Printed for T. Parkhurst & T. Cockerill. I. Robinson. B. Aylmer. I. Laurence & I. Taylor.

ANNOTATIONS
UPON THE
HOLY BIBLE.
WHEREIN THE
SACRED TEXT
Is Inserted,
AND
VARIOUS READINGS
Annex'd,
Together with the
Parallel Scriptures.

The more Difficult Terms in each Verse are Explained,
Seeming Contradictions Reconciled.
Questions and Doubts Resolved.
And the Whole Text Opened.

VOL. I.

By the Late Reverend and Learned Divine
Mr. MATTHEW POOLE.

The Third Edition. With the Addition of a New Concordance and Tables, by Mr. *Sam. Clark*. The whole Corrected and Amended by the said Mr. *Sam. Clark*, and Mr. *Edward Veale*. With Large Contents to each Chapter.

NEHEM. VIII. Verse 8.
They read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the reading.

ACTS VIII. Verse 30, 31.
——— ——— *Understandest thou what thou readest?*
How can I, except some man shall guide me?

LONDON:
Printed for *Thomas Parkhurst*, *Jonathan Robinson*, *Thomas Cockerill Senr & Junr*, *Brabazon Aylmer*, *John Lawrence*, and *John Taylor*. MDCXCVI.

THE PREFACE:

WHEREIN

The *Authors* of the enſuing *Annotations* (Supplemental to Mr. *Poole*) preſent to the *Reader* an *Hiſtorical Account* of the *Tranſlation* of the *Scriptures* into our *Engliſh-Tongue*, the *mighty Workings* of *Divine Providence* conducive to it, and the ſeveral *Notes* or *Annotations* which have been publiſhed, and a particular Account of the *Reverend* Mr. *Poole's*, and Their preſent Undertaking, with the *Reaſons* of it.

THE *ſame* Reaſon *which teacheth us to conclude that there is a* Firſt Being, *and muſt be a* Firſt Cauſe *and* Mover (*whom we call God*) That it is he who hath made us, and not we our ſelves, and that we are his people and the ſheep of his paſture, *will alſo oblige us* To enter into his gates with thankſgiving, and into his courts with praiſe, *and to be* thankful unto him, *by fulfilling his Will*; *which we cannot do without ſome* Revelation *of it to us. God therefore having ceaſed to ſpeak to Men* face to face, *as to* Abraham, *and* Moſes, *&c.* (*which he never ordinarily did but to ſome particular Favourites*) *we are by Reaſon inforced to conclude, that there are ſome Books in the World in which this* Revelation *is to be found.*) *The* Church of God (*the Mother of us all*) *hath conſtantly held forth the* Books of the Old and New Teſtament, (*which we have in our* Bibles) *for this* Sacred Revelation, *which hath juſtly obliged all her Children to look upon them, as* hung *out to them for that uſe, upon that* Noble Pillar *the* Church. *Looking into them upon the Churches notice* (*as the Child does upon the Mother's telling it,* That is the Sun) *every reaſonable Man finds them of ſo* venerable Antiquity, *and diſcerneth in them ſuch* Stamps of Divinity, *in the* Majeſty of their Style, *the* Purity of the Matter, *the* Sublimeneſs *and* Spirituality *of the* Propoſitions *contained in them, the* Self-denial *of the* Penmen, *the* Heavenlineſs *of the* Scope *and* End *of thoſe Sacred Writings, the* Harmony of the Parts, *the* Seal of Miracles, *and principally in the* mighty Power *and* Efficacy *of them upon the Souls and Conſciences of Multitudes, both for* Conviction, *and for* Support, *and* Conſolation; *that he eaſily concludes,* This is the voice of God, and not of man; *and looks back upon his Mother the Church* (*as a Child upon his Nurſe*) *thanking her for ſhewing him ſuch a Treaſure, and ſaying as the* Samaritans *to their Countrey-woman,* John 4. 42. Now we believe *theſe Books are the Word of* God, not becauſe of thy ſaying ſo, *but becauſe we have looked into them our ſelves, and find them of a different* Style, Nature *and* Matter, *and to have a different* Scope, End, Power *and* Efficacy *upon the Souls of Men, from what any other Writings in the World have. Though the truth is, that until a Man comes to be fully perſwaded of the Truth of them from the ſame Spirit that dictated them, every Soul will be as apt to waver in his Faith, concerning their being* the Word of God, *as he in* Tully, *who only believed the* Immortality of the Soul *from the reading of* Plato's *Book, which* (*if I remember right*) *the* Roman *Orator expreſſeth in Words to this Senſe*; I have read over Plato's Book again and again; but I know not how it comes to paſs, ſo long as I am reading, I agree with it; but no ſooner is the Book out of my Hands, *but* De immortalitate animæ dubitare cœpi, *I begin to doubt whether the Soul be immortal yea or no. But however, in one Degree or other every Chriſtian makes that the Principle of his Religion,* That the Holy Scriptures of the Old and New Teſtament are the Word of God. *Some believe it more* faintly *and* incertainly; *ſome more* fixedly *and* firmly; *and accordingly the Faith of Perſons, as to them, is more or leſs Operative.*

This Revelation of the Divine Will *was made perfect gradually* (*as it pleaſed God in ſucceeding times to* reveal *what was his* Secret Will *before, but* hid from Ages.) *So as* (*if Chronologers compute right*) *there were more than* 1500 *Years paſſed betwixt the writing of the firſt Book of* Geneſis *by* Moſes, *and the* Revelation (*which was the laſt*) *by* John; *and Divines generally judge that be* Sealed up the Book, *by thoſe words,* Revelations 22. 18, 19. *So that, as to things to be* believed *or done, we are to expect no further* Revelation.

When the Mighty God, *even the* Lord, *had thus ſpoken, and God had thus* ſhined out of Sion *the* perfection of Beauty, *it was but reaſonable that his People ſhould come to the* knowledge *of what he had ſaid, that they might anſwer the end of the* Revelation *both by Believing and Obeying.*

The Old Teſtament *being written in the* Hebrew Tongue, *when great multitudes of the* Hebrews *or* Jews, *by their Captivity in* Babylon, *had much forgotten, or corrupted their own* Language, *it was thought reaſonable there ſhould be a* Caldaick Paraphraſe; *and the Wiſdom of Divine Providence provided a* Septuagint Verſion, *as for the benefit of others, ſo poſſibly of the* Jews *themſelves, the moſt of whom before Chriſt's time were more* Greeians *than* Hebricians; *and it is generally thought that all the Books of the* New Teſtament *were written in the* Grecian Language.

When it pleaſed God that the Goſpel ſhould be preached to all Nations, and the ſound of it go to the ends of the Earth, *he ſo ordered it alſo, that ſoon after true* Religion *came into any place, ſome were ſtirred up to* Tranſlate *thoſe Holy Books into the Language of that* Countrey; *and he ſo far aſſiſted them, that tho' in many leſſer things they failed through want of a knowledge of the juſt propriety of ſome Words in* Hebrew *or* Greek, *or the uſe of Particles in thoſe Languages, yet they failed not in any thing whereby the* Reader *might be led into any pernicious Error touching his Salvation. And we ſhall obſerve the Penmen of the* New Teſtament, *giving ſuch a deference to the commonly received Verſion in their times, that although the* Septuagint Verſion *which we have, appears to us more diſſonant from the* Hebrew *than any other; yet moſt of the* Quotations *of the* Old Teſtament *which we have in the* New, *are apparently from that Verſion; which teacheth us, that it is not every private Miniſter's work to make a new Verſion of the Scripture, but he ought to acquieſce in the* Verſion *which God hath provided for the Church wherein he lives, and not ordinarily, or upon light grounds to enter into a diſſent to it; and if in any thing he ſees it neceſſary to do it, yet not to do it* (*as to a particular Text*) *without great modeſty, and a Preface of Reverence.*

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This Translation of the Scriptures into a Language understood by all people in that Countrey into which the Church came, was lookt upon so reasonable and necessary, as it was opposed by none, till the Papists *had patched up a Religion, for the upholding of which, it was necessary for them to maintain,* That Ignorance was the Mother of Devotion: *after which it was very difficult in any places where these* Spiritual Tyrants *had a dominion, to get the* Scriptures *translated into the Language of that Country. Not to instance in other places, we shall give some short account of* England. *Our Records tell us of a Translation of some part of them into the* Saxon Language *(which was then a great part of ours) within 700 years after Christ: and of the Translation of the whole, into the same Language by* Beda *within 40 years after.* Beda *was himself a* Papist, *but the mystery of iniquity grew up gradually to its height. Soon after,* Bibles *which the people could understand, were very scarce commodities in* England, *and thus it continued for* 600 *years.* Wickliff, *who lived in the time of* Richard *the 2d. and died* 1384. *being the first we know of afterward, who Translated the Scriptures into a Language understood by any who were not skilled in some or other of the three learned Languages. That great man easily understood, that without the Scriptures in their own Language the people must take all for the* Will of God, *that their* Priests *told them was so, and that the* Popish Priests *were generally persons of ignorance, and impudence enough to entitle God to any of their own* blasphemies and superstitions. *But within thirty years after the death of* Wickliff, *viz. Anno* 1414, *the* Council, *(or* Conventicle *rather) of* Constance, *Decreed all* Wickliffs *Books to the Fire; and though some were spared, yet the battel was so hard, that there were very few that escaped. This was our state till the year* 1527 *(in all which years the poor people of the Land of our Nativity, were without a* teaching Bible *(as to the common people) and indeed without a teaching Priest) yea and for sometime after this, as we shall hear.*

1527. *In the Year* 1527, *God put it into the heart of Mr.* Tindall *to Translate the* New Testament *into* English; *as also the Five* Books of Moses. *(He being then an exile in* Germany *for his Religion.) But he lost all his Papers by a Shipwrack, in his passage to* Hamborough, *and had his work to begin again: which yet that faithful, and most unwearied servant of God did accomplish, adding some* Prefaces *to the several Books, and some Notes to the particular Chapters and Verses. The publishing of which much netled the* Popish Bishops *in* England, *and all means were then used to suppress it. Amongst others, the then* Bishop of London *advised with one* Packington *a Merchant of that City, concerning the most accommodate mean to that design. The Merchant could think of none so probable, as with a sum of money to buy up the whole Impression. The* Bishop *approving it, furnished him with a* round sum *to that purpose; which the* Merchant *(being more a Friend to* Mr. Tindall *than the Bishop knew) sent to* Mr. Tindall, *and had the* Impression *sent him, (some few Copies being (as we must imagine) first sold off.) With his Money* Mr. Tindall *supported himself in his exile, and was also enabled to go on with his Translation of the other part of the* Bible, *and to prepare a perfect* English Bible. *In the mean time a passage happened so pleasant, that I shall think it worth the while here to relate it;* Sir Thomas Moore *being* Lord Chancellor, *and having several Persons accused for Heresie, and ready for Execution, offered to compound with * one of them for his Life, upon the easie terms of his discovery to him who they were in* London *that maintained* Tindall *beyond Sea. After that the poor man had got as good a security for his Life, as the Honour, and Truth of the* Chancellor *could give him, he told him,* It was the Bishop of London maintained him, *by sending him a sum of money, to buy up the Impression of his* Testaments. *The* Chancellor *smiled, saying, That he believed he said true. Thus was this poor Confessor's Life saved. But to return to our story. In the Year* 1536. Mr. Tindall *was Martyred at* Villefort *in* Flanders, For Translating into English the New Testament and part of the Old, *(saith Sir* Richard Baker.) *But his great Adversary, Sir* Thomas Moore, *was the Year before* gone to his own place, *being executed for Treason.* Mr. Tindall *and* Mr. Coverdale, *(as* Mr. Fox *telleth us) before* Mr. Tindalls *death, had Translated the whole* Bible. *But it came not out till after his death, under the Name of* Thomas Matthews, *(with the addition of the* Apocrypha, *Translated by* John Rogers.) The Lord Cromwel, *with* Archbishop Cranmer, *presented it to the King, and obtained an Order from His Majesty for leave for any of his Subjects to read it; but this was not without the great regret of the* Bishops.

Sculpteri Annales in anno 1532

* George Constantine.

Bakers Chronicle p. 282.

1540. *About thirteen Years after this (or not so much) the* Lord Cromwel *obtained Letters from* King Henry VIII. *for a Subject of his to Reprint at* Paris *the* Bible in English; *the King also wrote a Letter to* Bonner (*at that time his Embassador in* France) *to further it.* Grafton *and* Whitchurch *undertook the work, upon what seeming encouragement from* Bonner *may be read in* Mr. Fox's *2d. Vol. of his* Martyrology, *Pref.* 1641. *pag.* 515, 516. *But how it came to pass I cannot tell (though* Bonner's *Treachery was suspected in the case) when it was upon the point finished, the Copies were seized, and ordered to be burnt, and the Work had wholly ceased, but for the Covetousness of the Officer, who sold four great dry fatts filled with them to an* Haberdasher *to lay Caps in. By this means having recovered some Copies, they came to* London, *and there made a new Impression.*

But after this my Lord Cromwel *being put to death, the* Bishops *and* Popish-party *made so great complaint to the* King, *(whose warmth for the Reformation much abated in the latter part of his Life) that the Sale of the* English Bible *was again prohibited, and the* Printer *imprisoned; and although the* Bishops *promised the* King *they would make a more correct Translation, yet it was never done during that* King's *Reign.*

But in the Year of our Lord 1577. *which was the* 19*th. or* 20*th. of the Reign of* Queen Elizabeth, *some* Bishops *published a new Translation; but till that time, the* Bibles *used in Churches were* Tindalls *and* Coverdales, *being allowed by the* publick Authority *of King* Edw. 6. 1549, 1550, 1551, 1552. *And to this day, the* Psalms *in our* Service-Book *are according to* Tindalls *and* Coverdales *Bibles; which should make us wary in our* Censures *of that* Translation, *tho' we see reason in many things to dissent from it. Only we having a more correct* Translation Established by Authority, *why (for the avoiding the offence of the less knowing people) we have not made use of that, but retained a* Translation *not undertaken by any* publick Authority, *and confessed to be more imperfect, is what I cannot, nor count my self obliged to account for. Possibly God for the honour of his* Martyr *hath so ordered it.*

After this, King James *coming to the* Crown, *being a Prince of great Learning and Judgment, and observing the different usage of some words in his age, from the usage of them in* K. Hen. 8. *or in* Q. Elizabeth's *time, and also the several mistakes (though of a minute nature) in those more ancient Versions, was pleased to employ diverse learned men in making a* New Translation, *which is that which at this day is generally used. With what* Reverence *to former* Translators, *what* labour *and* care *and* pains *they accomplished their work, the* Reader *may see at large in their* Preface *prefixed to those* Copies *that are Printed in* Folio, *and in their Epistle to* K. James *in our* Bibles *of a lesser form; of which* Translation *(though it may not be without its more minute Errors) yet I think it may be said, that it is hardly exceeded by that of any other Church.*

By this History (Reader!) thou mayest understand the mighty workings of Divine Providence, *and wonderful goodness of God to this Nation in the plenty we have of* Bibles, *and that of a very correct* Translation, *(though possibly not in every little thing perfect).* Mr. Fox *(if we remember right) tells us a story of two Maids in* Lincolnshire, *that in* Q. Maries *time parted with a considerable part of their estate for a few* leaves of the Bible. *How good is God to us, that we for a few shillings can have the whole* Revelation of the Divine Will? *Upon which account, we offer it to the consideration of any thinking* English *Man or Woman, what he or she will answer for his or her ignorance in the Holy Scriptures, or for the ignorance of his or her Children if (having so much means as we have, to learn to Read) any shall neglect the Teaching of their Children to Read it, or Learning themselves, in case their Parents have neglected them: or being able to* Read, *shall neglect the practice of it, in exercising himself in the Law of the Lord day and night, and living up to the Rule of it. The* English Bible *is come to us at the price of the Blood of one* Martyr, *and the unwearied Labour of a multitude of Holy and Learned Men succeeding one another for more than* Sixty years, *before we had the Translation so perfect as now it is, in all hands.*

Poor Christians in Popish Countries *either have not this* Pot *of Spiritual Food, or must cry out,* Death is in the pot. Our English Translators *in their* Preface *observe, that of late the* Church of Rome *would seem to bear something of a Motherly Affection to her Children, and allow them the Scriptures in the* Mother-Tongue; *But it is indeed a gift*

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gift not worthy of its Name. They must first get a License *in Writting before they use them; and to get that, they must approve themselves to their* Confessors, *to be such as are, if not frozen in the dregs, yet sowred with the leaven of their Superstition. Yet this seemed too much to* Clement the Eighth, *who therefore frustrated the Grant of* Pius *the* Fourth. *They will allow none to be read but the* Doway Bibles, *and the* Remish Testaments, *(the Corruptions of which have been sufficiently manifested by many Learned Men) nor will they trust their People with these, without the* License *of their own* Bishops *and* Inquilitors. *This is the liberty they boast of giving to any of their Religion to Read the Scriptures in* English. *What it is worth, let any Man judge.*

In the mean time, those who are not affected with the Mercy of God to us in this particular, must declare themselves neither to have any just value for God, in the mighty workings of his Providence to bring this about, nor yet for the Blood of Holy Mr. Tindall, *who died in his Testimony to this Truth,* That no People ought to be deprived of so great a good; *nor for the labours and pains of those many Servants of God, who travelled in this great Work, and thought no labour in it too much, nor indeed for their own Souls, to the Salvation of which, if the Holy Scripture in our own Language doth not highly contribute, we must lay the blame upon our selves.*

But altho we have the Bible *in a* Language *we understand, yet we may see reason to cry out as* Bernard *does with reference to the* Song of Solomon; Here is an excellent Nut, but who shall crack it? Heavenly Bread, but who shall break it? *For tho' the* Papists *and such as have ill will to the good of Souls make too great an improvement of the difficulties in* Holy Writ, *in making them an* Argument *against the Peoples having them in a Language which they can understand, (for* Augustine *said true when he said, there are* Fords in them *wherein* Lambs may wade, *as well as* Depths *in which* Elephants may swim) *and what others observe, is as true, That things necessary to be* believed, or done in order to Salvation, lie plain and obvious in Holy Writ: *yet it is as true, that there is much of Holy Writ, of which the generality of People must say as the* Eunuch, How can I understand, except some man should guide me? *Acts* 8. 31. *(not to mention the* seeming Contradictions *that are betwixt the Holy Penmen of those Sacred Books) and indeed it is hard to say, what Book of Scripture is so plain that* every one *who* runneth can read it with understanding; *(such a vast difference there is betwixt the Capacities of those who yet have the same honest hearts.) This hath made Wise and Learned Men not only see a need of larger* Commentaries, *but also of shorter* Notes, Annotations, *and* Paraphrases, *&c. Nor is this a late discovery. It is upward of three hundred years since* Lyra *wrote his short Notes upon the whole Bible. What* Vatablus *and* Erasmus *(tho' all of them* Papists) *have done since, is sufficiently known; to say nothing of many others of that Religion. Amongst the* Reformed Churches, *there hath been a Learned* Piscator *in* Germany, Junius *and* Tremellius *elsewhere, who did the same things: But all these wrote their Notes in* Latin, *not in the peculiar Language of any Country. The ancientest* Notes *we have in* English *were those ordinarily known by the Name of the* Geneva Notes, *after two years labour finished* 1560. *by those good Men who flying from Queen* Maries *Persecution, took Sanctuary there. A Work so acceptable to* Protestants *in the beginning of our* Reformation, *that their* Bible *with those* Notes *annexed was (as is observed by the Authors of our late* English Annotations) *Printed above* Thirty times over *by Queen* Elizabeth's Printers *and their* Heirs *and* Succeffors. *There wanted not one indeed, who* Fifty years *after boldly reflected on that excellent Work in the most Publick Pulpit of our University of* Oxford; *but how grateful his Reflections were to the* University *at that time, may be read in the* Preface *to the* English Annotations: *he was in the same Pulpit choakt and confuted by the* Doctor of the Chair, *and suspended by the* Governors of the Universtity. *The labours of* Erasmus *in his* Paraphrafe on the New Testament *were so acceptable, that by* Publick Order *they were to be in every Church exposed to Publick View, and Use, and (if we mistake not) ought to be so still. After these, were published* Diodates Notes *written in* Italian, *since translated into* English. *About the year* 1640. *some Deliberations were taken for the Composing and Printing other* English Notes, *(the old* Geneva *Notes not so well fitting our new and more correct Translation of the Bible) Those were at first intended to be so short, that they might be printed together with our* Bibles *in* Folio *or* Quarto. *But, those Divines who were ingaged in it found, this would not answer their end; it being not possible by so short Notes, to give People any tolerable light into the whole Text; yet they so contracted their Work, that it was all dispatched in one* Volume: *Which tho it were at first greedily bought up, yet we cannot say it gave so general a Satisfaction (by reason of the shortness of it) as was desired and expected. So as upon the* Second Edition, *it came forth quite a new thing, making two just* Volumes. *This was so acceptable to the World, that within* sixteen Years *it was ready for a* Third Edition, *with some further Enlargements. Before which also were published the* Dutch Annotations *Translated into our Language.*

So that at this day (beside the shorter Geneva Notes) *we have three sorts of* Annotations *in our own Language; Those of famous* Diodate; *the* Dutch Annotations; *and those of our own Divines. (Originally so wrote.) After which, New* Annotations *may seem superfluous. It seems therefore reasonable that we should give our* Readers *some short account of our undertaking. We dare say, nothing could be further from the Thoughts of our* Reverend Brother *(now at rest with God) who first began this Work, than to reflect any dishonour upon those Eminent Persons who laboured before in Works of this Nature, nor is any thing further from our thoughts. (They all of them did famously in their Generations.) And if it should appear to any of our* Readers, *that any of us have seen further into any particular Texts than those did who went before us, yet we hope all our* Readers *will undestand there is little Honour due to us upon that account, because we had all their Shoulders to stand upon.*

The Pains which our Reverend Brother, (ὁ μακαρίτης,) *took in his* Synopsis Criticorum, *is such, as not only will make his Name live in the Churches of Christ, but also eminently fitted him for giving the Sense of the whole Scripture in* Annotations *of this Nature, which he undertook and carried on by his own Hand to the* Fifty eighth of Isaiah, *designing that Two Volumes should comprehend the Whole, and that the first should determine with his Notes upon the* Song of Solomon. *What occasioned his first Thoughts and Undertaking, himself tells us in his Paper of* Propofals *published with reference to that Work, in these words.* "But altho there are many excellent Comments upon divers parts of the Scripture, and "some intire Comments, or large Annotations upon the whole in the English Tongue; yet because of the too "much brevity of some, and the unequal Compofure of others, as being done by divers Hands, and the Pro- "lixity of those that have been written upon particular Books, it hath been often and earnestly wished that there "were some short and full Comment, wherein all those Passages which need the help of an Interpreter, might "be sufficiently cleared, *&c. As the first Edition of our* English *Annotations, after which followed the Translation of those of the Learned* Diodate *into our Language, and then those of the* Low-Country Divines of Holland *(tho all of them deservedly valuable) seemed much too short to satisfy the Thirst of many Pious Souls after the fuller knowledge of the Scriptures, so the larger Edition of our* English Annotations, *seems capable of some Amendments by which they might be made more serviceable to those that use them, especially in these particulars.*

1. *The* whole Text is not Printed in them, *so as those who will use them must make use of a* Bible *also, for the understanding of them. Our* Reverend Brother *(with whom also we concur) rightly judged, that it would be of more advantage to have the entire* Text *in the* Reader's *Eye, while he is seeking the Sense of any particular place, and while he reads a Chapter, to have a Commentary under his Eye in which he might find the Sense of any part of it, and satisfy himself as to any difficulty occurring in it.*

2. *As some (very eminently Learned Men) had been too large in those* Annotations *(saying almost all that hath been said by any upon the Texts they handled) so others had been as much too short, and that especially in the* New Testament *(which seems to Christians to need the fullest Explication) and others, from their variety of Learning, had mixed several Quotations out of the Fathers, and* Critical, *and* Philological Notions, *possibly not so proper for the end for which such*

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Annotations *are designed, which is to give the unlearned Christians the true Sense of the Holy Scriptures; That those who can, might read and understand the Will of God.*

That our Reader *may not mistake our design or undertaking, we desire that he should know, That we do not pretend (as some have vainly fancied) to translate Mr.* Poole's Synopsis Criticorum *(that would have asked six* Volumes *instead of two), and when it had been done would have signified very little, unless for those who (being Learned Men) needed no such Translation: possibly in a whole Leaf of that Book six Lines would not serve our purpose. Nor have we had any Ambition either to say something that none had said before us (we have observed that those who have had such an Itch, have for the most part happened to say, what those who came after them would not subscribe) nor yet to say all that we knew was said before us, (that had been to have confounded our* Readers *only with a variety of Senses) we have only hinted the Senses which in our Judgment have seemed fairest, and least constrained, and shortly shewed the Consonancy of them to other Scriptures. We have avoided all* Polemical Discourses *as no way proper to our design, and very rarely hinted those Practical Conclusions which have arose from the Text when opened, (the most we have done of that nature is in our Discourses upon the* Parables.)

Our Reverend Brother *(designing but* Two Volumes, *and the first to end with* the Song of Solomon, *tho since it hath been determined to conclude it with the Prophet* Isaiah, *that all which he lived to finish might be comprehended in one Volume) had an hard Task to contract his Discourses so, as to bring them within that compass, and thereby was necessitated not to give the entire Sense of each Verse in his Notes, but only of those* Words *or* Terms *in the Verse which he conceived to stand in need of Explication, referring by Letters in the Text to the parts of the* Commentary. *This was not necessary in such parts of the Scripture where the entire Sense of the whole Text is given. Nor indeed as to some parts is it possible (such we mean as are opened harmonically); of which nature are the Three first Evangelists. It is confessed by all, that the Evangelists make up but one entire History, tho some of them have some things which the others have not, and they seldom agree in the Phrases and Circumstances of any one piece of History. This made it reasonable, that with the* Interpretation *of one Evangelist should be joyned what the others had, with reference to the same* piece of History. *Which Method hath been accordingly pursued (being the same in which the most Judicious Mr.* Calvin *and others have gone before us); nor indeed could any other course have been taken without a needless writing the same things over again, so as that in our Notes upon* Mark, *we have only enlarged in the Explication of what he hath, which we did not meet with before in* Matthew; *and in the Explication of* Luke *we have only opened what he hath, which was not in* Matthew *or* Mark. *Where they all three concurred, or but two of them concurr'd in any Story, we have opened what they all or both say, in our* Notes *upon the first of them; and when we have come to it again in one or both the other, we have only referred to our former Notes.* John *(having little which the other Evangelists have) we have considered by himself mostly, yet sometimes taking in something from him, where we found it Completory of any thing related by the other Evangelists.*

In magnis voluisse sat est. *We cannot say that we have left no room for others to come after us, and add to or correct what we have said. But this we can say in truth, That we have not willingly baulked any obvious Difficulty, and have designed a just Satisfaction to all our* Readers; *and if any Knot remain yet untied, we have told our* Readers *what hath been most probably said for their satisfaction in the untying of it.*

If it had pleased God to have lent a little longer Life to our Reverend Brother, *the Work had very probably been done to greater advantage, and more general satisfaction. We are but entred upon his* Harvest, *and have wanted his* Sickle; *we cannot pretend to any double* Portion of his Spirit. *His* Mantle dropt *from him before he was Translated (we mean his* Synopsis.) *We have taken that up; out of that great Work of his we have taken so much as we judged proper for his design in this Work, and made use of a great number of other Authors, some of which he left out, or very little considered in his* Synopsis, *upon design to make a further use of them in this* English Work, *as thinking their labours more proper for this, than his other Work.*

Our design, good Reader, *was not to tell thee how the Fathers interpreted Texts,* (Aquinas, Justinianus, *and others, have done that Work) nor yet to tell thee any* Grammatical Niceties, *or what Learned Men have critically noted upon Terms or Phrases, (that is done in the* Synopsis Criticorum) *Nor yet to tell thee what Conclusions of Truth may be raised from the Verses (that hath been done profitably upon many Books of Scripture by Mr.* Dickson, Hutchinson, Fergusson, Guild, Durham, *and some others), much less to handle the Controversies that have risen from any portion of Scripture. Our Work hath been only to give thee the plain Sense of the Scripture, and to reconcile seeming Contradictions where they occurred, and as far as we were able to* open Scripture *by* Scripture, *which is its own best Interpreter, comparing things* Spiritual *with Spiritual,* That thy Faith might not stand in the wisdom of men, but in the wisdom and power of God. *If we have reached this end, it is all we aimed at; if thou gettest any good by what we have done, Remember thy* Sacrifice *is due at another* Altar, *even his* who ministreth seed to the sower, *who* both watereth the furrows of the field, *and* blesseth the springing of the Corn; *let him have the* Praise, *and we only thy* Prayers, *that we may live an useful and* blessed *life, and dye an happy Death, and* attain *to the* Resurrection of the Dead, *in which we shall all see and understand more perfectly than we yet do.*

Mr. POOL'S English SYNOPSIS OF Annotations upon the Holy Bible:

Collected out of the Latin *Synopsis Criticorum*, and divers other Learned Interpreters; and Accommodated to the use of Vulgar Capacities.

GENESIS.

The ARGUMENT.

THis Book *is* called Genesis, *i. e. Generation, or Birth, giving an accompt of passages during* 2300 *years, and upwards, viz. From the creation of all things, to the death of* Joseph. *In which History* Moses *by Divine inspiration, treats of the Creation of the World, with all the parts, and uses in it, and of it, but chiefly of Man, who alone was made in God's Image; where he lays down God's Concessions, and Prohibitions to him; and Man's Transgression, together with the sorrowful effects, and the remedy of them in the promise of a Saviour; the Original, Progress, and Preservation of, for the Church springing from* Abel, *and carried on by* Seth, Enoch, *&c. and the ground and rise of Apostacy begun in* Cain, *and carried on by his Posterity, separating themselves from the Holy Seed, till by their monstrous Provocations they had brought an universal Deluge to destroy all mankind from off the Earth, excepting only* Noah, *and his Family; out of which, as the Church did again spring forth, so another cursed Race carrying on the former enmity to a greater height, not only fell into Idolatry, after it had continued a considerable time in* Sem's *Race, but breaking out into all Outrages, and Tyrannical Oppressions, it was almost extinct among those numerous Nations that* Noah's *Posterity sprang out into. But God calling* Abraham *into the Land of Promise, who was an Idolater in* Chaldea, *and giving him Temporal and Spiritual Promises, and especially that of the* Messiah *coming out of his Loins, and assuring it by a special Covenant sealed by Circumcision, the Church began now to take root, and to be imbodied in* Jacob's *Family under the name of* Israel; *and here God undertook the protection of his People and Worship, by the visible presence of Christ her Head, that Angel of the Covenant, going continually with them, comforting and defending them, till they came into* Egypt, *where the Church continued until* Joseph's *Death; where this Book ends.*

CHAP. I.

The whole visible Creation asserted in general, v. 1. Shewed in particular the condition of the rude matter of it, v. 2. The formation of the several Creatures on the several days. (1.) Light produced by the powerful word of God, v. 3. approved and separated from the darkness, v. 4. named, and the first day declared, v. 5. (2.) The Firmament formed, its use, name and time, v. 6, 7, 8. (3.) The waters separated from the earth; sea and dry land named and approved, v. 9, 10. The earth brings forth grass, herbs and trees; approved, and time declared, v. 11, 12, 13. (4.) The Firmament furnished with sun, moon and stars; their uses assigned, their names, with approbation, and time of doing declared, v. 14, 15, 16, 17, 18, 19. (5.) Waters and air furnished, approved, blessed, and time of it declared, v. 20, 21, 22, 23. (6.) The earth furnished with living creatures sensitive, and approved, v. 24, 25. Rational man in both sexes created upon consultation, according to God's Image, with dominion over the other creatures; and blessed, v. 26, 27, 28. food appointed for man, v. 29. for beasts, v. 30. the whole approved on the sixth day.

* Psal. 33. 6. 102. 25. 136. 5. 146. 6. Isa. 44. 24. Jer. 10. 14. 51. 15. Zech. 12. 1. Acts 14. 15. 17. 24. Heb. 11. 3.

IN * the beginning *a* God created *b* the heaven and the earth *c*.

a *To wit,* Of Time and Things, in the first place, before things were distinguished and perfected in manner hereafter expressed. Or, the sense is this, The beginning of the World was thus. And this Phrase further informeth us, That the World, and all things in it, had a beginning, and were not from eternity, as some Philosophers dreamed. *b* Made out of nothing. *c* Either 1. The Heaven and Earth as now they are with their Inhabitants. So this Verse is a Summary or Brief of what is particularly declared in the rest of this Chapter. Or, 2. The substance and common matter of Heaven and Earth. Which seems more probably by comparing this Verse with the next, where the *Earth* here mentioned is declared to be *without form*, and the Heavens without light; as also with *Gen.* 2. 1. where *the heavens and the earth*, here only said to be created, are said to be *finished* or *perfected*. Yet I conceive the third Heaven to be included under the Title of *the heaven*, and to have been created and perfected the first day, together with its blessed Inhabitants the Holy Angels, as may be collected from *Job* 33. 6, 7. But the Scripture being written for men, and not for Angels, the Holy Ghost thought it sufficient to comprehend them and their dwelling-place under that general term of *the heavens*, and proceedeth to give a more particular account of the visible Heavens and Earth, which were created for the use of man. In the *Hebrew* it is, *The heavens and the earth.* For there are three Heavens mentioned in Scripture, The Aereal; the place of Birds, Clouds and Meteors, *Mat.* 26. 64. *Rev.* 19. 17. & 20. 9. The Starry; the Region of the Sun, the Moon and Stars, *Gen.* 22. 17. The highest or third Heaven; 2 *Cor.* 12. 2. the dwelling of the Blessed Angels

2 And the earth *e* was without form and void *f*, and darkness *was* upon the face *g* of the deep: and the Spirit of God *h* moved upon the face of the waters *.

e The same confused mass or heap is here called both *Earth*, from its most solid and substantial part; and the *deep*, from its vast bulk and depth; and *Waters*, from its outward face and covering. See *Psal.* 104. 6. 2 *Pet.* 3. 5. *f* (*i. e.*) Without order and beauty, and without furniture and use. *g* The Surface or uppermost part of it, upon which the light afterward shone. Thus not the Earth only, but also the Heaven above it was without light, as is manifest from the following verses. *h* Not the Wind, which was not yet created, as is manifest, because the Air, the matter or subject of it, was not yet produced: But the Third Person of the glorious Trinity, called the Holy Ghost, to whom the work of Creation is attributed, *Job.* 26. 13. as it is ascrib'd to the Second Person, the Son, *Joh.* 1. 3. *Col.* 1. 16, 17. *Heb.* 1. 3. and to the First Person, the Father, every-where. *(i. e.) Upon the waters*, to cherish, quicken, and dispose them to the production of the things after mentioned. It is a Metaphor from Birds hovering and fluttering over, and sitting upon their Eggs and young Ones, to cherish, warm, and quicken them.

3 And God said *i*, * Let there be light: and there was light *k*. * 2 Cor. 4. 6.

i (*i. e.* Commanded, not by such a word or speech as we use, which agreeth not with the spiritual nature of God; but either by an Act of his powerful will, called *the word of his power*, Heb. 1. 3. Or, by his substantial Word, his *Son, by whom he made the worlds*, *Heb.* 1. 2. *Psal.* 33. 6. who is called, *The word*, partly, if not principally, for this reason, *Joh.* 1. 1, 2, 3, 10. *k* Which was some bright and lucid Body, peradventure like the fiery Cloud in the Wilderness, giving a small and imperfect Light, successively moving over the several parts of the Earth; and afterwards condensed, encreased, perfected, and gathered together in the Sun.

4 And God saw *l* the light, that it *was* good *m*: and God divided † the light from the darkness *n*. † Heb. *Between the light, and between the darkness.*

l (*i. e.*) Observed with approbation. *m* (*i. e.*) Pleasant and amiable, agreeable to God's purpose and Man's use. *n* Made a distinction or separation between them in place, time and use, that the one should succeed and shut out the other, and so by their vicissitudes make the day and the night.

5 And God called the light day, and the darkness he called night: † and the evening and the morning *o* were the first day *p*. † Heb. *And the evening was, and the morning was, &c.*

o It is acknowledged by all, that the *Evening* and the *Morning* are not here to be understood according to our common usage, but are put by a *Synecdoche* each of them for one whole part of the natural day. But because it may be doubted which part each of them signifies, some understand by *Evening*, the foregoing day; and by *the Morning*, the foregoing night, and so the natural day begins with the morning or the light, as it did with the ancient *Chaldeans*. Others by *Evening* understand the first night or darkness which was upon the face of the Earth, *ver.* 2. which probably continued for the space of about twelve hours, the beginning whereof might fitly be called

Evening, and by *Morning* the succeeding light or day, which may reasonably be supposed to continue the other twelve hours, or thereabouts. And this seems the truer Opinion. 1. Because the darkness was before the light, as the *Evening* is put before the *Morning*, v. 5, and 8. and afterwards. 2. Because this best agrees both with the vulgar, and with the Scripture-use of the terms of *Evening* and *Morning*. 3. Because the *Jews*, who had the best opportunity of knowing the mind of God in this matter by *Moses* and other succeeding Prophets, begun both their common and sacred days with *the Evening*, as is confessed, and may be gathered from *Levit.* 23. 32. *p* Did constitute or make up the first Day; *Day* being taken largely for the natural Day, consisting of 24 hours. There were the parts of the first Day; and the like is to be understood of the succeeding days. Moreover, God who could have made all things at once, was pleased to divide his work into six days, partly to give us occasion more distinctly and seriously to consider God's works; and principally to lay the foundation for the weekly Sabbath, as is clearly intimated. *Gen.* 2.2,3. and *Exod.* 20. 9, 10, 11.

*Psal.*136. 6. *Jer.*10.12. & 51. 15. † Heb. *expansion.*

6 ¶ And God said, * Let there be † a firmament *q* in the midst of the waters *r*, and let it divide the waters from the waters.

q Or, *An Extension*, or *a Space* or *place extended*, or *stretched out*, and spread abroad like a Tent, or Curtain. *r* (*i.e.*) Between the Waters, tho' not exactly in the middle place; as *Tyrus* is said to *sit*, or be scituated *in the midst of the Seas*, Ezek. 28. 2. tho' it was but a little space within the Sea. But of these things see more in the next verse.

7 And God made the firmament *s*, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament *t*, and it was so *u*.

s The firmament here is, Either. 1. The Starry Heaven; so called, not from its solidity, but from its fixed, durable, and in a sort incorruptible and unchangeable nature. Or, 2. The Air; called here, The *expansion*, or *extension*; because it is extended far and wide, even from the Earth to the third Heaven; called also, *The Firmament*, because it is fixed in its proper place, from whence it cannot be moved, unless by force. *t The waters under the Firmament* are Seas, Rivers, Lakes, Fountains, and other Waters in the bowels of the Earth. *The waters above the firmament*, or *above the Heavens*, as they are called, *Psal.*148.4. are either, 1. A Collection or Sea of Waters placed by God above all the visible Heavens, and there reserved for ends known to himself. Or rather, 2. The Waters in the Clouds; for the Clouds are called Waters, *Psal.* 18. 11. and 104. 3. and are said to be in *Heaven*, 2 *Sam.* 21. 10. *Matth.* 24. 30. and the production thereof is mentioned as an eminent work of God's Creation, *Job* 35. 5. and 36 29. *Psal.* 147. 8. *Prov.* 8. 28. which therefore it is not credible, that *Moses* in his History of the Creation would omit, which he doth, if they be not here meant; and these are rightly said to be above the *Firmament*, *i.e.* the Air, because they are above a considerable part of it. *u* As God commanded and ordered it, so it was done and settled.

8 And God called the firmament heaven: And the evening and the morning were the second day.

*Job 26. 10. & 38. 8. Psal. 33.7. & 104.9. & 136. 6. Prov. 8. 29. Jer. 5. 22.

9 ¶ And God said, * Let the waters under the heaven *x* be gathered together unto one place, and let the dry-*land* appear *y*: and it was so.

x Both the great Abyss, or deep of Water which is shut up in the bowels of the Earth, *Gen.* 7. 11. *Psal.* 24. 2. and 33. 7. and 136. 6. as also the Sea and Rivers, all which are here said to be gathered together into *one place*, because of their communication and mixture one with another. *y* For hitherto it was covered with water, *v.* 2. 2 *Pet.* 3. 5.

10 And God called the dry-*land* earth, and the gathering together of the waters he called seas *z*: and God saw that *it was* good *a*.

z Nor *Sea*, but *Seas*; because of the differing quantity and nature both of several Seas, and of the Rivers, and other lesser collections of Waters, all which the *Hebrews* call *Seas*. *a* The separation of the Waters was begun on the Second day, *v. 6, &c.* but not perfected till this Third day: Therefore God's approbation of that work is not mentioned there, but here only.

†Heb. *tender Grass. Gr. Herb.*

11 And God said, Let the earth bring forth *b* † grass *c*, the herb yielding Seed *d*, *and* the fruit tree yielding fruit after his kind *e*, whose Seed *is* † in it self *g*, upon the earth: and it was so.

b The sense is, For the present let it afford matter, out of which I will make Grass, (as man's rib afforded matter, out of which God made Woman): and for the future let it receive vertue or power of producing it out of that Matter which I have made, and suited to that end. *c* That which groweth of it self without Seed, or manuring, and is the *food* of Beasts. *d* For the propagation of their several kinds, to wit, mature and perfect Herbs, which alone yield Seed. So afterwards God made man, not in the state of childhood, but of grown and perfect Age. *e i.e.* According to the several kinds of Fruits. *f* Now is by my constitution, and shall be for the future. *g i.e.* In some part of it self, either in the root, or branch, or leaf, or bud, or fruit. The sense is, Which is sufficient of it self for the propagation of its kind, without any conjunction of Male and Female.

12 And the earth brought forth grass, *and* herb yielding seed after his kind; and the tree yielding fruit, whose seed *was* in it self, after his kind: And God saw that it *was* good *h*.

h This clause is so often added, to shew that all the disorders, evil and hurtful qualities that now are in the Creatures, are not to be imputed to God, who made all of them good; but to man's sin, which hath corrupted their nature, and perverted their use.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be * lights *i* in the firmament of the heaven, to divide † the day *k* from the night: And let them be for signs *l*, and for seasons *m*, and for days *n*, and years *o*.

* Deut. 4. 19. Psal. 136. 7. † Heb. *between the Day and Night.*

i To wit, more glorious Lights than that created the first Day, which probably was now condensed and reduced into these Lights; which are higher for place, more illustrious for Light, and more powerful for influence than that was. Note here, That Herbs and Trees were created before the Sun, whose influence now is necessary for their production, to shew that God doth not depend upon the means, or upon the help of the Creatures in his Operations. *k i.e.* The artificial day reaching from Sun-rising to Sun-setting. *l* For the designation and distinction of times, as months, weeks, *&c.* as also for the signification of the quality of the Weather or Season by the manner of their rising and setting, *Matth.* 16. 2. By their Eclipses, Conjunctions, *&c.* And for the discovery of supernatural and miraculous effects; of which see *Jos.*10.13. *Isa.*38.8. *Luke* 21. 25,26. *Act* 2.19,20. *m* By their Motions and Influences to produce and distinguish the four Seasons of the year, mentioned *Gen.* 8. 22. And to shew as well the fit Times and Seasons for Sowing, Planting, Reaping, Navigation, *&c.* as for the Observation of set and solemn Feasts, or other times for the ordering of Ecclesiastical or Civil Affairs. *n* By their diurnal and swift motion to make the days, and by their nearer approaches to us, or further distances from us, to make the Days or Nights either longer, or shorter, or equal. He speaks here of natural days consisting of 24 hours. *o* By their annual and slower motion to make years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: And it was so.

16 And God made † two great lights *p*, the greater † light *p* † to rule the day *q*, and the lesser light to rule the night: *He made* the * stars also.

† Heb. *the two great, &c.* † Heb. *for the rule of the day,*

* Or, *Enlighteners*, as the word properly signifies. *p* The Sun, which is really and considerably greater than the Moon, or any of the Stars, or the whole Earth. And the Moon, called here *the lesser Light* is greater than any of the Stars, not really, but in appearance, and in clearness and light, in respect of which it is called *great* in this place, and both are much greater in efficacy and use, than any of the Stars. *q* Either, 1. To influence the Earth and its Fruits with heat or moisture, and to govern mens actions and affairs, which commonly are transacted by day: For the word *Day* is sometimes put Metanymically for the events of the Day, as *Prov.* 27. 1. 1 *Cor.* 3. 13. Or, 2. To regulate and manage the day, by its rise to begin it, by its gradual progress to carry it on, even to the mid-day, and by its declination and setting, to impair and end it. Which seems most probable, because the Moon is in like manner said *to rule the night*, which is meant of the time, and not of the actions or events of the Night.

*Job 38. 7.

17 And God set them in the firmament of the heaven, to give light upon the earth:

18 And to * rule over the day, and over the night, and to divide the night from the darkness: And God saw that *it was* good *r*.

* Jer. 31. 35.

r This Clause was omitted in the first day's work, but is added here, because the Light was then but glimmering and imperfect, which now was made more clear and compleat.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly † the moving creature *s* that hath life, and † fowl *that* may fly *t* above the earth, in the † open firmament of heaven.

† Heb. *The creeping swimming Creature, a living soul.* † Heb. *Let* move in: Hence it is used both of Birds which fly in the Air, *Lev.* 11. 20. and of things creeping upon the Earth, as *v.* 24. of this Chapter, and of Fishes that swim in the Sea, as here. *s* The particle *that* or *which* is oft wanting, and to be underflood in the *Hebrew* Language, as *Gen.* 39. 4. *Job* 41. 1. *Isa.* 6. 6. according to this Translation the Fowl have their matter from the Water as well as the Fishes; which seem most probable, as from this, so also from the following Verses, in which they are both mentioned together as made of the same materials, and as works of the same day, and both are blessed together, and both are distinguished and separated from the production of the Earth, which were the works of the sixth day, *v.* 24, &c. And whereas it is said, *Gen.* 2. 19. *Out of the ground the Lord God formed every beast of the field, and every fowl of the air*; It may be answered, That the word *Ground* or *Earth* may be there understood more largely, as it is confessedly in some other places of Scripture, for the lower part of the World consisting of Earth and Water. For it is most reasonable to expound that short and general passage from the foregoing Chapter, wherein the original both of Beasts and Fowls are largely and distinctly described. Moreover the Fowl seem to have been made of both these Elements, *viz.* of soft and moist Earth, possibly taken from the bottom of the Water, in which case they were brought forth by the Water, as is said here, and formed out of the ground, as there. As *Eve* is said to be made of *Adam*'s Bone and Rib. *Gen.* 2. 21. and of his Flesh, *v.* 23. Which shews that with the Rib, Flesh was taken from *Adam*, tho it be not said so, *v.* 21. So here, the Fowl were made both of Water and Earth, as their Temper and Constitution shews, tho but one of them be here expressed. But these words are by some Translated thus, *And let the fowl fly.* But according to that Translation, the mention of the Fowl, both here and in the following Verse, seems to be very improper and forced. For it is preposterous and contrary to the method constantly used in this whole Chapter,

Chapter, to speak of the motion of any living Creature, and the place thereof, before its original and production be mentioned. Besides, either the original of the Fowls is described here, or it is wholly omitted in this Chapter, which is not credible.

*Psal.104. 26. † Heb. *Living Soul.* *Or, *Swimmeth.*

21 And God Created *u* great * Whales *x*, and every † living Creature that * moveth, which the Waters brought forth abundantly after their kind, and every winged Fowl after his kind *y*, and God saw that *it was* good.

u i.e. Produced out of most unfit matter, as if a man should out of a Stone make Bread, which requires as great a power as that which is properly called Creation. *x* Those vast Sea-Monsters known by that Name, though elsewhere this word be applied to great Dragons of the Earth. *y* In such manner as is declared in the first Note upon Verse 20.

* Chap. 3. 17. & 9. 1.

22 And God blessed them *z*, saying, * Be fruitful, and multiply, and fill the Waters in the Seas *a*, and let Fowl multiply in the Earth *b*.

z Gave them power of procreation, and fruitfulness, which is justly mentioned as a great blessing, *Psal.* 128. 3, 4. *a* And consequently in the Rivers, which come from the Sea, and return into it. *b* Where they shall commonly have their Habitation, though they had their original from the Waters; of which see on *v.* 20.

23 And the Evening and the Morning were the fifth day.

† Heb. *Living Souls.*

24 ¶ And God said, Let the Earth bring forth † the living Creature *c* after his kind, Cattle *d*, and creeping thing *e*, and the Beast *f* of the Earth after his kind: And it was so.

c i.e. Those living Creatures heresafter mentioned, whose original is from the Earth, and whose Habitation is in it. *d i.e.* Those tame Beasts, which are most familiar with, and useful to men for Food, Clothing, or other service. *e* To wit, of the Earth, of a differing kind from those creeping things of the Water, *v.* 20. *f i.e.* The wild Beast, as the Hebrew word commonly signifies, and as appears further, because they are distinguished from the tame Beasts, here called *Cattle*.

25 And God made the Beast of the Earth after his kind, and Cattle after their kind, and every thing that creepeth upon the Earth after his kind: And God saw that *it was* good.

* Chap. 5. 1. & 9. 6. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. *Psal. 8. 6.

26 ¶ And God said *g*, * Let us make man *h* in our Image, after our likeness *i*: and * let them *k* have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle *l*, and over all the Earth *m*, and over every creeping thing that creepeth upon the Earth.

g Having prepared all things necessary for mans use and comfort. *h* The plurals *us*, and *our*, afford an evident proof of a plurality of persons in the Godhead. It is plain from many other Texts as well as from the Nature and Reason of the thing, that God alone is mans Creator; the Angels rejoyced at the work of Creation, but only God wrought it, *Job* 38. 4, 5, 6, 7. And it is no less plain from this Text, and from divers other places, that man had more Creators than one Person. See *Job* 35. 10. *John* 1. 2, 3. &c. *Heb.* 1. 3. And as other Texts assure us that there is but one God, so this shews that there are more Persons in the Godhead: Nor can that seeming contradiction of one and more being in the Godhead be otherwise reconciled, than by acknowledging a plurality of Persons in the Unity of Essence. It is pretended that God here speaks after the manner of Princes in the plural number, who use to say, *We Will and Require*, or, *It is Our Pleasure*. But this is only the invention and practice of latter times, and no way agreeable to the simplicity either of the first ages of the World, or of the Hebrew Style. The Kings of *Israel* used to speak of themselves in the singular number, 2 *Sam.*3. 28. 1 *Chron.* 21. 17. and 29. 14. 2 *Chron.* 2. 6. And so did the Eastern Monarchs too, yea, even in their Decrees and Orders, which now run in the plural number, as *Ezra* 6. 8. 1 (Darius) *make a Decree*, *Ezra* 7. 21. *I, even I* Artaxerxes *the King, do make a Decree.* Nor do I remember one example in Scripture to the contrary. It is therefore a rash and presumptuous attempt, without any warrant, to thrust the usages of modern Style into the sacred Scripture. Besides, the Lord doth generally speak of himself in the singular number, some few places excepted, wherein the plural number is used for the signification of this Mystery. Moreover, this device is utterly overthrown by comparing this Text with *Gen.* 3. 22. *The Lord God said, Behold, the man is become as one of us.* Therefore there are more Persons than one in the Godhead. How many they are, other Texts plainly inform us, as we shall see in their proper places. And whereas he saith not now as he did before, *Let the Earth or Waters bring forth*, but *Let us make*; this change of the phrase and manner of expression shews, that man was, as the last, so the most perfect, and the chief of the ways and works of God in this lower World. *i* Image and likeness are two words noting the same thing, even exact likeness. For both of them are used of *Adam*, *Gen.* 5. 3. *He begat a Son in his own likeness, after his Image*; and they are separately and indifferently used in the same sence, man being said to be made *in the likeness of God*, *Gen.* 5. 1. and *in the Image of God*, *Gen.* 9. 6. *Quest.* Wherein doth the Image of God in Man consist? *Answ.* 1. It is in the whole Man, both in the Blessedness of his Estate, and in his Dominion over the rest of the Creatures. 2. It shines forth even in the Body, in the Majesty of mans Countenance, and height of his Stature, which is set towards Heaven, when other Creatures by their down looks bow the lowness and meanness of their Nature, as even Heathens have observed. 3. It principally consists and most eminently appears in mans Soul. 1. In its Nature and Substance, as it is, like God, Spiritual, Invisible, Immortal, *&c.* 2. In its Powers and Faculties, Reason or Understanding, and freedom in its choice and actions. 3. In the singular endowments wherewith God hath adorned it, as *Knowledge*, *Righteousness*, *and true Holiness*, in which St. *Paul* chiefly placeth this Image, *Eph.* 4. 24. *Col.* 3. 10. *k* The Male and Female, both comprehended in the word, *Man*, as is expressed *v.* 27. together with their Posterity. *l* By which he understands either, 1. Both tame and wild Beasts, the same word being used here in a differing sence from what it hath v. 25. as is frequent in Scripture. Or, 2. Tame Beasts, which are particularly mentioned, because they are more under mans Dominion than the wild Beasts, and more fitted for mans Use and Benefit, though the other be not excluded, but comprehended under the former, as the more famous kind, as is usual in Scriptures and other Authors. *m* Over all other Creatures and Productions of the Earth, and over the Earth it self, to manage it as they see fit for their own comfort and advantage.

* Mal. 2. 15. Matth. 19. 4. Mar. 10. 6.

27 So God Created man in his own Image, in the Image of God Created he him. * Male and Female Created he them *n*.

n Not both together, as some of the Jews have Fabled, but successively, the Woman after and out of the Man, as is more particularly related, *Gen.* 2. 21, &c. which is here mentioned by anticipation. Albeit the Woman also seems to have been made upon the sixth day, as is here related, and as the following blessing thereto, which is common to both of them, though the particular History of it is brought in afterwards Chap. 2. by way of recapitulation, or repetition.

* Chap. 9. 1.

28 And God blessed them *o*, and God said unto them, * Be fruitful and multiply, and replenish the Earth *p*, and subdue it, and have dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that † moveth upon the Earth.

† Heb. *creepeth.*

o Having blessed them with excellent Natures, and heavenly Gifts and Graces, he further *blesseth them* with a special and temporal blessing expressed in the following words. *p* With inhabitants to be begotten by you. *Quest.* Whether this be a command obliging all men to Marriage and Procreation? So the Hebrew Doctors think. It may be thus resolved. 1. It is a command obliging all men so far as not to suffer the extinction of mankind: Thus it did absolutely bind *Adam* and *Eve*, as also *Noah*, and his Sons and their Wives after the Flood. 2. It doth not oblige every particular person to marry, as appears both from the example of the Lord Jesus, who lived and died in an unmarried State, and from his commendation of those who made themselves Eunuchs for the Kingdom of God, *Matth.* 19 12. And from St. *Pauls* approbation of Virginity, 1 *Cor.* 7. 1, 8, 26, 27, 32, *&c.* 3. It is here rather a promise or benediction, than a command, as appears both from *v.* 22. where the same words are applied to the brute Beasts, who are not subject to a command; and because if this were a command, it would equally oblige every man to exercise dominion over Fishes and Fowls, *&c.* which is absurd. It is therefore a permission rather than a command, though it be expressed in the form of a command, as other permissions frequently are, as *Gen.* 2. 16 *Deut.* 14 4.

29 ¶ And God said, Behold, I have given you every Herb † bearing seed, which *is* upon the face of all the Earth, and every Tree in the which *is* the frui of a Tree yielding seed, * to you it shall be for meat *q*.

† Heb. *Seeding Seed.* * Chap. 9. 3.

q It is neither affirmed nor denied that Flesh also was granted to the first men for food, and therefore we may safely be ignorant of it. It is sufficient for us, that it was expressly allowed, *Gen.* 9. 2.

30 And to every Beast of the Earth, and to every Fowl of the † Air, and to every thing that creepeth upon the Earth, wherein there *is* † Life, *I have given* every green Herb for meat: And it was so.

† Heb. *Heb. ven.* † Heb. *Living Soul.*

31 And God saw every thing that he had made: And behold *it was* very good. And the Evening and the Morning were the sixth day.

CHAP. II.

The Sabbath instituted and Blessed, 2, 3. *A rehearsal of the Creation*; and (1*st.*) *of Vegetables*, 4, 5. *The Earth watered*, 6. (2.) *of Man*, 7. *His Habitation*, 8, 9. *Trees for his delight and Food: as also the tree of Life and Knowledge*, 9. *Its pleasant Situation and Riches*, 10——14. *Mans Employment*, 15. *Every tree given him but that of Knowledge*, 16. *This denied on pain of Death*, 17. *A purpose to create the Woman, and the Reason thereof*, 18. *Beasts and Fowls named by Adam*, 19, 20. *The Woman made of Adam's Rib presented to him*, 21, 22. *And owned by him*, 23. *Marriage Ordained*, 24. *Their state whilst innocent*, 25.

THus the Heavens and the Earth were finished, and * all the Host of them *a*.

* Psal. 33. 6.

a All the Creatures in Heaven and Earth are called their *Hosts*, for their multitude, variety, order, power, and subjection to the Lord of Hosts. Particularly the *Host of Heaven* in Scripture (which is its own best interpreter) signifies both the Stars, as *Deut.* 4. 19. and 17. 3. *Isa.* 34. 4. and the Angels, as 1 *Kings* 22. 9. 2 *Chron.* 18. 18. *Luke* 2. 13. Who from these words appear to have been Created within the compass of the first six days, which also is probable from *Col.* 1. 16, 17. But it is no wonder that the Scripture saith so little concerning Angels, because it was written for the use of men, not of Angels; and God would hereby take us off from curious and impertinent speculations, and teach us to employ our thoughts about necessary and useful things.

* Exod. 20 11. 31. 17. Deut. 5. 14. Heb. 4

2 * And on the seventh day God ended *b* his work which he had made: And he rested *c* on the seventh day from all his work which he had made.

b Or rather *had ended* or *finished*, for so the Hebrew word may be rendred, as all the Learned know; and so it must be rendred, else it

doth not agree with the former Chapter, which expressly saith, that all these works were done within six days. c Not for his own need and refreshment, for he *is never weary, Isa.* 40. 28. but for our example and instruction, that we might keep that day as a day of Religious rest.

3 And God Blessed the seventh day *d*, and sanctified it *e*: because that in it he had rested from all his Work †, which God * Created and made †.

*Heb. Created to make. Josh. 22. 26. Heb.

d By conferring special Honours and Priviledges upon it above all other days, that it should be a day of solemn rest and rejoycing and celebration of God and his Works, and a day of Gods bestowing singular, and the best blessings upon his Servants and Worshippers. e Separated it from common use and worldly employments, and consecrated it to the Worship of God, that it should be accounted an Holy day, and spent in Holy works and Solemn exercises of Religion. Some conceive that the Sabbath was not actually blessed and sanctified at and from this time, but only in the days of *Moses*, which they pretend to be here related by way of anticipation. But this opinion hath no foundation in the Text or Context, but rather is confuted from them: for as soon as the sacred Penman had said that God had *ended his work and rested*, &c. he adds immediately in words of the same tense, that *God blessed the seventh day, and sanctified it*. And if we compare this place with *Exod.* 20. we shall find that *Moses* there speaks of God's blessing and sanctifying of the Sabbath, not as an action then first done, but as that which God had done formerly upon the Creation of the World, to the end that men might celebrate the praises of God for that glorious work, which as it was agreeable to the state of innocency, so was it no less proper and necessary a duty for the first ages of the World after the fall, than it was for the days of *Moses*, and for the succeeding Generations. * Because he would have the memory of that glorious work of Creation, from which he then rested, preserved through all Generations. † Either 1. *Created in making*, i. e. made by way of Creation. Or rather, 2. Created out of nothing, and afterwards out of that Created matter *made* or formed divers things, as the Beasts out of the Earth, the Fishes out of the Water. He useth these two words possibly to shew that God's Wisdom, Power and Goodness, was manifest not only in that which he brought out of meer nothing, but also in those things which he wrought out of matter altogether unfit for so great works.

4 ¶ These *f are* the Generations *g* of the Heavens, and of the Earth, when they were Created, in the day *h* that the LORD God made the Earth and the Heavens.

f i. e. These things mentioned in the 1 chap. *g i. e.* A true and full relation of their *Generations, i. e.* Of their Original, or Beginnings. *h* Not strictly so called, but largely taken for the time, as it is v. 17. *Ruth* 4. 5. *Luke* 19. 42. *2 Cor.* 6. 2.

5 And every Plant of the Field, before it was in the Earth *i*, and every Herb of the Field before it grew *k*: for the LORD God had not caused it to rain upon the Earth, and there *was* not a man to till the ground *l*.

i i. e. When as yet there were no Plants, nor so much as Seeds of them there. *k* To wit, out of the Earth, as afterwards they did by Gods appointment. *l* The two great means of the Growth of Plants and Herbs, *viz.* Rain from Heaven, and the labour of man, were both lacking, to shew that they were now brought forth by Gods Almighty power and word.

*Or, a mist which went up from, &c.

6 * But there went up *m* a mist *o* from the Earth, and watered the whole face of the ground *p*.

m To wit, from time to time by Gods appointment. *o* Or, *Vapour, or, Cloud*, which going up into the Air, was turned into Rain, and fell down again to the Earth from whence it arose. *p* Whereby the Earth was softned and disposed both to the nourishment of these Plants or Trees that were Created, and to the production of new Plants in a natural and ordinary way. But these words may be otherwise understood, the Copulative, *and*, here rendred *but*, being put for the Disjunctive, *or*, as it is *Exod.* 21. 15, 17. *Job* 6. 22. and 8. 3. and in other places. Or, the Negative particle, *not*, may be understood out of the foregoing clause, as it is usual in the Hebrew Language, as *Psal.* 1. 5. and 9. 17. and 44. 19. and 50. 8. and *Isa.* 28. 27, 28. And so these words may be joyned with the foregoing, and both Translated in this manner, *There was no Rain, nor a Man to till the ground, or*, (or, *nor*, for both come to one thing) so much as *a mist* which *went up from the Earth, and watered* (as afterwards was usual and natural) *the whole face of the ground.*

†Heb. *dust of the ground.* 7 And the LORD God formed man † of the * dust of the ground, and breathed into his nostrils *q* the breath of Life *r*: and * Man *s* became a living Soul *t*.

*1 Cor. 15. 47. *1 Cor. 15. 45.

q And by that door into the Head and whole man. This is an emphatical phrase, fitly implying that the Soul of man was of a quite differing Nature and higher Extraction and Original than the Souls of Beasts, which together with their Bodies are said to be brought forth by the Earth, *Genesis* 1. 24. *r* Heb. *Of Lives*: Either to shew the continuance of this breath or soul both in this Life, and in the Life to come; or to note the various degrees or kinds of Life, which this one breath worketh in us, the Life of Plants, in growth and nourishment; the Life of Beasts, in sense and motion; and the Life of a Man, in Reason and Understanding. *s* Who before this was but a dull lump of Clay, or a comely Statue. *t i. e.* A living Man: The *Soul* being oft put for the whole Man, as *Gen.* 12. 5, 13. and 46. 15, 18. *1 Pet.* 3. 20, &c.

8 And the LORD God Planted *u* a Garden *x* East-ward *y* in *Eden z*: And there he put the man whom he had formed *a*.

u Or, *had planted*, viz. on the third day, when he made the Plants and Trees to grow out of the ground. *x* A place of the choicest Plants and Fruits, most beautiful and pleasant. *y* From the place where *Moses* writ, and the *Israelites* afterwards dwelt. *z Eden* here is the name of a place, not that *Eden* near *Damascus* in *Syria*, of which see *Amos* 1. 5. but another *Eden* in *Mesopotamia* or *Chaldea*, of which see *Gen.* 4. 16. *2 Kings* 19. 12. *Isa.* 37. 12. *Ezek.* 27. 23. There are many and tedious disputes about the place of this Paradise: of which he that listeth may see my Latin Synopsis. It may suffice to know that which is evident, that it was in or near to *Mesopotamia*, in the confluence of *Euphrates* and *Tigres*. *a* To wit, in another place.

9 And out of the ground made the LORD God to grow every Tree that is pleasant to the sight, and good for Food, the Tree of Life *b* also in the midst of the Garden *, and the Tree of Knowledge of Good and Evil *c*.

b So called either symbolically, and sacramentally, because it was a sign and seal of that Life which man had received from God, and of his continual enjoyment of it upon condition of his Obedience: Or, effectively, because God had planted in it a singular vertue for the support of Nature, prolongation of Life, and the prevention of all Diseases, Infirmities and decays through age. * Or, *within the Garden, as Tyrus* is said to be *in the midst of the Seas, Ezek.* 28. 2. Though it was but just within it. *c* So called with respect, either, 1. To God, who thereby would prove and make known mans Good or Evil, his Obedience and Happiness, or his Rebellion and Misery. Or rather, 2. To Man, who by the use of it would know to his cost, how great and good things he did enjoy and might have kept by his Obedience, and how evil and bitter the fruits of his Disobedience were to himself and all his posterity. So it seems to be an ironical denomination, *q. d.* You thirsted after more knowledge, which also the Devil promised you, and you have got what you desired; more Knowledge, even dear bought Experience.

10 And a River *d* went out of *Eden e* to water the Garden, and from thence † it was parted, and became into four heads *f*.

d Or, *Rivers*, by a common Enallage. *e* The Countrey in which Paradise was; where those Rivers either arose from one spring, or met together in one channel. † (*i. e.*) From the Garden. *f* It was divided into four principal Rivers. Concerning which there are now many disputes. But it is no wonder if the rise and scituation of these Rivers be not now certainly known, because of the great changes, which in so long time might happen in this, as well as in other Rivers, partly by Earth quakes, and principally by the general Deluge. And yet *Euphrates* and *Tigris*, the chief of these Rivers, whereof the other two are branches, are discovered by some learned men, to have one and the same original or spring, and that in a most pleasant part of *Armenia*, where they conceive Paradise was. See my Latin Synopsis.

11 The name of the first *is Pison g*; that *is* it which compasseth *h* the whole Land of *Havilah i*, where *there is* Gold.

g An eminent branch of the River *Tigris*, probably that called by others *Pasi-tigris*, or *Pise-tigris*. *h i. e.* With many windings and turnings passed thorough; as this word is used, *Jos.* 15. 3. *Mat.* 23. 15. *i* Either that which is in those parts of *Arabia* which is towards *Mesopotamia*, so called from *Havilah* the issue of *Cham, Gen.* 10. 7. Or that which is nigh *Persia*, and in the borders of *India*, so called from another *Havilah* of the Posterity of *Sem, Gen.* 10. 29. To either of these following the description agrees well.

12 And the Gold of that Land *is* * good *k*: there is Bdellium *l*, and the Onyx-stone *m*.

*2 Chron. 3. 5.

k i. e. Better than ordinary. *l* Which signifies either a precious gumme, of which see *Numb.* 11. 7. or Gems and Pearls. Once for all observe, that many of the Hebrew words or names of Stones, Trees, Birds, and Beasts, are even to the Hebrew Doctors and others both ancient and modern Interpreters, of uncertain signification, and that without any considerable inconvenience to us who are free from the obligations which the Jews were formerly under of procuring such stones, and abstaining in their Diet from such Beasts and Birds as then were sufficiently known to them; and if any were doubtful, they had one safe course, to abstain from them. *m* A kind of precious stone, of which see *Exod.* 25. 7. and 28. 9, 20.

13 And the name of the second River *is Gihon n*: The same *is* it that compasseth the whole Land of † *E-* †*Cush. thiopia o.*

n Not that River in the Land of *Israel* so called, *1 Kings* 1. 33. *2 Chron.* 32. 30. But another of the same name, which in Hebrew signifies, *the branch of a greater River*: Here it is a branch either of *Euphrates*, as most think, or of *Tigris*, as some late Writers conceive. *o* Not that Countrey in *Africa* above *Egypt*, commonly so call'd; but either *Arabia*, which in Scripture is frequently called *Cush* or *Ethiopia*. Of which see the notes upon *2 Kings* 19. 9. *Job* 28. 19. *Ezek.* 29. 10. and 30. 8, 9. *Heb.* 3. 7. or rather a Countrey adjoyning to *India*, and *Persia*, with which *Cush* is joyned, *Ezek.* 38. 5. See also *Isa.* 11. 11. and *Ezek.* 27. 10. And about which place the *Ethiopians* are seated by *Herod. l.* 7. *Homer, Hesiod*, and others. Of which see my Latin Synopsis.

14 And the name of the third River *is Hiddekel p*: That *is it* which goeth * toward the East of *Assyria*. And the fourth River *is Euphrates*.

*Or, Eastward to Assyria.

p (*i. e.*) *Tigris*, or an eminent branch of it. See *Dan.* 10. 4.

15 And the LORD God took † the Man, and put him *q* into the Garden of *Eden*, to * dress it *r*, and to keep it *s*.

†Or, *Adam.* * Or, *till.*

q (*i. e.*) Commanded and enclined him to go. *r* (*i. e.*) To prune, dress, and order the Trees and Herbs of it. *s* From the annoyance of Beasts, which being unreasonable Creatures, and allowed the use of Herbs, might easily spoil the beauty of it. See Chap. 3. 23.

16 And the LORD God commanded the Man *t*, †saying, Of every Tree of the Garden † thou mayest freely eat *u*.

†Heb. *Enseing thou shalt eat.*

t And

t And the Woman too (as appears both from the permission for eating Herbs and Fruits given to her, together with her Husband, *Gen.* 1. 28, 29. and from *Gen.* 3. 1, 2, 3. and from *Every* punishment) and that either immediately, or by *Adam* whom God enjoyned to inform her thereof. *u* Without offence to me, or hurt to thy self. The words in Hebrew have the form of a command, but are only a permission or indulgence, as *1 Cor.* 10. 25, 27.

17 But of the Tree of the Knowledge of good and evil, thou shalt not eat of it: For in the day that thou eatest thereof, † thou shalt surely dye *x*.

†Heb. *dying thou shalt dye.*

x With a threefold death. 1. Spiritual by the guilt and power of sin: at that instant thou shalt be dead in trespasses and sins, *Eph.* 2. 1. 2. Temporal, or the death of the Body, which shall then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death. 3. Eternal, which shall immediately succeed the other.

18 And the LORD God said *y*, *It is not good z* that the man should be alone: I will make him an help † meet for him *a*.

†Heb. *as before him, or, as it were comparable to him, If* 40. 22.

y To wit, *Had said*, to wit, upon the sixth day, on which the Woman was made, *Gen.* 1. 27, 28. *z* Not convenient either for my purpose of the increase of mankind, or for mans personal comfort, or for the propagation of his kind. *a* A most emphatical phrase, signifying thus much, *one correspondent to him*, suitable both to his nature and necessity, one *altogether like to him* in shape and constitution, disposition and affection; a second self; or one *to be at hand and near to him*, to stand continually before him, familiarly to converse with him, to be always ready to succor, serve, and comfort him; or, one whose eye, respect, and care, as well as desire, (*Gen.* 3. 16) should be to him, whose business it shall be to please and help him.

19 And out of the ground the LORD God formed every Beast of the Field, and every Fowl of the Air, and brought *them b* unto * *Adam c*, to see *d* what he would call them: And whatsoever *Adam* called every † living Creature, that *was* the name thereof *e*.

*Or, the Man.

†Heb. *living Soul.*

b Either by Winds, or Angels, or by their own secret instinct, by which Storks, and Cranes, and Swallows change their places with the season. *c* Partly to own their subjection to him; partly that man, being recreated with their prospect, might adore and praise the Maker of them, and withal be sensible of his want of a meet companion, and so the better prepared to receive Gods mercy therein; and partly for the reason here following. *d* Or, *make a discovery*, not to God, who knew it already, but to all future Generations, who would hereby understand the deep wisdom and knowledge of their first Parent. *e* To wit, in the primitive or Hebrew Language. And this was done for the manifestation both of mans Dominion over the Creatures, and of the largeness of his understanding; it being an act of authority to give names, and an effect of vast knowledge to give convenient names to all the Creatures, which supposeth an exact acquaintance with their Natures.

†Heb. *called.*

20 And *Adam* † gave Names to all Cattel, and to the Fowl of the Air, and to every Beast of the Field: but for *Adam* there was not found an help meet for him *f*.

f q. d. But though, in giving them names, he confidered their several natures and perfections, it was evident to himself, as well as to the Lord, that none of them was an help meet for him.

21 And the LORD God caused a deep sleep to fall upon *Adam g*, and he slept: and he took one of his Ribs *h*, and closed up the Flesh *i* instead thereof *k*.

g That he, who was without sin, might feel no pain in the taking away of his Rib. And in this deep some think *Adam* was in an extasie, wherein he saw what was done, together with the reason and mystery of it. *h* Together with the Flesh upon it, *v.* 23. Or, *one of his sides*, for the Hebrew word signifieth a *Side* as well as a *Rib*, which may be taken Synecdochically, for a part of one of his sides, *viz.* a Rib and the Flesh upon it: Or, for one part out of each of his sides; as if the two Ribs clothed with Flesh were taken out of the man, because he saith, *verse* 23. *This is Bone of my Bones*, not, *of my Bone*. The Woman was taken out of this part, not out of the higher or lower parts, to shew that she is neither to be her husbands Mistress, to usurp authority over him, *1 Tim.* 2. 12. Nor yet to be his Slave, to be abused, despised, or trampled under his feet; but to be kindly treated, and used like a companion, with moderation, respect, and affection. *Quest.* How could a Rib be taken from *Adam*, but it must be either superfluous in *Adam*, while it was in him, or defective afterwards, both which reflect upon the Creator? *Answ.* 1. It was no superfluity, but a conveniency, if *Adam* had at first one Rib extraordinary put into him for this purpose. 2. If *Adam* lost a Rib upon so glorious an occasion, it was but a fear or badge of honour, and no disparagement either to him, or to his Creator. 3. Either God created him a new Rib, or hardned the Flesh to the Nature and Use of a Rib, and so there was no defect in him. *i* Together with another Bone or Rib. *k* (*i. e.*) Of that Rib and Flesh which he took away from him, which was ease for God to do.

22 And the Rib, which the LORD God had taken from Man, † made he a Woman, and brought her unto the Man *m*.

†Heb. *built, did.*

l From some place at a little distance, whither he first carryed her, that for the decency of the action he might bring her thence. *m* A Bride to a Bridegroom to be married to him: the great God being pleased to act the part of a Father to give his Daughter and workmanship to him, thereby both teaching Parents their duty of providing Marriages for their Children, and Children their duty of expecting their Parents consent in Marriage.

23 And *Adam* said *n*, This *is* now *o* Bone of my Bones, and Flesh of my Flesh *p*: She shall be called † Woman, because she was * taken out of man.

†1 Cor. 11. 8. *Or, Man.

n Eg. How knew he this? *Answ.* Either 1. By his own observation: For though it be said that he was asleep till the Rib was taken out and restored, yet he might awake as soon as ever that was done, the reason of his sleep ceasing, and so might see the making of the Woman. Or, 2. By the Revelation of God, who put these words into *Adams* mouth, to whom therefore these words of *Adam* are ascribed, *Matth.* 19. 5. *o* Or, *For this time* the Woman is made of my Bones, &c. but for the time to come the Woman as well as the Man shall be produced another way, to wit, by Generation. *p* Made of my Rib and Flesh, *i. e.* God hath provided me a meet help and Wife, not out of the brute Creatures, but nearer hand, a part of my own Body, and of the same nature with my self.

24 * Therefore *q* shall a man leave his Father and his Mother *r*, and shall cleave unto his Wife *s*: And they *t* shall *u* be one Flesh *x*.

*Matth. 19. 5. Mar. 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

q These are the Words of *Moses* by divine instinct, or his inference from *Adam's* words. *r* In regard of Habitation and Society, but not as to natural duty and affection. *s* In Conjugal relation and highest affection, even above what they owe to their Parents. *t* Or, *they two*, as it is in the *Samaritan*, *Syriack*, and *Arabick* Translations, and *Matthew* 19. 5. *u* (*i. e.*) Shall be esteemed by themselves and others to be as intirely, and inseparably united, and shall have as intimate and universal communion, as if they were *x* (*i. e.*) one Person, one Soul, one Body. And this first institution shews the sinfulness of Divorces, and Polygamy, however God might upon a particular reason for a time dispence with his own institution, or remit the punishment due to the violaters of it.

25 And they were both naked, the Man and his Wife; and were not ashamed *y*.

y To wit, of their nakedness, as having no guilt, nor cause of shame; no filthy or evil inclinations in their Bodies, no sinful Concupiscence, or impure motions in their Souls, but spotless innocency and perfection, which must needs exclude shame.

CHAP. III.

The Serpent's subtilty, and ensnaring Question, 1. *The Woman's Answer,* 2. *The Serpent denies the certainty of the threatning,* 4. *Suggests a Benefit by Eating,* 5. *The Woman looks on the Fruit, takes, eats, gives to the Man, who also eats of it,* 6. *The consequence of their sin,* 7, 8. *Adam's summons,* 9. *Appearance,* 10. *Examination,* 11. *Excuse,* 12. *The Woman examined, excuses, yet confesses the fact,* 13. *Sentence upon the Serpent the instrument,* 14. *Upon the Devil the chief agent, with the first Gospel Promise,* 15. *Upon the Woman,* 16. *Upon the Man,* 17——19. *Adam names his Wife,* 20. *God clothes them,* 21. *They are thrown out of Paradise,* 22. *to till the Ground,* 23. *Their return impossible,* 24.

NOw the Serpent *a* was more subtile than any Beast of the Field *b*, which the LORD God had made: and he said *c* unto the Woman *d*, † Yea, *e* hath God said *f*, Ye shall not eat of every *g* Tree of the Garden?

†Heb. *Yea, because, &c.*

a Or, rather, *this* or *that Serpent*: For here is an emphatical article, of which more by and by. *b* The Serpents eminent subtilty is noted both in sacred Scripture. *Gen.* 49. 17. *Psal.* 58. 5. *Matth.* 10. 16. *2 Cor.* 11. 3. and by Heathen Authors, whereof these instances are given; that when it is assaulted, it secures its head; That it stops its ear at the Charmer's voice; and the like. If it be yet said, that some Beasts are more subtile, and therefore this is not true; it may be replied. 1. It is no wonder if the Serpent for its instrumentality in mans sin hath lost the greatest part of its original subtilty, even as mans sin was punished with a great decay both of the natural endowments of his Mind, Wisdom, and Knowledge, and of the beauty, and glory of his Body, the instrument of his sin. But this Text may, and seems to be understood not of the whole Kind of Serpents, but of this individual, or particular Serpent; for it is in the Hebrew *Hannachash, that Serpent*, or *this Serpent*, to signifie that this was not only an ordinary Serpent, but was acted and assisted by the Devil, who is therefore called *that old Serpent, Rev.* 12. 9. And this seems most probable, partly from the following discourse, which is added as a proof of that which is here said concerning the Serpents subtilty; and that surely was not the discourse of a Beast, but of a Devil; and partly from *2 Cor.* 11. 3. which hath a manifest reference to this place, where the Apostle affirmeth that *the Serpent beguiled Eve through his subtilty*: not surely through that subtilty which is common to all Serpents, but through that subtilty which was peculiar to this, as it was possessed and acted by the Devil. There seems indeed to be an allusion here to the natural subtilty of all Serpents; and the sense of the sacred Penman may seem to be this, as if he said, The Serpent indeed in its self is a subtile Creature, and thought to be more subtile than any Beast of the Field; but how fewer this be in other Serpents, it is certain that this Serpent was more subtile than any Beast of the Field, as will appear by the following words. If it be said, the particle *this*, or *that*, is relative to something going before, where as there is not a word about it in the foregoing words: I answer, That relative particles are often put without any antecedents; and the antecedents are left to be gathered not only out of the foregoing, but sometimes also out of the following passages, as is apparent from *Exod.* 14. 29. *Numb.* 7. 19. and 24. 15. *Psal.* 87. 2. and 109. 29. and 114. 2. *Prov.* 7. 8. and 24. 26. So here, *that Serpent*, that of which I am now to speak, whose discourse with the Woman here followeth. *c Quest.* How the Serpent could speak, and what the Woman conceived of his speech, and why she was not affrighted, but continued the discourse with it? There be two satisfactory answers may be given to these questions. 1. The Woman knew that there were Spirits, and did freely and frequently converse with Spirits or Angels, who also did appear in some visible shape to her, which seems very credible; because in the following Ages not only the Angels, but even the blessed God himself did in that manner converse with men. And as they afterwards used to appear in the shape of men, why might not one of them now appear to her, and converse with her in the shape of a beautiful Serpent? And why might she not freely and sinfully discourse with this which she thought to be one of these good Angels,

to whose care and tuition both She and her Husband were committed? For I suppose the fall of the Angels was yet unknown to her; and she thought this to be a good Spirit, otherwise she would have declined all conversation with an Apostate Spirit. 2. A late ingenious and learned Writer represents the matter thus, in which there is nothing absurd or incredible: The Serpent makes his address to the Woman with a short speech, and falutes her as the Empress of the World, &c. She is not affrighted, because there was as yet no cause of fear, no sin, and therefore no danger, but wonders and enquires what this meant, and whether he was not a brute Creature, and how he came to have speech, and understanding? The Serpent replies, that he was no better than a brute, and did indeed want both these gifts, but by eating of a certain fruit in this Garden he got both. She asked what fruit and Tree that was? Which when he shewed her, she replied, This, no doubt, is an excellent fruit, and likely to make the eater of it wise; but God hath forbidden us this Fruit: To which the Serpent replies, as it here follows in the Text. It is true, this discourse is not in the Text; but it is confessed by Jewish, and other Expositors, that these words, *Yea, hath God said*, &c. are a short and abrupt sentence, and that they were but the close of a foregoing discourse; which might well enough be either this now mentioned, or some other of a like nature. And that expression which follows *v.6. When the Woman saw, i. e.* understood, *that it was a Tree to be desired to make one wise.* may seem to imply, both that the Serpent told her, and that she believed, that the speech and understanding of the Serpent was the effect of the eating of that Fruit; and therefore that if raised him from a brute Beast to the degree of a reasonable Creature, it would elevate her from the humane to a kind of divine nature or condition. *d* Who had upon some occasion retired from her Husband for a season; an advantage which the crafty Serpent quickly espieth, and greedily embraceth, and assulteth her when she wanteth the help of her Husband. *e* Or, *Why*, or, *Is it so*, or, *indeed*, or *of a truth.* *f* It is scarce credible that God, who is so bountiful, and the sovereign Good, and so abhorring from all parsimony, and envy, should forbid you the enjoyment of any part of those provisions which he hath made for your use and comfort. *g* Or, *of any*; for the word is ambigious, which therefore the cunning adversary useth to hide the snare which he was laying for her.

2 And the Woman said unto the Serpent, We may eat of the Fruit of the Trees of the Garden:

3 But of the Fruit of the Tree, which *is* in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it *h*, lest ye dye *i*.

h To wit, in order to the eating of it: Or, the touch might be simply forbidden, or the might reasonably understand it to be forbidden in and by the prohibition of eating, because it was an occasion of sin, and therefore to be avoided. For it is not probable that the Woman being not yet corrupted, should knowingly add to God's Word, or maliciously insinuate the harshness of the Precept. *i* Others, *lest peradventure ye dye*, as if she doubted of the truth of the threatning: Which seems not probable, the Woman yet continuing in the state of innocency, and such doubting being evidently sinful; and the Hebrew particle *Pen*, doth not always imply a doubt, as appears from *Psal.* 2. 12. *Isa.* 27. 3. and 36. 18. compared with 2 *Kings* 18. 3.

*2 Cor. 11. 3. 1 Tim. 2. 14.

4 *And the Serpent said unto the Woman, Ye shall not surely dye *k*.

k It is not so certain as you imagine, that you shall dye. God did say so indeed for your terrour, and to keep you in awe; or, he had some mystical meaning in those words; but do not entertain such hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will for such a trifle, as the eating of a little Fruit, undo you and all your Posterity, and so suddenly destroy the most excellent work of his own hands.

5 For God doth know *l*, that in the day ye eat thereof, then your eyes shall be opened *m*: and ye shall be as Gods *n*, knowing Good and Evil *o*.

l If you would have the whole truth of the matter, and God's design in that Prohibition, it is only this. *m* He knoweth that you shall be so far from dying, that ye shall certainly be entred into a new and more noble kind of Life; and the eyes of your minds, which are now shut as to the knowledge of a World of things, shall then be opened, and see things more fully and distinctly. *n* Or, *as God*, like unto God himself in the largeness of your knowledge. *o* As the very name that God hath put upon the Tree may teach you. But this is a priviledge, of which, for divers causes best known to himself, some of which your own reason will easily guess at, he would not have you partake of.

6 And when the Woman saw *p* that the Tree *was* † good for Food, and that it *was* † pleasant to the Eyes *, and a Tree to be desired to make *one* Wise *q*; she took of the Fruit thereof, * and did eat, and gave also unto her Husband *r* with her *s*, and he did eat *t*.

† Heb. *a desire.*
* 1 Tim. 2. 14.

p By curious and accurate observation, and gazing upon it, or perceiving it by the Serpents discourse, as was observed on *ver.* 3. * To wit, in an eminent degree; for otherwise so were all the rest. *q* Which she might know by the Serpents information. See the Notes on *ver.* 1. *r* Who by this time was returned to her. *s* (*i. e.*) Who now was with her; or, that he might eat *with her* and take his part of that Fruit. *t* By her perswasion and instigation. See 1 *Tim.* 2. 14.

7 And the Eyes of them both *u* were opened *x*, and they knew * that they *were* naked, and they sewed † Fig-leaves *z* together, and made themselves † Aprons *a*.

† Or, *things to gird about.*

u Of their Minds and Consciences, which hitherto had been closed and blinded by the arts of the Devil. *x* As the Devil had promised them, though in a far differing, and sadder sense. 'They knew it before, when it was their glory, but now they knew it with grief and shame, from a sense both of their guilt for the sin newly past, and of that sinful Concupiscence which they now found working in them. *y* Or, *tyed, twisted, or fastned.* *z* The lesser branches or twigs, upon which were also the leaves of a *Fig-tree*, which peradventure was then neat them, and which because of its broad leaves was most fit for that use. *a* To cover their nakedness.

8 And they heard the voice *b* of the LORD God *c* walking in the garden in the cool † of the day *d*: and † Heb. *wind.* Adam and his wife hid themselves from the presence of the LORD God *e*, amongst the trees of the garden.

b Mentioned *ver.* 9. or rather the *sound*, as the word *voice* is often taken in Scripture, as *Psal.* 93. 3. *Rev.* 10. 3. and 19. 6. *c* Either God the Father, or rather God the Son, appearing in the shape of a man, as afterwards he frequently did, to give a foretaste of his incarnation. *d* About Evening, the time when men use to walk abroad to recreate themselves, when there was a cool and refreshing Wind, whereby also the voice of the Lord was more speedily and effectually convey'd to *Adam* and his wife. *e* Being sensible of God's approach, and filled with Shame and Conscience of their own Guilt and dread of Judgement, instead of flying to God for Mercy, they foolishly attempted to run away from him, whom it was impossible to avoid.

9 And the LORD God called *f* unto Adam, and said unto him, Where *art* thou *g*?

f With a loud voice. *g* *Thou* whom I have so highly obliged, Whither and wherefore doest thou run away from me thy Friend and Father, whose presence was lately so sweet and acceptable to thee? In what Place, or rather in what Condition art thou? What is the cause of this sudden and wonderful Change? This he asks, not that he was ignorant of it, but to make way for the following Sentence, and to set a pattern for all Judges, that they should examine the Offender, and enquire into the Offence before they proceed to Punishment.

10 And he said, I heard thy voice in the garden: and I was afraid, because *I was* naked *h*; and I hid my self *i*.

h He confesseth his nakedness, which was evident, but saith nothing of his sin; which, if possible, he would have hid. See *Job* 31. 33. And is grieved for the shameful effects of his sin, but not yet sincerely penitent for his sin. *i* Out of reverence to thy glorious Majesty.

11 And he said, Who told thee that thou *wast* naked *? Hast thou eaten of the tree, whereof I commanded thee *k*, that thou shouldest not eat?

* Or, that thy nakedness, which lately was thy glory, was now become matter of shame. *k* Concerning which I gave thee so severe a charge upon pain of death.

12 And the man said, The woman *l* whom thou gavest *to be* with me *m*, she gave me of the tree, and I did eat *n*.

l I have eaten, not by my own choice and inclination, but by the perswasion of this woman. *m* As a meet help, a faithful friend and constant companion, supposing that it was not good for me to be alone, which the event shews would have been much better for me. Thus *Adam* excuseth himself, and chargeth God foolishly with his sin. *n* Out of complacency to her, nor from any evil design against thee.

13 And the LORD God said unto the woman, What *is* this that thou hast done *o*? And the woman said, The Serpent *p* beguiled me *q*, and I did eat *r*.

o How heinous a crime hast thou committed? What a World of mischief hast thou, by this one act, brought upon thy self and all thy posterity? Or, Why hast thou done this? What causes or motives couldst thou have for so wicked an action? What need hadst thou of meddling with this forbidden fruit, when I had given thee so large and liberal an allowance? *p* A Creature which thou hast made, and that assisted by an higher Power, by an evil Angel, for such I now perceive by sad experience there are. *q* A weak and foolish Woman, whose seduction calls for thy Pity, not thine Anger. *r* Being surprized, and over-perswaded against my own Judgment and Resolution.

14 And the LORD God said unto the Serpent *s*, Because thou hast done this *s*, thou *art* u cursed above all cattel, and above every beast of the field *x*: upon thy belly shalt thou go *, and dust shalt thou eat *y* all the days of thy life.

* Is. 65. 25.

s Or rather *this*, or *that Serpent*, which as was said before on *v.* 1. was no ordinary Serpent, but a Serpent acted and assisted by the Devil; and therefore this sentence or curse is pronounced against both of them; 1. Against the Serpent it self, which though an unreasonable Creature, and therefore not subject to a Law, and consequently not capable of guilt or sin, *Rom.* 4. 15. yet, being the instrument of the Devils malice, is rightly punished, as other Beasts being abused by man's sin did suffer together with him, *Exod.* 32. 20. *Levit.* 20. 15, 16. not for their crime, but partly for the punishment, and partly for the benefit of man, who is their Lord and Owner, *Psal.* 8. 6. for whose sake seeing they were made, it is not strange if they be punished for his use, that in their punishment man might have a demonstration of God's anger against sin, and a motive to Repentance. See on *c.* 6, 7. 2. Against the Devil, who is here principally intended, though as he lay hid in the body of the Serpent which he possessed and used; so his curse is here mentioned under the cover of the Serpent's curse, and under the disguise of such terms as properly and literally agree to the Serpent, but are also mystically to be understood concerning the Devil; with whom the Lord entertaineth no conference, as he did with *Adam* and *Eve*, whose sin was less than his, and whom God meant to bring to repentance; but immediately denounceth the curse against him, as one that sinned against much greater Knowledge, and from far worse Principles, not from mistake or misinformation, but from choice and rebellion, from hatred of God, and from meer envy, and implacable malice against men. *t* Deceived

ceived the woman, and tempted her to this sin. *u* Or, shalt be from henceforth, both really and in the opinion of all mankind: Or, *Be thou.* *x* As in other respects, so particularly in that which here follows. † If the Serpent did so before the fall; what then was natural, is now become painful and shameful to it, as nakedness and some other things were to man. But it seems more probable, that this Serpent before the fall either had Feet, or rather did go with its Breast erect, as the Basilisk at this day doth; God peradventure so ordering it as a Testimony that some other Serpents did once go so. And so the sense of the curse being applied to this particular Serpent, and to its kind, may be this; whereas thou hadst a priviledge above other kinds of Serpents, whereby thou didst go with erected Breast, and didst feed upon the fruits of Trees and other Plants; now thou shalt be brought down to the same mean and vile estate with them, *upon thy Belly*, (or rather *Breast*, as the word also signifies) *shalt thou go*, &c. as they do. *y* Dust is the food, as of Earth-worms, Scorpions, and some other Creatures; so also of some Serpents, as appears both from *Isa.* 65. last. *Mic.* 7. 17. and from the Testimony of *Nicander*, *Theriac. verse* 372. and *Philo* an *Arabick* Writer. Or, the dust is the Serpent's sawce rather than his meat, whilst creeping and groveling upon the Earth, and taking his food from thence, he must necessarily take in dust and filth together with it. These two clauses being applied to the Devil, signifie his fall from his noble State and Place to Earth and Hell; the baseness of his Nature and of his Food, his delight being in the vilest of men and things, it being now his Meat and Drink to dishonour God, and destroy Mankind, and promote the esteem and love of earthly things.

15 And I will put enmity *z* between thee and the woman *a*, and between thy * seed *b*, and her † seed *c*: it shall * bruise thy head *e*, and thou shalt bruise his heel *f*.

* Mat. 3 7. and 13. 38. † Gal. 3. 16. and 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8. † Psal. 132. 11. Ro. 7. 14. Mic. 5. 3. * Rom. 16. 20. Heb. 2. 14. † John 5. 5. Rev. 12. 7, 17.

z Though now ye be sworn Friends, leagued together against me: *a* And the man too, but the woman alone is mentioned, for the Devils greater confusion. 1. The woman, whom as the weaker Vessel, thou didst seduce, shall be the great occasion of thy overthrow. 2. Because the Son of God who conquered this *great Dragon and old Serpent*, *Rev.* 12. 9. *Who came to destroy the works of the Devil*, 1 *John* 3 8. was *made of a woman*, *Gal.* 4. 4. without the help of man, *Isa.* 7. 14. *Luke* 1. 34, 35. *b* Literally, this Serpent, and for his sake, the whole seed or race of Serpents, which of all Creatures are most loathsome and terrible to mankind, and especially to women: Mystically that evil Spirit which seduced her, and with him the whole Society of Devils (who are generally hated and dreaded by all men, even by those that serve and obey them, but much more by good men,) and all wicked men; who, with regard to this Text, are called *Devils*, and the *Children*, or *seed of the Devil*, *John* 6. 70. and 8. 44. *Acts* 13. 10. 1 *John* 3. 8. *c* Her off-spring; first and principally, the Lord Christ, who with respect to this Text and Promise is called, by way of eminency, *the seed*, *Gal.* 3. 16, 19. whose alone work it is to break the Serpent's head, *i. e.* to *destroy the Devil*, *Heb.* 2. 14. Compare *John* 12. 31. *Rom.* 16 20. Secondly, and by way of participation, all the members of Christ, all Believers and holy Men, who are called the *Children* of Christ, *Heb.* 2. 13. and of the *Heavenly Jerusalem*, *Gal.* 4 26. All the Members whereof are the seed of this Woman; and all these are the implacable Enemies of the Devil, whom also by Christ's merit and strength they do overcome. *e* The principal instrument both of the Serpent's fury and mischief, and of his defence, and the principal seat of the Serpent's life, which therefore men chiefly strike at; and which being upon the ground, a man may conveniently tread upon, and crush it to pieces. In the Devil this notes his Power and Authority over men; the strength wherof consists in Death, which Christ, the blessed seed of the Woman, overthrowth by taking away the *sting of death*, *which is sin*, 1 *Cor.* 15. 55, 56. *and destroying him that had the power of death*, *that is*, *the Devil*, Heb. 2. 14. *f* The part which is most within the Serpent's reach, and wherewith it was bruised, and thereby provoked to fix his venomous Teeth there: But a part remote from the Head and Heart, and therefore its wounds, though painful, are not deadly, nor dangerous, if they be observed in time. If it be applied to the seed of the Woman, Christ, his heel may note either his humanity, whereby he trod upon the Earth, which indeed the Devil by God's permission, and the hands of wicked men, did bruise and kill: Or his Saints and Members upon the Earth, whom the Devil doth in diverse manners bruise, and vex and afflict, while he cannot reach their head Christ in Heaven, nor those of his Members who are or shall be advanced thither.

16 Unto the woman he said, I will greatly *g* multiply thy sorrow, and thy conception *h*: in sorrow *i* thou shalt bring forth *k* children *l*: and thy desire † Or, *submission shall be* † to thy husband, and he shall rule * over thee *m*.

* 1 Cor. 14. 34.

g Or, *certainly*, as the repetition of the same word implies. *h* In diverse Pains and Infirmities peculiar to thy Sex, (*i. e.*) Thou shalt have many, and those oft-times false and fruitless Conceptions, and abortive Births; and whereas thou mightest commonly have had many Children at one Conception, as some few Women yet have; now thou shalt ordinarily undergo all the troubles and pains of Conception, Breeding and Birth, for every Child which thou hast. Or, *thy Sorrows and thy Conception*, by a figure called *Hendiadys*, are put for *thy sorrows in Conception*, or rather in *Child-bearing*, which the Hebrew word here used signifies, *Gen.* 16. 4. *Jud.* 13. 3. *i* *Aristotle* in his Histor. *Animal.* 7. 9. observes, that Women bring forth young with more pain than any other Creatures. *k* Or, *bear*, for the word notes all the pains and troubles which Women have, both in the time of Child-bearing, and in the act of bringing forth. *l* *Heb. Sons* and Daughters too, both being comprehended in that word, as *Exod.* 22. 24. *Psal.* 128. 6. *m* Thy desires shall be referred, or submitted to thy Husbands will and pleasure to grant or deny them, as he sees fit. Which sense is confirmed from *Gen.* 4. 7. where the same phrase is used in the same sense. And this punishment was both very proper for her that committed so great an errour, as the eating of the forbidden fruit was, in compliance with her own desire, without asking her Husband's advice or consent, as in all reason she should have done in so weighty and doubtful a matter: And very grievous to her, because Womens Affections use to be vehement, and it is irksome to them to have them restrained or denied. *n* Seeing, for want of thy Husband's Rule and Conduct, thou wast seduced by the Serpent, and didst abuse that Power I gave Thee together with thy Husband, to draw him to sin; thou shalt now be brought down to a lower degree, for he shall *rule* thee; not with that sweet and gentle hand which he formerly used, as a Guide and Counsellor only, but by an higher and harder hand, as a Lord and Governour, to whom I have now given a greater Power and Authority over thee, than he had before, (which through thy Pride and Corruption will be far more uneasie unto thee, than his former Empire was) and who will usurp a further Power than I have given him, and will by my permission for thy Punishment rule thee many times with Rigour, Tyranny and Cruelty, which thou wilt groan under, but shalt not be able to deliver thy self from it. See 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. 1 *Pet.* 3. 6.

17 And unto Adam he said, Because thou hast hearkned unto the voice of thy wife *o*, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, * Curfed is the ground *p* for thy sake *q*, in sorrow *r* shalt thou eat of it all the days of thy life.

* Is. 24. 5, 6. Rom 8. 20.

o (*i. e.*) Obeyed the word and counsel, contrary to my express command. *p* Which shall now yield both fewer and worse fruits, and those too with more trouble of mens Minds, and labour of their Bodies. *q* (*i. e.*) Because of thy sin; or, to thy use; or, as far as concerns thee. *r* Or, *with toil*, or, *grief.*

18 Thorns also and thistles *a*, shall it † bring forth *b* to thee *c*: and thou shalt * eat the herb of the field *d*.

† Heb. *cause to bud.*
* Psal. 104. 14.

a And other unuseful and hurtful Plants, Synecdochically contained under these. *b* Of its own accord. *c* Not to thy benefit, but to thy grief and punishment. *d* Instead of those generous and delicious fruits of Paradise, which because thou didst despise, thou shalt no more taste of. See *Gen.* 1. 29.

19 In the sweat of thy face *f* shalt thou eat bread *g* till thou return unto the ground: for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return *h*.

f (*i. e.*) Of thy Body: He mentions the *Face*, because there the sweat appears first and most. Or, with labour of Body or Brain, *Eccles.* 1. 13. and vexation of mind. *g* (*i. e.*) Get thy food and livelihood: *Bread* being put for all nourishment, as *Gen.* 18. 5. and 28. 20. *i* As to the constitution and original of thy Body. See *Gen.* 18. 27. *Job* 1. 21. *Psal.* 103. 14. *h* Though upon thy obedience I would have preserved thy Body no less than thy Soul from all Mortality; yet now having sinned, thou shalt return unto dust in thy Body, whilst the immortal Spirit shall *return unto God who gave it*, Eccles. 12. 7. Thus thy end shall be as base as thy beginning.

20 And Adam called his wives name † Eve *m*, because she was the mother of all living *n*.

† Heb. *Chavah.*

m Which signifies either *Living*, or, the *giver*, or *preserver of Life.* *n* Though for her sin justly sentenced to a present death, yet by God's infinite Mercy, and by vertue of the promised Seed, was both continued in Life her self, and *was* made *the Mother of all living* Men and Women, that should be after her upon the Earth; who though in and with their Mother they were condemned to speedy Death, yet shall be brought forth into the state and land of the Living, and into the hopes of a blessed and eternal Life by the Redeemer, whose Mother or Progenitor she was.

21 Unto Adam also, and to his wife did the LORD God *p* make coats of skins *q*, and clothed them *r*.

p Either by his own Word, or by the ministry of Angels. *q* Of Beasts slain either for sacrifice to God, or for the use of Man, their Lord and Owner. *r* Which he did, partly to defend them from excessive heats and colds, or other injuries of the Air, to which they were now exposed; partly to mind them of their sin which made their nakedness, which before was Innocent and Honourable, now to be an occasion of Sin and Shame, and therefore to need covering: And partly to shew his care even of fallen Man, and to encourage his hopes of God's mercy through the blessed Seed, and thereby to invite him to Repentance.

22 And the LORD God said *s*, Behold, the man is become *t* as one of us *u*, to know good and evil *x*: and now left he put forth his hand *y*, and take also *a* of the tree of life, and eat and live for ever *b*:

s Either within himself, or to the other persons of the Godhead. *t* (*i. e.*) *Adam* and *Eve* both are become such according to the Devil's promise, and their own expectation. This is an holy Irony, or Sarcasm, like those, 1 *Kings* 18. 27. *Eccles.* 11. 9. *q. d.* Behold! O all ye Angels, and all the future generations of Men, how the first man hath over-reached and conquered us, and got the Divinity which he affected; and how happy he hath made himself by his Rebellion! But this bitter scorn God uttereth not to insult over man's misery, but to convince him of his sin, folly, danger and calamity, and to oblige him both to a diligent seeking after, and a greedy embracing the remedy of the promised Seed which God offered him, and to a greater watchfulness over himself, and respect to all God's commands for the time to come. *u i. e.* As one of the divine Persons, of infinite Wisdom and Capacity. Here is an evident proof of a plurality of Persons in the Godhead, compare *Gen.* 1. 26. and 11. 7. If it be said, God speaks this of himself and the Angels; besides that as yet not one word hath been spoken concerning the Angels, it is an absurd and unreasonable conceit that the great God should level himself with the Angels, and give them a kind of equality with himself, as this expression intimates. *x* To know all things; both

both good and evil. *y* The speech is defective, and to be supplied thus, or some such way; *but now* care must be taken, or man must be banished hence, *lest he*, &c. *a i. e.* As he did take of the tree of Knowledge. *b* (*i. e.*) And thereby prophane that Sacrament of eternal Life, and fondly perswade himself that he shall live for ever. This is another Scoff or Irony, whereby God upbraideth man's presumption, and those vain hopes wherewith he did still feed himself.

23 Therefore *d* the LORD God sent him forth *e* from the garden of Eden, to till *f* the ground, from whence he was taken *g*.

d For prevention thereof. *e* Or, *expelled him* with shame and violence, and so as never to restore him thither: For it is the same word which is used concerning divorced Wives. *f* To *wit*, with toil and sweat, as was threatned, *verf.* 17. *g* The ground without Paradise: For he was made without Paradise, and then put into it, as was noted before.

24 So he drove out the man: and he placed at the
† Heb. *The flame of a Sword.* east of the garden *b* of Eden, Cherubims *i*, and † a flaming sword *k*, which turned every way *l*, to keep the way of the tree of life *m*.

b Where the enterance into it was, the other sides of it being inclosed or secured by God to preserve it from the entrance and annoyance of wild Beasts: Or, *before the Garden*, *i. e.* Near to the Garden; before any man could come at the Garden any way. *i* (*i. e.*) Angels, so called from their exquisite Knowledge, and therefore fitly here used for the punishment of man who sinned by affecting divine Knowledge. *k* In the Cherubims hands, as it was upon other occasions, *Numb* 22. 23. *Jos.* 5. 13. 1 *Chron.* 21. 16, 27. And this was either a material Sword, bright, and being brandished, shining and glittering like a flame of fire; or flaming fire, in the shape of a Sword. Or, *flaming Swords*, because there were divers Cherubims, and each of them had a Sword. The *singular* number for the *plural*: Or, *a two-edged Sword*. *l* Was brandished and nimbly whirled about by the Cherubims; which posture was fitteſt for the preſent ſervice. *m* The way that leads to Paradiſe, and ſo to the tree of Life; that man might be deterred and kept from coming thither.

CHAP. IV.

The birth of Cain and Abel, and their employment, 1, 2. *Cain's offering*, 3. *Abel's ſacrifice, and God's acceptance*, 4. *Cain's rejected; his diſcontent*, 5. *God expoſtulates it with him*, 6, 7. *He murthers Abel*, 8. *God makes enquiry after Abel*, 9. *The cry of his blood*, 10. *God's curſe upon Cain*, 11, 12. *His complaint*, 13, 14. *God mitigates it*, 15. *Its execution*, 16. *Cain's poſterity*, 17, 18. *Lamech's two wives*, 19. *They bear unto him ſons who dwell in tents*, 20. *Invent muſical inſtruments*, 21. *Have skill in braſs and iron*, 22. *His boaſting*, 23, 24. *The birth of Seth*, 25. *His ſon; the revival of religion*, 26.

AND Adam knew *a* Eve his wife, and ſhe conceived and bare Cain *b*, and ſaid, I have gotten a man from the LORD *d*.

a This modeſt expreſſion is uſed both in Scripture and other Authors, to ſignifie the conjugal Act, or carnal Knowledge. So *Gen.* 19. 8. and 24. 16. *Numb.* 31. 17. *Matth.* 1. 25. *Luke* 1. 34. *b* Whoſe name ſignifies a *poſſeſſion*. *c* A male Child, as *Gen.* 7. 2. which was moſt welcome. *d* Or, *by* or *with the Lord*, (*i. e.*) by vertue of his firſt Bleſſing, *Gen.* 1. 28. and ſpecial favour. Or, *a Man the Lord*, as the words properly ſignifie, *q. d.* God-man, or the *Meſſias*, hoping that this was the promiſed Seed.

† Heb. *Hebel.* † Heb. *a feeder.* 2 And ſhe again bare his brother † Abel *e*: and Abel was a † keeper of ſheep, but Cain was a tiller of the ground *f*.

e Signifying *vanity*, a vain, mortal, miſerable Man, whereas ſhe thought *Cain* to be more than an ordinary Man: Or this name might prophetically deſign his miſerable Life, and untimely and unnatural Death. *f* Which was eſteemed a more honourable calling than that of a Shepherd, and therefore either choſen by the elder Brother, or allotted to him by his Father.

† Heb. *at the end of days.* Exod. 2. 23. Or, *of the year.* 2 Sam. 15. 26. Neh. 13. 6. Iſa. 24. 22. *Ex.* 2. 23. 3 And † in * proceſs of time *g* it came to paſs, that Cain brought *h* of the fruit of the grounds an offering unto the LORD.

g Either 1. In general at the return of the ſet time then appointed, and uſed for the ſolemn ſervice of God. Or, 2. At the end of the year, when there might be now, as there was afterward among the Jews, more ſolemn Worſhip and Sacrifices: The word *days*, being often put for a year, as *Levit.* 25. 29. 1 *Sam.* 1. 3. and 27. 7. Or, 3. More probably at the end of the days of the week, or upon the ſeventh and laſt day of the week, Saturday, which then was the Sabbath day, which before this time was bleſſed and ſanctified, *Gen.* 2. 3. *h* Either to the place appointed for the ſolemn Worſhip of God: Or, to his Father, who at that time was both King, and Prophet, and Prieſt. Or brought, *i. e.* offered.

† Heb. *ſheep* or *goats.* * Heb. 11. 4. 4 And Abel, he alſo brought of the firſtlings *i* of his † flock, and of the fat thereof *k*: and the LORD had * reſpect *l* unto Abel *m* and to his offering.

i Either 1. The firſt-born, which God reſerved to himſelf both at this time, and afterwards by an expreſs Law, *Exod.* 13. 2. *Numb.* 3. 13. Or, 2. The choiceſt and moſt eminent of the Flock: For the beſt of any kind are oft called firſt-born, as *Job* 18. 13. *Jer.* 31. 19. *Heb.* 12. 23. *k* Either 1. Properly, the fat being properly now required by God, as afterwards was expreſſed, *Ex.* 29. 13, 22. *Levit.* 3. 3. Or, 2. The beſt of them, as the word *fat* is often uſed, as *Gen.* 45. 18. and 49. 20. *Numb.* 18. 12. *Nehem.* 8. 10. *Pſal.* 147. 14. * Or, *looked to him with a gracious eye, kindly accepted and owned* him and his Sacrifice, and *reſtified* this, *Heb.* 11. 4. to *Cain* and all there preſent, either by expreſs word, or by ſome viſible ſign; probably by conſuming his Sacrifice by fire from Heaven, as the Fathers generally think; whereby alſo God did afterwards frequently ſignify his acceptance of Sacrifices, as *Levit.* 9. 24. *Judg.* 6. 21. 1 *Kings* 18. 38. 1 *Chron.* 21. 26. 2 *Chron.* 7. 1. *m* Unto *Abel*'s perſon, who was a truly good Man; and then to his Sacrifice, which was offered with Faith in God's Mercy, and in the promiſed Mediator, *Heb.* 11. 4.

5 But unto Cain and to his offering he had not reſpect: and Cain was very wroth *n*, and his countenance fell *o*.

n Partly with God, who had caſt ſo publick a diſgrace upon him, and given the preference to his younger Brother; and partly with *Abel*, becauſe he had received more Honour from God, and therefore was likely to have more reſpect and priviledge from his Parents than himſelf. *o* Whereas before it was lifted up and chearful, now it fell down through ſenſe of guilt, diſappointment of his hope, ſhame and grief, and envy at his Brother.

6 And the LORD ſaid unto Cain *p*, Why art thou wroth? And * why is thy countenance fallen *q*? * Job 29. 24.

p That he might bring him to repentance, and the knowledge of his Sin. *q* The cauſe of this dejectedneſs is not from me, but from thy ſelf.

7 If thou doeſt well *r*, ſhalt thou not † be accepted? and if thou doeſt not well, ſin lieth at the door: and † unto thee *ſhall be* his deſire, and thou ſhalt rule over him *u*. † Or, *here the excellency.* † Or, *ſubject unto thee.*

r Or, for the future *ſhalt do well*, (*i. e.*) repent of thy Sin, amend thy Life, offer thy Offerings with a willing and chearful Mind, and honeſt Heart, in Faith and Love, as *Abel* did. *s* Or, *pardoned*, received into favour. Or, *exalted*, and either preferred in, or reſtored unto thoſe rights of the firſt-born, which thou art conſcious to thy ſelf that thou haſt forfeited? Or, *elevated*, in thy looks, *i. e.* would not, or ſhould not, thy Countenance have been upright and pleaſant, which now is ſad and dejected? *t Sin* is here taken, either 1. Properly; ſo the ſenſe is, Sin will be growing upon thee; one Sin will bring in another, and that malice and purpoſe of revenge againſt thy Brother, which now lies hid in the ſecret Chamber of thy Mind and Heart, lies at the Door ready to break forth into the view of the World in open Murder. Or, 2. For the puniſhment of Sin, as it is taken *Gen.* 19. 15. *Levit.* 5. 1. and 20. 20. *Numb.* 18. 1. 2 *Kings* 7. 9. *Zech.* 14. 19. So the ſenſe is, if thou wilt go on in Sin, and execute thy wicked purpoſe, which I perceive lies working in thy Heart, *be ſure thy ſin will find thee out*, as it is ſaid *Numb.* 32. 23. Thou ſhalt not long enjoy the fruits of thy Wickedneſs, but a dreadful Judgment ſhall tread upon the heels of thy Sin, and lie like a furious Maſtive Dog at the very door of thy houſe, to ſeize upon thee at thy firſt coming in or going out. For that perſon or thing which is very near to us, or at hand, is ſaid to be *at the doors*, *Matth.* 24. 33. *James* 5. 9. *u* Thoſe two clauſes may relate either 1. To Sin, which may be here ſpoken of as a perſon, as it is *Rom.* 7. 8, 9, 11, &c. So the place may be rendred and expounded thus, *The deſire of ſin is to thee*, (*i. e.*) to aſſault, ſeduce, conquer and deſtroy thee: As it is ſaid, *Luke* 22. 31. *Satan hath deſired to have you, that he may ſift you*, &c. Or thus, *its deſire*, objectively, not ſubjectively taken, (*i. e.*) thy deſire, intention, or reſolution of Sinning; that evil motion of thy Heart againſt thy Brother, *ſhall be againſt* (as the Hebrew particle *el* oft ſignifies) *thee*, (*i. e.*) howſoever at preſent it pleaſeth thee, yet it is really not only againſt him, but againſt *thy ſelf*, and will certainly turn to thy own ruine: *But* (for ſo the particle *and* is commonly taken) If thou be wiſe, give no place to it, but reſiſt it, *do thou rule* (for the future Tenſe is oft put Imperatively, as in the Ten Commandments, and it frequently ſignifies not what a Man can or ſhall do, but his duty or what he ought to do, as is evident from *Gen.* 20. 9. *Mal.* 1. 6. *Luke* 3. 14.) *over it*, *i. e.* conquer and ſubdue it, which is thy duty: Or, *thou ſhalt rule over it*, (*i. e.*) by my grace aſſiſting thy endeavours, thou ſhalt be enabled to ſubdue thy evil Concupiſcences and Paſſions, and ſo over-rule, prevent, or remove thoſe Puniſhments, which otherwiſe Sin will infallibly bring upon thee. Or, 2. To *Abel*, and ſo the ſenſe is, *and* (as for thy Brother *Abel*, to whoſe Faith and Piety I have given this publick and honourable Teſtimony, which thy naughty Heart makes an occaſion of envy and malice, and intention of Murther, that thou mayſt not by a miſtake be led to the perpetration of ſo horrid a Crime; know, that this favour of mine concerns only his ſpiritual Priviledge, and the happineſs of the Life to come, which thou deſpiſeſt; but it makes no change in civil Rights, nor doth it transfer the Dominion from thee, whoſe it is by Birth, unto him; nor doth he ſo underſtand it; for notwithſtanding this) *unto thee* ſhall be *his deſire*, ſubject, (*i. e.*) he ſhall and will nevertheleſs yield to thee as his Superiour, *and thou* according to thy own Hearts deſire, *ſhalt rule over him*. If it be ſaid, the name of *Abel* is not here mentioned, it may be anſwered, that this is ſufficiently included in the Pronouns *his* and *him*, and it is not unuſual to put thoſe relative Pronouns alone, the antecedent being not expreſſed, but to be gathered either from the foregoing or following Words; of which ſee my Notes on *Gen.* 3. 1.

8 And Cain † talked with Abel his brother *x*: and it came to paſs, when they were in the field *y*, that Cain roſe up againſt Abel his brother, and * ſlew him *z*. † Heb. *ſpake to*, &c. Mat. 23. 35. 1 John 3. 12. Jude 11.

x Either 1. Familiarly and friendly, as he uſed to do, thereby to make him ſecure and careleſs: Or by way of expoſtulation and contention. *y* Into which *Abel* was led, either by his own employment, or by *Cain*'s perſwaſion; this being a fit place for the execution of his wicked purpoſe. *z* Poſſibly with Stone or Club, or with ſome Iron Tool belonging to Husbandry.

9 And the LORD ſaid unto Cain, Where *is* Abel *a* thy brother *b*? And he ſaid, I know not: *Am* I my brothers keeper *c*?

a Not that God was ignorant where he was, but partly to convince him of his Sin, and to lead him to Repentance, and partly to inſtruct Judges to enquire into Cauſes, and hear the accuſed ſpeak for

for themſelves, before they paſs Sentence. *b* Whom Nature and near Relation obliged thee to love and preſerve. *c* Why doſt thou enquire of me concerning him who is of age to look to himſelf? Is he ſuch a ſtripling that he needs a Guardian? Or didſt thou ever make me his Guardian?

10 And he ſaid, What haſt thou done *d*? the voice of thy brothers † blood *e* * crieth unto me from the ground *f*. † Heb. *bloods.* * Rev. 6. 10.

d I hear thy Words, but what ſay thy Actions? What an hideous Crime haſt thou committed? In vain doſt thou endeavour to hide it or deny it. *e* In the Hebrew it is *Bloods*, either to aggravate the Crime; or, to ſhew the plenty of the Blood ſpilt; or, to charge him with the Murder of all thoſe that might naturally have come out of *Abel*'s loins; which was a far greater Crime in the nonage of the World, when the World greatly wanted People. *f* Upon which it was ſpilt by thy bloody Hands.

11 And now *art* thou curſed *g* from the earth *h*, which hath opened her mouth to receive thy brothers blood from thy hand *i*.

g As the earth was curſed for thy Father's ſake, ſo now art thou curſed in thy own Perſon. *h* Or, *in regard of the Earth*, which ſhall grudge thee both its Fruits, and a certain Dwelling-place. *i* Which had more humanity to thy Brother than thou haſt; for it kindly received and covered that Blood which thou didſt cruelly and unnaturally ſhed upon it.

12 When thou tilleſt the ground *k* it ſhall not henceforth yield unto thee her ſtrength *l*. A fugitive and a vagabond *m* ſhalt thou be in the earth.

k Or, *That ground*, which doth or ſhall fall to thy ſhare; which beſides the firſt and general Curſe inflicted upon the whole Earth, ſhall have this peculiar Curſe added to it. *l* (*i. e.*) Its Vertue, and Fruit, in ſuch proportion, as it hath hitherto done. *m* Baniſhed from thy own Land and Kindred, and Father's Houſe, and from the whole Society of the Faithful, and wandring hither and thither. Others render the words *mourning and trembling*; or, *trembling and wandring*. Theſe two words note both the unquietneſs and horrour of his Mind and Conſcience, and the unſettledneſs of his Habitation and Condition, and as ſome add, the trembling of his Body.

† Or, *mine iniquity is greater than that it may be forgiven.* 13 And Cain ſaid unto the LORD, † My puniſhment *n* is greater than I can bear.

n Heb. *My Sin*: But *Sin* ſeems here to be put for puniſhment, as before *verſe* 7. and *Gen.* 19. 15. *Levit.* 5. 1. *Pſal.* 69. 27. *Prov.* 12. 21. For *Cain* was not ſo ſenſible of his Sin, as of the ill effects of it, as himſelf ſhews *verſe* 14.

14 Behold *o* thou haſt driven me out *p* this day from the face of the earth *q*: and from thy face *r* ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one that findeth me, ſhall ſlay me *s*.

o Conſider how ſeverely thou uſeſt me. *p* With publick infamy, as the word ſignifies. *q* Or, *this Earth*, my native Land. *r* (*i. e.*) Favour and Protection. *s* As the publick Enemy of Mankind, and as one devoted by thee to deſtruction. *Queſt.* Whom did *Cain* fear, when it appears not that there were any but his Father and Mother? *Anſw.* So ignorant People conceive; but it is a fond conceit to think, that there were no more Men than are expreſſed in this Book, where God never intended to give a Catalogue of all Men, but only of the Church, or thoſe who had ſome relation to, or concern with it. Nay, that there were very many thouſands of Men now in being, is very credible upon theſe rational grounds and ſuppoſitions. 1. That *Adam* and *Eve* did according to God's precept and bleſſing, *Gen.* 1. 26. procreate Children preſently after the fall, and God's gracious reconcilement to them; and conſequently their Children did ſo, when they came to competent age. 2. That thoſe firſt Men and Women were endowed by God with extraordinary Fruitfulneſs, and might have two, three, four or more at a time, (as divers Perſons long after had) which was then expedient for the replenihing of the World; and the like may be judged of their Children, during the World's infancy. 3. That this Murder was committed but a little before the Hundred and thirtieth year of *Adam*'s age, which appears by comparing *Gen.* 4. 25. and 5. 3. Before which time, How vaſt and numerous an off-ſpring might have come from *Adam*, none can be ignorant that can, and ſhall make a rational computation.

15 And the LORD ſaid unto him, Therefore *t* whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold *u*. And the LORD ſet a mark upon Cain *x*, leſt any finding him ſhould kill him.

t Or, *Aſſuredly*, as the word ſignifies, *Jer.* 2. 32. and 5. 2. *Zech.* 11. 17. That thou mayſt ſee how I hate Murther, and how impartially I ſhall puniſh all Murtherers; and that thou mayſt be unhappily free from this fear, that thou mayſt live for an example to Mankind, for a terrour to thy ſelf and others. *u* (*i. e.*) Abundantly; he ſhall be plagued with many and grievous Puniſhments, as the phraſe is uſed, *Levit.* 26. 28. *Pſal.* 12. 7. and 79. 12. and in many other places. *x* What this was, whether a trembling of his Body, or a ghaſtlineſs of his Countenance, or what other viſible token of the divine Diſpleaſure, God hath not revealed, nor doth it concern us to know.

16 ¶ And Cain went out from the preſence of the LORD *y*, and dwelt in the land of Nod *z*, on the eaſt of Eden.

y (*i. e.*) Was baniſhed from the place of God's ſpecial Preſence and Habitation, from the Society of his Father, and of the only Church which God had upon Earth. *z* In the Land which was afterwards called *Nod*, from *Cain*'s unſettled Condition, becauſe he continued wandring hither and thither in it.

17 And Cain knew his wife *a*, and ſhe conceived and bare † Enoch, and he built a city *b*, and called the † Heb. *Chanoch.* name of the city, after the name of his ſon, Enoch *c*.

a Of which phraſe ſee on *chap.* 4. 1. *b* Partly to divert his troubled Mind with Buſineſs and Pleaſure, and partly for his own ſecurity againſt the Enemies and Evils which his guilty Conſcience made him fear, notwithſtanding the aſſurance which God had given him. And this he did as ſoon as he was in capacity for it, either by the increaſe of his own Poſterity, or by the acceſſion of other degenerate Sons of *Adam* to him, who either being baniſhed, or having departed from the Church, willingly aſſociated themſelves with their Brethren in iniquity. *c* Not after his own name, which he knew to be infamous and hateful.

18 And unto Enoch was born Irad: and Irad begat Mehujael, and Mehujael begat Methuſael, and Methuſael begat † Lamech. † Heb. *Lemech.*

19 ¶ And Lamech *d* took unto him two wives *e*: the name of the one *was* Adah, and the name of the other Zillah.

d The wicked Branch of that curſed Root of *Cain*. *e* Againſt God's firſt inſtitution, *Gen.* 2. 24. *Mal.* 2. 15. and without God's leave.

20 And Adah bare Jubal: he was the father of ſuch as dwell in tents *f*, and *of ſuch as have* cattel *g*.

f He taught Shepherds to dwell in Tents, and to remove them from place to place, for conveniency of Paſture. The firſt Authors or Inventers of any thing, are commonly called its *Fathers*. *g* Heb. *And of Cattel*, *i. e.* The Inventer of the art of keeping and managing Cattel.

21 And his brothers name *was* Jubal: he was the father of all ſuch as handle the harp and organ *h*.

h Or, *The lovely inſtrument*; But what kind of inſtrument this was, even the *Jews* do not underſtand. The meaning is, he was the Inventer of Muſick and muſical Inſtruments.

22 And Zillah ſhe alſo bare Tubal-Cain *i*, an † inſtructer of every artificer in braſs, and iron *k*: and the ſiſter of Tubal-Cain *was* Naamah *l*. † Heb. *Whetter.*

i Whom (as the learned conceive, and the agreement of the name and function makes probable) the Heathens worſhipped by the name of *Vulcan*, the God of Smiths; and his Siſter *Naamah*, by the name of *Venus*. *k* Who firſt taught Men how to make Arms and other inſtruments of Iron. *l* So called from her Beauty, which her Name ſignifies.

23 And Lamech ſaid unto his wives, Adah and Zillah *m*, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for * I have ſlain a man to my wounding, and † a young man * to my hurt *n*. * Or, *I would ſlay a man in my wounds*, &c. † Heb. *a Child.* * Or, *in my hurt.*

m Who, obſerving his fierceneſs and cruelty, feared that the Vengeance of God or Men would fall upon him, and upon them for his ſake. *n* (*i. e.*) Be it ſo that I have ſlain a Man, and that a young Man, Why do you contern your ſelves in it? It is *to my own wound-ing* and *hurt*, not to yours; I muſt ſuffer for it, not you. Some take this to be a forrowful Confeſſion of his bloody Crime, *q. d.* I have murdered a Man, to my wounding, &c. (*i. e.*) to my utter ruin, or to the wounding and grief of my Heart and Conſcience. But this ſeems not to agree either with the quality of *Cain*'s Family, or with the temper of *Lamech*'s Perſon, or with the ſcope of the Holy Ghoſt in this place; which is to deſcribe not the Vertues, but the Crimes of that wicked Race. According to the marginal Tranſlation, the ſenſe may be this, Fear not for me; for if any Man, though in his youth and ſtrength, ſhould aſſault me, and give me the firſt wound, he ſhould pay dearly for it; and though I were wounded and weakned, the remainders of my ſtrength would be ſufficient to give him his deaths Wound. The words alſo may be otherwiſe rendred; the Particle *chi* being taken interrogatively, as it is *Iſa.* 29. 6. and 36. 19. and elſewhere, *Have I ſlain a Man to my wounding, and* [or, *or*] *a young Man to my hurt?* (*i. e.*) That thereby I ſhould deſerve ſuch a mortal Wound or Hurt to be inflicted upon me by way of retaliation? You have therefore no cauſe of fear either for my ſake, or for your own.

24 If Cain ſhall be avenged *o* ſeven-fold, truly Lamech ſeventy and ſeven-fold *p*.

o If the ſlaughter of *Cain* ſhall be puniſhed in him that ſhall kill him, whoſoever he be. *p* (*i. e.*) My death ſhall be much more certainly and ſeverely revenged by God upon any Man that ſhall murder me. Theſe words may be either 1. A profane ſcoff. *q. d.* Since *Cain*, my Father and Pattern in murther, was ſo far from being puniſhed by the Hand of God, that he had a ſpecial Protection from him, that no Man ſhould dare to touch him; I (whoſe murther is not ſo hainous as his was) ſhall not fare worſe than he, and therefore have no reaſon to fear either God or Men. Or 2. An argument or ground of his Security, *q. d.* I am not only ſecured by my own Puiſſance, but by God's Providence; which certainly will be more watchful over me, who have not committed any ſuch horrid Crime, than over him that killed his own innocent Brother.

25 ¶ And Adam knew his wife again, and ſhe bare a ſon, and called his name † Seth *q*: for God, *ſaid ſhe r*, † Heb. *Sheth.* hath appointed me another ſeed *s* inſtead of Abel, whom Cain ſlew.

q She gave the name, but not without *Adam*'s conſent, *Gen.* 5. 3. *r* By divine Inſpiration. *s* Note that the word *Seed* is uſed of one ſingle Perſon here, and *Gen.* 21. 13. and 38. 8. Which confirms the Apoſtle's argument, *Gal.* 3. 16. *t* To ſucceed his Father *Adam*, as *Abel* ſhould have done in the Prieſthood, and adminiſtration and care of holy Things in the Church of God.

26 And to Seth, to him alſo there was born a ſon; † Heb. *muſt.* and he called his name † Enos *u*: then began men * to call upon the name of the LORD *x*. * Or, *to call themſelves by the name of the Lord.*

u Which properly ſignifies a *miſerable Man*, to note the great wickedneſs and wretchedneſs of that Generation; which the Holy Ghoſt knew

brew Writers generally observe. x To pray unto God, to worship God in a more publick and solemn manner: *Praying* being here put for the whole Worship of God, as *Gen.* 12. 8. and 26. 25. and in many other places. According to the marginal Version, the sense is this; then when the World was universally corrupt, and had forsaken God and his Service, good Men grew more Valiant and Zealous for God, and did more publickly and avowedly own God. and began to distinguish and separate themselves from the ungodly World; and to call themselves, and one another by the name of God, (*i. e.*) *the Sons*, Servants, or Worshippers *of God*, as they are expressly called; and that, as it seems, upon this occasion, *Gen.* 6. 2. And in this sense this phrase is elsewhere taken, as *Isa.* 43. 7. and 44. 5. and 65. 1. Some render the place thus, *Then began Men to profane the name, (i. e.)* the Worship *of the Lord*, by Idolatry or Superstition. But this seems neither to agree with the Hebrew phrase, nor to suit with this place, where he speaks of the Posterity of *Seth*; who were the holy Seed, and the only Church of God then in the World.

CHAP. V.

The manner of man's creation repeated, 1, 2. The genealogy, age, and death of the fathers from Adam to Noah, in the line of Seth. Seth begotten of Adam after his image, 3. The piety and translation of Enoch, 24 Lamech's prophesy of his son Noah, 29. Sons born to Noah, 32.

* 1 Chron. 1. 1. THis *is the* * book *a* of the generations of Adam *b*: in the day that God created man *c*, in the likeness of God made he him *d*.

a (*i. e.*) The List or Catalogue, as this word is taken *Nehem* 7. 5. *Matth.* 1. 1 as it is also put for any short writing, as for a bill of Divorce, as *Deut.* 24. 1, 2. *b* (*i. c.*) His posterity begotten by him; the word being passively used. But he doth not here give a compleat List of all *Adam*'s Children, but only of his godly Seed, which preserved true Religion and the Worship of God from *Adam* to the Flood, and from whose loins Christ came, *Luke* 3. *c* This is here repeated to note the different way of the production of *Adam* and of his Posterity; his was by Creation from God, theirs by Generation from their Parents. *d* See *Gen* 1. 26.

2 Male and female created he them *e*, and blessed them *f*, and called their name Adam *g*, in the day when they were created.

e See *Gen.* 1. 26. *Matth.* 19 4. *Mark* 10. 6. *f* With Power to propagate their Kind, and with other Blessings. See *Gen.* 1. 28. *g* Which name is given both to every Man, as *Gen.* 9. 6. *Psal.* 49 20. and to the first Man, as *Gen.* 2. 23. and to the whole kind, both the Man and the Woman, who are called by one name, to shew their intimate Union and Communion in all things.

3 And Adam lived an hundred and thirty years *h*, and begat a *son* in his own likeness, after his image *i*, and called his name Seth.

h After he was created, in which time he begat other Sons and Daughters, as appears from what was said before. *i* Either 1. In regard of the natural frame of his Body and Soul: But this was so evident of it self, that the mention of it had been frivolous. Nor is there any reason why that should be said of *Seth*, rather than of *Cain*, or *Abel* Or 2. In regard of his Corruption, *q. d.* a weak, sinful, mortal Man, like himself: For *Adam*'s Image is here plainly opposed to the *likeness of God*, wherein *Adam* is said to be created, *verse* 1. And this is fitly said of *Seth* to signifie, that although he was a worthy and good Man, and, *Adam* excepted, the most eminent Person of the whole Church of God; yet he, no less than wicked *Cain*, was begotten and born in Sin; and that all the difference which was between him, and consequently between other good Men, and the wicked Progeny of *Cain*, was not from the nature which they received from *Adam*, but from the grace infused into them by God.

* 1 Chron. 1. 1, &c. 4 * And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters *k*.

k Whose names and numbers are here passed over in silence, as not belonging to the Genealogy of Christ, nor to the following History.

5 And all the days that Adam lived, were nine hundred and thirty years *l*, and he died.

l The long lives of Men, in ancient times here noted, are also mentioned by Heathen Authors. And it was wisely so ordered by God, both for the more plentiful encrease of Mankind in the first age of the World, and for the more effectual Propagation of true Religion, and other useful Knowledge to the World. And many natural Reasons might be given why their lives were then longer than afterwards.

6 And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

† Heb. *Kenan.* 9 And Enos lived ninety years, and begat † Cainan.

10 And Enos lived after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

† Gr. *Malaleel.* 12 And Cainan lived seventy years, and begat † Mahalaleel.

13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Mahalaleel lived sixty and five years, and begat † Jared.

† Heb. *Jered.* 16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel, were eight hundred ninety and five years, and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years, and he died.

21 And Enoch lived sixty and five years, and begat † Methuselah *m*.

† Gr. *Mathusalo.*

m Whose name is thought by some learned men to contain a Prophesy of the Flood, which was to come a thousand Years after; for it signifies, *He dies, and the Dart* or *Arrow* of God's Vengeance comes. Or, *He dies, and the sending forth* of the Waters comes.

22 And Enoch * walked with God *n*, after he begat Methuselah, three hundred years, and begat sons and daughters *o*.

* Chap 24. 40. Psal. 16. 8. and 116. 9.

n (*i. e.*) He lived as one whose Eye was continually upon God; whose care and constant course and business it was to please God, and to imitate him, and to maintain acquaintance and communion with him; as one devoted to God's service, and wholly governed by his will. He walked not with the Men of that wicked age, or as they walked, but being a Prophet and Preacher, as may be gathered from *Jude*, ver. 14, 15. with great Zeal and Courage he protested and preached against their evil Practises, and boldly owned God and his Ways in the midst of them. Compare *Gen.* 6 6 *Jer.* 12. 3. *Mic.* 6. 8. *o* Hence it is undeniably evident that the state and use of Matrimony doth very well agree with the severest course of Holiness, and with the office of a Prophet or Preacher.

23 And all the days of Enoch were three hundred sixty and five years.

24 And * Enoch walked with God: and he *was* not *p*, for God took him *q*.

* Heb. 11. 5.

p (*i. e.*) He appeared not any longer upon Earth, or amongst mortal Men. The same phrase is in *Gen.* 42. 36. *Jer.* 31. 15. *q* Out of this sinful and miserable World unto himself, and to his heavenly Habitation. See *Luke* 23. 43. And he took either his Soul, of which alone this phrase is used, *Ezek.* 24. 16. or rather both Soul and Body, as he took *Elias*, 2 *Kings* 2. 11. because he so took him that he *did not see death*, Heb 11. 5.

25 And Methuselah lived an hundred eighty and seven years, and begat † Lamech.

† Heb. *Lemech.*

26 And Methuselah lived after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah, were nine hundred sixty and nine years *r*, and he died *s*.

r The longest time that any Man lived. But it is observable that neither his, nor any of the Patriarch's Lives reached to a thousand Years, which number hath some shadow of perfection. *s* But a little before the Flood came, being taken away from the evil to come.

28 And Lamech *t* lived an hundred eighty and two years, and begat a son.

t Not that wicked *Lamech* mentioned *chap.* 4. for he was of the Family of *Cain*, but this was descended from *Seth*.

29 And he called his name † Noah *u*, saying *x*, This *same* shall comfort us concerning our work, and toil of our hands *y*, because of the ground which the LORD hath cursed.

† Gr. *Noe.*

u Which signifies *rest*. *x* By the Spirit of Prophesy. *y* (*i. e.*) Concerning the hard labour and manifold troubles to which we are Sentenced, *chap.* 3 19. And this he did either 1. By the invention of Instruments of Husbandry, whereby Tillage was made more easy. Or 2. By removing in some part the Curse inflicted upon the Earth, and reconciling God unto Mankind. Possibly he might suppose that this was the *Messias*, or promised Seed, and the Saviour of the undone World: As it was frequent with the ancient Fathers, through their earnest desire of the *Messias*, to expect him long before he came, and to mistake other Persons for him. Or 3. By preserving a remnant of Mankind from that Deluge, which he by the Spirit foresaw would come, and re-peopling the emptied Earth with a new Generation of Men, and by restoring and improving the Art of Husbandry. See *Genesis* 9. 20.

30 And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years, and he died.

32 And Noah was five hundred years old: and Noah begat *z* Shem, Ham, and Japheth.

z (*i. e.*) He began to beget; God in mercy denying him Children till that time, that he might not beget them to the destroyer, that he might have no more than should be saved in the Ark: Or,

Or, having before that time begotten others who were now dead, and having the approaching Flood in his view, he began again to beget a Seminary for the World. Of these three Sons here following, the eldest seems to be *Japhet*, *Gen.* 10. 21. The second was *Sem*, as appears because he was but *an Hundred years old two years after the Flood*, *Gen.* 11. 11. The youngest *Ham*, *Gen.* 9. 24. But *Sem* is first named in order of dignity, as being the Progenitor of the Church, and of Jesus Christ; and because he and his progeny is the principal subject of this whole History.

CHAP. VI.

Unlawful matches of the sons of God with with the daughters of men, 1, 2. Grieve the spirit of God, who threatens their destruction, 3. Giants and mighty men born; a general degeneracy of mankind, 4, 5. God repents that he had made man, and resolves to destroy that world, 6, 7. Noah is excepted, and finds favour with God, 8. His character, 9. The earth corrupt and filled with violence, 11, 12. God declares to Noah his purpose to destroy it, 13. Directs him to make an ark, 14—16. Mentions a deluge, 17. His covenant with Noah to preserve a seed, 18—21. Noah's obedience, 22.

AND it came to pass when men *a* began to multiply *b* on the face of the earth, and daughters were born unto them *c*,

a (*i. c.*) Wicked men, the posterity of *Cain*, as appears from the following verse; who are here called *men*, and the *sons of men*, by way of contempt, and of distinction; meer men, such as had only the natures and qualities of corrupt men, without the image of God. *b* To wit, more than ordinarily; or more than the sons of God, because they practised Polygamy after the example of their Predecessor, the ungodly *Lamech*, *Gen.* 4. 19. *c* So doubtless were Sons also; but their Daughters are here mentioned, as one principal occasion of the sin noted in the next verse, and of the following deluge.

† Or, *of Man.* 2 That the sons of God *d* saw *e* the daughters † of men *f*, that they *were* fair *g*, and they took *h* them Wives *i* of all which they chose *k*.

d Either 1. Persons of greatest eminency for place and power, for such are called *Gods*, and *Children of the most High*, *Psal.* 82. 6. Where also they are opposed to *Men*, *verse* 7. *i. e.* to meaner Men. And the most eminent things in their kinds are attributed to God, as *Cedars of God*, *Hill of God*, &c. But it is not probable, that the Princes and Nobles should generally take Wives or Women of the meaner rank, nor would the Marriages of such persons be simply condemned, or at least it would not be mentioned as a crying sin, and a great cause of the deluge. Or rather 2. The Children of *Seth*, and *Enos*, the professors of the true Religion. For 1. Such, and only such, in the common use of Scripture, are called the *Sons* and *Children of God*, as *Deut.* 14. 1. and 32. 19. *Isa.* 1. 2. and 45, 11. *Hos.* 11. 1. *Luke* 17. 27, &c. 2. This title manifestly relates to *Gen.* 4. 26. where the same Persons are said to be *called by the name of the Lord*, *i. e.* to be the Sons and Servants of God. 3. They are opposed to the *Daughters of Men*, the word *Men* being here taken in an ill sense, for such as had nothing in them but the nature of Men, which is corrupt and abominable, and were not Sons of God, but Foreigners and Strangers to him, and Apostates from him. 4. These unequal matches with Persons of a false Religion, are every where condemned in Scripture as sinful and pernicious, as *Gen.* 26. 35. *Exod.* 34. 16. 1 *Kings* 11. 2, 3. *Ezra* 9. 12. *Nehem.* 13. 23, &c. *Mal.* 2. 11. 1 *Cor.* 7. 39. 2 *Cor.* 6. 14. and therefore are fitly spoken of here, as one of the sins which brought the Flood upon the ungodly World. *e* (*i. e.*) Gazed upon and observed curiously and lustfully, as the sequel sheweth. *f* Of that ungodly and accursed race of *Cain*. *g* (*i. e.*) Beautiful, and set off their beauty with all the allurements of Ornaments and Carriage; herein using greater liberty than the Sons and Daughters of God did, or durst take, 1 *Pet.* 3. 3. and therefore were more enticing and prevalent with fleshly-minded Men. *h* Either 1 By force and violence, as the word sometimes signifies. Or rather 2. By consent; for the Sons of God were so few, in comparison of the wicked World, that they durst not take away their Daughters by force; which also proves that they did not take them for Harlots, but for Wives. *i* Possibly more than one for each of them, after the example of those wicked Familes into which they were matched. *k* (*i. e.*) Loved and liked, as the word *choosing* is taken, *Psal.* 25. 12. and 119. 173. *Isa.* 1. 29. and 42. 1. compared with *Matth.* 12. 28. This is noted as the first errour, that they did promiscuously choose Wives, without any regard to their Sobriety and Religion, minding only the pleasing of their own Fancies and Lusts, not the pleasing and serving of their Lord and Maker, nor the obtaining of a *godly Seed*, which was God's end in the institution of Marriage, *Mal.* 2. 15. and therefore should have been theirs too

3 And the LORD said *l*, My spirit shall not always strive with man *m*, for that he also *n* is flesh *o*, yet *p* his days *q* shall be an hundred and twenty years *r*.

l Either 1. To the men of that age by the mouth of *Noah*. Or, 2. within himself; (see *Psal* 14. 1.) he determined. *m* Or, *Contend*, or, *Debate in* or *against men*; as it hath hitherto done, by inward motions and suggestions in the Minds and Consciences of wicked Men, or by the Mouths and Ministry of that small remnant of holy Men, and particularly of *Noah*, who protested against, and contended with the World of the ungodly, and by their Doctrines, Admonitions, Threatnings and Examples, endeavoured to bring them to Repentance, 1 *Pet.* 3. 18. or *dispute with*, or *concerning*, or *because of Men*, i. e. Whether I should destroy or save him, as God disputes with, or about *Ephraim*, *Hos.* 11. 8. *n* (*i. e.*) Even the Seed of *Seth*, or the Sons of God also; no less than the off-spring of *Cain*: The Pronoun being here put for the foregoing Noun, and the singular Number put for the plural, *he*, *i. e.* they, to wit, the Sons of God. Both which Figures are frequent in the use of Scripture. Or, *he*, *i. e.* Man, all Mankind, the Sons of God not excepted. *o* Not only fleshly in part, or in some actions, but altogether, in regard of Soul as well as Body, minding nothing but *making provision for the flesh to fulfil its Lusts*, Rom. 13. 14. *Not having the Spirit*, Jude *verse* 19. nor heeding its good Motions, but suppressing and resisting them. *Flesh* not only in the condition of their Nature, but in the baseness and corruption of their Hearts and Lives; as the word *Flesh* is commonly used when it is opposed to the *Spirit*, as *John* 3. 6. *Rom.* 7. 18. and 8. 5, 7. *Gal.* 5. 17. *p* Though he deserve a speedy destruction *q* (*i. e.*) The time allowed him for Repentance, and the prevention of his Ruine. *r* During which time *Noah* was preaching, and to assure them of the Truth of his Doctrine, preparing the Ark. See 1 *Peter* 3. 20. 2 *Peter* 2. 5. *Quest.* How did God perform this Promise, when there were but an hundred years between this time and the Flood, by comparing *Gen.* 5. 32. with *Gen.* 7. 11? *Answ.* 1. The encreasing wickedness of Mankind might justly hasten their ruine, and forfeit the benefit of this indulgence. 2. This Promise, though mentioned after that, *Gen.* 5. 32. yet seems to have been made twenty years before it; for that verse is added there out of its proper place, only to compleat the Genealogy; and therefore, after this Narration, it is repeated here in its due order, *verse* 10. And such *Hysteron Proteron* are frequently noted in Scripture.

4 There were giants *s* in the earth in those days: and also after that *t*, when the sons of God came in *u* unto the daughters of men, and they bare *children* to them, the same *became* mighty men, which *were* of old *x*, men of † renown.

† Heb. *Name.*

s Men so called, partly from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: For this is mentioned as another Sin, and cause of the Flood; and therefore they seem to be here noted, not for the height of their stature, which is no crime, but for their violence, which also is expressed beneath, *verse* 11, 13. *t* After that time there arose a new Generation or Succession of that sort of Men. *u* Were united and incorporated with them. *x* Which were proper to the first ages of the World; for the succeeding Generations were generally less in stature and strength of Body, and therefore not so famous for personal Exploits. Or these words may be thus joyned with the following. *Which* were of *old*, (*i. e.*) among the Men of that first and wicked World, *men of renown*, (*i. e.*) famous in their Generations; when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

† Or, *the whole imagination.* 5 And God saw that the wickedness of man *was* great in the earth, and *that* † every imagination of the thoughts of his * heart *y* was only evil † continually *a*.

* Heb. *word signifies both not only the inward purpose, and also the outward act.*

† Heb. *every day.*

To Hebrew

y To which the Scripture commonly ascribes all Men's actual wickedness, as *Psal.* 41. 6. *Prov.* 4. 23. and 6. 14, 18. *Jer.* 17. 9. *Matth.* 15. 19. *Rom.* 3. 10, &c. Thereby leading us from acts of Sin to the original Corruption of Nature, as the cause and source of them. *a* (*i. e.*) That Man was perpetually either doing or contriving wickedness; that not only his Actions were vile, but his Principles also; his very Soul, yea the noblest part of it, which might seem most free from the contagion; his Mind and Thoughts were corrupt and abominable, and so there was no hopes of amendment.

imagination, i. e. the purposes and desires. * Chap. 8. 21. Matth. 25. 11.

6 And it repented the LORD *b* that he had made man on the earth, and it grieved him at his † heart *c*.

b Properly God *cannot repent*, *Numbers* 23. 19. 1 *Samuel* 15. 11, 29. because he is unchangeable in his Nature and Counsels, *Mal.* 3. 6. *Jam.* 1. 17. and perfectly Wise, and constantly Happy, and therefore not liable to any Grief or Disappointment: But this is spoken of God after the manner of Man; by a common Figure called *Anthropopathia*, whereby also Eyes, Ears, Hands, Nose, &c. are ascribed to God; and it signifies an alteration of God's Heart and Affections from Men for their wickedness, whereby God carries himself towards them, like one that is truly penitent and grieved, destroying the work of his own Hands. *c* Or, *at his very Soul*, i. e. exceedingly.

† Heb. *from man unto beast.* 7 And the LORD said, I will destroy man, whom I have created, from the face of the earth: † both man and beast *d*, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

d For as the Beasts were made for Man's use and service, so they are destroyed for Man's punishment, and to discover the malignity of Sin; and God's deep abhorrency thereof, by destroying those innocent Creatures that had been made instrumental to it.

8 But Noah found grace *e* in the eyes of the LORD.

e (*i. e.*) Obtained Mercy and Favour; which is noted to shew that *Noah* was so far guilty of the common Corruption of humane Nature, that he needed God's Grace and Mercy to pardon and preserve him from the common Destruction.

* Ezek. 14. 14. 2 Pet 2. 5. † Or, *upright.* 9 These *are* the generations of Noah *f*: * Noah was a just man, and † perfect *h* in his generations *i*, *and* 14, 20. Noah walked with God *k*.

f Either 1. Properly the posterity of *Noah*, as the word is commonly used; and as it is explained *verse* 10. So the rest of this verse comes in by way of Parenthesis, which is frequent. Or, 2. The events or occurrences which befel *Noah* and his Family, as the word is taken, *Gen.* 37. 2. *Prov.* 27. 1. *h* These words are to be taken either 1. Joyntly, *q. d.* he was *Righteous*, not only in appearance, or in part, but *perfectly*, in all respects, towards God and Men; or sincerely and truly. Or, 2. Distinctly, *q. d.* he was for his state and condition *just* before God, which was by Faith, *Heb.* 11. 7. by which every *just man lives*, *Rom.* 1. 17. and *perfect*, i. e. upright and unblameable

unblameable in the course of his Life among the men of his Age, as it follows. *i* This is spoken either 1. Diminutively; he was so comparatively to the men that then lived, who were very bad; though otherwise even *Noah* had many infirmities, so that he also had not been saved but for God's Grace and Mercy, *v.* 8. Or, 2. By way of amplification and commendation; he was good in bad times, in spight of all evil Counsels or Examples. He saith *Generations* in the plural Number, to shew that as he lived in two Generations, one before the Flood, and another after it, so he continued uncorrupted in both of them. *k* See on *Gen.* 5. 22.

10 And Noah begat three sons, Shem, Ham, and Japheth *l*.

l See the Note on *Gen.* 5. 32.

11 The earth *m* also was corrupt before God *n*, and the earth *o* was filled with violence *p*.

m Which is here put for its Inhabitants, as † *Kings* 10. 24. *Ezek.* 14. 13. *n* Or, *Before the face of God, q. d.* in despight and contempt of God, and of his Presence and Justice. Compare *Gen.* 10. 9. and 13. 13. *q. d.* They sinned openly and impudently without shame, boldly and resolutely without any fear of God. *o* Here put for the place, or the inhabited parts of it. So the same word is twice used in a differing sense in one and the same verse. See the like *Matth.* 8. 22. *p* Or, *Injustice, Fraud, Rapine, Oppression*: For all these this word signifies. Some conceive that these two Branches note the universal Corruption of mankind, in reference to all their Duties. 1. Towards God and his Worship, which they corrupted by horrible Superstition, and by Idolatry, which is called *Corruption*, *Exod.* 32. 7. *Deut.* 32. 5. *Jud.* 2. 19. 2 *Chron.* 27. 28. 2. Towards Men, in the Duties of Righteousness.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh *q* had corrupted his way *r* upon the earth.

q (*i.e.*) All Men, as the word *Flesh* is taken, *Psal.* 78. 39. *Isai.* 40 5. and oft elsewhere. *r* Either 1. God's way, his precepts concerning Religion and Righteousness. Or, 2. Their own way, or manner of living.

13 And God said unto Noah, The end *s* of all flesh *t* is come *u* before me *x*; for the earth is filled with violence through them *z*: and behold, I will destroy

* Or, *from the Earth.* them * with the earth *a*.

s (*i.e.*) The time of ruine, as this word is used, *Ezek.* 7. 2, 3, 6. *Amos* 8. 2. *t* (*i.e.*) Men, as *ver.* 12. though the Beasts also were involved in the same destruction. *u* (*i.e.*) Is approaching and at the very door, and shall as certainly come as if it were actually come. *x* (*i.e.*) In my purpose and decree: Howsoever vain men flatter themselves with hopes of longer impunity. *z* (*i.e.*) By their means; so that the Earth even groans under them. *a* (*i.e.*) With the Fruits and Beauty, though not the Substance of the *Earth*. Or, *From the Earth*, as *ver.* 7. The Hebrew *eth* being oft put for *min* or *meëth*, as *Gen.* 44. 4. *Deut.* 34. 1. and 1 *Kings* 8. 43. compared with 2 *Chron.* 6. 33.

† Heb. *Nests.* 14 Make thee an ark *b* of gopher-wood *c*: † rooms shalt thou make in the ark, and shalt pitch it within and without with pitch *e*.

b A little Ship made in the form of an Ark or Chest, but probably sloping at the bottom for conveniency of Navigation, as it was for another reason sloping at the top. *c* This word is but once used in Scripture, and therefore it is diverily rendred by the Learned; by some *Pine*, by many *Cedar*, but by others *Cypress*, a Tree very proper and usual for Ships, and of a firm and durable Substance, and much abounding in those parts; all which appears from ancient Authors. *e* Or rather, with some kind of *Bitumen*, of the same nature and use with pitch, to cement the parts of the Ark together, and to preserve it from the injuries of the Sun, and Water, and Worms; but more odoriferous to correct the unpleasant scent of some of the Creatures.

15 And this *is the fashion* which thou shalt make it of *f*: the length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits *g*.

f Or, *This* is the measure, or the manner according to *which thou shalt make it*. *g* A just and regular proportion, the length being six times more than the breadth, and ten times more than the height. There is no need to understand this of Geometrical cubits, which are said to have contained nine ordinary cubits; nor of sacred cubits, which were an hands breadth longer than the ordinary, *Ezek.* 43. 13. Nor to suppose the stature of men at that time to have been generally larger, and consequently their cubit much longer. For the ordinary cubit consisting of a common foot and a half, is sufficient for the containing of all the Kinds of living Creatures and their Provisions, which was to be put into the Ark, as hath been at large demonstrated by learned Men. Nor is there any considerable difficulty in the point, but what is made by the ignorance of Infidels, and aggravated by their malice against the holy Scriptures. Especially if these things be considered; 1. That the differing kinds of Beasts and Birds, which unlearned Men fancy to be innumerable, are observed by the learned, who have particularly searched into them, and written of them, to be little above three hundred, whereof the far greatest part are but small; and many of these which now are thought to differ in kind, in their first original were but of one sort, though now they be so greatly altered in their Shape and Qualities; which might easily arise from the diversity of their Climate and Food, and other Circumstances, and from the promiscuous Conjunctions of those lawless Creatures. 2. That the brute Creatures, when they were enclosed in the Ark, where they were idle, and constantly under a kind of horror and amazement, would be contented with far less Provisions, and those of another sort than they were accustomed to, and such as might lye in less room, as Hay, and the fruits of the Earth. God also, who altered their natures, and made the savage Creatures mild and gentle, might by the same powerful Providence moderate their Appetites, or if he pleased have increased their Provision whilst they did eat it, as afterwards Christ did by the Loaves. So vain and idle are the Cavils of wanton Wits, concerning the incapacity of the Ark for the food of so many Beasts. 3. That supposing the ravenous Creatures did feed upon Flesh, here is also space enough and to spare, for a sufficient number of Sheep, for their food for a whole year, as upon computation will easily appear; there being not two thousand Sheep necessary for them, and the Ark containing no less than four hundred and fifty thousand solid Cubits in it. But of this matter more may be seen in my Latin Synopsis.

16 A window *h* shalt thou make to the ark, and in a cubit shalt thou finish it above *i*, and the door of the ark shalt thou set in the side thereof: *with* lower, second and third *k stories* shalt thou make it.

h Or *a Light*: Or *Lights*, or *Windows*: The singular number being put for the plural, which is most frequent: Or it might be one great Light or Lanthorn, by which light might be derived and distributed into several rooms. *i* (*i.e.*) Either 1. The Window, which was to be a Cubit square. Or rather 2. The Ark; as appears 1. From the Gender of the Hebrew affix, which is feminine, and therefore agrees with the *Ark*, which in the Hebrew is of the feminine Gender, not with the *Window*, which is masculine. 2 From the nature of the thing, the Ark requiring a roof, and that sloping, that the Rain might slide off from it, and not sink into it; for which end the roof in the middle was to be higher than the Ark by a Cubit. And as the other parts of the Ark were made with exquisite contrivance, so doubtless this was not defective therein. *k* Whereof the highest story for Men and Birds; the second for Provision for the brute Creatures; the lowest for the Beasts, under which was the sink of the Ark, which most probably was made sloping at the bottom, as all Ships and Boats are, where Serpents and such like Creatures might be put, with their proper Provisions.

17 And behold I, even I *l*, do bring *m* a flood of waters upon the earth, to destroy all flesh *n*, wherein *is* the breath of Life, from under Heaven: *and* every thing that *is* in the earth *o* shall dye.

l Which is thus emphatically repeated, to signify that this flood did not proceed from natural causes, but from the immediate hand and judgment of God. *m* (*i.e.*) Will assuredly and speedily bring. *n* (*i.e.*) All Men, Birds and Beasts. *o* This limitation is added to shew that the Fishes are not included in the threatned destruction, either because they did not live in the same Element wherein Man lived and sinned; or because they were not so instrumental in Mens sins, as the Beasts might be; or because Man had a greater command over the Beasts than over the Fishes, and greater service and benefit from them; and therefore the destruction of the former was a greater and more proper Punishment to Man than the latter.

18 But with thee will I establish my covenant *p*: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

p Either 1. My promise to preserve thee and thine, both till the Flood and in it, notwithstanding all the scoffs and threats of the wicked World against thee all the time of thy Preaching and Building of the Ark. The word *Covenant* being here understood, not of a mutual compact or agreement, but of a single and gracious promise, as it is also used, *Numb.* 18. 19. and 25. 12. and in other places. Which promise though only here mentioned, was doubtless made before, as may easily be gathered both from these words, and some foregoing passages, and from the need which *Noah* had of such a support and encouragement, during all the time of his Ministry. Or 2. My Covenant concerning the sending of the promised Seed, and the Redemption of Mankind by the *Messias*, who shall come out of thy Loins, and therefore thou shalt be preserved.

19 And of every living thing of all flesh two *q* of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

q (*i.e.*) Either 1. By Couples, or Male and Female: But this is mentioned as a distinct thing in the close of the verse. Or rather 2. Two at least of every sort, even of the unclean; but of the clean more, as is noted *ch.* 7. 2.

20 Of fowls after their kind *r*, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee *s*, to keep *them* alive.

r (*i.e.*) According to their several kinds. *s* Of their own accord, by my impulse, or by the conduct of Angels, as *Gen.* 2. 19.

21 And take thou unto thee of all food that is eaten *t*, and thou shalt gather *it* to thee, and it shall be for food for thee, and for them.

t Of which see *Gen.* 1. 29, 30.

22 * Thus did *Noah*; according to all that God com- * Heb. 11. 7.
manded him, so did he *u*.

u Both for the matter and the manner of it; although the work of building the Ark was laborious, costly, tedious, dangerous, and seemingly foolish and ridiculous; especially when all things continued in the same posture and safety for so many scores of years together: Whereby *Noah*, without doubt, was all that while the Song of the Drunkards, and the Sport of the Wits of that Age. So that it is not strange that this is mentioned as an heroick Act of Faith in *Noah*, *Heb.* 11. 7. whereby he surmounted all these difficulties.

CHAP. VII.

God commands Noah to enter into the ark; the reason of it, 1. Directs him as to the manner and time, 2—4 Noah's obedience in all things, 5. His age, 6. His entrance with his Family, &c. into the ark, 7—9. The day in which the flood began, 10, 11. Its continuance, 12. Noah and his Family, &c in the ark, 13—16. The flood encreases and destroys all living substance, 17—24.

And

* Mat 24. 38. Luke 17. 26. 2 Pet 2. 5. * Cap 6 9.

AND the * LORD said *a* unto Noah, Come *b* thou and all thy house *c* into the ark: for * thee have I seen righteous *d* before me *e* in this generation *f*.

a When the Ark was finished and furnished, and the time of God's patience expired, *Gen.* 6. 3. *b* (*i.e.*) Prepare to enter. *c* (*i.e.*) Thy Family; which consisted only of eight Persons, 1 *Pet.* 3. 20. To wit, *Noah* and his three Sons, and their four Wives, *Gen.* 6. 18. Whereby it appears that each had but one Wife, and consequently it is more than probable that Polygamy, as it began in the posterity of wicked *Cain*, *Gen.* 4. 19. so it was confined to them, and had not as yet got footing amongst the Sons of God. For if ever Polygamy had been allowable, it must have been now, for the repeopling of the perishing World. *d* With the *Righteousness* of Faith, as it is explained, *Heb.* 11. 7. evidenced by all the fruits of Righteousness and true Holiness. *e* Not only before Men, and seemingly, but really, and to my all-seeing Eye. *f* Of which expression, see Notes on *Gen.* 6. 9.

† Heb. *seven seven.* † Heb. *Man and his Wife.*

2 Of every clean beast *g* thou shalt take to thee † by sevens *h*, the male and his female: and of beasts that *are* not clean, by two, the † male and his female.

g Obj. The distinction of clean and unclean Beasts was not before the Law. *Answ.* Some legal things were prescribed and used before the Law, as abstinence from the eating of Blood, *Gen.* 9. 4. and among other things, Sacrifices, as learned men have sufficiently proved; and consequently the distinction of Beasts to be Sacrificed was then, in some measure, understood, which afterwards was expressed, *Levit.* 1, &c. Nor is this a good argument, This was not written before; therefore it was not commanded and practised before, especially concerning a time when no commands of God were written, but only delivered by tradition. *h* Either 1. Seven single, as most think. Or rather 2. Seven couples, as may be gathered, 1. From the duplication of the word in Hebrew. If it be said *seven seven*, signifies only seven of every kind, then it would have been said concerning the unclean Beasts, *two two*, (*i.e.*) two of each sort: Whereas now there is an apparent difference; there it is said only *by two*, but here, *by sevens*, or *seven seven*, which difference of the phrase suggests a difference in the things. 2. By the following words, *The male and his female*, which being indifferently applied to the clean and unclean, plainly shews that none of them entred into the Ark single, and therefore there was no odd seventh among them, but all went in by couples, which was most convenient in all for the propagation of their kind, and in the clean for other uses also; as for Sacrifices to God, if not for the sustentation of Men in the Ark, and after they came out of it. Which gives us the reason why God would have more of the clean than of the unclean put into the Ark, because they were more serviceable both to God and Men.

* Ch. 13. 65. 9.

3 Of fowls *i* also of the air by sevens *k*, the male and the female, to keep * seed *l* alive upon the face of all the earth.

i (*i.e.*) Of clean Fowls; which he leaves to be understood out of the foregoing verse. *k* And of the unclean by two; as before of the Beasts. *l* (*i.e.*) The issue, or breed of them.

† Heb. *blot out.*

4 For yet seven days *m*, and I will cause it to rain upon the earth forty days and forty nights: and every living substance *n* that I have made, will I † destroy from off the face of the earth.

m Or, *After seven days*, the Hebrew *Lamed* being put for *after*, as it is *Exod.* 16. 1. *Psal.* 19. 3. *Jer.* 41. 4. Or, *within seven days*, which time God allowed to the World as a further space of Repentance, whereof, therefore it is probable, *Noah* gave them notice; and it is not unlikely that many of them who slighted the threatning, when it was at 120 years distance, now hearing a second threatning, and considering the nearness of their danger, might be more affected and brought to true Repentance: Who though destroyed in their Bodies by the Flood for their former and long impenitency, which God would not so far pardon, yet might be saved in their Spirits. See 1 *Pet.* 4. 6. And as some preserved in the Ark were damned, so others drowned in the deluge might be eternally saved. *n* All that hath in it the breath of Life, as was said *ch.* 6. 17.

5 And Noah did according unto all that the LORD commanded him *o*.

o Which was said *chap.* 6. 22. and is here repeated, because this was an eminent instance of his Faith and Obedience.

6 And Noah *was* † six hundred years old, when the flood of waters was upon the earth.

† Heb. *son of,* &c.

7 And Noah went in, and his sons, and his wife, and his sons wives with him into the ark, because of *p* the waters of the flood.

p Or, *For fear of*: For *fear* is ascribed to, and commended in *Noah*, *Heb.* 11. 7. Or, *From the face of.*

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in *q* two and two *r* unto Noah into the ark, the male and the female, as God had commanded Noah.

q By the secret impulse of their great Creator and Governour. See *Gen.* 2. 19. and 6. 20. *r* Of which see above *verse* 20.

† Or, *on the seventh day.*

10 And it came to pass † after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noahs life *s*, in the second month *t*, the seventeenth day of the month, the same day were all the fountains of the great deep *u* broken up *x*, and the * windows of heaven were * Or, *Floodgates.* opened *y*.

s Either compleat: Or rather current or begun; otherwise he had lived three hundred fifty one years after the Flood, not three hundred fifty only, as it is written, *Gen.* 9. *last.* *t* Either 1. Of that year of *Noah's* life. Or 2. Of the year. Now as the year among the Hebrews was two-fold; the one sacred, for the celebration of Feasts, beginning in *March*, of which see *Exod.* 12. 2. The other civil, for the better ordering of Men's political or civil Affairs, which began in *September*. Accordingly this second month is thought, by some, to be part of *April*, and part of *May*, the most pleasant part of the year, when the Flood was least expected or feared: By others part of *October*, and part of *November*, a little after *Noah* had gathered the fruits of the Earth, and laid them up in the Ark. So the Flood came in with the Winter, and was by degrees dried up by the heat of the following Summer: And this opinion seems the more probable, because the most ancient and first beginning of the year was in *September*; and the other beginning of the year in *March*, was but a later institution among the Jews with respect to their Feasts and sacred Affairs only, which are not at all concerned here. *u* (*i.e.*) Of the Sea, called *the deep*, *Job* 38. 16, 30. and 41, 31. *Psal.* 106. 9. and also of that great Abyss, or Sea of Waters, which is contained in the Bowels of the Earth. For that there are vast quantities of Waters there, is implied both here and in other Scriptures, as *Psal.* 33. 7. 2 *Pet.* 3. 5. and is affirmed by *Plato* in his *Phædrus*, and by *Seneca* in his Natural Questions, 3. 19. and is evident from Springs and Rivers which have their rise from thence, and some of them have no other place into which they issue themselves, as appears from the *Caspian* Sea, into which divers Rivers do empty themselves, and especially that great River *Volga*, in such abundance, that it would certainly drown all those parts of the Earth, if there were not a vent for them under ground; for other vent above ground out of that great Lake or Sea they have none. Out of this *deep* therefore, and out of the Sea together, it was very easie for God to bring such a quantity of Waters, as might overwhelm the Earth, without any production of new Waters, which yet he with one word could have created. So vain are the cavils of Atheistical Anti-Scripturists in this. *x* The Fountains are said to be broken up here, also *Psal.* 74. 15. by a Metonymy, because the Earth and other Obstructions were broken up, and so a passage opened for the Fountains; as *Bread* is said to be *bruised*, *Isa.* 28. 28. and *Meat* to be *ground*, *Isa.* 47. 2. Because the Corn, of which the Meal and Bread were made, was bruised and ground. *y* Which some understand of the Waters, which from *Gen.* 1. 7. they suppose were placed by God above the visible Heavens, and reserved and kept, as it were in Prison, for this very purpose; and now the Prison-doors were opened, and they let loose and sent down for the Destruction of the World: But others more fitly understand it of the Clouds, which are called the *windows of Heaven*, *Mal.* 3. 10. So 2 *Kings* 7. 2, 19. *Psal.* 78. 23. *Isa.* 24. 18. Which then grew thicker and bigger with Waters; nor is there any inconvenience in it, if we say that God created a great quantity of Waters for this end, which afterwards be annihilated.

12 And the rain was upon the earth forty days and forty nights *z*.

z God by this gradual proceeding both awakened to repentance, and gave them space for it.

13 In the * self same day *a* entred Noah, and Shem, * Job 21. 25.
and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark.

a On which the Flood began by that terrible shower. Heb. *In the Body*, or *Essence*, or *Strength of the Day*, as *Gen.* 17. 26. *Levit.* 23. 14. *Jos.* 10. 27. *q. d.* Not in the dark or twilight, like one ashamed of his Action, or afraid of the People, but when it was clear Day, or about Noon-tide, in the publick view of the World.

14 They, and every beast after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird *b* of every † sort *c*. † Heb.

b The first word signifies the greater, the second the less sort of *wing*. Birds, as appears from *Gen.* 15. 9, 10. *Levit.* 14. 4. *Psal.* 104. 17. *c* Heb. *Of every* kind of *Wing*, whether Feathered, as it is in most Birds, or Skinny and Grisly, as in Bats.

15 And they went in *d* unto Noah into the ark, two and two of all flesh wherein *is* the breath of life *e*.

d See on *ver.* 9. *e* (*i.e.*) All living Creatures forementioned, *v.* 14.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in *f*.

f Or, *shut* the door *after him*, or *upon him*, or *for him*, *i. e.* his good and safety, against the fury either of the Waters, or of the People. This God did in some extraordinary manner.

17 And the flood *g* was forty days upon the earth: and the waters encreased *i*, and bare up the ark, and it was lift up above the earth.

g Or, *that Flood* of Waters, which was poured down in that shower mentioned, *verse* 12. otherwise the Flood was one hundred and fifty days upon the Earth, *verse* 24. *i* By the accession of more Waters from above and beneath.

18 And the waters prevailed, and were encreased greatly upon the earth *k*; and the ark went upon the face of the waters.

k Overthrowing Men, and Houses, and Trees, where possibly they did, or thought to secure themselves.

19 And the waters prevailed exceedingly upon the earth, and all the high hills that *were* under the whole heaven were covered *m*.

m Profane

m Profane Wits pretend this to be impossible, because of the vast height of divers Mountains. But 1. This cannot be thought impossible by any Man that believeth a God; to whom it was as easy to bring forth a sufficiency of Water, for this end, as to speak a word. And if we acknowledge a Miracle of the Divine Power and Providence here, it is no more than even Heathens have confessed in other cases. 2. Peradventure this Flood might not be simply universal over the whole Earth, but only over all the habitable World where either Men or Beasts lived; which was as much as either the Meritorious cause of the Flood, Men's sins, or the end of it, the destruction of all Men and Beasts, required. And *the* or *that whole Heaven*, may be understood of that which was over all the habitable parts of it. And whereas our modern Heathens, that mis-call themselves Christians, laugh at the History of this Flood upon this and the like occasions, as if it were an idle Romance; they may please to note, that their Predecessors, the ancient and wiser Heathens, have divers of them acknowledged the Truth of it, though they also mixed it with their Fables, which was neither strange, nor unusual for them to do. *Lactantius* appeals to the Heathen of his age concerning it. Nay there is not only mention of the Flood in general, but also of the Dove sent out of the Ark, in *Plutarch*, and *Berosus*, and *Abydenus*. And the memory of this general Flood is preserved to this day among the poor ignorant *Indians*, who asked the Christians who invaded their Land, whether they ever heard of such a thing, and whether another Flood was to be expected? And the *Chinese* Writers relate, that but one Person, whom they call *Puoncuus*, with his Family, were saved in the Flood, and all the rest perished.

20 Fifteen cubits upwards did the waters prevail *n*; and the mountains were covered.

n Which was sufficient for the Destruction of the highest men, or other Creatures, though placed upon the highest Mountains.

21 And all flesh died that moved *o* upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

o (*i.e.*) Lived; for motion is a sign of Life.

† Heb. *the breath of the spirit of life*, Sam. 22. 16.

22 All in whose nostrils *was* † the breath of life *p*, of all that *was* in the dry *land*, died *q*.

p Of which phrase see the note on *Gen.* 2. 7. *q* Whether Men or Beasts, *&c.* all that breathed the same Air with Man, all that lived in the same Element, which Man by his sins had infected; whereby the Fishes are excepted, as living in another Element.

23 And every living substance was destroyed, which was upon the face of the ground, both man and cattel, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth: and * Noah only remained *alive*, and they that *were* with him in the ark.

* 2 Pet. 2. 5.

r This is so often repeated, that it may be more deeply ingrafted into the dull Minds and hard Hearts of Men, to teach Men that they ought again and again to consider this dreadful instance of God's justice against sin, and incorrigible sinners.

24 And the waters prevailed *s* upon the earth an hundred and fifty days *t*.

s (*i.e.*) Either grew higher and higher, or rather continued to prevail, and did not decrease. *t* In all, whereof one part was the forty days mentioned, *ver.* 17. as appears from *chap.* 8. 4.

CHAP. VIII.

The waters abate, 1—3. *The ark rests on mount Ararat,* 4. *The day on which the tops of the mountains were seen, noted,* 5. *Noah opens the window of the ark,* 6. *Sends forth a raven,* 7. *After that a dove,* 8. *Which returned,* 9. *He sends the dove out a second time,* 10. *Which returns with an olive leaf,* 11. *He sends her out again, and she returns not,* 12. *The earth dry,* 13, 14. *God commands Noah and his family to come out,* 15—17. *Waits they do,* 18, 19. *Noah builds an altar, and sacrifices,* 20. *God accepts it, and promises not to drown the world again,* 21. *But to continue the seasons of the year,* 22.

† Heb. *beast.*

AND God remembred Noah *a*, and every † living thing *b*, and all the cattel that was with him in the ark: and God made a wind *c* to pass over the earth, and the waters asswaged.

a (*i.e.*) He shewed by his actions that he minded and cared for him; or pitied and succoured him. God is said to remember his People when after some delays or suspensions of his favour, he returns and shews kindness to them. as *Gen.* 19. 29. and 30. 22. *Exod.* 32. 13. *Job* 14. 13. *Psal.* 132. 1. *b* As God punished the Beasts for Man's sin, so now he favours them for Man's sake. *c* A drying or burning Wind, like that of *Exod.* 14. 21. which had a natural power to dry up the Waters; but that was heightned by the assistance of an higher and miraculous operation of God.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

† Heb. *in going and returning.*

3 And the waters returned from off the earth † continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month *d*, on the seventeenth day of the month, upon the mountains of Ararat *e*.

d From the beginning, not of the Flood, but of the Year, as appears by comparing *chap.* 7. 11. and *chap.* 8. 13, 14. *e* (*i.e.*) Upon one of the Mountains of *Ararat*; by a frequent Enallage of the Number as *Jud.* 12. 7. *Matth.* 21. 5. And by *Ararat* is here commonly and rightly understood *Armenia*, as appears both by comparing *Isa.* 37. 38. *Jer.* 51. 27. and by the Testimony of ancient Writers, produced by *Josephus* and others to this purpose; and by the great height of those Mountains, and by its nearness to the place where the first Men lived; this great Vessel not being fitted for sailing to remote places, but only for the receit and preservation of Men and other Creatures in it.

† Heb. *were in going and decreasing.*

5 And the waters † decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

† † Heb. *in going forth and return.*

7 And he sent forth a raven *f*, which went forth † † to and fro *g*, until the waters were dried up from off the earth *h*.

f A fit Messenger for that purpose, because it smells dead Carcases at a great distance, and flies far, and then returneth to its former Habitation with something in its Bill. *g* Heb. *Going and returning.* (*i.e.*) went forth hither and thither, now forward, then backward, sometimes going from the Ark, and sometimes returning to the Ark, though never entring into it again. *h* Not as if she returned afterwards; but the phrase implies, that she never returned. And so the word *until* is often used, as 2 *Sam.* 6. *last. Michal had no Child until the day of her death, i.e.* never had a Child. See also *Psal.* 110. 1. *Matth.* 1. 25.

† Heb. *fasten.*

8 Also he sent forth a dove *i* from him to see if the waters were abated from off the face of the ground.

i Which flies lower and longer than the Raven, and is more sociable and familiar with Man, and more constant to its accustomed dwelling, and more loving and faithful to its Mate, and therefore more likely to return with some discovery.

9 But the dove found no rest for the sole of her foot *k*, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her *l*, and † pulled her in unto him into the ark.

† Heb. *caused her to come.*

k Because the tops of the Hills which then appeared, were either muddy, and dirty; or unobserved by the Dove, as not soaring so high: Whence the Doves are emphatically called *the Doves of the Vallies*, Ezek 7. 16. *l* Her former acquaintance with *Noah*, and her present necessity making her more tractable.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening *m*, and lo, in her mouth *was* an olive-leaf *n* pluckt off: So Noah knew that the waters were abated from off the earth.

m As the manner of Doves is, partly for better accommodation both for food and lodging, than yet he could meet with abroad; and partly from his love to his Mate. *n Quest.* Whence was this leaf, when Trees had been so generally overthrown and rooted up by the deluge? *Answ.* 1. Many Trees might be preserved by an advantageous scituation, between the Rocks or Hills which broke the force of the Waters. 2. It is probable that God, by his powerful Providence, preserved the Plants and Trees for future ages; and therefore there is no mention of any of their Roots or Seeds preserved in the Ark. 3. The Olive-tree especially will not only stand, but live and flourish under the Waters, as *Pliny l.* 13. *c.* 25. and 16. 20. and *Theophrastus* 4. 8. observe. Add, that the word here rendred, *leaf*, signifies also a *tender branch*.

12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more *o*.

o Finding convenient food and resting place upon the Earth, and preferring her freedom before her Mate. Possibly she might lose the sight of the Ark, and forget or mistake the way to it.

13 And it came to pass in the six hundredth and one year, in the first month, *the first* day *of the month*, *p* the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

p The words *month* and *day* are oft-times, for brevity sake, omitted by the Hebrews, as being easily understood. Thus *the first of the Feast*, Matth. 26. 17. is *the first day of the Feast*, Mark 14. 12.

14 And in the second month, on the seven and twentieth day of the month was the earth dried *q*.

q Not only from water, as it was *ver.* 13. but from mud and dirt also. So the Flood continued ten days more than a year, by comparing this with *chap.* 7. 11.

15 And God spake unto Noah, saying,

16 Go forth of the ark *r*, thou, and thy wife, and sons, and thy sons wives with thee.

r As *Noah* expected the command of God for his going into the Ark, *chap.* 7. 1, 2. so for his coming forth of it.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and * be fruitful and multiply upon the earth *s*.

* Chap. 1. 22.

s Quest. How could these Creatures which came out of the Ark in *Asia*, get thence to *America*, or to the Illands remote from the Continent? *Answ.* 1. As for *America*, it is thought by divers learned Men

Men, that it is either joyned to this Continent, or separated from it only by a Narrow Sea, which divers living Creatures could easily swim over. 2. Many living Creatures are, and always were transported by Men in their Vessels, either for their supply, or profit, or diversion, or other ends, and thence might easily be propagated there. 3. The same God who made all these Creatures, and caused them to come first to *Adam*, and afterwards to *Noah*, could afterwards both encline and impower them to go whither he pleased, without the advice of these vain Men, who will believe nothing of God which themselves either do not see, or cannot do.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him.

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth after their † kinds, went forth out of the ark.

† Heb. *families.*

20 And Noah built an altar unto the Lord *t*, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar *u*.

t The first Altar we read of, but not the first which was built: For the Sacrifices which were offered before, *Gen.* 4. 3, 4. presuppose an Altar. Therefore it is no sufficient evidence, that such things were not done, because they are not said to be done in Scripture: Which will be an useful consideration for the understanding of many passages in Scripture hereafter. *u* The first thing *Noah* doth, is to pay his debt of Justice and Gratitude to that God which had so miraculously preserved him, and restored him to his ancient and proper Habitation. God expects to be served in the first place. What Beasts were *clean* and what *unclean*, see *chap.* 7. 2. *Levit.* 11. 2, &c.

† Heb. *a savour of rest.* * Chap. 6. 5. Matth. 15. 19.

21 And the Lord smelled † a sweet savour *x*, and the Lord said in his heart *y*, I will not again curse the ground *z* any more for mans sake, for the * imagination of mans heart *is* evil *a* from his youth †: Neither will I again smite *b* any more every thing living as I have done.

x (*i.c.*) Graciously accepted the Person and Faith and Praise-offering of *Noah*, and was as well pleased therewith, as Men use to be with a sweet smell. *y* (*i.e.*) Determined within himself, and expressed so much to *Noah*. The Hebrew Preposition *el*, sometimes signifies *in*, as *Gen* 6. 6. 1 *Sam.* 27. 1. Others, *said to his Heart*, *i.e.* Spake to the Heart of *Noah*, who is mentioned *ver.* 20. *To speak to the Heart*, in Scripture use, signifies to comfort. *z* (*i.e.*) *To speak to the Heart*, in Scripture use, signifies to comfort. *z* (*i.e.*) The whole Earth with this kind of Curse, with another deluge. Otherwise God doth not hereby tye his Hands, that he may not either destroy a particular Land by a deluge, which hath been done since, or destroy the World by Fire when he sees fit, as he hath declared he will do. *a* The reason contained in these words is this; Since all Men's Hearts are naturally corrupt, and from that filthy Spring wicked Actions will be continually flowing forth into the World; and consequently, if I should be severe to punish Men according to their Sins, I should do nothing but send one deluge after another. Or these words may be joyned with the former, and the sense may be this; I will not again destroy the Earth with a deluge *for Man's sake*, or for Man's Sin, or *because of the imagination*, &c. (*i.e.*) because his Heart is corrupt, and his Actions are agreeable to it, which was the cause of the last deluge. Or the Particle *chi*, may be rendred, *although*, as it is frequently taken, as *Exod.* 5. 11. and 13. 17. and 34. 9. *Jos.* 17. 13. *Psal.* 25. 11. and 41. 5. and so the sense is plain, I will not again destroy the Earth, *although the imagination*, &c. *i.e.* Although I have just cause to do so. † Or, *From his very childhood and infancy*, as the *Chaldee* and *Greek* Interpreters translate it. *b i.e.* Kill or destroy, as the word *smiting* is taken, *Exod.* 21. 18. *Numb.* 14. 12. and 35. 16. *Deut.* 28. 22, 27. *Amos* 4. 9.

† Heb. *as yet all the days of the Earth.*

22 † While the earth remaineth *c*, seed-time, and harvest, and cold, and heat, and summer, and winter, and day and night *d* shall not cease.

c Viz. In this estate: For though it seems probable that the substance of the Earth will abide for ever, after the dissolution of the World by Fire; yet that will be in another manner, and for other purposes, and then there will be no need of *Seed-time*, or *Harvest*, &c. *d* Which distinction in a manner ceased in the Ark, the Heavens being covered, and all its lights eclipsed by such thick and black Clouds, as never were before nor since.

CHAP. IX.

God renews his blessing, 1. *And confirms our dominion over the creatures,* 2. *Grants flesh for food, but with the blood forbids it,* 3, 4. *The penalty of murther,* 5, 6. *God repeats his blessing,* 7. *His covenant with Noah, and all his creatures,* 8—11. *Confirms it by the rainbow as his token,* 12——17. *Noah's three sons,* 18, 19. *His employment,* 20. *He is drunk and uncovered,* 21. *Ham sinfully reveals it,* 22. *His other two sons, going backwards, covered him,* 23. *Noah knows it,* 24. *Curses Canaan,* 25. *Blesses Shem first,* 26. *And then Japhet,* 27. *His age and death,* 28, 29.

* Chap. 1. 28. and 8. 17.

AND God blessed *a* Noah, and his sons, and said unto them, * Be fruitful, and multiply, and replenish the earth.

a (*i.e.*) Renewed the old blessing and grant made *chap.* 1. 28. which might seem to be forfeited and made void by Man's Sin, and by God's Judgment consequent upon it.

2 And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea †; into your hand are they delivered *.

† Before they loved and reverenced you as Lords and Friends, now they shall dread you as Enemies and Tyrants. * For your use and service. I restore you in part to that Dominion over them which you for your Sins have forfeited.

* Chap. 1. 29.

3 Every moving thing *b* that liveth *c*, shall be meat for you *d*, even as the * green herb have I given you all things †.

b Which is wholesome and fit for food, and clean: An exception to be gathered both from the nature of the thing, and from the distinction of clean and unclean Beasts mentioned before and afterwards. *c* This is added to exclude the use of those Creatures, which either died of themselves, or were killed by wild Beasts, which is here forbidden implicitely, and afterwards expressly. See *Exod.* 22. 31. *Levit.* 22. 8. *d* It is not a command that we must, but a permission that we may eat of them. A grant possibly given before the Flood, but now expressed, either because the former allowance might seem to be forfeited, or because as Men now grew more infirm and needed better nourishment, so the Earth was grown more feeble by the Flood, and its Fruits yielded less and worse nourishment. † Understand this with the limitation above-mentioned. The green Herbs were given before, *chap.* 1. 29.

* Levit. 17. 14. Deut. 12. 23. Acts 15. 20. † Heb. *Soul.*

4 * But flesh with the † life thereof *e*, *which is* the blood thereof *f*, shall you not eat *g*.

e (*i.e.*) Whilst it lives, or taken from the Creature before it be quite dead: Which was an ancient practice, and an effect either of luxury or cruelty. *f* (*i.e.*) Which life or soul hath its seat in, and its support from the Blood, and the Spirits contained in it. It is certain *Blood* is the thing which is here principally minded and forbidden, and so the words may be thus translated and understood, *But Flesh*, (*i.e.*) the Flesh of living Creatures hereby allowed you *with the Life thereof*, that is to say, with *the Blood thereof*, wherein its Life consists. Or, *But Flesh whilst it hath in it its Life* or *Soul*, or, which is all one, *its Blood.* *g* God thought fit to forbid this, partly that by this respect shewn to the Blood of Beasts it might appear how sacred a thing the Blood of Man was, and how much God abhorred the Sin of Murther; and principally because the Blood was reserved and consecrated to God, and was the means of atonement for Man; (which reason God himself gives, *Levit.* 17. 11, 12.) and did in a special manner represent the Blood of Christ, which was to be shed for the redemption of Mankind.

† Heb. *Souls.*

5 And surely your blood of your † lives *h* will I require *i*: at the hand of every beast will I require it, and at the hand of man; at the hand of every mans brother *l* will I require the † life of man.

† Heb. *Soul.*

* Or, *For*, as the Particle is oft taken: This being the reason of the foregoing prohibition. *h* Or, *Of your Souls*, *i.e.* Of your persons; the word *Soul* being oft put for *person*. Or, *your Blood*, which is *for your Lives*, (*i.e.*) which by the Spirits it generates is the great preserver and instrument of your Lives, and of all your vital Actions, and the great bond which ties your Souls and Bodies together. The sense of the place is; If I am thus careful for the Blood of Beasts, be assured I will be much more solicitous for the Blood of Men, when it shall be shed by unjust and violent hands. *i* I will make inquisition for the Author of such bloodshed, as I did after *Cain*, and consequently punish him: For this phrase of *requiring* implies Punishment. See *Gen.* 42. 22. *Deut.* 18. 19. compared with *Acts* 3. 23. *Psal.* 9. 13. If Magistrates neglect this Duty, I my self will avenge it by my own Hand. *k* Not for the Punishment of the Beast, which being under no Law, is not capable of Sin, nor Punishment; but for caution to Men, for whose use seeing they were made, it is no abuse of them if they be destroyed for Man's benefit. Compare *Exod.* 21. 28. *Levit.* 20. 15. *l* This is added, either 1. as an aggravation of the Crime, because the Man slain was the Brother of the Murtherer; all Men being *made of one Blood*, *Acts* 17. 26. And *having one Father*, even *God*, *Mal.* 2. 10. and *Adam* too. Upon which account all Men are frequently called one another's *brethren*, as is manifest from *Gen.* 26. 31. and 29. 4. *Levit.* 19. 17. and 25. 14. and 26. 37. and from many other places of Scripture. Or, 2. As an assurance of the Punishment of the Murtherer, without any exception of the nearest Relation; which, though it makes the Sin greater, yet many times is a security against Punishment, the Murtherer easily finding Favour and Pardon from his Parents and dear Friends. But the former sense seems the better. *

* Matth. 26. 52. Revel. 13. 10.

6 * Whoso sheddeth † mans blood *m*, by man * shall his blood be shed *: for in the image of God made he man *o*.

† Or, *the man in*

m Wilfully and unwarrantably. For there is a double exception to this Law, 1. Of casual Murther, expressed *Numb.* 35. *blood of* 31. *Deut.* 19. 4. 2. Of death inflicted by the Hand of the Magistrate for Crimes deserving it, mentioned in the following words, and elsewhere. *n* (*i.e.*) By the Hand of Man, namely the Magistrate, *Rom.* 13. 4. Who is hereby impowered and required upon pain of my highest displeasure to inflict this Punishment. See *Exod.* 21. 12. *Levit.* 24. 17. *Matth* 26. 57. Or, *For that Man*, *i.e.* For that Man's sake, whose Blood he hath shed, which cries for Vengeance. *o* So that Murther is not only an offence against Man, but also an injury to God, and a contempt of that image of God which all Men are obliged to reverence and maintain, and especially Magistrates, who being my Vicegerents and Servants, are therefore under a particular obligation to punish those who deface and destroy it.

* Chap. 1. 27.

7 And you, be ye fruitful, and multiply *p*, bring forth abundantly in the earth, and multiply therein.

p (*i.e.*) As for you, I do not repent of that former Blessing I give

gave to your Parents, *Gen.* 1. 28. but do hereby renew it to you and your Seed after you.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold, I eſtabliſh my covenant *q* with you, and with your ſeed *r* after you;

q (*i. e.*) My promiſe: For the Beaſts included in this Covenant, *verſe* 10. are not capable of a Covenant properly ſo called. And the word *Covenant* is oft uſed for a ſimple Promiſe; as we ſhall ſee hereafter. *r* (*i. e.*) Your Poſterity, as that word is frequently taken, as *Gen.* 12. 7. *Exod.* 28. 43, *&c.*

† Heb. *Living Soul.* 10 And with every † living creature that *is* with you, of the fowl, of the cattel, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth *.

* To wit, which ſhall hereafter be in the Earth. So they are diſtinguiſhed from thoſe which were now *with* them.

Iſa. 54. 9. 11 And * I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a flood, neither ſhall there any more be a flood *s* to deſtroy the earth.

s (*i. e.*) An univerſal deluge: For particular inundations there have been, whereby Towns and Countries have been overwhelmed with all their Inhabitants.

12 And God ſaid, This *is* the token of the covenant *t* which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

t This, (*i. e.*) The bow mentioned in the next verſe; I appoint to you for a ſenſible ſign and evidence to aſſure you, that I ſhall perform this Covenant or Promiſe.

13 I do ſet † my bow *u* in the cloud *x*, and it ſhall be for a token of a covenant between me and the earth.

† Heb. *I have given,* (*i. e.*) I will from time to time give and place. *u* God calleth it *his Bow*, partly becauſe it was his workmanſhip, and chiefly becauſe it was his pledge and the ſeal of his promiſe. *x* A proper ſeat for it: That they might now fetch an Argument of Faith from thence, whence before they had matter of juſt fear; and that which naturally was, and is a ſign of Rain, might by this new appointment of God be turned into an aſſurance, that there ſhould be no ſuch overflowing Rain as now had been.

* Eccleſ. 43. 11, 12. 14 * And it ſhall come to paſs, when I bring a cloud over the earth *y*, that the bow ſhall be ſeen in the cloud:

y Not always, but very frequently, which is ſufficient for this purpoſe.

15 And I will remember my covenant, which *is* between me, and you, and every † living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

† Heb. *every living Soul in all fleſh.*

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant *z* between God and every living creature of all fleſh that *is* upon the earth.

z (*i. e.*) This Covenant made with all ſucceeding Generations of Men and Beaſts. This and the like ſpeeches are oft aſcribed to God after the manner of Men, who being forgetful, need helps for their Memory.

17 And God ſaid unto Noah, This *is* the token of the covenant *a*, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

a The ſame thing is ſo oft repeated for the ſtrengthing of the Faith of all Men, and eſpecially of *Noah* and his Sons, whom the remembrance of that dreadful deluge, which they had experience of, had made exceeding prone to fears of the like for time to come.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham † Heb. *Chenaan.* *is* the father of † Canaan *b*.

b Which is here mentioned to make way for the following relation.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread *c*.

c A Truth which the old Heathens were not ignorant of, though they changed the Names, and mixed their Fables with it; for they tell us that *Saturn* and his three Sons divided the World among themſelves. And it is apparent, That their *Saturn* was no other than our *Noah*, becauſe they tell us he was the common Parent and Prince of all Mankind, alſo an Husbandman and Vine-dreſſer, all which *Noah* was. They ſay he was born of the Sea, becauſe *Noah* came out of the Waters: That he devoured all his Children except three, becauſe *Noah condemned* and foretold the deſtruction of all the reſt of *the World*.

20 And Noah began *to be* an husbandman *d*, and he planted a vineyard.

d (*i. e.*) Was an Husbandman, as he had been before. The Verb, *to begin*, doth oft abound; and is applied to him that continueth, or repeateth an Action begun before. Thus Chriſt is ſaid *to begin to caſt out*, Mark 1. 15. and *to begin to ſpeak*, Luke 13. 1. For which in the parallel places he is ſaid only *to caſt out*, Matth. 21. 12. and *to ſpeak*, Matth. 16. 6.

21 And he drank of the wine, and was drunken *e*, and he was uncovered *f* within his tent.

e Either through ignorance and inexperience of the nature and ſtrength of that Liquor, or through the infirmity of the Fleſh, which was tempted by its great, and, to him, new pleaſantneſs, and by the refreſhment he found in it, under the weary labours of his Body, and the ſad thoughts of his Mind, for the deſolate condition of the World. *f* Either to relieve himſelf againſt the heat of the Climate and Seaſon, or from his Negligence and Careleſneſs; which might eaſily happen, becauſe Men's Garments, at that time, were looſe, as they were in the following ages, when Breeches were not in common uſe, and therefore were peculiarly preſcribed to the Prieſts, *Exod.* 28. 42. *Ezek.* 44. 18, 19.

22 And Ham *g* the father of Canaan *h* ſaw the nakedneſs † of his father and told his two brethren without *.

g Whoſe grown age was a great aggravation of this Sin. *h* This is here added as a reaſon of *Canaan*'s Curſe, *verſe* 25. † (*i. e.*) The ſecret parts, oft ſo called, as *Levit.* 18. and elſewhere. * (*i. e.*) Who were then without the Houſe or Room where their Father lay in that poſture, whom he invited to that proſpect.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs.

24 And Noah awoke from his wine †, and knew *i* what his younger ſon *k* had done unto him.

† (*i. e.*) From his Drunkenneſs, or from his Sleep, the effect of it. *i* Either by the information of his Sons, or by divine Inſpiration. *k* Or, *His little Son*, either *Ham* mentioned, *verſe* 22. or *Canaan* mentioned in the next verſe; by comparing of which places it may be gathered, that *Canaan* firſt ſaw it, and told his Father *Ham* of it, and he told it to his Brethren. The latter ſeems here principally intended, 1. Becauſe the Curſe following is appropriated to him. 2. Becauſe of the title of *younger* or *little Son*, which ſeems not to be ſo properly added if *Ham* was meant; both becauſe it doth not appear that he was the youngeſt, for wheresoever theſe three Brethren are mentioned, he is always put in the middle place, and becauſe that addition ſeems to be unneceſſary and impertinent to the preſent buſineſs, which if *Canaan* be intended, is proper and pertinent, by way of diſtinction, to ſhew that he ſpake of his Grandſon, or his Sons Son. *Object.* He calleth him *his Son. Anſw.* Grandchildren are frequently called their Grandfather's Sons in Scripture, as *Geneſis* 29. 5. 2 *Samuel* 19. 24. 1 *Chron.* 1. 17.

25 And he ſaid *l*, Curſed *m be* Canaan *n*; a ſervant of ſervants *o* ſhall he be unto his brethren.

l Not from the paſſion of Revenge, but by divine Inſpiration, and the ſpirit of Propheſy. *m* (*i. e.*) Hateful to God, abhorred by Men, miſerable in his Perſon and Poſterity. *n Queſt.* Seeing *Ham* committed the Crime, Why is the Curſe inflicted upon his Son *Canaan*? *Anſw.* 1. When *Canaan* is mentioned, *Ham* is not exempted from the Curſe, but rather more deeply plunged into it, whilſt he is pronounced accurſed, not only in his Perſon (which is manifeſtly ſuppoſed by his commiſſion of that Sin for which the Curſe was inflicted) but alſo in his Poſterity, which doubtleſs was a great aggravation of his Grief: As on the contrary *Joſeph* is ſaid to be bleſſed, when his Children are bleſſed, *Gen.* 48. 15, 16. 2. It ſeems therefore very probable from theſe Words, and the Hebrew Doctors, and others affirm it, that *Canaan* did partake with his Father in the Sin, yea, that he was the firſt diſcoverer of his Father's Shame. 3. *Canaan* is particularly mentioned by the ſpirit of Propheſy, in regard of the future extirpation of that People; and this is here remembred for the encouragement of the *Iſraelites*, who were now in their expedition againſt them. 4. This may be an elliptis, or defect of the word *Father*; for ſuch relative words are oft-times omitted and underſtood in Scripture, as *Matth.* 4. 21. *James* of *Zebedee*, for *the Son of Zebedee*. *John* 19. 25. *Mary of Cleopas*, for *the wife of Cleopas*. *Acts* 7. 16. *Emmor of Sychem*, for *the Father of Sychem*, as our Engliſh Tranſlation rightly ſupplies it from *Gen.* 33. 19. Thus *Goliah* is put for *Goliah's Brother*, as is evident by comparing 2 *Sam.* 21. 19. with 1 *Chron.* 20. 5. So here *Canaan* may be put for *the Father of Canaan*, as the Arabick Tranſlation hath it, that is, *Ham*, as the *Seventy* here render it. And though *Ham* had more Sons, yet he may be here deſcribed by his relation to *Canaan*, becauſe in him the Curſe was more fixed and dreadful, reaching to his utter extirpation, whilſt the reſt of *Ham*'s Poſterity as after ages were bleſſed with the ſaving knowledge of the Goſpel. *o* (*i. e.*) The vileſt and worſt of Servants; as *Vanity of Vanities*, is the greateſt Vanity, *Eccleſ.* 1. 2. and *great Wickedneſs*, *Hoſ.* 10. 15. is in the Hebrew *Wickedneſs of Wickedneſs*, and *King of Kings* is put for the chief of Kings.

26 And he ſaid, Bleſſed *be* the Lord God of Shem *p*; and Canaan ſhall be † his ſervant. † Heb. *Shall want to them.*

p Queſt. What is this to *Shem*? For it is not *Shem*, but God who is here bleſſed. *Anſw.* 1. *Shem* alſo is here bleſſed, and that in the higheſt degree, becauſe the Lord hath here declared himſelf to be *Shem*'s God. Now for God to be ſaid to be any Man's God, is every where mentioned as the height of Bleſſedneſs. See *Gen.* 17. 7. *Pſal.* 144. 15. *Jer.* 31. 33. *Matth.* 22. 32. But the phraſe is here juſtly varied. The Curſe is fixed upon *Ham*, becauſe Man alone is the Author of his own Sin, and the cauſe of his Ruin: But becauſe God is the Author and Fountain of all the Good that Man either doth or receiveth, therefore the Bleſſing is emphatically given to God, who only doth the Work, and of right is to receive all the Glory, yet ſo as it redounds to *Shem* alſo. And *Shem* is here peculiarly mentioned, not *Japheth*, both for the comfort of *the Iſraelites*, whoſe Progenitor he was, and becauſe this Bleſſing was firſt ſeated and long continued in *Shem*'s Poſterity alone, *Japheth*'s

phetth's Poſterity being for a long time excluded from it; and becauſe the Lord Chriſt, who is often called *the Lord* and God in Scripture, did take Fleſh from *Shem*; and ſo the Incarnation of Chriſt may be here foretold; and *Shem* highly honoured and bleſſed in this, that he ſhould be the Father of Chriſt according to the Fleſh, *Rom.* 9. 5. *Anſw.* 2. This may be a ſhort and abrupt manner of Speech, which is frequent in the Hebrew Tongue; and it may ſignify that *Shem* ſhould be ſo eminently bleſſed, that men beholding it ſhould be wrapt up into Admiration, and break forth into the Praiſes of that God who gave ſuch gifts unto men, and did ſo great things for *Shem*. *Anſw.* 3. The words may be otherwiſe rendred, either thus, *bleſſed, O Lord God*, let *Shem* be, *i. e.* do thou bleſs him. So it is only the conſtruct from *Elohe*, for the abſolute *Elohim*, which is nor unuſual in Scripture: Or thus, *Bleſſed of the Lord God be Shem*, or ſhall *Shem* be. So here is only a defect of the Hebrew Particle *min*, which is oft wanting.

* Or, perſuade. † Heb. *ſhall want to them.* 27 God ſhall * enlarge Japheth *q*, and he ſhall dwell in the tents of Shem *r*, and Canaan ſhall be † his ſervant *s*.

q Or, *Enlarge to Japheth*, underſtand here *his place*, as *Gen* 26. 22. *Pſal.* 4. 1. or *his border*: Which was very literally made good to him, becauſe he had a very numerous Poſterity; and by them he poſſeſſed the largeſt part of the World, even all *Europe*, a great part of *Aſia*, and as it is probable *America* alſo. Or, *God ſhall perſuade Japheth*, to do what follows, to dwell in *Shem*'s Tents, where God dwelleth; and ſo to be re-united to his Brother *Shem* both in Affection and in Religion, in both which the Gentiles, the greateſt part of whom were *Japheth*'s Poſterity, were for a long time at an irreconcileable diſtance from the *Jews*. *r* (*i. e.*) Shall be of the ſame Church with *Shem*, *i. e.* of the Church, which is called in Scripture *the Tents* or *Tabernacles of Judah*, or *of Jacob*, or in general *of the Saints*, *Zech.* 12. 7. *Mal.* 2. 12. *Revel.* 20. 9. and here *of Shem*, in whoſe Poſterity the Church was firſt and longeſt ſeated. And *to dwell* with another, notes friendly Aſſociation and Communion with him, as when God is ſaid to *dwell with Men*: And when *the Wolf* is ſaid to *dwell with the Lamb*, *Iſa.* 11. 6. Poſſibly this may note *Japheth*'s Succeſſion into *Shem*'s Tents, or coming into their place and ſtead, or the calling of the Gentiles, together with the rejection of the Jews; as the *Reubenites* are ſaid to *dwell in the Tabernacles of the Hagarites*, whom they ſubdued and expelled, 1 *Chron.* 5. 10. *s* This was eminently accompliſhed; for though *Shem* and *Japheth*, in their Poſterity, did ſucceſſively conquer and rule one over the other, yet none of *Ham*'s Poſterity did ever bear rule over *Japheth*; but *Ham*, though for a time he bore ſway in his Son *Nimrod*; yet that Dominion ſoon expired, and the *Aſſyrians*, *Chaldeans*, *Grecians*, and *Romans* ruled the World for a ſucceſſion of many Ages; and *Ham*'s People were conſtantly their Servants and Subjects.

28 And Noah lived after the flood three hundred and fifty years *t*.

t Which reacheth to the fifty eighth Year of *Abraham*'s age, as the Jews note. And ſo we have a manifeſt Account of the Propagation of Religion, from the beginning of the World to this Day. *Noah* received it from his Parents, who had the account of it from their firſt Father *Adam*'s own Mouth, and tranſmitted it to *Abraham*; and its deſcent known. Within this time alſo *Noah* ſaw the Building of *Babel*'s Tower, the horrid Wickedneſs and Idolatry of his Children, and the bloody Wars which even then aroſe between ſome of them.

29 And all the days of Noah were nine hundred and fifty years *u*, and he died.

u Here is an omiſſion of that ſolemn clauſe uſed in all the preceding Generations, *And he begat Sons and Daughters*; which implies that *Noah* had no more than theſe three Sons, which alſo appears from the 19th. verſe of this chapter.

CHAP. X.

Noah's poſterity, 1. *Sons of Japhet,* 2——5. *Of Ham,* 2——14. *Among whom Nimrod the firſt monarch and tyrant*; *he reigns in Babel, &c.* 10. *Aſſher builds Nineveh, &c.* 11. *Sons of Canaan,* 15. *Their border,* 19. *Of Shem,* 21——31.

THis Chapter, though it may ſeem to ſome unprofitable, as conſiſting almoſt wholly of Genealogies, yet hath indeed great and manifold uſes. 1. To ſhew the true Original of the ſeveral Nations; about which all other Authors write idely, fabulouſly and ſillly, and thereby to manifeſt the Providence of God in the Government of the World and Church, and the Truth and Authority of the Holy Scriptures. 2. To diſcover and diſtinguiſh from all other Nations, that People or Nation in which God's Church was to be, and from which Chriſt was to come. 3. That Noah's Propheſy concerning his three Sons might be better underſtood, and the accompliſhment of it made evident. 4. To explain divers prophetical Predictions and other paſſages of Scripture, as will appear in the ſequel. For the better underſtanding of this Chapter, compare with it 1 *Chron.* 1. from *verſe* 4. to 24. And conſider theſe three things. 1. In the ſearch of theſe Genealogies, we muſt avoid both Careleſneſs for the reaſons now mentioned, and exceſſive Curioſity about every particular Perſon here named, and the People ſprung from him; which is neither neceſſary, nor profitable, nor indeed poſſible now to find out, by reaſon of the great changes of Names through length of time, loſs of ancient Records, differences of Languages, extinction of Families, conqueſt and deſtruction of Nations, and other Cauſes. It may ſuffice that divers of them, and thoſe the moſt eminent, are evident and diſcernable at this day, as will appear in the progreſs, by which we may and ought to preſume the Truth of the reſt, whoſe Names are loſt in the publick Confuſions of the World in former Ages, of whom I ſhall therefore be ſilent, and only ſpeak of the principal Perſons, and that briefly. 2. The ſame People which were originally ſeated in one place, did oft-times ſhift their places, or at leaſt ſent forth Colonies; and that ſometimes into places far diſtant from their Brethren, as appears from the ancient and famous Expeditions mentioned in Sacred and Prophane Story. So you muſt not wonder if you meet with the ſame People in divers Countries. 3. In general, the World was divided into three Parts, whereof the more Eaſtern parts were allotted to *Shem* and his Iſſue, the more Southern parts to *Ham*, and the more Northern parts of it to *Japheth*.

NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood.

2 * The ſons of Japheth *a*; Gomer and Magog *c*, * 1 Chron. and Madai *d*, and Javan *e*, and Tubal *f*, and Meſhech *g*, and Tiras *h*. 1. 5.

a Whoſe Portion was at firſt *Aſia the leſs*, and afterwards by degrees all *Europe*, and the Northern parts of *Aſia*. This is he ſo much celebrated among the Greeks, by the name of *Japetus*. *b* Whoſe Poſterity are reckoned among the Northern People, *Ezek.* 38. 6. and were ſeated in the Northern parts of the leſſer *Aſia*, and afterwards about *Thracia*; and from him were called *Gomari*, and by an eaſy change *Cimbri*, or *Cimmerii*. *c* The Father of the *Scythians*, as may be gathered from *Ezek.* 38. 2, 3, 15. and 39. 3, 6. *d* Whoſe Poſterity, wheresoever they were firſt placed, in *Macedonia*, or elſewhere, afterward were fixed in *Media*, and were called *Medes*, and in the Hebrew by the Name of their Father *Madai*, as appears from 2 *Kings* 17. 6. *Iſa* 13. 17. *Jer.* 13. 17. and 25. 25. *Dan.* 5. 28. and 6. 8. *e* Of whom came the *Grecians*, who are called by themſelves *Ioanes* or *Ones*, and in the Hebrew *Jeuanim*, and their Countrey *Greece*, *Javan*. See *Iſa.* 66. 19. *Ezek.* 27. 13, 19. *Dan.* 8. 21. and 10. 20. *f* Of whom came the *Iberi*, anciently called *Thobeli*, a People of *Aſia*, near the *Euxine* Sea. See *Ezek.* 27. 13. and 32. 6. and 38. 2, 3. *g* The Father of the *Moſchi*, *i. e.* the *Moſcovites*, or rather as others think, the *Capadocians*, who were anciently called *Moſchini*, and *Moſchi*, and their chief City *Maraca*. *h* The Father of the *Thracians*; amongſt whom is a River and Haven called *Athyras*, and who worſhipped their God *Mars*, under the Name of *Thuras*.

3 And the ſons of Gomer; Aſhkenaz *i*, and Riphath *k*, and Togarmah *l*.

i Whoſe Seed poſſeſſed *Pontus* and *Bithynia*, and the Neighbouring parts, from whom they took the Names of the Lake and Haven called *Aſcanius*, and the Sea called *Axenus*, or *Euxinus*. *k* Called *Diphath*, 1 *Chron.* 1. 6. The Letters *Daleth* and *Reſh* being oft interchanged, as we ſhall ſee in other inſtances. His Poſterity dwelled in or near *Pontus* and *Bithynia*, where *Melo* and *Pliny* and *Solinus* place the *Riphai*, or *Riphaces*, and the *Paphlagonians*, who were anciently called *Riphatæi*. *l* Whoſe Poſterity are joyned with *Gomer*'s. See *Ezek.* 27. 14. and 38. 6. and were, as ſome think, the *Phrygians* and *Galatians*, and of them the *Gauls* and *Germans*; or, as others, the *Armenians*, and of them the *Turks*.

4 And the ſons of Javan; Eliſha *m*, and Tarſhiſh *n*, Kittim *o*, and Dodanim *p*.

m The Father of the *Grecians* properly ſo called, who have preſerved his Name and remembrance in the Cities, *Elis*, and *Eliſſus*, in a tract of ground called *Eliæ*, and in the *Elizian Fields*. And from theſe came the *Æolians*, a People of the leſſer *Aſia*, where many of the *Grecian* Colonies were ſeated. *n* The Father of the *Cilicians*, from whom their chief City *Tarſus*, in Hebrew *Tarſhiſh*, took its Name. See *Ezek.* 27. 12. *Jon.* 1. 13. *Acts* 22. 3. and from whom the whole *Mediterranean* Sea is called *Tarſhiſh*, becauſe the *Ciliceans* were in a great degree Maſters of that Sea. *o* Or, *Chittim*, the Father of the *Macedonians*, and *Italians* too, as may be gathered from hence, becauſe both their Countries are called by the Name of *Chittim*; *Macedonia*, 1 *Mac.* 1. 1. and 8. 5. and *Italy*, *Numb.* 24. 24. *Dan.* 11. 30. See alſo *Iſa.* 23. 1. *Jer.* 2. 10. Beſides that there are other Evidences in prophane Writers that the *Italians* came from the *Grecians*. *p* Called alſo *Rhodanim*, 1 *Chron.* 1. 6. See *Riphath* in the former verſe. His Poſterity is uncertain, Moſt probably he was ſeated near his Brethren in ſome part of *Greece*. And the *Greeks* ſeem to have worſhipped him under the Name of *Jupiter Dodonæus*, whoſe famous Oracle was in the City *Dodona*.

5 By theſe were the iſles *q* of the gentiles divided *r* in their lands; every one after his tongue *s*, after their families *t*, in their nations.

q Not *Iſles* properly ſo called: For why ſhould they, having their choice, forſake the Continent for Iſlands, and thereby cut off themſelves from their Brethren? And where had they Ships to tranſport them? But the word *Iles* here and elſewhere ſignifies all thoſe Countries that had the Sea between them and *Judea*, as it doth *Iſa.* 11. 10, 11. and 40. 15. *Jer.* 2. 10. and 25. 22. *Ezek.* 27. 3. *Zepha.* 2. 11. And *Iſles* are here put for the Inhabitants, as the words *Earth* and *Land* are commonly uſed. *r* This diviſion of the World among them being a work of great weight, was doubtleſs managed with great Care and Conſultation, and the advice of their Heads and Governours, and above all by the wiſe and ſpecial Providence of God, which at this time did particularly *determine the bounds of their* ſeveral *Habitations*, as it is Recorded, *Acts* 17. 26. *s* (*i. e.*) According to their ſeveral Languages, into which they were divided at *Babel*. By which it appears that this diviſion, though mentioned before, was not executed till after the confuſion of Languages at *Babel*. *t* Here obſerve the Wiſe and Gracious Providence of God mixed with this judgment, that God diſtributed the Languages according to the difference of Families and Nations, that each ſeveral Nation, and all the Families, or Branches of that Nation ſhould have one and the ſame Language; whereby both Union and Love were preſerved among themſelves, and the ſeveral Nations were diſtinguiſhed one from another; which was very fit and neceſſary for many Reaſons: As that the Church of God, which was confined to the Hebrew Nation, might neither be mixed with, nor infected by the Idolatrous Nations; and that it might be evident to the World, that the *Meſſias* was born of the Seed of *Abraham* according to God's promiſe, *&c.*

6 ¶ * And the sons of Ham *u*; Cush *x*, and Mizraim *y*, and Phut *z*, and Canaan *a*.

* 1 Chron. 1, 8.

u Whose Posterity were disposed into the parts South from *Babel*, both in *Asia* and *Africa*. See 1 *Chron.* 4. 40. *Psal.* 105. 27. *x* The Father both of the *Æthiopians* and the *Arabians*: Who, as it seems, sent forth a Colony from themselves more Eastward, even near to *India*. See *Gen.* 2. 13. 2 *Kings* 19. 9. *Job* 28. 19. *Jer.* 13. 23. and 46. 9 *y* The Father of the *Ægyptians*, who are generally known in Scripture by that Name. *z* Of whom sprung the *Libyans*, among whom is the River *Put*, and the Moors. See *Jer.* 46. 9. *Ezek* 27. 10. and 30. 5. *Nahum* 3. 9. *a* The cursed Parent of that accursed Race of the *Canaanites*, well known in Scripture, *Gen.* 10. 25.

7 And the sons of Cush; Sheba *b*, and Havilah *c*, Sabtah *d*, and Raamah *e*, and Sabtecha *f*: and the sons of Raamah; Sheba *g*, and Dedan *h*.

b Or, *Seba*, or *Saba*, whose Seed were the *Sabeans* in *Arabia* the Defart. See *Psal.* 72. 10. *Isa.* 43. 3. and, as some think, the *Assyrines* in *Africa*. *c* The Father of the Inhabitants of *the Land of Havilah*, mentioned *Gen.* 2. 11. a Land in the most Eastern part of *Arabia*, this being opposed to *Sur*, a Defart near *Egypt*, as the two remotest bounds of *Arabia*, *Gen.* 23. 18. 1 *Sam.* 15. 7. *d* The Father of those People who were seated in the lower part of *Arabia* the happy, near the *Persian* Gulf, who also sent forth a Colony into *Persia*. For in those parts we meet with the *Sabateni* in *Josephus*, the *Scabai*, and *Messabachi* in *Ptolomy* and *Pliny*. *e* From whom descended another People dwelling in the same *Arabia*. See *Ezek.* 27. 22. *f* The Father of another People adjoyning to them. *g* The Father either of that People which inhabited *Æthiopia*, who were known by that Name. See 1 *Kings* 10. 1, 4. *Ezek.* 27. 22. *Matth.* 12. 42. *Acts* 8. 27. Or rather of another People in *Arabia*: So the several Sons of *Cush* are conveniently seated one near another. And those *Æthiopians* in *Africa* might be a Colony either of these, or rather of the Posterity of the former *Seba*. *h* Of whose Posterity, see *Ezekeil* 27. 15. and 38. 13.

8 And Cush begat Nimrod *i*: he began to be a mighty one in the Earth.

i Whom he placeth last of all his Sons, because he was to say more of him.

9 He was a mighty hunter *k*, before the LORD *l*: wherefore it is said *m*, Even as Nimrod the mighty hunter before the LORD.

k First of Beasts, and by that occasion of Men. For when Men were few, and lived dispersedly, and wild Beasts abounded, and most of all in those parts, by Hunting and Destroying of those Beasts, he got much Reputation and Favour with Men, who thereby were secured in their Dwellings. In confidence hereof, and having this occasion to gather great Companies of the youngest and strongest Men together to himself, by their help he established a Tyranny and Absolute Power over Men, Enslaving, Hunting after, and Destroying like Beasts, all those Men who opposed his Dominion. Tyrants and Persecutors are oft in Scripture called *Fowlers* and *Hunters*, as *Psal.* 91. 1. *Jer.* 16. 16. *Lament.* 3. 52. and 4. 18. *l* An aggravation of his Crime, that it was done in God's presence, impudently and in contempt both of God, who had so lately manifested his detestation of this Sin by the destruction of the World, amongst other Sins, for this very Sin of Violence, *Gen.* 6. 13. and of his great Grandfather *Noah* then Living and Preaching, who probably did admonish him of the wickedness and danger of this practice. Thus he shewed that he neither feared God nor reverenced Man, if they withstood him in his Usurpation of Dominion. *m* It became a Proverb, when any Man was haughty, and cruel and tyrannical, and that joyned with impudence and obstinacy, That he was another *Nimrod*.

† Gr. *Babylon.*

10 And the beginning of his kingdom *n* was † Babel *o*, and Erech, and Accad, and Calneh *p*, the land of Shinar *q*.

n (*i. e.*) Either his Chief and Royal City, or the place where his Dominion began, and from whence it was extended to other parts. *o* Which being not built till the confusion of Languages, *chap.* 11. 4. sheweth that this, though here mentioned upon occasion of the Genealogy, was not executed till afterward; it being very usual in Scripture to neglect the order of time in Historical Relations. *p* Called *Calne*, *Isa.* 10. 9. and *Canne*, *Ezek.* 27. 23. and as it is here, *Calneh*, *Amos* 6. 2. Where it is mentioned amongst the eminent Cities. *q* (*i. e.*) In *Mesopotamia*. This calse belongs to all the Cities here named; and is added for distinction sake, because there is a *Babylon* in the Land of *Egypt*, and there might be other Cities of the same Name with the rest in other Countries.

* Or, *he went out into Assyria.*

11 Out of that land * went forth Ashur *r*, and built Nineveh *s*, and * the city Rehoboth *t*, and Calah.

* Or, *the streets of the City.*

r A Man so called, either 1. *Ashur* the Son of *Shem*, who forsook the Land, either being forced by, or weary of *Nimrod*'s Tyranny and Impiety, and erected another Kingdom. But it is not probable either that *Moses* would here relate an exploit of a Man whose Birth is not mentioned till *verse* 22. or that one single Son of *Shem* would be here disorderly placed among the Sons of *Ham*. Or, 2. Another *Ashur* of *Ham*'s race. But it seems most likely that *Ashur* is the Name of a Place or Countrey, even of *Assyria*, which in the Hebrew is called *Assur*; and that the words should be thus rendred, *he*, i. e. *Nimrod went forth*, out of his own Land to *Ashur* to war against it, and add it to his Empire: For to *go forth* is commonly ascribed to those that go to war, or to battle, as *Jud.* 2. 15. and 11. 3. 2 *Sam.* 11. 3. *Psal.* 60. 12. and the Particle *to* is here understood, as it is 2 *Sam.* 6. 10. and 10. 2. compared with 1 *Chron.* 13. 13. and 19. 2. *s* A famous and vast City near the River *Tigris*, but so ruined by time, that the Learned are not agreed about the place where it was scituate. *t* Of which see *Gen.* 36. 37. 1 *Chron.* 1. 48.

12 And Resen between Nineveh and Calah: the same *u* is a great city.

u Either 1. *Nineveh*, which is called a *great City*, *Jonah* 3. 3. and 4. 11. and indeed was so, being Sixty Miles in compass. Thus it is a trajection, and the relative is referred to the remoter Noun, as sometimes is done, though this seems to be a little forced. Or, 2. *Resen*; so the meaning is, though this City be much inferiour to *Nineveh*, yet this also, if compared with most others, is a great City.

13 And Mizraim begat * Ludim *x*, and Anamim, and Lehabim, and Naphtuhim,

* Jer. 46. 9.

x Of this and the following Names here, and *verse* 14. observe two things, 1. They are not the Names of Persons, but of People or Nations; and the word *Father* is here understood *Ludim*, for the Father of the People called *Ludim*, and so the rest. 2. That they are the several Nations dwelling in *Africa*, springing from the *Egyptians*, which, as they multiplied, went further and further Westward and Southward from *Egypt*.

14 And Pathrusim *y*, and Casluhim (out of whom came Philistim *z*) and Caphtorim.

y The Inhabitants of *Pathros*, of which see *Isa.* 11. 11. *Jer.* 44. 1, 15. *Ezek.* 29. 14. *z* The meaning is, they came out of his Loins, or were his Off-spring, which might be true; though afterwards we find them seated amongst the Off-spring of *Canaan*, having driven out the former Inhabitants, as was usual in those ancient times. *Object.* The *Philistines* are elsewhere said to come from *Caphtorim*. See *Jer.* 47. 4. *Answ.* Therefore some make a trajection here, which is not unusual; and read the words thus, *and Casluhim*, and *Caphtorim*, *out of whom came Philistim*. But this seems forced, nor is it necessary: For the place may be thus read without any Parenthesis; *And Casluhim*, *out of whom came the Philistim*, *and Caphtorim*, which two latter were Brethren, both the Sons of *Casluhim*; and so might at first dwell together, whence their Names are promiscuously used one for another; and the *Caphtorims* are said to *dwell in Azzah*, or *Gaza*, the known seat of the *Philistines*, *Deut* 2. 23. Afterwards they might be divided first in their Dwellings, then in their Affections, and War one against another, and the *Caphtorims* seem to have subdued and enslaved the *Philistines*, and carried them into their Countrey, whom therefore God is said to *bring* and deliver *from Caphtor*, *Amos* 9. 7. and the *Caphtorims* either then or afterward might be destroyed and extirpated by the hand of God or Men, whence the *Philistines*, in after times, are called *The remnant of the Countrey of Caphtor*, Jer. 27. 4.

15 ¶ And Canaan begat † Sidon his first-born *a*, and Heth *b*,

† Heb. *Tsidon.*

a The Father of the People, and builder of the City of *Sidon*, *Jos.* 11. 8 and 19. 28. 4 Of whom came the *Hittites*, *Jos.* 1. 4. and 9. 1, *&c.*

16 And the Jebusite *, and the Amorite, and the Girgasite,

* Of this and the other People following See *Jos.* 18. 22, 28. 2 *Chron.* 13. 4. *Isa.* 49 12. *Ezek.* 27. 8, 11. *Amos* 6. 2, 14. *&c.*

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hemathite: and afterward were the families of the Canaanites spread abroad *c*.

c Dispersed in the several quarters of the Land, who, before they grew so numerous, dwelt together in the same place.

19 And the border of the Canaanites was from Sidon *d*, as thou comest to Gerar, unto † Gaza *e*; as † Heb. *Azzah.* thou goest unto Sodom and Gomorrah, and Admah, and Zeboim *f*, even unto Lasha *g*.

d (*i. e.*) The City and Countrey of *Sidon*, on the North-west. *e* On the South-west. *f* On the South and South-east. *g* On the North-east.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their Nations.

21 Unto Shem also the father of all the children of Eber *h*, the † brother of Japheth *i* the elder *k*, even to him were children born.

† Or, *the elder Brother*, &c.

h (*i. e.*) Of the Hebrews, the only Church and People of God when *Moses* wrote, who are called *Ebri*, *Numb.* 24. 24. as here, *The Children of Heber*. And he is here called the Father of them peculiarly, though he had other Children, because he was their Father not only by natural Generation, but also in respect of the Promise of God, which was conveyed to them through *Shem*'s Hands, and of that Faith and Holiness, wherein he was their Predecessor and eminent Pattern: Even as *Ham*, though he had other Sons, is specially called the *Father of Canaan*, *Gen.* 4. 22. Because his Father's Curse rested upon him, *verse* 25. *Object. Eber* had many other Children here Recorded, and therefore in that Sense *Shem* was not *The Father of all the Children of Eber*. *Answ.* Though *Eber* had other Children, yet none are called in Scripture *The Children of Eber*, or which is all one, *the Hebrews*, but *Abraham*'s Posterity: Even as though *Abraham* had divers other Children, yet the *Israelites* are in many places peculiarly called the *Children of Abraham*. And the ungodly Jews, when they degenerate from God and Godliness, God takes away their Name, and denieth them to be Jews, *Rom.* 2. 28. and calls them *Sodomites*, *Isa.* 1. 10. And therefore no wonder, if *Joktan* and his Posterity having, as it is probable, forsaken their Father's God, and turned Idolaters, be here disowned as Bastards, and blotted out of the honourable Catalogue of *The Children of Heber*. See *Rom.* 9. 8. *i Japheth* alone is here mentioned as his Brother, and not *Ham*, because he was deservedly

deservedly shut out from *Shem*'s Blessing pronounced by *Noah*, and was accursed of God, whereas *Japheth* was partaker with *Shem*, both in the Piety exercised towards their Father, and the Blessing thereupon pronounced: The word *Brother* being often applied to Persons alike in Condition, Disposition, or Manners. See *Gen.* 49. 5. *k* Though the words in Hebrew may seem ambiguous, yet other Texts make it probable that *Japheth* was the Elder. For *Noah* began to beget Children in his five hundredth Year, *Gen.* 5. 32. And *Shem* was but a hundred Years old two Years after the Flood, *Gen.* 11. 10. Therefore he was not the Eldest. And *Ham* is concluded not to be the Eldest from *Gen.* 9. 24. Of which see the Notes there; if so, *Japheth* must be the Eldest. And *Shem* is generally named first, not because he was the First-born, but because he had the Priviledges of the First-born, and was chief in Dignity and Authority in the Church of God.

* 1 Chron. 1. 17. † Heb. *Arpachshad.*

22 The * children of Shem; Elam *l*, and Ashur *m*, and † Arphaxad *n*, and Lud *o*, and Aram *p*.

l Of whom came the *Elamites* or *Persians*. See *Gen.* 14. 9. *Isa.* 22. 21. *Jer.* 49. 34. *Dan.* 8. 2. *Acts* 2. 9. *m* The Father of the *Assyrians*. See *verse* 11. *n* Of whom the *Chaldeans*, as many the *Assyrians*. See *verse* 11. *n* Of whom the *Chaldeans*, as many conceive; or, as others, the Inhabitants of that part of *Assyria*, from him called *Arphaxitis*; which *Ptolomy* corruptly calls *Arrapachitis*. *o* The Father of the *Lydians*, a well-known People in *Asia* the less. *p* Of whom the *Syrians*, known by the Name of *Aramites* both in Sacred and other Authors. Compare with this *Gen.* 22. 21.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

† Heb. *Shelah.*

24 And Arphaxad begat † * Salah; and Salah begat Eber.

* Cap. 11. 12.

25 * And unto Eber were born two sons: and the name of one *was* Peleg, for in his days *q* was the earth divided *r*, and his brothers name *was* Joktan.

* 1 Chron. 1. 19.

q Either 1. In the time of his Birth, whence he was so called. Or, 2. Afterwards in the time of Life: So his Father gave him this Name by the Spirit of Prophesy, fore-seeing this great Event, and the time of it. This being no unusual thing in Scripture, as we shall hereafter see, to give Prophetical Names to Children. And thus there is a longer and more convenient space left for the Peopling of the World, and Ripening of things for the general Dispersion and Habitation of the Earth. *r* First in Language, and then in Habitations.

26 And Joktan begat Almodad *s*, and Sheleph, and Hazarmaveth, and Jerah,

s From him and the rest of *Joktan*'s Sons here mentioned, come either 1. The various Nations of *India*, as most think. Or rather 2. The several People that live in the innermost parts of *Arabia*, who profess themselves the Posterity of *Joktan*, and have a City near *Mecca*, called *Jesam*. And the *Homerites*, one sort of them, are deduced from him by divers Writers.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba *t*,

t A different Person from him *verse* 7. and the Father of another People, having only the same Name with him.

29 And Ophir *u*, and Havilah *x*, and Jobab: all these *were* the sons of Joktan.

u Either that in *India*, of which see 1 *Kings* 9. 28. and 10. 11. and 22. 49. Or the other in *Arabia*, of which see *Job* 22. 24. and 28. 16. See also *Psal.* 45. 10. *Isa.* 13. 12. *x* A distinct Person from him, *verse* 7.

30 And their dwelling was from Mesha as thou goest unto Sephar *y*, a mount of the east.

y These places were either 1. In *India*, where there are places called by *Ptolomy* and *Pliny*, *Mosæ*, and *Saparum* and *Sabara*. Or rather 2. In *Arabia*, where there was a noted Port called *Musa*; and near it, and Eastward from it, a People called *Saphorite*, and a Royal City called *Saphar*; from whence this famous and long Mountain doth here receive its Name. If it be said, *Arabia* is not East but South from *Judæa*, it may be answered, 1. That *Arabia*, as it is East in respect of *Egypt*, where the Jews long dwelt, and part of it is so to *Judæa* also; so it is not seldom in Scripture reckoned as a part of the East Countrey, as appears from *Gen.* 25. 6. 18. *Judg.* 6. 3. 1 *Kings* 4. 30. *Job* 1. 3. *Isa.* 11. 14. *Jer.* 49. 28. And *Tacitus* describing *Judæa*, saith, *It is bounded on the East by Arabia*. 2. That this Mountain is said to be Easterly, not simply, but in respect of the City *Musa*, on the East whereof *Ptolomy* placeth this Mountain, though he call it by another Name *Climax*; add to this, that *Moses* speaks of these places as known to the Jews, and therefore not so far distant from them as *India*, a place wholly unknown to them, and wherewith, as yet, they had no Communication. If it be further objected, That if these People had been so near and well known to the Jews, we should have had more mention of them in Scripture. I Answer, There is mention of some of them; and for others, it is no wonder if by the following Wars among Nations, and mixtures and confusions of People, some of them were extirpated, and others lost their Names, though not their Beings, as oft hapned.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood.

CHAP. XI.

One language in the earth, 1. *They journey from the east, settle in a plain in the land of Shinar*, 2. *Make bricks which they burn and use with slime*, 3. *Build a city and tower that they might not be scattered*, 4. *God sees it*, 5. *Disapproves their design*, 6. *Disperses it, and scatters them by confounding their language*, 7, 8. *For which reason the place called Babel*, 9. *The posterity of Shem to Abram*, 10—26. *Abram takes Sarai to wife*, 29. *She is barren*, 30. *He removes from Ur to Haran*, 31. *Where his father dies*, 32.

AND the whole earth *a* was of one † language, and of one † speech *b*.

† Heb. *Lip.* † Heb.

a Earth is oft put for its Inhabitants, as *Gen.* 6. 21. 1 *Chron.* 16. *Words.* 23. *Psal.* 33. 8. *b* Which even Heathen Writers acknowledge; and that probably was the Hebrew Tongue.

2 And it came to pass, as they † journeyed from the east *c*, that they found a plain in the land of Shinar *, and they dwelt there.

† (*i. e.*) *Nimrod* and the rest of his Confederates of *Ham*'s Posterity. *c* Not from *Armenia*, where the Ark rested, which was North from *Babel*, and is called *North* in Scripture, as *Jer.* 25. 9, 26, *&c.* But from *Assyria*, into which they had before come from the Mountains of *Ararat* for more convenient Habitation, It may be rendred *to the East*: But that manner of Translation is neither usual, nor necessary here. * Where *Babel* was, *Genesis* 10. 10.

3 And † they said one to another, Go to, let us † Heb. *a man said to his neighbour.* make brick *d*, and † burn them throughly. And they had brick for stone, and slime *e* had they for morter.

† Heb. *burn them to a burning.*

d For in that low and fat Soil they had no Quarries of Stones. The Heathen Writers agree that *Babylons* Walls were made of Brick. *e* A kind of Clay called *Bitumen*, which, as *Pliny* testifieth, is Liquid and Glutinous, and fit to be used in Brick-buildings, as *Strabo*, *Diod.* and others note. And that *Babylon* was built with this, as is here said, we have the joynt and express Testimony of *Berosus*, *Ctesias*, *Diod.*, *Curtius*, and many others.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven *f*, and let us make us a name *g*, lest we be scattered abroad upon the face of the whole earth *h*.

f (*i. e.*) A very high Tower. An usual Hyperbole both in Scripture, as *Deut.* 1. 28. and 9. 1. and in other Authors. This Tower and its vast height is noted by *Herodotus*, *Diodorus*, and others. *g* (*i. e.*) A great Name, as the phrase is elsewhere used. Compare also 2 *Sam.* 7. 9. with 1 *Chron.* 17. 8. See also *Isa.* 63. 12, 14. *Dan.* 9. 15. They take no care for God's Name, and the defence and propagation of the true Religion, as duty bound them, but meerly out of Pride and Vain glory labour to erect an everlasting Monument of their Wit, and Wealth, and Magnificence to all Posterity. *h* Their design was not to secure themselves against a Flood, which they well knew Brick-buildings were no fence against; nor would they then have built this Tower in a Plain, but upon some high Mountain; but rather to prevent a total and irrecoverable dispersion. They sought therefore to bind themselves together in one glorious Empire, and to make this glorious City the capital Seat of it, and the place of Refuge and Resort upon any considerable Occasion.

5 And the LORD came down *i* to see the city, and the tower *k* which the children of men *l* built.

i Not by local descent, for he is every where; but by the manifestation of his Presence and the effects of his Power in that place. *k* (*i. e.*) To know the truth of the Fact, thereby setting a Pattern for Judges to examine Causes before they pass Sentence; otherwise God saw this in Heaven; but in these Expressions he condescends to the capacity of Men. *l* So called emphatically, 1. For distinction of them from the Sons of God, or the Race of *Shem*, who were not guilty of the Sin, and therefore did not partake in the Curse, the confusion of their Language, but retained their ancient Tongue uncorrupted for a good while. 2. To note their rashness and folly, who being but weak and silly Men, durst oppose themselves to the infinitely Wise and Powerful God, who did (as they might easily gather both from his Words and Works) intend to disperse and separate them, that by degrees they might possess the whole Earth, which God had made for that purpose.

6 And the LORD said †, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

† In way of Holy Scorn and Derision. Compare *Gen.* 3. 22.

7 Go to, let us *m* go down, and there confound their language *n*, that they may not † understand one † Heb. hear. another's speech *o*.

m (*i. e.*) The Blessed Trinity. See *Gen.* 1. 26. *n* By making them forget their former Language, and by putting into their Minds several Languages, not a distinct Language into each Person, but into each Family, or rather into each Nation. *o* And thereby be disenabled from that mutual Commerce, which was altogether necessary for the carrying on of that Work.

8 So the LORD scattered them abroad from thence upon the face of all the earth *p*: and they left off to build the city.

p Thus they brought upon themselves the very thing they feared, and that more speedily and more mischievously to themselves: For now they were not only divided in places, but in Language too, and so were unfitted for those Confederacies and Correspondencies which they mainly designed, and for the mutual

Comfort and Help of one another, which otherwise they might in good measure have enjoyed.

* That is, confusion.

9 Therefore is the name of it called * Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

*Chap. 10. 32. 1 Chron. 1. 17.

10 ¶ * These *are* the generations of Shem *q*: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

q Not all of them, as appears both from the next verse, and from the former chapter; but of those who were the Seminary of the Church, and the Progenitors of Christ.

11 And Shem lived after he begat Arphaxad five hundred years *r*, and begat sons and daughters.

r So that he lived almost all the time of *Abraham*; which was a singular Blessing both to himself, who hereby saw his Children of the tenth Generation; and to the Church of God, which by this means enjoyed the Counsel and Conduct of so great a Patriarch.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

* 1 Chron. 1. 19.

16 * And Eber lived four and thirty years and begat * Peleg.

* Called Luk. 3. 35. Phalec.

17 And Eber lived after he begat Peleg, four hundred and thirty years *s*, and begat sons and daughters.

s So that he was the longest liv'd of all the Patriarchs which were born after the Flood.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat

* Luke 3. 35. Saruch.

* Serug.

21 And Reu lived after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor *t* lived nine and twenty years, and

* Luke 3. 34. Thara.

begat * Terah.

t The first Patriarch who fell to Idolatry.

25 And Nahor lived after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

* Josh. 24. 2. 1 Chro. 1. 26.

26 And Terah lived seventy years, and * begat *u* Abram *x*, Nahor, and Haran.

u (*i. e.*) Began to beget, as *Gen.* 5. 32. *x* Who is first named in order of Dignity, (for which cause *Shem* is put before *Ham* and *Japheth*, and *Moses* before *Aaron*) not in order of time, which seems to be this; *Haran* probably was the eldest, because *Nahor* married his Daughter; *Nahor* the second; and *Abram* certainly was the youngest, because *Terah*, *Abram*'s Father lived two hundred and five years, *verse* 32. and *Abram* after his Father's Death, *Acts* 7. 4. went out of *Haran*, when he was seventy five years old, *Gen.* 12. 4. 5. therefore he was not begotten in *Terah*'s seventieth Year, when *Terah* began to beget his Sons, as here is said, but in his one hundred and thirtieth Year, and so there remains seventy five Years precisely to *Abrams* departure. And *Sarai*, *Haran*'s Daughter was but ten Years younger than *Abram*, *Gen.* 17. 17. and therefore *Haran* was *Abram*'s elder Brother.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah *y* in the land of his nativity, in Ur of the Caldees.

y (*i. e.*) In the presence and during the life of his Father.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran *z*, the father of Milcah, and the father of Iscah *a*.

z Such Marriages of Uncles and Nieces being permitted then, *Exod.* 6. 20. (as in the beginning of the World, the Marriages of Brethren and Sisters were) though afterwards, the Church being very much enlarged, they were severely forbidden, *Levit.* 18. 12, 14. *a* Who is either *Sarai*, as the Jews and many others think, or rather another Person. For 1. Why should *Moses* express *Sarai* thus darkly and doubtfully? Had he meant her, he would have added after *Ischa*, *this is Sarai*, according to his manner in like cases, *Gen.* 14. 2, 7. and 35. 8. 2. He elsewhere calleth her, *the Daughter*, not of *his Brother*, as he should have done, had she been *Ischa*, but *of his Father* by another Mother.

30 But Sarai was barren; she *had* no child *b*.

b See *Gen* 16. 1, 2. and 18. 11, 12.

31 And Terah took Abram his son *c*, and Lot the son of Haran, his sons son; and Sarai his daughter in law, his son Abrams wife; and they went forth with them † from * Ur of the Caldees, to go into the land of Canaan; and they came unto Haran *d*, and dwelt *e* there.

* Neh. 9. 7. Acts 7. 4.

c See *Jos.* 24. 2. *Nehem.* 9. 7. 1 *Chron.* 1. 26. Being informed by his Son of the command of God, he did not despise it, because it came to him by the hands of his inferior, but chearfully obeyeth it; and therefore he is so honourably mentioned as the Head and Governour of the Action. † (*i. e.*) *Terah* and *Abram* went with *Lot* and *Sarai*, as their Heads and Guides. *d* Called *Charran*, *Acts* 7. 4. and by the Romans *Carræ*, a place in *Mesopotamia* strictly so called, in the way to *Canaan*, and near to it, well known by *Crassus* his defeat there. See *Gen.* 24. 10. and 28. 10. and 29. 4. *e* Or, *rested* or *abode*, being detained there for a season; peradventure by *Terah*'s disease, which begun there, for the next verse tells us of his death.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

God calls Abram from his own country and kindred to Canaan, 1. Promises to make of him a great and flourishing nation; and to bless in Christ his seed, 2, 3. Abram obeys, 4—6. God appears to him, and promises to give Canaan to his seed; he builds an altar, 7. He removes to Bethel and there builds an altar, 8, 9. There being a famine moves to Bethel and there builds an altar, 8, 9. There being a famine he goes down to Egypt, 10. He advises Sarai to equivocate, 11—13. She is taken into Pharaoh's house, 15. Pharaoh kind to Abram for her sake, 16. God plagues him because of Sarai, 17. He calls Abram and expostulates with him, 18, 19. Sends him safely away, 20.

† Heb. *and the Lord said*, &c. * Acts 7. 3. * Ch. 31. 3.

NOW the * LORD had said *a* unto Abram, † Get thee out of thy country, * and from thy kindred, and from thy fathers house *b*, unto a land *c* that I will shew thee *c*.

a To wit, in *Ur of the Chaldees*, by comparing *Gen.* 11. 31. with *Acts* 7. 3, 4. or, *did say*, again, *i. e.* renewed the command in *Haran*, whilst *Abram* might possibly linger there, as afterwards *Lot* did in *Sodom*, longer than he should. But the former interpretation is more probable, because *Moses* speaks here of that command of God which came to *Abram* before he was gone from his *kindred* and *father's house*, and therefore before he came to *Haran*. And this command was given to *Abram* either immediately, or by *Sem*, then the Governour of God's Church. *b* From the Family of *Nachor*, which was now become Idolatrous, *Gen* 31. 30. *Jos.* 24. 2. and consequently, their Society was dangerous and pernicious; and therefore God mercifully snatcheth him as a brand out of the Fire. *c* Which as yet he nameth not, for the greater tryal and exercise of *Abram*'s faith and patience, compare *Isa.* 41. 2. *Heb.* 11. 8.

2 And I will † make of thee a great nation, and I will bless thee *d*, and make thy name great, and thou shalt be a blessing *e*.

† Heb. *make thee a great Nation.*

d With all my Blessings, Spiritual, Temporal, and Eternal. See *Deut.* 7. 13. and 28. 2, &c. and *Eph.* 1. 3. *e* (*i. e.*) Both a pattern and instrument of Blessedness to others; to thy Posterity who shall be blessed for thy sake; to thy Servants and Friends who shall be blessed by thy instruction and help; and to all the World, as it follows.

3 And I will bless them that bless thee, and curse him that curseth thee *f*: * in thee *g* shall all families *b* of the earth be blessed *i*.

* Chap. 18. 18. and 22. 18. Acts 3. 25. Gal. 3. 8.

f Those that are Friends or Enemies to thee, shall be the same to me. A marvellous condescension and priviledge. *g* (*i. e.*) In thy Seed, as it is explained *Gen.* 22. 18. and 26. 4. and 28. 14. (*i. e.*) in and through Christ, *Acts* 3. 25. *Gal.* 3. 9, 16, 28, 29. or *for thee*, as the Chaldee hath it, *i. e.* for thy sake; or, *by thee*, *i. e.* by thy means; or *with thee*, by comparing this with *Gal.* 3. 8, 9. *i. e* in the same way and manner in which thou art blessed, that is, by a fruitful Faith. Compare *Rom.* 4. 11, 12, 16. *b* (*i. e.*) All Nations; which is to be limited to the Believers of all Nations, by the whole current of the Scriptures. *i* All that shall be blessed, shall be blessed by this means, and no other way.

4 So Abram departed *k* as the Lord had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

k First from *Ur*, and after his Father's death from *Haran*.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the souls *l* that they had gotten *m* in Haran; and they went forth to go into the land of Canaan: and into the land of Canaan they came.

l (*i. e.*) The persons, as the word *Souls* is oft used, as *Gen.* 14. 21. and 17. 4. *Exod.* 12. 15. *Levit.* 2. 1. *Numb.* 23. 10. *Deut.* 24. 7. *Mark* 3. 4, &c. *m* Heb. *made*, (*i. e.*) either 1. *begotten*; for though *Abram* had yet no Children, *Lot* had, and both their Servants had Children by their Fellow-servants born in their House, which might well be numbred among *Abram*'s and *Lot*'s *persons*, which might well be numbred among *Abram*'s and *Lot*'s *persons*, because they had an absolute Dominion over them. Or, 2. *Instructed*, (*i. e.*) turned from Idolatry, and taught in the true Religion, as the Chaldee expounds it: For such were most proper for Abram to take along with him out of his Father's House in this Expedition. Or, 3. *Gotten*, (*i. e.*) procured either by conquest or purchase, or any other lawful and usual way.

6 ¶ And

6 ¶ And Abram passed through the land unto the place of Sichem *n*, unto the plain of Moreh. And the Canaanite *o* was then in the land *p*.

n Heb. *Sechem*, a place afterwards so called in the Mountains of *Ephraim*, *Jos.* 21. 21. *Judg.* 8. 31. and here so called by anticipation. *o* Properly so called; that cursed, cruel, impious, and idolatrous Nation. See *Zech.* 14. 21. This is added as an aggravation of *Abram*'s Faith and Obedience, that he durst and did profess the true Religion in the midst of such a People; which could not be without great danger both of his Estate and Life. *p* As a settled Inhabitant to continue there for a long time; whereas now in *Moses* his time, he was forthwith to be expelled out of it.

7 And the LORD appeared unto Abram *q*, and said, * Unto thy seed will I give this land *r*: and there built he an * altar *s* unto the LORD, who appeared unto him.

* Chap. 13. 15. * Chap. 13. 4.

q To encourage and comfort him against his wicked neighbours. See *Gen* 13. 15. and 15. 18. and 17. 8. and 24. 7. *Deut.* 34. 4. *r* A place for Sacrifice, and other parts of Divine Worship, erected by him both to keep his Family in the true Religion, and to separate himself and them from that idolatrous neighbourhood.

8 And he removed from thence unto a mountain on the east of Beth-el *t*, and pitched his tent, having Beth-el on the west *u*, and Hai *x* on the east: and there he built an altar unto the LORD, and called upon the name of the LORD.

t A known place, which afterwards was called *Beth-el*, but now *Luz*, *Gen.* 28. 19. An usual prolepsis, or anticipation, as before, *verse* 6. *u* Or, *On the Sea*; which is all one, because the Sea was on the West part of the Land. See *Gen.* 13. 14. and 28. 14. *Num.* 3. 23. *Deut.* 3. 27. *x* Or *Ai*, as it is called *Jos.* 7. 2. *Jer.* 49. 3. *Isa.* 10. 28.

† Heb. *in going and journeying.*

9 And Abram journeyed *y*, † going on still towards the south *z*.

y Removing from place to place, still hoping to meet with better Neighbours, and to free himself from that perpetual Vexation which he had in beholding their Wickedness. *z* (*i. e.*) The Southern part of the Land of *Canaan* towards *Egypt*.

10 ¶ And there was a famine in the land *a*: and Abram went down into Egypt to sojourn there: for the famine *was* grievous in the land.

a Or, *In that Land* of *Canaan*, a Land eminently fruitful, *Deut.* 8. 7, 8. This was partly to punish that Peoples Sins, *Psal.* 107. 34. partly to try *Abram*'s Faith.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon *b*.

b Quest. How could she be so fair, when she was above sixty Years old? *Answ.* She was so both comparatively to the *Egyptians*, and simply in her self, and that might be from divers causes: 1. From the greater vigour of Nature in that Age of the World. 2. Because her Beauty was not diminished by Childbearing. 3. From God's singular Providence, ordering it thus for *Abram*'s tryal, and for the manifestation of his special Providence, watching over him and his.

12 Therefore it shall come to pass, when the Egyptians † shall see thee, that they shall say, *This is* his wife: and they will kill me, but they will save thee alive.

† Who were a very lustful People; which made *Abram* more cautious.

13 Say, I pray thee, thou *art* my sister *c*: that it may be well with me for thy sake; and my soul shall live because of thee.

c So she was either, 1. More generally, as his Niece; for Nephews and Nieces are in Scripture called *Brethren* and *Sisters*, as *Gen.* 13. 8, 11. Or rather, 2. Properly, (*i. e.*) by the Father's side, *Gen.* 20. 12. So this expression was true, but ambiguous, and intended to deceive the *Egyptians*, and therefore unwarrantable. And here *Abram*, the Father of the Faithful, elsewhere celebrated for the strength of his Faith, betrays his Infirmity and distrust of God's Providence and Promise, and this Fact was not without great danger both to himself and *Sarai*.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she *was* very fair.

15 The Princes *d* also of Pharaoh *e* saw her, and commended her before Pharaoh: and the woman was taken *f* into Pharaohs house *g*.

d (*i. e.*) The Officers and Courtiers; whose great design was to gain their Princes favour by gratifying his Lusts. *e* A name common to all the Kings of *Egypt* now, and for many Ages after. *f* (*i. e.*) Taken and brought, one word for two. So the word *take* is used, *Gen.* 15. 6, 10. *Exod.* 18. 2. and 27. 20, &c. *g* Not to his Bed, but the House of his Women, where they were purified and prepared for the King's Presence and Society, as *Est.* 2. 8, 9. that in due time he might be his Concubine or Wife. Thus even the Ceremonies of Courts serve the Providence of God, and give opportunity for working her deliverance.

16 And he entreated Abram well for her sake: and he had * sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

* To wit, by *Pharaoh*'s gift over and above his own. Elsa it had been impertinent to mention it in this place.

17 And the LORD * plagued Pharaoh *b* and his house *i* with great plagues, because of Sarai Abrams wife *k*.

* Chap. 20. 18.

b Most probably with some notable Distemper of his Body, which did both chastise him for, and hinder him in the execution of his Lust. *i* (*i. e.*) His Servants; who being some one way, some another, partners of his Sin, are justly made partners in his Plagues. And if any were innocent in this matter, they were obnoxious to God for other Sins. Besides, as they were punished upon the occasion of *Pharaoh*'s Sin, so *Pharaoh* was punished in their Punishments. *k* (*i. e.*) For the act of Violence towards her: For the word *taken*, *verse* 15. implies, that it was by constraint, and not with *Abram*'s and with her consent; which it is not probable that either of them would give in that case. 2. For an intention of uncleanness. For God who is the searcher and judge of Mens Hearts, may justly, and doth often punish Men for their evil purposes. Compare *Gen.* 20. 3, 4.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife?

l How great an injury hast thou done to me in concealing this from me that she was thy Wife? How knew *Pharaoh* this? *Answ.* 1. He guessed it from the quality of his Plague; which also awakened his Conscience. 2. Upon a serious enquiry into the Cause of this Plague, he understood it either by Divine Instinct, as *Gen.* 20. 3. or by *Sarai*'s Confession, whom doubtless he severely examined about it. And she, being awakened by this warning, durst no longer conceal her self, and thought she might securely make her self known.

19 Why saidest thou, she *is* my sister? so I might have taken her to me to wife *m*: now therefore behold thy wife, take *her*, and go thy way.

m Though he had another before; Polygamy being then commonly practised.

20 And Pharaoh commanded *his* men concerning him *n*: and they sent him away, and his wife, and all that he had.

n (*i. e.*) Gave them a charge concerning him for his safe conduct whither he pleased.

CHAP. XIII.

Abram returns from Egypt to Canaan with Lot, 1. He comes to Bethel; calls on the Lord, 3, 4. Abram and Lot being both very rich are obliged to part. Lot goes to Sodom, 5—12. The vein of Sodom exceeding wicked, 13. God renews his promise to Abram concerning Canaan, and a numerous issue, 14—17. Abram removes to Mamre, and there builds an altar, 18.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the south *a*.

a (*i. e.*) Into the Southern part of *Canaan*, from whence he came, *Gen.* 12. 9. and which in Scripture is called simply the *South*, *Jos.* 10. 40. and 11. 16. Otherwise he went rather into the North: But the Scripture, being written for the *Jews*, doth frequently accommodate the Names of the quarters of the World to them.

2 And Abram *was* very rich in cattel, in silver, and in gold.

3 And he went on his journey *b* from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

b Or rather, *according to his journeys* which he took as he came, going in the same Road, and resting in the same place, of which he had experience.

4 Unto the * place of the altar *c* which he had made there at the first: and there Abram called on the name of the LORD *d*.

* Chap. 12. 7.

c (*i. e.*) Where the Altar was; for the Altar it self was either fallen down, as being probably built of Earth, as afterwards, *Exod.* 20. 24. or overthrown by the wicked *Canaanites*. *d* (*i. e.*) Worshipped God by Prayer, and Preaching to his Family, *Gen.* 18. 19. and offering Sacrifices. See *Gen.* 4. 26. and 12. 8.

5 ¶ And Lot also which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herds-men of Abrams cattel, and the herds-men of Lots cattel: and the Canaanite *e* and the Perizzite dwelt then in the land *f*.

r (*i. e.*) The Canaanites, as *Gen.* 12. 6. the singular number for the plural, as *Psal.* 78. 45. and 105. 33, 40. *f* (*i. e.*) Were the Lords and Owners of it, and therefore *Abram* and *Lot* could not take what Pastures they pleased, but such as the others left them, which was not sufficient for their convenience. It may also be added as a reason of *Abram*'s following motion, because that Idolatrous People were present, and diligently observed all their Contention and other Miscarriages; and would, doubtless, take occasion thence to disparage the true Religion. And it must be remembred, that these are the words not of *Abram*, but of *Moses*; who, knowing that the *Canaanites* were then speedily to be turned out of the Land, intimates that the case was otherwise in *Abram*'s days

days, when the *Canaanites* were possest, and were likely to continue the Possessors and Lords of the Land.

8 And Abram said unto Lot *g*, Let there be no strife, I pray thee, between me and thee, and *h* between my herds-men and thy herds-men, for we *be*

†Heb. *men* brethren. See chap. 11. 27. Exod. 2. 13. Act. 7. 26.

† brethren *i*.

g The elder, and wiser, and worthier person relinquisheth his own right to his inferiour for peace sake, leaving us a noble example for our imitation. *h* Or; *or, between*, &c. *and* for *or*, as *Exod.* 21. 17. and *Psal.* 8. 5. compared with *Matth.* 15. 14. *Heb.* 2. 6. for there was no strife between *Abram* and *Lot*; though he feared it might pass from the feet to the head. *i* (*i.e.*) Both by nature near Kinsmen, as the word *Brother* is oft used; and in the Faith and Religion too; amongst whom Contentions are very Indecent and Scandalous.

9 Is not the whole land before thee *k*? Separate thy self, I pray thee, from me: if *thou wilt take l* the left hand, then I will go to the right: or if *thou depart* to the right hand, then I will go to the left.

k (*i.e.*) Open to thy view, and free to chuse which part thou pleasest, as thou canst agree with the Owners: I give thee full power to chuse before me. See a like phrase, *Gen.* 20. 15. and 34. 10, 21. and 47. 6. *l* This and the following Supplement are easily gathered both from the words of this and the 11 *verse*, and from the nature of the thing. And the Hebrew Language being a concise or short Language, such Supplements are frequently necessary, and very usual. Compare 2 *Chron.* 10. 12. with 1 *Kings* 12. 11. 2 *Sam.* 23. 8. with 1 *Chron.* 11. 11.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan *m*, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrha, even as the garden of the LORD *n*, like the land of Egypt *o*, as thou comest unto Zoar *p*.

m A great Plain so called, because there the pleasant River *Jordan* divided it self into divers little Streams or Rivulets, which having no visible out-let into the Sea, by degrees, and in several places insinuated themselves into the Earth, which made it very fruitful and excellent for *Lot*'s purpose. But this lovely Plain was afterwards transformed by Divine Vengeance into a filthy Lake or dead Sea, *Gen.* 19. *n* (*i.e.*) Either 1. Like that famous Garden of *Eden* which God himself planted, *Gen.* 2. 10. The like comparison we meet with, *Isa.* 51. 3. *Ezek.* 28. 13. and 31. 8. Or, 2. Like some excellent Garden: For excellent things are thus expressed, as *the host of God*, 1 *Chron* 12. 22. *i.e.* a great host: *Cedars of God*, *Psal.* 80. 10. *o* A Land of eminent fertility by the influence of that great River *Nilus*; anciently celebrated as the Granary of other Countries See *Exek.* 31. *p* (*i.e.*) To *Bela*, *Gen.* 14. 2. afterwards called *Zoar*, *Gen.* 19. 22. and here so called by a *Prolepsis*. But these words are not to be joyned with the words immediately going before, as if *Egypt* was commended for its fertility in that part of it, from which men go to *Zoar*, but with the more remote words, and the sense is, as the words of the Text are transplaced and rendred by some, that *The plain of Jordan was* (*before the Lord destroyed it* and its Cities *Sodom and Gomorrha*) *watered every where, even to Zoar*; or, *even until thou comest*, i.e. till a man come *to Zoar*, *i.e.* all the way which leads from the place where *Abram* then was, to *Zoar*. And such transpositions are not unusual, as we shall see hereafter.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east *q*: and they separated themselves

† Heb. *a man from his brother.*

† one from the other.

q Heb. *From the East*, or, *Eastward*, as the Hebrew particle *min*, is sometimes used. See *Gen.* 2. 8. 2 *Sam.* 2. 2. compared with 1 *Chron.* 13. 6.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

*Ezek. 16. 49.

13 But the men of Sodom *were* * wicked, and sinners before the LORD *r*, exceedingly.

r Eminent, noted and impudent Sinners. See *Gen.* 18. 20. *Ezek.* 16. 49. which is here added, as a secret reproof to *Lot*, who was either careless in his enquiry into the dispositions and manners of those among whom he intended to fix his abode; which for many reasons he should have searched out: Or he was willing to expose himself to all the hazards which he might incur by their Neighbourhood and familiarity, for the sweetness and fertility of the Soil. An errour which is frequently committed by Men in the choice of their Habitations, and which oft costs them dear, as it did *Lot* in the following Story.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him *s*, Lift up now thine eyes, and look from the place where thou art, northward, and south-ward, and east-ward, and west-ward.

s To comfort him now when he was alone, and in a worse Soil than *Lot* had chosen.

*Chap. 12. 7. and 26. 4. Deut. 34. 4.

15 For all the land which thou seest *t*, * to thee *u* will I give it, and to thy seed for ever *x*.

t Object. Abram could see but a little part of the Land. *Answ.* 1. He might now possibly be upon a Mountain, from whence he might have a large prospect every way. 2. He gave him all that he saw, but not only that, but also the rest of the Land, and therefore he bids him *walk through* and view *the whole Land*, *verse* 17. *u Quest.* How was the Land given to *Abram*, when it is expressly said, *He*, i.e. *God gave him none Inheritance in it*, no, not so much as *to set his foot on*, *Act* 7. 5. *Answ.* 1. God gave *Abram* the right to it, though not the actual possession of it, until the time that God appointed; as God gave the right of the Kingdom to *David*, but not the possession till *Saul*'s Death. 2. God explains himself, *To thee and to thy seed*, *i. e.* to thee, that is, to thy Seed, and that for thy sake; the particle *and* being put oft for *that is*, as 1 *Chron.* 21. 12. compared with 2 *Sam.* 24. 13. *Eph.* 1. 3. and in many other places, as we shall see. *x Quest.* How [*for ever*] when after some hundreds of Years they were turned out of it? *Answ.* 1. This promise was made to them upon condition of their Obedience, which is oft expressed in other places, as *Levit.* 18. 26. *Deut.* 4. 25, 26. *Isa.* 48. 18, 19. 2. The word *Olam*, rendred *for ever*, doth not always signify Eternity, but a long continuance, as is evident from *Gen.* 17. 13. and 48. 4. *Exod.* 21. 6. *Psal.* 132. 14. and many other places of Scripture; and in particular, when it is applied to the Jewish Rites and Priviledges it commonly signifies no more, than during the standing of that Commonwealth, or until the coming of the *Messias*; and so it may here be understood.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbred.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the † plain of Mamre *y* which is in * Hebron *z*, and built there an altar unto the LORD.

† Heb. *plains.* Or, *oken halu.* Chap. 35. 27.

y An *Amorite* of great note, from whom the City *Hebron* was called *Mamre*, *Gen.* 23. 19. a Friend and Confederate of *Abram*, *Gen.* 14. 13. by whom it is thought he was brought to the knowledge and worship of the true God. *z* Or, *near Hebron*; for so the Hebrew *Beth* is sometimes taken.

CHAP. XIV.

Several kings wage war against the king of Sodom, &c. Lot is taken prisoner, 1—12. Abram rescues him, 13—16. The king of Sodom congratulates him his victory, 17. Melchizedek king of Salem blesses him; to him Abram gives Tithes, 18—20. The king of Sodom offers to give Abram the goods taken in victory, 21. Which Abram refuses to accept, 22—24.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of * Nations *a*:

* Josh. 12. 23.

a i. e. Of a People which came to him out of several Nations, (being allured possibly by his Fame, or by Promises and Priviledges granted to them) and put themselves under his Government. Or *Goim* is the name of a certain place or Countrey, so called from the confluence of divers People or Nations thither, as *Tyrus* is called *the Mart of Nations*, *Isa.* 23. 3. upon the same account.

2 *That these* made war with Bera king *b* of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is * Zoar.

*Chap. 19. 22.

b Once for all, observe that the name of *Kings* is here and elsewhere given by *Moses* to the chief Governours of Cities or little Provinces. Compare *Jos.* 12. 9, &c.

3 All these were joyned together in the vale of Siddim, which *is* † the salt sea.

† Which now is, though when this Battel was fought it was not so.

4 Twelve years they served Chedorlaomer *c*, and *in* the thirteenth year they rebelled.

c Who was their Lord, either 1. By Inheritance, as the issue of *Elam*, *Sem*'s Son, *Gen.* 10. 22. Or, 2. By Conquest, having subdued those People in a former War, which *Josephus* speaks of.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him *d*, and smote the Rephaims *e* in Ashtaroth-Karnaim *f*, and the Zuzims in Ham, and the Emims *g* in † Shaveh-Kiriathaim *h*,

† Or, *the plain of Kiriathaim.*

d (*i.e.*) Confederate with him for the recovery of his Right, expecting the same assistance from him upon the like occasion. *e* A fierce and warlike People of *Canaan*. See *Gen.* 15. 20. Or *the Giants*, as this word is taken, *Deut.* 2. 11. *f* A place in *Bashan* called *Ashteroth*, *Deut.* 1. 4. *Jos.* 9. 10. and 13. 31. It is surnamed *Carnaim*, q. d. *Two horned*, like a half Moon, either from the situation and form of the place, or from the Goddess *Diana*, or the Moon, which usually was painted with two horns, whom they worshipped. *g* A People in *Canaan* of Giant-like stature, *Deut.* 2. 10, 11. *h Kirsathaim* is a noted City in *Gilead*, and *Shaveth* may be either the ancient name of that City, or the present name of the Countrey adjoyning and belonging to it.

6 And the Horites *i* in the mount Seir, unto † El-paran *k*, which *is* by the wilderness.

† Or, *the plain of Paran.*

i The ancient Inhabitants of *Seir*, of whom see *Gen.* 36. 20. and *Deut.* 2. 12. *k El* signifies a *Plain*, and *Paran* is the name of a known City and Mountain. See *Numb.* 13. 3. *Deut.* 33. 2. 1 *Sam.* 25. 1, &c.

7 And they returned and came to En-mishpat, which *is* Kadesh *l*, and smote all the countrey of the Amalekites *m*, and also the Amorites, that dwelt in Hazezon-tamar.

l (*i.e.*) Which after that time was called *Kadesh*, of which see *Numb.* 20. 1, 14, &c. *m* (*i.e.*) Which afterwards was possessed by the Amalekites, *Gen.* 36. 12. A known Figure called Prolepsis.

8 And

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar) and they joyned battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

† Heb *pits pits.*

10 And the vale of Siddim † *was full of* slime-pits *n*; and the kings of Sodom and Gomorrah *o* fled, and fell *p* there: and they that remained, fled to the mountain.

n And therefore chosen by those five Kings for the place of Battel, that their Adversaries being ignorant of the place might unawares fall into those Pits, which they by their knowledge of it thought to escape. *o* (*i.e.*) Their Armies; a figurative Speech frequent in Scripture, and other Authors; for their persons escaped, see *verse* 17. *p* Either 1. Fell into the Pits which they designed for others. Or rather 2. Were slain; as this word is oft used, as *Jos.* 8. 24, 25. *Judges* 8. 10. and 12. 6. and here too; for those that *fell* are here opposed to those that *remained*.

11 And they took all the goods of Sodom, and Gomorrah, and all their victuals, and went their way.

12 And they took Lot *q* Abrams brothers son (who dwelt in Sodom) and his goods, and departed.

q Who now suffered for his Co-habitation with bad Neighbours.

13 And there came one that had escaped, and told Abram the Hebrew *r*; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol; and brother of Aner: and these *were* confederate with Abram *s*.

r So called, either 1. From his great and good Predecessor *Eber*, *Gen.* 10. 24. and 11. 14. in and by whom the Primitive Language and true Religion were preserved; and therefore, though *Abram* had five other Progenitors between *Eber* and him, which were persons of less note, he is rightly denominated from *Eber*, the Hebrew, because he was the first that revived the Memory and the Work of *Eber*, that kept up the same Language, and eminently propagated the same true Religion. Or 2. As others think, from his passing over the River *Euphrates*, from beyond which he came into *Canaan*. *s i. e.* Had entred into a League for their mutual Defence against common Enemies. Whence we learn that it is not simply and universally unlawful to make a League with persons of a false Religion.

14 And when Abram heard that his brother was taken captive, he * armed his † trained *t servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

* Or, *led forth.* † Or, *instructed.*

t (*i.e.*) Whom he had Disciplined and Instructed both in Religion and in the Military Art too, both which were necessary to make them good soldiers, that they might both fight with Skill and Courage, and also rely upon God, and engage his Assistance; which was now especially necessary, when so small a party were to engage against so numerous an Army. *u* This is commonly thought to be a Town then called *Leshem*, *Jos.* 19. 47. or *Laish*, *Judg.* 18. 7. and afterwards *Dan*. See *Judg.* 18. 7, 29. so it is an anticipation. But it may be doubted whether this was a City; or if it were, whether it were not another Town called by the same name, which was frequent in those parts. And some think this is not a Town, but the very Fountain of *Dan*, whence *Jordan* had its name.

15 And he divided himself *x* against them, he and his servants by night, and smote them, and pursued them unto Hoba, which *is* on the left hand of Damascus.

x (*i.e.*) His Forces into several parties, that coming upon them from several quarters he might strike them with greater terrour, whilst they thought his Army far more numerous than it was.

16 And he brought back all the goods *y*, and also brought again his brother Lot, and his goods, and the women also, and the people.

y Which the victorious Kings had taken from the Princes and People mentioned before in this Chapter.

17 ¶ And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the * kings dale *z*.

* 2 Sam. 18. 18.

z So called either upon this occasion of the meeting of divers Kings here; or because King *Melchizedek* either had his Habitation, or was much delighted with it, and conversant in it. See 2 *Sam.* 18. 18.

†Heb. 7. 1.

18 And † Melchizedek *a* king of Salem *b* brought forth bread and wine *c*: and he *was* the priest *d* of the most high God *e*.

a Quest. Who was this? *Answ.* 1. *Sem*, as the Jews and many others think, who probably was alive at this time, and, no doubt, a great Prince. But neither is it probable that *Sem* should be a King among the cursed Race of *Ham*; nor will this agree with the Apostle's description of *Melchizedek*, Heb. 7. 3. *Without Father and Mother*, &c. Whereas *Sem*'s Parents, and the beginning and end of his days, are as expresly mentioned by *Moses* as any other. 2. A *Canaanitish* King by the Divine Providence made both a King over Men, and Priest unto the true God, brought in here in this unusual manner, without any mention of his Parents Birth or Death, for this end, that he might be an illustrious Type of Christ. Of this matter see more upon *Heb.* 7. 3. *b* (*i. e.*) Of *Jerusalem*, called elsewhere *Jebus*, and *Salem*, *Psal.* 76. 2. *c* Not for Sacrifice to God; for then he had brought forth Beasts to be slain, which were the usual and best Sacrifices: But partly to shew the respect which he bore to *Abram*, and principally to refresh his weary and hungry Army, according to the manner of those times. See *Deut.* 23. 3, 4. and 25. 18. *Judg.* 8. 5, 6, 15. 1 *Sam.* 17. 17. *d* Thus in succeeding Ages the same persons were often both Kings and Priests, as the learned note out of *Virgil*, and other Authors. And this clause is here added, as the Cause and Reason, not for his bringing forth, or offering Bread and Wine, as some would have it, (for that is ascribed to him as a King, as an act of Royal Munificence) but of the following Benediction and Decimation. *e* For in those times God had his remnant scattered here and there even in the worst Places and Nations.

19 * And he blessed him, and said, Blessed *be f* Abram of the most high God, possessour of heaven and earth.

* Or, *Therefore* (as the particle is oft taken, (*i. e.*) because he was a Priest of God) *he* (*i. e. Melchizedek*) *blessed him* (*Abram*) which was one act of the Priestly-Office. See on *Heb.* 7. 6, 7. *f* So it is a Prayer for him, that God would confirm and increase the blessing which he had given him. Or, *Blessed* is; so it is an acknowledgment of God's blessing conferred upon *Abram* both formerly, and in this late and great Victory. Or, *Blessed* shall be; so it is a prediction concerning his future and further blessedness, whereof this was only an earnest.

20 And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave * tithes *g* of all *h*.

*Heb. 7. 4.

g Not *Melchizedek* gave to *Abram*, as some Jews foolishly understand it; for *Abram* swears that he would not keep, nor take any of the recovered Goods of the Kings of *Sodom*, or his Brethren, *verse* 23. But *Abram* gave to *Melchizedek*, as appears both from *Heb.* 4. 7. and from the nature of the thing; for the Tithes confessedly belong to the Priest, such as *Melchizedek*, and not *Abram*, is here described to be. *h* Not of all the recovered Goods, but of all the Spoils taken from the Enemies.

21 And the king of Sodom said unto Abram, Give me the † persons, and take the goods to thy self.

† Heb. *souls.*

22 And Abram said to the king of Sodom, I have lift up my hand *i* unto the LORD, the most high God, the possessour of heaven and earth,

i (*i.e.*) Swore; for this was the ancient manner of swearing. See *Exod.* 6. 8. *Numb.* 14. 30. *Deut.* 32. 40. *Ezek.* 20. 5, 6.

23 That I will not take *k* from a thread even to a shoe-latchet *, and that I will not take any thing that *is* thine, lest thou shouldst say, I have made Abram rich *l*.

k Heb: *If I shall take.* Understand, *God do so and so to me*, which is expressed 1 *Sam.* 14. 44. A defective manner of swearing used amongst the Hebrews, either to maintain the reverence of Oaths, and the dread of Perjury, seeing they were afraid so much as to mention the Curse which they meant; or to shew that they were willing to submit to any punishment which God should inflict upon them without exception, if they violated their Oaths. * (*i. e.*) Any thing though never so small or mean. *l* (*i. e.*) Left thou shouldst claim a share with God in the Honour due to him, to whose blessing alone I do, and I will owe my riches. Or, lest thou shouldst say, *Abram* is enriched with my Spoils; and however he pretended Kindness and Charity, yet indeed it was his Covetousness that put him upon this Work.

24 Save only that which the young men have eaten, and the portion of the men which went with me *m*, Aner, Eshcol, and Mamre; let them take their portion.

m For as *Abram* had a right to Spoils, so had they, whether they joyned with him in the Battel, as it is conceived they did, or only abode by the Stuff, 1 *Sam.* 30. 24. and therefore though he might, and did give away his own right, he could not give away other mens.

CHAP. XV.

A comfortable promise to Abram, 1. His prayer for an heir, 2, 3. The promise of an answer to his prayer, 4, 5. Abram's faith, 6. He desires a sign, 7, 8. God gives him one, 9. He observes it, 10, 11. God appears to him when in a deep sleep, 12. A prediction of evil to befal his posterity, 13. Their deliverance, 14—16. The covenant concerning Canaan renewed, 17—21.

AFter these things the word of the LORD came unto Abram in a vision *a*, saying, Fear not, Abram *b*: I *am* thy * shield *and* † thy exceeding * great reward *c*.

*Psal. 3. 3. and 5. 12. 91. 4 11. and 84. 11. † Or, *thy reward* shall be so to an Extasie, wherein his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals,

a God anciently revealed himself to Men two ways, Either 1. When the Man was asleep, in a dream: Or 2. In a Vision, *Numb.* 12. 6. when he was awake; and this either 1. When he was wrapt into an Extasie, wherein his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals, *Psal.* 36. 5.

reveals. See *Numb.* 12. 6, 7, 8. and 24. 4. *Isa.* 1. 1. *Acts* 10.10,11. Or 2. When the thing was manifested by an external representation. So here, God seems to have appeared to *Abram* in the shape of a Man, as he did *Gen.* 18. as may be gathered from *v.* 5, 10. *b* Neither the return of those Enemies whom thou hast smitten and provoked, nor the envy of thy Neighbours for this glorious Victory, nor for thy own desolate condition. *c* Seeing thou didst trust to my protection, I will be a shield or a protector to thee; and seeing thou didst so honourably, and for my sake reject other rewards, taken by thy self, and offered by the King of *Sodom*, thou shalt be no loser by it; I will abundantly recompence all thy piety to me, and charity to thy afflicted kinsman *Lot*, and thy liberality towards others: I will bless thee with all sorts of good things, as well as defend thee from all evil; which two things make a Man compleatly happy.

2 And Abram said, Lord God, what will thou give me, † seeing * I go *d* childless *e*, and the steward of my house *f* is this Eliezer of Damascus *g*?

† What pleasure can I take in any other gifts, so long as thou dost withhold from me that great and promised gift of that blessed and blessing Seed, in the giving of whom, thy honour and the World's happiness is so highly concerned, *Gō.* 12. 3. *d* Either 1. I pass the time of my life, going on and growing in years, and hastning to my long home. Or 2. I die, *i. e.* am about to die, or likely to die. *Going* is oft-times put for *dying*, as 1 *Chron.* 17. 11. compared with 2 *Sam.* 7. 12. *Job* 10. 21. and 14. 20. *Matth.* 26. 24. *e* What good will the World do me, if I have no Heir to possess it? if God lose the Glory of his Truth in making good his promise, and I lose the comfort of my long hoped for Child, and that such a Child, the effect of a Divine Promise, one out of whose Loins he must come, in whom all Nations shall be blessed? *f Heb. The Son of the care*, or *Government*, or *Management of my House*, *i. e.* he who manageth the Affairs of my House. An usual Hebraism, as captives are called *children of captivity*, *Ezra* 4. 1. and afflicted Persons, *children of affliction*, *Prov.* 31. 5. Others read the verse thus, *And the steward of my house, this Eliezer of Damascus*, understand, *shall be my Heir*; which words may easily be supplied out of the following verse. And such supplements of a word, or short sentence out of a member or verse either foregoing or following, are frequent in Scripture, as *Numb.* 24. 22. *Zech.* 14. 18. *Nehem.* 5. 2. *Habak.* 2. 3. *Eph.* 2. 1. *g* This may be the name either of a Man, or of a Place so called.

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in mine house *h* is mine heir *i*.

h Of such see *Gen.* 14. 14. and *Eccles.* 2. 7. And these are opposed to them that are born of a Man's body, *Job* 19. 17. *Prov.* 31. 2. *Jer.* 2. 14. *i* Either 1. By nearness of relation, being as some conceive, descended from *Aaron* the eldest Son of *Sem*. Or 2. For a recompence of his fidelity, compare *Prov.* 17. 2. Or 3. Because he only had the exact knowledge and absolute power of all his Master's estate, *Gen.* 24. 10. and therefore could easily keep all after his Master's death. All which reasons concurring, might give occasion for this Speech.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir: but he that shall come forth out of thine own bowels *k* shall be thine heir.

k (*i. e.*) Out of thy own body, see *Gen.* 35. 11. 2 *Sam.* 7. 12. 2 *Chron.* 6. 9.

5 And he brought him forth abroad, and said, Look now towards heaven, and tell the stars *l*, if thou be able to number them *m*: and he said unto him, * So shall thy seed be.

* 1 Chron. 27. 23. Rom. 4. 18.

l Qu. Seeing the Sun was not yet *going down*, *v.* 12. how could he see the Stars? *Anſ.* 1. He might see them by representation in a Vision, or by a Divine Power ſtrengthning his Eyes to behold them. 2. It was not neceſſary he ſhould then actually ſee them. He bids him make trial when he pleaſed, if he could number the Stars which were now preſent to his mind, and would ſhortly be preſent and viſible to his bodily Eye. *m* Which thou art not able to do; for tho Aſtronomers have preſumed to give us the number of thoſe Stars which are diſtinctly viſible to the Eye, wherein yet they vary one from another, yet there are other Stars innumerable, appears confuſedly to the Eye, and evidently by the help of Glaſſes.

* Rom. 4. 3. Gal. 3. 6. Jam. 2. 23.

6 And he * believed in the LORD *n*; and he counted it to him for righteouſneſs *o*.

n (*i. e.*) He was fully perſwaded that God was able to fulfil, and would certainly fulfil the promiſe made to him concerning a Child, and eſpecially concerning the *Meſſias*, who ſhould come out of his Loyns by that Child, and that both himſelf and all People ſhould be juſtified and bleſſed in and through him. * Or, *reckoned* or *imputed*, as this word is tranſlated, *Rom.* 4. 10, 22. *o* (*i. e.*) For a righteous and worthy Action, as *Pſalm* 106. 31. and further, in reſpect of this action and grace of Faith, whereby he relied upon God for the promiſed Seed, and upon the promiſed Seed too, he pronounced him a juſt and righteous Perſon notwithſtanding his failings, which even this Hiſtory acquaints us with; and graciouſly accepted him as ſuch. Which ſence is eaſily gathered from St. *Paul*'s Explication and Accommodation of this paſſage, *Rom.* 4. 9, 18, 22.

7 And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, Lord GOD, whereby ſhall I know *p* that I ſhall inherit it?

p He asks a ſign, not out of diſtruſt of God's promiſe, for *he was ſtrong in faith*, *Rom.* 4. 20. but for further aſſurance and confirmation of it. And ſuch an asking of a ſign was not an unuſual practice with good Men, as *Judg.* 6. 37. 2 *Kings* 20. 8. nor are they reproved for it; but on the contrary, *Ahaz* was commanded to ask a ſign, and reproved for not asking it, *Iſaiah* 7.

9 And he ſaid unto him, Take me † an heifer of three years old, *q* and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young Pigeon *r*.

† Take and offer at my command, and for my ſervice. *q* At which time it is perfect in ſtature and ſtrength, and therefore fitteſt for God's Service. *r* This and the other Creatures here following, and Sacrifices, are the ſame which afterwards were preſcribed in the Levitical Law.

10 And he *s* took unto him all theſe, and divided them in the midſt *t*, and laid each piece one againſt another *u*: but the birds divided he not *x*.

s (*i. e.*) *Abram*, who by divine inſtinct and precept did all this which here follows. *t* Into two equal Parts. This was done for two Reaſons. 1. To repreſent the torn and diſtracted condition in which his Seed was to lie for a ſeaſon. 2. To ratifie God's Covenant with *Abram* and his Seed; for this was a rite uſed in making Covenants, as appears both from Scripture, *Jer.* 34. 18. and other Authors. *u* Partly to encourage hope, that God would in his time put thoſe Parts together, and unite thoſe dry Bones (to which the *Iſraelites* are compared, *Ezek.* 37.) and clothe them with Fleſh; and partly, that the Perſons entring into Covenant, might paſs between thoſe parts, and ſo teſtify their Union and Conjunction in one and the ſame Sacrifice. *x* Either becauſe there were two Birds, and the one was laid againſt the other, which anſwered to the diviſion of the larger Creatures; or becauſe they belonged not to the Ceremony of the Covenant, but were for the Uſe of Sacrifice, wherein they were to be offered whole, as afterwards was preſcribed, *Levit.* 1. 15, 17.

11 And when the fowls came down upon the carcaſſes *y*, Abram drove them away *z*.

y To devour them: whereby is ſignified, either 1. The diſturbance and diſtraction which good Men are expoſed to in the Service of God from evil Spirits and Men: or rather 2. The great peril of *Abram*'s Poſterity, who were not only torn in pieces like theſe Sacrifices, but even the remainder of them were likely to be devoured by the *Egyptians*, whoſe King is compared to an Eagle, the chief of the Birds of prey, *Ezek.* 17. 2. By the blaſt of his Mouth, as the Hebrew word ſignifies; repreſenting *Abram*'s Conqueſt over all his Enemies by Faith and Prayer, whereby he engaged God to be the Preſerver and Deliverer of his People.

12 And when the ſun was going down, a deep ſleep fell upon Abram *a*; and lo, an horror of great darkneſs fell upon him *b*.

a Partly natural from his labour in killing and ſacrificing thoſe Creatures; and partly ſent upon him from God, to make way for the following Repreſentation. *b* (*i. e.*) He ſeemed to be covered with a dreadful darkneſs, which was, either 1. A Token of God's ſpecial preſence; compare 1 *Kings* 8. 12. Or, 2. A ſignification of the diſtreſſed and doleful condition of *Abram*'s Seed; for *darkneſs* in Scripture is frequently mentioned as an emblem or ſign of great Miſery, as *Pſalm* 88. 6. and 107. 14, *&c.*

13 And he ſaid unto Abram, Know of a ſurety * that thy ſeed ſhall be a ſtranger in a land *that is* not theirs *c*, and ſhall ſerve them, and † they ſhall afflict them four hundred years *d*.

* Acts 7. 6.

† Exod. 1. 11.

c (*i. e.*) In *Canaan* and *Egypt*; for though *Canaan* was theirs by promiſe, to be ſuſtilled in after times, yet it was not theirs by actual Donation and Poſſeſſion, but they were Strangers in it, *Gen.* 17. 8. *Pſalm* 105. 11, 12. *d* Exactly 405 years, but a ſmall ſum is commonly neglected in a great number, both in ſacred and prophane Writers. There were 430 years between the firſt promiſe, or between the renewing and confirming of the promiſe by the gift of *Iſaac*, and *Iſrael* going out of *Egypt*, or God's giving of the Law, *Exod.* 12. 40. *Gal.* 3. 17. but part of this time *Abraham* with his ſon *Iſaac* lived in much honour and comfort; but after *Iſaac* grew up, the Affliction here mentioned began with *Iſaac* in *Canaan*, and continued to him and his Poſterity in *Egypt*, till this time was expired.

14 And alſo that nation whom they ſhall ſerve *e*, will I judge *f*: and afterward * ſhall they come out with great ſubſtance *g*.

* Exod. 12. 36. Pſal. 105. 37.

e (*i. e.*) *Egypt*, the principal ſeat of their ſervitude, and the inſtrument of their foreſt Bondage. *f* (*i. e.*) Puniſh, as that word is uſed, *Pſalm* 51. 6. *Obad.* v. 21. and elſewhere. *g* The accompliſhment whereof, ſee *Exod.* 3. 22. and 11. 2. and 12. 35, 37.

15 And thou ſhalt go to thy fathers *h* in peace; * thou ſhalt be buried in a good old age.

h (*i. e.*) Either 1. Into Heaven, where thy godly Progenitors are gone. Or 2. Into the ſtate of the dead, where all thy Fathers are gone before thee: This may ſeem more probable, at leaſt in this place, partly, becauſe this or the like Phraſe is indifferently uſed concerning good and bad Men. See *Gen.* 25. 8. *Pſalm* 49. 19. partly becauſe this Phraſe is ſo expounded, *Acts* 13. 36. *He*, i. e. *David*, *was laid to his Fathers*, and (for, *that is*) *ſaw corruption*; partly, becauſe ſome of *Abraham*'s Fathers, and particularly *Nahor*, his Grandfather, who lived and died an Idolater, cannot with any warrant from Scripture be preſumed to be gone to the place of bleſſedneſs in their Souls. * Free from thoſe Afflictions which ſhall come upon thy Poſterity after thy deceaſe.

16 But in the fourth generation *i* they ſhall come hither again: for the iniquity of the Amorites *k* is not yet full *l*.

i In

i In the end of the 400 years mentioned, *verſe* 13. a *Generation* being at that time reckoned at one hundred years, or thereabouts. Or, in the fourth Generation, numbred from their going into *Egypt*, or from their leaving *Canaan*; which may poſſibly be implied by theſe words, *they ſhall come hither*. So *Caleb* was the fourth from *Judah*, and *Moſes* the fourth from *Levi*, and ſo doubtleſs many others. *k* (*i. e.*) Of the People inhabiting *Canaan*. And the *Amorites*, one of thoſe People, *verſe* 21. are here put for all the reſt, as *Gen.* 48. 22. 1 *Kings* 21. 26. 2 *Kings* 21. 2. *Amos* 2. 10. either becauſe they were the greateſt and ſtouteſt of all, *Amos* 2. 9. or becauſe *Abram* dwelt among that People, *Gen.* 13. 18. and 14. 13. *l* All Meas ſins are kept by God as in a Book of remembrance, not one of them is loſt; and as God exactly obſerves the number and meaſure of Mens ſins, ſo he determines within himſelf, how far, and how long he will bear with ſinful Men or Nations, and what ſhall be the period of his Patience; and when that comes, their Meaſure is full, and their Deſtruction infallibly comes. See *Jer.* 51. 13. *Matth.* 23. 32. 1 *Theſſ.* 2. 16.

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoaking furnace, and a † burning lamp *m* that paſſed between thoſe pieces.

† Heb. *a lamp of fire.*

m By which ſymbol God deſigned to repreſent, either 1. The future State of *Abram*'s Seed: the *ſmoaking Furnace* ſignifying *Iſrael*'s Miſery in the *Iron Furnace* of *Egypt*, as it is called, *Jer.* 11. 4. and the *burning Lamp* noting their Deliverance, or Light ſhining out of Darkneſs. Or, 2. His own Preſence; for God is called a *conſuming fire*, *Heb.* 12. *laſt.* and both *Smoak* and *Fire* are elſewhere mentioned as the ſigns and means of God's Appearance. See *Exod.* 3. 2. and 19. 9, 16, 18. and 20. 18. And this ſenſe ſeems to be favoured by the following words, it being the cuſtom of Perſons entring into covenant, to paſs between ſuch pieces, as hath been ſaid; and becauſe God hath no body which could viſibly do ſo, therefore he doth it in this Type or Shadow.

† Heb *cut.* * *Cap.* 4. 7. * Chap. 12. 7. and 13. 15. and 26. 4. Exod. 23. 31. Numb. 34. 3. Deut. 1. 7. and 11. 24. and 34. 4. Joſh. 1. 4. 9. 21. 2 Chron. 9. 26. Neh 9. 8. Iſa. 27. 12.

18 In that ſame day the LORD † * made a covenant with Abram, ſaying, * Unto thy ſeed have I given *n* this land, from the river of Egypt *o* unto the great river, the river Euphrates *p*:

n (*i. e.*) Decreed and promiſed in due time to give, which makes it as ſure as if it were actually given to them. Or, *I will give*; words of the paſt time being oft put for the future, eſpecially in Prophecies. *o* Not *Nilus*, which elſewhere is ſo called, but a leſs River, as is ſufficiently implied, becauſe this is oppoſed to the *great River* here following; but a River called *Sihor*, which divides *Egypt* from *Canaan*. See *Numb.* 34. 5. *Joſhua* 13. 3. 1 *Chron.* 13. 5. and 2 Chron. 20. 19. *p* The accompliſhment hereof, ſee 2 *Sam.* 8. 3. 1 *Kings* 4. 21. and

19 The Kenites *q*, and the Kenizzites *r*, and the Kadmonites *s*,

q Supposed the ſame with the *Midianites*, by comparing *Exod.* 3. 1. with *Judg.* 1. 16. See alſo *Numb.* 24. 21. 1 *Sam.* 15. 6. *r* Thought to be the *Idumæans*, who ſprung from *Kenaz* of *Eſau*'s Race. But this ſeems not to agree with *Deut.* 2. 5. where God expreſly ſaith to the *Iſraelites* concerning the *Idumæans*, *I will give you none of their lands*, &c. *s* (*i. e.*) The Eaſtern People, as the word ſignifies, elſewhere called the *Hivites*, *Joſ* 9. 1. who lived near the Mount *Hermon*, *Joſ.* 11. 3 which was in the Eaſt part of *Canaan*. See *Pſalm* 89. 12.

20 And the Hittites, and the Perizzites, and the Rephaims,

21. And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

Sarai is barren, 1. *She gives Hagar, her ſervant, to Abram to be his wife,* 2, 3. *Hagar conceives and deſpiſes her miſtreſs,* 4. *Sarai complaint of it,* 5. *Abram leaves her to Sarai's diſpoſal, who deals hardly with her: Hagar runs from her,* 6. *The angel of the Lord meets her, commands her to return and ſubmit,* 7——9. *Promiſing her a numerous ſeed,* 10. *Names the child,* 11. *Foretels his diſpoſition,* 12. *God's looking on her in her affliction, comforts her,* 13, 14. *Her ſon born and named,* 15. *Abrams age.*

NOW Sarai Abrams wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* * Hagar.

* Gal. 4. 24.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee † go in unto my maid; it may be that I may † obtain children by her *a*: and Abram hearkned to the voice of Sarai *b*.

† Heb. *be builded by her.*

a She reckons the Children of her Bond-woman, (as *Hagar* was *Gal.* 4. 22.) would be accounted her Children. See *Gen.* 30. 3. *Exod.* 21. 4. 2 *Sam.* 21. 8. *Eſth.* 2. 7. *b* Supposing that God would accompliſh his promiſe of a Seed to come out of his Loins by this way; and knowing that *Sarai* was not yet mentioned in the promiſe, as the Perſon by whom he ſhould have that Seed; and not conſulting with God, which he ſhould have done.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife *c*.

c (*i. e.*) His Concubine, or ſecondary Wife. *Polygamy*, though it was forbidden by God's firſt Inſtitution, *Gen.* 2. 24. compared with *Matth.* 19. 5. and brought into the World by wicked *Lamech*, yet it was ſometimes practiſed by the Patriarchs, either by God's permiſſion, who could rightly diſpence with his own Laws when and where he pleaſed; or by their miſtake about the lawfulneſs of it. As for the preſent caſe, it is moſt evident this Action was not the effect of an inordinate Luſt, but of an earneſt deſire of having Children, and eſpecially of obtaining the bleſſed and promiſed Seed.

4 ¶ And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes *d*.

d For barrenneſs in it ſelf was a reproach, and eſpecially to *Sarai*, who ſeemed to be a Perſon rejected by God, as one whom he would not honour with being the Mother of that Seed; and *Hagar* being ſuddenly made *Sarai*'s Partner in the priviledge of *Abram*'s Bed, and ſuperior to her in reſpect of that great bleſſing of Child-bearing, it is no wonder if ſhe grew inſolent upon it, eſpecially being advanced ſo highly from ſo low a condition.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee *e*: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee *f*.

e (*i. e.*) The injury done to me by *Hagar*, who thus wickedly requires my kindneſs to her, be upon thee; *i. e.* is to be imputed to thee; thou art the cauſe of it, becauſe thou doſt not maintain my Reputation, and repreſs her Arrogancy. *f* (*i. e.*) give forth a righteous Sentence between us, and deal with each of us according to our guilt or innocency in this matter. Compare 1 *Sam.* 24. 13, 16.

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thine hand *g*; do to her † as it pleaſeth thee *h*. † And when Sarai † dealt hardly with her *i*, ſhe fled from her face *k*.

† Heb. that which *is good in thine eyes.* † Heb. *afflicted her.*

g (*i. e.*) Subject to thy Power and Authority, as the phraſe is taken, *Gen.* 24. 10. and 39. 4, 6, 8. *Numb.* 31. 49. For though ſhe be my Concubine, yet ſhe is thy inferiour: and therefore if ſhe exalt her ſelf above her miſtreſs, I give thee Power to exerciſe thy Authority over her. But whether this was not one of *Abram*'s Infirmities to give up his ſecond Wife into the hands of the firſt, may well be queſtioned. *h* Uſe whatſoever Power God hath given thee over her: For we muſt not think that *Abram* gave her Power of Life and Death over her, eſpecially now when ſhe was with Child. Therefore here, as often elſewhere, the general words muſt be limited from the nature of the thing, and from other Texts of Scripture, which forbid Cruelty even to our Servants. *i* Either by impoſing Labours upon her above her Strength, or by grievous Stripes which ſhe could not bear. *k* Contrary to God's command, *Eccleſ.* 10. 4. and to the Laws of Juſtice, becauſe both her Perſon and the Fruit of her Body were not her own, but *Abram*'s right in Poſſeſſion.

7 ¶ And the Angel of the LORD *l* found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur *m*:

l The Son of God, who oft appeared in Man's Shape before he took Man's Nature, who is called an *Angel* or *Meſſenger*, becauſe he was the *angel of the covenant*, Mal. 3. 1. and was ſent upon divers meſſages to Men in the Old Teſtament, and at laſt was to be ſent in the Fleſh as God's great Embaſſador, or Meſſenger of Peace and Reconciliation. *m* A place near *Egypt*, *Gen.* 25. 18. 1 *Sam.* 15. 7. being her Native Country, *Exod.* 15. 22.

8 And he ſaid, Hagar, Sarai's maid *n*, whence cameſt thou? And whither wilt thou go *o*? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

n By which Title he admoniſheth her, that tho ſhe was *Abram*'s Wife, yet ſhe was *Sarai*'s Maid, to whom ſhe owed Subjection and Service, from which ſhe could not lawfully withdraw her ſelf. *o* Conſider with thy ſelf what thou art doing; what a fad exchange thou art making. Thou forſakeſt not only an excellent Maſter and Husband, but alſo me and my worſhip, which thou wilt not find in any other Family, and ſo caſteſt thy ſelf out of the true Church, and art running headlong into a place of all Idolatry and Impiety, to thy utter undoing; and this meerly through Pride and Impatience.

9 And the Angel of the LORD ſaid unto her, Return to thy miſtreſs, and ſubmit thy ſelf under her hands.

10 And the Angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbred for multitude.

11 And the Angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name † Iſhmael; becauſe the LORD hath heard thy affliction *.

† That is *God ſhall hear.*

* Hath heard thy Cry in thy Affliction.

12 And he will be a wild man *p*; his hand *will be* againſt every man, and every mans hand againſt him *q*: * and he ſhall dwell in the preſence of all his brethren *r*.

* Chap. 25. 18.

p Heb. *A wild-aſs-man*, *i. e.* a Man like a wild Aſs, fierce and untamed, and unſettled in his Habitation; or as that Creature is, *Job* 39. 5, 8. *Jer.* 2. 24. *Hoſ.* 8. 9. living in Deſarts and Mountains, Warlike and Violent, exerciſing himſelf continually in hunting Beaſts, and oppreſſing Men. See *Gen.* 21. 20. *q* He will provoke and injure all that converſe with him, and thereby will multiply his Enemies; which is to be underſtood not only of him, but alſo of his Poſterity. *r* In the Borders of the other Sons and Kindred of *Abram* and *Iſaac*, who though they ſhall be vexed and annoyed with his Neighbourhood, yet ſhall not be able to make him quit his Habitation. See *Gen.* 25. 18.

13 And she called the name of the LORD that spake unto her, † Thou God seest me *s*: for she said, Have I also here looked after him that seeth *me t*?

† Heb. *El-roi, thou art a God that seest me.*

s Thou hast been pleased to take notice and care of me, and graciously to manifest thy self unto me. *t* (*i. e.*) After that God whose eye is upon me for good? So she chides her self for her neglect of God, and of his Providence, and that not only in her Master's House, but even *here* in the Wilderness, where her desolate and miserable Condition should have made her look after, and call upon God for help. Or rather, these are words of admiration, *q. d. Have I also here, i. e.* in this desolate Wilderness, *looked after him that seeth me, i. e.* seen the face of my gracious God! That God should appear to me in my Master's House, where he used to manifest himself, was not strange; but that I should have such a favour here, that God should not only look upon me, but admit me to look upon him, and visibly appear to me after I had run away from him, and from my godly Master, this was more than I could hope or expect! Others thus, *Have I here seen after him that sees me, i. e.* after the Vision of him that hath appeared to me! *i. e.* Do I yet see and live, after I have seen God! She wonders at it, because it was then the common Opinion, that an appearance of God to any Person was a fore-runner of Death. See *Gen.* 32. 30. *Exod.* 33. 20. *Jud* 6. 22. and 13. 22. And *seeing* is here put for living, one function of Life for Life it self, as *Exod* 24. 11. *Eccles.* 11. 7, 8. But the word *seeing*, put by its self, as here it is, is neither in those places, nor elsewhere, used for living. And had that been her meaning, she would have expressed it plainly, as they do in the places alledged, and not have used so dark and dubious a Metaphor, nor would have said, *after him that sees me*, but rather, *after I have seen him.*

*Chap.24. 62. † That is, *the well of him that liveth and seeth me.*

14 Wherefore the well was called * † Beer-lahai-roi *u*; behold, *it is* between Cadesh and Bered.

u This name may have respect, either 1. To God, *The well of him that liveth*, (*i. e.* of the true and living God) *and seeth me*, *i. e.* taketh care of me. Or, 2. To *Hagar*, *The well of her that liveth*, (*i. e.*) who tho she gave up her self for dead and lost, yet now is likely to live, both in her Person, and in her Posterity, *and seeth*, or *did see*, namely, God present with her.

15 ¶ And Hagar bare Abram a son †: and Abram called his sons name, which Hagar bare, Ishmael.

† To wit, after her return and submission to her Mistress, which is evident from the following History.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

God renews his covenant with Abram, 1——4. His name in token hereof changed, 5. Kings shall be born of him, 6. The covenant established with his seed, 7. The promise of Canaan to him and his seed repeated, 8. Circumcision instituted, 9, 10. The part to be circumcised, 11. The time and persons, 12, 13. The punishment on neglecters of it, 14. Sarai's name changed, 15. A son by her promised, 16. Abrahams surprize, 17. His prayer for Ishmael, 18. The promise of a son by Sarah confirmed, his name, 19. Abrahams prayer for Ishmael answered, 20. But the covenant established in Isaac, 21. Abraham is circumcised; as is also Ishmael, and all his House, 23——27.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the † Almighty God *a*, * walk before me *b*, and be thou † perfect *c*.

† Or *All-sufficient.* * Chap. 5. 22. † Or, *upright*, or *sincere.*

a Who can do all that I have promised, or shall promise to thee, and whatsoever pleaseth me; and therefore do thou firmly believe all my words. *b* As becomes one in the presence of thy Lord, and Judge, and Rewarder, being careful to please and obey me in all things, and depending upon me for thy well-doing and well-being. See the same phrase, *Gen.* 48. 15. 1 *Kings* 8. 25. *Psalm* 116. 9. *c* (*i. e.*) Sincere, universal, and constant in thy belief of my promises, and obedience to my commands. See *Gen.* 6. 9.

2 And I will make my covenant between me and thee *d*, and will multiply thee exceedingly.

d I am come to renew, establish, and enlarge that Covenant which I formerly made with thee.

3 And Abram fell on his face *e*: and God talked with him, saying,

e Partly in self-abasement, and an humble sense of his own undeservedness of such favours; and partly in Reverence and Worship to God, and a thankful acknowledgment of his marvellous kindness. Compare *Levit.* 9. 24. *Ezek.* 43. 3.

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of † many nations *f*.

† Heb. *multitude of Nations.*

f Both literally, or after the Flesh, of the *Israelites*, *Ismaelites*, *Edomites*, &c. and spiritually, of all Believers of all Nations, to whom *Abram* hath in some sort the place of a Father, *Rom.* 4. 12, 17. Not only as he was the great Example and Teacher of that Faith by which they are all saved (as the Instructers of others are called their *Fathers*, both in Scripture, as *Gen.* 4. 20, 21. and in profane Authors) but as he was made by God the head of the Covenant, by, or through whom the Covenant-right was conveyed to all his natural Seed, and afterwards to the spiritual Seed, all Gentile-Believers.

5 Neither shall thy name any more be called Abram; but thy name shall be Abraham *g*, * for a father of many nations have I made thee.

* Rom. 4. 17.

g (*i. e.*) *The Father of a Multitude*, *Ham* in the Hebrew being put for *Hamon*, which signifies a *Multitude*, by a figure called *Apocope*, which is usual in proper Names.

† Heb. *I will make thee Nations.* *Chap. 35. of thee *b*. 11.

6 And I will make thee exceeding fruitful, and † I will make * nations of thee, and kings shall come out

b So did the Kings of *Israel* and *Judah*, of *Edom*, of the *Saracens*, and the *Messias*, who is King of kings, and Lord of lords.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their Generations, for an everlasting covenant; to be a God unto thee *i*, and to thy seed after thee.

i (*i. e.*) Whatsoever I am or have, all that shall be thine, and shall be employed for thy Protection, Consolation, and Salvation. This Phrase contains in it the confluence of all blessings, Temporal, Spiritual, and Eternal. See *Levit.* 26. 12. *Psalm* 33. 12. *and* 144. 15. *Jer.* 31. 33.

8 And * I will give unto thee, and to thy seed † after thee, the land † wherein thou art a stranger, all the land of Canaan, for an everlasting possession *k*; and I will be their God.

* Chap. 12. † Heb. *of thy sojournings.*

† Unto thee, not in thy own Person, but in thy Seed. See *Gen.* 13. 15, 17. *k* Upon condition of their Obedience to God, as is oft expressed: Wherein seeing they so notoriously failed, it is no wonder if they *possessed it but a little while*, as the Prophet complains, *Isaiah* 63. 18.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou *l*, and thy seed after thee, in their generations.

l The agreement is mutual: My part was expressed before; now follows thy part, and the condition to which my promise and blessing is annexed.

10 This *is* my covenant *m* which ye shall keep between me and you, and thy seed after thee; Every * man-child *n* among you shall be circumcised.

* Acts 7. 8.

m Circumcision is here called the *Covenant* by an usual Metonymy, because it is the Condition, Sign, and Seal of the Covenant, the pledge of God's Promise and Man's Duty. And upon the same grounds the *Cup*, *i. e.* the Wine, is called *the New Testament in Christ's blood*, Luke 22. 20. Or, which is all one, *Christ's blood in the New Testament*, Matth. 26. 28. *n* It is evident that Women as well as Men were comprehended in this Covenant, from *Gen.* 34. 14. *Exod.* 12. 3, 4. *Joel* 2. 15, 16. Yet Circumcision is given only to the Males, partly because it could not, at least not conveniently be administred to Females; partly, because Man is the principal Cause of the propagation of Children, and consequently of the propagation of that Original Corruption which cleaves to them; partly, to signify that all Persons begotten by Man should be polluted by Sin, though not all conceived by a Woman, as Christ was: And partly, because Man is the Head of the Woman, and of the Family, upon whom all their concerns are devolved, and from whom the distinction of Families and People comes.

11 And ye shall circumcise the flesh of your foreskin *o*, and it shall be a * token of the covenant *p* betwixt me and you.

* Acts 7. 8. Rom. 4. 11.

o (*i. e.*) By an usual Hypallage, *the fore-skin of your flesh*: And the word *Flesh* is here put for the genital Part, as it is *Levit.* 15, 2, 19. *Ezek.* 16. 26. *and* 23. 20. and elsewhere. This part God singled out for this Ordinance, because it is and was a great Instrument both in the commission of actual Sins, and in the propagation of original Sin; and therefore it was very proper to apply to it the Seal of God's gracious Covenant for the Remission of Sins past, and the Expiration of Sin for the future. *p* (*i. e.*) A sign, evidence, and assurance, both of the blessing promised by that God who appointed this Ordinance, and of Man's obligation to the duties required, which is signified by his acceptance of, and submission to this Ordinance. And here we have the Nature and Definition of a Sacrament, *viz.* that it is a figure or token of God's Covenant.

12 And † he that is eight days old *q* * shall be circumcised among you, every man-child in your generations *r*, he that is born in the house, or bought with money of any stranger *s*, which *is* not of thy seed.

† Heb. *a son of eight days.* * Levit. 12. 3. Luke 2. 21. John 7. 22.

q Not before that time, because of the Childs Weakness and Imperfection, and Impurity too, *Exod.* 22. 30. *Levit.* 12 3. for which reason also Beasts were not to be offered to God before the eighth day, *Exod.* 22. 30. *r* Successively, until the *Messias* come who shall circumcise your hearts, and change this Ordinance for another. *s* These were of two sorts: 1. Children, who being entirely his possession, and having not understanding to discern, nor will to chuse or refuse, were to be circumcised. 2. Grown Persons, who were not to be compelled to be circumcised, but if they refused it, were not to be permitted to dwell in his Family, lest they should infect others, but were to be sold to Strangers, as the *Hebrew* Doctors teach. But as for *Abraham's* Servants here, they were thoroughly instructed in Religion, *Gen.* 18. 19. and doubtless did willingly embrace it, and submit to this Sacrament.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant *t*.

t So it was, and is properly in regard of the thing signified to all true Believers; and for the sign, it is so called, because it was to endure through all Generations till the coming of the *Messias*: The word *Olam* here and elsewhere rendred *everlasting*, or *for ever*, being oft used to express not only simple eternity, but any long continuance for many ages, yea sometimes for a Man's life. See *Exod.* 21. 6. *Deut.* 15. 17. 1 *Kings* 9. 3.

14 And the uncircumcised man-child, * whose flesh of his fore-skin is not circumcised *u*, that soul shall be cut off from his people *x*; he hath broken my covenant *y*.

* Or,

* Or rather, *And as for the uncircumcised man-child.* So the nominative is put absolutely, as is frequent in the Hebrew Tongue. *u* Or, *Who shall not circumcise the flesh of his fore-skin*: For the Hebrew Verb may be rendred actively, which seems best here; because the punishment seems more justly to belong to the Parent, who was guilty of this neglect; than to the Child, who was not capable of this Precept, and therefore not guilty of the violation of it. And this may further appear from *Exod.* 4. 24, 25. where God seeks to kill, not the Child, but the Father, *Moses*, for this Sin. And *the flesh* of the Child's *fore-skin* is rightly called *the flesh of his*, *i. e.* The Parent's *fore-skin*, because the Child is a part and the possession of his Parent. So that this threatning concerns only grown persons, and of them only such as shall wilfully and unnecessarily neglect this duty; for otherwise it was neglected by the *Israelites* for forty years together in the Wilderness, *Jos.* 5. 7. without any token of God's displeasure for it. *x* This phrase denotes either 1. An exclusion from Fellowship with God's People, and from all the Promises, Priviledges and Blessings belonging to them, either in this Life, or that to come. Or rather 2. An untimely and violent Death, as may be gathered from *Exod.* 31. 14. to be inflicted by the Magistrate, to whom God committed the execution of this, as well as other Laws; and in case of his neglect and default, or the secrecy of the fact, by the extraordinary hand of God, who sometimes ascribes this act to himself, as *Leviticus* 17. 10. and 20. 6. *y* That sacred bond which tyed him and me together, and by his neglect and contempt of the condition required on his part, he hath forfeited the blessing promised on my part.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *z* *shall* her name *be*.

z *Sarai* signifies *my Lady*, or *my Princess*, which confines her Dominion to one Family; but *Sarah* signifies either a *Lady* or *Princess*, simply and absolutely without restriction, or *the Princess of a multitude*, the Hebrew Letter *he* being taken out of *Hamon*, and added to her name, as it was to *Abram*'s name.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and † she shall be *a mother* of * nations; kings of people shall be of her.

† Heb. *she shall become Nations.* * Chap. 35. 11.

17 Then Abraham fell upon his face, and laughed *a*, and said in his heart, Shall *a child* be born unto *him* that is an hundred years old? and shall Sarah that is ninety years old bear?

a Through admiration and holy rejoycing at so great a Blessing, not through unbelief, as *Sarah* did *Gen.* 18. 12, 13. as appears from *Rom.* 4. 19, 20. And though the outward act was the same in both, yet God differned their differing dispositions and intentions therein.

18 And Abraham said unto God, O that Ishmael might live before thee *b*?

b Grant, O Lord, that the giving of one Son may not be joyned with the taking away of another; that *Ishmael* may faithfully serve thee, and may have a share in thy favour, and gracious Covenant. For this seems to be the meaning of this phrase of *living before God*, or *in God's presence*, by comparing a parallel phrase, of *walking before God*, *verse* 1. and elsewhere, and an opposite phrase, *from thy face shall I be hid.* Gen. 4. 14.

* Chap. 18. 10. and 21. 2.

19 And God said, * Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac *c*, and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

c Which signifies *laughter*, not from *Sarah*'s laughter, which as yet had not happened, but from *Abram*'s past laughter, *verse* 17. and future joy in his Son.

20 And as for Ishmael, I have heard thee †: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: * twelve princes shall he beget, and I will make him a great nation.

* Chap. 25. 36.

† To wit, in part, or so far as is here expressed; and probably, as to the chief Blessing of the Covenant, to wit, the forgivenss of his Sins, and eternal Life, as the Hebrew Doctors and some others collect from *Gen.* 25. 17. and from other considerations.

21 But my covenant will I establish with Isaac *d*, whom Sarah shall bear unto thee at this set time, in the next year.

d The Covenant of the promised Seed to come out of his Loins, and of Life and Salvation to accrue to himself, and to his Posterity by vertue of that Seed: In comparison whereof God speaks slightly of all the temporal Blessings conferred upon *Ishmael*, though in themselves they were great and glorious. By which it may sufficiently appear that *Abraham*'s Faith, whereby he is said to be justified, *Rom.* 4. had a farther reach in it than to his own immediate Child, even to the *Messias*, whose *day* therefore *Abraham* is said to *have seen*, *John* 8. 56.

22 And he left off talking with him, and God went up *e* from Abraham.

e To Heaven in a visible manner, as it seems he converfed with him in some visible shape. Compare *Genesis* 35. 13. *Judges* 13. 20.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house and all that were bought with his money, every male among the men of Abrahams house, and circumcised the flesh of their fore-skin *f* in the self-same day *g*, as God had said unto him.

f Partly by his own hand, and partly by the help of others, whom he by Divine Instinct called to, and directed in that work. *g* In which God appeared to him and gave the command. So he made haste and delayed not to execute God's command. And his Servants also yielded a ready and cheerful Obedience to this severe and painful Precept, being moved thereunto by *Abraham*'s Example and sovereign Authority, by God's powerful Presence some way or other manifested to them, and by the prospect and hope of God's Blessing to accompany and follow his own Ordinance.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his fore-skin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his fore-skin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

The Lord appears to Abraham, 1. He sees three men, 2. Invites them, 3. They accept it, 4, 5. He prepares for them a calf, &c. they eat, 6—8. The promise of a son by Sarah renewed; the time appointed, 9. Sarah, being old, laught, 11, 12. God reproves her, 13. And confirms the promise, 14. Her denial, and God's reply, 15. The men prepare to go towards Sodom, 16. God resolves to shew Abraham his purpose to destroy Sodom, 17. The reason of it, 18. God's testimony of him, 19. God reveals his purpose to him, 20—22. Abraham's intercession for Sodom, oft repeated, and God's condescention, 23—32.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door *a* in the heat of the day *b*.

a Waiting for Strangers which might pass that way; for whom no publick places being provided in those times and places, vertuous persons used to entertain them in their Houses. See *Heb.* 13. 2. *b* The time when Travellers, especially in those hot Countries, used to divert and refresh themselves.

2 * And he lift up his eyes and looked, and lo, three men *c* stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground *d*,

* Heb. 13. 2.

c As they seemed to be, though indeed they were Angels in Mens shape. *d* A respect usually paid to persons of quality, such as these seemed to be.

3 And said, My LORD *e*, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

e He directeth his Speech to one, who, by the Majesty of his Countenance, and the Respect which the other two shewed him, seemed to be the chief of them.

4 Let a little water, I pray you, be fetched, and wash your feet *f*, and rest your selves under the tree.

f A practise usual in those parts, *Gen.* 19. 2. and 24. 32. and 43. 24. *John* 13. 4, 5. 1 *Tim.* 5. 10. because they used to travel either bare-footed, or only with Sandals to cover and secure the bottom of their Feet.

5 And I will fetch a morsel of bread, and † comfort ye your hearts; after that ye shall pass on: for † therefore † are ye come to your servant *g*. And they said, So do as thou hast said.

† Heb. *stay* † Heb. *yea* *have passed.*

g Not that he saith, or thought that this was their design, but an effect of Divine Providence. The meaning is, Therefore hath God directed you this way, that I might have an occasion of performing my Duty to you, which I chearfully embrace.

6 And Abraham hastened into the tent unto Sarah, and said, † Make ready quickly three measures *h* of fine meal: knead *it*, and make cakes upon the hearth *i*.

† Heb. *hasten.*

h Containing each the third part of an *Ephah*. See *Exod.* 16. 36. *i* Upon the Coals, or in the warm Cinders, or in an Oven. He had doubtless other Bread ready, but he would have new Bread for them, which he thought most grateful.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf * which he had dressed, and set *it* before them; and he stood by them *k* under the tree, and they did eat *l*.

* To wit, the choiceft parts of the Calf. *k* To wait upon them, as the word *standing* is used, *Nehem.* 12. 44. *Jer.* 52. 12. *l* Either seemingly, as the Scripture oft speaks of things according to appearance; or really, they received the meat into the Bodies which they assumed, where it was consumed by a Divine Power.

9 ¶ And they said unto him *m*, Where *is* Sarah thy wife? And he said, Behold, in the tent *n*.

m (*i. e.*) One of them, in the name of all, said; which he did not for his own satisfaction, for he who knew her name, knew

also where she was, but to give occasion for the following discourse. *n* In her Tent; for Men and Women had then their several Tents or Apartments.

10 And he said, I will certainly return unto thee † *to the living time.* according to the time of life *p*; and lo, * Sarah thy wife shall have a son. And Sarah heard *it* in the tent door which *was* behind him *q*.

*Chap. 17. 19. 21. and 21. 2.

o Not in a visible shape, but with my powerful and effectual Prefence to fulfil my promise. *p* This time may respect, either 1. *Abraham* and *Sarah*; *in the time of life*, i. e. when you shall be both alive and in health. But if it belonged to them, it might seem better to understand it thus; In the time when God shall restore life, (*i. e.*) vigour and activity to you; for till then both *Abraham*'s Body, and *Sarah*'s Womb are expressly said to be *dead*, *Rom.* 4. 19. to which *deadness* this *life* may be opposite; and the time of restoring this lost power of Generation may well be called *a time of life*, it being a kind of life from the dead, and an impowering of him for a vital action from which he was before disenabled, and for the conveying of life to a Child, and perpetuating his own life in him. Or 2. To the Child, *according to the time of life*, i. e. in the time which is usual for the Conception, Quickning, and Bringing forth of a living Child. Which interpretation receiveth some countenance from 2 *Kings* 4. 16. where we have the same phrase. Or 3. To the year, *according to the time*, or *this time of life*, or *living time*, i. e. when this time or season of the year shall revive, *i. e.* return or be restored: As Cities and Buildings are said to be *restored*, when they are repaired or rebuilt, as 1 *Chron.* 11. 8. *Nehem.* 4. 2. And this season might more properly be said to *return*, and be called *the time of life*, because it may be gathered from the heat, *verse* 1. and their refreshing themselves under the shadow of a Tree, that it was the Spring-time, when Herbs and Plants and Trees, which seem to be dead in the Winter, recover and shew forth their life and vigour: And so the sense may be this, *according to this time* which is a time *of life*, or reviving, wherein as the Beauty and Fruits of the Earth will be renewed and revived, so thou and *Sarah* shall be revived, or receive, as it were, a new life in the Son that shall be born to you. This sense seems more probable than either of the former; because he speaks of a certain set or appointed time, *verse* 14. *Rom.* 9. 9. *Gen.* 21. 2. and that time was about a year after this, as may appear by comparing *Gen.* 17. 24. and *Gen.* 21. 5. *q* (*i. e.*) At the back of the Angel that spoke with him. Which is here added to shew that he knew her Laughter, not by the sight of his Eyes, but by his all-seeing Knowledge.

*Chap. 17. 17. Rom 4. 19. Heb. 11. 11, 12.

11 Now * Abraham and Sarah *were* old, *and* well stricken in age: *and* it ceased to be with Sarah after the manner of women *r*.

r As to those monthly Effluviums peculiar to her Sex, which are necessary to conception, compare *Gen.* 31. 35.

12 Therefore Sarah laughed *s* within her self *t*, saying, * After I am waxed old, shall I have pleasure, *u* my * Lord being old also?

* Luke 1. 18. *1 Pet. 3. 6.

s Not from joy and admiration, but from distrust and contempt, as if it were incredible. *t* Heb. *In her heart*, i. e. she secretly derided it, though none but her self, as she thought, knew it. *u* Not so much in the conception, as in the education and fruition of a Child.

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

* Jer. 32. 17. Zech. 8. 6. Luke 1. 37. † Chap. 17. 21.

14 * Is any thing too hard for the LROD *x*? † at the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son.

x Heb. *Hid from God?* So the sense is, though she laughed only in her Heart, it is not unknown to me: Or rather *too wonderful for God* to effect? Which best suits with the following words.

15 Then Sarah denied *y*, saying, I laughed not; for she was afraid. And he said, Nay, but thou didst laugh.

y From the sense of Guilt, and the discovery of her Shame, and the expectation of a sharp Rebuke both from this Person, and from her Husband.

16 ¶ And the men rose up from thence, and looked towards Sodom: and Abraham went with them * to bring them on the way *z*.

* John 6.

z A civility usual then and afterwards. See *Acts* 20. 38. and 21. 5. *Rom.* 15. 24. 1 *Cor.* 16. 11.

* Amos 3. 7.

17 And the LORD said, * Shall I hide from Abraham *a* that thing which I do;

a q. d. I will not, cannot hide it; it is against the Laws of Friendship to conceal my Secrets from him. The Interrogation here is in effect a Negation, as elsewhere. Compare 2 *Sam.* 7. 5. with 1 *Chron.* 17. 4. and *Matth.* 7. 16. with *Luke* 6. 43. See also *Amos* 3. 7.

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be * blessed in him *b*.

*Chap. 12. 3. and 22. 18. Act. 3. 25. Gal. 3. 8.

b (*q. d.*) Seeing I have done greater things for him, How can I deny him the less? Compare the argument, *Rom.* 8. 32. God's ways are not like Men's ways. Former favours to Men are arguments why they should do no more; but to God they are motives for the adding of new ones.

19 For I know him *c*, that he will command *d* his children and his household after him *e*, and they shall keep the way of the LORD, to do justice and judgment *g*; that the LORD may bring upon Abraham that which he hath spoken of him *h*.

c I know him to be such an one as I am now describing; or I know this concerning him which now follows. Others, I love him, and therefore cannot conceal this from him. Words of Knowledge being oft put for Love, as *Jer.* 1. 5. and 24. 5. *Hos.* 13. 5. *Amos* 3. 2. *d* Or, *Instruct*, as the word is used, *Levit.* 14. 5. *Deut.* 20. 18. and 27. 3. It will not be in vain that I tell him this, and give him occasion to pray and to taste my Goodness in answering Prayers, because he will not smother these things in his own Breast, but manifest them to others, and teach them how good God is, who so readily complies with the Desires and Prayers of Men, and how terrible he is to incorrigible Sinners, and how evil and bitter a thing it is to sin against God. And so I shall get the end I aim at in all my Works, which is, that they may be known for the good of others; that they may learn by such Examples. *e* Who will live when he is dead. He will so diligently imprint these things in their Minds, that they shall never forget them. *f* (*i. e.*) Observe and walk in the way of God's Precepts: *g. d.* He shall not lose his Design or Labour; for what he teacheth they shall learn and practise. See *Psal.* 51. 15, &c. *g* (*i. e.*) To do all things that are good, and right, and just, both to God and Men. Compare *Psal.* 119. 121. *h* (*i. e.*) That *Abraham* and his Posterity, keeping the Conditions of the Covenant required on their part, God may without any blemish to his Honour or Justice give all those good things which he hath promised to them.

20 And the LORD said, Because * the cry *i* of Sodom and Gomorrah *k* is great, and because their sin is very grievous;

* Chap. 4. 10. and 19. 13. Jam. 5. 4.

i Sins are said to cry when they are gross, and manifest, and impudent, and such as highly provoke God to Anger. *k* He names only these two, as being the most eminent in State, and exemplary in Wickedness; but under them he includes the rest, as appears by the Story.

21 * I will go down now, and see *l* whether they have † done altogether *m* according to the cry of it, which is come unto me; and if not, I will † know.

* Chap. 11. 5. † Heb. *made a full end.*

l (*i. e.*) Enquire into the truth of the thing. God here speaks after the manner of Men, and for the Example and Instruction of Judges to search into Causes ere they pass Sentence. *m* Heb. *Whether they have made a consummation or accomplishment*, i. e. whether they have filled up the measure of their Sins. Compare *Gen.* 15. 16. *Matth.* 23. 32. *James* 1. 15.

22 And the men *n* turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD *o*.

n (*i. e.*) Two of them; for the third stayed with *Abraham*, as it here follows. *o* The third of these persons whom now he perceived to be the Lord himself, who had assumed an humane shape.

23 ¶ And Abraham drew near *p*, and said, Wilt thou also destroy the righteous with the wicked?

p (*i. e.*) Approached unto God to enquire of him, and to pray unto him; for so the phrase of *drawing near to God* is used, 1 *Sam.* 14. 36. *Psal.* 73. 28. *Isa.* 29. 13. *Heb.* 10. 22.

24 * Peradventure there be fifty righteous within the city *q*: wilt thou also destroy, and not spare the place for the fifty righteous that *are* therein?

* Jer. 5. 1.

q (*i. e.*) In the Cities concerned, as appears by *verse* 20. and 19. 25. The singular number for the plural, as is frequent, as *Gen.* 3. 2. 1 *Chron.* 10. 1. compared with 1 *Sam.* 31. 1. and oft elsewhere. Or the City *Sodom* alone is mentioned, but the rest are comprehended under it, either because of its eminency, or because they were subject or subordinate to it, as may seem probable from the History, *Gen.* 14.

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous shall be as the wicked, that be far from thee: * shall not the judge of all the earth *r* do right *s*?

* Job 8. 3. and 34. 17. Rom 3. 6.

r Now he clearly perceiveth that this person was no less than the Creator, Governour and *Judge of the World*, even the second person in the Blessed Trinity, to whom that Title and Work is ascribed, as *John* 5. 22, 27. *Acts* 10. 42. and 17. 31. *s* He speaks not this, as if it were simply unjust for God to involve the Righteous in the same temporal Destruction with the Wicked; for he knew very well and by his own experience, that *there was not a just man upon earth that did good and sinned not*, Eccles. 7. 20. and therefore no such just man who did not for his own Sin deserve that Death and Destruction, which is the proper *wages of sin*, *Rom.* 6. last. But he speaks not here of strict and rigorous Justice, but of that moderate and equitable way which God is pleased to use with the Sons of Men, and of that right to temporal Deliverances which by vertue of God's gracious Covenant and Promise did accrue to pious and vertuous Persons, especially in the times of the Old Testament, when temporal Promises were more expressly and particularly made to good Men.

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold, now I have taken upon me to speak unto the LORD, which *am but* dust and ashes *t*.

t In regard of the composition of my Body, which was taken out

out of the Dust, and shall return into it again. See *Gen.* 3. 19. *Job* 4. 19. *Eccl.* 12. 7. 1 *Cor.* 15. 47, 48.

28 Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for *lack of* five *u*? And he said, If I find there forty and five, I will not destroy *it*.

u Heb. *For five*, or *because of five*, to wit, which are lacking or wanting. The same Supplement we have also, *Psalm* 109. 24. *Lam.* 4. 9.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forties sake.

30 And he said *unto him*, O, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenties sake.

* Judg. 6. 39.

32 And he said, * O, let not the LORD be angry, and I will speak yet but this once *x*: Peradventure ten shall be found there. And he said, I will not destroy *it* for tens sake.

x *Abraham* in modesty could proceed no further, and being a good Man himself, he had a charitable Opinion of others, and thought there certainly were so many good Men in all those Cities, especially including *Lot* and his Family. No doubt *Abraham* remembered *Lot* in his Prayers; but that large and generous Soul could not content himself with *Lot*'s preservation, but aims at the saving of the whole Cities, which when he saw was doubtful and unlikely, he prayed for his deliverance out of that common Destruction, as may be gathered from *Gen.* 19. 29.

33 And the LORD went his way, assoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

Two angels come to Sodom, 1. Lot invites them in; they at first refuse, 2. They enter; he entertains them and they eat, 3. The men of Sodom demand to know them, 4, 5. Lot dissuades them, 6, 7. Offers his daughters; urges reason, 8. They are obstinate; threaten, and press to break open; urges reason, 9. They are smitten with blindness, 10. Advise Lot to depart with his kindred, 12. The reason, 13. Lot speaks to his sons in law; they deride him, 14. The angels lay hold on Lot, his wife, and two daughters, and carry them out, 16. Command them not to look back, 17. Lot requests to flay in Zoar; it is granted; with a command to hasten, he requests to flay in Zoar; it is granted; with a command to hasten, he cause till they are gone the Lord can do nothing, 18—23. God rains brimstone and fire upon Sodom, 24, 25. Lot's wife looking back becomes a pillar of salt, 26. Abraham looks towards Sodom, 27, 28. God kind to Lot for Abrahams sake, 29. Lot and his two daughters remove to the mountain, 30. Lot's daughters contrive for an issue, 31, 32. They make their father drunk, lie with him, 33——35. and are with child, 36. Moab and Ben-ammi, the two sons born thereby, 36, 37.

AND there came *a* two angels *b* to Sodom at even *c*; and Lot sat in the gate of Sodom *d*: and Lot seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

a Even those two which departed from *Abraham*, Chap. 18. 22. and now were come to *Lot*, the third yet staying and communing with *Abraham*. *b* So they truly were, though they be called *Men*, Chap. 18. *c* Of the same day on which they departed from *Abraham*. *d* Where he sat either to observe the Administration or Corruption of Justice there; for the seats of Judicature were in the Gates: Or rather to wait for Strangers, to whom he might exercise Kindness and Hospitality.

* Heb. 13. 2. † Chap. 18. and 4. * See Luke 24. 28.

2 And he said, Behold now my lords, * turn in, I pray you, into your servants house, and tarry all night, and * wash your feet, and ye shall rise up early, and go on your ways †. And they said, * Nay, but we will abide in the street all night *e*.

e † And so this will be no hindrance to your Occasions. * This was no untruth, but really intended by them in the present state of things, and upon supposition that *Lot* should press them no further; but they also intended, if *Lot* was earnest with them, to comply with him. The first denial was but decent, and an act of Civility, and in them it was a design to discover *Lot*'s Piety and Hospitality, and to manifest the great difference between him and the barbarous *Sodomites*, and the reason and justice of *Lot*'s Deliverance, and their Destruction.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread *f*, and they did eat.

f Because that was sooner prepared, that so they might eat it, and after that go to Bed in due time.

4 ¶ But before they lay down †, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter *g*.

† To Sleep, of which this word is used, *Gen.* 28. 13. *Lev.* 14. 17. *and* 26. 6. *g* Some to exercise Villany, and some to please themselves with the Contemplation of it, and some out of Curiosity, *&c.* This is added to shew how universally corrupt they were, and that there were not ten righteous men there.

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them *h*.

h Either know who they are: Or rather abuse them, as *Lot*'s answer explains it, and so that word is used, *Gen.* 4. 1. *Numb.* 31. 17. *Judg.* 19. 22. And for the Sin here committed, see *Lev.* 18. 22. *and* 20. 13. *Rom.* 1. 26, 27. 1 *Cor.* 6. 9. *Jude*, *verse* 7. They openly and impudently profess their wicked Intention, for which they were branded, *Isa.* 3. 9. and this intention of theirs is the more probable, because of the great beauty which it is likely was in those bodies which the Angels assumed, whereby their Lust was more inflamed.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren *i*, do not so wickedly.

i So they were by Community of Nature and Habitation. See *Gen.* 9. 5. *and* 29. 4. and *Lev.* 19. 17. and so he calls them, if possibly he might sweeten and restrain them.

8 * Behold now, I have two daughters which have not * known man *k*; let me, I pray you, bring them out unto you, and do ye to them *as is* good in your eyes *l*: only unto these men do nothing; for therefore † came they under the shadow of my roof *m*.

* See Judg. 19. 24. Numb. 31. 17. † Chap. 17, 18.

k To wit, Carnally. See *Gen.* 24. 16. *Numb.* 31. 18. *Judg.* 11. 39. *l* Whatsoever your purpose or pleasure is. See the same Phrase, *Gen.* 20. 15. *and* 41. 37. *Numb.* 24. 1, &c. A most imprudent and sinful Motion, whereby he yielded to one sin to prevent another, contrary to *Romans* 3. 8. and exposed his Daughters chastity which he was obliged to preserve, and which indeed he had no power to expose, especially seeing they were betrothed to other men, *v.* 14. But it is some extenuation of his Sin that it proceeded from his great Charity and Kindness to Strangers, and that he was at this time under a great perturbation and discompose of mind. † That they might be preserved from such outrages. This was the design of the thing, though not of those Persons. See the note on *Gen.* 18. 5. *m* (*i. e.*) Under the protection of my House. *Shadow* is oft put for protection or defence, as *Judges* 9. 15. *Psalm* 36. 7. *Jer.* 48. 45.

9 And they said, Stand back *n*. And they said *again*, This one *fellow* came in to sojourn *o*, and he will needs be a judge *p*: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

n Or, *Go further off*, i. e. out of our way; stand not between us and the door, or *come hither*: That so they might seize him, and proceed in the designed wickedness. *o q. d.* One man, and he too but a Stranger, presumeth to oppose the whole Society of the Native Citizens. *p* Heb. *In judging he will judge.* This busy-body, if not restrained in time, will take Authority to himself to censure, reprove, and condemn us from time to time.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men * that *were* at the door of the house with blindness *q*, both small and great: so that they wearied themselves to find the door.

* See Acts 13. 11.

q Heb. *With blindness*, i. e. with a blindness both of Body and Mind. It was not a total blindness, as if they quite lost the use of their Eyes, for they saw the House, tho not the Door, but it was a great dimness and confusion of their Sight, and a disturbance in their Common Sense, by which they were made unable to distinguish between differing Persons or Places; as it was also with the *Syrians*, 2 *Kings* 6. 18. as it is in some measure with some drunkards, who, tho their Eyes be open, cannot distinguished between things that differ. And this was very easy for Angels to do by a small alteration either in their Sight, or in the Air, whereby either the Door might appear to them like the solid Wall, or the several parts of the Wall like to many Doors.

12 ¶ And the men said unto Lot, Hast thou here any besides son in law, and thy sons, and thy daughters? and whatsoever thou hast in the city, bring *them* out of this place.

13 For we will destroy this place: because the * cry of them is waxen great before the face of the LORD, and the LORD hath sent us to destroy it.

* Chap. 18. 20.

14 And Lot went out, and spake unto his sons in law, which married *r* his daughters, and said, Up, get ye out of this place, for the LORD will destroy this city: but he seemed as one that mocked unto his sons in law.

r Heb. *Took*, or were *taking*, or about to take, to wit, either to Espouse, or to Marry. Compare *Gen.* 6. 2. *and* 24. 3. *and* 28 6. *Deut.* 7. 3. Anciently Persons were first espoused, and after some time, the Marriage was consummated.

15 ¶ And when the morning arose, then the angels hastned Lot, saying, Arise, take thy wife, and thy † two daughters which † are here *s*, lest thou be consumed in the * iniquity of the city.

† Heb. *are found.* * Or, *punishment.* *s* Heb.

i Heb. *Which are found, i.e.* Which are present with thee, as this word is used, *1 Chron.* 29. 17. 2 *Chron.* 5. 11. *and* 30. 21. *and* 31. 1. Whence some gather that he had two other Daughters married to two *Sodomitish* Men, who by their Husbands perswasion and example, staid and perished in those Flames. But this is not necessary: For this Phrase may be applied to the Daughters by way of distinction from their Spouses or Husbands. *q. d.* Tarry no longer in expectation of thy Sons-in-law, who are absent, and must be given up for lost, but take thy Daughters which are found and present with thee, and go thy way.

16 And while he lingred *t*, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him; and they brought him forth, and set him without the city.

t Either through loathness to part with all his Estate, or to lose his Sons-in-law: Or, through astonishment and distraction of Mind, which made him both listless and impotent.

17 And it came to pass, when they had brought them forth abroad, that he *u* said, Escape for thy life *x*; look not behind thee *y*, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

u Either one of the Angels: Or the third Person, the Lord himself, who having parted from *Abraham*, after some time came to *Lot*, as appears both by the change of the number, for before this he speaks of them in the plural number, but from hence in the singular number, as *verse* 19, 21, 22. and by the variation of the Phrase, for the other two speak with submission, and as servants, *verse* 13. *The Lord hath sent us*, &c. but this speaks with more authority, as is evident from *verse* 21, 22. *x* (*i. e.*) As thou loveſt thy life. See *Deut.* 4. 15. *Jos.* 23. 11. *Jer.* 17. 21. Or, *escape with thy Life*, for the Hebrew particle *al* is sometimes taken for *with*, as *Exod.* 35. 23. *Levit.* 2. 2. *and* 14. 31. *Deut.* 22. 6. So the Senſe is, ſtand not lingring in hopes to ſave thy goods, them thou ſhalt loſe as a punishment of thy Sin and Folly in chuſing to dwell with ſo wicked a People, and be thankful that thou haſt thy *life given* thee *for a prey*, as it is expreſſed, *Jer.* 38. 2. *y* Like one that grieves either for the loſs of thy pleaſant Habitation, or vaſt Eſtate, or for thoſe curſed Miſcreants juſtly devoted to this Deſtruction. And this command tho given to *Lot* alone, yet was directed alſo to his Companions, to whom doubtleſs he imparted it, as is evident both from all the other commands, which equally concern all, and from the following event. See *Matth.* 24. 18. *Luke* 9. 62.

18 And Lot ſaid unto them *, Oh, not ſo, my LORD.

* *i. e.* Unto one of them, as is manifeſt from the following words.

19 Behold, now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain *z*, leſt ſome evil take me, and I die.

z Becauſe of the infirmity of my Age, and the fainting of my Spirits. Thus he ſheweth an unworthy and unreaſonable diſtruſt of God's Power and Goodneſs which he had now experienced and acknowledged.

20 Behold, now, this city *is* near to flee unto, and it *is* a little one *a*: O let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

a Therefore as its Inhabitants, ſo its Sins are fewer, and it will not be an eminent Example of thy Vengeance, as the other places will be.

† Heb. *thy face.* 21 And he ſaid unto him, See, I have accepted † thee *b* concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

b Heb. *I have lift up thy countenance*, *i. e.* granted thy requeſt. The manner of the Expreſſion poſſibly may be taken from the cuſtom of the Eaſtern parts; where Petitioners uſed not to fall upon their Knees as we do, but to proſtrate themſelves with their face to the Ground; and the Perſon to whom they addreſſed themſelves, in token of his favourable acceptance of their Petitions, commanded them to be lifted up.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither *c*: therefore the name of the city was called Zoar.

c Becauſe of God's Decree and Promiſe to ſave thee from the general Deſtruction.

† Heb. *gone forth.* 23 ¶ The ſun was † riſen upon the earth *d* when Lot entered into Zoar.

d This Phraſe may note, either the time of the day when this was done; or rather the nature and quality of the day, that the Sun appeared and ſhone forth that Morning in great Luſtre and Glory: Which is well noted as a very conſiderable circumſtance of the Hiſtory, and a great aggravation of the Ruin, which came when they leaſt expected it.

* Deut 29. 23. Iſa. 13. 19. Jer. 50. 40. Ez. 16. 49. Hoſ. 11. 8. Amos 4. 11. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

24 Then * the * LORD rained upon Sodom and upon Gomorrah *e* brimſtone and fire *f* from the LORD *g* out of heaven.

e And the neighbouring Cities, *Admah* and *Zeboim*, as appears from *Deut.* 29. 23. *Jer.* 49. 18. *Hoſ.* 11. 8. *f Brimſtone* is added to the *Fire*, either to convey and carry down the Fire which in it ſelf is light and apt to aſcend; or to increaſe it, *Iſaiah* 30. 33. or to repreſent the noyſomneſs of their Luſts. *g* (*i. e.*) From himſelf: The Noun put for the Pronoun, as *Gen.* 1. 27. 2 *Coron.* 7. 2. * See Jud. 5. 20. 2 Chron. 7. 1. Ezek. 11. 24. But here it is emphatically ſo expreſſed, Either 1. To ſignify that it proceeded not from Natural Cauſes, but from the immediate Hand of God. Or, 2. To note the Plurality of Perſons in the Godhead, God the Son, who now appeared upon the Earth, rained from God his Father in Heaven, both concurring in this Act, as indeed all outward Actions are common to all the Perſons of the Trinity.

25 And he overthrew thoſe cities, and all the plain *h*, and all the inhabitants of the cities, and that which grew upon the ground.

h To wit, where theſe Cities and their Territories lay, called *the Plain of Jordan*, *Gen.* 13. 10. all which then became, and to this day continues to be a filthy Lake, called the Dead-Sea, becauſe no Fiſh lives in it.

26 ¶ But his wife looked back *i* from behind him *k*, and ſhe † became a * pillar of ſalt *l*. * Luke 17. 32.

i Through curioſity, or unbelief, or deſire of what ſhe left, or from all theſe Cauſes. *k* (*i. e.*) From behind her Husband, whom ſhe followed. Which circumſtance ſeems to be mentioned as the reaſon of this Preſumption, becauſe ſhe could do it without her Husband's Obſervation or Reproof, to which ſhe had a greater regard than to the all-ſeeing Eye of God. † *i. e.* Her Body, by a very common Synecdoche. *l* Either metaphorically, *i. e.* a perpetual durable Pillar, as an everlaſting Covenant is called a *Covenant of Salt*, *Numb.* 18. 19. or properly, for there is a kind of Metalick Salt, which reſiſts the Rain, and is hard enough for Buildings, as *Pliny*, *Solinus*, and others witneſs. And that Salt was here mixed with Brimſtone, may be gathered from *Deut.* 29. 23. Add to this, that *Joſephus Antiq.* 1. 12. affirms that this Pillar remained in his time. And the like is witneſſed by others after him.

27 ¶ And Abraham gat up early in the morning, to the place where he * ſtood before the LORD. * Chap. 18. 22.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoak of the country went up as the ſmoak of a furnace.

29 ¶ And it came to paſs when God deſtroyed the cities of the plain, that God remembred Abraham *m*, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

m Either 1. The promiſe made to *Abraham*, *Gen.* 12. 3. Or, 2. The Prayer made by *Abraham*, *Gen.* 18. who doubtleſs in his Prayers for *Sodom* would not forget *Lot*, though his Prayer for him be not there mentioned. And hereby it is inſinuated, that *Lot* though he was a righteous Man, and ſhould be ſaved eternally, yet deſerved to periſh temporally with thoſe wicked People, to whom he aſſociated himſelf meerly for worldly advantages, and ſhould have done ſo, if *Abraham* had not hindred it by his Prayers.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar *n*: and he dwelt in a cave, he and his two daughters.

n Leſt he ſhould either ſuffer from them, or with them; perceiving now that though it was a little City, yet there was more wickedneſs in it than he imagined.

31 ¶ And the firſt-born ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth *o* to come in unto us after the manner of all the earth *p*.

o Either 1. In the whole Earth: For they thought the ſame deluge of Fire which deſtroyed the four Cities had by this time extended it ſelf to *Zoar*, and all other places, knowing that the whole World did lie in Wickedneſs, and having poſſibly heard from their Father, that the World as it was once deſtroyed by Water, ſo it ſhould afterwards be conſumed by Fire, with they might think was now executed, and that God had ſecured *Abraham* from it by taking him to himſelf. Or, 2. *In that Land*, as the word may be rendred. And her meaning might not be this, that there was no Man at all, but not a Man with whom they might or durſt Marry: For though they knew they left many Men in *Zoar*, yet the ſad experience of the dreadful Ruin wherein their Brethren-in-law were involved, made them abhor the thoughts of any Conjunction with them. *p* (*i. e.*) Of all the Inhabitants of the Earth. Compare *Gen.* 18. 11.

32 Come, let us make our father drink wine *q*, and we will lie with him, that we may preſerve ſeed of our father *r*.

q Which they carried with them amongſt other neceſſary Proviſions either from *Sodom* or *Zoar*. *r* Which though an inceſtuous and abominable Action, yet they thought was made lawful by the ſuppoſed neceſſity, as in the beginning of the World the Marriage of Brethren and Siſters was lawful, becauſe neceſſary; and when it ceaſed to be neceſſary, becauſe of the increaſe of Minkind, it became inceſtuous.

33 And they made their father drink wine *s* that night: and the firſt-born went in, and lay with her father, and he perceived not when ſhe lay down, nor when ſhe aroſe *t*.

s To wit, in Exceſs, ſo as to deprive him of the uſe of his Reaſon and Grace, which was likely to fruſtrate their Project: This was a great Sin, not only in them, but alſo in *Lot* himſelf, not to be excuſed by ignorance of the virtue of Wine, which being known to both the Daughters, certainly their Father could not be ignorant of it. Thus he who kept his Integrity in the midſt of all the Temptations of *Sodom*, falls into a grievous Sin in a place where he might ſeem moſt remote from all Temptations: God permitting this, to teach all following Ages, how weak even the beſt Men are, when they are left to themſelves, and what abſolute need they have

have of Divine Aſſiſtance. *t* Wherein there is nothing ſtrange, it being uſual with drunken men to do many things in that condition, which when they come to themſelves, they perfectly forget. And ſo might *Lot*, when under the power of Wine, forget that his Wife was turned into a pillar of Salt, and might miſtake his Daughter for his Wife.

34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, and lie with him, that we may preſerve ſeed of our father.

35 And they made their father drink wine that night alſo; and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were both the daughters of Lot with child † by their father.

† Which they might poſſibly imagine to be an evidence of Divine Approbation of their Fact; whereas, indeed, it was a deſign of God to make a laſting Monument of their Sin and Shame.

37 And the firſt-born bare a ſon, and called his name Moab *u*: the ſame *is* the father of the Moabites *x* unto this day.

u (*i. e.*) *Of my Father*, begotten upon me by my Father. So ſhe had learned from her Neighbours *to declare her ſin as Sodom*, *Iſa.* 3. 9. *x* A miſchievous and infamous People, branded, as their Brethren alſo the *Ammonites* were, with Characters of God's Diſpleaſure.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi *y*: the ſame *is* the father of the children of Ammon unto this day.

y (*i. e.*) *The Son of my People*, or Kindred, not of the curſed Race of the *Sodomites*, where I was to be married. This is ſomething more modeſt than the other in the name ſhe gives, but both impudently glorying in their Sin and Shame, of which they ſhould have bitterly repented.

CHAP. XX.

Abraham ſojourns in Gerar, 1. Denies Sarah to be his wife: Abimelech ſends and takes her, 2. God warns Abimelech in a dream, 3. He expoſtulates with God; who anſwers and commands him to reſtore Sarah, 4—7. Abimelech warns his ſervants, 8. Rebukes Abraham, 9. Who excuſes and defends what he had ſaid, 11——13. Abimelech kind to Abraham; reſtores his wife, 14, 15. Rebukes Sarah, 16. Abraham prays for Abimelech; God renewes his judgments, 17, 18.

AND Abraham journeyed from thence *a* towards the ſouth country *b*, and dwelt between Cadeſh and Shur, and ſojourned in Gerar.

a From the plain of *Mamre*, *chap.* 18. 1. where he had long dwelt; and whence he removed, either becauſe of its nearneſs to that filthy Lake, which now was in the place of that late fruitful plain; or for other reaſons and conveniences needleſs to be here enquired or determined. *b* Yet *more* towards the Southern part of *Canaan*.

*Chap. 12. 13. 2 And Abraham ſaid of Sarah his wife, * She *is* my ſiſter *c*: and Abimelech king of Gerar ſent, and took Sarah *d*.

c Leſt they ſhould ſlay him for his beautiful Wifes ſake, as himſelf tells us, *verſe* 11. For though *Sarah* was ninety years old, yet ſhe retained her Beauty in good meaſure, partly becauſe ſhe had not been broken by bearing and nurſing of Children, partly becauſe in that age of the World Men and Women as they lived longer, ſo they did not ſo ſoon begin to decay, as now they do; and partly, becauſe of God's eſpecial bleſſing upon her. *d* Not without violence, for it is not to be thought that either *Abraham* or *Sarah* would conſent to it.

*Pſal. 105. 14. 3 But God * came to Abimelech in a dream *e* by night, and ſaid to him, Behold, thou *art but* a dead man *, for the woman which thou haſt taken *f*: for † Heb. *married to an Husband.* ſhe *is* † a mans wife.

e God then uſed to manifeſt his Mind in Dreams, not only to his People, but even to Heathens for their ſakes, or in things wherein they were concerned. * Thou deſerveſt a preſent and untimely Death; and if thou proceedeſt in thy intended Wickedneſs, it ſhall be inflicted upon thee. *f* Both for thy injuſtice in taking her away by force, and for thy intentions to abuſe her, though not yet executed.

4 But Abimelech had not come near her *g*: and he ſaid, LORD, wilt thou ſlay alſo a righteous *h* nation *i*?

g (*i. e.*) Had not yet lien with her. A modeſt Expreſſion, like that of *knowing* a woman, *Gen.* 4. 1. or *going* in to her, *Gen.* 6. 4. or *touching* her, *Prov.* 6. 29. 1 *Cor.* 7. 1. by which we are taught to uſe Modeſty in our Speeches, and not, with the rude Cynicks, to expreſs all things by their proper names. This Clauſe and Hiſtory was neceſſary to be added here for *Sarah's* vindication, and eſpecially for the demonſtration of *Iſaac's* original from *Abraham* and *Sarah*, according to God's promiſe. *h* (*i. e.*) Innocent as to this matter. Compare 2 *Sam.* 4. 11. *i* For he knew it was juſt and uſual for God to puniſh a Nation for their King's Sins; and therefore, as became a good Prince, he is ſolicitous, and prays for the ſafety of his Nation: Or elſe by *Nation* he may mean his Family; for ſome of them were not involved in the guilt of this Fact.

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe her ſelf ſaid, He *is* my brother: in the † integrity of my heart, and innocency of my hands *k* have I done this. † Or, *ſimplicity, or ſincerity.* 2 Sam. 15. 11.

k Without any adulterous deſign in my Heart, or outward actions tending to it, being wholly ignorant of what thou now informeſt me.

6 And God ſaid unto him in a dream, Yea I know that thou didſt this in the integrity of thy heart *l*; for I alſo withheld thee *m* from ſinning *n* againſt me *o*: therefore ſuffered I thee not to touch her. *Chap. 39. 9. Levit. 6. 2. Pſal. 51. 4.

l (*i. e.*) That thou didſt not this knowingly and maliciouſly, but imprudently and inconſiderately, which is indeed an extenuation of thy Sin, though not a total excuſe. Compare 1 *Kings* 9. 4. 1 *Chron.* 29. 1. *m* Partly by my reſtraining Grace, and partly by my powerful Providence, and the Plague mentioned, *verſe* 17. *n* Which plainly ſhews that ignorance is not always an excuſe for Sin. See *Luke* 12. 48. *o* This Sin, though directly committed againſt *Abraham* and *Sarah* only, is ſaid to be againſt God, as other ſuch Sins are, *Gen.* 39. 9. *Pſal.* 51. 4. becauſe it was againſt God's command written in Men's Minds, though not yet publiſhed by expreſs Word or Writing; and againſt God's Honour; and that here in a particular manner, becauſe it would have rendred *Iſaac's* Original, and thereby God's Promiſe, doubtful.

7 Now therefore reſtore the man *his* wife; for he *is* a prophet *p*, and he ſhall pray for thee *, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that are thine *q*.

p A perſon very dear to me, and familiarly acquainted with me; and therefore the injuries done to him, I take as done to my ſelf. See *Pſal.* 105. 15. * Which is one part of a Prophet's Work, *Jer.* 14. 11. and 15. 1. *q* Which was not unjuſt, becauſe they all had Sins of their own, for which they deſerved Death whenſoever God thought fit to inflict it; and God might take this occaſion to do it, that in puniſhing them he might alſo puniſh the King, whoſe Subjects they were.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants *r*, and told all theſe things in their ears: and the men were ſore afraid.

r His Counſellors and principal Officers, as that word is uſed; 1 *Kings* 1. 2. and 10. 13.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us *s*? and what have I offended thee, that * thou haſt brought on me and on my kingdom a great ſin *t*? thou haſt done deeds unto me that ought not to be done. * Chap. 26. 10.

s How great a danger haſt thou expoſed us to? *t* Even the Heathens, who thought Fornication harmleſs, judge Adultery to be a very great and heinous Crime. See *Gen.* 38. 24. *Levit.* 20. 10. *Deut.* 22. 22. *Ezek.* 16. 38. and 23. 45, 47. Or, *A great punishment*, as this word is oft uſed; which ſeems better to anſwer to his *offending Abraham* now mentioned.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing *? * What levity or miſcarriage didſt thou diſcern in us which moved thee to deal thus with us?

11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wifes ſake.

u (*i. e.*) True Piety, or the Knowledge of the true God, which is the only effectual reſtraint from the groſſeſt wickedneſs.

12 And yet indeed *ſhe* is my ſiſter *x*; ſhe *is* the daughter *y* of my father, but not the daughter of my mother *z*: and ſhe became my wife *a*.

x My near Kinſwoman; even as *Lot* upon the ſame account is called *Abraham's* Brother, *Gen.* 13. 8. *y* (*i. e.*) The Granddaughter: For Grandchildren are commonly called the Sons and Daughters of their Grand-parents, as *Gen.* 31. 28. *Exod.* 2. 18. And beſides, her Father *Haran* dying before her Grandfather, ſhe was leſt more immediately under his Care and Education, and therefore was more peculiarly reputed *Terah's* Daughter, and *Abraham's* Siſter. See *Gen.* 11. 29. *z* Becauſe *Haran* was *Abraham's* Brother only by the Father's ſide; for *Terah* had *Haran* by another Wife. *a* How could *Abraham* marry one ſo near of kin to him? *Anſw.* There were larger allowances for Marriages in thoſe times, as it was convenient there ſhould be; neither had God as yet given thoſe prohibitions, *Levit.* 18. Beſides, among all Nations, the Mother's ſide was more regarded than the Father's in all prohibitions of Marriage.

13 And it came to paſs, when God cauſed me to wander *b* from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, * ſay of me, He *is* my brother. * Chap. 12. 13.

b This word he uſeth, becauſe God did not direct him to any certain place, but ſent him out he knew not whither, *Heb.* 11. 8. And being to travel and ſojourn amongſt perſons of divers tempers and manners, and all Pagans, he thought this equivocal expreſſion convenient for his ſecurity.

14 And Abimelech took ſheep and oxen, and menſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And

15 And Abimelech said, Behold, my land is before † Heb. *as is good in thine eyes.* thee *c*, dwell † where it pleaseth thee.

c (*i.e.*) Free for thy view and choice, as *Gen.* 13. 9.

16 And unto Sarah he said, Behold, I have given thy brother *d* a thousand *pieces* of silver *e*: behold, he *is* to thee a covering of the eyes *f*, unto all that *are* with thee *g*, and with all *other h*: thus she was reproved *i*.

d A sharp rebuke and irony, *q. d.* He whom thou didst miscal thy *Brother*. *e* To wit, Shekels, which is commonly understood when a sum of Silver or Gold is indefinitely mentioned, as *Numb.* 7. 13, 85. 2 *Sam.* 18. 12. 2 *Kings* 6. 25. *f* (*i.e.*) A Protection to thee from the wanton eyes and attempts of others, whilst they know thee to be the Wife of another Man, and he such an one whom they reverence and fear; and therefore thou didst take a very wrong course to disown him, whereby thou didst expose thy self to great danger. Or, *This is to thee*, &c. *i.e.* This I give to thee to buy thee a Veil wherewith thou mayst cover thy Face, as it is fit and usual for married persons to do. Compare *Gen.* 24. 65. 1 *Cor.* 11. 3, 6, 7, 10. *g* Unto all that here live with thee, or near thee. *i* And with all Men whomsoever; or *admonished*: For they may be the words of *Abimelech*.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD had fast closed up all the wombs *k* of the house of Abimelech, because of Sarah Abrahams wife.

k This phrase elsewhere notes Barrenness, as 1 *Sam.* 1. 5, 6. and so many understand it here. Against which some learned men object that that could not so soon be discovered, for all this happened between the Conception and Birth of *Isaac*. Which objection may seem not valid, because the evidences of Womens being with Child go so long before the Birth of the Child, and those evidences not appearing in any of their Women, who before that time were generally Fruitful and Child-bearing, they might discern God's hand in it, especially upon God's admonition to their King. But because this History seems to have been done in a far less space of time, it not being probable either that God would suffer *Sarah* to be long with *Abimelech* ere he warned him, or that he being warned, and so severely threatned, and actually punished, would delay the execution of God's command, or that upon his Obedience to God, the mercy and deliverance promised would be delayed by God; that seems more probable which others think, that this was an indisposition, or plague, or sore in the secret Parts, by which they were hindred from Co-habitation, and mutual Converse, and consequently from hopes of Conception and Child-bearing; upon the removal whereof, it is said, that *they bare Children*, where, as oft-times in Scripture, the last and consummating Act is put for all the preceding Acts, *q. d.* and they were restored to the Conjugal use, and Conception, and, in due time, to Child bearing.

CHAP. XXI.

God visits Sarah; she conceives and bears a son, 1, 2. He is named Isaac, 3. Circumcised the eighth day, 4. Sarah's joy and thanks, 6, 7. Abraham makes a feast at the weaning of Isaac, 8. Ishmael mocks; Sarah sees it, 9. She complains to Abraham, and desires to have him cast out, 10. Abraham is grieved, 11. God commands it; the reason, 12. Promises a blessing to Ishmael for his sake, 13. Abrahams sends Hagar and her son away; they wander in the wilderness, are like to perish for want of water, 14——16. God calls to her, 17. Repeats his promise to Ishmael, 18. Opens her eyes; she sees a well, 19. They dwell there, and Ishmael is an archer, 20. Marries an Egyptian, 21. Abimelech convinced that God was with Abraham, desires a covenant, 22, 23. Abraham consents, 24. Abimelech's servants having taken a well from him, Abraham reproves him for it, 25. He pleads ignorance, 26. Both of them make a covenant, 27——32. Abraham plants a grove, and calls on the Lord the everlasting God, 33, 34.

*Chap. 17. 19. and 18. 10.

AND the LORD visited Sarah *a*, as he had said, and the LORD did unto Sarah * as he had spoken.

a (*i.e.*) Performed his gracious Promise of giving her Strength to conceive and bear a Child. God's Visitation of a person in Scripture use, is the manifestation and execution of his Purpose or Word towards that Person, and that either for evil, and so it is an inflicting of evils threatned, as the word *visiting* is used, *Exod.* 20. 5. *Psal.* 59. 5. or for good, and so it is used for the actual giving of Mercies promised, as here and *Gen.* 50. 24. *Exod.* 4. 31. *Ruth* 1. 6.

*Acts 7. 8. Gal. 4. 22. Heb. 11. 11.

2 For Sarah * conceived and bare Abraham a son in his old age *b*; at the set time of which God had spoken to him.

b Or, *For his old age, i.e.* for the comfort of his old age.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him,

*Chap. 17. * Isaac.

4 And Abraham circumcised his son Isaac, being

*Chap. 17. eight days old, * as God had commanded him.

12.

*Chap. 17. 5 And * Abraham was an hundred years old, when

17. his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh *c*, *so that* all that hear will laugh with me *d*.

c (*i.e.*) Before my own distrustful Heart made me to laugh, now God makes me laugh, not through diffidence and irreverence, as before, *chap.* 18. 12. but through excess of holy joy. *d* Or, *At me*, some through Sympathy rejoycing with me and for me; laughter being oft put for joy, as *Isa.* 54. 1. *Gal.* 4. 27, &c. others through scorn and derision, as at a thing which well may seem incredible to them, because it did so to me. See *Gen.* 17. 17. and 18. 12, 13, 15.

7 And she said, Who would have said *e* unto Abraham, that Sarah should have given children *f* such *g*? for I have born *him* a son in his old age.

e (*i.e.*) What Man or Woman could believe so improbable a thing? Or, who but a God could have foreseen and foretold it? *f* She saith *Children*, though she had but one Child, either by an usual Enallage of the Plural Number for the Singular, whereby the word *Sons* or *Daughters* is used when there was but one, as *Gen.* 36. 25. and 46. 23. *Numb.* 26. 8. or presaging, that having received from God a new Strength, she might have more Children. *g* By which expression she sheweth all Mothers what their duty is, *viz.* to give their Children suck, when they are able to do it; and that neither greatness of quality, nor multitude of business, nor other difficulties and inconveniences, will be a sufficient excuse to those that neglect it.

8 And the child grew and was weaned *h*: and Abraham made a great feast the *same* day that Isaac was weaned.

h It doth not appear how old *Isaac* was, because the time for the weaning of Children is very various, according to the differing tempers and necessities of Children, or inclination of Parents; and in those times when Mens lives were longer than now they are, proportionably the time was longer ere Children were weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking *i*:

i Signifying either by words or gestures his contempt of *Isaac*, and his derision of all that magnificence then shewed towards his younger Brother: And this carriage proceeding from a most envious and malicious disposition, and being a sufficient indication of further mischief intended to him, if ever he should have opportunity, it is no wonder it is called *persecution*, *Gal.* 4. 29. although the Hebrew word may be rendred *beating* him, as it is used 2 *Sam.* 2. 14.

10 Wherefore she said unto Abraham *k*, * Cast *Gal. 4. 30 out this bond-woman *l*, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

k Being enraged by this fact, and perceiving it was but a beginning and earnest of greater evil designed by him against her beloved *Isaac*; being also guided by the wise Counsel and Providence of God, as appears from *verse* 12. *l* Though the fact was done by *Ishmael*, yet *Sarah* plainly saw that this and other like carriages were from his Mother's instigation and encouragement, who being of an imperious and petulant disposition, as appears from *Gen.* 16. 4, 9. in all probability comforted her self, and animared her Son, by that right he had to his Father's inheritance as he was his first born, as may be gathered both from the custom of Women in such cases, and from the last words of this verse. Besides, if the Mother had been continued, she would easily have prevailed with *Abraham* to fetch the Child back again.

11 And the thing was very grievous in Abrahams sight *m*, because of his son *n*.

m Because of his tender affection to him, and God's promise concerning him. See *Gen.* 17. 18, 20. He, who cheerfully parted with *Isaac*, was hardly brought to part with *Ishmael*, because the former was done by God's command, which he was obliged to obey; the latter by the passion of an enraged Woman, wherewith he thought not fit to comply; and probably he had denied her desire, if God had not interposed in it. *n* He doth not say *because of his wife*; from whence may be gathered, either that *Hagar* was not properly his Wife, or that this was another of *Abraham's* infirmities, that he had not that affection for her which he should have had. Whereby we may also see the excellency of God's institutions, who appointed but one Woman for one Man, that each might have the intire interest in the others affections; and the danger of Mens inventions, which brought Polygamy into the World, whereby a Man's affections are divided into several, and sometimes contrary streams.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman *o*; in all that Sarah hath said unto thee, hearken unto her voice: for in * Isaac shall * Rom. 9. thy seed *p* be called *q*. 7. Heb. 11. 18.

o Thus *Abraham* had better Authority for his Divorce from *Hagar* than he had for his Marriage with her, *chap.* 16. 2. *p* To wit, the Promised Seed, the Heir of thy Estate, Covenant and Promises, the Progenitor of my Church and People, and particularly of the *Messias*. *q* (*i.e.*) Reputed and valued both by me and other men. The words may be thus rendred, *by Isaac shall thy seed be*; for *to be called* is oft-times put for *to be*, as *Isa.* 1. 26. and 47. 1, 5. *Matth.* 5. 9, 19.

13 And also of the son of the bond-woman, will I make a * nation, because he *is* thy seed. *Chap. 17. 20.

14 And Abraham rose up early in the morning *r*, and took bread *s*, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away *t*: and she departed, and wandred in the wilderness of Beer-sheba *u*.

r He

r He who before doubted and lingred to do it when *Sarah's* Passion suggested it, when once he understands it to be God's Will, he makes haste to execute it. An excellent Example of Prudence and Piety. *s* By which may be here understood all necessaries, as *Mat.* 1. 7, 12. *Mark.* 6. 11. and 14. 15. compared with *Mark* 6. 36. *Luke* 14. 1. *t* *Quæst.* How is it likely that so rich and liberal a Person, as *Abraham*, would send away such near and dear Relations without Commodations? *Answ.* 1. This might be done by particular Command from God to *Abraham*, though it be not here expressed, as many things were said by God, and done by Men, which are not mentioned in Scripture, as is evident from *John* 20. 30, 31. and 21. 25. and many other places. And God might order it thus, partly to chastise *Abraham's* irregular Marriage with *Hagar*; partly to correct and tame the haughty and rugged Temper of the Bond-woman and her Son; and to prepare them for the receiving of God's Help and Mercy; and partly, that he might more eminently shew his care and kindness to *Abraham*, in providing for such forlorn and neglected Creatures, because they belonged to him. 2. It cannot be reasonably doubted, that *Abraham* gave her these Provisions only for the present, and intended to send further and better afterward to a place appointed by him, which also he did. But she missed her way, as well she might, in the Wilderness, and thereby came into these Straits designed by God for the signification of greater Mysteries, as may be gathered from *Gal.* 4. *u* A place near *Gerar*, so called here by a Prolepsis. See *ver.* 31.

15 And the water was spent in the bottle, and she cast the child *x* under one of the shrubs.

x Not as if she carried him in her Arms, or upon her Shoulders, for he was now about eighteen years old; but being weak and faint, and no doubt much dejected in Spirit upon the prospect of his desolate and distressed Condition, she was forced to support and lead him by the Hand; but now, despairing of his Life, she lays him down under a Shrub.

16 And she went, and sat her down over-against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice and wept *y*.

y Who wept? Either *Hagar*, for the Verb is of the Femine Gender; or the Lad, as the words following seem to intimate. And for the change of the Genders, that is not infrequent in Scripture-use.

17 And God heard the voice of the lad *z*: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is a*.

z He heard his cries, tho not flowing from true Repentance, but extorted from him by his pressing Calamity. *a* Tho he be in a vast and desolate Wilderness, yet my Eye is upon him, and I will take care of him.

18 Arise, lift up the lad, and hold him in thine hand *b*: for I will make him a great nation.

b (*i.e.*) Support or sustain thy languishing Child with thy hand; for I will bless him, and thy care shall not be in vain

19 And God opened her eyes *c*, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

c Not that her Eyes were shut or blind before, but she saw not the Well before; either because it was at some distance, or because her Eyes were full of Tears, and her Mind distracted and heedless through excessive Grief and Fear; or because God with-held her Eyes that she might not see it without his information. Compare *Numb.* 23. 31. *Luke* 24. 16.

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an Archer *d*.

d (*i.e.*) A skilful Hunter of Beasts, and Warrior with Men too, according to the Prediction, *Gen.* 16. 12. For the Bow was a principal Instrument in War, as well as in Hunting, *Gen.* 48. 22. *and* 49. 23, 24. And these two Professions oft went together. See *Gen.* 10. 9.

21 And he dwelt in the wilderness of Paran *e*: and his mother took him a wife *f* out of the land of Egypt *g*.

e In the Borders of that Wilderness, by comparing *Gen.* 14. 6. for the innermost parts of it were uninhabitable by Men or Beasts, as Ancient Writers note. *f* By which we see both the Obligation that lies upon Parents, and the right that is invested in them, to dispose of their Children in Marriage in convenient time. Compare *Gen.* 24. 4. *and* 28. 2. *Judges* 14. 2. *g* Rather than out of *Canaan*, concerning whose accursed State and future Destruction she had been informed in *Abraham's* House.

22 And it came to pass at that time, that Abimelech *h* and Phicol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest *i*.

h He of whom, see *Gen.* 20. 2. *i* We plainly see that God blesseth and prospereth thee in all thy undertakings.

23 Now therefore swear unto me here by God, † Heb. *if thou shalt lie unto me.* † that thou wilt not deal falsly with me *k*, nor with my son, nor with my sons son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

k That thou wilt not do me any hurt or injury: Heb. *That thou wilt not lye unto me, i.e.* As thou hast formerly professed Kindness and Friendship to me, give me thy Oath to assure me that thou wilt be true and constant to thy own Professions.

24 And Abraham said, I will swear *l*.

l *Quæst.* How could *Abraham* lawfully swear this, when *Canaan* was given by God to him and his Seed for ever? *Ans.* Neither *Abraham* nor his Seed had any present and actual right to the Possession of the Land, but only the promise of a right in it, and Possession of it after some hundreds of years, and therefore he gave away none of his right by this Oath. For this Oath did only oblige *Abraham*, and not his Posterity; and *Abimelech* extended that Obligation no further than to his Son's Son.

25 And Abraham reproved Abimelech *m*, because of a well of water *n* which Abimelech's servants had violently taken away.

m That the foundation of true Friendship might be firmly laid, and the Peace inviolably observed, he removes an impediment to it, an occasion of Quarrel and just Exception on *Abraham's* part.

n Which in those hot and dry Countries was of great esteem and necessity. Compare *Gen.* 26. 19, 20, 21. *Judges* 1. 15. *Besides a Well* may be put for *Wells*, as the *Greeks* render it, and as may seem probable by comparing this with *Gen.* 26. 15, 18. It being an ordinary thing to use the Singular Number for the Plural, as hath been shewed. See *Gen.* 3. 2. *and* 4. 20

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day *o*.

o By which he wisely and truly suggests, that *Abraham* should not have smothered the Grudge in his mind so long time, but should instantly have reproved him for it, and endeavoured a speedy redress, which hereby he intimates that he was ready to give.

27 And Abraham took sheep, and oxen, and gave them unto Abimelech *p*: and both of them made a covenant.

p Partly as an acknowledgment to him for his former Favour and Friendship; partly as an assurance of his sincere Friendship, both present and for the future, of his acquiescence in his answer about the Well; and partly for Sacrifice, and for the usual Rite in making Covenants, which was, that the Persons covenanting might pass through the parts of the slain Beasts. See *Gen.* 15. 18.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ew-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well *q*.

q That this care of *Abraham's* was not superfluous may appear from *Gen.* 26. 15.

31 Wherefore he called that place † Beer-sheba *r*, be- † That is, *the well of the Oath.* cause there they sware both of them.

r Which name was communicated unto a City adjoyning: Of which see *Gen.* 26. 23. *Jos.* 15. 28. 2 *Sam.* 17. 11. and 24. 2.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines *s*.

s (*i.e.*) Into their part of that Land, to wit, *Gerar*, which was not far from this place. It is an usual Synecdoche, whereby the whole Land is put for a part of it: Otherwise they were at this time in that Land.

33 And Abraham planted a † grove *t* in Beer-sheba, † Or, *Tree.* and called there on the Name of the LORD *u*, the everlasting God.

t Not so much for shade, which yet was pleasant and necessary in these hot Regions, as for Religious Use, that he might retire thither from the noise of worldly Business, and freely converse with his Maker. Which practice of his was afterwards abused to Superstition and Idolatry, for which reason Groves were commanded to be cut down. See *Deut.* 12. 2. and 16. 21. *u* Thankfully acknowledging God's great Goodness in giving him the Favour and Friendship of so great and worthy a Prince and Neighbour.

34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

God tempts Abraham, 1. to sacrifice Isaac, 2. He readily goes about it, 3——6. Isaac's question, 7. Abraham's answer, 8. They come to the place; he binds Isaac; lays him on the altar; takes the knife, 9, 10. The Lord sees his integrity, and forbids him, 11, 12. A ram caught, and offered in the stead of Isaac, 13. The name of the place, Jehova Jireh, 14. The Lord calls a second time, 15. Swears by himself; confirms his promise to Abraham and his seed, 16——18. Abraham returns to Beer-sheba, 19. The Posterity of his Brother Nahor, 20——24.

*Heb. 11. † Heb. *behold me.*

AND it came to pass after these things *a*, that * God did tempt *b* Abraham, and said unto him, Abraham. And he said, † Behold, *here I am c.*

a After the accomplishment of God's promises made to *Abraham*, and especially of that promise concerning the blessed Seed; when now he seemed to be in a most prosperous and secure Condition, he meets with a severe exercise from God. *b* The word *tempt* is ambiguous, and signifies either 1. To intice to Sin, in which sense Devils and wicked Men are said to tempt others, but God *tempts no man*, *Jam.* 1. 13. Or 2. To prove or try, and in this sense God is

said to tempt Men. See *Deut.* 8. 2. and 13. 3. *Judges* 2. 22. Thus God tempted *Abraham*, (*i. e.*) he tried the sincerity and strength of his Faith, the universality and constancy of his Obedience, and this for God's great Honour, and *Abraham's* great Glory and Comfort, and for the Churches benefit in all following Ages. *c* An expression signifying a Man's attentive hearing what is said to him, and his readiness to execute it, as *v.* 7. 11. and *Gen.* 27. 1. and 1 *Sam.* 3. 4, 6.

2 And he said, Take now thy son, thine only *son* Isaac, whom thou loveſt *d*, and get thee into the land of Moriah *e*; and offer him there for a burnt-offering upon one of the mountains *f* which I will tell thee of *g*.

d Not a word here but might pierce an heart of ſtone, much more ſo tender a Father as *Abraham* was. *Take now*, without demurring or delay; I allow thee no time for conſideration: *thy* own proper *Son*, not a Beaſt, not an Enemy, not a Stranger, tho that had been very difficult to one ſo kind to all Strangers; not a dear Servant, not a Friend or Familiar: *thine only Son*, not by Birth, for ſo he had another, *Ishmael*; but this was his only Son by *Sarah*, his firſt and legitimate Wife; who only had the right of Succeſſion both to his Inheritance, and to his Covenant and Promiſes; and this only was now left to him, for *Ishmael* was abandoned and gone from him: and this muſt be ſuch a Son as *Iſaac*, once matter of Laughter and great Joy, now cauſe of unexpreſſible Sorrow; thy *Benoni*; a Son of the Promiſe, of ſo great Hopes, and ſuch pregnant Virtue and Piety as this Story ſhews; *whom thou loveſt*; peculiarly and ſuperlatively, even as thy own Soul: *and get thee into the Land of Moriah*; a place at a great diſtance, and to which thou ſhalt go but leiſurely, *verſe* 4. that thou mayſt have thy mind all that while fixed upon that bloody Act, which other Mens minds can ſcarce once think of without horror; and ſo thou mayſt offer him in a ſort ten thouſand times over before thou giveſt the fatal blow; *and offer him there* with thine own hands, and cruelly take away the Life which thou haſt in ſome ſort given him: *For a burnt-offering*, wherein by the Law of the burnt-offering then known to *Abraham*, afterwards publiſhed to all *Iſrael*, his Throat was to be cut, his Body diſſected into Quarters, his Bowels taken out, as if he had been ſome notorious Traytor, and vile Malefactor and Miſcreant, and afterwards he was to be burnt to Aſhes, that if poſſible there might be nothing left of him: And this muſt be done *upon one of the Mountains, which I ſhall tell thee of*, not ſecretly in a Corner, as if it were a work of Darkneſs, and thou wert aſhamed or afraid to own it; but in a publick and open Place, in the view of Heaven, Earth, God, Angels, and Men. Which horrid and ſtupendious Act it may be eaſily conjectured what Reproach and Blaſphemy it would have occaſioned againſt the Name and Worſhip of God and the true Religion, and what Shame and Torment to *Abraham*, from his own ſelf-accuſing Mind, from the clamours of his Wife, and all his Friends and Allies, and what a dangerous and miſchievous Example this would have been to all future Generations. That Faith that could ſurmount theſe and many more difficulties, and could readily and cheerfully reſt upon God in the diſcharge of ſuch a Duty, no wonder it is ſo honoured by God, and celebrated by all Men, yea, even by the Heathens, who have tranſlated this Hiſtory into their Fables. *e* Which ſignifies *the Vision of God*, the Place where God would be ſeen and manifeſted. And ſo it is here called by way of Anticipation, becauſe it was ſo called afterwards, *verſe* 14. in regard of God's eminent Appearance there for *Iſaac's* Deliverance; though it may alſo have a further reſpect unto Chriſt, becauſe in that place *God was manifeſted in the Fleſh*. *f* For there were divers Mountains there, as is evident from *Pſalm* 125. 2. and particularly theſe were two eminent Hills, or rather tops or parts of the ſame Mountain, *Sion*, where *David's* Palace was; and *Moriah*, where the Temple was built, and whence the adjoyning Country afterwards received its name. *g* By ſome viſible Sign, or ſecret Admonition which I ſhall give thee.

3 And Abraham roſe up early in the morning *h*, and ſadled his aſs *i*, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

h That he might execute God's Command without doubt or delay. *i* For greater Expedition, not waiting for his Servant to do it.

4 Then on the third day † Abraham lift up his eyes, and ſaw the place afar off.

† Probably on the beginning of the third day. It is true, *Moriah* was not three days Journey from *Beer-ſheba*. But it muſt be conſidered that the Aſs, upon which he rid, is a dull and ſlow Creature, and that *Abraham* went no faſter than the reſt of his Company, who for ought appears, were on foot; and that the Proviſions which they carried along with them, both for their own and the Aſſes ſubſiſtence, and for ſacrifice, muſt needs retard them.

5 And Abraham ſaid unto his young men, Abide ye here with the aſs *k*; and I and the lad will go yonder and worſhip, and come again to you *l*.

k Leſt they ſhould hinder him in the execution of his deſign. *l* For he knew that God both could and would for his promiſe ſake, either preſerve *Iſaac* from being ſacrificed, or afterward raiſe him from the Dead, as it is intimated, *Heb.* 11. 19.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon *m*; and he took the fire in his hand, and a knife: and they went both of them together.

m Who tho called a *Lad*, *verſe* 5. was now a Grown man, at leaſt five and twenty Years old, and therefore well able to bear that burden, and in this Act he was an eminent Type of Chriſt, who carried that Wood upon which he was crucified.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father *n*: and he ſaid, † Here *am* I, my ſon *o*. And he ſaid, Behold the fire and the wood: but where *is* † Heb. *behold me.* the lamb for a burnt-offering?

n A Compellation which might both wound *Abraham's* Heart, and admoniſh him how unbecoming to a Father that Action was which he was going about. *o* Which Expreſſion ſhewed that he had not put off Fatherly Affection to him, and that his intention did not ariſe from any unnatural and barbarous Diſpoſition, nor from any decay of Love to him, but from an higher Cauſe, even the declared Will of God.

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb *p* for a burnt-offering: ſo they went both of them together.

p Either 1. Literally, tho I know not how; for his Wiſdom and Power are infinite: Or 2. Myſtically, as Chriſt, whoſe Type *Iſaac* was, is called a *Lamb*. Thus *Abraham* prudently reveals the matter to him by degrees, not all at once.

9 And they came to the place which God had told him of, and Abraham built an altar there *q*, and laid the wood in order, and bound Iſaac his ſon *r*, and * James 2. 21. laid him on the altar upon the wood.

q Made of Earth ſlightly put together, as God afterwards preſcribed, *Exod.* 20. 24. *r* Partly becauſe burnt-offerings were to be bound to the Altar; of which ſee on *Pſalm* 118. 27. Partly to repreſent Chriſt, who was bound to the Croſs. And that *Iſaac* might be the more exact Type of Chriſt, he was bound by his own Conſent, otherwiſe his Age and Strength ſeem ſufficient to have made an effectual Reſiſtance. It is therefore highly reaſonable to think that *Abraham* having in the whole Journey prepared *Iſaac* for ſuch a Work by general but pertinent Diſcourſes, did upon the Mount particularly inſtruct him concerning the plain and peremptory Command of God; the abſolute neceſſity of complying with it; the glorious reward of his Obedience, and the diſmal conſequences of his Diſobedience; the Power and Faithfulneſs of God either to prevent the fatal Blow, or to reſtore his Life loſt with infinite advantage. Upon theſe, and ſuch like reaſons, doubtleſs he readily laid himſelf down at his Father's feet, and yielded up himſelf to the Divine Will.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD *s* called unto him out of heaven, and ſaid, Abraham, Abraham *t*. And he ſaid, Behold, *here am* I.

s (*i. e.*) Chriſt the Angel of the Covenant, as appears from *v.* 12, 16. *t* He repeats his Name to prevent *Abraham*, whom he knew to be moſt expeditious in God's ſervice, and juſt ready to give the deadly Blow.

12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know *u* that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only *ſon* from me *x*.

u God knew the ſincerity and reſolvedneſs of *Abraham's* Faith and Obedience before and without this evidence, and from Eternity foreſaw this Fact and all its Circumſtances; and therefore you muſt not think that God had now made any new diſcovery: But this is ſpoken here, as in many other places, of God after the manner of Men, who is then ſaid to know a thing, when it is notorious and evident to a Man's ſelf and others, by ſome remarkable Effect. Thus *David* prayed that God would *ſearch* and *know his Heart*, and *his Thoughts*, *Pſalm* 139. 23. Tho he had before profeſſed that God *underſtood his thought afar off*, *verſe* 2. This therefore is the ſenſe, *Now I know*, *i. e.* Now I have what I deſigned and deſired; now I have made thee and others to know. As the *Spirit* of God and of Chriſt is ſaid to *cry Abba*, *Father*, *Gal.* 4. 6. when it makes us to cry ſo, *Rom.* 8. 15. *x* For my Service and Sacrifice; Or *for me*, *i. e.* for my ſake, *i. e.* thou haſt preferred mine Authority and Honour before the Life of thy dear Son. By which words it appears that God himſelf ſpeaks theſe words.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* † a ram *y* caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon.

† Which way he looked, either becauſe the Voice came that way; or becauſe he heard the Noiſe made by the motion of the Ram in the Thicket. *y* Which had gone aſtray from the reſt of the Flock, and whoſe errors were directed hither by God's wiſe and powerful Providence, and being young, tho horned, it might be called either *Lamb*, as *verſe* 7. or *Ram*, as it is here. There needs no curious enquiry how he could offer up that to God which was not his own, both becauſe it was found in a publick Place, and in all probability utterly loſt to his Owner, and becauſe he had no doubt a Warrant and Inſpiration for it from the great Lord and Supreme Owner of all things.

14. And Abraham called the name of that place † † That is, Jehovah-jireh *z*: as it is ſaid *to* this day *a*, In the mount *the Lord will ſee* or *b* of the LORD it ſhall be ſeen *c*. *provide.*

z The ſame *Hebrew* Letters differently pointed, make the Senſe either active, *the Lord will ſee*, *i. e.* provide or take care of thoſe that commit themſelves and their affairs to him; or paſſive, *the Lord will be ſeen*, *i. e.* will appear and ſhew himſelf in the behalf of all thoſe that love him. *a* Wherein *Moſes* wrote this Book; this is ſtill uſed as a Proverb. *b* (*i. e.*) In greateſt Extremities and Diſtreſſes, as we ſay, *at the Pits brink*. *c* Or, *the Lord ſhall be ſeen* or *manifeſted.*

manifeſted. And although theſe words are uſed by way of remembrance of this great deliverance, and by way of accommodation to ſuch like eminent preſervations from great dangers; yet they may have a further reſpect, and may ſignifie, That this was but an earneſt of further and greater Bleſſings to be expected in this place, where the Temple was built, and the Lord Chriſt was manifeſted in the Fleſh.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, * By my ſelf have I ſworn *d*, ſaith the LORD, for becauſe thou haſt done this thing *e*, and haſt not with-held thy ſon, thine only *ſon*: *Pſal.* 105. 9. Luke 1. 73. Heb. 6. 13.

d So the Lord ſwears *by his name*, *Jer.* 44. 26. *By his ſoul*, in the Hebrew Text, *Jer.* 51. 14. *By his holineſs*, *Amos* 4. 2. which is the ſame with *by himſelf*, here. Hence alſo it appears that the Angel who ſpeaks here is Chriſt and God, becauſe this is God's prerogative to ſwear by himſelf, as appears from *Heb.* 6. 13. *e* Not that gative to ſwear by himſelf, as appears from *Heb.* 6. 13. *e* Not that *Abraham* by this act did properly merit, or purchaſe the following promiſes, as plainly appears, becauſe the ſame things for ſubſtance had been freely promiſed to *Abraham* long before this time and action, *Gen.* 12. 2. and 13. 16. only what before was promiſed is now confirmed by an Oath, as a Teſtimony of that ſingular reſpect which God had to *Abraham*, and to this heroical inſtance of Faith and Obedience.

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea † ſhore; and thy ſeed ſhall poſſeſs the gate *f* of his enemies; † Heb. *lip.*

f (*i. e.*) The City, by an uſual Synecdoche, as *Deut.* 12. 15 and 18. 6. all the Cities, and conſequently the Country adjacent; *gate* for *gates*. The ſenſe is, they ſhall ſubdue their Enemies. For the *gates* of Cities were the places both of juriſdiction or judicature, *Deut.* 21. 19. and 22. 15. *Amos* 5. 12, 15. *Zach.* 8. 16 and of Fortification and chief Strength in War, *Judg.* 5. 8. *Pſal* 147. 13. *Iſa.* 22. 7. *Ezek.* 21. 22. And this promiſe was fulfilled both literally in *Iſrael's* conqueſt of *Canaan*, in *David*, *Solomon*, &c. and ſpiritually in Chriſt, *Pſal.* 110. 1, 2, 3.

18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice. *Chap.* 12. 3 and 18 Acts 3. 25. Gal. 3. 8.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba; and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold, * Milcah ſhe hath alſo born children unto thy brother Nahor *g*; *Chap.* 11. 29.

g This Narration and Genealogy is added for *Rebekah's* ſake, and to make way for the following Relation.

21 Huz his firſt-born, and Buz *h* his brother, and Kemuel the father of Aram *i*,

h From whom deſcended, as ſome conceive, *Elihu* the Buzite, *Job* 32. 2. *i* So called, poſſibly becauſe he dwelt amongſt the *Syrians*, as *Jacob*, for the ſame reaſon, was called a *Syrian*, *Deut.* 26. 5. But there was another more ancient *Aram*; from whom the *Syrians* deſcended, *Gen.* 10. 22.

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat * Rebekah *k*: theſe eight Milcah did bear to Nahor Abrahams brother. *Called Rom. 9. 10. Rebecca.

k Afterwards *Iſaac's* Wife, *chap.* 24.

24 And his concubine *l*, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah *m*.

l Which was an inferior kind of Wife, taken according to the common practiſe of thoſe times, ſubject to the Authority of the principal Wife, and whoſe Children had no right of Inheritance, but were endowed with Gifts. See *Gen.* 21. 14. and 25. 6. *m* A name common both to Man, as 2 *Sam.* 10. 6. and Woman, as 1 *Kings* 15. 13.

CHAP. XXIII.

Sarah's age and death; Abraham mourns, 1, 2. He ſpeaks to the ſons of Heth for a burying-place, 3, 4. They offer him the choice of their ſepulchres, 5, 6. Abraham deſires to purchaſe a field of Ephron, 8, 9. Ephron would give it him, 10——15. Abraham purchaſes it, and weighs the ſilver, 16. The field made ſure to Abraham for a poſſeſſion before witneſſes, 17——20.

AND Sarah was an hundred and ſeven and twenty years old, *theſe were* the years of the life of Sarah *a*.

a This is the peculiar Honour of *Sarah* the Mother of the Faithful, 1 *Pet.* 3. 6. to have the years of her life numbred in Scripture.

2 And Sarah died in Kirjath-arba *b*; the ſame *is* Hebron *c* in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her *d*.

b Or, *The City of Arba*, ſo called probably from a Giant or great Man called *Arba*, who lived and ruled in thoſe parts. See *Joſ.* 14. 15. and 15. 13. *c* It is objected againſt this Scripture, that this City was not called *Hebron* till *Joſhua's* time, *Joſ.* 14. 15. but this is a miſtake, *Joſhua* doth not ſay ſo, but only that *the name of Hebron before*, (or *in old time*) as this very Particle is rendred, *Deut.* 2. 20. and elſewhere. So the ſenſe is, The moſt ancient name of it was *Kiriath-Arba*, Nor doth *Joſhua* there give any account, or reaſon of this change of the name at that time, or upon that occaſion, as the ſacred Writers uſe to do in ſuch caſes, but rather ſuppoſeth that *Hebron* was the name of it before he came thither; and how long before that time, he doth not expreſs. † Into *Sarah's* Tent. See *Gen.* 18 6, 9. *d* According to the laudable Cuſtom of all Ages and Nations, to manifeſt their ſenſe of God's hand upon them, and of their own loſs. See *Gen.* 50. 3. *Deut.* 34. 8, *&c.*

3 ¶ And Abraham ſtood up from before his dead *e*, and ſpake unto the ſons of Heth, ſaying,

e To ſhew his moderation in ſorrow, and to take care for her burial, according to his duty.

4 *I am* a ſtranger, and a ſojourner with you: give me a poſſeſſion of a burying-place *f* with you *g*, that I may bury my dead out of my ſight.

f The privilege of Burial hath been always fought, and prized by all Nations, whom Nature and Humanity teacheth to preſerve the Bodies of Men, which have been the Temples of reaſonable and immortal Souls, from contempt and violation; ſo eſpecially by Chriſtians, as a Teſtimony and Pledge of their future Reſurrection. See *Numb.* 33. 4. *Deut.* 21. 23. *Joh* 5. 26. For which cauſe *Abraham* deſires a diſtinct burying-place ſeparated from the Pagan People. *g* In *Canaan*. There he, and after him other Patriarchs, earneſtly deſired to be buried, upon this account, that it might confirm their own and their Childrens Faith in God's Promiſe, and animate their Children in due time to take poſſeſſion of the Land. See *Gen.* 25. 9. and 47. 29, 30. and 50. 13, 25. *Exod.* 13. 19. *Heb.* 11. 22. *h* So ſhe that before was the *deſire of his eyes*, *Ezek.* 24. 16. is now, being dead, become their torment.

5 And the children of Heth anſwered Abraham, ſaying unto him,

6 Hear us, my LORD *i*; thou *art* † a mighty † Heb. *a prince of* chres *k* amongſt us; in the choice of our ſepul- *k* bury thy dead: none of us ſhall with-hold *God.* from thee his ſepulchre, but that thou mayeſt bury thy dead.

i Here is a Conjunction of the Plural and Singular Number, becauſe though but one perſon ſpake, yet he ſpake in the name of the whole Community. *k* Heb. *A Prince of God.* Great and excellent perſons, or things are oft expreſſed by adding the name of *God*. See *Gen.* 13. 10. Or, by *Prince of God*, they underſtand a Prince favoured and beloved of God. *l* For each Family had a diſtinct Sepulchre.

7 And Abraham ſtood up, and bowed himſelf *m* to the people of the land *n*, *even* to the children of Heth *o*.

m (*i. e.*) Shewed a civil reſpect to them in teſtimony of his thankfulneſs. Religion allows and requires civility, and thoſe geſtures which expreſs it. *n* To the Governours of the People who managed all publick affairs in the Peoples name, and ſtead, and for their good. *o* So called from *Heth* the Son of *Canaan*, *Gen.* 10. 15.

8 And he, communed with them, ſaying, If it be your mind *p* that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar:

p Heb. *If it be with*, *i. e.* agreeable to, *your ſoul*, that is, your will, or good pleaſure; for ſo the *Soul* is ſometimes taken, as *Deut.* 23. 24. *Pſal.* 27. 12. and 41. 2.

9 That he may give me the cave of † Machpelah † Or, *double* which he hath, which *is* in the end of his field: *cave.* *q*, for † as much money as it is worth *r* he ſhall give † Heb. *full* it me, for a poſſeſſion of a burying-place amongſt *money.* you.

q Which ſeems to be the proper name of the place, *verſe* 17. 19. ſo called from its duplicity, becauſe the Cave was double, either one for Men, and another for Women; or the one ſerved only for an entrance into the other, which was the burying place. *r* Heb. *For full money*, 1 *Chron.* 21. 22, 24. *i. e.* for Money of full weight, anſwerable to its worth.

10 And Ephron dwelt *s* amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the † audience of the children of Heth, † Heb. *ears*, *even* of all that went in at the gates of his city *t*, ſaying,

s Heb. *Did ſit*, to wit, at that time, as one of the Chief, or Rulers of the People; for ſo the word *ſitting* is oft uſed, as we ſhall ſee hereafter. *t* Either where he was born, or at leaſt where he lived.

11 Nay, my Lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *will give it u*, I pray thee hear me: I will give thee money for the field *x*; take *it* of me, and I will bury my dead there.

u It is a ſhort Speech, and ſomething muſt be ſupplied; either *if thou* will give or reſign it to me; or, *if thou* be the Man of whom I ſpeak: For though *Abraham* knew his name, he might

not know him by face, nor that he was then present. *x* He prudently chose rather to buy it, than to receive it as a gift, partly because it would be the surer to him and his, *verse* 17, 20. and partly because he would not have too great obligations to his Pagan Neighbours.

14 And Ephron answered Abraham, saying unto him,

15 My LORD, hearken unto me: the land *is* worth four hundred * shekels of silver *y*; What *is* that betwixt me and thee? bury therefore thy dead.

*Exod. 30. 15. Ezek. 45. 12.

y He speaks of the common Shekel, which many value at fifteen Pence of English Money; but others, more probably, at two Shillings and six Pence, rightly, as I conceive, supposing that this was of the same weight and value with the *Shekel of the Sanctuary*, which was so called, not as if that were double to the former, but only because all Shekels were to be examined by that Standard which was kept in the Sanctuary. *z* Both Friends, and rich Men; it is not worth any words or trouble between us.

16 And Abraham hearkned unto Ephron, and Abraham weighed *a* to Ephron, the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant *b*.

a For in those times Silver was paid by weight, *Gen.* 43. 21. *Jer.* 32. 10. *b* (*i. e.*) Right for quality as well as weight, in the judgment of Merchants, whose frequent dealing in it makes them more able to judge of it.

17 ¶ And * the field of Ephron which *was* in Machpelah, which *was* before Mamre, the field, and the cave which was therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

*Chap. 25. 9. and 50. 13.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

CHAP. XXIV.

Abraham's age and prosperity, 1. *He makes his eldest servant swear not to take a wife for his son Isaac of the Canaanites, but of his own kindred,* 2——4. *The servant enquires into the nature and conditions of the oath,* 5. *Abraham expresses his faith in the promise,* 7. *Explains the oath,* 8. *The servant sweareth,* 10. *He goes to the city of Nahor,* 11. *Prays for success,* 12. *And direction,* 13, 14. *An immediate and particular answer,* 15——20. *He wonders at the providence,* 21. *Makes a present to Rebekah,* 22. *Enquires of what family she was,* 23. *Her answer,* 24, 25. *He blesseth the Lord,* 26, 27. *Rebekah acquaints her friends with it,* 28. *They provide for him, &c. and invite him in,* 31, 32. *He goes in, but refuses to eat till he had told his errand,* 33. *He acquaints them with his business.* *And God's providence towards him,* 34——49. *They consent to his proposal,* 50, 51. *He praises God,* 52. *Makes presents to them all,* 53. *Desires to return to his master,* 54——56. *Rebekah being content to go with him, they consent and bless her,* 57——60. *They depart; and meet Isaac meditating in the field,* 61——65. *Who marries her,* 67.

†Heb. *gone into days.*

AND Abraham was old *a*, *and* † well stricken in age: and the LORD had blessed Abraham in all things.

a Being one hundred and forty years old, by comparing *Gen.* 21. 5. with *Gen.* 25. 20.

2 And Abraham said unto his eldest servant of his house *b*, that ruled over all that he had, * Put, I pray thee, thy hand under my thigh *c*:

*Chap. 47. 29.

b Viz. Eliezer. Gen. 15. 2. *c* A ceremony used in Swearing, as now, so anciently in the Eastern parts, as *Gen.* 47. 29. either as a testimony of Subjection, and promise of faithful Service; for this Rite was used only by Inferiours towards Superiours; or, as some think, with respect to the blessed Seed, Christ, who was to come out of *Abraham*'s Thigh, as the phrase is *Gen.* 46. 26. because this Rite was used only to Believers.

3 And I will make thee swear by the LORD, the God of heaven and the God of the earth, that * thou shalt not take a wife unto my son *d* of the daughters of the Canaanites *e* amongst whom I dwell.

*Chap. 24. 3. and 27. 46. and 28. 2. Exod. 34. 16. Deut. 7. 3.

a (*i. e.*) Not perfuade nor engage my Son to take; for *Isaac*, though forty years old, was not only willing to be governed by his Father in this affair, but also to hearken to the counsel of this wise and faithful Servant, of whom both his Father and himself had such long and large experience. *e* For he knew that they were not only gross Idolaters and heinous Sinners, for so many others were; but that they were a People under God's peculiar Curse, *Gen.* 9. 25. and devoted to extirpation and utter destruction, which was to be inflicted upon them by *Abraham*'s Posterity: And therefore to marry his Son to such persons had been an high degree of Self-murder, whereby the holy and blessed Seed had been in danger of great infection from them, and utter ruin with them. And *Abraham*'s practise was afterwards justified by God, who hath oft shewed his dislike of such unequal matches of his People with those Infidels and Idolaters, by severe prohibitions and sharp censures. See *Exod.* 34. 16. *Deut.* 7. 3. *Jos.* 23. 12. *Esd.* 9. 1, 2, 3. *Nehem.* 13. 23, 25. 2 *Cor.* 6. 14, 15.

4 But thou shalt go unto my countrey *f*, and to my kindred *g*, and take a wife unto my son Isaac.

f (*i. e.*) *Mesopotamia*, *verse* 10. which being largely taken for the Countrey between those two famous Rivers *Euphrates* and *Tigris*, from which scituation it hath that name; so *Chaldaea*, whence *Abraham* came, *Gen.* 11. 31. and 12. 1. was a part of it. *g* The Family of *Nahor*, concerning the increase whereof he had received information, *chap.* 22. 20, *&c.* which he justly preferred before the *Canaanites*, partly because though they were Idolaters, as appears from *Gen.* 31. 19, 30, 32, 35. and *Jos.* 24. 2. yet they did worship the true God together with Idols, as may be gathered from *verse* 31, 50. of this Chapter, and from other places; and therefore there was more hopes of the Conversion of one of that Family; and partly because they lived at a great distance from the place where *Abraham* and his Posterity did and should live, and therefore one of that flock would be more easily distinangled from her Superstition and Idolatry, because she was removed from the influences of the evil counsels and examples of her nearest Relations, and partly because they were of the Race of blessed *Shem*, and not of cursed *Canaan*.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land *h*: must I needs bring thy son again unto the land from whence thou camest?

h Note here the prudence and piety of this good man, who, before he would take an Oath, doth diligently enquire into the nature and conditions of it, and expresly mentioneth that exception, which might seem to be of course supposed in it.

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again *i*.

i In case the will not come hither, do not thou engage that he shall go thither. Why so? 1. Because there was more danger of infection from his Wife and her Kindred, because of their friendly, and familiar, and constant converse with him, than from the *Canaanites*, who were strangers to him, and lived separately from him, and had but little converfation with him 2. Because the command of God to *Abraham* to come out of *Chaldaea*, and into *Canaan*, did extend to his Posterity also, whom God would oblige to dwell there as long as they could, that they might live in constant Faith and expectation of the performance of God's promise in giving this Land unto them. *Quest.* How could he bring *Isaac* thither *again*, where he never was? *Answ.* 1. *Isaac* might be said to be there before vertually, or in the Loins of his Father, as *Levi* is said to pay Tithes to *Melchisedek* by *Abraham* in whose Loins he was 2. This *again* may be referred to the Servant, that when he returned again he would not carry *Isaac* along with them. 3. He might reasonably suppose that *Isaac* must go once thither to fetch his Wife; (for her coming so suddenly to him was an unexpected thing;) but he would not have him promise, that when he had done so once, he should go thither again to live there with her.

7 ¶ The LORD God of heaven * which took me from my fathers house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, * Unto thy seed will I give this land, he shall send his angel before thee †, and thou shalt take a wife unto my son from thence *k*.

*Chap. 12. 1. *Chap. 12. 7. and 13. 15. and 15. 18.

† To direct and succeed thee in this enterprize. Compare *Exod.* 14. 19. and 23. 20. *k* I doubt not of the success. He might say so, either by rational conjecture, both from the nature of the thing, and from the constant course of God's Providence blessing him in all his concerns; or by particular assurance and inspiration from God. and 26.4.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath *l*: only bring not my son thither again.

l From the obligation of this Oath, and from the penalties of the violation of it.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed, († for all the goods of his master *were* in his hand *m*) and he arose, and went to Mesopotamia, unto the * city of Nahor †.

† Or, *and* *Chap. 27. 43.

m (*i. e.*) In his power to take, without particular orders, what he thought fit and necessary either for his own use, or for the promotion of the present business. † Which was *Haran*, by comparing *Gen.* 28. 10. and 29. 4.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time † that women go out to draw water.

†Heb. *that women which draw water go forth.*

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness *n* unto my master Abraham.

n Or, *Mercy.* He makes no mention of himself, nor of the merits of his Master, but he ascribes even temporal Blessings, and much more eternal Salvation, meerly to God's Mercy.

13 Behold, * I stand *here* by the well of water, and * the daughters of the men of the city come out to draw water:

* Verf. 43. Chap. 29. 9. Exod. 2. 16.

14 And

14 And let it come to pass *o* that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be the that* thou hast appointed *p* for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

o That this was not a rash and vain Fancy, but a special Expectation and Confidence wrought in him by God's Spirit, appears both by the eminent Prudence and Godliness of this Person, and by the exact correspondency of the event with his Prayer, and by parallel Examples, as *Judg.* 6. 36. 1 *Sam* 6. 7. and 14. 8. *p* Heb. *Evidently pointed out*; or, *exactly searched out*, as a person meet for him.

15 ¶ And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel son of * Milcah the wife of Nahor Abrahams brother, with her pitcher upon her shoulder *q*.

*Chap. 11. 29.

q According to the manner of the first and purest Ages of the World, wherein Humility and Diligence, not, as in this degeneration of the World, Pomp and Idleness, were the Ornaments of that Sex and Age. See *Gen.* 18. 6. and 29. 9, 19, 20. *Exod.* 2. 16. *Prov.* 31. 27.

†Heb. *good of countenance.* * Numb. 31. 17.

16 And the damsel *was* † very fair to look upon, a virgin, * neither had any man known her *r*: and she went down to the well, and filled her pitcher, and came up.

r (*i. e.*) She was a Virgin not only in Title and Shew, but in Truth, for no man had known her, *i. e.* corrupted her.

17 And the servant ran to meet her, and said, Let me, (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my Lord *s*: and she hasted, and let down her pitcher upon her hand, and gave him drink.

s For his retinue shewed him to be a person of more than ordinary quality.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondring at her *t*, held his peace, to wit that he might know whether the LORD had made his journey prosperous, or not.

t (*i. e.*) At the wonderful Providence of God, and the eminent Answer of his Prayer.

22 And it came to pass as the camels had done drinking, that the man took *u* a golden † ear-ring of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

† Or, *jewel for the forehead.*

u (*i. e.*) Gave to her, as that word of *taking*, or *receiving* is often used, as *Gen.* 12. 19. *Exod.* 18. 12. and 29. 25. *Psal.* 68. 18 compared with *Eph.* 4. 8. *x* So the word signifies, *Gen.* 35. 4 *Exod.* 32. 2, 3. Or, *jewels for the forehead*, which hung down from the forehead to the nose, or between the eyes. So the word is used, *verse* 47. *Ezek* 16. 12.

23 And said *y*, Whose daughter *art* thou? tell me, I pray thee: Is there room in thy fathers house for us to lodge in?

y Or, *For he had said*; for it is probable he enquired who she was before he gave her those presents.

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah *z*, which she bare unto Nahor.

z So she signifies that she was Nahor's Daughter, not by his Concubine, but by his lawful and principal Wife

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD *a*.

a Giving thanks to God for his marvellous assistance hitherto, and begging the continuance of his presence and blessing.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth *b*: I *being* in the way, the LORD led me to the house of my masters brethren *c*.

b (*i. e.*) Who hath shewed his *mercy* in promising all manner of Blessings, and his *truth* in performing his Promises at this day. Or, it is a figure called *Hendyadis*, for *true mercy*. *q d.* he hath not only been kind to him in shew, and in words, but in real and considerable effects *c* (*i. e.*) Near Kinsmen, as that word is commonly used, as *verse* 48. and *Gen.* 13. 8. *Mark* 3. 31, 32.

28 And the damsel ran, and told *them* of her mothers house *d* these things.

d Not, *of her Father's house*; either because her Father was now dead, and *Bethuel*, who is hereafter mentioned, was not *Laban*'s Father, but his Brother so called; or because the Women had distinct apartments in the Houses, and she went first thither according to her custom.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD *e*, wherefore standest thou without? for I have prepared the house, and room for the camels.

e (*i. e.*) Whom God hath so eminently favoured and blessed.

32 ¶ And the man came into the house, and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the *mens* feet that *were* with him *f*.

f Of which custom, see *Gen.* 18. 4.

33 And there was set *meat* before him, to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abrahams servant.

35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my masters wife bare a son to my master when she was old: and * unto him hath he given all that he hath *g*.

*Chap. 25. 5.

g (*i. e.*) Hath purposed and promised, and doth by me engage that he will give. Things are oft said to be done, in Scripture Language, when they will certainly and shortly be done.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites in whose land I dwell:

38 But thou shalt go unto my fathers house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD * before whom I walk *h*, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my fathers house.

*Chap. 17. 1.

h In Obedience to all his Commands, and in hearty trust in his Promises and gracious Providence towards me and mine.

41 Then shalt thou be clear from *this* my oath *i*, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

i Heb. *From my curse*, denounced against those if thou shouldst violate thine Oath. The words *Oath* and *Curse* are oft times indifferently used because they commonly go together, and sometimes they are both expressed. as *Numb.* 5. 21.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go *k*:

k (*i. c.*) The design or course in which I am ingaged; as the word *way* is frequently used.

43 * Behold, I stand by the well of water, and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

* Verf. 13.

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my masters son.

45 And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her *l*, and said, Whose daughter *art* thou? and she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

l First he asks who she was, then he gives the gifts to her: Which is the right order, and is here observed in the repetition; Which was inverted in the first relation, *verse* 21, 23

48 And I bowed down my head, and worshipped the

the LORD, and blessed the LORD God of my master Abraham, which had led me in † the right way, to take my masters brothers daughter unto his son.

† Heb. *the way of truth.*

49 And now if ye will deal kindly and truly *m* with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left *n*.

m If you will shew true Kindness and real Friendship to him in giving your Daughter to his Son. *n (i. e.)* That I may look out a Wife for him elsewhere. It is a proverbial Expression, *Numb.* 20. 17. and 22. 26. *Deut.* 2. 27.

50 Then Laban and Bethuel *o* answered and said, The thing proceedeth from the LORD *p*: we cannot speak unto thee bad or good *q*.

o Laban is put first, either because this *Bethuel* was not his Father, but his younger Brother, as *Josephus* thinks; or because *Laban* was the chief manager of this business, to whom his Father seems to have committed the care of his Family, being himself unfit for it through Age or Infirmity. *p* From God's Counsel and Special Providence. Hereby it appears they had the Knowledge and Worship of the true God among them, tho they added Idols to him. *q* We cannot without opposing God, speak or act any thing which may hinder thy design, or thwart thy desire. Compare *Gen.* 31. 24, 29. 2 *Sam.* 13. 22.

51 Behold, Rebekah is before thee †, take *her*, and go, and let her be thy masters sons wife, as the LORD hath spoken.

† (*i. e*) In thy power and disposal; as this Phrase is taken, *Gen.* 20. 15. and elsewhere.

52 And it came to pass, that when Abrahams servant heard their words, he worshipped the LORD, *bowing* himself to the earth.

53 And the servant brought forth † jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things *r*.

† Heb. *Vessels.*

r The precious Fruits of the Land from which he came. See *Deut* 33. 13, &c. or in general, other rare and excellent things. In those days men give Portions for their Wives, as now they have Portions with them.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, * Send me away unto my master.

* Verse 56, and 59.

55 And her brother and her mother said, Let the damsel abide with us † *a few* days, at the least ten *s*; after that she shall go.

† Or, *a full year*, or *ten* months.

s Others thus, *a Year*, or at the least *ten* Months, the word *Days* being put for a Year as elsewhere. But it is very improbable that they would demand or expect such a thing from this Man whom they saw bent so much upon Expedition.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth *t*.

t (i. e.) Understand her mind by her words, not so much concerning the Marriage it self, in which she resigned up her self to the disposal of her Parents and Friends, and to which she had given an implicit Consent by her acceptance of those Presents which were made to her for that end; as concerning the hastiness of her Departure.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.

59 And they sent away Rebekah their sister, and her nurse *u*, and Abrahams servant, and his men.

u Deborah, by comparing *Chap.* 35. 8. In this corrupt Family, the Mother and the Nurse are two distinct Persons; but in *Abraham's* pious Family there was no such Principle or Practice. See *Gen.* 21. 7.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister *x*, be thou *the mother* of thousands of millions, and let thy * seed possess the gate of those which hate them.

* Chap. 22. 17.

x (i. e.) Our near Kinswoman, distance of place shall not alienate our Affections from thee, but we shall still own thee as our Sister, and as far as we can, be ready to perform all the duties of Brethren to thee.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the * well Lahai-roi, for he dwelt in the south country *y*.

* Chap. 16. 14. and 25. 11.

y In the Southern Parts of *Canaan*, as Gen. 12. 9. at *Beer-sheba*, whither it seems, *Abraham* returned after *Sarah's* Death.

63 And Isaac went out to † meditate *z* in the field *a* at the eventide *b*: and he lift up his eyes, and saw, and behold the camels were coming.

† Or, *to pray.*

z To converse with God, and with himself by pious and profitable Thoughts and Ejaculations, and fervent Prayers, as for other things, so particularly for God's Blessing upon this great Affair, and so his Prayers are eminently answered. *a* He chuseth a solitary place, wherein he might more freely attend upon God without any Interruption or Distraction. *b* That as he had begun the day with God, so he might close it with him, and commit himself to his Protection. Compare *Psalm* 55. 17.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel *c*.

c As a testimony of her respect to him whom by the Servant she understood to be her Lord and Husband. Compare *Jos.* 15. 18. 1 *Sam.* 25. 23.

65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took a vail, and covered her self *d*.

d In token of Modesty, Reverence, and Subjection. See *Gen.* 20. 16. 1 *Cor.* 11. 10.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarahs tent *e*, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mothers *death f*.

e Partly to give her possession of it, and partly to consummate the Marriage. Women then had their Tents apart from Men. See *Gen.* 18. 10. and 24. 67. and 31. 33. *f* A sorrowful sense whereof he yet had retained, tho she died three years before this time.

CHAP. XXV.

Abrahams sons by Keturah, 1—4. *Isaac inherits his Fathers estate,* 5. *Provision for the other sons,* 6. *Abrahams age,* 7. *Death,* 8. *Burial,* 9, 10. *God blesseth Isaac,* 11. *The posterity of Ishmael,* 12—15. *His age and death,* 17. *Their habitation,* 18. *The generations of Isaac,* 19. *His age when married,* 20. *He prays for children; God answers,* 21. *Two children struggle in the womb; Rebekah enquires of the Lord,* 22. *God gives the reason,* 23. *She delivered of twins,* 24. *The first-born red and hairy; his name,* 25. *His brother takes him by the heel; his name: Isaac's age when they were born,* 26. *The Eldest a cunning hunter; the other a plain man,* 27. *Isaac loves the eldest; Rebekah the youngest,* 28. *The eldest sells his birth-right for red pottage, and is called Edom,* 30—32. *Confirms the sale by an oath,* 33. *Despising his birth-right,* 34.

THen *a* again Abraham took *b* a wife *c*, and her name *was* Keturah *d*.

a After *Sarah's* Death and *Isaac's* Marriage. *b* Not from any inordinate Lust, which his Age and eminent Grace may sufficiently evince, but from a desire of more Children, and of accomplishing God's Promise concerning the great Multiplication of his Seed. *c* A Secondary Wife, or a *Concubine*, as she is called, *verse* 6. and 1 *Chron.* 1. 32. *d* A distinct Person from *Hagar*, as appears from *verse* 6. and 12. and as it seems, of better Quality, and Younger, for *Hagar* was now Eighty years old, and not likely to be a Mother of six Children.

2 And she bare him *e* Zimran, and Jokshan, and Medan *f*, and Midian *g*, and Ishbak, and Shuah *h*.

e Quest. How could *Abraham*, being now about One hundred years old, have so many Children, when his Body was dead in his hundredth year? *Answ.* Because that renewed strength which was miraculously conferred upon him, did still in a great measure remain in him, being not a temporary Action, but a durable Habit or Power. *f* These Persons were the Heads of several People dwelling in *Arabia* and *Syria*, where we shall find evident footsteps of their Names amongst Ancient Geographers, only a little changed, which could not be avoided in their Translation into another Language. *g* The Father of those *Midianites*, of whom we read, *Gen.* 36. 35. *Judg.* 6. 2. *Isa.* 10. 26. *h* From whom *Bildad* seems to be descended, *Job* 2. 11.

3 * And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

* 1 Chron. 1. 32.

4 And the sons of Midian; Ephah *i*, and Epher *k*, and Hanoch, and Abidah, and Eldaah. All these were the Children of Keturah.

i Of whom see *Isa* 60. 6. *k* From whom some think *Africa* received its name.

5 ¶ And Abraham gave *l* all that he had *m* unto Isaac.

l Which before he purposed and promised to give, *Gen.* 24. 36. And now actually gave. *m* Except that which is excepted in the following Verse, and except the use and enjoyment of his Estate during his own Life.

6 But unto the sons of the concubines *n* which Abraham had, Abraham gave gifts, and sent them away from Isaac his son *o* (while he yet lived) eastward, unto the east country *p*.

n Hagar and *Keturah*. Concubines are sometimes called *Wives*, as *Gen.* 16. 3. *Judges* 19. 1, 2, 3, 29. but their Children had no right to the Inheritance. For tho the Children of *Jacob's* Concubines did equally partake of the Inheritance with the other Children, that was done by Divine Appointment, and *Jacob's* Voluntary Act, and upon special reason, because of the vast Inheritance promised, and afterwards given to them, which made it no less, but a great convenience and advantage to the Children of the chief Wives to have their Half-brethren, the Sons of the Concubines, seated so near to them. *o* Partly that the intire Possession of that Land might be reserved to the Children of *Isaac*; and partly, lest nearness of relation joyned with Cohabitation or Neighbourhood should beget a great

great familiarity between them, whereby *Isaac's* Seed were likely to be infected by their Brethren, whose Degeneration and Apostacy *Abraham* might easily foresee from the evil Inclinations of their own Hearts, and God's Exclusion of them from that Covenant of Grace and Life, which was the only effectual remedy against that powerful and universal Corruption. *p* Into *Arabia*, and other Parts of *Asia* the Greater, which were situate East-ward from the Southern part of *Canaan* where *Abraham* now was, whence these People are oft called *the Children of the East*, as *Judges* 6. 3. and 7. 12. *Job* 1. 3.

7 And these *are* the days of the years of Abrahams life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost *q*, and died in † a good *r* old age, an old man, and full of † *years s*; and was gathered to his people *t*.

† Or, *days.* See Chap. 35. 29.

q His Soul was not *required* of him, as it was of that fool, *Luke* 12. 20. not forced from him by sharp and violent Diseases, but was quietly, easily, and chearfully yielded up by him into the hands of his merciful God and Father, as the word intimates. *r* Good both graciously, his hoary Head being found in the way of Righteousness; and naturally, free from the manifold Infirmities and Calamities of old Age. Of which see *Eccles.* 12. 1, &c. *s* In the Hebrew it is only *full*, or *satisfied*; but you must understand, with *Days* or *Years*, as the Phrase is fully expressed, *Gen.* 35. 29. 1 *Chron.* 23. 1. and 29. 28. *Job* 42. 17. *Jer.* 6. 11. When he had lived as long as he desired, being in some sort weary of Life, and desirous to be dissolved; or *full* of all Good, as the *Chaldee* renders it; *satisfied*, as it is said of *Naphtali*, *Deut.* 33. 23. *with favour, and full with the blessing of the Lord* upon himself, and upon his Children. *t* To his Godly Progenitors, the former Patriarchs; the Congregation of the Just in Heaven, *Heb.* 12. 23. in regard of his Soul: For it cannot be meant of his Body, which was not *joyned with them* in the place of *Burial*, as the Phrase is, *Isa.* 14. 20. but buried in a strange Land, where only *Sarah's* Body lay. And it is observed, that this Phrase is used of none but good Men, of which the *Jews* were so fully perswaded, that from this very Expression used concerning *Ishmael* here below, *v.* 17. they infer his Repentance and Salvation. See this phrase, *Gen.* 15. 15. and 49. 29. *Numb.* 20. 24. and 27. 13. *Judges* 2. 10.

9 And his sons Isaac and Ishmael *u* buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which *is* before Mamre.

u For *Ishmael*, tho banished from his Father's House, lived in a place not very far from him; and as no doubt he received many Favours from his Father after his Departure, which is implied here, *verse* 6. tho it be not mentioned elsewhere; so it is probable that he had a true Respect and Affection to his Father, which he here expresseth.

10 * The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

* Chap. 23. 16.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac, and Isaac dwelt by the * well Lahai-roi.

* Chap. 16. 14. and 24. 62.

12 ¶ Now these *are* the generations of Ishmael *x* Abrahams son, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

x Here recorded as an evidence of God's faithfulness in fulfilling his Promise made to *Abraham*, *Gen.* 16. 10. and 17. 20.

13 And * these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth *y*; and Kedar *z*, and Adbeel, and Mibsam,

* 1 Chron. 1. 29.

y Of whom see *Isaiah* 60. 7. From whom part of *Arabia* was called *Nabathæa*. *z* Of whom see *Psalm* 120. 5. *Isaiah* 21. 16. *Jer.* 49. 28. the Father of those called *Cedrei*, or *Cedareni* in *Arabia*.

14 And Mishma, and Dumah *a*, and Massa,

a From him *Dumæi*, *Isaiah* 21. 11. or *Dumatha*, a place in *Arabia*, seems to have received its Name. Others make him the Father of the *Idumæans*.

15 † Hadar, and Tema *b*, Jetur *c*, Naphish, and Kedemah.

† Or, *Hadad*, 1 Chron. 1. 30.

b He gave his Name to the City and Country of *Tema*, or *Teman*, *Job* 2. 11. and 6. 19. *Jer.* 25. 23. *c* The Father of the *Ituræans*, as may be gathered from 1 *Chron.* 5. 19.

16 These *are* the sons of Ishmael, and these *are* their names, by their Towns, and by their castles *; twelve princes according to their nations.

* Chap. 17. 20.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria †: *and* he * died in the presence of all his brethren *d*.

† Heb. *fell*, 2 Sam. 21. 9.

† (*i. e.*) On that part or side of *Egypt* which leads to *Assyria*. *d* His Brethren surviving him, and being his Neighbours, and therefore as they had Conversation with him in the time of his Life, so now they did him Honour at his Death. But this Translation and Interpretation may seem improbable. 1. Because his Death was related, *verse* 17. and would not be so presently repeated. 2. Because the foregoing words in this Verse speak not of his Death, but of his Dwelling, to which these words do very well agree. For what we translated *and he died*, is commonly rendred *and he fell*, or *it fell*, and is most commonly used concerning a lot whereby Men's Portions are designed and divided, as *Levit.* 16. 9, 10. *Numb* 33. 54. *Jos.* 16. 1. and so the sense may be, *it fell, i. e.* that Country fell to him or his; or *he lay*, or *was stretched out*, or *posted himself*, as the Hebrew word is used, *Judg.* 7. 12. *i. e.* he dwelt *in the presence of all his Brethren*; and so indeed his Country lay between the Children of *Keturah* on the *East*, and the Children of *Isaac* and *Israel* on the *West*.

19 ¶ And these *are* the generations of Isaac, Abrahams son: * Abraham begat Isaac.

* Matth. 1. 2.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-Aram *e*, the sister to Laban the Syrian.

e Either of *the Country of Syria*, as it is called, *Hosea* 12. 12. or rather, *Padan* of *Syria*, or as the Septuagint and *Chaldee* render it, *Mesopotamia* of *Syria*: For that *Padan* is the proper Name of a place, may be gathered from *Gen.* 48. 7. and it is so called from its Scituation between two Rivers, for *Padan* signifies *a pair* or *two*.

21 And Isaac intreated the LORD *f* for his wife *g*, because she *was* barren *h*: and the LORD was intreated of him, and * Rebekah his wife conceived.

* Rom. 9. 10.

f He prayed, as the Hebrew word signifies, instantly or fervently, frequently and continually, for near twenty years together; for so long it was between their Marriage and the first Child. He was so much concerned, because not only his Comfort, but the truth of God's Promise depended upon this mercy: And he knew very well, that God's purpose and promise did not exclude, but require the use of all convenient means for their accomplishment. *g* Or *in the presence of his Wife*, signifying, that, besides their more secret Devotions, they did oftentimes in a more solemn manner, and with united force pray for this mercy wherein they were both equally concerned. Or, *over against his Wife*, noting that each of them did severally and apart intreat God for this mercy, so that there was a concurrence, if not in place, yet in design and action. *h* As diverse of those holy Women that were Progenitors of Christ have long been, that it might appear that that sacred Stock was propagated more by the virtue of God's Grace and Promise, than by the Power of Nature.

22 And the children struggled together within her *i*: and she said, If it *be* so, why *am* I thus *k*? And she went to inquire of the LORD *l*.

i In a violent and extraordinary manner, which was likely to cause both Pain and Fear in her. *k* The sense may be either, 1. If it be *thus* with me, that there be two Children contending and fighting within me, likely to destroy one the other, and both threatning my Death; *why then* I desire and pray for *this* as a great mercy! Or, *why* is it *thus with me!* Why hath God dealt thus with me, to continue my Life till it be a burthen to me, and to give me Conception which is so painful and hazardous? Or rather, 2. If God hath granted me my desire in the Conception of a Child, what means this disturbance and conflict within me, which threatens me with the loss of the Mercy before I enjoy it? For she seems not so much to murmur at it, as to wonder and to enquire about it, as it here follows. *l* Either immediately by ardent Prayers to God that he would reveal his mind to her herein; or mediately by her Father *Abraham*, who lived fifteen years after this time, *verse* 7. or by some other godly Patriarch yet surviving, by whom God used to manifest his Will and Counsels to others, when he thought fit.

23 And the LORD said unto her *m*, Two nations *n are* in thy womb, and two manner of people shall be separated *o* from thy bowels: and the one people shall be stronger than *the other* people; and * the elder *p* shall serve the younger.

* Rom. 9. 12.

m Either by inward Inspiration, in a Dream or Vision; or by the Ministry of an Angel or Prophet. *n (i. e.)* The Roots, Heads, or Parents of two distinct Nations, one opposite to the other; the one blessed, the other cursed, namely the *Israelites* and *Edomites*. *o* Not only separated from thee, but one separated or greatly differing from the other in their frame of Body, temper of Mind, course of Life, profession and practice of Religion. *p* Or, *the greater*, namely *Esau*, who was, as older, so of a stronger Constitution of Body, and of greatest Power and Dignity in the World than *Jacob*; and *Esau's* Posterity were great Princes for a long time, when *Jacob's* Seed were Strangers in *Canaan*, Slaves in *Egypt*, and poor afflicted Wanderers in the Wilderness. But faith he, *Esau* and his shall not always be stronger and mightier than *Jacob* and his Posterity, the Tables shall be turned, and the Children of *Israel* shall be uppermost and subdue the *Edomites*, which was literally accomplished in *David's* time, 2 *Sam.* 8. 14. and afterwards 2 *Chron.* 25. 11, 12. and after that by the *Maccabees*, but much more eminently in a spiritual Sense under the Gospel, when one of *Jacob's* Children, even Jesus Christ, shall obtain the Dominion, and shall rule the *Edomites* no less than other Heathen Nations with his Iron rod, and make them serviceable one way or other to his Glory, and to the felicity of his true *Israel*.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red *q*, * all over like an hairy garment: and they called his name Esau *r*.

* Chap. 27. 11. 16. 23.

q With red Hair upon all the parts of his Body. From him the *Red-Sea* is supposed to receive its name, it being so called, as the Heathen Writers tell us, from one who reigned in those Parts, and was called *Erythras*, or *Erythrus*; which signifies *Red*, the same with *Edom* or *Esau*. *r (i. e.) Made* or *perfect*; not properly a Child, but rather a Man as soon as he was born, having that Hair upon him, which in others was an evidence of Manhood.

26 And

* Hosea 12 3.

26 And after that came his brother out, and * his hand took hold on Esau's heel; and his name was called Jacob *r*: and Isaac was threescore years old when she bare them *t*.

r (*i.e.*) *Supplanter*, or one that taketh hold of, or trippeth up his Brother's heels. See *Gen.* 27 36. *t* Thus God exercised his Faith and Patience twenty years by comparing this with *verse* 20. ere he give him the promised Blessing.

27 And the boys grew: and Esau was a cunning hunter *u*, a man of the field *x*; and Jacob was † a plain man *y* dwelling in tents *z*.

† Heb. *a perfect, sincere.*

u Of wild Beasts, and afterwards an oppresser of Men. Compare *Gen.* 10. 9. This course of life was most agreeable to his complexion, fierce and violent. *x* One that delighted more in conversing abroad than at home, whose employment it was to pursue the Beasts through Fields, and Woods, and Mountains, who therefore chose an Habitation fit for his purpose in Mount *Seir*. *y* A sincere, honest, and plain-hearted Man; or a just and perfect Man, as the word is used, *Gen.* 6. 9. *z* Quietly minding the management of his own Domestick Affairs, his Lands and Cattel, and giving no disturbance either to wild Beasts or Men.

† Heb. *venison was in his mouth.*

28 And Isaac loved Esau, because † he did eat of his venison *a*: but Rebekah loved Jacob *b*.

a Not simply, nor chiefly, because he pleased his palate, but because this was an evidence of his Son's great respect and affection to him, that he would take such pains and incur such hazards to which that course of life exposed him, that he might please and serve his Father *b* Upon better grounds, both because of his more pious and meek Temper, and because of the Oracle and Promise of God.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

† Heb. *with that red, with that red pottage.*

30 And Esau said to Jacob, Feed me, I pray thee, † with that same red *c pottage*; for I *am* faint: therefore was his name called Edom *d*.

c Red by the infusion of Lentiles, or Saffron, or some other things of that Colour. The word is doubled in the Hebrew Text, to shew how vehemently he desired it. *d* Which signifies *Red*, as he was at first so called from the Colour of his Hair; so now that name was confirmed and given to him afresh upon this occasion, *q. d.* He was rightly called *Edom*, or *Red*, not only Historically for his Colour, but Prophetically for this Accident.

31 And Jacob said, Sell me this day *e* thy birthright *f*.

e (*i.e.*) Speedily without delay. So this Hebrew Word is used 1 *Sam.* 2. 16. and 9. 13, 27. 2 *Chron.* 18. 4. *f* The birthright then had divers singular priviledges; as 1. Dignity and Authority over his Brethren, *Gen.* 4. 7. and 27. 29, 37. and 49. 3. 2. A double portion, *Deut.* 21. 17. 1 *Chron.* 5. 1. 3. A special Blessing from his Father, *Gen.* 27. 4. The Priesthood and chief Government of the Affairs of the Church in his Father's absence, or sickness, and after his death, *Numb.* 8. 16, 17, *&c.* 5. The first born was a special Type both of Christ, who was to be a first born; and of the Church, which is called God's *first-born*, as *Exod.* 4. 22. and of the great priviledges of the Church, particularly of Adoption and Eternal Life. See *Heb.* 12. 23. And therefore he is justly called *profane*, *Heb.* 12. 16. for slighting so sacred and glorious a priviledge. *Quest.* 1. Could the birth-right be lost? *Ans.* Yes. See *Gen.* 4 7. and 1 *Chron.* 5. 1. *Quest.* 2. Did *Jacob* well in this matter? *Ans.* No; because he tempted his Brother to an act of Profaneness and Folly, and so was guilty of his Sin. And though God had designed and promised this priviledge to him, yet he should have waited till God had executed his promise in his own way, as *David* did till God gave him possession of *Saul*'s Kingdom, and not have anticipated God, and snatched it by an irregular act of his own, as *Jeroboam* did the Kingdom from *Rehoboam*.

† Heb. *going to die.*

32 And Esau said, Behold, I *am* † at the point to die *g*: and what profit shall this birth-right do to me *h*?

g Not with Famine, which could not consist with *Isaac*'s plentiful Estate and House, but by the perpetual hazards to which his course of life exposed him in the pursuit of wild Beasts, and contending with other Men. *h* By which he plainly sheweth, that his Care and Affections reached no further than the present life.

33 And Jacob said, Swear to me this day *i*; and * he sware unto him: and * he sold his birth-right unto Jacob.

* Heb. 12. 16.

i *Jacob* acted subtilly in this Affair; he knew that delays were dangerous; and *Esau*'s confideration, or second thoughts, might have spoiled his Bargain, and therefore he requires haste, as in the Sale, so in his Oath; wherein he addeth another Sin, in hurrying his Brother into an Oath by precipitation, which neither his Brother should have taken, nor *Jacob* should have advised him to take, without mature Advice.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way *k*: thus Esau despised *his* birthright *l*.

k Secure and impenitent, without any remorse for his ingratitude to God, or the injury which he had done to himself and to all his posterity. *l* Preferring the present and momentary satisfaction of his Lust and Appetite, before God's and his Father's Blessing, and all the glorious priviledges of the Birth-right.

CHAP. XXVI.

A famine in the land; Isaac goes to Gerar, 1. God directs him to abide there, and promises to be with him; the covenant with Abraham also made with Isaac, 2——5. Through fear he denies Rebekah, 7. Abimelech, seeing Isaac and Rebekah together, concludes her to be his wife; charges him with it, he confesses it, 8, 9. Abimelech reproves him, charging his people not to touch them on pain of death, 11. Isaac blessed with great plenty, 12——14. The Philistines envy him; stop his wells, 15. Desire him to depart, 16. He removes to the valley of Gerar, 17. There he digs wells, but the herds-men strives with him about them, 18——21. He hath rest, 22. Removes to Beer-sheba, 23. The Lord renews his covenant, 24. He calls on the name of the Lord, 25. Abimelech convinced that the Lord was with Isaac, desires to make a covenant with him, 26——29. They make a feast, and swear to one another, 31. Esau being forty years old, taketh to him wives of the Canaanites, 34. Isaac and Rebekah grieved hereat, 35.

AND there was a famine in the land, * besides the first famine that was in the days of Abraham. And Isaac went unto * Abimelech *a* king of the Philistines, unto Gerar.

* Chap. 12. 10.

* Chap. 26 1.

a Not he mentioned, *Gen.* 20. 2. but most probably his Son and Successour, called by his Fathers name.

2 And the LORD appeared unto him, and said, Go not down into Egypt *b*: dwell in the land which I shall tell thee of.

b Whither it seems *Isaac* intended to go, it being a very fruitful place, and being incouraged to do so by his Father's Example upon the same occasion. But God saw good reasons to forbid *Isaac* to go thither, which it is needless to enquire, and not difficult to conjecture.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed *c* * I will give all these countries, and I will perform * the oath *d* which I sware unto Abraham thy father.

* Chap. 15. and 15. 18.

* Chap. 22. 16.

c To thee, to enjoy for thy present Comfort, and to them to possess as an Inheritance. See the Notes on *Gen.* 13. 15. and 15. 18. *d* (*i. e.*) The promises confirmed by Oath, *Gen.* 22. 16, *&c.*

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be * blessed:

* Chap. 12. 3. and 22. 18.

5 Because that Abraham obeyed my voice *e*, and kept my charge, my commandments, my statutes, and my laws.

e Here was a covenant made between God and *Abraham*; and as, if *Abraham* had broken the condition of walking before God required on his part, God had been discharged from the promise made on his part; so contrarily, because *Abraham* performed his condition, God engageth himself to perform his promise to him, and to his seed. But as that promise and covenant was made by God of meer Grace, as is evident and confessed; so the mercies promised and performed to him and his, are so great and vast, that it is an idle thing to think they could be merited by so mean a compensation as *Abraham*'s Obedience, which was a debt that he owed to God, had there been no such covenant or promise made by God, and which also was an effect of God's Graces to him and in him.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife, lest, *said he*, the men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife *g*.

g Using more free and familiar carriage than became a Brother and Sister, but such as was allowable between Husband and Wife. See *Deut.* 24. 5. *Prov.* 5. 18, 19. But that this was not the Conjugal act, may easily be gathered from the circumstances of the time, and place, which was open to *Abimelech*'s view; and therefore that was not consistent either with *Isaac*'s modesty, or with his prudence, because he would not have her thought to be his Wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife *h*, and * thou shouldest have brought † guiltiness upon us *i*.

* Chap. 20. 9.

† Heb. *sin.*

h Because the Heathens esteemed Fornication either no Sin, or a very little one. *i* The guilt of Adultery, which was heinous and formidable even among the Heathens, and especially here, because it was fresh in memory how sorely God had punished *Abimelech*, and all his Family, only for an intention of Adultery, *Gen.* 20. Note here, they take it for granted, that their Ignorance had not been a sufficient excuse for their Sin.

11 And Abimelech charged all his people, saying, He that toucheth *k* this man or his wife, shall surely be put to death.

k (*i.e.*)

k (*i.e.*) Hurteth or injureth. So that word is used, *ver.* 29. and *Jos.* 9 19. *Psal.* 105. 15. *Zech.* 2. 8. and being applied to a woman, it is used for the defiling or humbling of her, as *Gen.* 20. 6. *Prov.* 6. 29.

† Heb. *found.*

12 Then Isaac sowed in that land *l*, and † received in the same year and hundred fold *m*, and the LORD blessed him.

l Either in the Grounds which he had hired of the right Owners; or in some Grounds which lay neglected; and therefore were free to the first Occupier; which was not strange in that Age of the World, when the Inhabitants of Countreys were not so numerous as afterward. *m* (*i.e.*) An hundred times as much as he sowed. The same degree of increase is intimated, *Matth* 13. 8 and affirmed sometimes of other places by Heathen Writers, but then it was in a better Soil and Season than this was; for this was a time of Famine or Scarcity.

† Heb. *went going.*

13 And the man waxed great, and † went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of † Or, *Husbandry.* herds, and great store of † servants *n*. And the Philistines envied him.

n Or rather, of *Husbandry*, as this word is elsewhere used; of Corn-fields, Vineyards, *&c.* for he is describing his Riches, which then consisted in the two things here expressed, Cattle and Lands, which he diligently and successfully managed, *ver.* 12.

* Chap. 21. 30.

15 For all the wells * which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us, for * Exod. 1. 9. * thou art much mightier than we *o*.

o Which breeds Envy, and Jealousie, and Fear, among my Subjects, and may occasion greater mischiefs; and therefore it is better that we should part Friends, than by continuing together be turned into Enemies.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water *p*, which they had digged in the days of Abraham his father *q*; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

p For though there might be a Brook there, probably it was but little, and soon dried up. *q* He digged those rather than new ones, partly to keep up his Father's memory, and partly because he had most right to them, and others less cause of quarrel with him about them.

19 And Isaac's servants digged in the valley, and † Heb. *found.* found there a well of † springing water.

† Heb. *springing.*

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours *r*: and he called † That is, *contention.* the name of the well † Esek, because they strove with him.

r Because digged in our Soil: Which was no good Argument, because he digged it by their consent or permission at his own charge, and for his own use.

21 And they digged another well, and strove for † That is, *hated.* that also: and he called the name of it † Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called † That is, *room.* the name of it † Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba *s*.

s Where he lived before the Famine drave him thence.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

* Chap. 12. 7 and 13. 18.

25 And he * built an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol *t* the chief captain of his army.

t This may be either 1. The title of an Office; for the word signifies, *the mouth of all*; or he by whom all the people were to present their Addresses to the King, and receive the King's Commands. Or, 2. The name of a Man: And then this might be the Son of him mentioned *Gen.* 21. 32. called by his Father's name, as *Abimelech* also was.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

† Heb. *seeing we saw.*

28 And they said, † We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

* Heb. *if thou shalt, &c.*

29 * That thou wilt do us no hurt, as we have not touched thee †, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD *u*.

† To wit, so as to injure or hurt thee, as above, *ver.* 11. *u* Or, *O thou who art now the blessed of the Lord*, whom God hath inriched with great and manifold Blessings, which we did not take away from thee, as we could easily have done, but thou dost still enjoy them; and now art, as thou wert amongst us, *the blessed of the Lord*. Or, Seeing God hath blessed thee, it will not become thee to curse us, or to bear any grudge against us for that little unkindness which we expressed to thee. Or, it may be a wish, if thou makest this Covenant with us, *be thou now the blessed of the Lord*, we heartily wish thy Blessings and Prosperity may increase.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning *x*, and sware one to another: And Isaac sent them away, and they departed from him in peace.

x Partly for the dispatch of their Journey and Business, and partly because then their minds were most vigorous, and sober, and fit to perform so sacred an Action as an Oath was.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it † Sheba: therefore the name of the city is * Beer-sheba *y* unto this day.

† That is, *an oath.*

* That is, *the well of the oath.*

y This name had been given before, either to this, or a neighbouring place, by *Abraham*, Gen. 21. 31. But was now buried in oblivion, as his Wells were; and the Wells being revived, he revives, and renews the name, which proved now a lasting name, *unto this day*, as here follows, which is not added, *Gen.* 21. 31. because then the Name, though given by *Abraham*, was soon forgotten and neglected by others.

34 And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite *z*:

z Both *Hittites*, the worst of the *Canaanites*, Ezek. 16. 3. Which from his Grandfather *Abraham*'s severe Charge, *Gen.* 24. 3. he must needs know would be highly displeasing, both to God, and to his Parents. And as *Esau* had several Names, being called also *Edom* and *Seir*; so it seems these Women and their Parents had, by comparing this with *Gen.* 36. 2. which was usual in those times and places. Or *Esau* had more Wives than these.

35 Which * were † a grief of mind unto Isaac, and to Rebekah *a*.

* Chap. 27. 46.

† Heb. *bitterness of spirit.*

a Because to their Idolatry and other Wickedness, they added Obstinacy and incorrigibleness, despising their Persons, and godly Counsels, whereby they invited them to Repentance.

CHAP. XXVII.

Isaac being aged, sends Esau for Venison, that he might eat thereof, and bless him, 1——4. Esau obeys his father, 5. Rebekah hearing it, tells Jacob, 6, 7. Her contrivance and advice to him to intercept the blessing, 8——10. Jacob is afraid of a curse instead of a blessing, 11, 12. His mother encourageth him, 13. He complies; puts on Esau's raiment, and the skins of the kids; goes with the venison his mother prepared: Isaac eats of it, and blesseth him, 14——29. Esau brings the venison he had taken, 30, 31. Isaac is exceedingly surprized, but confirms the blessing on Jacob, 32, 33. Esau weeps bitterly, and prays for a blessing, 34. Expostulates with his father, and obtains one, 35——40. Esau hates Jacob, 41. Rebekah hears of it, 41, 42. She advises Jacob to go to her kindred, 43, 44. Complains of Esau's wives to Isaac.

AND it came to pass, that when Isaac was old *a*, and his eyes were dim, so that he could not see *b*, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

a About one hundred and thirty seven years old. *b* Which was ordered by God's wise Providence, not only for the exercise of *Isaac*'s patience, but also as a means to transfer *Esau*'s right to *Jacob*.

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore, take, I pray thee, thy weapons, thy quiver †, and thy bow, and go out to the field, and * take me *some* venison,

* Heb. *hunt.*

† Or, As the *Chaldee* and *Hebrew* Doctors renders it, *thy Sword*, a Weapon no less necessary for an Hunter of Beasts, than a Bow.

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat *c*, that my soul may bless thee *d* before I die.

c *Quest.* Why doth he require this before he bless him? *Ans.* 1. That being refreshed, and delighted therewith, his Spirit might be more chearful, and so the fitter for the giving of this Prophetical Benediction; for which reason also the Prophet *Elisha* called for a Minstrel ere he could utter his Prophesie, 2 *Kings* 3. 15. 2. By the special direction of Divine Providence, that *Esau*'s absence might give *Jacob* the advantage of getting the Blessing. *d* He speaks not here of a common and customary Blessing, which Parents may bestow upon any of their Children, as, and when they please; but of the last, solemn, extraordinary and Prophetical Benediction, whereby these Holy Patriarchs did by God's appointment, and with his concurrence, constitute one of their Sons Heir, not only of their Inheritance, but of *Abraham*'s Covenant, and all the Promises, both Temporal and Spiritual, belonging to it. As for the Oracle delivered to *Rebekah*, which transferred this Blessing upon *Jacob*, chap. 25. 23. either *Isaac* knew not of it, not being sufficiently informed thereof by *Rebekah*; or he did not throughly understand it; or he might apprehend that it was to be accomplished not in the persons of *Esau* and *Jacob*, but in their Posterity; or at this time it was quite

out of his mind, or he was induced to neglect it through his passionate affection to his Son *Esau*.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD *e* before my death.

e Solemnly, as in God's presence, in his Name, and by his Authority, and with his leave and favour, which I shall heartily pray for thee. So he signifies that this was more than an ordinary Blessing which he now intended to give him.

8 Now therefore my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats *f*, and I will make them savoury meat *g* for thy father, such as he loveth;

f It is observable, That as *Jacob* deceived his Father by a Kid, so his Sons deceived him by the same Creature, *Gen.* 37. 31, 32, 33.

g Out of their most tender and delicate parts: Wherewith it was not difficult to deceive *Isaac*, partly because of the likeness of the Flesh, especially being altered by convenient Sawce; and partly because the same old age which had dimmed *Isaac*'s Sight, had also dulled his other Senses.

10 And thou shalt bring *it* to thy father that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* an hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver *g*; and I shall bring a curse upon me *h*, and not a blessing.

g I shall appear to him to be indeed a Deceiver, one that abuseth his Age and Blindness. The Particle *as* sometimes signifies not the likeness, but the truth of the thing, *John* 1. 14. 2 *Cor.* 3. 18. *b* Which is due to every one that deceiveth the blind, *Deut.* 27. 18. especially his Father, and especially in a religious concern, *Jer.* 48. 10. *Mal.* 1. 14. such as this was.

13 And his mother said unto him, Upon me *be* thy curse *i*, my son; only obey my voice, and go fetch me *th.m.*

i She saith so, out of an assured confidence in the Divine Oracle and Promise.

14 And he went and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

† Heb. *desirable.*

15 And Rebekah took † goodly raiment *k* of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

k Either his Sacerdotal Garments which the eldest Son wore in the administration of that Office which belonged to him; or rather some other Suit better than ordinary.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck *l*.

l Upon the two naked parts of his Body, which were most likely to be discovered. As for his Face, it is more than probable from his Age, which was the same with *Esau*'s, chap. 26. 34. that Nature had given him a covering like *Esau*'s.

17 And she gave the savoury meat, and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I: who *art* thou, my son?

19 And Jacob said unto his father: I *am* Esau thy first-born *m*; I have done according as thou badst me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

m This cannot be excused, for it was a manifest untruth, and no less is all this following Relation, though it pleased God graciously to pardon it; and notwithstanding these sillings, to confer the Blessing promised upon *Jacob*.

20 And Isaac said unto his son, How *is it* that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it † to me.

† Heb. *before me.*

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father, and he felt him; and said, The voice is Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not *n*, because his hands were hairy, as his brother Esau's hands: So he blessed him.

n Because all his Senses were not only dulled with Age and Infirmity, but also held by Divine Providence, as theirs, *Luke* 24. 16. for the bringing about his own purpose: So that it is no wonder he was so grossly deceived in the whole business.

24 And he said, *Art* thou my very son Esau? and he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me *o*, my son.

o Which he did, either that he might more fully satisfy himself concerning the person; or rather as a mark of that special favour and affection wherewith he bestowed the Blessing. Compare *Gen.* 48. 10.

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the LORD hath blessed *f*.

f Which is full of odoriferous Herbs, and Flowers and Fruits, and Spices, with some of which *Esau*'s Garments may be perfumed in the Chest wherein they were laid, as the manner now is. These Garments smell not of the Sheep-cotes and Stables, as *Jacob*'s do, but of the Fields in which *Esau* is conversant.

28 Therefore, * God give † thee of the dew of heaven *g*, and the fatness of the earth *h*, and plenty of corn and wine.

* Heb. 11.

† Or, *of the fatness.*

* Or, *will give.* For it is both a Prayer and a Prophesie. *g* He mentions the *dew* rather than the Rain, because it was of more constant use and necessity in those parts than the Rain, which fell considerably but twice in a year, the first being called the *former*, and the other the *latter* Rain. And under this and the following Blessings, which are but Temporal, are comprehended all manner of Blessings, both Spiritual, Temporal, and Eternal, according to the usage of that Time and and State of the Church. *h* A fat and fruitful Land, which *Canaan* was, abounding with all sorts of precious Fruits. Compare *Deut.* 8. 8. and 32. 13, 14.

29 * Let people serve thee, and nations bow down to thee: be Lord over thy brethren, and † let thy mother's son bow down to thee: * Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

* Chap. 9. 25.

† Chap. 49. 8.

* Chap. 12. 3.

i How, and when this was fulfilled, see on *Gen.* 25. 23.

30 ¶ And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father *k*; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

k That *Esau* did not come to his Father till the Meat was dressed, may be ascribed partly to his own choice, that he might come with more acceptance; and partly to *Rebekah*, who could easily hinder his coming sooner by spacious Pretences and Artifices.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac † trembled very exceedingly *l*, and † Heb. said, Who, where *is* he *m* that hath * taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed *n*.

† Heb. *trembled with a great trembling.*

* Heb. *greatly.*

l He was filled with astonishment and horror in consideration of *Jacob*'s Fraud, and the sad disappointment and great misery of his *hunted*. beloved *Esau*, and his own rashness and folly in suffering his fond affection towards him to carry him headlong into an opposition to the Divine Oracle, *Gen.* 25. 23. which now came to his remembrance, as appears by his ratification of *Jacob*'s Blessing. *m* A short Speech proceeding from a discomposed mind. *n* This Blessing, tho otherwise intended by me, and pronounced upon a mistake of the person, shall and must rest upon the head of *Jacob*; and I neither can, nor dare undertake to revoke and contradict God's appointment, which now I more fully discern, and in which both thou and I and all men must fully acquiesce. And now *Isaac* fixeth the blessing upon *Jacob* by faith, as it is expressed, *Heb.* 11. 20. which before, through misguided Fancy and Affection, he intended for *Esau*.

34 And when Esau heard the words of his father, * he cried with a great and exceeding bitter cry *o*, and said unto his father, Bless me, *even* me also, O my father *p*.

* Heb. 12. 17.

o Not for any sense of his former sin, in despising his Birth-right, but for grief at his great loss therein, because God would not suffer him to be perjur'd in keeping that Birthright-blessing which he had sold and sworn away. *p* (*i. e.*) Thou art my Father no less than his, and therefore as a Child, I claim a share in thy Blessing.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing *q*.

q Which was thine by the right of Nature, and by custom of Nations, and by my hearty desire and intention, as well as by thy own expectation and opinion.

36 And he said, * Is not he rightly named † Jacob *r*? for he hath supplanted me these two times: * he took away my birth-right *s*; and behold, now he hath taken † That is away my blessing. And he said, Hast thou not reserved a blessing for me?

* Chap. 25. 26.

† A supplanter.

* Chap. 25. 33.

r He puts a perverse Construction upon *Jacob*'s Name, as if it belonged not to him so properly, because of the manner of his Birth,

as because of his falseness and deceitfulness, and his tripping up his Brother's Heels. *s* A false Accusation; *Jacob* did not take it deceitfully, but *Esau* sold it profanely.

37 And Isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I † sustained him: and what shall I do now unto thee *t*, my son?

† Or, *supported.*

t The blessing of *Abraham* is not at my disposal, but God's, who hath manifested his Mind and Will by my Error; it cannot be divided into several hands, nor imparted to one, who, tho my Son, yet hath made himself unworthy of it.

38 And Esau said unto his father, Hast thou but one blessing, my father *u*? Bless me, *even* me also, O my father. And Esau lift up his voice, * and wept.

* Heb. 12. 17.

u By which words *Esau* manifests his profane and worldly Mind, that he esteemed this Blessing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his Posterity to be happy without an interest in this covenant, and continuance in that Church to which it was appropriated.

39 And Isaac his father answered, and said unto him, Behold, * thy dwelling shall be † the fatness of the earth, and of the dew of heaven from above *x*.

* Ver. 28. Heb. 11. 20.

† Or, *of the fatness.*

x In a Country competently fruitful and refreshed with convenient Dews and Showers. *Obj.* Thus *Esau* seems to have the same Blessing which was before given to *Jacob*. *Anf.* 1. Tho it may seem to be the same as to the fertility of the Soil, in which divers other parts of the World did and do equal the Land of *Canaan*; yet there is an observable difference in the manner of *Isaac*'s Expression. When he speaks of *Esau*, he only saith, *Thy dwelling shall be the fatness*, &c. But when he speaks to *Jacob*, he saith, *God give thee*, or *shall give thee of the fatness*, &c. which words being, as it may seem, purposely omitted concerning *Esau*, and so emphatically expressed concerning *Jacob*, seem to intimate, especially if compared with many other Scriptures where that Phrase is applied to good Men, that *Esau*'s fat Soil was rather taken by himself, than given by God; or if given by God to him, it was only by his general Providence by which he giveth food to all Creatures; whereas *Jacob*'s fat and fruitful Soil was derived to him and his by God's special gift, as a token of his singular kindness, and pledge of greater Blessings. 2. This is but one branch of the Blessing; the other part which concerns Dignity and Superiority, is expressly given to *Jacob*, *verse* 29. and denied to *Esau*, *verse* 40.

40 And by thy sword shalt thou live *y*, and shalt serve thy brother: and * it shall come to pass when thou shalt † have the dominion *z*, that thou shalt break his yoke from off thy neck.

* 2 Sam. 8. 14. 2 Kings 8. 20.

† Or, *Large mourning, or, been grieved,* Pſal. 55. 2.

y By Violence and Rapine, in an unquiet and military Posture, troubling others, and forced to defend thy self. But this, as also the following Clause, tho spoken to *Esau*, was not fulfilled in him, but in his Posterity the *Edomites*, whose History makes good this Prophecy. Thus things spoken and promised to *Abraham* were fulfilled in his Posterity, as *Gen.* 12. 3. and 22. 18. *z* When thou shalt grow potent. Some render the words thus, *When thou shalt have mourned or groaned*, as the same word is used, *Psalm* 55. 2. When thou hast oppressed as long as I think fit.

41 ¶ And Esau hated Jacob *b*, because of the blessing wherewith his father blessed him: and Esau said in his heart *c*, The days of mourning for my father are at hand, * then will I slay my brother Jacob.

* Obad. 10.

b And this hatred was hereditary, extending to their Posterity also. See *Ezek.* 35. 5. *Amos* 1. 11. *Obad.* v. 10. *c* Within himself. Although he could not contain it there, but declared his intentions to some of his Confidents, by which means it came to *Rebekah*'s ear.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran.

* Chap. 29. 20.

44 And tarry with him * a few days *d*, until thy brother's fury turn away;

d So she expected and intended, but was greatly disappointed, for he tarried there twenty years.

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived † also of you both in one day?

† Or, *even.*

e Of thee by *Esau*'s bloody Hands; and of *Esau*, who was likely to suffer Death for his Murther, either by the Authority of the Magistrate, as God commanded, *Gen.* 9. 6. or by the hand of God, who oft times supplies the Magistrates defects in that particular, and in some extraordinary manner executes this Vengeance. See *Gen.* 4. 11, 16. *Acts* 28. 4.

* Chap. 26. 35.

46 And Rebekah said to Isaac, * I am weary of my life, because of the daughters of Heth †: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me *f*?

† *Esau*'s Wives, who were *Hittites*, *Gen.* 26. 34. *f* Therefore let us, after the Example of *Abraham*, send him to fetch a Wife from his own Kindred. This indeed was one reason, but the other she conceals from *Isaac*; thus prudently alledging several reasons, one to *Jacob*, and another, as it is probable, to *Esau*, and each most suitable to the Person to whom she speaks.

CHAP. XXVIII.

Isaac calls Jacob; charges him not to marry a Canaanite, but one of his kindred in Padan-Aram, 1, 2. Confirms the blessing to him, 3, 4. Jacob obeys his father, and goes to Laban, 5. Esau perceiving this; marries one of his kindred, but of Ishmael's family, 6——10. Jacob journeys towards Haran; in his way takes of the stones of the place for pillows, 11. In a dream sees a ladder reaching from earth to heaven, angels ascending and descending on it, 12. The Lord standing above it; renews his covenant concerning Canaan, and the promised seed, &c. 13——15. Jacob awakened, acknowledges God's presence there, and is afraid, 16, 17. Sets up the stones for a pillar, pours oyl on it, 18. Names the place Bethel, 19. Makes a vow to be the Lord's, if God will return him in Peace, 20——22.

AND Isaac called Jacob, and blessed him *a*, and charged him, and said unto him, * Thou shalt not take a wife of the daughters of Canaan.

* Chap. 24. 3.

a Confirm'd his former blessing, being now thoroughly sensible both of God's purpose, and of his own Duty, wishing him also a prosperous and successful Journey; as the word is used, *Jos.* 22. 7.

2 Arise, go to Padan-Aram, to the house of Bethuel †, thy mothers father; and take thee a wife † from thence of the daughters of * Laban thy mothers brother.

† Hos. 12. 12.

* Chap. 24. 29.

† See *Gen.* 22, 22, 23. and 25. 20

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be † a multitude of people:

† Heb. *an assembly of people.*

4 And give thee * the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land † wherein thou art a stranger, which God gave unto Abraham.

* Chap. 12. 2.

† Heb. *of thy sojournings.*

5 And Isaac sent away Jacob, and he went to Padan-Aram unto Laban, son of Bethuel the Syrian *b*, the brother of Rebekah, Jacobs and Esaus mother.

b Obj. He was no *Syrian*, but a *Mesopotamian*. *Anſ. Syria* is sometimes largely taken, and so it comprehends *Mesopotamia*, or *Chaldea*, yea, and *Assyria*, as appears from *Isaiah* 36. 11. *Dan* 2. 4.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-Aram;

8 And Esau seeing that the daughters of Canaan † pleased not Isaac his father:

† Heb. *were evil in the eyes, &c.*

9 Then went Esau unto Ishmael *c*, and took unto the wives which he had, Mahalath *d* the daughter of Ishmael Abrahams son, the sister of Nebajoth *e*, to be his wife.

c Either to his Person; or rather to his Family, called *Ishmael* by their Father's Name, as *David* is sometimes put for *David*'s Posterity; for *Ishmael* seems to have been dead before this, from *Gen.* 25. 17. tho that may possibly be a Prolepsis, and then this may be *Ishmael* himself. *d* Called also *Bathemath*, *Gen.* 36. 3. He thought by this means to ingratiate himself with his Father, and so to get another and a better Blessing; but he takes no care to reconcile himself to God, nor observes his hand in the business. Besides, he mends one fault by committing another, and taking a third Wife when he had one too many before, and her too he unwisely fetcheth out of that Stock which was begotten to Bondage, and was utterly uncapable of the Inheritance. *e Ishmael*'s eldest Son, *Gen.* 25. 13. who alone is here mentioned, either in the name of all the rest, whose Sister she is by consequence supposed to be; or because peradventure she and *Nebajoth* were *Ishmael*'s Children by the same Mother, and the rest by another.

10 ¶ And Jacob went *f* * out from Beersheba, and went toward † Haran.

* Hos. 12. 12.

† Called Acts 7. 2. *Charran.*

f It is not strange that *Jacob* went alone, as it appears that he did from *Gen.* 32. 10. when his Grandfather's Servant was attended with a great Retinue, *Gen.* 24. because Attendance was then necessary to procure him Reputation, and to obtain the Consent of the Virgin and her Parents to so long a Journey; but here as it was unnecessary, so it would have been troublesome and prejudicial, exposing him both to the Envy and Snares of his Brother *Esau*, which by this private Departure he did avoid. Besides, God in his wise Providence did so order this, and some other matters of the like nature, for the greater Illustration of his care and kindness towards his Children. Add to this the great Simplicity, Humility, and Innocency of those times, if compared with ours, which made many things then usual, which now would be ridiculous.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold, * the angels of God ascending and descending on it *g*.

*Heb. 1. 14.

g This Ladder may be considered, either 1. Literally, and so it represented to *Jacob* the Providence of God, who, though he dwell in Heaven, extends his Care and Government to the Earth, and particularly makes use of the Angels as Ministring Spirits for the good of his People. And these Angels do not appear idle, or standing still, but always in motion, either ascending to God to receive his Commands, or descending to Earth for the Execution of them. Which was a most seasonable Vision for *Jacob* in his sad and sorrowful Condition, that he might see that though he was forsaken and persecuted by Men, and forced to flee away secretly for fear of his life, yet he neither was, nor should be neglected, or forsaken by God in this whole Journey. Or 2. Mystically, and so it represents Christ, by whom Heaven and Earth are united, who is called *the way* to Heaven, which this Ladder was, who, as the head of Angels, is perpetually sending them forth either to God, or from God to minister to the Heirs of Salvation, *Heb.* 1. 14. And this explication, or accommodation of this Vision, is warranted by our Saviour himself, *John* 1. 51.

*Chap. 35. 1. and 48. 3.

13 * And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed shall be as the dust of the earth; and thou shalt † spread abroad * to the west, and to the east, and to the north, and to the south: and in thee and * in thy seed shall all the families *h* of the earth be blessed.

† Heb. *break forth.*

*Deut. 12. 20.

*Chap. 12. 3. and 18. 18 and 22. 18. and 26. 4.

h (*i.e.*) The Nations, as that word is used.

15 And behold, I am with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of *i*.

i Nor ever after; for so the word *until* is frequently used, as 2 *Sam.* 6. 23. *Matth.* 1. 25. not so as to exclude the time following, but so as to include all the foregoing time, wherein the thing spoken of might be most suspected or feared; as here the worst and most dangerous state in which *Jacob* was, or was like to be, was this time of his Banishment from his Countrey and Kindred, against which he is therefore particularly armed, and comforted in these words.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place *k*; and I knew it not *l*.

k By his Special and gracious Presence, and the manifestation of his Mind and Will to me. *l* I little expected to meet with such a Revelation out of my Father's House, much less in this desart and doleful State and Place, when I thought my self rejected by God, as well as abandoned by men.

17 And he was afraid, and said, How dreadful *m* is this place! this is none other, but the house of God *n*, and this *is* the gate of heaven.

m Or, *venerable*, both for the Majesty of the Person present, and for the glorious manner of his discovery of himself. *n* The Habitation of God, and of his Holy Angels.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and * set it up for a pillar *o*, and poured oil *p* upon the top of it *q*.

*Chap. 31. 45. and 35. 14.

o As a Monument of God's great Kindness and gracious Manifestation of himself to him; which might bring this Mercy to his remembrance in his return, *Gen.* 31. 13. This was an ancient practise among the Patriarchs, *Gen.* 35. 14. but afterwards upon the growing abuse of it among the Heathens, it was forbidden by God, *Levit.* 26. 1. *Deut.* 7. 5. and 12. 3. *p* Which he brought with him either for Food or Medicine, or for the anointing of himself, as need required. *q* As a token of his Consecration thereof to this use to be a memorial of God's Favour to him. Oyl was used in Sacrifices, and in the Consecration of Persons and Places, *Exod.* 30. 25, 26. and 40. 9.

* *Judg.* 1. 23, 26. *Hos.* 4. 15. † That is, *the house of God.*

19 And he called the name of * that place † Bethel: but the name of that city *r* was called Luz at the first.

r Either of that City which was nearest to the Field in which *Jacob* lay; or of that City which afterwards was built in or near to this place, and was known by the name of *Bethel*.

20 And Jacob vowed a vow *s*, saying, If God will be with me *t*, and will keep me in this way that I go, and will give me * bread *u* to eat, and raiment to put on;

* 1 *Tim.* 6. 8.

s (*i.e.*) Bound himself by a solemn Promise or Obligation. Compare *Gen.* 14. 22. *Eccles.* 5. 4. *t* He speaks not thus as if he doubted of the truth of God's Promises, or would like a mercenary Person make a bargain with God, but rather supposeth that God will do this for him, as he had in effect promised, *verse* 15. and thereupon obligeth himself to a grateful return to God for this Mercy, *If God will be with me*, &c. as he hath just now assured me he will; or, *Seeing God will be with me* &c. for the Hebrew *im* doth not always imply a doubt, but rather a supposition, and is oft rendered *seeing that*, as *Exod.* 20. 25. *Numb.* 36. 4. 1 *Sam.* 15. 17. *Amos* 7. 2. And so the Greek Particle answering to the Hebrew *im* is used *Matth.* 6. 22. *Luke* 11. 34. *u* *Food convenient*, as it is called, *Prov.* 30. 8. which is oft signified by the name of *Bread*. See *Gen.* 3. 19.

21 So that I come again to my fathers house in peace: then shall the LORD be my God *x*.

x I will publickly own him for my God and the Saviour of Men, and will establish his solemn Worship, as it follows.

22 And this stone, which I have set for a pillar, shall be Gods house *y*: and of all that thou shalt give me, I will surely give the tenth unto thee *z*.

y (*i.e.*) A place where I will offer Prayers and Sacrifices to God: Such places being commonly called God's Houses, and God is oft said to dwell in them, in regard of his special Presence there. See *Exod.* 20. 24. Compare *verse* 17. of this *chapter* and *Gen.* 35. 1, 3, 7. *z* To be laid out in thy Service, and for Sacrifices, and for the use and benefit of those who shall attend upon sacred Things; as also for the relief of the Poor and Needy, whom God hath substituted in his room, and to whom part of the Tithes were to be given by a following Law, *Deut.* 14. 28, 29.

CHAP. XXIX.

Jacob comes to the well of Haran, 1—3. Enquires of the Shepherds concerning Laban, 4—8. They show him Rachel Laban's daughter coming with the sheep, 9. Jacob goeth near to her; waters the flock, 10. Tells her who he was, 11. She tells it her father, who brings him to his house, hears what had happed to him, 12—14. They bargain that Jacob should serve seven years for Rachel, 15—19. He performs his service, and desires her to be given him, 21. Laban makes a feast, and invites all the men of the place, 22. And puts Leah, his eldest daughter, in the room of Rachel, 23—26. Jacob obtains Rachel, promising other seven years service, 27—30. Rachel is beloved and barren; Leah hated and bears Ruben, Simeon, Levi, Judah, 32—35.

THen Jacob † went *a* on his journey, and came into the land of the † people of the east *b*.

† Heb. *lift up his feet.*

a Heb. *Lift up his Feet*; which may note either the gesture of his Body, that he went on foot; or the temper of his Mind, that he went not sadly and unwillingly, drawing his Legs after him, as we use to say, but readily and chearfully, being encouraged by God's Word. *b* Which lay Eastward from *Canaan*, as *Mesopotamia* did.

† Heb. *Children.*

2 And he looked, and behold a well in the field, and lo there *were* three flocks of sheep lying by it; for out of that well they watered *c* the flocks: and a great stone was upon the wells mouth *d*.

c The People belonging to that place watered; or, *the flocks were watered*: It is an impersonal Speech. *d* To preserve the water which was scarce in those parts, and to keep it pure.

3 And thither were all the flocks gathered: and they rolled the stone from the wells mouth, and watered the sheep, and put the stone again upon the wells mouth in his place.

4 And Jacob said unto them, My † brethren *e*, whence be ye? And they said, Of Haran *are* we.

† Heb. *kindred.*

e So he calls them partly in token of respect and affection; and partly because they were of the same nature and employment with himself.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, † Is he well? And they said, He is well: and behold, Rachel his daughter cometh with the sheep *f*.

† Heb. *there peace to him?*

f According to the manner of those times, *Exod.* 2. 16. *Cant.* 1. 7, 8. when Humility, Innocency, Simplicity, and Industry were in fashion, both among Men and Women of great quality. There are some that quarrel with the Scripture, and question the truth of such relations, because they judge of the state of ancient Times and Things, by the present age, whereby they discover great folly and deep ignorance of the state of former ages.

7 And he said, Lo, † *It is* yet high day, neither is it time that the cattel should be gathered together *g*: water ye the sheep, and go *and* feed *them*.

† Heb. *yet the day is great.*

g That they should be taken from their pasture, and brought to be watered.

8 And they said, We cannot *h*, until all the flocks be gathered together, and *till* they roll the stone from the wells mouth; then we water the sheep.

h Either because of the greatness of the Stone which they could not remove till more help came; or rather because of the Custom, Order and Agreement made amongst themselves about it. *We cannot*, to wit, rightly; or we may not, as that word is used, *Gen.* 34, 14. and 43. 32. and 44. 26.

9 ¶ And while he yet spake with them, Rachel came with her fathers sheep: for she kept them *i*.

i Having probably other Shepherds under her, who did the meaner Offices, whom she was to oversee.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother; that Jacob went near, and * rolled the stone from the wells mouth *k*, and watered the flock of Laban his mothers brother.

* *Exod.* 2. 17.

k Either with the assistance of others; or, by himself, he being

ing then strong, and lusty, and putting forth all his might before *Rachel*.

11 And Jacob kissed Rachel *l*, and lifted up his voice, and wept *m*.

l As the custom of Friends then was both at their first meeting, as *verse* 13. and *Gen.* 33. 4. *Exod.* 4. 27. and 18. 7. and at their departure, as *Ruth* 1. 14. 1 *Sam.* 20. 41. 1 *Kings* 19. 20. *m* Tears of joy; like those *Gen.* 33. 4. at the gracious Providence of God to him, which had brought him safe to his desired place, and so happily and strangely conducted him to that Person and Family, which was so desirable and dear to him.

12 And Jacob told Rachel that he *was* her fathers brother *, and that he *was* Rebekahs son: and she ran and told her father.

* His near Kinsman; as that word is frequently used, as *Gen.* 13. 8. and 24. 27.

13 And it came to pass, when Laban heard the † tidings of Jacob *n* his sisters son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

† Heb. *hearing.*

n The report of his Father's Family, of the cause of his coming in so mean circumstances, of the occurrences in his journey, and of his providential meeting with *Rachel* at the well.

14 And Laban said to him, Surely thou *art* my bone and my flesh *o*: and he abode with him the † space of a month.

† Heb. *a month of days.*

o Of the same bone and flesh with my self, by our common Grandfather *Terah*, and therefore art justly dear to me, and with me thou shalt be in safety. See the same, or like expression, *Gen.* 2. 23. *Judges* 9. 2. 2 *Sam.* 19. 12, 13.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, Shouldest thou therefore serve me for nought? Tell me, What shall thy wages be?

16 And Laban had two daughters, the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed †: but Rachel was beautiful and well-favoured.

† Her eyes were soft and moist, and therefore unsightly.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter *p*.

p It being then the custom for Men to buy their Wives. See *Genesis* 34. 12. *Exodus* 22. 17. 1 *Samuel* 18. 25. 2 *Samuel* 3. 14. *Hos.* 3. 2.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man *q*: abide with me.

q An ambiguous and crafty answer, wherein he doth not directly grant his desire, but only insinuates it in such terms as might hide his design, which the event shewed.

* *Hos.* 12. 12.

20 And Jacob * served seven years for Rachel: and they seemed unto him *but* a few days *r*, for the love he had to her.

r He speaks not of the time, which in such cases seems long, *Prov.* 13. 12. but of the service of that time which seemed but little and far below the worth of *Rachel*.

21 ¶ And Jacob said unto Laban, Give *me* my wife *s* (for my days are fulfilled *t*) that I may go in unto her.

s So she was by Promise and Contract; persons Betrothed, or Espoused, being oft called *Wives* in Scripture, as *Matth.* 1. 18, 19. *Luke* 2. 5. *t* The seven years of service agreed upon, *ver.* 18.

22 And Laban gathered together all the men of the place *u*, and made a feast.

u Kindred and Neighbours, according to the custom. See *Judg.* 14. 10, 11. *John* 2. 1, 2, &c. He gathered a great number together, that the Marriage might be more Solemn and Publick, and that *Jacob* might be overawed by their Presence and Authority, and not dare to disannul the Marriage, and reject *Leah* afterwards, which otherwise he might have done.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her *x*.

x The occasion of the deceit was the custom of those times, which was to bring the Bride to her Husband in the dark, and with a Veil upon her Face. See *Gen.* 24. 65. And *Leah* being instructed by her Father, and confederate with him in the deceit, was, doubtless, careful not to discover her self by speech, or any other way to him.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to pass, that in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me *y*?

y Though *Laban* could not solidly answer the question, yet *Jacob* could do it, and had just cause to reflect upon his own former action of beguiling his Father; for which God had now punished him in the same kind.

26 And Laban said, It must not be so done in our † countrey *z*, to give the younger before the firstborn.

† Heb. *place.*

z This seems to be a false pretence; but if it had been true, custom is to give place to justice, by which he was obliged to perform his contract with him.

27 Fulfil her week *a*, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

a The seven days usually devoted to the Feast and Solemnity of Marriage, as *Judges* 14. 12, 15, 17. And this he desired, that a weeks Co-habitation with *Leah*, might either knit his Affections to her, or at least confirm the Contract and Marriage with her.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also *b*.

b It was not so strange that *Laban* should give, as that *Jacob* should take, not only two Wives, but two Sisters to wife, which seems to be against the Law of Nature, and was expressly forbidden by God afterward, *Levit.* 18. 18. Though it be also true that God might dispence with his own Institution, or permit such things in the Patriarchs upon special Reasons, which are not to be drawn into Example.

29 And Laban gave to Rachel his daughter Bilhah, his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated *c*, he opened her womb: but Rachel *was* barren *d*.

c Comparatively to *Rachel*, less loved, slighted. So that word is oft used, as *Deut.* 21. 15. *Matth.* 6. 24. and 10. 37. compared with *Luke* 14. 26. *John* 12. 25. *d* Thus variously doth God distribute his Favours, that all may be contented, and none despised.

32 And Leah conceived and bare a son, and she called his name † Reuben: for she said, Surely the LORD hath looked upon my affliction *e*; now therefore my husband will love me.

† That is, *see a son.*

e With an eye of pity and kindness; as that general phrase is oft understood.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard *f* that I *was* hated, he hath therefore given me this *son* also: and she called his name † Simeon.

† That is, *hearing.*

f (*i.e.*) Perceived or understood; *hearing* being oft put for understanding.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joyned unto me *g*, because I have born him three sons: therefore was his name called † Levi.

† That is, *joyned.*

g In more sincere and fervent Affection.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD *c*: therefore she called his name * † Judah, and † left bearing.

* Matth. 1. 2.

† That is, *praise.*

c More solemnly and continually; for otherwise she did praise and acknowledge God for the former Mercies.

† Heb *stood from bearing.*

CHAP. XXX.

Rachel being barren, envies her sister, impatiently desires children of Jacob, 1. He is angry, and reproves her, 2. She gives him her handmaid Bilhah, who bears him Dan and Naphtali, 3——8. Leah ceasing to bear, gives Zilpah her maid to Jacob, 9. She bears him Gad and Asher, 10——13. Reuben Leah's son finds mandrakes and brings them to his mother; Rachel desires them; they bargain, 14, 15. Jacob goes in to Leah, who conceives again and bears Issachar, Zebulon, and Dinah, 16——21. God remembers Rachel; she conceives and bears Joseph, 22——24. Jacob desires to return into his own countrey with his wives and children, 25, 26. Laban denies his consent; having learnt by experience that God had blessed him for Jacob's sake, 27. They make a new contract, 28——36. Jacob's device, and the success of it, 37——43.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die *a*.

a A Speech full of Impatience, and bordering upon Blasphemy, and striking at God himself through *Jacob*'s sides. For which therefore she afterwards smarted, dying by that very means whereby she hoped to prevent her Death, and prolong her Life, *Genesis* 35. 18.

2 And Jacobs anger was kindled against Rachel *b*; and he said, *Am* I in God's stead *c*? who hath withheld from thee the fruit of the womb?

b For the injury done to himself, and especially for the Sin against God, in which case anger is not only lawful, but necessary. *c* It is God's Prerogative to give Children. See *Gen.* 16. 2. 1 *Sam.* 2. 5, 6. *Psal.* 113. 9. and 127. 3.

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees *d*, that I may also † have children by her *e*.

† Heb. *built by her.*

d An Ellipsis or short Speech, she shall bare a Child which may be laid upon my knees, or in my lap, which I may adopt and bring up as if it were my own. See *Gen.* 50. 23. *Isa.* 66. 12. *e* For as Servants, so their Work and Fruit were not their own, but their Masters.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

† And

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me *, and hath also heard my voice, and hath given me a son: therefore called she his name † Dan.

† That is, judging.

* Pleaded my Cause, or given Sentence for me; as this Phrase is oft taken.

7 And Bilhah Rachels maid conceived again, and bare Jacob a second son.

8 And Rachel said, With † great wrestlings *f* have I wrestled with my sister, and I have prevailed *g*: and she called his name † * Naphtali.

† Heb. wrestlings of God.

† That is, my wrestling.

* Called Matth. 4. 13. Nepthalim.

f Heb. *With wrestlings of God*, either with great and hard Wrestlings or Strivings; or by wrestling with God in fervent Prayer, and by God's Grace and Strength. *g* Which was not true; for her Sister exceeded her both in the number of her Children, and in her propriety in them, being the fruit of her own Womb, not of her Handmaids, as *Rachel*'s were. Here is an instance how partial Judges most Persons are in their own causes and concernments.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs made bare Jacob a son.

11 And Leah said, A troop cometh *h*: And she called his name † Gad.

† That is, a troop or company.

h Or, *Good luck cometh*; my design hath well succeeded; an happy Star hath shone upon me; and such a Star in the Opinion of Astrologers is that of *Jupiter*, which by the *Arabians* is called *Gad*. This may well agree to *Leah* and her Heathenish Education, and the Manners of the *Chaldeans*, who were much given to the Study of the Stars.

12 And Zilpah Leahs maid bare Jacob a second son.

13 And Leah said, † Happy am I, for the daughters † will call me blessed: and she called his name † Asher.

† Heb in my happiness. † That is, happy.

† Of Men, *i. e.* Women, as *Prov.* 31. 29. *Cant.* 6. 9.

14 ¶ And Reuben went in the days of wheat harvest, and found Mandrakes *i* in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy sons Mandrakes *k*.

i The word is only found here, and *Cant.* 7. 13. whence it appears, that it is a Plant or Fruit of pleasant Smell, such as the Mandrake is said to be by *Dioscorides* and *Levinus Lemnius*, and by St. *Austin* upon his own experience. If it be said, this was too early for Mandrakes to be ripe, it being now but Wheat-harvest; it may be replied, that Fruits ripen much sooner in those hot Countries, than elsewhere, and that they are not here said to be ripe, but only to be gathered. *k* Which she might desire, either because they were pleasant to the Eye or Taste, or because they were thought helpful to Conception.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldst thou take away my sons mandrakes also? And Rachel said, Therefore he shall lie with thee to night *l*, for thy sons Mandrakes.

l *Jacob* either did equally divide the times between his two Wives; or rather had more estranged himself from *Leah*, and cohabited principally with *Rachel*, which occasioned the foregoing Expostulation.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my sons Mandrakes. And he lay with her that night *m*.

m He ratified their agreement, that he might preserve Peace and Love amongst them.

17 And God hearkned unto Leah *n*, and she conceived, and bare Jacob the fifth son.

n Notwithstanding her many Infirmities. Hence it appears, that she was moved herein not by any inordinate Lust, but by a desire of Children.

18 And Leah said, God hath given me mine hire, because I have given my maiden to my husband *o*: and she called his name † Issachar.

† That is, an hire.

o Thus the mistakes the Answer of her Prayers for a recompence of her Error.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name † * Zebulun.

† That is, dwelling. * Called Matth. 4. 13. Zabulon.

21 And afterwards she bare a daughter, and called her name † Dinah.

22 ¶ And God remembred Rachel, and God hearkned to her, and opened her womb.

23 And she conceived and bare a son, and said, God hath taken away my reproach *p*.

† That is, judgment.

p Barrenness was then accounted a great Reproach, especially in that Race, because it was a kind of Curse, whereby such Persons were excluded both from the first and general blessing of Fructification given to all Mankind, *Gen.* 1. 28. and from the special Blessing given to *Abraham* for the multiplication of his Seed; and from all hopes of being the Progenitors of the blessed *Messiah*.

24 And she called his name † Joseph; and said, The LORD shall add to me another son.

† That is, adding.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country *q*.

q *Canaan*, which he calleth *his Country*, in regard both of his former and long Habitation in it, and of the right which he had to it by God's promise. See 28. 13.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have * found favour in thine eyes, *tarry:* for I have learned by experience, that the LORD hath blessed me for thy sake.

* Chap. 30. 27.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattel was with me *r*.

r How carefully it was managed, and how greatly improved by my care and industry.

30 For *it was* little which thou hadst before I *came*, and it is *now* † increased unto a multitude; and the LORD hath blessed thee † since my coming *s*: and now when shall I provide for mine own house also *t*?

† Heb. broken forth. † Heb. at my foot.

s Comparatively to what now it is. *t* Heb. *At my foot*, *i. e.* upon my coming; since my Feet entred into thy House: Or, *by my foot*, *i. e.* by my Ministry and Labour, as this Phrase is used, *Deut.* 11. 10. *u* According to my Duty, which also is thy Interest.

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock this day, removing from thence all the speckled and spotted cattle *x*, and all the brown *y* cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire *z*.

x Which may seem to be thus distinguished; *speckled* with little Spots, and *spotted* with greater Spots or Stains, both of divers colours from the rest of the Body. Or, the *speckled* may be the same with the *Ring-streaked*, by comparing this with *verse* 35. *y* Or *Black*, or *Dark-coloured*, for the Hebrew word signifies also great *heat* which produceth such a Colour. *z* Or, *then shall be my hire*; and for *then*, as is frequent in Scripture. The sense is, *Then*, when the speckled, and spotted, and brown are separated, and none but white remaining, *my hire shall be* out of those white ones, and that in such manner as is expressed in the following Verse, all the white young ones shall be thine, and the speckled, and spotted, and brown, which shall be brought forth by those white ones, shall be mine.

33 So shall my righteousness answer for me *a* † in time to come, when it shall come for my hire before thy face *b*: every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stollen with me.

† Heb. *to morrow.*

a When the Cattle shall, contrary to their natural and usual course, bring forth young ones of a contrary Colour to their own, it will hereby be evident that this is the work of God, who hereby pleads my righteous Cause against a cruel and unjust Master. Or thus, When thou shall accuse me of doing thee Injury, I shall have this manifest and undeniable evidence of my Righteousness or Innocency, that I have no Cattle but of that Colour which is by agreement appropriated to me. *b* *When it*, *i. e.* my Righteousness, *shall come to*, or *upon my reward*, *i. e.* when my Righteousness shall appear in the very colour of that Cattle which is allotted to me for my Reward or Hire; *before thy Face*, *i. e.* thou being present and diligently observing whether I have any Cattle of another colour. But the Hebrew word *Tsdo* is also of the second Person, and so the sense seems to be this, *When thou shalt come upon my Hire* or *Reward*, to wit, to observe and see whether I have any other Cattle than what belongs to me. And so these words come in by way of Parenthesis; and the following words, *before my Face*, are to be joyned to the former words, thus, *so shall my Righteousness answer for me in time to come (when thou shalt come upon my Hire) before thy Face.* This I prefer before the other, because the Phrase of *coming upon his Hire* seems more properly to agree to a Person, than to his Righteousness.

34 And Laban said, Behold, I would it might be according to thy word *c*.

c *Laban* trusted to the Course of Nature, whereby Cattle usually bring forth their Young of their own Colour; and *Jacob* relied upon the Providence of an Almighty God, and his Gracious Father.

35 And he removed that day the he-goats that were ring-streaked *d* and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some*

some e white in it, and all the brown amongst the sheep, and gave *them* into the hands of his sons.

d Which had lines or strakes like Bands about them of divers Colours from the rest of their Body. *e* This word is oft understood in other Texts of Scripture, and here it is so necessarily; as appears both from the thing it self, as it is related, and from the Phrase; for he saith not *that was white*, but *that had white in it*, to wit, mixed with other Colours.

36 And he set three days journey *f* betwixt himself and Jacob *g*: and Jacob fed the rest of Labans flocks.

f Understand it of the journying or travelling of Sheep, not of Men. *g* Left either *Jacob* should mingle and exchange the Sheep, or the Sheep by the Contemplation of the diverse coloured ones should bring forth others like to them.

37 ¶ And Jacob took him rods *h* of green poplar, and of the hasel, and chesnut-tree *i*; and pilled white strakes in them, and made the white appear † which was in the rods.

h By Divine appointment, as will appear in the Sequel, which is sufficient for *Jacob*'s Justification. *i* Either because these Trees were next at hand; or because he saw these in the Divine Vision afterwards mentioned, and would exactly follow his Pattern. † By pilling off the Rind which covered it.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink *k*.

k When by their refreshment and meeting together, they were most likely to generate and conceive.

39 And the flocks conceived *l* before the rods, and brought forth cattle ring-streaked, speckled, and spotted *m*.

l Heb. *Were heated*, *i. e.* inflamed or excited and disposed to conceive, and this in a more than ordinary manner by the Divine Disposal. *m* This hath some foundation in Nature, because of the great power of imagination; and there are divers instances in many Authors, both of Women and of Beasts, who either by the strong Fancying, or by the actual and frequent Contemplation of some certain Objects, have brought forth young ones exactly of the same Colour and Complexion, as one did an *Ethiopian*, &c. But the Providence of God was the principal Cause of this Effect, without which the Productions of that kind would neither have been so many, nor so certain. This Policy of *Jacob*'s could scarcely be excused from Deceit and Injustice, if it were not manifest that it was done by the Direction and Authority of the Sovereign Lord of all Estates, *Gen.* 31. 9, 11, &c. who may take them from one, and give them to another, as it pleaseth him; who also observed *Laban*'s Injustice, and gave to *Jacob* no more than he abundantly deserved from *Laban*.

40 And Jacob did separate the lambs *n*, and set the faces of the flocks towards the ring-streaked, and all the brown in the *o* flock of Laban: and he put his own flocks by themselves; and put them not unto Labans cattle *p*.

n Such as were ring-streaked and brown, from the white, as it here follows. *o* He caused them to go foremost, and the white to follow them, that by the continued beholding of them in the time of their conjunction, they might have their colour more imprinted upon their fancies, and thereby convey it to their young ones. *p* Which he did upon the same reason, left the constant beholding of them should make them bring forth the like, *i. e.* single coloured ones.

41 And it came to pass, whensoever the stronger cattle did conceive *q*, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

q It is known that the Cattle in those parts did conceive and bring forth twice in a year, at Spring and in Autumn; and it is supposed that the *stronger* here mentioned, are such as joyned in the Spring, and the *feeble* they that joyned in Autumn.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Labans, and the stronger Jacobs.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

Jacob observing Laban's envy, on God's command and promise, with the consent of his wives, departs secretly, 1——21. Laban pursues him; God in a dream warns him not to treat Jacob ill; he overtakes him on Mount Gilead; taxes him sharply for his secret departure, and with stealing his gods, 23—30 Jacob excuses his departure, 31 Denies the taking either gods, or ought else that was Labans, 32. Laban searches, but finds not, 33—35. Jacob is wroth, and rebukes him vehemently for all he had suffered from him, 36—40. He owns God as his defence in the day of his affliction, 41, 42. They make a covenant, in which Laban obliges Jacob not to hurt his daughters, nor take other wives to them, 44——52. Jacob sweares by the fear of Isaac, and offers sacrifice, 53, 54. Laban returns to his place 55.

AND he heard the words of Labans sons, saying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory *a*.

a These riches, which are called *glory*, *Gen.* 45. 13. *Psal.* 49. 16. *Isa.* 66. 12. compared with *Isa.* 60. 6. because their possessours use to glory in them, and by them gain glory and esteem from others.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not towards him † as before *b*.

† Heb. *as yesterday, and the day before.*

b And this change of his Countenance argued a change in his Mind, and presaged some evil intentions in him towards *Jacob*.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah *c* to the field *d* unto his flocks;

c *Rachel* is first named here, as also *Ruth* 4. 11. because she was his chief, and, by right, his first and only designed Wife. And therefore it is observable, that in the enumeration of *Jacob*'s Wives and Children, *Gen* 46. *Leah* is only mentioned by her name, *verse* 15. but *Rachel* is called *Jacob's wife*, *verse* 19. by way of eminency, and in a peculiar manner. *d* Where they might more freely discourse of their business, and without fear or interruption.

5 And said unto them, I see your fathers countenance, that it *is* not toward me as before: but the God of my father hath been with me *e*.

e Either 1. Hath blessed me; hath stood constantly by me, when your Father hath failed and deceived me. Or, 2. Hath appeared unto me, as *verse* 13.

6 And ye know that with all my power *f* I have served your father.

f Both of my Mind and Body, as I would have done for my self, as became a faithful servant to do.

7 And your father hath deceived me, and changed my wages * ten times *g*: but God suffered him not to hurt me.

* Neh. 4. 12.

g (*i. e.*) Oft times, as that certain number is commonly used, as *Leviticus* 26. 26. *Numbers* 14. 22. 1 *Samuel* 1. 8. *Job* 19. 3, &c.

8 If he said thus, The speckled shall be thy wages; then all the cattle * bare speckled: and if he said thus, The ring-streaked shall be thy hire *h*; then bare all the cattle ring-streaked.

* *All* is here as oft elsewhere, put for the greater or the better part, as appears from *Chap* 31. 1, 8. Or, for all that *Jacob* desired to be such. *h* Hence it appears, that *Laban* through Envy and Covetousness did break his agreement made with *Jacob*, and altered it as he thought meet, and that *Jacob* patiently yielded to all such changes.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the † rams which leaped upon the cattle, *were* ring-streaked, speckled, and grizled *i*.

† Or, he-goat.

i Which were marked with Spots, like Hail in colour and proportion, as the word signifieth.

11 And the Angel of God spake unto me in a dream, *saying*, Jacob; and, I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizled; for I have seen all that Laban doth unto thee.

13 I am the God of Bethel, * where thou anointedst the pillar, *and* where thou vowedst a vow unto me *k*: now * arise, get thee out from this land, and return unto the land of thy kindred.

* Chap. 28. 18. * Chap. 32. 9.

k Of which see *Gen.* 28. 19, 20 And this God here mentions to shew his acceptance of that Action of *Jacob*'s, his mindfulness even of the past and forgotten Services of his People, and his purpose now to fulfil the promise there made to them.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our fathers house *l*?

l We can expect no further benefit from him, but Deceit, and Oppression, and Injury, and therefore are willing to leave him. This was the fruit of his unnatural and unworthy Carriage to them, that it did eat out their natural Affection to him.

15 Are we not counted of him strangers *m*? for he * hath sold us *n*, and hath quite devoured also our money *o*.

* Chap. 29. 15, 27.

m As if we had no more right to his Estate than Strangers. *n* Instead of a good part of his Estate which by the Law of God and Nature belongs to us, 2 Cor. 12. 14. wherewith he should have endowed us upon our Marriage, he hath made sale of us for this 14 years hard Service, seeking only his own, not our advantage. *o* Hath not only with-held from us, but spent upon himself that Money which he got by thy care and industry, whereof a confiderable part was due in equity to us and to our Children.

16 For all the riches which God hath taken from our father, *that* is ours, *p* and our childrens: Now then whatsoever God hath said unto thee, do.

p Not

p Not only by God's special gift, but by the natural right which Children have to a share in his Estate, and upon the account of thy faithful and laborious Service.

17 Then Jacob rose up, and set his sons, and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-Aram; for to go to Isaac his father to the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stollen the † images that *were* her father's *q*.

† Heb. *Teraphim.*

q Quest 1. What were those *Teraphims* or *Images*? *Ans.* They were Images made in the shape of Men, 1 *Sam.* 19. 13, 16. which the *Gentiles* worshipped as subordinate gods, *ver.* 30, 32. of this Chapter, to which they committed the protection of their Families, 1 *Sam.* 19. 13. which they used to consult about secret or future things, and from which they received answers about them, *Ezek.* 21. 21. *Zech.* 10. 2. Of these see more *Judg.* 17 5. and 18. 14, 17, &c. *Hos.* 3. 4. And these Idols *Laban* worshipped together with the true God. Quest 2. Why did *Rachel* steal them? *Ans.* Partly, lest her Father by consulting them should discover their flight, and the course which they took; and partly because she seemed yet to retain a superstitious conceit of them, as may be gathered from *Gen.* 35. 2. Others, because they were pretty and precious things, made of Silver and Gold, which she took as a part of what was due to her both as his Daughter, and for her Husband's service. Others, that she might remove so great an occasion of her Father's Idolatry, and shew him the vanity of such gods as might be stoln away.

† Heb. *she stole the heart of* Laban.

20 And Jacob stole away † unawares to Laban *r* the Syrian, in that he told him not that he fled.

r Heb. *Stole away the heart of* Laban, to wit, his Daughters, his Cattle, and his gods, upon which his heart was vehemently set, as *Micah*'s was, *Judg.* 18. 24. But if this had been meant, it had been imputed to *Rachel*, and not to *Jacob*, who knew nothing of the gods. Or rather, *It is away from the heart*, &c. the Hebrew *leb* being put for *mind*, as *Gen.* 4. 1. and 49. 25. 1 *King.* 8. 47. compared with 2 *Chron.* 6. 33. *Mic.* 3. 8. *i. e.* without the knowledge and consent of *Laban*, which sense is confirmed by the words next following, and by *ver.* 26, 27. and by the like use of the phrase, 2 *Sam.* 19. 3. Thus he fled, because he knew *Laban*'s selfish, and unrighteous, and cruel Disposition, that he would always hinder him from departing, either by fraudulent Pretences, or by open force, nor suffer so great a diminution in that Estate, which he thought one time or other he might in good measure recover to himself.

21 So he fled with all that he had, and he rose up, and passed over the river *s*, and set his face *t toward* the mount Gilead *u*.

s Euphrates, which lay between *Mesopotamia* and *Chaldea*, Gen. 15. 18. which for its largeness and famousness is oft called the *River* emphatically, as *Exod.* 23. 31. *Jos.* 24. 2, 3, &c. *t* (*i. e.*) Resolutely directed his course. See *Ver.* 50 5. *Luke* 9. 51, 53. *u* A very high and long Mountain beyond *Jordan*, adjoining to the Mountain of *Lebanon*, at the foot of which there was a large and fruitful Country, which from the Mountain received the name of *Gilead*, Deut. 34. 1. *Ver.* 8 22. and 22 6 This Mountain is here called *Gilead* by anticipation, as appears from *ver.* 48.

22 And it was told Laban on the third day *x*, that Jacob was fled.

x That he heard of it no sooner, must be ascribed to the great distance which *Laban* had put between his and *Jacob*'s Flocks, *Gen* 30. 36. and to the care and art which *Jacob* used to prevent a sooner discovery.

23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

* Job 33. 15.

24 And God came to Laban the Syrian * in a dream by night, and said unto him, Take heed that thou speak not to Jacob † either good or bad *y*.

† Heb. *from good to bad.*

y Neither perswading him by flattering Promises, and cunning Artifices, nor compelling him by Threatnings, to return. For so these general words must be limited, as is evident from God's design in them, and from the following Relation. So this is a Synecdochical Expression

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount, and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword *z*?

z By force and violence. A false Accusation; for they freely consented, *ver.* 14, 15, 16.

27 Wherefore didst thou flee away secretly, and † steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

† Heb. *hast stollen me.*

28 And hast not suffered me to kiss my sons and my daughters *a*? thou hast now done foolishly in so doing *b*.

a As was usual at the parting of Friends. See the note on *Gen.* 29. 11. *b* But indeed *Jacob* took the wisest course for the security of his Person and Estate, especially having the direction and protection of God in it.

29 It is in the power of my hand to do you hurt: but the God of your father *c* spake unto me yesternight, saying, Take thou heed, that thou speak not to Jacob either good or bad.

c Isaac or *Abraham*, by which he disowns him for his God, and tacitly reproacheth him with the novelty of his Religion which was first brought in by his Father. Compare *ver.* 53.

30 And now *though* thou wouldst needs be gone, because thou sore longedst after thy father's house; *yet* wherefore hast thou stoln my Gods *d*?

d Laban could not be so senseless, as to take those for true gods which could be stollen away; but he called them *gods*, because they were the means or representations whereby he worshipped his gods.

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldst take by force thy daughters from me.

32 With whomsoever thou findest thy gods, * let him not live *e*: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stollen them.

* Chap. 9.

e We give my consent that he shall die by the hands of Justice. A rash and inconsiderate Sentence.

33 And Laban went into Jacob's tent, and into Leah's tent *f*, and into the two maid-servants tents; but he found *them* not. Then went he out of Leah's tent, and entred into Rachel's tent.

f The Men and Womens Tents were distinct and separate. See *Gen.* 18. 2. and 24. 67.

34 Now Rachel had taken the Images, and put them in the camel's furniture, and sate upon them: and Laban † searched all the Tent, but found *them* not.

† Heb. *felt.*

35 And she said to her father, Let it not displease my Lord that I cannot rise up before thee *g*; for the custom of women is upon me: and he searched, but found not the Images.

g Quest. How could that occasion hinder her from rising up to her Father? *Answ.* 1. It might be attended in her, as it was, and is, in some other Women, especially in those hot Countries, with a great flux of blood, or with more than ordinary infirmity and sickness; and this *Laban* might know to be usual with her by former observation or information. 2. She offers this as a reason, not why she could not rise up to shew a civility to him, but why she could not *rise up from his face*, or *from before him*, as the words in the *Hebrew* found, *i. e.* so as to give way to him that he might come and search there for the Images: Because menstruous Women were anciently esteemed polluted, and to pollute the things which they touched, or sat upon; as you may see by *Levit.* 15. 19, 20, 21, 22. Which Law, though it were not yet given and written, yet that, as well as divers other Ceremonial Rights, might be enjoined by God, and observed by sober Heathens at that time, especially by such as were akin to *Abraham*, as *Laban* and his Family were, who by that means might easily come to the knowledge of such matters. Add to this, one of the seven Precepts given to the Sons of *Noah*, was that of *uncovering nakedness*; which both Jewish and Christian Writers take to be a very comprehensive Expression, and to include all such things as have a natural turpitude in them, among which this is confessed to be one. And the words thus understood, contain a solid and satisfactory reason why *Laban* should not now come near her, nor search the things which she sat upon, which had been an uncivil and immodest thing.

36 And Jacob was very wroth, and chode with Laban, and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me *h*?

h With so much fury and violence.

37 Whereas thou hast † searched all my stuff, what hast thou found of all thy Houshold-stuff? set it here before my brethren, and thy brethren, that they may judge betwixt us both.

† Heb. *felt.*

38 This twenty years *have* I *been* with thee: thy ewes, and thy she-goats have not cast their young *i*, and the rams of thy flock have I not eaten.

i Which thou owest in a great measure to my care and diligence in ordering them, and principally to God's blessing given to thee for my sake, by thy own confession, *Gen.* 30. 27.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it: of * my hand didst thou require it *k*, whether stollen by day, or stollen by night.

* Exod. 22. 12.

k Which was unjust and unreasonable, except where it fell out through the Sheperds default, See *Exod.* 22. 13. *Quest.* How could *Jacob* pay these losses, seeing he came empty from his Father's House, and got nothing by his Service for the first 14 years, but his Wives? *Ans.* Either 1. he had some supplies sent from his Father, though it be not mentioned in this History: Or 2. he might have some inconsiderable Allowances or Priviledges from *Laban*, out of which he could easily defray these Charges, which because of his great care and watchfulness did but seldom happen: Or 3. these losses were put to his account, to be satisfied by him as soon as he should be able to do it.

40 *Thus* I was in the day, the drought consumed me, and the frost by night, and my sleep departed from mine eyes †.

† Through

† Through my extraordinary thoughtfulness and care about thy Cattle, especially in cases of danger.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac *l*, had been with me, surely thou hadst sent me away now empty: God hath seen my affliction *m*, and the labour of mine hands, and rebuked *thee* yesternight.

l (*i. e.*) The God whom my Father *Isaac* worships with reverence and godly fear, as appears by comparing *ver.* 53. The Act is here put for the Object, as it frequently is; and particularly God is called our *fear*, Isa. 8. 13. And *fear* is one of God's Names amongst the Rabbins. He calls him not *Isaac's God*, but his *fear*, because *Isaac* was yet alive, and in the state of probation, and served God with fear and trembling. See *Gen.* 27. 33. The *Jews* observe, that God is not called the God of any particular person, as of *Abraham*, *Isaac* and *Jacob*, till after their death. *m* With compassion and intention of good to me for it. God's *seeing* is oft used for his relieving and helping, as *Gen.* 16. 13. and 29. 32 *Exod.* 3. 7, 9. Or, *hath shewed* or *proved* it, to wit, that *he hath seen*, &c. Compare *Gen.* 20. 16. Either way it is an Ellipsis of the Pronoun, which is usual, as appears by comparing 1 *King.* 10. 7. with 2 *Chron.* 9. 6. and *Psal.* 41. 9. with *Job.* 13. 18.

43 And Laban answered, and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born *o*?

o He pretends that to be an act of his natural affection and kindness, which was indeed the effect of his fear.

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee *p*.

p Both to our own Consciences of our mutual Obligations, and to God against either of us who shall break it, that he may severely punish us for it.

45 And Jacob took a stone, and set it up for a pillar *q*.

q In testimony of his compliance with Laban's Proposal, and his entring into this Covenant. See *Exod.* 24. 4.

46 And Jacob said unto his brethren, Gather stones: and they took stones, and made an heap, and they did eat *r* there upon the heap *s*.

r To wit, afterwards, *ver.* 54. though it be here mentioned by anticipation. *s* Or rather *by* or *beside the heap*, as the Hebrew Particle *al* is oft understood, as *Psal.* 23. 2. and 81. 7.

† That is, *the heap of witness.*

47 And Laban called it † Jegar-sahadutha: but Jacob called it Galeed *t*.

t Both names signify the same thing, *an heap of witness*; only *Laban* gives the name in the *Syrian* Language; but *Jacob*, though he had been long conversant in *Syria*, and understood that Language, yet he chose to give it in *Hebrew*, which was both a secret renouncing of the *Syrian* Manners and Religion, together with their Language, and an implicit profession of his conjunction with the *Hebrews*, as in their Tongue, so in their Religion.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

† That is, *a beacon, or watch-tower.*

49 And † Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters *u*, no *man* is with us *x*; See, God is witness betwixt me and thee.

u The curse is here understood, as it commonly is, to maintain a greater reverence for Oaths, and to beget a greater dread of the curse belonging to the violaters of it. *x* (*i. e.*) Here *is* now *no* man *with us*, who when we are parted can witness and judge betweun us, and punish the Transgressor. Or thus, Though now we have many with us, as Witnesses of this Agreement, yet shortly when we shall be parted, *no* man will be *with us*, to observe and report our actions to the other, or to do the injur'd person right.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee.

52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father *y*, judge betwixt us. And Jacob sware by the fear of his father Isaac.

y He joins Idols with the true God, and secretly chargeth the Religion of *Jacob* and *Abraham* with novelty, and prefers his own as the most ancient Religion. See *Josh.* 24. 2. Whence we may learn, that Antiquity of it self is no certain argument of the true Church or Religion.

† Or, *killed beasts.*

54 Then Jacob † offered sacrifice *z* upon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount.

z Either to give God thanks for the great mercies and deliverances vouchsafed to him, or to beg God's blessing upon the present Treaty, and upon their whole Family. But it is not so probable that *Jacob* would chuse that time for the offering of Sacrifices when *Laban* was present, whom he could neither honestly admit to them, nor conveniently exclude from them. And therefore seeing the same Hebrew word signifies *killing* as well as *sacrificing*, as appears from *Numb.* 22. 40. 1 *Sam* 28. 24. 1 *Kings* 1. 9. 2 *Chron.* 18. 2. *Ezek.* 34. rather understand it of his *killing of beasts* in order to a Feast which he made for his brethen, whom *he called*, as it here follows, *to eat bread*, &c. under which phrase all meats are usually comprehended in Scripture, as hath been already noted, and will appear hereafter. And this practice was usual in those times, to confirm Covenants by a Feast. See *Gen.* 26. 30.

55 And early in the morning, Laban rose up and kissed his sons, and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

The angels of God meet Jacob, 1. *He calls them God's host, and the place Mahanaim,* 2. *Sends messengers to his brother Esau,* 3——5. *They return, and bring word that Esau comes to meet him with four hundred men,* 6. *Jacob is afraid; divides his people and cattel into two bands,* 7. *Gives orders concerning them,* 8. *Prays to God in a very fervent and humble manner,* 9——12. *Sends presents to his brother, with directions; gets his wives and children over the ford by nights,* 13——22. *Jacob wrestles with God, and prevails; is called Israel: God blesseth him; he enquires after God's name; calls the place Peniel. Jacob halts,* 24——31. *The Jews observation in memorial of it,* 32.

AND Jacob went on his way, and the Angels of God met him *a*.

a In visible, human, and glorious shape, as they frequently appeared to the Patriarchs.

2 And when Jacob saw them, he said, This *is* God's host *b*: and he called the name of that place † Mahanaim *c*.

† That is, *two hosts or camps.*

b So the Angels are justly called for their great number, *Dan.* 7. 10. *Luke* 2. 13. excellent order, mighty power, and for their use and service to God, and to his Church, for whose protection they are sent. See 2 *Kings* 6. 17. *Psal.* 34 7. *c* (*i. e.*) *Two hosts*; so called, either because the Angels divided themselves into two companies, and placed themselves some before, others behind him, or some on each side of him, for his greater comfort and security; or because the Angels made one host, and his Family another.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir *d*, the † countrey of Edom *e*.

† Heb. *field.*

d Of which see *Gen.* 14. 6. and 36. 9, 20, 21. whither *Esau* had removed his habitation from *Canaan*, partly out of discontent at his Parents; partly as most convenient for his course of life; and principally by direction of Divine Providence, that *Canaan* might be left free and clear for *Jacob* and his posterity. *e* So that *Seir* and *Edom* either are one and the same place; or rather *Seir* was a part of *Edom*. Some say both names are put here for distinction. For they make two Lands of *Edom*, the one Southward from *Canaan*, the other Eastward, and this latter they understand here, alledging that the other or Southern was so remote from Mount *Gilead*, whence *Jacob* was now descending, that *Jacob* need not fear *Esau* at that distance, nor send to him. But as that distinction seems to be without solid ground, so this reason seems to have but little weight in it, both because though this History immediately follows his descent from Mount *Gilead*, yet it might be done some competent time after it, and because *Jacob* in his journey to those parts where his father *Isaac* lived, and whither he was going, was still drawing nearer and nearer to *Esau*.

4 And he commanded them, saying, Thus shall ye speak unto my lord *f* Esau, Thy servant Jacob saith thus; I have sojourned with Laban, and stayed there until now *g*.

f Which Title being but a civil respect commonly given in Scripture to such persons as have no authority nor superiority over them who use it, as *Gen.* 23 6. and 24, 18. *Jacob* doth not hereby renounce his Right of Primogeniture which was devolved upon him, nor return it to *Esau*. Nor if he did hereby acknowledge *Esau* his Superior for the present, would this have been injurious to that Right, because *Jacob* was not yet in actual possession of it, for it was not to commence till his Father's death; and indeed did more belong to his posterity than to his person; and as to his person, did more respect his spiritual advantages, than his worldly greatness. See *Gen.* 27. 29. *g* As a stranger and exile, and so a more proper object for thy pity, than for thy envy.

5 And I have oxen, and asses, flocks, and menservants, and women-servants *h*: and I have sent to tell my Lord *i*, that I may find grace in thy sight *k*.

h Yet in my exile God hath blessed me with a competency of worldly goods, and therefore I am not likely to be either a burden to thee, or a disgrace to our Family. *i* To acquaint him with my coming, and with the state of my affairs. *k* That I may obtain pardon for my former errors, and thy favour and friendship for the future.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau *l*, and also * he cometh to meet thee, and four hundred men with him *m*.

* Chap. 33. 1.

l Who gave them but an imperfect and a doubtful answer, as appears from *Jacob*'s fear, *ver.* 7. *m* Which he brought either as his usual guard, he being then a great man in those parts; or in ostenta-

H tation

tation of his power and greatnes, in spight of all the injury which his Father or Brother did him; or because at first he designed mischief to *Jacob*, as may seem by his dismissing of his messengers without any restimony of his favour; though afterwards upon *Jacob*'s prayer, God changed his mind.

7 Then Jacob was greatly afraid *m*, and distressed, and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands,

n Notwithstanding the renewed promise of God, and the late apparition of Angels; wherein he shewed the weaknes of his Faith, to which God left him for his Trial and Exercise, and to quicken him to prayer, that so God might have more Glory, and he more Comfort in the Mercy.

8 And said, If Esau come to the one company, and smite it, then the other company which is left, shall escape *o*.

o Either by flight, or because he supposed *Esau*'s Revenge would be satisfied with the first slaughter.

9 And Jacob said, O God *p* of my father Abraham, and God of my father Isaac, the LORD which
* chap.31. 13. said unto me, *Return unto thy countrey, and to thy kindred, and I will deal well with thee:

p It is observable, that *Jacob* directs his prayers to God immediately, and not to the Angels, though now, if ever, he had reason and obligation to do so, from their visible apparition to him for his succor and comfort.

† Heb *I am less than all*, &c. 10 † I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant *q*: for with my staff *r*, I passed over this Jordan *s*, and now I am become two bands *t*.

q In fulfilling thy promises made to me; and much more am I unworthy of those further mercies which I am now about to beg of thee. *r* Having nothing with me but my travelling staff for my support. *s* Or, *that Jordan*, either which I now see, as being at this time upon an high hill; or, which my mind is set upon, as that river which I am going to repass, that I may go to my Father, and to that good Land which thou hast given to me and mine for ever. *t* Or *two Troops*, or companies; into which he had now divided his people and cattel, *ver.* 7.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he
† Heb. *upon.* will come, and smite me, and the mother, † with the children *u*.

u A proverbial speech, noting a total destruction. Compare *Deut.* 22.6. *Hos.* 10. 14.

* chap 28. 13, 14. 12 And * thou saidest, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 And he lodged there that same night, and took of that which came to his hand *x*, a present for Esau his brother:

x Either that which was in his hand and power; or rather, that which was nearest at hand, and most ready for him, because the approaching night, and his own great fear, gave him not leave to make so scrupulous a choice as otherwise he would have made.

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves, and said unto his servants, Pass over before me, and put a space betwixt drove and drove *y*.

y That his gift might be represented to *Esau* with most advantage; and his mind might by little and little be sweetned towards him.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, They be thy servant Jacob's: it is a present sent unto my lord Esau: and behold also, he is behind us *z*.

z Coming to see thy face, and beg thy favour.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us: for he said, I will appease him *a* with the present that goeth before me, and afterward
† H.b. *my face.* I will see his face: peradventure he will accept † of me *b*.

a Heb. *appease* or *allay his anger*: for the Hebrew word *panim* signifies both *anger*, as *Psal.* 21. 9. and 34. 16. and *face*, as every where, because a mans *anger* is most discernable in his face or countenance, *Prov.* 21. 14. *b* Heb. *will lift up my face* or *countenance*, which now is dejected with the sense of his displeasure. Compare *Gen.* 4 6. or, *will accept of my person*, as this phrase is oft used.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons *c*, and passed over the ford Jabbok *d*.

c And *Dinah*, though she be not here mentioned; as the women are oft omitted in Scripture, as being comprehended under the men. *d* Which is here *generally* related, but the time and manner of it is particularly described in the following verses. Of this Ford *Jabbok* see *Numb.* 21. 24. *Deut.* 3. 16.

23 And he took them, and † sent them over the brook, and sent over that he had.

† Heb. *led to pass, sending the man.*

24 And Jacob was left alone *e*: and there wrestled † Heb. a man *f* with him, until the † breaking of the day.

e In some private place, it matters not on which side *Jabbok*, that he might more freely and ardently pour out his soul unto God. *f* An Angel, yea, the Angel of the Covenant, the Son of God, as it is plain from *ver.* 28, 30. and *Hos.* 12, 3, 4. who did here, as oft elsewhere, assume the shape and body of a man, that he might do this work: For this wrestling was real and corporeal in its nature, tho it was also mystical and spiritual in its signification, as we shall see, and it was accompanied with an inward wrestling by ardent prayers joined with tears, *Hos.* 12. 4.

25 And when he saw that he prevailed not against him *g*, he touched * the hollow of his thigh †: and * See Ma. the hollow of Jacob's thigh was out of joint, as he wrestled with *h*. 26. 41. 2 Cor. 12.

g Not through impotency, but in design, he suffered himself to be conquered, to encourage *Jacob*'s faith and hope against the approaching danger. † The joint of his Hip-bone, or rather the hollow in which that joint was. *h* Which was done, that *Jacob* might see that it was not his own strength, but only God's grace, which got him this Victory, and could give him the deliverance which he hoped for.

† Heb. *What is all this hand to thee?*

† Heb. *be that to thee that is vicious.*

26 And he said, Let me go *i*, for the day breaketh *k*: and he said, * I will not let thee go, except * Hos. 12. thou bless me *l*. 4.

i He saith this, partly to shew the prevailing power of his prayer with God, and partly to quicken and encourage *Jacob* to persist in his conflict. Compare *Exod.* 32. 10. *Deut.* 9. 14. *k* And I am not willing that there should be any spectators or witnesses of these things. *l* With the blessings which thou hast promised to *Abraham* and to me, among which one is protection in this hour of my danger. For *Jacob* now began to think that it was no man, nor ordinary Angel, that was with him, but God himself, as he saith, *ver.* 30.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, * Thy name shall be called no * Chap.35. more Jacob *m*, but Israel *n*: for as a Prince hast thou 10. power with God and with men *o*, and hast prevailed *p*.

m Not *Jacob* only. See the like manner of expression, 1 *Sam.* 8. 7. *Jer.* 23. 7. *Joh.* 7. 16. 1 *Cor.* 1. 17. *n* Which signifies *a Prince* or *prevailer with God:* or a *Prince of God*; i. e. a great Prince and Conqueror. *o* Thou hast in some sort conquered both God in this conflict, and men, *Laban*, *Esau*, &c. *p* Or, *and shalt prevail* over *Esau* of whom thou art afraid.

29 And Jacob asked *him*, and said, Tell me, I pray thee, thy name *q*; and he said, Wherefore is it that thou dost ask after my name *r*? and he blessed him there *s*.

q That I may give thee the honour due to it. Art thou a created Angel, or art thou the Ever blessed God? *r* A question which carries in it both a denial of his request, as *Judges* 13. 17, 18. and a reproof of his curiosity. *s* In an eminent and peculiar manner, which was a real answer to *Jacob*'s question, and gave him to understand both his name and nature.

30 And Jacob called the name of the place † Peniel: for I * have seen God face to face *t*, and my life is preserved *u*. † That is, *the face of God.*

t Not in his Essence, for *so no man ever saw God*, John 1. 18. nor *Exod.* 24. yet in a dream or vision, but in a most evident, sensible, familiar 11. and and friendly manifestation of himself. *u* And I am now well as- 33. 20. sured of my safety from *Esau*, whose approach threatned my life. Deut. 5. Or he speaks of it with wonder, as others did, that he should see 24. God, and not be struck dead by the Glory of his presence. Com- Isa. 6. 5. pare *Gen.* 16. 13. *Exod.* 20. 19. *Judges* 6. 22, 23. and 13. 22.

31 And as he passed over Peniel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *x* of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh, in the sinew that shrank.

x Not from any superstitious conceit about it, but only for a memorial of this admirable conflict, the blessed effects whereof even the future generations received.

CHAP. XXXIII.

Jacob sets his wives and children in the order they shall travel, 1, 2. Meets his brother; his obeysance to him, 3. Esau kindly embraces Jacob, 4. His wives and children present themselves to Esau, 7. Jacob offers a present to his brother, 8. He refuses it, 9. Jacob presses him, and he accepts, 10, 11. They part friendly, 12——15. Esau returns to Seir; Jacob comes to Succoth, 17. from thence he goes to Sichem; where he buyes a field for 100 pieces of money; builds an altar; calls it El-Elohe-Israel, 18——20.

AND Jacob lifted up his eyes, and looked, and behold, * Esau came, and with him four hundred * Chap.32. men: 6.

men: and he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids, and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost *a*.

a Placing his best beloved in the last and safest place.

3 And he passed over before them *b*, and bowed himself to the ground seven times, until he came near to his brother.

b Exposing himself to the first and greatest hazard for the security of his Wives and Children.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

5 And he lift up his eyes, and saw the women, and
† Heb *to thee.* the children, and said, Who are those † with thee? and he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

† Heb. *What is all this hand to thee?* 8 And he said, † What meaneth thou by all this drove which I met? † And he said, *These are* to find grace in the sight of my Lord.

† He knew his meaning before from the Servants mouths; but he asks that he might both be more certainly informed of the Truth, and have an occasion for a civil refusal of the gift.

† Heb. *be that to thee that is vicious.* 9 And Esau said, I have enough, my brother: † keep that thou hast unto thy self *c*.

c I neither need it for my use, nor desire it as a compensation for thy former Injuries.

10 And Jacob said, Nay, I pray thee: If now I have found grace in thy sight, then receive my present at my hand: for therefore *d* I have seen thy face, as though I had seen the face of God *e*, and thou wast pleased with me.

d Or, *For* I therefore tender it unto thee, and humbly beg thy acceptance of it, *because*: For thus the Hebrew *al cen* is used. *Numb.* 14. 43. and elsewhere. *e* It is in a manner as pleasant a sight to me as the sight of God himself, because in thy reconciled Face, I see the face and favour of God thus manifested unto me.

11 Take, I pray thee, my blessing *f* that is brought to thee; because God hath dealt graciously with me,
† Heb. *all things.* and because I have † enough: and he urged him, and he took it.

f This Gift, which as I received from God's blessing, so I heartily give it to thee with my blessing and prayer, that God would abundantly bless it to thee. Gifts are oft called *Blessings*, as *Jos.* 15. 19. 1 *Sam.* 25. 27. and 30. 26.

12 And he said, Let us take our journey, and let us go, and I will go before thee *g*.

g Or rather, *beside thee*, so as to keep thee company, or to keep pace with thee.

13 And he said unto him, My Lord knoweth, that the children are tender *h*, and the flocks and herds with young are with me *i*: and if men should overdrive them one day, all the flock will die.

h The eldest of them, *Reuben*, not being yet fourteen years old. *i* Or, *upon me*, i. e. committed to my care, to be managed as their necessities require. See *Isa.* 40. 11.

14 Let my Lord, I pray thee, pass over before his
† Heb. *according to the foot of the work*, &c. servant, and I will lead on softly, according † as the cattle that goeth before me, and the children be able to endure, until I come unto my Lord unto Seir *k*.

k We do not read that *Jacob* did according to this Promise or Insinuation, go to *Seir*; either therefore he changed his first Intentions for some weighty reasons, or upon warning from God; Or, he used this only as a pretence, which we should not too easily believe of so good a man, especially after such Dangers and Deliverances; or rather he did perform this Promise, though the Scripture be silent of it, as it is of many other Historical passages, and as it is here concerning *Jacob*'s visiting of his Father *Isaac*, which is not mentioned till ten years after this time; and yet it is utterly incredible that *Jacob* should be so near to his dear and worthy Father for so long a time together, and not once give him a visit.

† Heb. *see or place.* † Heb. *wherefore is this?* 15 And Esau said, Let me now † leave with thee *some* of the folk that are with me: And he said, † What needeth it? * let me find grace in the sight of my Lord.

* Chap.34. 11. 16 So Esau returned that day on his way unto Seir.

17 And Jacob journyed to Succoth, and built him an house *l*, and made booths for his cattle: therefore
† That is, *booths.* the name of the place is called † Succoth.

l Which doubtless was some slight building, because he intended not to stay there.

* Called Acts 7.16. *Sychem.* 18 And Jacob came to Shalem *m*, a city of * Shechem, which is in the land of Canaan, when he came from Padan-Aram, and pitched his tent before the city *n*.

m Most take it for the proper name of a place belonging to *Shechem*, as it here follows, called *Salim*, John 3. 23. and *Sichem* or *Sychar*, John 4. 5. But others take it for an appellative Noun, and render the place thus, *he came safe* or *whole to the City of Shechem*; to note either that he was then cured of the lameness which the Angel gave him; or rather, to note the good Providence of God, that had brought him safe in his Person, Family, and Estate, through all his dangers; first from *Laban*, then from *Esau*, till he came to this place, where it seems he intended to make his abode for a good while, had not the following Miscarriages obliged him to remove. *n* (*i. e.*) Near to it, but not in it, for the conveniency of his Cattle.

19 And * he bought *o* a parcel of a field where he * Josh. 24. had spread his tent, at the hand of the children *p* of 32. † Hamor, Shechem's father, for an hundred † pieces of † Called Acts 7.16. money *q*. Errot.

o For his present possession and use; for the right which he had † Or, *lambs.* to it was only in Reversion after the time that God had allotted for it. *p* (*i e.*) Subjects, called his *Children*, to note the duty which they owed to him, and the care and affection that he owed to them. Compare *Numb.* 11. 12. *q* The word is used only here, and *Jos.* 24. 32. *Job* 42. 11. and it may signify either *Lambs*, given in way of exchange for it, or pieces of Money, which seems more probable, both by comparing *Acts* 7. 16. and because Money was come into use in that place and time, *Gen.* 17. 12, 13. and 23. 16. and 47. 16. which were called *Lambs* possibly from the figure of a *Lamb* stamped upon it, as the *Athenian* Money was called an Ox for the like reason, and as we call a piece of Gold a *Jacobus*, because the Picture of that King is upon it.

20 And he erected there an Altar, and called it † El-Elohe-Israel *r*. † That is, *God the God of Israel.*

r Or, *Called upon El-Elohe-Israel*, the particle *Lo*, being redundant, as such Pronouns oft are, as *Gen* 12. 1. and *Jeshua* 20. 2.

CHAP. XXXIV.

Dinah going forth to see the daughters of the country, is abused and defiled by Sichem, son of Hamor, 2. Who loves her, 3. Desires to marry her, 4. Jacob hears it, 5. Hamor treats with Jacob and his sons, 6——12. They answered him deceitfully, making a condition that all the males of the Sichemites should be circumcised, 13——17. They and their citizens consent to it, 18 —— 23. Are circumcised, and, when sore, surprized and murthered by Simeon and Levi; the city is plundered by Jacob's sons; the women and children are carried away captive, 24——29. Jacob is exceedingly troubled and afraid, 30. They justify themselves, 31.

AND * Dinah the daughter of Leah, which she * Chap.30 bare unto Jacob, went out *a* to see the daughters 21. of the land.

a From her Father's House into the City, out of curiosity, there being then, as *Josephus* reports, a great concourse of people to a Feast. Thus she put her self out of her Father's protection, and merely out of a vain humour, exposed both her self and others to temptation; which was the worse, because it was amongst them that had no fear of God to restrain them from the most enormous Crimes. She was now fourteen or fifteen years old.

2 And when Shechem the son of Hamor the Hivite, Prince of the country saw her, he took her, and lay with her, and † defiled her. † Heb. *humbled her.*

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake † kindly unto † Heb. *to the heart of* the damsel *b*. *the Damsel.*

b Perceiving her to be exceedingly enraged and perplexed at this horrid violence, he endeavours to appease and sweeten her, and to get her consent to marry him. *See* Isa. 40. 2.

4 And Shechem spake unto his father Hamor, say- Hos. 2. 14. ing, Get me this damsel to wife *c*.

c He desires both his Father's consent and assistance herein.

5 And Jacob heard that he had defiled Dinah his daughter (now his sons were with his cattle in the field) and Jacob held his peace until they were come *d*.

d Being unable to punish the Delinquent, and not knowing what to do, he waits for his Sons coming and advice.

6 And Hamor the father of Shechem, went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*, and the men were grieved: and they were very wroth, because he had wrought folly *e* in Israel *f*, in lying with Jacob's daughter; which thing ought not to be done *g*.

e That is, wickedness; which howsoever vain men many times esteem their wisdom, by the Sentence of the All-wise God is accounted and commonly in Scripture called *folly*, as *Deut.* 22, 21. *Josh.* 7. 15. *Judg.* 19. 23. and 20. 6, *&c.* *f* Or, *against Israel*, either 1. against the person, and in or against the Family of *Israel*, a person near and dear to God, and highly honoured by him, and in Covenant with God; who therefore esteems the injuries done to *Israel*, as if they were done to himself. See *Gen.* 12. 3. *Exod.* 23. 22. *Zech.* 2. 8. Or 2. in or against the Church of God, which then was in a manner confined to that Family, and which is oft called by the name of *Israel*. See *Deut.* 22. 21. *Josh.* 7. 15. And *Moses* may here vary the phrase from what was used in *Jacob*'s time, to what was usual in his time, the sense being in both the same, and therefore not altered by such a change. *g* Heb. *shall not be done*, i. e. should not, *&c.* But in the Hebrew Language words of the future time oft signify duty and decency, as *Mal.* 1. 6. and 2. 7.

8 And Hamor communed with them *h*, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

b With *Jacob*'s sons, to whom *Jacob* committed the business, being himself oppressed with shame and grief, and fear for his daughter. *i* The daughter of your Family; or he thus speaketh to her brothers, because they transacted all in their Father's name.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us, and the land shall be before you *k*: dwell and trade you therein, and get you possessions therein *l*.

k (*i. e.*) In your power, to dwell where you please, and to have the same Rights and Priviledges in it which we enjoy. See *Gen.* 20. 15. *l* Or *take possession in it*, i. e. in any vacant part of it, use it for Pasture or Tillage, as you think good, and take the benefit to your selves.

11 And Shechem said unto her father, and unto her
Chap 33. 15. brethren, * Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much dowry and gift *m*, and I will give according as ye shall say unto me: but give me the damsel to wife.

m Dowry to her for her Portion, according to the ancient custom of mens buying their wives; of which see *Exod.* 22. 17. and *Gift* to you either for reparation of the past injury, or in testimony of my respect to you, and desire of her, as *Gen.* 24. 53.

13 And the sons of Jacob answered Shechem, and Hamor his father deceitfully *n*, and said, (because he had defiled Dinah their sister.)

n Pretending and promising Marriages with them upon that condition, which they never intended.

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised *o*:
Jos 5. 9. for * that were a reproach unto us.

n There was no such Law yet in force, as the Examples of *Isaac* and *Jacob* shew, who married the daughters of uncircumcised persons, and therefore they do not here reject it as simply unlawful, but only as dishonourable and reproachful.

15 But in this will we consent unto you: if ye will be, as we *be*, that every male of you be circumcised:

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city *p*, and communed with the men of their city, saying,

p The place where all publick affairs were debated and concluded. See on *Gen* 22. 17. and 23. 10.

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 Shall not their cattel, and their substance, and every beast of theirs be ours *q*? only let us consent unto them, and they will dwell with us.

q Either for our use and benefit in the way of Commerce and Trade; or because they will descend to the Issue of our Children as well as theirs; or because we being more numerous and potent than they, can easily over-rule them, and when we think meet, dispose all things to our own advantage. Thus they cover their private design with the specious shew of publick good.

24 And unto Hamor, and unto Shechem his son, hearkned *r* all that went out of the gate of his city *s*; and every male was circumcised, all that went out of the gate of his city.

r They yielded to Circumcision, partly in compliance with their young Prince, whom they either loved or feared; and partly for the prospect of their own advantage; for which men are frequently willing to expose themselves to great pains and hazards. *s* All the Citizens that *went out of the gate*, &c. or came in at the gate, as they are described *Gen.* 23. 10. *Jer.* 17. 20. For when the chief persons had consented, they could easily persuade or over-rule others to comply with them.

25 And it came to pass on the third day *t*, when they were sore *u*, that two of the sons of Jacob, Simeon and Levi *x*, Dinah's brethren *y*, took each man
Chap 49. 6. his sword, and came upon the city boldly and * slew all the males *z*.

t When the pain and grief of Wounds is the greatest, as Physicians note. *u* And therefore not well able to defend themselves; for Circumcision caused great pain in Children, which was the ground of that Exclamation, *Exod.* 4. 25. much more in grown men. See *Jos.* 5. 8. *x* These *two only* are mentioned, because they were Authors of the Counsel, and Conductors of the rest in the Execution; but it is probable from *ver.* 27. that most of their Brethren were confederate with them, and that they had a considerable number of their Servants with them, who would be ready enough to revenge their Master's quarrel, and to punish so great a Villany; but all that was done is justly ascribed to them two, as it is common for all writers to say this or that was done by such a Captain or General, when in truth it was done by his Souldiers. *y* So they were both by the Father and Mother; which made them more forward and zealous than the rest. *z* Such of them as were grown up, by comparing, *verse* 29. for these, or some of them seem to have been the abettors of the injury against their Sister and Family. Their Sin in this act was manifold; that they did it without sufficient Authority, and against their Father's Mind, as appears from *verse* 20. and *Gen.* 49. 6. which they well knew; and without all bounds, rashly, unjustly, and cruelly punished the Innocent and the Guilty together, and usher'd in this fact with horrible deceit and lying, and that under pretence of Friendship, and shew of Religion.

26 And they slew Hamor and Shechem his son,
† Heb. *mouth.* with the † edge of the sword, and took Dinah out of Shechems house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had *a* defiled their sister.

a (*i. e.*) One of them, as oft-times that which is done by one man is imputed to the whole body. See *Jos.* 7. 1, 11, 12. and 22. 20. *Matth.* 2. 20. Or they impute *Shechem*'s fact to all, either invidiously and cunningly to take off from themselves the reproach of this cruel action; or because they made themselves guilty of it, either by not discouraging and hindring that sinfulness, as far as they might; or by their being instrumental in it; or by their approbation of it, and complacency in it.

28 They took their sheep and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field *b*,

b Thus they add to their cruelty, theft and robbery; which doubtless *Jacob* disowned when they brought the spoil home, and returned back both the surviving People and their Goods, though it be passed over in silence, as many other things are. See on *Gen.* 33. 14.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house *c*.

c Either in the Prince's House, or in their several Houses; or *within doors*, as the word signifies.

30 And Jacob said to Simeon and Levi, * Ye have
Chap. 49. 6. troubled me, *d* * to make me to stink *e* among the in- Exod. 5.
habitants of the land, amongst the Canaanites, and 21.
the Perizzites: and I being few in number *f*, they shall gather themselves together against me, and slay me †, and I shall be destroyed, I, and my house.

d You have not only discomposed my Mind, but perplexed my Affairs, and brought me into such troubles and dangers, as I am never likely to escape. *e* You have made me odious to them, who will impute this perfidious and bloody fact to my contrivance. *f* Heb. *Men of number*, i. e. few; for such can easily be numbred. So this phrase is used, *Deut.* 4. 27. and 33. 6. opposite to which are men *without number*, 2 *Chron.* 12. 3. † He could expect no other in human reason, and they were hindred from to doing only by the hand of the great God smiting them with terrour *Gen.* 35. 5.

31 And they said, Should he deal with our sister as with an harlot *g*?

g Shall we express no more resentment of this abominable abuse of our Sister, than if she had been some common Harlot, whose abuse no Man either regardeth or revengeth? Thus they excuse one fault by committing another, and defend themselves by accusing their Father of stupidity, and insensibleness of so great an indignity and injury.

CHAP. XXXV.

God commands Jacob to dwell at Bethel, and build an altar there, 1. He commands his family to purge themselves from idols, and go to Bethel, 2. They obey, 3. He and they go thither; none pursuing them; the reason thereof, 5, 6. There he builds an an altar, 7. The death and burial of Rebekah's nurse, 8. God appears to Jacob, confirms his name of Israel, renewes the promises, 9——13. For which he sets up a pillar, pours oyl thereon, and calls the place Bethel, 14, 15. Going thence Rachel dies in labour of Benjamin, and is buried there, 16——20. Reuben commits incest in his father's house, 22. Jacob's sons names, 23——26. Jacob visits his father Isaac, 27. His age, death, and burial, 28, 29.

AND God said unto Jacob *a*, Arise, go up to Beth-el, and dwell there, and make there an altar unto God * that appeared unto thee, * when thou
Chap. 28. 13. fleddest from the face of Esau thy brother *b*.

a This was a word in season to comfort his disquieted Mind, *Chap. 27. 43* and convey him to a safer place. *b* Understand, and pay thy Vows there made in the time of thy distress, but not yet paid; whether it was *Jacob*'s errour to forget and neglect his former Vows and Promises; or whether he waited for a fit time, or an admonition from God concerning the season of paying them.

2 Then

2 Then Jacob said unto his houshold, and to all
Chap 31. 19. 34. Jos. 24. 2. that were with him, Put away the * strange gods *c* that are among you *d*, and be clean *e*, and change your garments *f*;

c The Idols, which are so called here, and *Deut.* 31. 16. and 32. 12. *Jos.* 24. 20. because they were the Gods of strange and foreign Nations, such as all were accounted who were not *Israelites*. *Quest.* How came these to be, and to continue so long in *Jacob*'s House? *Answ.* Either 1. by *Rachel*'s means, who brought them from her Father's House, which haply was not discovered till this time Or 2. by *Leah*, and by *Jacob*'s two Concubines, who might possibly bring such with them. Or 3. by the means of *Jacob*'s gentile Servants who might secretly worship such Gods; or having taken them from the *Sichemites*, they might keep them for their precious Matter, as Gold and Silver, though not for Religious use. *d* Like a good Man, and a good Master of a Family, he takes care not only for himself, but for all his Family to keep them from the exercise of a false Religion, and to engage them as far as he can in the profession and practice of the true. Compare *Gen.* 18. 19. *Jos.* 24. 18. *e* Cleanse your selves by outward and ritual washing, as *Exod* 19. 10, 14. which even then was in use; and especially by purging your Hearts as well as Hands from these Idols, which, I perceive, to my sorrow, some of you have still retained; and from your late detestable cruelty; that you may be fit to approach to that God who hath now summoned me and you to make a solemn appearance before him. *f* Either by putting on new Garments, as 2 *Samuel* 12. 20. or by washing the old ones, as *Exodus* 19. 10. *Leviticus* 15. 13. And these, as well as other ceremonial Institutions and Practices, were professions of their Repentance, which consists in putting off the old man, and putting on the new, *Eph.* 4. 22.

3 And let us arise, and go up to Beth-el, and I will make there an altar unto God, who answered me in the day of my distress *g*, and was with me in the way which I went.

g He takes God's gracious Promise, and the comfortable hope and assurance of God's Favour to him, and Care of him, impressed by God upon his Mind and Heart, for an answer to his Prayers, though he had then seen no success nor accomplishment of God's word to him.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and all their ear-rings which *were* in their ears *h*, and Jacob hid them *i* under
Jos. 24. 26. Judg. 9. 6. the * oak *k* which was by Shechem.

h Either because they had been abused to Idolatry and Superstition at *Sichem* or elsewhere, and therefore were to be destroyed according to God's command now signified to *Jacob*, and afterwards delivered to his Posterity, *Deut.* 7. 5. and 12. 3. or for fear they should be so abused. For the Scripture seems to insinuate, and other Writers expressly affirm, That divers Heathen People did wear ear-rings for the Honour of their Idols, and with the Representations or Ensigns of their Idols engraven upon them. See *Judges* 8. 24. *i* After he had melted or broken them, which seems probable from parallel instances, as *Exod.* 32. 22. 2 *Kings* 18. 4. *k* Under a certain Oak, though not known to his Family which it was He chose that place, either as most proper to put Monuments of Idolatry under those Trees which were so much, and so generally abused to Idolatry, as Oaks especially were, *Isa.* 1. 29. or as the fittest place, where they were likely to remain longest hid, because the Heathen had a veneration for Oaks, and therefore would not cut them down, nor dig them up, nor do any thing which had a tendency that way.

Exod. 15. 16. and 34. 24. Deut. 11. 25. Jos. 5. 1. 5 And they journeyed: and * the terrour of God *l* was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

l (*i. e.*) A great terrour sent from God, as *Exod.* 23. 27. *Jos.* 2. 9, 11. 2 *Chron.* 14. 14. and 17. 10. So we read of *a sleep of God*, 1 *Sam.* 26. 12. Nothing less could have secured *Jacob*, considering the great Number, Power, and Rage of his Enemies.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan *m*, (that *is* Beth-el) he and all the people that *were* with him.

m Properly so called, or where the Canaanites properly so called dwelt: Thus it is distinguished from another *Luz*, *Judges* 1. 26.

Chap. 28. 19 † That is, the God of Bethel. 7 And he built there an altar, and * called the place † El-beth-el *n*, because there God appeared unto him, when he fled from the face of his brother.

n (*i. e.*) He confirmed the name which he had formerly given to the place.

8 But Deborah Rebekahs nurse *o* died, and she was buried beneath Beth-el under an oak: and the name
† That is, of the oak of weeping. † of *it* was called † Allon-bachuth *p*.

o Who came with Rebekah into *Canaan*, *Gen.* 24. 59. and probably tarried with her whilest she lived, and after her death, as it seems, and upon *Jacob*'s desire, after his return from *Haran*, came into his Family; where, being a person of great prudence and piety, her presence and advice was very useful in his numerous and divided Family. *p* From the great lamentation which they made there for the loss of a person of such singular worth.

¶ And God appeared unto Jacob again, when he
Chap 32. 28. came out of Padan-Aram, and blessed him.

10 And God said unto him, Thy name is Jacob:
Chap 32. 28. thy name shall not be called any more Jacob, * but Israel shall be thy name *q*; and he called his name Israel.

q I do not repent of the change which I made of thy name, but I do again confirm it; and as then thou didst prevail over thy brother *Esau*, so now thou shalt prevail over those of whom thou art afraid.

11 And God said unto him, * I *am* God Almigh-
Chap. 17. ty: be fruitful and multiply: * a nation, and a com-
Chap 17. 6, 16. pany of nations *r* shall be of thee, and kings shall come out of thy loins *s*.

r Tribes, for number and power, equal to so many Nations. *s* (*i. e.*) Shall be begotten by thee; as this phrase is taken also in *Gen.* 46. 26. 1 *Kings* 8. 19. *Acts* 2. 30.

12 And the land * which I gave Abraham and Isaac,
Chap 12. 7. and 26. 3. to thee will I give it, and to thy seed after thee will I give this land.

13 And God went up from him *t* in the place where he talked with him.

t Either locally and visibly; to wit, in that humane shape in which he appeared to him; or by withdrawing the signs of his special presence, as *Gen.* 17. 22. *Judg.* 13. 20. as on the contrary God is said to *come down*, not by change of place, but by some signal manifestation of his Presence and Favour, as *Exod.* 3. 8. *Numb.* 11. 7.

14 And Jacob set up a pillar *u* in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering *x* thereon, and he poured oyl thereon.

u Either he repaired the old pillar, set up by him, *Gen.* 28. 18. which was ruined by the injury of time, or by the neighbouring Idolaters; or rather erected a new one, more stable and durable than he could do in that time, as a Monument or Witness of God's manifold Favours, and of his own Gratitude. *x* Of Wine, as may be gathered by comparing *Exod* 29. 40. *Numb.* 28. 14.

15 And Jacob called the name of the place, where
Chap. 28. God spake with him, * Beth-el.

16 ¶ And they journeyed from Beth-el: and there
† Heb. *a little piece of ground.* was but † a little way to come to Ephrath; and Ra-
chel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not: thou shalt have this son also.

18 And it came to pass, as her soul was in departing *y*, (for she died) that she called his name
† That is, *the son of my sorrow.* † Ben-oni: but his father called him † Benja-
min *z*.

y Or, *In going out*, namely out of the body, as *Psal.* 146. 4. † That is, which is an argument of the souls immortality, especially if compared with *Eccles.* 12. 7. From which place, laid together, we learn the two terms of the Journey, whence it goes, and whither it goes. *z* Either as near, and dear, and precious to him as his right hand, which is both more useful and more honourable than the left. See *Psal.* 86. 17. or instead of his right hand, the staff, stay, and comfort of his old Age.

Chap. 48. 7. 19 And * Rachel died, and was buried in the way to Ephrath *a*; which *is* Bethlehem.

a Not in the City though that was near; for in ancient times their Sepulchres were not in the places of retort, but in separated places, and out of Cities. See *Matth* 27. 60. *Luke* 7. 12.

20 And Jacob set a pillar *b* upon her grave: that is the pillar of Rachels grave unto this day *c*.

b As a monument or memorial of her life and death, and as a testimony of her future resurrection. *c* (*i. e.*) Unto the time wherein *Moses* writ this Book, and long after. See 1 *Sam.* 10. 2. *Jer.* 31. 15.

21 ¶ And Israel journeyed, and spread his tent be-
Chap. 49. yond the tower of Edar *d*.

d Or, *The tower of the flock*, a place where were excellent Pastures. See *Mich.* 4. 8

22 And it came to pass, when Israel dwelt in that
1 *Cor.* land, that Reuben went, and * lay with Bilhah his fa-
5. 1. thers concubine *e*: and Israel heard *it* *f*. Now the sons of Jacob were twelve *g*.

e An horrid Incest; for Concubines were a sort of Wives. See *Gen.* 22. 24. and 25. 1. *f* And doubtless sadly resented it, both in *Reuben*, as appears from *Gen.* 49. 4. 1 *Chron.* 5. 1, 2. and in *Bilhah* whose Bed without question he forsook upon it, as afterwards *David* did in the like case. See 2 *Sam.* 16. 22. and 20. 3 Yet here is no mention of *Jacob*'s reproof of it, nor any censure of *Moses* added to it; possibly to teach us, that we are not to approve of every fact which is mentioned in Scripture without censure, and that the miscarriages of Professours of Religion are rather to be silently bewailed, than publickly reproached, lest Religion should suffer by it. *g* Which were heads of the twelve Tribes; therefore his daughter *Dinah* is not here mentioned, because she was not the head of a Tribe

23 The sons of Leah: * Reuben Jacobs first-born,
Chap. 46. 8 Exod. 1. 2. and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel: Joseph and Benjamin.

25 And the sons of Bilhah, Rachels handmaid: Dan and Naphtali.

26 And the sons of Zilpah, Leahs handmaid, Gad and Asher. These *are* the sons of Jacob which were born to him in Padan-Aram *h*.

h All

b All but *Benjamin*, who must in all reason be supposed to be excepted here, because he is said to be born elsewhere, above, *verse* 16. But it is an usual Synecdoche, whereby that is ascribed to all in gross, which belongs to the greatest part. See *Genesis* 15. 13. and 46. 15. *Exodus* 12. 40. *Judges* 20. 46. *John* 20. 24. 1 *Cor.* 15. 5.

27 ¶ And Jacob came unto Isaac *i* his father unto
Chap. 13. 18. and 23. 2. * Mamre, unto the city of Arbah (which is Hebron)
where Abraham and Isaac sojourned.

i Either with his Wives, and Children, and Estate, to dwell with him; or rather in person to visit his sick and dying Father; for otherwise *Jacob* having been ten years near his Father, no doubt he had oft visited him, and carried his Wives, and Children thither, though Scripture be silent in this particular: But they could not live together because of the greatness of their Estates, as it happened with others. See *Gen.* 13. 6 and 36. 7.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and
Chap. 15. 15. and 25. 8. * was gathered unto his people *k*, being old and full of dayes: and his sons Esau and Jacob buried him.

k Either to the society of the dead, or to the Congregation of the just. See *Gen.* 15. 15. and 25. 8.

CHAP. XXXVI.

Esau's wives and children born in Canaan, 1——5. *They remove from Jacob to Seir; the reason,* 6——8. *His posterity,* 9——19. *As also that of Seir the Horite,* 20. *Among whom is Ana, who first found out mules in the wilderness,* 24. *His children,* 25——30. *A catalogue of kings and princes in Edom,* 31——43.

NOW these are the generations of Esau *a*, who is Edom.

a They are here mentioned partly to shew the effect of his Father's Blessing, *chap.* 27. 39. partly that the *Israelites* might be admonished to treat the *Edomites* like Brethren, and not to invade their Land. See *Deut.* 23. 7.

2 Esau took his wives of the daughters of Cana-
Verse 25. an: Adah the daughter of Elon the Hittite, and * Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite *b*.

b If this account be compared with that *Gen.* 26. 34. we shall find some difficulties, which yet admit of an easy reconciliation, if these things be considered. 1. That it is very usual and confessed by all, that the same persons are oft called by several names. 2. That the names of some persons are in Scripture given to others, because of a great resemblance between them. Upon which account the Parents of the *Israelites* are called *Amorites* and *Hittites*, *Ezek.* 16. 3. and the Governours of *Jerusalem* are called *the Rulers of Sodom* and *Gomorrah*, *Isa.* 1. 10 and *John* the *Baptist* is called *Elias*, *Matth.* 17. 12. 3. That the same men are oft-times denominated from several Countries, as Christ is noted to have a threefold Countrey in Scripture; *Bethlehem* by his Birth; *Nazareth* by his Education; and *Capernaum* by his much Residence and Preaching there. 4 That the same names are sometimes common to Men and Women. 5. That persons are called the Children, not only of their immediate Parents, but of their Grand parents, and of those who adopted them. These things premised, the seeming contradictions objected by Infidels, do vanish. She who was properly called *Judith*, *chap.* 26. is here called *Aholibamah*, a name which seems to be given her either by *Isaac*, or by *Moses*, from her settledness in her Idolatrous courses. And *Adah* was also called *Bashemath*; and *Mahalath*, *Ishmael's* daughter, was called *Bashemath*, *chap.* 26. either because in her Principles and Manners she resembled *Esau's* other Wife so called, or to shew that *Ishmael's* Marriage to a third Wife was no less opprobrious to him, and displeasing to his Parents than the former; *Anah* a Man, and the Son of *Zibeon*, as appears from *verse* 24. called here an *Hivite*, is called *Beeri the Hittite*, *chap.* 26. either because those two People were mixed together in Habitation and by Marriage, or because the one People were larger than the other, and comprehended under their name, or because he was an *Hivite* by birth, an *Hittite* by habitation or incorporation with them. Hence also we may learn how *Aholibamah* here comes to be the Daughter both of *Anah*, and of *Zibeon*; the one being either the Natural or Proper Father, and the other either the Grandfather, or Father by Adoption.

3 And * Bashemath, Ishmael's daughter, sister of
Chap. 26. 24. Nebajoth.

4 And * Adah bare to Esau, Eliphaz *c*: and Bashe-
1 Chron. 1. 35. math bare Reuel *d*.

c The progenitor of that *Eliphaz*, Job 2. 11. *d* The father of *Jethro*. See *Exod.* 2. 18. *Numb.* 10. 29.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau *e*, which were born unto him in the land of Canaan.

e He had also Daughters, *ver.* 6. though their names be not here mentioned.

6 And Esau took his wives, and his sons, and his
† Heb. *souls.* daughters, and all the † persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan: and went *f* into the countrey *g* from the face of his brother Jacob.

f *Quest.* 1. Why went he thither? *Answ.* Partly by his own choice, that Wild and Mountainous Country being very commodious for hunting, to which he wholly addicted himself; partly by his Wives perswasions, who were both utterly averse to cohabitation with *Isaac* or *Jacob*, and strongly inclined to their own Country; but principally from the secret conduct of Divine Providence, thus accomplishing his promises. See *Josh.* 24. 4. *Mal.* 1. 3. *Quest.* 2. When went he thither? *Answ.* He went thither before this time in discontent at his Parents, and dwelt in *Seir* before *Jacob's* return to *Canaan*, as appears from *Gen.* 32. 3. and 33. 14, 16. Yet so as he came sometimes to *Canaan*, and to his Father's house, and did not quit his interest in his father's estate. But when his Father was dead, and *Jacob* and he agreed about the partition of the Estate, he did totally and finally forsake *Canaan*, partly for the reason here following; partly for the other reasons now alledged; and partly to avoid all occasion both of Communication and Contention with his Brother.

g (*i. e.*) Further up into the Countrey: Or, *into* another *Country*, as the *Chaldee* renders it, namely, into *Seir*; the word *another* being supplied. If that seem too bold a supplement, the place may be rendered thus, *he went into a land* distant or remote *from the face of his brother*, which supplement lies hid, and is implied in the word *Mipne*, *from the face*: Or thus, *he went out of the Land*: For so the Hebrew Preposition *El* is sometimes used for *Min*, which signifies *off*, or *out of*, as appears by comparing 1 *Kings* 8. 30 with 2 *Chron.* 6. 21. and *Isa.* 59. 20. *Rom.* 11. 26. and *Judges* 17. 2. 2 *Chron.* 1. 13. and many other places.

7 * For their riches were more than that they might
Chap. 13. dwell together: and † the land wherein they were *h*, 11. strangers *h*, could not bear them, because of their † *Chap. 28. 8. and 31.* cattle.

h Which words contain the reason why that Land which was large and fruitful could not bear them, because they were not entire possessors of it, but only sojourners in it, and therefore must take the owner's leavings, which were not sufficient for both of them and their numerous Families.

8 Thus dwelt Esau in * mount Seir: Esau is Edom *i*.
* *Josh.* 24.

i This seems to be mentioned by the Holy Ghost by way of contempt or reproach; this is he who sold his Birth-right for a mess of Red Pottage, and therefore was called *Edom* or *Red*.

9 And these *are* the generations of Esau, the father of † the Edomites in mount Seir. † Heb. *house.*

10 These *are* the names of Esau's sons: * Eliphaz *the*
* 1 Chron. son of Adah the wife of Esau, Reuel the son of * Bashemath the wife of Esau. 1. 35, &c.

11 And the sons of Eliphaz were Teman, Omar,
† Or, Zo- † Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's *plia.* son, and she bare to Eliphaz, Amalek: these were the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel: Nahath, and Zerah, Shammah and Mizzah: these were the sons of Bashemath, Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife, and she bare to Esau, Jeush, and Jaalam, and Korah.

15 These *were* Dukes *k* of the sons of Esau: the sons of Eliphaz the first-born son of Esau, Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

k Princes or Heads of their several Families and little Principalities, according to the manner of those times, who ruled their Dominions, either severally, each his own, or jointly by common advice, or it may be under one chief Prince, their superior either in Title or in Power. And in this division *Eliphaz*, as he was *Esau's* first-born, so he had more than a double portion, his six sons being made Dukes, as *Esau's* immediate Sons were. Compare 1 *Chron.* 5. 1.

16 Duke Korah *l*, Duke Gatam, *and* Duke Amalek. These *are* the Dukes *that came* of Eliphaz, in the land of Edom: These *were* the sons of Adah.

l He is not mentioned among *Eliphaz* his sons, and therefore is thought to be his Grandson. There is another *Korah*, ver. 14. and 18.

17 And these *are* the sons of Reuel, Esau's son:
Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah. These *are* the Dukes *that came* of Reuel, in the land of Edom. These *are* the sons of Bashemath, Esau's wife.

18 And these *are* the sons of Aholibamah, Esau's wife: Duke Jeush, Duke Jaalam, Duke Korah: These *were* the Dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau (who *is* Edom)
and these *are* their Dukes.

20 * These *are* the sons of Seir *m* the Horite, who * 1 Chron. inhabited the land *o*, Lotan, and Shobal, and Zibeon, 1. 38. and Anah,

m Who are here mentioned, partly because of their alliance with *Esau's* Family, *ver.* 2, 20, 22, 24, 25 and partly because the Government was translated from his to *Esau's* Family. *o* And ruled there, till *Esau* and his posterity drove them out, *Deut.* 2. 12, 22.

21 And Dishon, and Ezer, and Dishan: these *are* man. the Dukes of the Horites the children of Seir, in the 1 Chron. land of Edom. 1. 39.

22 And the children of Lotan, were Hori, and † * Or, Alan, Heman: and Lotan's sister *was* Timna. 1 Chron. 1.

23 And the children of Shobal *were* these: * Alvan, 40. and Manahath, and Elal, † Shepho, and Onam. † Or, Shefi. *plu.*

24 And these *are* the children of Zibeon, both 1 Chron. Ajah, 1. 40.

Lev. 19. 9. Ajah, and Anah: this *was* that Anah that found * the mules *p* in the wilderness, as he fed the asses of Zibeon his father.

p So most understand the word *Jemim*, which is no where else used, and give this sense of it. That he found out the way of the Generation of Mules by the Copulation of an Horse and a Mare. Others render it *waters*, that he found out some springs of water, which in those hot Countries were rare and precious; or *hot waters*, some hot and medicinal springs. But the *Chaldee* renders it *Giants*, and the *Samaritan* Version *Emims*, a sort of Giants mentioned *Deut.* 2. 10, 11. who also were Neighbours to the *Horites* here spoken of, as appears from *Gen.* 14, 5, 6. and therefore might, according to the manner of those times, make inroads one upon another. So *Jemim* is put for *Emim*, either by an Apocope of the first letter, or by the change of the Hebrew Letter *Jod* into *Aleph*, both which are frequent among the Hebrews. And the sense is, that *Anah* the Horite *found out the Emims*, that is, he met with them, or came upon them suddenly, and smote them. In this sense the word *finding* is oft used, as *Judg.* 1. 5. 1 *Sam.* 31. 3. *Psal.* 21. 8. *Isa.* 10. 10.

25 And the children *q* of Anah *were* these: Dishon,
and Aholibamah the daughter of Anah.

q Heb. Sons, though but one Son be mentioned. Either then he had other Sons not here expressed: Or the plural number is put for the singular, as *Gen.* 21. 7.

26 And these *are* the children of Dishon: † Hem-
† Or, *Amaram*, 1 Chron. 1. 41. dan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these: Bilhan, and
* Or, *Jaakan*, 1 Chron. 1. 42. Zaavan, and * Akan.

28 The children of Dishan *are* these: Uz, and Aran.

29 These *are* the Dukes *that came* of the Horites:
Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these *are* the Dukes *that came* of Hori, among their Dukes *r* in the land of Seir.

r Among other Dukes which were in that Countrey. Or, *according to their Dukedoms* or *Principalities*: The word *Duke* being here put for *Dukedom*, as the word *King* is put for *Kingdom*, *Isa.* 23. 15. *Dan.* 7. 17.

31 And * these *are* the kings that reigned in the land
* 1 Chron. 1. 43. of Edom *s*, before there reigned any king over the children of Israel *t*.

s He speaks of the posterity of *Esau*, who after they had subdued the *Horites*, erected a Kingdom there. *t* Here Prophane Wits triumph. How, say they, could *Moses* write this, when as yet there was no King in *Israel*? *Answ.* 1. The word may be taken for any chief Governor, in which sense the Title of *King* is given to *Moses*, *Deut.* 33. 5. and to the Judges, *Judg.* 17. 6. and to others who were not Kings, properly so called. *Psal.* 119. 46. *Luke* 22. 25. *Acts* 9. 15, *&c.* *Answ.* 2. *Moses* might well say thus, because he did by the Spirit of Prophecy foresee, and therefore could foretell that the *Israelites* would have a King, as appears from *Deut.* 17. 14, 15. *Answ.* 3. This, with other Clauses of the same nature, might be inserted afterwards by some Holy and Inspired Man of God, as it is confessed that part of the last Chapter of *Deuteronomy* was.

32 And Bela the son of Beor reigned in Edom, and
the name of his city *u* was Dinhabah.

u Where he was born or dwelt, and so in the rest. The diversity of their Cities makes it probable, that these Kings had not their power by succession, but either by election, or by usurpation, according to *Isaac's* Prophecy of them, Gen. 27. 40. *By thy sword thou shalt live*

33 And Bela died, and Jobab the son of Zerah of
Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of
Temani *x* reigned in his stead.

x Of which Land see *Jer.* 49. 7, 20. so called either from the City *Teman*, or from *Teman* the son of *Eliphaz*, *ver.* 11. Or, *of the South Countrey*, as the ancient Translations render it.

35 And Husham died, and Hadad the son of Bedad
(who smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekah
reigned in his stead.

37 And Samlah died, and Saul of Rehoboth, *by* the
river *y* reigned in his stead.

y Either *Euphrates*, or a Branch of it, called *Chabras*, by which there is even at this day a City called *Rahabath-Melic*, i.e. Kings *Rahabath*, as the Learned observe: Or some other River of Note in those Times and Parts.

38 And Saul died, and Baal-hanan the son of Ach-
bor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and
† Or, *Hadad.* † Hadar reigned in his stead: and the name of his city * Or, *Pai.* was * Pau, and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab *z*.
1 Chron. *z* Either *Matred* was the Father and *Mezahab* the Mother; or *Matred* was the Mother, and *Mezahab* the Grandmother.
1. 50.

40 And these *are* the names of * the Dukes † that
* 1 Chron. 1. 51. came of Esau, according to their families, after their
* Or, *Alvah.* places, by their names: Duke Timnah, Duke * Alvah, Duke Jetheth,

† Of their Persons, and Generations, and Families. The state of *Edom* between the times of *Esau* and *Moses* seems to have been this; There were first Dukes, then Kings, and after them Dukes again. But if it be objected, that the time was too short for a succession of so many persons, it may be replied, that what is confessed concerning the Dukes preceding the Kings, might be true also of these succeeding Dukes, and that the *Edomites* either having taken some distaste at Kingly Government, or differing about the choice of a new King, divided themselves again into several petty Principalities or Dukedoms; and so several of those were Dukes at the same time in divers parts.

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram. These *be* the Dukes of Edom, according to their habitations, in the land of their possession: he is Esau the father of † the
† Heb. *Edom.* Edomites.

CHAP. XXXVII.

Jacob dwells in Canaan: Joseph brings to his father an ill report of his brethren, 2. *He loves, they hate him,* 3, 4. *The more because of his dreams which he told them,* 5. *His first dream* 7. *His brethren interpret it, and their hatred increases,* 8. *His second dream,* 9. *Tells it his father, who rebukes him, but observes his saying,* 10, 11. *He is sent by his father to seek after his brethren,* 13——17. *They seeing him, conspire his death,* 18——20. *But upon the intercession of Reuben, they strip and throw him into a pit,* 21——24. *Some Ishmaelites passing by, by Judah's advice they sell him to them, who carry him into Egypt,* 25——28. *Reuben is concerned for him,* 29, 30. *Their contrivance to deceive Jacob,* 31, 32. *His grief for the loss of Joseph,* 33——35. *Joseph sold to Potiphar an officer in Egypt,* 36.

AND Jacob dwelt in the land † wherein his father
† Heb. *of his fathers sojournings.* was a stranger, in the land of Canaan.

2 These *are* the generations *a* of Jacob: Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah *b*, his fathers wives: and Joseph brought unto his father their evil report *c*.

a (*i. e.*) The events or occurrences which happened to *Jacob* in his Family and Issue. So that word is used, *Gen.* 6. 9. and *Numb.* 3. 1. Or the word *These*, may relate to what is said *Gen.* 35. 22. *&c.* The Genealogy of *Esau* being brought in by way of Parenthesis, and that being finished, *Moses* returns to the *Generations of Jacob*, as his principal business, and proceeds in the History of their concerns. *b* *Jacob* placed *Joseph* with them rather than with the sons of *Leah*, either to keep *Joseph* humble; Or for *Joseph's* security, because the other sons retained the old grudge of their Mother, and were more like to envy, contemn, hate and abuse him; Or as an observer of their actions, whom he most suspected, as the following words may seem to imply. *c* Acquainted him with their lewd and wicked courses, to the dishonour of God and of their Family, that so his Father might apply such remedies as he thought meet.

3 Now Israel loved Joseph more than all his chil-
† Or, *pieces.* dren, because he was the son of his old age *d*: and he made him a coat of many † colours *e*.

d Being born when *Jacob* was Ninety one years old. Such Children are commonly best beloved by their Parents, either because such are a singular blessing of God, and a more than common testimony of his favour, and a mercy least expected by them, and therefore most prized; or because they have more pleasing conversation with them, and less experience of their misbehaviour, of which the elder oft-times are guilty, whereby they alienate their Parents affections from them. The ancient Translations, *Chaldee* Paraphrase, *Arabick*, and *Samaritan*, render the words thus, *a wise or prudent son*; *old age* being put for mentioned as a token of prudence; one born old, one wise above his years, one that had a grey head, as we say, upon green shoulders. This may seem the more probable, both because *Joseph* was indeed such a Child, and gave good evidence of it in a prudent observation of his brethrens trespasses, and a discreet choice of the fittest remedy for them; and because the reason here alledged seems proper and peculiar to *Joseph*; whereas in the other sense it belongs more to *Benjamin*, who was younger than *Joseph*, and cost his Mother dearer, and therefore might upon that account claim a greater interest in his Father's affections. *e* Probably made of threads of divers Colours interwoven together. Compare 2 *Sam.* 13. 18. This he gave him as a token of his special love, and of the rights of the first-born, which being justly taken from *Reuben*, he conferred upon *Joseph*, 1 *Chron.* 5. 1. Judg. 5. 30. 2 Sam. 13. 18.

And when his brethren saw that their father loved
him more than all his brethren, they hated him, and could not speak peaceably unto him *f*.

f Their hatred was so deep and keen, that they could not smother it, as for their own interest they should have done, but discovered it by their churlish words and carriages to him.

5 And Joseph dreamed a dream *g*, and he told it his
brethren, and they hated him yet the more.

g Which it is probable he did not understand, for then he would never have told it to them, who, as he knew very well, were likely to make an evil construction and use of it.

6 And he said unto them, Hear, I pray you, this
dream which I have dreamed.

7 For * behold, we were binding sheaves in the field *h*, * Chap. 42. and lo, my sheave arose, and also stood upright; and 6, 9. and behold, your sheaves stood round about *i*, and made 43. 26. and 44. obeisance to my sheaf.

h A secret Insinuation of the occasion of *Joseph's* advancement, which was from his Counsel and Care about the Corn of *Egypt*.

i This

z This was a posture of Ministry and Service, as is manifest both from Scripture and from common usage.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more, for his dreams, and for his words †.

† For his relation of his Dreams, which they imputed to his Arrogancy.

9 ¶ And he dreamed yet another dream *k*, and told it his brethren, and said, Behold, I have dreamed a
*Chap. 46. 29. dream more; and behold *, the Sun and the Moon *l*, and the eleven stars made obeisance to me.

k That the Repetition of the same thing in another shape, might teach them, that the thing was both certain and very observable.

l These were not mentioned in the first Dream, because in the event, his Brethren only went at first to *Egypt* and there worshipped him, as afterwards his Father went with them. *Obj.* His Father did not worship him in *Egypt*. *Answ.* 1. He did worship him mediately by his Sons, who in their Father's name and stead bowed before him, and by the Presents which he sent as Testimonies of that respect which he owed to him. 2. It is probable, that *Jacob* did, before the *Egyptians*, pay that Reverence to his Son, which all the rest did, and which was due to the Dignity of his Place. As the *Roman* Consul was commended by his Father for requiring him to alight from his Horse, as the rest did, when he met him upon the way.

10 And he told *it* to his father, and to his brethren; and his father rebuked him *m*, and said unto him, What *is* this dream that thou hast dreamed? shall I, and thy mother †, and thy brethren indeed come to bow down our selves to thee, to the earth?

m Not through anger at *Joseph*, or contempt of his Dream, for it follows, he *observed it*; but partly lest *Joseph* should be puffed up upon the account of his Dreams; and principally, to allay the envy and hatred of his Brethren. † Either 1. *Rachel*, who was now dead, and therefore must rise again and worship thee; whence he may seem to infer the idleness of the Dream, because the fulfilling it was impossible. Or rather, 2. *Leah*, his Step-mother, one that filled his Mother's place, being now *Jacob*'s only Wife, and the Mother of the Family.

* Dan. 7. 28 Luk. 2. 19, 51. 11 And his brethren envied him: but his father * observed the saying *n*.

n The words of *Joseph*; or the thing, the Dream which he told, well knowing that God did frequently at that time signify his mind by Dreams, and perceiving something singular and extraordinary in this Dream, and especially in the doubling of it.

12 ¶ And his brethren went to feed their fathers flock in Shechem *o*.

o In the Parts adjoyning to *Shechem*, in the Lands which he had purchased there, *Gen.* 33. 19. Let none think strange that he should send his Sheep so far from him, both because that Land was his own, and because his Sheep being exceeding numerous, and he but a Stranger in the Land, was likely to be exposed to many such Inconveniencies. Compare *Gen.* 30. 36. One may rather wonder that he durst venture his Sons and his Cattle there, where that barbarous Massacre had been committed, *Chap.* 34. 25. But those Pastures being his own, and convenient for his use, he did commit himself and them to that same good Providence which watched over him then and ever since, and still kept up that terror which then he sent upon them. Besides *Jacob*'s Sons and Servants made a considerable Company, and the Men of *Shechem* being universally slain, others were not very forward to revenge their Quarrel, where there was any hazard to themselves in such an enterprize.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them *p*: and he said, Here am I.

p Having kept him for some time at home, and supposing that length of time had cooled their heats, and worn out their hatred, he now sends him to them.

† Heb. *See the peace of thy brethren, &c.* 14 And he said to him, Go, I pray thee, † see whether it be well with thy brethren, and well with the flocks, and bring me word again: so he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren; tell me, I pray thee, where they feed their *flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan *q*. And Joseph went after his brethren, and found them in Dothan.

q A place not very far from *Shechem*, where afterwards a City was built. See 2 *Kings* 6. 13.

18 And when they saw him afar off, even before he came near unto them, they conspired against him, to slay him.

† Heb. *Master of dreams.* 19 And they said one to another, Behold, this † dreamer *r* cometh.

r Heb. *This Master of Dreams*, this crafty Dreamer, that covers his own ambitious Designs and Desires with pretences or fictions of Dreams.

20 Come now therefore, and let us slay him, and cast him into some pit *s*, and we will say, Some evil beast hath devoured him *t*: and we shall see what will become of his dreams.

s Partly as unworthy of Burial; partly to cover their villanous Action, and partly that they might quickly put him out of their sight and minds. *t* There being great store of such Creatures in those Parts. See 1 *Kings* 13. 24. 2 *Kings* 2. 24.

21 And * Reuben heard *it*, and he delivered him * Chap. 22. out of their hands, and said, Let us not kill him.

u He did so, as to the violent and certain dispatch of his Life which was intended: Or the Act is here put for the purpose and endeavour of doing it, in which sense *Balak* is said to *fight against Israel*, Jos 24. 9. and *Abraham* to *offer up* Isaac, *Heb.* 11. 17. So here, he *delivered him*, i. e. used his utmost Power to deliver him, that so he might recover his Father's favour lost by his incestuous Action.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many † colours that *was* on him. † Or, Pieces.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread *x*: and they lift up their eyes, and looked, and behold, a company of * Ishmaelites *y* came from Gilead *z*, with their camels, See vs. bearing spicery, and balm *a*, and myrrh, going to carry it down to Egypt. 28, 36.

x To refresh themselves, their Consciences being stupified; and their Hearts hardned against their Brother, notwithstanding all his most passionate Intreaties to them, *Gen* 42. 21. *y* The Posterity of *Ishmael*. See *Gen.* 25. 18. *z* A famous place for Balm, and other excellent Commodities, and for the Confluence of Merchants. See *Jer.* 8. 22. and 22. 6. *a* Or *Rosin*, as the Ancient, and divers other Translators render it.

26 And Judah said unto his brethren, What profit *is* it, if we slay our brother *b*, and conceal his blood *c*?

b If we suffer him to perish in the Pit, when we may sell him with advantage. *c* (i. e.) His Death, as the word *Blood* is often used. See *Deut.* 17. 8. 2 *Sam.* 1. 16. and 3 28.

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him: for he is our brother, and *our* flesh: and his brethren † were content. † Heb. *hearkned.*

28 Then there passed by Midianites *d*, merchant-men, and they drew and lift up Joseph out of the pit, and * sold Joseph to the Ishmaelites for * twenty *pieces* * Psalm of silver: and they brought Joseph into Egypt. 105. 17.

d This Story seems a little involved, and the Persons to whom Wilso he was sold, doubtful. Here seem to be two, if not three, sorts of 13. A Merchants mentioned, *Ishmaelites*, and *Midianites* here, and *Medanites*, as it is in the Hebrew, *verse* 36. which were a distinct Peo- * See M ple from the *Midianites*, as descended from *Medan*, when the *Mi-* 27. 9. *dianites*, descended from *Midian*, both *Abraham*'s Sons, *Gen.* 25. 2. The business may be accommodated divers ways, either 1. the same Persons or People are promiscuously called both *Ishmaelites* and *Midianites*, as they also are, *Judges* 8. 1, 24, 28. either because they were mixed together in their Dwellings, and by Marriages; or because they were here joyned together, and made one Caravan or Company of Merchants. And the Text may be read thus, *And the Midianite Merchant-men* (either the same who were called *Ishmaelites*, *verse* 27. or others being in the same Company with them) *passed by, and they* (i. e. not the Merchant-men, but *Joseph*'s Brethren spoken of, *verse* 27. the Relative being referred to the remoter Antecedent, as it is frequently in the Scripture) *lift up Joseph and sold him to the Ishmaelites* or *Midianites*, &c. Or 2. The Persons may be distinguished, and the Story may very well be conceived thus, The *Ishmaelites* are going to *Egypt*, and are discerned at some distance by *Joseph*'s Brethren, while they were discoursing about their Brother. In the time of their discourse, the *Midianites*, who seem to be coming from *Egypt*, coming by the Pit and hearing *Joseph*'s Cries there, pull him out of the Pit, and sell him to the *Ishmaelites*, who carry him with them into *Egypt*. There they sell him to the *Medanites*; tho that, as many other Historical Passages, be omitted in the Sacred Story. And the *Medanites*, or *Midianites*, if you please, only supposing them to be other Persons than those mentioned, *verse* 28. which is but a fair and reasonable Supposition, sell him to *Potiphar*.

29 ¶ And Reuben returned unto the pit *e*, and behold, Joseph was not in the pit: and he rent his clothes *f*.

e That according to his Brethren's order, *verse* 27. he might take him thence and sell him. *f* As the manner was upon doleful Occurrences. See below, *verse* 34. *Numb.* 14. 6. *Ezra* 9. 3. *Job* 1. 20. and 2. 12.

30 And he returned unto his brethren, and said, The child *g* is not *b*, and I, whither shall I go *i*?

g So he calls him comparatively to his Brethren, though he was 17 years old, *verse* 2. *b* (i. e.) Is not in the Land of the Living, or, is Dead, as that Phrase is commonly used, as *Gen.* 42. 13, 36. compared with *Gen.* 44. 20. *Job* 7. 21. *Jer.* 31. 15. *Lam.* 5. 7. *Matth.* 2. 18. *i* Either to find the Child, or to flee from our Father? He is more solicitous than the rest, because he being the

eldest Brother, his Father would require *Joseph* at his hand, and being so highly incensed against him for his former Crime, would be the more apt to suspect him, and deal more severely with him.

31 And they took Josephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of many colours, and they brought *k* it to their father, and said, This have we found: know now whether it be thy sons coat or no.

k They *brought* it by a Messenger whom they *sent*: Men are commonly said to do what they cause others to do.

33 And he knew *it*, and said, *It is* my sons coat; *Chap. 44. 28. an * evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth *l* upon his loins, and mourned for his son many days.

l (i. e.) A course and mournful Habit. This is the first Example of that kind, but afterwards was in common use upon these occasions. See 2 *Sam.* 3. 31. 1 *Kings* 20. 31. and 21. 27, &c.

35 And all his sons, and all his daughters *m* rose up to comfort him: but he refused to be comforted: and he said, For I will go down into the grave *n* unto my son *o* mourning: thus his father wept for him.

m *Dinah*, and his Daughters-in-law, and his Son's Daughters. *n* This Hebrew word *sheol* is taken sometimes for Hell, as *Job* 11. 8. *Prov.* 15. 11. but most commonly for the Grave, or the Place or State of the Dead, as *Gen.* 42. 38. and 44. 29, 31. *Psalm* 6. 5. and 16. 10, &c. And whether of those it signifies, must be determined by the Subject and the Circumstances of the Place; here it cannot be meant of Hell, for *Jacob* neither could believe that good *Joseph* was there, nor would have resolved to go thither; but the sense is, I will kill my self with Grief, or I will never leave mourning till I dye. *o* Or, *For my Son*: so the Preposition *El* is oft used for *al*, as 1 *Sam.* 1. 27. and 4. 19, 21, 22. and 2 *Sam.* 21. 2.

36 And the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* † * captain of the guard *p*. † Heb. *Eunuch.* But the worldoth See *Gen.* 40. 3. *Jer.* 39. 9. *Mark* 6. 27. signify not only Eunuchs, but also Chamberlains, Courtiers and Officers. † Heb. Chief of the Slaughtermen, or Executioners. * Or, chief Marshal.

p Whose office it was to apprehend and punish Criminal Persons.

CHAP. XXXVIII.

Judah marrieth a Canaanitish woman, who bears him three sons, 1——5. *He marries his eldest son to Tamar,* 6. *He being wicked is slain by God,* 7. *The second son is commanded to marry her,* 8. *His wickedness,* 9. *and death,* 10. *He promises her his third son, but performs not,* 11. *She by a subtil practice commits incest with him,* 12. *He gives her a pledge,* 18. *She is found with child; Judah commands her to be burnt,* 24. *She brings to her father the pledge,* 25. *He acknowledges it; Acquits her, and condemns himself,* 26. *She brings forth two sons,* 27, 30.

AND it came to pass at that time *a* that Judah went down from his brethren *b*, and turned in to a certain Adullamite *c*, whose name *was* Hirah.

a This Story is not without difficulty, if we consider how little time is allowed for all the events of this Chapter, there being not above twenty three years between *Judah*'s Marriage, and the Birth of *Pharez*, yea, and the Birth of his Sons too, *Efrom* and *Hamul*, who are said to go into *Egypt* with *Jacob*, *Gen.* 46. 12. But there are two ways proposed for the Resolution of it, as the Phrase, *at that time*, may be understood two ways, either 1. More largely, for the time since *Jacob*'s return from *Padan* to *Canaan*, and so the History may be conceived thus; *Judah* was married some years before the selling of *Joseph*, tho it be here mentioned after it, and so out of its place, as being the foundation of all the following Events, which are here placed together, because they followed the selling of *Joseph*. *Judah*, and *Er*, and *Onan*, and afterwards *Pharez*, are supposed each to Marry, and have a Child at fourteen years old, which though unusual, warns not Examples both in Sacred and Prophane Writers. And they that will quarrel with the Scripture, and question its Authority for some such incustomary Occurrences which it relates, shew more of Impiety than Wisdom in it, and shall do well to consider, that God might so order things by his Providence, and record such things in his word, upon the same account on which he hath put several other difficult Passages in Scripture, partly to try and exercise Men's Faith, Humility, and Modesty; and partly to punish the evil Minds of ungodly Men, and for their Sins to lay an occasion of Stumbling and Cavilling at the Scriptures before them that greedily seek and gladly catch at all such occasions. Or, 2. More strictly, for the time following the sale of *Joseph*, which seems the more probable way, and so the Story lies thus; *Judah* was now about twenty years old when he married, and the three first years he hath three Sons, *Er*, *Onan*, and *Shelah*: The two first Marry, each when they were about Seventeen years old. Three years after both their Deaths, and when *Shelah* had been marriageable a year or two, and was not given to *Tamar*, *Judah* lies with *Tamar* and begets upon her *Pharez*. But as for *Efrom* and *Hamul*, they are said to go into *Egypt* with *Jacob*, as also *Benjamin*'s ten Sons are said to go with him thither, to wit, in their Father's Loins, because they were begotten by their Father in *Egypt*, whilest *Jacob* lived there, of which more in its proper place. *b* Probably in discontent, upon occasion of Quarrels arisen among them about the selling of *Joseph*, whereof *Judah* was a great Promoter, if not the first Mover. *c* Of the City of *Adullam*. Of which see *Jos.* 12. 15. and 15. 35.

2 And Judah saw there a daughter of a certain Canaanite *d*, whose name *was* * Shuah *e*: and he took her, * 1 Chron. and went in unto her. 2. 3.

d Whom he married, against the Counsel and Example of his Parents. But when *Judah* had committed so great a Crime as the selling of his Brother, and God had forsaken him, no wonder he adds one Sin to another. *e* The name, not of the Daughter, but of her Father, *verse* 12.

3 And she conceived, and bare a son, and he called his name Er.

4 * And she conceived again, and bare a son, and * Numb. she called his name Onan. 26. 19.

5 And she yet again conceived, and bare a son, and called his name Shelah; and he was at Chezib *f*, when she bare him.

f A place near *Adullam*, called also *Aczib*, *Jos.* 19. 29. *Mich.* 1. 14.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And * Er, Judahs first-born was wicked in the * Numb. sight of the LORD *g*, and the LORD slew him *h*. 26. 19.

g (i. e.) Notoriously wicked. Compare *Gen.* 10. 9. and 13. 13. *h* In some extraordinary and remarkable manner, as *verse* 10.

8 And Judah said unto Onan, Go in unto thy brothers wife, and marry her *i*, and raise up seed to thy brother *k*.

i This, as also divers other things, was now instituted and observed amongst God's People, and afterwards was expressed in a written Law, *Deut.* 25. 5, 6. See also *Numb.* 36. 6, 7. *Ruth* 1. 11. *Matth.* 22. 24. *k* Beget a Child which may have thy Brothers Name and Inheritance, and may be reputed as his Child. So it was with the first Child, but the rest were reputed his own.

9 And Onan knew that the seed should not be his; and it came to pass when he went in unto his brothers wife, that he spilled it on the ground, lest that he should give seed unto his brother.

l Two things are here noted, 1. The Sin it self, which is here particularly described by the Holy Ghost, that Men might be instructed concerning the nature, and the great evil of this Sin of Self-pollution, which is such, that it brought upon the Actor of it the extraordinary Vengeance of God, and which is condemned not only by Scripture, but even by the Light of Nature, and the Judgment of Heathens, who have expresly confured it as a great Sin, and as a kind of Murther. Of which see my *Latin Synopsis*. Whereby we may sufficiently understand how wicked and abominable a Practice this is amongst Christians, and in the Light of the Gospel, which lays greater and stricter Obligations upon us to Purity, and severely forbids all Pollution both of Flesh and Spirit. 2. The cause of this Wickedness; which seems to have been either hatred of his Brother; or envy at his Brother's Name and Honour, springing from the pride of his own Heart

10 And the thing which he did, † displeased the † Heb. *was evil in the eyes of the Lord.* LORD *m*, wherefore he slew him also *n*.

m An Expression noting a more than ordinary Offence against God, as 2 *Sam.* 11. 27. *n* This just, but dreadful, severity of God is noted both for the terror of such like Transgressors, and to provoke love and thankfulness to God in those whom he useth more indulgently.

11 Then said Judah to Tamar his daugter-in-law, Remain a widow at thy fathers house *o*, till Shelah my son be grown *p*: (for he said *q*, Lest peradventure he die also as his brethren *did r*) and Tamar went and dwelt in her fathers house.

o Whether he sent her from his House, that *Shelah* might not be infnared by her Prefence and Conversation. *p* So he dismissed her with a pretence of kindness, and a tacit promise of Marriage to her, which he never intended to keep, as the following words imply. *q* Or rather, *but he said*; for the Hebrew *chi* oft signifies *but*, as *Gen.* 45. 8. *Psalm* 37. 20. *Eccl.* 2. 10. and 6. 2. So here is an Opposition between what he said to *Tamar*, and what he said to himself, or in his own heart, as that word *said* is oft used: He intimated to her, that he would give *Shelah* to her, but he meant otherwise, and said in himself, I will not do it. *r* Imputing the Death of his two Sons either to her fault, or to her unluckiness, rather than to his own, or his Son's miscarriages.

12 ¶ And † in proces of time *s* the daughter of † Heb. *the* Shuah Judahs wife died: and Judah was comforted, and *days were* went up unto his sheep-shearers *t* to Timnath *u*, he and *multiplied*, his friend Hirah the Adullamite.

s When many days had passed, and *Shelah*, tho grown, was not given to *Tamar*. *t* To Feast and rejoyce with them at that time, as the manner was then and afterwards. See 1 *Sam.* 25. 36. *u* A place not far from *Adullam*; of which see *Jos.* 15. 57.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widows garments off from her, and covered her with a vail *x*, and wrapped her self, and sat in † an open place *y*, which is by the way to † Heb. *the* Timnath: for she saw that Shelah was grown, and she *door of eyes, or of Enaim.* was not given unto him to wife.

x As Harlots used to do in those modester Ages of the World, when they had not learnt to outface the Sun, nor to glory in their Villanies. *y* Where she might be soonest discovered by Passengers.

This is noted as the practice of Harlots, *Prov.* 7. 12. and 9. 14. *Jer* 3. 2. *Ezek* 16 24, 25.

15 When Judah saw her, he thought her to be an harlot: because she had covered her face *z*.

z And was doubtless careful not to discover her self by her Voice.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee (for he knew not that she *was* his daughter-in-law) and she said, What wilt thou give me, that thou mayest come in unto me?

† Heb. *a kid of the goats.* 17 And he said, I will send thee † a kid from the flock: and she said, Wilt thou give *me* a pledge till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets *a*, and thy staff that is in thine hand: and he gave it her, and came in unto her, and she conceived by him *b*.

a Or, *bonderoth sh*, or *girdle*, or any other Ornament made of *twisted Thread*, which the Hebrew word signifies. *b* God so ordering things by his Providence, that his Sin might be discovered. And this and other such horrid Crimes committed sometimes by the Patriarchs, and other eminent Persons, it hath pleased God for divers wise and holy Reasons to leave upon Record, partly to discover how great and deep the Corruption of Man's Nature is, and that even in the best; partly to oblige all Men to an humble Sence of their own Infirmity, and to a diligent Application of themselves to God for his gracious Succors, and to a greater Circumspection and Watchfulness to prevent those Evils in themselves; partly to encourage even the greatest Sinners to Repentance and the hope of Pardon; and partly for the just Punishment and Obduration of incorrigible Sinners, who make such sad Examples matter of their Delight and Imitation.

19 And she arose and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand, but he found her not.

21 Then he asked the men of that place, saying, † Or, *in Enajim.* Where is the harlot that was † openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her: and also the men of the place said, That there was no harlot in this *place*.

23 And Judah said, Let her take it to her, lest we † Heb. *become a contempt.* † be ashamed *b*: behold, I sent this kid, and thou hast not found her.

b None, That Fornication was esteemed sinful and shameful amongst the Heathens.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot, and also behold, she is with child by whoredom: and Judah said, Bring her forth *c*, and let her be burnt *d*.

c To the Magistrate, from whom she may receive her Sentence and deserved Punishment. *Judah* had not the power of Life and Death, at least not over her who was a *Canaanite*, and who was not in his, but in her own Father's House. But he being a person of great Estate and Authority, and as it seems, of obliging Conversation, could do very much to perswade those who then had the power of the Sword, either to draw it forth, at least in a just Cause, on his behalf, or to sheath it upon his desire and satisfaction. *d* As guilty of Adultery, which was punished with Death by the Laws of God, *Deut.* 22. 23, 24. and of Nations too, *Jer.* 29. 22, 23. He chargeth her with Adultery, because she was betrothed to *Shelah*. See *Deut.* 22. 23. This eagerness of *Judah* proceeded not from zeal of Justice, for then he would not have endeavoured to destroy the innocent Child with the guilty Mother, against God's Law, *Deut.* 24. 16. *Ezek.* 18. 20. but from worldly Policy, that he might take her out of the way, which he esteemed a burden and a blot to his Family.

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them c*, and said, She hath been more righteous than *I f*: because that I gave her not to Shelah my son: and he knew her again no more *g*.

c His guilty Conscience, and the horrour of so foul a Fact, together with his sudden surprizal, forced him to an ingenuous Confession, whereas he might have used many pretences and evasions, which would easily have prevailed with such partial Judges. *f* She was more unchast, because she knowingly committed Adultery and Incest, when he designed neither; but he was more unjust, because he was the cause of her Sin, both by withholding *Shelah* from her, who was hers both by Right and by *Judah*'s Promise, and by whom her Chastity should have been preserved; and by his solicitation and encouragement of her to the Sin. *g* Shewing the sincerity of his Confession by his forsaking of the Sin confessed. See *Job* 34. 32. And it may be probably concluded that he neither knew her, nor any other Woman afterward, because there is no mention of any Child which he had after this time.

27 ¶ And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that *the one* put out his hand, and the midwife took and bound upon his hand a skarlet thread *h*, saying, This came out first.

h In token of his being the first born, which she confidently expected he would be.

29 And it came to pass, as he drew back his hand, that behold his brother came out: and she said, † How hast thou broken forth? *this* breach *be* upon thee *i*: therefore his name was called † Pharez.

† Or, *wherefore hast thou made this breach against thee?*

i Be imputed to thee, as the same phrase is taken *Genesis* 16. 5.

30 And afterward came out his brother that *had* the skarlet thread upon his hand, and his name was called † Zarah.

† That is, *a breach.*

CHAP. XXXIX.

God prospers Joseph in Potiphar's service, 1, 2. Potiphar observes it, and sets him over all his house, 3—6. He is a goodly Person, and his mistress solicites him to lye with her, 7. He abhorring the ingratitude against his master, and sin against God, constantly refuses, 8—10. they being in the House alone, she seizes his coat, which he leaves with her, and fled, 11.——13. She accuses him first to the servants, 14, 15. Then to his master, 16—18. Who casts him into prison, 19, 20. the Lord is with him there; he finds favour with the keeper; is set over the prisoners, and prospers, 21—23.

AND Joseph was brought down to Egypt, and * Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither.

* Chap. 37. 36.

2 And * the LORD was with Joseph *a*, and he was a prosperous man, and he was in the house *b* of his master the Egyptian.

* 1 Sam. 16. 18. and 18. 28. Acts 7. 9.

a With his gracious Presence and Blessing, as this phrase is taken here, *verse* 21. and *Gen.* 21. 22. and 26. 24. *b* He doth not endeavour to make an escape to his Father, but demeaned himself patiently and faithfully in the station into which God's Providence had brought him.

3 And his master saw that the LORD was with him *c*, and that the LORD made all that he did to prosper in his hand *d*.

c The Heathens owned a supream God, and his over-ruling Providence in Affairs, though they did not glorify him as God, but worshipped the Creature with, and more than the Creator, *Rom.* 1. 25. *d* (*i. e.*) Under his Ministry, as this Phrase is used, *Exod.* 4. 13. *Levit.* 8. 36. *Prov.* 26. 6. and oft elsewhere.

4 And Joseph found grace in his sight, and he served him *e*, and he made him overseer over his house, and all that he had he put into his hand *f*.

e Not now as a Slave, but in an higher degree. *f* (*i. e.*) Committed to his care and management, as *Gen.* 16. 6. *Object.* How could this be, when *Joseph* understood not the *Egyptian* Tongue? *Ans. Joseph* doubtless when he came thither, did as much as possibly he could, endeavour to get the knowledge of that Language, and being a Person of excellent Parts would soon obtain it, especially because of the great Affinity between that Language and his own. Nor must we think that *Joseph* was thus highly advanced in an instant, but by degrees, step by step, and after some considerable time.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that * the LORD blessed the Egyptians house for Josephs sake: and the blessing of the LORD was upon all that he had in the house, and in the field.

* Chap. 30. 27.

6 And he left all that he had, in Josephs hand: and he knew not ought he had, save the bread which he did eat *g*: and Joseph was a goodly person, and well-favoured.

g He took care for nothing, but that he might eat, and drink, and fare deliciously. Nor did he indeed take any care for that, it being provided for him by other hands. Others thus, he took care for nothing, but committed all to *Joseph*, except his Bread, which he would not have provided by an Hebrew hand, because *the Egyptians might not eat Bread with the Hebrews*, Gen. 43. 32. But that was no impediment, for neither did *Joseph* eat with his Master, nor was he the Cook to dress it for him. But he might provide Food for him, as afterwards he did for all the *Egyptians* without any scruple on their side.

7 And it came to pass after these things, that his masters wife cast her eyes upon Joseph *h*, and she said, Lie with me.

h In a lascivious and unchast manner. See *Job* 31. 1. *Matth.* 5. 28. 2 *Pet.* 2. 14.

8 But he refused, and said unto his masters wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 There

9 There is none greater in this house than I: neither hath he kept back any thing from me, but thee, because thou *art* his wife: How then can I do this great wickedness, and * sin against God?

Chap. 20. 6. Lev. 6. Psal 51. 4.

10 And it came to pass, as she spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her *i*.

i He avoided her Company and familiar Conversation, as evil in it self, the present circumstances considered, and as an occasion of further evil. See *Prov.* 1. 15. and 5. 8. 1 *Cor.* 15. 33. 1 *Thess.* 5. 22. 1 *Tim.* 5. 14.

11 And it came to pass about this thime *k*, that Joseph went into the house to do his business *l*, and there was none of the men of the house there within *.

k Or, *Upon a certain day*, which she thought convenient for the reason following. *l* That which belonged to his charge; *to cast up his accounts*, as the *Chaldee* renders it, which requiring privacy, gave her this opportunity. * To wit, in that part of the House where *Joseph* was.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand *m*, and fled, and got him out.

m Which he would not strive to get from her, partly for reverence to his Mistress; partly in detestation of her Wickedness, whereby even his Garment might seem to be infected; and partly to put himself and her out of the danger of further Temptation.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth;

14 That she called unto the men of her house *n*, and spake unto them, saying, See, he *o* hath brought in an Hebrew *p* unto us, to mock *q* us *r*: he came in unto me to lie with me, and I cryed with a † loud voice.

† Heb. *great.*

n To such as were in other parts of the House, whom she called in as Witnesses for her Husbands satisfaction. *o* (*i. e.*) My Husband, whom she would not name, as it were out of disdain and high displeasure for being the occasion of this horrid affront. Thus the Pronouns *he* and *they* are oft used by way of contempt, as *Luke* 14. 24. and 19. 27. *John* 7. 11. and 8. 10. *p* So she calls him to render him hateful and contemptible to the *Egyptians*. *q* To abuse me; or to vitiate and defile me; for that word is oft used in an obscene sense. *r* She insinuates, that this was not only an indignity to her, but an injury to all the Family, which therefore they were obliged to revenge.

15 And it came to pass, when he heard that I lifted up my voice, and cryed, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until her Lord came home.

17 And she spake unto him according to these words, saying: The Hebrew servant which thou hast brought unto us *s*, came in unto me to mock me.

s So she makes her Husband accessary to the Crime, that she might provoke him to the sharper revenge.

18 And it came to pass, as I lift up my voice, and cryed, that he left his garment with me, and fled out *t*.

t An improbable story, and an evidence that the violence was on her side; otherwise if he had attempted violence upon her Person, he would not have forborn violence to the recovery of his Garment, which he very well knew might be made a pretence against him.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled.

20 And Josephs master took him, and put him into the prison *u*, a place where the kings prisoners *x* were bound: and he was there in the prison.

u Quest. Why did he not kill him, the Crime being capital, and he having so undoubted a Power in his hand to do it? *Answ.* 1. It is probable he was a little moderated by *Joseph*'s Apology, which doubtless he made for himself, though it be not here recorded. 2. This is to be ascribed to the good Providence of God, which restrains the Waves of the Sea, and the Passions of Men, and sets them their bounds which they shall not pass, which watched over *Joseph* in a peculiar manner. *x* Traytors or great Offenders against the King, whose Prison doubtless was none of the easiest, and therefore it is called a *Dungeon*, *Gen.* 40. 15. and 41. 14. and he indured great hardship in it. See *Psal.* 105. 18.

21 ¶ But the LORD was with Joseph, and † shewed him mercy, and * gave him favour in the sight of the keeper of the prison *y*.

† Heb. *extended kindness unto him.* * Exod. 3. 21. and 11. 3. and 12. 36. Psal. 106. 46. Prov. 16. 7. Dan. 1. 9.

y The Goaler, who under *Potiphar* was the Keeper of that particular Prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that *were* in the prison, and whatsoever they did there, he was the doer *of it*.

z They did nothing but by *Joseph*'s command or permission.

23 The keeper of the prison looked not to any

thing *that was* under his hand, because the LORD was with him: and that which he did, the LORD made it to prosper.

CHAP. XL.

Pharaoh's chief butler and baker are put into prison; and committed to Joseph, 1——4. They dream, and are sad, 5, 6. He asks the reason, 7. Their answer, and Joseph's reply, 8. The chief butler tells his dream, 9——11. Joseph interprets it of his restoration, and desires him to be mindful of him, 12——15. The chief baker also tells his dream, 16, 17. Joseph interprets it, 18, 19. Both made good by the event, 20——22. The butler forgets Joseph, 23.

AND it came to pass after these things, that the butler of the king of Egypt, and *his* baker, had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard *a*, into the prison where Joseph was bound *b*.

a To wit, *Potiphar*, *Gen.* 37. 36. who being informed by his Underkeeper of *Joseph*'s great care and faithfulness, began to have a better Opinion of him, though for his own quiet, and his Wives reputation, he left him still in the Prison. *b* Was a Prisoner, as that word is used, *Isa.* 22. 3. For *Joseph*, being now made Governour of the Prisoners, was doubtless freed from his bonds; or *had been bound*, and that with Irons in a cruel manner, *Psal.* 105. 18.

4 And the captain of the guard charged Joseph with them, and he served them, and they continued a season *c* in ward.

c Heb. *Days*, *i. e.* either many Days, or a Year, as that word sometimes signifies. See *Gen.* 24. 55.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream *d*, the butler and the baker of the king of Egypt, which were bound in the prison.

d (*i. e.*) Not a vain and idle Dream, but one that had in it a signification of future things, and needed interpretation; and the several Dreams were proper and agreeable to the several events which befel them, and to the several Interpretations which *Joseph* put upon them: The Dream and Interpretation did fitly answer one to the other.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they *were* sad *e*.

e Perplexed and terrified both, because they perceived the Dream was extraordinary and sent from God, compare *Gen.* 41. 8. *Dan.* 2. 1. *Matth.* 27. 19. and because they understood not the meaning of it.

7 And he asked Pharaohs officers that were with him in the ward of his lords house, saying, Wherefore † look ye so sadly to day? † Heb. *are your faces evil?*

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it *f*. And Joseph said unto them, * Do not interpretations belong to God *g*? Tell me *h them*, I pray you.

* See chap. 41. 16. Dan. 2. 11, 28.

f To wit, with us, or to whom we can now resort; for otherwise there were many in *Egypt* of that profession, *chap.* 41. 8. *g* In vain do you expect such things from your Wisemen, for it is only that God who sends these Dreams, that can interpret them, and to him you should seek for it. *h* Who am the Servant of the true God, who useth to communicate his Secrets to his People, and who, I doubt not, will hear my Prayers for this Mercy. This he spoke by special direction and instinct from God, who had given this gift to him.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10 And in the vine *were* three branches, and it *was* as though it budded, and her blossoms shot forth, *and* the clusters thereof brought forth ripe grapes.

11 And Pharaohs cup was in my hand, and I took the grapes, and pressed them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 And Joseph said unto him, This is the interpretation of it: the three branches *are i* three days.

i (*i. e.*) Signify. So that word is oft used, *as verse* 18. and 41. 26, 27. *Dan.* 2. 38. and 4. 22. *Matth.* 13. 19, 38. and 26. 26, 28. *Luke* 8. 11. 1 *Cor.* 10. 4. And indeed there is no proper Hebrew word which answers to *signify*.

13 Yet within three days shall Pharaoh † lift up thine head *k*, and restore thee unto thy place, and thou shalt deliver Pharaohs cup into his hand, after the former manner when thou wast his butler.

† Or, *reckon on thee.*

k (*i. e.*) Advance thee to thy former dignity. So that phrase is used 2 *Kings* 25 27. *Psal.* 110. 7. Or, *reckon thy head*, i. e. thy name or thy person, to wit, *among his servants*, which is added *verse* 20. According to the custom, which was this; At set times Governours of Families used to take an Account of their Servants, and to have the Names of their Servants read to them, and they neither left them

them in the Catalogue, or put any of them out, as they saw fit, and inflicted such further Punishments upon any of them as they deserved. This seems the truer Interpretation, because it is said that *Pharaoh lifted up the head of his Butler, and of his Baker, verse* 20. and therefore the phrase must be so expounded, as to agree equally to both.

† Heb. *remember me with thee.*

14 But † think on me, when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house *l*.

l Though he patiently endures his Prison, yet he prudently useth all lawful means to get his freedom.

15 For indeed I was stollen away *m* out of the land of the Hebrews *n*: and here also have I done nothing *o* that they should put me into the dungeon.

m Taken away by force and fraud without my own, or Father's consent. *n* Out of the Land of *Canaan*, which he might call *the Land of Hebrews*, either because they now dwelt in it, or by way of protestation of their right and claim to it by God's Gift. Or rather thus, out of that part of *Canaan* where the Hebrews dwell; for the word *Land* is not only spoken of whole Countries, as of the whole Land of *Canaan*, but of any parts or parcels thereof, as *Gen.* 13. 6. and 22. 2. and 23. 15. and 34. 1. *o* Observe, that *Joseph* doth not accuse either his Brethren or his Mistress, but only asserts his own Innocency, which was necessary for his deliverance.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, I *had* three † white *p* baskets on my head.

† Or, *full of holes.*

p So called from the Colour, either of the Baskets, which were made of pilled, and so white Twigs, or of the things contained in them, as white Bread, *&c.*

17 And in the uppermost basket there was of all manner of † bake-meats for Pharaoh, and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh the work of a Baker, or Cook*

18 And Joseph answered, and said, This is the interpretation thereof: the three baskets *are* three days:

† Or, *reckon thee,* and take thy Office from thee.

19 Yet within three days shall Pharaoh † lift up thy head from *q* off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

q This clause is industriously added here to the former phrase, to shew that it was now meant in another sense. He *shall* indeed *lift up thy head*, as well as the chief Butlers, but in another manner, not for thee, but *from* thee, or so as to take away thy Head, or thy Life (which eminently consists, and appears in the Head) from thee.

20 ¶ And it came to pass the third day *which was* Pharaohs birth-day *r*, that he * made a feast unto all his servants: and he † lifted up the head of the chief butler, and of the chief baker among his servants.

* Mark 6. 21.

† Or, *reckoned.*

r Which by persons of Eminency then was, and since hath usually been, celebrated with Feasting and Rejoycing.

21 And he restored the chief butler unto his butlership again, and he gave the cup into Pharaohs hand.

22 But he hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgat him *s*.

s (*i. e.*) Neglected him and his desire; as men in Scripture are oft said to *forget God*, when they do not remember him so as to love and obey him, as *Psal.* 106. 13, 21. *Hos.* 2. 13.

CHAP. XLI.

Pharaoh's two dreams, 1——7. *He is troubled; sends for interpreters; their inability,* 8. *The chief butler sensible of his fault, remembers Joseph,* 9. *Commends him to Pharaoh,* 10——13. *Who causes him to be brought before him,* 14. *Expecting the interpretation from him,* 15. *Joseph ascribes all to God,* 16. *Pharaoh relates his dreams to Joseph,* 17——24. *He interprets them,* 25——31. *The reason of their being doubled,* 32. *His advice to Pharaoh against the dearth to come,* 33——36. *Which he approves of,* 37. *Appoints him governour, next himself, over the whole land,* 38——41. *The ensigns of dignity and stately presents conferred on him,* 42——44. *Also a new name Zaphnah Paaneah, and a wife,* 45. *Joseph now thirty years of age, makes a progress over all the land, inspects the stores, lays up provisions,* 45——49. *Has two children Manasse and Ephraim,* 50——52. *Bad years come on; he supplies the country,* 53——57.

† Heb. *years of days.*

AND it came to pass at the end of two † full years *a*, that Pharaoh dreamed: and behold, he stood by the river *b*.

a After the Butler's restitution to his place. Heb. *Years of days*, for full years, as 2 *Sam.* 14. 28 *Jer.* 28. 3. 25 *a month of days* is put for a full month, *Gen.* 29. 14. which is compleat to a day *b Nilus*, called *the River* simply, because of its eminency, as *Homer* or *Virgil* are called *the Poet*.

2 And behold, there came up out of the river *c*, seven well-favoured kine *d*, and fat-fleshed, and they fed in a meadow.

c This suits well with the nature of the thing, for both the fruitfulness and the barrenness of *Egypt* depended, under God, upon the increase, or diminution of the Waters of that River. *d* Which when they appeared in Dreams did portend, in the Opinion of the learned *Egyptians*, the years or times to come, and them either good or bad according to their quality.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed, and stood by the *other* kine upon the brink of the river *e*.

e Which shews how sparingly the River over-flowed the Lands.

4 And the ill-favoured and lean-fleshed kine, did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and behold, seven ears of corn *f* came up upon one stalk, † rank and good.

† Heb. *fat.*

f Which are fit and proper resemblances of the thing here intended, both because the fertility of a Land doth mainly consist in the abundance and goodness of these; and because *ears of Corn* appearing to any in a Dream, did, in the judgment of the *Egyptian* wise-men, signify years, as *Josephus* notes.

6 And behold, seven thin ears and blasted with the east-wind *g*, sprang up after them.

g A boisterous Wind, and in those parts of the World very pernicious to the Fruits of the Earth, *Ezek.* 17. 10. and 19. 12. *Hos.* 13. 15.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold it was a dream *h*.

h Not a real thing, as *Pharaoh* in his sleep imagined it to be. Heb. *Behold the dream*, i. e. The Dream did not vanish as Dreams commonly do, but was fixed in his Mind, and he could not shake it off; by which he saw that it was no Common or Natural, but a Divine and significant Dream.

8 And it came to pass in the morning, that his spirit was troubled *i*, and he sent and called for all the Magicians *k* of Egypt, and all the wise men *l* thereof; and Pharaoh told them his dream *m*: but there was none that could interpret them unto Pharaoh.

i Because he understood not the meaning of it, and dreaded the consequences of it. Compare *Gen.* 40. 6. *Dan.* 2. 1, 3. *Matth.* 27. 19. *k* Whose profession it was to discover secret and future things; which they did either by the observation of the Stars, or by other superstitious Practises, and the help of evil Spirits. See *Exod.* 7. 11. and 8. 19 *Dan.* 2. 2, 10. *l* Who were converfant in the study of Nature; and by reason of their great Sagacity, did oftimes make happy conjectures. *m* He calls them both one Dream, either because they seemed to portend the same thing, or because they were the product of one night, and were divided only by a very little interruption.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults *n* this day.

n Not against *Joseph* by ingratitude, but against the King; by which expression he both acknowledgeth the King's Justice in imprisoning him, and his Clemency in Pardoning him.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guards house, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream *.

* Of which phrase see on *Gen.* 40. 5.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard: and we told him, and he * interpreted to us our dreams, to each man according to his dream, he did interpret.

* Chap. 40. 12, &c.

13 And it came to pass, as he interpreted to us, so it was; me he *o* restored unto mine office, and him he hanged.

o Either 1. *Pharaoh*. But then he would have mentioned either his Name or Title, and not have spoken so slightly and indecently of him. Or rather 2. *Joseph*, of whom he spake last, and who is here said to restore the one, and to hang the other, because he foretold those Events, as *Jeremy* is said to *pull down and destroy* those Nations, *Jer.* 1. 10. whose destruction he did only foretel.

14 ¶ * Then Pharaoh sent and called Joseph, and they † brought him hastily out of the dungeon †: and he shaved himself *p*, and changed his raiment, and came in unto Pharaoh.

* Psal. 105. 20

† Or, made him run.

† Or, *Prison*, by a Synecdoche of the part for the whole. For it is not probable that *Joseph*, who was now so much employed, and entrusted with all the Affairs of the Prison and Prisoners, *Gen.* 39. 21, 22, 23. should still be kept in the Dungeon properly so called. *p* For till then he suffered his Hair to grow, as the manner was for persons in Prison, or under great Sorrow, 2 *Sam.* 19. 24. But to appear in a mournful dress before the King was not convenient, nor usual. Compare *Esther* 4. 4.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that † thou canst understand a dream to interpret it.

† Or, *when thou hearest a dream thou canst interpret it.*

16 And Joseph answered Pharaoh, saying, It is not in me *q*: God shall give Pharaoh an answer of peace †.

q I cannot do this by any power, or virtue, or art of my own, for I am but a Man, as your Magicians are, but only by Inspiration from the great God. Thus he gives the honour from himself unto God, and leads *Pharaoh* to the knowledge of the true God. For the Phrase compare *Matth.* 10. 20. 1 *Cor.* 15. 10. † Or, *May God give, &c.* It is my desire that God would vouchsafe to *Pharaoh* a comfortable and happy answer.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of a river.

18 And behold, there came up out of the river seven kine, fat-fleshed and well-favoured, and they fed in a medow.

19 And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt, for badness.

20 And the lean, and the ill-favoured kine, did eat up the first seven fat kine.

21 And when they had † eaten them up, it could not be known that they had eaten them *r*, but they were still ill-favoured, as at the beginning: So I awoke.

† Heb. *come to the inward parts of them.*

r They seemed to be neither fatter in the flesh, nor fuller in their bodies. As many times in Famine men eat much, but are not satisfied, because God withdraws his blessing from it, by which alone it is that meat nourisheth us.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good.

23 And behold, seven ears † withered, thin, and blasted with the East-wind, sprung up after them.

† Or, *small.*

24 And the thin ears devoured the seven good ears: and I told this unto the Magicians, but there was none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one *s*: God hath shewed Pharaoh what he is about to do.

s To wit, In its design and signification; both dreams portend the same thing.

26 The seven good kine are seven years, and the seven good ears are seven years: the dream is one.

27 And the seven thin and ill-favoured kine that came up after them, are seven years: and the seven empty ears, blasted with the East-wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God is about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty, throughout all the land of Egypt.

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten *t* in the land of Egypt: and the famine shall consume the land.

t There shall be no relicks of it to keep it in mens minds, which will be so taken up with the contemplation of their present misery and future danger, that they will have neither heart nor leisure to reflect upon their former Plenty, the remembrance whereof will but aggravate the present calamity.

31 And the plenty shall not be known in the land, by reason of that famine following: for it *shall be* very † grievous.

† Heb. *heavy.*

32 And for that the dream was doubled unto Pharaoh twice, *it is* because the thing is † established by God: and God will shortly bring it to pass.

† Or, *prepared of God.*

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint † officers over the land, and take up *u* the fifth part *x* of the land of Egypt in the seven plenteous years.

† Or, *overseers.*

u Not by force or violence, for *Joseph* would never be the author of such unrighteous Counsels; but by purchase at the common price, which was like to be very low in that case, and therefore might easily be compassed by that rich and mighty Prince. *x Quest.* Why not half, seeing the years of Famine were as many as the years of Plenty? *Answ.* Because 1. Men would and should live more sparingly in times of Famine. 2. It was likely that very many men would lay up great quantities of Corn in those years, partly because they could not spend it all, and partly in expectation of a scarcer and dearer time, when they might either use it themselves, or sell it to their advantage. 3. The fifth part of those Years of great Plenty, might be more than the half, yea equal to the whole Crop of ordinary years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the Cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt, that the land † perish not through the famine.

† Heb. *be not cut off.*

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God *y* is?

y Or, *of the Gods*, in his Heathen Language. One whom God hath endowed with such admirable Knowledge and Wisdom.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this *z*, there is none so discreet and wise as thou art:

z *i. e.* Hath given thee this extraordinary gift of foreseeing and foretelling things to come, and of giving such sage advice for the future.

40 * Thou shalt be over my house, and according unto thy word *a* shall all my people be † ruled *b*: only in the throne *c* will I be greater than thou.

* Psal. 105. 21. Mac. 2. 53. Act. 7. 10.

† Heb. armed or kiss.

a i. e. direction and command. *Heb. mouth*, which is oft put for command, as *Exod.* 17. 1. and 38. 21. *Numb.* 3. 16. 39, &c. † Or, *be fed*; they shall receive their provisions from thy hand, and according to thy dispofal. Others, *shall kiss*, viz. the hand, as inferiors used to do, upon their address to or conference with great persons. See *Job* 31. 27. *Hos.* 13. 2. But it was frivolous for *Joseph* to command them to do that which by the custom of the place they were obliged and wont to do. Some render the words thus, and that agreeable to the Hebrew, *at thy mouth shall the people kiss*. Which may be understood either properly, as inferiors did sometimes kiss their superiors in token of their homage, See 1 *Sam.* 10. 1. Or rather metaphorically, as the same phrase is used, *Psal.* 2. 12. *Prov.* 24. 26. receive all thy commands with reverence and submission. *c* i. e. In sovereign power and dignity.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring *d* from his hand, and put it upon Joseph's hand, and arrayed him in vestures of † fine linnen *e*, and put a gold chain *f* about his neck.

† Or, *silk.*

d Which was both a token of highest dignity, and an instrument of greatest power, by which he had authority to make and sign what Decrees he thought fit in the King's Name. See *Esther* 3. 10. and 8. 2. *e* Wherewith the greatest Potentates were arrayed. See *Prov.* 31. 22, 24. *Ezek.* 16. 10. *Luke* 16. 19. *Rev.* 19. 8. *f* Another badge of great honour. See *Prov.* 1. 9. *Ezek.* 16. 11. *Dan.* 5. 7, 16, 29.

43 And he made him to ride in the second chariot which he had *g*: and they cryed before him, † Bow the knee *h*: and he made him ruler over all the land of Egypt.

† Or, *tender father.* Heb. *Abrech.*

g In the King's second Chariot, that he might be known and owned to be the next person to the King in power and dignity. Compare 2 *Chron.* 35. 24. *Esther* 6. 8. and 10. 3. *Dan.* 5. 29. *h* They commanded all that passed by him, or came to him, to shew their reverent respect to him in this manner. Compare *Esther* 3. 2. Others, *tender father*, to signify that he was to be owned as the Father of the Countrey, because by his prudence and care he had provided for them all, and saved them from utter ruin.

44 And Pharaoh said unto Joseph, I *am* Pharaoh *i*, and without thee shall no man lift up his hand or foot *k* in all the land of Egypt.

i (*i. e.*) I only am the King, I reserve to my self the sovereign power over thee, and over all. As the name of *Cæsar* among the *Romans* was commonly used for the Emperor, so the name of *Pharaoh* for the King. Or thus, I have the supreme Power, and therefore as I have authority to give thee the following Power, so I will make it good to thee, and oblige all my people to observe and obey thee. *k* No man shall do any thing in the publick affairs of the Kingdom concerning matters of War or Peace, without thy commission or license.

45 And Pharaoh called Joseph's name, Zaphnath-Paaneah *l*; and he gave him to wife Asenath the daughter of Poti-pherah *m*, † Priest *n* of On *o*: and Joseph went out *p* over all the land of Egypt.

† Or, *Priest.*

l (*i. e.*) *The revealer of secrets*, as the *Hebrews* generally understand it, and with them most others. *m* Not that *Potipher*, *Gen.* 39. 1. both because he had another Title, and dwelt in another place; and because it is not probable *Joseph* would have married the daughter of so unchaste a mother; but another and a greater person. It is the observation of a late ingenious and learned Writer, that among the *Egyptians* there were three words, or endings of words, near akin, but differing in signification, and in the degree of dignity and authority to which those names were annexed; *Phar*, which belonged to inferior Officers; and *Pharah*, which was given to those of greater dignity and power; and *Pharaoh*, which was appropriated to the King. *n* Or *Prince*, as the word signifies, *Exod.* 18. 1. 2 *Sam.* 8. 18. and 20. 26. and elsewhere. This sense is the more probable, both from *Joseph's* high quality, and from his holy disposition, whereby he hated Idolatry, and would never have married the daughter of an Idolatrous Priest. *o* A famous City of *Egypt*, called also *Aven*, *Ezek.* 30. 17. and afterwards, as some think, *Heliopolis*, now *Damiata*. See *Jer.* 43. 13. *p* Upon his employment, and to execute the King's command, and his own counsel.

46 (And Joseph was thirty years old *q* when he stood *r* before Pharaoh King of Egypt) and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt *s*.

q Which is here noted to teach us, 1. That *Joseph's* short affliction was recompenced with a much longer prosperity, even for 80 years. 2. That *Joseph's* excellent wisdom did not proceed from his large

large and long experience, but from the singular gift of God. *r* As his chief minister: to *stand* before another is the posture and designation of a servant, as 1 *Sam.* 16. 21. *Dan.* 1. 19. *s* To provide places for his stores, and to constitute Officers for the management of them

47 And in the seven plenteous years, the earth brought forth by handfuls *t*.

t Or, *unto handfuls*, to wit, growing upon one stalk; or, *unto heaps*; or, as the ancients render it, *for the barns* or *storehouses*; i. e. in such plenty, that all their storehouses were filled with heaps of Corn.

48 And he gathered up all the food *u* of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same.

u That is, either all sorts of grain which was proper for food: or all which he intended to gather, to wit, the fifth part, *ver.* 34.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbring: for it was without number.

* Chap. 46. 20. and 48 5. † Or, *Prince.* ‡ That is, *forgetting.*

50 * And unto Joseph were born two sons, before the years of famine came, which Asenath the daughter of Poti-pherah, † Priest of On bare unto him.

51 And Joseph called the name of the first-born ‡ Manasseh: for God, *said he*, hath made me forget *x* all my toyl, and all my father's house *y*.

x (*i. e.*) Hath expelled all sorrowful remembrance of it by my present comfort and glory. *y* (*i. e.*) The toil of my father's house, or the toil and misery which for many years I have endured by means of my father's family, and my own brethren who sold me hither. A figure called *Hendyadis*.

† That is, *fruitful.*

52 And the name of the second called he † Ephraim: for God hath caused me to be fruitful in the land of my affliction *z*.

z (*i. e.*) In the land which hitherto hath been to me a land of affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

* Psal. 105. 16.

54 * And the seven years of dearth began to come, according as Joseph had said, and the dearth was in all lands *: but in all the land of Egypt there was bread.

* In all the neighbouring Countries, as appears by comparing this with *Gen.* 42. 1.

55 And when all the land of Egypt was famished, the people cried to Pharaoh † for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph: what he saith to you, do.

† As to their King and common Father. Compare 2 *Kings* 6. 26.

† Heb. *all wherein was.*

56 And the famine was over all the face of the earth: and Joseph opened all † the store-houses, and sold unto the Egyptians, and the famine waxed sore in all the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands.

CHAP. XLII.

Jacob hearing there was corn in Egypt, sends all his sons thither, but Benjamin, 1——5. *They bow before Joseph, who knew them, but not they him; he treats them roughly,* 6——8. *Remembers his dreams; charges them for spies,* 9——12. *They to vindicate themselves, declare that they were all sons of one father, and had a younger brother at home,* 13. *Joseph imprisons them, but releases all but Simeon, and sends the rest to fetch their brother, and so prove their words true,* 14——20. *Their consciences are awakened, and charge them with their sin against Joseph; they accuse one another,* 21, 22. *Joseph hears them; weeps; binds Simeon,* 23, 24. *Joseph orders their sacks to be filled with corn, and to return their money,* 25, 26. *In the way one finds his money in his sack; they are the more afraid,* 27, 28. *At home they relate to Jacob what happened to them, so far as to persuade Jacob to let Benjamin go,* 29——35. *He complains; Reuben undertakes for him; he cannot consent to let him go,* 36——38.

* Acts. 7. 12.

NOW when * Jacob saw *a* that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another *b*?

a (*i. e.*) Heard, as the word is used, *Exod.* 20. 18. as *seeing* is put for smelling, *Exod.* 5. 21. and for tasting, *Psal.* 34. 8. and for touching, *John* 20. 29. *b* Like lazy, careless, and helpless persons, each one expecting relief from the other, but none offering either counsel or help for all our subsistence.

2 And he said, Behold, I have heard *c* that there is corn in Egypt: get you down *d* thither, and buy for us from thence, that we may * live and not dye *e*.

* Chap. 43. 8. Psal. 118. 17. Isa. 38. 1.

c This word explains the word *saw*, *ver.* 1. *d* For Egypt was lower than *Canaan*; whence on the contrary they are said to *go up* to *Canaan*, *Gen.* 45. 9. *e* An emphatical repetition of the same thing, used here to make them more sensible of their danger.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not *f* with his brethren: for he said, Lest peradventure mischief befal him.

f Because he was very young, and now his best beloved son.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governour over the land, *and* he it *was* that sold *g* to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *h*, *with* their faces to the earth.

g Either 1. by his Ministers and Commissioners appointed to that end, as men in Scripture and in all Authors are said to do that which others do by their authority and command. Or 2. he himself immediately contracted with the buyers, or at least with such as were foreigners; which he did upon prudential reasons; both because he would not have them to pry into the state of *Egypt*, *ver.* 12. and because he would by that opportunity understand the state of other lands, and improve that knowledge for his master's service. *h* Thus unwittingly fulfilling *Joseph*'s dream, *Gen.* 37. 7.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake † roughly unto them *i*: and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

† Heb. *hard things with them.*

i Partly to bring their sin to remembrance; partly to get the knowledge of the true state of his Father and Family; and partly to further the following design, and make way for his and their greater happiness.

8 And Joseph knew his brethren, but they knew not him *k*.

k Because his visage was much altered by his beard, and by other things, it being about 20 years since they saw him; and his *Egyptian* Language, and Habit, and Carriage, together with the great dignity of his Place, prevented all suspicions concerning their Brother.

9 And Joseph * remembred the dreams which he dreamed of them, and said unto them, Ye are spies *l*; to see the nakedness of the land *m* you are come.

* Chap. 37. 5.

l This he saith, not because they were so, or he thought them to be so, but that he might search out the truth of their Affair, speaking too much like a Courtier or Politician. *m* (*i. e.*) The weak parts of it, and where it may be best assaulted or surprized.

10 And they said unto him, Nay, my lord, but to buy food *are* thy servants come.

11 We are all one man's sons *n*; we are true men *o*: thy servants are no spies.

n And therefore not Spies; for it is not likely either that a Father would venture so many of his Sons upon so hazardous an employment; or that such a work would have been trusted in the hands of one Family only. *o* Who honestly and truly mean what we pretend, and have no other design in our coming hither.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest *is* this day with our father, and one * is not *p*.

* Lam. 5. 7.

p (*i. e.*) Is dead, as that Phrase often signifies both in Scripture, as *Gen.* 37. 30. and 44. 20. *Jer.* 31. 15. *Matth.* 2. 17, 18. and in other Authors, as *Homer*, *Euripides*, &c. They concluded with great probability that he was dead, chap. 44. 20. because for twenty years together they had heard nothing, either of him, or from him; which may seem strange, considering the nearness of *Egypt* and *Canaan*: But this came to pass partly from his own long imprisonment, and afterwards from his great and high Employment; partly from his loathness to bring so much mischief to his Father, and Brethren, as the discovery of his case might have produced; and principally from the over-ruling Providence of God, which for its own glorious design disposed of *Joseph*'s mind and Affairs, so that he either did not send to his Father's House, or that the Messages were intercepted, there being not then those conveniencies for mutual correspondencies which now there are. And it is not improbable that *Joseph* might be further acquainted with the mind of God in this matter by Dreams, which may seem to have been familiarly afforded to him, together with the interpretation of them. See *Gen.* 40. 8. and 41. 16.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye *are* spies *q*.

q This justifies my Accusation; for it is not probable, that one man should have so many Sons, all grown up and living together in one Family, and that he should expose them all to the perils of such a Journey.

15 Hereby ye shall be proved: * By the life of Pharaoh *r*, ye shall not go forth hence, except your youngest brother come hither.

* See 1 Sam. 1. 26. & 17. 55.

r As sure as *Pharaoh* lives. It seems to be the form of an Oath in use among the *Egyptians*, as afterwards the *Romans* used to swear by the Name, Genius, Health, and Life of their Emperors. Compare 1 *Sam.* 1. 26. and 17. 55. 2 *Kings* 2. 2. *Ezek.* 33. 11. And it is not strange that *Joseph* through human infirmity was carried by the stream of the general practice of the Court, especially when the law of God was not yet delivered concerning the appropriation of Oaths unto God.

16 Send one of you, and let him fetch your brother, and ye shall be † kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

† Heb. *bound.*

17 And he † put them all together into ward seven days.

† Heb. *gathered.*

18 And Joseph said unto them the third day, This do, and live *s*: * for I fear God *t*.

* Neh. 5. 15.

s I will spare your lives, and not punish you with death as Spies, and you shall carry provisions, that your family also may live. *t* And therefore will not be cruel to you, nor to your brother whom you shall leave with me. This might have raised some suspicion concerning *Joseph*, but that they knew there were divers among the Heathens who did own the true God, though they worshipped Idols with him.

19 If ye be true men, let one of your brethren be bound in the house of your prison *: go ye, carry corn for the famine of your houses:

* In which you are now imprisoned, and are still like to be so, if you accept not this condition.

* Chap. 43. 5.

20 But * bring your youngest brother unto me, so shall your words be verified, and ye shall not dye: and they did so *u*.

u (*i. e.*) Resolved and promised to do so. Those things are oft said to be done in Scripture, which were sincerely resolved upon, as hath been noted before.

21 And they said one to another, We are verily guilty *x* concerning our brother, in that we saw the anguish of his soul, when he besought us *y*, and we would not hear: therefore is this distress come upon us *z*.

z This is the just punishment of that great wickedness, which though we could cover from men, yet we now see and feel was known to God, who is now reckoning with us for it. Thus Divine Vengeance overtakes them, and Conscience tortures them for a sin committed above 20 years before, and their affliction brings them to Repentance. *y* Compare *Gen.* 49. 23. Yet this passage is not mentioned in that History, *chap.* 37. Learn hence, that the silence of the Scripture is no good Argument that such or such a thing was not said or done, except in some special cases. *z* He is inexorable to us, as we were to him.

* Chap. 37. 21.

22 And Reuben answered them, saying, * Spake I not unto you, saying, Do not sin against the child, and ye would not hear? therefore behold also, his blood *a* is required.

a The punishment of his blood or death occasioned by us.

† Heb. *an interpreter was between them.*

23 And they knew not that Joseph understood them: for † he spake unto them by an interpreter.

24 And he turned himself about from them, and wept *b*, and returned to them again, and communed with them, and took from them Simeon *c*, and bound him before their eyes *d*.

b Tears partly of natural affection and compassion towards his brethren, now in great distress and anguish; and partly of joy to see the happy success of his design, and rigorous carriage, in bringing them to the sight of their sins. *c* Whom he chuseth to punish, partly, because next to *Reuben* he was the eldest, and as it may be probably gathered from his bloody disposition, *Gen.* 34. 25. and 49. 6. the most fierce and forward against *Joseph*. when *Reuben* was for milder counsels, as we see here, *ver.* 22. and *chap.* 37. 29. and partly because the detainment of one of so perverse and furious a temper would least afflict his father, and most secure *Benjamin*, who was to come with his Brethren. *d* That it might make deeper impression upon their hard hearts, and make their repentance more effectual.

25 Then Joseph commanded to fill their sacks with corn, and to restore every mans money into his sack, and to give them provision for the way, and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them *e* opened his sack, to give his ass provender in the inn, he espied his money; for behold, it *was* in his sacks mouth.

e And after him the rest by his example and information did so, as is affirmed, *chap.* 43. *ver.* 21. and it is not denied here.

28 And he said unto his brethren, My money is restored, and lo, *it is* even in my sack; and their heart † failed them, and they were afraid *f*, saying one to another, What is this that God hath done unto us †?

† Heb. *went forth.*

f Lest this should be a design to entrap, and so destroy them. † Whoever were the Instruments, they knew that God was the chief Author of this occurrent, and wisely reflect upon his Providence in it, and their own Guilt which provoked him against them.

29 And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying;

30 The man *who is* the lord of the land, spake † roughly to us, and took us for spies of the country.

† Heb. *with hard things.*

31 And we said unto him, We are true men, we are no spies.

32 We be twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the countrey, said unto us, Hereby shall I know that ye are true men, leave one of your brethren here with me, and take *food* for the famine of your houfholds, and be gone,

34 And bring your youngest brother unto me: then shall I know that you *are* no spies, but *that* you *are* true men: *so* will I deliver you your brother, and ye shall traffick in the land.

35 And it came to pass as they emptied their sacks, that behold every man's bundle of money *was* in his sack: and when both they and their father saw the bundles of money, they were afraid *g*.

g (*i. e.*) Their fear returned upon them with more violence, having now more leisure to consider things, and their wise and experienced father suggesting new matters to them, which might more deeply affect them.

36 And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not, and Simeon is not *h*: and ye will take Benjamin *away*: all these things are against me *i*.

h He gave him up for lost, as being, as he thought, in the power of a cruel enemy. *i* I am the great sufferer in all these things: you carry your selves as if you were neither concerned nor affected with them.

37 And Reuben spake unto his father, saying, Slay my two sons *k* if I bring him not to thee; deliver him into my hand, and I will bring him to thee again.

k Two of the four mentioned *Gen.* 46. 9. An absurd propolition, neither fit for him to make, nor for *Jacob* to accept.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone *l*: if mischief befal him by the way in the which ye go, then shall ye bring down my gray-hairs with sorrow to the grave.

l To wit, of his mother, my dear *Rachel*.

CHAP. XLIII.

The famine continuing, and their provision being spent, Jacob commands them to go again to Egypt, 1, 2. *They prevail with their father to send Benjamin: Judah undertakes for him,* 3——10. *He gives them presents; double money; and his blessing,* 11——14. *They go to Egypt; stand before Joseph,* 15. *He seeing Benjamin with them, causeth them to be brought to his house, and entertain'd,* 16, 17. *Whereat they are afraid, and make an apology to the steward about their money,* 18——22. *He bids them good cheer, useth them courteously, brings Simeon to them,* 23, 24. *They prepare to bring their presents to Joseph; who speaks kindly to them, (and asks them of their father) especially to Benjamin, with whom he is so moved, that he must retire to weep,* 25——30. *He feasts them, but Benjamin in an especial manner,* 31——34.

AND the famine was sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food *a*.

a He saith *a little*, either to shew that he took no thought to satisfy his or their curiosity or luxury, but only their necessity, for which a little would suffice, and that they must all moderate their appetites, especially in a time of such scarcity; or to encourage them to the journey, by suggesting to them that they needed not bring great stores, but only what was sufficient for that year, and that God would provide better for them hereafter, so as they should not need to go so far for corn any more.

3 And Judah spake unto him, saying, The man did † solemnly protest unto us, saying, Ye shall not see my face *b* except your * brother be with you.

† Heb. *protesting he protested.*

b See the same expression, 2 *Sam.* 14. 24, 32. *Acts* 20. 25, 38. Ye shall not be admitted into my presence, nor to the purchasing of any Corn here

* Chap. 42. 20. and 44. 23.

4 If thou wilt send our brother with us, we will go down and buy thee food.

5 But if thou wilt not send *him*, we will not go down *c*; for the man said unto us, Ye shall not see my face except your brother *be* with you.

c Because we shall both lose the end of our journey, viz. the getting of Corn, and run the utmost hazard of all our lives.

6 And Israel said, Wherefore dealt ye so ill with me as to tell the man whether ye had yet a brother?

7 And they said, The man † asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the * tenor of these words *d*; † could we certainly know that he would say, Bring your brother down?

† Heb. *asking he asked us.*

* Heb. *mouth.*

† Heb. *knowing could we know.*

d We gave answers suitable to his questions, or such as his words required.

8 And Judah *e* said unto Israel his father, Send the lad *f* with me, and we will arise and go; that we may live,

live, and not die, both we and thou, and also our little ones.

c Who for his age and prudence, and penitent carriage for his youthful follies, was most beloved and regarded by his father. *f* So he calls him, because he was the youngest of all, though he was now thirty years old, and a father of divers children. See *Gen.* 30.22. and 35. 18. and 41. 46. and 46. 21.

9 I will be surety for him: of my hand shalt thou require him: * If I bring him not unto thee, and set him before thee, then let me bear the blame *g* for ever.

*Chap. 44. 32.

g Heb. *be an offender to thee.* Let me bear the guilt, and shame, and punishment due to so great an offence.

10 For except we had lingred, surely now we had returned † this second time.

† Or, *twice by lots.*

11 And their father Israel said unto them, If it must *be* so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrhe *, nuts *b* and almonds.

* Of all which see *Gen* 37. 25. *b* That kind of Nuts which we call *Pistachoes*, as some Hebrew and other Expositors render the word; for that was both an excellent Fruit, and peculiar to *Judea* and *Syria*, and well agreeing with the *Almonds* which here follow.

12 And take double money *i* in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again *k* in your hand; peradventure it was an overlight *l*.

i Double to what you carried last, either to procure more Corn, which may prevent the frequency of such perilous journeys; or because the continuance and increase of the scarcity had advanced the price. *k* For it is their money, not ours, and therefore must be restored. *l* Either in you, or in the Receiver of your money, who through multitude of Buyers, and haste in his business, might easily be mistaken.

13 Take also your brother, and arise, go again unto the man.

14 And God almighty give you mercy before the man, that he may send away your other brother, and Benjamin: † If I be bereaved of my children, I am bereaved *m*.

† Or, *and I, as I have been*, &c.

m An expression whereby he submits himself and children to God's Will and Providence, whatever the issue shall be. Compare *Esther* 4. 16. Or thus, *As I have been* already *bereaved* of some of my dearest children, *so I shall be bereaved* of the rest, and I shall be left solitary; and if this be my portion, God's will be done.

15 And the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and † slay, and make ready: for these men shall † dine with me at noon *n*.

† Heb. *kill a killing.*

† Heb. *eat.*

n The usual time for the more solemn Meal in the East Countries, as the evening was the time, and the supper the great meal among the *Romans*.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid because they were brought into Joseph's house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in, that he may † seek occasion against us, and fall upon us, and take us for bondmen *o*, and our asses.

† Heb. *roll himself upon us.*

o The proper punishment for Thieves.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house;

20 And said, O sir, * † we came indeed down at the first time to buy food,

* Chap. 42. 3.

21 And * it came to pass when we came to the inn, that we opened our sacks, and behold, every man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

† Heb. *coming down, we came down.*

* Chap. 42. 27.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you *p*; fear not: your God, and the God of your father *q* hath given you treasure in your sacks *r*: † I had your money. And he brought Simeon out unto them.

† Heb. *your money came to me.*

p No harm shall come to you for that matter. *q* Thus he speaks, because *Joseph* had instructed him, as well as others of his family, in the true Religion. *r* By his power and providence secretly putting it there.

24 And the man brought the men into Joseph's house, and * gave *them* water, and they washed their feet, and he gave their asses provender.

* Chap. 18. 4. 24. 32. 43. 24.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand, into the house, and bowed themselves to him to the earth.

27 And he asked them of their † welfare, and said, * Is your father well, the old man † of whom ye spake? Is he yet alive?

† Heb. *peace.* * Heb. *thereof to you.* † Chap. 43. 27.

28 And they answered, Thy servant *s* our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

† Chap. 43. 28.

s By which expression delivered in *Jacob*'s name, and by his order, 44. 18. *Jacob* himself *made obeisance to him*, as was foretold, *Gen.* 37. 9.

29 And he lift up his eyes, and saw † his brother Benjamin, his mother's son, and said, Is this your younger brother * of whom ye spake unto me? And he said, God be gracious unto thee my son *t*.

† Or, *mother's trial.* * Chap. 43. 29.

t (i.e.) More narrowly observed him, having now more leisure than he seems to have had when he saw him first. *ver.* 16. *u* So he calls him, not from special affection, which he intended not yet to discover; but because this compellation is commonly used when a man speaks to another who is his inferior in age or dignity.

30 And Joseph made haste, for his bowels did yern upon his brother: and he sought where to weep, and he entered into his chamber, and wept there.

x His heart and inward parts were vehemently moved, as they commonly are upon occasion of any excessive passion, of love, pity, grief, or joy, &c.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself *y*, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews, for that *is* an abomination unto the Egyptians *z*.

y Partly because the dignity of his place, and the custom of Princes required this state; and partly for the reason here following. *z* Not so much from their pride and disdain of other people, as from their superstition and idolatry; partly because they worshipped the Creatures which the *Hebrews* and others did commonly eat; and partly because of some peculiar Rites and Customs which they had in the dressing and ordering of their diet. Whence *Herodotus* affirms, that the *Egyptians* would not use the pots nor knives of the *Grecians* about their food. Compare *Gen.* 46. 34. See there, *Exod.* 8. 26.

33 And they sate before him, the first-born according to his birth-right, and the youngest according to his youth *a*: and the men *b* marvelled *c* one at another.

a Being so placed either by *Joseph*'s appointment; or rather by their own choice, and according to their custom; by which the elder, though the handmaidens children, took place of the younger, aged, and how great a sin it is, though very customary, in young men to despise those whom they should reverence. *b* Not the *Egyptians*, but the *Hebrews*, the men last spoken of. *c* Either at the matter and manner of the feasts and entertainments of the *Egyptians*; or rather, at the singular honour which *Joseph* did to them above all others, the reason whereof they could not conceive, and therefore marvelled at it.

34 And he took, and *sent* messes unto them from before him *d*: but Benjamin's mess *was* five times so much as any of theirs *e*: and they drunk, and † were merry *f* with him.

† Heb. *drank largely.*

d It was the ancient custom of *Egypt* and other Countries in their feasts, that either all the meat, or at least some eminent parts and parcels of it, were not promiscuously set before all the guests, but peculiarly distributed by the Master of the Feast to the several Guests, and that differently, according to his respect and affection to them, or to their several qualities. See 1 *Sam.* 1. 5. and 9. 22, 23, 24. *e* Partly because of his nearer relation and dearer affection to him, and partly to observe whether this would raise that envy in them towards him, which was the occasion of their malicious enterprize against him: but he might accordingly provide for his security. *f* The *Hebrew* word oft signifies to *be drunk*, but oft-times it is only to *drink liberally*, though not to drunkenness, as may appear from *Cant.* 5. 1. *Hag.* 1. 6. *John* 2. 10.

CHAP. XLIV.

Joseph commands his steward to fill their sacks; restore every man's money; and put his silver cup into Benjamin's sack; sends them away, 1—3. Thereby contriving to bring them back again; they are pursued, and charged with theft, 4——6. Whereat being greatly perplexed, they ignorantly make themselves liable to punishment, 7——10. The cup is found in Benjamin's sack; they return to Joseph, submitting to his censure, 10——14. Joseph pretends the gift of prophecy, 15. Judah speaks much and earnestly on Benjamin's behalf, offering to remain in his stead, 16——34.

AND he commanded the † steward of his house, saying, Fill the mens sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

† Heb. *that was over his house.*

2 And put my cup *a*, the silver cup, in the sack's mouth of the youngest *b*, and his corn-money: and he did according to the word that Joseph had spoken.

a It seems to have been a large cup, and of great price, and much used by *Joseph*. *b* With design to discover their intentions and affections towards *Benjamin*, whether they did envy him, and would desert him in his danger, as they did *Joseph*; or would cleave to him, that hence he might take his measures how to deal with him and them.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 And when they were gone out of the city, and not *yet* far off, Joseph said unto his steward, Up, follow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh? and whereby indeed he † divineth *c*? Ye have done evil in so doing.

† Or, *maketh trial.*

c Amongst the several kinds of divination in use among the *Egyptians* and other Heathens, this was one, to do it by a cup or bason, which they filled with water, and put in them plates of silver, or precious stones, in which certain characters were engraven, by which, and some words they used, they called upon the Devil, who gave them answer. *Joseph* did not use this course, nor was a Diviner, but the people thought him such a one, and the steward might represent him as such, for the better covering or carrying on his design. But this sense agrees not with the 15*th.* verse of this Chapter, *Wot you not*, &c. Which words shew that he speaks of something which they all might easily know; but they did not know that *Joseph* was a Diviner, much less that he divined by that Cup, whereas that kind of divination was generally performed by a Glass, not by a Cup. Others observe, that the Hebrew word oft-times signifies not to *divine*, but only to *observe* and *discover* a thing, as *Gen.* 30. 27. 1 *Kings* 20. 33. and render the place thus, *whereby he will certainly observe or discover*, to wit, what you are, and do. But this also seems not to consist with *ver.* 15. and the supplement is too large and remote. The true sense then is this, the Hebrew *bo* is not to be rendered *by which*, but *concerning which*, as the Particle *beth* is oft used, and it notes not the Instrument whereby, but the Object about which he did divine, and the words must be rendred, *concerning which he can or would certainly divine.* And this agrees well with *ver* 15. 9 d. Did you think you could deceive my Master? Did not you and all others know that he could divine, and discover secret things, whence he had both his name and preferment? And this Cup being much prized and used by him, you might easily judge that he would use his art to recover it. * (i.e.) Very evil, unjustly, unthankfully, and foolishly.

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold *d*?

d It is not probable that we who restored that which was in our power to keep, and to conceal without any danger, should steal that which was likely to be discovered with so much shame and hazard to our selves.

9 With whom *soever* of thy servants it be found, both * let him dye, and we also will be my lord's bondmen *e*.

* Chap. 31. 32.

e This over-daring offer proceeded from hence, that they were all conscious of their own innocency, and did not suspect any fraud or artifice in the matter.

10 And he said, Now also let it be according unto your words: he with whom it is found, shall be my servant, and ye shall be blameless *f*.

f Thus he moderates the conditions which they proposed, exempting the innocent, and exchanging the deserved and offered death of the nocent into slavery.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest *g*, and left at the youngest: and the cup *h* was found in Benjamin's sack.

g To take off all their suspicion of his fraud. *h* He found doubtless the money there, but he accused them not about that matter, both because they had an answer ready to that charge from his own mouth, *cap.* 43. 23. and because the greater crime, the stealing of the Cup which *Joseph* so much prized and used, might seem to extinguish the less, or at least cause him to neglect it.

13 Then they rent their cloathes, and laded every man his ass, and returned to the City *i*.

i Being afraid and ashamed to go to their Father without *Benjamin*, concerning whom they had received so severe a Charge, and made such solemn Promises and Imprecations.

14 And Judah and his brethren came to Joseph's house: (for he was yet there) and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? Wot ye not that such a man as I can certainly † divine?

† Or, *make trial.*

16 And Judah *k* said, What shall we say unto my lord? what shall we speak? or how shall we clear our selves? God hath found out the iniquity *l* of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

k Who speaks in the cause, as being one of the eldest, and a person of most gravity and discretion, and readiness of speech, and most eminently concerned for his brother. *l* *viz.* This iniquity, of which it seems some of us are guilty, and God hath discovered it. Or, *iniquity* may be put for *iniquities*; whether we are guilty of this Fact or not, we are certainly guilty of many other sins, for which God is now punishing us, to whose Providence we therefore willingly submit.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant: and as for you, get you up in peace unto your father.

18 Then Judah came near unto him *m*, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears *n*, and let not thy anger burn against thy servant: for thou art even as Pharaoh *o*.

m Made a little nearer approach to him, that he might present his humble Petition to him. *n* In thy hearing: For this phrase doth not necessarily imply that he whispered in his ears; as appears from *Numb.* 14. 28. *Deut.* 32. 44. *Judg.* 17. 2. *o* As thou representest his Person, so thou art invested with his Majesty and Authority, and therefore thy Word is a Law; thou canst do with us what thou pleasest, either spare or punish us, and therefore we do justly deprecate thine Anger, and most humbly intreat thy favourable Audience, and Princely Compassion to us.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one *p*, and his brother is dead, and he alone is left of his mother, and his father loveth him.

p So they call him comparatively to themselves, who were much elder; and withal, to signify the reason why he came not with them, because he was young and tender, and unfit for such a journey.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him *q*.

q (i.e.) See him with my own eyes, and thereby be satisfied of the truth of what you say. Compare *Gen.* 42. 15, 16. Elsewhere this Phrase signifies to *shew favour* to a person, as *Jer.* 39. 12. and 40. 4. But tho that was *Joseph*'s intention, as yet he was minded to conceal it from them.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would dye.

23 And thou saidst unto thy servants, * Except your youngest brother come down with you, you shall see my face no more *r*.

* Chap. 43. 3.

r *Quest.* Why would *Joseph* expose his Father to the hazard of his life, in parting with his dear Child? *Answ.* *Joseph* supposed that to be but a pretence, and might fear left his brethren had disposed of *Benjamin* as they did of him, and therefore could not bring him forth. And as for his Father, the experience which he had of his continuance in life and health after the supposed untimely death of *Joseph*, gave him good assurance that his parting with *Benjamin* for a season, and that under the care and charge of his brethren, was not likely to make any dangerous impression upon him.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And * our father said, Go again, and buy us a little food.

* Chap. 43. 2.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife *s* bare me two *sons*.

s He calleth her so by way of Eminency, as *Gen.* 46. 19. because she only was his Wife by design and choice, whereas *Leah* was put upon him by fraud, and might have been refused by him, if he had so pleased; and the other two were given to him by *Rachel* and *Leah*.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

* Chap. 37. 33.

29 And if ye take this also from me, and mischief befal him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that his life is bound up in the lads life) *t*

t The death of the Child, which upon this occasion he will firmly believe will unavoidably procure his death also.

31 It shall come to pass when he seeth that the lad *is* not with us, that he will die, and thy servants shall

bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, * If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide in stead of the lad *u*, a bondman to my Lord, and let the lad go up with his brethren.

*Chap. 43. 9.

u Partly in compassion to our aged Father, and partly for thy own advantage; because I can be more serviceable to thee than he, because of my greater strength and experience.

34 For how shall I go up to my father, and the lad be not with me, lest peradventure I see the evil that shall † come on my father?

†Heb. *find*

my father.

CHAP. XLV.

Joseph no longer able to refrain, discovers himself to his brethren, and weeps; asks concerning his father: they are troubled at his presence, 1——3. He forbids their grief for their sin, and comforts them with God's gracious design and providence in it, 4——8. He hastens them to go and acquaint their father, and bring him to Egypt; his message to his father, 9——13. His kindness to Benjamin and his brethren, 14, 15. Pharaoh is glad, and invites them down to Egypt, 16 —— 20. Joseph dismisses them with gifts and presents to his father; exhorting them not to fall out by the way, 21—24. Coming home they relate all to their father, who at last believes them, rejoycing that he should see his son before he died, 25—28.

THen Joseph could not refrain himself before all them that stood by him, and he cryed, Cause every man to go out from me *a*: and there stood no man with him, while Joseph made himself known unto his brethren.

a Remove all the *Egyptians* out of my Presence and Chamber. Which he did, partly that he might maintain the honour of his place, and not make himself cheap and contemptible to the *Egyptians*, by his excessive tears and passions, and by his free and familiar, and affectionate converse with his Brethren; and partly to preserve the reputation of his Brethren, by concealing their fault from the *Egyptians*.

2 And he † wept aloud *b*; and the Egyptians, and the house of Pharaoh heard *c*.

† Heb. *gave forth his voice in weeping.*

b His tears and voice which had been hitherto kept in by main force, now breaking forth with greater violence. * Some who were near with their own ears, and others by report.

Acts 7. 13.

3 And Joseph said unto his brethren, * I *am* Joseph; Doth my father yet live *c*? And his brethren could not answer him: for they were † troubled at his presence †.

† Or, *terrified.*

c He repeats his former question, *Gen.* 43. 27. either because he questioned the truth of their former relation, or would be further satisfied in it, it being usual with men to ask over and over again what they long to know; or because he now desired a more particular relation of his Father's Condition, and how he did bear up under all his Calamities. † From a sudden and deep sense of their horrid guilt, and their just fear of some dreadful punishment.

4 And Joseph said unto his brethren, Come near to me *d*, I pray you: and they came near, and he said, I *am* Joseph your brother, whom ye sold into Egypt *e*.

d Be not afraid of me, but come nearer to me with chearfulness and confidence, that you may be assured that I am he, and that we may more freely and privately discourse together, so as none others may hear. It is probable that *Joseph* fate in state, and that they hitherto kept a due distance from him. *e* (*i. e.*) *Sold* unto them that brought me *into Egypt*, and sold me there. See *Gen.* 37. 28. and 39. 1. So they sold him into *Egypt* occasionally and eventually.

†Heb. *neither let there be anger in your eyes.*

5 Now therefore be not grieved *f*, † nor angry with your selves *g*, that ye sold me hither: * for God did send me *b* before you to preserve life *i*.

*Chap. 50. 20. Psal. 105. 16, 17.

f To wit, immoderately, and for the injury which you did to me, or for the danger which you have brought upon your selves. Otherwise he doth not disswade them from a godly sorrow for their offence against God, for the procurement of which he designed and used that strange and rough carriage towards them. *g* Neither excessively torment your selves with the remembrance of the fact, neither break forth into contentions and wrath, and upbraidings of one another. *h* God by his wise, powerful, and gracious Providence over-ruled your evil intentions to an happy end. *i* Not only your lives, for the expression is here indefinite and general, but the lives of all the People in this and the neighbouring Countries. Which though it doth not lessen your sin, yet ought to qualify your sorrow.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest *k*.

k Neither sowing nor reaping, except in a few places near *Nilus*, because the People could not spare seed-corn, and would not lose it; understanding from *Joseph* that their cost and labour would be lost, and that the famine would be of long continuance.

† Heb. *to put for you a remnant.*

7 And God sent me before you to † preserve you a posterity *l* in the earth, and to save your lives by a great deliverance *m*.

l That you and your Children might be sustained and preserved in this time of Famine, and afterwards abundantly multiplied, as God hath promised. *m* Or, *For a great remnant*, or *escaping*, (*i. e.*) that you who are now but an handful, escaping this danger, may grow into a vast multitude. The word *evasion*, or *escaping*, is here put for the persons that do escape, as it is 2 *Chron.* 30. 6. *Isa.* 10. 20. and as *captivity* is oft put for the Captives, as it is *Numb.* 21. 1. *Deut.* 21. 10. And so what was said in the former clause is repeated in this, with an emphatical addition.

8 So now it was not you *that* sent me hither, but God *n*: and he hath made me a father to Pharaoh *o*, and lord of all his house, and a ruler throughout all the land of Egypt.

n That I came to this place, and pitch of honour and power, is not to be imputed to your design, which was of another nature, but to God's over-ruling Providence, which ordered the circumstances of your action, so as I should be brought to this place and state. Compare *Gen.* 50. 20. *o* To advise him, and to provide for him as Fathers do for their Children, and to have the authority, respect, and power of a Father with him.

9 Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph; God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen *p*, and thou shalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou hast.

p A part of *Egypt* bordering upon *Canaan*, well watered and fit for cattle, and therefore most proper for the *Israelites* not only for present use, and to keep them at some distance from the inward parts of *Egypt*, and from the Court, but also that they might have *Canaan* always in their eye, and mind, and in God's time might with least disadvantage march thither. *Joseph* promiseth this place, either because it was least inhabited, being in the borders of the Land, or because he justly presumed upon the King's favour, and knew that the growing Famine would give him opportunity to dispose of the people as he pleased.

11 And there will I nourish thee (for yet there are five years of famine) lest thou, and thy houshold, and all that thou hast, come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that it *is* my mouth that speaketh unto you *q*.

q Because I speak to you not by an Interpreter, as hitherto I have done, but immediately, and in the Hebrew Language.

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen, and ye shall haste, and * bring down my father hither.

* Acts 7. 14.

14 And he fell upon his brother Benjamins neck, and wept: and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him *r*.

r To wit, freely and familiarly, being encouraged by his kindness.

16 ¶ And the fame thereof was heard in Pharaohs house, saying, Josephs brethren are come: and it † pleased Pharaoh well, and his servants *s*.

† Heb. *was good in the eyes of Pharaoh.*

s Because they all owed their lives unto *Joseph*, and his favour was now fresh and present, and therefore he had more influence upon them, and they more kindness for him.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye, lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your houshold, and come unto me, and I will give you the good of the land of Egypt, and ye shall eat * the fat of the land *t*.

* Chap. 47. 28.

t The choiceſt Fruits of the Land. *Fat* oft is put for the best of any sort, as *Numb.* 18. 12, 29. *Deut.* 32. 14. *Psal.* 63. 5. and 147. 14.

19 Now thou art commanded *u*, this do ye; Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come.

u Besides that absolute power which I have given thee to dispose of all things as thou pleasest, I do particularly and especially command thee to do this thing.

20 Also † regard not your stuff *x*: for the good of all the land of Egypt is yours.

† Heb. *let not your eye spare.*

x Heb. *Let not your eye pity or spare* any part of *your stuff*, as loath to leave it behind you, or afraid to lose it. Sparing or pitying is an act of the Mind, but it is ascribed to the Eye here, as also *Ezek.* 7. 4, 9. and 16. 5. partly because there it discovers it self by tears, or otherwise; and partly because the sight of the Eye doth oft affect the Heart, and move pity.

&c.

21 And the children of Israel did so: and Joseph gave them wagons, according to the † commandment of Pharaoh, and gave them provision for the way.

† Heb. *mouth.*

22 To all of them he gave each man changes of raiment *y*: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

y New

y New and handsome Garments, which upon their coming into *Pharaoh's* presence, and on other occasions they might wear in stead of those more old and homely ones, which they brought with them from *Canaan*. Compare *Judg.* 14. 12, 19. 2 *Kings* 5. 5.

23 And to his father he sent after this manner ‡: ten asses † laden with the good things of Egypt, and ten she asses laden with corn, and bread, and meat for his father by the way.

‡ Heb. *ver.* 23.

† Heb. *lifting.*

z Heb. *According to this.* What? Either what went before, *changes of raiment*, or what follows, *ten asses*, &c.

24 So he sent his brethren away, and they departed, and he said unto them, See that ye fall not out *a* by the way.

a Or, *contend*, one with another, each vindicating himself, and laying the blame upon his Brother.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph is yet alive, and he is governour over all the land of Egypt. And † Jacobs heart fainted *b*, for he believed them not *c*.

† Heb. *his.*

b Or, *was weakned*, or *failed*, he fell into a swoon, as it is ordinary, because of the greatness and suddenness of the news, and the conflict of contrary and violent passions, raised hereby, grief at the remembrance of his former loss, and excessive joy for *Joseph's* recovery and felicity; hope that this might be true, and fear lest it should be but a fiction of theirs: Any one of these passions are able to cause a fainting of the spirits, but much more when all meet together, especially in an aged person. *c* Partly because of the greatness, and strangeness, and definableness of the thing Compare *Psal.* 126. 1. and partly because they were by this very relation convicted of one lye about *Joseph*, in saying that he was dead, and therefore might easily be thought guilty of another

27 And they told him all the words of Joseph which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, It is enough *d*; Joseph my son is yet alive: I will go and see him before I die.

d I desire no more, no greater happiness in this World, than to see him. Which when I have done, I am willing to die.

CHAP. XLVI.

Jacob sets out towards Egypt with his family and substance; offers sacrifices at Beersheba; God appears to him in a vision; renewing his promises and blessing, 1——4. He goes to Egypt, 5. The names of the children of Israel, 8——27. Jacob sends Judah before him; Joseph goes to meet his Father; their joy, 28——30. Joseph instructs his brethren what to say to Pharaoh, to declare themselves shepherds, and desire to dwell in Goshen; the reason, 31——34.

AND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices *a* unto the God of his father Isaac *b*.

a Both in thankfulness to God for former favours, and especially for *Joseph's* preservation and happiness; and by way of supplication to God for his direction in this great case, whether he might leave the promised land of *Canaan*, and go into the idolatrous and impious land of *Egypt*; and for his protection and blessing, as well in his journey as in *Egypt*. *b* Whom *Isaac* honoured and served, and who had constantly protected, and provided for *Isaac*, and confirmed his covenant with him. He mentions *Isaac* rather than *Abraham*, partly for *Isaac's* honour, to shew that though *Isaac* was much inferiour to *Abraham* in gifts and graces, yet God was no less *Isaac's* than *Abraham's* God, and therefore would be his God also, notwithstanding his unworthiness; and partly for his own comfort, because *Isaac* was *Jacob's* immediate Parent, and had transferred the blessing of the covenant from *Esau* to *Jacob*, and the validity of that translation depended upon *Isaac's* interest in God.

2 And God spake unto Israel in the visions of the night *c*, and said, Jacob, Jacob *d*: And he said, Here am I.

c (*i. c.*) In that way or manner of Visions which God affordeth to Men by night, and in their sleep. See *Gen.* 20. 3. *Job* 33. 15, 16. *Matth.* 1. 20. and 2. 13, 19. *Acts* 16. 9. and 18. 9. &c. *d* He doubles the name both in token of his friendship and familiarity with him, and to raise *Jacob's* attention. Compare *Gen.* 22. 11. 1 *Sam.* 3. 10.

3 And he said, I am God, the God of thy father; fear not *e* to go down into Egypt: for I will there make of thee a great nation.

e For here were many causes of fear, lest he should do evil in forsaking the promised and blessed Land, and going to a place which had been incommodious to his Grandfather, *Gen.* 12. 15. and forbidden to his Father, *Gen.* 26. 2. lest he should expose his Children to manifold perils, as of being infected with the vices, and particularly the Idolatry which reigned there above all other Countries, and of being inveagled by the pleasantnesses and eminent fruitfulnesses of that Soil, to give up themselves to all manner of pleasures, and to settle themselves there, and give over all thoughts of returning to *Canaan*; and of being brought into that grievous bondage and affliction which was spoken of *Gen.* 15. 13. and lest some mischief should befal him or his in so long and dangerous a journey.

4 I will go down with thee into Egypt, and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes *g*.

f Though not in thy person, yet in thy body, *Gen.* 47. 29, 30. and 50. 5, 13. and in thy posterity, which are a part of thy self, or thy self multiplied. *g* Shall close thy eyes; which office was usually performed by the nearest and dearest Relations of the dying party among the *Jews*, *Grecks*, and *Romans*. Hereby *Jacob* is assured that he should die in peace, and that *Joseph* both now was alive, and should survive his Father.

5 And * Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives in the wagons which Pharaoh had sent to carry him.

* Acts 7. 15.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan *h*, and came into Egypt, * Jacob, and all his seed with him.

* Josh. 24. 4. Psal. 105. 23. Isa. 52. 4.

h And in *Mesopotamia*. But *Canaan* only is here mentioned, because here they got the far greatest part of them, which by a Synecdoche is put for the whole.

7 His sons, and his sons sons with him, his daughters *i*, and his sons daughters, and all his seed brought he with him into Egypt.

i Either, his Daughter *Dinah*, the Plural Number for the Singular, as *verse* 23. *Gen.* 21. 7. *Numb.* 26. 8. or *Dinah* and her Daughters; for Grandchildren are commonly called their Grandfather's Children, or Sons or Daughters; or his Daughters-in-law, his Son's Wives.

8 ¶ And * these *are* the names of the children of Israel which came into Egypt *k*, Jacob and his sons: Reuben, Jacobs first-born.

* Exod. 1. 1. and 6. 14. Num. 26. 8. and 1 Chr. 5. 1. Numb. 26. 5.

k This Genealogy is both here and elsewhere described exactly and particularly, as well to shew the faithfulness of God in the performance of his Promise concerning the vast Multiplication of *Abraham's* Seed, and that in so short a time; as to distinguish the Tribes; which was of great importance, and necessary for the disposal of the Kingdom and Priesthood, and above all, for the discovery of the true *Messias*. Compare this following Catalogue with that *Numb.* 26. and 1 *Chron.* 6. and 7. and 8.

9 And the sons of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ * And the sons of Simeon: † Jemuel, and Jamin, and Ohad *l*, and † Jachin, and † Zohar, and Shaul the son of a Canaanitish woman *m*.

* Exod. 6. 15. 1 Chron. 4. 24.

† Or, *Nemuel.*

† Or, *Jarib*

† Or, *Zerah.*

l Who is not mentioned in those parallel places, because he was then dead, and that without issue. *m* Which is here mentioned as a Brand upon him, and as an intimation that the rest of them, except *Judah*, married to Persons of a better Race.

11 ¶ And the sons * of Levi, † Gershon, Kohath, and Merari.

* 1 Chron. 6. 1, 16.

† Or, *Gershom.*

12 ¶ And the sons of * Judah: Er, and Onan, and Shelah and Pharez, and Zerah: but Er, and Onan died in the land of Canaan *n*. And the sons of Pharez were * Hezron, and Hamul *o*.

* 1 Chron. 2. 3. and 4. 21.

n And therefore are not contained in the following number, *verse* 15. *o* Who, though they seem to have been born in *Egypt*, yet are here set down amongst those who came into *Egypt*, because they came thither in their Father's Loyns, as *Levi* is said *to pay tithes in Abraham*, *Heb.* 7. 9. And the Children may as well be said to come thither in their Parents, as their Father *Jacob* is said to return from thence, *verse* 4. in his Children. *Obj.* If this be the sense, why should these two be mentioned rather than the Grandchildren of the other Brethren, who came into *Egypt* in the same manner! *Answ.* This may be done either, 1. From some special Excellency or Eminency in them above the rest, as *Hezron* was eminent for being the Progenitor of the *Messiah*, and *Hamul* might be so for some other cause though unknown to us. Or 2. Because they were the first Grandchildren that were born in *Egypt*, and it may be all that were born whilst *Jacob* lived there, and therefore are not unfitly named with *Jacob*, and allotted to him, as *Joseph's* two eldest Sons, *Ephraim* and *Manasseh* were by *Jacob* appropriated to himself, and reckoned as his immediate Sons, when all the rest of *Joseph's Sons* were excluded from that priviledge, *Gen.* 48. 5, 6. And the like may be said of the other two Grandchildren mentioned *verse* 17.

Chap. 38. 1 Chron. 2. 5.

13 ¶ * And the sons of Isachar: Tola and † Phuvah, and Job, and Shimron.

* 1 Chron. 7. 1.

† Or, *Puah—Jashub.*

14 ¶ And the sons of Zebulun: Sered, and Elon, and Jahleel.

15 These be the sons of Leah which she bare unto Jacob in Padan-Aram *p* with his daughter Dinah: all the souls of his sons and his daughters *q*, were thirty and three.

p This is true properly and immediately of the Sons; who were indeed born there, but improperly and mediately of the Grandchildren, which are as truly said to be born of *Leah* in *Padan*, as to be born of her at all, because they were indeed born of them which were born of her, and that in *Padan*. *q* To wit, which came into *Egypt* as before; so that *Er* and *Onan* are excluded, as dying before this Journey into *Egypt*, *verse* 12. *Daughters* is here put for *Daughter*, as *verse* 7. because *Dinah* was all the Daughters which *Jacob* had Heb. *all the Souls*, *Sons and Daughters*, being reckoned together with their Father.

16 ¶ And the sons of Gad: * Ziphion, and Haggi, Shuni, and † Ezbon, Eri, and † Arodi, and Areli.

* Numb. 26. 15, &c. *Ziphion.*

† Ozni.

† *Arod.*

17 ¶ * And the sons of Asher: Jimnah, and Ishuah, and

* 1 Chron. 7. 30.

and Ishui, and Beriah, and Serah their sister: and the sons of Beriah, Heber and Malchiel.

*Chap. 30. 10. *Chap. 29. 24. 18 * These *are* the sons of Zilpah, * whom Laban gave to Leah his daughter: and these she bare unto Jacob, even sixteen souls.

19 The sons of Rachel, Jacobs wife, Joseph and Benjamin.

*Chap 41. 50. † Or, *Prince.* 20 ¶ And unto Joseph in the land of Egypt, were born Manasseh and Ephraim, * which Asenath, the daughter of Poti-pherah, † priest of On bare unto him.

* 1 Chron. 7. 6. and 8. 1. 21 ¶ * And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, * † Ehi, and Rosh, † Muppim, and † Huppim, and Ard *r*.

* Numb. 26. 38, 39. † Ahiram. † Shupham. † Hupham. *r* Whereof part seem to be born before his coming to *Egypt*, and part in *Egypt*, *Benjamin* being now but twenty and four years old.

22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

* 1 Chron. 7. 12. † Shuham. 23 ¶ * And the sons of Dan: † Hushim.

* Chap 30. 5. 24 ¶ * And the sons of Naphtali, Jahzeel, and Guni, and Jezer, and Shillem.

* Exod. 1. 5. † Heb. *Thigh.* 25 * These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

* 1 Chron. 7. 13. * Chap 30. 42. 26 All the * souls that came with Jacob into Egypt, which came out of his † loyns *s*, besides Jacobs sons wives, all these souls were threescore and six *t*.

s Heb. *Thigh*, which is here put for the secret Parts between the Thighs, which are called sometimes the *Feet*, as *Gen.* 49. 10. *Deut.* 28. 57. *Ezek.* 16. 25. for the like reason, because they are between the Feet. From this Eastern manner of Speech, came that passage in the *Greek* Fables, concerning *Bacchus* being born out of *Jupiter's* Thigh. *t* So many they are, excluding *Jacob*, as the Common Parent, and *Joseph* and his two Sons, as being in *Egypt* before *Jacob's* coming thither; which four being included they make up 70, as it is *verse* 27.

27 And the sons of Joseph which were born him in Egypt, *were* two souls: * all the souls of the house of Jacob, which came into Egypt *u*, were threescore and ten.

* Deut. 10. 22. *See* Acts 7. 14.

u He doth not say, *which came with Jacob into Egypt*, because some of them came thither before him, and others with him, some in their Persons, and some in their Parents As for the difficulty arising from comparing this place with *Acts* 7. 14 it will be more fit to speak of it when we come to that place.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen *x*; and they came into the land of Goshen.

x Heb. *To prepare*, or *to teach* him, the way *before his face*, i. e. before his coming *to Goshen*; *i. e.* to shew him where it was, and into what part of it he should come and settle himself; or *to give notice* unto *Joseph* of his approach, *before his face* or coming *into Goshen.*

29 And Joseph made ready his chariot, and went up to meet Israel his father to Goshen, and presented himself unto him *y*, and he fell on his neck, and wept on his neck a good while.

y And doubtless fell down before him with all that reverence which Children owe to their Parents, and in this posture *Jacob* falls upon his Neck, *&c.* Of which posture see *Gen.* 33. 4. and 45. 14. *Luke* 15. 20. *Acts* 20. 37.

30 And Israel said unto Joseph, Now let me die *z*, since I have seen thy face, because thou art yet alive.

z Now I expect no greater happiness upon Earth, and therefore am content to die. Compare *Luke* 2. 29.

31 And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me.

† Heb. *they are men of cattle.* 32 And the men *are* shepherds, for † their trade hath been to feed cattle: and they have brought their flocks and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants trade hath been about cattle from our youth, even until now, both we, and also our fathers: that ye may dwell in the land of Goshen *: For every shepherd is an abomination to the Egyptians †.

* In which design and choice *Joseph* shews both his Prudence and Piety. He brings them not to Court, where it had been easy for him to have put them all into the best Places and Offices of the Court; and as he is not ashamed to own himself a Brother to Shepherds, which were contemptible among the *Egyptians*, so he seeks not to advance them higher, but continues them in their Employment, and placeth them in *Goshen*: whereby, 1. He kept them together, which was very convenient for them in many respects. 2. He secured them both from Envy, and as far as he could, from the Corruption of their Religion and Manners, which was likely to follow their mixture with the *Egyptians*, and especially their being at the Court. 3. He put them into a capacity of returning to *Canaan*, when God gave them opportunity. † Either, 1. Because they did both kill and eat those Creatures which the *Egyptians* adored. Or, 2. Because of the fresh remembrance of the horrid Cruelties lately committed there by the *Phœnician* Shepherds, who as some very Ancient Writers affirm, were seated in *Egypt* in great Numbers, and had arrived to great Power, and waged a cruel War with other *Egyptians*, wherein they wasted divers Cities, and burned their Temples, and barbarously murdered a multitude of People. And therefore it is no wonder if the Calling of Shepherds was grown out of use and credit among them. True it is, the *Egyptians* had some Sheep, and other Cattle, *Gen.* 47. 6, 17. *Exod.* 8. 26. and 9. 3. which they kept for delight or profit by their Milk, Wooll, *&c.* or for Sale to others, but they did not use them, as other Shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their Sheep and Cattle to those Strangers which were dispersed among them, and looked upon the Employment as too vile and mean for any *Egyptian*. And tho *Pharaoh* offered it to *Joseph's* Brethren as a favour to be *Rulers over his Cattle*, *Gen.* 47. 6. that might proceed only from hence, because he saw them firmly resolved upon that course of Life, and therefore could not bestow any higher preferment upon them.

CHAP. XLVII.

Joseph acquaints Pharaoh with his father's arrival; presents five of his brethren to him, 1, 2. *He after some enquiry installes them in Goshen; they being shepherds, he orders Joseph, if he know any men of activity amongst them, to make them rulers over his cattle,* 3——6. *Joseph likewise brings his father before Pharaoh, who enquires after his age, and is blessed by Jacob,* 7——10. *Joseph maintains his father, and all his house in Goshen,* 11, 12. *Joseph gets all the money, cattle, and lands of the Egyptians into his hands for corn; removes them to distant quarters of the land,* 13——21. *The priests only excepted, who have a portion assigned them by Pharaoh,* 22. *Joseph leaves the land to the people to till, and gives them corn to sow, they giving Pharaoh the fifth part of the crop,* 23——26. *Jacobs life in Egypt, and full age,* 27, 28. *He takes an oath of Joseph concerning his burial,* 29——31.

THen Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan: and behold, they *are* in the land of Goshen *a*.

a Either to abide there: Or to remove thence to any other place which thou shalt appoint for them.

2 And he took some *b* of his brethren, *even* five men, and presented them unto Pharaoh.

b Or, *part*, as this *Hebrew* word is used, *Dan.* 1. 2. Or the *extremity*, or *end*, or *tail* of them, *i. e.* the meanest of them for Person and Presence, as the word is taken, 1 *Kings* 12. 31. lest if he had presented the goodliest of them, *Pharaoh* might have required their attendance upon him, either at Court or Camp. And for the same reason for which he did industriously represent them to *Pharaoh* as contemptible in their employment, he might also present those to him who were so in their Persons.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds both we, and also our fathers '.

' This Employment is not pretended nor taken up by us in design, or in contempt of thee or thy People, but was handed to us by our Fathers, and hath been our business to this day.

4 They said moreover unto Pharaoh, For to sojourn in the land *c* are we come: for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan *d*: now therefore we pray thee, let thy servants dwell in the land of Goshen.

c Not to defraud thy People of their Lands and Habitations, but only to be here for a season as Strangers and Sojourners till we can conveniently return to our own Land. *d* Which being an higher Ground than *Egypt*, and watered in a manner only by Rain from Heaven, must needs sooner and sorer feel the effects of a Drought and Scarcity than *Egypt*, which had relief from *Nilus* in that kind.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee.

6 The land of Egypt is before thee *e*; in the best of the land make thy father and thy brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity *f* amongst them, then make them rulers over my cattle.

e To view it, and take thy choice where thou pleasest, it is in thy power. See *Gen.* 13. 9. *f* Or, *of Strength* or *Vigour* of Body and Mind, fit for the Employment. By which Expression it seems probable that those five presented to *Pharaoh* were of the meanest sort of them. See on *verse* 2.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed *g* Pharaoh.

g Not in an authoritative way, as the greater blesseth the less, but in a general manner, *i. e.* he saluted him, thanked him for all his favours to him and his, and prayed to God to bless and recompence him for it. Thus *blessing* is put for *saluting*, 1 *Sam.* 13. 10. 2 *Kings* 4. 29. for *praying*, *Numb.* 6. 23, 24. for *thanksgiving*, *Matth.* 26. 26. compare with *Luke* 22. 19.

8 And

Heb. *how many are the days of the years of thy life?* 8 And Pharaoh said unto Jacob, † How old art thou?

Heb. 11. 9. 13. 9 And Jacob said unto Pharaoh, * The days of the years of my pilgrimage *i* are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers *k*, in the days of their pilgrimage.

i (*i. e.*) Of my unstable or unsettled Life, in which I have been flitting from place to place. See *Gen.* 17. 8. *Psalm* 119. 19. *Heb.* 11. 9. 13. *k* Though I seem old in comparison of thy People, yet I fall much short of my Progenitors, *Isaac*, and *Abraham*, and *Terah*.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses *l*, as Pharaoh had commanded.

l A part of the Land of *Goshen*, possibly that part where afterwards the City *Rameses* was built by the *Israelites*, *Exod.* 1. 11. and 12. 37. whence it is so called here by Anticipation. For the *Israelites* were not now numerous enough to possess the whole Land of *Goshen*, which was given to them, but contented themselves with a part of it, leaving the rest to the management of the *Egyptians*, and therefore when they encreased greatly, they were forced to spread their Habitations amongst the *Egyptians*. See *Exod.* 12. 7, 23, 35, 37.

12 And Joseph nourished his father and his brethren, * Or, *as a little child is nourished.* and all his fathers houshold with bread, * † according to *their* families *m*.

† Heb. *according to the mouth of a little child.* *m* Or, *according to the Mouth of the Family*: *Mouth* being put for their Will or Desire, as it is *Gen.* 24. 57. *Isaiah* 30. 2. as much as every one desired, without any restraint: Or, *according to the manner of a little Child*, he put their meat into their very Mouths; it was brought to them without any more care or pains of theirs, than an Infant takes for its food.

13 ¶ And there was no bread in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan fainted by reason of the famine *n*.

n Quest. Whence came it that the People in this extremity did not take the Corn by force out of the several Store-houses? *Ans.* Besides that singular Providence of God which watcheth over Kings and Rulers, and stilleth the Tumults of the People, *Joseph* had no doubt foreseen this difficulty, and took due care to prevent it, partly by disposing the Stores in strong and well-guarded Places; partly by adding Wealth and Strength to the King, whereby he might more easily suppress any seditious Rising; and principally by not permitting the People to Despair, or come to the utmost Extremity, but giving them relief in all their Exigencies.

14 And Joseph gathered up all the money that was found in the land of Egypt *o*, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaohs house.

o Wherein he did no more than any of the Subjects might have done; he bought great store of Corn in the plentiful years with the King's Money, and kept it till a time of Famine, and sold it at a rate which was agreeable to the season.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

p Why should'st thou see and suffer us to perish for our want of Money, when thou canst relieve us?

16 And Joseph said, Give your cattle: and I will give for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of their herds, and for the asses, and † he fed them with bread, for all their cattle, for that year.

Heb. *led them.*

18 When that year was ended, they came unto him the second year *q*, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also had our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands.

q Not the second from the beginning of the Famine, but from their great extremity, the second year after that last mentioned, wherein they had sold their Cattle; but this seems to have been the last year of the Famine, because he now gives them Corn for food and for seed too, *ver.* 23. whereas in the first six years there was no sowing nor reaping, *Gen.* 45. 6.

19 Wherefore shall we dye before thine eyes *r*, both we and our land *s*? buy us and our land for bread, and we and our land will be servants unto Pharaoh *t*: and give *us* seed *u* that we may live and not dye, that the land be not desolate *x*.

r (*i. e.*) Whilst thou lookest upon us like an idle spectator, not pitying and relieving us. *s* The land is said to dye improperly, when it is desolate and barren, and when the fruits of it dye, or which is equivalent to it, do not live. *t Pharaoh* shall be the sole Proprietor, and we are content to be his Tenants, to manage it for his use. *u* Because this was the last year of Famine, as *Joseph* informed them, and therefore they tilled and sowed the ground for the following year. *x* Without inhabitants, as it will be if thou sufferest us to dye for want of bread.

20 And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities *y*, from one end of the borders of Egypt, even to the *other* end thereof *z*.

y Under the Cities are here comprehended the Villages and Lands belonging to the Territory and Government of each City; for the seed which he gave them was not to be sown in Cities, but in the Countrey; but the *Cities* only are here mentioned, because they were sent thither first, either for the conveniency of nourishing them during this Famine, out of the Publick Storehouses which were there; or that they might all profess their Subjection to the Governments of the several Cities, which was convenient for the management of that numerous and tumultuous people; or that the Cities might be first and most replenished with Inhabitants, as being the principal Honour, and Strength, and Security of a Kingdom, and that Arts, and Trades, and Merchandise might flourish, without which the Commodities of the Countrey would have been of less Price and Use. But the Cities being first supplied, the residue, which doubtless was vast, were dispersed in the Countrey. *z* Far from their Native Soil and Ancient Patrimonies, that none of them might plead Prescription, but that all might be forced to acknowledge that they owed their Estates not to their own Wit and Industry, nor to their Parents Gift, but wholly to the King's Favour; and that the remembrance of their Patrimonial Lands might be worn out, and therewith the grief which would arise from their resentment of their loss of them, which probably would be matter of Tumults and Seditions, to which that people were very prone. And it is probable that he so dispersed of this sort, that those who were apt and likely, and used to unite together in seditious Insurrections, whether Kindred or others, should be separated one from another as far as might be. If any think that *Joseph* dealt hardly with them, and made an ill use of their necessity, he will see how moderately and mercifully he deals with them, *ver.* 24.

22 Only the land of the † Priests *a* bought he not *b*: † Or, *Princes.* for the Priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

a Under this name he understands chiefly those who administred the Worship of the Gods or Idols of *Egypt*, and withal those who applied themselves to the Study of the Arts and Virtues, called their *Wisemen* and *Magicians*. Though some understand it of the Princes (as that word sometimes signifies) or Officers of *Pharaoh*, who were nourished out of the King's Treasures. And possibly the same *Hebrew* word may here comprehend both, *viz.* the Ministers of the King, and of their Idols too, for both enjoyed the same Privileges, as *Diodorus Siculus* relates. And that the Priests are included, if not mainly intended here, will be evident enough to any one that considers the state of *Egypt*, how mad that people universally were upon their Idols, how numerous their Priests were, and in how great honour and veneration both with Prince and People: Besides, reason of State obliged *Pharaoh* to engage and secure to himself that sort of men, which bore so great sway with the old inhabitants of their several places, and were likely to have the same authority with the new inhabitants, to quiet and satisfy them at their first change: which must needs be very ungrateful to them. *b* Of this Immunity of the Priests, that Ancient Writer *Diodorus Siculus* makes mention. But this is not to be ascribed to *Joseph's* will or choice; for he who abhorred their Idolatry, could not have a kindness for, nor would have given encouragement to the great upholders and promoters of it; but in this he was over-ruled either by *Pharaoh's* express Command, (it being no probable that so great an Interest as that of the Priests should not have Friends at Court, or that their Friends should not plead for them, or that their Pleas and Desires should not be granted by an Idolatrous King) or by the Laws of *Egypt*, or by their Customs and Usages in things of a like nature, which would have the force of a Law among them.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh, Lo, here is seed for you, and ye shall sow the land ‡: ‡ For this was the last year of the Famine, as was noted before.

24 And it shall come to pass in the increase, that you shall give the fifth part unto Pharaoh, and four parts shall be your own *c*, for seed of the field, and for your food, and for them of your houfholds, and for food for your little ones.

c Whereas he might have reserved four parts to *Pharaoh*, and have allowed them only the fifth. Herein he shewed both his humanity and kindness, in mitigating that hard bargain which themselves had made, and were necessitated to make, and his prudence in composing, sweetning, and winning the hearts of the people to the King, and making them pay their Tribute for the future with more chearfulness.

25 And they said, Thou hast saved our lives *d*: let us find grace in the sight of my lord *e*, and we will be Pharaoh's servants *.

d Without thy Care and Providence we had all been dead men; and therefore if thou hadst kept us to the first bargain, thou hadst done us more kindness than wrong, much more when thou hast used us with so much equity and clemency. *e* Be thou our Friend with

Pharaoh

Pharaoh in this and upon all other occasions. * To manage his land for him upon the terms which thou hast proposed.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part *f*: except the land of the † Priests only, *which* became not Pharaoh's.

† Or, *Princes.*

f That the Propriety of the Land should be *Pharaoh's*, and that in token thereof the people should pay the fifth part of the Products of it to *Pharaoh*.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen, and they had possessions *g* therein, and grew and multiplied exceedingly.

g (*i. e.*) Lands, not for the Dominion or Propriety of them, for that rested in *Pharaoh*, but for the use and profit of them for their present subsistence.

28 And Jacob lived in the land of Egypt seventeen years: so † the whole age of Jacob was an hundred forty and seven years.

† Heb. *the days of the years of his life.*

29 And the time drew nigh that Israel must dye, and he called his son Joseph, and said unto him, If now I have found grace in thy sight, * put, I pray thee, thy hand under my thigh *h*, and deal *i* kindly and truly *k* with me, * bury me not, I pray thee, in Egypt.

* Chap. 24. 2.

* *See* chap. 50. 25.

h (*i. e.*) Swear to me, (as *ver.* 31.) that thou wilt do what I am now desiring of thee See the Notes on *Gen.* 24. 2. He requires this, not out of any distrust of *Joseph's* promise, but partly as a more solemn protestation of his right to, and affection for that promised Land; partly as a motive to all his Children to have their minds and hearts there, even when their bodies were in *Egypt*; and partly to give *Joseph* an argument and excuse to *Pharaoh*, that he might more willingly permit *Joseph* to fulfil his father's desire, because of his own Oath. *i* Or, *that thou wilt deal*; as the Hebrew *Vau* joined with the Future Tense, is elsewhere used; as *Psal.* 24. 7. and 35. 23. and 51. 15. *k Kindly* in promising, and *truly* in performing thy promise.

30 But I will lye with my fathers *l*, and thou shalt carry me out of Egypt, and bury me in their burying-place: and he said, I will do as thou hast said.

l Abraham and *Isaac* in *Canaan*. See *Gen.* 23. 19. and 25. 9. and 35. 29. Which he desired not so much for himself, as knowing that wheresoever he was buried he should rife to Glory; as for his Children, to shew his own, and confirm their Faith in God's Promise of *Canaan*; to discover his high valuation of that Land, not only for it self, but as it was a Type and Pledge of the Heavenly Inheritance; to keep his Childrens minds and hearts lose from *Egypt*, a place of so much sin and danger, and fixed upon *Canaan*, that they might be more willing to go thither when God called them, by virtue of that inclination which is in most persons, to be buried with their Fathers; and in the mean time to declare his detestation of Idolaters, with whom he would have no communion either in life, as far as he could avoid it, or in the place of burial; and on the contrary, to profess his communion with his godly Ancestors, by his desire to be joined with them in burial. And for the same reasons *Joseph* desired the translation of his Bones thither, *Gen.* 50. 25.

31 And he said, Swear unto me: and he sware unto him. And * Israel bowed himself *m* upon the bed's head *n*.

* Heb. 11 21.

m Not to *Joseph*, who being now not upon his Throne, nor amongst the *Egyptians*, but in his Father's House, was doubtless more ready to pay that Reverence, (as he did *chap.* 48. 12.) than to receive Veneration from him, which he owed to his Father; but to God, who is here to be understood, as he is in the same Phrase, 1 *Kings* 1. 47. whom with this Gesture he worshipped and praised, as for the Promise of *Canaan*, and the assurance which he had now received from *Joseph*, of his being buried there, so for all his favours to him and to *Joseph*, and by him to all his Family. *n Jacob* at this time was bed-rid through Age and Infirmity; but being now to give God solemn Thanks, though the words and manner of it be not here expressed, he raised himself and sat upon the head or uppermost part of his bed, as he did also *Gen.* 48. 2. that he might express his Reverence to God as much as he could by Bowing, when he could not do it as much as he would, being unable to do it Kneeling. Other-*for bed* read *staff*, the discussion whereof I refer unto its proper place, *Heb.* 11. 21.

CHAP. XLVIII.

Jacob being sick, Joseph comes and visits him, 1, 2. Jacob declares God's appearances and promises to him, 3, 4. Adopts Joseph's two sons Manasseh and Ephraim to be sharers of two tribes in Israel, 5, 6. Mentions Rachel's death, and the place where he buried her, 7. Calls for his sons to bless them: Joseph brings and places them: Jacob purposely crosses his hands, 8——14. His blessing on Joseph and his sons, 15, 16. Joseph interposes to remove his father's hands, 17, 18. He declares the preheminence of the younger, 19. But the other also blessed, 20. Prophesieth of their return to Canaan, 21. He gives Joseph a piece of land apart, 22.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons *a*, Manasseh and Ephraim.

a To obtain his Venerable and Religious Father's Blessing for them.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthned himself *b*, and sat upon the bed.

b He got new strength, his spirits being quickned and refreshed by the tidings of *Joseph's* approach, and he put forth all the strength which he had.

3 And Jacob said unto Joseph, God Almighty appeared unto me at * Luz in the land of Canaan, and blessed me,

* Chap. 28. 13.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will † make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.

† Heb. *make into a multitude of people.*

5 ¶ And now thy * two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine *c*: as Reuben and Simeon *d* they shall be mine.

* Chap. 41. 50. Josh 13.

c By Adoption: I shall own them as if they were my immediate Children, and each of them shall have equal share both in my present Estate, and future Inheritance of *Canaan* with the rest of my Children. Thus *Jacob* transfers the double Portion, which was the Right of the First-born, from which *Reuben* by his Transgression fell, *Gen.* 49. 4. upon *Joseph*, 1 *Chron.* 5. 1. *d* Which two he names as the eldest, who, if any, might seem to claim a greater Privilege than the rest.

6 And thy issue which thou begettest after them shall be thine *e*, and shall be called after the name of their brethren in their inheritance *.

e Shall be reputed as thy Children, and my Grandchildren, and shall not have any distinct share in my present or future Inheritance, but shall have a part of their brethrens Lot, in such manner and proportion as thou shalt think fit, or as their succeeding Parents or Governors shall determine. But it doth not appear, nor doth Scripture any where mention, that *Joseph* had any other Sons but these, and therefore it is probable he had no more; only *Jacob* speaks this upon supposition, in case he should have any other. * Either *Ephraimites* or *Manassites*.

7 And as for me, * when I came from Padan, Rachel died by me *f* in the land of Canaan, in the way when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath *g*: the same is Bethlehem.

* Gen. 35. 19.

f Or, *beside me*; near me, before mine eyes, I seeing, but not being able to help her in her extremity; which makes the remembrance of it more grievous to me. This story he here mentions, partly because the sight of *Joseph* and his Children brought his beloved *Rachel* to his remembrance; partly to give the reason of this action of his to the rest of his Children, which was not only because *Rachel* was his first rightful Wife by Designation and Contract, and therefore the right of the First-born was truly *Joseph's*; but because by her early death he was cut off from all hopes of having more Children by her, and therefore it was but fit he should supply that defect, by adopting *Joseph's* Children. *g* Not out of disrespect to her, whose Person was, and Memory yet is, precious and honourable to me, but either because dying in Childbed they could not keep her till they came to the Burying-place of the Patriarchs at *Hebron*, *Gen.* 23. 19. especially when they were tied to the slow motion of the flocks and herds; or because I would not bury her in the common Burying-place with Heathens and Idolaters, in the City of *Ephrath*. By which he tacitely implies, that he would not have *Joseph* joined with the *Egyptians* in Burial.

8 And Israel beheld Joseph's sons, and said, Who are these *h*?

h For *Jacob's* eyes were dim through age and infirmity, as is observed *ver.* 10. and therefore he could not distinctly discern them.

9 And Joseph said unto his father, They are my sons, whom God hath given me in this *place*: and he said, Bring them, I pray thee, unto me, and I will bless them *i*.

i Or, *that I may bless them*, not with a common, but with a Paternal and Patriarchal and Prophetical Blessing, in the Name and by the Spirit of God, praying for, and foretelling those Blessings which God will confer upon them.

10 (Now the eyes of Israel were † dim for age, *so that* he could not see) and he brought them near unto him, and he kissed them, and embraced them:

† Heb. *heavy.*

11 And Israel said unto Joseph, I had not thought to see thy face, and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees *k*, and he bowed himself with his face to the earth *l*.

k Not his own knees, from which they had been taken before, but *Jacob's* knees, between which they stood whilst *Jacob* kissed and embraced them; from which *Joseph* removed them, partly that they might not be burdensome to their aged and weak Grandfather, and principally that he might place them in fit order and reverend posture to receive the Blessing for which he longed. *l* Testifying thereby his Reverence to his Father, his Thankfulness for the Favour which he had now shewed to him and his, and his humble and earnest Request for his Blessing upon them.

13 And Joseph took them both, Ephraim in his right hand, towards Israel's left hand: and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand *m*, and laid *it* upon Ephraim's head *n*, who *was* the younger, and

and his left hand upon Manasseh's head, guiding his hands wittingly *o*: for Manasseh *was* the first-born.

m Which was more honourable both in Scripture account, and amongst the Gentiles. *n* Which was a rite used often, and in divers cases, as in the conferring of offices either sacred or civil, as *Numb.* 8. 10. *Deut.* 34. 9. *Acts* 6. 6. and 13. 3. and among other things, in giving benedictions, as *Matth.* 19. 13. *o* This proceeded not from chance, or the mistake and weakness of his eyes, but from design, and the wisdom of his hands. Heb. *He disposed his hands prudently*, or, *he dealt wisely with his hands.* Here was a double wisdom shewed. 1. Humane, by which he gathered that *Manasseh* was the eldest, because *Joseph* placed him towards his right hand. 2. Divine and Prophetical, by which he foresaw *Ephraim's* advantages above *Manasseh*, and wisely suited the Ceremony to the Substance, giving the greater sign of Honour to him, to whom God designed the thing.

15 ¶ * And he blessed Joseph *p*, and said, God, * before whom my fathers Abraham and Isaac did walk, the God which fed me * all my life long unto this day;

* Heb. 11. 21.

* Chap. 17. 1. and 24. 40.

p Not now in his Person, but in his Children, which yet is called here a *blessing of Joseph*, because they were a part of himself. In which sense, and upon the same ground the land of *Canaan* is oftentimes said to be not only *promised* but *given* to *Abraham*, and *Isaac*, &c. not as if they were in person to possess it, but because it should be given to their Children. Thus *Ham* is said to be cursed when his Son is cursed, *Gen.* 9. 25. ' (*i. e.*) Protected, sustained, and directed me.

16 The angel *q* * which redeemed me from all evil, bless the lads, and let my name be named on them *r*, and the name of my fathers Abraham, and Isaac *s*, and let them grow † into a multitude in the midst of the earth.

* Chap. 31. 11, 13.

† Heb. *as fishes do increase.* See Numb. 26. 34, 37.

q Not surely a created Angel, but Christ Jesus, who is called an Angel, *Exod.* 23. 20. and *the Angel of the covenant*, *Mal.* 3. 1. who was the conductor of the *Israelites* in the Wilderness, as plainly appears by comparing of *Exod.* 23. 20, 21. with 1 *Cor.* 10. 4, 9. Add hereunto, that this Angel is called *Jacob's redeemer*, which is the Title appropriated by God to himself, *Isa.* 43. 14. and 47. 4. and that *from all evil*, and therefore from sin, from which no created Angel can deliver us, but Christ only, *Matth.* 1. 21. and that *Jacob* worshipperth and prayeth to this Angel no less than to God for the blessing, and that without any note of distinction, the word *bless*, being in the Singular Number, and equally relating to God and to the Angel; and that the Angel to whom he here ascribes his Deliverances from all evil, must in all reason be the same to whom he prayed for these very Deliverances which he here commemorates, and that was no other than the very *God of Abraham*, as is evident from *Gen.* 28. 15, 20, 21. and 32. 9, 10, 11. and 35. 3. *r* (*i. e.*) Let them be called by my name, owned for my immediate Children, and invested with the same Priviledges with my other Children, be the heads of distinct Tribes, and as such receive distinct Inheritances. And hence they are called *the children of Jacob* or *Israel*, no less than *the children of Joseph*. For the phrase, see *Deut.* 28. 10. 2 *Chron.* 7. 14. *Isa.* 4. 1. *Jer.* 14. 9. *s* Let them be called their Children; let them not only have my blessing, but the blessings of *Abraham* and *Isaac*; let all meet together upon their heads; and let that gracious Covenant of God made with *Abraham*, and confirmed with *Isaac* and me, be ratified and made good unto them.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him *t*: and he held up his fathers hand, to remove it from Ephraims head, unto Manasseh's head.

t Because of that affection which Parents generally have for their first-born. See *Gen.* 21. 11.

18 And Joseph said unto his father, Not so my father: for this *is* the first-born, put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he *u*, and his seed shall become a † multitude of nations *x*.

† Heb. *fulness.*

u So the Tribe of *Ephraim* was both in number, *Numb.* 1. 32, 33, 35. and 2. 19, 21. and *Deut.* 33. 17. and in Power and Priviledges; for that Tribe was the seat first of the Tabernacle, and afterwards of the Kingdom. Whence the name of *Ephraim* is sometimes put for all the ten Tribes, as *Isa.* 7. 2. and sometimes for *Joseph* himself, as *Numb.* 1. 32. *Rev.* 7. 8. which *Manasseh* never is. *x* (*i. e.*) Equal to many Nations, in number and strength; or, from them shall proceed many Nations, *i. e.* many numerous, potent, and flourishing Families, whereof each is equivalent to an ordinary Nation. For as *Nations* are sometimes called *Families*, as *Zech.* 14. 18. so the Tribes and Families of *Israel* are called *Nations* or *People*, as *Ezek.* 2. 2. *Acts* 4. 27.

20 And he blessed them in that day, saying, In thee *y* shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh.

y (*i e*) In thy seed, as appears both from the relative, *them*, here, and from *verse* 15. where his blessing of them is called the blessing of *Joseph*; and from the following words, where this is interpreted of *Ephraim* and *Manasseh*. And *in thee*, or in thy seed, *i. e.* using their names in the form or words of blessing, as eminent examples of blessedness.

21 And Israel said unto Joseph, Behold I die *z*: but God shall be with you, and bring you again unto the land of your fathers *a*.

z (*i. e.*) I am about to die. The present time for that which will shortly and certainly be, as *Gen.* 19. 13. and 20. 3. *Job.* 14. 2. *a* (*i. e.*) *Canaan*, their Land, 1. By habitation, as *Nazareth* is called Christ's Countrey, because he dwelt in it. 2. By the donation of God, who had promised, and would in his time give the actual possession of it to them, *i. e.* to their seed.

22 Moreover, I have given to thee *b* one portion *c* above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow *d*.

b (*i. e.*) I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy son *Ephraim*, or his posterity, who shall possess this part over and above that portion which shall fall to him by lot. This was all the Land which *Jacob* had in *Canaan*, which he here gives to *Joseph*, partly in Testimony of his great affection and obligation to him; partly as a sign that he did confer the right of the first-born upon him; and partly for the confirmation of the Faith of *Joseph* and his Brethren, and to oblige them to set up their rest no where but in *Canaan*. *c* The Hebrew word is *Shechem*, which word indeed signifies a *shoulder*, as *Gen.* 9. 23. and is here put for a part of Land which is choice and good, as the Shoulder is among the parts of the Body. See 1 *Sam.* 9. 24. And he useth this word, that by allusion he might signify what place he speaks of, even *Shechem*, as may farther appear by comparing *Jos.* 24. 32. *Joh.* 4. 5. Yea some would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it. *d* This place is understood, either, 1. Of the future Conquest of the Land of the *Amorites* or *Canaanites* by his posterity, which he here ascribes to himself, and speaks of it in the past time, as of a thing already done, as the manner of the Prophets is. But *Jacob* would not attribute that to his Sword, which his posterity deny to be done by their Sword, *Psal.* 43. 4. And it is manifest, that *Jacob* here speaks of that which was his by a special Title, and which in a peculiar manner he gave to *Joseph*. Or, 2. Of the City and Territory of *Shechem*, whose Inhabitants were rooted out by *Simeon* and *Levi*, and whose Land being void was possessed by *Jacob*. And this is said to be got by *Jacob's* Sword and Bow, because it was got with the Sword and Bow of his Sons *Simeon* and *Levi*, and a great number of his Family, who doubtless were associated with them in this expedition. But it is not likely that he would take to himself that which he declares his utter abhorrency of, *Gen.* 34. 30. and 42. 5, 6. or that he should call that *his Sword and his Bow* here which he calls *instruments of cruelty* in *Simeon's* and *Levi's* hands, *Gen.* 49. 5. Or, 3. Which seems the truest of that Land in the Territory of *Shechem*, which *Jacob* bought of *Hamor*, *Gen.* 33. 19. which is said to be got *by his Sword and Bow*, either 1. Properly, because he did by force of Arms expel those *Amorites*, who upon his retirement from those parts, after the slaughter of the *Sichemites*, had invaded his Lands, though this story be not elsewhere recorded; as many things are mentioned by the by in some one place of Scripture, without any particular account of the circumstances of them, either there or elsewhere, as *Gen.* 36. 24. *Deut.* 2. 9, 10, 11. *Jud.* 24. 11. And though *Jacob* was a man of Peace, yet his Sons were Warriors; and they by his permission might drive out, by their Arms, those straggling *Canaanites* which had taken possession of his purchase, *Jacob* being the more willing to recover his right herein, because it was an earnest of his future possession of the whole Land. And the neighbouring *Canaanites* would not concern themselves in the defence of the invaders, both because they were convinced of the right of *Jacob's* Cause, and because they were over-ruled by divine Providence, in which *Jacob* trusted, and of which he had ample experience. Or, 2. Metaphorically, *i. e.* by his Money, which he calls *his Sword and his Bow*, not only because Money is answerable to the Sword and the Bow, and all other things, *Eccles.* 10. 19. and *is a defence*, *Eccles.* 7. 12. and therefore may well be so called, even as *prayers* and *tears* are called *the arms of the Church*, because they serve for the same purpose that Arms do against their Enemies; but also and principally by way of opposition to the Sword and Bow of his cruel Sons. So the sense may be this, *I have given to thee one portion*, or *one Shechem*, not the City of *Shechem*, which *Simeon* and *Levi* took from the hand of the *Amorite* with their Sword and their Bow, but a part of the Territory of *Shechem* which I took, or received from the hand of the *Amorite* by my Sword and my Bow, *i. e.* by my Money, whereby I purchased it.

CHAP. XLIX.

Jacob calls his sons to bless them before his death, 1. Bespeaks their attention, 2. Condemns Reuben's incest, 3, 4. Simeon's and Levi's cruelty, 5——7. Extols Judah; propheciesth of Christ, and the calling of the Gentiles, 9——12. Of Zebulon, 13. Issachar, 14, 15. Dan, 16. Expresses his faith on God's salvation, 17. Of Gad, 19. Asher, 20. Naphtali, 21. Joseph's peculiar blessing, 22——26. Of Benjamin, 27. His charge concerning his burial, and death, 28——33.

AND Jacob called unto his sons, and said, Gather your selves together, that I may tell you that which shall befal you in the last days *a*.

a Or, *In the following times*, or *latter days*, when you shall enter into, and be settled in the Land of Promise. Hereby he signifies, that he speaks here of things which concern not so much their persons, as their posterity.

2 Gather your selves together, and hear ye sons of Jacob, and hearken unto Israel your father.

3 ¶ Reuben thou art my first-born, my might, and the beginning of my strength *b*, the excellency of dignity, and the excellency of power *c*.

b The first instance, or evidence of my might, or strength, or of that masculine vigour, whereby God enabled me to beget a Child. Compare *Deut.* 21. 17. *Psal.* 105. 36. Or the first of my Children

Children, which are the ſtrength, the ſtays, and ſupports of a Father, and of his Family; thence called his *Arrows*, as *Pſal.* 127. 4. and by other Authors, *The pillars of the houſe*. *c* As firſt-born thou hadſt the right of precedency before all thy Brethren in point of Dignity and Power, or Priviledge; the double portion, the Prieſthood, the Dominion over thy Brethren were thine.

† Heb. *do not thou excel.* *Chap. 35. 22. 1 Chro. 5. 1.

4 Unſtable as water *d*, † thou ſhalt not excel *e*, becauſe thou * wenteſt up to thy fathers bed: then defiledſt thou *it ſ*. † He went up to my couch *g*.

†Or, *my conch is gone.*

d This may concern either, 1. Something paſt, or *Reuben*'s fault; and ſo he is ſaid to have been *unſtable*, or *light*, and *vain*, as the word is uſed. *Judg.* 9. 4. *Zeph.* 3. 4. *like water*, moved with every little wind of Temptation, and unbounded in thy Luſt; as Water of it ſelf hath no bounds, but will ſcatter it ſelf every way, if it be not kept within Banks, or in a Veſſel: Or, *haſty*, *violent*, *impetuous* in thy Luſt, like Water, which either overflows or breaks its Banks. Or, 2 Something to come, or *Reuben*'s puniſhment, and ſo the meaning is, thou, *i. e.* thy poſterity, ſhall be *unſtable*, or *unſettled*, flirting and vaniſhing, coming to nothing, or *poured forth* like Water, uſeleſs, contemptible and weak. Such indeed was the ſtate of that Tribe, of which we read nothing eminent in Scripture. See *Judg.* 5. 15, 16. This I prefer before the former, 1. Becauſe it is not probable that his fault ſhould be deſcribed here in ſuch general and ambiguous and dark terms, which is deſcribed ſo plainly and particularly in the following words. 2. Becauſe this makes the coherence moſt plain. Here is a deſcription, (1.) Of *Reuben*'s excellent ſtate to which he was born, *verſe* 3. (2.) Of his fall from that ſtate, in theſe words, and the immediately following, *thou ſhalt not excel.* (3.) Of the reaſon of this fall, his great ſin. 3. Becauſe the ſimilitude of Water applied to men in this manner, notes rather their impotency and calamity, than their ſin, as *Joſ.* 7. 5. *Pſal.* 22. 14. *e* Or, *Be the moſt eminent* amongſt thy Brethren; thou haſt loſt thy preeminency due to thee by birthright, both for thy ſelf and for thy poſterity, and it ſhall be given to others; the Prieſthood to *Levi*, the Dominion to *Judah*, and the double Portion to *Joſeph*. *f* By committing inceſt with *Bilhah*. *g* He repeats the ſame thing, and that in an emphatical manner turning his Speech and Face from *Reuben* to his Brethren, in a poſture of Indignation and Deteſtation; which you muſt not impute to *Jacob*'s paſſion, he being now a dying man, and this being forty years after the crime committed, but to the Spirit of God guiding his Tongue to utter this, not only nor chiefly for the puniſhment of *Reuben*, who, as many think, had repented of his ſin; but for terrour, inſtruction, and caution to all others, and to aſſure them that ſin, though it may be long diſſembled and born with, yet it will one time or other be ſorely puniſhed. But theſe and the next foregoing words may be thus rendred, *Then deſiledſt thou my bed: He went up* to it, or rather, *he is gone up, i. e.* he is vaniſhed, or periſhed, or loſt; for ſo this word is often uſed, as *Job* 5. 26. *Iſa.* 5. 24. *Jer.* 48. 15. And ſo here is an elegant Figure, called *Anticlaſis*, whereby the ſame word is repeated in the ſame verſe in a different ſenſe, as *Pſal.* 18. 26. *Matth.* 8. 22. So here; *He went up* wickedly to his Father's Bed to commit a great ſin; therefore now *he is gone up* penally, to receive condign puniſhment; his excellency is gone up like Smoak, which aſcendeth and is diſperſed in the Air. And this may ſeem to be the trueſt Tranſlation and Interpretation, becauſe it keeps cloſe to the Hebrew words and their order; whereas, in our Tranſlation, there is both a tranſplacing of the Hebrew words, and a ſupplement added unneceſſarily.

*Chap. 29. 33. 34.

†Or, *their ſwords are weapons of violence.*

5 ¶ * Simeon and Levi *are* brethren *h*; † inſtruments of cruelty are in their habitations *i*.

b Not only by Nature, but in Iniquity; of like cruel and bloody diſpoſition, confederate in the ſame wicked deſign. *Gen.* 34. 25. So the word *Brother* is elſewhere uſed, for him that agrees much with another in his temper, or employment, or deſigns, as *Job* 30. 29 *Prov.* 18. 9, *&c.* *i* (*i. e.*) Their bloody Swords are yet in their dwellings, to bear witneſs againſt them for their barbarous cruelty. But theſe words may be, and are by ſome both ancient and later Interpreters, rendred otherwiſe. For the Hebrew word *Mecherothi*, here rendred *habitations*, is never ſo uſed, nor indeed is found elſewhere in Scripture. Nor doth that ſignification agree with the Hebrew root from whence this comes, which is *Machar*, and ſignifies to *bargain*, or *ſell*, or *exchange*. And accordingly this word is by the *Samaritan* Tranſlator, and by other learned Interpreters, rendred, their *conventions*, or *compacts*, or civil *contracts*, or *agreements*. And which is more, the *Chaldee* Verb, *Mechar*, from whence this word may very well be deduced; ſignifies *to eſpouſe*, and the Noun, *Mechirah*, derived from it, ſignifies a *ſpouſe*. And ſo the words may be rendred thus, *their contracts*, or *agreements* (or *their nuptial contracts*) were *inſtruments of cruelty*. Which Tranſlation ſeems better than the other, 1. Becauſe it keeps cloſeſt to the words of the Text, and leaves out that Particle, *in*, which is not in the Hebrew Text, but was added by our Tranſlators to compleat the ſenſe. 2. Becauſe this beſt agrees with the Hiſtory recorded, *Gen.* 34. where we read that they did cover their bloody deſign with a prefence of an agreement, and nuptial contract with the *Shechemites*, which was a great aggravation of their villany, that thoſe things which to others are bonds of love and peace, were made by them inſtruments of cruelty.

†Or, *houghed Oxen.*

6 O my ſoul, come not thou into their ſecret *k*: unto their aſſembly mine honour *l* be not thou united: for in their anger they ſlew a man *m*, and in their ſelf-will *n* they † digged down a wall *o*.

k Or, *Counſel*, or *company*, as the word is uſed, *Pſal.* 64. 2. *Jer.* 15. 17. *i. e.* do not partake with them in their ſecret and wicked deſigns. Hereby he ſignifies to all poſterity, that that bloody enterprize was undertaken without his conſent or approbation, and that he could not think of it without deteſtation, nor let it paſs without a ſevere cenſure. Or, *O my ſoul, thou waſt not in their ſecret, as the Chald. Syr.* and *Arab.* take it, by a common Enallage of the future Tenſe for the paſt. *l* Either 1. properly ſo called. So the is ſenſe, Let not my honour or good name be bound up with theirs; they gloried in this wickedneſs, which I abominate, and which indeed is their ſhame. Or 2. Improperly, ſo he underſtands either, 1. His Soul, which is indeed the glory of a man; though I do not remember any place of Scripture where that word muſt neceſſarily be ſo underſtood. So this is a repetition of the ſame thing in other words, which is uſual in Scripture. Or rather 2. His Tongue, for which the word *honour*, or *glory*, is commonly put, as *Pſal.* 16. 9. compare with *Acts* 2. 26. *Pſal.* 30. 12. and 57. 8. and 108. 1. becauſe the Tongue or Speech is the glory of a man, by which he is diſtinguiſhed from unreaſonable creatures, and, if well uſed, it brings much honour to God, and to the man that ſpeaks with it. So the ſenſe is, As my Soul did not approve of that wicked action, ſo my Tongue never gave conſent to it, nor ſhall it now by ſilence ſeem to own it, but ſhall publickly witneſs my abhorrency of it. *m* (*i. e.*) *Men*, the *Sichemites*, *Gen.* 34. 25, 26. the Singular Number for the Plural, as *Gen.* 3. 2. and 32. 5. 1 *Chron.* 10. 1. compared with 1 *Sam.* 31. 1. He ſaith *man* rather then *men*, either with reſpect unto the Prince, whoſe ſlaughter was principally deſigned; or to ſhew that they ſlew them all to a man. *n* It may note, that this cruelty of theirs was committed, 1. By their own will and choice, not by *Jacob*'s will or conſent, which they never asked nor obtained. 2. Without any neceſſity or ſufficient provocation, but meerly by their own will and proper motion. 3. Not raſhly and haſtily, but wilfully and reſolvedly, after mature deliberation. 4. Not unwillingly, but cheerfully, and with delight, and good will, as that word commonly ſignifies. *o* Not the Walls of the City, but of private Houſes; it may be only of the Prince's Houſe, who upon the firſt noiſe of the Tumult might, and probably did retire and ſecure himſelf in ſome ſtrong Room of the Houſe, whoſe Wall they brake down that they might come at him. For neither were the Walls of Houſes or Cities ſo ſtrong then as now many are; nor were *Simeon* and *Levi* deſtitute of fit inſtruments to break down a Wall, which doubtleſs they brought with them, as eaſily foreſeeing that difficulty in their enterprize. But becauſe the Hebrew word is not *Shur*, a *Wall*, but *Schor*, an Ox, others tranſlate the words thus, *They houghed*, or *killed an Ox*, or *Bull*, meaning *Shechem*, ſo called either from his Luſt, or from his Strength and Power, from which Princes are oft ſo called, as *Deut.* 33. 17. *Pſal.* 22. 12. and 68. 30. Or, rather thus, *They rooted out*, or *drove away an Ox*, *i. e.* the Oxen, the Singular Number for the Plural, as before, and under them are comprehended the other Cattle of the *Sichemites*, which they drove away, as we read they did, *Gen.* 34. 28. For as the words may bear this ſenſe, ſo it ſeems more reaſonable to underſtand them of that which certainly was done by them, than of their breaking a Wall, of which we do not read any thing in the Hiſtory.

7 Curſed be *p* their anger, for it *was* fierce, and their wrath, for it *was* cruel: I * will divide them in Jacob, * Joſh. 5, 6, 7. and ſcatter them in Iſrael *q*.

p Or, *Curſed* was It was execrable and abominable both before God and Men; ſuch as deſerved and brought the Curſe of God upon themſelves, which I, as God's Inſtrument, am now to pronounce againſt them. *q* (*i. e.*) I do here declare in the Name of God, that they ſhall be divided and diſperſed *in Jacob*, &c. that is, among the Children or Tribes of *Jacob* or *Iſrael*. Prophets are ſaid to do what they foretel that God will do, as *Jeremy* is ſaid to *root out* and *pull down kingdoms*, Jer. 1. 10. and *Ezekiel* to *deſtroy the city*, *Ezek.* 43. 3. Add *Hoſea* 6. 5. Note here how ſuitable their Puniſhment was to their Crime. They ſinned by Conſpiracy and Confederation in the Counſel and Action, and they are puniſhed with Diviſion or Separation, not only of the two Brethren and their Tribes, but of the Children and Families of the ſeveral Tribes, one from another. This was eminently fulfilled in the Tribe of *Levi*, which had no proper Portion or Inheritance, but was ſcattered among all the Tribes, *Joſ.* 18. 7. though afterwards God turned this Curſe into a Bleſſing. And for *Simeon*, he had no part of his own in the Diviſion of the Land, but the Portion of *Judah* being too large for that Tribe, he was taken into that lot, and was as an Inmate to them, *Joſ.* 19. 1, 2, 9. and afterwards part of them were forced to ſeek new Seats, and ſo were divided from the reſt of their Brethren, 1 *Chron.* 4. 27, 39, 42. And moreover the *Jewiſh* Doctors write, that that Tribe was ſo ſtraitned in their Habitations and Conveniences, that a very great number of them were forced to ſcatter themſelves amongſt the other Tribes to get a ſubſiſtence by teaching their Children.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe *r*: thy hand *ſhall be* in the neck *s* of thine enemies; * thy fathers children *t* ſhall bow down before * 1 Chron. 5. 2. thee *u*.

r Or rather, *Thou art Judah*, *thy brethren ſhall praiſe* or *celebrate thee*. So the expreſſion is like that, 1 *Sam.* 25. 25. *as his name is*, *ſo is he*: *Nabal* is *his name*, *and folly* is *with him*, or *in him*. So here the ſenſe is, As thy name ſignifies *Praiſe*, *Gen.* 29. 35. ſo ſhalt thou have Praiſe or Honour from thy Brethren. He alludes to his Name, and to the occaſion of it, but with an elegant Variation, Thou art deſervedly called *Judah*, not only becauſe thy Mother prais'd God for thee, but alſo becauſe thy Brethren ſhall praiſe and bleſs thee for the reaſons here following. But this, as alſo the other Bleſſings or Predictions, do not ſo much declare the ſtate of *Judah*, or the reſt in their own Perſons, as in their Poſterity. *s* (*i. e.*) Thou ſhalt overthrow and ſubdue them. This was fulfilled in part, *Judg.* 1. 1, 2, 4. and 3. 9, 10. but more fully in *David*, 2 *Sam.* 8. 1. and *Solomon*, 1 *Chron.* 22. 9. and moſt eminently, though ſpiritually, in Chriſt. The phraſe is taken either 1. From the practice of Warriors, who uſe to aſſault their Enemies in that part, that they may throw them down at their Feet; of which ſee *Job* 15. 26. and 16. 12. Or, 2. from the cuſtom of Conquerors, who are ſaid to put the Yokes upon the Necks of the conquered. See *Gen.* 27. 40. *Deut.* 28. 48. *Iſaiah* 10. 27. *Jer.* 27. 8. and 28. 14. *t* (*i. e.*) All thy Brethren, and my Poſterity; he ſaith not *thy Mothers Children*, for his

his Sons had divers Mothers. *u* (*i. e.*) Shall own thee as their Superior and Lord, upon whom I have devolved this part of the right of the firſt-born. By this and the following words we plainly ſee that theſe Bleſſing and Predictions were not diſtributed according to *Jacob*'s Affections and Inclinations (for then *Judah* ſhould never have been advanced above his worthily beloved *Joſeph*) but by the direction of God's Spirit.

Numb. 24. 9.

9 Judah is a lions whelp *x*: from the prey, my ſon, thou art gone up *y*: he *z* * ſtooped down, he couched *a* as a lion, and as an old lion *b*: who ſhall rouſe him up *c*?

x (*i. e.*) *It as a lions whelp*, or *as a young lion*, for Courage, and Strength, and Terror to his Enemies. The particle *as* is here wanting, as alſo *verſe* 14, 17, 21, 22 and in many other places, as *Pſalm* 11. 1. and 12. 6. and 22. 6, *&c.* And he is rightly compared firſt to a *Lion's Whelp*, then to an *old Lion*, to ſignify the growth of that Tribe in ſtrength and intereſt, and that from ſmall beginnings, and a precedency of order only, (*Judges* 1. 1, 2.) it ſhould aſcend to the height of Honour, and Power, and Happineſs in *David*, and eſpecially in the *Meſſiah*, who ſhould conquer all Nations. *y* Having taken the Prey, *i. e.* conquered thine Enemies, thou art *gone up* in triumph; or *gone up*, *i. e.* grown greater and higher after thy Victories, as the manner is. Or he alludes to the Lions, which uſually dwell in Mountains, as divers Writers obſerve, and come down to Prey in the Valleys, and when they have got their Prey, they go up to their Habitations, and ſo ſhall *Judah* do. *z* A change of the Perſon very frequent in Prophetical Writings, as we ſhall oft have occaſion to note hereafter. *a* When he hath taken the Prey, he doth not convey it away to his Den with haſte and ſpeed for fear the Enemy ſhould return and overtake him, but like a Lion he *ſtoops down* to feed upon his Prey, and *coucheth* or *lieth down* ſecurely to reſt himſelf after he hath eaten it, without the leaſt fear of any Enemy, as it is obſerved of him, *Iſaiah* 31. 4. *Judah*'s Conqueſts ſhall not be interrupted or followed with ill Succeſſes, and Defeats or Overthrows afterward, as it frequently happens in the Courſe of War, but he ſhall quietly poſſeſs his Spoils, and after the bloody Wars to which he will be forced, ſhall enjoy a ſweet Peace and Tranquillity, which his Poſterity did, 2 *Kings* 4. 25. *b* Or rather *a grown Lion*, not a decrepit and impotent Lion, but one come to his full ſtrength. *c* Who ſhall preſume or dare to diſturb or provoke him? All ſhall fear him, and ſeek peace with him.

Pſalm 2. 7. and 68. 8. Luke 1.

10 The ſcepter *d* ſhall not depart from Judah, nor a * Law-giver *e* from between his feet *f*, * until Shiloh † come: and unto him ſhall the gathering *g* of the people *h* be.

d (*i. e.*) The Dominion or Government, which is oft expreſſed by this word, as *Numb.* 24. 17. *Pſalm* 45. 6. *Iſaiah* 14. 5. *Ezek.* 19. 11, 14. *Amos* 1. 5, 8. *Zech.* 10. 11. becauſe it is an Enſign of Government, *Eſther* 4. 11. So it is a Figure called a Metonymy of the ſign, than which nothing more frequent. The ſenſe is, That Superiority or Dominion over his Brethren, which I ſaid he ſhould obtain, (*verſe* 8.) he ſhall keep; it ſhall not depart from him. Others *the Tribe*, as the word *Shebet* ſignifies, 1 *Sam.* 10. 19, 20, 21. 1 *Kings* 11, 32, *&c.* So the ſenſe is this, Whereas the other Tribes ſhall be captivated, diſperſed and confounded, the Tribe of *Judah* ſhall be kept entire and diſtinct until Chriſt come. This is a great and important truth, and a ſingular Demonſtration of the all-diſpoſing Providence of God, and of the Truth and Divine Authority of the Scriptures; but it ſeems not to be the meaning of this place, 1. becauſe both the foregoing and following words do evidently ſpeak of *Judah*'s Power and Greatneſs; and particularly this *Shebet*, or *Scepter*, is explained and reſtrained by the following *Law-giver*: 2. Becauſe this renders the Phraſe improper and abſurd; for the Tribe had not departed from *Judah*, nor had they ceaſed to be a Tribe had not departed from *Judah*, nor had they ceaſed to be a Tribe, if the other Tribes had been mixed with them in their Land, Tribe, if the other Tribes had been mixed with them in their Land, as indeed they were ſometimes. See 2 *Chron.* 11. 16. 3. Becauſe this is not peculiar to the Tribe of *Judah*; for in this ſenſe the Tribe did not depart from *Levi*, nay, that Tribe was kept more diſtinct than that of *Judah*; thus alſo the Tribe did not depart from *Benjamin*, as appears from *Ezra* 1. 5. and 10. 9. *Nehem.* 11. 4. Nay, it is queſtionable, whether in this ſenſe the Tribe departed from any of the other Tribes, not only becauſe there is a diſtinct mention of the ſeveral Tribes, *Ezek.* 48. which was written after the Diſperſion and ſuppoſed Confuſion of the other Tribes, and which ſpeaks of the times after the coming of the Meſſiah, but alſo becauſe of the great care which the *Iſraelites* generally took in diſtinguiſhing not only their Tribes, but their ſeveral Families in exact Genealogies, of which we have many proofs and inſtances, as 1 *Chron.* 4. 33. and 5. 1, 7, 17. and 7. 7, 9, 40. and 9. 1, 22. and *Ezra* 2. 62. and 8. 1, 3. *Nehem.* 7. 5, 64. The *Jews* indeed have another device to avoid the force of this Text. They ſay, *Shebet* ſignifies a *Rod*, to wit, a Rod of Correction, as the word is taken, *Prov.* 22. 15. And ſo they ſay the ſenſe is, The Tyrannical Scepter, or the Rod of the Oppreſſor ſhall not ceaſe or depart from *Iſrael*, till the *Meſſiah* come, who ſhall ſave them from all their Oppreſſors and Enemies. But this is a vain and frivolous conceit, for 1. the following Sentence, which expounds the former, as it is uſual in Scripture, plainly ſhews that this *Shebet* or *Rod*, is ſuch as is proper to the *Law-giver*, and therefore is a Rod of Authority, or a Scepter, which is called alſo a *Rod*, *Ezek.* 19. 14. and not a Rod of Affliction. 2. This is contrary to the whole Context, wherein there is nothing propheſied of *Judah*, but Honour, and Dominion, and Victory, and Safety. 3. There was no reaſon why the Rod of Affliction ſhould be appropriated to *Judah*, which was common to all the Tribes, and came ſooner, and fell heavier, and abode longer upon the other Tribes than upon *Judah*. 4. This Interpretation is confuted by the Event or Hiſtory, both becauſe the Rod of Correction did depart from *Judah*, and from them more than from the other Tribes, for many Generations before the coming of the *Meſſiah*; and becauſe that Rod is not removed from them, but hath continued longer and more dreadfully upon them ſince the coming of the *Meſſias*, than ever before; which one conſideration hath been the occaſion of the Converſion of many *Jews*. 5. Therefore the modern *Jews* pervert this Word and Text out of Enmity to Chriſt and Chriſtians; it is certain that the Ancient *Jews*, the LXX. and the Chaldee Paraphraſt, with many others, take the word as we do, as the Learned have proved out of their own Writings. See my *Latin Synopſis*. *e* So the *Hebrew* word ſignifies, as here, ſo alſo *Numb.* 21. 18. *Deut.* 33. 21. *Pſal.* 60. 7. and 108. 8. *Iſa.* 33. 22. And the Verb, from whence this word comes, ſignifies *to make Laws*, as *Prov.* 8. 15, *&c.* and the *Hebrew* word, *Chok*, which comes from the ſame root, conſtantly ſignifies a *Law* or *Statute*. Some render it, *the Scribe*, and that either the Civil Scribe, who belongs to the Ruler; or the Eccleſiaſtical Scribe, the Interpreter of the Law; and ſo it ſignifies, that both the Civil and the Eccleſiaſtical Power ſhould continue in *Judah* till Chriſt came, and then ſhould be taken away, both which the Event did verify. But indeed the *Hebrew* word for Scribe is *Sopher*, not *Mechokek*, which never is ſo uſed in Scripture, but always for a *Lawgiver*, as I have ſhewed, and ſo *Kimchi* and *Aben Ezra*, two late and learned *Jews*, with others, expound it. *f* From his Poſterity, or from thoſe that come from between his Feet, *i. e.* that are begotten and born of that Tribe. And thus *Kimchi*, and the Chaldee *Paraphraſt*, and other Ancient *Jews* underſtand this place. And the truth of this Interpretation may appear, by comparing this with other Texts of Scripture, as *Deut.* 28. 57. where *the young one* is deſcribed to be one *that cometh from between her* (the Womans) *Feet*; and *Ezek.* 16. 25. and with thoſe places where the word *Feet* is uſed for the Secret Parts, as *Iſaiah* 7. 20. *the hair of the feet*, not properly ſo called, for Hair ſeldom grows there; and 2 *Kings* 18. 27. *Iſaiah* 36. 12. where the Water which comes from the Secret parts is called *the Water of the Feet*. And poſſibly that Phraſe of *covering the Feet* applied to them that eaſed their Bellies, may note ſo much, becauſe the care of the *Jews* in that Action was not to hide their Feet properly ſo called, but their Secret Parts, which without due care might be diſcovered upon that occaſion. † (*i. e.*) The *Meſſias*. Which we need not ſtand to prove, becauſe it is ſo expounded by all the three *Chaldee* Paraphraſts, and by the *Jewiſh Talmud*, and by divers of the latter *Jews* themſelves. And the word ſignifies, either *a Peace-maker* or *Saviour*; or as others, *her Son*, or one that came out of the Womans Womb, or out of that Skin in which the Child in the Womb is wrapped, which this word, or one near akin to it ſignifies. So it notes, that the *Meſſias* ſhould be born of a Woman, though without the help of Man: Or, as others, *the ſent*, he who was oft promiſed and to be ſent. And this Signification may ſeem to be warranted by comparing *John* 9. 7. with thoſe places of the *New Teſtament*, in which the *Meſſias* is deſcribed by that Periphraſis of one *ſent* or *to be ſent*, as *John* 3. 39. *&c.* And the Phraſe here uſed is remarkable, *till the Shiloh come*, for the *Shiloh* or *Meſſiah* oft goeth under the Name of him *that was to come*, as *Matth.* 21. 9. *Luke* 7. 20. and 13. 35. And hence the Kingdom of the *Meſſiah* is called *the World*, or *Kingdom to come*, *i. e.* of him who was to come, *Heb.* 2. 5. and 6. 5. *g* They ſhall be gathered together, or united both among themſelves, and with the *Jews*, under him as their Head. Others, *the Reverence*, *Obedience*, or *Worſhip*: Which comes to the ſame thing, for they that are gathered to him, do alſo Reverence, Obey, and Worſhip him. The *Hebrew* word is uſed only here, and *Prov.* 30. 17. *h* (*i. e.*) The *Gentiles*, as the *Jews* themſelves underſtand it. And ſo it is a plain Propheſy of the Converſion of the *Gentiles* by and under the *Meſſiah*; ſignifying, that whereas the Ordinances of God, and means of Worſhip and Salvation were confined to the *Jews* before Chriſt's coming, (*Pſalm* 147. 19, 20.) when the *Meſſiah* ſhould come, the Pale of the Church ſhould be enlarged, the Partition-wall between *Jews* and *Gentiles* taken down, and the *Gentiles* ſhould Worſhip the True God, and the *Meſſias*. And this is no more than is foretold and promiſed in other Propheſies, as we ſhall ſee hereafter. The ſum of this Verſe is, The Scepter or Dominion ſhall be feared in the Tribe of *Judah*, though he doth not determine when it ſhall come thither; but when once it ſhall come, it ſhall not depart from thence, till the *Meſſiah* come; and then *Judah* ſhall loſe his Scepter and other Priviledges, and the *Gentiles* ſhall come into the ſtead of the *Jews*, and ſhall embrace that *Meſſiah* whom they ſhall reject. So now here is an undeniable Argument to prove againſt the *Jews*, that the *Meſſiah* is already come, and that the Lord Jeſus Chriſt is he, becauſe he was to come during the time wherein the Scepter was in the hands of *Judah*; and about that time when Jeſus Chriſt came, the Scepter was taken away from *Judah* and the *Jews*, and hath now been loſt for Sixteen hundred years together. The *Jews* are mightily perplexed and confounded with this Argument, one evidence whereof is their various and contradictory Expoſitions of the place, whileſt ſome of them affirm this *Shiloh* to be *Moſes*, others *Saul*, others, *Jeroboam*, others, *Nebuchadnezzar*, which neither need, nor deſerve Confutation; others, *David*. Which, though ſome of the acuteſt of the Jewiſh Doctors aſſert, is as contemptible as any of the reſt, it being ridiculous to ſay the Scepter departed from *Judah* under him by whom it firſt came into that Tribe, having been till *David*'s time in other Tribes. But the great difficulty is, how this was accompliſhed; for if the event fully agrees with this Propheſy, the cauſe of the *Jews* is loſt, and Chriſt muſt be owned as the true *Meſſias*. The Scepter was for a time in other Tribes, as in *Moſes* of the Tribe of *Levi*, in divers of the Judges, who were of ſeveral Tribes; and laſtly in the Tribe of *Benjamin* under *Saul*, but the Scepter departed from all theſe. But this is propheſied as *Judah*'s Priviledge, that when once the Scepter or Government came into that Tribe, which it did in *David*'s time, it ſhould not depart from it till Chriſt came, and then it ſhould depart. And thus it came to paſs. Concerning the time from *David* unto the Captivity of *Babylon* there is no diſpute, there being a conſtant Succeſſion of Kings in that Tribe all that time. For the time of the *Babyloniſh* Captivity, wherein there may ſeem to be more difficulty, it is to be conſidered, 1. That the Scepter or Government was not loſt or departed from *Judah*, but only interrupted, and that but for Seventy years at moſt, which in ſo long a ſpace of time as above a Thouſand years, is little to be regarded. As none will ſay, the Kingdom was departed from the Houſe of *David*, becauſe of

those Interregnum or Interruptions which sometimes fell out in that Family. Add to this, that God hath given them an absolute promise and assured hope of the Restauration of *Judah's* Scepter, so that this was rather a Sleep than the Death of that Government. 2. That within these Seventy years there were some Remainders and Reams of *Judah's* Soveraignty in *Jehoiachin*, 2 *Kings* 25. 27. in *Daniel*, who was of that Tribe, *Dan.* 2. 25. and 5. 13. and of the King's Seed, *Dan.* 1. 3. and in the successive Heads or Governors of the Exiles, of whom the Jewish Writers say so much, and they affirm that they were always of the House of *David*, and were more honourable than the Governors of the *Jews* which were left in the Land of *Israel*. 3. All that was then left of the Scepter of the *Jews* was in the Tribe of *Judah*; nor was the Scepter departed from *Judah* to any other Tribe; and that is the thing which seems especially to be respected in this Prophesy: For *Judah* is here compared with the rest of the Tribes; and it is here signified, that the Power and Dominion which was in *Judah*, when once it came thither, should not shift from Tribe to Tribe, as it had done, but whilst there was any Scepter or Supreme Government among the *Jews*, it should be in that Tribe, even till the coming of the *Messias*. But if there should happen any total, but temporary Intercision or Cessation of the Government among all the Tribes, which now was the case, that was no prejudice to the truth of this promise, nor to the privilege granted to *Judah* above the rest of the Tribes. After the Captivity, the State of the *Jews* was very various. Sometimes they had Governors put in by the *Persian* King, as *Zorobabel*, who was also of the Tribe of *Judah*, and, as it is suppofed, Nephew of *Jehoiachin*; and *Nehemiah*, whom *Eusebius* affirms to have been of the Tribe of *Judah*. And though he may seem to be numbred among the Priests, *Nehem.* 10. 8. yet a diligent Reader will find that he is even there distinguished from them by his Title the *Tyrshatha*, *ver.* 1. and the word *Priests* (*verse* 8.) relateth only to the rest there mentioned besides him; especially if this be compared with *Chap.* 9 38. where the *Princes* (among whom surely *Nehemiah* was the chief) are distinguished from the *Priests*. And sometimes the People chose Governors, or Captain-Generals, as the *Maccabees*, and others. But under all their Vicissitudes, after their return from *Babylon*, the Chief Government was evidently and unquestionably seated in the great Council called Sanhedrim, or Synedrium, wherein though some of the Tribe of *Levi* were mixed with those of the Tribe of *Judah*; yet because they, together with other Members of that Council, had their power both from that Tribe by which they were chosen, and in it, and for it, the Scepter did truly remain in the Tribe of *Judah*; even as it was rightly called the *Roman* Empire when *Trojan* a *Spaniard*, or other Foreigners administred it; or as we call it, the Kingdom of *Poland*, when they chuse a King of another Nation. How great and venerable the Authority of this Council was among the *Jews*, may easily be gathered, 1. From the Divine Institution of it, *Numb.* 11. 16. whereby indeed it was at first to consist of Persons indifferently chosen out of all the Tribes; but now the other Tribes being banished and dispersed in unknown places, and *Benjamin* and *Levi* being as it were Accessions to the Tribe of *Judah*, and in a sort incorporated with it; it now becomes as it were appropriated to the Tribe of *Judah*, as acting in its Name, and by its Authority; and the whole Land is called *Judea*, and all the People *Jews*, from the predominancy of that Tribe above the rest. 2. From the great Power and Privileges anciently granted to it, *Deut.* 17. 8, &c. 2 *Chron.* 19. 8, 11. *Psalm* 122. 5. 3. From the testimony of *Josephus*, and other *Jewish* Writers, which is most considerable in this Argument, who largely describe and magnify the Power and Authority of it; who tell us that the Power of their King was subject to that of this Council; and therefore one of them addressing his Speech to that Council, where also the King himself was present, first salutes the Senators, and after them the King. They affirm also, that the Power of making War or Peace was vested in that Council; and that *Herod* was tried for his Life by it. If it be said, that the Power of this Council was in a great measure taken away, which the *Jews* confess, *John* 18. 31. and that the Scepter of *Judea* was in the hand of the *Romans*, and by them given to *Herod*, who was no *Jew*, but an *Idumaean*, and this before the coming of the *Messias*, which is the only remaining difficulty; to this many things may be said, 1. That this happned but a few years before the coming of Christ, when Christ was even at the Doors, and about to come, and therefore might well be said to *be come*; especially in the Prophetical Stile, whereby things are oft said to be done, which are near doing. 2. That the *Jewish* Senators did long struggle with *Herod* about the Government, and did not yield it up to him till his last year, when they took an Oath of Fealty to him, which was after Christ was born. Nor indeed was the Scepter quite gone from them then, for that Council still had the Power, tho not of Life and Death, yet of Civil and Ecclesiastical Matters. See *John* 18. 31. So that if the *Scepter* was gone, the *Law-giver* remained there still. Nor was their Government and Commonwealth quite destroyed until the Destruction of *Jerusalem* by *Titus*. And therefore some translate the place thus, and that with great probability, *The Scepter shall not depart—until the Shiloh come*, and until (which word is repeated out of the former Member, as it is most usual in the Scripture) *the gathering of the people* be *to him*, (*i. e.*) until the *Gentiles* be converted and brought in to Christ. And this interpretation receiveth countenance from Matth. 24. 14. *The Gospel shall be preached in all the world—and then shall the end come*, not the end of the whole World, as it is evident, but the end of the Commonwealth and Government of the *Jews*, when the Scepter and Lawgiver should be wholly taken away from that Tribe and People.

11 Binding his foal unto the vine, and his asses colt unto the choice vine *i*: he washed his garment in wine *k*, and his clothes in the blood of grapes *l*.

i He signifies the plenty of Vines in *Judah's* Portion, that they shall be planted every where, even in the Commons and High-ways where men travel, and where upon occasion they use to tie the Beasts on which they ride, to any Tree which is near them. *k* Such shall be the plenty of it, that if it were convenient, Men might use Wine instead of Water to wash their Garments. *l* So the Wine is called also in *Deut.* 32. 14. 1 *Macc.* 6. 34. and by *Pliny*, *Hesiod*, and others. As Oyl is called the *Blood of the Olive*.

12 His eyes shall be red with wine *m*, and his teeth white with milk.

m Which shews not only the plenty of Wine, but also the excellency and strength of it, which though not drunk in great quantity, or to excess, will make the eyes red. See *Prov.* 23. 29.

13 * Zebulun shall dwell at the haven of the sea *n*, * Deut. and he shall be for an haven of ships, and his border 33. 18. Josh. 19. *shall be* unto Zidon *o*.

n Acknowledge here, and adore the Divine Providence, which directed *Jacob* thus exactly to foretel the Portion of *Zebulun*, which fell to them 200 years after this, and that not by choice, or any design of men, but merely by Lot. His Portion was extended from the Sea of *Galilee* to the great *Mediterranean* Sea, and to such parts of it where there were convenient Havens. *o* Or *his side* or *coast*, to wit, that which is upon the *Mediterranean* Sea, is *near Sidon*, understanding not the City, but the Territory belonging to it, unto which that Tribe reached upon the Sea-coast. For though *Asher* might seem to intercept them, yet he did not reach to the Sea. Or, *his coast* looks *towards Sidon*; hath it in view, and lies commodiously for Commerce with that great City, which then was the Mart of the Nations.

14 Issachar is a strong ass *p*, couching down between two burdens *q*.

p Heb. *an ass of bone*, (*i. e.*) of great bulk and bones, and strength of body, but of little spirit and courage. *q* Which are laid upon his back, and which he is contented to bear. Or, *lying down*, i. e. enjoying his ease and rest, *between the borders*, to wit, of the other Tribes, with which he was encompassed and secured from Foreign Enemies, which made him more secure and slothful. Or, *between the borders* or *folds* of Cattle; as a word very near a-kin to it, and proceeding from the same root, signifies, *Judg.* 5. 16. to the feeding and minding whereof he wholly gave himself, neglecting more generous things.

15 And he saw that rest *r was* good, and the land that *it was* pleasant, and bowed his shoulder to bear, and became a servant unto tribute *s*.

r Or rather, his *resting place*, as this very word signifies, *Gen.* 8. 9. *Psal.* 116. 7. and 132. 8. *Isa.* 11. 10. (*i. e.*) his Portion or Habitation, as the *Chald.* and *Syr.* translate it. So this agrees with the following member, where, after the manner of the Hebrews, the same thing is repeated in other words. And if it be objected against this Version, that it is not said *his rest*, but *rest* in the general, it may be replied, that so it is in the following branch, *the land*, though it be apparently meant of his land, or portion of land allotted to him. Besides, the Pronouns are often omitted, and to be understood in *Hebrew* Text; as may appear by comparing 1 *Kings* 10. 7. with 2 *Chron.* 9. 6. and *Psal.* 41. 9. with *John* 13. 18. and *Mat.* 3. 12. with *Luke* 3. 17. *s* Willingly paying whatsoever Tributes were imposed upon him, either by the Neighbouring Tribes, or by Foreign Powers, rather than to forfeit his pleasant and fruitful Country, and his sweet Repose.

16 Dan shall judge *t* his people, as one of the tribes of Israel *u*.

t (*i. e.*) Rule and govern them. Though he be the son of my Concubine, yet he shall not be subject to any other Tribe, but shall have an Absolute Power within himself. What is said of him, is to be understood of the rest of the sons of the Concubines, and hereby all difference between the sons of the Wives and Concubines is taken away. It is said of *Dan*, because he is the first mentioned of that sort. *u* As the rest of the Tribes do, having distinct Governments and Governors amongst them. See *Numb.* 1. 4, 16.

17 Dan shall be a serpent by the way, an † adder † Heb. *a horned* in the path *x* that biteth the horse heels, so that his rider *serpent.* shall fall backward.

x Which covereth and hideth it self in the sand or dust of the highway, watching for men or beasts that pass that way. He notes the subtilty of that Tribe, which should conquer their Enemies more by Craft and Cunning, than by strength or force of Arms.

18 I have waited for thy salvation, O LORD *y*.

y I do earnestly wait, and hope, and pray for thy helping hand to save me and my posterity from the manifold temporal Calamities which I foresee will come upon them, and especially from spiritual and eternal mischiefs, by that *Messiah* which thou hast promised. *Jacob* in the midst of his great work doth take a little breathing, and finding himself weakned by his Speech to his Children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the only effectual remedy and mean of Salvation or deliverance from all his pains and miseries, and particularly from his present horrors, upon the contemplation of the future state of his Children. And this pathetical Exclamation may look either, 1. backward, to the state of the Tribe of *Dan*, which he foresaw would be deplorable, both for its great straits and pressures, of which see *Jos.* 19. 47. *Judg.* 1. 34. and especially for that Idolatry which that Tribe would introduce and promote, *Judg.* 18. 30. and 1 *Kings* 12. 29. whereby they would ruin themselves, and most of the other Tribes with them. Or 2. forward, to the doubtful and miserable condition of *God*.

19 Gad, a troop *z* shall overcome him; but he shall overcome at the last *a*.

z (*i. e.*) *Troops* of Enemies shall frequently invade his Countrey, and for a time conquer and spoil it. And so it came to pass, because the Inheritance of that Tribe lay beyond *Jordan*, near to the *Ammonites* and *Moabites*, two inveterate Enemies of *Israel*; and to other hostile Nations on the East. *a* Or, *afterward*. This was fulfilled 1 *Chron.* 5, 18, &c. He shews that the Events of the Wars should be

be various, but *Gad* should one time or other spoil his spoilers. See *Deut.* 33. 20.

20 Out of Asher *b*, his bread *shall be* fat *c*, and he shall yield royal dainties *d*.

b (*i. e.*) Out of the land of *Asher*. Or, *As for* or *concerning Asher*. *c* His bread-corn shall be fuller and sweeter and better than ordinary. *d* Not only Oyl for Ointments, but also delicious and excellent Fruits, fit to be presented to a King. See *Deut.* 33. 24, 25.

21 Naphtali is a hind let loose *e*: he giveth goodly words *f*.

e Not purfued by hunters, nor shut up in some little inclosure, but wholly left to its own freedom, to feed upon the best Pastures; See *Deut.* 33. 23. Or, free from the yoke which they together with the other Tribes did bear in *Egypt*; free from its former restraints, which make it run away more swiftly. So it may note their nimbleness and expedition either in encountring enemies, or in avoiding dangers. See *Judg.* 4. 6, 10 and 5. 18. Or like a tame hind, left to its liberty, in which the Owner takes delight, as *Prov.* 5 19. For he seems to be commended rather for Arts of Peace than War. And this may note that his temper and conversation was civil, obliging, and amiable; which sense the next words favour. *f* His speeches and discourses with others are fair, and friendly, and winning. It is not strange that this Tribe was generally of a sweeter disposition than others, seeing it is commonly observed that there is a great difference in the tempers of people of divers Provinces or Cities bordering one upon another. But this verse may be otherwise rendred according to the opinion of a late Learned Writer; *Naphtali is a tree* (*to the Hebrew* word signifies, only *tob* is inserted here, as it is in the same word, *Isa* 1. 29. and 61. 3.) *shot forth*, or *spread forth*, (into many branches; for the *Hebrew* Verb *Shalach* is oft used concerning Trees, and their shooting forth of Branches, as *Psal.* 80. 11. *Ezek* 17. 6. and 31. 5.) *sending forth goodly branches*; the word *imre*, which is by others rendred *words*, here signifying *branches*, as either the same word, or one coming from the same root, and consisting of the same radical Letters, is taken *Isa* 17. 6, 9. And it is usual in the *Hebrew* Language for two words coming from the same root, to exchange their significations. And this Interpretation is favoured by the Ancient Interpreters, the LXX, and one of the *Arabick* Manuscripts, which make *Naphtali* here to be compared to a goodly tree bringing forth excellent Fruit.

22 Joseph is a fruitful bough *g*, *even* a fruitful † Heb. *Daughters.* bough by a well *h*, whose † branches run over the wall *i*.

g In regard of those two numerous Tribes which proceeded from his two sons. *h* Or, *fountain*, or water-course, which scituation doth much further the growth of trees. See *Psal* 1. 3. and *Ezek.* 19. 10. *i* (*i. e.*) Which is planted by a wall, whose heat furthers its growth no less than the moisture of the water doth.

23 The archers *k* have sorely grieved him *l*, and shot at him, and hated him:

k (*i. e.*) His adversaries, as well his own Brethren, as his Master and Mistress. *l* With their scoffs, and slanders, and injuries, which in Scripture are oft compared to *Arrows*.

* Job 29. 20. 24 But * his bow *l* abode in strength, and the arms of his hands were made strong, by the hands of the mighty *God* of Jacob *m*: from thence is the Shepherd, the stone of Israel *n*.

l Wherewith he opposed his enemies; which was no military Bow, but that which he opposed to all their injuries, to wit, his own Virtue, his Innocence, his Patience, his Temperance, his Faith and Hope in God, whereby he resisted and vanquished all the Temptations and Difficulties which he met with, so that all his Enemies could neither desile nor destroy him. *m* (*i. e.*) Of my God; the noun for the pronoun, which is frequent. When men so took and persecuted him, my God and his God stood by him. He shewed, that it was not *Joseph's* Wisdom and Courage, but God's gracious Assistance that made him Conqueror. *n* Either 1. From that great deliverance vouchsafed by God to *Joseph* it is, that *Israel* or *Jacob* hath a Shepherd to feed him, a Stone to lay his head upon, as once he did, *Gen.* 28. 11. or a rock of refuge to fly to in his great distresses, or a foundation-Stone, or corner-stone or Pillar to sustain or preserve *Jacob's* House. Or rather 2. *from the hands of the mighty God of Jacob*, last mentioned. Or *from the God* of his *father*, as it follows the next verse. So the sense is this, Though *Joseph* was a blessed Instrument in this wonderful work, yet the God of *Jacob* was the chief Author of it, by whose wise and merciful Providence it was so ordered that *Joseph* should be first sold, and afterwards advanced, and all in order to this end, that his *Israel*, with whom he hath been pleased to make a gracious and everlasting Covenant, should have a Shepherd to feed him in the time of Famine, and a Stone or Rock to support him.

25 *Even* by the God of thy father *o* who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above *p*, blessings of the deep that lieth under *q*, blessings of the breasts, and of the womb *r*.

o Here he explains and determines that doubtful expression *from thence*, by adding, even *by* (or rather *from*, as this Particle *Mem* properly signifies, and was just now used) *the God of thy father*, i. e. who hath chosen and loved thy Father, and made a league with him, and blessed him with all manner of blessings. *p* (*i. e.*) The sweet and powerful influences of the heavenly Bodies, and the Dews and Rains which fall from Heaven, whereby the fruits of the Earth are produced in great plenty. See *Levit.* 26. 4. *Deut.* 28. 12. and 33. 14. *q* (*i. e.*) Of that great Sea of waters both about the Earth, and in the Earth, whence come those Springs and Rivers by which the Earth is moistned and made fruitful. See *Gen.* 1. 2. and 7. 11. and *Deut.* 8. 7. *r* Whereby both Men and Beasts shall be greatly multiplied, and abundantly supplied with all necessaries.

26 The blessings of thy father have prevailed above the blessings of my progenitors *s*; unto the utmost bound of the everlasting hills *t*: they shall be † on the head of Joseph, and on the crown of the head of him that was separate from his brethren *u*.

s The Blessings which I thy Father have conferred upon thee, are much more considerable than those which I received from my father *Isaac*, or from my Grandfather *Abraham*. This was true, 1. in the extent of the Blessings; *Ishmael* was excluded from *Abraham's* Blessing, and my Brother excluded from *Isaac's* Blessing, but both *Joseph's* Children are comprehended in *Jacob's* Blessing. 2. In the distinctness and clearness of them; For that Land of *Canaan* which was transmitted to *Isaac* and to *Jacob* only in the general, was now in some fort particularly distributed to *Joseph*, and to the rest of his Brethren, as afterwards it was by *Joshua*. 3 In the nearness of the accomplishment Now there was a more likely prospect of the multiplication of their Seed, than there was to *Abraham*, or *Isaac*; and in not very many years after this, they multiplied to astonishment, and drew nearer to the possession of the promised Land. *t* These words seem to note the duration of *Joseph's* Blessing, that it should continue *even to the bounds of the everlasting*, or *lasting*, or *ancient hills*, *i. e.* as long as the most solid and stable Mountains shall last, *i. e.* for ever. Perpetuity is described by the continuance of the Mountains, as *Isa.* 54. 10. or of the Sun and Moon, as *Psal.* 72. 5, 7. 17. or of the Heavens and Earth, as *Matth.* 5. 18. In the foregoing words of this Verse he commends these Blessings from their excellency above all former Blessings; and here he commends them from their durableness. † Or, *let them be*. For this may be a Prayer to God that these Blessings may be constant and perpetual. *u* So he was, when he was sold into *Egypt*, and abode there in the Court when his Brethren were in *Goshen*: Or, *the crowned of*, or *among his brethren*, *i. e.* who, though he was once scorned and trampled upon by his Brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of*, or *among his Brethren*; as he may be called either for his purity and sanctity, or for his eminency and dignity. But we must remember that the *Nazarites* were as yet unknown, being instituted long after this time.

27 Benjamin shall ravine *as a* wolf *x*: in the morning he shall devour the prey, and at night he shall divide the spoil *y*.

x He notes the warlike and fierce disposition and carriage of that Tribe. Instances whereof we have, *Judg.* 3. 15. and 19, and 20. 1 *Sam.* 12. and 14 and 5. *y* This may be understood, either of the same Wolf, which in the morning being more hungry and greedy, devours his Prey alone; but in the evening, being in some measure satisfied, is content that his Brethren should share with him. Or rather of several sorts of Wolves, whereof some hunt and devour alone, others hunt in couples or troups, and those divide the Prey among themselves. He mentions both *morning* and *evening*, because these are the two Seasons when the Wolves prey, and to note that this would be *Benjamin's* carriage both in the first and last times of that Tribe, as indeed it was.

28 All these are the twelve tribes *z* of Israel; and this is it that their father spake unto them, and blessed them: every one according to his blessing *a* he blessed them.

z (*i. e.*) The Heads and Parents of the Twelve Tribes. A Metonymy of the effect. The Tribes are generally accounted Twelve, though they were Thirteen, because the Land was divided only into Twelve parts. *Levi* having no distinct part of his own. *a* (*i. e.*) According to that Blessing which God in his purpose had allotted to each of them, which also he manifested unto *Jacob* by his Spirit. *Object.* There is no Blessing here given to *Reuben*, *Simeon* and *Levi*, but rather a Curse, how then is he said to bless every one of them? *Answ.* He blessed them all implicitly and really, though not expressly, or in words, because he gave each of them a part in *Canaan*; and his taking away from *Reuben* only the right of the First-born, plainly supposeth that he left him his single Portion and Inheritance. And he might well be said to bless them all, because he left them all an interest in God's Covenant, one Article whereof was the giving of *Canaan*, or part of *Canaan*, to them. and this was an earnest of the other Branches or Articles of it. Though it is probable he also added some short Blessing or Prayer to God for his blessing upon them all.

29 And he charged them, and said unto them, I am to be gathered unto my people: * bury me with my fa- * Chap. thers *b*, in the cave that is in the field of Ephron the 47. 30. Hittite.

b In *Canaan*. Whereby he designed to withdraw their minds from *Egypt*, and fix them upon *Canaan*.

30 In the cave that is in the field of Matchpelah, which is before Mamre *c*, in the land of Canaan, * which Abraham bought with the field of Ephron the * Chap. Hittite, for a possession of a burying-place. 23. 16.

c He describes it so particularly, both for their direction, because they had been some years absent thence; and to express how much his heart was set upon this matter; and thereby to oblige them to the more careful performance of his Command.

31 (* There they buried Abraham and Sarah his * Chap. 23. wife, there they buried Isaac and Rebekah his wife, 19. and and there I buried Leah.) 25. 9.

32 The purchase of the field, and of the cave that is therein, *was* from the children of Heth.

33 And when Jacob had made an end of command- ing his sons *d*, he gathered up his feet into bed *e*, and yielded up the ghost, and was gathered unto his people.

d To *Joseph* and *Benjamin*. *e* To rest himself.

d To wit, concerning the place of his burial. Whilst he was employed in that most solemn and religious work of blessing his Children in the name, and by the Spirit of God, he used as reverend a posture as his infirm Body would permit, and therefore is supposed to sit upon his Bed-side with his Feet hanging downwards. And when he had finished that great work, and wearied himself with so long Speech delivered with a most raised and affected mind, he composed himself to rest, and waited for the comfortable approach of his death, which speedily followed it.

CHAP. L.

Joseph bewails his father's death; and embalms him, 1, 2. The Egyptians mourn for him 70 days, 3. Joseph with Pharaoh's leave carries him stately accompanied to Canaan, 4—9. They mourn there seven days, and sorely, so that the Canaanites from thence named the place Abel-Misraim, 10, 11. They bury him where he commanded, 12, 13. They return to Egypt, 14. Jacob being dead, his sons are afraid of their brother Joseph, 15. Pretending their father's order, they address for pardon, 16——18. He weeps, forgives, and encourageth them, 19, 21. Joseph lives to see a third and fourth generation, 22, 23. Assures his brethren of their future return to Canaan, 24. He takes an oath of them to carry his bones with them, 25. Dies; is embalm'd; and put in a coffin, 26.

AND Joseph fell upon his fathers face *a*, and wept upon him, and kissed him.

a And doubtless closed his eyes, as God had promised, *Gen.* 46 4. which may be implied in this general phrase.

2 And Joseph commanded his servants the Physicians to imbalm his father *b*: and the Phyficians imbalmed Israel.

b The dead Corps of his Father with Spices, and Oyntments, and other things necessary for the preservation of the Body from putrefaction as long as might be. This *Joseph* did, partly because he would comply as far as he could with the *Egyptians*, whose custom this was, from whom also the Jews took it, 2 *Chron.* 16. 14. *John* 19. 39, 40. Partly to do honour, and shew his affections to his worthy Father; and partly because this was necessary for the keeping of the Body so long as the times of mourning and the journey to *Canaan* required.

3 And forty days were fulfilled for him *c*, (for so are fulfilled the days of those which are imbalmed) and the Egyptians † mourned for him threescore and ten days *d*.

† Heb. *wept.*

c (*i. e.*) For his embalming; that so the Drugs or Spices which were applied, might more effectually reach to all the parts of the dead Body, and keep it from corruption. And the effect of their diligence, and so long continuance in this work was, that Bodies have been preserved uncorrupt for some thousands of years. *d* (*i. e.*) Thirty days, according to the custom of the *Hebrews*, *Numb.* 20. 29. *Deut.* 34. 8. to which doubtless the *Egyptians* in this case did accommodate themselves, besides the forty days spent in embalming him, which also was a time of mourning. And thus I suppose, the *Egyptians* reckoned those seventy two days which *Diodorus Siculus* saith they spent in mourning for their deceased Kings.

4 And when the days of his mourning were past, Joseph spake unto the house *e* of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh *f*, saying,

e The Houshold or Family, namely, those of them which were chief in place and favour with the King. *f* *Joseph* makes use of their intercession, either, 1. Left he might seem to despise them, or to presume too much upon his own single interest. Or, 2. By engaging them in this matter to stop their mouths, who otherwise might have been ready enough to censure this Action, which they would have a fair opportunity to do in *Joseph's* absence. Or, 3. Because it was the custom here, as it was elsewhere, *Esth.* 4. 2. that persons in mourning habit might not come into the King's presence, partly because they would not give them any occasion of sadness, and partly because, according to their superstitious conceits the sight of such a person was judged ominous.

* Chap. 47. 29. 5 * My father made me swear *g*, saying, Lo, I die: in my grave, which I have digged for me *h*, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

g Here is a triple obligation upon *Joseph*, 1. His duty to fulfil the will of the dead. 2. The obedience which he owed to his Father's command. 3. The tye of a solemn Oath: All which had weight even with the Heathens, and were so many Arguments to *Pharaoh* and his Courtiers. *h* According to the manner of those ancient and succeeding times. See 2 *Chron.* 16. 14. *Isa.* 22. 16. *Matth.* 27. 60. In that large Cave which *Abraham* bought for a burying-place for his Family, *Jacob* had digged a particular and small Cell or Repository for himself, as others did after him upon the like occasion. And this reason is prudently added, to shew that this desire proceeded not from any contempt of *Pharaoh*, or his Land, but from that common and customary desire of persons of all Ages and Nations, to be buried in their Fathers Sepulchres.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear *h*.

h The Heathens by the light of nature discovered the sacredness of an Oath, and the wickedness of Perjury.

7 And Joseph went up to bury his father: and with him went up all *i* the servants of Pharaoh *k*, the elders of his house *l*, and all the elders of the land *m* of Egypt,

i (*i. e.*) A great number of them, as that word is understood, *Matth.* 3. 5. and oft elsewhere. For many of them were aged and infirm, and many could not be spared from their attendance at Court, or upon their Employments, *&c.* *k* Courtiers of an inferior rank. *l* The chief Officers, and under him Governours of his Family and Counsels, who used to reside at or near the Court. *m* The great Officers Civil and Military, whose places of habitation and command were dispersed in the several parts of the Land.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds *n*, they left in the land of Goshen.

n And such as were necessary to take care of them, which must needs be understood.

9 And there went up with him both chariots and horsemen *o*, and it was a very great company.

o For their defence, in case of any opposition.

10 And they came to the threshing-floor of Atad *p*, which is beyond *q* Jordan, and there *r* they mourned with a great and very sore lamentation *s*: and he made a mourning for his father seven days *t*.

p A man so called, or, *of thorn*, or *thorns*, as the word signifies, *Judg.* 9. 14. *Psal.* 58. 9. So it might be a place either abounding or encompassed with thorns. *q* Or, *on this side*; for the word signifies both, and it may be taken either way here, the one in respect of *Egypt*, the other in regard of the place in which *Moses* wrote. It is creatain they fetched a great compass, whether for the commodiousness of the way for their Chariots, and for conveniencies for so great a company, or to prevent all jealousies in the People, as if they came thither with ill design, is not material. *r* Because there was the entrance into that Countrey or Territory where he was to be buried. *s* The *Egyptians* though they were not much grieved nor concerned for *Jacob's* death, yet they used bitter cries and lamentations, which possibly were made or aggravated by persons hired, and used upon such occasions. See *Jer.* 9. 17. *t* According to the custom. See 1 *Sam.* 31. 13.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atar, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called † Abel-Mizraim, which is beyond Jordan.

† This the mourning of the Egyptians.

12 And his sons did unto him according as he commanded them.

13 For * his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham * bought with the field for a † possession of a burying-place of Ephron the Hittite, before Mamre.

* Acts 7. 16. * Chap. 23.

14 And Joseph returned into Egypt, he, and his brethren, and all that went with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they † sent a messenger unto Joseph, saying, Thy father did command before he died *u*, saying,

† Heb. charged.

u This looks like a lye; for *Jacob* either did not know this fact, or rather, was so well assured of *Joseph's* Clemency and Goodness, that he never feared his Revenge. But Guilt doth so awaken Fear, that it makes a man never to think himself secure.

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin: for they did unto thee evil: And now, we pray thee, forgive the trespass of the servants of the God of thy father *x*. And Joseph wept *y* when they spake unto him.

x For whose sake Pardon those that joyn with thee in his Worship. *y* Partly in compassion to their Fear and Trouble; and partly because they still retained a diffidence in his kindness, after all his great and real demonstrations of it.

18 And his brethren also went and fell down before his face, and they said, Behold, we *be* thy servants *z*.

z Ready and willing to undergo that servitude, into which we so wickedly sold thee.

19 And Joseph said unto them, * Fear not: for *am* I in the place of God *a*? * Chap. 45. 5.

a It is God's Prerogative to take Vengeance, which I dare not usurp. See *Deut.* 32. 35. Or, Can I do what I please with you without God's leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindness to you, believe that God will not, and therefore that I neither can nor will do you any hurt. But it is not unusual to put the Hebrew *he* for *halo*, as it is *Gen.* 27. 36. 1 *Sam.* 2. 28. 2 *Sam.* 23. 19. 1 *Kings* 16. 31, *&c.* and so the words may be very well rendred, *Am not I under God?* *i. e.* Subject to his Will, a minister of his Providence? Dare I destroy those whom God so eminently designed to save? Dare I punish those whom God hath pardoned?

20 But as for you, ye thought evil against me *b*, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

b Therefore I do not excuse your Guilt, though I comfort you against Despondency.

21 Now

21 Now therefore fear ye not: I will nourish you and your little ones *c*. And he comforted them, and † spake kindly unto them.

† Heb. *to their hearts.*

c Expect not only a free Pardon from me, but all the kindness of a loving Brother.

22 And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

* Numb. 32. 39. † Heb. *born.* 23 * And Joseph saw Ephraim's children of the third generation *d*: the children *e* also of Machir the son of Manasseh, were † brought up upon Joseph's knees *f*.

d Reckoning from and after *Ephraim*, i. e. *Ephraim's* Grandchildrens Children. So early did *Ephraim's* priviledge above *Manasseh* appear, and *Jacob's* Blessing, (*Gen.* 48. 19.) take place. *e* Heb. *Sons.* For though he had but one Son, viz. *Gilead* by his first Wife, yet he married a second Wife, and by her had two other Sons, 1 *Chron.* 7. 16. which *Joseph* lived long enough to see. Or under the name of Children his Grandchildren also might be comprehended. So there is no need of that Enallage of *Sons* for one Son, which we meet with in other places. *f* Laid upon *Joseph's* Lap or Knees, where Parents use oft-times to take up and repose their Infants, to express their love to them, and delight in them. And some observe, that it was an ancient custom in divers Nations, that the Infant, as soon as it was born, was laid upon the Grandfather's Knees. So it is an Ellipsis, whereby one word is put for two, or under one Verb. See more of this phrase on *Gen* 30. 3. and 48. 12.

* Heb. 11. 22. Exod. 3. 16. * Chap. 15. 14. and 26. 3. and 35. 12. and 46. 4. 24 And Joseph said unto his brethren, * I die: and God will surely visit you *g*, and bring you out of this land, unto the land * which he sware to Abraham, to Isaac, and to Jacob.

g (*i. e.*) Deliver you out of this place, where I foresee you will be hardly used after my decease; or, fulfil his promised kindness to you, as that word is used, *Gen.* 21. 1. *Exod.* 4. 31. There is a double Visitation oft mentioned in Scripture, the one of Grace and Mercy, which is here meant; the other of Justice and Anger, as elsewhere.

25 And Joseph took an oath *b* of the children of Israel, saying, * God will surely visit you, and ye shall carry up my bones *k* hence. * Exod. 13. 19. Josh. 24. 32. Act. 7. 16.

b For the same reason which moved *Jacob* to require an Oath from him, *Gen.* 47. 30, 31. *i* He saith not, *of his brethren*, but of *Israel's children*; under which his Grandchildren are comprehended, and seem principally intended here; either because his Brethren were most of them dead, or rather because he knew that they were not to go out of *Egypt* in his Brethrens time, but in their second or third Generation. *k* (*i. e.*) My dead Body: But he mentions only his Bones, because part of his Body was corrupted, and the other part though preserved from Corruption by the embalming, yet was so changed and adulterated with the Spices, and other materials which they used, that it looked like another thing: Only his Bones remained intire and unchanged. *Quest.* Why did he not desire to be presently carried thither, and buried there, as his Father did? *Answ.* 1. Left he should disoblige the *Egyptians*, and provoke them against his Brethren and Children. The removal of his Father thither was necessary and forced from him by an Oath, but the order for the removal of himself would have been voluntary and designed, and therefore could not have escaped the Censure of an ungrateful Contempt of the Land of *Egypt*, which as it was thought good enough for him and his to live in, should have been judged so too for his burial. 2. That by these his Remains, his Memory might be the longer and better preserved both with the *Egyptians*, who for his sake might shew kindness to his near Relations; and with the *Israelites*, to whom this was a visible pledge of their Deliverance, and an help to their Faith, and an obligation to them to persist in the true Religion.

26 So Joseph died, being an hundred and ten years old *l*: and they imbalmed him, and he was put in a coffin in Egypt.

l So for about Thirteen years of Affliction he enjoyed Eighty years of Honour, and as much Happiness as earth could afford him.

Annotations on EXODUS.

The ARGUMENT.

After the death of Joseph, *who had sent for his Father's House into* Egypt, *the Children of* Israel *exceedingly multiplied, notwithstanding* Pharaoh's *cruel oppressing of them; from under which, God, hearing their cry, brought them with a strong hand. Wherefore this Book is called by the Greeks* Exodus, *i. e.* A going forth; *containing an Historical Account of passages for about one hundred and forty years; with the wonderful raising up of* Moses, *who, together with* Aaron, *were to be instruments of their Deliverance; and accordingly after the inflicting two dreadful Plagues upon* Pharaoh, *brought them into the Wilderness through the Red-Sea, wherein* Pharaoh, *(his Heart being hardned under all these Plagues) and all his Host pursuing of them, were drowned; God having first instituted the Passover, as an abiding Sacrament to bring to their remembrance in after times this great Deliverance.*

In their conduct through the Wilderness, God gave them the signal mark of his presence in the pillar of a Cloud, and the pillar of Fire; who, notwithstanding their great and reiterated murmurings, gave them Food, both Bread and Flesh from Heaven, and Drink out of the Rock; and, when they were come to Mount Sinai, *he there gave them the Moral Law, beside other both Politick, and Ecclesiastical Ordinances: Afterwards, the breaking of the Tables being occasioned by the Idolatry of the Golden Calf, God graciously renewed his Covenant with them: There being also a Tabernacle, and Ark, and other things to be made by God's command, the bounty of the People, in order to the making, and furnishing thereof, is here set down; which being finished, the Tabernacle is anointed, and filled with the glory of God.*

CHAP. I.

The names and numbers of the children of Israel that came into Egypt, ver. 1——5. Joseph, his brethren, and that generation die, 6. A new king, who knew not Joseph, 8 Goeth about by affliction &c. to suppress the Israelites, 9——11. They increase, 12——14. Pharaoh commands the midwives to kill the male-children, 15, 16. They fear God and obey not the king, 17. For this God blesseth the midwives, 18——21. Pharaoh commands all the male-children to be drowned, 22.

* Gen. 46. 8. Exod. 6. 14. NOW these are the names of the * children of Israel which came into Egypt *a*, every man and his houshold *b* came with Jacob.

a This List is here repeated, that by comparing this small Root with so vast a company of Branches as grew upon it, we may see the wonderful Providence of God in the fulfilling of his Promises. *b* His Children and Grandchildren, as the word *house* is taken *Ruth* 4. 11. 2 *Sam.* 7. 11. 1 *Kings* 21. 29.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin *c*.

c Who, though the youngest of all, is placed before *Dan*, *Naphtali*, &c because these were the Sons of the Hand-maidens.

4 Dan, and Naphtali, Gad, and Asher.

† Heb. *thigh.* * Gen. 46. 27. 5 And all the souls that came out of the † loins of Jacob, were * seventy souls *d*: for Joseph was in Egypt *already*.

d Including *Jacob* and *Joseph*, and his two Sons. See *Gen.* 46. 26, 27. and *Deut.* 10. 22. Or if they were but sixty nine, they are called seventy by a round number, of which we shall have many instances.

6 And Joseph died, and all his brethren, and all that generation *e*.

e (*i. e.*) All that were of the same age with *Joseph* and his Brethren.

7 ¶ * And the children of Israel were fruitful, and * Acts 7. 17. increased abundantly and multiplied *f*, and waxed exceeding mighty *g*, and the land was filled with them.

f Here are many words, and some very emphatical, to express their incredible Multiplication. *g* This may relate either to their Numbers, which greatly added to their Strength, or to their Constitution, to note, that their Offspring was Strong as well as Numerous. Atheistical Wits cavil at this Story, and pretend it impossible that out of seventy persons should come above six hundred thousand men within two hundred and fifteen years: Wherein they betray no less Ignorance than Impiety. For to say nothing of the extraordinary Fruitfulness of the Women in *Egypt*, who oft bring forth four or five Children at one birth, as *Aristot.* notes *Hist. animal.* 7. 4. nor of the long lives of the Men of that age, nor of the plurality of Wives then much in use, nor of the singular blessing of God upon the Hebrews in giving them Conceptions and Births without Abortion; all which are but very reasonable suppositions, the probability of it may plainly appear thus; Suppose there were only 200 years reckoned, and only fifty persons who did beget Children, and these begin not to beget before they be twenty years old, and then each of them beget only three Children. Divide this time now into ten times twenty years. In the first time of 50 come 150. In the second, of 150 come 450. Of them in the third, come 1350. Of them in the fourth 4050. Of these in the

the fifth 12150. Of these in the sixth 36450. Of them in the seventh 109350. Of them in the eighth 328050. Of these in the ninth 984150. And of them in the tenth 2952450. If it be objected, That we read nothing of their great Multiplication, till after *Joseph*'s death, which some say was not above 50 years before their going out of *Egypt*, it may be easily replied; 1. *This* is a great mistake, for there were above 140 years between *Joseph*'s death and their going out of *Egypt*, as may appear thus: It is granted that the *Israelites* were in *Egypt* 210 or 215 years in all. They came not thither till *Joseph* was near 40 years old, as is evident by comparing *Gen.* 41. 46. with *Gen.* 45 6. So there rests only 70 years of *Joseph*'s life, which are the first part of the time of *Israel*'s dwelling in *Egypt*, and there remain 145 years, being the other part of the 215 years. 2. That the *Israelites* did multiply much before *Joseph*'s death, though Scripture be silent in it, as it is of many other passages confessedly true, cannot be reasonably doubted. But if there was any defect in the Numbers proposed in the first 55 years, it might be abundantly compensated in the 145 years succeeding. And so the computation remains good.

8 Now there arose up a new king *g* over Egypt, which knew *h* not Joseph.

9 And he said unto his people, * Behold, the people of the children of Israel are more and mightier than we *i*. * Psal. 105. 24.

i This was not a true, but an invidious representation and aggravation of the matter, the better to justifie the severities which he designed.

10 Come on, * let us deal wisely with them lest they multiply, and it come to pass that when there falleth out any war *k*, they joyn also unto our enemies, and fight against us, and so get them up out of the land *l*. * Acts 7. 19.

k Which was not unusual in that Countrey. *l* Which they might easily learn from some of the *Hebrews*, that they were in due time to do. And they were very unwilling to part with them, because of the tribute and service which they did receive and expect from them.

11 Therefore they did set over them task-masters * to afflict *n* them with their burdens: and they built for Pharaoh treasure-cities *o*, Pithom and Raamses. * Gen. 15. 13.

m Heb. *Masters of tribute*, who were to exact from them the tribute required, which was both Money and Labour; that their Purses might be exhausted by the one, their Strength by the other, and their Spirits by both. *n* Or, *oppress*, or *humble*; to spend their Strength by excessive Labours, and so dismable them for the Procreation of Children. *o* Where they laid the Kings Money, or Corn, which is reckoned among Treasures, 2 *Chron.* 17. 12. and 32. 27. and wherein a great part of the Riches of *Egypt* consisted; for they had Corn enough not only for themselves, but to sell to other Countries; so that *Egypt* was accounted the Granary of the *Roman* Empire. Or, *defenced Cities*, in which Garisons were to be placed, which seems best to agree with the place and use of them. For they were in the borders of the Land, and among the *Israelites*, which appears concerning the one from *Gen.* 47. 11. (where the Land in which they were placed is called *Ramses*, which in *Hebrew* consists of the same Letters, with this *Raamses*, and seems to be so called then by anticipation from the City of that name now built in it) and may be reasonably presumed concerning the other; and therefore it is most probable that they were built to keep the *Israelites* in subjection, and to hinder them from going out of the Land.

12 † But the more they afflicted them, the more they multiplied *p*, and grew: and they were grieved because of the children of Israel. † Heb. *and as they afflicted 'em, so they multiplied, &c.*

p Through God's over-ruling Providence, and singular Blessing, which God gave them purposely to hasten first their forer affliction, and next, and by that means their glorious Deliverance. * Through envy and fear.

13 And the Egyptians made the children of Israel to serve with rigour *q*.

q Or, *Cruelly*, or *tyranny*; with hard words and cruel usage, without mercy, or mitigation. This God permitted for wise and just reasons; 1. As a punishment of their Idolatry, into which divers of them fell there, *Jos.* 24. 14. *Ezek.* 20. 5, 7, 8. and 23. 8. 2. To wean them from the Land of *Egypt*, which otherwise was a plentiful and desirable Land, and to quicken their desires after *Canaan*. 3. To prepare the way for God's glorious works, and *Israel*'s deliverance.

14 And they made their lives bitter with hard bondage, * in morter, and in brick, and in all manner of service in the field *r*: all their service wherein they made them serve, *was* with rigour. * Psal. 81. 6.

r Which was the basest and most laborious of all their services,

15 ¶ And the king of Egypt spake to the Hebrew midwives *s*, (of which the name of one was Shiphrah, and the name of the other *t* Puah.)

s Such as not only were employed about the *Hebrew* Women, but were *Hebrews* themselves, not *Egyptians*, as some suppose, as may appear, 1. Because they are expressly called not *the midwives of the Hebrews*, but *the Hebrew midwives*. 2. The *Egyptian* midwives would not willingly employ their time and pains among the meanest and poorest of Servants, as these were. And if they were sent in design by the King, he had lost his end, which was to cover his cruelty with cunning, and to perswade the People that their death was not from his Intention, but from the chances and dangers of Child-bearing. 3. The *Hebrew* Women as they had doubtless midwives of their own, so they would never have admitted others. 4. They are said to *fear God, verse* 17. 21. *t* You are not to think that these were the only midwives to so many thousands of *Hebrew* Women, but they were the most eminent among them; and it may be for their excellency in that profession called to the service of some *Egyptian* Ladies, and by them known to *Pharaoh*, who might therefore think by their own interest, and by the promise of great rewards, or by severe threatnings, to oblige them to comply with his desires; and if he met with the desired success by them, he meant to proceed further, and to engage the rest in like manner.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools *u*, if it be a son, then ye shall kill him *x*: but if it be a daughter, then she shall live *y*.

u A seat used by Women when ready to be delivered, conveniently framed for the midwives better discharge of her Office. *x* Which it was not difficult for them to do, without much observation. *y* Either 1. Because he feared not them, but the males only; and some add, that he was advised by one of their Magicians, that a male-child should be born of the *Israelites*, who should be a dreadful scourge to the *Egyptians*. Or, 2. They reserved them for their lust, or for service, or for the increase of their People, and the raising of a fairer Breed by them.

17 But the midwives feared God *z*, and did not as the king of Egypt commanded them, but saved the men-children alive.

z More than the King, and therefore chose to obey God rather than the King, their Commands being contrary each to other.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively *a*, and are delivered ere the midwives come in unto them *b*.

a Or, *Vigorous* and active in promoting the Birth of their own Children: Or, like *the beasts*; which without any help of others bring forth their young. So the *Hebrew* word signifies, and so there is only a defect of the Particle of similitude, which is frequent, as I have noted before. *b* This might be no lye, as many suppose, but a truth concerning many of them, and they do not affirm it to be so with all. And so it might be, either because their daily and excessive labours joyned with the fears of the Execution of the King's Command, whereof they seem to have gotten notice, did hasten their Birth, as the same causes do commonly in other Women; or because they understanding their danger, would not send for the midwives, but committed themselves to God's Providence, and the care of some of their Neighbours present with them. So here was nothing but Truth, though they did not speak the whole Truth, which they were not obliged to do.

20 Therefore *c* God dealt well with the midwives: and the people multiplied, and waxed very mighty.

c Because they feared God, and spared the Children, *verse* 17. whereby they exposed themselves to the King's displeasure; because they would not offend God by murdering the Children, which they might have done many times secretly, and therefore it was only the fear of God which restrained them from it.

21 And it came to pass, because the midwives feared God, that he made them houses *d*.

d (*i.e.*) God greatly increased their Families both in Children and Posterity, and in Wealth, and other outward Blessings. So this phrase is used *Gen.* 30. 30. *Deut.* 25. 9. 1 *Sam.* 2. 35. 1 *Kings* 2. 24. and 11. 38. *Psal.* 127. 1. As *houses* are commonly put for Families, so *building* is put for procreating of Children, *Gen.* 16. 2. and 30. 3.

22 And Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

Moses's parentage and birth, 1, 2. *His mother makes an ark, puts him therein,* 3. *Pharaoh's daughter going to wash her self, seeth him, takes him for her own child, and gives him to his mother to nurse,* 4, 5, 6, 7, 8, 9. *Moses seeing an Israelite wronged by an Egyptian, kills him,* 11, 12. *Pharaoh hearing this, seeks to slay Moses; he flies to Midian,* 15. *There he rescues Reuel's daughters from the violence of the shepherds,* 17. *Serves Reuel, and marries his daughter Zipporah,* 21. *She bears him a son, his name, and the reason of it,* 22. *God heareth the cry of the Israelites,* 25.

AND there went *a* * a man of the house of Levi, *b*, and took *to wife* a daughter of Levi *c*. * Chron. 23. 13.

a From the place of his abode to another place for the following purpose. *b* viz. *Amram*, *Exod.* 6. 20. *Numb.* 26. 58, 59. *c* Namely *Jochebed*, *Numb.* 26. 59. called a *daughter*, not strictly, but more largely, to wit, a Grandchild, as the words *father* and *son* are often used for a Grandfather and a Grandson, as hath been shewed before. And so the word *sister*, *Exod.* 6. 20. is to be taken largely, as *brother* is often used for a Cousin. This seems more probable than that an *Israelite* should marry his own Sister, which even Heathens by the light of Nature have condemned, especially now when he had such abundant choice elsewhere.

2 And the woman conceived and bare a son: and when she saw him that he *was a* goodly *child*, she * hid him three months. * Acts 7. 20. Heb. 11. 23.

3 And when she could not longer hide him *d*, she took for him an ark of bulrushes *e*, and daubed it with slime and with pitch, * and put the child therein, and she laid *it* in the flags *f* by the rivers brink.

d To wit, with safety to her self, because they now grew more violent in executing that bloody Decree, and the Child growing up was more likely to be discovered, especially seeing the *Egyptians* dwelt among them, *Exod.* 3. 22. *e* That Boats were made of such materials in those parts, is evident from *Isa.* 18. 2. and from the Testimonies of *Herod. Plin.*, and others. * *Slime* within, and *pitch* without. *f* Which grew near the Rivers side; partly that the Vessel might not be carried away, and overturned by the violence of the Winds and Water, and partly that the Child might be sooner discerned, and more easily taken out thence by any kind hand, which she hoped for.

4 And his sister stood afar off *g*, to wit what would be done unto him.

g That she might not be thought to have laid the Child there, or to be related to it.

5 ¶ And the daughter of Pharaoh came down to wash *her self* at the river, and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is *one* of the Hebrews children *h*.

h This she might very probably guess both from the circumstances in which she found him, and from the singular fairness and beauty of the Child, far differing from the *Egyptian* brew; and she might certainly know it by its circumcision.

7 Then said his sister to Pharaohs daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaohs daughter said unto her, Go: and the maid went and called the childs mother.

9 And Pharaohs daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaohs daughter, and he became her son *i*. And she called his name † Moses *k*: and she said, Because I drew him out of the water. † That is, She called him out.

i By adoption, *Heb.* 11. 24. For as *Stella* reports, tho' she long married, had no Child of her own; and therefore treated him as her own, and gave him Royal Education and Instruction. See *Acts* 7. 21. *k* It matters not whether this be an *Egyptian* name, or an *Hebrew* name answering to it in signification, seeing the meaning of it is here explained.

11 ¶ And it came to pass in those days *l*, when Moses was grown *m*, that he went out unto his brethren *n*, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

l Whilst *Moses* lived at Court, and was owned as the Son of Pharaoh's Daughter, and, as some write, designed to succeed *Thermuthis* in the Throne. *m* To maturity, being 40 years old, *Acts* 7. 23. *n* Partly by natural Affection and Inclination, that he might teach the state of his Brethren, and help them, as occasion should offer it self; and partly by divine instigation, and in design, that he might give some manifestation to them that he was called, and sent of God to deliver them; as may be gathered from *Acts* 7. 25.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

o Not from Conscience of Guilt in what he intended, but from humane and warrantable Prudence. *p* This action of *Moses* was extraordinary, and is not to be justified by the common rules of the binding the oppressed, which belongs not to private persons, Rom. 12, 19. but only by his divine and special Commission to be the Ruler and Deliverer of *Israel*. Which call of his, howsoever manifested, whether by his Father, as *Jephthah* saith, or immediately to himself, was evident to his own Conscience, and he gave this as a signal to make it evident to the people.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

q The next day after that Atchievement, he returns to execute the Office in which God had set him as a Judge, whose work it is both to destroy Enemies, and to reconcile Brethren.

14 And he said, Who made thee † a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared *r*, and said, Surely this thing is known. † Heb. *a man, a Prince.*

r Through the weakness of his Faith, which afterwards growing stronger, he *feared* not that which now he did fear, the *wrath of the King*, Heb. 11. 27. Distinguish the times, and Scriptures agree which seemed to clash together.

15 Now when Pharaoh heard this thing, he sought to slay Moses *s*. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian *t*: and he sate down by a well.

s Not out of zeal to punish a Murderer, but to secure himself from so dangerous a person, probably supposing that this was the man foretold to be the Scourge of *Egypt*, and the deliverer of *Israel*.

16 Now the † Priest *u* of Midian had seven daughters, and they came and drew water, and filled the troughs to water their father's flock. † Or, Prince.

t Not of Idols, for then *Moses* would not have married into his Family, but of the true God; for some such were in those ancient times here and there, as appears by *Melchisedeck*, though the manner of worshipping God might be superstitious and corrupt. Or the Hebrew *Cohen* may here signify a *Prince*, or a *Governour*, as Gen. 41. 45. Nor doth the employment of his Daughters contradict that translation, both because Principalities were then many of them very small and mean, and, because this employment then was esteemed noble, and worthy of great mens Daughters, as appears from *Gen.* 24. 15. and 29. 6, &c.

17 And the shepherds came and drove them away *x*: but Moses stood up and helped them *y*, and watered their flock.

u That they might enjoy the fruit of their Labours, and make use of the Water which they had drawn for their own Cattle. *x* Either by perswading them with fair words, or by force; for *Moses* was strong, and full of courage, and resolution, where with the Shepherds were easily daunted.

18 And when they came to Reuel their father *z*, he said, How is it that you are come so soon to day?

s Either 1. Strictly, and then he is the same who elsewhere is called *Jethro*, *Exod.* 3. 1. and 18. 1. &c. times, and; as some think, *Hobab*, *Judg.* 4. 11. Or 2. Largely, *i. e.* their Grandfather, for such are often called *fathers*, as Gen. 31. 43. 2 *Kings* 14. 3. and 16. 2. and 18. 3. so he was the Father of *Jethro*, or *Reuel*. *Numbers* 10. 29.

19 And they said, An Egyptian *y* delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

y So they guessed him to be by his Habit and Speech, or he told them that he came from thence. *z* Heb. *in hastening to day*, which notes that he drew it very diligently and readily, which caused their quick return.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? Call him, that he may eat bread.

a Heb. *Have left them*, or *now*, at this time of the day, when it is so late, and he a Stranger and Traveller.

21 And Moses was content to dwell with the man, and he gave Moses Zipporah his daughter *a*.

a Or, *espoused* to his Service or Office. And to his prudent and temperate Reproof, whereby he reduced him a skilful Husband, to whom *Moses* married not instantly, but after some years, as will appear with the Family, as may probably be gathered from the ungrateful and unchristian dispute of one of his Sons 40 years hence, this, *Exod.* 4. 24. In which time, as *Moses* would not fail to inform them in the knowledge of the true God, which he was able abundantly to do, so it is likely he had good success therein, in some measure, and therefore married into that Family.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land. *Chap.* 18. 3.

23 And it came to pass in process of time, that the king of Egypt died, and the children of Israel † sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. † Heb. *sighed from the bondage.*

b Heb. *In those many days*, viz. in which he lived or stood there, *i. e.* after them. *In* is put for *after*, thus *In* is in *Numbers* 10. 28. 1 *Sam.* 20. 1. *Mark* 13. 24. compared with *Matth.* 24. 29. *Luke* 21. 26. After 40 years, as appears by comparing *Acts* 7. 30. with *Exod.* 7. 7. And after him, one, or two more of his Sons or Successors, and the last who sought for *Moses*, *Num.* 25. 11. Because though their great oppressor was dead, yet they found no relief, as they hoped to do.

24 And God heard their groaning, and God remembred his Covenant with Abraham, with Isaac, and with Jacob. * Gen. 9. 15. and 15. 14. and 46. 4.

25 And God looked upon the children of Israel, and God had respect unto them. † Heb. *knew them*, for as to pity and help them, it is words of *know*. knowledge, or acknowledging, as *Gen.* 4. 1. and elsewhere often. Or, *knew*, *i. e.* approved them, and owned them, for his People, and gave them the Land of Canaan, which he had formerly † rejected them, now owned them, for his People, and gave them the Land of Canaan, which he had promised. *Chap.* 3. 7. 10. 11. 12. 17.

CHAP.

CHAP. III.

Moses keeping Jethro's flock, cometh to mount Horeb, 1. There God appeareth to him in a burning bush, 2. Moses beholdeth it, 3. God calleth to him out of the burning bush, 4. Cautions him what to do, 5, 6. God setteth their afflictions, 7. Promiseth them a happy deliverance, 8. Sendeth Moses to Pharaoh, 10. He desireth to be excused because unworthy, 11. God encourageth him, 12. And directs him what to say to the children of Israel, 13, 14. Makes his name known to Moses, 15. Commands him to gather the elders of Israel, 16. And what he was to say to them, 17. Likewise to Pharaoh, 18. Pharaoh's obstinacy, 19. God threatens the Egyptians, 20. And tells Moses with what plenty the Israelites should depart, 21, 22.

NOW Moses kept the flock of Jethro *a* his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert *b*, and came to the mountain of God *c*, even to Horeb *d*.

a Either the same with *Reuel*, or his Son, who upon his Father's death, succeeded into his Office. See *Exod* 2. 18. *b* To its innermost parts, which were behind *Jethro*'s Habitation, and the former Pastures, whither he went for fresh Pastures. *c* So called, either as an high or eminent Mountain; or, from the Vision of God here following. See *Acts* 7. 30. or by anticipation, from God's glorious appearance there, and giving the Law from thence, *Exod.* 18. 5. and 19. 3. See also 1 *Kings* 19. 8. *d* Called also *Sinai*, *Exod.* 19. 1. *Acts* 7. 30. Or *Horeb* was the name of the whole tract or row of Mountains, and *Sinai* the name of that particular Mountain where this Vision hapned, and the Law was delivered. Or *Horeb* and *Sinai* were two several tops of the same Mountain.

2 And the Angel of the LORD *e* appeared unto him in a * flame of fire *f* out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed *g*.

*Deut. 33. 16.

e Not a created Angel, but the Angel of the Covenant, Christ Jesus, who then and ever was God, and was to be Man, and to be sent into the World in our Flesh as a Messenger from God. And these temporary Apparitions of his were Presages or Fore-runners of his more solemn Mission and coming, and therefore he is ftly called an Angel. That this Angel was no Creature, plainly appears by the whole Context, and specially by his saying, *I am the Lord*, &c. The Angels never speak that Language in Scripture, but *I am sent from God*, and *I am thy fellow-servant*, &c. And it is a vain pretence to say, That the Angel is God's Ambassadour speaks in God's name and person; For what Ambassadour of any King in the World did ever speak thus, *I am the King*, &c? Ministers are God's Ambassadours; but if any of them should say, *I am the Lord*, they would be guilty of Blasphemy, and so would any created Angel be too, for the same reason. *f* Whereby was fitly represented God's Majesty, and Purity, and Power. *g* Which doubtless represented the condition of the Church and People of *Israel*, who were now in the fire of affliction, yet so as that God was present with them, and that they should not be consumed in it, whereof this Vision was a Pledge.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him * out of the midst of the bush, and said, Moses, Moses *h*; and he said, Here am I.

*Deut. 33. 16.

h He doubles the Name, partly to shew kindness and familiarity, and principally to make *Moses* more attentive to the business before him.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet *i*, for the place whereon thou standest, is holy ground *k*.

* Acts 7. 33.

i Keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater reverence and humility. Compare *Exod.* 19. 12, 21. *Deut.* 5. 15. *k* This he requires as an act and a sign, 1. Of his reverence to the divine Majesty, then and there and ever. 2. Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God, for this was a posture of humiliation, 2 *Sam.* 15. 30. *Isa.* 20. 2, 4. *Ezek.* 24. 17, 23. 3. Of purification from the filth of his feet, or ways, or conversation, that he might be more fit to approach to God. See *Job.* 13. 19. *Heb.* 10. 22. 4. Of his subjection and readiness to obey God's will, for which reason slaves used to be barefooted. 6 With a relative holiness at this time, because of the special presence in it.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob *m*. And Moses hid his face: for he was afraid to look upon God.

* Mat. 22. 32. Act. 7. 32.

m The God ingaged to them by Covenant or Promise, which I am now come to perform. 2 All other excellent Servants of God have been through the sins of their own Manhood, and Sinfulness, unfit of God's Majesty, and Holiness. See Gen. 18. 27. and 17. 1. 1 *Kings* 19. 13. *Isa.* 6. 2, 5, &c.

7 ¶ And the LORD said, I have surely seen *o* the affliction of my people which are in Egypt, and * have heard their cry, by reason of their taskmasters: for I know their sorrows,

*Chap. 2. 23.

o Heb. *In seeing I have seen*, (i. e.) I have seen and observed it diligently, accurately, and certainly; for it denotes the certainty of the thing seen.

8 And I am come down *p* to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large *q*, unto a land flowing with milk and honey *r*, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites *s*.

p This word notes God's manifestation of himself and his favour, and giving help from Heaven. See *Gen.* 18. 21. *q* So it was not only comparatively to *Goshen*, where they now dwele, and to the number of the *Israelites* at that time; but absolutely, if you take the Land of Promise according to its true and first and ancient Bounds of it, as you have them described, *Gen.* 15. 18. *Deut.* 1. 7. and 11. 24. and not according to those narrow limits to which they were afterwards confined for their Unbelief, Sloth, Cowardice, and Impiety. *r* (*i. e.*) Abounding with the choicest Fruits, both for necessity and for delight. The excellency, and singular fruitfulness of this Land, howsoever denied or disputed by some ill-minded Persons, is sufficiently evident, 1. From express Testimony not only of *Moses*, *Deut.* 8. 7, 8, 9. but also of the Spies who were sent to view it, and, though prejudiced against it, yet acknowledged it, *Numb.* 13. 27. and of the Holy Prophets that lived long in it, as *David*, *Psalm* 106. 24. *Joel*, Chap. 2. 3. and *Ezekiel*, who calls it *the glory of all lands*, *Ezek.* 20. 15. Which if it had not been true, it is ridiculous to think that they durst have said and writ so, when the people with whom they contested, and thousands of other Persons there and then living, were able to confute them. After them *Josephus*, and St. *Hierom*, and others since, who lived long in that Land, have highly commended it. And whereas *Strabo* speaks of the barrenness of the Soil about *Jerusalem*, that is true, but by himself it is limited to the compass of 60 Furlongs from *Jerusalem*. And if at this day the Land be now grown barren in a great measure, it is not strange, considering both the great neglect and sloth of the People as to the improvement of it, and the great wickedness of its Inhabitants, for which God hath threatned *to turn a fruitful land into barrenness*, *Psalm* 107. 34. 2 These People are diversly numbred, there are ten sorts reckoned, *Gen.* 15. 19, 20, 21. and seven, *Deut.* 7. 1. and here but six, because some of them were either destroyed or driven out of their Land by others; or did by choice and design remove to some other place, as many in those times did, though it be not mentioned in Scripture; or by Cohabitation and Marriage with some of the other People, did make a Coalition, and were incorporated with them, and so their Name was swallowed up in the other; or because the Names of some of these People, as particularly *the Canaanites*, and the *Amorites*, were used sometimes more strictly, and sometimes more largely, so as to comprehend under them the other People, as the *Girgashites*, &c. whence it comes to pass, that all the rest go under the names of the *Canaanites*, *Gen.* 13. 7. and of the *Amorites* in some places of Scripture, as hath been shewed.

9 Now therefore behold the cry * of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Either in Prayer; or rather forced by their Oppressions, as the next Clause explains it.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, * Who am I *t*, that * See Isa. I should go unto Pharaoh; and that I should bring 6. Jer. forth the children of Israel out of Egypt?

t What a mean inconsiderable Person am I? how unworthy and unfit for that employment? He was more forward in the work 40 years ago, by reason of the fervours of his Youth, his inexperience in Affairs, the advantage of his Power and Interest in the Court, by which he thought he could and should procure their Deliverance; but now Age had made him cool and considerate; the remembrance of his Brethrens Rejection of him, when he was a great Man at Court, took away all probability of prevailing with them to follow him, much more of prevailing with *Pharaoh* to let them go. Thus *Moses* falls into that Distemper to which most Men are prone, of measuring God by himself, and by the probabilities or improbabilities of second Causes.

12 And he said, Certainly I will be with thee; and this shall be a token unto thee *u*, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

u Either 1. this *Vision*; or 2. the fulfilling of this Promise, that *I will be with thee* by Signs and Wonders, and a Strong Hand; or rather 3. this which here follows, that he and *Israel* should serve God there. Signs ⟨illegible⟩ are commonly given from things past or present, but sometimes from things to come, as here, and 1 *Sam.* 2. 34. *Jerusalem* 43, 14. and 9. 6, &c. *Ezek.* How could *Moses* be confirmed in his present Calling and Work by a thing yet to come? *Ans.* Such Signs if they were single, and the only evidences of a divine calling, might leave some ground for suspicion; but when they are accompanied with other Signs, as it is here and in the other places produced, they are of great use for the Corroboration of a Man's Faith. *Moses* was otherwise assured of the Presence, and Power, and Faithfulness of that God who spake to him, and was to expect more Assurances that God would be with him to help him to, and carry him through his Work. And as an evidence that this Work of bringing *Israel* out of *Egypt* should be compleated, he gives him a promise that he should serve God in that place; which promise coming from God, he knew to be as infallibly certain, as if it were already come to pass, and therefore this was an apt means to strengthen his Faith in his present undertaking.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his Name *x*? what shall I say unto them?

x Since I must go to them in thy name, and thou hast variety of Names and glorious Titles, and some of them are ascribed to Idols, not only by the *Egyptians*, but by too many of thy own People; what Name shall I use, whereby both thou mayst be distinguished from false gods, and thy People may be encouraged to expect Deliverance from thee?

14 And God said unto Moses, I AM THAT I AM *y*: And he said, Thus shalt thou say unto the children of Israel, I AM * hath sent me unto you.

Chap. 6. 2 Cor. 20. Heb. 13. Rev. 1.

y A most comprehensive and significant Name, and most proper for the present Occasion. In it notes 1. The reality of his Being: whereas *Idols are nothing*, 1 *Cor.* 8. 4. all their Divinity is only in the fancies and opinions of Men. 2. The Necessariness, Eternity, and Unchangeableness of his Being; whereas all other beings once were not, and if he please, they shall be no more; and all their being was derived from him, and wholly depends upon him, and he only is by and from himself. 3. The Constancy and Certainty of his Nature, and Will, and Work: The same as I am the same that ever I was; the same who made the promises to *Abraham*, &c. and am now come to perform them, who as I can do what I please, so I will do what I have said. Heb. *I shall be what I shall be*. He uses the Future Tense, either, 1. because that Tense is the life of the *Hebrew* Tongue comprehends all times, past, present, and to come, to signify that all times are alike to God, and all are present to him, and therefore what is here, *I shall be*, is rendred, *I am*, by Christ, *John* 8. 58. See *Psalm* 90. 4. 2 Pet. 3. 8. Or 2. To intimate, though darkly, according to that State and Age of the Church, the Mystery of Christ's Incarnation, *I shall be what I shall be*, *i. e.* God-man: and I who now come in an invisible, the glorious, man-God; I will deliver you from this temporal Bondage, shall in due time more effectually by my Incarnation, to save you and all my People, come visibly, and in the Form of a Servant, even from your Sins, and from a far worse Slavery and Misery, even from your Wrath to come. Of this Name of God, see *Rev.* 1. 4. and 16. 5.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD † God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my Name for ever, and this is my memorial z unto all generations.

† Heb. *Jehovah*, a word of the same root and signification with *I am*. See *Exod* 6. 3. This he adds, because God was best known to the *Israelites* by that Name; and to shew, that though he had given himself a new Name, yet he was the same God. *z* By which I will be remembred, owned, and served by my People, and distinguished from all others. See *Psalm* 102. 12. and 105. 13.

16 Go and * gather the Elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt;

* Chap. 4. 29.

a Either by Age, or rather by Office and Authority. For though they were all Slaves to the *Egyptians*, yet among themselves they retained some Order and Government, and had doubtless some whom they owned as their Teachers and Rulers, as Heads of Tribes and Families, &c.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And * they shall hearken to thy voice, and thou shalt come, thou and the elders of Israel unto the King of Egypt, and you shall say unto him, The LORD * God of the Hebrews hath met with us *b*; and now let us go, (we beseech thee) three days journey *c* into the wilderness that we may sacrifice to the LORD our God *d*.

* Chap. 4. 31. * Chap. 5. 3.

b Hath appeared to us, expressing his displeasure for our neglect of him, and declaring his Will that we should do what follows. *c* To *Sinai*, which, going the nearest way, was no further from *Egypt*; for here God had declared he would be served, *verse* 12. *Quest.* Was not this deceitfully and unjustly spoken, when they intended to go quite away from him? *Ans.* No; for 1. *Pharaoh* had no just Right and Title to them, to keep them in Bondage, seeing they came thither only to sojourn for a time, and by *Joseph* had abundantly paid for their Habitation there, and therefore they might have demanded a total Dismission. 2. *Moses* doth not say any thing which is false, but only conceals a part of the truth; and he was not obliged to discover the whole truth to so cruel a Tyrant, and so implacable an Enemy. 3 *Moses* cannot be blamed, both because he was none of *Pharaoh*'s Subject, and because herein he follows the Direction and Command of his Master that sent him. And God surely was not obliged to acquaint *Pharaoh* with all his mind, but only so far as he pleased. And it pleased him for wise and just reasons to propose only this to *Pharaoh*, that his denial of so modest a Request (which God foresaw) might make his Tyranny more manifest, and God's Vengeance upon him more just and remarkable. *d* Which they could not do freely and safely in *Egypt*. *Exod* 8. 26.

† Or, *by strong hand.*

19 ¶ And I am sure *e* that the King of Egypt will not let you go, † no not by a mighty hand *f*.

e I know it infallibly before-hand. *f* Though he see and feel the miraculous and dreadful Works of a Strong, yea Almighty Hand, yet he will not consent to your going; which the History makes good. Nor did he let them go till he could hold them no longer, till the fear of his own Life, and the clamours of his People forced him to give way to it. And yet, after that he repents of his Permission, and indeed had endeavoured to bring them back again. Others, *but, or except by a strong hand*, *i. e.* except by my Almighty Power he be forced to it. Both Translations come to the same sense.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians *g*: and it shall come to pass, that when ye go, ye shall not go empty:

g So that they shall readily grant what the *Israelites* desire. See *Exod.* 12. 36.

22 But every woman shall borrow of her neighbour, * and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoil * the Egyptians *h*.

* Chap. 11. 2. Gen. 15. 14. † Or, *Egypt.*

h Whether this was just or no, see on *Exod.* 12. 36.

CHAP. IV.

Moses's objection, 1. The answer, 2. God turns his rod into a serpent, 3—5. He adds another sign, 6. And left they would not believe, 8. Water is turn'd into blood, 9. Moses's objection, 10. God argues with him, 11. God's commission and promise, 12. Moses's unbour, 13. God is angry, and enjoyns Aaron to the same employment, 14. Tells what Aaron should do, and what Moses should do, 15—17. Moses returning to Jethro, obtains leave to go to Egypt to see his brethren. Jethro's grace, 18, 19. Moses having taken the rod of God, departs with his wife and children into Egypt, 20, 21. God tells him what he should say to Pharaoh, 22, 23. God sokeths to kill Moses, 24. Zipporah with a sharp knife cuts off her son's foreskin, and what she said, 25, 26. God commands Aaron to meet Moses, 27. Moses declares to Aaron both what he had heard and seen, 28. They gather together the Elders of Israel, 29. Aaron speaks all the words, and does all the signs which God commanded, 30. The people believe, 31.

AND Moses answered and said, But behold, they will not believe me *a*, nor hearken unto my voice; for they will say, The LORD hath not appeared unto thee.

a Which he conjectured both from reason, because the greatness and strangeness of the Deliverance made it seem incredible; and their minds were so oppressed with Cares and Labours, that it was not likely they could raise them up to any such expectation; and from the experience which he had of them forty years before, when their Deliverance by his means and interest at Court seemed much more credible, then now it did.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent *b*: And Moses fled from before it.

b (*i. e.*) Was really changed into a Serpent; whereby it was intimated what and how pernicious his Rod should be to the *Egyptians*.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail: And he put forth his hand and caught it, and it became a rod in his hand:

c The dangerous part; whereby God would try *Moses* his Faith, and prepare him for the approaching difficulties.

5 That they may believe *d* that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.

d An imperfect Sentence, to be thus completed, *This thou shalt do before them, that they may believe.* See the like in 2 *Sam.* 5. 8. compared with 1 *Chron.* 11. 6. and *Mark* 14. 49. compared with *Matth.* 26. 56.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold his hand was leprous * as snow *e*.

* 2 Kings 5. 27.

e For whiteness. See *Numb.* 12. 10. Hereby God would suggest to them, how soon he could weaken and destroy the hand and strong hand by which the *Egyptians* tyrannized over them. It might also be done to keep *Moses* humble and depending upon God, and to teach him and *Israel* to ascribe all the future Miracles not to the hand of *Moses*, which was weak and liable to many Distempers, but wholly to the Divine Power and Goodness.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and pucked it out of his bosom, and behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

f To the Voice or Word of God delivered and confirmed by the first Sign. For *Moses* did not make doubt those before-men-

but acquainted them with the mind of God therein. Or in such the Visit, to note that God's works have a voice to speak to us, which we must diligently observe. See Matt. 6. 9.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, g, and pour it upon the dry land: and the water which thou takest out of the river, † shall become b blood upon the dry land.

† Heb. shall be, and shall be.

g Nilus, well known to Moses, and called so by way of Eminency, as Emperours also is. b Heb. shall be, were shall be, i. e. it shall assuredly be so.

10 ¶ And Moses said unto the LORD, O my Lord, I am not eloquent i, neither † heretofore, nor since thou hast spoken unto thy servant k: but * I am slow of speech, and of a slow tongue.

† Heb. a man of words.

i Not able to deliver thy Message acceptably and decently; either to Pharaoh or to the Israelites. In Stature by appearance to some, thou hast made me a dwarf in my Head, by sense in my Tongue, but still I am, as I was, most unfit for so high an Employment, for indued he was therefore fit for it, as the unlearned Apostles were for the Preaching of the Gospel, that the Honour of their Miracles might be wholly given to God, and not to the Instruments which he used.

* Chap. 6. 12.

* Psalm 94. 9.

11 And the LORD said unto him, * Who hath made mans mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

* Mark 13. 11. Luke 12. 11.

12 Now therefore go, and I will be with thy mouth l, and teach thee what thou shalt say.

l By my Power to direct and assist thee what and how to speak. Whence Note, though it be fit Gifts to have remained rare in Speech, yet was in truth ready to serve up well to David, 2 Sam. 23. 2. Compare Matth. 10. 19, 20.

† Or, fearful.

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou † will send.

m By one whom thou seest fit for the work and calling. And so the Future Tense oft signifies what one should do. See Gen. 20. 7. and 47. 6. Mal. 1. 6. and 2. 7. Thou usest according to thy Wisdom to choose fit Instruments, and to do all things in their season. Now make me such a fit Instrument, which thou knowest I am not. Quasi dicat, Mitte me per manum quam voles, modo non per meam. Or, send it by the Hand of Moses, i. e. by the particular time of his coming. Or, send it a fitter time, not by the Hand of Moses but of Pharaoh. Or, send it by whom thou knowest the Christ would come, but the particular time of his coming was unknown to him. Or, send it by whom thou wilt, for I will not undertake it.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth n, and I will be with thy mouth, and with his mouth, and I will teach you what ye shall do.

n (i. e.) Instruct him what to speak, and command him freely and faithfully to express it. See Jer. 1. 16. and 23. 21. Ezek. 3. 17.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee in stead of a mouth, and thou shalt be to him in stead of God o.

o To teach and to command him. See Exod. 7. 1.

17 And thou shalt take this rod in thy hand, wherewith thou shalt do signs p.

p Both those which I have already made thee to do, and others as I shall direct and enable thee.

18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive q. And Jethro said to Moses, Go in peace.

q He proceeds only to Visit, and so indeed it was, and that no very long one neither. He knew that he should certainly return to this place, and there meet with his Father-in-law. So that he did not deceive him, nor intended to do so, though he thought fit to conceal from him the Errand upon which God sent him, lest his Father or Wife should resume or hinder or discourage him from so difficult and dangerous an Expedition. Moses shews here a rare Example, as well of Modesty and Humility, that such glorious and familiar Discourse with God, and the high Calling to which God had advanced him, did neither make him forget the Civility and Duty which he owed to his Father, nor make him break forth into publick and vain-glorious boasting of such a Privilege, as also of his Piety and Prudence, that he evaded all Occasions and Temptations to Disobedience to God's Command.

19 And the LORD said unto Moses in Midian r, Go, return into Egypt: for * all the men are dead which sought thy life.

* Chap. 2. 15, 23.

r This seems to have been a second Vision, wherein God calls him to the present and speedy Execution of that Command which before was most solemnly delivered. s. To me, to take it away. See the like expression, 1 Sam. 22. 23. 1 Kings 19. 14. Matth. 2. 20. God knew very well that one great cause of Moses his unwillingness to this undertaking, was his carnal Fear, though he was ashamed to profess it, and therefore gives him this Cordial.

20 And Moses took his wife, and his sons s, and set them upon an ass t, and he returned to the land of Egypt. And Moses took the rod of God u in his hand.

s Gershom, Exod. 2. 22. and Eliezer, Exod. 18. 4. Whom he intended to carry with him, but afterwards observing that they were like to be Impediments to him in his great business, and being well assured that it would not be long ere he returned to them, he sent them back to Jethro, as may seem from Exod. 18. 5. t One Ass might be sufficient for her and her two Children, because one of them was but little, verse 25. Or, He may be put for Asses, which changes of the numbers is very frequent in Scripture. u His Shepherds rod so called, partly because he was appropriated to God's special Service, to be the Instrument in all his glorious Works; and partly to shew that whatsoever wonders by that Rod, was not done by any virtue in the Rod, or by Moses his hand, but meerly by the Power of God, who was pleased to use that Instrument for to work his wonders.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh x, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

x Or, by the Power & Commission which I have given thee. Chap. 3. 20. and 4. 21. and 7. 3. and 10. 1. and 11. 9, 10. and 12. 12. and 14. 8. y This shall be unquestionably so to the Event of Moses and Pharaoh, as to the Issue of all Miracles, Doctrines, and Promises whatsoever, by all true Messengers and Workers. But God Deut. 29. 4. Isai. 6. 9, 10. Matth. 13. 14. Rom. 11. 8. Acts 28. 26. and publickly pronounces Mens hearts to be hard, but never 30. Ezek. 18. 23. and 33. 11. 1 Tim. 2. 4. 2 Pet. 3. 9. Ezek. 18. 31. and 33. 11. Jer. 32. 39. Ezek. 11. 19. and 36. 26. John 12. 40. by inverting the Order, or which is worth observing, from those 63. 17. Rom. 9. 18. that Grace, which found out means how to soften, and make flexible, and pliable, so to speak, the Devine Will; as the Sun hardens the Clay by drawing from it that moisture which made it soft; or by exposing them to those 9. 17. Rays, which it darts upon the Earth, as the Devil, which meeting with a stubborn heart or use to harden it.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my first-born b. Jer. 31. 9. Hos. 11. 1. b Of Grace and Adoption. They are most dear to me, and 9. Jam. 2. 5. reserved by me out of all Nations to be my peculiar People; and 18. therefore I will no longer suffer thee to invade my Right, nor them to continue in their Slavery.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born c. * Chap. 11. 5.

c I command thee: For saying is often for commanding; Luke 4. 32. 11. 53. and 20. 20. and in 2 Chron. 18. 30. compared with 2. Sam. 24. 19. 12. 29. d By which Plague coming after the rest, thou shalt be enforced to do what I require now to do upon cheaper terms.

24 ¶ And it came to pass by the way in the inn, that the LORD * met him, e: and sought to kill * Numb. 22. 22. him.

e (i. e.) Appeared to him in some visible shape. f. Whom? Moses spoken of and to before. His offered and endeavoured to kill him, either by inflicting some sudden and dangerous Disease or stroke upon him, or by shewing himself in some threatning posture, possibly as the Angel did to Balaam, and afterwards to David, with a drawn Sword in his hand, ready to give him a deadly blow. The reason of this Severity was not Moses his distrust of God, or delay in his journey, nor the bringing of his Wife and Children along with him, (which it was convenient for him to carry with him, both that his Father might not think he intended to desert them, and for the greater assurance and encouragement of the Israelites, when they saw that he exposed his dearest Relations to the same hazards with them all) but the neglect of circumcising his Child, which also the Lord some way or other signified to Moses and Zipporah, as plainly appears, 1. From Zipporah's following fact upon that occasion. 2. From the Lord's Dismission of Moses upon the Circumcision of the Child. 3. From the threatning of Death, or cutting off for this Sin, Gen. 17. 14. which, because there was now no Magistrate to do it, God himself offers to execute it, as he sometimes saith he would do in that case. And this was a greater Sin in Moses than in another Man, and at this time than it had been before, because he understood the Will and Law of God about it better than any man, and God had lately minded him of that Covenant of his with Abraham, &c. whereof Circumcision was a Seal; the Blessings and Benefits of which Covenant Moses was now going to procure for himself and for his People, whilest he remained under the guilt of grossly neglecting the Condition of it. Besides, what could be more abhorred than that he should come to be a Lawgiver, who lived in a manifest violation of God's Law? or that he should be the chief Ruler and Instructer of the Israelites, whose duty it was to acquaint them with their Duty of circumcising their Children, and as far as he could, to punish the wilful neglect of it, and yet at the same time be guilty of the same Sin? or that he should undertake to govern the Church of God, that could not well rule his own House, 1 Tim. 3. 5.? And this was not only a great Sin in it self, but a great Scandal to the Israelites, who might by this great Example easily be led into the same miscarriage; and moreover might not without colour of probability suspect the Call of such a Person, and conclude that God would not honour that Man who should continue in such a visible contempt of his Law. And therefore it is no wonder that God was so angry at Moses for this Sin. Quest. How came Moses to neglect this evident Duty? Ans. From Zipporah's averseness to, and dread of that painful, and as she thought, dangerous Ordinance of God, which she her self evidently discovers in this place; and

and the rather because of the experience which she had of it in her eldest Son. And as she seems to have been a Woman of an eager and passionate temper, so Moses was eminently meek and pliable, and in this matter too indulgent to his Wife, especially in her Father's House, and therefore he put it off till a more convenient season, when he might either persuade or over-rule her therein. Which was a great fault, for God had obliged all the Children of Abraham not only to the thing, but to the time also, to do it upon the eighth day, which Section Moses had grossly, and for some considerable time slipped, and had too much preferred the pleasing of his Wife before his Obedience to God.

† Or, knife. Heb. stone. ch.

25 Then Zipporah g took a sharp † stone h, and cut off the foreskin of her son, and * cast it at his feet i, and said, Surely a bloody husband art thou to me k.

g Perceiving the danger of her Husband, and the cause of it, and her Husband being disenabled from performing that work, whether by some stroke or sickness, or by the terrour of so dismal and unexpected an Apparition to him, and delays being highly dangerous, she thought it better to do it her self as well as she could, rather than put it off a moment longer; whether because the administration of that Sacrament was not confined to any kind or order of persons, or because, if it was so, she did not apprehend it to be so, or because she thought this was the least of two evils; and that it was safer to commit a circumstantial Error, than to continue in a substantial Fault. h Which she took as next at hand in that stony Country. Let none think this strange, for not only this work, but the cutting off of that part, which some used to do, was commonly performed with a Flint, or a sharp-Stone, as is expressly affirmed by Herodotus, l. 2. Plin. 35. 12. See also Juvenal, Sat. 6. and Martial. Epigram. 3. 18. But the word may be rendred, a sharp Knife. See Jos. 5. 2, 3. i The words are very short, and therefore ambiguous, and may be rendred, either thus, she cast her self at his feet, either at the feet of the Angel, as a Supplicant for her Husband's Life. But it is most probable that she directs this Action and her following Speech to the same person. Or 2. The feet of her Husband, to make request to him, that she and her Children might depart from him, and return to her Father, which also he granted. But neither was she of so humble a temper, nor at this time in so mild a frame, as to put her self into such a lowly posture to her Husband, nor was she likely to present her humble supplication to him, to whom at the same time she shewed such scorn and indignation. Or rather thus, she cast it at his, i. e. her Husband's feet: it, either the Child. But that being tender, and now in great pain, she would not use it so roughly: Or rather the foreskin cut off, or at least the blood which came from it; which she did in spight and anger against her Husband, as the cause of so much pain to the Child, and grief to herself. k This some think she spake to the Child, whom she calls her Spouse, as some late Rabbins affirm the Infant used to be called, when it was circumcised; though they bring no competent proof for this usage: or her Son, as the Hebrew word chathan signifies. But indeed that signifies only a Son in-law, as 1 Sam. 18. 18. which is not true nor proper here. Yet some make these to be the form or solemn words used in Circumcision, Thou art a Spouse, or a Son of bloods to me, i. e. made so to me by the blood of Circumcision. But it doth not appear that this was the usual form. Now was it likely, that she being a Midianitish, not an Hebrew Woman, and doing this suddenly, and in a rage, should be so expert to know, and so punctual to use the right form of words, when she did not use a fit and decent carriage in the action, as appears by her casting it at his feet. It is therefore more probable she spoke thus to her Husband. And because the dust not accuse God, the Author of this work, she falls foul upon her Husband as the occasion of it, and as a costly and bloody Husband to her, whose endangered Life she was forced to redeem with blood, even the blood of her little Child, by which as he received a new Life after a fort, so she did anew, and the second time espouse him; whence she calls him chathan, which properly signifies a Spouse, not an Husband.

26 So he let him go l: then she said, A bloody husband thou art, because of the circumcision m.

l Or, He, i. e. God, or the destroying Angel sent from God, departed from him, i. e. from Moses, and removed the tokens of God's indignation, the sickness or stroke laid upon him. m She both repeats and amplifies her former Censure, and reproacheth not only her Husband, but also God's Ordinance. Which perverse and obstinate Spirit her Husband observing in her, and wisely forecasting how much disturbance she might give him in his great and difficult work in Egypt, he thought fit to send her and her Children back to her Father, as appears from Exodus 18. 1, 2, 3. In the Hebrew it is because of the circumcisions. to wit, of her two Sons, who possibly were both circumcised at this time, tho it be not so expressed; but one being mentioned for an example, we are left to suppose the like concerning the other; Or, the circumcision of this Child brings the other to her remembrance, and so she upbraids him with both. Only this doth more provoke her than it seems the other did, because she was forced to do this speedily, and with her own hands, and that to a tender Infant; whereas the elder peradventure was circumcised when he was more grown and strong, and able to bear the pain. Let none think it strange that Zipporah should quarrel so much at Circumcision, because the Midianites were descended from Abraham, and therefore were circumcised. For if they were so, it was done when they were grown up, about the 13th year of their age, from the example of Ishmael, who was circumcised at that age. But indeed it is more likely, that those people, being cast out of God's Covenant, as to the benefit of it, would, and did in a little time, throw off the sign of it, as having much more of pain and danger in it, than of use and priviledge.

27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went and met him in * the mount of God, and kissed him. * Chap. 3. 1.

28 And Moses told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went, and gathered together all the elders of the children of Israel n.

n All of them whom they could easily and quickly bring together, or all that were in those parts. Of those Elders, see Exod. 3. 16. and 24. 1, 9. and Numb. 11. 16.

30 And Aaron spake o all the words which the LORD had spoken unto Moses, and did p the signs in the sight of the people.

o Thus beginning to execute the Office which God had put upon him, which was to be Moses his mouth, or Spokesman. p (i. e.) Aaron did them, as Moses's Minister, or by the command and direction of Moses.

31 And the people believed: and when they heard that the LORD had visited q the children of Israel, and that he had looked upon their affliction, then * they bowed their heads and worshipped r. * Chap. 12. 27.

q (i. e.) Taken cognizance of their Cause and Condition, and resolved to deliver them. r Acknowledging, and adoring the kindness and faithfulness of God therein.

CHAP. V.

Moses and Aaron entreateth Pharaoh to let the people go. 1. Pharaoh's blasphemous refusal, 2, 3. Chides Moses and Aaron for their request. 4. Pharaoh, seeing the Israelites to be many, 5. commands the task-masters and officers to encrease their bondage, 6—9. The task-masters go and do as Pharaoh commands, 10, 11. The scattering of the people throughout Egypt, 12. The task-masters cruelty to the officers of the Israelites, 14. The officers complaint to Pharaoh, 15. He upbraids 'em with idleness, 17. His hard answer, 18. The officers of the children of Israel meet Moses and Aaron, and blame 'em, 20, 21. Moses returns and complains to God, 22.

AND afterward Moses and Aaron *a* went in, and told Pharaoh *b*: Thus saith the LORD God of Israel, Let my people go, that they may hold a feast *c* unto me in the wilderness.

a And with them some of the Elders of Israel, as may seem from Exod. 3. 18. though here only the two Chiefs be mentioned. Or, because Moses did not seem to be satisfied with the assistance of the Elders before offered him, Exod. 3. 18. God was pleased to give him a more acceptable Assistant in their stead, even Aaron his Brother, Exod 4. 14. b Either both successively told him; or Aaron did it immediately, and with his tongue, Moses by his Interpreter, and by his command. c Or, offer a Sacrifice, as they expresse it, v. 3. and chap. 10. 9. For both went together, and a good part of many Sacrifices was spent in feasting before the Lord, and unto the honour of the Lord. See Deut. 12. 6, 7, 11, 12.

2 And Pharaoh said, * Who is the LORD, that I * Job 21. 15. should obey his voice *d* to let Israel go? I know not the LORD, neither will I let Israel go.

d I am the Sovereign Lord of Egypt, and I own no superiour here.

3 And they said, The God of the Hebrews hath met with us *e*; Let us go, we pray thee, three days journey into the desart, and sacrifice unto the LORD our God, lest he fall upon us *f* with pestilence, or with the sword.

e (i. e.) Hath appeared to us lately, and laid this command upon us. Others, is called upon us, i. e. his name is called upon us, or we are called by his name. But why should Moses so solemnly tell that to Pharaoh which all the people knew, to wit, that the Hebrews did worship the God of the Hebrews? And our Translation is confirmed by comparing this with Exod 3. 18. where this very Message is prescribed. f Lest he punish, either us, if we disobey his command, or thee, if thou hinderest us from obeying it: But this latter they only imply, as being easily gathered from the former.

4 And the King of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens *g*.

g Either 1. Ye, the Elders of Israel, who are here come with Moses and Aaron; see ver. 1. Or, 2. Ye. Moses and Aaron. So far am I from granting the Liberty which you desire for the people, that as a just punishment upon you for your seditious Attempt, I command you also to go with the rest, and to take your share in their burthens, and to perform the Task which shall be required of you. And that so cruel a Tyrant did not proceed further against them, must be ascribed to the mighty power of God, who governs the Spirits, and restrains the hands of the greatest Kings, when he pleaseth.

5 And Pharaoh said, Behold, the people of the land now *are* many *h*, and you make them rest from their burdens.

h The Israelites in this Land are very numerous, and therefore it were a madness in me to permit them all to meet and go together, as you desire, which may tend to the ruin of my whole Kingdom, and probably it is designed by you to that purpose. Or, Therefore your injury to me is the greater, in attempting to rob me of the benefit of their Labours. This I prefer, because it suits best with the following words.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers *, saying,

* The Task-masters were Egyptians, and the Officers were Israelites, Under-officers to them, ver. 14, 15, 19.

7 Ye shall no more give the people straw to make brick *i* as heretofore: let them go and gather straw for themselves.

i The Straw was used either to mingle with the Clay, that it might not be too brittle, or to cover the Clay when it was finished

into Bricks, that the heat of the Sun might not dry them too much, which might eafily be done in that hot Country; or for fewel, either wholly, or in part, to burn their Bricks with, Straw being abundant there, and much uſed for that purpoſe.

8 And the tale of the bricks which they did make heretofore ye ſhall lay upon them: you ſhall not diminiſh *ought* thereof: for they be idle, therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

† Heb. *let the work be heavy upon the men.*

9 † Let there more work be laid upon the men, that they may labour therein, and let them not regard vain words *k*.

k The words of *Moſes* and *Aaron*, which are vain, or falſe, *i. e.* which they falſly pretend to come from God, when it is only an ill deſign of their own to advance themſelves by raiſing ſedition.

10 And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt *, to gather ſtubble inſtead of ſtraw.

* (*i. e.*) All that part of it; which is a very uſual Synecdoche.

13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, your † daily taſks, as when there was ſtraw.

† Heb. *a matter of a day in his day.*

14 And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday, and to day, as heretofore?

15 Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants are beaten; but the fault is in thine own people *l*.

l (*i. e.*) The *Egyptian* Taſk-maſters, who by ſending us abroad to gather Straw, hinder us from doing the work which they require: And ſo they are both unjuſt and unreaſonable. They charge the Taſk-maſters, not the King, either in civility and duty, caſting his fault upon the Inſtruments; or becauſe they did not know, or at beſt not believe that this was the King's Act. Others, *Thy people, i. e. the Egyptians, make themſelves guilty*, and will bring the vengeance of God upon them for their cruelty.

17 But he ſaid, Ye are idle, ye *are* idle: therefore ye ſay, Let us go *and* do ſacrifice to the LORD.

18 Go therefore now *and* work, for there ſhall no ſtraw be given you: yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee that they were in evil caſe *m*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily taſk.

m Or, *looked upon them with ſadneſs*, or *with an evil* eye, *i. e.* with a ſorrowful and angry countenance, as thoſe that could obtain no relaxation for themſelves, or for their Brethren.

20 And they met Moſes and Aaron, who ſtood in the way, as they † came forth from Pharaoh:

† The Officers who went to pour out their complaints to *Pharaoh*, *ver.* 15.

21 And they ſaid unto them, The LORD look upon you, and judge, becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hand to ſlay us *n*.

† Heb. *to ſtink.* Gen. 34. 30.

n To give them, what they have long fought and thirſted after, to wit, an occaſion to deſtroy and root us out.

22 And Moſes returned unto the LORD *o*, and ſaid, LORD, wherefore haſt thou *ſo* evil intreated this people *p*? Why is it that thou haſt ſent me?

o To expoſtulate with him, and pray to him. To the people he ſaith nothing, but meekly paſſeth by their ſevere Cenſures, as forced from them by intolerable oppreſſion; and becauſe their minds being now imbitter'd and exaſperated, they were uncapable of admonition. *p* By giving occaſion to their greater bondage. He expoſtulates the matter with God, not from pride and arrogance, as one that would cenſure and condemn his Actions, but from zeal for God's glory, and his Peoples happineſs, as one that would prevail with God to relieve them. Though it muſt be confeſſed that *Moſes* exceeded his bounds, being tranſported with grief and paſſion, which the gracious God was pleaſed to paſs by.

23 For ſince I came to Pharaoh to ſpeak in thy Name *q*, he hath done evil to this people, neither haſt thou † delivered thy people at all *r*.

† Heb. *delivering thou haſt not delivered.*

q Not of my own head, but by thy command and commiſſion.

r According to thy promiſe and mine, and thy peoples juſt expectation.

CHAP. VI.

God encouraged Moſes, 1. Renewed his Covenant, confirms it by his name Jehovah. 3——8. Their unbelief, 9. God commands Moſes to ſpeak to Pharaoh to let Iſrael go, 11——13. The Genealogy of Reuben, 14. Of Simeon, 15. Of Levi, 16. Of Aaron, 23. Theſe all ſpake to Pharaoh to let the children of Iſrael go, 27.

THen the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do unto Pharaoh: for with * a ſtrong hand *a* ſhall he let them go, and with a ſtrong hand * ſhall he drive them out of his land. Chap. 3. 19.

a Being compelled to do ſo by my powerful and terrible works. Chap. 3. 20.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD.

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the Name* of * God Almighty, but by my Name * JEHOVAH was I not known to them *. Gen. 17. 1. and 35. 11.

* *Queſt.* How is this true, when God was known to them, and is called by the name *Jehovah*, *Gen.* 15. 7. and 26. 24. *&c.*? *Anſw.* 1. He ſpeaks not of the Letters or Syllables, but of the thing ſignified by that name. For that denotes all his his Perfections, and, amongſt others, the eternity, conſtancy, and immutability of his Nature and Will, and the infallible certainty of his Word and Promiſes. And this, ſaith he, though it was believed by *Abraham*, *Iſaac*, and *Jacob*, yet it was not experimentally known to them; for they only ſaw the Promiſes afar off, *Heb.* 11. 13. *Anſw.* 2. This negative Expreſſion may be underſtood comparatively, as many others are, as *Gen.* 32. 29. *Matth.* 9. 13. 1 *Cor.* 1. 17. *&c.* They knew this but darkly and imperfectly, which will now be made known more clearly and fully. Chap. 7. 1.

4 And I have alſo eſtabliſhed my covenant with them, * to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers. Gen. 17. 8. and 28. 4.

5 And * I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage, and I have remembred my covenant. Chap. 2. 24.

6 Wherefore ſay unto the children of Iſrael, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a ſtretched out arm *b*, and with great judgments *c*.

b (*i. e.*) My Almighty Power. A Metaphor from a man that ſtretcheth out his Arm, and puts forth all his ſtrength to give the greater blow. *c* (*i. e.*) Puniſhments juſtly inflicted upon them, as the word *judging* and *judgments* is oft uſed, as *Gen.* 15. 14. 2 *Chron.* 20. 12. *Prov.* 19. 29.

7 And I will take you to me for a people *d*, and I will be to you a God *e*: and ye ſhall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

d (*i. e.*) For my People; ye ſhall no longer be the People and Slaves of the King of *Egypt*, but my People and Servants, whom I will bleſs and preſerve. *e* To judge and deliver you.

8 And I will bring you in unto the land concerning the which I did † ſwear * to give it to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage. I *am* the LORD *f*.

† Heb. *lift up my hand.* See Gen. 14. 22. Deut. 32. 40. Gen. 14. and 26. 3. 28. 13.

f And therefore have Authority and Power to diſpoſe of Lands and Kingdoms as I pleaſe; and faithful to give you what I have promiſed.

9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes for † anguiſh of ſpirit *g*, and for cruel bondage.

† Heb. *ſhortneſs of ſpirit.*

g Their minds were ſo oppreſſed with their preſent burthens and future expections, that they could not believe nor hope for any deliverance, but deemed it impoſſible; and having been once deceived in their hopes, they now quite deſpaired, and thought their entertainment of new hopes, or uſe of further endeavours, would make their condition worſe, as it had done.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh King of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold the children of Iſrael have not hearkened unto me, how then ſhall Pharaoh hear me, * who am of uncircumciſed lips *h*? Chap. 4. 10.

h (*i. e.*) Of polluted lips. Uncircumciſion being a great defect and blemiſh, whereby men were rendred profane, contemptible, and unfit for many Services and Priviledges; may note any defect, whether moral, and of the Spirit; or natural, and of the Body. So here it notes *Moſes* his inability to cloath God's Commands in ſuch words as might prevail with *Pharaoh*. But this was a great weakneſs of faith, as if God could not effect his purpoſe, becauſe the Inſtrument was unfit.

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh King of Egypt to bring the children of Iſrael out of the land of Egypt.

14 Theſe *be* the heads of their father's houſes *i*: * The ſons of Reuben the firſt-born of Iſrael, Hanoch and Pallu, Hezon and Carmi: theſe *be* the families of Reuben. Gen. 46. 9. 1 Chron. 5. 3.

i This Genealogy he deſcribes here, to ſhew the Lineage of *Moſes* and *Aaron*, by whom this great work was to be effected. Only he premiſeth in brief the Genealogy of his two elder Brethren, *Reuben* and *Simeon*, to make way for the third, which he intended more largely to inſiſt upon. And he mentions them rather than any other, either to advance the favour of God in preſerring that Tribe before the Deſcendants of their elder Brethren; or to ſhew that, although the

the Parents were ſharply cenſured, and rather curſed than bleſſed by *Jacob*, *Gen.* 49. yet their Poſterity was not rejected by God, but received to mercy, and admitted to the ſame priviledge with their Brethren.

1 Chron. 4. 24.

15 * And the ſons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe are the families of Simeon.

Num. 3. 16. 1 Chron. 6. 16.

16 And theſe are the names of the * ſons of Levi, according to their generations *k*: Gerſhon and Kohath, and Merari; and the years of the life of Levi were an hundred thirty and ſeven years.

k From each of which proceeded a diſtinct Generation or Family called by their Father's name.

1 Chron. 6. 17. and 23. 7. Num. 3. 17. Chap. 6. 16.

17 The * ſons of Gerſhon, Libni and Shimi, according to their families.

18 And * the ſons of Kohath, Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were an hundred thirty and three years.

1 Chron. 6. 2. Num. 26. 59.

19 And the ſons of Merari, Mahali, and Muſhi: theſe are the families of Levi, according to their generations.

20 And * Amram took him Jochebed his father's ſiſter *l* to wife, and ſhe bare him Aaron and Moſes: and the years of the life of Amram were an hundred and thirty and ſeven years.

l Or rather, *kinſwoman*, or *Couſin*, or *Niece*; for ſo this *Hebrew* word is ſometimes uſed, as appears from *Jer.* 32. 8, 9, 12. *Obj.* She is called *the daughter of Levi*, Exod. 2. 1. *Anſ.* Even Nieces are oft called *daughters*, as we have ſhewed. See *Luke* 1. 5. and the Notes on *Exod.* 2. 1.

1 Chron. 6. 3, 38. Levit. 10. 4.

21 And * the ſons of Izhar, Korah, and Nepheg, and Zicri.

22 And * the ſons of Uzziel, Miſhael, and Elzaphan, and Zithri.

Num. 3. 30. Ruth. 4. 19, 20. 1 Chron. 2. 10.

23 And Aaron took him Eliſheba daughter * of Amminadab *m*, ſiſter of Naaſhon to wife, and ſhe bare him * Nadab and Abihu, Eleazar, and Ithamar.

m A Prince of the Tribe of *Judah*, *Numb.* 1. 7. and 2. 3. Marriages were not yet confined to their own Tribes; and when they were, the *Levites* ſeem to have had this priviledge, that they might marry a Daughter of any other Tribe, becauſe indeed the reaſon of that Law did not concern them, there being no danger of confuſion, or loſs of inheritance on their part. And eſpecially there were many Marriages made between the Tribes of *Judah* and *Levi*, to ſignify that both were united in Chriſt, who was to be both King and Prieſt. It is obſervable, that *Moſes* is here ſilent in his own Progeny, but gives a particular account of his Brother's, not only from his great humility and modeſty, which ſhines forth in many other paſſages, but becauſe it was of more concernment, and the honour of Prieſthood given to *Aaron* was to be hereditary, and peculiar to his Seed, and therefore it was neceſſary they ſhould be exactly known; whereas *Moſes* his Honour and Government was only perſonal, and did not paſs to his Children.

Num. 3. 2. and 26. 60. 1 Chron. 6. 3. and 24. 1, 2.

24 And the ſons of Korah, Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife, and * ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families. Num. 25. 7. 1.

26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies *n*.

n (*i. e.*) According to their numerous Families, which were equal to great Armies, and which went out of *Egypt*, like ſeveral Armies in military order, and with great power. See *Exod.* 12. 41, 51. and 13. 18. and 14. 8.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: Theſe *are* that Aaron and Moſes.

28 And it came to paſs, on the day when the LORD ſpake unto Moſes in the land of Egypt,

29 That the LORD ſpake unto Moſes, ſaying, I am the LORD, ſpeak thou unto Pharaoh King of Egypt, all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I am of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

God encourages Moſes to ſpeak to Pharaoh, 1. God foretells the hardneſs of Pharaoh's heart, 3. That he might multiply his wonders in Egypt, 4. to declare to the Egyptians, that he only is the Lord, 5. Moſes and Aaron obey God's command, 6. Their Age, 7. God commands them to ſhew a miracle for the confirmation of their authority, 8, 9. Their rod turn'd into a ſerpent, 10. The magicians do the ſame, 11. Aaron's rod devoureth theirs, 12. Pharaoh is hard'ned, as the Lord had ſaid, 13. And refuſeth to let the people go, 14. God denounces judgments on the Egyptians, 17, 18. Commands Moſes and Aaron to ſtretch out their hands over the waters. The waters are turned into blood, 20. The fiſh die, and the rivers ſtink, 21. The Magicians do the ſame, whereby Pharaoh's heart is hard'ned, 22. The means they uſed againſt this plague, 24. The continuance of it, 25.

AND the LORD ſaid unto Moſes, See, I have made thee a god to Pharaoh *a*: and Aaron thy brother ſhall be thy Prophet *b*.

a To repreſent my perſon, to act like God, by requiring his obedience to my Commands, and by puniſhing his diſobedience with ſuch puniſhments as none but God can inflict, to which end thou ſhalt have my Omnipotent Aſſiſtance. *b* (*i. e.*) Thy Interpreter, or Spokeſman (as Chap. 4. 16.) to deliver thy Commands to *Pharaoh*.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend *c* the children out of his land.

c Heb. *and he will ſend or diſmiſs*, to wit, at laſt, being forced to it. Succeſs ſhall attend your Endeavours.

3 And I will harden Pharaoh's heart, and multiply my ſigns, and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael out of the land of Egypt, * by great judgments. * Chap. 6.

5 And the Egyptians ſhall know that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them. 6.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they *d*.

d An emphatical repetition, to ſhew their Courage in attempting to ſay, and do ſuch things to ſo great a Monarch in his own Dominions, and their fidelity in the execution of all God's commands.

7 And Moſes was fourſcore years old, and Aaron fourſcore and three years old, when they ſpoke unto Pharaoh *e*.

e The Ages of *Moſes* and *Aaron* here, as of *Levi* and *Kohath* chapter 6. 16, 18 and before them of *Jacob* and *Joſeph*, are ſo exactly ſet down, that thence we may underſtand the accompliſhment of God's prediction, *Gen.* 15. 13. and the time of *Iſraels* being in *Egypt*.

8 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron *f*, * Take thy rod *g*, and caſt it before Pharaoh, *and* it ſhall become a ſerpent *h*. Chap. 4. 2, 17.

f By whoſe hands this and other Miracles were to be done, and not by *Moſes* immediately; partly to take off the ſuſpicion that theſe Miracles were wrought by ſome magical Artifice of *Moſes*; and partly for the greater honour of *Moſes*, that he might be what God had ſaid, *verſe* 1. *A God to Pharaoh*, who not only could work Wonders himſelf, but alſo give Power to others to do ſo. *g* The ſame Rod is called *the rod of God*, and *of Moſes*, and *of Aaron*, here and v. 12. becauſe it was appointed, and as it were conſecrated by God, and uſed both by *Moſes* and *Aaron* in their great Works. And this Rod *Moſes* ordinarily held in his hand, and delivered it to *Aaron* upon occaſion for the execution of his commands. *h* Heb. *A Dragon*, which is a great Serpent. Others, a *Crocodile*, to whoſe Jaws he had expoſed the *Iſraelitiſh* Infants.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men *, and the ſorcerers: now the magicians *i* of Egypt, they alſo did in like manner *k* with their inchantments.

* Under which general Title he ſeems to comprehend all who were moſt eminent in any ſort of Wiſdom, either Natural, or Civil, or Divine, who were all called to give their Opinion and Advice in theſe Matters. *i* The ſame now called *Sorcerers*, who acted by the power of the Devil, whom by certain Rites and Ceremonies they engaged to their aſſiſtance. Of theſe the two chief were *Jannes* and *Jambres*, 2 *Tim.* 3. 8. *k* In ſhew and appearance, which was not difficult for the Devil to do, either by altering the air and the ſpectatours ſight, and by cauſing their Rods both to look and move like Serpents; or by a ſudden and ſecret conveyance of real Serpents thither, and removing the Rods. Nor is it ſtrange that God permitted thoſe deluſions, partly becauſe it was a juſt puniſhment upon the *Egyptians* for their horrid and manifold Idolatry, and barbarous Cruelty towards the *Iſraelites*, and their other Wickedneſs; and partly becauſe there was a ſufficient difference made between their Impoſtures, and the real Miracles wrought by *Moſes* and *Aaron*, as appears from the next verſe, and from chapter 8. 18. and from other paſſages. And this is a great evidence of the truth of Scripture Story, and that it was not written by fiction and deſign. For if *Moſes* had written theſe Books to deceive the World, and to advance his own Reputation, (as ſome have impudently ſaid) it is ridiculous to think that he would have put in this, and many other paſſages, which might ſeem ſo much to eclipſe his honour, and the glory of his Works.

12 For they caſt down every man his rod, and they became ſerpents *l*: but Aarons rod ſwallowed up their rods *m*.

l Either 1. in appearance. For the Scripture oft ſpeaks of things otherwiſe then they are, becauſe they ſeem to be ſo. And therefore as the Devil appearing to *Saul* in the likeneſs of *Samuel*, is called *Samuel*; ſo may theſe Rods upon the ſame account be called Ser-

pents

pents, because through Diabolical illusion they seemed to be so. Or 2. really, in manner expressed, *verse* 11. *m* By which it was evident, either that *Aaron's* Rod was turned into a real Serpent, because it had the real properties and effects of a Serpent, *viz.* to devour; or, at least, that the God of *Israel* was infinitely more powerful than the *Egyptian* Idols, or Devils.

13 And he † hardened Pharaoh's heart that he
* Chap. 4. 21. hearkened not unto them, * as the LORD had said.

† The Lord, to whom this act of hardening is frequently ascribed both in this Book and elsewhere.

* Chap. 8. 15 and 10. 1,20,27. 14 ¶ And the LORD said unto Moses, * Pharaoh's heart is hardened *n*: he refuseth to let the people go.

n It obstinate, and resolved in his way, so as neither my Word nor Works can make any impression upon him.

15 Get thee unto Pharaoh in the morning, lo he goeth out unto the water *o*, and thou shalt stand by the rivers brink, against he come: and the rod which was turned to a serpent, shalt thou take into thine hand.

o (*i. e.*) *Nilus*, whither he went at that time, either for his Recreation; or to pay his Morning-worship to that River, which the *Egyptians* had in great Veneration, as *Plutarch* testifies.

16 ¶ And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying,
* Chap. 3. 12,18. and 5. 1,3. Let my people go, * that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know
* Chap. 4. 9. that I am the LORD *p*: * Behold, I will smite *q* with the rod that is in my hand, upon the waters
* Rev. 16. 6. which are in the river *r*, and they shall be turned * to blood *s*.

p Because thou saidst, *Who is the Lord?* and *I know not the Lord*, chap. 5. 2. thou shalt know him experimentally, and to thy cost. *q* viz. By *Aaron's* hand, who shall do it by my command and direction. Thus *Pilate* is said to *give* Christ's *body to Joseph*, Mark 15. 45. because he *commanded* it *to be delivered* by others to him. The same cause he *commanded* it *to be delivered* by others to him. The same cause he *commanded* it *to be delivered* by others to him. The same action is ascribed to the principal and instrumental Cause. *r Nilus*, which was one of their principal Gods; and therefore it was inexcusable in them, that they would not renounce those feeble Gods which were unable to help not only their worshippers, but even themselves, nor embrace the service and commands of that God whose almighty Power they saw and felt. *s* Which was a very grievous Plague to them; both because it was an eternal dishonour to their Religion, and because from hence they had both their drink, *Deut.* 11. 10, 11. *Jer.* 2. 18 and their meat, *Numb.* 11. 5. for greater and lesser Cattle they would not eat, *Exod.* 8. 26. And it was a very proper punishment for them, who had made that River an instrument for the execution of their bloody Design against the *Israelitish* Infants, *Exod.* 1. 22.

18 And the fish that is in the river shall die, and the river shall stink, and the Egyptians shall loath *u* to drink of the water of the river.

t Therefore the *Israelites* were free from this Plague, and those branches of *Nilus* which they used were uncorrupted, when all others were turned into Blood. *u* Or, *shall grow to themselves*, in running hither and thither in hopes of finding Water in some parts, or branches of the River.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their
† Heb. *gathering of their waters.* rivers, and upon their ponds, and upon all their † pools of water *x*, that they may become blood, and that there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

x Not that he was to go to every Pool to use this Ceremony there, but he stretched his Hand and Rod over some of them in the name of all the rest, which he might signify either by his words, or by the various motions of his Rod several ways.

20 And Moses and Aaron did so, as the LORD
* Chap. 17. 5. commanded: and he * lift up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the
* Psal. 78. 44. and 105.29. * waters that were in the river, were turned to blood.

21 And the fish that *was* in the river died: and the river stunk, and the Egyptians could not drink of the water of the river, and there was blood throughout all the land of Egypt.

* Wisd. 17. 7. 22 * And the magicians of Egypt did so with their enchantments *y*: and Pharaoh's heart was hardened: neither did he hearken unto them, as the LORD had said.

y It was not difficult for the Devil to convey Blood speedily, and unperceivably, and that in a great quantity, which might suffice to infect with a bloody Colour those small parcels of Water which were left for them to shew their Art in. *Quest.* Whence could they have Water, when all their Waters were turned into Blood? *Answ.* 1. It might be had, either by Rain, which at that time God was pleased to send down either for this purpose, or to mitigate the extremity of the Plague, or for other reasons known to him, though not to us. For that Rain sometimes falls in *Egypt*, though not much, nor often, is affirmed by ancient Writers, and late Travellers. Or, 2. From *Goshen*, which was not far from the Court, or from some Houses of the *Israelites*, who dwelt amongst the *Egyptians*, as appears from many places of this History, and who were free from these Plagues. See *Exod.* 8. 22. and 9. 26. and 10. 23. and 12. 13. Or, 3. From the pits which they digged, *verse* 24. Or, 4. From some branch of *Nilus*, or some Vessels in their Houses, whose Waters were not yet changed: For this change might be wrought not suddenly (which is not affirmed in this relation) but by degrees, which God might so order for this very end, that the Magicians might have matter for the trial of their experiment.

23 And Pharaoh turned, and went into his house, neither did he set his heart to this *z* also.

z He did not seriously consider it, nor the causes or cure of this Plague, and was not much affected with it, because he saw this fact exceeded not the Power of his Magicians.

24 And all the Egyptians digged round about the river for water to drink †: for they could not drink of the water of the river.

† It is not much material to us, whether they lost their Labour, and found only Blood there, as *Josephus* affirms; or whether they succeeded and found Water there, which seems more probable, because these come not within the compass of *Moses* his commission, *verse* 17, 19, 20. or whether they found the Water something purified and less bloody, though mixed with Blood. But it is observeable, that though the Devil could do something which might increase the Plague, or imitate it, yet he could do nothing to remove it.

25 And seven days were fulfilled † after that the LORD had smitten the river.

† Ere all the Waters of *Egypt* were perfectly free from this infection *Quest.* How could the *Egyptians* subsist so long without Water? *Answ.* 1. *Philo* tells us that many of them died of this Plague 2 As the Plague might come on, so it might go off by degrees; and so the Water, though mixed with Blood, might give them some relief. 3. The juyces of Herbs, and other Liquors, which were untouched with this Plague, might refresh them. 4. They might have some Water, either from their Pits, or by Rain from Heaven, as was said before; or from *Goshen*; for though it be said, that the Blood was in all their Vessels, *verse* 19. yet it is not that he said or did in these matters.

CHAP. VIII.

God sends Moses to Pharaoh that he might let the people go, 1. He threatens his denial with a judgment of frogs, 2, 3, 4. Aaron stretching forth his rod, Egypt is covered with frogs, 6. The magicians do so, 7. Pharaoh calls Moses and Aaron to intreat the Lord to remove the frogs, and promises them to let them go, 8. Moses and Aaron cries to the Lord to take away the frogs, 12. Which he did 13. Pharaoh's heart still hardened, 15. Aaron stretching forth his rod smites the dust, which becomes lice, 17. The magicians attempt the same, but could not, 18. Which extorted a confession from them, that this is the finger of God, yet Pharaoh's hardened, 19. Swarms of flies threatned, 20, 21, 22, 23. God fulfils his word, 24. Pharaoh sends for Moses and Aaron, and permits a sacrifice in Egypt, 25. Moses would go three days into the wilderness, 27. Pharaoh permits that, but not far, 28. The flies are removed, 29——31. Pharaoh's hardened, 32.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will
* Rev. 13. smite all thy borders *a* with * frogs.

a All thy Land, which is thy borders. A Synecdoche; so that word is used also, *Exod.* 10. 14, 19. 1 *Kings* 1. 3. *Psal.* 147. 14. *Jer.* 15. 13. So the *gate* and the *wall* are put for the City to which they belong, *Gen.* 22. 17. *Amos* 1. 7, 10, 14.

3 And the river *b* shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber *c*, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy † kneading-troughs. † Or, dough.

b Under which are comprehended all other Rivers, Streams and Ponds, as appears from *verse* 5. But the River *Nilus* is mentioned, because God would make that an instrument of their Misery, in which they most gloried, *Ezek.* 29. 3. and to which they gave divine Honours, and which was the instrument of their Cruelty against the *Israelites*, *chap.* 1. 22. *c* Either because God made the Doors and Windows to fly open, which it is easy to believe concerning God, seeing that this hath been many times done by evil Angels; or because whensoever men entred into any House, or any Room of their House, which their occasions would oft force them to do, the Frogs, being always at their Heels in great numbers, would go in with them. This Plague was worse than the former, because it was more constant and more general; for the former was only in the Waters, and did only molest them when they went to drink or use the Water; but this infected all Liquors, and all Places, and at all Times, and annoyed all their Senses with their filthy Substance, and Shape, and Noise, and Stink, and mingled themselves with their Meats, and Sauces, and Drinks, and crawling into their Beds made them restless. And many of them probably were of a more ugly Shape and infectious Nature than ordinary.

4 And the frogs shall come up both on thee, and upon thy people *d*, and upon all thy servants.

d Not upon the *Israelites*, whom he hereby exempts from the number of *Pharaoh's* People and Subjects, and owns them for his peculiar

peculiar People. The Frogs did not only invade their Houses, but even their Persons, which is not strange, considering that they were armed with a divine Commission and Power.

5 ¶ And the LORD spake unto Moses *e*, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

e By inward instinct or suggestion to his Mind; for he was now in the king's presence.

6 And Aaron stretched out his hand over the waters
Psal. 78. and 105. 30. of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the Magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me, *Or, have the honour.* when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river *Or, a-gainst them.* only?

10 And he said, To morrow. And he said, Be it according to thy word, that thou mayest know that there is none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cryed unto the LORD because of the frogs which he had brought against Pharaoh.

f Though he was assured that the Frogs would depart at his word, yet he would use the means appointed by God for the accomplishment of it. *g* Or, as the place is fitly rendred by others, *according to the word, as matter of, or about the frogs which he had given, or promised to Pharaoh.* Because he had given his word both for the thing and the time of it, he prayed more earnestly, left God should be dishonoured, and Pharaoh have occasion of triumph. The Hebrew Verbe is *put* and *to give*, are frequently exchanged, as appears by comparing 1 *Kings* 10. 9. with 2 *Chron.* 9. 8. and *Isa.* 42. 1. with *Matth.* 12. 18.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, *m*, out of the villages, and out of the fields.

m A short Speech for, *they died*, and were removed *out of*, &c. as appears from the next Verse, it being frequent in the *Hebrew* Tongue under one Verb expressed, *to* understand another agreeable to it. See Examples in the *Hebrew*, *Gen.* 43. 33, 34. *Exod.* 18. 12. and 25. 2. *Prov.* 25. 22.

14 And they gathered them together upon heaps *n*, and the land stank.

n Which doubtless they cast into their Rivers, or Pits, &c. though that be not here mentioned. God would not instantly and wholly take them away, both to convince them of the truth of the Miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

15 But when Pharaoh saw that there was respite,
* Chap. 7. 14. * he hardened his heart, and hearkened not unto them, as the LORD had said.

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice *p* throughout all the land of Egypt.

o God, it seems, gave him no warning, because he threw off himself in the very last Plague to be both perfidious and incorrigible. Others think, he was forewarned, though that be not here expressed. *p* So the *Hebrew* word is rendred by all the *Jewish*, and most other Interpreters. But it is probable, that what is said of the Locusts, *Exod.* 10. 14. was true of these, that they were much more loathsome and troublesome than ordinary.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice, in man, and in beast; all the dust of the land * became lice, throughout all the land of Egypt.

q Which was not so matter to produce Lice, and therefore shews this miracle to be divine and miraculous. *r i. e.* A great part of it, the word *all* being commonly to understood in Scripture.

18 And the Magicians did so † with their inchantments to bring forth lice, but they could not: so there were lice upon man and upon beast.

† Or, *(when) they endeavoured so to do.* Thus to *enter*, Matth. 7. 13. is to be *endeavouring to enter*, Luke 13. 24. This shews that to *deliver*, Exod. 18. 10. to *fight*, Jos. 24. 8. to *vacuate*, Jos. 10. 5. (when they only attempted or endeavoured to do so. And therefore when it is said in any of the Plagues, that the *Magicians did so*, it is not to be understood, that they really did the same thing, but that they endeavoured to do so, and that they did something which looked like it. *s* It was as easie for them to produce Lice as Frogs, but God hindred them, partly to confound them and their devilish Arts, and to shew, that what they did before was only by his permission, and partly to convince *Pharaoh* and the *Egyptians* of their sauciness in striving to such impudent Miracles, and to compel that God who could control and confound them, when he pleased.

19 Then the Magicians said unto Pharaoh, This is
* 1 Sam. 6. 3. * the finger of God *t*: And Pharaoh's heart was hardened, and he hearkened not unto them, as the LORD had said.

t Which like expressions are frequently used in Scripture, as *Psal.* 8. 3. *Isa.* 59. 1. and 144. 5. or metaphorically for the power or operation of God, as it is contrasted with *Matth.* 12. 28. *u* Of the Supream God, whom both the *Egyptians* and other Heathen Idolaters acknowledged as Supream to all men, and Idols, and Devils. This they said, left they should be thought inferior to *Moses* and *Aaron* in their magical Art. But hereby they own the Sovereign God to be on *Israel's* side, and yet, like the Devils, they proceed to fight against him. *x* Either to the Magicians, or from he 1st person to *Moses* to the Magicians, or from he 1st person to *Moses* to the Magicians, or from he 1st person to *Moses* and *Aaron*, as the following words shew. For, and it is so, belong to the remoter antecedents, as *Gen.* 19. 13. 1 *Sam.* 7. 17. *Mark* 11. 32.

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send † swarms of flies *y* upon thee, and upon thy † Or, *a mixture of noisome beasts, &c.* servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

† Heb. *a mixture*, of Insects or Flies, as appears from *Psal.* 78. 45. which were of various kinds, as Bees, Wasps, Goats, Hornets, &c. insiant in their numbers, and doubtless larger, and more venomous and pernicious than the common ones were.

22 And I will sever in that day the land of Go-
* Chap. 9. 4, 26. and 10. 23 and 12, 13. shen, in which my people dwell, that no swarms of flies shall be there; to the end that thou mayst know that I *am* the LORD in the midst of the earth.

y Either 1. of the whole Earth, and consequently of *Egypt*, that I am not only the Lord of *Israel*, but of these and thy Dominions too. God is here spoken of after the manner of earthly Princes, who use to dwell in the midst of their Kingdoms, that they may more conveniently rule and institute them. Or rather 2. in *Egypt*, whereby the words being properly thus rendred, *that I the Lord am in the midst of thee, land*, to wit, the Land of *Goshen*, upon spoken of, to defend and preserve it. For God is said *to be in the midst* of them whom he protects, *Deut.* 7. 21. and 23. 14. *Jos.* 3. 10. *Psal.* 46. 5. and *not to be in the midst* of others whom he forsakes, and designs or threatens to destroy, *Num.* 14. 42. *Deut.* 1. 42. and 31. 17. Compare *Exod.* 33. 3. with 34. 9.

23 And I will put † a division *z* between my people
† Heb. *a redemption.* and thy people: * to morrow shall this signe be. Or, *by to morrow.*

z Heb. *a redemption* or *deliverance*, *i. e.* a token or mean of deliverance, by a Metonimy; a wall of partition, by which I will preserve the *Israelites*, whilst I destroy the *Egyptians*. † This he saith, partly to gain the more belief to himself in what he now did or should further speak in God's name to them; and partly to warn them of their danger, and make their disobedience more inexcusable.

24 And the LORD did so *a*: and there came a
* Wisd. 16. grievous swarm of flies *b* into the house of Pharaoh, 9. and into his servants houses, and into all the land of
Psal. 105. 31. † Or, *destroyed.* Egypt: the land *c* was † corrupted by reason of the swarm of flies.

a Immediately by his own word, and not by *Moses* his rod, left the *Egyptians* should think it was a Magician's Wand, and that all *Moses* his Works were done by the power of the Devil. *b* Heb. *An heavy mixture* of Flies: *Heavy*, *i. e.* either great, as this *Hebrew* word is used, *Gen.* 41. 31. *Isa.* 32. 2. or mischievous and troublesome; or rather, numerous, as it is taken, *Gen.* 50. 9. *Num.* 11. 14. 1 *Kings* 3. 9. compared with 2 *Chron.* 1. 10. *c* (*i. e.*) Either the Fruits or products of the Land; or rather, the Inhabitants of the Land, as the word *land* is taken, *Gen* 41. 36. 1 *Sam.* 27. 9. many of the people were poisoned, or stung to death by them, as appears from *Psal.* 78. 45. See also the Book of *Wisdom*, chap. 16. 9.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet *f* so to do: for we shall sacrifice the * abomination of the Egyptians *g* to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us *h*?

* Gen. 43. 32. and 46. 34.

f Heb. *not right*, neither in God's eyes, who hath appointed us the place, as well as the thing; nor in the *Egyptians* eyes, as it follows. *g* That which the *Egyptians* abhor to kill, or to see killed; as not only Scripture, but profane Authors, as *Diodorus*, and *Tully*, and *Juvenal*, witness, because they worshipped them as Gods, as is notoriously known. *h* It was a just fear. For when once a *Roman* had but killed a Cat, though unpremeditedly, the people tumultuously met together, and befet his House, and killed him in spight of the King and his Princes, who used their utmost power and diligence to prevent it.

27 We will go * three days journey into the wilderness, and sacrifice to the LORD our God, as * he shall command us *i*.

* Chap. 3. 12.
* Chap. 3. 18.

i For we know not what kind or number of Sacrifices to offer to him, till we come thither.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness: only you shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice unto the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses: and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

God threatens to smite his cattle with a pestilence, 3. Destroys Israel's, 4. Appoints a time for the execution hereof, 5. whereon the Egyptians cattle dies, 6. Pharaoh's obstinacy, 7. God smites all Egypt with boils, which is the sixth plague, 10. The Magicians now not able to stand before Moses, 11. Pharaoh's heart hardened according to threats of the Lord, 12. God commands Moses to repeat his message, 13. and threatens Pharaoh with more grievous Plagues, 14. God's end in raising up Pharaoh, 16. The fourth plague (viz.) hail and rain, 18. God's counsel for the securing of their cattle, 19. The execution of the threat, 23. The effects of it, 25. The land of Goshen is preserved; 26 Pharaoh's confession, 27. Moses's prayer for him, 29. He foretells Pharaoh's obstinacy, 30, 31. By Moses's intreaty the plague is staid, 33. Pharaoh's heart remains hardned.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD *a* is upon thy cattle *b* which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there *shall be* a very grievous murrain.

a In an immediate manner, not by my Rod, that thou mayst know, it is not I, but the Lord, which doth all these things to thee. *b* Which they kept for their Wool or Milk, or manifold uses and services, though not for Food and Sacrifice.

4 And * the LORD shall sever between the cattle of Israel, and the cattle of Egypt, and there shall nothing die of all that is the childrens of Israel.

* Chap. 8. 22.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and * all *c* the cattle of Egypt died, but of the cattle of the children of Israel died not one.

* Psal. 78. 48.

c Either of all sorts; or a very great number of them, as the word *all* is frequently used; or rather, all that were in the Field, as it is expresly limited, *ver.* 3. but not all absolutely. as appears from *v.* 9, 19, 25. and Chap. 14. 23.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And * the heart of Pharaoh was hardened, and he did not let the people go.

* Chap. 7. 14.

8 And the Lord said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace *d*, and let Moses *e* sprinkle it towards the heaven, in the sight of Pharaoh.

d To mind them of their cruel usage of the *Israelites* in their Furnace, of which see *Deut.* 4. 20. *Jer.* 11. 4. *e* Both were to take them up, but *Moses* only to sprinkle them, as at other times *Aaron* only did the work, to shew that they were but Instruments, which God could use as he pleased, and God was the principal Author of it.

9 And it shall become small duft in all the land of Egypt, and shall be a * boil breaking forth *with* blains *f*, upon man, and upon beast, throughout all the land of Egypt.

* Ex. 9. 8, 9.

f A burning Scab, which quickly raised Blains and Blisters; whereby they were both vehemently inclined to scratch themselves, and yet utterly disenabled from it by its great soreness.

10 And they took ashes of the furnace and stood before Pharaoh, and Moses sprinkled it up toward heaven; and it became a * boil *g* breaking forth *with* * Deut. 28. 27. blains, upon man, and upon beast.

g God multiplying that Dust, and turning it, and then dispersing it over all the Land, and causing it to fall and rest upon the Bodies of the *Egyptians*.

11 And the Magicians could not stand before Moses because of the boils: for the boil was upon the Magicians, and upon all the Egyptians.

h As they intended but now, both at Sides, and as Adversaries; for though their Understandings were convinced of God's Hand, and infidious power, yet their Wills were not changed, but for their * Chap. 8. 18. and 9. 11. reputation [illegible] to stand against their light, and therefore [illegible] favour to *Pharaoh*, that the Plague was [illegible] prevention to a greater mischief, as it follows.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had * spoken unto Moses. * Chap. 7. 13. and 8. 19. and 9. 12.

13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, *i*, and upon thy servants, and upon thy people; that thou mayst know that *there is* none like me in all the earth.

i Or, *into thy heart*: Thus shall hitherto not felt my Plagues upon the inward person, or the Spirit, but I shall shortly reach and wound it, and that not only in the Army of the Magicians and others are now smitten, but even to thy heart, such as shall make thy *heart sick*, Mic. 6. 13. such as shall give thee a mortal and irrecoverable wound. Some understand it of inward and spiritual judgments upon *Pharaoh*'s heart, such as hardnesse of heart; but that plague had been inflicted upon him, and is recorded before this time. And *Pharaoh*'s *heart* being here opposed to *Servants* and *people*, seems rather to denote his person, *the heart* of the being often put Synecdochically for the whole man.

15 For now I will stretch out mine hand, that I may smite thee and thy people with pestilence *k*, and thou shalt be cut off from the earth.

k (*i. e.*) Not properly so called, but largely, as the word is used, *Hos.* 13. 14. meaning, with an utter and irrecoverable destruction. This relates partly to the killing of the First-born, which plague did more immediately and nearly concern both him and his People, and principally to their destruction in the *Red Sea*.

16 And in very deed, for this cause have I † raised thee up *l*, for to shew in thee my power *m*, and that my Name *n* may be declared throughout all the earth.

† Heb. made thee stand.

l So the *Hebrew* word is translated. *Rom.* 9. 17. I have raised thee up out of thy first nothing, into thy being, and life, and Kingdom; and upheld thy being, and reign, even in the midst of thy Tyranny. Heb. *I have made thee to stand*, *i. e.* to remain alive and untouched, when thy Magicians could not stand, *ver.* 11. I have preserved thee in life, not for want of power to destroy thee, as thou mayst fancy, nor for want of provocation from thee, but for my own glory. *m* In those mighty works which have been occasioned by thy rebellion and obstinacy. *n* My Being and Providence, and my manifold Perfections; my patience in bearing thee so long, my Justice in punishing thee, my Power in conquering thee, my Wisdom in overruling thy Pride, and Tyranny, and Cruelty, to thy own destruction, and the redemption of my oppressed People, and my Faithfulness in making good my Promises to them, and my Threatnings to thee.

17 As yet exalteſt thou thy self againſt my people *o*, that thou wilt not let them go?

o (*i. e.*) Againſt me acting for my People. The gracious God takes what is done to, or againſt his People, as done to, or againſt himſelf. See *Zech.* 2. 8. *Matth.* 25. 40, 45. *Act.* 9. 4, 5.

18 Behold, to morrow about this time I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt ſince the foundation thereof *p*, even until now.

p Since they were a Kingdom, or a Nation.

19 Send therefore now, and gather thy cattle *q*, and all that thou haſt in the field: for *upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

q This forewarning God gives, partly to mitigate the ſeverity of the judgment; partly that a conſiderable number of Horſes might be reſerved for *Pharaoh*'s Expedition, *chap.* 14. partly to ſhew the Juſtice of God in puniſhing ſo wicked and obſtinate People, as would take no warning neither from God's Words, nor from his former Works; and partly to make a difference between the penitent and the incorrigible *Egyptians*.

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes.

21 And he that † regarded not the word of the LORD, left his ſervants and his cattle in the field.

† Heb. ſet his heart unto.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be * hail in all the land of Egypt upon man *r*, and upon beaſt, and upon every herb of the field, throughout all the land of Egypt.

* Rev. 16. 21.

r (*i. e.*) Upon thoſe Men that preſumed to continue in the field after this Admonition.

23 And Moſes ſtretched forth his hand toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground *s*, and the LORD rained hail upon the land of Egypt.

s Devouring both Herbs and Cattle which were upon it, *Pſal.* 78. 47, 48. and 105. 32, 33.

24 So there was hail, and fire mingled with the hail *t*, very grievous, ſuch as there was none like it in all the land of Egypt ſince it became a nation *u*.

t Which ſtrange mixture much increaſed the Miracle. *u* For that Hail and Rain did ſometimes, though but ſeldom, fall in *Egypt*, is atteſted by divers Eye-witneſſes.

25 And the hail ſmote throughout all the land of Egypt all that *was* in the field both man and beaſt, and the hail ſmote every herb of the field, and brake every tree of the field *x*.

x (*i. e.*) Moſt of them; or Herbs and Trees of all ſorts, as appears from *Chap.* 10. 12, 15. See before *verſe* 6.

26 * Only in the land of Goſhen *y*, where the children of Iſrael *were*, was there no hail.

* Chap 8. 22. and 10. 23.

y It ſeems the *Egyptians* that dwelt there were ſpared for the ſake of their Neighbours the *Iſraelites*: Which great Obligation probably made them more willing to lend their Jewels to them, *Chap.* 12. 35.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time *z*: the LORD is righteous, and I and my people are wicked.

z I now plainly ſee and freely acknowledge my Sin in ſtriving with God. He ſeems not to deny that he had ſinned before; for even the Light of Nature would diſcover his Sin, in breaking his Faith, and the Word of a King given to *Moſes* for *Iſrael*'s Diſmiſſion.

28 Intreat the LORD, (for it is enough) that there be no more * † mighty thundrings and hail, and I will let ye go, and ye ſhall ſtay no longer.

† Heb. voices of God.

z Or, *and* let it be *enough*, (let God content himſelf that he hath puniſhed me ſo long, and that I have confeſſed my Sin, and promiſed amendment) *that there may be* hereafter *no more*.

29 And Moſes ſaid unto him, Aſſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou mayeſt know how that the * earth is the LORDS *a*.

* Pſalm 24. 1.

a Or, *that this land is the Lords*, even his whom thou denieſt to have any Juriſdiction in it, or over thee, *Exod.* 5. 2. Or the *Earth* is put for the World, the Heaven and the Earth, *q. d.* That thou mayſt ſee that he can either cauſe the Heavens to ſend forth ſuch Thunders and Hails, or reſtrain them as he pleaſeth.

30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley *b* was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

b Which were not ſo neceſſary for Human Life as the Wheat and Rye. Thus God ſtill ſends ſmaller Judgments to uſher in the greater.

32 But the wheat and the rie were not ſmitten: for they were † not grown up *c*.

† Heb. dark or dark.

c The *Hebrew* word may be rendred either *dark* or *hid*, to wit, under the ground, whereby it was ſecured from this ſtroke: or *late*, as divers of the *Hebrews*, and other Interpreters render it. This kind of Corn coming later up, was now tender and hidden either in the ground, or in the Herb; whereby it was in ſome meaſure ſecured both from the Fire by its greenneſs and moiſture, and from the Hail by its pliableneſs and yielding to it, whereas the Stalks of Barly were more dry and ſtiff, and therefore more liable to the Hail and Fire.

33 And Moſes went out of the city *d* from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

d That being ſolitary, he might pour forth his heart in fervent Prayers.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardned his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened; neither would he let the children of Iſrael go, as the LORD had ſpoken † by Moſes.

† Heb. *by the hand of Moſes.*

CHAP. X.

The reaſon why God hardned Pharaoh's heart, 1. Egypt threatned with locuſts, 4. Pharaoh's ſervants perſwade him to let the Iſraelites go, 7. Pharaoh enquires of Moſes who are they that ſhould go to ſerve the Lord, 8. Moſes anſwer, 9. Pharaoh's reply, 11. Locuſts come over all Egypt, 15. Pharaoh ſends for Moſes, 16. And confeſſeth his Sin, 17. Moſes prays to God, 18. The plague is ſtay'd, 19. Pharaoh's heart hardned, 20. The ninth plague, to wit, darkneſs over all Egypt, 22, 23. Pharaoh would let Iſrael go but without cattle, 24. Moſes will not leave a hoof behind, 26 Pharaoh hardned, 27. And charges Moſes upon pain of death never to appear in his ſight any more, 28. Which alſo came to paſs, 29.

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for * I have hardned his heart, and the heart of his ſervants, that I might ſhew theſe my ſigns before him.

* Chap. 4. 21. and 7. 14.

2 And that * thou mayſt tell in the ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them: that ye may know how that I am the LORD.

* Pſalm 78. 5.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to humble thy ſelf before me? Let my people go, that they may ſerve me.

4 Elſe, if thou refuſe to let my people go, behold, to morrow will I bring the * locuſts into thy coaſts.

* Wiſd. 16. 9.

5 And they ſhall cover the † face of the earth, that one cannot be able to ſee the earth, and * they ſhall eat the reſidue of that which is eſcaped *a*, which remaineth unto you from the hail, and ſhall eat every tree *b* which groweth for you out of the field.

† Heb. *eye.*

* Joel 1. 4.

a The Wheat and the Rye, the ſtaff of their lives. *b* The Fruits and Leaves of every Tree.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians, which neither thy fathers, nor thy fathers fathers have ſeen *c*, ſince the day that they were upon the earth unto this day. And he turned himſelf, and went out from Pharaoh.

c Such for number, or ſhape, or miſchievous effects, as were never ſeen before.

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare *d* unto us? Let the men go, that they may ſerve the LORD their God: Knoweſt thou not yet that Egypt is deſtroyed?

d An occaſion of Sin and Deſtruction. See *Exod.* 23. 33. *Joſ.* 23. 13.

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go ſerve the LORD your God: *but* † who *are* they that ſhall go?

† Heb. *who and who*, &c.

9 And Moſes ſaid, We will go with our young and with our old, with our ſons and with our daughters, with our flocks and with our herds will we go: for we *muſt hold* a feaſt unto the LORD *e*.

e A Feaſt upon a Sacrifice, wherein all are concerned, and therefore all muſt be preſent and ready to do what God requires us.

10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go *f*, and your little ones. Look to it, for evil is before you *g*.

f I wiſh God may be no more ready and willing to be with you and to do you good, than I am willing to let you go. *g* Either 1. Evil of Sin. You have ſome ill deſign againſt me, either to ſtir up Sedition or War againſt me, or utterly to deprive out of my Kingdom. Or rather 2. Evil of Calamity or Miſchief: 1. Becauſe it is here ſaid to be *before* their *faces*, whereas evil Deſigns are in mens hearts, and the fair pretences wherewith they cover them are ſaid to be before their Faces. 2. The word of Caution he gives to them, *look to it*, or *take heed*, ſeems to imply that he ſpeaks not of the Evil they deſigned againſt *Pharaoh*, but of that which they would unavoidably bring upon themſelves from ſo Potent a King; by the refuſal of ſuch fair Offers, and continuing in ſuch inſolent and unreaſonable demands.

11 Not ſo: go now ye *that are* men and ſerve the LORD, for that ye did deſire †: and they were driven out from Pharaohs preſence.

† Which was not true, but only was gathered by him out of their declared Intention of going to Sacrifice; wherein he thought the preſence of the Women and Children wholly unneceſſary.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they

they may come up upon the land of Egypt, and eat every herb of the land *b*, even all that the hail hath left.

b This is no unusual Plague in *Africa* and *Arabia*, where when the Harveſt is ripe, they frequently come in vaſt numbers, and upon all their Corn, and what they do not eat they infect with their touch, all their Corn, and what they do not eat they infect with their touch, and the moiſture coming from them, and afterwards dying in great numbers, they poiſon the Air, and cauſe a Peſtilence. So that it is no wonder that *Pharaoh* and his Servants were ſo concerned for this Plague, ſo well known to them, eſpecially conſidering, that this was like to be far worſe than all of the ſame kind which they had either ſeen or heard of.

13 And Moſes ſtretched forth his rod over the land *i* of Egypt, and the LORD brought an eaſt-wind *k* upon the land all that day and all that night, and when it was morning, the eaſt-wind brought the locuſts.

i Over divers parts of the Land, ſhaking his Rod towards the ſeveral Quarters of it. *k* Which in thoſe Parts is a moſt violent and pernicious Wind, *Exod.* 14. 21. *Numb.* 11. 31. and a dry Wind, and therefore fit for the ingendring of thoſe Creatures. This Wind brought them from *Arabia*, where they are in great numbers, as we have ſeen *verſe* 12. though God miraculouſly increaſed their numbers, and their power of doing miſchief.

* Pſal. 78. 46. and 105. 34. 14 And * the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous were they: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch †.

† *Queſt.* How can this be true, when the ſame words are uſed of the Locuſts in *Joel*'s time? *Anſw.* It might be true of both in divers reſpects; of thoſe for number and quality, of them for long continuance, for they laſted three or four years, when theſe were but for a little time; of theſe for *Egypt*, of them for *Judea*, where they were fixed.

15 For they covered the face of the whole earth, ſo that the land was darkned *l*, and they did eat every herb of the land, and all the fruit of the trees which the hail had left *m*, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

l Either by their flying in vaſt numbers, and ſo darkning the Air, as they have oft times done; or by covering the green and lightſome Herbs and Productions of the Earth with their dark and direful Bodies. *m* How could this be, when the Hail had *ſmitten every herb, and broken every tree*, Chap. 9. 25. *Anſ.* 1. There ſeems to have been ſome diſtance of time between theſe two Plagues, in which ſpace? new Productions might be ſprouting forth both out of the Ground, and from the Trees. 2. The words *all* and *every* are commonly underſtood of the greateſt part.

† Heb. *haſtned to call.* 16 ¶ Then Pharaoh † called for Moſes and Aaron in haſt *n*: and he ſaid, I have ſinned againſt the LORD your God, and againſt you *o*.

n Becauſe this kind of Plague in it ſelf was moſt pernicious, whereby whole Countries had been waſted, and grievous Famines and Peſtilences cauſed, and was mightily aggravated by the Vengeance of God, and by the peculiar quality of theſe Locuſts, which did not only fall upon their Herbs and Fruits, as they uſe to do, but invade their very Houſes, *verſe* 6. infect their Meats, fill their Beds, poiſon them with their Stink and with their venomous Bittings, whereby they killed many Men, as it is written in the Book of *Wiſdom*, *Chap.* 16. *verſe* 19. *o* By contempt of your great and terrible Works, by breach of my Promiſe made to you, and by my denial of your juſt Deſires and Commands given to me in his Name whom I now find and feel to be the Almighty and Sovereign God.

17 Now therefore forgive, I pray thee, my ſin only this once *p*, and intreat the LORD your God, that he may take away from me this death *q* only.

p I deſire no further favour, I will no more offend nor need your pardon. *q* This deadly Plague, compare 2 *Kings* 4. 40: And 2 *Cor.* 11. 23. Beſides it did deſtroy the Life of Herbs and Trees, yea of Beaſts and Men, either directly, or at leaſt by conſequence, in depriving them of the neceſſary Supports of Life.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-wind *r*, which took away the locuſts, and † caſt them *s* * into the Red-ſea *t*: there remained not one locuſt in all the coaſts of Egypt.

† Heb. *haſtned.*

* Joel 2. 20.

r *r* Heb. *A wind of the Sea, i. e.* coming from the Sea, called above the great Sea, and the *Mediterranean Sea*, from whence came the North-weſt Wind, which did blow the Locuſts directly into the Red-Sea. *s* *Caſt them*, as the *Hebrew* word ſignifies; *with a great noiſe, and with great force*, ſo as they ſhould never riſe again to moleſt them. *t* Heb. *The Sea of Bulruſhes*, ſo called from the great number of Bulruſhes near its Shore; or, *The Sea of Bonds* or *Lymits*, *q. d.* the Narrow Sea, whereas they could ſee no Bounds nor Shore beyond the *Mediterranean* Sea. It was called the *Arabian Gulf*, and by others the *Red Sea*, either from its Red Sand; or rather from *Edom*, called alſo *Edom*, which ſignifies *Red*, *Gen.* 25. 30. from whom as the adjoyning Country was called *Edom*, or *Red*; ſo this was called the *Red-Sea*.

* Chap. 4. 21. 20 But the LORD ¶ hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand towards heaven, that there may be darkneſs over the land of Egypt, † even darkneſs which may be felt *u*.

† Heb. *and let them feel darkneſs.*

u It is an Hyperbolical Expreſſion, ſuch being very frequent both in Scripture and in all Authors. For Darkneſs being only a privation, cannot be properly felt, yet it might be felt in its Cauſe, to wit, thoſe thick and groſs Vapours which filled and infected the Air. But the place may be rendred thus, *thou ſhalt have thy darkneſs*——*after that* (ſo the *Hebrew Vau* is ſometimes uſed, as *Mich.* 7. 13.) *the darkneſs* (*i. e. the darkneſs*) of the Night, or the common and daily *darkneſs*) *is departed* or *removed*, and the time of the day come: for ſo the root, from whence this word may be derived, ſignifies, *Exod.* 13. 22. And to this purpoſe the words are rendred by the *Chaldee* and *Syriack*, and ſome others; and the ſence is, that the Darkneſs may continue in the day-time as well as in the night.

22 And Moſes ſtretched forth his hand toward heaven: and there was a * thick darkneſs in all the land of Egypt three days.

* Wiſd. 1. chap. 17. 22.

23 They ſaw not one another *x*, neither roſe any from his place *y* for three days: * but all the children of Iſrael had light in their dwellings *z*.

x Becauſe thoſe groſs and moiſt Fogs and Vapours did not only quite ſhut out the light of the heavenly Bodies, but alſo put out their Candles, or other artificial lights, or at leaſt ſo darken them that men could have no benefit by them. *y* *Place* here may be taken, either 1. More ſtrictly and particularly; ſo the ſenſe is, The horrour of that darkneſs was ſo great that they durſt not remove at all, but ſtood or ſat where the darkneſs found them, like men aſtoniſhed or affrighted, and therefore unmoveable, having their Minds diſturbed, being terrified with their guilty Conſciences, which moſt affect men in the dark, and with the dreadful noiſes which they heard, *Wiſd.* 17. 5. and with the Apparitions of evil Angels, as may ſeem from *Pſal.* 78. 49. where the Plague of evil Angels is put inſtead of this Plague of darkneſs, which therefore is omitted in that place where all the reſt are reckoned up. Or rather 2. More largely, for their own Houſes or Dwellings, for ſo the Hebrew word is certainly uſed, *Exod.* 16. 29. So the ſenſe is, They did not ſtir abroad out of their Houſes upon their moſt neceſſary occaſions. *Obj.* He ſaith not that they could not go, but that they could not *riſe* from their place, which may ſeem to limit this expreſſion to their particular places. *Anſw.* The word, *to riſe*, is commonly put for going about any buſineſs; and here it is a pregnant word, as they call it, and implies going in it, *none aroſe*, viz. to go or remove *from his place*. And *riſing* cannot be properly taken here for that particular poſture, unleſs we will ſuppoſe that this darkneſs found all men ſitting, which is abſurd to imagine. *z* Where by they might have conveyed themſelves, and families, and goods away, as afterwards they did in haſte; but they waited for Moſes his Orders, and he for God's Command, and God intended to bring them forth, not by ſtealth, but in a more honourable and publick manner, in ſpight of all oppoſition.

24 ¶ And *a* Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD: only let your flocks and your herds be ſtayed *b*: let your little ones *c* alſo go with you.

a Or, *Therefore*; or *Then*, to wit, after the darkneſs was either wholly, or in part removed. *b* Either as a pledge of your return after your Sacrifice is ended; or as a recompence for the Cattle which I have loſt by your means. *c* And conſequently the Women, whoſe help and ſervice was neceſſary for their little ones in divers regards.

† Heb. *our lives.* 25 And Moſes ſaid, Thou muſt give † us * alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

i. e. Suffer us to take of our own ſtock.

26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind; for thereof muſt we take to ſerve the LORD our God: and we know not with what we muſt ſerve the LORD until we come thither.

d Which was not a Pretence, but a real Truth. For this being a ſolemn and extraordinary Sacrifice by the expreſs and particular appointment of God, they knew not either of what kinds, or in what number or manner their Sacrifices muſt be offered. And for all theſe things they did not receive particular directions till they came to Mount *Sinai*.

* Chap. 10. 8. 27 ¶ But the LORD * hardned Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf: ſee my face no more: for in that day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well *e*, I will ſee thy face again no more.

e Heb. *right*, not morally, for ſo it was very ill ſaid; but Logically, that which agrees, though not with thy Duty, yet with the Event and Truth of the thing; for as thou haſt determed me to ſee thee no more, ſo I in the name of God aſſure thee, that thou ſhalt ſee me no more, to beg my Prayers, or to be helped out of thy Troubles by my means. And therefore that Diſcourſe of *Moſes* to *Pharaoh*, which follows *chap.* 11. 4, *&c.* though it be put there out of its order and proper place, as many other paſſages are, yet was delivered at this time, and upon occaſion of theſe words.

CHAP.

CHAP. XI.

God commandeth the Iſraelites to borrow Jewels of the Egyptians, 2. God giveth them favour among the Egyptians, 3. Moſes denounceth the laſt plague, 4. A great cry, 6. The Iſraelites ſafety, 7. The Egyptians thruſting them out, 8. God foretells Pharaoh's hardneſs, 9.

AND the LORD ſaid unto Moſes *a*, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether *b*.

Chap. 12. 33, 39.

a Either 1. Whilſt *Moſes* was not yet gone out of *Pharaoh*'s preſence; ſo God might ſuggeſt this to his Mind, as he did other things to *Michaiah*, when he was before *Ahab* and *Jehoſaphat*, 1 *King.* 22. Or rather 2. Before his laſt coming to *Pharaoh*; and the words may be rendred thus, *Now the Lord had ſaid unto* Moſes. And this is here added, as the reaſon why *Moſes* ſpake ſo boldly to *Pharaoh*, becauſe God had aſſured him of a good iſſue. *b* Men, and Women, and Children, and Cattle, and all that they had, which he would never do before.

2 Speak now in the ears of the people, and let every man borrow of his neighbour *c*, and every woman of her neighbour, * jewels *d* of ſilver, and jewels of gold.

* Chap. 3. 22. and 12. 35.

c The *Iſraelites*, who at firſt lived diſtinctly by themſelves, when they were greatly multiplied, and *Pharaoh* began to caſt a jealous eye upon them, and to take cruel Counſels againſt them, were more mixed with the *Egyptians*, as appears from *chap.* 12. 38, 43. and many other places, either by their own choice, that they might receive Protection and Suſtenance from them; or rather by *Pharaoh*'s deſign, who planted many of his own People among them, to watch and chaſtiſe them, *Exod.* 1. 11. And, it may be, removed ſome of them from *Goſhen* to the parts adjoyning to it, which were inhabited by his People. *d* Or, *Veſſels*, as the Hebrew word properly ſignifies; for they might more plauſibly aſk, and the *Egyptians* would with leſs ſuſpicion lend them Veſſels, which might be proper and uſeful both for their Sacrifices and Feaſts, than Jewels for which they had no preſent need or uſe.

3 And the LORD gave the people favour in the ſight of the Egyptians *e*. Moreover, the man * Moſes was very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people *f*.

* Eccl. 45. 1.

e Therefore they complied with their requeſt not only out of love to the People, but out of fear of *Moſes*, leſt he ſhould punish them ſeverely in caſe of refuſal.

4 And Moſes ſaid *g*, Thus ſaith the LORD, About midnight will I go out *h* into the midſt of Egypt.

f To *Pharaoh*, before his ſeparture, as appears by comparing *verſe* 8. with *chap.* 10. 29. And therefore the three firſt verſes of this chapter come in by way of Parentheſis; and now he returns to the Story, and ſets down the laſt words which *Moſes* ſpake to *Pharaoh* for a final parting. *g* God is ſaid, to *go out*, *or go forth*, or *come down*, &c. by way of condeſcenſion to the cuſtom and capacity of men, when he doth any eminent act of Power either in way of Juſtice, or Mercy.

5 And all the firſt-born of the land of Egypt ſhall die, from the firſt-born of Pharaoh that ſitteth upon his throne *i*, even unto the firſt-born of the maid-ſervant that is behind the mill *k*, and all the firſt-born of beaſts.

h Either now actually, ruling with his Father, as *Solomon* did even whilſt *David* lived, 1 *Kings* 1. 34. or more probably, *he that is to ſit*, the preſent time for the future, he whoſe right this is by the Cuſtom of *Egypt*, and by the Law of Nations. *i*. The poor captive Slave that was in the Priſon, as it is *chap.* 12. 29. and there did grind at the Mill. In thoſe times and places they had divers Mills, which were not turned about by Wind or Water, as ours are, but by the Hands of their Servants, who for that purpoſe ſtood behind the Mill, and ſo with hard labour turned it about. See *Judg.* 16. 21. *Iſa* 47. 1, 2. *Lam.* 5. 13.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

* Chap. 8. 22. 7 * But againſt any of the children of Iſrael ſhall not a dog move his tongue *k*, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

k In ſtead of thoſe loud cries of the *Egyptian* Families, there ſhall be ſo great a tranquillity among the *Iſraelites*, that even the Dogs, which are ſenſible of, and awaked, and provoked by the leaſt noiſe, ſhall not be ſtirred up by them.

Chap. 12. 31, 33. † Heb. *that is at thy feet.* 8 And * all theſe thy ſervants *l* ſhall come down unto me †, and bow down themſelves unto me, ſaying, Get thee out, and all the people that † follow thee *m*; and after that I will go out: and he went out from Pharaoh in † a great anger *n*.

† Heb *heat of anger.*

l Thy Courtiers and great Officers, who now are ſo inſolent and obſtinate. † Both by their own inclination, and neceſſity, and in thy name, and by thy command. *m* That are under thy conduct and command; as this or the like expreſſion is uſed *Judg.* 4. 10. 2 *Kings* 20. 10. 2 *Kings* 3. 9. *Iſa* 41. 2. *n* Not ſo much for the Affront offered to himſelf, as for his incurable Rebellion againſt God. Compare *Mark* 3. 5.

Chap. 3. 19. 9 And * the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you, that * my wonders may be multiplied in the land of Egypt.

* Chap. 7. 3.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

The month wherein they went out of Egypt to be to them the firſt month of the year, 1, 2. God enjoyns them to chuſe a ſpotleſs lamb for the paſſover, 3. How they were to eat the ſame, 4. The deſcription of the lamb, 5. The time of killing it, 6. The manner of ſprinkling, 7. The time and method of eating it, 8——11. God's purpoſe to ſmite the firſt-born, 12. The uſe of the blood upon the doors, 13. Seven days of unleavened bread, and the manner of keeping it, 15. Moſes directeth the elders, both for their preſent and future ſafety, 21——23. They inſtruct their children concerning it, 26. The firſt-born of all Egypt ſlain, 29. A great cry, 30. Pharaoh giveth Iſrael leave to go, 31. The Egyptians thruſt them out, 33. Their haſty departure, 34. They ſpoil the Egyptians, 35, 36. Their number, 37. Their baking unleavened bread, 39. How long they dwelt in Egypt, 40. The time of their deliverance, 41. Who were to partake of the paſſover, 43, 44. The children of Iſrael did as the Lord commanded.

AND the LORD ſpake *a* unto Moſes and Aaron, in the land of Egypt, ſaying:

a *Had ſpoken*, before the three days darkneſs, as may appear by comparing *verſe* 3. and 6. of this chapter with *chap.* 11. 4. And the mention of it was put off by him till this place, as well that he might not interrupt the Hiſtory of all the Plagues, as that he might give the whole inſtitution of the Paſſover together.

2 This month *b* ſhall be unto you the beginning *c* of months: it ſhall be the firſt month of the year unto you *d*.

b The firſt month after the vernal Equinox, called *Abib*, *Exod.* 13. 4. and 23. 15. *Deut.* 16. 1. and *Niſan*, *Neh.* 2. 1. *Eſth.* 3. 7. containing part of our *March*, and part of *April*. *c* Heb. *The head* ſ which, I conceive, notes not ſo much the order, which is more plainly mentioned in the following words, as the eminency of it, that it ſhall be accounted the chief and principal of all months; as the Sabbath hath been called by ſome *the Queen of days*. And juſtly muſt they preſer this month before the reſt, whether they looked backward to their prodigious Deliverance from *Egypt* therein, or forward to their ſpiritual Redemption by Chriſt, and to *the acceptable year of the Lord*, Luke 4. 19. for in this very month our Lord Jeſus ſuffered, *John* 18. 28. *d* Heretofore your firſt month for all Affairs hath been *Tiſri*, which in part anſwers to our *September*; and is the firſt month after the Autumnal Equinox; and ſo it ſhall be to you ſtill as to Civil Affairs, as it appears from *Exod* 23. 16. and 34. 22. and *Levit.* 25. 8, 9, 10. but as to Sacred and Eccleſiaſtical Matters this ſhall henceforth be your firſt month.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth day *e* of this month, they ſhall take to them *f* every man a lamb *g*, according to the houſe of *their* fathers †, a † lamb for an houſe.

† Or, *kid.*

e Partly that they might have the Lamb ready for the Sacrifice, and might not be diſtracted about procuring it when they ſhould be going to uſe it; partly that by the frequent Contemplation of the Lamb, as a ſign appointed by God, they might have their Faith ſtrengthned as to their approaching Deliverance, and afterwards might have their Minds quickned to the more ſerious Conſideration of that great Deliverance out of *Egypt*, and of that more glorious Deliverance from Hell by Chriſt the true Paſſover, which ſhould be offered for them; partly to teach the Church in all Ages, how neceſſary a thing preparation is to the ſolemn Duties and Exerciſes of Religion; and partly to ſignify that Chriſt ſhould be firſt ſet apart, and ſeprated to the Miniſtry, which was done three or four Prophetical days, *i. e.* years before his Death, and afterwards offered: Moſt of which reaſons being perpetual, it may ſeem this uſage was ſo too, and not for the firſt Paſſover only. *f* Into their Houſes, where the *Jews* tell us he was tied to the Bedpoſt. *g* Or, *Kid*, *verſe* 5. for the ſame word ſignifies both, though a *Lamb* was commonly uſed, and a *Kid* only in caſe of the want of a Lamb; and the *Chaldee*, and LXX do almoſt conſtantly tranſlate the Hebrew word *Lamb*. And Chriſt is ſeldom or never Typified by a *Kid*, but generally by a *Lamb*, as he is called *John* 1. 29. partly for his Innocency, Meekneſs, Patience, *&c.* but principally with reſpect to the Paſchal-lamb, inſtead whereof he was in due time to be offered; whence he is called our Paſſover, 1 *Cor.* 5. 7. † As Lamb was to be diſpoſed of to every Houſe or Family, according to its quantity, or the numbers of perſons in it, as the next verſe explains it. The ſeveral Families are called *the houſes of their fathers*, becauſe they conſiſt of thoſe perſons which come from one Father or Grandfather. The people were divided into Tribes, the Tribes were ſubdivided into Families, and the Families again into Houſes, which were like ſprigs taken from the greater branches, and planted apart, and each of theſe had their ſeveral Fathers, from whom they were denominated, as here they are.

4 And if the houſhold be too little for the lamb *h*, let him and his neighbour next unto his houſe, take *it i* according to the number of the ſouls *k*: every man according to his eating † ſhall make your count for the lamb.

h (*i. e.*) For the eating of the whole Lamb at one meal, according to the rule, *verſe* 8, 10. If the perſons be ſo few that they cannot eat it up without gluttony. *i* Or rather thus, word for word, *And, or Then he* (the Maſter of that Family) *ſhall take alſo his neighbour next unto his houſe*, he ſhall take him and his family into Society with himſelf; they ſhall join together. *k* Or *perſons*, *i. e.* as the Families ſhall conſiſt of more or fewer perſons. I ſuppoſe, the

meaning is, that if his next Neighbour's Family were of it self sufficient for the eating of the whole Lamb, that he should pass over that to the next small Family, which being joyned with his might make up a fit number, which, as the Hebrew Doctors tell us, was ten, besides Women and Children. † (i. e.) According to the proportion which he can, or conjonctly doth eat. The meaning is this, The whole Lamb being to be eaten at once, and a sufficient number being necessary to that end, and there being great variety in mens stomachs and meals, they were to give allowance for that, and to take either more or fewer persons, as their stomachs were better or worse.

† Heb. *Son of a year.*

5 Your lamb shall be without blemish *l*, a male *m* † of the first year *n*: ye shall take it out from the sheep, or from the goats *m*.

l Without any deformity or distemper of Body. Heb. *perfect.* Of which see *Levit.* 22. 22, *&c. Deut.* 15. 21. and 17. 1. And this the very light of Nature taught the Heathens to observe in their Sacrifices. This property was required both to typify Christ, a Lamb without spot or blemish, *Heb.* 9. 14. *1 Pet.* 1. 19. and to instruct us, that all our services to God must be as perfect as possibly may be. *m* Partly because that was better and more perfect than the Female, whence a *Male* is opposed to a *corrupt* thing, *Mal.* 1. 14. and partly to tipify the man Christ Jesus *n* (*i. e.*) A year old, when it is in its vigour and perfection, and the fittest type of Christ. Most explain it thus, That it was not to be more than a year old, but it might be much less, seeing it might be offered to God anytime after it was eight days old, *Exod.* 22. 30. *Levit.* 22. 27. But though it was then fit to be offered to God; it was not very fit to be eaten by Men. And the *Hebrew* Phrase, *the Son of a Year*, seems to require a years Age, as *Saul* is called *the son of one year*, *1 Sam.* 13. 1. when he had reigned one whole Year. And it is remarkable, that he doth not say *the Son of this or that Year*, which might agree to one brought forth that Year, though it was much younger than a Year, but *the Son of a Year*, without any restrictive Article. *n* Heb. *and from the Goats*: If you want a Lamb, you shall take a Kid of or from the Goats. But the particle *and* is here well rendred *or* as it is usd, *Gen.* 13. 8. *Exod.* 21. 17. compared with *Matth.* 15. 4. *Psalm* 8. 4. compared with *Heb.* 2. 6.

6 And ye shall keep it up *o* until the fourteenth day of the same month: and * the whole assembly *p* of the congregation of Israel shall kill it † in the evening *q*.

* Lev. 23. 5. Numb. 9. 3. and 28. 16. Deut. 16. 1.

† Heb. *between the two Evenings.*

o Separate it from the rest of the Flock, and keep it in a safe place; the reasons of which see *verse* 3. *p* Or rather, *every Assembly*, to wit, every such Society as meet together for eating of the Lamb. And the Assembly is said to kill it, because one Person did it in their Name, and by their Appointment; in which manner, and upon which reason the *whole Congregation* is said to *hate* a Man, *Levit.* 24 14, 16. *Numb.* 15. 35. *Deut.* 22. 21. It is probable it was killed by the Master of the Family, who was a Priest in his own Family, *&c.* *q* Heb. *between the Evenings*, or *the two Evenings*, i. e. between the beginning and end of the Evening. The Evening is one third part of the Day, and one of the appointed and usual times of Devotion, as appears from *Psalm* 55. 17. *Dan.* 6. 10. and it began at their ninth, or our third Hour, as may be gathered from *Acts* 3. 1. For then the Sun began more sensibly to decline, whence that time is stly called by the *Jews* the *first Evening*, and that was the time of the Evening Sacrifice; the *second Evening* was when the Sun was setting or set. Between these it was to be killed. This had a respect both to the time of the World's Age when Christ came, which was its Evening, or declining Time, or *End*, *Heb.* 1. 2. and 9. 26. *1 Pet.* 1. 20. and the time of the day in which Christ our Passover was killed, *Matth.* 27. 45——50. *Mark* 15. 25, 33, 34.

7 And they shall take of the blood *r*, and strike it *s* on the two side-posts, and on the upper door-post of the houses wherein they shall eat it *t*.

r This was afterwards restrained to the Priests, but at this time it was allowed to the Masters of Families, as their present circumstances required. *s* With a bunch of Hyssop, *verse* 22. *t* As a badge of distinction between their Houses and the *Egyptians*, not to direct the destroying Angel where they were, who could as well discern the Houses as the Blood in the Night, but to direct their Thoughts to Christ, whose Blood was hereby evidently typified, by whose Merits and Mediation they obtained this Preservation and Deliverance from *Egypt*, as well as their great Deliverance from Hell.

8 And they shall eat the flesh in that night *u* rosted with fire *x*, and unleavened bread *y*, *and* with bitter *herbs* *z* they shall eat it.

u (*i. e.*) The Night following the fourteenth, and beginning the fifteenth day. The Lamb was killed upon the fourteenth day, in the Evening or Close thereof, but it was eaten upon the fifteenth day, to wit, in the beginning of it: whence the Passover is said to be offered sometimes upon the fourteenth, and sometimes upon the fifteenth day, which may serve for the Reconciliation of some seemingly contrary Scriptures. *x* Partly for expedition, *verse* 11. and principally to be a Type of the Lamb of God Christ, and of the sharp and dreadful Pains which he suffered not only from Men, but from God too, and from the Fire of his fore Displeasure against Sinners, whose place and person Christ sustained in his Sufferings. *y* Partly as a Monument of their speedy Departure out of *Egypt*, which gave them not time to leaven their Bread, *verse* 34. which is the reason alledged for it, *Deut.* 16. 3. partly to teach us how Men should be justified that come to the Sacrament, they should be purged from Error, and Pride, and Malice, and Hypocrisy, which are called and compared to Leaven, *Matth.* 16. 6, 11. *Luke* 12. 1. *2 Cor.* 5. 8. and partly to signify the singular Purity of Christ from all kind of spiritual Leaven. *z* Both to remind them of their hard Service and bitter Usage in *Egypt*, *Exod.* 1. 14. from which God delivered them, *Deut.* 16. 3. and to prefigure the further Crosses and Troubles which they were to expect between their going out of *Egypt* and coming to *Canaan*. Or, *with bitternesses*, *i. e.* with great bitterness, or with grief of heart, that together with Faith in God and in Christ, and Hope, and Joy for their approaching Deliverance, they might exercise bitter and hearty Repentance for their Idolatries, and other sinful Practices whereof they were guilty in *Egypt*. And this instructs us as well as them of the absolute necessity of true and bitter Repentance in all those that would profitably feed upon Christ our Passover.

9 Eat not of it raw *a*, nor sodden at all with water, but roſt *with* fire: his head, with his legs, and with the purtenance *b* thereof.

a (*i. e.*) Not throughly roasted, for such we also ſay is *Raw*, and so the *Hebrew* word *no* is understood by the *Jewiſh* and other Doctors. It signifies, that Christ should Suffer, as well as Save, to the uttermost, all that was due for our Sins. *b* Heb. *the Inwards*, which were to be taken and washed, and then to be roasted together with the rest. Some do here except the Fat, and Caul, and Kidneys, which were reserved by God for himself, 2 *Chron.* 35. 12, 14. But that Exception was not made till after this time, and it seems not certain that that Exception extended to the Paschal Lamb. These, and the Head and Legs are here mentioned, not to exclude other Parts, but because they are not commonly roasted; but God would have the whole Lamb roasted and eaten, to signify, that we must have either nothing of Christ, or the whole Christ, and all his benefits, his Spirit to sanctify and rule us, as well as his Blood to save us.

10 * And ye ſhall let nothing of it remain until the morning; and that which remaineth of † it until the morning, ye ſhall burn with fire *c*.

* Chap. 23. 18. and 34. 25.

† Which either was not usually eaten, or was more than all of you could conveniently eat. *b* To prevent either 1. the superstitious use of the Reliques of that Lamb by the *Israelites*, who thereby had received a greater benefit than they did afterwards by the Brazen Serpent, which upon that account they worshipped: Or 2. the profane Abuse of that which had been consecrated to God's Service. Compare *Exod.* 29. 34.

11 ¶ And thus ſhall ye eat it *d*; with your loins girded *e*, your ſhoes on your feet *f*, and your ſtaff in your hand *g*: and ye ſhall eat it in haſte *h*: it is the LORDS paſſover *i*.

† Heb. *Jeal.*

d To wit, for this time, because their Circumstances required it, that they being suddenly to take a great Journey, might be in a Travellers habit. But that these, and some other circumstances now enjoyned and used, were only Temporary, and not Perpetual, nor Obligatory, sufficiently appears from the practice not only of the *Jews* in following Ages, but also of Christ and of his Apostles. And in like manner there are some Institutions in the *New Testament* which did only oblige that Age, and not all that follow them, *as Acts* 15. 28, 29. *e* Like Travellers and Persons undertaking some difficult Servise; for such used to gird up their Garments, which in those Parts were long and troublesome. See *2 Kings* 4. 29. and 9. 1. *Luke* 12. 35. *f* A Badge, i. e. of their readiness for their Journey, *Jonah* 3. 7. *Acts* 12. 8. 12. Of their Freedom; for Slaves, such as the *Israelites* now were in *Egypt*, used to go barefooted. 13. Of joy, as on the contrary going barefoot was a Badge of Mourning, 2 *Sam.* 15. 30. *g* Like Persons upon the point of departing, which was a very comfortable Circumstance. *h* For so the word signifies, *Deut.* 16. 3. *Isa.* 52. 12. *i* This Lamb, or your eating of it, is the Lord's Paſſover, *i. e.* it is a sign of Gods passing over you and your Houses, when he comes to destroy the *Egyptians* on every side of you, *verse* 13. 23. It is a Metonymy usual in Sacramental Speeches, as *Gen.* 17. 10. *Matth.* 26. 26, 27, 28.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt, and * againſt all the † gods of Egypt I will execute judgment *k*: I *am* the LORD.

* Numb. 33. 4.

† Or, *Princes.*

k Either 1. by exposing them to shame and contempt, as vain and impotent gods that could not save their Worshippers. But that appeared before. Or 2. by destroying those Beasts which they worshipped; and it is not unlikely, but those particular Beasts, which were their chief Idols, as *Apis*, *Mnevis*, &c were first-born, and therefore perished in this Plague. Or 3. by overthrowing their Idols, as he afterwards did *Dagon*. And so some *Hebrew* Writers tell us, that this very Night all their Idols were broken and thrown down. And there are some Foot-steps hereof even in Heathen Authors: Of whom some tell us, that most of the Temples of *Egypt* at one time fell down by an Earthquake; and others affirm, that the *Egyptian* gods for fear of one *Typho* (by whom it is apparent they meant *Moſes*) did hide themselves for a season, *&c.*

13 And the blood ſhall be to you for a token *l* upon the houſes where you *are*: and when I ſee the blood *m*, I will paſs over you, and the plague ſhall not be upon you † to deſtroy *you*, when I ſmite the land of Egypt.

† Heb. *a deſtroying.*

l Both to you, as he now said, a sign and a pledge to confirm *m*. your Faith in the expectation of the promised Deliverance; and to the Angel, that he may know and pass over your Houses, as the following words intimate. See on *ver.* 7. *m* This is spoken of God after the manner of Men; the sense is, If I find, that you keep the condition which I require, you may expect the priviledge which I have promised you; otherwise not.

14 And this day ſhall be unto you for a memorial *n*: and you ſhall keep it a feaſt * to the LORD throughout your generations; you ſhall keep it a feaſt by an ordinance for ever *o*.

* Or, *Monument*, both of this Deliverance from *Egypt*, and moreover of your Redemption by Christ, of which that is a Type, as even the Ancient *Jews* understood it, who also noted that *Israel was to be redeemed in the days of the Meſſias upon the ſame day on which they were delivered from Egypt*, to wit, upon the fifteenth day of the Month of Nisan. Upon which day our blessed Lord was crucified for the Redemption of his People. *o* You shall observe it for a Solemn Feast or Festival Time. *o* (*i. e.*) So long as your State and Church continues, or till the coming of the *Meſſias*. This word doth not always signify Eternity, but any long time, as *Prov.* 29. 14. *Dan.* 3. 9 and oft elsewhere.

Chap 13. 6. and 23. 15. and 34. 18. Lev. 23. 6. Num. 28. 17. Deut. 16. 3. Ezra 6. 22. Gen. 17. 14.

15 * Seven days *p* ſhall ye eat unleavened bread *q*; even the firſt day ye ſhall put away leaven out of your houſes: For whoſoever eateth leavened bread from the firſt day until the ſeventh day, * that ſoul ſhall be cut off from Iſraël *r*.

* Ezek. 9. 6. Rev. 7. 3. and 9. 4

p Besides, and after the day of eating the Passover, which was a distinct Feast, and no part of the Feast of unleavened Bread. *q* To remind them of their Departure out of *Egypt*, which was so sudden, that they had not leisure to leaven their Dough. See more on *verse* 8. *r* Either by Excommunication, or by Death to be inflicted by the Magistrate, and in case of his neglect, by God himself. Nor let any one think that this was too severe a Punishment for what may seem no great Offence. For this was indeed a very great Crime, being a manifeſt Contempt of God, and a Rebellion against God's Authority and expreſs Command, which surely deserves as severe a Punishment as is inflicted upon Rebels against their Prince, especially considering that the *Israelites* were the People and Subjects of God in a peculiar manner. It was also a tacit Renunciation of their Religion, and of the Covenant of God with them, and of their Interest both in that past Deliverance out of *Egypt*, and in the future Deliverance by the *Meſſias*. See more on *Gen.* 17. 14.

16 And in the firſt day there *ſhall be* an holy convocation *s*: and in the ſeventh day *t* there ſhall be an holy convocation to you; no manner of work *u* ſhall be done in them, ſave that which every † man muſt eat *x*, that only may be done of you.

† Heb. *Soul.*

s A Solemn day for the People to assemble together, and to attend upon the Publick Worship and Service of God in hearing his Word, Prayers, Praises, and Sacrifices. *t* Because then *Pharaoh* and his Host were drowned in the Sea. As on the first day the first-born were killed; so their Deliverance was begun on the first, and completed on the seventh day, and therefore those days deserved a special Character of Honour. And indeed that there were seven days between those two Miracles, the *Jews* unanimously affirm, and it seems probable from the account of their Journies. *u* (*i. e.*) Of servile Work, *Lev.* 23. 7. *x* Herein, as many think, these days were like to the Sabbath, in which that was forbidden. But of this see my notes on *Exod.* 16. 23. *Numb.* 15. 3.

17 And ye ſhall obſerve the *feaſt* of unleavened bread: for in this ſelf-ſame day have I brought your armies *y* out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

y So called, not from their Military force or courage, but from their numbers, and the order and manner in which they came forth, See *Chap.* 13. 18.

* Lev. 23. 5. Numb. 28. 16.

18 ¶ * In the firſt *month*, on the fourteenth day of the month, at even ye ſhall eat unleavened bread until the one and twentieth day *z* of the month at even.

z Inclusively. For otherwise they were obliged to eat unleavened Bread eight days, *viz.* on the day of the Passover, *verse* 8. and seven days after, which is strictly and properly called the Feast of unleavened Bread, because in them they were tied to that Ceremony only, except the two days of an Holy Convocation.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger *a*, or born in the land †.

a To wit, a Proselite: for Strangers unconverted to the *Jewiſh* Religion were not obliged nor admitted to the Celebration of the Passover or Feast of unleavened Bread. Though I see no inconvenience, if all Strangers, though Heathens, were forbidden to have or use any unleavened Bread at that time, left the *Jews* who conversed with them might be tempted to desire or partake of it with them. † To wit, of *Canaan* which I have promised to you, and to which I am now leading you, which was so well known to all of them, that it was needless to express it in this place.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out, and take you a † lamb according to your families, and kill the paſſover.

† Or, *kid.*

* Heb. 11. 28.

22 * And ye ſhall take a bunch of hyſop *b*, and dip it in the blood that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts with the blood that is in the baſon; and none of you ſhall go out at the door of his houſe *c* until the morning *d*.

b So the *Hebrew* word is rightly rendred, as appears from *Heb.* 9. 19. *c* (*i. e.*) Of the House wherein he did eat the Passover, which relations was his Neighbours House. See *verse* 4. *d* Till the be-

ginning of the Morning after Midnight, and after the Slaughter of the *Egyptians* first-born; which may reconcile those Scriptures that seem to contradict one another, while some affirm they went out of *Egypt* by Night, and others by Day, for they went out in the Morning very early when it was yet dark, as it is expressed in a like case, *John* 20. 1.

23 For the LORD will paſs through to ſmite the Egyptians: and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the LORD will paſs over the door, and * will not ſuffer *e* the deſtroyer *f* to come in unto your houſes to ſmite you.

* Heb. 3. and 9. *e* Heb. *not give* him License or Commission. *f* (*i. e.*) The deſtroying Angel, which whether it were a good or bad Angel is not agreed, nor is it necessary to determine.

24 And ye ſhall obſerve this thing *g* for an ordinance to thee, and to thy ſons for ever.

g *viz.* The substance of the thing, the Passover and Feast of unleavened Bread, though not all the Rites and Ceremonies, whereof divers were peculiar to the first time.

25 And it ſhall come to paſs when ye be come to the land *h*, which the LORD will give you according as he hath promiſed, that ye ſhall keep my ſervice.

h *Viz.* Of *Canaan*, as *verse* 19. For in the Wilderness they kept this Feast but once, and that by God's particular Direction, *Numb.* 9. 2.

26 * And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice *i*?

* Jos. 4. 6.

i Or, part of Divine Worship. God expects this even from the *Jewiſh* Children, and much more from Christian Men, that they ſhould enquire and underſtand what is ſaid or done in the Publick Worship or Service of God, and therefore not to rest in dumb Signs whereof they neither enquire nor know the meaning, or in the Service of God in a Language which they underſtand not.

27 That ye ſhall ſay, It is the ſacrifice of the LORDS paſſover *k*, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people * bowed the head *l*, and worſhipped.

* Chap. 4. 31.

k The Passover was both a Sacrifice, as it was offered to God, as it appears from *Exod.* 23. 18. and 34. 25. *Numb.* 9. 7, 13. *Deut.* 16. 2, 5. and because there was in it the shedding and sprinkling of Blood, wherein the Essence of a Sacrifice consists, 2 *Chron.* 30. 16. and 35. 11, 13. and also a Sacrament, as it was received and eaten by Men. *l* In token of their thankful acknowledgement of God's favours, and of their cheerful submiſſion to God's Command and Ordinance. See 2 *Chron.* 29 30.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron; ſo did they *m*.

m They killed, and did eat the Paschal Lamb in such manner as God prescribed.

29 ¶ * And it came to paſs, that at midnight *n* * the LORD ſmote all the firſt-born *o* in the land of Egypt, * from the firſt-born of Pharoah that ſat on his throne, unto the firſt-born of the captive that was in the † dungeon, and all the firſt-born of cattle.

* Chap. 11. 4. Numb. 8. 17. and 33. 4. Psalm 78. 51. and 105. 36. † Or, *Priſon.*

n A great Aggravation of the Plague: For then darkness is felt 5 1. and ſtrikes Men with horror, and makes any Calamity more terrible; 105. 36. then they were aſleep and ſecure, and leaſt expected ſuch a ſtroke. and 135. *o* Both of Man and Beaſt, whether Male or Female. Some extend 8 and it to all that were firſt born, and ſo many Perſons might be killed 136. 10. in one House, as both Father and Mother, and ſeveral Sons, which Wisdom might be the firſt born by ſeveral Mothers, and Sons Sons or 18. 11. Daughters, *&c.* Others confine it to the firſt born Child in the Chap. 4. Family. I conceive the Heads of the Family are not included, 23. for theſe, though they might be the firſt-born Children of their † Heb. Parents Families, yet were not, nor ever are, called or accounted the firſt-born of their own Families, but the Heads and *pit.* Roots of them: But for all the reſt I conceive they are all included, because all ſuch were really firſt-born, and did firſt open their Mothers Womb, and all ſuch were to be ſet apart unto the Lord, inſtead of theſe firſt born of the *Egyptians* now ſlain, *Chap.* 13. 12, 15. and therefore are in both places to be underſtood in the ſame latitude. *house of the*

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians, and there was a great cry in Egypt: for there was not an houſe *p* where there was not one dead.

p To wit, of those Houses which had any first-born in them, for in divers Families there might be no first-born. And such Restrictions of the universal Particles are frequently understood.

31 ¶ And he called for Moſes and Aaron *q* by night, and ſaid, Riſe up, and get you forth from amongſt my people, * both you, and the children of Iſrael, and go, ſerve the LORD, as ye have ſaid.

* Chap. 10. 9.

q (*i. e.*) He sent this Message to them, for they came no more to him, *Chap.* 10. 29.

32 * Alſo take your flocks and your herds, as ye have ſaid, and be gone, and bleſs me alſo *r*.

* Chap. 10. 26.

r Pray to God for me, that I may not perish by this, or any other Plague.

33 And

33 And the Egyptians were urgent *s* upon the people, that they might send them out of the land in haste: for they said, We be all dead *men*.

s Not by force, which they durst not now use, but by earnest and importunate Intreaties, *Exod.* 11. 8. This was the ground of that Fable of the Heathens mentioned in *Tacitus*, That the *Jews* were driven out of *Egypt* for their Scabs: So they falsly and maliciously ascribed their own Ulcers and Scabs sent upon them by God to the *Israelites*.

34 And the people took their dough before it was leavened, their † kneading troughs *t* being bound up in their clothes upon their shoulders.

† Or, *dough*

t Or, as others rightly render it, *their dough lumps*, or *food*, or *lumps of paste* unleavened.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians *u* * jewels *x* of silver, and jewels of gold, and raiment.

* Chap. 3. 22.

u Either before this time, as they had opportunity, when their hearts were mollified by the foregoing Plagues; or even at this time, when the *Israelites* might well take confidence to borrow, and the *Egyptians* would be willing to lend them, partly that they might gain their Affections and Prayers, and partly that they might more readily depart from them. *x* Wherewith they used to adorn themselves in the worship of their Idols, and therefore supposed the *Israelites* might use them in the worship of their God. Or, *vessels*; of which see on *chap.* 11. 2.

36 And the LORD gave the people favour in the sight of the Egyptians *y*, so that they lent unto them *such things as they required z*: and they * spoiled the Egyptians *a*.

* Gen. 15. 14. Chap. 3. 22. Psal. 105. 37.

y (*i.e.*) Inclined their hearts to do it willingly, and not only out of fear. *z* Heb. *and they lent them*, to wit, the Jewels or Vessels mentioned, *ver.* 35. *a* To wit, of their Ornaments. *Quest.* Was not this unjustly done of the *Israelites* to borrow these Jewels which they never paid again? *Anf.* No, 1. because they did nothing in this matter but by God's appointment, *chap.* 11. 1, 2. so that if there be any injustice, it must be in God, in whom there neither can be in any thing, nor is in this thing, the least blot or shadow of injustice as well because he hath an unquestionable right in, and power to dispose of all persons and things, as being the Maker, and Giver, and Lord of all; as because there was great and evident reason both why the *Israelites* should be recompenced for all their hard Labours and sufferings, and why the *Egyptians* should be spoiled for their Idolatry, Luxury, and Cruelty to the *Israelites*, and the great benefits which they had received from *Joseph*, and from the service of the *Israelites*. 2. Because the Supreme Lord of all forbad them to restore what they borrowed, and gave them the entire right and sole propriety therein. 3. Because tho there was a form and appearance of borrowing and lending, yet indeed the *Israelites* did not so much borrow as desire, as the *Hebrew* word rendred *borrow*, (*ver.* 35.) signifies; and the *Egyptians* did not reckon these things as lent, and to be restored, but as given, and never to be expected again; even as *Pharaoh* and his people rightly judged, that if the *Israelites* were once permitted to go out of the Land with their whole Families and Estates, they would never return again, *chap.* 14. 5. And in truth the *Egyptians* did and might esteem it a good bargain to give these things to redeem their Lives, and to ingage the *Israelites* to a speedy departure, knowing that otherwise both their Persons and all their Estates were in extreme hazard. 4. Because, if these Jewels were properly borrowed, yet the *Egyptians* by their causeless and hostile pursuit after the *Israelites* with intent to destroy them, did fully discharge them from all obligations to restitution, and give them a right not only to keep these Goods, but to take any other which they could from the *Egyptians*, according to the known and approved Laws of War.

37 * And the children of Israel journeyed from * Rameses to Succoth *b*, about * Six hundred thousand *c* on foot, *that were* men *d*, beside children *e*.

*Num. 33. 3. * Gen. 47. 11. *Chap. 38. 26. Numb 1. 46. and 11. 21.

b A place so called, either because there the *Israelites* first lodged in Booths or Tents, whereas before they dwelt in Houses; or because there God first spread his Cloud of fire over them, *for a covering*, Psal. 105. 39. *c* To wit, grown and strong men, and fit for War, among whom there was none feeble or sick, *Psal.* 105. 37. Thus the Heathen Writer *Charemon*, mentioned by *Josephus*, speaking of this matter, reckons up first 250 thousand, and then 380 thousand more. *d* The *Hebrew* word properly signifies *strong* and *able men*, fit to go on foot in battel-array; so decrepit or weak old men are not comprehended in this number. *e* And Women, whose presence and assistance is necessary to them. See *Exod.* 10. 24. Some say the *Hebrew* word *taph* signifies their *households* or *families*, which consist principally of Women and Children.

38 And a † mixed multitude *f* went up also with them, and flocks, and herds, even very much cattle.

† Heb. *a great mixture.* Numb. 11. 4.

f Consisting of *Egyptians* or other people, who went with them, either because they were their servants, or that by this means they might free themselves from the servitude which they endured under hard Masters in *Egypt*; or because the glorious works which they had seen, had raised their esteem of God and of his People, and made them expect a share in the great Felicities which they presumed would be conferred upon a People so highly honoured and beloved of such an Almighty and Allsufficient God. And because their Hearts were not sincere, nor their Ends right, they soon repented of their choice, *Numb.* 11. 4. Compare *Zech.* 8. 23.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened *g*: because * they were thrust out of Egypt *h*, and could not tarry, neither had they prepared for themselves any victuals.

* Chap. 6 1. and 11. 1.

g Both because leaven was forbidden to them at that time, and because the great haste required gave them not time for leavening it. *h* Not by force, but by importunate requests, as was observed on *ver.* 33. Thus men are said to be *driven to worship the sun, moon*, &c. when they are perfuaded to it, *Deut.* 4. 19.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* * four hundred and thirty *i*.

* Gen. 15. 13. Acts 7. 6.

i It is plain that those years are to be computed from the first Promise made to *Abraham*, Gen. 12. 1, 2. to the giving of the Law, Gal. from *Gal.* 3. 17. where this is affirmed. And although it doth not plainly appear when that Promise was made, because the Scripture mentions not *Abraham*'s Age, neither when it was made, nor when *Abraham* came to *Haran* with his Father, *Gen.* 11. 31. but only when he went out of *Haran*, being 75 years old, *Gen.* 12. 4. yet a good while after it was made, and, as it may seem more than probable, 30 years afterward, it is manifest there were only 400 years of this time to come, *Gen.* 15. 13. And many more years passed ere there was such a man as *Israel* or *Jacob*, and more ere there were *any children of Israel*, or of *Jacob*, and yet more ere they came into *Egypt*. How then can this be true which is here said? *Anf.* 1. Some affirm that they were in *Egypt* 430 years, which is sooner said than proved. 2. Some ancient *Hebrew* Copies are said to have had more words than ours now have; for the LXX, and *Samaritan* Interpreters after the words *in Egypt*, read, and, *in the land of Canaan*. And some other Copies after the word, *who*, add, *together with their fathers*, or, *and their fathers*. And so the difficulty vanisheth. And if it should be granted, that there were some few such errors in our present Copies in matters purely Historical or Chronological, which God might permit to be there for many wise and holy Reasons, yet this is no prejudice to our Faith, or to God's Providence; which hath been pleased to have so special a care of those Texts which concern the essentials of Faith and a good Life, that all Copies are agreed in them. 3. These 430 years are not by the Text confined to *Egypt*, but may be extended to any place where they were sojourners; and the *Hebrew* word, *ager*, is not to be rendred, *which*, as relating to the time of their sojourning, but *who*, as belonging to the persons sojourning, as our Translation well renders it; and the sense is, that they were sojourners, or, which is all one, *strangers*, or dwellers *in a land* that *was not theirs*, as it is said *Gen.* 15. 13. for 430 years. And the emphasis lies in the *Hebrew* word *moshab*, which is here fitly rendred *sojourning*; as *toshab*, coming from the same root, is commonly used for a *sojourner*, or one that lives in a Place or Land which is not his, as *Levit.* 22. 10. and 25. 35, 40. *Numb.* 35. 15. *Psal.* 39. 12. There is now but one difficulty remains, How the Children of *Israel* can be said to be sojourners so long, seeing much of this time passed before they were born? *Anf.* As *Levi* is said to *pay tithes in Abraham*, Heb. 7. 9. because he was in the Loyns of *Abraham* when *Abraham* paid Tythes; with much more reason might the Children of *Israel* be said to sojourn so long, because they sojourned a great part of it in their own persons, and the rest in the Loyns of their Parents. And as oft times when the Parents only are mentioned, the Children are included or intended, as *Gen.* 12. 3. *in thee*, *i. e.* in thy Seed; and *Gen.* 13. 17. *I will give it* (the Land) *unto thee*, *i. e.* to thy Seed; and *Jacob* is said to be *brought up again* out of *Egypt*, *Gen.* 46. 4. to wit, in his Posterity; and *David* is oft put for his Posterity, as 1 *King.* 12. 16. *Ezek.* 34. 23. and 37. 24, 25. why may not Parents also be understood sometimes, when the Children only are mentioned? But we need not make Suppositions, seeing we have Examples; the Persecution in *Egypt*, and deliverance out of it, which happened to the Parents only, being attributed to their Posterity, who neither felt the one, nor saw the other, *Deut.* 26. 5. *&c.* Compare *Psal.* 66. 6. *Judg.* 10. 11, 12. And *the souls of the house of Jacob* (*i. e.*) of the Children of *Israel*, for by *house* it is evident he means only Children) *which came with Jacob into Egypt*, are said to be *threescore and ten souls*, Gen. 46. 26, 27. In which number and title *Jacob* himself is confessedly included. And therefore upon the very same ground, under this title of *the children of Israel*, we must understand *Israel* himself, who being the chief author and subject of this sojourning in *Egypt*, it were unreasonable to exclude him from the number of these sojourners. And this Phrase being once extended to their immediate Parent, may by a parity of reason be extended to their great Grandfather *Abraham*, as being the first Author of that famous Peregrination or Sojourning, which being begun in *Canaan*, ended in *Egypt*. Add to this, that the word *Israel*, as it is put for the People or Children of *Israel*, is elsewhere used for the whole Church of God, as *Rom.* 9. 6. and therefore may well include *Abraham* as the Father, and, under God, the Founder of it. And the title of *the children of Israel* might well be given to all that People, and to the Family from which they descended, because they were now known by that name. And that this indeed was *Moses* his meaning, which is here produced, may be further gathered from hence, that otherwise *Moses* had contradicted himself; for by the years of the Lives of *Jacob*, and *Levi*, and *Kohath*, and *Amram*, and *Moses* himself, which he precisely sets down, it appears that the sojourning of the Children of *Israel*, strictly so called, in *Egypt*, was not above 215 years. And it is absurd to think that so wise and learned a man, as all acknowledge *Moses* to have been, should commit so gross an error, especially seeing that Generation could easily have confuted him.

41 And it came to pass at the end of the four hundred and thirty years †, *even* the self-same day *k* it came to pass, that all the hosts of the LORD went out from the land of Egypt.

† If this be the right Translation, the 430 years mentioned *Gal.* 3. 17. are to be taken in a latitude, for about or near so many years, as is very frequent in Scripture, and other Authors; else there wants one year of it, because the Law was not given till about a year after their coming out of *Egypt*. Nor was it of any concernment to the Apostle's Argument there, whether it wanted a year of that number or no, as here it is. But the words may be rendred here, *as Gen.* 7. 12. *in the body* or *strength of the day*, *i. e.* when the day-light was full, and clear, and strong, when it was broad day-light, the *Egyptians* seeing, and not being able to hinder them. If it be said, they went out by night, *Deut* 16, 1. that is true, in regard of their resolution, and preparation, and the beginning of their journey; but their actual marching forth was by day-light, or in the morning; nor could it be done sooner from the nature of the thing, and the time necessarily required for so great a work. *k* This Circumstance is noted to set forth the accurateness and infallibility of God's Foreknowledge, and the efficacy of his Providence in accomplishing all his own Counsels in his own appointed time.

42 It is * a † night to be much observed unto the LORD for bringing them out from the land of Egypt: This is that night of the LORD to be observed of all the children of Israel in their generations.

* See Deut. 16. 6. Heb. A keeping of observations.

43 And the LORD said unto Moses and Aaron, This is the ordinance of the Passeover *l*: there shall no stranger *m* eat thereof.

l This which here followeth is the law or appointment of God concerning the celebration of the Passover. *m* Or, *foreigner*, who is so born by Nation and Religion: For, if he were circumcised, he might eat of it, *ver.* 44. 48.

44 But every man-servant that is bought for money, when thou hast circumcised him *n*, then shall he eat thereof.

n For the Master had a power to circumcise such persons, *Gen.* 17. 12. And though it is probable, that by their interest in them, and a diligent instruction of them, they made them willing to receive Circumcision, yet it seems they had a power to compel them to it; but then Circumcision was not to them a Seal of God's Covenant, nor of their Religion, for that must be matter of choice, but only a civil badge, or a note of that Family or People into which they were politically incorporated.

45 A forciner, and an hired servant shall not eat thereof *o*.

o Except he submit to Circumcision, as *ver.* 43. See *Numb.* 9. 14.

Num. 9. 12.

46 * In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house *p*, neither shall ye break a bone thereof *q*.

p Partly because they were all obliged not to go out of the House till the morning, *ver.* 22. and to leave none of it till that time, *ver.* 10 partly, lest it should be either superstitiously or profanely abused; and partly to signify, that Christ and Salvation are not to be had out of God's House or Church. *q* To take out and eat the marrow of it. This was required, partly to mind them of their hasty departure out of *Egypt*, wherein they had no leisure to break and empty the Bones; and principally, that it might be an evident Type of the Lord Jesus, in whom this was literally fulfilled, *Joh.* 19. 36. The Bones were burnt with the other remainders of the Lamb.

Heb. *do.*

47 All the congregation of Israel shall † keep it.

Num. 9. 14

48 And * when a stranger shall sojourn with thee, and will keep the Passeover to the LORD, let all his males be circumcised, and then let him come near, and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt, * by their armies.

Chap. 6. 26.

CHAP. XIII.

God commands all the first-born to be consecrated, 1, 2. *The day of their going forth out of Egypt to be had in remembrance*, 3. *The feast of unleavened bread to be kept in the land of Canaan*, 5—8. *The firstlings of beasts to be set apart for the Lord*, 12. *The reason of it*, 15. *The way God led them into the wilderness*, 18. *Moses carries Joseph's bones out of Egypt*, 19. *Israel encampeth at Etham*, 20. *God conducteth them by a Pillar of cloud by day, and a pillar of fire by night*, 22.

AND the LORD spake unto Moses, saying,

Chap. 22. 29. and 34. 19. Lev. 27. 26. Numb. 3. 13. and 8. 17. Luk. 2. 23.

2 * Sanctify unto me *a* all the first-born *b*, whatsoever openeth the womb *c* among the children of Israel, both of man and of beast *d*: it is mine *e*.

a To my use and service, in manner as I shall hereafter explain. And *sanctify*, *i. e.* command all the people to sanctify, as *Moses* did, *ver.* 12. *b* viz. If they be Males, as it is limited, *ver.* 12. *c* Every Child which is the first-born of his Mother: So that if a man had many Wives, either together, or successively, his first Child by every one of them was a first-born. *d* Whether clean or unclean, tho in different manner, whereof see *Numb.* 18. 13, 15, 17. *e* By special right and title; as being by my singular care and favour preserved from the common destruction, and therefore I challenge a peculiar interest in them, and do hereby require that they be devoted to me.

Heb. *ser.* *vants.*

3 And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of † bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

Chap. 23. 15. Deut. 16. 16.

4 This day came ye out, * in the month Abib *f*.

* See Exod. 12. 2. in the Spring time, the most proper season for a long journey.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, * that thou shalt keep this service *g* in this month.

Chap. 12. 25, 26.

g Which is spoken of before, and in the following Verses. From this place it is evident, the *Israelites* were not obliged to this service in the Wilderness without a particular command from God. See *Deut.* 12. 1, 9.

6 * Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

Chap. 12. 15, 16.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it shall be for * a sign unto thee upon thine hand *h*, and for a memoral between thine eyes *i*, that the LORDS law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

* See verse 16. Numb. 15 38. Deut. 11. 18. Prov. 1. 9. Mat. 23. 5.

h The celebration of this Feast shall be to thee instead of a mark which a man makes, or a ring, or any thing else which he puts upon his Hand or Arm, to bring any thing to his remembrance. For such things his Eye is most frequently fixed upon. Compare *Cant.* 8. 6. *Isa.* 49. 16. *Jer.* 22. 24. *Hag.* 2. 23. *i* In stead of any Monument or Memorial, which is placed between, and therefore directly before a man's Eyes, which he can scarcely overlook, and therefore must needs bring to remembrance the thing which he would not forget. Such Proverbial Phrases are usual in Scripture, as *Deut.* 6. 8. *Prov.* 3. 3. and 6. 21. and 7. 3. and are not to be understood literally, as the superstitious *Jews* understood them, who hence derive their custom of wearing scrowls of Parchment upon their Foreheads, and Arms, and Garments, which they call Phylacteries, wherein they wrote certain portions of Scripture. But they might as well have added parcels of God's Law to be kept in their Mouths, because it follows, *That the Lords law may be in thy mouth*; from whence we may better infer, that neither *mouth*, nor *hand*, nor *eyes* are properly to be understood, for then it had been an improper method to fasten a Parchment between their Eyes, that it might be in their Mouths, but figuratively, as they are commonly understood in Scripture.

10 Thou shalt therefore keep this ordinance in his season from year to year *k*.

k Heb. *From days to days.* But *days* in the Hebrew Tongue are oft put for a compleat year. Of which see *Gen.* 4. 3. *Lev.* 25. 29. *Amos* 4. 4.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites *l*, as he sware unto thee, and to thy fathers, and shall give it thee:

l Under which general name all the other Nations are contained, as being all the Children of *Canaan*.

12 * That thou shalt † set apart *m* unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORDS *n*.

* Chap. 22. 29. and 34. 19. Deut. 15. 19. Ezek. 44. 30. † Heb. *Cause to to pass*, not through the Fire, as that Verb is used *Deut.* 18. 10. 2 *Kings* 16. 3. but under the Rod; as it is used, and more fully expressed, *Lev.* 27. 32. which was the Rite when any thing was separated and consecrated to God. *n* Devoted to him, either to be sacrificed, if it was clean, or to be otherwise destroyed, if it was unclean, as it here follows.

13 And every firstling of an ass *o* thou shalt redeem with a † lamb: and if thou wilt not redeem it, then † Or, *kid.* thou shalt break his neck *p*: and all the first-born of man amongst thy children shalt thou redeem.

o An unclean Creature, and therefore this Rite was to be observed in all other unclean Creatures, as appears, 1. Because the reason of this Law is common to all such. 2. By comparing this place with *Numb.* 18. 15. 3. Because the first-born of all Beasts were appropriated to God, and because many of them were unclean, and so could not be sacrificed, there was no other way offering them to God, but by redemption, or a price paid for them. And the single exception of the price of a Dog in this case, (*Deut.* 23. 18.) doth sufficiently intimate, that the price of all other unclean Creatures was allowed and required. The Ass alone is here named for all the rest, because this Creature was most common, and most useful, and yet was not to be spared; whence it was easy to infer, that this course was much rather to be observed in other Creatures which were of less use. *p* Or, *cut off his neck*; or *head*, as the word is used *Deut.* 21. 4. *Isa.* 66. 3. because being consecrated to God, it was not to be applied to any profane or common use.

14 ¶ And it shall be when thy son asketh thee † in time to come, saying, What is this? that thou † Heb. *to* shalt say unto him, By strength of hand the LORD *morrow.* brought us out from Egypt, from the house of bondage *q*.

q Which is added to teach Parents in all succeeding Ages, that it is their Duty to instruct their Children in the word and works of God, and the nature and reasons of every particular Rite or Institution

part of God's worship and service. See *Deut.* 15. 5. *Psal.* 66. 4. *Hos.* 2. 14.

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the LORD all that openeth the matrix, being males: but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets *r* between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

r Instead of frontlets. The sense is, This practice shall make your deliverance from *Egypt* as fresh and evident to you, and to your Children, as any thing which you see hanged or written upon one anothers Foreheads. See *Ezek.* 9. 4. It seems strange to me, that they that understand the *sign on the hand*, and *the memorial between the eyes*, verse 9. Metaphorically, should understand *the frontlets between the eyes* in this place properly, seeing the phrase is perfectly the same; only here is a more particular allusion to the custom of the *Egyptians*, which used to wear some devices upon their Foreheads, which probably they called *Totaphoth*, which were Memorials of their Idols, or of something relating to them. And therefore it seems unlikely that he would here prescribe the use of the same things to the *Jews*; and the more probable meaning of the phrase is only this, that this practice would be as effectual and useful a remembrancer of this mighty and glorious work of God in bringing them out of *Egypt*, as those contrivances were to the *Egyptians* of their Idols.

17 ¶ And it came to pass when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines *s*, although that was near *t*; for God said, Lest peradventure *u* the people repent them when they see war *x*, and they return to Egypt *y*.

s A fierce and warlike People, whereof they had sad and late experience, 1 *Chron.* 7. 21. *t* There being this way but a few days journey between *Egypt* and *Canaan*. *u* God speaks after the manner of men, for nothing was unknown nor uncertain to him. Though the Hebrew Particle *pen*, doth not always imply doubting, but oft-times only signifies *left*, as *Gen.* 3. 3. and 38. 23. *Numb.* 20. 18. *x* Which they were likely to do, because the War would probably be long and hot, and their Bodies were much weakned, and their Spirits and Courage broken by a tedious and grievous Bondage; and therefore it was fit that before they were called to such sharp conflicts, they should be hardned by the labours of a long and troublesome journey, and their Faith should be strengthened by further experience of God's Power, and Faithfulness, and Goodness, and by the glorious appearance of God at Mount *Sinai*, and those Commands, Promises, and Encouragements there given them. But though this which is here mentioned was one, yet it was not the only reason of his Counsel, but there were other causes of it; the *Egyptians* were to be drowned in the Sea, the *Israelites* to be further tried, *Deut.* 8. 2. and full measure to be allowed to the iniquity of the *Amorites*. *y* As afterwards they attempted to do, *Numb.* 14. upon a like occasion.

18 But God * led the people about through the way of the wilderness of the red sea, and the children of Israel went up † harnessed *z* out of the land of Egypt.

* Chap. 14. 2.

† Or, *by five in a rank.*

z Or, *Armed*, or girt with Swords and Belts about the fifth Rib, as the Hebrew word may imply. But it doth not appear how, or whence they should get their Arms, nor how the *Egyptians* would permit so numerous a People to have, and to keep Arms, especially when they had a long time oppressed and exasperated them, and made them desperate. It is true, some few of them might procure Arms, but this word is here used concerning the whole Body of them. Others render it *by fives*, five and five in a Rank, that is, by an usual Synecdoche, in Military Order, not doubtfully and fearfully, but confidently and courageously; not confusedly, as men that steal or run away, but in good order, so as one might not hinder another. Which interpretation is strengthened by comparing *Jos.* 1. 14. It may be rendred *girt*, to wit, about the fifth Rib, as the word implies, the place where men used to gird their Garments, this being the usual posture for Travellers: He implies that they went out resolved upon, and prepared for their journey.

19 And Moses took the bones of Joseph *a* with him: for he had straitly sworn the children of Israel *b*, saying *, God will surely visit you, and ye shall carry up my bones away hence with you.

* Gen. 50. 25. Josh. 24. 32.

a And the other Patriarchs, as appears from *Acts* 7. 16. *b* The Oath was taken only by the Parents; but because the matter of it was not personal, and of particular concernment to them, but common to them and their Children, therefore it obliged both the Parents and their Children, as *Moses* here signifieth.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

* Numb. 33. 6.

21 And * the LORD *c* went before them *d* by day in a pillar of a cloud *e* to lead them the way *f*; and by night in a pillar of fire, to give them light to go by day and night.

* Chap 40. 38. Numb. 14. 14. Deut. 1. 33. Psal. 78. 14. and 99. 7. 1 Cor. 10. in the Wilderness, as appears from 1 *Cor.* 10. 4, 9. Compare *Gal.* 1. 11. 26. who is sometimes called the *Angel of the Lord*, chap. 14. 19. because he was, and was to be his Father's Angel or Messenger, sent by God unto Men to ratify his Covenant with them; whence he is called *the Angel of the Covenant*, Mal. 3. 1. as he is upon another account called *the Angel of his Presence*, Isa. 63. 9. *d* Not by local Motion, but by his gracious and powerful Operations for and about them. *e* It was but one Pillar, *Numb.* 9. 15, 16. having two different appearances and uses of a Cloud by day, to defend them from the heat, *Psal.* 105. 39. which in those parts was excessive; and of a Fire by night to illuminate them. It was a Cloud erected towards Heaven, like a Pillar upwards; but downwards flat and broad, spread over the body of the People, and afterwards more eminently over the Tabernacle. *f* Which was altogether necessary in those vast and pathless Deserts, *Numbers* 10. 33. *Deuteronomie* 1. 33.

22 He took not away the pillar of the cloud by day, * nor the pillar of fire by night *from* before the people *g*.

* Neh. 9. 19.

g Whilst they continued in the Wilderness, and had need of such direction.

CHAP. XIV.

God commandeth the Israelites to encamp at Pihahiroth, 1, 2. The reason why, 3, 4. Pharaoh and his servants repent for letting the people go, 5. Pursue and overtake the Israelites, 9. The Israelites are afraid, 10. And murmur against Moses, 11, 12. Moses encourages the people with a promise of deliverance, 13, 14. God encouraging Moses, 15. Bids the people go forward, 16, 17, 18. God leadeth the Israelites by a pillar of cloud, 19. Moses dividing the sea, 21. The Israelites pass over on dry ground, 22. The Egyptians with all their forces pursue them into the sea, 23, 24, 25. God commands Moses to cause the waters to return on the Egyptians, 26. The waters return, 27. The Egyptians drowned, 28. Israel's safety, 30. And faith, 31.

AND the LORD spake *a* unto Moses, saying,

a Or rather, *had spoken*, to wit, before they came to *Succoth*, chap. 12 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command.

2 Speak unto the children of Israel, * that they turn and encamp before * Pi-hahiroth *b*, between Migdol *c* and the sea, over against Baal-zephon *d*: before it shall ye encamp by the sea.

* Chap. 13. 18. * Numb. 33. 7.

b Heb. *The mouth of Hiroth*, *i. e.* the entrance or straits of *Hiroth*, two great Mountains, between which they marched, and were enclosed on both sides. *c* A City in *Egypt*, *Jer.* 44. 1. wherein it is thought there was a Garison. *d* Another place of note, situated in an high place, and having a fair and large Prospect, and possibly a Garison too.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in *e*.

e They are inclosed with Mountains, and Garisons, and Deserts.

4 And * I will harden Pharaohs heart, that he shall follow after them, and I will be honoured *f* upon Pharaoh, and upon all his host, that the Egyptians may know that I am the LORD. And they did so.

* Chap. 7. 3.

f By the manifestation of my Power and Justice.

5 ¶ And it was told the king of Egypt that the people fled *g*: * and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this *h*, that we have let Israel go from serving us?

* Psal. 105. 25.

g Did not only depart for three days to sacrifice at *Horeb*, as *Moses* pretended, but designed an escape and flight, as appeared by their speedy march, and other circumstances. *h* They who never truly repented of their Sins, now heartily repent of their only good Action.

6 And he made ready his charet, and took his people with him.

7 And he took six hundred chosen charets *i* and all *k* the charets of Egypt, and captains over every one of them *l*.

i *Quest.* How could he use or carry his Chariots, when all his Horses were killed by that Plague? *Exod.* 9. 6. *Answ.* That Plague slew only the Horses which were in the Field, *chap.* 9. 3. not those kept in Houses, as the Chariot-Horses generally were, and now are. *k* *i. e.* A great number; all that could be got together in haste, which the present service required. *l* Over the men that fought out of every Chariot. Or, *over all of them*, the command of all these Chariots being distributed to several Captains or Commanders.

8 And the LORD hardned the heart of Pharaoh king of Egypt, and he pursued after * the children of Israel: and the children of Israel went out with an high hand *m*.

* Num. 33. 3.

m Either 1. Of God, with a Divine Hand or Power, by comparing *Exod.* 13. 16. Or 2. Their own, not with Hands hanging down, a posture betraying weakness, and fainting, fear, and shame, *Heb.* 12. 12. but with Hands lifted up; with courage, and confidence, not like Fugitives, but like valiant and victorious Souldiers, openly, boldly, resolvedly; as men are said to *sin with a high hand*, Numb. 15. 30. that sin in such a manner.

9 But the * Egyptians pursued after them (all the horses and

* Josh. 24. 6. 1 Sam. 4. 9.

horses and charets of Pharaoh, and his horse-men, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

16 ¶ And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid *n*: and the children of Israel cryed out *o* unto the LORD.

n Which is not strange; these being now a People of low Spirits, depressed by long and grievous Servitude; being also generally unarmed, wearied with their journey, and their fears aggravated by the presence and outcries of their Wives and Children. But they should have supported themselves by the consideration of the mighty Power of God, of which they had late and great experience. *o* Partly by Petition, and partly by Complaint and Expostulation.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 * Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

* Chap. 5. 21. and 6.

13 ¶ And Moses said unto the people, * Fear ye not; stand still *p*, and see the Salvation of the LORD, which he will shew to you to day: † for the Egyptians whom ye have seen *q* to day, ye shall see them again no more for ever.

* 2 Chron. 20. 15, 17.

† Or, *for whereas ye have seen the Egyptians to day, &c.*

p Heb. *Make your selves to stand*; let not your Hearts fail and sink, or stagger through unbelief, but with quiet Minds look up to God.

q Or, *as ye have seen* them, to wit, alive and armed, and ready to devour you; for otherwise they did see them dead and disarmed, *verse* 30.

14 The LORD shall fight for you, and ye shall hold your peace *r*.

r (*i. e.*) Ye shall contribute nothing to the Victory, neither by your words, nor by your deeds; for this Hebrew word signifies a Cessation not only from Speech, but from Action too, as 2 *Sam.* 19. 11. *Psal.* 83. 1. *Isa.* 42. 14, 15. Or rather, *do you hold your peace*, the Future Tense for the Imperative, as it is very frequent; cease your Murmuring against the Lord and me.

15 ¶ And the LORD said unto Moses, Wherefore cryest thou unto me *s*? Speak unto the children of Israel, that they go forward.

s By fervent, though secret Prayer; for which he doth not reprove him, but only bids him turn his Prayer into Action. Compare *Jos.* 7. 10, 13.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it *t*: and the children of Israel shall go on dry *ground* through the midst of the sea.

t (*i. e.*) Do thou command it in my Name to divide it self hither and thither, and I will divide it.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his charets, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his charets, and upon his horsemen.

19 And the Angel of God * which went before the camp of Israel, removed and went behind them *u*; and the pillar of the cloud went from before their face, and stood behind them.

* Chap. 13. 21.

u Not changing his place, for he was the Omnipresent God, *ver.* 15. but his operation, from leading the *Israelites* forward in their way to the protecting of them from their Pursuers.

20 And it came between the camp of the Egyptians, and the camp of Israel, and * it was a cloud and darkness *to them x*, but it gave light by night *to these* †: so that the one came not near the other all the night.

* Isa. 8. Rev. 19.

x viz. The *Egyptians*, to whom it brought their former horrible darkness to mind, and did both exceedingly affright them, and altogether hinder them from motion or action, as that also did for three days. † To the *Israelites*, as the opposition sheweth.

21 And Moses stretched out his hand over the Sea, and the LORD caused the Sea to go *back* by a strong East-wind *y* all that night, and made the Sea dry land; and the waters were * divided *z*:

* Josh. 3. 16. and 4. 23. Neh. 9. 11. Psal. 106. 9. Isa. 63. 12, 13.

y A proper instrument both to divide that Sea, which lay North and South, and to dry and harden the mud at the bottom of the Sea, that the *Israelites* might walk upon it. See *Gen.* 8. 13. *Exod.* 15. 8.

z Yet the Wind could never have done so great a work, especially not so speedily, if there had not been an higher, even a divine, hand to manage and improve it. *z* So largely, that a great number of the *Israelites* might march in one rank, and the whole number might go a good way in it in the time here mentioned.

22 And * the children of Israel went *a* into the midst

* Num. 33. 3.

a About midnight, as may be gathered from *ver.* 24. *b* Both for height, and for their defence.

a Psal. 78. 13. 1 Cor. 10. 1. *b* Heb. 11. 29.

23 And the Egyptians pursued, and went in after them, to the midst of the Sea; *even* all Pharaoh's horses, his charets, and his horsemen.

24 And it came to pass, that in the morning watch *c* the LORD *d* looked *e* unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled *f* the host of the Egyptians,

c The night was anciently divided, not by hours, as now it is, but by watches, which sometimes were accounted four, and sometimes but three; howsoever the last of them was called the morning-watch. Then when they hoped for most advantage in the pursuit, they met with their greatest disaster. *d* Called the *Angel of God*, v. 19. By which promiscuous use of these Titles it sufficiently appears, that this was no ordinary Angel, but the Son of God. *e* With an eye of indignation and vengeance, as that phrase is used, *Job* 40. 12. See also *Amos* 9. 4. *f* With most terrible and prodigious Winds, and Rains, and Lightnings, and both claps and bolts of Thunder, as may be gathered from *Exod.* 15. 10. *Psal.* 77. 18, 19. and as some ancient Historians relate, with terrours also in their minds, &c.

25 And took off their charet-wheels *g*, † that they drave them heavily *h*: so that the Egyptians said, Let us flee from the face of Israel: for the LORD fighteth for them, against the Egyptians *i*.

† Or, *made them to go heavily.*

g Either burning them with Lightning, or tearing them in pieces with Thunder-bolts, or loosening them, and making them to fall off.

h Heb. *and he made him*, or *them*, the singular number for the plural, *i. e.* The *Egyptians*, or their Chariots, *to go heavily*, hardly and slowly, either for want of Wheels, or for breaches in them, or because the Rain had softened the bottom of the Sea, or because the Lightnings and Thunders affrighted and dispirited their Horses.

i Prodigious stupidity! They did not understand and consider this, though it was notorious, to them especially, by many great and fresh instances, till it was too late to prevent it; therein being a Type of most Sinners, who will not be convinced, nor repent, till they be past all benefit by it.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their charets, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength *k* when the morning appeared: and the Egyptians fled against it *l*: and the LORD † overthrew the Egyptians in the midst of the sea.

† Heb. *shook off.*

k To its natural and ordinary course, and motion, which is swift and strong, which it had been hitherto restrained by a stronger hand, and rendred in a manner impotent and weak. But now, *Samson*-like, when its bonds are broken, it puts forth its former and natural strength. But indeed this word may belong to the morning, and so a learned man translates the place, and that very agreeably to the use and order of the *Hebrew* words, *the Sea returned*, to wit, to its course, *when the morning appeared*, according to, or *in his strength*, *i. e.* when it was full and clear morning; as we often read of the *strength of the day*. See *Gen.* 7. 13. *Job* 21. 23. So the *strength of the morning* is here opposed to the morning-watch. *l* Against the Sea, for which way soever they fled, the waters met them, and fought against them.

28 And the * waters returned, and covered the charets, and the horsemen, *and* all the host of Pharaoh that came into the sea after them *m*: there remained not so much as * one of them.

* Heb. 3. 8, 10. * Psal. 106. 11.

m (*i. e.*) After the Children of *Israel*. Note here, the relative is put without an antecedent before it; the antecedent being to be understood and gathered out of the following Verse, or out of the course of the story. An observation which is very useful for the understanding of many Scriptures. See the note on *Gen.* 3. 1.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters *were* a wall unto them on their right hand and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore *n*.

n Which was done either 1. By the natural power of the Sea, which casteth up its dead bodies after a certain time; till which time God caused the *Israelites* to abide near the Sea, that they might see this for their comfort. Or, 2. By the mighty power of God, which brought them, and their Arms too, as many probably conceive, to shore, before the usual time. *Quest.* How could the *Israelites*, both they and their Cattle, in so little time get over that great Sea? *Ans.* 1. The *Hebrews* and some other Interpreters deny that they went over, and tell us, they only went into the Sea, and fetched a compass in it, that they might affright the *Egyptians* to follow them, and then by *Moses* his conduct returned to the *Egyptians* shore again. The principall ground of which Opinion is this, That as they went into the Sea out of the Wilderness of *Etham*, *Exod.* 13. 20. so they came again out of the Sea into the Wilderness of *Etham*, *Numb.* 33. 8. But the sameness of the name doth not prove that it is the same place, nothing being more frequent in Scripture, than for divers places to be called by one and the same name. And the *Israelites* might possibly give the name of *Etham* to this Desert on the *Arabian* side of the Red-sea, either for its great resemblance to that Desert so called on

the

the *Egyptian* side; or to intimate, that God by dividing the Sea, had made that and this to be one continued Desert. Or the name of *Etham* might be common to all that Desert at the end of the Red-Sea, and on both sides of it. *Answ.* 2. They might all conveniently pass over the Sea to the *Arabian* shore in the time allowed for it, either by the mighty power of God which could easily make both Men and Beasts to do it in much less than ordinary time, or even by the course of nature; for that part of the Sea was not above eight or nine miles over, as Geographers and others affirm. And the time allotted for their passage seems to me to be much more than Interpreters have assigned for it. For the *Egyptians* and *Israelites* were divided one from another by the cloudy Pillar *all the night*, ver. 20. and a strong East-wind blew *all that night*, ver. 21. The next morning, as I apprehend it, the Cloud still keeping between them, and possibly covering the *Egyptians* with gross and horrible darkness which hindred their march, the whole body of the *Israelites*, and their Cattle too, are drawn by *Moses* his direction near the shore, and, it may be, the Cattle were put into the Sea, all which might well take up most of that day; then towards the evening they enter into the Sea, and so proceed, and the Cloud withdrawing further from the *Egyptians*, and following the *Israelites*, the *Egyptians* pursue after them, and, as it is very probable from the nature and reason of the thing, stand debating some considerable time, when they came to the shore, whether they should venture to follow them into the Sea or no. At last, the worst Counsel prevails, as it generally happens when a People are under a Divine Infatuation, and into the Sea they go, and by the beginning of the morning-watch they draw near the *Israelites*, when God seasonably appears for *Israel*'s succour, and puts a stop to the march of the *Egyptians*. So the *morning watch* mentioned *ver.* 24. I take to be, not the morning watch of that night, mentioned *ver.* 20, 21. (for *all that night*, and therefore the morning-watch of that night, which was a third, or at least, a fourth part of it, was now past and gone) but the next morning-watch after that night, and the succeeding day; which seems much more reasonable, than to shrink up the march, first of the *Israelites*, and then of the *Egyptians*, into about three hours time, which is the time between the midnight and the morning-watch. Nor is there any thing in the Text which in the least contradicts this Opinion, but only that this days interval and work is not mentioned in this Story; whereas such omissions are frequent in Scripture-relations, in which the substance only is mentioned, and many circumstances omitted, whereof we have seen some instances already, and shall meet with many more hereafter.

† Heb. *hand.*

31 And Israel saw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

CHAP. XV.

Moses and the people praise the Lord, 1, &c. *They want water,* 22. *The waters of Marah are bitter,* 23. *The people murmur against Moses,* 24. *He crieth unto the Lord, the waters are sweetned,* 25. *They come to Elim, where they find* 12 *wells of water, and threescore and ten palm-trees,* 27.

* Wisd. 1. 20.

THen sang * Moses and the children of Israel *a* this song unto the LORD *b*, and spake, saying, I will sing unto the LORD: for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea.

a Moses composed the Song, and he, together with the *Israelites*, sung it. *b* Unto the honour and praise of God.

* Deut. 10. 21. Psal. 18. 2. and 22. 3. and 109. 1. and 118. 14. Isa. 12. 2.

2 The LORD is my strength and * song †, and he is become my salvation: he is my God, and I will prepare him an habitation *c*; my father's God, and I will exalt him.

† The matter or subject of the present Song of praise. *c* A place for his Service and Worship, where he will dwell by his special presence.

3 The LORD *is* a man of war *d*: the LORD is his Name.

d An eminent Warriour; as the phrase is used 1 *Sam.* 17. 33. Thus an eloquent man is called a *man of words*, Exod. 4. 10. and a mighty man, a *man of arm*, Job 22. 8.

4 Pharaohs charets and his host hath he cast *e* into the sea: his chosen captains also are drowned in the red sea.

e With great force like an Arrow out of a Bow; as the *Hebrew* word signifies.

* Neh. 9. 11.

5 The depths have covered them; * they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency * thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them * as stubble. † By thy great and glorious Power. * As easily, and as speedily, and as irrecoverably.

* Isa. 5. 24. and 47. 14.

* Chap. 14. 21. Job 4. 9. 2 Thess. 2. 8.

8 * And with the blast of thy nostrils † the waters were gathered together: the floods *f* stood upright as an heap: *and* the depths were congealed *g* in the heart *b* of the sea.

† Or, *of thine anger*, to wit, that vehement East-wind, *ver.* 10. and *ch.* 14. 21. which was raised by thine anger in order to the ruin of thine Enemies. *f* Heb. *the streams*, or *the flowing waters*, whose nature it is to be constantly in motion. *g* (*i. e.*) Hardned, stood still as if they had been frozen, and so they were a wall on both sides, *chap.* 14. 22. *h* (*i. e.*) The midst; as that word is used, *Psal.* 18. 16. and 46. 2. *Ezek.* 28. 2.

9 * The enemy said, I will pursue, I will overtake, * Judg. 5. 30. I will divide the spoil: my lust *i* shall be satisfied upon them: I will draw my sword, mine hand shall † destroy *k* them.

† Or, *possess.*

i The lust of covetousness and revenge too. *k* Or, *take possession of them* and theirs: See of this word, *Numb.* 14. 12, 24.

10 Thou didst blow with thy wind, the sea covered them; * they sank as lead in the mighty *l* waters. * Vers. 5.

l Heb. *Magnificent*, or *honourable*, made so by being the instrument of thy glorious work.

11 * Who *is* like unto thee, O LORD, amongst the † Gods *m*? Who *is* like thee, glorious in holiness *n*, fearful in praises *o*, doing wonders?

* Exod. 8. 5. Chap. 16. 4. † Sam. 2. 2. 1 King. 8. 23. Psal. 86. 8. Jer. 10. 6. Or, *mighty ones.*

m So called and esteemed; or *Princes* or *Potentates*, as *Psal.* 29. 1. *Ezek.* 32. 21. *n* Or, *Righteousness*; they power is great and glorious; but thou dost not abuse it to unrighteous and unworthy purposes, but to holy and honourable designs; to the punishment of wicked Tyrants, and to the vindication of thy oppressed and holy People. *o* In Praise-worthy actions; the act being put for the object. *A fear* is put for a thing to be feared, as *Psal.* 14. 5. 1 *Pet.* 3. 14. Or, to be feared or had in reverence when thou art praised: To be both loved and feared at the same time.

12 Thou stretchedst out thy right hand; the earth *p* swallowed them.

p Either 1. The Globe, consisting of Earth and Water, which is here called *Earth*; as it is called the *deep*, and the *waters*, Gen. 1. 2. Or, 2. The *Earth* is here put for the *Sea*, the other part of the same Globe; as the *Soul* is put for the *Body*, or the dead *Carcass*, the other part of the man, *Levit.* 19. 28. and 21. 1. *Numb.* 6. 6, 9, 11. Or, 3. The *Earth* properly, either because many of them sunk into the mud at the bottom of the Sea, and were buried in it: Or because after they were cast up upon the shore, they were buried by the *Israelites* in the Earth.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation *q*.

q (*i. e.*) *Canaan*, the place where not only they shall dwell, but thou in and with them. See *Psal.* 78. 52, *&c.*

14 * The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina. * Numb. 14. Deut. 2. 25. Josh. 2. 9. and 5. 1.

15 Then the Dukes of Edom shall be amazed: * the mighty men of Moab, trembling shall take hold upon them: * all the inhabitants of Canaan shall melt away. * Num. 22. 3. Heb. 3. 16.

16 * Fear and dread shall fall upon them by the greatness of thine arm: they shall be as still *r* as a stone, till thy people pass over, O LORD; till the people pass over * which thou hast purchased. * Josh. 3. 17. Deut. 32. 25.

r Or, *be at silent*; they shall be so struck with amazement, that they shall be imporent both for speech and motion. * Chap. 19. 5. Josh. 24.

17 Thou shalt bring them in, and * plant them in the mountain *s* of thine inheritance; in the place, O LORD, *which* thou hast made for thee to dwell in; in the sanctuary, O LORD, *which* thy hands have established *t*. * Deut. 32. 9. 2 Sam. 7. 23. Tit. 2. † Pet. 1. Psal. 78. and 80. 8.

s Either 1. In the Country of *Canaan*, which is a mountainous Country, full of Hills and Vallies, *Deut.* 11. 11. not like *Egypt*, 2. and plain and low Country. Or 2. in and about the Mount of *Moriah*, where the Temple was to be built, which is here put for the whole Land, it being the most eminent part of it, round about which the people were planted, and to which they were frequently to resort. *t* Will certainly build and establish, *i. e.* cause to be built and established. The past tense for the future, to note the certainty of it, according to the style of the Prophets.

18 * The LORD shall reign for ever and ever. * Psal. 10. 16. Isa. 57. 15.

19 For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

20 And Miriam the Prophetess *u*, the sister of Aaron *x*, took a timbrel in her hand, and all the women went out after her, * with timbrels and with dances *y*. * Psal. 68. 25.

u So called, either in a general sense, because she was an instructor of other Women in the praise and service of God. Or in a more special sense, because she had the Spirit of Prophesy. See *Numb.* 12. 2. and *Mic.* 6. 4. *x Exod.* Why not of *Moses* also? *Answ.* 1. She might be *Moses*'s Sister only by one Parent, *Aaron*'s by both. 2. She was best known to the People by her Relation to *Aaron*, with whom she had lived for many years, when *Moses* was banished. *y* According to their ancient Custom in publick Solemnities. See *Judg.* 11. 34. and 21. 21. 1 *Sam.* 18. 6. 2 *Sam.* 6. 14, 21. *Jer.* 31. 4, 13.

21 And Miriam answered them *z*, Sing ye to the LORD: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

z Either 1. The Women, last spoken of, and then it is an Enallage of the Gender. Or 2. The Men spoken of before. They sung by turns, or by parts, either the same words being repeated, or some other words of a like nature added. See 1 *Chron.* 16. 41. 2 *Chron.* 5. 13. *Ezra* 3. 11.

22 So Moses brought Israel from the red sea, and they went out into the wilderness of Shur *a*: and they went three days in the wilderness, and found no water.

a So usually called, *Gen.* 16. 7. and by the *Israelites* *Etham*, as may be gathered by comparing this place with *Numb.* 33. 8. for both there and here it is said *they went three days in this wilderness.*

23 ¶ And when they came to Marah, they could * Numb. 33. 8. not drink of the waters of * Marah, for they were bitter: therefore the name of it was called † Marah. † That is, *bitterness.*

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cryed unto the LORD: and the LORD shewed him a * tree, which when he had cast into the waters, the waters were made sweet *b*: there he made for them a statute and an ordinance *c*, and there he proved them *. * Exod. 15. 23. Chap. 16. 4.

b Not so much by any vertue in that Tree, as by the Power of God who used this, rather as a sign to the *Israelites*, than as an Instrument to himself in this Work. *c* God, or *Moses* in God's Name, and by his Order, constituted and published to them a Statute. Which seems to be understood not of any particular Statute or Law, as that concerning the Sabbath, or their Duty to their Parents, or the like; for the specifying of their Duties is reserved to another time and place; but of a general Law or Rule formerly given, and now solemnly renewed by *Moses* at God's command, like that given to *Abraham* their Father, *Gen.* 17. 1. *Walk before me and be perfect.* God having thus far performed his part of that Covenant made with *Abraham* and his Seed, to bring them out of *Egypt* towards *Canaan*, tells them that he expects, and requires of them their Observance of the Condition of that Covenant, and gives them this indefinite and universal Law or Precept, that they should obey and fulfil all the commands which God had already laid upon them or their Parents, and which he should hereafter reveal to them. This sense may be gathered out of the following verse, wherein he explains what he meant by this *Statute*, even all God's Statutes or *Commandments*, which if they would keep, he engageth himself to preserve and deliver them. So it is only a change of the Number, the Singular, *Statute*, being put for the Plural, *Statutes*, which is a Figure very frequently used both in Scripture, and in other Authors. God having now eased them of the hard and iron Yoke of the *Egyptians*, puts his sweet and easy Yoke upon them; and having undertaken to be their King, and Protector, and Captain, he claims their subjection to himself, and to his Laws or Statutes. * Or, *tryed them*, i. e. the *Israelites*. There he tryed both their Faith by the difficulty now mentioned, *viz.* their want of Water, and their future Obedience by this general command, which he is about to branch forth into divers particulars.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, * I will put Deut. 7. 15. none of these diseases upon thee *d*, which I have Chap. 23. 25. Psal. 103. 3. and 147. 3. brought upon the Egyptians: for I am the LORD * that healeth thee *e*.

d Nor other Evils or Plagues; but on the contrary, I will bless thee with all manner of blessings. Under one branch or part of the blessings of God's Covenant, he includes all the rest by a very common Synecdoche. *e* Or, *thy Physician*, for all thy Maladies both of Soul and Body.

27 ¶ * And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees *f*, and they encamped there by the waters. * Numb. 33. 9.

f Which were both pleasant for their shade, and refreshing for their sweet Fruit. Thus the *Israelites* are obliged and encouraged to the Obedience commanded, by being put into better circumstances than they were under in their last station.

CHAP. XVI.

The children of Israel sojourn in the wilderness of Sin, 1. *Murmur against Moses,* 2, 3. *God promises to supply their wants with bread from heaven,* 4. *And directs about preparing this bread,* 5. *Moses reproves them,* 4. *And directs about preparing this bread,* 5. *Moses reproves the people for murmuring,* 7, 8. *Appoints them to come before the Lord,* 9. *God's glory appeareth in the cloud,* 10——12. *He sendeth quails,* 13. *and manna,* 15. *Every one gather a quantity,* 16——18. *The command about keeping it,* 19. *is disobeyed,* 20. *The time of gathering,* 21 *Their increasing the quantity on the sixth day,* 22——24. *The command concerning the sabbath,* 25, 26. *disobeyed,* 27. *for which God is angry,* 28. *Moses's counsel,* 29. *They rest,* 30. *The name of the bread,* 31. *The command concerning the preservation of the manna,* 32, 33. *The time of the manna's continuance,* 35.

AND they took their journey from Elim, and all the congregation of the children of Israel came *a* unto the wilderness of Sin *b*, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

a Though not immediately; for there is another Stage of theirs by the Red-Sea, mentioned *Numb.* 33. 10. (in which Chapter *Moses* designed exactly to set down all their Stations) but omitted here, because nothing remarkable happened in it; and *Moses* in this place designed to record only the memorable Passages. *b* A great Wilderness between the Red-Sea and Mount *Sinai*, but differing from that *Sin* mentioned *Numb.* 20. 1.

2 And the whole congregation of the children of Israel murmured *c* against Moses and Aaron in the wilderness.

c For want of Meat, as appears from the following Verse, their Provisions brought out of *Egypt* being now spent.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD *d* in the land of Egypt, * when we sate by the flesh-pots, * Numb. 11. 4, 5. *and* when we did eat bread to the full *e*: for ye have brought us forth into this wilderness to kill this whole assembly with hunger *f*.

d By any of those Plagues wherewith God destroyed the *Egyptians*. *e* Which is not probable; but they amplify their former Mercies, that they might aggravate their present Calamity, as the manner of impatient and ungodly Men is. *f Quest.* What danger was there of dying with Hunger, seeing they had their Flocks and Herds which they brought out of *Egypt*? *Answ.* 1. There was no great danger of it, but they use aggravating Expressions, as discontented persons use to do. 2. Their Flocks and Herds were not so numerous as to suffice them for above a months Provision, if they had all been slain and eaten, as it is implied *Numb.* 11. 21, 22. So there was some danger of it, though neither immediate, nor great. 3. They were it seems resolved to spare these, partly for increase, and for their future Subsistence; and partly for Sacrifice, as not knowing how many of them they should be required to offer. See *Exod.* 10. 26.

4 ¶ Then said the LORD unto Moses, Behold, I will rain * bread *g* from heaven † for you: and the people shall go out, and gather † a certain rate every day *h*, that I may * prove them *i*, whether they will walk in my law or no. * Psal. 78. 24, 25. and 105. 40. Joh. 6. 31, 32. 1 Cor. 10. 3.

g (*i. e.*) *Manna*, which shall serve them instead of Bread, *Numb.* 10. 3. 11. 8 and was a more delicate and pleasant kind of Bread, called † Heb. *the* therefore *The bread of Angels*, Psal. 78. 24, 25. † The Air, oft cal- *portion of a* led Heaven, in which *Manna* is produced. *h* Heb. *The thing*, (*i. e.*) *day in his* the Provision *of a day in his day*, *i. e.* every day, as much as was *fit.* *day.* ficient for a Man's Sustenance that day. *i* Either 1. Whether by Prov. 30. my giving them such miraculous and excellent Provision they will 8. March. be won to love and obey me. Or 2. Whether by raining it down 6. 11. upon them for several days together they will learn to trust me for * Chap. 15. the following days, and therefore gather no more than that day 25. Deut. required. 8. 2, 16.

5 And it shall come to pass, that on the sixth day they shall prepare *k* that which they bring in, and it shall be * twice as much as they gather daily. * See Lev. 23. 22.

k Lay up, grind, bake, or seethe. See *verse* 23. and *Numb.* 25. 21. 11. 8.

6 And Moses and Aaron said unto all the children of Israel, at even, Then ye shall know that the LORD hath brought you *l* out from the land of Egypt.

l And not we by our own Authority or Counsel, as you suggest, *verse* 3.

7 And in the morning, then ye shall see the glory of the LORD *m*, for that he heareth your murmurings against the LORD: And what are we that ye murmur against us?

m Either this glorious work of God in giving *Manna*; or rather the glorious appearance of God in the Cloud, as is evident from *verse* 10.

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full: for that the LORD heareth your murmurings, which ye murmur against him; and what *are* we? your murmurings are not against us, but * against the LORD. * See Luke 10. 16. Rom. 13. 2.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD *n*: for he hath heard your murmurings.

n Either before the cloudy Pillar, where God was especially present; or in the place of God's Worship. For though the great Tabernacle was not yet built, yet it seems from *Exod.* 33. 7. there was a little Tabernacle. For as the Solemn, and Publick, and Sabbath-Worship was among them before the Tabernacle was built, so it was necessary there should be some place where they did Assemble together, and perform that Worship which was proper to those times, and there God was supposed to be present in a peculiar manner.

10 And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD *o* * appeared in the cloud. * Chap. 13. 21.

o An extraordinary brightness suddenly appearing in the Pillar of Cloud. See *Levit.* 9. 6, 23.

11 ¶ And the LORD spake *p* unto Moses, saying,

p Or, *Had spoken*, to wit, before, by comparing this with *verse* 7.

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread *q*: and ye shall know that I am the LORD your God.

q God chuseth the proper time for each kind of provision; the evening for the Quails, which being brought from remote parts, by their days flight, about evening came thither; and the morning for *Manna*, which usually falls at that time.

13 And it came to pass that at even * the quails came up, and covered the camp: and in the morning the dew lay *r* round about the host.

*Numb. 11. 31. Psal. 105. 40.

r Heb. *There was a bed of dew*, wherewith the *Manna* was covered, *verse* 14. To this the *hidden manna*, Revel. 2. 17. alludes.

14 And when * the dew that lay was gone up *s*, behold, upon the face of the wilderness there lay a small round thing, *as* small as the hoar frost upon the ground.

*Numb. 11. 7. Psal. 78. 24. and 105. 40. Wisd. 16. 20.

s To wit, into the Air; or, *was vanished*, as the word *ascend* is used, *Jer.* 48. 15.

15 And when the children of Israel saw it, they †Or, *what is this? or it is a portion.* said one to another, † It is manna *t*: for they wist not what *it was*. And Moses said unto them, * This is the bread which the LORD hath given you to eat.

*Joh. 6. 31. 1 Cor. 10 3.

t Or, *What is this?* which best suits with the following reason, *For they wist not what it was*. *Man* signifies *what* in the *Egyptian* Tongue; and it is not strange that the *Israelites* use one of their words, being newly come out of their Land. Hence this is called *Manna*, but it is of a different Nature from the ordinary *Manna* which now we use only as physick for purging; whereas this *Manna* was food, and nourishing, being prepared by the great God for this use.

16 ¶ This *is* the thing which the LORD hath commanded; gather of it every man according to his eating, † Heb. *by the pod or head.* † Heb. *souls.* ing *u*: an omer *x* † for every man, according to the number of your † persons take ye every man for them which *are* in his tents.

u (*i. e.*) As much as is sufficient for his eating. *x* Which contains the tenth part of an *Ephah*, and therefore was a very liberal allowance, and such as might abundantly suffice a man of greatest Strength and Stomach. It might seem too much, but it must be remembred that it was a very light Meat, and easy of Digestion; nor was every one obliged to eat up his whole portion, as we shall see.

17 And the children of Israel did so, and gathered some more, some less *y*.

y Either 1. According as their Families were more or less numerous. Or rather 2. As the gatherers were more or less strong and active in gathering it.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack *z*: they gathered every man according to his eating.

z All that was gathered by the Members of one Family was put into an heap, and then distributed to each person an Omer, neither more nor less. To which St. *Paul* alludes 2 *Cor.* 8. 13, &c.

19 And Moses said unto them, Let no man leave of it till the morning *a*.

a Viz. For the provision of the next day, as distrusting God's care and goodness in giving them more. Nor that every one was bound to eat all of it, which certainly many of their stomachs could not bear; but that they were to dissolve it, or burn it as they did the remains of some Sacrifices, *Exod.* 12. 10. and 29. 34. or consume it some some other way.

20 Notwithstanding, they hearkened not unto Moses, but some of them left of it *b* until the morning, and it bred worms and stank *c*: and Moses was wroth with them.

b Either distrusting God's Providence for their future provisions; or, out of curiosity to learn the nature of this *Manna*, and what they might do when occasion required. *c* Not so much from its own nature, which was pure and durable, as from God's judgement.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted *d*.

d To wit, as much of it as was left upon the ground. This was not from its own nature, which was so solid that it could indure the Fire, and was bruised by a Pestel; but from God's wise Providence, partly that it might not be corrupted or trodden under foot, or otherwise abused, and so despised; partly that it might not remain there to tempt any of them to gather more of it than they should; and partly that all their stock of provision being wasted, they might be obliged to the more entire dependance upon God. And this is here mentioned as a reason why they gathered it in the morning.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread *e*, two omers for one *man*: and all the rulers of the congregation came and told Moses *f*.

e Considering God's present Providence in causing it to fall in double proportion, and remembring that the next day was the Sabbath-day, which God had blessed and sanctified to his own immediate service, *Gen.* 2. 3. and therefore was not to be employed in servile works, such as the gathering of *Manna* was, they rightly concluded, that God's commands, delivered *verse* 16, 19. reached only to ordinary days, and must in all reason give place to the more ancient and necessary Law of the Sabbath. *f* Either to acquaint him with this increase of the Miracle, or to take his direction for their Practise, because they found two commands seemingly clashing together, and therefore needed and desired his advice.

23 And he said unto them, This is that which the LORD hath said *g*, To morrow *is* the rest of the holy sabbath unto the LORD: bake *h* that which you will bake, *to day is*, and seethe *k* that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning †.

g Either to *Moses* by Inspiration; or to the former Patriarchs upon like occasions; this practice is agreeable to the former Word and Law of God concerning the Sabbath, as it follow. *h* The *Manna* was dressed these two ways, *Numb.* 11. 8. *i* These words, *to day*, are not in the Original, and possibly are better left out than taken in; or if they be taken in, they do not seem to me, as they do to many others, to prove, that they were commanded to bake or seethe on the sixth day all that they were to eat both that day, and upon the following Sabbath, or that they were forbidden to bake or seethe it upon the Sabbath day; for there is not a word here to that purpose; and it is apparent from the whole Context, that the Rest of the Sabbath is not opposed to their baking or seething of it, but to their going out into the Field to gather it. Nay the contrary is here implied, because after they had baken and sodden what they intended to bake or seethe, part of the *Manna* did, as is here expresly added, *remain over*, and was reserved for the Sabbath days Provision, and that unbaken and unsodden, otherwise it would not have been noted as a miraculous thing, that it did not Stink nor breed Worms, *verse* 24. † What you do not eat this day, keep for the next day's Provision.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein *k*.

k As there was before, *verse* 20. So great a difference there is between the doing of a thing upon God's Command, and with his Blessing, and the doing of the same thing against his Will, and with his Curse.

25 And Moses said, Eat that to day *l*, for to day is a sabbath unto the LORD *m*: to day ye shall not find it in the field.

l These words were spoken upon the Morning of the Sabbath-day, as appears from the foregoing Verse. *m* (*i. e.*) Wholly consecrated to his Service, and therefore not to be employed in servile Works.

26 Six days ye shall gather it, but on the seventh day *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses *n*, How long *o* refuse ye to keep my commandments, and my laws?

n That he might speak it to the People. *o* He signifies that this was an old Disease in them, to disobey God's Precepts, and to pollute his Sabbaths.

29 See, for that the LORD hath given you the sabbath *p*, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place: let no man go out of his place *q* on the seventh day.

p Hath given to you, and to your Fathers, that great command and priviledge of the Sabbath. *q* Out of his House or Tent into the Field to gather *Manna*, as appears from the occasion and reason of the Law here before mentioned. For otherwise they might and ought to go out of their Houses to the Publick Assemblies, as appears from *Levit.* 23. 3. *Acts* 15. 21. and to lead their Cattle to watering, *Luke* 13. 15. or to help them out of a Pit, *Matth.* 12. 11. And a Sabbath-days Journey was permitted, *Acts* 1. 12.

30 So the people rested *r* on the seventh day.

r Or *ceased*, to wit, from gathering *Manna*, by comparing this with *verse* 27. and consequently from all works of that nature.

31 And the house of Israel called the name thereof Manna: and * it *was* like coriander-seed *s*, white: and * Numb. 11. 7. the taft of it *t was* like wafers made with honey.

s In Shape and Figure, but not in Colour, for that is dark-coloured, but this white, as it follows here, like *Bdellium*, &c. *Numb.* 11. 7.

t When it was raw; but when it was dreft it was like fresh Oyl, *Numb.* 11. 8.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth: Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, * Take a pot, and * Heb. put an omer full of Manna therein, and lay it up before the LORD *u*, to be kept for your generations.

u In the Tabernacle, and by the Ark, when they shall be built, and at present in the place where you meet for the Solemn Worship of God.

34 As the LORD commanded Moses, so Aaron laid it up before the testimony *x*, to be kept.

x (*i. e.*) Before the Ark, which is called, *the ark of the testimony*, *Exod.* 25. 16. and here, by way of Abbreviation, *the Testimony*, or *Witness*, because in it were the Tables of the Covenant, or the Law of God, which was a Testimony of God's Authority and Will, and of Man's Subjection and Duty, or of the Covenant made between God and Man. See *Deut.* 10. 5. and 31. 26. *Quest.* How could this be laid up before the Ark, when the Ark was not yet built? *Ans.* This Text only tells us that *Aaron* did lay it up, but

but it doth not determine the time, nor affirm that it was done at this instant, but rather intimates the contrary, and that it was done afterwards when the *Testimony*, *i. e.* the Ark was built. As the next Verse also speaks of what was done in the following forty years.

35 And the children of Israel did eat Manna forty years, * until they came to a land inhabited: they did eat Manna, until they came to the borders of the land of Canaan *y*.

*Josh. 5. 12. Neh. 9. 15.

y This *Moses* might well write; for though he did not go into *Canaan*, yet he came to the Borders of *Canaan*. And though he did not see the Cessation of the *Manna*, yet he sufficiently knew both from the Nature of the Thing, and by Revelation from God, that it would forthwith cease upon their entrance into *Canaan*.

36 Now an omer is the tenth part of an Ephah.

CHAP. XVII.

The children of Israel came to Rephidim, there is no water, therefore murmur against Moses, 1——3. *Moses crieth to the Lord,* 4. *The Lord sendeth Moses to Horeb; he smiteth the rock, and water cometh out,* 5, 6. *He names that place, and the reason of it,* 7. *Amalek warreth against the Israelites,* 8. *Moses appointeth Joshua to fight with him,* 9. *Joshua's success when Moses held up his hand; when let down, Amalek prevailed,* 11——13. *Moses buildeth an altar, and nameth it,* 15. *The reason of it,* 16.

AND all the congregation of the children of Israel journey from the wilderness of Sin after their journeys *a*, according to the commandment of the LORD *b*, and pitched in Rephidim: and *there was* no water for the people to drink.

a By divers Stations, recorded *Numb.* 33. 12, 13, &c. but here omitted, because there was nothing extraordinary hapned in them. *b* Expressed either by word of mouth, or by the motion or sight of the cloudy Pillar, *Exod.* 13. 21.

2 Wherefore the * people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye * tempt the LORD *c*?

*Numb. 20. 4. *Psalm 78. 41. 1 Cor. 10. 9.

c By distrusting God's Power, and Providence, and Faithfulness, and Goodness, upon such a small occasion, by refusing to submit to God's Will, and to wait upon him by humble and fervent Prayers for relief, and instead thereof quarrelling with me as if it were my fault, and murmuring against God under my name.

3 And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel *d*; and thy rod wherewith * thou smotest the river *e*, take in thine hand, and go.

*Chap. 7. and thy rod wherewith * thou smotest the river *e*, take 20.

d That they may be eye witnesses of this glorious Work, and may report it to the People. *e* Either the *Red-Sea*; for an Arm of the Sea is sometimes called a River; or, the River *Nilus*.

6 * Behold, I will stand before thee there *f* upon the rock in Horeb *g*, and thou shalt smite the rock, and there shall water come come out of it, that the people may drink. And Moses did so *h*, in the sight of the elders of Israel.

*Numb. 20. 9. Psalm 78. 15. and 105. 41. Wisd. 11. 4.

f In my cloudy Pillar, which shall stand over that place. *g* *Horeb* and *Sinai* are sometimes spoken of as the same place, and sometimes as two differing places, as here compared with *Exod.* 19. 2. The Learned write, that this was one long Mountain, whereof there were two eminent Parts or Tops, the one at a considerable distance from the other, and *Horeb* was the first part of it, and near *Rephidim*; and *Sinai* the more remote, to which they came afterwards. *h* (*i. e.*) Smote the Rock, and the Waters flowed out plentifully and continually, making a River, which God caused to follow them to their several Stations. See 1 *Cor.* 10. 4.

† That is, *tentation.* † That is, *chiding or strife.*

7 And he called the name of the place † Massah, and † Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD amongst us *i*, or not?

i Viz. To protect and provide for us according to his Word given to us. Will God be as good as his word, or will he not? For it is to us very doubtful.

*Deut 25. 17. 1 Sam. 15. 2. Wisd. 11. 4. Heb

8 ¶ * Then *k* came Amalek, and fought with Israel in Rephidim.

k When they were upon their March from *Rephidim* to *Horeb*, *Deut.* 25. 17, 18 *l* The ground of the Quarrel was the prosecution of the old hatred of *Esau* against *Jacob*, and the revenging of themselves and their Father upon the Posterity of *Jacob*; for which they thought this the fittest season, they being now a great and potent People, *Numb.* 24. 20. and *Israel* now weak, and unarmed, and dispirited with long Servitude.

* Called *Jesus*, *Acts* 7. 45. * Chap 4. 20.

9 And Moses said unto * Joshua, Chuse us out men, and go *m* out, fight with Amalek: to morrow I will stand on the top of the hill *n*, with * the rod of God *o* in mine hand.

m Out of the Camp to meet the Enemy. *n* Both to observe thy Carriage, and Success or Defeat, that I may govern my self accordingly, and that I may in that Retirement pour out my Soul unto the Lord of Hosts, that he may give thee Victory. *o* By which having done so great Exploits formerly, doubt not of the same Divine Assistance to accompany it, and make thee victorious.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur *p* went up to the top of the hill.

p A Person of Eminency both for Wisdom and Experience, and for Place and Authority, supposed to be the Husband of *Miriam*. See *Exod.* 24. 14.

11 And it came to pass when Moses held up his hand *q*, that Israel prevailed: and when he let down his hand, Amalek prevailed *r*.

q With the Rod of God in it. This Gesture, though fervent Prayer was doubtless joyned with it, seems not to have been the Gesture of praying, which is the lifting up of both hands, but of an Ensign-bearer, or of one ready to smite his Enemies. Howsoever this was only a sign whereby *Moses* strengthned his Faith, and quickned his Prayers, and heightned the Courage of the Soldiers below, and prosessed that he expected Victory not from the skill and prowess of his Army, but from the Assistance of God. *r* God so dispensing his favour, that the Honour of the day and Victory might be wholly ascribed to the Rod and Power of God, not to *Israel*.

12 But Moses hands were heavy, and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands *s*, the one on the one side, and the other on the other side, and his hands were steady until the going down of the sun.

s Not that both Hands were erected and joyned together, which was not a fit posture for one holding a Rod in his hand; but that *Moses* shifted the Rod out of one hand into the other when the former was weary, and that *Aaron* and *Hur* did each of them with both hands hold up that hand which was next to them, successively, that they also might relieve one the other.

13 And Joshua discomfited Amalek and his people *t* with the edge of the sword.

t Either 1. The King of the *Amalekites*, and his People. Or 2. The People of the *Amalekites*, and those other People who were leagued with them.

14 And the LORD said unto Moses, Write this for a memorial in a book *h*, and rehearse it in the ears of Joshua *x*: for * I will utterly put out the remembrance of Amalek *y* from under heaven *z*.

* Numb. 24. 20. 1 Sam. 15. 3. and 30. 1, 17. 2 Sam. 8. 12. Esth. 9. 14.

u Even in this Book, which *Moses* was to write by God's Inspiration and Appointment. See *Exod.* 34. 27. *Deut.* 31. 9, 22. *x* Thy Successor, and the Captain of my People, that he and all succeeding Governors may watch all occasions to execute this command. *y* (*i. e.*) I will utterly destroy them; for a Person or People dead or destroyed are soon forgotten. *Psalm* 31. 12. and the Grave is called *the land of forgetfulness*, *Psal.* 88. 12. Or thus, Though they are now a numerous and flourishing People, and in great Repute, I will make them few and inglorious, for such are little minded or remembred; for this is not to be understood absolutely of a speedy and utter Extinction of them, for he supposeth their being *from Generation to Generation*, *verse* 16. but comparatively. *z* From the face of the whole Earth.

15 And Moses built an altar *a*, and called the name of it *b* † JEHOVAH Nissi.

† That is, *the LORD my banner.*

a Both for the offering of Sacrifices of Praise unto God, and to be a Monument of this Victory, and of the Author of it. *b Viz.* Of the Altar, which he so calls metonymically, because it was the Sign and Monument of *Jehovah Nissi*; even as Circumcision is called God's *Covenant*, *Gen.* 17. 13. and the Lamb, the *Passover*, *Exod.* 12. 11. and the Cup, *the New Testament*, *Luke* 22. 20. because they were the signs of them. Or the word, *Altar*, is to be repeated out of the former member, which is frequent, and the place to be read thus, *he called the name of it*, the Altar of *Jehovah Nissi*. Or the name given to it signifies only the Inscription ingraven upon it, which was not the single name of God, but an entire Sentence, *the lord is my banner*. By which words he takes all the praise of the Victory from the *Israelites*, and gives it to God.

16 For *c* he said, * Because *d* † the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

* Or, *because the hand of Amalek is against the throne of the LORD, therefore*, &c. † Heb. *the hand upon the throne of the LORD.*

c Or, *And*, as the *Hebrew* particle properly signifies; for these words are not a reason of the passige next preceding, but an additional Sentence. *d* Or, *Surely*, as that particle is oft used, as *Job* 8. 6. and 20. 20. *Psal.* 10. 14. and 44. 22, &c. *e* Heb. *the hand upon the throne of the Lord*, for *the hand of the Lord upon his throne*, which is perfectly the same thing, only the order of the words is a little varied after the manner of the *Hebrew* Tongue. These words then are a paraphrastical Description of a Solemn Oath, by the usual posture of it, *viz.* the *lifting up the hand*, which is usually put for *swearing*, and in that sense is ascribed both to Men, as *Gen.* 14. 22. and to God, as *Deut.* 32. 40. And this Hand of God lifted up upon his Throne, where his Majesty doth peculiarly and gloriously dwell, signifies that God swears by himself, as is said *Heb.* 6. 13. And thus the *Chaldee* and *Arabick* Interpreters understand it. Others render the place thus, Because the Hand (or, his *Hand*, the pronoun being here understood, as it frequently is in the *Hebrew* Language, of which several instances have been given before, *i. e.* the hand of *Amalek*, which may easily be understood out of the following Clause in which *Amalek* is named) *was against the throne of the Lord*, *i. e.* was stretched out against God himself, for so God esteems

esteems it, because it was done against that People among whom God had placed his Throne, or Seat, or Dwelling, according to his Covenant made with them; which also was well known to the *Amalekites* by the Relation of their Progenitors, who in all probability had acquainted them with their own Rights, and with *Jacob's* Acts whereby he robbed *Esau*, the Father of *Amalek*, (*Gen.* 36. 15, 16.) of his Birthright and Blessing, and consequently of the Land of *Canaan*, to which now God was bringing them, that he might plant them there, and set up his Throne among them. And the *Amalekites* doubtless heard, as the other Neighbours also did, in what a miraculous manner God had brought them out of *Egypt*, and over the Red-Sea. And they knew better than others, by Tradition from their Parents, that God had promised *Canaan* to them, and now they saw that he was conducting them thither, and therefore to prevent this, they now commence a War against them, and against God or his Throne, whose Presence with, and Conduct over them was most manifest; which was a great aggravation of their Sin. And this latter Translation and Interpretation seems most probable, 1. because it exactly agrees with the *Hebrew* words, and the order in which they are placed. 2. It makes the Coherence more clear than our Translation doth, the former part of the Verse containing a reason of the latter, to wit, of that severe Curse and everlasting War denounced against *Amalek*, because they attempted by force to overthrow God's Throne and People, and that with so many aggravating circumstances; of which see *Deut.* 25. 17, 18.

CHAP. XVIII.

Jethro cometh to Moses with his wife, and his children; their names, 1——4. *Moses going to meet his father, does obeysance,* 7. *and relates to him God's providence,* 8. *Jethro's joy and thanksgiving,* 9, 10. *Confesseth God's power therein,* 11. *Jethro sacrificeth,* 12. *Moses's judging the people,* 13. *disliked by his father,* 14. *Moses's answer,* 15, 16. *Jethro's advice,* 19——23. *Moses hearkening to his father,* 24. *chuseth able men for rulers,* 25. *who always judged the people,* 26. *Jethro's departure,* 27.

* Chap 2. 16. WHen * Jethro the Priest of Midian, Moses father-in-law, heard of all that God had done for Moses, and for Israel his people, and *that* the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses father-in-law, took Zipporah, Moses wife, after he had sent her back *a*,

a From the way to *Egypt*, upon the occasion mentioned *Exod.* 4. 24. 25. and because he found by experience that she was likely to hinder him from, or discourage him in the discharge of his great and dangerous Office, and to give an ill example to the *Israelites*.

* Chap. 2. 22. † That is, *a stranger there.* † That is, *My God is an help.* 3 And her two sons, of which the * name of the one *was* † Gershom, for he said, I have been an alien in a strange land;

4 And the name of the other *was* † Eliezer, for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses father-in-law, came *b* with his sons and his wife, unto Moses into the wilderness, where he encamped at * the mount of God.

* Chap. 3. 1. *b* Not at this time, but after the delivery of the Law at Mount *Sinai*; as it may appear 1. because he finds them *encamped*, as it here follows, *at the mount of God*. i. e. *Sinai*, whither they came not till *Exod.* 19. 2. 2. Because the Laws of Sacrifices were given before his coming, as appears from *ver.* 12. 3. Because the execution of this counsel here given about the choice of Magistrates, *ver.* 19. is related after the *Israelites* departure from *Sinai*, *Deut.* 1. 7, *&c.* And therefore here is a transposal in this History, which is also frequent in other places of holy Scripture.

6 And he said *c* unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

c Not by word of mouth, as the next Verse sheweth, but either by a Letter, or by a Messenger, as that word is used, *Matth.* 8. 6, 8. compared with Luke 7 3, 6.

7 And Moses went out to meet his father-in-law, and did obeisance, and kissed him: and they asked each other of *their* † welfare *d*; and they came into the tent.

† Heb. *peace.* *d* Heb. *of their peace, i. e.* prosperity and all happiness, which also they wished one to the other, as this phrase implies. See 1 *Sam.* 10. 4. and *Psal.* 122. 6.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Israels sake *e*, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

† Heb. *found them.* *e* Or, *concerning Israel's business.*

9 And Jethro rejoyced for all the goodness which the LORD had done to Israel; whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know *f* that the LORD is greater than all gods: * for in the thing wherein they *g* dealt proudly, *he was* above them.

* Chap. 1. 10, 16, 22. and 5. 7. *f* viz. More clearly and by certain experience; as that phrase signifies, *Gen.* 22. 12. 1 *King.* 17. 18, 24. and 14. 18. For otherwise it is more than probable, that *Jethro* had the knowledg of the true God before this time, not only because he was the great Grandchild of *Abraham*, but also because of his long conversation with a person of so great knowledge, and wisdom, and piety, as *Moses* was. *g* Either 1. their false Gods, who wrought strange things in and by their Servants the Magicians, who contended with *Moses*, and proudly boasted of their skill as not a whit inferior to that of *Moses*, but at last were forced to yield up the Cause, *Exod.* 8. 19. or rather 2. the *Egyptians*, spoken of *ver.* 10. who dealt proudly, and scornfully, and tyrannically with the *Israelites*, but God shewed himself to be above them, and above their King, though *Pharaoh* would not own him for his Superior, (*Exod.* 5. 2.) but lift up his horn against God, and against his people: But the Lord brought that proud Prince upon his knees, and forced him oft to confess his faults, and to become Suppliant to *Moses* for deliverance from the Plagues; and at last, when he continued incorrigible, he drowned him in the Sea.

12 And Jethro Moses father-in-law took *h* a burnt-offering and sacrifices *i* for God: and Aaron came, and the Elders of Israel to eat bread *k* with Moses father-in-law before God *l*.

h (*i. e.*) Gave, or offered; as that Verb is used *Psal.* 68. 18. compared with *Eph.* 4. 8. also *Exod.* 25. 2. Which he did, that he might publickly testify both his embracing of the true Religion, and his thankfulness to God for the great deliverance given to his people, wherein also himself and Family were concerned. And he took or offered these, not immediately, or by himself, (which would have seemed a presumptuous and unwarrantable Action for a stranger to undertake in the Church of *Israel*) but by those who were appointed to do it; in which sense *David* is said to have sacrificed, 2 *Sam.* 24. 25. and *Solomon*, 1 *King.* 8. 63. and all those who brought their Offerings to the Priests to offer for them. *i* To wit, of Thanksgiving, as is expressed *Exod.* 24. 5. for part of these the Offerers, with others, did eat, *Levit.* 7. 15. whereas no man might eat of the Burnt-offerings, *Levit.* 1. 9. *k* (*i. e.*) To feast together of the remainders of the Sacrifices. *l* Either before the cloudy Pillar; or rather, before the Altar, and in the place of publick Worship; for some such place undoubtedly they had, though the Tabernable was not yet built; and that was the place appointed for such Feasts. See *Deut.* 12. 7. and 27. 7. 1 *Chron.* 29. 21. *Psal.* 116. 17.

13 And it came to pass on the morrow, that Moses sate to judge the people *m*: and the people stood by Moses from the morning unto the evening.

m As a Civil Magistrate, by hearing and determining Causes and Controversies arising among the people.

14 And when Moses father-in-law saw all that he did to the people, he said, What is this thing that thou doest unto the people? Why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because * the people come unto me to enquire of God *n*.

* Lev. 24. 12. Numb. 15. 34.

n (*i. e.*) Of the mind and will of God, both as to his Worship and Service, and as to their mutual duties to one another. See 1 *Sam.* 9. 9.

16 When they have a matter they come unto me, and I judge between † one and another, and I do † make them know *o* the Statutes of God, and his Laws.

† Heb. *man and his fellow.*

o (*i. e.*) Do interpret and apply them to their several Cases and Circumstances.

17 And Moses father-in-law said unto him, The thing that thou doest, is not good *p*.

p Not convenient either for thy self, or for the people.

18 † Thou wilt surely wear away *q*, both thou, and † this people *r* that is with thee: for this thing is too heavy for thee: * thou art not able to perform it thy self alone.

† Heb. *ding thou wilt fall.* * Num. 11. 14.

q Waste and destroy thy health and strength by excessive labour of mind and body. *r* By tedious attendance and expectation ere their turn comes for the decision of their matters.

19 Hearken now unto my voice; I will give thee counsel, and God shall be with thee *s*: Be thou for the people to God-ward *t*, that thou mayst bring the causes unto God:

s (*i. e.*) I doubt not, God will assist and bless thee as well in the course which I propose to thee, as in that which thou now dost use, because God is a God of order, and loves order; and he is a God of mercy, and would not have thee destroy thy self in his work. Or it may be taken for a Prayer, *and God be with thee*, *i. e.* bless and assist thee therein. *t* Heb. *before God, i. e.* in hard and weighty Causes, which the inferior Judges cannot determine, as it is explained, v. 22. where they need and seek direction from God, there thou shalt be as a mediator between God and them, *to bring their matters to God*, as it here follows, and to receive directions and commands from him. See *Numb.* 15. 33, 34. and 27. 5, 6.

20 And thou shalt teach them ordinances and laws *u*, and shalt shew them the way wherein they must walk, and the work that they must do.

u Thou alone shalt deliver and explain God's Law to them, which they may apply to their particular Causes and Occasions, and so end their Differences among themselves without giving thee any trouble.

21 Moreover thou shalt provide out of all the people * able men *x*, such as fear God *y*; men of truth *z*, hating covetousness *a*, and place *such* over them *to be* rulers

* Deut. 1. 16. and 16. 18. 2 Chron. 19. 7, 9.

of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens *b*.

x Heb. *men of might*, not of strength of body, but for greatness, resolution, courage, and constancy of mind, which is the best preservative against partiality and corruption in judgment, to which men of little minds, or narrow spirits are easily swayed by fears, or hopes, or gifts. *y* Which will restrain them from all injustice, even when they have ability and opportunity to do wrong to cunningly or powerfully, that they may escape the observation and censure of men. *z* Or, *of truth*, or *faithful*, such as love the truth, and diligently labour to find it out in all causes, and then pass a true and righteous sentence: not at all respecting persons, but only the truth and right of their Causes; such as hate lies and slanders, and will severely rebuke and punish them. *a* This, though included in the former, is particularly expressed, because gifts and bribes are the great corrupters of Judges and judgments.

22 And let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thy self, and they shall bear *the burthen* with thee.

23 If thou shalt do this thing, and God command thee *b*, then thou shalt be able to endure, and all this people shall also go to their place *c* in peace *d*.

b If God approve of the course which I suggest, to whose wisdom I submit my opinion. For *Jethro* might well think, that *Moses* neither would, nor might make so great an alteration in the Government without consulting God about it, and expecting his Answer. Others render the place thus, *both God will give thee his commands*, i. e. thou shalt have leisure to ask and take his counsel in all emergencies, which now thou hast not, *and thou wilt be able to endure*. *c* To their several habitations, which are called mens *places*, Judg. 7. 7. and 9. 55. and 19. 28, 29. where their calling and business lies, from which they are now diverted and detained by fruitless and wearisome attendances. *d* Orderly and quietly, having their minds much eased by this course, and their contentions soon ended.

24 So Moses hearkened to the voice of his father-in-law *e*, and did all that he had said *f*.

e This is one evidence of that meekness for which *Moses* is justly magnified, that he disdained not to receive advice from one so much his inferior in Wisdom, and Learning, and knowledge of the things of God. And God would have this wise Counsel to come from *Jethro*, not from *Moses* himself, to shew how variously he distributes his gifts, and to teach all men not to think too highly of themselves, nor to despise the counsels even of their inferiors. *f* Not immediately, but after he had received God's approbation, *Numb.* 11. 16. and the peoples consent, *Deut.* 1. 14.

25 And Moses chose *g* able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

g Not solely, but together with the people, as appears from *Deut.* 1. 13.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father-in-law depart *h*, and he went his way into his own land.

h (*i. e.*) Dismissed him honourably. See *Numb.* 10. 29.

CHAP. XIX.

The people come to Sinai, 1, 2. *God's proposal to them by Moses. Of the terms of the Covenant,* 3——6. *Moses lays before them what God had commanded,* 7. *The peoples acceptance of the same,* 8. *God directeth Moses how to sanctify the people,* 10, 11. *Moses sets bounds to the people that they touch not the mount,* 12. *The punishment of those that did,* 13. *Moses sanctifying the people,* 14. *commands them to keep from their wives,* 15. *The manner of God's appearing,* 16, 18, 19. *God talketh with Moses,* 21——24.

IN the third month *a* when the children of Israel were gone forth out of the land of Egypt, the same day *b* * came they into the wilderness of Sinai.

Num. 33. 3. *a* Heb. *Third new Moon*, called *Sivan*, including the latter part of *May*, and the former part of *June*. *b* Heb. *in that day*, to wit, when the Month or New-moon began, and when they departed from *Rephidim*, to note, that there was no Station between these two. This is set down thus accurately, because it gives an account of the original of the Feast of *Pentecost*, because the giving of the Law, which was 3 or 4 days after this time, was 50 days after the Passover, whereof 46 or 47 were past at their first coming to *Sinai*, reckoning from the 15th day of the first month, when they came out of *Egypt*, to this time.

2 For they were departed from Rephidim, and were come to the desert of Sinai *c*, and had pitched in the wilderness; and there Israel camped before the mount.

c (*i. e.*) To that part of the Desert which adjoined to Mount *Sinai*, as *Rephidim*, from whence they came, was in that part of the Wilderness adjoining to *Horeb*, which was another part of the same Mountain. See *Exod.* 17. 6. So they seem to have fetched a large compass, and to have come from one side of the Mountain to the other.

Act. 7. 3 And * Moses went up to God *d*: and the LORD called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel;

d Into the Mount of God, to the place where God had now fixed his cloudy Pillar, and where he was about to manifest himself in a glorious manner. So it is an anticipation.

4 * Ye have seen what I did unto the Egyptians, and how I bare you on Eagles wings *e*, and brought you unto my self *f*.

* Deut. 29. 2.

e (*i. e.*) Safely, out of the reach of danger; and strongly, against all opposition. Compare *Deut.* 32. 11. *Isa.* 63. 9. *Rev.* 12. 14. *f* Into my presence, and favour, and fellowship, to be my peculiar people, to serve and worship me as your only Lord and King.

5 Now * therefore if ye will obey my voice indeed *g* and keep my Covenant, then * ye shall be a peculiar treasure unto me *h* above all people: for * all the earth is mine *i*.

* Deut. 5. 2. * Deut. 4. 20. and 7. 6. and 14. 2. *g* Heb. *obeying ye will obey*, *i. e.* if ye will obey me sincerely, diligently, and constantly. *h* Highly prized and loved, and carefully kept by me, as mens Treasures generally *are*. *i* For all people upon earth are mine by creation and dominion, and I can dispose of them all as I please, and either chuse or refuse any of them as I think fit; and therefore though I might refuse you, as well as any others, yet it is my pleasure to single you out of all the world, upon whom to confer my chiefest and peculiar blessings. Or, *though all the earth be mine*, by general right, yet you only are mine by special title and priviledge.

Exod. 19. 18. Deut. 32. 8, 9. Psal. 135. 4. Dan. 8. 12. Ier. 10. 16. 43. 1. Mal. 3. 17. Tit. 2. 14. 1 Pet. 2. 9. Rev. 1. 6. 5. 10. and 20. 6.

6 And ye shall be unto me a * kingdom of Priests *k*, and an holy nation *l*. These *are* the words which thou shalt speak unto the children of Israel.

* Phil. 24. 1. 1 Pet. 2. 9. Rev. 1. 6. 5. 10. and 20. 6. *k* So they are called in regard, 1 of their exemption and separation from all the people of the world, as Priests are taken out of the multitude of men. 2. Of their consecration to the worship and service of God, every Subject of this Kingdom being in some sort a Priest to offer some kind of Sacrifices to God. 3. Of their Priviledges, because God conferred upon them singular honour, safety and immunity, and liberty of coming near to him, as Priests among all Nations have been esteemed priviledged persons. *l* Purged from the Idolatry and other abominations of the heathen world, and separated from them by a wall of partition; allied to me by an holy Covenant, and consecrated to my use and service.

7 And Moses came and called for the Elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And * all the people answer together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD *m*.

* Chap. 24. 3, 7. Deut. 5. 27. and 26. 17. *m* Not for God's information, but for the peoples greater obligation, and to learn what answer he should return from God to them.

9 And the LORD said unto Moses, Lo, I come unto thee *n* in a thick cloud *o*, that the people may hear when I speak with thee, and * believe thee for ever: and Moses told the words of the people *p* unto the LORD.

* Chap. 14. 31. *n* As to the Mediator between me and them, and the Interpreter of my mind to them. *o* See *ver.* 16. and compare 1 *King.* 8. 12. 2 *Chron.* 6. 1. *p* Those mentioned *ver.* 8. This is here repeated, because God's answer to them now follows.

10 And the LORD said unto Moses, Go unto the people, and sanctify them *q* to day, and to morrow, and let them * wash their cloaths *r*.

* Gen. 35. 2. *q* (*i. e.*) Command them to sanctify and cleanse themselves from all filthiness of Flesh and Spirit, and to prepare their Hearts for the right receiving of my Laws, and solemn entring into Covenant with me. Compare *Lev.* 11. 45. *Jos.* 3. 5. and 7. 13. *r* By which external washing, which was agreeable to that state of the Church, they were taught to cleanse their inward man.

11 And be ready against the third day: for the third day *s* the LORD * will come down *t* in the sight of all the people upon mount Sinai.

* Chap. 34. 5. Deut. 33. 2. *s* From this time, and the fifteenth day from the Passover, as was noted before. *t* In a visible and glorious manifestation of his presence.

12 And thou shalt set bounds to the people round about, saying, Take heed to your selves that ye go not up into the mount, or touch the border of it: * whosoever toucheth the mount shall be surely put to death *u*.

* Heb. 12. 20. *u* By this Symbolical injunction God designed, 1. To restrain Mens curious and bold enquiries into the things of God. 2. To possess the *Israelites* then present, and all succeeding Generations with the dread and reverence of the Divine Majesty, and of his Holy Law. 3. To prepare and inure the People to the obedience of God's commands, even when they discern not the reasons of them. 4. To make them sensible of their own impurity and infirmity, and of their absolute need of a Mediator, through whom they might have access to God. See *Gal.* 3. 19.

13 There shall not a hand touch it *x*, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live: when the † trumpet soundeth long *y*, they shall come up to the mount *z*.

† Or, *cometh near.* *x* (*i. e.*) The Mountain. But 1. This seems to be a great tautology, for it was twice forbidden in the words next foregoing. 2. So the word *touch* would seem to be ascribed both to *man* and *beast*. Others therefore render it, *touch him*, *i. e.* they shall look upon such an impudent transgressor of my express command as an abominable person, whom they cannot touch without defilement, and

and therefore he shall be put to death in such a manner as may be performed without touching him. *y* For though the Beasts are not capable of a Law, yet they might be threatned for Man's caution, and punished for the fault of their owners in not keeping them at a distance from the Mount. *z (i. e.)* With one continued, equal and gentle sound, as is usual in the end of the Musick-song, which is opposed to a rough, and loud, and unequal sound. There was no real Trumpet here, but an Angel made a sound like that of a Trumpet. *a Obj.* This was forbidden to them *verse* 12. *Answ.* 1. They were forbidden to come up to the Mount whilest God was delivering his Laws, but allowed it afterwards when that action ceased, which was signified by the long sound of the Trumpet. 2. They might not come into the Mount or towards the top of it, but they might come to the bottom or lower parts of it, where the bounds were set, or at least towards or near it, as the Hebrew Preposition, *beth*, is sometimes used. So the Mount may be understood more strictly, *verse* 12. for an eminent part or top of it, where the thick Cloud appeared, and where *Moses* was, and here more largely for the whole Mountain.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people *b*, and they washed their cloaths.

b By commanding them to sanctify themselves, and directing them how to do it.

15 And he said unto the people, Be ready against
* 1 Sam. 21. 4, 5. Zech. 7. 3. 1 Cor. 7. 5. the third day, * come not at your wives *c*.

c Abstain from the use of the Marriage-bed, partly because your Wives may haply have their uncleanness upon them, though unknown to themselves, at least to you, whereby you may be legally defiled. See *Lev* 15. 18. and partly that your Minds may be abstracted from all sensual Delights, and wholly employed about this great and holy Work and Service. There is a like command 1 *Cor.* 7. 5. but both this and that do indifferently concern both Ministers and People, and are limited to a certain time, and therefore are very impertinently alledged for the perpetual celibacy of Ministers. See also 1 *Sam* 21. 5.

16 ¶ And it came to pass on the third day in the
* Heb. 12. 18. morning, that there were * thunders and lightnings *d*, and a thick cloud *e* upon the mount, and the voice of the trumpet *f* exceeding loud, so that all the people *g* that was in the camp trembled.

d Sent partly as Evidences and Tokens both of God's glorious Presence, and of the Anger of God, and the dreadful Punishments due to the Transgressours of the Law now to be delivered; and partly as means to humble, and awaken, and convince, and terrify proud and secure Sinners, that they might more reverently attend to the Words and Commands of God, more willingly yield Obedience to them, and be more afraid of the Violation of them. *e* Which was both a fit mean for the Production and Reception of the Thunders and Lightnings, and a Signification as well of the invisible and unconceivable Nature of God, as of the obscurity of the legal Dispensation in regard of its Types and Shadows, *&c.* 2 *Cor.* 3. 13, 18. and 4. 6. *f* A fit Instrument both for the Promulgation of God's Law, and for the Signification of that War that is between God and Sinners. *g Moses* himself not excepted, as appears from *Heb.* 12. 21.

* Deut. 4. 10. 17 And * Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount *h*.

h Therefore one part of the Mount they might come to, though not to another, to wit, the higher; which may clear the difficulty and seeming contradiction betwixt *verse* 12. and 13.

* Deut. 4. 11. and 33. 2. Judg 5. 4. Hab. 3. 3. 18 And * mount Sinai was altogether on a smoak, because the LORD descended upon it in fire *i*, and the smoak thereof ascended as the smoak of a furnace, and * the whole mount quaked greatly *k*.

* Heb. 12. 26. *i* For further terrour to obstinate Sinners. Hence this Law is called *a fiery law*, *Deut.* 33. 2. *k* By an Earthquake, as appears from *Psal.* 60. 2. and 104. 32.

19 And when the voice of the trumpet sounded long, and waxed louder and louder *l*, Moses spake, and
* Neh. 9. 13. * God answered him by a voice *m*.

l Heb. *Went on, or increased and grew very strong, or vehement*, or *loud*. This is opposed to the *sounding long*, *verse* 13. *m (i. e.)* By plain, distinct, and audible words, as *Psal.* 81. 7. *Joh.* 12. 29. so as the People also might hear, as appears from *verse* 9. See *Deut.* 5. 24. 1 *Kings* 19. 12, 13. *Heb.* 12. 19.

20 And the LORD came down upon mount Sinai, on the top of the mount *n*: and the LORD called Moses *up* to the top of the mount, and Moses went up.

n So here are three parts of the Mount manifestly distinguished; the top where the Cloud was, the middle part where *Moses* now stood, and about which the bounds seem to have been put, and the nether or lower part where the People were.

†Heb. *contest.* 21 And the LORD said unto Moses, Go down, † charge the people, lest they break through unto the LORD to gaze *o*, and many of them perish.

o Through curiosity to know in what form or manner I appear to them.

22 And let the priests *p* also which come near to the LORD *q* sanctifie themselves, lest the LORD break forth upon them.

p For though the *Aaronical* Priesthood was not yet appointed, it is certain, that *as* there were Sacrifices before, so there were Priests to offer them, which were either the first-born, who were consecrated to God, and did execute the Office of Priests, as may be gathered from *Exod.* 13. 2. and 19. 5. *Numb.* 3. 12. and 8. 26. or some other persons appointed by God for doing that work till the Office was settled in *Aaron's* family. *q* Not at this time, for both Priests and People are now come to an equal distance, *verse* 22. but usually, *q. d.* whose duty and priviledge it is to approach unto God, and to present the Peoples Prayers and Sacrifices to him, and therefore are here particularly admonished, because they above all others are obliged to this care, and because they might seem to claim this priviledge by their Function.

23 And Moses said unto the LORD, The people cannot come up *r* to mount Sinai, for thou chargedst us, saying, Set bounds about the mount, and sanctifie it.

r The People are sufficiently admonished in that particular, because as thou didst command this same thing before, *verse* 12. so I have informed and warned them of it; so that it may seem superfluous for me to go down again to acquaint them herewith. But God, who better knew the dulness and the hardness of their Hearts than *Moses* did, saw it necessary to repeat the same command again and again. Some read the words interrogatively, *Is for hale*, as it is 2 *Sam.* 13. 26. 2 *Kings* 5. 26. *Job* 2. 10. *Mal.* 2. 15. *May not the people (i. e.* some of the People, the Priests at least, *which*, as thou hast now said, may *come neer to the Lord*) *go up*? Is this an universal prohibition? To this Answer is given by a distinction in the next verse, that he and *Aaron* might come up, but no other.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAP. XX.

The object of man's worship, 1, 2. The Decalogue, 3 —— 17. The people fear, 18. They desire Moses to speak to them, and not God, 19. Moses encourages them, 20. Moses drawing near the darkness, God speaks to him, 21, 22. God's charge about making no other Gods, 23. God's command to build an altar, and of what they should make it, 24, 25. And in what manner they should approach unto it, 26.

AND *a* God spake *b* all these words *c*, say-
ing,

a Or, *Then*, to wit, when *Moses* was returned into the Mount. *b* Immediately, and not by an Angel. For though an Ambassadour or Messenger may act in the name of his Master, yet it is against the use of all Ages and Places for such to call themselves by his name. As well might an Ambassadour of *France* say, *I am the King* of France, which all men would account absurd, arrogant, and ridiculous, as an Angel might say, *I am the Lord*. *c (i. e.)* Commands, for so the *word* is used *Deut.* 17. 19. *Esth.* 1. 12.

2 * I am the LORD thy God *d*, which have * Deut. 5. 6. Psal. 81. 10. Hos. 13. 4. Chap. 29. 46. Heb. *words.* brought thee out of the land of Egypt *e*, * out of the house *f* of † bondage:

d The only true God, and *thy God* by special Title, having entred into Covenant with thee, and chosen thee for my peculiar People, to protect, and rule, and bless thee above all others. God's Authority and Right over them is fitly put in the front, as the Foundation of all God's Commands, and their Duties. *e* And so by Right of Redemption thou art mine. *f (i. e.)* The place; for so the word *house* is sometimes used, as *Judg.* 16. 21.

3 Thou shalt have no other Gods *g* before me *h*.

g Heb. *There shall not be to thee another God, or other Gods*, to wit, Idols, which others have, esteem and worship as Gods, and therefore Scripture so calls them by way of supposition, *Deut.* 32. 21. 1 *Sam.* 12. 21. 1 *Cor.* 8. 4, 5. but thou shalt not have them in any such Reputation or Veneration, but shalt forsake and abhor them, and cleave unto me alone. *h (i. e.)* In my Presence, in my House or Church, which you are, where I am especially present; and therefore for you to worship any other God is most impudent Idolatry, even as when a Woman commits Adultery before her Husband's Face. He may also intimate, that all the Idolatry which any of them shall hereafter commit, though never so cunningly and secretly managed, is manifest to his eyes, *Psal.* 44. 20, 21. Others translate it *with me*, or *besides me*, as it is rendred *Matth.* 12. 36. He forbids the worship of all others, not only in opposition to him, but also in conjunction with him, or subordination to him. See 2 *Kings* 17. 33. *Exod.* 32. *Acts* 7. 41. *Revel.* 19. 10. and 22. 8, 9

4 * Thou shalt not make *i* unto thee *k* any graven * Lev. 26. 1. Psal. 97. 7. image *l*, or any likeness of *any thing* that is in heaven *m* above, or that is in the earth *n* beneath, or that is in the water *o* under the earth *p*.

i Either in thy Mind, or with thy Hand, *Acts* 17. 29. or by thy command. *k (i. e.)* For thy use, or for thee to worship; for otherwise they were not absolutely forbidden to make any Images, but only to make them for worship, as may appear by comparing this place with *Levit.* 19. 4. *Deut.* 4. 15. and *Amos* 5. 26. with *Acts* 7. 43. and from *Levit.* 26. 1. where the *setting up* of a *pillar*, or *stone*, is as absolutely forbidden as *the making of an Image*. And therefore as the former is not forbidden to be done simply and universally, as appears from *Jos.* 24. 20. 1 *Sam.* 7. 12. but only to be done in order to worship, so also is the latter. Moreover there were Cherubims and other Images in the Temple, and afterwards the Brazen Serpent, which, because they were not made to be worshipped, neither were indeed, nor were ever esteemed to be any contradictions to this Law. *l* Or molten, or any other Image, as is most evident from the

the nature and reason of the Precept. Nor is any thing more common than such synecdochical Expressions, wherein under one kind many other things of the like nature are contained. But for more abundant caution, and to put all out of doubt, he adds a more abundant word, *nor any likeness*. *m* As of God, *Deut.* 4. 15. *Isa.* 44. 9, 20. Angels, Sun, Moon, or Stars, which the Heathens worshipped, *Deut.* 4. 19. and 17. 3. *n* As of Men and Beasts, and creeping things, which the *Egyptians* and other *Gentiles* worshipped as Gods. See *Deut.* 4. 16, 17. *Isa.* 44. 13. *Ezek.* 23. 14. *o* As of Fishes, such as *Dagon* was; or Serpents, Crocodiles, and such other *Egyptian* Deities. *p* This is emphatically added, to note the singular care of Divine Providence in bringing the Waters under the Earth, which naturally are lighter and higher than it, and therefore might easily overwhelm it. Compare *Psal* 104. 6.

5 Thou shalt not bow down thy self *q* to them *r*,
Chap. 34. 14. Deut. 4. 24. Josh. 24. 19. Nah. 1. 2. Chap. 34. 7. Numb. 14. 18. 2 King. 21. Job 5. 2. and 21. Isa. 14. 20, 21 and 65. 6, 7. Jer. 2. 9. and 32. 18. nor serve them *s*: for I the LORD thy God *am a* * jealous *t* God, *u* * visiting *x* the iniquity of the fathers upon the children *y*, unto the third and fourth *generation* *z* of them that hate me *a*:

q Not only inward Reverence is forbidden, but also all outward Gestures that naturally or customarily express Reverence, whether *bowing down* the Body, as here; or *bending the knee*, as 1 *Kings* 19. 18. or *kissing* the Idol, or one's Hand towards it, as *Job* 31. 27. *Hos.* 13. 2. one Gesture being by a Synecdoche named for all. *r* Nor before them; for *to bow to them*, and *to bow before them*, are Expressions in Scripture of the same extent and use, as appears by comparing this place with *Levit.* 26. 1. 2 *Chron.* 25. 14. and 2 *Sam.* 7. 22. with 1 *Chron.* 17. 25. and *Matth.* 4. 9. with *Luke* 4. 7. *s* Or, *worship them*, either inwardly in thy Mind, or outwardly by any sensible mean or sign of worship given to them, as Incense or Sacrifice, Vowing to them, or Swearing by them, or the like. *s (i. e.)* Imitate patient of any partner in thy love and worship, and full of wrath against them that give my Glory to Images, *Isa* 42. 8. as *jealousie* *u the rage of a man*, (*Prov.* 6. 34.) against the defiler of his Marriage-bed. God is pleased to call and account himself the Husband of his Church and People, *Jer.* 2. 2. *Hos.* 2. 19. and therefore Idolatry is called *Adultery*, *Deut.* 31. 16. *Jer.* 3. 3, 10. and God's anger against Idolaters, *jealousie*. *u* The word *el*, properly signifies the strong God, and shews God's ability to avenge himself, as the word, *jealous*, notes his readiness and resolution to do it. *x (i. e.)* Remembring; enquiring into, or punishing, as that word is commonly used, as hath been noted before. *y Quest.* How can this be just? *Answ.* 1. All are born Sinners, and are Children of wrath, and therefore justly punishable for their own Sins. *Answ.* 2. He speaks not here of eternal Damnation, but of temporal Punishments, in which there is no shadow of injustice, as appears, 1. Because the Sins of Parents are oft punished in their Children, even in humane Courts, as is manifest in Traitors, which practise being acknowledged to be just, it cannot with any sense be accounted unjust in God. 2. Because such external Punishments have more good than evil in them, and are in many, and may be so in others, if themselves do not hinder it, instruments of the greatest Good, exercises of their Vertues and Graces, and means of their eternal Happiness. 3. Because Children are a part and the possession of their Parents, and therefore it is not unjust if they suffer with them, and for them. *Answ.* 3. This is to be understood with an exception of Repentance, and Penitent Children, as appears from *Ezek.* 18. And if any such be temporally punished for their Father's Sins, God will abundantly recompence it to them some other way. But if Children tread in their Father's sinful steps, it is but just that they should partake of their Plagues. *z* And further too, as appears in the Ten Tribes, and afterwards in the Two Tribes, upon whom the iniquity of their Fathers hath been visited now for many Generations. But he mentions them in particular, partly because a Parent may live so long, and see the dreadful effects of his Sin in his Childrens Children; partly because so far the Memory of a Father may extend, and be matter of imitation to his Children; and partly to shew the difference between his exercise of Justice and Mercy, as appears by comparing the next verse. *a* This word is opposed to the conceit that Idolaters, at least many of them, have of themselves, that they love God more than others do, because they love, and honour, and worship the Creatures for his sake, and for those Excellencies that he hath wrought in them; but this will no more excuse their Idolatry, than it will excuse him that commits Adultery with his Friend's Wife, that he did it for his Friend's sake, and from the love he had to his Friend, and for his Relations.

Deut. 7. 9. Psal. 89. 34. 6 And * shewing mercy unto thousands *b* of them that love me, and keep my commandments *c*.

b To wit, of their Generations, *i. e.* for ever; whereas his Punishment extended only to three or four of them: So far is God's Mercy exalted above his Justice. Compare *Psal.* 103. 17. *c* This conjunction is very observeable both against those that slily and foolishly pretend or insinuate, that the inward affection of love to God is not absolutely and always necessary to Salvation; and also against them who pretending inward love to God, live in the customary breach of God's known commands.

Lev. 19. 12. Deut. 5. 11. Matth. 5. 33. 7 * Thou shalt not take † *the* Name of the LORD thy God in vain *c*: for the LORD will not hold him guiltless *f* that taketh his Name in vain.

† Or, *not carry*, or not *take*, or *lift up*, to wit, in or into thy Mouth, as the phrase is more fully expressed, *Job* 4. 2. *Psalm* 16. 4. and 50. 16. So Men are said to *take up a proverb*, or a *lamentation*, *Isa.* 14. 4. *Ezek.* 26. 17. *d* Not only the proper Name of the Lord, but any of his Attributes, Ordinances, and Works, by which God hath made himself known. *e* Or, *unto vanity*, or *vainly*. Either 1. Falsly, or in a false Oath; thou shalt not swear falsly by the Name of the Lord, or not lift up the Name of God into thy Mouth in an Oath to the confirmation of a Lie. Or, 2. *In vain*, as we render it, and as the word *Schawe* is frequently used, as *Job* 7. 3. and 15. 31. *Psalm* 60. 11. and 89 47. *Isaiah* 1. 13. You shall not use the Name of God either in Oaths, or in common Discourse, lightly, rashly, irreverently, or unnecessarily, or without weighty or sufficient Cause. Which being a Duty enjoyned not only in many places of Sacred Scripture, but also in the Apocryphal *Ecclesiasticus*, 23. 15, 16, 17. and even by Heathen Authors, as *Plato* in his Book of Laws; and it being evident by the Light of Nature to Man's Reason, it were strange if it were not here understood; especially considering, that it is most reasonable to take these short Laws in the most comprehensive sense, such as this, not the former, is; for the prohibition of using it vainly and rashly, doth certainly include that of swearing by it fallly; but this latter doth not include the former. Besides, the former Expolition restrains the words to swearing, whereas the words are more general, and speak of any taking God's Name into their Mouths, either by Oaths, or any other way. And it becomes not us to set limits to God's words, where God hath set none. It is also here to be observed, as well as in the other commands, that when this Sin is forbidden, the contrary Duty is commanded, to wit, to use the Name of God both in swearing and otherwise, holily, cautiously and reverently. *f* Or, *Innocent*, *(i. e.)* free from guilt, and the punishment of it; the meaning is, the Lord will look upon him as a guilty Person, and will severely punish him. And so this, or the like phrase is used, 1 *Kings* 2. 9. And it is a common figure, called *Metosis*, where more is understood than is expressed, as 1 *Sam.* 12 21. *Psalm* 25. 3. *Prov.* 10. 2. And this reason is here added, because Sinners of this sort are usually held innocent by Men, either because they cannot discover their fault when they forswear themselves, or because they take no care to punish the Abusers of God's Name by vain and customary Oaths, Curses, or Blasphemies, *q. d.* Though Men spare them, I will assuredly punish them.

8 Remember *g* the sabbath day to keep it holy †.

g This word is here very emphatical; and 1. It reminds us of a former delivery of the substance of this command, to wit, *Gen.* 2. 3. 2. It insinuates the great necessity of Consideration and Preparation for the Sabbath before it comes. 3. It shews the singular importance of this Command, which is therefore placed in the heart and center of the rest, to shew, that the religious Observation of this is the best way to secure our obedience to all the rest; and that the neglect of this will bring in the violation of all the other, as common experience shews. † *(i. e.)* To use it holily; by a careful abstinence from servile Works or worldly Business, and by a diligent employing of the day in holy Thoughts, Words, and Exercises, in the Worship of God in publick and private, and the Celebration of his Works; and the furthering of our own, and others Sanctification and Salvation. See *Isa.* 58. 13.

9 * Six days shalt thou labour *h*, and do all thy
* Chap. 23. 12. and 31. 14. Lev. 23. 3. Deut. 5. 13. Ezek. 20. 12. Luke 13. 14. work:

h This may be either, 1. A command to employ those days in our worldly occasions, yet so as God and Religion be not neglected on those days, as many Scriptures teach us. Or, 2. A permission or to do so; which I prefer, 1. Because so it is a proper Argument to enforce the Observation of the Sabbath, *q. d.* Grudge not me one day, when I allow you six for it. 2. Because the command of Diligence in our Callings would seem improperly placed here, as being of a quite different nature, and belonging to the second Table, and being provided for in a distinct command, as we shall see.

10 But the seventh day *is* the sabbath of the LORD *i* thy God: *in it* thou shalt not do any work *k*; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle *m*, nor thy stranger *n* that *is* within thy gates *o*:

i Or, *To the Lord*, *(i. e.)* Consecrated to his Use, Honour, and Service. Hence God calls them *my Sabbaths*, *Levit.* 26 2. *Isa.* 56. 4. because they are commended by his Example, and enjoyned by his Command. *k (i. e.)* Any servile, laborious, common or worldly Work, tending to thy own profit or pleasure. See *Exod.* 34. 21. *Levit.* 23. 7 *Numb.* 28. 18. *Isaiah* 58. 13. *l* This Clause is added, not as if Children or Servants were not immediately obliged by this Command, or were excused by God for the breach of this Law at their Master's commands, which were to obey God rather than Men, contrary to St. *Peter's* command and practice, *Acts* 5. 29. and which were to limit the foregoing word *thou*, and the Law of the Sabbath, only to those that have Children and Servants, which is an idle, senseless, and absurd, as well as profane Opinion; but to restrain hard-hearted, and covetous, or ungodly Persons, that they should neither command nor suffer their Children or Servants to profane the Sabbath, so far as they can hinder it. Which how far it concerns thousands of Governors of Families at this day, they shall do well seriously and in time to consider. *m* Partly to teach us to exercise mercy towards the brute Creatures; compare *Deut.* 5. 14. partly, because the use of Cattle must have drawn along with it the attendance and employment of Men; and partly, that by observing the Rest of the Cattle, they might be more minded and quickened to the Observation of this sacred Rest. *n (i. e.)* The *Gentile* that sojourneth with thee; lest their Example should provoke the *Israelites* to imitate them; and lest the *Gentiles* should have opportunity of gaining at that time when, and by that thing whereby, the *Israelites* were losers, even by the religious Observation of the Sabbath. *o (i. e.)* That dwells within thy Cities, which have Walls and Gates, or within thy Villages or Territories. So the word, *Gates*, is oft taken, as *Gen.* 22. 17. and 24. 60. and 2 *Sam.* 10. 8. compared with 1 *Chron.* 19. 9.

11 For * in six days *p* the LORD made heaven and
* Gen. 2. 2. earth, the sea, and all that in them is, and rested *q* the seventh day: wherefore the LORD blessed *r* the sabbath day *s*, and hallowed it *t*.

p And neither in more nor less time, as he could have done. *q (i. e.)* Ceased from his creating Works; otherwise he worketh still, (*John* 5. 17.) by his Providence and Grace; and neither is

idle, nor weary, *Iſaiah* 40. 28. but this reſt is aſcribed to him for our Admonition and Imitation. *r* (*i. e.*) Made it a day of Bleſſing, as well of receiving Bleſſings and Praiſes from Men, as of conferring his Bleſſings and Favours upon thoſe that religiouſly obſerve it. The Day is ſaid to be bleſſed, when Men are bleſſed by it, and in it, by a common Metonymy, as a Man's *Field*, *Gen.* 27. 27. and *basket and ſtore*, *Deut.* 28 5. and *the work of his hands*, *Job* 1. 10. are ſaid to be *bleſſed*, when a Man is bleſſed in them. *s* It is remarkable, the Bleſſing and Sanctification are not appropriated to the Seventh day, but to the Sabbath-day, whether it ſhould be the Seventh day, as to the *Jews* it then was; or the firſt day, as to us *Chriſtians* now it is, which change ſeems hereby to be inſinuated. *t* (*i. e.*) Separated it from the reſt of the days, and from all common Employments, and conſecrated it to his own holy Service, and Man's holy Uſe.

* Lev. 19. 3. Deut. 5. 16. Eph. 6. 2. 12 ¶ * Honour *u* thy father and thy mother *x*: that thy days may be long *y* upon the land, which the LORD thy God giveth thee.

u Which word doth not only note the Reverence, Love, and Obedience we owe them, but alſo ſupport and maintenance, as appears from *Matth.* 15. 4, 5, 6 and from the like ſignification of that word, 1 *Tim.* 5. 3, 17. which is ſo natural and neceſſary a Duty, that the *Jews* ſay, *a man is bound even to beg*, or *to work with his hands that he may relieve his Parents.* *x* The *Father* is put firſt here, and the *Mother*, *Levit.* 19 3. to ſhew that we owe this Duty promiſcuouſly and indifferently to both of them. Compare *Exod.* 21. 15, 17. *Deut.* 21. 18. and 27 16. *Prov.* 20. 20. and 30. 17. And becauſe theſe Laws are brief, and yet comprehenſive, under theſe are contained all our Superiors and Governors. *y* Heb. *that they i. e.* thy Parents, *may prolong thy days*, or the days of thy Life, to wit, inſtrumentally, by their Prayers made to God for thee, and by their bleſſing in my Name conferred upon thee; though the active Verb is commonly taken imperſonally, as *Job* 7. 3. *Prov.* 9. 11. *Luke* 12. 10. and ſo it may be here, *they prolong*, for, *be prolonged*.

* Rom. 13. 9. 13 * Thou ſhalt not kill *z*.

z To wit, any Man or Woman, without Authority, and without juſt Cauſe; which exception muſt neceſſarily be underſtood, becauſe many other Scriptures command the Magiſtrate to kill great Offenders. And this Prohibition, being delivered by God who made and ſearcheth, and commands Mens hearts, muſt be extended not only to the external Act of killing, but to all motions of the Heart or Tongue which tend that way, as Anger, Hatred, Envy, Malice, Strife, Blows, and the Challenges of Duelliſts; which is clearly manifeſt by comparing this with other Scriptures, as *Matth.* 5. 21. 1 *John* 3. 15, &c. And here, as in the reſt, is commanded the contrary Duty of preſerving the lives of our Neighbours as much as lies in our Power.

14 Thou ſhalt not commit adultery *a*.

a Here is mentioned one kind of Uncleanneſs, as being eminently ſinful, and unjuſt, and pernicious to Humane Society. But under this are comprehended and forbidden all other kinds of Filthineſs, as Beaſtiality, Sodomy, Whoredom, Fornication, &c. and all means, occaſions, and appearances of them, as it appears 1. from other Scriptures that forbid thoſe things, which either belong to this Command, or to none of the Ten, which is very improbable. 2. From the large extent of the other Commands, noted before. 3. From our Saviour's Explication, *Matth.* 5. 27. And contrariwiſe, all Chaſtity and Sobriety in Thoughts, Affections, Words, Habits, and Geſtures, is here preſcribed. See 1 *Theſ.* 4. 3, 4. *Heb.* 13 4.

15 Thou ſhalt not ſteal *b*.

b (*i. e.*) Either by deceit or violence, or without his knowledge and conſent, take away another Man's Goods, *Eph.* 4 28. but on the contrary ſhalt preſerve and increaſe them, as need requires, and occaſion is offered.

* Deut. 19. 16. 16 * Thou ſhalt not bear falſe witneſs *c* againſt † thy neighbour *d*.

c Heb. *not anſwer*, viz. when thou art asked in Judgment, *Lev* 5. 1. 19. 16 or, *not ſpeak a falſe teſtimony*, or as a falſe Witneſs. Which doth not only forbid Perjury in Judgment, but alſo all unjuſt Cenſure, Slander, Backbiting, *Scorning*, falſe Accuſation, and the like; and alſo requires a juſt and candid Judgment of him; and of his Words and Actions, ſpeaking well of him, as far as Truth and Juſtice will permit, and defending his good Name againſt the Calumnies and Detractions of others. † No, nor *for* thy Neighbours; but he ſaith *againſt*, both becauſe ſuch Perjuries, Slanders, &c. are moſt commonly deſigned againſt them, and becauſe this is a great aggravation of the Sin when a Man not only ſpeaks evil and falſhood, but doth this from malice and ill-will. But under this kind are contained other Sins of a like, though leſs ſinful nature, as in the other commands. *d* A Man's *Neighbour* here is not only the *Iſraelite*, as ſome would have it, but any Man; as plainly appears, 1. becauſe that word is frequently uſed in that ſenſe, not only in the *New*, as all agree, but alſo in the *Old Teſtament*, as *Gen.* 11. 3. *Lev.* 20. 10. *Eſth.* 1. 19. *Prov.* 18 17. 2. Becauſe it is ſo explained, *Luke* 10. 29, 36. *Rom.* 13. 9 compared with *Matth.* 22. 39. 3. From the reaſon of the thing, which is common to all; unleſs a Man will be ſo hardy to ſay, that he may bear falſe Witneſs againſt a Stranger, though not againſt an *Iſraelite*; and, in like manner, that when God forbids a Man to *commit adultery with his neighbours wife*, *Lev.* 20. 10. he may do it with a Stranger's Wife; and that though a Man be commanded to *ſpeak the truth to his neighbour*, *Zech.* 8. 16. he may tell lies to a Stranger. 4. Becauſe the great law of Love and Charity, which is the Life and Soul of this, and all the Commands, and binds us to all, binds us, and bound the *Iſraelites* to Strangers, as appears from *Exod.* 23. 4. and *Lev.* 19. 33, 34.

* Acts 20. 33. Rom. 7. 7. * Job 31. 9. 17 * Thou ſhalt not covet *e* thy neighbours houſe, thou ſhalt not * covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

e The *coveting* here forbidden is, either, 1. The inward and deliberate purpoſe and deſire of a deceitful or violent taking away of another Man's Goods; but this is forbidden in the eighth Commandment. And it is hard to conceive, that St. *Paul* ſhould think, that this Command did not forbid ſuch a practice, *Rom.* 7. 7. which even the better ſort of Heathens eſteemed a Sin, whoſe words are, that *they who are withheld from inceſt*, or *whoredom*, or *theft*, *only from a principle of fear*, *are guilty of thoſe Crimes*; eſpecially ſeeing the *Old Teſtament* Scriptures, which doubtleſs he diligently ſtudied, do ſo plainly condemn evil purpoſes of the heart, as *Levit.* 19. 17. *Deut.* 9. 4, 5. and 15 7, 9, &c. Or 2. the greedy deſire of that which is another Man's, though it be without injury to him. Thus *Ahab* ſinned in deſiring *Naboth*'s Vineyard, though he offered him Money for it, 1 *Kings* 21. 2. Or rather 3. thoſe inward motions of the Heart, which from the Fountain of Original Corruption do ſpring up in the Heart, and tickle it with ſome ſecret Delight, though they do not obtain the deliberate Conſent of the Will. For ſeeing this *Law* of God *is Spiritual* and *Holy*, *Rom.* 7. 12, 14. and reacheth the thoughts, intents, and all the actual motions of the Heart, as is apparent from the Nature of God, and of his Law; and ſeeing ſuch motions are both the Fruits of a ſinful Nature, and the common Cauſes of ſinful Actions, and are not agreeable either to Man's firſt and uncorrupted Nature, or to God's Law, they muſt needs be a ſwerving from it, and therefore Sin. And this is the reaſon why this Command is added as diſtinct from all the reſt.

18 And * all the people ſaw the thunderings *f* and the lightnings, and the noiſe of the trumpet, and the mountain ſmoaking: and when the people ſaw it, they removed *g*, and ſtood afar off. * Heb. 12. 18.

f (*i. e.*) Heard them. One ſenſe is oft put for another, as *ſeeing*, *Gen.* 42. 1. for *hearing*, *Acts* 7. 12. *g* From the bottom of the Mountain, where it ſeems they ſtood.

19 And they ſaid unto Moſes, * Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die *h*. * Deut. 5. 24 and 18. 16. Heb. 12. 19.

h This they ſpeak from a ſenſe of their own guilt, and of the Greatneſs and Holineſs of the Divine Majeſty, to whom they durſt not approach but by a Mediator. See *Deut.* 5. 28. and 18. 16. *Gal.* 3 19.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you *i*, and that his fear may be before your faces *k*, that ye ſin not.

i Or *try*, or *ſearch you*, whether you are innocent, and ſuch as delight in my Preſence; or conſcious of your guilt, and therefore afraid of my Appearance; whether you have ſuch a righteouſneſs as can abide the trial of a Severe Judge; or whether you are ſuch as have cauſe to fear my Wrath, and to flee to my Grace and Mercy; which of you are Sincere and Upright, and which are Hypocrites and ungodly Perſons; or, *to try*, whether this terrible Appearance will produce in you that Reverence, Fear, and Obedience, which I call for; or, to give you a Law, by which you will be proved whether you do indeed love and fear me, as you pretend you do, or whether you do not. *k* God's fear is properly in Mens hearts; but here the ſenſe ſeems to be this, That his Fear, *i. e.* this dreadful Manifeſtation of his Majeſty and Juſtice (the act being here put for the Object) may be now and ever before your Eyes, and in your Memories, as an effectual Preſervative from Sin.

21 And the people ſtood afar off, and Moſes drew near unto * the thick darkeneſs, where God was. * Chap. 19. 16. 1 King. 8. 12.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen *l* that I have talked with you * from heaven *m*. * Deut. 4. 36.

l (*i. e.*) Heard, as *verſe* 18. He may uſe the word, *ſeen*, here, to intimate, that this was all they could ſee of God, to wit, his Voice and Speech, and that they ſaw no Image of him, as is expreſſed in a parallel place, and therefore ſhould make no Reſemblances of him, as it here follows. *m* (*i. e.*) From the Lower Heaven, to wit, the Air, or the Clouds, which were over the top of Mount *Sinai*, *Deut.* 4. 36. *Neh.* 9. 13. and ſo the word *Heaven* is oft underſtood, as *Gen.* 1. 26. *Job* 35. 11. *Pſalm* 79. 2. And ſo this place may be reconciled with *Heb.* 12. 25. where this is ſaid to be ſpoken *upon Earth*.

23 Ye ſhall not make * with me *n* gods *o* of ſilver *p*, neither ſhall ye make unto you gods of gold. * 1 Sam. 5. 4, 5. 2 King. 17. 33. Ezek. 20. 39. and 43. 8. 2 Cor. 6. 14, 15, 16.

n (*i. e.*) To worſhip together with me. I will allow no Companion; or, *to me*, as it follows, *unto you*; and *verſe* 24. *unto me*; and the particle, *eth*, is ſometimes uſed for *el*, or *lamed*, as 1 *Sam.* 22. 14. 2 *Kings* 22. 14. or, *for me*, either to repreſent my Perſon, by comparing this with the parallel place, *Deut.* 4. 15, 16. or to Worſhip me by, as it is apparent that the *Iſraelites* afterwards did intend to Worſhip *Jehovah* in the Golden Calf, and therefore *Aaron* calls the Feaſt of the Calf *a Feaſt to Jehovah*, *Exod.* 32. 5. and that with the approbation of the People, whom he then complied with, and durſt not reſiſt. *o* (*i. e.*) Idols or Images, to whom you may give the name and worſhip of gods. *p* And conſequently not of any other Materials, as Wood, or Stone: It is a Synecdoche.

24 ¶ An altar of earth thou ſhalt make unto me *q*, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, * thy ſheep, and thine oxen: in all places *r* where I record my Name *s*, I will come unto thee, and I will bleſs thee. * Lev. 1. 2.

q For thy preſent uſe, or whileſt thou art in the Wilderneſs: This he commanded, partly that they might eaſily and readily erect an Altar upon all occaſions, which it might be hard for them to do there of better Materials; partly to mind them how much more God regarded the inward Holineſs, than the outward pomp of their Devotions; partly becauſe God would make a conſpicuous difference between them and Idolaters, who uſed much coſt and curioſity about their Altars; partly that the Altars might, after they left them, fall down and moulder away, and not remain as laſting Monuments, which might be afterward abuſed to Idolatry by any perſons that came thither; partly becauſe they were uncertain of their ſtay any where, except at *Sinai*, and therefore muſt raiſe ſuch Altars as they could ſuddenly do. But this Command only concerned their Wilderneſs-ſtate; for there were better and more durable Altars in the Tabernacle and Temple. *r* Therefore there is no need of building any ſtately Altar in a certain place, as if my Preſence were fixed there, and not to be enjoyed elſewhere. *s* Or, *cauſe my name to be remembred* by you: *i. e.* Not in every place which you ſhall invent, but in all ſuch places as I ſhall appoint for the Remembrance or Celebration of my Name, or for the Service of my Majeſty, whether it be in the Wilderneſs, and in divers parts thereof, or in the Tabernacle and Temple.

* Deut. 27. 5. Joſh. 8. 31. † Heb. build them with hewing. 25 And * if thou wilt make me an altar of ſtone *t*, thou ſhalt not † build of hewen ſtone *u*: for if thou lift up thy tool upon it, thou haſt polluted it *x*.

t Which in thoſe rocky parts might be as eaſie for them to make, as one of earth. *u* Which would require both time, and coſt, and art. The reaſons of this Precept are in part the ſame with the former, *ver.* 24. *x* By thy diſobedience to my expreſs command now given: And howſoever they think to gratify me by this curioſity, I ſhall not look upon it as a ſacred thing, by which the Sacrifices offered on it ſhall be ſanctified, but as a prophane thing which will defile them. So little doth God value or approve the inventions of men in his worſhip, how colourable ſoever they be.

26 Neither ſhalt thou go up by ſteps *y* unto mine Altar, that thy nakedneſs be not diſcovered thereon *z*.

y He ſeems to mean the ſteps of Ladders, or others of the ſame nature, which could ſuddenly be made, and were proper for their preſent condition, where there was danger of the following inconvenience. For afterwards God appointed an Altar ten cubits high, 2 *Chron.* 4. 1. Though ſome conceive they went not up to that by ſteps, but by an inſenſible aſcent upon the ground raiſed by degrees for that purpoſe. But if the Prieſts did go up to it by ſteps, God provided againſt the indecency here mentioned, by preſcribing linnen Breeches to them in that ſervice. *z* For theſe linnen Breeches were not yet appointed, and the manner then and there was for men to wear long Coats or Gowns like women. God would remove all appearance or occaſion of immodeſty, eſpecially in ſacred perſons and things; and the rather, to ſhew his deteſtation of that impudence and filthineſs which was very uſual in ſome of the Solemnities and Worſhips of the Heathen.

CHAP. XXI.

Law concerning bond-men or ſlaves, 1—5. *Servants bored through the ear*, 6. *Ordinances for bond-women*, 7—10. *Of murtherers*, 12. *Of them that curſe their parents*, 17. *Of ſtrikers*, 18, 19. *Of them that hurt a woman with child*, 22, 25. *Of a maſter of a family that ſtrikes out an eye or tooth of his man or maid-ſervant*, 26, 27. *Of a puſhing ox*, 29. *Of them that hurt their neighbour's ox by digging a pit*, 33. *Of one ox killing another*, 35, 36.

* Chap. 24. 3, 4. NOW theſe are the Judgments *a*, which thou ſhalt * ſet before them.

a Or, *the judicial Laws*, by which thou and the Judges beforementioned ſhall govern thy ſelf and the people in civil and criminal Cauſes.

* Deut. 15. 12. 2 * If thou buy an Hebrew ſervant *b*, ſix years he ſhall ſerve: and in the ſeventh year *c* he ſhall go out free for nothing.

b Of which practice ſee *Jer.* 34. 14. This was allowed in two caſes: 1. when a man for his crimes was condemned by the Judges to be ſold. Of which ſee *Exod* 22. 3. 2 *King.* 4. 1. *Matth* 18. 25. 2. when a man preſſed by great poverty, ſold himſelf or his Children: Of which ſee *Lev.* 25. 39, 40. *c* Which is to be numbred, either 1. from the laſt Sabbatical year, or year of releaſe, which came every ſeventh year; and the ſenſe of the place is, not that he ſhall always ſerve ſix full years, but that he ſhall never ſerve longer, and that his ſervice ſhall laſt only till that year comes. Or rather 2. from the beginning of his ſervice; for 1. It were a very improper ſpeech to ſay *he ſhall ſerve ſix years*, of one who poſſibly entred into his ſervice but a month before the year of releaſe. 2. In the Law of the Sabbatical year there is no mention of the releaſe of Servants, as there is of other things, *Lev.* 25. *Deut.* 15. and in the year of *Jubilee*, when Servants are to be releaſed, it is expreſſed ſo, as *Lev.* 25. 54, 55.

† Heb. with his body. 3 If he came in † by himſelf *d*, he ſhalt go out by himſelf: if he were married, then his wife ſhall go out with him.

d (*i. e.*) With his own perſon only, not with a Wife, as the oppoſite branch ſheweth.

4 If his maſter have given him a wife, and ſhe have born him ſons and daughters, the wife and her children ſhall be her maſters *e*, and he ſhall go out by himſelf *f*.

e That being a true rule, and approved both by Scripture and by Heathen Authors, that the birth follows the belly, *Gen.* 21. 10. *Gal.* 4. 24, 25. and he that owns the tree hath right to all its fruit. *f* *Queſt.* How was this ſeparation of man and wife agreeable with the firſt inſtitution of Marriage, by which that Bond is made indiſſoluble? *Anſw.* 1. That Bond was not neceſſarily diſſolved by this Law, both becauſe the ſeparation was at the man's choice, who might have ſtayed there, if he ſo pleaſed; and becauſe the diſtinction of their Habitations might conſiſt with the right and uſe of Matrimony, which the Maſter alſo would probably permit for his own advantage. *Anſ.* 2. God might here, as well as in the caſe of Divorces, diſpence with his own Laws and Inſtitutions, eſpecially in this caſe, where he might deſign this for a puniſhment to the man for marrying a ſtranger, which was not pleaſing to God, as appears from *Deut.* 21. 11. *Ezra* 10. 2. *Neh.* 13. 23. And that this woman was a ſtranger, and not an *Hebreweſs*, is manifeſt, becauſe then ſhe alſo muſt have gone out free, *ver.* 7, 8, 9. and *Deut.* 15. 12.

5 And if the ſervant † ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free: † Heb. ſaying ſhall ſay.

6 Then his maſter ſhall bring him unto the Judges *g*; he ſhall alſo bring him to the door *h*; or unto the door-poſt, and his maſter ſhall bore his ear through with an awl *i*, and he ſhall ſerve him for ever *k*.

g Partly, that it may appear he chuſeth this freely, and is not over-awed nor over-reached by his Maſter; and partly, that the agreement being ſo publickly and ſolemnly confirmed, might be irrevocable. *h* To wit, of his Maſter's Houſe, as it is expreſſed, *Deut.* 15. 17. A token that he was fixed there, and never to go a Freeman out of theſe doors. *i* As a note of a Servant; as it continued to be long after this in *Syria* and *Arabia*, as *Juvenal* and *Petronius Arbiter* affirm: And it did fitly repreſent his ſetled and perpetual obligation to abide in that Houſe, and there to hear and obey his Maſter's Commands. See *Pſal.* 40. 6. *k* (*i. e.*) Not only for ſix years more, but without any limitation of time, as long as he lives, until the *Jubilee*, which is an exception made by God to this Law, *Lev.* 25. 40. *Deut* 15. 17. The Hebrew word, *olam*, here uſed, oft ſignifies not eternity, but only a long time. See *Exod.* 12. 14.

7 And if a man *l* ſell his daughter to be a maid-ſervant *m*, ſhe ſhall not go out as the men-ſervants do *n*.

l (*i. e.*) An *Hebrew*, as appears by the oppoſition of *one of a ſtrange nation*, ver 8. *m* Which was allowed in caſe of extreme neceſſity, becauſe of the hardneſs of their hearts. *n* But upon better terms, as being one of the weaker and more helpleſs Sex. *Queſt.* How doth this agree with *Deut.* 15. 17. *Alſo unto thy maid-ſervant thou ſhalt do likewiſe?* *Anſw.* 1. Diſtinguiſh perſons. She, *Deut.* 15. was ſold by her ſelf, and that to meer ſervitude; this here was ſold by her Father, not only for ſervice, but in order to her marriage, as the following Verſes ſufficiently imply. 2. Diſtinguiſh things. The likeneſs between Men-ſervants and Maid-ſervants was only in the Rites uſed, in caſe ſhe conſented to perpetual ſervitude: The difference here is, in caſe they both were made free; in which caſe ſhe had ſome priviledges, which here follow.

8 If ſhe † pleaſe not her maſter who hath betrothed her to himſelf *o*, then ſhall he let her be redeemed *p*: to ſell her unto a ſtrange nation he ſhall have no power *q*, ſeeing he hath dealt deceitfully with her *r*. † Heb. be evil in the eyes of, &c.

o For a Concubine or ſecondary Wife. Not that Maſters did always take Maid-ſervants upon theſe terms, as ſome conceive; but that ſome did ſo, and of them this place ſpeaks. Though here is a differing reading; and as the Margent hath *lo* the Pronoun ſignifying *to him*, ſo the Text hath *lo* the Adverb ſignifying *not*; and ſo the Text may be tranſlated thus, *ſo that he doth not betroth her*. to wit, to himſelf, or to his ſon, as he gave her hopes he intended. Either reading or ſenſe is proper and probable. *p* Either by her ſelf or Friends, or any other perſon that will redeem her. *Queſt.* How could he part with her, and ſell her, when ſhe was betrothed to him? *Anſw.* 1. This might be one of thoſe many Indulgences given to them for the hardneſs of their hearts; and there is no doubt God could diſpence with his own poſitive Laws. 2. The latter reading avoids this difficulty. *q* This was in general prohibited for all *Hebrew* Servants, but it is particularly mentioned here, becauſe there was ſpecial reaſon for it; both becauſe there was more danger of her corruption in Chaſtity and Religion in regard of her Sex, and becauſe the Maſter in that caſe was under a greater temptation of ſelling her to a Foreigner, becauſe no *Iſraelite* would buy her, or give ſo much money for her as an Heathen would, who would and might keep her for a perpetual Servant, which the *Iſraelites* might not do. *r* *Viz.* In breaking his promiſe of marriage made to her, or blaſting the hopes he encouraged her to have of it. The *Hebrew* words are exactly rendred thus, *in dealing deceitfully* or *falſely with her* or *againſt her*; and they may be added as an aggravation of that ſin of ſelling her to a ſtrange Nation, wherein there was a double falſe dealing, the one towards God, who by his Law forbad this; the other towards her, whom he hired upon other terms, and not with a power to diſpoſe of her contrary to the Law and manner of the *Iſraelites*.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters *s*.

s (*i. e.*) Give her a convenient Portion, as he doth to his own Daughters, *chap.* 22. 16.

10 If he take him another *wife*, her food, her raiment, and her duty of marriage *t* ſhall he not diminiſh *u*.

t Called *due benevolence*, 1 *Cor.* 7. 3. Or, *her dwelling*, as the word is oft uſed. So here are the three great conveniencies of life, food, and raiment, and habitation, all which he is to provide for her; or, *her cohabitation*, or, *her time*, the convenient and appointed times for conjugal converſe with her; for ſome times were diſallowed for it, *Lev.* 15. and when there were plurality of Wives, they had their viciſſitudes, *Gen.* 30. 15, 16. *u* Or rather, not *withdraw*, or *deny it*, as the word ſignifies, and as the LXX. *Caldee*, *Samaritan*, Vulgar, and others render it.

11 And if he do not theſe three unto her, then ſhall ſhe go out free *x* without money.

x And with gifts alſo by vertue of the Law, *Deut.* 15. 14. The ſum is this, The Maſter was either 1. willing to part with her, and then he was to let her be redeemed by herſelf, or any of her Friends, but not by an Heathen, *ver.* 8. Or 2. willing to keep her, and then as he had betrothed her, he was to perform all the duties of an Husband to her, although he had another Wife beſides her, *ver.* 10. 3. If he would

would keep her, and yet deny those duties to her, then as his fault was aggravated, so was his punishment; for now he cannot sell her, but must let her go freely, in this verse.

*Gen. 9. 6. Lev. 24. 17.

12 * He that smiteth a man *y* so that he die, shall be surely put to death *z*.

y Knowingly and wilfully, as appears by the next verse. *z* Neither the friends of the Party slain, nor the Magistrate, shall give him a pardon, or accept a ransom for him, *Numb.* 35. 31.

*Deut. 19. 3. Josh. 20. 2.

13 And if a man lie not in wait *a*, but God deliver *him* into his hand *b*, then * I will appoint thee a place whither he shall flee *c*:

a If it appear, that the Man-slayer did not intend nor desire it, but only it fell out by his heedlesness *y* or by some casualty. *b* By some unexpected Providence; or, *God*, and not Man, God without the Man's contrivance or design; for otherwise in a *general* sense and way, God delivered Christ into the hands of *Judas* and the *Jews*, who did advisedly and maliciously kill him. *c* (*i. e.*) A City or place of refuge, *Numb.* 35. 11. *Deut.* 19. 5.

* 1 King 2. 28.

14 But if a man come presumptuously *d* upon his neighbour to slay him with guile, * thou shalt take him from mine Altar *e* that he may die.

d (*i. e.*) Do this proudly, boldly, purposely and maliciously; for so the word signifies. *e* Which not only in the Wilderness, but afterward, seems to have been esteemed a place of refuge, 1 *King.* 1 50. as it also was among the Heathens. But God so far abhors murther, that he will rather venture the pollution of his own Altar, than the escape of the murtherer. See 2 *King.* 11. 15.

15 And he that smiteth *e* his father, or his mother, shall be surely put to death.

e Either 1. So as is before mentioned, *ver.* 12. *so as they die.* And to *smite* sometimes signifies *to kill*; 2 Gen. 4. 15. 2 *Kings* 14. 5. compared with 2 *Chron.* 25. 3. And this may be here added by way of distinction, *q. d.* That killing of another man which is punished with death, must be done presumptuously; but the killing of Parents, tho not done presumptuously, is a capital crime. Or 2. the meer smiting of them; to wit, wilfully, and dangerously. Now will any think this Law too severe, that considers that this is an act full of horrid impiety against God, who hath so expressly and emphatically commanded Children to honour their Parents, of the highest and most unnatural ingratitude, and utterly destructive to human Society.

16 And he that stealeth a man and selleth him, or if he be found in his hand *f*; he shall surely be put to death.

f (*i. e.*) In the Man-stealer's hand; *q. d.* though he keep him in his own hands for his own use, or lose still it is a theft, and he is made that man's slave, and it is in his power to sell him to another when he pleaseth, and therefore deserves death.

* Lev. 20. 9. Prov. 20. 20. Mat. 15 4 Mar. 7. 10. † Or, *revileth.*

17 And * he that † curseth *g* his father or his mother, shall surely be put to death.

* Or, *revileth*, to wit, wilfully, maliciously, obstinately against all admonition, by comparing *Deut.* 21. 18.

18 And if men strive together, and one smite † another with a stone *g*, or with his fist, and he die not, but keep his bed:

† Or, *revileth.*

g Or any other Instrument fit for such a mischievous purpose. An usual Synecdoche.

† Or, *his neighbour.*

19 If he arise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay † for the loss of his time *h*, and shall cause *him* to be thoroughly healed *i*.

† Heb. *ceasing.*

h (*i. e.*) Of the profit which he could, or commonly did make of his time in the way of his Calling. *i* (*i. e.*) Pay the charges of the cure.

† Heb. *avenged.*

20 And if a man smite his servant *k*, or his maid, with a rod *l*, and he die under his hand *m*, he shall be surely † punished *n*:

k Namely a Stranger; for an *Israelite* was to be better used, See *Lev.* 25. 39. 40, 46. *l* A fit and usual Instrument for correction, whereby it is implied, that if he kill'd him with a Sword, or any such Weapon, he was to die for it. *m* (*i. e.*) Whilst the Master is correcting him. *n* Not with death, for then it would have been said so, as it is before and after; but as the Magistrate or Judge shall think fit, according to the diversity of circumstances; and therefore no particular punishment is set down.

21 Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money *o*.

o (*viz.*) His Possession bought with his money; and therefore, to find a power to chastise him according to his demerit, which might be very great. 2. Is sufficiently punished with his own loss. 3. May be presumed not to have done this purposely and maliciously.

22 If men strive and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow *q*, he shall be surely punished according as the woman's husband will lay upon him, and he shall pay as the Judges *determine*.

p To *wit*, the Wife of the other Party, who interposed herself to succour her Husband. *q* Neither to the Woman, nor Child; for it is generally true in such cases both, to save the Abortive has life in it.

r The Husband shall impose the fine, and, if it be unreasonable, then Judges shall have a power to moderate it.

23 And if any mischief *s* follow, then thou shalt give life for life,

s Either to the Mother, or to the Child, whether it be death or any other mischief. † Viz. 22. *ante.* Not the private person, which would have introduced infinite mischiefs and confusion, but the Magistrate; for these Laws are given to *Moses*, and the execution of these things was committed to *Moses*, and others under him.

24 * Eye for eye *t*, tooth for tooth, hand for hand, foot for foot,

* Lev. 24. 20. Deut. 19. 21. Mat. 5.

t This is called the Law of Retaliation, and from hence the Heathen Lawgivers took it and put it into their Laws. But though this might sometimes be practised in the letter, yet it was not necessarily to be understood and executed so; as may appear, 1. by the impossibility of the just execution of it in many cases, as when a man that had but one Eye or Hand, was to lose the other, which to him was a far greater mischief than what he did to his Neighbour, whom he deprived but of one of his Eyes or Hands. And this is a sure and righteous Rule, Punishments may be less, but never should be greater, than the Fault. And how could a Wound be made neither bigger nor less than that which he inflicted? 2. By comparing this with other Laws, wherein a compensation is allowed in like cases, as *ver.* 18. 30. And when it is enjoined, that *no satisfaction shall be taken for the life of a* wilful *murtherer*, Numb. 35. 31. it seems therein implied, that satisfaction may be taken for lesser injuries. And indeed the payment of such a price, as the loss of an Eye, or Hand, or Foot, required, though it might not so much satisfy the revenge of the Party so injured, yet it was really more to his benefit. This Law therefore was only mitatory, but so as it was literally to be inflicted, except the injuring Party would give such satisfaction as the injured Person accepted, or the Judges determined.

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant *u*, or the eye of his maid, that it perish, he shall let them go free for his eyes sake.

u Which some confine to the *Israelitish* Servants, but the Text doth not so limit it; and the reason of the Law seems to reach to *Gentile* servants, this being a just punishment to unmerciful Masters, (who oughtto be merciful to their Beasts, much more to such Servants) and a fit recompence to a Servant for such a loss. And this Law reacheth the loss of any other Members; these two being instanced in, the one as the chief, and the other as the meanest, to intimate that other parts of a like or middle nature are included.

27 And if he smite out his man-servants tooth, or his maid-servants tooth, he shall let him go free for his tooths sake.

28 ¶ If an ox *x* gore a man or a woman that they die, then * the ox shall be surely stoned *y*, and his flesh shall not be eaten †: but the owner of the ox shall be quit.

* Gen. 9.

x Under which you are to understand any other Creatures of like nature which hurt a Man in such a dangerous manner, whether with their Horns, or Teeth, or Feet; but he mentions only the Ox or Bull, and his goring with his Horn, because this is most frequently done. *y* Partly to prevent future mischiefs from that Creature; partly to punish its Master for his negligence in not keeping it in; and principally for Man's admonition, for whom seeing the Beasts were made, it is not strange nor unjust if it be destroyed for Man's good. God would hereby shew that he would not; and Men should not spare a wilful Murderer. † Both because it was forbidden food, its blood being not let out; and for the Punishment of the Owner who was thereby hindred from the sale of it, to beget in all the greater detestation of Murderers, when they observe the poor beast upon this account accursed, and therefore not to be touched or tasted.

29 But if the ox were wont to push with his horn in time past, and it hath been testified *z* to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death.

z Which the Jews say was to be done thrice, and before the Magistrate, *viz.* To wit, on *Sabbaths*, or a Stranger who is free, by comparing this with *verse* 32.

30 If there be laid on him *b* a sum of money, then he shall give for * the ransom of his life whatsoever is laid upon him.

Numb. 35. 31.

b Either by the avenger of Blood, the next a-kin to the party slain, who is willing to exchange the Punishment; or by the Judge, who may discern some circumstances, which may much lessen the Crime, as if an Ox had broken his Cords wherewith he was tyed, or broke forth through the carelesness or wickedness of his Servant to whose care he was committed.

31 Whether he have gored a son *c*, or have gored a daughter, according to this judgment shall it be done unto him.

c Names signifying their tender Age, in respect of the *man* or *woman*, *verse* 29. And this is added, lest the foregoing sense should be restrained to their Parents, whose lives were more precious, and therefore their loss greater.

32 If the ox shall push a man-servant, or a maid-servant, he shall give unto their master thirty shekels *d*, and the ox shall be stoned.

d The half the freeman's Price. See on *Matth.* 26. 15.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit *e*, and not cover it, and an ox or an ass fall therein;

e If a Man shall either open an old Pit, which has been covered with Earth; or dig a new pit, in a public way, as the sense of the Law shews; or if it were done in a Man's own House or Ground, there will be danger of such an accident, except the Beast

Beast transgressed his bounds, and then the Man was not culpable.

34 The owner of the pit † shall make it good, *and* give money † unto the owner of them, and the dead beast shall be his.

† (*i. e.*) He by whose Hand or Command it was made. † Equal to the worth of the dead Beast, in the opinion of the Judge.

35 ¶ And if one mans ox hurt another that he die, then they shall sell the live ox, and divide the money of it *g*, and the dead ox also they shall divide.

g Not equally, for so the Owner of the mischievous Ox might be gainer by the mischief, his Ox being much more than that which was killed; but in such proportions as the Judges shall think fit, considering the worth of the Cattle, and the circumstances of the Action.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in, he shall surely pay ox for ox *h*, and the dead shall be his own.

h An Ox of equal value with that slain Ox, or the price and worth of it.

CHAP. XXII.

Of theft, 1—3. Of eating another man's vineyard, 5. Of fire coming by fire, 6. Of hurt coming to goods committed to safe trust, 7—13. Of hurt befalling things borrowed, 15. Of committing adultery, 17. Of witchcraft, 18. Of wickedness with beasts, 19. Of idolatry, 20. That none shall hurt strangers, or widows, 22—24. Of usury, 25. Of pawning clothes, 27. Of honouring magistrates, 28. Of the first fruits, 29. Of eating flesh torn by beasts, 31.

Or, *great.*

IF a man shall steal an ox, or a † sheep *a*, and kill it, or sell it *b*, he shall restore five oxen for an ox, and † four sheep for a sheep *c*.

2 Sam. 12. 6 Luke. 19. 8. See other like proportions, Prov. 6. 31.

† Or, an *ass*, which is added *verse* 4. and consequently any other beast.

a Or, an *ass*, which is added *verse* 4. and consequently any beast. *b* Which was an aggravation of the Crime, and argued greater Boldness, Resolvedness, and Experness in the Trade of Thieving, than was in him who kept it at home, *verse* 4. *c* Why so much, seeing the stealer of other things was tried to restore but double? *Answ.* 1. For terrour, because cheap Beasts being kept in the fields might more easily be stolen. 2 Because the loss of these was greater than of other things; for they did not only lose what the Cattle might be sold for, but all the fewer increase, and other benefits which a Man might receive from them. *Quest.* 2. Why more for Oxen than for Sheep? *Answ.* 1. Because it argued greater boldness and customarinesse in the Thief to steal that which might more easily be discovered. 2. Because besides the intrinsick worth of the Ox, the labour of the Ox was very considerable to his Owner, *Prov.* 14. 4. and therefore the less greater.

2 ¶ If a thief be found breaking up *d*, and be smitten, that he die, there shall no blood be shed for him *e*.

d To wit, *an house*, which the Chaldee here addeth, and rightly, as appears from the next verse. *e* (*i. e.*) For the Thief, though he be killed by a Man in his own defence. Because in that case the Thief might be presumed to have a worse Design, and the Owner of the House could neither expect, or have the help of others to secure him from the intended Violence, nor guide his blows with that discretion and moderation, which in the day-time he might use.

3 If the sun be risen upon him, there shall be blood shed for him *f*: for he should make full restitution; if he have nothing, then he shall be sold *g* for his theft.

f He that kills him shall be put to death, because the punished him more than his Crime deserved, and might have been otherwise either secured or righted; and in that case, it is probable, the Thief designed non Murder, but Theft only. But if it were evident, that the House-breaker designed Murder, he might doubtless kill him in his own defence. *g* Either so long till his service was worth the thing stollen, or rather for the ordinary time of six years, because this was but a simple Thief, but an House-breaker, which was much worse. *Quest.* How can he be sold, who is supposed to be killed? *Answ.* 1. The Hebrew word may be here rendred *should be sold*, as the foregoing word of the same sentence is rendred, *should make restitution*, to wit, if he were not killed; who therefore the slayer of him being sufficiently secured against this injury, was more culpable in killing him without necessity.

4 If the theft be certainly found in his hand alive *h*, whether it be ox, or ass, or sheep, he shall restore double *i*.

h Not killed, nor sold, as *verse.* 1, 3. Not more. 1. Because in that case it was presumed, either that he intended to restore it, or at least that he was so raw and unexercised in the trade of stealing, and so should be more gently punished. 2. Because the right Owner recovered his Goods with less charge and trouble. Or 2. Because it was but a single Crime, whereas the other *verse* 1. was an aggravated and complicated Crime, in which case Sin and Duty was due to another. *Obj.* It is said, *he shall restore seven fold*, *Prov.* 6. 31. *Answ.* 1. *seven fold* is put for abundantly, as the word is often used as Gen. 4. 24. *Psal.* 12. 6. and 79. 12. and 89. 50. and elsewhere; or it is never used for that definite number. 2. That seven fold, or *seven times*, may relate not to the proportion of the Restitution, but to the number of his Thefts, as often as he was taken in the Theft, i. e. though he be never guilty of more crimes, yet his Punishment is, that he shall *restore* as the Law prescribes. Whereas Adultery, of which he there speaks in the following verses, is a Crime of that nature, that if a man be once found guilty of it, restitution cannot be made, nor will it serve him, that he falls into all the mischiefs there reckoned up.

5 ¶ If a man shall cause a field or vineyard *k* to be eaten, and shall put in his beast, and shall feed in another mans field, of the best of his own field, and of the best of his own vineyard shall he make restitution.

k Or, Orchard, or other things of like nature; which is generally to be observed in Laws.

6 ¶ If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith*, he that kindled the fire *l*, shall surely make restitution *m*.

l Whether wilfully for such a purpose, or carelesly in such a time or place as was dangerous. *m* Which if he were not able to do, it is probable he was to be sold for it, as in like cases was prov'ded.

7 ¶ If a man shall deliver unto his neighbour money or stuff *n* to keep, and it be stollen out of the mans house; if the thief be found, let him pay double.

n Heb. *Vessels*, Garments, Utensils, or any kind of Houshold-stuff.

8 If the thief be not found, then the master of the house shall be brought unto the judges *to see* whether he have put his hand unto his neighbours goods *p*.

o That they may examine all Circumstances, and use all means to find out the Truth, by offering him his Oath, or otherwise. *p* Either to take and reserve them for his own use, or to dispose of them to another for his own advantage.

9 For all manner of trespass *q*, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his; the cause of both parties shall come unto the judges, *and* whom the judges shall condemn *r*, he shall pay double unto his neighbour.

q To wit, about matters deposited upon trust, and lost, of which kind most Thefts are. Or, *Action*, or concerning *which he shall bring his suit*, &c. The thing they have lost, or rather, *that it be*, to whom I continued it, and whom I suspect the charge is guilty. Whether the person with whom the things were deposited, if they judged him guilty of Theft, or the Deputy, if he were convicted of a false Accusation.

10 ¶ If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep *s*, and it die, or be hurt, or driven away, no man seeing *t*:

s As his Servant, not freely, but for wages. *t* Then shall an oath of the LORD *u* be between them both, that he hath not put his hand unto his neighbours goods; and the owner of it shall accept thereof, and he shall not make it good.

u So called here, as also 1 *Kings* 1. 43. because it is taken by his Authority and Appointment, and for his Honour; and in his Name alone, God having made such Wives, and Judges, and Avengers thereby. *q.* (*i. e.*) Which is the difference between them both, the one shall give his Oath, and the other shall accept of it, or be taken by them both; by the one, that he did deliver them to him upon Agreement, and by the other, that he put nothing into his Hand to them.

11 And if it be stollen from him *v*, he shall make restitution unto the owner thereof.

v Heb. *from with him*, which is an emphatick Expression, and notes that this was taken away, either 1. From those things which were with him, or which were his, *i. e.* from the midst of his own Goods, which supposeth fraud in him. Or 2. From under his eye, when he either did not mind it, or with common care and diligence it might have been known and prevented, and this argues gross neglect in him. And this is one reason why this man is bound to make restitution, when the other *ver.* 7. is not; another reason or the difference is, because those things *verse* 7. were only or principally used things and such things is required no great care; or if any, that for in that circumstance included. Oxen, Asses, &c. *verse* 9. yet he, with whom they were left, received no recompence for them, and therefore was not obliged to any singular care about them; but here the things were such as needed great care and diligence, which also the man was obliged to perform by the like which he received upon that account, which was *Jacob's* case, *Gen.* 31. 39.

12 If it be torn in pieces, then let him bring it for *witness*, *x* and he shall not make good that which was torn.

x Some part of the torn Creature, which the wild beast might have left, *Amos* 3. 12. *Quest.* What if the whole Creature were carried away? *Answ.* 1. Sheep or Lamb is sometimes by the Word of God, *Isa.* 53. 7. Applied to the whole, and that sometimes was left on the place, which the Shepherd might easily procure. 2. The words may be likewise rendered, *he shall bring a part for a witness*, the chief part, or the head, or the like, whereby the Judge might be satisfied, that the Creature was torn in pieces, and not stollen by the Keeper, or some witness of his Diligence and Faithfulness in that matter.

13 ¶ And

14 ¶ And if a man borrow ought *a* of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good *b*.

a (*i. e.*) Any living thing, which may be *hurt* or *die*, as it follows. *b* This may seem hard, but all things considered is reasonable; because in doubtful cases, wherein it is not evident whether the borrower was faulty or not, as it is here, it ought to be interpreted in favour of the lender, rather than of the borrower; partly to oblige the borrower to the greater fidelity and care in such things, which being not his own, men are commonly more careless about; partly because the benefit being wholly the borrowers, the loss also in all reason ought to be his, and the lender ought not to suffer for his kindness, lest he should be discouraged from such actions for the future.

15 But if the owner thereof be with it *c*, he shall not make it good *d*: if it be an hired *thing*, it came for his hire *e*.

c In which case the Law reasonably presumes, both that the borrower would not abuse it in the sight of its owner, and that the lender might and would take due care about it. *d* Except there be some manifest fault in the borrower, as if he should kill or wound the Beast in the lender's presence; which exception is easily to be understood from divers other Laws of God. *e* (*i. e.*) The benefit was the lender's, and not the borrower's, and therefore the former reason ceaseth; and whether the Master were present or absent, he that receives the Gain or Hire shall bear the loss, except when it came through the borrower's gross and wilful default.

*Deut. 22. 28. 16 ¶ And * if a man entice a maid *f* that is not betrothed *g*, and lie with her, he shall surely endow her to be his wife.

f By perswasions, promise of Marriage, allurements, or rewards. *g* But if she were betrothed, it was punished with death, *Deut.* 22. 23.

17 If her father utterly refuse *h* to give her unto him, he shall † pay money according to the dowry of virgins *i*.

† Heb. *weigh.*

h Which shews the necessity of Parents consent in Marriage. *i* (*i. e.*) In such proportion as the Virgins quality requires; for there was no certain and equal dowry appointed for all Women. See 1 *Sam.* 18. 25. *Quest.* Why is there no Punishment for the Woman? *Answ.* 1. She had no distinct Estate, being yet in her Father's House. 2. The loss of her Virginity was a sufficient Punishment, especially in *Israel*, where it was a great reproach and prejudice. 3. She was not so culpable as the Man, both because she was of the weaker Sex, and because she was drawn to the Sin by the Man's perswasion.

* Lev. 19. 26, 31. 18 ¶ * Thou shalt not suffer a witch *k* to live.

k (*i. e.*) Any Person that is in league with the Devil, and by his help either doth any mischief, or discovers and practices things above the reach of other Men or Women. Of which see *Levit.* 7. 11. *Levit.* 20. 27. *Deut.* 18. 10. 1 *Sam* 28. 9. The word is of the Feminine Gender, partly because Women are most prone to these devilish Arts, and most frequently guilty of them; and partly to intimate, that no pity should be showed to such Offenders, though they were of the weaker Sex.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

*Deut. 13. 13, 14, 15. 1 Mac. 2. 44. 20 ¶ He that sacrificeth *l* unto *any* God save unto the LORD only, he shall be utterly destroyed *m*.

l Or otherwise worshippeth, as appears from *Deut.* 17. 2, 3, 4, 5. and many other places. One act of worship put for all by a very familiar Synecdoche. *m* Heb. *anathematized*, *i. e.* esteemed execrable, and as such destroyed without Mercy. See *Deut.* 13. 15, &c. and 18. 20.

*Chap. 23. 9. Lev. 19. 33 and 25. 35. Deut. 10. 18. and 24. 17. and 27. 19. Isa. 1. 17. Zech. 7. 10. Jam. 1. 27. 21 ¶ * Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 ¶ * Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry:

24 And my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless.

*Lev. 25. 37. Deut. 23. 19. Psal. 15. 5. Neh 5. 7. Ezek. 18. 8, 17. 25 ¶ * If thou lend money to *any of* my people *n* *that is* poor *o* by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury *p*.

n (*i. e.*) Any *Israelite*; for it was permitted to take Usury of the *Gentiles*, *Deut.* 23. 20. *o* This seems to be added, not by way of Apposition, as if God's People and the Poor were all one, because such are commonly Poor; but by way of Restriction; for God had promised greatly to bless and enrich the generality of his People, if they by their Wickedness did not hinder it, and that there should be few Poor among them; yet some such there should be for the tryal and exercise of their Charity. See *Levit.* 19. 10. *Deut.* 15. 4, 7, 11. *p* The *Hebrew* word signifies *Biting*; so Usury is called, not by way of distinction, as if moderate Usury were allowed in this case, which is manifestly false, because the borrower is here supposed to be poor, to whom not the Usu only, but ofe-times even the Principal is to be remitted, *Luke* 6. 34, 35. but by way of Explication, because all Usury is of a biting or eating Nature, which continually consumes the Person that pays it.

*Job 24. 7. Prov. 20. 16. and 27. 13. Amos 2. 8. 26 * If thou at all take thy neighbours *q* raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

q That is, that he Poor, as appears by comparing this with the next verse, where he is explained to be he but one Garment; and with

Deut. 24. 12, 13. *r* Because he speaks of such Raiment or Covering, wherein he used to Sleep, *verse* 27. But you are not to think that the Creditor would every Morning take, and every Night redeliver his Pledge; and therefore this is rather a Prohibition to take any such thing for a Pledge as a Man hath great and daily need of, by this argument, that if he did take it he could not keep it. Compare *Deut.* 24. 6.

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear: for I *am* gracious.

28 ¶ Thou shall not revile the † gods *s*, nor curse the ruler of thy people *t*.

† Or, judge.

s Not gods falsly so called, as some would have it, as appears by 1 *Kings* 18. 27. *Jer.* 10. 11. but Magistrates and Governors, whether Civil or Ecclesiastical, as it is evident both from *Acts* 23. 3, 4, 5. and from the following words, which explain the former, according to the common use of Scripture, and from the Title of gods commonly given to such, as *Exod.* 7. 1. *Psalm* 82. 6. *John* 10. 34, 35. *t* Compare *Eccl.* 10. 20. *Jude*, *verse* 8.

29 ¶ Thou shalt not delay *u* to *offer* the † first of thy ripe fruits *x*, and of thy † liquors: * the first-born of thy sons shalt thou give unto me *y*.

† Heb. *fulness.* † Heb. *tears.* * Chap. 34. 19. Deut. 15. 19.

u Beyond the times appointed, lest this delay grow to a total neglect. And *delay* may here be put for *neglect*, as that word is used, 2 Pet. *Deut.* 7. 10. and 23. 21. *Heb.* 2. 3. which may seem to be favoured by the following Clause, which commands the giving or offering of the first-born without any mention of the hastning or delaying of it. *x* Heb. *thy fulness*; and whereas this word is sometimes applied to Seed or Corn, as *Numb.* 18. 27. and sometimes to the Vintage, as *Deut.* 22. 9. the circumstances must determine, as it doth in like cases, how it must be taken; which here seem to restrain it to dry Fruits, as Corn, &c. because it is opposed to *Liquors*; and so all sorts of Fruits are comprehended here. Unless you will make this an usual figure called Hendyadis, as *judgment and justice*, *Deut.* 16. 18. is put for *judgment of Justice*, or *just Judgment*; so here *the fulness and liquors*, for *the fulness of thy liquors*; and so this may be one kind mentioned for all the rest, than which nothing more frequent. *y* Not in kind, but by a price of Redemption to be paid to me in their stead.

30 Likewise *z* shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam, on the eighth day *a* thou shalt give it me.

z (*i. e.*) Ye shall offer their first-born. *a* Not sooner, because it was till then tender and imperfect, and therefore not fit to be offered to God; but it was not tied to that day, for it might be offered afterwards, as appears from *Lev.* 22. 27. even till it was a year old,

31 ¶ And ye shall be holy *b* men unto me: neither shall ye eat *any* flesh *that is* torn of beasts *c* in the field: ye shall cast it to the dogs.

b (*i. e.*) Separated from all Filthiness both moral and ceremonial. *c* Partly because the Blood was not taken out of it; partly because the clean Beast was ceremonially defiled by the touch of the unclean; and partly to beget in them a detestation of Cruelty, even in the Beasts, and much more in Men.

CHAP. XXIII.

False witness and report forbidden. 1. *Right must not be wrested*, 2. *He commands man to do good to his enemies*, 3—5. *Bribes are forbidden*, 6—8. *The years of sowing appointed, and gathering*, 10. *Of the seventh year, which is the year of rest*; *God's command concerning it*, 11. *Of the sabbath-day*, 12. *Other gods shall not be mentioned*, 13. *Of three feasts in a year*, 14. *The manner of keeping the feast*, 15, 16. *The times appointed for the males appearing before the Lord*, 17. *No sacrifices to be offered without unleavened bread*, 18. *Command concerning the first fruits*, 19. *God promiseth an angel to prepare a way*, 20. *Who is commanded to be obey'd*, 21, 22. *God promising them the land of the Amorites*, &c. 23. *forbiddeth the honouring of strange gods*, 24. *God promises to bless them that serve him*, 25—27. *Hornets shall expel the enemies of the Israelites*, 28, 29, 30. *The borders of the land of Israel*, 31. *A covenant with the heathen is forbidden*, 32. *Or to let them inhabit among them*, 33.

THou * shalt not † raise *a* a false report: put not thine hand *b* with the wicked to be an unrighteous witness.

* Psal. 15. 3. † Or, utter.

a Heb. *not take up*, to wit, into thy Mouth, as *Exod.* 20. 7. either by the first raising, or further spreading of it; or *not bear*, or *endure*, as that word oft signifies; not hear it patiently, delightfully, readily, approvingly, as Persons are very apt to do, but rather shall discourage and reprove the spreader of it, according to *Prov.* 25. 23. Possibly the Holy Ghost might chuse a word of such general signification to shew that all these things were forbidden. *b* (*i. e.*) Not conspire or agree with them, which is signified by joyning hands, *Prov.* 11. 21. nor give them an helping hand in it, nor incourage them to it by Gifts or Promises, nor assist them by Counsel or Interest. Others, *not swear with them*. But swearing is not noted by *putting the hand*, but by *lifting it up*.

2 ¶ Thou shalt not follow a multitude *c* to *do* evil *d*: * neither shalt thou † speak *e* in a cause to decline after many, to wrest *judgment* *f*.

* Lev. 19. 15. † Heb. answer.

c Either their Counsel or Example. But the *Hebrew Rabbim* both here and in the following Clause is by some rendred *great Men*, Men in Power and Authority, whom we are commanded not to *follow*. And so the word is thus used; *Job* 32. 9. *Jer.* 48. 7. so this sense may seem most probable; *f.* Because in the last Clause he speaks of *Causes* or *Controversies*; as the *Hebrew Rib* signifies; and matters of *Judgment*, which were not determined by the Multitude, but by great Men. 2. Because these are opposed to the Poor in the next Verse. 3. Because the Examples of such Men are most prevalent. *d* Either in general or particular, to work mischief, to oppress or crush another. *e* Heb. *Answer*, when thou art summoned as a witness in any cause. *f* Or *to turn aside* right, or *to pervert* thy self, the Verb being taken reciprocally, as *Hiphil* is oft put for *Hithpahel*; or which is all one, *to do perversely*, *i. e.* unrighteously.

3 ¶ Neither shalt thou countenance *g* a poor man in his cause.

g Heb. *Honour*, *i. e.* respect, or prefer his Cause when the richer Man's Cause is more just: The meaning of this and the *former* Verse is, there shall be no respect of Persons, whether Rich or Poor, but an impartial consideration of the Cause. See *Levit.* 19. 15. *Psalm* 72. 1, 2.

Deut. 22. Job 24. Prov. 24. 17. and 25. 21. Matth. 5. 44. Rom. 12. 20. 4 ¶ If thou meet thine enemies ox *h* or his ass going astray, thou shalt surely bring it back to him again.

h So far shalt thou be from revenging his Injuries, that thou shalt render good to him for them, whereby if thou dost not reconcile him, thou wilt st procure Peace to thy self, and Honour to Religion.

Deut. 22. 4. Or, *will thou leave to help him? and wouldst cause to leave thy business to help him? thou shalt surely leave to joyn with him.* 5 * If thou see the ass of him that hateth thee, lying under his burden, † and wouldest forbear to help him, thou shalt surely help with him *i*.

i This Translation depends upon this Supposition, that the *Hebrew* Verb *azab*, which is thrice used in this Verse, signifies not only to *leave*, but also to *help*, or *erect*, or *lift up*, or *strengthen*, or *restore*; which signification of the Verb may be proved, 1. From that use of it, *Nehem.* 3. 8. and 4. 2. 2. From the parallel place, *Deut.* 22. 4. where instead of this Verb, *azab*, is *hakim*, which is properly to *erect* or *lift up*. But if the Verb did signify only to *leave*, it may be thus rendred according to the *Hebrew* words, *then*, or *therefore*, or *surely* (for all these ways the *Hebrew* Particle *Vau* is used) *thou shalt forbear to leave* it, to wit, the Ass groaning under his Burden, or the lifting up of the Ass and Burden, *to him* alone; but if thou wilt be leaving, I will appoint thee a better Object for it, *thou shalt surely leave*, or *lay aside* what thou hast *against him*, *i. e.* whatsoever Controversy thou hast with him, that shall not hinder thee from succouring him, or his, in any distress. The *Hebrew* Preposition, *im*, doth oft signify *against*, as *Gen* 26. 20. *Psalm* 85. 4. and 94. 16. *Hos.* 9. 8. And it is a concise or short way of speaking, which is very common in the *Hebrew* Language, *against him* for, *what thou hast against him*. Or thus, *and wouldest forbear to leave*, to wit, thy business which thou art going about, *for him*, *i. e.* for the sake of him who is thine Enemy, as the *Hebrew* Preposition *lamed*, is oft used, as *Exod.* 14 25. *Numb.* 25. 13. *Jos.* 10 14. &c. thou shalt repress those malicious desires, and *thou shalt surely leave* it to be, or to tarry, or to help *with him* to lift up the Ass. So there is only an Ellipsis of the Verb, which is most common in the *Hebrew* Tongue.

6 Thou shalt not wrest the judgment of thy poor *k* in his cause.

k (*i. e.*) Of the Poor which is among thee, not of the poor *Jews* only, as some peradventure may conceive; for common right must be done even to the *Gentiles*. Compare *Deut* 27. 19.

Chap. 34. 7. 7 Keep thee far *l* from a false matter *m*: and the innocent and righteous slay thou not *n*: for * I will not justify the wicked *o*.

l (*i. e.*) Abstain from all Occasions, Degrees, or Appearances of it. Compare *Job* 22. 23. *Prov.* 4. 14, 15. *m* (*i. e.*) An unrighteous Judgment; for he is speaking to the Judges, as appears both by the foregoing and following Verses. *n* Condemn not to Death, nor to any other unjust Penalty, for the same reason. *o* And therefore not condemn the innocent, one contrary being here understood from the other, as is frequent in the Book of the *Proverbs*; and what I do not, thou who acteſt in my Name and Stead shouldeſt not do. Or rather thus, Know, O Judge, (for to such he speaks) if thou doſt pronounce such a wicked Sentence, *I will not justify thee*, or *hold thee guiltleſs*, *i. e.* I will severely punish thee, as *Exod.* 20. 7.

Eccl. 20. 8. Heb. *the sitting.* 8 ¶ And * thou shalt take no gift *p*: for the gift blindeth † the wise *q*, and perverteth the words of the righteous *r*.

p Namely from such whoſe Cauſes are depending before thee; because if thou doſt not fell Juſtice for it, yet thou wilt both ſeem to do ſo, and be tempted to do ſo. Compare *Deut.* 16. 19. 1 *Sam.* 8. 3. *Prov.* 17. 8, 23. and 19. 6. *q* Or, *the open* eyed, and quick-ſighted, who in this caſe cannot ſee, partly becauſe they will not ſee, and partly becauſe Intereſt and Affection do exceedingly corrupt the Judgment, and render it very partial. *r* (*i. e.*) The Judgment of the righteous Judges, *i. e.* of them who before were ſuch, and are inclined to be ſo, and probably would be ſo, were they not tempted with Bribes; or of them who by their place ſhould be righteous. So they are called righteous, to admoniſh them of their Duty to be ſo, and to aggravate their Sin when they are unrighteous, and conſequently to aggravate the mitchief of Gifts, which make thoſe unrighteous whoſe Office obligeth them to be righteous. Or thus, *the matters or cauſes of the righteous*, which may be underſtood not of the Judges, but of the Parties pleading, whoſe righteous Cauſe is by this means perverted by the Judge, and a wrong Sentence given.

Chap. 22. 21. Heb. *soul.* 9 ¶ Alſo * thou ſhalt not oppreſs a ſtranger: for ye know the † heart of a ſtranger *s*, ſeeing ye were ſtrangers in the land of Egypt.

† Heb. *ſoul.*

s (*i. e.*) The Diſpoſition, Dejection, and Diſtreſs of his Heart, which makes him an Object of Prey, not of Malice or Miſchief.

Lev. 25. 10 And * ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof.

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill *t*; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy † olive-yard *x*.

† Or, *oliue tree.*

t (*i. e.*) From Manuring, Plowing, Tilling, and Sowing, and Reaping alſo, by comparing *Levit.* 25. 3, 4, 5. And this God ordained not only for the reaſon here mentioned, the more comfortable Proviſion of the Poor, and for the Cattle, but for other weighty reaſons; as 1. That the heart and ſtrength of the Land might not be eaten out by continual Tillage. 2. That he might both try and exerciſe, and alſo ſecure the Obedience of the *Iſraelites*. 3. That he might keep them in dependance upon himſelf, and give to them and all their Neighbours a manifeſt proof of his ſingular and gracious Providence over his People. 4. That by this kind of Quitrent they might be admoniſhed that God alone was the Lord and Proprietary of the Land, and they were only Tenants at his Will. 5. That being freed from their great Labours about the Land, they might have the more leaſure to meditate upon God's Works, and to attend upon the Law, which was to be ſolemnly read at this time; *Deut* 31. 10, &c. *u Queſt.* What had the Poor to eat? *Anſ.* Not only the Fruits of the Vines, and Olives, and other Fruit-trees, but alſo all that *grew of its own accord*, *Levit.* 25. 5. from thoſe Seeds which in the laſt reaping-time were ſcattered here and there, which were much more numerous now than in other years, becauſe God gave a ſpecial Bleſſing to the ſixth year, whereby it did bring forth the fruit of three years, *Levit.* 25. 21. and in years of ſo great plenty, Men are generally more negligent in their Reaping, and therefore the Relicks are more. *x* (*i. e.*) Thou ſhalt not prune nor dreſs them, nor gather and appropriate to thy own uſe what they ſhall produce, but ſhalt leave them to the Poor.

* Chap. 20. 8, 9. Deut. 5. 13. Luke 13. 14. 12 * Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt *y*: that thine ox and thy aſs may reſt, and the ſon of thine hand-maid, and the ſtranger may be refreſhed.

y This command is here repeated, leſt any ſhould think the weekly Reſt might ceaſe when the whole Year was conſecrated to Reſt. There were three ſorts of Sabbaths to the *Jews*, 1. Of Days. 2. Of Years, to wit, the ſeventh Year. 3. Of Weeks of Years, to wit, the Jubilee; and all theſe are Types of the eternal Reſt in Heaven.

13 And in all *things* that I have ſaid unto you, be circumſpect: and * make no mention of the name of other gods *z*, neither let it be heard out of thy mouth.

* Deut. 12. 3.

z To wit, with Honour or Delight, or without Deteſtation; as *fornication is not to be named among Saints*, *Eph.* 5. 3. Or, *not mention* them in your Worſhip, or in Oaths, or in common Diſcourſe, and without ſpecial Occaſion, leſt the frequent mention of them might keep up their Memory, or introduce their Worſhip. Hence the Names of Idols and Idolatrous places were oft-times changed by the *Iſraelites*. See *Numb.* 32. 38. *Joſ.* 23. 7. Compare *Pſalm* 16. 4. *Hoſ.* 2. 17. *Zech.* 13. 2.

* Chap. 34. 23. Deut. 16. 16. * Chap. 13. 3. and 34. 18. 14 ¶ * Three times thou ſhalt keep a feaſt unto me in the year.

15 * Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed the month of Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty *a*.

* Deut. 16. 16. Eccl. 35. 4

a This may be either 1. a Precept, as it is generally underſtood, that none ſhould ever come at thoſe times without ſome offering or other, for the ſupport of the *Levites*, and of the Worſhip of God; but the determination of this, or what they would give, was left to their choice. Or 2. a promiſe to encourage them to come to oft from their remoteſt Habitations to *Jeruſalem*, becauſe *they* ſhould never appear before God in vain, *i. e.* to no purpoſe, or without ſome benefit, for ſo the word, *rekam*, oft ſignifies. So it may be parallel to *Iſaiah* 45. 19. *I ſaid not unto the ſeed of Jacob, ſeek ye me in vain.* But the former ſenſe is more probable, by comparing this with its parallel place, *Deut.* 16. 16, 17.

16 And the feaſt of harveſt *b*, the firſt fruits of thy labours *c*, which thou haſt ſown in the field: and the feaſt of in-gathering *d which is* in the end of the year *e*, when thou haſt gathered in thy labours out of the field.

b (*i. e.*) Of Wheat-harveſt, for Barley-harveſt was before this time. This Feaſt was otherwiſe called Pentecoſt. *c Queſt.* How were theſe the firſt fruits, when at Sheaf was offered to God in the Feaſt of the Paſſover? *Anſ.* That Sheaf was generally of Barley, which was leſs conſiderable than their Wheat; but this was the firſt fruits of their Wheat, which was their principal Grain; and they had no Bread before this time from the growth of that Year. *d* To wit, of all the reſt of the Fruits of the Earth, as of the Vines and Olives. This was alſo called the *Feaſt of Booths*, and of *Tabernacles*. See *Levit.* 23. 43. *Numb.* 29. 12. *Deut.* 16. 13. All thoſe three Feaſts had a reſpect to the Harveſt, which began in the Paſſover, was carried on at *Pentecoſt*, and was fully compleated and ended in this Feaſt. *e* Of the common or civil Year, which began in *September*, as the ſacred Year began in *March*.

17 Three times in the year all thy males ſhall appear before the LORD God.

f To wit, ſuch as are of competent years, and healh, and ſtrength, and ſuch as were at their own diſpoſe; for the Servants were not bound to this, may ſeem probable, becauſe none of theſe concerned were to appear before the Lord empty, or without an Offering, but the generality of Servants had not any thing to offer. And the care and

and management of their domestick Affairs did require the presence and care of many of their Males. *g (i. e.)* In that place where God shall record his name, *Exod* 20. 24. as the Tabernacle or Temple.

* Lev. 2. 11. Deut. 16. 3. † Or, *feast.*

18 * Thou shalt not offer the blood of my sacrifice with leavened bread *b*; neither shall the fat of my † sacrifice remain until the morning *i*.

b This and the following clause most understand of the Passeover, by comparing this place with its parallel, *Exod.* 34. 25. where the Passeover is mentioned. But the words being here universal, by the Laws of interpretation they ought to be universally understood, if they can bear that sense; which here they may; for both these Clauses agree to other Sacrifices. For as every Sacrifice had a *Minchah*, or a Meat-offering of Flour attending upon it, and offered with it; so it was expressly cautioned, that no leaven should be in that Minchah, *Lev.* 2. 11. And the fat of every Sacrifice was consecrated to God, *Lev.* 3. 16. *Chron.* 35. 14, *&c.* and was presently to be burnt upon the Altar, *Lev.* 7. 2, 3. And for *Exod.* 34. 25. what hinders but what is here more generally prescribed, may be there particularly applied to the Passeover? and that seems more reasonable, than to make that an idle repetition of the same thing. And *my sacrifice* may be here put for *my sacrifices*, by the common Enallage. Moreover, the two principal things which were offered to God in every Sacrifice, were *blood* and *fat*, *Lev.* 17. 6, 11, *&c.* *i* This if understood of the Passeover may seem superfluous, because *nothing of it*, neither fat nor lean, was to *remain until the morning*, *Exod.* 12. 10. but all of it was to be eaten, even *the purtenance thereof*, ver. 9. and that, for ought I see, without any exception of the fat, as there was in other Sacrifices, *Lev.* 3. 16. And therefore in that parallel place, *Exod.* 34. 25. where the Passeover is mentioned, there is not a word of the *fat*, but only it is said in the general, *neither shall the sacrifice of the feast of the Passeover be left until the morning*. And in that 2 *Chron.* 35. 14. where there is mention of the *fat*, it is manifestly restrained to the Burnt-offerings, which are there distinguished from the Passeover, *ver.* 11, 12.

* Deut. 14. 21.

19 The first of the first-fruits *k* of thy land thou shalt bring into the house of the LORD thy God. * Thou shalt not seethe a kid in his mothers milk *l*.

k This seems to be a general Rule extending to all the Fruits which the Earth first produced; in every kind of which the very first are here enjoined to be offered unto God, before they should presume to eat any of them. It may seem to be repeated here, where the year of rest is mentioned, to teach them the First-fruits were to be given to God of all that the Earth produced, not only by their labour and Seed, as might be thought from *ver.* 16. but also of its own accord, as is here implied. *l* He names one kind, under which he understands a Lamb, or a Calf, *&c.* according to the use of Scripture-stile. This Law many understand literally, and that it is forbidden to them, because the Idolaters had such a custom, whereof yet there seems to be no sufficient proof; nor, if there were, doth it seem to be a Rite of that importance or probability to entice the *Israelites* to imitate it, that there needed a particular Law against it, more than against an hundred such ridiculous usages which were among the Heathen, and are not taken notice of in the Book of God's Laws. The words may be rendred thus, *Thou shalt not seethe*, or *rost*, (for the word *bashal* signifies to *rost* as well as to boil, as it is evident from *Deut.* 16. 7.) *a kid*, being, or whilst it is (which is to be understood, there being nothing more common than an Ellipsis of the Verb substantive) *in his mother's milk*; which it may be said to be, either whilst it sucks its Mother's milk; and so it may admit of a twofold interpretation, 1. that this is to be understood of the Passeover, of which most conceive he had now spoken, *v.* 18. in which they used either a Lamb or a Kid, *Exod.* 12. 5. and then the word *bashal* must be rendred *rost*. 2. That this speaks not of Sacrifice to God, wherein sucking Creatures were allowed, *Exod* 22. 30. *Levit.* 22. 27. 1 *Sam.* 7. 9. but of man's use; and so God ordained this, partly because this was unwholsome food, and principally to restrain cruelty, even towards Brute creatures, and luxury in the use of them. Or rather 2. whilst it is very tender and young, rather of a milky than of a fleshy substance, like that young Kid of which *Jacob* thus speaks, *Qui plus lactis habet quam sanguinis*, *i. e.* which hath more milk than blood in it. And it may be said to *be in its mother's milk*, by an usual Hypallage, when *its mother's milk is in it*, *i. e.* whilst the milk it sucks, as it were, remains in it undigested and unconverted into flesh, even as a man is oft said to *be in the Spirit*, when indeed *the Spirit is in him*. And what is here indefinitely prohibited, is elsewhere particularly explained, and the time defined, to wit, that it be not offered to God before it was eight days old. And this interpretation may receive light and strength from hence, that the Law of the First-fruits, which both here and *Exod.* 34 26. goes immediately before this Law, doth in *Exod.* 22. 30. immediately go before that Law of not offering them before the eighth day, which implies, that both of them speak concerning the same thing, to wit, the First-fruits or First-born of the Cattle, which were not to be offered to God while they were in their Mother's milk, saith this place, or till they were eight days old, saith that place. And consequently, if they might not be offered to God, they might not be used by men for food.

* Chap. 33. 2. 14. Num. 20. 16.

20 ¶ * Behold, I send an Angel *m* before thee to keep thee in the way, and to bring thee into the place which I have prepared.

m To wit, Christ, the Angel of the Covenant, as may be gathered both from the following words, because pardon of sin, which is God's Prerogative, *Mark* 2. 7. is here ascribed to him, and God's *name is in him*, and by comparing other Scriptures, as *Exod.* 32. 34. *Acts* 7. 38, 39. 1 *Cor.* 10. 9. See *Exod* 13. 21. and 14. 19.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions *n*: for my name *o* is in him.

n (*i. e.*) He will severely punish you for them, by a common Manner, as *Exod* 20. 7. Understand, if you continue obstinate in your sins. *o* Heb. *It in his inward part*, *i. e.* is intimately united to him, according to *Joh.* 10. 38. *I am in the father, and the father in me.* It not only signifies, that he acts in his Name, and by his Power and Authority, which even the Apostles did, and other Ministers of the Gospel do, and therefore it is unreasonable to think no more is ascribed to this Angel, but that his divine Nature or Essence is in him, whence he is called *the Lord our righteousness*, Jer. 23. 6 and God, who will not *give his glory to another*, Isa. 42. 8. hath given it to Christ, *that all men should honour the son even as they honour the father*, Joh. 5. 23. which never was nor can be said of any Angel without blasphemy. Add to this, that the word *name* is oft put for the thing, or being, whether it be human or divine, as is manifest from *Deut.* 28. 58. *Psal.* 20. 1. and 115. 1. *Isa.* 30. 27. *Act* 1. 15. *Rev.* 3. 4. and 11. 13. And so it must be here, because this *name* is not said to be *given to him*, as it would be, if it were properly taken; but to be *in him*, or *in his inwards*, which agrees well to the Divine Nature or Essence, but not to the meer Name.

22 But if thou shalt indeed obey his voice, and do all that I speak *p*, * then I will be an enemy unto thine enemies, and † an adversary unto thine adversaries.

p All that I have already commanded, and shall further prescribe by him unto *Moses*.

23 * For mine Angel shall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them *q*, * nor do after their works *r*: * but thou shalt utterly overthrow them *s*, and quite break down their images *t*.

q (*i. e.*) Give them neither outward worship with thy body, nor inward with thy mind. *r* (*i. e.*) Nor follow their example in the worship of Idols. *s* (*i. e.*) The People, left thou be enfnared by their counsel or example. *t* Or, *statues*, or *pillars*, or any thing else erected in honour to their false Gods. See *Gen.* 28. 18. and 35. 20.

25 And ye shall serve the LORD your God; and * he shall bless thy bread, and thy water *u*: and * I will take sickness away from the midst of thee.

u (*i. e.*) Thy meat and thy drink, that they shall be able to nourish thee, and give thee comfort, which without my blessing they will never be able to do.

26 ¶ * There shall nothing cast their young, nor be barren *x* in thy land: the number of thy days I will fulfil *y*.

x Here was a double mercy. God gave them strength both to conceive, and to retain the conception till the natural and proper time of bringing forth came. *y* I will preserve thee so as thou shalt live as long as the course of nature and temper of thy body will permit, when evil men *shall not live out half their days*, Psal 55. 23.

27 I will send my fear *z* before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their † backs unto thee.

z (*i. e.*) A great terrour, or a terrour wrought by me. See *Exod.* 33. 2 *Josh.* 2. 11.

28 And I will send hornets *a* before thee, which shall drive out the Hivite, the Canaanite, and the Hittite *b* from before thee.

a Properly so called, as may be gathered from *Isa.* 24. 12. *Deut.* 7. 20. Hornets are of themselves very troublesome and mischievous; but these it is very probable were like those *Egyptian* Flies, *Exod.* 8. 21. but of an extraordinary bigness and perniciousness. Nor is it strange that such Creatures did drive many of these people from their Habitations; for many Heathen Writers give us instances of some people driven from their Seats by Frogs, others by Mice, others by Bees and Wasps; of which see *Herodotus*, *Diodorus*, *Plin* *Ælian*, *Justin*, &c. *b* He names these three people, either for all the rest, because they were the most potent about the time of *Israel's* first entrance into *Canaan*, and gave them most trouble; or because these three were more infected with Hornets than the other Nations, as being more numerous and dangerous.

29 * I will not drive them out from before thee in one year; left the land become desolate *c*, and the beast of the field multiply against thee.

c Void of Inhabitants in a great measure, because thy present number is not sufficient to occupy and manage their whole Land.

30 By little and little I will drive them out from before thee, until thou be increased and inherit the land.

31 And * I will set thy bounds *d* from the Red-sea, even unto the sea of the Philistines *e*, and from the desert unto the river *g*: for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee.

d Compare this place with *Gen.* 15. 18. *Numb.* 34. 3. *e* (*i. e.*) The *Mediterranean* or Mid-land Sea, upon whose Coast the Land of the *Philistines* lay. *f* Of *Egypt* or *Arabia*; whereof See *Gen.* 16. 7. *Exod.* 15. 22. *g* To wit, *Euphrates*, as it is expressed *Deut.* 1. 7. and 11. 24. which is oft called *the river* by way of eminency. All within these bounds were given them by God, but upon Conditions, which they manifestly broke, and therefore were for the most part confined to a much narrower compass.

32 * Thou shalt make no covenant with them, nor with their gods *h*.

h To worship them, as they made a Covenant with *Jehovah* to worship him. The sense is, Thou shalt not engage thy self either to the people, or to their gods, but shalt root out both.

33 They shall not dwell in thy land, left they make thee sin against me: for if thou serve *i* their gods, * it will surely *k* be a snare *l* unto thee.

i Or, *for thou wilt serve*; this will be the fruit of thy cohabitation with them, thou wilst thereby be drawn to Idolatry. *k* Or, *and assuredly this will*. *l* An occasion of further sin and utter ruin.

CHAP. XXIV.

Moses, Aaron, Nadab and Abihu, are commanded to appear before the Lord. Who was to come near the Lord, 2, 3. Moses buildeth an altar, and 12 pillars, 4. He sends young men to sacrifice unto the Lord, 5. He sprinkles the Altar with the blood, 6. The Covenant being read, Moses and the Elders of Israel see the Lord, 9, 10. God promises to give Moses two tables of stone, 12. Moses and Joshua go up to the Mount, 13. Aaron and Hur took care for the people in the mean time, 14. God appeareth on the Mount like devouring fire, 15, 16. God's glory on the Mount, 17. Moses remains there forty days and forty nights.

AND he said unto Moses, Come up *a* unto the LORD, thou and Aaron, Nadab and Abihu *b*, and seventy of the Elders of Israel *c*, and worship ye afar off *d*.

a After thou hast gone down and acquainted the people with my Will, and received their answer, then come up again. This sense is gathered from the repetition of this Command after that was done, *ver.* 12. *b* *Aaron* and his two eldest Sons, whom by this special honour and favour he prepared for that Office to which they were to be called, *chap.* 28. *c* Not the seventy Governours which were chosen after this time, as appears from *Num.* 11. 24. compared with *Num.* 33. 16. but seventy persons selected by *Moses* out of those Rulers chosen and mentioned *Exod.* 18. 25. and possibly these were the chief Heads of those several Families which went with *Jacob* into *Egypt*, which were about 70. See *Gen* 46. 26, 27. *d* Though they may come up into the Mount further than the people, yet do thou, and let them especially, keep their distance; and what worship either thou or they shall offer to me, shall be performed afar off from the top of the Mountain, whither thou only shalt be admitted, and that not to pray to me, but only to receive Laws and Oracles from me. See *ver.* 2.

2 And Moses alone *e* shall come near the LORD: but they shall not come nigh, neither shall the people go up with him *f*.

e (*i. e.*) Without the persons now mentioned, though not without *Joshua* his Minister, as some conceive from *ver.* 13. though even there *Moses* seems to ascend into the Mount without *Joshua*. *f* To any part of the Mount, as *Aaron*, and *Nadab*, &c. did, but they shall tarry at the bottom. See *Exod.* 19. 12.

3 ¶ And Moses came *g* and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, * All the words, which the LORD hath said, will we do *h*.

g Down from the Mount to the people, after he had received the Laws from God. *h* This they so readily and rashly promise, because they were not sensible of their own weakness, and because they did not understand the comprehensiveness, and spirituality, and strictness of God's Law, but thought it consisted only in the external performances and abstinences expressed.

4 And Moses wrote *i* all the words of the LORD, and rose up early in the morning, and builded an altar *k* under the hill, and twelve pillars *l*, according to the twelve tribes of Israel.

i To wit, in a Book, *Heb* 9. 19. And the Ten Commandments God himself wrote also in Tables of Stone, *Exod.* 31. 18. *k* Representing God in Christ, as one party in the Covenant. *l* Representing the people of *Israel*, the other party. So here are the outward signs and symbols of a Covenant made between God and the *Israelites*.

5 And he sent young men *m* of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen *n* unto the LORD.

m It matters not whether they were the first-born, or others; it is sufficient that they were persons appointed and authorised for the present service, not without God's direction. *n* One kind, as the principal is named for all; for there were offered also Goats, as appears both from *Heb.* 9. 19. and from hence, that *burnt-offerings* were usually made of the Goats, *Lev.* 1. 10. *Numb.* 7. 28.

6 And Moses took half of the blood *o* and put it in basons; and half of the blood he sprinkled on the altar †.

o Of the Beasts killed, which for conveniency of sprinkling was mixed with a little water, *Heb.* 9. 19. whereby also Christ was most fitly represented, who *came by water and blood*, 1 *John* 5. 6. † To signify, as well that God was appeased and atoned by this Blood, as it represented the Blood of Christ, as also that Christ was sanctified with his own Blood, *Heb.* 9. 12.

7 And he took the book of the covenant *p*, and read in the audience of the people *q*, and they said, * All that the LORD hath said, will we do, and be obedient.

p Wherein *Moses* had written the Conditions of this Covenant, to wit, the Words and Laws of God, above *ver.* 4. *q* (*i. e.*) In the hearing of a great number of them, or of some in the name of all the people, by whom it was read, or otherwise published to all the people successively.

8 And Moses took the blood *r* and sprinkled *it* on the people *s*, and said, Behold *, the blood of the covenant *t* which the LORD hath made with you, concerning all these words.

r The other half of the Blood, which was put in the Basons for this end, *vers.* 6. *s* Either upon the 12 Pillars representing the people; or upon the peoples Representatives, to wit, the Elders mentioned *ver.* 1. as when the people are commanded to lay on their hands, the Elders do it in their name and stead, *Lev.* 4. 15. *Deut.* 21. 2. or upon those of the people which are nearest him, which was imputed to all the rest, and was to be taken by them as if it had reached unto them all. Now this sprinkling of the Blood upon the people did signify, 1. their ratification of the Covenant on their part, and their secret wishing of the effusion of their own Blood if they did not keep it. 2. Their sprinkling of their Consciences with the Blood of Christ, and their obtaining redemption, justification, and access to God through it alone. See *Heb.* 9. 20, 22. and 13. 20. Whereby the Covenant is made and confirmed, as was usual both in Scripture, *Matth* 26. 28. *Luke* 22. 20. and among Heathens.

9 ¶ Then went up *u* Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel.

u In obedience to that command of God given *ver.* 1.

10 And they saw the God of Israel *x*, and *there was* under his feet as it were a paved work * of a saphire stone *y*, and as it were the body of heaven in *his* clearness *z*.

x Not any visible resemblance of the Divine Nature, which is expressly denied, *Deut.* 4. 15. 1 *Tim.* 6. 16. and was refused to *Moses* when he desired it, *Exod.* 33. 18, 20. and therefore surely would never be granted to the Elders of *Israel*; but some glorious appearance or token of God's special Presence; or rather, the second person in the Trinity, who now shewed himself to them in an Humane and Glorious Shape, as an Effay and Testimony of his future Incarnation. This may seem probable, 1. Because here is mention of his *feet*. 2. Because this way of Christ's appearance was not unusual. See *Gen.* 18, *&c.* 3. Because the person who delivered the Law in *Sinai* was Christ, as appears from *Acts* 7. 38. though he be there called an *Angel*, a name oft given to Christ, as hath been formerly shewed. *y* Which is of a clear Sky-colour, mixed with Golden spots like Stars in the Sky. *z* Or, *For clearness*. A clear Sky in Prophetical Style signifying God's favour, as a cloudy Sky notes his Anger.

* Ezek. 1. 26. and 10. 1.

11 And upon the nobles *a* of the children of Israel he laid not his hand *b*: also they saw God, and did eat and drink *c*.

a Or *separated* or *select ones*, i. e. the persons who were singled out to go up with *Moses*, *verse* 1. 9. the same of whom it is said here, and *verse* 10. that *they saw God*. *b* (*i. e.*) Did not hurt or destroy them, as they might expect according to the vulgar Opinion, *Gen.* 16. 13. and 32. 20, *&c.* and the Conscience of their own Guilt, as being now before their Lord and Judge. And so the phrase of *putting* or *stretching forth the hand* is most frequently used, as *Gen.* 37. 22. 1 *Sam.* 26. 11, 23. *Esth.* 2. 21. *Job* 1. 11, 12. *Psal.* 138. 7. *&c.* *c* So far were they from being destroyed, that they were not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's Presence, celebrating the sacred Feast made of the remnant of the Peace-offerings, according to the manner. Thus God gave them a taste of his Grace and Mercy in this Covenant, and an Assurance that he would not deal with them according to the rigors of the Law, but for the sake of the Blood of Christ typically represented here, would graciously pardon and accept all those that sincerely, though imperfectly, obey him.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be *d* there: and I will give thee * tables of stone *e*, and a law, and commandments *f*, which I have written; that thou mayest teach them.

* Chap. 31. 18 and 32. 16.

d (*i. e.*) Abide, as that Verb is used 1 *Tim.* 4. 15. and elsewhere. *e* He chose that material, partly as very durable, yet so that it was capable of being broken, which God, foreseeing their wickedness, intended to do; and partly for signification, to note the hardness of their Hearts, upon which no impression could be made, but by the Finger of God. *f* Or, *the law*, and because that is ambiguous to the Moral, and Ceremonial, and Judicial, he adds, *even the commandments*, or *commandments*, to wit, the Ten Commandments, so called by way of Eminency, for these only were written by God upon the Stony Tables, as appears by *Exod.* 34. 28. the rest were written by *Moses* in a Book, above *verse* 4.

13 And Moses rose up, and his minister Joshua *g*: and Moses went up into the mount of God.

g Who did not go up with *Moses* to the top of the Mount, as is sufficiently implied both here and above, *verse* 1, 2. but abode in some lower place, waiting for *Moses* his return, as appears from *Exod.* 32. 17. And there *Joshua* abode forty days, not Fasting all the while, but having, as the rest had, *Manna* for his Meat, and for his Drink, Water *out of the brook that descended out of the mount*, as we read *Deut.* 9. 21.

14 And he said unto the elders, Tarry ye here for us *h*, until we come again unto you: and, behold, Aaron and Hur *i are* with you: if any man have any matters to do, let him come unto them.

h (*i. e.*) For me and *Joshua*, and *here*, *i. e.* in the Camp, where he was when he spake these words; for it was where not only *Aaron* and *Hur*, but the People might come, as it here follows, and therefore not upon the Mount. *i* Whom *Moses* had made Joint-commissioners to determine hard Causes which were brought to them from the Elders, according to the order, *Exod.* 18. 22. Some make

make *Aaron* the Ecclesiastical Head, and *Hur* the Civil Head; but *Aaron* was not authorized for Ecclesiastical Matters till Chap. 28.

15 And Moses went up into the mount, and a cloud covered the mount.

*Numb. 14. 10.

16 And * the glory of the LORD *k* abode upon mount Sinai, and the cloud covered *l* it six days: and the seventh day *m* he called unto Moses out of the midst of the cloud.

k (*i. e.*) The tokens of his glorious Presence in the Fire, *ver.* 17. *Deut.* 4. 36. *l* From the eyes of the People. *m* So long God made *Moses* wait, either to exercise his Humility, Devotion, and Dependance upon God; or to prepare him by degrees for so great a Work; or because this was the Sabbath-day, called therefore *the seventh* with an emphatical Article: And God might chuse that day for the beginning of that glorious Work, to put the greater Honour upon it, and oblige the People to a stricter observance of it. So it was upon a Lord's day that St. *John* had his Revelation delivered to him, *Rev.* 1. 10.

17 And the sight of the glory of the LORD *was* * Deut. 4. 36. like * devouring fire *n* on the top of the mount, in the eyes of the children of Israel.

n He saith *like* it, for it was not *devouring fire*, as appears by *Moses* his long abode in it. Note here, whatsoever the Elders of *Israel* saw before, the People saw no similitude of God, as *Moses* observes *Deut.* 4. 15.

18 And Moses went up into the midst of the cloud *o*, and gat him up into the mount: and Moses was in the mount forty days and forty nights *p*.

o The God that called him enabling him to enter and abide there; whereas, when he was left to himself, he could not enter into the Tabernacle, *Exod.* 40. 35. *p* In which he did neither eat nor drink, *Exod.* 34. 28. *Deut.* 9. 9, 18. whereby it seems most probable the six days mentioned, *verse* 16. were a part of these forty days, because *Moses* being in perpetual expectation of God's call, seems not to have had leasure for eating and drinking, nor provision neither. Besides, he is not said to be in the midst of the Cloud so long, but only *in the midst*, where he was those six days, *verse* 15, 16.

CHAP. XXV.

Moses is commanded to take a free-will-offering to set up the tabernacle; and of what, 1——7. *God commands him to make a sanctuary,* 8. *Chargeth him how, and whereof to make a tabernacle,* 9. 10. *The form of the tabernacle,* 11——16. *The mercy-seat,* 17. *The table for the shew-bread, with other utensils,* 18——30. *Of the candlesticks, with its employment, and other furnitures for the tabernacle,* 31——39. *Moses is commanded to make it answerable to the pattern which he saw in the mount,* &c.

AND the LORD spake *a* unto Moses, saying,

a Having delivered the Moral and Judicial Laws, he now comes to the Ceremonial Law, wherein he sets down all things very minutely and particularly, whereas in the other Laws he was content to lay down general Rules, and leaveth many other things to be by analogy deduced from them. The reason of the difference seems to be this, That the light of Reason implanted in all men, gives him greater help in the discovery of Moral and Judicial things, than in Ceremonial matters, or in the external way and manner of God's worship; which is a thing depending wholly upon God's institution, and not left to man's invention, which is a very incompetent Judge of those things, as appears from hence, because the wittiest men, destitute of God's revelation, have been guilty of most foolery in their devices of God's worship.

†Ikeb. *take for me.* † Or, *heave-offering.* *Chap. 35. 5.

2 Speak unto the children of Israel, that they † bring me an † offering: * of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue *b*, and purple, and scarlet, and fine † Or, *silk.* † linen *c*, and goats *hair d*,

b Or, *sky-coloured*; but here you must not understand the meer Colours, which could not be offered, but some materials proper for the Work, and of the Colours here mentioned, to wit, Wool, or Threads, or some such like things, as appears from *Heb.* 9. 19. and from the testimony of the Jews. *c* Which was of great esteem in ancient times, and used by Priests and great Officers of State. See *Gen.* 41. 42. *Rev.* 19. 8, 14. *d* Heb. *Goats* But that their hair is understood, is apparent from the nature of the thing, and from the use of the word in that sense in other places.

5 And rams skins dyed red, and badgers skins, and shittim-wood *e*,

e A kind of Wood growing in *Egypt* and the Desarts of *Arabia*, very durable and precious. See *Exod.* 35. 24. *Numb.* 33. 49. *Isa.* 41. 19. *Jer.* 3. 18.

*Chap. 27. 20. 6 * Oyl for the light *f*, * spices for anointing oyl *g*, and for * sweet incense *h*,

*Chap. 30. 23. *f* For the Lamps or Candlesticks, *verse* 37. *g* Wherewith the Priests, and the Tabernacle, and the Utensils thereof, were to be anointed. *h* Heb. *Incense of Spices*, or *sweet Odors*; so called to distinguish it from the Incense of the fit of Sacrifices, which was burnt upon the Altar.

*Chap. 30. 34. 7 Onyx stones *i*, and stones to be set *k* in the * ephod, and in the * breastplate *l*.

i Or, *Sardonyx stones*. Note, that the signification of the Hebrew names of the several Stones are not agreed upon by the Jews at this day, and much more may we safely be ignorant of them, the Religious use of them being now abolished. *k* *Stones of fulness*, or *filling*, or *perfecting stones*; so called either because they did perfect and adorn the Ephod, or because they filled up the ouches or the hollow places, which were left vacant for this purpose. *l* What the Ephod and Breast-plate were, see *Exod.* 28.

8 And let them make me a sanctuary *m*, that * I may dwell amongst them *n*.

*Chap. 45. 6. 13. 2 Cor. 6. 16. Rev. 21. 3.

m A place of publick and solemn Worship. *n* Not by my Essence, which is every where, but by my Grace and Glorious Operations.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ * And they shall make an ark *o* of shittim-wood: two cubits *p* and an half *shall be* the length thereof, and a cubit and an half the breadth thereof, and a cubit and a half the height thereof. *Chap. 37. 1.

o Or, *Little chest*, or *coffer*, for the uses after mentioned. *p* Understand it of the common Cubit, which is generally conceived to contain a Foot and a half of our measure. See *Gen.* 6. 15.

11 And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown *q* of gold round about.

q Or, *A Border*, raised up above the rest of the Ark, as a Crown is above that which it is applied to, only a Crown is round, and this was square. This was both for Ornament, and for the fastning of the covering of the Ark to it.

12 And thou shalt cast four rings of gold for *it*, and put *them* in the four corners *r* thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

r In the middle of each corner for conveniency of carriage. See 1 *Kings* 7. 30.

13 And thou shalt make staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be born with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark, * the testimony *Deut. 10. 2. Kings 8. 9. which I shall give thee.

17 To wit, the Two Tables of Stone, wherein the Decalogue was written, called the *Testimony* here, and *Exod.* 30. 6. *Levit.* 16. 13. and more fully the *Tables of the Testimony*, *Exod.* 31. 18. *Numb.* 1. 50. because they were witnesses of that Covenant made between God and his People, whence they are called *the Tables of the Covenant*, *Deut.* 9. 9. and the Ark, *the Ark of the Covenant*, *Numb.* 10. 33. This being as a publick Record both of God's Mercy promised to them, and of the Duty and Conditions required of them. See *Exod.* 16. 34.

17 And thou shalt make a mercy-seat *t* of pure gold; two cubits and an half *shall be* the length thereof, and a cubit and a half the breadth thereof.

s Or, *Propitiatory*; which seems from the sameness of dimensions to be nothing else but the covering of the Ark, upon which God is said to sit, whence the Ark is called God's *footstool*. This covering is a manifest Type of Christ, who is therefore called the *propitiation*, or *propitiatory*, *Rom.* 3. 25. 1 *John* 2. 2. and 4. 10. because he interposeth himself between God our Judge, and the Law by which we all stand condemned and accursed, *Gal.* 3. 10, 13. that God may not deal rigorously with us according to that Law, but mercifully for his sake who hath fulfilled the Law, and therefore boldly presents himself to his Father on our behalf.

18 And thou shalt make two cherubims *u* of gold: *of* beaten work *x* shalt thou make them in the two ends of the mercy-seat.

u Figures of humane shape, in which alone the Angels used to appear; but they had wings, to signify their Expedition in God's Work and Messages. And between these Angels God is said to sit and dwell. So this place was a representation of Heaven, where God sitteth and dwelleth among the Cherubims and other glorious Angels. *x* Not made of several parcels joyned together, as Images commonly are, nor yet melted and cast in a frame or mould, but beaten by the hammer out of one continued piece of Gold, possibly to note the exact unity or indivisibility, and the simplicity of the Angelical Nature.

19 And make one cherub on the one end, and the other cherub on the other end: *even* † of the mercy-seat *y* shall ye make the cherubims on the two ends thereof. †Or, *of the matter of the mercy seat.*

y (*i. e.*) Of one and the same piece of massy Gold, out of which the Cherubims were made.

20 And the cherubims shall stretch forth *their* * wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another: toward the mercy-seat *z* shall the faces of the cherubims be. * 1 King. 8. 7. 1 Chron. 28. 18. Heb. 9. 5.

z Towards God, who is supposed to sit there, whose Face the Angels in Heaven always behold, and upon whom their Eyes are fixed to observe and receive his commands; and towards Christ, the true Propitiatory, which Mystery they *desire to look into*, 1 *Pet.* 1. 12. not envying mankind their neat and happy relation to him, but taking pleasure in the contemplation of it.

21 And

21 And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put *a* the testimony that I shall give thee.

a Or, *After thou shalt have put in the ark*; for the Ark was not to be opened after the covering was put upon it. The Hebrew Particle *Vau* oft signifies *after that*, as *Jer.* 43. 13. and 51. 60.

22 And there I will meet with thee *b*, and I will commune with thee, from above the mercy-seat, from *Chap. 29. 42 and 30. * between the cherubims *c* which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel. *Lev. 16. 2. Numb. 7. 89.

b There I will be in a special and gracious manner present with thee. *c* Which spreading forth their wings formed a kind of seat, which the Divine Majesty was pleased to possess.

23 ¶ * Thou shalt also make a table of shittim-wood: two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. *Chap. 37. 10. 1 King. 7. 48. 2 Chro. 4. 8.

24 And thou shalt overlay it with pure gold, and make thereto a crown *d* of gold round about.

d A square Border at the top of it, as *verse* 11. partly for Ornament, and principally to keep what was put upon it from falling off.

25 And thou shalt make unto it a border *e* of an hand-breadth round about, and thou shalt make a golden crown *f* to the border thereof round about.

e Which encompassed and kept together the feet of the Table, and seems to have been towards the bottom of it. *f* Not the same mentioned before, *verse* 24. but another for further Ornament to the Table.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border *g* shall the rings be for places of the staves to bear the table.

g As much below the top, as the Border was above the bottom of the feet of the Table, which was a convenient place for the carriage. Others, *near the border*, in that part of the feet which is next to it.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou shalt make the dishes *h* thereof, and spoons *i* thereof, and covers *k* thereof, and bowls thereof, † to cover withal *l*: of pure gold shalt thou make them. † Or, *to pour out withal.*

h In which the Bread and Frankincense upon it were put, *Levit.* 24. 7. Of this sort there were twelve, one for every Loaf. *i* In which Incense was put, as appears from *Numb.* 7. 14. and by which Incense was either put into the Dishes, or taken out of them, as occasion required. *k* So the *Hebrew* word is used *Exod.* 37. 16. *Numb.* 4. 7. Herewith either the Bread, or Incense, or both, were covered. *l* To cover the same things. So this and the former were two several sorts of Covers, the one deeper than the other, one to cover the Bread, another the Incense. Or, *Bowls thereof, to pour out withal*, to wit, 35. 14. Or these last words may relate not only to the Bowls, but the other things, here mentioned, and may be thus rendred, *wherewith it*, to wit, the Table, *shall be covered*, as indeed it was in a manner quite covered with these Vessels.

*Lev. 24. 5. 30 And thou shalt set upon the table * shew-bread *m* before me always.

m Heb. *Bread of faces*, or *of the presence*, so called, because it was constantly placed in God's presence. This Bread was divided into twelve Loaves, one for every Tribe; and they were in their name presented to God in the nature of an offering, as the Frankincense shews, as a publick acknowledgment, that they received all their Bread or Food, both corporal and spiritual, from God's hand, and were to use it as in God's presence.

*Chap. 37. 17. 1 Kings 7. 49. Zech. 4. 2. Rev. 1. 12. and 4. 5. 31 * And thou shalt make *n* a candlestick of pure gold: *of* beaten work shall the candlestick be made: his shaft *o*, and his branches, his bowls, his knops *p*, and his flowers shall be of the same *q*.

n Either by thy self, or by some other person whom thou shalt cause to make it. *o* The trunk, or main body of it. *p* Or, *Apples*, made in form of a Pomegranate. *q* To wit, beaten out of the same piece by the Hammer. Compare *ver.* 36.

32 And six branches shall come out of the sides of it *r*: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

r In every one of which was a Lamp, and there was a seventh Lamp in the chief stem of it, as appears from *ver.* 37. And all these together represent *the seven spirits of God*, Rev. 1. 4. and 4. 5. and 5. 6. Or the Spirit of God, the great Enlightner of the Church, with his sevenfold or various Gifts and Operations.

33 Three bowls made like unto almonds *with* a knop and a flower in one branch: and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *s shall be* four bowls *t* made like unto almonds, *with* their knops and their flowers.

s (*i. e.*) In the shaft or trunk of the Candlestick; which is here distinguished from its branches. *t* Whereas there were but three in each of the branches.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches *u* that proceed out of the Candlestick.

u And, to compleat the number of four, mentioned in the foregoing Verse, we must understand, that there was another knop and bowl and flower in the upper part of the shaft, above all the branches, as the rules of proportion, and common use in making such things, will easily evince.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: * and * they *x* shall † light the lamps thereof, that they may give light over-against * it *y*. *Chap. 27. 20. and 30. 8.

x Whom I shall appoint for that work. *y* (*i. e.*) Either 1. The Table of Shew-bread. Or rather 2. The Candlestick, as it is expressed, *Numb.* 8. 2. where by the *Candlestick* you are to understand, as *here ver.* 33, 34. the stem or main body of it; and the sense is, that the Lamps shall be so placed, that they and their light may look towards that stem; unless you will suppose that the seven lamps were distinct and separated from the Candlestick, and fastned to the sides of the Tabernable, in several places, and all giving light to, or over-against the great Candlestick, which was in the midst, as the Candlestick did over-against them, which is also now usual among us. Lev. 24. 3, 4. † Or, *cause to ascend.* * Heb. *the face of it.*

38 And the tongs thereof, and the snuff-dishes thereof *shall be* of pure gold.

39 Of a talent *z* of pure gold shall he make it, with all these vessels.

z Which contains three thousand shekels, *Exod.* 38. 25. or 125. pound.

40 And * look that thou make *them* after their pattern † which was shewed thee in the mount. * Num. 8. 4. 1 Cron. 28. 19. Act. 7. 44. Heb. 8. 5. † Heb. *work of a cunning workman* or *embroiderer.*

CHAP. XXVI.

Moses is commanded to make the Tabernacle with ten curtains, 1. *The length and breadth of the curtains,* 2. *The form of the curtains,* 3——6. *He is commanded to make eleven curtains of goats hair,* 7. *The manner of the making and placing it,* 8——14. *Of what the Tabernacle is wast caused to be made,* 15. *The manner of its making, with other utensils,* 16——30. *to see. of the vail, and what it is to be made of,* 31. *The fashion of it,* 32, 33. *The hanging for the tent-door,* 36.

MOreover, * thou shalt make the tabernacle *a with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet *b*: *with* cherubims † of cunning † Heb. *the work of* work *c* shalt thou make them. *Chap. 36. 8.

a Or, *Tent*; a little House, wherein the Ark, Table and Candlestick were to be placed. *b* (*i. e.*) With materials of these colours, to wit, Wool, as may be gathered from hence, that it is oppofed to *Linen*. Compare *Exod.* 25. 4. *c* Either woven, or rather wrought with Needle, wherein is most skill and curiosity.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together † one to another, and five curtains *shall be* coupled one to another. † Heb. *the woman to her sister.*

4 And thou shalt make loops *d* of blue upon the edge of the one curtain, from the selvedge *e* in the coupling *f*: and likewise *g* shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

d Which together with the Taches were for the joining the Curtains together, as appears from *verse* 11. which way of conjunction was most convenient for the often taking them down, and setting them up. *e* Or *from*, or *in the extremity*, or *end*, or *edge*. Heb. *lip.* *f* (*i. e.*) In the place where the two Curtains are coupled together. *g* The second Curtain is to be made exactly like the first.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches *h*: and it shall be one Tabernacle.

h Or *hooks* or *buttons*, which were put into the loops to unite and fasten the Curtains.

7 ¶ And thou shalt make curtains of goats *hair i* to be a covering *k* upon the tabernacle: eleven curtains shalt thou make.

i Spun, *Exod.* 35. 26. and woven into a stuff, like our Camlet. *k* To be put next above the Curtains.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain *l* in the forefront of the tabernacle.

l For the better security of the inward covering.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put † Or, *covering.* the taches into the loops, and couple the * tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the side of the tabernacle.

13 And a cubit on the one side, and a cubit on † Heb. *in the remainder or superfluage.* the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side, and on that side to cover it.

14 And thou shalt make a covering for the tent *of* rams skins died red, and a covering above *of* badgers skins *m*.

m To preserve the rest from the injury of the weather.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

† Heb. *hands.* 17 Two † tenons *n shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

n Heb. *hands*, (*i. e.*) parts of the boards so cut and framed, that like hands they may take hold of, and be fastned into the sockets, *ver.* 19.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south-side southward.

19 And thou shalt make forty sockets *o* of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

o Or *bases*, or *pedestals*, or *feet*, upon which the boards stood, and to which they were fastned.

20 And for the second side of the tabernacle, on the north-side *there shall be* twenty boards,

21 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards *p* shalt thou make for the corners of the tabernacle in the two sides.

p Which were of another fashion than the former, as may be gathered both from the distinct nomination and use of them, and from the Laws of building. And whereas the rest were but single boards, these were double for greater strength and conveniency of joining them together.

† Heb. *twinned.* 24 And they shall be † coupled together *q* beneath, and they shall be coupled together above the head of it unto one ring *r*: thus shall it be for them both, they shall be for the two corners.

q Heb. *as twins, i. e.* equal and equally joined together, and exactly answering one to the other. *r* Which ring was exactly in the corner, and with the help of the bars kept the corner-boards, and with them the other boards of the Tabernacle close together. But you must note, that here were two rings in each corner, the one in the upper, the other in the lower parts.

25 And they shall be eight boards, and their sockets *of* silver sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *s of* shittim-wood: five for the boards of the one side of the tabernacle.

s By *bars* you may understand either 1. several rows or orders of bars, one bar beginning at the end of the other, and each containing 4 cubits in length, and all together 20 cubits, which was the length of the Tabernacle; or 2. single bars, which seem truer, 1. because the word signifies *bars*, not *rows of bars*; and why should we go from the proper signification of the word without cause? 2. If *bars* be put for rows of bars, there must be 5 rows of bars on a side, there being so many bars said to be on a side. But the Abettors of that Opinion allow only 4 rows of bars on a side; and it is apparent the middle bar, which is one of the five, is but one single bar, *v.* 28. and therefore it may be presumed the rest were so too. 3. The name of the middle bar implies, that of the other 4 bars, two were above it, and two below it. *Obj.* But if they were each single bars, reaching the whole length of the Building, why is it said peculiarly of the middle bar, that *it should reach from end to end*, or *from extremity to extremity*, verf. 28.? *Anf.* This may be peculiarly said of this, either because the other four might want something of the just length of the Building, or because the middle bar might stand out beyond the two ends of it, for conveniency of the carriage of the Building.

27 And five bars for the boards of the other side of the tabernacle; and five bars for the boards of the side of the tabernacle for the two sides westward *t*.

t There was but one side westward. Either therefore here is a transposition of the *Hebrew* words, which is usual, and the words are thus to be placed and rendred, *westward*, looking *to both sides*, or, *westward*, *according to both the other sides*, now mentioned, to note that the number and length of bars in the west-end should be equal to those on either of the other sides; or here is an enallage of the number, the dual or plural for the singular, of which there are many Examples, and so the words are to be rendred, *for the side* looking *westward*.

28 And the middle bar in the midst of the boards *u* shall reach from end to end.

u Not within the thickness of the boards, as the *Jews* conceive, but in the length of them; as appears, 1. Because this bar, as well as the rest, was gilded, *ver.* 29. which was frivolous if it were never seen. 2. Because all the bars had rings made to receive and hold them up, *ver.* 29.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold, *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, * according to the fashion thereof which was shewed thee in the mount. * Chap. 25. 9. 40. Acts 7. 44. Heb. 8. 5.

x Either by visible representation to his eye, or rather by mental vision or impression of it upon his imagination.

31 ¶ And thou shalt make * a vail *y of* blue, and purple, and scarlet, and fine twined linen *of* cunning work: *with* cherubims shall it be made. * Chap. 36. 35. Matth. 27. 51.

y Which was thick and strong that none could see through it, called the *second vail*, Heb. 9. 3. whereby the Holy of Holies, which represented the highest Heaven, was divided from the holy place, where the Church Militant, or its Representatives, met and served God, *ver.* 33. For the signification of this Vail, see *Luke* 23. 45. *Heb.* 9. 8, 24. and 10. 19, 20.

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *z* shall be of gold, upon the four sockets of silver.

z Which were fastened to the tops of the Pillars, as the Vail was fastened to them.

33 ¶ And thou shalt hang up the vail under the taches †, that thou mayst bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the * holy *place*, and the most holy. * Heb. † Or, *in the place* (as the Hebrew *tacheth* oft signifies) *of the taches*, to wit, where the two Curtains are joined together by taches, *verf.* 6. 2, 3.

34 And thou shalt put the mercy-seat upon this ark of the testimony, in the most holy *place*.

35 And * thou shalt set the table without the vail, * Heb. and the candlestick over-against the table, on the side of the tabernacle, toward the south: and thou shalt put the table on the north-side.

36 And thou shalt make an hanging for the door of the tent † *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

† (*i. e.*) Of the Holy place, where it was divided from the Court of the people.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and * over-lay them with gold, and their * Chap. hooks *shall be of* gold: and thou shalt cast five sockets of 38. brass for them.

CHAP. XXVII.

Of the brazen altar, 1——8. *Of the court of tabernacle,* 9——17. *The length of it,* 18. *Of the lamps burning always,* 20.

AND thou shalt make * an altar *a* of shittim-wood, * Chap. five cubits long, and five cubits broad: the al- 38. 1. tar shall be four square *a*: and the height thereof shall be three cubits.

a Not that for Incense, but another for Sacrifices.

2 And thou shalt make the horns of it *b* upon the four corners thereof: his horns shall be of the same *c*: and * thou shalt overlay it with brass *d*. * See Num. 16. 38.

b Which were elevated above the body of the Altar, in form either of Pyramids or Spires, or rather of Horns, as the word signifies; nor is there any necessity of departing from the proper signification. These were not only for ornament, but for use also, either to keep things put upon it from falling, or that Beasts to be offered might be bound to them. See *Pfal.* 118. 27. *c* Of the same piece with the Altar, for its use required strength. *d* With plates of Brass of competent thickness, both above the Wood and under it, that the Fire might not take hold of the Wood.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his † basins *e*, and his flesh-hooks † Or, *brafiers* *f*, and his fire-pans *g*: all the vessels thereof thou shalt Gr. *Vials.* make *of* brass. 2 Chron. 4. 8.

e To receive the Blood of the Sacrifices, which they were to sprinkle. *f* Wherewith they took Flesh out of the Pot in which it was seethed, 2 *Sam.* 2. 14. But this seems not proper here, because the Flesh was never boiled upon the Altar, but in other places appointed for that use. And the Hebrew word is general, and may signify either Tongs, or Fire-forks. *g* In which they carried live Coals from this Altar to that of Incense, as occasion required.

4 And thou shalt make for it a grate *of* net-work *h* of brass, and upon the net *i* shalt thou make four brazen rings *k* in the four corners thereof.

h Which was competently strong and thick, this being as it were the

the Hearth of the Altar upon which they laid both the Wood and the Sacrifices, and it was full of holes, through which the Blood and Ashes might fall down into the place appointed for them. *i* Or rather *at*, or *beside*, or *under* the net, for so the Rings were placed, as their use shews, and the Hebrew Preposition *al*, is oft so used. *k* Which were either 1. Peculiar to the Grate, which by these was carried apart from the Altar, having the perpetual Fire kept in it; for had it been carried with the Altar, the Cloth wherewith the Altar was covered *Numb.* 4. 13. would have been endangered by the Fire. Or 2. Common to the Altar, to which these were fixed on the outside, as on the inside to the Grate, that by them the Grate might be both kept even and upright, and also carried together with the Altar, and that with such caution that the Fire included might not hurt the Covering-cloth, which was not difficult to do.

5 And thou shalt put it under the compass *l* of the altar beneath, that the net may be even to the midst of the altar *m*.

l (*i. e.*) Within the square and hollow space of the Altar. *m* Or, *and the net shall be at* (the Hebrew *ad*, being here used for *el*, as *Hof.* 14. 2. *Joel* 2. 12. *Amos* 4. 6, 8.) *the midst of the altar.* And these words seem added to explain the word *beneath*, to shew that as it was not to be at the top, so neither at the bottom of the Altar, but in the midst of it.

6 And thou shalt make staves for the altar, staves of shittim-wood, and over-lay them with gold.

7 And the staves shall be put into the rings *n*, and the staves shall be upon the two sides of the altar to bear it.

n Which seem to be the same both to the Altar and the Grate, though some alledge that place for the contrary.

Chap. 25. 12 and 26. 8 Hollow with boards *o* thalt thou make it: * as † it was shewed thee in the mount, so shall they make *it*.

Heb. *boarded.* *o* (*i. e.*) Not one entire piece of Wood, but consisting of four several tables, hollow within, for easiness and conveniency of carriage in their Wilderness-state.

9 ¶ And thou shalt make the court of the tabernacle *p* for the south-side southward: *there shall be* hangings for the court *q* of fine twined linen of an hundred cubits long, for one side.

p A Court encompassing the Tabernacle, *Exod.* 40. 33. in the midst whereof the Altar of Sacrifices was placed, upon which the Offerings were burnt in the open Air, which was most convenient.

q Whereby the Court was distinguished and enclosed.

10 And the twenty pillars *r* thereof, and their twenty sockets *s shall be* of brass: the hooks of the pillars, and their fillets *t shall be of* silver.

r On which the Hangings were fastned, by the Hooks here mentioned. *s* Or, *bases*, upon which the Pillars stood. *t* Or, *knops*, which encompassed the Pillars at the top, being placed there, as it seems, for ornament only.

11 And likewise for the north side in length, *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets of brass: the hooks of the pillars and their fillets of silver.

12 ¶ And *for* the breadth of the court on the west side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward, *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits *u*: their pillars three, and their sockets three.

u Which with the fifteen Cubits, *verse* 15. and the twenty Cubits, *verse* 16. make up the fifty Cubits mentioned *verse* 13.

15 And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver *x*, and their sockets *of* brass.

x All Silver, not only covered with Silver, as some unduly infer from *Exod.* 38. 17.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the Heb. *fifty by fifty.* height five cubits, of fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins *y* of the court *shall be* of brass.

y Wherewith the Tabernacle and Curtains thereof were fastned to the ground, as Tents usually are with wooden Pins.

20 ¶ And thou shalt command the children of Israel that they bring thee pure oil-olive beaten *z* for Heb. *to* the light, to cause the lamp † to burn alway *a*. *stand up.*

z Beaten out of the Olives with a Pestle, which is freer from dregs than that which is squeezed out with a Press. *a* (*i. e.*) At all the times appointed; daily, though not continually; as the Lamb offered only every morning and every evening is called a *continual burnt-offering*, *Exod.* 29. 42. For that those were lighted only at the evening, may seem probable from the next verse, and from *Exod.* 27. 21. and 30. 8. *Lev.* 24. 3. 1 *Sam.* 3. 3. 2 *Chron.* 13. 11. But because *Josephus* and *Philo*, who were eye-witnesses of the Temple-service, and had no temptation to lye in this matter, expresly affirm, that some lights did burn in the day-time, and it may seem indecent and improbable that God should dwell and the Priests minister in darkness, and there were no Windows to give light to the Tabernacle by day; it may be granted that some few burnt in the day, and all in the night, and that the latter is only mentioned in the places alledged, as being a more solemn time when all are lighted.

21 In the tabernacle † of the congregation *b* * without † Heb. *of the meeting.* the vail *c*, which *is* before the testimony *d*, Aaron and his sons shall order it *e* from evening to morning before the LORD: *it shall be a* statute for ever unto their generations, on the behalf of the children of Israel. See chap. 25. 22. and 29. 42. Chap. 26. 31.

b So called, because there the people used to meet not only one with another, but with God also. See *Exod.* 25. 22. *Numb.* 17. 4. Others render it, *in the tabernacle of witness*, because there God declared his mind, and will, and man's duty. *c* To wit, the second vail, in the holy place. *d* A short speech for, *before the ark of the testimony*, as it is elsewhere more largely called, compare *Exod.* 25. 16. *e* To wit, the lamp, or the lights, taking care that there be a constant supply of them, and that they burn well.

CHAP. XXVIII.

Aaron and his sons ordained for the priests office, 1. *His holy garment,* 2, 3. *The ephod,* 6. *Curious girdle,* 8. *The two onyx stones on which the names of the children of Israel were engraven,* 9——14. *Of the breast-plate wherein was the same,* 15——22. *with two golden rings,* 23——29. *The Urim and Thummim,* 31. *The golden plate which had on't Holiness to the Lord,* 36. *The coats of Aaron's sons, their girdles, caps, and their linen drawers,* 40. *which they put on when they served in the holy place,* 43.

AND take thou unto thee *a* * Aaron thy brother, * Heb. 5. and his sons with him, from among the children 1, 4. of Israel, that he may minister unto me in the priests office, *even* Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aarons sons.

a Cause them to come near unto thee, that thou maist before them and before the people declare the will of God herein, and solemnly set them apart for his Office.

2 And * thou shalt make † holy garments *b* for * Chap. 39. Aaron thy brother, for glory and for beauty *c*. 2.

† Gr. *as holy stole.* *b* Garments to be used only in holy Ministrations. *c* (*i. e.*) Such as are glorious and beautiful; partly to mind the people of the dignity and excellency of their Office and Employment; and principally to represent the glorious Robes wherewith Christ is both clothed himself, and clotheth all his people, who are made Priests unto God. Rev. 7. 9.

3 And * thou shalt speak unto all that are wise-hearted, * whom I have filled *e* with the spirit of wisdom, * Chap. 36. 1. that they make Aarons garments to consecrate him *f* Chap. 31. that he may minister unto me in the priests office. 2. and 35. 30.

d (*i. e.*) Skilful Artists. The Hebrews make the Heart, not the Brain, the seat of Wisdom. See *Job* 9. 4. *e* Either 1. By my ordinary Providence and Assistance, giving them both ability and opportunity to learn the Arts; or rather 2. By extraordinary inspiration, which was necessary for the *Israelites*, whose base and laborious drudgery took off their Minds and Hands from all ingenious Studies and Arts. *f* (*i. e.*) To be an outward sign of my calling and consecration of him to my holy service. A metonymical expression.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod *g*, and a robe *h*, and a broidered coat *i*, a mitre *k*, and a girdle *l*: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

g This was a short upper Garment, made without Sleeves, which was girt about the Body. And it was twofold, the one made of fine Linen, which was common not only to all the Priests, as 2 *Sam.* 2. 18. and 22. 18. but to some others also upon solemn and sacred occasions, as 2 *Sam.* 6. 14. the other made of divers Stuffs and Colours, peculiar to the High Priest; the parts whereof were not sewed, but tied together. *h* An upper Garment like a Surplice. *i* An under Coat curiously wrought with circular works like Eyes, as the word notes, and richly adorned with Gems and other things. *k* A kind of Bonnet or Cap for the covering of the Head, supposed to be something like a *Turkish* Turband for the form of it. *l* To encloſe and fasten all the other Garments, which were loose in themselves, that he might be more expeditious in his work.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *m of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, *with* cunning work.

m Beaten out into plates, and cut into wires.

7 It shall have the two shoulder-pieces *n* thereof joyned at the two edges thereof; and so it shall be joyned together.

n Which were two parts of the Ephod going up from the body of the Ephod, the one before, the other behind, which when the Priest had put over his Head, were tied together, and covered the Priest's Shoulders, and part of his Back and Breast.

† Or, embroidered. 8 And the † curious girdle of the ephod *o* which *is* upon it *p*, shall be of the same *q*, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

o Which was for the closer fastning and girding of it. *p* This is added to distinguish it from the other Girdle, *verse* 4. which was to gird all the Garments, and was tied in a lower place. *q* Either 1. Of the same piece; or rather 2. Of the same kind of materials and workmanship; as the following words explain it.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other six r* names of the rest on the other stone, according to their birth:

r Levi seems to be omitted here, as being sufficiently represented by the High Priest himself.

*Wisd. 18. 24. 11 * With the work of an engraver in stone, *like the* engravings of a signet shalt thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in ouches *s* of gold.

s Hollow places, such as are made in golden Rings to receive and hold the precious Stones which are put in them.

12 And thou shalt put the two stones upon the shoulders of the ephod *t*, *for* stones of memorial unto the children of Israel. And Aaron shall bear their names before the LORD *u* upon his two shoulders for a memorial *x*.

t (*i.e.*) In the place where the two Shoulder-pieces were joyned together. *u* Into the Holy of Holies. An evident Type of Christ's entring into Heaven with the names and in the stead of his people, the true *Israel*, upon his Shoulders, and presenting them to his Father with acceptance. *x* Not so much to the High Priest, that he should not forget to pray for them, as to God, that he, beholding their names there, according to his order, might graciously remember them and shew mercy unto them. Such a memorial to God was the Rainbow, *Gen.* 9. 13. Such things are spoken of God after the manner of men.

13 And thou shalt make ouches *y of* gold:

y Not for the Stones, *verse* 12. which had other Ouches, *verse* 11. but for the Chains, *verse* 14.

14 And two chains *of* pure gold at the ends *z*: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

z Or, *with ends*, (*i.e.*) not like Chains that are fastned about ones Neck or Arm, which seem to have no end; but two distinct Chains with two several ends, both hanging downward; compare *verse* 22. The Syriack render it *double*, others *equal*, or of equal length.

15 ¶ And thou shalt make the breast-plate of judgement *a with* cunning work, after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

a This was a square and curiously-wrought piece put over the Ephod upon one's Breast, called *of judgment*, because from thence the *Israelites* were to expect and receive their judgment, and the mind of God in all those weighty matters of War or Peace wherein they consulted God for direction.

16 Four square it shall be, *being* doubled *b*: a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

b For greater strength, that it might better support and secure the precious Stones which were put into it, and that it might receive the Urim and Thummim, *Lev.* 8. 8.

† Heb. *fill in it fillings of stone.* 17 And thou shalt † set in it settings of stones, *even* four rows of stone *c*: *the first* row *shall be* a † sardius, a topaz, and a carbuncle: *this shall be* the first row.

†Or, *rubie.*

c It is needless to trouble the Reader with the explication of these Stones, which the *Jewish* Doctors themselves are not agreed in, seeing this use of them is now abolished. It may suffice to know, that they were precious Stones severally allotted to the names of the several Tribes, according to God's good pleasure, possibly with respect to some disposition or concernment of each Tribe, which at this distance we cannot learn.

18 And the second row *shall be* an emeraud, a saphir, and a diamond.

19 And the third row, a ligure, an agate, and an amethyst.

20 And the fourth row, a beryl, and an onyx, and a jasper: they shall be set in gold in their † inclosings.

† Heb. *filings.*

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet: every one with his name shall they be according to the twelve tribes *d*.

d (*i.e.*) According to the order of their birth, the first stone to the eldest, the second to the next, *&c.*

22 And thou shalt make upon the breast-plate chains at the ends *e*, *of* wreathen work *of* pure gold.

e Some think these are the same with those mentioned, *v.* 14. But it seems improbable and without example, that God should in this so short description, and that within a few Verses, give a new and second command concerning the same thing. It may rather seem that these are other Chains fastned to the Breast-place, as it follows, whereas those Chains, *ver.* 14. seem to have been fastened to the Ephod, to those ouches made in it for that purpose, *ver.* 13. And whereas these chains also are fastened in the said ouches, *ver.* 25. two several chains may well enough be fastened in divers parts of each of the ouches; and there seems to be this difference between the chains, those chains mentioned *ver.* 14 are said to be fastened only at one end, even to the ouches of the Ephod, whence they might hang down loosely, whereas these are manifestly fastened at both ends, *verf.* 24, 25.

23 And thou shalt make upon the breast-plate two rings *of* gold; and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it *f*.

f (*i.e.*) In the fore-part of the Ephod; or *before him*, *i.e.* the High-priest, in his fore-part, upon his breast.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends *g* of the breast-plate, in the border thereof, which *is* in the side of the ephod inward *h*.

g To wit, upon the lower ends, for there were other rings put upon the upper ends, *ver.* 23, 24, 25. *h* (*i.e.*) In the inner side of the Ephod, under which these rings were hid; for the Ephod was double, *ver.* 16.

27 And two other *rings i* of gold thou shalt make, and shalt put them on the two sides of the ephod underneath *k*, towards the forepart thereof *l*, over-against the *other* coupling thereof *m*, above the curious girdle of the ephod.

i To answer the two rings in the Breast plate, that by all these the Breast-plate might be the better fastened to the Ephod. In the lower part of the Ephod, or in that part of it which is under the lowest part of the Breast-plate. *l* Towards the breast. *m* (*i.e.*) Over-against the ouches on the shoulder-pieces, where the upper part of the Breast-plate was fastened to the Ephod.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart *n*, when he goeth in unto the holy *place o*, for a memorial before the LORD continually.

n Partly to admonish the High-priest of that dear affection he should have to his people, and with what ardency he should pray for them, and principally to represent the tender compassions of Christ, the great High-priest, towards his people, and how mindful he is of them, and of all their concerns, even when he is in the Holy of holies, that is, in Heaven, where he remembers them still, and unceasingly intercedes for them. *o* (*i.e.*) Into the most Holy place; the positive degree being put for the superlative.

30 And * thou shalt put in the breast-plate of judgment, the Urim and the Thummim *p*, and they shall be upon Aarons heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel *q* upon his heart, before the LORD continually *r*. * Deut. 33. 8. Ezra 2. Neh. 7.

p The words confessedly signify *light*, or *illuminations* and *perfections*, which may be understood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of vertues and graces, which were required in the High-priest, and which were in Christ in an eminent degree, and from him alone communicated to his people; or of one and the same thing, noting perfect light or illumination, by a figure called Hendyadis, oft used in Scripture, as *Deut.* 16. 18. *Mat.* 4. 16. compare with *Job* 10. 20. *Joh.* 3. 5. *Acts* 17. 25. compared with *Gen.* 2. 7. Which may seem probable, 1. because the great use of this instrument was to give light and direction in dubious and difficult cases, and not to confer any other perfection upon any person. 2. Because sometimes both these words and things are expressed only by one of them, and that is by *Urim*, *Numb.* 27. 21. 1 *Sam.* 28. 6. which signifies *lights*. And the name seems to be given from the effect, because hence the *Israelites* had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, What this Urim and Thummin was, and in what manner God answered by it. Which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to enquire, and positively to determine. Many conceive it was nothing else but the twelve precious Stones, wherein the names of the 12 Tribes were engraven, and that the answer of God was composed out of those letters, which either shew more brightly, or thrust themselves further outward than the rest did. Which seems a frivolous and ungrounded conjecture, both because all the letters of the Alphabet were not there, and so all answers could not be given by them; and because it was shut up within the duplicature of the Breast-plate, and therefore could not be seen by the High-priest, and there is not a word to signify that he was to take it out thence, and look upon it, but rather the contrary is evident. And that this Urim and Thummim are not the same thing with those 12 stones, may be easily proved. 1. Because the stones were *set* and *engraven* in the Breast-plate, *ver.* 17. 21. this was only *put* into it, which is a word of quite different and more loose and large signification, and therefore probably doth not design the same thing. 2. It is not likely, that in such a brief account of the sacred Utensils, the same Command would be repeated again, especially in more dark and general words than it was mentioned before. And how could *Moses* now put it in, when the Workmen had fastened it there before? Or why should he be required to put it in the Breast-plate, when it was fastened to it already, and could not without violence be taken from it? 3. Because the stones were put in by the Workmen, *Exod.* 39. 10. the Urim and Thummim by *Moses* himself, *Lev.* 8. 8. It is objected, that where the stones are mentioned, there is no mention of Urim and Thummim, as *Exod.* 39. and that where the Urim and Thummim are mentioned, there is no mention of the stones, as *Lev.* 8. 8. which shews they were one and the same thing. But that is not necessary, and there is an evident reason of both those omissions; of the former, *Exod.* 39. because he mentions only those things which were made by the Workmen, whereas the Urim and Thummim seems to have been made immediately by God, or by *Moses* with God's direction: Of the latter, *Lev.* 8. because the stones are implied in the Breast-plate as a part of it, and being fastened to it, whereas there he only mentions what was put in by *Moses* himself. There are other conjectures, as that it was the name Jehovah, or some visible representations, *&c.* But such conjectures are as easily denied as affirmed. It is therefore more modest and reasonable to be silent where God is silent, than to indulge our selves in boundless and groundless fancies. It may suffice us to know that this was a singular piece of Divine Workmanship, which the High-priest was obliged to wear upon solemn occasions, as one of the Conditions upon which God engaged to give him answers. Which answers God might give to him either by inward suggestion to his mind, or by a vocal expression to his ear. But which of those ways, or whether by any other way, it is needless now to search, and impossible certainly to discover. *q* A short Speech. As the *testimony* is oft put for the *ark of the testimony*, so is the *judgment* here for the *breast-plate of judgment*, i.e. that Breast-plate which declared the judgment, or oracle, or mind of God to the *Israelites* in those cases which they brought to the Lord. *r* (*i.e.*) At all times when he shall appear before the Lord in the holy place.

31 And thou shalt make the robe of the ephod *s* all of blue.

s Not the Ephod it self, for that was prescribed before, *ver.* 6. but a long and loose Robe called *the robe of the Ephod*, because it was worn next under it, and was girded about the High-priest's Body with the curious girdle of the Ephod.

32 And there shall be an hole in the top of it in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

Or, *skirts* 33 And beneath upon the † hem of it thou shalt make pomegranates *t* of blue, and of purple, and of scarlet, round about the hem thereof, and bells *u* of gold between them round about.

t The figures of Pomegranates, but flat and embroidered. *u* By the sound whereof the People might be admonished of the work which the Priest was employed in, and thereby be provoked to join their affections and devotions with his. These Pomegranates and Bells might note either 1. the qualifications of the Priest, who was both to declare or give forth the sound of pure and wholsome Doctrine, and to adorn his Doctrine with the fragrancy and fruitfulness of a good conversation. Or 2. The glorious Atchievements of Christ, who caused the sound of his Doctrine to be heard by all men, and offered up himself as *a sacrifice to God for a sweet-smelling savour*, *Eph.* 5. 2.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

Eccles. 12. 9. 35 * And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not *u*.

u For his disobedience or carelesness. For though the matter might seem small in it self, yet it was an error in God's Worship, wherein God is more severe than in other things; and it was an error of the High-priest, who had more knowledge of God's mind herein, and was obliged to more care and diligence, not only for himself, but for the influences of his bad example upon the People.

36 And thou shalt make a plate *x of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD *y*.

x Like an half Coronet, reaching, as the *Jews* say, from ear to ear. *y* To mind the Priest of his special consecration to God, and of that singular holiness which was required of him, as at all times, so especially in his approaches to God. It might also represent Christ, who is called *the holy one of God*, and who is a crowned Priest, or both King and Priest.

37 And thou shalt put it on a blue lace *z*, that it may be upon the mitre, upon the forefront of the mitre it shall be.

z The words may be rendered, *thou shalt put it on*, or, *bind it*, as the vulgar renders it, *with a blue lace*, to wit, upon the Mitre, as it follows.

38 And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things *a* which the children of Israel shall hallow in all their holy gifts *b*: and it shall be always *c* upon his forehead, that they may be accepted before the LORD.

a Either, 1. that he, being consecrated to God for this end, that he should take care as far as he could, that both persons and things presented to God should be holy or agreeable to the mind of God, might bear the punishment for any miscarriage committed therein, which he could have prevented. Or rather, 2. that he being an holy person, and appointed by God to make a typical reconciliation for the sins of the People, and to intercede for them, might take away, or obtain from God the pardon of their *iniquity*, wherewith even their *holy things* are defiled, if God should severely mark what is amiss in them. Which sense the last words of the Verse favour. And the High-Priest was herein eminently a Type of Christ, who properly and truly bare and took away the iniquity of his Peoples holy things, by his sacrifice and intercession. *b* (*i.e.*) Shall separate or consecrate unto God in all their offerings or gifts. If there be any thing amiss either in the thing offered, or in the manner of offering, God upon the Priest's intercession will pardon it. *c* (*i.e.*) At all times of his solemn appearance before God.

39 And thou shalt embroider the coat *d* of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

d This was a loose and large Garment made with sleeves, worn under the Ephod, reaching down to the feet, which was girt with a girdle, *Lev.* 8. 7.

40 And for Aarons sons thou shalt make coats *e*, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

e Not of Woollen, *Ezek.* 44. 17. but of linen, *Exod.* 39. 27. These were Ephods, 1 *Sam.* 22. 18.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and * shalt anoint them, and † consecrate them *f*, and sanctify them, that they may minister unto me in the priests office. * Chap. 29. 7. and 30. 30. † Heb. *fill their hand.*

f Heb. *fill their hand*, i.e. present them to God with part of the Sacrifice in their hands, as we find, *Exod.* 29. 24. by that rite putting them into their office.

42 And thou shalt make them linen breeches to cover † their nakedness, from the loins even unto the thighs *g* they shall † reach. † Heb. *flesh of their nakedness.* † Heb. *be.*

g Including both. Compare *Exod.* 20. 26.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar, to minister in the holy *place*, that they bear not iniquity, and die. *It shall be* a statute for ever, unto him, and his seed after him.

CHAP. XXIX.

The manner of consecrating Priests, 1——4. Of consecrating Aaron and his sons, 5, 6, 7. The Priests Vesture, 9. How the bullock of the sin-offering was to be offered, 10——14. One ram for a burnt-offering, and the manner of offering, 15——18. A ram for hallowing the Priests, 19——31. Aaron and his sons eat of the ram, wherewith they were consecrated, 32, 33. The altar sanctified for seven days, 36, 37. Two lambs offered daily, 38. The time, 39. The manner of offering, 40——43. God's promise to hallow the tabernacle, Aaron, and his sons, 44. and to dwell with them, 45, 46.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priests office. * Take one young bullock, and two rams without blemish *a*; * Lev. 8. 1. 2.

a See *Exod.* 12. 5. *Mal.* 1. 13, 14.

2 And * unleavened *b* bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oil: *of* wheaten flower shalt thou make them. * Lev. 6. 20.

b To shew that the Priests should be, and that Christ really was, free from all malice and hypocrisy, both which are compared to leaven, *Luke* 12. 1. 1 *Cor.* 5. 8. and that all the services offered to God by the Priests were to be pure and unmixed.

3 And thou shalt put them into one basket, and bring them *c* in the basket with the bullock and the two rams.

c To the door of the *Tabernacle*, as it follows *ver.* 4.

4 And Aaron and his sons thou shalt bring unto the door of the tabernable of the congregation, and shalt wash them with water *d*.

d Taken out of that laver, *Exod.* 30. 18. This signified the universal pollution of all men, and the absolute need they have of washing, especially when they are to draw nigh to God. And this outward washing was only typical of their spiritual washing by the Blood and Spirit of Christ in order to their acceptance with God.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with * the curious girdle of the ephod *e*. * Chap. 28. 8.

e Not about the Loins, but about the Paps, or Breast, as Christ and his Ministers are represented, *Rev.* 1. 13. The linen Breeches are here omitted, because they were put on privately before they came to the door of the Tabernacle, where the other things were put on.

6 And thou shalt put the mitre upon his head, and put the holy crown *f* upon the mitre.

f (*i.e.*) The plate of gold, *chap.* 28. 36. as appears by comparing *Lev.* 8. 9.

7 Then shalt thou take the anointing * oyl, and pour *it* upon his head, and anoint him *g*. * Chap. 30. 25.

g Which

g Which signified the gifts and grace of the Holy Ghost wherewith Christ was, and the Priests ought to be replenished. See *Isa.* 61. 1. *Joh.* 2. 27. But here ariseth a difficulty; for this anointing is sometimes spoken of, as peculiar to the High-Priest, as *Lev.* 21. 10. sometimes as common to all the Priests, *Exod.* 30. 30. and 40. 14, 15. which may be thus reconciled, The Oil was sprinkled upon all the Priests, and their right Ears, Thumbs, and Toes, and their Garments, *verse* 20, 21. *Lev.* 8. 30. but it was poured out upon the Head only of the High-Priest, *Psal.* 133. 2. who herein was a type of Christ, who was *anointed above his fellows*, *Psal.* 45. 7. *Heb.* 1. 9.

8 And thou shalt bring his sons, and put coats upon them:

9 And thou shalt gird them with girdles (Aaron and his sons) and † put the bonnets on them: and the priest's office shall be theirs, for a perpetual statute: and thou shalt † * consecrate Aaron and his sons.

† Heb. *bind.*

† Heb. *fill the hand of.*

h So long as the *Jewish* Pedagogy and Policy lasts.

*Chap. 28. 41.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and * Aaron and his sons shall put their hands upon the head of the bullock *i*.

‡ Lev. 1. 4.

i To signify that they offered it for themselves and for their own sins, which the offerer performing this Rite was to confess, *Lev.* 16 21. that they acknowledged themselves to deserve that death which was inflicted upon this innocent Creature for their sakes, and to testify their Faith in the future Sacrifice of Christ, upon whom their sins were to be laid, and by whose Blood they were expiated, and that they humbly begged God's mercy in pardoning their sins, and accepting them to and in their holy Office.

11 And thou *k* shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

k Moses, who though no Priest, yet for this time and occasion was called by God to this work.

12 And thou shalt take of the blood of the bullock, and put *it* upon * the horns of the altar *l* with thy finger, and pour all the blood beside the bottom of the altar.

*Chap 27. 2. and 30. 2.

l Not of Incense, as some would have it, but of the burnt-offerings, as may appear, 1. Because it was that Altar at the bottom whereof the Blood was to be poured, as it is here expressed; but that was not done at the Altar of Incense, as is evident and confessed. Compare *Lev.* 16. 18. *&c.* 2. It was that Altar upon which the parts of the Sacrifices were burnt, as it here follows *verse* 13. for there is no distinction here between the two Altars. It is true, in the following sin-offerings of the Priests the Blood was put upon the Horns of the Altar of Incense, *Lev.* 4. 7. But it must be considered, 1. That the Blood was not poured out at the bottom of that Altar. 2 Because *Aaron* and his Sons were not yet compleat Priests, but private persons, and therefore did this at the same Altar which the people used in their sin-offerings, *Lev.* 4. 25, 30.

13 And thou shalt take all the fat that covereth the inwards, and † the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them *m*, and burn *them* upon the altar.

† *Supposed by anatomy, and the Hebrew Doctors, to be the midriff.*

m The parts which in all Sacrifices were burned unto God, *Lev.* 3. 3. and 4. 19. to signify either the mortification of their inward and most beloved lusts, or the dedication of the best of all Sacrifices, and of their inward and best parts to God and his service.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering *n*.

n To wit, for the High-Priest, as is plain from the whole context, and therefore ought to be burnt by that Law, *Lev.* 4. There was indeed a Law, that that sin offering, whose Blood was not carried into the Tabernacle, which was the case here, should not be burnt but eaten, *Lev.* 6. 30. and 10 18. But that concerned the People, not the Priests, who did not eat, but burn their own sin-offerings, *Lev.* 4. 3, 12.

15 Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 ¶ And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar *o*.

o Which signifies, that not only our Persons, but our very Altars and Sacrifices, and best Services, need the sprinkling of Christ's Blood upon them to render them acceptable to God.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and † unto his head.

† Or, *upon.*

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savour *p*, an offering made by fire unto the LORD.

p Heb. *A savour of rest*, wherewith God will be well-pleased, and for which, as representing Christ who offered up himself, he will graciously accept of the offerings of the Priests for themselves, and for the People.

19 ¶ And thou shalt take the other ram *q*: and Aaron and his sons shall put their hands upon the head of the ram.

q For a peace-offering. So here were all the three sorts of Sacrifices, which were afterwards to be offered by them for the People.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear *r* of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand *r*, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

r These parts are consecrated in the name and stead of all the rest; the *ear*, as the instrument of hearing and receiving the mind and will of God in all their sacred administrations, and in their whole conversation; the *hand* and *foot*, as the instruments of action and execution of that which they hear and understand to be the mind of God: And the *right* parts are chosen, rather than the left, as being usually more vigorous and expeditious. And all these parts are sprinkled with this Blood, to shew the absolute necessity of Christ's Blood to qualify them for an acceptable and successful discharge of their Office.

21 And thou shalt take of the blood that *is* upon the altar, and of * the anointing oyl, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and * he shall be hallowed, and his garments, and his sons, and his sons garments with him.

*Chap. 29. 21.

Heb. 9. 22.

22 Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration *s*:

s Of the Priests in their Office. Therefore the right Shoulder was burnt, which in other Sacrifices was given to the Priest.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened *bread*, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt † wave them *t* for a wave-offering before the LORD.

† Or, *to and fro.*

t Either toss them from one hand to another, as giving all from themselves to God; or shake them to and fro, towards the several parts of the World, to note God's dominion over all places and people, and the extent of that true and great Sacrifice, represented in these types to all.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take * the breast of the ram of † Aarons consecrations, and wave it *for* a wave-offering before the LORD, and it shall be thy part *u*.

*Lev. 8. 29.

u To wit, the Breast alone, whereas both Shoulder and Breast were given to *Aaron* afterwards; the reason whereof might be, either because *Moses* was not a proper and compleat Priest, as *Aaron* afterward was, but only appointed by God for this time to do that work; or because now there were in a manner two Priests, the one consecrating, to wit, *Moses*; the other consecrated, to wit, *Aaron*; therefore these parts were divided, the Breast given to the former to be eaten, the Shoulder offered unto God for the latter, *verse* 22. he being not yet a perfect Priest, and therefore not in a capacity of eating it.

27 And thou shalt sanctifie * the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up *x* of the ram of the consecration, *even of that* which *is* for Aaron, and of *that* which *is* for his sons *y*.

*Lev. 8. 29.

x This was done by throwing the parts upward, and catching them again. *y* The words may be rendred thus, *of which*, Breast and Shoulder of the Ram, shall be *Aaron's portion, and of which* shall be *the portion of his sons*; so there is only an Ellipsis of the Verb Substantive, which is most common, and the Hebrew prefix *Lamed* designs a thing belonging to the person to whom that is prefixed, as it is in other like cases, as *Gen.* 40. 8. *Deut.* 1. 17. *Psal.* 47. 9.

28 And it shall be Aarons and his sons by a statute for ever, from the children of Israel: for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel, of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

z Under which is comprehended also the wave-offering; as plainly appears both from the context, and from the parity of reason, these offerings being of the same nature, and designed for the same purpose.

29 ¶ And the holy garments of Aaron shall be his sons *a* after him, to be anointed therein, and to be consecrated *b* in them.

a (*i.e.*) His eldest Sons successively. *b* By some other Priest, there being no other higher person who could do it, and therefore the necessity of it made it warrantable.

30 *And* † * that son that is priest in his stead, shall † He put them on seven days *c* when he cometh into the tabernacle of the congregation, to minister in the holy *place d*.

† *of his sons.*

*Num. 20. 28.

c For so long the solemnity of the Consecration lasted, *verse* 35.

d Both that strictly so called, and in the most Holy Place; for as none

none could go into the most Holy Place except the High Priest, so there were some things to be done in the Holy Place, which none but he could do. See *Levit.* 4. 7, 8.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place *e*.

e In the Court-yard at the Door of the Tabernacle, where it was both boiled and eaten, as appears from this and the next verse, and from *Levit.* 8. 31. And part of this was eaten by the person or persons that brought the offering, though they were of the people, who were not admitted into any other Holy Place but this.

32 And Aaron and his sons shall eat the flesh of the ram, and the * bread that *is* in the basket, by the door of the tabernacle of the congregation.

*Lev. 8. 31. Matth. 12. 4.

33 And they shall eat those things *f* wherewith the atonement was made to consecrate, *and* to sanctifie them: but a stranger *g* shall not eat *thereof*, because they *are* holy.

f (*i.e.*) The remainders of the Oblations mentioned *verse* 32.

g (*i.e.*) One who is not of the Priestly Race, whereas in other peace-offerings the offerer did eat a part.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning, then thou shalt burn the remainder with *h* fire: it shall not be eaten, because it *is* holy.

h According to the Law of all peace-offerings, except those which were vows or voluntary offerings, *Levit.* 7. 16, 17. which these were not, compare *Exod.* 12. 10.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for a* sin-*offering* for atonement *i*: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctifie it.

i As well for the Priests, as for the Altar, both which as they were or might be polluted, so they needed the sprinkling of this Blood to sanctifie them, to shew that all persons and things were fitted for God's service, and accepted by him only for and through the Blood of Christ.

37 Seven days thou shalt make an atonement for the altar, and sanctifie it: * and it shall be an altar most holy *k*: † * whatsoever toucheth the altar shall be holy *l*.

*Chap. 40. 10.

† Or, *whatsoever.*

*Lev. 6. 18. Chap. 30. 29.

k As appears from the following reason, because it was not only Holy in it self, but by it: touch communicated a legal Holiness to other things. *l* This may be understood either 1. Of persons, as a caution that none should touch the Altar but holy and consecrated persons. Or rather 2. Of things, yet not of all things, for polluted things were not made holy by the touch of holy things, which is affirmed *Haggai* 2. 12. but of things belonging to the Altar of offerings which by God's appointment were to be offered, which were sanctified by being laid upon this Altar, and therefore the Altar was greater and more holy than the gift, as our blessed Saviour notes, *Matth.* 23. 19.

38 ¶ Now this *is that* which thou shalt offer *m* upon the altar, * two lambs of the first year * day by day continually *n*,

*Num. 28. 3.

*Dan. 12. 11.

m This is the chief end and use of this Altar, though it served also for other Sacrifices. *n* To shew partly that men do daily contract new defilement, and daily need new pardons; and partly that God is not only to be worshipped upon the Sabbath-days, and other set and solemn times, but every day.

39 The one lamb thou shalt offer in the morning *o*, and the other lamb thou shalt offer † at even *o*.

Heb. *between the two evenings.*

o Which two seasons were selected, as most commodious, that men might both begin and end their worldly Actions and Businesses with God, and might see their need of God's assistance and blessing in all their concerns, and the justness of giving him the praise and glory of all.

40 And with the one lamb a tenth-deal *p* of flour, mingled with the fourth part of an hin of beaten oil, and the fourth part of a hin *q* of wine, *for* a drink-offering.

p The tenth part of an Ephah, as is evident from *Numb.* 28. 5. which is an *Omer*, *Exod.* 16. 36. *q* An Hin was a measure for liquid things, as the Ephah was for dry things, containing six Pints of our measure.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation before the LORD, where *r* I will meet you, to speak there unto you.

† Heb. *of meeting.*

r Either 1. At which Door, for there the Lord stood and talked with *Moses*, *Exod.* 33. 9, 10. Or rather 2. In which Tabernacle, to wit, in the innermost part of it, because that was the principal place where God did ordinarily reside and meet with his people, *Exod.* 30. 6. *Levit.* 16. 2. whereas God met but once at the Door of the Tabernacle, and that with *Moses* only, not with the people, with whom he is said to meet in this place, *verse* 43. Add to this, that the place where God meets them is the same place which is sanctified by his Glory, and that was the Tabernacle, *verse* 43. as it is expressed in our Translation, and sufficiently implied in the Hebrew, by a common Ellipsis of the Pronoun *it*, *i. e.* that place where I meet with you, to wit, the Tabernacle, *shall be*, &c.

43 And there I will meet with the children of Israel: and † *the tabernacle* shall be sanctified by my glory *s*.

† Or, *Israel.*

s (*i.e.*) By my glorious presence and appearance, of which see *Exod.* 40. 34. 35. *Levit.* 9. 24.

44 And I will sanctifie the tabernacle of the congregation, and the altar: I will sanctifie also both Aaron and his sons to minister to me in the priests office.

45 ¶ And * I will dwell *t* amongst the children of Israel, and will be their God.

*Chap 25. 8. Lev. 26. 12. 2 Cor. 6. 16.

t By my special grace, and favour, and blessing; for by his essence he fills all places.

46 And they shall know that I *am* the LORD their God that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAP. XXX.

He commands to make an Altar for Incense, and of what, 1. *The length and breadth of it,* 2. *The form of it,* 3——6. *Wherein the Priest was to kindle Incense every morning, being commanded,* 7. *All the children of Israel to bring half a shekel for their souls,* 11——15. *A laver of brass,* 17, 18. *Wherein Aaron and his sons wash their feet,* 19——21. *The making the oil of holy ointment,* 22——25. *Its use,* 26——28. *None might make the like,* 32, 33. *for himself,* 38.

AND thou shalt make * an altar to burn incense upon *a*: of shittim-wood shalt thou make it.

*Chap. 37. 25.

a Incense signifies the prayers of God's People, *Psal.* 141. 2. *Revel.* 8. 3. which are not acceptable to God, except they be offered upon the true Altar, Christ. This Incense also was useful to correct the bad smell of the Sacrifices, which were offered on another Altar, not far from it. Yea, some Sacrifices were offered upon this Altar, as appears from *verse* 10. *Levit.* 4. 7. But here only the principal and constant use of it is noted.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof (four-square shall it be) and two cubits *shall be* the height thereof; the horns thereof *b shall be* of the same.

b See *Exod.* 27. 2. Though these horns, as they were for another use, so they seem to be here of another form, and for ornament more than for service.

3 And thou shalt overlay it with pure gold, the † top thereof *c*, and the † sides thereof round about, and the horns thereof: and thou shalt make unto it a crown *d* of gold round about.

† Heb. *roof.*

† Heb. *wall.*

c This was made hollow like a Grate, that the Ashes might fall thorough it. *d* A border which encompassed the Altar, that the things laid on it might not fall off.

4 And two golden rings shalt thou make to it, under the crown of it, by the two † corners thereof, upon the two sides of it shalt thou make *them*: and they shall be for places for the staves to bear it withal.

† Heb. *ribs.*

5 And thou shalt make the staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail *e* that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee.

e Before the second Vail, in the holy place, and next to the Holy of holies, and consequently to the Ark and Mercy-seat.

7 And Aaron shall burn thereon † sweet incense *f* every morning: when * he dresseth the lamps *g* he shall burn incense upon it.

† Heb. *to incense of spices.*

*Chap. 27. 20.

f Aaron was to do this for the first time, but afterwards any Priest might do it, as appears from *Luke* 1. 9. This not being done in the Holy of Holies, which was the High-Priest's peculiar. *g* (*i.e.*) Cleansed them, and prepared them for the receiving of the new light.

8 And when Aaron * † lighteth the lamps † at even, * *h* he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Or, *setteth up.*

† Heb. *causeth to ascend.*

h The time when all the Lamps were to be lighted, 1 *Sam.* 3. 3. See *Exod.* 27. 20, 21.

9 Ye shall offer no strange incense *i* thereon, nor † burnt-sacrifice, nor meat-offering, neither shall ye pour drink-offering thereon.

† Heb. *between the two evenings.*

i (*i.e.*) Of any other sort than what I shall here appoint, *verse* 34, &c.

10 And * Aaron shall make an atonement upon the * horns of it once in a year *k* with the blood of the sin-offering of atonements *l*; once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

*Lev. 16. 18. 23. 27.

k On the day of expiation, *Lev.* 16. 19. *Numb.* 29. 7. *l* To note, that the Prayers of the Saints are acceptable to God no otherwise, but through the Blood of Christ, who was offered for the expiation of our sins.

11 And the LORD spake unto Moses, saying,

* Chap. 38. 25. Num. 1. 2, 5. and 26. 2. † Heb. *them that are to be numbred.* See Num. 31. 50.

12 * When thou takeſt the ſum of the children of Iſrael after † their number, then ſhall they give every man a ranſom for his ſoul *m* unto the LORD when thou numbreſt them *n*, that there be no plague amongſt them when *thou* numbreſt them.

m A certain price for the redemption of their lives; whereby they acknowledged the right and power which God had over their lives, and that they had forfeited them by their ſins, and that it was God's mercy to continue their lives to them. *n* To wit, upon any juſt occaſion, either now in the Wilderneſs, or afterwards: It may ſeem that this payment was neither to be made at this time only, as ſome would have it; nor yet every year, as *Joſephus* and others affirm, becauſe it is not ſaid to be a *perpetual ſtatute*, as other things of conſtant obſervance are, but upon any eminent occaſions, when the *ſervice of the Tabernacle* (which is the end and uſe of this collection) or Temple required it, as may be gathered from 2 *King.* 12. 4. compared with 2 *Chron.* 24. 6. Compare *Neh.* 10. 32. *Matth.* 17. 24. And as now it was imployed in the building of the Tabernacle, ſo afterwards it might be laid out upon the repairs or other ſervices of it.

* Matt. 17. 24.

13 This they ſhall give, every one that paſſeth among them that are numbred, from twenty years old and above *o*, (a ſhekel is twenty gerahs:) an half ſhekel *ſhall be* the offering of the LORD *p*.

o Which though it hath been commonly conceived to be double to the common Shekel, yet divers late Learned men ſeem more truly to judge that it was no more than the common Shekel, conſiſting of Half a crown of Engliſh-mony; which is called *the ſhekel of the ſanctuary*, becauſe the ſtandard by which all Shekels were to be examined, was kept in the Sanctuary, as afterwards the juſt Weights and Meaſures were kept in Chriſtian Temples, or other publick places. See *Lev.* 27. 25. *Numb.* 3. 47. *Ezek.* 45 10, 11, 12. Add to to this, that it was a part of the Prieſt's Office to look to the Weights and Meaſurer, as plainly appears from 1 *Chron.* 23. 29. *p* Not leſs, leſt it ſhould be contemptible; nor more, leſt it ſhould be too burthenſome for the Poor.

14 Every one that paſſeth among them that are numbred, from twenty years old and above *q*, ſhall give an offering unto the LORD.

q The time when they began to be fit for employment, and capable of getting and paying Money. Women and Children are not included here, becauſe they are reckoned in their Father's or Husband's.

† Heb. *multiply.* * Heb. *diminiſh.*

15 The rich ſhall not † give more, and the poor ſhall not † give leſs *r* than half a ſhekel when *they* give an offering unto the LORD, to make an atonement for your ſouls.

r This was partly to teach them, that all Souls are of equal worth in themſelves, and price with God; that there is no reſpect of perſons with God, and in God's Worſhip and Service, but Goſpel-graces, Ordinances and Priviledges are common and equal to all, *Exod.* 12. and 16. 18. *Gal.* 3 28. *Col.* 3. 11. that all Perſons are like obnoxious to Divine Juſtice, and are redeemed by one and the ſame price; partly to check the arrogance and vanity of the Rich, who are very apt to deſpiſe the Poor; and partly that by this means the number of the People might be exactly known when occaſion required it.

* Chap. 38. 25.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and * ſhalt appoint it for the ſervice of the tabernacle *s* of the congregration, that it may be a memorial *t* unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

s For the building and furniture of it, and the maintenance of God's Worſhip in it. *t* Either to the People, who hereby profeſs God to be their Lord and Owner, and themſelves his Subjects and Tributaries; or to God, who hereby takes occaſion to remember them, and to own them for his People.

17 And the LORD ſpake unto Moſes *u*, ſaying,

u The frequent repetition of this Phraſe, and the ſhortneſs of theſe Diſcourſes, in compariſon of the length of the forty days, ſhew that God did not deliver all theſe Laws and Preſcriptions at one time, but ſucceſſively at ſeveral times, poſſibly upon the Sabbath-days.

18 Thou ſhalt alſo make a laver of braſs *x*, and his foot *alſo of* braſs, to waſh *withal y*, and thou ſhalt put it between the tabernacle of the congregation and the altar *z*, and thou ſhalt put water therein.

x See the accompliſhment *Exod.* 38. 8. *y* Both the Prieſts, and the parts of the Sacrifices. *z* To wit, of Burnt-offerings.

* Pſal. 26. 6. Iſa. 52. 11. Heb. 10. 22.

19 For Aaron and his ſons ſhall * waſh their hands and their feet *a* thereat.

a To ſignify their natural impurity and unworthineſs, either to handle holy things, or to come into the holy place, and their need of waſhing with the Bloud and Spirit of Chriſt, which was typified by this waſhing.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not *b*: or when they come near to the altar to miniſter, to burn an offering made by fire unto the LORD.

b For though the Fault might ſeem ſmall, yet the Command was evident and eaſie, and therefore the diſobedience was worſe, arguing preſumption, rebellion, and contempt. And God is more ſevere in the matters of his Worſhip than in other caſes.

21 So they ſhall waſh their hands and their feet that they die not: and it ſhall be a ſtatute for ever to them, *even* to him, and to his ſeed throughout their generations.

22 Moreover, the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee *c* principal ſpices *d*, of pure myrrhe *e* five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus *f* two hundred and fifty *ſhekels*,

c The words are very emphatical, and the *Jews* from hence do rightly infer, that this Ointment was but once made, and that by *Moſes* his own hands. *d* See *Cant.* 4. 14. *Ezek.* 27. 22. and compare *Pſal.* 45. 8. *Amos* 6. 6. *e* Heb. *myrrhe of liberty*, either, 1. Free from adulteration or mixture, or rather 2. Freely dropping from the Tree, which is eſteemed better than that which is forced out of it. *f* A ſweet Reed, of which ſee *Iſa.* 43. 24. *Jer.* 26. 20.

24 And of caſſia *g* five hundred *ſhekels* after the ſhekel of the ſanctuary, and of oil-olive an * hin.

* Chap. 29. 40.

g Not the common kind of Caſſia, which we uſe in purging, but another kind of it, there being ſeven ſeveral kinds of it, as the learned note.

25 And thou ſhalt make it an oil of holy ointment; an ointment compound after the art of the † Apothecary: it ſhall be an holy anointing-oil.

† Or, *Junior.*

26 And thou ſhalt anoint *h* the tabernacle of the congregation therewith, and the ark of the teſtimony.

h This was only an outward Ceremony, ſignifying the ſeparation and ſanctification of theſe things for the Service of God; as the anointing of Kings and Prieſts noted their deſignation to their Offices.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver, and his foot.

29 And thou ſhalt ſanctifie them that they may be moſt holy; whatſoever toucheth them ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons *i*, and conſecrate them that they may miniſter unto me in the prieſts office.

i Not all of them, but only thoſe who ſucceed him in the High-Prieſt's Office, as appears from *Exod.* 40. 15. *Levit.* 4. 3, 5, 16. and 16. 32. and 21. 10. This anointing of them ſignified both God's election or calling them to this Office, and the inward qualifications requiſite for it, to wit, the Gifts and Graces of the Holy Ghoſt, which are oft deſigned by this word of anointing, as *Iſa.* 61. 1. *Dan.* 9. 24. 1 *John* 2. 27. and the ſolemn ſetting apart of Chriſt, the true High-Prieſt, for the Mediatorial Office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing-oil unto me *k* throughout your generations.

k (*i. e.*) Referred for my Service alone, not employed to any profane or civil uſe, as it follows.

32 Upon mans fleſh ſhall it not be poured *l*, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you *m*.

l Except thoſe whom God himſelf, the Author of this Law, excepts, to wit, the High-Prieſts; of which ſee *verſ.* 30. and ſome of the Kings, of which ſee 1 *King.* 1. 39. *Pſal.* 89. 20. though others think the Kings were only anointed with common Oil. *m* As it is unto me, *verſe* 31. you ſhall account it holy, as I do.

* Gen. 17. 14.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger *n*, * ſhall even be cut off from his people.

n The word *ſtranger* is commonly uſed to note the *Gentiles*, or ſuch as were not of *Iſrael's* Race; but ſometimes it notes thoſe that are not of the Prieſtly Race, as *Exod.* 29. 33. *Levit.* 22. 12, 13. And ſo it ſeems to be here. And if any of the Kings were anointed with this Oil, it was done by God's ſpecial appointment, who may diſpence with his own Laws.

34 And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum *o*: *theſe* ſweet ſpices, with pure frankincenſe, of each ſhall there be a like *weight p*.

o The *Jews* themſelves are not agreed what theſe were, and it concerns not Chriſtians much to know, the uſe of them being aboliſhed. It is evident they were each of them ſweet Spices, and therefore this *Galbanum* was not of the common kind, which gives a very bad ſcent. *p* Heb. *Alone ſhall be with alone, i. e.* Each of theſe *alone* ſhall be *with* another *alone*, to wit, in equal quantity. Or it may note, that each of theſe was to be taken and beaten apart, and then mixed together. Or, *it ſhall be alone alone, i. e.* abſolutely and certainly alone, the doubling of the word increaſing the ſignification, and thus it doth not belong to all the ingredients, becauſe the *Hebrew* Verb is here of the ſingular number, but only to the Frankincenſe; and the ſenſe may be, that whereas the other things ſhall be tempered together, the Frankincenſe ſhould be alone, which may ſeem moſt agreeable both to the common uſe of Frankincenſe, and to its differing nature from the other things mentioned, two of them at leaſt being confeſſedly liquid things.

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together *q*, pure *r and* holy.

† Heb. *ſalted.*

q Heb. *Salted*, either 1. properly, for *ſalt* was to be *offered with all offerings*, Levit. 2. 13. And the *Hebrew* Doctors tell us, that ſix Eggſhells full of Salt were uſed; or, metaphorically, well mixed together, as ſalt was with things either offered to God, or eaten by Man. *r* Of the beſt of each kind of Drugs, the moſt perfect and uncorrupted.

36 And thou ſhalt beat *ſome* of it *s* very ſmall, and † put it before the teſtimony in the tabernacle † of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

† Heb. *meeting.*

Chap. 29. ver. 16. 2.

s So much as is ſufficient for the daily incenſe.

37 And *as for* the perfume which thou ſhalt make, ye ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

Bezaleel and Aholiab are call'd for the work of the Tabernacle, 1—6, 7. The Table and Candleſticks, 8. The Altar, 9. Hallowing of the Sabbath is commanded again, 12——16. Moſes receiveth the two Tables of the Law, 18.

AND the LORD ſpake unto Moſes, ſaying,

2 See I have called by name Bezaleel the ſon of Uri, the ſon of Hur, *a* of the tribe of Judah.

a He ſeems to be the ſame mentioned 1 *Chron* 2. 20.

3 And I have filled him with the ſpirit of God *b*, in *c* wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip.

b Which was now neceſſary, becauſe the *Iſraelites* in *Egypt* wanted ingenious education to learn theſe things, and therefore needed inſpiration. *c* Or, *with*, the following clauſes being explicatory of the former, ſhewing what gifts of the Spirit God had filled him with, to wit, Wiſdom, *&c.*

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan: and in the hearts of all that are wiſe-hearted *d* I have put wiſdom, that they may make all that I have commanded thee:

d That have wiſdom and skill ſufficient to do theſe things under the inſpection and direction of *Bezaleel* and *Aholiab*, the principal workmen.

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that is thereupon, and all the † furniture of the tabernacle:

† Heb. *veſſels.*

8 And the table and his furniture, and the pure candleſtick *e* with all his furniture, and the altar of incenſe:

e So called by way of eminency, not only becauſe it was made of pure Gold, and was not defiled with Blood, for ſo ſome other things were, but eſpecially to mind the Prieſts of their Duty in keeping it neat and clean, it being more ſubject to defilement than other things.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

Chap. 39. &c.

10 And * the clothes of ſervice *f*, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office:

f Wherein the Ark and other ſacred Utenſils were wrapped up when they were to be removed. See *Exod.* 35. 19. and *Numb.* 4.

Heb. *inſtruments of miniſtry.*

11 And the anointing oil, and † ſweet incenſe for the holy *place*: according to all that I have commanded thee ſhall they do.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep *g*: for it *is* a ſign between me and you *h* throughout your generations, that ye may know that I *am* the LORD that doth ſanctifie you *i*.

g This precept is here repeated, either 1. To ſhew the chief uſe of the Tabernacle and all this coſt and trouble about it, to wit, that they might there acceptably ſerve God, as in ſome meaſure upon every day, ſo eſpecially upon the Sabbath-day. Or rather 2. To reſtrain the time for the doing of the forementioned works, *q. d.* Though the work of the Tabernacle and Utenſils be holy, and for an holy uſe, yet I will not have it done upon my holy day. The Sabbath was not made for them, but they for it, and therefore they ſhall give place to it. *h* The Sabbath is a fivefold ſign, 1. Commemorative, of God's Creation of and Dominion over them, and all other things, to whom they do hereby profeſs their ſubjection. 2. Indicative, ſhewing that they were made to be holy, and that their ſanctification can be had from none but from God, as it here follows, and from the obſervation of God's days and appointments. 3. Diſtinctive, whereby they owned themſelves to be the Lord's peculiar people, by a religious keeping of thoſe Sabbaths, which the reſt of the World groſly neglected and profanely ſcoffed at. 4. Prefigurative, of that reſt which Chriſt ſhould purchaſe for them, to wit, a reſt from the burden of the ceremonial, and from the curſes and rigours of the moral Law, as alſo from ſin and the wrath of God for ever. See *Heb.* 4. 5. Confirmative, both aſſuring them of God's good will to them, and that as he bleſſed the Sabbath for their ſakes, ſo he would bleſs them in the holy uſe of it with temporal, ſpiritual and everlaſting bleſſings, as he declares in many places of Scripture; and aſſuring God of their ſtanding to that Covenant made between God and them. So that this was a mutual ſtipulation, or ratification of the Covenant of Grace on both ſides. *i* That ſeſteeth you out of all people, and conſecrate you to my ſelf, and to my ſervice and worſhip, a great part where of *is* the obſervation of the Sabbath. Or, that ſanctifieth you by my Word and Ordinances, which are in more eminent and ſolemn manner diſpenſed upon the Sabbath-day, by the obſervation where of you declare that you own me as your only ſanctifier. And ſo we may obſerve, the Sabbath owns the Lord as our Creator, and as our Redeemer, and as our Sanctifier; and therefore it is no wonder God ſo ſeverely enjoyns the ſanctification of the Sabbath, and puniſheth the neglect of it, it being a tacit renouncing, or diſowning of God the Father, the Son, and the Holy Ghoſt.

* Chap. 20. 8. Deut. 5. 12. Ezek. 20. 12. Num. 15. 35.

14 * Ye ſhall keep the ſabbath therefore: for it *is* holy unto you: every one that defileth it, ſhall ſurely be put to death *k*: for * whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

k Of which ſee an example *Numb.* 15. 32, *&c.* *l* (*i. e.*) Servile work, as it is explained, *Lev.* 23. 7, *&c.*

† Heb. *ſhall be done.* † Heb. *lineſs.*

15 Six days † may work be done, but in the ſeventh *is* the ſabbath of reſt *m*, † holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

m Heb. *The ſabbath of ſabbaths*, or *of ſabbaths*, *i. e.* the great and chief Sabbath, as *the ſong of ſongs* is the moſt excellent Song, *the holy of holies* is the moſt Holy, *&c.* The *Jews* had many Sabbaths or Days of reſt, but this is here preferred before them all, by this emphatical repetition of the ſame word; and by this argument the foregoing duty is preſſed upon them.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath *n* throughout their generations *for* a perpetual covenant *o*.

n Or, *Shall keep the ſabbath by obſerving*, or *celebrating the ſabbath*, *i. e.* by obſerving or celebrating it, the antecedent being put for the relative, as is frequently done. So here is another moſt emphatical repetition to oblige us to the greater caution and diligence in this great Duty, and to ſhew what ſtreſs God lays upon it, who hath therefore placed this in the midſt of the commands of the Decalogue, as the Heart which gives life and vigour to all the reſt. Or it may be rendered thus, *Shall obſerve the day of reſt to celebrate the ſabbath*; and ſo the phraſe is like that in the Fourth Command, *Remember the ſabbath-day to keep it holy.* So here, *Obſerve the ſabbath*, *i. e.* watch its coming and approach, conſider attentively the nature and uſe of it, and that not as a matter of idle ſpeculation, but of ſerious practiſe; or ſo *that you may do*, or *celebrate the ſabbath*, *i. e.* perform all the duties of it. Or thus, *Shall obſerve the ſabbath, to make it a ſabbath, or day of reſt*, and that no idle or carnal reſt, but *a reſt, holy to the Lord*, as it is called in the foregoing verſe. Or, by *a perpetual covenant*; or, it is *a perpetual covenant*, *i. e.* condition or part of that agreement made between me and them. They have ſolemnly covenanted or promiſed that they will do all that I commanded them, *Exod.* 24. 7, 8. among which this is a chief branch; and I have covenanted to bleſs and ſanctifie them in ſo doing. And this word *perpetual*, as alſo the word *for ever* being added to it in the next verſe, may intimate that this hath a longer perpetuity than the Ceremonies, to which this phraſe is ſometimes aſcribed, the rather becauſe the reaſon of this perpetuity given in the next verſe, is ſuch as hath its force not only till Chriſt, but even till the end of the World, and it is fit and juſt that men ſhould retain this monument, or memorial of the World's Creation, even till its diſſolution.

* Gen. 2. 2.

17 It *is* a ſign *p* between me and the children of Iſrael for ever: for * in ſix days the LORD made heaven, and earth, and on the ſeventh day he reſted, and was refreſhed *q*.

p A ſign of the Covenant between us, that I will be their God, and they will be my People; both which depends upon this amongſt other Duties, and upon this in an eminent degree. *q* Not as if he had been weary with working, which ſurely he could not be with ſpeaking a few words, nor can God be weary with any thing, *Iſa.* 40. 28. but it notes the pleaſure or delight God took in reflecting upon his works, *beholding* that *every thing* he had made *was very good*, Gen. 1. 31.

* Chap. 32. 16. Deut. 9. 10. 2 Cor. 3. 3.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, * two tables of teſtimony *r*, tables of ſtone *s*, written with the finger of God *t*.

r (*i. e.*) The Tables of the Law, which was the witneſs of God's Will and *Iſrael's* Duty. See *Exod.* 16. 34. *s* Whereby was ſignified both the durable and perpetual Obligation of the Moral Law, whereas the Ceremonial Law was to end with the *Jewiſh* Polity at Chriſt's coming, and the ſtonineſs of Mens Hearts by Nature, in which the Law of God could not be written, but by a Divine and Omnipotent Hand. *t* (*i. e.*) With the Power or Spirit of God, by comparing *Matth.* 12. 18. not by any Art of Man, but immediately by a Divine Hand.

CHAP. XXXII.

The people commit idolatry by worſhipping the molten image which Aaron made, 1——6. God makes it known to Moſes, and threatens their diſtruction, 7——10. Moſes prays for them, 11. God repents of the evil, 14. Moſes comes down from the mount with two tables, 15. hearing God's own writing, 16. Moſes hearing and ſeeing their idolatry, 17, 18. breaks the two tables, 19. and turns the calf into powder, 20. Aaron's excuſe, 21——24. Moſes ſeeing their nakedneſs, 25. Commands them to be ſlain, 26——28. He bids them conſecrate themſelves, 29. Moſes charging them with ſin, 30. Prayeth

for them, 31—33. God foreth them, 34. But afterward plagueth them, 35.

AND when the people saw that Moses delayed to come down out of the mount *a*, the people *b* gathered themselves together unto Aaron *c*, and said unto him, * Up, make us gods *d* which shall go before us *e*: for *as for* this Moses *f*, the man that brought us up out of the land of Egypt, we wot not what is become of him *g*.

* Acts 7. 40

a Where he had now been for near forty days. *b* (*i.e.*) Most, or some of the people, as it is expressed, 1 *Cor.* 10. 7. *c* As the chief person in *Moses* his absence. *d* (*i.e.*) Images or representations of God, whom, after the manner of Idolaters, they call by God's name. For it is ridiculous to think that the Body of the *Israelites*, who were now lately instructed by the Mouth, and Words, and Miraculous Works of the eternal God, should be so senseless as to think that was the true God which themselves made, and that out of their own Ear-rings; much more, that that was the God that brought them out of *Egypt*, as they say, *verse* 4. *e* To guide us through this vast Wilderness to the land of promise, where they longed to be: For, as for the Cloud, which hitherto had guided them, that seemed now to be fixed upon the Mount; and they thought both that and *Moses* had deserted them. The *Jewish* Doctors note, that he doth not say, *Make us Gods* whom we may worship; but *which shall go before us*, which, as they truly say, shews that they wanted not a God, whom they knew by infallible evidences they had, but a visible guide, who might supply the want of *Moses*, as the next words shew. *f* An expression of contempt towards their great deliverer. *g* Whether he be not consumed by the Fire in the Cloud, or taken up to Heaven, or conveyed away by God to some other place.

2 And Aaron said unto them, Break off the golden ear-rings *h* which *are* in the ears of your wives *i*, of your sons, and of your daughters, and bring them unto me.

h Which were of good value and common use among the Eastern people, who seem to have used them superstitiously, *Gen.* 35. 4. *Judg.* 8. 24. and therefore *Aaron* demands these, partly that he might take away one Vice, or occasion of Vice, whilest the people were intent upon another; and partly that the proposed loss of their precious Ear-rings might cool their Idolatrous desires. *i* Whom he thought most fond of their Jewels, and most unlikely to part with them.

3 And all the people brake off the golden ear-rings *k* which *were* in their ears *l*, and brought *them* unto Aaron.

k Whereby they shew both their madness upon their Idols, and their base ingratitude to their God, who had transferred these Jewels from the *Egyptians* to them, *Exod.* 12. 35, 36. which therefore God upbraids them with, *Ezek.* 16. 11, *&c.* *l* (*i.e.*) The mens ears, for the affix is of the Masculine Gender; whereby it seems the men were more set upon Idolatry than the women, parting with their Ear-rings for it, which the women would not do.

4 * And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf *m*, and they said, These *be* thy gods *n*, O Israel, which brought thee up out of the land of Egypt.

* 1 Kings 12. 28. Psal. 106. 19.

m The meaning of this Translation is, That *Aaron*, to wit, by Artificers, did first melt the Gold into one mass, and then by the Graving-tool form it into the shape of a Calf, and polish it; or as others render the words, *He formed it in a type* or *mould*, made in the shape of a Calf, into which he cast the molten Gold, *and so made it a molten calf.* But the words may be translated thus, *He put it*, or them, *into a purse*; for so the *Hebrew* Verb and Noun are both used 2 *Kings* 5. 23. and in like manner *Gideon* disposed the Ear-rings given him for the like use, *Judg.* 8. 24. *and* afterwards *he made* of them *a molten calf.* Now the people desired, and *Aaron* in compliance with them made this in the form of a *calf*, or an *ox* (for the word signifies both) in imitation of the *Egyptians*, as *Philo* the *Jew* expressly affirms, and the learned generally agree; and it may thus appear, 1. The great Idols of the *Egyptians*, *Apis*, *Seraphis* and *Isis*, were Oxen and Cows, as is confessed. 2. The *Egyptians*, besides those Creatures which they adored as Gods, did also make, and keep, and worship their Images, as even the Heathen writers, *Mela* and *Strabo* affirm. 3. The *Israelites*, whilest they were in *Egypt*, were many of them infected with the *Egyptian* Idolatry, as it appears from *Jos.* 24. 14. *Ezek.* 20. 7, 8. and 23. 3. *Acts* 7. 39. And it is not unlikely divers of them hankered no less after the Idols, than after the Garlick and Onions of *Egypt*. And, being now, as they thought, forsaken by *Moses*, they might think of returning to *Egypt*, as afterwards they did, and therefore chose a God of the *Egyptian* Mode, that they might more willingly receive them again. *n* (*i.e.*) This is thy God, the Plural Number being put for the Singular, as it is usual in this case. The meaning is, This is the Sign, or Symbol, or Image of thy God; for such expressions are very frequent: Thus this Image of a Calf is called *a calf* frequently, and the Images of the Temple of *Diana* are called *shrines* or *little temples*, *Acts* 19. So they intended to worship the true God by this Image, as afterwards *Jeroboam* did by the same Image, as we shall plainly see when we come to that place of Scripture. And it is absolutely incredible that the generality of the *Israelites* should be so void of all Sense and Reason, as to think that this new-made Calf did bring them out of *Egypt* before its own Creation, and that this was the same *Jehovah* who had even now spoken to them from Heaven with an audible Voice, saying, *I am the Lord thy God who brought thee out of the land of Egypt.*

5 And when Aaron saw *o* *it*, he built an altar before it, and Aaron made proclamation, and said, To morrow is a feast to the LORD *p*.

o (*i.e.*) Observed with what applause they received it, and with what fury and resolution they prosecuted their former desire, he was born down with the stream, and, as it is probable, by the peoples instigation, built an altar to it. *p* Heb. *To Jehovah.* Which Title being peculiar to the true God, and being here given by *Aaron* to the Calf, with the approbation of the people, makes it more than probable that the people designed to worship the true God in this Calf, which they made only as a visible token of God's Presence with them, and an Image by which they might convey their worship to God.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings *q*: and the * people sat down to eat and to drink *r*, and rose up to play *s*.

* 1 Cor. 10. 7.

q But no *sin-offerings*, which they most needed. *r* For the Sacrifices were accompanied with Feasting, both among the Worshippers of the true God, and among Idolaters. See *Exod.* 18. 12. and 24. 11. *s* By shouting, and singing, and dancing, as it appears from *verse* 17, 18, 19.

7 ¶ And the LORD said unto Moses, * Go, get thee down: for thy people *t* which thou broughtest out of the land of Egypt, have corrupted *themselves*.

* Deut. 9. 12.

t No longer *my people*, as God had called them hitherto, *Exod.* 3. 7. and 5. 1, *&c.* they have forsaken me, and I do hereby renounce them.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, * These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

* 1 Kings 12. 28.

9 And the LORD said unto Moses, * I have seen this people, and behold, it *is* a stiff-necked people *u*.

* Chap. 33. 3. Deut. 9. 13. 31. 27.

u Untractable, wilful and stubborn, incorrigible by my Judgements, ungovernable by mine, or by any Laws. A Metaphor from those Beasts that will not bend their Necks to receive the Yoke or Bridle.

10 Now therefore let me alone *x* that my wrath may wax hot against them, and that I may consume them; and * I will make of thee *y* a great nation.

* Num. 14. 12.

x Do not hinder me by thy Prayers, which I see thou art now about to make on their behalf. *y* To come out of thy Loins.

11 * And Moses besought † the LORD his God *z*, and said, LORD, Why doth thy wrath wax hot *a* against thy people *b*, which thou hast brought forth † out of the land of Egypt, with great power, and with a mighty hand?

* Deut. 9. 18. Psal. 106. 23. † Heb. *faced*. Luke 9. 51.

z Emphatically so called, *q. d. Moses* had not lost his interest in God, though *Israel* had. *a* So hot as to consume them utterly. For though he saw reason enough why God should be angry with them, yet he humbly expostulates with God whether it would be for his Honour utterly to destroy them. Or this is a Petition delivered in form of an interrogation or expostulation, as *Matth.* 8. 29. compare with *Luke* 8. 28. *b* An ingenious retortion, *q. d.* They are not my people, as thou calledst them, *verse* 7. but *thy people*, which he proves in the following words.

12 * Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains *c*, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

* Num. 14. 13. Deut. 9. 28. 32. 27.

c (*i.e.*) In or at Mount *Sinai*, the plural number for the singular; or, in this mountainous Desert.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou swearest by thy own self, and saidst unto them, * I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit *it* for ever.

* Gen. 15. 5. and 22. 17. and 26. 4. 28. 13. 48. 16.

14 And the LORD repented *d* of the evil which he thought to do unto his people.

d (*i.e.*) Changed his Sentence. See on *Gen.* 6. 6.

15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides *e*: on the one side, and on the other side *were* they written.

e Not in the inside and outside, which is unusual and unnecessary, but in the inside only, some of the Ten Commands being written on the right hand, and others on the left, not for any mystery, but only for conveniency of writing.

16 And the * tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

* Chap. 31. 18.

17 And when Joshua *f* heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

f Who had waited all this while upon the middle of the hill for *Moses* his return; and so neither knew what the people had done, nor heard what God had said to *Moses*.

18 And he said, *It is* not the voice of *them that* shout *for*

for mastery *g*, neither *is it* the voice of *them that* cry *for* † being overcome *h*: *but* the noise of *them that* sing do I hear.

Heb. *weakness.*

g Heb. *of a cry of strength*, (*i.e.*) of strong men, or of the stronger and victorious party, who use to express themselves with triumphant shouts. *h* Heb. *of a cry of weakness*, (*i.e.*) of weak, and wounded, and vanquished men, who use to break forth into doleful cries.

19 And it came to pass, assoon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses anger waxed hot, and he cast the tables out of his hands, and brake them *i* beneath the mount.

i Not through rash anger, but by divine instinct, partly to punish their Idolatry with so great a loss, and partly to shew that the Covenant made between God and them so much to their advantage, which was contained in those Table, was by their sin broken, and now of none effect, and not to be renewed but by bitter repentance.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder *k*, and strewed *it* upon the water *l*, and made the children of Israel *m* to drink *of it n*.

* Deut. 9. 21.

k Melted it either into one great mass, or rather into divers little fragments, which afterwards by a file or other instruments, he, by the help of many others, might soon grind to powder, or dust of Gold. *l* Upon the Brook which came out of the Rock *Horeb*, Exod. 17. 6. *m* Not all, which would require long time, but some in the name of the rest; and most probably either the chief Promoters of this idolatrous Design, or the chief Rulers of the People, who should by their power and authority have restrained the people from this wickedness. *n* Of the water into which that dust was cast; partly wickedness. *n* Of the water into which that dust was cast; partly to make them ashamed of their madness in worshipping a God which now must be drunk, and cast out into the draught; and partly to fill them with terrour and dreadful expectation of some ill effect or curse of God to come upon them, either by this draught, or by other means.

21 And Moses said unto Aaron, What did this people unto thee *o* that thou hast brought so great a sin upon *p*?

o What injury or mischief had they done to thee, which thou didst so severely revenge! *p* The sin of the People is charged upon *Aaron*, both because he did not resist and suppress their wicked suggestion, *ver.* 1. by his counsel, and by the authority which *Moses* had left in his hand, which he should have done even with the hazard of his life, as the Rabbins say that *Hur* did, whom they report to have been slain by the People whilst he disswaded them from their attempt, and because he did not promote, and direct and manage their enterprize, *ver.* 4, 5.

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief *q*.

q Heb. *are in evil*, *i.e.* are altogether wicked, addicted to, or bent upon wickedness, so that it was impossible for me to stop or divert their course.

23 For they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off: so they gave *it* me: then I cast it into the fire, and there came out this calf *r*.

r Not that he meant, or thought to persuade *Moses*, that the melted Gold came out of the fire in the form of a Calf by accident, without any art or industry of his, which was a ridiculous conceit, and easily confuted; but only he conceals his own sin in the forming and graving of it, and lays the whole blame upon the people.

25 ¶ And when Moses saw that the people *were* naked *s* (for Aaron had made them naked *t* unto *their* shame amongst † their enemies *u*.)

Heb. *those that rose up against them.*

s (*i.e.*) That they were stripped both of their ornament, which was not so much the Jewels of their Ears, as the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were secured from the *Egyptians*, and were to be defended against those many and mighty enemies towards whom they were about to march, and that being thus disarmed and helpless, they would be a prey to every Enemy; when *Moses* considered this, he took the following course to cover their nakedness, to expiate their sins, to regain the favour of God, and by punishing the most eminent and incorrigible Offenders, to bring the rest to repentance. *t* As *Aaron* is said to have made *Judah* naked, 2 *Chron.* 28. 19. *u* *Quest.* How were they made naked or ashamed amongst their Enemies, when at this time they were in their own Camp, remote from all their Enemies? *Answ.* He speaks not only of their present shame, but of their everlasting reproach, especially among their, and God's Enemies, who being constant to their Idols, would justly scorn the *Israelites* for their levity in forsaking their God so quickly and easily. See *Jer.* 2. 11. But the Hebrew word may be, and is by some translated thus, *amongst those that do* or *shall rise up* or *be born of them*, *i.e.* that shall succeed them; for so the word *rising* is used *Exod.* 1. 8. *Matth.* 11. 11. And so the *Chaldee* here renders it, *amongst their generations*; and the other *Chaldee* Interpreter, and the *Syriack*, *in their latter days*, or *in after times*. So the sense is, That *Aaron* had put a note of perpetual infamy upon them, even to all after Ages.

26 Then Moses stood in the gate of the camp *x* and said, Who *is* on the LORD's side *y*? *let him come* unto me. And all the sons of Levi *z* gathered themselves together unto him.

x He chose that place, *r.* as the usual place of Judicature. 2. That he might withdraw himself from the company of Idolaters as far as he might. 3. As a fit place of concourse and resort for those that were on God's side. 4 To prevent the escape of the greatest Delinquents, the rest of the Camp being probably surrounded with some trench, or such like thing, else Gates had been superfluous and unprofitable. *y* Who will take God's part, and plead his Cause against Idolatry and Idolaters? *z* (*i.e.*) The most of that Tribe, as that universal Particle is oft understood; for some of them were destroyed as guilty.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother *a*, and every man his companion, and every man his neighbour.

a The meaning is, Slay every principal Offender whom you meet with, without any indulgence or exception, though *brother*, or *companion*, or *neighbour*. There was no fear of killing the innocent in this case, because, 1. The people were generally guilty. 2. *Moses* had called to himself all that were on God's side, who thereby were separated from the guilty. 3. The Nocent might easily be discerned from the Transgressors, either by the personal knowledge which the *Levites* or others had of the most forward Idolaters, or by their abiding in their Tents as ashamed and grieving for their sin, whilst the Transgressors were impudently walking about in the Camp, as trusting to their numbers; or by the direction of God's Providence, if not by some visible token.

28 And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men *b*.

b And no more; for it is probable they slew only those whom they knew to have been the Ringleaders to others in this mischief.

29 † For Moses had said, * Consecrate your selves to day to the LORD *c*, *even* every man upon his son, and upon his brother, that he may bestow upon you a blessing this day.

† Or, *and Moses said, Consecrate your selves to day to the LORD, because every man hath been against his son, and against his brother, &c.* * Heb. *fill your hands, &c.*

c Offer up your selves to the honour and service of the Lord in this work, which because it was joined with the hazard of their lives, because he calls it a consecration or oblation of themselves, as *Abraham* for the like reason is said to have offered up *Isaac*. † Heb. *Fill your hands*, *i.e.* offer a Sacrifice, for so that phrase is oft used, as *Exod.* 28. 41. *Judg.* 17. 5, 12. That work of Justice which they were going to execute might seem an inhumane and barbarous Act, but he tells them it was an acceptable Sacrifice to God, as the destruction of God's Enemies is called a *sacrifice*, *Isa.* 34. 6. *Ezek.* 39. 17. Or he hereby intimates, that this Tribe was designed by God for his immediate service, and therefore recommends this work to them as an excellent initiation into their Office, and as a demonstration that they were in some fort worthy of that great trust. † Heb. *fill your hands.*

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD, * peradventure *d* I shall make an atonement for your sin.

* 2 Sam. 16. 12. Amos 5. 15.

d He speaks doubtfully, partly because he was uncertain how far God would pardon them, and partly to quicken them to the more serious practice of repentance.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin *e*: and if not, blot me, I pray thee, out of thy book *f* which thou hast written.

e Understand here, *forgive it*, or, *or it is well*, or, *I and others shall praise thy name*. His great passion for his People stops his words, and makes his Speech imperfect. *f* (*i.e.*) Out of the Book of Life, as appears by comparing this with other places, as *Psal.* 69. 28. *Dan.* 12. 1. *Luke* 10. 20. *Phil.* 4. 3. *Rev.* 3. 5. and 13. 8. and 20. 12. or, out of the Catalogue or number of those that shall be saved. I *suppose Moses* doth not in this case wish his eternal damnation, because that state implies both wickedness in himself, and the dishonour of God, but his annihilation, or the utter loss of this life, and of that to come, and of all the happiness of both of them. Nor doth *Moses* simply desire this, but only comparatively expresseth his singular zeal for God's glory, and charity to his People; signifying, that the very thoughts of the destruction of God's People, and of the reproach and blasphemy which would be cast upon God by means thereof, were so grievous and intolerable to him, that he rather wisheth, if it were possible, that God would accept of him as a Sacrifice in their stead, and by his utter destruction prevent so great a mischief. And it is to be considered, that *Moses* speaks this, as also many other things, as the Mediator between God and *Israel*, and as the Type of the true Mediator, Jesus Christ, who was in effect to suffer this which *Moses* was content to suffer.

33 And the LORD said unto Moses, * Whosoever hath sinned † against me, him will I blot out of my book *g*.

* Ezek. 18. 4.

† Or, *doth sin*, to wit, presumptuously, obstinately, and impenitently. *g* Him will I cut off out of the land of the living, and eternally deprive of my favour and glory, and not thee who art innocent and righteous.

34 Therefore now, go, lead the people unto *the place* of which I have spoken unto thee. * Behold mine angel *h* shall go before thee. Nevertheless * in the day when I visit, I will visit their sin upon them *i*.

* Chap. 33. 2. Deut. 32. 35.

h Not Christ, the Angel of the Covenant, who had hitherto gone before them; but a created Angel, as appears by comparing this with *Exod.* 33.

Exod. 33. 2, 3, 12. Though *Moses* obtained the revocation of this threatning, *Exod.* 33. 14, 17. *i* When I shall punish them for their other sins, which I foresee they will commit, I will remember and punish this also.

35 And the LORD plagued the people *k*, because they made the calf which Aaron made *l*.

k This relates either to the destruction of 3000 of them by the *Levites*, or rather to the future Plagues, in which God also reckoned with them for this sin. *l* They made it, because they urged *Aaron* to make it, as *Judas* is said to *purchase the field*, Act. 1. 18. which was purchased by his Money; and *Aaron* made it, by giving command to make it. The *Chaldee*, *Syriack*, *Arabick*, and *Samaritan*, render the words thus, *They worshipped or sacrificed to the calf which Aaron made.* And the word which signifies *to make*, is oft used for worshipping or sacrificing, as *Exod.* 10. 25. *Judg.* 13. 15. 1 *King.* 18. 26.

CHAP. XXXIII.

God refuseth to go with the people as formerly, 1——3. *The people mourn*, 4. *God's command what to say to the children of Israel*, 5. *They mourn, and lay by their ornaments*, 6. *Moses pitcheth the tabernacle without the camp*, 7. *And going in, God speaks to him*, 8, 9. *A cloudy pillar descendeth on it*, 10. *God speaks to Moses face to face*, 11. *He prays for his guidance, and presence*, 12, 13 ——16. *God promises him*, 14——17. *Proclaims his name*, 19. *He face can be seen by no man*, 20——23.

AND the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, * Unto thy seed will I give it.

* Gen. 12. 7.

2 * And I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.

* Chap 32. 34. Deut. 7. 22. Josh. 24. 11.

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee *a* (for thou *art* a * stiff-necked people,) lest I consume thee in the way *b*.

* Chap 32. 9. Deut. 9. 13.

a By my own special and gracious presence, as hitherto I have done, but I will depart from thee. In purfuance hereof God removes his Tabernacle without the Camp, *ver.* 7. I will only make good my Promise to thy Fathers, and send an Angel to accomplish it, but I will shew no peculiar and further kindness to thee. *b* Left thy sins should be aggravated by my presence and favour, and thereby I should be provoked utterly to destroy thee. So he shews that their perverseness makes this severity necessary for them, and that God even in his judgment remembers mercy to them.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments *c*.

c Their precious Garments, or Jewels, which the Women reserved, as we saw, *ver.* 3. This was a visible sign and profession of their inward humiliation and repentance for their sin, and of their deep sense of God's displeasure

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee *d* in a moment, and consume thee *e*: therefore now put off thy ornaments from thee, that I may know what to do unto thee *f*.

d To wit, in anger; not in favour, *ver.* 3. where the words are the same, but the sense differing. *e* *Obj.* But God had promised he would not do so, *ver.* 14. *Ans.* That was signified to *Moses*, not to the People, to whom the threatning was most proper and profitable; and this threatning hath a condition implied, to wit, except they repent, as the next words plainly shew. *f* That I may either inflict my Judgments, or suspend them, as thou art penitent or impenitent.

6 And the children of Israel stript themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle *g*, and pitched it without the camp, afar off from the camp *h*, and called it the tabernable of the congregation *i*: and it came to pass, *that* every one which sought the LORD *k*, went out unto the tabernable of the congregation, which *was* without the camp.

g A Tent set up by *Moses* for the People to meet in for sacrifice and seeking of God, and other parts of God's Worship, until the great Tabernacle should be finished; for such a place was necessary, or highly expedient for that use, and therefore it is not probable they would be without it for 2 year's space. *h* In testimony of God's alienation from them, and displeasure against them, this being a kind of excommunication; and all was too little to bring them to a thorough repentance. *i* It was so before, but he called it so now, to shew that God had not wholly forsaken them; and that, if they truely repented, he still permitted them to come into his presence, and to seek the Lord. *k* Either for his favour, or for counsel and direction. See *Exod.* 18. 15, 19, 20.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man at his tent door, and looked after Moses *l* until he was gone into the tabernacle.

l Testifying their grief for God's departure, their respect to *Moses* whom they had lately despised, their earnest desire of his intercession for them, their longing for God's favour, and their humble expectation of a gracious return from God by the hands of *Moses*.

9 And it came to pass as Moses entred into the tabernacle, the cloudy pillar descended *m*, and stood at the door of the tabernacle, and *the* LORD talked with Moses.

m Whereby God testified his approbation of *Moses*, and of that which *Moses* had done, which might seem to some severe and cruel.

10 And all the people saw the cloudy pillar stand at the tabernacle door, and all the people rose up and worshipped, every man in his tent door.

11 And * the LORD spake unto Moses face to face, *n*, as a man speaketh to his friend. And he turned again into the camp; but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle *o*.

* Gen. 32. 30. Num. 12. 8.

n Or, *mouth to mouth*, as *Numb.* 12. 8. Not that God hath Face or Mouth, or that *Moses* could behold it, which is denied, *verse* 20. But the sense is, He spake with him freely and familiarly, and immediately, not by an Angel in a dream or vision, as he did to other Prophets. See *Deut.* 34. 10. *o* Who abode there either to keep it from injury or inconvenience; for as it was set up by man's help, so it needed man's care to preserve it; or to assist and direct those who resorted thither to seek God in *Moses* his absence. And *Joshua* seems to be appointed for this work rather than *Aaron*, or any other of the Elders, because they had one way or other been guilty of the late Idolatry, and God would hereby punish them with a temporary suspension from his service, and their office.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people, and thou hast not let me know whom thou wilt send with me *p*. Yet thou hast said, I know thee by name *q*, and thou hast also found grace in my sight.

p (*i. e.*) What Angel it is, whether it be a created Angel; for then I profess I am unsatisfied with him, *verse* 15. or the same increated Angel Christ, who hath hitherto accompanied us, and then I am content. But I am at a great loss by thy withdrawing thy cloudy Pillar from the people to whom it is to be a guide. *q* (*i. e.*) Distinctly and familiarly, as one whom I have much converse with, and great kindness for; thy name is written in my Book. Compare *Exod.* 32. 32, 33. *Psal.* 87. 5, 6. *Phil.* 4. 3. And *knowing* here notes approbation and affection, as *Psal.* 1. 6. *Matth.* 7. 23. compare *Jer.* 1. 5.

13 Now therefore I pray thee, if I have found grace in thy sight, shew me now thy way *r*, that I may know thee *s*, that I may find grace in thy sight; and consider that this nation *is* thy people *t*.

r The course and manner of thy dealings *with* men, and particularly thy purpose and will concerning me and thy people, and the method which thou wilt chuse for the fulfilling of thy promise, and the course which thou wouldst have me take, and the way by which I shall conduct thy people to the promised Land. *s* (*i. e.*) Thy mind herein; men are said to know God when they know his mind and will; or that I may experimentally know thee to be what thou hast promised thou wilt be to me and to thy people; or rather, *that I may* thereby *know thee*, namely *that I shall find grace in thy sight*, as it follows; that I may be assured that thou wilt be reconciled to, and present with me and thy people. *t* Both by thy own choice and purpose, and promise to their Parents, and by their recognition of thee for their God, and their returning to thee again.

14 And he said *, My presence *u* shall go *with thee*, and I will give thee rest *x*.

* 2 Sam. 17. 11.

u Heb. *My face*, *i. e.* I my self, by comparing this with 2 *Sam.* 17. 11. The Angel of my presence, *Isa.* 63. 9. the pledge of my presence, the cloudy Pillar; and I will not turn thee over to an Angel, as I threatned, *verse* 2. See *Deut.* 4. 34. *x* Not only rest from thy present anguish and perplexity of mind for thy people, but in due time I will bring them to their resting place and settled habitation; for it is evident from *verse* 15, 16. that *Moses* his care and prayer was more for the people than for himself.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence *y*.

y Let us rather live and die in the Wilderness with thy presence and favour, than go into *Canaan* without it; for even that promise of rest I value not without thy presence. So he eechoes back God's words to himself, and turns God's promise into a prayer.

16 For wherein shall it be known here *z*, that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? so * shall we be separated, I, and thy people, from all the people *a* that *are* upon the face of the earth.

* Chap 34. 10.

z By what other token shall other Nations and after Ages know. *a* (*i. e.*) Distinguished by thy peculiar kindness and privileges afforded to us. Or, *be made wonderful*, or *eminent*, or *glorious above all* other *people*.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee shew me thy glory *b*.

b (*i. e.*) Thy glorious Majesty, the brightness of thy countenance, some such manifestation of thy self as becomes thy excellency, and such as shall be seen in the other life; or that glorious shape which, together with an humane voice, thou hast now assumed. But for the essence of God, as that was and is and ever will be invisible to bodily eyes, 1 *Tim.* 6. 16. so a man of such great reason and deep knowledge in Divine Things, and universal Learning could not be ignorant of it, and therefore would not desire it.

19 And he said, I will make all my goodness *c* pass before thee, and I will proclaim the Name of the LORD *d* before thee; * and will be gracious to whom I will be gracious *e*, and will shew mercy on whom I will shew mercy.

* Rom. 9. 15.

c Or, *My beauty*; for so that Hebrew word is sometimes used, *Gen.* 6. 2. 1 *Sam.* 9. 2. or *my excellency*, or *my glory*, as appears from *verse* 22. which was the thing *Moses* desired to see: And the difference between his request and God's answer, doth not lye in *glory* and *goodness*, but in *shewing* his glory so as *Moses* might gaze upon it, and making it only, as it follows, to *pass before him*, to wit, in a sudden and very transitory Vision. Though it may be understood properly of God's goodness and kindness to men, of which the following words speak, and that was the great, if not the only thing ascribed to God, *chap.* 34. 6, 7. *d* (*i. e.*) My Name, the Noun for the Pronoun, as is very frequent. I will give thee notice when I come, that thou mayst attend; I will not surprize thee, nor steal by thee. Or *will proclaim*, or *publish of the name of the Lord*, or of my name, *i. e.* some part of it, especially my goodness, which may seem to be here principally intended, *1.* By comparing this with *chap.* 34. 6, 7. 2. By the following words, which seem a limitation of this general expression, *q. d* I will proclaim, manifest, and impart my goodness, but with a difference, not to all men, but to whom I please. 3. By other places, where *the name of the Lord* is principally, if not solely understood of his goodness, as *Isa.* 50. 10. and in many places of the *Psalms*. *e* This may seem to be added, with reference to the people for whom *Moses* is interceding, lest *Moses* should misunderstand or misapply what is said here, and *chap.* 34. 6, 7. The sense is, I will shew this peculiar favour to thee, I will also be gracious towards the people thou pleadest for, but not promiscuously. Some of them I will severely, and eternally punish for this and their other sins; and some of them I will pardon and save, not because they are Righteous, or Innocent, or less Sinners than the rest, but meerly out of my own good Pleasure and most free Grace, whereby I will shew mercy to some, when I will not shew mercy to others. Thus this place is interpreted by the Apostle, *Rom.* 9. 16, &c.

20 And he said, Thou canst not see my face *f*: for * there shall no man see me, and live *g*.

* Gen. 32. 30. Deut. 4. 24. Jud. 13. 22. Rev. 1. 16.

f Either 1. My essence. But that no man can see, neither in this life, nor in the next. Or rather 2. My glorious presence. *g* This may note either 1. God's purpose that that blissful Vision of God in Glory shall be given to no Man here, but is reserved for the future life. Or rather 2. The impossibility of the thing from Man's weakness, which is such, that if God should display all the Beams of his Glory to him, it would certainly astonish, overwhelm, and destroy him.

21 And the LORD said, Behold, *there is* a place by me *h*, and thou shalt stand upon a rock.

h In this Mountain where my residence and glorious presence now is, and in that part of it whence my Voice now cometh to thine Ears.

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand *i* while I pass by.

i That thou mayst not be undone by thy own desires, nor swallowed up with the sight of my glory.

23 And I will take away mine hand, and thou shalt see my back-parts *k*: but my face shall not be seen.

k (*i. e.*) Imperfectly and in part, as when we see only a Man's Back-parts and not his Face. Thou shalt see a shadow or obscure delineation of my Glory, as much as thou canst bear, though not as much as thou dost desire.

CHAP. XXXIV.

God commands Moses to hew two tables of stone like the former, wherein he promises to write, 1. *Moses goes with these tables up to the mount*, 4. *God descends in a cloud*, 5. *He proclaims his name*, 6, 7. *Moses worships*, 8, 9. *God making a covenant with the people, commands them not to make a covenant with their enemies*, 10——12. *Bids them beware of molten gods*, 13——17. *The feast of unleavened bread*, 18. *To rest on the Sabbath-day*, 19——21. *Other laws*, 22——26. *Moses wrote these words*, 27. *The time of Moses's abode on the mount*, 28. *Moses's face shining*, 29. *Is covered*, 33. *He acquaints the people with what the Lord told him*, 31, 32.

AND the LORD said unto Moses, * Hew thee two tables of stone *a*, like unto the first: and I will write upon *these* tables the words that were in the first tables *b* which thou brakest.

* Deut. 10. 1.

a The first Tables were made immediately by God, who of his own meer Grace and good Pleasure, and without Man's merit or contrivance entred into Covenant with *Abraham* and his Seed. These Tables must be made by *Moses*, partly in token of God's displeasure for their sin, and partly to signify, that though the Covenant of Grace was first made without Man's care and counsel, yet it should not be renewed but by Man's repentance. And as the Tables of Stone signified the hardness of their Hearts, so the hewing of them by *Moses* might signify the circumcision and plowing up of their Hearts, that they might be fit for the receiving of God's mercies, and the performance of their duties. *b* To shew God's reception of *Israel* into his favour, and their former state, and that the Law and Covenant of God was neither abolished, nor changed by their sin.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thy self there to me * in the top of the mount.

* Chap. 19. 20.

3 And no man shall * come up with thee, neither let any man be seen throughout all the mount, neither let the flocks nor herds feed before that mount *c*.

* Chap. 19. 12.

c This is said, not for the Beasts, which are not capable of a Law, but to restrain the presumption and curiosity of the people, by this argument, that even the Beasts that come too near shall be destroyed, and much more Man, whose knowledge aggravates his sin and punishment.

4 ¶ And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud *d*, and stood with him there *e*, and proclaimed the Name of the LORD.

d In the cloudy Pillar, which ordinarily stood up in the Air above the Mount, but came down to the top of it, when God spake with *Moses*. See *Exod.* 33. 9. *Numb.* 11. 17, 25. *e* To wit, in the Mount, *verse* 2, 4. and the clift of a Rock, *chap.* 33. 22. which was in the Mount, and near the top of it, as appears by comparing these places together.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God *f*, merciful, and gracious, long-suffering, and abundant in goodness and truth *g*,

f This title shews his glorious Being, Power and Authority; the following titles note his Goodness to Men. *g* In fulfilling all his gracious promises made to *Abraham*, and to his Seed, and to all his People; wherein he is said to be abundant, because he generally is better than his word, and gives more than he promised. There is a truth in Divine Threatnings, but here the scituation of this word in the midst of the Attributes of Divine Goodness plainly shews that it is to be restrained to the Promises; this being usual and reasonable, that general words have their signification limited by the context. And indeed here seems to be a *Hendyadis*, *goodness and truth*, for *true, sincere and hearty goodness*, as *mercy and truth* are oft put for true and real mercy. See *Psal.* 25. 10. and 57. 3, &c.

7 Keeping mercy for thousands *h*, forgiving iniquity, and transgression, and sin *i*, and * that will by no means clear *the guilty k*, * visiting the iniquity of the fathers upon the children, and upon the childrens children, and upon the third and to the fourth *generation*.

* Deut. 5. 9. Jer. 32. 18. Chap. 33. 7. Josh. 24. 19. Job 10. 14. Nah. 1. 3.

h The *Chaldee*, and some others render it *for a thousand generations*. *i* Sins of all sorts and sizes, secret or open, infirmities or presumptions, against God or Men, as the heap of various words here put together signifies. *k* This is commonly esteemed a title of Justice or Vengeance, which is here added by way of correction, lest Men should mistake or abuse God's mercy. God is most gracious indeed, but so as he is also just, and will not pity nor spare impudent and impenitent Transgressors, but will severely punish them. And the *Jewish* Doctors hereupon observe, that the Mercy of God doth far exceed his Justice; here being, as they number them, thirteen Attributes of Mercy, and but one of Justice. But this Translation and Interpretation is rejected by some late learned Interpreters, who make this an Attribute of God's Goodness or Clemency, and render the words thus, *In destroying he will not utterly destroy*, though *visiting*, &c. *q. d.* He is so gracious, that though he will severely punish the Iniquity of the Fathers, and especially their Idolatry, upon themselves, and upon their Children, &c. as he hath said *Exod.* 20. 5. yet in Judgement he will remember Mercy, and will not utterly destroy his people for their sins. There are many things which favour this Interpretation. 1. This suits most with *Moses* his Solicitude and Prayer for the People of *Israel*, which was, that God would not utterly destroy them, as he threatned to do. 2. This sense best agrees with God's Promise, *chap.* 33. 19. *I will make all my goodness to pass before thee*; which general Promise is particularly explained and performed in these two verses. 3. This place doth not speak of God's disposition and carriage towards his Enemies, against whom he proceeds with great severity, and commands the *Israelites* to do so in the verses here following; but towards his People, whose cause *Moses* is all along pleading with God. See *chap.* 32. 11, 12, 13, 31, 32. and 33. 13, 15. and 34. 9. 4. The Hebrew Verb here used frequently, signifies *to make empty* or *desolate*, to empty Men of their Goods, or Places of Men. See *Isa.* 3. 26. *Amos* 4. 6. So here *he will not utterly empty* or *destroy*: Though he will leave the marks of his Vengeance for this Sin upon thy People, even to their third and fourth Generation; or if it may be further, yet he will not utterly root them out, which is the great thing thou feareſt and labourest to prevent. And this very phrase here used, we have in *Jer.* 30. 11. and repeated *Jer.* 46. 28. where though Interpreters generally render it, *I will not leave thee altogether unpunished*, which may make a good sense, yet it seems much better to be rendred, *I will not utterly destroy thee.* (1.) Because hereby these words exactly answer to the foregoing clause, *yet will I not make a full end of thee*, and so the same thing is elegantly repeated in other words, which is very frequent in Scripture. (2.) Because here is an opposition between the severity God useth to other People, and the kindness he useth to his own People, which is manifeſt in the former member of the verse, and therefore most probable and agreeable in this. 5. This is much confirmed from *Numb.* 14. 18. where *Moses*, pleading with God for the Pardon of his People's Sin, useth this very Phrase and Argument, as taken out of God's Mouth, which in this sense is very proper and prevalent, *Thou hast said*, that even when thou dost visit Iniquity, &c. thou wilt not utterly destroy them. And God answers him, *verse* 20. *I have pardoned according to thy word*; i. e. so as not utterly to destroy them. *But truly as I live*, &c. *verse* 21, 22, 23. *i. e.* But I will severely punish them. But if this had been the meaning, Lord, thou hast said,

said,—— *thou wilt by no means clear* the guilty, as we render it, it was a most improper Argument, and put a Sword into the Lord's Hand to slay them even by vertue of this consideration.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go amongst us, (for it is a stiff-necked people *l*,) and pardon our iniquity, and our sin, and take us for thine inheritance *m*.

l And therefore need thy glorious and powerful Presence to rule them. Or rather, *though it be a stiff-necked people*, as thou saist, yet forsake them not. The Hebrew Particle, *chi*, oft signifies *though*, as *Exod.* 5. 11. *Isa.* 54. 6. *m* (*i. e.*) Deal with us as Men do with their Inheritances, dwell among us, protect us, improve us.

* Deut. 5. 2. 10 ¶ And he said, Behold, * I make a covenant *n*: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou *art*, shall see the work of the LORD: for it *is* a terrible thing that I will do with thee *o*.

n (*i. e.*) I do hereby renew my Covenant with thy People which they had violated and voided by their sin. But the shortness of the Phrase, there being no mention here of any with whom this Covenant is made or renewed, and the following words, make it more probable, that this Covenant is nothing but a solemn promise or engagement that God will do the thing which here follows. And the word *covenant* is oft used for a meer promise, as *Gen.* 9. 9, &c. *Lev.* 24. 8. *Numb.* 18. 19. and 25. 12. *o* Either 1. By thy Ministery, as that phrase is sometimes used, as 1 *Cor.* 15. 10. Or 2. In the midst of thee, *i. e.* of thy People, as *ver.* 11. *before thee*, *i. e.* before thy People. This I prefer, because the next Verse explains this of such things as were not done by *Moses* his Ministery, nor in his time, but afterwards.

11 Observe thou that which I command thee this day. Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

*Chap. 23. 32. Deut. 7. 2. 12 * Take heed to thy self, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

*Chap. 23. 24. Deut. 12. 3. † Heb. *images*. 13 But ye shall destroy their altars, and * break their † images, and * cut down their groves *p*.

p Which at first were used by good men for their devotion, as *Gen.* 21. 33. but afterwards being horribly abused to Superstition and Idolatry, were by God's command to be destroyed.

* Judg. 6. 25. 2 King. 18. 4. and 23. 14. *Chap. 20. 5. 14 For thou shalt worship no other God: for the LORD, whose name *is* jealous *q* is a * jealous God.

q Who hath made himself known by, and glories in that name, The *jealous God*, who cannot endure any Competitor or Corrival; whereas the false and puny Gods of the Heathens were contented with multitudes of Partners. So this is properly said to be the name of God, whereby he is known and distinguished from all other Gods.

15 Lest thou make a covenant *r* with the inhabitants of the land, and they go a whoring *s* after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice *t*.

r For cohabitation, or to suffer them quietly to live among you, whom you should drive out. *s* (*i. e.*) Commit Idolatry, which is oft called and compared to spiritual Whoredom. See *Jer.* 2. and 3. and *Ezek.* 16. *t* To wit, of the parts or remainders of his Sacrifice, whereby thou wilt partake with him in an idolatrous Worship; because such Feasts were a part of the Worship offered to the Idol, and were accompanied with solemn Benedictions and Thanksgivings to the Idol. See *Numb.* 25. 2. *Psal.* 106. 28. *Ezek.* 18. 6. and 22. 9. 1 *Cor.* 10. 20. *Rev.* 2. 20.

* 1 King. 11. 2. *Num. 25. 1, 2. 16 And thou take of * their daughters unto thy sons, and their daughters * go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods *u*.

u Nor graven, nor any other, as it plainly appears both from the nature of the things, and from many parallel Scriptures: But he mentions *molten*, because their late Idol was of that kind.

*Chap. 12. 15, *&c.* 23. 15. 18 ¶ The feast of * unleavened *bread* shalt thou keep: seven days shalt thou eat unleavened *bread*, as I commanded thee, in the time of the month Abib: for in

*Chap. 13. 4. the * month Abib thou camest out from Egypt.

*Chap. 22. 29. Ezek. 44. 30. Luke 2. 23. 19 * All that openeth the matrix, *is* mine: and every firstling amongst thy cattle, *whether* ox or sheep, *that is male* *x*.

x Heb. *And* (for, *That is*, as the particle, *and*, is oft used; the words following here, and *verse* 20. being a particular explication of the general Sentence in the beginning of this Verse) *all thy cattle* which (a particle oft understood) *shall be born male*, (as it is also explained *Exod.* 13. 12.) *the opening* or *whatsoever* (to wit, of the Male-kind)

*Chap. 13. 13. † Or, *kid*. *openeth* the Matrix (which word is fitly understood out of the former Member, which is very usual) of Ox or (*and* put for *or*, as it is oft done) *Sheep*.

*Chap. 23. 15. 1 Sam. 9. 7, 8. 2 Sam. 24. 24. 20 But the * firstling of an ass thou shalt redeem with a † lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me * empty *y*.

y Either without a gift to me, so it is a Precept; or without benefit to himself; so it is a Promise. See *Exod.* 23. 15.

*Chap. 20. 9. Deut. 5. 13. Luke 13. 14. 21 ¶ * Six days shalt thou work, but on the seventh day thou shalt rest: in earing-time, and in harvest thou shalt rest *z*.

z Which times are expressed, because the great profit and seeming necessity of working at that time was likely to be a powerful temptation to make men break the Sabbath.

*Chap. 34. 22. Lev. 23. 16. † Heb. *weeks*. 22 ¶ * And thou shalt observe the feast of weeks *a*, of the first-fruits of wheat-harvest *b*, and the feast of ingathering *c* at the † years end *d*.

a (*i. e.*) Which is numbred by weeks, being just seven weeks after the Passeover, whence it is called *Pentecost*, *i. e.* the fiftieth day, to the wit, after the Passeover. See *Levit.* 23. 15. and 25. 8. *b* So this is a designation of the time and business of the Feast of weeks. *c* To wit, of the Fruits of the Earth. *d* So it was in regard of the Jubilee and civil Contracts.

*Chap. 23. 14, 17. Deut. 16. 16. 23 ¶ * Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I will cast out the nations *e* before thee, and enlarge thy borders: * neither shall any man desire thy land *f*, when thou shalt go up to appear before the LORD thy God thrice in the year.

* Gen. 35. 5. Ad. 18. 10. *Chap. 23. 18. 25 * Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of passeover be left unto the morning.

*Chap. 23. 19. Deut. 16. 4. 26 * The first of the first-fruits of thy land *g* thou shalt bring unto the house of the LORD thy God. * Thou shalt not seethe a * kid in his mothers milk.

e So thou shalt have no intestine Enemy to do thee or thine mischief. This God promised to do, but upon condition of *Israel*'s discharge of their duty in following God in this work of driving them out, which they neglecting, it was not fully done. *f* I will not only tye their hands, that they shall make no invasion upon you, but I will take off their thoughts and affections from such an Enterprize, which it was very easie for God to effect many ways.

g Thou shalt not delay to do this, but shalt bring the very first of them. Or, *the first-fruits*, even *the first-fruits of thy land*. Which limitation seems here conveniently added, because they were not bound to bring thither all their First-fruits, to wit, those of their own Bodies, their Children.

Deut. 18. 4. Heb. *work*. 27 And the LORD said unto Moses, Write thou these words *b*: for after the tenour of these words I have made a covenant with thee, and with Israel.

b *Object.* God saith *I will write*, verse 1. *Answ.* 1. *Moses* was to write the ritual Precepts mentioned here above, God wrote the Moral Law. 2. *Moses* wrote what he wrote in a Book. See *Exod.* 24. 7. but what was written upon the Tables of Stone, was written by God himself, not by *Moses*, who had no graving Instruments with him in the Mount, and could not without them write upon the Stone.

28 And he was there with the LORD forty days and forty nights *i*: he did neither eat bread, nor drink water: and he * wrote *k* upon the tables the words of the covenant, the Ten † Commandments.

*Chap. 18. 2. 34. 1. Deut. 10. 4. † Heb. *words*. *i* As he had been before, being now to renew the broken Covenant. This forty days fast of his is mentioned four times, *Exod.* 24. 18. and here, and *Deut.* 9. 18. and 10. 10. but it is evident it was performed but twice, as the occasion of it happened only twice. *k* Not *Moses*, but the Lord, as appears from *verse* 1. and from *Deut.* 10. the relative Pronoun being here referred to the remoter antecedent, of which there are many instances, as *Gen.* 10. 12. 1 *Sam.* 21. 14. and 27. 8. *Psal.* 99. 6.

29 ¶ And it came to pass, when Moses came down from mount Sinai, (*with* the two tables of testimony in Moses hand, when he came down from the mount) that Moses wist not that the skin of his face shone *l*, while he talked with him.

l *Quest.* Why now, and not when he came down from God before? *Answ.* 1. Because now he obtained what he did not before, to wit, a glimpse of the Divine glory, which though but very transient, left its print upon his face. 2. Now it was more necessary than before, to procure the greater honour to *Moses*, and to the Law, 2 *Cor.* 3. 7, 8, 11. because of the late horrid violation and contempt of them, which the *Israelites* had fallen into.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.

31 And Moses called unto them: and Aaron, and all the rulers of the congregation returned unto him *m*, and Moses talked with them.

m To the Tabernacle, which was still at a distance from the Camp, though afterwards, God being reconciled, it was set up in the Camp, *Exod.* 40. 34.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

† Heb. *Moses from speaking with him*. 33 † And *till* Moses had done speaking with them, he put * a vail on his face *n*.

n In condescention to their weakness.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out: and he came out and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses face shone: and Moses put the vail upon his face again, until he went in to speak with him.

CHAP. XXXV.

The command to observe the Sabbath, 1——3. *and to bring a free-will offering to the Lord,* 5. *The furniture of the Tabernacle,* 6——19. *Men and women bring their jewels for the same,* 20——24. *Understanding men and women bring their jewels for the same,* 20——24. *Understanding women spin,* 25, 26. *The chief of the people bring in precious stones, and spices,* 27——29. *God endues Bezaleel and Aholiab with a spirit of wisdom for this work,* 30——35.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded that ye should do them.

Chap. 20. 9. Lev. 23. 3. Deut. 5. 12. Luke 13. 14. Heb. *Hinnis.* 2 * Six days shall work be done, but on the seventh day there shall be to you an † holy day, a sabbath of rest to the LORD *a*: whosoever doth work therein shall be put to death.

a This Command of the Sabbath is repeated here, as also *Exod.* 31. 13. together with the Instructions for the building of the Tabernacle, and its Utensils, to shew that they were made for no other use than the Service of God, which was to be performed as every day, so in an eminent and peculiar manner upon the Sabbath-day, and to teach them the absolute necessity of minding that Precept in and above all their Ceremonial Observations.

3 Ye shall kindle no fire *b* throughout your habitations upon the sabbath-day.

b This Command seems to be only temporary and extraordinary during the present season and condition, and not extending to succeeding Generations. For 1. There are instances of temporary Precepts both in the Old and New Testament, which yet are not in their places said to be so. Such were some of the Precepts concerning the Passover, *Exod.* 12. 11. as is confessed. And such was that Law of abstaining from things strangled, and Blood, *Act.* 15. 2. This Precept is mixedly proposed, and not called a *perpetual statute*, nor enjoined to be observed in their Generations, as other Precepts are, to whom those, or some like Clauses, are frequently added. 3. The Sabbath is rather a Feast-day than a Fast-day. And the *Jews* did make Feasts, and invited Guests upon the Sabbath-day, which could not probably be without kindling a fire. And, which is more considerable, Christ himself, who fulfilled all Righteousness, and therefore would not have joined in the violation of the Sabbath, went to one of those Feasts, *Luke* 14. And the *Corinthians*, as they received the Lord's Supper upon that day, which none question, so they had their Feasts, as is confessed and apparent from 1 *Cor.* 11. 21, 22, *&c.* 4. The kindling of a fire was no greater hinderance to the religious observation of the Sabbath, than other things which were allowed upon that day, such as the washing and dressing of themselves, eating and drinking, *&c.* 5. This prohibition doth not seem to concern the dressing of meat, as many understand it, by comparing this with *Exod.* 16. 23. (which place I humbly conceive is misunderstood, as I have there intimated, for that was lawful to be done upon their most solemn days, *Exod.* 12. 16.) but the service of the Tabernacle, which is the subject of this Chapter, and the occasion of these words; and the sense seems to be this, You shall kindle no fire for any handy-work throughout your habitation; no not for the service of this Tabernacle, for the heating of any Tools, or the melting of any Metals, or other things belonging to it, which being to be made for God's service, and deserving and requiring all expedition, they might probably conceive that such work might be done upon that day. And here also, as oft elsewhere, under one kind, all the rest are comprehended and forbidden.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

*Chap. 25. 2. 5 Take ye from amongst you an offering unto the LORD: * whosoever *is* of a willing heart *c*, let him bring it; an offering of the LORD, gold, and silver, and brass,

c For God values not forced or grudged Services, 2 *Cor.* 9. 7.

6 And blue, and purple, and scarlet, and fine linen, and goats *hair*,

7 And rams skins died red, and badgers skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breast-plate.

Chap. 31. 6. 10 And * every wise-hearted *d* among you shall come, and make all that the LORD hath commanded.

d (*i. e.*) Skilful Artist; for tho God had prescribed the things, yet it required wisdom and skill to execute what God commanded.

Chap. 26. 1, *&c.* 11 * The tabernacle *e*, his tent *f*, and his covering *g*, his taches, and his boards, his bars, his pillars, and his sockets:

e (*i. e.*) The Boards or structure of the Tabernacle, as it appears, because it is distinguished here from its Tent and Curtains; whereas elsewhere the *Tabernacle* is put for all together. *f* The inward and finer Curtains which covered the Boards of it. *g* The outward and coarser coverings.

12 The ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering *h*.

h (*i. e.*) Which was hanged before the Ark and Mercy-seat.

13 The table, and his staves, and all his vessels, and the shew-bread *i*:

i But neither did God prescribe the making of the Shew-bread amongst the other Utensils, *Exod.* 25. nor was this made by the Workmen here spoken of, but by others. How then comes this to be mentioned here? *Answ.* 1. *The shew bread* may here put for the Vessels for the receiving the Shew-bread, by an usual Metonymy of the adjunct, the thing contained put for the thing containing; as *treasures* are put for the place where the Treasures are put, *Psal.* 135. 7. *Matth.* 2. 11 and 12. 35. and *the gifts* or *offerings of God*, for the Treasury where they were put, *Luke* 21. 4. Hence *Tremellius* renders this place, *and the* Vessels *of the shew-bread*. Obj. *All the vessels* of the Table are mentioned before, of which this was one. *Ans.* It is not unusual after a general expression comprehending all distinctly, to name one eminent member of that kind, such as this unquestionably was, the Table being made principally for this use. Thus *Mark* 16. 7. *Tell my disciples and Peter*. Like Examples are in 2 *Sam.* 2. 30. 1 *King.* 11. 1. *Psal.* 18. the Title. *Acts* 11. 4. and in other Authors. And for the Particle *You*, *and*, which may seem to imply that these were things of another kind, and not any Vessels of the Table, that is oft put for *especially*, as *Jos.* 2. 1. *Mark* 16. 7. and so only notes an eminent thing of the same kind, as hath been told. *Ans.* 2. Tho God did not prescribe the making of the Shew-bread, yet he mentions it, together with the Table, *Exod.* 25. 30. and therefore it is conveniently mentioned with the Table in this place also, where *Moses* to shew his exactness and fidelity, doth punctually repeat the same things to the People which he had received in command from God. In like manner the Oil, which fed the light of the Lamps, is mentioned here in the next Verse, because the *lighting of the lamps* was prescribed, *Exod.* 25. 37.

14 The candlestick also *for* the light, and his furniture, and his lamps, with the oil for the light,

*Chap. 30. 1. 15 * And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entring in of the tabernacle;

*Chap. 27. 1. 16 * The altar of burnt-offering, with his brazen grate, his staves, and all his vessels; the laver and his foot;

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons to minister in the priests office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came every one whose heart stirred him up *k*, and every one whom his spirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

k (*i. e.*) Whose Heart being desirous and ready to serve God, ingaged his Hand to offer what he had to his service.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings *l*, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

l *Obj.* *Aaron* had got these from them for the making of the Calf, *Exod.* 32. *Answ.* Though the generality of the People did then part with their Ear-rings, yet there was a considerable number who did not, as being unsatisfied with that Idolatrous design; and it may seem that the Women would not part with theirs, being more fond of their Ornaments than of their Idols. See the notes on *Exod.* 32. 3.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats *hair*, and red skins of rams, and badgers skins, brought *them*.

24 Every one that did offer an offering of silver and brass, brought the LORDS offering: and every man with whom was found shittim-wood for any work of the service, brought *it*.

25 And all the women that were wise-hearted, did spin with their hands, and brought that which they had spun, *both of* blue, and *of* purple, *and of* scarlet, and *of* fine linen.

26 And all the women whose heart stirred them up in wisdom *m*, spun goats *hair*.

m This word seems better to agree with the following than with the foregoing word, *they spun with wisdom*, *i. e.* with skill and art.

27 And the rulers brought onyx-stones, and stones to be set for the ephod, and for the breast-plate,

*Chap. 30. 23. 28 And * spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman whose heart made them willing to bring for all manner of

work, which the LORD had commanded to be made, by the hand of Moſes.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah. *Chap. 31. 2.

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip,

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs;

33 And in the cutting of ſtones, to ſet *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart, that he may teach *n*, *both* he, and Aholiab the ſon of Ahiſamach of the tribe of Dan.

n To wit, others to work under him; for the work required many hands; and it is a peculiar gift of God to be apt to teach, which every skilful Man hath not.

35 Them hath he filled with wiſdom of heart, to work all manner of work of the ingraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

Moſes committeth the work to Bezaleel and Aholiab, 1——4. The liberality of the people is forbid, 5, 6. The curtains of cherubims, 8——13. The curtains of goats-hair, &c. all belonging to the tabernacle, 13——17.

THen wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the ſanctuary *a*, according to all that the LORD had commanded.

a Or, *Of the holy place*, to wit, of the Tabernacle, ſo called by a Prolepſis, and Synecdoche.

2 And Moſes called *b* Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it.

b God had qualified them before, but that is not ſufficient without a call.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning *c*.

c Which time they choſe as the firſt and beſt part of the day, and therefore fitteſt for God's ſervice.

4 And all the wiſe-men that wrought all the work of the ſanctuary, came every man from his work which they made.

5 And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work which the LORD hath commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman *d* make any more work for the offering of the ſanctuary: ſo the people were reſtrained from bringing.

d For the Women did part of this work as well as the Men. See *Exod.* 35. 25.

7 For the ſtuff they had was ſufficient for all the work to make *it*, and too much.

8 ¶ And every wiſe-hearted man among them that wrought the work of the tabernacle, * made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims *of* cunning work made he them. *Chap. 26. 1, 4.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain in the coupling of the ſecond.

12 * Fifty loops made he in one curtain; and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one to another. *Chap. 26. 10.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 And he made curtains *of* goats *hair*, for the tent over the tabernacle *e*: eleven curtains he made them.

e (*i. e.*) For the outward covering of the Tabernacle. See *Exod.* 35. 11.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together that it might be one.

19 And he made a covering for the tent, *of* rams ſkins died red, and a covering *of* badgers ſkins above *that*.

20 ¶ And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouthward.

24 And fourty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their fourty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſt-ward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. † Heb. *twinned.*

30 And there were eight boards, and their ſockets were ſixteen ſockets of ſilver: † under every board two ſockets. † Heb. *two ſockets under one board.*

31 ¶ And he made * bars of ſhittim-wood: five for the boards of the one ſide of the tabernacle, * Heb. *five for the other ſide of the board.*

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward. *Chap. 26. 26, &c.*

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made * a vail *f of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it *of* cunning work. *Chap. 26. 31.

f To wit, the ſecond Vail, which ſeparated between the Holy-place, and the Holy of Holies, becauſe the firſt Vail is deſcribed *verſe* 37.

36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were* of gold: and he caſt for them four ſockets of ſilver.

37 ¶ And he made an * hanging for the tabernacle door *g of* blue, and purple, and ſcarlet, and fine twined linen † of needle-work. * *Chap. 26. 36.* † Heb. *work of a needle-worker, or embroiderer.*

g Which divided the Holy-place from the Court.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold *h*, but their five ſockets *were* of braſs.

h Whereas the *pillars* are ſaid to be *overlaid with gold*, Exod. 26. 37. that hence appears to be a Synecdochical Expreſſion, in regard the tops and knobs of the Pillars were wholly overlaid with Gold, and the reſt of the Pillars adorned with divers golden Girdles or Hoops; for that place is in all reaſon to be explained by this, as coming after it, and containing the execution of that Preſcript, and that more particularly than is there expreſſed.

CHAP. XXXVII.

Bezaleel makes the ark of ſhittim-wood, 1——6. The mercy ſeat of cherubims, 7——9. The table with its veſſels, 10——16. The candleſtick with its lamps and inſtruments, 17——24. The altar of incenſe, 25——28. The anointing oil, and ſweet incenſe, 29.

AND Bezaleel made the ark of ſhittim-wood: * two cubits and a half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it. *Chap. 25. 10.*

2 And he overlaid it with pure gold within and without, and he made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves of ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

6 ¶ And he made the * mercy-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof. *Chap. 25. 17.*

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat.

8 One cherub † on the end *a* on this ſide, and another cherub † on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims or the two ends thereof. † Or, *out of*, &c. † Or, *out of*, &c.

a Or, made *out of the end*; for they were to be of the ſame piece with the Mercy-ſeat. *Exod.* 25. 19.

9 And the cherubims ſpread out their wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another: *even* to the mercy-ſeat-ward were the faces of the cherubims.

10 ¶ And he made * the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof. *Chap. 25. 23.*

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his * diſhes, and his ſpoons, and his bowls, and his covers † to cover withal, *of* pure gold. *Chap. 25. 29.* † Or, *to pour out withal.*

17 ¶ And he made the * candleſtick *of* pure gold, *of* beaten work made he the candleſtick, his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame. *Chap. 25. 31.*

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds in one branch, a knop and a flower: and three bowls made like almonds in another branch, a knop and a flower: ſo throughout the ſix branches going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops, and his flowers;

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ * And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit: (*it was* ſquare) and two cubits *was* the height of it: the horns thereof were of the ſame. *Chap. 30.*

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves of ſhittim-wood, and overlaid them with gold.

29 ¶ And he made * the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the Apothecary. *Chap. 30. 25. 35.

CHAP. XXXVIII.

The altar of burnt-offering, with its furniture, 1——7. The laver of braſs, 8. The court, and the hangings thereof, 9——20. Bezaleel and Aholiab make all ready, 22. The ſums of what the people offered, 23——31.

AND * he made the altar of burnt-offering of ſhittim-wood: five cubits *was* the length thereof: and five cubits the breadth thereof: (*it was* ſquare) and three cubits the height thereof. *Chap. 27. 1.*

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſins, *and* the fleſh-hooks, and the fire-pans, all the veſſels thereof made he *of* braſs.

4 And he made for the altar a brazen grate of net-work, under the compaſs thereof, beneath unto the midſt thereof.

5 And he caſt four rings for the four ends of the grate of braſs, to be places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the * laver *of* braſs, and the foot of it *of* braſs, of the † looking-glaſſes *a* of *the women* † aſſembling, which aſſembled at the door of the congregation *b*. * *Chap. 30. 18.* † Or, *brazen glaſſes.* † Heb. *aſſembling by troops.*

a Which as now they are ſometimes made of poliſhed Steel, ſo anciently were made of poliſhed Braſs, as appears both from ſacred and from profane Writers. See *Job* 37. 18. *Phil.* 33. 9. *&c.* *b* It ſeems to note a company of religious Women, who in a more peculiar manner devoted themſelves to the ſervice of God in or about his Tabernacle, by faſting, prayer, *&c.* ſee 1 *Sam.* 2. 22. and *Luke* 2. 37. And whereas ſome object, that the Tabernacle was not yet built, it may be replied, either that this is to be underſtood of the Tabernacle ſpoken of *Exod.* 33. 7. which might ſerve for that purpoſe till this was built; or that here is a prolepſis or anticipation, and that he ſpeaks not of what the Women now did, but of what they did after the Tabernacle was built, which was before *Moſes* writ theſe words. as 1 Sam. 2. 22.

9 ¶ And he made * the Court: on the ſouth-ſide ſouthward, the hangings of the court *were of* fine twined linen an hundred cubits. * *Chap. 27. 9.*

10 Their pillars were twenty, and their brazen ſockets twenty: the hooks *c* of the pillars, and their fillets *were of* ſilver.

c Upon which they hanged the Beaſts to be ſacrificed, as the *Jews* affirm.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets of ſilver.

12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets of ſilver.

13 And for the eaſt-ſide eaſtward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate on this hand, and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about *were of* fine twined linen.

17 And the ſockets for the pillars *were of* braſs, the hooks of the pillars, and their fillets of ſilver, and the overlaying of the chapiters *of* ſilver, and all the pillars of the court were filleted *with* ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *d was* five cubits anſwerable to the hangings of the court.

d The *height* relates to its ſtanding or hanging upright, and the *breadth* relates to the hanging it ſelf, and the height of the hanging was taken in the breadth.

19 And their pillars were four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets *of* ſilver.

20 And all the * pins of the tabernacle, and of the court round about *were of* braſs. * *Chap. 27. 19.*

21 ¶ This is the ſum of the tabernacle *e*, *even* of the taber-

tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites *f*, by the hand of Ithamar son to Aaron the priest.

e This doth not belong to the following account of Gold and Silver, but to the foregoing particulars of holy things relating to the Tabernacle, for these only were committed to the care of the *Levites*, as it here follows, but this Gold and Silver was put into other hands. *f* (*i. e.*) For those holy uses and services which the *Levites* administred.

22 And Bezaleel the son of Uri, the son of Hur, of the Tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents *g*, and seven hundred and thirty shekels, after the shekel of the sanctuary.

g Every Talent contained three thousand Shekels. See *Gen.* 23. 15. *Exod.* 30. 13. It is not said, that all this Gold and following Silver were used about the building of the Tabernacle, for the people brought *much more than enough*, Exod. 36. 5. And these remains, it is probable, were put into the sacred Treasury, to be used as occasion should require.

25 And the silver of them that were numbred of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels after the shekel of the sanctuary.

*Chap. 30. 15. † Heb. *a poll.* *Num. 1. 46.

26 A * Bekah † for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbred, from twenty years old and upward, for * six hundred thousand, and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the *Chap. 26. 19, 21, 25, 32. * sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filletted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

The holy garments, 1. *The Ephod*, 2——7. *The breast-plate, with 12 stones therein*, 8——14. *The robe of the Ephid*, 22——26. *The coats, mitre, and girdle, of fine linen*, 27——29. *The plate of the holy crown*, 30, 31. *All is viewed and approved by Moses*, 32——43.

AND of the blue, and purple, and scarlet they made clothes of service, to do service in the holy *place*, and * made the holy garments for Aaron, as the LORD commanded Moses. *Chap. 31. 10. and 35. 19.

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wiers, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen, as the LORD commanded Moses.

*Chap. 28. 9. 6 ¶ * And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

*Chap. 28. 12. 7 And he put them on the shoulders of the Ephod, *that they should be* stones for a * memorial to the children of Israel, as the LORD commanded Moses.

8 ¶ And he made the breast-plate *of* cunning work like the work *of* the ephod, *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare, they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof *being* doubled.

10 And they set in it four rows of stones: the *first* row *was* a † Sardius, a Topaz, and a Carbuncle: this *was* the first row. † Or, *b*.

11 And the second row an Emeraud, a Saphir, and a Diamond.

12 And the third row a Ligure, an Agate, and an Amethyst.

13 And the fourth row a Beryl, an Onyx, and a Jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve according to their names, like the ingravings of a signet, every one with his name according to the twelve Tribes.

15 And they made upon the Breast-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathed chains they fastned in the two ouches, and put them on the shoulder-pieces of the Ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate upon the border of it, which *was* on the side of the Ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the Ephod underneath, toward the fore-part of it, over-against the *other* coupling thereof, above the curious girdle of the Ephod.

21 And they did bind the breast-plate by his rings unto the rings of the Ephod with a lace of blue, that it might be above the curious girdle of the Ephod, and that the breast-plate might not be loosed from the Ephod, as the LORD commanded Moses.

22 ¶ And he made the robe of the Ephod of woven work, all *of* blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and scarlet, and twined *linen*.

25 And they made * bells *of* pure gold, and put the *Chap. 28. 33. bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister *in*, as the LORD commanded Moses.

27 ¶ And they made coats *of* fine linen *of* woven work, for Aaron, and for his sons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and * linen breeches *of* fine twined linen, *Chap. 28. 42.

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the ingravings of a signet, * HOLINESS TO THE LORD. *Chap. 28. 36.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre, as the LORD commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams-skins died red, and the covering of badgers skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table *and* all the vessels thereof, and the shew-bread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oyl for light,

38 And the golden altar, and the anointing oyl, and † the sweet incense, and the hanging for the tabernacle-door, † Heb. *incense of sweet spices.*

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver, and his feet,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation.

41 The cloaths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons garments to minister in the priests office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them *a*.

a (*i. e.*) Both the People for their liberal Contribution, and the Workmen for their great Care and Industry.

CHAP. XL.

The tabernacle is commanded to be reared, 1——3. *and anointed*, 9——12. *Aaron and his sons sanctified*, 14, 15. *Moses performeth all things accordingly*, 16——33. *A cloud covered the tabernacle*, 34——38.

AND the LORD spake unto Moses, saying,

2 On the first day of the first month *a* shalt thou set up the tabernacle of the tent of the congregation.

a To wit, of the second Year after their coming out of *Egypt*, as is evident.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

*Chap. 26. *Heb. *the partition.* 4 And * thou shalt bring in the table, and set in order † the things that are to be set in order upon it *b*, and thou shalt bring in the candlestick, and light the lamps thereof.

b The Vessels belonging to it, and the Shew-bread, *Exod.* 25. 29, 30.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent *c* of the congregation.

c (*i. e.*) The Tabernacle which is covered with a Tent. See *Exod.* 35. 11. Though elsewhere the words *tabernacle* and *tent* are promiscuously used.

*Chap. 30. 18. 7 And * thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

*Chap. 30. 26. 9 And thou shalt take the anointing oil, and * anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctifie the altar: *Chap. 29. and * it shall be an altar † most holy.

11 And thou shalt anoint the laver and his foot, and † Heb. *holiness of holinesses.* sanctifie it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctifie him, that he may minister unto me in the priests office.

14 And thou shalt bring his sons, and cloath them with coats.

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests office: for their anointing shall surely be an everlasting priesthood *d*, throughout their generations.

d (*i. e.*) A Sign or Seal that their Priesthood shall continue as long as their Polity lasts, till the coming of the *Messias*. He signifies that this Unction should be sufficient for all succeeding Priests, they should not need to be anointed again, except the successive High-priests. See *Exod.* 29. 7, 29. *Levit.* 4. 3. and 16. 32. and 21. 10.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month, in the second year *e*, on the first day of the month, *that* the tabernacle was reared up. *Num. 1. 1. 7. 1.

e After their coming out of *Egypt*.

18 And Moses reared up the tabernacle, and fastned his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it, as the LORD commanded Moses.

*Chap. 25. 16. 20 ¶ And he took and put * the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

*Chap. 25. 12. 21 And he brought the ark into the tabernacle, and * set up the vail of the covering, and covered the ark of the testimony, as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation upon the side of the tabernacle, northward without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail.

27 And he burnt sweet incense thereon; as the LORD commanded Moses *f*.

f This is wisely and seasonably added, because this was a work peculiar to the Priest, and not to be done by *Moses* without God's express command.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering *g*; as the LORD commanded Moses.

g For the Consecration of the Altar, this being the first Sacrifice.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle, and the altar, and set up the hanging of the court-gate, so Moses finished the work.

*Lev. 16. 9. 15. 2. Numb. 8. 10. Isa. 6. 1 Kings 8. Rev. 15. 8. 34 * Then a cloud covered the tent of the congregation, and the glory of the LORD *b* filled the tabernacle.

b (*i. e.*) The glorious Presence of God, which having been forfeited and lost was now returned to them, and took its Habitation among them.

35 And Moses was not able to enter into the tent *i* of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

i Partly because of the extraordinary thickness and brightness of the Cloud, which both dazzled his Eyes and struck him with Horrour, as 1 *Kings* 8. 11. and partly because of his great Reverence and Dread of that eminent and glorious Appearance of God, and partly because he was not called to it, as he was not able to go up into the Mount till he was called, *Exod.* 24. 16.

36 And when the cloud was taken up from over the tabernacle, the children of Israel † went onward in all their journeys. † Heb. *journeyed.*

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire *k* was on it by night, in the sight of all the house of Israel, throughout all their journeys.

k The same Pillar which in the day-time was like a Cloud, in the night-time had the appearance of Fire. See *Exod.* 13. 21.

Annotations on LEVITICUS.

The ARGUMENT.

THis Book, containing the Actions of about one Months space, acquainteth us with the Levitical Ceremonies used after the Tabernacle was erected, and anointed in the Wilderness, and is therefore called Leviticus: It treats of Laws concerning persons, and things, clean and unclean, by infirmity, or accident; as also purifyings in general once a Year, and divers particular cleansings, with a brief repetition of divers Laws, Chap. 19. together with certain Feasts, of seven Years rest, of the Jubilee, and the redemption of things consecrated to God, &c. but especially of such Ceremonies as were used about Offerings and Sacrifices, which were both expiatory for Trespasses wittingly or unwittingly committed, whether by the People or the Priests; and also Eucharistical, in the owning of God's Blessings. Here are declared also Laws for the regulating of these, and prescribing the lawful time for Marriages; here is set down how several abominable Sins are punishable by the Magistrate; and how these things are to be managed by certain persons appropriated to the tribe of Levi, whose Office is confirmed from Heaven, and the Male-administration of it threatned, and the Judgement particularly inflicted on Nadab and Abihu for an Example. Here are also promises, and threatnings, to the observers, or breakers of this Law.

CHAP. I.

God commands Moses concerning free-will burnt-offerings of bullock or sheep; male without blemish, 1——3. *The offerer to lay his Hand on the head of the offering, that it might be accepted for him,* 4. *The bullock to be slain and its blood sprinkled on the altar,* 5. *Its parts to be consumed by fire,* 7——9. *Of goats,* 10. *Of fowls, as turtle-doves and young pigeons; their blood to be wrung out at the side of the altar,* 14——17.

AND the LORD called unto Moses *a*, and spake unto him out of the tabernacle of the congregation *b*, saying,

a Who stood without, *Exod.* 40. 35. waiting for God's call. *b* From the Mercy-seat in the Tabernacle.

2 Speak unto the children of Israel, and say unto them, * If any man of you bring an offering *c* unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock *d*.

* Chap. 22. 18.

c There are divers kinds of Sacrifices here prescribed, some by way of acknowledgement to God for Mercies either desired or received; others by way of satisfaction to God for Men's Sins; others were meer exercises of Piety and Devotion. And the reason why there are so many kinds of them was, partly, respect to the childish estate of the *Jews*, who by the custom of Nations, and their own natural Inclinations were much addicted to outward Rites and Ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to Idolatry; and partly to represent as well the several perfections of Christ, the true Sacrifice, and the various benefits of his Death, as the several Duties which Men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of Sacrifices. *d* Or, *Of the sheep*; though the *Hebrew* word contains both the Sheep and Goats, as appears both from the use of the word, *Gen.* 12. 16. and 27. 9. and 38. 17. and from *verse* 10. and other places of Scripture. Now God chose these kinds of Creatures for his Sacrifices, either 1. In opposition to the *Egyptian* Idolatry, to which divers of the *Israelites* had been used, and were still in danger of revolting to again, that the frequent destruction of these Creatures might bring such silly Deities into contempt. Or 2. Because these are the fittest representations both of Christ and of true Christians, as being Gentle, and Harmless, and Patient, and most useful to Men. Or 3. As the best and most profitable Creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or 4. As things most common and obvious, that Men might never want a Sacrifice when they needed, or God required it.

3 If his offering *be* a burnt sacrifice *e* of the herd, let him offer a male *f* without blemish *g*: he shall offer † it † of his own voluntary will *h*, at the door of the tabernacle of the congregation *i* before the LORD.

† Or, *to be accepted for him.*

e Strictly so called, such as was to be all burnt, the Skin excepted, *Levit.* 7. 8. See *Gen.* 8. 20. and 1 *Kings* 3. 15. For otherwise every Sacrifice was burnt, more or less. The Sacrifices did partly signifie, that the whole Man, in whose stead the Sacrifice was offered, was to be intirely and unreservedly offered or devoted to God's service; and that the whole Man did deserve to be utterly consumed, if God should deal severely with him; and directed us to serve the Lord with all singleness of Heart, without self-ends, and to be ready to offer to God even such Sacrifices or Services wherein we our selves should have no part nor benefit. *f* As being more perfect than the Female, *Mal.* 1. 14. and more truly representing Christ. *g* Of which see *Exod.* 29. 1. *Levit.* 22. 22, &c. To signify, 1. That God should be served with the best of every kind. 2. That Man, represented by these Sacrifices, should aim at all purity and perfection of Heart and Life, and that Christians should one day attain to it, *Eph.* 5. 27. 3. The spotless and compleat holiness of Christ, *Heb.* 9. 13, 14. 1 *Pet.* 1. 18, 19. and 2. 22. *h* According to this Translation, the place speaks only of free-will-offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure, and by the voluntary devotion of any person, either by way of Supplication for any Mercy which he needed or desired, or by way of Thansgiving for any Favour or Blessing received. But it may seem improper to restrain the Rules here given to free-will-offerings, which were to be observed in other offerings also. And the *Hebrew* word is by the Seventy, *Chaldee*, *Syriack*, and *Arabick*, and others, rendred to this purpose, *for his acceptation*, or *that he may be accepted* with God, or that God may be atoned, as it is *verse* 4. And so this phrase is used, *Levit.* 23. 11. *i* In the Court near to the door, where the Altar stood, *verse* 5. For here it was to be sacrificed, and here also the People might behold the oblation of it. And this further signified, that men could have no entrance, neither into the earthly Tabernacle, the Church, nor into the heavenly Tabernacle of Glory, but by Christ, who is the *door*, *Joh.* 10. 7, 9. by whom alone we have access to God.

4 * And he shall put his hand *k* upon the head of the burnt-offering *l*, and it shall be accepted from him to make atonement for him *m*.

* Exod. 29. 10, 15. Levit. 3. 2. and 4. 4. and 16. 21.

k (*i. e.*) Both his hands, *Levit.* 8. 14, 18. and 16. 21. A common Enallage. *l* Whereby he signified, 1. that he willingly gave it to the Lord. 2. That he did legally unite himself with it, and judged himself worthy of that death which it suffered in his stead; and that he laid his sins upon it in a ceremonial way, and had an eye to him upon whom God would *lay the iniquity of us all*, Isa. 53. 6. and that together with it he did freely offer up himself to God. *m* To wit, ceremonially and sacramentally; as directing his faith and thoughts to that true Propitiatory Sacrifice which in time was to be offered up for him. See *Rom.* 3. 25. *Heb.* 9. 15, 25, 26. And although Burnt-offerings were commonly offered by way of thanksgiving, *Gen.* 8. 20. *Psal.* 51. 16, 17. yet they were sometimes offered by way of atonement for sin, to wit, for sins in general, as appears from *Job* 1. 5. but for particular sins there were special Sacrifices, as we shall see.

5 And he *n* shall kill the bullock before the LORD: and the Priests, Aarons sons, shall bring the blood, and sprinkle the blood round about upon the altar *o* that *is* by the door of the tabernacle of the congregation.

n Either 1. the Offerer, who is said to do it, to wit, by the Priest; for men are commonly said to do what they cause others to do, as *Joh.* 4. 1, 2. Or 2. the Priest, as it follows, or the *Levite*, whose office this was. See *Exod.* 29. 11. *Levit.* 8. 15. *Numb.* 8. 19. 1 *Chron.* 23. 28, 31. 2 *Chron.* 30. 16. and 35. 11. *o* Which was done in a considerable quantity, as may be gathered from *Zech.* 9. 15. and whereby was signified, 1. That the Offerer deserved to have his Blood spilt in that manner. 2. That the Blood of Christ should be poured forth for Sinners, and that that was the only mean of their reconciliation to God, and acceptance with him.

6 And he shall flay the burnt-offering *p*, and cut it into his pieces *q*.

p Partly for decency, because the Sacrifices being as it were God's food and Feast, it was incongruous to offer to God that which men refused to eat; and partly to signify, that the great thing which God required and regarded in men was, not their outward appearance, but their inside; and that as he doth see all mens insides, (*Heb.* 4. 13.) so he will one day make them visible to others. *q* To wit, the head, and fat, and inwards, and legs, *ver.* 8. 9.

7 And the sons of Aaron the Priest shall put fire *r* upon the altar, and lay the wood in order upon the fire.

r Or, *dispose the fire, i. e.* blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from Heaven, *Levit.* 9. 24. and was to be carefully preserved there, and all other fire was forbidden, *Levit.* 10. 1, &c.

8 And the Priests Aarons sons shall lay the parts, the head and the fat *s*, in order upon the wood that *is* in the fire which *is* upon the altar.

s All the fat; which was to be separated from the Flesh, and to be put together, to increase the flame, and to consume the other parts of the Sacrifice more quickly. Others translate it, *the trunk of the body*, as distinguished from the head, and joints, and inward parts.

9 But the inwards and his legs, shall he wash *t* in water, and the priest shall burn all *u* on the altar, *to be* a burnt-

sacrifice, an offering made by fire of a sweet savour *x* unto the LORD.

t To signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways or actions, which was in Christ, and which should be in all Christians. Not only the parts now mentioned, but all the rest, the trunk of the Body, and the shoulders, as is apparent from the practice or execution of these Precepts. *x* Not in it self, for so it rather caused a stink, but as it represented Christ's offering up himself to God *as a sweet-smelling savour*, *Eph.* 5. 2. and to admonish us of the excellent vertue of Divine institution, without which God values no worship, though never so glorious, and by which even the meanest things are precious and acceptable to God.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats for a burnt-sacrifice, he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward *y*, before the LORD: and the Priests Aarons sons shall sprinkle his blood round about upon the altar.

y Here this and other kinds of Sacrifices were killed, *Levit.* 6. 25. and 7. 2. because here seems to have been the largest and most convenient place for that work, the Altar being probably near the middle of the East-end of the Building, and the entrance being on the South-side; so the Northside was the only vacant place. Besides this might defign the place of Christ's death both more generally, to wit, in *Jerusalem*, which was *in the sides of the north*, *Psal.* 48. 2. and more specially, to wit, on Mount *Calvary*, which was on the North and West side of *Jerusalem*.

12 And he shall cut it into his pieces with his head and his fat: and the Priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards, and the legs with water, and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt-sacrifice for his offering to the LORD *be* of fowles, then he shall bring his offering of

Chap. 5. * turtle doves, or of young pigeons *z*.

z These Birds were appointed for the relief of the poor who could not bring better. And these Birds are preferred before others, partly because they were easily gotten, and partly because they are fit representations of Christ's Chastity, and Meekness, and Gentleness, for which these Birds are remarkable. The Pigeons must be young, because then they are best; but the Turtle-doves are better when they are more grown up, and therefore they are not confined to that age.

15 And the priest shall bring it unto the altar: and † wring off *a* his head, and burn *it* on the altar: and the blood thereof shall be wrung out * at the side of the altar.

† Or, *pinch the head with the nail.*

Heb. *upon the wall.*

a To wit, from the rest of the body; as sufficiently appears, because this was to be burnt by it self, as it here follows, and the body afterwards, *ver.* 17. And whereas it is said *Levit.* 5. 8. *he shall* ——*wring his head from his neck, but shall not divide it asunder*, that is spoken not of the Burnt-offering, as here, but of the Sin-offering, in which there might be a differing Rite.

16 And he shall pluck away his crop with his † feathers *b*, and cast it beside the altar on the East-part *c*, by the place of the ashes *d*.

Or, *the filth thereof.*

b Or, *with its dung or filth*, to wit, contained in the crop, and in the guts. *c* To wit, of the Tabernacle. Here the filth was cast, because this was the remotest place from the Holy of Holies, which was in the West-end; to teach us, that impure things and persons should not presume to approach to God, and that they should be banished from his presence. *d* The place where the ashes fell down and lay, whence they were afterwards removed without the Camp. See *Levit.* 4. 12. and 6. 10, 11. and 8. 17.

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder *e*: and the Priest shall burn it upon the altar, upon the wood that *is* upon the fire: it is a burnt-sacrifice, an offering made by fire, *of a* sweet savour unto the LORD.

e Shall cleave the Bird thorough the whole length, yet so as not to separate the one side from the other, and so as there may be a wing left on each side. See *Gen.* 15. 10.

CHAP. II.

Concerning free-will meat-offerings; of meal-flower with oil and frankincense upon it, 1. *for a memorial,* 2. *The remainder most holy, to be eaten by Aaron and his sons,* 3. *Of baked and unleavened cakes mixed, and wafers sprinkled with oil,* 4. *Or dress in the pan,* 5. *or in the kettle,* 7. *but without leaven or honey,* 11. *The first-fruits excepted,* 12. *Salt of the covenant to be offered,* 13. *First-fruits how to be offered,* 14——16.

Heb. *a*

AND when † any will offer a meat-offering *a* unto the LORD, his offering shall be *of* fine flour *b*: and he shall pour oil upon it *c*, and put frankincense thereon *d*.

a This was of two kinds, the one joined with other Offerings, *Numb.* 15. 4, 7, 10. which was prescribed, together with the measure or proportion of it: The other, of which this place speaks, was a distinct and separate Offering, and was left to the Offerer's good will both for the thing, and for the quantity. And the matter of this Offering was things without life, as Meal, Corn, Cakes, &c. Now this sort of Sacrifices were appointed, 1. because these are things of greatest necessity and benefit to man, and therefore it is meet that God should be served with them, and owned and praised as the giver of them. 2. In consideration to the poor, that they might not want an Offering for God, and to shew that God would accept even the meanest Services, when offered to him with a sincere mind. 3. These were necessary provisions for the Feast which was here to be represented to God, and for the use of the Priests, who were to attend upon these holy ministrations. *b* Searced, or sifted, and purged from all Bran, it being fit that the best things should be offered to the best Being. *c* Which may note the Graces of the Holy Ghost, which are compared to Oil, and anointing with it, *Psal.* 45. 7. 1 *Joh.* 2. 20. and which are necessary to make any Offering acceptable to God. *d* Which manifestly defigned Christ's satisfaction and intercession, which is compared to a sweet odour, *Eph.* 5. 2. and to incense, *Rev.* 8. 3.

2 And he shall bring it to Aarons sons the Priests: and he *e* shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, * and the Priest shall burn the memorial of it † upon the altar, *to be* an offering made by fire *of a* sweet savour unto the LORD.

* Chap. 5. 12. and 6. 15.

† Or, *on a pan*, or *flat plate or slice.*

e (*i. e.*) That Priest to whom he brought it, and who is appointed to offer it. *f* That part thus selected and offered; which is called a memorial, either 1. to the Offerer, who by offering this part is minded, that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quit-rent, or acknowledgment. Or 2. to God, whom (to speak after the manner of men) this did put in mind of his gracious Covenant and Promises of favour, and acceptance of the Offerer and his Offering. See *Exod.* 30. 16. *Levit.* 6. 15. *Numb.* 5. 26.

3 And * the remnant of the meat-offering *shall be* † Aarons and his sons †: *it is a* * thing most holy *g* of the offering of the LORD made by fire.

* Chap. 7. 9. Ezek. 42. 13. Numb. 18. 9.

† To be eaten by them, *Levit.* 6. 16. *g* (*i. e.*) Most holy, or such as were to be eaten only by the Priests, and that only in the holy place near the Altar. See *Levit.* 6. 26. and 7. 6, 9. and 21. 22.

4 And if thou bring an oblation of a meat-offering baken in the oven *h*, *it shall be* an unleavened cake of fine flour mingled with oil, or unleavened wafers anointed with oil.

h Made in the Sanctuary for that use, as may seem from 1 *Chron.* 23. 28, 29. *Ezek.* 46. 20.

5 And if thy oblation *be* a meat-offering *baken* † in a pan, it shall be *of* fine flour unleavened, mingled with oil.

† Or, *on a flat plate or slice.*

6 Thou shalt part it in pieces *i*, and pour oil thereon: it is a meat-offering.

i Because part of it was offered to God, and part given to the Priest.

7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD, and when it is † presented unto the Priest, he shall bring it unto the altar,

† Or, *offered.*

9 And the Priest shall take from the meat-offering * a memorial thereof, and shall burn it upon the altar: † it *is an* offering made by fire of a sweet savour unto the LORD.

* Verse 2. Exod. 29. 18.

10 And that which is left of the meat-offering, *shall be* Aarons and his sons: *It is a* thing most holy, of the offerings of the LORD made by fire.

11 No meat-offering *k* which he shall bring unto the LORD, shall be made with leaven *l*: for ye shall burn no leaven, nor any honey *m* in any offering of the LORD made by fire.

k To wit, which is offered of free-will; for in other Offerings it might be used, *Levit.* 7. 13. and 23. 17. *l* This was forbidden, partly to mind them of their deliverance out of *Egypt*, when they were forced through haste to bring away their Meal or Dough (which was the matter of this Oblation) unleavened; partly to signify what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and from all hypocrisie and malice or wickedness, all which are signified by *leaven*. *Matth.* 16. 12. *Mark* 8. 15. *Luke* 12. 1. 1 *Cor.* 5. 8. *Gal.* 5. 9. *m* Either 1. because it hath the same effect with leaven in Paste or Dough, making it sower, and swelling. Or 2. in opposition to the Sacrifices of the *Gentiles*, in which the use of Honey was most frequent. Or 3. to teach us, that God's worship is not to be governed by mens fancies and appetites, to which Honey might have been grateful, but by God's will. The *Jews* conceive, that under the name of *Honey* all sweet Fruits, as Figs, Dates, &c. are contained and forbidden.

12 As for the oblation † of the first-fruits, ye shall offer them *n* unto the LORD; but they shall not † be burnt *o* on the altar for a sweet savour.

† Or, *of the first of the first fruits.*

† Heb. *offer.*

n Or, *The offering*, or, *For the offering of the first-fruits you shall or can may offer them*, or either of these, to wit, Leaven or Honey, which were

Exod. 23. 20,

were offered and accepted in that case, *Levit.* 23. 17. 2 *Chron.* 31. 5.
o But reserved for the Priests, *Numb.* 18. 13. *Deut.* 18. 4.

* Mar. 9. 49. 13 And every oblation of thy meat-offering * shalt thou season with salt *p*; neither shalt thou suffer the salt of the covenant of thy God *q* to be lacking from thy meat-offering: with all thine offerings *r* thou shalt offer salt.

p Either 1. for the decency and conveniency of the Feast, which God would have here represented. Or 2. for the signification of that in corruption of mind, and sincerity of grace, which in Scripture is signified by Salt, *Mark* 9. 49. *Col.* 4. 6. and which is necessary in all them that would offer an acceptable Offering to God. Or 3. in testimony of that communion which they had with God in these exercises of his Worship; Salt being the great symbol of friendship in all Nations and Ages. *q* So Salt is called, either 1. because it fitly represented the durableness and perpetuity of God's Covenant with them, which is designed by *salt*, *Num.* 18. 19. 2 *Chron.* 13. 5. Or 2. because it was so particularly and rigorously required as a condition of their Covenant with God; this being made absolutely necessary in all their Offerings, as it follows; and as the neglect of Sacrifices was a breach of covenant on their part, so also was the neglect of Salt in their Sacrifices. *r* Not these only, but all other, as appears from *Ezek.* 43. 24. *Mark* 9. 49.

14 And if thou offer a meat-offering of thy first-fruits *s* unto the LORD, thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

s To wit, of thine own free-will; for there were other First-fruits, and that of several sorts, which were prescribed, and the time, quality and proportion of them appointed by God. See *Levit.* 23. 10.

15 And thou shalt put oil upon it, and lay frankincense thereon; it *is* a meat-offering.

16 And the Priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

Concerning thank offerings; of bullocks, male or female, without blemish; the manner of this oblation, 1——5. *Of small cattle, male or female, without blemish; a lamb,* 6——12. *A goat,* 13——16. *All fat the Lord's; the fat and blood not to be eat.* 17.

AND if his oblation *be* a sacrifice of peace-offering *a*, if he offer *it* of the herd, whether *it be a* male or female *b*, he shall offer it without blemish before the LORD.

a Which was an Offering for peace and prosperity, and the favour and blessing of God, either 1. obtained; and so this was a Thank-offering, as *Levit* 7. 12, 16. or 2. desired; and so it was a kind of supplication to God, as *Judges* 20. 26. 1 *Chron.* 21. 26. *b* Which were allowed here, tho not in Burnt-offerings, because those principally respected the honour of God, who is to be served with the best; but the Peace-offerings did primarily respect the benefit of the Offerer, and therefore the choice was left to himself.

* Exod. 29. 10. 2 And * he shall lay his hand upon the head of his offering, and kill it at the door of the Tabernacle of the congregation *c*: and Aarons sons the Priests shall sprinkle the blood upon the altar round about.

c Not on the North-side of the Altar, where the Burnt offering was killed, *Lev.* 1. 11. as also the Sin-offering, and the Trespass-offering, *Levit.* 6. 25. and 7. 2. but in the very entrance of the Court where the Brazen Altar stood, which place was not so Holy as the other; as appears both because it was more remote from the Holy of Holies, and because the Ashes of the Sacrifices were to be laid here. And the reason of this difference is not obscure, both because part of this Sacrifice was to be waved by the Hands of the Offerer, *Levit.* 7. 30. who might not come into the Court; and because this Offering was not so Holy as the other, which were to be eaten only by the Priest, when part of these were eaten by the Offerer.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD, * Exod. 29. 13, 22. † Or, *fat.* * the † fat that covereth the inwards, and all the fat that is upon the inwards,

† Or, *mid-riff over the liver, and over the kidneys.* 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks: and the † caul above the liver, with the kidneys, it shall he take away.

5 And Aarons sons shall burn it on the altar upon the burnt sacrifice *d*, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

d Either 1. Upon the remainders of it, which yet were burning; or rather 2. After it; for the daily Burnt-offering was first to be offered, both as more eminently respecting God's Honour, which ought to be preferred before all things; and as the most solemn and stated Sacrifice, which should take place of all voluntary and occasional Oblations, and as a Sacrifice of an higher nature and use, being for Expiation and Atonement, without which no Peace could be obtained, nor Peace-offering offered with acceptance.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD, be *of* the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons sons shall sprinkle the blood thereof, round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the fat thereof *and* the whole rump *e*, it shall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

e Which in Sheep is fat, and sweet, and in these parts was very much larger and better than ours, as is agreed both by ancient and modern Writers, and therefore was fitly offered to God.

10 And the two kidneys, and the fat that is upon them, which *is* by the flanks, and the caul above the liver with the kidneys, it shall he take away;

11 And the priest shall burn *f* it upon the altar: *it is* † the food *g* of the offering made by fire unto the † Heb. *bread* LORD.

f (*i.e.*) The parts now mentioned, and for the rest, they fell to the Priest, *Levit.* 7. 31. *g* (*i.e.*) The fewel of the Fire, or the matter of the Offering. It is called *food*, Heb. *bread*, to note God's acceptance of it, and delight in it, as Men delight in their food. Chap. 21. 6.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD;

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD, the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them *g* upon the altar: *it is* the † food of the offering made by fire for a sweet † Heb. *bread* savour. All the fat *h is* the LORD's.

g The Parts mentioned, among which the Tail is not one, as it was in the Sheep, because that in Goats is a refuse Part. *h* This is to be limited, 1. To those Beasts, which were offered or might be offered in Sacrifice, as it is explained and restrained, *Levit.* 7. 23, 25. 2. To that kind of fat which is here abovementioned, and required to be offered, which was separated, or easily separable from the flesh; for the fat which was here and there mixed with the flesh they might eat, *Deut.* 32. 14. *Neh.* 8. 10.

17 *It shall be* a perpetual statute for your generations, throughout all your dwellings *i*, that ye eat neither * Gen. 32. fat *k*, nor * blood *l*.

i Not only at or near the Tabernacle, nor only of those Beasts which you actually Sacrifice, but also in your several dwellings, and of all that kind of Beasts. *k* This was forbidden, 1. To preserve the Reverence of the Holy Rites and Sacrifices. 2. That they might be taught hereby to acknowledge God as their Lord, and the Lord of all the Creatures, who might reserve what he pleased to himself. 3. To exercise them in Obedience to God, and Self-denial, and Mortification of their Appetites, even in those things which probably many of them would much desire. *l* This was forbidden partly to maintain Reverence to God and his Worship; partly out of opposition to Idolaters, who used to drink the Blood of their Sacrifices; partly with respect unto Christ's Blood, thereby manifestly signified; and partly for moral admonition about avoiding cruelty, *&c.*

CHAP. IV.

Of sins of errour or infirmity, and their sacrifice, 1, 2. *committed by the high-priest; so the guilt of the people; he must offer a perfect young bullock, and sprinkle the blood seven times before the vail of the holy place, and upon the horns of the incense altar,* 3——12. *or by the whole congregation, when their sins is known, the eldest of the congregation to lay his hand on the head of the offering to be offered in the same manner with that of the high-priest,* 13——21. *Or by a prince and ruler, he when his sins is made known to him, must offer a he-goat,* 22——26. *Or by a private person, must offer a he-goat,* 27——35. *the sin is forgiven him.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, * If a * Num. 15. 24. soul shall sin *a* through ignorance *b* against any of the commandments of the LORD (*concerning things* which † ought not to be done) *c* and shall do against any † Heb. *one* of them *d*:

a This must necessarily be understood of more than common Sins, and daily Infirmities; for if every such Sin had required an Offering, it had not been possible either for most Sinners to bear such a Charge, or for the Altar to receive so many Sacrifices, or for the Priests to manage so infinite a work. And for ordinary Sins, they were ceremonially expiated by the daily Offering, and by that on the great day of Atonement, *Levit.* 16. 30. *b* Or, *errour*, either not knowing his Fact to be sinful, as appears by comparing *verse* 13, 14. or not considering it, but rashly and unadvisedly falling into Sin through the Power of some sudden Passion or Temptation, as the *Hebrew* word signifies, *Psal.* 119. 67. Compare *Job* 19. 4. *Psal.* 19. 13. *c* The words may be thus rendred, *in* or *about every*, or *any of the commandments of the Lord which should not be done*; or, *which* concern things *that should not be done*, to wit, in any negative commands. And there is great reason why a Sacrifice should be more necessary for these, than for other Sins, because affirmative precepts do not so strictly and constantly bind Men as the negative do; and if a Man through ignorance have neglected them, he may yet recover his errour, and fulfil them. *d* Then he shall offer according to his quality, which is here to be understood out of the following verses.

3 If the priest that is anointed *e*, do sin *f* according to the sin of the people *g*, then let him bring for his sin which he hath sinned, * a young bullock *h* without blemish unto the LORD for a sin-offering *i*. Chap. 9.

e (*i.e.*) The High-priest, who only was anointed after the first time. See *Exod.* 29. 7. and 30. 30. and 40. 15. *Levit.* 10. 7. *Numb.* 3. 3. His *anointing* is mentioned, because he was not compleat High-priest till he was anointed. *f* Either in Doctrine or Practise, which it is here supposed he may do. And this is noted as a blot and character of imperfection in the Priesthood of the Law, whereby the *Israelites* were directed to expect another and better High-priest, even one who is *holy, harmless, and separate from sinners*, Heb. 7. 26. *g* In the same manner as any of the people do; which implies that God expected more circumspection and care from him, than from the people. But the words may be rendred, *to the sin* or *guilt of the people*, which may be mentioned as a reason of the Law, and an aggravation of his Sin, that by it he commonly brings Sin, and Guilt, and Punishment upon the people, who are infected or scandalized by his example. *h* The same Sacrifice which was offered for all the people, to shew how much his Sin was aggravated by his quality. *i* Heb. *sin*, which word is oft taken in that sense, as *Exod.* 29. 14.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD, and shall lay his hand upon the bullocks head *k*, and kill the bullock *l*, before the LORD.

k To testify both his acknowledgment of his Sin, and his Faith in God's promise for the expiation of his Sins through Christ, whom that Sacrifice typified. *l* To wit, by one of the Priests, whom he shall cause to do it; for this Priest is distinguished from *the anointed Priest*, *verse* 5.

5 And the priest that is anointed shall take of the bullocks blood, and bring it to the tabernacle of the congregation *l*.

l Into the Tabernacle; which was not required nor allowed in any other Sacrifice, possibly to shew the greatness of the High-priests Sin, which needed more than ordinary diligence in him, and favour from God to expiate it.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times *m* before the LORD, before the vail *o* of the sanctuary.

m A number much used in Scripture, as a number of perfection; and here prescribed, either to shew that his Sins needed more than ordinary Purgation, and more frequent and manifest exercises of his Faith and Repentance, both which Graces he was obliged to joyn with that Ceremonial Rite. To wit, the second Vail dividing between the Holy of Holies, which is generally called by the name here used, as *Exod.* 26. 31, *&c.* and 35. 12. and 40. 3, 21. *Numb.* 4. 5.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *n is* in the tabernacle of the congregation, and shall pour all the blood *o* of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

n Which Altar; for the Altar of Burnt-offerings was without the Tabernacle. *o* So also below, *verse* 18, 30, 34. to wit, all the rest, as it is expressed *Lev.* 5. 9. for part was disposed elsewhere.

8 And he shall take off from it all the fat of the bullock for the sin-offering: the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

Chap. 3. 10 * As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

Exod. 22. 4. Num. 5. 5. 11 * And the skin of the bullock, and all his flesh, with his head and with his legs, and his inwards and his dung.

12 Even the whole bullock *p* shall he carry forth *q* Heb. *to* † without the camp *r*, unto a clean place, where the *without the camp.* ashes are poured out *s*, and burn him on the wood Heb. *as the pouring out of the fat.* with fire: † where the ashes are poured out, shall he be burnt.

p So no part of this was to be eaten by the Priests, as it was in other Sin-offerings, *Levit.* 6. 26. The reason is plain, because the Offerer might not eat of his own Sin-offering, and the Priest was the Offerer in this case, as also in the Sin-offering for the whole Congregation below, *verse* 21. of which the Priest himself was a Member. *q* Not himself, which would have desired him, but by another whom he shall appoint for that work, as may be gathered from *Levit.* 16. 27, 28. *r* To signify either, 1. The horrible and abominable nature of Sin, especially in high and holy persons, or when it overspreads a whole people. Or 2. The removing of the guilt and punishment of that Sin from the people, and their duty of keeping such wickedness out of the Camp for time to come. Or 3. That Christ should suffer without the Camp or Gate, as he did. See *Heb.* 13. 11, 12. *s* For the Ashes, though at first they were thrown down near the Altar, *Levit.* 1. 16. yet afterwards they, together with the filth of the Sacrifices, were carried into a certain place without the Camp. See *Lev.* 6. 10, 11.

13 ¶ And if the whole congregation of Israel *t* sin through ignorance, * and the thing be hid from the * Chap. 5. 2. eyes of the assembly, and they have done *somewhat* 3, 4. *against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty:

* The body of the people, or the greater part of them, their Rulers concurring with them.

14 When the sin which they have sinned against it † is known, then the congregation shall offer a young bullock *u* for the sin, and bring him before the tabernacle of the congregation.

† Against any sort of the said Commandments. *u* But if the Sin of the Congregation was only the omission of some Ceremonial Duty, a Kid of the Goats was to be offered, *Numb.* 15. 24.

15 And the elders of the congregation *x* shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

x (*i.e.*) The Rulers of the people, of whom see *Exod.* 3. 16. and 24. 1. who here acted in the name of all the people, who could not possibly perform this act in their own persons.

16 And the priest that is anointed shall bring of the bullocks blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which *is* before the LORD *y*, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of burnt-offering, which *is at* the door of the tabernacle of the congregation.

y That is, before the Holy of Holies, where the Lord was in a more special manner present; namely the Altar of Incense, as before *verse* 7.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did * with * Ver. 3. the bullock for a sin-offering *z*, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

z To wit, for the Priest's Sin-offering, called the *first bullock*, *verse* 21.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-offering for the congregation.

22 ¶ When a ruler *a* hath sinned, and done *somewhat* through ignorance *b against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty:

a To wit, of the People, or a civil Magistrate. *b* Either not knowing it to be Sin, or not observing and considering it till it be done. See before on *verse* 2.

23 * Or *c* if his sin wherein he hath sinned, come * Or, *And.* to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish.

c The disjunctive, *or*, is here put for the copulative, *and*, as it is 1 *Cor.* 12. 13. and 13. 8. and 15. 11. For it is evident, that he speaks of the same Person, and of the same Sin.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering *d* before the LORD: it *is* a sin-offering *e*.

d So called by way of eminency, to wit, the daily Burnt-offering, of which *Exod.* 29. 38. of which place see *Levit.* 1. 11. *e* And therefore to be killed where the Burnt-offering is killed, as is expressed *Lev.* 6. 25. and 7. 2. Whereby it is distinguished from the Peace-offerings, which were killed elsewhere, *Lev.* 3. 2.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as * the fat of the sacrifice of peace-offerings: and the * Chap. 35.

Priest shall make an atonement for him, as concerning his sin, and it shall be forgiven him *f*.

f Both ceremonially and judicially, as to all ecclesiastical censures or civil punishments; and really, upon condition of their repentance and faith in the *Messias* to come.

*Num. 15. 27. † Heb. any soul. * Or, people of the land.

27 ¶ And * if † any one of the * common people *g* sin through ignorance, while he doth *somewhat against* any one of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty:

g Whether *Israelites*, or strangers embodied with them and proselites; for both were under one and the same law, *Exod.* 12. 49. *Numb.* 15. 16.

* Or, *And.*

28 * Or if his sin which he hath sinned come to his knowledge; then he shall bring his offering, a kid of the goats, a female *h* without blemish, for his sin which he hath sinned.

h Which here was sufficient, because the sin of one of those was less than the sin of the Ruler, for whom a male was required, *verf.* 21.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the Priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

* Lev. 3. 14. * Chap. 3. Exod. 29 18.

31 And * he shall take away all the fat thereof, * as the fat is taken away from off the sacrifice of peace-offerings: and the Priest shall burn *it* upon the altar, for a * sweet savour unto the LORD; and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he *i* shall lay his hand upon the head of the sin-offering, and slay *it* for a sin-offering in the place where they kill the burnt-offering.

i To wit, the Offerer. *k* Not by himself, but by the hands of the Priest.

34 And the Priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the Priests shall burn them *l* upon the altar, according to the offerings made by fire *m* unto the LORD; and the Priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

l (*i. e.*) The fat; but he useth the plural number, because the fat was of several kinds, as we saw *verse* 8, 9. *m* Heb. *upon the Offerings*, together with them, or after them; because the Burnt-offerings were to have the first place. See on Chap. 3. 5.

CHAP. V.

If a man heard or knew of blasphemy, and concealed it, he must atone it, 1. Or if he touch any unclean thing, and it made sensible of it; or have sworn rashly, he is guilty, must confess it, and offer a lamb or goat, female; in case of poverty, two turtle doves, or two young pigeons, one for a sin, and one for a burnt-offering, 2——10. But if this were too much, the tenth part of an ephah of fine flower, without oil or frankincense, 11,——13. He that purloineth holy things must offer a ram, and the worth in silver, shekel according to the weight of the sanctuary, 14——16. Sins of ignorance again mention'd, and a perfect ram, with the estimation, for a sin-offering, 17 —— 19.

† Or, *adjuration.*

AND if a soul sin, and *a* hear the voice of † swearing *b*, and *is* a witness, whether he hath seen * or known *c* of *it*; if he do not utter *it*, then he shall bear his iniquity *d*.

a And, for *that it*, as that Particle is often used, as *Gen.* 13. 15. 1 *Chron.* 21. 12. compared with 2 *Sam.* 24. 13. For this declares in particular what the sin was. *b* Either 1. of adjuration upon oath, when the Judge adjures a Witness to speak the whole truth; of which see *Matth.* 26. 63. But this seems too much to narrow the sense; and this and the other Laws, both before and after it, speak of private sins committed through ignorance. Or 2. of false swearing before a Judge. But that is expressly forbidden *Lev.* 6. 3. Or rather 3. of cursing, or blasphemy, or execration, as the word commonly signifies, and that either 1. against ones Neighbour, as 2 *Sam.* 16. 7. or 2. against God, as *Levit.* 24. 10, 11. which may seem to be principally intended here, because the Crime here spoken of is of so high a nature, that he who heard it, was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all Authors, of which there are many instances. * Being present when it was said. *c* By sufficient information from others. *d* (*i. e.*) The punishment of it; as that word is oft used, as *Gen.* 19. 15. *Numb.* 18. 1. See of this Phrase *Levit.* 17. 16. and 20. 20. *Isa.* 53. 11.

2 Or * if a soul touch any unclean thing *e*, whether *it be* a carkass of an unclean beast, or a carkass of unclean cattle, or the carkass of unclean creeping things, and *if* it be hidden from him *f*, he also shall be unclean, and guilty *g*:

* Or, *it*

e To wit, ceremonially. Of which see more fully, *chap.* 11. 24, &c. and *Deut.* 14. *f* If he do it unwittingly, yet that would not excuse him, because he should have been more diligent and circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against, and repentance for, their unknown, or unobserved sins. See *Psal.* 19. 12. 1 *John* 3. 20. *g* Not morally, for the Conscience was not directly polluted by these things, *Matth.* 15. 11, 18. but ceremonially.

3 Or if he touch the * uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and *it* be hid from him, when he knoweth *of it*, then he shall be guilty *i*.

* Or, *any* and *of it*

h As soon as he knoweth it, he must not delay to make his peace with God. And though it was sin before, though not known, yet the knowledge of it made it worse, and therefore required the more speedy repentance. *i* Not only ceremonially by that touch, but morally for his violation and contempt of God's Authority and Command.

4 Or if a soul swear *k*, pronouncing with *his* lips to do evil *l*, or * to do good *m*, whatsoever *it be* that a man shall pronounce with an oath, and *it* be hid from him *n*; when he knoweth *of it o*, then he shall be guilty in one of these *p*.

* Psal. 18.

k To wit, rashly, without consideration either of God's Law, or his own power or right, as *David* did, 1 *Sam.* 25. 22. *l* Either 1. to himself, to wit, to punish himself, either in his Body, or Estate, or something else which is dear to him. Or rather 2. to his Neighbour, as 1 *Sam.* 25. 22. *Acts* 23. 12. *m* To wit, to his Neighbour, as *Mark* 6. 23. when a man either may not, or cannot do it, which may frequently happen. *n* (*i. e.*) He did not know, or not consider, that what he swore to do, was or would be impossible, or unlawful. *o* When he discovers it to be so, either by his own consideration, or by information from others. *p* Either in the good or evil which he swore to do.

5 And it shall be when he shall be guilty in one of these *things q*, that he shall confess *r* that he hath sinned in that *thing*.

q In one of the three forementioned cases, either by sinful silence and compliance with others in their sin, *verse* 1. or by an unclean touch, as *ver.* 2, 3. or by rash swearing, *ver.* 4. *r* Before the Lord in the place of publick worship. And this confession is not to be restrained to the present case, but by a parity of reason, and comparing of other Scriptures, to be extended to other Sacrifices for sin, to which this was a constant companion; and as it were signified by the guilty person's laying his hand upon his Offering, so it is probable it was expressed in words. See *Numb.* 5. 6, 7.

6 And he shall bring his trespass-offering † unto the LORD for his sin which he hath sinned, a female *s* from the flock, a lamb or kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

† *Quest.* How comes confession and a sacrifice to be necessary for him that touched an unclean thing, when such persons were cleansed with simple washing, as appears from *Levit.* 11. and *Numb.* 19? *Answ.* This place speaks of him that being so unclean did come into the Tabernacle, as may be gathered by comparing this place with *Numb.* 19. 13. which if any man did, knowing himself to be unclean, which was the case there, he was to be *cut off* for it; and if he did it ignorantly, which is the case here, *ver.* 2. he was upon discovery of it to offer this Sacrifice. Interpreters dispute much what the difference is between *sins* and *trespasses*, and between *sin offerings* and *trespass-offerings*. Some make the one for omissions, the other for commissions; the one for greater, the other for lesser sins; the one for known sins, the other for sins of ignorance; in all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from *ver.* 6. where those two words, *asham*, and *chata*, which they so carefully and critically distinguish, are both used concerning the Trespass-offerings, and from *ver.* 9. or the difference may be this, that *sin-offerings* were more indefinite or general, being for any particular sin; and *trespass-offerings* more restrained and particular for such sins as were more scandalous and injurious either to God by blasphemy, as *ver.* 1. or to his Sanctuary, by approaching to it in one's uncleanness, *ver.* 2, 3. as hath been now said; or to one's Neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the Priests and holy things of God, *ver.* 15. *s* Because those sins were less than others, as being committed ignorantly or unwittingly, and therefore God would accept a meaner Sacrifice for them.

7 And * if † he be not *t* able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons *u* unto the LORD; one for a sin-offering *x*, and the other for a burnt-offering.

* Chap. 12. 8. † Heb. *his hand* is not *reaching to the*

t Through poverty, as *ver.* 11. and 25, 26. And this exception was allowed also in other Sin-offerings. *u* Of which see *Levit.* 1. *Numb.* 14. *x* Which was for that particular sin, and therefore is offered first before the Burnt-offering, which was for sins in general; to teach us not to rest in general confessions and repentances for sin, as Hypocrites commonly do, but distinctly and particularly, as far as we can, to search out, and confess, and loath, and leave our particular sins,

-sins, without which God will not accept our other religious Services. Note that the Burnt-offering was for the expiation of sin, as well as the Sin-offering, *Lev.* 1. 4. only that was for sin in general, and this for particular sins.

8 And he shall bring them unto the Priest, who shall offer *that* which *is* for the sin-offering first, and * wring off his head from his neck, but shall not divide *it* asunder.

* Chap. 1. 15.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar, and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering *y*.

y This is added, as the reason why its blood was so sprinked and spilt. See *Lev.* 4. 7, 18, 30, 34.

10 And he shall offer the second *for* a burnt-offering, according to the † * manner *z*: and the Priest shall make an atonement for him *a* for his sin which he had sinned, and it shall be forgiven him.

Or, *ordinance.* Chap. 1. 4.

z Or *order* appointed by God. *a* Either declaratively, he shall pronounce him to be pardoned; or typically, with respect to Christ.

11 ¶ But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah *b* of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon *c*: for it *is* a sin-offering.

b About a pottle of our measure. See *Exod.* 16. 36. *c* Either to distinguish these from the Meat-offerings, *Lev.* 2. 1. or as a fit expression of their true sorrow for their sins, in the sense whereof they were to abstain from things pleasant and delightful. See *Num.* 5. 15. or to signify that by his sins he deserved to be utterly deprived both of the oil of gladness, the gifts, graces and comforts of the Holy Ghost; and of God's gracious acceptance of his Prayers and Sacrifices, which is signified by Incense, *Psal.* 141. 2. or to teach them how evil a thing sin was, how hateful to God, and how uncomfortable to themselves.

12 Then shall he bring it to the Priest, and the Priest shall take his handful of it, * *even* a memorial thereof, and burn *it* on the altar, * according to the offerings made by fire unto the LORD: it *is* a sin-offering.

Chap. 2. Chap. 4. 5.

13 And the Priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priests, as a meat-offering *d*.

d As it was in the Meat-offering, where all, except one handful, fell to the share of the Priests. See *Lev.* 2. 3. and 7. 9. And this is the rather mentioned here, because in the foregoing Sacrifices, *Levit.* 4. 3, &c. 13, &c. the Priest had no part reserved for him.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass *e*, and sin through ignorance *f* in the holy things of the LORD *g*, then he shall bring for his trespass unto the LORD, a ram *h* without blemish out of the flocks, with thy estimation *i* by shekels of silver, after the * shekel of the sanctuary * for † a trespass-offering.

Exod. 30. 13. * Heb. *a trespass.*

e Against the Lord and his Priests. *f* For if a man did it knowingly, he was to be cut off, *Numb.* 15. 30. *g* In things consecrated to God, and to holy uses; of which see *Levit.* 22. 2. such as Tythes and First-fruits, or any things due, or devoted, or offered to God, which possibly a man might either wish-hold, or employ to some common use. See *Exod.* 34. 26. *Deut.* 12. 17, 18. and 15. 19. *Jer.* 2. 3. *h* A more chargeable Sacrifice than the former, as the sin of Sacrilege was greater. *i* As thou shalt esteem or rate it, thou O Priest, as appears from *verf.* 16, 18. and *Levit.* 6. 6. See also *Lev.* 22. 14. and 27. 2, 3. and at present, thou O *Moses*, *Lev.* 27. 3. for he as yet performed the Priest's part. And this either 1. may be referred to the ram, which was to be of such a price and worth as the Priest should appoint. Or rather 2. is an additional charge and punishment to him, which besides the ram, he was to pay for the holy thing which he had with-held or abused, so many shekels of silver as the Priest should esteem proportionable to it; which was as it were another part or branch of his Trespass-offering. * Of which see on *Gen.* 23. 15.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall * add the fifth part *k* thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

Chap. 22. 14. and 27. 13, 15. Num. 5. 7.

k So much they were to add to holy things redeemed, *Levit.* 27. 13, 15, 19.

17 ¶ And if a * soul sin and commit any of these things *l* which are forbidden to be done by the commandments of the LORD, though he wist *it* not *m*, yet is he guilty, and shall bear his iniquity.

Chap. 4. Numb. 5.

l To wit, concerning holy things, of which he is yet speaking, though with some difference and addition as it may seem. The former Law concerns the alienation of holy things from the sacred to a common use; and this may concern other miscarriages about

holy things, and holy duties, as may be gathered from *ver.* 19. where this is said to be a *trespass against the Lord*, not in a general sense, for so every sin was; but in a proper and peculiar sense. *m* For if he did it knowingly, he must die, *Numb.* 15. 30.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest: and the priest shall make an atonement for him, concerning his ignorance wherein he erred, and wist *it* not; and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly trespassed against the LORD.

CHAP. VI.

Trespass-offerings for sins of deceit, or violence, and perjury; restoration must be made, and a ram offered, 1——17. The lawful manner of this burnt-offering further declared; the fire to be ever burning upon the altar, 8——13. Of meat-offerings for a memorial unto the Lord, and every one that toucheth them is holy, 14——18. Meat-offerings for the consecration of Aaron and his sons, 19——23. Of the sin-offering, 24——30.

AND the LORD spake unto Moses, saying,

2 If a soul sin and commit a trespass against the LORD *a*, and lie unto his neighbour in that which was delivered him to keep *b*, or in * † fellowship *c*, or in a thing taken away by violence *d*, or hath deceived his neighbour *e*:

* Or, *in dealing.* † Heb. *putting of the hand.*

a This sin, though directly committed against Man only, is here emphatically said to be done *against the Lord*, not only in general, for so every sin against Man is also against the Lord, whose Image in Man is thereby injured, and whose Law, which obligeth us to Love, and Fidelity, and Justice to other Men, is thereby violated; but in a more special sense, because this was a violation of humane Society, whereof God is the Author, and President, and Defender. See *Numb.* 5. 6. and because it was a secret sin, of which God alone was the Witness and Judge. See *Acts* 5. 4. and because God's Name was abused in it by Perjury, *verse* 3. *b* To wit, in trust. *c* Heb. Or *in putting of the hand.* Which may be either, 1. Another expression of the same thing immediately going before, which is very frequent in Scripture; and so the sense is, When one Man puts any thing into another Man's Hand to keep for him; and when he requires it, to restore it to him. Or, 2. A distinct branch, which seems more probable, and so it belongs to commerce or fellowship in Trading, which is very usual when one Man puts any thing into another's Hand, not to keep it, as in the foregoing Word or Member, but to use and improve it for the common benefit of them both, in which cases of Partnership it is easie for one to deceive the other, and therefore provision is here made against it. And this is called *a putting of the hand*, because such Agreements and Associations used to be confirmed by giving or joyning their Hands together, *Jer.* 50. 15. *Gal.* 2. 9. Compare *Exod.* 23. 1. *d* To wit, secretly; for he seems to speak here of such sins as could not be proved by Witness. *e* Got any thing from him by Calumny, or Fraud, or Circumvention; for so the word signifies.

3 Or have found that which was lost, and lieth concerning it, and * sweareth falsly *f*: in any of all these that a man doeth, sinning therein:

* Numb. 5. 6.

f His Oath being required, seeing there was no other way of discovery left.

4 Then it shall be, because he hath sinned, and is guilty *g*, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found:

g This Guilt of his being manifested, either by his refusing to swear when called to it, as in some of the cases alledged; or by his voluntary confession upon remorse, whereby he reapeth this benefit, that he only restores the principal with the addition of a fifth part; whereas if he were convicted of his fault, he was to pay double, *Exod.* 22. 9.

5 Or all that about which he hath sworn falsly, he shall even * restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, * † in the day of his trespass-offering *h*.

Chap. 5. 16. * Or, *in the day of his being found guilty.* † Heb. *the day of his trespass.*

h It must not be delayed, but restitution to Man must accompany repentance towards God. Compare *Matth.* 5. 23.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the * flock, with thy estimation, for a trespass-offering unto the priest.

* Chap. 5. 15.

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering *k*: (it *is* the burnt-offering, † because of the burning upon the altar all

† Or,

night unto the morning *l*, and the fire of the altar shall be burning in it.)

i Hitherto he hath prescribed the Sacrifices themselves; now he comes to the manner of them. *k* To wit, of the daily one, of which *Exod.* 29. 38. *Numb.* 28. 3. as the following words shew. *l* The meaning is, the evening Burnt-offering was to be so managed and laid on piece after piece, that the fire might be constantly maintained by it. It is to be understood, that the morning Burnt-offerings were to be kept burning all the day from morning to night also; but he mentions not that, because there was so great a number, and such a constant succession of Sacrifices in the day-time, that there needed no Law for feeding and keeping in the fire then; the only danger was for the night, when other Sacrifices were not offered, but only the evening Burnt-offering, which if it had been consumed quickly, as the morning Burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and constantly to keep in and maintain here below, *verse* 13.

10 And the priest shall put on his linen garment *m*, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed *n* with the burnt-offering on the altar, and he shall put them besides the altar.

m (*i.e.*) His linen Coat, of which see *Exod.* 28. 39, 40. *n* The ashes are said to be consumed improperly, when the wood is consumed into ashes; as *meal* is said to be *ground*, *Isa.* 47. 2. when the Corn is ground into Meal; and *the naked* to be *stripped of their cloathing*, *Job* 22. 6. when by being stripped they are made naked.

11 And he shall put off his garments, and put on other garments *o*, and carry forth the ashes without the camp, unto a clean place *p*.

o Because this was no sacred, but a common work. *p* Where no dung or filth was laid. See *Levit.* 4. 12. and compare *Levit.* 14. 40, 41.

12 And the fire upon the altar shall be burning in it: it shall not be put out *q*; and the priest shall burn wood on it every morning *r*, and lay the burnt-offering in order upon it, and he shall burn thereon *s* * the fat of the peace-offerings.

* Chap. 3. 3, 9, 14.

q The fire coming down from Heaven, *Levit.* 9. 24. was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion nor temptation to offer strange fire, nor to mingle their inventions with God's appointments; and partly to teach them whence they were to expect the acceptance of all their Sacrifices, even from the Divine Mercy and Grace, signified by the fire which came down from Heaven, which was an usual token of God's favourable acceptance. See the notes on *Gen.* 4. 4, 5. *r* Though the evening also be doubtless intended, as it appears from *ver.* 9. and from the nature of the thing; yet the morning is only mentioned, because then the Altar was cleansed, and the ashes taken away, and a new fire made. *s* (*i.e.*) Upon the Burnt-offering, which thereby would be sooner consumed, that so way might be made for other Sacrifices, which were many.

13 The fire shall ever be burning upon the altar, it shall never go out.

* Chap. 2. 1. Num. 15. 4. 14 ¶ * And this *is* the law of the meat-offering *t*: the sons of Aaron shall offer it before the LORD, before the altar.

t To wit, of that which was offered alone, and that by any of the People, not by the Priest, for then it must have been all burnt. This Law delivered, *Levit.* 2. is here repeated for the sake of some Additions here made to it; as it is a common practise of Law-makers, when they make additional Laws, to recite such Laws to which such Additions belong.

15 And he shall take of it his handful of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the * Chap. 2. 2. memorial of it unto the LORD.

* Chap. 2. 3. † Heb. *It shall be eaten unleavened*, chap. 10. 12. 16 And the * remainder thereof shall Aaron and his sons *u* eat: † with unleavened *bread* *x* shall it be eaten in the holy place: in the court of the tabernacle of the congregation *y* they shall eat it.

u The Males only might eat these, because they were most holy things; whereas the Daughters of *Aaron* might eat other holy things, *Numb.* 18. 11. *x* Or rather, *unleavened*, for *with* is not in the *Hebrew*, and it disturbs the sense; For since the Meat-offering it self was fine flour, *Levit.* 2. 1. it is not likely that they eat it with unleavened bread. *y* In some special Room appointed for that purpose. See *Levit.* 8. 31. 1 *Sam.* 3. 3. *Ezek.* 42. 13. and 46. 19, 24. The reason why this was to be eaten only by holy persons, and that in an holy place, is given *verse* 17. because *it is most holy*, and therefore to be treated with greater reverence.

*Num. 18. 9, 10. 17 It *z* shall not be baken with leaven: * I have given it *unto them* for their portion of my offerings made by fire: it *is* * most holy, as *is* the sin-offering, and as * Chap. 2. 3. the trespass-offering.

z That part which remains to the Priest; for the part here offered to God seems not to have been baked at all.

18 All the males among the children of Aaron shall eat of it: *it shall be* a statute for ever in your generations, concerning the offering of the LORD made by fire: * every one that toucheth them shall be holy *a*. * Chap. 6. 18, 27.

a It may be understood either 1. Of Persons, that none should touch, on eat them, but consecrated Persons, to wit, Priests. Or this may be an additional caution, that they who eat them should be not only Priests, or their Male-children, but also *holy*, i. e. living no uncleanness upon them, for in that case even the Priests themselves might not touch them. Or rather 2. of things, as may be gathered by comparing this with *ver.* 27, 28. Whatsoever toucheth them, as supposde the Dish that receives them, the Knife, or Spoon, *&c.* which is used about them, those shall be taken for holy, and not employed for common uses. See *Exod.* 29. 37.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed *b*: the tenth part of an * Ephah of fine flour for a meat-offering perpetual *c*, half of it in the morning, and half thereof at night *d*. * Exod. 29. 40. Num. 28. 5.

b When any of them are anointed for High-Priest; for he only of all the Priests was to be anointed in future Ages. This Law of his Consecration was delivered before, *Exod.* 29. 2, 24, 25. and is here repeated because of some additions made to it. *c* To wit, whensoever any of them shall be so anointed. *d* Or, *In the evening*; the one to be annexed to the Morning-Sacrifice, the other to the Evening-Sacrifice, over and besides that Meat-offering which every day was to be added to the daily Morning and Evening Sacrifices, *Exod.* 29. 40.

21 In a pan it shall be made with oil, *and when it is* baken *e*, thou *f* shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

e Or, *Pried*, so that it swells and bubbles up. *f* Who are so anointed and consecrated, *verse* 22.

22 And the priest of his sons * that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; * it shall be wholly burnt. * Chap. 5. 12. * Exod. 29. 25.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten *f*.

f No part of it shall be eaten by the Priest, as it was when the Offering was for the People. The reason of the difference is, partly because when he offered it for the People, he was to have some recompence for his pains, which he could not expect when he offered it for himself; partly to signify the imperfection of the Levitical Priests, who could not bear their own iniquity; for the Priest's eating part of the Peoples Sacrifices did signify his typical bearing of the Peoples iniquity, as appears from *Levit.* 10. 17. and partly to teach the Priests and Ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin-offering: * in the place where the burnt-offering is killed, shall the sin-offering be killed before the LORD: it *is* most holy. * Chap. 3, 5. and 4. 29, 33. & 6. 25.

26 * The priest that offereth it for sin *g*, shall eat it: * in the holy place shall it be eaten, in the court of the tabernacle of the congregation. * Chap. 6. 26.

g For the sins of the Rulers, or of the People, or any of them, but not for the sins of the Priests; for then its blood was brought into the Tabernacle, and therefore it might not be eaten.

27 † Whatsoever shall touch the flesh thereof, shall be holy *: and when there is sprinkled of the blood thereof upon any garment *h*, thou shalt wash that whereon it was sprinkled in the holy place *i*. † Or, *shall sanctify.*

* Of which see the note on *verse* 18. *h* Upon the Priest's Garment; for it was he only that sprinkled it, and in so doing he might easily sprinkle his Garments. *i* Partly out of reverence to the blood of Sacrifices, which hereby was kept from a prophane or common touch; and partly that such Garments might be decent, and fit for sacred Administrations.

28 But the earthen vessel wherein it is sodden, * shall be broken *k*: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water *l*. * Chap. 11. 33.

k Because being full of pores, the Liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to prophane or common uses. *l* And not broken, as being of considerable value, which therefore God would not have unnecessarily wasted. And this being of a more solid substance than an Earthen Vessel, was not so apt to drink in the humour.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 * And no sin-offering *m* whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place* shall be eaten, it shall be burnt in the fire. * Heb. 11.

m Such were the Sacrifices offered for the High-Priest, or for the whole

whole Assembly, either severally, *Levit.* 4. 7, 18. or jointly for both, in the yearly atonement, *Levit.* 16. 27, 33.

CHAP. VII.

The Law of the trespass-offering, and what fell to the priests, both of this, and some other Sacrifices, 1——10. *The Law of the Sacrifices of peace-offerings, of thanksgiving,* 11——15. *Of vows and free-will-offerings; the unclean person eating thereof, to die,* 16——21. *But not to be eaten; what fat might be used for other things: he that eats of the fat of the offering to die, and no blood to be eat,* 22——27. *Another caution concerning thank-offerings,* 28——34. *The conclusion of the former laws, which are repeated,* 35, 38.

LIkewise * this *is* the law of the trespass-offering: it *is* most holy. * Chap. 5. 1, 6. Chap. 21.

2 In * the place where they kill the burnt-offering, shall they kill the trespass-offering; and the blood thereof shall he sprinkle round about upon the altar. * Chap. 1, 5, 11. and 4. 24. 29. 33. Exod. 29.

3 And he shall offer of it * all the fat thereof, the rump, and the fat that covereth the inwards, * Chap. 3, 4, 10. and 4. 9.

4 And the two kidneys, and the fat that *is* on them which *is* *a* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

a Or, and that *which is*, &c. So this is another Fat, as may seem probable from the mention of the several parts, the *Kidneys*, and the *flanks*. For it seems preposterous after a plain and exact description of the very particular place of the Fat, the *kidneys*, to add another more dark and doubtful description of it from the *flanks*. And the *Hebrew* Writers, whose common practice of these things makes them the best Interpreters of it, make these divers kinds or parts of Fat. And so there is only an Ellipsis of the Conjunction copulative, which is *Psal.* 133. 3. and in many other places, as hath been already shewed.

5 And the priest shall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is a* trespass-*offering*.

Num. 18. 8, 10. 6 * Every male *b* among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

b Supposing him not to have any uncleanness upon him, *verse* 20. or other impediment.

Chap. 6. 26. 7 As the sin-offering *is*, so is * the trespass-offering *c*: *there is* one law for them: the priest that maketh atonement therewith shall have it *d*.

c To wit, in the matter here following, for in other things they differed. *d* (*i.e.*) By a Synecdoche; that part of it, which was by God allowed to the Priest. See *Levit.* 6. 26.

8 And the priest that offereth any mans burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

Chap. 2. 5, 10. Or, *in the fat pan*, or *fire*. 9 And all * the meat-offering *e* that is baken in the oven, and all that is dressed in the frying-pan, and † in the pan, shall be the priests that offereth it *f*.

e Except the part reserved by God, *Levit.* 2. 2, 9. *f* Because these were ready dresst and hot, and not to be presently eaten; and because the Priest, who offered it, was in reason to expect, and have something more than his Brethren who laboured not about it; and that he had only in this Offering, for the other were equally distributed.

10 And every meat-offering mingled with oil, and dry *g*, shall all the sons of Aaron have, one *as much as* another *h*.

g Without Oil, or Drink-offering, as those *Levit.* 5. 11. *Numb.* 5. 15. *h* The sense may be either 1. That every Priest shall have equal right to this, when the course of his ministration comes. But then there was no reason to make so great an alteration of the phrase, nor to make any distinction of the differing kinds of Meat-offerings, if in both they were to be the *Priests that offered them*, as is expressed *verse* 9. and here, as they say, intended. Or rather 2. That these were to be equally divided among all the Priests. And there was manifest reason for this difference, because these were in greater quantity than the former; and being raw, might more easily and commodiously be divided and reserved for the several Priests to dress it in that way which each of them best liked.

Chap. 3. 22. 18. 11 And * this *is* the law of the sacrifice of peace-offerings which he shall offer unto the LORD.

12 If he offer it for a thanksgiving *i*, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fryed.

i For mercies received. See *Levit.* 22. 29. 2 *Chron.* 29. 31. and 33. 16.

13 Besides the cakes, he shall offer *for* his offering leavened bread *k*, with the sacrifice of thanksgiving of his peace-offering *l*.

k Partly because this was a sacrifice of another kind than those in which leaven was forbidden, this being a Sacrifice of Thanksgiving for God's blessings, among which leavened bread was one; partly to shew that leaven was not so strictly forbidden in other Sacrifices, as if it were evil in it self, but to teach us wholly to rest in the will of God in all his appointments, without too scrupulous an enquiry into the particular reasons of them. *Obj.* Leaven was universally forbidden, *Lev.* 2. 11. *Anſ.* 1. That prohibition concerned only things offered and burnt upon the Altar, which this bread was not, but it was offered only towards the Priest's food. 2. That was another kind of Sacrifice, and therefore it is no wonder if it had other Rites. 3. That Leaven was not universally forbidden, appears from *Levit.* 23. 17. *l* Or, *With the sacrifice of thanksgiving for his peace or prosperity.*

14 And of it *m* he shall offer one out of the whole oblation *for* an heave-offering *n* unto the LORD, *and* it shall be the priests that sprinkleth the blood of the peace-offerings.

m Of it, (*i.e.*) Either of the Loaves of leavened bread mentioned *verse* 13. or of the Offering, one of each part of the *whole oblation*, as it follows: it being most probable and agreeable to the Rules and Laws laid down before and afterward, that the Priest should have a share in the unleavened Cakes and Wafers, as well as in the leavened Bread. *n* Concerning the Heave-offerings, see *Exod.* 29. 24, 28.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten *n* the same day that it is offered: he shall not leave any of it until the morning.

n By the Priests and Officers, *Levit.* 22. 30.

16 But * if the sacrifice of his peace-offering *be* a vow *o*, or a voluntary offering *p*, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten *q*. * Chap. 19. 5, 6.

o Offered in performance of a Vow, the man having desired some special favour from God, and vowed the Sacrifice to God if he would grant it. *p* Which a man freely offered to God, in testimony of his faith and love to God, without any particular injunction from God, or design of his own special advantage thereby. See *Levit.* 22. 23. *Ezek.* 46. 12. *q* Which was not allowed for the Thank-offering. The reason of which difference is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

17 But the remainder of the flesh of the sacrifice on the third day, shall be burnt with fire *r*.

r That it might neither putrefy, and thereby be exposed to contempt; nor yet be reserved either for superstitious abuse, or for the Priest's domestick use, which would favour of covetousness, and of distrust of God's care for their future provisions.

18 * And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him *s* that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. * Chap. 19. 7, 8.

s For an acceptable service to God.

19 And the flesh *t* that toucheth any uncleanness *thing* *u*, shall not be eaten: it shall be burnt with fire: and as for the flesh *x*, all that be clean *y* shall eat thereof.

t To wit, of the holy Offering, of which he is here treating; and therefore the general word is to be so limited; for other flesh one might eat in this case, *Deut.* 12. 15, 22. *u* After its oblation; which might easily happen, as it was conveyed from the Altar to the place where it was eaten: For it was not eaten in the holy place, as appears, because it was eaten by the Priests, together with the Officers, who might not come thither. *x* *i.e.* The other flesh; that which shall not be polluted by any unclean touch. *y* Whether Priests or Officers, or Guests invited to the Feast. See 1 *Sam.* 9. 12. and 20. 26. Both the flesh and the Eaters of it must be clean.

20 But the soul that eateth *z* of the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, * having his uncleanness upon him *a*, even that soul * Chap. 19. 8. shall be cut off from his people. Gen. 17.

z Knowingly; for if it were done ignorantly, a Sacrifice was accepted for it, *Levit.* 5. 2. *a* (*i.e.*) Not being cleansed from his uncleanness according to the appointment, *Levit.* 11. 24, *&c.* This Verse speaks of uncleanness from an internal cause, as by an Issue, *&c.* for what was from an external cause is spoken of in the next Verse. 14.

21 Moreover, the soul that shall touch any unclean thing, *as* * the uncleanness of man *b*, or *any* * unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people. * Chap. 11. 24, 25. and 15. 28.

b Or,

b Or, *of women*, for the word signifies both; and that there were such things coming from Men or Women, the touch whereof did pollute them and things, may be seen *Levit.* 15. and elsewhere. Others make it an Hypallage, *uncleanness of man*, for *a man of uncleanness*, or, *an unclean man*. But that seems not necessary here.

22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner fat of ox, or of sheep, or of goat *c*.

c The general prohibition of eating Fat, *Levit.* 3. 17. is here explained of, and restrained to, those kind of Creatures which were sacrificed to God.

†Heb. *carcass.* 24 And the fat of the † beast that dieth of it self, and the fat of that which is torn with beasts *d*, may be used in any other use: but ye shall in no wise eat of it.

d He speaketh still of the same kinds of Beasts, and sheweth that this prohibition reacheth not only to the Fat of those Beasts which were offered to God, but also of those that died, or were kill'd at home. And if this seems a superfluous prohibition concerning the Fat, since the Lean as well as the Fat of such Beasts was forbidden, *Levit.* 22. 8. it must be noted that that prohibition reached only to the Priests, *verse* 4.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it, shall be cut off from his people.

*Gen. 9. 4. Chap. 3. 17. and 17. 14. 26 * Moreover, ye shall eat no manner of blood, *whether it be* of fowl, or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring *e* his oblation *f* unto the LORD *g*, of the sacrifice of his peace-offerings.

e Not by another, but by himself, as it is explained *verse* 30.
f (*i.e.*) Those parts of the Peace-offering, which are in a special manner offered to God, to wit, the Fat, and Breast, and Shoulder, as it follows. *g* (*i.e.*) To the Tabernacle, where the Lord was present in a special manner. He shews, that though part of such Offerings might be eaten in any clean place, *Levit.* 10. 14. yet not till they had been killed, and part of them offered to the Lord in the place appointed by him for that purpose.

*Chap. 3. 3, 4, 9, 14. 30 * His own hands shall bring *h* the offerings of the LORD made by fire *i*, the fat with the breast, it shall he bring, that the breast may be waved *k for* a wave-offering before the LORD.

h After the Beast was killed, and the parts of it divided, the Priest was to put the parts mentioned into the hands of the Offerer. See *Exod.* 29. 22, 23, 24. *i* So called not strictly, as Burnt-offerings are, because some parts of these were left for the Priest, *ver.* 31. but more largely, because even these Peace-offerings were in part, though not wholly, burnt. *k* To and fro, by his hands, which were supported and directed by the hands of the Priest.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aarons and his sons *l*.

l (*i.e.*) The portion of every succeeding High-priest and his Family; compare *Exod.* 29. 26.

32 And the right shoulder shall be given unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

*Exod 29. 28. Chap. 10. 14. Numb. 18. 18. Deut. 18. 3. 34 For * the wave-breast and heave-shoulder *m* have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

m The *breast* or heart is the seat of Wisdom, and the *shoulder* of strength for action, and these two may denote that Wisdom, and Vertue, or Power, which was in Christ our High-priest, 1 *Cor.* 1. 24. and which ought to be in every Priest.

35 ¶ This *is the portion* of the anointing *n* of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *o when* he presented them, to minister unto the LORD in the priests office.

n (*i.e.*) Of the Priesthood; the sign put for the thing signified; and the *anointing* by a like figure is put for the right, or part of the Sacrifices belonging to the Priest by vertue of his anointing, as plainly appears from the words here following; *out of the offerings*, &c. *o* This was their portion appointed them by God in that day, and therefore to be given to them in after Ages. Or, *from the day*, &c. and thence forward; the *Hebrew* Preposition *beth* being put for *min*, as it is frequently.

36 Which the LORD commanded to be given them of the children of Israel, * in the day that he anointed them, *by* a statute for ever throughout their generations.

*Exod. 29. 9. Levit. 7. 35, 36. Chap. 10. 15. Numb. 18. 8.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-*offering*, and of the trespass-*offering*, and of the consecrations *p*, and of the sacrifice of the peace-offerings:

p (*i.e.*) Of the Sacrifice offered at the consecration of the Priests.

38 Which the LORD commanded Moses in mount Sinai in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

Moses by God's command calls together Aaron and his sons, and the whole congregation, 1——5. Washes Aaron and his sons, 6. Puts on the priestly garments, 7——9. Anoints the tabernacle, with the altar and laver, to sanctify them, 10——11. Anoints Aaron, 12. Puts the holy garments on his sons, 13. offers sacrifices for them, a bullock for a sin-offering, 14——18. and a ram for a burnt-offering, 18——21. and a second ram for consecration; sprinkles the blood about some parts of their bodies; gives the parts into their hands to wave before the Lord, and sprinkles of the anointing oil and blood from upon the altar, on them and their garments, 22——30. Declares to them God's charge, which they perform, 31——36.

AND the LORD spake unto Moses *a*, saying,

a This is here premised, to shew that *Moses* did not confer the Priesthood upon *Aaron* by vertue of his relation or affection to him, but by God's appointment, which also appears from the following Story.

2 * Take Aaron and his sons with him, and the * garments, and * the anointing oil, and a bullock for the sin-*offering*, and two rams, and a basket of unleavened *bread*.

*Exod. 29. 1. Exod. 28. 2, 4. Exod. 29. 2.

3 And gather thou all the congregation *b* together, unto the door of the tabernacle of the congregation.

b The Elders which represented all, and as many of the People as would, and could get thither, that all might be witnesses both of *Aaron*'s Commission from God, and of his Work and Business.

4 And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, * This *is* the thing which the LORD commanded to be done.

*Exod. 35. 4.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat *c*, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

c The linen Breeches prescribed *Exod.* 28. 42. are not here mentioned, because they were not to be put on at his Consecration, but afterwards in the execution of his Office.

8 And he put the breast-plate upon him: also * he put in the breast-plate the Urim and the Thummim.

*Exod. 28. 30.

9 And he put the mitre upon his head: also upon the mitre, *even* upon his forefront did he put the golden plate, the holy Crown *, as the LORD * commanded Moses.

*Exod. 39. 6, &c.

* Of which see *Exod.* 29. 6

10 * And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

*Exod. 29. 26.

11 And

11 And he sprinkled thereof upon the altar seven times *d*, and anointed the altar, and all his vessels, both the laver *e*, and his foot, to sanctify them.

d To signify the singular use and holiness of it, which it was not only to have in it self, but also to communicate to all the Sacrifices laid upon it. *e* Where the Priests washed themselves, and the Sacrifices and Vessels or Instruments of the holy ministration. See *Levit.* 6. 28.

*Exod. 29. 7. Levit. 8. 12. 12 And he * poured *f* of the anointing oil upon Aarons head, and anointed him, to sanctify him.

f In a plentiful manner, as appears from *Psal.* 133. 2. whereas other persons and things were only anointed or sprinkled with it.

*Exod. 29. 5. Heb. *mitre.* 13 * And Moses brought Aarons sons, and put coats upon them, and girded them with girdles, and † put bonnets upon them, as the LORD commanded Moses.

*Exod. 29. 10. 14 And he brought the bullock *g* for the sin-*offering*, and Aaron and his sons laid their hands upon the head of the bullock for the sin-*offering*.

g There were indeed seven Bullocks to be offered at his consecration, one every day, *Exod.* 29. 35, 36. But here he mentions only one, either by a common Enallage of number, or because he here describes only the work of the first day, and leaves the rest to be gathered from it; of which see *ver.* 33.

15 And he slew *it*, and Moses took the blood, and put *it* upon the horns of the altar round about, with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caule *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide *h*, his flesh, and his dung, he burnt with fire without the camp, as the LORD * commanded Moses.

*Exod. 29. 14.

h Which in the offerings for the people was not burnt, but given to the Priest.

*Exod. 29. 15. 18 ¶ * And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he *i* killed *it*, and Moses sprinkled the blood upon the altar round about.

i Either *Moses*, as in the following Clause, the Pronoun being put for the Noun; or some other person by *Moses* his appointment; which may be the reason why he is not named here, as he is to the sprinkling of the blood, which was an Action more proper to the Priest, and more essential to the Sacrifice, as the Learned have observed.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water, and Moses burnt the whole ram upon the altar: It *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD, * as the LORD commanded Moses.

*Exod. 29. 18. *Exod. 29. 19. Heb. *fillings.* 22 ¶ And * he brought the other ram, the ram of † consecration, and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*, and Moses took of the blood of it, and put *it* upon the tip *k* of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

k The lowest and softest part of the Ear, called the tip or lap of the Ear. See *Exod.* 29. 20.

24 And he brought Aarons sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right shoulder.

26 And out of the basket of unleavened *bread*, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* upon the fat, and upon the right shoulder.

27 And he put all * upon Aarons hands, and upon his sons hands, and waved them *for* a wave-offering before the LORD.

*Exod. 29. 24, &c.

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* † consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

† Heb. *fillings.*

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *For* of the ram of consecration it was Moses * part *l*, as the LORD commanded Moses.

*Exod. 29. 26.

l Who at this time administring the Priest's Office was to receive the Priests Wages; it being most just and reasonable that the Work and Wages should go together.

30 * And Moses took of the anointing oyl, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments and upon his sons, and upon his sons garments with him: and sanctified Aaron, *and* his garments, and his sons, and his sons garments with him.

*Exod. 30. 30.

31 ¶ And Moses said unto Aaron, and to his sons, Boil the flesh *m* at the door of the tabernacle of the congregation: and there * eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

*Exod. 29. 32.

m That which was left of the Ram, and particularly the Breast, which was said to be *Moses* his part, *verse* 29. and by him was given to *Aaron*, that he and his Sons might eat of it, in token that they and only they should have the right to do so for the future.

32 And that which remaineth of the flesh, and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your confecration be at an end: for * seven days shall he *o* confecrate you.

*Exod. 29. 30, 35. *n* In which the same Ceremonies were to be repeated, as the next verse implies; and other Rites to be performed. *o* Either God; or *Moses*; for the words may be spoken by *Moses*, either in God's name, or in his own; *Moses* speaking of himself in the third person, which is very common in Scripture.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the congregation day and night seven days, and keep the charge of the LORD *p*, that ye die not *q*, for so I am commanded.

p What God hath commanded you concerning your Consecration. *q* If the threatning seem too severe for the fault, it must be considered both that it is the usual practise of Lawgivers most severely to punish the first Offences for the terrour and caution of others, and for the maintenance of their own Authority; and that this Transgression was aggravated by many circumstances, being committed by sacred and eminent Persons, and that in the presence of the People, which made it a publick Scandal, and in God's Worship, where he is very tender and jealous, and against a plain and easy command of God, and at a time when they were receiving high Favours and Priviledges from God. Nor is Sin to be esteemed or measured by the idle fancies of Men of corrupt Minds and Lives, whose Interests and Lusts easily blind their Minds; but by the Authority, Majesty and Will of the Great, and Wise, and Just Lawgiver.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

Moses commands Aaron to offer a sin-offering, and burnt-offering, and peace and meat-offering; the congregation drawing near, and so the glory of the Lord should appear to them, to make atonement for himself and the people, 1——7. Aaron's offering for himself, 8——14. For the people, 15——21. whom he blesses, first by prayer to God, and then by solemn declaration to them; the glory of God appears; fire from heaven consumes the sacrifice; the people shout and are amazed, 22——24.

AND it came to pass on the eighth day *a*, *that* Moses called Aaron and his sons, and the elders of Israel *b*.

a To wit, from the first day of his Consecration, or when the seven days of his Consecration were ended, *chap.* 8. 33, 35. as appears from *Exod.* 29. 30, *&c. Exod.* 43. 27. The eighth day is famous

mous in Scripture for the perfecting and purifying both of Men and Beasts. See *Levit.* 12. 2, 3. and 14. 8, 9, 10. and 15. 13, 14. and 22. 27. *b* All the Congregation were called to be Witnesses of *Aaron*'s Installment into his Office, to prevent their murmurings and contempt, which being done, the Elders were now sufficient to be Witnesses of *Aaron*'s first execution of his Office.

Exod. 29. 1. 2 And he said unto Aaron, * Take thee a young calf *c* for a sin-*offering d*, and a ram for a burnt-offering without blemish, and offer *them* before the LORD.

c Heb. *A calf, the son of a Bull* or *Cow*: Which may seem to be added purposely to intimate that it was not a *young calf* properly so called, but a *young bullock*, for that was the Sacrifice enjoyned for the High-priest's Sin-offring, *Levit.* 4. 3. Though it be not material if this be a *young calf*, and that a *young bull*, because the grounds and ends of the several Sacrifices differ, that *Levit.* 4 being for his particular Sin; and this for his own and Family's Sins in general, and therefore no wonder if the Sacrifices also differ. *d* For himself and his own Sins, which was an evidence of the imperfection of that Priesthood, and of the necessity of another and a better.

Chap. 4. 23. Ezra. 6. 17. 3 And unto the children of Israel thou shalt speak, saying, * Take ye a kid of the goats for a sin-*offering e*, and a calf, and a lamb, *both* of the first year, without blemish for a burnt-offering.

e For the People, as it is expressed here *verse* 15. for whose Sin a young Bullock was required, *Levit.* 4. 15. but that was for some particular Sin, but this was more general and indefinite for all their Sins. Besides, there being an eye here had to the Priest's Consecration and entrance into his Office, it is no wonder if there be some difference in these Sacrifices from those before prescribed.

4 Also a bullock, and a ram, for peace-offerings to sacrifice before the LORD, and a meat-offering mingled with oyl: for * to day the LORD will appear *f* unto you.

Ver. 23.

f See the fulfilling of this Promise, *verse* 24. Heb *Hath appeared*. He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of the thing.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD *g*.

g Before the Tabernacle where God dwelt.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD *h* shall appear unto you.

h The glorious Manifestation of God's powerful and gracious Presence, *verse* 24. Compare *Exod.* 24. 16, 17. and 40. 34, 35. *Ezek.* 43. 2.

7 And Moses said unto Aaron, Go unto the altar and * offer *i* thy sin-*offering* and thy burnt-offering, and make an atonement for thy self, and for the people *k*: and offer the offering of the people, and make an atonement for them, as the LORD commanded.

Heb. 5. 3.

i Moses had hitherto sacrificed, but now he resigneth his Work to *Aaron*, and actually gives him that Commission which from God he had received for him. *k* The Order is very observable, first for thy self, otherwise thou art unfit to do it for the People. Hereby God would teach us, both the deficiency of this Priesthood, and the absolute necessity of an higher and better Priest, *Heb.* 7. 26, 27. and how important and needful it is that God's Ministers should be in the Grace and Favour of God themselves, that their Ministrations may be acceptable to God, and profitable to the People.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-*offering* which *was* for himself.

9 And the sons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put *it* upon the horns of the altar *l*, and poured out the blood at the bottom of the altar.

l To wit, of Burnt-offerings, of which alone he speaks both in the foregoing and following words; and the Blood was poured out at the bottom of this Altar only, not of the Altar of Incense, as appears from *Levit.* 4 7. where indeed there is mention of putting some of the Blood upon the Horns of the Altar of Incense, in this case of the Priest's Sacrificing for his own Sins. But there seems to be a double difference, 1. That Sacrifice was offered for some particular Sin, this for his Sins indefinitely. 2. There he is supposed to be compleat in his Office, and here he is but entring into his Office, and therefore must prepare and sanctify himself by this Offering upon the Brazen Altar in the Court, before he can be admitted into the Holy Place where the Altar of Incense was. And the like is to be said for the difference between the Sin-offering for the People here, and *Levit.* 4. 17, 18.

10 But the fat and the kidneys, and the caul *above* the liver of the sin-*offering* he burnt *m* upon the altar, * as the LORD commanded Moses.

Chap. 8.

m Either 1. Disposed it for the burning, (*i. e.*) laid it upon the Altar where it was to be burnt by the heavenly Fire, *verse* 24. Thus Interpreters generally understand the word here, as also *verse* 13. 17, 20. by an anticipation; or the consequent is put for the antecedent, of which there are Examples in Scripture. Or 2. Properly burnt by ordinary Fire, which was used and allowed until the Fire came down from Heaven, *verse* 24. though afterwards it was forbidden. And if it had not been allowed otherwise, yet this being done by *Aaron* at the command of *Moses*, and consequently with God's approbation, it was unquestionably Lawful. And therefore there seems to be no necessity of departing from the proper sense of the word. Add to this, that there is nothing said to be confirmed by that heavenly Fire, but *the burnt-offering* with the *fat* belonging to it, namely, that Burnt-offering mentioned *verse* 16. which therefore is not there said to be burnt, as it is said of the other Burnt-offering, *verse* 13. and of the rest of the Sacrifices in their places.

11 And * the flesh, and the hide he burnt with fire, without the camp.

Chap. 11.

12 And he slew the burnt-offering, and Aarons sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering *n*, and took the goat which *was* the sin-*offering* for the people, and slew it, and offered it for sin, as the first *o*.

n Which was to be offered for the People, as the former was for himself, *verse* 7. *o* To wit, in like manner as he did that for the Priest, *verse* 8. and consequently burnt this, as he did the other, *verse* 11. for which *Moses* reproves him, *Levit.* 10. 17.

16 And he brought the burnt-offering *p*, and offered it * according to the † manner.

Chap. 1. † Or, manner.

p Which also was offered for the People, as the last mentioned Sin-offering was.

17 And he brought the * meat-offering *q*, and † took an handful thereof, and burnt *it* upon the altar * besides the burnt-sacrifice of the morning *r*.

Chap. 2. ‡ Heb. fill his. ‖ Heb. upon.

q Which was always to be added to the Burnt-offering. See *Levit.* 6. *r* Which was to be first offered every morning; for God will not have his ordinary and stated service swallowed up by extraordinary.

18 He slew also the bullock and the ram, *for* * a sacrifice of peace-offerings, which *was* for the people: and Aarons sons presented unto him the blood (which he sprinkled upon the altar round about.)

Chap. 1.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards s*, and the kidneys, and the caul *above* the liver,

s The Fat *which covereth* the Inwards, or the Guts. Which words are here understood, as appears by comparing this place with *Levit.* 3. 3, 9. and 4. 8. and 7. 3. where they are expressed.

20 And they put the fat upon the breasts *t*, and he burnt the fat upon the altar.

t Which were reserved for the Priest out of the Peace-offerings, which were offered for the People. See *Levit.* 7. 30, 31, 34.

21 And the breasts, and the right shoulder, Aaron waved *for* a * wave-offering before the LORD, as Moses commanded.

Exod. 29. 24, 26.

22 And Aaron lift up his hand *u* towards the people, and blessed them *x*, and came down *y* from offering of the sin-*offering*, and the burnt-offering, and peace-offerings.

u His right Hand, which the *Jews* say was lifted up highest; or *his hands*, according to the other reading, which was the usual Rite of Blessing. See *Luke* 24. 50. By this posture he signified both whence he expected the Blessing, and his hearty desire of it for them. *x* In some such manner, as is related, *Numb.* 6. 24, &c. though not in the same form, as some suppose, for it is not probable that he used it before God delivered it. And this Blessing was an act of his Priestly Office, no less than Sacrificing. See *Gen.* 14. 18, 19. *Numb.* 6. 23. *Deut.* 10. 8. and 21. 5. *Luke* 24. 50. *y* To wit,

wit, from the Altar; whence he is said to *come down*, either 1. Because the Altar stood upon raised ground to which they went up by an insensible ascent. Compare *Exod* 20. 26. Or 2. Because it was nearer the Holy Place, and the Holy of Holies, which was the upper end.

23 And Moses *z* and Aaron went into the tabernacle of the congregation, and came out, and blessed the people *a*: and the glory of the LORD *b* appeared unto all the people.

z Who went in with *Aaron* to direct him, and to see him perform those parts of his Office which were to be done in the Holy Place, about the Lights, and the Table of Shew-bread, and of the Altar of Incense, upon which part of the Blood of the Sacrifices now offered was to be sprinkled, according to the Law, *Levit.* 4. 7, 16. *a* (*i. e.*) Prayed to God for his Blessing upon the People, as this phrase is explained, *Numb.* 6. 23, &c. and particularly for his gracious Acceptation of these and all succeeding Sacrifices, and for his signification thereof by some extraordinary Token, which accordingly happened. *b* Either a miraculous brightness shining from the Cloudy Pillar, as *Exod.* 16 10. *Numb.* 14. 10. Or a glorious and visible Discovery of God's gracious Presence and Acceptance of the present Ministry and Service, as it follows.

Gen. 4. 4. King. 18. 38. 2 Chro. 7. 1 Mac. 4. 10, 11. 24 And * there came a fire *c* out from before the LORD *d*, and consumed upon the altar the burnt-offering, and the fat: *which* when all the people saw, they shouted *e*, and fell on their faces.

c In Token of God's Acceptation and Approbation of the Priesthood now instituted, and the Sacrifices now offered, and consequently of others of the like nature. See the like instances *Judges* 6. 21. and 13. 19, 20. 1 *Chron.* 21. 26. And this fire now given was to be carefully kept, and not suffered to go out, *Levit.* 6. 13. and therefore was carried in a peculiar Vessel in their Journies in the Wilderness. *d* Or, *from the face or presence of the Lord*, i. e. from the place where God was in a special manner present, either 1. From Heaven, as 1 *Kings* 18. 38. 2 *Chron.* 7. 1. which is oft called God's *dwelling place*, as *Deut.* 26. 15. *Isa.* 63. 15. Or 2. From the Holy of Holies, where also God is said to dwell, 2 *Kings* 19. 15. 2 *Chron.* 6. 2. *Psal.* 80. 1. And what is done before the Ark is said to be done *before God*, as 1 *Chron.* 13. 8, 10. and 16. 1, &c. And this may *before God*, as 1 *Chron.* 13. 8, 10. and 16. 1, &c. And this may seem more probable by comparing this with *Levit.* 10. 2. *e* As wondering at, rejoycing in, and blessing God for this wonderful and gracious discovery of himself, and of his favour to them therein.

CHAP. X.

Nadab and Abihu offering strange fire, are devoured by fire from heaven, 1, 2. For God will be sanctified by them that draw near unto him, 3. Their dead bodies carried without the camp, 4, 5. Aaron and his two other sons forbad to mourn, 6. Also to drink wine or any strong drink, 8, 9. Their duty to distinguish between holy and unholy; and to teach the people all the statutes of the Lord, 10, 11. He declares to them what of the burnt-offerings they might eat, 12——15. is angry that the sin-offering was not eat, nor the blood carried into the holy place, 16——18. He is appeased by Aaron, 19, 20.

Numb. 3. 4. and 26. 61. 1 Chron. 24. 2. AND * Nadab and Abihu the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire *a* before the LORD *b*, which he commanded them not *c*.

a So called, as not appointed for; nor belonging to, the present work; fire not taken from the Altar, as it ought, but from some common fire. *b* Upon the Altar of Incense. *c* For seeing *Moses* himself neither did, nor might do any thing in God's Worship without God's Command, which is oft noted of him; for these to do it, was a more unpardonable and inexcusable presumption. Besides, *not commanding* may be here put for *forbidding*, as it is *Jer.* 32. 35. Now as this was forbidden implicitly, *Levit.* 6. 12. especially when God himself made a Comment upon that Text, and by sending fire from Heaven declared of what fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should be.

2 And there went out fire from the LORD *d*, and devoured them *e*, and they died before the LORD.

d From Heaven, or rather from the Sanctuary. See *chap* 9. 24. *e* Destroyed their Lives; for their Bodies and Garments were not consumed, as it appears from *verse* 4, 5. Thus the Sword is said to *devour*, 2 Sam. 2. 26. Thus lightning many times kills persons, without any hurt to their Bodies or Garments.

3 Then Moses said unto Aaron, This *is it* that the LORD spake *f*, saying, I will be sanctified *g* in them that come nigh me *h*, and before all the people I will be glorified *i*: and Aaron held his peace *k*.

f Though the express words be not recorded in Scripture, where only the heads of Sermons and Discourses are contained, yet it is probable they were uttered by *Moses* in God's name. Howsoever the sense and substance of them is in many places. See *Exod.* 19. 22. and 29. 43. *Levit.* 8. 35. *g* This may note, either 1. their duty to sanctify God, *i. e.* to demean themselves with such care, and reverence, and watchfulness, as becomes the Holiness of the God whom they serve, and of the Worship in which they are engaged; whence he leaves them to gather the justice of the present judgment for their gross neglect herein. Or, 2. God's purpose to sanctify himself, *i. e.* to declare and manifest himself to be an holy and righteous God by his severe and impartial punishment of all Transgressors, how near soever they are to him. *h* (*i. e.*) Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the Priests. See *Exod.* 19. 22. *Levit* 21. 17. *Ezek* 42, 13, 14. *i* As they have sinned publickly and scandalously, so I will vindicate my Honour in a publick and exemplary manner, that all men may learn to give me the glory of my Soveraignty and Holiness by an exact conformity to my Laws. *k* Partly through excessive grief, which is sometimes signified by silence, as *Isa.* 47. 5. *Lam.* 2. 10. and principally in acknowledgment of God's Justice and submission to it. Compare *Psal.* 39. 10. *Ezek.* 24. 17. He murmured not, nor replied against God, nor against *Moses*; wil-fy considering that their sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his Worship; and that God's honour ought to be dearer to him than his Sons; and that this being the first violation of the Law newly given, and committed by those who should have been the strictest Observers and Assertors of it, did deserve a very severe punishment.

4 And Moses called Mishael and Elzaphan *l* the sons of Uzziel, the uncle of Aaron *, and said unto them, Come near, carry your brethren *m* from before the Sanctuary, out of the camp *n*.

l For *Aaron* and his Sons had scarce finished their Consecration-work, and were employed in their holy Ministrations, from which they were not to be called for Funeral Solemnities. See *Levit.* 21. 1, &c. * See *Exod.* 6. 17. *Numb.* 3. 19. *m* (*i. e.*) Kinsmen, as that word is oft used, as *Gen.* 13. 8. and 24. 27. *n* Where the burying-places of the *Jews* were, that the living might neither be annoyed by the unwholsome scent of the dead, nor defiled by the touch of their Graves.

5 So they went near, and carried them in their coats *o* out of the camp, as Moses had said.

o In the holy Garments wherein they ministred; which might be done either 1. as a testimony of a respect due to them, notwithstanding their present failure; and that God in judgment remembred mercy, and when he took away their Lives, spared their Souls. Or 2. because being polluted both by their sin, and by the touch of their dead Bodies, God would not have them any more used in his service.

6 And Moses said unto Aaron, and unto Eleazar, and unto Ithamar his sons, * Uncover not your heads *p*, neither rend your clothes *q*, lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel bewail the burning which the LORD hath kindled *r*.

Numb. 6. Deut. 33. 9.

p Either 1. by putting off your Miters and Bonnets, or Ornaments, and going bare-headed, as mourners sometimes did. See *Levit.* 13. 45. *Ezek.* 24. 17, 23. Or 2. by shaving off the hair of your heads and beards, as mourners did. See *Job* 1. 20. *Jer.* 7. 29. and 41. 5. *Ezek.* 44. 20. *Mich* 1. 16. This latter may seem to be principally intended, 1. because this Ceremony of *uncovering the head* being used by the People as well as by the Priests in case of mourning, as the places now alledged shew; and the other Ceremony here joyned with it, of *rending the clothes*, being also common to the People, seems to imply that he speaks not of that uncovering of the Head which was peculiar to the Priests, but of that which was common both to Priests and People, especially seeing that which is here forbidden to these Priests, is in the following words allowed to the People, to *bewail* their Death, which as at other times it was, so now probably might be performed by these same Ceremonies. 2. Because the High-Priest is forbidden to *uncover his head* in way of Mourning for the Dead, not only at that time when he was in actual Ministration, but at all times, even when he had neither his Miter nor any of the Holy Garments upon him, *Levit.* 21. 10. *q* Give no signification of your Sorrow; mourn not for them; partly lest you should seem to justifie and approve of your Brethren, and tacitly reflect upon God as too severe in his Proceedings with them; and partly lest thereby you should be diverted from, or disturbed in your present Service, which God expects should be done chearfully. *r* Not so much in compassion to them against whom God hath shewed such great and just Indignation, as in Sorrow for the Tokens of Divine Displeasure,

7 And ye shall not go out from the door of the tabernacle of the congregation *s*, lest you die: for the anointing oil of the LORD *is* upon you *t*: and they did according to the word of Moses.

s Where at this time they were, either because this happened within seven days of their Consecration. See *Lev.* 8. 35. or because they were longer detained there about some other Holy Ministrations. Though the former may seem more probable, because the *meat-offering* here mentioned, *verse* 12. and the *sin-offering*, *verse* 16 were part of the Consecration-offerings. *t* You are persons consecrated peculiarly to God's Service, which therefore it is just and reasonable you should prefer before all Funeral Solemnities.

8 And the LORD spake unto Aaron, saying,

'Ezek. 44. 21. 1 Tim. 3 3. 9 * Do not drink wine nor strong drink *u*; thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *It shall be* a statute for ever throughout your generations:

u This is here added, either because *Nadab* and *Abihu* had been led to their Ruine by drinking too much, which might easily fall out when they were Feasting and full of Joy for their entrance into so Honourable and Profitable an Employment; or at least because others might thereby be drawn to commit the same Miscarriages which they might now commit from other Causes. Drunkenness is so odious a Sin in it self, especially in a Minister, and most of all in the time of his Administration of Sacred Things, that God saw fit to prevent all occasions of it. And hence the Devil, who is God's Ape in his prescriptions for his Worship, requited this Abstinence from his Priests in their Idolatrous Service.

' Jer. 15. 19. Ezek. 22 26. and 44 23. 10 And that ye may * put difference between holy and unholy *x*, and between unclean and clean.

x Persons and Things, which *Nadab* and *Abihu* did not, mistaking Unholy or Common Fire for that which was Sacred and Appointed by God for their use.

11 And that ye may teach *y* the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

y Be apt to teach aright, which drunken Persons are very unfit to do.

12 ¶ And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar his sons, that were left,

'Exod. 29. 2. Chap 8 2. 'Chap. 21. 22. * Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it *z* without leaven, beside the altar: for it *is* * most holy.

z *Moses* repeateth and reinforceth the former Command, partly lest their great Loss and Grief should cause them to forget or neglect their Meat prescribed them by God, which Abstinence would have been both a signification of their Sorrow which God had forbidden them, and a new transgression of a Divine Precept; and partly to encourage them to go on in their Holy Services, and not to be dejected for the late Severity, as if God would no more accept them or their Sacrifices.

13 And ye shall eat it in the holy place *a*, because it *is* thy due *b*, and thy sons due of the sacrifices of the LORD made by fire: for so I am commanded.

a In the Court, near the Altar of Burnt-offerings. See *Lev.* 6. 26. *b* See *Lev.* 2. 3. and 6. 16, 17.

'Exod. 29. 24. Chap. 7. 31, 34. 14 And * the wave-breast, and heave-shoulder shall ye eat in a clean place *c*, thou, and thy sons, and thy daughters *d* with thee, for *they be* thy due, and thy sons due, *which* are given out of the sacrifice of peace-offerings of the children of Israel.

c In any of your Dwellings, or any place in the Camp, which he supposeth to be kept clean from all ceremonial Defilement, as they ought to be; whence the Lepers were put out of the Camp. See *Numb.* 5. 1, 2, 3. In any place where the Women as well as the Men might come, for the *daughters* of the Priests might eat these as well as their Sons, as it here follows. *d* To wit, if they were Maids, or Widows, or Divorced, *Lev.* 22. 11, 12, 13.

' Chap. 7. 29, 30. 15 * The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD; and it shall be thine, and thy sons with thee by a statute for ever, as the LORD hath commanded.

16 ¶ And Moses diligently sought * the goat of the sin-*offering d*, and behold, it was burnt: and he was angry with Eleazar and Ithamar *e* the sons of Aaron which were left *alive f*, saying,

* Or, 9.3.

d To wit, for the People, mentioned *Lev.* 9. 15. to know what was done with that part of it which was the Priests. Which he enquired into, more than into the other Sacrifices, because a mistake there was easie and probable, because that matter might seem something doubtful, by reason of two laws concerning it, seemingly contrary, the one *Lev.* 4. 21. where it is to be burned, the other *Lev.* 6. 26. where it was to be eaten. But they are thus reconciled: It was to be burnt, when the blood of this sacrifice was brought into the holy place, *Lev.* 4. 16, 17. and when that was not done, which *Aaron* this first time could not do, for the reason expressed in *ver.* 18. it was to be eaten, and here lay their mistake. *e* He spares *Aaron* at this time, as overwhelmed with sorrow, and because the rebuking of him before his sons might have exposed him to some contempt; but he knew that the reproof though directed to them, would concern him too, as he also apprehended it. *f* Preserved from death when their brethren were destroyed, which is here mentioned as an aggravation of their sin.

17 Wherefore have ye not eaten the sin-*offering* in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation *g*, to make atonement for them before the LORD?

g (*i. e.*) As a reward of your service and function, whereby you do expiate, bear and take away their sins, by offering those sacrifices, and performing those rites, by which God through Christ is reconciled to the penitent and believing offerers.

18 Behold, the blood of it was not brought in within the holy *place h*; ye should indeed have eaten it in the holy *place*, * as I commanded.

* Chap. 6. 26.

h The reason whereof was, because *Aaron* was not yet admitted into the holy place, whither that blood should have been brought, till he had prepared the way by the sacrifices which were to be offered in the Court.

19 And Aaron said unto Moses, Behold, this day have they offered *i* their sin-*offering* and their burnt-offering before the LORD; and such things have befallen me *k*: and *if* I had eaten the sin-*offering* to day, should it have been accepted in the sight of the LORD?

i They have done the substance of the thing, though they have mistaken this one circumstance. *k* Whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken. *l* Because it was not to be eaten with sorrow, but with rejoycing and thanksgiving, as appears from *Deut.* 12. 7. and 26. 14. *Hos.* 9. 4. and I thought it fitter to burn it, as I did other sacred relicks, than to profane it by eating it unworthily.

20 And when Moses heard *that*, he was content *m*.

m He rested satisfied with his answer, either because he thought it reasonable, seeing the letter of the law oft-times yields to necessities or great accidents; 2 *Chron.* 30. 18. *Mat.* 12. 3, 4. or at least because the things alledged were mitigations of his fault, and he would not add affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.

CHAP. XI.

Beasts clean and unclean, 1——8. *Of fishes,* 9——12. *Of fowls and creeping things,* 13——23. *In touching of a dead Carcass,* 24——28. *Other Creatures unclean,* 29——43. *They are exhorted to purity and holiness from the nature, and his goodness to them in taking them to be his people,* 44, 45. *The whole repeated,* 46, 47.

AND the LORD spake unto Moses, and to Aaron *a*, saying unto them,

From the laws concerning the Priests, he now comes to those which belong to all the people.

a To both of them, because the cognizance of the following matters belonged to both, the Priest was to direct the people about the things forbidden or allowed, where any doubt or difficulty arose; and the Magistrate was to see the direction here given, followed.

2 Speak unto the children of Israel, saying, * These *are* the beasts which ye shall eat *b* among all the beasts that *are* on the earth:

* Deut. 14. 4. Acts 10. 12, 14.

b Though every creature of God be good and pure in it self, as appears from *Gen.* 1. 31. *Mat.* 15. 11. *Rom.* 14. 14. yet it pleased God to make a difference between clean and unclean, and to restrain the use of them, which he did in general and in part before the flood, *Gen.* 7. 2. but more fully and particularly here for many

ny reasons, as 1. To assert his own soveraignty over man, and over all the creatures, which men may not use but with God's leave, and to inure that stiff-necked people to obedience. 2. To keep up the wall of partition between the *Jews* and other Nations, which was very useful and necessary for many great and wise purposes. 3. That by bridling their appetite in things in themselves lawful, and some of them very desirable and delightful for food, they might be better prepared and enabled to deny themselves in things simply and grossly sinful. 4. For the preservation of their health, some of the creatures forbidden being, though used by the neighbouring Nations, of unwholesome nourishment, especially to the *Jews*, who were very obnoxious to leprosies, which some of these meats are apt to produce and foment. 5. For moral signification, to teach them to abhor that filthiness, and all those ill qualities for which some of these creatures are noted.

3 Whatsoever parteth the hoof, and is cloven-footed *c*, *and* cheweth the cud *d* among the beasts, that shall ye eat.

c To wit, is divided into two parts onely, as in the Coney Swine, *&c.* whereas the Horse, Camel, *&c.* have their hoofs entire and undivided. This clause is added only to explain and limit the former, as appears from *ver.* 26. for the feet or hoofs of Dogs, Cats, *&c.* are parted or cloven into many parts. *d.* Heb. and *bringeth up the cud*, i. e. the meat once chewed out of the stomach into the mouth again, that it may be chewed a second time for better concoction. And this branch is to be joyned with the former, both properties being necessary for the allowed Beasts. But the reason hereof must be resolved into the will of the lawgiver; though Interpreters guess that God would hereby signifie their duties, by the first, that of dividing the word of God aright, and discerning between good and evil, between God's institutions and mens inventions; and by the latter, that duty of recalling God's word to our minds and serious meditation upon it.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel *e*, because he cheweth the cud, but divideth not the hoof *f*, he *is* unclean unto you.

e An usual food in *Arabia*, but yielding bad nourishment, as *Galen* notes. *f* To wit, so as to have his foot cloven in two, which being expressed *ver.* 3. is here to be understood. Otherwise the Camels hoof is divided, but it is but a small and imperfect division, as *Aristotle* and *Pliny* observe, and observation shews.

5 And the cony *g*, because he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

g Some understand by this *Hebrew* word *Shaphan*, *a mountain Mouse*, which were of a much greater size than ordinary Mice, and were used by the *Arabians* for Food. But for the names of the following Creatures, seeing the *Jews* themselves are uncertain and divided about them, I think it improper to trouble the unlearned Reader with disputes about them, and for the learned they may have recourse to my Latin Synopsis. I shall therefore take them according to our Translation.

6 And the hare, because he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

Mat. 6. 7. & 7. 15. Isa. 65. 4. and 66. 3. 7 And * the swine *h*, though he divide the hoof, and be cloven footed, yet he cheweth not the cud: he *is* * unclean unto you.

h Which the *Jews* would not so much as name, but called it *another*, or a strange *thing*, lest the naming of it should tempt them to eat this meat which was so commonly used, and so much esteemed by others.

See Acts 14, 15. and 15. 29. Rom. 14. 17. Col. 2. 8. 8 Of their flesh shall ye not eat, and their carcass shall ye not touch *i*: * they *are* unclean to you.

i To wit, in order to eating, as may be gathered by comparing this with *Gen.* 3. 3. *Col.* 2. 21. For since the Fat and the Skins of some of the forbidden Creatures were useful, for Medicinal and other good Uses, and were used by good Men. See *Matth.* 3. 4. it is not probable that God would have them cast away. Thus God forbad the making of Images, *Exod.* 20. not absolutely and universally, but in order to the worshipping of them, as Christian Interpreters agree. Or, they were here forbidden to touch them, to wit, unnecessarily; and if he that touched them for some necessary use were polluted by it, it was but a slight and transient pollution, ending at evening, as appears from *verse* 24, 25, *&c.*

9 ¶ These shall ye eat, of all that *are* in the waters, whatsoever hath fins and scales *k* in the water, in the seas, and in the rivers, them shall ye eat.

k To wit, both of them; such Fishes being both more cleanly, and more wholesome Food than others. The names of them are not particularly mentioned, partly because most of them were wanted names; the Fishes not being brought to *Adam* and named by him as other Creatures were; and partly because the Land of *Canaan* had not many Rivers, nor great store of Fishes.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters *l*, they *shall be* an abomination unto you:

l (*i. e.*) Either of the smaller sort of Fishes, or of the greater, which are called here *living creatures* or *beasts*, as some of them are called *the beasts of the sea* by other Authors.

11 They shall be even an abomination unto you *m*: ye shall not eat of their flesh, but you shall have their carcasses in abomination.

m To wit, for Food. This clause is added to shew that they were neither abominable in their own Nature, nor for the Food of other Nations, and consequently when the Partition-wall between *Jews* and *Gentiles* was taken away, these distinctions of Meats were to cease. See *Acts* 10.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls *n*, they shall not be eaten, they *are* an abomination, the eagle, and the ossifrage, and the ospray *o*.

n The true signification of the following *Hebrew* words is now lost, as the *Jews* at this day confess, which not falling out without God's singular Providence may intimate the Cessation or Abolition of this Law, the exact observation whereof since Christ came is become impossible. In general, this may be observed, That the Fowls forbidden in Diet, are all either Ravenous and Cruel, or such as delight in the Night and Darkness, or such as feed upon impure Things; and so the signification and reason of these Prohibitions is manifest, to teach Men to abominate all Cruelty or Oppression, and all Works of Darkness and Filthiness. *o* Which are two peculiar kinds of Eagles, distinct from that which being the chief of its kind, is called by the name of the whole kind, as it usually happens.

14 And the vulture, and the kite after his kind:

15 Every raven after his kind *p*:

p (*i. e.*) According to the several kinds of Birds, known by this general Name, which includes, besides Ravens properly so called, Crows, Rooks, Pyes, *&c.*

16 And the Owl *q*, and the Night-hawk, and the Cuckow, and the Hawk after his kind:

q Heb. *the daughter of the Owl*, which he mentions as the best of the kind both for Sex and Age, and therefore more desired for Food than the Elder or Males. And it is hereby implied, that the very youngest and best of all the other kinds are forbidden, and much more the rest.

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat,

20 All fowls that creep *r*, going upon *all* four *s*, *shall be* an abomination unto you.

r That crawl or creep upon the Earth, and so degenerate from their proper Nature, which is to flie, and are of a mungrel Kind, which may intimate that Apostates and Mungrels in Religion are abominable in the sight of God, and in conversation with Men. *s* Upon four Legs, or upon more than four, as Bees, Flies, *&c.* which is all one to the present purpose, these pluralists for Legs being here opposed to those that have but two.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet *t*, to leap withal upon the earth:

t The truth of this Translation may seem evident both from the following clause, *to leap withal*, and especially from the next verse, where one of this kind is the *locusts*, which, as it is manifest, have two Legs wherewith they leap, besides the four Feet upon which they walk. The Adverb *lo* is here put for the Pronoun *he*, as it is also 1 *Chron.* 11. 20. compared with 2 *Sam.* 23. 18. Others take the words as they lye, and read them negatively, *which have not legs upon their feet*, and so the sence may be this, That they might eat the locusts, grasshoppers, *&c.* when they were very young, and therefore more wholesome for food: for they are born without legs, *Plin. nat. Hist.* 11. 29. or, their legs at first are very small and scarce to be discerned, and in effect none. And the Canon of the *Jews* in this matter is this, *Those which yet have not wings and legs may be eaten, though they be such as afterward would have them.*

22 *Even* these of them ye may eat; * The Locust *u* after his kind, and the Bald-locust after his kind, and the Beetle after his kind, and the Grashopper after his kind:

* Matth. 3. 4. Mark 1. 6.

u Locusts, though unusual in our food, were commonly eaten by the *Æthiopians*, *Lybians*, *Parthians*, and other Eastern people bordering upon the *Jews*, which is expressly affirmed by *Diodorus*, *Siculus*, *Aristotle*, *Pliny*, St. *Hierom* and others, as well as *Matt.* 3. 4. And it is certain that the Eastern Locusts were much larger than ours, so it is probable they were of different qualities, and yielded better nourishment; and the familiar use of them made them more agreeable to their bodies; for even poisons themselves have by frequent use been made not only harmless, but nourishing also to some persons.

23 But all *other* flying creeping things which have four feet *x*, *shall be* an abomination unto you.

x (*i.e.*) All such except those now mentioned; the word *other* being here understood out of the former Verse, without which there might seem to be a contradiction between this and that Verse. But the words may be, and by the vulgar Latin, are thus rendred, *But all flying creeping things which have only four feet*; which word *only*, is to be gathered out of *ver.* 20, 21. *i.e.* which have not those legs above and besides their feet mentioned, *ver.* 21. And so all the Verses agree well together.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them, shall be unclean *z* until the even *a*.

z And such were excluded both from the courts of God's house, and from free conversation with other men. *a* Which possibly might signifie, that even the smallest defilements could not be cleansed but by the death of Christ, who was to come and offer up himself in the evening or end or declining age of the world, as the Prophets signifie, and the Apostle expresseth, *Heb.* 9. 26.

25 And whosoever beareth *b ought* of the carcass of them, shall wash his clothes, and be unclean until the even.

b Or, *taketh away*, out of the place where haply it may lie, by which others may be either offended, or polluted.

26 *The carcasses c* of every beast which divideth the hoof, and *is* not cloven footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, shall be unclean.

c Which word is easily to be understood out of *ver.* 24. and 25. where it is expressed.

27 And whatsoever goeth upon his paws *d*, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass, shall be unclean until the even.

d Heb. *upon his hands*; *i.e.* which hath feet divided into several parts like fingers, as dogs, cats, apes, bears, *&c.*

28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you, among the creeping things that creep upon the earth; the * Isa. 66. 17. Weasel, and the * Mouse, and the Tortois after his kind,

30 And the Ferret, and the Camelion, and the Lyzard, and the Snail, and the Mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean, whether *it be* any vessel of wood, or rayment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even: so it shall be cleansed.

33 And every earthen vessel, whereunto *any* of them falleth, whatsoever *is* in it shall be unclean, and * Chap. 6. 28. * ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh *e*, shall be unclean: And all drink that may be drunk in every *such* vessel, shall be unclean.

e The meaning is, that flesh or herbs or other food which is dressed in water, to wit, in a vessel so polluted, shall be unclean; not so, if it be food which is eaten dry, as bread, fruits, *&c.* the reason of which difference seems to be this, that the water did sooner receive the pollution in it self, and convey it to the food so dressed.

35 And every *thing* whereupon *any part* of their carcass falleth, shall be unclean, *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain, or pit † *wherein there* is plenty of water *f*, shall be clean: * that which toucheth their carcass shall be unclean. † Heb. *issue.* * Or,

f Of which no solid reason can be given, whilst such unclean things remain in them, but only the will of the Lawgiver and his merciful Condescention to Mens necessities, Water being scarce in those Countries; and for the same reason God would have the ceremonial Law of Sacrifices to be offered to God, give place to the moral Law of Mercy towards Men.

37 And if *any part* of their carcass fall upon any sowing seed which is to be sown *g*, *it shall be* clean.

g Partly because this was necessary Provision for Man; and partly because such Seed would not be used for Man's Food till it had received many Alterations in the Earth, whereby such Pollution was taken away. See *John* 12. 24. 1 *Cor.* 15. 36.

38 But if *any* water be put upon the seed *h*, and *any part* of their carcass fall thereof, it *shall be* unclean unto you.

h The reason of the difference is, partly because wet Seed doth sooner receive, and longer retain any Pollution; and partly because such Seed was not fit to be sown presently, and therefore that necessity which justified the use of the dry Seed, which was speedily to be sown, could not be pretended in this case.

39 And if any beast of which ye may eat, die *i*, he that toucheth the carcass thereof, shall be unclean until the even.

i Either of it self, or being killed by some Wild Beast, in which cases the Blood was not poured forth, as it was when they were killed by Men either for Food or Sacrifice.

40 And * he that eateth of the carcass of it *k*, shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it, shall wash his clothes, and be unclean until the even. * Chap. 15. 5, 8, 21, 27. Ezek. 44. 31.

k To wit, unwittingly, for if he did it knowingly, it was a presumptuous Sin against an express Law, *Deut.* 14 21. and therefore punished with cutting off, *Numb.* 15. 30. and 4

41 And every creeping thing *l* that creepeth upon the earth, *shall be* an abomination: it shall not be eaten.

l Except those before expresly excepted above, *verse* 29, 30.

42 Whatsoever goeth upon the belly *m*, and whatsoever goeth upon *all* four *n*, or whatsoever † hath more feet *o*, among all creeping things that creep upon the earth, them ye shall not eat, for they *are* an abomination. † Heb. multipedes.

m As Worms and Snakes. *n* As Toads and divers Serpents. *o* To wit, more than four, as Caterpillars, *&c.*

43 * Ye shall not make your † selves abominable with any creeping thing that creepeth, neither shall ye make your selves unclean with them, that ye should be defiled thereby. * Chap. 20. 25. † Heb. souls.

44 For *I am* the LORD your God: ye shall therefore sanctify your selves, and * ye shall be holy *p*, for *I am* holy: neither shall ye defile your selves with any manner of creeping thing that creepeth upon the earth. * Chap. 19. 2. and 20. 7. 1 Pet. 1. 15, 16.

p By which he gives them to understand, that all these Cautions and Prohibitions about the eating or touching of these Creatures was not for any real Uncleanness in them, all being God's good Creatures, but only that by the diligent Observation of these Rules they might learn with greater care to avoid all moral Pollutions, and to keep themselves from all filthiness of Flesh and Spirit, and particularly from all familiar and intimate converse with notorious Sinners.

45 For I *am* the LORD that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that † moveth in the waters, and of every creature that creepeth upon the earth. † Heb. swimmeth.

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

CHAP.

CHAP. XII.

Laws touching the uncleanness of women in child-bearing. Of a son, seven days; and her purification thirty three days, 1——4. *Of a daughter fourteen days, and her purification sixty six days,* 5. *Her offering, if rich, a lamb of a year old, a young pigeon, or turtle-dove for a sin-offering,* 6, 7. *If poor, two turtle doves, or two young pigeons; one for a burnt-offering, and one for a sin-offering,* 8.

AND the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, saying, If a * woman have † conceived seed, and born a man-child, then * she shall be unclean *a* seven days *b*: according to the days of the separation for her infirmity *c* shall she be unclean. * Chap. 15. 19. † Heb. *bred.* * Luke 2. 21.

From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from our selves.

a Not for any filthiness which was either in the Conception, or in bringing forth, but to signify the universal and deep Pollution of Man's Nature even from the Birth, and from the Conception. *b* For so long, or thereabouts, Nature is employed in the Purgation of most Women. *c* (*i.e.*) For her monthly Infirmity. And it may note an agreement therewith not only in the time, *Levit.* 15. 19. but in the degree of uncleanness, which was such that she defiled every thing she touched, *&c.*

3 And in the * eighth day, the flesh of his foreskin shall be circumcised *d*. * Gen. 17. 12. Luke 2. 21. John 7. 22. and 59.

d Which Law is here repeated, because the Womans uncleanness lasting for seven Days, was one, though not the only, reason why the Child's Circumcision was put off till the eighth Day.

4 And she shall then continue *e* in the blood of her purifying *f* three and thirty days: she shall touch no hallowed thing *g*, nor come into the sanctuary, until the days of her purifying be fulfilled.

e Heb. *sit*, *i.e.* abide, as that word is oft used, as *Gen.* 22. 5. and 34. 10. or tarry at home, nor go into the Sanctuary. *f* In her polluted and separated Estate; for the word *Blood* or *Bloods* signifies both guilt, as *Gen.* 4. 10. and Uncleanness, as here and elsew here. See *Ezek.* 16. 6. And it is called *the Blood of her purifying*, because by the Expulsion or Purgation of that Blood, which is done by degrees, she is purified. *g* She shall not eat any part of the Peace-offerings which she or her Husband offered, which otherwise she might have done; and, if she be a Priest's Wife, she shall not eat any of the Tythes or first Fruits, or part of the hallowed Meats, which at other times she together with her Husband might eat.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days *h*.

h The time in both particulars is double to the former, not so much from natural Causes, because the Purifications in Female Births are longer and slower; which if it were true, yet doth not extend to any such time as here is mentioned, as for moral Reasons; either to be as a blot upon that Sex for being the first in Mans Transgression, 1 *Tim.* 2. 14. or to put an Honour upon the Sacrament of Circumcision, which being administred to the Males, did put an end to that Pollution sooner than otherwise had been; or to shew the priviledge of the Man above the Woman, and that the Women were to be purified, sanctified, and saved by one of the other Sex, even by the Man Christ Jesus, without whom they should have still continued in their impurity.

6 And when the days of her purifying are fulfilled for a son, or for a daughter *i*, she shall bring a lamb of the † first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering *k*, unto the door of the tabernacle of the congregation unto the priest: Heb. *son of his year.*

i For the Birth of a Son, or of a Daughter: but the Purification was for her self, as appears from the following Verses. *k* Either because of her ceremonial Uncleanness, which required a ceremonial Expiation; or for those particular Sins relating to the time and state of Child bearing, of which she is justly presumed to be guilty, which might be many ways.

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male, or a female *l*.

l For though there was a difference in the time of her Uncleanness for the one and for the other, yet both were to be purified one and the same way; to note, that though all Sins and Sinners were not equal, yet all were to be cleansed by the same means, to wit, by Christ, and by Faith. See 1 *Cor.* 7. 14. *Gal.* 3. 28.

8 * And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons, the one for the burnt-offering, and the other for a sin-offering, and the priest shall make an atonement for her, and she shall be clean. * Luke 2. 24. † Heb. *her hand find not sufficiency of.*

CHAP. XIII.

Laws touching Leprosies; its different kinds how to be known and judged of by the priest, 1——8. *Of the swelling,* 9——17. *Of the Sores or Boils,* 18——23. *Of the fiery Inflamation,* 24——28. *Of the scall,* 29——37. *Of the Blisters,* 38, 39. *Of baldness,* 40——44. *The Leper with clothes rent, bare-head, and covered lips, must cry Unclean, unclean, and dwell alone,* 45, 46. *Of the leprosie in Clothes, Linnen, Woollen, and Skins,* 47——59.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin *a* of his flesh a † rising, a scab, or bright spot *b*, and it be in the skin of his flesh like the plague of leprosy *c*, * then he shall be brought unto Aaron the priest *d*, or unto one of his sons the priests. † Or, *swelling.* * Deut. 17. 8. and 24. 8.

a For there was the Seat of the Leprosy. *b* Shining like the Scale of a Fish, as it is in the beginning of a Leprosy. *c* A Distemper most frequent in *Egypt* and *Syria*, &c. known also among the *Greeks*, who note that it was not so properly a Disease, as a Defilement or Distemper in the Skin, whence Christ is not said to heal, but to *cleanse* the Lepers that came to him. And this Distemper is here provided against, not because it was worse than others, but because it was externally and visibly Filthy, and because of its infectious Nature, that hereby we might be instructed to avoid Converse with such vicious Persons who were likely to infect us. *d* Not to the Physitian, because, as was now said, it needed not so much healing, as cleansing, and was rather a ceremonial Pollution than a Disease; and because it belonged to the Priest to cleanse him, and therefore to search and discover whether he was defiled and needed cleansing. The Priest also was to admit to, or exclude from, the Sanctuary, and therefore to examine who were to be excluded. And the discovery of this Distemper was not so difficult that it required the Physicians art, but the Priest, by experience, and the observation of those rules might easily make it.

3 And the priest shall look on the plague *e* in the skin of the flesh, and *when* the hair in the plague is turned white *f*, and the plague in sight is deeper than the skin of his flesh *g*, it *is* a plague of leprosy: and the priest shall look on him, and † pronounce him unclean *h*. † Heb. *pollute him.*

e (*i.e.*) The sign or appearance of the plague of Leprosy. And it is observable, that the same signs of it are given by *Moses* here, and by the Learned Physicians in their Works. *f* And when the Leprosy came to its height, not the Hair only, but also the Skin was turned white, as *Exod.* 4. 6. *Numb.* 12. 10. And this change of Colour was an evidence both of the abundance of excrementitious Humours, and of the weakness of Nature, as we see in old and sick Persons. *g* For the Leprosy did consume both the Skin and the Flesh, as appears from 2 *Kings* 5 14. *h* Heb. *make him unclean*, i e. ministerially and declaratively, in which sense Ministers are said to *remit sins*, *Matth.* 16. 19. and to *destroy* Nations, *Jer.* 1. 10.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up *him that hath* the plague *i* seven days.

i For greater assurance; to teach Ministers not to be rash nor hasty in their Judgments and Censures, but diligently to search and examine all things before-hand. *The Plague* is here put for the *Man that hath the Plague*, as *Pride* is put for a proud Man, *Jer.* 50. 31. and *Dreams* for the *Dreamers*, *Jer.* 27. 9.

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay *k*, *and* the plague spread not in the skin, then the priest shall shut him up seven days more.

k This Translation is justified by the following Clause which is added to explain it. Otherwise the words are and may be rendred thus, *stand* or *abide in its* own *Colour*; the *Hebrew* word being used for *Colour* as well as for *Sight*.

6 And the priest shall look on him again the seventh day: and behold, *if* the plague be somewhat dark *l*, and the plague spread not somewhat in the skin, the priest shall † pronounce him clean: it *is* † Heb. *cleanse but him.*

but a scab: and he shall wash his cloathes *m*, and be clean.

l Which is opposed to the white Colour of the Leprosy. But the word may be rendred, *have contracted it self*, or, *be restrained* or *confined* to its former place and bigness; and thus the Opposition seems to be most clear to the *spreading* of its self, mentioned both in the forgoing Verse, and in the following Clause.

m Though it was no Leprosy, but a Scab only: to teach us, that no Sin was so small which did not need to be washed by the Blood of Christ, which was the thing designed by all these washings.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And if the priest see, that behold the scab spreadeth in the skin, then the priest shall † pronounce him unclean: it *is* a leprosy. † Heb. *cast him.*

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*, and behold, *if* the rising *be* white *n* in the skin, and it have turned the hair white, and *o there be* † quick raw flesh *p* in the rising: † Heb. *the quickening of living flesh.*

n To wit, with a preternatural and extraordinary Whiteness, as *Numb.* 12. 14. *o* Or rather, *or*, the Copulative put for the Disjunctive, as hath been noted before; for either of these were signs of a Leprosy, and one of these may seem inconsistent with the other; the former sign of *white Hair* supposing the Skin in which the Hair was to remain, and the latter of *live flesh* supposing the Skin to be consumed by the Leprosy. *p* Which shewed that this was not a superficial Leprosy, but one of a deeper and more malign nature, that had eaten into the very Flesh, for which cause it is in the next Verse called *an old*, or *inveterate*, or *grown Leprosy.*

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up, for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh:

13 Then the priest shall consider, and behold, *if* the leprosy *q* have covered all his flesh *r*, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean:

q (*i. e.*) The sign or appearance of the Leprosy; or the Scab is called a *Leprosy*, because at first view it seemed to be so to the Priest, and to other beholders. *r* When it appeared in some one part it discovered the ill humour which lurked within, and withal the inability of Nature to expel it, but when it overspread all, it manifested the strength of Nature conquering the Distemper, and purging out the ill Humours into the outward Parts.

14 But when the raw flesh appeareth in him *r*, he shall be unclean.

r Or rather, *in it*, *i. e.* in the place where the sign or appearance of Leprosy was, when the Flesh was partly changed into a whiter Colour, and partly kept its natural Colour, this variety of Colours was an evidence of the Leprosy, as one and the same Colour continuing was a sign of Soundness.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean *s*: it *is* a leprosy.

s This is repeated again and again, because raw or living Flesh might rather seem a sign of Soundness, and the Priest might easily be deceived by it, and therefore he was more narrowly to look into it, and to observe the place and manner, and other Circumstances in which it appeared.

16 Or if the raw flesh turn again, and be changed unto white *t*, he shall come unto the priest:

t As it is usual with Sores, when they begin to be healed, the Skin, which is white, coming upon the Flesh.

17 And the priest shall see him: and behold, *if* the plague be turned into white, then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof was a bile, and is healed:

19 And in the place of the bile there be a white rising, or a bright spot white, and somewhat reddish *u*, and it be shewed to the priest:

u (*i. e.*) White mixed with Red, as when Blood and Milk are mixed together. A late Learned Writer renders the words thus, *white and very bright* or *light*, which indeed is the true Colour of Leprosy, to wit, when it is in its perfection, as *Exod.* 4. 6, &c. But here it was only beginning and arising out of a Bile, in which together with the white, which was the Colour of the Leprosy, there might be some mixture of redness arising from the Bile, or that part of it which was not yet turned into the Nature and Colour of Leprosy.

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the bile.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and if it *be* not lower than the skin, but *be* somewhat dark †, then the priest shall shut him up seven days.

† Or, *and be contracted*; of which see *verse* 6.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it *is* a plague *x*.

x Or, *the Plague*, to wit, of Leprosy, of which he is speaking

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning bile, and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh in the skin, whereof *there is* a † hot burning *y*, and the quick *flesh* that † Heb. burneth have a white bright spot, somewhat reddish *burning* or white *z*: *fire.*

y Heb. *a burning of fire*, by the touch of any hot Iron, or burning Coals, which doth naturally and usually make an Ulcer or Sore in which the following Spot is. *z* (*i. e.*) Or only White, without any mixture of Red in it. This Clause seems to overthrow that Exposition of the *Hebrew* word *Adamdam* which is given by a Learned Man *verse* 19. because this Colour which is here said to be only *White*, is distinguished from that which is here called *Adamdam*, which therefore must be some other Colour than that of Snow, which tho very light or bright, yet is only White.

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no bright hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark *a*, then the priest shall shut him up seven days.

a Or, *contracted*, *i. e.* not spreading. See on *verse* 6.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean, it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somwhat dark, it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflamation of the burning *b*.

b (*i. e.*) Arising from the burning mentioned *verse* 24.

29 ¶ If a man or woman hath a plague upon the head or the beard,

30 Then the priest shall see the plague, and behold, if it *be* in sight deeper than the skin, *and there be* in it a yellow thin hair *c*, then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

c The Leprosy in the Body turned the Hair white, in the Head or Beard it turned it yellow. And if a Man's Hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, which is here noted, or by its peculiar kind of Yellow, for there are divers kinds or degrees of the same Colour manifestly differing one from another, as in green Colours, *&c.*

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it *d*, then the priest shall shut up *him that hath* the plague of the scall seven days.

d For

for had that appeared, it had ended the doubt, the black Hair being a sign of soundness and strength of Nature, *verse* 37. as the yellow Hair was a sign of unsoundness.

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin,

33 He shall be shaven *e*: but the scall shall he not shave: and the priest shall shut up *him that hath* the scall, seven days more.

e For the more certain discovery of the growth or stay of the Plague.

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin, then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing,

36 Then the priest shall look on him, and behold, *if* the scall be spread in the skin, the priest shall not seek for yellow hair *f*: he *is* unclean.

f He need not search for the Hair, or any other Sign, the spreading or running of it being a sure sign of Leprosy, without any other evidence.

37 But if the scall be in his sight at a stay, and *that* there *is* black hair grown up therein; the scall is healed, he *is* clean, and the priest shall pronounce him clean *g*.

g The Truth of the Thing, and not the Sentence of the Priest, made him clean; and if the Priest had partially pronounced one clean who was not clean, his Sentence had been null. And therefore it is a fond and dangerous Conceit to think that the Absolution given to any Sinner by a Priest, will stand him in any stead if he do not truly repent.

38 ¶ If a man also, or a woman, have in the skin of their flesh bright spots, *even* white bright spots,

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be* darkish white *d*, it *is* a freckled spot *that* groweth in the skin: he *is* clean.

h Or, *contracted*, or *confined* to the place where they are, and *white*.

Heb. *and is bald.*

40 And the man whose † hair is fallen off his head, he is bald, *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it *is* a leprosy *i* sprung up in his bald head, or his bald forehead.

i It is a sign that such Baldness came not from Age, or any Accident, but from the Leprosy.

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He *is* a leprous man, he *is* unclean, the priest shall pronounce him utterly unclean: his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent *k*, and his head bare *l*, and he shall put a covering upon his upper lip *m*, and shall cry, Unclean, unclean *n*.

k To wit, in the upper and former Parts, which were most visible. This was done partly as a token of Sorrow, *Ezra* 9. 3, 5. *Job* 2. 12. because tho this was not a Sin, yet it was an effect of Sin, and a sore Punishment, whereby he was cut off both from Converse with Men, and from the Enjoyment of God in his Ordinances; partly as a warning to others to keep at a due distance from him wheresoever he came; and partly, as some add, that it might conduce to his Cure by giving the freer vent to the ill Humours. But the exposing of the affected Part to the cold would rather hinder than further Evaporation. *l* Another sign of Mourning, as appears from *Levit.* 10. 6. God would have Men tho not overwhelmed with, yet deeply sensible of his Judgments. *m* Partly as another badge of his Sorrow and Shame, as *Ezek.* 24. 17, 22. *Micah* 3. 7. and partly for the preservation of others from his infectious Breath or Touch. *n* As begging the Pity and Prayers of others, and confessing his own Infirmity, and cautioning those who came near him, to keep at a distance from him.

46 All the days wherein the plague *shall be* in him, he shall be defiled, he *is* unclean, he shall dwell alone, *o* * without the camp *p shall* his habitation *be*. Numb. 5. 2. and 12. 14.

o Partly for his Humiliation; partly to prevent the Infection of others; and partly to shew the danger of converse with Spiritual Lepers, or notorious Sinners. This rule excludes the Society of sound Persons, but not of Lepers. See 2 *Kings* 15. 5. 2 *Chron.* 26. 21. *p* So *Numb.* 12. 14. and afterward without Cities and Places of great Concourse, whereof we have Examples, 2 *Kings* 7. 3. *Luke* 17. 12.

47 ¶ The garment also that the plague of leprosy *is* in *q*, *whether it be* a woollen garment, or a linen garment,

q Leprosy in Garments and Houses is unknown in these Times and Places, which is not strange, there being some Diseases or Distempers peculiar to some Ages and Countries, as the Learned have noted. And that such a thing was among the *Jews*, cannot reasonably be doubted; for, if *Moses* had been a deceiver, as some have impudently affirmed, a man of his Wisdom would not have exposed himself to the disbelief and contempt of his People by giving Laws about that which their experience shewed to be but a Fiction. *r* These two sorts are put by a Synecdoche for any other Garments.

48 Whether *it be* in the warp, or woof *s* of linen or of woollen, whether in a skin, or in any † thing † Heb. made of skin: *work of.*

s A Learned Man renders it *in the outside, or in the inside of it.* If the Signification of these words be doubtful or unknown now, as some of those of the living Creatures and precious Stones are confessed to be, it is not material to us, this Law being abolished; it sufficeth that the *Jews* understood these things by frequent experience.

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin, it *is* a † Heb. plague of leprosy, and shall be shewed unto the *vessel or instrument.* priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague, seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of a skin, the plague *is* a fretting leprosy, it *is* unclean.

52 He shall therefore burn that garment, whether warp, or woof, in woollen, or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosy, it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin:

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it was washed: and behold, *if* the plague have not changed his colour *t*, and the plague be not spread, it *is* unclean, thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* † bare within, or † Heb. without *u*. *whether it be bald in the head thereof, or in the forehead thereof.*

t If washing doth not take away that vicious Colour, and restore it to its own native Colour. *u* In the outside of the Garment, which is here called the Forehead or Foreside, as being most visible, or in the inside of it. Some of the Jewish Doctors understood it thus, whether the Garment was made thread-bare by the Leprosy, or by former wearing of it.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague*, thou shalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and *shall be* clean.

59 This *is* the law of the plague of leprosy, in a garment of woollen, or linen, either *in* the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP.

CHAP. XIV.

Rites and Sacrifices for the cleansing of a Leper; the Leprosie being heal'd and judged so by the Priests, who going without the Camp must take two living clean birds, &c. The manner of it: One to be slain, the other to be let loose, 1—9. On the eighth day two male lambs and one ewe-lamb, and meat-offering, 10——20. If poor, 21—32. Of the Leprosie of houses how to be known, 33——48. The manner of cleansing them, 49—53. A repetition of this and the former Chapter, 54—57.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: he * shall be brought unto the priest *a*.

* Mat. 8. 24 Mar. 1. 40, 41. Lu. 5. 12, 14.

a Not into the Priests house, but to some place without the Camp or City, *Levit.* 13. 46. which the Priest shall appoint.

3 And the priest shall go forth out of the camp, and the priest shall look, and behold, *if* the plague of leprosie be healed *b* in the leper,

b To wit, by God. For God alone did heal or cleanse him really, the Priest only ministerially and declaratively, as Ministers are said to remit sins, though it be granted that none can truly and properly forgive sins but God, *Mark* 2. 7.

4 Then shall the priest command to take for him that is to be cleansed, two † birds *c* alive, *and* clean *d*, and * Cedar-wood *e*, and scarlet *f*, and hyssop *g*,

† Or, *sparrows.* * Numb 19 6 Psal. 51 7.

c The one to represent Christ as dying for his sins, the other to represent him as rising again for his purification or justification. *d* Allowed for food and for sacrifice. *e* A stick of Cedar, to which the hyssop and one of the Birds was tied by the scarlet thred. Cedar seems to be chosen, to note that the leper was now freed from that purrefaction or corruption which his leprosie had brought upon him, that kind of wood being in a manner incorruptible. *f* A thred of wool of a scarlet colour, *Heb.* 9. 19. to represent both the lepers sinfulness, *Isa.* 1. 18. and the blood of Christ, and the happy change of the lepers colour and complexion, which before was wan and loathsome, now sprightly and beautiful. *g* Chosen partly for its fragrant smell, which signified the cure of the lepers ill scent, and partly for conveniency in the use of sprinkling. See *Exod.* 12. 22.

5 And the priest shall command that one of the birds be killed *h* in an earthen vessel, over † running water *i*.

† Heb. *living water.* Gen. 26. 19.

h To wit, by some other man. The Priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined; and if it had been a sacrifice, that might be killed by another, so long as the sprinkling of the blood of it, which was the most proper and essential act in the sacrifice, was done by the Priest. *i* It seems to be a Metathesis or transplacing of words, for *over-running water* put *in an earthen vessel.* Thus the blood of the bird and the water were mixed together, partly for the conveniency of sprinkling, and partly to signifie Christ, who came by water and blood, 1 *John* 5 6. The *running* water, *i. e.* spring or river water by its liveliness and motion did fitly signifie the restoring of liveliness to the leper, who was in a manner dead with his leprosie, as was noted before.

6 As for the living bird he shall take it, and the Cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird in the blood of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosie, seven times *k*, and shall pronounce him clean, and shall let the living bird loose † into the open field *l*.

† Heb. *upon the face of the field.*

k To signifie his perfect cleansing and restoration to all his former priviledges. Compare *Levit.* 4. 17. and 7. 15, 16. and 10. 18, 19 *l* The place of its former abode, signifying the taking off that restraint which was laid upon the leper, and the liberty which the leper now had to return to his former habitation and conversation with other men.

8 And he that is to be cleansed, shall wash his clothes, and shave off all his hair *m*, and wash himself in water, that he may be clean: And after that he shall come into the camp, and shall * tarry abroad out of his tent *n* seven days.

* Numb. 12. 15.

m Partly to discover his perfect soundness; partly to preserve him from relapse through any seeds or relicks of it which might remain in his hair or in his clothes; and partly to teach him to put off his old lusts, and become a new man. *n* Out of his former habitation, in some separate place, lest some of his leprosie yet lurking in him should break forth to the infection of his family.

9 But it shall be on the seventh day, that he shall shave all his hair *o* off his head, and his beard, and his eye-brows, even all his hair he shall shave off: And he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

o Which began to grow again since it was first shaved, and now for more caution is shaved again.

10 And on the eigth day he shall take two he-lambs † Heb. without blemish, and one ewe lamb of † the first year without blemish, and three tenth deals of fine flour *for* * a meat-offering mingled with oyl *p*, and one log *q* of oyl. † Heb. *daughter of the year.* * Chap. 2. 1.

p Oyl is added here as a fit sign of Gods grace and mercy, and of the lepers healing. *q* A measure for liquid things containing six eggshels full.

11 And the priest that maketh *him* clean *r*, shall present the man that is to be made clean, and those things before the LORD, *at* the door of the tabernacle of the congregation:

r The healing is ascribed to God, *ver.* 13. but the ceremonial cleansing or making of him clean and fit for society was an act of the Priest using the rites which God had prescribed, whereby the sinner was cleansed.

12 And the priest shall take one he-lamb, and offer him for a tresp*a*s-*offering s*, and the log of oyl, and * wave them *for* a wave-offering, before the LORD. * Exod. 29. 24.

s To teach them, that sin was the cause of leprosie and of all diseases, and that these ceremonial observations had a further meaning, even to make them sensible of their spiritual diseases, their sins, and to fly to God in Christ for the cure of them.

13 And he shall slay the lamb in * the place where he shall kill the sin-*offering*, and the burnt-offering, in the holy place *t*: for * as the sin-*offering is* the priests, so is the tresp*a*s-*offering*: it *is* * most holy *u*. * Exod. 29. 11. chap. 7. 2. and 4. 24. * Chap. 2. 3. and 10.

t To wit, in the Court of the Tabernacle. See *Levit.* 1. 11. 7. 7. and 7. 7. *u* Both of them are equally holy, and therefore to be offered in the same place.

14 And the priest shall take *some* of the blood of the tresp*a*s-*offering*, and the priest shall put *it* upon * the tip of the right ear *x* of him that is to be cleansed, and upon the thumb of his right *x* hand, and upon the great toe of his right foot *x*. * Exod. 29. 20. chap. 8. 23.

x To signifie, that he was now free to hear God's word in the appointed places, from which he was before excluded, and to touch any person or thing without defiling it, and to go whither he pleased.

15 And the priest shall take *some* of the log of oyl *z* and pour *it* into the palm of his own left hand.

z As the *blood* signified Christ's blood by which men obtain remission of sins, so the oyl noted the graces of the Spirit by which they are regenerated and renewed.

16 And the priest shall dip his right-finger in the oyl that *is* in his left hand, and shall sprinkle of the oyl with his finger seven times before the LORD.

a (*i. e.*) Before the second vail which covered the Holy of Holies, where God is oft said to dwell, and to be present in a peculiar manner.

17 And of the rest of the oyl that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the tresp*a*s-*offering b*.

b (*ie e*) Upon the place of that blood, as it is expressed, *verse* 28. or where that blood was put, *verse* 14. Or, *over* and besides *the blood*, &c. *i. e.* As the blood was put in those places, so shall the oyl be.

18 And the remnant of the oyl that *is* in the priests hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And

19 And the priest shall offer * the sin-*offering*, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering. * chap. 5. 1.

20 And the priest shall offer the burnt-offering, and the meat offering, upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And * if he be poor, and † cannot get so much, then he shall take one lamb *for* a tresp*a*s-*offering* † to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oyl, for a meat offering, and a log of oyl, * chap. 5. 7. Heb. *his hand reach not.* † Heb. *for his saving.*

22 And two turtle doves, or two young pigeons, such as he is able to get: and the one shall be a sin-*offering*, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation before the LORD.

24 And the priest shall take the lamb of the tresp*a*s-*offering*, and the log of oyl, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the tresp*a*s-*offering*, and the priest shall take *some* of the blood of the tresp*a*s-*offering*, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oyl into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oyl that *is* in his left hand, seven times before the LORD:

28 And the priest shall put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the tresp*a*s-*offering*.

29 And the rest of the oyl that *is* in the priests hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle doves, or of the young pigeons, such as he can get:

31 *Even* such as he is able to get, the one *for* a sin-*offering* and the other *for* a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosie, whose hand is not able to get *that which pertaineth* to his cleansing.

33 And the LORD spake unto Moses, and unto Aaron saying,

34 When ye be come into the land of Canaan which I give to you for a possession, and I put the plague of leprosie in a house of the land of your possession:

35 And he that oweth the house shall come and tell the priest, saying, It seemeth to me, *there is* as it were a plague in the house;

36 Then the priest shall command that they *c* ‖ empty the house before the priest go *into it*, to see the plague, that all that *is* in the house be not made unclean *d*: and afterward the priest shall go in to see the house. ‖ Or, prepare.

c (*i. e.*) The possessours of the house. *d* It is observable here, that neither the people nor the houshold stuffe were polluted till the leprosie was discovered and declared by the Priest, to shew what great difference God makes between sins of ignorance, and sins against knowledge and conscience.

37 And he shall look on the plague: and behold *if* the plague *be* in the walls of the house *e*, with hollow strakes *f*, greenish or reddish, which in sight *are* lower than the wall:

e This was an extraordinary judgment of God peculiar to this people, either as a punishment of their sins, which were much more sinful and inexcusable than the sins of other nations; or as a special mean and help to Repentance, which God afforded to them above other people; or as a document of the mischievous nature of sin, typified by leprosie, which did not only destroy persons, but their habitations also: see *Ezech.* 5. 4. *f* Such as were in the bodies of leprous persons, *Levit.* 13. 3.

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house:

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place *g* without the city.

g Where they used to cast dirt and filthy things.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust *h* that they scrape off, without the city into an unclean place.

h The mortar or other Rubbish.

42 And they shall take other stones, and put *them* in the place of those stones, and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered:

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosie in the house: it *is* unclean.

45. And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house, all the while that it is shut up, shall be unclean until the even.

47. And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

48 And if the priest † shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plaistred, then the priest shall pronounce the house clean, because the plague is healed. † Heb. *in coming in shall come in*

49 And he shall take to cleanse the house, two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the Law for all manner of plague of leprosie and * scall, * chap. 13. 30.

55 And for the leprosie of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot;

57 To teach *i* † when *it is* unclean, and when *it is* clean: this *is* the law of leprosie. † Heb. *in the day of the uncleans, and in the day of the clean.*

i To direct the Priest when to pronounce a person or house clean or unclean. So it was not left to the Priests power or will, but they were tied to plain rules, such as the people might discern no less than the Priest.

CHAP. XV.

Uncleanness by Issues, and their Purrefaction and Expiation, 1——15. Of flowing Seed, its uncleanness, 16——18. Of Women. Their Courses ordinarily, 19——24. Extraordinary, 25——28. Their Expiation, 29, 30. An Exhortation to Cleanness, lest they die, and that they pollute not the Tabernacle, 31. A Repetition of the whole, 32, 33.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, * When any man hath a † runing issue out of his flesh *a*, because of his issue he *is* unclean. * Num. 5. 2. † Or, running of the reins

a His secret parts, called *flesh*, *Levit.* 6. 10. and 12. 3. *Ezek.* 16. 26. and 23. 20.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue *b*, it *is* his uncleanness.

b Or if it haue run, and been stopped in great measure, either by the grosines of the humour, or by some obstruction in parts that it cannot run freely, as it did, but only droppeth.

4 Every bed whereon he lieth, that hath the issue, is unclean: and every † thing *c* whereon he sitteth, shall be unclean. † Heb. *vessel.*

c Heb. *vessel*, by which the Hebrews understand all sorts of houshold-stuff.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sate that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh *d* of him that hath

the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

d That is, any part of his body: the word *flesh* being taken otherwise here than *v.* 2. As the same word is frequently used in scripture in differing significations in the same chapter, and sometimes in the same verse, as *Matth.* 8. 22.

8 And if he that hath the issue spit upon him that is clean, then he shal wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any* of those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, (and hath not rinsed his hands in water) *e*, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

e This may be understood, either, 1. Of the person touching, if he that hath an issue toucheth another with unwashen hands. Thus most take it. But why then should it be limited to his hands? for if he had touched him by any other part, as suppose by kissing him, he had defiled him, though his hands had been washed. Or rather 2. Of the person touched, to whom the washing of his hands is prescribed as an easier way of cleansing himself, if speedily used, but if that was neglected or delayed, a more laborious course was enjoyned him. And thus the Syriack interpreter understands it.

12 And the * vessel of earth that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. * chap. 6. 28. and 11. 32. 33.

13 And when he that hath an issue is cleansed of his issue *f*, then * he shall number to himself seven days for his cleansing *g*, and wash his clothes, and bathe his flesh in running water, and shall be clean *h*. * chap. 14. 10.

f When his issue is not only stopped in part or for a season, but hath wholly ceased. *g* To wit, for the use of the ceremonies prescribed in such cases. See *Numb.* 19. 11, 12. *h i. e.* Admitted to converse with men, and with God in publick ordinances.

14 And on the eighth day he shall take to him * two turtle doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest. * chap. 14. 22.

15 And the priest shall offer them, the one *for* a sin-*offering*, and the other *for* a burnt-offering, and the priest shall make an atonement for him *i* before the LORD, for his issue.

i Not as if this was in it self a sin, but only a punishment of sin; though oft-times it was sinful as being a fruit of a mans intemperance, and immoderate lust. See *Levit.* 14. 12.

16 And if * any mans seed of copulation go out from him *k*, then he shall wash all his flesh in water, and be unclean until the even. * Deut. 23. 10.

k Not through weakness of the parts, as that *ver.* 3. but in his sleep, which is called *nightly pollution*, which though involuntary, might arise from some lustful Dream or imagination. But if it was voluntary, and by a man's own procurement when awake, it was esteemed abominable, and a degree of murder. See *Gen.* 38. 9.

17 And every garment, and every skin whereon *u* the seed of copulation shall be washed with water, and be unclean until the even.

18 The woman also with whom man *l* shall lie with seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

l Or, *The man*, to wit, that had such an issue, which is plainly to be understood out of the whole context. For though in some special cases relating to the Worship of God, men were to forbear the use of the marriage-bed, as *Exod.* 19. 15. and 1 *Sam.* 21. 4. yet to affirm that the use of it in other cases did generally defile the persons, and make them unclean till even, is contrary to the whole current of Scripture, which affirms the *marriage-bed* to be undefiled, *Heb.* 13. 4. to the practice of the Jews, which is a good comment upon their own laws, and to the light of nature and reason.

19 And * if a woman have an issue, *and* her issue in her flesh be blood *m*, she shall be † put apart *n* seven days *o*: and whosoever *p* toucheth her, shall be unclean until the even. * chap. 12. 2. † Heb. *in her separation.*

m Heb. *And a woman when she shall have an issue of blood,* (and because that might be at her nose or other parts, he adds) and *her issue shall be in her flesh*, i. e. in her secret parts, as the word *flesh* is taken, *ver.* 2. So it notes her monthly disease. *n* Not out of the camp, as the lepers and some others, but from converse with her husband and others, and from access to the house of God. *o* For sometimes it continues so long, and it was but decent to allow some time for purification after the ceasing of her issue. *p* To wit, of grown persons. For the infant, to whom in that case she might give suck, was exempted from this pollution by the greater law of necessity, and by that antecedent law which required women to give suck to their own children.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed, shall wash his clothes, and bathe *himself*, in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sate upon, shall wash his clothes, and *bathe* himself in water and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven dayes *q*: and, all the bed whereon he lieth shall be unclean.

q If he did this unwittingly; but if the man and Woman did this knowingly, this was a gross sin, *Ezek.* 18. 6. and they being accused and convicted were punished with death, *Levit.* 20. 18. for as there was a turpitude in the action so it was very prejudical to the children then begotten, who were commonly weak, or leprous or otherwise disordered; which was also an injury to the Commonwealth of *Israel*, and redounded to the dishonour of God and of the true Religion, that the professors thereof gave such publick evidence of their intemperance.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation *r*, all the days of the issue of her uncleanness shall be as the days of her separation, she *shall be* unclean.

r To wit, the seven days mentioned, *Levit.* 12. 2. as suppose she had the Emerods, &c.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to her self seven days *s*, and after that she shall be clean.

s From the stopping of her issue, as it is apparent. And this was for trial, whether it was only a temporary obstruction, or a real cessation.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-*offering*, and the other *for* a burnt-offering, and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle *t*, that *is* among them.

t Which they did both ceremonially, by coming into it in their uncleanness, and morally by the gross neglect and contempt of Gods express and positive command to cleanse themselves.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith.

33 And of her that is sick of her flowers, and of him that hath an issue, of the man and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

Aaron not permitted at all times to go into the holy of holies, 1, 2. *He is commanded to make a general Expiation, and wherewith,* 3——5. *He-Goats, the one for Sacrifice, the other to escape,* 6——8. *The manner of offering,* 4——14. *and minisfring the Sacrifice,* 15——19. *The Scape-Goat, with the Sins of the People laid on his head, sent into the Wilderness,* 20——23. *After which Aaron, and he who let go the Goat, and he who burnt the Sacrifice without the Camp, must wash themselves,* 24——28. *This day of Expiation, which was on the tenth Day of the seventh Month, to be a solemn Fast, and Sabbath of Rest, and they cleansed from all their Sins,* 29——34.

1 AND the LORD spake unto Moses, after * the death of the two sons of Aaron, when they offered before the LORD and died. * chap. 10. 2.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he * come not at all times *a* into the holy *place* ‖ within the vail *b*, before the mercy-seat which *is* upon the ark, that he die not *c*: for * I will appear *d* in the cloud *e* by the mercy-seat. * Exod. 30. 10. Heb. 9. 7. * Exod. 40. 1 King. 8. 11.

a Not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, *Exod.* 30. 10. ‖ *i.e.* into the most holy, or the holy of holies; as the following words demonstrate, which is sometimes called only the *holy place*, as *Heb.* 9. 2, 3. the positive degree put for the comparative, which is not unusual in Scripture. *b* To wit, the second vail. See *Levit.* 4. 6. *c* For his irreverence and presumption. *d* Visibly and gloriously: That is as it were my presence-chamber, whither the priest shall not dare to come but when I call him. *e* Either in that dark place, for there was no light came into it, and clouds and darkness go together, and one may be put for the other: or in a bright and glorious cloud, which used to be over the mercy-seat, or rather in the *cloud of incense* mentioned afterward, *ver.* 13.

3 Thus

3 Thus *f* shall Aaron come into the holy *place*, with * a young bullock *g* for a sin-*offering* *h*, and a ram for a burnt-offering. * ch. 4. 3.

f In this manner or upon these terms. *g* (*i. e.*) with the blood of it, as it is explained *ver.* 14. So it is a Synecdoche, the whole put for the part. For as for the body of it, that was to be killed and offered without upon the Altar of burnt-offerings. *h* For his own and families sins, for a goat was offered for the sins of the people.

4 He shall put on the * holy linen coat *i*, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired. These *are* holy garments *k*: therefore * shall he wash his flesh in water, and *so* put them on. * Exod. 28. 39. 43. * Exod. 30. 20.

i It is observable that the High-priest did not now use his peculiar and glorious robes, but only his linnen garments, which were common to him with the ordinary priests. The reason whereof was, either because this was not a day of feasting and rejoycing, but of mourning and humiliation, at which times people were to lay aside their ornaments, *Exod.* 33. 5. Some conceive, that under the linen garments here named are comprehended his more glorious robes also by a Synecdoche, But that doth not appear neither from hence, nor from other places alledged. Had onely his holy garments been mentioned in general, all might have been understood, but when onely the linen apparel is mentioned here and after *ver.* 23. and when that is so particularly expressed in four several parts of it, and not a word of the other either here or in the rest of the chapter, it seems presumptuous to add them here without any ground or evidence. Or because it was fit he should not exalt but abase himself, when he was to appear before the divine Majesty, and therefore he was to come in the meanest of his Priestly habits: Or that it might be an evidence of the imperfection of this Priesthood, and of the great difference between the Levitical, and the true High-Priest Christ Jesus, whose prerogative alone it is to go into the true Holy of Holies with his glorious robes, when this must carry thither the characters of his meanness. *k* Because appropriated to an holy and religious use, for which reason other things are called *holy*. See *Exod.* 29. 31. and 30. 25. and 2 *Chron.* 5. 5.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-*offering*, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-*offering*, which *is* for himself, and make * an atonement for himself, and for his house *l*. * Heb. 9. 7.

l (*i. e.*) His family, as *Gen.* 7. 1. to wit, the Priests and Levites. See *Numb.* 1. 49.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats: one lot for the LORD *m*, and the other lot for the † scapegoat. † Heb. *Azazel.*

m For the Lord's use and service by way of sacrifice. Both this and the other Goat typified Christ; this in his death and passion for us; that in his Resurrection for our deliverance.

9 And Aaron shall bring the goat upon which the LORDS lot † fell *n*, and offer him for a sin-*offering*. † Heb. *went up.*

n So the lot is said to *fall*, *Jonah* 1. 7. *Act.* 1. 26. Heb. *Went up*, to wit, out of the vessel, into which the lots were put, and out of which they were brought up.

10. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him *o*, *and* to let him go for a scape-goat into the wilderness.

o In manner hereafter expressed, *ver.* 21. 22.

11 And Aaron shall bring the bullock *p* of the sin-*offering* which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-*offering* which *is* for himself.

p Mentioned in general *ver.* 6. The ceremonies whereof are here particularly described. This was a differing bullock or heifer from that *Numb.* 19. as appears by comparing the places.

12 And he shall take a censer full of burning coals of fire from off the altar *q* before the LORD, and his hands full of sweet incense *r* beaten small, and bring *it* within the vail *s*.

q To wit, of burnt-offering, where the fire was always burning, and whence fire was taken for such uses as these. *r* Of which see *Exod.* 30. 34, 35, 38. *s* (*i. e.*) Into the Holy of holies, *ver.* 2.

13 And he shall put the incense upon the fire *t* before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not *u*.

t Which was in the censer, *ver.* 12. * For so gross an errour committed in the highest acts of worship, and that by an High-Priest, whose knowledge and function was a great aggravation to his sin.

14 And * he shall take of the blood of the bullock, and * sprinkle *it* with his finger upon the mercy-seat *x* eastward *y*: and before the mercy-seat *z* shall he sprinkle of the blood with his finger seven times. * Heb. 9. 13. and 10. 4. * ch. 4. 6.

x To teach us, that God is merciful to sinners only through and for the blood of Christ. *y* (*i. e.*) With his face east-ward, or upon the eastern part of it, towards the people, who were in the court which lay east-ward from the Holy of holies, which was the most western part of the Tabernacle. This signified that the High-priest in this act represented the people; and that God accepted it on their behalf. *z* On the ground.

15 Then shall he kill *a* the goat of the sin-*offering* that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

a Either this was done before he entred into the Holy of holies, though it be mentioned after, such transi-placings of passages being not unusual: or rather he went out of the Holy of holies, and killed it, and then returned thither again with its blood, and this agrees best with the text, nor are transpositions to be allowed without necessity. And whereas the High-priest is said to be allowed to enter into that place but *once in a year*, that is to be understood, but one day in a year, though there seems to have been occasion of going in and coming out more than once upon that day.

16 And he shall make an atonement for the holy *place b*, because of the uncleannesses of the children of Israel *c*, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that † remaineth among them, in the midst of their uncleanness *d*. † Heb. *dwelleth.*

b Of which see below *ver.* 19, 20. and *Exod.* 29. 36. *Levit.* 8. 15. *Heb.* 9. 13. *c* For though the people did not enter into that place, yet their sins entred thither, and would hinder the effects of the High-priests mediation on their behalf, if God was not reconciled to them. *d* Encompassed with their sins, being in the midst of a sinful people, who defile not themselves only, but also Gods Sanctuary, as God complains, *Ezek.* 23. 38, 39.

17 * And there shall be no man in the tabernacle † of the congregation *e* when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel. * Luk. 1. 10. † Heb. *of meeting* Exod. 29. 42.

e (*i. e.*) In the holy place, where the Priests and Levites were at other times. This was commanded for the greater reverence to the Divine Majesty then in a more special manner appearing, and that none of them might cast an eye into the Holy of holies, as the High-priest went in or came out.

18 And he shall go out unto the altar *f* that *is* before the LORD, and make an atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

f To wit, the altar of incense, where the blood of sacrifices was to be put, *Levit.* 4. 4. and particularly the blood of the sin-offerings offered upon this day of atonement, *Exod.* 30. 10. and which is most truly and properly said to be *before the Lord*, *i. e.* before the place where God in special manner dwelt, to wit, the Holy of holies. Some understand it of the altar of burnt-offerings, because he is said to *go out* to it. But that *going out* relates not to the Tabernacle, but to the Holy of holies, into which he was said to *go in*, *v.* 17. Add to this, that this altar which is atoned by the High-priest seems to be in that place where he only might now come, and therefore in the Holy place, called here *the Tabernacle*, from which all other priests were for this day excluded, whereas the altar of burnt-offerings was without the Holy place or Tabernacle, to wit at the door of it and in the court of the Priests.

19 And he shall sprinkle of the blood upon it with his finger seven times *g*, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

g To signifie its perfect cleansing, seven being a number of perfection, and our perfect reconciliation by the blood of Christ here represented.

20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands *h* upon the head of the live goat, and confess over him *i* all the iniquities of the children of Israel, and all their transgressions in all their sins *k*, putting them upon the head *l* of the goat, and shall send *him* away by the hand of † a fit man *m* into the wilderness *n*. † Heb. *a man of opportunities.*

h See on *Exod.* 29. 10. and *Levit.* 1. 4. *i* Confession of sin being a duty to accompany the sacrifice offered for it, as we see *Levit.* 5. 5. *Numb.* 5. 7. *k* Or, *with or according to all their sins*: for so the *Hebrew* particle is oft used. He mentions *iniquities*, *transgressions*, and *sins*, to note sins of all sorts, and that a very free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from the benefit of Christs death here represented. *l* Charging all their sins and the punishment due to them upon the goat, which though only a ceremony, yet being done according to Gods appointment and manifestly pointing at Christ upon whom their iniquities and punishments were laid, *Isa.* 53. 5. 6. it was available for this end. And hence the heathens took their custom of seleeting one beast or man, upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *m* One that knows the wilderness, and the way to it, and what places in it are most convenient for that use. Heb. *a man of* [illegible] *years and dexterity*, who

who may be trusted with this work. *u* Which signified the removal of their sins far away both from the people, and out of Gods sight, or from the place of his presence. And here the goat being neglected by all men, and exposed to many hardships and hazards from wild beasts, which were numerous there, might further signifie Christs being forsaken both by God and by men, even by his own disciples, and the many dangers and sufferings he underwent. The *Jews* write, that this goat was carried to the mountain called *Azazel*, whence the goat is so called, *v.* 10. and that there he was cast down headlong, and that the red string by which he was led turned white, when God was pleased with the *Israelites*, otherwise it remained red: and then they mourned all that year. And the antient *Hebrews* write that 40 years before the destruction of the Temple, which was about the time of Christs death, this red string turned no more white.

22 And the goat shall bear upon him all their iniquities unto a land † not inhabited: and he shall let go the goat in the wilderness.

† Heb. *of separation.*

23 And Aaron shall come *o* into the tabernacle of the congregation, and shall put off the linnen garments which he put on, when he went into the holy *place*, and shall leave them there.

o Forthwith, not expecting the return of the man who carried the goat away, but securely committing that to Gods providence he shall go on in his work.

24 And he shall wash his flesh with water in the holy place *p*, and put on his garments *q*, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

p Either in the laver appointed for that purpose, Or, in some other vessel within the holy place, because after he had washed in it he is said to *come forth*. *q* Not his ordinary Priestly linnen garments, for he was to *leave them* in the Tabernacle, *v.* 23. but the High-priestly garments, called *his garments* properly and peculiary, and by way of distinction from the former garments, which are called *holy garments*, *v.* 4. and *the linnen garments*, *v.* 23. but never *his garments*, as these are. And this change of his garments was not without cause. For the common Priestly garments were more proper and fit for him in the former part of his ministration, both because he was to appear before the Lord in the most holy place to humble himself and make atonement for his own and for the peoples sins, and therefore his humbleſt and meanest attire was most fit, and because he was to lay his hands upon that goat on which all their sins were put, by which touch both he and his garments would be in some sort defiled, and therefore as we read here that he *washed* himself or *his flesh*, so we may well presume his linnen garments were laid by for the washing, as *the cloaths* of him who carried away the scape-goat were *washed*, *v.* 26. And the High-priestly garments were most proper for the latter part of his work, which was of another nature.

*ch.4. 10. 25 And the * fat of the sin-*offering* shall he burn upon the altar.

26 And he that let go the goat for a scape-goat, shall wash *r* his clothes, and bathe his flesh in water, and afterward come into the camp.

r Because he had contracted some degree of ceremonial uncleanness by the touch of the goat.

*ch.4.12, 21. and 6. 30. Heb. 13. 11. † Heb. *of* ‖ Heb. *of* 27 * And the bullock † *for* the sin-*offering*, and the goat ‖ *for* the sin-*offering*, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever *s* unto you, *chap.23. 27. Numb.29. 7. *that* * in the seventh month *t*, on the tenth *day* *u* of the month, ye shall afflict your souls *x*, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you.

s See on *Exod.* 12. 14. *t* Answering part to our *September* and part to our *October*; when they had gathered in all their fruits, and were most at leisure for Gods service: This time God chose for this and other feasts, herein graciously condescending to mens necessities and conveniences, being contented with that time which men could best spare. *u Obj.* It was *on the ninth day*, *Lev.* 23. 32. *Ans.* It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there sufficiently implied. *x i. e.* your selves, as the word *soul* is frequently used, both your bodies by abstinence from food and other delights, and your minds by anguish and grief for former sins, which though bitter, yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to afflict themselves, or to be active in the work.

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of rest *y* unto you, and ye shall afflict your souls by a statute for ever.

y Observed as a sabbath day by cessation from all worldly and servile works, and diligent attendance upon Gods worship and service.

* chap. 4. 3, 5, 16. † Heb. *fill his hand.* 32 * And the priest whom he shall anoint *z*, and whom he shall † consecrate to minister in the priests office in his fathers stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

z He, i. e. either God, who commanded him to be anointed, as men are oft said to do what others do by their command, or the High-priest, who was to anoint his successour. Or, the third person is here put indefinitely or impersonally, for, *who shall be anointed.*

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins * once a year. And he did as the LORD commanded Moses. *Exod.30. 10. Heb.9.7.

CHAP. XVII.

Sacrifices to be offered only in the temple, 1—6. and not to devils, 7. on pain of death, 8, 9. blood not to be eat: on the same pain: the life being in the blood, and it given for an atonement, 10——14. nor any beast that died of it self, or was torn by beasts, 15.

1 AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel that killeth *a* an oxe, or lamb, or goat in the camp *b*, or that killeth *it*, out of the camp *b*,

a Not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice, as manifestly appears both from *v.* 4. where that is expressed, and from the reason of this law, which is peculiar to sacrifices, *v.* 5. and from *Deut.* 12. 5, 15, 21.

b In *Canaan*, the city answered to the camp, and so it forbids any mans doing this either in the city or in the country.

4 And bringeth it not unto the door of the tabernacle *c* of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood shall be imputed unto that man *d*: he hath shed blood, and that man shall be cut off from among his people *e*:

c This was appointed, partly in opposition to the heathens, who sacrificed in all places; partly to cut off occasions of Idolatry; partly to prevent the peoples usurpation of the Priests office; and partly to signifie, that God would accept of no sacrifices but through Christ and in the Church; (of both which the Tabernacle was a type. See *Heb.* 9. 11.) and according to his own prescript. But though men were tyed to this law, God was free to dispense with his own law, which he did sometimes to the Prophets, as 1 *Sam.* 7. 9. and 11. 15. *&c.* and afterwards more fully and generally in the days of the *Messiah*, *Mal.* 1. 11. *Joh.* 4. 21, 24. *d* He shall be esteemed and punished as a murderer both by God and by men. See *Isa.* 66. 3. The reason is, because he shed that blood, which, though not mans blood, yet was as pretious, being sacred and appropriated to God, and typically the price by which mens lives were ransomed. *e* By death, either by the hand of God, in case men do not know it or neglect to punish it, or by men, if the fact was publick and evident.

5 To the end that the children of Israel may bring their sacrifices, which they *f* offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings *g* unto the LORD.

f Either 1. the *Egyptians* and other idolatrous nations, which commonly sacrificed to Idols or Devils in fields or any places: who are not here named but may be defigned by the particle *they*, in way of contempt, as if they were not worthy to be named, as that particle is used, *Luk.* 14. 24. and 19. 27. *Joh.* 7. 11. and 8. 10. Or rather, 2. the *Israelites* now mentioned, and plainly understood in the following *they*, who, before the building of the Tabernacle, took the same liberty herein which the *Gentiles* did, from which they are now restrained. *g* He nameth these not exclusively to others, as appears from the reason of the law, and from *v.* 8, 9. but especially, because in these the temptation was more common in regard of their frequency, and more powerful, because part of these belonged to the offerer, and the pretence was more plausible, because their sanctity was something of a lower degree than others, these being only called *holy*, and allowed in part to the people, when the other are called *most holy*, and were wholly appropriated either to God, or to the Priests.

6 And the priests shall sprinkle the blood *h* upon the altar of the LORD, *at* the door of the tabernacle of the congregation, and burn the fat for a * sweet savour unto the LORD. *Exod.29. 18. ch.4.

h This verse contains a reason of the foregoing law, because of Gods propriety in the *blood* and *fat*, wherewith also God was well pleased, and the people reconciled. And these two parts only are mentioned, as the most eminent, and peculiar, though other parts also were reserved for God.

7 And they shall no more offer their sacrifices unto devils *i*, after whom they have gone a whoring *k*: This shall be a statute for ever unto them throughout their generations.

i So they did, not directly or intentionally, but by construction and consequence, because the Devil is the author of idolatry, and is eminently served, pleased and honoured by it. And as the *Egyptians* were notorious for their Idolatry, as appears by the testimony of Scripture, and of all antient writers, so the *Israelites* were infected with their leaven *Jos.* 24. 14. *Ezek.* 20. 7. and 23. 2, 3. And the name of *Devils* is commonly given in Scripture to Idols, yea even to those which seemed most innocent, as to *Jeroboams* Calves, 2 *Chron.* 11. 15. by which he and the people designed and professed to worship the true God, as is manifest from the nature of the thing, and from many places of Scripture, and the worshippers of Idols are esteemed and called worshippers of Devils. See *Deut.* 32. 17. *Psal.*

Psal. 106. 37. 1 *Cor.* 10. 20. *Rev.* 9. 20. The Hebrew word rendred *Devils* signifies *goats*, either because goats were eminently worshipped by the *Egyptians*, as *Herodotus*, *Strabo*, and others note, and diverse of the Idols of the Heathens were of that or a like form; or because the Devil did oft appear to the Heathens in that shape, as their own authors note. *k* For Idolatry, especially in Gods people, is commonly called *whoredom*, as *Ezek.* 16. 16, 26. & 23. 8, 19, 21, *&c.* and that justly, because it is a violation of that covenant by which they were peculiarly betrothed or married to God. See *Hos.* 2. 19, 18, 19.

8 And thou shalt say unto them, Whatsoever man *there be* of the House of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering, or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

*Gen.9.4. chap.7. 26. & 19. 26. Deut. 12. 16. & 15.23. 1 Sam.14. 33. Ezek. 44.7. Jer. 44.11. † Heb. *soul.* 10 * And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, * I will even set my face against that soul *l* that eateth blood, and will cut him off from among his people.

l (*i.e.*) I will be an enemy to him, and execute vengeance upon him immediately; because such persons probably would do this in private, so as the Magistrate could not know nor punish it. See this or the like phrase, *Lev.* 20. 3. and 26. 17. *Jer.* 3. 12. *Ezek.* 14. 8.

11 For the † life of the flesh *m is* in the blood *n*, and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul *o*.

† Heb. *soul.*

m (*i.e.*) Of living creatures. *n* (*i.e.*) It depends upon the blood, is preserved and nourished by it, and is extinguished when the blood is gone. And this law was given to the *Jews*, and hard-hearted people, as they are oft said to be, that by this restraint from the blood of brute creatures they might be wrought to the greater abhorrency of taking away the life of a man. *o* Typically, and in respect of the blood of Christ which it represented, by which the atonement is really made; *Heb.* 9. 12. So the reason is double; 1 because this was the eating up of the price or ransom of their own lives, which in construction was the destroying of themselves. 2 because this was ingratitude and irreverence towards that sacred blood of Christ which they ought to have in continual veneration.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which * hunteth and catcheth any beast *p* or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust *q*.

†Heb. *that hunteth any hunting.*

p He instanceth in this kind, either because persons much given to that exercise are commonly too licentious, and being in haste might easily transgress, or because some might think the former prohibition did reach only to the blood of such creatures as were offered to God in sacrifice. *q* Partly to beget an honourable respect unto the blood even of beasts, and much more of men; partly lest the beasts should lick it up, and by tasting the sweetness of it be made more fierce and cruel to devour and destroy others; and partly as a licence from God upon this condition giving them a right to kill and eat such creatures, without any fear of the blood being imputed to them; for as the not-covering of the blood portends the punishment which the sin of blood-shedding calls for, *Job* 16. 18. *Ezek.* 24. 7, 8. so covering it notes impunity.

*chap.7. 26.

14 * For *it is* the † life of all flesh; the blood of it *is* for the † life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the † life of all flesh *is* the blood thereof: whosoever eateth it, shall be cut off.

*Gen.9.4. † Heb. *soul.* † Heb. *soul.* † Heb. *soul.*

*Exod.22. 31. Ezek. 44.31. † Heb. *a carcass.* chap.22. 8 15 * And every soul that eateth † * that which died *of it self*, or that which was torn *with beasts*, (whether *it be* one of your own country, or a stranger *r*) he shall both wash his clothes, and bathe *himself* in water, and be unclean untill the even: then shall he be clean.

r To wit, through ignorance or inadvertency, as appears by the sleightness of the punishment; for if it was done knowingly, it was a presumptuous sin against an expres law here, and *Deut.* 14. 21. and therefore more severely punished. *s* Understand of the Proselytes, either of the Proselytes of the gate, who were obliged to observe the precepts of *Noah*, whereof this was one, or of the Proselytes of righteousness, or converts to the Jewish Religion: for other strangers were allowed to eat such things, *Deut.* 14. 21.

16 But if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity *t*.

t (*i.e.*) The punishment of it, and therefore must offer a sacrifice for it. See *Levit.* 5. 1, 2, *&c.* and 7, 18.

CHAP. XVIII.

Israelites not to live after the Customs of the Egyptians or Canaanites, but according to Gods Institutions, 1——5. To abstain from Incestuous Marriages, 6——18. And Copulation with a menstruous Woman, 19. And Adultery, 20. And Offering Children to Molech, 21. And all Unnatural Copulation with Man or Beast, 22, 23. These things the Nations do: and the Land is defiled, and God it provoked: and they who do those things shall die: but God was their Lord, 24——30.

1 AND the Lord spake unto Moses, saying,

2 Speak unto the Children of Israel, and say unto them, I *am* the LORD your God *a*.

a Your Soveraign, and Lawgiver, This is oft repeated here, because the things here forbidden were practised and allowed by the Gentiles, to whose custom he here opposeth Divine authority, and their obligation to obey his commands.

3 After the doings of the land of Egypt *b* wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan *b* whither I bring you, shall ye not do: neither shall ye walk in their ordinances *c*.

b These two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations, as he elsewhere expresseth it. *c* Or *statutes*, either because their laws did indeed allow such things, or because prevailing customs have the force of laws.

4 Ye shall do my judgments, *d* and keep mine ordinances, *d* to walk therein: I *am* the LORD your God.

d Mine universally, *Deut.* 27. 26. *Gal.* 3. 10. for though the words be indefinite, the matter is necessary, and *mine* solely, *Deut.* 6. 13. compared with *Mat.* 4. 10. and therefore those that here follow, though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of the nations.

5 Ye shall therefore keep my statutes, and my judgments; * which if a man do, he shall live in them *e*: I *am* the LORD. *Ezek.20. 11, 13. Luk.10. 28. Rom. 10.5. Gal. 3.12.

e Not only happily here, but also eternally hereafter, as it is expounded, *Mat.* 19. 17. *Rom.* 10. 5. This is added as a powerful argument why they should follow Gods commands, rather than mens examples, because their life and happiness depends upon the one, not the other. And though in strictness, and according to the law or covenant of works they could not challenge life for doing, except their obedience was universal, perfect, constant and perpetual, and therefore no man since the fall could be justified by the law, as the Apostle affirms and proves, *Rom.* 4. and *Gal.* 3. yet by the covenant of Grace this life is promised to all that obey Gods commands sincerely, though not perfectly, 1 *Tim.* 4. 8.

6 None *f* of you shall approach *g* to any that is † † Heb. *remainder of his flesh.* near of kin to him, *h* to uncover their nakedness *i*: I *am* the LORD.

f Heb. *No Man.* For though the Women also be bound by this law, yet the men alone are mentioned, both because they are most active in the choice of their Yoke-fellows, and therefore most likely to transgress these laws, and because they having authority over the women could have the greater influence upon them by their power, counsel, or example, to oblige them either to the observation or violation of them. *g* This word signifies the conjugal act here, as it doth *Gen.* 20. 4. *Isa.* 8. 3. but because it is ambiguous in it self, it is so limited and explained in the end of the verse. *h* This is the general rule, which is particularly expounded and applied in the following instances. And these laws are so just and reasonable, that although the barbarous nations did allow of such incestuous marriages, yet wiser and civil heathens by the meer light of nature condemned them, as may be seen in *Suetonius*, *Tacitus*, *Catullus*, and others. *i* (*i.e.*) Their secret parts, so called to put us in mind of the fall of our first Parents, whose first fence and shame of their nakedness had its rise from thence. This phrase notes the same thing with *knowing*, *Gen.* 4. 1. and with *discovering* ones *skirt*, *Deut.* 22. 30. and 27. 20.

7 The nakedness of thy father, or *k* the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, *l* thou shalt not uncover her nakedness.

k Heb. *and*, put for *that is*, or *to wit*, as it is oft used. Here it notes, that *the nakedness of the father*, and *the nakedness of the mother* are one and the same thing, because they two are one flesh, and therefore her nakedness is his also. Which further appears because the mother only is mentioned in the following words, which contain the reason of the law. *l* And therefore even nature reacheth thee to abhor such incest. Yet the *Persians* used to marry their mother; therein worse than the very Camels, whom no force will drive to that act with their dams.

8 * The nakedness of thy fathers wife *m* shalt thou not uncover: it is thy fathers nakedness *n*. *chap.20. 11. Deut. 22.30. & 27.20. Amos 2.7.

m (*i.e.*) Thy Step-mother. Examples of this are *Gen.* 35. 22. and 49. 4. 1 *Cor.* 5. 1. *n* By intereſt and relation; that which he only may uncover.

9 * The nakedness of thy sister *o*, the daughter of thy father *p*, or daughter of thy mother *p*, whether *she* be born at home *q*, or born abroad *r*, *even* their nakedness thou shalt not uncover. *chap 20. 17. 2 Sam. 13. 12. Ezek.22. 11.

o By both parents. *p* Thy sister by either of thy parents. *q* To wit, of thy father by another wife, whom he hath taken into his house. *r* Either of thy mother, by another, whether a former, or a second husband, in another house and family: or, of thy father by some strange woman: for there might be some doubt in these cases.

10 The nakedness of thy sons daughter, or of thy daughters daughter *s*, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness *t*.

s And consequently of all thy children and childrens children, and all downwards. *t* They are a part of thy self as coming out of thy loins, and out of thy wife, whose nakedness is thine own.

11 The nakedness of thy fathers wives daughter, begotten of thy father *u*, (she is thy sister) thou shalt not uncover her nakedness.

u Or, *being akin to thy father.* He seems to speak of the daughter of the fathers brother by his wife, whom the father here spoken of, being brother to the deceased person, married by vertue of that law, *Deut.* 25. 5. by which marriage there was a neer kindred contracted between the two families, so that the son of the one could

could not marry the daughter of the other. Thus this law is differing from that *ver.* 9. And that seems more probable, than that in so brief a table of laws the same thing should be forbidden both there and here. *Obj.* The word being the same here and *ver.* 9. must be understood in the same sense, and therefore here must be rendred *begotten* or *born*, as it is there. *Anſw.* It may be rendred there as well as here, *akin*, as some render the words *there, of domeſtick*, or of another, *a foreign, kindred*: and if the word had been participially put for *begotten* or *born*, it is likely the preposition *Mem* or *Lamed* would have been prefixed to the Hebrew word, *ahicha*, as is common in those cases.

* chap. 20. 19. † Heb. *fleſh.* Gen. 37. 27.

12 * Thou ſhalt not uncover the nakedneſs of thy father's ſiſter *x*: ſhe *is* thy fathers † near kinſwoman *y*.

x Thy Aunt by the fathers ſide, as the next verſe ſpeaks of the Aunt by the mothers ſide. If *Amrams* example be alledged to the contrary, ſee on *Exod.* 6. 20. *y* Heb. *thy fathers fleſh*, a member and product of the ſame fleſh from which thy father came.

† Heb *fleſh.*

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: for ſhe *is* thy mothers † near kinſwoman.

* chap. 20. 20.

14 * Thou ſhalt not uncover the nakedneſs of thy fathers brother *z*, thou ſhalt not approach to his wife: ſhe *is* thine aunt ¶.

z (*i.e.*) Of his wife, as the next words explain it. And as a man may not marry his aunt, ſo neither may a woman marry her uncle, there being altogether the ſame diſtance in kindred, and the ſelf-ſame reaſon of the law. And for the examples of *Abraham, Amram, Othoniel*, &c. to the contrary, they were before the publication of this law, by which it pleaſed God to reſtrain the liberty allowed formerly when the holy ſeed was in a narrower compaſs, and fewer perſons, which altered the caſe. For in that regard there was a time when God allowed brethren and ſiſters to marry, to wit, when there were no other in the World, which was the caſe of *Adams* immediate children. We learn from hence, that the ſame degrees are forbidden in conſanguinity or kindred by blood, and in affinity or kindred by marriage. † Some infer from hence, that it is unlawful for couſin-germans, or the children of brethren and ſiſters to marry. But there is not the ſame reaſon, nor the ſame degree of diſtance, for my uncle or aunt are nearer akin to me than their children are. Yet becauſe it ſeems doubtful to many, and may hereafter prove occaſion of grievous perplexities of mind, eſpecially to tender and ſcrupulous conſciences, Chriſtian prudence directs us to chuſe the ſafeſt way, there being ſo great a latitude of unqueſtionable perſons.

* chap. 20. 12. Ezek. 22. 11.

15 * Thou ſhalt not uncover the nakedneſs of thy daughter in law: ſhe *is* thy ſons wife, thou ſhalt not uncover her nakedneſs.

* chap. 20. 21. Mat. 14. 4.

16 * Thou ſhalt not uncover the nakedneſs of thy brothers wife *a*: it *is* thy brothers nakedneſs.

a Neither in his life time, nor after his death, and therefore a woman might not marry her husbands brother, nor might a man marry his wives ſiſter, either before or after his wives death, for ſo all the prohibitions are to be underſtood: which will give light to *ver.* 18. But God, who can undoubtedly diſpenſe with his own laws, did afterwards make one exception to this rule, of which ſee *Deut.* 25. 5.

* chap. 20. 14.

17 * Thou ſhalt not uncover the nakedneſs of a woman and her daughter *b*, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs: *For* they *are* her near kinſwomen: it *is* wickedneſs *c*.

b To wit, thy ſtep-daughter, and ſo thy ſtep-ſons daughter, *&c.* *c* Becauſe they are very near to thy wife by conſanguinity, as coming directly from her; and therefore they are as near to thee by affinity, which binds as much as conſanguinity; the wife, who is only related by affinity, being nearer to a man than any other by conſanguinity, they two being made one fleſh, and therefore the ſame diſtance is to be obſerved in both of them.

‖ Or, *one wife to another.*

18 Neither ſhalt thou take ‖ a wife to her ſiſter *d*, to vex *her*, to uncover her nakedneſs beſides the other, in her life time *e*.

d The word *ſiſter* is here underſtood either 1. properly, ſo ſome: whence others infer, that it is lawful to marry ones wives ſiſter after the wives death. Or 2. improperly for any other woman, as not only perſons, but things, of the ſame kind are oft called, *ſiſters* and *brethren*, of which ſee plain examples, *Exod.* 26. 3. and 32. 27, 29. *Ezek.* 1. 9. and 3. 13. and 16. 45, 48, 49. So the ſence is, *thou ſhalt not take one woman to another.* And this ſence may ſeem more probable, 1. becauſe elſe here were a tautology, the marriage of a man with his wives ſiſter being ſufficiently forbidden *ver.* 16. where marriage with his brothers wife is forbidden, as alſo *ver.* 9. and 11. where he forbids the marriage of ones own ſiſter, and conſequently the marriage of ones wives ſiſter, it being manifeſt and confeſſed that affinity and conſanguinity are of the ſame conſideration and obligation in theſe matters. Nor can this be added for explication, for then the comment would be darker than the text, nay it would deſtroy the text, for then what was ſimply and abſolutely and univerſally forbidden before, is here forbidden doubtfully and reſtrainedly, and might at leaſt ſeem to be allowed after the wives death; which is rejected by thoſe who own the former interpretation. 2. Becauſe the reaſon of this prohibition, which is leſt he ſhould vex her thereby, is much more proper and effectual againſt marrying any other woman than againſt marrying the wives ſiſter, ſo near and dear a relation being moſt commonly and probably a means to induce them rather to love and pleaſe and ſerve, than to vex one another in ſuch a relation. And therefore to take her natural ſiſter to vex her would ſeem a courſe unſuitable to his end or deſign. 3. Some add another reaſon, that Polygamy, which Chriſt condemns, *Mat.* 19. 5. is either forbidden here or no where in the law. But this may admit of great diſpute. And it is obſervable that Chriſt confutes Polygamy and divorces, not by any of *Moſes* his laws (which probably he would not have omitted, if they had been to his purpoſe) but by the firſt inſtitution of marriage, *Gen.* 2. 23. whence alſo *Malachi* ſeems to fetch his argument, *chap.* 2. 14, 15. And that law *Deut.* 21. 15, 16. may ſeem to intimate that God did then, in conſideration of the hard-heartedneſs of the *Jewiſh* Nation, diſpenſe with that firſt and primitive law, eſpecially if we conſider the practice of divers holy men amongſt the *Jews*, not only before the law, as *Abraham* and *Jacob*, but alſo after it, as *Elkanah* and *David*, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it, whereas on the contrary God mentions it as one of his favours vouchſafed to *David*, that he *gave* him his *maſters wives into his boſom*, 2 *Sam.* 12. 8. and affirms, that *David turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of Uriah*, 1 *King.* 15. 5. Peradventure therefore it may deſerve ſome conſideration which a learned man in part ſuggeſts, that this Text doth not ſimply forbid the taking of one wife to another, but the doing of it in ſuch a manner or for ſuch an end, that he may vex or puniſh, or revenge himſelf of the former; which probably was a common motive amongſt that hard-hearted people to do ſo, and therefore the forbidding hereof might give a great check to the practice of Polygamy amongſt them. *e* This clauſe is added to ſignifie Gods allowance to marry one wife after another, when ſhe is dead, and thereby to intimate how the word *Siſter* is to be underſtood.

19 * Alſo thou ſhalt not approach unto a woman *f* to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

* chap. 20. 18. Ezek. 22. 10

No not to thy own Wife. See *chap.* 12. 2. and 15. 24, 25. This was not only a ceremonial pollution, but an immorality alſo, whence it is put amongſt groſs ſins, *Ezek.* 18. 6. There is alſo a natural turpitude in this action. And therefore it is now unlawful under the Goſpel.

20 Moreover, * thou ſhalt not lie carnally with thy neighbours wife, to deſile thy ſelf with her.

* Exod. 20. 14. chap. 20. 10. † chap. 20. 2. 2 King. 23. 10. * called Act. 7. 43

21 And thou ſhalt not let any of thy ſeed * paſs through *the fire* *g* to * Moloch *h*, neither ſhalt thou profane the name of thy God *i*: *I am* the LORD.

g This was done two ways, either 1. By burning them in the fire, of which ſee 2 *King.* 3. 27. 2 *Chron.* 28. 3. *Pſal.* 106. 37, 38. *Eſa.* 57. 1. Or 2. By making them paſs between two great fires, which was kind of luſtration or conſecration of them to that God. Which latter ſeems to be here meant. See on *Deut.* 18. 10. where the word *fire*, here underſtood, is expreſſed. *h* Or, *Molech*; called alſo *Milcom*, an Idol chiefly of the *Ammonites*, as appears from 1 *King.* 11. 7. 2 *King.* 23. 13. *Jer.* 49. 1, 3. This ſeems to be the Saturn of the Heathens, to whom eſpecially children and men were ſacrificed. This is mentioned, becauſe the neighbours of *Iſrael* were moſt infected with this Idolatry, and therefore they are particularly cautioned againſt it, though under this one inſtance all other Idols and acts, or kinds of Idolatry, are manifeſtly comprehended and forbidden. *i* Either by joining him with, or by forſaking him for, ſuch a baſe and bloody Idol, whereby the name, honour, and ſervice of God would be horribly defiled, and expoſed to the ſcorn of the Heathen, as if he were but one of the ſame kind with their mungrel-deities.

22 * Thou ſhalt not lie with mankind *k* as with woman-kind: it *is* abomination.

* 1 Cor. 9. 1 Tit. 1. 10.

k See *Levit.* 20. 13. 1 *King.* 14. 24.

* chap. 18. 15. & 20. 19.

23 * Neither ſhalt thou lie with any beaſt to deſile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto, it *is* confuſion *l*.

l An horrible confuſion of the natures which God hath diſtinguiſhed, and of the order which God hath appointed, and an overthrow of all bounds of Religion, Honeſty, Sobriety and Modeſty.

24 Deſile not ye your ſelves in any of theſe things: for in all theſe *m* the nations are defiled, which I caſt out before you.

m To wit, above-mentioned ſins. Whence it is apparent, that the ſeveral inceſts here prohibited are not only againſt the poſitive and particular Law given by God to the Jews, but alſo againſt the general Law and Light of nature. And therefore the Law about theſe things was one of the ſeven Precepts of *Noah*. And the ſober Heathens condemned ſuch inceſtuous Marriages. The Roman Hiſtorians obſerve, that when *Claudius* the Emperor had married his Niece, (which is one of the loweſt kinds of inceſt here mentioned) and the Senate in compliaſance with him had made it lawful for any to do ſo, yet there was but one, and he too an obſcure perſon, that followed his example.

25 And the land is defiled: therefore I do viſit *m* the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants *n*.

m I am now viſiting, or about to viſit, *i.e.* to puniſh. See *Eſa.* 26. 21. *n* As no leſs burdens to the Earth than corrupted food is to the ſtomach. See *Jer.* 9. 19. *Mich.* 2. 10.

* chap. 18. 22.

26 * Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations, *neither* any of your own nation, nor *any* ſtranger *o* that ſojourneth among you:

o In Nation or Religion, of what kind ſoever. For though they might not force them to ſubmit to their Religion, yet they might reſtrain them from the publick contempt of the Jewiſh Laws, and from the violation of natural Laws, which, beſides the offence againſt God and nature, were matters of evil example and conſequence to the *Iſraelites* themſelves.

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled.)

28 That

Jer. 9. 19. Ezek. 36. 5. 17.

28 That * the land ſpue not you out alſo when ye deſile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them* ſhall be cut off *p*, from among their people.

p To wit, by death to be inflicted by the Magiſtrates, as it is apparent in caſe of Idolatry with *Moloch* or other falſe Gods; and, in caſe of the Magiſtrates neglect, by God himſelf. This phraſe therefore of *cutting off*, is to be underſtood variouſly, as many other phraſes are, either of Eccleſiaſtical, or Civil and Corporal puniſhment, according to the differing natures of the offences for which it is inflicted.

30 Therefore ſhall ye keep mine ordinance, that ye commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye deſile not your ſelves therein: I *am* the LORD your God.

CHAP. XIX.

Iſraelites muſt be holy, 1, 2. muſt honour their Parents, and keep Sabbaths, 3. Shun Idolatry, 4. Duly to ſlay and eat their Peace-offerings, 5——8. In Harveſt time, leave Gleanings for the poor and ſtranger, 9, 10. Not ſteal, deceive or lie, 11. Nor ſwear falſly, 12. Nor defraud, rob, or detain. 13. Nor curſe the deaf, nor put a Stumbling-block before the blind, 14. Nor judge unjuſtly, 15. Nor be Tale-bearers; nor bear falſe witneſs againſt their Neighbour, 16. But rebuke their Brother for Sin, 17. Not revenge themſelves, but love their Neighbours, 18. Not to mix different things, 19. The puniſhment of a man lying with a bond-maid, 20——22. They muſt not eat of the fruits of Canaan till after four years, 23. To eat no blood: And uſe no Soothſaying, 26. Nor any heatheniſh method of Mourning, 28. Nor proſtitute their Daughters, 29. But muſt reverence God and his Ordinances, 30. Not regard Conjurers and Wizzards, 31. Honour the Ancient, 32. Love and right Strangers, 33, 34. Do no Unrighteouſneſs, either in Judgment or Commerce, 35. 36.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, * ye ſhall be holy *a*: for I the LORD your God *am* holy *b*.

* chap. 11. 44. and 20. 7. 1 Pet. 1. 16.

a Separated from all the forementioned defilements, and intirely conſecrated to God and obedient to all his Laws and Statutes. *b* Both in my Eſſence, and in all my Laws, which are holy and juſt and good, and in all my actions: Whereas the Gods of the Heathens are unholy both in their Laws and Inſtitutions, whereby they allow and require filthy and abominable actions, and in their practices, ſome of them having given wicked examples to their Worſhippers.

* Exod. 20. 12. * Exod. 8. and 31. 13.

3 * Ye ſhall fear every man his mother, and his father *c*, and * keep my ſabbaths *d*: I *am* the LORD your God.

c The *mother* is put firſt, partly becauſe the practice of this duty begins there, mothers, by perpetual converſe, being more and ſooner known to their children than their fathers; and partly becauſe this duty is moſt commonly neglected to the mother, upon whom children have not ſo much dependence as they have upon their Father. And this *fear* includes the two great duties of reverence and obedience. *d* This is here added, to ſhew, that, whereas it is enjoyned to Parents that they ſhould take care that the Sabbath be obſerved both by themſelves and by their children, it is the duty of children to fear and obey their Parents in this matter, and moreover, that, if Parents ſhould neglect their duty herein, or by their command, counſel, or example, draw them to poſſeſſe the Sabbath, yet the Children in that caſe muſt keep the Sabbath, and in all ſuch caſes prefer the command of God before the commands of their Parents or Superiours.

* Exod. 20. 4. * Exod. 33. 17. Deut. 27. 15.

4 * Turn ye not *e* unto Idols *f*, nor make to your ſelves * molten gods *g*: I *am* the LORD your God.

e Turn not your hearts and faces from me, whom alone you pretend to reſpect, unto them. He intimates, that their turning to Idols is a turning from God, and that they could not ſerve both God and Idols. *f* The word ſignifies ſuch as are *no Gods*, or *nothings*, as they are called, 1 *Cor.* 8. 4. many Idols having no being, but only in the fancy of their Worſhippers, and all of them having no virtue or power to do good or evil, *Eſa.* 41. 23. *g* Nor graven Gods neither, as appears from *Exod.* 20. whereby we learn, that ſuch expreſſions are generally to be underſtood Synecdochically.

5 And if he offer a ſacrifice of peace-offerings unto the LORD, ye ſhall offer it at your own will *h*.

h Or, *according to your own good pleaſure*, what you think fit: For though this in the general was required, yet it was left to their choice to determine the particulars. See *Levit.* 7. 16. Or rather, *to your acceptation*, *i. e.* in ſuch manner as it may be accepted by God on your behalf, which is explained in the next verſe, and not in ſuch manner as to loſe the end you aim at, to wit, Gods acceptance; for if ye do other wiſe than God hath preſcribed, *it ſhall not be accepted*, as he adds *ver.* 7. but on the contrary ſeverely puniſhed, *ver.* 8.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow *i*: and if ought remain until the third day, it ſhall be burnt in the fire.

i By which clauſe it appears that he ſpeaks here only of that ſort of peace-offerings, which were offered either by vow or freely for the obtaining of ſome mercy deſired; for the other ſort, which was by way of graticude for mercies received, were to be eaten the ſame day. *Levit.* 7. 15.

7 And if it be eaten at all on the third day: it *is* abominable, it ſhall not be accepted.

8 Therefore *every one* that eateth it, ſhall bear his iniquity *k*, becauſe he hath prophaned the hallowed thing of the LORD, and that ſoul ſhall be cut off from among his people!

k (*i.e.*) The puniſhment of his iniquity; inſtead of acceptation he ſhall receive puniſhment.

* chap. 23. Deut. 24. 19. Ruth. 2. 15. 16.

9 And * when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy Vineyard, neither ſhalt thou gather *every* grape of thy vineyard: thou ſhalt leave them for the poor and ſtranger: I *am* the LORD your God *l*.

l Who gave you all theſe things with a reſervation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

* Exod. 20. 15. & 22. 1, 7

11 * Ye ſhall not ſteal, neither deal falſly, neither lie one to another *m*.

m Or, *one againſt another* to the defrauding of him of any of his goods, to which kind of lying the words foregoing and following ſeem here to reſtrain it, though it be true, that all ſorts of lying are unlawful.

* Exod. 20. 7. chap. 6. 3. † chap. 5. 11 Mat. 5. 34. Jam. 5. 12.

12 And ye ſhall not * ſwear by my name falſly *n*, neither ſhalt thou prophane the name of thy God *o*: I *am* the LORD.

n This is here added, to ſhew how one ſin draws on another, and that when men will lye for their own advantage, they will eaſily be induced to Perjury. *o* By any unholy uſe of it. So it is an additional precept, thou ſhalt not abuſe my holy name by ſwearing either falſly or raſhly. Or this may be a reaſon of the former prohibition, becauſe in ſo doing *thou wilt prophane the name of thy God.*

* Deut. 24. 14, 15. Mal. 3. 5. Jam. 5. 4.

13 * Thou ſhalt not defraud thy neighbour, neither rob him: the wages *p* of him that is hired ſhall not abide with thee all night *q*, until the morning.

p Heb. *The work*, put for *the wages*, as *Deut* 24. 15. *Job* 7. 2. *Jer.* 22. 13. *q* Becauſe his urgent neceſſities require it for preſent ſubſiſtence.

* Deut. 27. 18.

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blind *r*, but ſhalt fear thy God *s*: I *am* the LORD.

r To make them fall. Under theſe two particulars are manifeſtly and eſpecially forbidden all injuries done to ſuch as are unable to right or defend themſelves; of whom God here takes the more care, becauſe they are not able to ſecure themſelves. *s* Who both diſcerns the injuries you do them, and can avenge them, though the blind and deaf cannot.

* Exod. 23. 3. Deut. 1. 17. and 16. 19. Prov. 24. 23.

15 Ye ſhall do no unrighteouſneſs in judgment: thou ſhalt not * reſpect the perſon of the poor *t*, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

t So as through pity to him to give an unrighteous ſentence: Compare *Deut.* 1. 17. and 10. 17. *Prov.* 24. 23.

* Jam. 2. 9. * Exod. 23. 1.

16 * Thou ſhalt not go up and down *as* a tale-bearer *u* among thy people: neither ſhalt thou ſtand *x* againſt the blood of thy neighbour: I *am* the LORD.

u Who makes it his buſineſs to go up and down from one to another, and divulge evil and falſe reports concerning others, which though many times it proceeds only from levity and talkativeneſs, yet apparently tends to the great injury of our neighbour. See *Prov.* 11. 13. *Jer.* 6. 28. and 9. 4. *x* To wit, in judgment as a falſe accuſer or falſe witneſs: For accuſers and witneſſes uſe to ſtand, whilſt the Judges ſate, in Courts of Judicature.

* 1 Joh. 2. 11. * Mat. 18. 15. ‖ Or, *that ſame with neighbour*, as it follows, *i. e.* every man, *Matth.* 5. 44. *thou bear for it* is manifeſt, that Gods Law commanded them to love ſtrangers no leſs than *Iſraelites*. *x* If thy brother hath done thee or others any injury, thou ſhalt neither divulge it to others as a tale-bearer, nor hate him, and ſmother that hatred by ſullen reſentments, as 2 *Sam.* 13. 22. nor juſtifie and flatter and encourage him therein, but ſhalt freely and in love, not with hatred, tell him of his fault. *b* (*i. e.*) Not ſuffer him to lye under the guilt of any ſin, which thou by rebuking of him, and thereby bringing him to true Repentance, couldſt in ſome ſort free him from. But the phraſe of *ſuffering ſin upon him* ſeems imperfect and unuſual in Scripture, and I doubt whether the Hebrew verb *Naſa* be ever uſed for *permitting* or *ſuffering*. The words may be rendred thus, *And* (or *ſo*) *thou ſhalt not bear ſin for him*, or *for his ſake*, thou ſhalt not make thy ſelf guilty of his ſin, as thou wilt aſſuredly do, if thou doſt not perform thy duty of rebuking him for his ſin, which is a likely way, and a courſe appointed by God to remove the guilt of his ſin from him, and conſequently, as it was his fault that he ſinned and contracted guilt, ſo it is thy fault, that his guilt continues upon him. Many things favour this ſence. 1. This is the proper and uſual ſignification of the word *Naſa*. 2. The ſame words are uſed in this ſence, *Levit.* 22. 9. *Num.* 18. 32. 3. The preposition *al* is oft uſed thus, as *Gen.* 37. 8, 34. *Judg.* 9. 9. 1 *King.* 16. 7. 4. This phraſe of *bearing ſin* or *iniquity* is conſtantly uſed in this book for being guilty and lyable to puniſhment. And ſo the ſenſe is here full and compleat, and a very weighty reaſon here given to enforce the foregoing precept.

18 Thou shalt not avenge, nor bear any grudge *c* against the children of thy people, * but thou shalt love thy neighbour *d*, as thy self *e*: I *am* the LORD.

* Mat. 5. 43. and 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

c Heb. *nor keep*, either 1. The injury here supposed, in thy memory: So it is opposed to those who say they will forgive, but not forget, an injury. Or 2. Anger or hatred, in thy heart. So this verb is used, *Jer.* 3. 12. *Nah.* 1. 2. *d* By which he understands not the *Israelites* only, as some would perswade us, but every other man with whom we converse, as plainly appears 1. By comparing this place with *verse* 34. where this very law is applied to strangers. 2. Because the word *neighbour* is explained by *another man*, *Levit.* 20. 10. *Rom.* 13. 8 See more on *Exod.* 20. 16. *e* With the same sincerity, though not equality, of affection, as to thy self.

19 Ye shall keep my statutes *f*. Thou shalt not let thy cattle gender with a diverse kind *g*: thou shalt not sow thy field with mingled seed *h*: neither shall a garment mingled of linen and woollen come upon thee.

f Either 1. My Laws. So this is fitly premised, because otherwise some of the following commands might seem trifling, and obedience to them unnecessary; Or 2. My Ordinances, to wit, of nature; or the order which I have appointed in creatures, as the word is used *Job* 26. 10. and 38. 33. *Psal.* 148. 6. *Prov.* 8. 29. and therefore they shall not confound those things that I have distinguished, which were in some sort to reproach and correct my works, and which may seem to be done in some of the following instances. *g* This was prohibited, partly to restrain the curiosity and boldness of men, who might attempt to amend or change the works of God: Partly that by the restraints here laid even upon brute-creatures men might be taught to abhor all unnatural and unlawful lusts: Partly to teach the *Israelites* to avoid mixtures with other Nations either in Marriage or in Religion: Which also may be signified by the following prohibitions. *h* See of this and the next, *Deut.* 22. 9, 10, 11.

‖ Or, *abused by any.* † Heb. *reproached* or, *for man.* ‖ Or, *they.* †Heb. *there shall be a scourging.*

20 And whosoever lieth carnally with a woman that *is* a bondmaid ‖ betrothed to an husband † and not at all redeemed, nor freedom given her, ‖ † she shall be scourged *i*: they shall not be put to death *k*, because she was not free *l*.

† Or, *reproached* or *despised*, and therefore forsaken, *of her husband.* For as his continuance with her in his and her masters family and service, is mentioned as an evidence that he loved her, *Exod.* 21. 5, 6. So on the contrary his forsaking of her was a reproach to her, and a sign of contempt. *i* Heb. *There shall be a scourging*, which may belong, either 1. To her alone, as the Jews understand it, for the mans punishment follows, *ver.* 21, 22. Or, 2. To both of them, for 1. Both were guilty. 2. It follows, *they shall not be punished with death*, which may seem to imply that they were to be punished by some other common and considerable punishment, which scourging indeed was, but the paying of a ram was a small penalty and very unsuitable to the greatness of the offence. And the offering of the ram as a trespass-offering for the sin against God, is not inconsistent with making satisfaction other ways for the injury done to men, as we may see *Levit.* 6. 4, 5, 6. but only added here as a further punishment to the man, either because he only could do this, and not the woman, who being a bond-woman had nothing of her own to offer: Or because his Sex and his Freedom aggravated his sin. *k* Which they should have been, had she been free, *Deut.* 22. 23, 24. *l* The reason of this difference is not from any respect which God gives to persons, for bond and free are alike to him, but because bond-women were scarce Wives, and their Marriages were scarce true Marriages, being neither made by their choice, but by their masters authority, nor continued beyond the year of release, but at her Masters or Husbands pleasure: Of which see *Exod* 21. 4. &c.

* chap. 5. 15.

21 And * he shall bring his trespass-*offering* unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-*offering*.

22 And the priest shall make an atonement for him with the ram of the trespass-*offering* before the LORD, for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised *m*: three years *n* shall it be as uncircumcised unto you: it shall not be eaten of.

m (*i. e.*) As unclean, not to be eaten but cast away, and counted abominable, as the foreskins are. *n* This precept was serviceable, 1. to the Trees themselves, which grew the better and faster, being early stript of those fruits, which otherwise would have derived to themselves and drawn away much more of the strength from the root and tree. 2. To men, both because the fruit then was waterish, indigested and unwholsome, and because hereby men were taught to bridle their appetites; a lesson of great use and absolute necessity in a godly life. 3. To God, who required and deserved the first-fruits, which must be also of the best, and so they could not be in this time.

† Heb. *holiness of praises to the LORD.* Numb. 5. 8 Josh. 6. 19.

24 But in the fourth year all the fruit thereof shall be † holy *o* to praise the LORD withal *p*.

o Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the Priests and *Levites*, *Numb.* 18. 12, 13. *Deut.* 18. 4. yet so that part of them were communicated to the poor Widows and Fatherless and Strangers. See *Deut.* 14. 28. *p.* To bless the Lord, by whose power and goodness the trees bring forth fruit to perfection.

chap. 23. 20.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof *q*:

I *am* the LORD your God.

q That God may be pleased to give his blessing, which alone can make them fruitful.

26 * Ye shall not eat *any thing* with the blood *r*, neither shall ye use inchantment, nor observe times *s*.

* chap. 17. 10. &c.

r (*i. e.*) Any flesh out of which the blood is not first poured. See 1 *Sam.* 14. 32. The Jews write, that the *Egyptians* and other Nations, when they offered Sacrifices to the Devils, did eat part of the sacrifices, beside the blood which was kept in basons for that end, which also they believed to be as it were the special food of the Devils. *s* To wit, superstitiously, by the observation of the clouds, or stars, or otherwise, by esteeming some days lucky, others unlucky. See *Deut.* 18. 10, 11. *Esth.* 3. 7.

27 * Ye shall not round the corners of your heads *t*, neither shalt thou mar the corners of thy beard.

* chap. 21. 5.

t (*i. e.*) Your Temples: Ye shall not cut off the hair of your heads round about your Temples. This the Gentiles did, either for the worship of the Devils or Idols, to whom young men used to consecrate their hair, being cut off from their heads, as *Homer*, *Plutarch*, and many others write; or in funerals or immoderate mournings, as appears from *Esa.* 15. 2. *Jer.* 48. 37. And the like is to be thought concerning the beard or the hair in the *corner*, (*i. e.*) corners of the beard. The reason then of this prohibition is because God would not have his people agree with Idolaters, neither in their Idolatries, nor in their excessive sorrowing, no nor so much as in the appearances and outward significations or expressions thereof.

28 Ye shall not * make any cutting in your flesh *u* for the dead *x*, nor print any mark upon you: I *am* the LORD.

* Deut. 14. 1.

u Which the *Gentiles* commonly did both in the worship of their Idols, and in their solemn mournings, *Jer.* 16. 6. *x* Heb. *for a soul*, i. e. either 1 improperly, for a dead body; as that word is sometimes used, as *Lev.* 19. 28. and 21. 1. *Numb.* 6. 6. or 2. properly, *for the soul*; ye shall not cut your flesh or your bodies, for your souls, or upon pretence of doing your souls any good, either in way of mortification, or in the worship of God, as they did, 1 *King.* 18. 28. in like manner as others were willing to give to God *the fruit of* their *body for the sin of* their *soul*, *Mic.* 6. 7.

29 Do not † prostitute thy daughter to cause her to be a whore *y*, lest the land fall to whoredom, and the land become full of wickedness.

† Heb. *pollute.*

y As the *Gentiles* frequently did for the honour of some of their Idols, to whom diverse women were consecrated, and publickly prostituted.

30 * Ye shall keep my sabbaths, and reverence my sanctuary *z*: I *am* the LORD.

* chap. 26. 2.

z. Not presuming to approach it without reverence, or with any kind of uncleanness upon you.

31 * Regard not them that have familiar spirits *a*, neither seek after wizards *b*: I *am* the LORD your God.

* Isa. 8. 19. Acts 13. 16.

a That have entred into covenant with the Devil, by whose help they foretel many things to come, and acquaint men with secret things. See *Lev.* 20. 27. *Deut.* 18. 11. 1. *Sam.* 28. 3, 7, 9. 2 *King.* 21. 6. *b* Another name expressing the same thing for substance, to wit, persons in league with the Devil, with some difference only in the manner of their operation.

32 Thou shalt rise up *c* before the hoary head, and honour the face of the old man, and fear thy God *d*: I *am* the LORD.

c To do them reverence when they pass by, for which end they were obliged, as the *Jews* say, presently to sit down again when they were past, that it might be manifest they arose out of respect to them. *d* A reason of the former precept, both because old men in some respect do most resemble God, who is stiled *the ancient of days*, *Dan.* 7. 9, 13. and because this respect is due to such, if not for themselves, who may be unworthy or contemptible, yet for Gods sake, who requires this reverence, and whose singular blessing old age is.

* Exod. 22. 21. and 23. 9. ‖ Or, *oppressions.*

33 And * if a stranger sojourn with thee in your land, ye shall not ‖ vex him *e*.

e Either with opprobrious expressions, or grievous exactions.

34 * *But* the stranger that dwelleth with you shall be unto you as one born amongst you *f*, and * thou *shalt* love him as thy self: for ye were strangers *g* in the land of Egypt: I *am* the LORD your God.

* Or, *proselyte.* * Exod. 23. 9. * Deut. 10. 19.

f Either 1. as to the matters of common right, as it here follows: So it reacheth to all strangers. Or 2 as to Church-privileges: So it concerns only those who were proselytes of righteousness. *g* and therefore are sensible of the fears, distresses, and miseries of such, which call for your pity, and you ought to do to them, as you would that others should do to you when you were such.

35 Ye shall do no unrighteousness in judgment, in mete-yard *h*, in weight, or in measure *i*.

h In the measuring of lands, or any dry and continued things, as cloth, ribband, *&c.* *i* In the measuring of liquid or such dry things as are not continued, only contiguous, as of corn or wine, *&c.* Or, the former may note greater, the latter less, measures.

36 * Just balances, just † weights, a just ephah *i*, and a just hin *i* shall ye have: I *am* the LORD your God which brought you out of the land of Egypt.

* Deut. 25. 15. † Or, *stones* and 16. 11. and 20. 10. † Heb. *stones.*

i These two measures are named as most common, the former for dry, the latter for moist things: but under them he manifestly comprehends all other measures.

37 Therefore *k* shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

k Because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men. So that if religion and righteousness were utterly lost in the world, they ought in all reason to be found among you as my peculiar people and freed men.

CHAP. XX.

Israelites must not offer their Children to Moloch on pain of Death, 1——3. *Which if not inflicted by the Magistrate, shall be by God himself,* 4, 5. *The same, against running after Soothsayers,* 6. *Against Cursers of Parents,* 9. *Against Adultery,* 10. *Or incestuous and unlawful copulation with Women, Men, or Beast,* 11——21. *They must put a difference between clean and unclean,* 22——26. *Soothsayers to be stoned,* 27.

AND the LORD spake unto Moses, saying,

2 * Again, thou shalt say to the children of Israel *a*, * Whosoever *he be* of the children of Israel, or of the strangers *b* that sojourn in Israel, that giveth *any* of his seed unto Molech *c*, he shall surely be put to death: the people of the land shall stone him with stones.

* chap. 18. 21. * Deut. 18. 10. 2 Kin. 17. & 23. 10. Jer. 32. 35.

a Here follow the punishments of the crimes forbidden in the former chapters. *b* Not only such as were Profelytes, but all others, these being gross immoralities, and such as the precepts of *Noah* reached to, and such as the laws of nature and nations obliged them to. And therefore the toleration of such actions was not only against reason of state, and the interest of the commonwealth of *Israel*, and dangerous to the infection and destruction of the *Israelites* by the imitation of such examples, but also against the light of nature and laws of humanity. *c*. Or to any other Idol; for the reason of the law equally concerns all. See *Levit.* 18. 21.

3 And I will set my face against that man *d*, and will cut him off from among his people *e*: because he hath given of his seed unto Molech, to defile my sanctuary *f*, and to prophane my holy Name *g*.

† Heb. *pluck.*

d (*i. e.*) Deal with him as an enemy, and make him a monument of my justice, either by punishing him immediately and eminently, when the Magistrate cannot or will not do it, or by adding to his corporal punishments my curse upon his soul and name. See *Lev.* 17. 10. *e* From the number of his people, of what nation or kindred soever he was, or, from the land of the living. *f* Which was done by this wickedness, either because such persons did, for the cover of their Idolatry, come into God's Sanctuary, as the rest did: See *Lev.* 15. 31. or because the Sanctuary was, and was said to be defiled by gross abominations committed in that city or land where Gods Sanctuary was: or because by these actions they did pronounce and declare to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious and pernicious Idolatry before it. *g* Partly by defiling it themselves, and partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion, because they saw it deserted and condemned by those that best knew it and once embraced it.

4 And if the people of the land do any ways hide their eyes from the man *h*, when he giveth of his seed unto Molech, and kill him not:

h (*i.e.*) Wink at his fault, and forbear to accuse and punish him. Compare *Act.* 17. 30.

5 Then I will set my face against that man, and against his family *i*, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

* Exod. 20. 5.

i (*i.e.*) Either, 1. His posterity, whom God threatned to punish for their fathers Idolatry, *Exod.* 20. Or 2. his people, as that word is used, *Jer.* 8. 3. *Mic.* 2. 3. to wit, the people of that land, who by their connivance make themselves guilty of his sin, *ver.* 4. Or 3. his disciples and followers, who are oft called the sons or children of their masters. And so it may seem to be explained in the following words, *all those go a whoring after him*, as the first clause which concerns the head or chief person himself, *I will set my face against that man*, is explained by these words, *I will cut him off.*

6 And * the soul that turneth after such as have familiar spirits and after wizards, to go a whoring after them *k*, I will even set my face against that soul, and will cut him off from among his people.

* chap. 19. 31.

k To seek knowledge or counsel or help from them.

7 * Sanctifie your selves therefore, and be ye holy: for I *am* the LORD your God.

* chap. 11. 44. & 19. 2. 1 Pet. 1. 16.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctifie you *l*.

l (*i.e.*) Who separated you from all nations, and from their impurities and Idolatries, to be a peculiar people to my self, and therefore I will not suffer you to follow their examples. Or, who really sanctifie you, and give you my grace to do what I require, *i. e.* to keep my statutes. Or the argument is this, Those Idols and Idolatries will defile you and make you worse, but I only and my service will sanctifie you and make you better.

9 * For *m* every one that curseth *n* his father, or *o* his mother, shall be surely put to death: he hath cursed his father, or his mother, his blood shall be upon him *p*.

* Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Mat. 15. 4.

m Or, *surely*, as that particle, *chi*, is oft used, as *Job* 8. 6. and 20. 20. So there needs no dispute about the connexion, or what this is a reason of. *n* Which is not meant of every perverse expression, but of bitter reproaches or imprecations. *o* Heb. *and* put for *or*, as hath been noted before. *p* He is guilty of his own death: he deserves to die for so unnatural a crime.

10 And * the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adulteress shall surely be put to death.

* Deut. 22. 22. Joh. 8. 4, 5.

11 * And the man that lieth with his fathers wife, hath uncovered his fathers nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

* chap. 18. 8.

12 * And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion *q*; their blood *shall be* upon them.

* chap. 18. 15. Deut. 27. 23.

q By perverting the ordes which God hath appointed, and mixing the blood which God would have separated, and making the same off-spring both his own immediate child and his grand-child.

13 * If a man lie also with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death *r*; their blood *shall be* upon them.

* chap. 18. 22.

r Except the one party was forced by the other. See *Deut.* 22. 25.

14 And * if a man take a wife, and her mother, it *is* wickedness *s*: they shall be burnt with fire, both he and they *t*, that there be no wickedness among you.

* chap. 18. 17.

s (*i.e.*) Abominable and extraordinary wickedness, as the singularity of the punishment sheweth. *t* Either, or both or all of them, if they consented to it.

15 * And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast *u*.

* chap. 18. 23. Deut. 27. 21.

u Partly for the prevention of monstrous Births, partly to blot out the memory of so loathsome a crime, and partly that by so severe a punishment of that creature which was only a passive instrument to mans sin, men might be assured that a more dreadful punishment than corporal death was reserved for them, if they repented not.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17 * And if a man shall take his sister, his fathers daughter, or his mothers daughter, and see her nakedness *x*, and she see his nakedness, it *is* a wicked thing, and they shall be cut off in the sight of their people *y*: he hath uncovered his sisters nakedness, he shall bear his iniquity.

* chap. 18. 9. Deut. 27. 22.

x Seeing is here understood, either 1. properly, and so God would cut off the occasions of further filthiness. Or rather 2. improperly, for touching her or lying with her; for 1. the sence of *seeing* is oft put for other sences, as for *hearing*, *Gen.* 42. 1. compared with *Act.* 7. 12. *Exod.* 20. 18. *Rev.* 1. 12. and for *touching*, as *Job.* 20. 25, 29. 2. that act is expressed by words parallel to this of *seeing*, as by *uncovering* or *discovering*, and by *knowing*, *Gen.* 4. 1. 3. so it is directly explained, in the following words, *he hath uncovered his sisters nakedness*, which manifestly signifies lying with her. 4. it is not probable that an equal punishment would have been appointed to an immodest sight, and to the highest act of filthiness. 5. nor seems there to be any reason why this crime should be restrained to this rather than to any other relations, when it was as great, yea a greater crime in some other relations. *y* (*i. e.*) Publickly, for the terrour and caution of others.

18 * And if a man shall lie with a woman *z* having her sickness *a*, and shall uncover her nakedness, he hath † discovered her fountain *b*, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

* chap. 18. 19. See ch. 15. 24. † Heb. *made naked.*

z Wittingly and willingly. See on *Lev.* 15. 24. and 18. 19. *Ked.* *a* (*i. e.*) her monthly infirmity. *b* Or her issue. Thus *the fountain of blood* in *Mark* 5. 29. is *the issue of blood*, *Luk.* 8. 44. the fountain put for the stream; the cause for the effect, which is common.

* chap. 19. 31.

19 * And thou shalt not uncover the nakedness of thy mothers sister, nor of thy fathers sister: for he uncovereth his near kin: they shall bear their iniquity.

* ch. 18. 12, 13.

20 * And if a man shall lie with his uncles wife, he hath uncovered his uncles nakedness: they shall bear their sin, they shall die childless *c*.

* chap. 18. 14.

c (*i. e.*) Either shall be speedily cut off ere they can have a child by that incestuous conjunction, that the remembrance of the fact may be blotted out: or, if this seem a less crime than most of the former incestuous mixtures, because the relation is more remote, and therefore the Magistrate shall forbear to punish it with death, yet they shall either have no children from such an unlawful bed, or their children shall die before them, *Hos.* 9. 11, 12. or shall not be reputed their genuine children, but bastards, and therefore excluded from the congregation of the Lord, *Deut.* 23. 2.

† chap. 18. 16. † Heb. *a separation.*

21 * And if a man shall take his brothers wife *d*, it *is* † an unclean thing *e*: he hath uncovered his brothers nakedness; they shall be childless.

d Except in the case allowed by God, *Deut.* 25. 5. *e* An abominable thing, like the uncleanness of a menstruous woman, which is oft expressed by this word: Heb. *a separation*, or *removing*, *i. e.* a thing deserving separation or exclusion from society with others; or a thing to be removed out of sight or out of the world.

† chap. 18. 26.

22 Ye shall therefore keep all my † statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, * spue you not out.

* chap. 18. 25.

23 And ye shall not walk in the manners of the nation which I cast out before you: for they committed
*Deut.9.5 all these things, and * therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk, and honey: I *am* the LORD your God, which have separated you from *other* people *f*.

f By my special grace and favour vouchsafed to you above all people, in glorious and miraculous works wrought for you and among you, and in ordinances and other singular priviledges and blessings imparted to you, all which calls for your special love and service.

* chap.11. 2. Deut. 14.4. 25 * Ye shall therefore put difference between clean beasts, and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing ‖ Or, moveth. that ‖ creepeth on the ground, which I have separated from you as unclean *g*.

g (*i.e.*) As things which by my sentence I have made unclean, and which you must avoid as such.

* Verse 7. chap. 19. 2. 1 Pet. 1.16. 26 And ye shall be holy unto me: * for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

*Deut.18. 10,11. 1 Sam. 28. 7,8. 27 * A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

CHAP. XXI.

Priests must not defile themselves, in mourning over the Dead: Cases excepted, 1——6. *Nor marry with a Whore, Profane, or Divorced Woman,* 7, 8. *His Daughter, if a Whore, to be burnt with fire,* 9. *The High Priest must in no case defile himself with the Dead,* 10——12. *Must marry a Virgin of his People,* 13——15. *Persons having bodily defects, allowed to eat of the holy things, but not to serve in the Tabernacle, or offer to God,* 16——24.

1 AND the LORD said unto Moses, Speak unto the Priests, the sons of Aaron, and say unto
*Ezek.44. 25. them, * There shall none be defiled for the dead *a* among his people:

a To wit, by touching of the dead body, or abiding in the same house with it, or assisting at his funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from the handling of holy things, *Num.* 6. 6. & 19. 11,14,16. *Deut.*26. 14. *Hos.* 9. 4. And God would hereby teach them, and in them all successive Ministers of holy things, that they ought so entirely to give themselves to the service of God, that they ought to renounce all expressions of natural affections, and all worldly employments so far as they are impediments to the discharge of their holy services. See *Lev.*10.3,7. *Deut.*33.9. *Mat.* 8. 22. Hereby also God would beget in the people a greater reverence to the Priestly function, and oblige the Priests to a greater degree of strictness and purity than other men.

2 But for his kin that is near unto him *b*, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother *c*.

b Under which general expression his wife seems to be comprehended, though she be not expressed in the following instances, because from the mention of others more remote it was easie to gather that so near a relation was not excluded. And hence it is noted as a peculiar and extraordinary case, that *Ezekiel*, who was a Priest, was forbidden to mourn for his wife, *Ezek.*24.16,&c. These exceptions God here makes in condescention to humane infirmity, because in such cases it was very hard to restrain the affections. But this allowance concerns only the Inferiour Priest, not the High Priest, as we shall see. *c* Obj. *Eleazar* and *Ithamar* are forbidden to mourn for their brethren, *Nadab* and *Abihu*. *Ans.* 1. That case was singular, both because such a mourning might seem to be a censure of God's severity upon them, and because they were then in the actual execution of their office and in their initiation to it, and they were the only persons, besides *Aaron*, that could perform that work, and therefore their attendance upon it was more necessary than it would be in after-times and other cases 2. The latter law can either limit or enlarge the former at the pleasure of the lawgiver. And this law may seem to be added, least that prohibition *Lev.* 10. should be taken for a general rule.

3 And for his sister *d* a virgin, that is nigh unto him *e*, which hath had no husband *f*; for her may he be defiled.

d Either by father, or mother. *e* (*i.e.*) By nearness not of relation, (for that might seem a needless addition) but of habitation, *i.e.* one not yet cut off from the family, as it follows. *f* For if she was married, she was now of another family, and under her husbands special care in those matters.

4 *But* ‖ he shall not defile himself, *being* a chief man among his people *g*, to prophane himself.
‖ Or, *being an husband among his people he shall not defile himself* for his wife, *&c.*

g Or, seeing he is *a chief man*, &c. or *ruler*, &c. for such not only the High Priest, but others also of the Inferiour Priests were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not profane himself by doing as follows. Or, for *a chief man*, &c. the preposition *Lamed* being easily understood from the former verse, where it is oft used, such supplements being not unusual in the *Hebrew* tongue. So the sence is, *He shall not defile himself* for any other person whatsoever who is not thus near of kin to him, no not for *a prince or chief ruler among his people*, who might seem to challenge this duty from him, to join with all others in their resentment of the publick loss, much less shall he defile himself for any other. And so the last word, *to profane himself*, may be added as a reason why he should not defile himself for the prince or any other, except the persons named, because such defilement for the dead did profane him, or make him as a common person and unclean, and consequently unfit to manage his sacred employment, which was an impediment to the service of God, and a publick inconvenience to the people whose concerns with God he negotiated. And it was not meet such great and important affairs should give place to the ceremonies of a funeral for a stranger.

5 * They shall not make baldness upon their head *h*, * chap.19. 27,28. Ezek. 44. neither shall they shave off the corner of their beard, nor make any cutting in their flesh.

h To wit, in funerals, as the heathens did: *q. d.* Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious and heathenish rites, which also the people are forbidden to do, *Lev.* 19. 27. *Deut.* 14. 1. but the Priests in a more peculiar manner, because they are by word and example to teach the people their duty not to sorrow for the dead as persons without hope.

6 They shall be holy unto their God *i*, and not profane the Name of their God *k*: for the offering of the LORD made by fire, *and* the bread of their God *l* they do offer: therefore they shall be † holy. † Heb. is *linesf.*

i Devoted to God's service, and always prepared and fit for it, and therefore shall keep themselves, as far as they can, from all defilement, which makes them unmeet for their masters use. *k* Which they especially bear: they shall not disparage the service of God by making it give place to such sleight occasions. *l* (*i.e.*) the shewbread: or rather, all the other offerings, besides burnt-offerings: which are called bread, either because bread is commonly put for all food, as below, *ver.* 17, 21. or, because God is satisfied and refreshed with these offerings, as a man is with his bread: or rather, because they, or part of them, are the bread or food of the Priests, and are here called *the bread of their God*, either objectively because they were offered to God, or efficiently, because they were given by God to the Priests. And these are called *bread* in opposition to the burnt-offerings, which being wholly consumed gave no food to the Priests. Or, *the offerings made by fire* are here put Synecdochically for all the rest, the most eminent kind for all, which are here called *bread*, because devoured by fire to the honour of God. For the particle *and* is not in the *Hebrew*, and may be omitted.

7 * They shall not take a wife *that is* a whore, or pro- * Ezek.44. 22. fane *m*, neither shall they take a woman put away from her husband *n*: for he *is* holy unto his God.

m Or, *defiled*, or *deflowred*, though it were done secretly, or by accident, or by force: because the Priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicions of evil, and occasions of reproach or contempt, because this would reflect upon himself, and upon his God and religion also. The word may note one *deflowred* by any person, though it were by her husband; or a widow, because not only the High-Priest was obliged to marry a virgin, *ver.* 13. but also the inferiour Priests, as appears from *Ezek.* 44. 22. and that is either signified by this word, or by none other here. It is true, *a widow*, and a *profane* person are distinguished, *ver.* 14. but the same word may be, and oft is taken in differing fences, both more largely and more strictly, in the same chapter. And there was some reason why it should be more expresly and distinctly set down there, *a widow*, or one *profane* or *deflowred* otherwise, because there was the more need of caution in the High-Priest, and therefore the *widow* is particularly mentioned, which in the former case might be sufficiently comprehended under a general title. *n* Tho' not for adultery, but for light causes and by the husbands fault, because tho' the woman might be wholly innocent and free, yet it would leave some blemish upon her.

8 Thou shalt sanctifie him *o* therefore, for he offereth the bread of thy God: he shall be holy unto thee: *p* for I the LORD which sanctifie you *am* holy *q*.

o Thou, O *Moses*, and whosoever shall succeed in thy place, to whom it belongs to see those and other of my laws observed, shall take care that the Priest be holy, and do not defile himself by any of these forbidden marriages, though he would do it. *p* Either, 1. in thy esteem, and therefore shall not give these cause to think meanly and irreverently of him by his defiling or debasing of himself with irregular mixtures: or, 2. to thy use or service, in whose name he is to act with God, and therefore shall preserve himself in a state of holiness and acceptation with God. *q* And therefore my Ministers must be such also.

9 And the daughter *r* of any priest, if she profane her self by playing the whore, she profaneth her father *s*; she shall be burnt with fire *t*.

r And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done *Levit.*18. *s* (*i.e.*) Exposeth his person and office, and consequently religion, one of whose prime ministers he is, to contempt. *t* Which was the severest of all the kinds of punishments among the *Jews*. Whereby God would shew, both the greatness of their sins who stand in nearer relation to God than others, and how far God is from allowing sin in those who are nearest to him.

10 And *he that is* the high priest among his brethren, upon whose head * the anointing oyl was poured *u*, and * Exod.32. 30. * that is consecrated to put on the garments *x*, shall * not uncover his head *y*, nor rent his clothes *z*. ‡ Exod.28.

u *Levit.* 8. 12. Which was only sprinkled upon inferiour Priests, 2. chap. blood also being mixed with it, *Lev.* 8. 30. *x* To wit, those holy 16. 32. garments, which were peculiar to him, as well as those common to others. *y* This being then the posture of mourners, *Lev.* 10.6. tho' afterwards the custom was changed and mourners covered their heads, 2 *Sam.*15.30. *Esth.*6.12. Or if this custom was now in use, the meaning may be, he shall not put off the Priestly covering or mitre, which

which was necessary for him to do if he had put on the mourners covering upon his head, otherwise the holy covering had been defiled, but he shall continue in the exercise of his office, which is signified by keeping on his Priestly garments. *z* Another expression of mourning.

11 Neither shall he go in *a* to any dead body, nor defile himself for his father *b* or for his mother.

a To wit, into the chamber or house where they lie. This and divers other rites here prescribed were from hence translated by the Heathens into their use, whose Priests were put under the same obligations. *b* Because upon his fathers death he was actually High-priest, having been consecrated to this office in his Fathers life-time.

12 Neither shall he go out of the sanctuary *c*, nor profane the sanctuary *d* of his God: for * the ‖ crown of the anointing oyl *e* of his God *is* upon him: I *am* the LORD. * Exod. 28.36. ‖ Or, consecration, or separation, Numb. 6.7.

c To wit, to attend the funerals of any person: for upon other occasions he might and did commonly go out. *d* Either by making the service thereof give place to the discharge of his passions, or the performance of a civility, or by entring into the Sanctuary before the seven days allotted for his cleansing, *Numb.* 19. 11. were expired. *e* (*i.e.*) The anointing oil, which to him was in stead of a crown, by which he was advanced not only above the rest of his brethren, but even above all the people, whose chief Governour he was in the things of God, tho' subject and accountable to the civil Magistrate, by which also he was made an eminent type of Christ who was to be King and Priest. Or, *the crown*, to wit, the golden plate, which is called *his holy crown*, *Exod*, 29. 6. and *the anointing oyl of his God* are *upon him*. So there is only an Ellipsis of the conjunction, *and*, which is frequent, as *Psal.* 33. 2. and 144. 9. *Isa.* 63. 11. *Heb.* 3. 11. *&c.* And these two things, being most eminent, are put for the rest, and the sign is put for the thing signified, *q. d.* for he is Gods High-priest. Or, *the consecration* (for so *nezer* signifies) *of the anointing oil*, which by an Hypallage may be put for *the anointing oil of the consecration*, *i.e.* whereby he is consecrated, *is upon him*, *i.e.* though that action be past, yet the vertue of it remains still upon him, he is a sacred person in the highest degree, and therefore not to defile himself in any kind.

13 And he shall take a wife in her virginity *f*.

f Or, a Virgin, partly for the decency of the type, because as he was a type of Christ, so his wife was a type of the Church, which is compared to a Virgin, 2 *Cor.* 11. 2. *Rev.* 14. 4. and partly for greater caution and assurance that his wife was not a defiled or deflowred person. This and the following rule belong not to all the Priests, for then this were a gross tautology, these same things or most of them being expresly forbidden to them *v.* 7. but only to the High-priest, to shew that he also and he especially is obliged to the same cautions.

14 A widow *g*, or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take a virgin of his own people *h* to wife.

g Except he were the widow of his predecessor, which some gather from *Ezek.* 44. 22. But that place speaks only of the common Priest, not of the High-priest. *h* (*i.e.*) Either 1. of his own tribe, which is confuted by the examples of holy men. See 2 *Chron.*22. 11. Or 2. of the seed of *Israel*, as it is explained, *Ezek.* 44. 22.

15 Neither shall he profane his seed *i* among his people: for I the LORD do sanctifie him *k*.

i By mixing it with forbidden kinds, whereby the children would be disparaged and rendred unfit for their Priestly function. *k* (*i.e.*) have separated him from all other sorts of men for my especial and immediate service, and therefore will not have that race corrupted.

16 And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed *l* in their generations *m*, that hath *any* blemish *n*, † Or, *fool.* let him not approach to offer the † bread *o* of his God.

l Whether the High-Priest, or the inferiour ones. *m* In all successive ages, as long as your Priesthood and polity indures. *n* *i.e.* Any defect or excess of parts, any notorious deformity or imperfection in his body. The reason hereof is partly typical, that he might more fully represent Christ, the great High-priest, who was typified both by the priest and sacrifice, and therefore both were to be without blemish; partly moral to teach all Christians and especially Ministers of holy things, what purity and perfection of heart and life they should labour after, and that notorious blemishes in the mind or conversation render a man unfit for the Ministery of the Gospel, and partly prudential, because such blemishes were apt to breed contempt of the person, and consequently, of his function, and of the holy things wherein he ministred. For which reason, some conceive, that still such persons as have notorious defects or deformities which render them contemptible, are not fit for the Ministery. Which may be true in the general, except where there are eminent gifts and graces, which are sufficient to vindicate a man from the contemptibleness of his bodily presence. The particular defects here mentioned, I shall not enlarge upon because some of the Hebrew words are diversly interpreted, and because the use of these things being abolished, the knowledge of them is not very necessary. *o* Either the shew-bread, one eminent part being named for the whole: or *the food*, *i. e.* all the oblations. See before on *ver.* 8.

18 For whatsoever man *he be* that hath a blemish, he shall not approach *p*: a blind man, or a lame, or he *ch.22.23.* that hath a flat nose *q*, or any thing * superfluous,

p Unto God, or to serve him in his sanctuary. *q* Most restrain this word to the nose, and to some great deformity relating to it, either the want of it wholly or in part, or the shortness, flatness, or crookedness of it. But according to others, it signifies more generally, a person that wants some member or members, because the next word, to which it is opposed, signifies one that hath more members than he should.

19 Or a man that is broken footed, or broken handed,

20 Or crook-backt, or a † dwarf, or that hath a † Or, *too* blemish in his eye, or be scurvy, or scabbed, or hath *slender.* his stones broken.

21 No man that hath a blemish *r*, of the seed of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God.

r Any notorious blemish whereby he is disfigured, though not here mentioned.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy *s*.

s Which a Priest having any uncleanness upon him might not do. Whereby God would shew the great difference between natural infirmities sent upon a man by God, and moral defilements which a man brought upon himself. What was *holy*, and what *most holy* was declared before. See *Levit.* 2. 3. and 6. 17. and 7. 1. and 14. 13. and 22. 10.

23 Only he shall not go in unto the vail *t*, nor come nigh unto the altar *u*, because he hath a blemish, that he profane not my sanctuary *x*: for I the LORD do sanctifie them *y*.

t (*i.e.*) To the second vail which was between the Holy and the most Holy place, *Exod.* 26. 33. 36. to burn incense, to order the shew-bread, and to dress the lamps, which were nigh unto that vail though without. *u* (*i.e.*) The altar of burnt-offering, which was without the sanctuary. The sense is, He shall not execute the priests office, which was to be done in those two places. *x* Heb. *my sanctuaries*, in the plural number, as it is also, *Levit.* 26. 31. *Jer.* 51. 51. *Ezek.* 28. 18. For though the Sanctuary was but one, yet there were divers parts, to wit, the Court, the Holy place, and the most holy, each of which was in a large sense a *Sanctuary*, or an holy place set apart for Gods Worship. *y* (*i.e.*) Do set them apart for high and holy uses, to manifest my presence and grace, and to receive my Worship and service in them. And therefore I will not have them polluted or disparaged by the admission of defiled or deformed priests to Minister therein.

24 And Moses told *it* unto Aaron, and to his sons, and to all the children of Israel.

CHAP. XXII.

A Priest, with any Uncleanness, must not eat of holy things, on pain of Death, till Sun-set, and he be well cleansed, 1——7. *Might not eat of a dead Carcass, nor that which was torn,* 8. *No Strangers nor hired Servants to eat of holy things,* 10. *Not the Priests Daughter, if Married to a Stranger,* 12. *Concerning such as eat thereof unwillingly,* 14——16. *Concerning Free-will Offerings and their Conditions,* 17. 24. *Not to be received from a Strangers hand,* 25. *Of what Age,* 26. *No Beast to be offered with the Dam,* 28. *Offerings to be eat the same Day,* 29, 30. *An Exhortation to obedience,* 31——33.

1 AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they separate themselves *a* from the holy things *b* of the children of Israel, and that they profane not my holy name *in those things* which they *c* hallow unto me: I *am* the LORD.

a To wit, when any uncleanness is upon them, as it appears from *v.* 3, 4. *b* (*i.e.*) from eating of those parts of the offerings, which belong to them. Only of the tithes they might eat in that case. *c* Either the children of *Israel*, or the Priests: For both of them did in their kinds hallow, consecrate or offer them to God. But the former seems more probable, both because they are mentioned here, and *v.* 3. where they are said *to hallow*, &c. and because this makes the argument stronger, it ill became the Priests to profane or pollute what the people did hallow.

3 Say unto them, whosoever *he be* of all your seed among your generations that goeth unto the holy things *d*, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence *e*: I *am* the LORD.

d To eat them, or to touch them; for if the touch of one of the people having his uncleanness upon him defiled the thing he touched, much more was it so in the Priest. *e* Either, from the place of my presence and from my ordinances by excommunication: He shall be excluded both from the administration, and from the participation of them. Or, from the people among whom I am present, which commonly is expressed by *cutting off from his people*. Or, from the land of the living.

4 What man *if* soever of the seed of Aaron *is* a leper, or hath * a † running issue, he shall not eat of * ch.15.2. † Heb. the holy things untill he * be clean. And * whoso *running of toucheth any thing *that is* unclean by the dead, or * a *the reins.* man whose seed goeth from him, * ch.14.2. and 15.13. * Numb. 19.11.

f (*i.e.*) Or woman, of *Aarons* seed: for they were under the same law.

5 Or * whosoever toucheth any creeping thing, * ch.5.2. whereby he may be made unclean, or * a man of whom he may take uncleanness, whatsoever uncleanness he hath: * ch.11.24. * ch.15.7.

6 The soul which hath touched any such, shall be un- 19. clean until the even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down he shall be clean, and shall afterward eat of the holy things, because it *is* his food *g*.

g (*i.e.*) His portion, the means of his subsistence. This may be added, to signifie why there was no greater nor longer a penalty put upon the Priests than upon the people in the same case,

Lev. 11. and 15. because his necessity craved some mitigation: Tho' otherwise the Priests being more sacred persons, and obliged to greater care and exemplariness deserved a greater punishment.

* Exod. 22.31. *ch.17.15. Ezek. 44. 31.

8 * That which dieth of it self, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance *h*, lest they bear sin *i* for it *k*, and die therefore, if they profane it *l*: I the LORD do sanctifie them.

h Either this ordinance here treated of concerning abstaining from holy things when they are unclean: Or more generally, that great ordinance whereby I have made them the Guardians of holy places and things to keep them from all defilement by themselves or others. Heb. *my watch*, (*i.e.*) the watch or guard which I have commanded them to keep. *i* (*i.e.*) Incur guilt and punishment. *k* (*i.e.*) For the neglect or violation of it. *l* (*i.e.*) Their charge, or Gods ordinance about it.

*See 1 Sam 21. 6.

10 * There shall no stranger *m* eat of the holy thing; a sojourner *n* of the priests, or an hired servant shall not eat of the holy thing *o*.

m (*i. e.*) Of a strange family, who is not a priest, as *ver.* 12. compare *Matth.* 12. 4. But there is an exception to this rule, *v.* 11. *n* One that comes to his house and abides there for a season, and eats at his table. *o* Of these parts of the offerings, which fell to the priests share, as the breast and shoulder.

† Heb. *with the purchase of his money.*

11 But if the priest buy *any* soul † with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat *p*.

p Because they were wholly his, and as such they were circumcised, *Gen.* 17. *Exod.* 12.

* Heb. *a man a stranger.*

12 If the priests daughter also be *married* unto † a stranger *q*, she may not eat of an offering of the holy things.

q (*i.e.*) To one of another family, who is no priest. Yet the priests wife, though of another family, might eat. The reason of which difference is, because she wife passeth into the name, state and privileges of her husband, from whom the family is denominated and esteemed.

13 But if the priests daughter be a widow, or divorced, and have no child, and is returned unto her *ch.10.14. fathers house, * as in her youth, she shall eat of her fathers meat, but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it *r*, and shall give *it* unto the priest, with the holy thing *s*.

r Over and above the principal, and besides the ram to be offered to God, *Levit.* 5. 15. *s* Or, *and shall give unto the Priest the holy thing*, *i. e.* the worth of it, which the Priest was either to take to himself or to offer to God, as the nature of the thing was.

15 And they *t* shall not profane the holy things of the children of Israel, which they offer unto the LORD.

t Either 1. The people shall not profane them, by eating them: Or 2. The Priests shall not profane them, *i. e.* suffer the people to profane them, without censure and punishment. Both come to the same thing: The people shall not do it, nor the Priests suffer it.

‖ Or, *lade themselves with the iniquity of trespass in their eating.*

16 Or ‖ suffer them to bear the iniquity of trespass *u*, when they eat their holy things: for I the LORD do sanctifie them.

u (*i.e.*) *They* i. e. the Priests, *shall* not (the negative particle being understood out of the foregoing clause, as *Psal.* 1. 5. and 9. 18.) *suffer them*, *i. e.* the people, *to bear the iniquity of trespass*, *i. e.* the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made, *&c.* The words may be rendred thus, *But* (so the Hebrew *vau* is oft translated) *they* i. e. the Priests, *shall make them*, *i. e.* the people, *to bear the iniquity*, or *punishment* of their *trespass* or *sin*, *i. e.* they shall require from them reparations in manner here expressed.

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all *ch. 1. 2, 3. 10. the children of Israel, and say unto them, * Whosoever *he be* of the house of Israel, or of the strangers *x* in Israel, that will offer his oblation for all his vows *y*, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

x Such as were Proselytes. *y* See on *Levit.* 7. 16.

19 *Ye shall offer* at your own will a male *z* without blemish of the beeves, of the sheep, or of the goats.

z For a burnt-offering, which was always of that kind: but the females were accepted in peace-offerings, *Lev.* 3. 1. and sin-offerings, *Lev.* 4. 32. and 5. 6.

* Deut. 15. 21. and 17. 1. Mal. 1. 8. *ch. 3. 1. ‖ Or, *goats.*

20 * *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And * whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish *his* vow, or a free-will-offering in beeves or ‖ sheep, it shall be perfect, to be accepted: there shall be no blemish *a* therein.

a To wit, none of the blemishes meantioned, *v.* 22, 24. for some blemishes did not hinder the acceptance of a free-will-offering, but only of a vow, *v.* 23.

* ver. 20.

22 * Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD; nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a ‖ lamb that hath any thing ‖ Or, *kid.* * superfluous or lacking in his parts, that mayest thou offer *b* for a free-will-offering: but for a vow it shall not be accepted. *ch.21.18.

b Either 1. To the Priest, who might, according to the rules given by God, either convert it to his own use, or sell it, and lay out the price of it upon the Temple or Sacrifices. But in this sense any of the other kinds, as *blind*, or *broken*, &c. might be offered, which yet are forbidden to be offered, *v.* 22. or rather 2. To the Lord, as is expressed, *v.* 22. 24. this being put down by way of opposition to those defects, *v.* 22. and by way of exception from the general rule, *v.* 21.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut, neither shall ye make *any* offering *thereof* in your land.

25 Neither from a strangers hand *c* shall ye offer the bread *d* of your God of any of these *e*; because their corruption *is* in them *f*, *and* blemishes *be* in them: they shall not be accepted for *g*.

c To wit, from Proselytes, from whom less might seem to be expected, and in whom God might bear with some things, which he would not bear with in his own people: Yet even from those such should not be accepted, much less from the *Israelites*. *d* (*i.e.*) The sacrifices. See on *Levit.* 21. 8. *e* (*i.e.*) So corrupted or defective. Which clause limits the sense and kinds of offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any offering, whether blemished or perfect, from the hands of a stranger remaining in Heathenism. *f* (*i.e.*) They are corrupt, vitious and unlawful sacrifices. *g* Or, *from you*, O Priests, to whom it belongs to offer. You shall bear the blame of it, for the strangers might do so through ignorance of Gods Law.

26 And the LORD said unto Moses, saying,

27 * When a bullock, or a sheep, or a goat *is* brought * Exod. forth, then it shall be seven days under the dam, and 34. 26. from the eighth day *h* and thenceforth, it shall be ac- Deut. 14. cepted for an offering made by fire unto the LORD. 21.

h See on *Exod.* 22. 30. and 23. 19.

28 And whether it be cow, or ‖ ewe, ye shall not ‖ Or, *she* kill it * and her young both in one day *i*. *goat.* * Deut.

i Because it favoured of cruelty. See on *Deut.* 22. 6.

29 And when ye will offer a sacrifice of thanksgiving 22. 6. unto the LORD, offer it at your own will *k*.

k (*i.e.*) What and when you please, so the rules be observed: Or, *for your acceptance*, as *Levit.* 1. 3. *i.e.* in such manner that God may accept it, *i. e.* regularly, chearfully, *&c.*

30 On the same day it shall be eaten up; ye shall leave * none of it until the morrow: I *am* the LORD. *ch.7. 15.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye profane my holy name *l*, but * *ch.10.3. I will be hallowed *m* among the children of Israel: I *am* the LORD which hallow you *n*;

l Either by despising me and my commands your selves, or by giving others occasion to profane it. *m* Or, *sanctified*, either by you in keeping my holy commands, or upon you in executing my holy and righteous judgments, *Lev.* 10. 3. *Isa.* 26. 15. I will manifest my self to be an holy God that will not bear the transgression of my laws. *n* By separating you from all the world unto my self and service, by giving you holy laws, and my holy spirit to enable and incline you to keep them, and therefore you have the more reason to hallow me and keep my commands, and are the more inexcusable if you transgress them.

33 That brought you out of the land of Egypt to be your God: I *am* the LORD.

CHAP. XXIII.

Concerning the Feasts of the Lord, 1, 2. The Sabbath, 3. Passover, 4—8. The first Fruits, 9——14. Of Pentecost, 15——22. Of the Feast of Trumpets, 23——25. Of Attonements, 26——32. Of the Feast of Tabernacles, 33——44.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them concerning the feasts of the LORD which ye shall proclaim *a to be* holy convocations, *b even* these *are* my feasts *c*.

a (*i.e.*) Cause to be proclaimed, by the Priests. See *Numb.* 10. 8, 9, 10. *b* Days for your assembling together to my worship and service in a special manner. *c* Which I have appointed, and the right observation whereof I will accept.

3 * Six days shall work be done, but the seventh day †Ex. 20.9. *is* the sabbath of rest, an holy convocation; ye shall and 23.12. do no work *d therein*: it *is* the sabbath of the LORD and 34.21. in all your dwellings *e*.

d So it runs in the general for the sabbath day, and for the day chap 19.3. of expiation, *v.* 28. excluding all works about earthly occations Deut.5.13. or employments whether of profit or of pleasure; but upon other Luk.13.14. feast days he forbids only *servile works*, as *v.* 7, 21, 36. for surely this manifest difference in the expressions used by the wise God must needs imply a difference in the things. *e* This is added to distinguish the sabbath from other feasts, which were to be kept before the Lord in *Jerusalem* only, whither all the males were to come for that end; but the Sabbath was to be kept in all places where they were, both in Synagogues, which were erected for that end, and in their private houses.

4 These

4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons *f*.

f In their appointed and proper times, as the word is used, *Gen.* 1. 14. *Psal.* 104. 19.

*Ex.12.18 and 13. 3. and23. 15. and34.18. Num.9. 2. and28. 16. Deut.16.1

5 * In the fourteenth *day* of the first month at even *is* the LORDS passeover.

6 And on the fifteenth day of the same month *is* the feast of unleavened *bread* unto the LORD: seven days ye must eat unleavened *bread*.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days *g*: in the seventh day *is* an holy convocation, ye shall do no servile work *therein*.

g The matter and manner whereof, see *Numb.* 28. 18. &c.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto *Ex.23.16 them, * When ye be come into the land *h* which I give Num. 28. unto you, and shall reap *i* the harvest thereof *k*, then 26. ye shall bring a ‖ † sheaf *l* of the first-fruits of your ‖ Or, *handful.* harvest unto the priest: † Heb. *an Omer.*

h Therefore this obliged them not in the desert, where they reaped no harvest, *&c.* *i* (*i.e.*) begin to reap, as it is expounded, *Deut.* 16. 9. So he *begat*, *i. e.* began to beget, *Gen.* 5. 32. and 11. 26. and *he built*, 1 *King.* 6. 1. *i. e.* he began to build, as it is explained, 2 *Chron.* 3. 1. *k* To wit, barly harvest, which was before wheat harvest. See *Exod.* 9. 31, 32. and 34. 22. *Ruth* 2. 23. *l* Heb. *An omer*, which is the tenth part of an Ephah. It seems here to note the measure of corn which was to be offered. For it is to be considered, that they did not offer this Corn in the ear, or by a sheaf or handful, but, as *Josephus*, 3. 10. affirms, and may be gathered from *Lev.* 2. 14, 15, 16. purged from the chaff, and dryed, and beaten out, and, some add, ground into meal and sifted into fine flour; though this may be doubted of, because the meat-offering attending upon this was of fine flour, *v.* 13. and because this offering is said to be of *green ears of Corn dried*, &c. *Lev.* 2. 14.

11 And he shall wave the sheaf before the LORD, to be accepted for you *m*: on the morrow after the sabbath *n* the priest shall wave it.

m That God may accept of you and bless you in the rest of your harvest. *n* (*i.e.*) After the first day of the feast of unleavened bread, which was a Sabbath or day of rest, as appears from *v.* 7. or upon the sixteenth day of the month. And this was the first of those fifty days, in the close whereof was the feast of Pentecost or Whitsuntide.

12 And ye shall offer that day, when ye wave the sheaf, an he-lamb *o* without blemish of the first year, for a burnt-offering unto the LORD.

o Besides the daily morning and evening sacrifice, which it was needless to mention here, and besides one of those sacrifices to be offered every day of the seven, *v.* 8.

13 And the meat-offering thereof *shall be* two tenth-deals *p* of fine flour mingled with oyl, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *q shall be* of wine, the fourth part of an hin *r*.

p Or, *parts*, to wit, of an Ephah, *i. e.* two Omers, whereas in other sacrifices of Lambs there was but one tenth deal prescribed, *Numb.* 15. 4. The reason of which disproportion may be this, that one of the tenth deals was a necessary attendant upon the Lamb, and the other was peculiar to this feast and occasion, and was an attendant upon that of the sheaf or Corn, and was offered with it in thanks giving to God for the fruits of the Earth. *q* Drink-offerings were added to all burnt-offerings, as we may see, *Numb.* 15. 5. *r* The measure appointed for every Lamb, *Numb.* 15. 5. This also probably would have been doubled, for the reason now mentioned, had this been a thank-offering for the vintage as it was for the Harvest.

14 And ye shall eat neither bread *s*, nor parched corn, nor green ears *s*, until the self-same day *u* that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings.

s Made of new wheat, as the nature and reason of the Law sheweth. *t* Which were usual, not only for offerings to God, as *Lev.* 2. 14. but also for mans food. See *Josh.* 5. 11. *Ruth* 2. 14. 1 *Sam.* 17. 17. *Matth.* 12. 1. *u* Good reason God should be first served and owned as the supream Landlord.

* Deut. 16.9. † Or, *seven weeks.*

15 And * ye shall count unto you from the morrow after the sabbath *x*, from the day that ye brought the sheaf of the wave-offering, † seven sabbaths *y* shall be compleat.

x (*i.e.*) From the sixteenth day of the month, and the second day of the feast of unleavened bread inclusively. See on *v.* 11. *y* (*i.e.*) weeks, which are so called, by a Synecdoche, from the chief day of it, both here and *Luk.* 18. 12. *Acts* 20. 7. 1 *Cor.* 16. 2.

16 Even unto the morrow after the seventh sabbath *z* shall ye number fifty days, and ye shall offer a new meat-offering *a* unto the LORD.

z (*i.e.*) After seven weeks or forty nine days, the morrow after which was the fiftieth day, called also Pentecost. *a* To wit, of new Corn made into loaves, as it follows.

17 Ye shall bring out of your habitations *b* two wave-loaves of two tenth-deals *c*: they shall be of fine flour, they shall be baken with leaven *d*, *they are* the * first- *Ex.23.16 fruits unto the LORD. 19. and 34. 26.

b (*i. e.*) Out of the Corn of your own land, for which and for Numb.15. the fruits of it you are now to offer praises unto God. And this 20. and also, as well as the former sacrifice, was brought out of the com- 28. 26. mon charge, and in the name of the whole nation; whence it is Deut.26.2 said to be brought *out* of their *habitations* in the plural number. Some conceive two several loaves were brought from every family; or, as others, from every City or Town. But this is easily consuted from *v.* 18. where we read that *with the bread*, to wit, the two loaves, were to be offered *seven Lambs*, *one Bullock*, &c. which doubtless was a common oblation, and in the name of all. *c* In double proportion, as before, *v.* 13. *d* Because these were not offered to God, but wholly given to the Priests for food. See on *Lev.* 2. 11. and 7. 13.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams *e*: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings; *even* an offering made by fire *of* sweet savour unto the LORD.

e In *Numb.* 28. 11, 19. it is *two young bullocks and one ram*. Either therefore it was left to their liberty to chuse which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar sacrifices of the feast-day, and the other were attendants upon the two loaves, which were the principal and most proper offering at this time. And the one may be mentioned there, and the other here, to teach us, that the addition of a new sacrifice did not destroy the former, but both were to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.

19 Then ye shall sacrifice * one kid *f* of the goats * ch.4.23. for a sin-*offering* *f*, and two lambs of the first year for 28. a sacrifice of * peace-offerings. * ch. 3. 1.

f In *Lev.* 4. 14. the sin-offering for the sin of the people is a bullock, but here *a kid*, &c. the reason of the difference may be this, because that was for some particular sin of the people, but this only in general for all their sins. If it be said, then this should have been the better sacrifice. as being for far more and possibly greater offences, it may be replied, that this is not the only instance wherein the greater sins are expiated by smaller sacrifices, and the smaller sins by greater sacrifices; which was to instruct us, that sins were not expiated by the sacrifices for any worth in them, but only in respect of Christ; and that, though all sins are not equal, yet they are all expiated by one and the same price, even by the blood of Christ.

20 And the priest shall wave them *g* with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: * they shall be holy to the LORD, * Numb. † for the priests *h*. 18. 12.

g (*i.e.*) Some part of them in the name of the whole; and so Deut. 18. for the two lambs, otherwise they had been too big and too heavy 4. to be waved. So it is a synecdochical expression. *h* Who had to † Heb. *to.* themselves not only the breast and shoulder, as in others, which belonged to the Priest, but also the rest which belonged to the offerer; because the whole Congregation being the offerer here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation *i* unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings, throughout your generations.

i A Sabbath or day of rest, called Pentecost; which was instituted, partly in remembrance of the consummation of their deliverance out of *Egypt* by bringing them thence to the mount of God, or *Sinai*, as God had promised, and of that admirable blessing of giving the Law to them at that time, and forming them into a Commonwealth under his own immediate Government; and partly in gratitude for the further progress of their harvest, as in the Passover they offered a thank-offering to God for the beginning of their harvest.

22 And * when ye reap the harvest of your land, *ch. 19.9. thou *k* shalt not make clean riddance of the corners * Deut. of thy field when thou reapest, * neither shalt thou ga- 24.19.&c. ther any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

k From the plural, *ye*, he comes to the singular, *thou*, because he would press this duty upon every person who hath an harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning the Worship of God, yet he makes a kind of excursion to repeat a former Law of providing for the poor, to shew that our piety and devotion to God is little esteemed by him if it be not accompanied with acts of Charity to men.

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, in the * seventh month, in the first *day* of the month, shall ye * Numb. have a Sabbath, a memorial of blowing of trumpets *l*, 29. 1. an holy convocation.

l (*i. e.*) Solemnized with the blowing of trumpets by the Priests, not in a common way, as they did every first day of every month, *Numb.* 11. 10. but in an extraordinary manner, not only in *Jerusalem*, but in all the Cities of *Israel*. This seems to have been instituted, 1. To solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the Jubiles, this

this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for Gods blessings in the last year, and to direct them in the management of their civil affairs. 2. To put a special honour upon this month. For as the seventh day was the Sabbath, and the seventh year was a Sabbatical year; so God would have the seventh month to be a kind of Sabbatical month, for the many Sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets in it, beginning God would quicken and prepare them for the following Sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for Gods mercies.

25 Ye shall do no servile work *therein*: but ye shall offer an offering *m* made by fire unto the LORD.

m What that was, see *Numb.* 29. 2, &c.

26 And the LORD spake unto Moses, saying.

*ch.16.30. Num. 29. 7. 27 * Also on the tenth *day* of this seventh month, *there shall be* a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls *n*, and offer an offering made by fire unto the LORD.

n With fasting, and bitter repentance for all, especially their national sins, among which no doubt God would have them remember their sin of the golden Calf. For as God had threatned to remember it in after times to punish them for it, *Exod.* 32. 34. so there was great reason why they should remember it to humble themselves for it.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you, before the LORD your God.

29 For whatsoever soul *it be o* that shall not be afflicted in that same day, * he shall be cut off from among his people. * Gen. 17. 14.

o Either of the Jewish Nation, or Religion. Hereby God would signifie the absolute necessity which every man had of Repentance and Forgiveness of sin, and the desperate condition of all impenitent persons.

30 And whatsoever soul *it be* that doth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth *day* of the month at even, from even unto even shall ye † celebrate your sabbath *p*. † Heb. *rest.*

p This clause seems to be added to answer an objection, how this day of atonement could be both on the *tenth* day, *v.* 27. and on the ninth day here. The answer is, it began at the evening or close of the ninth day, and continued till the evening or close of the tenth day, and so both were true, especially if you consider, that the Jews did take in some part of the fixth days evening by way of preparation for the Sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great and solemn work of their yearly atonement. And this clause may be understood either, 1. Of this particular Sabbath called here *your Sabbath* in the singular number, possibly to note the difference between this and other Sabbaths: for the weekly Sabbath is oft called *the Sabbath of the Lord*, because that was in a special manner appointed for the praising, honouring and serving of God and celebrating his glorious works, as also the other Sabbaths here mentioned were, whereas this was principally ordained for their need and for their good, even to seek and obtain the pardon of their sins. Or 2. Of all their Sabbaths, and consequently of this. The Jews are supposed to begin every day, and consequently their Sabbaths, at the evening, in remembrance of the creation, *Gen.* 1. 5. as Christians generally begin their days and Sabbaths with the morning in memory of Christs Resurrection.

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, * The fifteenth day of the seventh month *shall be* the feast of tabernacles *q* for seven days unto the LORD. * Num. 29. 12.

q (i. e.) Of Tents or Booths or Arbours. This feast was appointed principally to remind them of that time when they had no other dwellings in the Wilderness, as it is expressed, *v.* 43. and to stir them up to bless God, as well for the gracious conduct and protection then afforded them, as for their more commodious and secure habitations now given them; and secondarily to excite them to gratitude for all the fruits of the year newly ended, which were now compleatly brought in, as may be gathered from *v.* 39. and *Exod.* 23. 16. *Deut.* 16. 13, 14. See an instance of this feast, *Neh.* 8. 16.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering *r* made by fire unto the LORD; * on the eighth day *i* shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a † solemn assembly *s*, and ye shall do no servile work *therein*. * Joh. 7. 37. and 2 Chron. 7. 9. † Heb. *day of restraint.*

r A several offering each day, which is particularly described *Numb* 29. 13, *&c.* *s* Which though it was not one of the days of this feast strictly taken, nor is it here affirmed to be so, but on the contrary is expresly said to consist of seven days, *v.* 34, 39. nor did they dwell longer in Tabernacles, yet in a larger sence it belonged to this feast, and is called the *great day of the feast*, *Joh.* 7. 37. And so indeed it was, as for other reasons, so because, by their removal from their Tabernacles into more fixed and comfortable habitations, it represented that happy time wherein their 40 years tedious march in the wilderness was ended with their introduction into and settlement in the land of *Canaan*, which it was most fit and just they should acknowledge with such a solemn day of thanksgiving as this was. *t* Heb. a day of *conclusion*, because it was the end of the feast, *Joh.* 7. 37. or, of *restraint*, because they were restrained from servile work, and obliged to attendance upon Gods worship; or, of *detention*, because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents, till this was over.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice *u*, and drink-offerings, every thing upon his day:

u (i. e.) Another sacrifice, to wit, for a sin-offering, as we shall find it, *Numb.* 29. 16, 19, 22, *&c.* called by the general name, *a sacrifice*, because it was designed for that which was the principal end of all sacrifices, to wit, for the expiation of sin.

38 Beside the sabbaths *x* of the LORD, and beside your gifts *y*, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

x (i. e.) The offerings of the weekly sabbaths, by a Metonymy, as the *day* is sometimes put for the actions done in it, as *Prov.* 27. 1. *1 Cor.* 3. 13. God will not have any sabbath-sacrifice diminished because of the addition of others, proper to any other feast. And it is here to be noted, that though other festival days are sometimes called sabbaths, as here *v.* 39. yet these are here called *the sabbaths of the Lord*, in way of contradistinction to other days of rest, to shew that this was more eminently such than other feast-days, which also sufficiently appears from the fourth Commandment. *y* Which, being here distinguished from the free-will-offerings made to the Lord, may seem to note what they freely gave to the Priests over and above their first-fruits and tithes or other things which they were enjoyned to give.

39 Also *z*, in the fifteenth day of the seventh month, when ye have gathered in the fruit *a* of the land, ye shall keep a feast unto the LORD seven days. On the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

z Or, rather *surely*, as this particle is oft used: For this is no addition of a new, but only a repetition of the former, injunction, with a more particular explication both of the manner and reason of the feast. *a* Not the corn, which was gathered long before, but of their trees, as vines, olives, and other fruit-trees: which compleated the harvest, whence this is called the *feast of in-gathering*, *Exod.* 23. 16.

40 And ye shall take you on the first day the † † boughs *b* of goodly trees *c*, branches of palm-trees, and the boughs of thick trees *d*, and willows of the brook *e*, and ye shall rejoyce *f* before the LORD your God seven days. † Heb. *fruit.*

b Heb. *the fruit*, i. e. fruit-bearing boughs or branches with the fruit on them, as the word *fruit* seems to be taken, 2 *Kng.* 19. 30. *Ezek.* 19. 12. *c* To wit, the olive, myrtle and pine, as they are mentioned, *Nehem.* 8. 15, 16. which were most plentiful there, and which would best preserve their greenness or freshness. *d* Fit for shade and shelter. *e* Which might do well to mix with the other, and in some sort to bind them together. And as they made their booths of these materials, as is apparent, *Nehem.* 8. so it seems they did also carry some of these boughs in their hands, as is affirmed by *Jewish* and other antient writers. *f* Which joy they testified by feasting, thanksgiving, *&c.*

41 And ye shall keep it a feast unto the LORD seven days in the year, *it shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths *g* seven days: all that are Israelites born shall dwell in booths;

g Which were erected in their cities or towns, either in their streets, or gardens, or the tops of their houses, *Nehem.* 8. 16. which were made flat, and therefore were proper and fit for that use.

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

Laws about the oil of the Candlesticks and the preparation of it, 1——4. *Of the Shew-Bread,* 5.——9. *Shelomith's Son Blasphemes: He is put in Custody: and God consulted: and all that heard him, laying their hands on his Head, he is stoned; and this passes into a Law,* 10.–16. *Life for Life, Beast for Beast, Eye for Eye, &c. the same Law for the Stranger as a Native,* 17——22.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring *a* unto thee pure oil-olive, beaten, for the lights, † to cause the lamps to burn continually. † Heb. *to cause to ascend.*

a At their common charge, because it was for their common good and service. This command was given before, *Exod.* 27. 20.

3 Without the vail of the testimony *b*, in the tabernacle of the congregation, shall Aaron *c* order it from the evening unto the morning, before the LORD

LORD continually: *it shall be* a statute for ever in your generations.

b (i. e.) Which was before the Ark of the Testimony. *c* Either by himself, or by his sons, *Exod.* 25. 37.

4 He shall order the lamps upon * the pure *d* candlestick before the LORD continually. * Exod. 31. 8.

d So called, partly because it was made of pure gold, partly because it was to be oft dressed and always kept clean.

5 And thou *e* shalt take fine flour, and bake twelve * cakes *f* thereof: two tenth-deals *g* shall be in one cake. * Exod. 25. 30.

e By the Priests or Levites, whose work it was to prepare them, 1 *Chron.* 9. 32. *f* Representing the twelve tribes. *g (i. e.)* Two Omers. See *Levit.* 23. 13.

6 And thou shalt set them in two rows *h*, six on a row, upon the pure table *i* before the LORD.

h Not one above another, but one beside another, as the frankincense put upon each, *ver.* 7. shews. *i* So called because it was covered with pure gold, *Exod.* 25. 24. and because it was always to be kept very pure and clean by the care of the Priests.

7 And thou shalt put pure frankincense *k* upon *each* row, that it may be on the bread *l* for a memorial *m*, *even* an offering made by fire unto the LORD.

k Unmixed and uncorrupted, or of the best fort. *l* Or, *to the bread*, *or for the bread*, to wit, to be burnt before the Lord instead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed. *m* For that part which properly belonged to God, whereas the rest belonged to the Priests. See on *Levit.* 2. 2.

8 Every sabbath he shall set it in order before the LORD *n* continually, *being taken o* from the children of Israel by an everlasting covenant *p*.

n Whence it was called the *shew-bread*, Heb. *the bread of faces* or *of presence*, *i. e.* the bread which was put upon the Table in the Lords presence. *o* Such supplements are not unusual. Thus *in the burdens*, 2 *Chron.* 2. 18. for *carrying burdens*, 1 *King.* 5. 15. And these cakes are said to be received from or offered by *the children of Israel*, because they were bought with the money which they contributed, as may be seen *Nehem.* 10. 32, 33. as *Judas* is said to *purchase the field*, *Act.* 1. 18. which was purchased by his money, *Mat.* 27. 7. *p* By vertue of that compact made between me and them, by which they are obliged to keep this amongst other commands, and, they so doing, I am obliged to be their God and to bless them. And this may be here called *an everlasting covenant*, not only because it was to endure as long as the *Jewish* religion and polity stood, but also because this was to stand there everlastingly, or continually as is here said, and therefore the new cakes were first brought before the old were taken away.

*Exod. 29. 33. ch. 8. 31. 1 Sam. 21. 6. Mat. 12. 4. 9 And * it *q* shall be Aarons and his sons, and they shall eat it in the holy place: for it *is* most holy unto him, of the offerings *r* of the LORD made by fire, by a perpetual statute.

q (i. c.) The old bread now to be taken away. *r* Or, as one or being one *of the offerings*, &c. in regard of the incense which was offered by fire, and that for or instead of the bread, as was said on *ver.* 7. and therefore the bread was repured as if it had been so offered.

10 And the son of an Israelitish woman, whose father *was* an Egyptian *s*, went out *t* among the children of Israel: and this son of the Israelitish *woman*, and a man of Israel strove together *u* in the camp.

s This circumstance seems noted, partly to shew the danger of marriages with persons of wicked principles or practises, wherein the children, as one wittily and truly observes, like the conclusion, do commonly follow the worse part, and are more easily taught by word or example, to do ten things agreeable to their corrupt natures, than one thing contrary to it; and partly by this severity against him who was a stranger by the father, and an *Israelite* by the mother, to shew that God would not have this sin to go unpunished amongst his people, whatsoever he was that committed it. *t* To wit, out of *Egypt*, being one of that mixed multitude, which came out with the *Israelites*, *Exod.* 12. 32. It is probable, this was done when the *Israelites* were near *Sinai*. *u* This is added to shew, that provocation to sin is no justification of it.

† Or, *named.* Gen. 30. 28. Numb. 1. 17. 11 And the Israelitish womans son † blasphemed the Name *of the LORD x*, and cursed *y*, and they *z* brought him unto Moses *a*, (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan.)

x The words *of the Lord*, or of *Jehovah*, are here conveniently supplied out of *v.* 16. where they are expressed, but here they are omitted for the aggravation of his crime. He *blasphemed the name* so called by way of eminency; that name which is above every name; that name which a man should in some fort tremble to mention; which is not to be named without cause and without revererence. For which reason the godly *Jews* did many times rather understand than express the name of God, as *Mark* 14. 62. *the right hand of power*, for *of the power of God*, as it is *Luk.* 22. 69. and *the blessed* for *the blessed God*, *Mat.* 26. 63. *Mark* 14. 61. *y* Not the *Israelite* only, but his God also, as appears from *ver.* 15, 16. *z* Either the people who heard him, or the inferior Magistrate, to whom he was first brought. *a* According to the order settled by *Jethro's* advice, *Exod.* 18. 26.

* Numb. 15 34. † Heb. *to expound unto them according to the mouth of the LORD.* 12 And they * put him in ward, † that the mind of the LORD might be shewed them *b*.

b For God had only said in general, that *he would not hold* such *guiltless*, *i. e.* he would punish them, but had not declared how he would have them punished by men.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed, without the camp, and let all that heard him, * lay their hands upon his head *c*, and let all the congregation stone him *d*. * Deut. 13. 9. & 17. 7.

c Whereby they gave publick testimony that they heard this person speak such words, and did in their own and in all the peoples names, desire and demand justice to be executed upon him, that by this sacrifice God might be appeased, and his judgments turned away from the people, upon whom they would certainly fall if he were unpunished. *d* The same punishment which was before appointed for those who cursed their Parents, whereas it deserved a far more grievous death. Thus God in this life mixeth mercy with judgment, and punisheth men less than their iniquities deserve.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth *e* his God, shall bear his sin *f*.

e (i. e.) Speaketh of him reproachfully and with contempt. They therefore are greatly mistaken that understand this of the heathen Gods, whom their worshippers are forbidden to reproach or curse. But *Moses* is not here giving laws to Heathens, but to the *Israelites*, nor would he concern himself so much to vindicate the honour of Idols, nor doth this agree either with the design of the holy Scriptures, which is to beget a contempt and detestation of all Idols and Idolatry; or with the practice of the holy Prophets, who used oft to vilify them. See 1 *King.* 18. 27. *Jer.* 10. 11. *f (i. e.)* The punishment of it; shall not go unpunished. Some say he was to be beaten with stripes: others say with death, which is described *ver.* 16.

16 And † he that blasphemeth the Name of the LORD *g*, he shall surely be put to death, *and* all the congregation *h* shall certainly stone him: as well the stranger, as he that is born in the land, when he † blasphemeth the name *of the LORD*, shall be put to death. † Or, *he that nameth.* † Or, *nameth.*

g This some make a distinct sin from *cursing his God* mentioned *ver.* 15. but the difference they make seems arbitrary, and without evidence from reason, or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms, *ver.* 15. so both the sin and the punishment are more particularly expressed, *ver.* 16. Or the first part of *ver.* 16. may be an application of the former rule to the present case. *And as for him that blasphemeth*, &c. or, *is blaspheming*, &c. in the present tense, which is fitly used concerning words just now uttered, and scarce yet out of their ears, *he shall*, &c. And so the following words, *as well the stranger*, &c. may be a repetition and amplification of the former law. *h* To shew their zeal for God, and to beget in them the greater dread and abhorrency of blasphemy.

17 * And he that † killeth any man *i*, shall surely be put to death. * Exod. 21. 12. Num. 35. 31. Deut. 19. 21. † Heb. *smiteth the soul of a man.*

i This law is repeated here, either to justifie this sentence of putting blasphemers to death, from the same severity executed for a less crime; or, to prevent the mischievous effects of mens striving or contending together, which as here it caused blasphemy; so it might in others lead to murder.

18 And he that killeth a beast, shall make it good, † beast for beast. † Heb. *soul for soul.*

19 And if a man cause a blemish in his neighbour; as * he hath done, so shall it be done unto him. * Exod. 21. 24. Deut. 19. 21.

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*. Mat. 5. 38.

21 * And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. * Exod. 21. 33.

22 Ye shall have * one manner of law *k*, as well for the stranger, as for one of your own country: for *I am* the LORD your God. * Exod. 12. 49.

k To wit, in matters of common right, but not as to Church priviledges.

23 And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

The Land not to be Tilled, but rest the seventh year: And that which grew of it self in Field or Vineyard, to be meat for them and their Cattle, 1——7. *The Jubilee on the day of Atonement: A year of Liberty and Restoration: A year of rest to the Land: Of the peculiar Blessing of God on it,* 8——22. *Sold Inheritances to be redeemed at any time; but now to be restored: A Dwelling-House in a Walled City only excepted,* 23——34. *Kindness to the Poor: Usury forbidden: An Israelite must not be a Bondman or Maid, but an Hired Servant till the year of Jubilee: Bond-men or Maids to be taken from the Heathen: An Inheritance for ever,* 35——46. *Of an Israelite that should sell himself to a stranger,* 47——53.

1 AND the LORD spake unto Moses in mount Sinai *a*, saying,

a (i. e.) Near mount *Sinai*. So the *Hebrew* particle *beth* is sometimes used, as *Gen.* 37. 13. *Jos.* 5. 13. *Judg.* 8. 5. 2 *Chron.* 33. 20. compared with 2 *King.* 21. 18. So there is no need to disturb the order of the history in this place.

2 Speak unto the children of Israel, and say unto them,

them, When ye come into the land *b* which I give you, †Heb. *rest.* then shall the land † keep * a sabbath *c* unto the *Exod. 23. 10. See ch. 26. 34. LORD *d*.

b So as to be settled in it; for the time of the wars was not to be accounted, nor the time before *Joshua's* distribution of the land among them, *Jos.* 14. 7, 10. *c* (*i.e.*) Enjoy rest and freedom from plowing, tilling, &c. *d* (*i.e.*) In obedience and unto the honour of God. This was instituted partly for the assertion of God's soveraign right to the land, in which the *Israelites* were but tenants at Gods will, partly for the trial and exercise of their obedience, partly for the demonstration of his providence as well in the general towards men, as more especially towards his own people, of which see below, *ver.* 20, 21, 22. partly to wean them from inordinate love, and pursuit of or trust to worldly advantages, and to inure them to depend upon God alone, and upon Gods blessing for their subsistence, partly to put them in mind of that blessed and eternal rest provided for all good men, wherein they should be perfectly freed from all worldly labours and troubles, and wholly devoted to the service and enjoyment of God. See on *Exod.* 23. 11. and lastly, that by their own straits in that year they might learn more compassion to the poor who were under the same straits every year.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

*2 King. 19. 29. †Heb. *of thy separation.* 5 * That which groweth of its own accord *e* of thy harvest thou shalt not reap *f*, neither gather the grapes † of thy vine undressed *g*: *for* it is a year of rest unto the land.

e From the grains that fell out of the ears the last reaping time. *f* (*i.e.*) As thy own peculiarly, but only so as others may reap it with thee, for present food. *g* Heb. *the grapes of thy separation*, *i. e.* The Grapes which thou hast separated or set apart to the honour of God, and to the ends and uses appointed by God; or, the grapes of that year, which are in this like the *Nazarites* hair, not cut off by thee, but suffered to grow to the use of the poor.

6 And the sabbath *h* of the land shall be meat for you, for thee, and for thy servant *i*, and for thy maid and for thy hired servant, and for the stranger that sojourneth with thee,

h (*i.e.*) The growth of the Sabbath, or that fruit which groweth in the Sabbatical year. See on *Levit.* 23. 38. where the word, *Sabbath*, is taken in the like sense. *i* For all promiscuously, to take food from thence as they need it.

7 And for thy cattle, and for the beast, that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven † sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. †Or, *weeks.*

9 Then shalt thou cause the trumpet † of the jubilee *k* to sound on the tenth *day* of the seventh month *l*, † Heb. *loud of sounds.* * in the day of atonement *m* shall ye make the trumpet sound throughout all your land. *chap 23. 27.

k Which signified the true liberty from our spiritual debts and slaveries to be purchased by Christ, and to be published to the world by the sound of the Gospel. *l* Which was the first month of the year for civil and worldly affairs, which were mainly concerned in the Jubilee, and therefore it began in that month; and, as it seems, upon this very tenth day, when the trumpet sounded, as other feasts generally began when the trumpet sounded. *m* A very fit time, that when they fasted and prayed for Gods mercy to them in the pardon of their sins, then they might exercise their charity and kindness to men in forgiving their debts, which is the true fast, as is noted, *Isa.* 58. 6. and to teach us, that the foundation of all solid comfort and joy must be laid in bitter repentance and atonement for our sins through Christ.

10 And ye shall hallow the fiftieth year *n*, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof *o*: it shall be a jubilee *p* unto you, and ye shall return every man unto his possession *q*, and ye shall return every man unto his family *r*.

n By which it seems most probable, that the year of Jubilee was not the forty and ninth year, as some learned men think, but precisely the fiftieth year. Which may appear, 1. Because the Jews account it so, which is confessed by the adversaries of this opinion, who say, that *the Jews err in the computation of the Jubilee, as they do in Christ, the great end and antitype of the Jubilee.* But it is not probable that the Jews should universally err in a matter of constant practice among themselves, especially when there was nothing of interest or prejudice in the case, as there was in reference to Christ. 2. Because it is expressly called *the fiftieth year* here, and *ver.* 11. *that fiftieth year*, which was not true, if it was but the nine and fortieth year. It is said, it is called so popularly, and it was so, if you take in the foregoing Jubilee. But it must be remembred, that there was not yet any foregoing Jubilee, but the very first of the kind is expressly called *the fiftieth year*, which in truth it was not, if the Jubilee was ended ere the fiftieth year began. 3. From the common course of computation. The old weekly Sabbath is called *the seventh day*, because it truly was so, being next after the six days of the week and distinct from them all: and the year of release is called *the seventh year*, *ver.* 4. as immediately following the *six years*, *ver.* 3. and distinct from them all. And therefore in like manner the Jubilee must needs be called *the fiftieth year*, because it comes next after *seven times seven* or forty nine *years*, *ver.* 8. and is distinct from them all. 4. From *ver.* 11, 12. where it is said, *ye shall not sow, nor reap*, &c. *For it is the Jubilee*, &c. which looks like a vain and useless repetition, if this year were but one of the seven years, for this very command was given concerning every seventh year, *ver.* 4. but if this year of Jubilee was, as indeed it was, a year distinct from, and coming after the seven sevens of years, then this repetition and application of that command to it was highly necessary, because otherwise it might seem hard and unreasonable that they should forbear sowing and reaping two years together, which hereby they are commanded to do. Two things are objected against this, 1. That the Jubilee was only a revolution of forty nine years. But that seems a great mistake, for it is most expressly distinguished from them all, and by way of distinction called *the fiftieth year*, therefore surely none of the forty nine. 2. The difficulty propounded, *v.* 20. concerns only the 7th year, whereas it had been a greater difficulty, if it had been extended to the Jubilee, and the Jubilee had been another vacant year coming next after the seventh year. But though the difficulty was greater for the Jubilee, yet it was more frequent for the seventh year: and the resolution of the one made the way plain for the satisfaction of the other. For as God promised so to bless every sixth year, that it should bring forth fruit for three years, *ver.* 21. so when the case was extraordinary, as in the Jubilee, it was but reasonable to expect an extraordinary blessing from God upon that sixth year which went next before the last of the seventh years, or the forty ninth year, that it should then bring forth fruit for four years.

o Understand such as were *Israelites*; principally so all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions. *p* So called either from the Hebrew word *Jobel* which signifies first a *ram*, and then a *rams horn*, by the sound whereof it was proclaimed; or from *Jubal*, the inventor of musical instruments, *Gen.* 4. 21. because it was celebrated with Musick and all expressions of joy. *q* Which had been sold or otherwise alienated from him. This Law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was necessary and expedient in many regards, as 1. To mind them that God alone was the Lord and owner and proprietor both of them and of their lands, and they only his Tenants and Farmers; a point which they were very apt to forget. 2. That hereby Inheritances, Families, and Tribes, might be kept entire and clear until the coming of the *Messias*, who was to be known as by other things, so by the Tribe and Family out of which he was to come. And this accordingly was done by the singular providence of God until the Lord Jesus did come. Since which time those characters are miserably confounded: Which is no small argument that the *Messias* is come. 3. To set bounds both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves and their posterity for ever, which was a singular priviledge of this Law and People. *r* From whom he was gone, being sold to some other Family either by himself or by his Father.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow *s*, neither reap that which groweth of it self in it, nor gather *the grapes* in it of thy vine undressed.

s Though it come immediately after a seventh year, wherein also this was forbidden to you.

12 For it *is* the jubilee; it shall be holy unto you *t*; ye shall eat the increase thereof *u* out of the field *x*.

t So it was, because it was sequestred in great part from worldly employments and dedicated to God, and to the exercise of holy joy and thankfulness; and because it was a type of that holy and happy Jubilee which they were to expect and enjoy by and under the *Messias*. *u* Such things as it produced of it self: For the year before nothing was sowed. *x* Whence they in common with others might take it as they needed it; but must not put it into barns. See *ver.* 5. and *Exod.* 23. 11.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbours hand, ye shall not oppress one another *y*.

y Neither the seller by requiring more, nor the buyer by taking the advantage from his brothers necessities to give him less than the worth of it.

15 According to the number of years after the jubilee, thou shalt buy of thy neigbour, *and* according unto the number of years of the fruits *z* he shall sell unto thee.

z Or, *Of years of fruits*, or, *of fruitful years*; for there were some unfruitful years, to wit, such wherein they were not allowed to sow or reap, &c.

16 According to the multitude of years thou shalt increase the price thereof: and according to the fewness of years, thou shalt diminish the price of it: For *according* to the number *of the years* of the fruits *a* doth he sell unto thee.

a Or, *For the number of the fruits*. The meaning is, he selleth not the land, but only the fruits thereof, and that for a certain time.

17 Ye shall not therefore oppress one another, but thou shalt fear thy God: for I *am* the LORD your God.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them, and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And

20 And if ye shall say, What shall we eat *b* the seventh year? behold, we shall not sow, nor gather in our increase.

b A like objection, see *Exod.* 34. 23, 24.

21 Then I will command † my blessing upon you in the sixth year, and it shall bring forth fruit for three years *c*.

† (*i.e.*) Give. *Commanding* is oft used in Scripture either for the performance of promised blessings, as *Deut.* 28. 8. *Psal.* 111. 9. and 133. 3. or for the execution of threatned Judgments, as *Isa.* 5. 6. *Amos* 9. 4. both being acts of Gods providential Will, as the command is of his legislative Will. *c* Not compleatly, but in great part, to wit, for that part of the sixth year which was between the beginning of harvest and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harvest, which reached almost until the beginning of the ninth year, And by this expression we may understand the meaning of that eminent passage of Christ's being *three days and three nights in the grave*, to wit, one whole day and part of two days: Of which more, if God please, in its proper place. This is added to shew the equity of this command. As God would hereby try their Faith, and exercise Obedience, so he gave them an eminent proof of his own exact Providence and tender care over them in making provisions suitable to their necessities. Albeit it be also probable, that divers of them, especially such as were more solicitous or distrustful of Gods Providence, did lay up something of the fruits of former years against this time.

22 And ye shall sow the eighth year, and eat *yet* of old fruit *d* until the ninth year: until her fruits *e* come in, ye shall eat *of* the old *store*.

d Of the sixth year principally, if not solely. *e* (*i.e.*) The fruits of the eighth year.

Or, *to be quit out of* Heb. *for cutting off.* Psal. 119. 9. Jer. 2. 11. 23 The land shall not be sold ‖ † for ever *f*: for the land *is* mine *g*: for ye *are* * strangers and sojourners with me *h*.

f Or, *absolutely* and *properly*, so as to become the propriety of the buyer: Or *to the extermination* or *utter cutting off*, to wit, of the seller, from all hopes and possibility of Redemption. *g* Procured for you by my power, given to you by my mere grace and bounty, and the right of propriety referred by me, and to be disposed of by you only to such persons and in such manner as I shall have ordained. *h* (*i.e.*) In my land or houses: thus he is said to sojourn with another that dwells in his house. Thus the poor decayed *Israelites* and the strangers are said to live with them, *i. e.* with the other *Israelites*, to wit, in the land or houses here, *ver.* 35, 36, 40, 45. Or, *before me*, in my sight, or in my account. Howsoever in your own or other mens opinions you pass for Lords and Proprietors, yet in truth, according to which my judgment always is, you are but strangers and sojourners, not to possess the Land for ever, but only for a season, and to leave it to such as I have appointed for it.

24 And in all the land of your possession, ye shall grant a redemption *i* for the land.

i (*i.e.*) A right of redemption in the time and manner following.

25 If thy brother be waxen poor, and hath sold *away* some of his possession *k*, and if any of his kin come to redeem it *l*, then shall he redeem that which his brother sold.

k To wit, in the fields, but not in cities, *ver.* 29. *l* Or, *If the redeemer come, being near akin to him*, to whom the right of Redemption belonged, *Ruth* 3. 2, 9, 12. *Jer.* 32. 7. who in this act was an eminent Type of Christ, who was made near akin to us by taking our flesh, that he might perform the work of Redemption for us.

Heb. *his hand hath attained and found sufficiency.* 26 And if the man have none to redeem it, † and himself be able to redeem it:

27 Then let him count the years of the sale thereof *m*, and restore the overplus *n* unto the man to whom he sold it, that he may return unto his possession.

m (*i.e.*) From the time of the sale to the Jubilee. See above, *ver.* 15, 16. *n* (*i.e.*) A convenient price for the years from this Redemption to the Jubilee.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out *o*, and he shall return unto his possession.

o (*i.e.*) Out of the buyers hand, without any Redemption money.

Heb. *days* of 2 Sam. 1. 3. and 27. 7. 29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within † a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubile *p*.

p The reason is from the great difference between such houses and lands. The reasons before alledged for lands do not hold in such Houses; there was no danger of confusion in Tribes or Families by the alienation of Houses. The seller also had a greater propriety in Houses than in Lands, as not coming to him by Gods meer gift, but being commonly built by the owners cost and diligence, and therefore had a fuller power to dispose of them. Besides, God would hereby encourage persons to buy and possess Houses in such places, which frequency and fulness of Inhabitants in Cities, was a great strength, honour and advantage to the whole Land.

31 But the houses of the villages *q* which have no wall round about them, shall be counted as the fields of the country: † they may be redeemed; and they shall go out in the jubile. †Heb. *redemption belongeth unto it.*

q Because they belonged to and were necessary or very convenient for the management of the lands.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession may the Levites redeem at any time.

33 And if ‖ a man purchase of the Levites, then the house that was sold, and the city of his possession shall go out *r* in the *year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel. ‖ Or, one *of the Levites redeem them.*

r Or thus, *But he that shall redeem* it shall be or must be *of the Levites*, *i. e.* No person of another Tribe, though by Marriage near akin to the selling *Levite*, shall redeem it, but *Levites* only, and any of them shall have have the same power to redeem it, which in other Tribes only the nearest kindred have: *and*, in case none of them redeem it, *yet the house that was sold, and the city of his possession*, *i. e.* his share or intereſt in the City of his possession, *shall go out* and return to the *Levites* without any Redemption.

34 But the field of the suburbs of their cities *s* may not be sold *t*, for *it is* their perpetual possession.

s Of which see on *Numb.* 35. 5. *t* Not sold at all, partly, because it was of absolute necessity for them for the keeping of their Cattle, and partly because these were no enclosures, but common fields, in which all the *Levites* that lived in such a City had an interest, and therefore no particular *Levite* could dispose of his part in it. Some conceive, that this Law was altered in ensuing ages, which they gather from *Jer.* 32. 7, 8. &c. and *Act.* 4. 36. 37. But those examples do not prove it. That sale of *Jeremiah's* was made by a particular dispensation and command of God, and that in a time when the *Levites*, as well as the people, were to be destroyed or dispersed, and carried into captivity, and therefore could receive no considerable injury by it: and besides, this sale was only made formally and for signification, as it is explained, *ver.* 14. 15. And for the land sold by *Barnabas* a *Levite*, *Act.* 4. as it was at a time when the Jewish Church was dissolved, and their State upon the brinks of utter ruine, so it is not evident that it was such Suburb land, which would have yeilded but a small price, but it might be other land, either such as he might have in right of his wife, or such as he might have purchased. For though the *Levites* in general had no other share of Land, beside this, allotted them by God, yet it is conceived that particular *Levites* might purchase lands to themselves.

35 And if thy brother be waxen poor, and † fallen in decay *u* with thee, then thou shalt † relieve him *x*, *yea though he be* a stranger, or a sojourner *y*, that he may live with thee. †Heb. *his hand faileth.* †Heb.

u Heb. *his hand waxeth* or *faileth* or *is decayed*, so that he hath not power to get or keep wealth as the phrase is, *Deut.* 8. 18. as on the contrary, when a man is able, *his hand* is said *to attain and find sufficiency*, as here above, *ver.* 26. *x* Heb. *strengthen him*, comfort his Heart, and strengthen his Hand. *y* Understand it of Proselytes only, for of other strangers they were permitted to take usury, *Deut.* 23. 20. *strengthen.*

36 * Take thou no usury of him *z*, or increase *a*, but * fear thy God, that thy brother may live with thee. *Exod. 22. 25. Deut. 23. 19.

z (*i. e.*) Of thy brother, whether he be *Israelite*, or Proselyte. *a* This some conceive relates to the fruits of the earth, food, &c. as *usury* doth to money. But here may rather seem to be two words expressing the same thing, (1.) to meet with the subtil evasions of crafty and covetous men, who made gain of their poor brethren (for of such only we speaks here, as is evident from *ver.* 35.) by lending money or other things; and that they may quiet their consciences, and palliate their sin, they disguise it under other names: and (2.) to shew that all kinds of usury are in this case forbidden, whether *of money*, or *of victuals*, or *of any thing that is* commonly *lent* by one man to another *upon usury*, or upon condition of receiving the thing lent with advantage and overplus, as it is said, *Deut.* 23. 19. *Prov. 28. 8 Ezek. 18. 8 & 22. 12. *Nehem. 5. 9.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And * if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee, thou shalt not † compel him to serve as a bond-servant *b*. *Exod. 21. 2. Deut. 15. 12. Jer. 34. 14. †Heb. *serve thy selfe of him with the service* &c.

b Neither for the time, for ever, nor for the manner, with the hardest and vilest kinds of service, rigorously and severely exacted from him.

40 *But* as an hired servant, *and* as a sojourner he shall be with thee, *and* shall serve thee unto the year of jubile.

41 And *then* shall he depart from thee *c*, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. Heb. *with the sale of a bondman.*

c Thou shalt not suffer him or his to abide longer in thy service, as thou mightest do in the year of release, *Exod.* 21. 2, 6.

42 For they *are* my servants *d*, which I brought forth out of the land of Egypt: they shall not be sold † as *bondmen*.

d They, no less than you, are members of my Church and People, such as I have chosen out of all the world to serve me here, and to enjoy me hereafter, and therefore are not to be oppressed or abused, neither are you absolute Lords over them to deal with them as you please.

*Eph. 6. 9. Col. 4. 1.

43 * Thou shalt not rule over him with rigor, but shalt fear thy God *e*.

e Though thou dost not fear them who are in thy power, and unable to right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their cause, if thou dost oppress them.

44 Both thy bond-men, and thy bond-maids which thou shalt have *shall be* of the heathen that are round about you: of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; † they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.

† Heb. *ye shall serve your selves of them.*

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock *f* of the strangers.

f Heb. *root, i. e.* one of the root or stock. So the word *root* is elsewhere used for the branch or progeny growing from it, as *Numb.* 13. 28. 2 *Chron.* 22. 10. He seems to note one of a foreign race and countrey, transplanted into the land of *Israel*, and there having taken root amongst the people of God, yet even such an one, though he hath some privilege by it, yet he shall not have power to keep an Hebrew servant from the benefit of Redemption.

48 After that he is sold, he may be redeemed again; one of his brethren may redeem him.

49 Either his uncle, or his uncles son may redeem him, or *any* that is nigh of kin unto him of his family may redeem him: or, if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubile, and the price of his sale shall be according unto the number of years, according to the time of an hired servant *g* shall it be with him.

g Allowance shall be made for the time wherein he hath served, proportionable to that which is given to an hired servant for so long service, because his condition is in this like theirs; that it is not properly his person, but his work and labour that was sold.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the mony that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: and *the other* shall not rule with rigor over him in thy sight *h*.

h Thou shalt not suffer this to be done, but whether thou art a Magistrate, or a private person, thou shalt take care according to thy capacity to get it remedied.

Or, *by this* means.

54 And if he be not redeemed ‖ in these *years*, then he shall go out in the year of jubile, *both* he and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants, whom I brought out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

God commands them to shun Idolatry, 1. Keep his Sabbaths, and reverence his Sanctuary, 2. And walk in his Statutes, 3. Promising plenty, peace, victory, fruitfulness, his Tabernacle and Presence, 4——13. Dreadful Threatnings against the Despisers, Haters and Breakers of his Commands: He will give them over to Diseases, their Enemies, Drought, Pestilence, Sword, Famine; they who remain shall fall one upon another, and pine away in their sins, 14——39. But if they confess their sins, and are humbled under Gods Judgments, God will remember his Covenant, and shew them favour in their Enemies Land, 40——45. These Statutes the Lord gave to Israel in Mount Sinai by Moses, 46.

*Exod. 20. 4. Deut. 5. 8. and 16. 12. and 27. 15. Psal. 77. 7.

YE shall make you * no idols, nor graven image, neither rear you up a ‖ standing image *a*, neither shall ye set up *any* ‖ † image of stone in your land, to bow down unto it: for I *am* the LORD your God.

‖ Or, *pillar.* † Or, *figured stone.* † Heb. *a stone of picture.*

a Or, *pillar*, to wit, to worship it, or bow down to it, as it follows. Otherwise this was not simply prohibited being practised by holy men, both before and after this Law. Compare *Exod.* 23. 24. *Deut.* 16. 22. So *Exod.* 20. 4. They are forbidden to make images, not simply or for any use, but for worship.

*chap. 19. 30.

2 * Ye shall keep my sabbaths, and reverence my sanctuary, *b*: I *am* the LORD.

b By purging and preserving it from all uncleanness, by approaching to it and managing all the services of it with reverence, and in such manner only as God hath appointed.

3 * If ye walk in my statutes, and keep my commandments, and do them; *Deut. 1.

4 Then I will give you rain *c* in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

c Therefore God placed them not in a land where there were such rivers as *Nilus*, to water it and make it fruitful, but in a land which depended wholly upon the rain of heaven, the key whereof God kept in his own hand, that so he might the more effectually oblige them to obedience, in which their happiness consisted.

5 And * your threshing shall reach unto the vintage *d*, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and * dwell in your land safely. *Amos 9. 13. Job 5. 19.

d. (*i. e.*) You shall have so plentiful an harvest, that you shall not be able to thresh out your corn in a little time, but that work will last till the vintage.

6 And I will give peace in the land, and * ye shall lie down and none shall make you afraid: and I will † rid evil beasts out of the land; neither shall the sword go through your land *f*. *Job 11. 19. † Or, *cause to cease.* Isa. 35. 9. Ezek. 34. 25.

f (*i. e.*) War, as the *sword* is oft taken, as *Numb.* 14. 3. 2 *Sam.* 12. 10. Otherwise there is the sword of justice. *f* (*i. c.*) It shall not enter into it, nor have passage through it, much less shall your land be made the seat of War. † Heb. *cause to cease.*

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And * five *g* of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. *Deut. 32. 30. Josh. 23. 10.

g. (*i. e.*) A small number; a certain number for an uncertain.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you *h*.

h (*i. e.*) Actually perform all that I have promised you in my covenant made with you.

10 And ye shall eat old store, and bring forth *i* the old, because of the new.

i Or, *cast out*, throw them away as having no occasion to spend them, or give them to the poor, or even to your cattle, that you may make way for the new corn, which also is so plentiful, that of it self it will fill up your barns.

11 [*th*] And I will set *k* my tabernacle amongst you: and my soul shall not abhor you. *Ezek. 37. 26.

k As I have placed it, so I will continue it among you, and not remove it from you, as once I did upon your miscarriage, *Exod.* 33. 7.

12 * And I will walk among you *l*, and will be your God, and ye shall be my people *m*. *2 Cor. 6. 16.

l As I have hitherto done, both by my pillar of cloud and fire, and by my Tabernacle, which have walked or gone along with you in all your journeys, and staid among you in all your stations, to protect, conduct, instruct and comfort you. *m* I will own you for that peculiar people which I have singled out of the mass of mankind, to bless you here and to save you hereafter.

13 I *am* the LORD your God which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have broken the bands of your yoke, and made you go upright *n*.

n With heads lifted up, not pressed down with a yoke. It notes their liberty, security, confidence and glory. See *Exod.* 14. 8. *Numb.* 33. 3.

14 * But if ye will not hearken unto me, and will not do all these commandments: *Deut. 28. 15.

15 And if ye shall despise my statutes, or if your soul abhorre my judgments, so that ye will not do all my commandments, *but* that ye break my covenant *o*, Mal. 2. 2.

o. (*i. e.*) Break your part or conditions of that covenant made between me and you, and thereby discharge me from the blessings promised on my part.

16 I also will do this unto you, I will even appoint † over you *p* terrour, consumption, and the burning ague, that shall consume the eyes *q*, and cause sorrow of heart: † Heb. *on you.* and * ye shall sow your seed in vain, for your enemies shall eat it. *Job 31. 8.

p I will give them power over you, that you shall not be able to avoid or resist them. *q* By the decay of spirits and affluence of ill humours. & 12. 1.

17 And * I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and * ye shall flee when none pursueth you. *chap. 17. 10. Psal. 53. 5. Prov. 28. 1.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins:

19 And I will break the pride of your power *q*, and I will make your heaven as iron, and your earth as brass *r*:

q (*i. e.*)

q (*i. e.*) Your strength of which you are proud, your numerous and united forces, your kingdom, yea your Ark and Sanctuary.

r The heavens shall yield you no rain, nor the earth fruits.

20 And your strength *s* shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

s Spent in plowing and sowing, and tilling the ground.

21 And if ye walk ‖ contrary unto me *t*, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins. ‖ Or, *at all adventures with me, and so v. 24.*

t Or, *carelessly* or *heedlessly with me* or *before me, i. e.* so as to be careless and unconcerned whether you please me or offend me. This is opposed to exact and circumspect walking with God, as *Abraham* did, *Gen.* 17. 1. and all are to do, *Ephes.* 5. 15.

22 * I will also send wild beasts among you, which shall rob you of your children, and destroy your cattel, and make you few in number, and * your *high* ways shall be desolate *u*. *Deut. 32. 24. Ezek. 5. 17.

u By reason of the fewness of Travellers and people, and the terrour of wild beasts growing more numerous thereby. *Judg. 5. 6. 2 Chro. 15. 5. Isa. 33. 8. Lam. 1. 4.

23 And if ye will not be reformed by these things, but will walk contrary unto me:

24 * Then will I also walk contrary unto you *x*, and will punish you yet seven times for your sins. * 2 Sam. 22. 27. Psal. 18. 26.

x Or, *carelessly with you* or *towards you, i. e.* I will put you out of my care and protection.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant *y*: and when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy *z*.

y (*i. e.*) My quarrel with you for your breach of your faith and covenant made with me. *z* Because those few that shall be left of the pestilence will be unable to defend you in your cities or strong-holds.

26 * *And* when I have broken the staff of your bread *a*, ten women *b* shall bake your bread in one oven, and they shall deliver *you* your bread again by weight *c*: and * ye shall eat, and not be satisfied. *Isa. 3. 1. Ezek. 5. 16 & 14. 13. *Micah 6. 14. Hag. 1. 6.

a Either 1. by taking away that power and vertue of nourishing, which I have put into bread or food, which when I withdraw, it will be unable to nourish. Or rather 2. by sending a famine or scarcity of bread, which is the staffe and support of mans present life, *Psal.* 104. 15. for so this phrase is commonly used, and elsewhere explained, as *Psal.* 105. 16. *Ezek.* 4. 16. and so the following words expound it here. *b* (*i. e.* Ten or many families, for the women took care for the bread and food of all the family. *c* This is a sign and consequence both of a famine, and of the baking of the bread of several families together in one oven, wherein each family took care to weigh their bread, and to receive the same proportion which they put in. Compare *Ezek.* 4. 16.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you also in fury *d*, and I, even I will chastise you seven times for your sins. *d* Or, *in fury of rashness* or *carelessness with you* or *among you*, like a raging lion breaking into a multitude of people, and destroying all he meets with promiscuously or without any distinction, both righteous and wicked together, as is threatned, *Ezek.* 21. 3. Or, *in fury of contrariety*, or *meeting with you*, or *against you*, like a man that meets his enemy in the fury of battel.

29 * And ye shall eat the flesh of your sons *e*, and the flesh of your daughters shall ye eat. *Deut. 28. 53. Ezek. 5. 10.

e Through extreme hunger. See *Lam.* 4. 10.

30 And I will destroy your high places *f*, and * cut down your images *g*, and cast your carcases upon the carcases of your idols *h*, and my soul shall abhor you. * 2 Chro. 34. 7. Ezek. 6. 4, 5, 13.

f In which you will sacrifice after the manner of the Heathens See *Levit.* 19. 26. *Numb.* 33. 52. *g* Or, *Your images of the Sun*, made for the honour and worshipping of the Sun, and having some resemblance to it. See 2 *Chron.* 34. 7. Under this one kind of Idolatry, famous and frequent in those times and places, he contains all the rest. *h* So he calls them, either to signifie that their Idols how specious soever or glorious in their eyes, were in truth but lifeless and contemptible carcases, *having eyes but see not*, &c. *Psal.* 115. 5. or to shew that their Idols should be so far from helping them, that they should be thrown down and broken with them, and both should lie together in a forlorn and loathsome state.

*Lam. 1. 10. Ezek. 9. 6. & 21. 7.

31 And I will make your cities waste, and * bring your sanctuaries *i* unto desolation, and I will not smell *k* the savour of your sweet odours *l*.

i Either 1. Gods sanctuary, called *Sanctuaries* here, as also *Psal.* 73. 17. and 74. 7. *Jer.* 51. 51. *Ezek.* 28. 18. because there were divers appartments in it, each of which was a Sanctuary, or, which is all one, an holy place, as they are severally called. And *your* emphatically, not mine, for I disown and abhor it, and all the services you do in it, because you have defiled it. Or 2. The Temples built by you to Idols, therefore called *their Sanctuaries*, in opposition to Gods. Or 3. Your Synagogues. But the first is most probable, because he speaks of the place where they used to offer their *sweet odours* here following. *k* (*i. c.*) Not own or accept them. See *Gen.* 8. 21. *Isa.* 1. 11, *&c.* *l* Either of the incense, or of your sacrifices, which, when offered with faith and obedience, are very sweet and acceptable to me.

32 And I will bring the land into desolation: and your enemies which dwell therein *m*, shall be astonished at it *n*.

m Having driven you out and possessed your places. *n* See *Lam.* 5. 12.

33 And * I will scatter you among the heathen, and will draw out a sword after you *o*: and your land shall be desolate, and your cities waste. * Deut. 4. 27. & 28. 62, 64.

o The sword shall follow you into strange lands, and you shall have no rest there.

34 * Then shall the land ‖ enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies land, *even* then shall the land rest, and enjoy her sabbaths *p*. * 2 Chron. 36. 21. ‖ Or, *accomplish.* See Job. 14. 6.

p Either 1. because it shall be rid of you who were the unprofitable and heavy burdens thereof, under whom it in a manner groaned. Or rather 2. because it shall now enjoy those Sabbatical years of rest from tillage, which you through covetousness oft-times would not give it, as the next verse informs us, though God commanded it, *Levit.* 25. 4.

35 As long as it lieth desolate, it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will send a faintness *q* into their hearts, in the lands of their enemies, and * the sound of a † shaken leaf shall chase them, and they shall flee, as fleeing from a sword: and they shall fall, when none pursueth. * Prov. 28. 1. † Heb. *driven.*

q The word notes a tenderness and softness of mind whereby they are disenabled from bearing the present miseries, and are in continual dread of further and forer miseries.

37 And * they shall fall one upon another *r*, as it were before a sword, when none pursueth *s*: and ye shall have no power to stand before your enemies. * Isa. 10 4.

r As soldiers use to do when their ranks are broken, and they forced to flee away hastily from their pursuers. *s* Your guilt and fear causing you to imagine that they do pursue you when indeed they do not.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you * shall pine away *t* in their iniquity in your enemies lands, and also in the iniquities of their fathers shall they pine away with them. * Ezek. 4. 17. & 6. 9. & 20. 44. & 24. 23. & 33. 10. & 36. 31. Hos. 5. 15.

t Be consumed and melt away by degrees through diseases, oppressions, griefs and manifold miseries.

40 If they shall confess *u* their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me,

u Heb. *And they shall confess*, where our translation and many others understand the particle *if*, which is also wanting and understood, *Exod.* 4. 23. *Mal.* 1. 2. and 3. 8. So here, *And if they shall confess, &c.* But there seems no necessity of any such supplement, but these and the following words may be taken as they lye in their plain and proper signification, to this purpose, *ver.* 40. *And* through the heavinesse and extraordinariness of their affliction, their consciences will force them to *confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, i. e.* with their prevarication with me and defection from me to Idolatry, which by way of eminency he calls *their trespass: and that also they have walked contrary to me*, ver. 41. *and that I also have walked contrary unto them, and have brought them into the land of their enemies: i. e.* that they are not come into these calamities by chance, nor by the misfortune of war, but by my just judgment upon them. All which confession is no more than *Pharaoh* made in his distresses, and than hypocrites in their affliction use to make. And therefore he adds, *if then their uncircumcised, i. e.* impure, carnal, profane, and impenitent *hearts be humbled, i. e.* subdued, purged, reformed: if to this confession they add sincere humiliation and reformation, I will do what follows.

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies: if then their * uncircumcised hearts be humbled, and they then accept *of the punishment* of their iniquity *x*. * Jer. 6. 10. Rom. 2.

x The Hebrew word *avon* commonly signifies *iniquity*, but it is oft used for *the punishment of iniquity*, as here and 1 *Sam.* 28. 10. 2. 11. 29. Col. *Psal.* 31. 10. *Isa.* 53. 6, 11. The meaning is, if they sincerely acknowledge the righteousness of God and their own wickedness, and patiently submit to his correcting hand, and would rather be in their present suffering condition, than in their former sinful, though prosperous estate; if with *David* they are ready to say, *it is good for them that they are afflicted, that they may learn God's statutes*, and obedience to them for the future, which is a good evidence of true repentance.

42 Then will I remember my covenant *y* with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land *z*.

y To wit, so as to perform it, and make good all that I have promised in it. For words of knowledge or remembrance in Scripture, do most commonly connote affection and kindness: of which there are many instances, some given before, and more hereafter. *z* Which now seems to be forgotten and neglected, and despised, as if I had never chosen it to be the peculiar place of my presence and blessing.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept *of the punishment of* their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, * I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God †.

* Deut. 4. 31. Rom. 11. 26.

† Neither the desperateness of their condition, nor the greatness of their sins, shall make me wholly make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenants sake return to them in mercy. From this place the *Jews* take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from this, and such other places, St *Paul* concludes, that the *Israelitish* nation, though then rejected and ruined, should be gathered again and restored.

45 But I will for their sakes ‖ remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the LORD.

‖ Or rather, *to* or *for them*, *i. e.* for their good or benefit; for surely, if one considers what is said before concerning the wickedness of this people, he cannot say this deliverance was given them for their sakes, but must rather say with the Prophet, *Ezek.* 36. 22, 32. *not for your sake, O house of Israel*, &c.

46 These *are* the statutes, and judgments, and laws which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.

CHAP. XXVII.

Laws touching the redeeming of Men, devoted to God, 1—8. *Or of Beasts,* 9—13. *Of Houses,* 14, 15. *Of Fields or Grounds,* 16—25. *What things might not be vowed, and being so, what redeemable, and what not,* 26—29. *Of redeeming the Tenths both of Fruit and Cattel,* 30—33.

1 AND the LORD spake unto Moses, saying,
2. Speak unto the children, and say unto them; When a man shall make a singular vow *a*, the persons *shall be* for the LORD *b*, by thy estimation *c*.

a Or, *an eminent* or *hard* or *wonderful vow*, not concerning things, which was not strange, but customary, but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unusual and difficult: yet there want not instances of such vows, and of persons which devoted either themselves or their children to the service of God, and that either more strictly and particularly, as the *Nazarites*, and the *Levites*, 1 *Sam.* 1. 11. and for these there was no redemption admitted, but they were in person to perform the service to which they were devoted: or more largely and generally, as some who were not *Levites*, nor intended themselves or their children should be *Nazarites*, might yet through zeal to God and his service, or to obtain God's help in giving them some mercy which they wanted and desired, or in freeing them from some evil felt or feared, devoted themselves or their children to the service of God and of the Sanctuary, tho' not in such a way as the *Levites*, which they were forbidden to do, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensom and chargeable to the Sanctuary, therefore an exchange is allowed, and the Priests are directed to impose and require a tax for their redemption. *b* (*i.e.*) Dedicated to the Lord, and consequently to the Priest. *c* By whose estimation? *Ans.* Either 1. thine, O Priest, to whom the valuation of things belonged, and here is ascribed, *ver.* 12. Or rather 2. thine, O man that vowest, as appears from *ver.* 8. where his estimation is opposed to the Priests valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the Priest is to value it, as *ver.* 8, 12.

3 And thy estimation shall be, of the male from twenty years old even unto sixty years old *d*, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

d Which is the best time for strength and service, and therefore is priced at the highest rate.

4 And if *it be* a female, then thy estimation shall be thirty shekels *e*.

e Less than the mans price, because she is inferiour to him both in strength and serviceableness.

5 And if *it be* from five years old *f* even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

f At what age they might be vowed by their parents, as appears from 1 *Sam.* 1. tho' not by themselves; and the children were obliged by their parents vow, which is not strange considering the parents power and right to dispose of their children so far as is not contrary to the mind of God.

6 And if *it be* from a month old, even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old, and above, if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer then thy estimation *g*, then he shall present himself before the priest, and the Priest shall value him: according to his ability *h* that vowed, shall the priest value him.

g If after his vow he be decayed and impoverished, and not able to pay the price which thou, according to the rules here given, requirest of him. *h* Which God also considered in other cases, as *Levit.* 12. 8. Compare 2 *Cor.* 8. 12.

9 And if *it be* a beast whereof men bring *i* an offering unto the LORD, all that *any man* giveth *k* of such unto the LORD, shall be holy *l*.

i To wit, usually and according to Gods appointment. *k* (*i. e.*) Voweth to give. *l* (*i. e.*) Consecrated to God, either to be sacrificed, or to be given to the Priest according to the manner of the vow, and the intention of him that voweth.

10 He shall not alter it, nor change it *m*, a good for a bad, or a bad for a good *n*: and if he shall at all change beast for beast, then it, and the exchange thereof *o* shall be holy.

m Two words expressing the same thing more emphatically, *q. d.* He shall in no wise change it, neither for one of the same, nor of another kind. *n* Partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated, and partly to prevent abuses of them who on this pretence might exchange it for the worse, as reserving the judgment to himself. *o* (*i. e.*) both the thing first vowed, and thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such weighty matters.

11 And if *it be* any unclean *p* beast of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

p Either for the kind, or for the quality of it, if it were such an one as might not be offered. The Dog only may seem to be excepted, for his price might not be offered. See *Deut.* 23. 18.

12 And the priest shall value it, whether it be good or bad: † as thou valuest it, *who art* the Priest, so shall it be.

† Heb. according to thy estimation, O Priest, &c.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 And when a man shall sanctifie *q* his house *to be* holy unto the LORD *r*, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand *s*.

q To wit, by a vow, for of that way and manner of sanctification he speaks in this whole chapter. *r* In which case the benefit of it redounded either to the Priests for their maintenance, *Num.* 18. 14. or to the Sanctuary for its reparations or expences. *s* Supposing that the Priests estimation doth not notoriously swerve from the rules of valuation prescribed by God. For if the Priest determined most unrighteously and unreasonably, as suppose an hundred times more than the true value of it, I presume no man is so void of sence as to say they were all bound to stand to the Priests determination in that case. Even as in case a mans leprosie was notorious and unquestionable, if a Priest should through partiality pronounce him clean, this did not make him clean. And therefore all those passages of Scripture which leave things to, and command men to acquiesce in, the determination of the Priest or Priests, are to be understood with this exception, that their determinations be not evidently contrary to the revealed will of God, to whom Priests are subject and accountable. Otherwise if the Priests had commanded men to profane the sabbath, this would have acquitted them from the obligation of God's command of keeping it holy, which is impious and absurd to affirm. And this consideration will give light to many Scriptures.

15 And if he that sanctified it, will redeem his house, then he shall add the fifth *part* *t* of the mony of thy estimation unto it, and it shall be his.

t Which he might the better do, because the Priests did usually put a moderate rate upon it.

16 And if a man shall sanctifie unto the LORD *some part* of a field of his possession *u*, then thy estimation shall be according to the seed thereof *x*: ‖ an homer of barley seed *shall be valued* at fifty shekels of silver *y*.

‖ Or, *the Land of an homer, &c.*

u (*i. e.*) Which is his by inheritance, because particular direction is given about purchased lands, *ver.* 22. And he saith *part of it*, because it was unlawful to vow away all his possessions, because thereby he had disenabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c. and made himself burdensome to his brethren. *x* (*i. e.*) According to the quantity and quality of the land, which is known by the quantity of seed which it can receive and return. *y* Not to be paid yearly, till the year of Jubilee, as some would have it, but once for all, as is most probable, 1. because here is no mention of any yearly payment, but only of one payment, and we must not add to the text. 2. because it is most probable that lands and all things were favourably and moderately valued, so that men might be rather encouraged to make such vows upon just occasions, than to be deterred from them by excessive impositions. But if this were yearly rent, it was an excessive rate, and much more than the land ordinarily yielded. For an *Omer* is but the *tenth part of an Ephah*, *Exod.* 16. 36. and therefore not above a pottle of our measure, which quantity of seed would not extend very far, and in some lands would yield but an inconsiderable crop, especially in barley, which was cheaper than wheat, and which for that reason, among others, may seem to be here mentioned rather than wheat.

17 If he sanctifie his field from the year of Jubilee *z*, according to thy estimation *a* it shall stand *b*.

z (*i. e.*) Immediately after the year of Jubilee is past. *a* Now mentioned, to wit, of 50 shekels for an homer of barley seed. *b* (*i. e.* That price shall be paid without diminution.

18 But

18 But if he sanctifie his field after the Jubilee *c*, then the priest shall reckon unto him the mony, according to the years that remain, even unto the year of the Jubilee *d*, and it shall be abated from thy estimation.

c (*i. e.*) Some considerable time after the Jubilee, as appears from the following words. *d* The defalcation from the full price of fifty shekels being to be more or less as the years are more or fewer. See *Levit.* 25. 15, 16, 17.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the mony of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field *e*, or if he have sold the field *f* to another man, it shall not be redeemed any more *g*.

e To wit, when the Priest shall set a price upon it, and offer it to him in the first place to redeem it. *f* *He*, who? Either 1. the man that vowed it; if he, after such a vow made shall neglect to pay his vow, and shall sacrilegiously sell the same land to another man: or, if he sell it, *i. e.* suffer it to be sold to another, and will not prevent that by redeeming it to himself. Or rather 2. the Priest, or some in his name, who though not expressed, is sufficiently understood out of the foregoing clause, *if he will not redeem* or buy again *the field*, to wit, of the Priest, who is now the seller of it; *or*, or rather *and*, for this seems to be added by way of accumulation, *if he*, *i. e.* the Priest, of whom he might have redeemed it, upon his refusal, offers it to sale, and *have sold the field to another man*. Add to this, that none but the Priest could sell this land, after it was once vowed and declared to be so, and offered by the Priest to him again to redeem it, which is apparently the present case. *g* (*i. e.*) He shall for ever lose the benefit of redemption.

21 But the field when it goeth out *h* in the Jubilee, shall be holy unto the LORD, as a field devoted: the possession thereof shall be the priests *i*.

h (*i. e.*) Out of the possession of the other man to whom the Priest sold it. *i* For their maintenance. Nor is this repugnant to that law, that the Priests should *have no inheritance in the land*, *Numb.* 18. 20. for that is only spoken of them and the whole Tribe of *Levi* in general, and in reference to the first division of the land, wherein the *Levites* were not to have a distinct part of land, as other tribes had; but this doth not hinder, but some particular lands might be vowed and given to the Priests either for their own benefit, or for the service of the Sanctuary.

22 And if *a man* sanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his possession *k*;

k Which is not his patrimony or inheritance.

23 Then the priest shall reckon unto him the worth of thy estimation *l*, *even* unto the year of the Jubilee *m*, and he shall give thine estimation *n* in that day, as a holy thing *o* unto the LORD.

l (*i. e.*) The price or sum at which thou, O Priest, shalt reckon it. So it is only a change of the person, which is frequent: or, the price which thou, O *Moses*, by my direction hast set in such cases. *m* (*i. e.*) As much as it is worth, for that space of time between the making of the vow and the year of Jubilee: for he had no right to it for any longer time, as the next verse tells us. *n* Without the addition of the fifth part, which he was to pay for his lands of inheritance, *ver.* 19. as being of a better and more durable tenure than purchased lands which were his only till the Jubilee. *o* As that which is to be consecrated to God instead of the land redeemed by it.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong p*.

p By original right, which no other person by vow or otherwise could give away from him.

25 And all thy estimation shall be according to the shekel of the sanctuary: * twenty gerahs shall be the shekel.

* Exod. 30. 13. Num. 3. 47. Ezek. 45. 12.

26 Only the † * firstling of the beast, which should be the LORDS firstling, no man shall sanctifie it *q*, whether *it be* ox or sheep *r*: it *is* the LORDS.

† Heb. *first-born*, &c. * Exod. 13. 2, 12.

q To wit, by vow; because it is not his own, but the Lords already, and therefore to vow such a thing to God is a tacit derogation from, and an usurpation of the Lords right, and a mocking of God by pretending to give him what we cannot withhold from him. *r* Under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed but were to be sacrificed; whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see 1 *Sam.* 1. 11.

27 And if *it be* of an unclean beast *r*, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold *s* according to thy estimation.

r (*i. e.*) If it be the first-born of an unclean beast, as appears from *ver.* 26. which could not be vowed, because it was a first-born, nor offered, because it was unclean, and therefore is here commanded to be redeemed or sold. Others understand it of all unclean beasts in general, and not of the first-born of them, because the first-born of such were to be redeemed by a sheep, *Exod.* 13. 13. without the addition of any such fifth part as is here enjoined. Which is true of the first redemption of them, but then as after they were redeemed they might be again vowed unto God, so when the owners would redeem them a second time, it was but reasonable they should pay a better price for them. And if this were meant of unclean beasts in general, this were the very same law which is mentioned before, *ver.* 11, 12, 13. which, it is not probable, would after a few verses be unnecessarily repeated again like a distinct law. *s* And the price thereof was given to the Priests, or brought into the Lords treasury.

28 * Notwithstanding, no devoted thing *t* that a man shall devote unto the LORD, of all that he hath *u*, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD *x*.

* Josh. 6.

t (*i. e.*) Nothing which is absolutely devoted to God with a curse upon themselves or others, if they disposed not of it according to their vow; as the *Hebrew* word implies. *u* To wit, in his power or possession. *x* (*i. e.*) Only to be touched or employed by the Priests, and by no other persons; no not by their own families, for that was the state of the *most holy* things.

29 None devoted, which shall be devoted of men *y*, shall be redeemed: *but* shall surely be put to death.

y Not *by men*, as some would elude it; but *of men*, for it is manifest both from this and the foregoing verses, that *men* here are not the persons devoting, but devoted. *Quest.* Was it then lawful for any man or men thus to devote another person to the Lord, and in pursuance of such vow to put him to death? *Answ.* This was unquestionably lawful, and a duty in some cases, when persons have been devoted to destruction either by God's sentence, as Idolaters, *Exod.* 22. 20. *Deut.* 23. 15. the *Canaanites*, *Deut.* 20. 17. the *Amalekites*, *Deut.* 25. 19. & 1 *Sam.* 15. 3, 26. *Benhadad*, 1 *King.* 20. 42. or by men, in pursuance of such a sentence of God, as *Numb.* 21. 2, 3. & 31. 17. or for any crime of an high nature, as *Judg.* 21. 5. *Psal.* 7. 15. But this is not to be generally understood, as some have taken it, as if a *Jew* might by virtue of this Text, devote his child or his servant to the Lord, and thereby oblige himself to put them to death, which peradventure was *Jephthe's* errour. For this is expresly limited *to all that* a man *hath*, or *which is hit*, *i. e.* which he hath a power over. But the *Jews* had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *thou shalt do no murder*. And seeing he that killed his servant casually by a blow with a rod was *surely* to be *punished*, as is said *Exod.* 21. 20. it could not be lawful wilfully and intentionally to take away his life upon pretence of any such vow as this. But for the *Canaanites*, *Amalekites*, &c. God the undoubted Lord of all mens lives, gave to the *Israelites* a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them or such as them. And although the general subject of this and the former verse be one and the same, yet there are two remarkable differences to this purpose; 1. The verb is active, *ver.* 28. and the agent there expressed, *that a man shall devote*, but it is passive, *ver.* 29. and the agent undetermined, *which shall be devoted*, to wit, by God, or men in conformity to God's revealed will. 2. The devoted person or thing is only to be sold or redeemed, and said to be most holy, *ver.* 28. but here it is to be *put to death*, and this belongs only to men, and those such as either were, or should be devoted in manner now expressed.

30 And * all the tithe of the land *z*, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

* Gen. 28. 18, 21, 24. Mal. 3. 8. 10.

z There are divers sorts of Tithes, but this seems to be understood only of the ordinary and yearly Tithes belonging to the *Levites*, &c. as the very expression intimates, and the addition of the fifth part in case of redemption thereof implies.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod ‖, the tenth shall be holy unto the LORD.

‖ Either 1. the tithers rod, it being the manner of the *Jews* in tithing to cause all their cattel to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose and reserved for the Priest. Or 2. the shepherds rod, under which the herds and flocks passed, and by which they were governed and numbred. See *Jer.* 33. 13. *Ezek.* 20. 37.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it, and the change thereof shall be holy, it shall not be redeemed.

34 These *are* the commandments which the LORD commanded Moses for the children of Israel in Mount Sinai.

Chap. I.

NUMBERS.

The ARGUMENT.

THis Book giveth us an Hiſtory of almoſt forty years travel of the children of Iſrael through the Wilderneſs, where we have an account of their journeys, and what happened to them therein, with their Government, and how they were managed thereby; Called Numbers by reaſon of the ſeveral Numbrings of the people, as at the offerings of the Princes, and at their ſeveral journeys, &c. But eſpecially two, One, Chap. 1. Out of which the Prieſts and Levites were excepted, but numbred by themſelves, viz. In the ſecond year after they were come out of Egypt, in the firſt month whereof the Paſſover was inſtituted; with the order about the Tabernacle both of the Levites, and People, and their ſeveral marches, encampings, and manner of pitching their Tents, the Prieſt's maintenance and eſtabliſhment, by the miraculous budding of Aarons rod, with the ſeveral impediments in their marches, both among themſelves by ſeveral murmurings, ſeditions, and conſpiracies; and from their enemies, viz. the Edomites, Canaanites, over whom having obtained a victory, and afterwards murmuring, they were ſtung with fiery Serpents, and cured by the brazen one; Amorites, whoſe Kings, Sihon and Og, they overcame, and ſlew; and Moabites, where by the allurements of Balaam who was hired by Balak to curſe Iſrael, they joyned themſelves to Baal peor, and are plagued for it; that openly oppoſed them. The other chief numbring is in Chap. 26. where they are found almoſt as many as at the firſt, though among them were none of the firſt numbring, (according to what God had threatned Chap. 14.) ſave Moſes, Joſhua, and Caleb, by reaſon of their deſire to return back into Egypt upon the diſcouraging report of ten of thoſe twelve that Moſes ſent to ſpy out the Land; whereupon they were forced to wander above 38 years in the wilderneſs; where he gave them ſeveral Laws, Civil, Eccleſiaſtical and Military; as alſo particular directions about women's inheriting, occaſioned by the caſe of Zelophead's daughters, and concerning vows; And then brings them back to the borders of Canaan, where, after divers victories obtained againſt their enemies, they were directed how the Land of Canaan was to be divided among the Tribes, and what portion the Levites were to have among them; together with ſix cities of Refuge ſet apart for the Man-ſlayer: At length Aaron being dead, and Eleazar placed in his ſtead, and Moſes alſo having received the ſentence of Death, doth, by God's appointment, deliver up the people unto the charge and conduct of Joſhua.

CHAP. I.

God Commands Moſes and Aaron to number the People that were fit for War, 1——3. Twelve Captains choſe, of every Tribe one: Their Names: The number of each Tribe, 4——45, 46. The Levites exempted: To take care of the Tabernacle: The other Tribes Camping round it, 47——54.

1 AND the LORD ſpake unto Moſes in the wilderneſs of Sinai *a*, in the tabernacle *b* of the congregation, on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

a Where now they had been a full year or near it, as may be gathered by comparing this place with *Exod.* 19. 1. & 40. 17. and other places. *b* From the mercy-ſeat.

2 * Take ye the ſum *c* of all the congregation of the children of Iſrael *d*, after their families, by the houſe of their fathers, *e* with the number of *their* names, every male by their poll:

*Exod. 30. 12.

c This is not the ſame muſter with that *Exod.* 38. 26. as plainly appears, becauſe that was before the building of the Tabernacle, which was built and ſet up *on the firſt day of the firſt month*, *Exod.* 40. 2. but this was after it, to wit, *on the firſt day of the ſecond month*, as is ſaid *ver.* 1. And they were for differing ends; that was to tax them for the charges of the Tabernacle; but this was for other ends, partly that the great number of the people might be known to the praiſe of God's faithfulneſs, in making good his promiſes of multiplying them, and to their own comfort and encouragement; partly for the better ordering of their camp and march, for they were now beginning their journey; and partly that this account might be compared with the other in the cloſe of the Book, where we read that not one of all this vaſt number, except *Caleb* and *Joſhua*, were left alive; which was an evident diſcovery of the miſchievous nature of ſin, by which ſo vaſt a company were deſtroyed, and a fair warning to all future generations to take heed of rebelling againſt the Lord, for which their anceſtors had been ſo dreadfully plagued even to extirpation. It is true, the ſums and numbers agree in this and that computation, which is not ſtrange, becauſe there was not much time between the two numbrings, and no eminent ſin among the people in that interval, whereby God was provoked to diminiſh their numbers. Some conceive, that in that number, *Exod.* 30. & 38. the *Levites* were included, which are here excepted, *ver.* 47. and that in that interval of time, there were grown up as many more men of thoſe years as there were *Levites* of the ſame age. *d* So the ſtrangers mixed with them were not numbred. *e* The people were divided into twelve Tribes, the Tribes into great Families, *Num.* 26. 5. theſe great Families into leſſer Families called *the houſes of their fathers*, becauſe they were diſtinguiſhed one from another by their fathers.

† Heb. *every one that goeth out.*

3 From twenty years old and upward † all that are able to go forth to war in Iſrael: thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe *f*: every one head of the houſe of his fathers.

f To inſpect the work, that it might be faithfully and impartially done.

5 And theſe *are* the names of the men that ſhall ſtand with you *g*: of *the tribe of* Reuben *h*, Elizur the ſon of Shedeur.

g To wit, with *Moſes* and *Aaron*, who were the chief managers of the work. *h* The Tribes are here numbred according to the order or quality of their birth, firſt the children of *Leah*, then of *Rachel*, and then of the handmaids.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah; Nahſhon the ſon of Amminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph; of Ephraim, Eliſhama the ſon of Ammihud: of Manaſſeh; Gamaliel the ſon of Pedahzur.

11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad; Eliaſaph the ſon of Deuel *i*.

i Called *Reuel*, *Numb.* 2. 14. the *Hebrew* letters *Daleth* and *Reſh* being very like and oft changed.

15 Of Naphtali; Ahira the ſon of Enan.

16 Theſe *were* the renowned *k* of the congregation, princes of the tribes of their fathers, heads of thouſands *l* in Iſrael.

k Heb. *the named* or *called*, to wit, by *Moſes* and by God's appointment, to manage this affair, and others as there was occaſion. Compare *Numb.* 16. 2. & 26. 9. *l* See *Exod.* 18. 21. *Numb.* 10. 4.

17 And Moſes and Aaron took theſe men which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the LORD commanded Moſes, ſo he numbred them in the wilderneſs of Sinai.

20 And the children of Reuben, Iſraels eldeſt ſon, by their generations *m*, after their families, by the houſe of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

m Heb. to wit, *their generations*, *i. e.* the perſons begotten of *Reuben's* immediate Children, who are here ſubdivided into families, and they into houſes, and they into particular perſons.

21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war:

23 Thoſe that *were* numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

25 Thoſe that were numbred of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

27 Thoſe that were numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred *n*.

n Far more than any other tribe, in accompliſhing of *Jacobs* prophecy, *Gen.* 49.

28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

29 Thoſe that were numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upwards, all that were able to go forth to war.

31 Thoſe that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

33 Thoſe that were numbred of them, *even* of the tribe of Ephraim, *were* fourty thouſand and five hundred *o*.

o Above 8000 more than *Manaſſeh*, towards the accompliſhment of that promiſe, *Gen.* 48. 20. which the Devil in vain attempted to defeat by ſtirring up the men of *Gath* againſt them; 1 *Chron.* 7. 21. 22.

34 Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

35 Thoſe that were numbred of them, *even* of the tribe of Manaſſeh, were thirty and two thouſand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

37 Thoſe that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

p. The ſmalleſt number, except one, though *Benjamin* had more immediate children than any of his brethren, *Gen.* 46. 21. whereas *Dan* had but one immediate ſon, *Gen.* 46. 23. yet now his number is the biggeſt but one of all the Tribes, and is almoſt double to that of *Benjamin*. Such great and ſtrange changes God eaſily can, and frequently doth, make in families, 1 *Sam.* 2. 5. And therefore let none boaſt or pleaſe themſelves too much in their numerous off-ſpring.

38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

39 Thoſe that were numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 Of the children of Aſher by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old, and upward, all that were able to go forth to war:

41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael.

46 Even all they that were numbred, were * ſix hundred thouſand and three thouſand, and five hundred and fifty. *Exod. 38. 26.

47 But the Levites after the tribe of their fathers were not numbred among them. See Exod. 12. 37. chap. 26. 51.

49 For the LORD had ſpoken unto Moſes, ſaying,

50 Only thou ſhalt not number the tribe of Levi *q*, neither take the ſum of them among the children of Iſrael.

q Becauſe they were not generally to go out to war, which was the thing principally eyed in this muſter, *ver.* 3. 20, 45. but were to attend upon the Service of the Tabernacle, and therefore are reſerved to another diſtinct muſter, *Numb.* 3. 15. and 4. 2. &c. And leſt this ſhould be thought to be deſigned and done through *Moſes* his ambition to give his own tribe the preeminence, he aſſures them it was done by God's expreſs command.

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony *r*, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

r So called here, and *Exod.* 38. 21. becauſe it was made chiefly for the ſake of the Ark of the Teſtimony, 2 *Sam.* 7. 2. which is oft called *the Teſtimony*, as hath been obſerved before.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger *s* that cometh nigh *t*, ſhall be put to death.

s The *ſtranger* elſewhere is one of another Nation, here one of another Tribe, one no *Levite*. *t* So as to do the offices mentioned *ver.* 50.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath *u* upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge *x* of the tabernacle of teſtimony.

u To wit, from God, who is very tender of his worſhip, and will not ſuffer the profaners of it go unpuniſhed; whoſe wrath is called ſimply *Wrath* by way of eminency, as the moſt terrible kind of wrath. *x* (*i.e.*) Shall ſuffer no ſtranger to approach through curioſity or any other motive.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

Order for the Marches and Camping of the Tribes, 1, 2. Judah on the Eaſt ſide, with Iſſachar and Zebulun, who led the Van, 3——9 Reuben on the South ſide, with Simeon and Gad: then the Tabernacle was to follow, the Levites camping round it, 10——17. Ephraim on the Weſt ſide with Manaſſes and Benjamin, 18——24. Dan on the North Quarter, with Aſher and Naphtali, 25.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard *a*, with the enſign of their fathers houſe: † far off *b* about the tabernacle of the congregation ſhall they pitch. †Heb. *over againſt.*

a Or, *enſign*, by that to which he is allotted by the following order. It is manifeſt that there were four great Standards or Enſigns, which here follow, diſtinguiſhed by their Colours or Figures, or otherwiſe; alſo that there were other particular Enſigns belonging to each of their Fathers houſes or Families, as is here ſaid. *b* Partly out of reverence to God and his worſhip, and the portion allotted to it, and partly for caution, leſt their vicinity to it might tempt them to make too near approaches to it. It is ſuppoſed they were at 2000 cubits diſtance from it, which was the ſpace between the people and the Ark, *Joſ.* 3. 4. and it is not improbable, becauſe the *Levites* encamped round about it, between them and the Tabernacle.

3 And on the eaſt-ſide toward the riſing of the Sun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their Armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar *c*: and Nethaneel the ſon of Zaar *ſhall be* captain of the children of Iſſachar.

c He and *Zebulon* were *Leah's* two youngeſt ſons, and therefore would more contentedly ſubmit to *Judah*.

6 And his host, and those that were numbred thereof, *were* fifty and four thousand and four hundred.

7 *Then* the Tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbred thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbred in the camp of Judah, *were* an hundred thousand and fourscore thousand and six thousand and four hundred *d*, throughout their armies: these shall first set forth.

d This was the most numerous camp, because they marched first, as being placed on the East and going towards the East, and because they guarded the Sanctuary.

10 On the south-side *shall be* the standard of the camp of Reuben *e*, according to their armies: and the captain of the children of ‖ Reuben *shall be* Elizur the son of Shedeur.

e Who being the first-born, was the leader of the second camp.

11 And his host, and those that were numbred thereof *were* forty and six thousand and five hundred.

12 And those which pitch by him, *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbred of them *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel *f*.

f Called *Deuel*, *Numb.* 1. 14. the Hebrew letters *Daleth* and *Resh* being very like, and oft changed, as appears by comparing *Gen.* 10. 3. with 1 *Chron.* 1. 6. and *Gen.* 36. 26, 38. with 1 *Chron.* 1. 41, 50.

15 And his host, and those that were numbred of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbred in the camp of Reuben, *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp *g*: as they encamp, so shall they set forward, every man in his place by their standards.

g Which is not to be understood strictly or exactly, but largely; for in their march they were divided, and part of that Tribe marched next after *Judah*, *Numb.* 10. 17. and the other part exactly in the midst of the camp.

18 On the west-side *shall be* the standard of the camp of Ephraim *h*, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

h Who is here preferred before his brother, according to the prophesie, *Gen.* 48. 19. 20.

19 And his host, and those that were numbred of them, *were* fourty thousand and five hundred:

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbred of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbred of them, *were* thirty and four thousand and five hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thousand and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 The standard of the camp of Dan *shall be* on the north-side by their Armies: and the captain of the children of Dan *shall be* Abiezer the son of Ammishaddai.

26 And his host, and those that were numbred of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him, *shall be* the tribe of Asher: and the captain of the children of Asher, *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbred of them, *were* fourty and one thousand and five hundred.

29 Then the tribe of Naphtali: And the captain of the children of Naphtali, *shall be* Ahira the son of Enan.

30 And his host, and those that were numbred of them, *were* fifty and three thousand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thousand and fifty and seven thousand and six hundred *i*: they shall go hindmost with their standards.

i The strongest camp next after *Judah*, and therefore he comes in the rear, as *Judah* marched in the front, that the Tabernacle might be best guarded where there was most danger.

32 These *are* those which were numbred of the children of Israel, by the house of their fathers; all those that were numbred of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbred *k* among the children of Israel, as the LORD commanded Moses.

k Because their warfare was of another kind.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards *l*, and so they set forward, every one after their families, according to the house of their fathers.

l (*i. e.*) Each of them under his principal standard.

CHAP. III.

The Genealogie of Moses, Aaron, and his sons, Nadab and Abihu, 1—4. *The Levites are joyned with them in the Administration of the Tabernacle,* 5—10. *Instead of all the First-born,* 11—13. *The three Families of the Levites numbred,* 14—39. *The First-born numbred,* 40—43. *Being more than the Levites, some of them are redeemed, and the Money given to Aaron and his Sons,* 44—51.

1 THese *a* also *are* the generations *b* of Aaron and Moses, in the day *that* the LORD spake with Moses in Mount Sinai *c*.

a Which follow in this chapter. *b* (*i. e.*) Either 1. The things done by them; as the word *generation* is sometimes used, as *Gen.* 6. 9. and 25. 19. and 37. 2. Or rather 2. The Kindred or Family, for that is the subject of this chapter, and not their events or actions. *Obj. Aarons* Family indeed is here mentioned, but not *Moses* his Family. *Answ. Moses* his Family and Children are here included under the general name of the *Amramite*, *ver.* 27. which includes all the Children and Grand-children of *Amram*, the persons only of *Aaron* and *Moses* being excepted. And the generations of *Moses* are thus obscurely mentioned, because they were but common *Levites*, the Priesthood being given solely to *Aarons* posterity, whence *Aaron* is here put before *Moses*, who elsewhere is commonly named after him. *c* This seems to be added, because *Nadab* and *Abihu* mentioned *ver.* 2. were then alive, though dead at the time of taking this account.

2 And these *are* the names of the sons of Aaron; Nadab the * first-born, and Abihu, Eleazar, and Ithamar. * Exod. 6. 23.

3 These *are* the names of the sons of Aaron, the priests which were anointed, † whom he consecrated to minister in the priests office. † Heb. whose hand he filled. Lev. 8.

4 * And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministred in the priests office in the sight of Aaron *d* their father. * Lev. 10. 1. chap. 26. 61. 1 Chron. 24. 2.

d In the time of *Aarons* life, as this phrase is taken, *Numb.* 3. 4. See also *Psal.* 72. 5, 17. and under their fathers inspection and direction, and as their fathers servants or ministers in the Priests-office: for servants are oft described by this phrase of *being*, or *standing*, or *serving in the sight* or *presence* of their master.

5 And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them *e* before Aaron the priest, that they may minister unto him.

e Offer them to the Lord for his special service. This was promised to them before, and now actually conferred upon them.

7 And they shall keep his charge *f*, and the charge of the whole congregation *g* before the tabernacle *h* of the congregation, to do the service of the tabernacle.

f (*i. e.*) *Aarons* charge, or those things which are committed principally to *Aarons* care and oversight, and under him and his direction to the *Levites*. *g* (*i. e.*) Of all the sacrifices and services which are due to the Lord from all the people, and because all the people could not and might not perform them, or at least diverse of them, in their own persons, therefore they were to be performed by some particular persons in their name and stead; formerly by the first-born, *Numb.* 8. 16. and now by the *Levites*. See *Numb.* 1. 53. and 16. 9. *h* Emphatically; not within the tabernacle, for the care of these things within the holy place was appropriated to the Priests, as the care of the most holy place was peculiar to the High-Priest.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel *i*, to do the service of the tabernacle.

i Those things which all the children of *Israel* are in their several places and stations obliged to take care of, though not in their persons, yet by others in their stead.

9 And * thou shalt give the Levites unto Aaron and to his sons: they *are* † wholly given unto him *k* out of the children of Israel. * chap. 8. 19. † Heb. *given given.*

k To attend upon him and observe his orders and ease him of part of his burden in things hereafter mentioned.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priests office *l*: and the stranger *m* that cometh nigh *n* shall be put to death.

l In their own persons, not by the *Levites*. *m* (*i. e.*) Every one who is of another family than *Aarons*, yea though he be a *Levite*. See *Numb.* 1. 53. & 16. 40. *n* To wit, to execute any part of the Priests office.

11 And the LORD spake unto Moses, saying,

12 And I, behold, * I have taken the Levites from among the children of Israel, instead of all the first-born *n* that openeth the matrix among the children of Israel: therefore the Levites shall be mine. * ch. 8. 16. & 18. 6.

n Who were God's propriety by right of Redemption, *Exod.* 13. 12. and to whom the administration of holy things was formerly committed, which now was taken away from them, either because they had forfeited this priviledge by joining with the rest of their brethren in the idolatrous worship of the calf, or because they were to be mainly concerned in the distribution and management of the inheritances which now they were going to possess, and therefore could not be at leisure to attend upon the service of the Sanctuary: Which made it fit that this work should be committed to other hands. And God would not commit it to some other persons in each Tribe, which might be an occasion of Idolatry, confusion, division, and contempt of sacred things, but to one distinct Tribe, which might be intirely devoted to that service, and particularly to the Tribe of *Levi*; partly out of his respect to *Moses* and *Aaron*, branches of this Tribe; partly as a recompence of their zeal for God and against Idolaters. See *Exod.* 32. 26, 29. *Deut.* 33. 9. and partly because it was the smallest of the Tribes, and therefore most likely to find both employment in, and maintenance for the work.

13 Because * all the first-born *are* mine; * *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: *I am* the LORD *o*. * Exod. 13. 2. Lev. 27. 26. ch. 8. 16. Luk. 2. 23.

o Who may appoint whom I please for my service. * Exod. 13. 12, 15.

14 And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male from a month old *p* and upward, shalt thou number them.

p Because at that time the first-born, in whose stead the *Levites* came, *Numb.* 8. 16. were offered to God, *Luk.* 2. 22. and to be redeemed, *Numb.* 18. 16. And from that time the *Levites* were consecrated to God, and were, as soon as they were capable, to be instructed in their work. Elsewhere they are numbred from twenty five years old, when they were entred as novices to part of their work, *Numb.* 8. 24. and from thirty years old, when they were compleatly admitted to their whole office.

16 And Moses numbred them according to the † word of the LORD, as he was commanded. † Heb. mouth.

17 * And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari. * Gen. 46. 11. Exod. 6. 16. ch. 26. 57. 1 Chron. 6. 1, 2. & 23. 6.

18 And these *are* the names of the sons of Gershon, by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnite, and the family of the Shimite: these *are* the families of the Gershonite.

22 Those that were numbred of them, according to the number of all the males, from a month old and upward, *even* those that were numbred of them, *were* seven thousand and five hundred.

23 The families of the Gershonite shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonite *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the * tabernacle *q*, and the * tent *r*, * the covering thereof *s*, and the * hanging for the door of the tabernacle of the congregation: * Exod. 25. 9. * Exod. 26. 1. * Exod. 26. 7, 14. * Exod. 26. 36.

q Not the boards, which belonged to *Merari*, *ver.* 36. but the ten curtains mentioned *Exod.* 26. 1. *r* To wit, the curtains of goats hair. *s* (*i. e.*) The coverings, of rams-skins and badgers-skins. See *Numb.* 4. 25.

26 And the * hangings of the court, and the * curtain for the door of the court which *is* by the tabernacle and by the altar round about, and the cords of it *t*, for all the service thereof. * Exod. 27. 9. * ch. 27. 16.

t By which the Tabernacle was fastened to the pins, and stretched out, *Exod.* 35. 18.

27 And of Kohath *u was* the family of the Amramite, and the family of the Izharite, and the family of the Hebronite, and the family of the Uzzielite: these *are* the families of the Kohathite.

u This Family had many priviledges above the others: Of that were *Moses* and *Aaron*, and all the Priests: They had the chief place about the Tabernacle, and the care of the most holy things here below, *ver.* 31. and in the Land of *Canaan* they had twenty three Cities, which were almost as many as both their brethren received. See *Jos.* 21.

28 In the number of all the males, from a month old and upward *were* eight thousand and six hundred, keeping *x* the charge of the sanctuary *y*.

x Or, *keepers*, &c. *i. e.* appointed for that work, as soon as they were capable of it. *y* (*i. e.*) Of those holy things contained in or nearly belonging to the sanctuary, expressed *verse* 31.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathite, *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the * ark, and the * table, and the * candlestick, and * the altars, and the * vessels of the sanctuary wherewith they minister, and * the hanging *z*, and all the service thereof *a*. * ch. 25. 10. * ch. 25. 23. * ch. 25. 31. & 30. 1. * ch. 27. 1. & 38. 1.

z Which covered the most holy place, for all other hangings belonged to the *Gershonites*. *a* (*i. e.*) All the other furniture belonging to it, of which see *Numb.* 4. 7, 9, 14. * ch. 26. 37.

32 And Eleazar the son of Aaron the Priest *shall be* chief *b* over the chief of the Levites *c*: *and have* the oversight of them that keep the charge of the sanctuary.

b Next under the High-priest; whence he is called *the second Priest*, 2 *King.* 25. 18. and in case of the High-priests absence by sickness or other necessary occasions, he was to perform his work, 1 *King.* 4. 4. and he had a superiority over all the rest of the Priests and Levites. *c* (*i. e.*) Over those three persons, who were each the chief of their several families; of whom see here, *ver.* 24, 31, 35.

33 Of Merari *was* the family of the Mahlite, and the family of the Mushite: these *are* the families of Merari.

34 And those that were numbred of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And † *under* the custody and charge of the sons of Merari, *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto: † Heb. *the office of the charge.*

37 And the pillars of the court round about, and their sockets, and their pins, and their cords *d*.

d Therefore these were for another use than those mentioned, *ver.* 26.

38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary for the charge of the children of Israel *e*: and the stranger that cometh nigh shall be put to death.

e Either in their stead, that charge which they were obliged to keep either by themselves or by others appointed by them, if God had not committed it to those: or for their good and service, and benefit; *for* their *preservation*, as the word may be rendred.

39 * All that were numbred of the Levites, which Moses and Aaron numbred at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* twenty and two thousand *f*. * See chap. 26. 62.

f Obj. But if the particular numbers, mentioned *ver.* 22, 28, 34. be put together, they make exactly 22300. *Answ.* The odd 300 are omitted here, either according to the use of the Holy Scripture, where in so great numbers small sums are commonly neglected, or, because they were the first-born of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other first-born. See *Levit.* 27. 26. If this number of first-born seem very small to come from 22000 *Levites*, it must be considered, That only such first-born are here named as were males, and such as continued in their parents Families, not such as had erected new families of their own. Add to this, that God so ordered things by his wise providence for divers weighty reasons, that this Tribe should be much the least of all the Tribes, as is evident by comparing the numbers of the other Tribes, from twenty years old, *Numb.* 1. with the number of this from a month old; and therefore it is not strange if the number of their first-born be less than in other Tribes. Although if the other Tribes had been computed from a month old, as this was, their number of 600000 had probably been double or treble to that, and consequently the number of their first born being 22273 *ver.* 43. would have been as unproportionable to their whole sum, as this of 300 first-born Levites seems to their whole number. And some add, that only those first-born are numbred both in this and in the other Tribes, which were born since they came out of *Egypt*, when God challenged all the first-born to be his.

40 And the LORD said unto Moses, number all the first-born of the males of the children of Israel *g* from a month old and upward, and take the number of their names.

g That they may be compared with the number of the Levites for the reason here following.

41 And thou shalt take the Levites for me (I *am* the LORD) in stead of all the first-born among the children of Israel *h*, and the cattle of the Levites *i* in stead of all the firstlings among the cattle of the children of Israel.

h To wit, such are now alive of them, but those which should be born of them hereafter are otherwise disposed. *i* Not that they were to be taken from the Levites, or to be sacrificed to God, any more than the Levites themselves were, but that they together with the Levites were to be presented before the Lord by way of acknowledgment, that the Levites might be set apart for God's service, and their cattle for themselves as God's ministers, and for their support in God's work.

42 And Moses numbred, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbred of them, *were* twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

45 Take the Levites *k* in stead of all the first-born among the children of Israel, and the cattle of the Levites in stead of their cattle, and the Levites shall be mine, I *am* the LORD.

k To wit, the 22000 reckoned up, *ver.* 39. of which see the notes there.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels a piece *l* by the poll, after the shekel of the sanctuary shalt thou take
*Exod. 30. 13. Lev. 27. 25.
them: * the shekel *is* twenty gerahs.

l Which was the price to be paid for the redemption of a first-born a month old, *Numb.* 18. 15, 16. but this money though paid
ch. 18. 16. for these 273 persons was probably paid out of the common stock
Ezek. 45. 22. of all, except lots were cast who should pay, which is not probable in so small a concern accompanied with so much trouble.

48 And thou shalt give the number wherewith the odd number of them is to be redeemed unto Aaron and to his sons *m*.

m To whom all the Levites were given, and therefore the money which came in their stead.

49 And Moses took the redemption money, of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money, a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

God Commands the Levites to be numbred from 30 till 50 years old; fit for the service of the Tabernacle: Their Charge, 1——16. *Of the Kohathites,* 17——21. *Of the Gersbonites,* 22——28. *Of the Sons of Merari,* 29——33. *The number of each,* 34——45. *Of all in general,* 46——49.

1 AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers:

3 From thirty years old *a* and upward, even until fifty years old *b*, all that enter *c* into the host *d*, to do the work of the tabernacle of the congregation.

a This age was prescribed, as the age of full strength of body, and therefore most proper for their present laborious work of carrying the parts and vessels of the Tabernacle, and of maturity of judgment, which is necessary for the right management of holy services. Whence even *John* and Christ entred not upon their Ministery till that age. And it may still seem to be the fittest season for mens undertaking the Ministery of the Gospel, except in case of extraordinary abilities, or the Churches pressing necessity. *Object.* They might enter upon this work at their 25th year, *Numb.* 8. 24. and in *David*'s time and afterward at their 20th year. *Answ.* 1. Their first entrance upon their work was at their 25th year, when they began as learners, and acted only under the inspection and direction of their brethren; but in their 30th year they were compleatly admitted to a full discharge of their whole office. 2. *David*, being a Prophet, and particularly directed by God in the affairs of the Temple, might and did make a change in this matter, which he might the better do, both because it was but a change in a circumstance, and because the magnificence of the Temple, and the great multitude of sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary. *b* When they were exempted from the toilsome work of carrying burdens, but not discharged from the honourable and easie work done within the Tabernacle, *Numb.* 8. 26. *c* (*i.e.*) That do and may enter, having no defect, *Levit.* 21. 17. nor other impediment. *d* The society of sacred Ministers he calls an *host*, because of that excellent order which was among them, as to persons, place, time, the matter and manner, of their services.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things *e*.

e Hereafter mentioned, as the Ark, Table, Altar, *&c.* Compare *Numb.* 3. 31.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they *f* shall take down the covering veil *g*, and cover the ark *h* of testimony with it:

f For upon this necessary occasion the inferiour Priests are allowed to come into the Holy of Holies, which otherwise was peculiar to the High-priest, *Heb.* 9. 7. *g* The second veil, of which see *Exod.* 26. 31, *&c. Levit.* 4. 6. *Heb.* 9. 3. wherewith the Ark was covered while the Tabernacle stood, *Exod.* 40. 3. *h* Because the Levites, who were to carry the Ark, might neither see, nor immediately touch it.

6 And shall put thereon the covering of badgers-skins *i*, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof *k*.

i Whereby the Ark was secured from the injuries of the weather. *k Object.* How could these staves be *put in*, when they were never to be taken out, *Exod.* 25. 15. compared with 1 *King.* 8. 8. 1. *Answ.* These places may speak of the staves while the Ark and Tabernacle stood, but when they were to be removed the posture of all things was altered. 2. The Hebrew verb doth not signifie *putting in*, but barely *putting* or *placing* or *disposing*, and may be understood not of putting the staves into the rings, wherein they constantly remained, but of the putting of them either upon their shoulders to try and fit them for carriage, or into the holes or receptacles which probably were made in these coverings for the receiving and covering of these gilded staves, to keep them both from the touch of the Levites, and from the inconveniences of bad weather.

7 And upon the * table of shew-*bread l* they shall
*Exod. 25. 30.
spread a cloth of blue, and put thereon the dishes *m*, and the spoons, and the bowls and covers to ‖ cover withal: and the continual bread *n* shall be thereon.

l Heb. *Of faces* or *presence*, for *of the bread of faces* or *presence*, *i.e.* of the bread which was continually standing in the presence of the Lord. *m* Upon which the shew-bread was put. *n* (*i.e.*) Shew-bread; so called because it was continually to be there, even in the wilderness; where though they had only Manna for themselves, yet they reserved corn for the weekly making of these loaves, which they might with no great difficulty procure from some of the people bordering upon the wilderness in the innermost parts whereof they were.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers-skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the * candlestick of the light, * and his lamps, and his
*Exod. 25. 31.
tongs, and his snuff-dishes, and all the oil-vessels there-
‖ Exod. 25. 37, 38.
of, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof within a covering of badgers-skins: and shall put *it* upon a bar *n*.

n So contrived that this cloth containing the candlestick, *&c.* might be either laid upon it, or some other way fastened to it.

11 And upon the golden *o* altar they shall spread a cloth of blue, and cover it with a covering of badgers-skins, and shall put to the staves thereof.

o All covered with plates of gold.

12 And they shall take all the instruments of ministery *p*, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers-skins, and shall put *them* on a bar.

p The sacred garments used by the priests in their holy ministrations. See *Exod.* 31. 10.

13 And they shall take away the ashes from the altar *q*, and spread a purple cloth thereon:

q Of burnt-offerings. Whereby it may seem probable, though it be denied by most, that they did offer some sacrifices in the Wilderness, though it may not be so frequently nor orderly as afterwards they did. Whence else were these ashes? And there are some undeniable instances of their sacrificing there, as *Exod.* 18. 12. & 24. 4. *Numb.* 7. *&c.* from which it seems rational to conclude, that they did offer sacrifices at other times, though not so constantly and diligently, as they did in *Canaan*. And for the argument against it from *Amos* 5. 25. that may be easily dissolved, as we shall there see, if the Lord please. Moreover the taking away of the ashes only doth sufficiently imply that the fire was preserved, which as it came down from Heaven, *Levit.* 9. So it was by God's command to be continually fed and kept burning, and therefore doubtless was put into some vessel, which might be either fastened to the altar and put within this covering, or carried by some person appointed thereunto.

14 And they shall put upon it all the vessels thereof *r* wherewith they minister about it, *even* the censers,

‖ Or, *basins.* fers, the flesh-hooks, and the shovels, and the ‖ basins, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.

r Amongst all these vessels here and abovenamed there is no mention of the brazen laver, though that be elsewhere reckoned among the holy things, as *Exod.* 35. 16. and 38. 8. and 39. 39. and 40. 30. whereof possibly the reason may be because it was not covered, as not being capable of much hurt by the weather. Though some antient translations of the Bible do here add these words. *They shall take a purple covering, and cover the laver*, &c.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear *it s*: but they shall
*ch. 3. 31.
not touch *any* holy thing *s* lest they die *u*. * These
things *are* the burden of the sons of Kohath, in the tabernacle of the congregation.

s To wit, upon their shoulders, not upon carts or wagons, as appears from *Numb.* 7. 9. the neglect of which order did provoke the Lord, 2 *Sam.* 6. 6, 7. 1 *Chron.* 13. 7. and 15. 12, *&c.* Afterward the Priests themselves, being multiplied, carried these things, as appears from *Deut.* 31. 9. *Jos.* 3. 6. and 8. 33. 1 *Sam.* 4. 4. though the Levites also were not excluded, 2 *Chron.* 5. 5. *t* Immediately, or before they be covered. *u* As some did for that sin. See 1 *Sam.* 6. 19. 2 *Sam.* 6. 6, 7.

16 And to the office of Eleazar the son of Aaron
*Ex. 25. 6.
the priest, *pertaineth* x * the oyl for the light, and the
*Ex. 30. 34.
* sweet incense, and the daily meat-offering *y*, and the
* anointing oyl, *and* the over-sight of all the tabernacle *z*, and of all that therein *is*, in the sanctuary, and
*Ex. 30. 25.
in the vessels thereof.

x (*i.e.*) He himself is to carry these things, and not to commit them to the sons of *Kohath*. *y* Of fine flour, which was to be offered every morning and evening with the daily burnt-offering. See *Exod.* 29. 38, 39. *z* (*i.e.*) The care that all the things abovementioned be carried by the persons and in the manner expressed.

17 And the LORD spake unto Moses, and unto Aaron, saying,

18 Cut ye not off *a* the tribe of the families of the Kohathite from among the Levites.

a (*i.e.*) Do not by your neglect provoke God to cut them off for touching the holy things.

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things, Aaron and his sons shall go in and appoint them every one to his service *b*, and to his burden.

b To that which is peculiarly allotted to him, the services and burdens being equally distributed among them.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon throughout the houses of their fathers by their families:

23 From thirty years old and upward, until fifty
† Heb. *to war the warfare.*
years old shalt thou number them: all that enter in † to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for ‖ burdens.
‖ Or, *carriages.*

25 And * they shall bear the curtains of the tabernacle *c*, and the tabernacle of the congregation *d*, his
*ch. 3. 25.
covering *e*, and the covering of the badgers-skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

c (*i.e.*) The curtains or covering of goats-hair. *d* (*i.e.*) The ten curious curtains which covered the boards of the Tabernacle; for the boards themselves were carried by the *Merarites*. *e* (*i.e.*) The covering of rams-skins which was put next over those ten curtains.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar *f* round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

f (*i.e.*) Which court compassed both the Tabernacle and the Altar, *Exod.* 27. 16.

† Heb. *mouth.*
27 At the † appointment of Aaron and his sons, shall be all the service of the sons of the Gershonite, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand *g* of Ithamar the son of Aaron the priest.

g Under his conduct and direction. Thus *the hand of Hege*, *Esth.* 2. 3. is his care and custody.

29 As for the sons of Merari, thou shalt number them after their families by the house of their fathers.

30 From thirty years old and upward, even unto fifty years old shalt thou number them, every one that
† Heb. *warfare.*
entreth into the † service, to do the work of the tabernacle of the congregation.

31 And * this *is* the charge of their burden, ac-
* ch. 3. 36.
cording to all their service in the tabernacle of the congregation, * the boards of the tabernacle, and
* Ex. 26. 15.
the bars thereof, and the pillars thereof, and sockets thereof *b*,

h Which were as the feet upon which the pillars stood; of which see *Exod.* 38. 27.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords with all their instruments, and with all their service: and by name *i* ye shall reckon the instruments of the charge of their burden.

i Every part and parcel therefore shall be put in an inventory: which is required here rather than in the forgoing particulars; partly because these were much more numerous than the former; partly because being meaner things and such as might easily be supplied, they might otherwise have been neglected; and partly to teach us, that God esteems nothing small in his worship and service, and that he expects his will should be observed in the minuteſt circumstances.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation under the hand of Ithamar the son of Aaron the priest.

34 And Moses and Aaron, and the chief of the congregation numbred the sons of the Kohathite, after their families, and after the house of their fathers.

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the service, for the work in the tabernacle of the congregation.

36 And those that were numbred of them by their families, were two thousand seven hundred and fifty.

37 These *were* they that were numbred of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 And those that were numbred of the sons of Gershon, throughout their families, and by the house of their fathers.

39 From thirty years old and upward, even unto fifty years old, every one that entreth into the service, for the work in the tabernacle of the congregation:

40 Even those that were numbred of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbred of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 And those that were numbred of the families of the sons of Merari, throughout their families, by the house of their fathers:

43 From thirty years old and upward, even unto fifty years old, every one that entreth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbred of them after their families, were three thousand and two hundred *k*.

k Here appears the wisdom of Divine providence, that whereas in the *Kohathites* and *Gershonites*, whose burdens were fewer and easier, there were but about a third part of them which were fit for service, the *Merarites*, whose burdens were more and heavier, had above one half of them fit for this work.

45 These *be* those that were numbred of the families of the sons of Merari, whom Moses and Aaron numbred, according to the word of the LORD by the hand of Moses.

46 All those that were numbred of the Levites, whom Moses, and Aaron, and the chief of Israel numbred, after their families, and after the house of their fathers:

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministery, and the service of the burden in the tabernacle of the congregation:

48 Even those that were numbred of them, were eight thousand and five hundred and fourscore *l*.

l Which number was much inferiour to any other Tribe, for the reasons mentioned on, *Numb.* 3. 39.

49 According to the commandement of the LORD they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the LORD commanded Moſes.

CHAP. V.

God Commands to put away all unclean Perſons from the Camp: it is executed, 1——4. Reſtitution Commanded, and an Offering, eſpecially of Hallowed things, which belong to the Prieſt, 5——10. Laws in caſe of Jealouſie, bitter Water Ordained, 11——31.

1 AND the LORD ſpake unto Moſes, ſaying,
2 Command the children of Iſrael, that they
*Lev. 13. 3, 46. put out of the camp *a* every * leper, and every one that
Lev. 15.2 hath an * iſſue *b*, and whoſoever is defiled by the * dead *c*.
* ch. 9. 6, 10. and 19. 11. and 31. 19. *a* In which the people dwelt; as afterward out of the cities and towns, that they might not converſe with others and infect them. *b* To wit, of genital ſeed in men, or of blood in women in their ſeaſons. *c* (*i.e.*) By the touch of the dead. See *Levit.* 21. 1. *Num.* 6. 6.
3 Both male and female ſhall ye put out; without the camp ſhall ye put them, that they defile not their camps *d*, in the midſt whereof I dwell *e*.

d By which caution God would intimate the poſſibility and danger of mens being made guilty by other mens ſins, and the neceſſary duty of avoiding intimate converſe with wicked men. *e* By my ſpecial and gracious preſence; and therefore the permiſſion of ſuch impurities is the greater injury and provocation to me, as being done in my ſight, and reflecting diſhonour upon my Name.

4 And the children of Iſrael did ſo, and put them out without the camp, as the LORD ſpake unto Moſes, ſo did the children of Iſrael.

5 And the LORD ſpake unto Moſes, ſaying,
6 Speak unto the children of Iſrael, * when a man
*Lev. 6. 3. or a woman ſhall commit any ſin that men commit *f*, to do a treſpaſs againſt the LORD *g*, and that perſon be guilty *h*:

f Heb. *any ſins of men*, *i. e.* either 1. of common infirmity, or ſuch ſins as men commit through human frailty, for if this were done knowingly and willingly, a greater puniſhment was appointed. See *Lev.* 6. 5, 6. Or rather 2. ſins againſt men, or belonging to men, to wit, deceits or wrongs, whereby other men are injured, of which he manifeſtly ſpeaks, as appears from *v.* 7, 8. ſo this is a Genitive caſe of the object, as *Mat.* 12. 31. *Bluſphemy of the ſpirit*, (for ſo it is in the Greek) is *bluſphemy againſt the* holy *Ghoſt*, as it is called *Mark* 3. 28. *Luk.* 12. 10. and *power of all fleſh*, *Joh.* 17. 2. is *power over all fleſh*, and *power of ſpirit*, *Mat.* 10. 1. is *power over or againſt ſpirits*, *Luk.* 9. 8. and *prayer of God*, *Luk.* 6. 12. is prayer directed unto God: and *the ſpoil of the poor*, *Iſa.* 3. 14. is the ſpoil taken from the poor: and *violence of the children of Judah*, *Joel* 3. 19. is *violence againſt* them, as we tranſlate it. *g* Which words may be added, either 1. to expreſs a new ſin, of prevaricating or dealing falſly with God, either by a falſe oath, which is a ſpecial injury to God, or by a lie or ſimple denial that he hath taken any thing of his neighbours, which alſo God takes as a ſin eſpecially concerning himſelf, who in ſuch caſes is the only judge of what is falſly ſaid or ſworn. See *Act.* 5. 3, 4. Or 2. to aggravate the former ſin, and to ſhew that ſuch injuries done to men are alſo ſins againſt God, who hath commanded juſtice to men as well as religion to himſelf. But the former is more probable, both becauſe here is a ram of atonement to be offered to God for the ſpecial injury done to him, as well as ſatisfaction is to be made to the man whom he injured; and eſpecially by comparing this with the parallel place, *Lev.* 6. 2, *&c.* *h* (*i.e.*) Shall be ſenſible of his guilt, or be convicted in his conſcience of his ſin; for otherwiſe this might ſeem a meer tautology, if it were only meant of being really guilty of ſin, which was expreſſed before in thoſe words *who ſoever ſhall commit any ſin*, *i. e.* be guilty of any ſin.

7 Then they ſhall confeſs their ſin *i* which they have
*Lev. 6. 5. done, and he ſhall recompenſe his treſpaſs * with the principal thereof *k*, and add unto it the fifth *part* thereof *l*, and give *it* unto *him* againſt whom he hath treſpaſſed.

i They ſhall not continue in the denial of the fact, as ſuch perſons uſe to do, but ſhall give glory to God, and take ſhame to themſelves by acknowledging their ſin, with grief and remorſe. See *Lev.* 5. 5. and 6. 4. *k* (*i.e.*) The thing he took away, or what is equivalent to it. *l* Which is added both as a compenſation to the injured perſon for the want of his goods ſo long, and for his trouble for the ſuppoſed utter loſs of them, and as a penalty upon the injurious dealer to diſcourage others from ſuch attempts. *Qu.* How doth this agree with that law, *Exod.* 22. 1? *Anſ.* That law was made againſt notorious and obſtinate thieves, who were legally convicted of their crime, and this againſt more modeſt thieves, whoſe neceſſities might induce them to ſteal, and whoſe conſciences are affected with their ſin.

8 But if the man have no kinſman *m*, to recompenſe
the treſpaſs unto, let the treſpaſs be recompenſed unto
*Lev. 6. 6. and 7. 8. the LORD, *even* to the prieſt *n*: beſide the * ram of the atonement, whereby an atonement ſhall be made for him.

m Which might be the caſe commonly with Proſelytes, if not with *Iſraelites*. This alſo ſuppoſeth the perſon injured to be dead or gone away into ſome unknown place, and the perſon injured to be known to the injurer. *n* Whom God appointed as his deputy to
(Or, *heave-offering*.) receive his duer, and take them to his own uſe, that ſo he might more chearfully and intirely devote himſelf to the miniſtration of
*Lev. 6. 18 holy things. This is an additional explication to that law, *Lev.* 6. 2. 26. and 7. and for the ſake thereof it ſeems here to be repeated.
6. 32. 9 And every ‖ * offering *o* of all the holy things of
chap. 18. 8. the children of Iſrael, which they bring unto the prieſts
Deut. 18. 3. *p* ſhall be his *q*.

o Heb. *every heave-offering*, the *heave-offering* being here taken largely, ſo as to comprehend alſo *the wave-offering*, for both theſe were *Aarons* portion. See *Exod* 29. 26, 27, 28. *p* To wit, to offer unto the Lord by his hands. *q* (*i.e.*) the Prieſts. See *Levit.* 6. 16.

10 And every mans hallowed things *r* ſhall be his:
whatſoever any man giveth the prieſt, it ſhall be * his.
* Lev. 18 13. *r* Underſtand this not of the ſacrifices, no not of ſuch of them as were voluntary or vowed, as moſt underſtand it, becauſe theſe were not the Prieſts peculiar, but a good part of them was offered to God, and the remainder was eaten by the offerer as well as by the Prieſt, as is manifeſt; but of ſuch other things as were devoted to God, and were ſuch as could not be offered in ſacrifice; as ſuppoſe a man conſecrated an houſe, or rent of it to the Lord, this was to be the Prieſts. And this reſtriction may be eaſily collected from the nature of the thing, becauſe he ſpeaketh in this and the other branches here of ſuch things as were appropriated to the Prieſts, as his portion, which none of the ſacrifices were.

11 And the LORD ſpake unto Moſes, ſaying,
12 Speak unto the children of Iſrael, and ſay unto them, If any mans wife *s* go aſide *t*, and commit a treſpaſs againſt him,

s This law was given partly to deter wives from adulterous practiſes, and partly to ſecure wives againſt the rage of their hard-hearted huſbands, who otherwiſe might upon meer ſuſpicions deſtroy them, or at leaſt put them away. *Queſt.* Why was there not the ſame law for the trial of the huſband, when the wife was jealous of him? *Anſ.* This might be either 1. becauſe the womans ſin is greater, becauſe there is not only filthineſs and falſneſs in it, which is alſo in the mans ſin, but alſo peculiar unrighteouſneſs in diſhonouring his name and family, and tranſferring his eſtate to ſtrangers and other mens children: or 2. becauſe there was not like fear of inconveniencies to the huſband from the jealouſie of the wife who had not that authority and power, and opportunity for the putting away or killing of the huſband, as the huſband had over the wife. Or 3. becauſe being the inferiour and the weaker ſex, and more ſubject to jealouſieſand groundleſs ſuſpicions it was not thought expedient to truſt them with ſuch a power or priviledge. *t* From the way of religion and juſtice, or from her faith given to her huſband, or to the by-paths of falſhood and filthineſs, and that either in truth, or in appearance, and in her huſbands opinion.

13 And a man lie with her carnally, and it be hid
from the eyes of her huſband, and be kept cloſe *u*, and
ſhe be defiled, and *there be* no witneſs againſt her *x*,
neither ſhe be taken *with the manner*;

u She utterly denying it, *Pro.* 30. 20. and none being able and willing to diſcover it. *x* For if it was witneſſed, ſhe was to die for it. *Lev.* 20. 10. *Deut.* 22. 22.

14 And the ſpirit of jealouſie *y* come upon him, and
he be jealous of his wife, and ſhe be defiled: or if the
ſpirit of jealouſie come upon him, and he be jealous of
his wife, and ſhe be not defiled:

y (*i.e.*) A ſtrong opinion or ſuggeſtion or inward motion of that kind, whether from a good or evil ſpirit. Thus we read of *the ſpirits of wiſdom*, *Iſa.* 11. 2. of *perverſneſs*, *Iſa.* 19. 14. of *fornication*, *Hoſ.* 4. 12. of *fear*, 2 *Tim.* 1. 7. of *ſlumber*, *Rom.* 11. 8.

15 Then *z* ſhall the man bring his wife unto the
prieſt, and he ſhall bring her offering *a* for her, the
tenth *part* of an Ephah of barley meal, he ſhall pour no
oyl upon it, nor put frankincenſe thereon *b*; for it *is*
an offering of jealouſie, an offering of memorial, bring-
ing iniquity to remembrance *c*:

z She perſiſting in her denial, and her husband requiring her ſubmiſſion to this way of trial. *a* Which was partly becauſe none were to appear before God empty, *Exod.* 23. 15. partly by way of ſolemn appeal to God, whom hereby ſhe deſired to judge between her and her husband; and partly by way of atonement to appeaſe God, who had for her ſins ſtirred up her husband againſt her, and ſent an evil ſpirit between them. See 1 *Sam.* 26. 19. *b* Both becauſe it was a kind of ſin-offering, from which theſe were excluded, *Lev.* 5. 10. and to teſtifie her ſorrowful ſence of the hand of God, and of her husbands diſpleaſure, and becauſe ſhe came thither as a delinquent, or one ſuſpected of delinquency, and under an ill fame, and unpleaſing both to God and men; as one that wanted that grace and amiableneſs and joy which *oyl* ſignified, and that acceptance with God which *frankincenſe* deſigned, *Pſal.* 141. 2. *c* Both to God before whom ſhe appeared as a ſinner, and to her own conſcience, if ſhe were guilty, and, if ſhe were not guilty of this, yet it reminded her of her other ſins, for which this might be a puniſhment.

16 And the prieſt ſhall bring her *d* near and ſet her
before the LORD *e*.

d (*i.e.*) The woman: But of her he ſpeaks, *ver.* 18. or *it*, *i. e.* the offering, which is laſt ſpoken of, ſo the feminine gender is put for the maſculine or the neuter, of both which we have inſtances. *e* (*i.e.*) Before the Sanctuary where the Ark was.

17 And the prieſt ſhall take holy water *f* in an earthen
veſſel *g*, and of the duſt *h* that is in the floor of the taber-
nacle *i* the prieſt ſhall take, and put *it* into the water *k*:

f Either water out of the holy laver, *Exod.* 30. 18. or rather the water of purification appointed for ſuch kind of uſes, *Numb.* 19. 9. This was uſed, that if the were guilty, ſhe might be afraid to add profaneneſs and the pollution of holy things to her other crime. *g* Either to ſignifie that frailty and vileneſs of which ſhe ſtood accuſed, or expreſs her ſorrowful and ſhameful condition, or becauſe, after this uſe, it was to be broken in pieces, that the remembrance of it might be blotted out as far as was poſſible. Compare *Levit.* 6. 28. and 11. 33. and 15. 12. *h* An emblem of vileneſsand miſery, as appears from *Job.* 2. 12 *Pſal.* 22. 15. *Lam.* 3. 29. and the ſerpents food, *Gen.* 3. 14. very proper for her who had been ſeduced to folly by the ſerpents inſtigation. *i* Which made it holy duſt and

and ſtruck the greater terrour into the woman, if ſhe were guilty. *k* To make it more unpleaſant and bitter, which was ſuitable to one in that ſorrowful ſtate.

18 And the prieſt ſhall ſet the woman before the
LORD *l*, and uncover the womans head *m*, and put
the offering of memorial in her hands *n* which is the jea-
louſie-offering: and the prieſt ſhall have in his hand the
bitter *o* water that cauſeth the curſe *p*.

l Before the Tabernacle with her face towards the Ark. *m* Partly that ſhe might be made ſenſible how manifeſt ſhe and all her ways were to God, and that ſhe might be more viſible to the congregation, that her ſhame might be greater if ſhe were guilty; partly in token of her ſorrow either for her ſin, or at leaſt for any cauſe of ſuſpicion which ſhe had given; partly as a ſign that ſhe was after a ſort deprived of the help and protection of her huſband, which the covering of the womans head ſignified, 1 *Cor.* 11. 5, 6, 7, 10. and that ſhe was neither virgin nor loyal wife, for the heads of both theſe uſed to be covered. *n* That ſhe her ſelf might offer it, and therefore call God to be witneſs of her innocency. *o* So called either from the bitter taſt which the duſt gave it, or from the bitter effects of it upon her, if ſhe were guilty. Compare *Exod.* 32. 20. *p* Not by any natural power, but by a ſupernatural efficacy ordained and wrought by God for her puniſhment, and for the terrour and caution of others.

19 And the prieſt ſhall charge her by an oath *q*, and
ſay unto the woman, If no man *r* have lien with thee,
‖ Or, *being in the power another* † inſtead of thy huſband, be thou free from
of thy huſband. this bitter water that cauſeth the curſe.

q To anſwer truly to his queſtion, or to declare by oath whe-
† Heb. *under thy huſband.* ther ſhe be guilty or no, and after ſuch oath ſhall ſay as follows.
r To wit, except thy huſband, as is manifeſt from the whole context, or no other *man*, the word *another* being underſtood here, as it is thought to be alſo, *Gen.* 14. 1. and 36. 6. *Exod.* 22. 20. *s* Or, *with him*, *i. e.* the man now mentioned. So it is an Elliptis eaſily ſupplied out of the Text.

20 But if thou haſt gone aſide to *another* in ſtead of
thy huſband, and if thou be defiled; and ſome man have
lien with thee beſide thine huſband;

21 Then the prieſt ſhall charge the woman with an
oath of curſing, and the prieſt ſhall ſay unto the woman,
The LORD make thee a curſe, and an oath *t* among
thy people, when the LORD doth make thy thigh *u*
† Heb. *to fall.* to † rot *x* and thy belly to ſwell *y*.

t (*i.e.*) A form of curſing or imprecatory oaths, that when they would curſe a perſon, they may wiſh that they may be as curſed and miſerable as thou waſt upon this occaſion. See the phraſe, *Iſa.* 65. 15. *Jer.* 29. 22. and compare *Gen.* 48. 20. *Ruth.* 4. 11, 12. *u* A modeſt ſignification of the genital parts, uſed both in Scripture, as *Gen.* 46. 26. *Exod.* 1. 5. and other authors, that the ſin might be evident in the puniſhment. *x* Heb. *to fall*, *i. e.* to die or waſt away, as the word is uſed, 1 *Chron.* 21. 14. compared with 2 *Sam.* 24. 15. *y* Suddenly and violently till it burſt, which the *Jews* note was frequent in this and like caſes, as *Exod.* 32. 20. And it was a clear evidence of the truth of their religion.

22 And this water that cauſeth the curſe ſhall go into
thy bowels, to make *thy* belly to ſwell, and *thy* thigh to
rot: and the woman ſhall ſay, Amen, amen *z*.

z (*i.e.*) So let it be if I be guilty. The word is doubled by her as an evidence of her innocency, and ardent deſire that God would deal with her according to her deſert.

23 And the prieſt ſhall write theſe curſes *a* in a book *b*,
and he ſhall blot *them* out with the bitter water *c*.

a Wherewith he curſed her ſelf, to which peraventure her name was added. *b* (*i.e.*) In a ſcroll of parchment, which the *Hebrews* commonly call a *book*, as *Deut.* 24. 1. 2 *Sam.* 11. 14. *Iſa.* 39. 1. *c* Or, *raſe* or *ſcrape* them *out* and caſt them *into the bitter water*. Whereby it was ſignified, that if ſhe was innocent, the curſes ſhould be blotted out and come to nothing, and, if ſhe were guilty, ſhe ſhould find in her the effects of this water which ſhe drunk, after the words of this curſe had been ſcraped and put in.

24 And he ſhall cauſe the woman to drink *d* the
bitter water, that cauſeth the curſe: and the water
that cauſeth the curſe ſhall enter into her, *and become*
bitter.

d To wit, after the jealouſie-offering was offered, as is affirmed, *v.* 26.

25 Then the prieſt ſhall take the jealouſie-offering
out of the womans hand, and ſhall wave the offering
before the LORD, and offer it upon the altar.

26 And the prieſt ſhall take an handful of the offe-
ring, *even* the memorial thereof *e*, and burn *it* upon the
altar, and afterward ſhall cauſe the woman to drink the
water.

e Of which, ſee *Lev.* 2. 2.

27 And when he hath made her to drink the wa-
* Deut. 28. 37. Pſal. 83. 9. 11. Jer. 24. 9. and 29. 18, and 42. 18. ter then it ſhall come to paſs, *that* if ſhe be defiled,
and have done treſpaſs againſt her huſband, that the
water that cauſeth the curſe, ſhall enter into her,
and become bitter, and her belly ſhall ſwell, and her
thigh ſhall rot: and the woman ſhall be * a curſe a-
mong her people.

28 And if the woman be not defiled, but be clean,
Zech. 8. 13 then ſhe ſhall be free *f*, and ſhall conceive ſeed *g*.

f To wit, from theſe bitter curſes and miſeries. *g* (*i.c.*) Shall bring forth children, as the *Jews* ſay, in caſe of her innocency, infallibly ſhe did, yea though ſhe was barren before: or ſhall be as capable of bearing children, as other women.

29 This *is* the law of jealouſies, when a wife goeth
aſide *to another* in ſtead of her husband, and is defiled.

30 Or when the ſpirit of jealouſie cometh upon him,
and he be jealous over his wife, and ſhall ſet the woman
before the LORD, and the prieſt ſhall execute upon her
all this law.

31 Then ſhall the man be guiltleſs from iniquity *h*,
and this woman ſhall bear her iniquity *i*.

h Which he ſhould not have been, if he had either diſſembled or indulged her in ſo great a wickedneſs, and not endeavoured to bring her either to repentance or puniſhment: See *Mat.* 1. 19. or cheriſhed ſuſpicions in his breaſt, and thereupon proceeded to hate her or caſt her off. Whereas now, whatſoever the conſequent is, the husband ſhall not be blamed or cenſured either for bringing ſuch curſes and miſchiefs upon her, or for defaming her, if he appear to be innocent. *i* (*i.e.*) The puniſhment of her iniquity, whether ſhe was falſe to her huſband, or by any light and fooliſh carriage gave him occaſion to ſuſpect her to be ſo.

CHAP. VI.

The Law of the Nazarites: From what they ſhould abſtain: How becoming Unclean they were to be purified, 1——12. The Vow of Separation being fulfilled, the Ceremonies to be uſed by the Prieſt in the Congregation, 22——27.

1 AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael and ſay un-
to them, When either man or woman *a* ſhall ‖ ſeparate
‖ Or, *make themſelves* to vow a vow of a Nazarite *b*, to ſeparate *them-* themſelves
ſelves unto the LORD: *Nazarites.*

a For both ſexes might make this vow, if they were free and at their own diſpoſe, for otherwiſe their parents or husbands could diſanul the vow, *Numb.* 30 4. and in that caſe they ſinned in taking Gods name in vain, and vowing what they could not perform. ‡ Whereby they did ſequeſter themſelves in a great part from worldly employments and enjoyments, that they might intirely confecrate themſelves to Gods ſervice, and this either for their whole life time, of which ſee *Judg.* 13. 5. and 16. 17. 1 *Sam.* 1. 11. *Luk.* 1. 15. or for a leſs and limited ſpace of time, of which in this chapter.

3 He ſhall ſeparate *himſelf* from wine and ſtrong drink *c*,
and ſhall drink no vinegar of wine, or vinegar of ſtrong
drink, neither ſhall he drink any liquor of grapes, nor
eat moiſt grapes, or dried *c*.

b Leaſt they ſhould either inflame or diſpoſe him to luxury, and conſequently to the breaking of his vow: or cloud his reaſon and thereby occaſion ſome miſtake or miſcarriage in the rules to which he had bound himſelf. Compare *Levu.* 10. 9. *c* Which was forbidden him for greater caution to keep him at the further diſtance from wine.

4 All the days of his ‖ ſeparation *d* ſhall he eat no-
‖ Or, *Nazaritesſhip.* thing that is made of the † vine-tree, from the kernels
† Heb. *of the wine of the wine.* even to the huſk.

d Which were ſometimes more, ſometimes fewer, as he thought fit to appoint.

5 All the days of the vow of his ſeparation, there
ſhall no * raſor *e* come upon his head, until the days be
* Judg. 13. 5. 1 Sam. 1. 11. fulfilled, in the which he ſeparateth *himſelf* unto the
LORD, he ſhall be holy *f*; and ſhall let the locks of the
hair of his head grow.

e Nor ſciſſars, or other inſtrument to cut off any part of his hair. This was appointed, partly as a ſign of his mortification to worldly delights and vain affectation of outward beauty, which is promoted by the polling or cutting off the hair; partly as a teſtimony of that purity which hereby he profeſſed, becauſe the cutting off the hair was a ſign of uncleanneſs, as appears from *v.* 9. and *Lev.* 14. 8, 9. partly that by the notorious length of his hair he might be conſtantly minded of his vow, and the exquiſite holineſs it required, and that others might thereby be admoniſhed and ſtirred up to the imitation of his holy example; and partly that he might reſerve his hair entirely for God to whom it was to be offered, *v.* 18. *f* (*i.e.*) Wholly conſecrated to God and his ſervice, whereby he ſhews that inward and ſubſtantial holineſs was the great thing which God required and valued in theſe, and conſequently in other rites and ceremonies.

6 All the days that he ſeparateth *himſelf* unto the
LORD, he ſhall come at no † dead body.
† Or, *dead ſoul.*

7 He ſhall not make himſelf unclean for his father, or
for his mother *g*, for his brother, or for his ſiſter, when
they die: becauſe the † conſecration *h* of his God *is*
† Heb. *ſeparation.* upon his head.

g Wherein he was equal to the High-prieſt, *Lev.* 21. 11. being, in ſome ſort, as ſacred a perſon, and as eminent a type of Chriſt, *Heb.* 7. 26. and therefore juſtly required to prefer the ſervice of God to which he had ſo fully and peculiarly given himſelf before the expreſſions of his affections to his deareſt and neareſt relations. *h* (*i.e.*) The token of his conſecration, to wit, his long hair. *i* (*i.e.*) Whereby he hath devoted himſelf to his God in an eminent manner. The Genitive caſe of the object.

8 All the days of his ſeparation he *is* holy unto the
LORD.

9 And if any man die very ſuddenly by him, and
he hath defiled the head of his conſecration; then he
ſhall ſhave his head *k* in the day of his cleanſing, on the
ſeventh day *l* ſhall he ſhave it.

k Because his whole body, and especially his hair was defiled by such an accident, which he ought to impute either to his own heedlessness, or at least to Gods providence so ordering the matter possibly for the punishment of his other sins, or for the quickening of him to more caution and purity and detestation of all dead works whereby he would be defiled. *l* To be reckoned from the time of his pollution, for uncleanness contracted by the dead continued for seven days, and the seventh day was the day of cleansing for it, *Lev.* 15. 13. *Numb.* 19. 11, 12.

* Lev. 5. 7. and 14. 22. 10 And on the * eighth day he shall bring two turtles, or two young pigeons *m* to the priest, to the door of the tabernacle of the congregation.

m As in the case of him that had a running issue, *Lev.* 15. 14.

11 And the priest shall offer *n* the one for a sin-offering *o*, and the other for a burnt-offering, and make an atonement for him, for that he sinned *p* by the dead, and shall hallow *q* his head that same day.

n Heb. *make*: which is oft put for *sacrificing* or *offering*, as *Exod.* 29. 36. 1 *Chron.* 21. 23. compared with 2 *Sam.* 24. 22. *o* Because such a pollution was, though not his sin, yet the chastisement of his sin, and had an appearance of sin, to wit, of negligence in not standing sufficiently upon his guard, which in such persons was in a manner equivalent to a sin. *p* (*i. e.*) Contracted a ceremonial uncleanness, which is called *sinning*, because it was a type of sin, and a violation of a law, though through ignorance and inadvertency, as many other sins were. *q* Begin again to hallow or consecrate it.

12 And he shall consecrate unto the LORD the days of his separation *r*, and shall bring a lamb of the first year * for a trespass-*offering*: but the days that † Heb. *fall*. were before shall † be lost *s*, because his separation was defiled:

* Lev. 5. 6.

r As many days as he had before separated or vowed unto God. *s* (*i. e.*) Not reckoned or imputed to him. Heb. *fall*, to wit, to the ground, *i. e.* be void or of none effect.

13 And this *is* the law of the Nazarite: when the days of his separation are fulfilled, he shall be brought *t* unto the door of the tabernacle of the congregation.

t By the Priests appointment and direction.

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ew-lamb of the first year without blemish, for * a sin-*offering u*, and one ram without blemish for * peace-offerings *x*:

* Lev. 4. 2. 17, 32. * Lev. 3. 6.

u Whereby he confessed and bewailed his frailties and miscarriages notwithstanding the strictness of his vow and all the diligence and care which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus the true Nazarite. *x* For thankfulness to God, who had given him grace to make and in some measure to keep such a vow. So he offered all the three sorts of offerings, that he might so far fulfill a 1 righteousness and profess his obligation to observe the will of God in all things.

* Lev. 2. 4. 15 And a basket of unleavened *bread*, * cakes of fine flour mingled with oyl, and wafers of unleavened *bread* anointed with oyl, and their meat-offering, and their drink offerings *y*.

y Such as did generally accompany the sacrifices; of which, see *Lev.* 2. 1. and *Numb.* 28.

16 And the priest shall bring them before the LORD, and shall offer his sin-*offering*, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened *bread*: the priest shall offer also his meat-offering, and his drink offering.

* Act. 21. 24. 18 * And the Nazarite shall shave the head of his separation *z* at the door of the tabernacle of the congregation *a*, and shall take the hair of the head of his separation, and put *it* in the fire *b*, which *is* under the sacrifice of the peace-offerings.

z Or, *of his Nazaritehip*, *i. e.* in which the chief of his Nazaritehip or separation to God consisted. *a* Publickly, that it might be known that his vow was ended, and therefore he was at liberty as to those things from which he had restrained himself for a season, otherwise some might have been scandalized at his use of his liberty. See *Act.* 21. 26. *b* Either 1. the fire of the Altar. But why then is this restrained to the peace-offerings, seeing it was common to the burnt-offerings, and to the sin-offerings? Or rather 2. to the fire of the kitchin, upon which the flesh of the peace-offerings was boiled.

19 And the priest shall take the sodden shoulder *c* of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite *d*, after the *hair of* his separation is shaven.

c The left shoulder, as it appears from *v.* 20. where this is joined with the *heave-shoulder*, which was the right-shoulder, and which was the Priests due in all sacrifices, *Lev.* 7. 32. and in this also. But here the other shoulder was added to it, as a special token of thankfulness from the *Nazarites* for Gods singular favours vouchsafed unto them. *d* That he may give them to the Priest, as his peculiar gift.

* Exod. 29. 27, 28. 20 And the priest shall wave them * *for* a wave-offering *e* before the LORD: this *is* holy for the priest with the wave-breast, and heave-shoulder: and after that the Nazarite may drink wine *f*.

e Of the wave-offering and heave-offering, see *Lev.* 7. 30. *f* And return to his former freedom and manner of living, he is discharged from his vow.

21 This *is* the law of the Nazarite who hath vowed, *and* of his offering unto the LORD for his separation, besides *that* that his hand shall get *g*: according to the vow which he vowed, so he must do, after the law of his separation.

g (*i. e.*) Besides what he shall voluntarily promise and give according to his ability.

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise *h* ye shall bless the children of Israel *i*, saying unto them,

h Heb. *Thus*, in this manner, or in these words: yet so as that they were not tied to these very words, because after this we have examples of *Moses* and *David* and *Solomon* and others blessing the people in other words. *i* To wit, in the publick assembly.

24 The LORD bless thee *k*, and keep thee *l*:

k (*i. e.*) Bestow upon you all manner of blessings, temporal and spiritual. Compare *Gen.* 12. 2. *l* (*i. e.*) Continue his blessings to thee, and preserve thee in and to the use of them; keep thee from sin and its bitter effects.

25 The LORD make his face shine upon thee *m*, and be gracious unto thee:

l (*i. e.*) Smile upon thee: this is opposed to the hiding of his face, and to the covering himself or his face with a cloud; and it is explained by the following words, *be gracious unto thee*. Others expound it of illumination or direction, and the revelation of himself, and of his will to them.

26 The LORD lift up his countenance upon thee *n*, and give thee peace *o*,

n (*i. e.*) Look upon thee with a chearful and pleasant countenance, as one that is reconciled to thee, and well pleased with thee and thy offerings and services. See of this phrase, *Psal.* 4. 6. *Prov.* 16. 15. To this is opposed the *falling* and the *casting down of the countenance*, of which see *Gen.* 4. 5, 6. *Job* 29. 24. Or, Regard, Protect, and help thee. Compare *Psal.* 33. 18. *o* Peace with God and with thy own conscience and with all men, and all prosperity, which is comprehended under this word.

27 And they shall put my Name upon the children of Israel *p*, and I will bless them *q*.

p (*i. e.*) Shall call them by my name, shall recommend them to me as my own people, and bless them and pray unto me for them as such: which is a powerful argument to prevail with God for them, and therefore hath been oft used by the Prophets interceding for them, as *Jer.* 14. 9. *Dan.* 9. 18, 19. Compare 1 *Sam.* 12. 22. *q* I will ratifie their blessings, and give those blessings to the people which the Priests pray for.

CHAP. VII.

The tabernacle being fully finished, the twelve Princes offer Gifts: which are delivered to the Gersonites and the Merarites, 1.——11. *what they offered in particular of Silver, Gold, Vessels, and Beasts,* 12.—83. *The sum thereof,* 84.——84. *God spake to Moses from the Mercy-Seat,* 85.

1 AND it came to pass on the day *a* that Moses had fully * set up the tabernacle, and had anointed it *b*, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and sanctified them; * Exod. 40. 18.

a Either 1. precisely, and so this history, as many others, is put out of its proper place, and this chapter and the 8th, 9th, 10th, and 11th, should follow next after *Exod.* 40. and this day is the same on which the Tabernacle was erected, which was the first day of the first month of the second year, *Exod.* 40. 17, 18. Or 2. largely, *day* being put for time, and *on the day*, for *about the time*, or, a little after the time. And thus it seems to be taken here, because all the princes did not offer these things upon one and the same day, but on several days, as here it follows. And so there is no disorder in the history, and this chapter comes in its proper place, and those things were done in the second month of the second year after the Tabernacle and Altar, and all other instruments thereof were anointed, as is here expressed; and after the *Levites* were separated to the service of the Tabernacle, and appointed to their several works, as is manifest from *v*, 5, 6, 7, 8, 9. which was done about a month after the Tabernacle was erected, *&c.* and after the numbering of the people, *Numb.* 1. when the Princes here employed in the offerings were first constituted; and after the disposal of the Tribes about the Tabernacle, the order of which is here observed in the time of their offerings. *b* *Lev.* 8. 10.

2 That * the princes of Israel, heads of the house of their fathers (who *were* the princes of the tribes, † and were over them that were numbred) offered *c*: * ch. 1. 4 † Heb. *who stod.*

c To wit, in the manner and days hereafter mentioned.

3 And they brought their offering before the LORD, six covered wagons *d*, and twelve oxen: a wagon for two of the princes, and for each one an oxe: and they brought them before the tabernacle.

d For the more convenient and safe carriage of such things as were most cumbersome.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation, and thou shalt give them unto the Levites: to every man according to his service *e*.

e (*i. e.*) More or fewer of them, as the nature of their service and of the things to be carried required,

6 And

6 And Moses took the wagons, and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar *f* the son of Aaron the priest.

f (*i. e.*) Under his care and inspection. See *Gen.* 39. 22. And it must be noted that these words belong both to the *Merarites* here, and to the *Gershonites*, *ver.* 7. because both of them were under his hands, as is affirmed, *Numb.* 4. 28, 33.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them, *was* that they should bear upon their shoulders *g*.

g Because of the greater worth and holiness of the things which they carried. See *Numb.* 4. 6, 8, 10, 12, 14. 2 *Sam.* 6. 6, 13.

10 And the princes offered for dedicating of the altar *h*, in the day *i* that it was anointed, even the princes offered their offering before the altar.

h To wit, of burnt-offerings, and incense too, as appears from the matter of their offerings. The singular number for the plural. Not for the first dedication of them, for it is apparent they were dedicated or confecrated before this time by *Moses* and *Aaron* for diverse days together, *Numb.* 8. & 9. but for a further dedication of them, these being the first offerings that were made for any particular persons or tribes. *i* (*i. e.*) About the time, as soon as it was anointed. See on *ver.* 1.

11 And the LORD said unto Moses, They shall offer their offering each prince on his day *k*, for the dedicating of the altar.

k As well for the greater solemnity and splendor of the work, as for the prevention of confusion. And in this offering they follow the order of their camp, and not of their birth.

12 And he that offered his offering the first day, was Nahshon the son of Amminadab, of the tribe of Judah *l*.

l In whose name and behalf, this offering was made, and so in the rest.

13 And his offering *was* one silver charger *m* the weight thereof *was* an hundred and thirty *shekels*, one † Or, *Vial.* silver † bowl of seventy shekels after * the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a * meat-offering. * Exod. 30. 13. * Lev. 2. 1.

m A large dish or platter; of which see *Exod.* 25. 29. to be employed about the altar of burnt-offering, or in the court, not in the Sanctuary, for all its vessels were of gold.

14 One spoon of ten *shekels* of gold *o* full of incense:

o And therefore belonging to the altar of incense.

* Lev. 1. 2. 15 * One young bullock, one ram, one lamb of the first year, for a burnt-offering:

* Lev. 4. 23 16 One kid of the goats for a * sin-*offering*:

* Lev. 3. 1. 17 And for a * sacrifice of peace-offerings *p*, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

p Which are more numerous, because the Princes and Priests, and some of the people did make a feast before the Lord out of them, and celebrated it with great rejoycing.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings five oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year for a burnt-offering:

28 One kid of the goats for a sin-*offering*:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering was one silver charger of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering.

32 One golden spoon of ten *shekels* full of incense:

33 One young bullock, one ram, one lamb of the first year for a burnt-offering:

34 One kid of the goats for a sin-*offering*:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elizur the son of Shedeur:

36 On the fifth day, Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl for a meat-offering.

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year for a burnt-offering:

40 One kid of the goats for a sin-*offering*:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one silver charger, of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

44 One golden spoon of ten *shekels* full of incense:

45 One young bullock, one ram, one lamb of the first year for a burnt-offering:

46 One kid of the goats for a sin-*offering*:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs. This *was* the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year for a burnt-offering:

52 One kid of the goats for a sin-*offering*:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 On the eight day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger, of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year for a burnt-offering:

58 One kid of the goats for a sin-*offering*:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year for a burnt-offering:

64 One kid of the goats for a sin-*offering*:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*.

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:
69 One bullock, one ram, one lamb of the first year for a burnt-offering:
70 One kid of the goats for a sin-*offering*:
71 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer, the son of Ammishaddai.
72 On the eleventh day, Pagiel the son of Ocran, prince of the children of Asher, *offered*.
73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
74 One golden spoon of ten *shekels*, full of incense:
75 One young bullock, one ram, one lamb of the first year for a burnt-offering:
76 One kid of the goats for a sin-*offering*.
77 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.
78 On the twelfth day, Ahira the son of Enan, prince of the children of Naphtali, *offered*.
79 His offering *was* one silver charger the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
80 One golden spoon of ten *shekels* full of incense:
81 One young bullock, one ram, one lamb of the first year for a burnt-offering:
82 One kid of the goats for a sin-*offering*.
83 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.
84 This *was* the dedication of the altar, (in the day when it was anointed *q*) by the princes of Israel: twelve chargers of silver, twelve silver † bowls, twelve spoons of gold:

† Or, vials.

q This is again repeated, to shew why it is called the dedication of the Altar, because it was the first offering made by any particular persons or Tribes.

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl, seventy: all the silver vessels *weighed* two thousand and four hundred shekels after the shekel of the sanctuary:
86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.
87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering *r*: and the kids of the goats for sin-*offering* twelve.

r Which was not mentioned before, because it was sufficiently understood from the Law which required it, *Numb.* 15. 3, 4, 5. but for greater assurance is here expressed.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar after that it was anointed *s*.

s Which words are very conveniently added to explain in what sense he had so oft said that this was done *in the day when it was anointed*, to wit, not exactly, but in a latitude, to wit, *a little after that it was anointed*, as is here said.

89 And when Moses was gone into the tabernacle of the congregation *t* to speak with ‖ him *u*, then he heard the voice of one speaking unto him from off the mercy-seat *x* that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

‖ That is, God.

t Into which *Moses*, though no Priest, was permitted to enter by God's special licence. *u* (*i. e.*) To consult God upon occasion. *x* Which *Moses* standing without the veil could easily hear. And this seems to be added in this place, to shew that when men had done their part in the dedication of the Tabernacle, Altars, *&c.* God was not wanting in the performance of his part, and promise made, *Exod.* 25. 22.

CHAP. VIII.

How the Lamps are to be lighted, 1——4. *God commands the Levites to be cleansed,* 5——15. *That they may serve with Aaron and his Sons instead of the first-born,* 16——22. *Their Age and Service,* 23——26.

1 AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou * lightest the lamps, the seven lamps shall give light over against the candlestick *a*.

* Exod. 25. 37. & 40. 25.

a (*i. e.*) Either 1. On every side of the candlestick. So the *candlestick* is here put for the bulk or shaft of the candlestick, as *Exod.* 25. 34, 35. and the lamps, when they were lighted were put into the branches of the candlestick, and taken out upon occasion. Thus the meaning is, that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light; for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. But against this sense it is objected, that the lamps could not be otherwise ordered, but that they must give light round about the candlestick, and therefore that sense seems to make this direction idle and frivolous. Or 2. On that part which is before the candlestick, Heb. *over against the face of the candlestick*, *i. e.* in that place towards which the candlestick looked, or where the candlestick stood in full view, *i. e.* upon the Northside, where the Table of Shew-bread stood, as appears from hence, because the candlestick stood close to the boards of the Sanctuary on the South-side, *Exod.* 26. 35. And thus the lights were on both sides of the Sanctuary, which was fit and necessary, because it was wholly dark in it self, and had no window in it.

3 And Aaron did so: he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.
4 * And this work of the candlestick *was of* beaten gold *b*, unto the shaft thereof, unto the flowers thereof *was* * beaten work: according unto the * pattern which the LORD had shewed Moses, so he made the candlestick.

* Exod. 25. 31.
* Exod. 25. 18.
* Exod. 25. 40.

b Not hollow, but solid and massie gold, beaten out of one piece, and not of several pieces joined or sodered together. See *Exod.* 25. 18, 31. & 37. 17.

5 And the LORD spake unto Moses, saying,
6 Take the Levites from among the children of Israel, and *c* cleanse them.

c Or, *wash* or *purifie* them, which was also done with the Priests and others when they were to approach to God and his service. See *Exod.* 19. 10, 15. *Levit.* 14. 9.

7 And thus shalt thou do unto them, to cleanse them: sprinkle water † of purifying *d* upon them, and † let † Heb. *fire* them shave all their flesh *e*, and let them wash their cloths, *&c.* and *so* make themselves clean.

d Heb. *of sin*, (*i. e.*) for the expiation of sin. This water was mixed with the ashes of a red heifer, *Numb.* 19. 9. which therefore may seem to have been prescribed before, though it be mentioned after; such kind of transplacings of passages being frequent in Scripture. *e* Which external rite signified the cutting off their inordinate concupiscences of earthly things, and that singular purity of heart and life which is required in the Ministers of God. See *Isa.* 52. 11. 2 *Tim.* 2. 21.

† Heb. *let a razor to them come*, ch. 19. 9.

8 Then let them take a young bullock with his * meat-offering, *even* fine flour mingled with oil, and another young bullock *e* shalt thou take for a sin-*offering*.

* Lev. 2. 1.

e The same sacrifice which was offered for a sin-offering for the whole congregation, *Levit.* 4. because the *Levites* came in the stead of all the first-born, which did in a manner represent the whole congregation.

9 And thou shalt bring the Levites before the tabernacle of the congregation, and thou shalt gather the whole assembly of the children of Israel together.
10 And thou shalt bring the Levites before the LORD, and the children of Israel *f* shall put their hands upon the Levites *g*.

f Not all of them, which was impossible, but some in the name and stead, and by the appointment of all, to wit, either the first-born, or rather the Princes or Chiefs of each Tribe, who used to transact things in the name of their Tribes. *g* Whereby they signified their transferring of that right of Ministring to God from the first-born in whose hands it formerly was, unto the Levites, and their renouncing of their interest in the Levites, from whom they might otherwise have expected help by their persons or purses, as they did from other Tribes, in their common concernments, and their intire resignation and dedication of them to God's service; as the person offering by laying his hand upon the head of his sacrifice, (*Levit.* 1. 4.) signified his transfation of his guilt upon the beast, and his dedication of it unto God.

11 And Aaron shall † offer the Levites before the LORD *for* an ‖ offering *h* of the children of Israel, that † they may execute the service of the LORD.

† Heb. *wave.*
‖ Heb. *wave-offering.*

h Heb. *For a wave-offering.* Of which see *Exod.* 29. 24. Not that *Aaron* did so wave them, which he could not do, but that he *offering*, caused or commanded them to imitate that motion, and to wave † Heb. themselves towards the several parts of the world: whereby they *may* might signifie their readiness to serve God, according to their calling wheresoever they should be. Though the word may be taken more generally for any offering made to God, as *Exod.* 35. 22.

be to execute, &c.

12 And the Levites shall lay their hands upon the heads of the bullocks *i*: and thou shalt offer the one *for* a sin *offering*, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

i To signifie, that they were offered by them and for them. See *Exod.* 29. 16, 19. *Levit.* 1. 4. & 3. 2. & 4. 4.

13 And thou shalt set the Levites before Aaron and before his sons *k*, and offer them *for* an offering unto the LORD *l*.

k (*i. e.*) Put them into the power of *Aaron* and his sons, to employ them in holy ministrations: for so that phrase is sometimes used, as *Gen.* 13. 9. *the land is before thee*, *i. e.* in thy power, to use or enjoy it. Or, setting the Levites before them, did signifie the giving the Levites to them, or to their service. *l* For to him they were first properly offered, and by him given to the Priests in order to his service.

14 Thus

14 Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be * mine.

* ch. 3. 45.

15 And after that shall the Levites go in *m*, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

m To wit, into the Court, where they were to wait upon the Priests at the Altar of burnt-offering; and, at present, into the Tabernacle, to take it down and set it up.

16 For they *are* wholly given unto me *n* from among the children of Israel: instead of such as open every womb, * *even instead of* the first-born of all the children of Israel have I taken them unto me.

* ch. 3. 13. Exod. 13. 2 Luk. 2. 23.

n By the peoples consent, as well as *taken* (as it follows) by my choice and command. See *Numb.* 3. 9.

17 * For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for my self.

* Exod. 13. 2, 12, 15. ch. 3. 13. Luk. 2. 23.

18 And I have taken the Levites for all the first-born of the children of Israel.
19 And * I have given the Levites *as* a † gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel *o*, in the tabernacle *p* of the congregation, and * to make an atonement for the children of Israel *q*: that there be no plague *r* among the children of Israel, when the children of Israel come nigh unto the sanctuary.

* ch. 3. 9.
† Heb. *given.*
* ch. 1. 53.

o (*i. e.*) To serve God in their stead and behalf, to do what otherwise they had been obliged to do in their own persons. *p* How in it, see on *ver.* 15. *q* Not by offering sacrifices, which the Priests alone might do, but by assisting the Priests in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleased both with them and with the people. *r* This is added as a reason why God appointed them to serve in or about the Tabernacle, that they might watch and guard it, and not suffer any of the people to come near it, or meddle with holy things, which if they did, it would certainly bring a plague upon them.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.
21 And the Levites were purified *s*, and they washed their clothes: and Aaron offered them *as* an offering before the LORD, and Aaron made an atonement for them, to cleanse them.

s Which was done by washing and sprinkling and sacrifices. See *Levit.* 15. 13, 14, 15. *Numb.* 19. 11, &c.

22 And after that went the Levites in, to do their service in the tabernacle of the congregation, before Aaron, and before his sons *t*: as the LORD had commanded Moses concerning the Levites, so did they unto them.

t In their presence, and by their direction and appointment.

23 And the LORD spake unto Moses, saying,
24 This *is* it that *belongeth* unto the Levites: from * twenty and five years old *u* and upward, they shall go in † to wait upon the service of the tabernacle of the congregation.

* 1 Chron. 23. 24. Num. 1. 3.
† Heb. *to war the warfare of*, &c.

u See on *Numb.* 4. 3.

25 And from the age of fifty years they shall † cease waiting upon the service *thereof* *x*, and shall serve no more:

† Heb. *return from the warfare of the service.*

x (*i. e.*) Upon the difficult and cumbersome part of their work.

26 But shall minister with their brethren *y* in the tabernacle of the congregation to keep the charge, and shall do no service: thus shalt thou do unto the Levites, touching their charge.

y By way of advice, and assistance in lesser and easier work.

CHAP. IX.

The Passover kept in the Wilderness on the 14th day of the first month, 1——5. *By those who were then Unclean or Journeying the 14th day of the second month,* 6——12. *They who otherwise neglect it to be put to Death,* 13. *Proselytes are to observe the same,* 14. *God manifests himself to Israel in a Cloud by Day and Fire by Night, by which they knew when and where to Camp,* 15——23.

1 AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year *a*, after they were come out of the land of Egypt, saying,

a And therefore before the numbring of the people, which was not till the second month, *Numb.* 1, 1, 2. But it is placed after it, because of a special case relating to the Passe-over, which happned after it, and which is here related, upon occasion whereof he mentions the command of God for the keeping of the Passe-over in the Wilderness, which was done but once, and without this command they had not been obliged to keep it at all till they came to the land of *Canaan*. See *Exod.* 12. 25.

* Exod. 12. 1, &c. Lev. 23. 5. ch. 28. 16. Deut. 16. 2

2 Let the children of Israel also keep * the passeover at its appointed season.

3 In the fourteenth day of this month † at even, ye shall keep it in its appointed season: according to all the rites of *b* it, and according to all the ceremonies thereof shall ye keep it.

† Heb. *between the two evenings.*

b So far as concerned the Lamb and the unleavened bread, *&c.* for there were some things peculiar to the first Passe-over in *Egypt*, as that they were to eat it *in haste, with their loins girded*, their *shoes on their feet, and their staffs in their hand*, which were not properly Rites or Ceremonies of the Passe-over, but circumstances of their present condition, being then Travellers and ready to depart, *&c.* *Qu.* Whence had they meal to make unleavened bread? *Answ.* They were not now in haste, and so had time enough to procure it out of the land of *Midian* by the help of *Moses* his Father-in-law who lived there, which land was not far from *Horeb* or *Sinai*, as appears from *Exod.* 3. 1.

4 And Moses spake unto the children of Israel that they should keep the passe-over.
5 And they kept the passe-over on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.
6 And there were certain men who were * defiled by † the dead body of a man *c*, that they could not keep the passe-over *d* on that day: and they came before Moses *e*, and before Aaron on that day.

* ch. 5. 3.
† Or, *the soul of a man*, ch. 6. 6.

c By the touch of a dead body, or something belonging to it. See *Numb.* 19. 11. *d* Because unclean persons were prohibited to eat of holy things. See *Levit.* 7. 20. and 22. 3. *e* For resolution of their difficulty.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer *f* an offering of the LORD *g* in its appointed season, among the children of Israel?

f Which if we neglect, we must be cut off, and if we keep it in these circumstances, we must also be cut off. What shall we do? *g* (*i. e.*) The Passeover, so called, because it was both killed and eaten in obedience to God's command, and to God's honour, and as a thank-offering to God for his great mercies.

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you *h*.

h God having promised to answer and direct him upon his address to him in difficult cases.

9 And the LORD spake unto Moses, saying,
10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or *be* in a journey *i* afar off *k*, yet he shall keep the passeover unto the LORD.

i Under these two instances the Hebrews think that other hinderances of like nature are comprehended; as if one be hindred by a Disease, or by any other such kind of uncleanness; which may seem probable both from the nature of the thing, and the reason of the Law which is the same in other cases, and from the application of this rule to other cases, 2 *Chron.* 30. *k* In some remote country, whence he cannot return sooner.

11 The * fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

* 2 Chron. 30. 2, 15.

12 * They shall leave none of it unto the morning *l*, * nor break any bone of it: according to all the ordinances of the passeover, they shall keep it.

* Exod. 12. 10.
* Exod. 12. 46 Joh. 19. 36.

l But either eat or burn it before that time.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passeover *m*, even the same soul shall be cut off from his people, because he brought not the offering of the LORD in its appointed season: that man shall bear his sin.

m Through contempt or neglect, without these or any other just impediments, as before.

14 And if a stranger *n* shall sojourn among you, and will keep the passeover unto the LORD, according to the ordinance of the passeover, and according to the manner thereof, so shall he do: * ye shall have one ordinance, both for the stranger, and for him that was born in the land.

* Exod. 12. 49.

n To wit, a Proselyte.

15 And * on the day that the tabernacle was reared up, the cloud *o* covered the tabernacle, *namely*, the tent of the testimony *p*: and at * even there was upon the tabernacle, as it were the appearance of fire *q*, until the morning.

* Exod. 40. 34.
* Exod. 13. 21. & 40. 38.

o Of which see *Exod.* 13. 12. *p* Or, *The Tabernacle towards or above the Tent of the Testimony*, *i. e.* that part of the Tabernacle in which was the Testimony, or the Ark of the Testimony; for there the cloudy pillar stood, *Levit.* 16. 2. This was an evident token of God's special presence with and providence over them. See *Exod.* 14. 20, 24. *Psal.* 105. 39. And this cloud was easily distinguished from other clouds, both by its peculiar figure and by its constant residence in that place. *q* That they might better discern it and direct themselves and their journeys or stations by it.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up *r* from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

r Or, Ascended on high, above its ordinary place, by which it became more visible to all the camp.

18 At the commandment of the LORD *s* the children of Israel journeyed; and at the commandment of
* 1 Cor. 10.1. the LORD they pitched; * as long as the cloud abode upon the tabernacle, they rested in the tents.

s The motion or stay of the cloud is fitly called the command of God, because it was a signification of God's will and their duty, which a command properly is.

† Heb. *prolonged.* 19 And when the cloud † tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD *t*, and journeyed not.

t (i.e.) The command of God mentioned before, that they should stay as long as the cloud stayed, as the same phrase is manifestly taken below, *ver.* 23. And this, saith he, they did, tho' it were long in one place, which was tedious to them, who desired to change places, and to make haste to *Canaan*, yet they obeyed God herein against their own inclinations. Which because it was remarkable in so obstinate a people, it is so largely and particularly mentioned here, as an instance of their obedience, and as an aggravation of the many following instances of their Apostacy and Disobedience.

20 And *so* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

† Heb. *was* ch. 11. 35. 21 And *so* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or whether *it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, re-
* Exod. 40. 36, 37. maining thereon, the children of Israel * abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

Two Trumpets of Silver commanded to be made; with a direction to what end, when, how, by whom, and with what success they should be used, 1, 10. *The Israelites remove to Paran: The order in which they go,* 11——28. *Moses endeavours to get Hobab his Father-in-Law along with him,* 29——32. *Moses his Prayer and Blessing when the Ark was removed and set down again,* 33——36.

1 AND the LORD spake unto Moses, saying,
2 Make thee two trumpets *a* of silver *b*: of an whole piece *c* shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

a For *Aaron's* two Sons: though afterwards the number of the trumpets was much increased, as the number of the Priests also was. See 2 *Chron.* 5. 12. These trumpets were ordained, both for signification of the great duty of Ministers, to wit, to preach the word; and for use, as here follows. *b* A metal pure and precious, and giving a clear sound. *c* See *Exod.* 25. 31. *Numb.* 8. 4.

Joel 2. 15. 3 And when * they *d* shall blow with them *e*, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

d (i. e.) The Priests by comparing this with *ver.* 8. *e (i. e.)* With both of them, by comparing this with the next verse.

4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm *e*, then the camps that lie on the east-part, shall go forward.

e To wit, once, as appears from *ver.* 6.

6 When ye blow an alarm the second time, then the camps that lie on the south-side, shall take their journey: they shall blow an alarm for their journeys *f*.

f As a sign for them to march forward, and consequently for the rest to follow them, which is easily understood out of these words.

7 But when the congregation is to be gathered together, ye shall blow: but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets *g*: and they shall be to you for an ordinance for ever throughout your generations.

g To oblige them to the greater regard and observance, as if God himself had called them.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets *h*, and ye shall be remembred before the LORD your God, and ye shall be saved from your enemies *i*.

h Which was practised accordingly. See *Numb.* 31. 6. 2 *Chron.* 13. 12. *i* If you use this ordinance of God with trust and dependance upon God for help, which condition is necessarily to be understood from divers other Scriptures, where it is expressed.

10 Also * in the days of your gladness *k*, and in * ch. 29. 1 Chron. 23. your solemn days *l*, and in the beginnings of your 24. 2 Chron. months *m*, ye shall blow with the trumpets over your 12. & 16. burnt-offerings, and over the sacrifices of your peace- & 29. 26 offerings, that they may be to you for a memorial be- Ezra 3. 10. fore your God *n*: I *am* the LORD your God. Neh. 12. 35.

k (i. e.) Days appointed for rejoycing and thanksgiving to God, either for former mercies, or for succeeding deliverances, as *Esth.* 9. 18, &c. Compare *Hos.* 2. 11. *l* Your stated and constant festivals. *m* Of which see, *Psal.* 81. 3. *n* That God may remember you for good to accept and bless you; as that phrase oft signifies.

11 And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took * their journeys * ch. 2. 9, out of the wilderness of Sinai, and the cloud rested in 16, 24, 33. the wilderness of Paran *o*:

o From which they travelled to other places, and then returned into it again, *Numb.* 12. 16.

13 And they first took their journey, according to the commandment of the LORD by the hand of Moses.

14 * In the first *place* went the standard of the camp * ch. 2. 3. of the children of Judah, according to their armies: and over his host *was* * Nahshon the son of Ammina- * ch. 1. 4. dab.

15 And over the host of the tribe of the children of Issachar, *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, *was* Eliab the son of Helon.

17 And * the tabernacle was taken down, and the * ch. 1. 51. sons of Gershon, and the sons of Merari set forward, * * ch. 4. 24, bearing the tabernacle. 31.

18 And the * standard of the camp of Reuben set * ch. 2. 10. forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon, *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the * * ch. 4. 4. sanctuary, and ‖ *the other p* did set up the tabernacle ‖ That is, against they came. the Gershonites, and the Merarites. See ver. 17.

p (i. e.) The *Gershonites*, and *Merarites*, as is evident both from their work and office, which was to take down and set up the Tabernacle, *Numb.* 3. 25——26. and 4. 22——33. and from *ver.* 17. who therefore marched after the first camp, a good distance from and before the *Kohathites*, that they might prepare the Tabernacle for the reception of its utensils, which the *Kohathites* brought some time after them.

22 And * the standard of the camp of the children * ch. 2. 18. of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, *was* Abidan the son of Gideoni.

25 And * the standard of the camp of the children * ch. 2. 31. of Dan set forward *which was* the rereward of all the camps throughout their hosts, and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, *was* Ahira the son of Enan.

28 † Thus *were* the journeyings *q* of the children of † Heb. Israel, according to their armies when they set forward. *These.*

q (i. e.) In this manner and order they marched.

29 And Moses said unto Hobab, the son of Raguel *r* the Midianite, Moses his father in law *s*, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and * we will do thee good: for the * Judg. 1. LORD hath spoken good concerning Israel. 16.

r Called also *Revel*, *Exod.* 2. 18. who seems to be the same who is called *Jethro*, *Exod.* 3. 1. it being usual in Scripture for one person to have two or three names. And therefore this *Hobab* is not *Jethro*, but his son, which may seem more probable, because *Jethro* was old and unfit for travel, and desirous, as may well be thought, to die in his own Country, whether he returned, *Exod.* 18. 27. but *Hobab* was young and fitter for these journeys, and therefore intreated by *Moses* to stay and bear them company. *s* Which words are ambiguous; but seem to belong to *Raguel*, or *Revel*, not to *Hobab*, tho' others are of another mind.

30 And

30 And he said unto him, I will not go *t*, but I will depart to mine own land, and to my kindred.

t So he might truly and sincerely say, though after this speech he was overcome by the intreaties and perswasions of *Moses*. Or, he did go and settle his affairs and afterwards return: for we find his posterity settled among the *Israelites*. See *Judg.* 1. 16. & 4. 11, 18, &c.

31 And he said, Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes *u*.

u To direct and guide us: for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to *Moses*, wherein *Hobab*, having long lived in those parts, might be able to advise him, as concerning the conveniences of water for their Cattle, concerning the safety or danger of the several parts by reason of Serpents or Wild-beasts, or Enemies, in the parts adjoining to them, that so they might guard themselves better against them. Or, this is to be understood of his directing them not so much in their way, as about great and difficult matters, wherein the counsel he had from God did not exclude the advice of men, as we see in *Hobab's* father *Jethro*, *Exod.* 18. And it is probable, this was the wise son of a wise father.

32 And it shall be if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from the mount of the LORD three days journey *x*: and the ark of the covenant of the LORD went before them *y* in the three days journey: * Deut. 1. 33. Jer. 31. 2. Ezek. 20. 6. to * search out a resting place *z* for them.

x With continued journeys, only it seems most probable, that the cloud made little pauses that they might have time for sleep and necessary refreshments, which their natures required. And thus all writers, when they relate the continued journeys of persons for many days together, are to be understood with this exception. *y* Not so much in place, say some, for so it went in the midst, or at least after the first camp, as may seem from *ver.* 21. as in office and authority, as a General who is said to go before or lead his Army, though he do not go in the very first place. But others more probably think, that the Ark, which indeed is not mentioned, *ver.* 21. albeit in their stations it was in the middle, where also the cloud was, yet in their marches it went before them, as also the cloud did, and so the cloud was constantly over the Ark whether it stood or went, and therefore the Ark is said to go before and direct them, not as if the Ark could be seen of all the camps, which being carried only upon mens shoulders was impossible, but because the cloud, which always attended upon the Ark, and did together with the Ark constitute in a manner one sign of God's presence, did lead and direct them. *z* Where they might safely and commodiously rest. But this is a metaphorical expression, for discovering to them; for otherwise the Ark could not search, and God, who knew all places and things, needed not to search.

34 And the cloud of the LORD *was* upon them by day †, when they went out of the camp.

† And by night too, as was expressed before. So we must learn to compare places of Scripture, and to supply the defects of one out of another, as we do in all authors.

35 And it came to pass when the ark set forward, that
* Psal. 68. 1, 2. Moses said, * Rise up, LORD, and let thine enemies be scattered, and let them that hate thee flee before thee.

36 And when it rested, he said, Return ‖, O LORD,
† Heb. *ten thousand thousands.* unto the † many thousands of Israel.

‖ Or, *give rest, i. e.* a safe and quiet place, free from enemies and dangers.

CHAP. XI.

The murmuring of the People, for which the fire breaketh in upon them, 1. *Moses prayeth to God, the fire is quenched,* 2. *The Name of the place, and why called,* 3. *The People murmur again, and lust after flesh,* 4—— 6. *Manna described,* 7——9. *Moses's Complaint and Prayer,* 10——15. *God commandeth him to gather 70 of the Elders of Israel to help him,* 16, 17. *Promising them flesh to eat,* 18, 19, 20. *Moses his Unbelief,* 21, 22. *God is angry with him,* 23. *Moses having gathered 70 of the Elders of Israel together, rehearseth the words of the Lord to him,* 24. *God coming down in a Cloud, taketh of Moses's spirit and giveth to the 70; The effects thereof,* 25. *Eldad and Medad Prophesie in the Camp,* 26——29. *God giveth them Quails to eat,* 30——32. *And smiteth the People with a very great Plague,* 33, 34, 35.

‖ Or, *were as it were complainers.* † Heb. *it was evil in the ears of,* &c. * Psal. 78. 21. AND *when* the people ‖ complained *a*, † it displeased the LORD, and the LORD heard *it*, and his anger was kindled, and the fire of the LORD *b* burnt * among them, and consumed *them that were* in the uttermost parts of the camp *c*.

a Or, *murmured*, the occasion whereof seems to be their last three days journey in a vast howling wilderness, without any benefit; and thereupon the remembrance of their long abode in the wilderness, and the prospect and fear of many other tedious, and fruitless, and dangerous journeys, whereby they were like to be long delayed from coming to that rest, that land of milk and honey, which God had promised them, and which they thirsted after. *b (i. e.)* A fire sent from God in an extraordinary manner, possibly from the pillar of cloud and fire, or from heaven, as 2 *King.* 1. 12. *c* Either because the sin began there among the mixt multitude, who probably had their place there, or amongst those who were feeble and weary with their last journey, and therefore hindmost in the march: or in mercy to the people, whom he would rather awaken to repentance than utterly destroy, and therefore he sent it into the skirts and not the heart and midst of the camp.

2 And the people *d* cried unto Moses *e*: and when Moses prayed unto the LORD, the fire † was quench- † Heb. *sunk.* ed.

d The murmurers, being penitent; or others for fear. *e* Whom they knew to be very prevalent with God.

3 And he called the name of the place ‖ Taberah *f*: ‖ That is, because the fire of the LORD burnt among them. *a burning.*

f From this fire; as it was called *Kibroth-hattaavah* from another occasion, *ver.* 34, 35. and *Numb.* 33. 16. As it is no new thing in Scripture for persons and places to have two names. Both these names were imposed as monuments of the peoples sin and of God's just judgment. See *Deut.* 9. 7, 22, 24.

4 And the * mixt multitude *g* that *was* among them, * Exod. 12. † fell a lusting, and the children of Israel *h* also † wept 38. † Heb. *lusted lust.* again *i*, and said, * Who shall give us flesh *k* to eat?

g Consisting of *Egyptians* or other people, which being affected with God's miraculous works in *Egypt*, and thereupon believing the promise of God to carry them to a land of milk and honey, for their own advantage joined themselves to the *Israelites*, *Exod.* 12. 38. and now finding themselves sadly disappointed they discover their evil minds. *h* Whose special relation and obligation to God should have restrained them from such carriages. *i* This word relates either to their former murmuring upon this occasion a twelve-month before, *Exod.* 16. 2. or rather to their complaining mentioned, *ver.* 1. to note the aggravation of their sin, that having just now sinned in the same kind, and sorely smarted for their sin, and being but newly delivered from their fears and dangers caused thereby, they forthwith return to their vomit and murmur again, and that more passionately than before, expressing themselves in tears and bitter words. *k* This word is here taken generally so as to include fish, as the next words shew, and as it is used, 1 *Cor.* 15. 39. They had indeed flesh and cattel which they brought with them out of *Egypt*, but these were reserved for breed to be carried into *Canaan*, and were so few that they would scarce have served them for a month, as may be gathered from *Numb.* 11. 20, 21, 22. † Heb. *turned and wept.* * 1 Cor. 10. 6. Psal. 78. 18. & 106. 14.

5 * We remember the fish which we did eat in Egypt * Exod. 16. freely *l*: the cucumbers, and the melons, and the leeks, 3. and the onions, and the garlick.

l Either without price, for fish was very plentiful, and fishing was there free, or with a very small price; for *nothing* is sometimes put for a *little*, as *Job.* 18. 20. *Act.* 27. 33. and *nunc* for *few*, as *Jer.* 8. 6. 1 *Cor.* 2. 8. And this is the more probable because the *Egyptians* might not taste of fish, nor of the leeks and onions, which they worshipped for Gods, and therefore the *Israelites*, who speak these words, might have them there upon cheaper terms.

6 But now our soul *m* is dried away *n*; *there is* nothing at all besides this Manna, before our eyes *o*.

m Either 1. our life, as the *soul* signifies, *Gen.* 9. 5. *Psal.* 33. 19. *Job.* 36. 14. or 2. our body, which is oft signified by the *soul*, as *Psal.* 16. 10. and 35. 12. and 105. 18. So *Levit.* 19. 28. and 21. 1. *Numb.* 5. 2. *n* Is withered and pines away; which possibly might be true through envy and discontent, and inordinate appetite, as 2 *Sam.* 13. 4. *Prov.* 14. 30. *o* Heb. *Our eyes* see or look to *nothing but this Manna.* They speak as if the *Manna* were only useful to please their eyes, with its fine colour and shape, but not to satisfie their appetites, or sustain their natures.

7 And * the manna *was* as coriander-seed *p*, and the * Exod. 16. † colour thereof as the colour of bdellium *q*. 14, 31.

p Not for colour, for that is black, but for shape and figure. † Heb. *eye*

q Which is either 1. the gum of a tree, of a white and bright colour, *of it as the* or rather 2. a gem or precious stone, as the *Hebrew* Doctors take it; *eye of.* and particularly a *pearl*, as some render it, wherewith the *Manna* doth manifestly agree both in its colour, which is white, *Exod.* 16. 14. and in its figure which is round. See more on *Gen.* 2. 12.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it *was* as the taste of fresh oyl *r*.

r Or, *of the most excellent oyl*; or, *of the flour of oyl*: or, as others, of *cakes* or *paste made with the best oyl*, the word *cakes* being easily supplied out of the foregoing member of the verse: or, which is not much differing, *like wafers made with honey*, as it is said *Exod.* 16. 31. The nature and use of *Manna* is here thus particularly described, to shew the greatness of their sin in despising such excellent food as this was.

9 And when the dew fell upon the camp in the night, the manna fell upon it *s*.

s And then the dew fell again upon it and covered it, as we see *Exod.* 16. 13, 14. so the Manna lay hid as it were between two beds of dew. Hence the phrase of *hidden Manna*, *Rev.* 2. 17.

10 Then Moses heard the people weep throughout their families, every man in the door of his tent *t*, and * the anger of the LORD was kindled greatly; Moses * Psal. 78. also was displeased *u*. 21.

t To note, that they were not ashamed of their sin. *u* Partly for their great unthankfulness; partly foreseeing the dreadful judgments coming upon them; and partly for his own burden expressed in the following verses.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight *x*, that thou layest the burden of all this people upon me?

x Why didst thou not hear my prayer, when I desired thou wouldest excuse me, and commit the care and government of this unruly people to some other person? See *Exod.* 3. 11. and 4. 10.

12 Have I conceived all this people? have I ‖ begotten them *y*, that thou shouldest say unto me, Carry ‖ Or, *bare them.*

them in thy bosom (as a nursing father beareth the sucking-child) unto the land which thou sweares unto their fathers?

y Are they my children, that I should be obliged to provide food and all things for their necessity and desire? *z* Which expression shews the tender care and affection that governors by the command of God ought to have towards their people.

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat.

14 I am not able to bear all this people *a* alone *b*, because *it is* too heavy for me.

a (*i. e.*) The burden of providing for and satisfying of them. *b Obj.* How was he alone, when there were others added to help him, *Exod.* 18. 21, 24? *Answ.* Those were only assistant to him in civil causes and smaller matters, but the harder and greater affairs, such as this unquestionably was, were brought to *Moses* and determined by him alone, *Exod.* 18. 22.

15 And if thou deal thus with me, * kill me, I pray thee, out of hand, if I have found favour in thy sight, and let me not see my wretchedness *c*.

* See 1. King. 19. 4 Jon. 4. 3.

c Heb. *my evil*, *i. e.* my intolerable anguish and torment, arising from the insuperable difficulty of my office and work of ruling this people, and from the dread of their utter extirpation which they will bring upon themselves, and the dishonour which thence will accrue to God and to religion, as if not I only but God also were an Impostor. *Seeing* is here put for feeling, as to *see death*, *Psal.* 89. 48. *Luk.* 2. 26. is to suffer it, and to *see the salvation of God*, *Psal.* 50. 23. & 91. 16. is to enjoy it.

16 And the LORD said unto Moses, Gather unto me * seventy men of the elders of Israel *d*, whom thou knowest to be the elders *e* of the people, and officers over them: and bring them unto the tabernacle of the congregation, that they may stand there with thee.

* See Exod. 4. 29.

d Of whom see *Exod.* 3. 16. and 5. 6. *Levit.* 4. 15. *Deut.* 16. 18. *e* Whom thou by experience discernest to be Elders not only in years, and name and place, but also in wisdom and gravity, and authority with the people.

17 And I will come down *f*, and talk with thee there, and I * will take of the spirit which *is* upon thee, and will put *it* upon them *g*, and they shall bear the burden of the people with thee, that thou bear *it* not thy self alone.

* Neh. 9. 20.

f Not by local motion, but by my powerful presence and operation. See *Gen.* 11. 5. and *Exod.* 34. 5. *g* (*i. e.*) I will give the same spirit to them which I have given to thee. But as the spirit was not conveyed to them from or through *Moses*, but immediately from God, so the spirit or its gifts were not by this means impaired in *Moses*. The *spirit* is here put for the gifts of the spirit, as it is *Numb.* 27. 18. *Joel* 2. 28. *Joh.* 7. 39. *Act.* 19. 2, 6. 1 *Cor.* 14. 12, 32. and particularly for the spirit of prophecy, *v.* 25. whereby they were enabled, as *Moses* had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is observable, that God would not, and therefore men should not, call any persons to any office for which they were not sufficiently fit and qualified.

18 And say thou unto the people, Sanctifie your selves *h* against to morrow, and ye shall eat flesh: (for ye have wept in the ears of the LORD *i*, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt) therefore the LORD will give you flesh, and ye shall eat.

h (*i. e.*) Prepare your selves, either to receive the miraculous blessings of God, the flesh you desire: or rather, *prepare to meet thy God*, *O Israel*, in the way of his judgments, and to receive the punishment which God will inflict upon you; for it is evident from *ver.* 20. that God answered them with a curse instead of a blessing. Prepare your selves by true repentance, that you may either obtain some mitigation of the plague, or, whilest your bodies are destroyed by the flesh you desire and eat, *ver.* 33, 34. your souls may be saved from the wrath of God. *Sanctifying* is oft used for *preparing*, as *Jer.* 6. 4. and 12. 3. and 51. 28. *i* Not secretly in your closets, but openly and impudently in the doors of your tents, *ver.* 10. calling heaven and earth to witness your cries and complaints.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days:

20 *But* even a † whole month, until it come out at your nostrils *k*, and it be loathsome unto you *l*; because ye have despised the LORD *m* which *is* among you *n*, and have wept before him, saying, Why came we forth out of Egypt *o*?

† Heb. *month of days.*

k Which meat loathed and violently vomited up frequently doth. *l* Being glutted with the abundance of it. Thus God destroys them by granting their desires, and turns even their blessings into curses: whilest he deals much more favourably with *Moses*, though he also fell into the same sin with the people, *i. e.* impatience and murmuring. But God will make a great difference between persons and persons, and between *Moses* his sins of infirmity and the peoples presumptuous and oft repeated provocations. *m* (*i. e.*) You have lightly esteemed his bounty and manifold blessings in *Manna* and other things, and have preferred the leeks, onions, &c. of *Egypt* before them all: you have sleighted and distrusted his promises and providence after so long and large experience of it. *n* Who is present and resident with you to observe all your carriages, and to punish your offences. This is added as a great aggravation of the crime, to sin in the presence of the Judge.

o Why did God do us such an injury? Why did we so foolishly follow and obey him in coming forth?

21 And Moses said, * The people amongst whom I *am*, *are* six hundred thousand footmen *p*, and thou hast said, I will give them flesh that they may eat a whole month.

* Exod. 12. 37. 46.

p Fit for war, *Exod.* 12. 37. besides women, children, &c. That *Moses* speaks this as doubting or distrusting God's words is evident enough from *ver.* 22, 23. And that *Moses* was not remarkably punished for this as he was afterward for the same sin, *Numb.* 20. next to God's good pleasure may be imputed to the different circumstances of this and that sin: this was the first great offence of this kind, and therefore more easily passed by, that was after warning and against more light and experience. This seems to have been spoken secretly in *Moses* his breast: that openly and publickly before the people, and to their scandal, and therefore it was fit to be openly and severely punished to prevent the contagion of that example.

22 Shall the flocks and the herds be slain for them, to suffice them *q*? or shall all the fish of the sea be gathered together for them to suffice them?

q Will they be sufficient for them? or where shall they have more?

23 And the LORD said unto Moses, * Is the LORDS hand waxed short *r*? thou shalt see now whether my word shall come to pass unto thee, or not.

* Isa. 50. 2 & 59. 1.

r (*i. e.*) Less able to work such great and glorious miracles as I have done.

24 And Moses went out *s* and told the people the words of the LORD, and gathered the seventy men *t* of the elders of the people, and set them round about the tabernacle *u*.

s Out of the tabernacle, into which he entred to receive God's answers from the Mercy-seat, *Numb.* 7. 89. *t* Either they are called *seventy* from the stated number, though two of them were lacking, *ver.* 26. as the Apostles are called *the twelve*, *Mat.* 26. 20. when one of that number was absent: or, he is said to have *gathered* them, when he gave command to gather them. *u* Partly that the awe of God might be imprinted upon their hearts, that they might more seriously undertake and more faithfully manage their high employment, partly to gain them the more authority and respect from the people, and principally, because that was the place where God manifested himself, and gave his blessings, and therefore there he would bestow his spirit upon them.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders; and it came to pass, *that* when the spirit rested upon them *x*, they prophesied *y*, and † did not cease ‖.

† Gr. *non cessarunt*

x (*i. e.*) Not only moved them for a time, but took up his settled abode with them, because the use and end of this gift was not temporary but perpetual. *y* (*i. e.*) Discoursed of the word and works of God in a singular and marvellous manner, as the Prophets did. So this word is used, 1 *Sam.* 10. 5, 6. *Joel* 2. 28. *Act.* 2. 17. 1 *Cor.* 14. 3. Yet were they not hereby constituted Prophets or teachers, but civil Magistrates and Rulers, who together with the spirit of government, which is here sufficiently implied, received also the spirit of Prophecy, as a sign and seal both to themselves and to the people, that God had called them to that employment and would be with them in it; as it was with *Saul* upon the same occasion, 1 *Sam.* 10. 10. ‖ Either for that day, they continued in that exercise all that day, and, it may be, all the night too, as it is said of *Saul*, 1 *Sam.* 19. 24. or, afterwards also, to note that this was a continued gift conferred upon them to enable them the better to discharge their Magistracy; which was more expedient for them then for the Rulers of other people, because the *Jews* were under a Theocracy or the government of God, and even their civil controversies were decided out of that word of God which the Prophets expounded, and in their wilderness condition they had frequent occasions of seeking counsel from God, which was the work of Prophets, and they were to determine all things agreeably to the mind and will of God, which therefore they were obliged to study. Others translate the words, *and they added not*: so the sence is, They prophesied only this day for an assurance of vocation to and due qualification for their work, but afterwards they prophesied no more; the gift of prophecy ceased in them, and only the spirit of government rested upon them.

26 But there remained two *of the* men in the camp *z*, the name of the one *was* Eldad, and the name of the other, Medad: and the spirit rested upon them (and they *were* of them that were written *a*, but went not out unto the tabernacle) and they prophesied in the camp.

z Not going to the Tabernacle, as the rest did, either modestly declining that high employment from an humble sence of their own insufficiency, as *Saul* did, 1 *Sam.* 10. 22. or not having sufficient or seasonable notice to repair thither: or, being detained in the camp and in their dwellings whether by uncleanness, or sickness, or some urgent occasion, not without God's special providence, that so the Miracle might be more evident, and their call and authority more unquestionable to all the people. *a* To wit, in a book or paper by *Moses*, who by God's direction nominated the fittest and worthiest persons.

27 And there ran a young man, and told Moses *b*, and said, Eldad and Medad do prophesie in the camp.

b Fearing least his authority should be diminished by their prophesying; and thereby, as by the signal given at this time, taking authority to themselves without his knowledge and consent.

28 And Joshua the son of Nun the servant of Moses, *one*

* See Luk. 9. 49. *one* of his young men *c* answered, and said, * My lord Moses, forbid them *d*.

c Or, one *of his choice* ministers, *a chosen* or excellent person: which may be emphatically added, to note that even great and good men may mistake and mis-judge about the works of God. Or, *from his youth*, as the words will bear, and the *Chaldee*, *Syr.* &c. render it. So it may be added as a reason why *Joshua* above others were concerned for *Moses* his honour and authority. *d* He feared either schism, or sedition, or that by their usurpation of authority independently upon *Moses* and separately from him, his power and esteem might be lessened, as the next words shew.

29 And Moses said unto him, Envyest thou for my sake *e*? would God that all the LORDS people were prophets *f*, *and* that the LORD would put his spirit upon them.

e Art thou grieved because the gifts and graces of God are imparted to others besides me? Compare *Joh.* 3. 26. *f* He saith *Prophets*, not *rulers*, for that he knew was absurd and impossible.

30 And Moses gat him into the camp *g*, he and the elders of Israel.

g Among the people, to exercise the gifts and authority now, or formerly received.

31 And there went forth a * wind from the LORD *b*, and brought quails *i* from the sea *k*, and let *them* fall by the camp, † as it were a days journey on this side, and as it were a days journey on the other side round about the camp, and as it were two cubits *high* upon the face of the earth *l*.

* Exod. 16. 13. Psal. 78. 26. and 105. 40. † Heb. *as it were the way of a day.*

b (*i. e.*) An extraordinary and miraculous wind both for its vehemency and for its effects. *i* A delicious and very nourishing food, which, considering their greedy appetite, and the newness and plenty of it, disposed them to surfets and other distempers of body, and prepared the way for the following plague. God gave them quails once before, *Exod.* 16. 13. but neither in the same quantity, nor with the same design and effect as now. *k* Principally from the *Red sea*, and both sides of it; where, by the report of ancient heathen writers, they were then in great numbers, and, no doubt, were wonderfully increased by Gods special providence now for this very occasion. *l* Not as if the quails did cover all the ground two cubits high for a days journey on each side of the camp, for then there had been no place left where they could *spread* them *all abroad round about the camp*, as it is said they did, *ver.* 32. but the meaning is, that the quails came and fell down round about the camp for a whole days journey on each side of it, and that in all that space they lay here and there in great heaps, which were oft-times two cubits high.

32 And the people stood up *m* all that day, and all *that* night *n*, and all the next day, and they gathered the quails: he that gathered least, gathered ten homers *o*: and they spread *them* all abroad for themselves *p* round about the camp.

m Or rather *rose up*, which word is oft used for attempting or beginning to do any business. *n* Some at one time, and some at the other, and some, through the greediness or diffidence, at both times. *o* (*i. e.*) Ten ass loads. Which if it seem incredible, you must consider, 1. that the *gatherers* here were not all the people, which could not be without great confusion and other inconveniencies, but some on the behalf of all, possibly one for each family, or the like, while the rest were exercised about other necessary things. So the meaning is not, that every *Israelite* had so much for his share, but that every collector gathered so much for the family, or others by whom he was intrusted. 2. That the people did not gather for their present use only, but for a good while to come as we shall see, and being greedy and distrustful of God's goodness, it is not strange if they gathered much more than they needed. 3. That the word, rendred *homers*, may signifie *heaps*, as it doth, *Exod.* 8. 14. *Judg.* 15. 16. *Hab.* 3. 15. and *ten* is oft put for *many*, and so the sence is, that every one gathered several heaps. If yet the number seems incredible, it must be further known. 4. That heathen and other authors affirm, that in those eastern and southern countreys quails are innumerable, so that in one part of *Italy*, within the compass of five miles, there were taken about an hundred thousand of them every day for a month together; and that sometimes they fly so thick over the sea, that being weary they fall into ships, sometimes in such numbers that they sink them with their weight, as *Varro* and *Solinus* affirm. And *Athenæus* relates, that in *Egypt*, a country prodigiously populous, as all agree, they were in such plenty, that all those vast numbers of people could not consume them, but were forced to salt and keep them for their future use. So that there is no need at all that God should create innumerable quails for this purpose: which yet if it were affirmed he did, Atheists and Anti-scripturists have no occasion of triumph, since they must either own the creation of the world, which is a far greater miracle, or ascribe the production of the world to a casual jumble of Atoms, which is more senceless and ridiculous than all the fables of the Poets. *p* That so they may dry them, and salt them, and preserve them for their future use, according to what they had seen and learned in *Egypt*.

* Psal. 78. 30, 31. 33 And while the * flesh *was* yet between their teeth, ere it was chewed *q*, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague *r*.

q Heb. *cut off*, to wit, from their mouths, which is here understood, and expressed *Joel* 1. 5. *i. e.* ere it was taken away, as the *flocks* are said to be *cut off from the fold*, *Heb.* 3. 17. when they are lost and perished. The sence is, before they had done eating their quails, which lasted for a month, as appears from *ver.* 20. *r* Whether it was leanness sent into them, *Psal.* 106. 15. whereby the food was deprived of its nourishing power which it hath only from Gods blessing; or surfet, a punishment most suitable to their sin, and most likely to follow their intemperate desire and use of this food; or the pestilence, it is not much material: but a great and sore plague unquestionably it was. *Quest.* Why did God so sorely punish the peoples murmuring and complaining for lack of flesh here, when he spared them after the same sin, *Exod.* 16? *Ans.* Because this sin was a far greater sin than that, and aggravated with worse circumstances; as proceeding not from necessity, as that did, when as yet they had no food, but from meer lust and wantonness, when they had *Manna* constantly given them; as committed after large experience of Gods care and kindness, after God had pardoned their former sins, and after God had in a solemn and terrible manner made known his laws and duty to them.

34 And he called the name of that place * Kibrothhat-taavah, because there they buried the people that lusted.

* That is, *the graves of lust.*

s Heb. *the graves of lust*, *i. e.* of the men that lusted, as it here follows. The abstract for the concrete, which is frequent, as *poverty*, 2 *King.* 24. 14. *pride*, *Psal.* 36. 11. *deceit*, *sins*, *Prov.* 13. 6. &c. *dreams*, *Jer.* 27. 9. are put for men who are *poor*, or *proud*, or *deceitful*, or *sinful*, or *dreamers*. And it notes, that this plague did not seize upon all that did eat of the quails, for then all had been destroyed, but only upon those who were inordinate both in the desire and use of them.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth *t*: and † abode at Hazeroth.

* Heb. *they were in,* &c.

t Of which place see on *Numb.* 33. 17. and *Deut.* 1. 1.

CHAP. XII.

Miriam and Aaron murmur against Moses, 1, 2, 3. *God commandeth him*, *Aaron and Miriam to come to the Tabernacle*, *which they did*, 4, 5. *God rebuketh Aaron and Miriam*, 6—9. *Miriam becometh Leprous*, 10. *Aaron humbling himself before Moses*, 11, 12. *he interceedeth for him*, 13. *Miriam remains without the camp seven days*, 14, 16.

1 AND Miriam and Aaron *a* spake against Moses, because of the * Ethiopian woman *b* whom he had married, (for † he had * married an Ethiopian woman.)

* Or, Cumarried. † Exod. 2. 21.

a Whom God permitted to murmur against their brother, partly to exercise and discover his admirable meekness and patience for 21. the instruction of after ages: and partly that by this shaking *Moses* * Heb. his authority might take the deeper root, and the people might be *taken.* deterred from all sedition and rebellion against him, by this example. *Miriam* seems to be first named, because she was the chief instigatour or first mover of the sedition; wherefore she also is more eminently punished. *b* Which was either 1. *Zipporah*, who is here called an *Ethiopian*, in the *Hebrew* a *Cushite*, because she was a *Midianite*: the word *Cush* being generally used in scripture, not for *Ethiopia* properly so called below *Egypt*, but for *Arabia*, as some late learned men have evidently proved from 2 *King.* 19. 9. 2 *Chron.* 21. 16. *Ezek.* 29. 10. and 30. 8, 9. *Hab.* 3. 7. and other places. If she be meant, as it is commonly conceived, I suppose they did not quarrel with him for marrying her, because that was done long since, but for indulging her too much, and being swayed by her and her relations, by whom they might think he was perswaded to make this innovation, and to chuse seventy Rulers, as he had been formerly, *Exod.* 18. by which copartnership in government they thought their authority and reputation much diminished, especially thought their authority and reputation much diminished, especially when no notice was taken nor use made of them in the choice, but all was done by the direction of *Moses*, and for his assistance in the all was done by the direction of *Moses*, and for his assistance in the government. And because they durst not accuse God, who was the government. And because they durst not accuse God, who was the chief agent in it, they charge *Moses*, his instrument, as the manner of men is. Or 2. some other woman, though not named in Scripture, whom he married either whilst *Zipporah* lived, or rather because she was now dead, though that, as many other things, be not recorded. For, as the quarrel seems to be about his marrying a stranger, so it is probable it was a late and fresh occasion about which they contended, and not a thing done 40 years ago. And it was lawful for him as well as any other to marry an *Ethiopian* or *Arabian* woman, provided she were, as doubtless this woman was, a sincere profelyte, which were by the law of God admitted to the same priviledges with the *Israelites*, *Exod.* 12. 48. so there might be many reasons why *Moses* might chuse to marry such a person rather than an *Israelite*, or why God so ordered it by his providence, either because she was a person of eminent worth and vertue, or because God intended that the government should not be continued in the hands of *Moses* his children, and therefore would have some political blemish to be upon the family, as being strangers by one parent. And this they here urge as a blemish to *Moses* also.

2 And they said, Hath the LORD indeed spoken only by Moses? * hath he not spoken also by us *c*? And the LORD heard *it d*.

* Mic. 6. 4.

c Are not we Prophets as well as he? so *Aaron* was made, *Exod.* 4. 15, 16. and so *Miriam* is called, *Exod.* 15. 20. See also *Mic.* 6. 4. And *Moses* hath debased and mixed the holy seed, which we have not done. Why then should he take all power to himself, and make rulers as he pleaseth, without consulting us in the case? *d* (*i. e.*) Observed their words and carriage to *Moses*.

3 (Now the man Moses *was* very meek *e*, above all the men which *were* upon the face of the earth.

e This is added as the reason why *Moses* took no notice of their reproach, but was one that heard it not, and why God did so speedily and severely plead *Moses* his cause, because he did not seek himself. *Quest.* 1. Did it become *Moses* thus to commend himself? *Answ.* 1. The holy pen-men of Scripture are not to be meastured or censured by other profane Writers, because they are guided by special instinct, in every thing they write; and as they oft-times publish their own and their near relations greatest faults, where it may be useful to the honour of God, and the edification of the Church in after ages, so it is not strange if for the same reasons sometimes they commend themselves, especially when they are forced to it by the insolence and contempt of their adversaries, which was *Moses* his case here, in which case St. *Paul* also commends himself, 2 *Cor.* 11. 5, &c. and 12, 11, 12. Which they might the better do, because all their writings and carriage made it evident to all men, that they did not this out of vain glory, and that they

was

were exalted above the affectation of mens praises, and the dread of mens reproaches. 2. This might be added, as some other clauses were, by some succeeding Prophet, which was no dispargement to the authority of the holy Scriptures, seeing it is all written by one hand, though divers pens be used by it. *Quest.* 2. How was *Moses* so meek, when we oft-times read of his anger, as *Exod.* 11. 8. and 16. 20. and 32. 19. *Levit.* 10. 16. *Numb.* 16. 15. and 20. 10, 11, compared with *Psal.* 106. 32, 33. *Answ.* 1. The meekest men upon earth are provoked sometimes, yea oftner than *Moses* was. 2. True meekness doth not exclude all anger, but only such as is unjust or immoderate or implacable. *Moses* was and ought to be angry where God was offended and dishonoured, as he was in almost all the places alledged.

4 And the LORD spake suddenly *f* unto Moses, and unto Aaron, and unto Miriam, Come out *g* ye three into the tabernacle of the congregation; and they three came out.

f Partly to shew his great respect unto *Moses*, and unto the grace of meekness; and partly to stifle the beginnings of the sedition, that this example might not spread amongst the people, who had too much of that leaven among them. *g* To wit, out of your private dwellings, and from amongst the people, both that you may not infect them by such scandalous words, and partly that you may know my pleasure and your own doom.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle *h*, and called Aaron and Miriam, and they both came forth.

h Where they stood without, not being admitted into the Tabernacle, as *Aaron* used to be: which is noted as a sign of Gods displeasure.

6 And he said, Hear now my words: if there be a prophet among you *i*, I the LORD will make my self known unto him in a vision *k*, *and* will speak unto him in a dream *l*:

i If you be Prophets, as you pretend, yet know there is a difference among Prophets, nor do I put equal authority and honour upon all of them. *k* Whereby God represents things to the mind of a Prophet when he is awake, as *Gen.* 15. 1. and 46. 2. *Dan.* 8. 18. and 10. 8. *l* By which God manifests his mind to them in a dream, as *Gen.* 20. 3. and 28. 12.

*Heb. 3. 2. 7 My servant Moses *is* not so, * who *is* faithful in all mine house *m*.

m (*i. e.*) Whom I have set over all my house, *i. e.* my Church and people, and therefore over you, and who hath discharged his office faithfully, and not partially and self-seekingly, as you sallly accuse him.

*Exod. 33. 11. 8 With him will I speak * mouth to mouth *n*, even apparently *o*, and not in dark speeches *p*, and the similitude of the LORD *q* shall he behold: wherefore then were ye not afraid to speak against my servant *r* Moses?

n (*i. e.*) Distinctly, by an articulate voice; immediately, not by an interpreter, nor by shadows and representations in his fancy, as it is in visions and dreams; and familiarly. This is called *speaking face to face*, 2 Epist. of *John ver.* 12. and 3 Epist. *ver.* 14. *o* Plainly and certainly. *p* Not in parables, similitudes, riddles, dark resemblances; as by shewing a *boiling pot*, an *Almond Tree*, &c. to *Jeremy*, a *chariot* with wheels, &c. to *Ezekiel*. *q* Not the face or essence of God, which no man can see and live, *Exod.* 33. 20. it being invisible, *Col.* 1. 15. and never seen by man, *John* 1. 18. but some singular manifestation of his glorious presence, as *Exod.* 33. 11, 20, &c. and 34. 5, &c. *Deut.* 34. 10. Yea the Son of God appeared to him in an humane shape, which he took up for a time, that he might give him a foretaste of his future incarnation. *r* Who is so in such an eminent and extraordinary manner.

9 And the anger of the LORD was kindled against them, and he departed *s*.

s From the door of the Tabernacle, in token of his great displeasure, not waiting for their answer, and judging them unworthy of any further discourse.

10 And the cloud departed from off the the tabernacle *t*, and * behold, Miriam *became* leprous *u*, *white* as snow *x*: and Aaron looked upon Miriam, and behold, *she was* leprous.

*Deut. 24. 9.

t Not from the whole Tabernacle, for then they must have removed, but from that part of the Tabernacle, whither it was come, to that part which was directly over the Mercy-seat, where it constantly abode. *u* She, and not *Aaron*, either because she was first or chief in the transgression; or because God would not have his worship either interrupted or dishonoured, which it must have been if *Aaron* had been leprous. *x* This kind of leprosie was the most virulent and incurable of all. See *Exod.* 4. 6. 2 *Kings* 5. 27. It is true, when the leprosie began in a particular part, and thence spread it self over all the flesh by degrees, and at last made it all white, that was an evidence of the cure of the leprosie, *Levit.* 13. 12, 13. but it was otherwise when one was suddenly and extraordinarily smitten with this universal whiteness, which shewed the great corruption of the whole mass of blood, as it was here.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us *y* wherein we have done foolishly, and wherein we have sinned.

y Let not the guilt and punishment of this sin rest upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

12 Let her not be as one dead *z*, of whom the flesh is half consumed, when he cometh out of his mothers womb *a*.

z Either naturally, because part of her flesh was putrefied and dead, and not to be restored but by the mighty power of God: Or morally, because she was cut off from all converse with others, *Levit.* 13. 46. *a* Like an untimely birth without due shape and proportion, or like a still born child, that hath been for some time dead in the womb, which when it comes forth, is white and putrefied, and part of it consumed.

13 And Moses cryed unto the LORD, saying, Heal her now, O God, I beseech thee.

14 And the LORD said unto Moses, * If her father had but spit in her face *b*, should she not be ashamed *c* seven days? let her be * shut out from the camp seven days *d*, and after that let her be received in *again*.

*See Heb. 12. 9. *Lev. 13. 46.

b (*i. e.*) Expressed some eminent token of indignation and contempt, which this was, *Job* 30. 10. *Isa.* 50. 6. *c* And withdraw her self, from her fathers presence, as *Jonathan* did upon a like occasion, 1 *Sam.* 20. 34. So though God healed her according to *Moses* his request, yet he would have her publickly bear the shame of her sin, and be a warning to others to keep them from the same transgression. *d* The time appointed for cleansing the unclean. See *Numb.* 6. 9. and 31. 19.

15 And Miriam was shut out from the camp seven days: and the people journeyed not, till Miriam was brought in *again e*.

e Which was a testimony of respect to her both from God and from the people, God so ordering it, partly lest she should be overwhelmed by such a publick rebuke from God, and partly left, she being a Prophetess, together with her person, the gift of Prophesie should come into contempt.

16 And afterward the people removed from Hazeroth *f*, and pitched in the wilderness of Paran *g*.

f Where they *abode*, as is said, *Numb.* 11. 35. for *Miriams* sake. *g* (*i. e.*) In another part of the same wilderness, as may be gathered from *Numb.* 10. 12. See also *Deut.* 33. 2. It is possible they might have removed out of one part of that wilderness into another wilderness, and then returned again into another part of it, as we know the *Israelites* had many strange windings and turnings in their Wilderness travels. And this part was more especially called *Rithmah*, *Numb.* 33. 18. and *Kadesh-barnea*, *Numb.* 13. 26. *Deut* 1. 19. which were two noted places in that part, both which seem to be comprehended within their camp, or near adjoining to it.

CHAP. XIII.

God commandeth Moses to send Spies to search out the land of Canaan, 1, 2, 3. their names, 4——15. Moses's commandment where to go, and what to do, 16——22. their return with the fruits of the land, and their report, 23——29. they are encouraged by Caleb, 30, 31. but ten other dishearten 'em by their false Report, 32——35.

1 AND the LORD spake unto Moses *a*, saying,

a. In answer to the peoples petition about it, as is evident from *Deut.* 1. 22. And it is probable from the following story, that the people desired it out of diffidence of Gods promise, and providence, though *Moses* liked of it as a prudent course to learn where or how to make the first invasion. And God granted their desire for their trial and punishment, as well knowing from what root it came.

2 * Send thou men *b*, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers *c* shall ye send a man, every one a ruler *d* among them.

*Chap. 32. 8. Deut. 1. 22.

b Do as the people press thee to do. *c* (*i. r.*) Which comes from their several parents or Patriarchs. *d* A person of wisdom and authority, which might make his witness more considerable with the people.

3 And Moses, by the commandment of the LORD, sent them from the Wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea *e* the son of Nun.

e Called also *Joshua*, *ver.* 16.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh *f*, Gaddi the son of Susi.

f (*i. e.*) Of that part of the tribe of *Joseph*, which is peculiarly called *the tribe of Manasseh*, as the other part of it was called *the tribe of Ephraim*, *ver.* 8. The name of *Joseph* is elsewhere appropriated to *Ephraim*, as *Ezek.* 37. 16, 19. *Rev.* 7. 8. here to *Manasseh*; possibly to aggravate the sin of the ruler of this tribe, who did so basely degenerate from his noble ancestor, *Joseph*.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Shether the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These

16 These *are* the names of the men which Moses sent to spy out the land: and Moses called Oshea the son of Nun, Jehoshua *g*.

g *Oshea* notes a desire of Salvation, signifying, *Save we pray thee*, but *Jehoshua*, or *Joshua* includes a promise of Salvation, that he should save, or that God by his hands should save the people. So this was a prophecy of his succession to *Moses* in the government, and of the success of his arms.

17 And Moses sent them to spie out the land of Canaan, and said unto them, Get ye up this *way* southward *h*, and go up into the mountain *i*:

h (*i. e.*) Into the Southern part of *Canaan*, which was the nearest part, and the worst too, being dry and desert, *Jos.* 15. 1, 3. *Judg.* 1. 15. *Psal.* 126. 4. and therefore fittest for them to enter and pass through with less observation. *i* (*i. e.*) Into the mountainous country, and thence into the valleys, and so take an exact survey of the whole land.

18 And see the land what it *is* *k*, and the people that dwelleth therein, whether they *be* strong or weak, few or many:

k Both for largeness, and for nature and quality; as is more particularly expressed, *ver.* 19, 20.

19 And what the land *is* that they dwell in, whether it *be* good or bad *l*, and what cities *they be* that they dwell in, whether in tents *m* or in strong holds:

l Healthful, or unwholesome, fruitful or barren. *m* As the *Arabians* did, or in unwalled Villages, which, like tents, are exposed to an enemy.

20 And what the land *is*, whether it *be* fat *n* or lean, whether there be wood therein, or not. And be ye of good courage *o*, and bring of the fruit of the land, (now the time *was* the time of the first ripe grapes.)

n Rich and fertile. *o* Doubt not but God will preserve you in this dangerous Journey, and be not dismayed nor discouraged if you find the people numerous, potent, and well fortified.

21 So they went up, and searched the land, from the wilderness of Zin *p*, unto Rehob, as *men* come to Hamath *q*.

p In the south of *Canaan*, *Numb.* 34. 3. *Jos.* 15. 3. differing from *the wilderness of Sin*, which was nigh unto *Egypt*, *Exod.* 16. 1. *q* (*i. e.*) From the South they passed through the whole land even to the Northern parts of it, *Rehob*, a city in the North-west part, *Jos.* 19. 28. *Judg.* 1. 31. and *Hemath*, a city in the North-east part, *Jos.* 19. 35. *Ezek.* 47. 17. And that they might more expeditiously and securely perform this office, it is probable, that they divided themselves into several small parties, and informed themselves not only by their eye, but also by their ear, and the information of persons of whom they enquired about the nature and condition of their land.

22 And they ascended by the south *r*, and came *s* unto Hebron: where * Ahiman, Sheshai, and Talmai, the children of Anak *t were*: (now Hebron was built seven years before Zoan in Egypt *u*.)

*Josh. 15. 14. Judg. 1. 10.

r Here *Moses* having generally described their progress and course from South to North, now returns more particularly to relate some memorable places and passages, as that having entred the land in the southern parts, they travelled then till they came to *Hebron*. *s* Heb. *He came*, to wit, *Caleb*, as appears from *Jos.* 14. 9. 12, 14. For, as was now intimated, the spies distributed their work among them, and went either severally, or by pairs, and, it seems, the survey of this part was left to *Caleb*. *t* A famous giant so called, whose children these are called, either more generally, as all giants sometimes were, or rather more specially, because *Arbah*, from whom *Hebron* was called *Kiriath-arbah*, was the father of *Anak*, *Jos.* 15. 13. And this circumstance is mentioned as an evidence of the goodness of that land and soil, because the giants chose it for their habitation. *u* This seems to be noted to confront the *Egyptians*, who vainly boasted of the antiquity of their city *Zoan* above all places.

23 * And they came unto the † brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff *x*; and *they brought* of the pomegranates, and of the figs.

*Deut. 1. 24. †Or, *Vally.*

x Either for the weight of it, considering the length of the way they were to carry it; or for the preservation of it whole and entire. In those Eastern and Southern countries there are vines and grapes of an extraordinary bigness as *Strabo* and *Pliny* affirm.

*Or, *Vally.* †That is, *a cluster of grapes.*

24 The place was called the * brook † Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh *y*, and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

y So called by way of abbreviation, which is frequent in *Hebrew* names, for *Kadesh-barnea*, *Deut.* 1. 19. which some rashly confound with *Kadesh* in the wilderness of *Sin*, *Numb.* 20. 1. and 27. 14. and 33. 16. into which they came not till the 40th year after their coming out of *Egypt*, as appears from *Numb.* 33. 37, 38. whereas they were in this *Kadesh* in the second year, and before they received the sentence of their forty years abode in the wilderness.

27 And they told him *z*, and said, We came unto the land whither thou sentest us, and surely it floweth with * milk and honey *a*, and this *is* the fruit of it.

*Exod. 3. 8. Lev. 20. 24.

z In the audience of the people, as appears from *ver.* 30. 33. *a* They craftily begin their relation with commendations, that their following slanders might be more easily believed.

28 Nevertheless, the * people *be* strong *b* that dwell in the land, and the cities *are* * walled, *and* very great: and moreover, we saw the children of Anak there.

*Deut. 2. 10, 21. *Deut. 1. 28.

b Potent for the strength of their body and the valour of their minds.

29 The Amalekite dwelleth in the land of the south *c*: and the Hittite, and the Jebusite, and the Amorite dwelleth in the mountains *d*: and the Canaanite dwelleth by the sea *e*, and by the coast of Jordan.

c Where we are to enter the land, and they who were so eager and fierce against us that they came into the wilderness to fight with us, will without doubt oppose us when we come close by their land, and are about to settle in their neighbourhood, the rather, to revenge themselves for their former loss and shame received by us. Therefore they mention them, though they were no *Canaanites*. *d* (*i. e.*) In the mountainous country in the South-east part of the land, so that you cannot enter there without great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains. *e* Not the mid-land Sea, which is commonly understood by that expression, but the salt or dead sea, as appears, 1. because it is that sea which is next to *Jordan*, as here follows: 2. because the *Canaanites* dwelt principally in those parts, and not near the mid-land sea. So these guard the entrance on the East-side, as the others do on the South.

30 And Caleb *f* stilled the people *g* before Moses *h*, and said, Let us go up at once, and possess it, for we are well able to overcome it *i*.

f Together with *Joshua*, as is manifest from *Numb.* 14. 6. 7, 30. but *Caleb* alone is here mentioned, possibly because he spake first and most, which he might better do, because he might be presumed to be more impartial than *Joshua*, who being *Moses* his Minister might be thought to speak only what he knew his master would like. *g* Which implies either that they had began to murmur, or that by their looks and carriages they discovered that grief and anger which boiled in their breasts. *h* Or, *towards Moses*, against whom they were incensed, as the man who had brought them into such sad circumstances. *i* Partly in moral probability, because we are one people united under one head, whereas they are divided into several nations, and governments of differing counsels and interests and inclinations; and principally because of the assistance of the almighty God.

31 But the men that went up with him *k*, said, We be not able to go up against the people, for they *are* stronger than we *l*.

k All of them, *Joshua* excepted. *l* Both in stature of body and numbers of people. Thus they wickedly question the power and truth and goodness of God, of all which they had such ample testimonies.

32 And they brought up *m* an evil report of the land *n*, which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, *is a* land * that eateth up the inhabitants thereof *o*: and † all the people that we saw in it, *are* * men of a great stature.

*Lev. 26. 38. †Amos 2. 9.

m Heb. *brought forth*, to wit, out of their mouths: they uttered a reproach or reproachful words. *n* (*i. e.*) Against, or, concerning the Land. It is the genitive case of the object, as *Mat.* 10. 1. and 14. 1. *o* Not so much by civil wars, as most think, for that was likely to make their conquest more easie; nor by the barrenness of the soil, which consumed the people with the excessive pains it required to make it fruitful, as others think, for they confessed the excellency of the land, *ver.* 27. but rather by the unwholesomness of the air and place, which they guessed from the many funerals, which, as some *Hebrew* Writers, not without probability affirm, they observed in their travels through it: though that came to pass from another cause, even from the singular providence of God, which, to facilitate the *Israelites* conquest, cut off vast numbers of the *Canaanites* either by a plague, or by the *hornets* sent *before them*, as is expressed, *Jos.* 24. 12. or some other way.

Heb. *men of stature.*

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grashoppers *p*, and so we were in their sight.

p (*i. e.*) Small and contemptible.

CHAP. XIV.

The children of Israel murmur against Moses and Aaron, 1——4. Moses, Aaron, Caleb and Joshua go to appease the people, 5—9. wherefore the people would have stoned 'em, 10. The Lord threatneth 'em with the pestilence, 11, 12. Moses intreateth the Lord for the people, 13—19. The Lord heareth Moses, 20—22. yet promiseth that the murmurers shall never enter into the Land of Canaan, 23. Judgments on the murmurers, 24. They that brought an evil report on the land die of the plague, 37. They who would take possession of the land contrary to Gods command are smitten, 40—45.

1 AND all the congregation *a* lifted up their voice, and cryed, and the people wept that night.

a Except *Caleb* and *Joshua* and some few others. A Synecdochical expression, the whole for the greatest part.

2 And all the children of Israel murmured against Moses, and against Aaron *b*, and the whole congregation said unto them, * Would God that we had died in the land of Egypt, or would God that we had died in this wilderness.

*See ver. 28, 29.

b As the instruments and occasions of their present calamity. *c* It was not long before they had their desire, and did die in the wilderness.

3 And

3 And wherefore hath the LORD *d* brought us unto this land, to fall by the sword, that our wives, and our children should be a prey *e*? were it not better for us to return into Egypt?

d From the instruments they rise higher, and strike at God the chief cause and author of their journey: by which we see the prodigious growth and progress of sin when it is not resisted. *e* To the *Canaanites* whose land we were made to believe we should possess.

4 And they said one to another, Let us make a captain *f*, and let us return into Egypt *g*.

f Instead of *Moses*, one who will be more faithful to our interest than he. *g* This was but a purpose or a desire, and yet it is imputed to them as if they had done it, *Nehem.* 9. 16, 17. they *appointed a captain*, *&c.* even as *Abrahams* purpose to offer up *Isaac* is reckoned for the deed, *Heb.* 11. 17. *g* Stupendious madness! whence should they have protection against the many hazards, and provision against all the wants of the wilderness? could they expect either Gods cloud to cover and guide them, or *Manna* from heaven to feed them? who should conduct them over the *Red Sea*? or, if they went another way, who should defend them against those nations whose borders they were to pass? what entertainment could they expect from the *Egyptians*, whom they had deserted and brought to so much ruine?

5 Then Moses and Aaron fell on their faces *h* before all the assembly *i* of the congregation of the children of Israel.

h To testifie their hearty grief for the peoples blasphemy against God and sedition against *Moses*, and that dreadful judgment which they easily foresaw this must bring upon the congregation and people of God.

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us *l*, then he will bring us into this land, and give it us, a land which floweth with milk and honey.

l If by our rebellion and ingratitude we do not provoke God to loath and forsake us.

9 Only rebel ye not against the LORD, neither fear ye the people of the land, for they *are* bread for us *m*: † their defence *n* is departed from them, and the LORD *is* with us *o*: fear them not.

† Heb. *shadow.*

m We shall destroy them as easily as we do our bread or common food. C mpare *Numbers* 24. 8. *Psal.* 14. 4. *n* (*i. e.*) Their counsel, conduct, and courage, and especially, God, who was pleased to afford them his protection till their iniquities were full, *Gen.* 15. 16. is utterly departed from them, and hath given them up as a prey to us. *o* By his special grace and almighty power to save us from them and from all our enemies.

10 But all the congregation bade stone them with stones: and the glory of the LORD appeared *p* in the tabernacle *q* of the congregation, before all the children of Israel.

p Now in the extremity of danger to rescue his faithful servants, and to stop the rage of the people. *q* (*i. e.*) Upon or above the tabernacle, where the cloud usually resided, in which the glory of God did appear upon occasion, and now in a more illustrious manner, as the state of things required.

11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be e're they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them *r*, * and will make of thee a greater nation and mightier than they.

* Exod. 32. 10.

r This was not an absolute determination, as the event shewed, but only a commination, like that of *Nineveh's* destruction within 40 days, with a condition implyed, except there be speedy repentance, or powerful intercession.

13 And * Moses said unto the LORD, Then *s* the Egyptians shall hear *it* (for thou broughtest up this people in thy might from among them *t*.)

* Exod. 32. 12. Deut. 32. 27.

s (*i. e.*) In case thou dost utterly destroy them. *t* Whereby thou didst get great honour to thy self, which now thou wilt certainly lose.

14 And they will tell *it* to the inhabitants of this land *u*: * *for* they have heard that thou, LORD, *art* among this people; that thou, LORD, art seen face to face, and *that* * thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

* Exod. 15. 14. Josh. 2. 9. and 5. 1. * Exod. 33. 21.

u For there was much entercourse between these two nations.

15 Now *if* thou shalt kill all this people, as one man *x*, then the nations which have heard the fame of thee will speak, saying,

x (*i. e.*) Altogether, or to a man; and suddenly as it were by one blow, as if all had but one neck.

16 Because the LORD was not * able to bring this people into the land which he sware unto them *y*, therefore he hath slain them in the wilderness.

* Deut. 9. 28.

y His power was quite spent in bringing them out of *Egypt*, and could not finish the work he had begun and had sworn to do.

17 And now, I beseech thee, let the power of my LORD be great *z*, according as thou hast spoken, saying,

z (*i. e.*) Appear to be great, discover its greatness. A real verb put for a declarative, or the thing for the manifestation of the thing. And this may be understood either 1. of Gods power in preserving the people and carrying them on into *Canaan*, which sence may seem to be favoured by the foregoing verse, where the *Egyptians* deny that God had power to do so. And according to that sence he adds the following words, not as an explication of this power, but as an argument to move him to shew forth his power for his people notwithstanding theirs *sins*, *according as*, or rather *because* (as the *Hebrew* word is oft rendred) he had *spoken saying*, &c. and so he should maintain the honour and the truth of his own name or of those titles which he had ascribed to himself. Or 2. the power of his grace and mercy, or the *greatness of his mercy*, as he calls it, *ver.* 19. in pardoning of this and their other sins: for to this the following words manifestly restrain it, *according as thou hast spoken*, *&c.* where the pardon of their sins is the only instance of this power both described in Gods titles, *ver.* 18. and prayed for by *Moses*, *ver.* 19. *pardon*, *I beseech thee*, *&c.* and granted by God in answer to him, *ver.* 20. *I have pardoned*, *&c.* Nor is it strange that the pardon of sin, especially of such great sins, be spoken of as an act of power in God, because undoubtedly it is an act of omnipotent, and infinite goodness; whence despairing sinners sometimes cry out, that their sins are greater than God can pardon, as some translate *Cains* words, *Gen.* 4. 13. And since *power* is applied to Gods wrath in punishing sin, *Rom.* 9. 22. why may it not as well be attributed to Gods mercy in forgiving it? Especially if it be considered that even in men, revenge is an act of impotency, and consequently it must needs be an act of power to conquer their passions and inclinations to revenge, and to pardon those enemies whom they could destroy.

18 The LORD *is* * long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, * visiting the iniquity of the fathers upon the children, unto the third and fourth *generation a*.

* Exod. 34. 6. Psal. 103. 8. * Exod. 20. 5. and 34. 7.

a These words may seem to be very improperly mentioned, as being a powerful argument to move God to destroy this wicked people, and not to pardon them. It may be answered, that *Moses* useth these words together with the rest, partly because he would not sever what God had put together, and partly to shew that he did not desire a full and absolute pardon, (but was willing that God should execute his vengeance upon the principal authors of this rebellion, & leave some charakter of his displeasure upon all the people, as God did,) but only that God would not disinherit them, *ver.* 12. nor *kill all the people as one man*, *ver.* 15. nor destroy them both root and branch, because he had promised not to extend his wrath against them in punishing their sins beyond the third and fourth generation. But the truer answer seems to be, that these words are to be transtated otherwise, *and in destroying he will not utterly destroy*, *though he visit the iniquity of the fathers upon the children, unto the third and fourth generation.* Of which see the notes on *Exod.* 34. 7. where all this verse is explained.

19 Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt, even * until now *b*.

* Or, *hitherto.*

b After many and great provocations: shew thy self still to be the same sin-pardoning God.

20 And the LORD said, I have pardoned according to thy word *c*.

c So far, as not utterly to destroy them, as I threatned *ver.* 12. and thou didst fear, and beg the prevention of it, *ver.* 15.

21 But truly *as* I live, * all the earth shall be filled with the glory of the LORD *d*.

* Psal. 72. 19.

d (*i. e.*) With the report of the glorious and righteous acts of God in punishing this rebellious people in manner following. That this is the true sence, appears both from the particle of opposition, and the solemn introduction of them, *But truly as I live*, and from the following verses, *because all those men*, *&c.* which come in without any note of opposition, and have a manifest relation to and connexion with this verse.

22 Because all those men which have seen my glory *e*, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times *f*, and have not hearkened to my voice;

e (*i. e.*) My glorious appearances in the cloud, and in the Tabernacle. *f* (*i. e.*) Many times. A certain number for an uncertain, as *Gen.* 31. 7. *Levit.* 26. 8. *Job.* 19. 3. Though some reckon ten times precisely, wherein they did eminently provoke God.

* Deut. 1. 35. Psal. 95. 11. and 106. 26. Heb. 3. 17. † Heb. *if they see the*

23 * † Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it:

24 But *land.*

Josh. 14. 6, 9.

24 But my servant * Caleb *g*, because he had another spirit with him *h*, and hath followed me fully *i*; him will I bring into the land, whereinto he went *k*, and his seed shall possess it *l*.

* Numb. 32. 12.

g Joshua is not here named, because he was not now among the people, but a constant attendant upon *Moses*, nor was he to be reckoned as one of them, any more than *Moses* and *Aaron* were, because he was to be their chief commander. *h* (*i. e.*) Was a man of another temper, and carriage, faithful and couragious, not acted by that evil spirit of cowardize, unbelief, unthankfulness, disobedience, which ruled in his brethren, but by the spirit of God. *i* (*i. e.*) Universally and constantly, in and through difficulties and dangers, which made his partners halt. *k* In general, *Canaan*, and particularly *Hebron*, and the adjacent parts, *Jos.* 14. 9. *l* Or, *shall expel it*, *i. e.* its inhabitants, the land being oft put for the people of it. Compare *Jos.* 8. 7. and 14. 12.

25 (Now the Amalekites, and the Canaanites dwelt in the valley *m*) to morrow turn ye, and get ye into the wilderness, by the way of the Red-sea *n*.

m Beyond the mountain at the foot whereof they now were, *v.* 40. And this clause is added, either 1. as an aggravation of *Israel's* misery and punishment, that being now ready to enter and take possession of the land they are forced to go back into the wilderness: or 2. as an argument to oblige them more willingly to obey the following command of returning into the wilderness, because their enemies were very near them, and severed from them only by that *Homan* mountain, and, if they did not speedily depart, their enemies would hear of them and fall upon them, and so the evil which before they causelesly feared would come upon them; they, their wives and their children would become a prey to the *Amalekites* and *Canaanites*, because God had forsaken them and would not assist nor defend them. The verse may be rendred thus, *And or But*, for the present, *the Amalekite, and the Canaanite dwell in the valley*: therefore (which particle is here understood, as it is in other places) *to morrow turn ye*, *&c.* Though some knit these words to the former, and read the place thus, *Caleb—and his seed shall possess it*, to wit, the land near *Hebron*, *and* also, the land of *the Amalekites*, *and of the Canaanites that dwell in the valley. Quest.* But how are the *Canaanites* said to dwell in the valley, here, when they *dwelt in the hill*, v. 45. and by the sea-coasts, *Numb.* 21. 1? *Ans.* 1. Part of them dwelt in one place, and part in other places. 2. The word, *Canaanite*, may here be understood more generally of all the inhabitants of *Canaan*. *n* (*i. e.*) That leadeth to the *Red-sea*, and to *Egypt*, the place whither you desire to return, *v.* 3, 4.

26 And the LORD spake unto Moses, and unto Aaron, saying,

27 How long *shall I bear with* o this evil congregation which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me.

o Or, *pardon*, as *v.* 19, 20. or *spare*: which words are necessarily and easily understood. It is a short and imperfect speech, which is frequent in case of anger, as *Exod.* 32. 32. *Psal.* 6. 3. and 90. 13.

Ezech. 33. 11. and 18. 23, 32. and 33. 11. 28 Say unto them, * *As truly as* I live, saith the LORD, * ye have spoken *p* in mine ears, so will I do to you *q*:

Deut. 1. 35. Heb. 3. 10.

p When you wickedly wished you might have died in the wilderness, *v.* 2. *q* I will bring your imprecations upon your heads.

29 Your carcases shall fall in this wilderness, and all that were numbred of you, according to your whole number, from twenty years old and upward which have murmured against me.

30 Doubtless ye shall not come into the land *concerning* which I † sware to make you *r* dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

† Heb. *lifted up my hand.*

r (*i. e.*) Your Nation; for God did not swear to do so to these particular persons.

31 But your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as* for you, your carcases they shall fall in this wilderness.

Or, *feed.*

33 And your children shall ‖ wander *s* in the wilderness forty years *t*, and bear your whoredoms *u* until your carcases be wasted in the wilderness.

s Like sheep feeding in the deserts: or, *shall be shepherds*, *i. e.* shall live like the shepherds of *Arabia*, in tents and removing from place to place, having no certain dwelling. *t* (*i. e.*) So long as to make up the time of your dwelling in the wilderness forty years, as appears from *Numb.* 33. 8. *Deut.* 1. 3. and 2. 14. Compare *Amos* 5. 25. It is manifest, that one whole year and part of another were past before this sin or judgment. *u* (*i. e.*) The punishment of your whoredoms, to wit, of your Apostacy from, and perfidiousness against your Lord, who was your husband, and had married you to himself. See *Jer.* 3. 14. Whence Idolatry is called whoredom.

Ezech. 33. 25. Psal. 95. 10. Ezek. 4. 6. Or, *after the reckoning of my purpose.*

34 * After the number of the days in which ye searched the land, *even* * forty days (each day for a year *x*) shall ye bear your iniquities; *even* forty years, and ye shall know ‖ my breach of promise *y*.

* Numb. 14. 33. and 32. 13.

x So there should have been 40 years to come, but God was pleased mercifully to accept of the time past as a part of that time. *y* That as you have first broken the covenant between you and me, by breaking the terms or conditions of it, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience. So you shall see, that the breach of promise wherewith you charged me,

v. 3. lies at your door, and was forced from me by your perfidiousness. Or, *my breach*, either passively, *i. e.* your breaking off from me, as such pronouns are oft used, as *Gen.* 50. 4. *Isa.* 53. 11. and 56. 7. or actively, *i. e.* my breaking of or departing from you, and stopping the current of my blessings towards you: you shall feel by experience, how sad your condition is when I withdraw my grace and favour from you.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me; in this wilderness they shall be consumed, and there they shall die.

36 And the men whom Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land:

37 Even those men that did bring up the evil report upon the land, * died by the plague *z* before the LORD *a*.

* 1 Cor. 10. 10.

z Either by the pestilence, threatned *v.* 12. or by some other sudden and extraordinary judgment. *a* (*i. e.*) Sent from the cloud in which God dwelt, and from whence he spake to *Moses*, and wherein his glory at this time appeared before all the people, *v.* 10. who therefore were all, and these spies among the rest, before the Lord.

Heb 3. 17. Jude 5.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel, and the people mourned greatly.

40 And they rose up early in the morning, and gat them up *b* into the top of the mountain, saying, Lo, we * *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

* Deut. 1. 41

b (*i. e.*) Designed or attempted or prepared themselves to go up: for that they were not yet actually gone up, plainly appears from *v.* 42, 44. and from *Deut.* 1. 41. Things designed or indeavoured in Scripture-phrase are oft said to be done. See on *Gen.* 37. 21, 22. *Exod.* 8. 18.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD *o*? but it shall not prosper.

c Either that command, *Go not up*, *&c.* which, though in this place mentioned after, yet may seem to have gone before their transgression, by comparing this place with *Deut.* 1. 42, 43. or that command above, *v.* 25. *turn ye and get ye into the wilderness*, &c. which was a course directly contrary to that which they took.

42 Go not up, for the LORD *is* not among you, that ye be not smitten before your enemies.

43 For the Amalekite, and the Canaanite *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed *d* to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses departed not out of the camp.

d Guilty both of rashness and rebellion, thus running from one extreme to another.

45 Then the Amalekite came down, and the Canaanite *e* which dwelt *f* in that hill, and smote them, and discomfited them, *even* unto * Hormah *g*.

* Deut. 1. 44. * ch. 21. 3.

e Largely so called, but strictly the *Amorite*, as appears from *Deut.* 1. 44. *f* So they were a part and branch of those that dwelt in the valley, *v.* 25. Or, *sat*, *i. e.* placed themselves, lay in ambush, expecting your coming. *g* A place so called afterwards, *Numb.* 21. 3. from the great slaughter or destruction of the *Israelites* at this time.

CHAP. XV.

Of Meat and Drink Offerings, 1—16. *The Law of the first of the Dough for a heave Offering*, 17——21. *The Sacrifice for Sins of ignorance of the whole Congregation*, 22——26. *or when a single Soul is guilty*, 27——29. *Pemishments for presumptuous Sinners*, 30——31. *Of the Man that gathered Sticks on the Lords Day, and his Death*, 32——36. *God commandeth them to wear Fringes on their Garments*, 37——38. *The use thereof*, 39——41.

1 AND the LORD spake unto Moses saying,

2 * Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give *a* unto you,

* Lev. 23. 10.

a (*i. e.*) Will certainly give you, notwithstanding this great provocation, and my unchangeable commination. And for their better assurance hereof he repeats and amplifies the laws of sacrifices, whereby through Christ he was or would be reconciled to them and their upon their repentance.

3 And will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice *b* * in † performing a vow, † Heb. *fe.* or in a free-will offering, or * in your solemn feasts, to *preparing.* make a * sweet savour unto the LORD, of the herd or of the flock:

* Lev. 17. 8 and 22. 18. and 23. 37. Deut. 12. 27. * Lev. 13. 8 12, 36. ch. 28. 3. and 29. 2, 8 and 39. 2, 8 Deut. 16. 10. * Ex. 29. 18.

b (*i. e.*) A peace-offering, as appears 1. because that word is put by it self is oft so taken, as *Exod.* 18. 12. *Levit.* 17. 5, 8. and 23. 37. *Deut.* 12. 27. 2. because the offerings for sins and trespasses had no meat-offerings and drink-offerings attending upon them, excepting only the case of the *Lepers* cleansing, *Lev.* 14. 10.

3. because this is explained by and called *peace-offerings*, *v.* 8. 4. from the words here following, because peace-offerings were commonly offered either in performance of a vow, or freely, or by Gods command in their solemn feasts, all which are here expressed.

4 Then * shall he that offereth his offering unto
* Lev. 2.1. Ex. 29.40 Lev. 23.13 the LORD, bring a * meat-offering of a tenth-deal *e* of flour, mingled with the fourth *part* of an hin of oil *d*.

e Or, *tenth-part*, to wit, of an Ephah, *i. e.* an Omer, *Exod.* 16. 36. *d* Wherein it seems to differ from such meat-offerings as were solitary, and not accessories to other sacrifices.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering, or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth-deals *e* of flour mingled with the third *part* of an hin of oyl.

e Because this belonged to a better sacrifice than the former; and therefore in the next sacrifice of a bullock, there are three tenth deals. So the accessory sacrifice grows proportionably with the principal.

7 And for a drink-offering, thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou prepareſt a bullock *for* a burnt-
*Lev. 7. 11. offering, or *for* a sacrifice in performing a vow, or * peace-offerings *f* unto the LORD:

f (*i. e.*) Or any other peace-offerings, to wit, such as were offered either freely or by command, which may be called *peace-offerings* or thank-offerings, by way of eminency, because such are offered purely by way of gratitude to God, and with single respect to his command and honour, whereas the peace-offerings made in performance of a vow were made and offered by way of contract, and with design of getting some advantage by them.

9 Then shall he bring with a bullock a meat-offering of three tenth deals of flour, mingled with half an hin of oyl.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number *g*.

g (*i. e.*) As many cattel as ye sacrifice, so many meat and drink-offerings ye shall offer.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14 And if a stranger *h* sojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a sweet savour unto the LORD: as ye do, so he shall do.

h To wit, Proselyte, for such offerings were not accepted from others.

*Ex. 12. 49. ch. 9. 14. 15 * One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth, *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD *i*.

i (*i. e.*) As to the worship of God: his sacrifices shall be offered in the same manner and accepted by God upon the same terms, as yours: which was a presage of the future calling of the *Gentiles*. And this is added by way of caution and distinction, to shew that strangers were not upon this pretence to partake of their civil priviledges.

16 One law, and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moſes, saying,

18 Speak unto the children of Israel, and say unto them, When ye come unto the land whither I bring you,

19 Then it shall be, that when ye eat *k* of the bread *l* of the land, ye shall offer up an heave-offering unto the LORD *m*.

k (*i. e.*) When you are about to eat it: for before they did eat it, they were to offer this offering to God. *l* (*i. e.*) The bread-corn, as that word is used, *Job* 28. 5. *Psal.* 104. 14. *Isa.* 28. 28. *m* (*i. e.*) To the Priest of the Lord, as appears from *Exek.* 44. 30.

20 Ye shall offer up a cake of the first of your dough
*Lev. 2. 14. and 23. 10. 16. for an heave-offering: as *ye do* * the heave-offering of the threshing floor *n*, so shall ye heave it *o*.

n (*i. e.*) Of the corn in the threshing-floor, as *Deut.* 16. 13. when you have gathered in your corn. *o* (*i. e.*) You shall offer this in the same proportion, to the same persons, *i. e.* the Priests. and with the same rites.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

*Lev. 4. 2. 22 And *if ye have erred, and not observed all these commandments *p* which the LORD hath spoken unto Moſes;

p To wit, those now spoken of, those which concern the outward worship and service of God, or the rites or ceremonies belonging to it. And herein principally this law may seem to differ from that *Lev.* 4. 13. which speaks of some positive miscarriage or doing that which ought not to have been done about the holy things of God, whereas this speaks only of an omission of something which ought to have been done about holy ceremonies. But besides this, that law, *Lev.* 4. 13. concerns *the whole congregation of Israel*, as it is there expressed, but this concerns only *the congregation*, or *a congregation*, as it is here expressed, *v.* 24. *i. e.* any particular congregation of *Israelites*, whether of a whole tribe meeting together by their representatives, or a lesser congregation, such as there were to be many in *Canaan*, and the words rendred, *all the congregation*, may be, and are by some here, rendred, *every congregation*. And by vertue of this law, as some suppose, the *Israelites* newly after their return from the captivity offered 12 bullocks, one for each tribe, *Ezra* 8. 35.

23 *Even* all that the LORD hath commanded you by the hand of Moſes, from the day that the LORD commanded Moſes, and henceforward among your generations:

24 Then it shall be, if *ought* be committed by ignorance, † without the knowledge of the congregation, † Heb. the eye. that all the congregation shall offer one young bullock for a burnt-offering *r*, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the ‖ manner, and one kid of the goats for a sin- ‖ Or, fashion. *offering*.

r In *Levit.* 4. the bullock is for a sin-offering, here it is for a burnt-offering, either because they are different laws, as hath been said; or, because here is added a new penalty, to breed the greater caution and diligence in the *Israelites*, who had given many instances, and now a fresh and eminent instance, of their heedlesness in observing the commands of God: and so, besides that bullock for a sin-offering, which he leaves to be gathered out of *Lev.* 4. 14. he now requires another bullock for a burnt-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-*offering* before the LORD, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people *were* in ignorance.

27 * And if any soul sin through ignorance, then *Lev. 4. 27. he shall bring a she-goat of the first year for a sin-*offering*.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him, and it shall be forgiven him.

29 Ye shall have one law for him that † sinneth † Heb. through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

30 But the soul that doth ought *s* † presumptuously *t*, † Heb. *(whether he be* born in the land, or a stranger) the same *with a* reproacheth the LORD *u*; and that soul shall be cut off *high* from among his people.

s Understand, such things as ought not to be done, and things relating to the worship of God. *t* Heb. *with an high*, or *lifted up hand*, *i. e.* knowingly, wilfully, boldly, resolvedly, deliberately, designedly. So this phrase is elsewhere used. See *Exod.* 14. 8. *Lev.* 26. 21. *Numb.* 33. 3. *Job* 15. 26. *Psal.* 19. 13. *u* (*i. e.*) He sets God at defiance, and exposeth him to contempt, as if he were unworthy of any regard, and unable to punish transgressors.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off: his iniquity *shall be* upon him *x*.

x (*i. e.*) The punishment shall be confined to himself, and not fall upon the congregation, as it will do, if they neglect to cut him off.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks on the sabbath day *y*.

y This seems to be added as an example of a presumptuous sin: for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

33 And they that found him gathering sticks, brought him unto Moſes and Aaron, and unto all the congregation *z*.

z (*i. c.*) To the Rulers of the congregation, who as they represented and governed the congregation are called by the name of the congregation.

34 And they *a* put him * in ward, because it was *Lev. 24. 12. not declared what should be done unto him *b*.

a (*i. e.*) *Moſes* and *Aaron*, and the 70 Rulers last mentioned. *b* (*i. e.*) In what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines: otherwise it was known in general that sabbath-breakers were to be put to death, from *Exod.* 31. 14. and 35. 2.

35 And the LORD said unto Moſes, * The man *Ex. 31. shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, as the LORD commanded Moſes.

37 And the LORD spake unto Moſes, saying,

38 Speak

Deut. 22. 12. Ezr. 23. 5. Heb. wings. 38 Speak unto the children of Israel, and bid * them that they make them fringes *b* in the † borders *c* of their garments *d*, throughout their generations, and that they put upon the fringe of the borders a ribband *e* of blue *f*.

b These were certain threds or ends of their garments, standing out a little further than the rest of their garments, left there for this use. *c* (*i. e.*) *in the four borders* or *quarters*, as it is, *Deut.* 22. 12. Heb. *wings*, which is oft used for borders or ends, as *Ruth* 3. 9. *1 Sam.* 15. 27. and 24. 5. *&c. d.* (*i. e.*) Of their upper garment, or that *wherewith they covered themselves*, as is expressed *Deut.* 22. 12. This was practised by the Pharisees in Christs time, who are noted for making their borders larger than ordinary, *Mat.* 23. 5. and by Christ himself, as may be gathered from *Luk.* 8. 44. *e* To make it more obvious to the sight, and consequently more serviceable to the use here mentioned. *f* Or, of a *purple* colour, as the *Jewish* writers agree, whose opinion is the more considerable, because it was matter of constant practice among them.

39 And it shall be unto you for a fringe *g*, that ye may look upon it, and remember *h* all the commandments of the LORD, and do them: and that ye seek not *i* after your own heart, and your own eyes *k*, after which ye use to go a whoring *l*:

g It (*i. e.*) the ribband, *shall be unto you*, *i. e.* shall serve you *for the fringe*, to wit, to render it more visible and notorious by its certain and remarkable and distinct colour, whereas the fringe without this was of the same piece and colour with the garment, and therefore less observable. Or, *it*, (*i. e.*) the ribband, *shall be in your fringes*, or, *put to your fringes*, fastened to them. *h* That by looking upon it you may remember; that your eye may affect your mind and heart. *i* Or, *inquire not* for other rules or ways of serving me than I have prescribed you. *k* (*i. e.*) Neither after the devices and inventions of your own minds or hearts, as *Nadab* and *Abihu* did when they offered strange fire, and as you now did when you pretended to serve and please me by going up the hill and to. wards *Canaan* without and against my command; nor after the examples or inventions of others which your eyes see, as you did when you were set upon worshipping a calf after the manner of *Egypt*. *l* (*i. e.*) To depart from me, and to prefer your own fancies before my commands, and to live only by present sight or sense, and not at all by faith in my promises.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God *m*.

m Though I am justly displeased with you for your frequent and horrid rebellions, for which also I will keep you 40 years in the wilderness, yet I will not utterly cast you off, but will continue to be your God, to preserve and provide for you there, and after that time to bring you into *Canaan*.

CHAP. XVI.

Korah, Dathan and Abiram, raise Sedition against Moſes and Aaron, 1——3. *Moſes reproving them,* 4——11. *sends for Dathan and Abiram; their Refusal and Answer,* 12——14. *The manner of their punishment,* 15——35. *Their perfuming Censers are kept for a Memorial and Warning,* 36——40. *The people murmur against Moſes and Aaron, for which they are consumed by the plague, which Aaron by Moſes's Order stays,* 41——50.

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a The first and chief author of this rebellion, *ver.* 21. *Jude ver.* 11. *b. Amrams* brother, *Exod.* 6. 18. therefore *Moſes* and he were cousen germans. Moreover, *Izhar* was the second son of *Kohath*, whereas *Elizaphan*, whom *Moſes* had preferred before him, and made prince or ruler of the *Kohathites*, *Numb.* 3. 30. was the son of *Uzziel*, the fourth son of *Kohath*. This, the *Jewish* writers say, made him malecontent, which at last broke forth into sedition. *c* These are drawn into confederacy with *Korah*, partly because they were his next neighbours, both being encamped on the south-side, and therefore could easily communicate counsels, partly in hopes to recover their rights of primogeniture, in which the Priesthood was comprehended, which was given away from their father. *d* To wit, those 250 mentioned *ver.* 2. In the *Hebrew* there is nothing but *took*, and the *Hebrew* words are placed and may well be rendred thus, *Now Korah——took both Dathan and Abiram, &c.* or *took Dathan, &c* the particle *Vau* being here superfluous, as it is *Gen.* 8. 6. and elsewhere.

2 And they *e* rose up *f* before Moſes *g*, with certain
*chap. 26. 9. of the children of Israel, two hundred and fifty princes of the assembly, * famous *h* in the congregation, men of renown.

Ruth 4. 11. 14. *e* (*i. e.*) *Korah, Dathan* and *Abiram*, last mentioned. *f* (*i. e.*) Conspired together, and put their seditious design in execution. *g* Not privily and obscurely, but openly and boldly, not fearing nor regarding the presence of *Moſes*, who was an eye-witness of their conspiracy. *h* For place and birth.

*Psal. 106. 16. Heb. it is *much for you.* 3 And * they *i* gathered themselves together against Moſes, and against Aaron *k*, and said unto them, † *Ye take* too much upon you *l*, seeing all the congregation *are* holy *m*, every one of them, and the LORD *is* among them *n*: wherefore then lift ye up your selves *o* above the congregation of the LORD?

i (*i. e.*) Either, *Korah* and the 250 Princes, which may seem probable by comparing this with *ver.* 12, 25, 27. where we find *Dathan* and *Abiram* in another place, even in their tents, whither it is likely they were gone by consent to form and strengthen their party there; while *Korah* and the rest went to *Moſes*. Or, *Korah, Dathan* and *Abiram*, and the rest, who were all together when *Moſes* spake those words, *ver.* 5, 6, 7. but after that, *Dathan* and *Abiram* retired to their tents, and then *Moſes* sent for *Korah* and the *Levites*, who had more special and more colourable pretences to the Priesthood, and treats with them apart, and speaks what is mentioned, *ver.* 8, 9, 10, 11. and then having dispatched them, he sends for *Dathan* and *Abiram*. *ver.* 12. that he might reason the case with them also apart. *k* Against *Aaron*, to whom the Priesthood was confined, and against *Moſes*, both because this was done by his order, and that *wherewith they covered themselves*, as is expressed *Deut.* 22. 12. This was practised by the Pharisees in Christs time, who are noted for making their borders larger than ordinary, *Mat.* 23. 5. and by Christ himself, as may be gathered from *Luk.* 8. 44. *e* To make it more obvious to the sight, and consequently more serviceable to the use here mentioned. *f* Or, of a *purple* colour, as the *Jewish* writers agree, whose opinion is the more considerable, because it was matter of constant practice among them.

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4 And when Moſes heard it, he fell upon his face *p*.

p Humbly begging that God would direct him and defend and vindicate him from this false and odious imputation. See *Numb.* 14. 5. Accordingly God answers his prayers, and inspires him with this following answer to *Korah*, and strengthens him with new courage, and confidence of good success.

5 And he spake unto Korah, and unto all his company, saying, Even to morrow *q* the LORD will shew who *are* his, and who *is* holy, and will cause *him* to come near unto him *r*: even *him* whom he hath chosen, will he cause to come near unto him *s*.

q Heb. *In the morning*, the time appointed by men for administring justice, *Psal.* 108. 8. *Jer.* 21. 12. and chosen by God for that work, *Psal.* 73. 14. *Isa.* 47. 11. *Zeph.* 3. 5. Some time is allowed, partly that *Korah* and his company might prepare themselves and their censers; and partly to give them space for consideration and repentance. *r* Or, *and* whom *he will cause*. *s* (*i. e.*) He will by some evident and miraculous token declare his approbation of him and his ministery.

6 This do; take ye censers *u* Korah, and all his company:

u Since ye will be Priests, take your censers, and act as Priests, at your peril.

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose *x*, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

x (*i. e.*) Declare his choice and appointment of them for that work.

8 And Moſes said unto Korah, Hear, I pray you, ye sons of Levi.

y Consider what I say before it be too late, and repent of your great wickedness.

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself *z*, to do the service of the tabernacle of the LORD, and to stand before the congregation, to minister unto them *a*?

z Nearer than the other Tribes, though not so near as the Priests. *a* (*i. e.*) In their stead and for their good. So they were the servants both of God and of the Church, which was an high dignity, though not sufficient for their ambitious minds.

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also *b*?

b There being at this time but very few Priests, and the profits and priviledges belonging to them being many and great, they thought it but fit and reasonable that they, or some of the chief of them, should be admitted to a share in their work and advantages.

11 For which cause *both* thou and all thy company *are* gathered together against the LORD *c*: and what *is* Aaron that ye murmur against him?

c Whose minister and chosen servant *Aaron* is. You strike at God through *Aaron's* sides. Compare: *1 Sam.* 8. 7. *Luk.* 10. 16 *Joh.* 13. 20.

12 And Moſes sent to call Dathan and Abiram *d* the sons of Eliab: which said *e*, We will not come up *f*

d To treat with them and give them, as he had done *Korah* and his company, a timely admonition. *e* Unto the messengers sent to them by *Moſes*. *f* To *Moſes* his Tabernacle, whither the people used to go up for judgment. Men are said in Scripture-phrase to *go up* to places of judgment. See *Deut.* 25. 7. *Ruth.* 4. 1. *Ezra* 10. 7, 8. But because they would not now *go up*, therefore they *went down quick into the pit*, *ver.* 33.

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey *g*, to kill us in the wilderness, except thou make thy self altogether a prince over us?

g (*i. e.*) Out of *Egypt*, a place indeed of great plenty, but to them a place of torment and intolerable slavery. They invidiously and scoffingly use the same words wherewith God by *Moſes* commended the land of *Canaan*.

14 Moreover, thou hast not brought us into a land †Heb. bore out. that floweth with milk and honey, or given us inheritance of fields and vineyards, wilt thou † put out the eyes of these men *b*? we will not come up *i*.

b (i. e.) Of those who are confederate with us, and of all the people who are of our mind: Wilt thou make them blind, or persuade them that they are blind, and that they do not see what is visible to all that have eyes, to wit, that thou hast deceived them, and broken thy faith and promise given to them? or wilt thou lead them about like blind men whither thou pleasest, one time towards *Canaan*, another time towards *Egypt* again? *i* We will not obey thy summons, nor own thy authority.

15 And Moses was very wroth *k*, and said unto the * Gen. 4. 4, 5. † Acts 20. 33. LORD, * Respect not thou their offering *l*: I † have not taken one ass *m* from them, neither have I hurt one of them *n*.

k Not so much for his own sake, for he had learnt to bear indignities, *Numb.* 12. as for Gods sake, who was highly dishonoured, blasphemed and provoked, by these speeches and carriages, in which case he ought to be angry, as Christ was, *Mark* 3. 5. *l. (i. e.)* Accept not their incense which they are now going to offer, but shew some eminent dislike of it. He calls it *their offering*, though it was offered by *Korah* and his companions, because it was offered in the name and by the consent of all the conspiratours, for the decision of the present controversie between them and Moses. *m. (i. e.)* Not any thing of the smallest value, as an ass was. See *1 Sam*, 12. 3. *n* I have never injured them, nor used my power to defraud or oppress them, as I might have done, but, which is here implied, I have done them many good offices, but no hurt: therefore their crime is inexcusable, because without any cause or provocation on my part.

16 And Moses said unto Korah, Be thou and all thy company before the LORD *o*, thou, and they, and Aaron to morrow.

o Not in the Tabernacle, which was not capable of so many persons severally offering Incense, but at the door of the Tabernacle, *ver.* 18. which place is oft said to be *before the Lord*, as *Exod.* 29. 42. *Levit.* 1. 11. &c. where they might now lawfully offer it by *Moses* his direction upon this extraordinary occasion and necessity, because this work could not be done in that place, which alone was allowed for the offering up of incense, not only for its smallness, but also because none but Priests might enter to do this work. Here also the people, who were to be instructed by this experiment, might see the proof and success of it.

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers: thou also and Aaron, each of *you* his censer.

18 And they took every man his censer *p*, and put fire in them *q*, and laid incense thereon, and stood in the door of the tabernacle of the congregation, with Moses and Aaron.

p Which they could easily make in a slight manner, which would suffice for the present purpose. *q* Taken from the Altar which stood in that place, *Levit.* 1. 3. 5. for *Aaron* might not use other fire, *Levit.* 10. 1. And it is likely the remembrance of the death of *Nadab* and *Abihu* deterr'd them from offering any strange fire.

19 And Korah gathered all the congregation *r* against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared *s* unto all the congregation.

r That they might be witnesses of the event, and, upon their success, which they doubted not of, might fall upon *Moses* and *Aaron* with popular rage, and destroy them. And it seems by this that the people were generally incensed against *Moses*, and inclined to *Korahs* side. *s* In the cloud, which then shone with greater brightness and Majesty, as a token of Gods approach and presence. See *Exod.* 16. 7, 10. *Levit.* 9. 6, 23. *Numb.* 20. 6.

20 And the LORD spake unto Moses, and unto Aaron, saying,

* Gen. 19. 17, 22 Jer. 51. 6. Rev. 18. 4. 21 * Separate your selves from among this congregation ‖, that I may consume them in a moment.

‖ To wit, *Korah*, and his 250 men, and the people whom he gathered against *Moses* and *Aaron*, *ver.* 19.

22 And they fell upon their faces, and said, O God, * chap. 27. 16. Job 12. 10. Eccl. 12. 7. Isa. 57. 16. Zac. 12. 1. Heb. 12. 9. * the God of the spirits *t* of all flesh *u*, shall one man *x* sin, and wilt thou be wrath with all the congregation?

t (i. e.) Of souls, as the word *spirit* in scripture is oft used, as *Psal.* 31. 5. and 77. 3. *Prov.* 17. 22. *Eccl.* 12. 7. *Luk.* 23. 46. *Act.* 7. 59. And this is no empty title here, but very emphatical and argumentative, thus, Thou art the maker of spirits, *Zach.* 12. 1. destroy not thy own workmanship, *Isa.* 64. 8. O thou who art the preserver of men, and of their spirits: the Lord of spirits, *Job.* 12. 10. who as thou mayst justly destroy this people, so thou canst preserve whom thou pleasest: *the father of Spirits*, Heb. 12. 9. O deal mercifully with thy own children: the searcher of spirits, thou canst distinguish between those who have maliciously raised this tumult, and those whose ignorance and simple credulity hath made them a prey to crafty seducers. *u (i. e.)* Of all mankind: the word *flesh* is oft put for men, as *Gen.* 6. 13. *Job* 12. 10. *Isa.* 40. 5, 6. *Ezek.* 20. 48. and 21. 4, 5. *x* To wit, *Korah*, the ringleader of this sedition.

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation *y*, saying, Get ye up from about the tabernacle of Korah, Dathan, and Abiram *z*.

y Whom for your sakes I will spare upon the condition here following. *z* And Ow too, who is mentioned *ver.* 1. though some think he desisted and repented, and therefore is not now mentioned.

25 And Moses rose up, and went unto Dathan and Abiram *a*: and the elders of Israel *b* followed him.

a Because they refused to come to him, he goes to them, to their cost. *b* The 70 rulers, whom he carried with him for the greater solemnity of the action, and for his own better vindication, because he lay under such calumnies, and to encourage them in their work, notwithstanding the obstinate and intractable nature of the people they were to govern.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men *c*, and touch nothing of theirs *d*, lest ye be consumed in all their sins *e*.

c Shew your dislike of them and their wicked ways by a speedy removal of your persons and tents from about them, *d* Because they and all that was theirs was under a curse, and therefore not to be touched. See *Deut.* 13. 16, 17. *e* Lest being guilty of their sins, you perish together with them.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram *f* on every side: and Dathan and Abiram came out, and stood in the door of their tents *g*, and their wives, and their sons, and their little children.

f Whose tents were not far asunder, being both on the south-side of the Tabernacle, as appears from *Numb.* 2. 10. and 3. 29. *g.* An argument of their foolish confidence, pride and impudence, obstinacy and impenitency, whereby they declared that they neither feared God, nor reverenced man; and made themselves ripe for the approaching judgment.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works *h*, for I *have* not *done them* † of mine own mind *i*. † Gr. of my heart.

h To wit, which I have done, and for which I am traduced by *Jos.* the false and such like wicked men, as the bringing of the people out of *Egypt*; the conducting of them through, and the keeping of them so long in the wilderness; the exercising of power and authority among and over them; giving of Laws to them, as about other things, so concerning the Priesthood, which is the ground of the present quarrel; and, that which vexeth them most, that when they were upon the borders of *Canaan*, and ready to enter in, I should cause them to go back into this vast howling wilderness, and fix them there for forty years. *i* By pretending or usurping an authority which God gave me not; by feigning words or messages from God to establish my own inventions, and to comply with my own will or lust or interest, as I am now accused to have done. For this phrase see *Numb.* 24. 13. *Ezek.* 13. 2.

29 If these men die † the common death of all men *k*, or if they be visited after the visitation of all men *l*, † Heb. according to all men. *then* the LORD hath not sent me *m*.

k (i. e.) By a natural death. *l (i. e.)* By plague, or sword, or some usual judgment. *m (i. e.)* I am content that you take me for an Impostour, fastly pretending to be sent of God. This he might well say, because he was inspired by God to say this, and infallibly assured by God that this should be done.

30 But if the LORD † make a new thing *n*, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick † into the pit *o*, then ye shall understand that these men have provoked the LORD *p*. † Heb. *maketh a new work.*

n (i. e.) Do such a work as was never heard before. *o (i. e.)* Into the grave which God thereby makes. The Hebrew word *Scheol* sometimes signifies *hell*, and sometimes the *grave*, as *Gen.* 37. 35. *Psal.* 55. 15.. *p* By making his words and works to be nothing but my devices and artifices.

31 * And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: * chap. 16. 30. & 17. 5. Deut. 11. 6. Psal. 106. 17.

32 And the earth opened her mouth, and swallowed them up, and their houses, and * all the men that *appertained* unto Korah *q*, and all *their* goods. * See ver. 27. & chap. 26. 11.

q (i. e.) All his family which were there, women, children, and servants: but his sons, who were spared, *Numb.* 26. 11, 58. *1 Chron.* 6. 22, 37. were absent either upon some service of the Tabernacle, or upon some other occasion, God so ordering it by his providence, either because they disliked their fathers act, or upon *Moses* his intercession for them, or for some other reason. This expression may seem to intimate, that *Korah* himself was not here, but that he continued with his 250 men before the Lord, *ver* 18, 19 where they were waiting for Gods decision of the controversie, nor is it probable that their chief captain would desert them, and leave them standing there without an head, especially, when *Aaron*, his great adversary, abode there still, and did not go with *Moses* to *Dathan*, &c. *ver.* 25. And *Korah* may seem to have been confounded with those 250. *ver.* 35. though he be not mentioned there, but is easily understood by comparing that verse with *ver.* 16, 17, 18. and from the nature of the thing it self, there being no cause of doubt but that destruction which befel the accessaries did much more involve the principal. And so much is intimated, *ver.* 40. *that no stranger come near to offer incense before the Lord, that he be not as Korah, and as his company*, i. e. destroyed, as they were, by fire from the Lord. And when the Psalmist relates this history, *Psal.* 106. the earths swallowing them up is confined to *Dathan* and *Abiram*, *ver.* 17. and for all the rest of that conspiracy, it is added, *ver.* 18. *And a fire was kindled in their company, the flame burnt up the wicked.* As for *Num.* 26. 10. which seems to oppose this opinion, we shall see more on that place, if God permit.

33 They and all that *appertained* to them, went down alive into † the pit *r*, and the earth closed upon them; † Heb. *hell*

and they perished from among the congregation.

r (i. e.) Into the earth, which first opened it self to receive them, and then shut it self to destroy them and transmit them to further punishment.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us *also*.

35 And there came out a fire from the LORD *s*, and consumed the two hundred and fifty men that offered incense.

s (i. e.) From the cloud, wherein the glory of the Lord appeared, *ver.* 19. to give sentence in this cause.

36 And the LORD spake unto Moses, saying,

37 Speak unto Eleazar *t* the son of Aaron the priest, that he take up the censers out of the burning *u*, and scatter thou the fire *x* yonder *y*, for they are hallowed *z*.

t Rather than to *Aaron*, partly because the troublesome part of the work was more proper for him, and partly lest *Aaron* should be polluted by going amongst those dead carcasses; for it is probable this fire consumed them, as lightning sometimes doth others, by taking away their lives, and leaving their bodies dead upon the place. *u (i. e.)* From among the dead bodies of those who were burnt. *Burning* put for those who are burnt, as *captivity* for the *captives*, *Numb.* 21. 1. and *poverty* for the *poor*, *2 King.* 24. 14. *x (i. e.)* The cinders or ashes which are left in or near their censers. *y (i. e.)* Far from the altar and sanctuary, into an unclean place, where the ashes were wont to be cast: by which God shews his rejection of their services. *z* Either 1. by Gods appointment, because they were presented before the Lord by his express order, *ver.* 16, 17. Or 2. by Gods just judgment, because they, together with the persons that used them, were accursed and devoted by God, and therefore were the Lords, and not to be employed in any profane or common use, as appears from *Lev.* 27. 28. But the first reason is the chief, and is rendred by God himself, *ver.* 38.

38 The censers of these sinners against their own souls *a*, let them make them broad plates *for* a covering of the Altar *b*: for they offered them before the LORD, therefore they are hallowed, and they shall be a sign *c* unto the children of Israel.

a (i. c.) Their own lives: who were the authors of their own death and destruction. Compare *1 King.* 2. 23. *Prov.* 20. 2. This he saith for the vindication of Gods justice and his own ministry in this severe dispensation. *b* To wit, of burnt-offerings, which was made of wood, but covered with brass before this time, *Exod.* 27. 1, 2. to which this other covering was added for further ornament and security against the fire, which was continually burning upon it. *c* A monument or warning to all strangers to take heed of invading the Priesthood, as it follows, *ver.* 40.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company *d*: as the LORD said to him *e* by the hand of Moses.

d (i. c.) That he do not imitate them in their sin, and therefore bring upon himself the same plague. *e (i. e.)* To *Eleazar*. These words belong to *ver.* 38. the meaning is, that *Eleazar* did as God bad him.

41 But on the morrow *f* all the congregation of the children of Israel murmured against Moses and against Aaron, saying, ye have killed *g* the people of the LORD *h*.

f Prodigious wickedness and madness so soon to forget such a terrible instance of divine vengeance. *g* You, who should have preserved them, and interceded for them, have pulled down Gods wrath upon them, for the maintenance of your own authority and interest. *h* So they call those wicked wretches, and rebels against God: which shews the power of passion and prejudice to corrupt mens judgment.

42 And it came to pass, when the congregation was gathered against Moses, and against Aaron, that they *i* looked toward the tabernacle of the congregation, and behold, the cloud covered it, and the glory of the LORD appeared.

i (i. e.) *Moses* and *Aaron*, who in all their distresses made God their refuge.

43 And Moses and Aaron came before the tabernacle of the congregation *k*.

k to hear what God, who now appeared, would say to him.

44 And the LORD spake unto Moses, saying,

45 Get ye up from among this congregation, that I may consume them as in a moment: and they fell upon their faces *l*.

l To beg pardon and mercy for the people, as they oft did; thus rendring good to them for evil, which the people requited with evil for their kindness.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense *m*, and go quickly unto the congregation *n*, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun *o*.

m Which was a sign of intercession, *Psal.* 141. 2. and was to be accompanied with it, *Luk.* 1. 9, 10. *n* With the incense, to stir up the people to repentance and prayer to prevent their utter ruine. This he might do upon this extraordinary occasion, having Gods command for his warrant, though ordinarily incense was to be offered only in the Tabernacle. *o* In cutting off the people by a sudden and miraculous stroke.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation *p*: and behold, the plague was begun amongst the people: and he put on incense, and made an atonement for the people.

p Hazarding his own life to obey God and to do this wicked people good.

48 And he stood between the dead and the living *q*, and the plague was stayed.

q Whereby it may seem that this plague, like that fire, *Numb.* 11. 1. began in the uttermost parts of the congregation, and so proceeded destroying one after another in an orderly manner, which gave *Aaron* occasion and direction so to place himself, as a Mediatour to God on their behalf.

49 Now they that died in the plague, were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAP. XVII.

God confirming Aarons calling by the budding and the blossoming of his rod, 1——9. *Commandeth it to be laid up for a Memorial and Terrour to Rebels,* 10. *The People being terrified thereby, seek to Moses for succour,* 11——15.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel *a*, and take of every one of them *b* a rod *c*, according to the house of *their* fathers *d*, of all their princes according to the house of their fathers, twelve rods: write thou every mans name upon his rod.

a That I may fully and finally satisfie all their scruples, and take away all pretence and cause of murmuring. *b* Not of every person, but of every Tribe, as it follows. *c* Either an ordinary walking staff: or rather, that staff or rod, which the Princes carried in their hands as tokens of their dignity and authority; as may be gathered from *Numb.* 21. 18. compared with *Psal.* 110. 2. *Jer.* 48. 16, 17. *d (i. e.)* According to each family proceeding from the Patriarch or Father of that Tribe. *e (i. e.)* Every Princes: for they being the first-born, and the chief of their Tribes might above all others pretend to the Priesthood, if it was communicable to any of their tribes, and besides each Prince represented and acted for all his Tribe: so that this was a full decision of the whole question. And this place seems to confirm, what was before observed, that not only *Korah* and the *Levites*, but also those of other Tribes contested with *Moses* and *Aaron* about the Priesthood, as that which belonged to all the congregation, they being all holy, as they said, *Numb.* 16. 3.

3 And thou shalt write Aarons name *f* upon the rod of Levi; for one rod *shall be* for the head of the house of their fathers *g*.

f Rather than *Levi's* name, for that would have left the controversie undecided between *Aaron* and the other *Levites*, whereas this would justifie the appropriation of the Priesthood to *Aarons* family. *g (i. e.)* There shall be in this, as there is in all the other Tribes, only one rod, and that for the head of their Tribe, who is *Aaron* in this Tribe: whereas it might have been expected that there should have been two rods, one for *Aaron*, and another for his Competitours of the same Tribe. But *Aarons* name was sufficient to determine both the Tribe, and that branch or family of the Tribe, to whom this dignity should be affixed.

4 And thou shalt lay them up in the tabernacle of the congregation, before the testimony *h*, * where I will meet with you *i*. * Exod. 25. 22.

h (i. e.) Before the Ark of the testimony, either mediately, close by the vail behind which the Ark stood: or rather immediately, within the vail in the most holy place, close by the Ark, as may be gathered by comparing this place with *ver.* 10. and with *Heb.* 9. 4. *i* And manifest my mind to you for the ending of this dispute.

5 And it shall come to pass, *that* the mans rod whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes gave him † a rod a-piece, for each prince one, according to their fathers houses, *even* twelve rods: and the rod of Aaron *was* among their rods *b*. † Heb. *a rod for one prince, a rod for one prince.*

b (i. e.) Was laid up with the rest, being either one of the twelve, as the *Hebrews* affirm, or the thirteenth, as others think.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness *l*, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yeilded almonds *m*.

l Into the most holy place, which he might safely do under the protection of Gods command, though otherwise none but the High-priest

priest might enter there, and that once in a year. *m* This being, as *Josephus* with great probability affirms, a staff of an almond tree, as the rest also were.

9 And Moses brought out all the rods from before the LORD, unto all the children of Israel: and they looked, and took every man his rod.

*Heb. 9 4. 10 And the LORD said unto Moses, * Bring Aarons rod again before the testimony, to be kept for a token †Heb. *children of rebellion.* against the † rebels, and thou shalt quite take away their murmurings from me, that they die not *n*.

n For if after all these warnings and prohibitions, backt with such miracles and judgments, they shall usurp the Priesthood, they shall assuredly die for it.

11 And Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses saying, Behold, we die, we perish, we all perish *o*.

o Words of consternation arising partly from the remembrance of these severe and repeated judgments, partly from the threatning of death upon any succeeding murmurings, partly from the sense of their own guilt and weakness, which made them fear lest they should relapse into the same miscarriages, and thereby bring the vengeance of God upon themselves.

13 Whosoever cometh any thing near *p* unto the tabernacle of the LORD, shall die: shall we be consumed with dying *q*?

p (*i.e.*) Nearer than he should do; an errour which we may easily commit. *q* Will God proceed with us in these severe courses, according to his strict justice? will he shew us no mercy nor pity, till all the people be cut off and destroyed with dying one after another?

CHAP. XVIII.

God shewing to Aaron, his sons and the Levites, their Office, 1—7. Appointeth to Aaron and his sons their maintenance, 8—20. And also to the Levites, 21—24. He commandeth them by Moses, to give Tenths of their Tenths to the chief Priests, 25—32.

1 AND the LORD said unto Aaron, Thou, and thy sons, and thy fathers house with thee, shall *Lev. 18. 25. bear * the iniquity of the sanctuary *a*: and thou and thy sons with thee, shall bear the iniquity of your priesthood *b*.

a (*i.e.*) Shall suffer the punishment of all the usurpations, or pollutions of the Sanctuary, or the holy things, by the *Levites* or any of the people, because you have authority and power from me to keep them all within their bounds, and I expect you use it to that end. Thus the people are in good measure secured against their fears expressed *Numb.* 17. 12, 13. Also they are informed that *Aarons* high dignity was attended with great burdens, having not only his own, but the peoples sins to answer for; and therefore they had no such reason to envy him as they might think, if the benefits and encumbrances and dangers were equally considered. *b.* (*i.e.*) Of all the errours committed by your selves, or by you permitted in others in things belonging to your Priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may *See Gen. 29 34. be * joyned unto thee, and minister unto thee *c*; but thou and thy sons with thee *shall minister d* before the tabernacle of witness.

c About sacrifices and offerings and other things, according to the rules and limits I have prescribed them. The *Levites* are said to minister to *Aaron* here, to the Church, *Numb.* 16. 9. and to God, *Deut.* 10. 8. They shall not contend with thee for superiority, as they have done, but they shall be subordinate and servants to thee. *d* Or, *both to thee, and to thy sons with thee*: Which translation may seem to be favoured by the following words, *before the tabernacle*, which was the proper place where the *Levites* ministred, whereas the Priests did minister to God both before and in the Tabernacle. Besides, both the foregoing words, and the two following verses, do entirely speak of the ministry of the *Levites*, and the ministry of the Priests is distinctly spoken of, *ver.* 5.

3 And they shall keep thy charge *e*, and the charge of all the tabernacle *f*: only they shall not come nigh the vessels of the sanctuary, and the altar *g*, that neither they, nor *ye b* also die.

e (*i.e.*) That which thou shalt command them and commit unto them. *f* (*i.e.*) Of the boards and hangings and utensils of the Tabernacle, to take them down and carry them, and set them up again. *g* Which therefore were to be covered by the Priests before the *Levites* might meddle with them. *h* They for presuming to touch them, and *you* for your negligence in not covering them well, or not looking to them.

4 And they shall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary *i*, and the charge of the altar, that there be no wrath any more upon the children of Israel *k*.

i (*i.e.*) Of the holy, and of the most holy, place. *k* For coming too near the holy place, or for usurping any part of your sacred function, or for any other miscarriage which they may be guilty of through your carelesness or remisness, in which case they shall perish for their errour, but their blood will I require at your hands, who should have advised them better, or over-ruled them.

*chap. 3. 12. 45. *chap 3.9.* 6 And I, behold, I have * taken your brethren the Levites from among the children of Israel: to * you *they are* given *as* a gift for the LORD *l*, to do the service of the tabernacle of the congregation.

l (*i.e.*) For the service of the Lord, to assist you therein, in the servile and troublesome parts of it.

7 Therefore thou and thy sons with thee shall keep your priests office for every thing of the altar *m*, and within the vail *n*, and ye shall serve: I have given your priests office *unto you*, *as* a service of gift *o*: and the stranger that cometh nigh shall be put to death.

m To wit, of burnt-offering, as appears from the following words. *n* This phrase elsewhere signifies the inward or second vail, but here it signifies either the outward vail only, or rather both the vails, the singular number being put for the plural, as when the *altar* is put for both the altars, as hath been noted; and so this phrase comprehends both the holy and the most holy Place. *o* As a gift which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance and usurpation in appropriating this to your selves, or to invade your office.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel, unto thee have I given them *p* by reason of the anointing *q*, and to thy sons by an ordinance for ever.

p Not only the charge of them, but the use of them for thy self and family, in such manner as I have elsewhere expressed. *q* To wit, to the Priestly office, *i. e.* because thou art Priest, and art to devote thy self wholly to my service: which that thou maist perform more diligently and cheerfully, I give thee this recompense.

9 This shall be thine of the most holy things *r reserved* from the fire *s*: every oblation *t* of theirs, every * meat-*Lev. 2. offering of theirs, and every * sin-*offering* of theirs, and 5, 7. every * trespass-*offering* of theirs, which they shall render *Lev. 4. unto me *u*, *shall be* most holy for thee, and for thy sons *x*. 27, 8, 6. 7. 1. 14. 13.

r Such as were to be eaten only by the Priests, and that in the Sanctuary. How these differ from *the holy things*, see on *Levit.* 6. 17. *s* (*i.e.*) Such Sacrifices or such parts of Sacrifices as were not burnt in the fire. *t* Which may be understood either 1. of the wave-loaves, *Levit.* 23. 17. and the shew-bread, which were *most holy things*, *Lev.* 23. 20. and 24. 9. and which did belong to the Priest; nor was there any other such oblation, besides what is here particularly expressed: for the peace-offerings were not most holy, and the burnt-offerings were not the Priests. Or, 2. of oblations in general; and so the following particulars are mentioned by way of explication and restriction of that general word, to shew what oblations are here meant, and to exclude peace-offerings and burnt-offerings. *u* By way of compensation for a trespass committed against me, in which case a ram was to be offered, *Levi. 6. 2, 6.* which was a most holy thing, and may be particularly designed here. *x* Thou shalt esteem it as a most holy thing, and shalt use it accordingly, in manner following. Or, these are *most holy*, and therefore shall be *for thee and for thy sons*, to wit, exclusively, none else may eat them.

10 In the most holy *place y* shalt thou eat it; every male *z* shall eat it: it shall be holy unto thee.

y To wit, in the court of the Priests, where there were places for this use. See *Lev. 6. 16, 17, 26.* and 7. 6. and 8. 31, and 14. 13. *Neh.* 13. 5, 9. *Ezek.* 42. 13. which is called *the most holy place*, not simply and absolutely, as the place within the vail was, but in respect of the thing he speaks of, because this was the most holy of all the places appointed for eating of holy things, whereof some might be eaten in any clean place in the camp, *Lev.* 10. 14. or in their own houses. And as the most holy place is sometimes called simply *Holy*, so it is not strange if an holy place be called *most holy*, especially this place which was near to the altar of burnt-offerings, which is called *most holy*, and made all that touched it holy, *Exod.* 29. 37. And God would have these things eaten by them in an holy place, as in Gods presence, that they might be obliged to the greater caution, and not to abuse God's good creatures, and especially holy things, to intemperance, and that they might learn to eat this and their other food with thankfulness to God the giver of it, and with respect to his service and glory, which was afterward prescribed to Christians, 1 *Cor.* 10. 31. 1 *Tim.* 4. 3. *z* And they only; whereas of peace-offerings the females might eat their share, *Deut.* 12. 18.

11 And this *is* thine: the heave-offering *a* of their gift *b*, with all the wave-offerings *c* of the children of Israel: I have given them unto * thee, and to thy sons, *Lev. 12. and to thy daughters with thee *d*, by a statute for ever: 14. Deut. * every one that is clean in thy house *e* shall eat of it. 12. 3. *Lev. 22.*

a (*i.e.*) The right-shoulder, which was the Priests. *b* To wit, of their peace-offerings, as may appear because here is an enumeration of all that belonged to the Priest in the several oblations, and therefore it is not likely that he would omit the peace-offerings, wherein the Priest had a share, and the very share here spoken of and called an *heave-offering*, which was *the right shoulder*, *Lev.* 7. 32. which also might be eaten by the daughters, *Lev.* 7. 34. and 10. 14. as is here said. See *Numb.* 6. 17. *&c.* *c* To wit, the breasts of the peace-offerings, which were waved, *Lev.* 7. 30, 31, 34. *d* (*i.e.*) Who are with thee in thy house; for if they were married to strangers, they might not eat of them, *Lev.* 22. 12, 13. *d* To wit, as fixed members of thy house, though they be bond-slaves: for strangers and hired servants were excepted, *Lev.* 22. 10, 11.

12 * All the † best *f* of the oil, and all the best of the *Deut. 18. wine, and of the wheat, the first fruits of them *g* which 4. they shall offer unto the LORD, them have I given thee. †Heb. *fat.*

f Heb. *the fat* for the best: the *fat of wheat* is the best of it, *Deut.* 32. 14. *Psal.* 81. 16. and 147. 14. *g* As well those which were offered

offered in the name and behalf of the body of the people at the solemn feasts, *Lev.* 23. 10. 17. as those which were required of particular persons, *Exod.* 22. 29. and 23. 19. whereof the precise quantity is not determined, but left free to the giver, as an exercise for his piety and charity, only they are enjoyned to give the first and the best of them.

13 *And* whatsoever is first ripe *h* in the land, * *Exod. 22. which they shall bring unto the LORD, shall be 29. and 23. thine: every one that is clean *i* in thine house shall 19. and 34. eat of it. 26. Lev. 2. 14. ch. 15. 20 Deut. 26. 2.

h (*i. e.*) Not only the first-fruits of the oil and wine, and wheat now mentioned, but all other first-fruits of all other grains, and all fruit-trees, *&c.* *i* And none else, because these were first offered to God, and by consequent given to the Priests; but for those which were directly and immediately given to the Priests, the clean and unclean might eat of them.

*Lev. 27. 28. 14 * Every thing devoted *k* in Israel, shall be thine.

k Dedicated to God by vow or otherwise, provided it be such a thing as might be eaten or consumed by use: for the vessels or treasures of gold and silver which were devoted or dedicated by *Joshua*, *Dawid*, or others, were not the Priests, but were appropriated to the uses of the Temple.

*Exod. 13. 2. and 22. 29. Lev. 27. 26. ch. 3. 13. *Ex. 34. 20* 15 Every thing that openeth * the matrix in all flesh, which they bring unto the LORD, whether it be of men *l* or beasts, shall be thine: nevertheless, the * first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

l Which were offered to God in his Temple, *Exod.* 13. 12. *Luk.* 2. 22. and to his service and disposal.

16 And those that are to be redeemed *m*, from a month old shalt thou redeem, according to thine estimation *n*, for the money of five shekels, after the shekel *Ex. 30. 13 of the sanctuary. * which *is* twenty gerahs. Lev. 27. 25 Ezek. 45. 12.

m To wit, of men only, not of unclean beasts last mentioned, as is manifest from the time and price of redemption here mentioned, both which agree to men; the time, *Numb.* 18. 16. the price, *Numb.* 3. 46, 47. but neither agree to unclean beasts, which were to be redeemed with a sheep, *Exod.* 13. 13. and that after it was 8 days old. *n* This belongs, either 1. to the foregoing clause, to this purpose, that whereas women newly delivered of a child continued in their uncleanness either a longer or shorter time, according to the quality of the birth, as it was male or female, *Lev.* 12. 4, 5. and the temper of the mother, the Priest was to take that time when he judged the mother to be clean, that so the mother might be purified, and the child redeemed at the same time. Or rather 2. to the following clause, to wit, the price which was to be paid, as appears by comparing this place with *Lev.* 27. 2, 3. And both there and here it is said to be done according to the Priests estimation, though a certain rule be added to guide his estimation, and a certain price set, because the Priest was to apply that general rule to each person, and to put that price upon him.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they *are* holy *o*: thou shalt sprinkle their blood upon the altar; and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

o To wit, in a peculiar manner, and higher degree than other beasts, consecrated to an holy use, even to be sacrificed unto God, and not to be redeemed, nor alienated to any other use. Compare *Deut.* 15. 19.

18 And the flesh *p* of them shall be thine: as *Exod. 29. the * wave-breast, and as the right shoulder are 26, 28. thine.

p All the flesh of them, and not only some parts, as in other sacrifices.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it *is* a covenant of salt *q* for ever, before the LORD, unto thee, and to thy seed with thee.

q (*i. e.*) A durable and perpetual covenant; so called here, and *2 Chron.* 13. 5. either, because salt is a sign of incorruption, as being of singular use to preserve things from corruption: or, because it is confirmed and ratified on their part by salt, which is therefore called *the salt of the covenant*, for which the Priests were obliged to take care, that it should never be *lacking from any meat-offering*, *Lev.* 2. 13. And this promise or priviledge conferred upon the Priests is called a *covenant* because it is given them conditionally, upon condition of their service, and care about the worship of God, and sacrifices, which were commonly accompanied with meat-offerings, and therefore with salt.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land *r*, neither *Deut. 10. shalt thou have any part among them: * I *am* thy 9. and 12. part *s*, and thine inheritance among the children of 12. and 18. Israel. Josh. 13.

r (*i. e.*) In the land of the children of *Israel*, mentioned *ver.* 14, 33. 13. You shall not have a distinct and separate portion of land, Ezek. 44. as the other tribes shall. The reason of this law, was, partly 28. because God would have them wholly devoted to and employed in his service, and therefore free from worldly encumbrances and businesses; partly, because God had abundantly provided for them otherwise by tithes and first-fruits and oblations of all sorts; partly because God would have their worldly comfort and happiness depend singly upon him and his service, and so would oblige them to use more zeal and diligence in the advancement of piety, even for their own interest, which was either better or worse as true religion flourished or decayed. See *Judg.* 17, 9, 10. and 19. 18. 2 *Chron.* 13. 9. and 30. 22. and 31. 4. partly that this might be a firm bond of hearty love and affection between the people and their teachers the *Levites*, who as they performed religious services for the people, so they received their subsistence from them; and partly that by this means being dispersed among the several tribes, they might have the better opportunity for teaching and watching over the people, which was their duty, *Deut.* 33. 10. 2 *Chron.* 30, 22. *Mal* 2. 4, 5, 6, 7. *s* (*i.e.*) I have appointed thee a liberal maintenance out of my oblations.

21 And behold, * I have given the children of Levi * Lev. 27. all the tenth *t* in Israel, for an inheritance, for their 30. service which they serve, *even* the service of the tabernacle of the congregation.

t For the tithes were all given to the *Levites*, and out of their tithes the tenth was given to the Priests, here *v.* 26, *&c.* and *Neh.* 10. 37, 38.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation *u*, lest they bear † Heb. *to* sin, † and die. *die.*

u (*i.e.*) So nigh as to do any act proper to the Priests or Levites.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity *x*: it *shall be* a statute for ever throughout their generations, that among the children of Israel they have no inheritance.

x (*i.e.*) The punishment due not only for their own, but also for the peoples miscarriage, if it be committed through their connivance or negligence. And this was the reason why the Priests withstood King *Uzziah*, when he would have burnt incense to the Lord, 2 *Chron.* 26. 17, 18.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD *y*, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

y (*i.e.*) As a rent-charge or an acknowledgement that they have and hold all their lands and the fruits of it from Gods bounty. Note that the word *heave-offering*, which is for the most part understood of a particular kind of offerings heaved or lifted up to the Lord, is here used for any offering in general, as before, *v.* 8.

25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor *z*, and as the fulness of the wine-press.

z It shall be accepted of you as much as if you offered it out of your own lands and labours.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel, and ye shall give thereof the LORDS heave-offering to Aaron the priest *a*.

a And to his children, which were one with him, and were all to have their share herein.

29 Out of all your gifts *b* ye shall offer *c* every heave-offering *d* of the LORD, of all the † best thereof, *even* †Heb. *fat.* the hallowed part thereof *e* out of it.

b Not only out of your tithes, but out of the other gifts which you receive from the people, and out of those fields which shall belong to your cities. *c* To wit, to the Priest. *d* (*i.e.*) As many gifts so many heave-offerings; you shall reserve a part out of each of them for the Priest. *e* This may describe either 1. the nature and proportion of this offering, and so peradventure he means the tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion, both here and elsewhere: or 2. the reason or ground of this offering, because it is a thing hallowed or appropriated by God to himself, and given by him to the Priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort and good conscience, as it follows, *v.* 31, 32.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing floor, and as the increase of the wine-press.

31 And ye shall eat it in every place *f*, ye and your housholds: for * it *is* your reward for your service in * 1 Tim. the tabernacle of the congregation. 5. 18.

f (*i.e.*) In every clean place, and not in the holy place only.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it *g*: * neither shall ye * Lev. 22. pollute the holy things of the children of Israel *h*, lest ye die. 15, 16.

g Implying, that if they neglected this duty, they sinned in the use of such unhallowed food. *h* As you will do, if you abuse their holy offerings, by referring that intirely to your selves which they offer to God to be disposed as he hath appointed, to wit, part to you, and part to the Priests.

CHAP.

CHAP. XIX.

The manner of making the water of Separation, and of what, 1——10.
The use of it, wherewith the Unclean are to be purified, 11——13.
Laws concerning dispositions of Cleansing, 14——22.

1 AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the ordinance of the law *a* which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee *b* a red *c* heifer without spot, wherein *is* no blemish *d*, and upon which never came yoke *e*.

a Or, *The constitution of the law, i. e.* that which God hath ordained or established by Law. *b* Not their common charge, because it was for the common good. *c* A fit colour to shadow forth both the bloody nature and complexion of sin, *Isa.* 1. 8. and the humane nature, and especially the Blood of Christ, from which this water and all other Rites had their purifying vertue. *d* A fit Type of Christ, who was such, *Heb.* 7. 26. 1 *Pet.* 1. 19. *e* Whereby may be signified, either that Christ in himself was free from all the yoke or obligation of Gods Command, till for our sakes he took up our yoke, and put himself under the Law; or that Christ was not drawn or forced to undertake our burden and cross, but that he did voluntarily chuse it. See *John* 10. 17, 18.

3 And ye shall give her unto Eleazar the priest *f*, that he may bring her * forth without the camp *g*, and *one b* shall slay her before his face.

*Heb. 13. 11.

f Who was the second Priest, and, in some cases, the vicegerent or Deputy of the High-priest. To him, not to *Aaron*, because this service made him unclean for a season, *v.* 7. and consequently unfit for Holy Ministrations, whereas the High-priest was, as far as possibly he could, to be preserved from all sorts of defilement, and constantly fit for his high and holy work. *g* Partly because it was reputed an unclean and accursed thing, being ceremoniously laden with the sins of all the people; and partly to signifie that Christ should suffer without the Camp, as he did, *Heb.* 13. 12. in the place where male-factors suffered, *Lev.* 24. 14. *h* A Person appointed by *Eleazar* for this work.

4 And Eleazar the priest shall take of her blood with his finger, and * sprinkle of her blood directly before the tabernacle *i* of the congregation seven times.

*Heb. 9. 13

i Or, *Towards* or *over against the Tabernacle*, either 1. Near to it, and so we must suppose that he took some of the blood in a basin, and carried it from without the camp to the Tabernacle, and then returned to this place again: Which might be done, though it be not here expressed. And this seems to agree best with other places, where this sprinkling seven times was performed in or near the Tabernacle, as *Lev.* 4. 17. Or 2. Standing at a good distance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was done, but rather the contrary is implied, *v.* 7. And because being defiled by this work he could not come near to the Tabernacle, it was sufficient for him to turn and look towards it. Either way this posture signified his presenting of this blood before the Lord by way of atonement and satisfaction for his and the peoples sins, and his expectation of acceptance and pardon only from God, and from his mercy seat in the Tabernacle.

5 And *one* shall burn the heifer *k* in his sight: * her skin, and her flesh, and her blood *l*, with her dung, shall he burn.

*Ex 29. 14 Lev. 4. 11, 12.

k To signifie the sharp and grievous sufferings of Christ for our sins. *l* All of it, but what was spent in sprinkling.

6 And the priest shall take cedar-wood, and hyssop, and scarlet *m*, and cast *it* into the midst of the burning of the heifer.

m All which are here burnt, and as it were offered to God, that they might be sanctified to this holy use for the future; for of these kinds of things was the sprinkle made wherewith the unclean were sprinkled, *Lev.* 14. 4.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even *n*.

n Partly to teach us the imperfection of the Levitical Priesthood, in which the Priest himself was defiled by some parts of his work, and the absolute necessity of a better and holier Priesthood; and partly to shew that Christ himself, though he had no sin of his own, yet was reputed by men, and judged by God, as an unclean and sinful person, by reason of our sins which were laid upon him, *Isa.* 53. 12. 2 *Cor.* 5. 21.

8 And he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean, shall gather up * the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel *o* for a water *p* of separation *q*: it *r* is a *purification for* sin *s*.

*Heb. 9. 13.

o (i. e.) For their use, and therefore in a fit place or places, whence any of them might easily procure it. *p* Or, *To the water, i. e.* to be put to the water, or mixed with it. *q i. e.* Appointed for the cleansing of them that are in a state of Separation, who for their uncleanness are separated from the Congregation. *r* Either the Heifer thus managed, or the Water thus made and sprinkled.

s Heb. *a sin, i. e.* a kind of an offering for sin, or rather a mean for the expiation or cleansing of sin. The name of *sin* is sometimes given to the punishment of sin, and sometimes to the sacrifice or offering for sin.

10 And he that gathereth the ashes of the Heifer, shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them *t* for a statute for ever.

t To wit, a Proselyte, not any stranger, as some understand it. For since it is confessed all the other ceremonial Laws do not oblige them, and that where the name of *stranger* is put, as here it is, it generally speaks of a Proselyte, it is more reasonable to take it so here, than without any reason or evidence to make this a particular exception from the general Rule.

11 * He that toucheth the dead body of any † man, shall be unclean seven days *u*.

*Lev. 21. 1. chap. 5. 2. Hag. 2. 13.

u Whereas the touch of a dead beast made a man unclean only till even, *Levit.* 11. 24.

12 * He shall purifie himself with it * on the third day *y*, and on the seventh day he shall be clean *z*: but if he purifie not himself the third day, then the seventh day he shall not be clean *a*.

*Heb. he shall sprinkle himself. ch. 31. 19.

x (i. e.) With the water of separation. *y* To typifie Christ's resurrection on that day by which we are cleansed or sanctified. *z* To teach us, that our purification in this life is gradual, and not perfect till we come to that eternal Sabbath, which the seventh day respected. *a* But was first to purifie himself, and four days after that to be clean.

13 Whosoever toucheth *b* the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD *c*, and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him: he shall be unclean, his uncleanness *is* yet upon him *d*.

b To wit, if this transgression be done presumptuously; for if it was done ignorantly, he was only to offer sacrifice, *Lev.* 5. 3, 6, 17. *c* By approaching to it in his uncleanness: for Holy things or places were ceremonially defiled with the touch of any unclean person or thing. See *Lev.* 15. 31. and 16. 16. *Hagg.* 2. 13. *d* He continues in his guilt and filth, not now to be washed away by this water, but to be punished by cutting off.

14 This *is* the law, when a man dieth in a tent, all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every * open vessel *e*, which hath no covering bound upon it, *is* unclean.

*ch. 31. 20

e Because it receives the air of the tent, by which it is ceremonially polluted. Compare *Lev.* 11. 32, 33.

16 And whosoever toucheth one that is slain with a sword *f* in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

f Or by any other violent way.

17 And for an unclean *person*, they shall take of the † ashes of † the burnt heifer of *purification for* sin, and † running water *g* shall be put thereto in a vessel *h*.

†Heb. of the burning. † Heb. living. *g (e. i.)* Waters flowing from a spring or River, which are the purest. These manifestly signifie Gods Spirit, which is oft compared to water, *Joh.* 7. 38, 39. and by which alone true purification is obtained. *h* Where they were to be mixed, and then the water was to be strained out and kept for this use. shall be given.

18 And a clean person *i* shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels *k*, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave.

i To wit, a Priest; for to such the work of cleansing was appropriated. See *Lev.* 13. *k* Even those which were in part purified by the fire. See *Numb.* 31. 23.

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day, he shall purifie himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purifie himself *k*, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the LORD, the water of separation hath not been sprinkled upon him, he *is* unclean.

k (i. e.) Shall contemptuously refuse to submit to this way of purification.

21 And it shall be a perpetual statute unto them that he that sprinkleth the water of separation shall wash his clothes *l*: and he that toucheth the water of separation *m* shall be unclean until even.

l Because he is unclean, as it here follows. It is strange, that the same water should cleanse one person, and defile another, but God would have it so, partly to teach us that it did not cleanse by any virtue in it self, or in the work done, but only by virtue of Gods appointment: partly to mind the Jews of the imperfection of their Priesthood, and their ritual purifications and expiations, and

and consequently of the necessity of a better Priest and Sacrifice and way of purifying, which these outward Rites did point at: and partly to shew that the efficacy of Gods ordinances doth not depend upon the person or quality of his Ministers, because the same person who was polluted himself could and did cleanse others. *m* Either by sprinkling of it, or by being sprinkled with it, for even he that was cleansed by it, was not fully cleansed as soon as he was sprinkled, but only at the even of that day, as is said here and above, *ver.* 19.

22 And whatsoever the unclean *person n* toucheth, shall be unclean: and the soul that toucheth *it* shall be unclean *o* until even *p*.

n Not he who is so only by touching the water of separation, *ver.* 21. but he who is so by the greater sort of uncleanness, which lasted seven days, of which *ver.* 11. and which was not removed without the use of this water of purification, as is manifest from the context and other places of Scripture, and from the nature of the thing: For the lesser sort of uncleanness, mentioned in the foregoing verse, lasted only till even, and was cleansed by the sole washing of his clothes and flesh in water *ver.* 7. without any use of this water of purification, which, if it had been necessary, must have been used on the third, and on the seventh day, according to the rule, *ver.* 12, 19. and so the uncleanness of one day had been made an uncleanness of seven days, which is a contradiction. Besides it is unreasonable, that he who immediately touched the defiling thing should be no more and longer unclean, than he who touched that person onely; and it is contrary to other rules in like cases, as *Levit.* 15. where the Man or Woman having an issue are thereby made unclean for seven days, *ver.* 13, 28. but he who toucheth them is made unclean onely till even, *ver.* 7. 27. And therefore this cannot be meant of him who was unclean by touching this water, who himself was unclean onely till even, *ver.* 21. as also he who toucheth him is in this place. *o* To signifie to us, the very infectious nature of sin and of sinfull company. *p* Because as his defilement was less, so it was fit the duration of it should be shorter.

CHAP. XX.

The people journey in the wilderness of Zin: They murmur against Moses for want of Water, 2——5. *God commandeth Moses to speak to the Rock, that it might yeild water,* 6, 7. *Moses striking the Rock twice,* 8——11. *displeaseth God,* 12. *Moses desiring passage through Edom,* 13——17. *is denied,* 18——20. *Aaron by Gods command delivering up his Office to Eleazar his Son, dieth,* 21——28. *All the Congregation bemoan him.*

1 THen *a* came the children of Israel, *even* the whole congregation, into the desert of Zin *b*, in the first moneth *c*, and the people abode in Kadesh *d*; and Miriam died there *e*, and was buryed there.

a To wit, after many other stations and long journeys here omitted, but particularly described, *Numb.* 33. *b* A place near the land of *Edom*, distinct and distant from that *Sin*, *Exod.* 16. 1. *c* To wit, of the fortieth year, as is evident, because the next station to this was in mount *Hor*, where *Aaron* died, *ver.* 22, 23, *&c.* who died in the fifth month of the fortieth year, *Numb.* 33. 38. *Moses* doth not give us an exact journal of all their occurrences in the wilderness, but only of those which were most remarkable, and especially of those which happened in the first and second, and in the fortieth year, *d* Whether the same place called *Kadesh-barnea*, where they were long since, *Numb.* 13. 26. and to which they now return after 38 years tedious travels and wandrings in the desert, *Deut.* 2. 14. or another place more southerly, it is not material. *e* Four months before *Aaron*, and but a few more before *Moses*.

2 And there was no water for the congregation *f*: and they gathered themselves together against Moses, and against Aaron.

f Which having followed them through all their former journeys, began now to fail them here, because they were now come near *Canaan* and other countreys, where waters might be had by ordinary means, and therefore God would not use extraordinary, lest he should seem to prostitute the honour of miracles. This story, though like that, *Exod.* 17. is different from it, as appears by divers circumstances.

3 And the people * chode with Moses, and spake, saying, Would God that we had died * when our brethren died before the LORD *g*.

*Exod. 17. 2. *chap. 11. 1, 33. & 14. 37. & 16. 32, 35, 46.

g (i. e.) Suddenly, rather than to die such a lingring and painful death. Their sin was much greater than their parents in like case, because they should have taken warning by their miscarriages, and by the terrible effects of them, which their eyes had seen.

4 And * why have ye brought up the congregation of the LORD into this wilderness, that we and our cattel should die there?

*Exod. 17. 3.

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the Assembly *b*, unto the door of the tabernacle of the congregation, and * they fell upon their faces: and * the glory of the LORD appeared unto them.

*chap. 14. 5 & 16. 4. *chap. 14. 10.

b Partly to avoid the growing rage of the people, for Gods singular protection of them did not exclude the use of ordinary means: and partly to go to God for relief and redress.

7 And the LORD spake unto Moses, saying,

*Exod. 17. 5.

8 * Take the rod *i*, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock *k* before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink.

i That rod which was laid up before the Lord in the tabernacle, as appears from *ver.* 9. But whether it was *Aarons* rod, which was undoubtedly laid up there, *Numb.* 17. 10. or *Moses* his rod by which he wrought so many Miracles, it is not considerable; or whether it was not one and the same rod, which was commonly called *Moses* his rod, as here, *ver.* 11. and elsewhere, and sometimes *Aarons rod*, as *Exod.* 7. 12. which may seem most probable. For it is likely, though not related elsewhere in Scripture, that wonder-working rod, called *the rod of God*, *Exod.* 4 20. was laid up in some part of the tabernacle, though not in or near the Ark, where *Aarons* blossoming rod for a particular reason was put. *k* Which will sooner hear and obey my commands than these sottish and stubborn people.

9 And Moses took the rod from before the LORD *l*, as he commanded him.

l (i. c.) Out of the Tabernacle.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels, must we fetch you water out of this rock?

11 And Moses lift up his hand, and with his rod he smote the rock twice: and the * water came out abundantly, and the congregation drank, and their beasts *also*.

*Exod. 17. 6.

m To the men it was a sacrament, 1 *Cor.* 10. 3, 4. but to the beasts it was no holy but a common thing. So that the elements in the Sacraments have no inherent and inseparable holiness, but only a relative holiness with respect to their use, out of which they are unholy and common.

12 And the LORD spake unto Moses, and Aaron, Because * ye believed † me not *n*, to sanctifie me *o* in the eyes of the children of Israel *p*, therefore ye shall not bring this congregation into the land which I have given them.

*chap 27. 14. Deut. 1. 37. & 3. 26. & 32. 51. † Heb. *not* expressions and actions, either 1. by smiting the rock, and that *in me*. twice, which is emphatically noted, as if he doubted whether once smiting would have done it, whereas he was not commanded to smite so much as once, but only to speak to it: or 2. by the doubtfulness of these words, *ver.* 10. *Must we fetch water out of the rock?* which implies a suspicion of it, as the like words do, *Gen.* 18. 13. whereas they should have spoken positively and confidently to the rock to give forth waters. And yet they did not doubt of the power of God, but of his will, whether he would gratifie these *rebels* with this further miracle, after so many of the like kind. And besides the words themselves, it is considerable, both with what mind they were spoken, which God saw to be distrustful, and in what manner they were delivered, which the people might discern to come from misbelief or doubt. And there might be divers other unbelieving words used by them at this time and place, though they be not here recorded, it being usual in Scripture to give only the sum or principal heads of discourses or events, leaving the rest to e gathered out of them. See *Psal.* 106. 32, 33. *o (i. e.)* To give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promise so to do, and of my goodness in doing it notwithstanding the peoples perverseness. *p* This made their sin scandalous to the *Israelites*, who of themselves were too prone to infidelity, and little needed such an ill example; to prevent the contagion whereof God leaves a monument of his great displeasure u, on them, and inflicts a punishment as publick and manifest as their sin was.

13 * This *is* the water of ‖ Meribah *q* because the children of Israel strove with the LORD, and he was sanctified in them *r*.

*Deut. 33. 8. Psal. 95. 8. & 106. 32, &c. ‖ That is, *strife*.

q Called *Meribah Cadesh*, to distinguish it from another *Meribah*, *Exod.* 17. 7. *r.* Or, *among them*, to wit, *the children of Israel* last mentioned, by the demonstration of his omnipotency, veracity, and clemency towards the *Israelites*, and of his impartial holiness and severity against sin even in his greatest friends and favourites, as *Moses* was.

14 And Moses sent messengers *s* from Kadesh unto the king of Edom, Thus saith thy brother *t* Israel, Thou knowest all the travel that hath † befallen us *u*,

† Heb. found us

s By God's direction, *Deut* 2. 1, 2, 3. *t* For *was not Esau (who is Edom, Gen.* 36. 1.) *Jacob's brother? Mal.* 1. 2. *u* All the wandrings and afflictions of our parents and of us their children, which doubtless have come to thine ears.

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers.

16 And * when we cried unto the LORD, he heard our voice, and sent an angel *x*, and hath brought us forth out of Egypt: and behold, we *are* in Kadesh *y*, a city in the uttermost of thy border.

*Exod. 3. 7.

x To wit, the Angel of the covenant, Christ Jesus, who first appeared to *Moses* in the bush, *Exod.* 3. 2. and afterward in the cloudy pillar, who conducted *Moses* and the people out of *Egypt*, and thorough the wilderness, as appears from *Exod.* 14. 19. and 23. 20. and 33. 14. 1 *Cor.* 10. 4. For though *Moses* may be called an *Angel* or *messenger*, a title given to *Phinehas*, *Judg.* 2. 1. and to the Prophets, 2 *Chron.* 36. 16. and to *Haggai*, *Hag.* 1. 13. yet it is not probable that he is meant, partly because *Moses* was the person that sent this message; partly because there was no reason why he should express himself by such a dark and doubtful title to them; and partly because another Angel besides and above *Moses* did conduct them, and the mention hereof to the *Edomites* was

likely to give more authority and efficacy to their present message. *y* (*i.e.*) Near the city *Kadish*, the particle *in* being oft so used, as we have shewed.

17 Let us pass, I pray thee, through thy countrey: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the kings *high*-way, we will not turn to the right hand, nor to the left, until we have passed thy borders.

z Or, *pits*, which any of you have digged for your private use, to wit, without paying for it, *ver.* 19. *Deut.* 2. 6. but only of the warers of common rivers, which are free to all passengers, and will not be prejudicial to thee.

18 And Edom said unto him, Thou shalt not pass by me *a*, lest I come out against thee with the sword.

a (*i.e.*) Through my country, as thou desirest: I will not suffer thee to do so: which was an act of common policy to secure themselves from so numerous an host.

19 And the children of Israel said unto him *b*, We will go by the high-way: And if I and my cattel drink *of* thy water, then I will pay for it *c*: I will only (without *doing* any thing *else*) go through on my feet.

b (*i.e.*) Their messengers replied unto them what here follows *c* For water was a scarce commodity in those parts.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border *d*: wherefore Israel turned away from him *e*.

d But permitted them to go by their border, *Deut.* 2. 4, 8. *Judg.* 11. 18. and furnished them with victuals for their money, *Deut.* 2. 29. *e* According to God's command, *Deut.* 2. 5.

22 And the children of Israel, *even* the whole congregation, journeyed from * Kadesh, and came unto mount Hor *f*.

* chap. 33. 37.

f Whose inhabitants were then called *Horims*, *Deut.* 2. 12. and *Ejau the Horite*, *Gen.* 36. 20.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my † word *g* at the water of Meribah.

† Heb. *mouth.*

g This was one but not the only reason. God would not have *Moses* and *Aaron* to carry the people into *Canaan*, for this reason also, to signifie the insufficiency of the *Mosaical* law and *Aaronical* Priesthood to make them perfectly happy, and the necessity of a better, and so to keep the *Israelites* from resting in them so as to be taken off from their expectation of Christ, and from the entertainment of him when he should come.

25 * Take Aaron and Eleazar his son, and bring them up unto mount Hor.

* chap. 33. 38. Deut. 32. 50.

26 And strip Aaron of his garments *h*, and put them upon Eleazar his son *i*, and Aaron shall be gathered *unto his people*, and shall die there.

h To wit, of his priestly garments, *Exod.* 28. 2. *Levit.* 8. 7. 8, 9. in token of his resignation of his office. See the like *Isa.* 22. 15, 19, 20, 21. *i* By way of admission and inauguration of him to his office.

27 And Moses did as the LORD commanded: and they went up into mount Hor, in the sight of all the congregation *k*.

k That their hearts might be more affected with their loss of so great a pillar, and that they all might be witnesses of the translation of the Priesthood from *Aaron* to *Eleazar*, and therefore might give him the honour due to him.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and * Aaron died there *l* in the top of the mount: and Moses and Eleazar came down from the mount.

* Deut. 10. 6. & 32. 50.

l To wit, in mount *Hor*. *Obj.* He died in *Moseroth*, *Deut.* 10. 6. *Answ. Moseroth* was the general name of the place where that station was, and mount *Hor* is a particular place in it, where he died, and was buried also, *Deut.* 10. 6.

29 And when all the congregation saw *m* that Aaron was dead, they mourned for Aaron thirty days *n*, *even* all the house of Israel.

m (*i.e.*) Understood by the relation of *Moses* and *Eleazar*, and by other signs. So *seeing* is used, *Gen.* 42. 1. *Act.* 7. 12. *n* The time of publick and solemn mourning for great persons. See *Deut.* 34. 8.

CHAP. XXI.

The Canaanites fight against Israel, and take some of them Prisoners, 1. *Through God's Assistance they overcome them, and destroy their cities,* 2, 3. *The people murmur,* 4, 5. *Are plagued with fiery Serpents,* 6. *They repent,* 7. *A brazen Serpent erected, to which they look, and are healed,* 8, 9. *They journey,* 10——16. *Their Hymn for water given at Beer,* 17. *They sue for passage to the Amorites: are denied: fight them: overcome, and dwell in their cities,* 18——26. *Proverbial sayings concerning it,* 27——30. *Og King of Bashan, his sons, and all his people, are killed by the Israelites, and their Land possessed by them,* 33——35.

AND *when* * † King Arad the Canaanite *a*, which dwelt in the south *b*, heard *tell* that Israel came by the way of the spies *c*, then he fought against Israel, and took some of them Prisoners *d*.

* chap. 33. 40. † Heb. *the king Arad the Canaanite.*

a Or rather, *the Canaanite King of Arad*: for *Arad* is not the name of a man, but of a city or territory, as may seem from *Jos.* 12. 14. *Judg.* 1. 16. if at least this was the same place with that. And so it seems to be called a *Canaanite* in a general sense, as the *Amorites* and others sometimes are. *b* To wit, of *Canaan*, as appears from *Num.* 33. 40. towards the East, and near the dead Sea. *c* Not of those spies which *Moses* sent to spie the land, *Numb.* 13. 17. for that was done 38 years before this, and they went so privately, that the *Canaanites* took no notice of them, nor knew which way they came or went; but of the spies which he himself sent out to observe the marches and motions of the *Israelites*. But the words may be otherwise rendred, either thus, *in the manner of spies*, so the sense is, when he heard that divers of the *Israelites* came into or towards his country in the nature of spies, to prepare the way for the rest: or thus, *by the way of Atharim*, a place so called, as the seventy Interpreters here take it, and it seems not improbable. *d* Which God permitted for *Israels* humiliation and punishment, and to teach them not to expect the conquest of that land from their own wisdom or valour, but wholly from Gods favour and assistance. See *Deut.* 9. 4. *Psal.* 44. 3. 4.

2 And Israel vowed a vow unto the LORD *e*, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities *f*.

e Being sensible of their own weakness, they endeavour to engage God to help them in the war, which they intended to renew. *f* I will reserve no person nor thing for my own use, but devote them all to total destruction, which was the consequent of such vows. See *Lev.* 27. 29. *Deut.* 13. 15.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanite: and they † utterly destroyed them *g*, and their cities, and he called the name ‖ of the place Hormah.

† Or, *them.* ‖ That is this is mentioned here by anticipation, that the vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place; and so this verse must be supposed to be added by some of the Prophets, and inserted into *Moses* his history, as some other passages seem to be. Or 2. at this time: and so this is not the same *Arad* with that, *Jos.* 12 14. nor this the same *Hormah* with that there mentioned, but another of the same name, which is most frequent in persons and places in Scripture. And this is the more probable, because that *Arad* and *Hormah*, *Jos.* 12. 14. are two distinct places, and had divers kings, whereas here the same place is called both *Arad* and *Hormah*; and because that *Arad* seems to be at some good distance from this, and more within the country, and more northward, as may be gathered from the other places joyned with it, *Jos.* 12. whereas this *Arad* was near *Edom*, *ver.* 4. and *in the south*, *ver.* 1. *Quest.* 1. How could this be done in the land of *Canaan*, when *Moses* neither entred himself, nor led the people into that land? *Answ.* Neither *Moses* nor the whole body of the people did this exploit, but a select number sent out for this purpose to punish that king and people, who were so fierce and malicious that they came out of their own country to fight with the *Israelites* in the wilderness; and these, when they had done this work, returned to their brethren into the wilderness. *Quest.* 2. Why did they not all now go into *Canaan*, when some of them had once entred it, and pursue this victory? *Ans.* Because God would not permit it, there being several works yet to be done, other people must be conquered, the *Israelites* must be further humbled and tried and purged, *Moses* must die, and then they shall enter, and that in a more glorious manner, even over *Jordan*, which shall be miraculously dried up, and give them passage.

4 And they * journeyed from mount Hor by the way of the Red-sea *h* to compass the land of Edom: and the soul of the people was much ‖ † discouraged because of the way *i*.

* chap. 33. 41. ‖ Or, *vexed.* † Heb. *shortned.*

h (*i.e.*) Which leadeth to the *Red-sea*, as they must needs do to † compass the land of *Edom*. *i* By reason of this journey, which *shortned* was long and troublesome, and prepossessed (for they were now going towards *Egypt*) and unexpected, either because they doubted not but their brethren the *Edomites* would grant them their reasonable requeſt of passing through their land, which disappointment made it worse; Or, because the successful entrance and victorious progress which some of them had made in the borders of *Canaan*, made them think they might have speedily gone in and taken possession of it, and so have saved their tedious travels and further difficulties, into which *Moses* had again brought them.

5 And the people spake against God *k*, and against Moses, Wherefore have ye brought us up out of Egypt to die in the Wilderness? for *there is* no bread, neither *is there* any water, and * our soul loatheth this light bread *l*.

* chap. 11. 6.

k Against Christ, their chief conductor, whom they tempted, 1 *Cor.* 10. 9. *l* (*i.e.*) Of small substance and virtue. Thus contemptuously do they speak of *Manna*, whereas it appears it yielded excellent nourishment, because in the strength of it they were able to go so many and such tedious journies.

6 And * the LORD sent fiery serpents *m* among the people, and they bit the people, and much people of Israel died.

* Deut. 8. 15.

m Such there were many in this wilderness, *Deut.* 8. 15. which having been hitherto restrained by God, are now let loose and sent among them. They are called *fiery* from their effects, because their poison caused an intolerable heat and burning and thirst in the bodies of the *Israelites*, which was aggravated with this circumstance of the place, that here was *no water*, *ver.* 5.

7 Therefore

7 Therefore the people came to Moses, and said, We have sinned: for we have spoken against the LORD, and against thee: pray unto the LORD that he take away the serpents from us: and Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent *n*, and set it upon a Pole *o*: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live *p*.

n (*i.e.*) The figure of a serpent in brass, which is of a fiery colour. This would require some time: God would not speedily take off the judgment, because he saw they were not thoroughly humbled. *o* That the people might see it from all parts of the camp, and therefore the pole must be high, and the serpent large. *p* This method of cure was prescribed, partly that it might appear to be God's own work, and not the effect of nature or art: and partly that it might be an eminent type of our salvation by Christ. See *Joh.* 3. 14, 15. The serpent signified Christ, who was *in the likeness of sinful flesh*, *Rom.* 8. 3. though without sin, as this brazen serpent had the outward shape, but not the inward poison, of the other serpents: the pole resembled the cross upon which Christ was lift up for our salvation: and looking up to it designed our believing in Christ.

9 And * Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived *q*.

* 2 King. 18. 4. *Joh.* 3. 14.

q He was delivered from death, and cured of his disease.

10 And the children of Israel set forward, and * pitched in Oboth *r*.

* chap. 33. 43.

r Not immediately, but after two other stations mentioned, *Num.* 33.

11 And they journeyed from Oboth, * and pitched at † Ije-Abarim, in the wilderness which *is* before Moab *s* toward the sun-rising.

* chap. 33. 44. † Or, *heaps of Abarim.*

s called *the wilderness of Moab*, *Deut.* 2. 8.

12 From thence they removed, and pitched in the valley of Zared *t*.

t Or rather, *by the torrent* or *brook of Zared*, as we render it, *Deut.* 2. 13. which ran into the dead sea, and from which the valley also might be so called.

13 From thence they removed, and pitched on the other side of Arnon *u*, which *is* in the wilderness that cometh out of the coasts of the Amorite: for Arnon *is* the border of Moab, between Moab and the Amorite *x*.

u Or rather, *on this side of Arnon*, for so it now was to the *Israelites*, who had not yet passed over it, as appears from *Deut.* 2. 24. But the same words, *Judg.* 11. 18. are to be rendred, *on the other side of Arnon*, for so it was to *Jephthah*: and the same preposition signifieth *on this side*, or *beyond*, according to the circumstances of the place. *x* (*i.e.*) Though formerly it and the land beyond it belonged to *Moab*, yet afterwards it had been taken from them by *Sihon*; *ver.* 26. 28. This is added to reconcile two seemingly contrary commands of God, the one that of not medling with the land of the *Moabites*, *Deut.* 2. 9 the other that of going over *Arnon* and taking possession of the land beyond it. *Deut.* 2. 24. because, saith he, it is not now the land of the *Moabites*, but of the *Amorites*.

14 Wherefore it is said in the book of the wars of the LORD *y*, ‖ what he did in the Red-sea *z*, and in the brooks *a* of Arnon;

(Or, *Vaheb in Suphah*, or *in the land of Suph.* *Vaheb* in Suphah.

y This seems to have been some Poem or narration of the wars and victories of the Lord, either by or relating to the *Israelites*: which may be asserted without any prejudice to the integrity of the Holy Scripture, because this book doth not appear to have been written by a Prophet, or to be designed for a part of the Canon, but by some other ingenious person, who intended only to write an historical relation of these matters, which yet *Moses* might quote, as St. *Paul* doth some of the heathen Poets. And as St. *Luke* assures us, that many did write an history of the things done and said by Christ, *Luke* 1. 1. whole writings were never received as Canonical, the like may be justly conceived concerning this and some few other books mentioned in the old Testament. Though the words may be thus rendred, *Wherefore it shall be said in the relation or narration* (for so the Hebrew *Sepher* is confessed to signifie) *of the wars of the Lord*: 2. Or, *At Vaheb in Suphah*, or *in the land of Suph*. *Vaheb* seems to be the name not of a man, but of a city or place, and *Suphah* the name of the country where it was; and the Hebrew particle *eth* is oft rendred *at*. And whereas the sense seems to be imperfect, it must be noted, that he quotes only a fragment or piece of the book, and that principally to prove the situation of *Arnon*, which he had asserted *ver.* 13. for which end the passage quoted is sufficient. And the sense is easily to be understood, for it is plain enough that this Poet or Writer is describing the wars and works of God by the several places where they were done; and having begun the sentence before, and mentioned other places, he comes to these here mentioned, *At Vaheb in Suphah, and at the brooks of Arnon*, &c. And it seems probable that the war here designed was that of *Sihon* against the *Moabites*, mentioned below, *ver.* 26. which is duly ascribed to the Lord, because it was undertaken and perfected by the singular direction and assistance of God, and that for the sake of the *Israelites*, that by this means that country might be invaded and possessed by them, without taking it away from the *Moabites*, which they were forbidden to meddle with or to disturb, *Deut.* 2. 9. and so their title to it might be more just and unquestionable. See *Judg.* 11. 12, 13, 27. *a* (*i.e.*) The *brook*, the plural number for the singular, as the plural number *waters* is used concerning *Jordan*, *Psal.* 74. 15. and concerning *Tigris*, *Nah.* 2. 6. and concerning *Euphrates*, *Psal.* 137. 1. and concerning *Thermodon* in *Virgil*, all which may be so called because of the several little streams into which they were divided.

15 And at the stream of the brooks that goeth down to the dwelling of Ar *b*, and † lieth upon the border of Moab.

† Heb. *leaneth.*

b A chief city in *Moab*, so opposed from *Jos.* 13. 9. and *Isaiah* 15. 1. 28.

16 And from thence *they went* to Beer: *c* that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

c This place and *Mattanah*, *Nahaliel*, and *Bamoth* named here, *v.* 19. are not mentioned among those places, where they pitched, or encamped; *Numb.* 33. Either therefore they did not pitch or encamp in these places, but only pass by or through them, nor indeed is it here said they pitched or encamped in these places, which is said of those places, *Numb.* 33. but only that they went to them, *ver.* 18. or, these six stations omitted there, and to be supplied from hence; for though it be there said they went from such a place, and pitched in such a place, yet it is not said they went immediately from the one place to the other, and therefore they might take these places in their way. *d* To wit, in a miraculous manner.

17 Then Israel sang this song *e*: † Spring up, O well, ‖ Sing ye unto it ‖

† Heb. *ascend.* ‖ Or, *answer ye unto it, or concerning it*; it being the manner of the Jewish singers, that one should answer to another, of which see *Ezekiel.* 15. 21. 1 *Sam.* 18. 7.

e To praise God for giving them such a seasonable blessing, before they asked it, or complained for the want of it. *f* Give forth thy waters that we may drink. *g* Heb. *ascend*, *i. d.* let thy waters, which now lye hid below in the earth, ascend for thy use. It is either a prediction that it should spring up, or a prayer that it might; or a command in the name of God directed to the well, by an usual Prosopœia, as when God bids the *heavens hear*, and *the earth give ear*, *Isa.* 1. 2. Any of these ways it shews their faith.

18 The princes digged *g* the well, the nobles of the people digged it, by *the direction of* the lawgiver *h*, with their staves *i*: And from the wilderness *they went* to Mattanah:

g Either by themselves, or by others whom they commanded to do it. *h* Or, *with the lawgiver*, *i. e. Moses*, they together with or they by *Moses* his direction and appointment, which is implied, *ver.* 16. *i* Which are here mentioned, either 1. as the ensigns of their authority, *Judg.* 5. 14. by which they gave this command of digging: 2. as the instruments of their work, not that they digged literally and effectually dig the well or receptacle for the water, for which spades were more proper than staves, but that as *Moses* smote the rock with his rod, so they struck the earth with their staves, making only some small impression for form sake, or as a sign that God would cause the water to flow forth out of the earth where they smote it, as he did before out of the rock.

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth *k*:

k See the Notes on *ver.* 16.

20 And from Bamoth *in* the valley *l*, that *is* in the † countrey of Moab, to the top of ‖ Pisgah *m*, which looketh toward ‖ Jeshimon.

Heb. *field.* ‖ Or, *the wilderness.*

l Or, *the valley*, which might be called *Bamoth*, not because it was *hill*, a place naturally high, but from divers other reasons which may be easily guessed. Or, *to the valley*, or *to their valley*, that famous or rather infamous valley, to wit, of *Abel-Shittim*, *Numb.* 25. 49. where they committed those foul abominations recorded *Numb.* 25. *m* This was the top of those high hills of *Abarim*; of which see *Deut.* 3. 17. 27. & 32. 49. & 34. 1, 6.

21 And Israel sent messengers * unto Sihon the king of the Amorite, saying,

* chap. 20. 14. *Deut.* 2. 26.

n By Gods allowance, that so *Sihon* malice might be the more evident and inexcusible; and that their title to his country more clear in the judgments of all men, as being gotten by a just war, into which they were forced for their own defence.

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the kings *high*-way, until we be past thy borders.

* *Deut.* 2. 27. *Judg.* 11. 19.

o They spoke what they seriously intended and would have done, if he had given them quiet passage: but what they knew that *Sihon* would not do it, and that he would withstand them, and that they should subdue him and take his land, as God had told them before they sent this message, as appears from *Deut.* 2. 24, 26, 27. and accordingly God *hardened his spirit, and made his heart obstinate*, for this end, *that he might deliver him into Israels hand*, *Deut.* 2. 30. And no wonder, for he and his people were *Amorites*, and, therefore devoted to Destruction, as all that people were.

23 * And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz *p*, and fought against Israel.

* *Deut.* 2. 32.

p A city, of which see *Deut.* 2. 32. *Jer.* 48. 21.

24 * And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong *i*.

* *Deut.* 2. 33. & 29. 7 *Josh.* 12. 2. & 13. 25.

i Or, which reached *from Arnon*, &c. such supplements being very usual: and so here is contained a description or limitation of *Sihons* conquest and kingdom; that it extended only *from Arnon unto the children of Ammon*; and then the following words, Amos 1. 13. *for the border of the children of Ammon was strong*, come in very duly; not as a reason why the *Israelites* did not or could not conquer the *Ammonites*; for they were absolutely forbidden to meddle with them, *Deut.* 2. 3. but as a reason why *Sihon* could not enlarge his

conquests and empire to the *Ammonites*, as he had done to the *Moabites*. † A river by which the countries of *Ammon* and *Moab* were in part bounded and divided. † Either by the advantage of the river, or by their strong holds in their frontiers.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites: in Heshbon, and in all the
† Heb. *daughters.* † villages thereof.

26 For Heshbon *was* the city of Sihon *u* the king of the Amorite, who had fought against the former king of Moab *x*, and taken all his land out of his hand, even unto Arnon.

u This is added as a reason why *Israel* took possession of this land, notwithstanding God's prohibition of meddling with them or their land, Deut. 2. 9. because it was not now the land of the *Moabites*, but had been some time since taken from them, and in the possession of the *Amorites*. *x* (*i. e.*) The Predecessor of *Balak*, who was the present King.

27 Wherefore they that speak in proverbs *y*, say, Come into Heshbon *z*: let the city of Sihon *a* be built and prepared.

y The poets or other ingenious persons, to wit, of the *Amorites* or *Canaanites*, who made this following Song of Triumph over the vanquished *Moabites*: which is here brought in, partly as a proof that this was now *Sihon*'s land, and partly as an evidence of the just judgment of God in spoiling the spoilers, and subduing those who insulted over their conquered Enemies. *z* These are the words either of *Sihon* speaking thus to his people, or of the people exhorting one another to come and possess and repair the city which they had taken. *a* That which once was the royal city of the king of *Moab*, but now is the city of *Sihon*.

28 For there is a * fire *a* gone out of Heshbon *b*, a * Jer. 48. 45.
flame from the city of Sihon: it hath consumed Ar of Moab *c*, *and* the lords of the high places *d* of Arnon.

a (*i. e.*) The fury of war, which is oft and fitly compared to fire here, as *Isa.* 47. 14. *Amos* 1. 7, 10, 12, 14. & 2. 2, 5. *b* That city which before was a refuge and defence to all the country, now is turned into a great annoyance and a publick mischief. *c Quasi.* How can this be, since *Ar* was yet in the hands of the *Moabites*, *Deut.* 2. 9, 18, 29? *Ans.* 1. This may be understood not of the city *Ar*, but of the people or the country subject or belonging to that great and royal city, as the *Chaldees* understands it. 2. Possibly *Ar* was taken by *Sihon* of the *Moabites*, but afterwards was either recovered by the *Moabites*, or upon the *Israelites* approach quitted by *Sihon*, gathering all his Forces together, that he might fight with the *Israelites*, and so repossessed by the *Moabites*. 3. This place may be thus rendred, *It shall consume Ar of Moab*, the past tense being put for the future, as is usual in prophetical passages; and so this may be the *Amorites* prediction or presage, That having taken *Heshbon* and its territories, they should now extend their victories to *Ar* of *Moab*, though they fell short of that hope, as ordinarily men do. *d* Either 1. the princes or governours of the strong holds, which were frequent by in high places, especially in that mountainous country, and which were in divers parts all along the river of *Arnon*, and having taken some of these, they promised to themselves that they should take all the rest, and so proceed further and further, till they had taken *Ar* it self. Or rather 2. the priests and people that worship their God in their high places: which may seem more probable, 1. because as the *Israelites* worshipped God, so the heathens worshipped *Baal*, in high places, *Numb.* 22. 41. and particularly the *Moabites* are noted for so doing, *Jer.* 48. 35. 2. Because amongst the eminent places of *Moab* there is mention of *Bamoth-baal*, or, of *the high-places of Baal*, *Jos.* 13. 17.

29 Wo to thee, Moab *e*; thou art undone, O people
1 Kin. 11. 7, 33. of * Chemosh *f*: he hath given his sons that escaped, and his daughters into captivity *g*, unto Sihon king of the Amorite *h*.

e Alas poor *Moab*, thou couldst not save thy self from *Sihon*'s sword. *f* (*i. e.*) The worshippers of *Chemosh*: so the God of the *Moabites* was called, 1 *King.* 11. 7, 33. 2 *King.* 23. 13. *Jer.* 48. 46. *g* He, (*i. e.*) their God, hath delivered up his own people to his and their enemies; he could not defend them, but suffered many of them to be killed, nor could he secure even those that had escaped the sword, but suffered them to fall into their enemies hands, and by them to be carried into captivity. *h* Now the words of this and the following verse seem to be not a part of that triumphant song or poem made, as I suppose, by some *Amoritish* bard or poet, which seems to be concluded, *ver.* 28. but of the *Israelites* making their observation upon it. And here they scoffe at the impotency not only of the *Moabites*, but of their God also, who could not save his people from the sword of *Sihon* and the *Amorites*.

30 We have shot at them *i*: Heshbon is perished, even unto Dibon *k*, and we have laid them waste even unto Nophah, which *reacheth* unto Medebah *l*.

i Though you feeble *Moabites*, and your God too, could not resist *Sihon*, we *Israelites*, by the help of our God, *have shot*, to wit, with success and victory, as the following words shew, *at them*, to wit, at *Sihon* and his *Amorites*; which is easily and plainly understood, both from the foregoing and following words. *k* Heshbon the Royal City of *Sihon*, and by him lately repaired, *is perished*, is taken away from *Sihon*, and so is all his Territory or Country, even as far as *Dibon*, which, as *Sihon* think, is called *Dibon-gad*, *Numb.* 33. 45. *l.* (*i. e.*) Whose Territory extendeth to *Medeba*. Or, *we, even to Medeba*: for the Hebrew word *asher*, is sometimes used for *ye, or moreover*, 2 *Sam.* 18. 20. *Psal.* 20. 6. & 95. 11. The sense is, the whole Country of *Sihon*, taken by him from the *Moabites*, is wasted and perished.

31 Thus Israel dwelt in the land of the Amorite.

32 And Moses sent to spy out Jaazer *m*, and they took the villages thereof, and drove out the Amorite that *was* there.

m One of the Cities of *Moab* formerly taken from them by *Sihon*, and now taken from him by the *Israelites*, *Numb.* 32. 1, 3, 35. and after the decay or destruction of the Kingdom of the Ten Tribes repossessed by the *Moabites*, *Jer.* 48. 32.

33 * And they turned, and went up by the way of * Deut. 3. 1.
Bashan: and Og *n* the King of Bashan *o* went out against them, he, and all his People, to the battel at Edrei.

n Who also was a king of the *Amorites*, of whom see *Deut.* 3. 1, 11. And it may seem that *Sihon* and Og were the leaders or Captains of two great Colonies which came out of *Canaan*, and drove out the former Inhabitants of these places. *o* A rich Countrey, famous for its pastures and breed of Cattle, *Deut.* 32. 14. *Psal.* 22. 12. *Jer.* 50. 19. and for its Oaks, *Ezek.* 27. 6.

34 And the LORD said unto Moses, Fear him not *p*: * Psal. 135. 10, 11. 136. 20.
for I have delivered him into thy hand, and all his people, and his land, and * thou shalt do to him, as thou didst unto Sihon King of the Amorites, which dwelt at Heshbon.

p A necessary caution, for he was a great Giant, *Deut.* 3. 11. likely to strike them with terrour.

35 So they smote him, and his Sons, and all his people, until there was none left him alive, and they possessed his land.

CHAP. XXII.

The Israelites pitch in the Plains of Moab, 1. Balak the King sends for Balaam to curse Israel, 2——8. He enquires of the Lord, who forbids him to go: He goes not, 9——14. Balak sends again: The Lord permits Balaam to go, 15——21. An Angel stands in the way; which his Ass perceives: His eyes are at length opened to see the Angel, who rebukes him, 22——33. He confesses his fault, and offers to go back: He is commanded to go on, and speak as should be revealed to him, 34, 35, Balak comes to meets him; receives him; expostulates with him; he declares he has no power but to speak the Word which God should put into his mouth, 36——41.

1 AND * the children of Israel set forward, and * chap. 21. 48.
pitched in the plains of Moab *a*, on this side Jordan by Jericho *b*.

a Which still retained their antient title, though they had been taken away from the *Moabites* by *Sihon*, and from him by the *Israelites*. *b* (*i. e.*) Over against *Jericho*. Or, *near the passage over Jordan to Jericho*, or its Territories.

2 And Balak the son of Zippor *c* saw all that Israel had done to the Amorite.

c The son or successour of him whom *Sihon* had spoiled of part of his Kingdom, *Numb.* 21. 26. Of him see *Judg.* 11. 25. *Mich.* 6. 5.

3 And Moab was sore afraid *d* of the people because they *were* many, and Moab was distressed because of the children of Israel.

d As it was foretold both in general of all Nations, *Deut.* 2. 25. and particularly concerning *Moab*, *Exod.* 15. 15.

4 And Moab said unto the elders of Midian *e*: Now shall this company lick up *f* all *that are* round about us *g*, as the ox licketh up the gras of the field. And Balak the son of Zippor *was* King of the Moabites at that time.

e Called *the Kings of Midian*, *Numb.* 31. 8. and *Princes of Midian*, *Jos.* 13. 21. who though divided into their Kingdoms, yet were now united upon the approach of the *Israelites* their common Enemy, and being, as it seems, a potent and crafty people, and Neighbours to the *Moabites*, these seek Confederacy with them. We read of *Midianites* near Mount *Sinai*, *Exod.* 2. and 3. which seem to have been a part or colony of this people, that went out to seek new quarters, as the manner of those times was, but the body of that people were seated in those parts, as is evident from many Scriptures. *f* (*i. e.*) Consume and utterly destroy, in which sense the fire is said to *lick up* the water and sacrifices, 1 *King.* 18. 38. The meaning is, we can expect no mercy from them, they will utterly root us out as they did the *Amorites*, if we do not make a stout and timely opposition. *g* (*i. e.*) All our people, who lived in the Countrey and Territory adjoyning to each City, where the Princes resided.

† Josh. 24. 9. Ne. 13. 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

5 * He sent messengers therefore unto Balaam *h* the † Heb. *he sent.*
son of Beor *i* to Pethor *k*, which *is* by the river of the land of the children of his people *l*, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over † Heb. *eye.*
against me *m*.

h Who is called a *Prophet*, 2 *Pet.* 2. 16. because God was pleased to inspire and direct him to speak the following prophecie, as he did inspire *Caiphas* to speak those words, *Joh.* 11. 51, 52. and as sometimes he did for a time inspire other wicked men, but in truth he was a *soothsayer*, as he is called, *Jos.* 13. 22. See *Numb.* 24. 1. Or, *Beor*, 2 *Pet.* 2. 15. for he had two names, as many others had. *k* A City in *Mesopotamia* or *Aram*, see *Numb.* 23. 7. *Deut.* 23. 4. *l.* (*i. e.*) By *Euphrates*, which is called *the River*, by way of eminency, as *Gen.* 15. 18. *Jos.* 24. 2, 15. and here *the River of* Balaam's *land* or country, to wit, of *Mesopotamia* or *Aram*, *Numb.* 23. 7. *m* They are encamped in my neighbourhood, ready to invade my Kingdom.

6 Come now therefore, I pray thee, curse me *n* this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them *o*, and *that* I may drive them out of the land: for I wot that he whom thou blessest, *p* is blessed, and he whom thou curssest, is cursed *q*.

i (*i. e.*) Come them for my sake and benefit; use thy utmost power, which thou hast with thy Gods or infernal Spirits, to blast and ruine them. *o* Thou by thy magical imprecations, and I by my sword joyned with them. *p* He had some experience of, or, at least, a great confidence in *Balaam*'s skill and power in these matters. *q* And the elders of Moab, and the elders of Midian departed, with the rewards of divination *q* in their hands, and they came unto Balaam, and spake unto him the words of Balak.

q Heb. *with divinations*, by which he understands not the Instruments of Divination, which it was needless and absurd to bring to so eminent a Diviner, who doubtless was throughly furnished for his own trade; but the Rewards of it, as it is explained 2 *Pet.* 2. 15. and as in the Hebrew, 2 *Sam.* 4. 10. *good tydings* is put for *the reward of good tydings*. Nor is it probable, they would go to, or could expect to prevail with such a person, especially being noted for his covetousness, as appears from the story, without that powerful engine.

8 And he said unto them, Lodge here this night *r*, and I will bring you word again, as the LORD *s* shall speak unto me: and the princes of Moab *t* abode with Balaam.

r The Night was the time when God used to reveal his mind by dreams. Here is the first discovery of his Wickedness, that he takes time to consider, and doth his endeavour to effect that wicked motion of cursing the *Israelites*, which he should have rejected and abhorred at the first mention of it. *s* Heb. *Jehovah*, the true God, whom he here mentions, either for his own greater reputation, as if he consulted not with inferiour spirits, as other Soothsayers did, but with the supream God; or rather because this was *Israel*'s God, and the only possible way of ruining them was by engaging their God against them: as the known way of the *Romans* and other Heathens, when they went to besiege any City, they used Inchantments to call forth that God under whose peculiar protection they were. *t* And of *Midian* too, as is manifest from *ver.* 7. which was needless to repeat here.

9 And God came unto Balaam *u*, and said, What men *are* these with thee? * chap. 23. 4.

u Not to gratifie his covetous desire, but to advance his own honour and service, even by the Counsels of his enemies. *x* He asketh not this for his own Information, but partly that *Balaam* by repeating the thing in God's presence might be convinced and ashamed of his sin and folly in offering his Service in such a cursed business; and partly for a foundation to the following answer.

10 And Balaam said unto God, Balak the son of Zippor, King of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse
† Heb. *I shall prevail in fighting against them.* me them; peradventure † I shall be able to overcome them, and drive them out.

12 And God said unto Balaam *y*, Thou shalt not go with them; thou shalt not curse the people, for they *are* blessed *z*.

y To whom God revealeth his mind, not for any love to him, but for the sake of his people concerned in it, as he did to *Pharaoh*, *Gen.* 41. 25. and to *Nebuchadnezzar*, *Dan.* 2. 45. *z* By my irrevocable decree and sentence, and therefore it is in vain for men to curse them.

13 And Balaam rose up in the morning, and said unto the Princes of Balak, get ye into your land: for the LORD refuseth to give me leave to go with you *a*.

a He conceals the principal things, to wit, the reason of God's prohibition, which might have given a stop to their further course and counsels in this matter, and secretly intimates his own good will and readiness to comply with them, if God had not hindred him.

14 And the Princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us *b*.

b Thus they lay the blame upon *Balaam*, which he imputed to God.

15 And Balak sent yet again princes, mo, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, † let nothing *c*, I pray thee, † Heb. *let not this let hinder thee from coming unto me.* hinder thee from coming unto me.

c No counsel nor suggestion either of God or Man.

17 For I will promote thee unto very great honour *d*, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

d Before he wrought upon his covetousness, now upon his ambition.

18 A Balaam answered and said unto the servants of
chap. 24. 13. Balak, * If Balak would give me his house full of silver and gold, I cannot *e* go beyond the word of the LORD my God *f*, to do less or more.

e You desire and expect that from me which is out of my power, to resist the Will of the great God. He silly insinuates, That he wanted not Will, but Power only. *f* So he calls him, partly to magnifie himself as the servant of the great *Jehovah*; partly, that by professing this respect unto God he might the sooner induce him to grant his Desire; and partly because he worshipped the true God, together with Idols, as many in those times and places did.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more *g*.

g Possibly he may change his mind, or yield to my avowed suit. Thus he fought to make God and his conscience stoop to the service of his pride and covetousness, which was abominable.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up and go with them *h*: but yet the word which I shall say unto thee: that shalt thou do *i*.

h Since this is thy great desire and purpose, as far as thou canst, take thy course; I will, according to thy will, withdraw my restraint, and leave thee to thy self and thy own choice. Compare *Psal.* 81. 12. † These words signifie not so much his duty, as the event and his disappointment. Thou shalt not do what thou desirest, to wit, curse my people and so enrich and advance thy self, but I will so over-rule thy mind and bridle thy tongue, that thou shalt speak nothing but what is contrary to thy desire and account, and therefore though I permit thee to go, thou shalt lose thy design in it. † Heb. *le Satan.*

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went *k*; and the Angel of the LORD stood in the way, † for an † Heb. *le Satan.*
adversary against him *l*: now he was riding upon his ass, and his two servants were with him *m*.

k Either 1. Because he went of his own accord, with the Princes of *Moab*, and did not wait till *they came to call him*, *Ans.* urged him to go, which was the sign and condition of Gods permission, *v.* 20. but rather himself rose and called them, as it may seem from *v.* 21. Or 2. Because those words, *v.* 20. did contain no approbation nor licence, but a bare permission; and that in anger, as *Balaam* might easily have understood, if he had considered his own heart, or the circumstances of his concession. This was no more an approbation than that passage of Christ to *Judas*, *John* 13. 27. *That thou doest, do quickly.* Or 3. Because he went with ill design, and desire to do it quickly. Or 3. Because he went with ill design, and desire to do contrary to what God had charged him, to wit, to curse the people, as plainly appears from the following story, and from *Deut.* 23. 5. For God hath been oft and justly angry with those who have done what God bad them, when they did it in evil manner, or for evil ends, as appears from *Isa.* 10. 6, 7. and many other places. *l* (*i. e.*) To oppose and terrifie, if not to kill him. *m* The rest of the company being probably gone before them. For in those ancient times there was more of simplicity, and less of ceremony, and therefore it is not strange that *Balaam* came at some distance, after the rest, and attended only by his own servants.

23 And * the ass saw the Angel *n* of the LORD * 2 Pet. 2. 16.
standing in the way, and his sword drawn in his hand, and the ass turned aside out of the way, and went in Jud. 11.
to the field: and Balaam smote the ass, to turn her into the way.

n Which *Balaam* saw not, because God withheld his eyes as he did the eyes of *Daniel*'s companions, *Dan.* 10. 7. It is a truth, which meer Philosophers own, that when God withdraws his concourse or help from any of his creatures, they cannot perform their natural acts and offices; the eye cannot see, as *Gen.* 19. nor the ear hear, nor the fire burn, as *Dan.* 3.

24 But the angel of the LORD stood *in a* path of the vineyards: a wall *being* on this side, and a wall on that side:

25 And when the ass saw the angel of the LORD, she thrust her self unto the wall, and crushed Balaams foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam, and Balaams anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass *o*, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

o (*i. e.*) Conferred upon her the power of Speech and reasoning for that time. Impudent are those heathens that disbelieve and scoff at the Scripture for this and such like relations contained in it, when there are examples of the same kind of Prodigies, to wit, of Oxen and other brute creatures speaking some few words, in the greatest and most approved writers of the Roman History, as *Plutarch*, *Polybius*, *Livy*, and others. See the particulars in my Latin Synopsis on this place.

29 And Balaam said unto the ass *p*, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

p *Balaam* was not much terrified with the Ass's speaking, because he was much accustomed to converse with evil Spirits which oft appeared to him and discoursed with him in the shape of such creatures.

30 And the ass said unto Balaam, *Am* not I thine ass, † upon which thou hast ridden ever since I *was* † Heb. *who hast ridden upon me.* thine, unto this day? was I ever wont to do so unto thee? and he said, Nay.

31 Then the LORD opened the eyes of Balaam, † Or, *ever since thou wast*, &c. and

and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down
Or, bowed his head, and fell flat on his face *q*.
q In token of reverence and submission.

32 And the Angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times?
† Heb. *Lo-satan, that is, to be an adversary to thee.* Behold, I went out † to withstand *thee*, because *thy* way is perverse before me:

33 How sever thou mayest deceive thy self or others, I see the perverseness of thy heart and way; the wickedness of thy design and desires in this journey, which thou hast undertaken, not to please me, but to gratifie *Balak*, and, if it be possible, to curse my people.

33 And the ass saw me, and turned from me these three times: unless the had turned from me, surely now also I had slain thee, and saved her alive *s*.

s I had slain thee alone, and not her, and therefore her turning aside and falling down was wholly for thy sake and benefit, not for her own, and thy anger against her was unjust and unreasonable.

† Heb. *be evil in thine eyes.* 34 And Balaam said unto the angel of the LORD, I have sinned, for I knew not that thou stoodest in the way against me: now therefore if it † displease thee *t*, I will get me back again.

t A frivolous supposition; for it was apparently displeasing to God, who had now said that his way was perverse, and had therefore opposed him and sought to slay him: but hereby he shews how loth he was to go back and lose the hopes he had conceived, and besides he speaks of desisting from the outward action, but shews no sense of the plague of his heart, his vile affections, which were the root of this ill designed journey.

35 And the angel of the LORD said unto Balaam, Go with the men *u*: but only the word that I shall speak unto thee, that thou shalt speak *u*: so Balaam went with the princes of Balak.

u This may be either 1. A meer permission, since neither the convictions of thy own conscience, nor the experience of thy danger, have weaned thee from thy base designs and inclinations, I shall no further restrain thee; my Angel shall give thee no more disturbance; goon and prosper. Or 2. a concession; I allow thee to go, upon the following terms. For the words here are more absolute and unconditional than those, *ver.* 20. *x* These words may express either 1. The event; Or, 2. His duty. See above on *ver.* 20.

36 And when Balak heard that Balaam was come, he went out to meet him *y* unto a city of Moab, which *z* is in the border of Arnon, which *z* in the utmost coast *z*.

y That by this great honour he might give him a taste and earnest of those great rewards he designed him, and thereby oblige him to use his utmost skill and interest for him. *z* Not far from the Camp of the *Israelites*, whom he desired him to curse.

37 And Balak said unto Balaam, Did I not earnestly send unto thee, to call thee? wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing *a*? the word that God putteth in my mouth, that shall I speak *b*.

a To wit, agreeable to thy expectation or my own Inclination. *b* I am forced to do so by his superiour power, and therefore be not offended with me, if I speak things unpleasing to thee.

39 And Balaam went with Balak, and they came unto
Or, *acity* || Kirjath huzoth.

40 And Balak offered *c* oxen and sheep, and sent to Balaam *d*, and to the princes that *were* with him *e*.

c Or, *killed*, either for sacrifice: or rather for a feast; for the sacrifices were offered after this, *Numb.* 23. 1. 2. *d* To invite him to the feast. *e* Whom the King had left to accompany him and attend upon him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal *f*, that thence he might see the utmost part of the people *g*.

f (*i.e.*) Consecrated to the Worship of *Baal*, *i. e.* of *Baal Peor*, who was their *Baal* or God, *Numb.* 25. 3. or of *Chemosh*. *g* (*i.e.*) All that people, even to the utmost and remotest of them, as appears by comparing this with *Numb.* 23. 13. He hoped that the sight of such a numerous host ready to break in upon his country would stir up his passion and further his charms.

CHAP. XXIII.

Balak and Balaam sacrifice: God meets him, and blesseth Israel, 1—10. *Balak is troubled: they go to another place to curse them: they sacrifice again: Balaam consults God, who meets him, and the again blesseth Israel,* 11—24. *They go to a third place and sacrifice again,* 27—30.

1 AND Balaam said unto Balak, Build me here seven altars *a*, and prepare me here seven oxen, and seven rams *b*.

a Either 1. To *Baal*, in whose high places this was done, and to whom alone *Balak* used to sacrifice. Or rather 2. To the true God, otherwise he would not have mentioned it to God as an argument why he should grant his requests, as he doth, *ver.* 4. And though *Balak* was averse from God and his Worship, yet he would be easily overruled by *Balaam*, who doubtless told him that it was in vain to make an address to any other than the God of *Israel*, who alone was able either to bless or curse them, as he pleased. And therefore when *Balaam* lost his design this way, he tried it another way with greater success, but still used the same method, in procuring their own God to destroy the *Israelites*; *Numb.* 31. But though he direct his sacrifices to a right subject, he chooseth a wrong place, and, to comply with *Balak*'s desire, makes use of the high places of *Baal* for this end, and mingles his own superstitious with the Worship of God, in erecting divers Altars, according to the manner of Heathens and Idolaters, 2 *King.* 18. 22. *Isa.* 17. 8. *Jer.* 11. 13. *Hos.* 8. 11. and 10. 1. and 12. 11. whereas God appointed and holy men used but one Altar, though many sacrifices were to be offered upon it, *Gen.* 8. 20. *Exod.* 17. 15. and 24. 4. *b* This being the solemn and usual number in sacrifices, 1 *Chron.* 15. 26. 2 *Chron.* 29. 21. *Job* 42. 8.

2 And Balak did as Balaam had spoken, and Balak and Balaam *c* offered on *every* altar a bullock and a ram.

c Balak by procuring them, and Balaam by offering them: though in antient times Kings were Priests also, and so might perform a priestly work, as this was.

3 And Balaam said unto Balak, Stand by thy burnt-offering *d*, and I will go *e*: peradventure the LORD will come to meet me: and whatsoever he sheweth me *f*, I will tell thee. And || he went to an high place *g*.
Or, *to a bare hill.*

d As in God's presence, as one that offers thy self as well as thy sacrifices to obtain his favour. *e* To some solitary and convenient place, where I may by my inchantments prevail with God to appear to me, and to answer thy and my desires in cursing this people. *f* (*i.e.*) Reveals to me, either by word or sign. *g* Or, *into the plain*, as that word properly signifies, for he was now in an high place, *Numb.* 22. 41. But this is not material, it was doubtless some solitary place, where he might use some gestures and ceremonies which he would not have others see, and where he might more reasonably expect to meet with God; for both good and evil spirits most commonly appeared to persons in such places.

4 And God met Balaam *h*; and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram *i*.

h Not to comply with *Balaam*'s charms, nor to gratifie, but to oppose, his wicked desires, and to force him against his own inclination and interest to utter the following words. *i* Which I pray thee accept, and give me leave to curse thy people, as their abundant wickedness deserves.

5 And the LORD put a word in Balaams mouth *k*, and said, Return unto Balak, and thus thou shalt speak.

k He suggested what he should say, even those words, *ver.* 8. 9. 10.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up *l* his parable *m*, and said, Balak the King of Moab hath brought me from Aram *n*, out of the mountains of the east *o*, *saying*, Come, curse me Jacob *p*, and come, defie Israel.

l To wit into his mouth; he expressed or spoke. *m* (*i. e.*) His oracular and prophetical speech; which he calls a *parable*, because of the weightiness of the matter, and the majesty and smartness of the expressions which is usual in parables. *n* From *Aram*, *Naharaim*, or *Mesopotamia*, *Deut.* 23. 4. See *Gen.* 10. 22. *o* In which quarter *Aram* lay. The East was infamous for charmers or soothsayers, *Isa.* 2. 6. *p* The posterity of *Jacob*, *i. e. Israel*, as it here follows.

8 How shall I curse *whom* God hath not † cursed *q*? or how shall I defie, *whom* the LORD hath not defied?
† Heb. *ised.*

q God hath not cursed but blessed *Israel*, and therefore it is a vain and ridiculous attempt for me to curse them in frequently promised, to bless. *k* Is he like a man that oft speaks and promises what he either never intends, or cannot or will not perform?

9 For from the top of the rocks *r* I see him *i*, and from the hills I behold him: lo, * the people shall dwell alone, and shall not be reckoned among the nations *s*.
* Deut. 33. 28.

r Upon which I now stand. *s* I see the people, according to thy desire, *chap.* 22. 41. but cannot improve that sight to the end for which thou didst design it, to wit to curse them. *t* This people are of a distinct kind from others, God's peculiar people, separated from all other nations, as in Religion and Laws, so also in divine protection; and therefore my inchantments cannot have that power against them which they have against other persons and people. See *Exod.* 19. 5. *Levit.* 20. 24. 26.

10 Who can count the dust of Jacob *u*, and the number of the fourth *part* of Israel *x*? Let † me die * the death of the righteous *y*, and let my last end *z* be like his.
† Heb. *soul or life.* * Psal. 116. 15.

u (*i.e.*) The numberless people of *Jacob* or *Israel*, who according to God's promise, *Gen.* 13. 16. and 28. 14. are now become as the dust of the earth. *x* (*i.e.*) Of one of the camps of *Israel*; for they were divided into four camps, *Numb.* 2. which *Balaam* from this height could easily discover: much less can any man number all their host. *y* (*i.e.*) Of this righteous and holy people, the *Israelites*, called *Jeshurun*, *Deut.* 32. 15. which word signifies *upright* or *righteous*. The sense is, they are not only happy above other Nations in this life, as I have said, and therefore in vain should I curse them, but they have this peculiar priviledge, that they are happy after death: their happiness begins where the happiness of other people ends; and therefore I heartily wish that my soul may have its portion with theirs when I dye. But it was a vain wish, for as he would not live as God's people did, so he died by the sword, as others of God's enemies did, *Numb.* 31. 8. *Jos.* 13. 22. *x* (*i. e.*) My death, as the word is used. Or, *my posterity*, as this Hebrew word signifies, *Psal.* 109. 13. *Dan.* 11. 4. *Amos* 4. 2. And as the covenant and blessing of God given to *Abraham* did reach to his posterity, *so this might not be unknown to Balaam*, which might give him occasion for this wish. Or, *my reward*, as the word is taken, *Prov.* 23. 18. and 24. 20. But the first sense seems the most true, because it agrees best with the usage of Scripture to repeat the same thing in other

other words, and this includes the third sense, to wit, the reward, which is here supposed to follow death; and for posterity, it doth not appear that he had any, or, if he had, that he was so very solicitous for them; or that he knew the tenour of Gods covenant with *Abraham* and his posterity. Nay he rather seems to have had some hope of ruining *Abraham*'s posterity, which he attempted both here and afterwards.

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth *a*?

a I speak not these words by my own choice, but by the constraint of an higher power which I cannot resist.

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all *b*: and curse me them from thence.

b He thought the sight of the people necessary both to excite *Balaam*'s passions, and to strengthen and direct his conjurations, but he would now have him see but a part of the people, and not all, because the sight of all of them might dismay and discourage him, and, as it did before, raise his fancy to an admiration of the multitude and of the felicity of the people, *ver.* 9. 10.

14 And he brought him into the field of Zophim *c* to the top of || Pisgah *d*, and built seven altars, and offered a bullock and a ram on *every* altar.
Or, *the list.*

c A place so call'd from the spies & watches which were kept there. *d* An high hill in the land of *Moab*, so called, *Deut.* 3. 27. and 34. 1.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD e* yonder.

e To consult him, and to receive an answer from him, if peradventure those renewed sacrifices will melt him into some compliance with our desires.

† chap. 22. 35. 16 And the LORD met Balaam *f*, and † put a word in his mouth, and said, go again to Balak, and say thus.

f See above on *verse* 4. and *Numb.* 22. 35.

17. And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up *g*, Balak, and hearken unto me, thou son of Zippor:

f This word implies, either 1. The reverence wherewith he should hear and receive God's message, as *Ehud* did, *Judg.* 3. 20. which might have been probable, if *Balak* had been now sitting, as *Ehud* there was: but he was standing, *ver.* 15. or rather 2. The diligent attention required; rouse up thy self and carefully mind what I say.

* 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17. 19 * God *is* not a man that he should lie *h*, neither the son of man, that he should repent *i*: hath he said, and shall he not do *it k*? or hath he spoken, and shall he not make it good?

h (*i.e.*) Break his Faith and Promises made to his People for their preservation and benediction. *i* (*i. e.*) Change his counsels or purposes; which men do, either because they are not able to execute them, or because they are better informed and their minds changed by some unexpected occurrent, or by their lusts and passions, none of which have place in God. And therefore I plainly see that all our endeavours and repeated sacrifices are to no purpose, and can make no impression in God, nor induce him to curse those whom he hath purposed, and solemnly and frequently promised, to bless. *k* Is he like a man that oft speaks and promises what he either never intends, or cannot or will not perform?

20 Behold, I have received *commandment* to bless *l*: and he hath blessed, and I cannot reverse it.

l Or, *I have received a blessing*, to wit, a sentence of blessing, which God hath put into my mind and mouth, and which I cannot forbear to utter. Heb. *I have received to bless.* The infinitive put for the noun, as is frequent.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel *m*: the LORD his God *is* with him *n*, and the shout of a King *is* among them *o*.

m He, (*i.e.*) God, understood, *v.* 20. and expressed, *v.* 19. *hath not* or doth not *behold* or *see iniquity* or *perverseness*, *i. e.* any sin, *in Jacob* or *Israel*; which cannot be meant of a simple seeing or knowing of him, for so God did see and observe, yea and chastise their sins, as is manifest, *Exod.* 32. 9. *Deut.* 9. 13. but of such a sight of their sins as should provoke God utterly to forsake and curse and destroy them, which was *Balak*'s desire, and *Balaam*'s hope and design. For as *Balaam* knew that none but *Israels* God could curse or destroy *Israel*, so he knew that nothing but their sin could move him so to do; and therefore he took a right though wicked course afterwards, to tempt them to sin, and thereby to expose them to ruine, *Numb.* 25. And *Balaam* had now hoped that God was incensed against *Israel* for their sins, and therefore would be prevailed with to give them up to the curse and spoil. But, saith he, I was mistaken, I see God hath a singular favour to this people, and though he sees and punisheth sin in other persons and people with utter destruction, as he hath now done in *Sihon* and Og and the *Amorites*, yet he will not do so with *Israel*; he winks at their sins, forgets and forgives them, and will not punish them as their iniquities deserve. In this sense God is said not to *see* sin, as elsewhere he is said to forget them, *Isa.* 43. 25. *Jer.* 31 34. and, to *cover* them, *Psal.* 32. 1. which keeps them out of sight and so out of mind, and to *blot* them out, *Psal.* 51. 1, 9. and to *cast* them *behind his back*, *Isa.* 38. 17. or, *into the depth of the sea*, *Mic.* 7. 19. in which cases they cannot be seen nor read. And men are oft said *not to know* or *see* those sins in their children or others, which they do not take notice of so as to punish them. And this sense best agrees with the context, God hath decreed and promised to bless this people, and *he hath bless'd them, and I cannot reverse it*, *ver.* 20. and he will not reverse it, though provoked to do so by their sins, which he will take no notice of. Others thus, *He hath not beheld*, as hitherto he hath not, so for the future he will not behold, *i. e.* so as to approve it, as that word is oft used, as *Gen.* 7. 1. *Isa.* 66. 2. *Hab.* 1. 13. or so as to suffer it, *in injury against Jacob*, &c. For *aven* here rendred *iniquity*, is oft used in that sence, as *Job* 5. 6, 7. *Prov.* 12. 21. & 22. 8. And the other word *amal* rendred *perverseness* oft notes *vexation* and *trouble*. as *Job* 5. 6, 7. *Psal.* 25. 17. & 36. 4. and the particle *beth* rendred *in* is oft used for *against*, as *Exod.* 14. 25. & 20. 16. *Numb.* 12. 1. So the sense is, God will not see them wronged, or ruined by any of their adversaries, whereof the following words may be a good reason, for *God is with him*, &c. *n* (*i.e.*) He hath a favour for this people, and will defend and save them. So the phrase of *God's being with* a person or people signifies, as *Judg.* 6. 13. *Psal.* 46. 7. *Isa.* 8. 10. *o* (*i. e.*) Such joyful and triumphant shouts as those wherewith a people congratulate the approach and presence of their King when he appears among them upon some solemn occasion, or when he returns from battel with victory and spoils. The expression implies God's being their King and Ruler, and their abundant security and just confidence in him as such. And here is an allusion to the silver trumpets which were made by God's command, and used upon great solemnities, in which God their King was present in a special manner, *Numb.* 10. 9. *Jos.* 6. 16, 20. 1 *Sam.* 4. 5. 2 *Chron.* 13. 12.

22 * God brought them out of Egypt *p*: he *q* hath as it were the strength of an unicorn *r*.
* chap. 24. 8.

p To wit, by a strong hand, and in spight of all their enemies, and therefore it is in vain to seek or hope to overcome them. *q* Either 1. God, last mentioned. But so the comparison is mean and unbecoming. Or rather, 2. *Israel*, whom God brought out of *Egypt*, such change of numbers being very common in the *Hebrew* language. The sence is, *Israel* is not now what he was in *Egypt*, a poor, weak, dispirited, unarmed people, but high and strong and invincible. *r* Whose great strength and fierceness is celebrated in Scripture, *Numb.* 24. 8. *Deut.* 33. 17. *Job* 39. 9. *Psal.* 22. 21. & 92. 10. But whether it be an Unicorn, or a Rhinoceros, or a strong and fierce kind of wild goat, which is here called *reem*, it is not necessary here to determine.

23 Surely *there is* no inchantment || against Jacob *s*, neither *is there* any divination against Israel: according to this time *t* it shall be said of Jacob, and of Israel, What hath God wrought *u*?
Or, *in.*

s I find by experience and serious consideration that all mine and thine endeavours to enchant *Israel* are in vain, being frustrated by their omnipotent God. I can do thee no service by my art against them. *t* Not only in succeeding times and ages, of which he speaks, *chap.* 24 17; &c. but even now, in this time and age, and so forward. *u* (*i. e.*) How wonderful and glorious are those works which God is now about to do for *Israel*, by drying up *Jordan*, by subduing the *Canaanites*, &c. These things will be matter of discourse and admiration to all ages.

24 Behold, the people shall rise up *x* as * a great lion, and lift up himself as a young lion: he shall not lie down *y*, until he eat *of* the prey and drink the blood of the slain.
* Gen. 49. 9.

x As a lion rowzeth up himself to fight, or to go out to the prey, so shall *Israel* stir up themselves to warlike attempts against all their enemies, as occasion shall offer it self. *y* (*i.e.*) Not rest or cease from fighting and pursuing.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told I not thee, saying, all that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place: peradventure it will please God, that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor *z*, that looketh toward Jeshimon.

z An high place called *Beth-Peor*. *Deut.* 3 29. *i. e.* the house or temple of *Peor*, because there they worshipped *Baal-peor*.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam lays aside his sorceries, and the Spirit of God comes upon him: his Eyes are open: Hears the words of God; and sees the Vision of the Almighty, 1——4. *Prophesies of Israels prosperity,* 5——9. *Balak is Angry: commands him to fly: his Answer,* 10——14. *He prophesies of the Messias the King, and of the destruction of the Nations,* 15——24. *He returns to his place; and Balak goes his way,* 25.

1 AND when Balaam saw that it pleased the LORD to bless Israel, he went not as at * other times, † to seek for inchantments *a*; but he set his face toward the wilderness *b*.
* chap 23. 3, 15. † Heb. *to the meeting of inchantments.*

a (*i.e.*) To use enchantments, which he is said to have done, either because when he consulted and sacrificed to God, he did also use enchantments and consult with the Devil, that if one would not, the other might help him; or, because he consulted God in a magical & superstitious way, by using such postures or instruments or forms of words as inchanters used. *b* Where *Israel* lay encamped, either with intent to curse *Israel* without Gods leave: or rather, expecting what God of his own accord would suggest to him concerning this matter.

2 And Balaam lift up his eyes, and he saw Israel abiding *in his tents*, according to their tribes: and the spirit of God came upon him *d*.

c In

c In the order appointed *Numb.* 2. *d* (*i. e.*) Inspired him to speak the following words, and so constrained him again to bless those whom he desired to curse.

*chap. 23. 7, 18. †Heb. *who* are open *s*, hath said ;

3 * And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes

had his eyes shut, but now open.

e The eyes, either 1. of his body, as in the following verse: or 2. of his mind, which God had opened in a peculiar and prophetical manner, whence Prophets are called *Seers*, 1 *Sam.* 9. 9.. He implies that before he was blind and stupid, having eyes, but not seeing nor understanding. Some render the words, *having his eyes shut*, as the *Hebrew* verb *Satham* signifies, the letters *Schin* and *Samech* being frequently exchanged ; and so the meaning is, that he received this revelation either in a dream, when mens eyes are simply shut ; or in an extasie or trance, when mens eyes, though open, are in a manner shut, to wit, as to the use and exercise of them.

4 He hath said, which heard the words of God, which saw the vision *f* of the Almighty, falling *into a trance g*, but having his eyes open :

f So called either strictly and properly, because he was awake when this was revealed to him : or largely and improperly, for any extraordinary discovery of Gods mind to him, whether sleeping or waking. *g* Or, *extasie*, fainting and falling upon the ground, as the Prophets used to do. See 1 *Sam.* 19. 24. *Ezek.* 1. 28. and 3. 23. and 43. 3. *Dan.* 8. 17. 18. and 10. 16. *Rev.* 1. 17. Others, *falling* suddenly into a sleep, as the Prophets sometimes did, as *Gen.* 15. 12. *Dan.* 8. 18.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel ?

6 As the valleys *h* are they *i* spread forth, as gardens by the rivers side *k*, as the trees of lign-aloes *l* which the LORD hath planted *m*, *and* as cedar-trees *n* beside the waters *o*.

h Which oft-times from a small beginning are spread forth far and wide. Others, *as the brooks*, or *rivers*, as the word signifies, which stretch out and disperse their waters into several channels, and sometimes further. *i* (*i. e.*) The *Israelites* last mentioned. *k* Pleasant and fruitful and secured by a fence. *l* An *Arabian* and *Indian* tree of a sweet smell, yeilding good shade and shelter both to man and beast : such is *Israel*, famous among the nations, and not only safe themselves, but yeilding shelter to all that joyn themselves to them. *m* Which are the best of the kind ; such as not man but God might seem to have planted, as the best of all fruits are ascribed to God, as *the trees*, *buds*, *cities*, of God, &c. Compare *Psal.* 104. 16. *n* Which are famous for growth and height and strength and durableness, whence *Solomon* Temple was built of this wood, 1 *King.* 6. 9, 10. *o* Where trees thrive best.

*D ut. 8. 7. 7 He shall pour the water out of his buckets *p*, and his seed *shall be* in many * waters *q*, and his king *r* shall be higher than Agag *s*, and his kingdom shall be exalted.

p He (*i. e.*) God, will abundantly water the *valleys*, *gardens* and *trees*, which represent the *Israelites*, *ver.* 6. *i. e.* he will wonderfully bless his people, not only with outward blessings, of which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his word and spirit, which are often signified by *waters*, *Joh.* 3. 5. & 4. 10. & 7. 38, 39 and at last with eternal life, the contemplation whereof made *Balaam* desire to die the death of the righteous. Others thus, God shall make his posterity numerous : for the procreation of Children is oft signified by waters, fountains, cisterns, &c. as *Psal.* 68. 26. *Prov.* 5. 15, 18. & 9. 17. *Isa.* 48. 1. But there is no necessity of flying to Metaphors here, and therefore the other being the literal and proper sense, is by the laws of good interpretation to be preferred before it. *q* This seed may be literally understood of their seed, which shall be sown in a fruitful ground, and therefore bring forth a better encrease, *Isa.* 32. 20. Others thus, His seed shall be so numerous, that it shall branch forth into many people, the several tribes being reckoned and sometimes called several *people*. Or, his seed shall rule over many people or nations, which are sometimes signified by many waters, as *Psal.* 144. 7. *Isa.* 57. 20. *Jer.* 47. 2. *Rev.* 17. 15. But here also the literal sense seems best. *r* (*i. e.*) The King of *Israel*, either God, who was in a peculiar manner their King or Ruler, *Numb* 23. 21. *Judg.* 6. 13. 1 *Sam.* 8. 7. *Isa.* 33. 22. or their chief Governour or Governours, whether King or others : for *Moses* is called their *king*, *Deut.* 33. 5. and the Judges were in a manner Kings. *s* (*i. e.*) Than the King of the *Amalekites*, which King and people were famous and potent in that age, *ver.* 20. as may be guessed by their bold attempt upon so numerous a people as *Israel* was. And it is probably thought by the *Jewish* and other Interpreters, that *Agag* was the common name of the *Amalekitish* Kings, as *Abimelech* was of the *Philistines*, and *Pharaoh* of the *Egyptians*, and *Cæsar* of the *Romans*. But though this King only be instanced in, yet other Kings, to wit, such as did or should border upon the *Israelites*, are doubtless to be understood, above whom the Kings and People of *Israel* sometimes were advanced, and oftener should have been, if they had not been their own hindrance by their sins. Some make this a prophecy of *Saul*'s conquering *Agag* and his people, 1 *Sam.* 15. 7, 8. But the words seem to be more general and to signifie a greater honour and advantage to *Israel* than that was.

*chap 23. 22. 8 * God brought him forth out of Egypt, he hath as it were the strength of an unicorn : he shall eat up the nations his enemies, and shall break *t* their bones, and pierce *them* through with his arrows.

t Or, *unlom*, or, *take out*, *i. e.* shall eat the flesh to the very bones, and then break them also.

*Gen. 49. 9 *Gen. 12. 3 & 27. 29. 9 * He couched, he lay down *u* as a lion, and as a great lion : who shall stir him up *u* ? * Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

t Having conquered his enemies the *Canaanites*, and their land he shall quietly and securely rest and settle himself their. *u* (*i. e.*) Awake or provoke him

10 And Balaks anger was kindled against Balaam, and he smote his hands together *x* : and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

x A sign of great anger, *Ezek.* 21. 17. and 22. 13.

11. Therefore now, flee thou to thy place *y* : I thought to promote thee unto great honour, but lo, the LORD *z* hath kept thee back from honour.

y Whence I sent for thee, *Numb.* 22. 5. *z* Whose commands thou hast preferred before my desires and interest ; and therefore seek thy recompence from him, and not from me.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 * If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad † of mine own mind : *but* what the LORD saith that will I speak.

*chap. 22. 18. †Gr. *from my heart.*

14 And now behold, I go unto my people : come *therefore*, *and* * I will advertise thee *a* what this people shall do to thy people in the latter days *b*.

*Micah 6. 5.

a Or, *inform thee*, to wit, concerning future things, as it here follows, for this word seems inseparably joyned with the following. Others, *give thee counsel*, and tell thee *what this people*, &c. So it is a short and defective speech, such as we have, *Exod.* 4. 5. and 13. 8. And by *counsel* they understand that which is related, *Numb.* 25. 1, 2. which was done by *Balaam*'s counsel, *Numb.* 31. 16. *Revel.* 2. 14. But the former sense is more unforced and agreeable to the following words, as they ly. *b* Not in thy time, therefore thou hast no reason to fear, but in succeeding ages, as 2 *Sam.* 8. 2. &c.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes were open hath said :

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open :

17 I shall *c* see him *d* but not now *e* : I shall behold him, but not nigh : there shall come a * star *f* out of Jacob, and a scepter *g* shall rise out of Israel, and shall ‖ smite the corners *h* of Moab, and destroy all the children of Sheth *i*.

*Matt. 2. ‖Psalm. 110. 5. *Or, through.* *princes*. *Micah.*

c Or, *I have seen*, or *do see*, for the future is oft put for other times or tenses : he speaks of a prophetical sight, like that of *Abraham*'s, who saw Christ's *day*, *Joh.* 8. 56. *d* To wit, the *star*, and *scepter* as it here follows, *i. e.* a great and eminent Prince, which was to come out of *Israel*'s loyns, either 1. *David*, who first did the things here spoken of, 2 *Sam.* 8. 2. *Psal.* 60. 8. and 108. 9. and some of the Kings of *Judah* and *Israel* after him, for it is not necessarily understood of one particular person : or 2. the *Messias*, as both Jewish and Christian Interpreters expound it, who most eminently and fully performed what is here said, in destroying the enemies of *Israel* or of God's Church, who are here described under the names of the nearest and fiercest enemies of *Israel* : which he doth partly by himself, by his word and spirit, and spiritual plagues ; and partly by his ministers, those princes whom he makes nursing fathers to his Church, and scourges to his Enemies. And to him alone agrees the foregoing verb properly, *I shall see him*, to wit, in my own person, or with the eyes of my own body, as *every eye shall see him*, *Rev.* 1. 7. when he comes to judgment. Nor can it seem strange that *Balaam* should speak of such high and remote things, seeing he foresaw and foretold these things by the revelation of the spirit of God, by which also he foresaw the great felicity of good men, and the miserable state of bad men after death and judgment, *Numb.* 23. 10. *e* Not yet, but after many ages. *f* A title oft given to Princes and eminent and illustrious persons, and particularly to the *Messias*, *Rev.* 2. 28. and 22. 16. *g* (*i. e.*) A scepter-bearer, a king or ruler, even that scepter mentioned *Gen.* 49. 10. *h* Either 1 literally, the borders, which by a Synecdoche are oft used in Scripture for the whole country to which they belong, as *Exod.* 8. 2. *Psal.* 74. 17. and 147. 14. *Jer.* 15. 13. and 17. 3. Or 2. metaphorically, to wit, princes and rulers, who are sometimes compared to corners, as *Zach.* 10. 4. and Christ himself is called a *corner-stone*, because he unites and supports the building. But I prefer the former sense. *i* Which seems to be the name of some then eminent, though now unknown, place or prince in Moab, where there were many princes, as appears from *Numb.* 23. 6. *Amos* 2. 3. there being innumerable instances of such places or persons sometimes famous, but now utterly lost as to all monuments and remembrances of them.

18 And * Edom shall be a possession *d*, Seir *e* also shall be a possession for his Enemies *f*, and Israel shall do valiantly *g* :

*2 Sam. 8. 14. Psal. 60. 8.

d Which was also foretold, *Gen.* 25. 23. and in part fulfilled, 2 *Sam.* 8. 14. 1 *Chron.* 18. 13. but more fully by Christ, *Amos* 9: 12. *Obad. ver.* 18. who shall subdue and possess all his enemies ; here signified by the name of *Edom*, as *Jacob* or *Israel*, his brother, signifies all his Church and people. *e* A part and mountain of *Edom*, *Gen.* 36. 8. which may be here mentioned as the strongest part of *Edom*, to shew that not only the rest of *Edom*, which is more accessible, but even the rocks and best munitions of it, shall be taken. *f* The *Israelites*. *g* Or, *gain power*, or *riches*, or *victory*, all which are comprehended in this phrase.

19 Out of Jacob *h* shall come he that shall have dominion *i*, and shall destroy him that remaineth of the city *k*.

h Out

h Out of *Jacob*'s loyns. *i* *David*, and especially Christ. *k* Or, *from or out of this city*, *i. e.* the cities, the singular number for the plural, which hath been oft noted before. The sence is, He shall not only subdue those *Moabites* and *Edomites* which meet him in the field, but he shall pursue them even to their strongest holds and cities, and shall pull them out thence. Possibly he may not destroy royal city as may be guessed from *Psal.* 60. 9. eminent city in which they confided most, their Metropolis or

20 And when he looked *l* on Amalek, he took up his parable, and said, Amalek *was* ‖ the first *m* of the nations, but his latter end ‖ *shall be* that he perish for ever *n*.

‖ *The first of the nations that warred against Israel*, Exod. 17.

l From the top of *Pisgah*, which was exceeding high, and gave him the prospect of parts of all these kingdoms. *m* Heb. *the first fruits* ; so called either, 1. because they were the first of all the neighboring nations which were embodied together in one government : or, 2. because they were the most powerful and eminent of them, as is implied above, *ver.* 7. the best things in each kind being oft signified by the name of first-fruits. Or, 3. because he was the first who fought against *Israel* and was vanquished by them, in that famous battel *Exod.* 17. which victory was an earnest and first-fruits of that large harvest of victories which the *Israelites* should in due time get over all their enemies, and among others, over *Amalek* himself, 1 *Sam.* 15: 3. *n* He began with God and with *Israel*, but God will end with him, and the firm purpose and will of God is, that he shall be utterly destroyed, *Exod.* 17. 14. so that *Saul* lost his kingdom for not executing this decree and God's command pursuant thereunto, 1 *Sam.* 15.

21 And he looked on * the Kenite *o*, and took up his parable, and said, Strong is thy dwelling-place, and thou putteft thy nest *p* in a rock :

* 1 Sam. 15. 6.

o The posterity or kindred of *Jethro* ; not that part of them which dwelt among the *Israelites*, to whom the following words do not agree, but those of them who were mingled with the *Amalekites* and *Midianites*. See *Exod.* 3. 1. *Judg.* 1. 16. & 4. 11. 1 *Sam.* 15. 6. *p* (*i. e.*) Thy dwelling-place, so called, either because it was in an high place, as nests commonly are : or from their security and confidance of continuing long and safe in it : See *Job* 29. 18. or in allusion to their name, for *ken* in *Hebrew* signifies *a nest*.

22 Nevertheless † the Kenite *q* shall be wasted, ‖ until Ashur shall carry thee away captive *r*.

† Heb. *Kain.* ‖ Or, *how long* shall it be ere *Asshur* carry thee away captive?

q Heb. *Kain*, *i. e.* the *Kenite*, so called, either by a transposition of letters, which is very usual in the *Hebrew* tongue : or from the name of some eminent place where they lived, or person from whom they were descended, though now the memory of them be utterly lost, as it hath fared with innumerable other places and persons famous in their generations mentioned in ancient heathen writers. *r* (*i. e.*) Shall be by degrees diminished and wasted by the incursions of divers enemies, till at last the *Assyrian* comes to compleat the work and carries them into captivity. For the *Kenites* lived partly among the ten tribes, *Jos.* 19. 33. compared with *Judg.* 4. 11. and partly with the two tribes, *Judg.* 1. 16. & 4. 16, 17. and were carried captive with them, part by *Salmanaser*, the king of *Assyria*, 2 *King.* 17. 6. and part by *Nebuchadnezzar*, who also is called an *Assyrian*, *Ezra* 6. 22. *Isa.* 52. 4. The words may be rendred thus, *shall he waste d. How long* ? to wit, shall they be thus wasted ? (these particles being oft used abruptly and pathetically in the same manner, *Psal.* 6. 3. & 90. 13. *Isa.* 6. 11.) till *Ashur* comes, *Ashur shall carry thee away captive*.

23 And he took up his parable, and said, Alas ? who shall live *s* when God doth this ?

s How calamitous and miserable will the state of the World be, when the *Assyrian*, and after him the *Chaldean*, shall over-run and over-turn all these parts of the World ? who will be able to live and keep his heart from fainting under such grievous pressures ? how few will then escape the destroying sword ?

24 And ships *shall come* from the coast of Chittim *t*, and shall afflict Ashur, and shall afflict Eber *u*, and he also *x* shall perish for ever.

t A place or people so called from *Chittim* the son of *Javan*, *Gen.* 10. 4. whose posterity were very numerous, and were first seated in the lesser *Asia*, and from thence sent forth colonies into the islands of the *Ægean* sea, and into *Cyprus*, and afterwards into *Macedonia* and other parts of *Greece*, and then into *Italy*. Whence it comes to pass that by this name is understood sometimes *Macedonia*, as appears from 1 *Macc.* 1. 1. and 8. *Macc.* 8. 5. and sometimes *Italy*, as is manifest, from *Dan.* 11. 29, 30. and sometimes both, as in this place : for he speaks here of the scourge that God hath appointed for the *Assyrian* after he had done God's work in punishing of his people and the bordering nations. Now although the *Assyrian* and *Chaldean* empire was subdued by the *Medes* and *Persians*, yet the chief afflictions and calamities of that people came from two hands, both beyond the sea and brought to them by ships, as is here expressed ; first from the *Grecians* under *Alexander* and his successors, by whom that people were grievously oppressed and wasted ; then from the *Romans*, who subdued all the *Grecian* empire, one great part whereof were the *Assyrians* largely so called, and after many bloody wars made them a colony. *u* (*i. e.*) The posterity of *Eber*, *Gen.* 10. 24. the *Hebrews*, who were the chief and flower of *Ebers* children, and therefore are here designed by that general name, such general expressions being oft used concerning one particular and the most eminent of its kind. And it pleased God to express it thus darkly here, because though he would foretel this for the comfort and instruction of his people in after ages, yet he would not have *Balak*, nor *Balaam* neither, understand or utter any thing which might seem to thwart that happy estate of *Israel*, which *Balaam* clearly saw and openly applauded. *x* Not the *Hebrews*, as some understand, for his affliction was now mentioned before, and other Scriptures tell us they shall have a better end, and that *all Israel shall be saved*, and therefore not perish for ever, but the afflicter or scourge of *Asher* and *Eber*, to wit, the *Grecian* and *Roman* Empire.

25 And Balaam rose up, and went, and returned to his place *y* : and Balak also went his way.

y (*i. e.*) To *Mesopotamia*. *Obj.* He went only to *Midian*, where he was slain, *Num.* 31. 8. *Answ.* 1. He is said to return home because he intended and began to do so, tho' he was diverted by the *Midianites* : for men in Scripture are oft said to do what they design or attempt to do, as *Exod* 8. 18. *Numb.* 14. 40. *Answ.* 2. He did go home first, tho' afterwards he returned to the *Midianites*, either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms, to which purpose he gave them that devilish counsel which was put in practice, *Numb.* 25. and that by his advice, *Num.* 31. 16. *Rev.* 2. 14.

CHAP. XXV.

The Israelites Whoredom and Idolatry : God commands the guilty to be put to death, — 5. A Plague : Phinehas his zeal ; for which God promises him the Priesthood, 6—15. God commands the Midianites to be slain for this their Treachery in drawing the People to sin, 16—18.

1 AND Israel abode in * Shittim *a*, and the people *b* began to commit whoredom *c* with the daughters of Moab *d*.

*ch. 33. 49.

a A place called more largely, *Abel-Shittim*, *Numb.* 33. 49. it being usual with the *Hebrews* to abbreviate long proper names, as *Hermon* is put for *Baal-hermon*, *Judg.* 3. 3. *Tha'ad* for *Elat-baload*, *Jos.* 19. 4. *Nimrim*, *Isa.* 15. 6. for *Beth-nimrim*, *Numb* 32. 36. And this was their last station, from whence they passed immediately into *Canaan*. So this is here noted as a great aggravation of their sin, that they committed it, when God was going to put them into the possession of their long-expected and much-desired land. *b* Not all, but many of them, as appears from *Deut.* 4. 3, 4. 1 *Cor.* 10. 8. *c* Both corporally and spiritually, either because they prostituted themselves to them upon condition of worshipping their God : or because their filthy God was worshipped by such filthy acts, as *Priapus* and *Venus* were. *d* And of *Midian* too, as is evident from *ver.* 6. 17, 18. and *Numb.* 31. 16. for both these people being confederated in this wicked design, the one is put for the other, and the daughters of *Moab* may be named, either because they began the transgression, or because they were the chief persons, possibly, the relations or courtiers of *Balak* king of *Moab*.

2 And * they called *e* the people unto the sacrifices of their gods *f* : and the people did eat, and bowed down *g* to their gods *h* :

*Josh. 22. 17. Psal. 106. 28. Hos. 9. 10.

e This may be noted, either 1. as the consequent of their whoredom, an invitation to further society in their sacred feasts ; or rather 2. as the cause or occasion of their whoredom, the *Hebrew vau* here signifying *for*, as it oft doth. The *Moabites* being now neighbours to the *Israelites*, and finding themselves unable to effect their design against *Israel* by war and witchcraft, they now fell another way to work, by contracting familiarity with them, and, perceiving their evil and lustful inclinations, *they*, *i. e.* their daughters, last mentioned, invited them to their feasts. *e* (*i. e.*) Unto the feasts which were made of their parts of their sacrifices, after the manner of the *Jews* and *Gentiles* too, the participation whereof, was reckoned a participation in the worship of that God to whom the sacrifices were offered, 1 *Cor.* 10. 8. and therefore was forbidden to the *Israelites* when such feasts and sacrifices belonged to a false God, *Exod.* 24. 15. Yet this was a less and more modest kind of Idolatry, and therefore is fitly used to usher in what was more gross and impious. *f* (*i. e.*) Of their God, *Baal-peor*, the plural *Elohim* being here used, as commonly it is, for one God. *g* Which properly notes the outward act of worship, which here consisting in, or being accompanied with filthy actions, may either signifie or connote them. *h* Before their Gods, or, to the honour and worship of their Gods.

3 And Israel joyned himself *i* unto Baal-peor *k* : and the anger of the LORD was kindled *l* against Israel.

i The word implies a forsaking of God to whom they were and should have been joyned, and a turning to, embracing of, strict conjunction with, and fervent affection after, this false God. Compare *Hos.* 9. 10. and 2 *Cor.* 6. 14. *k* Called *Baal*, by the name common to many false Gods, and especially to those that represented any of the heavenly bodies, and *Peor*, either from the hill *Peor*, where he was worshipped, *Numb.* 23. 28. or rather from a verb signifying to *open* and *uncover*, either because of the obscene posture in which possibly the Idol was set, as *Priapus* was : or because of the filthinels which was exercised in his worship. *l* (*i. e.*) Discovered it self in a dreadful plague, *Psal.* 106. 29.

4 And the LORD said unto Moses, * Take all the heads of the people, and hang them up *m* before the LORD *n* against the sun *o*, that the fierce anger of the LORD may be turned away from Israel.

*Deut. 4. 3. Jos. 22. 17.

m The sense is, either 1. *Take*, to wit, to thy self and thy assistance, *all the heads*, *i. e.* the *Judges*, as they are called *ver.* 5. Or Rulers, *of the People*, and in their presence, and by their help, *hang them*, *i. e.* the people, now mentioned, to wit, such of them as were guilty, as was said *ver.* 2. And this sense seems to be favoured by the next verse, where the execution of this command is mentioned, *Moses said unto the Judges of Israel*, whom he had taken to himself and called together, *Slay ye every one his man*, *i. e.* Each of you execute this command of God, and hang up the delinquents under your several jurisdictions. Or 2. *Take*, *i. e.* apprehend, *all the heads*, *i. e.* the chief, *of the people*, such as were chief, either in this transgression, or rather in place and power, who are singled out to this exemplary punishment either for their neglect in not preventing, restraining or punishing the offenders according to their power and duty, or for their concurrence with others in this wickedness, which was more odious and mischievous in them than in others. And then this must be necessarily limited to such *heads* as were guilty, which is evident from the nature of the thing, and from the words of the verse. And so these *heads of the people* differ as in name and title, so in place and dignity from *the Judges of the people*, *ver.* 5. which may seem to note the superior Magistrates, even the 70 Elders, which, being persons of great worth and piety, chosen by God, and endowed with his spirit, most probably kept themselves from this

contagion, and therefore were fitter to punish others; and *the heads of the People*, seem to be the inferior Magistrates, the rulers of tens or hundreds, or the like, who as they did many of them, partake with the people in other rebellions, so probably were involved in this guilt. Now these are to be hanged up as other malefactors, and condemned persons were, *Deut.* 21.23. *x* To the vindication of God's honour and justice. *o (i. e.)* Publickly, as their sin was publick and scandalous, and speedily before the Sun go down. But withal this phrase may signifie, that these also must be taken down about Sun-setting, as other malefactors were, *Deut.* 21.23.

*Exod.32. 27. 5 And Moses said unto the judges of Israel, * slay ye every one his men *p* that were joined unto Baal-Peor.

p (i.e.) Those under his charge: for as these 70 were chosen to assist *Moses* in the government, so doubtless the care and management of the people was distributed among them by just and equal proportions.

6 And behold *q* one of the children of Israel came, and brought into his brethren *r* a Midianitish woman, in the sight of Moses *s*, and in the sight of all the congregation *t* of the children of Israel, who *were* weeping *u* before the door of the tabernacle of the congregation.

q This was done, either 1. Before God's command to *Moses*, and by him to the Judges, *ver.* 4, 5. such transpositions and disorders being not unusual in sacred story. Or rather, 2. In the order it is related, to wit, when *Moses* had given the charge to the Judges, and, as it may seem, before the execution of it, otherwise it is probable he would not have been so bold and foolish to have run upon present and certain ruin, when the examples were fresh and frequent before his eyes. *r (i.e.)* Into the camp of the *Israelites*, or to his Friends and Relations in his tent, whither he carried her, *ver.* 8. for his or their fleshly satisfaction. *s* An argument of intolerable impudence and contempt of God and of *Moses*. *t (i.e.)* The rulers of the congregation with divers of the people. *u* Bewailing the abominable wickedness of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

*Psal.106. 30. *Exod. 6. 25. 7 And * when Phinehas the * son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from amongst the congregation, and took a javelin in his hand,

(Or, *brothel.*) 8 And he went after the man of Israel into the ‖ tent *x*, and thrust both of them through *y*, the man of Israel and the woman through her belly *z*: so the plague *a* was stayed from the children of Israel.

x Or, *Brothel-house*: For since they gave way to such lewd practices, no doubt they singled out convenient places for their wickedness. *y* Which is no warrant for private persons to take upon them the execution of justice upon any, though the greatest malefactors, because *Phinehas* was himself a man in great authority and power, and did this after the command given by *Moses* to the rulers to slay these transgressors, and in the very sight, and no doubt, by the consent of *Moses* himself, and also by the special instinct and direction of God's spirit. *z* Or *in her brothel-house*, for the word is the same before used, and translated *tent*, and it may be called *hers*, because she chose or used that place for her wicked purposes, as the rest doubtless did other places of like nature. *a* Either the pestilence, or some other sudden and grievous mortality.

*1 Cor.10. 8. 9 And * those that died in the plague, were twenty and four thousand *b*.

b Object. They were but 23000. *1 Cor.* 10. 8. *Answ.* The odd thousand here added were slain by the Judges according to the order of *Moses*, the rest by the immediate hand of God, but both forts died of the *plague*, the word being used, as oft it is, for the sword, or hand, or stroke of God.

10 And the LORD spake unto Moses, saying,

*Psal.106. 30. 11 * Phinehas the son of Eleazar, the son of Aaron the priest hath turned my wrath away from the children of Israel, (while he was zealous *c* for my sake *d* among them) that I consumed not the children of Israel in my jealousie.

c Fervent and resolute and valiant. *d* For my satisfaction and vindication.

12 Wherefore say, Behold, I give unto him my covenant of peace *e*.

e (i.e.) The covenant of an everlasting priesthood, as it is expounded, *v.* 13. which is called *a covenant of peace*, partly with respect to the happy effect of this heroical action of his, whereby he made peace between God and his people; and partly with regard to the principal end and use of the Priestly office, which was constantly to do that which *Phinehas* now did, even to mediate between God and Men, to obtain and preserve his own and *Israel*'s peace and reconciliation with God, by offering up sacrifices and incense, and prayers, to God on their behalf, *Numb.* 16. 47, 48. as also by *turning them away from iniquity*, which is the only peace-breaker, and by teaching and pressing the observation of that Law, which is the only bond of their peace, *Mal.* 2. 5, 6, 7.

13 And he shall have it, and his seed after him *f*, even the covenant of an everlasting priesthood *g*, because he was zealous for his God, and made an atonement for the children of Israel.

f Quest. What advantage had he by this promise, seeing the thing here promised was due to him by birth? *Answ.* 1. The same blessing may be oft-times promised, as the Kingdom was to *David*; and the renewing of this promise might seem convenient here, to signifie that bloodshed was so far from polluting him, and thereby casting him out of the Priesthood, that it was a mean to confirm him in it. 2. This promise secured him and his against divers contingences, which otherwise might have befallen him or them, as that he should live longer than his father, else he could not have been the High-priest; that he should be preserved from those blemishes which might have rendred him uncapable of the Priesthood, which were many; that he should have a seed, and they such as were fit for that office. *g (i.e.)* To continue as long as the Law and Commonwealth of the Jews did. *Quest.* How was this verified, seeing the Priesthood went from *Eleazar*'s to *Ithamar*'s line in *Eli* and three or four of his Successors? *Answ.* 1. This promise, as others of the like nature, was conditional, and therefore might be made void and of none effect, by the miscarriages of *Phinehas* his sons, as it seems it was, and thereupon a like promise was made to *Eli* of the line of *Ithamar*, that he and his should *walk before the Lord*, to wit, in the office of High-priest, *for ever*, which also for his and their sins was made void, *1 Sam.* 2. 30. *Answ.* 2. That was but a short interruption, and not considerable in so long a succession, for the Priesthood returned to *Phinehas* his line in the time of *Solomon*, *1 King.* 2. 26, 27, 34. *1 Chron.* 24. 3. and continued in that line till the captivity of *Babylon*, as is evident, and afterward too, *1 Chron.* 6. 4. *Ezra* 7. 1, 5. even until Christ's time, for any thing which appears to the contrary.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, a prince *h* of † a chief house *i* among the Simeonites *k*.

† Heb. *house of a father.*

h This is added as a proof of *Phinehas* his zeal that he durst venture upon so great a person, who was likely to have many avengers of his blood. *i* Heb. *Of the house of* his *Father*. Every Tribe was divided into great Housholds called *the houses of their Fathers*, *Numb.* 1. 2. and he was the Prince or chief of one of these, though not of the whole Tribe. *k* Of the Tribe of *Simeon*, which seems to have been too much influenced by his and other such examples, so that for 59300. which were numbred, *Numb.* 1. 22, 23. there were now only 22200. *Numb.* 26. 14.

15 And the name of the Midianitish woman that was slain, *was* Cozbi the daughter of Zur *l*; he *was* head over a people, *and* of a chief house *m* in Midian.

l One of the Kings or Princes of *Midian*, *Numb.* 31. 8. *Jos.* 13. 21. *m* Or, and over her *fathers house*.

16 And the LORD spake unto Moses, saying,

*ch.31. 17 * Vex the Midianites *n* and smite them *o*.

n And why not the *Moabites*, who were as guilty, *ver.* 1. *Answ.* 1. Because God will reserve to himself a liberty of punishing or sparing, according to his own good pleasure. 2. God had a kindness for the *Moabites* for *Lot*'s sake, *Deut.* 2. 9. 3. God punished the *Moabites* in another manner, partly by his own immediate hand, whereby it is probable he cut off those Moabitish women that were guilty of this fact, partly by a particular and dreadful kind of excommunication, *Deut.* 23. 3. and partly by impunity, which in its consequences is commonly worse and more pernicious than any or all temporal punishments, which none that believes the Bible can deny. 4. It is probable the *Midianites* were most guilty, as in perswading *Balak* to send for *Balaam*, as may be gathered from *Numb.* 22. 4, 7. So in the reception of *Balaam* after *Balak* had dismissed him, *Numb.* 31. 8. and in further consultation with him, and in contriving the means for the executing of this wicked plot. *o (i. e.)* Kill them: in which words as there is a command to war against them, so there is a promise of success.

18 For they vex you with their wiles *p*, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi *q*, the daughter of a prince of Midian, their sister *r*, which was slain in the day of the plague for Peors sake.

p For under pretence of Kindred and Friendship and Leagues, yea and Marriages, which they offered to them, instead of that War which the *Israelites* expected from them, they sought only an opportunity to insinuate themselves into their familiarity, and execute their hellish plot of bringing that curse upon the *Israelites*, which they had in vain attempted to bring another way. *q* By drawing you both to spiritual and corporal whoredom. *r* In a large sense, to wit, their Country woman.

CHAP. XXVI.

Israel numbred: such as were fit for War: of every Tribe: Levi excepted: their Number, 1——51. The Land to be distributed according to their Number, 52——56. The Levites numbred by themselves, because they had no Inheritance, 57——62. All that were numbred by Moses and Aaron at Sinai, save only Caleb and Joshua, died in the Wilderness, 63——65.

1 AND it came to pass after the plague *a* that the LORD spake unto Moses, and unto Eleazar *b* the son of Aaron the priest, saying,

a Last mentioned, *chap.* 25. 8, 9. *b* Who, his father being dead, was High-priest.

2 Take the sum *c* of all the congregation of the children of Israel * from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel.

*chap.1.

c They were numbred twice before, *Exod.* 30. 11, 12. and *Numb.* 1. 1, 2. Now they are numbred a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatned to cut off, *Numb.* 14. 29. and in a stupendious increase and multiplication of the people according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them; and partly to prepare the way for the equal division of the Land which they were now going to possess.

3 And Moses and Eleazar the priest spake with them in the plains of Moab *d*, by Jordan *near* Jericho *e*, saying,

d See *Numb.* 22. 1. & 33. 48. *e* See *Numb.* 22. 1.

4 *Take the sum of the people f*, from twenty years old and upward as the LORD * commanded Moses, and the * ch. 1. children of Israel which went forth out of the land of Egypt.

f Which

f Which words are easily supplied and necessarily to be understood from *ver.* 2.

*Gen.46. 8. Exod.6. 14. 1 Chro. 5. 1. 5 * Reuben the eldest son of Israel: the children of Reuben; Hanock, *of whom cometh* the family of the Hanochite: of Pallu, the family of the Palluite:

6 Of Hesron, the family of the Hesronite: of Carmi, the family of the Carmite.

7 These *are* the families *g* of the Reubenite: and they that were numbred of them, were forty and three thousand and seven hundred and thirty *h*

g (i.e.) The chief houses, which were subdivided into divers lesser families. *h* Whereas in their last numbring they were 46500, *Numb.* 1. 21. for *Korah*'s conspiracy, as well as other provocations of theirs had cut off many of them.

8 And the sons *i* of Pallu; Eliab.

i For, *son*, of which change of the number. See *Gen.* 21. 7. & 46. 7.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram: this *is that* Dathan, and Abiram, *which were* * famous in the congregation, who strove against Moses, and against Aaron in the company of Korah, when they strove against the LORD.

*ch.16.2.

10 And the earth opened her mouth, and swallowed them up together with Korah *k*, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign *l*:

k According to this translation *Korah* was not consumed by fire with his 250 men, *Numb.* 16. but swallowed up by the Earth. But others rather think he was devoured by the fire, of which see on *Numb.* 16. 32, 35. and render these words, *and the things of Korah*, or belonging to *Korah*, to wit, his tent and goods, and family, children excepted as here follows. Which interpretation receives strength by comparing this place with *Numb.* 16. 32. *And the earth opened her mouth, and swallowed them* (to wit, *Dathan* and *Abiram*, as is manifest from *ver.* 24. 25, 27.) *up and their houses, and all the men that appertained unto Korah*, which variation of the phrase plainly shews that *Korah* himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of *Dathan* and *Abiram*, *ver.* 24. 27. but his person is not there mentioned with their persons. Nor is it unusual both in sacred and profane authors, by the name of a man who is the head and master to understand only his house and family, though himself be not included. But this difficulty may be cleared another way. The Hebrew particle *eth* may be here the note of a Nominative case, as it is 2 *Kings* 6. 5. *Neh.* 9. 19. *Jer.* 38. 16. *Ezek.* 39. 14. & 43. 7. and there may be a defect of a verb, which is most frequent, and so the place may be rendred thus, *and the earth opened her mouth, and swallowed them up*, to wit, *Dathan* and *Abiram*, *ver.* 9. *and Korah*, *or*, *and as for Korah* he died (which verb is easily understood out of the following noun, of which Ellipsis there are many instances in Scripture, some where of have been given before, and more will follow in their places) *in the death of that company*, or *when that company died*, their *sins when the fire devoured the two hundred and fifty men*. And so this phrase, and *Numb.* 16. 35. explain one another, and whereas there is mention only of 250 men consumed by that fire, *Korah* is here added to the number. *l (i. e.)* God made them a monument or example, to warn others not to rebel against God nor against Magistracy, nor to usurp the Priestly Office.

11 Notwithstanding the children of Korah died not *m*.

m God being pleased to spare them, either because they disowned their fathers fact, and thereupon separated themselves both from his tent and company, or because *Moses* interceded for them, or because God would glorifie his own free mercy in sparing some, while he punished others, according to his declaration in a like case, *Exod.* 33. 19. Hence the sons of *Korah* are mentioned, *1 Chron.* 6. 22, 38. and oft in the book of Psalms.

12 The sons of Simeon after their families: of Nemuel *n*, the family of the Nemuelite: of Jamin, the family of the Jaminite: of Jachin *o*, the family of the Jachinite:

n Called *Jemuel*, *Gen.* 46. 10. *Exod.* 6. 15. *o* Called also *Jarib*, *1 Chron.* 4. 24. And such names might be either added or changed upon some special occasion not recorded in Scripture.

13 Of Zerah *o*, the family of the Zarhite: of Shaul, the family of the Shaulite.

o Called also *Zohar*, *Gen.* 46 10. *Exod.* 6. 15. There is another of his sons, *Obad*, mentioned *Gen.* 46. 10. not here, possibly because his family was extinct before this time.

14 These *are* the families of the Simeonite: twenty and two thousand and two hundred *p*.

p Whereas there were 35400 in *Numb.* 1. 23. It is thought the example of *Zimri*, one of their princes, *Numb.* 25. and some others among them, did infect the generality of the Tribe, and so caused this great diminution, in their numbers.

15 The children of Gad *q* after their families: of Zephon *r*, the family of the Zephonite; of Haggi, the family of the Haggite: of Shuni, the family of the Shunite.

q Who is placed next, because he was joined with *Reuben* and *Simeon* in the same camp and quarters, *Numb.* 2. 10, 14. *r* Called *Zephion*, *Gen.* 46. 16.

16 Of Ozni *s*, the family of the Oznites: of Eri, the family of the Erites:

s Called *Ezbon*, *Gen.* 46. 16.

17 Of Arod *t*, the family of the Arodites: of Areli, the family of the Arelites.

t Called *Arodi*, *Gen.* 46. 16.

18 These *are* the families of the children of Gad, according to those that were numbred of them, forty thousand and five hundred *u*.

u Fewer by above 5000 than there were in their last numbring, *Numb.* 2. 15.

19 * The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

*Gen. 38. 2. &c. and 46. 12. *1 Chro. 2. 3.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez *x* were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

x Which though *Judahs* Grandchildren are here mentioned among his sons, because they are put in the stead of *Er* and *Onan*, which died before.

22 These *are* the families of Judah, according to those that were numbred of them, threescore and sixteen thousand and five hundred *y*.

y About 2000 more than they were, *Numb.* 1. 27. whereas the three going Tribes were all diminished, this Tribe was now encreased; and the blessing promised to that Tribe above the rest, *Gen.* 49. 8. doth herein begin to shew it self

23 * Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua *z*, the family of the Punites.

*1 Chron. 7. 1.

z Called also *Phuvah*, *Gen.* 46. 13. as his brother *Jashub*, *ver.* 24. is called *Job*, *Gen.* 46. 13.

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbred of them, threescore and four thousand and three hundred *a*.

a A great increase. Compare *Numb.* 2. 6.

26 Of * the sons of Zebulun, after their families, of Sered, the families of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

*Gen. 46. 14.

27 These *are* the families of the Zebulunites, according to those that were numbred of them, threescore thousand and five hundred *b*.

b Whereas before they were but 57400 in *Numb.* 1. 31. & 2. 8. So that *Judahs* camp was much encreased, as *Reubens* was much diminished.

28 * The sons of Joseph, after their families, *were* Manasseh and Ephraim.

*Gen.46. 20.

29 Of the sons of Manasseh: of * Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites *c*.

*Josh.17.

c Gilead is here mentioned as *Machirs* only son; and therefore some conceive that the family of the *Machirites*, and of the *Gileadites*, are one and the same family, only called by two names, first *Machirites*, but afterwards *Gileadites*. Others make them distinct families, because *Machir* had other children, *Gen.* 50. 23. *1 Chron.* 7. 14, 15, 16. which are called by their fathers name, *Machirites*, whereas the children of his eldest son *Gilead* are called by his name, *Gileadites*. But though *Machir* had other children, it seems they were but one family, as may be gathered by comparing this and the following verses with *Jos.* 17. 1, 2, 3. & *1 Chron.* 7. 14, 15, 16, 17, 18, 19.

30 These *are* the sons of Gilead, of Jeezer *d*, the family of the Jeezerites: of Helek, the family of the Helekites.

d Called also *Abiezer*, *Jos.* 17. 2. *Judg.* 6. 11, 34. *1 Chron.* 7. 18.

31 And of Asriel, the family of the Asrielites: and of Sechem, the family of the Sechemites:

32 And of Shemida, the family of Shemidaites: and of Hepher, the family of the Hepherites.

33 And * Zelophead the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophead, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

*ch.27.1. & 36.11.

34 These *are* the families of Manasseh, and those that were numbred of them, fifty and two thousand and seven hundred *e*.

e Whereas they were but 32200. in *Numb.* 1. 35. So they are now increased above 20000. according to that prophecy, *Gen.* 49. 22.

35 These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher *f*, the family of the Bachrites: of Tahan, the family of the Tahanites.

f Called also *Bered*, *1 Chron.* 7. 20.

36 And these *are* the sons of Shuthelah: of Eran *g*, the family of the Eranites.

g Called *Edan* or *Hadan*, *1 Chron.* 7. 26. the letters *Daleth* and *Resh* being alike in the Hebrew tongue, and therefore oft changed, as is evident from Scripture-instances.

37 These *are* the families of the sons of Ephraim, according to those that were numbred of them, thir-

ty and two thousand and five hundred. These *are* the sons of Joseph after their families.

* 1 Chron. 7. 6. 38 * The sons of Benjamin *b* after their families: of Bela, the family of the Belaites: of Ashbel *i*, the family of the Ashbelites: of Ahiram *k*, the family of the Ahiramites:

b Who were ten, *Gen.* 46. 21. whereof only five are here mentioned, the rest probably, together with their families, being extinct ere this time. *i* Called also *Jediael*, 1 *Chron.* 7. 6. *k* Called also *Aharah*, 1 *Chron.* 8. 1. and *Ehi*, *Gen.* 46. 21.

39 Of Shupham *l*, the family of the Shuphamites: of Hupham *m*, the family of the Huphamites.

l Called also *Shuppim*, 1 *Chron.* 7. 12. and *Muppim*, *Gen.* 46. 21. *m* Called *Huppim*, *Gen.* 46. 21. 1 *Chron.* 7. 12.

40 And the sons of Bela were Ard and Naaman: *of Ard n*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

n Or, *Arde*, and by transposition, *Adar*, 1 *Chron.* 8. 3.

41 These *are* the sons of Benjamin after their families: and they that were numbred of them, *were* forty and five thousand and six hundred.

42 These *are* the sons of Dan after their families: of Shuham *o*. the family of the Shuhamites. These *are* the families of Dan after their families *p*.

o Called, by transposition, *Hushim*, *Gen.* 46. 23. *p* The greater families subdivided into lesser families.

43 All the families of the Shuhamites, according to those that were numbred of them, *were* threescore and four thousand and four hundred *q*.

q All from one son and family, whereas of *Benjamin* who had ten sons, and here five families, there were only 45600. to shew that the increase of families depends singly upon God's blessing and good pleasure.

* 1 Chron. 7. 30. 44 * Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui *r*, the family of the Jesuites; of Beriah, the family of the Berilites.

r Called *Ishui*, *Gen.* 46. 17. where also there is another son of *Asher* named, to wit, *Ishuah*, whose family seems now to be lost.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher, *was* Sarah *s*.

s Who seems to be here mentioned because she was a woman of masculine wisdom, or courage, or other vertue.

47 These *are* the families of the sons of Asher, according to those that were numbred of them, *who were* fifty and three thousand and four hundred *t*.

t Whereas they were only 41500 in *Numb.* 1. 41.

* Gen. 46. 24. 1 Chron. 7. 13. * 1 Chron. 7. 13. *Shallum.* 48 * Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of * Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred.

51 These *were* the numbred of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty *u*.

u Very nigh as many as there were before, *Numb.* 1. 46. So wisely and marvellously did God at the same time manifest his justice in cutting off so vast a number, and his mercy in giving such a speedy and numerous supply, and his truth in both.

52 And the LORD spake unto Moses, saying,

53 Unto these *x* the land shall be divided *y* for an inheritance, according to the number of names *z*.

x To these families now mentioned. *y* By lot, *ver.* 55. The land was divided into nine parts and an half, respect being had in such division to the goodness as well as to the largeness of the several portions, and the lot gave each tribe their part. *z* (*i.e.*) Of the persons, *names* being oft put for persons, as *Act.* 1. 15. *Phil.* 2. 9. *Rev.* 3. 4. & 11. 13. The meaning is, that the share of each tribe was divided amongst the several families, to some more, to some less, according to the number of the persons of each family, *Numb.* 33. 54. And withal, if one of the lots or portions proved too large or too little for all the families and persons of that tribe, in this case they might either give part of their portion to another tribe, as *Simeon* and *Dan* had parts of *Judahs* share, *Jos.* 19. 4, 40. or take away a part from the portion belonging to another tribe.

* ch. 33. 54. † Heb. *multiply thou inheritance.* 54 * To many thou *a* shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him *b*.

a Thou *Mos.* partly by thy self, for he divided the land beyond *Jordan* to the two tribes and an half, and partly by thy successor *Joshua*, whom thou shalt empower and command to do it. *b* According to the number of the families and persons now numbred and being 20 years old, no regard being to be had either to any increase of the number by those who came up to that age between this time and the division of the land, or to the diminution of this number by the sword of *Canaanites* or otherwise.

* ch. 33. 54. Josh. 11. 23. & 14. 2. 55 Notwithstanding, the land shall be * divided by lot *c*: according to the names of the tribes of their fathers *d* they shall inherit.

c Which lots seem to have been cast only for the tribes, not as some would have it for the several families, for the distribution of it to them was left to the rulers without according to the rule now given, *ver.* 54. Yet, if any lot was too large for the Tribe, they might give up part of their right to others, with the Rulers consent, as *Judah* gave a share to *Simeon* and to *Dan* within his lot. *d* (*i. e.*) The lots shall go under the names of each tribe or each Patriarch.

56 According to the lot shall the possession thereof be divided between many and few *e*.

e (*i. e.*) That share, which shall by Lot fall to each tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require.

* Ch. 1. 11. Exod. 6. 16, 17, 18, 19. 1 Chron. 6. 1, 16. 57 * And these are they that were numbred of the Levites: of Gershon the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites *f*: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korhites: and Kohath begat Amram.

f Which are here numbred by themselves, because they were not to have a distinct share of the land, whence it is that they are not so distinctly and exactly mentioned as the other tribes, but confusedly and imperfectly, some of them being wholly omitted here. See *Exod.* 6. 17, 18, 19.

* Exod. 2. 1, 2. & 6. 20. 59 And the name of Amrams wife was * Jocheb ed, the daughter of Levi, whom *her mother g* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

g To wit, *Levi's* wife, which must necessarily be understood.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

* Lev. 10. 2. ch. 3. 4. 1 Chron. 24. 2. 61 And * Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbred of them, were twenty and three thousand *h*, all males from a month old and upward *i*: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

h One thousand more than they were, *Numb.* 3. 39. *i* The reason of which different way of numbring, see on *Numb.* 3. 15.

63 These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

* ch. 14. 28, 29. 1 Cor. 10. 5, 6. 65 For the LORD had said of them, They * shall surely die in the wilderness: and there was not left a man of them *i*, save Caleb the son of Jephunneh, and Joshua the son of Nun.

i To wit, of those who then murmured and rebelled against God, as plainly appears both because this threatning and punishment is confined to those transgressors, and because otherwise this had not been true, for of those that were then numbred there were now left *Eleazar* and *Ithamar*, and possibly many of the *Levites*, and some others, who being not guilty of that sin did not partake of their judgment. *Caleb* and *Joshua* are mentioned here, as also *Numb.* 14. not by way of exception, as if these were murmurers, which is utterly denied, *Numb.* 14. 24. but by way of opposition, to signify that they, though they were two of the Spies, and companions of them who were the chief authors and ringleaders of that mutiny, yet they kept themselves from their sin, and therefore God kept them from their plague and destruction, as also he did some others for the same reason.

CHAP. XXVII.

The Law of Inheritance: for Daughters on defect of Sons: and on defect of them to the Brother: and if there be none, to the next Kinsman, 1——11. *God Commands Moses to go up into a Mountain to view the Land of Canaan, and die there: The Reason,* 12——14. *Moses prays to the Lord to appoint an able Successor,* 15——17. *Joshua chosen, and confirm'd in his Office by Imposition of hands before all the People,* 18——23.

1 THen came the daughters of * Zelophehad *a*, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph; and these *are* the names of his daughters; Mahlah, Noah and Hoglah, and Milcah, and Tirzah.

* ch. 26. 33. & 36. 11. Josh. 17. 3.

a Perceiving that the males only were numbred, and that the land was to be divided to them only, they put in their claim for a share in their fathers inheritance.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation *b*, saying,

b Nigh unto which it seems was the place where *Moses* and the chief rulers assembled for the administration of publick affairs, which also was very convenient, because they had frequent occasion of recourse to God for his assistance and direction therein.

* ch. 14. 35. & 26. 64. 65. ch. 16. 3 Our father * died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD * in the company of Korah *c*: but died in his own sin *d*, and had no sons.

c Nor

c Nor in any other rebellion of the people, which must be understood, because all of them are opposed to *his own sin*, in which alone he is said to die. But they mention this only either 1. because he might possibly be accused to be guilty of this: Or 2. because, he being an eminent person might be thought guilty of that rather than of any other, because the great and famous men were more concerned in that rebellion than others: Or 3. to gain the favour of *Moses*, against whom that rebellion was more particularly directed, and more desperately prosecuted than any other. Or 4. because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or, rather, 5. because that sin, and, as it may seem, that only of all the sinscommitted in the wilderness, was of such a flagitious nature, that God thought fit to extend the punishment not only to the persons of those rebels, but also to their children and families, *Numb.* 16. 27, 32. as was usual in like cases, as *Deut.* 13. 15. *Jos.* 7. 24. Whence it is noted as a singular priviledge granted to the *children of Korah*, that they *died not*, *Numb.* 26. 11. whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances, and therefore their claim was more just.

d Either 1. for that sin mentioned *Numb.* 14. which they call *his own sin*, in opposition not to the rest of the people, for it was a common sin, but to his children, *i. e.* the sin for which he alone was to suffer in his person and not in his posterity, as God had appointed, *Numb.* 14. 33. Or rather 2. for his own personal sins, for 1. these were more properly *his own sins*. 2. It was a truth, and that believed by the *Jews*, that death was a punishment for mens own sins. 3. The punishment of that common sin was not directly and properly death, but exclusion from the land of *Canaan*, and death only by way of consequence upon that.

† Heb. *diminished.* 4 Why should the name of our father be † done away *e* from among his family, because he hath no son? give unto us *therefore* a possession *f* among the brethren of our father.

e As it will be, if it be not preserved by an inheritance given to us in his name and for his sake. Hence some gather, that the first son of each of these heiresses was called by their fathers name, by vertue of that law *Deut.* 25. 6. whereby the brothers first son was to bear the name of his elder brother, whose widow he married. *f* In the land of *Canaan* upon the division of it, which, though not yet conquered, they concluded would certainly be so, and thereby gave glory to God by believing.

5 And Moses brought their cause before the LORD *g*.

g (*i.e.*) Into the Tabernacle, where God was pleased to speak with *Moses* upon occasions, *Exod.* 25. 22. *Numb.* 7. 89. For it was an hard case, and though their plea seemed reasonable, yet *Moses* shewed his humility and modesty, that he would not determine it himself without Gods particular direction.

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophead speak right: thou shalt surely give them *h* a possession of an inheritance among their fathers brethren, and thou shalt cause the inheritance of their fathers *i* to pass unto them.

h In *Hebrew* it is of the masculine gender, to shew that women in this case should enjoy the mans priviledge, and that the heavenly *Canaan*, whereof this was a type, did belong no less to women than to men, *Gal.* 3. 28. *i* (*i.e.*) Which belonged to their fathers, in case they had lived.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren *k*, then ye shall give his inheritance unto his fathers brethren.

k Nor sisters, as appears from *ver.* 8.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman, that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment *l*, as the LORD commanded Moses.

l A statute or rule, by which the Magistrate shall give judgment in such cases.

* Deut. 3. 27. and 32. 49. 12 And the LORD said unto Moses, * Get thee up into this mount Abrim *m*, and see the land which I have given unto the children of Israel.

m The whole tract of mountains was called *Abarim*, *Numb.* 33. 47. whereof one of the highest was called *Nebo*, *Deut.* 32. 49. and the top of that *Pisgah*, *Deut.* 34. 1.

* chap. 20. 24. and 31. 2. Deut. 10. 6. * chap. 20. 24. Deut 1. 37. Psal. 106. 32. * Exod. 17. 7. * chap. 16. 22. 13 And when thou hast seen it, thou also shalt be gathered unto thy people *n*, as * Aaron thy brother was gathered.

n Of which phrase see *Gen.* 15. 15. and 25. 8.

14 For * ye rebelled against my commandment (in the desert of Zin, in the strife of the congregation) to sanctifie me at the water before their eyes: that *is* the * water of Meribah in Kadesh *o* in the wilderness of Zin.

o This is added, to distinguish this miscarriage of *Moses* from that of the people in *Rephidim*, *Exod.* 17. 7.

15 And Moses spake unto the LORD *p*, saying,

p The words here following, and others too, which are recorded, *Deut.* 3. 23, 26.

* chap. 16. 22. 16 Let the LORD * God of the spirits of all flesh *q*, set a man over the congregation;

q (*i. e.*) Of all men: the searcher of spirits, that knoweth who is fit for this great employment; the father and giver and governour of spirits, who canst raise and fit the spirits of men to the highest and hardest works, as thou didst those *Numb.* 11. 16, 17. See *Numb.* 16. 22.

17 which may go out before them, and which may go in before them *r*, and which may lead them out, and which may bring them in; that the congregation of the LORD be not * as sheep which have no shepherd.

* Zech. 10. 2. Matth. 9. 36.

r (*i. e.*) Which may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and when they return home and live in peace. A metaphor from shepherds, as it here follows, which in those places used not to go behind their sheep, as ours now do, but before them, and to lead them forth to their pasture, and in due time to lead them home again. Of this phrase see *Deut.* 28. 6. *Act.* 1. 21.

18 And the LORD said unto Moses, Take thee Joshua, the son of Nun, a man in whom *is* the spirit *s*, and lay thine hand upon him *t*;

s The spirit of government, of wisdom, and of the fear of the Lord, *&c.* *t* By which ceremony *Moses* did both design the person and confer the power, and by his prayers, which accompanied that rite, obtain from God all the spiritual gifts and graces necessary for his future employment, as appears from *Deut.* 34. 9. See of this custom *Gen.* 48. 14. *Levit.* 1. 4. *Numb.* 8. 10. 1 *Tim.* 4. 14.

19 And set him before Eleazar the priest, and before all the congregation *u*, and give him a charge *x* in their sight.

u That they may be witnesses of the whole action, and may acknowledge him for their supream ruler. *x* Thou shalt command him in my name to undertake the government of my people, which otherwise he will be afraid and unwilling to do, and thou shalt give him counsels and instructions for the right management of that great trust.

† Heb. *glory*, or *splendor.* 20 And thou shalt put *some* of thine † honour upon him *y*, that all the congregation of the children of Israel may be obedient.

y Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, shewing respect to him, and causing others to do so, and thou shalt impart to him the ensigns and evidences of thy own authority, whatsoever they be. Some understand this honour of those spiritual endowments which did adorn *Moses*, which *Moses* was now to confer upon him. But this *Joshua* had before, for *in him* was *the spirit*, *ver.* 18. and he received a further measure of the spirit by *Moses* his laying on of hands, from both which this *honour* is distinguished, and, had he meant this, he would not have expressed it in so dark and doubtful a phrase, but have called it *a putting* not of honour, but *of the spirit*, upon him, as it is called, *Numb.* 11. 17. And seeing the word *honour* here may very well be properly understood, why should we run to figurative significations?

* Exod. 28. 30. 21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him *z*, * after the judgment ‖ of Urim † before the LORD *: at his word ‖ shall they go out, and at his word they shall come in, *both* he and all the children of Israel with him, even all the congregation.

z When he requires him to do so, and in important and difficult matters. See *Jos.* 9. 14. *Judg.* 1. 1. and 20. 18. 1 *Sam.* 23. 9. ‖ Or, *by or from the judgment*, *i. e.* by seeking and receiving and communicating to him *the judgment* or sentence thereby given: or, *by the judgment* is here put defectively for, *by the breast-plate of judgment*, as it is called, *Exod.* 28. 30. as *the testimony* is oft put for, *the ark of the testimony*. Or, *concerning the judgment*, or sentence, *i. e.* what the mind and will of God is in the matter. Or, *after the manner* or *rite*, for so the *Hebrew* word *mishpat* here used oft signifies. † Understand, *and of Thummim*, for these two generally go together, only here, as also 1 *Sam.* 28. 6. *Urim* is synecdochically put for both *Urim* and *Thummim*. For the manner of this enquiry and answer see on *Exod.* 28. 30. * Ordinarily in the Tabernacle near the second vail setting his face to the Ark, or otherwise preferring himself as in Gods presence, as *Abiathar* did by *Davids* direction, 1 *Sam.* 23. 9. when they were both banished from the Ark. ‖ (*i. e.*) The word of the Lord, last mentioned, delivered to him by the High-priest.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

Offerings to be observed at set times: the daily burnt offering in the morning: together with it's meat and drink offering: and at evening, 1——8. *The Sabbath-offering,* 9, 10. *The burnt-offering of the new moons; with it's meat, drink, and sin-offering,* 11——15. *The Passover's,* 16, 18. *Sacrifices: their continuance,* 19——25. *The Pentecost and the sacrifices thereof,* 26——31.

* Lev. 5. 11. & 21. Mal. 1. 7, 8. 1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel *a*, and say unto them, My offering *and* * my bread for my sacrifices made by fire *b* for a † sweet savour unto me, shall ye observe to offer unto me in their due season.

a God here repeats some of the former laws about sacrifices, not without great reason, partly because they had been generally † Heb. *a savour of my rest.* discontinued for 38 years together; partly because the generation

to which the former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were; partly to renew the testimonies of Gods grace and mercy, notwithstanding their frequent forfeitures thereof by their horrid Apostacies and Rebellions; and principally because they were now ready to enter into that land, in which they were obliged to put these things in practice, *Deut.* 12. 8. &c. *b* According to this translation the sence is, *My offering, i. e.* my offering or sacrifices, and *my bread, i. e.* either my shewbread, or rather my meat-offering made of bread or meal, *for my sacrifices made by fire, i. e.* which is to accompany my burnt-offerings. Or thus, *My offering*, to wit, *my bread, (i. e.)* my meat-offering, which was made of bread or meal, which is oft expressed by this very name of *korban* or *offering*, as *Levit.* 2. 1. and 6. 20. but because *korban* signifies not only a meat-offering but other offerings also, as *Lev.* 7. 37, 38. therefore he limits that general word by adding, *my bread*) *with (*to the *Hebrew Lamed* is oft used, as *Gen.* 46. 26. *Exra* 1. 5. and 2. 63. *&c.) my sacrifices made by fire*, which may be understood either 1. generally for all the sacrifices, as that phrase is sometimes taken, as 1 *Sam.* 2. 28. where it must needs be so meant, because the burnt-offerings properly so called were not given to the Priest, but referred to God himself, and the Priests portion lay in the other sacrifices only, or 2. specially and properly for burnt-offerings; and so under them, as the most eminent kind, are contained all other sacrifices; as under the meat-offering here is contained the drink-offering. And according to this translation and explication these words contain a full and general rule, comprehending all the particulars following in this chapter, as in reason they ought to do, and which otherwise they do not.

* Exod. 29. 38. † Heb. *in a day.* 3 And thou shalt say unto them, * This *is* the offering made by fire, which ye shall offer unto the LORD: two lambs of the first year without spot, † day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and † Heb. *between the two evenings.* the other lamb shalt thou offer † at even.

* Lev. 2. 4. 5 And a tenth *part* of an ephah of flour for a * meat-offering *c*, mingled with the fourth part of an * hin of beaten oyl.

c Which was an appendix or accessory to the principal sacrifice. See on *Lev.* 2. 1 and *Numb.* 15. 4.

* Exod. 29. 40. 6 *It is* a continual burnt-offering, which was ordained *d* in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

d Or, *prescribed*, instituted by God Or, *made, i. e.* offered at that place; though since omitted for 38 years.

7 And the drink-offering thereof *shall be* the fourth part of an hin for the one lamb: in the holy *place e* shalt † Heb. *Shekar.* Gr. *Sicera.* See Luk. 1. 15. thou cause the † strong wine *f* to be poured unto the LORD, *for* a drink-offering.

e i. e.) Upon the altar of burnt-offerings which was in the court of the Priests nigh to the entrance into the Sanctuary. See *Exod.* 29. 42. 2 *Chron.* 29. 7. *f* Heb. *Shecar*, which though it signifie in the general all kinds of strong drink, yet is here put for the most famous of that kind, to wit, for wine, which alone was used in offerings, as appears below, *ver.* 18. *Exod.* 29. 40.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it g*, a sacrifice made by fire, of a sweet savour unto the LORD.

g Or, *thou shalt offer* with it. Or, *with the meat-offering of the morning, and with the drink-offering thereof, thou shalt offer it*; the letter *caph* being put for *both*, which are alike in *Hebrew*, and the words are said to be read with *both* in some copies.

9 And on the sabbath day two lambs *h* of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oyl, and the drink-offering thereof.

h Besides that for the daily sacrifice, *ver.* 10.

10 *This is* the burnt-offering of every sabbath, beside the continual burnt offering, and his drink offering.

* chap. 10. 10. 1 Sam. 20. 5. 11 And * in the beginnings of your months *i* ye shall offer a burnt offering unto the LORD: two young bullocks, and one ram, seven lambs of the first year without spot.

i Which, though not reckoned among the solemn feasts, *Lev.* 23. yet were celebrated as such, by the the sound of trumpets, *Numb.* 10. 10. by extraordinary sacrifices, by abstinence from servile works, *Amos* 8. 5. and by attendance upon the ministry of Gods word, 2 *King.* 4. 23. And God ordained it thus, partly that by giving God the first fruits of every month, they should acknowledge him as the Lord of all their time, and own his providence by which all times and seasons and all the fruits and blessings of them, and actions done in them are ordered, and partly that it might be a type of the future renovation of the world by Christ.

12 And three tenth deals of flour *for* a meat offering, mingled with oyl, for one bullock; and two tenth deals of flour *for* a meat-offering mingled with oyl, for one ram.

13 And a several tenth deal of flour mingled with oyl, *for* a meat-offering unto one lamb, *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months *k* of the year.

k (i. e.) To be offered in the beginning of every month.

15 And one kid of the goats *l* for a sin-*offering* unto the LORD *m* shall be offered, besides the continual burnt-offering, and his drink-offering.

l An he-goat. See *Numb.* 15. 24. *m* Not unto the moon, to which the *Gentiles* offered it.

16 * And in the fourteenth day of the first month *is* the passover of the LORD *n*. * Exod. 12. 18.

n Instituted by him and to his honour and service. See on *Levit.* 23. 5. See on Lev. 23. 5. chap. 9. 1. Deut. 16.

17 And in the fifteenth day of this month *is* the feast *o*, seven days shall unleavened bread be eaten.

o To wit, of unleavened bread; of which see on *Lev.* 23. 6.

18 In the * first day *shall be* an holy convocation: ye shall do no manner of servile work *therein*. * Exod. 12. 16. Lev. 23.

19 But ye shall offer a sacrifice made by fire *for a* burnt-offering unto the LORD, two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering *shall be of flour* mingled with oyl: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram.

21 A several tenth deal shalt thou offer for every lamb throughout the seven lambs.

22 And one goat *for* a sin-*offering*, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning *p*, which *is* for a continual burnt-offering.

p And that in the evening too, as is evident from the nature of the thing, and from other scriptures, but the morning-sacrifice alone is mentioned, partly because the celebration of the feast began with it, and principally because this alone was doubtful, whether this might not be omitted when so many other sacrifices were offered in that morning, whereas there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

24 After this manner ye shall offer daily throughout the seven days † the meat of the sacrifice made by fire *q*, of a sweet savour unto the LORD: it shall be offered besides the continual burnt-offering, and his drink offering. † Heb. *bread.* Lev. 3. 11, 16.

q (i. e.) The sacrifice made by fire, which is as it were my meat or food: for as God is said to smell the sacrifices, to wit, metaphorically, *i. e.* to accept of them, so is he said to eat them, *i. e.* to devour or consume them, and to be satisfied with them; such things spoken of God after the manner of men are to be understood so as to agree with the majesty of God.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servile work.

26 Also * in the day of the first-fruits *r*, when ye bring a new meat-offering unto the LORD, after your weeks *be out s*, ye shall have an holy convocation; ye shall do no servile work. * Exod. 23. 16. and 34. 22. Deut. 16.

r In the feast of Pentecost, *Act.* 2. 1. *s* New fruits, two loaves made of your new corn, *Levit.* 23. 16. *t (i. e.)* The seven weeks which you are to number from the Passover, *Lev.* 23. 15. Heb. *in the weeks, in* being put for *after*, as it is *Isa.* 20. 1. *Luk.* 9. 36. and 11. 37

27 But ye shall offer the burnt-offering *u* for a sweet savour unto the LORD, two young bullocks, one ram, seven lambs of the first year.

u For the celebration of the feast over and besides that other offering which was joined with the first-fruits, *Lev.* 23. 18. so here is a new additional sacrifice prescribed, which doth not destroy the former.

28 And their meat-offering of flour mingled with oyl, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs.

30 *And* one kid of the goats to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

The Sacrifice at the Feast of the Trumpets: it's Burnt-offering: and Sin-offering, 1—4. Of the Feast of Atonement: it's Offerings, 5—11. Of the Feast of Tabernacles: during 7 days: their Offerings: the 8th day a great Holiday, 12—36.

1 AND in the seventh month *a*, on the first *day* of the month, ye shall have an holy convocation, Ye shall do no servile work: * it is a day of blowing the trumpets *b* unto you. * Lev. 23. 24

a So it was in their Ecclesiastical account, in which the month *Abib* was the first: but as to civil matters this was the first month. *b* Whereby the people were admonished solemnly to prepare themselves for the feasts, which were as many in this month, as in all the year besides.

2 And ye shall offer a burnt-offering *c* for a sweet savour unto the LORD, one young bullock, one ram, *and* seven lambs of the first year without blemish.

c Be-

c Besides the offerings of every month and day, as is expressed, *ver.* 6.

3 And their meat-offering *shall be of* flour mingled with oyl, three tenth deals for a bullock, *and* two tenth deals for a ram:

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you.

* chap. 28. 11. * chap. 28. 3. 6 Beside * the burnt-offering of the month *d*, and his meat-offering, and * the daily burnt-offering, and his meat-offering, and their drink-offerings according to their manner *e* for a sweet savour, a sacrifice made by fire unto the LORD.

d Belonging to every new moon, of which see *Numb.* 28. 11, 12. 2 *Chron.* 2. 4. *e* According to the order, rites and ceremonies appointed by God.

* Lev. 16. 29. and 23. 27. 7 And * ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls *f*: ye shall not do any work therein.

f (i. e.) Your selves, by fasting and abstinence from all delightful things, and by compunction and bitter sorrow for your sins and the judgments of God either deserved by you or inflicted upon you for your sins. See *Levit.* 16. 29. 30. and 23. 27.

8 But ye shall offer a burnt-offering unto the LORD, *for* a sweet savour, one young bullock, one ram, *and* seven lambs of the first year: they shall be unto you without blemish.

9 And their meat-offering *shall be* of flour mingled with oyl, three tenth deals to a bullock, *and* two tenth deals to one ram:

10 A several tenth deal for one lamb, throughout the seven lambs.

* Lev. 16. 3, 5. 11 One kid of the goats *for* a sin-*offering*, beside the * sin-*offering* of atonement *g*, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

g By which the High-priest made atonement; of which see *Lev.* 16. 9, 29, 30.

* Lev 23. 34. 12 And * on the fifteenth day of the seventh month, ye shall have an holy convocation, ye shall do no servile work, and ye shall keep a feast *h* unto the LORD seven days *i*.

h The feast of booths; of which see *Lev.* 23. 34, 35. *Deut.* 16. 13. *i* Not by abstaining so long from all servile works, but by offering extraordinary sacrifices each day.

* Ezra 3. 4 13 And ye * shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD, thirteen young bullocks *k*, two rams *and* fourteen lambs *k* of the first year: they shall be without blemish.

k More sacrifices than at any other feast, partly because this feast was in the close of the year, when it was meet to supply the defects of the year past, and when they had gathered in all their fruits, *Deut.* 16. 13, 15. and therefore ought to make the larger returns and acknowledgment to God; partly because it was Gods pleasure so to order it, for reasons known to himself, in whose will we ought to acquiesce. And the same reason holds why these sacrifices grew fewer and fewer every day.

14 And their meat-offering *shall be of* flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams:

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-*offering* beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot.

* 18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner *l*:

l Of which see for meat-offerings, *ver.* 3, 4, 9, 10. and for drink-offerings, *Numb.* 28. 7, 14.

19 And one kid of the goats *for* a sin-*offering*, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish.

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish.

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

* Lev. 23. 36. 35 On the eighth day ye shall have a * solemn assembly: ye shall do no servile work *therein*.

36 But ye shall offer a burnt-offering, a sacrifice made by fire of a sweet savour unto the LORD, one bullock, one ram, seven lambs *m* of the first year without blemish:

m This was the last and great day of the feast, as it is called, *Joh.* 7. 37. and yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of Christ.

37 Their meat-offering, and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall ‖ do unto the LORD, in your set feasts, besides your * vows, and your free-will offerings *n*, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings. ‖ *offer.* * Lev. 7. 11, 16.

n Your ordinary sacrifices shall not be omitted because of the extraordinary, which ye offer on special occations.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. XXX.

Vows not to be broke: If a man vow, he must perform, 1, 2. If a daughter living with her father vows, and he disapproves thereof, she is free, 3—5. If a married woman voweth, and her husband disapproves thereof, she is free, 6—8. A widow or divorced woman's vow binding, 9. but not those of a married woman, unless her husband consent or be silent, 10—15.

AND Moses spake unto the heads of the tribes *a*, concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

a The chief Rulers of each Tribe, who were to communicate it to the rest.

2 If a man *b* vow a vow *c* unto the LORD *d*, or swear an oath *e* to bind his Soul with a bond *f*, he shall not † break his word *g*: he shall do according to all that † Heb. *profane.* proceedeth out of his own mouth *h*.

b Which notes both the Sex, as appears by *v.* 3. and the Age, that he be grown up, for none can be so weak as to think the vow of a young Child would bind it. *c i. e.* A simple vow to do something possible and lawful. *d* To the Honour and Service of God. *e* Confirm his Vow by an Oath. *f* To restrain himself from something otherwise lawful, as suppose from such a sort of Meat or Drink; or to oblige himself to the performance of something otherwise not necessary, as to observe a private day of fasting. *g* Heb. *not pollute*, or *prophane his word*, as the same phrase is used, *Psal.* 55. 20. and 89. 34. *i. e.* not render his word, and consequently himself prophane, or vile and contemptible in the eyes of others. *h* And that without delay, *Deut.* 23. 21. *Eccles.* 5. 4. provided the thing be not unlawful and forbidden by God, *Act.* 23. 14. for it is an idle conceit that a man can give away Gods right, or that he can make void Gods commands by his own vows, which was the dotage of the *Pharisees*, *Mark* 6, 23, 26.

3 If a woman *i* also vow a vow unto the LORD, and bind *her self* by a bond, *being* in her fathers house *k*, in her youth *l*:

i Or

i Or a man in the same circumstances, a son or a servant, as plainly appears from hence, because the reason of this Law is perfectly the same in both Sexes, which is, that such persons have given away what was not their own, but anothers, even their superiours right, which is against the Rule and Law of Natural Reason, and against the Word of God, which binds all persons to give to every one their due. He instanceth only in the Woman, because that Sex is both by Creation and Sin put into a state of subjection, but under the chief and most unquestionable kind all other Subjects in like circumstances are comprehended, as is very usual. *k (i. e.)* Under his Care, Power, and Government which she is, whilst she continues in her Fathers House, being a Virgin, as appears by the opposition of a married Woman, *v. 6.* and of a Widow, and Divorced Woman, *v. 9.* and by this Phrase of being *in her fathers house*, for when she marries, she is removed into her Husbands house, *Ruth. 1.9.* Or, being *in, or of her Fathers Family*, the word *House* being commonly used for *Family*, for when she marries, she is transplanted and removed into another Family. *l* When not only her Sex, but her Age disenables her for vowing; and this clause is added not by way of restriction, as if Virgins in their riper years were freed from their Parents jurisdiction, and at their own disposal, (which undoubtedly they are not) but by way of addition, or amplification, *q. d.* especially (which particle is here to be understood, such defects of particles being frequent in the *Hebrew* Tongue) *in her youth*, which is commonly reckoned about her Twelfth or Thirteenth year.

4 And her father *m* hear her vow, and her bond, wherewith she hath bound her soul, and her father shall hold his peace at her *n*: then all her vows shall stand, and every bond, wherewith she hath bound her soul, shall stand *o*:

u Under which Title seem to be comprehended, as in other places of Scripture, Masters, Magistrates, and all other superiours, in such cases wherein their right is given away by the inferior's vow; as for instance, when a Servant vows to go a long journey for his Friend, and his Master will not permit him to do so; but not in other cases; as if a Servant vows to do something for another in that time which his Master alloweth to his own use and disposal, in this case his vow binds him, but not in the former. *x* His silence being an interpretative consent, and much more if he declares his approbation of it. *o i.e.* Be established, or confirmed, or be in force.

5 But if her Father disallow her in the day that he heareth *p*; not any of her vows, or of her bonds, wherewith she hath bound her soul, shall stand: and the LORD shall forgive her *q*, because her Father disallowed her.

p i. e. Speedily, or without delay, allowing only necessary and convenient time for deliberation. And it is hereby intimated, that the day or time he had for disallowing her vow, was not to be reckoned from her vowing, but from his hearing, or knowledge of her vow. *q* Or *will forgive* either her rashness of making such vows, or rather her not performing of it. But this is to be understood only of such vows which could not be performed without invading the Fathers, or Superiours right; for if one should vow to forbear such, or such a sin, and all unnecessary occasions or means leading to it, and to perform such, or such duties, when he had opportunity, no Father, nor Superiour can discharge him from such vows.

† Heb. *Her vows were upon her.*

6 And if she had at all an husband *r* when † she vowed *s*, or uttered ought out of her lips *t*, wherewith she bound her soul;

r To whose Will and Authority she was thereby made subject. *s* To wit, when she was in her Fathers house, as is evident by comparing *v.* 10. and this clause seems to be added by way of exception to that which was said, *v.* 3, 4. to signifie, that though she were in her Fathers house, yet if she were married, her Husband only, and not her Father, could disoblige her from her vow. *t* Either 1. By way of vow, and so this clause explains and determines the former, *i. e.* if the express her vow in words. Or 2. By way of Oath, concerning which this same phrase is used *Levit. 5. 4.* and so this clause is distinct from the former, which the disjunctive particle, *or*, implies.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds, wherewith she bound her soul, shall stand.

8 But if her husband disallow her, on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect, and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced *u*, wherewith they have bound their souls, shall stand against her.

u Though she be in her Fathers house, whether such persons oft returned: which limitation may be gathered both from the opposition of her being *in her Husbands house*, *v.* 10. and from hence, that this was the only doubtful case, for if such a person was not in her Father's house, she was unquestionably bound by it, but being now freed from her Husband, and returned to her Father, it was doubtful whether she was not returned to the same state of subjection in which she was before, and consequently unable to make or perform a vow without her Fathers consent, as she was before, which is here denied.

10 And if she vowed in her husbands house *x*, or bound her soul by a bond with an oath;

x i. e. If she that now is a Widow, or Divorced, made that vow whilest her Husband lived with her; as suppose she then vowed, that if she was a Widow, she would give such a proportion of her estate to pious or charitable uses, of which vow she might repent when she came to be a Widow, and might believe or pretend she was free from it, because that vow was made in her Husbands life time, which is here granted, in case her Husband then disallowed it, but denied, in case by silence, or otherwise he consented to it. And thus this Law is sufficiently distinguished from that above, *v. 6, 7, 8.*

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond, wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*, *then* whatsoever proceeded out of her lips, concerning her vows, or concerning the bond of her soul, shall not stand, her husband hath made them void, and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul *y*, her husband may establish it, or her husband may make it void.

y i. e. Her self by fasting, which oft goes under that name, as *Levit. 16. 29, 31.* and *23. 27, 32. Isa. 58. 5.* by watching, or the like. And these words are added not for limitation, for it is manifest from *v. 5. 8, 10, 12.* that the power of Parents and Husbands was more general and large, but for amplification, to shew that the Husband had this power not only in those vows which concerned himself or his estate, but also in those which might seem only to concern her own Person, or Body. And the reason hereof is, because the Wives person or body being the Husbands right, she might not do any thing to the injury of her body without his consent.

14 But if her Husband altogether hold his peace at her, from day to day, then he establisheth all her vows, or all her bonds which *are* upon her: he confirmeth them, because he held his peace at her, in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them* *z*, then he shall bear her Iniquity †.

z And approved them by his silence from day to day, if now after that time spent, he shall upon further thoughts dislike and hinder it, which he ought not to do. † Her non-performance of her vow shall be imputed to him, not to her.

16 These *are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her fathers house.

CHAP. XXXI.

God commands Moses, before he die, to avenge Israel of the Midianites, 1, 2. he chooses 12000 men: and Phinehas: The Kings of Midian and Balaam slain, 3—6. their Women and Cattle taken: and Cities burnt: they bring the spoil to Moses and Eleazar, 7—12. Moses is wroth with the Officers for saving the Women alive: commands them to kill every Male-child and Woman that had known man: the rest saved alive: and to purifie themselves and the captives, 13—24. a Law for dividing the Booty: executed: and the sum of the Booty, 25—40. The Tribute-offering of the Lord given to the Priests and Levites, 41—47. The Captains make an Offering to the Lord: which is laid up in the Tabernacle for a memorial, 48—54.

1 AND the LORD spake unto Moses, saying,

2 * Avenge the children of Israel of the Midianites: *a* afterwards shalt thou * be gathered unto thy people.

* Chap. 25. 17. * Chap. 27. 13.

a For their malicious designs and practices against *Israel*, both by hiring *Balaam* to curse them, and by sending their Women to insnare them. The *Moabites* also were guilty, but God out of his own good pleasure, and in kindness to *Lot*, was pleased to spare them, the rather, because the measure of their Iniquity was not yet full.

3 And Moses spake unto the people, saying, Arm some of your selves unto the war, and let them go against the Midianites, and avenge the LORD *b* of Midian.

b For the affront and injury which they offered to God, partly by their own Idolatry and lewdness, and partly by seducing Gods people into Rebellion against him. Gods great care was to *avenge the Israelites*, *v. 2.* and *Moses* his chief desire was to *avenge God* rather than himself or the people. With al he doth hereby insinuate, that God and his people have the same cause, the same Friends and Enemies.

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

† Heb. *A thousand a tribe, a thousand a tribe.*

5 So there were delivered out of the thousands of Israel, a thousand of *every tribe c*, twelve thousand armed for war.

c To prevent Emulations or Divisions. *d* God would send no more, though it is apparent that the Midianites were numerous and strong, because he would try and exercise their truft in him, and because he would hereby give them an earnest of their *Canaanitish* Conquests.

6 And Moses sent them to the war, a thousand of *every* tribe; them and Phinehas *e* the son of Eleazar the Priest to the war, with the holy instruments *f*, and the trumpets to blow *g* in his hand.

e Who had the charge not of the Army, as General, (an Office never committed to any Priest in all the Old Testament) but of *the Holy Instruments, &c.* as is here expressed, and was also sent to encourage, and quicken, and confirm them in their good enterprize. It is not here mentioned who was the general, whether *Joshua*, as some think, because he is not named amongst those who went out to meet the returning host, though that might be for other reasons, or some other Prince, nor is it worth while to determine. *f* Either 1 the Ark, with the things belonging to it, which before the building of the Temple, they did sometimes carry into the War for the encouragement of their Army. See *Numb. 14. 44. Jos. 6. 9. 1 Sam. 4. 4.* and *14. 18.* But why then is it thus ambiguously expressed, seeing in all the other places it is called by its proper Name? Nor is the Ark ever so called in Scripture. Or 2. The Trumpets, as it here follows, the words being thus to be read, *the Holy Instruments, that is, the Trumpets:* for *and* is oft times put exegetically for *that is*, or *to wit*, as *Gen. 13. 15.* *1 Chron.*

1 Chron. 21. 12. compared with *2 Sam. 24 13. Zach. 1. 4.* & *9. 9, &c.* Or rather 3. The Holy Breast-plate, wherein was the Urim and Thummim, which was easily carried, and used, and very useful in War upon many emergent occasions. See *1 Sam. 23. 9* & *30. 7.* *g* Which were to be used in war as well as in the service of the Tabernacle. See *Numb. 10. 9. 2 Chron. 13. 12.*

7 And they warred against the Midianites, as the LORD commanded Moses, and they slew * all the males *h*.

* See Judg. 6. 33.

h Namely all whom they took in that war; Or, all who lived in those parts, for it is probable (and was then very usual) some colonies of them were sent forth to remoter places, which therefore had no hand either in their former sin, or in this present ruine, of whom we read after this, *Judg. 6.* And herein they did according to God's own order concerning such people, *Deut. 20. 13.* only their fault was, that they did not consider the special reason and great obligation which they had to involve the Women in the destruction, for which reason *Moses* blames them afterward, *v. 15. 16.*

8 And they slew the Kings of Midian *i*, besides the rest of them that were slain; *namely*, * Evi, and Rekem, and Zur *k*, and Hur, and Reba, five Kings of Midian: Balaam also *l* the son of Beor, they slew with the sword.

* Josh. 13. 21.

i Called *Dukes* or *Princes of Sihon, Jos. 13. 21.* because they were subject to him while he lived, but upon his death they resumed their Kingly power. *k* The Father of *Cozbi, Numb. 25. 15. 1 Ofs.* He was gone and returned to his own place, *Numb. 24. 25.* which was *Aram* or *Mesopotamia, Numb. 23. 7. Answ.* Either he did go thitherward, but in his journey made some stay in *Midian*, where he was overtaken by divine vengeance: or understanding the success of his wicked counsel left with *Balaam*, in the sin and slaughter of the Israelites, he returned, partly to enjoy the reputation and reward of his counsel which he had lost before, and partly to employ his Hellish arts against *Israel*, now they were, as he thought forsaken by their God, and exposed to his malice. Here *Balaam* dies the death of the wicked, and not of the righteous, as he desired, *Numb. 23. 10.*

9 And the children of Israel took *all* the Women of Midian Captives, and their little ones, and took the spoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities *m* wherein they dwelt, and all their goodly castles with fire:

m Partly to blot out the name and memory of so lewd and vile a people; partly left any of the Israelites should be tempted to settle there, and so be discouraged in their progress to *Canaan*; and partly left they should be possessed by other people who might prove as bad Neighbors to them as these would have been.

11 And they took all the spoil, and all the prey *both* of men and of beasts.

12 And they brought the captives, and the prey and the spoil unto Moses, and Eleazar the Priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moses, and Eleazar the Priest, and all the Princes of the congregation went forth to meet them without the camp *n*.

n Partly to put respect upon them, and congratulate with them for their happy success; and partly to prevent the pollution of the Camp by the untimely entrance of the Warriors into it.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the † battel.

† Heb. *host of war.*

o Because they had spared those who were most criminal, and who by the law of God and of Nature were worthy of Death.

15 And Moses said unto them, Have ye saved * all the women alive?

* See Deut. 20. 23. * 1 Sam. 15. 3. * ch. 25. 2. * ch. 24. 14. * 2 Pet. 2. 15. * ch. 35. 9. * Judg. 21. 11.

16 Behold, * these caused the children of Israel, through the * counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and * there was a plague among the congregation of the LORD.

17 Now therefore, * kill every male among the little ones *p*, and kill every woman that hath known man *q*, by lying with † him.

† Heb. *a male.*

p Which they were forbidden to do to other people, *Deut. 20. 14.* except the *Canaanites*, to whom this people had equalled themselves by their horrid crimes, and therefore it is not strange, nor unjust, that God, the supream Lord of all mens lives, who as he gives them, so may take them away when he pleaseth, did equal them in the punishment. *q* Partly for punishment, because the guilt was general, and though some of them only did prostitute themselves to the Israelites, yet the rest made themselves accessary by their consent or concurrence, or approbation; and partly, for prevention of the like mischief from such an adulterous generation.

18 But all the women children that have not known a man *r* by lying with him, keep alive for your selves *s*.

r To wit, carnally. See on *Gen. 48. 1.* & *19. 8. Levit. 18. 22.* *s* Either to sell them as slaves to others, or to use them as Servants to your selves, or to marry them, when you have prepared and instructed them.

19 And do ye abide without the camp seven days *t*: whosoever hath killed any person, and * whosoever hath touched any slain, purify *u both* your selves, and your captives on the third day, and on the seventh day.

* Chap. 19. 11, &c.

t According to the Law, *Levit. 15. 13.* and *Numb. 19. 11, 12.*

† Heb. *Instrument, or vessel of skin.*

u With the water of sprinkling, *Numb. 19. 9.*

20 And purifie all *u your* raiment, and all that is † made of skins, and all work of goats *hair x*, and all things made of wood.

x To wit, your spoil and prey. See *Levit. 8. 15.* & *14. 49.* *x* All which had contracted some ceremonial uncleanness either from the dead Bodies which were them, or the tents or houses where they were, in which such dead Bodies lay, or from the touch of the Israelitish Soldiers, who were legally defiled by the slaughters they made.

21 And Eleazar the priest said unto the men of war which went to the battel, This *is* the ordinance of the Law which the LORD commanded Moses,

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead.

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and *it* shall be clean: nevertheless, it shall be purified * with the water of separation; and all * Chap. that abideth not the fire, ye shall make go thro' the water. 19. 9, 17.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the LORD spake unto Moses, saying,

26 Take the sum of the prey † that was taken, *both* of † Heb. man and of beast, thou and Eleazar the priest, and the chief fathers of the congregation; *Of the captivity.*

27 And * divide the prey into two parts, between them that took the war upon them, who went out to battel, and between all the congregation *y*.

* Josh. 22. 8. 1 Sam. 30. 24.

y The Congregation hath some share, because the Warriors went in the name of all, and because all having been injured by the Midianites, all were to have some share in the reparations: but the Warriors who were but 12000, have a far greater share than others of their brethren, because they underwent greater pains and dangers.

28 And levy a tribute unto the LORD of the men of war which went out to battel: one soul *z* of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

z (*i. e.*) One person; as it follows here and *ver. 30.*

29 Take *it* of their half, and give *it* unto Eleazar the priest *for* an heave offering of the LORD *a*.

a In thankfulness to God for their preservation and good success.

30 And of the children of Israels half, thou shalt take one portion of fifty *b*, of the persons, of the beeves, of the asses, and of the ‖ sheep, of all manner of beasts, and give them unto the Levites, * which keep the charge of the tabernacle of the LORD.

‖ Or *goats.* * chap. 3. 7, 8, 25, 32, 36.

b Whereas the former part was one of 500; the reason of the difference is, partly, because this was taken but of the peoples portion, whose hazards being less than the others, their gains also in all reason were to be less; partly because this was to be distributed into more hands, the *Levites* being now numerous, when the Priests were but few.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey *c* which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

c All which was now left of the prey. It is so expressed because they took more, but some of the persons were since killed, *ver. 17.* and some of the cattel was spent for the necessary provisions of the army;

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand, and five hundred sheep.

37 And the LORDS tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORDS tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORDS tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORDS tribute *was* thirty and two persons.

41 And Moses gave the tribute *which was* the LORDS heave-offering unto Eleazar the priest, as the LORD commanded Moses *d*.

d Either now upon his consulting of God in the case, or formerly in general rules and laws for such occasions, such as *Numb. 18. 8.*

42 And of the children of Israels half, which Moses divided from the men that warred:

43 (Now the half *that pertained unto* the congregation, was three hundred thousand and thirty thousand, *and* seven thousand and five hundred sheep.

44 And thirty and six thousand beeves:

45 And thirty thousand asses, and five hundred,

46 And sixteen thousand persons,)

47 Even of the children of Israels half, Moses took one portion of fifty, *both* of man and of beast, and gave

gave them unto the Levites, which kept the charge of the tabernacle of the LORD, as the LORD commanded Moſes.

48 And the officers, which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds came near unto Moſes,

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our † charge, and there lacketh not one man of us.

† Heb. *hand.*

50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains and bracelets, rings, earings, and tablets, to make an atonement for our ſouls *e* before the LORD.

e For their error noted *ver.* 14. 15; 16. and withal *for a memorial*, as it is ſaid *ver.* 54. or by way of gratitude for ſuch a ſtupendious aſſiſtance and deliverance, as appears from the word *therefore* in the beginning of this verſe, and from *ver.* 49.

† Heb. *found.*

51 And Moſes and Eleazar the prieſt took the gold of them: *even* all wrought jewels.

† Heb. *heave-offering.*

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (For the men of war had taken ſpoil, every man for himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands and of hundreds, and brought it into the tabernacle of the congregation, *for a* memorial for the children of Iſrael before the LORD.

CHAP. XXXII.

The Reubenites and Gadites ſue for their Inheritance on that ſide Jordan, as being fit for Cattel, 1——5. *Moſes reproves them as diſcouraging the People, and herein following their Father's ill example,* 6——15. *They promiſe to leave their Children and Cattel there, and go armed before their Brethren till Canaan ſhould be ſubdu'd,* 16——19. *On which condition, they, together with the half Tribe of Manaſſeh, obtain their deſire,* 20——42

1 NOW the children of Reuben, and the children of Gad, had a very great multitude of cattel: and when they ſaw the land of Jazer *a*, and the land of Gilead *b*, that behold, the place was a place for cattel:

a A city and country taken from the *Amorites*, *Numb.* 21. 32. *b* A mountainous country, famous for paſturage, *Jer.* 50. 19. *Mich.* 7. 14.

2 The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth *c*, and Dibon, and Jazer, and Nimrah *d*, and Heſhbon, and Elealeh, and Shebam *e*, and Nebo, and Beon *f*.

c Different from that *Ataroth*, *Joſh.* 16. 2, 7. which was on the other ſide of *Jordan*. *d* Called *Beth-nimrah*, *ver.* 36. and *Joſ.* 13. 27. and *the waters of Nimrim*, *Iſa.* 15. 6. *e* Called *Shibmah*, *ver.* 38. *f* Which is thought to be the ſame place called *Baal-meon*, *ver.* 38. and *Beth-meon*, *Jer.* 48. 23.

* ch. 21. 24, 34.

4 *Even* the countrey * which the LORD ſmote before the congregation of Iſrael *g*, *is* a land for cattel, and thy ſervants have cattel.

g And given to them for a poſſeſſion, in the ſame manner as he will give the land of *Canaan*.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion: and bring us not over Jordan *h*.

h To wit, to give us our poſſeſſion there, but let this land on this ſide *Jordan* be our whole poſſeſſion.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here *i*?

i In eaſe and peace, whileſt your brethren are ingaged in a bloody war. Their words were ambiguous, and *Moſes* thought this to be an act of unbelief and ſloth, and ſelf-love and policy.

† Heb. *break.*

7 And wherefore † diſcourage ye the heart of the children of Iſrael, from going over into the land which the LORD hath given them?

* ch. 13. 3. * Deut. 1. 22.

8 Thus did your fathers, when I * ſent them from Kadeſh-barnea * to ſee the land.

* ch. 13. 24.

9 For * when they went up into the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go *k* into the land which the LORD had given them.

k That they ſhould not attempt to go, but rather return to *Egypt*, *Numb.* 14. 4.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

* ch. 14. 28, 29. * chap. 14. 24, 30. † Heb. *fulfilled after me.*

11 Surely none of the men that came up out of Egypt, * from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, becauſe * they have not † wholly followed me:

12 Save Caleb the ſon of Jephunneh, the Kenezite *l*, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

l So called from *Kenaz*, his grand-father, or one of his eminent anceſtors, *Joſ.* 15. 17. 1 *Chron.* 4. 13, 14, 15.

13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the LORD were conſumed.

14 And, behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men *m*, to augment yet the fierce anger of the LORD toward Iſrael.

m Succeeding your fathers, as in their places and eſtates, ſo alſo in their ſins.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people *n*.

n Who being moved by your counſel and example, will refuſe to go over *Jordan*, and to poſſeſs the land of *Canaan*.

16 And they came near unto him, and ſaid, We will build ſheep folds here for our cattel, and cities for our little ones:

17 But we our ſelves *o* will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land *p*.

o Either all, or as many of us as ſhall be thought neceſſary, leaving only ſo many as may be neceſſary to provide for the ſuſtenance and defence of our wives and children here. See *Joſ.* 4. 12, 13. *p* The *Moabites* and *Edomites*, or other bordering people.

* Joſh. 22. 4.

18 * We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward, becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.

* Joſh. 22. 4.

20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the LORD *p*, to war,

p Either 1. ſincerely and heartily, as in God's preſence. Or rather 2. before the Ark, which was the token of God's preſence. He alludes either to the order of the tribes in their march, whereby *Reuben* and *Gad* marched next and immediately before the Ark, as appears from *Numb.* 2. 10, 14, 16, 17. Or to the manner of their paſſage over *Jordan*, wherein the Ark went firſt into *Jordan*, and ſtood there whileſt all the tribes marched over *Jordan* by and before it, *Joſ.* 3. & 4. and theſe amongſt the reſt, as is expreſly noted in theſe very words, that they *paſſed over before the Lord*, *Joſ.* 4. 13.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him.

22 And * the land be ſubdued before the LORD: * Deut. 3. 18. then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and * this land ſhall be your poſſeſſion before the LORD.

* Deut. 12. 10. Joſh. 18. 1. & 22. 4.

q (*i.e.*) By his preſence and gracious and powerful aſſiſtance.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin *r* will find you out.

r. (*i. e.*) The puniſhment of your ſin; as that word is very oft uſed.

24 Build your cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth *s*.

s Which you have uttered and promiſed to do. See this or the like phraſe, *Numb.* 30. 12. & *Deut.* 23. 18.

25 And the children of Gad, and the children of Reuben, ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel ſhall be there in the cities of Gilead *t*.

t Largely ſo called, as that word is oft uſed, for that whole country beyond *Jordan*, as in other places it is taken more ſtrictly for a part of it, as here below, *ver.* 39, 40. and elſewhere.

27 But thy ſervants will paſs over, every man armed for war, before the LORD to battel, as my lord ſaith.

* Joſh. 4. 12.

28 So concerning them, Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the LORD, and the land ſhall be ſubdued before you, then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſion among you in the land of Canaan *u*.

u They ſhall forfeit and loſe their poſſeſſions in *Gilead*, and ſhall be conſtrained to go over *Jordan*, and to ſeek poſſeſſions there among their brethren.

31 And

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the LORD hath ſaid *x* unto thy ſervants, ſo will we do.

x Either at this time by thy mouth: or formerly, where he commandeth us as well as our brethren to go into *Canaan* and poſſeſs it.

32 We will paſs over armed before the LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

* Deut. 3. 2. Joſh. 13. 8. and 22. 4. * ch. 21. 24, 33.

33 And * Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh *y* the ſon of Joſeph, the * Kingdom of Sihon king of the Amorite, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

y Who are here added to the Tribes of *Reuben* and *Gad*, either becauſe upon the good ſucceſs of the two Tribes of *Reuben* and *Gad*, they were encouraged to make the ſame requeſt for themſelves, as having much cattel, as well as they: or becauſe upon further conſideration it was found that this portion of land was more than ſufficient for thoſe two tribes, and it was given by *Moſes* to theſe rather than to any other, becauſe they fought againſt the *Amorites* with great courage and ſucceſs, here *ver.* 39. & *Joſ.* 17. 1.

34 And the children of Gad built *z* Dibon, and Ataroth, and Aroer,

z (*i. e.*) Repaired and fortified, as that word is oft uſed, as 1 *King.* 12. 25. 2 *King.* 14. 22. 2 *Chron.* 8. 8. & 11. 5, *&c.* and 26. 2. *Dan.* 4. 30. For they neither had need nor leiſure as yet to do more, the old cities not being burnt and ruined, as divers in *Canaan* were.

* Ver. 1. *Jazer.*

35 And Atroth, Shophan, and * Jaazer, and Jogbehah,

* Ver. 3. *Nimrah.*

36 And * Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

* ch. 21. 27.

37 And the children of Reuben * built Heſhbon, and Elealeh, and Kirjathaim,

* See ver. 3 Joſh. 13. 7. † Heb. *they called by names the names of the cities.*

38 And Nebo *a*, and Baal-meon, (* their names being changed *b*) and Shibmah: and † gave other names unto the cities which they builded.

a Of which city ſee *Deut.* 34. 1 *Jer.* 48. 1. *b* Either becauſe conquerors of places uſe to do ſo: or becauſe *the names of other Gods* (which *Nebo* and *Baal-meon* unqueſtionably were) were not *to be mentioned*, *Exod.* 23. 13. eſpecially at the firſt ſetling of the *Iſraelites* there, that the very remembrance of the Idols might be blotted out, and ſo the temptation to Idolatry removed, though afterwards, when that danger was over, they were called by their old names again, *Joſ.* 13. 17, 20.

* Gen. 50. 23.

39 And the children of * Machir the ſon of Manaſſeh went to Gilead, and took it *c*, and diſpoſſeſſed the Amorite which *was* in it.

c (*i. e.*) Part of it, or *Gilead* is here taken more ſtrictly. See above on *ver.* 29. and *Gen.* 31. 21. *Deut.* 3. 12, 13.

* Deut. 3. 12, 13, 15.

40 And Moſes * gave Gilead unto Machir the ſon of Manaſſeh *d*, and he dwelt therein.

d (*i.e.*) Not to *Machir* himſelf, who doubtleſs was long ſince dead, (ſee *Gen.* 50. 23.) but the family or poſterity of *Machir*, which are called by their fathers name; as the names of *Abraham*, *Act.* 7. 16. of *Iſaac*, *Amos* 7. 9. of *Jacob* or *Iſrael* frequently, of *Judah* and *Simeon*, *Judg.* 1. 3. of *David*, 1 *King.* 12. 6. are manifeſtly put for their poſterity.

* Deut. 3. 14. Joſh. 13. 30

41 And * Jair the ſon of Manaſſeh *e* went and took the ſmall towns thereof, and called them Havoth-jair.

e Called here *the ſon of Manaſſeh*, partly becauſe he was ſo by his mother, 1 *Chron.* 2. 21, 22. and partly becauſe he joined himſelf with the *Manaſſites* in this expedition, and ſettled himſelf among them.

† Heb. *daughters.*

42 And Nobah *f* went and took Kenath, and the † villages thereof, and called it Nobah, after his own name.

f Who, though not elſewhere named, was doubtleſs an eminent perſon of the Tribe of *Manaſſeh*.

CHAP. XXXIII.

A relation of the marches and Campings of the Iſraelites from Egypt to Canaan, 1——50. *They are commanded to drive out the Canaanites, and deſtroy their Pictures, Molten Images, and high Places, and to divide the Land by Lot,* 51——54. *The Canaanites, if not diſpoſſeſs'd, ſhould trouble and vex them; and God would do to them as he thought to do to the others,* 55, 56.

1 THESE *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt with their armies *a*, under the hand of Moſes and Aaron.

a (*i.e.*) In great number and exact order, as armies march, and they did, *Exod.* 12. 37, 38, & 13. 18.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD *b*: and theſe *are* their journeys, according to their goings out.

b Who would have this done, partly to evince the truth of the hiſtory, partly to preſerve the remembrance of God's glorious and miraculous works both of judgment and mercy towards his people, and thereby to confirm their faith in their preſent difficult undertaking.

* Exod. 12. 37.

3 And they * departed from Rameſes *c* in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover the children of Iſrael went out

* Exod. 14. 8.

* with an high hand, in the ſight of all the Egyptians *d*.

c Whither they all repaired by *Moſes* his order from all parts of the land. *d* See *Exod.* 14. 8. *Numb.* 15. 30.

4 (For the Egyptians buried all their firſt-born, * which the LORD had ſmitten among them: * upon their gods *e* alſo the LORD executed judgment.)

* Exod. 12. 29. * Exod. 12. 12. & 18. 11. Iſa. 31. 9. & 19. 1.

e Either, 1. their princes and rulers, who are ſometimes called *gods* in Scripture; and ſo this is added by way of amplification: God ſlew their firſt-born, not only of the meaner ſort, but even of their King and Princes. Or, 2. their falſe gods, to wit, thoſe beaſts which the bruitiſh *Egyptians* worſhipped as Gods, which were killed with the reſt, for the firſt-born both of men and beaſts were then killed, *Exod.* 13. 15. See more on *Exod.* 12. 12. & 18. 11.

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

* Exod. 13. 20.

6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

* Exo. 14. 2.

7 And they * removed from Etham, and turned again unto Pi hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

* Exod. 14. 22. & 15. 22, 23.

8 And they departed from before Pi-hahiroth, and * paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah:

* Exod. 15. 27.

9 And they removed from Marah, and * came unto Elim, and in Elim were twelve fountains of water, and threeſcore and ten palm trees, and they pitched there.

* Exo. 16. 1

10 And they removed from Elim, and encamped by the Red-ſea *f*.

f (*i.e.*) By another part of that Sea which they paſſed over.

11 And they removed from the Red-ſea, and encamped in the * wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at * Rephidim, where was no water for the people to drink.

* Exo. 17. 1

15 And they departed from Rephidim, and pitched in the * wilderneſs of Sinai.

* Exo. 16. 1

16 And they removed from the deſert of Sinai, and pitched * at ‖ Kibroth-hattaavah.

* ch. 11. 34

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth.

‖ That is, *graves of luſt.*

18 And they departed from Hazeroth, and pitched in Rithmah.

* ch. 12. 16.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hafhmonah.

30 And they departed from Haſhmonah, and * encamped at Moſeroth.

* Deut. 10. 6.

31 And they departed from Moſeroth, and pitched in Bene-jaakan *h*.

h Called more fully *Beeroth-bene-jaacan*, *Deut.* 10. 6.

32 And they removed from * Bene-jaakan, and encamped at * Hor-hagidgad *i*.

* See Gen. 36. 27. Deut. 10. 6

i Called *Gudgodah*, as *Jotbathah* is called *Jotbath*, *Deut.* 10. 7.

1 Chro. 1. 42.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

* Deut. 10.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber *k*.

k A place upon the *Red-ſea*, as appears from 1 *King.* 9. 26. and 22. 48.

36 And they removed from Ezion-gaber, and pitched in the * wilderneſs of Zin, which *is* Kadeſh.

* ch. 20. 1.

37 And they removed from * Kadeſh, and pitched in mount Hor in the edge of the land of Edom.

* ch. 20. 22.

38 And * Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Iſrael

* ch. 20. 25. Deut. 32. 50.

were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

* ch. 21.1. &c. 40 And * king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

* ch. 33.4. 41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

* ch. 21.10. 43 And they departed from Punon, and * pitched in Oboth.

44 And they departed from Oboth, and pitched in ‖ Ije-abarim, in the border of Moab.

‖ Or, *heaps of Abarim.* ch. 21.11. 45 And they departed from Iim *l*, and pitched in Dibon-gad *m*.

l Rather, *Ijim*, *i. e.* the heaps, as the word signifies, even the *heaps of Abarim*, last mentioned, the *Hebrew* word is the same with *Ije*, *ver.* 44. only there it is in the construed, and here in the absolute, form. *m* So called partly by way of distinction of this from another *Dibon*, in the portion of *Reuben*, *Jos.* 13. 17. and partly because it was rebuilt by the tribe of *Gad*.

* Ezek. 6.14 46 And they removed from Dibon-gad, and encamped in Almon- * diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo *n*.

n Of which see *Numb.* 27. 12. *Deut.* 32. 49, 50. & 34. 1.

48 And they departed from the mountains of Abarim, and * pitched in the plains of Moab, by Jordan *near* Jericho. * ch. 22.1.

49 And they pitched by Jordan from Beth-jesimoth, unto ‖ * Abel-Shittim *o*, in the plains of Moab.

‖ Or, *the even plain of Shittim.* * ch. 25.1. *o* Called *Sittim*, *Numb.* 25.1. and here *Abel-sittim*, for the grievous mourning which there was both for the heinous crimes committed, and horrible judgments there inflicted.

50 And the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan:

* Deut. 7. 2. Josh. 11.12. * Exod. 34. 13. 52 * Then ye shall drive out *p* all the inhabitants of the land from before you, and destroy all their pictures *q*, and destroy all their molten images *r*, and quite pluck down all their high places *s*.

p Not by banishing, but by destroying them, as it is explained, *Deut.* 7. 1, 2. and elsewhere. *q* Which seem to have been stones curiously ingraven, and set up for worship. See *Deut.* 16. 22. *r* See *Exod.* 23. 24, 32. *Deut.* 7. 5. *s* (*i. e.*) by a Metoonymy, the Chapels, Altars, Groves, or other means of worship there set up, for the hills themselves could not be destroyed by them. See on *Deut.* 12. 2.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

* ch. 26.53. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.* 54 And * ye shall divide the land by lot for an inheritance among your families, *and* to the more ye shall † give the more inheritance, and to the fewer ye shall † give the less inheritance: every mans *inheritance* shall be in the place where his lot falleth, according to the tribes of your fathers ye shall inherit.

* Josh. 23. 13. Judg. 2 3. 55 But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them, *shall be* * pricks in your eyes *t*, and thorns in your sides, and shall vex you in the land wherein ye dwell.

t (*i. e.*) Both vexatious and pernicious, for the eye is a tender part, and a wound there is very mischievous.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

God describes the Borders of Canaan, 1——15. And names those who should divide the same among the Children of Israel, 16——29.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts *a* thereof.)

a Or, *limits* or *bounds*, to wit, of the land beyond *Jordan*. Which are here particularly described, 1. to direct and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion. 2. To encourage them in their attempt upon *Canaan*, and assure them of their success. 3. To guide them in the approaching distribution of the land.

* Josh. 19.1 * Gen. 14.3 3 Then * your south-quarter *b* shall be from the wilderness of Zin, along by the coast of Edom *c*, and your south-border shall be the outmost coast of * the salt sea *d* eastward *e*.

b Which is here described from East to West by divers windings and turnings, by reason of the mountains, rivers, *&c.* *c* Bordering all along upon the *Edomites*. *d* So called from the salt and sulphurous taste of its waters. *e* (*i. e.*) At the eastern part of that sea, where the Eastern and Southern borders meet.

4 And your border shall turn from the south to the ascent of Akrabbim *f*, and pass unto Zin: and the going forth thereof shall be from the south *g* to Kadesh-Barnea *h*, and shall go on to Hazar-addar *i*, and pass on to Azmon *k*.

f Called *Maaleh-akrabbim*, *Jos.* 15. 3. which was at the south end of the salt or dead sea. *g* Or, *on the south*, *i. e.* proceeding onward towards the South. *h* Which was on the Southern part of *Canaan*, *Numb.* 13. 27. *i* Which in *Jos.* 15. 3. may seem distinguished into two places, *Hezron* and *Addar*, which here are united, because peradventure they were contiguous, or joined together. Or, *the village of Addar*, and so this is the same place called *Addar*, *Jos.* 15. 3. and for *Hezron*, that may be another place here omitted, and there supplied for more exactness. *k* Which is at the West-end of the mount of *Edom*.

5 And the border shall fetch a compass from Azmon unto the river of Egypt *l*, and the goings out of it shall be at the sea *m*.

l Called *Sihor*, *Jos.* 13. 3. which divided *Egypt* from *Canaan*. See *Gen.* 15. 18. *m* The midland sea, called *the sea* emphatically, whereas the other seas there, as they are called, are indeed but lakes.

6 And *as for* the western border, ye shall even have the great *n* sea for a border: this shall be your west-border.

n The midland sea from the south to the North so far as runs parallel with mount *Libanus*.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor *o*.

o Not that *Hor* where *Aaron* died, *Numb.* 20. 22. which was Southward, and bordering upon *Edom*, *Numb.* 33. 37, 38. and therefore could not be their northern border, but another mountain, and, as it is conceived, the mountain of *Libanus*, which is elsewhere mentioned as the Northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, as *Sirion* and *Senir*, *Deut.* 3. 9. and *Sion*, *Deut.* 4. 48. and *Hermon*, *Jos.* 13. 5. and here *Hor*, which signifies a *mountain*, and this may be called so by way of eminency. Certain it is, that as *Hor* here, so *Hermon*, *Jos.* 13. 5. is joined with *the entrance of Hamath*, which makes it probable they are one and the same place.

8 From mount Hor, ye shall point out *your border* unto the entrance of Hamath *p*, and the goings forth of the border shall be to Zedad.

p Called *Hamath the great*, *Amos* 6. 2. which is among the Northern borders, *Ezek.* 47. 16, 17. See *Gen.* 10. 15, 18. *Numb.* 13. 21. *Judg.* 3. 3. 1 *King.* 8. 65.

9 And the border shall go unto Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north-border.

10 And ye shall point out your east-border, from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east-side of Ain: and the border shall descend, and shall reach unto the † side of the sea of Chinnereth *q* eastward. † Heb. *shoulder.*

q Of this name we have a city, *Jos.* 19. 35. and a country, *Jos.* 12. 2. 1 *King.* 15. 20. and a Sea or Lake, here and *Jos.* 12. 3. and 13. 27. which in the New Testament is called *the sea of Genesareth*, *Luk.* 5. 1. and *of Galilee*, and *of Tiberias*, *Joh.* 6. 1.

12 And the border shall go down to Jordan *r*, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

r (*i. e.*) All along the river of *Jordan* even to the end of it, which is the eastern border.

13 And Moses commanded the children of Israel, saying, This *is* the land which they shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe.

14 * For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance. * ch. 32.33 Josh. 14. & 13.8.

15 The two tribes, and the half tribe, have received their inheritance on this side Jordan *near* Jericho, eastward, toward the sun-rising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: * Eleazar the priest *s*, and Joshua the son of Nun. * Josh. 14. & 19.51.

s Who was to act in God's name, to cast lots, to prevent differences and contentions, to consult with God in cases of difficulty, to transact the whole business in a solemn and religious manner.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the tribe of Judah *t*, Caleb the son of Jephunneh.

t The order of the Tribes is here differing from that *Numb.* 1. 7, 26. and in other places, being here, as also *Jos.* 16. and 17. & 18. & 19. conformed to the order of their several inheritances, which afterwards fell to them by Lot. Which is an evident demonstration of the infinite wisdom of God's providence, and of his exact and peculiar care over his people.

20 And

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chisbon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph: for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali; Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

Eight and forty Cities given to the Levites: together with their suburbs: among which six Cities of Refuge: for an Israelite or Stranger who had kill'd another unawares, 1—15. Wilful murther decided: and the murtherer to be put to death, 16—21. The Man-slayer must abide in the City of Refuge till the death of the High-Priest: and if caught out of it might be killed, 25—29. Two witnesses required to condemn a man to dye, 30. No Satisfaction to be taken for the Life of a Murtherer, 31. nor that any one might return from a City of Refuge before the time, 32. that the land be not defiled and polluted and not cleansed of the Blood shed in it, 33, 34.

1 AND the LORD spake unto Moses in the plains of Moab by Jordan, *near* Jericho, saying,

Josh. 14. 2. 20. 21. 2 * Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in: and ye shall give *also* unto the Levites, suburbs for the cities round about them.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel *a*, and for their goods, and for all their beasts.

a For pasturage for their cattel: where they might not build houses, nor plant gardens, orchards or vineyards, no nor sow corn, for which they were abundantly provided out of the first-fruits and tithes. And these suburbs did not belong to the *Levites* in common, but were distributed to them in convenient proportions, as may appear from *Jos.* 21. 18. 1 *Chron.* 6. 60.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward, a thousand cubits round about *b*.

b Obj. In the next verse it is *two thousand*. How do these agree? *Answ.* 1. LXX Interpreters read both here and *ver.* 5. *two thousand cubits*, whence some suppose this to be an error in the *Hebrew* Text, which, being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the holy Scriptures. *Answ.* 2. The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city, and so they well agree; for a line of a thousand cubits being drawn in length eastward and another westward and another northward and another southward, a line, drawn at a thousand cubits distance from the city, from east to west must needs contain two thousand cubits, and so must the other line from north to south, and so on every side of the city there must be two thousand cubits. *Answ.* 3. This verse and the next do not speak to the same thing: this speaks of the space or place from whence the suburbs shall be measured, the next verse speaks of the space unto which that measure shall be extended; and the words may very well be read thus, *And the suburbs*—— shall be (so it is only an ellipsis of the verb substantive, which is most frequent, and the meaning is, shall be taken or accounted) *from the wall of the city* and from (that particle being supplied or understood from the foregoing words, which is very usual) *without it*, or, from *the outward parts of it*, (which being a general and indefinite expression is limited and explained by the following words) even from *a thousand cubits round about*. Which are mentioned not as the thing measured, for as yet there is not a word of *measuring*, but as the term or space from which the measuring line should begin. And then it follows *ver.* 5. *And ye shall measure from without the city*, (not *from the wall of the city*, as was said before *ver.* 4. but *from without it*, i. e. from the said outward part or space of a thousand cubits without the wall of the city round about) *on the east-side two thousand cubits*, &c. So in truth there were three thousand cubits from the wall of the city, whereof one thousand probably were for out-houses, stalls for cattel, gardens, vineyards and olive-yards, and the like, and the other two thousand for pasture, which are therefore called *the field of the suburbs*, *Lev.* 25. 34. by way of distinction from the suburbs themselves, which consist of the first thousand cubits from the wall of the city.

5 And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites, *there shall be* * six cities for refuge *c*, which ye shall appoint for the man-slayer *d*, that he may flee thither: and † to them ye shall add forty and two cities. * Deut. 4. Josh. 20. 2. & 21. 3. † Heb. *to them.*

c Or, *of receit*, or *escape*, or *resort*, to wit, for man-slayers: And these cities are assigned among the *Levites*, partly because they might be presumed to be the most proper and impartial Judges between man-slayers, and wilful murderers; partly because their presence and counsel and authority would more effectually bridle the passions of the avenger of blood who might pursue him thither; and partly to signifie, that it is only in Christ (whom the Levitical-Priests did represent) that sinners find refuge and safety from the destroyer. The names of these Cities we have *Deut.* 4. 41, 43. *Jos.* 20. 8. *d* Such as is here described, *ver.* 11. 15, 22, 23.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs. † Heb. *they shall give.*

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: * from *them that have* many, ye shall give many *e*; but from *them that have* few, ye shall give few. Every one shall give of his cities unto the Levites according to his inheritance which † he inheriteth. * chap. 26. 54. † Heb. *they inherit.*

e Compare *Numb.* 33. 54. *Jos.* 20. 2.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan, into the land of Canaan: * Deut. 19. 2. Josh. 20. 2.

11 Then * ye shall appoint you cities to be cities of refuge for you, that the slayer may flee thither, which killeth any person † at unawares *f*. * Exod. 21. 13. † Heb. *by error.*

f (*i. e.*) Not wilfully, designedly or maliciously, but inconsiderately, through mistake or indiscretion or carelessness. See *Levit.* 4. 2.

12 And they shall be unto you cities for refuge from the avenger *g*, that the man-slayer die not *h*, until he stand before the congregation in judgment *i*.

g To wit, of the party slain, or, *of blood*, as it is fully expressed below *ver.* 19, 25. Heb. *from the redeemer*, or, *from the next kinsman*, to whom by the law belonged the right of redemption of the lands of, and vindication of the injury done to, the person deceased. *h* (*i. e.*) Be not killed by the avenger meeting him in some other place. *i* (*i. e.*) Before the society or convention of Judges or Elders who were appointed in every City for the decision of criminal causes, who were 23 who were to examine the matter, and that publickly before the people, whether the murder was wilful or casual. *Quest.* In what City was this cause to be tried? *Answ.* Some say, in the City of refuge, others say, in the City in or near which the fact was committed. It seems to me it was done in both, at first in the City of refuge, as is manifest in *Jos.* 20. 4. but at last trial and sentence did not satisfie the avenger of blood, it was fully and finally determined in the other City, as is sufficiently evident both by comparing this place with *ver.* 25. and *Jos.* 20. 6. and from the usual and most reasonable course of Justice, which is that facts should be examined, as far as may be, in or near the places where they were committed, and where the witnesses and evidences were at hand. *k* Or, *for judgment*; *i. e.* to receive sentence there according to the nature of the fact.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan *l*, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge:

l Because that land was as long as *Canaan*, though not so broad, and besides these might be convenient for many of them that lived in *Canaan*.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger *m*: and for the sojourner among them: that every one that killeth any person unawares, may flee thither.

m Not the proselyte only, but all strangers, this being no matter of religious priviledge, but of common right and agreeable to the Law of nature and practice of wise heathens.

16 * And if he smite him with an instrument of iron, *so* that he die *n*, he *is* a murderer: the murderer shall surely be put to death *p*. * Exod. 21.12,14.

n Wittingly and wilfully, though not with premeditated malice or design, as appears by comparing this with *ver.* 20, 21, 22, 23. *o* To wit, suddenly, not so, if he walked abroad afterward, *Exod.* 21. 19, 20. *p* Yea though he were fled into the City of refuge.

17 And if he smite him † with throwing a stone *q*, (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death. † Heb. *with a stone of the hand.*

q Heb. *with the stone of the hand*, *i. e.* cast by the hand, and that knowingly, as appears by *ver.* 23.

18 Or *if* he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer *r*: when he meeteth him, he shall slay him.

r Either 1. By himself, as the following words they; for it is only a permission, that he may do it without offence to God or danger to himself. Or 2. By the Magistrate, from whom he shall demand justice: so it is a command, as may appear by comparing this with *ver.* 31. and *Deut.* 19. 12, 13.

20 But

20 But * if he thrust him of hatred, or hurl at him by laying of wait, that he die:

21 Or in enmity smite him with his hand that he die: he that smote *him* shall surely be put to death, *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly *s*, * without enmity, or have cast upon him any thing without laying of wait:

s Through sudden passion, or provocation. Or, *by chance*, or *unawares*.

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and *was* not his enemy, neither sought his harm:

24 Then *u* the congregation shall judge between the slayer, and the revenger of blood, according to these judgments.

u If the man slayer flee to the city of refuge.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it *x*, unto the death of the high priest *y* which was anointed with holy oyl.

x Be confined to it, partly to shew the hatefulness of wilful murder in Gods account by so severe a punishment, as this in many cases might prove, inflicted upon the very appearance of it, and partly for the security of the manslayer, left the presence of such a person, and his conversation among the kindred of the deceased, might occasion reproach and blood-shed. *y* Partly because the publick grief for the loss of so publick a person was likely to assuage the private griefs and passions of men, the rather, because by this example they were minded of their own mortality, and thereby withheld from taking vengeance; and principally to shew that the death of Christ (the true High-Priest, whom the others did evidently and eminently represent and typifie) is the only mean whereby sins are pardoned and sinners are set at liberty.

26 But if the slayer shall at any time come without the border of his city of refuge, whither he was fled:

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he † shall not be guilty of blood *z*:

z i. e. Not liable to punishment from men, though not free guilt before God, because he kills an innocent person, as appears from *Deut.* 19. 10. This God ordained to oblige the man-slayer to abide in his city of refuge. See *ver.* 32.

28 Because he should have remained in the city of his refuge, until the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the * mouth of witnesses: but one witness shall not testifie against any person *to cause him to die a*.

a No Judge shall condemn any man to death upon a single testimony.

31 Moreover, ye shall take take no satisfaction for the life of a murderer *b* which *is* † guilty of death, but he shall be surely put to death.

b No intercession, nor ransom shall be accepted to save his Life, or procure him a pardon.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest *c*.

c Whereby God would signifie the absolute and indispensable necessity of Christs death to expiate sin, and to redeem the sinner.

33 So ye shall not pollute the land wherein ye *are*: for blood, it * defileth the land: and † the land cannot be cleansed of the blood that is shed therein, but by the blood of him that sheddeth it *d*.

d These words are added as a reason not of the last Law, *ver.* 32. for in that case the land was cleansed without the blood of the man-slayer, but of the Law next foregoing that, *ver.* 31. in which case it holds, and the sense is, if you shall spare the murderer or take any satisfaction for him, you do together with your selves involve your Land and People in guilt, and will certainly bring down Gods vengeance upon your selves and them.

34 Defile not therefore the land which ye shall inherit *e*, wherein I dwell: for I the LORD dwell among the children of Israel.

e Be not cruel to your own land by making it a den of murderers.

CHAP. XXXVI.

The inconvenience of Daughter's Inheriting is remedied by a general Command, that all such marry in the tribe of their Fathers: to which of them they shall think best, 1—9. They obey, 10—12. These Commands God gave by Moses to Israel in the Plains of Moab, 13.

1 AND the chief fathers of the families *a* of the children of Gilead the son of Machir, the son of Manasseh, of the families of the sons of Joseph came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel.

a Who had the care and management of the publick affairs of that Tribe committed to them.

2 And they said, * The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and * my lord was commanded by the LORD, to give the inheritance of Zelophehad our brother *b* unto his daughters.

* chap. 26. 55.
* chap. 27. 1. Josh. 17. 3.

b (i. e.) Our kinsman, one of our Tribe, *Jos.* 17. 2, 3.

3 And if they be married to any of the sons of the *other* Tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the Tribe, † whereunto they are received *c*: so shall it be taken from the lot of our inheritance.

† Heb. *unto whom they shall be.*

c For their inheritance will pass to their children, who will be of another tribe by their fathers side, which alone is considered in this place.

4 And when the * jubile of the children of Israel shall be *d*, then shall their inheritance be put unto the inheritance of the Tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

* Lev. 25. 10.

d Which God appointed principally for this end to preserve the inheritance in the hands of the Tribes and Families to which they were first given.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well *e*.

e Their plea is just and reasonable. God did not take particular care about every occurrence that happened or might happen, but left divers things to be found out by humane prudence, which being his own gift it was meet there should be opportunities left for the exercise of it, and God thought fit to approve and ratifie the prudent and profitable inventions of men by his own law or sanction, as in the case of *Jethro*, *Exod.* 18. of *Zelophehads* Daughters, *Numb.* 27. and here of their brethren. But it is observable, that God allowed this only in civil affairs, but never in the matters of his worship, where he utterly forbids it.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them † marry to whom they think best: only to the family of the tribe of their father *f* shall they marry.

† Heb. *be wives.*

f They seem hereby to be confined not only to the same Tribe, but also to the family of their Tribe, as appears from the reason of the Law, for God would have the inheritance of Families as well as Tribes kept entire and unmixed: and this was one reason of that Law of marrying the Brothers wife, *Deut.* 25. And although the next verse may seem to thwart this interpretation, the reason of this Law being there given that inheritances might not go from Tribe to Tribe, yet *ver.* 8. confirms it, where the very same phrase is repeated, and that more emphatically, that such shall marry *one of the family of the Tribe of her Father*; and this further reason and restriction is added, *that they may enjoy every man the inheritance* (not only of his Tribe, but) *of his Fathers*, to wit, belonging to his fathers family.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall † keep himself to the inheritance of the tribe of his fathers.

† Heb. *cleave to the, &c.*

8 And every daughter that possesseth an inheritance *g* in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of his fathers.

g By which clause it seems that this Law was not general to forbid every woman to marry into another Tribe (as may be reasonably concluded from the practice of so many Patriarchs, Kings, Priests, and other holy men, who have married women of other Tribes, yea sometimes of other Nations, which it is not likely they would have done, if this had been a transgression of Gods Law) but restrained to heiresses, or such as were likely to be so. See 1 *Chron.* 23. 22. But if they had brethren, it is probable they were free to marry into any Tribe, yet so that, if their brethren dyed, their punishment was, that the inheritance went from them to the next a kin of their fathers Tribe and Family. And the principal reason why God was solicitous to preserve Tribes and Families unmixed was, that the Tribe and Family too, out of which the *Messiah* was to come, and by which he should be known, might be evident and unquestionable.

9 Neither shall the inheritance remove from *one* tribe to another tribe: but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad, were married unto their fathers brothers sons *h*.

* chap. 27. 1.

h It is uncertain whether *brothers* or *sons* be taken strictly and properly, or more large, as those words are oft used in Scripture.

12 *And* they were married † into the families of the sons of Manasseh, the son of Joseph and their inheritance remained in the tribe of the family of their father.

† Heb. *to some that were of the families.*

13 These *are* the commandments, and the judgments which the LORD commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.

DEU-

DEUTERONOMY.

The ARGUMENT.

MOses, *in the two last Months of his life, rehearseth, what God had done for them, and their frequent murmurings, rebellions, and constant ingratitude; he begs to enter into the Land, but is permitted only to see it; he forbiddeth any communion with the Nations for several reasons.* Chap. 7. *He gives a short repetition of those sundry Laws, Moral, Ceremonial, Judicial, and Military, which he had given them, from whence this Book is called* Deuteronomy. *Then, after many Exhortations, he prophesieth of Christ, afterwards he shews how matters of War are to be managed, and, giving many other particular directions with reference to Duties, Conditions, and Persons of both Sexes, he pronounceth Blessings on the Obedient, and Curses on the Disobedient; he then gives a charge for laying up, and reading of the Law at certain times, and every seven years to be solemnly read before all the people; he composeth a Song for common use, comprizing the wonderful things here mentioned; he prophesieth of Christs coming, and the calling of the Gentiles, seeth the Land, and dieth, leaving* Joshua, *after he had consecrated him, to succeed.*

CHAP. I.

A Rehearsal of what had befallen Israel in their forty years march, as God's Command to depart, 1,—6. Moses's inability to judge alone, 9—12. other Judges and Officers appointed, 13—16. Charge given the Judges, 17, 18. Their passage to Kadesh-Barnea, 19, 20, 21. Spies sent to search the Land of the Amorites, 22. Their Return and Report, 23. The disobedience of the people, 26. God's Wrath, 34. they smitten by the Amorites, 44. Their Complaints to God, which the Lord regards not, 45.

1 THese *be* the words which Moses spake *a* unto all Israel *b*, on this side Jordan; in the wilderness, in the plain *c* over against the ‖ Red *sea*, between Paran *d*, and Tophel, and Laban *e*, and Hazeroth *f*, and Dizahab.

‖ Or, Zuph.

a These are the Laws, Counsels and Admonitions delivered by *Moses* from God to *Israel*, which are here repeated for the instruction and obligation of those who by reason of their tender years were uncapable either of understanding them, or of entring into Covenant with God. *b* To wit, by the Heads or Elders of the several Tribes, or others, who were to communicate these discourses to all the people in several Assemblies. *c* Either 1. In the vast desert of *Arabia*. But that is no where called a *plain*. Or rather 2. In the plain of *Moab*, as may appear by comparing this with *v.* 5. and *Numb.* 22. 1. and *Deut.* 34. 8. *Obj.* That was far from the *Red-Sea* here mentioned. *Answ.* The word *Suph* here used doth not signifie the *Red-Sea*, which is commonly called *jam-Suph*, and which was at too great a distance, but some other place now unknown to us (as also most of the following places are) so called from the *Reeds* or *Flags*, or *Rushes* (which that word signifies) that grew in or near it; which reason of the name being common to other places with the Red-Sea, it is not strange if they got the same name. Compare *Numb.* 21. 14. *d* Not that *Numb.* 10. 12. Which there and elsewhere is called the *Wilderness of Paran*, and which was too remote, but some other place called by the same name, than which nothing more usual. *e* Places not mentioned elsewhere. *f* Of which see *Numb.* 11. 35. and 33. 17, 18. And these places seem to be the several bounds and limits not of the whole Country of *Moab*, but of the plain of *Moab*, where *Moses* now was, and spake these words.

2 (*There be* eleven days *journey g* from *Horeb* *h*, by the way of mount Seir *i*, unto Kadesh-barnea *k*.)

g This is added to shew that the reason why the *Israelites* in so many years were advanced no further from *Horeb*, than to these plains, was not the great distance of the places or length of the way, which was but a journey of eleven days at most, but because of their rebellions, as is mentioned before and repeated in this book. *h* Or *Sinai*; the place where the Law was given, which is promiscuously called by both those names. *i* Or Mount *Edom*, *i. e.* the mountainous Country of *Seir*, which was first possessed by the *Horims*, and afterwards by the *Edomites*, *Deut.* 2. 12. *k* which was not far from the borders of *Canaan*. See *Gen.* 16. 14. *Numb.* 13. 26.

3 And it came to pass in the fortieth year, in the eleventh month *l*, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

l Which was but a little before his death.

4 * After he had slain Sihon the King of the Amorite, which dwelt in Heshbon; and Og the King of Bashan, which dwelt at * Ashtaroth, in Edrei *m*:

* Numb. 21. 24, 33. * Josh. 13. 31.

m His Palace or Mansion-house was at *Ashtaroth*, and he was slain at *Edrei*, *Numb.* 21. 23. of both these places, see *Gen.* 14. 5. *Jos.* 13. 31.

5 On this side Jordan, in the land of Moab, ‖ began Moses to declare this law, saying,

‖ Or, *willed to declare*, that is, *willingly believed.* See Joh. 6. 2. *Numb.* 10. 12, 22. 21. Gr.

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount *i*.

i Of *Horeb*, where they continued about a years space, *Exod.* 19. 1.

7 Turn ye, and take your Journey, and go to the mount of the Amorite *k*, and unto † all *the places* nigh thereunto, in the plain, in the hills and in the vale, and in the south, and by the sea side, to the land of the Canaanite, and unto Lebanon, unto the great river, the river † Euphrates.

† Heb. *All his Neighbours.*

† Heb. *Of Euphrates.*

k, *i. e.* To the mountainous Country where the *Amorites* dwelt, which is opposed to the *plain* here following, where others of them dwelt. And this is the first mentioned, because it was in the borders of the land; See below, *v.* 19. 20. The divers parts or bounds of the land are here mentioned.

† Heb. *given.* Gen. 12. 7. & 15. 7. & 17. 7. 18. 18. & 26. 4. & 28. 13. & 35. 12. & 48. 4. Exod. 32. 13. Lev. 26. 42. Deut. 9. 27. & 30. 20. & 34. 4.

8 Behold, I have † set the land before you *l*: go in, and possess the land, which the LORD sware unto your fathers, * Abraham, Isaac, and Jacob to give unto them, and to their seed after them.

l Heb. *Before your faces*; it is open to your view, and to your possession; there is no impediment in the way. See of this phrase, *Gen.* 13. 9. and 34. 10.

9 And I spake unto you at that time *m*, saying, I am not able to bear you my self alone:

m i. e. About that time, to wit, a little before their coming to *Horeb*. *Exod.* 18. 18.

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the stars of heaven for multitude.

11 * The LORD God of your fathers make you a thousand times so many moe as ye *are*, and bless you, * as he hath promised you.

* 2 Sam. 24. 3. * Gen. 22. & 26.

12 How can I my self alone bear your cumbrance, and your burden *n*, and your strife *o*?

Exod. 18.

n These are the trouble of ruling and managing so perverse a people. 13. *o* Either your quarrellings with God: or rather your contentions among your selves, for the determination whereof the Elders were appointed.

13 † Take ye wise men, and understanding *p*, and † known *q* among your tribes, and I will make them rulers over you.

† Heb. *Give.*

p Persons of Knowledge, Wisdom and Experience. *q* Men Famous, and had in reputation, for ability and integrity: for to such they would more readily submit.

14 And ye answered me, and said, The thing which thou hast spoken *u* good *for us* to do.

15 So I took the chief *r* of your tribes, wise men and known, and † made them heads over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers *s* among your tribes.

† Heb. *gave.*

r Not in Authority, which yet they had not, but in endowments for good government. *s* Inferiour Officers, that were to attend upon the Superiour Magistrates, and to execute their decrees.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and * judge righteously between *every* man and * his brother, and the stranger *that is* with him *t*.

* Joh. 7. 24. * Lev. 24. 22.

t That converseth or dealeth with him. To such God would have justice equally administred as to his own people, partly for the honour of Religion, and partly for the interest which every man hath in matters of common right.

17 * Ye shall not † respect persons *u* in judgment, *but* ye shall hear the small *x* as well as the great, ye shall not be afraid of the face of man: for the judgment *is* Gods *y*: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

* Lev. 19. 15. † Heb. *acknowledge.* 1 Sam. 16. 7. Prov. 24. 23.

u Heb. *Not know*, or *acknowledge Faces*, *i. e.* Not give sentence according to the outward qualities of the person, as he is poor or rich, your Friend or Enemy, but purely according to the merits of the cause. For which reason some of the *Grecian* Law-givers ordered that the Judges should give sentence in the dark where they could not see mens faces. See the same or the like phrase, *Deut.* 10. 17. 2 *Chron.* 19. 6, 7. *Job* 13. 8. *Jam.* 2. 1, 9. *x* Persons of the meanest rank. *y i. e.* It is passed in the name of God, and by commission from him, by you as representing his person, and doing his work, who therefore will own and defend you therein against all your Enemies, and to whom you must give an exact account.

18 And I commanded you at that time all the things which ye shall do *z*.

z I delivered unto you, and especially unto your Judges, all the Laws, Statutes, and Judgments revealed unto me by the Lord in *Horeb*.

19 And when we departed from Horeb, we went through all that great and terrible † wilderness, which ye saw by the way of the mountain of the Amorite, as the LORD our God commanded us, and * we came to Kadesh-Barnea.

† Heb. *that wilderness.* * Numb. 13. 3.

20 And I said unto you, Ye are come unto the mountain of the Amorite, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up, *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again, by what way we must go up, and into what cities we shall come.

23 And the saying pleased me
twelve men of you, one of
b For there seemed to be
but Moses could not see
Moses grew: but
compiled with
trial.
well *b*: and * I took
tribe.
me prudence and good policy in it:
into their hearts, nor from what root this
God saw it, and therefore in just judgment
th their desire, and permitted them to do so for their
nd exercise, *Numb.* 13. 1, 2, 3.

24 And * they turned and went up into the mountain, and came unto the valley *c* of Eshol *d*, and searched it out.

c Or, *the brook*: the word signifies both, for brooks commonly run in Valleys. *d i. e. of grapes*, so called from the goodly cluster of grapes which they brought from thence, *Numb.* 13. 23.

25 And they took of the fruit *e* of the land in their hand, and brought *it* down unto us, and brought us word again, and said, *It is* a good land *f* which the LORD our God doth give unto us.

e Grapes, Pomegranates and Figs, *Numb.* 13. 23. *f* Which acknowledgment coming from its Enemies, should have prevailed with you to go in, more than their discouraging words should have beat you off, because the Lord who had given you this land, was unquestionably able to settle you in it in spight of all opposition.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD our God.

27 And ye murmured in your tents, and said, Because the LORD hated us *g*, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorite, to destroy us.

g And therefore designed to destroy us.

28 Whither shall we go up? our brethren have † discouraged our heart, saying, * The people *is* greater *b* and taller than we, the cities *are* great, and walled up to Heaven *i*; and moreover, we have seen the sons of the * Anakins *k* there.

b In number and strength and valour. *i. e.* To a great height. A common Hyperbole, as *Gen.* 11. 4. *Psal.* 107. 26. *k* The Children of *Anak* or *Enak*. See *Judg.* 1. 10, 20.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt *l*, before your eyes,

l Where you were weak, dispirited, divided, raw and unexperienced and in a great measure unarmed, and able to do nothing against your numerous, potent, united Enemies, but to stand still and see the salvation of God. And therefore now your distrust is highly unreasonable, when you have been hardned and fitted for military service by your travels, disciplined and experienced in some degree as to Martial Affairs, encouraged by frequent and glorious Miracles for 40 years together, and you are going into a Country divided into several Nations and Kingdoms.

31 And in the wilderness, where thou hast seen how that the LORD thy God * bare thee *m* as a man doth bear his son, in all the way that ye went, until ye came into this place.

m Or, *carried thee*, as a father carries his weak and tender child in his arms, as *Isa.* 49. 22. or as upon Eagles wings, as it is, *Exod.* 19. 4. through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his power and goodness. See of this or the like phrase, *Numb.* 11. 12. *Deut.* 32. 10, 11. *Psal.* 91. 12. *Isa.* 46. 3, 4.

32 Yet in this thing *n* ye did not believe the LORD your God;

n In this matter which God commanded and encouraged you to do, to wit, in going in confidently to possess the land. Or, *in this word*, whereby God promised to fight for you, and assured you of good success.

33 * Who went in the way before you, * to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words *o*, and was wroth and sware, saying,

o To wit, your murmurings, your unthankful, impatient, distrustful and rebellious speeches and carriages.

35 * Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers;

36 Save Caleb *p* the son of Jephunneh, he shall see it, and to him will I give the land *q* that he hath trodden upon, and to his children, because he hath † wholly followed the LORD.

p Under whom *Joshua* is comprehended, as is manifest from 1. 38. and *Numb.* 14. 30. though not here expressed, because he was not now to be one of the people, but to be set over them as chief Governor. *q* That particular part of the Land. Compare *Jos.* 14. 9.

37 * Also the LORD was angry with me for your sakes *r*, saying, Thou also shalt not go in thither.

r Upon occasion of your wickedness and perverseness, by which you provoked me to speak unadvisedly, *Psal.* 106. 32, 33.

38 * But Joshua the son of Nun, which standeth before thee *s*, he shall go in thither; Encourage him: for he shall cause Israel to inherit it.

s i. e. Who is now my Minister and Servant, for such are often described by this phrase, as 1 *King.* 1. 28. *Num.* 11. 28.

39 Moreover, your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil *t*, they shall go in thither, and unto them will I give it, and they shall possess it.

t A common description of the state of childhood, as *Jonah* 4. 11.

40 But *as for* you, turn ye, and take your journey into the Wilderness by the way of the Red-sea.

41 Then ye answered and said unto me, * We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready *u* to go up into the hill.

u Or, *ye offered your selves*, or *you began*, or *you earnestly resolved* and *attempted*.

42 And the LORD said unto me, Say unto them, Go not up, neither fight, for I *am* not among you *x*: lest ye be smitten before your enemies.

x With my powerful presence and assistance.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and † went presumptuously up into the hill.

44 And the Amorite which dwelt in that mountain came out against you, and chased you, as bees do *y*, and destroyed you in Seir, *even* unto Hormah.

y As Bees which being provoked come out of their Hives in great numbers, and with great fury pursue and sting their Adversary and Disturber, *Psal.* 118. 12.

45 And ye returned, and wept before the LORD, but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there z*.

z i. e. As you abode in *Kadesh* many, even 40 days, until the spies which you sent returned to give you an account, so you also abode there many days, or a long time after, and were not now permitted to make any further progress towards *Canaan*.

CHAP. II.

Their march from Kadesh-Barnea, 1—3. A charge that they trouble not the Edomites, 4, 5. nor the Moabites, 9. nor the Ammonites, 19. But are encouraged to fight the Amorites; they put them to flight, and take possession of their Lands, 26—37.

1 THen we turned, and took our journey into the wilderness, *by* the way of the Red-sea, * as the LORD spake unto me: and we compassed mount Seir *a* many days *b*.

a The Mountainous Country of *Seir* or *Edom*. *b* Or, *many years*, even for 38 years.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough, turn ye northward *c*.

c Towards the land of the *Amorites* and *Canaanites*.

4 And command thou the people, saying, * ye are to pass through the coast *d* of your brethren, the children of Esau, which dwell in Seir *e*, and they shall be afraid of you *f*: take ye good heed unto your selves therefore:

d Or, *by*, or *near the coast or border*: for they did not pass through their borders, as it is said, *Numb.* 20. 21. And the particle *Beth* doth oft signifie *by* or *near*, as *Gen.* 37. 13. *Jos.* 5. 13. *Judg.* 8. 5. *Jer* 32. 7. Thus that difference may be reconciled, which others reconcile thus, that they at first denied it, but afterwards granted it. *e* These words restrain the prohibition to these particular Children of *Esau*, for there were another sort or branch of *Esau*'s Children, which were to be meddled with and destroyed, even the *Amalekites*, *Exod.* 17. 14. *Deut.* 25. 17. who were *Esau*'s posterity, *Gen.* 36. 12. *f* But, I charge you take no advantage of their fears, which you will be very apt to do.

5 Meddle not with them *g*; for I will not give you of their land, † no not so much as a foot-breadth, * because I have given mount Seir unto Esau *for* a possession.

f To wit, in battel at this time.

6 Ye shall buy meat of them *g* for money, that ye may eat, and ye shall also buy water of them *h* for money, that ye may drink.

g For though the Manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *h* For water in those parts was scarce, and therefore private persons did severally dig pits for their particular use. See *Gen.* 26. 18. *Numb.* 21. 18.

7 For the LORD thy God hath blessed thee *i* in all the works of thy hand; he knoweth *k* thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee, thou hast lacked nothing.

i By Gods blessing thou art able to buy thy conveniencies, and therefore thy theft and rapine will be inexcusable, because without any pretence of necessity. *k* Heb. *He hath known*, *i. e.* observed, or regarded with care and kindness, which that word oft notes, as *Psal.* 1. 6. and 31. 7. Which experience of God's singular goodness to thee, should make thee trust him still, and not use any undutiful and unjust practices to procure what thou wantest or desirest.

8 And

8 And when we passed by from our brethren, the children of Esau which dwelt in Seir, through the way of the plain from Elah, and from Ezion-Gaber *l*, we turned *m* and passed by the way of the wilderness of Moab.

l Of which see *Numb.* 33. 35. which may be either that place upon the Red-sea, 1 *King.* 9. 26. or another of the same name. *m* To wit, from our direct road which lay through *Edom* land.

9 And the LORD said unto me, ‖ Distress not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a possession, because I have given Ar *n* unto the children of Lot *o for* a possession.

‖ Or, *use hostility against them.*

n The chief City of the *Moabites*, *Numb.* 21. 15, 28. here put for the whole Country which depended upon it. *o* So called to signifie that this preservation, was not for their sakes, for they were a wicked people, but for *Lots* sake whose memory God yet honours.

10 (The Emims *p* dwelt therein in times past, a people great and many, and tall as * the Anakims:

p Men terrible for stature and strength, as their very name imports. See *Gen.* 14. 5. whose expulsion by the *Moabites* is here noted as a great incouragement to the *Israelites*, for whose sake he would much more drive out the wicked and accursed *Canaanites*.

* Numb. 13. 28, 33.

11 Which also were accounted giants; as the Anakims: but the Moabites call them Emims.

* Gen. 36. 20. † Heb. inherited them.

12 * The Horims *q* also dwelt in Seir before-time, but the children of Esau † succeeded them, when they had destroyed them from before them, and dwelt in their ‖ stead, as Israel did unto the land of his possession which the LORD gave unto them *r*.

‖ Or, room.

q Of whom see *Gen.* 14. 6. and 36. 20. *r Obj.* God had not yet given it unto them. *Answ.* 1. The past tense is here put for the future, *will give*, after the manner of the Prophets. 2. Things are oft said to be done when they are only resolved, or decreed, or attempted to be done, in which sence *Reuben* is said to *deliver* Joseph, *Gen.* 37. 21. *Balak* to *fight* against *Israel*, *Jos.* 24. 9. *Abraham* to have *offered* his son, *Heb.* 11. 17. 3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it; and that as an earnest of the whole. 4. This may be particularly understood of that part of *Israels* possession which was beyond *Jordan*, which God had actually given to them, that is, to some of them, for even the land of *Canaan* on this side *Jordan* was not given to all of them, but only to some of the tribes.

13 Now rise up, *said I*, and get ye over * the ‖ brook Zered: and we went over the brook Zered.

* Numb. 21. 12. ‖ Or, valley

14 And the space in which we came from Kadesh-Barnea, until we were come over the brook Zered, *was* thirty and eight years, until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

* Num. 14. 35. Ch. 1. 46.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 So it came to pass when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab *s*, this day.

s Or, *to pass by the border of* Moab, *by* Ar.

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them

* Gen. 14. 5. Zamzummims *t*;

t Which signifies men *most wicked and abominable*, or *most presumptuous*, or *most crafty*.

21 A people great, and many, and tall as the Anakims: but the LORD destroyed them before them *u*, and they succeeded them, and dwelt in their stead:

u Who therefore will certainly do as much for his own people.

22 As he did to the children of Esau, * which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead, even unto this day.

* Gen. 32. 3.

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims *x*, which came forth out of Caphtor *y*, destroyed them, and dwelt in their stead.)

x A people near to the *Philistines*, *Gen.* 10. 14. and conversant with them in this enterprize, and so dwelling together, and by degrees were probably united together by Marriages or otherways, and became one people, the *Caphtorims* being at last swallowed up in the *Philistines*. See *Jer.* 47. 4. *Amos* 9. 7. *y* Which is by the learned thought to be *Cappadocia*. Whither their people might make an expedition out of Egypt either because of the report of the great Riches of part of that Country which drew others thither from places equally remote, or after the manner of those ancient times, or for some other reason now unknown.

* Numb. 21. 13, 16. † Heb. *he gave, possessed.*

24 Rise ye up, take your journey, and * pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, King of Heshbon, and his land: † begin to possess *it*, and contend with him in battel.

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven *z*, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

z Which is a Synecdoche and an Hyperbole, but is explained by the following words which restrain the sentence to those nations that heard of them.

26 And I sent messengers out of the wilderness of Kedemoth *a*, unto Sihon king of Heshbon, * with words of peace *b*, saying,

* Ch. 20. 10.

a So called from a city of that name, *Jos.* 13. 18. and called *Jothmon*, *Numb.* 21. 20. *b* With offers of peace; which they refusing, their destruction was highly just and reasonable.

27 * Let me pass through thy land; I will go along by the high way *c*, I will neither turn unto the right hand, nor to the left.

* Numb. 21. 21, 22.

c In my direct road to *Canaan*, from which I will not turn aside into thy Fields, or Vineyards, or Houses.

28 Thou shalt sell me meat for money, that I may eat, and give me water for money, that I may drink: only I will pass through on my feet *d*:

d Or, *with my foot-men, or with my company which are on foot*: which is added significantly, because if their Army had consisted as much of Horsemen as many other Armies did, their passage through his land might have been more mischievous and dangerous: but they were generally on foot.

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me *e*) until I shall pass over Jordan, into the land which the LORD our God giveth us.

e Obj. The king of *Edom*, *i. e.* of the children of *Esau*, did not grant them passage, *Numb.* 20. *Answ.* They did permit them to pass quietly by the borders, though not through the heart of their Land, and in their passage the people sold them meat and drink, being it seems more kind to them than their king would have had them; and therefore they here ascribe this favour not to the king, though they are now treating with a king, but to the people, *the children of Esau*.

30 But Sihon king of Heshbon would not let us pass by him *f*: for * the LORD thy God hardened his spirit, and made his heart obstinate *g*, that he might deliver him into thy hand, as *appeareth* this day.

* Josh. 11. 20.

f i. e. By his Borders. *g* Unmoveable and inexorable to our desires.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee, begin to possess, that thou mayest inherit his land.

32 * Then Sihon came out against us, he and all his people, to fight at Jahaz.

* Numb. 21. 23.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed † *g* the men, and the women, and the little ones of every city, we left none to remain.

† Heb. every city

g By Gods command, these being a part of those people who of men and were devoted by the Lord of Life and Death, to utter destruction women, and for their abominable wickedness. See *Deut.* 7. 2. and 20. 16. little ones.

35 Only the cattel we took for a prey unto our selves, and the spoil of the cities which we took.

36 From Aroer *h*, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

h Which was in the border of *Moab*, but now in the hands of the *Amorites*. † Heb. *in the river*, wherewith it was encompassed, *Numb.* 21. 15. 28. *Jos.* 12. 2. and 13. 9. He speaketh relatively to the time when now was in the *Moabites* jurisdiction, above *v.* 9.

37 Only unto the land of the children of Ammon thou camest not, *nor unto* any place of the river * Jab-bok, nor unto the cities in the mountains *i*, nor unto whatsoever the LORD our God forbad us.

* Gen. 32. 22.

i i. e. Beyond Jabbok: for that was the border of the *Ammonites*, *Jos.* 12. 2. Obj. *Half the land of the Ammonites is said to be given to the tribe of Gad*, *Jos.* 13. 25. *Answ.* This is true of that half of it which the *Amorites* had taken from them; but not of the other half which yet was in the possession of the *Ammonites*. † The mountainous Country of the *Ammonites*. * Heb. *Commanded us*: commanding is put for *forbidding* here, as *Gen.* 2. 16. and 3. 11. *Lev.* 4. 2. *Deut.* 4. 23. The words may be thus rendred, Concerning *which the Lord gave us commands to charge*, to wit, that we should not meddle with them, as was said before. So it is only an ellipsis of the preposition, which is very frequent.

CHAP. III.

Their marches, 1, 2. Og its King is put to flight, slain, possessed his Land, 3——11. which is distributed to two Tribes and half; 12—17. who are commanded to assist their Brethren to possess the land beyond Jordan, 18——20. Moses encourages Joshua, 21—22. His Prayer to go into the promised Land, 23——25. God grants not his request, 26. He gives him a prospect of it, 27. and bids him encourage Joshua, 28.

1 THen we turned, and went up the way to Bashan: and * Og the King of Bashan came out against us, he, and all his people, to battel at Edrei.

* Num. 21. 33, &c. ch. 29. 7.

2 And the LORD said unto me, Fear him not *a*: for I will deliver him, and all his people, and his land into thy hand; and thou shalt do unto him, as thou didst unto Num. 21. 34. * Sihon King of the Amorite, which dwelt at Heshbon.

a Though he be of so frightful a look and stature, *v.* 11.

Num. 21. 33. 3 So the LORD our God delivered into our hands * Og also the King of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them; threescore cities, all the region of Argob *b* the kingdom of Og in Bashan.

b A Province within *Bashan*. or at least subject and belonging to *Bashan*, as appears from *v.* 13: and 1 *King.* 4. 13. called *Argob*, possibly from the name of a man its former Lord and owner.

5 All these cities *were* fenced with high walls, gates, and bars *c*, besides unwalled towns a great many.

c Which may encourage you in your attempt upon *Canaan*, notwithstanding the fenced cities which the spies told you of, and you must expect to find.

6 And we utterly destroyed them, as we did unto Sihon King of Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattel, and the spoil of the cities, we took for a prey to our selves.

8 And we took at that time out of the hand of the two Kings of the Amorite, the land that *was* on this side Jordan *d*, from the river of Arnon, unto Mount Hermon *e*:

d So it was when *Moses* wrote this book, but afterward when *Israel* passed over *Jordan* it was called the land beyond *Jordan*.

2 (*Which* Hermon the Zidonians call Sirion: and the Amorite call it Shenir *e*.

e Elsewhere called *Mount Gilead*, and *Libanus* or *Lebanon*, and here *Shenir*, and *Sirion*, and, by abbreviation, *Sion*, *Deut.* 4. 48. Which several names are given to this one mountain partly by several people, and partly in regard of several tops and parts of it, whence *Schenir* and *Hermon* are mentioned as distinct places, *Cant.* 4. 8.

Josh. 12. 5. and 13. 11. 10 All the cities of the plain, and all Gilead *f*, and * all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

f *Gilead* is sometimes taken largely for all the *Israelites* possessions beyond *Jordan*, and so it comprehends *Bashan*, but here more strictly for that part of it which lies in and near mount *Gilead*, and so it is distinguished from *Bashan* and *Argob*.

11 For only Og king of Bashan remained of the remnant of giants *g*: behold, his bedstead was a bedstead of
Sam. 12. 26. Jer. 49. 2. iron: *is it* not in * Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man *h*.

g The other giants of *Bashan* were destroyed before, and therefore when Og was killed, the *Israelites* work was done. 12 Here it might now be, either because the *Ammonites* in some former battel with Og had taken it as a spoil; or because after Og's death, the *Ammonites* desired to have this monument of his greatness, and the *Israelites* permitted them to carry it away to their chief city. 2 To wit, of ordinary stature. So his bed was four yards and an half long, and two yards broad.

12 And this land *which* we possessed at that time from Aroer, which *u* by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenite, and to the Gadite.
Num. 32. Josh. 13. 8. &c. 13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh: all the region of Argob, with all Bashan, which was called the land of giants.

14 * Jair the son of Manasseh took all the country of
* 1 Chron. 2. 22. Argob, unto the coasts of Geshuri *i*, and Maachathi *m*, Num. 32. 41. and called them after his own name Bashan-Havoth-Jair unto this day *n*.

i Or, *Gessurites*; a people bordering the North of *Canaan*, 2 *Sam.* 3. 3. and 15. 8. See also *Jos.* 13. 13. *m* Of whom see *2 Sam.* 3. 3. and 10. 6. *n* This must be put among those other passages which were not written by *Moses*, but added by those holy men who digested the books of *Moses* into this order and inserted some very few passages to accommodate things to their own time and people.

Num. 32. 39. 15 And * I gave Gilead unto Machir *o*.

o (*i. e.*) The half part of *Gilead*, as appears from *v.* 12, 13. See on *Numb.* 32. 40. *p* (*i. e.*) Unto the children of *Machir* son of *Manasseh*, for *Machir* was now dead.

16 And unto the Reubenite, and unto the Gadite I gave from Gilead even unto the River Arnon, half the valley *q*, and the border, even unto the river Jabbok *r*,
Num. 21. * which is the border of the children of Ammon *s*.

q Or *reubenites to the middle of the River*: for the word rendred *half* signifies commonly *middle*, and the same Hebrew word signifying both a valley and a brook or river, it seems more reasonable to understand it of a River, as the same word is here rendred in the next foregoing clause of this verse, then of a *valley*, which was not mentioned before, especially seeing there is here an article added which seemeth to emphatical, and to more than *River*, to which now mentioned. Add to this, that there was no such *valley*, much less any *half-valley*, belonging both unto the *Reubenits* and *Gadites*. But according to the other translation the sense is plain and agreeable to the truth, that their Land extended from *Gilead* unto *Arnon*, and, to speak exactly, to the middle of that River, for as that River was the border between them and others, so one half of it belonged to them, as the other half did to others. And that this is no subtil device, as some may think it, but the truth of the thing, and the real meaning of the place, will appear by comparing this place with two others, 1. with *Jos.* 12. 2. where the same thing is expressed in the same words in the Hebrew which are here, though our translators render the self-same words there, *from the middle of the River*, which here they render, *half of the valley*; and where the bounds of *Sihon* kingdom, which was the same portion here mentioned as given to *Reuben* and *Gad*, are thus described, *from Aroer, which is upon the bank of the River of Arnon, and from the middle of the River, and from half Gilead, even unto the river Jabbok*, which is *the border of the children of Ammon*. 2. With *Deut.* 2. 36. *From Aroer, which is by the brink of the river of Arnon, and* from *the city that is by the River*, or rather, as the Hebrew hath it, *in the River*, *i. e.* from *Ar*, which was the chief city of the *Moabites*, and therefore denied to the *Israelites*, as is here implied, and more fully expressed, *Deut.* 2. 9. which City was seated in an Island in the middle of the River. So that here we have a just and full reason why the border of this Land given to *Reuben* and *Gad* is so nicely and critically described here, even to the middle of a River, which although in truth and strictness it be the bound of those Lands which are divided by a River, yet is not usually expressed in the description of borders, either in Scripture or other Authors, because here was an eminent City of the *Moabites* in the middle of this River, which by this curious and exact description is excepted from their possession, as God would have it to be. *r* The meaning seems so be this, *And the border*, to wit, of their Land, *was*, which verb substantive is commonly understood, or *went forth*, (as the phrase is, *Jos.* 15. 6, 7, &c.) from thence, to wit, from the River *Arnon*, *even unto the River Jabbok*, for so indeed their border did proceed. *s Object.* This was the border between them and the *Manassites*, as is evident, and therefore not the border of the *Ammonites*. *Answ.* It bordered upon the *Manassites* in one part, and upon the *Ammonites* in another part, to wit, in that part which is remoter from *Jordan*, and so both are true.

17 The plain *t* also, and Jordan, and the coast *thereof* from Chinnereth *u*, even unto the sea of the plain *x* *even* the salt sea, ‖ under Ashdoth Pisgah *y* eastward.

‖ Or, *unto the springs of Pisgah, or the hill of Jordan.*

t The Low Country towards *Jordan*. *u* Of which see on *Numb.* 34. 11. *Jos.* 12. 3. *x* (*i. e.*) That salt Sea, as it here follows, which before that dreadful conflagration was a goodly plain, called *the plain of Jordan*. *Gen.* 13. 10. *y* The proper name of a City, of which, *Jos.* 13. 20.

18 And I commanded you *z* at that time, saying, The LORD your God hath given you this land to possess it: * ye shall pass over armed before your brethren, the children of Israel, all *that are* † meet for the war *a*.

† Heb. Num. 32. 20.

z To wit, the *Reubenites* and *Gadites* mentioned, *v.* 16. to whom of *you*. he now turns his speech by an Apostrophe. *a* In such number as your brethren shall judge necessary. See *Jos.* 1. 14. and 4. 13.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle) shall abide in your cities, which I have given you.

20 Until the LORD have given rest *b* unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye * return every man unto his possession which I have given you. Josh. 1. 14.

b A peaceable and fixed possession.

21 And * I commanded Joshua at that time, saying, Num. 27. 18. Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for * what God Psal. 86. 8. *is there* in heaven or in earth, that can do according to and 145. 4. thy works, and according to thy might?

25 I pray thee let me go over *c*, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon *e*.

c For he supposed Gods threatning might be conditional and reversible, as many others were. *d* Or, *that blessed mount*, which the Jews not improbably understand of that mountain on which the Temple was to be built. For he was highly desired and determined to *prepare an habitation* for God, *Exod.* 15. 2. and knew very well that God would chuse a certain *place for his habitation*, and put his name there, *Deut.* 12. 5. So he also knew that it was in manner both of the true worshippers of God and of Idolaters to worship their God in high places, and particularly that *Abraham* did worship God in the mount of *Moria*, *Gen.* 22. 2. and therefore did rightly reasonably conclude that God would chuse some certain mountain for the place of his habitation, tho possibly understood by revelation that he that very mount of *Moria*, where *Abraham* performed that eminent and glorious act of worship, should also the children of *Abraham* should have their place of constant and settled worship. This he seems to call *that mountain*, emphatically and eminently, *that* which was much in *Moses* his thoughts, though not in his eye, and *the blessed* (in the Hebrew *tob* oft, signifies) or *the goodly mountain*. *e* Or, *the mountainous* may be here put for the mountainous countries, as that word is oft used, as *Gen.* 36. 9. *Numb.* 13. 29. and

and 23. 7. *Deut.* 1. 7. *Jos.* 10. 6. and 11. 16, 21, &c. And it is known that a great part of the glory and beauty and profit of this Country lay in its Hills or Mountains. See *Deut.* 11. 11. and 33. 15. And *that goodly mountain* may by an Enallage of the number be put for those goodly mountains in *Canaan*, which were many. Thus also he proceeds gradually in this desire and description, and prays that he may see in general *the good land that is beyond Jordan*, and then particularly, *the goodly mountains of it*, and especially that famous mount of *Lebanon*, which was so celebrated for its tall and large Cedars, and other Trees and excellent Plants. See *Psal.* 29. 5. and 104. 16. *Isa.* 2. 13. and 14. 8.

Numb. 20. 12. and 27. 14. Deut. ch. 1. 37. and 3. 25. 26 But the LORD * was wroth with me for your sakes *f*, and would not hear me: and the LORD said unto me, Let it suffice thee *g*, speak no more unto me of this matter.

f By occasion of your sins which provoked me to unadvised words and carriages, *Psal.* 106. 32, 33. See *Numb.* 20. 12. *Deut.* 31. 2. and 34. 4. *g* That this is my pleasure and unalterable resolution. Compare 2 *Cor.* 12. 8, 9.

Numb. 27. 12. [Or, *the hill.*] 27 * Get thee up into the top of ‖ Pisgah *h*, and lift up thine eyes *i* westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

h Of which see on *Numb.* 27. 12. *i* Towards the Land of *Canaan* and its several quarters.

Numb. 27. 18. 28 But * charge Joshua *k*, and encourage him, and strengthen him *l*: for he shall go over *m* before this people, and he shall cause them to inherit the land which thou shalt see.

k Give him commission and authority, and a command to execute his trust, and conduct the people. *l* With exhortations and promises and assurances of my presence and help and of good success. *m* It was not *Moses*, but *Joshua* or *Jesus* that was to give the people rest, *Heb.* 4. 8.

29 So we abode in * the valley over against Beth-Peor *n*.
Deut. 34. 6. *n* The House or Temple of *Peor*, or of *Baal-Peor*, of which see *Numb.* 25. 3. whence this place or city had its name.

CHAP. IV.

An Exhortation to obey the Law, 1—13. And warning against Idolatry, 14—24. From the mischief of it upon themselves and Children, 25. 28. Gods promise upon their Repentance, 29—31. And from Gods wonders towards them, 32—40. Cities of Refuge are appointed, 41—43.

NOw therefore hearken, O Israel, unto the statutes *a*, and unto the judgments *b* which I teach you, for to do *them*, that ye may live, and go in, and possess the land which the LORD God of your fathers giveth you.

a The Laws which concern the worship and service of God.

b The Laws concerning your duties to men. So these two comprehend both Tables, and the whole Law of God.

Deut. ch. 12. Josh. 1. 7. Prov. 30. 6 Eccl. 12. 13. Rev. 22. 18, 19. 2 * Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it *c*, that ye may keep the commandments of the LORD your God, which I command you.

c By devising other doctrines or ways of worship than what I have taught or prescribed. See *Numb.* 15. 39, 40. *Deut.* 12. 8, 32. 1 *King.* 12. 33. *Prov.* 30. 6. *Matth.* 15. 9. For this were to accuse me of want of wisdom or care or faithfulness in not giving you sufficient instructions for my own service. *d* By rejecting or neglecting any thing which I have commanded, though it seem never so small.

Numb. 25. 3, &c. of Baal-Peor: for all the men that followed Baal-Peor, Josh. 22. 17 the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

Job. 28. 28 Psalm. 19. Prov. 1. 7. 6 Keep therefore, and do *them*, for this *is* * your wisdom and your understanding in the sight of the nations, *e* which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

d For though the generality of Heathen people in the latter and degenerate ages of the world did through inveterate prejudices and for their own lusts and interests condemn the Laws of the Hebrews as foolish and absurd, yet it is most certain, that divers of the wisest heathens did highly approve of them so far that they made use of divers of them, and translated them into their own Laws and Constitutions; and *Moses*, the giver of these Laws, hath been mentioned with great honour for his wisdom and learning by many of them. And particularly the old Heathen Oracle expressly said, *that the Chaldeans or Hebrews, who worshipped the uncreated God, were the only wise men.*

Sam. 7. 23. Heb. a God. So Gr. Psal. 96. 1 & 145. 18. & 148. 14. Isa. 55. 6. 7 For * what nation *is there so* great, who *hath* † God so nigh unto them *c*, as the LORD our God *is* in all *things* that we call upon him for?

c By glorious miracles, by the pledges of his special presence, by the operations of his grace, and particularly, as it here follows, by his readiness to hear our prayers, and to give us those succours which we call upon him for.

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous *f*, as all this law which I set before you this day?

f Whereby he implies that the true greatness of a nation doth not consist in pomp or power, or largeness of empire, as commonly men think, but in the righteousness of its Laws.

9 Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but * teach them thy sons and thy sons sons; Gen. 18. 19. Deut. 6. 7.

10 *Specially* * the day that thou stoodst before the LORD thy God in Horeb *g*, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children. Psal. 78. 5, 6. Ex. 19. 9, 16. and 20. 18. Heb. 12. 18.

g Some of them stood there in their own persons, though then they were but young, the rest stood then in the loins of their Parents, in whom they may well be said to stand there, because they are said to have entred into covenant with God, because their Parents did so in their name and for their use.

11 And ye came near, and stood under the mountain; * the mountain burnt with fire unto the † midst of heaven *h*, with darkness, clouds and thick darkness. Ex. 19. 18. † Heb. *heart.*

h Flaming up into the air, which is oft called *Heaven*, and the *midst* or the *heart* of it is not only that which is strictly and properly the middle part, but that which is within it; though but a little way, in which sense places or persons or things are said to be *in the heart of the Sea*, *Exod.* 15. 8. *Prov.* 23. 34. *Ezek.* 28. 2. and *Christ in the heart of the Earth*, *Matth.* 12. 40.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude *i*, † only ye *heard* a voice. † Heb. *saw a voice.*

i (*i. e.*) No resemblance or representation of God, whereby either his essence or properties or actions were represented, such as were usual among the heathens.

13 And he declared unto you his covenant, which he commanded you to perform, *even* * ten commandments, Ex. 34. 28. and * he wrote them upon two tables of stone. Deut. 4. 13. Ex. 21. 1.

14 And * the LORD commanded me at that time, to teach you statutes and judgments *k*, that ye might do them in the land whither ye go over to possess it. Deut. 34. 6.

k (*i. e.*) The ceremonial and judicial Laws which are here distinguished from the moral, or the *Ten Commandments*, *v.* 13.

15 Take ye therefore good heed unto your selves *l* (for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb *m*, out of the midst of the fire.)

l By which caution he insinuates many great proneness to the worship of Images. *m* God, who in other places and times did appear in a similitude, in the fashion of a man, now in this most solemn appearance, when he comes to give eternal Laws for the regulation and direction of the Israelites in the worship of God, and in their duty to men, he purposely avoids all such representations, to shew that he abhors all worship of images, or of himself by images of what kind soever, as it here follows, *v.* 16, 17, 18, 19. because he is the invisible God and cannot be represented by any visible image. See *Isa.* 40. 18. *Act.* 17. 29.

16 Left ye corrupt *your selves* *n*, and * make you a graven image *o*, the similitude of any figure, the likeness of male or female: 2 Ex. 24. 5

n (*i. e.*) Corrupt your minds with mean and carnal thoughts of God. Or, *corrupt* your ways or courses, by worshipping God in a corrupt manner, or by falling into Idolatry. *o* To wit, for worship, or for the representation of God, as it is explained *v.* 19. for otherwise it was not simply unlawful to draw the picture or make a figure of a man or a beast.

17 The likeness of any beast *p* that *is* on the earth, the likeness of any winged fowl that flieth in the air:

p Whereby the Heathen nations did represent and worship God some by an Ox, some by a Goat, or an Hen, or a Serpent, or a Fish, *&c.*

18 The likeness * of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: Rom. 1. 23.

19 And lest thou * lift up thine eyes unto heaven, and * when thou seest the sun, and the moon and the stars, even * all the host of heaven, shouldst be driven to worship them *q*, and serve them, which the LORD thy God hath † divided unto all nations *r* under the whole heaven. ch. 17. 3. Job 31. 27. Gen. 2. 1. [Or, *imparted.*]

q (*i. e.*) Strongly enclined, and in a manner constrained partly by the glory of these heavenly bodies, which may seem to be made for higher purposes than to enlighten this lump of earth; partly from that natural propension which is in men to Idolatry. Or, *shouldst be driven or thrust*, to wit, *out of the way of the Lord*, (as it is more fully expressed, *Deut.* 13. 5.) or, be seduced, or led aside, as silly sheep easily are, *and worship them.* Or, *shouldst be cast down, or thrown down by self and worship them*, *i. e.* Worship them by falling down before them. *r* Which are not Gods, but Creatures, made not for the worship, but for the use of men, yea, of the meanest and most barbarous people under Heaven, and therefore cannot without great absurdity be worshipped, especially by you who are so much advanced above other Nations in Wisdom and Knowledge, and in this, that you are my peculiar people.

20 But the LORD hath taken you, and * brought you forth out of the iron furnace *s*, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. 1 King. 8. 51. Jer. 11. 4.

s (*i. e.*) The furnace wherein Iron and other Metals are melted, to which *Egypt* is fitly compared, not only for the Torment and Misery which they there indured, but also because they were throughly tried and purged thereby, as Metals are by the fire. 2 His peculiar protection from generation to generation. See Rom. 15. 1. *Deuter.* 7. 6. *Tit.* 2. 14. And therefore for you to forsake God,

and worship Idols, will be not only wickedness and madness, but most abominable ingratitude.

Num. 20. 12. 21 Furthermore, * the LORD was angry with me for your sakes, and swear that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *t for* an inheritance.

t God hath granted you the favour which he denied to me: which greatly increaseth your obligation to God.

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto your selves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, * which the LORD thy God hath forbidden thee *u*.

* Exod. 20. 4, 5.

u Or, *commanded thee*, to wit, not to do, which is easily understood by comparing this place with *Exod.* 20. 4, 5. and with *Gen.* 3. 11. where this phrase is fully expressed. See more on *Lev.* 4. 2. *Deut.* 3. 37.

*chap 9. 3. Isa. 33. 14. Heb. 12. 29. *Exod. 20. 5. Isa. 42. 8. 24 For the * LORD thy God *is* a consuming fire *x*, *even* a * jealous God *y*.

x A just and terrible God, who, notwithstanding his special relation to thee, will severely punish and destroy thee, if thou provokest him by Idolatry, or other ways. *y* Who being espoused to thee, will be highly incensed against thee, (if thou followest after other lovers, or committest whoredom with Idols,) and will bear no rival or partner.

25 When thou shalt beget children, and childrens children, and shall have remained long in the land, and shall corrupt *your selves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD *z* thy God, to provoke him to anger:

z Which words are here added, either 1. As a caution. Your Idolatry, though possibly secretly and cunningly managed, will not be hid from him; he sees it, and he will punish it. Or 2. To aggravate their spiritual Whoredom, as being committed in the sight and presence of their Lord and Husband, whose eye is more peculiarly upon them in all their ways, than it is upon other people. Or 3. By way of opposition unto mens judgment. Idolatry oftimes seems good, and reasonable, and religious in the eyes of men, but, saith he, it is evil in the eyes of the Lord, whose judgment is most considerable.

26 I call heaven and earth *a* to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it; but shall utterly be destroyed.

a Either 1. Figuratively, *i. e.* God, and Angels, and Men. Or rather 2. Properly; it being usual in Scripture to call in the senseless Creatures as witnesses in such cases, as *Deut.* 32. 1. *Isa.* 1. 2. *Jer.* 2. 12.

*Levit. 26. 33. ch. 28. 64. Neh. 1. 8. 27 And the LORD * shall scatter you among the nations, and ye shall be left † few in number among the heathen, whither the LORD shall lead you.

†Heb. *men of number.* 28 And * there ye shall serve gods *b*, the work of mens hands, wood and stone, * which neither see, nor hear, nor eat, nor smell.

*ch. 28. 36, 64. Jer. 16. 13. *Psal. 115 4, 5. and 135. 15. *b* (*i. e.*) Idols. You shall be compelled by men, and given up by me to Idolatry. So that very thing which was your choice, shall be your punishment: it being just and usual for God to punish one sin by giving them up to another, as is manifest from *Rom.* 1. 24, 25.

Isa. 45. 20. and 46. 7. *Lev. 26. 40. ch. 30. 1. Neh. 1. 9. 29 * But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him *c* with all thy heart *d*, and with all thy soul.

c If thou desirest his help and favour. See *Deut.* 30. 1. *Isa.* 55. 6. *d* (*i. e.*) sincerely and fervently.

†Heb. *have found thee.* 30 When thou art in tribulation, and all these things † are come upon thee, *even* in the latter days *e*, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

e Either in general, in succeeding Ages and Generations; or particularly, in the days of the *Messias*, which are commonly called in Scripture *the latter*, or *last days*: as *Isa.* 2. 2. *Hos.* 3. 5. *Micah* 4. 1. *Dan.* 2. 44. *Heb.* 1. 2. and 9. 26. And so this may reflect the conversion and redemption of the *Jewish* Nation even in those times when their case seems most desperate, when they have forsaken their God, and rejected their Messias for many ages, to wit, towards the end of the World.

31 (For the LORD thy God *is* a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers *f*, which he sware unto them.

f (*i. e.*) Made with thy fathers including their posterity, as *Gen.* 17. 7.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven *g* unto the other, whether there hath been *any such thing*, as this great thing *is* or hath been heard like it:

g (*i. e.*) Of the Earth under Heaven. Ask all the Inhabitants of the world. Compare *Matt.* 24. 31. with *Mark* 13. 27.

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live *h*?

h (*i. e.*) And was not overwhelmed and consumed by such a glorious appearance. See *Exod.* 24. 11. and 33. 20.

*ch. 7. 19. and 29. 3. 34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, * by temptations *i*, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors *k*, according to all that the LORD your God did for you in Egypt before your eyes?

i By tribulations and persecutions, which are commonly called *temptations*, which are here fitly mentioned, as one great occasion first of their cries unto God, and then of Gods coming for their rescue. Or, *temptations* is the general title, which is explained by the following particulars, *signs, and wonders*, &c. which are called *temptations*, because they were trials both to the *Egyptians* and *Israelites*, whether thereby they would be induced to believe and obey God or no. *k* Raised in the minds of the *Egyptians*, as the History sheweth: compare *Deut.* 2. 25. and 34. 12. or, by terrible things done among them.

35 Unto thee it was shewed, that thou mightest know, that the LORD he *is* God, * *there is* none else besides him.

*ch. 32. 39. †Ex. 14. 31 Heb. 11. 1

36 * Out of heaven *t* he made thee to hear his voice, that he might instruct thee: and upon earth *u* he shewed thee his great fire, and thou heardest his words out of the midst of the fire.

t (*i. e.*) Out of the air, above Mount *Sinai*. See *Exod.* 19. 9. and 20. 18, 22. *u* At the top of Mount *Sinai*.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight *x* with his mighty power out of Egypt;

x Keeping his eye fixed upon him, as the Father doth on his beloved child. Or, *with his presence*. *i. e.* He did not send them forth by *Moses*, but he himself was present with them, and as it were marched along with them, in the pillar of cloud and fire.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that * the LORD he *is* God in heaven above, and upon the earth beneath, *there is* none else.

Josh. 2. 11.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee: and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 Then Moses severed three cities *y* on this side Jordan towards the sun-rising:

y As God had command him, *Numb.* 35. 6, 14.

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities, he might live:

Josh. 20. 43 *Namely*, * Bezer in the wilderness, in the plain country of the Reubenite; and Ramoth in Gilead of the Gadite, and Golan in Bashan of the Manassite.

44 And this *z* is the law of which Moses set before the children of Israel:

z Which hath been generally intimated already, but is more particularly and punctually expressed in the following chapter, to which these words are a preface.

45 These *are* the testimonies, and the statutes, and the judgments which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On this side Jordan, * in the valley over against Beth-Peor, in the land of Sihon King of the Amorite, who dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come forth out of Egypt,

*ch. 3. 29. Num. 25. 1 Josh. 13. 20. *Num. 21. 24. 47 And they possessed his land, and the land of * Og King of Bashan, two kings of the Amorite, which *were* on this side Jordan toward the sun-rising,

*ch. 3. 11. 48 From Aroer, which *is* by the bank of the river Arnon, even unto Mount Sion, which *is* * Hermon;

*ch. 3. 9.

49 And all the plain on this side Jordan, eastward, even unto the sea of the plain under the * springs of Pisgah.

*ch. 3. 17.

CHAP. V.

God upon Mount Horeb, makes a Covenant with Israel, 1——5. The Covenant or Ten Commandments is delivered to Moses in two Tables, 6—22. The Israelites desire, that not God, but Moses may speak to them, 23—27. which God approves of, 28, 29. Moses exhorts them to Obedience, with a promise of life, 32, 33.

1 AND Moses called all Israel *a*, and said unto them, Hear, O Israel, the statutes and Judgments, which I speak in your ears this day, that ye may learn them, and † keep, and do them.

†Heb. *keep in doing.*

a To wit, by their Elders, who were to impart it to the rest.

2 * The LORD our God made a covenant with us in Horeb.

*Ex. 19. 5.

3 The LORD * made not the covenant with our fathers *b*, but with us: *even* us, who *are* all of us here alive this day *c*.

*See Ex. 19. 17. Heb. 8. 9

b Either 1. Not only with them, the word *only* being here understood, as it is *Gen.* 32. 28. and 35. 10. 1 *Sam.* 8. 7. *Jer.* 7. 19. and 31. 34. *Matt.* 9. 13. Or, 2. Not at all with them. But then the word *Covenant* is not here to be taken for the Covenant of Grace in general, for so it was made with their fathers, *Exod.* 2. 24. but for this particular and mixed dispensation of the Covenant at *Sinai*, as appears both by the foregoing and following words. *c* He saith not, that all who made that Covenant at *Sinai* are now alive, for many of them were dead, but that this Covenant was made with all that are now alive,

alive, which is most true, for it was made with the elder sort of them in their own persons, and with the rest in their Parents, who did covenant for them: for this phrase *with us*, is put exclusively as to their fathers, but not as to their posterity, as is evident from the nature of the Covenant, *Act.* 2. 39. and course of the story.

*Ex. 19. 9, 19. 4 * The LORD talked with you face to face *d*, in the mount out of the midst of the fire.

d Not in a visible shape, which was utterly denied, *Deut.* 4. 12, 15. but personally and immediately, not by the Mouth or Ministery of *Moses*; plainly and certainly, as when two men talk face to face; freely and familiarly, so as not to overwhelm and confound you. Compare *Exod.* 33. 11. *Numb.* 12. 8.

5 (I stood between the LORD and you *e* at that time, to shew you the word of the LORD *f*: for ye were afraid, by reason of the fire, and went not up into the mount) saying,

e As a Mediator or Messenger between you, according to your desire, below *v.* 27. Compare *Exod.* 19. 16, *&c.* and 20. 19. *Gal.* 3. 19. *f* Not the ten Commandments, which God himself uttered, but the following statutes and judgments.

*Ex. 20. 2. &c. Lev. 26. 1. Psal. 81. 10. † Heb. *servants.* 6 * I *am* the LORD thy God *b*, which brought thee out of the land of Egypt, from the house of † bondage.

b The ten Commandments delivered *Exod.* 20. are here repeated with some small difference of words, but the sence is perfectly the same, and therefore the explication of them must be fetched thence.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, or *any* likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou shalt not bow down thy self unto them, nor serve them: for I the LORD thy God *am* a jealous God, * visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

*Ex. 34. 7. *Jer. 32. 18

10 * And shewing mercy unto thousands, of them that love me, and keep my commandments.

11 Thou shalt not take the Name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his Name in vain.

12 Keep *i* the sabbath-day to sanctifie it, as the LORD thy God hath commanded thee *k*.

i To wit, in mind and memory, as it is *Exod.* 20. 8. *k* To wit, in *Exod.* 20. whither he directs them, and therefore he here omits the Argument of the Creation, which is urged there.

13 Six days thou shalt labour, and do all thy work.

*Gen. 2. 2. Heb. 4. 4. 14 But the seventh day is the * sabbath of the LORD thy God, *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattel, nor thy stranger that *is* within thy gates; that thy man-servant, and thy maid-servant may rest as well as thou.

15 And remember that thou wast a servant *l* in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

l And therefore art highly obliged both to serve that God who redeemed thee, especially upon his own day, and not to grudge thy servants their rest upon that day.

*ch. 27. 16. Colos. 3. 20. 16 * Honour thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

*Mat. 5. 21. *Luk. 18. 20. 17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steal.

*Rom. 13. 9. 20 Neither shalt thou bear false witness against thy neighbour.

*Rom. 7. 7. 21 * Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house *m*, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbours.

m In *Exod.* 20. the order is contrary, and *thy neighbours house* is put before his *wife*, whereby it is evident, that *Moses* intended this but for one Commandment, wherein the order of the words was an inconsiderable circumstance: for if this were two Commandments, as some would have it, it would be altogether uncertain which is the Ninth, and which the Tenth Commandment, seeing the one is first, *Exod.* 20. and the other here.

22 These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, *with* a great voice, and he added no more *n*, and * he wrote them in two tables of stone, and delivered them unto me.

*Ex. 24. 12

n He ceased for that time to speak immediately, and with that loud voice unto the people, for the rest were delivered to *Moses*, and by him communicated to the people. This he did to shew the preeminency of that Law above the rest, and its everlasting Obligation.

*Ex. 20. 18 23 * And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders,

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and * we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and * he liveth.

*Ex. 19. 19 * ch. 4. 33.

25 Now therefore why should we die *o*? for this great fire will consume us, If we † hear the voice of the LORD our God any more, then we shall die,

†Heb. *add to hear.*

o For though God hath for this season kept us alive to our admiration, yet we shall never be able to endure any further discourse from him in such a terrible manner, but shall certainly sink under the burden of it. Compare *Gen.* 16. 13. *Judg.* 6. 22.

26 For who *is there* of all flesh *p*, that hath heard the voice of the living God, speaking out of the midst of the fire (as we *have*) and lived!

p *Flesh* is here put for Man in his frail corruptible and mortal state, as *Mat.* 16. 17. 1 *Cor.* 15. 50. *Eph.* 6. 12. *Heb.* 2. 14.

27 Go thou near, and hear all that the LORD our God shall say, and * speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

*Ex. 20. 19

28 And the LORD heard the voice of your words, when ye spake unto me, and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: * they have well said all that they have spoken.

* Deut. 18. 17.

29 † * O that there were such an heart in them *q* that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

†Heb. *who will give their heart to be such in them.*

q Heb. *Who will give them such an heart?* This is spoken of God after the manner of men, to shew that such an heart is desirable to him, and required by him: otherwise it is certain that God can give such an heart, and hath promised to give it, *Jer.* 32. 40. *Ezek.* 36. 27. And if God will work, *who can hinder him?* *Job.* 11. 10.

*ch. 32. 29 Psal. 81. 13 Isa. 48. 18. Mat. 23. 37.

30 Go, say to them, Get ye into your tents again.

31 But *as for* thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: * ye shall not turn aside to the right hand, or to the left *r*.

*ch. 17. 20 and 28. 14. Josh. 1. 7.

r Neither by superstitious additions to Gods Commands, nor by a bold or prophane rejection or contempt of any one of them.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days, in the land which ye shall possess.

CHAP. VI.

The end of the Commandment, Obedience, 1—2. He exhorts them thereto, 3. The Unity of the Divine Essence asserted, 4. The Duty required of the Israelites, 5. To Love God, 5, 6. And teach their Children, 7. To use Signs, as Memorials of it, 8, 9. Not to forget God in prosperity, 10—12. Not to worship other Gods, 13—15. Not to tempt God, 16. But keep his Commandments, 17. And to transmit the Knowledge of Gods works to their posterity, 20——25.

NOW these *are* the commandments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to possess it:

†Heb. *passover.*

2 That thou mightest fear the LORD *a* thy God, to keep all his statutes; and his commandments which I command thee, thou and thy son, and thy sons son, all the days of thy life; and that thy days may be prolonged.

a Which he hereby implies to be the first principle of true Obedience.

3 Hear therefore, O Israel, and observe to do *it*, that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

* Mark. 12. 29. † Heb. *the LORD our God, the LORD is one.* So Gr.

4 * Hear O Israel, † the LORD our God *is* one LORD *b*.

b One in Essence, and the only object of our Worship.

5 And * thou shalt love the LORD *c* thy God with all thine heart, and with all thy soul, and with all thy might.

*ch. 10. 12 Mat. 22. 37. Mark 12. 30. Luk. 10. 27.

c Now he shews another spring or principle of sincere Obedience to God, even hearty love to God, which will make his work and service easie, and that the fear he mentioned before, *v.* 2. was such as would consist with love to God, and not that slavish fear and horrour which produceth hatred.

*ch. 11. 18. Psal. 37. 31. & 40. 8. & 119. 98. Isa. 51. 7.

6 And * these words which I command thee this day shall be in thine heart *d*.

d *i. e.* In thy mind to remember them, and meditate upon them, and in thy Affection to love and pursue them.

7 And thou shalt * † teach them diligently *e* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

* ch. 4. 9. † Heb. *whet it sharpen.*

e Heb:

e Heb. *Whet*, or *sharpen them*, so as they may pierce deep into their hearts. This Metaphor signifies the manner of instructing them, that it is to be done diligently, earnestly, frequently, discreetly, and dexterously.

ch. 11. 18. † Heb. for a frontlet.

8 And thou shalt * bind them for a sign upon thy hand, and they shall be † as frontlets between thy eyes *f*.

f Thou shalt give all diligence, and use all means to keep them in thy remembrance, as men oft times bind something upon their hands, or put it before their eyes to prevent forgetfulness of a thing which they much desire to remember, Compare *Prov.* 3. 3. and 6. 21. and 7. 3. See the notes on *Exod.* 13. 16.

ch. 11. 20. Isa. 57. 8.

9 * And thou shalt write them upon the posts of thine house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land, which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to

Psal. 105. 44.

give thee great and goodly cities * which thou buildedst not;

11 And houses full of all good things, which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not,

ch. 8. 10, &c.

* when thou shalt have eaten, and be full,

12 *Then* beware lest thou forget the LORD which brought thee forth out of the land of Egypt, from the

† Heb. Bondmen or servants.

house of † bondage.

13 Thou shalt * fear the LORD thy God, and serve him, and shalt swear *g* by his name *h*.

ch. 10. 12, 20. & 13. 4. Mat. 4. 10. Luk. 4. 8.

g When thou hast a call and just cause to swear. *h* Understand *only*, as *Deut.* 5. 2. not by Idols, or any Creatures.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you *i*) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

i Heb. *In the midst of you*, to see and observe all your ways and your turnings aside to other Gods.

*Mat. 4. 7. Luk. 4. 12. *Ex. 17. 2. Numb. 20. 4.*

16 Ye shall not tempt the LORD *k* your God * as ye tempted him in Massah.

k *i. e.* Not provoke him, as the following instance explains. Sinners, especially presumptuous sinners, are oft said to *tempt God*, *i. e.* to make a trial of God, whether he be what he pretends to be, so wise as to see their sins, so just and true and powerful as to take vengeance on them for their sins, concerning which they are very apt to doubt because of the present impunity and prosperity of many such persons. See *Numb.* 14. 22. *Psal.* 78. 18. *Mat.* 4. 7. *Acts* 5. 9.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD *l* that it may be well with thee, and that thou mayest go in, and possess the good land which the LORD sware unto thy fathers:

l Not that which is right in thine own eyes, as many superstitious and sinful practices seem right and good to evil minded men. Let Gods will and word, and not thine own fancy or invention, be thy rule in Gods service. Good actions are oft said to be *right in Gods sight*, as *Jer.* 34. 15. *Act.* 4. 19. and evil actions are oft said to be *right in our own eyes*, as *Deut.* 12. 8. *Judg.* 17. 6.

Numb. 33. 52.

19 * To cast out all thine enemies from before thee, as the LORD hath spoken.

† Heb. to morrow.

20 *And* when thy son asketh thee † in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, we were Pharaohs bondmen in Egypt, and the LORD brought us

Ex 3. 19. and 13 3.

out of Egypt * with a mighty hand.

22 And the LORD shewed signs and wonders, great

† Heb. evil.

and † sore upon Egypt, upon Pharaoh, and upon his houshould before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God for our good *m* always, that he might preserve us alive as *it is* this day.

m The benefit of Obedience is ours, not Gods, *Job* 35. 7. and therefore our Obedience is highly reasonable, & absolutely necessary.

‡ Heb. and righteousness shall be to it. Gr. mercy shall be to us.

25 † And it * shall be our righteousness *n*, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

n Heb. *Righteousness shall be to us.* We shall be owned and pronounced by God to be truly righteous and holy persons, if we sincerely obey him, otherwise we shall be declared to be unrighteous and ungodly persons, and all our profession of Religion will appear to be in Hypocrisie. Or, *mercy shall be to us*, or *with us*. For as the *Hebrew* word rendred *righteousness* is very oft put for *mercy*, as *Psal.* 24. 5. and 36. 10. and 51. 14. *Prov.* 10. 2. and 11. 4. *Dan.* 9. 16, *&c.* so this sence seems best to agree both with the Scripture use of this phrase, in which *righteousness*, seldom or never, to my remembrance, but *grace* or *mercy* frequently, is said to *be to us* or *with us*, as 2 *Sam.* 15. 20. *Psal.* 89. 24. *Prov.* 14. 22. *Gal.* 6. 16. 2 *Joh.* 3. and with the foregoing verse and argument, God, faith he, v. 24. commanded these things *for our good, that he might preserve us alive, as it is this day. And*, saith he in this verse, this is not all, for as he hath done us good, so he will go on to do us more and more good, and Gods *mercy shall be to us*, or *with us*, in the remainder of our lives, and for ever, *if we observe*, &c.

CHAP. VII.

Israel is Commanded to cast out the Hittites, the Perizzites, &c. 1. All Communion with them forbidden, 2—3. For fear of Idolatry, 4. They must ruin the places of Idolatry, 5. The Israelites holiness and relation to God, 6. His faithfulness to the Obedient, 9. And vengeance on them that hate him, 10. The Advantages of Obedience, 12—16. God encourages them, and promises to drive out the Nations before 'em, 17—24. They are commanded to destroy their Images, 25. And keep themselves clean from their cursed things, 26.

WHen the * LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven Nations *a* greater and mightier than thou:

Exod. 23. 20, &c.

ch. 31. 3.

a There were ten in *Gen.* 15. 19. But this being some hundreds of years after that, it is not strange if three of them were either destroyed by Foreign or Domestick wars, or by cohabitation and marriage united with, and swallowed up in some of the rest.

2 And when the LORD thy God shall deliver them before thee, thou shalt smite them, and * utterly destroy them; * thou shalt † make no covenant with them, nor shew mercy unto them.

Num. 21. 2, 3. Josh. 6. 17, 21. & 8. 26. & 10. 28, 40. & 11. 11, 12, 20. Deut. 13. 15. & 20. 16, 17. † Heb. make no covenant with them.

b To spare them, or permit them to dwell with thee in the land. Other Nations had more favour, but these were for their grosse wickedness, and for the good of Israel devoted to utter destruction.

Ex. 23. 32. & 34. 12. Deut. 12. 2. Judg. 2. 2.

3 Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter thou shalt not take to thy son.

† Heb. in covenant with him. See Josh. 23. 12. 1 Kings 11. 2. 2 Cor. 6. 14.

4 For they will turn away thy son from following me, that they may serve other gods *c*: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

c *i. e.* There is manifest danger of Apostacy and Idolatry from such matches. Which reason doth both limit the Law to such of these as were unconverted, otherwise *Solmon* married *Rahab*, *Mat.* 1. 5. and enlarge it to other Idolatrous Nations, as appears from 1 *Kings* 11. 2. *Ezra* 9. 2. *Neh.* 13. 23.

Josh. 23. 12, 13. Judg. 3. 6. 1 Kings 11. 4.

5 But thus shall ye deal with them; ye shall * destroy their altars, and break down their † images, and cut down their groves *d*, and burn their graven images with fire.

Ex. 23. 24. † Heb. pillars.

d Which Idolaters planted about the Temples and Altars of their Gods. Hereby God designed to take away whatsoever might bring their Idolatry to remembrance, or occasion the reviving of it.

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath chosen thee to be a special people unto himself, above all the people that *are* upon the face of the earth.

Deut. 14. 2. & 26. 18, 19. Ezra 9. 2. Isa. 62. 12. Amos 3. 2. 1 Pet. 2. 9.

7 The LORD did not set his love upon you, nor choose you, because ye were moe in number than any people; (for ye *were* the fewest of all people *e*.)

e To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to *Abraham*. For *Abraham* had but one Son concerned in this choice and covenant, to wit, *Isaac*, and that was in his hundredth year; and *Isaac* was 60 years old ere he had a Child, and then they had only two Children; and though *Jacob* had 12 Sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after *Joseph's* death, *Exod.* 1. 6, 7.

8 But because the LORD loved you *f*, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt.

f *i. e.* Because it pleased him to love you, it was his free choice, without any cause or motive on your part. Compare *Deut.* 10. 15. 1 *Sam.* 12. 22. *Psalm* 43. 4.

9 Know therefore that the LORD thy God, he *is* God, the faithful God *g*, * which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations:

Ex. 20. 6. Neh. 1. 5. & 9. 32. Dan. 9. 4.

g True to his word, and constant in performing all his promises.

10 And repayeth them that hate him *h*, to their face *i*, to destroy them: he will not be slack *k* to him that hateth him, he will repay him to his face.

h Not only those who hate him directly and properly, (for so did few or none of the *Israelites* to whom he here speaks,) but those who hate him by construction and consequence; those who hate and oppose his People, and Word, and Image, those who presumptuously and wilfully persist in the breach of Gods Commandments, as appears from v. 9. where the *love* of God, to which this *hatred* is opposite, is described and expressed by the *keeping of his commandments*. *i. e.* Openly, and so as they shall see it, and not be able to avoid it.

k To wit, *so as some men count slackness*, 2 *Pet.* 3. 9. so as to delay it beyond the fit time or season for vengeance, yet withal he is long-suffering, and slow to anger, as that and other places inform us.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments which I command thee this day, to do them.

12 * Where-

Lev. 26. 3. ch. 28. 1. to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy. Heb. he. unto.

12 * Wherefore it shall come to pass, † if ye hearken

l, which he sware unto thy fathers.

l *i. e.* The Covenant of Mercy or Grace, which he out of his own meer grace made with them. A figure called *Hendiadys*.

13 And he will love thee *m*, and bless thee, and multiply thee, he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

Exod. 23. 25, &c.

m He will continue to love thee, and to manifest his love to thee, he will not repent of his love to thee.

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattel.

Exod. 23. 26, &c.

15 And the LORD will take away from thee all sickness, and will put none of the * evil diseases of Egypt *n*, (which thou knowest) upon thee, but will lay them all upon *them* that hate thee.

Ex. 9. 14. and 15. 26.

n Such as the *Ægyptians* were infested with, either commonly, as the botch, *Deut.* 28. 27. or miraculously and extraordinary from the hand of the Lord, as *Exod.* 9. 10, 15. Compare *Exod.* 23. 25. *Psal.* 105. 37.

16 And thou shalt consume all the people which the LORD thy God † shall deliver thee; thine eye shall have no pity upon them, neither shalt thou serve their Gods, for that will be a * snare *o* unto thee.

Heb. give. Deut. 7. 16. Ex. 23. 33

o An occasion of sin and utter destruction. See *Exod.* 23. 33. and 34. 12. *Judg.* 2. 3.

17 If thou shalt say in thine heart, These nations *are* moe than I, how can I dispossess them?

18 Thou shalt not be afraid of them: *but* thou shalt well remember *p* what the LORD thy God did unto Pharaoh, and unto all Egypt;

p Heb. *Remembring, remember, i. e.* remember it frequently, considerately, practically, and for thy encouragement; for men are said to forget those things which they do not remember to good purpose.

ch. 4. 34. and 29. 3.

19 * The great temptations *q* which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid *r*.

Ex. 7. 3. Deut. 4. 34. & 26. 8. Jer. 32. 21. Acts 7. 36.

q The Trials and Exercises of thy Faith and Obedience to my call and commands. *r* So as he did to *Pharaoh* and his people, mentioned, *v.* 18.

20 * Moreover, the LORD thy God will send the hornet *s* among them, until they that are left and hide themselves from thee, be destroyed.

Ex. 23. 28. Josh. 24. 12.

s Heb. *Of the Olive-tree of oyl, i. e.* Not of wild and barren, but *olive-tree* of fruitful Olive-trees, which yield plenty of Oyl.

oil.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God, and terrible.

22 And the LORD thy God will † put out those nations before thee by little and little: thou mayst not consume them at once *t*, lest the beast of the field increase upon thee.

Heb. of.

Deut. 19. 1. Josh. 23. 4. Jer. 50. 45. Amos 7. 1. Rev. 19. 19. † Heb. he will cast.

t Or, *Thou shalt not be able to consume them at once*, *i. e.* in an instant. I will not assist thee with my omnipotency, to crush them in a moment, but will bless thee in the use of ordinary means, and destroy them successively by several battels.

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

Heb. he will give them.

Josh. 11. 8. & 24. 12.

24 And * he shall deliver their Kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them *u*.

u This promise is made upon condition of their performance of their duty, which they neglecting, they justly lost the benefit of it, as we see, *Judg.* 2. 1, 2, 3, &c.

25 The graven images of their gods † shall ye burn with fire: thou * shalt not desire the silver or gold *that is* on them, * nor take *it* unto thee, lest thou be † snared therein: for it is an abomination to the LORD thy God.

ch. 12. 3. Ex. 32. 20. Josh. 7. 21. Psal. 106. 36. † Heb. shall burn. Deut. 12. 31. † Heb. and shalt not desire the silver or gold that is.

x Wherewith the Idols are covered or adorned, nor consequently any other of their ornaments. This he commands to shew his utter detestation of Idolatry, and to cut off all occasions of it.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing *y* like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it: for * it *is* a cursed thing.

*ch. 13. 17. Josh. 6. 17, 18. & 7. 12, 13. & 22. 20. 1 Sam. 15. 21. Jer. 44. 22. Zech. 5. 3. Heb. 12. 15. Jude 23. Rev. 22. 3. * Heb. he is.*

y *i. e.* Devoted to utter destruction, as that was. See *Jos.* 7. 11, 21, 24, *&c.*

CHAP. VIII.

Israel is exhorted to Obedience, 1. and to remember God's Judgments and Mercies, 2—6. The excellency of the Land they were going into, 7—9. Not to forget the Lord in their fulness and Prosperity, 10—16. nor ascribe their wealth to their own power, 17. but to God, 18. God threatens to destroy Idolaters, 19, 20.

ALl the commandments which I command thee this day, shall ye observe to do, that ye may live *a*, and multiply, and go in, and possess the land which the LORD sware unto your fathers.

a *i. e.* Live comfortably and happily, as *life* is often taken, as *Gen.* 17. 18. *Prov.* 3. 2. as on the contrary, troubles or afflictions are called *Death*, *Exod.* 10. 17. 2 *Cor.* 11. 23.

2 And thou shalt remember all the way *b* which the LORD thy God led thee these fourty years in the wilderness, to humble thee, *and* to * prove thee, to know *c* what *was* in thine heart, whether thou wouldest keep his commandments or no.

ch. 13. 3.

b *i. e.* All the events which befel thee in the way, the miraculous protections, deliverances, provisions, instructions which God gave thee, and withal the frequent and severe punishments of thy disobedience. *c* *i. e.* That thou mightest discover to thy self and others that infidelity, inconstancy, hypocrisie, apostacy, rebellion and perverseness, which lay hid in thy heart; the discovery whereof was of singular use both to them, and to the Church of God in all succeeding ages.

3 And he humbled thee, and * suffered thee to hunger, and fed thee with * Manna (which thou knewest not, neither did thy fathers know) that he might make thee know, that man doth * not live by bread only, but by * every *word* that proceedeth out of the mouth of the LORD *d* doth man live.

Ex. 16. 3. Neh. 9. 21. Deut. 32. 10. Ex. 16. 12, 14. Mat. 4. 4. Luk. 4. 4.

d *i. e.* By every or any thing which God appoints for this end, how unlikely soever it may seem to be for nourishment, as appears in the Manna; seeing it is not the Creature, but only Gods command and blessing upon it, that makes it sufficient for the support of life.

4 * Thy raiment waxed not old upon thee *e*, neither did thy foot swell *f* these fourty years.

ch. 29. 5. Neh. 9. 21.

e Did not wear away through age, which they must needs have done without a miracle. *f* Notwithstanding thy long and hard travels, which also was miraculous.

5 * Thou shalt also consider in thine heart, that as a man chasteneth his son *g*, *so* the LORD thy God chasteneth thee.

2 Sam. 7. 14. Psal. 89. 32. Rev. 3. 19.

g (*i. e.*) Unwillingly, being constrained by thy necessity; moderately, in judgment remembring mercy; and for thy reformation, not for thy destruction. Compare *Prov.* 3. 11, 12. *Heb.* 12. 5, &c.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, * a land of brooks of water, of fountains, and depths *h* that spring out of valleys, and hills.

ch. 11. 10, 11

h (*i. e.*) Deep Wells or Springs, or Lakes, which were divers and large.

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranats, a land of † oil olive *i*, and honey.

† Heb. of oil.

i Heb. *Of the Olive-tree of oyl, i. e.* Not of wild and barren, but *olive-tree* of fruitful Olive-trees, which yield plenty of Oyl.

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land * whose stones *are* iron *k*, and out of whose hills thou mayest dig brass *l*.

ch. 33. 25

k Where are mines of iron in a manner as plentiful as stones, and upon which Travellers must tread, as in other parts they do upon stones. *l* To wit, in great plenty. These are mentioned, because they had none such in Egypt whence they came.

10 * When thou hast eaten, and art full, then thou shalt bless the LORD thy God *m*, for the good land which he hath given thee.

ch. 6. 11, 12.

m (*i. e.*) Solemnly praise him for thy food; which is a debt both of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and refreshment and strength by it. The more unworthy and absurd is that too common profaneness of them, who, professing to believe a God and his Providence, from whom all their comforts come, grudge to own him at their meals, either by desiring his blessing before them, or by offering the praise to God after them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

ch. 28. 47.

12 * Lest, *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein*:

and 32. 15.

13 And *when* thy herds, and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

Prov. 30. 9

14 Then thine heart be lifted up *n*, and thou forget the LORD thy God, (which brought thee forth out of the land of Egypt, from the house of bondage;

6. Hos. 13. 6.

n As if thou didst receive and enjoy these things either by thy own wisdom, and valour, and industry, *ver.* 17. or for thy own merit, *Deut.* 9. 4. See *Isa.* 13. 6. 1 *Cor.* 4. 7.

15 Who led thee through that great and terrible wilderness, * *wherein were* fiery serpents, and scorpions, and drought, where there was no water, * who brought thee forth water out of the rock of flint;

Num. 21. 6. Hos. 13. 5. Num. 20. 11. Ex. 16. 15.

16 Who fed thee in the wilderness with * manna, which thy fathers knew not, that he might humble thee, and that he might prove thee to do thee good at thy latter end *p*.

Num. 11. 7.

p By

a By keeping thee in a constant dependance upon him for every days food, and convincing thee what an impotent, helpless, and beggerly Creature thou art in thy self, having nothing wherein to subsist, but from hand to mouth, and being supported wholly by the alms of divine goodness given to thee from day to day. The mercies of God, if duly considered, are as powerful an argument or mean to humble us as the greatest afflictions, because they increase our debts to God, and manifest our dependance upon him, and insufficiency without him, and by making God great, they make us little in our own eyes. Though this clause, as well as that which follows, may have respect to their afflictions, mentioned, *v.* 15.

p (*i. e.*) That after he hath purged and prepared thee by afflictions, he may give thee, and thou mayest receive and enjoy his blessings with less disadvantage, whilst by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuse and forfeit them again.

17 And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God; for *it is* he that giveth thee power to get wealth *q*, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

q So this word is used, *Numb.* 24. 18. *Job* 20. 18. *Prov.* 31. 29.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testifie against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Israel's march over Jordan to possess Canaan, 1—3. But must not ascribe it to their own Righteousness, 4—6. A rehearsal of their manifold provocations at Horeb, 8. at Taberah, 22. and at Kadesh-Barnea, 23, 24.

1 HEar, O Israel, thou *art* to pass over Jordan this day *a*, to go in to possess nations *b* greater and
*ch. 1. 28. mightier than thy self *c*, cities great and * fenced up to heaven *d*.

a (*i. e.*) Shortly, within a little time, the word *day* being oft put for *time*, as *Job.* 8. 9. 1 *Cor.* 4. 5. *Revel.* 16. 14. within two months; for *Moses* spake this on the first day of the eleventh month, *Deut.* 1. 3. and they passed over *Jordan* on the tenth day of the first month, *Jos.* 4. 19. *b* (*i. e.*) The land of those nations; for that only they were to possess, but as for the Nations or people they were not to possess, but to destroy them. Thus they are said to *inherit God*, *Jer.* 49. 1. *i. e.* the Country and *Cities* of *God*, as it is there explained. *c* This he adds, partly that they might not be surprised when they find them to be such: partly that they might not trust to their own strength, but wholly rely upon God's help for the destroying of them, and, after the work was done, might ascribe the praise and glory of it to God alone, and not to themselves. *d* As the Spies reported, *Deut.* 1. 28. See on *Gen.* 11. 4.

*Numb. 13. 28, 29. 2 A people great and tall, the children of * the Anakims, whom thou knowest, and *of whom* thou hast heard *say e*, Who can stand before the children of Anak?

e Either from the spies, or rather from common fame, for this seems to be a proverb used in those times.

3 Understand therefore this day, that the LORD thy
*ch. 4. 24. Heb. 12. 29. God *is* he which goeth over before thee *as* a * consuming fire: he shall destroy them and he shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly *f* as the LORD hath said unto thee.

f Without great difficulty or long wars.

4 Speak not thou in thine heart, after that the LORD
*Rom. 11. 6, 20 thy God hath cast them out from before thee, saying, * For my righteousness the LORD hath brought me in to
1 Cor. 4. 4, 7. possess this land: but * for the wickedness of these nations
*Gen 15. 16 the LORD doth drive them out from before thee.

f Not for thy righteousness, or for the uprightness of thine heart *g*, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth
*Gen. 12. 7 & 13. 15 & 15. 7. & 17. 8. & 26. 4. & 28. 13. drive them out from before thee, and that he may perform * the word which the LORD sware unto thy fathers, Abraham, Isaac and Jacob *h*.

g Neither for thy upright heart, nor holy life, which are the two things which God above all things regards, 1 *Chron.* 29. 17. *Psal.* 15. 1, 2. And consequently he excludes all merit. And surely they who did not deserve this earthly *Canaan*, could not merit the kingdom of Glory. *h* To shew my faithfulness in accomplishing that promise which I graciously made and confirmed with my oath. By which words it is implied, that this land was not given to them for the righteousness of their fathers, though they were righteous and holy persons, and much less for their own righteousness, which they had not, as it follows.

6 Understand therefore, that the LORD thy God
*Ex. 32. 9. & 34. 9. giveth thee not this good land to possess it for thy righteousness, for thou *art* a * stiff-necked people *i*.

i Rebellious and perverse, and so destitute of all pretence of righteousness; such were the people, but there were divers particular persons amongst them truly righteous and holy, and yet even their righteousness is denied to be the procuring cause of this land.

7 Remember, *and* forget not how thou provokedst *Ex. 17. 2. the LORD thy God to wrath in the wilderness: * from the
*Num. 14. 16. day thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

*Num. 4. & 20. 13. 8 Also * in Horeb *k*, ye provoked the LORD to
*Ex. 32. 4. wrath, so that the LORD was angry with you, to have
*Ps. 106. 19. destroyed you.

k When your miraculous deliverance out of *Egypt* was fresh in memory; when God had but newly manifested himself to you in so stupendious and dreadful a manner, and had taken you into covenant with himself, when God was actually conferring further mercies upon you.

9 * When I was gone up into the mountain to receive
*Ex. 24. 18. the tables of stone, *even* the tables of the covenant which
*Ex. 34. 28. the LORD made with you, then * I abode in the mount forty days and forty nights; I neither did eat bread, nor drink water *l*.

l (*i. e.*) I wholly abstained from all meat and drink. Compare 1 *King.* 13. 8, 9, 13. 2 *King.* 6. 22.

10 * And the LORD delivered unto me two tables
*Ex. 31. 18. of stone, written with the finger of God *m*, and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, * in the day of the assembly *n*.

*Exod. *m* Immediately and miraculously, which was done not only to
& 20. 1 procure the greater reverence to the Law, but also to signifie, that it was the work of God alone to write this Law upon the Tables of mens hearts. See *Jer.* 31. 33. 2 *Cor.* 3. 3, 7. *n* (*i. e.*) When the people were gathered by Gods command to the bottom of Mount *Sinai*, to hear and receive Gods Ten Commandments from his own mouth.

11 And it came to pass at the end of fourty days, and fourty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, * Arise, get thee
*Ex. 32. 7. down quickly from hence; for thy people which thou hast brought forth out of Egypt, have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD spake unto me, saying, I have seen this people, and behold, it *is* a stiff-necked people.

14 Let me alone *o*, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation greater and mightier than they.

o Stop not the course of my fury by thy intercession.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And * I looked, and behold, ye had sinned a-
*Ex. 32. gainst the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes *p*.

p Not by an unbridled passion, but in zeal for Gods honour, and by the direction of Gods spirit, to signifie to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of Gods favour, and could expect nothing from him but fiery indignation and severe justice. See on *Exod.* 32. 19.

18 And * I fell down *q* before the LORD, as at the
*Ps. 106. 23. first, forty days, and forty nights; I did neither eat bread, nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

q In way of humiliation and supplication, on your behalf.

19 (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you, to destroy you) But the LORD hearkned unto me at that time also.

20 And the LORD was very angry with Aaron *r*, to have destroyed him: And I prayed for Aaron also the same time.

r Though he was only accessary, as being perswaded, and in a manner compelled to comply with your desire.

21 And * I took your sin *s*, the calf which ye had
*Ex. 32. made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook *t* that descended out of the mount.

s (*i. e.*) The object and matter of your sin, as *sin* is taken *Isa.* 31. 7.

t That there might be no monument or remembrance of it left.

22 And at * Taberah, and at * Massa, and at * Ki-
*Num. 11. 1, 2. broth-hattaavah, ye provoked the LORD to wrath.
*Ps. 78. 21. *Num. 11. 34.

23 Likewise * when the LORD sent you from Kadesh-
*Num. barnea, saying, Go up, and possess the land which I 13. 3. have given you, then ye rebelled against the command- *Num. ment of the LORD your God, and ye believed him not, 14. 11. nor hearkned to his voice.

24 Ye

24 Ye have been rebellious against the LORD, from the day that I knew you.

25 Thus I fell down before the LORD forty days and
*ver. 18. forty nights *u*, as I fell down * *at the first*, because the LORD had said, he would destroy you.

u The same mentioned before, *v.* 18. as appears, 1. By comparing this with *Exodus*, where this History is more fully related, and where this is said to be done twice only. 2. By the occasion and matter of *Moses* his prayer here following, which is the same with the former. 3. By the words here following, *as I fell down at first*, which shew that this was the second time of his so doing.

26 I prayed therefore unto the LORD and said, O LORD God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness *x*, which thou hast brought forth out of Egypt with a mighty hand.

x (*i. e.*) Through the greatness of thy power, which appeared most eminently in that work, as is noted, *v.* 29.

27 Remember thy Servants *y*, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

y (*i. e.*) The promise made and sworn to thy Servants, which was mentioned above, *v.* 5.

28 Lest the land whence thou broughtest us out, say,
*Num. 14. 16. * Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people *z*, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

z Whom thou hast chosen to thy self out of all mankind, and publickly owned them for thine, and hast purchased and redeemed them from the *Egyptians*.

CHAP. X.

Moses repeats God's mercies in restoring the two Tables, 1—5. Aaron's death. Eleazar his Son officiates in his stead, 6, 7. The Tribe of Levi is separated for the Priesthood, 8, 9. God hearkning to Moses not to destroy them, 10. He is commanded to lead towards Canaan, 11. God requires their Obedience, 12—15. To circumcise their Hearts, 16, 17. To help the Fatherless and Widow, 18. To love Strangers, 19. To fear and serve the Lord for his Mercies towards them, 20—22.

1 AT that time *a* the LORD said unto me, * Hew
*Exod. 34. 1. thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood *b*.

a When God was newly appeased by my intercession. *b* Either a temporary Ark for this use, till the other was finished: or the famous Ark, as may seem by comparing this with *v.* 5. It is not evident in what order these things were done, nor is it strange if *Moses* in this short and general relation neglect the order of time, as being nothing to his present purpose.

2 And I will write on the tables, the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

*Exod. 25. 10. 3 And I made an ark of * Shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

*Exod. 34. 28. 4 And * he wrote on the tables according to the first
† Heb. words. writing, the † ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the LORD gave them unto me.

5 And I turned my self: and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

*Num. 33. 30. *Num. 20. 28. 6 And the children of Israel took their journey *c* from Beeroth of the children of Jaakan to * Mosera *d*; * there Aaron died *e*, and there he was buried, and Eleazar his son ministred in the priests office in his stead.

c This following History comes in manifestly by way of Parenthesis, as may appear from *ver.* 10. where he returns to his former discourse; and it seems to be here inserted, either, 1. Because the Priests and Levites here mentioned were the Guardians and Keepers of the Ark and Tables here mentioned. Or rather, 2. As an evidence of God's gracious answer to *Moses* his prayers, and of his reconciliation to the people, notwithstanding their late and great provocation. For, saith he, after this they proceeded by God's guidance in their Journeys, some eminent stages whereof he names for all: and though *Aaron* died in one of them, yet God made up that Breach, and *Eleazar* came in his place, and ministred as Priest, one branch of which office was to intercede for the people. Then, saith he, God brought them from the barren parts of the wilderness to *a land of rivers of waters*, *v.* 7. a pleasant and fruitful Soil. Then he adds, God separated the *Levites*, &c. *v.* 8. *d Obj.* This place seems directly contrary to that, *Numb.* 33. 31. where their journey is quite contrary to this, even *from Moseroth to Bene-jaakan*. This indeed is a great difficulty, and prophane wits take occasion to cavil. And if a satisfactory answer be not yet given to it by Interpreters, it ought not therefore to be concluded unanswerable, because many things formerly thought unanswerable, have been since fully cleared, and therefore the like may be presumed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the Scribe's mistake, than upon such a pretence to reject the divine Authority of those sacred Books, which hath been confirmed by such irresistable Arguments. But there is no need of these general pleas, seeing particular answers are and may be given to this difficulty sufficient to satisfie modest and impartial enquirers. *Answ.* 1. The places here mentioned are differing from those, *Numb.* 33. it being very frequent in Scripture for divers persons and places to be called by the same names, and yet the names are not wholly the same; for there it is *Bene-jaakan*, and here *Beeroth bene-jaakan*, or *Beerath of the children of Jaakan*; there *Moseroth*, here *Mosera*; there *Hor-hagidgad*, here *Gudgodah*; there *Jotbathah*, here *Jotbath*. If the places were the same, it may justly seem strange why *Moses* should so industriously make a change in every one of the names. And therefore these may be other Stations, which being omitted in *Numb.* 33. are supplied here, it being usual in sacred Scripture to supply the defects of one place out of another. *Answ.* 2. Admitting these two places to be the same with those, *Numb.* 33. 31. yet the journeys are divers. They went from *Beerath of the children of Jaacan* to *Mosera*, which is omitted in *Numbers*, and therefore here supplyed; and then back again from *Mosera* or *Moseroth* to *Bene-jaakan*, as is there said: for which return there might then be some sufficient reason, though now unknown to us, as the reasons of many such like things are: or God might order it so for his own pleasure, and it is not impossible he might do it for this reason, that by this seeming contradiction, as well as some others, he might in just judgment do what he threatned to the *Jews*, *Jer.* 6. 21. even *lay stumbling blocks* before prophane and proud wits, and give them that occasion of deceiving and ruining themselves, which they so greedily seek and gladly embrace; which is the reason given by some of the antients why God hath left so many difficulties in Scripture. *Answ.* 3. The words may be otherwise rendred, *from Beerath of the children of Jaakan*, and *from Moserah*: where the order of the places is not observed, as was noted before of the order of time, *v.* 1. because it was nothing to the purpose here, and because that might be easily fetched from *Numb.* 33. where those journeys are more particularly and exactly described. For the conjunction *and*, that may be here wanting, and to be supplied, as it is, *Exod.* 6. 23. 1 *Sam.* 4. 7. *Psal.* 133. 3. *Isa.* 63. 11. *Hab.* 3. 11. And the preposition *from* is easily supplied from the foregoing words, as is most usual. Nor seems there to be any more reason to render it *to Moserah*, than *from Moserah*, seeing the *Hebrew* letter *He* in the end is made a part of the proper name, and therefore is not local. *e Qu.* How is this true? when *Aaron* dyed not in *Moserah*, but in Mount *Hor*, *Numb.* 33. 37. *Answ.* 1. *Moserah* may be a different place from *Moseroth*, and that may be the name of a Town or Region in which Mount *Hor* was, or to which it belonged. Or, the same mountain, in respect of divers parts and opposite sides of it, might be called by divers names, here *Moserah*, and there *Hor*. And it is possible they might go several journeys, and pass to divers stations, and by fetching a compass (which they oft did in their wilderness travels) come to the other side of the same Mountain. *Answ.* 2. The *Hebrew* particle, *scham*, may here note the time, and not the place of *Aaron's* death, and may be rendred *then*, as it is taken, *Gen.* 49. 24. *Psal.* 14. 5. *Eccles.* 3. 17. *Zepham.* 1. 14. And *then* is not to be taken precisely, but with some latitude, as it is oft used in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, *v.* 8. must necessarily be understood.

7 * From thence *e* they journeyed unto Gudgodah
*Num. 33. 32. 34. and from Gudgodah to Jotbath, a land of rivers of waters.

e Either, 1. From that place, and that either from *Mosera*, last mentioned: or from *Bene-jaakan*: for relatives many times in Scripture belong to the remoter antecedent. Or, 2. From that time: for this particle sometimes notes not place, but time, as 2 *King.* 2. 21. *Isa.* 65. 20. So the meaning is, *At*, or *about that time*, as it is *v.* 8. which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place, and *Numb.* 33. 31, 32.

8 At that time *f* * the LORD separated the tribe of
*Num. 3. Levi to bear the ark of the covenant of the LORD, to & 6. 4. 4. stand before the LORD *g* to minister unto him, and to & 8. 14. bless in his name *h* unto this day.

f About that time, *i. e.* when I was *come down from the Mount*; as was said *v.* 5. For these words manifestly look to that verse, the 6 & 7 *verses* being put in by way of Parenthesis, as was said before. Or, if it relate to the words immediately foregoing, this may be meant of a second separation of them upon *Aaron's* Death, and having mentioned the separation of *Eleazar* to the Office of the high Priest in his Father's stead, *v.* 6. he now repeats it, that the *Levites* who were his, as they had been his Father's Servants, were seperated as before, or were confirmed in their Office. *g* A phrase used concerning the Prophets, 1 *Kin.* 17. 1. & 18. 15. this being the posture of Ministers. Hence the Angels are said to *stand*, 2 *Chron.* 18. 18. *Luk.* 1. 19. *h* Either, 1. Particularly, to pronounce the solemn blessing of God upon the Congregation, which was done in God's name, of which see *Levit.* 9. 23. *Numb.* 6. 23. *&c.* But that work was peculiar to the Priests, not common to all the *Levites*. Or, more generally, to *bless*, Either 1. God, *i. e.* to praise him, which being a considerable part of the Levites work, 1 *Chron.* 16. it is not probable it would be omitted here, where their Office is so particularly described. Or, 2. The people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them, to which God's blessing was promised and usually given; and this they did *in Gods name*, *i. e.* by command, and commission from him.

9 * Wherefore Levi hath no part nor inheritance with
*Num. 18. his brethren: the LORD *is* his inheritance *i*, according 20. as the LORD thy God promised him.

i (*i. e.*) The Lord's portion, to wit, tithes and offerings, which belong to God, are given by him to the *Levites* for their subsistence from generation to generation, as inheritances *tus*. *Exod. 34.

10 And * I stayed in the mount, according to the
‖ Or, *former days.* first time, forty days, and forty nights: and the LORD * hearkened unto me at that time also, *and* the LORD would not destroy thee.
*Exod. 32. 32, 33. &

11 * And the LORD said unto me, Arise, † take *thy* journey before the people, that they may go in *k*, and possess the land, which I sware unto their fathers to give unto them.

k This shews, that God was appeased and reconciled to the people, whom therefore he led forwards towards *Canaan*.

12 And now, Israel, * what doth the LORD thy God require of thee *l*, but to fear the LORD thy God, to walk in all his ways, and * to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

l By way of duty and gratitude to God for such amazing mercies.

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold * the heaven *m*, and the heaven of heavens *n* is the LORD thy God's, * the earth *also*, with all that therein *is* *o*.

m The airy and starry heaven. *n* The highest or third heaven, 1 *King.* 8. 27. 2 *Cor.* 12. 2. called *the heaven of heavens* for its eminency, as *the song of songs, king of kings, holy of holies*, &c. *o* With all creatures and all men, which being all his, he might have chosen what Nation he pleased to be his people.

15 Only the LORD had a delight in thy fathers to love them *p*, and he chose their seed after them, *even* you, above all people, as *it is* this day.

p He shews that God had no particular reason nor obligation to their fathers any more than to other persons or people, all being equally his creatures, and that his choice of them out of and above all others, proceeded only from God's good pleasure and free love.

16 Circumcise therefore * the foreskin of your hearts *q*, and be no more stiff-necked.

q Rest not in your bodily circumcision, but seriously set upon that substantial work which is signified and designed thereby: cleanse your hearts from all filthiness and superfluity of naughtiness, which fitly compared to the foreskin, which if not cut off, made persons profane, unclean and odious in the sight of God. Compare *Deut.* 30. 6. *Jer.* 4. 4. and 9. 25. *Rom.* 2. 28, 29. *Col.* 2. 11.

17 For the LORD your God *is* God of gods, and * Lord of lords, a great God, a mighty, and a terrible, which * regardeth not persons *r*, nor taketh reward.

r Whether *Jews* or *Gentiles*, but deals justly and equally with all sorts of men; and as whosoever fears and obeys him shall be accepted of him, so all incorrigible transgressors shall be severely punished, and you no less than other people: therefore do not flatter your selves as if God would bear with your sins because of his particular kindness to you or to your fathers.

18 He * doth execute the judgment *s* of the fatherless, and widow, and loveth the stranger, in giving him food and raiment.

s (*i. e.*) Plead their cause, and give them right against their more potent adversaries, and therefore he expects you should do so too.

19 * Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt fear the LORD thy God: him shalt thou serve, and to him shalt thou * cleave *t*, and swear by his Name.

t With firm confidence, true affection, and constant attendance and obedience.

21 * He *is* thy praise *u*, and he is thy God that hath done for thee these great and terrible things which thine eyes have seen.

u Either 1. the object and matter of thy praise, as *Exod.* 15. 2. whom thou shouldest ever praise. Or rather, 2. the ground of thy praise, *i. e.* of thy praise-worthiness; he who makes thee honourable and glorious above those people whose God he is not.

22 Thy fathers went down into Egypt * with threescore and ten persons: and now the LORD thy God hath made thee * as the stars of heaven for multitude.

CHAP. XI.

Moses exhorts them to Obedience by rehearsing God's Works, 1——9. *and by the Excellency of the Land they were to possess,* 10——12. *A Promise of Blessings to their Obedience,* 13——15. *They are warned against Idolatry,* 16, 17. *To teach it their Children,* 19. *And keep Memorials of it,* 20. *for their own Benefit,* 21. *God promises again, upon their Obedience, to drive out the Nations,* 22, 25. *A Blessing and a Curse is set before them,* 26,—28. *They are bid to bless on Mount Gerizim, but curse on Mount Ebal,* 29.

1 THerefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway.

2 And know *a* ye this day: for *I speak* not with your children, which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm:

a (*i. e.*) Acknowledge and consider it with diligence and thankfulness.

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

4 And what he did unto the army of Egypt, unto their horses, and to their chariots, * how he made the water of the Red-sea to overflow them, as they pursued after you, and *how* the LORD hath destroyed them unto this day *b*:

b The effect of which destruction continueth to this day, in their weakness and fear, and our safety from all their further attempts against us.

5 And what he did unto you in the wilderness, until ye came unto this place:

6 And * what he did unto Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ‖ substance that † *was* in their possession *c*, in the midst of all Israel:

c Heb. *At their feet, i. e.* under their power, *Psal.* 8. 6. which *seems* followed them or belonged to them.

7 But your eyes have seen all the great acts of the LORD *d*, which he did.

d All of them had seen some, and some of them had seen all the great things done in *Egypt* and at the *Red-sea*, and in the *Wilderness*, *fort.*

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in, and possess the land whither ye go to possess it:

9 And that ye may prolong *your* days in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 For the land whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot *e* as a garden of herbs:

e (*i. e.*) With great pains and labour of thy feet, partly by going up and down to fetch water and dispense it, and partly by digging furrows with thy foot, and using engines for distributing the water, which engines they thrust with their feet. For though the River *Nilus* did once in a year overflow the grounds, and made them fruitful, yet oft times it failed or scanted them, and then they were put to great pains about their ground; and when it did overflow sufficiently, and left its mud upon the earth, yet that Mud was in a little time hardned, and needed another watering and much digging and labour both of the hand and feet, especially in places something higher or more remote from that River; which inconvenience *Canaan* was free from.

11 But the land whither ye go to possess it, *is* a land of hills and vallies *f* and drinketh water of the rain of heaven *g*:

f And therefore much more healthful than *Egypt* was, which as it was enriched, so it was annoyed, with *Nilus*, which overflowed the land in summer time, and thereby made the Country both unpleasant, and, which is much worse, unhealthful. And health being the greatest of all outward blessings, *Canaan* must therefore needs be a more desirable habitation than *Egypt*, which is the thing here implyed. *g* Which is more honourable, because this comes not from man's art or industry, but immediately from God's power and goodness; more ease, being given thee without thy charge or pains; more sweet and pleasant, not hindering thy going abroad upon thy occasions, as the overflow of *Nilus* did, whereby the *Egyptians* were confined in a great measure to their several houses; more safe and healthful, being free from that Mud which attends upon the waters of *Nilus*; and more certain too, the former and the later rain being promised to be given to them in their several seasons, upon condition of their obedience, which condition, though it may seem a clog and inconvenience, yet indeed was a great benefit, that by their own necessities and worldly interest they should be obliged to that obedience, upon which their happiness depended both for this life and for the next.

12 A land which the LORD thy God † careth for *h*: * the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year *i*.

h To wit, in a special manner, watering it immediately as it were by his own hand, without man's help, and giving peculiar blessings to it, which *Egypt* enjoys not. *i* To give it the rain, and other blessings proper to the several seasons. But all these mercies, and the fruitfulness of the land consequent upon them, were suspended upon their disobedience, as it here follows. And therefore it is not at all strange that some later writers decry the land of *Canaan* as in great part a barren soyl, which is so far from affording any ground to question the divine authority of the holy Scriptures, in which its fruitfulness is declared, that it doth much more confirm it, this being but an effect of that threatning that God would *turn a fruitful land into barrenness for the wickedness of those that dwell in it*, *Psal.* 107. 34. and elsewhere; and the wickedness of the *Israelites* in succeeding ages being notorious, it is but just and fit that the barrenness of their land should be as evident and infamous.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul;

14 That I will give *you* the rain of your land *k* in his due season, the first rain, and the latter rain *l*, that thou mayest gather in thy corn, and thy wine, and thine oil.

k (*i. e.*) which is needful and sufficient for your land; or which is proper to your land, not common to *Egypt*, where, as all authors agree, there is little or no rain. *l* The first fell in seed time, to make the corn spring; the other a little before harvest, to ripen it. See *Jer.* 5. 24. *Joel* 2. 23. *Amos* 4. 7. *Jam.* 5. 7.

15 And I will † send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to your selves, that your heart be not deceived *m*, and ye turn aside, and serve other gods, and worship them:

m By the specious pretenses of Idolaters, who will plead the general consent of all nations, except yours, in the worship of creatures, and that they worship the creatures only for God's sake, and as they are glorious works of God, whom they worship in and by them: which, and the like arguments, being commonly alledged by Heathens for their Idolatries, as their own writers declare, might possibly seduce an unwary *Israelite*: and therefore they are here cautioned against such deceit, and withal it is implyed, that if a man's mind be corrupted and deceived, so as he believes Idolatry to be lawful; this will not excuse him in the sight of God.

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven *n*, that there be no rain, and that the land yeild not her fruit, and *lest* ye perish quickly from off the good land which the LORD giveth you.

n Which is compared sometimes to a bottle, *Job* 38. 37. which may be either stopped or opened: sometimes to a great store-house wherein God lays up his treasures of rain, *Job* 38. 22. *Psal.* 33. 7. the doors whereof God is said to *open* when he gives rain, and to *shut* when he with-holds it. See 1 *King.* 8. 35. 2 *Chron.* 6. 26. and 7. 13.

18 Therefore * shall ye lay up these my words in your heart, and in your soul, and * bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And * ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth *o*.

o (*i. e.*) As long as this visible world lasts; whil'st the heaven keeps its place and continues its influences upon earth, until all these things be dissolved. Compare *Psal.* 72. 5. and 81. 5. and 89. 29. *Jer.* 33. 25.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him:

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier than your selves.

24 * Every place whereon the soles of your feet shall tread *p*, shall be yours *q*: * from the wilderness *r*, and Lebanon *s*, from the river, the river Euphrates *t*, even unto the uttermost sea *u*, shall your coast be.

p Not absolutely, as if the *Jews* should be Lords of all the world, as the *Rabbins* fondly conceit, but in the promised land, as it is restrained in the following words. *q* Either by possession, or by dominion, to wit, upon condition of your obedience. * To wit, of *Sin*, on the south-side. *r* *And from Lebanon*: or, *and to Lebanon*, which was the Northern border. *s* On the East. So far their Right of Dominion extended, but that their sins cut them short: and so far *Solomon* extended his Dominion. *u* The Western or Midland Sea: Heb. *the hindermost Sea*: for the Eastern part of the World being generally esteemed the foremost, and the Southern on the right hand, *Psal.* 89. 12. and consequently the Northern on the left hand, the Western part must needs be behind. Of these bounds of the Land see *Gen.* 15. 19. and 15 18. *Exod.* 23. 31. *Jos.* 1. 3, 4.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 * Behold, I set before you *x* this day a blessing and a curse:

x I propose them to your minds and to your choice.

27 * A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a * curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known *y*.

y Which you have no acquaintance with, nor experience of their power or wisdom or goodness, as you have had of mine.

29 And it shall come to pass, when the LORD thy God hath brought thee into the land whither thou goest to possess it, that thou shalt * put * the blessing upon mount Gerizim, and the curse upon mount Ebal.

* Heb. *Thou shalt give*; *i. e.* speak or pronounce or cause to be pronounced. So the word *to give* is used, *Deut.* 13. 17. 2. 36. 3.

30 *Are* they not on the other side Jordan by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champian over against Gilgal ‖ beside the plains of Moreh?

‖ Looking towards *Gilgal*, though at some considerable distance from it; as this particle is sometimes used.

31 For ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe * to do all the statutes and judgments which I set before you this day.

CHAP. XII.

They are commanded to destroy all the places of Idolatry, 1——3. *And must worship God in his own place, and after his Will,* 4——15. *The Eating of blood prohibited,* 16. *Where and how they should eat the Tythe,* 17, 18. *The Levite not to be forsaken,* 19. *They may eat Flesh clean or unclean any where,* 20——22. *But not the Blood,* 23, 25. *Holy things to be eaten at the Altar of the Lord,* 26——28. *They are forbidden to enquire after the Heathen Worship,* 29, 30. *Or to worship the true God, as they,* 31. *But to keep to the Law in their Worship,* 32.

1 THese *are* the statutes and judgments which ye shall observe to do, in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 * Ye shall utterly destroy all the places *a* wherein the nations, which ye shall ‖ possess, served their gods, upon the high mountains *b*, and upon the hills, and under every green tree *c*,

‖ Or, *inherit.*

a Temples, Chappels, Altars, Groves; as appears from other Scriptures. *b* Which the *Gentiles* used to employ for their Idolatry. See *Isa.* 57. 5. 7. *Ezek.* 6. 13. *Hos.* 4. 13. *c* As the *Gentiles* consecrated divers trees to their false Gods, so they worshipped these under them.

3 And * ye shall † overthrow their altars, and break * their Pillars *d*, and burn their groves with fire, and ye shall hew down the graven images of their gods, and † destroy the names of them *e* out of that place.

† Heb. *break down*

d Upon which their Images were set. *e* (*i. e.*) All the memorials of them, and the very names given to the places from the Idols.

4 Ye shall not do so *f* unto the LORD your God.

f (*i. e.*) Not worship him in several places, mountains, groves, &c. which sense is evident from the following opposition.

5 But unto the place which the LORD your God shall * chuse out of all your tribes, to put his Name there *for his habitation*, *even* unto his habitation shall ye seek, and thither thou shalt come.

* 1 Kin. 8. 29. 2 Chr. 7. 12.

f (*i. e.*) To set up his worship there, or which he shall call by his name, as his house, or dwelling-place, &c. to wit, where the Ark should be, the Tabernacle, or Temple: Which was first *Shiloh*, *Jos.* 18. 1. next and especially *Jerusalem*.

6 And * thither ye shall bring your burnt-offerings, and your sacrifices *g*, and your tithes *h*, and heave-offerings *i* of your hand, and your vows, and your free-will-offerings *k*, and the firstlings of your herds, and of your flocks *l*.

* Lev. 17. 3.

g Which were wisely appropriated to that one and publick place, partly for the security of the true Religion, and for the prevention of Idolatry and Superstition, which otherwise might more easily have crept in: and partly to signifie that their Sacrifices were not accepted for their own worth, but by God's gracious appointment, and for the sake of God's Altar, by which they were sanctified; and for the sake of Christ, whom the Altar did manifestly represent. *h* Of which see below on *ver.* 17. *i* (*i. e.*) Your first-fruits, to wit, of the earth, as of corn and wine and oyl and other fruits, as plainly appears by comparing this place with *Deut.* 18. 4. and 26. 2. where these are commanded to be brought thither; and seeing here is an exact and particular enumeration of all such things, and these cannot be put under any of the other branches, these must needs be intended here, the rather, because the other kind of first-fruits, to wit, of the *herds* and *flocks*, are here expressly mentioned. And these are called here *the heave-offerings of their hand*, because the offerer was first to take these into his hands, and to heave them before the Lord (as other places tell us) and then to give them to the Priest, as appears from *Deut.* 18. 3, 4. and 26. 4. *k* Given for your voluntary oblations, which were not due by my prescription, but only by your own choice and voluntary engagement: you may chuse what kind of offering you please to vow and offer, but not the place where you shall offer them. *l* Either 1. the holy firstlings or first-born, as appears by *Numb.* 18. where they are commanded to be brought to this one place here designed, and to be *offered upon* God's *altar*, *v.* 17. It is objected by some, that those were given to the Priests, *Numb.* 18. 18. but these were to be eaten by the people here, *ver.* 7. But that the next verse doth not say, but only in general, *there shall ye eat*, to wit, such of the offerings mentioned *ver.* 6. as they were allowed to eat, but not such as were the Priests peculiar, for these they might not eat, nor all these expressed; for it is evident they might not eat any of the burnt offerings, nor some parts of the other sacrifices, which are here mentioned. Or, 2. the second births, which were the peoples *first-born*, or the first which they could eat of, which they were to set before the Lord by way of acknowledgement of his favour in giving them to them and all their succeeding births. See more on *ver.* 17.

Exod. 32. 34. & 33. 1. Heb. *go in journey.*

Mic. 6. 8.

chap. 6. 5.

Psal. 148. 4.

Ex. 19. 5. Psal. 24. 1.

Jer. 4. 4. Col. 2. 11.

Rev. 17. 14. 2 Chron. 19. 7. Job 34. 19. Act. 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. Psal. 68. 5. & 146. 9.

Lev. 19. 33, 34.

chap. 6. 13. Mat. 4. 10. Luk. 4. 8. ch. 13. 4.

Ex. 15. 2.

Gen. 46. 27. Exod. 1. 5. Acts 7. 14. Gen. 15. 5.

Ex. 14. 27.

Num. 16. 31 & 26. 10. Psal. 106. 17.

Heb. *law which.*

Heb. *at their feet.*

ch. 6. 6. ch. 6. 8.

ch. 4. 10. ch. 6. 7.

Heb. *break down*

Judg. 2.

Lev. 17. 3.

ch. 14. 23. Jos. 9. 27.

ch. 27. 2, 3. Jos. 8. 30. ch. 33.

Prov. 9. 9. This is more particularly expressed, *Deut.* 27. 15, 23. and *Jos.* 8. 33. whither I refer the reader.

30 *Are* they not on the other side Jordan by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champian over against Gilgal ‖ beside the plains of Moreh?

‖ Looking towards *Gilgal*, though at some considerable distance from it; as this particle is sometimes used.

31 For ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe * to do all the statutes and judgments which I set before you this day.

* ch. 5. 32.

CHAP. XII.

They are commanded to destroy all the places of Idolatry, 1——3. *And must worship God in his own place, and after his Will,* 4——15. *The Eating of blood prohibited,* 16. *Where and how they should eat the Tythe,* 17, 18. *The Levite not to be forsaken,* 19. *They may eat Flesh clean or unclean any where,* 20——22. *But not the Blood,* 23, 25. *Holy things to be eaten at the Altar of the Lord,* 26——28. *They are forbidden to enquire after the Heathen Worship,* 29, 30. *Or to worship the true God, as they,* 31. *But to keep to the Law in their Worship,* 32.

1 THese *are* the statutes and judgments which ye shall observe to do, in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 * Ye shall utterly destroy all the places *a* wherein the nations, which ye shall ‖ possess, served their gods, upon the high mountains *b*, and upon the hills, and under every green tree *c*,

* chap 7. 5.

‖ Or, *inherit.*

a Temples, Chappels, Altars, Groves; as appears from other Scriptures. *b* Which the *Gentiles* used to employ for their Idolatry. See *Isa.* 57. 5. 7. *Ezek.* 6. 13. *Hos.* 4. 13. *c* As the *Gentiles* consecrated divers trees to their false Gods, so they worshipped these under them.

3 And * ye shall † overthrow their altars, and break * their Pillars *d*, and burn their groves with fire, and ye shall hew down the graven images of their gods, and † destroy the names of them *e* out of that place.

* Judg. 2.

† Heb. *break down*

d Upon which their Images were set. *e* (*i. e.*) All the memorials of them, and the very names given to the places from the Idols.

4 Ye shall not do so *f* unto the LORD your God.

f (*i. e.*) Not worship him in several places, mountains, groves, &c. which sense is evident from the following opposition.

5 But unto the place which the LORD your God shall * chuse out of all your tribes, to put his Name there *for his habitation*, *even* unto his habitation shall ye seek, and thither thou shalt come.

* 1 Kin. 8. 29. 2 Chr. 7. 12.

f (*i. e.*) To set up his worship there, or which he shall call by his name, as his house, or dwelling-place, &c. to wit, where the Ark should be, the Tabernacle, or Temple: Which was first *Shiloh*, *Jos.* 18. 1. next and especially *Jerusalem*.

6 And * thither ye shall bring your burnt-offerings, and your sacrifices *g*, and your tithes *h*, and heave-offerings *i* of your hand, and your vows, and your free-will-offerings *k*, and the firstlings of your herds, and of your flocks *l*.

* Lev. 17. 3.

g Which were wisely appropriated to that one and publick place, partly for the security of the true Religion, and for the prevention of Idolatry and Superstition, which otherwise might more easily have crept in: and partly to signifie that their Sacrifices were not accepted for their own worth, but by God's gracious appointment, and for the sake of God's Altar, by which they were sanctified; and for the sake of Christ, whom the Altar did manifestly represent. *h* Of which see below on *ver.* 17. *i* (*i. e.*) Your first-fruits, to wit, of the earth, as of corn and wine and oyl and other fruits, as plainly appears by comparing this place with *Deut.* 18. 4. and 26. 2. where these are commanded to be brought thither; and seeing here is an exact and particular enumeration of all such things, and these cannot be put under any of the other branches, these must needs be intended here, the rather, because the other kind of first-fruits, to wit, of the *herds* and *flocks*, are here expressly mentioned. And these are called here *the heave-offerings of their hand*, because the offerer was first to take these into his hands, and to heave them before the Lord (as other places tell us) and then to give them to the Priest, as appears from *Deut.* 18. 3, 4. and 26. 4. *k* Given for your voluntary oblations, which were not due by my prescription, but only by your own choice and voluntary engagement: you may chuse what kind of offering you please to vow and offer, but not the place where you shall offer them. *l* Either 1. the holy firstlings or first-born, as appears by *Numb.* 18. where they are commanded to be brought to this one place here designed, and to be *offered upon* God's *altar*, *v.* 17. It is objected by some, that those were given to the Priests, *Numb.* 18. 18. but these were to be eaten by the people here, *ver.* 7. But that the next verse doth not say, but only in general, *there shall ye eat*, to wit, such of the offerings mentioned *ver.* 6. as they were allowed to eat, but not such as were the Priests peculiar, for these they might not eat, nor all these expressed; for it is evident they might not eat any of the burnt offerings, nor some parts of the other sacrifices, which are here mentioned. Or, 2. the second births, which were the peoples *first-born*, or the first which they could eat of, which they were to set before the Lord by way of acknowledgement of his favour in giving them to them and all their succeeding births. See more on *ver.* 17.

ch. 14. 23. Jos. 9. 27.

ch. 27. 2, 3. Jos. 8. 30. ch. 33.

7 And there *m* ye shall eat *n* before the LORD *o* your God, and ye shall rejoyce in all that ye put your hand unto *p*, ye and your houlholds, wherein the LORD thy God hath blessed thee.

m Not in the most holy place, wherein only the Priests might eat, *Numb.* 18. 10. but more generally in places allowed to the people for this end in the holy city. *n* To wit, your part of the things mentioned, *ver.* 6. *o* *(i. e.)* In the place of God's presence, where God's Sanctuary shall be. *p* Either to bestow your pains and labour upon it: or, to take and use or enjoy it. The sense is, You thus doing shall be blessed and enabled to rejoyce, or to take comfort in all your labours and enjoyments, which otherwise would be accursed to you. We have the same phrase below, ver. 18. and *Deut.* 15. 10.

8 Ye shall not do after all *the things* that we do here *q* this day, every man whatsoever *is* right in his own eyes.

q Where the inconveniency of the place and the uncertainty of our abode in and removal from several places, would not permit exact order in sacrifices and feasts and ceremonies, which therefore God was pleased then to dispense with; but, saith he, he will not do so there. ‖ Not that universal liberty was given to all persons to worship whom and how they listed, but that in many things their unsetled condition gave every one opportunity to do so, if he thought good.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety,

*1 Ki. 8. 29. Ps. 78. 68. 11 Then there shall be * a place which the LORD your God shall chuse to cause his Name *r* to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-† Heb. *the choice of your vows.* offerings of your hand, and all † your choice vows *s*, which ye vow unto the LORD.

r *(i. e.)* His Majesty and glory, his worship and service, his special and gracious presence, and the tokens of it. *s* Heb. *the choice of your vows, i. e.* your select or chosen vows; so called, because things offered for vows were to be perfect, whereas superfluous or defective creatures were accepted in free-will offerings, as appears from *Lev.* 22. 21, 22, 23.

12 And ye shall rejoyce before the LORD your God, ye, and your sons, and your daughters *t*, and your men-servants, and your maid-servants, and the Levite that *u* *ch. 10. 9. within your gates, forasmuch as * he hath no part nor inheritance with you.

t Hence it appears, that though the males only were obliged to appear before God in their solemn feasts, *Exod.* 23. 17. yet the women also were permitted to come, as they did. See *Judg.* 21. 19, 21. 1 *Sam.* 1, 3, 7, 21, 22, 23.

13 Take heed to thy self, that thou offer not thy burnt-offerings *u* in every place that thou seest *x*:

u Nor the other things mentioned above, this one and most eminent kind being put for all the rest, as is usual: for being all expressed before, it was needless to repeat them again *x* To wit, with complacency and approbation, which thou thinkest very fit and proper for such a work, as one might possibly judge of some high-places or groves or gardens.

14 But in the place which the LORD shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh *y* in all thy gates *z*, whatsoever thy soul lusteth after *a*, according to the blessing of the LORD thy God, which he *ver. 22. hath given thee *b*: the * unclean *c* and the clean may eat thereof *d*, as of the roe-buck, and as of the hart.

y To wit, for thy common use and food. *z* *(i. e.)* Thy cities or dwellings. *a* What you shall desire either for quantity or quality, provided always you observe the laws given you elsewhere about avoiding excess and uncleanness in the things you eat. *b* According to thy quality and estate: whereby he manifestly condemns those who profusely and riotously spend other mens money, and live at a rate which their consciences know to be much above their ability: which certainly is an ungodly and unrighteous, though too common, practice. *c* Who is forbidden to eat of holy meats, *Lev.* 7. 20. *d* To wit, of any sort of creatures, even of those sorts which are offered to God in sacrifices, which are as free to your use, as the *roe-buck*, and the *hart*, which were not accepted in sacrifice, *Lev.* 22. 19. yet were clean beasts, *Deut.* 14. 5. and therefore here is a tacit exception of unclean beasts.

*Gen. 9. 4. Le. 7. 1. ch. 15. 23. † Heb. *cast out.* See chap. 16. 5. 16 * Only ye shall not eat the blood, ye shall pour it out upon the earth as water.

17 Thou † mayest not eat within thy gates *f* the tithe of thy corn, or of thy wine, or of thy oil *g*, or the first-lings of thy herds, or of thy flock *h*, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave-offerings of thine hand.

e Either 1. *thou*, O *Levite*: or rather 2. *thou*, O *Israelite*, whom he distinguisheth from the *Levite*, *ver.* 18, accordingly as the following particulars agree to the one or to the other of you. *f* *(i. e.)* In your private habitations, here opposed to the place of God's Worship, *ver.* 18. *g* Here seems to be a great difficulty, not yet sufficiently observed nor cleared by Interpreters. There were divers kinds of tithes, 1. The tithes given to the *Levites* out of all, of which *Numb.* 18. 21, 24. *Deut.* 14. 22. *Neh.* 10. 37. 2. The tithe of those tithes, which were to be given by the *Levites* to the Priests, of which *Numb.* 18. 26, 28. *Neh.* 10. 38. 3. The third years tithe, of which *Deut.* 14. 28. To which some add another tithe, which they call the *second tithe* which they say was taken after the *Levites* tithe was laid by. Now each of these hath its difficulty. It seems this place cannot be understood 1. of the *Levites* tithe, partly because it might seem a great and wholly superfluous trouble to carry all their tithes up to *Jerusalem*, and to carry them back to their several habitations for their use; partly because those were *holy to the Lord*, *Lev.* 27. 30. and not to be eaten by the people, *ver.* 31. whereas these belonged principally to the people, the *Levites* being only taken in as accessories to eat with them, as it is here *ver.* 18. and partly because those might be eaten in *every place*, as it is expresly affirmed, *Numb.* 18. 31. Nor 2 of the tithe of the tithe, which was the Priest's, and neither *Levites* nor others might eat of it, except they were of or in the Priests houshold. Nor 3. of the third years tithe, because that was to be eaten *within their gates*, *Deut.* 14. 28. 29. as this was not. I do therefore humbly conceive, that this is meant of the second tithe, spoken of *Deut.* 14. 22. and that this was the very same tithe with that third years tithe, with this only difference, that in the third year they were to eat them, together with the *Levites within their gates*, *Deut.* 14. 28, 29. but in the two first years they were to eat them, together with the *Levites* also, in the place of God's Worship, as it is prescribed here and *Deut.* 14. 23. And that it is one and the same tithe which is spoken of, *Deut.* 14. 22. and *ver.* 28. seems more than probable, both because they are called by the same name, *all the tithe of their increase*, and because that *ver.* 28. manifestly looks back to that *ver.* 22. and because otherwise every third year the *Israelites* were to pay three several tithes one after another, which Scripture no where affirms, and it seems to make the peoples burdens and the *Levites* Provisions too great. For the objection taken from *Deut.* 26. 12, 13. it shall be considered in its place. And the reason of that difference of place, and why the same tithes were eaten for two years together in *Jerusalem*, and the third year in their own gates, seems to be this, That in the two first years there was a more special regard had to the *Levites*, who were very much conversant in *Jerusalem*, where those tithes were then eaten, and in the third year there is a respect had *to the stranger, and the fatherless, and the widow*, who are mentioned as joynt-sharers with the *Levites* in this third years tithe, whose occasions and obligations of coming to *Jerusalem* were not so many nor strong as those of the *Levites*, and therefore they were to be found generally *within their gates*, where these were to be eaten. And whereas the objection made before against the charge-able and useless carrying of the first tithes to *Jerusalem* might be applied here, it is answered there, and it is provided, that when they lived at a great distance from *Jerusalem* they might turn it into money and bestow it there, *Deut.* 14. 24, 25, 26. which both confirms the objection as to the first tithe, for which no such provision was made, and answers it as to this, where such a remedy is expressed. And whereas it may be pleaded on the behalf of the first, or the *Levitical* tithe, that those tithes were brought to *Jerusalem*, and that there were store-houses or chambers in the Temple appointed for the receiving of the tithes, 2 *Chro.* 31. 5, 6, 11, 12. *Neh.* 10. 37, 38. and 12. 44. it may be answered, That those chambers, being only 38 in number, and each of them, except two, but six cubits broad, and twelve cubits long, were altogether uncapable of all those tithes, and seem principally, if not solely appointed for the Priests tithes, and not for all them neither, but only for so much of them as would serve for the use and necessity of those Priests and *Levites* too that were in the actual ministration. *h* As the tithes now mentioned were not the *Levitical*, but second tithes, as hath been discoursed, so these *firstlings* do not seem to be the first firstlings, which being appropriated to the *Levites* were not to be eaten by any of the people, except those of or in the *Levites* Families, but the second firstlings, which were the first which the owner could dispose of, and which, in conformity to the second tithes, he is required to set apart for this use.

18 But thou must eat them before the LORD thy God, in the place which the LORD thy God shall chuse, thou, and thy son, and thy daughter, and thy man-ser-vant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoyce before the LORD thy God, in all that thou puttest thine hands unto.

19 * Take heed to thy self *i*, that thou forsake not the *ch. 6. 12. Levite, † as long as thou livest upon the earth. † Heb.

i Left a worldly mind and self-love make thee rob the *Levites* of their dues, as afterwards the ungodly *Jews* did. See *Mal.* 3. 8.

20 When the LORD thy God shall enlarge thy border *k*, * as he hath promised thee, and thou shalt say, I will eat flesh; (because thy soul longeth to eat flesh) thou mayest eat flesh, whatsoever thy soul lusteth after.

k Which will make it inconvenient and impossible to do what now thou dost, and because of the narrow bounds of thy Camp canst conveniently do, to wit, to bring all the cattle thou usest to the Tabernacle, which it seems probable they did, to prevent their eating of blood. Compare *Levit.* 17. 3, 4 *Sam.* 14. 34.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee ‖, then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee *l*, and thou shalt eat in thy gates whatsoever thy soul lusteth after. ‖ In

‖ In which case being obliged to carry their sacrifices to the place of worship, that the blood might be there poured forth, &c. they might think themselves obliged, for the same reason, to carry their other cattle thither to be killed. They are therefore released from all such obligations, and left at liberty to kill them at home, whether they lived nearer to that place, or further from it; only the latter is here mentioned, as being the matter of the Scruple, and as containing the former in it. *l* In such manner as the blood may be poured forth, as above, *ver.* 16. and below, *ver.* 24.

22 * Even as the roe-buck and the hart *m* is eaten, so *Deut. 15. thou shalt eat them: the unclean and the clean shall eat of them alike *n*.

m As common or unhallowed food, though they be of the same kind with the sacrifices which are offered to God. *n* Because there was no holiness in such meat for which the unclean might be excluded from it.

23 * Only † be sure that thou eat not the blood: for *Ver. 16. Heb. *be* the blood *is* the † life *o*, and thou mayest not eat the † life with the flesh. *Heb. *soul.* *Heb. *soul.*

o Of which see on *Gen.* 9. 4. *Lev.* 17. 11. The animal life depends upon the blood.

24 Thou shalt not eat it, thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee; when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things *p* which thou hast, and thy vows thou shalt take, and go unto the place which the LORD shall chuse.

p Mentioned before, *ver.* 6. 12, 17. which thou hast consecrated to God.

*Lev. 1, 3, 9. 27 And * thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God, *& and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh *q*.

q Excepting what shall be burned to God's honour, and given to the Priest according to his appointment.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou dost *that which is* good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them *r*, *Heb. in- and thou † succeedest them, and dwellest in their land: *stead of* *dispossessest them.*

r Of which phrase see *Deut.* 9. 1. and 11. 23.

30 Take heed to thy self, that thou be not snared *s* *Heb. *of* *them.* † by following them, after that they be destroyed *t* from before thee; and that thou inquire not after their gods *u*, saying, How did these nations serve their gods? even so will I do likewise.

s Drawn into their sin and ruine. *t* *(i. e.)* By following the example they left, when their persons are destroyed. *u* Through curiosity to know their Gods and the manner of the worship, lest thy vain and foolish mind be seduced by its speciousness or newness.

31 Thou shalt not do so unto the LORD *x* thy God: *Heb. *abo-* for every † abomination to the LORD which he hateth, *mination of* have they done unto their Gods: for * even their sons *Lev. 18. and their daughters they have burnt in the fire to their *& 20. 2.* gods. *ch. 18. 10. Jer. 32. 35.*

x Either 1. Not offer him that indignity and injury to worship other gods together with him. Or rather, 2. Not worship him in such manner as they worshipped their Gods, to wit, by offering thy children to him, as they did to their gods, as it here follows, or by thy own devices or superstitions, as is implied, *ver.* 32.

32 What thing soever I command you, observe to do *Ch. 4. 2. it: * thou shalt not add thereto, nor diminish from it. *Josh. 1. 7.*

CHAP. XIII.

Prov. 30. 6. Rev. 22. 18. Enticers to Idolatry, being permitted by God, to try Israel, were to be put to death, 1—5. though near of kin, 6—12. if a city found guilty of Idolatry, to be burnt and utterly destroyed, 13—16. They were not to take any of its cursed things, but to obey God's Command, that his mercy might be upon them, 17, 18.

1 IF there arise among you *a* a prophet, or a dreamer of dreams *b*, and giveth thee a sign or a wonder *c*:

a *(i. e.)* One of your nation, for such might be both seduced and afterwards seducers. *b* One that pretends himself to be one to whom God hath revealed himself, either by visions or dreams. See *Numb.* 12. 6. *c* *(i. e.)* Shall foretell some strange and wonderful thing to come, as appears from *ver.* 2. as the true Prophets used to do, as 2 *Sam.* 10.

*See ch. 18 22. Jer. 28. 9. Mat. 7. 22. 2 And * the sign or the wonder come to pass *d*, whereof he spake unto thee, saying *e*, Let us go after other gods, (which thou hast not known) and let us serve them:

d Which God may suffer for the reason after mentioned. *e* This word is to be joyned with the beginning of *verse* 2. *If there arise among you a prophet, or dreamer of dreams, saying*, what there follows, and *giveth thee a sign*, &c. to confirm his doctrine, such transpositions are frequent.

3 Thou shalt not hearken to the words of that prophet *e*, or that dreamer of dreams; for the LORD your *1 Cor. 11. God * proveth you *f*, to know *g* whether ye love the *Pp.* LORD your God with all your heart, and with all your soul.

e Not receive his doctrine, though the sign come to pass. For although when such a sign or wonder foretold did *not follow* or come to pass, it was a sign of a false prophet, as is said, *Deut.* 18. 22. yet when it did *come to pass*, it was no sufficient or infallible sign of a true one, especially in such a case when he brings in new Gods. The reason of the difference is, because many causes must concur to make a thing good and true, but any one failure is sufficient to make a thing bad or false. And particularly there are many signs, yea such as men may think to be wonders, which may be wrought by evil spirits, God so permitting it for divers wise and just reasons, not only for the trial of the good; as it here follows, but also for the punishment of ungodly men, who would not receive Divine Truths, though attested by many evident and unquestionable miracles, and therefore are most justly exposed to these temptations to believe lies. *f* *(i. e.)* Try eth your faith and love and obedience, examineth your sincerity by your constancy. See *Matt.* 24. 24. 2 *Thes.* 2. 11. *Rev.* 13. 14. See on *Gen.* 22. 1. *Deut.* 8. 2, 7. *g* That he may know it, to wit, judicially, or in a publick manner, so as both you and others may know and see it, that so the justice of his judgments upon you may be more evident and glorious.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, *ch. 10. 20. and ye shall serve him *h*, and * cleave unto him.

h To wit, only as appears from the opposition. Compare *Deut.* 6. 13. with *Mat.* 4. 10.

5 And * that prophet, or that dreamer of dreams shall *ch. 18. 20. be put to death (because he hath † spoken *i* to turn *you* Zech. 13 3. away from the LORD *k* your God, which brought you †Heb. *spo-* out of the land of Egypt, and redeemed you out of the *ken revolt* house of bondage, to thrust thee out of the way *l* which *against the* the LORD thy God commanded to walk in,) * so shalt *LORD.* *ch. 22. 21, thou put the evil *m* away from the midst of thee. 24. 1 Cor. 5. 13.

i *(i. e.)* Taught or perswaded you. *k* To forsake God and his worship. He shews that the chiefest and most certain character of a true Prophet, is to be taken from his doctrine rather than from his miracles. *l* This phrase notes the great force and power of seducers to corrupt mens minds. Compare *Deut.* 4. 19. 2 *King.* 17. 21. *Mat.* 24. 24. *m* Either 1. that evil thing, that wicked doctrine and practice. Or 2. that wicked and scandalous man, that Idolater and Seducer.

6 * If thy brother, the son of thy mother *n*, or thy *ch. 17. 2. son, or thy daughter *o*, or the wife of thy bosom *p*, or thy friend, which *is* as thine own soul *q*, intice thee * secretly, saying, Let us go and serve other gods *r* (which thou hast not known, thou, nor thy fathers,)

n This is added, to restrain the signification of the word *brother*, which is oft used generally for one near akin, and to express the nearness of the relation, the mother's side being the surest, and usually the ground of the truest and most fervent affection. See *Gen.* 20. 12. *o* Thy piety must overcome both thy affection to thy nearest relation, and thy compassion to the weaker Sex. *p* Richer 1. that is near to thy heart, that hath thy dearest love. Or rather 2. *that lyeth in thy bosom*, as it is expressed, *Mic.* 7. 5. Compare *Gen.* 16. 5. *Prov.* 5. 20. *Deut.* 28. 54. So we read of *the husband of her bosom*, *Deut.* 28. 56. *q* As dear to thee as thy self. The father and mother are here omitted, not, as some fancy, because children might not in this nor in any case accuse their parents, for certainly they owe more reverence and duty to God, who is injured in this case, than to their parents, and *Levi* is commended for neglecting *his father and mother* in this case; but because they are sufficiently contained in the former examples; for since mens love doth usually defcend more strongly than it ascends, and the relation of a wife is and ought to be nearer and dearer than of a parent, that favour which is denied to wives and children cannot be thought fit to be allowed to parents. *r* Though it be without success, because the very attempt of such an abominable crime deserved death, as it is judged in case of treason. *s* Unknown and obscure and new Gods; which greatly aggravates the crime, to forsake a God whom thou and thy fathers have long known, and had great and good experience of, for such upstarts.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from *the one* end of the earth, even unto the *other* end of the earth *t*:

t He arms against the pretence of the universality of this Idol-worship, wherewith they were like to be oft assaulted.

8 Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him *u*.

u *(i. e.)* Smother his fault, hide or protect his person, but shalt accuse him to the Magistrate, and demand justice upon him, which was not to be done in most other criminal causes; and no wonder, this crime being of a far higher nature than others.

9 But * thou shalt surely kill him *x*; thine hand shall *ch. 17. 7 be first upon him, to put him to death *y*, and afterwards the hand of all the people.

x Not privately, which pretence would have opened the door to innumerable murders, but by procuring his death by the sentence of the Magistrate. *y* Thou shalt call the first stone at him, as the Witness was to do. See *Deut.* 17. 7. *Act.* 7. 58.

10 And thou shalt stone him with stones that he die: because he hath sought to thrust thee away from the LORD thy God which brought thee from the land of ‖Heb. *house of* Egypt, from the house of † bondage. *men.*

11 And *ch. 17. 13.*

11 And * all Israel shall hear, and fear, and shall do no more any such wickednes as this is, among you.

12 If thou shalt hear *say* in one of thy cities which the LORD thy God hath given thee, to dwell there, saying,

13 *Certain* men, ‖ the children of Belial *x*, are gone out from among you *a*, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known:)

x A title oft used in Scripture, as *Judg.* 19. 22. 1 *Sam.* 2. 16. and 25. 25. 2 *Sam.* 16. 7. It signifies properly persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God, nor reverence man.

a (*i.e.*) From your Church and Religion. It notes a separation or departure from them, not in place (as appears by their partnership with their fellow Citizens both in the sin and punishment, as it here follows) but in heart, doctrine and worship, as the same phrase is used, 1 *Joh*, 2. 19.

14 Then shalt thou *b* inquire, and make search, and ask diligently: and behold, if *it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

b This is meant of the Magistrate, to whose office this properly belongs, and of whom he continues to speak in the same manner, *thou*, *ver.* 15. and *ver.* 16.

15 Thou shalt surely smite the inhabitants of that city *c* with the edge of the sword, * destroying it utterly *d*, and all that therein *is*, and the cattel with the edge of the sword.

c To wit, all that are guilty, not the innocent part, such as disowned this Apostacy, who doubtless by choice and intereſt, at least upon warning, would come out of so wicked and curſed a place.

d The very same punishment which was inflicted upon the cities of the curſed *Canaanites*, to whom having made themselves equal in sin, it is but fit and just that God should equal them in punishment.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God *e*: and it shall be an heap for ever, it shall not be built again *f*.

e (*i. e.*) For the satisfaction of God's justice, the maintenance of his honour and authority and laws, and the pacification of his offended Majesty. *f* It shall be an eternal monument of God's justice, and terrour to after ages, who may be tempted to like practices.

17 * And there shall cleave nought of the ‖ cursed thing *g* to thine hand, that the LORD may turn from the fierceneſs of his anger, and shew thee mercy, and have compaſſion upon thee, and multiply thee *h*, as he hath sworn unto thy fathers;

g (*i. e.*) Of the goods of that accurſed city. *h* So thou shalt have no loſs of thy numbers by cutting off so many people.

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his Commandments which I command thee this day, to do that which *is* right in the eyes of the LORD thy God.

CHAP. XIV.

Heathenish Rites of Mourning prohibited, 1, 2. *And the eating of any abominable thing*, 3. *All unclean Beasts*, 4——8. *Fish*, 9, 10. *And Birds*, *prohibited*, 11, 12. *True tything commanded*, 22. *And where it was to be eaten*, 23——27. *A command about the third years Tything*, 28. *And who should eat it*, 29.

1 YE *are* the children of the LORD your God *a*: * ye shall not cut your selves, nor make any baldneſs between your eyes *b* for the dead *c*.

a Whom therefore you must not disparage by unworthy or unbecoming practices, such as here follow, and whom you must not disobey. *b* Which were the practices of Idolaters, both in the worship of their Idols, as 1 *King.* 18. 28. or, in their funerals, as here, and *Jer.* 16. 6. or upon occaſion of publick calamities, as *Jer.* 41. 5. and 47. 5. See more on *Levit.* 19. 27, 28. and 21. 5.

c Through exceſſive sorrow for your dead friends, as if you had no hope of their happineſs after death, 1 *Theſſ.* 4. 13.

2 * For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 Thou shalt not eat any abominable *d* thing.

d (*i. e.*) Unclean and forbidden by me, which therefore should be abominable to you.

4 * These *are* the beasts *e*, which ye shall eat, the ox, the sheep, and the goat,

e Of which see on *Levit.* 11. The small differences between some of their names here and there are not proper for this work. The learned Reader may find them cleared in my Latin Synopſis. For others, they may well enough want the knowledge of them, both because these are the smaller matters of the Law, and because this distinction of clean and unclean beasts is now out of date.

5 The hart, and the ro-buck, and the fallow deer, and the wild goat, and the ‖ † pygarg, and the wild ox, and the chamois:

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beasts *f* that ye shall eat.

7 Nevertheleſs, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof, *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof, *therefore* they *are* unclean unto you,

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their * flesh, nor touch their dead carcase.

9 * These ye shall eat, of all that *are* in the waters: all that hath fins and scales shall ye eat.

10 And whatsoever hath not fins and scales, ye may not eat: it *is* unclean unto you.

11 Of all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the * bat.

19 And every creeping thing that flyeth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 Ye shall not eat *of* any thing that dieth of it self: thou shalt give it unto the ſtranger that *is* in thy gates, that he may eat it: or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. ‖ * Thou shalt not ſeeth a kid in his mothers milk.

f Not to the proſelyte, for ſuch were obliged by this Law, *Lev.* 17. 15. but to ſuch as were ſtrangers in Religion as well as in Nation.

22 * Thou shalt truly tithe all the encreaſe of thy ſeed *g*, that the field bringeth forth year by year.

g This is to be underſtood of the ſecond tithes, which ſeem to be the ſame with the tithes of the third year, mentioned here below, *ver.* 28. and *Deut.* 26. 12. on which ſee above, on *chap.* 12. *ver.* 17. And to confirm this opinion, (though I would not lay too great a ſtreſs upon criticiſmes) yet I cannot but obſerve that this tithing is ſpoken of only as the peoples act here, and *Deut.* 26. 12. and the *Levites* are not at all mentioned in either place as receivers or takers of them, but only as partakers of them together with the owners, and therefore they are ſo ſeverely charged here upon their conſciences, *thou ſhalt truly tithe all thine encreaſe*, becauſe the execution of this was left wholly to themſelves, whereas the firſt tithes were received by the *Levites*, who therefore are ſaid *to take* or *receive* thoſe *tithes*, *Numb.* 18. 26. *Neh.* 10. 38. *Heb.* 7. 5.

23 And thou shalt eat before the LORD *h* thy God, in the place which he ſhall chuſe to place his Name there, the tithe of thy corn, of thy wine, and of thine oil, and * the firſtlings of thy herds, *and* of thy flocks, that thou mayeſt learn to fear the LORD thy God always.

h See on *Deut.* 12. 6, 17.

24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee, which the LORD thy God ſhall chuſe to ſet his Name there, when the LORD thy God hath bleſſed thee:

25 Then ſhalt thou turn it into money, and bind up the money in thine hand *i*, and ſhalt go unto the place which the LORD thy God ſhall chuſe.

i (*i. e.*) In a bag to be taken into thy hand and carried with thee.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul † deſireth: and thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoyce, thou and thine houſhold:

27 And * the Levite that *is* within thy gates, thou ſhalt not forſake him *k*: for * he hath no part nor inheritance with thee.

k Thou ſhalt give him a ſhare in ſuch tithes or in the product of them.

28 At the end of three years *l* thou ſhalt bring forth all the tithe of thine increaſe *m* the ſame year *n*, and ſhalt lay it up within thy gates.

l (*i. e.*) In the third year, as it is expreſſed, *Deut.* 26. 12. So, *in the end of three years*, or *of ſeven years*, is the ſame with *in the third* or *ſeventh year*, as appears by comparing *Deut.* 31. 10. *Jer.* 9. 16, 17. 2 *King.* 18. 9, 10. and 17. 6. *m* I joyn with thoſe Expoſitors who make this the ſame tithe with the former, *ver.* 22. as being called by the ſame title without any diſtinction between them, ſave only as to the place of eating them. See above on *ver.* 23. and *Deut.* 12. 17. *n* This is added to ſhew that he ſpeaks of the third year, and not of the fourth year, as ſome might conjecture from the phraſe, *at the end of three years.*

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the father-leſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat, and be ſatisfied, that * the LORD thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

The ſeventh Year a Year of Releaſe, 1. *to their Brethren only*, 2. *God promiſeth to bleſs them in the Land of Canaan*, 4——6 *And commandeth them to lend freely to the poor*, 14——18. *The Firſtlings to be ſanctified and eaten before the Lord*, 19——23.

1 AT the end of * *every* ſeven years *a* thou ſhalt make a releaſe.

a (*i. e.*) In the laſt year of the ſeven, as is moſt evident from *ver.* 9. *Exod.* 21. 2. *Jer.* 34. 14. So the like phraſe is oft uſed, as *Deut.* 14. 28. *Joſ.* 3. 2. *Jer.* 25. 12. *Luk.* 2. 21. *Act.* 2. 1. And this *year of releaſe*, as it is called below, *ver* 9. is the ſame with the Sabbatical year, *Exod.* 23. 11. *Levit.* 25. 4.

2 And this *is* the manner of the releaſe. Every † creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it* *b*: he ſhall not exact *it* of his neighbour, or of his brother *c*, becauſe it is called the LORD's releaſe *d*.

b Not abſolutely and finally forgive it, but forbear it for that year, as may appear, 1. becauſe the word doth not ſignifie a total *diſmiſſion* or *acquitting*, but an *intermiſſion* for a time, as *Exod.* 23. 11. *He ſhall not exact it*, as it here follows, *i. e.* force it from him by courſe of Law or otherwiſe, to wit, that year, which is eaſily underſtood out of the whole context. 2. Becauſe the perſon releaſing is called a *creditor*, and his communicating to him what he deſires and needs is called *lending* here and *ver.* 8. whereas it were *giving*, and the perſon giving it were no *creditor*, but a *donor*, if it were to be wholly forgiven to him. 3. Becauſe the reaſon of this Law is temporary and peculiar to that year, wherein there being no ſowing, nor reaping, they were not in a capacity to pay their Debts. 4. Becauſe it ſeems unjuſt and unreaſonable, and contrary to other Scriptures, which require men to pay what they borrow, as *Pſal.* 37. 21. Yet I deny not that in caſe of poverty the debt was to be forgiven; but that was not by vertue of this law, but of other commands of God. *c* This is added to explain and limit the word *neighbour*, which is more general, unto a *brother*, to wit, in Nation and Religion; to an *Iſraelite*, who is oppoſed to a *foreigner*, *ver.* 3. Heb. *and a brother*, for; *that it a brother*, the particle *and* being oft ſo uſed, as *Gen.* 13. 15. &c. *d* Or, *a releaſe to* or *for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your eſtates, and of his kindneſs in giving and continuing them to you. If you are unwilling to releaſe this for your brother's ſake, yet do it for God's ſake, your Lord and the chief creditor.

3 Of a forreigner *e* thou mayeſt exact *it again*: but that which is thine *f* with thy brother, thine hand ſhall releaſe.

e Or *ſtranger*, yea though a proſelyte. For 1. they are oft called by this name, as *Gen.* 17. 12. *Ruth.* 2. 10. 2. Though proſelytes were admitted to the Church-privileges of the *Iſraelites*, yet they were not admitted to all their civil immunities or privileges. See 1 *Chron.* 22. 2. and 2 *Chron.* 2. 17. 3. Such were not then freed from their perſonal debt, to wit, of their ſervice, *Levit.* 25. 44. *Deut.* 15. 12. *Jer.* 34. 14. therefore not from their real debt. *f* To wit, by right though lent to him.

4 ‖ Save when there ſhall be no poor among you *g*: for the LORD ſhall greatly bleſs thee *h* in the land which the LORD thy God giveth thee for an inheritance, to poſſeſs it.

g So the words are an exception to the foregoing clauſe, which they reſtrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this Law ſeems to be chiefly, if not wholly, deſigned and given in favour to the poor and to the borrower, as is manifeſt from *ver.* 6, 7, 8, 9, 10, 11. But the words are and may be rendred thus, as in the margent of our Bibles, *To the end that there be no poor among you.* And ſo they contain a reaſon of this Law, to wit, that none be impoveriſhed and ruined by a rigid and unſeaſonable exaction of Debts. They may alſo be tranſlated thus, *Nevertheleſs* or *a truth*, or *aſſuredly* (in the particle *chi* is oft uſed) *there ſhall be no poor among you*, and the ſame may be this, Though I impoſe this Law upon you, which may ſeem hard and grievous, yet the truth is, ſuppoſing your performance of the conditions of God's Covenant, you ſhall not have any great occaſion to exerciſe your charity and kindneſs in this matter, for God will greatly bleſs you, *&c.* ſo as you ſhall be in a capacity of lending, and few or none of you will have need to borrow, and thereby to expoſe his brethren to the inconvenience and burden of this Law. Thus the connexion is plain and eaſie, both with the foregoing and following words. *Object.* It is ſaid, *the poor ſhould never ceaſe*, *ver.* 11. *Anſw.* That alſo is true, and affirmed by God, becauſe he foreſaw they would not perform their duty, and therefore would bereave themſelves of the promiſed bleſſing. *h* And therefore this will be no great inconvenience nor burden to thee.

5 Only if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee, and * thou ſhalt lend unto many nations *i*, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

i Thou ſhalt be rich and able to lend not only to thy poor brother, but even to ſtrangers of other Nations, yea to many of them.

7 If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother:

8 * But thou ſhalt open thine hand wide unto him *k*, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

k (*i. e.*) Deal bountifully and liberally with him, giving him as it were by handfuls.

9 Beware that there be not a † thought in thy † wick- ed heart *l*, ſaying, The ſeventh year, the year of releaſe is at hand, and thine eye be evil *m* againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin *n* unto thee.

l Suppreſs the firſt riſings and inward motions of ſuch uncharitableneſs. *m* (*i. e.*) Envious, unmerciful, unkind, as this phraſe is uſed, *Prov.* 23. 6. *Matth.* 20. 15. as a *good eye* notes the contrary diſpoſition, *Prov.* 22. 9. *n* (*i. e.*) It be charged upon thee as a ſin, and as a great ſin, as the word *ſin* ſometimes ſignifies, as *Prov.* 24. 9. *John* 15. 24. *Jam.* 4. 17.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him *o*: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou puttеſt thine hand unto *p*.

o (*i. e.*) Thou ſhalt give; not only with an open hand, but with a willing and chearful mind and heart, *Rom.* 12. 8. 2 *Cor.* 9. 7. without which thy very Charity is uncharitable and not accepted by God, who requires the heart in all his ſervices. *p* (*i. e.*) In all thy works, as before, for the hand is the great inſtrument of action.

11 For * the poor ſhall never ceaſe out of the land *q*: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.

q God by his providence will ſo order it, partly for the puniſhment of your diſobedience, and partly for the tryal and exerciſe of your obedience to me and charity to your brother, both which are beſt diſcovered by your performance of coſtly duties.

12 *And* * if thy brother, an Hebrew man, or an Hebrew woman be ſold unto thee *r*, and ſerve thee ſix years *s*, then in the ſeventh year thou ſhalt let him go free from thee.

r See on *Exod.* 22. 3. *s* To be computed, either, 1. From the year of releaſe; as they gather from hence that perſonal and real debts were both releaſed together. But that ſeems to be ſuppoſed rather than proved; nay there is a manifeſt difference between them, for the releaſe of real debts is expreſly mentioned and required in the year of releaſe, but ſo is not the releaſe of the perſonal debt of ſervitude, either here or elſewhere. Or rather, 2. From the beginning of this ſervitude, which is every where limited unto the ſpace of *ſix years*, as here and below, *ver* 18. and *Exod.* 21. 2. *Jer.* 34. 14. And it ſeems a ſtrange and forced expoſition, to take theſe *ſix years*, for *ſo much of the ſix years as remains* until the year of releaſe, which poſſibly might not be one quarter of a year, whereas an hired ſervant ſerves for a far longer time, and this is ſaid to be *worth a double hired ſervant*, in regard of the longer time of his ſervice, *ver.* 18. Add to this, that it is mentioned as the peculiar privilege of the year of Jubilee, that ſuch ſervants were then freed though their ſix years of ſervice were not expired.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty.

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs, *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bondman in the land of Egypt, and the LORD thy God redeemed thee *t*: therefore I command thee this thing to day.

t And brought thee out with triumph and with riches, which becauſe they would not, God did, give to thee as a juſt recompence for thy ſervice, and therefore thou ſhalt follow his example, and ſend out thy ſervant furniſhed with all convenient proviſions.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee, and thine houſe, becauſe he is well with thee) *u*,

u Becauſe he is ſenſible that he fares well with thee. Or, *becauſe it is good*, *i. e.* acceptable in his eyes, or pleaſing to him, to be *with thee*.

17 * Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever *x*: and alſo unto thy maid-ſervant thou ſhalt do likewiſe *y*.

x (*i. e.*) All the time of his life, or, at leaſt, till the year of Juble. See on *Exod.* 21. 6. *y* (*i. e.*) Either diſmiſs her honourably, and with plenty of proviſions; or engage her to perpetual ſervitude in the ſame manner and by the ſame Rites. Whence it appears, that this caſe differs from that, *Exod.* 21. 7. and that the maid-ſervant there was taken in upon other and better terms than this here.

18 It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee: for he hath been worth a double * hired ſervant *to thee* *z*, in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

z Or, *he deſerves double wages to an hired ſervant*, becauſe he ſerved thee upon better terms, both without wages, which hired ſervants require, and for a longer time, even for 6 years, as it here follows, whereas ſervants were ordinarily hired but from year to year.

Levit. 25. 53. or at most but for 3 years, as they gather from this place and Isa. 16. 14.

*Exod. 34. 19. Lev. 27. 26. Num. 3. 13.

19 * All the firstling males that come of thy herd, and of thy flock, thou shalt sanctifie unto the LORD thy God: thou shalt do no work with the firstling *a* of thy bullock, nor shear the firstling of thy sheep.

a This is meant, either, 1. Of the male firstlings; which, they say, is forbidden here, because some did plow with the firstlings of their oxen, and shear the firstlings of their sheep, before they were offered. But this seems absurd and incredible, because they were to be offered upon the eighth day, *Exod.* 22. 30. when they were very unfit for such uses. Or, rather 2. The second firstlings, of which see on *Deut.* 12. 17.

20 Thou *b* shalt eat it *c* before the LORD thy God year by year *d*, in the place which the LORD shall chuse, thou and thy houshold.

b Either, 1. *Thou*, O Priest. Or rather, 2. *Thou*, O *Israelite*. For it is evident that the same person who was forbidden to work with these, *verse* 19. is here commanded to eat them, *&c.* *c* Together with the *Levites*, as it is to be understood from *Deut.* 12. 18. & 14. 27, 29. where that is expressed in like cases. *d* To wit, in the solemn feasts which returned upon them every year. See *Deut.* 16. 11, 14.

*Lev. 22. 20. ch. 17. 1. 21 * And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

*ch. 12. 15. 22 Thou shalt eat it within thy gates: the * unclean and the clean person shall eat it alike, as the ro-buck, and as the hart.

*ch. 12. 16, 23. 23 * Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

CHAP. XVI.

Their Feast of the Passover to be kept, 1——7 and to eat unleavened bread, 8. The seven Weeks and their Feasts, 9——12. The Feast of the Tabernacle to be observed by them, and their Family, seven days, 13——15. All the Males to appear before the Lord three times a year, and at these three Feasts, 16, 17. Judges and Officers are appointed, 18——20. and are prohibited to set up Idolatry, 21, 22.

*Exod. 12. 1. &c. *Ex. 13. 4. *Ex. 12. 29. 42. OBserve the * month of Abib, and keep the passover unto the LORD thy God: for * in the month of Abib the LORD thy God brought thee forth out of Egypt by * night *a*.

a Object. They came out of *Egypt* by *day*, and *in the morning*, as appears from *Exod.* 12. 22. and 13. 3. *Numb.* 33. 3. *Answ.* They are said to be brought out by night, because in the night *Pharaoh* was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

2 Thou shalt therefore sacrifice the passover *b* unto the *ch. 12. 5. LORD thy God, of the flock, and the herd, in the * place which the LORD shall chuse to place his Name there.

b (i. e.) Either 1. properly and strictly so called, which was the Paschal Lamb, and so the *sheep* and *Oxen*, which here follow, are mentioned only as additional sacrifices, which were to be offered in the seven days of the Paschal solemnity, *Numb.* 28. 18, 19, *&c.* Or 2. largely, to wit, for the *Passover-offerings*, to wit, which were offered after the Lamb in the seven days, and so this very word is used, 2 *Chron.* 35. 8, 9. And this signification seems necessary here, partly because it is here said to consist of *the flock and of the herd*, or, of *Sheep and Oxen*, and partly because it follows, *v.* 3. *Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened* bread *therewith*, *i. e.* with the Passeover, which could not be done with the Passeover strictly so called, which was to be wholly spent in one day. Or 3. The Feast of the Passeover, and so the place may be rendred, *Thou shalt therefore observe or keep the Feast of the Passover* (as those same Hebrew words are taken, *Numb.* 9. 5. *Jos.* 5. 10. 2 *Chron.* 35. 1, 17, 18, 19.) *unto the Lord thy God, with Sheep, and with* Oxen, as is prescribed, *Numb.* 28. 18, &c.

*Ex. 12. 15. 3 * Thou shalt eat no leavened *bread* with it *c*: seven days shalt thou eat unleavened *bread* therewith, *even* the bread of affliction *d* (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

c To wit, with the Passeover, in the sense delivered: Or, *in it*, *i. e.* during the time of the Feast of the Passeover *d (i. e.)* Bread which is not usual nor pleasant, but unsavoury and unwholesome, to put thee in mind both of thy miseries endured in *Egypt*, and of thy hasty coming out of it, which allowed thee no time to leaven or to prepare thy Bread.

*Exod. 34. 25. †Heb. leaven. *Exod. 12. 10. 4 * And there shall be no † leavened bread seen with thee in all thy coasts seven days, * neither shall there *any thing* of the flesh which thou sacrificest the first day at even *e* remain all night until the morning.

e (i. e.) Of the Passeover properly so called, and by these words plainly described; which circumlocution may seem to insinuate that the word *Passeover*, *v.* 1. was improperly used, and therefore he chose rather to describe it, then to name it, lest the ambiguity of the word should occasion some mistake.

† Heb. *canst not.* ch. 12. 17. ‖Or, *kill.* 5 Thou † mayest not ‖ sacrifice the passover within any of thy gates *f* which the LORD thy God giveth thee.

f (i. e.) Of thy cities, as that word is oft used, as *Gen.* 22. 17 and 24. 60. *Deut.* 17. 2. *Ruth.* 4. 10.

6 But at the place which the LORD thy God shall chuse to place his name in, there thou shalt sacrifice the passover *g*, at even, at the going down of the sun, at the season *b* that thou camest forth out of Egypt.

g To wit, in the Court of the Tabernacle or Temple. This he prescribed, partly that this great work might be done with more solemnity and care in such manner as God required; partly, because it was not only a Sacrament, but also a sacrifice, as appears because it is so called, *Exod.* 12. 27. and 23. 18. and 34. 25. *Numb.* 9. 7. and because here was the sprinkling of blood, which is the essential part and character of a sacrifice; and partly to design the place where Christ, the true Passeover or Lamb of God, was to be slain. *h* Understand this with some latitude, as such phrases are commonly taken, about that season, when you had received command from me to go out of *Egypt*, and were preparing your selves for the journey.

7 And thou shalt roast *i*, and eat *it* in the place which the LORD thy God shall chuse, and thou shalt turn in the morning *k* and go unto thy tents *l*.

i So that word is used also, 2 *Chron.* 35. 13. *k* Either 1. The morning after the seventh day, as appears, partly by the following verse, which is added to explain and limit this ambiguous word; partly by the express command of God that the people should come to *Jerusalem* to keep this Feast, which by Gods appointment lasted for seven days; partly from the examples of the people staying there the whole time of the feast, 2 *Chron.* 30. 21. and 35. 17. and partly from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices, and two days of solemn assemblies, it is not probable, that they would absent themselves from these solemn services, for the performance whereof they came purposely to *Jerusalem*. Or 2. The morning after the first day, and so they were permitted to go then, and possibly some that lived near *Jerusalem* might go and return again to the last day of the solemn assembly. But the former seems more probable. *l (i. e.)* Thy dwellings, which he calls *Tents*, as respecting their present state, and withal to put them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in Tents.

8 Six days *m* thou shalt eat unleavened *bread*, and on the seventh day *shall be* a † solemn assembly to the LORD thy God, thou shalt do no work *there*. †Heb. *in.*

m To wit, besides the first day, on which the Passeover was killed: or rather besides the seventh and the last day, which is here mentioned apart, not as if leavened bread might be eaten then, for the contrary was evident from many places, but because there was something more to be done, to wit a solemn assembly to be kept. So in all there were *seven days*, as it is said, *Exod.* 12. 15. *Lev.* 23. 6. *Numb.* 28. 17.

9 * Seven weeks *n* thou shalt number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn *o*. *Deut. 16. 9. Lev. 23. 15.

n Of which see on *Exod.* 34. 22. *Levit.* 23. 10, 15. * *(i. e.)* To reap thy corn, thy Barly, when the first-fruits were offered, *Lev* 23. 10. 11.

10 And thou shalt keep the feast of weeks *p* unto the LORD thy God, with a ‖ tribute of a free-will-offering of thine hand, which thou shalt give *q unto the LORD thy God*, according as the LORD thy God hath blessed thee: †Or, *company.*

p (i. e.) Of Pentecost, *Act.* 2. 1. *q* Over and besides what was appointed, *Lev.* 23. 17, 20. *Numb.* 28. 27, 31.

11 And thou shalt rejoyce before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow that *are* among you, in the place which the LORD thy God hath chosen, to place his Name there.

12 And thou shalt remember that thou wast a bond-man in Egypt; and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of Tabernacles *r* seven days, after that thou hast gathered in thy † corn, and thy wine. †Heb. *cast in.*

r Of which see on *Exod.* 23. 16. *Levit.* 23. 34. *Numb.* 29. 12.

14 And thou shalt rejoyce in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall chuse: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce *s*.

s To wit, in God and the effects of his favour, praising him with glad heart.

16 * Three times in a year shall all thy males *t* appear before the LORD thy God, in the place which he shall chuse: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles * they shall not appear before the LORD empty. *Exod. 23. 17. 23.

t Not the Women, partly because of their infirmity and unfitness for many journeys, partly because the care of their children and

and families lay upon them, and partly because they were sufficiently represented in the men.

†Heb. according to the gift of every man his hand. 17 Every man *shall give* † as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 Judges *u* and officers *x* shalt thou make thee in all thy gates *y*, which the LORD thy God giveth thee, throughout thy Tribes, and they shall judge the people with just judgment.

u Chief Magistrates to examine and determine causes and differences. *x* Who were inferiour and subordinate to the other to bring causes and persons before them, to acquaint people with the mind and sentence of the judges, and to execute their sentence. *Deut.* 20. 5, 9. *Jos.* 1. 10, 11. and 3. 2, 3. *y (i. e.)* Thy Cities, which he here calls *gates*; because there were seats of judgment set. Compare 1 *Chron.* 23. 4.

†Heb. acknowledge. ‖Or, *mistaken.* 19 Thou shalt not wrest judgment *z*; thou shalt not † respect persons *a*, * neither take a gift: for a gift doth ‖ blind the eyes of the wise *b*, and pervert the ‖ words of the righteous *c*.

*Exod. 23. 8. Lev. 19. 15. *z (i. e.)* Not give a perverse, forced and unjust sentence. See on *Exod.* 23. 8. *a (i. e.)* Not give sentence according to the quality of the person, his riches or poverty, friendship or enmity, but according to the justice of the cause. *b* Corrupes and byasseth his mind that as he will not, so oft-times he cannot, distern between right and wrong. *c* Either 1. The words, *(i. e.)* The sentence, of those Judges who are inclined and used to do righteous things and have the repute of righteous men, it makes them give wrong judgment. Or 2. The words, *i. e.* The matters, or causes, (as word oft signifies) of righteous persons, or of them whose cause is just.

†Heb. justice, justice. 20 †That which is altogether just *d* shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

d Heb. *Righteousness, Righteousness*, *i. e.* nothing but Righteousness in all causes and times, and to all persons equally. Compare *Isa.* 26. 7.

21 Thou shalt not plant thee a grove of any trees *e* near unto the Altar of the LORD thy God, which thou shalt make thee.

e Because this was the practice of Idolaters, 1 *King.* 15. 13. and might be an occasion of reviving Idolatry. See *Judg.* 3. 7. 1 *King.* 14. 23. and 16. 33. and 18. 19.

*Lev. 26. 1. Or, *statue*, or *pillar.* 22 * Neither shalt thou set thee up *any* ‖ image *f*, which the LORD thy God hateth.

f Heb. *Statue*; whether with a picture or representation, or without it; as the Idolaters used to worship smoothed and polished stones or pillars without any image upon them.

CHAP. XVII.

They are not to offer blemish Sacrifices 1. Idolaters are to be put to death 2.—7. Doubts in difficult matters to be resolved by Priests and Judges 8. 13. To chuse a King of their own Brethren 14. 15. and not a Stranger 16. The duty of their King 17.—20.

*Chap. 15. 21. Mal. 1. 8. Or, *evil.* 1 THou * shalt not sacrifice unto the LORD thy God *any* bullock or ‖ sheep *a*, wherein *is* blemish, or any evil favouredness: for that *is* an abomination *b* unto the LORD thy God.

a (i. e.) Either greater or smaller sacrifices, all being comprehended under the two most eminent kinds. See *Levit.* 22. 20, 21. *b (i. e.)* Abominable, as *Deut.* 18. 12.

*Chap 13. 6. 2 * If there be found among you within any of thy gates which the LORD thy God giveth thee, man or Woman *c* that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant *d*:

c The weakness and tenderness of that Sex shall not excuse her sin, nor prevent her punishment. *d i. e.* In Idolatry, as it is explained *v.* 3. which is called a *transgression of God's Covenant* made with *Israel*, partly because it is a breach of their faith given to God and of that Law which they covenanted to keep; and principally because it is a dissolution of their matrimonial Covenant with God, a renouncing of God and his worship and service, and a chusing other Gods.

*Chap. 4. 19. 3 And hath gone and served other gods, and worshipped them, either the * sun or the moon, or any of the host of heaven, *e*, which I have not commanded *f*:

e Those glorious creatures, which are to be admired as the wonderful works of God, but not to be set up in God's stead, nor worshiped as Gods; see *Job* 31. 26. By condemning the most specious and reasonable of all Idolaters, he intimates, how absurd a thing it is to worship stocks and stones, the works of mens hands. *f i. e.* I have forbidden, to wit, *Exod.* 20. Such negative expressions are oft emphatical and imply the contrary, as *Prov.* 10. 2. and 17. 22. and 24. 23.

4 And it be told thee *g*, and thou hast heard *of it*, and enquired diligently ‖, and behold, it *be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

g By any person, thou shalt not sleight so much as a rumour or flying report of so gross a crime. ‖ By sending messengers, examining witnesses, &c.

5 Then shalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, *even* that man, or that woman, * and shalt stone them with stones, till they die.

*Lev. 24. 14. *Numb. 35. 30. Chap. 19. 15. 6 * At the mouth *h* of two witnesses, or three witnesses *i*, shall he that is worthy of death, be put to death: *but* at the mouth of one witness, he shall not be put to death. Matth. 18. 16. Joh. 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19.

h (i. e.) Upon the Testimony delivered upon oath before the Magistrates. *i* To wit, credible and competent witnesses. The Jews rejected the Testimonies of Mad-men, Children, Women, Servants, familiar Friends or Enemies, persons of dissolute lives and evil fame. Heb. 10. 28.

7 * The hand of the witness shall be first upon him *k*, to put him to death, and afterward the hand of all the people *l*: so thou * shalt put the evil away from among you. *Deut. 13. 9. chap. 13. 5.

k Either laid upon his head to design the person, or threwed out to throw the first stone at him. God thus ordered it, partly for the caution of witnesses, that, if they had through malice or wrath accused him falsely, they might now be afraid to imbrue their hands in innocent blood; partly for the security and satisfaction of the people in the execution of this punishment. (Who being all highly and particularly obliged to God, are bound to express their zeal for his honour and service, and their detestation of all persons and things so highly dishonourable and abominable to him.

*Jer. 52. 27. 2 Chro. 19. 10. †Heb. *If a matter be hidden from thee.* chap. 21. 2 Sam. 13. 32. 8 † If there arise a matter too hard for thee *m* in judgment *n*, between blood and blood *n* between plea and plea *o*, and between stroke and stroke *p*, *being* matters of controversie *q*, within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall chuse *r*:

m He speaks to the inferiour Magistrates, who were erected in several Cities, as appears by the opposition of these to them at *Jerusalem*. If, saith he, thou hast not skill or confidence to determine so weighty and difficult a cause. *n (i. e.)* in capital causes in matter of bloodshed, whether it be willful or casual murder, whether punishable or pardonable by those laws, *Exod.* 21. 13, 20, 21, 28, and 22. 2. *Numb.* 35. 11, 16, 19. *Deut.* 19. 4, 10. *o* In civil causes, or suits between plaintiffs and defendants about words or estates. *p (i. e.)* Either first in Ceremonial causes, *between plague and plague*, between the true leprosie, which is oft times called the *plague*, and the seeming and counterfeit leprosie; which was oft times hard to determine. And under this as the most eminent of the kind, may seem to be contained all ceremonial uncleannesses. But this seems not probable. 1. Because the final determination of the matter of leprosie is manifestly left to any particular Priest, *Levit.* 13. and 14. 2. because the person suspected of leprosie was not to be brought to *Jerusalem*, to be tryed there, but was to be shut up in his own city and house, *Levit.* 13. 4, 5. and the Judges at *Jerusalem* neither could nor would determine his case without once seeing the person. 3. Because the case of leprosie was not hard or difficult, as those causes are said to be, but plain and evident, and so particularly and punctually described, that the Priest needed only eyes to decide it. Or rather 2. In Criminal Causes, concerning blows, or wounds inflicted by one man upon another, and to be required of him by the sentence of the Magistrate according to that law, *Exod.* 21. 23, 24, 25. wherein there might be many cases of great difficulty and doubt, about which see the Annotations there. *q (i. e.)* Such things or matters of blood and pleas and strokes being doubtful, and the Magistrates divided in their opinions about it, for if it was a clear case, this was not to be done. Some make this an additional clause to comprehend these and all other things, thus as if he had said, and in general, any *words* or *matters of strifes* or *contentions*. *r* To wit, to set up his Worship and Tabernacle, or Temple there; because there was the abode, both of their Sanhedrim, or chief Council, which was constituted of Priests and civil Magistrates, who were most able to determine all controversies, and of the High-Priests, who were to consult God by Urim, *Numb.* 27. 21. in great matters, which could not be decided otherwise.

9 And thou shalt come unto the priests the Levites *s*, and unto the judge *t* that shall be in those dayes, and enquire, and they shall shew thee the sentence of judgment *u*.

s (i. e.) Unto the great council, which it is here denominated from, because it consisted chiefly of the Priests and Levites, as being the best Expositors of the Laws of God, by which all those Controversies mentioned *v.* 8. were to be decided. And the High-Priest was commonly one of that number, and may seem to be understood here under the *Priests* whereof he was the chief. *t* This *Judge* here is, either 1. The supream civil Magistrate, who was made by God the keeper of both tables, and was by his Office to take care of the right administration both of Justice and of Religion, who was to determine causes and suits by his own skill and authority in civil matters, and by the Priests direction in spiritual or sacred causes. But this seems obnorious to some difficulties, because this Judge was obliged to dwell in the place of Gods Worship, which the civil Magistrate was not, and oft times did not. 2. This Judge was one whose Office it was to expound and teach others the law of God, as it here follows, *v.* 11. therefore not the civil Magistrate. Or 2. The High-Priest who was obliged to live in this place, to whom it belonged to determine some at least of those controversies mentioned *v.* 8. and to teach and expound the Law of God. And he may be distinctly named, though he be one of the Priests, partly because of his eminency and superiority over the rest of them, as after *all Davids enemies Saul* is particularly mentioned, *Psal.* 18 *title.* and partly to shew that amongst the Priests, he especially was to be consulted in such cases. But this also seems liable to objections. 1. That he seems to be included under the general expression of the *Priests and Levites*. 2. That the High-Priest is never in all the Scripture called simply the *Judge*; but generally called the *Priest*, or the *High-Priest*, or *chief-Priest*, or the like; and it is most probable if *Moses* had meant him here, he would have expressed him by some of his usual Names and Titles, and not by a strange Title which was not likely to be understood.

3. That divers controverſies *between blood and blood, plea and plea, ſtroke and ſtroke*, were not to be determined by the High-Prieſt, but by other perſons, as appears, by *Exod.* 18. 22. *Deut.* 1. 16. 17. Or 3. The Sanhedrim or Supreme Councel, which as was ſaid before, conſiſted partly of Prieſts, and partly of wiſe and learned perſons of other tribes, as is confeſſed by all the *Jewiſh*, and moſt other writers. And ſo this is added by way of explication, partly to ſhew that the *Prieſts and Levites* here mentioned, as the perſons to whom all hard controverſies are to be referred, are not all the Prieſts and Levites which ſhould reſide in *Jeruſalem*, but only ſuch of them as were or ſhould be Members of that great Councel by whom, together with their fellow-Members of other Tribes theſe cauſes were to be decided; partly to intimate, that that great Councel, which had the chief and final determination of all the aboveſaid controverſies, was a mixed aſſembly conſiſting of wiſe and good men, ſome Eccleſiaſtical, and ſome Secular; as it was moſt meet it ſhould be, becauſe many of the cauſes which were brought unto them were mixed cauſes. As for the Conjunctive particle, *and*, that may be taken either disjunctively for *or*, as it is *Exod.* 21. 15. 17. compared with *Matt.* 15. 4. and *Numb.* 30. 5, 6. compared with *Matt.* 12. 37. and *Lev.* 6. 5, 6. 2. *Sam.* 2. 19, 21. or exegetically, for, *that is*, or, *to wit*, as *Judg.* 7. 24. 1 *Sam.* 17. 40. and 28. 3. 2 *Chron.* 35. 14. and ſo the ſence may be, *the Prieſts, the Levites, or the Judge*, as it is, *v.* 12. or, *the Prieſts, the Levites, that is, the Judge, or the Judges* appointed for this work. And though the word *Judge* be in the ſingular number, and may ſeem to denote one perſon, yet it is onley an Enallage, or change of the number, the ſingular for the plural, *Judges*, which is moſt frequent, as Gen. 3. 2, 7. and 49. 6. 1 *Sam.* 31. 1. 1 *King.* 10. 22. and 2 *King.* 11. 10. compared with 2 *Chron.* 9. 21. and 23. 9 and in the *Hebrew*, 1 *Chron.* 4. 42. where divers Officers are called one *Head*. And ſo it is moſt probably here. 1. Becauſe the following words which belong to this, run altogether in the plural number, *they, ther, they, &c.* here and *v.* 10. 11. 2. Becauſe here is the ſame Enallage in the other branch, the ſame perſon or perſons being called *the Prieſts* here, and *the Prieſt, v.* 12. 3. Becauſe for *the Judge*, here is put *the Judges*, *Deut.* 19. 17. where we have the ſame phraſe uſed upon the ſame or a like occaſion, *the Men between whom the controverſie is ſhall ſtand before the Lord, before the Prieſts and the Judges, which ſhall be in thoſe days.* Nor is it ſtrange, but very fit and reaſonable, that ſo many perſons being all united in one body, and to give judgment or ſentence by the conſent of all, or the greateſt part ſhould be here called by the name of one *Judge*, as indeed they were; and for that reaſon the *Prieſts* are ſpoken of in the plural number, becauſe they were many, as alſo the other members of that Aſſembly were, and *the Judge* in the ſingular number, becauſe they all conſtituted but one Judge. *u* Heb. *The Word*, or *matter of Judgment*; *i. e.* the true ſtate and right of the cauſe, and what judgment or ſentence ought to be given in it.

10 And thou ſhalt *x* do according to the ſentence, which they of that place (which the LORD ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do *y* according to all that they inform thee:

x (i. e.) Thou ſhalt paſs ſentence: for he ſpeaks to the inferiour Magiſtrates; as was before noted, who were to give ſentence, and came hither to be adviſed about it. *y* It is very obſervable that this place doth not ſpeak of all controverſies of faith; as if they were to believe every thing which they ſhould teach, but only of ſome particular matters of practice and ſtrife between man and man, to which it is plainly limited, *v.* 8. And they are not here commanded to believe, but only to *do*, which is thrice repeated.

11 According to the ſentence of the law which they ſhall teach thee *z*, and according to the judgment which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand, nor to the left.

z Theſe words are a manifeſt limitation of the foregoing aſſertion, that they were to do according to all that the Judge or Judges informed him. And they ſeem to limit and regulate. 1. The judges in their ſentence, that they ſhall not, upon pretence of this Supreme Authority put into their hands, preſume to teach or direct otherwiſe than the Law preſcribes: 2. The People in their obedience: that they ſhall not ſimply obey them in all things, but ſo far forth as their ſentence is according to the Law and Word of God, but not when their commands are evidently contrary to Gods Law, for then, ſay even Popiſh Commentators on this place, they muſt obey God rather than Man. And this cannot be denied by any man of ſenſe, upon ſuppoſition that this place ſpeaks of, and this power given to the Prieſt or Judge reacheth to, all controverſies or queſtions of faith and manners, as the Papiſts would extend it: For put caſe theſe Prieſts or Judges ſhould give a ſentence directly contrary to the expreſs words of Gods Law, *Thou ſhalt worſhip a graven Image*, as *Aaron* did in the caſe of the calf; *thou ſhalt prophane the Sabbath, thou ſhalt diſhonour thy Father and Mother, thou ſhalt Murder, Steal, commit Adultery*, &c. I ask, were the People in this caſe bound to do as the Judge determined, or not? If any ſay they were, ſuch a bold and wicked aſſertion muſt needs ſtrike all ſober Chriſtians with horrour; and if they ſay they were not, then this muſt needs be taken for a limitation. But if this place ſpeak onely of particular ſuits between man and man, as is apparent from the notes on *v.* 8. And in all ſuch caſes although the Judge be hereby confined and tied to his rule in giving the ſentence, yet it ſeems but fit and reaſonable that people ſhould be bound ſimply to acquieſce in the ſentence of their laſt and higheſt Judge, or elſe there would have been no end of ſtrife.

12 And * the man that will do preſumptuouſly *a*, and will not hearken unto the Prieſt (that ſtandeth to Miniſter there before the LORD thy GOD) or unto the judge, even that man ſhall die, and thou ſhalt put away the evil *b* from Iſrael.

* Hoſ. 4. 4. † Heb. *not to hearken.*

a (i. e.) That will proudly and obſtinately oppoſe the ſentence given againſt him. This is oppoſite to ignorance and errour, *Exod.* 21. 13, 14. *b* either 1. The Evil thing, that ſcandal, that pernicious example. Or, 2. That evil, refractory, pernicious perſon, whoſe practice herein tends to the diſſolution of all Government, and the ruine of the Common-wealth of Iſrael.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 When thou art come into the land which the LORD thy GOD giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a King over me *c*, like as all the nations that *are* about me:

c He only foreſees and foretells what they would do, but doth not ſeem to approve of it, becauſe when they did this thing for this very reaſon here alledged, he declares his utter diſlike of it, 1 *Sam.* 8. 7.

15 Thou ſhalt in any wiſe ſet *d him* king over thee, whom the LORD thy God ſhall chuſe *e*. One * from among thy brethren *f* ſhalt thou ſet king over thee; thou may'eſt not ſet a ſtranger over thee *g*, which is not thy brother.

* Gen. 17. 20. 21. 13.

d (i. e.) Appoint, or inſtal. If you will chooſe a King, which I ſhall ſuffer you to do, I command you to mind this in your choice. *e* Approve of, or Appoint. So it was in *Saul*, and in *David*. God reſerved to himſelf the nomination both of the Family, and of the Perſon. See 1 *Sam.* 9. 15, & 10. 24. and 16. 12. 1 *Chron.* 28. 4, 5. *f* Of the ſame nation and religion; partly becauſe ſuch a perſon was moſt likely to maintain true religion, and to rule with righteouſneſs, gentleneſs, and kindneſs to his ſubjects; and partly that he might be a fit type of Chriſt their ſupream King, who was to be one of their brethren. *g* To wit, by thy own choice and conſent; but if God by his providence and for their Sins ſhould ſet a ſtranger over them, they might ſubmit to him, as appears from *Jer.* 28. 17. *Ezek.* 17. 12. *Mat.* 22. 17.

16 But he ſhall not multiply horſes to himſelf *g*, nor cauſe the people to return to Egypt *h*, to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid *i* unto you, * Ye ſhall henceforth no more return that way *k*.

* Exod. 13. 17. 11. 5.

g To wit, exceſſively, beyond what the State and Majeſty of his place required. Hereby God would prevent many ſins and miſchiefs, as 1. Pride of heart, and contempt of his people. 2. Oppreſſion and Tyranny, and the Impoſition of unneceſſary burdens upon his people. 3. Carnal confidence, which by this means would be promoted. See *Pſal.* 33. 17. *Prov.* 21. 31. 4. Much commerce with *Egypt*, as it here follows, which was famous for horſes, as appears from *Exod.* 14, 23. 1 *King.* 10. 26, 28. 2 *Chron.* 1. 16. and 9. 28. *Iſa.* 31. 1, 3. *Ezek.* 17. 5. *h* Either for habitation; or for trade. This God forbad to prevent. 1. Their unthankfulneſs for their deliverance out of *Egypt*; 2. Their confederacies with the *Egyptians*, their truſting to them for aid, which they were very prone to, and their infection by the Idolatry and other manifold wickedneſſes, for which *Egypt* was infamous. 3. Their multiplication of Horſes, as it here follows, *i* When or where? *Anſw.* Either implicitely, when he ſhewed his diſlike of their return to *Egypt*, as *Exod.* 13. 17. *Numb.* 14. 3, 4. or expreſly at this time, The Lord hath now ſaid it to me, and I in his name, and by his command declare it to you. *k* In the way that leads to that place.

17 Neither ſhall he multiply wives to himſelf *l*, that his heart turn not away *m*: neither ſhall he greatly multiply to himſelf *n* ſilver and gold.

* Numb. 18. 12, 14. Exod. 34. 11. Deut. 7. 3. Jos. 23. 12.

l As the manner of other Kings was. *m* To wit, from God and his law, Either 1. To Idolatry and Superſtition, to which women are oft times prone, and eſpecially ſuch women as he was likely to chuſe; even the Daughters of Neighbouring and Idolatrous Kings and Princes, as Salomon did: Or, 2. To other manifold Sins and violations of his duty to his people, either by neglect and contempt of his buſineſs through effeminacy and ſloath, or by oppreſſing his people, and perverting Juſtice to comply with the vaſt and exorbitant deſires of his Wives. *n* Leſt this ſhould lift up his heart in confidence and pride, which God abhorrs, and beget in him a contempt of his people; and leſt it ſhould encline or engage, or enable him to burden his people with immoderate exactions. They are not ſimply forbidden to be rich, if God made them ſo either by the voluntary gifts of their ſubjects, or by the ſpoils of their enemies, which was the caſe of *David* and *Solomon*, and *Jehoſhaphat*, *&c.* but they are forbidden either inordinately to deſire, or irregularly to procure great riches by grinding the faces of their poor people, or by other wicked arts and courſes, as the manner of their neighbouring Kings was.

18. And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write *o* him a † a copy of this law in a book, out of *that which is* before the prieſts the Levites *p*.

† Heb. *his ſoles by the fathers.*

o Either with his own hand, as the Jews ſay, or, at leaſt by his command and procurement. *p (i. e.)* Out of the Original, which was carefully kept by the Prieſts in the Sanctuary; *Deut.* 31. 26. 2 *King.* 22. 8. partly that it might be a true and perfect copy, and partly that it might have the greater authority and influence upon him, coming to him, as from the hand and preſence of God.

19 And * it ſhall be with him, and he ſhall read therein all the dayes of his life *q*, that he may learn to fear the LORD his God, to keep all the words of this law, and theſe ſtatutes, to do them:

* Jos. 1. 8.

q (i. e.) Diligently and conſtantly, neither the greatneſs of his place, nor the weight and multitude of his buſineſs ſhall excuſe or hinder him.

20 That

20 That his heart be not liſted up above his brethren *r*, and that he turn not aſide from the commandment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children in the midſt of Iſrael.

r He intimates, that the Scriptures diligently read and ſtudied, are a powerful and probable means to keep him humble, becauſe they ſhew him that, though a king, he is ſubject to an higher Monarch, to whom he muſt give an account of all his adminiſtrations and aſſions, and receive from him his ſentence and doom agreeable to their quality, which is ſufficient to abate the pride of the haughtieſt perſon in the world, if he duly conſider it.

CHAP. XVIII.

The Lord is the Prieſts and Levites Inheritance, 1, 2. Their due from the people; 3—5. A Levite's portion ſhall come to ſerve voluntarily, 6—8. All unlawful arts prohibited, 9—14. Chriſt is promiſed, whom they muſt hearken to, 15—19. Falſe prophets threatned, 20. The mark of a falſe prophet, 21, 22.

1 THE prieſts, the Levites, *and* all the tribe of Levi, * ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the LORD made by fire *a*, and his inheritance *b*.

* Numb. 18. 20. Deut. 10. 9. † Cor. 9. 13.

a By which phraſe we here manifeſtly ſee that he means not burnt-offerings, which were wholly conſumed by fire, and no part of them eaten by the Prieſts; but other Sacrifices, whereof part was offered to the Lord by fire, and part was allotted to the Prieſts for their food. *b (i. e.)* The Lords portion or inheritance, which God had reſerved to himſelf, as Tithes and firſt Fruits, and other oblations diſtinct from thoſe which were made by fire, and ſo theſe two branches make up the whole of that which belonged to God, and was by him given to the *Levites*.

2 Therefore ſhall they have no inheritance among their brethren: the LORD *c* is their inheritance, as he hath ſaid unto them.

c (i. e.) The Lords part and right, as was now ſaid.

3 And this ſhall be the prieſts due from the people, from them that offer a ſacrifice *d*, whether it *be* ox or ſheep, and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw *e*.

d To wit, a Sacrifice of Thankſgiving, or a Peace-Offering, as appears from *Levit.* 7. 31, 33. which is oft times called ſimply a *Sacrifice*, as *Exod.* 18. 12. *Levit.* 17. 5, 8. *Numb.* 15. 3. *Deut.* 12. 27. *e Sq.* How doth this agree with other Texts, in which the ſhoulder and the breaſt, and thoſe parts only are the Prieſts due, not the cheeks and maw? *Anſw.* 1. Who ſhall tie Gods hands: what if he now makes an addition, and enlargeth the Prieſts commons? Nothing more uſual than for one Scripture to ſupply what is lacking in another, and for a latter Law of God to add a former. 2. The Breaſt may be here omitted, becauſe it is comprehended under the Shoulder, to which it is commonly joined, and with which it was waved before the Lord. 3. The *Hebrew* word here rendred *Maw* or *Stomach*, which was reckoned among dainties by the Ancients, is not to my remembrance uſed elſewhere, and therefore it may have another ſignification, and ſome render it the *breaſt*, others take it for the uppermoſt part of the ſtomach, which lies under the breaſt.

4 The * firſt fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

* Numb. 18. 12, 24. Exod. 22. 29. 23. 19. Deut. 26. 2. Neh. 10. 35, 37.

5 For * the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the Name of the LORD *f*, him, and his ſons for ever.

* Numb. 3. 6.

f (i. e.) Either by Authority and Commiſſion from him, or for his Honour, Worſhip or Service.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the LORD ſhall chuſe *g*;

g Either for any private occaſions, or to ſojourn there for a ſeaſon, or rather with full purpoſe to fix his abode, and to ſpend his whole time and ſtrength in the ſervice of God, as appears by the whole ſtate and ſtrength in the ſervice of God, as appears by the *ſale of his patrimony* mentioned, *v.* 8. It ſeems probable that the *ſale of his patrimony* mentioned, *v.* 8. It ſeems probable that the ſeveral Prieſts were to come from their Cities to the Temple by ſeveral Prieſts were to come from their Cities to the Temple by turns, before *David's* time, and it is certain they did ſo after it. But if any of them were not contented with this ſeldom attendance upon God in his Tabernacle, or Temple, and deſired more intirely and conſtantly to devote himſelf to Gods ſervice there, he was permitted ſo to do, becauſe this was an eminent act of piety joyned with ſelf-denial to part with thoſe great conveniencies which he could and did enjoy in the City of his poſſeſſion, and to oblige himſelf to more conſtant and laborious work about the Sacrifices, *&c.*

7 Then he ſhall miniſter in the Name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

8 They ſhall have like portions *h* to eat, beſide † that which cometh of the ſale of his patrimony *i*.

† Heb. *his ſales by the fathers.*

h To wit, with their Brethren who were in actual miniſtration: as they ſhare with them in the work, ſo ſhall they alſo in the incouragements. *i* Though he have an eſtate whereby he may ſubſiſt raiſed by the ſale of his Houſe in his City, and his Cattel, and other moveables, yet you ſhall not upon this ground either deny or diminiſh their part of your maintenance. The reaſon of this Law was, partly, becauſe he that waited on the Altar, ought to live by the Altar: and partly becauſe it was fit he ſhould keep his money, wherewith he might redeem what he ſold, if afterwards he ſaw occaſion for it. Heb. *Beſides his ſales by the fathers*, i. e. Of

that which came to him by his Fathers, or, *according to his Fathers*, or, his *Fathers* houſe; and theſe words may be joyned not wi h the word immediately foregoing, but with the former part of the verſe, and order, *Beſides that which cometh by the ſale* of their goods; *they ſhall have like portions to eat* to what their Brethren have, each of them eating *according* to his *Fathers* houſe, *i. e.* A *Gerſhonite* ſhall eat with his Brethren the *Gerſhonites* who are then miniſtring, and a *Merarite* with the *Merarites*, *&c.* and ſo there ſhall be no diſturbance nor change in the appointed courſes by their acceſſion to the number.

9 When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon, or his daughter * to paſs through the fire *k*, or that * uſeth divination *l*, or an obſerver of times *m*, or an inchanter *n*, or a witch *o*,

* Lev. 18. 21. Deut. 12. 31. * Lev. 19. 26. 31. and 20. 27. Iſa. 8. 19.

k Either by a ſuperſtitious luſtration or purgation, or by a cruel ſacrificing of them. See *Levit.* 18, 21. 2 *King.* 17. 31. and 23. 10. 2 *Chron.* 28. 3. *Pſal.* 106. 37. *Jer.* 7. 31. and 19. 5. *Ezek.* 16. 20, 21. and 23. 37, 38, 39. *l (i. e.)* Foretelleth things ſecret or to come, *Mic.* 3. 11. by unlawful arts and practices. *m* Superſtitiouſly pronouncing ſome dayes good and lucky, and others unlucky for ſuch or ſuch actions. Or, *an obſerver of the clouds* or heavens, *i. e.* one that divineth by the motions of the clouds, by the ſtars, *&c.* by the flying or chattering of Birds, all which heathens uſed to obſerve; *n* Or, *a conjecturer*, that diſcovers hidden things by a ſuperſtitious uſe of words or ceremonies, by obſervation of water or ſmoke or any contingencies, as the meeting of an hare, *&c.* See on *Levit.* 19. 26. *o* One that is in covenant with the Devil, and by his help deludes their ſences or hurts their perſons. See *Exod.* 7. 11. and 22. 18.

11 * Or a charmer *p*, or a conſulter with familiar ſpirits *q*, or a wizard *r*, or * a necromancer *s*.

* Lev. 20. 27. * 1 Sam. 28. 7.

p One that charmeth Serpents or other Cattel, *Pſal.* 58. 6. Or; *a fortune-teller*, that foretelleth the events of mens lives by the conjunctions of the ſtars, *&c.* See more on *Levit.* 19. 31. and 20. 6. *q* Whom they call upon by certain words or rites to engage them in evil deſigns. *r* Heb. *a knowing* or *cunning man*, who by any ſuperſtitious or forbidden ways undertakes the revelation of ſecret things. *s* One that calleth up and enquireth of the dead, 1 *Sam.* 28. 8. *Iſa.* 8. 19.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations, the LORD thy God doth drive them *t* out from before thee.

t The people of the land which thou art going to poſſeſs mentioned above, *ver.* 9.

13 Thou ſhalt be ‖ perfect with the LORD *u* thy God.

‖ Or, *upright*, or, *ſincere.*

u Sincerely and wholly his, ſeeking him and cleaving to him and to his word alone, and therefore abhorring all commerce and converſations with Devils or their agents, ſuch as were now mentioned.

14 For theſe nations which thou ſhalt ‖ poſſeſs, hearkened unto obſervers of times, and unto diviners: but *as for* thee, the LORD thy God hath not ſuffered thee ſo *to do* *x*.

‖ Or, *inherit.*

x Hath not ſuffered thee to follow thy own vain mind and theſe ſuperſtitious and Diabolical practices, as he hath ſuffered other nations to do, *Act.* 14. 16. but hath inſtructed thee better by his word and ſpirit, and thereby kept thee from ſuch courſes, and will more fully inſtruct thee by a great Prophet, *&c.* Or, *hath not given to thee*, to wit, ſuch perſons to conſult with, but hath given thee prophets to inſtruct thee, and will in due time give thee an eminent prophet as it here follows.

15 * The LORD thy God will raiſe up *y* unto thee a prophet *z* from the midſt of thee, of thy brethren, like unto me, unto him ye ſhall hearken.

* Joh. 1. 45. Act 3. 22. & 7. 37.

y (i. e.) Will produce and ſend into the world in due time. *z* Thoſe words may be underſtood ſecundarily concerning the ſucceſſion of Prophets which God would raiſe for the inſtruction of his Church, both becauſe this is alledged as an argument why they need not conſult with diviners, *&c.* becauſe they ſhould have Prophets at hand whenſoever it was needful, to adviſe them, and becauſe this *Prophet* is oppoſed to the falſe prophet, and a general rule is hereupon given for the diſcovery of all ſucceeding Prophets whether they be true or falſe, *ver.* 20, 21, 22. but they are chiefly to be underſtood of Chriſt, as the following words ſhew which do not truly and fully agree to any other; particularly where he is ſaid to be *like unto Moſes*, which is ſimply denied concerning all other Prophets, *Deut.* 34. 10. and therefore it is not probable that it ſhould be ſimply affirmed concerning all true Prophets ſucceeding him. But Chriſt was truly, and in all commendable parts like him, in being both a Prophet and a King and a Prieſt and Mediatour, as *Moſes* was, in the excellency of his Miniſtry and work, in the glory of his miracles, in his familiar and intimate converſe with God, *&c.* And this place is expounded of Chriſt alone by God himſelf in the New Teſtament, *Act.* 3. 22. and 7. 37. See alſo *Joh.* 1. 45. and 6. 14.

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly *a*, ſaying, * Let me not hear again the voice of the LORD my God, neither let me ſee this great fire any more, that I die not.

* Exod. 20. 19. Heb. 12. 19.

a To wit, of that great and general congregation of all the people together.

17 And the LORD ſaid unto me, * They have well *ſpoken that* which they have ſpoken.

* chap. 5. 28.

18 * I will raise them up a prophet from among their brethren, like unto thee, and * will put my words in his mouth *b*, and he shall speak unto them all that I shall command him *c*.

* Joh. 1. 45. Ac. 3. 22. & 7. 37. * Isa. 51. 16.

b Will instruct him what to say, reveal my self and my Will to him. *c* He will faithfully execute the office and trust I commit to him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my Name, I will require it of him *d*.

d (*i.e.*) I will punish him severely for it, as this phrase is taken, *Gen.* 9. 5. and 42. 22. The sad effect of this threatning the *Jews* have felt for above 1600 years together.

* chap. 13. 5. Jer. 14. 14. Zech. 13. 3.

20 But * the prophet which shall presume to speak a word in my Name, which I have not commanded to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

* Jer. 28. 9.

22 * When a prophet speaketh in the Name of the LORD, if the thing *e* follow not, nor come to pass, that *is* the thing which the LORD hath not spoken *f*, *but* the prophet hath spoken it presumptuously *g*: thou shall not be afraid of him *h*:

e Which he gives as a sign of the truth of his prophecy; He means the prediction of some strange and wonderful event, as appears by comparing this with *Deut.* 13. 1, 2. *f* The falshood of his prediction shews him to be a false prophet, though the truth and accomplishment of his prediction had not proved him to be a true Prophet, as is evident from *Deut.* 13. 2, 3. *g* Impudently ascribing his own vain and lying fancies to the God of truth. *h* (*i.e.*) Of his predictions or threatnings, so as to be scared from doing thy duty in bringing him to deserved punishment.

CHAP. XIX.

The rehearsal of the cities of refuge, for him that killeth his neighbour ignorantly, 1—10. but he that hateth and killeth his neighbour, tho' fled into one of those cities, must die, 11—13. No removing of old Land-marks, 14. The number of witnesses, 15. The punishment of false witnesses, 16—21.

* chap. 12. 29.

1 WHen the LORD thy God * hath cut off the nations, whose land the LORD thy God giveth thee, and thou † succeedest them, and dwellest in their cities, and in their houses:

† Heb. *inherite*, or *possesse*.

2 * Thou shalt separate three cities for thee in the midst of thy land *a*, which the LORD thy God giveth thee to possess it.

* Exod. 21. 13. Num. 35. 10. 11. Josh. 20. 2.

a To wit, beyond *Jordan*, as there were three already appointed on this side *Jordan*, *Numb.* 35. 14. He saith, *in the midst of the land*, either for, *in the land*, as *in the midst of the city*, *Jer.* 52. 25. is the same with that, *in the city*, 2 *King.* 25. 19. or to design the places, that they should be situated in the midst of the several parts of their land, to which they might conveniently and speedily flee from all the parts of the land.

3 Thou shalt prepare thee a way *b*, and divide the coasts of thy land (which the LORD thy God giveth thee to inherit) into three parts *c*, that every slayer may flee thither.

b Distinguish it by evident marks, and make it plain and convenient, to prevent mistakes and delays. *c* Not into more, because it was fit that these places should, as far as it was possible, be at some considerable distance from the friends of the slain person, lest the sight of the manslayer might have provoked their passion and occasioned his ruine.

4 And this *is* the case of the slayer which shall flee thither, that he may live, whoso killeth his neighbour ignorantly, whom he hated not † in time past.

† Heb. *from yesterday the third day.*

5 As when *a man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree: and the † head slippeth from the † helve, and lighteth upon his neighbour that he die, he shall flee unto one of those cities, and live:

† Heb. *wood.* † Heb. *findeth.* † Heb. *smite him in soul.* † Heb. *from yesterday third day.*

6 Lest the avenger of blood pursue the slayer *d*, while his heart is hot, and overtake him, because the way is long, and † slay him *e*; whereas he *was* not worthy of death, inasmuch as he hated him not † in time past.

d This verse is to be joyned with *ver.* 3. as is evident, the 4th and 5th verses, coming in as a parenthesis, which is usual, in Scripture and other authors. *e* Which is supposed, but not allowed, as appears from the following words. But the avenger of blood is not to be punished with death for killing the manslayer in case he found him without the borders of the city of refuge after he had been received there, *Numb.* 35. 26, 27. because then he was guilty of a new crime, to wit, a contempt of Gods ordinance, and a gross neglect of the duty of self-preservation, and therefore deserved death from God, who might permit it to be inflicted by the avenger of blood.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

* chap. 12. 20.

8 And if the LORD thy God * enlarge thy coast *f* (as he hath sworn unto thy fathers) and give thee all the land which he promised to give unto thy fathers:

f As far as *Euphrates*. See *Gen.* 15. 18. *Exod.* 23. 31. *Deut.* 1. 7.

9 (If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) * then * Josh. 20. 7. shalt thou add three cities moe for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him † mortally, that he die, and fleeth into one of these cities: † Heb. *in soul.*

12 Then the elders of his city *g* shall send, and fetch him thence *h*, and deliver him into the hand of the avenger of blood, that he may die.

g Either of the slain person, who were most likely to prosecute the murderer: or, of the murderer, because God would oblige even his own fellow citizens to prosecute him to death, that it might appear how hateful murder and the murderer is to God and ought to be to all men. *h* Demand him of the Elders of the city of refuge, who upon the hearing of the cause and the evidence of the murder were obliged to deliver the offender to justice.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 * Thou shalt not remove thy neighbours † *land*, which mark *i*, which they of old time have set in thine inheritance, which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it. * chap. 27. 17. † Heb. *bound.*

i By which the several portions of lands distributed to several families were distinguished one from another. See *Job* 24. 2. *Prov.* 22. 28. *Hos.* 5. 10.

15 * One witness shall not rise up *k* against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established. * Num. 35. 30. chap. 17. 6. Mat. 18. 16.

k Or, *not stand*, or, *not be established*, accepted, owned as sufficient: it is the same word which in the end of the verse is rendred *be established*. Joh. 8. 17. 2 Cor. 13. 1. Heb. in.

16 If a false witness *l* rise up against any man to testifie against him ‖ *that which is* wrong:

l A single witness, though he speak truth, is not to be accepted for the condemnation of another man, but if he be convicted of false witness, this is sufficient for his own condemnation. ‖ Or, *falling away.*

17 Then both the men between whom the controversie *is*, shall stand before the LORD, before the priests, and the judges *m*, which shall be in those days:

m See on *Deut.* 17. 9, 12. and observe that the *controversies* both here and there referred to and to be determined by the Priests and Judges, are only between man and man, and not doctrines of faith and manners, as the Papists for their own advantage pretend.

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, *and* hath testified falsly against his brother:

19 * Then shall ye do unto him, as he had thought * Prov. to have done unto his brother: * so shalt thou put the evil away from among you. 19. 5, 9. chap. 13. 5. & 17. 7.

20 And those which remain *n* shall hear and fear, and shall henceforth commit no more any such evil among you.

n (*i.e.*) The rest of the people. See *Deut.* 13. 11. and 17. 13.

21 And thine eye shall not pity, *but* * life *shall go* for life, eye for eye *o*, tooth for tooth, hand for hand, foot for foot. * Exod. 21. 23. Lev. 24. 20. Mat. 5. 38.

o What punishment he intended or the law allotted to the accused, if he had been convicted, the same shall the false accuser bear. Of this law see on *Exod.* 21. 24. *Lev.* 24. 20.

CHAP. XX.

The priests exhortation to encourage the people to fight their enemies, 1—4. The Officers Proclamation, who are to be dismissed from the war, 5—9. A proclamation of peace to be made to besieged cities, 10. and to deal with 'em as they accept or refuse it, 11—18. What trees were to be cut down for the siege, and what not, 19, 20.

1 WHen thou goest out to battel *a* against thine enemies, and seest * horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt. * Psal. 20. 7. Isa. 31. 1.

a Upon a just and necessary cause, as upon great provocation, or for thy own defence.

2 And it shall be when ye are come nigh unto the battel, that the priest *b* shall approach, and speak unto the people *c*,

b An eminent Priest appointed for this work, and to blow with the holy trumpets, *Numb.* 10. 9. and 31. 6. *c* Either successively to one regiment of the army after another, or to some by himself, to others by his brethren or deputies, which accompanied him for that end.

3 And shall say unto them, Hear, O Israel, ye approach this day unto battel against your enemies: let not your heart † faint *d*, fear not, and do not † tremble, neither be ye terrified because of them. † Heb. *be soft or tender.* † Heb. *make haste.*

d Heb. *be soft or tender.* Softness or tenderness of heart towards God is commended, 2 *King.* 22. 19. but towards enemies it. is condemned, here and *ver.* 8. *Levit.* 26. 36. 2 *Chron.* 13. 7. *Isa.* 7. 4.

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battel, and another man dedicate it *g*.

g Which was done by feasting and thanksgiving to God. See the title of *Psal.* 30. and *Hebrew.* 22. 27. Heb. *hath initiated it*; *i.e.* entred upon it, taken possession of it, dwelt in it. † Lest his heart be set upon it, and thereby he be negligent or timorous in the battel to the scandal and prejudice of others. ‖ And so he should lose and another get the fruit of his labours, which might seem unjust or hard. And God provides even for mens infirmities. But this and the following exceptions are to be understood only of a War allowed by God, not in a War commanded by God, nor in the approaching War with the *Canaanites*, from which even the Bridegroom was not exempted, as the *Jewish* writers note.

6 And what man *is he* that hath planted a vineyard *h*, and hath not yet † eaten of it? let him *also* go and return unto his house, lest he die in the battel, and another man eat of it. † Heb. *made it common.* See Levit. 19. 23, 24.

h This and the former dispensation were generally convenient, but more necessary in the beginning of their settlement in *Canaan*, for the encouragement of those who should build houses or plant vineyards, which was chargeable to them, and beneficial to the commonwealth, *i* Heb. *made it common*, to wit, for the use of himself and family and friends, which it was not till the fifth year, *Levit.* 19. 23, &c. *Jer.* 31. 5.

7 * And what man *is there* that hath betrothed *k* a wife, and hath not taken her? let him go and return unto his house, lest he die in the battel, and another man take her. * chap. 24. 5.

k Which was done by a solemn and mutual promise, but not by an actual contract. See *Gen.* 19. 14. *Deut.* 22. 23.

8 And the officers shall speak further unto the people: and they shall say, * What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethrens heart † faint as well as his heart. * Judg. 7. 3. † Heb. *melt.*

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies † to lead the people *l*. † Heb. to be in the head of the people.

l Or rather, as the *Hebrew* hath it, *they shall set or place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example incourage their souldiers But it is not likely they had their captains to make or chuse when they were just going to battel.

10 When thou comest nigh unto a city to fight against it, then * proclaim peace unto it *m*. * 1 Sam. 20. 18.

m This seems to be understood not of the cities of the *Canaanites*, as is manifest from *ver.* 16, 17, 18. who were under an absolute sentence of utter destruction, *Exod.* 23. 32, 33. *Deut.* 7. 1, 2. whence they are blamed that made any league or peace with them, *Judg.* 2. 2. but of the cities either of other nations who injure or disturbed them, or commenced war against them, or aided their enemies, or oppressed their friends and allies; or of the *Hebrews* themselves, if they were guilty or abettors of Idolatry or Apostacy from God, or of sedition or rebellion against authority, or of giving protection and defence to capital offenders. See *Gen.* 14. *Judg.* 20. 2 *Sam.* 20. *&c.*

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee *n*.

n By their purses, and by their labours too, as appears from 1 *King.* 9. 15. 2 *Chron.* 8. 7.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And *when* the LORD thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edge of the sword *o*.

o A just punishment of their obstinate refusal of peace offered.

14 But the women, and the little ones *p*, and * the cattel, and all that is in the city, *even* all the spoil thereof, shalt thou † take unto thy self, and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. * Josh. 8. 2. † Heb. *spoil.*

p Excused by their sex or age, as not involved in the guilt, nor being likely to revenge their quarrel.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But * of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth *q*: * Num. 33. 52. chap. 7. 1, 2.

q Heb. *no soul*, *i. e.* no man, as that word is oft used. Compare *Jos.* 10. 40. with 11. 14. For the beasts, some few excepted as being under a special curse, were given them for a prey.

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abominations which they have done unto their gods: so should ye sin against the LORD your God.

19 When thou shalt besiege a city a long time in making war against it, to take it, thou shalt not destroy the trees thereof † by forcing an ax against them, for thou mayest eat of them, and thou shalt not cut them down († for the tree of the field is mans *life* ‖) † to employ them in the siege. † Or, *for O man, the tree of the field is to be employed in the siege.* † Heb. ‖ Heb. *to go from before thee.*

r To wit, the fruit trees, as appears from the following words. Which is to be understood of a general destruction of them, not of the cutting down of some few of them, as the conveniency of the siege might require. *s* (*i. e.*) The sustenance or support of his life, as *life* is taken *Deut.* 24. 6. But this place may be otherwise translated, as it is in the Margeint of our *English* Bibles: *For, O man,* (the *Hebrew* letter *He* being here the note of a vocative case) as it is *Esai.* 9. 7.) *the tree* (or, *trees*, the singular number for the plural, as is common) *of the field* is (or ought, as the *Hebrew Lamed* is used *Kibh.* 9. 1. *Psal.* 62. 10.) *to be employed in the siege*, or, as it is in the *Hebrew*, *to go before thy face*, *i.e.* to make fences for thy security, *in the siege*. *The trees of the field*, I here understand not its general signification of all trees including fruit-bearing trees, as that phrase is commonly used, but in its more special and distinct signification, for unfruitful trees, as it is taken *Isa.* 55. 12. or such as grow only in open fields, such as are elsewhere called *the trees of the wood*, 1 *Chron.* 16. 33. *Isa.* 7. 2. or *the trees of the forest*, *Cant.* 2. 3. *Isa.* 10. 19. which are opposed to the trees of the gardens, *Gen.* 3. 3. 8. *Eccl.* 2. 5. *Ezek.* 31. 9. as the *flower of the field*, *Psal.* 103. 15. *Isa.* 40. 6. and *the lilies of the field*, *Mat.* 6. 28. are opposed to those that grow in Gardens, and are preserved and cultivated by the gardners art and care. And so it is a very proper argument to dissuade from the destroying of fruit-trees, because the wild and unfruitful trees were sufficient for the use of the siege. And this fence fitly agrees with the following words, where the concession or grant which here is delivered in more ambiguous terms of *the tree of the field* is repeated and explained concerning *the trees which thou knowest that they be not trees for meat.*

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy, and cut them down, and thou shalt build bulwarks against the city that maketh war with thee, until † it be subdued. † Heb. *it come down.*

CHAP. XXI.

How to expiate an uncertain murder, 1—9. The usage of a Captive taken to Wife, 10—14. The first-born, though the son of the hated, is not to be disherited, 15—17. The punishment of a stubborn son, viz. Death, 18—21. The cursed death of them that are hanged, 22, 23.

1 IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field *a*, *and* it be not known who hath slain him:

a Or, in the city, or any place: only the *field* is named, as the place where such murders are most commonly committed, and most easily concealed.

2 Then thy elders and thy judges *b* shall come forth, and they shall measure *c* unto the cities which *are* round about him that is slain.

b Those of thy Elders who are Judges: for the latter word explains and restrains the former, the Judges or Rulers of all the neighbouring cities, who were all concerned in this enquiry. *c* Unless it be evident and confessed which city is nearest, for then measuring was superfluous.

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke *d*.

d A fit vicegerent and representative of the murderer, in whose stead it was killed, who by this act hath shewn himself to be a son of *Belial*, who would not bear the yoke of Gods law. A type also of Christ, who was obliged to no work, and under no yoke, but what he had voluntarily taken upon himself.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sowen *e*, and shall strike off the heifers neck *f* there in the valley.

e Partly to represent the hard and unprofitable and untutoured heart of the murderer; and partly that such a desert and horrid place might beget an horrour of murder and of the murderer. *f* To shew what they would and should have done to the murderer if they had found him.

5 And the priests the sons of Levi shall come near *g* (for * them the LORD thy God hath chosen to minister unto him, and to bless in the Name of the LORD) and * by their † word shall every controversie *h*, and every stroke be *tried*. * chap. 10. 8. * chap. 17. 8, 9. † Heb. *mouth.*

g Both to direct them in all the circumstances of action and to see that the law was observed, and to bless them in Gods name, by praying for them, and absolving or pronouncing them guiltless in

in this matter. *b* Not absolutely all manner of controversies that could possibly arise, as if their word were to determine whether there were a God or providence or no, whether God should be worshipped, and his commands observed or no, whether *Moses* was a true Prophet or an impostour, whether Apostate and Idolatrous *Israelites* should be punished or no; which is apparently absurd and ridiculous; but every such controversie as might arise about the matter here spoken of; nothing being more usual than to understand universal expressions in a limited sense; and indeed this is limited and explained by the following words, *and every stroke*, the particle *and* being put expositively; of which instances have been formerly given, *i. e.* every controversie which shall arise about any stroke, whether such a mortal stroke as is here spoken of, a murder, which may well be called a *stroke*, as to *smite* is oft used for to *kill*, as *Gen.* 4. 15. *Levit.* 24. 17. *&c.* or any other stroke or wound given by one man to another.

6 And all the elders of that city *that are* next unto the
See Pf. 9. 12. slain *man*, * shall wash their hands *i* over the heifer that is beheaded in the valley,

i In testimony of their innocency. See on *Mat.* 27. 24.

7 And they shall answer *k*, and say, Our hands have not shed this blood *l*, neither have our eyes seen *it* *m*.

k To wit, to the Priests who shall examine them and determine this controversie. *l* *This* about which the present enquiry is made: or *this* which is here present: for it is thought the Corps of the slain man was brought into the same place where the heifer was slain. *m* Nor have we seen or understood how or by whom this was done.

8 Be merciful, O LORD, unto thy people Israel
Judg. 9. 4. whom thou hast redeemed, and * lay not innocent blood
* Heb. *in the midst.* † unto thy people of Israels charge: and the blood shall be forgiven them *n*.

n (*i.e.*) Not imputed to them nor punished in them: for God is sometimes said to *forgive*, when he doth not punish, as *Psal.* 78. 38. Besides though there was no mortal guilt in this people, yet there was a ceremonial uncleanness in the land, which was to be expiated and forgiven.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 When thou goest forth to war against thine enemies *o*, and the LORD thy God hath delivered them into thine hand, and thou hast taken them captive;

o Of other nations, but not of the *Canaanites*, for they might not spare their women, and much less marry them, *Exod.* 34. 16. *Deut.* 7. 3.

11 And seest among the captives a beautiful woman, and hast a desire unto her *p*, that thou wouldest have her to thy wife:

p Or, *hast cleaved to her*, to wit, in love: or *hast taken delight in her.* Which may be a modest expression for *lying with her*, and seems probable, because it is said *v.* 14. *that he had humbled her*, to wit, by military insolence when he took her captive, not after he had married her, for then he would have expressed it thus, *because thou hast married her*, which had been more emphatical than to say, *because thou hast humbled her.* And here seem to be two cases supposed, and direction given what to do in both of them, 1. that he did desire to marry her, of which he speaks *ver.* 11, 12, 13. 2. that he did not desire this, or not delight in her, of which he speaks, *ver.* 14.

12 Then thou shalt bring her home to thine house,
Or, *suffer to grow.* † Heb. *make or rest.* and she shall shave her head, and ‖ † pare her nails *q*.

q Either 1. to take off his affections from her by rendring her uncomely and deformed, but then the last words must not be rendred, shall *pare her nails*, but shall *nourish* them or *suffer* them *to grow*, as the *Chaldee*, *Arabick* and divers of the learned *Jews* and other Interpreters render it. Or 2. to express her sorrow for the loss of her father and mother, as it follows *ver.* 13. it being the antient custom of mourners in most nations to shave themselves, and in some to pare their nails, in others to suffer them to grow. Or rather 3. in token of her renouncing her heathenish Idolatry and superstition, and of her becoming a new woman, and embracing the true religion. Which her captive condition and subjection to his will would make her inclinable to do in profession.

13 And she shall put the raiment of her captivity *r* from off her, and shall remain in thine house, and bewail her father and mother *s* a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife *t*.

r (*i.e.*) Either 1. those goodly raiments in which she was when she was taken captive, in stead of which she now must put on a servile habit, as this is generally understood, or rather 2. those servile and sordid raiments which were put upon her when she was taken captive, as the manner was to do with captives, as the phrase it self seems to intimate, as *prison-garments*, *Jer.* 52. 33. are such garments as prisoners use to wear; and *garments of praise* are praiseworthy or glorious garments, and it seems harsh to call those *garments of captivity*, which are made for and generally worn by free persons only, and which are usually taken away from persons when they come into captivity; Add, that this doth not seem to be any part or token of her sorrow, but rather a mending of her condition, and exchanging her servile habit for a better and more decent one, which might be, though this were a mourning habit. *s* Either their death, or, which was in effect the same, her final separation from them. Withall this signified her alienation from them or from their superstitious and Idolatrous courses, and her translation of her love from all other persons to her husband and to the true religion. Compare *Psal.* 45. 11. *t* Supposing what might very rationally be supposed of one in her circumstances, and what the signified by the foregoing rites, that she should submit to her husbands Religion, in which case the marriage might be tolerable. Or this was a permission and indulgence given to them for the hardness of their hearts, as in the case of Divorce, *Deut.* 24. 1. *Mat.* 19. 8.

14 And it shall be, if thou have no delight in her *u*,
Gal. 3. 13. † Heb. *the curse of God.* then thou shalt let her go whether she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her *x*, because thou hast humbled her *y*.

u Either 1. after thou hast married her, and so this is a permission of a Divorce, which being indulged towards an *Israelitish* woman, was not likely to be denied towards a stranger. Or rather 2. before thy marriage; for it is not probable, that God having given him competent time for the trial of his affections to her before he was permitted to marry her, would suffer him upon so slight an occasion within a day or two after to solemn a contract, to send her away: nor is there a word spoken here of any Divorce. *x* (*i. e.*) Make gain of her, either by using her by thy own servile works, or by prostituting her to the lusts or to the service of others. *y* (*i. e.*) Lain with her as this phrase is oft used, as *Gen.* 34. 2. *Deut.* 22. 24, 29. *Judg.* 19. 24. *Ezek.* 22. 10, 11.

15 If a man have two wives *z*, one beloved, and
1 Chron. 11. 21. another hated *a*, and they have born him children, both the beloved, and the hated: and *if* the first-born son be hers that was hated:

z Either 1. both together: which practice, though tolerated, is not hereby made lawful, but only provision is made for the children in that case. Or 2. one after another. *a* Comparatively, *i. e.* less loved, as *Gen.* 29. 31. *Mat.* 6. 24. *Luk.* 14. 26.

16 Then it shall be, when he * maketh his sons to
* Or, inherit *that* which he hath, *that* he may not *b* make the son of the beloved, first-born, before the son *c* of the hated, *which is indeed* the first-born.

b It is not lawful, because contrary to the rights and law of nature. *c* Or, *before the face of the son*, *i. e.* in his life time, as this phrase is understood, *Gen.* 11. 28. and 16. 12. and 25. 18. And when this phrase is rendred *before* another it signifies only in the presence of another, but never notes the preference of one person to another, which the *Hebrews* express in another manner. And this may be added to intimate, that if the eldest son were dead and had left a child, the father was free to give the right of his first-born unto his second son rather than to the child of the eldest. Or this phrase may be an aggravation of the fact, whereby his father did in a manner spit in his face, and fasten a reproach upon him in his very sight and presence.

17 But he shall acknowledge *d* the son of the hated
Heb. *found him.* for the first born, by giving him a double portion *e* of all † that he hath: for he is the * beginning of his strength *f*; † Heb. *that is* the right of the first-born *g* his.

d (*i.e.*) Make it appear that he owns him. *e* For the phrase see 2 *King.* 2. 9. *Zach.* 13. 8. and for the thing see *Gen.* 25. 31. 1 *Chron.* 5. 1. *f* (*i. e.*) The first evidence of his manly strength and ability for procreation. * Gen. 49. 3.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother *g* lay hold of him, and bring him out unto the elders of his city *b*, and unto the gate of his place,

g The consent of both is required to prevent the abuse of this Law to cruelty. And it cannot reasonably be supposed that both would agree without manifest necessity and the sons abominable and incorrigible wickedness, in which case it seems a fit and righteous law, because the crime of Rebellion against his own Parents was so high in it self, and did so fully signifie what a pernicious Member, and son of *Belial* he would be in the Commonwealth of *Israel*, who had dissolved all his Natural Obligations. Yet the *Jews* say this Law was never put in practice, and therefore it might be made for terrour and prevention, and to render the authority of Parents more sacred and powerful. *h* Which was a sufficient caution to preserve Children from the malice of any hard-hearted Parents, because these Elders were first to examine the cause with all exactness, and then to pronounce the sentence.

20 And they shall say unto the elders of his city, This
Prov. 23. 20. our son *i* is stubborn and rebellious *i*, he will not obey our voice: *he is* a glutton, and a drunkard *k*:

i Adds incorrigibleness to all his wickedness. *k* Under which two offences others of a like or worse nature are comprehended by a Synechdoche.

21 And all the men of his city shall stone him *l* with
Lev. 20. 27. stones that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

l Which was the punishment appointed for blasphemers and Idolaters; which if it seem severe, it is to be considered that Parents are in Gods stead, and entrusted in good measure with his authority over their Children, and that Families are the matter and foundation of the Church and Commonwealth, and they who are naughty Members and Rebellious children in them, do commonly prove the bane and plague of these; and therefore no wonder if they are nipped in the bud.

22 And if a man have committed a sin worthy of
Gal. 3. 13. † Heb. *the curse of God.* death, and he be put to death, and thou hang him on a tree *m*:

m Which was done after the Malefactor was put to death some other way, this publick shame being added to his former punishment. See *Jos.* 7. 25. and 8. 29. and 10. 26. 2 *Sam.* 4. 12. and 21. 9.

23 His body shall not remain all night upon the tree,
Gal. 3. 13. † Heb. *the curse of God.* but thou shalt in any wise bury him that day (for * he that is hanged, † † accursed of God *n*) that thy land be not defiled *o*, which the LORD thy God giveth thee for an inheritance.

n (*i.e.*) He is in a singular manner cursed and punished by Gods appointment with a most shameful kind of punishment, as this was held among the *Jews* and all Nations; and therefore this punishment may suffice for him, and there shall not be added to it that of lying unburied, which was another great calamity, *Jer.* 16. 4. And this curse is here appropriated to those that are hanged, partly because this punishment was inflicted only upon the most notorious and publick Offenders, and such as brought the curse of God upon the community, as *Numb.* 25. 4. 2 *Sam.* 21. 6. and principally to foreshignifie that Christ should undergo this execrable punishment, and be made a curse for us, *Gal.* 3. 13. which though it was yet to come in respect to time, yet was present unto God, and in his eye in this time. And for this is delivered with respect unto Christ, as many other passages of Scripture manifestly are. *o* To wit, morally, either by inhumanity towards the dead: or rather by suffering the monument or memorial of the many great wickedness, and of Gods curse, to remain publick and visible a longer time than God would have it, whereas it should be put out of sight, and buried in oblivion.

CHAP. XXII.

Laws about stray Cattle, 1, 2. *About thy neighbours Ox fallen in the way*, 3. 4. *Woman's wearing of Apparel distinct from Man's*, 5. *Of Birds caught*, 6, 7. *Of Battlements for Houses*, 8. *Of divers Seeds sown*, 9. *Of Plowing with an Ox and Ass*, 10. *Of Garments of divers colours*, 11. *Of Fringes upon the four quarters of a Garment*, 12. *The punishment of him that slandereth his wife*, 13. 19. *Her punishment if she be found to have played the whore*, 20, 21. *The punishment of Adultery*, 22. *Of Rape*, 23, 24. *Of Fornication*, 25—27. *Against Incest*, 30.

Exod. 23. 4 THou * shalt not see thy brothers *a* ox, or his sheep go astray, and hide thy self from them *b*, thou shalt in any case bring them again unto thy brother.

a So called by communion not of Religion, but of nature, as having one Father, even God, *Mal.* 2. 10. as appears, 1. Because the same Law is given about their *Enemies* ox, *&c. Exod.* 23. 4. 2. Because else the obligation of this Law had been uncertain, seeing men could not ordinarily tell whether the straying Ox or Sheep belonged to a Jew or to a stranger. 3. Because this was a duty of common justice and charity, which the Law of Nature taught even Heathens, and it is absurd to think that the Law of God delivered to the *Jews* should have less charity in it than the law of nature given to the Gentiles. *b* (*i.e.*) Dissemble or pretend that thou dost not see them; or neglect or pass them by as if thou hadst not seen them.

2 And if thy brother *be* not nigh unto thee *c*, or if
found not him. thou know him not *d*, then thou shalt bring it unto thine own house *e*, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again *f*.

c Which may make the duty more troublesome or chargeable. *d* Which implies, that if they did know the owner, they should restore it to him. *e* To be used like thine own Cattle. *f* The owner, as it may be presumed, paying the charges.

3 In like manner shalt thou do with an Ass, and so shalt thou do with his raiment, and with all lost things of thy brothers, which he hath lost, and thou hast found, shalt thou do likewise; thou mayest not hide thy self *g*.

g (*i.e.*) Dissemble that thou hast found it. Or, *hide it*, *i. e.* conceal the thing lost.

4 Thou shalt not see thy brothers ass, or his ox fall down by the way, and hide thy self from them: thou shalt surely help him *h* to lift *them* up again.

h (*i.e.*) Thy Brother, the owner. Compare *Exod.* 23. 5.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a womans garment *i*: for all that do so, *are* abomination unto the LORD thy God.

i To wit, ordinarily or unnecessarily, for in some cases this may be lawful, as to make an escape for ones life. Now this is forbidden, partly for decency sake, that men might not confound, nor seem to confound those Sexes which God hath distinguished, that all appearance of evil might be avoided, such change of garments carrying a manifest umbrage or sign of softness and effeminacy in the man, of arrogance and impudency in the woman, of lightness and petulancy in both; and partly to cut off all suspicions and occasions of evil, which this practice opens a wide door unto.

6 If a birds nest chance to be before thee in the way, in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 *But* thou shalt in any wise let the dam go *k*, and take the young to thee, that it may be well with thee, and *that* thou mayest prolong *thy* days.

k Partly for the Birds sake, which suffered enough by the loss of its young; for God would not have a cruelty exercised towards the brute Creatures, and partly for their sake to restrain their greediness and covetousness that they should not monopolize all to themselves, but might leave the hopes of a future fall to others.

8 When thou buildest a new house, then thou shalt
† Heb. *a battlement.* make a † † battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

† † (*i.e.*) A fence or breast-work, because the roofs of their houses were made flat or plain, that men might walk and recreate themselves upon them, *Jos.* 2. 6. *Neh.* 8. 16. *Psal.* 129. 6. *Isa.* 15. 3. and 22. 1. *Jer.* 19. 13. and 32. 29. and 48. 38. *Zeph.* 1. 5. *Acts* 10. 9. *a* Or, the guilt of blood, by a mans fall from the top of thy house, through thy neglect of this necessary provision.

9 Thou shalt not sow thy vineyard with divers
Lev. 19. 19. seeds *a*: lest the fruit of thy seed *b* which thou hast sown, and the fruit of thy vineyard be defiled.
† Heb. *fulness of thy seed.*

a Either 1. With divers kinds of seed mixed and sowed together between the rows of Vines in the Vineyard; which was forbidden to be done in the Field, *Levit.* 19. 19. and here in the Vineyard. Or 2. With any kind of seed differing from that of th: Vine, which would produce either Herbs, or Corn, or Fruit-bearing Trees, whose Fruit might be mingled with the Fruit of the Vines. Now this and the two following precepts, though in themselves small and trivial, are given, according to that time and state of the Church, for documents or instructions in greater matters, and particularly to commend to them simplicity and sincerity in all their carriages towards God and Men, and to forbid all mixture of their Inventions with Gods Institutions in Doctrine or Worship. *b* Heb. *The fulness of thy seed*, *i. e.* that seed which it is ripe and full. See *Exod.* 22. 29. *Numb.* 18. 27. *c* Either 1. Naturally corrupted or marred, whilest one seed draws away the fat and nutriment of the Earth from the other, and so both are stored and spoiled. Or rather 2. Legally and Morally, as being prohibited by Gods Law, and thereby made unclean; as on the contrary, things are *sanctified by Gods word*, allowing and approving them, 1 *Tim.* 4. 5. Heb. *be sanctified*, or, *be as a sanctified thing*, by an Ellipsis of the particle *as*, *i. e.* unlawful for the owners use, as things sanctified were. Or, *sanctifying* is put for *polluting*, by a figure called Euphemismus, which is frequent in Scripture, as when *blessing* is put for *cursing*, as *Job* 2. 9. and in other Authors, as when they use *sacer* for execrable.

10 Thou shalt not plow with an ox and an ass toge-
* Exod. 23. 4 ther *q*.

q Either 1. Because the one was a clean beast, the other unclean; whereby God would teach men to avoid polluting themselves by the touch of unclean persons or things, 2 *Cor.* 6. 14. Or 2. Because of their unequal strength, whereby the weaker, the ass, would be oppressed and over-wrought. Or 3. For any Moral reasons, of which see on *v.* 9. and *Levit.* 19. 19.

11 * Thou shalt not wear a garment of divers sorts, *as* * Lev. 19. of woolen and linnen together. 19.

12 Thou shalt make thee * fringes *r* upon the four † quar-
* Numb. 15. 38. † Heb. *wings.* ters of thy vesture, wherewith thou covereſt thy ſelf *s*.

r Or *Laces*, or *Strings*, partly to bring the commands of God to their remembrance, as it is expressed, *Numb.* 15. 38. and partly as a publick profession of their Nation and Religion, whereby they might be discerned and distinguished from Strangers, that so they might be more circumspect to behave themselves as became the people of God, and that they should not be ashamed to own their God and Religion before all the World. *s* These words are either restrictive to the upper Garment wherewith the rest were covered; or argumentative, why they should use these things, because therewith they might possibly fasten their Garments, and prevent the uncovering themselves, as might easily happen, when they were no Breeches, but only loose Garments.

13 If any man take a wife, and go in unto her *t*, and
Deut. 24. 1. hate her,

t (*i.e.*) Hath had carnal knowledge of her.

14 And give occasions of speech *u* against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid;

u Heb. *of words*, *i. e.* of discourses or disamations.

15 Then shall the father of the *damsel*, and her mo-
Deut. 22. 20. ther, take and bring forth *the tokens of* the damsels virginity *x*, unto the elders of the city, in the gate.

x (*i. e.*) The linnen cloth or sheet, as is expressed *v.* 17. which in the first congress was infected with blood, as is natural and usual. But because this is not now constant, the enemies of Scripture take occasion to quarrel with this Law, as unreasonable and unjust, and such as might oppress the innocent, and hence take occasion to reject the Holy Scriptures. It were much more reasonable for these men either to expound this place metaphorically of producing those proofs and testimonies of her virginity which should be as satisfactory as if that cloth were produced, as some of the *Jews* understand it, or modestly to acknowledge their own Ignorance in this, as they are forced to do in many other things, and not imprudently to conclude it is insoluble, because they cannot resolve it. But there is no need of such general answers, many things may be particularly said for the vindication of this law. 1. That it was necessary for that people, because of their hard-heartedness towards their Wives, and their levity and desire of change of Wives. 2. That either this tryal, or at least the proof of her Virginity, was to be taken presently after the day of marriage, and that proof was to be admitted afterwards upon occasion. 3. That this Law was seldom or never put in execution, as the *Jews* note, and seems to be made for terrour and caution to Husbands and Wives, as many other Laws have been in like cases. 4. That that God who gave this Law, did by his Providence govern all Affairs, and rule the Tongues and Hearts of Men, and therefore

fore would doubtless take care so to order matters that the innocent should not suffer by this means, which he could prevent many ways. 5. That there is a great difference in times and Nations. Who knows not what there are many things now, by our Moderns thought indifferent to be done, which in the Ancient Physicians were thought and esteemed to be true and certain in their times and Countreys, and still many Nations of Heathens and other things do generally tolerate in those which Scripturally and supreme parts of the World, which are many times detestful in our Northern and colder Climates? 6. That this very way of trial of Virginity hath been used not only by the Jews, but also by the Arabians and Egyptians, as is affirmed by divers learned Writers, though whom yet it was most doubtful and dangerous than among the Jews, who might presume, to themselves that God would guide the execution of his own Law to a just and good issue. 7. That this sign if it were uncertain in persons of ripe years, yet it may be reasonably thought certain and constant in Virgins of young and tender age, and that the Jews did ordinarily marry their Daughters when they were about 12 or 13 years old, as is confessed, is making haste to roll away that reproach which they thought to be in an unmarried state.

16 And the damsels father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her:

17 And lo, he hath given occasions of speech *against her*, saying I found not thy daughter a maid: and yet these *are the tokens of* my daughters virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man, and chastise *him* *a*.

a Either 1. By the following mulct. Or, 2. By stripes, as it expressed, *Deut.* 25. 2, 3. Which is not strange, considering how precious a thing ones good Name is, of which he endeavoured to deprive his Wife.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel *b*, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days *c*.

b Because this was a reproach to his family, and to himself, because such a miscarriage of his daughters would have been ascribed to his evil education. *c* Which seems to have been his design in this false accusation, and therefore that liberty of a divorce which is permitted to others, *Deut.* 24. 1. shall be denied to him.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her fathers house, and the men of her city shall stone her with stones that she die *a*, because she hath wrought folly in Israel, to play the whore in her fathers house: so * shalt thou put evil away from among you.

* Chap. 13. 5.

a 99. Why should she die when her crime was only Fornication, which was not punished in a woman with death, *Exod.* 22, 16, 17? *Answ.* Because there was not only Fornication in this case, as *Exod. Answ.* 22. but this was accompanied with deep dissimulation and injury to her Husband in the false profession of Virginity, and it might be presumed that the committed this folly after she was betrothed to him, and therefore so obstinately denied it, as knowing the danger of it in that case; Or God ordered it thus for the honour and custody of the matrimonial bed from all defilement, that he, who being defiled before she was married or betrothed, and therefore not punishable by death, yet if she should presume to carry her defilement into the married estate with a pretence of Virginity, she should then be put to death.

22 * If a man be found lying with a woman married *b* to an husband, then they shall both of them die: *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

* Lev. 20. 10.

b If he be convicted of this fault, though not taken in the very act.

23 If a damsel *that is* a virgin be betrothed unto an husband *c*, and a man find her in the city, and lie with her:

c For by this betrothing she had actually engaged her self to another man, and was in some sort his Wife, and therefore is sometimes so called, as *Gen.* 29. 21. *Mat.* 1. 20.

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones, that they die: the damsel because she cried not *d*, *being* in the city: and the man because he hath humbled his neighbors wife: so thou shalt put away evil from among you.

d And therefore is justly presumed to have consented to it.

25 But if a man find a betrothed damsel in the field, and the man ‖ force her *e*, and lie with her: then the man only that lay with her shall die

‖ Or, *take strong hold of her.*

e Which was to be examined and determined by the consideration of all the circumstances.

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour and slayeth him, even so *is* this matter *f*.

f Not an act of choice, but of force and constraint.

27 For he found her in the field, *and* the betrothed damsel cried *g*, and *there was* none to save her.

g Which is in that case to be presumed; charity obliging us to believe the best till the contrary be manifest.

28 * If a man *b* find a damsel *that is* a virgin, which is not betrothed, and lay hold on her *i*, and lie with her, and they be found;

* Exod. 22. 16.

b (*i.* e.) An unmarried man, as appears, 1. From his obligation to marry the person he abused, which it is not probable would have been imposed upon him, had he been married. 2. Because if the man had been married, this had been adultery, and so had been punished with death, for which sores some kind of force or artifice whereby the was overpowred; whereas *Exod.* 22. 16. she was enticed, which implies consent, and therefore the man doth here receive a greater punishment, because he used hostile violence to watch her, which was no greater sin.

29 *b* Then the man that lay with her shall give unto the damsels father fifty *shekels* of silver *k*, and she shall be his wife *l*, because he hath humbled her: he may not put her away all his days *m*.

k Besides the dowry, as *Exod.* 22. 16. which is here omitted, because that was common and customary, and because it might easily be supplyed out of *Exod.* 22. 16. it being sufficient here to mention what was peculiar to this case. *l* To wit, if her Father consent to it, which is to be supposed out of *Exod.* 22. 16. it being not likely that the Father should lose his paternal right of disposing his Child when he was at some lost forced, rather than when she was intic'd. *m* Which others were suffered to do, *Deut.* 24. 1. and he who inticed the maid, *Exod.* 22. 16. was not prohibited to do.

30 * A man shall not take *n* his fathers wife *o*, nor discover his fathers skirt *p*.

* Lev. 18. 8.

n To wife. So this respects the state; and the next branch speaks of the act only. *o* His Mother in law. See *Levit.* 18. 8. and 20. 11. 2 *Cor.* 5. 1. *p* (*i.* e.) The skirt of the mothers Garment, *i. e.* the nakedness, which is here called *his fathers skirt*, because his Father and Mother were one flesh, or because his Father alone had the right to uncover it. The phrase is taken from the ancient custom or ceremony of the Bridegrooms spreading the skirt of his Garment over the bride, to signifie his right to her, and authority over her, and his obligation to the marriage duty. *See Ruth.* 3. 9. *Ezek.* 16. 8.

CHAP. XXIII.

Who are to be excluded from the congregation, 1—6. *An Edomite and Egyptian not to be abhorred, and why.* 7. 8. *No uncleanness to be in the camp,* 9—14. *No Bastard,* 17. *No abominable sacrifice must be offered,* 18. *No usury, but to Strangers,* 19, 20. *Vows must be kept,* 21—23. *The liberty that was lawful in their neighbours field or vineyard,* 24, 25.

1 HE that is wounded in the stones *a*, or hath his privy members cut off, shall not enter into the congregation of the LORD *b*.

a Heb. *bruised by compression* or *attrition* or *contusion*, to wit, of the stones, which was the course the Gentiles took with Infants to make them Eunuchs. And these Eunuchs and Bastards, *v.* 2. seem to be not only those of other Nations, as some understand it, without any foundation for such restriction, but also of the Israelites, the reason of this law being the same in all, to wit, that God would bring into disgrace those heathenish practices of making Eunuchs, and getting Bastards, which doubtless he would especially do among his own people. *b* Which phrase cannot be understood, so that they might not come into the Church, or Holy Assemblies to worship God, to pray, or hear, &c. because Proselytes of any Nation being admitted to common Church-privileges, no less than the Jews, (as is evident from *Exod.* 12. 48. *Levit.* 22. 18. *Numb.* 9. 14. and 15. 15.) it were absurd to think that any of the *Israelites*, for such a natural or involuntary defect, should be shut out from all Gods ordinances; nor so that they were to be put out of the muster-roll of Gods people, or to lose the Privileges common to all *Israelites*, to wit, the benefit of the year of release or Jubile; which it is not probable the *Israelites* were to forfeit meerly for this unculpable imperfection; but either, 1. That they should not be incorporated into the Body of *Israel* by marriage; for so this phrase may seem to have been understood by the whole Congregation of *Israel*, *Nehem.* 13. 1, 2, 3, 23, 24, 25. Although at that time the Government was in part in the hands of such persons as are here mentioned, *v.* 3. or of their children, seeing it is apparent from *Ezra* 10. that many Priests and Levites and other Officers and Rulers of *Israel* were married to strange Women, whose issue are by this Law excluded from all share in the Government, and for that, among other reasons, *Nehemiah* separated them from *Israel* by vertue of the Law here following. Or 2. That they should not be admitted to Honours and Offices either in the Church or Commonwealth of *Israel*, and so the *congregation of the Lord* doth not here signifie, as commonly it doth, the body of the people, but the society of the Elders or Rulers of the people, who, as they represent the whole Congregation, and act in their name, and for their service and good, so they are sometimes called by the name of *the Congregation*, as *Num.* 35. 12, 24, 25. *Jos.* 20. 6, 9. 1 *King.* 8. 5. compared with *v.* 1, 2, 3. and 1 *Chron.* 13. 1, 2, 4. and 29. 1, 10, 20. compared with 1 *Chron.* 28. 1. and 29. 6. and *the congregation of God*, as it is in the Hebrew of *Psal.* 82. 1. Howsoever, seeing they are oft called the *congregation*, they may very well be called in a special manner *the congregation of the Lord*, because they were appointed by God, and act in his name and stead, and for his work and service, and did also oft assemble near the Tabernacle where God was eminently present. Add to this, that the Hebrew word, *Kahal*, generally signifies a *Congregation* or *Company of men met together*, and therefore this cannot so conveniently be meant of all the body of the people, which could never meet in one place, but of the chief Rulers, which frequently did so. Nor is it strange that Eunuchs are excluded from government, partly because such persons are commonly observed to want that courage which is necessary for a Governour, *Esther.* 18. 21. and partly because as such persons ordinarily were despicable, so the Office and Authority in their hands was likely to be exposed to the same contempt.

2 A bastard *c* shall not enter into the congregation of the LORD: even to his tenth generation *d* shall he not enter into the congregation of the LORD.

c So the word is commonly rendred, and so it notes a person base-born, or born in Fornication or Adultery, or by incestuous or any prohibited mixtures of man and woman. *Obj.* 1. This Law seems harsh, and too severe for the innocent Bastard. *Answ.* 1. It was only an exclusion from Government, which was a tolerable burden. 2. It was a necessary caution to prevent and brand the sin of uncleanness, to which the Jews were more than ordinarily prone. *Obj.* 2. *Pharez* and *Zepheke* were both Bastards, yet advanced to great Honour and Authority. *Answ.* God gives laws to us, and not to himself; and therefore he might, when he saw fit, confer what favour or power he pleased upon any such person, as he did to these. But some add, that the Hebrew word *mamzer* signifies not every Bastard, but a Bastard born of any strange woman, as the word may seem to intimate; and as such persons generally seem to have been, because of that special provision, that there should be *no whore of the daughters of Israel*, as it is here below, *v.* 17. *d* Or, *his tenth generation*, as it is in the Hebrew, and so in the following verses.

Neh. 13. 3 * An Ammonite, or Moabite *e* shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever *f*.

e This may be understood either 1. Of the Males only, or the children of both fathers, as Interpreters commonly take it. Or rather 2. Of Females also, or of all that were born either of such Fathers or Mothers, as may be gathered from *Ezra* 10. and *Nehem.* 13. where the Children of strange Wives were seperated from *Israel* no less than the Children of strange Fathers. And it is an allowed maxim, that the birth followeth the belly. And whereas the Children of *Rahab* and *Ruth* are produced to the contrary, it may be said as it was before, that these were extraordinary instances, and that God when he pleased might exempt any particular person of them from this curse, though the *Israelites* might not do so. For it seems to note the immutability and perpetuity of this Law, that it should be inviolably observed in all succeeding ages, and not dispensed with for any merit in the persons, or any pretence whatsoever. But why then should this clause be added only here, seeing the foregoing Laws are as inviolable as this? It seems therefore to extend the duration of this exclusion of them from the Congregation of the Lord beyond what was said at first, and to be added by way of aggravation, *even to their tenth generation shall they not enter, yea, even for ever*; *i. e.* they shall never enter, as it is expressed, without any mention of the tenth generation, *Neh.* 13. 1. *that they shall not come into the Congregation of God for ever.*

4 Because they met you not with bread and with water in the way *g* when ye came forth out of Egypt, and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

g As the manner of those times was to wait and provide for strangers and travellers, *Gen.* 18. 18. and 18. 2, 3, and 19. 2. *Exod.* 18. 19, 20, 21. which was the more necessary, because in those times and countries there were no such publick houses of entertainment as now there are among us. These shall these unmerciful to strangers and pilgrims, and afflicted persons, which was aggravated both by their relation to the *Israelites*, as being the children of *Lot*, and by the special kindness of God, and of the *Israelites* themselves, in not fighting against them, as they had just occasion to do, and as they did by others; *Deut.* 2. 9, 19. How doth this agree with Deut. 2. 28, 29. where *the Moabites which dwelt in Ar* are said to have sold them meat and drink? *Ans.* It is one thing voluntarily to meet them, and kindly to relieve them with bread and water, which they are here charged to have done, and a quite different thing to sell them bread and water when they are upon their very borders, and their own interest forced them to do so. 2. It may well be that it was only *their Merchants that dwelt in Ar* and so, as it is said *Deut.* 2. 29. and that all the rest of the people remained in the fields to do it, and therefore the sin being so general and universal, no wonder if the punishment be so too. 3. That the following words there and *Numb.* 21. 21. are to be parenthetical, and the fifteenth member of the verse belongs to the Moabites, who did not *sell them meat and drink*, &c. and the latter part to the Moabites, who, as they were the *Kindred*, but not with the *Brotherhood* of the Ammonites, had a greater obligation to *hire them to curse Israel*.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee *h* because the LORD thy God loved thee.

h (*viz.*) Forced Balaam to bless thee, who was bent and inclined to curse thee, if possibly he could.

6 Thou shalt not seek their peace † nor their † prosperity all thy days for ever.

† Heb. *good.*

i (*i. e.*) Make no Contracts either by Marriages or Leagues, or commerce with them, but rather shall constantly keep a jealous eye over them, as enemies who will watch every opportunity to enthrall or disturb thee. This counsel was now the more necessary, because a great part of the *Israelites* lived beyond Jordan in the borders of those people, and therefore God sets up this wall of partition between them, as well knowing the mischief of bad neighbours, and Israel's proneness to receive infection from them. But particular *Israelites* is not hereby forbidden to perform any Office of humanity to them, but the Body of the Nation are forbidden all friendly and familiar commerce with them.

7 Thou shalt not abhor an Edomite *k*, for he *is* thy brother *l*: thou shalt not abhor an Egyptian, because thou wast a stranger in his land *m*.

k The children of *Edom*, only the *Amalekites* are excepted by God's particular order, and upon special reason, *Deut.* 25. 17, 18, 19. *l* By *Esau*, *Jacob*'s Brother. *m* And didst receive habitation, protection and provision from them a long time, which kindness thou must not forget for their following persecution. It is ordinary with great men and others, that one injury or offence blots out the remembrance of twenty courtesies; but God doth not deal so with us, nor will he have us to deal so with others, but commands us to overlook and forget injuries, and to remember kindnesses.

8 The children that are begotten of them, shall enter into the congregation of the LORD in their third generation *n*.

n Supposing their Grand-father, or great Grand-father turned Proselyte, and the children continue in that faith received by such ancestors.

9 When the host goeth forth against thine enemies then keep thee from every wicked thing *o*.

o Then especially take heed, because that is a time and state of confusion and licentiousness; when, as one said, the Laws of God and Man cannot be heard for the noise of Arms; and because the success of thy Arms and Enterprizes depends upon God's blessing, which wicked men have no reason to expect; and because thou dost then carry thy life in thy hand, and therefore hast need to be well prepared for Death and Judgment.

10 If there be among you any man that is not clean by reason of uncleanness that chanceth him by night *p*, then shall he go abroad out of the camp *q*, he shall not come within the camp.

p Of which see, *Levit.* 25. 4, 16, 17. or by uncleanness of any like kind, one kind being here, as oft, put for all. *q* 99. Why doth this uncleanness oblige a man to go out of the Camp, when it did not oblige him to such a removal, *Levit.* 15. 2. *Answ.* 1. It is not unreasonable if they were obliged to greater strictness and purity when they were undertaking so difficult and dangerous a work. 2. There is a manifest reason of the difference, because in their houses they had private Chambers, where they could in such cases keep themselves from converse with others, whereas in the Camp their conveniencies were so small, and their occasions of action so many, that it was very hard for his fellow-Soldiers that continued with him in the same Tent, or part of the Camp, to avoid the touching of him, which yet was infectious, *Levit.* 15. 7, 23.

11 But it shall be, when evening † cometh on, he shall † Heb. *turneth himself* with water: and when the sun is down, he shall come into the camp *again*.

r Thou shalt have a place also without the camp, whither thou shalt go forth abroad *r*.

r To wit, to ease thy self, as it follows, *v.* 13.

13 And thou shalt have a paddle ‖ upon thy weapon: and it shall be when thou † wilt ease thy self abroad, thou † Heb. *he shall.* shalt dig therewith, and shall turn back, and cover that *which* cometh from thee *s*.

s The nature of which may be known from the use, which here follows. *t* Partly to prevent the annoyance of our selves or others; partly to preserve and exercise Modesty and natural Honesty; and principally that by such outward rites they might be inured to the greater reverence of the Divine Majesty, and the greater caution to avoid all real and moral uncleanness, especially now when it was more necessary so to do.

14 For the LORD thy God walketh in the midst of thy camp *u*, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy: that he see no † unclean thing in thee, and turn away from thee. † Heb. *nakedness of any thing.*

u Either because the Ark was commonly present with them, or at least some of the holy Instruments, which were pledges of God's presence; or, because God had promised to go forth with them, which they engaged in a just and necessary war.

15 Thou shalt not deliver unto his master the ‖ servant which is escaped from his master unto thee *x*. ‖ 1 Sam. 30. 15.

x It is not to be understood universally, as if all servants that flee from their masters, though without any sufficient cause or any fear of injury, might be detained from them by any person to whom they fled for refuge; for this is apparently contrary to all the Laws of Religion and Justice, and Charity, and would open a door to infinite disorders and mischiefs; but it is to be understood, 1. Of the Servants of Strangers, because it follows, *v.* 16. *he shall dwell with thee, even among you*, which shows that he had lived with and belonged to another people. 2. Of such as belonged to the Canaanites, or other neighbouring Nations, because if he had lived in remote Countries, it is not probable that he would flee to the land of his Master, or that his Master would follow him so far to recover him. And for the Canaanites this reference was most fit, in which both they and theirs were all forfeited to God and to Israel, and whatsoever they enjoyed was by special indulgence. And for the other Neighbours it may seem just also, partly, because those of them were within the larger limits of the land belonging to *Israel* by God's grant or deed of gift, *Gen.* 15. 18. *Jos.* 1. 4. partly because by their publick carriages they had given *Israel* a right to much more of their's, than a few Servants that might pullidly run away from their Masters; and especially because both Masters and Servants of these and other Nations are unquestionably at the disposal of the Lord their Maker and Sovereign Ruler. 3. Or such as upon enquiry appear to have been unjustly oppressed by their Masters, as is implied by that phrase of his, *making an escape*, which supposeth a deliverance from danger or vexation. Now it is not strange nor unjust, if the great God, who hateth all Tyranny,

and stiles himself the refuge of the oppressed, doth interpose his authority and help to rescue such persons from their cruel Masters, who otherwise would be too strong for them. 4. Of such as came to them out of a desire to embrace the true Religion, which possibly his Master perceiving, endeavoured by force to restrain him from, as it may be probably thought from his chusing and liking to live among the *Israelites*, expressed *v.* 16. Now if this great and supreme Master, to whom all other Masters are but Servants, and they and theirs are absolutely in his power, shall receive and protect one that gives up himself to his Service against the Will of the under-Master, who in this case rebels against his Sovereign Lord, what shadow is there of injustice in the case?

16 He shall dwell with you, *even* among you in that place which he shall chuse, in one of thy gates where it † liketh him best: thou shalt not oppress him *e*.

† Heb. *is good for him.*

e Taking advantage from his low and afflicted condition to be unreasonable or injurious to him.

17 There shall be no ‖ whore *f* of the daughters of Israel *g*, nor a Sodomite *h* of the sons of Israel.

‖ Or, *Sodomitesse.*

f No common prostitute, such as were tolerated and encouraged by the *Gentiles*, and used even in their religious worship. *g* Not that such practices were allowed to the strangers among them, as is evident from many Scriptures and Reasons, but that it was in a peculiar manner, and upon special reasons, forbidden to them, as being much more odious in them than in strangers. Though the words may be rendred *among the daughters*, and so in the following clause, *among the sons*, for the Hebrew *Mem* is sometimes used in that sense, as *Numb.* 32. 22. *Psal.* 31. 12. and so it notes that none of that sort should be permitted among them, whether *Jews* or Strangers. *h* Or *buggerer*, who defileth or suffereth himself to be defiled with mankind. See *Gen.* 19. 5. *Levit.* 18. 22. 1 *King.* 14. 24. and 22. 47. *Rom.* 1. 27.

18 Thou shalt not bring the hire of a whore *g*, or the price of a dog *i* into the house of the LORD thy God for any vow *i*: for even both these *k are* abomination unto the LORD thy God.

g This is opposed to the practice of the *Gentiles*, who allowed both such persons and their oblations they made out of their wicked and infamous gains; and some of them kept lewd Women, who prostituted themselves in the Temples, and to the honour of their false Gods, and offered part of their profit to them. See *Mich.* 1. 7. *Baruch* 6. 43. *Herod.* in the end of his first book, and *Strabo* in his eighth book. *h* Either I. Properly; the dog being a vile and contemptible creature in those Eastern parts, 1 *Sam.* 17. 43. and 24. 15. and 2 *Sam.* 3. 8. *Eccles.* 9. 4. and unclean by God's defignation, which yet should have been redeemed by virtue of that Law, *Num.* 18. 15. had it not been for this prohibition. And this may be here prohibited, either 1. That by this one instance, put for all others of the like kind, they might be taught not to offer to God what cost them nothing, or was worth nothing: or 2. to bring contempt upon the Creature, which divers of the *Gentiles* offered up to their Gods, and the *Egyptians* worshipped as Gods. Or, 3. That by comparing *Whores* and *Dogs* together, and equalling the prices of them, he might expose Whores to the highest disgrace and infamy. Or, II. Metaphorically, as that word is oft used in Scripture, as 1 *Sam.* 24. 14. *Psal.* 22. 16, 20. *Isa.* 56. 10, 11. *Mat.* 7. 6. *Phil.* 3. 2. and particularly it is used for unclean or filthy persons, 2 *Pet.* 2. 22. *Revel.* 22. 15. as *Horace* also calls Whores *Bitches*. Which name doth most properly agree to them in respect of that impudence and shamelessness, and insatiableness, for which both of them are branded. And this sense may seem most proper in this place, because it agrees with all the other expressions, and as the *hire of a whore* answers to the *whore*, *v.* 17. so the *price of a dog* may seem to answer to the *Sodomite*, *v.* 17. and so all concern the same thing, whereas *the price of a dog*, properly so called, may seem to be quite incongruous and foreign to the place. It is true which is objected, that Law-givers use to deliver their Laws in proper and not in metaphorical terms, to prevent mistake and ambiguity: But there seems to be no great danger of mistake here, where the Metaphor is so clearly explained and determined by so many words joyned with it. *i* And much less in other sacrifices, which being of an higher Nature, and prescribed by God, must needs receive more exactness than those which depended much upon a mans will and choice, as vows and free-will-offerings did. *k* (*i. e.*) The *Whore* and the *Dog*, and therefore the price of either of them cannot be acceptable. And this may seem to favour the latter opinion, that the *Dog* is here taken metaphorically rather than properly, because there is no mention in the Law (save in this place which is in question) of any abominableness of a dog unto God, more than of an ass, or any other unclean creature; but how abominable Sodomites are to God is sufficiently evident from other Scriptures, and from undeniable Reasons.

19 * Thou shalt not lend upon usury *l* to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury.

* Ex. 22. 25. Lev. 25. 36. Psal. 15. 5.

l (*i. e.*) So as to receive thy principal mony or thing lent with such encrease or improvement of it, as was usual and allowed among the Gentiles. But whether all usury be unlawful to Christians is too great a question to be determined in a work of this nature. See *Exod.* 22. 25. *Deut.* 15. 3. *Psal.* 15. 5. *Nehem.* 5. 2. *Luke* 6. 34.

20 Unto a stranger *m* thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

m (*i. e.*) To a person of any other Nation, for so that word is generally used, and therefore they who restrain it to the cursed Canaanitish Nations seem to do so without any solid or sufficient grounds. And though the word *brother* is oftimes used in a general sense for *every man*, yet I think I may affirm that wheresoever the words *brother* and *stranger* are opposed in the *Jewish* Law, the *brother* signifies the *Israelite* only, and the *stranger* signifies any person of what Nation or Religion soever, whether proselyted to the *Jewish* Religion or not, and so it seems to be meant here. And the reason why usury is permitted to a stranger, not to an *Israelite*, may seem to be this, because the *Israelites* generally employed themselves in the management of land and Cattle, and therefore could not make any advantage of borrowed money to ballance the use they should pay for it, and consequently it may be presumed that they would not borrow money upon use but for want and poverty, and in that case, and principally for that reason, usury seems to be forbidden to them, as may be thought from *Levit.* 25. 35, 36. But the strangers made use of their money in way of Trade and Traffick with the *Israelites*, which was more gainful, and could much better bear the burden of usury, and reap advantage from money so borrowed, and these strangers here spoken of are supposed to be competently rich, and not poor, as may plainly appear by comparing this place with *Levit.* 25. 35, 36. where they are no less forbidden to take usury of a stranger than of a brother, in case of poverty.

21 * When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it *n*: for the LORD thy God will surely require it of thee; and it would be sin in thee *o*.

* Eccl. 5. 4.

n To wit, if the matter of it be lawful and in thy own power. See *Numb.* 30. 2. *Not slack* or *delay*, because delays may make thee both unable to pay it, and unwilling too, the sense of ones obligation growing every day weaker than other, *&c. o* (*i. e.*) It would be laid to thy charge as a sin, and bring judgment upon thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips, thou shalt keep and perform; *even* a free-will-offering *p*, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

p Which though thou didst freely make, yet being made, thou art no longer free, but obliged to perform it.

24 When thou comest into thy neighbours vineyard, then thou mayest eat grapes thy fill, at thine own pleasure *q*: but thou shalt not put any in thy vessel.

q Which was allowed in those parts, because of the great plenty and fruitfulness of Vines there.

25 When thou comest into the standing corn of thy neighbours, * then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbours standing corn.

* Matt. 12. 1. Mar. 2. 23. Luke 6. 1.

CHAP. XXIV.

Of the Woman that was dismissed by her Husband with a Bill of Divorcement, 1. *The Liberty of the new married Man,* 5. *Pawns and Pledges,* 6. *Man-stealers,* 7. *Leprosie,* 8. *And again of Pawns or Pledges,* 10. *Of Day-wages,* 14. *Not to be punished for another's Offence,* 16. *Of Justice and Love towards Widows, Fatherless, and Strangers,* 17.

1 WHen * a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes *a*, because he hath found some uncleanness *b* in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house *c*.

* Matt. 5. 31. and 19. 7. Mar. 10. 4.

a (*i. e.*) He dislike and loath her. It is a figure called *Meiosis*, whereby more is understood than is expressed, as *Prov.* 10. 1. and 17. 21. and 24. 23. *b* Heb. *nakedness*, or *shamefulness*, or *filthiness of a thing*, *i. e.* some filthy or hateful thing, some loathsome difformity of body or quality of mind not observed before Marriage. Or, some light and unchast carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death. *c* Which is not a command to divorce them, as some of the *Jews* understood it, nor an allowance and approbation, as plainly appears, not only from the New Testament, *Matth.* 5. 32. and 19. 8, 9. but also from the Old Testament, *Gen.* 2. 24. *Mal.* 2. 16. but merely a permission or toleration of that practice for prevention of greater mischiefs and cruelties of that hard hearted people towards their Wives, and this only for a season, even until the time of reformation, as it is called *Heb.* 9. 10. *i. e.* till the coming of the Messiah, when things were to return to their first institution and purest condition. The Husband is not here commanded to put her away, but if he do put her away, he is commanded to *write and give her a bill of divorcement before he send her out of his house*. And though it be true, as our Saviour observes, that *Moses* did suffer their Wives to be divorced, to wit, without punishing them, which also is here implyed, yet it must be acknowledged, that if we consult the Hebrew words, those three first verses may seem to be only a supposition, and the words rendred, *then let him write her*, in the Hebrew run thus; *and hath written her*; and so it follows, *ver.* 2. *And she be departed out of his house, and be gone and become another mans wife*, then follows *ver.* 3. which even according to our translation carries on the supposition. *And if the latter husband hate her*, &c. Then follows the position or prohibition, *Ver.* 4.

2 And when she is departed out of his house she may go and be another mans wife *d*.

d For although he could not lawfully put her away without sin, yet the being put away, and forsaken by her husband, might marry another without sin, as is determined in the same or a like case, 1 *Cor.* 7. 15.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and

sendeth her out of his house: or if the later husband die, which took her *to be* his wife:

Jer. 3. 1.

4 * Her former Husband, which sent her away, may not take her again *e* to be his wife after that she is defiled *f*: for that *is* abomination before the LORD: and thou shalt not cause the land to sin *g*, which the LORD thy God giveth thee *for* an inheritance.

Or, *pollution* Gr.

e This is the Punishment of his levity and injustice in putting her away without sufficient cause, which by this offer he now acknowledgeth. *f* Not simply and absolutely, as if her second Marriage were a sin, but respectively, or as to her first Husband, to whom she is as a defiled or unclean Woman, that is, forbidden; for things forbidden are accounted and called *unclean*, *Judg.* 13. 7. because they may no more be touched or used than an unclean thing. *g* (*i. e.*) That thou shalt not suffer such abominable lightness and lewdness to be practised, lest the people be polluted, and the land defiled and accursed by that means.

5 * When a man hath taken a new wife, he shall not go out to war, † neither shall he be charged with any business *h*: *but* he shall be free at home one year *i*, and shall cheer up his wife which he hath taken.

Deut. 20. 7. Heb. *not any thing shall pass upon him.*

h (*i. e.*) Any publick Office or Employment, which may cause an absence from or neglect of his Wife. *i* That their affections newly engaged may be firmly settled, so as there may be no occasion for the divorces last mentioned.

6 No man shall take the nether or the upper millstone *i* to pledge: for he taketh a man's † life *k* to pledge.

Heb. *soul.*

i Used in their hand-mills, of which see *Exod.* 11. 5. *Numb.* 11. 28. *Jer.* 25. 10. Under this one kind, he understands all other things necessary to get a livelihood, the taking away whereof is against the Laws both of Charity and Prudence, seeing by those things alone he can be enabled both to subsist and to pay his debts. *k* (*i. e.*) His livelihood, or the necessary supports of his life.

7 If a man be found stealing any of his brethren *l* of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die, and thou shalt put evil away from among you.

l See on *Exod.* 21. 16.

Lev. 13. 14.

8 Take heed in * the plague of leprosie, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them *m*, so ye shall observe to do.

m By which words he plainly intimates, that they were not only to have an eye to the *Levites* Instructions, but also and especially unto the Word and command of God, and that if the *Levites* sentence were manifestly contrary to the Command of God, it were not to be obeyed. As now if a *Levite* or Priest should, for fear, or favour, or gain, pronounce a person to be clean, who were really and manifestly unclean, and had the unquestionable marks, of leprosie upon him, I suppose no man in his wits will question, but every man that saw and knew this were bound to avoid the touching of him, and that if he did touch him he should be defiled by it.

Num. 12. 9. Remember what the LORD thy God did * unto Miriam *n* by the way after that we were come forth out of Egypt.

n Whom God smote with leprosie for her contempt of *Moses*, and therefore thou mayst expect the same or like punishment, if thou dost despise the counsel and direction of the *Levites*, which I have set over thee, and commanded thee to observe in this and the like matters.

Heb. *lend unto* Heb. *any thing*, &c.

10 When thou dost † lend thy brother any thing, thou shalt not go into his house to fetch his pledge *o*.

o To prevent both the poor man's Reproach by having his wants exposed to view, and the Creditor's Insolence and greediness which might be occasioned by the sight of something which he desired, and the Debtor could not spare.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge *p* abroad unto thee.

p He shall chuse what Pledge he please, provided only it be sufficient for the purpose.

12 And if the man *be* poor, thou shalt not sleep with his pledge *q*:

q But restore it before night, which intimates that he should take no such thing for pledge, without which a man cannot sleep, since it were an idle thing to fetch it and carry it every day. See on *Exod.* 22. 26, 27.

Ex. 22. 26 Job 31. 20.

13 * In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and * bless thee *r*: and it shall be righteousness unto thee before the LORD thy God *s*.

r Instrumentally, as Ministers are said to convert and save sinners, to wit, bring down the blessing of God upon thee by his prayers: for though his prayers, if he be not a good man, shall not avail for his own behalf, yet they shall avail for thy benefit. *s* (*i. e.*) Esteemed and accepted by God as a Work of Righteousness, or Holiness, or Goodness and Mercy, which oft is called *righteousness*, as *Psal.* 112. 9. *Prov.* 10. 2. *Dan.* 4. 27.

Lev. 19. 13. Jer. 22. 13. Heb. *he filleth his soul unto it.*

14 Thou shalt not oppress an hired servant *t that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

t Either by laying too grievous Burdens of Work upon him, or by with-holding his Wages from him, as it follows.

15 At his day *u* * thou shalt give *him* his hire, neither shall the sun go down upon it *u*, for he *is* poor, and † setteth his heart upon it *x*, lest he cry against thee unto the LORD, and it be sin unto thee.

Deut. 15. 2. Heb. *lifteth up his soul to it*, which notes his great desire and hope of it, and his dependance upon it. See *Psal.* 24. 4. *Jer.* 22. 27.

u At the time appointed, weekly or daily. *x* To wit, after the day upon which it is due) and desired or demanded by him; for Justice must not be denied or delayed. *y* Heb. *lifteth up his soul to it*, which notes his great desire and hope of it, and his dependance upon it. See *Psal.* 24. 4. *Jer.* 22. 27.

16 * The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers *z*: every man shall be put to death for his own sin *a*.

2 Kin. 14. 6. 2 Chr. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.

z Understand it thus, if the one be free from the guilt of the others sin, and except in those cases where the sovereign Lord of Life and Death, before whom none is innocent, hath commanded it, as *Deut.* 13. *Jos.* 7. 24. For this Law is given to men, not to God, and though God do visit the fathers sins upon the children, *Exod.* 20. yet he will not suffer men to do so. *a* Understand *only*, and not for any other man's sin.

17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless *b*, * nor take a widows raiment *c* to pledge.

Ex. 22. 21. Deut. 22. 22. Jer. 22. 3. Ezek. 22. 29. Ex. 22. 26

b Nor of the *widow*, which is to be supplied out of the last member; nor indeed of any other person, but he particularly mentions these, partly because men are most apt to wrong such helpless persons, and partly because God is pleased especially to charge himself, and so to charge others, with the care of those who have no other refuge. See *Isa.* 1. 23. *Jer.* 5. 28. *c* To wit, such an one as she hath daily and necessary use of, as being poor, as may appear by comparing this with *ver.* 12, 13. and with other places. But this concerns not rich persons, nor superfluous raiment.

18 But thou shalt remember *d* that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing *e*.

d To wit, affectionately and practically, and by the compassionate sense of others miseries, thou shalt make it evident that thou hast not forgotten thy own distresses and deliverances. *e* I having thereby authority to command thee, and thou having obligations on that account, both to obey me, and to pity others in the same calamities which thou hast felt.

19 * When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

* Lev. 19. 9. & 23. 22.

20 When thou beatest thine olive tree *f*, † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

Heb. *thou shalt not bough it after thee.*

f With staves, as they used to do to fetch down the olives.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it † afterward: it shall be for the stranger, for the fatherless, and for the widow.

Heb: *after thee.*

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

Judges must do justly, 1, 2. *Stripes not to exceed forty,* 3. *The threshing Ox not to be muzzled,* 4. *The Duty of raising Seed unto a Brother,* 5. 10. *The punishment of an immodest Woman,* 11, 12. *A just weight and measure,* 13—16. *The memory of Amalek is to be blotted out,* 17—19.

1 IF there be a controversie between men *a*, and they come unto judgment, that the judges may judge them, then they shall justify *b* the righteous, and condemn *c* the wicked.

a About criminal matters, as it follows. *b* (*i. e.*) Acquit him from guilt and false accusations, and free him from punishment. *c* Declare him guilty, and pass Sentence of Condemnation to suitable Punishments upon him.

2 And it shall be, if the wicked man be † worthy to be beaten *d*, that the judge shall cause him to lie down, and to be beaten before his face *e*, according to his fault, by a certain number.

Heb. *smiting.* 1 Sam. 26. 16.

d Which the *Jews* say was the case of all those crimes which the law commands to be punished, without expressing the kind or degree of the punishment. *e* That the punishment may be duely inflicted, without excess or defect, which otherwise might easily happen through the Executioner's Passion or partiality.

3 * Forty stripes he may give him, *and* not exceed *f*: lest if he should exceed, and beat him above these, with many stripes, then thy brother *g* should seem vile unto thee *h*.

* 2 Cor. 11. 24.

f It seems not superstition, but prudent caution, when the *Jews* would not exceed 39 stripes, 2 *Cor.* 11. 24. lest through mistake or forgetfulness or eagerness they should go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmost extent of them. *g* Who though faulty and chastised, yet still is thy brother by nation, and probably by religion too. *h* (*i. e.*) Should be made contemptible to his brethren, either by this cruel usage of him, as if he were a slave or brute beast; or by the deformity or infirmity of body which excessive beating might produce.

4 * Thou shalt not muzzle the ox when he † treadeth out the corn *i*.

* 1 Cor. 9. 9. 1 Tim. 5. 18. Heb. *thresheth.*

i As the *Gentiles* used to do, having divers devices to keep them from eating when they trod out the corn, which they did in those

parts and times by oxen, *Hos.* 10. 11. either immediately by their hoofs, *Isa.* 28. 28. *Mich.* 4. 13. or by drawing Carts or other Instruments over the corn, *Isa.* 25. 10. and 28. 27. and 41. 15. *Amos* 1. 3. Hereby God taught them humanity and kindness; even to their beasts that served them, *Prov.* 12. 10. and much more to their servants or other men who laboured for them, and especially to their Ministers, 1 *Cor.* 9. 9.

Mat. 22. 4. Mar. 12. 19. Luk. 20. 28. Or, next kinsman.

5 * If brethren *k* dwell together *l*, and one of them *m* die, and have no child *n*, the wife of the dead shall not marry without, unto a stranger *o*: her ‖ husbands brother shall go in unto her *p*, and take her to him to wife, and perform the duty of an husbands brother unto her.

k Strictly so called, as is evident from *ver.* 7. *Gen.* 38. 8. *Ruth* 1. 15. *Matt.* 22. 24, 25. *l* Either 1. strictly, in the same house or family: which is not probable, because the married brother may be presumed to have left his fathers house and set up a family of his own. Or, 2. more largely, in the same Town or City, or, at least, Countrey. This is added for a Relief of their Consciences, that if the next brother had removed his Habitation into remote parts, or were carried thither into Captivity, which God foresaw would be their case, then the Wife of the dead had her liberty to marry to the next kinsman that lived in the same place with her. *m* Either 1. the first and eldest of them, as it was practised, *Gen.* 38. 6. &c and expounded, *Matt.* 22. 25. *one* being oft put for the *first*, as *Gen.* 1. 5. and 2. 11. *Hag.* 1. 1. *Mark* 16. 2. And the chief care was about the first-born, who were invested with singular Privileges, and were Types of Christ. Or 2. any of them, for the words are general, and so the practice may seem to have been, *Ruth* 3. and the reason of the Law may seem to be in a great measure the same, which was to keep up the distinction as of Tribes and Families, that so the *Messias* might be discovered by the Family from which he was appointed to proceed, so also of Inheritances, which were divided among all the Brethren, the first-born having only a double Portion. *n* Heb. *no son*. But *son* is oft put for any *child*, Male or Female, both in Scripture and other Authors; and therefore the *Hebrew* no *son* is rendred *no child* here, as it is in effect, *Mat.* 22. 24. *Mark* 12. 19. *Luke* 20. 28. And indeed this Caution was not necessary, when there was a daughter, whose child might be adopted into the Name and Family of its Grandfather. *o* *(i.e.)* To one of another Family, as that word is oft used. *p* Except he was married himself, as may appear by other Scriptures, and by the reason of the thing, and, as some add, from the Phrase of *dwelling together*, to wit, in their Fathers Family.

6 And it shall be *that* the first-born which she beareth, shall succeed in the name of his brother *q which* is dead, that his name be not put out of Israel *r*.

q Shall be called and reputed his son. See *Ruth* 4. 17 *r* That a Family be not lost. So this was a provision that the number of their Families might not be diminished.

‖ Or, next kinsman's wife. *Ruth* 4. 7.

7 And if the man like not to take his ‖ brothers wife, then let his brothers wife go up to the gate, unto the elders, and say, * My husbands brother refuseth to raise up unto his brother a name *s* in Israel: he will not perform the duty of my husbands brother.

s To revive his Brother's Name and memory.

8 Then the elders of his city shall call him, and speak unto him *t*; and if he stand to it *u*, and say, I like not to take her:

t To convince him of the duty, and perswade him to it. *u* If he obstinately refuse it.

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his Shoe from off his foot *x*, and spit in his face *y*, and shall answer, and say, So shall it be done unto that man, that will not build up *z* his brothers house.

x Partly, as a sign of his resignation of all his Right to the Woman, and to her husband's Inheritance; for as the Shoe was a sign of ones Power and Right, *Psal.* 60. 8. and 108. 9. so the parting with the Shoe was a token of the Alienation of such Right, and that he would not and henceforth might not enter upon his brothers land; and partly as a note of Infamy, to signifie that by this unnatural and disingenuous action he was unworthy to be amongst Free-men, and fit to be reduced to the condition of the meanest Servants or Captives, who used to go barefoot, *Isa.* 20. 2, 4. *y* As a return of his contempt upon himself. See *Numb.* 12. 14. *Isa.* 50. 6. *Mat.* 26. 67. and 27. 30. This was not done, *Ruth* 4. either because he was not a Brother, but a remoter Kinsman, and so deserved less shame; or because *Ruth* did not prosecute him to the utmost, but freely consented to this exchange. *z* A Phrase oft used for the Procreation of Children and the encrease of a Family. See *Gen.* 16. 2. *Exod.* 1. 21. 1 *Kings* 11. 38. 1 *Chron.* 17. 25.

10 And his name shall *a* be called in Israel, The house of him that hath his shoe loosed.

a (i. e.) His person, *names* being oft put for *persons*, and his posterity also. So it was a lasting blot.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand *b*; thine eye shall not pity *her c*.

b Partly because of the great mischief she did to him, both to his Person and Posterity, and partly to deter all Women from all immodest and impudent carriages, and to secure that modesty, which which is indeed the guardian of all the Virtues, as immodesty is an inlet to all Vices, as the sad experience of this degenerate age shews; and therefore it is not strange that it is so severely restrained and punished. *c* Which thou wilt be very apt to do, because of the infirmity of her Sex and the urgency of the occasion, this being done for the necessary preservation of her Husband.

13 * Thou shalt not have in thy bag † divers weights, a great and a small *d*. Lev. 35. 36. Ezek. 45. 10. † Heb. stone and stone. 1 Heb. an Epha and an Epha.

d The *great*, either to buy with, or openly to make shew of; the *small*, for their private use in selling.

14 Thou shalt not have in thine house † divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthned in the land which the LORD thy God giveth thee.

16 For * all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God. Pro. 11. 1.

17 * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt *e*. Ex. 17. 8. Chap. 25. 17.

e Which circumstance greatly aggravates their sin, that they should do thus to a people, who had been long exercised with sore afflictions, to whom pity and help was due by the Laws of Nature and Humanity, and for whose Rescue God had in so glorious a manner appeared, which they could not be ignorant of. So this was barbarousness to *Israel*, and setting the great Jehovah at defiance.

18 How he met thee by the way, and smote the hindmost of thee *f*, *even* all *that were* feeble behind thee, when thou *wast* faint and weary: and he feared not God.

f Which God permitted, both for the punishment of *Israels* sins, and to harden and prepare them for the difficulties of their Expedition.

19 Therefore it shall be, * when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it *g*, *that* thou shalt blot out the remembrance of Amalek *g* from under heaven, thou shalt not forget *it*. Ex. 17. 14.

g Which was in great measure done afterward. See 1 *Sam.* 15. and 27. 8. and 30. 1, 17. 1 *Chron.* 4. 43. *Esth.* 9. 12, 13.

CHAP. XXVI.

The Confession, Thanksgiving, and Rejoycing before the Lord, of him who offereth first-fruits, 1—11. As also of the three years Tythes, 12, 16. The Covenant between God and his People ratified, 17—19.

1 AND it shall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein.

2 * That thou shalt take *a* of the first of all the fruit of the earth *b*, which thou shalt bring of thy land that the LORD thy God giveth thee, and thou shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall chuse to place his Name there. Exod. 23. 19. Chap. 18. 4.

a This seems to be required of each particular Master of a Family, either upon his first Settlement, or once every year at one of their three feasts, when they were obliged to go up to *Jerusalem*, as here they are. *b* Either of their Corn. or of the Fruit of Trees.

3 And thou shalt go unto the priest *c* that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the countrey which the LORD sware unto our fathers for to give us.

c (i.e.) To any of the Priests, who shall be appointed in God's stead to receive these oblations and acknowledgments.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak, and say before the LORD thy God, A Syrian *d* ready to perish *e was* my father, and * he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. Gen. 46. 6.

d So *Jacob* was, partly by his original, as being born of *Syrian* Parents, as were *Abraham* and *Rebecca*, both of *Chaldea* or *Mesopotamia*, which was a part of *Syria* largely so called, as is confessed by *Strabo*, *b.* 16. and by *Pliny*, *b.* 5. *c.* 12. partly by his education and conversation, for which reason Christ is called a *Nazarite*, and a *Capernaite*; and partly by his relations, his wives being such, and his children too by their Mothers. *e* Either through want and poverty; see *Gen.* 28. 11, 20. and 32. 10. or through the rage of his brother *Esau*, and the treachery and cruelty of his father in law *Laban*.

6 And * the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage. Exod. 1. 11.

7 And * when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression. Exod. 2. 23. Psal. 106. 44.

8 And * the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders. Psal. 136. 11, 12.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me: and thou

shalt set *e* it *f* before the LORD thy God, and worship before the LORD thy God.

e To wit, mediately, by the Priest who was to set it there, *v.* 4. *f (i.e.)* the basket of first-fruits, *v.* 2.

11 And thou shalt rejoyce *g* in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

g (i.e.) Either 1. thou shalt hereby be enabled to rejoyce and take comfort in all thy enjoyments, when thou hast sanctified them by giving God his portion. Or 2. thou shalt feast, (which is oft expressed by *rejoycing*) with the *Levite* and strangers upon the oblations which at these solemn times were offered. Which exposition is confirmed by comparing *Deut.* 16. 10, 11, 14, 15.

12 When thou hast made an end of tithing all the tithes *h* of thine increase, the third year, *which is* * the year of tithing *i*, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled: Or tithe. Chap. 14. 28.

h Of which see on *Deut.* 14. 28. *i* Heb. *the year of that tithe*, so called, either 1. because these tithes were gathered only in that year. Or rather, 2. because then only they were so bestowed or used; and whereas these second tithes for two years together were eaten only by the owners and *Levites*, and that in *Jerusalem*, in the third year they were eaten also by the strangers, fatherless, and widows, and that in their own dwellings. The seventy joyn these words with the following, and for *Shemath*, *the year*, read *Shemith*, *the second*, and take *You* for redundant, as sometimes it is, and read the place thus, *The second tithe thou shalt give to the Levite*, &c.

13 Then thou shalt say before the LORD thy God *k*, I have brought away *l* the hallowed things *m* out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*.

k (i. e.) Either before the Tabernacle or Temple: or rather, in thy private and domestick Addresses to God; for this is to be said presently upon the distribution of these tithes, which was not done at *Jerusalem*, but *in their* own private *gates* or dwellings; except we will suppose that after he had given away these tithes at home he should go up to *Jerusalem* meerly to make this acknowledgment, which seems improbable. And this is to be spoken *before the Lord*, *i. e.* solemnly, seriously, and in a religious manner, with due respect to God's presence and will and glory, which is a sufficient ground for that Phrase. *l* Or, *separated*, or *removed*, to wit, from my own proper and private Treats. *m (i.e.)* The tithes which have been sanctified and set apart for these uses.

14 I have not eaten thereof in my mourning *n*, neither have I taken away *ought* thereof for *any* unclean *use o*, nor given *ought* thereof for the dead *p*: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

n (i. e.) Either 1. in my funeral solemnities for the dead. But this falls in with the last branch. Or 2. in my distress or poverty, or upon pretence of my own want, in which case men are tempted and inclined to fall upon sacred or forbidden things. Or 3. in sorrow, or grieving that I was to give away so much of my profits to the poor, but I have chearfully eaten and feasted with them, as I was obliged to do. For though it be taken for granted by some learned Expositors, from *Deut.* 14. 28, 29. that the owner was not to eat any part of the third years tithe, but to give it all away to the stranger and fatherless, *&c.* the contrary seems to me more probable from that very place, where it is said, *thou shalt lay it up within thy gates*, and then it follows, that the *Levite*, *stranger*, &c. *shall come*, to wit, to thy gates, *and shall eat*, to wit, there, as is expressed *v.* 12. *that they may eat within thy gates*, *and be filled*; which implies, that these tithes, or some part of them, were eaten in the owners gates or dwelling, with holy rejoycing and feasting, wherein it is most probable the owner had his share, though it be not there expressed, because it was evident in it self from the foregoing passage, *Deut.* 14. 23. *&c.* where the owner is allowed and commanded to eat those tithes together with the *Levites*. And howsoever some think the third years tithes, *v.* 28. were not the same with those *v.* 23. yet it cannot with any colour of reason be thought that those tithes which were to be eaten, not only by the *Levites*, but also by the strangers, *v.* 29. were more sacred than those that were to be eaten by none but the *Levites* and the owners, *v.* 23. 27. or that the owner might eat of the one, and not of the other. *o (i.e.)* For any common use; the words *common* and *unclean* being oft indifferently used one for the other, or for any other use than that which thou hast appointed, which would have been a pollution of them. *p (i.e.)* For any funeral pomp or service or feast; for the *Jews* used to send in provisions to feast with the nearest relations of the Party deceased, of which see *Jer.* 16. 7. *Ezek.* 24. 17. *Hos.* 9. 4. and in that case both the guests and food were legally polluted, *Numb.* 19. 11, 14. and therefore the use of these tithes in such cases had been a double fault, both the defiling of sacred food, and the imploying of those provisions upon sorrowful occasions, which by God's express command were to be eaten with rejoycing, *Deut.* 14. 26. and 26. 11.

Isa. 63. 15. Zech. 2. 13. 15 * Look down *q* from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swearest unto our fathers, a land that floweth with milk and honey.

q After that solemn profession of their obedience to God's commands, they are taught to pray for God's blessing upon their land; whereby they are instructed how vain and ineffectual the prayers of unrighteous or disobedient persons are.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched *r* the LORD this day *s* to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

r Or *declared*, or, *professed*, or, *owned*. *s (i.e.)* At this time, in this wilderness, where thou hast accepted and ratified God's covenant.

18 And * the LORD hath avouched thee *t* this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments. Chap. 7. 6 and 14. 2.

t Hath owned thee for such before all the world by eminent and glorious communications and manifestations of his power and grace and favour in and for thee, by a solemn entring into covenant with thee, and giving peculiar laws, promises, and privileges to thee above all mankind. *u* Which is here mentioned as an act of God's, because though this be Man's duty, yet it is the work of God's grace that he will vouchsafe to give us such commands, that he doth require and will accept of our obedience to them, and that we have any power or will to obey them, *Ezek.* 36. 26, 27.

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

A Command to set up stones for a Remembrance, and to write the Law upon them: They must build the Altar of the Lord with whole stones, 1—8 To pronounce the Blessing on Gerizzim, and the Curse on Ebal, 9—26.

1 AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on that day *a* * when ye shall pass over Jordan, unto the land which the LORD thy God giveth thee, that * thou shalt set thee up great stones, and plaister them with plaister *b*. Jos. 4. 1. Jos. 8. 32.

a (i. e.) About that time, for it was not done till some days after their passing over. *Day* is oft put for *time*, as hath been noted before. *b* For conveniency of writing upon them.

3 And thou shalt write upon them all the words of this law *c* when thou art passed over that thou mayest go in into the land which the LORD thy God giveth thee, a land that floweth with milk and honey, as the LORD God of thy Fathers hath promised thee.

c Either 1. all the words of this book of *Deuteronomy*. But that seems too large for this place. Or 2. the blessings and curses here following. But they are mentioned as a different thing. Or 3. the *law* properly so called, *i. e.* the sum and substance of the precepts or laws of *Moses*, especially such as were moral and general, as may be guessed from the following part of the chapter, where the curses pronounced against all *that confirm not all the words of this law to do them* are particularly applied unto the transgressours of moral laws only, *v.* 15, 16, *&c.* And especially the Decalogue, which oft goes under that name. Compare *Jos.* 8. 32. *&c.*

4 Therefore it shall be when ye are gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal ‖ and thou shalt plaister them with plaister.

‖ The mount of cursing. Here the law is written, to signifie that a curse was due to the violatours of it, and that no man could expect justification or healing from the works of the law, by the sentence whereof all men are justly accursed, as being all guilty of the transgression of it in one kind and degree or other. Here the sacrifices are to be offered, to shew that there is no way to be delivered from this curse, but by the blood of Christ, which all these sacrifices did typifie, and by Christ's being made a curse for us, *Gal.* 3. 13.

5 And there thou shalt build an altar unto the LORD thy God, an altar of stones: * thou shalt not lift up *any* iron *tool* upon them. Ex. 20. 25. Josh. 8. 31.

6 Thou shalt build the altar of the LORD thy God of whole stones *d*: and thou shalt offer burnt-offerings thereon unto the LORD thy God.

d (i. e.) Rough, not hewed nor polished.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoyce before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly *e*.

e So as to be easily read by all.

9 And Moses, and the Priests the Levites, spake to all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD *f* thy God.

f By thy solemn renewing of thy Covenant with him.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments, and his statutes which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These

12 These shall stand upon mount Gerizzim *g*, to bless the people *h*, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin *i*.

g Obj. In *Jos.* 8. 33. they stood *over against Mount Gerizzim. Ans.* 1. Both are true: they who stood upon the one mount, stood over against the other. 2. These words may be rendred *beside* or *near to* (as the *Hebrew al* oft signifies) *Mount Gerizzim*, which might be over against it. *h* Whence it appears that the Blessings also were pronounced as well as the Curses, though they be not here mentioned. See *Jos.* 8. 33. *i* All these were the children of the free-women, *Leah* and *Rachel*, to shew both the Dignity of the Blessings above the Curses, and that the Blessings belong only to those as are Evangelically such, as this is expounded and applied, *Gal.* 4. 22, &c. even to those that receive the Spirit of Adoption and Liberty. *Joseph* is here put for both his Sons and Tribes *Manasseh* and *Ephraim*, which are here reckoned as one tribe, because *Levi* is here numbred; but when *Levi* is omitted, as it is where the division of the Land is made, there *Manasseh* and *Ephraim* pass for two tribes.

13 And these shall stand upon mount Ebal † to curse *k*: Reuben, Gad and Asher, and Zebulun, Dan, and Naphtali *l*:

(ch 11.29. Heb. *for cursing.*)

k He saith, *to bless the people, ver.* 12. but here only *to curse*, not expressing whom, either because he was loath to mention the people as Objects of the Curse; or because he presumed and hoped that though some particular persons might deserve the Curse, yet the generality of the people would keep out of the reach of it: or to intimate, that though the Blessing was peculiar to the people of *Israel*, yet the Curse was indefinite and common to all Nations, as may appear from the particular sins here numbred, which are such as made the *Gentiles* guilty and abominable to God, as is elsewhere affirmed. See *Lev.* 18. 28. *l* Four of these are the children of the Bondwomen, to shew that the Curse belongs to those of servile and disingenuous spirits and carriages to God. With these are joyned *Reuben*, who by his shameful sin fell from his Dignity, *Gen.* 49. 4. and *Zabulon*, as the youngest of *Leah's* Children, who was necessary to be joyned with those, that the numbers might be equal.

14 And the Levites *m* shall speak, and say unto all the men of Israel with a loud voice *n*:

m (*i.e.*) Some of the *Levites*, to wit, *the Priests, which bare the Ark*, as it is expressed *Jos.* 8. 33. for the body of the *Levites* stood upon Mount *Gerizim*, *v.* 12. But these stood in the Valley between *Gerizim* and *Ebal*, looking towards the one or the other Mountain as they pronounced either the Blessings or the Curses, as may be gathered from *Jos.* 8. 33. *n* So as they might be heard by a great number of the people, by whom the rest were informed and directed by some Signal when they should answer.

15 * Cursed *be* the man that maketh *any* graven or molten image *o*, an abomination unto the LORD, the work of the hands of the craftsmen, and *p* putteth *it* in a secret place *q*: and all the people shall answer and say, * Amen *r*.

(*Dan.9.11.)
(*Exod.20. 4, 23. and 34. 17. Lev.19.4.)
(* 1 Cor.14. 16.)

o Under this particular he understands all the gross Violations of the first Table, as under the following Branches he comprehends all other Sins against the second Table, as is manifest from hence, that there are other Sins, not here mentioned, which are as sinful as these, and will as certainly expose a man to the Curse as any of the rest. *p* Or, *although*, as that Particle sometimes signifies. *q* He takes special notice of such, partly to shew the folly of those men who think to hide their Sins by this means; and partly to deter men from such Practices, which men could not see nor punish, by making them their own Condemners and Executioners. *r* (*i.e.*) So let it be: I wish this Curse may befal me if I be guilty of this Crime. See *Numb.* 5. 22. *Jer.* 11. 5.

16 * Cursed *be* he that setteth light *s* by his father or his mother: and all the people shall say, Amen.

(*Ex.20.12. & 21. 17.)

s Or, *despiseth* in his heart: or *reproacheth* or *curseth*, to wit, secretly, as before: for if the fact was notorious, it was punished with death, *Levit.* 20. 9.

17 * Cursed *be* he that removeth his neighbours landmark *t*: and all the people shall say, Amen.

(*ch.19.14.)

t To wit, designedly, to defraud his Neighbour, or enlarge his own portion.

18 * Cursed *be* he that maketh the blind to wander out of the way *u*: and all the people shall say, Amen.

(*Lev.19.14)

u That misleadeth simple souls, giving them pernicious Counsel, either for this life, or for the next.

19 * Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

(* Ex. 22. 21, 22. chap.10.18 *Le.* 18.8.)

20 Cursed *be* he that lieth with his fathers wife; because he uncovereth his fathers skirt *x*: and all the people shall say, Amen.

x See *Deut.* 22. 20.

21 * Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

(*Le.18.23.)

22 * Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

(*Le.18.9.)

23 * Cursed *be* he that lieth with his mother in law: and all the people shall say, Amen.

(*Le.18.17. & 20. 14. *Ex.20.13.)

24 * Cursed *be* he that smiteth *y* his neighbour secretly: and all the people shall say, Amen.

(&21.21,14. Le. 24.17. *Nu.35.31. *Ex 23.8. *ch. 19.17. & 16. 19. Ec.22.22.)

y (*i.e.*) Killeth, as that word is oft used.

25 * Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26 * Cursed *be* he that confirmeth not *z all* the words of this law to do them: and all the people shall say, Amen.

(*Jer.11. 3. Gal.3. 10.)

z (*i.e.*) Performeth not: for he that transgresseth doth in some sort destroy and make void the Law of God, as to the main end for which it was given, even to the Regulation of his life and actions, and as far as lies in him disanuls the authority and force of God's Law.

CHAP. XXVIII.

The Blessings of Obedience, 1——14. *Curses for Disobedience,* 15——38.

1 AND it shall come to pass, * If thou shalt hearken diligently unto the voice of the LORD thy God, to observe, *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high *a* above all nations of the earth.

(*Lev.25.)

a (*i.e.*) Advance and honour thee with divers Priviledges and Blessings, as it here follows.

2 And all these blessings shall come on thee, and overtake thee *b*, if thou shalt hearken unto the voice of the LORD thy God.

b Those blessings which others greedily follow after, and oftimes never overtake, they shall follow after thee, and shall be thrown into thy lap by my special kindness.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* * the fruit of thy † body, and the fruit of thy ground, and the fruit of thy cattel, the increase of thy kine, and the flocks of thy sheep.

(*Gen. 22. 17. Heb. 11. 11.)

5 Blessed *shall be* thy basket, and thy ‖ store *c*.

c (*i.e.*) It shall always be well replenished, and the Provision thou hast there shall be preserved for, and in due time brought forth to thy use and service. See *Deut.* 26. 2, 10.

(Or, *dough-tray.* Heb. *thy kneading-store.*)

6 * Blessed *shalt* thou *be* when thou comest in *d*, and blessed *shalt* thou *be* when thou goest out *d*.

(* Psal. 121. 8.)

d (*i.e.*) In all thy affairs and administrations, which are oft expressed by this Phrase, as *Numb.* 27. 17. *Deut.* 31. 2. 2 *Sam.* 3. 25. 2 *Chron.* 1. 10. *Act.* 1. 21. and 9. 28.

7 The LORD shall cause thine enemies that rise up against thee, to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways *e*.

e (*i.e.*) Many ways, as is usual when an Army is totally overthrown and dissipated.

8 The LORD shall command *f* the blessing upon thee in thy ‖ store-houses, and in all that thou settest thine hand unto, and he shall bless thee in the land which the LORD thy God giveth thee.

(Or, *barns.*)

f (*i.e.*) Shall by his sovereign and powerful Providence give it, even when it seems furthest from thee, and not likely to come to thee without a Word of Command from God himself.

9 * The LORD shall establish thee an holy people unto himself *g*, as he hath sworn unto thee: if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

(* Deut. 29. 13. *g* (*i.e.*) Shall confirm and establish his Covenant with thee, by which he separated thee to himself as an holy and Peculiar people, and shall publickly own thee for such, as it follows, *ver.* 10.

10 And all the people of the earth shall see that thou art called by the Name of the LORD *h*, * and they shall be afraid of thee.

(* Gen. 20. 11.)

h (*i.e.*) That you are in deed and truth his People and Children: 26. 18. See *Deut.* 14. 1. and 26. 18. For to *be called* oft-times signifies *to be*, as *Isa.* 47. 1, 5. and 56. 7. *Mat.* 5. 9, 19. and 21. 13.

11 And * the LORD shall make thee plenteous ‖ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground *i*, in the land which the LORD sware unto thy fathers, to give thee.

(* ch. 30. 9. ‖ Or, *to.* † Heb. *womb.* Gen. 30. 2.)

i The same things which were said before are repeated, to shew that God would repeat and multiply his blessings upon them.

12 The LORD shall open unto thee his good treasure *k*, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and * thou shalt lend unto many nations, and thou shalt not borrow.

(* ch.15.6.)

k To wit, the Heaven or the Air, as it here follows, which is God's Storehouse, where he treasures up Rain or Wind or other things for Man's use. See *Job.* 38. 22. *Psal.* 33. 7.

13 And the LORD shall make thee the head *l*, and not the tail, and thou shalt be above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

l The chief of all People in Power, or at least in Dignity and Priviledges; so that even they that are not under thine Authority shall reverence thy Greatness and Excellency. So it was in *David's* and *Solomon's* time, and so it should have been much oftner and much more, if they had performed the Conditions here required. For the Phrase see *Isa.* 9. 13, 14. and 19. 15.

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 But

15 But it shall come to pass, * if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee *m*.

(* Lev. 26. 14. Deut. 30. 15. Mic. 6. 8.)

m So as thou shalt not be able to escape them, as thou shalt vainly hope and endeavour to do.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation *n*, and rebuke *o*, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.

(Heb. *him.*)

n Or, *disturbance.* This seems chiefly to concern the mind, and its torment arising from the disappointment of hopes and the presages of its approaching miseries. *o* To wit, from God, not so much in words as by his actions, by cross providences, by sharp and sore afflictions, which are oft called *rebukes*, as 2 *King.* 19. 3. *Psal.* 18. 15. and 39. 11. and 80. 17. *Isa.* 51. 20. and 66. 15. *Ezek.* 5. 15. and 25. 17.

21 The LORD shall make the pestilence cleave unto thee, untill he have consumed thee from off the land whither thou goest to possess it.

(Heb. *to.*)

22 * The LORD shall smite thee with a consumption, and with a feaver, and with an inflammation, and with an extream burning, and with the ‖ sword, and with blasting, and with mildew *p*: and they shall pursue thee until thou perish.

(* Lev. 26. 16. ‖ Or, *drought.*)

p Two plagues or evil affections of corn. See 1 *King.* 8. 37. 2 *Chr.* 6. 28. *Amos* 4. 9. *Hag.* 2. 17.

23 And the heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

(Heb. *iron.*)

q (*i.e.*) Like brass, hard and dry, and that up from giving rain. See *Levit.* 26. 19.

(*Job* 6. 15. *Jer.* 14. 3. *Joel* 1. 17.)

r Hard and chapt and barren.

24 The LORD shall make the rain of thy land powder and dust *s*: from heaven shall it come down upon thee, until thou be destroyed.

(Or, *In stead of rain shall God* &c. *Jer.* 14. 4.)

s Either 1. thy rain shall be as impossible to thy ground and God as if it were only as much dust. Or 2. In stead of rain shall come nothing but dust from heaven, which being raised and carried up by the wind is great abundance, both great and small upon the earth as it were in clouds or showers.

(*Jer.* 4. 11. *Ezek.* 22. 24. *Zeph.* 1. 17. *Mat.* 3. 12. *Rev.* 16. 21.)

25 * The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and † shalt be removed into all the Kingdoms of the earth.

(* Lev. 26. 17. *Jer.* 15. 4. 24. 9. † Heb. *for a removing,* or *to be tossed like a football from place to place,* and from people to people.)

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

(*Jer.* 7. 33. 34. 20. *Ezek.* 29. 5. 32. 4. *Rev.* 19. 17, 21.)

27 The LORD will smite thee with the botch of Egypt, and with the Emerods, and with the scab, and with the itch, whereof thou canst not be healed.

(*Exod.* 9. 9. 10. 15. *Lev.* 21. 20. 22. 22.)

28 The LORD shall smite thee with madness, and blindness *t*, and astonishment of heart.

(*Zech.* 12. 4. *Rev.* 6. 15.)

t To wit, of mind, so that they cannot know what to do.

29 And thou shalt grope † at noon days, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be † only oppressed and crushed alway, and spoiled evermore, and no man shall save *thee*.

(*Job* 5. 14. *Isa.* 59. 10. † Heb. *in the noon day.* † Heb. *only.*)

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

(*Jer.* 12. 13. *Amos* 5. 11. *Zeph.* 1. 13.)

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

(*Job* 20. 19. *Jer.* 32. 5. *Ezek.* 4. 13. *Amos* 5. 11. *Hos.* 8. 10. *Zech.* 11. 5. *Rev.* 18. 11. Heb. *there is no return to thee,* &c.)

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might *d* in thine hand.

d By those who have conquered them, and taken them captives, who shall give or sell them to other persons, as the manner was.

(*Jer.* 5. 19. *Lam.* 1. 5. *Dan.* 9. 12. *Mic.* 4. 5.)

e Or, *be confounded,* partly with grief and plentiful tears shed for them; and partly with earnest desire, and vain and long expectation of their return. See *Psal.* 119. 82. *d* (*i.e.*) No power to rescue them, nor money to ransom them.

33 The fruit of thy land and all thy labours shall a nation which thou knowest not *e* eat up: and thou shalt be only oppressed and crushed alway *f*.

(*Jer.* 5. 15. *Hab.* 1. 6.)

e Which shall come from a far country, which thou didst not at all expect or fear, and therefore will be the more dreadful when they come; a nation whose language thou understandest not, and therefore canst not plead with them for mercy, nor expect any favour from them. *f* Not sometimes conquered, and sometimes conquering, as the course of War commonly is, but in all times, and in all thy actions and attempts, foiled and worsted.

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

(*Dan.* 4. 19.)

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

(2 *Kin.* 17. 7. 2 *Chro.* 21. 18. *Job* 2. 7.)

36 The LORD shall bring thee, and * thy king *g* which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known, and * there shalt thou serve other gods *h*, wood and stone.

(* 2 Kin. 17. 4. & 24. 12. & 25. 7. *Jer.* 52. 11.)

g The calamity shall be both universal, which even thy King shall not be able to avoid, much less the subjects, who have far less advantage and opportunity for escape; and irrecoverable, because he who should protect or rescue them is lost with them. See *Lam.* 4. 20. *h* Either being corrupted by their examples and counsels, or compelled to it by their tyranny. So what formerly was their choice and delight now becomes their plague and misery. And this doubtless was the condition of many *Israelites* under the *Assyrian* and *Babylonish* captivities, as we may gather from *Jer.* 44. 17, 18, 19. and other places, tho' many of them kept themselves free from this infection.

37 And thou shalt become * an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

(* 1 Kin. 9. 7. *Jer.* 24. 9. & 25. 9. *Ezek.* 14. 8.)

i All other nations shall wonder to see such calamities befall such a people, and when they would express any dreadful affliction in a proverbial way, they shall make use of thy example: They shall also sport themselves in thy miseries, and say, these are the people of the Lord, the only Saints upon earth, &c.

(*Zech.* 8. 13.)

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

(*Mic.* 6. 15. *Hag.* 1. 6.)

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather *the grapes*: for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thy self* with the oil: for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but † thou shalt not enjoy them: for they shall go into captivity.

(† Heb. *they shall not enjoy them.*)

42 All thy trees and fruit of thy land shall the locusts consume.

(Or, *possess.*)

43 The stranger that *is* within thee, shall † get up above thee very high, and thou shalt come down very low.

(† Heb. *ascend above above thee, ver. 43. and thou shalt descend above.*)

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

(* Lam. 1. 5.)

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

(*Isa.* 8. 18. *Ezek.* 12. 6. *Zech.* 3. 8.)

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the

(* Deut. 12. 7. & 16. 15. *Neh.* 8. 10. *Psal.* 100. 2. *Isa.* 65. 14.)

k Or, *for all things:* so this word is opposed to the two former, in the plural, *v.* 45, 46. And the Hebrew *Mem* oft signifies *in,* as *Prov.* 13. 10. and *Psal.* 19. 26. *Psal.* 72. 16.

48 Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

(*Jer.* 28. 14. *Dan.* 2. 37. *Mat.* 11. 29.)

49 The LORD shall bring a nation against him from far, from the end of the earth, as † swift as the eagle flieth; a nation whose tongue thou shalt not understand;

(*Jer.* 5. 15. & 6. 22. *Luk.* 19. 43. *Hos.* 8. 1. † Heb. *as the Eagle flies;* (*i.e.*) not only for swiftness, as is usually understood in our translation, for which the *Babylonian* is altered and compared

(Heb. *shall not be understood.*)

red to an Eagle, *Jer. 4. 13. Ezek. 17. 3. Dan. 7. 4.* but also fiercely and greedily, as the Eagle to its prey; also strongly and irresistibly. Possibly this may be understood of the *Romans*, who did come *from far, from the end of the earth*, more truly and literally than the *Chaldeans*, whose Country was not far from *Judea*, and this may allude to the Eagle, which was in their Ensigns.

† Heb. *strong of face.*

50 A nation † of fierce countenance *p*, which shall not regard the person of the old, nor shew favour to the young:

p Heb. *strong of face or countenance, i. e.* bold and impudent, hardy and undaunted, cruel and uncompassionate and inflexible, sparing no Age nor Sex, *&c.*

51 And he shall eat the fruit of thy cattel, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

Lev. 26. 29. 2 King. 6. 28, 29. Jer. 19. 9. Lam. 2. 20. & 4. 10. † Heb belly.

53 And * thou shalt eat the fruit of thine own † body, the flesh of thy sons, and of thy daughters (which the LORD thy God hath given thee) in the siege, and in the straitness wherewith thine enemies shall distress thee.

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil *q* toward his brother, and toward * the wife of his bosom, and toward the remnant of his children, which he shall leave:

* ch. 13. 6.

q (*i. e.*) Unkind, envious, covetous to monopolize their dainty bits to themselves, and grudging that their deareſt relations should have any part of them.

55 So that he will not give to any of them, of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

r (*i. e.*) Unmerciful: he will desire or design their destruction for her food.

† Heb. *after-birth.*

57 And toward her † young one *s*, that cometh out from between her feet, and toward her children which she shall bear *t*: for she shall eat them for want of all *things* secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates.

s Heb. *after-birth*: that which was in the womb of a child, will now be a pleasant meat; and together with it she shall eat the child which was wrapt up in it, and may be included in this expression. *Or*, which she shall have born, *i. e.* her more grown children.

58 If thou will not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful Name *u*, THE LORD THY GOD:

u (*i. e.*) Thing or person, to wit, this glorious God.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee.

61 Also every sickness, and every plague which *is not* written in the book of this law, them will the LORD † bring upon thee, until thou be destroyed.

† Heb. *cause to ascend.*

62 And ye † shall be left few in number, whereas ye were * as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

* ch. 4. 27. ch. 10. 22.

63 And it shall come to pass, *that as* the LORD rejoyced over you to do you good, and multiply you, so the LORD will rejoyce over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

Pro. 1. 26. Isa. 1. 24.

x For his indignation against you will be so great, that he will be pleased in his wrath to take vengeance on you: so that he will not delight in the death of a Sinner in his own person, but will delight in the glorifying of his Justice upon them, in seeing the exercise of all his attributes most needful for, else he were not perfectly happy. *y* Which was no ordinary land, but a most pleasant land, a land of promise, a token of God's favour, and a pledge of their eternal inheritance, which was a great aggravation of their loss of it.

64 And the LORD † shall scatter thee among all people, from the *one* end of the earth, even to the *other* end of the earth; and there thou shalt serve other gods, which † Heb. *cause to scatter.*

neither thou nor thy fathers have known, *even* wood, and stone.

65 And * among these nations shalt thou find no ease, neither shall the sole of thy foot have rest *z*, but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

* Lev. 26. 36.

z Ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place, and sold from person to person, or *Cain*-like, wander about like a vagabond.

66 And thy life shall hang in doubt before thee *a*, and thou shalt fear day and night: and shalt have none assurance of thy life.

a Either because thou art in the hands of thy enemies that have power, and want not will, to destroy thee: or because of the terrors of thy own mind, and the guilt of thy conscience making thee to fear, even where no great cause to fear it.

67 * In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see.

* Job 7. 4.

68 And the LORD * shall bring thee into Egypt again *b* with ships *c* by the way *d* whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men, and bond-women, and no man shall buy you *e*.

* Num. 21. 24, 33. chap. 2. 32. and 3. 1.

b Whence he hath now so gloriously delivered thee, as repenting of all his kindness to thee, and resolved to undo what he hath done for thee. And the remembrance of what they endured in *Egypt* could not but make the thoughts of returning thither again very terrible to them. *c* Which was literally fulfilled under *Titus*, when multitudes of them were carried thither for sale, and died there for Slaves; as *Josephus* shews. And this expression seems to mind them of that time when they were driven by the Red Sea without ships, God miraculously drying up the Sea before them, *&c.* which now they would have occasion sadly to remember. † Or, *by the way* the Hebrew hath a double signifying *it*, as it doth *Gen. 17. 2. Levit. 16. 23. Psal. 10. 6.* and *91. 12. Isa. 9. 1.* And the way seems not to intimate here the usual way from *Canaan* to *Egypt*, which was wholly by land, but to point to the end of this way of journey, over the land of *Egypt*, for so this, and not so (the ordinary way between *Canaan* and *Egypt*, is) the words here following, *whereof I spake unto thee, never to see it, (i. e. Christ) to more again. And so that way is put for the land in a place parallel to this, where the very same words are used, *Deut. 17. 16.* to which this place palpably alludes. *d* Either because the number of you carried back will be so few, that you will scarce find out the way with you, or because that shall be the ordinary road you shall take in your flight. And this was the condition of the Jews at the destruction of *Jerusalem*, and *Adrian* put them with much ado to it, to find out the way to *Jerusalem* when he would have them to build it. *e* Which was literally fulfilled under *Titus*, when they were sold for slaves, and so many of them, that they were sold for a very low rate, as *Josephus* tells us.

† Heb. *by it.*

CHAP. XXIX.

THese *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, † beside the covenant *a* which he made with them in Horeb.

a These are the terms or conditions upon which God here (about) to renew the covenant with you. *Vide* Ch. 5. 2. The ratifying and confirming of the Covenant, (The Covenant was but one, in substance, but of various administrations, and renewings of it.)

2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which your eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness, your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot *d*.

d So far, that it was necessary for you to throw them away, and to get new ones. See on *Deut. 8. 4.*

6 Ye have not eaten bread *e*, neither have ye drunk wine or strong drink *f*, that ye might know that I *am* the LORD your God *g*.

e (*i. e.*) Common bread purchased by your own money, or made by your own hands, but Heavenly and Angelical bread, *Deut. 8. Psal. 78. 24, 25.* You have subsisted without bread the staff of life. *f* But only water out of the rock. *g The Lord* Omnipotent and All-sufficient for your provision without the help of any Creatures, and *your God* in covenant with you who hath a true affection to you, and fatherly care of you, even when ordinary means fail.

7 And when ye came unto this place, * Sihon the King of Heshbon, and Og the King of Bashan came out against us unto battel, and we smote them,

* Num. 21. 24, 33. chap. 2. 32. and 3. 1.

8 And we took their land, and * gave it for an inheritance unto the Reubenite, and to the Gadite, and to the half tribe of Manasseh.

* Num. 32. 33. * chap. 4. 8. Josh. 1. 7. 1 King. 2. 3.

9 * Keep therefore the words of this covenant, and do them, that ye may † prosper in all that ye do.

† Heb. *deal prudently.* So Gr.

10 Ye stand this day all of you before the LORD your God *h*: your captains of your tribes, your elders, and your officers, with all the men of Israel.

h In his presence, who sees your hearts and carriages, and before his Tabernacle, where it is probable they were now called together, and assembled for this work. See *v. 2.*

11 Your little ones, your wives, and thy stranger *i* that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water *k*:

i Such strangers as had embraced their Religion. *k* All sorts of persons, yea, even the meaneſt of them, such as these were, *Jos. 9. 27.* all sorts and ranks of servants.

12 That thou shouldest † enter into covenant *l* with the LORD thy God, and into his oath *l*, which the LORD thy God maketh with thee this day:

† Heb. *pass.*

l (*i. e.*) Into covenant or agreement confirmed by a solemn oath.

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant, and this oath:

15 But with *him* that standeth here with us this day, before the LORD our God, * and also with *him* that *is* not here with us this day *m*:

* See Act. 2. 39. 1 Cor. 7. 14.

m (*i. e.*) With your prosperity. For so the covenant was made at first with *Abraham* and his seed, by which as God engaged himself to continue the blessing of *Abraham* upon his posterity, so he also engaged them to the same duties and conditions which were required of *Abraham*. So it is even among men, where a King confers an estate upon a Subject and his Heirs for ever, upon some certain conditions, all his Heirs who enjoy that benefit, are obliged to the same conditions. But whatsoever becomes of mans right, God the Creatour and Soveraign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be, to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.

16 (For ye know how we have dwelt in the land of Egypt *n*, and how we came through the nations *o* which ye passed by.

n Where you have seen their Idolatries, and learned too much of them, as the Golden Calf shewed, and therefore need to renew your covenant with God; where also we were in dreadful bondage whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reason to renew our covenant with him. *o* (*i. e.*) With what hazards, if God had not appeared for us.

17 And ye have seen their abominations, and their † idols *p*, wood and stone, silver and gold, which *were* among them.)

† Heb. *dung gods.*

p What sorry tools they are, what senseleſs and ridiculous deities; so that you have great reason to value your God, and to cleave to him in covenant, and to take heed of such abominable Idolatries.

18 Lest there should be *q* among you, man or woman, or family, or tribe, whose heart turneth away *r* this day from the LORD our God, to go, *and* serve the gods of these nations: * lest there should be among you a root *s* that beareth † gall and wormwood *t*:

* Heb. 12. 15. † Or, *a poiſonful herb*: Heb. *roſh.*

q Or take heed or beware *lest there be*. For it seems to be an Ellipsis, or defect of a verb which is usual in Scripture, and which we have in a case parallel to this, *Gen. 3. 22. And now* we must take care *lest he put forth*, &c. Or this particle, *leſt*, may be joined with *v. 14, 15.* to this purpose, I now renew the covenant with you, and with your posterity, leſt any of you or yours should be tempted to depart from God, *&c. r* (*i. e.*) Who turneth away from God to Idols not by constraint, but by choice, and the inclination of his own heart. By this phrase he leads them to the spring of their sin and ruine, even their own hearts, which he admoniſheth them hereby to look to above all things. *s* Either 1. An evil heart enclining you to such cursed Idolatry, and bringing forth bitter fruits. Or, rather, 2. Some secret and subtle Apostate who lurks and works like a root under ground, and slily conveys his poison to the infection of others; for both the foregoing and following words speak of some particular person. *t* (*i. e.*) Which though for the present it may please your fancy, yet in the end, assure you selves, will produce bitter fruits, not only diſsateful to God, but also poiſonful and deſtructive to your selves.

they should not be able to see and hear, and understand, as is manifeſt from the history of their carriage in the wilderness.

5 And I have led you forty years in the wilderness, your cloths are not waxen old upon you, and thy shoe is not waxen old upon thy foot *d*.

d So far, that it was necessary for you to throw them away, and to get new ones. See on *Deut. 8. 4.*

6 Ye have not eaten bread *e*, neither have ye drunk wine or strong drink *f*, that ye might know that I *am* the LORD your God *g*.

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14 Neither with you only do I make this covenant, and this oath:

15 But with *him* that standeth here with us this day, before the LORD our God, * and also with *him* that *is* not here with us this day *m*:

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m (*i. e.*) With your prosperity. For so the covenant was made at first with *Abraham* and his seed, by which as God engaged himself to continue the blessing of *Abraham* upon his posterity, so he also engaged them to the same duties and conditions which were required of *Abraham*. So it is even among men, where a King confers an estate upon a Subject and his Heirs for ever, upon some certain conditions, all his Heirs who enjoy that benefit, are obliged to the same conditions. But whatsoever becomes of mans right, God the Creatour and Soveraign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be, to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.

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19 And it come to pass when he *u* heareth the words of this curse *x*, that he bleſs himself in his heart *y*, saying, I shall have peace *z*, though I walk in the ‖ imagination of mine heart *a*, to add † drunkenness to thirst *b*:

‖ Heb. *ſtubbornneſs.* † Heb. *The drunken to the thirsty.*

u (*i. e.*) That root, or that man mentioned, *v. 18. x* (*i. e.*) Of that oath mentioned, *v. 12.* wherein he swore that he would keep covenant with God, and that with a curse pronounced against himself if he did not perform it. Now if when he reads this again, or hears of it from others. *y* (*i. e.*) Flatter himself in his own eyes, as *Psal. 36. 2.* with vain conceits and hopes, as if God did not mind such things, and either could not, or would not punish them. Compare *Psal. 49. 18. Jer. 2. 20. Zech. 11. 5. z* (*i. e.*) Safety and prosperity. *a* Though in my practices and worship I do not follow Gods command, but my own devices, and whatsoever my fancy best likeſh, minding nothing but the gratifying of mine own fancy and humour. *b* (*i. e.*) Not only to satisfie his *thirst*, *i. e.* his concupiscence and inclination to wickedneſs, but even to exceed it, as Drunkards take oft times more than thy itappetite desires, and drink out of meer wantonneſs, or from a desire to be drunk; and as filthy persons commit lewdneſs with others more than their natural inclinations desire, or their strength can well bear, meerly from a wicked mind, and from contempt of God, and because they will do so. The words may be readred, *to add thirst to drunkenneſs*, the particle *eth*, which is a note of the Accusative Case, being joined with *thirst*, and not with *drunkenneſs*, and so the senſe may be this, that when he hath multiplied his sins, and made himself as it were drunk with them, yet he is not satisfied therewith, but still wheres his Appetite, and provokes his thirst after more, as Drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the moiſt* or *moiſtening to the thirſty*, (*i. e.*) in stead of refraining and mortifying, as he ought to do, fully and greedily to satisfie his idolatrous or wicked inclinations, and resolved to give up himself to all the desires of his own heart. Compare *Job 34. 7. Prov. 23. 35. Isa. 30. 1.* and *56. 12. Eph. 4. 19.*

20 * The LORD will not spare him, but then the anger of the LORD, and his jealouſie shall smoke *c* against that man, and all the curses *that are* written in this book shall ſie upon him: and the LORD shall blot out his name from under heaven *d*.

* Ezek. 14. 7, 8.

c (*i. e.*) Shall, burn and break forth with flame and smoak as it were from a furnace. Compare *Psal. 18. 8. d* (*i. e.*) Destroy his person and memory from amongſt men.

21 And the LORD shall separate him unto evil *e*, out of all the tribes of Israel, according to all the curses of the covenant *f*, *that* † are written in this book of the law:

† Heb. *that is written.*

e (*i. e.*) Unto some peculiar and exemplary plague; he will make him a monument of his displeasure to the whole land. *f* He intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this fooliſh person imagined, but curses also to the transgressours of it.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say *g*, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it:

† Heb. *wherewith the LORD hath made it sick.*

g The words following, *v. 24, 25, &c.*

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning *h*, that it is not sowen, nor beareth, nor any gras groweth therein, * like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger, and in his wrath:

* Gen. 19. 24, 25.

h (*i. e.*) Is burnt up and made barren, as with brimstone and salt. See *Judg. 9. 45. Psal. 107. 34. Jer. 17. 6. Ezek. 47. 11.*

24 Even all nations shall say, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

* 1 King. 9. 8. Jer. 22. 8.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them; gods whom they knew not, and ‖ *whom* he had not † given unto them *i*.

‖ Or, *who had not* † Heb. *given unto them* any portion.

i (*i. e.*) Whom God had not given or divided to them, as their portion, or for their worship, but hath *divided them unto all Nations*, as it is said, *Deut. 4. 19.* not for their worship, but for their use and service. So he speaks here of the Sun and Moon and Stars, which were the principal Gods worshipped by the neighbouring Nations. Or, *to whom none hath given this*, *i. e.* that they should be worshipped, or, to whom no worship belongs. So this is an argument against Idolatry. Or, *who had not given unto them*, to wit, any thing: It is an Ellipsis of the Accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

† Heb. *divided.*

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things* belong unto the LORD our God *k*: but those things *which* are revealed, *belong* unto us, and to our children *l* for ever, that we may do all the words of this law.

k Having now mentioned the dreadful and amazing Judgments of God upon the whole land and people of *Israel*, and foreseeing by the Spirit of prophecy the utter extirpation and destruction which would come upon them for their wickedness, he breaks out into this pathetical exclamation, either to bridle their curiosity, who hearing this, would be apt to enquire into the time and manner of so great an event; or to quiet his own mind, and satisfie the scruples of others, who perceiving God to deal so severely with his own people, when in the mean time he suffered those Nations which were guilty of grosser Atheism and Idolatry, and Impiety than the generality of the Jewish people were, to live and prosper in the world, might thence take occasion to deny or reproach his providence or question the equity of his proceedings. To this he answers, that the ways and judgments of God, though never unjust, are oft times secret and hidden from us, and unsearchable by our shallow capacities, and are matter for our admiration, not for our enquiry. *l* But the things which are revealed by God and his word, these are the proper object of our enquiries and studies, that thereby we may come to the knowledge of our duty, by the practice whereof we may be kept from such terrible punishments and calamities as these now mentioned.

CHAP. XXX.

A Promise of Gracious Deliverance to the Jews upon their Repentance, in future times, 1—10. *The Law of God manifest and just,* 11——14. *Life and Death set before them,* 15——20.

1 * AND it shall come to pass, when all these things are come upon thee, the blessing *a* and the curse *b*, which I have set before thee *c*, and thou shalt call them to mind *d* among the nations whither the LORD thy God hath driven thee.

*Lev. 26. 40.

a When thou art obedient. *b* When thou becomest rebellious and Apostatical. *c* Heb. *placed before thy face*, i. e propounded to thy consideration and choice. *d* Or, *bring them back to thy heart*, (*i. e.*) deeply affect thy heart with the sense of these things, to wit, of the blessings offered and given to them by Gods mercy, and the curses brought upon themselves by their sins.

2 And shalt return unto the LORD thy God, and shall obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

*Psal. 126. 1. *Psal. 147. 2. 3 * That then the LORD thy God will turn thy captivity *e*, and have compassion upon thee, and will return, and * gather thee *f* from all the nations whither the LORD thy GOD hath scatered thee.

e (*i. e.*) Bring back thy captives, as *captivity* is taken, *Psal.* 14. 7. *Eph* 4. 8. *f* (*i. e.*) Thy children, either spiritually such, as it is explained *Joh.* 11. 51, 52. or literally such, as it is promised *Rom.* 11.

4 * If *any* of thine be driven out unto the utmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee. *Neh. 1. 9. *Jer. 32. 37.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers.

Ezek. 11. 19. & 39. 26. 6 And * the LORD thy God will circumcise thine heart *f*, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

f Or, *For the Lord will circumcise thine heart, i. e.* will by his Word and Spirit change and purge thy heart from all thine Idolatry and Superstition and Wickedness, and encline thy heart to *love him*, as it here follows. See *Deut.* 10. 16. And so this is produced to shew why and how those great things should be accomplished, God would first convert and sanctifie them, the fruit whereof should be this, that *they* should *return and obey* Gods *commandments*, and *v.* 8. and then should prosper in all things, *v.* 9. The Hebrew *Vau* is oft rendred *for*, and notes the reason of a thing, as 1 *King.* 1. 21. and 18. 3, 4 *Isai.* 1. 3. and 5. 12. *Isa.* 16. 2. and 64. 5. And this promise principally respects the times of the Gospel, and the Grace which was to be then imparted to all Gods Israel by Christ, by whom alone this circumcision is obtained. *Col.* 2. 11. Add so having fully described to them the Law of God, the rule of their obedience here, and in foregoing chapeers, and considering their great instability in the performance of their obedience to it he now reasonably adds a glorious Gospel promise, and directs their faith to the Messias by whom alone they could expect or receive the establishment of their hearts in the ways of God against Apostacy.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return, and obey the voice of the LORD, and do all his commandments which I command thee this day.

*chap. 28. 11. 9 * And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, in the fruit of thy cattel, and in the fruit of thy land for good *g*, for the LORD will again rejoyce over thee for good *h*; as he rejoyced over thy fathers.

g Whereas thou didst formerly receive and enjoy these mercies for thy hurt, through thy own wicked and foolish heart, when thou wast full and fat, forgetting God, and kicking against him, *Deut.* 31. 20. and 32. 15. now thou shalt have them for thy good, thy heart shall be so changed by the grace of the Gospel that thou shalt not now abuse them, but imploy them to the more chearful and faithful service of God the giver of them. *h* (*i. t.*) To do thee good; as he did *rejoyce to destroy thee*, Deut. 28 63.

10 If thou shalt hearken *i* unto the voice of the LORD thy God to keep his commandments and his statutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

i This caution and condition is added to warn them that they should not receive the Grace of God in vain, and to teach them that the Grace of God doth not discharge mans obligation to his duty, nor excuse him for the neglect of it, and that Conversion and Sanctification, though it be Gods work, yet it is mans duty.

11 For this commandment which I command thee this day *k*, it * is not hidden from thee *l*, neither *is it* far off *m*. *chap. 6. 6. Ith. 45. 19

k He seems to speak of the law, or of that great command of loving and obeying God, mentioned here *v.* 2, 6, 10, 16. which is the sum of the law, of which yet he doth not here speak simply, or as it is in its self, but as it is mollified and accompanied with the Grace of the Gospel, whereby God circumciseth mens hearts to do this, as is expressed, *v.* 6. The meaning is, that although the practice of Gods law strictly and severely be now far from us, and above our strength, yet, considering the advantage of Gospel Grace, whereby God enables us in some measure to our duty, and accepts of our sincere endeavours in stead of perfection, and imputes Christs perfect righteousness unto us that believe, now it is neat and easie to us. And so this place well agrees with *Rom.* 10. 6, &c. where St. *Paul* expounds or applies this place to the righteousness of faith; by which alone the Law is such as it is here described. *l* Heb. *Is not too wonderful for thee*, as *Deut.* 17. 8. *Prov.* 30. 18. *Jer.* 32. 17. (*i. e.*) not too hard for thee to know and do. the Will of God, which is but darkly manifested to other nations: *Act.* 17. 27. is clearly and fully revealed unto thee: thou canst not pretend ignorance or invincible difficulty. *m i. e.* Out of thy reach.

12 * It *is* not in heaven *n* that thou shouldest say, Who shall go up for us to heaven, and bring it unto us that we may hear it, and do it? *Rom. 10. 6, &c.

n (*i. e.*) Shut up there, but it hath been thence delivered and published in thy hearing.

13 Neither *is it* beyond the sea *o*, that thou shouldest say, Who shall go over the sea for us, and bring it unto us that we may hear it, and do it?

o The knowledge of this commandment is not to be fetched from far distant places, to which divers of the wise Heathens travelled for their wisdom, but it was brought to thy very doors and ears, and declared to thee in this Wilderness.

14 But the word *is* very nigh unto thee, in the mouth *p*, and in thy heart *q* that thou mayest do it.

p Thou knowest it so well, that it is the matter of thy common discourse; thou professest thy knowledge and belief of it: or, in the mouths of thy Priests and Levites, who are daily preaching of it, and instructing thee in it. *q* (*i. e.*) In thy mind, (as the heart is very commonly taken,) to understand and believe it.

15 * See, I have set before thee this day, life and good *r* and death and evil. *chap. 11. 26. 27.

r (*i. e.*) A good or an happy life. A figure called, Hendiaduo, Or, life, and all the blessings of life, as *good* is oft used, as *Job.* 7. 7. *Psal.* 4. 9. and 128. 5. *Eccles.* 2. 24. and 4. 8. and 6. 3.

16 In that I command thee this day, to love the LORD thy God, to walk in his ways and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the LORD thy God shall bless thee in the land, whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away *s*, and worship other gods, and serve them:

s Either by thy own evil mind, or by the examples or perswasions of others.

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

19 * I call heaven and earth to record this day against you *t*, *that* I have set before you life and death, blessing and cursing: therefore chuse life, that both thou and thy seed may live. *chap. 4. 26. 31. 28. Isa. 1. 2.

t Compare *Deut.* 4. 26. *Jos.* 24. 27. *Psal.* 50. 4. *Isa.* 1. 2.

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: (for he *is* thy life *u*, and the length of thy dayes) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob to give them.

u (*i. e.*) The cause or author of thy life, as *life* is used *Joh.* 14. 6. and 17. 3.

CHAP.

CHAP. XXXI.

Moses shall die in the Peoples sight. Encouraging them, and Joshua, and Joshua 1—8. *He delivereth the Law unto the Priests to read it every seventh year.* 9—13. *God foretelleth Joshua his death.* 14, 15. *Moses and him the future disobedience and misery of the People, enjoyneth Moses a song to testifie against the People.* 16—23. *Moses chargeth the Levites to lay up the Book of the Law beside the Ark of the Covenant.* 24—27. *Assembleth all the People to hear his song.* 28.—30.

1 AND Moses went and spake *a* these words unto all Israel.

a (*i. e.*) Proceeded or continued to speak in usual Hebrew phrase. Or, *went* to the place where he had assembled the People that he might speak to them.

2 And he said unto them, * I *am* an hundred and twenty years old this day; I can no more go out and come in *b*: also the LORD hath said unto me, * Thou shalt not go over this Jordan. *chap. 34. 7. *Num. 20. 12. chap. 3. 27.

b (*i. e.*) Perform the Office of a Leader or Governour, either because I now find a decay of my mind and body: which seems not well to agree with *Deut.* 34. 7. or because I foresee the time of my death approaches.

3 The LORD thy God he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, * as the LORD hath said. *Num 27. 21.

4 And the LORD shall do unto them, * as he did to Sihon, and to Og, kings of the Amorite, and unto the land of them *c* whom he destroyed. *Num. 21. 24. 33.

c Which he gave to you to possess.

5 And * the LORD shall give them up before your face *d*, that ye may do unto them according unto all the commandments which I have commanded you. *chap. 7. 2.

d (*i. e.*) Into your power. See no *Deut.* 1. 8.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God he *it is* that doth go with thee, * he will not fail thee, nor forsake thee. *Josh. 1. 5. Heb. 13. 5.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, be strong, and of a good courage; for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them, and thou shalt cause them to inherit it.

8 And the LORD he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee: * fear not, neither be dismayed. *Josh. 1. 9.

9 And Moses wrote this law *e*, and delivered it unto the priests, the sons of Levi *f*, which bare the ark *g* of the covenant of the LORD, and unto all the elders of Israel *h*.

e Largely so called, the whole Law or Doctrine delivered unto *Moses* contained in these five books. *f* That they might keep it carefully and religiously, and bring it forth upon occasion, and read it, and instruct the people out of it. *g* To wit, sometimes in great solemnities, as *Jos.* 3. 13, 17. and 6. 12. 1 *King.* 8. 3. though the Levites also might bear it, as appears from *Numb.* 3. and 4. and 10. 2 *Chron.* 15. 2. *h* Who were Assistants to the Priests, and overseers to take care that the Law should be kept, and read, and observed.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the * year of release *i*, in the feast of tabernacles, *Chap. 15. 1.

i When they were freed from debts and troubles, and cares of wordly matters, and thereby fitter to attend upon God and his service.

11 When all Israel is come to appear before the LORD thy God in the place which he shall chuse, * thou shalt read *k* this law before all Israel in their hearing. *Josh. 8. 34. 35.

k They self in part, for the Jews tell us that the King was in person to read some part of it, or at least, thou shalt cause it to be read by the Priests or Levites, for he could not read it himself in the hearing of all Israel, but this was to be done by several persons, and to the people met in several companies. See *Nehem.* 8. 1, &c.

12 Gather the people together *l*, men, and women *m*, and children *n* and thy stranger *o*, that *is* within thy gates, that they may hear, and that they may learn *p*, and fear the LORD your God, and observe to do all the words of this Law.

l Not into one place, where all could not hear, but into divers Assemblies or Synagogues. *m* Who hereby are required to go to *Jerusalem* at this solemnity, as they were permitted to do in other solemnities, when the Males only were enjoyned to go, *Exod.* 23. 17. *n* To wit, such of them as could understand, as appears from *Neh.* 8. 2, 3. (*i. e.*) The Proselytes, though others also were admitted. *p* That they may then certainly and constantly do so, though they had also other opportunities to do so, as upon the Sabbath-days. *Act.* 15. 21. and other solemn feasts, yea even in their private houses.

13 And *that* their children which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land, whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, Behold, thy dayes approach that thou must die: call Joshua and present your selves in the tabernacle *q* of the congregation, that * I may give him a charge *r*. And Moses and Joshua went, and presented themselves in the Tabernacle of the congregation. *Num. 27. 19.

q Either properly so called, for though the Priests only might ordinarily enter there, yet others might go in, upon a call and command from God, which here they had: or in the court of the Tabernacle, for the door of which God stood in the cloudy pillar, *v.* 15. the Court coming here under the name of the *Tabernacle* as elsewhere it comes under the name of the *Temple*. *r* Immediately from my self for his greater encouragement, and to gain him more authority with the People.

15 And * the LORD appeared in the tabernacle, in a pillar of a cloud: and the pillar of the cloud, stood over the door of the tabernacle. *Exod. 33. 9.

16 And the LORD said unto Moses, Behold, thou † shalt † sleep *s* with thy fathers, and this people will rise *down* up, and go a whoring *t* after the gods of the strangers of the land *u*, whither they go to be amongst them, and will forsake me, and break my covenant which I have made with them. † Heb. *lie*

t The death of men, both good and bad, is oft called a *sleep*, because they shall certainly awake out of it by resurrection. See *Psal.* 76. 5. *Dan.* 12. 2. 1 *Thes.* 4. 13, &c. 2 *Pet.* 3. 4. *s* God certainly foresees all things to come, yea, even those which depend upon the wills of men, or contingencies of the things, as this unquestionably did. *u* (*i. e.*) Of the *Canaanites*, who now are possessours, but shortly will be turned out of their possessions, and become as strangers in their own land. This aggravates their folly to worship such Gods as could neither preserve their friends, nor annoy their enemies.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will * hide my face *x* from them, and they shall be devoured, and many evils and troubles shall † befall them; so that they will † say in that day, Are not these evils come upon us, because our God *y* is not amongst us? *Psal. 104. 29. Heb. find *them.*

x (*i. e.*) Withdraw my favour and help.

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song *z* for you, and teach it the children of Israel; put it in their mouths *z*, that this song may be a witness for me *a* against the children of Israel.

z Which is contained *Deut.* 32. and is put into a song that it *may* be better learned, and more fixed in their minds and memories. *z* Cause them to learn it, and sing it one to another, to oblige them to more circumspection and watchfulness. *a* Of my kindness in giving them so many blessings, of my patience in bearing so long with them, of my clemency in giving them such fair and plain warnings, and my justice in punishing such an unthankful perverse and incorrigible people.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall have eaten and filled themselves, and waxen fat; * then will they turn unto their gods, and serve them, and provoke me, and break my covenant. *chap. 6. 10, &c. and 8. 16 and 32. 15.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testifie † against them as a witness: for it shall not be forgotten *b* out of the mouths of their seed: for I know their imagination, which they † go about even now *c*, before I have brought them into the land which I sware. † Heb. *bea* *fore.*

b This seems not to be a precept that they should remember it, but a prediction, that God would give them sad occasion to remember it, by bringing upon them the dreadful calamities mentioned in it. *c* Either their inward Inclinations to Idolatry, which they do not check, as they ought, but rather entertain with delight, and those of them do not only cherish it in their hearts, but as far as they can and dare, secretly practise it, as may be gathered from *Amos* 5. 25. *Act.* 7. 43. or their secret purposes to allow themselves therein, when they are settled in their land, which were clearly known to God, though it may be not fully evident to themselves.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge and said, * Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them *d*: and I will be with thee. *Josh. 1. 6.

d This wickedness of theirs which I now foresee and foretel shall not hinder me from bringing them into *Canaan*.

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites *e* which bare the ark of the covenant of the LORD, saying,

e (*i. e.*) The Priests, *ver.* 9. who also were *Levites*.

26 Take this book of the law, and put it in the side *f* of the ark of the covenant of the LORD your God, that it may be there for a witness against thee *g*:

f (*i.e.*) In the outside, in a little chest fixed to it: for nothing but the Tables of stone were contained in the Ark, 1 *King.* 8. 9. Here it was kept for greater security and reverence. *g* (*i.e.* Against thy people, to whom he turns his speech that they might be more affected with it.

27 For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the LORD, and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *your selves*, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

CHAP. XXXII.

The Divine Song, in which God's Power, mercy to his people, and vengeance on his enemies is exalted, their ingratitude is rebuked, 1—18. *God's wrath and future judgments,* 19—26. *Yet, the Idolatrous Nations to be destroyed; and they at last to be enlarged,* 27—43. *He exhorts them to set their hearts on these words for their good,* 44—47. *God sendeth him up to Mount Nebo, there to see the promised Land and dye,* 48—52.

1 GIve * ear, O ye heavens *a*, and I will speak: and hear, O earth *a*, the words of my mouth.

* chap. 4. 36. & 30. 19. Psal. 50. 4. Isa. 1. 2. Jer. 2. 12. & 6. 19.

a Either 1. Angels and men. Or 2. You liseless and senseless creatures, heaven and earth, which he calls upon partly to accuse the stupidity of *Israel*, that were more dull of hearing than these: and partly as witnesses of the truth of his sayings and the justice of Gods proceedings against them.

2 * My doctrine shall drop as the rain *b*, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

* Isa. 55. 10, 11. 1 Cor. 3. 6, 7, 8.

b Look what effects rain and dew have upon herbs and grass which they make fresh and fragrant and growing, the same effect I may justly expect and hope that my discourse will have upon your hearts, *i. e.* to make them soft and pliable and fruitful. Or this may be a prayer, *Let my doctrine drop*, &c. O that it might do so, that my discourse might not be lost upon you, but be profitable to you; the future tense of the indicative mood being put for the imperative mood, as is usual.

3 Because I will publish the Name of the LORD *c*, ascribe ye greatness unto our God *d*.

c (*i.e.*) His glorious excellencies and righteous and worthy actions, by which he hath made himself known as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him whatsoever befalls you, and that it is gross madness to forsake such a God for dumb Idols and meer vanities. *d* As I am about to publish the great power and Majesty and glory of God, so do you also own and acknowledge it, as you have reason to do; or do you attend to the words which God hath commanded me to speak to you in his Name with that diligence, reverence and godly fear which the prefence of so great and glorious a Majesty calls for.

4 *He is* the rock *e*, his work is perfect *f*: for all his ways *are* judgment *g*: a God of truth *h*, and without iniquity, just and right *u* he.

e Or, *a rock*, as for the stability and everlastingness of his nature, and invincibleness of his power, so also for his fixedness and immutability in his counsels and promises and ways; so that if there shall be a sad change in your affairs from an high and prosperous, to a calamitous and deplorable, condition, as there will be, remember that this proceeds from your selves and from the change of your ways and carriages towards God, and not from God, *in whom there is no variableness nor shadow of change*, *Jam.* 1. 17. *f* All his works and actions are unblameable, as being perfect wise and righteous, as it follows. *g* All his administrations in the world and particularly all his dealings with you are managed with judgment and justice. *h* Constant to his promises: you cannot accuse him of any levity or unfaithfulness towards you to this day.

5 † They *i* have corrupted themselves *k*, ‖ their spot *is* not *the spot* of his children: *l* they are a perverse and crooked generation *m*.

† Heb. *he hath corrupted to himself.* ‖ Or, that they are *not his children* that *is their blot.*

i (*i.e.*) The Israelites, as the following words manifest. *k* This phrase sometimes in Scripture notes sin, and sometimes destruction And so the sense may be either, 1. Their wickedness is not from God but from themselves, and their own choice; they have wilfully and industriously depraved themselves, and sold themselves to sin. Or rather 2. Their destruction is not from God, who is *just* and *true*, &c. as was now said, but wholly and solely from themselves, and from their own wickedness, as it here follows. *l* (*i.e.*) Their blemishes or sins are not committed through ignorance or frailty or surprizal, as good men sometimes sin, but they proceed from design and deliberation, are accompanied with malice and wilfulness and contempt, and followed with obstinacy, impenitency and incorrigibleness. So that they carry themselves not like my children and people as they seem to be and profess to be, but like mine enemies. *m* Not only some few of them but the whole body or *generation* of them are *perverse*, (*i.e.*) froward and untractable, *and crooked*, (*i.e.*) irregular and disorderly, not agreeing with the streight and righteous nature of God and of his law. Compare *Isa.* 42. 16.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? Hath he not made thee *n* and established thee? *p*.

n That hath redeemed and rescued thee from Egyptian bondage. *o* (*i.e.*) Advanced thee, as that word is used, 2 *Sam.* 22. 6. *Esth.* 6. 6. & *Psal.* 95. 6. & 149. 2. *Isa.* 43. 7. *Made thee*, not only in a general and common way by Creation or production, but in a peculiar manner by adoption or making thee his peculiar people and children. *p* (*i.e.*) Renewed and confirmed his grace and favour to thee, and not taken it away from thee, which thou hast oft provoked him to do.

7 Remember the days † of old *q*; consider the years † Heb. *of* † of many generations: ask thy father, and he will shew *generation.* thee, thy elders, and they will tell thee.

q (*i.e.*) The history and events of ancient days or former ages, and thou wilt find that I had a respect unto thee not only in Abrahams time, but long before it. Compare *Jer.* 2. 20.

8 When the most High * divided to the Nations their inheritance *r*, when he † separated the sons of Adam *s*, he set the bounds of the † people according to the number of the children of Israel *t*.

* Gen. 10. 5. † Heb. *severed.* † Heb. *peoples.*

r When God by his providence did allot the several parts of the world to several people, which was done *Gen.* 10. and 11. See *Deut.* 2. 5. 9. *Amos* 9. 7. *Act.* 17. 26, 27. *s* (*i.e.*) Divided them in their languages and habitations according to their families. *t* (*i.e.*) He disposed of the several lands and limits of the people so as he did reserve a convenient and sufficient place for the great numbers of the people of *Israel*, whom he designed to make as numerous as the stars of heaven. And therefore he so guided the hearts of several people that the posterity of *Canaan*, which was accursed of God, *Gen.* 9. 25, 26, 27. and devoted to ruine, should be seared in that country which God intended for the children of *Israel*, that so when their iniquities were ripe and Gods time came, they might be rooted out, and the *Israelites* might come in their stead.

9 For the * LORDS portion *is* his people *u*: Jacob *is* the † lot of his inheritance.

* Exod. 15. 16. † Heb. *cord.*

u It is no wonder God had so great a regard to this people, for he chose them out of all mankind to be his peculiar portion and treasure.

10 He found him *x* * in a desert land *y*, and in the waste howling wilderness *z*: he ‖ led him about *a*, he instructed him, he * kept him as the apple of his eye *b*.

* chap. 8. 15. Jer. 2. 6. ‖ Or, *encompassed him about.* * Psal. 17. 8. Zech. 2. 8.

x Not by chance, but as it were looking out and seeking for him, he met with him there. He did indeed manifest himself to him in *Egypt*, but it was in the wilderness at *Sinai* where he found God, and God found him in an eminent manner, and revealed his mind and will to him, and entred into covenant with him, and imparted himself and his grace and blessing to him, that being the place appointed in *Egypt* for God and *Israel* to meet together, *Exod.* 3. 12. By this word he also signifies both their lost condition in themselves, and that their recovery was not from themselves, but only from God who sought and found them out by his grace. *y* In a place destitute of all the necessaries and comforts of life, which also was a type of that desolate and comfortless condition in which all men are before the grace of God finds them out. See *Cant.* 3. 6. and 8. 5. *Ezek.* 16. 4. *Hos.* 9. 10. and 13. 9. *z* Where instead of the voices of men is nothing heard but the howlings and yellings and screitches of ravenous birds and beasts. See *Isa.* 43. 20. *Micah.* 1. 8. *a* He conducted them from place to place by his cloudy pillar and providence. See *Exod.* 13. 18, &c. Or, *he compassed him about*, by his provident care over him, watching over him and preserving him on every side. Compare *Psal.* 32. 7. *b* As men use to keep the apple of their eye, *i. e.* with singular care and diligence, this being as a most tender so a most useful part. Compare *Psal.* 17. 8. *Prov.* 7. 2. *Zech.* 2. 8.

11 * As an eagle stirreth up her nest *c*, fluttereth over her young, spreadeth abroad her wings *d*, taketh them, beareth them on her wings *e*:

* Exod. 19. 4 chap. 32. 11. Isa. 31. 5.

c (*i.e.*) Her young ones in the nest, by a common Metonymy; which she by her cry and motion provoketh to flie by her example. *d* As preparing her self to flie. *e* Or, *as on her wings*, *i. e.* gently and tenderly and safely too, as if she carried them not in her claws for fear of hurting them; but upon her wings. So it is only an Ellipsis of the particle *as*, which is frequent, as hath been shewed. Though some say, the Eagle doth usually carry her young ones upon her wings.

12 *So* the LORD alone did lead him *f*, and *there was* no strange God with him *g*.

* Isa. 43. 12.

f (*i.e.*) When they were thus up in *Egypt* as in their nest whence they durst not venture to fly nor stir, he taught and incouraged and enabled them to fly out and free themselves from their bondage, and brought them into a state of liberty and safety; he dealt tenderly with them, bearing with their infirmities, keeping them from all harms. *g* To wit, to assist him at that work or to deliver them. The more unworthy they in giving to Idols a share in that worship and service which they owe to God only.

13 He made him ride on the high places of the earth *h*, that he might eat the increase of the fields, and he made him to suck * honey out of the rock *i*, and oil out of the flinty rock *k*.

* Psal. 81. 16.

h (*i.e.*) To conquer their strongest holds, which oft-times are in the mountains, and their cities fenced with walls of greatest height and strength, *Deut.* 1. 28. and 2. 36. and 3. 29. *Isa.* 58. 14. To *ride upon* in Scripture phrase is to subdue or conquer, as *Psal.* 45. 4. and 66. 12. *Rev.* 6. 2. and 19. 11, 14. *i* This being a land flowing with honey, *Exod.* 38. 17. where the bees made honey even in woods, as 1 *Sam.* 14. or in the holes of rocks, or in the trees that grew upon or among rocks. *k* The olive trees grow and fructifie most in rocky or hilly places.

14 Butter of kine, and milk of sheep with fat of lambs *l*, and rams of the breed of Bashan *m*, and goats, with the fat of kidneys of wheat *n*, and thou didst drink the pure blood of the grape *o*.

l For though the fat wherewith the inward parts were covered was not to be eaten by them but offered to God, *Lev.* 3. 9, 10. yet that fat which was fast joined to and mixed with the flesh they might eat, as the *Jewish* Doctors note. *m* A place famous for excellent cattel, *Numb.* 32. 4, and 33. *n* (*i.e.*) With the finest of the grains or kernels of wheat; compared to kidneys for their shape and plumpness and largeness. Compare *Psal.* 81. 17. and 147. *o* Wine not mixed with water, but pure as it comes from the grape, which was of a red or bloody colour. See *Psal.* 75. 8. *Isa.* 27. 2.

15 But * Jesurun *p* waxed fat and kicked *q*: * thou art waxen fat, thou art grown thick, thou art covered with fatness *r*: then he forsook God which made him, and lightly esteemed the Rock of his salvation.

* Isa. 44. 2. * Neh. 9. 25. Jer. 2. 7. and 5. 7. Hos. 13. 6. *with fatness*

p (*i.e.*) *Israel*, as is agreed by *Christian* and *Jewish* Interpreters; whom he calls *right* or *upright* or *righteous*, (as the word signifies) not that they were so indeed, but partly by way of instruction to mind them what they professed and promised and ought to be; and partly by way of exprobration, to shew them how unlike they were to the people of God which they pretended to be, and what a shame it was to them to degenerate so much from their name and profession. *q* As well fed and wanton cattel used to do: he grew insolent and rebellious against God and against his word and spirit. ‖ Which is here rightly understood and supplied, by comparing this place with *Job* 15. 27. *Psal.* 17. 10.

16 They provoked him to jealousie *s* with strange gods, with abominations provoked they him to anger.

s (*i.e.*) To anger and fury, for *jealousie is the rage of a man*, *Prov.* 6. 34. And withall it implies the ground of his anger, to wit, their falseness to God whom they had owned and accepted as their husband, and their spiritual whoredom with other Gods.

17 * They sacrificed unto devils *t*, ‖ not to God *u*: to gods whom they knew not *x*, to new *gods*, that came newly up *y*, whom your fathers feared not *z*.

* Lev. 17. 7. Psal. 106. 37. 1 Cor. 10. 20. Rev. 9. 20. ‖ Or, *which* † Heb. *were no gods.*

t (*i.e.*) Unto Idols, which the Devils brought into the World in opposition to God, in and by which the Devils oft-times manifested themselves unto men, and gave them answers, and received their worship. Compare 1 *Cor.* 10. 20. The *Gentiles* pretended to worship God in those Idols, and the Devils which inspired them deluded the nations with false pretences that they were a sort of lower Gods. *Moses* therefore takes off this mask, and shews the enemies of mankind, and therefore that it was the height of madness to honour or worship them. *u* This he saith, either because though at first they joined God and Idols together in worship, yet at last they quite forsook God and adhered to Idols only: or because God utterly rejected those sacrifices which they offered to him together with Idols, and took them for no sacrifices. See 1 *Cor.* 10. 21. *x* Or, *who never knew them*, *i. e.* never shewed any kindness to them, or did them any good: for so words of knowledge are oft used, as *Psal.* 1. 6. *Hos.* 13. 5. *y* Not simply or absolutely, for some of these Gods had been worshipped for many generations and had a fair pretence of long antiquity, but comparatively to the true God, who is *the antient of days*, *Dan.* 7. 9. and who was worshipped from the beginning of the world. To this original and first antiquity *Moses* recalls them; as also our Saviour doth recall the Jews to the first institution, *Mat.* 19. 8. And therefore we may safely follow both their patterns in despising all pretences of antiquity which are contrary to Gods first institutions contained (as all confess) in the holy Scriptures. *z* (*i.e.*) Served not, worshipped not, but justly despised and abhorred them.

18 Of the * Rock *a* that begat thee *b* thou art unmindful, and hast forgotten God that formed thee.

* Isa. 44. 8.

a (*i.e.*) Of God, one of whose titles this is, above *ver.* 4. *Isa.* 44. 8. or of Christ, who is called the *rock*, 1 *Cor.* 10. 4. whom the *Israelites* are said to have tempted, there *ver.* 9. *b* (*i.e.*) Who hath adopted you to be his people, and hath shewed as much care and kindness to you, as if he had begotten you.

19 And when the LORD saw *it*, he ‖ abhorred them, because of the provoking of his sons, and of his daughters *c*.

‖ Or, *despised.*

c Because of their sins whereby they provoked him to anger. Or, *by reason of* his great and just *anger* against them *he abhorred* or *reprobated* or *cast off his sons and his daughters*, for such they were by calling and profession, but not in truth and reality, *ver.* 5.

20 And he said, I will hide my face from them, I will see what their end *shall be d*: for they *are* a very froward generation, * children in whom there *is* no faith *e*.

* Isa. 30. 9.

d I will *see* and observe what will be the issue of all this, what will become of them at last: but this God doth not *see* only by way of speculation but practically, *i. e.* considers with himself what he shall do with them, and how he shall punish them, and sees what he will or purposes to do. A speech after the manner of men. Or I *will see* is put for, *I will make them and others to see*, what the fruit of such actions shall be. *Hebrew* verbs in *Cal* do oft-times take the signification of *Hiphil*. *e* Perfidious, that have broken their covenant so solemnly made with me.

21 They have moved me to jealousie with *that which is* not god, they have provoked me to anger with their vanities: and * I will move them to jealousie with *those which are* not a people *f*, I will provoke them to anger with a foolish nation *g*.

* Hos. 1. 10. Rom. 10. 19.

f (*i.e.*) With the *Gentile* or Heathenish nations, who are none of my people, who scarce deserve the name of a people, as being without yoke, without the knowledge and fear of God which is the foundation of all true policy and government, and without righteous and needfull laws; and many of them are destitute of all government and laws and order, barbarous and rude and savage and brutish in their manners. And yet these people I will prefer before you, and take in your stead, receive them, and reject you; which, when it came to pass how desperately it provoked the *Jews* to jealousie, may be gathered from *Mat.* 21. 43. *Act.* 28. 28. 1, 2, 3. and 22. 21, 22, 23. 1 *Thes.* 2. 15, 16. & tho the *Gentiles* were both in the opinion of the *Jews*, and in truth and reality, notwithstanding all their pretences to wisdom, *Rom.* 1. 22. there being nothing more foolish or brutish than the worship of Idols. See *Jer.* 10. 8. 1 *Cor.* 12. 2.

22 For * a fire is kindled *h* in mine anger, and ‖ shall burn unto the lowest hell *i*, and ‖ shall consume the earth with her increase, and set on fire the foundations of the mountains.

* Jer. 15. 14. Lam. 4. 11. ‖ Or, *hath burned.* ‖ Or, *burning.*

h (*i.e.*) Great and grievous judgments shall be inflicted, which oft come under the name of *fire*, &c. See *Deut.* 4. 24. *Ezek.* 30. 8. *Amos* 2. 2, 5. *i* Or, *unto hell* or *the grave beneath.* The sense is, it shall not only burn up all the corn and fruits and buildings which appear above ground, but it shall reach to the inwards and depths of the earth and burn up the very roots and hope of future increase.

23 I will * heap mischiefs upon them, I will † spend mine arrows *k* upon them.

* Isa. 26. 14. † Heb. *finish.* * Psal. 7. 13.

k (*i.e.*) Even empty my quiver, and send upon them all my plagues, which, like arrows shot by a skilful and strong hand, shall speedily reach and certainly hit and mortally wound them. Compare *Zech.* 9. 14.

Ezek. 5. 16.

24 They shall be burnt with hunger *l*, and devoured with † burning heat *m*, and with bitter destruction: I will also send * the teeth of beasts upon them, with the poyson of serpents of the dust *n*.

† Heb. *burning ardor.* Hab. 3. 5. * Lev. 26. 22.

l With famine, which burneth and parcheth the inward parts, and makes the face *black as a coal*, *Lam.* 4. 8. *m* From fevers or carbuncles, or other inflaming distempers. *n* Who feed upon the dust, *Gen.* 3. 14. and lurk in it that they may surprize unwary passengers, *Gen.* 49. 17.

25 * The sword without, and terror † within shall destroy, both the young man and the virgin, the sucking *also*, with the man of gray hairs.

* Lam. 1. 20. Ezek. 7. 15. † Heb. *from the chambers.*

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

† Heb. *her calamities.*

27 Were it not that I feared the wrath of the enemy *o*, lest their adversaries should behave themselves strangly *p*, *and* lest they should say, ‖ Our hand *is* high, and the LORD hath done all this.

‖ Or, *our high hand, and not this*

o (*i.e.*) *Their rage against me*, as it is expressed *Isa.* 37. 28, 29. their insolent and furious reproaches against my name, as if I *hath done* were unnatural and cruel to my people or unable to deliver them. *all this.* Compare *Exod.* 32. 12. *Numb.* 14. 13. *Deut.* 9. 28. *Jos.* 7. 9. The fear hereof is ascribed to God after the manner of men. *p* (*i.e.*) Insolently and arrogantly above what they used to do. Or, *make themselves strangers*, *i. e.* either really not acknowledge or pretend they did not know that which I had publickly declared and they either did or easily might have known, to wit, that this judgment was inflicted upon them by my hand for their sins. *LORD*

28 For they *q are* a nation void of counsel *r*, neither *is there any* understanding in them.

q Either 1. the enemies last mentioned, who are foolish people, and therefore make so false and foolish a judgment upon things. Or rather 2. the *Israelites* themselves, of whom he speaks both in the foregoing *ver.* 26. and in the whole foregoing chapter, and in the next *v.* 29. and afterwards. *r* That have not wisdom to direct themselves, nor discretion to desire and receive counsel from others, but rashly and madly go on in those courses which will certainly ruine them.

29 * O that they were wise, *that* they understood this, * *that* they would consider their latter end *s*.

* Psal. 81. 8. * Lam. 1.

s What their end will be, and that although God spare them long, 5. yet at last judgment will certainly overtake them.

30 How should * one chase a thousand *t*, and two put ten thousand to flight, except their Rock *u* * had sold them *x*, and the LORD had shut them up?

* Josh. 23. 2 Chro. 14. 11. 24. 24.

t Whence should this miraculous change come, that whereas God had promised that *five Israelites* should *chase an hundred* of their enemies, *Lev.* 26. 8. now on the contrary *one* enemy *should chase a thousand Israelites*. *u* (*i.e.*) Their God, as before *ver.* 4. 18. who was their only refuge and defence. *x* To wit, for bondage, had quitted his right and relation to them, and given them up into their enemies hands. *y* As it were in the net which their enemies had laid for them. Isa. 50. 1. and 52. 3.

31 For their rock *is* not as our Rock, even our enemies themselves being judges *z*.

z Who by their dear bought experience have been forced to acknowledge that our God was far stronger than they and their false Gods together. See *Exod.* 14. 25. *Numb.* 23. 1 *Sam.* 4. 8. ‖ Or, *is worse than thy wine of Sodom*

32 For *a* their vine ‖ *is* of the vine of Sodom *b*, and *Sodom*, &c.

and of the fields of Gomorrah: their grapes are grapes of gall, their clusters *are* bitter *c*.

a Or, *But*; for these words seem to contain an answer to that question, *ver.* 30. *how should*, &c. To this he answers, *g.* Negatively it was not from impotency in God, for if he had not forsaken and delivered them up, they could not have been so easily chased. 2. Positively, *But*, saith he, the true reason was this, *their vine, &c.* *b* The People of *Israel*, which I planted and brought up as a choice vine, are now degenerated and become like the vine of *Sodom*, their principles and practices are all corrupt and abominable. Compare *Isa.* 1. 10. *c* Their fruits or actions are most loathsom to me, malicious and mischievous to others, and at last will be pernicious to themselves.

33 Their wine *is* the poison of dragons *d*, and the cruel venom of asps *e*.

d For although some write that the Dragons of *Greece* have no poison in them, yet that the *African* and *Arabian* Dragons, of which *Moses* here writes, have poison in them, is confessed by ancient heathen authors. *e* Whose poison kills certainly and speedily, as *Aristotle* and others write.

Jer. 2. 22. Hos. 13. 12. 34 Is not this *f* * laid up in store with me, *and* sealed up among my treasures?

f (*i. e.*) All their wickedness mentioned before. My long sufferings towards them may make them and others think that I have forgotten their sins, but I remember them punctually, they are *sealed up as in a bag*, *Job* 14. 17. and as men seal up their treasures, that nothing be lost; and I shall bring them to their remembrance also.

Rom. 12. 19. Heb. 10. 30. 2 Pet. 2. 3. 35 To me *belongeth* * vengeance *g* and recompence; their feet shall slide *h* in due time *i*: for * the day of their calamity *is* at hand *k*, and the things that shall come upon them, make haste.

g It is my office to punish sin and therefore as I know their sins so I will assuredly punish them. *h* They who now think they stand fast and unmoveable, they shall fall into utter destruction. *i* Though not so soon as some may expect it, yet in that time when it shall be most proper and seasonable, when they have filled up the measure of their sins. This *due time* may be the same with that *fulness of time*, *Gal.* 4. 4. when Christ came into the world, whom this people by wicked hands crucified and slew, *Act.* 2. 23. for which *wrath came upon them to the uttermost*, 1 *Thes.* 2. 15, 16. *k* Heb. *is near*. So the Scripture oft speaks of those things which are at many hundred years distance, to meet with objections arising in mens minds from the delays of them, and to signifie, that though they may be afar off as to our measures of time and expectation of the things, yet in Gods account they are near, they are as near as may be, as soon as ever the fit and the full time is come, they come instantly, they are nearer than sinners would have them; when the measure of their sins is once full, the judgment shall not be deferred.

Psal. 106. 45. Jer. 31. 20. 36 For *l* the LORD shall judge his people *m*, and * repent himself for his servants *n*, when he seeth that *their* † power is gone, and *there* is none shut up, or left *o*.

†Heb. *hand.*

l Or, *Nevertheless*, or, *But yet*, as the partiele, *chi*, is sometimes used, as *Job* 5. 7. *Isa.* 9. 1. and 49. 25. Having now spoken of the dreadful calamity which would come upon his people, he now turns his discourse into a more comfortable strain, according to the usual method of the Prophets, and here begins to shew that after God had humbled and sorely chastised his People, yet at last he would have mercy upon them and turn their captivity, as it here follows. *m* (*i. e.*) Shall plead their cause, shall protect and deliver them, as that phrase is oft used. See *Psal.* 7. 8. and 10 18. *Isa.* 1. 17. and 11. 4. *Jer.* 5. 28. and 22 16. *n* (*i. e.*) Repent of the evils he hath brought upon them, will change his course and carriage towards them. *o* *None shut up*, either in their strong cities or castles or other hiding places, or in the enemies hands or prisons, whence there might be some hope or possibility of redemption; and none *left*, as the poor and contemptible people are neglected and usually left by the Conquerours in the conquered land, as 2 *King.* 25. 12. but all seem to be cut off, and the people quite destroyed. So this phrase is used 1 *King.* 14. 10. and 21. 21. and 2 *King.* 9. 8. and 14. 26.

Judg. 10. 14. 37 And he shall say *p*, * where *are* their gods, *their* rock in whom they trusted?

p The Lord, before he deliver his people, will first convince them of their former folly in forsaking him and following Idols: he will find an occasion from that miserable and hopeless condition into which their Idols have brought them to upbraid them with it.

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings *q*? let them rise up, and help you *r*, *and* be † your protection.

†Heb. *an hiding for you.*

q (*i. e.*) To whom you offered sacrifices and oblations after the manner of the *Gentiles*. See *Exod.* 34. 13. *Psal.* 106. 28. 1 *Cor.* 10. 20. *r* If they can do it. Compare *Judg.* 10. 14. *Jer.* 2. 28.

Psal. 102. 27. chap. 4. 35. 1 Sam. 2. 6. Job 5. 18. Hos. 6. 1. 39 See now *s*, that * I *even* I *am* he *t*, and * *there is* no god with me; * I kill, and I make alive: I wound and I heal: neither *is there any* that can deliver you out of my hand.

s Learn now by your own sad experience what vain and impotent things Idols are, and what a silly thing it was in you to put your trust in them, as they did *ver.* 37. *t* (*i. e.*) The only true and omnipotent and irresistable God, as it here follows.

40 For I lift up my hand to heaven *u*, and say, I live for ever *x*.

u (*i. e.*) I solemnly swear, that I will do what here follows, that as I will deliver my people, so I will fully avenge my self upon all mine enemies, whom I have used as rods to scourge my people. *x* (*i. e.*) As sure as I live. Compare *Jer.* 4. 2. *Heb.* 6. 13. *Rev.* 10. 5, 6.

41 If * I whet my glittering sword *y*, and mine hand take hold on judgment *z*, I will render vengeance to mine enemies, and will reward them that hate me.

Isa. 34. 5. 66. 16. Ezek. 21. 14, 15.

y If once I begin to prepare for war and for the execution of my sentence. *z* (*i. e.*) Of the instruments of judgment, of the weapons of war. A metaphor from warriors, that take their weapons into their hand, when they intend to fight.

42 I will make mine arrows drunk with blood (and my sword shall devour flesh) *and that* with the blood of the slain, and of the captives *a*, from the beginning of * revenges upon the enemy *b*

Jer. 23. 20. Lam. 1. 21.

a Whom my sword hath sorely wounded, though not utterly killed. *b* (*i. e.*) When once I begin to revenge my self and my people upon mine and their enemies, I will go on and make a full end. Or, *with the head*, or *with the* blood *of the head*, *i. e.* of the chief or chiefs, *of the revenges of the enemy*, *i. e.* of the revengeful or malicious enemy of God and of his people. The noun Substantive is oft put for the Adjective, as *Gen.* 17. 5. *a multitude of nations*, is put for *many nations*, *Rom.* 4. 17. and *Gen.* 45. 22. *changes of raiment*, *i. e.* changeable raiment; and *Psal.* 99. 4. *the King's strength*, *i. e.* the strong and mighty king. And so here, *the revenges of the enemy*, *i. e.* the revengeful enemy. And by the *head* may be here understood either the Devil, or the heads and rulers of those Empires which were enemies to Gods people. Or, *of the head* shall be *the revenges upon the enemies i. e.* I will take vengeance upon all mine enemies, yea upon the head or heads of them.

43 ‖ * Rejoyce, O ye nations, *with* his people *c*, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

c This translation is justified by *St. Paul*, *Rom.* 15. 10 the particle *with*, being oft understood, as *Levi.* 26. 42 He calls upon the nations to rejoyce and bless God for his favours and especially for the last wonderful deliverance which shall be given to the *Jews* when they shall be converted unto the Gospel in the last days, which they have all reason to do not only from that duty of sympathy which they owe to all people, and especially to Gods ancient people, whereby they are to *rejoyce with them that rejoyce*, but because of that singular advantage and happiness which all nations will have at that time and upon that occasion. Or, *rejoyce*, *O ye Gentiles, his people i. e.* O you Gentiles, who once were not Gods people, but now are his people, do you rejoyce for Gods mercies to the *Jews* his ancient people, bless God for their conversion and salvation.

44 And Moses came and spake all the words of this song in the ears of the people, he, and ‖ Hoshea *d* the son of Nun.

d Or *Joshua*: who is here joyned with *Moses* in this action, because though *Moses* only spake the words, yet *Joshua* consented to them, and, it may be, afterwards repeated them; this being not a song to be sung once for all, but a standing monument which was written and kept for future use, *Deut.* 31. 22, *&c.* and to be repeated again and again upon solemn occasions, which *Joshua* and other succeeding Magistrates were to take care of.

45 And Moses made an end of speaking all these words to all Israel

46 And he said unto them * Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe to do, all the words of this law

47 For it *is* not a vain thing for you *e*, because it is your life, and through this thing you shall prolong *your* days, in the land whither ye go over Jordan to possess it.

e It is not an unprofitable or contempnible work I advise you to, but well worthy of your most serious care, oft to remember and diligently to consider it.

48 * And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo *f* which *is* in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession:

f *Nebo* was a ridge or top of the mountains of *Abarim*. See on *Numb.* 27. 12. *Deut.* 3. 27.

50 And die in the mount whither thou goest up, and be gathered unto thy people, as * Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Because * ye trespassed against me among the children of Israel, at the waters of ‖ Meribah-kadesh in the wilderness of Zin: because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

The Majesty of God, 1——5. *Blessings prophesied of the* 12 *Tribes*, 6——25. *The Excellency of* Israel, 26——29.

AND this *is* the blessing, wherewith Moses the man of God blessed *a* the children of Israel *b* before his death.

a He is said to *bless* them ministerially, partly by praying to God with faith for his blessing upon them; partly by foretelling the blessings which God would confer upon them: for the Prophets are

are oft said to do what they foretel should be done, as *Gen.* 49. 7. *Jer.* 1. 10. *Ezek.* 43. 3. *Hos.* 8. 5. And *Moses* calls himself here *the man of God*, *i. e.* the servant or prophet or minister of God, as this phrase signifies, 1 *Sam.* 9. 6, 7. 1 *Tim.* 6. 11. to acquaint them that the following prophecies were not his own inventions, but divine inspirations. *b* (*i. e.*) The several Tribes: only *Simeon* is omitted, either 1. in detestation of their parent *Simeon* his bloody and wicked carriage, for which *Jacob* also gives that Tribe a curse rather than a blessing, in *Gen.* 49. But as for *Levi*, who is joyned with him in that censure and curse, *Gen.* 49. 5, 6, 7. he is here separated from him and exempted from that curse and blessed with an eminent blessing for a singular and valuable reason expressed here *v.* 8, 9. whereas *Simeons* Tribe had been so far from expiating their fathers crime that they added new ones, their Prince being guilty of another notorious crime, *Numb.* 25. 6, 14. and his Tribe too much concurring with him in such actions, as interpreters gather from the great diminution of the numbers of that Tribe, which were 59300 in *Num.* 1. 23. and but 22200 in *Num.* 26. 14. which was near 40 years after. Or 2. because that Tribe had no distinct Inheritance, but was to have his portion in the Tribe of *Judah*, as he had *Jos.* 19. 1. and therefore he must needs partake with them in their blessings.

2 And he said, The LORD came *c* from Sinai *d*, and rose up *e* from Seir *f* unto them: he shined forth from mount Paran *g*, and he came with † ten thousands of Saints *h*: from his right hand *i* *went* † a fiery law *k* for them.

c To wit, to the *Israelites*, *i. e.* manifested graciously and gloriously among them. *d* (*i. e.*) Beginning at *Sinai*, where the first and most glorious appearance of God was, and so going on with them to *Seir* and *Paran*. Or, *to Sinai*, the particle, *mem*, oft signifying, *to*, as is evident by comparing *Isa.* 59. 20. with *Rom.* 11. 26. 1 *King.* 8, 30. with 2 *Chron.* 6. 21. and 2 *Sam.* 6. 2. with 1 *Chron.* 13. 6. See also *Gen.* 2. 8. and 11. 2. and 13. 11. 1 *Sam.* 14. 15. Or, *in Sinai*, *mem* being put for *beth*, *in*, as *Exod.* 25. 18. *Deut.* 15. 1. *Job* 19. 26. *Psal.* 68. 29. and 72. 16. *e* He appeared or shewed himself, as the Sun doth when it riseth. *f* *i. e.* From the mountain or land of *Edom*, which is called *Seir*, *Gen.* 32. 3. and 36. 8. *Deut.* 2. 4. to which place the *Israelites* came *Numb.* 20. 14, *&c.* and from thence God led them on towards the land of promise, and then gloriously appeared for them in subduing Sihon and Og before them and giving their countries unto them. Which glorious work of Gods is particularly celebrated *Judg.* 5. 4. But because the land of *Seir* or *Edom* is sometimes taken more largely, and so reacheth even to the *Red-sea*, as appears from 1 *King.* 9. 26. and therefore mount *Sinai* was near to it, and because *Paran*, which here follows, was also near *Sinai*, as being the next station into which they came from the wilderness of *Sinai*, *Num.* 10. 12. all this verse may belong to Gods appearance in mount *Sinai*, where that glorious light which shone upon mount *Sinai* directly did in all probability scatter its beams into adjacent parts, such as *Seir* and *Paran* were, and so this is only a Poetical and Prophetical variation of the phrase and expression of the same thing in divers words, and God *coming* or *rising* or *shining from* or *to* or *in Sinai* and *Seir* and *Paran* note one and the same illustrious action of God appearing there with *ten thousands* of his *Saints* or holy Angels, and there giving a *fiery law to them*, as it here follows. And this interpretation may receive some strength from *Hab.* 3. 3. where this glorious march of God before his people is remembred, only *Teman*, which signifies the *South* is put for *Seir*, which is here, possibly to signify, that that *Seir* which is here mentioned was to be understood of the Southern part of the country of *Seir* or *Edom*, which was that part adjoyning to the *Red-sea*. Others refer this of *Seir* to the Brazen Serpent, that eminent type of Christ, which was erected in this place. *g* A place where God eminently manifested his presence and goodness both in giving the people flesh which they desired, and in appointing the 70 Elders and pouring forth his Spirit upon them, *Num.* 11. Though the Exposition mentioned in the foregoing branch may seem more probable. *h* (*i. e.*) With a great company of holy Angels, *Psal.* 68. 17. *Dan.* 7. 10. which attended upon him in this great and glorious work of giving the law, as may be gathered from *Act.* 7. 53. *Gal.* 3. 19. *Heb* 2. 2. and 12. 22. *i* Which both wrote the law and gave it to men. An Allusion to men who ordinarily write and give gifts with their right, and not with their left, hand. *k* The *law* is called *fiery*, partly because it is of a fiery nature, purging and searching and inflaming, for which reasons Gods *word* is compared to *fire*, *Jer.* 23. 29. partly to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, 2 *Cor.* 3. 7, 9. and principally because it was delivered out of the midst of the fire, *Exod.* 19. 16. 18. *Deut.* 4. 11. and 5. 22, 23.

3 Yea, he loved the people *l*: all his saints *m* are in thy hand *n*, and they sat down at thy feet *o*; *every one* shall receive of thy words *p*.

l (*i. e.*) The Tribes of *Israel*, which are called *people*, *Gen.* 48. 19. *Judges* 5. 14. *Act.* 4. 27. The sense is, This law, though delivered with Fire and Smoak and Thunder, which might seem to portend nothing but hatred and terrour, yet in truth it was given to *Israel* in great love, as being the great mean of their temporal and eternal Salvation. And although God shews a general and common kindness to all men, yet he loved this people in a singular and peculiar manner. *m* *All Gods Saints* or *holy ones*, (*i. e.*) his *People*, as they are now called, the people of *Israel* who are all called *holy*, *Exod.* 19. 6. *Num.* 16. 3. *Deut.* 7. 6. *Dan.* 7. 25. and 8. 24. and 12. 7. because they all professed to be so, and were obliged to be so, and many of them were such. Though some appropriate this to the true Saints in *Israel*, *n* Or, were *in thy hand*, *i. e.* under Gods care to protect and direct and govern them, as that phrase signifies, *Numb.* 4. 28, 33. *Job.* 10. 28, 29. These words are spoken to God, and for the change of persons, *his* and *thy*, that is most frequent in the Hebrew tongue. See *Dan.* 9. 4. This clause may further note Gods kindness to *Israel* in upholding and preserving them when the fiery law was delivered. which was done with so much dread and terrour, that not only the People trembled and were ready to fink under it, *Exod.* 20. 18. 19. but even *Moses* himself did *exceedingly fear and quake*, *Heb.* 12. 21. But in this fright God sustained both *Moses* and the people, as or by his hand, whereby he in a manner hid and covered them that no harm might come to them by this terrible apparition. *o* Like Scholars to receive instructions and counsels from thee. He alludes either 1. To the manner of Disciples among the Jews who used to sit at their Masters feet, *Luk.* 10. 39. *Acts* 22. 3. See also *Gen.* 49. 10. 2 *King.* 4. 38. But it is doubtful whether this custom was so ancient as *Moses*. Or, 2. To the place where the people waited when the Law was delivered, which was at the foot of the mount. *p* The people, easily understood from the foregoing words, did or will receive or submit to thy instructions and commands. This may respect either 1. The peoples promise when they heard the Law, that they would *hear and do* all that was commanded, *Deut.* 5. 27. Or 2. The peoples duty to do so. 3. The peoples Priviledge that they were admitted to receive so great a Priviledge as the words and Law of God were.

4 Moses commanded us a law *q*, *even* the inheritance of the congregation of Jacob *r*.

q *Moses* speaks this of himself in the third person, which is very usual in the Hebrew language. *r* The Law is called their *Inheritance*, partly because the obligation of it was hereditary, passing from Parents to their children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which God bestowed upon them.

5 And he was * king *s* in Jesurun *t*, when the heads of the people, *and* the tribes of Israel were gathered together *u*.

See Gen. 36. 31.

s *Moses* was their King not in Title, but in reality, being under God, their supream and uncontroulable Governour, and Lawgiver. Though the word oft signifies only a *Prince* or *chief Ruler*, as *Judg.* 19. 1. *Jer.* 19. 3. and 40. 25. *t* *i. e.* In *Israel*, so called *Deut.* 32. 15. *u* When the Princes and People met together for the management of publick Affairs, *Moses* was owned by them as their King and Lawgiver, and he directed and ruled them as their superiour. This he saith to shew that the people approved and consented to the Authority and Law of *Moses*.

6 Let Reuben live, and not die, and let *not* his men be few *x*.

x Though *Reuben* deserve to be cut off or greatly diminished and obscured; according to *Jacobs* prediction, *Gen.* 49. 4. Yet God will spare them and give them a name and portion among the Tribes of *Israel*, and bless them with increase of their numbers.

7 And this *is* the blessing of Judah: and he said, Hear, LORD, the voice of Judah *y*, and bring him unto his people *z*: let his hands be sufficient for him *a*, and be thou an help to him from his enemies *b*.

y *i. e.* God will hear his prayer for the accomplishment of those great things promised to that Tribe, *Gen.* 49. 8, 9, 10, 11. This implies the delays and difficulties *Judah* would meet with herein, which would drive him to his prayers, and that those prayers should be crowned with success. *z* Either 1. When he shall go forth to Battle against God's and his enemies and shall fall fiercely upon them, as was foretold, *Gen.* 49. 8, 9. *bring him* back with honour and Victory and safety *to his people*, *i. e.* either to the rest of his Tribe who were left at home when their brethren went to battle: or to his brethren the other Tribes of *Israel*. Or 2. When that Tribe shall go into captivity, let them not always be kept in captivity, as the ten Tribes are like to be, but do thou *bring him* again *to his people*. Or 3. As thou hast promised *the gathering of the people to him*, even to the *Shiloh*, who was to come out of his loyns, *Gen.* 49. 10. so do thou *bring him*, *i. e.* the *Messias* who may be understood out of that parallel prophesie, and who may be here called *Judah*, because he was come from him; as he is for that reason called *Davids* in divers places; *to his people*, *i. e.* to that people which thou hast given to him. Or 4. *Bring him in*, to wit, as a Prince and Governour, as thou hast promised *Gen.* 49. *to his people*, *i. e.* to thy people of *Israel*, now to be reckoned as *his people*, because of their subjection to him. Or rather 5. *Bring him in to his people*, to that people which thou hast promised and given to him, *i. e.* to that portion of Land which thou hast alloted to him, settle him in his possession: the *people* or inhabitants being here put for the Land inhabited by them, as the *Israelites* are told they should *possess the Nations* or people of *Canaan*, *Deut.* 11. 23. and 12. 2. *i. e.* their Land as it is explained, *Deut.* 17. 14. and 30. 18. for the people they were not to possess but to dispossess and to root out. *a* This Tribe shall be so numerous and potent and valiant that it shall suffice to defend it self without any aid either from forreign Nations or from other Tribes: as appeared when this Tribe alone was able to grapple with nine or ten of the other Tribes. *b* Thou wilt preserve this Tribe in a special manner, so as his enemies shall not be able to ruine it, as they will do other Tribes, and that for the sake of *Messias* who shall spring out of it.

8 And of Levi he said, * Let thy Thummim and thy Urim *be* with thy holy one *c*, * whom thou didst prove *d* at Massah *e*, *and with* whom thou didst strive *f* at the waters of Meribah;

Exod. 28. 30. Num. 20. 13.

c *The Thummim and the Urim*, which are *thine*, O Lord by special institution and consecration, by which he understands the Ephod in which they were put, *Exod.* 28. 30. by a synecdoche, and the High Priesthood, to which they were appropriated, by a Metonymie; and with al the gifts and graces signified by the *Urim* and *Thummim*, and necessary for the discharge of that high-office, shall be with *thy holy one*, *i. e.* with that Levite, that Priest, which thou hast consecrated to thy self, and which is *holy* in a more peculiar manner than all the people were, *i. e.* The Priest-hood shall be confined to and continued in *Aarons* Family. *d* This seems added by way of anticipation, although thou didst try him, and rebuke him, and shut him out of *Canaan* for his miscarriage about fetching water out of the rock, yet thou didst not therefore take away the Priesthood from him. *e* Not at that *Massah* mentioned *Exod.* 17. which is also called *Meribah* where neither *Moses* nor *Aaron* are reproved, nor is *Aaron* so much as named, but at that other *Meribah*, *Numb.* 20. where this is re-

pressed, which as it is called by one of the names of that place, *Exod.* 17. to wit, *Meribah*, *Numb.* 20. so it may be here called by its other name, *Massah*; and well may the same names be given to those two places, because the occasion of them was in a great measure one and the same. Though this place may be otherwise rendred, *whom thou didst try in trying* or *with trial*, i. e. whom thou didst exactly and throughly try, such repetitions being very frequent and elegant in the Hebrew language. And it may be observed, that in the Hebrew text here are two several prepositions, though the English translation render them both by *at*, here, *both, in'or with*, and in the next branch, *al*, *at* or *near* or *concerning the waters of Meribah*; which may seem to intimate that the former is not the name of the place as the latter is: why else should they not have been expressed by the same preposition? *f* Or, *contend*, *i. e.* whom thou didst reprove and chastise, as that phrase signifies, *Isa.* 49. 25. *Jer.* 2. 9.

9 Who said to his father, and unto his mother, I have not seen him *g*, neither did he acknowledge his brethren, nor knew his own children: * for they have observed thy word, and kept thy covenant *h*.

* Mal. 2. 5.

g (*i. e.*) I have no respect unto them, for so *knowledge* is oft used, as *Job* 9. 21. *Prov.* 12. 10, 11. 1 *Thess.* 5. 12. The sense is, who followed God and his command fully, and executed the judgment enjoyned by God without any respect of persons, *Exod.* 32. 26, 27. This seems better than to refer it, either to their not mourning for their next kindred, for that was allowed to all but the high Priest in case of the Death of Father or Mother, and that was only a ceremonial rite and no matter of great commendation; or to their impartiality in executing the judgments committed to them, *Deuteronomy* 17. 9. of which they had as yet given no considerable proof. *h* (*i. e.*) When the rest broke their covenant with God by that foul sin of Idolatry with the calf, that Tribe kept themselves more pure from that infection, and adhered to God and his Worship and Service, as appears from *Exod.* 32. 26, 28. Compare *Mal.* 2. 6, 7.

|| Or, *let them not teach*, &c.
|| Or, *let them put incense.*
† Heb. *at thy nose.*

10 || They *i* shall teach Jacob thy judgments, and Israel thy law: || they shall put incense † before thee *k*, and whole burnt-sacrifice upon thine altar.

i (*i. e.*) The Priests and Levites. *k* (*i. e.*) Upon thine Altar of incense which stood before the Ark, the place of Gods special presence.

11 Bless, LORD, his substance *l*, and accept the work of his hands *m*; smite through the loins of them that rise against him *n*, and of them that hate him, that they rise not again.

l (*i. e.*) His outward estate, as *Deut.* 8. 18. because he hath no inheritance of his own and therefore wholly depends upon thy blessing. Or, *His Host* or *Army*, as the word is used *Ezek.* 37. 10. The Priests that attended upon Gods service in the Tabernacle or Temple are oft compared to an *host* or *army* in regard of their exquisite order and courses and constant watches there. See *Numb.* 4. 3. *m* (*i. e.*) All his holy administrations which he fitly calls *the works of his hands*, either more largely, the hand, one great instrument of action being put for all the rest; Or because a great part of the service of the Levites and Priests was done by the labour of their hand and body, whereas the service of Evangelical Ministers is more spiritual and heavenly. *n* He prays thus earnestly for them, partly because he foresaw they who were to teach and admonish, and reprove, and chastise others who would have many enemies, *Jer.* 15. 10. *Amos* 5. 10. and partly because they were, under God, the great preservers and upholders of Religion, and their Enemies were the Enemies of Religion it self, as is evident from the history of the Old Testament.

12 *And* of Benjamin he said, The beloved of the LORD *o* shall dwell in safety by him *p*, *and the LORD q* shall cover him all the day long *r*, and he shall dwell between his shoulders *s*.

o (*i. e.*) This beloved Tribe, so called partly in allusion to their Father *Benjamin* who was the beloved of his Father *Jacob*: and partly because of the love and kindness of God towards this Tribe which appeared both in this, that they dwelt in the fattest and best part of the Land, as *Josephus* affirms, and especially in the following priviledge. *p* (*i. r.*) Shall have his lot nigh unto Gods Temple, which was both a singular comfort and safeguard to him. *q* Who may well be understood here because he was expressed in the former member. *r* Shall protect that Tribe continually while they cleave to him. *s* The Lord shall dwell, *i. e.* his Temple shall be placed, *between his shoulders*, *i. e.* in his portion, or between his borders, or sides as the word *Shoulder* is oft used, as *Exod.* 28. 7. *Numb.* 34. 11. *Jos.* 15. 8, 10. *Ezek.* 47. 1, 2. And this was truly the situation of the Temple, on both sides whereof was *Benjamins* portion, and though mount *Sion* was in the Tribe of *Judah*, yet mount *Moriah*, on which the Temple was built, was in the Tribe of *Benjamin*.

Gen. 49. 25.

13 And of Joseph he said, * Blessed of the LORD *be* his land *t*, for the precious things of heaven *u*, for the dew, and for the deep that coucheth beneath *x*:

t His portion shall be excellent and endowed with choice blessings from God, as it here follows. *u* (*i. r.*) The precious fruits of the Earth brought forth by the influences of Heaven, the warmth of the Sun, and the Rain which God will send from Heaven. *x* The springs of water bubbling out of the Earth.

† Heb. *thrust forth.*
‡ Heb. *moons.*

14 And for the precious fruits brought forth by the sun *y*, and for the precious things † put forth by the ‡ moon *z*,

y Which opens and warms the Earth, cherisheth and improveth and in due time ripeneth the seeds and fruits of the Earth. *z* Which by its moisture refreshes and promotes them. Heb. *Of the moons*, or *months*, *i. e.* which it bringeth forth in the several Months or Seasons of the year.

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills *a*.

a (*i. e.*) The excellent fruits, as Grapes, Olives, Figs, &c. which delight in Mountains, growing upon, or the precious Minerals contained in, their *mountains* and *hills* called *ancient* and *lasting*, *i. e.* such as have been from the beginning of the world, and likely to continue to the end of it, in opposition to those hills or mounts which have been cast up by the wit of man.

16 And for the precious things of the earth *b*, and fulness thereof *c*, and for the good will of him that dwelt in the bush *d*: let the blessing come upon the head of Joseph *e*, and upon the top of the head of him that * was separated from his brethren.

* Ge. 49. 26.

b And in general for all the choice fruits which the Land produceth in all the parts of it, whether Hills or Valleys. *c* (*i. e.*) The Plants and Cattle and all Creatures that grow, increase, and flourish in it. *d* For all other effects of the good will and kindness of God who not long since did for a time dwell or appear in the bush to me in order to the relief of his people, *Exod.* 3. 2. *e* (*i. e.*) Of *Josephs* posterity.

17 His glory *is like* the firstling of his bullock *f*, and his horns *are like* the horns of || unicorns *g*, with them he || Or, *it* shall push the people *b* together, to the ends of the earth *i*; *wild bul.* and they *are* the ten thousands of Ephraim, and they *are* *Heb.* the thousands of Manasseh *k*.

f In whose countenance there is a kind of awful Majesty and comely generosity, as *Tully*, *Aelian*, &c. observe. This seems to note the Kingdom which *Ephraim* should obtain in *Jeroboam* and his Successors. *g* His strength and power shall be very great. *h* (*i. e.*) All that shall oppose him, and particularly the *Canaanites*. *i* (*i. e.*) Of the land of *Canaan*. *k* Though *Manasseh* be now more numerous, yet *Ephraim* shall shortly outstrip him, as was foretold *Gen.* 48. 29.

18 And of Zebulun he said, Rejoyce *l* Zebulun, in thy going out *m*, and Issachar *n* in thy tents *o*.

l Thou shalt prosper and have cause of rejoycing. *m* Either 1. To war, as this phrase is oft used, as *Gen.* 14. 18. which was in part verified, *Judg.* 5. 18. Or 2. To Sea, in way of Traffick, because their portion lay near the Sea. Or both may be joined, and in both respects his course is opposite to that of *Issachar*, who was a lover of peace and pasturage. See *Gen.* 49. 14, 15. *n* Who is here joined with *Zebulun*, both because they were brethren by Father and Mother too, and because their possessions lay near together. *o* (*i. e.*) Thou shalt give thy self to the management of Land and Cattle, living quietly in thy own possessions, disliking the troubles of war and of merchandise. So the phrase is used, *Gen.* 25. 27. *Jos.* 22. 4. *Judg.* 5. 24. and 7. 8.

19 They *p* shall call the people *q* unto the mountain *r*, there they shall offer sacrifices of righteousness *s*: for they shall suck *of* the abundance of the sea *t*, and *of* treasures hid in the sand *u*.

p Either 1. *Zebulun* and *Issachar*. Or rather 2. *Zebulun* only, as the following matter shews, and it was *Zebulun* that *Moses* takes more special notice of *ver.* 18. bringing in *Issachar* only by the by, in conjunction with him, or in opposition to him. And so having dispatched *Issachar* in two words, he returns to *Zebulun*, a more active Tribe. *q* (*i. e.*) The Gentiles, either those of *Galilee*, which was called *Galilee of the Gentiles*, who were their Neighbours; or people of other nations, with whom they had commerce, which they endeavoured to improve in perswading them to the true God and his Worship and Service. *r* (*i. e.*) To the Temple, which *Moses* knew was to be seated upon a mountain. *s* (*i. e.*) Such as God requires and Righteousness obligeth them to offer. Their trafficking abroad with Heathen nations shall not make them forget or neglect their duty at home, nor shall their distance from the place of sacrifice hinder them from coming to it to discharge that duty. *t* They shall grow rich by the traffick of the sea, and their riches shall not make them the worse as they do others, but they shall consecrate themselves and their riches to the service of God. * Such precious things as either 1. Are contained in the sand of the sea and Rivers, in which sometimes there is mixed a considerable quantity of Gold and Silver. Or 2. Such as grow in the Sea, or are fetched from the sandy bottom of it, as pearls, coral, ambergrease, &c. Or 3. Such as being cast into the Sea by shipwrack are cast upon the shore by the workings of the Sea, and thence taken either by merchants, or by the people that live upon the Sea-Coast.

20 And of Gad he said, Blessed *be* he that * enlargeth Gad *x*: he dwelleth as a lion *y*, and teareth the arm with the crown of the head *z*.

* See Josh. 8. &c. 2 Chron. 22. 1, &c.

x By praising God for enlarging *Gad* he supposeth the ground of these praises, that God would enlarge *Gad*, *i. e.* either 1. enlarge his Territories: which seems needless, because they had a very large portion now when *Moses* uttered these words. Or 2. bring him out of his straits and troubles, which he was likely to be oft engaged in, because he was encompassed with potent Enemies. And in this sense the phrase is used *Ps.* 4. 2. compare *Ps.* 31. 8. and 118. 5. One instance of the fulfilling hereof we have *Judg.* 11. *y* (*i. e.*) Safe and secure from his Enemies, and terrible to them when they rouse and molest him. See 1 *Chron.* 5. 18, &c. and 12. 8. *z* (*i. e.*) Utterly destroys his Enemies, both the *head*, the seat of the crown, their dignity and principality, and the *Arm*, the subject of strength and instrument of action; both chief Princes, and their instruments and subjects.

21 And * he provided the first part *a* for himself, because there in a portion of the law-giver *b was to be* † seated, and he came *with* the heads of the people *d*, he executed the justice of the LORD, and his judgments with Israel *e*.

* Num. 32. 17. † Heb. *cieled.*

a The first-fruits of the Land of promise, the country of *Sihon*, which was first conquered, which he is said to *provide for himself*, because he desired and so obtain'd it of *Moses*, *Numb.* 32. *b* (*i. e.*) Of *Moses* whose portion this is called, either because this part of the Land beyond *Jordan* was the only part of the Land which *Moses* was permitted to enter upon: or because it was given to him by *Moses*, whereas the portions beyond *Jordan* were given to the several Tribes by *Joshua* according to the direction of the lot. *c* Heb. *hid* or *protected*: for their Wives and Children were secured in their Cities, whilest many of their men went over to the War in *Canaan*. *d* (*i. e.*) He went, or he will go (the preter tense being put for the future after the manner of the Prophets) to wit, to the war in *Canaan*, with *the Princes*, or *Captains*, or *Rulers of the people of Israel*, *i. e.* under their command and conduct, as indeed they did; or with *the first of the people*; or, *in the front of the people*, as the *Syriack* renders it; for this tribe and their brethren whose lot fell beyond *Jordan*, were to march and did march into *Canaan before their brethren*, as it is expressed, *Jos.* 1. 14. And the Hebrew word *rosh* oft signifies the *beginning* or *first* of a thing, (*i. e.*) He did or will execute the just judgment of God against the *Canaanites*, as the rest of the *Israelites* did; he will joyn in the war against them, as he promised to do *Numb.* 32. 27, &c. and actually did, *Jos.* 1. 14.

22 And of Dan he said, Dan *is* a lions whelp *f*: he shall leap from Bashan *g*.

f (*i. e.*) Courageous and generous and strong and successful against his Enemies. *g* Or, which *leapeth from Bashan*: for this clause seems not to belong to the Tribe of *Dan*, which was at a great distance from *Bashan*, even at the other end of the Land, and therefore this seems too great a leap for him, and if he did leap so far he should rather be said to take his leap from his own lot in the South of *Canaan*, and thence to *leap* not *from Bashan*, but to *Bashan*, to fall upon his Enemies there: but it rather is a continuation of the Metaphor, and belongs to the *Lion*, which is said to *leap from Bashan*, because there were many and fierce Lions in those parts, see *Judg.* 14. 5. whence they used to come forth to prey, and their manner was to leap upon the prey.

23 And of Naptali he said, O Naptali satisfied with favour *g*, and full with the blessing of the LORD *h*: possess thou the west and the south *i*.

g Either 1. With Gods favour, as it follows: Or 2. With mens favour or good-will, his carriage being peaceable, courteous and obliging, as is intimated, *Gen.* 49. 21. according to the common Translation; see the notes there. *h* (*i. e.*) Seated in a pleasant and fertile and happy soil; such as *Galilee*, (in which their share lay) eminently was, as *Josephus* and others report. *i* Or, *the Sea and the South*. This is not to be understood of the places, that his lot should fall there, for he was rather in the East and North of the Land; but of the pleasures and commodities of the *West* or of the *Sea*, which were conveyed to him from his neighbour *Zebulun*; and *of the south*, *i. e.* from the southern tribes and parts of *Canaan*, which were brought to him down the River *Jordan*, and both sorts of commodities were given him in exchange for the fruits of his rich soil which he had in great abundance.

24 And of Asher he said, *Let* Asher *be* blessed with children *k*; let him be acceptable to his brethren *l*, and let him dip his foot in oil *m*.

k He shall have numerous and those strong and healthful and comely Children. Or, *shall be blessed* or *praised of* or *above the sons*, *i. e.* the other Sons of *Israel*, or his *brethren*, as it here follows, *i. e.* His portion shall fall in an excellent part, where he may have the benefits both of his own fat soil, and of the Sea, by his neighbours, *Tyrus* and *Sidon*. *l* By his sweet disposition and winning carriage and communication of his excellent commodities to his brethren he shall gain their affections. *m* He shall have such plenty of Oil that he may not only wash his face but his feet also in it. Or, the fatness and fertility of his Countrey may be expressed by *Oil*, as *Job* 29. 6. And so it agrees with *Jacobs* blessing of him, *Gen.* 49. 20.

|| Or, *under thy shoes shall be iron.*

25 || Thy shoes *shall be* iron and brass *n*: and as thy days, *so shall* thy strength *be o*.

n This may note; either 1. Their great strength by which they should be able to tread down and crush their enemies, as Christs *feet* for this very reason are said to be of *brass*, *Revel.* 1. 15. Or 2. The mines of Iron and Copper, which were in their portion, whence *Sidon* their neighbour was famous among the heathens for its plenty of brass, and *Sarepta* is thought to have its name from the brass and iron, which were *melted* there in great quantity. Compare *Deut.* 8. 9. Or 3. The strength of its situation, and so some antients and moderns render the words, *thy habitation* or *thy enclosure* shall be *iron and brass*, *i. e.* fortified as it were with walls and gates of iron and brass, being defended by the Sea on one side, by their brethren on other sides, as also by mountains and rivers. *o* (*i. e.*) Thy strength shall not be diminished with thine age, but thou shalt have the vigour of youth even in thine old age: thy Tribe shall grow stronger and stronger.

26 *There is* none like unto the God of Jesurun, *who* rideth upon the heaven *p* in thy help, and in his excellency *q* on the skie.

p (*i. e.*) Upon the clouds to succour thee from thence, by sending thunder and lightning upon thine enemies. See *Psal.* 18. 7, &c. and 68. 34, &c. *q* Or, *in his magnificence*, *i. e.* magnificently, gloriously and with great Majesty as well as power.

27 The eternal God *is thy* refuge *r*, and underneath *s* are the everlasting arms: and he shall thrust out *the* enemy from before thee, and shall say, Destroy *them t*.

r Or, *thy dwelling-place*. Compare *Psal.* 91. 1. *s* (*i. e.*) Under thy arms to hold thee up, as my hands were once held up by *Aaron* and *Hur*. He will support and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to the earth by-

neath to assist and deliver thee. *t* (*i. e.*) Shall give thee not only command and commission, but also power to destroy them: for Gods *saying* is doing, his word comes with power.

28 * Israel then shall dwell in safety alone *u*; the fountain of Jacob *x* shall be upon a land of corn and wine; also his heavens *y* shall drop down dew.

* Jer. 23. 6.

u Either 1. Though they be alone, and have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them. Or 2. Distinct and separated from all other nations, with whom I will not have them to mingle themselves. See *Numb.* 23. 9. *Exra* 9. 1, 2. *x* (*i. e.*) The posterity of *Jacob*, which flowed from him as waters from a Fountain, in great abundance. Compare *Psal.* 68. 26. *Isa.* 48. 1. The *fountain* is here put for the *River* or *Streams* which flow from it, as *Psal.* 104. 10. as the *Root* is put for the *Branch*. 2 *Chron.* 22. 10. *Isa.* 11. 10. *Revel.* 5. 5. and as *Jacob* or *Israel* who is the *fountain*, is oft put for the children of *Israel*. Or *the eye* (for so the Hebrew word oft signifies) *of Jacob*, *i. e.* of the people of *Israel*, and so the sense is, They who now only hear of the Land of promise shall shortly see it, which I am not suffered to do, and shall enjoy it, which is oft signified by *seeing*, as *Psal.* 4. 6. and 27. 13. and 34. 13. *Eccles.* 2. 1. & 3. 13. *y* (*i. e.*) Those Heavens or that Air which hangs over his Land.

29 Happy *art* thou, O Israel; who *is* like unto thee, O people, saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency, and thine enemies || shall be found liars unto thee ||, and thou shalt tread upon their high places †.

|| Or, *shall be subdued.*

z The giver and preserver of all that excellency, that glory, safety and happiness, which thou hast above all other people, which thou doest not obtain either by or for thy own wisdom or strength or goodness. Or, *Thy most excellent sword*, *i. e.* Thy strength and the author of all thy pait or approaching Victories. || (*i. e.*) Shall be deceived as to all their vain hopes and confidences of destroying thee or saving themselves, whether grounded upon their own numbers and valour and strong holds, or upon old Prophesies and predictions of success, or upon their idols. Or, *shall lie unto thee*, *i. e.* shall submit themselves to thee, though it be done but feignedly and by constraint, as this phrase is used, *Psal.* 18. 44. & 66. 3. & 81. 15. Possibly this may design the lies and frauds which the *Gibeonites* would use to deceive them, *Jos.* 9. 4. † *i. e.* Thou shalt subdue their greatest princes, and their strongest holds, *Deut.* 32. 13. and their Idols, Temples, and Worship.

CHAP. XXXIV.

Moses from Mount Nebo vieweth the Land, 1—4. *He dieth there*, 5. *His Burial*, 6. *His age*, 7. *Thirty days mourning for him*, 8. *Joshua succeedeth him*, 9. *The praises of Moses*, 10—12.

1 AND Moses went up *a* from the plains of Moab, unto the mountain of Nebo *b* to the top of || Pisgah, that *is* over against Jericho: and the LORD shewed him * all the land of Gilead *c* unto Dan *d*.

|| Or, *the hill.*
* chap. 3. 27.

a In compliance with Gods will that he should then and there resign up his soul to God. *b* Of which see *Num.* 27. 12. and 32. 38. & *Deut.* 32. 49. *c* Whereof *Moses* had as yet seen and enjoyed but a small part. Of this Land see *Gen.* 31. 21. *Numb.* 32. 1, 19. &c. *d* To that City which after *Moses* his death was called *Dan*, *Jos.* 19. 47. *Judg.* 18. 29. So that here is an anticipation. But it seems most probable, and is commonly believed, that this chapter was not written by *Moses* but by *Eleazar* or *Joshua* or *Esra*, or some other man of God directed herein by the Holy Ghost; this being no more impeachment to the divine authority of this chapter, that the penman is unknown, which also is the lot of some other Books of Scripture, than it is to the authority of the Acts of the King or Parliament, that they are Written or Printed by some unknown person.

2 And all Naphtali *e*, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea *f*,

e (*i. e.*) The land of *Naphtali*, which together with *Dan*, was in the North of *Canaan*, as *Ephraim* and *Manasseh* were in the midland parts, and *Judah* on the South, and the Sea on the west. So these parts lying in the several quarters are put for all the rest. He stood in the East and saw also *Gilead*, which was in the Eastern part of the land, and thence he saw the North and South and West. *f* (*i. e.*) The midland Sea, which was the utmost bound of the land of promise on the west.

3 And the south *g*, and the plain of the valley of Jericho *h*, the city of palm-trees *i*, unto Zoar.

g (*i. e.*) The South quarter of the land of *Judah*, which is towards the salt sea, which is described *Num.* 34. 3, 4, 5. *Jos.* 15. 1, 2, 3, 4. as the western quarter of *Judah* was described in the words next foregoing. *h* Or, in which lies *Jericho*: which was in the Tribe of *Benjamin*. *i* (*i. e.*) *Jericho*, so called both here and *Judg.* 1. 16. and 3. 13. 2 *Chron.* 28. 15. from the multitude of Palm-trees which were in those parts, as *Josephus* and *Strabo* write. From whence and the balm there growing it was called *Jericho*, which signifies, *odoriferous* or *sweet smelling*.

4 And the LORD said unto him, * This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes *k*, but thou shalt not go over thither.

* Gen. 12. 7. and 13. 15.

k To wit, by a miraculous power strengthning thy sight or making a clear representation of all these parts to thy view.

5 So Moses the servant of the LORD died there in the land of Moab *l*, according to the word of the LORD.

l (i. e.) in the land which *Israel* took from the *Amorites*, which antiently was the land of *Moab*.

6 And he *m* buried him in a valley in the land of Moab, over-against Beth-Peor: but no man knoweth of his sepulchre *n* unto this day.

m (i. e.) The Lord, last mentioned, buried him either immediately, or by the ministery of Angels, whereof *Michael* was the Chief or Prince, *Jude ver.* 9. *n (i. e.)* Of the particular place of the Valley where he was buried: which God hid from the *Israelites*, to prevent their Superstition and Idolatry, to which he knew their great proneness. And for this very reason the Devil endeavoured to have it known and contended with *Michael* about it, *Jude ver.* 9. And seeing God would not endure the worship of the Relicks or Tomb of so eminent a person as *Moses* was, it is ridiculous to think God would permit this Honour to be given to any of the succeeding Saints who were so far inferior to him.

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his † natural force † abated *o*.

† Heb. *moisture.* † Heb. *fled.*

o By a miraculous work of God in mercy to his Church and People.

8 And the children of Israel wept for Moses in the plains of Moab thirty days *p*: so the days of weeping *and* mourning for Moses were ended.

p Which was the usual time of mourning for persons of high place and eminency. See *Gen.* 50. 3, 10. *Num.* 20. 29. For others seven days sufficed.

9 And Joshua the son of Nun *was* full of the spirit of wisdom *q*: for Moses had laid his hands upon him *r*, and the children of Israel hearkned unto him, and did as the LORD commanded Moses.

q And other gifts and graces too, as appears from the History, but *Wisdom* is mentioned as being most necessary for the Government to which he was now called. *r* Which God had appointed as a sign to *Moses* and *Joshua* and the *Israelites* that this was the person whom he had appointed and qualified for his great work. See *Numb.* 27. 18, &c. Compare *Gen.* 48. 10. *Numb.* 8. 10.

10 And there arose not a prophet since in Israel like unto Moses *s*, whom the LORD knew face to face *t*:

s In the priviledges here following. *t (i. e.)* Whom God did so freely and familiarly and frequently converse with. See on *Exod.* 33. 11. *Numb.* 12. 8. *Deut.* 5. 4.

11 In all the signs *u*, and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land.

u This is to be joyned either 1. with the words immediately foregoing, as an eminent instance wherein God did know or acknowledge and own or converse so familiarly with *Moses*, namely in the working of all his signs and wonders in *Egypt*, where God spake to him so oft, and sometimes even in *Pharaoh's* presence, and answered his requests, so particularly and punctually whether he called for vengeance or for deliverance. Or 2. With the more remote words, there was none *like unto Moses* in regard of *all the signs*, &c. the words, *whom the Lord knew face to face*, coming in by way of parenthesis.

12 And in all that mighty hand, and in all the great terrour which Moses shewed in the sight of all Israel.

JOSHUA.

The ARGUMENT.

IT is not material to know who was the Pen-man of this Book, whether Joshua, *as seems most probable from Chap.* 24. 26. *or some other holy Prophet. It is sufficient, that this Book was a part of the Holy Scriptures or Oracles of God committed to, and carefully kept by the* Jews, *and by them faithfully delivered to us; as appears by the concurring Testimony of Christ and his Apostles, who owned and approved of the same Holy Scriptures which the Church of the* Jews *did. But this is certain, that divers Passages in this Book, were put into it after* Joshua's *death, as* Josh. 10. 13: *compared with* 2 Sam. 1. 18. *and* Josh. 19. 47. *compared with* Judg. 18. 1. *and* Josh. 24. 29, 30. *And such like Insertions have been observed in the five Books of* Moses.

CHAP. I.

God commands Joshua to lead the people unto the Land of Canaan, 1—3. *It's Borders,* 4. *God promises to assist him,* 5, 6. *Commanding him to observe the Law,* 7—9. *He prepares the people to pass over Jordan,* 10, 11. *Reminds the Reubenites, Gadites, and half tribe of Manasseh of their promise to Moses,* 12. 15. *Which they are ready to do; and all promise to obey,* 16—18.

1 NOW after the death of Moses *a*, the servant of the LORD *b*, it came to pass, that the LORD spake *c* unto Joshua the son of Nun, Moses * minister *d*, saying,

* Deut. 1. 38.

a Either immediately after it, or when the days of mourning for *Moses* were expired. *Joshua* was appointed and declared *Moses* his Successor in the Government before this time; and therefore doubtless entred upon the Government instantly after his death; and here he receives confirmation from God therein. *b* This title is given to *Moses* here and *v.* 2. as also *Deut.* 34. 5. and is oft repeated not without cause, partly to reflect Honour upon him, partly to give Authority to his Laws and Writings, in publishing whereof he only acted as Gods Servant, in his name and stead: and partly that the *Israelites* might not think of *Moses* above what was meet, remembring that he was not the Lord himself, but only the Lords Servant; and therefore not to be worshipped, nor yet to be too pertinaciously followed in all his Institutions, when the Lord himself should come and abolish part of the Mosaical Dispensation; it being but reasonable that he who was only a Servant in Gods house, should give place to him who was the Son, and Heir, and Lord of it, as Christ was. See *Heb.* 3. 3, 5, 6. *c* Either in a Dream or Vision, or by *Urim*, *Numb.* 27. 21. *d (i. e.)* Who had waited upon *Moses* in his great Employments, and thereby been privy to his Managery of the Government, and so fitted and prepared for it.

2 Moses my servant is dead: now therefore arise, go over this Jordan *e*, thou, and all this people, unto the land which I do give *f* to them, *even* to the children of Israel.

e This which is now near thee, which is the only obstacle in thy way to *Canaan*. *f (i. e.)* Am now about to give the actual Possession of it, as I formerly gave a right to it by promise.

3 * Every place *g* that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

* Deut. 11. 24. Ch. 14. 9.

g To wit, within the following bounds.

4 * From the wilderness, and this Lebanon *h*, even unto the great river, the river Euphrates, all the land of the Hittites *i*, and unto the greater sea *k*, toward the going down of the sun, shall be your coast *l*.

* Exod. 23. 31. Numb. 34. 3.

h This emphatically, as being the most eminent Mountain in *Syria*, and the Northern border of the Land: or *this* which is within thy view; as if the Lord appeared to him in the form of a man, and pointed to it. *i (i. e.)* Of the *Canaanites*, who elsewhere are all called *Amorites*; as *Gen.* 15. 16. and here *Hittites* by a *Synecdoche*: the *Hittites* being the most considerable and formidable of all, as may appear from *Numb.* 13. 33. and 14. 1. 2 *King.* 7. 6. and many of them being of the race of the Giants, dwelling about *Hebron*: See *Gen.* 25. 9, 10. and 26. 34. and 27. 46. *k* The Midland Sea, great in it self, and especially compared with those lesser Collections of waters, which the *Jews* called *Seas*. 1 *Obj.* The *Israelites* never possessed all this Land. *Ans.* 1. That was from their own sloth and cowardize, and disobedience to God, and breach of those Conditions upon which this Promise was suspended: See *Judg.* 2. 20. 2. This land was not all to be possessed by them at once, but by degrees, as their numbers and necessities increased; but *Canaan* being fully sufficient for them, and many of the *Israelites* being from time to time either cut off, or carried captive for their sins, there was never any need of enlarging their Possessions. 3. Though their Possessions extended not to *Euphrates*, yet their Dominion did, and all those Lands were tributary to them in *David's* and *Solomon's* time.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, * so I will be with thee; * I will not fail thee, nor forsake thee *m*.

* Heb. *in* 13. 5. Deut. 31. 6, 8.

m To 6, 18.

m To assist him against all his enemies, and in all the difficulties of governing this stiff-necked people, which *Joshua* might justly fear no less than the *Canaanites*. *n* I will not leave thee destitute neither of inward support, or of outward assistance.

* Deut. 31. 23. Or, *thou shalt cause this people to inherit the land*, &c.

6 * Be strong, and of a good courage *o*: for † unto this people shalt thou divide for an Inheritance, the land *p* which I sware unto their fathers to give them.

o Joshua, though a person of great Courage and Resolution, whereof he had given sufficient Proof, yet needs these Exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with *Moses*; and remembring how perverse and ungovernable that people were, even under *Moses*, he might very well suspect the burden of ruling them would be too heavy for his shoulders. *p* Which supposeth the full Conquest of the land. That Honour and Assistance which I denied to *Moses*, I will give to thee.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the Law * which Moses my servant commanded thee *q*: * turn not from it to the right hand or to the left *r*, that thou mayest † prosper *s* whithersoever thou goest *t*.

* Deut. 31. 7. * Deut. 5. 32. and 28. 14. † Or, *do wisely.*

q Remember, that though thou art the Captain and Commander of my people, yet thou art my Subject, and obliged to observe all my commands. *r (i. e.)* In any kind, or upon any pretence. *s* Which plainly shews, That Gods assistance promised to him and to the *Israelites*, was conditional, and might justly be withdrawn upon their breach of the Conditions. *t* Or, *That thou mayest do wisely.* Whereby he instructs him in the true Art of Government; and that his greatest Wisdom will lie in the observation of all Gods Commands, and not in that pretended reason of State which other Princes govern all their Affairs by. *t (i. e.)* Whatsoever thou doest. Mens actions are oft compared to ways, or journeys, or steps by which they come to the end they aim at.

8 * This book of the law shall not depart out of thy mouth *u*, but * thou shalt † meditate therein day and night *x*, that thou mayest observe to do according to all *that is* written therein *y*: for then thou shalt make thy way prosperous, and then thou shalt † have good success.

* Deut. 17. 18, 19. * Ps. 1. 2. † Or, *discourse of it.* See Psal. 77. 12 † Or, *do wisely.*

u (i. e.) Thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth, shall in all things be given according to this Rule. *x (i. e.)* Diligently study, and frequently and upon all occasions consider what is Gods Will and thy Duty. The greatness of thy place and employments shall not hinder thee from this Work, because this is the only Rule of all thy private Actions, and publick Administrations. *y* Whereby he teacheth him, that it is his Duty to see with his own eyes, and to understand the Mind and Law of God himself, and not blindly to follow what any other should advise him to.

* Deut. 31. 7, 8.

9 * Have not I commanded thee *z*? Be strong, and of a good courage, be not afraid, neither be thou dismayed; for the LORD thy God *is* with thee whithersoever thou goest.

z I whom thou art obliged to obey: I who can carry thee through every thing I put thee upon: I of whose Faithfulness and Almightiness thou hast had large experience?

10 Then Joshua commanded the Officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals *a*: for within three days *b* ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

a For although *Manna* was given them to supply their want of ordinary Provisions in the Wilderness; yet they were allowed, when they had opportunity, to purchase other Provisions, and did so, *Deut.* 2. 6, 28. And now having been some time in the land of the *Amorites*, and together with *Manna* used themselves to other food which that Country plentifully supplied them with; they are warned to furnish themselves therewith for their approaching march. *b* Qu. How can this be, when the Spies, who were not yet sent away, continued three days hid in the Mountains, *Josh.* 2. 22. and the people passed not over till three days after the Spies returned? *Josh.* 3. 2. *Ans.* These words, though placed here, seem not to have been delivered by *Joshua* till after the return of the Spies; such Transpositions being so frequent in Scripture, that Interpreters have formed this general Rule, That *there is no certain Order, no former nor latter in the Histories of the Scripture.* And hence it comes, that these three days mentioned here below, after the History of the Spies, are again repeated, *Josh.* 3. 2. Besides, the *Septuagint* render the words, *Yet three days*; and the *Chaldee*, *In the end of three days*; others, *After three days*, as it is, *Josh.* 3. 2. Or, these three days may be the same with those, *Josh.* 2. 22. and the matter may be conceived thus, *Joshua* gives the people notice of their Passage over *Jordan within three days*, here, and at the same time sends away the Spies, who return ere those three days be ended. For the *three days*, Josh. 2. 22. may be understood of one whole day, and part of two other days, as it is in that famous instance, *Matth.* 27. 63, of which see more on that place, and on *Matth.* 12. 40. The Spies came to *Jericho* in the Evening of the first day, and intended to lie there, *Josh.* 2. 8. but being disturbed and affrighted by the search made after them, they go away that night into the Mountains, and there abide the time mentioned. *Joshua* having delivered this message from God to the *Israelites*, and sent away the Spies, removes from *Shittim* to *Jordan*, *Josh.* 3. 1. being sufficiently assured of his safe passage over *Jordan*, whatsoever became of the Spies; and after those three days mentioned here were past, *Josh.* 3. 2. he sends the Officers to the people with a second message about the manner of their actual passing over.

12 And to the Reubenite, and to the Gadite, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember * the words which Moses the servant of the LORD commanded you *c*, saying, The LORD your God hath given you rest *d*, and hath given you this land.

* Numb. 32. 23. Deut. 3. 18.

c His charge to you, and your promise to him, which they were obliged to keep; and *Joshua* was to see that they did so. *d (i. e.)* A place of rest, as that word signifies; See on *Gen.* 49. 15.

14 Your wives, your little ones, and your cattel shall remain in the land which Moses gave you on this side Jordan: but ye shall pass *e* before your brethren *f* † armed *g*, all the mighty men of valour *h*, and help them:

† Heb. *marshalled by five.*

e To wit, over *Jordan*. *f* Either, 1. in their presence. Or, 2. In the front of all of them; which was but reasonable; partly, because they had the advantage of their brethren, having actually received their Portion, which their Brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other Tribes; partly because they were freed from those Impediments which the rest were exposed to, their Wives, and Children, and Estates being safely lodged; and partly to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their Habitations. *g* For by this time they were well furnished with Arms, which they had either from the *Egyptians*, or *Amalekites*, or *Amorites*, from whom they had taken them; or by purchase from those people by whose borders they passed. Or, *in military order*: See on *Exod.* 13. 18. *h* All such were obliged to go over if occasion required it, but *Joshua* took only some of them, partly because they were sufficient for his purpose, and partly because some were fit to be left, both to secure their own Wives, Children, and Possessions, and to prevent their enemies on that side from giving them disturbance or hindrance in their enterprize upon *Canaan*.

15 Until the LORD have given your brethren rest, as *he hath* given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's Servant gave you on this side Jordan, toward the sun-rising.

16 And they answered *h* Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

h (i. e.) The *Reubenites*, &c. mentioned *v.* 12. to whom *Joshua's* Discourse is confined *v.* 13, 14, 15. No doubt the other Tribes expressed the same thing; but this is only recorded concerning these, because that might seem most doubtful, and the obedience of the rest was unquestionable.

17 According as we hearkned unto Moses in all things, so will we hearken unto thee *i*: only the LORD thy God be with thee, as he was with Moses *k*.

i The same obedience which we owed, and those of us who are now alive generally performed to Moses, we promise unto thee. *k* This is not a limitation of their obedience, as if they would not obey him any further or longer than he was prosperous or successful; but an additional Prayer for him. As we have hereby promised thee our obedience, so our Prayer shall be, That God would bless and prosper thee, as he did *Moses*.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him *l*, he shall be put to death: only be strong, and of a good courage.

l Not repugnant to Gods commands; for none can be so foolish to think, that if he had commanded the people to blaspheme God, or worship Idols, the people were obliged to obey him therein.

CHAP. II.

Joshua sends two Spies to Jericho; they are sought after; Rahab hides them; deceives the Messengers, 1—7. *She acknowledges that God had given them the Land; her Reasons,* 8—11. *The Covenant between her and them,* 12—21. *Their Return and Relation,* 22—24.

1 AND Joshua the son of Nun sent *a* out of Shittim *b* two men *c*, to spy *d* † secretly *e*, saying, Go view the land, even Jericho *f*: and they went *, and came into an harlots *g* house, named * Rahab, and * † lodged *h* there.

† Heb. *secretly.* * Heb. 11. 31.

a Or, *had sent*, as that Tense is oft used: See on *Josh.* 1. 11. *b* Called also *Abel-shittim*, Numb. 33. 49. *c* Not twelve, as *Moses* did, partly because the people of *Canaan* were now more alarm'd than in *Moses* his time, and more suspicious of all strangers; and partly because those were to view the whole land, these but a small parcel of it. *d (i. e.)* To learn the state of the land and people, and what way and method they should proceed in. It is evident enough, That *Joshua* did not this out of distrust, as the people did, *Deut.* 1. and it is most probable, he had Gods Command and Direction in it for the encouragement of himself and his Army in their present Enterprize. *e* With reference not to his Enemies, which being the constant and necessary practice of all Spies, was needless to be mentioned; but to the *Israelites*, without their knowledge or desire. And this seems added by way of opposition unto the like Action, *Deut.* 1. where it was done with the peoples privity, and upon their motion; and therefore an Account was given

Jam. 2. 25. Matth. 1. 5. † Heb. *lay.*

not only to *Moses*, but also to the Congregation; whereas here it was given to *Joshua* only, *v.* 23. which was a good Caution to prevent the Inconveniency which possibly might have arisen, if their Report had been doubtful or discouraging. *f* (*i.e.*) The land about *Jericho*, together with the City. Heb. *The land and Jericho*, i. e. especially *Jericho*. So *and* is used, 2 *Sam.* 2. 30. 1 *King.* 11. 1. *Psal.* 18. 1. * They obeyed *Joshua*'s Command, even with the hazard of their own lives, considering that they were under the protection of divine Providence, which could very easily many ways secure them; or being willing to sacrifice their lives in their Countreys service. *g* So the Hebrew word is used, *Judg.* 11. 1. and 16 1. 1 *King.* 3. 16. *Ezek.* 23. 44. and so it is rendred by two Apostles, *Heb.* 11. 31. *Jam.* 2. 25. such she either now was, or formerly had been; and such a parsons house they might come to with less observation than to an *Hostess*, as some render it, or to a publick Victualling-House. And such a course of life was very common among the Gentiles, who esteemed Fornication to be either no sin, or a very small and trivial one. *h* Or, *lay down*; as the same word is rendred, *v.* 8. intended and composed themselves to rest; but they were disturbed and hindred from their Intentions upon the following Discovery.

2 And it was told the King of Jericho, saying, Behold, there came in men hither to night *i*, of the children of Israel, to search out the Country.

i This evening, by comparing this with *v.* 5.

3 And the King of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entred into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them *k*, and said thus, There came men unto me, but I wist not whence they were *l*:

k Or, *But the Woman had taken—— and had hid them*, to wit, before the Messengers came from the King; as soon as she understood from her Neighbours or common Rumor, that there was a suspicion of the matter, and guessed that search would be made. And this is justly mentioned as a great and generous act of Faith, *Heb.* 11. 31. for she did apparently venture her life upon a stedfast perswasion of the Truth of Gods Word and Promise given to the *Israelites*. *l* Her Answer contained in these and the following words, was palpably false, and therefore unquestionably sinful; howsoever, her intention was good therein: See *Rom.* 3. 8. But it is very probable, she being an Heathen, might think, what some Christians have thought and said, That an officious Lie is not unlawful. Or at worst, this was her Infirmity, which was graciously pardoned by God, and her Faith was amply rewarded.

5 And it came to pass *about the time* of shutting of the gate *m*, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly, for ye shall overtake them.

m Either of her house, or rather of the City which was shut at a certain time.

* See 2 Sam. 17. 19.

6 But * she had brought them up to the roof *n* of the house, and hid them with the stalks of flax, which she had laid in order upon the roof *o*.

n Which was plain after the manner: See *Deut.* 22. 8. *Mat.* 10. 27. *Act.* 10. 9. *Mark* 2. 4. *o* That they may be dried by the heat of the Sun.

7 And the men pursued after them the way to Jordan unto the foords *p*: and assoon as they which pursued after them were gone out, they shut the gate *q*.

p Or *passages*, i. e. The usual places where people used to pass over *Jordan*, whether by Boats or Bridges; or rather, because of the shallowness of the River, which a little after this, swelled higher, as the History will tell us; and as it is very usual for Rivers to do. *q* Of the City, partly for their security against their approaching Enemies; and partly to prevent the escape of the Spies, if peradventure *Rahab* was mistaken, and they yet lurked in the City.

8 And before they were laid down *r*, she came up unto them upon the roof,

r To rest or sleep, as they intended, being now, after the departure of the Searchers, come from their hiding-place to their resting place.

9 And she said unto the men *s*, I know that the LORD hath given you the land, and that * your terror *t* is fallen upon us, and that all the inhabitants of the land † faint because of you.

* Gen. 35. 5. † Heb. *melt.*

s Qu. How could they understand one the other? *Ans.* 1. The *Hebrew* and the *Canaan* or *Phœnician* Languages have a very great resemblance, and are thought to be but differing Dialects of one and the same Tongue, as the learned prove by a multitude of words which are common to both of them. Or, 2. some of the *Hebrews* had either out of curiosity, or by *Joshua*'s order and direction, learnt that Language for this or other such like Occasions. *t* (*i.e.*) The dread of you: See *Exod.* 23. 27. and 34. 24. *Deut.* 11. 25. and 28. 7.

* Exod. 14. 21. Chap. 4. 23. * Numb. 21. 24, 34. * Exod. 15. 14. † Heb. *rose there up any more spirit in any man.* * Chap. 5. 1. * Deut. 4. 39.

10 For we have heard how the LORD * dried up the water of the Red-sea for you, when ye came out of Egypt, and what ye did unto the two Kings of the Amorites, that were on the other side Jordan, * Sihon and Og whom ye utterly destroyed.

11 And assoon as we had heard *these things*, * our hearts did melt *u*, neither † did there remain any more courage in any man, because of you: for * the LORD your God, he *is* God in heaven above, and in the earth beneath *x*.

u (*i.e.*) Was dissolved, lost all consistency and courage. This Phrase is oft used, as *Deut.* 1. 28. and 20. 8. *Josh.* 5. 1. and 7. 5. *x* He can do whatsoever he pleaseth in Heaven and Earth; where as our Gods are included in Heaven, and can do nothing to us upon Earth.

12 Now therefore, I pray you, swear unto me by the LORD *y*, since I have shewed you kindness, that ye will also shew kindness unto * my fathers house *z*, and * See 1 Tim. 5. 4. give me a true token *a*:

y By your God who is the only true God; so she shews her Conversion to God, and owns his Worship, one eminent Act whereof is swearing by his Name. *z* My near Kindred, which she particularly names, *v.* 13. Husband and Children it seems she had none. And for her self, it was needless to speak, it being a plain and undeniable Duty to save their Preserver. *a* Either an assurance that you will preserve me and mine from the common Ruine: or a Token which I may produce as a Witness of this agreement, and a mean of my security.

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have *b*, and deliver our lives from death.

b (*i.e.*) Their Children, as appears from *Josh.* 6. 23.

14 And the men answered her, Our life † for yours *c*, † Heb. *instead of* if ye utter not this our business *d*. And it shall be when the LORD hath given us the land, that * we will deal *you to us.* * Judg. 1. 24. kindly and truly with thee.

c We pawn and will venture our lives for the security of yours. Or, may we perish, if you be not preserved. *d* (*i.e.*) This Agreement of ours, and the way and condition of it, left others under this pretence, secure themselves. By which they shew both their Piety and Prudence in managing their Oath with so much Circumspection and Caution, that neither their own Consciences might be ensnared, nor the publick Justice obstructed.

15 Then she let them down by a cord through the window: for her house *was* upon the Town-wall *e*, and she dwelt upon the wall *f*.

e Which gave her the opportunity of dismissing them when the gates were shut. *f* Her particular dwelling was there: which may possibly be added, because the other part of her House was reserved for the entertainment of Strangers.

16 And she said unto them, Get ye to the mountain *g*, lest the Pursuers meet you: and hide your selves there three days *h*, until the Pursuers be returned, and afterward may ye go your way.

g (*i.e.*) To some of the Mountains wherewith *Jericho* was encompassed, in which also there were many Caves where they might lurk. *h* Not three whole days, but one whole day, and parts of two days: See on *Josh.* 1. 11.

17 And the men said *i* unto her, We *will be* blameless *k* of this thine oath, which thou hast made us swear:

i Or, *had said*; namely, before she let them down; it being very improbable, either that she would dismiss them before the Condition was expressed and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might over-hear them; or that she should begin her discourse in her Chamber, and not finish it till they were gone out of her House. *Obj.* They spoke this after they were let down; for it follows, *v.* 18. *this thread--which thou didst let us down by. Ans.* Those words may be thus rendred, *which thou dost let us down by*; i. e. art about to doit: it being frequent for the Preter Tense to be used of a thing about to be done, by an Enallage of Tenses, as *Josh.* 10. 15. *k* (*i.e.*) Free from guilt or reproach if it be violated, namely, if the following Condition be not observed.

18 Behold, *when* we come into the land *l*, thou shalt bind this line of scarlet threed in the window *m*, which thou didst let us down by: and thou shalt † bring thy Father, and thy Mother, and thy Brethren, and all thy Fathers Houshold home unto thee. † Heb. *gather.*

l (*i.e.*) Over *Jordan*, and near the City. *m* That it may be easily discerned by our Soldiers.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head *n*, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* upon our head *o*, if *any* hand be upon him *p*.

n The blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety. *o* We are willing to bear the sin, and shame, and punishment of it. *p* To wit, so as to kill him, as this Phrase is used, *Esth.* 6. 2. *Job* 1. 12.

20 And if thou utter this our business, then we will be quit of thine oath, which thou hast made us to swear.

21 And she said, According unto your words, so *be it*. And she sent them away, and they departed: and she bound the scarlet line in the window *q*.

q Forthwith, partly that the Spies might see it hung out before their departure, and so the better know it at some distance; partly lest some accident might occasion a mistake or neglect about it; and partly for her own comfort, it being pleasant and encouraging to her to have in her eye the pledge of her deliverance.

22 And they went, and came unto the mountain, and abode there three days *r*, until the Pursuers were returned. And the Pursuers sought *them* throughout all the way *s*, but found *them* not.

r Sup-

r Supporting themselves there with the Provisions which after the manner of those times and places they carried with them, which *Rahab* furnished them with. *s* *i. e.* In the Road to *Jordan*, and the places near it, but not in the Mountains.

23 So the two men returned, and descended from the mountain, and passed over *t*, and came to Joshua the son of Nun, and told him *u* all *things* that befel them.

t To wit, *Jordan* unto *Joshua*. *u* *Him* alone, not the people, as they did, *Numb.* 13.

24 And they said unto Joshua, Truly the LORD hath delivered into our hand all the land: for even all the Inhabitants of the country do † faint because of us. † Heb. *melt.*

CHAP. III.

Joshua comes with the Israelites to Jordan, 1. The officers instruct the people and priests for the passage, 2—6. God encourages Joshua, and he encourages the people, giving them for a sign, the dividing the waters of Jordan, till the Ark and people should pass over, 7—13. The people pass over; the priests standing all the time in the midst of Jordan, 14—17.

1 AND Joshua rose early in the morning *a*, and they removed from Shittim, and came to Jordan, he, and all the children of Israel, and lodged there *b* before they passed over.

a Not after the return of the Spies, as may seem at first view; but after the three days, as it follows, *v.* 2. *b* That night, that they might go over in the day time, partly that the Miracle might be more evident and unquestionable; and partly to strike the greater terror into their Enemies.

2 And it came to pass after three days *c*, that the officers went through the host *d*;

c Either, 1. at the end of the three days mentioned, *Josh.* 1. 11. or upon the last of them, as this Phrase is used. See on *Deut.* 15. 1. Or, 2. after those days were expired: See on *Josh.* 1. 11. *d* The second time to give them more particular Directions, as they had given them a general notice, *Josh.* 1. 10, 11.

3 And they commanded the people *e*, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites *f* bearing it, then ye shall remove from your place, and go after it *g*.

e In *Joshua*'s name, and by his Authority. *f* Who were not only Levites, but Priests also. For although the Levites were to carry the Ark, *Numb.* 4. yet the Priests might perform that Office, and did the Ark, *Numb.* 4. yet the Priests might perform that Office, and did so upon some solemn occasions, as here, and *Josh.* 6. 6. ch. 3. 3 so upon some solemn occasions, as here, and *Josh.* 6. 6. ch. 3. 3 *g* Towards *Jordan*, to go over it in such manner as I am about to describe. Till this time the Ark went in the middle of the cloudy Pillar, probably being now vanished; now it goes in the Front.

4 Yet there shall be a space between you and it, about two thousand cubits *h* by measure: come not near unto it, that ye may know the way by which ye must go *k*: for ye have not passed *this* way † heretofore. † Heb. *yesterday and the third day.*

h Which make a thousand yards, and at which distance from it the *Israelites* seem to have been encamped in the Wilderness. And because they generally went from their Tents to the Ark to worship God, especially on the Sabbath-days; hence it hath been conceived, that a *Sabbath-days journey* reached only to 2000 Cubits. But that may be doubted; for those who encamped nearest the Ark, were at that distance from it, and came so far; but the most were further from it, and their Sabbath-days journey was considerably longer. *i* Partly from the reverent respect they should bear to the Ark; and partly for the following reason. *k* That the Ark marching so far before you into the River, and standing still there till you pass over, may give you the greater assurance of your safe passage.

5 And Joshua said *l* unto the people, * Sanctifie your selves *m*: for to morrow the LORD will do wonders among you. * Exod. 19. 14, 15. Lev. 20. 7. Num. 11. 18. ch. 7. 13. 1 Sam. 16 5. Joel 2. 16.

l Or rather, *had said*, to wit, the day before their passage; for it follows, *to morrow*. *m* Both in Soul and Body, that you may be meet to receive such a favour, and with more Attention and Reverence and Memories: See on *Exod.* 19. 10. *Lev.* 20. 7.

6 And Joshua spake unto the priests, saying, Take up *n* the ark of the covenant, and pass over before the people *o*. And they took up the ark of the covenant, and went before the people.

n To wit, upon your shoulders; for so they were to carry it, *Numb.* 7. 9. *o* Not in the middle of them, as you used to do.

7 And the LORD said unto Joshua, This day will I begin to magnifie thee in the sight of all Israel *p*, that * they may know that * as I was with Moses, *so* I will be with thee. * ch. 1. 5.

p *i. e.* To gain thee Authority and Reputation among them, as the person whom I have set in *Moses* his stead, and by whom I will conduct them to the Possession of the promised Land.

8 And thou shalt command the priests that bear the Ark of the Covenant, saying, When ye are come to the brink *q* of the water of Jordan, ye shall stand still in Jordan *r*.

q Heb. *to the extremity*, so far as the River then spread it self, which was now more than ordinary, *v.* 15. *r* Within the waters of *Jordan*, in the first entrance into the River; where they stood for a season, till the River was divided, and then they went into the midst of it, as it is implied, *v.* 17. and there abode till all the people were passed over; as it follows in the History.

9 And Joshua said unto the children of Israel, Come hither *s*, and hear the words of the LORD your God *t*.

s To the Ark or Tabernacle, the place of publick Assemblies. *t* Who is now about to give a proof that he is both the *Lord*, the Omnipotent Governor of Heaven and Earth, and all Creatures; *and your God*, in Covenant with you, having a tender care and true affection for you.

10 And Joshua said, Hereby ye shall know *u* that the living God *x* *is* among you *y*, and *that* he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite.

u To wit, by experience and sensible evidence. *x* Not a dull, dead, senseless and unactive God, such as the gods of the Nations are; but a God of life, and power, and activity to watch over you, and work for you. *y* Is present with you to strengthen and help you, as the Phrase signifies, *Exod.* 17. 7. *Deut.* 31. 17. *Josh.* 22. 31.

11 Behold, the ark of the covenant, of the LORD of all the earth, passeth over before you into Jordan *z*.

z Into part of the River.

12 Now therefore take ye twelve men *a* out of the Tribes of Israel, out of every Tribe a man.

a For the work described, *Josh.* 4. 2, 3.

13 And it shall come to pass assoon as the soles of the feet of the priests that bear the ark of the LORD *b*, the Lord of all the earth *c*, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above *d*: and they * shall stand upon an heap *e*. * Psal. 114. 3.

b That so it may appear that this is the Lords doing, and that in pursuance, and for the accomplishment of his Covenant made with *Israel*. *c* The Lord of all this terrestrial Globe made of Earth and Water, who therefore can dispose of this River and the adjoyning Land as he pleaseth. *d* The Waters which now are united shall be divided, and part shall flow down the Channel towards the Dead-Sea, and the other part that is nearer the Spring or Rise of the River, and flows down from it, shall stand still. *e* Being as it were congealed, as the Red-Sea was, *Exod.* 15. 8. and so kept from overflowing all the Country.

14 And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the * ark of the covenant before the people; * Act. 7. 45

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for * Jordan overfloweth all his banks all the time of harvest) *f*. * 1 Chron. 12. 15.

f Which is also noted, 1 *Chron.* 12. 15. *Eccles.* 24. 36. and by *Aristæus* in the History of the LXX Interpreters. This is meant not of the Wheat-harvest, but of the Barley-harvest, (which was before it, *Ruth* 1. 22. 2 *Sam.* 21. 9.) as is manifest from their keeping of the Passover at their first entrance, *Josh.* 5. 10. which Feast was kept on the fourteenth day of their first Month, when they were to bring a Sheaf of their first-fruits, *Lev.* 23. 10. *Deut.* 16. 9, 10. which were of Barley, as *Josephus* affirms, and is evident from the thing it self. So that this Harvest in those hot Countries fell very early in the Spring, when Rivers use to swell most; partly because of the rains which have fallen all the Winter, add partly because of the Snows which then melt into Water and come into the Rivers; for which Reasons the same overswelling of Water which is here ascribed to *Jordan*, is by other Authors ascribed to *Euphrates*, and *Tygris*, and the *Rhine*, and *Maine*, &c. And this time God chose for this Work, partly that the Miracle might be more glorious in it self, more obliging to the *Israelites*, and more amazing and terrible to the *Canaanites*; and partly that the *Israelites* might be entertained at their first entrance with more plentiful and comfortable Provisions. Jer. 12. 5. & 49. 19.

16 That the waters which came down from above, stood *and* rose up upon an heap *g* very far from the city Adam that is beside Zaretan *h*; and those that came down toward the sea of the plain, *even* the salt sea failed, *and* were cut off: and the people passed over right against Jericho *i*.

g Which having been affirmed by Heathen Writers to have been done by *Magicians*, it is great impudence to disbelieve or doubt of Gods power to do it. *h* The City *Adam* being more obscure, is described by its nearness to a more known place, *Zaretan*, or *Sarthan*, which some think is the same place mentioned, 1 *King.* 4. 12. and 7. 46. but it rather seems to have been another place then eminent, but now unknown, as many thousands are. The meaning is, That the Waters were stopped in their course at that place, and so kept at a due distance from the *Israelites* whilst they passed over. *i* Here God carried them over, because this part was, 1. The strongest, as having in its Neighbourhood an eminent City, a potent King, and a stout and warlike people. 2. The most pleasant and fruitful, and therefore more convenient both for the Refreshment of the *Israelites* after their long and tedious Marches, and for their Encouragement to their present Expedition.

17 And the priests that bare the ark of the covenant of the LORD, stood firm *k* on dry ground in the midst of Jordan *l*, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

k *i. e.* In one and the same place and posture; their feet neither moved by any Waters flowing in upon them, nor sinking into any mire;

mire, which one might think was at the bottom of the River. And this may be opposed unto their other *standing in the brink of the water* when they came to it, commanded, *ver.* 8. which was but for a while, till the Waters were divided and gone away; and then they were to go further, even *into the midst of Jordan*, as is here said, where they are to stand *constantly* and *fixedly*, as this Hebrew word signifies, *until all were passed over*. If it be said, that what is prescribed, *v.* 8. is here said to be executed; and therefore *the midst of Jordan* here, is the same place with *the brink of the water of Jordan*, *v.* 8. It may be answered, That the manifest variation of the Phrase shews, that it is not absolutely the same thing or place which is spoken of there and here; but what is there enjoyned, is here executed with advantage; for when it is said, that they *stood firm—in the midst of Jordan*, it must needs be supposed, that they first *came to the brink of the water*, and that they *stood* there for a season, till the Waters were cut off and dried up, as appears from the nature of the thing; and that then they went further, even into the midst of *Jordan*. *l* Either, 1. within *Jordan*, as it is expressed above, *v.* 8. for that Phrase doth not always signifie the exact middle of a place, but any part within it, as appears from *Gen.* 45. 6. *Exod.* 8. 22. and 24. 18. *Josh.* 7. 13. and 10. 13. *Prov.* 30. 19. Or rather, 2. in the middle and deepest part of the River. For, 1. words should be taken properly, where they may without any inconveniency, which is the case here. 2. The Ark went before them to direct, and encourage and secure them in the dangers of their Passages, for which ends the middle was the fittest place. 3. In this sense the same Phrase is used, *Josh.* 4 *v.* 3, 8. For certainly those Stones which were to be Witnesses and Monuments of their Passage over *Jordan*, should not be taken from the brink or brim of the River, or from the shore which *Jordan* overflowed only at that season, but from the most inward and deepest parts of the River; and *v.* 16, 17, 18. where the Priests are said to *ascend* or *come up out of Jordan*, *and out of the midst of Jordan unto the dry land*; whereas had this been meant only of the first entrance into the River, they must have been said first to *go down into Jordan*, and then to *go up to the land*.

CHAP. IV.

God commands them to carry 12 stones for a memorial, out of Jordan: Joshua orders it: the people perform, 1—8. Twelve other stones set up for a Memorial in the midst of Jordan, 9. The people pass over: the order they observe, 10—13. God magnifies Joshua, 14. The priests with the Ark are commanded to come up out of Jordan, 15—17. The waters return, 18. The time of this passage, 19. Twelve stones set up in Gilgal; to what purpose declared, 20——24.

Deut. 27. ch. 3. 12.

1 AND it came to pass, when all the people were clean passed * over Jordan, that the LORD spake *a* unto * Joshua, saying,

a This was commanded before, *Josh.* 3. 12. and is here repeated with enlargement, as being now to be put in Execution.

2 Take ye twelve men out of the people, out of every tribe a man *b*,

b For the greater evidence and certainty, and the more effectual spreading of the Report of this marvellous work among all the Tribes.

3 And command ye them, saying, Take ye hence out of the midst of Jordan *c*, out of the place where the priests feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night *d*.

c Of which see on *Josh.* 3. 17. *d* i. e. In *Gilgal*, as is expressed below, *ver.* 19, 20.

4 Then Joshua called the twelve men, whom he had prepared *e* of the children of Israel, out of every Tribe a man:

e i. e. Appointed or chosen for that work, and commanded them to be ready for it.

5 And Joshua said unto them, Pass over before the ark *f* of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the Tribes of the children of Israel:

f i. e. Go back again to the place where the Ark stands.

6 That this may be a sign *g* among you, *that* when † Heb. *to-morrow.* your children ask *their fathers* † in time to come, saying, What *mean* ye by these stones?

g A Monument or Memorial of this days work.

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark *h* of the covenant of the LORD, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

h As it were at the sight and approach of the Ark, to give it and the *Israelites* a safe passage.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the Tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan *i*, in the place where the feet of the priests, which bare the ark of the covenant, stood: and they are there unto this day *k*.

i Properly so called, as *Josh.* 3. 17. *Quest.* How could these stones be a Monument of this work, when they were not seen, but generally covered with the Waters of *Jordan*? *Answ.* These stones are not the same with those which a man could carry upon his shoulders, *ver.* 5. and therefore might be very much larger; and being set up in two rows one above another, they might possibly be seen, at least some times when the Water was low, and especially where the Water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when *Jordan* overflowed all its banks. Add to this, That the Waters of *Jordan* are said by this Author to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those at least by those that passed in Boats upon the River, who could easily discern them by the peculiar noise and motion of the Water occasioned by that heap of stones. And this was sufficient, especially considering that there was another more distinct and visible Monument of this Miracle set up in *Gilgal*. *k* This might be written, either 1. by *Joshua* who wrote this Book near 20 years after this was done: Or, 2. by some other holy man divinely inspired and approved of by the whole *Jewish* Church, who inserted this and some such passages both in this Book, and in the Writings of *Moses*.

10 For the priests which bare the ark, stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people *l*, according to all that Moses commanded Joshua *m*: and the people hasted and passed over *n*.

l i. e. To command the people to do. *m* Which he did not particularly, but in the general; because he commanded *Joshua* to observe and do all that God had commanded him by *Moses*. and all that he should command him any other way. *n* i. e. Passed over with haste. which is noted as an Argument of their fear, or weakness of their Faith; as on the contrary, the Priests are commended that they stood firm, and fixed, and settled in their minds, as well as in the posture of their Bodies.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people *o*.

o The people looking on, and beholding this wonderful work of God with Attention and Admiration.

12 And * the children of Reuben, and the children of Gad, and half the Tribe of Manasseh, passed over armed before the rest of the children of Israel, as Moses spake unto them: * Numb. 32. 20, 27.

13 About forty thousand † prepared for war, passed over before the LORD *p* unto battel, to the plains of Jericho. † Or, *as armed.*

p Either, 1. before the Ark, by which they, as well as the rest, passed when they went over *Jordan*. Or 2. in the presence of God who diligently observed whether they would keep their Promise and Covenant made with their Brethren, or not.

14 On that day the LORD * magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life. * ch. 3. 7.

15 And the LORD spake unto Joshua, saying,

16 Command the Priests that bear * the ark of the testimony, that they come up *q* out of Jordan. * Ex. 25. 16, 22.

q For being now in the middle, and lowest, and deepest place of the River, (of which see on *Josh.* 3. 17.) they are most properly said to *ascend* or *go up* to the land; which word is thrice used in this and the two next following Verses.

17 Joshua therefore commanded the Priests *r*, saying, Come ye up out of Jordan.

r Who stayed contentedly in the River, till God by *Joshua* called them out.

18 And it came to pass, when the priests that bare the ark of the Covenant of the LORD, were come up out of the midst of Jordan, *and* the soles of the priests feet were † lift up unto the dry land, that the waters of Jordan returned unto their place *s*, and † flowed over all his banks, as *they did* before. † Heb. *plucked up.* † Heb. *went.*

s Came down from their heaps, and returned with all convenient speed into their proper Channel, according to their natural and usual course.

19 And the people came out of Jordan on the tenth *day* of the first month *t*, and encamped in Gilgal *u*, in the east border of Jericho.

t To wit, of *Nisan*, which wanted but 5 days of 40 years from the time of their coming out of *Egypt*, which was on the fifteenth day of this month. So punctual is God in the performing of his word, whether promised or threatned. And this day was very seasonable for the taking up of the Lambs which were to be used four days after, according to *the Law*, *Exod.* 12. 3, 6. *u* A place so called hereafter upon a following occasion, *Josh.* 5. 9. So here it is an Anticipation.

20 And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal *x*.

x Which most probably were placed severally and in order like so many little Pillars, which was most proper to keep up the remembrance of this miraculous Benefit vouchsafed to this people.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What *mean* these stones? † Heb. *to-morrow.*

22 Then

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as * Exod. 14. 21. the LORD your God did to the Red-sea *, which he dried up from before us *y*, until we were gone over:

y (i. e.) My self and *Caleb*, and all of us here present; for this Benefit, though done to their Fathers, is justly and rightly said to be done to themselves, because they were then in their Parents loyns; and their very being, and all their Happiness, depended upon that Deliverance.

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty, that ye might fear the LORD your God † for ever. † Heb. *all days.*

CHAP. V.

The Amorites and Canaanites hear of this and are afraid, 1. The Males born in the Wilderness are Circumcised, 2—9. The Passover is celebrated, 10. They eat of the Corn of the Land, and the Manna ceaseth, 11, 12. Christ appeareth to Joshua in form of a Man of War; he worships him; the place of his presence holy ground, 13—15.

1 AND it came to pass when all the kings of the Amorite *a* which were on the side of Jordan westward *b*, and all the kings of the Canaanite *c*, which were by the Sea *d*, * heard that the LORD had dried up the waters of Jordan *e* from before the children of Israel, until we were passed over, that their heart melted *f*, neither was there spirit in them any more, because of the children of Israel. * Numb. 13. 29. Exod. 15. 14.

a These and the *Canaanites* are mentioned for all the rest, as being the chief of them for number, and power, and courage.

b This is added to distinguish them from the other *Amorites*, Eastward from *Jordan*, whom *Moses* had subdued. *c* So the proper place of this Nation was on both sides of *Jordan*. *d* The mid-land Sea, all along the Coast of it, which was the chief seat of that people, though divers Colonies of them were come into, and settled in other places. *e* Which was their bulwark on the East-side, where the *Israelites* were; for it is very probable they had taken away all Bridges near those parts; and the *Israelites* having been so long in that Neighbouring Country, and yet not making any attempt upon them, they were grown secure; especially now, when *Jordan* swell'd beyond its ordinary bounds; and therefore they did not endeavour to hinder their passage. *f* They lost all their courage, and durst attempt nothing upon the *Israelites*; not without Gods special Providence, that the *Israelites* might quietly participate of the two great Sacraments of their Church, Circumcision and the Passover, and thereby be prepared for their high and hard work, and for the possession of the Holy and Promised Land, which would have been Defiled by an Uncircumcised People.

2 At that time *g* the Lord said unto Joshua, Make *h* thee * sharp knives † *i*, and circumcise again the children of Israel the second time *k*. * Exod. 4. 25. † Or, *knives of stone.*

g As soon as ever they were come to *Gilgal*, which was on the tenth day; and so this might be executed the next, or the eleventh day, and that in the morning: on the thirteenth day they were sore of their wounds, and on the fourteenth day they recovered, and at the Even of that day kept the Passover. *h* Or, *prepare*, or *make ready*, as this word is sometimes used. As it was not necessary for those who had such Knives already to make others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work. *i* Called in *Hebrew*, *Knives of Flints*, not as if they were all necessarily to be made of Flints, but because such were commonly used, especially in those parts where there was but little Iron; and because such Knives were oft used in this work, as the *Jewish* Doctors note, and in such like works, as the Heathen writers relate. Thus we call that an *Ink-horn*, which is made of Silver, because those Utensils are commonly made of Horn. *k* He calleth this a *second Circumcision*, not as if these same persons had been Circumcised once before, either by *Joshua*, or by any other, for the contrary is affirmed below, *v.* 7. but with respect unto the body of the People, whereof one part had been Circumcised before, and the other at this time, which is called a *second time*, in relation to some former time wherein they were Circumcised, either, 1. in *Egypt*, when many of the people, who possibly for fear or favour of the *Egyptians*, had neglected this Duty, were by the command of *Moses* (who had been awakened by the remembrance of his own neglect and danger therenpon) Circumcised; which during the Ten Plagues, and the grievous confusion and consternation of the *Egyptians*, they might easily find opportunity to do. Or 2. at *Sinai*, when they received the Passover, *Numb.* 9. 5. which no uncircumcised person might do, *Exod.* 12. 48. and therefore it may not seem improbable, that all the Children born in that first year after their coming out of *Egypt*, and all they who peradventure might come out of *Egypt* in their uncircumcision, were now Circumcised. Obj. 1. *All that came out of* Egypt *were Circumcised*, v. 5. *Ans.* 1. This may be true, but he doth not say when and where they were Circumcised; nor doth he deny that this was done to some of them, either in time of the Plagues in *Egypt*, or at *Sinai*. 2. *All* is very oft used of the greatest part, as is confessed. Obj. 2. *All the people that were born in the Wilderness* were *not Circumcised*, v. 5. *Ans.* 1. Understand this also of the greatest part. 2. This is limited to them that were born *by the way*, as it is said there, and emphatically repeated, v. 7. i. e. in their Journeys and Travellings; which insinuates the reason why they were not Circumcised, because they were always uncertain of their stay in any place; and were constantly to be in a readiness for a removal when God took up the Cloud: But this reason ceased at *Sinai*, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the Passover, it is likely they would improve it also to the Circumcision of their Children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that *Moses* would neglect. Obj. 3. *They are said to have remained uncircumcised* Forty *whole Years in the Wilderness*, v. 6. *Ans.* i. e. for almost forty years; as the same Phrase is used, *Numb.* 14. 33, 34. and 32. 13. when there was above one year of that number past and gone. Or 3. in *Abraham*, and so the sense may be, The first Circumcision conferred upon *Abraham*, and continued in his Posterity, hath been for many years neglected or omitted; and so that great and solemn pledge of my Covenant with you, is in a manner wholly lost, and therefore it is but fit and necessary to have this long interrupted practice of Circumcision revived, and to have *Abrahams* Posterity circumcised a second time for the renewing of the Covenant between them and me again.

3 And Joshua made him sharp knives, and circumcised * the children of Israel *m* at the * hill of the foreskins. * Or, *Gibeah haaraloth.*

l (i. e.) He caused this to be done; and, because it was to be done speedily, the Passover approaching, it was necessary to use many hands in it, either Priests and Levites, or other Circumcised persons, who, at least in those circumstances, were permitted to do it. *m* (i. e.) Such of them as were uncircumcised. And, though it be not mentioned, it is more than probable, that the *Israelites* beyond *Jordan* were Circumcised at the same time.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt *n*, that *were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

n This is to be restrained to such as were then above 20 years old, and such as were guilty of that rebellion, *Numb.* 14. as it is expressed below, *v.* 6.

5 Now all the people that came out, were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they * had not circumcised.

n Either their Parents, or the Rulers of *Israel*, whose omission hereof was not through neglect; for then God, who had ordered the neglecter of Circumcision to be cut off, *Gen.* 17. 14. would not have left so gross a fault unpunished: but by Divine Permission and Indulgence; partly because they were now in a Journey, in which case the Passover also might be neglected, *Numb.* 9. 10, 13: and in that Journey the Passover was but once observed; and partly, because there was not so great a necessity of this note of Circumcision to distinguish them from other Nations, whilest they dwelt alone and unmixed in the Wilderness, as there was afterwards.

6 For the Children of Israel walked forty years in the wilderness, till all the people *o that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD, unto whom the LORD sware * that he would not shew them *p* the land which the LORD sware unto their fathers, that he would give us a land that floweth with milk and honey. * Numb. 14. 23.

o The *Hebrew* word commonly signifies the *Gentiles*; so he calls them, to note that they were unworthy of the name and privileges of *Israelites*. *p* (i. e.) Not give them so much as a sight of it; which he granted to *Moses*, much less the possession and enjoyment of it. Or *shewing* is put for *giving*, as it is *Psal.* 4. 6. and 60. 3. *Eccles.* 2. 24.

7 And their children *whom* he raised up in their stead, them Joshua circumcised *q*, for they were uncircumcised: because they had not circumcised them by the way.

q Which God would have now done, 1. as a Testimony of Gods reconciliation to the people, of which circumcision was a sign, and that God would not further impute their Parents Rebellions to them. 2. Because the great impediment of Circumcision was now removed, to wit, their continued Travels, and frequent and uncertain removal. 3. To prepare them for the approaching Passover. 4. To distinguish them from the *Canaanites*, into whose land they were now come. 5. To ratify the Covenant between God and them, whereof Circumcision was a Sign and Seal, to assure them that God would now make good his Covenant, in giving them this Land; and to oblige them to perform all the Duties and Services to which that Covenant bound them, of which Circumcision was the beginning and foundation, all which they were expressly enjoyned to do, as soon as ever they came into *Canaan*, *Exod.* 12. 25. *Levit.* 23. 10. *Numb.* 15. 2.

8 And it came to pass * when they had done circumcising all the people, that they abode in their places in the camp, till they * were whole *r*. * Heb. *When all the people were.*

r Free from that pain and sore which Circumcision caused, *had made Gen.* 34. 25. It was indeed an act of great Faith, to expose themselves to so much pain and danger too, in this place where they *be Circumc.* were hemmed in by *Jordan* and their Enemies; but they had many *cised.* considerations to support their Faith, and suppress their fears; the * Heb. fresh experience of Gods power and readiness to work Miracles for *lived.* their preservation; the great consternation of all their Enemies, which they might observe and rationally presume; the considerable number of the people who were above 40 years old, and therefore circumcised before this time, their great General being one of this number; the time it would require for their Enemies to bring together a force sufficient to oppose them.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt *f* from off you: wherefore the name of the place is called * Gilgal, unto this day.

That is rolling.

f (i. e.) Uncircumcision, which was both in Truth, and in the opinion of the *Jews*, a matter of great reproach, *Gen.* 34. 14. *1 Sam.* 14. 6. and 17. 26. And although this was a reproach common to most Nations of the World, yet it is particularly called *the reproach of Egypt*, either, 1. because the other neighbouring Nations, being the children of *Abraham* by the Concubines, are supposed to have been Circumcised, which the *Egyptians* at this time were not, as may be gathered from *Exod.* 2. 6. where they knew the Child to be an *Hebrew* by this mark. Or 2. because they came out of *Egypt*, and were esteemed to be a sort of *Egyptians*, *Numb.* 22. 5. which they justly thought a great reproach; but by their Circumcision they were now distinguished from them, and manifested to be another kind of people. Or 3. Because many of them lay under this reproach in *Egypt*, having wickedly neglected this Duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the Wilderness.

10 And the children of Israel incamped in Gilgal, and kept the Passover, on the fourteenth * day of the month at even, in the plains of Jericho.

* Exod. 12. 6.

t Which was their third Passover: the first was in *Egypt*, *Exod.* 12. the second at *Mount Sinai*, *Numb.* 9. the third here; for in their Wilderness-Travels, these and all other Sacrifices were neglected, *Amos* 5. 25.

11 And they did eat of the old corn *u* of the land, on the morrow after the Passover *x*; unleavened cakes, and parched *corn y*, in the self-same day *z*.

u The Corn of the last year, which the Inhabitants of those parts had left in their Barns, being doubtless fled for fear of the *Israelites* into their strong Cities, or other remoter and safer parts. *x (i. e.)* On the sixteenth day; for the Passover was killed between the two Evenings of the fourteenth day, and was eaten in that evening or night, which, according to the *Jewish* computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feast of the Passover; and so the morrow of the sixteenth day, was *the morrow after the Passover*, when they were obliged to offer unto God the fifth sheaf, and then were allowed to eat of the rest. *y* Of that years Corn, which was most proper and customary for that use. *z* Having an eager desire to enjoy the Fruits of the Land.

12 And the * Manna ceased *a* on the morrow after they had eaten of the old corn of the land, *b* neither had the children of Israel Manna any more, but they did eat of the fruit of the land of Canaan that year.

* Exod. 16. 35.

a Which God now withheld, 1. To shew that *Manna* was not an ordinary production of Nature, as by the long and constant enjoyment of it, they might be prone to think; but an extraordinary and special gift of God to supply their necessity. 2. Because God would not be prodigal of his favours, nor expose them to contempt by giving them superfluously, or by working Miracles where ordinary means were sufficient. *b (i. e.)* On the seventeenth day.

13 And it came to pass when Joshua was by Jericho *c*, that he lift up his eyes, and looked, and behold, there stood * a man *d* over against him with his sword drawn *e* in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our Adversaries?

* Exod. 23. 23. Zech. 1. 8.

c Heb. *In Jericho, i. e.* in the Country or Territory adjoining to *Jericho*; whither he went to view those parts, and discern the fittest places for his attempt upon *Jericho*, as Generals usually do. *d* One in the appearance of man. *e* In readiness to fight, not, as *Josiah* thought, against him, but for him and his people.

14 And he said, Nay *f*, but *as* † Captain of the host of the LORD *g* am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant *h*?

† Or, *Prince.*

f I am neither *Israelite*, nor *Canaanite*. *g* Either, 1. of all Creatures in Heaven and Earth, which are Gods Hosts. Or, 2. of the Angels, who are called *the Host of Heaven*, 1 *King.* 22. 19. 2 *Chron.* 18. 18. *Luke* 2. 13. Or, 3. of the host or people of *Israel*, which are called *the Lords Host*, Exod. 12. 41. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great undertaking. Now this person is none other than *Michael the Prince*, Dan. 10. 21. and 12. 1. not a created Angel but the Son of God, who went along with the *Israelites* in this Expedition, 1 *Cor.* 10. 4. not surely as an underling, but as their Chief and Captain. And this appears, 1. by his acceptance of Adoration here, which a created Angel durst not admit of, *Rev.* 22. 8, 9. 2. Because the place was made holy by his presence, *v.* 15. which was Gods Prerogative, *Exod.* 3. 5. 3. Because he is called *the Lord*, Heb. *Jehovah*, Josh. 6. 2. *h* I acknowledge thee for my Lord and Captain, and therefore wait for thy Commands, which I am ready to obey.

15 And the Captain of the LORD's host said unto Joshua, * Loose thy shoe from off thy foot *i*, for the place whereon thou standest *is* holy *k*: and Joshua did so.

* Exod. 3. 5. Act. 7. 33.

i In token of reverence and subjection: See on *Exod.* 3. 5. *k* Consecrated by my presence; which when it was withdrawn, it was no more holy than any other place, the reason of its holiness being removed.

CHAP. VI.

Jericho is shut up by the Israelites, 1. The People and 7 Priests with the Ark, go round it 7 days, 2—14. On the 7th day they go round 7 times; the Priests blow the Trumpets; the People shout; the City Accursed; nothing to be taken, but all consecrated; the Walls fall down; Men, Women, and Cattel destroyed, 15—21. Rahab and her kindred are saved, 22—25. Joshua curseth the Man who should rebuild Jericho, 26.

1 NOW Jericho † was straitly shut up *a*, because † Heb. of the children of Israel, none went out, *did fast* none came in. *no man went out, nor in.*

a Not only by night, as before, *Josh.* 2. 5. but constantly and diligently.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour *b*.

b Who are in it, resolved and ready to defend it with their utmost strength.

3 And ye shall compass the City, all *ye* men of war, *and* go round about the City once *c*: thus shalt thou do six days *d*.

c At convenient distance, out of the reach of their Arrows. *d* Every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed and used by God, that they might learn to take new measures of things, and to expect success not from their own valour, or skill, or probable means, but meerly from Gods appointment and blessing; and in general, not to judge of any of Gods Institutions by meer carnal reason, to which divers of their Ceremonies would seem no less foolish than this action; and that they might have a full Demonstration of the All-sufficiency of that God who can do what he pleaseth, even by the most contemptible means.

4 And seven priests shall bear before the ark seven trumpers of rams horns *e*: and the seventh day ye shall compass the City seven times, and the Priests shall blow with the trumpets.

e Or, *of the Jubiles*; i. e. such Trumpets wherewith they were to sound in the years of Jubile, *Lev.* 25. 9. Either this, or one of the other six was certainly a Sabbath-day; and it is not material which was it, for the Command of *the Lord of the Sabbath* was sufficient to legitimate any Action.

5 And it shall come to pass, that when they make a long *blast f* with the rams horns, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the City *g* shall fall down † flat, *h* and the people shall ascend up every man straight † Heb. *under it.* before him.

f As is usual in the close of musical sounds. *g* Not all of it; which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping, but only a considerable part of it where the *Israelites* might fitly enter: for *Rahabs* house was not overthrown, *v.* 22. *h* Heb. *under it*, i. e. below the place they stood in: Or, *in its place*: it was not battered down with Engines, which would have made part of it fall out of its place; but it fell out without any force, and of its own accord, and therefore in the place it did formerly stand in.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed *i* pass on before the ark of the LORD.

i God would have them armed both for the defence of themselves and the Ark, in case the Enemies should make a sally upon them, and for the Execution of the Lords vengeance upon that City.

8 And it came to pass when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the Priests that blew with the trumpets: and the † rereward came *k* after the ark, *the priests l* going on, and blowing with the Trumpets. † Heb. *gatherer.*

k Which being opposed to *the armed men*, may seem to note the unarmed people, who were desirous to be Spectators of this wonderful work. *l* Which is rightly supplied here from *v.* 4.

10 And Joshua commanded the people, saying, Ye shall not shout *m*, nor † make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout. † Heb. *cause to hear.*

m Because shouting before the time appointed, would be ineffectual, and so might give them some Discouragement, and their Enemies matter of insulting.

11 So the Ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And

13 And seven priests bearing seven trumpets of rams horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the Trumpets.

14 And the second day they compassed the City once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout *n*, for the LORD hath given you the city.

n To testifie your faith in Gods promise, and thankfulness for this glorious mercy, and to encourage your selves and Brethren, and to strike a terrour into your Enemies.

17 And the City shall be † accursed *o*, *even* it, and all that *are* therein, to the LORD *p*: only Rahab the harlot shall live, she, and all that *are* with her in the house, because * she hid the messengers that we sent. † Or, *devoted.* * Chap. 2. 4.

o (i. e.) Devoted to utter Destruction, *Levit.* 27. 28, 29. *Deut.* 13. 15. This he spake by instinct or direction from God, as is evident from 1 *King.* 16. 34. *p* Partly because the first-fruits were appropriated to God; partly left the soldiers being gratified with the spoil of this rich City, should grow sensual and sluggish in their work; and partly to strike the greater terrour into the rest of their Enemies.

18 And ye † in any wise keep *your selves* from the accursed thing, lest ye make *your selves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse *q*, and trouble it. † Heb. *keep your selves.*

q By provoking God to punish them for your sin, in which they may be one way or other involved; or at least upon the occasion of your sin; for to speak properly, God will not (the case of *Adoni-bezek* only excepted) punish one man for the sin of another, as he hath oft declared; but the whole Camp having sins of their own, God might take what occasion he saw fit to inflict this Punishment.

19 But all the silver, and gold, and vessels of brass and iron *r*, *are* † consecrated unto the LORD *s*: they shall come into the treasury of the LORD. † Heb. *holiness.*

r Except that of which Images were made, which were to be utterly destroyed, *Exod.* 32. 20. *Deut.* 7. 25. *s* Being first made to pass through the fire, *Numb.* 31. 22, 23. † To be employed wholly for the Service and use of the Tabernacle, nor to be applied to the use of any private person or Priest.

20 So the people shouted when *the Priests* blew with the Trumpets: and it came to pass when the people heard the sound of the Trumpet, and the people shouted with a great shout, that * the wall fell down † flat, so that the people went up into the city, every man straight † Heb. *under it.* before him, and they took the City. * Heb. it.

21 And they utterly destroyed all that *was* in the City, both man and woman, young and old *t*, and ox, and sheep, and ass, with the edge of the sword.

t Being commanded to do so by the Sovereign Lord of every mans life; and being informed by God before that the *Canaanites* were abominably wicked, and deserved the severest Punishments. As for the Infants; they were guilty of Original sin, and otherwise at the disposal of their Creator, as the clay is in the hands of the Potter; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reserve them to those dreadful Calamities which those who survived them, were liable to.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlots house *x*, and bring out thence the woman, and all that she hath, * as ye sware unto her. * Chap. 2. 14. Heb. 11. 31.

x Which together with the wall upon which it leaned, was left standing, either by a special favour of God to her, or for the reason alledged upon *v.* 5.

23 And the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her † kindred, and left them without the camp of Israel. † Heb. *families.*

y Till they were cleansed from the impurities of their Gentile state, and instructed in the *Jewish* Religion, and solemnly admitted into that Church in the usual way, to which *Rahabs* good Counsel and Example had doubtless very much prepared them; and this stupendious work of God confirmed their purposes.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass, and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive *z*, and her fathers household, and all that she had: and she dwelleth in Israel *even* unto this day, because she hid the messengers which Joshua sent to spy out Jericho.

z For that general command of rooting out the *Canaanites* seems to have had some exception, in case any of them had sincerely and seasonably cast off their Idolatry and Wickedness, and submitted themselves to the *Israelites*, as we shall see hereafter.

26 ¶ And Joshua adjured them *a* at that time, saying, * Cursed *be* the man before the LORD *b*, that riseth up and buildeth *c* this city Jericho, he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it *d*. * 1 King. 16. 34.

a Or, *made them to swear*; caused the people, or some in the name of all, to swear for the present and succeeding Generations, and to confirm their Oath by a Curse. *b (i. e.)* from Gods presence, and by his sentence, as they are said to *cast lots before the Lord*, Josh. 18. 8, 10. *i. e.* expecting the Decision from God. He insinuates, that he doth not utter this in a Passion, or upon a particular dislike of that place, but by divine Inspiration, as appears from 1 *King.* 16. 34. God would have the Ruines of this City remain as a standing Monument of Gods Justice against this wicked and idolatrous People, and of his Almighty Power in destroying so great and strong a City by such contemptible means. *c (i. e.)* That shall attempt or endeavour to build it. So this Curse is restrained to the Builder, but no way belongs to those who should inhabit it after it was built, as is evident from 2 *King.* 4. 38. *Luke* 10. 1. 5. *d (i. e.)* He shall lose all his Children in the work, the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the Gates use to be set up. This was fulfilled, 1 *King.* 16. 34.

27 So the Lord was with Joshua, and his fame was noised throughout all the country.

CHAP. VII.

Achan takes of the accursed and devoted thing: God is angry with Israel, 1. Joshua sends 3000 men against Ai: they flie and 36 are slain, 2—5. Joshua complains to God: who discovers the cause, and chideth him, 6—15. Achan is found guilty: Joshua's Advice and his Confession, 16—21. He and his are stoned and burnt: The place named the valley of Achor, 22—26.

1 BUT the children of Israel *a* committed a trespass in the accursed thing *b*: for * Achan the son of Carmi, the son of Zabdi, *c* the son of Zerah *d* of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel *e*. * Chap. 22. 20. 1 Chron. 2. 7.

a (i. e.) One of them, by a very usual Synecdoche or Enallage as *Gen.* 8. 4. and 19. 29. and *Mat.* 26. 8. where that is inferred to the *Disciples*, which belonged to *Judas* only. *John* 12. 4. *b (i. e.)* In taking some of the forbidden and accursed goods. *c* Called, also *Zimri*, 1 *Chron.* 2. 6. *d* Or, *Zarah*, who was *Judah's* immediate Son, *Gen.* 38. 30. who went with *Judah* into *Egypt* and so for the filling up the 216 years that are supposed to come between that and this time, we must allow *Achan* to be now an Old-man, and his three Ancestors to have begotten each his Son at about 60. years of Age; which at that time was not incredible nor unusual. *e* Why did God punish the whole Society for this one mans sin? *Ans.* All of them were punished for their own sins, whereof each had a sufficient proportion; but God took this occasion to inflict the punishment upon the Society, partly because divers of them might be guilty of this sin, either by coveting what he actually did, or by concealing of his fault, which it is probable could not be unknown to others; or by not sorrowing for it, and endeavouring to purge themselves from it: partly to make fin the more hateful; as being the cause of such dreadful and publick Judgments: and partly to oblige all the members of every Society to be both more circumspect in the ordering of their own actions; and more diligent to watch over one another, and to prevent the miscarriages of their Brethren, which is a great benefit and blessing to them, and to the whole Society, and worthy to be purchased by a sharp affliction upon the Society.

2 And Joshua sent men from Jericho to Ai *f*, which *is* beside *g* Beth-aven *h*, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

f Called *Hai*, Gen. 12. 8. and *Aiath*, Nehem. 11. 31. They were not to go into the City of *Ai*, but into the Country bordering and belonging to it, and there to understand the state and quality of the place and people. *g* So the Hebrew *min* is used, Gen. 24. 11. and 35. 4. *Jonah.* 9. 6. and 48. 13. and 19. 11. *h* A City or Town distinct from, but nigh unto *Bethel*, though *Bethel* was afterwards by allusion called *Bethaven*, *Hos.* 4. 15. and 10. 5. Compare *Jos.* 18. 12. *i* Compare Gen. 12. 8. *Jos.* 8. 9, 12.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let † about two or three thousand men go up *k*, and smite Ai, *and* make not all the people to labour thither, for they *are but* few. † Heb. *about two thousand men, or about three thousand men.*

k Which was done by the Wise contrivance of Divine Providence, that their Sin might be punished, and they awakened and reformed with as little hazard, and mischief, and reproach, as might be: For if the Defeat of these caused so great a consternation in *Joshua*, it is easie to guess what dread, and confusion, and despair, it would have caused in the People, if a great Host had been defeated.

4 So there went up thither of the people, about three thousand men, and they fled *l* before the men of Ai.

l Not having their usual Courage to strike a stroke, which was a plain Evidence that God had forsaken them; and an useful instruction, to shew them what weak and inconsiderable

Creatures they were when God left them; and that it was God, not their own valour, that gave the *Canaanites* and their Land into their hands.

5 And the men of Ai smote of them about thirty and six men *m*: for they chased them *from* before the gate, *even* unto Shebarim, and smote them in the † going down *n*: wherefore the heart of the people melted, and became *as* water *o*.

† Or, *in the descent.*

m A dear Victory to them, whereby *Israel* was awakened, and reformed, and reconciled to their God and Shield, and they hardned to their own ruine. *n* By which it seems it was a down-hill way to *Jericho*, which was nearer *Jordan*. *o* Soft and weak, and full of fluctuation and trembling.

6 ¶ And Joshua rent his Clothes *p*, and fell to the earth upon his face *q*, before the Ark of the LORD, until the even-tide *r*, he, and the Elders of Israel, and put dust upon their heads *s*.

p In Testimony of great Sorrow, as *Gen.* 37. 34. and 44. 13. for the loss feit, the consequent mischief feared, and the sin which he suspected. *q* In deep humiliation and fervent supplication. *r* Continuing the whole day in Fasting and Prayer. *s* As was usual in case of grief and astonishment, 1 *Sam.* 4. 12. 2 *Sam.* 1. 2. and 13. 19. *Jos.* 3. 6. *Mich.* 1. 10.

7 And Joshua said, Alas, O LORD GOD; wherefore hast thou at all brought this people over Jordan *t*, to deliver us into the hand of the Amorite to destroy us? would to God we had been content, and dwelt on the other side Jordan.

t This and the following Clause, though well intended, and offered to God only by way of Expostulation and Arguiment, yet do favour of Humane Infirmity, and fall short of that reverence, and modesty, and submission, which he owed to God; and are mentioned as instances that the Holy men of God were subject to like passions and infirmities with other men.

8 O LORD, what shall I say *u*, when Israel *x* turneth their † backs before their Enemies?

† Heb. *necks.*

u In answer to the reproaches cast by our insulting Enemies upon us, and upon thy name. *x* Gods own people, which he hath singled out of all Nations for his own peculiar.

9 For the Canaanite, and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great Name *y*?

y Which will upon this occasion be Blasphemed and charged with inconstancy, unkindness, and unfaithfulness to thine own people, and with inability to resist them, or to do thy people that good thou didst intend them. Compare *Exod.* 32. 12. *Numb.* 14. 13. *Deut.* 33. 27. *Jud* 2. 17.

10 ¶ And the Lord said unto Joshua, Get thee up; wherefore † liest thou thus upon thy face *z*?

† Heb. *fallest.*

z This business is not to be done by unactive Supplication, but by vigorous endeavours for reformation.

11 Israel *a* hath sinned, and they have also transgressed my covenant *b* which I commanded them: for they have even taken of the accursed thing *c*, and have also stollen *d*, and dissembled *e* also, and they have put *it* even amongst their own stuff *f*.

a Some or one of them, as before on *v.* 1. *b* (*i. e.*) Broken the conditions of my Covenant which I have commanded them, and they have promised to perform, *viz.* Obedience to all my Commands, *Exod.* 19. 8. and 24. 7. whereof this was one, not to meddle with the accursed thing. *c* Which I charged them not to meddle with. *d* (*i. e.*) Taken my portion which I had reserved, *Jos.* 6. 19. *e* Covered the fact with deep dissimulation, and a real, if not verbal profession of their innocency. Possibly *Achan* might be suspected, and being accused, had denied it, or was resolved to deny it. *f* Converted it to their own use, and added obstinacy and resolvedness to the crime; thus he leads this Sin with divers aggravations.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed *g*, neither will I be with you any more, except ye destroy the accursed person from among you.

g As I warned and threatened them, *Jos.* 6. 18. they have put themselves out of my Protection and Blessing, and therefore are liable to the same destruction which belongs to this accursed People.

13 Up, sanctifie the people, and say, Sanctifie your selves *h* against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

h Purifie your selves from that defilement which you have all in some sort contracted by this accursed fact, and prepare your selves to appear before the Lord, as it is most probable they were required to do; as imploring and expecting the Sentence of God for the Discovery and Punishment of the Sin, and that the guilty person might hereby be awakened and terrified, and brought to a free and Testionable confession of his fault. And it is a marvellous thing that *Achan* did not on this occasion acknowledge his Crime; but this is to be imputed to the heart-hardening power of Sin, which makes men grow worse and worse; partly to his Pride, being loath to take to himself the shame of such a mischievous and infamous action; partly to his self-flattering and vain conceit, whereby he might think many others were guilty as well as he, and some of them might be taken, and he escape; and partly to the just judgment of God, whereby he blinds and hardens Sinners to their own ruine. See a like instance, *Mat.* 26. 21, 22, 25.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be that the tribe which the LORD taketh *by* shall come according to the families *thereof*: and the family which the LORD shall take, shall come by households: and the households which the LORD shall take, shall come man by man.

i Which shall be discovered or declared guilty by the Lot, which is disposed by the Lord, *Prov.* 16. 33. and which was to be cast in the Lords Presence before the Ark. Of such use of Lots, see 1 *Sam.* 14. 41, 42. *Jon.* 1. 7. *Act.* 1. 26.

15 And it shall be, *that* he that is taken with the accursed thing, shall be burnt with fire *k*, he and all that he hath *l*: because he hath transgressed the covenant of the LORD, and because he hath wrought † folly *m* in Israel *n*.

† Or, *wickedness.*

k As persons and things accursed were to be. See *Numb.* 15. 30, 35. *Deut.* 13. 16. *l* His Children and Goods, as is noted, *v.* 24. according to the Law, *Deut.* 13. 16. *m* So Sin is oft called in Scripture, as *Gen.* 34. 7. *Judg.* 20. 6. *&c.* in opposition to the idle opinion of sinners, who commonly esteem it to be their wisdom and interest. *n* (*i. e.*) Among the Church and people of God who hid such excellent Laws to direct them, and such an All-sufficient and gracious God to provide for them, without any such indirect and unworthy practices.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes, and the tribe of Judah was taken.

17 And he brought the family *o* of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites, man by man *p*, and Zabdi was taken.

o Either, 1. the Tribe or people, as the word *Family* sometimes signifies, as *Judg.* 13. 2. *Zech.* 12. 13. *Amos* 3. 1. *Act.* 3. 25. compared with *Revel.* 1. 7. Or, 2. the Families, as *v.* 14. the singular Number for the plural, the chief of each of their five Families, *Numb.* 26. 20, 21. *p* Not every individual person, as is evident from *v.* 18. but every Head of the several Houses, or lesser Families of that greater Family of the *Zarhites*, of which see 1 *Chron.* 2. 6.

18 And he *q* brought his houshold, man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah was taken.

q Either *Joshua*, or *Zabdi* by *Joshua*'s appointment.

19 And Joshua said unto Achan, My son *r* give, I pray thee, glory to the LORD God of Israel *s*, and † make confession unto him, and tell me now what thou hast done; hide *it* not from me.

† Or, *give praise.*

r So he calls him, to shew, that this severe Inquisition and Sentence did not proceed from any hatred to his person, which he loved as a Father doth his Son, and as a Prince ought to do each of his Subjects. *s* As thou hast highly dishonoured him, now take the shame and blame to thy self, and ascribe unto God the Glory of his Omniscience in knowing thy sin, of his Justice in punishing it in thee, and others for thy sake; of his Omnipotency, which was obstructed by thee; and of his Kindness and Faithfulness to his people, which was eclipsed by thy Wickedness; all which will now be evident by thy sin confessed and punished.

20 And Achan answered Joshua, and said, Indeed, I have sinned *t* against the LORD *u* God of Israel *x*, and thus and thus have I done.

t He seems to make a sincere and ingenuous Confession, and loads his sin with all just Aggravations. *u* Against his express Command, and just Rights, and glorious Attributes. *x* The true God, who hath chosen me and all *Israel* to be the people of his peculiar love and care.

21 When I saw *y* among the spoil a goodly Babylonish garment *z*, and two hundred shekels *a* of silver, and a † wedge of gold, of fifty shekels weight; then I † coveted them, and took them, and behold, they *are* hid in the earth in the midst of my tent, and the silver under it *b*.

† Heb. *ingot.*

y He accurately describes the progress of his sin, which began at his eye, which he permitted to gaze and fix upon them, which inflamed his desire, and made him *covet* them; and that desire put him upon Action, and made him *take* them; and having taken, resolve to keep them; and to that end *hide* them in his Tent. *z* Which were composed with great art with divers Colours, and of great price, as appears both from Scripture, *Ezek.* 23. 15. and from divers Heathen Authors. [See my Latin *Synopsis*] *a* To wit, in Weight, not in Coin; for as yet they received and payed Money by weight. *b* (*i. e.*) Under the *Babylonish* Garment; covered with it, or wrapt up in it.

22 So Joshua sent messengers *c*, and they ran *d* unto the tent, and behold, *it e* was hid in his tent, and the silver under it.

c That the truth of his Confession might be evident and unquestionable, which some, peradventure might think was forced from him. *d* Partly longing to free themselves and all the people from the Curse under which they lay: and partly that none of *Achans* Relations or others might get thither before them, and take away those things. *e* (*i. e.*) The parcel of things mentioned, *v.* 21. and 24.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD *f*.

† Heb. *poured.*

f Where *Joshua* and the Elders continued yet in their Assembly waiting for the issue of this business.

24 And Joshua, and all Israel with him, took Achan the son of Zereh, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters *g*, and his oxen, and his asses, and his sheep *h*, and his tent, and all that he had: and they brought them unto the valley of Achor.

g But this seems hard and unjust, and therefore forbidden by God himself, *Deut* 24. 16. *Ans.* 1. That Law was given to men, not to God, who certainly hath a more absolute Right and Sovereignty over men, than one man hath over another. 2. Their Death was a Debt they owed to nature and to their own sins, which Debt God may require when he pleaseth; and he could not take it in more honourable and excellent Circumstances than these, That the death of a very few in the beginning of a new Empire, and of their settlement in the land, might be useful to prevent the death of many thousands who took warning by this dreadful Example, whom, if the fear of God did not, yet the love of their own, and of their dear Childrens lives would restrain from such dangerous and pernicious practices. 3. It is very probable they were conscious of the fact, as the *Jewish* Doctors affirm. If it be pretended that some of them were Infants; the Text doth not say so, but only calls them *Sons* and *Daughters*. And considering that *Achan* was an old man, as is most probable, because he was the fifth person from *Judah*, (of which see on *v.* 1.) it seems most likely, that the Children were grown up, and so capable of knowing, and concealing, or discovering this Fact. Nor doth it follow, that they were not guilty, because it is not said so; for it is apparent, that many Circumstances are omitted in divers historical Relations in Scripture, which sometimes are supplied in other places. *h* Which, though not capable of sin, nor of punishment properly so called, yet as they were made for mans use, so they are rightly destroyed for mans good; and being daily killed for our bodily food, it cannot seem strange to kill them for the Instruction of our minds, that hereby we might learn the detestable and contagious nature of sin, which involves innocent Creatures in its Plagues; and how much more Punishments are referred for man, who having a Law given to him, and that excellent gift of Reason and Will to restrain him from the Transgressions of it, his guilt must needs be unspeakably greater, and therefore his sufferings more severe and terrible. Further, by this enumeration it appears, that he had no colour of necessity to induce him to this Fact, but was wholly inexcusable.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones *i*, and burned them with fire, after they had stoned them with stones *k*.

i And burned him with fire; which is easily understood both out of the following words, and from Gods Command to do so, *v.* 15. which doubtless was here executed. *k* Qu. How could both these Deaths be inflicted upon them? *Ans.* It seems they were stoned to death, which was the Punishment of such Offenders, *Lev.* 24. 14. *Numb.* 15. 35. and not burned to death; and therefore the stoning only of *Achan* is mentioned here, and not his burning: and God would have their dead Carkasses burned to shew his utmost Detestation of such persons as break forth into sins of such a publick Scandal and Mischief. And for the *burning* of *Achan* commanded *v.* 15. it seems not likely to be meant of his burning alive, because that burning is common to *him, and all that he hath*, as is there expressed; but of the burning of his dead Carcass, and other lifeless things, as the manner was with accursed things, *Deut.* 13. 16.

26 And they raised over him *a* great heap of stones *l* unto this day: so the LORD turned from the fierceness of his anger: wherefore the name of that place was called, * the valley of † Achor *m* unto this day.

* Isa. 65. 10. † That is, trouble.

l As a Monument of the sin and Judgment here mentioned, that others might be instructed and warned by the Example; and as a Brand of Infamy, as *Josh.* 8. 29. 2 *Sam.* 18. 17. *m* Or, *the valley of trouble*, from the double trouble expressed *v.* 25.

CHAP. VIII.

God puts new courage into Joshua: commands him to go and besiege Ai, promising he should take it, 1, 2. The Stratagem whereby it is taken, 3. It is burnt, 5—22. The King is taken prisoner: The inhabitants are put to the sword: The cattel and goods spoiled: The King is hanged, 23—29. Joshua builds an Altar, 30. Offers thereon, 31. Writes the Law on Stones, 32. It and it's Blessings and Curses are read before the people, 33—35.

* Deut. 1. 21. & 7. 18. AND the LORD said unto Joshua, * Fear not, neither be thou dismayed: take all the people of war with thee *a*, and arise, and go up to Ai: see, I have given into thine hand the king of Ai, and his people, and his city, and his land.

a Partly, to strengthen them against those fears which their late Defeat had wrought in them; and partly that all of them might be partakers of this first spoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindred them in the following Straitagem; and it was but fit that the Military Men who run the greatest hazards, should have the Precedency and Priviledge in the spoils.

2 And thou shalt do to Ai *b* and her King, as thou didst unto * Jericho and her King *c*: * only the spoil thereof, and the cattel thereof, shall ye take for a prey unto your selves: lay thee an ambush for the city behind it.

* Chap. 6. 21. * Deut. 20. 14.

b (*i. e.*) The City and people of *Ai*. *c* (*i. c.*) Overcome and destroy them. This was enjoyned partly to chastise their past Insolence, and the Triumphs and Blasphemies which doubtless their success produced: and partly to revive the dread and terrour which had been impressed upon the *Canaanites* by *Jericho*'s ruine, and had been much abated by the late success of *Ai*; and to fix confidence and expectation of further and greater success much raised.

3 So Joshua arose, and all the people of war, to go up against Ai *c*: And Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

c (*i. e.*) To consider and conclude about this Expedition of going against *Ai*; not as if all the people of war did actually go up, which was both unnecessary and burdensom, and might hinder their following design: but it seems to be resolved by *Joshua* and and all the Council of War, That the 30000 here following should be selected for the Enterprize. Either, 1. the 30000 now mentioned; Or, 2. part of them; to wit, such as were to lie in wait, as seems most probable both from the next verse, which limits it to those who were *to lie in wait*, and from *v.* 9. where what is here mentioned only by anticipation, is actually put in execution; and it is said of them that were *sent forth*, that *they went to lie in ambush*, and did so; and these were only 5000 men, as is expressed, *v.* 12. And the only inconvenience of this Exposition is, That the Pronoun Relative *them*, is put without, or before its Antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew Tongue, as plainly appears from *Exod.* 14. 19. *Numb.* 18, 9. and 24. 17. *Psal.* 87. 1. and 105. 19. and 114. 2. *Prov.* 7. 8. and 14. 26.

4 And he commanded them *d*, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

d The same party last spoken of *v.* 3. even the 5000 mentioned *v.* 12. This historical Narration seems obscure and intricate, and at first view to make three parties, one of 30000, *v.* 3. one of 5000, *v.* 12. which may seem to be two several Ambushes; and a third of all the people, *v.* 5. 11. But if it be more narrowly and considerately observed, it will appear, that there are only two parties ingaged in the taking of *Ai*, and but one Ambush, as plainly appears by comparing *v.* 9. (which manifestly speaks of that party which is mentioned *v.* 3.) with *v.* 12. which speaks only of 5000, which is justly supposed to be a part of those 30000 named *v.* 3. and that part which was to lie in ambush; unless we will suppose that there were two Ambushes, one of 30000, and the other of 5000, both lying in wait in the same quarter, even *between Bethel and Ai, on the west side of Ai*, the only place where the Ambush lay, as is said both *v.* 9. and 12, 13. which seems absurd and incredible. And besides, in the execution of this Command, there is mention but of one Ambush *v.* 12, 13, 14, 19. and they are said to consist only of 5000, *v.* 12. and they only take and burn the City, *v.* 19. so that the other supposed Ambush of 30000 is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore, that 30000 *v.* 3 are the same who are called *the people*, and *the people of war that were with Joshua*, *v.* 5, 11. which is pitched on the North-side of *Ai*, *v.* 11. 13. as the Ambush did on the west-side; but for any other side of the City, or a third party placed elsewhere about *Ai*, we read not one word; and therefore it may well be presumed there were no more imployed to take it.

5 And I, and all the people that are *e* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we *f* will flee before them.

e Or, *that* shall be: for at present he sent them away, *v* 9. but the next morning followed them, and joyned himself with them, *v.* 10, 11. *f* I and the 25000 with me.

6 (For they will come out after us) till we † have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

† Heb. *pluckt.*

7 Then ye shall rise up from the ambush *f*, and seize upon the city: for the LORD your God will deliver it into your hand.

f To wit, upon the signal given, of which *v.* 18.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire *g*: according to the commandment of the LORD shall ye do. See, I have commanded you.

g To wit, part of it, as a sign to their Brethren of their success; for the whole City was not burnt now, but afterwards; as is said *v.* 28.

9 Joshua therefore sent them *h* forth, and they went to lie in ambush, and abode between Bethel and Ai, on the west-side of Ai: but Joshua lodged that night among the people *i*.

h The same party designed by the Pronoun *them*, *v.* 3. of which see the Notes there. *i* Heb. *that people*, to wit, *the people of war*, as they are called, *v.* 11. to wit, the main body of that host consisting of 30000.

10 And Joshua rose up early in the morning, and numbred the people *k*, and went up; he, and the elders of Israel *l*, before the people to Ai.

k Heb. *that people*, not all the people of *Israel*; which was needless, and required more time than could now be spared; but the rest of that host of 30000, whereof 5000 were sent away; and now the remainder are numbred, partly to see whether some of them had not withdrawn themselves, taking the advantage of the night, and of the design of laying an Ambush; and partly

partly that it might be evident, that this work was done without any loss of men, and thereby they might be encouraged to trust in God, and to proceed vigorously and resolutely in their work.
l Either, 1. the military Elders, the chief Commanders of his Army. But they seem to be included in the 30000. *v.* 3. which are supposed to be furnished and led by their several Commanders; and such persons are scarce ever called *the Elders of Israel*. Or rather, 2. the chief Magistrates and Rulers of *Israel* under *Joshua*, who are commonly so called; and these, I suppose, went with *Joshua*, and with the Army, to take care that the Cattel and the Spoil of the City, which was given by God to all *Israel* for a prey, *v.* 2, 27. might be justly and equally divided between those that went to battel, and the rest of the people, according to the Example and Prescript, *Numb.* 31. 27. and that they who were present and assistant in the taking of that City, might not ingross the whole to themselves, as is usual for Soldiers in those cases to do.

11 And all the people, *even the people* of war that *were* with him *m*, went up, and drew nigh, and came before the city, and pitched on the north-side of Ai: now *there was* a valley between them and Ai.

m To wit, the 30000 mentioned, *v.* 3. or the most of them.

12 And he took *n* about five thousand men, and set them to lie in ambush between Bethel, and Ai, on the west-side † of the city.

† Or, *of Ai.*

n Or rather, *but he had taken*, to wit, out of the said number of 30000, for this is added by way of Recapitulation and further Explication of what is said in general, *v.* 9.

13 And when they had set the people, *even* all the host that *was* on the north-side of the city, and † their liers in wait on the west of the city, Joshua went *o* that night into the midst of the valley *p*.

† Heb. *their lying in wait.*

o To wit, accompanied with a small part of the host now mentioned, *i. e.* Very early in the morning, *when it was yet dark*, as is said in a like case, *Joh.* 20. 1. whence it is here called *Night*, though it was *early in the morning*, as is said, *v.* 10. for it seems most probable, that all was done in one Nights space, and in this manner; *Joshua* sends away the Ambush *by night*, *v.* 3. and lodgeth that night with 25000 men, *v.* 9. not far from the city. But not able nor willing to sleep all night, he rises very early, *v.* 10. and numbers his men, which by the help of the several Officers was quickly done, and so immediately leads them towards *Ai*; and while it was yet duskish or night, he goes into the midst of the valley, *v.* 13. and when the day dawns he is discovered by the King and people of *Ai*, who thereupon *rose up early* to fight with them, *v.* 14. Though others conceive this was the second night, and so the Ambush had lain hid a night and a day together. But then there might be danger of their being discovered, although that danger may seem to be the less, because *Ai* might be shut up, that none might go out nor come in, but by Order, and upon Necessity, because of the nearness of their Enemies, as *Jericho* formerly was for the same reason, *Josh.* 6. 1. *p* Which was near the City, thereby to allure them forth.

14 And it came to pass when the king of Ai saw *it*, that they hasted, and rose up early, and the men of the city went out against Israel to battel, he, and all his people *q*, at a time appointed *r*, before the plain *s*, but he wist not that *there were* liers in ambush against him *t*, behind the city.

q To wit, all his men of war, for the rest were left in *Ai*, *v.* 16.
r At a certain hour agreed upon between the King and People of *Ai*, and of *Bethel* too, who were their Confederates in this Enterprize, as it may seem from *v.* 16. Possibly they might appoint the same hour of the day on which they had fought against *Israel* with such good success, looking upon it as a lucky hour. *s* (i.e.) Towards or in sight of that plain or valley in which the *Israelites* were, that so they might put themselves in Battel-array. *t* The former success having made him more careless and secure, as is usual in such Cases; God also blinding his mind, and infatuating him, as he useth to do with those which he intends to destroy.

15 And Joshua and all Israel made as if they were beaten before them *u*, and fled by the way of the wilderness *x*.

u (i.e.) Fled from them, as it were for fear of a second blow: and peradventure some of them might be wounded, though none were killed; and might make that the pretence of their fleeing away. *x* Which lay between *Ai* and *Jericho*, whither they now seemed to flee.

16 And all the people *y* that *were* in Ai, were called together to pursue after them, and they pursued after Joshua, and were drawn away from the city.

y To wit, all that were able to bear Arms, for old men and Children were unfit for the pursuit or fight; and that they were yet left, may seem from *v.* 24, 25.

17 And there was not a man *z* left in Ai, or Bethel *a*, that went not out after Israel: and they left the city open, and pursued after Israel.

z To wit, fit for war. *a* Which, being a neighbouring City, and incouraged by the former success, had sent some Forces to assist them; and now, upon notice sent to them of the slight of their common Enemies, or upon some other signal given, which might easily be done, having been appointed before-hand, as is usual in such Cases, all their men of War join with those of *Ai* in the pursuit.

18 And the LORD said unto Joshua, Stretch out the spear *b*, that *is* in thy hand toward Ai, for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

b Or, *thy banner*: or there might be some banner in the end of his Spear. This was prescribed and practised, either 1. for a sign to his Host present with him, to stop their flight, and make head against the pursuers: Or 2. for a signal to the liers in wait, as may seem from *v.* 19. who, though they were at some distance, might know this from persons whom they had set in some high and convenient places to observe *Joshua*'s motion, and to give notice from one to another, and that speedily, as is common in such cases, until it came to the whole ambush: Or 3. as a mystical token of Gods presence and assistance with them, and of their Victory; or as a mean by Gods appointment contributing to their good success, as the like posture of *Moses* lifting up his hand was, *Exod.* 17. 11, 12. which may be the reason why he continued this posture till the Enemies were all destroyed, *v.* 26. whereas if it had been a signal only, it was sufficient to do it for a little while. I know no reason why all these ends might not be joined together.

19 And the ambush arose quickly out of their place, and they ran assoon as he had stretched out his hand: and they entred into the city, and took it, and hasted, and set the city *c* on fire.

c (i.e.) Not all of it, as appears both from *v.* 28. and because then they had lost that Prey which God had allowed them; but some part of it, enough to raise a smoke, and give notice to their Brethren of their success.

20 And when the men of Ai looked behind them, they saw, and behold, the smoak of the city ascended up to heaven, and they had no * power *d* to flee this way, or that way, and the people that fled to the wilderness, turned back upon the pursuers.

* Heb. *Hand.*

d Or, *place*, for so the *Hebrew* word is oft used, as *Numb.* 2. 17. *Neh.* 7. 4. *Job* 37. 7. *Psal.* 104. 25. *Isa.* 22. 18. and 56. 5.

21 And when Joshua and all Israel *e* saw that the ambush had taken the city, and that the smoak of the city ascended, then they turned again, and slew the men of Ai.

e (i.e.) All the *Israelites* there present, or all those who seemed to flee away before.

22 And the other *f* issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side, and they smote them so that they * let none of them remain or escape *g*.

* Deu. 7. 2.

f They who lay in Ambush. *g* So their late success was a real mischief to them, as being the occasion of their total ruine.

23 And the king of Ai they took alive *h*, and brought him to Joshua.

h Reserving him to a peculiar and more ignominious punishment, for the terror of the other Kings, who were the chief causes of all that opposition and disturbance which *Israel* met with in gaining the Possession of the Promised Land.

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai, in the field, in the wilderness wherein they chased them, and *when* they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it *i* with the edge of the sword.

i (i.e.) The inhabitants of it, the *men* who through age or infirmity were unfit for War, and *the women*, *v.* 25.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai *k*.

k Not strictly, but largely so called, who were now in *Ai*, either as constant and settled Inhabitants, or as Sojourners and such as came to them for their help, such as being confederate with them, are esteemed as one with them; for it is evident that *the men of Bethel* are included in this number, *v.* 17. the *Israelites* who took this number, being unable to distinguish who belonged to the one City, and who to the other.

26 For Joshua drew not his hand back, wherewith he stretched out the spear *l*, until he had utterly destroyed all the inhabitants of Ai.

l Either 1. he ceased not to Fight with that Hand. Or 2. He kept his Hand and Spear in the same posture, both stretched out and lifted up, as a Sign both to encourage them, and to direct them to go on in the work. See on *v.* 18.

27 * Only the cattel, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD, which he * commanded Joshua.

* Numb. 31. 22, 26. * Vers. 2.

28 And Joshua burnt Ai, and made it an heap for ever *m*, *even* a desolation unto this day.

m Or, *for a long time*, as that word oft signifies, as *Gen.* 6. 3. *Isa.* 42. 14. For that it was after some Ages rebuilt, may seem from *Nehem.* 11. 31. unless that were another City built near the former, there being some little difference in the name also.

29 And the king of Ai he hanged on a tree *n*, until even-tide: and assoon as the sun was down, Joshua commanded, that they should take his carcase down from the tree *o*, and cast it at the entring of the gate of the city *p*, and * raise thereon a great heap of stones, *that remaineth* unto this day. * Chap. 7. 26.

n He dealt more severely with the Kings of *Canaan* than with the people, partly because the abominable wickedness of

of that people was not restrained and punished (as it should have been) but countenanced and encouraged by their evil examples and administrations; and partly because they were the principal Authors of the destruction of their own people, by engaging them in an obstinate opposition against the *Israelites*. *o* According to Gods command in that case, *Deut.* 21. 22. *p* Which place he chose either as most commodious, now especially when all the city with in the gate was already turned into an heap of Stones and Rubbish; or because this was the usual place of Judgment; and therefore proper to bear the monument of Gods just sentence against him, not without reflection upon that Injustice which he had been guilty of in that place.

30 Then *q* Joshuah built an altar *r* unto the LORD God of Israel into mount Ebal *s*.

q To wit, after the taking of *Ai*. For they were obliged to do this, when they were brought over *Jordan* into the Land of *Canaan*, *Deut.* 11. 29. and 27. 2, 3. which is not to be understood strictly, as if it were to be done the same moment or day; for it is manifest they were first to be Circumcised, and to eat the Passover, which they did, and which was the work of some days; but as soon as they had opportunity to do it, which was now when these two great Frontier Cities were taken and destroyed, and thereby the Coast cleared, and the bordering people under great consternation and confusion, that all the *Israelites* might securely march thither. And indeed this work was fit to be done as soon as might be, that thereby they might renew their covenant with, and profess their subjection to that God by whose help alone they could expect Success in their great and difficult enterprise. *r* To wit, for the Offering of Sacrifices, as appears from the following verse, and from *Deut.* 27. 5, 6, 7. *s* Why not on mount *Gerizim* also? *Ans.* because Gods Altar was to be but in one place, *Deut.* 12. 13, 14, and this place was appointed to be Mount *Ebal*, *Deut.* 27. 4, 5. which also seems most proper for it, that in that place whence the Curses of the Law were denounced against Sinners, there might also be the tokens and means of Grace, and Peace, and Reconciliation with God, for the removing of the Curses, and the procuring of Gods Blessing unto Sinners.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the * book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron; and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

* Exod. 20. 25. Deut. 27. 5.

32 And he wrote there upon the stones *t* a copy of the law of Moses *u*, which he wrote in the presence of the children of Israel.

t Not upon the Stones of the Altar, which were to be rough and unpolished, *v.* 13: but upon other Stones, smooth and plaistered, as is manifest from *Deut.* 27. 2. *u* Not certainly the whole five Books of *Moses*, for what Stones and time would have sufficed for this! nor the Blessings and the Curses here following, which never are nor can without great impropriety be called *the Law of Moses*, seeing they presuppose the Law, and the Observation or Transgression thereof, to which they belong, only as rewards of the one, and punishments of the other: but the most weighty and substantial parts of the Law, as may be gathered from the Laws which are mentioned, and to the violaters whereof the Curses are applied, *Deut.* 27, 15, &c. and especially the Law of the Ten Commandments.

33 And all Israel *x*, and their elders, and officers, and their judges stood on this side the ark, and on that side *y* before the priests and Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them: half of them over against mount Gerizim *z*, and half of them over against mount Ebal * as Moses the servant of the LORD had commanded before, that they should bless *a* the people of Israel.

* Deut. 11. 29. and 27. 12.

x (i.e.) The whole congregation, old and young, male and female, as it follows, *v.* 35. *y* (i.e.) Some on one side of it, and some on the other. *z* These two places were in the Tribe of *Ephraim*, not far from *Shechem*, as appears both from Scripture, *Deut.* 11. 29, 30. and 27. 12. *Judg.* 9. 7. and from other Authors who lived in those parts, as *Josephus* and the *Jewish* Doctors. *a* Or Curse, which is easily understood out of the following verse, and from *Deut.* 27. 13, &c.

34 And afterward *b* he read *c* all the words of the law, the blessings and cursings *d*, according to all *that is* written in the book of the law *e*.

b After the Altar was built, and the Stones plaistered and writ upon. *c* (i.e.) He commanded the Priests or *Levites* to read, *Deut.* 27. 14. *d* Which words come in not by way of Explication, as if the words of the law were nothing else besides the Blessings and Curses; but by way of addition, to note that these were read over and above the words of the Law. *e* He saith not, *according to all that was written upon those Stones*, but *in the Book of the Law*, which shews the mistake of them that think the same things were both read and written upon these Stones.

35 There was not a word of all that Moses commanded, which Joshua read not *f* before all the congregation of Israel, * with the women and the little ones, and the strangers that * were conversant among them *g*.

* Deut. 31. 12. * Heb. *walked.*

f Therefore he read not the Blessings and Curses only, as some think, but the whole Law, as the manner was when all *Israel*, Men and Women, were Assembled together, as we read *Deut.* 31. 10, 11, 12. *g* (i.e.) Who were Proselytes, for no others can be supposed to be with them at this time.

CHAP. IX.

The Kings of Canaan *hear of* Joshua's *exploits; consult together, and conclude to fight against* Israel, 1——*e. the* Gibeonites *feigning themselves to be of a far country, obtain a League,* 3——15. *The Craft is discovered; the Promise which was confirmed with an oath remains firm,* 16——20. *But for a punishment they are condemned to perpetual slavery,* 21——27.

1 AND it came to pass when all the kings which *were* on this side Jordan, in the hill, and in the valley, and in all the coast of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite heard *thereof*:

2 That they gathered themselves together *a* to fight with Joshua, and with Israel with one * accord.

* Heb. *Mouth.*

a Not actually, as the following History shews; but they entred into a league or confederation to do this.

3 And *b* when the inhabitants of Gideon *c* heard what Joshua had done unto Jericho, and to Ai,

b Or, *But*; for he shews that these took another and a wiser course. *c* A great and royal city of the Hivites, *Jos.* 10. 2. and 11. 19.

4 They did work wilily, and went and made as if they had been ambassadours *d*, and took old sacks upon their asses, and wine-bottles, old and rent, and bound up,

d Sent from a far country, as they say, *v.* 6.

5 And old shooes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy:

6 And they went to Joshua, unto the camp at Gilgal *e*, and said unto him, and to the men of Israel *f*, We be come from a far country: now therefore *g* make ye a league with us

e The place of their Head-quarters. *f* To wit, those who used to meet in Counsel with Joshua, to whom it belonged to make Leagues, as it here follows, even the Princes of the Congregation; not the common people, as appears both from *v.* 15, 18, 19, 21. and from common usage of all Ambassadors, who generally deliver their message to, and treat with Princes, not people. And the Hebrew word *iscb*, here used, sometimes notes men of eminency and dignity. *g* Because we are not of this people, whom, as we are informed, you are obliged utterly to destroy; that which appeared sufficiently, by the *Israelites* practice in destroying the *Amorites* beyond *Jordan*, and the people of *Jericho* and *Ai*, without any allowance for Sex or Age; and by common rumour, and the report of the *Israelites* and other persons who dwelt among them, or had converse with them, as *Rahab* and all her kindred; and by the nature of the thing, because they were to possess that whole Land, and were not to mix themselves with the people of it.

7 And the men of Israel said unto the Hivite *g*, Peradventure ye dwell among us *h*, and how shall we make a league with you?

g i. e. The *Gibeonites* who were *Hivites*, Jos. 11. 19. *h i. e.* In this Land, and so are of that people with whom we are forbidden to make any League or Covenant, *Exod.* 23. 32, 33, 34. *Deut.* 7. 2. and 20. 15, 16.

8 And they said unto Joshua, We *are* thy servants *i*. And Joshua said unto them, Who *are* ye? and from whence come ye *k*?

i We desire a League with you upon your own terms; we are ready to accept of any conditions. *k* For this free and general confession of theirs gave Joshua just cause to suspect that they were of the cursed *Canaanites*.

9 And they said unto him, From a very far country thy servants are come, because of the Name of the LORD *l* thy God: for we have heard the fame of him, and all that he did in Egypt *m*.

l Being moved thereunto by the report of his great and glorious nature and works; so they gave them hopes that they would embrace their Religion. *m* They cunningly mention those things only which were done some time since, and say nothing of the dividing of *Jordan*, nor of the destruction of *Jericho* and *Ai*, as if they lived so far off that the fame of those things had not yet reached them.

10 And * all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og, king of Balhan, which *was* at Ashtaroth.

* Num. 21. 24, 33.

11 Wherefore our Elders and all the inhabitants of our country, spake to us, saying, Take Victuals * with you for the journey, and go to meet them, and say unto them, We *are* your servants, therefore now make ye a league with us.

* Heb. *in your hand.*

12 This our bread we took hot for our provision out of our houses, on the day we came forth to go unto you: but now behold, it is dry, and it is mouldy.

* Or, *they receive it like men by reason* of their victuals.

13 And these bottles of wine which we filled, *were* new, and behold, they be rent: and these our garments and our shooes are become old, by reason of the very long journey.

14 And * the men *n* took of their victuals *o*, and asked not *counsel* at the mouth of the LORD *p*.

* Num. 27. 21.

n i. e. The Princes as before *v.* 7. *o* Not from their want or any desire they could have to such unpleasant and unwholesome food; nor in a Ceremony usual in making Leagues, for that was not now done, but in the next verse: but that they might examine the truth of what they said. *p* As they ought to have done upon all such weighty

weighty and doubtful occasions. So they are accused of rashness and neglect of their Duty. For though it is probable, if God had been consulted, he would have consented to the sparing of the *Gibeonites*; yet it should have been done with more caution, and an obligation left upon them to embrace the true Religion which here was omitted.

15 And Joshua made peace with them, and made a league with them, to let them live *q*: and the princes of the congregation sware unto them.

q (i. e.) That they would not destroy them. Some question whether this League was lawful and obliging, because it is contrary to a positive and precedent Law of God, by which they were enjoyned to make no peace with them, but utterly to destroy them, *Exod.* 23. 32. and 34. 12. *&c.* But this law seems to admit of some exception and favourable interpretation, and that taken from the reason and soul of that Law; which was this, that the *Israelites* might not be tainted with their Idolatry and other Abominations by cohabitation with them; and therefore when that reason ceased, *(i. e.)* if they were willing to relinquish their Possessions and Idolatry, and other wickedness, and to embrace the true Religion, they might be spared. And tho this Law was delivered in general terms, because God foresaw that the *Israelites* would be most prone to err on that hand, by sparing those whom they should destroy; yet that it was to be understood with an exception of Penitents, and true Converts, might easily be gathered both from the example of *Rahab*, and from the Tenor of Divine Threatnings, which though absolutely delivered, allow of this exception; as appears from *Jer.* 18. 7, 8. *Jonah* 3. 4. and from the great kindness and favour which God hath manifested unto all true Penitents, in delivering them from evils threatned to them, and inflicted upon others; which kindness of God we also are obliged to imitate by virtue of that natural and moral Law of God implanted in us, and revealed to us, to which such positive Commands as this of killing the *Canaanites* must give place. And that this League was lawful and obliging, may seem probable, 1. Because *Joshua* and all the Princes upon the review concluded it so to be, and spared them accordingly, *v.* 19, 20, 22, 23. 2. Because God punished the violation of it long after, 2 *Sam.* 21. 1. 3 Because God is said to have hardened the hearts of all other Cities, not to seek Peace with *Israel*, that so he might utterly destroy them, *Jos.* 11. 19, 20. which seems to imply that their utter Destruction did not necessarily come upon them by vertue of any absolute and peremptory Command of God to destroy them, but by their own obstinate hardness, whereby they neglected and refused to make peace with the *Israelites*. *Obj.* This League was grounded upon a Deceit and Errour of the Persons, which also they had entred a caution against, *v.* 7. *Ans.* Their suppoition that they were *Canaanites*, was indeed a part of the foregoing Discourse, *v.* 7. and the *Israelites* rested satisfied with their Answer, and believed they were not, and so entered into the League; but that League was absolute, not suspended upon that or any other condition; and the error was not about the persons, but about the country and People to which they belonged, which was not material to this Contract, no more than it is to a Contract of Marriage, that the one person believed the other to be of another Country or Family than indeed they were.

16 ¶ And it came to pass at the end of three days *r*, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

r (i. e.) At the last of them, or upon the third day, as it is said, *v.* 17. so this phrase is elsewhere used, as *Deut.* 14. 28. and 31. 10. Or it may be properly understood, that after three days they heard this, and on the day after they heard this, they came to their Cities, as is said, *v.* 17.

17 And the children of Israel journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth and Kirjath-jearim *s*.

s Which Cities were subject to *Gibeon*, which was the Royal City, *Jos.* 10. 2.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation murmured against the Princes *t*.

t Partly from that proneness which is in people to censure the actions of their Rulers; partly because they might think the Princes by their rashness had brought them into a snare, that they could neither Kill them for fear of the Oath, nor Spare them for fear of Gods Command to the contrary; and partly from their desire of the possession and spoil of these Cities, of which they thought themselves hereby deprived.

19 But all the Princes said unto all the congregation, We have sworn unto them by the LORD *u* God of Israel: now therefore we may not touch them *x*.

u They plead not the lawfulness, or the prudence of the action; but only the Obligation of an Oath; of which, though it was procured by Fraud, they perceived the people sufficiently sensible. *x (i. e.)* Not hurt them, as that word is oft used, as *Gen.* 26. 11. *Psal.* 105. 15. and 144. 5. or not *smite* them, as is said *v.* 18.

20 This *y* we will do to them: we will even let them live, lest wrath be upon us, because of the breach of the Oath which we sware unto them.

y Which follows, *v.* 21.

21 And the princes said unto them, Let them live (but let them be hewers of wood, and drawers of water unto all the congregation *z*) as the princes had * promised them *a*. *Ver. 15.

z i. e. Let them be publick Servants, and employed in the meanest Offices and Drudgeries (such as this was, this one kind being put for all the rest, as it is *Deut.* 29. 11.) for the use and benefit of the Congregation; to do this partly for the Sacrifices and Services of *the House of God*, as it is expressed *v.* 23. which otherwise the *Israelites* themselves must have done; partly for the Service of the Camp or Body of the people; and sometimes upon occasion, even to particular *Israelites*: whence they are made *Bond-men*, which is mentioned as a thing distinct from their service in *the House of God*, *v.* 23. And so they are in effect stripped of all their Possessions, whereby the main ground of the Peoples Quarrel was taken away. *a* Or, *because or seeing that* (as the *Hebrew* word sometimes signifies) *the Princes (i. e.* we our selves, they speak of themselves in the third person, which is very frequent in the *Hebrew* Language) *had promised* it to *them*, to wit, that they should live; and confirmed their promise by an Oath. So the Princes speaking here to the People, alledge the Promise or Oath of the Princes, when they met among themselves, and apart from the People. And this change of persons may possibly arise from hence, because some of the Princes who were present in the Assembly of the Princes, might now be absent upon some occasion. And this clause relates not to the next words, which are fitly enclosed within a Parenthesis, but to the foregoing clause, *let them live*, because the Princes have promised them their Lives.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you: when ye dwell among us?

23 Now therefore ye *are* cursed *b*, and there shall † none of you be freed from being bondmen *c*, and hewers of wood, and drawers of water for the house of my God *d*. † Heb. *& there shall be cut off from you.*

b You shall not escape the Curse of God which by Divine Sentence belongs to all the *Canaanites*, who are a People devoted by God to ruine; but only change the quality of it, you shall feel that Curse of Bondage and Servitude, which is proper to your race by vertue of that ancient decree, *Gen.* 9 25. you shall live indeed, but in a poor, vile and miserable condition. *c* The Slavery which is upon you shall be entailed to your posterity. *d* This only Service they mention here, because it was their principal and most durable servitude, being first in the Tabernacle, and then in the Temple, whence they were called *Nethinims*, 1 *Chron.* 9. 2. *Ezra* 2. 43. whereas their servitude to the whole congregation would in a great measure cease when the *Israelites* were dispersed to their several habitations.

24 And they answered Joshua and said, Because it was certainly told thy servants, how that the LORD thy God * commanded his servant Moses, to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were fore afraid of our lives, because of you, and have done this thing. * Deut. 1, 8.

25 And now behold, we are in thine hand *e*: as it seemeth good and right unto thee to do unto us, do *f*.

e i. e. In thy power to use as as thou wilt. *f* We refer our selves to thee and thy own Piety, and Probity, and Faithfulness to thy Word and Oath; If thou wilk destroy thy humble Suppliants, we submit.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

g So as was said, *v.* 23. and so as here follows.

27 And Joshua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the LORD *h*, even unto this day, in the place which he should chuse.

h By which it appears, that they were not only to do this Service in Gods House, but upon all other occasions, as the Congregation needed or required their help.

CHAP. X.

Five of the Kings of Canaan *afraid of* Joshua, *are angry with the* Gibeonites *and wage war against them, they send to* Joshua *for Succours* 1——6. *He Rescues them,* 7——10. *God casts down Hail-stones upon the Enemy,* 11. Joshua *Prays to God and commands the Sun to stand still, which it does for the space of a day,* 13——15. *The five Kings hide themselves in Caves where* Joshua *causeth them to be shut up, afterwards to be brought forth, scornfully used and hanged, and thrown into a Cave by* Makkeda, 16——27. *This place taken, the King, City, and all therein are burnt;* Joshua *doth the same to* Libnah *and* Lachish, 28——32. *To* Gezer, Eglon, Hebron, Debir, *and all the Land,* 33——42. Joshua *returns to* Gilgal, 43.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it (* as he had done to Jericho and her king, so he had done to * Ai, and her king) and how the inhabitants of Gibeon had made peace with Israel, and were among them *a*. * Chap. 6. * Chap. 8. 3.

a i. e. Were conversant with them, had yielded themselves to their disposal, submitted themselves to their Laws, had mingled interests with them.

2 That they *b* feared greatly, because Gibeon was a great city, as one of the † royal cities *c*, and because it *was* greater than Ai, and all the men thereof *were* mighty. † Heb. *Cities of the* Kings.

b i. e. He and his people, the *King* being spoken of *v.* 1. as a *Kingdom*. *c* He and his people, the *King* being spoken of *v.* 1. as a *Kingdom*. publick person representing all his people. Or, He and the following Kings, *v.* 3. But this fear is mentioned, *v.* 2. as the cause why he sent to those Kings. *c* Either 1. really a Royal City, the *Hebrew* particle *Caph* oft signifying the truth of a thing, as *Hof.* 4. 4. and 5. 10. and oft elsewhere. Or, 2. equal to one of the Royal Cities, though it had no king, but seems to be governed Aristocratically by their Elders, *Jos.* 9. 11.

3 Wherefore Adoni-zedec king of Jerusalem sent *d*, unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

d Either because he was Superior to them in Power or Dignity, or because he was nearest the danger, and most forward in the work.

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites *e*, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon gathered themselves together and went up, they, and all their hosts, and encamped before Gibeon, and made war against it.

e This name being here taken largely or generally for any of the *Canaanites*, as is frequent; for to speak strictly, the Citizens of *Hebron* here mentioned, *v.* 3. were *Hittites*; thus the *Gibeonites*, who were *Hivvites*, *Jos.* 11. 19. are called *Amorites*, 2 *Sam.* 21. 2. It is reasonably supposed, that the *Amorites* being numerous and victorious beyond *Jordan*, did pour forth Colonies or Forces into the land of *Canaan*, and there subdued divers places, and so communicated their name to all the rest.

6 ¶ And the men of Gibeon sent *f* unto Joshua to the camp to Gilgal, saying, Slack not thy hand *g* from thy servants *h*, come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the mountains *i*, are gathered together against us.

f Or, *had sent*, when their Enemies were drawn towards them, which they could easily learn. *g* Do not neglect or delay to help us. *h* Whom thou art obliged to protect both in Duty as thou art our Master and Ruler; and by thy own Interest, we being part of thy Possessions; and in ingenuity, because we have given our selves to thee, and put our selves under thy Protection. *i* In the mountainous Country.

7 So Joshua ascended *k* from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

k Having, no doubt, asked advice of God first, which is implied by the Answer God gives to him, *v.* 8. *l* Or, *even*, or *that is*, as this particle is oft used, hath been noted before. So it seems put here by way of Explication and Restriction; having said *all the people of war*, he now adds, *even all the mighty men*, &c. i. e. an Army of the most valiant men picked out from the rest; for it is not probable, either that he would take so many hundred thousands with him, which would have hindred one another, or that he would leave the Camp without an Army to defend it.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly *m*, and went up from Gilgal all night *n*.

m Though assured by God of the Victory, yet he useth all prudent means, and surprizeth them. *n* It is not said, that he went from Gilgal to Gibeon in a nights space; but only that he travelled all night: unto which you may add part either of the foregoing, or of the following day.

10 And the LORD * † discomfited them before Israel, and slew them *o* with a great slaughter at Gibeon *p*, and chased them along the way that goeth up to Bethoron, and smote them to Azekah, and unto Makkedah. * Isa. 28. 21. † Or, *terrified. So Gr.*

o Or, *he slew them*; either God, or *Israel*; for Gods work is described *v.* 11. *p* Heb. *in Gibeon*, not in the City, but in the Territory belonging to it; as *Joshua* is said to be in *Jericho*, Josh. 5. 13.

11 And it came to pass as they fled from before Israel, and were in the going down to Bethoron, that the LORD cast down great stones *q* from heaven upon them unto Azekiah, and they died: They were more which died with hailstones, than *they* whom the children of Israel slew with the sword.

q i.e. Hailstones of extraordinary greatness and hardness, cast down with that certainty, as to hit the *Canaanites*, and not their Pursuers the *Israelites*; and with that force as to kill them. *Josephus* affirms, That Thunder and Lightning were mixed with the Hail, which may seem probable from *Heb.* 3. 11.

12 ¶ Then spake Joshua to the LORD † in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel *r*, * Sun † stand thou still upon Gibeon *s*, and thou moon in the valley *u* of Ajalon *x*. † Heb. *in the day that the* LORD *delivered up.* * Isa. 28. 21. Hab. 3. 11. Heb. *be silent.*

r To wit, in way of Petition for this Miracle: being moved to beg it out of zeal to destroy Gods Enemies, and directed to it by the motion of Gods Spirit, and receiving a gracious Answer, and being filled with holy Confidence of the success, he speaks the following words before the people, that they might be Witnesses of it. *s (i. e.)* In the presence and audience of *Israel*; being sometimes put for hearing, as *Gen.* 23. 1. compare with *Act.* 7. 12. Although these words may seem rather to be joyned with the following, thus, *in the sight of Israel, stand still*, O Sun, &c. which sense the Hebrew accents favour. *t i. e.* Over and above, or against *Gibeon (i. e.)* In that place and posture in which now it stands towards and looks upon *Gibeon*. Let it not go down lower; and by degrees, out of the sight of *Gibeon*. It may seem that the Sun was declining, and *Joshua* perceiving that his work was great and long, and his time but short, begs of God the lengthning out of the day, and that the Sun and moon might stop their course, and keep the place in which they now were. *u* Or, *upon the valley*; as before, *upon Gibeon*; the Preposition being the same there and here. *x* Either, 1. that *Ajalon* which was in the Tribe of *Ephraim*, Judg. 12. 12. Northward from *Gibeon*. Or rather, 2. that *Ajalon* which was in the Tribe of *Dan*, Josh. 19. 42. Judg. 1. 35. Westward from *Gibeon*. For, 1. this was nearer *Gibeon* than the other. 2. This was most agreeable to the course of the Sun and Moon, which is from East to West. 3. This way the battle went from *Gibeon* Westward to *Ajalon*, and so further Westward even to *Lachish*, *v.* 31. And he mentions two places, *Gibeon* and *Ajalon*, not as if the Sun stood over the one and the Moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other; but partly to vary the phrase, as is common in Poetical Passages; partly because he was in his March in the Pursuit of his Enemies, to pass from *Gibeon* to *Ajalon*; and he begs that he may have the help and benefit of longer light to pursue them; and to that end that the Sun might stand still, and the Moon also; not that he needed the Moon's light when he had the Sun's; but because it was fit, either that both Sun and Moon should go, or that both should stand still to prevent Disorder and Confusion in the heavenly Bodies.

13 And the Sun stood still *y*, and the moon stayed, until the people had avenged themselves upon their enemies *z*. *Is* not this written in the book of † Jasher? *a* † Or, *the upright.* So the Sun stood still *b* in the midst of heaven *c*, and hasted not to go down about a whole day *d*.

y Heb. *whi silent*; i. e. still, as this Phrase is commonly used, as 1 *Sam.* 14. 9. *Psal.* 4. 4. *Jonah.* 1. 12. the cessation of the Tongue's motion being put synecdochically for the cessation of any other Motion or Action. *z i. e.* Till they had utterly destroyed them, as is mentioned in the following Chapter. *a* Either of a man so called, or *of the righteous or upright*, wherein possibly the memorable Actions of worthy men were recorded, and this amongst the rest. And this Book was written and published before *Joshua* wrote his, and so is fitly alledged here But this, as well as some few other Historical Books, is lost, not being a Canonical Book, and therefore not preserved by the Jews with the same care as they were. *b* Here is no mention of the Moon, because the Suns standing was the only thing which *Joshua* desired and needed; and the Moons standing he desired only by accident to prevent irregularity in the motions of those celestial Lights. Some take this to be but a Poetical Phrase and Relation of the Victory, that *Joshua* did so many and such great things in that day, as if the Sun and Moon had stood still and given him longer time for it. But the frequent repetition, and magnificent Declaration of this wonder, manifestly confutes that fancy. That the Sun and Moon did really stand still, is affirmed *Hab.* 3. 11. and *Sirach* 46. 5, 6. And if it seem strange to any one, that so wonderful a Work observed by the whole World that there was, should not be mentioned in any Heathen Writers; he must needs be satisfied, if he considers, that it is confessed by the generality of Writers, Heathens and others, that there is no certain History or Monument of Heathen Authors of any thing done before the *Trojan* War, which was a thousand years after *Joshua's* time; and that all time before that, is called by the learned Heathens, the *uncertain, unknown*, or *obscure time*. *c* Not Mathematically, in the very Meridian or middle part of the Hemisphere; but morally, and with some Latitude, when it had begun a little to decline, the consideration whereof seems to have given *Joshua* occasion for his desire. *d i. e.* For the space of a whole day. Understand an artificial day between Sun-rising and Sun-setting; for that was the day which *Joshua* needed and desired, a day to give him light for his work.

14 And there was no day like that *e*, before it, or after it, that the LORD hearkned unto the voice of a man *f*: for the LORD fought for Israel *g*.

e To wit, In those parts of the World in which he here speaks, and about which the Competition is here made: vain therefore is that Objection, that the days are longer near the Northern and Southern Poles, where they are constantly longer at certain seasons, and that by the order of nature; whereas the length of this day was purely contingent, and granted by God in Answer to *Joshua's* Prayer, as is here added. *Obj.* In *Hezekiah's* time, and at his Prayer there was a day which may seem to have been longer; for the Sun went back two Degrees in ten hours, and then returned again ten Degrees in ten hours, and so it was 20 hours longer than a common day, and so longer than this. *Ans.* It is not certain, whether that each Degree designed an hour, and not rather half an hour, or a quarter, as others think; or that the Sun returned these ten Degrees as slowly as he went down before or after. Besides, it was now near Summer Solstice, when the day was longest, and about 14 hours; and that being doubled, the Artificial day was 28 hours: and because there is not the least evidence that *Hezekiah's* day was longer, but rather of the contrary; it is much more reasonable to believe this Scripture-allertion, than to deny or question upon meer Suppositions or idle Conjectures. *f* To wit, in such a manner as alter the Course of nature, and of the heavenly Bodies, that a man might have more time to pursue and destroy his Enemies. *g* This is added as the reason why God was so ready to answer *Joshua's* Petition herein, because he was engaged and resolved to fight for *Israel*, and that in a more than ordinary manner.

15 ¶ And Joshua returned *h*, and all Israel with him, unto the camp to Gilgal.

h Not immediately, or upon the same day, but after he had dispatched the matter which here follows; as appears by *v.* 43. where the very same words are repeated to shew, that that was the meaning of these. And they are put here to close the general discourse of the fight which began *v.* 10. and ends here; which being done, he particularly describes some remarkable Passages, and chiefly that of the same words.

16 But

16 But these five kings *i* fled, and hid themselves in a cave *k* at Makkedah.

i Named above, v. 3. *k* At a place of most secrecy or security; but there is no escaping the eye or hand of God, who here brought them into a net of their own making. *l* Heb. *in Makkedah*, not in the city, for that was not yet taken; but in the Territory of it; as *in Gilgal*, v. 10.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it, for to keep them.

19 And stay ye not *m*, but pursue after your enemies, and † smite the hindmost of them *n*; suffer them not to enter into their cities *o*; for the LORD your God hath delivered them into your hand *p*.

† Heb. *cut off the tail.*

m Lose not your opportunity by your sloth or negligence. *n* Their rereward, all whom you can overtake. *o* Whereby they will recover their strength, and renew the War. *p* Your work will be easie, God hath already done the work to your hands.

20 And it came to pass when Joshua and the children of Israel *q* had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them, entred into fenced cities.

q I. e. Joshua by the Children of *Israel*, i. e. a Party of them by the Command, Direction and Encouragement of *Joshua*; for Joshua himself went not with them, but abode in the Siege before *Makkedah*, v. 21.

21 And all the people returned to the camp *r* to Joshua at Makkedah in peace: *s* none moved his tongue against any of the children of Israel.

*Exod. 11. 7.

r The body of the Army which were encamped there with Joshua to besiege that place. *s* Not so much as a Dog, as it is expressed Exod. 11. 7. Nor only their men of war could not find their hands, but they were ill to confounded, that they could not move their tongues in way of Insultation and Reproach, as doubtless they did when the *Israelites* were repulsed and smitten at *Ai*; but now they were silenced as well as conquered; they durst no more provoke nor injure the *Israelites*.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

t This he did not from Pride and Contempt of their Dignity in it self, but partly as a punishment of their impious Rebellion against their Sovereign Lord; partly in pursuance of that Curse of Servitude due to all this people, Gen. 9. 25. partly, as a token to assure his Captains, that God would subdue the proudest of them all under their feet; and partly to oblige and teach his people severely to execute the Judgment of God upon them, and not to spare any of them, either out of a foolish Pity, or out of respect to their Dignity, as *Saul* afterwards spared *Agag* to his own ruine.

26 And afterward Joshua smote them, and slew them, and hanged them *u* on five trees: and they were hanging upon the trees * until the evening.

* Chap. 8. 29.

u After they were dead as a brand of Infamy, and for the Terror and Instruction of others.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they *x* took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth *y*, *which remain* until this very day.

*Deut. 21. 23. chap. 8. 29.

x That neither wild beasts could come at them to devour them, nor any of their people to give them honourable Burial.

28 ¶ And that day *z* Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed; them, and all the souls that were therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho *a*.

* Chap. 6. 21.

y On which the Sun stood still, or on which the five Kings were hanged. Nor is it strange that so much work was done, and places so far distant, taken in one day, when the day was so long, and the *Canaanites* struck with such a terror. *z* Who was hanged, or otherwise killed, as appears from *Josh.* 6. 2.

29 Then Joshua passed down from Makkedah, and all Israel *b* with him, unto Libnah *c*, and fought against Libnah.

a To wit, who were with him in this Expedition. *b* A City of *Judah*, Josh. 15. 42.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel, and he smote it with the edge of the sword, and all the souls *c* that were therein; he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

c i. e. The human Souls; for all the Cattel they had for a prey.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it.

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day *d*, and smote it with the edge of the sword, and all the souls that *were* therein, according to allthe that had done to Libnah.

d Either the day after his first laying of the Siege; or, after the taking of *Makkedah* and *Libnah*.

33 ¶ Then Horam king of Gezer *e* came up to help Lachish, and Joshua smote him and his people, until he had left him none remaining.

e Either that in *Ephraim*, of which *Josh.* 16. 3. *Judg.* 1. 29. But that seems too remote from the other places; or rather, that in *Judah*, which was near *Lachish*, 1 Chron. 14. 16. whose King therefore was more capable, and more obliged to help them for his own sake.

34 ¶ And from Lachish Joshua passed unto Eglon *f*, and all Israel with him, and they encamped against it, and fought against it:

f A City of *Judah*, Josh. 15. 39.

35 And they took it on that day *g*, and smote it with the edge of the sword, and all the souls that *were* therein, he utterly destroyed that day, according to all he had done to Lachish.

g On which they first attempted it.

36 And Joshua went up from Eglon, and all Israel with him unto Hebron *h*, and they fought against it.

h Which though they took and killed all its inhabitants, yet they did not keep it, and therefore when Joshua and his Army had forsaken it, and were returned to *Gilgal*, it seems the Giants and other *Canaanites* being burnt out, or driven away from their former seats, planted and fortified themselves there; which made it necessary for Caleb to take it a second time, as is recorded *Josh.* 15. 14. *Judg.* 1. 10. On this is the same Story, and the same Conquest of *Hebron* which is here generally related, and afterwards repeated, and more particularly described, *Josh.* 15. 13, 14.

37 And they took it, and smote it with the edge of the sword, and the king thereof *i*, and all the cities thereof *k*, and all the souls that *were* therein; he left none remaining, according to all he had done to Eglon: but *it* destroyed it utterly, and all the souls that *were* therein.

this not.

i Either him mentioned before, vi. 23. whose death is here recounted in this account of the general Destruction of all the Inhabitants of it: that place not his Heir or Successor. *k* Which were subject to its Jurisdiction; this king, it seems, a Royal City as was, v. 2. and having Cities under it as that had, Josh. 15. 17.

Or, *recounted.*

38 And Joshua returned, and all Israel with him, to Debir *l*, and fought against it.

l Here said to return thither, not as if he had been there before, but because having gone as far Westward and Southward, as he thought fit, even as far as Gaza, v. 41. he now returned towards *Gilgal*, which lay Northward and Eastward from him, and in his return fell upon Debir, for so *Josh.* 15. 15.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein, he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed * all that breathed *m*, as the LORD God of Israel * commanded.

Heb. *any breath.* Deut. 20. 16.

m i. e. All mankind, by a Synecdoche; for they reserved the Cattel for their own uses. *n* This is added for the Vindication of the *Israelites*, whom God would not have to suffer in their Reputation for executing his Commands, and therefore he acquits them of that implacable hatred and heinous cruelty, which they might be thought guilty of, and ascribes it to himself and his own just Indignation against this most wicked people.

41 And Joshua smote them from Kadesh-barnea *o*, even unto Gaza *p*, and all the country of * Goshen *q*, even unto Gibeon.

Or, *Land of Rakkah.*

o Which lay in the South of *Canaan*, Numb. 34. 4. Deut. 1. 19. Josh. 15. 3. *p* Which was in the South-west of *Canaan*. So he here signifies, that *Joshua* did in this expedition subdue all those parts which lay South and West from *Gilgal*. *q* Not that Goshen in *Egypt*, but another in *Judah*, Josh. 15. 16. and 15. 51.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

The other Kings and Cities of Canaan gather themselves together to fight against Israel, 1—5. God encourages Joshua, promising him Victory, 6. The Canaanites destroyed, their Cities taken and burnt: Hazor: The Enakims; 7—20. those in Gaza, Gath, and Ashdod excepted, 21—23.

1 AND it came to pass when Jabin king of Hazor *a* had heard *those things* *b*, that he sent to Jobab king of Madon, and to the king of Shimron *c*, and to the king of Achshaph *d*,

a The chief City of all those parts, v. 10. *b* This was a remarkable instance of the Wisdom and Goodness of Divine Providence, which so governed the minds and hearts of the *Canaanites*, that they were not at all united under one King, but divided amongst many petty Kings; and next, that these did not all unanimously join their Counsels and Forces together to oppose the *Israelites* at their first entrance, which their own Wisdom and Interest obliged them to do, but quietly suffered the destruction of their Brethren, thereby preparing the way for their own. *c* Called *Shimronmeron*, Josh. 12. 20. *d* A place in the Tribe of *Asser*, the furthest part of the land toward the North and West.

2 And to the kings that *were* on the north of the mountains *e*, and of the plains, south of Cinneroth *f*, and in the vale, and in the borders of Dor *g*, on the west,

e Heb. *on the North*, (which may be the general designation of all the particular places following, that they were in the Northern parts of *Canaan*, as those mentioned *Josh.* 10. were in the Southern parts) *in the mountain*, either in or near the famous mountain of *Lebanon*, called *the Mountain* by way of eminency; or in the mountainous Country. *f* Heb. *in the plain* lying *Southward* from Ginnereth, or the Lake of *Genesareth*; See *Deut.* 3. 17. *Luke* 5. 1. *g* A place upon the coast of the Midland-sea.

3 *And* to the Canaanite on the east, and on the west *h*, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon *i*, in the land of Mizpeh *k*.

h The *Canaanites* properly so called, lived part of them on the East near *Jordan*, and part on the West near the Sea, and both are here united. *i* That dwelt under Mount *Hermon* in the North of *Canaan*, whereby they are differenced from those *Hivites* who lived in *Gibeon*, of which before. *k* That *Mizpeh* which was in the Northern part of *Gilgal*, of which *Gen.* 31. 49. *Judg.* 11. 29. But there were other Cities called by that name, which signifying a Watching-place, might be easily applied to several places of good prospect. Besides this, there is one *Mizpeh* of *Judah*, Josh. 15. 38. another of *Benjamin*, Josh. 18. 26. a third in *Moab*, 1 *Sam.* 22. 3.

4 And they went out, they, and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

† Heb. *assembled by appointment.*

5 And when all these kings were † met together, they came and pitched together at the waters of Merom *l*, to fight against Israel.

l A lake made by the River *Jordan* in the Northern part of it, which was in the Territory of the King of *Schimron*, or *Schimronmeron*, and near *Hazor*, *Tabini* royal City, and almost in the middle of those confederate Kings.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will *I* deliver them up all slain before Israel: thou shalt hough their horses *m*, and burn their chariots with fire.

m (i. e.) Cut their Hamstrings that they may be unfit for War. For God forbad them to have, or keep many Horses, *Deut.* 17. 16. now especially, that they might not trust to their Horses, as men are apt to do, nor distrust God for want of so necessary an help in Battel; nor ascribe the Conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced Footmen were able to subdue so potent a people, which besides their great Numbers, and Giants, and walled Cities, had the advantage of many thousands of Horse and Chariots.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly *n*, and they fell upon them.

n When they least expected them, intending there to refresh, and prepare, and order themselves for the offensive War which they designed.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto † great Zidon *o*, and unto † Misrephoth-maim *p*, and unto the valley of Mizpeh *q* eastward, and they smote them, until they left them none remaining.

Or, *Zidon the great.*

Heb. *boilings of waters.*

o A great and famous City in the Northwest part of *Canaan*, and upon the Sea. *p* A place not far from *Zidon*, supposed to be so called from the Salt or Glass which they made there. *q* Under Mount *Hermon*, as appears by comparing this with v. 3. and 17. where it seems to be called *the valley of Lebanon*. This lay on the East, as *Sidon* did on the West; and so it seems they fled several ways, and the *Israelites* also divided themselves into two Bodies, one pursuing East, and the other West.

9 And Joshua did unto them, as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof *r* with the sword: for Hazor before time was the head of all those kingdoms *s*.

r Either in the former Battel, though it be mentioned here: or rather, in his Royal City, to which he fled out of the Battel. *s* Not of all *Canaan*, but of all those who were confederate with him in this Expedition.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not * any *t* left to breathe, and he burnt Hazor with fire.

* Heb. *any breath.*

t (i. e.) No Humane Person.

12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, * as Moses the servant of the LORD commanded.

* Numb. 33. 52. Deut. 7. 2. and 20.

13 But *as for* the cities that stood still † in their strength *u*, Israel burned none of them, save Hazor only *x*, that did Joshua burn *y*.

† Heb. *on their heap.*

u Heb. *with* (for so this Preposition is oft used, as *Exod.* 35. 12. *Levit.* 2. 2. *Ezek.* 16. 37. &c.) *their Fence* or *Fences*, Walls or Bulwarks, *i. e.* which were not utterly ruined together with their Walls in the taking of them. *x* Which though taken by the *Israelites*, was not so much destroyed as other places were. *y* Because this City began the War, and being the chief and Royal City, might renew the War if the *Canaanites* should ever seize upon it.

14 And all the spoil of these cities, and the cattel, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed *them*, neither left they any to breathe.

15 ¶ * As the LORD commanded Moses his servant, so * did Moses command Joshua, and so did Joshua, † he left nothing undone of all that the LORD commanded Moses.

* Exod. 34. 11. * Deut. 7. 2. † Heb. *he removed nothing.*

16 So Joshua took all that land *z*, the hill *a*, and all the south country *b*, and all the land of Goshen *c*, and the vale *d*, and the plain *e*, and the mountain of Israel *f* and the vale of the same *g*:

z Of *Canaan*, whose parts here follow. *a* Or, *the Mountain*, i. e. the Mountainous Country, to wit, of *Judea*, as may seem, 1. Because in the following enumeration he begins in the South parts, where there was an eminent Mountain, *Numbi* 13. 17. 2. Because a considerable part of *Judea* was called *the Hills* or the *Mountainous Country*, Luke 1. 39, 65. which is not likely to be omitted in the particular description of the Land; the rather because *Hebron*, one of the places taken by *Joshua*, chap. 10. 36, 37. was *in the mountain* of Judah, Jos. 20. 7. 3. Because this is here distinguished from *the Mountain* of Israel, and therefore most likely to be *the Mountain* of Judah, especially if you compare this with v. 21. where having mentioned *the Mountain* in general, from which *Joshua* cut off the *Anakims*, he comes to particularize, and names only two, *all the Mountain of Judah, and all the Mountain of Israel*. *b* (i. e.) Not only the Mountainous part, but all the Country of *Judea*, which lay in the Southern part of *Canaan*, and oft comes under the name of *the South*, as *Numb.* 13. 29. and 21. 1. *Jos.* 10. 40. and 12. 8. *c*, *d*, *e*. Of which see *Jos.* 10. 41. *f* The low Countries. *g* The Fields or Champion grounds. *f* Either some one particular and eminent Mountain, possibly *the Hill of* 1. Some one particular and eminent Mountain, possibly *the Hill of Samaria*, mentioned 1 *Kings* 16. 24. or rather 2. The Mountains or Mountainous Country of *Israel*. See the second note on this verse.

g (i. e.) Of *Israel*.

17 *Even* from the mount Halak, that goeth up to * *h*, and Seir *i*, unto Baal-Gad *i*, in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

* Or, *the mountain of smoth*

h (i. e.) To the country of *Seir* or *Edom*; to wit, that part of it which was South from *Judea*, not that which was Eastward from it, as appears from hence, that here, as also *Jos.* 12. 7. is mention of the two extream bounds of the Land conquered by *Joshua*; whereof the other which follows being in the North, this must needs be in the South of the Land. *i* A part of Mount *Lebanon*.

18 Joshua made war a long time *k* with all those kings.

k For divers years together, as is evident by the following History, and by comparing *Deut.* 2. 14. with *Jos.* 14. 7, &c. And this is here expressed, lest it should be thought that as all these Wars are here recorded in a short Narration, so they were dispatched in a short time. And God would have the Land to be Conquered gradually, for many weighty reasons; 1. Lest the sudden extirpation of those Nations should have made a great part of the Land Desert, and thereby have enerfaed the Numbers of Wild Beasts, *Deut.* 7. 22. 2. Lest being done suddenly and easily, it should soon be forgotten and despised, as the nature of man is apt to do in those cases. 3. That by long exercise the *Israelites* might grow skilful in the Art of War, which was very useful and needful for them in that Land. 4. For the trial and exercise of their Patience and Courage, and Trust in God. 5. To oblige them to the greater care to please and obey God, whom they yet needed for their help against their Enemies.

19 There was not a city that made peace with the children of Israel, save * the Hivites the inhabitants of Gibeon; all *other* they took in battel.

l To wit, all that were taken by *Joshua*, were taken by the Sword, and therefore it is no wonder that the War was long, when the enemy was so obstinate.

20 For it was of the LORD to harden their hearts *m*, that they should come against Israel in Battel, that he might destroy them utterly, *and* that they might have no favour: but that he might destroy them, * as the LORD commanded Moses.

* chap. 9. 3.

* Deut. 20.16,17.

m It was the design of Gods Providence not to soften their hearts to a compliance with the *Israelites*, but to give them up to their own Animosity, Pride, Confidence and Stubbornness; that so both their abominable and incorrigible wickedness might be severely punished, and that the *Israelites* might not be mixed with them, but be intire among themselves in the possession of the Land. Compare *Deut.* 2. 30. and for the Phrase *Exod.* 7. 13. and 9. 12. and 14. 17.

21 And at that time * came Joshua, and cut off the Anakims from the mountain *o*, from Hebron, from Debir *p*, from Anab *q*, and from all the mountain of Judah, and from all the mountain of Israel *r*: Joshua destroyed *them* utterly with their cities *s*.

* *i. e.* In that War, for it cannot be meant of any particular and short time, because the work here related was done in divers times and years. *n* A race of Giants, of which see *Numb.* 13. 33.

o Or, *Mountains*, the Singular Number for the Plural; These Barbarous and Monstrous persons either chose to live in the Dens or Caves, which were frequent in the Mountains of those parts; or else they were driven thither by the Arms and Succes of the *Israelites*. *p* Either, 1. From the Territories belonging to these Cities, as we have oft seen in this History, Cities mentioned for the Country subject to them; for the Cities were taken before by *Joshua*, chap. 10. 36, 37, 38. or 2. From the Cities themselves; and so either the Cities were re-taken by the Giants, which it is not probable that God would permit in *Joshua*'s time; or he speaks here of that time when he took those places mentioned here, and chap. 10. which History he here in part repeats and enlargeth with this memorable circumstance, That, together with the rest, he destroyed also the Giants which were in those places. *q* A place in the Tribe of *Judah*, Jos. 15. 50. *r* It doth not follow from hence, which some conclude, that this Book was written by some other person long after *Joshua*'s Death, even after the division of the *Israelites* into two Kingdoms, of *Israel* and *Judah*; but only that this was one of those clauses which were added or altered, and suited to the stile of the present times by *Ezra*, or some other Prophet; though that be not necessary: for since it was evident to *Joshua*, from *Gen.* 49. 10, *&c.* That the Tribe of *Judah* was to be the chief of all the Tribes, and some dawnings of its Eminency appeared in that time, in their having the first Lot in the Land of *Canaan*, *Jos.* 15. 1. and the largest inheritance, *Jos.* 19. 9. It is no wonder that it is mentioned apart, and distinguished from the rest of the Tribes of *Israel*, though that also be one of them; even as the Daughters of *Pharaoh* is distinguished from *the strange Women*, *the Daughters of Pharaoh* is distinguished from *the strange Women*, *the Daughters of Pharaoh* is distinguished from *the strange Women*, 1 King. 11. 1. and *Saul* from *all* Davids *Enemies*, Psal. 18. title. and *Peter* from *the Disciples*, Mark 16. 7. though they were each of the same nature and quality with the rest. *s* Or, How could *Joshua* utterly destroy these, when *Caleb* and *Othoniel* destroyed some of them after *Joshua*'s Death? *Jos.* 14. 12. *Judg.* 1. 10, 11, 12. *Ans.* This might be, either 1. Because these places being in part destroyed and neglected by the *Israelites*, might be re-possessed by the Giants, either in *Joshua*'s time, or after his Death, and by them kept till *Caleb* dispossessed and destroyed them. Or rather 2. Because this work, though done by the particular valour and industry of *Caleb*, is ascribed to *Joshua* as the General of the Army, according to the manner of all Historians; and therefore it is here attributed to *Joshua*, though afterwards, that *Caleb* might not lose his deserved Honour, the History is more particularly described, and *Caleb* owned as the great Instrument in the atchievement of it, *Jos.* 14. and *Judg.* 1.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod *t* they remained.

t Three Cities of the *Philistines*, to which they retired, and where we find some of them afterwards, 1 *Sam.* 17. 4. and 2 *Sam.* 21. 16. Which may be one reason why the *Israelites* durst not make an attempt upon these places, though they were a part of their Possession.

23 So Joshua took the whole land *u*, according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, * according to their divisions by their tribes: and the land rested from war *x*.

* Numb. 26. 53.

u Synecdochically, *i. e.* the greatest and the best part of it, for some parts and places are expressly excepted in the following History. *x* From actual War, so far that they could now quietly survey, and distribute, and possess the Land.

CHAP. XII.

A Catalogue of the Kings, and their possessions, out of which they were driven by the Israelites: first in the time of Moses on the other side Jordan, 1—6. and afterwards by Joshua on this side of Jordan, 7—23. in all one and thirty Kings, 24.

1 NOW these *are* the kings of the Land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the Sun: from the river Arnon, unto mount Hermon, and all the plain on the east *a*.

a On the East of *Jordan*, called *the Plain*, Deut. 1. 1. and *the Plains of Moab*, Deut. 34. 1.

2 * Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river *of* Arnon, and from the middle of the river *b*, and from half Gilead *c*, even unto the river Jabbok, *which is* the border of the children of Ammon:

* Numb. 21. 24. Deut. 3. 6.

b It is not unusual even amongst us, for a River to be divided between two Lords, and for their Territories or Jurisdictions to meet in the middle of the River: And besides, here is a very particular reason for this expression, because the city *Ar*, which was no part of *Sihons* Dominions, but belonged to the *Moabites*, *Deut.* 2. 9, 18. was in the middle of the River *Arnon*, *Deut.* 2. 36. and 3. 16. and therefore the middle of the River is most fitly and properly here mentioned, as the bound of *Sihons* Dominion on that side. *c* Heb. *and the half* Gilead, *i. e.* half of the Country of *Gilead*; the particle *from* is not in the Original, and this doth not seem to denote the term or bound from which his Dominion begun, as our Version implies, for so indeed it was not, but the place or Country, in and over which his Dominion was, which, as is here said, began at *Arnon*, and took in half *Gilead*, and ended at *Jabbok*, beyond which was the other half of *Gilead*, which belonged to Og, as is expresly said, *v.* 5. where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

3 And * from the plain unto the sea of Cinneroth on the east *d*, and unto the sea of the plain *e*, *even* the salt sea on the east, the way to Beth-jeshimoth: and from the south *f* under † * Ashdothpisgah.

* Deut. 3. 17.

† Or, *Springs*.

d Which words describe the situation not of the sea of *Cinneroth*, which was part of the Western border of *Sihons* Dominion, but of the Plain, which is here said to lye eastward from the sea, *springs* of *Cinneroth*, and also eastward from the Salt Sea, as it here follows. *Pisgah*, a hill. And this was indeed the situation of the Plains of *Moab*, which are here spoken of, to wit, that they lay between the two * Seas, that of *Cinneroth* and the Salt Sea, and eastward to them both. *e* The Salt-Sea is so called because it was a famous Plain, pleasant and fruitful, before it was turned into a Salt Sea. *f* Or, *in*, or *towards the South*.

* Deut. 3. 17. and 4. 49.

4 ¶ And the coast of Og king of Bashan which was of the † remnant of the giants, that * dwelt at Ashtaroth, and at Edrei *g*,

† Deut. 3. 11.

g To wit, successively, sometimes at the one, sometimes at the other City; both being his Royal Mansions.

Chap. 13. 12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurite *h*, and the Maacathite, and half Gilead, the border of Sihon king of Heshbon,

* Deut. 1. 4.

h Of which see Deut. 3. 13. Jos. 13. 13. 2 Sam. 13. 37. and 15. 8.

6 * Them did Moses the servant of the LORD, and the children of Israel smite, and * Moses the servant of the LORD gave it for a possession unto the Reubenite, and Gadite, and the half tribe of Manasseh.

* Num. 21. 24. 35. * Num. 32. 29. Deut. 3. 12.

7 And these *are* the kings of the country, which Joshua and the children of Israel smote on this side Jordan, on the west, from Baal-gad in the valley of Lebanon, even unto * the mount Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel *for* a possession according to their divisions.

Chap. 13. 8. * Chap. 11. 17.

8 In the mountain, and in the vale, and in the plain, and in the springs, and in the wilderness *i*, and in the south country; the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite.

i This word here and elsewhere in Scripture notes not a Land wholly desart and uninhabited, but one thin of Inhabitants, as 1 *King.* 2. 34. and 9. 18. *Mat.* 3. 1, 3.

9 ¶ * The king of Jericho, one: * the king of Ai which *is* beside Beth-el *k*, one:

* Chap. 7. 2. * Chap. 8. 29.

k This is added to distinguish it from *Ai* of the *Ammonites*, of which *Jer.* 49. 3.

10 * The king of Jerusalem, one: the king of Hebron, one:

* Chap. 10. 23.

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: * the king of Gezer, one:

* Chap. 10. 33.

13 * The king of Debir, one: the king of Geder, one:

* Chap. 10. 38.

14 The king of Hormah, one: the king of Arad, one:

15 The king of Libnah, one: the king of Adullam, one:

* Chap. 10. 29.

16 * The king of Makkedah, one: the king * of Bethel, one:

* Chap. 10. 28. * Chap. 8. 17.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of † Lasharon, one:

† Or, *Sharon*.

19 The king of Madon, one: * the king of Hazor, one:

Josh. 11. 10.

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The king of Dor *l*, in the coast of Dor, one: the king of * the nations of Gilgal *m*, one:

Gen. 14. 1.

l Of which, *Jos.* 11. 2. *m* Not of that *Gilgal* where *Joshua* first lodged after his passage over *Jordan*; where it doth not appear, that there was either King or City; but of another city of the same Name, (as was frequent in those parts) probably in *Galilee* towards the Sea, whither divers people might possibly resort for Trade and Merchandise, over whom this was King, as formerly *Tidal* seems to have been, *Gen.* 14. 1.

24 The king of Tirzah, one: all the kings thirty and one *n*.

n Each being confined to a narrow compass, and being King only of one City, or small Province belonging to it, which was by the wise and singular Providence of God, that they might be more easily and successfully conquered by the *Israelites* one after another, as they were.

CHAP. XIII.

God makes known to Joshua the bounds of the Land not yet conquered, 1—6. Commands it to be divided among the nine Tribes and an half, 7. The Inheritances of the two Tribes and an half on the other side Jordan, 8, 13. The Land and his Sacrifices the Inheritance of Levi, 14. The Portion of the Reubenites, 15——23. Of the Gadites, 24——28. Of the half Tribe of Manasseh, 29——32.

NOW Joshua * was old, *and* stricken in years, and the LORD said unto him, Thou art old *a*, *and* stricken in years, and there remaineth yet very much land † to be possessed *b*.

Gen. chap. 18. 11. Heb. *to possess it.*

a Therefore delay not to do the work which I have appointed and commanded thee to do. *b* To be conquered, and so possessed by the people.

Judg. 3. 3.

2 * This is the land that yet remaineth *c*: all the borders of the Philistines, and all Geshuri *d*.

c Unconquered by thee, and to be conquered by the *Israelites*, if they behave themselves aright. *d* A People in the North-east of *Canaan*, of which see *Deut.* 3. 14. as the *Philistines* are on the South-west.

Zech. 9. 5. Deut. 2. 23. Jer. 25. 20.

3 From Sihor *e*, which *is* before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite *f*: five lords of the Philistines; the * Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites, also the * Avites *g*.

* Or, *Azzathites*. * Or, *Avims*.

e A River, of which see *Isa.* 23. 3. and *Jer.* 2. 18. *f* (*i. e.*) Which, though now possessed by the *Philistines*, who drove out the *Canaanites* the old inhabitants of it, *Deut.* 2. 23. *Amos* 9. 7. yet is a part of the Land of *Canaan*, and therefore belongs to the *Israelites*. *g* Or, the *Avims*, as they are called, *Deut.* 2. 23. who though they were expelled out of their antient Seat, and most of them destroyed by the *Caphtorims* or *Philistines*, as is there said, yet many of them probably escaped, and planted themselves in some other place not very far from the former.

4 From the south, all the land of the Canaanites *h*, and † Mearah *i*, that *is* beside the Sidonians, unto Aphek *k*, to the border of the Amorite *l*:

Or, *the cave.*

h (*i. e.*) From these Southern parts of the Sea-coast, now possessed by the *Philistines*, all the more Northern parts of the Sea-Coast being yet inhabited by the *Canaanites*, almost as far as *Sidon*, as it here follows. For there is no mention made of any Conquests of *Joshua* upon the Sea-Coast: The *Canaanites*, properly so called, are said to *dwell by the sea*, *Numb.* 13. 29. and these are here spoken of, though some of them dwelt in other parts of the Land. *i* A strong place; it matters not whether it was a City, or an impregnable Cave, which some Writers mention to be in those parts. *k* Not That of *Judah*, of which *Jos.* 15. 53. but another in the Tribe of *Asher*, of which *Jos.* 12. 18. *Judg.* 1. 31. *l* The *Amorites* were a strong and very numerous people, and we find them dispersed in several parts, some within *Jordan*, and some without it, some in the South and others in the North, of whom he speaks here.

1 Ki. 5. 18. 1 Chr. 23. 7.

5 And the land of the * Giblites *m*, and all Lebanon toward the Sun-rising, from Baal-Gad under mount Hermon, unto the entring into Hamoth.

* Chap. 11. 3.

m A people dwelling near *Sidon* in *Gebal*, of which see 1 *King.* 5. 18. *Ezek.* 27. 9.

Chap. 11. 8.

6 All the inhabitants of the hill-countrey from Lebanon * unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel *n*: only divide thou it by lot unto the Israelites for an inheritance *o*, as I have commanded thee.

n Presently after thy Death, if the *Israelites* do not hinder it by their unbelief or wickedness. *o* Though they be now unconquered, yet divide them, partly as a pledge to assure them of my help in conquering them after thy death, partly to lay an obligation upon the *Israelites* to proceed in Conquering-work, and to bear witness against them in case they did not; and partly as a wall of partition between them and the *Canaanites*, to prevent all Agreements, Contracts and Confederacies with them, to which God saw they began to encline.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.

8 With whom *p* the Reubenites, and the Gadites have received their inheritance, * which Moses gave them beyond Jordan eastward, *even* as Moses the servant of the LORD gave them *q*.

* Num. 32. 33. Deut. 3. 12. 13. chap. 22. 4.

p Heb. *With him*, i. e. *with the half tribe of Manasseh*, not that half which is expressed *v.* 7. as is evident from the thing; but the other half, which is sufficiently and necessarily understood, the relative being here put for the antecedent, understood, as it is, *Num.* 7. 89. *Ps.* 114. 2. *Isa.* 8. 21. *Jonah* 1. 3. *q* Which *Moses* gave them by my Command, and therefore do not thou disturb them in their Possessions; but proceed to divide the other Possessions to the rest.

9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river *r*, and all the plain of Medeba unto Dibon *s*.

r Of which see the notes on *Deut.* 3. 16. and on *Jos.* 12. 2. Either this is the same City now mentioned, even *Aroer*, which is said to have been a double City, as the very name seems to import, whereof one part was on the bank of the River, and the other in the middle of it, whence we read of the cities of *Aroer*, *Isa.* 17. 2. or it is another City, possibly *Ar*, as it is elsewhere named. *s* Two Cities antiently belonging to the Moabites, and taken from them by the *Amorites*, *Numb.* 21. 30. and from them by the *Israelites*; and after the *Israelites* were gone into Captivity, recovered by the first Possessors the *Moabites*, as may seem from *Isa.* 15. 2.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and Maacathites *t*, and all mount Hermon, and all Bashan. unto Salcah:

t Whose Land God had given to the *Israelites* without *Jordan*, though they had not yet used the gift of God, not taken Possession of it, as is noted, *v.* 13.

12 All the kingdoms of Og in Bashan, which reigned in Ashtaroth, and in Endrei, who remained of * the remnant of the giants: for these *u* did Moses smite, and cast them out.

* Deut. 3. 11. chap. 12. 4.

u Not all now mentioned, as appears from *v.* 13. but *Sihon* and Og, and their people, and the generality of them, which he had now named, some of them being excepted.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the Maacathites: but the Geshurites and the Maacathites dwell among the Israelites unto this day *x*.

x This seems added by way of anticipation and reflection upon the present *Israelites*; implying, that although *Moses* did and might permit them to remain, both because the Land which he had conquered was more than enough for the *Israelitish* Possessors; and because being intent upon their passage over *Jordan* into the Land of *Canaan*, he would not delay them, by searching their Enemies out of all their corners; yet they were in fault, in not going on and perfecting the work which was begun by *Moses*, and carried on so far by *Joshua*.

14 Only unto the tribe of Levi he *y* gave none inheritance *z*: the sacrifices of the LORD God of Israel made by fire *a* are their inheritance, * as he said unto them.

* ver. 33.

y i. e. *Moses*. as is expressed *v.* 33. *z* To wit, in the Land beyond *Jordan*, where yet a considerable part of the *Levites* were to have their settled abode. This is mentioned as the reason both why *Moses* gave all that land to the *Reubenites* and *Gadites* and *Manassites*; and why *Joshua* should divide the land only into nine parts and an half, as was said, *v.* 7. because *Levi* was otherwise provided for. *a* Which by a Synecdoche are here put for all those Sacrifices and Oblations, including First fruits and Tithes, which were assigned to the *Levites*; and this passage is so oft repeated and urged, to prevent those Calumnies and Injuries which God foresaw the *Levites* were likely to meet with from the Malice, Envy and Covetousness of their Brethren; and to oblige all the other Tribes to a chearful and conscionable giving to the *Levites* their Dues, to which they had as good a Right and Title as they had to their several Possessions.

15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families *b*.

b Dividing the Inheritance into as many parts as they had Families; But this is only spoken of the greater Families; for the lesser Divisions or Distributions to the several small Families, was done by inferior Officers, according to the Rules which *Moses* gave them.

16 And their coast was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river *c*, and all the plain by Medeba:

c Of which see *Deut.* 3. 16. and *Jos.* 12. 2.

17 Heshbon *d*, and all her cities that *are* in the plain: Dibon, and * Bamoth-baal *e*, and Beth-baal-meon *f*,

* Or, *the high places of Baal.*

d This City, and *Dibon* and *Ataroth* were upon the borders of *Reuben* and *Gad*, and therefore sometimes are ascribed to *Reuben of Baal*, & as here, and *Numb.* 32. 37. sometimes to *Gad*, as *Numb.* 32. 34. *f* House of *Baal-meon*, *Jos.* 21. 39. Possibly it and the rest were joyntly inhabited by both Tribes, as *Jerusalem* was by *Jews* and *Benjamites*. *e* Of which, *Numb.* 21. 28. *f* Called *Beth-meon*, Jer. 48. 23. and *Baal-meon*, Ezek. 25. 9. part of the Name being cut off, as is usual with the *Hebrews*.

18 And Jahazah, and Kedemoth, and Mephaath,
19 And Kirjathaim, and Sibmah, and Zarethshahar, in the mount of the valley *g*.

g In the Mountain bordering upon that Valley, which then was famous among the *Israelites*; whether that where *Moses* was buried, which was near to the place here following, *Bethpeor*, Deut. 34. 1. 6. or some other. And this clause is thought to belong to all the Cities now mentioned.

*Deut. 3. 17. †Or, *Springs of Pisgah*, or *the hill*. *Num. 31. 18.

20 And Beth-peor, and * † Ashdoth-Pisgah, and Beth-jeshimoth:
21 And all the cities of the plain *h*, and all the kingdom of Sihon *i* king of the Amorite, which reigned in Heshbon, whom Moses smote * with the princes of Midian *k*, Evi, and Rekem, and Zior, and Hur, and Reba, *which were* dukes of Sihon *l*, dwelling in the countrey *m*.

h. Opposed to the foregoing Cities of the *Mountain of the Valley*.
i A Synecdochical expression, for a great part of it; in which sense we read of *all* Judea, *and all the Region round about* Jordan, *Mat.* 3. 5. *and all* Galilee, *Mat.* 4. 23: and many others. Or, *which all* were *the Kingdoms* of Sihon, *i. e.* belonged to his Kingdom. The *Hebrew* conjunction *and* is oft put for the relative particle *which*, as *Judg.* 2. 21. *Prov.* 19. 1. *Eccles.* 6. 12. *k* Not in the same time or Battel, as appears by comparing *Numb.* 21. 23, 24. with *Numb.* 31. 8. but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against *Israel*; and partly because of their relation and subjection to *Sihon*, as it here follows. *l* Gr. How could they be so, when they were *Kings* of Midian? *Numb.* 31. 8. *Answ.* There were divers petty Kings in those parts, which were subject to greater Kings; and such these were, but are here called Dukes or Princes of *Sihon*, because they were Subject and Tributaries to him, and therefore did one way or other assist *Sihon* in this War, though they were not killed at this time. It is probable, that when *Sihon* destroyed those *Moabites* which dwelt in these parts, he frighted the rest of them, and with them their Neighbours and Confederates, the *Midianites*, into some kind of Homage or Tribute, which they were willing to pay to him. *m* Heb. *inhabiting that Land*, namely *Midian*, last mentioned; whereby he signifies, that though they were subject to *Sihon*, yet they did not dwell in his Land, but in another.

*Num. 22. 25. †Or, *diviner*.

22 * Balaam also the son of Beor the † soothsayer *n*, did the children of Israel slay with the sword, among them that were slain by them.
n So he was in truth, though a *Prophet* (2 *Pet.* 2. 16.) in Title and Profession. See *Numb.* 24. 25.

23 And the border of the children of Reuben was Jordan, and the border *thereof*: this *was* the inheritance of the children of Reuben after their families, the cities and villages thereof.

o (*i. e.*) Those Cities or Places which bordered upon *Jordan*. Compare *Numb.* 34. 6.

24 And Moses gave *inheritance* unto the Tribe of Gad, *even* unto the children of Gad, according to their families.

25 And their coast was Jazer, and all the cities of Gilead *p*, and half the land of the children of Ammon *q*, unto Aroer *r*, that *is* before Rabbah *s*.

p (*i. e.*) All the Cities of note and eminency; all Cities properly so called, which it seems lay in that part of *Gilead*; and so this may well agree with *v.* 31. where *half* the Countrey of *Gilead* is said to be given to the *Manassites*; but there is no mention of any Cities there. *q* Not of that which now was theirs, for that they were forbidden to meddle with, *Deut.* 2. 9. but of that which was anciently theirs, but taken from them by the *Amorites*, *Numb.* 21. 26. from whom the *Israelites* took it. *Judg.* 11. 13. *r* The border between them and *Moab*. *s* The chief city of the *Ammonites*, 2 *Sam.* 11. 1. and 12. 26, 27.

26 And from Heshbon *t* unto Ramath-mizpeh *u*, and Betonim: and from Mahanaim *x*, unto the border of Debir.

t Either exclusively or inclusively. See before on *v.* 17. *u* Called *Ramoth-Gilead*, or *Ramoth* in *Gilead*, Jos. 20. 8. and elsewhere. *x* Exclusively; for *Mahanaim* was in the portion of *Manasseh*, beyond *Jabbok*, which was the border of *God* and *Manasseh*.

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon *y* king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Cinnereth, on the other side Jordan eastward.

y The Northern part of his Kingdom.

28 This *is* the inheritance of the children of Gad, after their families, the cities and their villages.

29 And Moses gave *inheritance* unto the half tribe of Manasseh *z*: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

z Not that they desired it, as *Reuben* and *Gad* did, *Numb.* 32. 1. but partly as a recompence to *Machir* the *Manassite*, for his valiant acts against Og; and partly for the better Security and Defence of the other two Tribes, by so considerable an accession to them, which also was without any inconvenience to them, because the Country was too large for the two Tribes of *Reuben* and *Gad*.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the Towns of Jair *a*, which *are* in Bashan, threescore cities.

a Who, though of the Tribe of *Judah*, by the Father, 1 *Chr.* 2. 21, 22. yet is called *the Son of Manasseh*, Numb. 32. 41. because he married a Daughter of *Manasseh*, and wholly allociated himself with those valiant *Manassites*; and with their help took Sixty Cities or great Towns, *Deut.* 3. 4, 14. which thence were called *the Towns of* Jair.

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the * children of Machir *b*, by their families. *Num. 32. 39.

b Whom before he called *the children of Manasseh*, he now calls *the children of Machir*, because *Machir* was the most eminent, and as it may seem, the only surviving Son of *Manasseh*, Numb. 26. 29. 1 Chron. 7. 14, 15, 16. For the other half of *Machir's*, or *Manasseh's* Children, see *Jos.* 17. 1. &c.

32 These *are the countreys* which Moses did distribute for inheritance in the Plains of Moab, on the other side Jordan by Jericho eastward.

33 * But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel was their inheritance, * as he said unto them. *Ch. 18. 7. *Num. 18. 20.

CHAP. XIV.

The Land and its Inheritances to be divided by Lot, 1——5. *Caleb, having on his Return from spying the Land encouraged the People, takes then promised him the Land of Hebron; which he now claims of Joshua,* 6——12. *Who grants his Request,* 13——15.

1 AND these *a are the countreys* which the children of Israel inherited in the land of Canaan, * which Eleazer the Priest *b*, and Joshua the son of Nun, and the heads of the fathers of the tribes *c* of the children of Israel distributed for inheritance to them. *Num. 34. 17.

a Mentioned, Chap. 14, 15, 16, 17, 18, 19. *b* See on *Josh.* 8. 33. and 9. 15, 18. and 19. 51. He best understood the Laws of God by which this Division was to be regulated; and he was to consult God upon any difficult Occurrence. *c* Twelve persons, each the head of his Tribe, which were appointed and named by God, *Numb.* 34. 19. and if any of them were now dead, no doubt *Joshua* and *Eleazer*, by God's Direction, put others in their stead.

2 * By Lot *was* their inheritance *d*, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe. *Num. 26. 55, 56. ch. 18. 6. 10. 54.

d This course God ordained, partly to prevent Discontents, Enmities, Animosities and Quarrels among the Tribes, about the quality of their several Portions; and partly to demonstrate the Truth and Wisdom of his Providence, by which alone those Parts fell to each of them, which *Jacob* long since, and *Moses* lately, foretold; so that as a learned Man saith, He must be more stupid than Stupidity, and more impudent than Impudence it self, that doth not acknowledge and confess a Divine Hand and Providence in this matter. The Lot did only determine the several Parts or Provinces to the several Tribes, but did not precisely fix all the Bounds of it, but these might be either enlarged or diminished according to the greater or smaller number of the Tribes, *Numb.* 26. 53, 56. and 33. 54. and that by the direction of those persons mentioned *v.* 1. and *Josh.* 17. 14——18.

3 For Moses had given the inheritance of two tribes, and a half tribe, on the other side Jordan: but unto the Levites he gave none inheritance among them.
4 For the children of Joseph were two tribes *e*, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in* with their suburbs, for their cattel, and for their substance.

e i. e. Had the double Portion, or the Portion of two Tribes, 1 *Chron.* 5. 1, 2. and therefore though *Levi* was excluded, there remained nine Tribes and a half, as was said *v.* 2. to be provided for in *Canaan*.

5 * As the LORD commanded Moses, so the children of Israel did, and they divided the land *f*. *Num. 26. 54. Ch. 18. 2.

f *They*, i. e. the persons named, *ver.* 5. who represented and acted in the name of the Children of *Israel*, *divided it*, either now, or presently after; which is here spoken by Anticipation.

6 ¶ Then *g* the children of Judah came *h* unto Joshua in Gilgal *i*: and Caleb the son of Jephunneh *k* the Kenezite *l*, said unto him, Thou knowest the thing that the LORD said unto Moses *m* the man of God *n* concerning me and thee in Kadesh-barnea.

g Either 1. at that time when *Joshua* and the rest were consulting about the division of the Land, though they did not yet actually and fully divide it. Or, 2. when *Joshua*, and himself, and the *Israelites*, were proceeding in their Conquests, and were going against *Hebron*, *Josh.* 10. 36. which Expedition there mentioned in a general manner, may be particularly described in this Chapter, and *Josh.* 15. 13, 14. But the former seems more probable, because this was done when *Joshua* was in *Gilgal*, and not when he was pursuing his Enemies. *h* Not so much to intercede for *Caleb*, which was not needful with *Joshua*, especially in a thing already promised by God, but only to justifie and countenance him in his desire. *i* Where the division of the Land was designed and begun, though it

was not executed and finished at *Shiloh*, *Josh.* 18. 1. &c. *k* So he is called here, and 1 *Chron.* 4. 15. to difference him from *Caleb the Son of Hezron*, 1 Chron. 2. 18. *l* Of the Posterity of *Kenaz*, of whom see *Judg.* 1. 13. 1 *Chron.* 4. 13. 15. *m* In general, the gracious and comfortable promise he made us of possessing this Land; and in particular, for my part, that which is expressed here, *v.* 9. *n* Whose words therefore thou art obliged to make good.

7 Forty years old *was* I *o*, when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land, and I brought him word again, as *it was* in mine heart *p*.

o See on *Josh.* 11. 18. *p* I spake my opinion sincerely, without flattery and fear, when the other Spies were biassed by their own fears, and the dread of the people, to speak otherwise than in their Consciences they believed; as appears from *Numb.* 13. 30, 31, 32. and 14. 36.

8 Nevertheless * my brethren that went up with me, made the heart of the people melt: but I wholly † followed the LORD my God *q*. *Num. 13. 31. †Num. 14. 24.

q Which self-commendation is justifiable, because it was necessary, as being the ground and foundation of his Petition.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance *r*, and thy childrens for ever, because thou hast wholly followed the LORD my God.

r See *Numb.* 14. 24. *Deut.* 1. 36.

10 And now behold, the LORD hath kept me alive, as * he said, these forty and five years *s* even since the LORD spake this word unto Moses, while *the children* of Israel † wandred in the wilderness: and now, lo, I *am* this day fourscore and five years old. *Num. 14. 30. Heb. called. †Heb. walked.

s Whereof 38 years were spent in the Wilderness, and seven since they came into *Canaan*.

Ec. 46. 9. 11 As yet I am as strong this day, as I *was* in the day that Moses sent me: as my strength was then, even so is my strength now, for war *t*, both to go out, and to come in *u*.

t Not only for Counsel, but for Action; for marching and fighting. And therefore this gift will not be cast away upon an unprofitable and unserviceable person. *u* To perform all the Duties belonging to my place.

12 Now therefore give me this mountain *x*, whereof the LORD spake in that day; (for thou heardest *y* in that day, how the * Anakims *were* there, and that the cities *were* great *and* fenced) if so be the LORD *will be* with me *z*, then I shall be able to drive them out *a* as the LORD said. *Num. 13. 33.

x i. e. This mountainous Countrey, in which was *Hebron*, *Josh.* 11. 21. and 20. 7. and *Debir*, and *Anab*. He names the Countrey rather than the Cities, either 1. because the Giants here following were already driven out of their Cities, but yet abode in their Caves or Holds in the mountains, whence they much molested the *Israelites*. Or 2. because the Cities were given to the *Levites*, *Jos.* 21. 11. 13. *y* i. e. Didst understand, both by the Reports of others, and by thy own observation, as I also did. *Hearing*, the sense by which we get knowledg, is oft put for knowing or understanding, as *Gen.* 11. 7. & 42. 23. 2 *King.* 18. 26. *z* A modest, and humble, and pious expression, signifying both the absolute necessity of Gods help, and his godly fear, lest God for his sins should deny his Assistance to him, as he might justly do; for although he was well assured in general, that God would crown his people with success in this War, yet he might doubt of his particular success in this or that Enterprize. *a* Out of their Fastnesses where they yet remain. *Caleb* desires this difficult work as a Testimony of his own Faith, and as a Motive to quicken and encourage his Brethren to the like attempts.

13 And Joshua blessed him *b*, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

b Either 1 prayed to God to bless and help him according to his own desire. Or, 2. acknowledged his praise-worthy Carriage in the matter of the Spies, and the reasonableness of his Request. Or, 3. consented to his desire, and, as it follows, gave it to him; as God's *Blessing* is oft put for his actual conferring of favours upon Men.

*Chap. 21. 11. 14 * Hebron therefore became the inheritance of Caleb the son of Jephunneh, the Kenezite unto this day: because that he wholly followed the LORD God of Israel.

*Chap. 23. 15 And * the name of Hebron before *was* Kirjath-arba, which *Arba* was a great man *c* among the Anakims: and the land had rest from war *d*.

c In stature, and strength, and dignity, and authority, as being the Progenitor of *Anak*, the father of those famous Giants called *Anakims*, Jos. 14. 15. *d* Which gave them opportunity for the distribution of the Land.

CHAP. XV.

The Borders of the Lot of Judah, 1——12. *Among them Kirjath-Arba Caleb's Inheritance: He drives thence the three sons of Anak; promises to give his daughter in marriage to him who should smite Kirjath-Sepher; which Othniel does, and obtains her: She requests of her Father some Land for a Dowry; which he grants,* 13——19. *The Cities of Judah,* 20——62. *The Jebusites could not be conquered by them,* 63.

THIS then was the lot *a* of the tribe of the children of Judah *b* by their Families, * even to the border of Edom *c*; the * wilderness of Zin southward *was* the uttermost part of the south-coast. *Num. 33. 36.

a For the general understanding of this business, it must be known 1. That this work of casting Lots was transacted with great seriousness and solemnity, in God's presence, with Prayer and Appeal to him for the decision of the matter. 2. That although an exact Survey of this Land was not taken till *Josh.* 18. 4, 5. yet there was, and must needs be a general description of it, and a division thereof into nine parts and a half; which, as far as they could guess, were equal either in Quantity or in Quality. 3. That the Lot did not at this time so peremptorily and unchangeably determine each Tribe, that their portion could neither be encreased nor diminished; as is manifest, because after *Judah's* Lot was fixed, *Simeon's* Lot was taken out of it, *Josh.* 19. 9. though after the Land was more distinctly known and surveyed, *Joshua* 18. it is likely the Bounds were more certain and fixed. 4. That the Lot determined only in general what part or quarter of the Land belonged to each Tribe, but left the particulars to be determined by *Joshua* and *Eleazar*, &c. For the manner of this Lottery, it is probably conceived, that there were two Urns or Pots, into one of which were put the Names of all the Tribes, each in a distinct Paper, and into the other the Names of each Portion described; then *Eleazar*, or some other Person, drew out first the Name of one of the Tribes out of one Pot, and then the Name of one Portion out of the other Pot, and that Portion was appropriated to that Tribe; and so in the rest. And with respect to these Pots, in the bottom of which the Papers lay, these Lots are oft said to *come up*, or *come forth*. *b* Whose Lot came out first by God's disposition, as a note of his Preeminency above his Brethren. *c* Which lay South-east from *Judah's* Portion.

2 And their south-border was from the shore of the salt-sea, from the † bay *d* that looketh southward. †Heb. *tongue*.

d Heb. *the Tongue*: By which he understands either a Creek or Arm of that Sea; or a Promontory, which by learned Authors is sometimes called a *Tongue*; it is not material to know which of these it was.

3 And it went out to the south-side *e* to † Maaleh-acrabbim, and passed along to Zin, and ascended up on the south-side unto Kadesh-barnea: and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa. †Or, *the ascent of Acrabbim*.

e Concerning this description of the Southern-Coast of *Judah* see *Numb.* 34. 3, 4, 5.

4 *From thence* it passed toward Azmon, and went out unto the River of Egypt, and the goings out of that coast were at the sea: this shall be your south-coast,

5 And the east-border *was* the salt sea, *even* unto the end of Jordan: and their border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

f i. e. The place where *Jordan* runs into the Salt-sea.

6 And the border went up to Beth-hogla, and passed along by the North of Beth-arabah *g*, and the border went up to the stone of Bohan the son of Reuben *h*.

g Or, *on the North*, or *Northward to Beth-arabah*. Which place is attributed to *Judah* here, *ver.* 61. and to *Benjamin*, *Josh.* 18. 22. because it was a Frontier Town in the borders of *Judah* and *Benjamin*, and therefore promiscuously belonging to both; which also was the Case of some other Places: And this Cohabitation was convenient to maintain brotherly Love and Union between the several Tribes, especially in the borders, where differences oft arise. *h* A place so called, not from *Bohan's* dwelling there, (for the *Reubenites* had no Portion on this side *Jordan*) but from some notable Exploit which he did there, though it be not recorded in Scripture.

7 And the border went up toward Debir *i* from the valley of Achor, and so northward, looking toward Gilgal *k*, that *is* before the going up to Adummim, which *is* on the south side of the river *l*: and the border passed towards the waters of En-shemesh, and the goings out thereof were * at Enrogel. *1 Kin. 1. 9.

i A differing place from that *Debir*, *ver.* 15. which was near *Hebron*, and remote from *Judah's* border; as also from that *Debir*, Josh. 13. 26. which was beyond *Jordan*. *k* Either that *Gilgal* nigh *Jordan*, Josh. 4. 19. or another place of that name. *l* Or, *Brook*, or *valley*.

8 And the border went up *m* by the valley of the son of Hinnom *n*, unto the south side of the * Jebusite *o*, the same is Jerusalem *p*: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, westward, which *is* at the end of the valley of the giants, northward.

m Properly, for the Line went from *Jordan* and the salt Sea, yet the higher grounds nigh *Jerusalem*; and therefore the Line is said to go down, Josh. 18. 16. because there it takes a contrary course, and goes downwards to *Jordan* and the Sea. *n* A very pleasant place, but afterward made infamous, 2 *King.* 23. 10. *o* (*i. e.*) Of the City of the *Jebusites*, which was anciently called *Jebusi*, Josh. 18. last, Judg. 19. 10. *p* It may seem hence, and from *Deut.* 33. 12. *Josh.* 18. last, *Judg.* 1. 21. that *Jerusalem* properly, or at least principally, belonged to *Benjamin*; and yet it is ascribed to *Judah* also here, *verse* 63. and elsewhere, either because a part of the City was allotted to Judah; or because the *Benjamites* needed or desired the Help and Conjunction of this powerful Tribe of *Judah*, for the getting and keeping of this most important place.

And

And when the *Benjamites* had in vain attempted to drive out the *Jebusites*, this work was at last done by the Tribe of *Judah*, who therefore had an interest in it by the Right of War; as *Ziglag* which belonged to the Tribe of *Simeon*, being gotten from the *Philistines* by *David*, was adjoyned by him to his Tribe of *Judah*, 1 *Sam.* 27. 6.

9 And the border was drawn from the top of the hill, unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron *q*, and the border was drawn to Baalah, which is Kirjath-jearim *r*.

q (*i. e.*) belonging to, or bordering upon Mount *Ephron*. *r* Called *Kiriath-baal*, *v.* 60. and *Josh.* 18. 14.

10 And the border compassed from Baalah westward unto mount Seir *s*, and passed along unto the side of mount Jearim, (which *is* Chesalon) on the north side, and went down to Beth-shemesh *t*, and passed on to Timnah.

s Not that of *Edom*, but another so called from some resemblance it had with that in quality. *t* There were divers Cities of this Name; this in *Judah* here, and *Josh.* 21. 16. 2 *Kings*, 14. 11. another in *Issachar*, and a third in *Naphtali*, Josh. 19. 22, 38.

11 And the border went out unto the side of Ekron northward, and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel: and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh he *u* gave a part among the children of Judah, according to
*Ch. 14. 15. the commandment of the LORD to Joshua, *even* * † Or, *Kirjath-arba.* † the city of Arba *x* the father of Anak, which city *is* Hebron.

u i. e. *Joshua*, as appears by comparing this with *Josh.* 14. 6. 12. 13. *x* Or, *Kiriath-arba*. Not the City which was the *Levites*, but the Territory of it, *Josh.* 21. 13.

*Judges 1. 10. 14 And Caleb drove thence *y* * the three sons of Anak, Sheshai, and Ahiman, and Talmai *z*, the children of Anak.

y (*i. e.*) From the said Territory, from their Caves and Forts in it; compare *Josh.* 14. 12. This and the following work was done either in *Joshua*'s life-time, as may seem from *Josh.* 11. 21. or after his death, as is related *Judg.* 1. 10. These Giants having either recovered their Cities, or defended themselves in the mountains. *z* Either the same who are mentioned, *Numb.* 13. 33. and so they were long-liv'd men, such as many were in those times and places: or their Sons, called by their Fathers names, which is very usual.

15 And he went up thence to the inhabitants of Debir *a*, and the name of Debir before was Kirjath-sepher *b*.

a The same mentioned above, *v.* 7. *b* This clause seems to be added to distinguish this from the other *Debir* subdued by *Joshua*, *Josh.* 10. 38, 39.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife *c*.

c Which is to be understood with some Conditions, as, if he were one who could marry her by God's Law; for every promise contrary to that, is void; and if he were willing; for though Parents had a great Power over their Children, they could not force them to marry any person against their own Wills. He might otherwise be an unfit and unworthy person; but this was no ordinary motion propounded to the imitation of others, but a divine impulse, that *Othniel*'s valour might be more manifest, and so the way prepared for his future Government of the People, *Judg.* 3. 9.

*Judg. 1. 13 and 3. 9. 17 And * Othniel the son of Kenaz, the brother of Caleb *d* took it: and he gave him Achsah his daughter to wife.

d Obj. This Marriage was unlawful. *Answ.* No, for it was not *Othniel*, but *Kenaz*, who was *Caleb*'s Brother; and besides, the word *Brother* is commonly used for any Kinsman; And that *Caleb* was not properly *Othniel*'s Brother, sufficiently appears, because *Caleb* is constantly called the Son of *Jephunneh*; and *Othniel*, the Son of *Kenaz* here, and 1 *Chron.* 4. 13.

18 And it came to pass as she came *unto him* *e*, that she moved him to ask *f* of her father a field; and she lighted off her ass *g*, and Caleb said unto her, What wouldest thou?

e Or, *as she went*, to wit, from her Father's house to her Husband's, as the manner was: See on *Matth.* 1. 18. *f* She persuaded her Husband, either, 1. That he would ask: or rather, 2. That he would suffer her to ask, as she did. *g* That she might address her self to her Father in an humble posture, and as a Suppliant, which he understood by her gesture.

19 Who answered, Give me a blessing *h*: for thou hast given me a south land *i*, give me also springs of water *k*. And he gave her the upper springs, and the nether springs *l*.

h (*i.e.*) A gift, as that word signifies, *Gen.* 33. 11. *i* (*i. e.*) A dry land, which was much exposed to the South-wind, which in those parts was very hot and drying, as coming from the Desarts of *Arabia*. *k* (*i. e.*) *A Field*, as she desired, *v.* 18. wherein are *Springs of Water*, which in that Countrey were of great Price; for it is not probable, that he would give her the Springs, and give to another the grounds in which the Springs were; who could thereby at their pleasure deprive her of the use and benefit of her Springs: So she begs a well moistened Field, which also might give some relief to that which was dry and barren. *l* (*i. e.*) Springs both in the higher and in the lower grounds; or two Fields, one in high, another in low grounds; or rather, one above, and the other below that South and dry ground which she complained of, that by this means it might be watered on both sides.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities *m* of the tribe of the children of Judah toward the coast of Edom, southward, were Kabzeel *n*, and Eder, and Jagur;

m Those which were on the borders of the Land, not the midland cities. It is apparent, that all the Cities belonging to this Tribe, are not mentioned in this Catalogue. *n* Called *Jekabzeel*, Neh. 11. 25.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan.

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Haddattah *o*, and Kerioth, *and* Hezron, which *is* Hazor *p*,

o Possibly it should be read as one word, *Hazor-haddattah*, as there is *Hazar-gaddah*, *v.* 27. and *Hasar-shual*, *v.* 28. such compounded proper names being usual; and this may seem the more probable, because if *Hazor* and *Haddattah* were two different Cities, the Conjunction *and* would have been put between them, as it is generally in the rest. *p* Or, *which* also is called *Hazor*; but to distinguish it from the other *Hazor*, *v.* 23. this was called also *Hezron*.

26 Aman, and Shema *q*, and Moladah,

q Called also *Sebe*, *Jos.* 19. 2.

27 And Hazar-gaddah, and Heshmon, and Beth-palet.

28 And Hazar-shual, and Beersheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine *r*, with their villages.

r Obj. Here are 37 or 38 Cities named before; how then are they only reckoned 29? *Answ.* There were only 29 of them, which either, 1. properly belonged to *Judah*; the rest fall to *Simeon*'s Lot; or 2. Were Cities properly so called, (*i. e.*) walled Cities, or such as had *Villages* under them, as it here follows, the rest being great, but unwalled Towns, or such as had no Villages under them.

33 *And* in the vale, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enam.

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, * and * *Or*, Gederothaim; fourteen cities *s* with their villages.

s Obj. There are 15 numbred. *Answ.* Either one of them was no city strictly called; or, *Gederah*, and *Gederothaim* is put for *Gederah*, or *Gederothaim*, so called; possibly because the City was double, as there want not instances of one City divided into two parts, called the old and the new City. So the conjunction *and* is put for the disjunctive *or*, whereof examples have been given before.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.

42 Libnah *t*, and Ether, and Ashan,

t Heb. *Libnah*. See *Josh.* 10. 29.

43 And Jiphta, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Maresha: nine cities with their villages.

45 Ekron *u* with her † towns *x*, and her villages *y*. † Heb. Daughters.

u Here and in the following Verses are contained all the Cities of the *Philistines*, among which are *Gath* and *Ashdon*, which peradventure are here omitted, because they were not at this time places of such power and eminency, as afterwards they were, but were the Daughters of some of these following Cities, though afterwards the Daughter might overtop the Mother, as is usual. *x* Heb. *Her Daughters*, *i. e.* lesser Cities, or great Towns, subject to *Ekron*'s Jurisdiction. *y i. e.* Lesser Towns or Hamlets.

46 From Ekron even unto the sea, all that *lay* † near Ashdod with their villages.

† Heb. the side of.

47 Ashdod with her † towns and her villages; Gaza † Heb. Daughters. with her * towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof* *z*.

z i.e. The Sea-coast and all other cities, towns and villages upon it.

48 ¶ And in the mountains *a*, Shamir, and Jattir, and Socoh,

a i.e. In the higher grounds called mountains or hills, in comparison of the Sea-coast.

49 And

49 And Dannah, and Kirjath-sannah, which *is* Debir *b*.

b Which also is called *Kiriath-sepher*, above *v.* 15. So this City had three Names.

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen *c*, and Holon, and Giloh: eleven cities with their villages.

c See *Jos.* 10. 41.

52 Arab, and Dumah, and Eshean,

53 And * Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and * Kirjath-arba, (which *is* Hebron) and Zior: nine cities with their villages.

* Or, Janim. * Chap. 14. 15.

55 Maon *d*, Carmel *e*, and Ziph *f*, and Juttah,

d Of which see 1 *Sam.* 23. 25. and 25. 2. *e Nabals* Country, 1 *Sam.* 25. *f* Which gave its name to the Neighbouring Mountain, 1 *Sam.* 26. 1.

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Bethzur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderness *g*, Beth-arabah, Meddin, and Secacah,

g So the *Hebrews* call places either uninhabited by men, or having but few Inhabitants.

62 And Nibshan, and the city of salt *h*, and Engedi: six cities with their villages.

h So called either from the Salt Sea, which was near it; or from the Salt which was made in it, or about it.

63 As for the Jebusites the Inhabitants of Jerusalem *i*, the children of Judah could not drive them out *k*: but the Jebusites dwell with the children of Judah at Jerusalem *l* unto this day *d*.

i For though *Jerusalem* was in part taken by *Joshua* before this; yet the upper and stronger part of it, called *Zion*, was still kept by the *Jebusites*, even until *Davids* time; and it seems from thence they descended to the lower Town called *Jerusalem*, and took it; so that the *Israelites* were forced to win it a second time; yea, and a third time also: for afterwards it was possessed by the *Jebusites*, *Judg.* 19. 11. 2 *Sam.* 5. 6, 7. *k* Namely, because of their unbelief, as Christ *could do no mighty work——because of the peoples unbelief*, Mark 6. 5, 6. Mat. 13. 58. and because of their Sloth, and Cowardice, and Wickedness, whereby they forfeited Gods help, and then they must needs be impotent; but this inability was wilful, and brought upon them by themselves. *l* The same things which are here said of the children of *Judah*, are said of the *Benjamites*, *Judg.* 1. 21. Hence ariseth a question, To which of the Tribes *Jerusalem* belonged? whether to *Benjamin*, as is gathered from *Gen.* 49. 27. *Deut.* 33. 12. *Jer.* 6. 1: or to *Judah*, as is implied here, and *Psal.* 78. 68, 69. Some think, that being in the Borders of both, it was common to both, and promiscuously inhabited by both; and it is certain, that after the Captivity it was possessed by both, *Neh.* 11. 4. But for the present, though it did belong to *Benjamin*, yet the Children of *Judah* being possibly very active in the first taking of it by *Joshua*, as they certainly were after his Death, *Judg.* 1. 8. they might thereby get some right share with the *Benjamites* in the Possession of it. It seems most probable, that part of it, and indeed the greatest part, and main body of it, stood in the Tribe of *Benjamin*; and hence this is mentioned in the List of their Cities, and not in *Judah*'s List; and part of it stood in *Judah*'s share, even Mount *Moriah*, on which the Temple was built; and Mount *Sion*, when it was taken from the *Jebusites*. *m* When this Book was written, whether in *Joshua*'s Life and Old Age, which continued many years after the taking of *Jerusalem*; or after his Death, when this Clause was added here and elsewhere in this Book by some other man of God, which must needs be done before *David*'s time, when the *Jebusites* were quite expelled, and their Fort taken.

CHAP. XVI.

The general Borders of the sons of Joseph, 1—4. *The Borders of Ephraim*, 5—9. *Some of the Canaanites not expell'd, but made tributary*, 10.

1 AND the lot of the children of Joseph *a* * fell from Jordan by Jericho, unto the † water of Jericho *b* on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el;

† Heb. Went forth.

a (*i. c.*) Of *Ephraim*, and the half Tribe of *Manasseh*, which are here put together in one; not because they had but one Lot, for *Ephraim* had one here, *v.* 5. and *Manasseh* another, *Jos.* 17. 1. but because in these first Verses he speaks of them in common, and of the South border, which seems to be the same, either wholly or in a great part: and then he comes to the particular description of their several portions. It is here further remarkable, that God so disposed of these Lots, that they came forth in decent and due order; *Judah*'s first, to whom the Sovereignty was promised; and then *Joseph*'s, who succeeded *Reuben* in the other Priviledge of the Birth-right, the double-portion, 1 *Chron.* 5. 1, 2. *b* Of which see 2 *King.* 2. 19, 20, 21, 22. *c* The Wilderness of *Beth-aven*, as appears by comparing *Jos.* 18. 12. which speaks of the very same border which was on the South of *Ephraim*, and on the North of *Benjamin*.

2 And goeth out from Beth-el to * Luz *d*, and passeth along unto the borders of Archi, to Ataroth,

* Judg. 1. 26.

d Or, *from Bethel-luzah*, as the LXX. here join the words; for *Bethel* was anciently called *Luz*, Gen 28. 19. and 35. 3. Though some think this was another *Luz*, spoken of *Judg.* 1. 26. Others make *Bethel* and *Luz* two neighbouring Towns, which afterwards being more built and inhabited, became one, as oft hath happened.

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether *e*, and to Gezer: and the goings out thereof are at the sea.

e Of the two *Beth-horons*, see *Jos.* 10. 10, 11.

4 So the children of Joseph, Manasseh *f*, and Ephraim, took their inheritance *g*.

f (*i. e.*) Half *Manasseh*, by a Synecdoche. *g* (*i. e.*) Their several Portions which here follow. Some think that they had but one Lot between them, and therefore they are now said to *take their inheritance*, to wit, by dividing it between them according to the direction of *Joshua* and *Eleazar*, *&c.* For that Phrase being used of them, and not, to my remembrance, of any other Tribes, may seem to have some peculiar signification, which doth not agree to the other Tribes. But there being mention of a peculiar Lot taken out for *Manasseh*, Josh. 17. 1. shews that their several inheritances fell to them, as the rest did to the other Tribes, even by several Lots: and it is said of them, that they *took their inheritance*, which also *Judah* had done before them, because the Tribes of *Judah* and *Joseph* did take their Inheritances before the rest; and it was fit they should do so, for the security of the main Camp, and the body of the people which were at *Gilgal*. See *Jos.* 18. 5.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the east-side *h*, was from Ataroth-addar unto Beth-horon the upper.

g (*i. e.*) The North-east side. It is no wonder, if some of these Descriptions are dark and doubtful to us at this distance of time and place; there having been so many alterations made in places, and so many circumstances, being now altogether undiscoverable. But this is evident to every man of common sense, that this and all the descriptions here mentioned, were then certain and evident to the *Israelites*, because these were the foundation of their present practice, and of all the possessions which then they took, and peaceably possessed in succeeding Ages.

6 And the border went out toward the sea *i*, to Mickmethah on the north-side, and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah:

i The Mid-land sea, towards the West.

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho *k*, and went out at Jordan.

k Not to the City of *Jericho*, which belonged to *Benjamin*'s Lot, *Jos.* 18. 21. but to its Territory.

8 The border went up from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the * separate cities *l* for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

* Chap. 17. 9.

l (*i. e.*) Besides those Cities which were within *Ephraim*'s bounds, he had some other Cities, to which all their Territories were annexed out of *Manasseh*'s Portion, because his Tribe was all here, and was larger than *Manasseh*'s.

10 And they * drave out the Canaanites that dwelt in Gezer *m*: but the Canaanites dwell among the Ephramites unto this day, and serve under tribute *n*.

* Judg. 1. 29.

m Nor were they driven out till *Solomon*'s time, 1 *King.* 9. 16.

n As *Jos.* 17. 13. 1 *King.* 9. 16.

CHAP. XVII.

The Inheritance of Manasseh: and its Borders, 1—11. *They could not drive out the Canaanites, but made them tributary*, 12, 13. *The Children of Joseph complain, that their Borders are too narrow: Joshua promises them the subduing of the Canaanites*, 14—18.

1 THERE was also a lot for the tribe of Manasseh, (for he *was* the * first born of Joseph *a*) *to wit*, for † Machir *b*, the first-born *c* of Manasseh, the father of Gilead *d*: because he *was* a man of war *e*, therefore he had Gilead and Bashan *f*.

* Gen. 48. 51. and 46. 20. † Gen. 50. 23. Num. 32. 39, 40.

a The sense is, though *Ephraim* was to be more potent and numerous, yet *Manasseh* was the First-born, and had the priviledge of the First-born, which was transferred to *Joseph*, to wit, a double portion; and therefore though this were but half the Tribe of *Manasseh*, yet they are not made Inmates to *Ephraim*, but have a distinct Lot of their own, as their Brethren, or other half Tribe had beyond *Jordan*. *b* The only Son of *Manasseh*, who therefore is here, and *Judg.* 5. 14. put for the whole Tribe. *c* So even onely Sons are sometimes called, as *Mat.* 1. 25. See *Exod.* 4. 22. *d* Or, and *the Father*, or who was also *the Father of Gilead*; not of the Land of *Gilead*, but of the man *Gilead*, who was *Machir*'s Son, *Numb.* 26. 29. *e* He, i. e. *Machir*, had given great proof of his Valour in his Generation, (though the particular History be not mentioned) and his Posterity were no degenerate Sons, but had his valiant Blood still running in their Veins. *f* (*i. e.*) Part of those Countreys; for part of them was also given to the *Reubenites*, and part to the *Gadites*, as appears from *Jos.* 13. 30, 31. This may be added as a reason, either 1. Why he got those places from the *Amorites*: or 2. Why they were allotted to him or his Posterity, because this was a Frontier Country, and the Out-works to the Land of *Canaan*, and therefore required such valiant persons to defend it.

2 There

2 There was also *a lot* *g* for * the rest of the children of Manasseh *b* by their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children *i* of Manasseh the Son of Joseph by their families. * Numb. 26. 29.

g Or, a Portion, or distinct Inheritance. *h* To wit, those of them which had not received their Possessions beyond *Jordan*, Numb. 26. 30, *&c.* *i* This expression is used to bring in what follows, concerning his Female Children.

3 But * Zelophehad the son of Hephir, the son of Gilead, the son of Machir, the son of Manasseh, had no sons but daughters *k*: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. * Numb. 26, 33. and 27. 1. and 36. 2.

k Of whom see on *Numb.* 26. 33. and 27. 1.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the LORD he *l* gave them an inheritance among the brethren of their father.

l (*i. e.*) *Eleazar*, or *Joshua*, with the consent of the Princes appointed for that work.

5 And there fell ten portions *m* to Manasseh, beside the land of Gilead, and Bashan, which were on the other side Jordan:

m Either 1. Six portions for the six Sons, whereof one was *Hepher*; and because he had no Sons, his part was subdivided into five equal parts, for each of the Daughters: Or 2. Ten Portions, five equal parts, for each of the Daughters; for as for *Hepher*, five for the Sons, and five for the Daughters; for as for *Hepher*, both he and his Son *Zelophehad* was dead, and that without Sons, and therefore he had no Portion; but his Daughters had several Portions allotted to them.

6 Because the daughters of Manasseh had an inheritance among his sons *n*: and the rest of Manasseh's sons had the land of Gilead.

n (*i. e.*) No less than the Sons, so their Sex was no bar to their Inheritance.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but the city of Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

9 And the coast descended unto the ‖ river Kanah southward of the river: * these cities of Ephraim *o are* among the cities of Manasseh *p*; the coast of Manasseh also *was* on the north-side of the river, and the outgoings of it were at the sea. ‖ Or, Brook of Reeds. * Chap. 16. 9.

o Tappuah, and the cities upon *the Coast descending to the River*, &c. last mentioned. *p* (*i. e.*) Are intermixed with their Cities, which was not strange nor unfit, these two being linked together by a nearer Alliance than the rest.

10 Southward *it was* Ephraims, and northward *it was* Manasseh's, and the sea is his border *q*, and they met together in Asher *r* on the north, and in Issachar on the east.

q Either 1. *Manasseh's*, whose portion is here described, and whose Name was last mentioned. Or 2. *Ephraim's* and *Manasseh's* both expressed in the foregoing words, and implied in the following, *they*. *r* (*i. e.*) Upon the Tribe of *Asher*; for though *Zabulon* came between *Asher* and them for the greatest part of their Land; yet it seems there were some Necks or Parcels of Land, both of *Ephraim's* and of *Manasseh's*, which jutted out farther than the rest, and touched the borders of *Asher*. And it is certain there were many such incursions of the Land of one Tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See *Jos.* 19. 34. And you must not judge of these things by the present Maps, which many times are according to the Opinions of late Authors, which many times are false; and they are to be judged by the Scripture, and not the Scripture by them: But, that part of *Manasseh* did reach to *Asher*, appears from hence, that *Dor*, a City of *Manasseh*, v. 11. was, as *Josephus* witnesseth, near *Carmel*, which belonged to *Asher*, Jos. 19. 26.

11 And Manasseh had in Issachar, and in Asher *s*, Beth shean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor *u* and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three Countreys *x*.

s Either 1. Bordering upon them, as in *Asher* is taken *v.* 10. and as *Aarons* Rod is said to be *in the Ark*, i. e. close by it, *Heb.* 9. 4. or 2. Properly in them, as *Ephraim* had some Cities in the Tribe of *Manasseh*, Jos. 16. 9. and as it was not unusual, when the place allotted to any Tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion; nay sometimes one whole Tribe was taken into another; as *Simeon* was into *Judah's* Portion, when it was found too large for *Judah*, Jos. 19. 9.

t Not the places only, but the people; whom, contrary to Gods Command, they spared and used for Servants, whom therefore they are said to *have* or possess. *x* This may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said, either to have three Countreys or Tracts of Land belonging to them, or to be in three several Countreys or Portions, as they seem to have been, some in *Issachar*, and some in *Asher*, and yet both belonging to *Manasseh*. Or, the words may be rendred, *the third* part *of that Countrey*; for the *Hebrew* word is of the Singular Number, and the Article seems emphatical; and so the meaning may be, That the Cities and Towns here mentioned are a third part of that Countrey, *i. e.* of that part of *Issachar* and *Asher* Portion, in which those places lay.

12 Yet * the children of Manasseh could not *y* drive out *the inhabitants* of those cities, but the Canaanites would dwell *z* in that land. * Judg. 1. 27.

y See on *Jos.* 15. 63. *z* Were resolved to Fight, rather than be turned out of their ancient habitations.

13 Yet it came to pass when the children of Israel were waxen strong, that they put the Canaanites to tribute: but did not utterly drive them out *a*.

a Which they were obliged to, now they were strong and numerous enough to possess those places.

14 And the children of Joseph *b* spake unto Joshua *c*, saying, Why hast thou given me *but* one lot, and one portion *d* to inherit, seeing I *am* a great *e* people, forasmuch as the LORD hath blessed me hitherto?

b (*i. e.*) Of *Ephraim* and *Manasseh*, as is manifest, partly from *v.* 17. where it is so explained; and partly, because they mention it as an unreasonable thing, that they being two, should have but one Lot. *c* (*i. e.*) Expostulated with him, when they went and saw that Portion which was allotted to them, and found it much short of their expectation. *d* Either 1. Because they really had but one Lot, which was afterwards divided by the Arbitrators between them. Or 2. Because the Land severally allotted to them, was no more than was little enough for one of them. *e* Or, *numerous*, for so the *Hebrew* word oft signifies.

15 And Joshua answered them, If thou be a great people *f*, *then* get thee up to the wood-*country* *g*, and cut down *h* for thy self there in the land of the Perizzites *i*, and of the ‖ giants *k*, if mount Ephraim be too narrow for thee *l*. ‖ Or, Rephaim.

f He retorts their own Argument; Seeing thou art a great and numerous People, turn thy Complaints into Actions and valiant Exploits, and enlarge thy Borders by thy own hand, to which thou maist confidently expect Gods assistance. *g* To the Mountain, as it is called *v.* 17. where among some Towns there is much Woodland, which thou maist without much difficulty possess, and so get the more room. *h* Either the Wood, *v.* 18. for thy own advantage and use; partly in building more Cities and Towns; and partly for preparing the Land for the use of Pasture and Tillage. *i* Supposed to be a savage and brutish kind of People, that lived in Woods and Mountains. *k* Who lived in Caves and Mountains, now especially when they were driven out of their Cities. *l* Or, *now especially when thou hast driven out of their Cities.* *Mount Ephraim* was a particular and eminent portion of the Land, belonging to the Tribe of *Ephraim*, as appears from *Josh.* 19. 50. and 20. 7 and 21. 21. *Judg.* 4. 5. And this seems to be here mentioned Synecdochically, for all the Portion allotted to *Ephraim* and *Manasseh*, as appears from their complaint, which was not, that this part, but that their whole Portion was too strait for them.

16 And the children of Joseph said, The hill is not enough for us *m*: and all the Canaanites that dwell in the land of the valley *n*, have * charets of iron *o*, *both they* who *are* of Beth-shean, and her towns, and *they* who *are* of the valley of Jezreel *p*. * Judg. 1. 19.

m If we should Invade and Conquer it, and cut down both Wood and Men, yet it would not be sufficient for us. Heb. *The Wood and Men, yet it would not be sufficient for us. Heb. The Hill will not be found*, i. e. obtained *by us*; those fierce and strong people the *Perizzites* and the Giants will easily defend themselves, and frustrate our attempts, having the advantage of the Woods and Mountains. *n* (*i. e.*) And if thou sayest, as we know thou wilt reply, That if the Hill either cannot be Conquered, or be not sufficient for us, we may go down and take more Land out of the pleasant and fruitful Valleys, we shall meet with no less difficulty there than in the Mountains. Or thus, in going to the Hills to which thou directest us, we must pass through Valleys, where we shall be way-laid by powerful and armed Enemies. *o* Not all made of Iron, but armed with Iron, not only for Defence, but for Offence also, having as it were Sithes and Swords fastned to them, to cut down all that stood in their way. *p* Which was either in the Tribe of *Issachar*, or upon the Borders of it, *Jos.* 19. 18.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim, and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only* *q*.

q Thou needest and deservest more than that Lot, of which thou art actually possessed, and thou hast Power to get more; which if thou endeavourest to do, God will bless thee, and give thee more.

18 But the mountain shall be thine: for it *is* a wood, and thou shalt cut it down: and the outgoings of it *r* shall be thine: for thou shalt drive out the Canaanites,

nites, though they have iron chariots, *and* though they *be* strong.

r Either 1. The Productions or Fruits of that Land, when it is cleared from the Wood, and purged: or rather, 2. The Valleys and Fields belonging or adjoining to it, for there the *Canaanites* were, *v.* 16.

CHAP. XVIII.

The Tabernacle is set up in Shiloh, 1. *The remainder of the Land described and divided into seven parts, for the seven Tribes which as yet had no Inheritance.* 2——9. *Joshua casts the Lot at Shiloh:* 10. *The first comes out for Benjamin,* 10. *Whose Borders and Cities are described,* 11——28.

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there *a*; and *b* the land was subdued before them.

a By God's appointment, as is manifest from *Deut.* 12. 5, *&c.* *Jer.* 7. 12. Hither it was removed from *Gilgal*, partly for the honour and convenience of *Joshua*, that he being of the Tribe of *Ephraim*, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed; and partly for the convenience of all the Tribes, that being in the heart and center of them, they might more easily resort to it from all places. Here the Tabernacle continued for above 300 Years, even till *Samuels* days; 1 *Sam.* 4. 3. *b* Or, *for*, because those words contain a reason of the former action: the Particle *and* is oft used for *for*, as hath been shewed.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land *c* which the LORD God of your fathers hath given you?

c This slackness is supposed to arise, partly from their dissatisfaction in the portions already allotted, *Judah's* being too large, as it appeared; and *Joseph's* too narrow, as they complained; partly from an opinion of the impossibility of making any regular and equal distribution of the Parts, till the whole were better known, and more exactly surveyed, which accordingly is here done; and partly, because being weary of War, and having sufficient plenty of all things in their present condition, they grew slothful and secure, and were unwilling to run into new Hazards and Wars, as they perceived by *Joshua's* answer to the Tribe of *Joseph*, *Jos.* 17. 15, *&c.* they were likely to do when they entred upon their several Possessions.

4 Give out from among you three men *d* of *each* tribe *e*: and I will send them, and they shall rise, and go thorow the land *f*, and describe it according to the inheritance of them, and they shall come *again* to me.

d Three, not One, for more exact observation both of the measure and quality of the several Portions, and for greater assurance and evidence of their care and faithfulness in giving in their Account. *e* Either One of each of these Tribes, who were yet unprovided for; or rather Two of all the Tribes, even of them who had already received their Portions; which was highly expedient, that in case it should appear that there was not a sufficiency for each of these Tribes who wanted their Portions, their Brethren might be more ready either to assist them in procuring more Land, or to part with some of their own Portion to them. *f* Which they might now safely do, because the Terror of the late War was yet upon the *Canaanites*, who were loath to rouse so near and potent an Enemy.

5 And they shall divide it into seven parts *f*: Judah shall abide in their coast on the south *g*, and the house of Joseph shall abide in their coast on the north *h*.

f Which were of equal extent or worth: for no Tribe was so great, but one of these parts in its full extent would abundantly suffice them; and there was no reason why the Portions should be greater or less according as the Tribes at present were more or fewer in number, because of the various changes which happened therein successively; it being usual for one Tribe to be more numerous than another in one Age, which was fewer in the next. And if the several Tribes had increased more, and not diminished their Numbers by their Sins, they might have sent forth Colonies, and taken any part of the Land, even as far as *Euphrates*, all which the Lord of the whole Earth had given them a Right to, which when they pleased they might take Possession of. *g* They shall not be disturbed in their Possession, but shall keep it, except some part of it shall be adjudged to another Tribe. *h* In respect of *Judah*, not of the whole Land; for divers other Tribes were more Northern than they.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me: that I may cast lots for you here before the LORD *i* your God.

i i. e. Before the Ark or Tabernacle, that God may be Witness, and Judge, and Author of the Division, that each may be contented with his Lot, and that your several Possessions may be secured to you as things Sacred, and not to be alienated.

7 But the Levites have no part among you *k*, for the priesthood of the LORD is their inheritance: and Gad and Reuben, and half the tribe of Manasseh have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men rose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

k Therefore it shall be divided only into seven parts, as I have said.

9 And the men went and passed through the land, and described it by cities *l*, into seven parts in a book, and came again to Joshua to the host at Shiloh.

l Or, *according to the Cities*, to which the several Parts or Territories belonged.

10 ¶ And Joshua cast lots for them in Shiloh, before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah, and the children of Joseph *m*.

m Wherein we see the wisdom of Divine Providence, this being the only place in which that Prophecy, *Deut.* 33. 12. could have been accomplished.

12 And their border on the north-side was from Jordan, and the border went up to the side of Jericho, on the North-side, and went up through the mountains westward, and the goings out thereof were at the wilderness of Beth-aven *n*.

n A place distinct from, but near unto *Bethel*, as may be gathered from *Jos.* 16. 1.

13 And the border went over from thence toward * Luz, to the side of Luz, (* which *is* Beth-el) southward, and the border descended to Ataroth-adar, near the hill that *lieth* on the south-side of the nether Beth-horon. * Gen. 28. 19.

14 And the border was drawn *thence*, and compassed the corner of the sea southward: from the hill that lieth before Beth-horon southward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim *o*) a city of the children of Judah: this *was* the west quarter.

o The *Israelites* changed the name, to blot out the remembrance of *Baal*. Compare *Jos.* 15. 9. *Numb.* 32. 38.

15 And the south quarter *p*, *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

p The same with the North-quarter of *Judah*. See *Jos.* 15. 5, 6, 11.

16 And the border came down to the end of the mountain *q*, that *lieth* before the valley of the son of Hinnom *r*, *and* which *is* in the valley of the giants on the north *s*, and descended to the valley of Hinnom * to the side of Jebusi *t* on the south, and descended to * Enroge's, * ch. 15. 8. * ch. 15. 7.

q i. e. The place where the Mountain ends, and the Valley begins. *r* i. e. In the prospect of that Valley; or, that reacheth to that Valley on the South. *s* Which extends to this other Valley on the North-side of it. *t* To that part where the *Jebusites* lived, which was in and near *Jerusalem*.

17 And was drawn from the north, and went forth to En shemesh, and went forth toward Geliloth *u*, which *is* over against the going up of Adummim, and descended to * the stone of Bohan the son of Reuben, * ch. 15. 6.

u Called also *Gilgal*, as appears from *Jos.* 15. 7. *Judg.* 3. 19. but differing from that *Gilgal* by *Jordan*.

18 And passed along toward the side over against ‖ Arabah *x* northward, and went down unto Arabah. ‖ Or, the plain.

x Called *Beth-arabah*. *Jos.* 15. 6.

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north † bay of the salt sea *y*, at the south end of Jordan: this *was* the south coast. † Heb. tongue.

20 And Jordan was the border of it on the east-side: This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

y Where an Arm of that Sea runs into the Land, which is opposed to the South-bay that was in the South-border of the Tribe of *Judah*, *Jos.* 15. 2. *z* Where it enters into the Salt Sea, which is here opposed to the North-end of it, or the Spring head, which was in the North.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho *a*, and Beth-hoglah, and the valley of Keziz *b*,

a For tho' the City was destroyed, the Territory remained, and some Houses probably were built and inhabited there, though it was not made a City with Walls and Gates, which was the only thing forbidden, *Jos.* 6. 26. *b* Or, *Emek-keziz*, the proper name of a City or great Town.

22 And † Beth-arabah, and Zemaraim *c*, and Bethel. † Gr. Bethabara. 1 Joh. 1. 28.

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

c Which either gave name to, or took name from that Mountain, 2 *Chron.* 13. 4.

26 And Mizpeh *d*, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

d Near *Ramah*, in the same Mountain where *Silo* was. There were divers other Cities of that name.

28 And Zelah, Eleph, and Jebusi (which *is* Jerusalem *e*) Gibeath, *and* Kir-jath: fourteen cities *f* with their villages. This *is* the inheritance of the children of Benjamin, according to their families.

e So it seems this City did properly and primarily belong to *Benjamin*, altho' the Tribe of *Judah* had also an Interest in it, either because some part of it was allotted to them, or because the *Benjamites* gave them a share in it, for the Assistance which either they had received, or did expect from that Potent Tribe, for the getting or defending of that very important place. See more on *Jos.* 15. 63.

f It is more than probable that all the Cities belonging to this Tribe are not here named, because *Anathoth* and *Almon* are omitted here, but expressed *Jos.* 21. 18.

CHAP. XIX.

The second Lot falls to Simeon: his Borders among the Tribe of Judah; whose Inheritance was too great for them, 1—9. *The third Lot falls to Zebulun,* 10—16. *The fourth to Issachar,* 17—23. *The fifth to Asher,* 24—31. *The sixth to Naphtali,* 32—46. *The seventh to Dan,* 47, 48. *The Children of Israel give an Inheritance to Joshua,* 49, 50. *The division of the Land finished,* 51.

AND the second lot came forth to Simeon, *even* for the Tribe of the Children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah *a*.

a This was so order'd by God's Providence, partly to fulfil that threatning that he would *divide* and *scatter* this Tribe *in Israel*, *Gen.* 49. 7. which was hereby done in part, because they had no distinct part of their own, but were as Inmates to *Judah*; partly, because now upon the more exact survey of the Land, it appeared to *Joshua* and *Eleazar*, and all the Princes and People, even to the Tribe of *Judah* themselves, that the Part given to *Judah* did far exceed the Proportion which either they needed and could occupy, or which the other Tribes could expect; and partly, because this was the least of the Tribes, as is evident from *Numb.* 26. 14. and therefore fitteſt to be put within another Tribe.

2 And they had in their inheritance Beersheba, and *b* Sheba, and Moladah,

b Or, *or*, *i.e.* otherwise called: for that *Beersheba* and *Sheba* were one and the same City, is manifest both from *v.* 6. where all the Cities are reckoned to be but *Thirteen*: and from 1 *Chron.* 4. 28. where *Simons* Cities are enumerated, and *Sheba* omitted as superfluous.

3 And Hazar-shual, and Balah *c*, and Azem,

c Called also *Bilhah*, 1 *Chron.* 4. 29. and *Baalah*, *Jos.* 15. 29. For let this be observed once for all, that the names of Persons or Places are frequently changed through length of Time, or difference of Dialects, or study of brevity and easiness in Pronunciation, or new Accidents, or other Causes. Thus *Eltolad* and *Bethul*, *v.* 4. are called *Tolad* and *Bethuel*, 1 *Chron.* 4. 29, 30. and for *Bath-lebaoth*, *v.* 6. is *Beth-birei*, 1 *Chron.* 4. 31.

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities *d*, and their villages.

d Or, *Towns*, a. some of them are called, 1 *Chron.* 4. 32. Nor are all *Simeons* Cities here numbred, for *Elam* is added, 1 *Chron.* 4. 32. unless that were built afterward.

7 Ain, Remmon, and Ether, and Ashan: four cities and their villages.

8 And all the villages that were round about these cities, to Baalathbeer, Ramath of the south: This *is* the inheritance of the tribe of the children of *Simeon*, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun *e*, according to their families, and the border of their inheritance *was* unto Sarid.

e Who is here put before *Issachar* his elder Brother, as he is also *Gen.* 49. 13, 14. *Deut.* 33. 18.

11 And their border went up toward the Sea *f*, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam *g*.

f i.e. The Midland Sea, as on the other side it reached to the Sea of *Galilee*, and so those Prophecies concerning him, *Gen.* 49. 3. *Deut.* 33. 18. were abundantly fulfilled. *g* Supposed to be *Kishon*, *Judg.* 4. 7. or *Belus*, or *Pagit*.

12 And turned from Sarid eastward, toward the sunrising, unto the border of Chisloth-tabor, and then goeth out to Daberath *h*, and goeth up to Japhia,

h A City in *Issachar*, as appears from *Jos.* 21. 28.

13 And from thence passeth on along on the east to Gittah-hephir, to Ittah-kazin, and goeth out to Remmon ‖ Methoar to Neah.

‖ Or, which is drawn.

14 And the border compasseth it on the north-side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem *i*: twelve cities *k* with their villages.

i Not that where Christ was born, which was in *Judah*, thence called *Bethlehem Judah*, *Matt.* but another. *k* There are more numbred here, but the rest either were not Cities properly so called, having Villages under their jurisdiction; or were not within this Tribe, but only bordering upon it, and belonging to other Tribes, which is evident of some of them, and may well be presumed of others.

16 This *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* Jezreel *l*, and Chesulloth, and Shunem *m*.

l The Royal City, 1 *King.* 21. 1. This Tribe, because it lay between *Benjamin* on the South, and *Zebulun* on the North, is not here described by its borders, which were the same with theirs; but by some of its Cities. *m* The Birth-place of *Abishag*, 1 *King.* 1. 3.

19 And Haphraim, and Shion, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim *n*, and En-haddah, and Beth-pazzez.

n A different place from that *Enganim* in the Tribe of *Judah*, *Jos.* 15. 34.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the out-goings of their border were at Jordan: Sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out of the tribe of the children of Asher according to their families.

25 And their border *o* was Helkath, and Hali, and Beten, and Achshaph,

o On the North-west-side.

26 And Alammelech, and Amad, and Misheal, and reacheth to Carmel westward *p*, and to Shihor-libnath;

p Or, *Carmel by the sea*, to distinguish it from that *Carmel* in the Tribe of *Judah*, 1 *Sam.* 25. 2. This was a place of eminent fruitfulness, *Isa.* 33. 9. and 35. 2. and 37. 24. agreeable to the Prophecy concerning *Asher*, *Gen.* 49. 20. *Deut.* 33. 24.

27 And turneth toward the sun-rising, to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the northside of Bethemek, and Neiel, and goeth out to Cabul *q* on the left hand *r*,

q Either 1. That Country called *Cabul*, wherein were 20 Cities, of which 1 *King.* 9. 13. But this is not probable, because that was not within, nor belonging to any particular Tribe; for then *Solomon* could not have alienated it from them, and given it unto *Hiram*, whereas this did belong to *Asher*; or 2. A certain City so called. *r.* i. e. On the North, which, when men look towards the East, as is usual, is on their left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah *s*, *even* unto great Zidon *t*.

s To wit, *Kanah the greater*, in the upper *Galilee*; not *Kanah the less*, which was in the lower *Galilee*. *t* Called *great* for its Antiquity, and Riches, and Glory. This City either was not given to the *Israelites*, but is only mentioned as their border; or at least was never possessed by them; not without a singular Providence of God, that they might not by the opportunity of so good a Port, be ingaged in much Commerce with other Nations; from which, together with Wealth, that great corrupter of Mankind, they might contract their Errors and Vices.

29 And *then* the coast turneth *s* to Ramah, and to the strong city † Tyre *t*, and the coast turneth to Hosah; † Heb. Tzor. and the outgoings thereof are at the sea, from the coast to * Achzib. * Gen. 25. Judg. 31. Mic. 1.

s From the North Southward. *t* Exclusively, for this City was no part of the Land given them.

30 Umma also, and Aphek, and Rehob: twenty and two cities *x* with their villages.

x Here are more named, but some of them were not within this Tribe, but only bordering places.

31 This *is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coast *y* was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings *z* thereof were at Jordan.

y Their Northern Border drawn from West to East, as appears, because when this Coast is described and brought to its end, *the Coast* is said to *turn* from the East *Westward*, *v.* 34. *z* i.e. The end of that Coast.

34 And then the coast turneth westward *a* to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west-side, and to Judah upon Jordan *b* toward the sun rising.

a This is unquestionably the Southern Border described from East to West. *b* *Qu.* How can this be, when there were divers Tribes between this and *Judah*, all which reached to *Jordan*? *Ans.* He doth not say of *Judah*, as he doth of *Zebulun* and *Asher*, that it *reacheth* to it; but as it seems, purposely leaves out that word which he had used in both the former branches, lest it should be understood of a Local Reaching to it, or being Contiguous with it, which was not true; and that he might signifie, that he meant this Clause in another sense; to wit, that it did in some sort go or reach to, or converse *with Judah by Jordan*. And so this may be here added, to shew the accomplishment of that famous and obscure Prophecy, That *Naphtali*, though he should be planted in the utmost border of the Land, on the North-east, yet he should *possess* the riches of *the West and South*, Deut. 33. 23. *i.e.* of those Tribes which were at great distance from him Westward and Southward; and this he should do by way of Commerce with them by their famous River *Jordan*, which he did not only touch in a small part, as some of the other Tribes did, but lay all along it for a good space together, even from the very Fountain unto the Sea of *Genesareth*. Some think that this is verified by that Royalty of this River, which they suppose God gave to the Tribe of *Judah*, which extended as far as *Naphtali*.

35 And the fenced cities are Ziddim, Zer, and Hammath *c*, Rakkath and Cinnereth *d*,

c Or, *Hamath*, of which see *Numb.* 34. 8. 1 *King.* 8. 65. 2 *King.* 23. 33. *d* Whence the Lake of *Cinnereth* or *Genesareth* received its Name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities *e* with their villages.

e See on *v.* 15, 22, 30.

39 This *is* the Inheritance of the Tribe of the children of Naphtali, according to their families; the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance *f* was Zorah, and Eshtaol, and Ir-shemesh.

f Which is here described onely by its Cities, not by its Borders, which are in part the same with *Judah's*, and their Inheritance is in good part taken out of *Judah's* too large portion; as appears from divers of the Cities here mentioned, which are also reckoned as in *Judah's* Portion.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‖ before ‖ Japho.

‖ Or, over against. ‖ Or, Joppa. Acts 9. 36.

47 And the coast of the children of Dan went out *too little* for them *g*, therefore the children of Dan went up to fight against Leshem *h*, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem † Dan, after the name of Dan their father. † Judg. 18. 29.

g Heb. *Went out from them*, to wit, out of their hands or Possession; for so this Hebrew Word is used concerning those Lands, which in the year of the Jubilee are said to *go out*, *Levit.* 25. 28, 30, 31. 33. *i.e.* out of the hands of the present Possessor, to the first and ancient Owner. And so peradventure this may signifie that many of the *Danites* were forced by their powerful Neighbors the *Philistins* to relinquish their Coast, and their allotted Habitations: which put them upon the following course. *h* This was done after *Joshuah's* death, as appears from *Judg.* 18. and seems to be here inserted, partly that all the chief places where the *Danites* (dwelt) tho' far distant, might be mentioned together; and partly, to give an account of this strange accident, why they removed from their appointed Portion to so remote a place; which may be this, That being much molested and terrified by their bad Neighbors, they thought fit to go to some place remote from them, which also they were in a manner constrained to do, because otherwise they must have taken some part of the Portions of other Tribes, whereas now going to the very utmost Northern Point of the Land, they took that which did not belong to, or at least, was not in the possession of any other Tribe. See more on *Judg.* 18.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families; these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave *i* an inheritance to Joshua the son of Nun among them.

i *i.e.* They are said to *give* it, because the whole Land was given to *Joshua*, and *Eleazar* and the Princes, as joint Trustees, acting in the name, and for the good of the People: so that even *Joshua* could take nothing without their gift.

50 According to the word of the LORD *k*, they gave him the city which he asked, *even* * Timnath-serah *l* in mount Ephraim, and he built *m* the city, and dwelt therein. * chap. 24. 30.

k As God promised, or commanded; either, first, formerly, as may be gathered from *Jos.* 14. 6. Where we read, That *the Lord said* something *unto Moses concerning me* Caleb, *and thee* Joshua; not only what is said to *Caleb* be there expressed, the other not being to his purpose there: for *Joshua* having shewed the same courage and faithfulness which *Caleb* did, did doubtless receive equal encouragement and comfort from God at that time. Or, Secondly, now at this time by *Eleazar*. *l* Called *Timnath-heres*, *Judg.* 2. 9. *m* i. e. Repaired and enlarged it, in which sense *Nebuchadnezzar* is said to have *built Babylon*, Dan. 4. 30.

51 * These are the inheritances which Eleazar the * Numb. 34. 17.

priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: so they made an end of dividing the country.

CHAP. XX.

God commands six Cities of Refuge for those, who unawares should slay man, 1—4. *The right use of them,* 5, 6. *The Israelites appoint hereunto three Cities on this, and three on the other side of Jordan.* 7—9.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, * Appoint out *a* for you cities of refuge, whereof I spake unto you by the hand of Moses. * Exod. 21. 13. Num. 35. 56, 11. Deut. 19. 14.

a The Possessions being now divided among you, do you reserve some of them for the use which I have commanded.

3 That the slayer that killeth *any* person unawares, *and* unwittingly *b*, may flee thither: and they shall be your refuge from the avenger of blood *c*.

b Heb. *Through Ignorance*, or *Error*, or *Mistake*, and *without Knowledge*. The same thing twice repeated to cut off all the claims and expectations that wilful Murderers might have of Protection here; and God having declared, That such should be taken even from his Altar, that they might be killed, *Exod.* 21. 14. and accordingly *Joab* was by *Solomon's* Order killed even at the Altar, 1 *King.* 2. 28, 29, 30, 31, 34. it is the more strange and impudent, that any Christians should make their Sanctuaries give Protection to such persons whom God hath so expressly excepted from it, which the Papists do; and their Doctors are not ashamed to defend it upon frivolous reasons. *c* The Kinsman, who had right or power to demand, or take vengeance of the slaughter.

4 And when he that doth flee unto one of those cities, shall stand at the entring of the gate *d* of that city, and shall declare his cause *e* in the ears of the elders of that city; they shall take him into the city *f* unto them, and give him a place *g* that he may dwell among them.

d Where the Judges used to sit. *e* Or, *his matters or business*, what he hath done, and why, and how, he shall give them a true relation of the Fact, and all its circumstances. *f* Understand, if they are satisfied in the relation he makes, concerning the Fact, otherwise it had been a vain thing to examine his Cause. *g* Which they might well allow him, because God gave them the City with a reservation for such persons.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbour unwittingly, and hated him not before time.

6 And he shall dwell in that city, until he stand *h* before the congregation *i* for judgment *and* * until the death of the high priest *k* that shall be in those days: then shall the slayer return and come unto his own city, and unto his own house, unto the city from whence he fled. * Numb. 35. 12, 25.

h Which was the posture of the Accused and Accusers, *Exod.* 18. 13. *Isa.* 50. 8. *Zech.* 3. 1. *i* Or, *Company*, or *Assembly*; to wit, the Council appointed to judge of these matters, not the Council of the City of Refuge, for they had examined him before, *v.* 4. but of the City to which he belonged, or in or nigh which the Fact was committed, as appears from *Numb.* 35. 25. *k* Of which see on *Numb.* 35. 25.

7 ¶ And they † appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah *l*. † Heb. Sanctified.

l Concerning these Cities note, 1. That they were all upon Mountains, that they might be seen at a great distance, and so direct those who fled thither. 2. That they were seated at convenient distance one from another, for the benefit of the several Tribes; distance one from another, for the benefit of the several Tribes; for *Kedesh* was in the North, *Hebron* in the South, and *Shechem* between them. 3. That they all belonged to the *Levites*; partly that these Causes might be more impartially examined, and justly determined by them who are presumed best able to understand the Law of God, and most obliged and likely to follow it in their Judgment, and not to be biassed by any affection or corrupt interest, and partly, that their just reputation with the people, and their good Counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the Man-slayer thither, and endeavour to kill him there.

8 And on the other side Jordan by Jericho eastward, they assigned *m* * Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh. * Deut. 4. 43. 1 Chron. 6. 78.

m Or, *gave*, or *had assigned* or *given*; for they were given by *Moses*, *Deut.* 4. 41, &c. or, they confirmed *Moses* his Grant, and applied them to that use to which *Moses* designed and separated them.

9 These were the cities appointed for all the children of Israel, and for the stranger *n* that sojourneth among them, that whosoever killeth any person at unawares, might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

n Not only Proselytes, but others also; because this was a matter of common right, that a distinction might be made between cases of common right, that a distinction might be made between cases of meer Casualty, and wilful Murderers.

CHAP. XXI.

Cities given out of the other Tribes by lot to the Levites, 1—8. *Particularly to the Priests, the children of Aaron,* 9—19. *To the Levites; to the Kohathites,* 20——26. *The Gershonites,* 27——33. *and Merarites,* 34——40. *in all* 48 *cities; with their suburbs,* 41. *The Israelites quietly enjoy the promised Land,* 41——45.

1 THen *a* came near the heads of the fathers of the Levites *b* unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

a When the whole Land was distributed unto the several Tribes, but not actually possessed by them; which was the proper season for them to put in their claim. *b The Fathers of the* Levites were *Kohath, Gershom,* and *Merari,* and the heads of these were the chief persons now alive of these several Families.

Chap. 8. 1. Numb. 3. 2.

2 And they spake unto them * at Shiloh in the land of Canaan, saying, † The LORD commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattel.

3 And the children of Israel gave unto the Levites *c* out of their inheritance *d*, at the commandment of the LORD, these cities and their suburbs *e*.

c It seems most probable, that they gave to the Levites promiscuously such Cities as God commanded, and that the Lot appropriated them to their several Houses or Families. *d (i.e.)* Out of their several Possessions; partly, that the burden and loss might be equally divided; and principally, that the *Levites* being dispersed among the several Tribes, according to *Jacobs* Prediction, *Gen.* 49. 7. might more easily, and frequently, and effectually *Teach the Israelites God's Law and Judgments*, which they were engaged to do, *Deut.* 33. 10. and that the People might upon all occasions resort to them, and *require* the meaning *of the Law at their mouths*, Mal. 2. 7. *e* Not only the use, but the absolute Dominion of them, as is manifest both from *v.* 11. 12. where a distinction is made between the *City and Suburbs* of *Hebron*, and the *Fields and Villages thereof*, and the former are given to the *Levites*, the latter to *Caleb*; and from the return of these Cities in the *Jubilee*, unto the *Levites* as to their proper owners, *Levit.* 25. 33, 34.

4 And the lot came out for the families of the Kohathites, and the children of Aaron the priest, *which were* of the Levites, had * by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin *f*, thirteen cities *g*.

* See Ch. 24. 33.

f Which three tribes were nearest to the Temple, where their business lay. *g* For though the Priests were now few enough for one City, yet respect was to be had to their succeeding numbers; this division being made for all future Generations. And seeing the *Levites* might sell their Houses until the *Jubilee*, *Levit.* 25. 33. much more might they Let them; and therefore it is probable their Cities were not very long uninhabited, many being inclined to dwell with them by vertue of relations contracted with them, or dependance upon, or expectation from them; or out of respect to the Service of God, and the good of their Souls.

5 And the rest of the children of Kohath *h had* by lot, out of the families of the tribe of Ephraim; and out of the tribe of Dan, and out of the half tribe of Manasseh *i*, ten cities *k*.

h Who were of *Aarons* Family, or Priests, but *Levites* only. *i* Which Tribes are nearest to the three former, and so the *Kohathites* are placed next to their Brethren the *Aaronites*. *k* Fewer than they gave out of the three former Tribes, because their inheritance was less than the former. See Numb. 35. 8.

6 And the children of Gershom *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their Suburbs *k*, as the LORD commanded by the hand of Moses.

k Of which, see on *Numb.* 35. 2.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon *l*, these cities which are *here* † mentioned by name.

† *Heb.* called.

l These are mentioned together, because the Cities of *Simeon* lay within *Judah's* Portion.

10 Which the children of Aaron *being* of the families *m* of the Kohathites, *who were* of the children of Levi, had; (for theirs was the First lot.)

m (i.e.) Of the family, the Plural Number for the Singular, which is not unusual.

11 And they gave them ‖ the city of Arbah, the father of Anak, (which *city is* Hebron) in the hill *country* of Judah, with the suburbs thereof round about it.

‖ Or, Kiriatharba. Gen. 23. 2.

12 But † the fields *n* of the city, and the villages thereof gave they to Caleb the son of Jephunneh, for his possession.

† Chap. 14. 14.

1 Chron. 6. 56.

n (i.e.) All beyond the 2000 Cubits expressed, *Numb.* 35. 5. This is here mentioned, not as his peculiar case, but as one eminent instance, to shew, that it was so in all the rest of the Cities here named; that the Fields and Villages thereof still belonged to the several tribes from whom the Cities and their Suburbs were taken; and to make the rest of the *Israelites* more contentedly and chearfully resign so great a part of their Possessions to the *Levites*, because even *Caleb* did so, though his Possession had been long before promised, and now actually given to him by Gods special command, as a mark of honour and compensation for his long and faithful Service.

13 ¶ Thus they * gave to the children of Aaron the priest, Hebron with her suburbs, *to be* a city of refuge for the slayer, and Libnah with her suburbs,

* 1 Chron. 6. 57.

14 ¶ And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And * Holon *o* with her suburbs, and Debir with her suburbs,

* 1 Chr. 6. 58. Hilen.

o Called *Hilen*, 1 *Chron.* 6. 58. as *Juttah* here is called, *Ashan*, 1 *Chron.* 6. 59. and *Kibzaim* called *Jokmeam*, 1 *Chron.* 6. 68. and so some others, the names of the places being changed by length of time, and upon special occasions, as was frequent among the Jews. Though their Doctors add, that some of these places here mentioned being now in the *Canaanites* Possession, and not speedily recovered from them, there were others put in their stead.

16 And * Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs, nine cities out of those two tribes.

* 1 Chron. 6. 59. Ashan.

p Ain here, and *Gibeon*, *v.* 17. and some others here named are not named, 1 *Chron.* 6. either because they were destroyed in some of those Hostile Invasions and Wars wherewith their Land was grievously harassed and wasted before that time; or they appear there under other Names, as was said.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and * Almon with her suburbs: four cities.

* 1 Chron. 6. 60. Alemeth.

19 All the cities of the children of Aaron the priest, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath *q*, even they had the cities of their lot out of the tribe of Ephraim.

q Over and above those of them who were Priests.

21 For they gave them Schechem with her suburbs, in mount Ephraim, *to be* a city of refuge for the slayer, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs, four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half tribe of Manasseh *r*, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

r To wit, that half which dwelt in *Canaan*, by comparing this with *v.* 27.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon of the families of Levites, out of the *other* half tribe of Manasseh, *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer: and Beesthterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs, four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, Bezer *s* with her suburbs, and Jahazah with her suburbs;

s A City of Refuge, as it is called *Jos.* 20. 8. and therefore needless to be here repeated.

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs, four cities in all.

40 So

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites, within the possession of the children of Israel *were* forty and eight cities *t*, with their suburbs.

t Qu. Why hath this Tribe, which was the least of all, more Cities than any of them? *Answ.* First, It doth not appear that they had more: for though all the cities of the Levites be expressed, it is not so with the other Tribes, but divers of their cities are omitted, as is evident. Secondly, The *Levites* were confined to their Cities and Suburbs; the rest had large Territories belonging to their Cities, which also they were in a capacity of improving, which the *Levites* were not; so that one of their Cities might be more considerable than divers of the *Levites*. Thirdly, God was pleased to deal liberally with his Ministers, partly to put honour upon those whom he foresaw many would be prone to despise; and partly, that being free from all outward distractions, they might more entirely and fervently devote themselves to the service of God, and the instruction of Souls.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land *u* which he sware to give unto their fathers; and they possessed it, and dwelt therein.

u He gave them the right to All, and the actual Possession of the greatest part of it, and power to Possess the rest as soon as it was needful and convenient for them, which was by degrees, when their numbers were increased, *&c. Exod.* 23. 29, 30. and the absolute dominion of all the people remaining in it.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers, and there stood not a man of all their enemies before them *x*: the LORD delivered all their enemies into their hand.

x To wit, all the days of *Joshua*, by comparing *Jos.* 1. 5. for afterwards it was otherwise with them.

† Chap. 23. 14, 15. 45 † There failed not ought of any good thing, which the LORD had spoken unto the house of Israel: all came to pass.

CHAP. XXII.

The two tribes and half are sent home with a blessing; strict charge to fear the Lord; and great booty, 1—9. *they build an Altar of Testimony at the brink of Jordan,* 10. *the Israelites are offended; and assemble to wage war against them,* 11. 12. *they first send Phinehas and ten Princes Ambassadors to reprove them,* 13—20. *they clear themselves; their brethren rest satisfied,* 21—34.

THen Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept * all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you

* Num. 32. 20. Deut. 3. 18.

3 Ye have not left your brethren these many days *a* unto this day, but have kept the charge of the commandment of the LORD your God.

a (i.e.) For divers years together, so long as the War lasted. See *Jos.* 11. 18. and 14. 10.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto your tents *b*, *and* unto the land of your possession, † which Moses the servant of the LORD gave you on the other side Jordan.

† Numb. 32. 33. Chap. 13. 8.

b (i.e.) To your settled habitations, as appears from *v.* 8. which are oft called *Tents*, as *Judg.* 19. 9. 2 *Sam.* 18. 17. *Hos.* 9. 6. *Mal.* 2. 12.

5 But take diligent heed *c* to do the commandment, and the law *d* which Moses the servant of the LORD charged you, * to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul *e*.

* Deut. 10. 12.

c Watch over your selves and all your actions. *d* Two words expressing the same thing, the Law of Commandments delivered by *Moses*. *e* With the whole strength of your Minds, and Wills, and Affections.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the Tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them:

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattel, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren *f*.

f (i.e.) With them who stayed beyond *Jordan* for the defence of their land, and Wives, and Children, who therefore were to have a share, though not an equal share with these. See *Numb.* 31. 27. But for them, 1 *Sam.* 30. 24. their share was equal, because their danger was equal.

9 ¶ And the children of Reuben, and the children of Gad, and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of *Canaan*, to go into the country of Gilead to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there *g* an altar by Jordan, a great altar to see to.

g Or, *then*, as this Particle is elsewhere used; and so Learned Interpreters understand it, *Psal.* 14 5. and 36. 12. *Eccles.* 3. 17. *Hos.* 2. 15. And in the Latin Tongue Adverbs of Place are sometimes put for Adverbs of Time: So I take it here. First, Because this best answers to the *when* in the beginning of the Verse. Secondly, This seems to me to clear a great difficulty as to the place where the Altar was built, which though according to our Translation it seems and is generally thought by Interpreters to have been in the Land of *Canaan*; yet if things be more narrowly examined, it may be thought to have been on the other side *Jordan* in *Gilead*; and that both, First, from *v.* 11. where it is said to have been built *over against*, *or*, *in the sight of the land of Canaan*, therefore not in it. And Secondly, From the reason they give of the building of this Altar, *for fear* left the *Israelites* within *Jordan*, and in *Canaan*, *should say unto their Children* dwelling beyond *Jordan*, *The Lord hath made Jordan a border between us and you*, &c. Which jealousie would have been much confirmed by building the Altar in *Canaan*, but would be satisfied and confuted by having on the other side of *Jordan*, and in their own Land, a pattern of that Altar at which God was served in the Land of *Canaan*, as a Witness that they owned the same God, and the same way of Worship with their Brethren that lived in *Canaan*. But whether the Hebrew Particle be rendred *then* or *there*, it is not to be taken too strictly; if *then*, the meaning is not, that they did this as soon as ever *they came to the borders of Jordan*, *that* are *in the land of Canaan*; but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over *Jordan*, which was in a very little time, they effected and perfected it: if it be rendred *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at that *border of Jordan that was in the Land of Canaan*; but to be a little more largely understood; to be built at one or other of the borders of *Jordan*; or in general, *by Jordan*: which is here purposely added, for the Explication of the Word *there*, and to prevent the restraint of it to the border of *Jordan*, within *Canaan*.

11 ¶ And the children of Israel heard say, Behold the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an Altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel *h*.

h Where they passed over *Jordan*, either at their first entrance into *Canaan*, or afterwards, and usually.

12 And when the children of Israel *i* heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them *k*.

i Nor in their own persons, but by their Elders, who used to transact all Affairs of this kind in the name and stead of all the People. *k* As Apostates from God, according to Gods command in that case, *Deut.* 13. 13, &c.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh into the land of Gilead, * Phinehas the son of Eleazar the priest.

* Exod. 6. 25.

14 And with him ten Princes, of each † chief house a prince, throughout all the tribes of Israel, and each one *was* an head of the house of *their* fathers among the thousands of Israel.

† Numb. 25. 4. † Heb. house of the father.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the Lord *l*, What trespass *is* this *m*, that ye have committed against the God of Israel, to turn away this day *n* from following the LORD, in that ye have builded you an altar, that ye might rebel *o* this day against the LORD?

l Who do and are resolved to cleave unto that God from whom you have revolted, and who speak this to you in the name of the Lord. *m* How heinous a crime is this! *n (i.e.)* So soon after God hath obliged you by such wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards. *o* With a design to revolt from, and rebel against God, and against his express command of worshipping him at one only Altar, *Exod.* 20. 24. *Levit.* 17. 8, 9. *Deut.* 12. 5, 11, 13.

17 Is the iniquity † of Peor *p* too little for us, from which we are not cleansed until this day *q* (although there was a plague in the congregation of the LORD)

† Numb. 25. 4.

p (i.e.) Of our worshipping of *Baal-Peor*, *Numb.* 25. *q* For though God had pardoned it, as to the National Punishment of it, *Numb.* 25. 11. Yet they were not yet thorowly purged from it; partly because the shame and blot of that filthy and odious practice was not yet wiped of: and partly, because some of that corrupt leaven still remained among them, and though smothered for a time, yet was ready to break forth upon all occasions. See *Jos.* 24. 23. And God also took notice of these Idolatrous inclinations in particular persons, and found out ways to punish them one time or other.

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow *r* he will be wroth with the whole congregation of Israel *s*.

r (i.e.) Suddenly, as that word is oft used, as *Matt.* 6. 30. 1 *Cor.* 15. 32. *s* With you for doing so, and with us for suffering, or not punishing it.

19 Now

19 Notwithstanding, if the land of your possession *be* unclean *t*, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us *u*: but rebel not against the LORD, nor rebel against us *w*, in building you an altar, beside the altar of the LORD our God.

t If you apprehend it to be so for want of the Tabernacle and Altar there; as the following words imply: if you now repent of your former choice in preferring the worldly commodities of that Country before the advantage of Gods presence and favour, and more frequent opportunities of his Service. *u* We will readily resign part of our possessions to you for the prevention of this sin and mischief, wherein they shew great zeal for Gods honour, and great pity and charity to their Brethren. *w* For all the tribes were united in one Body Politick, and made one Commonwealth, and one Church; and each Tribe was subject to the Laws and Commands of the whole Society, and of the Chief Ruler or Rulers thereof; so its disobedience to their just commands was properly Rebellion against them.

Chap. 1. 5. 20 † Did not Achan the son of Zerah *x* commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel, and that man perished not alone *y* in his iniquity *z*?

x (*i.e.*) One of his Posterity, *Jos.* 7. 17, 18. *y* But brought destruction upon his whole Family, and part of our Forces sent against *Ai*. *z* Or, *for his sin*; of which see *Jos.* 7. 24.

21 Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered and said unto the heads of the thousands of Israel *a*,

a Either First properly, each was a Governor of a thousand: for there were among them divers Rulers, some of Tens, some of Hundreds, and some of Thousands; or rather, Secondly, improperly, and indefinitely, *i. e.* of the People of *Israel*, which consist of so many Thousands more than you, whose Authority therefore you owe a reverence to. For by comparing *v.* 14. these seem to be greater Persons than those that were Rulers of thousands.

22 The LORD God of gods *b*, the Lord God of gods, he knoweth *c*, and Israel he shall know †, if *it be d* in rebellion, or if in transgression against the LORD (save us not this day *e*).

b That *Jehovah*, whom we no less than you acknowledge and adore as the *God of gods*, infinitely superiour to all that are called Gods. The multiplying of his Titles, and the repetition of these words, shew their zeal and earnestness in this matter, and their abhorrency of the very thoughts of it. *c* To him we appeal who knoweth all things, and the truth of what we are now saying. † Not only our present words, but our future and constant course shall satisfie all *Israel* of our perseverance in the true Religion. *d* If this have been done by us with such design, or in such a manner. *e* Thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our Enemies, nor from the Sword of our Brethren. It is a sudden Apostrophe to God, usual in such vehement speeches.

23 That we have built us an altar to turn from following the LORD; or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require *it f*.

f (*i. e.*) Call us to an account and punish us for it; as that Phrase is oft used, as *Deut.* 18. 19. 1 *Sam.* 20. 16. *Job* 10. 6. *Psal.* 10. 13.

† *Heb.* to morrow. 24 And if we have not *rather* done it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have ye to do with the LORD *g* God of Israel?

g You have no relation to him, nor interest in him, or his Worship.

25 For the LORD hath made Jordan a border between us and you *h*; ye children of Reuben, and Children of Gad, ye have no part in the LORD *i*: so shall your children make our children cease from fearing the LORD.

h To shut you out of the Land of Promise, and consequently from the Covenant made between God and our fathers. *i* Nothing to do with him; no right to serve him or expect favour from him. See the like Phrase. 2 *Sam.* 20. 1. *Ezra* 4. 8. *Job.* 13. 3.

26 Therefore we said, Let us now prepare to build an altar, not for burnt-offering, nor for sacrifice:

* Gen. 31. 48. Chap. 24. 27. *ver.* 34. 27 But *that it may be* * a witness between us and you, and our generations after us, that we might do the service of the LORD before him *k* with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the LORD.

k That we and ours may have and hold our Priviledge of serving and worshipping God, not upon this Altar, but in the place of Gods presence, in your Tabernacle, and upon your Altar.

28 Therefore said we, That it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern *l* of the Altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices, but it *is* a witness between us and you *m*.

l An exact representation and resemblance. *m* That we both serve one God, and approve and make use of one and the same Altar.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the *LORD* our God that *n* before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the Children of Reuben, and the children of Gad and the children of Manasseh spake, † it pleased them *n*. † *Heb.* it was good in their eyes.

n They were fully satisfied with this answer.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us *o*, because ye have not committed this trespass against the LORD: † now ye have delivered the children of Israel out of the hand of the LORD *p*. † *Heb.* then.

o By his gracious presence, and preventing goodness, in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it. *p* (*i. e.*) From the Wrath and dreadful Judgments of God, by avoiding that Sin which would have involved both you and us in a most Bloody War; you have delivered us from the evils we feared. He that prevents an unexpected or approaching Disease or Mischief, doth as truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battel, to destroy the land *p* wherein the children of Reuben and Gad dwelt.

p As they were by the Law of God obliged to do, if they had been guilty and persisted therein; as afterwards they did the Tribe of *Benjamin* for the same reason.

34 And the children of Reuben and the children of Gad called the altar ‖ *Ed*; for it *shall be* a witness between us, that the LORD *is* God. ‖ That is, a Witness. So chap. 24. 27.

CHAP. XXIII.

Joshua being old, assembles the people: declares the wonders God had wrought for them: and would work in expelling the Canaanites, 1—5. Exhorts them to be couragious: to observe the Law: and beware of Idolatry, 6—8. which he enforces by former Benefits: and promises, 9—11. By threatnings, 12——16.

1 AND it came to pass, a long time *a* after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old, *and* † stricken in age. † *Heb.* come into days.

a About 14 years after it.

2 And Joshua called *b* for all Israel *c*, *and* for *d* their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age.

b Either to his own City, or rather to *Shiloh*, the usual place of such Assemblies, where his words being uttered before the Lord, were likely to have the more effect upon them. *c* Not all the people in their own persons, who could not either come thither, or hear him there; but in their Representatives, by their *Elders*, *Heads*, *Judges* and *Officers*, which are here added for the restriction and explication of that general expression. *d* Or, even *for*, &c.

3 And ye have seen all that the LORD your God hath done unto all these Nations, because of you *e*: for the * LORD your God *is* he that hath fought for you. * Exod. 14. 14

e For your sake and good, that you might gain by their losses.

4 Behold, I have divided unto you by lot these nations that remain *f*, to be an inheritance for your tribes *g*, from Jordan with all the Nations that I have cut off *h*, even unto the great sea † westward *i*. † *Heb.* at

f Not yet Conquered. *g* You shall certainly subdue them, and these shall inherit their Land, as you have done the rest, if you be not wanting to your selves. *h* (*i. e.*) With the Land of those Nations; the *People* put for their *Land*, as we have seen before; and as sometimes on the contrary, the *Land* is put for the *People*. *i* Where the *Philistines*, your most formidable Adversaries yet survive; but them also and their Land I have given to you, and you shall undoubtedly destroy them, if you will proceed vigorously in your work. set. 5. 32. and 28. 14.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very couragious *k*, to keep and to do all that is written in the book of the law of Moses, * that ye turn not aside therefrom, to the right hand or to the left *l*. * Deut.

k For it will require great Courage and Resolution to execute all the Commands of *Moses*, and particularly, that of expelling and destroying the residue of the *Canaanites*. *l* (*i. e.*) In one kind or other, by adding to the Law, or diminishing from it, as *Moses* speaks.

7 That

7 That ye come not among these nations *m*, these that remain amongst you, neither * make mention of the name of their gods *n*, nor cause to swear *by them o*, neither serve them, nor bow your selves unto them *p*. * Psal. 16. 4. Jer. 5. 7. Zeph. 1. 5.

m (*i. e.*) Avoid all familiar converse and contracts, but especially Marriages with them, as it is explained, *v.* 12. and as the *Hebrew* Verb intimates; being oft used of *coming* or *going* in to a Woman. *n* To wit, unnecessarily and familiarly, lest the mention of them breed discourse about them, and so by degrees bring a man to the approbation and worship of them. Compare *Exod.* 23. 13. *Deut.* 12. 3. *Psal.* 16. 4. *Eph.* 5. 3. *o* Not require nor compel the Gentiles to swear by them, as they used to do; especially in Leagues and Contracts, which therefore the *Israelites* are here implicitely forbidden to make with them. *p* Neither give them any inward reverence, or outward adoration. Here is an observable gradation, whereby he shews what notable Progress Sin usually makes, and what need there is to look to the beginnings of it, forasmuch as by civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the Worship of their gods. So it is no wonder, if some things not simply and in themselves evil, be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil.

8 ¶ But * cleave unto the LORD *q* your God, as ye *have* done unto this day *r*. * Or, for if you will have cleave, &c.

q By firm Affiance, constant Obedience, intire Affection, faithful Service and Worship of him alone. *r* To wit, since you came into *Canaan*; since which time the body of the people (for of them he speaks, not of every particular person) had behaved themselves much better than they did in the Wilderness, and had not been guilty of any gross and general Apostacy from God, or Rebellion against him. * Deut. 11. 22.

9 ‖ For the LORD hath driven out from before you, great nations and strong; but *as for* you, no man *s* hath been able to stand before you unto this day. ‖ Or, then the LORD will drive.

s To wit, whom you have invaded; otherwise some of those people did yet remain unconquered.

10 * One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you *t*, * as he hath promised you. * Lev. 26. 8. Deut. 32. 30. * Exod. 14. 14 and 23. 27.

t Impute not this therefore to your own valour, as you will be apt to do, but to Gods gracious and powerful assistance.

11 Take good heed therefore unto your † selves *u*, that ye love the LORD your God. † *Heb.* Souls.

u Now it requires more watchfulness and diligence than it did in the Wilderness, because your Temptations are now more and stronger; partly, from the examples and insinuations of your bad Neighbours, the remainders of this wicked people; and partly from your own Peace and Prosperity; and the Pride, Security, Forgetfulness of God, and Luxury, which usually attend upon that condition, as God had warned them, *Deut.* 6, 10, 11, 12.

12 Else, if ye do in any wise go back *x*, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them *y*, and they to you;

x From God, and from his Worship and Service. *y* The Phrase notes the Matrimonial act.

13 Know for a certainty, that the LORD your God will no more drive out *any* of these nations from before you; * but they shall be snares and traps unto you *z*, and scourges in your sides, and thorns in your eyes *a*; until ye perish from off this good land *b* which the LORD your God hath given you. * Exod. 23. 33. Numb. 33. 55. Deut. 7. 16.

z By your indulgence to them, and converse with them, you will be inticed and drawn by degrees into their Errors, and Impieties, and brutish Lusts. *a* When they have inveagled, and seduced, and thereby weakned you, then they will molest and vex you, no less than a severe Scourge doth a mans Sides which are lashed by it, or than a small Thorn doth the Eye when it is got within it. *b* They shall so Persecute you, and Fight against you with such Success, that you shall be forced to quit your own Land, and wander you know not whither; which must needs be very Terrible to them to think of, when they compared this present Ease, and Plenty and Safety, with the Pains, and Weariness, and Hazards, and Wants of their former Wandrings.

14 And behold, this day *I am* going the way of all the earth *c*, and ye know in all your hearts, and in all your souls *d*, that * not one thing hath failed *e* of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. * Chap. 21. 45.

c (*i. e.*) Of all flesh, or of all men; the way which all men go; I am about to Die, as all men must, *Heb.* 9. 27. The same Phrase is 1 *King.* 2 2. *d* (*i. e.*) You know assuredly; your own experience puts it out of all question. *e Qu.* How is this true, when so great a part of the Promised Land and People yet remain unconquered? *Ans.* God promised them to destroy all their Enemies, and to give them the whole Land, *not at once, but* by degrees, *by little and little*, as is expressed, *Deut.* 7. 22. and as was most convenient for them.

* Lev. 26. 16. Deut. 28. 15, 16, &c. 15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you * all evil things *f*, until he have destroyed you from off this good land, which the LORD your God hath given you.

f The accomplishment of Gods Promises is a Pledge or Assurance, that he will also fulfil his Threatnings; both of them depending upon the same ground, the faithfulness of God.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed your selves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given you.

CHAP. XXIV.

Joshua assembles all the tribes of Shechem, 1. A brief History of Gods Benefits from Terah; exhorts them faithfully to serve the true God, 2—13. Reneweth a Covenant between them and God; promising for himself and his House; the people four several times promising for themselves, 14—25. He writes this in the Book of the Law; and sets up a Stone for a witness, 26—28. His age, death, and burial, 29—31. The burying of Josephs Bones, 32. The death and burial of Eleazar, 33.

1 AND Joshua gathered all the tribes of Israel *a* to Shechem *b*, and called for the elders of Israel, and for the heads, and for the judges, and for their officers, and they presented themselves before God *c*.

a To wit, by their Representatives, as *Jos.* 23. 2. *b* Either 1. To *Shiloh*, where the Ark and Tabernacle was; because they are here said *to present themselves before God*; and because the Stone set up here is said to be *set up in or by the sanctuary of the Lord*; of both which I shall speak in their proper places. And they say *Shiloh* is here called *Shechem*, because it was in the Territory of *Shechem*; but that may be doubted, seeing *Shiloh* was Ten Miles distant from *Shechem*, as S. *Jerom* affirms. And had he meant *Shiloh*, why should he not express it in its own and proper name, by which it is called in all other places, rather than by another name no where else given to it? Or rather, 2. To the City of *Shechem*, a place convenient for the present purpose, not only because it was a *Levitical* City, and a City of Refuge, and a place near to *Joshua's* City, but especially for the two main ends for which he summoned them thither. 1. For the solemn Burial of the *Bones of Joseph*, as is implied here *v.* 32. and of the rest of the Patriarchs, as is noted *Acts* 7. 15, 16. for which this place was designed. 2. For the solemn renewing of their Covenant with God; which in this place was first made between God and *Abraham*, Gen. 12. 6, 7. and afterwards was there renewed by the *Israelites* at their first entrance into the Land of *Canaan*, between the two mountains of *Ebal* and *Gerizim*, Jos. 8. 30, &c. which were very near *Shechem*, as appears from *Judg.* 9. 6, 7. and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a farther ratification of them. *c* Either 1. Before the Ark or Tabernacle, as that Phrase is commonly used; which might be either in *Shiloh*, where they were fixed; or in *Shechem*, whither the Ark was brought upon this great occasion, as it was sometimes removed upon such occasions, as 1 *Sam.* 4. 3. 2 *Sam.* 15. 24. Or 2. In that Publick, and Venerable, and Sacred Assembly met together for Religious Exercises; for in such God is present, *Exod.* 20. 24. *Psal.* 82. 1. *Mat.* 18. 20. Or 3. As in Gods Presence, to hear what *Joshua* was to speak to them in Gods Name, and to receive Gods Commands from his mouth. Thus *Isaac* is said to *Bless* Jacob *before the Lord*, i. e. in his Name and Presence, *Gen.* 27. 7. and *Jeptha* is said to *utter all his words before the Lord* in Mizpeh, i. e. as in Gods Presence, calling him in to be Witness of them.

2 And Joshua said unto all the people *d*, Thus saith the LORD God of Israel, * your fathers dwelt on the † other side of the flood *e* † in old time, *even* Tera the father of Abraham, and the father of Nachor: and they † served other gods. * Gen. 11. 26, 31. and 12. 1. † *Heb.* Meolam.

d (*i. e.*) That people which were present, to wit, to the *Elders*, &c. by whom it was to be imparted to all the rest, and to as many of the people as came thither. *e* Or, *the River*, to wit, *Euphrates*, as all agree, so called by way of Eminency. *f* (*i. e.*) Both *Abraham* and *Nahor* were no less Idolaters than the rest of Mankind. This is said to prevent their vain boasting in their worthy Ancestors, and to assure them that whatsoever good was in, or had been done by their Progenitors, was wholly from Gods free Grace, and not for their own merit or righteousness, as the *Jews* were very apt to conceit. from ever-lasting.

3 And I took *g* your father Abraham from the other side of the flood, and led him throughout all the land of Canaan *h*, and multiplied his seed *i*, and * gave him † Isaac *k*. * Gen. 21. 2.

g I apprehended him by my grace, and snatched him out of that Idolatrous and Wicked place, and took him into Acquaintance and Covenant with my self, which was the highest Honour and Happiness he was capable of. *h* (*i. e.*) I brought him after his Fathers Death into *Canaan*, Gen. 12. 1. and I conducted and preserved him in safety in all his Travels through the several parts of *Canaan*. *i* (*i. e.*) Gave him a numerous Posterity, not only by *Hagar* and *Keturah*, but even by *Sarah* and by *Isaac*, as it follows. *k* By my special Power and Grace to be the Heir of my Covenant, and all my Promises, and the Seed in or by which all Nations were to be Blessed, *Gen.* 12. 1. and 21. 2.

4 And I gave unto Isaac, * Jacob and Esau, and I † gave unto * Esau mount Seir to possess it *l*: * but Jacob and his children went down into Egypt *m*. * Gen. 25. 24, 26. † Gen. 36. 8

l That he might leave *Canaan* intire to his Brother *Jacob* and his Posterity, *Gen.* 36. 7, 8. *m* Where they long lived in grievous Bondage; which God having delivered us from, I shall now pass it over. * Gen. 46. 1, 6.

5 * I sent Moses also and Aaron, and I plagued Egypt according to that which I did *n* amongst them: and afterwards I brought you out.

n (i. e.) In such manner, and with such Plagues as I inflicted, and are recorded.

6 And I * brought your fathers out of Egypt, and ye came unto the sea, and the Egyptians purfued after your fathers with charets and horsemen unto * the Red-sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them, and your eyes have seen what I have done in Egypt *o*; and ye dwelt in the wilderness a long season.

o He speaketh this to the *Elders*, *v.* 1. who were so, not only by Power and Dignity, but many of them by Age; and there being now not sixty years past since those *Egyptian* Plagues, it is very probable that a considerable number of those here present, had seen those things in *Egypt*, and being not twenty years old, were exempted from that dreadful Sentence of Destruction, passed upon all who were then of more years standing, *Numb.* 14.

8 And I brought you into the land of the Amorite, which dwelt on the other side Jordan: * and they fought with you, and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel *p*, and * sent and called Balaam the son of Beor to curse you.

p Qu. How is this true, when *Balak did never fight against* Israel, *Judg.* 11. 25? *Ans.* One Prince may commence a War against another, though he never come to a Battel, nor strike one stroke; So *Balak* warred, though not by open force, yet by Crafty Counsel and Warlike Stratagems, by Magical Arts, by Wicked Devices, by making bare betwixt them and God their Confederate; or by Warlike preparations, in case *Balaams* Charms had succeeded, as may be gathered from *Numb.* 22. 11. or at least by design or intention; things being oft said to be done both in Scripture and other Authors, which were only designed or intended, as here *v.* 11. *Gen.* 37. 21. *Ex.* 8. 24. 13. *Mat.* 5. 28. *Joh.* 10. 32, 33. And the old Lawyers note, *That he is rightly called a Thief or an Adulterer*, &c. *who wanted nothing but occasion to be so.*

10 But I would not hearken unto Balaam *q*, therefore he blessed you still: so I delivered you out of his hand *r*.

q Who hereby appears to have desired of God leave to Curse *Israel*; and therefore it is not strange, that God who permitted him simply to go, was highly angry with him for going with to wicked an intent, *Numb.* 22. 20, 22, 32. *r (i. e.)* From *Balak* malicious Design against you.

11 And * ye went over Jordan, and came unto Jericho: and * the men of Jericho fought against you *s*, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite *t*, and I delivered them into your hand.

s Made opposition against you by shutting their Gates, by endeavouring to cut off your Spies, *&c.* they Warred against you, if not by an Offensive, yet by a Defensive War. *t* To wit, successively; for in these few words he seems to comprise all their Wars, which being so fresh in their Memory, he thought it needless particularly to mention.

12 And * I sent the hornet *u* before you, which drave them out from before you, *even* the two kings of the Amorites: *but* * not with thy sword, nor with thy bow *x*.

u Either figuratively, *i. e.* Terrors and Plagues, or other destroying Judgments. Or 2. Properly so called. See on *Exod.* 23. 28. And this being done before *Joshua*'s entrance into *Canaan*, it is not strange if it be not mentioned in this Book or Record of *Joshua*'s actions. *x* For though thou didst fight with them, and prevail against them in Battel, yet this was not because thou hadst more force or courage than they; but because by my Hornet which I sent like an Harbinger before thee, I had both broken their spirits, and greatly diminished their numbers, and particularly cut off those Giants or others who were like to give thee most trouble and difficulty; whence it comes to pass that we read of so few Giants in that Land *which was called the Land of Giants*, Deut. 3. 13.

13 And I have given you a land for which ye did not labour, and * cities which ye built not *y*, and ye dwell in them: of the vineyards and oliveyards which ye planted not, do ye eat.

y See on *Jos.* 10. 12, 13.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth *z*, and put away the gods *a* which your fathers *b* served on the other side of the flood, and * in Egypt *c*; and serve ye the LORD.

z Either these two expressions note the same thing; or *sincerity* is opposed to the mixture of false gods with the true, as it here follows; or of a false and corrupt worship of God, with that which God appointed; and *Truth* is opposed to dissimulation and falseness, and inflability of heart. *a* Whereby it appears, That although *Tyhus* had doubtless prevented and purged out all publick and manifest Idolatry, yet there were some of them who practised it in their private houses and retirements. See below *v.* 23. *Amos* 5. 25, 26. *Acts* 7. 42, 43. *b Terah*, and *Nahor*; and *Abraham*, as *v.* 2. and others of your Ancestors. *c* See *Ezek.* 23. 3, 8, 19, 21, 27. Under these particulars, no doubt he comprehends all other false gods, which were served by the Nations amongst whom they were, as appears from *v.* 15. but only mentions these, as the Idols which they were in more danger of worshipping than those in *Canaan*; partly because those of *Canaan* had been now lately and palpably disgraced by their inability to preserve their Worshippers from total ruine; and partly, because the other Idols came recommended unto them by the venerable name of Antiquity, and the custom of their forefathers. See *Jer.* 44. 17. *Ezek.* 20. 18.

15 And if it seem evil *d* unto you to serve the LORD, * choose ye this day whom ye will serve *e*, whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorite, in whose land ye dwell: but as for me and my house, we will serve the LORD *f*. Job. 6. 67.

d Unjust, unreasonable or inconvenient. *e* Not that he leaves them to their liberty, whether they would serve God or Idols; for *Joshua* had no such power or liberty himself, nor could give it to any other; and both he and they were obliged by the Law of *Moses*, to give their Worship to God only, and to forbear all Idolatry in themselves, and severely to punish it in others; but it is a Rhetorical and powerful insinuation, whereby he both implies, That the Worship of God is so highly reasonable, so necessary and beneficial; and the service of Idols is so absurd, and vain, and pernicious, that if it were left free to all men to make their choice, every man in his right Wits must needs chuse the Service of God, before that of Idols; and provokes them to bind themselves faster to God by their own choice. See such manner of speeches in *Ruth* 1. 8, 15. 1 *King.* 18. 21. *f* But know this, if you should all be so base and brutish, as to prefer senseless and impotent Idols before the True and Living God, it is my firm purpose, That I will, and my Children and Servants (as far as I can influence them) shall be constant and faithful to the Lord.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God he *is* that brought us up, and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD, for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD *g*: for he *is* an holy God: he *is* a jealous God *h*; he * will not forgive your transgressions *i*, nor your sins. Exod. 23. 21.

g He speaks not of an absolute impossibility, (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous) but of a moral impossibility, or a very great difficulty, which he alledgeth not to discourage them from Gods Service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves; and more circumspect and resolved in answering their obligations. The meaning is, Gods Service is not, as you seem to fancy, a slight and easie thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withall your great and often manifested pronenels to Superstition and Idolatry, even during the Life of *Moses*, and in some of you, whilst I live, and whilst the obligations which God hath laid upon you in this land, are fresh in remembrance; I cannot but fear that after my Decease you will think the Service of God too hard and burdensom for you, and therefore will cast it off, and revolt from him, if you do not double your Watch, and carefully avoid all occasions of Idolatry, which I fear you will not do, but I do hereby exhort you to do. *h* He will not endure a corrival, or partner in his Worship; you cannot serve him and Idols together, as you will be inclined and tempted to do. *i* If you who own your selves for his People and Servants, shall wickedly and wilfully transgress his Laws by Idolatry or other Crimes he will not let this go unpunished in you, as he doth in other Nations; Therefore consider what you do when you take the Lord for your God; weigh your advantages and inconveniencies together; for as if you be sincere and faithful in Gods service, you will have admirable benefits by it; so if you be false to your Professions, and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you, than with any people in the World.

20 If ye forsake the LORD, and serve strange gods, * then he will turn *k*, and do you hurt, and consume you after that he hath done you good *l*. Chap. 23. 15.

k (i. e.) He will alter his course and the manner of his dealing with you, and will be as severe as ever he was kind and gracious. *l* He will repent of all his former kindness, and his goodness abused will be turned into fury.

21 And the people said unto Joshua, Nay, but we will serve the LORD *m*.

m To wit, him only, and not strange gods, as was supposed by *Joshua*, *v.* 20.

22 And Joshua said unto the people, Ye *are* witnesses against your selves *n*, that ye have chosen the LORD, to serve him. And they said, *We are* witnesses.

n This

n This Solemn Profession will be a swift Witness against you, if hereafter you Apostatize from God.

23 Now therefore put away, *said he*, the strange gods which are among you *o*, and encline your heart unto the LORD God of Israel.

o Those Idols which you either brought out of *Egypt*, or have taken in *Canaan*, which I have too much reason to believe that some of you contrary to God's Command do keep, whether for the preciousness of the matter, or rather for some secret inclination to Superstition and Idolatry, as the following words imply. See *v.* 14.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute, and an ordinance *p* in Shechem.

p Either, 1. *He set*, or propounded, or declared *unto them the Statute and Ordinance*, i. e. the sum of the Statutes and Ordinances of God which their Covenant obliged them to. Or, 2. *He set* or *established* it, to wit, that Covenant with *them*, i. e. the People, *for a Statute or an Ordinance*, to bind themselves and their Posterity unto God for ever as a Statute and Ordinance of God doth.

26 And Joshua wrote these words *q* in the book of the law of God *r*, and * took a great stone, and set it up there *s*, under * an oak that *was* by the sanctuary of the LORD *t*. See Judg. 9. 6. Gen. 35. 4.

q i. e. This Covenant or Agreement of the people with the Lord. *r* i. e. In that Volume which was kept in the Ark, *Deut.* 31. 9, 26. whence it was taken and put into this Book of *Joshua*: This he did partly for the perpetual remembrance of this great and solemn Action, partly to lay the greater obligation upon the people to be true to their engagement; and partly as a Witness for God, and against the people, if afterwards he severely punished them for their defection from God, to whom they had so solemnly and freely obliged themselves. *s* As a witness and monument of this great transaction, according to the custom of those ancient times, as *Gen.* 28. 18. and 31. 45. and 35. 14. *Exod.* 24. 4. *Deut.* 27. 2. *Jos.* 4. 3. and 8. 32. Possibly this agreement was written upon this Stone, as was then usual. *t* i. e. Near to the place where the Ark and Tabernacle then were; for tho' they were forbidden to *plant a Grove of Trees near unto the Altar*, *Deut.* 16. 21. as the Gentiles did, yet they might for a time set up an Altar, or the Ark, near a great Tree which had been planted there before.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be there for a witness unto you, lest ye deny your God.

u It shall be as sure a Witness against you, as if it had heard. This is a common Figure, called *Prosopopeia*, whereby the Souls, or hearing is oft ascribed to the Heavens and the Earth, and other Shiteless creatures, as *Deut.* 32. 1. *Isai.* 1. 2. *Jer.* 2. 12.

28 So * Joshua let the people depart, every man unto his inheritance. Judg. 2. 6.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash. Chap. 19. 50. Judg. 2. 9.

31 And * Israel served the LORD all the days of Joshua, and all the days of the elders that † over lived Joshua, and which had known all the works of the LORD, that he had done for Israel. Judg. 2. 7. †Heb. prolonged their days

32 ¶ And * the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem *x*, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred || pieces of silver, and it became the inheritance of the children of Israel. after Joshua. * Gen. 50. 25. Exod. 13. 19. *Gen. 33.

x Not in the city of *Shechem*, but in a Field near, and belonging to it, as appears from the following words, and from *Gen.* 33. 18. and from the ancient custom of the *Israelites* to have their Burying Lamps. places without Cities, in Fields or Gardens. ||Or,

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained* to Phinehas his son, which was given him *y* in mount Ephraim.

y By special favour, and for his better conveniency in attending upon the Ark, which then was, and for a long time was to be in *Shiloh*, which was near to this place; whereas the Cities which were given to the Priests, were in *Judah*, *Benjamin* and *Simeon*, which were remote from *Shiloh*, tho' near to the place where the Ark was to have its settled abode, to wit, to *Jerusalem*.

JUDGES.

The ARGUMENT.

THE *Author of this Book is not certainly known*; *whether it was* Samuel, *or* Ezra, *or some other Prophet*: *nor is it material to know.* 1. *It matters not who was the King's Secretary, or with what Pen it was written, if it be once known that it was the King who made the Order or Decree*: 2. *It is sufficient, that unto the Jews were committed the Oracles of God*, *Rom.* 3. 2. i. e. *the Holy Scriptures of the Old Testament, one part of which this was, by confession of all*; *and that the Jews did not falsify their trust therein, but kept those Holy Books themselves, and delivered them to the World entire, without addition or diminution*; *for neither Christ nor his Apostles, who severely rebuke them for their mistakes and misunderstandings of some passages of Scripture, ever charge them with any perfidiousness about the Canon or Books of the Scripture. This Book is called the* Book of Judges, *because it treats of the Judges, or of the state of the Commonwealth of Israel under all the Judges, except* Eli *and* Samuel, *who being the last of the Judges, and the occasions or instruments of the change of this Government, are omitted in this Book. The Judges were a sort of Magistrates inferior to Kings, and could neither make new Laws, nor impose any Tributes, but were the supreme Executors of Gods Laws and Commands, and the Generals of their Armies.*

CHAP. I.

The Tribe of Judah by God's Command begin to make War against the Canaanites, 1——4. *Adonibezek justly requited*, 5——7. *They take Jerusalem*, 8. *And Hebron. Enak's Sons slain*, 9, 10. *Othniel Sudah Debir, and so obtained Caleb's Daughter to Wife*; 11——15. *The Kenites dwell in Judah*, 16. *Simeon subdueth Zephath*, 17. *And Judah divers Cities of the Philistines*, 18——20. *The Jebusites dwell with Benjamin*, 21. *They of the House of Joseph subdue Bethel*, 22——26. *Manasseh, Ephraim, Zebulun, Asher, Naphtali, Dan, drive out not the Canaanites*; *for which they are vexed by them, and are left to dwell among another*, 27——36.

NOW after the death of Joshua *a*, it came to pass, that the children of Israel asked the LORD *b*, saying, Who shall go up for us against the Canaanites first *c*, to fight against them?

a Not long after it, because *Othniel*, the first Judge, lived in *Joshua*'s time. *b* Being assembled together at *Shiloh*, they enquired of the High priest by the *Urim* and *Thummim*. See *Numb.* 27. 21. *Judg.* 20. 18. 1 *Sam.* 23. 9. *c* Being sensible that the *Canaanites* are troublesom to them, and expected great advantage against them by their heedless condition, and finding their People to encreast and multiply exceedingly, and consequently the necessity of enlarging their Quarters, they renew the War. They do not enquire who shall be the Captain General to all the Tribes; but (as appears by the answer) What Tribe shall first undertake the Expedition, that by their success the other Tribes may be encouraged to make the like attempt upon the *Canaanites* in their several Lots.

2 And the LORD said, Judah *d* shall go up: behold, I have delivered the land into his hand.

d Not a person so called, but the Tribe of *Judah*, as is manifest from *v.* 3, 4, 8, 9. which is chosen for the first enterprise, because they were both most populous, and so most needing enlargement; and withal most Valiant, and therefore most likely to succeed: So God chuseth fit means for the work which he designs; and because the *Canaanites* were numerous and strong in those parts, and therefore were in time to be suppressed, before they grew too strong for them.

3 And Judah said unto Simeon his brother *e*, Come up with me into my lot, that we may fight against the Canaanites *f*, and I likewise will go with thee into thy lot. So Simeon went with him.

e As nearest to him both by relation, being his Brother by both Parents, which few of them were; and by habitation, as appears from *Jos.* 19. 1, 2. *f* Specially so called, because they are distinguished from the *Perizzite*, *v.* 4.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand, and they slew of them in Bezek *g* ten thousand men.

g Not in the City, for that was not yet taken, *v.* 5. but in the Territory of it, or near to it; as *in Hor* is taken, *Numb.* 33. 37. And *in Jericho*, *Jos.* 5. 13.

5 And they found Adoni-bezek *h* in Bezek *i*; and they fought against him *k*, and they slew the Canaanites, and the Perizzites.

h The Lord or King of *Bezek*; as his Name signifies *i*. Whither he fled, when he had lost the Field. *i* i. e. Against the City wherein he had Encamped himself, and the rest of his Army.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs, and his great toes *l*. †Heb. The thumbs of their hands,

7 That he might be disenabled to fight with his Hands, or to run away upon his Feet. And this they did, either by the secret instinct and direction of God, or upon notice of his former Tyranny and Cruelty expressed upon others, in this manner, as it follows: either way it was a just requital. and for gleaning

7 And Adoni-bezek said, Threescore and ten kings *m*, having † their thumbs * and their great toes cut off, || gathered *their meat* under my table: as I have done, so God hath requited me *o*: and they brought him *p* to Jerusalem *q*, and there he died.

m Which is not strange in those times and places: for there might be either, First, *Kings* successively, and so there might be divers of those Kings in one place, and so in others: Or Secondly, Contemporary Kings. For it is well known, that anciently each Ruler of a City, or great Town, was called a *King*, and had Kingly Power in that place; and many such Kings we meet with in *Canaan*: and it is probable,

Sable, that some years before, Kings were more numerous there, till the greater devoured many of the less. ᵍ That so their hands might be unable to manage weapons of War. ʰ An Act of Barbarous Inhumanity thus to insult over the miserable, joined with abominable Luxury. ⁱ He acknowledgeth the Providence and vindictive Justice of God, which also *Pharaoh* did, and others too, without any true sense of Piety. ᵏ They carried him in Triumph as a monument of God's righteous Vengeance. ˡ It being the Metropolis of the nation.

8 (Now the children of Judah had fought against Jerusalem, and had taken it ʳ, and smitten it with the edge of the sword, and set the city on fire.)

ᵍ To wit, in *Joshua*'s time; which tho' done before, may be here repeated, to shew why they brought *Adoni-bezek* to *Jerusalem*, because that City was in their hands, having been taken before, as may be gathered from *Jos.* 15. 63. And the taking of this City may be ascribed to *the children of Judah*, rather than to *Joshua*, because the City was not taken by *Joshua*, and the whole Body of the Army in that time when so many Kings were destroyed, *Jos.* 10. and 12. (for there is mention made of the destroying of the King of *Jerusalem*, *Jos.* 10. 23. and 12. 10. But not a word of the taking of *Jerusalem*, as there is of the taking of *Makkedah*, and *Libnah*, and other Cities belonging to the Kings there mentioned, *Jos.* 10. 28, &c.) but by the Children of *Judah* after they had received their Lot, when at the desire, and with the consent of the *Benjamites*, in whose Lot *Jerusalem* fell, *Jos.* 18. 28. they assaulted and took it, and thereby, as it seems, acquired the right of Copartnership with the *Benjamites* in the possession of that City: Tho some think *Jerusalem* was twice taken, once in *Joshua*'s Life-time; and being afterwards recovered by the *Canaanites*, was now retaken by the Children of *Judah*.

Josh. 10. 6. and 11. 1. and 15. 3.

9 ¶ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ‖ valley.

Or, low country. Josh. 15. 3.

10 And Judah went against the Canaanites ʳ that dwelt in Hebron, (now the name of Hebron before *was* * Kirjath-arba) and they slew Sheshai, and Ahiman, and Talmai.

ʳ Under the Conduct of *Caleb*, as it is recorded, *Jos.* 15. 14, &c. for that relation, and this here following, are doubtless one and the same Expedition and War, as appears by all the circumstances; and it is mentioned either there by anticipation, or here by repetition. Of this and the following Verses, see the Notes there.

11 And from thence he went against the inhabitants of Debir, (and the name of Debir before *was* Kirjath-sepher.)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

Chap. 3. 9.

13 And Othniel the son of Kenaz, *Calebs younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass when she came *to him*, that she moved him to ask of her father a field: and she lighted from off her ass, and Caleb said unto her, What will thou?

15 And she said unto him, Give me a blessing, for thou hast given me a south land, give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ And the children of the Kenite, Moses father in law ˢ, went up out of the city of palm-trees ᵗ, with the children of Judah, into the wilderness of Judah, which *lieth* in the south of Arad ᵘ, and they ˣ went and dwelt among the people ʸ.

ˢ *i. e.* Of *Jethro*, so called from the people from whom he descended, *Numb.* 24. 21, 22. And, whatsoever he did, it is evident, that his Fathership came into *Canaan* with the *Israelites*, and were there seated with them. See *Judg.* 4. 11. 17. and 5. 24. 1 *Sam.* 15. 6. 1 *Chron.* 2. 55. ᵗ *i. e.* From *Jericho* so called, *Deut.* 34. 3. not the City, which was utterly destroyed; but the Territory belonging to it, where it seems they were seated as in a most pleasant, and fruitful, and safe place, according to the promise made by *Moses* to their Father, *Numb.* 10. 31, 32. and whence they might remove, either to avoid the Society or Molestation of the Neighboring *Canaanites*; or out of love to the children of *Judah*, whom they went to; or to avoid temptations to Luxury, and exercise themselves in self-denial, and contempt of the present evil World, and the Lusts thereof; as may be thought from *Jer.* 35. 6, &c. Or for some other cause unknown to us at this distance. ᵘ In the Southern part of the Land of *Canaan*, where *Arad* was, *Numb.* 21. 1. *i. e.* Some of them, for others of them dwelt in the contrary quarter, in the most Northern part of the Land. ʸ Heb. *that people*, to wit, those children of *Judah* that lived there.

17 And Judah went with Simeon his brother ʸ, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it (and the name of the city *was* called Hormah) ᶻ.

ʸ According to his Promise, v. 3. and the Laws of Justice and Gratitude. ᶻ Either, 1. The same place so destroyed and called, *Num.* 21. 3. and so what was there Vowed, is here Executed: Or, 2. Some other place called by the same Name upon the like occasion, which was frequent among the *Hebrews*. This seems more probable, 1. Because this was but one City; that, divers Cities, *Numb.* 21. 2, 3. 2. Because that seems to have been done in *Moses* his time, tho' Interpreters generally think otherwise; of which see my Notes there.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof *a*.

a The principal Cities of the *Philistines*. *Qu.* How could this be, when among the people left to try *Israel*, are the five Lords of the *Philistines*, Judg. 3. 3? *Ans.* It is only said that they *took* the Cities, and probably contented themselves with making them Tributary; but it is not said that they slew the people, as they ought to have done; and as it is said of the other Cities here, *v.* 8, 17, 25. And the people being thus spared, did by God's Just Judgment, recover their strength, and expel the Jews out of their Cities, as we find afterwards: It is further observable, that *Ekron* here taken, was one of *Dan*'s Cities, *Jos.* 19. 43. and it was attempted and taken here by *Judah* and *Simeon*, partly out of love to their Brother *Dan*, and partly to secure their new conquests, and other adjoining territories, from such potent neighbors.

19 And the LORD was with Judah, and ʸ he drave out *the inhabitants* of the mountain, but could not *b* drive out the inhabitants of the valley, because they had chariots of iron.

ʸ Or, he possessed the mountain. *b* Because of their unbelief, whereby they doubted and distrusted God's power to destroy those who had Chariots of Iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made impotent, as they were unwilling. See *Jos.* 17. 16.

20 * And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak *c*.

* Numb. 14. 24. Josh. 14. 13, 14.

c Abovementioned, *v.* 10.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin *d* in Jerusalem unto this day.

* Or, with.

d See on *Jos.* 15. 36.

22 ¶ And the house of Joseph *e*, they also went up against Bethel: and the LORD *was* with them.

e i. e. The Tribe of *Ephraim*, as appears from their opposition to the Tribe of *Manasseh*, *v.* 27.

23 ¶ And the house of Joseph sent to descry Bethel, (now the name of the city before *was* * Luz.)

* Gen. 28. 19.

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city *f*, and ᵘ we will shew thee mercy.

ᵘ Josh. 2. 12, 14.

f On which side it is weakest, that we may best invade and take it.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family *g*.

g Together with his Estate, as the following Verse manifests.

26 And the man went into the land of the Hittites *h*, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

h Where the *Hittites* seated themselves after they were driven out of *Canaan*, which seems to be Northward from *Canaan*, and near unto it. See 1 *King.* 11. 1. 1 *Chron.* 1. 17.

27 ¶ * Neither did Manasseh *i* drive out *the inhabitants* of Beth-shean *k*, and her † sowns, nor Taanach *l*, and her towns, nor the inhabitants of Dor *m*, and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo *n*, and her towns: but the Canaanites would dwell in that land.

* Josh. 17. 11, 12, 13. † Heb. daughters.

i i. e. That half of this Tribe which dwelt in *Canaan*. *k* A place near *Jordan*, *Jos.* 17. 11. *l* Of which see *Jos.* 12. 21. & 17. 11. *m* A great City with large Territories, See *Jos.* 11. 2. & 12. 23. & 17. 11. ⁿ A Royal City. See *Jos.* 12. 21. & 17. 11.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

* Josh. 16. 10.

29 ¶ * Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer ᵛ among them.

ᵛ Which they possessed till *Solomon*'s time, 1 *King.* 9. 16.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, (the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but he dwelt among the Canaanites the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh *p*, and of Beth-anath, became tributaries unto them.

p A place differing from that *Bethshemesh*, *Jos.* 15. 10.

34 And the Amorites forced the children of Dan into the mountain: for they would not ʷ suffer them to come down to the valley *q*.

ʷ Heb. let. *q i. e.* into the Plain Country; which was the occasion of that Expedition for the getting of new quarters: of which we read *Jos.* 19. and *Judg.* 18.

35 But the Amorites would dwell in mount Heres in Ajalon and in Shaalbim: yet the hand of the house of Joseph ˣ † prevailed, so that they became tributaries.

† Heb. was heavy.

ˣ *i. e.* Of the *Ephraimites*, who helped their Brethren the *Danites* against the *Amorites*, and that with good Success.

36 And the coast of the Amorites *was* from ‖ the going up to Akrabbim *r*, from the rock and upward.

‖ Or, Maaleh-akrabbim.

r Which was in the Southern part of *Canaan*, *Jos.* 15. 2, 3. from whence it went up towards the North. This is added to shew the great power and large extent of this people.

CHAP. II.

An Angel reproveth Israel at Bochim: They herewith their Sins, 1——5. *The wickedness of the new Generation after Joshua: Their frequent Idolatry,* 6——13. *for which they are often punished of God by the Enemy: and being delivered by the Judges, grow worse,* 14——19. *Wherefore God will leave the Canaanites to prove and vex them,* 20——23.

AND an ‖ angel of the LORD *a* came up from Gilgal to Bochim *b*, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware

‖ Or, Messenger.

unto your fathers, and I said *c*, I will never break my covenant with you.

a Either, First, a Created Angel. Or, Secondly, a Prophet or man of God, for such are sometimes called *Angels*, which signifies only *Messengers of God*; and then the following words are spoken by him in the Name of God, as may easily be understood. Or, Thirdly, Christ the Angel of the Covenant, who is oft called *the Angel of the Lord*, as we have formerly seen, to whom the conduct of *Israel* out of *Egypt*, and thorough the Wilderness, and into *Canaan*, here spoken of, is frequently ascribed, as *Exod.* 14. 19. & 23. 20. & 33. 14. *Jos.* 5. 13, 14. *Judg.* 6. 12. & 13. 3. Who alone of all the Angels could speak the following words in his own Name and Person; whereas created Angels and Prophets do universally usher in their Divine Messages with, *Thus saith the Lord*, or some equivalent Expression. And this Angel having assumed the outward shape of a Man, it is not strange that he imitates the local motion of a Man, and comes as it were from *Gilgal* to the place where now they were: by which motion he signified, that he was the person that brought them to *Gilgal*, the first place where they rested in *Canaan*, and there renewed Covenant with them, and protested them there so long, and from thence went out with them to Battel, and gave them success. *b* A place so called here by Anticipation, for the reason expressed here, *v.* 5. And it seems to be no other than *Shiloh*, where it seems probable, that the people were met together upon some solemn Festival. And this was the proper and usual place of Sacrificing, *v.* 5. *c i. e.* I promised, upon condition of your keeping Covenant with me.

* Deut. 7. 2. * Deut. 12. 3.

2 And * ye shall make no league with the inhabitants of this land, * you shall throw down their altars: but ye have not obeyed my voice: Why have ye done this *d*?

d i. e. Disobeyed these express Commands of mine?

3 Wherefore I also said *e*, I will not drive them out from before you: but they shall be *as thorns* in your sides, and their gods shall be a * snare unto you.

* Exod. 23. 33. & 34. 12.

e With my self, I have now taken up this peremptory resolution. *f* See on *Numb.* 33. 55. *Jos.* 23. 13.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lift up their voice, and wept *g*:

g Some of them from a true sense of their sins; but most of them from a just apprehension of their danger and approaching misery from the *Canaanites* growing Power, and God's forsaking of them; as the following History makes most probable.

5 And they called the name of that place ‖ Bochim: and they sacrificed *h* there unto the LORD.

‖ That is weepers.

h For the expiation of their sins, by which they had provoked God to this resolution; and for the regaining of God's favour.

6 ¶ And when * Joshua had let the people go *i*, the children of Israel went every man unto his inheritance to possess the land.

* Josh. 24. 28.

i When he had distributed their Inheritances, and dismissed them severally to take Possession of them. This was done before this time, whilst *Joshua* lived; but is now repeated in order to the discovery of the time, and cause, or occasion of the Peoples defection from God, and of God's desertion of them.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that † out-lived Joshua, who had seen all the great works of the LORD that he did for Israel.

† Heb. prolonged days after Joshua.

8 And * Joshua the son of Nun, the servant of the LORD died, *being* an hundred and ten years old.

* Josh. 24. 29.

9 And they buried him in the border of his inheritance in Timnath-heres *k*, in the mount of Ephraim, on the north-side of the hill Gaash.

k Called *Timnath-Sera*, *Jos.* 19. 50. and 24. 30.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not *l* the LORD, nor yet the works which he had done for Israel.

l Which had no experimental, nor serious and affectionate knowledge of God, nor of his works.

11 And the children of Israel did evil in the sight of the LORD *m*, and served Baalim *n*.

m Which notes the heinousness and the impudence of their sins, above other peoples sins; because God's presence was with them, and his eye upon them in a peculiar manner, and he did narrowly observe all their actions, which also they were not ignorant of, and therefore were guilty of more contempt of God than other People. *n i. e.* False Gods. He useth the Plural Number, because the Gods of the *Canaanites*, and adjoining Nations, which *Israel* Worshipped, were divers, and most of them called by the name of *Baal*.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth *n*.

n i. e. The Sun and the Moon, whom many Heathens Worshipped tho' under divers names; and so they ran into that Error which God had so expresly warned them against, *Deut.* 4. 19.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hand of spoilers, that spoiled them, and † sold them *o* into the hand of their enemies round about, so that they could not any longer stand before their Enemies.

† Psal. 44. 12. Isa. 50. 1.

o i. e. Delivered them up, as the seller doth his Commodities, unto the buyer. Thus the same Phrase is used, *Judg.* 3. 8. and 4. 9. comp. with *v.* 14. *Psal.* 44. 13.

15 Whithersoever they went out ᵖ, the hand of the LORD was against them for evil; as the LORD had said, and † as the LORD had sworn unto them: and they were greatly distressed.

† Lev. 26. Deut. 28.

ᵖ *i. e.* Whatsoever expedition or business they undertook; which is usually signified by *going out, and coming in*.

16 Nevertheless, the LORD raised up *q* judges ʳ, which † delivered them out of the hand of those that spoiled them.

† Heb. saved.

q By inward Inspiration and Excitation of their Minds and Hearts, and by outward Designation testified by some heroical and extraordinary Action. ʳ Supreme Magistrates, whose office it was, under God, and by his particular direction, to govern the Commonwealth of *Israel* by God's Laws, and to protect and save them from their Enemies; to preserve and purge Religion; to maintain the Liberties of the People against all Oppressors. See *Judg.* 3. 9, 10, 15, &c. and 4. 4. and 6. 25, 26. and 8. 23.

17 And yet they would not hearken unto their Judges ˢ, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD: *but* they did not so.

ˢ Who admonished them of their sin and folly, and of the danger and misery which would certainly befall them.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (for it repented the LORD ᵗ, because of their groanings, by reason of them that vexed them, and oppressed them:)

ᵗ *i. e.* The Lord changed his course and dealings with them, a penitent Man use to do; removed his Judgments, and returned to them in mercy, *Gen.* 6. 6.

19 And it came to pass † when the judge was dead, that they returned ᵘ, and ‖ corrupted themselves more than their fathers ˣ, in following other gods, to serve them, and to bow down unto them; † they ceased not from their own doings ʸ, nor from their stubborn way ᶻ.

† Ch. that

‖ Or, were corrupt. † Heb. they let no thing fall

ᵘ To their former, and usual, and natural, tho' interrupted ˣ In *Egypt*, or in the Wilderness. *y i. e.* From their evil practices, which he calls their *own*, partly because they were agreeable to their own natures, which in all mankind are deeply and universally corrupted, *Gen.* 6. 5. and 8. 21. and partly, because they were familiar and customary to them. Compare *Isa.* 58. 13. and 66. 3. *Ezek.* 36. 32. *Act.* 14. 16. *Jude*, *v.* 16. ᶻ *Heb. hard way*: so he calls their way of wickedness, either because it proceeded from an hard heart, and was managed with an hard and stiff neck: or to signifie, that altho' it seemed at first very soft, and easie, and pleasant, yet they would certainly, and did constantly find, that it was hard, and difficult, and troublesome to them, as an hard way is to the Traveller.

of their.

20 ¶ And the anger of the LORD was hot against Israel, and he said, Because that this people hath transgressed my Covenant, which I commanded their fathers, and have not hearkned unto my voice:

21 * I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

* Josh. 23. 13.

22 That through them I may prove Israel ‖, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

‖ Either, First, that I may try, and see whether *Israel* will be true and faithful to me, or whether they will suffer themselves to be corrupted by the evil counsels and examples of their bad neighbours, whom I will leave among them for their Tryal and Exercise. Or, Secondly, That by them I may afflict and punish *Israel*; for afflictions are commonly and justly called *trials*. But the former sense suits better with the following words.

23 Therefore the LORD ‖ left those nations, without driving them out hastily †, neither delivered he them into the hand of Joshua.

‖ Or, suffered.

† Or, *speedily*, when the *Israelites* desired it, and needed it.

CHAP. III.

The Nations left to prove Israel mentioned, 1——4. *The Israelites marrying their Daughters, and serving their Gods, they are delivered up to the K. of Mesopotamia: are Rescued by Othniel,* 5——11. *Continuing to do Evil, they are again punished and oppress'd by the K. of the Moabites: are Rescued by Ehud: Ten thousand Moabites are slain,* 12——30. *They are afterwards delivered from the Philistines by Samgar,* 31.

NOW these *are* the nations which the LORD left to prove Israel by them, (*even* as many *of* Israel as had not known all the wars of Canaan *a*:

a i. e. Such who had no experience of those Wars, nor of God's extraordinary Power and Providence manifested in them.

2 Only that the generations of the children of Israel might know to teach them war *b*, at the least such as before knew nothing thereof.)

b That by the Neighbourhood of such Warlike and Potent Enemies, they might be purged from Sloth and Security, and obliged to inure themselves to Martial Exercises, and to stand continually upon their guard, and consequently to keep close to that God whose Assistance they had so great and constant need of.

Josh. 13. 3. 3 *Namely,* ‖ five LORDS of the Philistines *c*, and all the Canaanites *d* and the Zidonians *e*, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon *f*, unto the entring in of Hamath.

c Whereof three had been in some sort subdued, *Judg.* 1.18. But afterwards refused themselves, and recovered their former freedom. See on *Judg.* 1.18. *d* Properly so called, who were very numerous, and dispersed through several parts of the Land, whence they gave denomination to all the rest of the People. *e* The people living near *Zidon*, and subject to its jurisdiction. *f* Which was the Eastern part of mount *Lebanon*: See *Deut.* 3. 8, 9.

4 And they were to prove Israel by them, to know *g* whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

g i. e. That they and others might know by experience.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites

6 And they * took their daughters to be their wives, and gave their daughters to their sons, and served their gods *h*.

h Were drawn to Idolatry by the perswasions and examples of their Yoke-fellows, through the just judgment of God, punishing their sinful Marriages by giving them up to Idolatry.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves *i*.

i i. e. In the Groves, in which the Heathens usually Worshipped their *Baalims* or Idols. Or, *the Groves* are here put Metonymically for the Idols of the Groves, which are distinguished here from their *Baalim*, which seem to have been Worshipped in other places, as *the Prophets of Baal* are distinguished from *the Prophets of the Groves*, 1 King. 18. 19.

Hab. 3. 7. † *Heb.* Aram-naharaim. 8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of * Chushan-rishathaim king of † Mesopotamia: and the children of Israel served Chushan-rishathaim *k* eight years.

k i. e. Were made subject and tributary to him.

† *Heb.* Saviour. * ch. 1. 13 9 And when the children of Israel cried *l* unto the LORD, the LORD raised up a † deliverer to the children of Israel, *even* * Othniel the son of Kenaz, Calebs younger brother *m*.

l i. e. Prayed fervently for deliverance. *m* Of which see on Judg. 1. 13.

* See Num. 27. 18. † *Heb.* was. † *Heb.* Aram. 10 And * the spirit of the LORD † came upon him *n*, and he judged Israel *o*, and went out to war, and the LORD delivered Chushan-rishathaim king of † Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

n With extraordinary Influences, indowing him with singular wisdom, and courage, and resolution; and stirring him up to this great undertaking. Compare *Judg.* 6. 34. and 11. 29. *o i. e.* Pleaded and avenged the cause of Israel against their oppressors; as that Phrase is oft used, as *Deut.* 32. 36. *Psal.* 10. 18. and 43. 1.

11 And the land had rest forty years *p*, and Othniel the son of Kenaz died.

p Either First, it rested about Forty Years, or the greatest part of Forty Years: it being most frequent in Scripture to use Numbers in such a Latitude. Thus the *Israelites* are said to *bear their iniquities forty years in the wilderness*, *Numb.* 14 33. when there wanted near two years of that number; and *to dwell in Egypt* 430 *years*, when there wanted many years of that number. Thus *Joseph's kindred* sent for, and called by him into *Egypt*, are numbered Seventy five Souls, *Act.* 7. 14. although they were but Seventy, as is affirmed, *Gen.* 46. 27. *Exod.* 1. 5. So here *the land* is said to *rest forty years*, although they were in servitude Eight of those Years, *v.* 8. And in like manner *the land* is said to *have rest eighty years*, though Eighteen of them they served the King of *Moab*, *v* 18. And so in some other instances. Nor is it strange and unusual either in Scripture, or in other Authors, for things to be denominated from the greater part, as here it was; especially, when they did enjoy some degrees of rest and peace even in their times of slavery, which here they did. Or, Secondly, *it rested*; *i. e.* began to rest, or recovered its interrupted rest, in *the fortieth year*, either after *Joshuah's* Death, or after that first and famous Rest procured for them by *Joshua*, as is noted, *Heb.* 4. 9. when he destroyed and subdued the *Canaanites*, and gave them quiet possession of the Land; and *the land had rest from war*, as is said, *Jos.* 11. 23. and 14. 15. So there is this difference between the years of Servitude and Oppression, and those of Rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easie also to know how long the Rest lasted. To strengthen this Interpretation, two things must be noted: 1. That *resting* is here put for beginning to Rest, as *to beget* is put for *beginning to beget*, Gen 5. 32. and 11. 26. and *to Reign*, for *to begin to Reign*, 2 Sam. 2. 10. and to *build*, 1 King. 6. 15, 36. for *to begin to build*, 2 Chron 3. 1. 2. That *forty years* is put for *the fortieth year*: the Cardinal Number for the Ordinal, which is common both in the holy Scripture, as *Gen.* 1. 5. and 2. 11. *Exod.* 12. 2. *Hag.* 1. 1. *Mark* 16. 1. and in other Authors.

12 ¶ And the children of Israel did evil again in the sight of the LORD, and the LORD strengthned * Eglon *p* the King of Moab against Israel, because they had done evil in the sight of the LORD. * Judg. 12.9.

p By giving him Courage, and Power, and Success against them.

13 And he gathered unto him the Children of Ammon, and Amalek, and went and smote Israel, and possessed the city of Palm trees *q*.

q i. e. Jericho, as may be gathered from *Deut.* 34. 3. *Judg.* 1. 16. 2 *Chron.* 28. 15. Not the City which was Demolished, but the Territory belonging to it. Here he fixed his Camp, partly for the admirable Fertility of that Soil; and partly, because of its nearness to the passage over *Jordan*, which was most commodious both for the conjunction of his own Forces which lay on both sides of *Jordan*; and to prevent the conjunction of the *Israelites* in *Canaan* with their Brethren beyond *Jordan*; and to secure his Retreat into his own Country, which therefore the *Israelites* prevented, *v.* 28.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a † deliverer, Ehud † His Saviour. the son of Gera ‖, a Benjamite *r*, a man † left handed *s*, and by him the children of Israel sent a present unto Eglon the king of Moab. ‖ Or, son of Jemini.

r Heb. the son of Jemini, who was of the Tribe of *Benjamin*, † His left hand was restrained. 2 *Sam.* 16. 11. and 19. 17. 1 *King.* 2. 8. This Tribe was next to him, and doubtless most afflicted by him; and hence God raiseth right a Deliverer. *s* Which is here noted, partly, as a mark of his Courage, and Strength, and Activity: See *Judg.* 20. 16. and principally, as a considerable circumstance in the following Story, whereby he might more advantagiously and unsuspectedly give the deadly blow.

16 But Ehud made him a dagger (which had two edges) of a cubit length *t*, and he did gird it under his raiment, upon his right thigh *u*.

t Long enough for his design, and not too long for carriage and concealment. *u* Which was most convenient both for the use of his left hand, and for the avoiding of suspicion.

17 And he brought the present *x* unto Eglon king of Moab: and Eglon *was* a very fat man *y*.

x Which was to be paid to him as a part of his Tribute. *y* And therefore more unweildy and unable to ward off *Ehud's* blow.

18 And when he had made an end to offer the present, he sent away the people that bare the present *z*.

z He accompanied them part of the way, and then dismissed them, and returned to *Eglon* alone, that so he might have more easie access to him, and privacy with him; and that he might the better make his escape.

19 But he himself turned again *a* from the ‖ quarries ‖ Or, *graven images* that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence *c*. And all that stood by him went out from him. *c* Or, *Let all go out.*

a As if he had forgot and neglected some important business. *b* Either, First, Whence they hewed stones: Or, Secondly, The Twelve Stones which *Joshua* set up there; by the sight whereof he was animated to his Work. Or, Thirdly, The Idols, as the Word also signifies, which that Heathen King might place there, either in spight and contempt to the *Israelites* who had that place in great Veneration: or, that he might ascribe his Conquest of the Land to his Idols, as the *Israelites* did to the true God, by setting up this Monument in the entrance or beginning of it. *c* Till my Servants be gone: whom he would not have acquainted with a business which he supposed to be of great and close importance.

20 And Ehud came unto him, and he was sitting in † a summer parlour *d*, which he had for himself alone *e*: and Ehud said, I have a message *f* from God *g*, unto thee. And he arose out of *his* seat *h*. † Heb. a parlour of cooling.

d They had divers Houses and Chambers, some for *Winter*, others for *Summer*. See *Jer.* 36. 22. *Amos* 3. 15. *e* Into which he used to retire himself from company: which is mentioned as the reason why his Servants waited so long ere they went in to him, *v.* 25. *f* To be delivered not in Words, but by Actions: Heb. *a Word*, or *Thing*, or *Business*. So that there is no need to charge *Ehud* with a Lye, as some do. *g* This he saith to Amuse him, by raising his expectation and wonder, to divert him from any apprehension of his Danger, and to oblige him to rise out of his Seat, which he knew he would do from the common practice of the Heathens in their intercourses with God. And he designedly useth the name *Elohim*, which was common to the true God, and false ones; and not *Jehovah*, which was peculiar to the true God; because *Ehud* not knowing whether the Message came not from his own false god, he would more certainly rise, and thereby give *Ehud* more advantage for his blow; whereas he would possibly shew his Contempt of the God of *Israel* by sitting still to hear his Message. *h* In token of humble subjection and reverence to God. See *Numb.* 23. 18. 2 *King.* 23. 3. which condemns those Christians that behave themselves irreverently in the Presence and Service of the true God. † Heb. flame, Gr. Ecstasie. ‖ 2 Sam. 12. 9. † Heb. he caused him to draw out.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly. So Gr. Or, it came out at the fundament.

22 And the haft went in after the † blade: and the fat closed *upon* the blade, † so that he could not draw the dagger out of his belly, and ‖ the dirt came out *i*. ‖ *i. e.* excrements.

i (i.e.) His Excrements came forth, not at the Wound, which closed up, but at the Fundament, as is usual when Persons die either a natural or violent Death.

23 Then Ehud went forth *k* through the porch, and shut the doors of the parlour upon him *l*, and locked them *m*.

k With a composed Countenance and Gate, without any fear; being well assured, that God who by his extraordinary Call had put him upon that enterprise, would by his special Providence preserve him, and carry him through it. *l* Either upon the King, or upon or after himself. *m* Either by pulling it close after him, as we do when Doors have Spring-locks; or by taking the Key with him for more caution; and this he did, that they supposing the King to be retired, might wait till he was gone.

24 When he was gone out, his servants came, and when they saw, that behold the doors of the Parlour were locked, they said, Surely he ‖ covereth his feet *n* in his Summer-chamber. Or *doth ease nature.*

n This Phrase is used only here, and 1 *Sam.* 24. 3. It is commonly understood in both places, of easing Nature; because the Men not then wearing Breeches as we do, but long Coats, they did in that act cover their Feet, as Women do: But a late judicious Interpreter expounds it, of composing himself to take a little Sleep or Rest, as was very usual to do in the day-time in those hot Countreys, 2 *Sam.* 4. 5. and 11. 12. And when they did so in cool places, such as this Summer-parlour unquestionably was, they used to cover their feet, as appears from *Ruth* 3. 7. And this may seem to be the more probable, both because the Summer-Parlour was more proper for this use than for the former; and because this was a more likely reason of their long waiting at his Door, lest they should disturb his Repose. And this sense best agrees with *Saul's* case in the Cave, when being asleep *David* could more securely cut off the lap of his Garment, 1 *Sam.* 24. 3. where see my Annotations.

25 And they tarried till they were ashamed *o*: and behold he opened not the doors of the Parlour, therefore they took a key *p*, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

o Or, *confounded*, not knowing what to say or think; lest they should either disturb him, or be guilty of neglect towards him. *p* Another Key, it being usual in Princes Courts to have divers keys for the same door.

26 And Ehud escaped while they tarried: and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass when he was come, that he blew a trumpet in the Mountain of Ephraim; and the children of Israel *q* went down with him from the mount, and he before them.

q Whom doubtless he had prepared, and by his Emissaries gathered together in considerable numbers.

28 And he said unto them, Follow after me, for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan *r*, toward Moab, and suffered not a man to pass over

r Where they passed over *Jordan*, that neither the *Moabites* that were got into *Canaan*, might escape, nor any more *Moabites* come over *Jordan* to their succour.

29 And they slew of Moab at that time about ten thousand men, all † lusty, and all men of valour, and there escaped not one man. † Heb. fat.

30 So Moab was subdued that day under the hand of Israel, and the land had rest four score years *s*.

s How these are to be understood, see on *v* 11. instead of *eighty*, some Copies read *eight years*.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad *t*, and he also † delivered Israel. † Heb. saved.

t As *Samson* did a thousand with the Jaw-bone of an Ass; both being miraculous actions, and not at all incredible to him that believes a God, who could easily give strength both to the persons and to their weapons to effect this.

CHAP. IV.

K. Jabin oppresses Israel: his Captain General was Sisera, 1——3. *The Prophetess Deborah from the Lord commands Barak to go out against him: promiseth Victory: she her self accompanieth with him,* 4——14. *Sisera's Host is beaten: he flees: Jael hides him in her Tent; and while he sleeps she kills him,* 15——23. *K. Jabin is destroyed.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan *a*, that reigned in Hazor *b*, the captain of whose host *was* * Sisera, which dwelt in Harosheth of the Gentiles *c*. * 1 Sam. 12. 9.

a i. e. Of the Land where the most of the *Canaanites*, strictly so called, now dwelt, which seems to be in the Northern part of *Canaan*. This seems to be of the Posterity of that *Jabin*, whom *Joshua* slew, *Jos.* 11. 1. who warched all opportunities to recover his ancient Possessions, and to revenge his own and Fathers Quarrel upon the *Israelites*. *b* Either 1. In the City of *Hazor*, which though taken and burnt by *Joshua*, Chap. 11. 11. yet might be retaken and rebuilt by the *Canaanites*: Or 2. In the Territory or Kingdom of *Hazor*, which might now be restored to its former largeness and power, *Jos.* 11. 10. the names of Cities being oft put for their Territories, as *Zorah*, a City, *Josh.* 15. 33. is put for the Fields belonging to it, *Judg.* 13. 2. in which *Samson's* Parents lived, *Judg.* 13. 25. and 16. 31 and 18. 2. *c* So called, because it was much frequented and inhabited by the *Gentiles*, either by the *Canaanites*, who being beaten out of their former Possessions, feated themselves in those Northern parts; or by other Nations coming there for Traffick, or upon other occasions, as *Strabo* notes of those parts; whence *Galilee*, where this was, is called *Galilee* of the *Gentiles*.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of Iron, and twenty years he mightily oppressed *d* the children of Israel.

d More than the former Tyrants; partly from his malice and hatred against the *Israelites*; and principally from God's just Judgment, the growing punishment being most suitable to their aggravated wickedness.

4 ¶ And Deborah † a prophetess *e*, the wife of Lapidoth *f*, she judged Israel *g* at that time. † Heb. a woman, a Prophetess.

e As there were Men-Propheis, so there were also Women-Propheteses, as *Miriam*, *Exod.* 15. 20. *Huldah*, 2 *King.* 22. 14. and divers others; but the word *Prophets* or *Propheteses* is very ambiguous in both Testaments; sometimes being used of persons extraordinarily inspired by God, and endowed with a power of working Miracles, and foretelling things to come; and sometimes of Persons endowed with special, though not miraculous gifts or graces, for the better understanding of, and discoursing about the Word and Mind of God, for praising of God, or the like; of which see 1 *Chron.* 25. 1. 1 *Cor.* 11. 5. and 14. 1, 3, 4, *&c.* And of this sort were the Sons of the Prophets, or such who were bred in the Schools of the Prophets, who are oft called *Prophets*, as 1 *Sam.* 10. 5, 10. 11, 12. See also 1 *King.* 18. 4. and 19. 10. And because we read nothing of *Deborah's* miraculous actions, peradventure she was only a Woman of eminent Holiness and Prudence, and Knowledge of the holy Scriptures, by which she was singularly qualified for the Judging of the People according to the Laws of God. If it be alledged, that she foresaw and foretold the following Victory; so did all the Sons of the Prophets foresee and foretel *Elijah's* translation, 2 *King.* 2. 3, 5. which yet were not extraordinary Prophets. *f* Or, *a Woman of Lapidoth*; and so *Lapidoth* is not the name of a man, but of the place of her Birth or Abode. *g (i.e.)* Determined Causes and Controversies arising among the *Israelites*, as is implied, *v.* 5. And this *Jabin* might suffer to be done, especially by a Woman; and the frequent discharge of this part of the Judges Office, whereby she gained great Power and Authority with the People, did notably (though not observed by the Tyrant) prepare the way for her sliding into the other part of her Office, which was to defend and rescue the people from their Enemies.

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment *h*.

h To have their Suits and Causes determined by her Sentence.

6 And she sent and called *i* * Barak the son of Abinoam out of Kedesh Naphtali *k*, and said unto him, Hath not the LORD God of Israel commanded *l*, *saying*, Go, and draw *m* toward mount Tabor *n*, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun *o*. † Heb. he.

i By virtue of that power which God had given her, and the people owned in her. *k* So called, to distinguish it from other places of that name, one in *Judah*, *Jos* 15, 23. and another in *Issachar*, 1 *Chron.* 6. 72. *l (i.e.)* Assuredly God hath commanded thee; this is not the fancy of a weak Woman, which peradventure thou mayst despise; but the Command of the great God by my Mouth: Which Command of God, and the following assurance of Success, she might either gather from the general rules of Scripture, and the common course of God's gracious Providence, which was always ready to succour them when they cryed to God; or receive by instinct or direction from God. *m* Or, go; for so this word is oft used, as *Gen.* 37. 28. *Judg.* 20. 37. *Job.* 21. 33. Heb. *draw*, to wit, thy self, or thy feet. *n* A place most fit for his purpose, as being in the borders of divers Tribes, and having a large Plain at the top of it, where he might conveniently marshal and discipline his Army. *o* These the names, partly because they were nearest and best known to *Barak*, and therefore soonest brought together; partly, because they were nearest to the Enemy, and therefore must speedily be assembled, or else they were likely to be hindred in their Design, whilst the other Tribes, being at more distance, had better opportunity of gathering Forces for their succour; and partly, because these had most smarted under this Oppressor, who was in the heart of their Countrey, and therefore were most forward in the present Service; but these are not named exclusively, as appears by the concurrence of some other Tribes, as is related, *Judg.* 5.

7 And I will draw unto thee *p* to the * river Kishon, the captain of Jabins army, with his chariots, and his multitude, and I will deliver him into thine hand. * Psal. 83. 9, 10.

p By my secret and powerful Providence, ordering and over-ruling his inclinations that way.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go *q*.

q His offer to go with her, shews the truth of his Faith, for which he is praised, *Heb.* 11. 32. but his refusal to go without her, shews the weakness of his Faith, that he could not trust God's bare word, as he ought to have done, without the Pledge of the Presence of his Propheteſs, whom he thought God would preserve and deliver, and himself for her sake.

9 And she said, I will surely go with thee: notwithstanding the journey *r* that thou takest shall not be for thine

thine honour: for the LORD shall sell Sisera into the hand of a woman *s*. And Deborah arose and went with Barak to Kedesh.

r Heb. *the way*, (*i. e.*) the course or practice; as, the *way* is taken, *Numb.* 22. 32. *s* Either 1. *Jael*, or rather 2. *Deborah*, who being, as it were, the Judge and chief Commandresse of the Army, the Honour of the Victory would be ascribed to her: But for *Jael*, her Fact would have been the same, though *Barak* had gone into the Field without *Deborah*.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went up with ten thousand men at his feet *t*: and Deborah went up with him.

t (*i. e.*) Who followed him or his Foot-steps; possibly he intimates that they were all Foot-men, the *Israelites* neither now having, nor otherwise allowed to have a multitude of Horses; and so this is emphatically added, to signify by what contemptible means God overthrew *Sisera*'s great Host, wherein there were Ten thousand Horse, as *Josephus* reports.

11 Now Heber *u* the Kenite *x*, *which was* of the children of Hobab *y* the father in law of Moses, had severed himself from the Kenites *z*, and pitched his tent *a* unto the plain of Zaanaim, which *is* by Kedesh.

u The Husband of *Jael*, *v.* 17. *x* Of whom see *Numb.* 24. 21, 22. *Judg.* 1. 16. *y* Called also *Jethro*. See *Numb.* 10. 29. *z* From the rest of his Brethren, who lived in the Wilderness of *Judah*, *Judg.* 1. 16. which removal is here mentioned, lest any should wonder to find the Kenites in this place. *a* (*i. e.*) His dwelling, which probably was in Tents, as Shepherds used.

12 And they shewed *b* Sisera that Barak the son of Abinoam was gone up to mount Tabor.

b They (*i. e.*) his people dwelling there, or his Spies; or, *he was told*, this being an impersonal Speech.

† Heb. *gathered by cry* or *proclamation.* 13 And Sisera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up *c*, for this *is* the day in which the LORD hath delivered Sisera into thine hand: Is not the LORD gone out before thee *d*? So Barak went down from mount Tabor *e*, and ten thousand men after him.

c Heb. arise, delay not, fall to thy work. *d* To wit, as General of thine Army, to fight for thee; see *Judg.* 5. 20. and 2 *Sam.* 5. 24. *e* He doth not make use of the advantage which he had of the Hill, where he might have been out of the reach of his Iron Chariots, *Jos.* 17. 16. but boldly marcheth down into the Valley, to give *Sisera* the opportunity of using all his Horses and Chariots, that so the Victory might be more glorious and wonderful.

† Psal. 83. 9, 10. 15 And * the LORD discomfited *f* Sisera and all his chariots, and all his host with the edge of the sword *g*, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet *h*.

f With great Terror and Noise, as the word signifies, *Exod.* 14. 24. *Jos.* 10. 10. 1 *Sam.* 10. most probably with Thunder and Lightning, and Hail-stones, or other such Instruments of Destruction poured upon them from Heaven, as is sufficiently implied, *Judg.* 5. 20. *g* (*i. e.*) By the Sword of *Barak* and his Army, whose Ministry God used; but so, that they had little else to do, but to kill those whom God by more powerful Arms had put to flight. *h* That he might flee away more secretly and securely in the quality of a common Soldier, whereas his Chariot would have exposed him to more observation and hazard.

16 But Barak pursued after the chariots, and after the host unto Harosheth of the Gentiles, and all the host of Sisera fell upon the edge of the sword, *and* there was not † Heb. *remained to me.* † a man left *i*.

i To wit, in the Field; for there were some who fled away, as *Sisera* did.

17 Howbeit Sisera fled away on his feet to the tent of Jael *k* the wife of Heber the Kenite. for *there was* peace *l* between Jabin the king of Hazor, and the house of Heber the Kenite.

k For Women had their Tents apart from their Husbands, *Gen.* 24. 67. and 31. 33. And here he thought to lurk more securely than in her Husband's Tent. *l* Not a League or Covenant of Friendship, which they were forbidden to make with that cursed People, but only a Cessation of Hostilities, which he afforded them because they were a peaceable People, abhorring War, and wholly minding Pasturage, and were not *Israelites*, with whom his principal Quarrel was; and especially by God's over-ruling disposal of his heart to favour them who were careful to keep themselves uncorrupted with *Israel*'s Sins, and therefore are preserved from their Plagues.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in my lord, turn in to me, fear not *m*. And when he had turned in unto her, into the tent, she covered him with a || mantle.

|| Or, *rug*, *or blanket.*

m This was a promise of Security, and therefore she cannot be excused from Dissimulation and Treachery in the manner, though the substance of her act was lawful and worthy.

19 And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened * a bottle of milk, and gave him drink *n*, and covered Gen. 15. 25. him *o*.

n Either because she had not water in her Tent, and pretended fear of Discovery, or some inconvenience if she went out to fetch it; or, as a signification of greater respect; or as a likely mean to cast him into a Sleep, which she desired and designed; to which end, possibly she might mix something with it to cause Sleep, which she could not so conveniently have done with water. *o* Upon pretence of hiding him, but really to dispose him to sleep.

20 Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come, and enquire of thee, and say, Is there any man here? that thou shalt say, No.

p He speaks imperiously to her; but it is observable, that she gives him no promise to do so, nor makes him any Answer; possibly because though she knew her design upon him was warrantable, yet she had proceeded too far in using Dissimulation therein.

21 Then Jael, Hebers wife, took a nail of the tent *q*, and † took an hammer in her hand, and went softly unto him, and smote the nail into his temples *r*, and fastned it into the ground: (for he was fast asleep, and weary) so he died. † Heb. *it.*

q Wherewith they used to fasten the Tent, which consequently was long and sharp, being headed with Iron; These Weapons she chuseth, either, 1. Because she had no better Weapons at hand, this being only the Womans Tent, where Arms use not to be kept, and these people being wholly given to Peace, and negligent of War; Or *Sisera* having disarmed them before this time. Or, 2. Because she had more skill in the handling these, than other Weapons, being probably accustomed to fasten the Tents herewith. Or, 3. Because this was very proper for his present posture, and which she knew would be effectual. *r* Which is the softest part of the Skull, and soonest pierced. This might seem a very bold attempt; but it must be considered, that she was encouraged to it, partly by observing that the Heavens and all the Elements conspired against him, as against one devoted to Destruction; partly, by the fair opportunity which God's Providence put into her hands; and principally, by the secret instinct of God inciting her to it, and assuring her of success in it. *Qu.* What shall we judge of this fact of *Jael's*? It is a difficult question, and necessary to be determined, because on the one hand there seems to be gross perfidiousness, and an horrid violation of all the Laws of Hospitality and Friendship, and of the Peace which was established between *Sisera* and her; and on the other side, this fact of hers is applauded and commended in *Deborah*'s Song, *Judg.* 5. 24, *&c.* And some who make it their business to pick quarrels with the Holy Scriptures, from hence take occasion to question and reject their Divine Authority, for this very passage, because it commends an act so contrary to all Humanity, and so great a breach of Faith: And whereas all the pretence of their Infidelity is taken from the following Song, and not from this History, wherein the Fact is barely related, without any reflection upon it; there are many Answers given to that Argument, as, 1. That there was no League of Friendship between *Jael* and *Sisera*, but only a Cessation of Acts of Hostility; of which see the Notes on *v.* 17. 2. That *Deborah* doth not commend *Jaels* words, *v.* 18. *Turn in my Lord, fear not*; in which the great strength of this Objection lies; but only her action, and that Artifice, that *he asked water, and she gave him milk*; which if impartially examined, will be found to differ but little from that of warlike Stratagems, wherein a man lays a Snare for his Enemy, and deceives him with pretences of doing something which he never intends. And *Sisera*, though for the time he pretended to be a Friend, yet was in truth a bitter and implacable Enemy unto God and all his people, and consequently to *Jael* her self. But these and other Answers may be omitted, and this one consideration following may abundantly suffice to stop the mouths of these men: It cannot be denied, that every word, or passage, or discourse which is recorded in Scripture, is not Divinely inspired, because some of them were uttered by the Devil, and others by Holy Men of God, but mistaken, (the Prophets themselves not always speaking by Inspiration) such as the Discourse of *Nathan* to *David*, 2 *Sam.* 7. 3. which God presently contradicted, *v.* 4, 5, *&c.* and several Discourses of *Job*'s three Friends, which were so far from being Divinely inspired, that they were in a great degree unsound, as God himself tells them, *Job* 42. 7. *Ye have not spoken of me the thing that is right, as my Servant Job hath*; this being so, the worst that any malicious mind can infer from this place is, That this Song, though indited by a good man or woman, was not Divinely inspired, but only composed by a person piously minded, and transported with Joy for the Deliverance of God's People, but subject to mistake; who therefore, out of zeal to commend the happy Instrument of so great a Deliverance, might easily overlook the indirectness of the means by which it was accomplished, and commend that which should have been disliked. And if they further object, that it was composed by a Prophetess, *Deborah*, and therefore must be Divinely inspired; it may be replied, 1. That it is not certain what kind of Prophetess *Deborah* was, whether extraordinary and infallible, or ordinary, and so liable to mistakes; for there were Prophets of both kinds, as hath been proved above on *ver.* 4. 2. That every expression of a true and extraordinary Prophet was not Divinely inspired; as is evident from *Nathan*'s mistake above-mentioned, and from *Samuel*'s mistake concerning *Eliab*, whom he thought to be *the Lords Anointed*, 1 *Sam.* 16. 6.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan, before the children of Israel.

24 And

24 And the hand of the children of Israel † prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan. † Heb. *went and strong.* Ps. 44. 2, 3. Isa. 49. 23.

CHAP. V.

Deborah exhorts to Praise: She begins: mentions the former Wonders and Mercies of God to his people, 1——5. From the Misery of present times glorieth in their present State, 6——8. Excites the Governours, &c. to praise the Lord, 10——13. Commends the Chief of the Tribes who went forth willingly to this Battle, and checks the upbraiding who tarried at home, 14——18. Describes the Victory in all its Circumstances, 19——22. Curseth Meroz for not coming to their assistance, 23. Extols Jael and her Act, 24——27. Derideth Sisera's Court Ladies, 28——30. Prays for like Judgment on their Enemies, and Prosperity to God's People, 31.

1 Then sang Deborah *a* and Barak the son of Abinoam on that day, saying,

a The Composer of this Song, as may be gathered from *ver.* 7.

2 Praise ye the LORD † for the avenging of Israel *c*, when the people *d* willingly offered themselves *e*.

† Or, *for taking Vengeance*, &c. *b* Give him the Praise who hath done the Work. *c* Or, *for* to wit, upon his and their Enemies, *by Israel*, or *for Israel*, for *Israel's* benefit, or for the injuries and violences offered by them to *Israel*. *d* Chiefly *Zebulun* and *Naphtali*, before, *vers.* 18. and 4, 6, and others hereafter mentioned. *e* When with *Deborah* nor *Barak* had any power to compel them.

3 Hear, O ye kings, give ear, O ye princes *f*: I, even I will sing unto the LORD, I will sing *praise* to the LORD God of Israel *g*.

f You especially that live near to *Israel*, and have evil minds and designs against *Israel*, know this for your instruction, and caution, and terror too, if you shall presume to molest them. *g* Who, as you see by this plain Instance, is both able and resolved to defend them from all their Enemies.

Deut. 33. Ps. 68. 8. Isa. 64. 1. Hab. 3. 10. 4 LORD, * when thou wentest out of Seir, when thou marchedst out of the field of Edom *h*, * the earth trembled, and the heavens dropped; the clouds also dropped water *k*.

h Seir and Edom are the same place; and these two expressions note the same thing, even God's marching in the head of his People, from Seir or Edom, towards the Land of Canaan. Whilst the *Israelites* were encompassing Mount Seir, there were none of the following effects; but when once they had done that, and got them on their backs, then they marched directly forward towards the Land of Canaan. The Prophetess being to praise God for the present Mercy, takes her rise higher, and begins her Song with the Commemoration of the former and ancient Deliverances attended by God to his people, the rather because of the great resemblance this had with them, in the extraordinariness and miraculous manner of them. *i* Either, 1. The Inhabitants of the Earth or Land; or 2. The Earth, properly taken, as the following passages are; God prepared the way for his People, and struck a great terror into their Enemies, by Earthquakes, as well as by other terrible Signs. *k* (*i. e.*) Those dismal and dreadful Showers of Rain, Storms and Tempests, Thunder and Lightning, and other tokens of thy displeasure upon thine Enemies: as may appear by comparing this with other parallel Texts.

Ps. 97. 5. Hab. 3. 6. 5 * The mountains † melted *l* from before the LORD, even * that Sinai *m*, from before the LORD God of Israel.

l Or, *flowed*, with Floods of Water poured out of the Clouds upon them, and flung them flowing down in a mighty Stream upon the lower grounds, and carrying down some part of the Mountain with it, as is usual in excessive Showers. So the Hebrew into the opinion of sceptics, and a more solemn Appearance of God for his People, as was, 1 *Sam.* 7. 10. and several Scriptures before cited. *m* Or, *this Sinai*, or, *at Sinai*; it being usual in Scripture Rhetorick, and in low Words. The Sense is, No wonder that the Mountains at the Anger and Commission rushed and trembled when they did but the People towards them, for even *Sinai* it self could not bear the Presence, but melted before them. Or, as these Words may import a more particular sense of my text; In these days of the Particle *ת*, which I have thought to be frequent.

Ch. 4. 18. Heb. *Walkers of paths.* Heb. *walked ways.* 6 In the days of Shamgar *n* the son of Anath, in the days of † Jael *o*, the high ways were unoccupied, and the † travellers walked through || by-ways *p*.

n An inferiour Champion indeed, who was, it may be thought, put on an employment of no great Strength and Valour, Judg. 3. 30. *o* Jael, though an illustrious Woman, and of great Authority and Influence upon the People, did assist nothing else the Deliverance of God's People, till God raised me up, *&c.* *p* Partly because of the Commotions, who besides the publick Burdens and Tributes which they had upon them, wrought all oppressions of doing them Mischief, by exacting their Goldiers snatching for Travellers in common Roads, as is usual with such Men in times of War; and partly, because of the Robbers even of their own People, who having cast off the Yoke and Worship of God, and chose Judges or Kings or Rulers in Israel to restrain or punish them, and being like enemy of them ordered to great ease, through the Oppression of the Canaanites, or in our Language, if in those times of publick Disorder and misery, many of the *Israelites* themselves did break forth into acts of Injustice and Violence, even against their own Brethren, whom they could meet with in open and more private places, which made Travellers shun the by-paths.

7 The inhabitants of the villages ceased *q*, they ceased in Israel, until that I Deborah arose, that I arose a * mother in Israel. * Heb. *a mother.*

q The people forsook all their unfortified Towns, as not being able to protect them from Military Insolence. *r.* (*i. e.*) To be to them as a Mother, to instruct, and rule, and protect them, which carries a Mother owned to her Children, as far as she is able.

8 They chose † new gods *r*; then was war in the gates *s*: * was there a shield or spear seen among forty † Or, *Judges.* thousand in Israel? 1 Sam. 13. 19, 22.

s They did not only submit to Idolatry when they were forced to it by Tyrants, but they freely chose it. *t* New to them, and unknown to their Fathers, and new in comparison of the true and everlasting God of *Israel*, being but up-starts, and of yesterday. *u* (*i. e.*) In their Walled Cities, which have Gates and Bars; *Gates* are oft put for Cities, as *Gen.* 22. 17. *Deut.* 17. 2. *Obad* *v.* 11. Thus their strongest Holds fell into the hands of their Enemies. *x* (*i. e.*) There was not; the meaning is not, that all the *Israelites* had no Arms, for here is mention made only of *Shields* or *Spears*, so they might have Swords, and Bows and Arrows, to offend their enemies; but, either that they had but few Arms among them, being many Thousands of them disarmed by the *Canaanites*; or that they generally neglected the use of Arms, as being utterly discipated, and without all hope of recovering their lost Liberty, and being necessitated to other employments for Subsistence.

9 My heart *is* toward the governours of Israel *y* that offered themselves willingly among the people: Bless ye the LORD *z*.

y I greatly honour and love those, who being the chief of the people in Wealth and Dignity, did not withdraw themselves from the Work, as such usually do; but did expose themselves to the same hazards, and joyned with their meaner Brethren in this noble but dangerous Attempt; and by their Examples and Countenance engaged others in it. *z* Who inclined their Hearts to this Undertaking, and gave them Success in it. As she gives Instruments their due, so she is careful the Sovereign Cause, and Lord of all, lose not his Glory.

10 ‖ Speak *a* ye that ride on white asses *b*, ye that sit ‖ Or, *meditate.* in judgment, and ye that walk by the way *c*.

a Celebrate the Praises of our Mighty God, whose hand hath done this. *b* (*i. e.*) Magistrates and Nobles, who used to do so, *Judg.* 10. 4. and 12. 14. Horses being in a manner forbidden there, *Deut.* 17. 16. *c* (*i. e.*) You that now can safely travel about your business in those High-ways, which before you durst neither ride nor walk in: So great and mean persons are joyntly excited to Praise God.

11 *They that are delivered* from the noise of archers *d* in the places of drawing water *e*, there shall they rehearse the † righteous acts of the LORD *f*, even the † Heb. *righteousnesses of the LORD.* righteous acts *towards the inhabitants* of his villages *g* in Israel: then shall the people of the LORD go down to the gates *h*.

d Either 1. From the noise or sound, and consequently the force of those Arrows which are shot at them; but she names the *noise*, because this Epithete is frequently given to Bows and Arrows in Poetical Writings: Or, 2. From the Triumphant Noise and Shout of Archers, rejoycing when they meet with their Prey. *e* At those Pits or Springs of Water, which were scarce and precious in those dry Countreys, to which the Peoples Necessities forced them oft to resort, and high unto which the Archers did usually run in Woods or, Thickets, or Hedges, that from thence they might shoot at them, and kill and spoil them. *f* When they come to those places with freedom and safety, which before they could not, they shall with thankfulness rehearse this Righteous, and Faithful, and Gracious Work of God, in rescuing his People, and punishing his Enemies. *g* Whom he mentions, because as their Danger was greater. *v.* 7. so was their Deliverance, and their Obligations to praise God. *h* To wit, of their Cities, which were the chief places to which both City and Countrey resorted for publick Business and matters of Justice, from which they had been debarred by their Oppressors; but now they had free access and passage, either in or out of the Gates, as their occasions required; and they who had been driven from their Cities, now celebrated by them in Peace and Triumph; for the Citizens Deliverance is celebrated here, as the Countrey-mens is in the foregoing words.

12 Awake, awake *i* Deborah: awake, awake, utter a Song: arise Barak, and lead thy captivity captive *k*, thou son of Abinoam.

i Stir up thy self and all that is within thee, to Admire and Praise the Lord. *k* How could this be done, when there was none left to make head against them? *Judg.* 4. 16. *Answ.* 1. None were left to make head against them. 2. *None* is oft put for *few*, and those few might be taken after the Battle, and carried Captive, and led in Triumph, and effectually this.

13 Then he made him that remaineth have dominion over the nobles among the people *l*: the LORD made me *or*, have Dominion over the mighty.

l Then God did not only preserve the poor and despised Remnant of his People, from the Fury of the Oppressor before this War, and from the Destruction which *Sisera* designed and provided for them before they left this War; but still gave them the Victory, and thereby the Dominion over the Princes and Noblemen of Canaan, who were combined against them. *m* Though but a weak Woman.

14 Out of Ephraim *n* *was there a root* of them *a* against Amalek *o*, after thee Benjamin *p*, among thy peo-

people *r*: out of Machir *f* came down governors *t*, and out of Zebulun they that † handle the pen of the writer *u*.

† Heb. *Draw with the pen.*

n Now she relates the carriage and miscarriage of the several Tribes in this Expedition; and she begins with *Ephraim*. *o* Either First, of the *Ephraimites*: Or Secondly, of them that came forth to this Expedition. By *root* she seems to mean a *branch*, as that word is sometimes used, as *Isa.* 11. 10. and 53. 2. By which also she may note the fewness of those that came out of *Ephraim*, that *fruitful bough* consisting of many *branches*, *Gen.* 49. 22. yielding but one Branch or an handful of men to this service. *p* The constant and sworn Enemy of the *Israelites*, who were confederate with their last Oppressors the *Moabites*, *Judg.* 3. 13. and in all probability took their advantage now against the *Israelites* in the Southern or middle parts of *Canaan*, whilest their main Force was drawn Northward against *Jabin* and *Sisera*. Against these therefore *Ephraim* sent forth a Party, and so did *Benjamin*, as it here follows; and these hindred their conjunction with *Jabin's* Forces, and gave their Brethren the advantage of fighting with *Sisera* alone. *q* *Benjamin* followed *Ephraim's* Example. Or, *After thee, O Benjamin*: and thus the Pre-eminence is here given to *Benjamin* in two respects; First, that he was first in this Expedition, as indeed he lay nearer the *Amalekites*, and by his Example encouraged the *Ephraimites*. Secondly, That the whole Tribe of *Benjamin*, though now but small, came forth to this War, when the numerous Tribe of *Ephraim* sent only an handful to it. *r* Either First, among the People of *Benjamin*, with whom those few *Ephraimites* united themselves in this Expedition. Or, Secondly, among the People or Tribes of *Israel*; to wit, those who engaged themselves in this War. *s* (*i.e.*) Out of the Tribe of *Manasseh*, which are elsewhere called by the name of *Machir*, as *Jos.* 13. 31. to wit, out of the half Tribe which was within *Jordan*; for of the other he speaks, *v.* 17. *t* Either Civil Governours, the Princes and great Persons, who were as ready to hazard themselves, and their ample Estates, as the meanest: Or Military Officers, valiant and expert Commanders, such as some of *Machir's* Posterity are noted to have been. *u* (*i.e.*) Even the *Scribes*, who gave themselves to Study and Writing, whereby they were exempted from Military Service, did voluntarily enter into this Service. Or, *they that drew*, to wit, the people after them, as that Verb is used, *Judg.* 4. 6. *With the pen of the scribe* or *writer*. *i.e.* who did not only go themselves, but by their Letters invited and engaged others to go with them to the Battle.

15 And the princes of Issachar *were* with Deborah *x*: even Issachar *y*, and also * Barak *z*, he was sent on † foot into the valley: ‖ for the divisions *a* of Reuben there were great † thoughts *b* of heart.

* chap. 4. 14.
† Heb. *his feet.*
‖ Or, *in the divisions*, &c.
† Heb. *impressions.*

x (*i.e.*) Ready to assist her. *y* Heb. *And Issachar*, (i.e.) the Tribe or People of *Issachar*, following the Counsel and Example of their Princes, and being now at their Commandments, as they were afterwards upon another Occasion, 1 *Chron.* 12. 32. *z* Or, even *as Barak*, *i.e.* They were as hearty and valiant as *Barak* their General; and as he *Marched on foot* here and *Judg.* 4. 10. against their Enemies Horses and Chariots, and that *into the valley*, where the main use of Horses and Chariots lies; so did they with no less Courage and Resolution. *a* Or, *Separations*, whereby they were divided or separated, not so much one from another in their Thoughts, Counsels, and Carriage in this War, (for they seem to be all too well agreed in abiding at home with their Sheep, as it follows) as all from their Brethren, from whom they were divided no less in their Designs and Affections, than in their Situation by the River *Jordan*: and they would not joyn their Interests and Forces with them in this common Cause. *b* Or, *great Searchings*, as it is *v.* 16. Great and sad Thoughts, and Debates, and Perplexities of Mind among the *Israelites*, to see themselves deserted by so great and potent a Tribe as *Reuben* was.

16 Why abodest thou among the sheep folds, to hear the bleatings of the Flocks *c*? ‖ for the divisions of Reuben *there were* great searchings of heart.

‖ Or, *in.*

c Why wast thou so unworthy and cowardly, so void of all Zeal for God, and Compassion towards thy Brethren, and Care for the Recovery of thy own Liberties and Privileges, that thou wouldest not engage thy self in so just, so necessary, and so noble a Cause, but didst prefer the care of thy Sheep, and thy own present Ease and Safety, before this generous Undertaking? *Reuben* thought Neutrality their wisest course; being very rich in Cattel, *Numb.* 32. 1. They were loth to run the hazard of so great a Loss, by taking up Arms against so potent an Enemy as *Jabin* was: and the bleatings of their Sheep were so loud in their ears, that they could not hear the Call of *Deborah* and *Barak* to this Expedition.

17 Gilead *d* abode beyond Jordan *e*: and why did Dan remain in ships *f*? Asher continued on the sea-‖ shore *g*, and abode in his ‖ breaches *h*.

‖ Or, *haven.*
‖ Or, *creeks.*

d *Gilead* is sometimes taken more largely, for all the Land of the *Israelites* beyond *Jordan*, as *Numb.* 32. 1. 26, 29. So it is not here taken; because *Gilead* is here distinguished from *Reuben* and his Land: sometimes it is taken more strictly for that part of the Land beyond *Jordan* which fell to the half-tribe of *Manasseh*, as *Numb.* 32. 39, 40. *Deut.* 3. 15. *Jos.* 17. 1. And sometimes both for that part of *Manasseh's*, and for *Gad's* Portion, as *Jos.* 13. 24, 25, 29, 31. And so it seems to be understood here: and the Land *Gilead* is here put for the People or Inhabitants of it. *Gad* and *Manasseh*. *e* In their own Portions, and did not come over *Jordan* to the help of the Lord, and of his People, as they ought to have done. *f* *Dan*, whose Coast was near the Sea, was wholly intent upon his Merchandise and Shipping, as the great Instrument both of his Riches and safety; and therefore made little joyst in this Land-Expedition. *g* Where their Lot lay. *h* Either, First, in the creeks of the Sea, whether in design to save themselves by Ships in case of danger, as *Dan* also intended; or upon pretence of repairing the Breaches made by the Sea into their Country. Or, Secondly, in their broken and craggy Rocks and Caves therein, in which they thought to secure themselves.

18 * Zebulun and Naphtali *were* a people *that* † jeo-‖ parded *i* their lives unto the death, in the high places of the field *k*.

* ch. 6. 35. & 7. 23.
† Heb. *reproached.*
‖ Or, *pierced.*

i Heb. *despised*, or *reproached*, or *contemned*, comparatively; they chose rather to venture upon a generous and honourable Death, than to enjoy a shameful and servile Life. *k* *i.e.* Upon that large and eminent Plain in the top of Mount *Tabor*, where they put themselves in Battel Array, and expected the Enemy; though when they saw he did not come up to them, they marched down to meet and fight him.

19 The kings *l* came *and* fought: then fought the kings of Canaan in Taanach, by the waters of Megiddo *l*: they took no gain of money *m*.

l Either confederate with him, or subject to him: for it is known, That there were divers petty Kings in those parts; which also oftimes were subject to one greater and more potent king; and particularly, this *Hazor*, where this *Jabin* now Reigned, *Judg.* 4. 2. was *heretofore the head* of divers petty *Kingdoms*, *Jos.* 11. 10. *Taanach* and *Megiddo* were two eminent Cities, belonging indeed to *Manasseh*, *Jos.* 17. 11. but seated in the Tribe of *Issachar*, *Jos.* 17. 11. not far from Mount *Tabor*, *Jos.* 17. 10. *Judg.* 12. 27. nor from the River *Kishon*. *m* Either, First, from *Sisera*. They fought without Pay, whether from meer hatred of the *Israelites*, and a desire to be revenged upon them: or from a full hope and confidence of Paying themselves abundantly out of *Israel's* Spoils. Or, Secondly, From the *Israelites*; so the sense is, They fell, lost all their hopes of Money, and rich Spoils and Booty, which they assured themselves of, instead of gaining a Prey, they lost Themselves.

20 They ‖ fought from heaven *n*; the ‖ stars *o* in their † courses *p* fought against Sisera.

‖ Or, *they from heaven*, or *the heavenly Host fought*, by Thunder, and Lightning, and Hail-stones, possibly mingled with Fire. Compare *Jos.* 10. 11. and 1 *Sam.* 7. 10. *o* Which raised these Storms by their Influences, which they do naturally and ordinarily, but now far more, when God sharpened their Influences, and disposed the Air to receive and improve their impressions. *p* Or, *from their paths*, or *stations*, or *high-places*. As Soldiers fight in their Ranks and places assigned them, so did these, and that with advantage, as those Enemies do, which fight from the higher ground.

† His

21 The River of Kishon *q* swept them away; that ancient river *q* the river Kishon. O my soul, thou hast trodden down strength *r*.

q Which, though not great in it self, and therefore fordable, was now much swelled and encreased by the foregoing Storm and Rain, as *Josephus* affirms; and therefore drowned those who being pursued by the hand of God, and by the *Israelites*, were forced into it, and thought to pass over it, as they did before. *q* So called, either, First, in opposition to those Rivers which are of a later Date, being made by the hand and Art of Man. Or, Secondly, Because it was a River antiently famous for some remarkable Exploits, for which it was celebrated by the antient Poets or Writers, though not here mentioned. *r* (*i.e.*) Thou, O *Deborah*, though but a weak Woman, hast by God's Assistance and Blessing upon thy Counsels and Prayers, subdued a potent Enemy. Such Apostrophes and abrupt Speeches are frequent in Poetical Scriptures.

22 Then were the horse hooofs broken *s* by the means of the ‖ prancings *t*, the prancings of their mighty ones *u*.

‖ Or, *neighings.*

s Their Horses, in which they put most confidence, had their Hoofs, which is their support and strength, broken, either by dreadful Hail-stones, or rather, by their swift and violent running over the stony grounds, when they fled away with all possible speed from God and from *Israel*. *t* Or, *because of their fierce & swift courses*: *u* Either, First, of their strong and valiant Riders, who forced their Horses to run away as fast as they could. Or, Secondly, Of their Horses, as this word signifies, *Jer.* 8. 16. and 47. 3. and 50. 42. (*i.e.*) of themselves: the Antecedent for the Relative.

23 Curse ye Meroz *x*, (said the angel of the LORD *y*) curse ye bitterly the inhabitants thereof: because they came not to the help of the LORD *z*, to the help of the LORD against the mighty.

x A place then, no doubt, eminent and considerable, though now there be no remembrance of it left, which possibly might be the effect of this bitter Curse; so God curseth *Amalek* in this manner, that he would *utterly blot out their remembrance*, &c. *Exod.* 17. 14. *Deut.* 25. 19. To which this place above all others may be thus severely cursed, either because it was near the place of the Fight, and therefore had the greatest opportunity and obligation to engage with, and to assist their Brethren; and their denying them help, was a great discouragement to all their Brethren, whose hearts no doubt were greatly assisted, and might have utterly fainted at this time, if such a Coward, and such a cruel Example, or fire-brand of their great Army, as the cowardice of their Cowardish and Treachery, which may easily be imagined, though it be not here expressed. *y* She signifies, that this Curse proceeded not from her passion or ill will towards that place, nor from her own private opinion or affection; but from Divine Inspiration, and therefore is the fruit of the Song should be taken for the effect of the strong and Expressions of a pious and devout Soul, but liable to mistake, yet this Branch of it was immediately dictated to her by the Lord, by the Ministry of an Angel: otherwise the brother would not durst have uttered so bitter a Curse against

against them. *z* Either, First, Of the Lord's People: for God takes what is done for, or against his People, as if it was done to himself, See *Isa.* 63. 9. *Zech.* 2. 8. *Matth.* 25. 45. Or, Secondly, Of the Lord himself, who though he did not need, yet did require and expect their help and concurrence: and he expresseth it thus, to shew the sinfulness and unreasonableness of their cowardly desertion of this Cause, because it was the Cause of God, and they had the Call of God to it, whom they knew to be able easily to crush that Enemy whom they dreaded, and who had promised to do it.

24 Blessed above women *a*, shall * Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent *b*.

* chap. 4. 17.

a Celebrated, and praised, and endowed with all sorts of Blessings more than they. But of this fact of *Jaels*, see the Notes on *Judg.* 4. 21. *b* In her Tent or Habitation, in her House and Family, and all her Affairs: for she and hers dwelt in Tents. The *Tent* is here mentioned in Allusion to the place where this Fact was done.

25 He asked water, *and* she gave *him* milk; she brought forth ‖ butter *c* in a lordly dish *d*.

‖ Or, *cream.*

c Or, *Cream*, *i.e.* The choicest of her Milk: so the same thing is repeated in differing words. *d* Which you are not to understand of such a flately and costly Dish as the Luxury of after Ages brought in, which is not agreeable to the simplicity either of this Family, or of those ancient Times; but of a comely and convenient Dish, the best which she had, and such as the better sort of Persons then used.

26 She put her hand *e* to the nail, and her right hand to the workmans hammer: and with the hammer she † smote Sisera, she smote off *f* his head, when she had pierced *g* and stricken through his temples.

† Heb. *hammered.*

e *i.e.* Her left hand, as appears from the nature of the thing; and from the *right hand*, which is opposed to it. *f* Or, *struck through*, as the *LXX* and *Syriack* render it: or *brake*, as the *Chaldee* hath it. *g* Heb. *and she pierced*: or, *and* the Nail *pierced.*

27 † At her feet he bowed, he fell, and lay down *h*: at her feet he bowed, he fell; where he bowed, there he fell down † dead.

† Heb. *between.*
† Heb. *destroyed.*

h Here is a lively representation of the thing done. At the first blow or wound he was awakened, and made some attempt to rise; but being astonished and very weak, the also following her first blow with others, he found himself impotent, and fell down dead; and then she struck the Nail quite through his head into the ground, as is said, *Judg.* 4. 21.

28 The mother of Sisera looked out at a window *i*, and cried through the lattels, Why *is* his charet so long in coming? why tarry the wheels of his chares?

i Expecting to see him returning: for she concluded, that he went forth not so much to Fight, as to take the Spoil.

29 Her wise ladies answered her, yea, she returned † answer to her self,

† Heb. *her words.*

30 * Have they not sped? have they *not* divided the prey *k*, † to every man a damsel *or* two? To Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for † the necks of *them that take* the spoil *l*.

* Exod. 15. 9.
† Heb. *to the head of a man.*
† Heb. *for the neck of the spoil.*

k *i.e.* It is certain they have got the prey, only they tarry to view it and distribute it, according to every Mans quality and merit. *l* Heb. *of the prey*; the *prey* put for *the men of prey*, those, or who take the Prey; as *kindred* is put for *a man of kindred*, or a *kinsman*, *Ruth* 3. 2. and *Belial*, for *a man of Belial*, 2 *Sam.* 16. 7. And *days*, for *a man of days*, or an old man, *Job* 32. 7.

31 So *m* let all thine enemies perish, O LORD: but *let them that* love him, *be* as * the sun when he goeth forth in his might *n*. And the land had rest forty years *o*.

* 2 Sam. 23. 4.

m *i.e.* So suddenly, so surely, so effectually and irrecoverably. *n* When he first riseth, and so goeth on in his course, which he doth with great might, even *as a strong man that runneth a race*, *Psal.* 19. 5. and so as no creature can stop, or hinder him; even so irresistible let the people be. *o* How to be computed, see before on *Judg.* 3. 11.

CHAP. VI.

The Midianites oppress Israel, 1,—6. *A Prophet raised rebukes them*, 7,—10. *An Angel calls Gideon to Israel's deliverance*, 11,—16. *Confirms him by a miracle*, 17,—21. *He builds an altar: calls it Jehovah Shulom; and offereth there. By God's command he breaks down the Altar of Baal: His name Jerub-baal*, 22,—32. *The Midianites gather together to fight: And Gideon prepares against them: God strengthens and confirms him by a miracle*, 33,—40.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand * of Midian *a* seven years.

* Heb. 3. 7.

a For although the generality of the *Midianites* had been cut off by *Moses* about 200 years ago, yet many of them doubtless fled into the neighbouring Countries, whence afterwards they returned into their own Land, and in that time might easily grow to be a very great Number; especially, when God furthered their increase, that they might be a fit scourge for his People *Israel* when they transgressed.

† Heb. *was strong.*

2 And the hand of Midian † prevailed against Israel, *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves *b*, and strong holds.

b In which they might secure their Persons and Provisions from the hands of the *Midianites*.

3 And *so* it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east *c*, even they came up against them.

c *i.e.* The *Arabians*, who are commonly called *the children of the east*, as *Gen.* 29. 1. *Judg.* 8 10, 11. *Job* 1. 3. *Ezek.* 25. 4. Not all the *Arabians*, for in that were many, and divers People; but in the Eastern part of *Arabia*.

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza *d*, and left no sustenance for Israel, neither ‖ sheep, nor ox, nor ass.

‖ Or, *goats*

d *i.e.* From the East, on which side they entred, to the West, where *Gaza* was near the Sea: so they destroyed the whole Land.

5 For they came up with their cattel, and their tents, and they came as grashoppers for multitude; *for* both they and their camels were without number *e*: and they entred into the land to destroy it.

e *i.e.* So many that it was not easie to number them. It is an *Hyperbole.*

6 And Israel was greatly impoverished because of the Midianites, and the children of Israel cried unto the LORD.

7 ¶ And it came to pass when the children of Israel cried unto the LORD, because of the Midianites,

8 That the LORD sent † a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth from the house of bondage:

† Heb. *a man, a prophet.*

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, I *am* the LORD your God, * fear not *f* the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

* 2 King. 17. 35, 38. Jer. 10. 2.

f *i.e.* Do not serve or worship them.

11 ¶ And there came an angel of the LORD, and sate under an oak which *was* in Ophrah *g*, that *pertained* unto Joash the Abi-ezrite *h*: and his son * Gideon threshed wheat *i* by the winepress *k*, † to hide *it* from the Midianites.

* Heb. 11. 32. *called Gideon.*
† Heb. *to*

g To wit, in *Manasseh*: for there was another *Ophrah* in *Benjamin*, *cause it to Jos.* 18. 23. *h* Of the Posterity of *Abiezer*, of whom, see *Jos.* 17. 2. *Jdges.* 1 *Chron.* 7. 18. See *Judg.* 8. 27, 32. *i* Not with Oxen, as the manner was, *Deut.* 25. 4. but with a Staff to prevent discovery. *k* In the place where the Wine-prefs stood, not in the common Floor.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee *l*, thou mighty man of valour *m*.

l *i.e.* Will assist thee against thine and mine Enemies. *m* To whom I have given Strength and Courage for this end.

13 And Gideon said unto him, Oh my lord, if the LORD be with us, why then is all this befaln us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hand of the Midianites.

14 And the LORD looked upon him *n*, and said, * Go in this thy might *o*: and thou shalt save Israel from the hand of the Midianites: have not I sent thee *p*?

* 1 Sam. 12. 11. Heb. 11. 32.

n With a setled and pleasant Countenance, as a testimony of his favour to him, and of his readiness to help him. *o* Or, *go now*, or *at this* time *in thy might*: the strength which thou hast already received, and dost now further receive from me, is sufficient with my help. *p* I do hereby give thee Command and Commission for this Work, and therefore am obliged in Honour to assist thee in it.

15 And he said unto him, Oh my lord, wherewith shall I save Israel? behold † my family *q* is poor *r* in Manasseh, and I *am* the least *s* in my fathers house.

† Heb. *my thousand* the mean-

q Heb. *my thousand*: for the Tribes were distributed into several thousands, whereof each thousand had his peculiar Governour. *r* i. e. Weak and contemptible. *s* Either for Age, or for Wisdom, and fitness for so great a Work.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man *t*.

t As easily, as if they were all but one Man; or, thou shalt destroy them to a Man, as he did, *Judges* 8.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign, that thou talkest with me *u*.

u That it is *thou*, to wit, an Angel or Messenger sent from God, that appears to me, and discourseth with me; and not a Phancy or Delusion; that thou art in truth what thou seemest and pretendest to be, 12. Or, *a sign* of *that which thou talkest with me*; *i.e.* That thou wilt fit by me fmite the *Midianites*.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my ‖ present *x*, and set *it* before thee. And he said, I will tarry until thou come again.

‖ Or, *meat offering.*

x Not a Sacrifice, because neither was *Gideon* a Priest, nor was this the place of Sacrifice, nor was any Altar here, nor was there any such Sacrifice as here follows, appointed by God; but a repast, or some food for the Angel, which he thought to be a man, as appears by v. 22. Compare *Judg.* 13. 15. and *Gen.* 18. 5. y That thou must eat and refresh thy self.

† Heb. *a kid of the goats.*

19 ¶ And Gideon went in, and made ready † a kid, and unleavened cakes of an Ephah of flour z: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

z To wit, out of the choicest part of a whole *Ephah*; as also he brought to him the best part of a Kid dressed; for a whole Ephah, and a whole Kid had been very superfluous, and improper to provide for, and set before one Man.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh, and the unleavened cakes, and there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes *a*; then the angel of the LORD departed out of his sight.

* Levit. 9. 24.

a By which, he shewed himself to be no Man that needed such Provitions, but a true Angel of God, or the Son of God; and by this instance of his Omnipotency, gave him assurance, that he both could, and would consume the *Midianites*.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas *b*, O LORD God: * for because *c* I have seen an angel of the LORD face to face.

* Exod. 33. 2. Chap. 13. 22.

b I am an undone Man: I must die, and that speedily; for that he feared, v. 23. according to the common opinion in that case; of which see *Gen.* 16. 13. and 32. 30. *Exod.* 33. 20. *Deut.* 5. 25, 26. c Or, *for therefore*, &c. *i.e.* Therefore God hath shewed me this sight as a pretage of my death.

23 And the LORD said unto him *d*, Peace *be* unto thee; fear not, thou shalt not die.

d By inward suggestion, rather than in a visible Apparition. e Thou shalt receive no hurt by this Vision, as thou feareſt; but only *peace*, *i.e.* all the blessings needful for thy own happiness, and for the prefent work; for this is a very comprehenfive Phrase among the *Hebrews*.

24 Then Gideon built an altar there *f* unto the LORD, and called it ‖ Jehovah-shalom *g*: unto this day it *is* yet in Ophrah of the Abi-ezrites.

‖ That is, *the Lord send peace.*

f To wit, on the top of the Rock, as is evident from v. 20. and especially from v. 26. where that which is here expressed only in general, and by anticipation, is more particularly described, according to the usage of the Scripture. *g i.e. The Lords peace*; the sign or witness of God's speaking Peace to me, and to his People: or the place where he spake Peace to me, when I expected nothing but Destruction.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy fathers young bullock, ‖ even the second bullock *h*, of seven years old, and throw down the altar of Baal that thy father hath *i*, and * cut down the grove that *is* by it *k*:

‖ Or, *and.*

* Exod. 34. 13. Deut. 7. 5.

h Thus there was but one Bullock, which was *young*, to wit, comparatively, but not simply, for it was seven years old; and of such this *Hebrew* word is used, *Job* 21. 10. For these Creatures are fruitful above seven years. Or thus, *thy Fathers young Bullock, and the second Bullock*: for there were two Bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this Command, v. 28. it is probable it was but one; and the *Hebrew* Particle, *vau, and*, is put exegetically for *even*, or, *to wit*, as is very usual. And this he calls his *Fathers young Bullock*, both because his Father was the owner of it, and because his Father kept and fed it for a Sacrifice to *Baal*. But because it is likely his Father kept divers of these Cattel of differing Ages and Statures for that use, either at his own, or at the Peoples charge; therefore he adds by way of limitation, that he should not take the eldest and the greatest, but the *second*; to wit, in Age, or Stature, or Goodliness, or in the order of Sacrifice, that which was to have been sacrificed to *Baal* in the second place. And this he singled out because of its age; for being *seven years old*, it began with the *Midianitish* Calamity, and being now to be sacrificed, did fitly signifie, that the Period of that Misery was now come. *i* Which thy Father built in his own Ground, though for the common use of the whole City, v. 28, 29, 30. *k* Planted by the Altar for Idolatrous or impure Uses, as the manner of Idolaters was. See *Judg.* 3. 7. This Action might seem injurious to his Fathers Rights and Authority; but God's Command was sufficient warrant, and *Gideon* was now called to be the Supreme Magistrate, whereby he was made his Father's Superiour, and was impowered, and authorized, and enjoyned to root out all Idolatry and Superstition, and the Instruments thereof.

26 And build an altar unto the LORD thy God, upon the top of this † rock *l*, ‖ in the ordered place *m*, and take the second bullock, and offer a burnt-sacrifice *n* with the wood of the grove which thou shalt cut down.

† Heb. *strong place.* ‖ Or, *in an orderly manner.*

l Of which v. 20, 21. Heb. *of this strong hold*: for in that Calamitous time the *Israelites* retreated to such Rocks, and hid and fortified themselves in them. *m i.e.* In a plain and smooth part of the Rock, where an Altar may be conveniently built. Or, *in order*, *i.e.* in such manner as I have appointed; for God had given Rules about the building of Altars. *n Gideon* was no Priest, nor was this the appointed place of Sacrifice; but God can dispense with his own Institutions, though we may not; and his Call gave *Gideon* sufficient Authority.

27 Then Gideon took ten men of his servants *o*, and did as the LORD had said unto him: and *so* it was, because he feared *p* his fathers houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

o Whom doubtless he had acquainted with his design, and the assurance of success in it, whereby they were easily induced to assist him, if not sincerely, yet for the expectation of advantage to themselves by it. *p* Not so much, lest he should suffer for it, for he knew very well the doing it by night with so many hands could not hinder the discovery, and consequently the punishment of it; but lest he should be prevented from doing it.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built *q*.

q Not upon *Baal's* Altar, for which it was designed; but upon an Altar erected in contempt of *Baal*.

29 And they said one to another, Who hath done this thing? And when they enquired, and asked, they said, Gideon the son of Joash hath done this thing *r*.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

r Which they might easily conjecture, partly by his known aversion from the worship of *Baal*, and partly because no other Person durst presume to do such a thing; but they might more certainly learn it from some of the Persons imployed in it, who through fear or favour might inform them.

31 And Joash said unto all that stood against him, Will ye plead for Baal *s*? will ye save him? he that will plead for him, let him be put to death *t*, whilest *it is yet* morning *u*: if he *be* a god, let him plead for himself *x*, because *one* hath cast down his altar.

s Why are you so zealous in pleading for that *Baal*, for the worship whereof you suffer such grievous Calamities at this day, and from whom you have no help? It is plain, that *Joash* had been a worshipper of *Baal*: either therefore he was now convinced by *Gideon's* Information and Action, or he makes use of this Pretence to preserve his Son, being indeed indifferent in matters of Religion; and therefore as he did worship *Baal* to comply with his Neighbours, so now he deserts him, to rescue his Son. *t* He that shall further plead for such a god as this, deserves to die for his folly and impiety. It is not probable, that this was all which he said for his Son's defence; or that he would neglect to mention the Call his Son had from God to it, the Apparition of an Angel, the Promise of Deliverance: but it is usual in Scripture to give only some short hints of those Things which were more largely discoursed. *u i.e.* Instantly, without delay; for it was now Morning-time, as appears from v. 28, &c. x As the God of *Israel* hath often done when any Indignity or Injury hath been done to him. But *Baal* hath now shewed, that he is neither able to help you, nor himself; and therefore is not worthy to be served any longer. This couragious and resolute Answer was necessary to stop the torrent of the Peoples Fury; and it was drawn from him, partly by the Sense of his Son's extreme Danger; and partly by the Confidence he had, that God would plead his Son's Cause, and use him for the Rescue of his People.

32 Therefore on that day he called him *y* Jerub-baal, saying, Let Baal plead against him, because he hath thrown down his altar.

y *i.e. Joash* called *Gideon* so, *Judg.* 7. 1. in remembrance of this noble Exploit, and to put a brand upon *Baal*.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the east were gathered together and went over, and pitched in the valley of Jezreel *z*.

z Not that *Jezreel* in *Judah*, of which *Jos.* 15. 56. but another in the Borders of *Manasseh* and *Issachar*, *Jos.* 17. 16. and 19. 18. which was not far distant from *Ophrah*, where *Gideon* dwelt, and now was.

34 But the spirit of the LORD † came upon Gideon *a*, and he * blew a trumpet, and Abiezer *b* † was gathered after him.

† Heb. *clothed.* * Numb. 10. 3. Chap. 3. 27. † Heb. *he called after him.*

a Inspiring him with extraordinary Wisdom, and Courage, and Zeal to vindicate God's Honour, and his Country's Liberty. Compare 1 *Chron.* 12. 18. and 24. 20. *b i.e.* The *Abiezrites*, his Kindred, and their Servants, and others; who finding no harm coming to him for the destroying of *Baal*, but rather a blessing from God, in giving him Strength and Courage for so great and dangerous an Attempt, changed their Minds, and followed him as the Person by whose hands God would deliver them.

35 And he sent Messengers throughout all Manasseh *c*, who also was gathered after him; and he sent Messengers unto Asher, and unto Zebulun, and unto Naphtali *d*, and they came up to meet them.

c On both sides of *Jordan*. *d* Because these Tribes were neareſt to him, and so could sooneſt joyn with him; and were neareſt the Enemy also, v. 33. and therefore were most sensible of the Calamity,

mity, and would in all reason be most forward to rescue themselves from it.

36 ¶ And Gideon said unto God *e*, If thou wilt save Israel by mine hand, as thou hast said,

e In way of humble Supplication, partly for the strengthning of his own Faith, and partly for the greater encouragement of his Souldiers in this great and strange Attempt.

37 Behold, I will put a fleece of wool in the floor: and if the dew be on the fleece only, and *it be* dry upon all the earth *beside f*; then shall I know that thou wilt save Israel by mine hand, as thou hast said.

f *i.e.* Upon all that spot of ground which adjoyneth to, and encompasseth the Fleece.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of Water.

* Gen. 18. 32.

39 And Gideon said unto God, * Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew *g*.

g Which was more difficult and preternatural than the former instance, because if there be any moisture, such bodies as fleeces of Wool are most likely to drink it up.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

Gideon with two and thirty thousand Men encamps against the Midianites: they, by God's Command and Token are lessened to 300. 1—8. He is encouraged by a Dream, and its Interpretation, 9——15. divideth his Army into 3 Companies: who all with one accord blow the Trumpets: and break the Pitchers, wherein the Lamps were, in pieces, 16——20. The Midianites are terrified, fly and destroy one another, 21, 22. The next adjoyning Israelites pursue them to stop their Passage over Jordan. Two Princes of the Midianites are taken by the Ephraimites, 23—25.

THen Jerubbaal (who *is* Gideon) and all the People that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north-side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me *b* to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

b *i.e.* For my purpose; which is, so to deliver *Israel*, that it may appear to be my own miraculous act, that so I may have all the Glory of it, and they may be more strongly obliged to love and serve me.

3 Now therefore go to, proclaim in the ears of the People, saying, * Whosoever is fearful and afraid, let him return and depart early from mount Gilead *c*: and there returned of the People twenty and two thousand *d*, and there remained ten thousand.

* Deut. 20. 8.

c Not that famous *Mount Gilead* which was beyond *Jordan*; for it is apparent that both the Camps of the *Israelites* and of the *Midianites* were on this side *Jordan*: but another *Mount Gilead* in the Tribe of *Manasseh*; which might be so called, either for some resemblance it had with the other *Mount Gilead*, or in remembrance of their Father *Gilead*; or, that this might be a memorial of their near relation to their Brethren, notwithstanding their being divided one from another by *Jordan*; or, for some other reason now unknown at this distance of Time and Place. Or, the words may be rendred *towards Mount Gilead*; for the *Hebrew* Particle *min*, or *mem*, is sometimes rendred *towards*, of which see *Gen.* 11. 2. and 13. 11. *Deut.* 32. 2. 2 *Sam.* 6. 2. And so it may be understood of the famous *Mount Gilead*, beyond *Jordan*, which he may mention here, either, 1. Because many of his Soldiers were of that half Tribe of *Manasseh* which dwelt there, and so it was most proper for them to return thither; Or, 2. Because that was their safest course, to get furtheſt from the danger which they feared; Or, 3. Because though he would remove them from danger, yet he would not have them dispersed, but kept together in a Body about *Mount Gilead*; knowing that they who had not Courage enough to fight their Enemies, might have Valour enough to pursue them, when they were beaten by others; and suspecting, That the *Midianites*, if beaten, would probably flee that way. *d* Who finding their whole Army to be very small, in comparison of their Enemies, who were a Hundred Thirty Five Thousand, *Judg.* 8. 10. and they, no doubt well Armed and Disciplined, and encouraged by long Success; whereas the *Israelites* were dis-spirited with long Servitude, and many of them unfurnished with Arms and Provisions; lost the Courage which in the beginning they seemed to have.

4 And the LORD said unto Gideon, The People *are* yet too many: bring them down unto the water *e*, and I will try them for thee *f* there, and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee: and of whomsoever I say unto thee, This shall not go with thee, the same shall not go up.

e Either that which ran from the Well of *Harod*, mentioned v. 1. or some other Brook. *f* Because thy Proclamation hath not sufficiently tried them; for many who are fearful indeed, will put on the face, and desire the opinion of being Valiant Persons; I will take another course.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink *g*.

g It is true, there may be natural reasons given, why some did only Lap of the Water, when others bowed down to drink; from the Temperance, or Fortitude, or Patience, or Strength, or Diligence of the one; and the Intemperance or Cowardice, or Impatience, or Weakneſs, or Slothfulneſs of the others; but these seem to be meer conjectures: The true reason and design of this course, seems to be only this, That God would reduce them to a very small number, which was likely to be done by this means; for the Season of the Year being hot, and the generality of the Soldiers weary, and thirsty, and faint, they would most probably bow down upon their Knees, that they might more fully refresh themselves by a liberal draught, as indeed they did; and it could be expected that there would be but few, who either could or would deny themselves in this matter; especially, when God concurred in the work, and so disposed of the Minds and Bodies of them, that all, except Three Hundred, should lie down to drink.

6 And the number of them that lapped, *putting* their hand to their mouth *h*, were three hundred Men: but all the rest of the People bowed down upon their knees to drink water.

h Taking up a little water in the Palm of their Hands to put into their mouths.

7 And the LORD said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place *i*.

i *i.e.* To his own home, as *Numb.* 24. 11.

8 So the people took victuals in their hand, and their trumpets *k*: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

k *i.e.* The Trumpets belonging to the whole Army, even to those who were gone away, which he retained for the use here following. See v. 16.

9 ¶ And it came to pass the same night *l* that the LORD said unto him *m*, Arise, get thee down unto the host, for I have delivered it into thine hand.

l After he had dismissed all but the Three Hundred. *m* In a Dream or Vision of the Night.

10 But if thou fear to go down *n*, go thou with Phurah thy servant down to the host.

n To wit, without some farther assurance of thy Success, I will condescend so far to thee, as to give thee another Sign.

11 And thou shalt hear what they say, and afterward shall thine hands be strengthned *o* to go down unto the host. Then went he down with Phurah his servant unto the out-side ‖ of the armed men that *were* in the host.

‖ Or, *of ranks by five.*

o Thou wilt be encouraged to proceed, notwithstanding the smallneſs of thy number, which may deterr thee.

12 And the Midianites, and the Amalekites, and * all the children of the east, lay along in the Valley like grasshoppers for multitude, and their Camels *were* without number, as the sand by the sea-side for multitude.

* Chap. 6. 5. 33. and 8. 10.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley bread *p* tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay all along.

p A weak and contemptible thing; and in it self as unable to overthrow a Tent, as to remove a Mountain; but being thrown by a Divine hand, bore down all before it; which fitly resembled *Gideon's* case, which was mean and despicable, as himself saith, *Judg.* 6. 15. yet he was Mighty, through God, to destroy the *Midianites*.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel *q*: *for* into his hand hath God delivered Midian and all his host.

q As there are many examples of significant Dreams, given by God to Heathens, as *Gen.* 41. *Dan.* 2. and 4. so some of them had the gift of interpreting Dreams; which they sometimes did by Study and Art, and sometimes by Divine direction as in this case.

15 And it was *so*, when Gideon heard the telling of the dream *r*, and † the interpretation thereof, that he worshipped *s*, and returned into the host of Israel, and said, Arise, for the LORD hath delivered into your hand the host of Midian.

† Heb. *the breaking thereof.*

r Which he understood, though spoken in the *Midianitish* Language; either, because it was near akin to the *Hebrew*, being only a differing Dialect of it; or, because the *Israelites* had now been accustomed to the *Midianites* Company and Discourse for seven years. s He praised God for this miraculous Work and special encouragement, whereby he was confirmed in his enterprise.

16 And he divided the three hundred men into three companies *t*, and he put * a trumpet in every mans hand with empty pitchers, and ‖ lamps *u* within the pitchers *x*.

* Heb. *trumpets in the hand of all of them.* ‖ Or, *fire-brands, or torches.*

t To make a shew of a vast Army encompassing them. *u* Or, *Torches* made of such materials as would quickly take Fire, and keep it for some time. *x* Partly to preserve the Flame from the violence of Wind and Weather; and partly to conceal it, and surprise their Enemy with sudden and unexpected Flashes of Light.

17 And he said unto them, Look on me, and do likewise *y*; and behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

y For though 100 of his men were placed on other sides of the Camp; yet they were so disposed, that some person or persons, fee as Watch-men, might see what was done, and give notice to the rest to follow the Example.

18 When I blow with a trumpet, I, and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* * of the LORD, and of Gideon *z*.

* Heb. *for the LORD and Gideon.*

z He mentions his own Name, together with Gods, not out of vain ostentation or arrogance, as if he would equal himself with God; for he mentions God in the first and chief place, and himself only as his Minister; but from prudent Policy, because his Name was grown formidable to them, and so was likely to further his Design, and their Flight, as it did.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch *a*, and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

a i. e. Of the second Watch; for though afterwards the night was divided into four Watches by the *Romans*, *Mat.* 14. 25. yet in more ancient times, and in the Eastern parts, it was divided into three: He chose the dark and dead of the night, to increase their Terror by the Trumpets, whose sound would then be loudest and best heard, and the Lamps, whose light would then shine most brightly, and seem biggest, to surprise them at disadvantage, and to conceal the smallness of their numbers.

20 And the three companies blew the trumpets, and brake the pitchers, and held their lamps in their left hands *b*, and their trumpets in their right hands to blow *withal*, and they cried, The sword of the LORD, and of Gideon.

b That they might be thought to be a mighty Host, having as many Troops or Companies, as there were Trumpets and Lights.

21 And they stood every man in his place *c*, round about the camp; and all the host ran, and cried and fled.

c As if they had only been Torch-bearers to the several Companies.

22 And the three hundred blew the trumpets, and * the LORD set every mans sword against his fellow *d*, even throughout all the host: and the host fled to Beth-shittah ‖ in Zererath, *and* to the † border of Abel-meholah *e*, unto Tabbath.

* Isa. 9. 4. ‖ Or, *towards.* † Heb. *lip.*

d They slew one another, either because they suspected Treachery, and so fell upon those they first met with; which they might more easily do, because they consisted of several Nations, as may be gathered from *Judg.* 6. 3. and *Josephus* affirms; or because the darkness of the night made them unable to distinguish Friends from Foes; or, because the suddenness of the thing struck them with Horror and Amazement; or, because God infatuated them, as he hath done many others. Compare 1 *Sam.* 14. 20. 2 *Chron.* 20. 23.

e Of which see 1 *Kings* 4. 12. and 19. 16.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah *f*, and Jordan *g*. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

f i. e. The Passes over those Waters to which they are like to come. *g* The Foords of *Jordan*, which River they must pass over into their own Country.

* Psal. 83. 11. Isa. 10. 26. 25 And they took * two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan *h*.

h For *Gideon* in the pursuit had passed over *Jordan*, as we read, *Judg.* 8. 4. which though mentioned after this, may seem to have been done before it, such transpositions being frequent in Sacred Story. Or, *on this side* Jordan, for the *Hebrew* word is indifferent to both sides, see *Gen.* 36. 10. And so this is opposed to what follows of his passing over *Jordan*, *Judg.* 8. 4. And then there is no anticipation here.

CHAP. VIII.

The Ephraimites are displeased with Gideon: He satisfies them, 1—3. He pursueth two Kings of the Midianites beyond Jordan: Where Succoth and Penuel refuse to relieve Gideon's Army: The King being taken by Him: In his Return he punisheth those of Succoth and Penuel, 4. 17. He revengeth his Brethrens Death on the two Kings, 18——21. He refuseth Government, 22, 23. Demandeth a present of the Spoil, and thereof makes an Ephod: Places it in Ophrah: It is a cause of Idolatry, 24——27. Gideon's Children, Wives, Death, and Burial, 30—32. Israel revolts to Idolatry: Is ungrateful to Gideon's Family, 33——35.

AND the men of Ephraim said unto him, * Why hast thou served us thus, that thou calledst us not *a* when thou wentest to fight with the Midianites? and they did chide with him † sharply.

* Heb. *What is this thing that thou hast done unto us.* † Heb. *strongly.*

a Why hast thou neglected and despised us, in not calling us in to thy help, as thou didst other Tribes? These were a proud People, *strong*, *Isa.* 11. 13. puffed up with a conceit of their Number and Strength, and the preference which *Jacob* by Divine direction gave them above *Manasseh*, *Gen.* 48. 19, 20. of which Tribe *Gideon* was, who by this act had seemed to advance his own Tribe, and to depress theirs.

2 And he said unto them, What have I done now in comparison of you *b*? *is* not the gleaning of the grapes of Ephraim *c* better than the vintage of Abi-ezer *d*?

b What was done, was done by God's immediate hand, making them one to kill another; what I have done in cutting off some of the Fugitive common Soldiers, is not to be compared with your Exploit in destroying their Princes; I began the War, but you have finished. *c* What you have gleaned or done after me. *d i. e.* Of the *Abiezrites*, to whom he modestly communicateth the honour of the Victory, and doth not arrogate it to himself, as Generals commonly do.

3 God hath delivered into your hand the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? then their † anger was abated toward him, when he had said that *e*.

† Heb. *his rift.*

e His soft and humble Answer allayed their Rage and Envy; see *Prov.* 15. 1. and 25. 15.

4 ¶ And Gideon came to Jordan, *and* passed over *f*, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

f Or, *had passed over.* When he passed over; see on *Judg.* 7. 25.

5 And he sent unto the men of Succoth *g*, Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am pursuing after Zeba and Zalmunna, kings of Midian *h*.

g A place beyond *Jordan*, *Gen.* 33. 17. *Jos.* 13. 27. *Psal.* 60. 8. *h* Where before this time were five Kings at once, *Numb.* 31. 8. who either reigned separately in divers parts of the Land; or governed by common counsel and consent; as sometimes there were two or three *Roman* Emperors together.

6 ¶ And the princes of Succoth said, *Are* the hands of Zeba and Zalmunna now in thine hand *i*, that * we should give bread unto thine army?

* See 1 Sam. 25. 10.

i Art thou so foolish, to think with thy 300 faint and weary, Soldiers, to conquer and destroy an Host of 15000 Men?

7 And Gideon said, Therefore when the LORD hath delivered Zeba and Zalmunna into mine hand, I will † tear your flesh with the thorns of the Wilderness *k*, and with briers.

† Heb. *thresh.*

k Which grow abundantly in the neighbouring Wilderness; I will chastise or beat your naked Bodies with Thorny Rods, even unto Death: Or, I will lay you down upon Thorns, on the ground, and bring the Cart-wheel upon you, which will both tear your flesh, and bruise you to death.

8 ¶ And he went up thence to Penuel *l*, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

l Another City beyond *Jordan*; of which see *Gen.* 32. 30. 1 *Kings* 12. 25.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower *m*.

m Your confidence in which, makes you thus Proud and Presumptuous. He implies that he would afterwards destroy their Persons, as is expressed, v. 17.

10 ¶ Now Zeba and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell ‖ an hundred and twenty thousand men that drew sword *n*.

‖ Or, *a hundred and twenty thousand.*

n i. e. Persons expert and exercised in War, besides the retainers to them, *Judg.* 6. 5.

11 ¶ And Gideon went up by the way of them that dwelt in tents *o*, on the east of Nobah and Jogbehah *p*, and smote the host: for the host was secure *q*.

o i. e. Of the *Arabians*, so fetching a compass, and falling upon them where they least expected it. *p* Of which Cities see *Numb.* 32. 35, 42. *q* Being now got safe over *Jordan*, and a great way from the place of Battel; and probably, supposing *Gideon*'s Men to be so tired with their hard Service, and the great Slaughter which they had made, that they would have neither Strength nor Will to pursue them so far.

12 And when Zebah and Zalmunna fled, he pursued after them, and * took the two kings of Midian, Zebah and Zalmunna, and † discomfited them.

* Psal. 83. 11. † Heb. *terrified.*

13 ¶ And Gideon the son of Joash returned from battel before the sun was up *r*.

r By which it may be gathered, that he came upon them in the Night, which was most convenient for him who had so small a number with him; and most likely both to surprise and terrifie them by the remembrance of the last Nights sad work, and the expectation of another like it.

14 And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth *s*, and the elders thereof, *even* threescore and seventeen men.

† Heb. *wrote to him.*

s He told him their Names and Qualities.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness, and briers, and with them he † taught the men of Succoth *t*.

† Heb. *made to know.*

t By that severe punishment, (of which *v.* 7.) he made *the men*, *i. e.* the Elders of *Succoth*, to know their Sin and Folly, though it was too late for their good, but not for the instruction and warning of others.

17 ¶ And he beat down the tower of * Penuel, and slew the men of the city.

* 1 King. 12. 25.

18 Then said he unto Zeba and Zalmunna, What manner of men *u were* they whom ye slew at Tabor *x*? And they answered, As thou *art*, *so were* they; each one † resembled the children of a king *y*.

† Heb. *according to the form.*

u i. e. For outward shape and quality. *x* Whither he underfood they fled for shelter, upon the approach of the *Midianites*; and where he learnt that some were slain, which he suspected might be they. *y* Not for their Garb, or outward Splendor, for the Family was but mean; but for the Majesty of their looks: By which commendation they thought to ingratiate themselves with their Conqueror.

19 And he said, They *were* my brethren, *even* the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you *z*.

z For being not *Canaanites*, he was not obliged to kill them; but they having killed his Brethren, and that in cool blood, he was by Law the avenger of their Blood.

20 And he said unto Jether his first-born, Up, *and* slay them *a*: but the youth drew not his sword: for he feared, because he *was* yet a youth.

a Partly, that he might animate him to the use of Arms for his God and Country, against their Enemies, and to the Exercise of Justice; partly, that the Death of those mischievous persons might be more shameful and painful; and partly, that he might have some share in the honour of the Victory.

21 Then Zeba and Zalmunna said, Rise thou and fall upon us: for as the man *is*, so *is* his strength *b*. And Gideon arose, and slew Zebah and Zalmunna, and took away the ‖ ornaments that *were* on their camels necks.

‖ Or, *ornaments like unto the moon.*

b Thou excellest him, as in Age and Stature, so in Strength; and it is more honourable, as well as easie, to die by the hands of a valiant man.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us *c*, both thou, and thy son, and thy sons son also *d*: for thou hast delivered us from the hand of Midian *e*.

c Not as a Judge, for that he was already made by God; but as a King. *d* Let the Kingdom be Hereditary to thee, and to thy Family. *e* This miraculous and glorious deliverance by thy hands deserves no less from us.

23 And Gideon said unto them, I will not rule over you *f*, neither shall my son rule over you: the LORD shall rule over you *g*.

f To wit, as a King, which you desire. *g* In a special manner, as he hath hitherto done, by Judges, whom God did particularly appoint and direct, even by *Urim* and *Thummim*, and assist upon all occasions; whereas Kings had a greater Power, and only a general dependence upon God, as other Kings had. Compare 1 *Sam.* 8. 6, 7.

24 ¶ And Gideon said unto them, I would desire a request of you, That ye would give me every man the ear-rings of his prey, (for they had golden ear-rings, because they were Ishmaelites *h*.)

h Obj. They are called *Midianites* before. *Anf.* Here seems to have been a mixture of People, *Judg.* 6. 3. which are all called by one general name, *Ishmaelites*, or *Arabians*, who used to wear Ear-rings, *Gen.* 37. 4. but the greatest, and the ruling part of them were *Midianites*.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, *was* a thousand and seven hundred *shekels* of gold, beside ornaments, and * collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels necks.

* Or, *sweet Jewels.*

27 And Gideon made an ephod thereof *i*, and put it in his city *k*, *even* in Ophrah: and all Israel went thither a whoring after it *l*; which thing became a snare *m* unto Gideon, and to his house.

i Not of all of it; for then it would have been too heavy for use; but of part of it, the rest being probably employed about other things agreeable and appertaining to it; which elsewhere are comprehended under the name of the Ephod, as *Judg.* 17. 5. and 18. 14, 18. *Hos.* 3. 4. *k* Not as a Monument of the Victory, for such Monuments were neither proper nor usual; but for Religious use, for which alone the Ephod was appointed. The case seems to be this, *Gideon* having by God's Command erected an Altar in his own City, *Ophrah*, *Judg.* 6. 26. for an extraordinary time and occasion, thought it might be continued for ordinary use; and therefore as he intended to procure Priests, so he designed to make Priestly Garments, and especially an Ephod, which was the chief and most costly; which besides its use in sacred ministrations, was also the instrument by which the Mind of God was enquired and discovered, 1 *Sam.* 26. 6, 9. and 30. 7. which might seem necessary for the Judge to have at hand, that he might consult with God upon all occasions. *l* Committing Superstition or Idolatry with it; or going thither to enquire the Will of God; whereby they were drawn from the true Ephod, instituted by God for this end, which was to be worn by the High-Priest only. *m* An occasion of Sin and Ruine to him and his, as the next Chapter sheweth. Though *Gideon* was a good man, and did this with an honest mind, and a desire to set up Religion in his own City and Family; yet here seems to be many Sins in it; 1 Superstition and Will-worship, Worshipping God by a device of his own, which was frequently and expresly forbidden. 2. Presumption, in wearing, or causing other Priests to wear this kind of Ephod, which was peculiar to the High-Priest. 3. Transgression of a plain Command, of Worshipping God ordinarily but at one place, and one Altar, *Deut.* 12. 5, 13, 14. and withdrawing people from that place, to his. 4. Making a fearful Schism or Division among the People. 5. Laying a Stumbling-Block, or an occasion of Superstition or Idolatry before that people, whom he knew to be too prone to it.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their head no more *n*: and the countrey was in quietness forty years *o* in the days of Gideon *p*.

n i. e. Recovered not their former Strength or Courage, so as to Conquer or Oppress others, as they had done. *o i. e.* To the fortieth year, from the beginning of the *Midianitish* Oppression; see on *Judg.* 3. 11. *p i. e.* As long as *Gideon* lived.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house *q*.

q Not in his Father's House, as he did before; nor yet in a Court like a King, as the People desired; but in a middle state, as a Judge for the preservation and maintenance of their Religion and Liberties.

30 And Gideon had threescore and ten sons † of his body begotten: for he had many wives.

† Heb. *going out of his thigh.*

31 And his Concubine that *was* in Shechem *r*, she also bare him a son, whose name he † called Abimelech *s*.

† Heb. *set.*

r She dwelt there, and he oft came thither, either to execute Judgment, or upon other occasions. *s i. e. My Father the King*; to be called him, probably, to gratifie his Concubine, who desired it either out of Pride, or Design.

32 And Gideon the son of Joash died in a good old age *t*, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrite.

t His long Life being Crowned with the continuance of his Honour, Tranquillity and Happiness.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again *u*, and went a whoring after Baalim *x*, and made Baal-berith *y* their god.

u Whereby we see the wicked Temper of this people, who did no longer cleave to God, than they were in a manner constrained to it, by the Presence and Authority of their Judges. *x* This was the general name including all their Idols, whereof one here follows. *y i. e. The Lord of the Covenant*, so called, either from the Covenant wherewith the Worshippers of this God bound themselves to maintain his Worship, or to defend one another therein; or rather, because he was reputed the God and Judge of all Covenants, and Promises, and Contracts, to whom it belonged to maintain them, and to punish the violaters of them; and such a God both the *Grecians* and the *Romans* had.

34 And the children of Israel remembred not the LORD their God, who had delivered them out of the hand of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP.

CHAP. IX.

Abimelech Gideon's son by conspiracy with the Shechemites; and the murther of his brethren, Jotham the youngest escaping, is made king, 1.—6. Jotham by a parable rebuketh them and foretelleth their ruine: He flees and dwells at Beer, 7.—21. The Shechemites conspire against Abimelech, 22. Gaal joyns himself to the Shechemites, 29. Zebul reveals it, 30.—33. Betrayeth Gaal, 34.—38. Abimelech overcometh them: And foweth the city with salt, 39.—45. Sets the tower on fire: Also the bold of the God Berith, 46.—49. He subdues Thebez: Going near to the tower to burn it: A woman casts down a piece of a millstone on his head, breaks his skull, 50.—53. He commands his armour-bearer to thrust him through, 54. Jotham's curse is fulfilled, 56, 57.

AND Abimelech the son of Jerubbaal went to Shechem, unto his * mothers brethren, and communed with them, and with all the family of the house of his mothers father, saying,

* Chap. 8. 31.

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether is better for you, either that all the sons of Jerubbaal *(which are* threefcore and ten persons) reign over you *a*, or that one reign over you? Remember also, that I *am* your bone and your flesh *b*?

† What is good? whether, &c.

a He supposeth that they would take that Government which their Father modestly refused; and that the multitude of his Sons would occasion horrible Divisions, and Confusions, and Contests about the Sovereign Power; all which they might avoid, by chusing him King; and so they might enjoy the Monarchy which they had long and oft desired. *b* Your Kinsman, of the same Tribe and City with you; which will be no small Honour and Advantage to you.

3 And his mothers brethren *c* spake of him in the ears of all the men of Shechem all these words, and their hearts inclined † to follow Abimelech: for they said, He *is* our brother *d*.

† Heb. after.

c i.e. Kinsmen, as that word is oft used, as *Gen.* 14. 16. and 29. 12. *d* They were easily persuaded to believe and follow what served their own Interest.

4 And they gave him threescore and ten *e pieces* of silver *f* out of the house of Baal-berith *g*, wherewith Abimelech hired * vain and light persons *h* which followed him.

* Chap. 11. 3.

e Agreeably to the number of his Enemies, *Gideon's* 70 Sons. *f* Not Shekels, as some fansie, which were too small a Summ for this purpose; but far larger Pieces, the exact worth whereof it is neither possible nor needful for us now to know. *g* Out of his sacred Treasury; for even they who were very parcimonious and base in their Expences about Gods Service, were liberal in their Contributions to Idols; having since *Gideon's* death, built this Temple (which he would never have suffered whilst he lived) and endowed it with considerable Revenues. *h* Unsettled, idle and necessitous Persons, the most proper Instruments for Tyranny and Cruelty.

5 And he went unto his fathers house at Ophrah, and slew his brethren the sons of Jerubbaal *i*, *being* threescore and ten persons *k*, upon one stone *l*: notwithstanding, yet Jotham the youngest son of Jerubbaal was left, for he hid himself.

i The only Persons who were likely to hinder him in establishing his Tyranny. *k* Wanting one, who is here expressed; and these Synecdochical Expressions are frequent in Scripture; see *Gen.* 35. 26. and 42. 13. *Numb.* 14. 32, 33. *Job.* 20. 24. 1 *Cor.* 15. 5. *l* Whereby he would signifie, that this was either, 1. And act of Justice, in cutting them all off in an orderly manner, for some supposed Crime, probably, as designing Sedition and Rebellion: Or, 2. An act of Religion in avenging the Dishonour and Injury done to *Baal* by *Gideon*, *Judg.* 6. 27, 28. upon his Children, whom he offered up as so many Sacrifices to *Baal* upon this Stone, which served for an Altar; and for this reason it seems the Money was taken out of *Baal's* House, because it was to be laid out in his Service.

6 And all the men of Shechem gathered together, and all the house of Millo *m*, and went and made Abimelech king *n*, ‖ by the plain of the pillar *o* that *was* in Shechem.

‖ Or, *by the oak of the pillar. See* Josh. 24. 26.

m Of a Place or Person so called; some eminent and potent Family living in *Shechem*, or near to it, either the Family of *Abimelech's* Mother, or some other; or, *and all Beth-millo*; so *Beth* is not an House, but a part of the name of the place. *n* To wit, over all *Israel*, v. 22. which was a strange Presumption for the Inhabitants of one City to undertake; but they had many advantages and encouragements for it; as the eager, and general, and constant Inclination of the *Israelites* to Kingly Government; *Abimelech's* being the Son of *Gideon*, to whom, and to his Sons, they offered the Kingdom, *Judg.* 8. 22. And though the Father could, and did refuse it for himself; yet they might imagine, that he could not give away his Son's right conveyed to them by the *Israelites*, in their offer; the universal defection of the *Israelites* from God to *Baal*, whose great Patron and Champion *Abimelech* pretended to be; the power and prevalency of the Tribe of *Ephraim*, in which *Shechem* was, *Jos.* 20. 7. whose proud and imperious Spirit, manifested *Judg.* 8. 1. and 12. 1. would make them readily clole with a King of their own Brethren; and *Abimelech's* getting the start of all others, having the Crown actually put upon his Head, and an Army already raised to maintain his Tyranny.

o Or, *by the Oak of the Pillar*, i. e. By the Oak, where *Joshua* erected a Pillar as a Witness of the Covenant renewed between God and *Israel*, *Jos.* 24. 26. This Place they chose, to signifie that they still owned God, and their Covenant with him; and did not worship *Baal* in opposition to God, but in conjunction with him, or in subordination to him.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim *p*, and lift up his voice, and cried *q*, and said unto them, Hearken unto me, ye men of Shechem *r*, that God may hearken unto you *s*.

p Which lay near *Shechem*, and near Mount *Ebal*. The Valley between these two Mountains of *Gerizim* and *Ebal*, was a famous Place, employed for a religious Use, even for the solemn reading of the Law, and its Blessings and Curses, *Deut.* 11. 29. and 27. 12. *Jos.* 8. 33. and therefore it is probable it was still used, even by the Superstitious and Idolatrous *Israelites* for such like occasions, who delighted to use the same Places which their religious Ancestors had consecrated and used. *q* So as they that stood in the Valley might hear him, though not suddenly come at him to take him. *r* Who are here met together upon a solemn occasion, as *Josephus* notes, *Abimelech* being absent. *s* When you cry unto him for Mercy; so he conjures and persuades to give him patient Audience, as they did.

8 The trees went forth on a time *t* to anoint a king *u* over them, and they said unto the olive-tree *x*, Reign thou over us.

t A Parabolical Discourse, usual among the Ancients, especially in the Eastern parts; wherein, under the names of Trees, Men are represented. *u i.e.* To make a King, which was oft done among the *Israelites*, and some others, with the Ceremony of Anointing. *x* By which he understands *Gideon*.

9 But the olive-tree said unto them, Should I leave my fatness * wherewith by me they honour God *y* and ‖ man *z*, and ‖ go to be promoted *a* over the trees?

* Heb. 15.

‖ Or, *of* and *men*

y In whose Worship and Service Oil was used for divers things; as, about the Lamps, *Exod.* 35. 14. and Offerings, *Levit.* 2. 6, 7. and for the anointing of Sacred Persons and Things. *z* For Oil was used in the Constitution of Kings, and Priests, and Prophets, and for a Present to great Persons, and to anoint the Head and Face, &c. *a* Heb. *to move* hither and thither, to wander to and fro, to exchange my sweet Tranquillity, for uncessant Cares and Travels for the good of others, as a King ought to do.

10 And the trees said unto the fig-tree *b*, Come thou, *and* reign over us.

b This, as also the Vine, v. 12. signifies the same thing with the Olive-Tree, but here are various Expressions used, either for the decency of the Parable; or, because *Gideon* refused this Honour, both for himself, and for his Sons; or, to signifie that the Sons of *Gideon*, whom *Abimelech* had so cruelly slain, upon pretence of their affecting the Kingdom, were as far from such Thoughts as their Father; and therefore were unjustly and wickedly murdered.

11 But the fig-tree said unto them, Should I forsake my sweetness *c*, and my good fruit, and go to be promoted over the trees?

c For which that Fruit is particularly commended.

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheareth God *d* and man *e*, and go to be promoted over the trees?

d Wherewith God is well pleased, because it was offered to God, *Numb* 15. 5, 7, 10. *e* See *Psal.* 104. 15. *Prov.* 31. 6.

14 Then said all the trees unto the ‖ bramble *f*, Come thou, *and* reign over us.

‖ Or, *the vine.*

f Or, *Thorn*, a mean, and barren, and hurtful Tree, fitly representing *Abimelech*, the Son of a Concubine, and a Person of small Use, and great Cruelty.

15 And the bramble said unto the trees, If in truth ye anoint me king over you *g*, *then* come, *and* put your trust in my shadow *h*: and if not, * let fire * Heb. 23. come out of the bramble, and devour the cedars of Lebanon *i*.

‖ Or, Sing.

g If you deal truly and justly in making me King. *h* Then you may expect Protection under my Government. *i* Instead of Protection, you shall receive Destruction by me; especially you Cedars, *i.e.* Nobles, such as the House of *Millo*, who have been most forward in this work.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you, and † adventured his life far *k*, and delivered you out of the hand of Midian:

† Heb. *hit soul.*

k Heb. *cast away his Soul* or *Life far off*, out of his reach or power to recover it, *i.e.* Exposed himself to utmost hazard for your sakes.

18 And ye are risen up against my fathers house this day, and have slain *l* his sons, threescore and ten persons, upon one stone, and have made Abimelech the son of his maid-servant *m* king over the men of Shechem *n*, because *he is* your brother.)

l *Abimelech's* Fact is justly charged upon them, as done by their consent, approbation and assistance. *m* His Concubine, whom he so calls by way of reproach, because Maid-servants were oft made Concubines, *Exod.* 21. 7, 8, 9, 10. *n* By which limitation of their Power, and his Kingdom, he reflects Contempt upon him, and chargeth them with Presumption, That having only power over their own City, they durst impose a King upon all *Israel*.

19 If ye then have dealt truly and sincerely with Jerubbaal, and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech *o*.

o This is not a Prediction, but an Imprecation or Curse, as it is called, v. 57. which, being grounded upon just cause, and being the only way by which *Jotham* could perform the Duty of the *avenger of* his Brethrens *Blood*, which was incumbent upon him; had its effect, as others in like case had, as *Jos.* 6. 26. compared with 1 *King.* 16. 34. and 2 *King.* 2. 24.

21 And Jotham ran away, and fled *p*, and went to Beer *q*, and dwelt there, for fear of Abimelech his brother.

p Which he might easily do, having the advantage of the Hill, and other accommodations for flight; and because the People were not forward to pursue a Man whom they knew to have such just Cause, and great Provocation to speak, and so little Power to do them any hurt. *q* A Place remote from *Shechem*, and out of *Abimelech's* reach: There were divers Places of that name.

22 ¶ When Abimelech had reigned three years over Israel *r*:

r For though the Men of *Shechem* were the first Authors of *Abimelech's* advancement, it's more than probable, that the rest of the People easily enclined to that form of Government which they so much desired; or, at least, made no resistance against it.

23 Then God sent an evil spirit ‖ between Abimelech, and the men of Shechem: and the men of Shechem dealt treacherously with Abimelech.

‖ Or, *but.*

s God gave the Devil Commission to enter into, or work upon their minds and hearts; knowing, that he of himself, and by his own inclination, would fill them with mistakes, and jealousies, and dissensions, and heart-burnings, which would end in civil Wars, and mutual Ruine.

24 That the cruelty *t done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which † aided him in the killing of his brethren.

† Heb. *strengthened his hands to kill.*

t i.e. The punishment of the Cruelty.

25 And the men of Shechem set liers in wait for him *u* in the tops of the mountains, and they robbed all that came along that way by them *x*: and it was told Abimelech *y*.

u To seize his Person. *x* To wit, such as favoured or served *Abimelech*; for to such only their Commission reached, though it may be they went beyond their Bounds, and by Military Licence robbed all Passengers promiscuously. *y* Who, as it is here implied, exercised Hostility towards the Men of *Shechem*.

26 And Gaal the son of Ebed *z* came with his brethren, and went over to Shechem *a*: and the men of Shechem put their confidence in him.

z It is not known who, or of what Tribe he was; but it is evident, that he was a Man very considerable for Wealth, and Strength, and Counsel, and Interest; and ill pleased with *Abimelech's* Power. *a* By his Presence and Counsel to animate and assist them against *Abimelech*.

27 And they went out into the fields *b*, and gathered their vineyards, and trod *the grapes*, and made ‖ merry *c*, and went into the house of their gods *d*, and did eat and drink *e*, and cursed Abimelech *f*.

‖ Or, *sang.*

b Which, till his coming they durst not do, for fear of *Abimelech*; but now took confidence to do so, in contempt of him. *c* Partly, from the Custom of rejoicing, and singing Songs in Vintage-time, *Levit.* 19. 24. *Isa.* 16. 10. *Jer.* 25. 30. and partly, for the hopes of their Redemption from *Abimelech's* Tyranny. *d* *Baal-berith*, v. 4. either to beg his help against *Abimelech*, or to give him thanks, either for the Fruits of the Earth now received, or for the Hopes of recovering their former, and lost Liberty. *e* To the honour of their Idols, and out of the Oblations made to them, as they used to do to the honour of *Jehovah*, and out of his Sacrifices. *f* Either by reviling and reproaching him after their manner; or, rather in a more solemn and religious manner, cursing him by their god, as *Goliah* did *David*, 1 *Sam.* 17. 43. Or, calling upon their god to ratifie their Curses pronounced against him.

28 And Gaal the son of Ebed said, Who *is* Abimelech *g*, and who is Shechem *h* that we should serve him? *is not he* the son of Jerubbaal *i*? And Zebul his officer *k*? serve the men of Hamor the father of Shechem *l*: for why should we serve him?

g What is he but a base-born Person, an ambitious, imperious, and cruel Tyrant, and one every way unfit and unworthy to govern you? *h* *Shechem* is here the name, either, 1. Of the Place or City of *Shechem*; and so the *Hebrew* Particle *mi*, *who*, is put for *mah*, *what*, as it is *Judg.* 13. 17. and then the sense of the place is this; Consider how obscure and unworthy a Person *Abimelech* is, and what a Potent and Honourable City *Shechem* is; and judge you whether it be fit that such a City should be subject to such a Person: Or, rather, 2. Of a Person, even of *Abimelech*, named in the foregoing words, and described in those which follow, *the son of Jerubbaal*, between which *Shechem* is hemmed in, and therefore cannot conveniently belong to any other. He is called *Shechem* for the *Shechemite*, by a metonymie of the Subject, whereby the Place is put for the Person contained in it, and belonging to it; as *Egypt*, *Æthiopia*, *Seba*, *Judea*, *Macedonia*, and *Achaia*, &c. are put for the People of those Countries, *Job* 1. 15. and 6. 19. *Psal.* 68. 31. and 105. 38. *Isa.* 43. 3. *Matth.* 3. 5. *Rom.* 15. 26. Thus *mi* is taken properly, and the sense is, *Who is this Shechemite?* For so he was by the Mother's side, born of a Woman of your City, and she but his Concubine and Servant; why should you submit to one so basely descended? *i i.e.* Of *Gideon*, a Person obscure by his own confession, *Judg.* 6. 15. and famous only by his boldness and fierceness against that *Baal* which you justly honour and reverence, whose Altar he overthrew, and whose Worship he endeavoured to abolish. *k* And you are so unworthy and mean-spirited, that you do not only submit to him, but suffer his very Servants to bear rule over you, and enslave you; and particularly, this ignoble and hateful Person *Zebul*. *l* If you love Bondage, call in the old Master and Lord of the Place; chuse not an Upstart, as *Abimelech* is; but rather take one of the old Stock, one descended from *Hamor*, *Gen.* 34. 2. who did not carry himself like a Tyrant, as *Abimelech* did; but like a Father of his City of *Shechem*. This he might speak, either, 1. Sincerely, as being himself a *Canaanite* and a *Shechemite*, and possibly come from one of those little ones whom *Simeon* and *Levi* spared when they slew all the grown Males, *Gen.* 34. 27. And it may be that he was one of the Royal Blood, a descendant of *Hamor*, who hereby sought to insinuate himself into their Minds and Government, as it follows, v. 29. *Would to God this people were under my hand*; which he might judge the People more likely to do, both because they were now united with the *Canaanites* in Religion; and because their present Distress might oblige them to put themselves under him, who seemed or pretended to be a valiant and expert Commander. Or, 2. In way of Derision, he being an *Israelite*; if you are so servile, serve some of the Children of *Hamor*; which because you rightly judge to be abhorred and dishonourable, do not now submit to a far baser Person; but cast off his Yoak, and recover your lost Liberties.

29 And would to God this people were under my hand *m*, then would I remove Abimelech *n*. And he said to Abimelech *o*, Increase thine army, and come out *p*.

m *i.e.* Under my Command; I wish you would unanimously submit to me, as your Captain and Governour; for he found them divided; and some of them hearkening after *Abimelech*, whom they had lately rejected, according to the levity of the popular Humour. *n* As you have driven him out of your City, I would drive him out of your Country. *o* He sent this Message or Challenge to him. *p* I desire not to surprise thee at any disadvantage; strengthen thy self as much as thou canst, and come out into the open Field, that thou and I may decide it by our Arms.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‖ kindled *q*.

‖ Or, *hot.*

q It seems he had temporized and complied with the Peoples Humour and Plot against *Abimelech*, either in Dissimulation and Design, and by *Abimelech's* Connivence or Advice; or, really; but when he heard *Gaal's* words, and himself traduced, and struck at by them, he changed his mind, repented of his defection from *Abimelech*, and intended to return himself, and to bring the People again to the Obedience of their Lord and King.

31 And he sent messengers unto Abimelech † privily *r*, saying, Behold, Gaal the son of Ebed, and his brethren be come to Shechem; and behold, they fortifie the city against thee *s*.

† Heb. *craftily*, or, *to Tormah.*

r So as *Gaal* and his Confederates might not know it. Or, *in Tormah*; or, who was in *Thormah*; for some make it the name of the Place where *Abimelech* was, which is called with some variation, *Arumah*, v. 41. *s* They Besiege or Guard the City of *Shechem*, so as none may go out to thee, nor come in from thee.

32 Now therefore, up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he *t*, and the people that *is* with him come out against thee, then maist thou do to them † as thou shalt find occasion.

† Heb. *as thine hand shall find.*

t i. e. Gaal mentioned v. 33.

34 ¶ And Abimelech rose up, and all the people *that were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entring of the gate of the city *u*; and Abimelech rose up, and the people that *were* with him, from lying in wait.

u To put his Army in order, and to conduct them against *Abimelech*, whom he supposed to be at a great distance.

36 And when Gaal saw the people, he said to Zebul *x*, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains, as *if they were* men *y*.

x Who concealed the anger which he had conceived, v. 30. and pretended compliance with him in this Expedition, that he might draw him forth into the Field where *Abimelech* might have the opportunity of

of Fighting with Him, and overthrowing him. *y* For in the Morning, as this was, and in the Evening, the shadows are longest, and move most quickly. He intimates, that he was afraid of shadows.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land *z*, and another company come along by the plain of ‖ Meonenim.

† Heb. *navel.*

‖ Or, *the regarders of times.*

z Heb. *by the navel of the Land.* So he calls, either First, the middle of it, as the middle part of *Greece* and of *Sicily* are called *the navel* of them, by the *Roman* Writers, because the Navel is in the midst of Man's Body: Or, Secondly, The higher part of it, called *the Mountains*, *v.* 36. and here *the navel*, because it was raised above the other ground, as the Navel is above the rest of the Body.

38 Then said Zebul unto him, Where *is* now thy mouth *a* wherewith thou saidst, Who *is* Abimelech that we should serve him? *is* not this the people that thou hast despised? Go out, I pray now, and fight with them.

a i. e. Thy brags. Now thou betrayest thy fears, and therefore now shew thy self a man, and fight valiantly for thy self and people.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him *b*, and many were overthrown *and* wounded *c*, *even* unto the entring of the gate.

b Being surprized by the unexpected coming of *Abimelech*, and possibly not fully prepared for the encounter. *c* Being pursued and overtaken by *Abimelech*.

41 And Abimelech dwelt at Arumah *d*; and Zebul thrust out Gaal and his brethren *e*, that they should not dwell in Shechem.

d He did not prosecute his Victory, but retreated to *Arumah*, partly to see the effect of this Fight, and whether the *Shechemites* would not of themselves return to his Government, being either perswaded by *Zebul* upon this occasion, or terrified by his strength and valour, or now by his clemency in proceeding no further against them: and partly, that being hereby grown more secure, he might have the greater advantage against them, which accordingly he here makes use of. *e* Which he was inabled to do, because the Multitude, which is generally light and unstable, and judgeth of all things by Events, were now enraged against *Gaal*, suspecting him guilty either of Treachery or Cowardize, or ill Conduct: and besides, they thought the expulsion of *Gaal* would sweeten and satisfie *Abimelech*, and make him give over the War against them. But though they were offended with *Gaal*, yet *Zebul*'s interest was not so considerable with them, that he could prevail with them either to kill *Gaal* and his Brethren, or to yield themselves to *Abimelech*; and therefore he still complies with the People, and waits for a fairer opportunity, though in vain.

42 And it came to pass on the morrow, that the people went out into the field *f*, and they told Abimelech.

f Either, First, to renew the Fight, and avenge themselves for their last loss, the great God hardening their hearts to their Destruction, and the accomplishment of his Word delivered to them by *Jotham*. But here is not one word about the Peoples Arming, or Resisting, or Fighting, as there was before, *v.* 39. but only of their Slaughter, *v.* 43, 44. Or, Secondly, to their usual, and then proper Imployments about their Lands: for though their Vintage was past, the Seed-time was now come, and other things were to be done in the Fields. Or, Thirdly, upon some solemn occasion, not here expressed; possibly to make a solemn Procession, or perform some other Rites in the Fields, to the honour of their god *Baal-berith*, as the manner of the Heathen was, to make supplication to him for his help, and for better success; or only to go for that end to the house of their god *Baal-berith*, which is thought to have been in the Fields; as may seem from *v.* 27, 46. on a Mountain upon the East side of the City.

43 And he took the people, and divided them into three companies *g*, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he rose up against them and smote them.

g Whereof he kept one with himself, *v.* 44. and put the rest under other Commanders.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entring of the gate of the city *b*, and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

b To prevent their Retreat into the City, and give the other two Companies opportunity to cut them off.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt *i*.

i Not to make the place barren, as salt will do, for then he would have sowed the Fields, not the City; but in token of his detestation and desire of their utter and irrecoverable Destruction: for Salt is the symbole or sign of Perpetuity; Compare *Numb.* 18. 19. *Deut.* 29. 23. 2 *Chron.* 13. 5. *Zeph.* 2. 9.

46 ¶ And when all the men of the tower of Shechem *k* heard *that*, they entred into an hold of the house of the god of Berith *l*.

k A strong place belonging to the City of *Shechem*, and made for its defence or security, but without the City. It is thought, this was that *Millo* which was confederate with *Shechem* in their design against *Abimelech*, *v.* 6. which also *Jotham* Cursed with *Shechem*, *v* 20. and that Curse is noted to have its Effect, *v.* 57. And this place may be called *the Tower of Shechem*; either because those who possessed and defended it, were sent from *Shechem*: Or, because it was built and kept for the safe guard of *Shechem*. *l* Or, *Baal-berith*, *v.* 4. Hither they fled out of the Town belonging to it, fearing the same event with *Shechem*; and here they thought to be secure; partly by the strength of the place, as the Temples of Idols were oft-times built in the highest and strongest Places, as the Capitol at *Rome*, and the Temple at *Jerusalem*; and such this place seems to have been, because they laid their Treasure here, *v.* 4. Partly by the Religion of it, thinking that either their god would Protect them there, or that *Abimelech* would spare them there, if not out of piety to that god, yet out of thankfulness for the benefit which he received thence, *v.* 4.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together, into that place.

48 And Abimelech gat him up to mount Zalmon *m*, he, and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as *I have done.*

† Heb. *have do.*

m A place so called from its shadiness, because there were many Trees there.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez *n*, and encamped against Thebez, and took it.

n Another Town near to Shechem; and, as it seems, within its Territory.

51 But there was a strong tower within the city, and thither fled all the men, and women *o*, and all they of the city, and shut *it* to them, and gat them up to the top of the tower *p*.

o All that were not slain in the taking of the Town: or they all forsook the Town, and retired to their strong hold. *p* Which was flat and plain, after their manner of Building.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower, to burn it with fire.

53 And a certain woman * cast a piece of a millstone *q* upon Abimelech's head, and all to brake his skull.

* 2 Sam. 11. 21.

q Such great stones no doubt they carried up with them, whereby they might defend themselves, or offend those who Assaulted them. Here the Justice of God is remarkable in suiting the Punishment to his Sin. He slew his Brethren upon a stone, *v.* 5. and he loseth his own life by a Stone.

54 Then * he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him *r*: and his young man thrust him through, and he died.

* So 1 Sam. 31. 4.

r Which was esteemed a matter of disgrace.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendred the wickedness of Abimelech which he did unto * his father *s*, in slaying his seventy brethren.

* Judg. 8. 35.

s In rooting out, as far as he could, the name, and memory, and remainders of his Father.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal.

CHAP. X.

Tola judgeth Israel: and Jair: Whose 30 Sons had 30 Cities, 1–5: The Peoples Idolatry, 6. The Philistines and Ammonites oppress them, 7——9. They cry to God who sendeth them to their false gods: But upon their Repentance pitieth them, 10—16. The Ammonites and Israelites encamp against one another, 17, 18.

AND after Abimelech, there arose *a* to ‖ † defend Israel *b*, Tola the son of Puah, the son of Dodo, a man of Issachar, and he dwelt in Shamir in mount Ephraim *c*.

‖ Or, *to save.* † Heb. *Judge.*

a Not of himself, but either chosen by the People; or rather, raised by God, as the other Judges were. *b* Or, *to save*, which he did not by fighting against, and overthrowing their Enemies, but by a prudent and pious Government of them, whereby he kept them from Sedition, and Oppression, and Tyranny, as also from Idolatry; as may be gathered from *v.* 6. which if not restrained and purged out, would have brought certain Ruine upon them. *c* Which was in the very heart and midst of the Land.

2 And he judged Israel twenty and three years, and dyed, and was buried in Shamir.

3 ¶ And after him arose Jair a Gileadite *d*, and judged Israel twenty and two years.

d Of *Gilead* beyond *Jordan*.

4 And he had thirty sons that rode on thirty asscolts *e*, and they had thirty cities, which are called ‖ Havoth-jair *f*, unto this day, which are in the land of Gilead.

‖ Or, *the villages of Jair.*

e Because Horses were scarce there, and were not to be multiplied by the King himself, *Deut.* 17. 16. Hence their Kings and Kings children used to ride upon Mules, 2 *Sam.* 13. 29. and 18. 9. 1 *Kings* 1, 33, 38, 44. Compare *Judg.* 5. 10. and 12. 14. *f Object.* These Villages were called so before this time from another *Jair*: And *Numb.* 32. 41. *Deut.* 3. 14. *Answ.* They are not said to be now first called by that Name; but to be still so called, because the old name was revived and confirmed upon this occasion. As *Sheba* is said to be called *Beersheba*, upon an occasion mentioned *Gen.* 26. 33. though it was so called before upon a more ancient occasion, *Gen.* 21. 33. Possibly this *Jair* had enlarged or fortified these Towns, and so they were justly denominated from him, no less than from the former.

5 And Jair died, and was buried in Camon.

6 ¶ And * the children of Israel did evil again in the sight of the LORD, and served Baalim, and † Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him *g*.

* Chap. 2. 11. *and* 3. 7. *and* 4. 1. *and* 6. 1. *and* 13. 1.

† Chap. 2. 13.

g He shews how they grew worse and worse, and so ripened themselves for the Ruine which afterward came upon them. Before they Worshipped God and Idols together: now they utterly forsake God, and wholly cleave to Idols.

7 And the anger of the LORD was hot against Israel, and he * sold them into the hands of the Philistines, and into the hands of the children of Ammon *h*.

* 1 Sam. 12. 9.

h The one on the West, the other on the East; so they were molested on both sides.

† Heb. *crushed.*

8 And that year they vexed and † oppressed the children of Israel eighteen years *i*, all the children of Israel that *were* on the other side Jordan, in the land of the Amorite which *is* in Gilead.

i Or, *That year they had vexed and oppressed the children of Israel eighteen years.* Or, *They vexed them in that year, that was the eighteenth year*; to wit, of that Vexation. This was the eighteenth year from the beginning of that Oppression. And these eighteen years are not to be reckoned from *Jair*'s Death, because that would enlarge the time of the Judges beyond the just bounds; as may appear from 1 *Kings* 6. 1. Nor from *Jephthah*'s beginning to Reign, because he Reigned but six years, and in the beginning thereof put an end to this Persecution, but from the fourth year of *Jair*'s Reign: so that the greatest part of *Jair*'s Reign was contemporary with this Affliction. And although this Oppression of the *Ammonites* and *Philistines*, and the cause of it, the Idolatry of the *Israelites*, be not mentioned till after *Jair*'s death, because the Sacred Pen-man would deliver the whole history of this Calamity entirely and together; yet they both happened before it; and *Jair*'s death is mentioned before that, only by a *Prolepsis* or Anticipation, than which, nothing is more frequent in Scripture. The case of *Jair* and *Samson* seem to be much alike. For as it is said of *Samson*, that *he judged Israel in the days* of the Tyranny *of the Philistines, twenty years*, Judg. 15. 20. by which it is evident, that his Judicature, and their Dominion, were Contemporary; the like is to be conceived of *Jair*, that he began to judge *Israel*, and endeavoured to reform Religion, and purge out all abuses; but being unable to effect this through the backwardness and baseness of the People, God would not inable him to deliver the People, but gave them up to this sad Oppression; so that *Jair* could only perform one half of his Office, which was to determine Differences amongst the *Israelites*, but could not deliver them from their Enemies.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim *k*.

k Because not contented to add Idols to thee, we have preferred them before thee, and rejected thee to receive and worship them.

11 And the LORD said *l* unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites *m*, from the children of Ammon *n*, and from the Philistines *o*?

l Either by himself, the Son of God appearing in a visible shape, which then was usual: or by some Prophet whom he raised and sent to this purpose: or by the High-Priest, who was consulted in the case. *m* Both *Sihon* and *Og*, and their people, *Numb.* 21. and other Kings of the *Amorites* within *Jordan*, *Josh* 10. 5. *n* Who were confederate with the *Moabites*, Judg. 3. 13, 14. *o* See *Judg.* 3. 31.

12 The Zidonians *p* also, and the Amalekites *q*, and Maonites *r* did oppress you, and ye cried to me, and I delivered you out of their hand.

p For though we do not read of any oppression of *Israel*, particularly, by the *Sidonians*; yet there might be such a thing: as many things were said and done, both in the Old and New Testament, which are not Recorded there: Or, they might join their Forces with the King of *Mesopotamia*, Judg. 3. 8. Or with some other of their Oppressors: for it is certain, these were *left* among others *to prove Israel*, Judg. 3. 1, 2, 3. *q* Of whom, see *Judg.* 3. 12. and 6. 3. *r* Either First, those who lived in, or near the Wilderness of *Maon*, in the South of *Judah*, 1 *Sam.* 23. 25. and 25. 2. whether *Edomites* or others. Or, Secondly, the *Mehunims*, a People living near the *Arabians*, of whom, 2 *Chron.* 26. 7. For in the *Hebrew*, the Letters of both Names are the same, only the one is the Singular, the other the Plural Number. Or, Thirdly, The *Midianites*, whose Oppression he would not omit; it being usual for one and the same Person or Persons to have two Names: although the *Midianites* may be comprehended under the *Amalekites*, with whom they were joyned, *Judg.* 6. 3, 33. Or Fourthly, Some other People now unknown, and not expressed elsewhere in Scripture.

13 * Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more *s*.

* Deut 23. 20. Jer. 2. 13.

s To wit, except you Repent in another manner than you yet have done; which when they performed, God suspends the execution of this Threatning. Compare *Jer.* 18 7.

14 Go and * cry unto the gods which ye have chosen *t*, let them deliver you in the time of your tribulation.

* Deut. 32. 37, 38. Jer. 2. 28.

t You have not been forced to worship those gods by your Oppressors and Tyrants; but you have freely chosen these gods before me.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever † seemeth good unto thee *u*; deliver us only, we pray thee, this day.

† Heb. *is good in thine eyes.*

u Do not give us up into the hands of these cruel Men, but do thou chastise us with thine own hand as much as thou pleasest; to wit, if we be not more faithful and constant to thee, than we have hitherto been.

16 And they put away the † strange gods from among them *x*, and served the LORD: and * his soul † was grieved *y* for the misery of Israel.

† Heb. *gods of strangers.* * Ha. 63. 9. † Heb. *was shortned.*

x This was an evidence of the sincerity of their sorrow, that they did not only confess and bewail their Sins, but also forsake them, and loath themselves for them. *y* Not properly, or as to inward affection; for God being infinitely happy, is not capable of grieving: but figuratively, and as to outward expression. He acted towards them, like one that felt their Sufferings; he had pity upon them, repented of his severe Proceedings against them, and quite changed his carriage towards them, and punished their Enemies as sorely as if they had grieved and injured his own person.

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh *z*.

† Heb. *cried together.*

z That *Mizpeh* which was beyond *Jordan* in *Gad* or *Manasseh*; of which see *Gen.* 31. 49. *Josh.* 18. 26. *Judg.* 10. 17. and 11. 11, 29, 34. There were other Cities of that name in Scripture.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall * be head over all the inhabitants of Gilead.

* Chap. 11. 8.

CHAP. XI.

Jephthah dwells in the Land of Tob. 1,—3. Is called by the Elders of Gilead to command in chief against the Ammonites, 4,—6. He demands to be continued Head after the War should cease, they swear it shall be so, 7,—11. He sendeth twice Messengers to the King of the Ammonites to treat of Peace, but in vain, 12,——28. Jephthah maketh a vow against him: Maketh a vow: Smiteth the Ammonites: Performeth his Vow on his Daughter, 29,——40.

NOW * Jephthah the Gileadite *a* was a mighty man of valour, and he was the son of † an harlot *b*: and Gilead *c* begat Jephthah.

* Heb. 11. 32. called Jephte.

† Heb. *a woman an harlot.*

2 And Gileads wife bare him sons, and his wives sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our fathers house, for thou *art* the son of a strange woman.

a So called, either from his Father *Gilead*, *Jos.* 17. 1, 2. or from the Mountain, or City of *Gilead*, the place of his birth or abode. *b i. e.* A Bastard; for though such were not ordinarily *to enter into the Congregation of the Lord*, *Deut.* 23. 2. Yet God can dispense with his own Laws, and hath sometimes done honour to base-born persons, so far, that some of them were admitted to be the Progenitors of the Lord Jesus Christ. *c* One of the Children of that Ancienter *Gilead*, *Numb.* 32. 1. *Josh.* 17. 1.

3 Then Jephthah fled † from his brethren, and dwelt in the land of Tob *d*: and there were gathered vain men *e* to Jephthah, and went out with him *f*.

† Heb. *from the face of.*

d Judg. 12. 1. 1 Sa. 22. 2.

c The name either of the Land or Territory, or of the Man who was the Owner or Ruler of it. d This place was in, or near *Gilead*, as appears by the speedy intercourse which here was between *Jephthah* and the *Israelites*. e Idle Persons, who desire to get their living rather by Spoil and Rapine, than by honest and diligent Labour. These evil-minded Persons *Jephthah* managed well, employing them against the Enemies of God, and of *Israel*, that bordered upon them; and particularly, upon Parties of the *Ammonites*, which made the *Israelites* more forward to chuse him for their Chieftain in this War. f When he made excursions and attempts upon his and their Enemies.

† Heb. *after days.*

4 ¶ And it came to pass † in process of time, g, that the children of Ammon made war against Israel.

g Heb. *after* some *days*: or, *after a year, days* being oft put for a *year*, as hath been shewed, after that year mentioned, *Judg.* 10. 8. The *Ammonites* had vexed and oppressed them Eighteen Years, and now that the *Israelites* begin to make Opposition, they commence a War against them. Or, some time after *Jephthah* had been banish'd, and after he had taken up Arms, and given them some disturbance. Or, after the *Israelites* assembled together, as is said, *Judg.* 10. 18.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah *b* out of the land of Tob.

b By direction or instinct from God, who both qualified him for, and called him to the office of a Judge. See *Judg.* 12. 7. *Heb.* 11. 32. Otherwise they might not have chosen a Bastard, *Deut.* 32. 2. Unless we will say, that there being no other person among them fit for, and willing to this Work, necessity dispensed with this Law, as it did with other positive Laws, as those of the Sabbath and Sacrifices.

6 And they said unto Jephthah, Come and be our Captain *i*, that we may fight with the children of Ammon.

i They say not, *our King*; for the experience of *Abimelech's* kingship had cooled their Appetite in that particular; but our Captain.

* Gen. 26. 27.

7 And Jephthah said unto the elders of Gilead, * Did not ye hate me, and expel me out of my fathers house *k*? and why are ye come unto me now, when ye are in distress?

k And deprive me of all share in my Father's Goods, which, though a Bastard, was due to me. This Expulsion of him was the act of his Brethren; but he here ascribes it to the Elders of *Gilead*; either because some of them were among these Elders, as is very probable from the dignity of this Family; or because this act, though desired and promoted by his Brethren, was executed by the decree of the Elders, to whom the determination of all Controversies about Inheritances belonged; and therefore it was their fault that they did not protect him from the Injuries of his Brethren, as their duty was.

8 And the Elders of Gilead said unto Jephthah, Therefore we turn again to thee now *l*, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

l Being sensible that we have done thee Injury, we come now to make thee full Reparations.

9 ¶ And Jephthah said unto the elders of Gilead, If ye bring me home again *m* to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head *n*?

m If you recall me from this place where I am now settled, to the place whence I was Expelled. n Will you really make good this Promise? *Jephthah* was so sollicitous in this case, either from his Zeal for the publick Good, which required that he should be so; or from the Law of Self-Preservation, that he might secure himself from his Brethren; whose ill-will he had experienced, and whose injuries he could not prevent, if, after he had served their ends, he had been reduced to his private capacity; or, there might be some Tincture of Ambition in him; for which God therefore severely, though paternally, chastiseth him, as we see afterwards.

† Heb. *be the hearer between us.*

10 ¶ And the elders of Gilead said unto Jephthah, The LORD † be witness between us *o*, if we do not so according to thy words.

o They confirm their Promise by a Solemn and Sacred Oath.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words *p* before the LORD *q* in Mizpeh.

p Objectively so called, *i.e.* All that was spoken, not only by him, but also by the Elders of *Gilead*, concerning him, and concerning this whole Transaction, and the conditions of it; or, *all his matters*, the whole business. q *i.e.* Before the Publick Congregation, wherewith God was usually, and then especially present; see *Exod.* 20. 24. *Deut.* 6. 25. *Mat.* 18. 10. Or, before the Altar, which possibly they did erect upon this special occasion, by God's permission: Or, in God's Presence, calling him to be present, as a Witness and Judge between them.

12 ¶ And Jephthah sent messengers *r* unto the king of the children of Ammon, saying, What hast thou to do with me *s*, that thou art come against me, to fight in my land?

r *i.e.* Ambassadors, to prevent Blood-shed, and make Peace; as far as in him lay; that so the *Israelites* might be acquitted before God and men, from all the sad consequences of this War; Herein he shewed great Prudence, and no less Piety. s What pretence, or reasonable cause hast thou for this Invasion? t He speaks this in the Name of all the People, whose the Land was.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, * Because Israel took away my land *u*, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

* Numb. 21. 13. Deut. 23. 4. Josh 24. 9.

u *i.e.* This Land of *Gilead*, which was mine, but unjustly taken from me, by *Sihon* and *Og*, the Kings of the *Ammorites*; and the injury perpetuated by *Israel's* detaining it from me. This Land, before the Conquests of *Sihon* and *Og*, belonged partly to the *Ammonites*, as is affirmed, *Jos.* 13. 25. and partly, and principally, to the *Moabites*, as appears from *Numb.* 21. 24, 26. *Deut.* 3. 11. And indeed, *Moab* and *Ammon* did for the most part join their Interests and their Forces, as appears from Scripture-Story; and as *Balak* the King of the *Moabites* acted for the *Ammonites*, so now the King of *Ammon* seems to act for the *Moabites*, either as being now his Subjects; or, as his Confederates; whence it comes to pass that *Moab* and *Ammon* are here promiscuously mentioned, as *v.* 15, 17, 18, 25. and *Chemosh* the known god of the *Moabites*, *Numb.* 21. 29. 1 *Kings* 11. 33. 2 *Kings* 23. 13. *Jer.* 48. 13, 46. is here called the god of the *Ammonites*, *v.* 24. though to speak strictly, *Moloch* or *Milchom* was their god, 1 *Kings* 11. 5, 7, 33. and 2 *Kings* 23. 13.

14 And Jephthah sent messengers again unto the king of the children of Ammon.

15 And said unto him, Thus saith Jephthah, * Israel took not away the land of Moab, nor the land of the children of Ammon.

* Deut. 2.

16 But when Israel came up from Egypt, and * walked through the wilderness unto the red-sea *x*, and * came to Kadesh:

* Num. 14. 25. * Num. 20. 1.

x Unto which they came three times; once, *Exod.* 13. 18. again, a little after their passage over it, *Exod.* 15. 22. and a third time, long after, when they came to *Ezion-Gaber*. *Numb.* 33. 35. *Deut.* 2. 8. which was upon the Shoar of the Red-Sea, 1 *Kings* 9. 26. 2 *Chron.* 8. 17. from whence they went to *Kadesh*, *Numb.* 20. of this time he speaks here.

17 Then * Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*: and in like manner they sent unto the king of Moab: but he would not *consent*: and Israel abode in Kadesh *y*.

* Num. 20. 14.

y Peaceably, and did not revenge their unkindness and inhumanity, as they could have done.

18 Then they went along through the wilderness, and * compassed the land of Edom, and the land of Moab, and came by the east-side of the land of Moab, and pitched on the other side of Arnon, * but came not within the border of Moab: for Arnon *was* the border of Moab.

* Num. 21. 4. * Num. 21. 13. ad 24.

19 And * Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon, and Israel said unto him, Let us pass, we pray thee, through thy land unto my place *z*.

* Deut. 2. 26.

z *i.e.* Unto the Land of *Canaan*, which God hath given to me.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel *a*.

a So *Sihon* was the aggressor or beginner of the War; and the *Israelites* were forced to it for their own Defence.

21 And the LORD God of Israel delivered Sihon, and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coasts *b* of the Amorites, from Arnon even unto Jabbok, and from the wilderness *c* even unto Jordan.

* Deut. 2. 36.

b Or *Borders*; together with all the Land included within those Borders; for so that word is oft used, as *Exod.* 8. 2. *Psal.* 147. 14. *Jer.* 15. 13. and 17. 3. c To wit, the Desart of *Arabia*.

23 So now the LORD God of Israel hath dispossessed the Amorites *d* from before his people Israel, and shouldest thou possess it?

d God, the Soveraign Lord of all Lands, hath given us this Land; This he adds, as a further and a convincing reason; because otherwise it might have been alledged against the former Argument, that they could gain no more Right to that Land from *Sihon*, than *Sihon* himself had; and he had but an unjust Claim to it.

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess *e*? so whomsoever the LORD our God shall drive out from before us, them will we possess.

e He speaks according to their fond and absurd Opinion: The *Ammonites* and *Moabites* got their Land by right of War, and Conquest of the old Inhabitants, whom they cast out; and this Success, though given them by the true God, for *Lot's* sake, *Deut.* 2. 9, 19. they impiously and ridiculously ascribe to their god *Chemosh*, whose Gift they owned to be a firm and sufficient Title.

25 * And now art thou any thing better than Balak *f*, the son of Zippor king of Moab? Did he ever strive against Israel, or did he ever fight against them?

* Numb. 22. 2. Deut. 23. 4. Josh 24. 9.

f Are thou wiser than he? or hast thou more right than he had? *Balak*, though he plotted against *Israel*, in defence of his own Land, which he feared they would Invade and Conquer, *Numb.* 22. 4. yet he never contended with them about the restitution of those Lands which *Sihon* took from him or his Predecessors, after the *Israelites* had Conquered them.

26 While Israel dwelt in Heshbon, and her † towns, and in Aroer, and her † towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years *g*? why therefore did ye not recover *them* within that time?

† Heb. *daughters.* † Heb. *Daughters.*

g Not precisely, but about that time, either from their coming out of *Egypt*; or, from their first Conquest of those Lands; and thus numbers are oft expressed, see *Numb.* 1. 46. and 2. 32. and 11. 21. *Judg.* 20. 46. He urgeth Prescription, which is by all men reckoned a just Title, and it is fit it should be so for the good of the World, because otherwise the Door would be opened both to Kings, and to private Persons, for infinite Contentions and Confusions.

27 Wherefore I have not sinned against thee *h*; but thou doest me wrong to war against me: the LORD the judge, be judge this day *i* between the children of Israel, and the children of Ammon.

h I have done thee no wrong. i Let him determine this Controversie by the success of this day and War.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

* Chap. 3. 10.

29 ¶ Then the * Spirit of the LORD came upon Jephthah *k*, and he passed over Gilead and Manasseh *l*, and passed over Mizpeh of Gilead *m*, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

k Indued him with a more than ordinary Courage and Resolution. l *i.e.* *Bashan*, which the half Tribe of *Manasseh*, beyond *Jordan*, inhabited, *Jos.* 20. 8. and 21. 6. m So called, to distinguish it from other Cities of that name: Having gathered what Forces he suddenly could, he came hither to the borders of the *Ammonites*.

30 And Jephthah vowed a vow *n* unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hand:

n Of this and the following Verse, see the Notes on *ver.* 39.

† He that which cometh forth, which shall come forth.

31 Then it shall be, that † whatsoever cometh forth of the doors of my house, to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, ‖ and I will offer it up for a burnt-offering.

‖ Or, *or I will offer it, &c.*

32 ¶ So Jephthah passed over unto the children of Ammon, to fight against them, and the LORD delivered them into his hand.

33 And he smote them from Aroer, even till thou come to Minnith *o*, *even* twenty cities; and unto the ‖ plain of the vineyards, with a very great slaughter: thus the children of Ammon were subdued before the children of Israel.

‖ Or, Abel.

o A place not far from *Rabbah*, the chief City of the *Ammonites*.

34 ¶ And Jephthah came to Mizpeh unto his house, and behold his daughter came out to meet him, with timbrels and with dances *p*, and she was his only child: ‖ † beside her *q* he had neither son nor daughter.

‖ Or, *he had not of his own either son or daughter.* † Heb. *of himself.*

p In Consort with other Virgins, as the manner was, See *Exod.* 15. 20. 1 *Sam.* 18. 6. q Heb. *of himself*, *i.e.* Proceeding from his own body; which may imply, that he had other Children, either by Adoption, or in right of his Wife, who had them by a former Husband.

35 And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me *r*: for I have opened my mouth *s* unto the LORD, and I cannot go back *t*.

r Before this, I was troubled by my Brethren; and since, by the *Ammonites*; and now most of all, though but occasionally, by thee. s *i.e.* I have Vowed, which was done by Words, *Numb.* 30. 2, 6. t *i.e.* Not retract my Vow; I am indispensably obliged to perform it.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth *u*: forasmuch as the LORD hath taken vengeance for thee of thine enemies *x*, *even* of the children of Ammon.

u Do not for my sake make thy self a Transgressor; I freely give my consent to thy Vow; wherewith, and with the Success of his Arms he had now acquainted her, though it be not here expressed. x I am willing to bear my Burthen; being abundantly satisfied with the great Deliverance which God hath given to his People by thy hands.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may † go up and down upon the mountains *y*, and bewail my virginity *z*, I, and my fellows.

† Heb. *go, and go down.*

y Which she chose as a solitary place, and therefore fittest both for Lamentations, and for her Preparation for her approaching Calamity. z That I shall die Childless, which was esteemed both a Curse and a Disgrace for the *Israelites*, *Gen.* 30. 23. 1 *Sam.* 1. 6, 7. *Isa.* 4. 1. Because such were excluded from that great privilege of increasing the Holy Seed, and contributing to the Birth of the *Messiah*, who was to be born of an *Israelitish* Woman.

38 And he said, Go. And he sent her away *for* two months, and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed *a*: and she knew no man *b*: and it was a ‖ custom in Israel.

‖ Or, *ordinance.*

a Qu. What was it which *Jephthah* Vowed and Performed concerning his Daughter? *Ans.* Many, especially of Modern Writers, conceive, that *Jephthah's* Daughter was not Sacrificed, but only devoted to perpetual Virginity, which then was esteemed a great Curse and Reproach: This they gather, 1. From *v.* 37, 38. where we read, that she bewailed not her Death, which had been the chief Cause of Lamentation, if that had been Vowed, but *her Virginity*: 2. From this, *v.* 39. where, after he had said, that *he did with her according to his Vow*; he adds, by way of declaration of the matter of that Vow, *and she knew no Man*. But for the first, there may be a fair reason given, That she could not with Honour bewail her Death, which she had so generously and chearfully accepted of; because it was attended with, and occasioned by the Publick Good, and her Father's Honour and Happiness, *v.* 36. and was a kind of Martyrdom; and moreover, an act of Religion, the payment of a Vow, which ought to be done chearfully; but only bewailed the circumstance of her Death, that it was in some sort accursed and opprobrious; she having had no Husband to take away her reproach, as they speak, *Isa.* 4. 1. and leaving no Posterity to her Father's Comfort, and the Increase of God's People: And for the second, that Clause, *and she knew no man*, is plainly distinguished from the Execution of his Vow, which is here mentioned before; and this is added, not as an Explication of the Vow, but as an aggravating Circumstance, that this was executed when she had not yet known any man. Besides, this Opinion seems liable to weighty Objections; 1. There is no Example in all the Scripture, of any Woman that was obliged to perpetual Virginity by any Vow of her own, much less by the Vow of her Parents; nor have Parents any such Power over their Children, either by the Law of Nature, or by the Holy Scripture. 2. The express words of the Vow, *v.* 31. mention nothing of her Virginity, but only, that she should *surely be the Lords*; *i.e.* Devoted to the Service of the Lord, which might be without any obligation to perpetual Virginity; for, even *Samuel*, who was as fully devoted to the Lord by his Parents, as she could be, 1 *Sam.* 1. 11. and *Samson*, who was Devoted not only by his Parents, but by God himself, and that in the highest degree, even to be a perpetual *Nazarite*, *Judg.* 13, 5, 7. yet were not prohibited Marriage; nor were any of the most Sacred Persons, *Levites*, or Priests, or High Priests, though they were the Lords in a singular manner, obliged to perpetual Virginity; and therefore if she was not Offered up for a Burnt-Offering, as the Authors of this Opinion say, but only was Consecrated to God, there was no occasion to bewail her Virginity, which, for any thing that appears, she was not tied to. 3. If this were all, here was no sufficient cause, why so wise and valiant a man as *Jephthah* should so bitterly and passionately lament over himself or his Daughter. And therefore it may seem most probable, that *Jephthah* did indeed Sacrifice his Daughter, as he had Vowed to do; which was the Opinion of *Josephus* the *Jew*, and of the *Chaldee* Paraphrast, and of divers of the *Jewish* Doctors, and almost all the Ancient Fathers, and many eminent Writers; and this best agrees with the words of the Vow, delivered *v.* 31. *Whatsoever cometh forth of the doors of my house to meet me—shall surely be the Lords, and I will offer it for a Burnt-Offering*. Nor is there one word in all the following Verses, which denies that she was thus offered; only the execution of the Vow is delivered in more ambiguous and general terms, *v.* 39. which in all reason, and by the Laws of good Interpretation, ought to be limited and explained by the more plain and particular description of it: It is true, those words may seem capable of another Interpretation; the conjunctive Particle, *and*, may be here put for the disjunctive, *or*, as it often is, as *Exod.* 21. 26, 27. *Levit.* 6. 3, 5. 2 *Sam.* 2. 19, *&c.* and so the meaning is, that what I first meet *shall surely be the Lords*, *or*, *I will offer it up for a Burnt-Offering*; to wit, if it be a Creature fit to be offered; Otherwise, say they, if a Dog or an Ass should have met him first, he should have been obliged to offer them, which was against the Law: But it is sufficiently evident, that he speaks of an Humane Person, from the very Phrase of *coming forth to meet him* at his return; which plainly argues a design to meet him, purposely to Congratulate his Return; this phrase of *going to meet* a person coming, being very oft used in Scripture, and constantly of one person meeting another, as *Gen.* 14. 17. and 18. 2. and 24. 17, *&c.* and never of any brute Creature: And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place; nor is it very proper to distinguish two Sentences in this manner, where the one is more general, and the other being more special, is comprehended within it; which is the case here; for it *shall surely be the Lords*, is the general; and

and its being *offered up for a burnt-offering*, is the particular way or manner how it was to be the Lords; as it were very improper to say, This is either a man, or it is my servant *John*; because the latter branch is contained in the former: and therefore in all the alledged instances where *and* is put for *or*, they are two distinct persons or things, and not one comprehended within another, as *Exod.* 21. 17. *Father or Mother*, 2 *Sam.* 2. 19. *right hand or left*. But the great Objection against this Opinion is this, That it seems a most horrid Act, directly contrary to the Law of Nature, and to plain Scripture, thus to Sacrifice his own Daughter; and that it seems altogether incredible, either that such a man as *Jephthah*, so eminent for Piety, and Wisdom, and Zeal, and Faith, should either make so Barbarous a Vow, or pursue it for above two Months space; and that none of the Priests of that time should inform him of the unlawfulness of executing so wicked a Vow, and of the liberty he had to redeem such a Vow, by vertue of *Levit.* 27. 2, 3, *&c.* or that *Jephthah* would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or, that the Priests and People would suffer him to execute his own Daughter, and not rather hinder him by force, as they afterwards did *Saul*, when he had sworn the Death of *Jonathan*. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming Monstrousness of this fact. 1. These were times of great and general ignorance and corruption of Religion, wherein the *Israelites* had Apostatized from God, and learnt and followed the practices and worships of the Heathen Nations, *Judg.* 10. 6. whereof this was one, to offer up Humane Sacrifices to *Moloch*; and although they seem now to have repented and forsaken their Idols, *Judg.* 10. 16. yet they seem still to have retained part of the old Leaven, and this among the rest, That they might offer Humane Sacrifices, not to *Moloch*, as they had done, but unto the Lord. And whereas some of the *Jewish* Writers pretend that *Phinehas* was alive at this time; and tell a fine Story concerning him and *Jephthah*, That both flood upon their Terms, and neither would go to the other to advise about the matter; yet it is more than probable that *Phinehas* was dead long before this time; and whosoever was the High-Priest then, he seems to be guilty either of gross ignorance or negligence; so that a late Learned Writer conceives, that this was the reason why the Priesthood was taken from him, and from that line, and translated to the line of *Ithamar*, which was done in the time of the Judges, as may be gathered from 1 *Sam.* 2. 35, 36. Moreover *Jephthah*, though now a good Man, may seem to have had but a rude and barbarous Education; having been banished from his Father's House, and forced to wander and dispose himself in the utmost Borders of the Land of *Gilead*, beyond *Jordan*, at a great distance from the place of Worship and Instruction; Nor is it strange, That the Priests and People did not resist *Jephthah* in this Enterprise; partly, because many of them might lie under the same ignorance and mistake that *Jephthah* did; and partly because they knew *Jephthah* to be a stout, and resolute, and boisterous Man, and were afraid to oppose him in a matter wherein he he seemed to be so peremptory, and their Persons and Families were not much concerned. 2. This mistake of *Jephthah's*, and of the rest of that Age, was not without some plausible appearance of Warrant from the Holy Text, even from *Levit.* 27. 28, 29. wherein it is expressly provided, That *no Devoted thing, whether Man or Beast, should be redeemed, but should surely be put to Death*; 2 place, which it is not strange that a Soldier in so ignorant an Age should mistake, seeing even some Learned Divines, in this knowing Age, and *Capellus*, amongst the rest, have fallen into the same error, and justified *Jephthah's* action from that place; and though I doubt not they run into the other extream, as Men commonly do, those words being to be otherwise understood than they take them (of which see my Notes on that place) yet it must be granted that place gave *Jephthah* a very colourable pretext for the Action; and being pushed on by Zeal for God, and the Conscience of his Vow, he might easily be induced to it; and though this was a Sin in him, yet it was but a Sin of Ignorance; which therefore was overlooked by a gracious God, and not reproved by any Holy men of God. It is probably conceived, that the *Greeks*, who used to steal sacred Histories, and turn them into Fables, had from this History their relation of *Iphigenia* (which may be put for *Jephtigenia*) Sacrificed by her Father *Agamemnon*, which is described by many of the same circumstances wherewith this is accompanied. *b* To wit, carnally; she died a Virgin.

†Heb. *from days to days.* ‖ Or, *to talk with.*

40 That the daughters of Israel went † yearly *c* ‖ to lament the daughter of Jephthah *d* the Gileadite four days in a year.

c To a place appointed for their meeting to this end, possibly to the place where she was Sacrificed. *d* To express their Sorrow for her loss, according to the manner. Or, *to Discourse of* (so the *Hebrew Lamed* is sometimes used) *the Daughter of* Jephthah, to celebrate her Praises, who had so willingly yielded up her self for a Sacrifice.

CHAP. XII.

The Ephraimites wage War against Jephthah: Are smitten by the Gileadites: And being discerned by Shibboleth, are slain to the number of two and forty thousand, 1——6. *Jephthah dies,* 7. *After him Ibzan,* 8——10. *Elon,* 11, 12. *Abdon* 13——15. *Were Judges over Israel.*

†Heb. *were called.*

AND the men of Ephraim † gathered themselves together, and went northward *a*, and said unto Jephthah *b*, Wherefore passedst thou over *c* to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire.

a Over *Jordan*, so Northward towards *Mizpeh*, where *Jephthah* was, *Judg.* 11. 34. and which was in the Northern part of the Land beyond *Jordan*. *b* Through Pride and Envy, contending with him as they did before with *Gideon*, *Judg.* 8. 1. *c* Not over *Jordan*, for there he was already; but over the Borders of the *Israelites* land beyond *Jordan*, as appears by comparing this with *Judg.* 11. 29. where the same Phrase is used.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you *d*, ye delivered me not out of their hand.

d Hence it appears, that he craved their assistance, which they denied; though that be not elsewhere expressed.

3 And when I saw that ye delivered *me* not, I put my life in my hand *e*, and passed over against the children of Ammon, and the LORD delivered them into my hand. Wherefore then are ye come up unto me this day to fight against me *f*?

e i.e. I exposed my self to utmost danger; as a man that carries a brittle and precious thing in his hand, which may easily either fall to the ground, or be snatched from him. The same Phrase is used 1 *Sam.* 19. 5. and 28. 21. *Job* 13. 14. *Psal.* 119. 109. *f* Why do you thus require my kindness in running into such hazard to preserve you and yours?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim, among the Epraimites, *and* among the Manassites *g*.

g According to this Translation, these words are a scoffing and contemptuous expression of the *Ephraimites* concerning the *Gileadites*, whom they call Fugitives of *Ephraim*; the word *Ephraim* being here taken largely, as it is elsewhere, as *Isa.* 7. 2, 5. so as it comprehends the other Neighbouring Tribes, of which *Ephraim* was in some sort the head or chief; and especially their Brethren of *Manasseh*, who lived next to them, and were descended from the same Father, *Joseph*; by reason whereof, both these Tribes are sometimes reckoned for one, and called by the name of *the Tribe of Joseph*. And this large signification of *Ephraim* may seem probable from the following words, where, instead of *Ephraim* is put *the Ephraimites, and the Manassites*. By *Gileadites* here they seem principally to mean the *Manassites* beyond *Jordan*, who dwelt in *Gilead*, as appears from *Deut.* 3. 13. *Josh.* 17. 1, 5, 6. And although other *Gileadites* were joyn'd with them, yet they vent their passion against these; principally, because they envied them most; partly, because they seemed to have had a chief hand in the Victory, *Judg.* 11. 29. And partly, because they were more nearly related to them, and therefore more obliged to desire their Conjunction with them in the War. These they here opprobriously call *fugitives*, *i.e.* such as had deserted their Brethren of *Ephraim* and *Manasseh*, and for some worldly advantage planted themselves beyond *Jordan*, at a distance from their Brethren, and were alienated in Affection from them, and carried on a distinct and separate Interest of their own; as appears by their Monopolizing the glory of this Success to themselves, and excluding their Brethren from it. According to the *Hebrew*, the words lie, and may be rendred thus, *Therefore* (so *chi* is oft rendred) *they said, Fugitives of Ephraim are ye*; *i.e.* Ye *Ephraimites* are meer run-aways: for the words next foregoing are, *the men of Gilead smote Ephraim*. And having told you what they said, because the Pronoun *they* was ambiguous, he adds by way of Explication) who said it, even, the *Gileadites* (and they said it when they had got the advantage over them, and got between them and home, as the next verse shews) being *between Ephraim and Manasseh*; *i.e.* Having taken the passages of *Jordan*, as it follows, which lay between *Ephraim* and that part of *Manasseh* which was beyond *Jordan*. Or these latter words may be rendred thus, *And the Gileadites were between Ephraim and Manasseh*. So there is only an *Ellipsis* of two small words, which are oft defective, and to be understood in Scripture. Or thus, *And the Gileadites were in the midst of the Ephraimites, and in the midst of the Manassites*, to wit, those *Manassites* who ordinarily lived within *Jordan*, who possibly were confederate with the *Ephraimites* in this quarrel. And so the meaning is, they followed close after them, and overtook them, and fell upon the midst of them, and smote them; and they sent a party to intercept them at the passages of *Jordan*, as it here follows.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped *h*, said, Let me go over, that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay *i*.

h Heb. *The fugitives of Ephraim*, as before; for the Hebrew words are the same. Which may make the latter Exposition of the foregoing words more probable, to wit, that it is not the *Gileadites*, but the *Ephraimites* who are these as well as here so called, because they were smitten before *Jephthah*, and fled from him. *i* To avoid the present danger.

6 Then said they unto him, Say now Shibboleth *k*; and he said Sibboleth *l*: for he could not frame to pronounce it right *m*. Then they took him, and slew him at the passages of Jordan: and there fell at that time *n* of the Ephraimites forty and two thousand.

k Which signifies *a stream* or *river*, which they desired to pass over: so it was a word proper for the occasion, and gave them no cause to suspect the Design, because they were required only to express their Desire, to go over the *Shibboleth* or River. *l* It is well known, that not only divers Nations, but divers Provinces, or Parts of the same Nation who use the same Language, differ in their dialect and manner of pronunciation, *m* Or rather, *he did not frame* or

or *direct* himself *to speak so*, or *to speak right*; *i.e.* So as he was required to do it. The Hebrew Text doth not say, that *he could not do it*, but that he *did it not*, because he suspecting not the Design of it, uttered it speedily according to his manner of Expression. *n* Not in that Place, at the Passages of *Jordan*, but in that Expedition, being slain either in the Battel, or in the Pursuit, or at *Jordan*.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities *o* of Gilead.

o Heb. *In the cities.* The Plural Number put for the Singular, as *Gen.* 19. 29. where *Lot* is said to dwell *in the cities*, *i.e.* one of the Cities: And 1 *Sam.* 18. 21. *the twain* is put for *one of the twain*: and *Judg.* 18. 14. *houses* for *house*: and *Jonah* 1. 5. *the sides*, for one of the sides.

8 ¶ And after him Ibzan of Bethlehem *p* judged Israel.

p Either that in *Judah*, of which *Matth.* 2. 6. Or that in *Zebulun*, *Josh.* 19. 15.

9 And he had thirty sons, and thirty daughters, *whom* he had sent abroad, and took *q* in thirty daughters from abroad for his sons. And he judged Israel seven years.

q i.e. Took them home for Wives to his Sons. See *Gen.* 24. 67. and 31. 50. *Deut.* 21. 12. 2 *Sam.* 11. 27.

10 Then died Ibzan, and was buried at Bethlehem.

11 And after him, Elon a Zebulonite judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Ajalon, in the country of Zebulun *r*.

r This is added to distinguish it from other *Ajalons*, of which see *Judg.* 1. 35. 1 *Chron.* 6. 69. and 8. 13.

13 ¶ And after him, Abdon the son of Hillel a Pirathonite judged Israel.

† Heb. *Sons just.* * Chap. 5. 10. and 10. 4.

14 And he had forty sons, and thirty † nephews, that * rode on threescore and ten ass-colts, and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites *s*.

s So called from some remarkable Exploit, done either by, or upon the *Amalekites* in that place.

CHAP. XIII.

The Philistines again oppress Israel, 1. *An angel appeareth to Manoah's wife: promising her a son that should be a Nazarite: and deliver Israel,* 2,——6. *She informs her husband hereof: he prayeth: and obtaineth a return of the angel,* 7,——14. *Manoah is desirous to provide food for the angel: and enquireth after his name,* 15,——18. *He sacrificeth to the Lord: and the angel ascendeth to heaven in the flame of the burnt-offering,* 19,——21. *hereat Manoah is affrighted: but comforted by his wife: who beareth him a son: his name Samson: in whom is the Spirit of the Lord,* 22,——25.

† Heb. *added to cease &c.* * Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

AND the children of Israel † * did evil *a* again in the sight of the LORD, and the LORD delivered them into the hand of the Philistines forty years *b*.

a i.e. Fell into Idolatry, *&c.* not now after the death of *Abdon* the last Judge, but in the days of the former Judges. *b* To be computed, not from *Abdon's* death, but before that time, as is evident both from v. 5. where it is declared, that *Israel* was under the Power of the *Philistines*: and from *Judg.* 15. 20. where only twenty of these Years are said to have been in *Samson's* days. And it is probably conceived, that that great slaughter of the *Ephraimites* made by *Jephthah*, did greatly encourage the *Philistines* to rise against *Israel*, when one of their chief Bulwarks was so much weakned; and therefore that the *Philistines* began to domineer over them not long after *Jephthah's* death.

2 ¶ And there was a certain man of Zorah *c*, of the family *d* of the Danites, whose name *was* Manoah, and his wife *was* barren, and bare not *e*.

c A City, of which see *Josh.* 15. 33. and 19. 41. *d i.e.* Of the Tribe or People, as *family* sometimes signifies, *Josh.* 7. 17. *Jer.* 8. 3. and 10. 25. *Amos* 3. 1. *Mich.* 2. 3. *Zech.* 14. 18. * An emphatical repetition of the same thing in divers words, which is an usual Elegancy both in Scripture and other Authors.

† Heb. *an angel.*

3 And † the angel of the LORD *f* appeared unto the woman, and said unto her, Behold now, thou *art* barren, and beareſt not: but thou shalt conceive, and bear a son.

f The Son of God, oft so called in the old Testament, as may be gathered from v. 18. yet distinguished from the Lord, because he appeared here as it were in the form of a Servant, as a Messenger sent from God, and was really a distinct Person from God the Father.

* Numb. 6. 2, 3.

4 Now therefore, beware I pray thee *g*, * and drink not wine, nor strong drink *h*, and eat not any unclean *thing i*.

g Because the Child was to be a *Nazarite* from the Womb, v. 5. and from the Conception; and because the Mothers Pollution extends to the Child, the is enjoyned from this time to observe the following Rules belonging to the *Nazarites*. *h* under which by a Synecdoche are comprehended the other particulars mentioned *Numb. &c.* 2, 3, 4. as is implyed v. 14. *i.* Any of those meats forbidden, *Levit.* 11. which were forbidden to all, but especially to the *Nazarites*.

5 For lo, thou shalt conceive and bear a son, and * no rasor shall come on his head: for the child shall be a Nazarite *k* unto God from the womb: and he shall begin to deliver Israel *l* out of the hand of the Philistines.

* Numb. 6. 5. 1 Sam. 1. 11.

k A Person separated from others, and consecrated to God's Service. *l* And the deliverance shall be carried on and perfected by others, as it was in part by *Eli*, and *Samuel*, and *Saul*; but especially by *David*.

6 ¶ Then the woman came, and told her husband, saying, A man of God *m* came unto me, and his countenance *was* like the countenance of an angel of God, very terrible *n*: but I asked him not whence he *was*, neither told he me his name:

m A Prophet, or sacred Person, sent with a Message from God, *n* Or, *venerable*, or *awful*, full of Majesty.

7 But he said unto me, Behold, thou shalt conceive, and bear a son: and now drink no wine, nor strong drink, neither eat any † unclean *thing*: for the child shall be a Nazarite to God from the womb, to the day of his death.

† Heb. *uncleanness.*

8 ¶ Then Manoah intreated the LORD, and said, O my LORD, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkned to the voice of Manoah: and the angel of God came again unto the woman as she sate in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that speakest unto the woman? and he said, I *am*.

12 And Manoah said, Now let thy words come to pass *o*: † how shall we order the child *p*? and ‖ † *how* shall we do unto him?

† Heb. *what shall be the manner of the, &c.*

o Or, *thy words shall come to pass*: I firmly believe that thy Promises shall be fulfilled. *p* What Rules shall we observe about his Education?

‖ Or, *what shall he do?*

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware *q*.

† Heb. *what shall be his work?*

q Whilst the Child is in her Womb, and after the Child is born, let him observe the same Orders.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine, or strong drink, neither eat any † unclean *thing*: all that I commanded her, let her observe.

† Heb. *uncleanness.*

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we shall have made ready a kid † for thee *r*.

† Heb. *before thee.*

r Supposing him to be a Man and a Prophet, to whom he would in this manner express his Respect, as was usual to strangers. See *Gen.* 18. 5. *Judg.* 6. 18.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread *s*: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD *t*: for Manoah knew not that he was an angel of the LORD.

s i.e. Neat, as *bread* is commonly taken in Scripture. *t* Not unto a Man, as now thou apprehendest me to be; but unto the Lord, as thou wilst by and by perceive me to be.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass, we may do thee honour *u*?

u Either by making honourable mention of thee, or by performing respect and service to thee, by a Present, which they usually gave to Prophets, 1 *Sam.* 9. 7, 8. 2 *King.* 14. 3.

18 And the angel of the LORD said unto him, Why * askest thou thus after my name, seeing it *is* ‖ secret *x*.

* Gen. 32. 29.

‖ Or, *wonderful.*

x Or, *hidden* from mortal Men: or, *wonderful*, such as thou canst not comprehend: my Nature or Essence (which is oft signified by *name* in Scripture) is incomprehensible. This shews, that this was the Angel of the Covenant, the Son of God.

19 So Manoah took a kid, with a meat-offering *y*, and offered *it* upon a rock *z* to the LORD: and *the angel* did wondrously, and Manoah and his wife looked on.

y Which were generally joyned with the chief Sacrifices. *z* The Angel's Presence and Command being sufficient Warrant for the offering

offering of Sacrifice by a Person who was no Priest, and in a Place otherwise forbidden.

20 For it came to pass when the flame *a* went up toward heaven from off the altar *b*, that the angel of the LORD ascended in the flame *c* of the altar: and Manoah and his wife looked on *it*, and fell on their faces *d* to the ground.

a Either arising from the Fire which *Manoah* brought for the Offering: or produced by the Angel out of the Rock in a miraculous manner. *b i.e.* From that part of the Rock which served instead of an Altar, upon which the Sacrifice was laid. *c* To manifest his Nature and Essence to be Spiritual, because not capable of hurt by the Fire; and Celestial. *d* Partly in Reverence to that glorious Presence manifested in so wonderful a manner: and partly, out of a religious Horror and Fear of Death upon this occasion; as is expressed v. 22. for the prevention whereof they fell down in way of Supplication to God.

21 (But the angel of the LODD did no more appear to Manoah and to his wife): then Manoah knew that he was an angel of the LORD.

* Exod. 33. 20. Deut. 5. 20, 26. Chap. 6. 22.

22 And Manoah said unto his wife, * We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time *e* have told us *such things* as these.

e Or, *at this time*: The Particle, *as*, noting here, not likeness, but the truth and reality of the thing, as it doth *Numb.* 11. 1. *Deut.* 9. 10. and elsewhere. This Expression seems to have some Emphasis in it, to enhance God's Mercy to them, as being afforded them in a time of such publick and grievous Calamity; and in a time when the Word of the Lord was precious; and there was no open Vision, as it was afterwards, 1 *Sam.* 3. 1.

* Heb. 11. 32.

24 ¶ And the woman bare a son, and called his name * Samson: and the child grew, and the LORD blessed him *f*.

f i.e. Endowed him with all those Graces and Gifts of Mind and Body which were necessary for the Work he was designed for.

25 And the Spirit of the LORD began to move him at times *g*, in the camp of Dan *h*, between Zorah and Eshtaol.

g i.e. To stir him up to Heroical Designs; to shew forth its Power in him in the frame of his Mind, and in the strength of his Body, discovered to his Neighbours in extraordinary Actions; to encline his Heart to great Attempts to the help and deliverance of God's People, and to give some Essays of it to his Brethren, and to seek all Opportunities for it, as he did in the next Chapter. *h* A Place so called, either from the Expedition of the *Danites*, *Judg.* 18. 11, 12. which though placed after this History, was done before it: or from some other Camp which the *Danites* had formed there at this time, to give some check to the Incursions of the *Philistines*.

CHAP. XIV.

Samson desires to wife a daughter of the Philistines of Timnath: and this of the Lord for an occasion against them, 1, —4. *His parents go down with him to Timnath: a young lion meets him: he kills it,* 5, 7. *In his return he findeth honey in the carcase,* 8, 9. *Keepeth a marriage feast: hath thirty companions adjoyned to him: to whom he propoundeth a riddle: with promise of a present,* 10, —15. *His wife exhorts from him the explication: and discovereth it,* 16, —18. *He slayeth thirty Philistines of Askelon: and therewith payeth his present,* 19. *His wife is given to another,* 20.

AND Samson went down *a* to Timnath *b*, and saw a woman in Timnath, of the daughters of the Philistines.

a After he was come to mature Age. *b* A Place not far from the Sea; of which see *Gen.* 38. 12. *Josh.* 15. 57. and 19. 43.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath, of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines *c*? and Samson said unto his Father, Get her for me *d*; for † she pleaseth me well *e*.

† Heb. *she is right in mine eyes.*

c With whom the *Israelites* were forbidden to Marry, *Exod.* 34. 12, &c. And although the *Philistines* were not *Canaanites* in their Original, *Gen.* 10. 14. *Deut.* 2. 23. yet they were so in their habitation, and concurrence with them in Wickedness, and therefore were liable to the same Censures and Judgments with them. *d* This action of *Samson*'s, though against common Rules, seems to be warranted, partly by the greatness and goodness of his Design in it; and principally by the instinct and direction of God, which is mentioned in the following words, which was known to *Samson*, but not to his Parents. *e* Not so much for her Beauty, as for the Design mentioned in the next Verse.

* 1 King. 12. 15. 2 Chron. 10. 15. and 22. 7. and 25. 20.

4 But his father and his mother * knew not that *it was* of the LORD, that he sought an occasion against the Philistines *f*: for at that time the Philistines had dominion over Israel.

f Which he knew by very probable Conjecture, if not by particular Inspiration, that Marriage would give him many ways.

5 Then went Samson down, and his father and his mother *g* to Timnath, and came to the vineyards of Timnath *b*: and behold, a young lion roared † against him.

† Heb. *a roaring lion.*

g Who accompanied him, either because they were now acquainted with his Design; or, to order the Circumstances of that Action which they saw he was set upon: or, to watch if they could find any occasion to take him off from his Intention. *h* Whither he had turned aside either by a Divine Impulse, or upon some real or pretended Occasion.

6 And the spirit of the LORD came mightily upon him *i*, and he rent him as he would have rent a kid *k*, and *he had* nothing in his hand: but he told not his father or his mother what he had done *l*.

i Stirred up and increased his Courage and bodily Strength. *k* As soon and as safely. *l* Left by their means it should be publickly known; for he wisely considered, that it was not yet a fit time to awaken the Jealousies and Fears of the Philistines concerning him, as this would have done.

7 And he went down, and talked with the woman, and she pleased Samson well.

8 ¶ And after a time *m* he returned to take her: and he turned aside to see the carcase of the lion, and behold, *there was* a swarm of bees *n*, and honey in the carcase of the lion.

m Heb. *after days*; *i.e.* Either after some days: or, rather, after a year, as that word oft signifies; as *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. and 27. 7. when the Flesh of the Lion, which by its strong smell is offensive to, and avoided by Bees, was wholly consumed, and nothing was left but the Bones. *n* Not generated of the dead Lion's Body, but elsewhere, and selling themselves there, as they have sometimes done in a Man's Skull, and in a Sepulchre, and such like Places.

9 And he took thereof in his hands *o*, and went on eating, and came to his father and mother *p*, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

o Out of the Lion's Carcase. *Quest.* Did not *Samson* transgress in touching a Carcase? *Answ.* It was in it self a legal Pollution: but some such Pollutions were involuntary and unavoidable, as in one that hath an Issue running in his sleep; and some were necessary Duties, as in those who were to attend upon a Woman in her Month, or upon the burial of a dead Body. And such was this Pollution, being contracted by Divine Instinct and Direction, and in order to God's Honour, and therefore dispensed with by the Author of that Law, and required by him for his Service. *p* From whom he had turned aside for a season, v. 8. upon some pretence or other.

10 ¶ So his father went down unto the woman, and Samson made there a feast: for so used the young men to do.

11 And it came to pass when they saw him *q*, that they brought thirty companions to be with him *r*.

q Or, *observed* or *considered him*, his Stature, and Strength, and Countenance, and Carriage, which were extraordinary. *r* Partly in compliance with the Custom of having Bride-men; of which see *Matth.* 9. 15. *Mark* 2. 19. *Joh.* 3. 29. though they were not so numerous; and principally by way of Caution, and as a Guard put upon him under a pretence of Respect and Affection.

12 ¶ And Samson said unto them, I will now put forth a riddle *s* unto you: if ye can certainly declare it me within the seven days of the feast *t*, and find *it* out, then I will give you thirty ‖ sheets *u*, and thirty ‖ Or, *shirts.* change of garments *x*.

s i.e. An obscure Sentence for you to resolve and explain. *t* For so long Marriage-Feasts lasted. See *Gen.* 29. 27. *u* Fine Linen-Cloathes, which were used for many purposes in those Parts. See *Matth.* 27. 59. *Mark* 14. 51. *x i.e.* Changeable Suits of Apparel, as below, v. 19. and *Gen.* 45. 22.

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness *y*. And they could not in three days expound the riddle.

y i.e. Out of that strong and devouring Creature, the Lion, came forth sweet Meat; to wit, Honey: withal it is covertly implied, that the *Philistines*, though now they had Strength on their side, and Dominion over *Israel*, whom they did devour upon all occasions, yet at last they should become Meat to the *Israelites*.

15 And it came to pass on the seventh day *z*, that they said unto Samsons wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy fathers house with fire: Have ye called us † to take that we have *a*? *is it* not *so*?

† Heb. *to possess us*, or, *to impoverish us.*

z They had doubtless spoken to her before this time, but with some remisness, supposing that they should find it out; but now their time being nigh slipped, they press her with more vehemency, and put her under a necessity of searching it out. *a i.e.* To strip us of our Garments: and so your Civility will end in gross Unkindness and Injustice.

16 And Samsons wife wept before him, and said Thou doest but hate me, and loves me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father, nor my mother *b*, and shall I tell *it* thee?

b Though I have had much more Experience of their Fidelity and Taciturnity, than of thine.

17 And she wept before him ‖ the seven days, while the feast lasted *c*: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

‖ Or, *the rest of the seven days, &c.*

c i.e. On the residue of the seven days; to wit, after the third day. It is a familiar Synecdoche. Or, *on the seventh of the days, on which the Feast was*: And then the following Clause, *on the seventh day*, is only the Noun repeated for the Pronoun, on that day; as is most frequent, as 1 *King.* 8. 1. *Solomon assembled*——*unto Solomon*, *i.e.* unto himself.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey, and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer *d*, ye had not found out my riddle.

d If you had not employed my Wife to find it out, as Men Plough up the Ground with an Heifer, thereby discovering its hidden parts; he calls her *Heifer*, either, because he now suspected her wantonness and too much familiarity with that Friend which she afterwards married; or, because she was joined with him in the same Yoak; or, rather, because they used such in Ploughing.

19 ¶ And the spirit of the LORD came upon him *e*, and he went down to Ashkelon *f*, and slew thirty men of them, and took their ‖ spoil, and gave change of garments *g* unto them which expounded the riddle, and his anger was kindled *h*, and he went up *i* to his fathers house.

‖ Or, *prey.*

e Though he had a constant habit of eminent Strength and Courage; yet that was exceedingly increased upon special occasions, by the extraordinary influences of God's Spirit. *f* Either to the Territory, which oft comes under the name of the City; or to the City it self, where he had both Strength and Courage enough to attempt what here follows; and upon the doing hereof they were doubtless struck with such a Terrour, that every one fought only to preserve himself, and none durst oppose or pursue him. *g* Together with their Sheets or Shirts, which it sufficed to imply here, being expressed above, v. 13. *h* For the Treachery of his Wife and Companions. *i* To wit, alone, or without his Wife.

20 But Samsons wife was *given k* to his companion, whom he had used as his friend *l*.

k By her Father. *l i.e.* To the chief of the Bride-men, to whom he had shewed most Respect and Kindness.

CHAP. XV.

Samson desireth to visit his wife: is denied her: wherefore he tieth firebrands to three hundred foxes tails, and sets the corn on fire, 1, —5. *For which they burn his wife and her father,* 6. *Samson's revenge,* 7, 8. *The Philistines pitch in Judah and demand Samson: the men of Judah bind and deliver him,* 9, —13. *He breaketh his bonds and slayeth one thousand Philistines with the jaw-bone of an ass,* 14, —17. *He is a thirst: prays: obtains water out of it,* 18, ——20.

BUT it came to pass within a while after, in the time of wheat harvest *a*, that Samson visited his wife with a kid: and he said, I will go in to my wife into the chamber *b*. But her father would not suffer him to go in.

a Which Circumstance is noted as the proper season for the following Exploit, *b* Into her proper Chamber, which Women had distinct and separate from the Mens.

2 And her father said, I verily thought that thou hadst utterly hated her *c*, therefore I gave her to thy companion: *is* not her younger sister fairer than she? † take her, I pray thee, instead of her.

† Heb. *Lo her for thine.*

c Because thou didst desert her in great Wrath: But this was not sufficient cause; for he should have endeavoured a reconciliation, or waited for it; and not have disposed of another Man's Wife without his consent; which is not only against the Law of God, but of Nature also.

‖ Or, *Now shall I be blameless, from the Philistines, though, &c.*

3 ¶ And Samson said concerning them, ‖ Now shall I be more blameless that the Philistines, though I do them a displeasure *d*.

d Because they have first provoked me by an irreparable Injury: But although this may look like an act of private Revenge; yet it is plain enough, that *Samson* acted as a Judge (for so he was) and as an Avenger of the Publick Injuries and Oppressions of his People; as plainly appears from hence, that *Samson* designed this very thing before he had received any personal Injury, *Judg.* 14. 4.

4 And Samson went and caught three hundred foxes *e*, and took ‖ fire-brands *f*, and turned tail to

‖ Or, *Torches.*

tail, and put a fire-brand in the midst between two tails *g*.

e Of which there were great numbers in *Canaan*, as appears from *Neh.* 4. 3. *Psal.* 63. 11. *Cantic.* 2. 15. *Lam.* 5. 18. *Ezek.* 13. 4. So that divers Places there have their Names from the Foxes which abounded there; as, *Jos.* 15. 28. and 19. 42. 1 *Sam.* 13. 17. Add to this, that some learned Men conceive that the *Hebrew* Name *Schual* is more general, and contains not only the Foxes, but another sort of Creature very like to them, called *Thoes*, whereof there were so many there, that sometimes 200 of them have been met together in one Company; as some who have lived in those Parts have left upon Record: But Infidels are much scandalized at this History, and pretend it incredible that *Samson* should catch so many Foxes together; so nice and delicate is the Faith of these Men in things concerning God and Scripture, that can devour things ten times more difficult and absurd, concerning the production of the World, and of Men, &c. But there is no cause of wonder here, for any Man that is tollerably wise; for it is not said that *Samson* caught them all, either at one time, or by his own hands; for being so eminent a Person, and the Judge of *Israel*, he might require assistance of as many Persons as he pleased, and all his People would readily assist him; nor can it at all perplex any Man's Reason or Faith, if it be allowed, that the God who made the World, and by his singular Providence watched over *Israel*, and intended them deliverance at this time, could easily dispose things so that they might be taken. He chose to do this Exploit, not by his Brethren, whom he would preserve from the Envy, and Hatred, and Mischief which that might have occasioned to them, but by brute Creatures, thereby to add scorn and contempt to their Calamity, and particularly by Foxes; partly, because they were fittest for the purpose, being Creatures very fearful of Fire; and having such Tails as the Firebrands might most conveniently be tied to; and not going directly forward, but crookedly and involvedly, whereby the Fire was likely to be dispersed in more places. *f* Made of such matter as would quickly take Fire, and keep it for a long time; which was easie to procure. *g* That the Foxes might not make too much haste, nor run into their holes, but one of them might delay and stop another in his course, and so continue longer in the places where they were to do Execution.

5 And when he had set the brands on fire, he let *them* go *h* into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

h To wit, successively at several times; and in divers places, with great care and discretion, so as they might not hinder one another, nor all run into the same Field; but being dispersed in all parts, might spread the Plague farther; and withal might be kept at a distance from the Fields and Vineyards of the *Israelites*. It is not worthy of our enquiry what became of these Foxes afterward, whether they were burnt by the Fire-brands, or run into Holes, or were taken and killed by the *Philistines*. The truth of this History is notably attested by a Custom of the *Romans*, which it is very probable they had from the *Phœnicians*, upon this occasion; for every year they had a Solemnity in *April*, the very time of *Canaan*'s Wheat-Harvest, wherein Foxes were let loose with burning Torches fastned to their Back-sides, &c.

6 ¶ Then the Philistines said, Who hath done this? and they answered, Samson the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her *i* and her father with fire.

i Partly, for her Adultery, which divers Heathens punished with Death; and partly, for that mischief which she had occasioned to them; thus she brought upon her self that mischief which she studied to avoid, *Judg.* 14. 15. as wicked Persons oft do, *Prov.* 10. 24.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you *k*, and after that I will cease.

k Whereby it appears, that it was not his private Injuries, but the Publick, which he did revenge.

8 And he smote them hip and thigh *l* with a great slaughter *m*; and he went down and dwelt in the top of the rock Etam *n*.

l Upon their Hips and Thighs, peradventure not designing to kill them, but to make them uncapable of Military employment; or, of doing hurt to the *Israelites*. Or, *He smote them with his Leg upon their Thigh*; *i.e.* without any other Weapon but his Leg and Foot he kicked them, and made them lame and useless for War. *m* Heb. *with a great stroke*; for so it was, even to them whom it did not kill. *n* Partly, because there he could better defend himself from his Enemies; and partly, because he would not involve his Brethren in the same danger with himself, but like a worthy Magistrate, would secure them even with his own greater hazard.

9 ¶ Then the Philistines went up, and pitched in Judah *o*, and spread themselves *p* in Lehi *q*.

o Where the Rock *Etam* was, see 1 *Chron.* 4. 32. 2 *Chron.* 11. 5, 6. *p* As coming in great Numbers with a powerful Host. *q* A Place so called by anticipation, v. 17.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him, as he hath done to us.

† Heb. *went down.*

11 Then three thousand men of Judah † went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what

what *is* this *that* thou haſt done unto us *r*? And he ſaid unto them, As they did unto me, ſo have I done unto them.

r Thou haſt by theſe Actions puniſhed not them, as thou intendeſt; but us, who being under their Dominion, are ſure to ſmart for it.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves *ſ*.

ſ Not that he feared them, or could not as eaſily have conquered them, as he did the whole Hoſt of the *Philiſtines*; but, becauſe he would be free from all Obligation or Temptation of doing them any harm, though it were in his own juſt and neceſſary defence.

13 And they ſpake unto him, ſaying, No, but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock *t*.

t i.e. From the Cave or Hole in the Rock, in which he had ſecured himſelf, out of which he was firſt brought up, and then carried down from the Rock to the Plain.

14 ¶ And when he came unto Lehi, the Philiſtines ſhouted againſt him *u*, and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands † looſed *x* from off his hands.

† Heb. *were melted.*

u For Joy and Triumph, becauſe they had now their great Enemy, as they ſuppoſed, in their hands. *x* Heb. *were melted*; *i.e.* were diſſolved, as things are which are melted in the Fire.

15 And he found a † new *y* jaw-bone of an aſs, and put forth his hand, and took it, and ſlew a thouſand men therewith.

† Heb. *moiſt.*

y And therefore more tough and ſtrong.

16 And Samſon ſaid, With the jaw-bone of an aſs, † heaps upon heaps, with the jaw-bone of an aſs have I ſlain a thouſand men *z*.

† Heb. *an heap two heaps.*

z This, though it might ſeem difficult, yet is not at all impoſſible or incredible; eſpecially, ſeeing the Learned affirm of the Aſſes of *Syria*, that they were larger and ſtronger than ours, and ſo conſequently were their Bones. And withal, it muſt be acknowledged, that there was ſomething extraordinary and miraculous in this, as there was unqueſtionably in *Samſon*'s Strength, and ſo all the difficulty vaniſheth.

17 And it came to paſs, when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place ‖ Ramath-Lehi *a*.

‖ That is, *the lifting up of the jaw-bone*, or, *caſting away of the jaw-bone.*

a And by contraction, *Lehi* v. 14. it being uſual ſo to contract Proper Names; as *Salem* is put for *Jeruſalem*, *Pſal.* 76. 3. *Sheba* for *Beerſheba*, *Joſ.* 19. 2. and many other.

18 ¶ And he was ſore athirſt *b*, and called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed *c*?

b So as he was ready to faint and die with Thirſt; which was partly natural, from his exceſſive toil and heat; partly, ſent by God, that by the experience of his own Impotency, he might be forced to aſcribe the Victory to God only, and not to himſelf. *c* Wilt thou not finiſh what thou haſt begun? Wilt thou undo what thou haſt done.

19 But God clave an hollow place *d* that was in ‖ the Jaw *e*, and there came water thereout, and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof † En-hakkore *f*, which *is* in Lehi unto this day *g*.

‖ Or, *Lehi.*

† That is, *the well of him that called*, or, *cried.*

d i.e. By cleaving a place, made it hollow; an expreſſion like that *Iſa.* 47. 2. *grind Meal*, *i.e.* Grind Corn into Meal; and that, *Pſal.* 74. 15. *thou diſſt cleave the fountain*; *i.e.* cleave the Rock ſo as to make a Fountain in it. *e* In the Jaw-bone which he had uſed, which God could eaſily effect, either by cauſing the Jaw-bone to ſend forth Water, as the Rock formerly did, the Miracle being in effect the ſame, though in a differing ſubject, cauſing a Spring to break forth *in Lehi*; or, *in that Lehi* mentioned before, *v.* 14. for *Lehi* is both the name of a Place, and ſignifies a *Jaw-bone*. *f i.e. The Fountain of him that cried* for Thirſt; or, *that called* upon God for Deliverance; *i.e.* the Fountain or Well which was given in anſwer to my Prayer. *g* According to this Tranſlation, *Lehi* is the name of a Place, and not a *Jaw-bone*, becauſe it ſeems improbable that a Jaw-bone ſhould continue there ſo long, which every Traveller might take away, and would be forward enough to carry a Fountain with them in thoſe hot Countries; although it is not incredible that Paſſengers would generally forbear to meddle with, or remove ſo great a Monument of God's Power and Goodneſs; or, that the ſame God who made it inſtrumental to ſo great a wonder, ſhould add one Circumſtance more; to wit, fix it in the Earth, as a Teſtimony to Poſterity of the Truth of this glorious work: But theſe words may be otherwiſe rendred thus, *which* Fountain *was in that Jaw-bone*; and for the following words, *unto this day*; they may not be joined with the words next and immediately foregoing, as if the Fountain was there to this day; but with the former words, *he called*, &c. and ſo the Senſe may be this, That it was ſo called unto this day; and the Place may be thus read, *he called the name thereof*; or, *the name thereof was called* (ſuch active Verbs being frequently put paſſively and imperſonally,) *The Well or Fountain of him that called* or *cried* (*which* was *in Lehi*) *unto this day.*

20 And he judged Iſrael *h* in the days of the Philiſtines *i* twenty years.

h i.e. He pleaded their Cauſe, and avenged them againſt the *Philiſtines*. *i i.e.* Whilſt the *Philiſtines* had the Power and Dominion, from which he was not fully to deliver, but only to *begin to deliver* them, as it was foretold, *Judg.* 13. 5. From this place it is manifeſt, that in the computation of the times of the Judges, the years of Servitude or Oppreſſion are not to be ſeparated from the years of the Judges, and added to them, but are comprehended within them; which Propoſition is of great importance for clearing this difficult part of Scripture-Chronology, and for juſtifying that account of times given 1 *King.* 6. 1.

CHAP. XVI.

Samſon goeth in to an harlot: is bem'd in: riſeth at midnight: taketh the city-gates, poſts and barrs on his ſhoulders: and carrieth them up into a mountain, 1,—3. *Is in love with Delilah: ſhe enticeth him to diſcover wherein his ſtrength lay: is thrice deceived: at laſt ſhe overcomes him,* 4,—20. *They put out his eyes and caſt him into priſon,* 21. *His hair grows again,* 22. *The lords of the Philiſtines and the people gather together to make ſport with him to the honour of their idols: and ſacrifice,* 23,—25. *Samſon getteth them to place his hands on the two pillars of the houſe: he prays to God: pulls down the houſe: and dieth: but more ſlain at his death than in his life,* 26,—30. *He is buried,* 31.

THen went Samſon to Gaza *a*, and ſaw there † an harlot *b*, and went in unto her.

† Heb. *a woman*

a A chief City, to make ſome new attempt upon the *Philiſtines*, on whom he feared not either in their Cities or in their Camps, having had ſuch large experience of his own Strength, and of God's Aſſiſtance; poſſibly he came in thither by Night, unknown and unobſerved till afterwards. *b* Going into an Houſe of Publick Entertainment to refreſh himſelf, as the manner was, *Joſ.* 20. 1. He there *ſaw* this Harlot; which implies, that he did not go thither upon ſo evil a Deſign, but accidentally ſaw her there, and by giving way to luſtful Looks upon her, was enſnared by her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all night, ſaying, In the morning, when it is day, we ſhall kill him *c*.

† Heb. *ſilent.*

c This they choſe to do, rather than to ſeize upon him in his Houſe and Bed by Night; either, becauſe they knew not certainly in what Houſe or Place he was; or, becauſe they thought that might cauſe great Terror, and Confuſion, and Miſchief among their own People; whereas in the day-time they might more fully diſcover him, and more unexpectedly ſurpriſe him, and more certainly direct their Blows, and uſe their Weapons againſt him.

3 And Samſon lay till midnight, and aroſe at midnight *d*, and took the doors of the gate of the city *e*, and the two poſts, and went away with them *f*, † bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron *g*.

† Heb. *with the bar.*

d Being either ſmitten in Conſcience for his Sin, when he firſt awaked, and thence fearing Danger, as he had juſt cauſe to do; or, being ſecretly warned by God in a Dream; or, by an inward impulſe, for the prevention of his deſigned Deſtruction. *e* Not the great Gates, but leſſer Doors made in them, and ſtrengthned with diſtinct Poſts and Bars. *f* The Watch-men not expecting him till morning, and therefore being now retired into the ſides, or upper part of the Gate-Houſe, as the manner now is, to get ſome reſt, whereby to fit themſelves for their hard Service intended in the morning; or, if ſome of them were in his way, he could eaſily and ſpeedily ſtrike them dead, and break the Door, whilſt the reſt were partly aſtoniſhed with the ſurpriſe; and partly, preparing themſelves for reſiſtance: Nor durſt they purſue him, whom they now again perceived to have ſuch prodigious Strength and Courage; and to be ſo much above the fear of them, that he did not run away with all ſpeed, but went leiſurely, having ſo great a weight on his Shoulders, wherewith they knew he could both defend himſelf and offend them. *g* Either, 1. To an Hill near *Hebron*, which was above twenty miles from *Gaza*; or, 2. To the top of an high Hill not far from *Gaza*, which looked towards *Hebron*, which alſo ſtood upon another high Hill, and might be ſeen from this Place, though it was at a great diſtance from it. And *Samſon* did this not out of vain Oſtentation, but as an Evidence of his great Strength, for the Encouragement of his People to join with him more vigorouſly for their own Deliverance, than yet they had done, or durſt do; and for the greater terror and contempt of the *Philiſtines*. It may ſeem ſtrange that *Samſon* immediately after ſo foul a Sin ſhould have the Courage in himſelf, and the Strength from God, for ſo great a work. But firſt, it is probable, that *Samſon* had in ſome meaſure repented of his Sin, and begged of God Pardon and Aſſiſtance, which alſo he perceived by Inſtinct, that God would afford him. 2. This ſingular Strength and Courage was not in it ſelf a Grace, but a Gift, which might have been in a graceleſs Perſon, and therefore might continue in a good Man, notwithſtanding an heinous act of Sin; and it was ſuch a Gift as did not depend upon the diſpoſition of his Mind, but upon the right ordering of his Body, by the Rule given to him, and others of that Order.

4 ¶ And it came to paſs afterward, that he loved a woman *h* ‖ in the valley of Sorek, whoſe name *was* Delilah.

‖ Or, *by the brook.*

h Either,

h Either, Firſt, with Conjugal Love, ſo as to Marry her, as divers both Jews and Chriſtians have thought. Or, Secondly, with Luſtful Love, as an Harlot: which, though not certain, becauſe the Phraſe is here ambiguous, ſhe being neither called an *Harlot*, as ſhe of *Gaza* was, *v.* 1. nor yet his *Wife*, as ſhe of *Timnath* was, *Judg.* 14. 2, 3, 20. yet it may ſeem more probable; partly, becauſe the dreadful puniſhment now inflicted upon *Samſon* for this Sin, whom God ſpared for the firſt Offence, is an intimation, that this Sin was not inferior to the former; partly, becauſe the Confidence which the *Philiſtine* Lords had in her, and their bold and frequent Treating with her, and the whole courſe of her Carriage towards *Samſon*, ſhew her to be a mercenary and perfidious Harlot, and not a Wife; whoſe Affection and Intereſt would have obliged her to better things; and partly, becauſe *Samſon* did not carry her home to his Houſe, as Husbands uſe to do their Wives; but lodged in her Houſe: as appears from the whole Story.

5 And the Lords of the Philiſtines *i* came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to ‖ afflict him *k*; and we will give thee every one of us eleven hundred pieces of ſilver *l*.

‖ Or, *humble.*

i The Lords of their five Principal Cities, who ſeem to have been united together at this time in one Ariſtocratical Government; or at leaſt were leagued together againſt him as their common Enemy. *k* To chaſtiſe him for his Injuries done to us. They mean to puniſh him ſeverely, as they did; but they expreſs it in mild words, leſt the horror of it might move her to pity him. *l i.e.* Shekels, as that Phraſe is commonly uſed, as *Numb.* 7. 13, 85. 2 *Sam.* 18. 12. 2 *King.* 6. 25.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth m*, and wherewith thou mighteſt be bound, to afflict thee?

m What is the cauſe of this prodigious Strength, or wherein doth it conſiſt? She ſeems to ask meerly out of curioſity, to underſtand the ſtate of a Perſon whom ſhe ſo highly values.

7 And Samſon ſaid unto her, If they bind me with ſeven ‖ † green withs, that were never dried *n*, then ſhall I be weak, and be as † another man.

‖ Or, *new cords.* † Heb. *moiſt.* † Heb. *as if one.* † Or, *freſh.*

n Samſon is guilty both of the Sin of Lying, though he dreſs up the Lye in ſuch Circumſtances as might make it moſt probable; and of great Folly in encouraging her Enquiries, which he ſhould at firſt have check'd: But as he had forſaken God, ſo God had now forſaken him, and deprived him of common Prudence; otherwiſe the frequent repetition and vehement urging of this Queſtion might eaſily have raiſed Suſpicion in him.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber *o*) and ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs as a thread of tow is broken, when it † toucheth the fire: ſo his ſtrength was not known.

† Heb. *ſmelleth.*

o With her; *i.e.* in the ſame Houſe, *in a Chamber*; *i.e.* in a ſecret Chamber within her call. Nor is it ſtrange that they did not fall upon him in his ſleep; partly, becauſe they feared to awake a ſleeping Lion; and partly, becauſe they expect an opportunity for doing their work more certainly, and with leſs danger.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lyes: now tell me, I pray thee, wherewith thou mighteſt be bound?

11 And he ſaid unto her, If they bind me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as † another man.

† Heb. *wherewith work hath not been done.* † Heb. *one of men, ver.* 7.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lyes: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web *p*.

p Or, *thread* which is woven about a Weavers Loom: or, *with a Weavers beam.* If my Hair, which is all divided into ſeven Locks, be faſtned about a Weavers Beam; or interwoven with Weavers Threads: Underſtand out of the foregoing Verſes; then I ſhall be weak as another Man.

14 And ſhe faſtened *it* with the pin *q*, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

q Having done what *Samſon* directed, ſhe adds this for ſureneſs ſake, ſhe faſtned the Hair thus woven with a Pin.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*?

r When thy Love conſiſts only in outward Expreſſion, not in Affection, and thou wilt not open thy Heart to me, as one true Friend doth to another.

16 And it came paſs, when ſhe preſſed him daily with her words, and urged him, ſo that his ſoul was † vexed unto death *ſ*,

† Heb. *ſhortned.*

ſ Being tormented by two contrary and violent Paſſions, deſire to gratifie her whom he ſo much doted upon, and fear of betraying himſelf to utmoſt hazard. But being deſerted by God, it is no wonder that he chuſeth the worſe part.

17 That he told her all his heart, and ſaid unto her, There hath not come a raſor upon mine head: for *I have been* a Nazarite unto God from my mothers womb: If I be ſhaven, then my ſtrength will go from me *t*, and I ſhall become weak, and be like any *other* man.

* Numb. 6. 3.

t Not that his Hair was in it ſelf the Seat or Cauſe of his Strength, but becauſe it was the chief Condition of that Vow or Covenant, whereby as he ſtood obliged to him, ſo God was pleaſed graciouſly to ingage himſelf to fit him for, and aſſiſt him in that great work to which he called him: but upon his violation of his Condition, God juſtly withdraws his Help, and leaves him to himſelf.

18 And when Delilah ſaw that he had told her all his heart *u*, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up to her, and brought money in their hand.

u Which it was not hard for her to diſcover, by the change of his Countenance, and the matter of his Diſcourſe, and the whole carriage of the Buſineſs.

19 And ſhe made him ſleep *x* upon her knees *y*, and ſhe called for a man, and ſhe cauſed him to ſhave off *z* the ſeven locks of his head, and ſhe began to afflict him *a*, and his ſtrength went from him *b*.

x By ſome ſleepy Potion, which it is like ſhe gave him upon other Pretences, agreeable enough to his preſent and viciated Inclination. *y* Reſting his Head upon her Knees. *z* With a gentle Hand, as if ſhe her ſelf had but been ſporting with him. She did this more ſecurely; partly, becauſe ſhe had caſt him into a deep ſleep; and partly, becauſe if he had diſcovered it before it was finiſhed, ſhe would have ſaid, it was only an innocent Intention to try the ſincerity of his Affection to her, and the truth of this laſt relation, which ſhe had ſo juſt reaſon to doubt of, from his frequent diſſimulation and lyes. *a i.e.* To diſturb, and awaken, and affright him, as by other ways, ſo particularly by crying out in a terrible manner, *The Philiſtines are upon thee*, as ſhe had done before, and as it follows *v.* 20. *b* Which, as is here implied, ſhe perceived, becauſe he could not now ſhake himſelf as he did before; *i.e.* with equal vigour and might, as is intimated in the next Verſe: or, becauſe ſhe had bound him, though it be not here expreſſed, and found him unable to break his Bonds.

20 And ſhe ſaid, The Philiſtines *be* upon thee Samſon. And he awoke out of his ſleep, and ſaid *c*, I will go out as at other times before, and ſhake my ſelf *d*. And he wiſt not *e* that the LORD was departed from him *f*.

c Within himſelf; *i.e.* he purpoſed and attempted it. *d i.e.* Put forth my Strength to cruſh them, and to deliver my ſelf. *e* Being not yet well awake, and not diſtinctly feeling the loſs of his Hair, or not duly conſidering what would follow upon it. *f* In reſpect of the ſtrength and help he had formerly given him.

21 ¶ But the Philiſtines took him *g*, and † put out his eyes *h*, and brought him down to Gaza *i*, and bound him with fetters of braſs, and he did grind in the Priſon-houſe *k*.

† Heb. *bored out.*

g Who now durſt apprehend him, becauſe they reſted in the aſſurance which *Delilah* had given them, that now all was diſcovered and done. *h* Which was done by them out of Revenge and Policy, to diſenable him from doing them much harm, in caſe he ſhould recover his Strength; but not without God's Providence, puniſhing him in that part which had been greatly inſtrumental to his ſinful Luſts. *i* Becauſe this was a great and ſtrong City, where he would be kept ſafely; and upon the Sea-coaſt, at ſufficient diſtance from *Samſon*'s People; and to repair the Honour of that Place, upon which he had faſtned ſo great a ſcorn, *Judg.* 16. 3. God alſo ordering things thus, that where he firſt ſinned, *Judg.* 16. 1. there he ſhould receive his Puniſhment. *k* As Captives and Slaves uſe to do: See *Exod.* 11. 5. *Iſa.* 47. 2. *Matth* 24. 41. He made himſelf a Slave to vile Luſts and Harlots, and now God ſuffers Men to uſe him like a Slave.

22 Howbeit, the hair of his head began to grow again *l* ‖ after he was ſhaven.

‖ Or, *when he was ſhaven.*

l This Circumſtance, though in it ſelf inconſiderable, is noted as a ſign of the recovery of God's Favour, and his former Strength, in ſome good degree, upon his bitter Repentance, and his renewing of his Vow with God, which was allowed for *Nazarites* to do, *Numb.* 6. 9, &c. and which it is here ſuppoſed he did, and by the Effects proved.

23 Then the lords of the Philiſtines gathered them together *m*, for to offer a great ſacrifice unto Dagon *n* their god, and to rejoyce: for they ſaid, Our God hath delivered Samſon our enemy into our hand.

m Either upon ſome annual or cuſtomary Solemnity: or, rather, upon this ſpecial occaſion, to praiſe Dagon for this ſingular Favour.

And they did not appoint this solemn Service as soon as *Samson* was taken, but some considerable time after, as appears by the growth of *Samson's* Hair in the mean time, because they would give sufficient time and warning for all their Friends and Allies to come thither, and for the making of all necessary Preparations for so great an Occasion. *n* Which is by most supposed to be an Idol, whose upper part was like a Man, and whose lower part was like a Fish; whence there is mention of *Dagon's hands*, but not of his Feet, in 1 *Sam.* 5. 4. And this Place being near *Ægypt*, where some of their gods were worshipped in the form of Fishes; and being near the Sea, it seems most probable, that it was one of the Sea-gods of the *Heathens*; and that it had in some part the resemblance of a Fish.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, † which slew many of us.

† Heb. *and who multiplied our slain.*

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house, and he made † them sport *n*, and they set him between the pillars.

† Heb. *before them.*

n Either, First, Passively, being made by them the matter of their Sport and Derision, and of many bitter Scoffs, and other Indignities or Injuries: Or, Secondly, Actively, by some ridiculous Actions, or some Proofs of more than ordinary Strength yet remaining in him, like the ruines of a great and goodly Building: whereby he lull'd them asleep in security, until by this seeming Complaisance he prepared the way for that which he design'd; otherwise his generous Soul would never have been forced to make them Sport, save in order to their Destruction.

26 And Samson said unto the lad that held him by the hand, Suffer me, that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women, and all the lords of the Philistines *were* there: and *there were* upon the roof *o* about three thousand men and women, that beheld while Samson made sport.

o Which after the manner was flat, and had Windows through which they might see what was done in the lower parts of the House.

28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes *p*.

p This Prayer was not an act of Malice and Revenge, but of Faith and Zeal for God, who was there publickly dishonoured; and Justice, in punishing their Insolences, and vindicating the whole Common-wealth of *Israel*, which was his Duty, as he was Judge, to do. And this is manifest from hence, because God, who heareth not Sinners, and would never use his Omnipotency to gratifie any Mans imporent Malice, did manifest by the Effect, that he accepted and owned his Prayer as the dictate of his own Spirit. And that in this Prayer he mentions only his Personal Injury, the loss of his Eyes, and not their Indignities to God and his People, must be ascribed to that prudent Care which he had, and declared upon former occasions, of deriving the Rage and Hatred of the *Philistines* upon himself alone, and diverting it from the People. For which end I conceive this Prayer was made with an audible Voice, though he knew they would entertain it only with Scorn and Laughter, which also he knew would quickly be turned into Mourning.

29 And Samson took hold of the two middle pillars, upon which the house stood, and ‖ on which it was born up, of the one with his right hand, and of the other with his left *q*.

‖ Or, *he leaned on them.*

30 And Samson said, Let † me die with the Philistines *r*: and he bowed himself with *all his* might: and the house fell upon the lords, and upon all the people that *were* therein: so the dead which he slew at his death, were more than *they* which he slew in his life.

† Heb. *my soul.*

q Qu. How could so great a Building, containing so many thousands of People, rest upon two Pillars so near placed together? Here Infidels triumph, as if they had got an unanswerable Argument against the truth of the Scriptures. But it is a far more incredible and ridiculous thing to imagine, that the Pen-man of this Book should feign such a Circumstance as this is, if it had been false, whereby he would have utterly overthrown the Credit of the whole Book; and that he should do this before a People that could easily have confuted him; and that People should have so high a Veneration for that Book in which they knew so notorious a fallhood to be: these things, I say, are far more absurd to believe, than the truth of this Relation. But to this I shall add two Answers. First, It is no sufficient Argument to prove, that this was not true, because we do not at this day understand how it was done. There were many great Works, and excellent pieces of Art, some footsteps whereof are left in ancient Writers; but the exact way and particular manner of them, is wholly, or in a great measure unknown and lost: so that *Pancirollus* hath written a whole Book of such things. Particularly, the old way of Architecture is much in the dark, as is confessed by the Learned. It may be pretended, That though there might be curious Arts of Building in the Learned and Ingenious part of the World, it is not probable they were among such a rude and barbarous People as the *Philistines*. But this is certainly a very great mistake; for these People were either a part of, or very near Neighbours to the *Phœnicians*, from whom it is confessed the Arts came to the *Grecians*. And forasmuch as many things which were concluded by the Ancients to be impossible, are by the wit and industry of later Ages found to be possible, and certainly true; it cannot be strange if some things now seem impossible to some Men, which were then known to be practicable. And he that will venture his Faith and Salvation upon this Proposition, That such a Building as this was simply impossible, because he doth not see the possibility of it; or, which is all one, That no Man understands more than he doth; will find few admirers of his Wisdom. And to quelly and clearly prored by sundry Arguments, upon such a nicety as this, is but a more learned kind of Doting. *Answ.* 2. Instances are not wanting of far more large and capacious Buildings than this, that have been supported only by one Pillar. Particularly, *Pliny* in the 15th. Chapter of the 36th. Book of his *Natural history*, mentions two Theaters built by one *C. Curio*, who lived in *Julius Cesar's* time; each of which was supported only by one Pillar, or Pin, or Hinge, though very many thousands of People did sit in it together. And much more might two Pillars suffice to uphold a Building large enough to contain Three thousand Persons, which is the number mentioned, v. 17. Or, the Pillars might be made Two in the lower part meerly for Ornament-sake, which might easily be so ordered as to support a Third and Main Pillar in the Middle, which upheld the whole Fabrick. *r i.e.* I am contented to die, so I can but therewith contribute any thing to the Vindication of God's Glory. here trampled upon, and to the Deliverance of God's People. This is no Example nor Encouragement to those that wickedly Murder themselves: for *Samson* did not desire, nor procure his own death voluntarily, but only by meer force and necessity; because he did desire, and by his Office was obliged to seek the destruction of these Enemies and Blasphemers of God, and Oppressors of his People; which in these Circumstances he could not effect without his own death: and his Case was not much unlike theirs, that in the heat of Battel run upon the very mouth of the Cannon, or other evident and certain danger of Death, to execute a Design upon the Enemy; or theirs, who go in a Fire-ship to destroy the Enemies best Ships, though they are sure to perish in the Enterprize. Moreover, *Samson* did this by Divine Instinct and Approbation, as God's Answer to his Prayer manifests, and that he might be a Type of Christ, who by voluntarily undergoing death, destroyed the Enemies of God, and of his People.

31 Then his brethren *s*, and all the house of his father came down, and took him, and brought *him* up, and buried him *t* between Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years *u*.

s Either, First, Largely so called, his Kinsmen. Or, Secondly, strictly so called; *Samson's* Parents having had other Children after him; as it was usual with God when he gave an extraordinary and unexpected Power of procreating a Child, to continue that strength for the Generation or Conception of more Children, as in the case of *Abraham*, *Gen.* 25. 1, 2. and *Anna*, 1 *Sam.* 2. 21. *t* Which they adventured to do; partly, because the most barbarous Nations allowed Burial even to their Enemies, and would permit this oft-times to be done by their Friends: partly, because *Samson* had taken the blame of this Action wholly to himself, for which his innocent Relations could not upon any pretence be punished: and principally, because they were under such grief, and perplexity, and consternation for the common Calamity, that they had neither heart, nor leisure to revenge themselves of the *Israelites*, but for their own sakes were willing not to disquiet or offend them; at least, till they were in a better posture to resist them. *u* This was said before, *Judg.* 15. 20. and is here repeated, partly to confirm the Relation of it, and partly to explain it; and to shew when these Twenty Years ended, even at his death, as is here noted.

CHAP. XVII.

Micah stealeth money of his mother: then confesseth and restoreth it. She dedicates it to the Lord: maketh images: he sets them up in the house of his gods: and consecrates one of his sons for his priest: there being then no magistrates in Israel, 1,—6. a Levite traveling that way he hireth and consecrateth him to be his priest, 7,—12. It is confident that God would therefore favour and bless him, 13.

AND there was a man *a* of mount Ephraim, whose name was † Micah.

† Heb. *Micaiah.*

a The things mentioned here, and in the following Chapters, did not happen in the order in which they are put; but much sooner, even presently after the death of the Elders that over-lived *Joshua*, *Judg.* 2. 7. as appears by divers Passages; as first, because the Place called *Mahaneh-Dan*, or *the camp of Dan*, *Judg.* 13. 25. was so called from that which was done, *Judg.* 18. 12. Secondly, Because the *Danites* had not yet got all their Inheritance, *Judg.* 18. 1. which is not credible of them, above 300 Years after *Joshua's* death. Thirdly, because *Phinehas* the Son of *Eleazar* was Priest at this time, *Judg.* 20. 28. who must have been about 350 years old, if this had been done after *Samson's* death, which is more than improbable.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst *b*, and spakest of also in mine ears, behold, the silver *is* with me, I took it *c*. And his mother said, Blessed *be thou* of the LORD *d*, my son.

b i.e. Didst Curse the Person who had taken them away, and that in my hearing, as it follows. *c* The fear of thy Curse makes me acknowledge mine Offence, and beg thy Pardon. *d* I willingly consent to, and beg from God the removal of the Curse, and a Blessing instead of it. Be thou free from my Curse, because thou hast so honestly restored it.

3 And when he had restored the eleven hundred *shekels*

shekels of silver to his mother, his mother said, I had wholly † dedicated the silver unto the LORD *e*, from my hand, for my son *f* to make a graven image, and a molten image *g*: now therefore I will restore it unto thee *h*.

† Heb. *sanctified.*

e In the *Hebrew* it is, *Jehovah*, the incommunicable Name of God. Whereby it is apparent, that neither she, nor her Son, intended to forsake the True God or his Worship; as appears from his rejoycing when he had got a Priest of the Lord's appointment, of the Tribe of *Levi*, *Judg.* 17. 13. but only to worship God by an Image; which also it is apparent, that both the *Israelites*, *Exod.* 32. 1, &c. and *Jeroboam* afterwards, designed to do. *f* Either, First, for the honour and benefit of thy self, and Family; that you need not be continually going to *Shiloh* to Worship, but may do it as well at home by these Images. Or, Secondly, that thou maist cause these things to be made; to which end, she restored all the Money to him, as it here follows. *g* Many think this was but one Image, partly Graven, and partly Molten. But it seems more probable, that they were two distinct Images, because they are so plainly distinguished, *Judg.* 18. 17, 18. where also some other words come between them. It is true, *the graven image* alone is mentioned, *Judg.* 18. 20, 30, 31. not exclusively to the other, as appears from what is said just before; but by a common Synecdoche, whereby one is put for all; especially, where that one is esteemed the chief. *h* To dispose of, as I say.

4 Yet he restored the money unto his mother *i*, and his mother took two hundred *shekels* of silver *k*, and gave them to the founder, who made thereof *l* a graven image, and a molten image, and they were in the house of Micah.

i Though his Mother allowed him to keep it, yet he persisted in his resolution to restore it, that she might dispose of it as she pleased; and did actually restore it, as was said before; and now confirms the former Restitution, and therefore is twice said to *restore it*. *k* Reserving 900 *Shekels*, either for the *Ephod* and *Teraphim*, or for other things relating to this Worship: or for her own private use; being, it seems, cooled in her first Zeal, and willing to have as cheap a Religion as she could, as also her Son *Micah* was, *Judg.* 17. 10. *l* Made them, either, First, of that Matter: Or, Secondly, for that money.

5 And the man Micah had an house of gods *m*, and made an † ephod *n* and * teraphim *o*, and † consecrated one of his sons, who became his priest *p*.

† Gen. 31. 19. Hos. 3. 4. * Heb. filled the hand.

m i.e. An House or Place consecrated for the Service of God in this manner. *n* An eminent part of the Priestly Garments, *Exod.* 28. 4. which, some think, is here put for all of them. *o* Some sort of Images so called, of which see *Gen.* 31. 19. *Hos.* 3. 4. *p* Because the *Levites* in that corrupt Estate of the Church, neglected the Exercise of their Office, and therefore were neglected by the People, and others put into their Employment. But this kind of Priesthood was condemned, *Numb.* 16. 40. and 18. 2, 7.

* Chap. 18. 1. & 21. 25.

6 * In those days *there was* no King *q* in Israel, but every man did *that which was* right in his own eyes *r*.

q i.e. No Judge to Govern and Controul them. The word *King* being here used largely for a Supreme Magistrate; as *Gen.* 36. 31. *Deut.* 33. 5. God raised up Judges to Rule and Deliver the People, when he saw fit; and at other times for their Sins he suffered them to be without them, and such a time this was; and therefore they ran into that Idolatry, from which the Judges usually kept them; as appears by that solemn and oft-repeated passage in this Book, that after the death of such or such a Judge, the People forsook the Lord, and turned to Idols. *r i.e.* Not what pleased God, but what best suited his own Fancy or Lusts.

7 ¶ And there was a young man out of Bethlehem-Judah *s*, of the family of Judah *t*, who was a Levite, and he sojourned there *u*.

s Or, *of Bethlehem-Judah*; so called here, as *Matth.* 2. 1, 5. to difference it from *Bethlehem* in *Zibulun*, *Josh.* 19. 15. There he was born and bred. *t i.e.* Of, or belonging to the Tribe of *Judah*; not by Birth, for he was a *Levite*; nor by his Mother, for though that might be true, the Mothers-side is not regarded in Genealogies; but by his Habitation and Ministration. For the *Levites*, especially in times of Confusion and Irreligion, were dispersed among all the Tribes; and this Man's Lot fell into the Tribe of *Judah*: which seems to be here noted by way of reflection upon that Tribe, and as an evidence of the general Desection, that a *Levite* could not find entertainment in that great and famous Tribe, which God had put so much Honour upon, *Gen.* 49. 8, 9, 10, 11. and therefore was forced to wander and seek for subsistence elsewhere. *u* So he expresseth it, because this was not the proper, nor usual Place of his abode, this being no *Levitical* City.

8 And the man departed out of the city from Bethlehem-Judah, to sojourn where he could find *a place x*, and he came to mount Ephraim, to the house of Micah † as he journeyed.

† Heb. *in making his way.*

x For employment and a livelihood; for the Tithes and Offerings, which were their maintenance, not being brought in to the House of God, the *Levites* and Priests must needs be reduced to great streights.

9 And Micah said unto him, Whence comest thou? and he said unto him, I *am* a Levite of Bethlehem-Judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest *y*, and I will give thee ten *shekels* of silver by the year, and ‖ † a suit of apparel, and thy victuals. So the Levite went in.

‖ Or, a double suit, &c. † Heb. an order of garments.

y For, *a Father*; *that is, a Priest*, a Spiritual Father, a Teacher or Instructor, for such are called *Fathers*; see 2 *King.* 6. 21. and 8. 9. and 13. 14. *Isa.* 22. 21. He pretends Reverence and Submission to him; and what is wanting in his Wages, he pays him in empty Titles.

11 And the Levite was content *z* to dwell with the man, and the young man was unto him as one of his sons *a*.

z Being constrained by necessity, and infected with the common Contagion of the Superstition and Idolatry of the Times. *a i.e.* Treated with the same degree of Kindness and Affection.

12 And Micah consecrated the Levite *b*, and the young man became his priest *c*, and was in the house of Micah.

b To be a Priest, for which he thought a Consecration necessary, as knowing that the *Levites* were no less excluded from the Priests Office than the People. *c* Instead of his Son, whom he had consecrated for want of a sitter, v. 6. but now seems to restrain him from the exercise of that Office, and to devolve it wholly upon the *Levite*, who was nearer akin to it.

13 Then said Micah, Now know I that the LORD will do me good *d*, seeing I have a Levite to *my* priest.

d I am assured God will bless me. So blind and grosly partial he was in his Judgment, to think that one right Circumstance would answer for all his substantial Errors, in making and worshipping Images against God's express Command, in worshipping God in a forbidden Place; and in that he being an *Ephraimite* presumed to make a Priest, &c.

CHAP. XVIII.

Those of the tribe of Dan, having not sufficient inheritance, send forth five men to spy out a place: they come to the house of Micah, and desire the Levite to ask counsel of God touching their journey, 1,—5. He encouraging them: they spy out the city Laish: and at their return instigate their brethren to set upon the city, 5,—10. 600 go forth armed: in their march they seize upon Micah's priests and idols: which he in vain demandeth again, 11,—25. They pull down Laish: build it again: inhabit it: and call it Dan, 26,—29. Consecrate their priest and set up Micah's images, 30, 31.

IN * those days *there was* no king in Israel *a*: and in those days the * tribe of the Danites *b* fought them an inheritance to dwell in, for unto that day *all their* inheritance had not fallen unto them *c* among the tribes of Israel.

* Chap. 17. 6. & 21. 25. * Josh. 19. 47.

a Nor long after *Joshua's* death, of which see on *Judg.* 17. 6. *b i.e.* A part or branch of that Tribe, consisting only of 600 Men of War, v. 16. with their Families, v. 21. or, *a Family of the Danites*; for the word, *Schebet*, which properly signifies a *Tribe*, is sometimes taken for a *Family*, as *Judg.* 20. 12. as elsewhere *Family* is put for a *Tribe*, as *Zech.* 12. 13. *c* The Lot had fallen to them before this time, *Jos.* 19. 40, &c. but not the actual possession of their Lot, because therein the *Philistines* and *Amorites* opposed them, not without success. See *Jos.* 19. 40. *Judg.* 1. 34.

2 And the children of Dan sent of their family *d* five men from their coasts, † men of valour, from Zorah, and from Eshtaol *e*, to spy out the land, and to search it, and they said unto them, Go, search the land: who when they came to mount Ephraim to the house of Micah, they lodged there *f*.

† Heb. *sons.*

d Which shews that it was but one, though a large Family, which was engaged in this Expedition. *e* Of which see *Jos.* 19. 41. *Judg.* 13. 2, 25. *f* Not in the same House, but near it, as appears from the next Verse, in a neighbouring place.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite *g*: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place h*? and what hast thou here?

g Either, 1. By his manner of pronunciation, which was differing and distinguishable in several Tribes, as appears from *Judg.* 12. 6. *Mark* 14. 70. Or 2. By the celebration of some part of his Office, which they then lodging in the neighbourhood, might be invited to. Or rather, 3. By some acquaintance which some of them formerly had with him, which they might have upon many occasions. *h* This being not thy usual Place, nor proper for thy Employment.

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God *i*, that we may know whether our way which we go shall be prosperous.

i To wit, by thine *Ephod*, or *Teraphim*, or Images, which they knew he had, v. 14.

6 And the priest said unto them, Go in peace: before the LORD *is* your way *k* wherein ye go.

k i.e. Your Journey or Design is under the eye of God; *i.e.* under his Care, and Protection, and Direction, which *the eye of God* being *upon a person*, commonly notes in Scripture, as *Psal.* 32. 8. and 34. 15. Compare *Jer.* 39. 12. and 40. 4. So the Phrase is here taken in a restrained sense, which is elsewhere taken more largely, as *Prov.* 5. 21. This Answer he either feigns to gratifie their Humour; or, did indeed receive from the Devil, who transformed himself into an Angel of Light, and in God's Name gave them Answers, and those not seldom very true, which God suffered for the trial of his People: See *Deut.* 13. 1, 2, 3. But it is observable, that his Answer was, as the Devil's Oracles usually were, ambiguous, and such, as might have been interpreted either way, as they had success or disappointment.

7 ¶ Then the five men departed, and came to Laish *l*, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians *m*, quiet, and secure, and *there was* no † magistrate in the land that might put *them* to shame in *any* thing *n*, and they *were* far from the Zidonians *o*, and had no business with *any* man *p*.

† Heb. *possessor*, or, *heir of restraint*, 1 Sam. 9. 17.

l Called also *Lesham*, *Jos.* 19. 47. *m* Who living in a very strong Place, and abounding in Wealth, and understanding that they were not a part of that Land which God gave to his People; and perceiving that the *Israelites* never attempted any thing against them, were grown secure and careless. *n* Or, *that might rebuke or punish any thing*; *i.e.* any crime; Heb. *that might put any thing to shame*, or, make any thing shameful. *Putting to shame* seems to be used Metonymically for inflicting Civil Punishment, because shame is generally the adjunct or effect of it. *o* Who otherwise could have succoured them, and would have been ready to do it. *p* No League or Confederacy, nor much Converse with other Cities, it being in a pleasant and plentiful Soil, between the two Rivolets of *Jor* and *Dan*, nor needing Supplies from others, and therefore minding only their own Ease and Pleasure.

8 And they came unto their brethren to Zorah, and Eshtaol, and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye still? Be not slothful to go, *and* to enter to possess the land.

q Heb. *silent? Silence* is oft put for *stilness* or *cessation from action or motion*, as *Exod.* 14. 14. *Isa.* 62. 1 *Lament.* 2. 18. For they do not accuse them for want of speaking, for that they did; but for wanting of doing, and putting their words and resolves into execution.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hand *r*: a place where *there is* no want of any thing, that *is* in the earth.

r This they gather partly from God's Word or Promise, which they supposed they had from the *Levites* Mouth; and partly from his Providence, which hath so disposed them, that they will be an easie Prey to you.

11 ¶ And there went from thence of the family *s* of the Danites out of Zorah, and out of Eshtaol six hundred men, † appointed with weapons of war.

† Heb. *girded.*

s By which it again appears, That the *Tribe*, *v.* 1. is put for *Family*.

12 And they went up and pitched in Kirjath-jearim *t* in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold *it is* behind Kirjath-jearim *u*.

t Called *Kiriath-baal*, *Jos.* 15. 60. a City lying in the Northern parts of *Judah*, in the Road to *Laish*; yet not in the City, but in the Fields belonging to it, as the following words evince. *u i.e.* Westward from it, as the Western Sea is called the *hindermost Sea*, *Deut.* 11. 24. and as on the contrary, the East is called *Kedem*, which signifies the *fore-part*.

13 And they passed thence unto mount Ephraim, and they came unto the house of Micah *x*.

x i.e. To the Town in which his House was, for they were not yet entred into it.

14 ¶ Then answered *y* the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in those houses *z* an ephod, and teraphim, and a graven image, and a molten image? Now therefore consider what ye have to do *a*.

y i.e. Spake, the word *answering* being oft used in Scripture of the first speaker, as 1 *King.* 1. 28. and 13. 7. *Ezra* 10. 2. *Isa.* 14. 10. *z i.e.* In one of these Houses, the Plural Number for the Singular, as *Judg.* 12. 7. *a* Whether it be not expedient; either, 1. To consult them again for your own satisfaction; or, rather, 2. To take them away for your further use, as you shall have occasion; for their Action is the best Comment upon their words.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and † saluted him *b*.

† Heb. *asked him of peace.*

b Heb. *asked him of Peace*; *i.e.* if he were in Peace, *Peace* being commonly put for Health and Prosperity.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entring of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither *c*, *and* took the graven image, and the ephod, and the teraphim, and the molten image, and the priest stood in the entring of the gate *d* with the six hundred men *that were* appointed with weapons of war.

c To wit, into the House, and that part of it, where those things were. *d* Whether they had drawn him forth, that they might without noise or hindrance take them away.

18 And these *e* went into Micahs house: and fetched the carved image, the ephod, and the teraphim, and the molten image; then said the priest unto them, What do ye *f*?

e To wit, the five mentioned, *v.* 17. *f* What do you mean to do? I hope you will not do so Impious and Injurious an Action.

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth *g*, and go with us, and be to us a father, and a priest *h*: *Is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe, and a family *i* in Israel?

g i.e. Be silent, as this Phrase is used, *Job* 21. 5. and 29. 9. and 40. 4. *Prov.* 30. 32. The same thing repeated in other words. *h* See on *Judg.* 17. 10. *i* To wit, *a tribe*, *that is*, *and* being oft put for *that is a family*. For it is certain this was not an Expedition of the whole Tribe, which numbred 64000 Men, *Numb.* 26. 42. but only of one Family, which it seems were more vexed with the *Philistines* or *Amorites*, and therefore resolved to seek new Habitations at a great distance from them. And after this time we find the Body of the *Danites* in their old and proper Portions in *Samson*'s time, which, though placed before this, was long after it.

20 And the priests heart was glad *k*, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people *l*.

k Being wholly governed by his own Interest, and making all his Obligations of Justice and Gratitude give place to it. But it is not strange, if he who was before perfidious to God, should prove so to Men. *l i.e.* Among the People: or properly in the midst, both for the greater security of such precious things, and that *Micah* might not be able to come at him, either to injure or upbraid him; and, it may be, because that was the place where the Ark used to be carried.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage before them *m*.

m For their greater security, if *Micah* should pursue them.

22 ¶ *And* when they were a good way from the house of Micah, the men *that were* in the houses near to Micahs house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What ails thee, † that thou comest with such a company?

† Heb. *that thou art gathered again.*

24 And he said, Ye have taken away my gods which I made *n*, and the priest, and ye are gone away: and what have I more *o*? and what *is* this *that* ye say unto me, What aileth thee?

n So far was he besotted with Superstition and Idolatry, that he esteemed those gods, which were Man's work. But he could not be so stupid, as to think these were indeed the great *Jehovah* that made Heaven and Earth; but only a lower sort of gods, by whom, as Mediators, he offered up his worship unto the true God, as it is manifest divers of the Heathens did. *o* I value nothing I have in comparison of what you have taken away. Which zeal for Idolatrous trash may shame multitudes that call themselves Christians, and yet apparently value their worldly Conveniences more than all the Concerns even of the true Religion, and of their own Salvation.

25 ¶ And the children of Dan said unto him, Let not thy voice *p* be heard among us: lest † angry fellows *q* run upon thee, and thou lose thy life *r*, with the lives of thy houshold.

† Heb. *bitter of soul.*

p Thy Complaints and Reproaches. *q* The Soldiers, who are in themselves sharp and fierce, and will soon be enflamed by thy provoking words. *r* Which, notwithstanding all thy Pretences, thou dost value more than thy Images, as indeed appeared from his following practice.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned, and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, and secure, and they smote them with the edge of the sword, and burnt the city with fire *s*.

s Not wholly, but in great measure, to strike the greater terror into the Inhabitants, and to make their Conquest of the Place more easie.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man: and it *was* in the valley that *lieth* by Beth-rehob *t*, and they built a city, and dwelt therein.

t A Place near *Libanus* and *Hamath*: of which see *Numb.* 13. 21. *Jos.* 19. 28. and 21. 31. *Judg.* 1. 31.

29 And they called the name of the * city Dan, after the name of Dan their father *u*, who was born unto Israel: howbeit, the name of the city was Laish at the first.

* Jesh. 19. 47.

u That it might be manifest, that they belonged to the Tribe of *Dan*, though they were seated at a great distance from them, even in the most Northerly Part of the Land: whereas the Lot of their Tribe was in the Southern Part of *Canaan*.

30 ¶ And

30 ¶ And the children of Dan set them up the graven image *x*: and Jonathan the son of Gershom, the son of Manasseh, he, and his sons were priests to the tribe of Dan, until the day of the captivity of the land *y*.

x Having succeeded in their expedition according to the prediction which, as they supposed, they had from this Image, they had a great veneration for it. *y* Either 1. When the *Ark* and the *Israelites* were taken captives by the *Philistines*, 1 *Sam.* 4. 10, 11. Though there is no mention of any who were then taken captives, or that the *Philistines* did pursue the Victory, and Conquer the Land at that time, for their Victory was quickly damped, and turned to Mourning, 1 *Sam.* 5. Or, 2. After that time, when the *Philistines* slew *Saul* and *Jonathan*, and discomfited the whole Host of *Israel*, and made the rest of the People flee out of their Cities, and took possession of their Cities and Land. Or, 3. When the whole Land of the ten Tribes, whereof *Dan* was one, was Conquered, and the People carried Captive by the *Assyrian*, 2 *Kings* 17. 6, 23. which is called by way of Eminency, *the Captivity*, 1 *Chron.* 5. 22. But against this it is objected, That it is not probable, that this Idolatry should continue so long in such a publick place and manner: or that *David* and *Solomon* would suffer it. *Ans.* It is not said, that the *graven Image* was there so long, for that is restrained to a shorter date, even to the continuance of the Ark in *Shiloh*, *v.* 31. which was removed thence, 1 *Sam.* 4. But only that *Jonathan*'s Posterity were Priests to this Tribe or Family of *Dan*, which they might be under all the changes, even till the *Assyrian* Captivity, sometimes more openly and allowedly, sometimes more cunningly, sometimes more secretely, sometimes in one way of Superstition or Idolatry, and sometimes in another; and, in and after *Jeroboam*'s time, in the Worship of the Calves, for which service, though he did make Priests of the meanest of the People, 1 *Kings* 12. 31. yet that was not by choice, but out of necessity, because the Priests and *Levites* generally forsook him, 2 *Chron.* 11. 13, 14. and therefore when he could engage any of the Priests or *Levites* in that service, he was doubtless very glad of them to gain reputation to his impious and absurd device.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

A Levite's Concubine runs from him to her Father's House at Bethlehem: *He goeth to fetch her back: Is kindly entertain'd by her Father: He departs and comes to* Gibeah *of Benjamin: And his Concubine with him,* 1, ——14. *an old man of Mount Ephraim entertains them,* 15, ——21. *The men of the City encompass the House: to* Debauch *the Levite, who through necessity delivers unto them his Concubine, whom they* Abuse *to Death,* 22, ——28. *He carrieth her Body home: Divideth it into twelve Parts: Sendeth them into all the Coasts of Israel,* 29, 30.

* Chap. 17. 6. and 18. 1. and 21. 25.

AND it came to pass in those days *a**, when there was no king in Israel, that there was a certain Levite sojourning on the side *b* of mount Ephraim, who took to him † a concubine *c* out of Bethlehem-Judah.

† Heb. *a woman, a concubine, a, or wife of a concubine.*

a Of which see on *Judg.* 17. 1. *b* Heb. *in the sides*, i.e. in one of the sides, as *Verse* 18. *c* Heb. *a Wife, a Concubine*, i.e. such a Concubine as was also his Wife, as appears from *v.* 3, 4, 5, 7, 9, 26, 27. and *Judg.* 20. 4. See of these *Gen.* 22. 24. and 25. 1.

2 And his concubine played the whore against him *d*, and went away from him *e* unto her fathers house to Bethlehem-Judah, and was there ‖ † four whole months *f*.

‖ Or, *a year and four months* † Days *for* months.

d i.e. Against her Faith given to him, or to his wrong; or, *with him*, *i.e.* in his House; or whilest she lived with him, which is opposed to her *going away*, which here follows. *e* Either for fear of his severe rebukes or punishment; or, because her heart was alienated from him. *f* Heb. some *days*, to wit, *four months*; or, *a year* (so *days* commonly signifie) and *four months*; wherein not only she sinned, but her Father by some indulgence and connivance at her Sin, and neglect of just endeavours for her reconciliation to her Husband, the ill effects whereof he speedily felt, in the loss of his Daughter in so dreadful a manner.

3 And her husband arose, and went after her to † speak friendly unto her *g*, *and* to bring her again *h*, having his servant with him, and a couple of asses *i*: and she brought him into her fathers house: and when the father of the damsel saw him, he rejoiced to meet him *k*.

† Heb. *to her heart.*

g Or, *to speak to her heart*, *i.e.* kindly and comfortably, as that phrase is taken, *Gen.* 50. 21. *Hos.* 2. 14. to offer her pardon, and reconciliation, and restitution to her former state. *h* To wit, to his own House. *i* Partly, for himself or his Wife to ride upon, as there was occasion; and partly, for carrying their Provision, as appears from *v.* 19. *k* Hoping the breachwould be made up by this means.

4 And his father in law, the damsels father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsels father said unto his son in law, † Comfort thy heart with a morsel of bread, and afterward go your way.

† Heb. *Strengthen.*

6 And they sate down and did eat and drink both of them together: for the damsels father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart † be merry.

† Heb. *be good.*

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart, and the damsels father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

† Heb. *till the day declined.*

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsels father said unto him, Behold, now the day † draweth towards evening, I pray you tarry all night: behold, † the day groweth to an end *l*, lodge here that thine heart may be merry, and to morrow get ye early on your way, that thou mayest go † home.

† Heb. *is weak.* † Heb. *it is the pitching time of the day.* † Heb. *to thy tent.*

l Heb. *It is the encamping time of the day*, i.e. the Evening, when Armies having marched in the day, begin to pitch their Camp; or, when the Sun that makes the day, begins to encamp himself, and go toward rest; so it is a Poetical expression taken from hence, That the Sun when he sets, seems to vulgar eyes to go to rest.

10 But the man would not tarry that night, but he rose up, and departed, and came † over against Jebus (which *is* Jerusalem) and *there were* with him two asses saddled, his concubine also *was* with him.

† Heb. *to over against* Jebus.

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodg in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger *m* that *is* not of the children of Israel: we will pass over to Gibeah.

m i.e. Of a strange Nation: which the *Canaanites* possess; for though the City *Jerusalem* had been taken by *Caleb*, *Judg.* 1. yet the strong Fort of *Zion* was still in their hands, 2 *Sam.* 5. 6, 7. whence it is likely they did much molest, and afterwards by God's permission, and for the punishment of their Sin, drive out the *Israelites* who dwelt there.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodg all night, in Gibeah, or in Ramah *n*.

n Both which places lay in *Benjamin*'s Portion, a little Northward from *Jerusalem*, and in the Road from *Bethlehem-Judah* to *Gibeah*.

14 And they passed on, and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin *o*.

o This is added to difference it from another *Gibeah* in *Judah*, *Jos.* 15. 57. Possibly this is that which was called *Gibeah* of *Saul*, 1 *Sam.* 11. 4.

15 And they turned aside thither to go in, *and* to lodg in Gibeah: and when he went in, he sate him down in a street of the city: for *there was* no man that took them into his house to lodging *p*.

p Though they were soft and effeminate in other respects, yet they were hard-hearted towards Strangers or indigent persons. Either there were no publick Houses to receive and entertain Travellers, as may be gathered from *Gen.* 28. and 42. and 43. and *Jos.* 9. &c. or, if there were such an one here, they might perceive it to be a very wicked House, as being in so lewd a place, and therefore might decline it, and expect that some private person would exercise Hospitality to them, as persons of any worth used to do, as *Gen.* 18. 1, 2, 3, 4. and 19. 1, 2. *Heb.* 13. 2.

16 ¶ And behold, there came an old man from his work, out of the field at even, which *was* also of mount Ephraim *q*; and he sojourned in Gibeah, but the men of the place *were* † Benjamites *r*.

† Heb. *Sons of Iemini.*

q Whence also the *Levite* was, which obliged and enclined him to shew the more kindness to his Country-man. *r* This was indeed one of the Cities belonging to the Priests, *Jos.* 21. 1 *Chron.* 6. Chap. 3. 15 but you consider that the Cities which were given to the Priests, and whereof they were Possessors and Owners, were not inhabited by the Priests or *Levites* only, especially at this time when they were but few in number, but by many other persons of differing Professions and Callings, which was necessary for their convenience.

17 And when he had lift up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Bethlehem-Judah, toward the side of mount Ephraim, from thence *am* I: and I went to Bethlehem-Judah, but I *am now* going to the house of the LORD *s*, and there *is* no man that † receiveth me to house.

† Heb. *gathereth.*

s Which was in *Shilo*, *Jos.* 18. 1. and 22. 12. Thither he went, either because he lived there, for that was in the Tribe of Ephraim; or, rather, because he would there offer Prayers and Sacrifices unto God, for his Mercy in reconciling him and his Wife together,

together, and for his Blessing upon them again, and to make atonement for his Wife.

19 Yet there is both straw and provender for our asses, and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there* is no want of any thing.

20 And the old man said, Peace *be* with thee: howsoever *let* all thy wants *lie* upon me *t*, * only lodge not in the street. * Gen. 19. 2.

t It matters not whether thou wantest nothing or every thing, I will take care to supply all thy Wants.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet *u*, and did eat and drink.

u As they used to do to Travellers in those hot Countries, *Gen.* 18. 4. and 19. 2. and 24. 32, *&c.*

22 ¶ *Now* as they were making their hearts merry *x*, behold, the men of the city, certain * sons of Belial *y*, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him *z*. * Hos. 9. 9. and 10. 9.

x i.e. Refreshing themselves with the Provisions set before them. *y* Wicked and Licentious Men; see *Deut.* 13. 13. *z* An ambiguous expression; whereby they pretended only a desire to know and see what Person he had brought among them, and yet carry on their wicked design of knowing him Carnally. Compare *Gen.* 19. 5. where the same Phrase is used in that sense upon a like occasion. But though they name only the Man; yet it is plain from the following relation, that their Design was principally upon the Woman, and therefore under the name of the *Man*, they comprehend those that belong to him.

23 And * the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you do not *so* wickedly, seeing that this man is come into mine house *a*, do not this folly. * Gen. 19. 6.

a And therefore I am obliged to protect him by the Laws of Hospitality. Compare *Gen.* 19. 7, 8.

24 Behold, *here is* my daughter, a maiden, and his concubine, them I will bring out now *b*, and humble ye them, and do with them what seemeth good unto you: but unto this man do not † so vile a thing. † Heb. *the matter of this folly.*

b He offers this to avoid a greater and more unnatural Sin, which he thought they designed; but it seems they did not, their abuse being confined to the Woman, and not extended to the Man, who also was in their power, if they had lusted after him. But this offer was sinful, because he offered that which was not in his, nor in the Man's power to dispose of, even the Chastity of his Daughter, and the Man's Wife; and because no Man must do any evil, though never so small; for the prevention of any evil of Sin or Misery, or for the procuring of the greatest good, *Rom.* 3. 8. though his Sin was much mitigated by his Ignorance, by his honest and generous Intention of protecting a Stranger; by the force which was in some sort put upon him, and by the suddenness and violence of the Temptation.

25 But the men would not hearken to him: so the man took his concubine *c*, and brought her forth unto them, and they knew her, and abused her all the night, until the morning: and when the day began to spring, they let her go.

c Being willing to expose her, rather than the Daughter of his Host, who had expressed such a singular care and affection for him.

26 Then came the woman in the dawning of the day, and fell down *d* at the door of the mans house, where her lord *e was*, till it was light.

d To wit, dead, as the following words show, and as that word is oft used, as *Exod.* 19. 21. *Psal.* 82. 7. and 91. 7. *Hos.* 5. 5. killed, partly with grief of heart, and partly with excessive abuse of her Body, of which there have been divers instances. Thus the Sin she formerly chose, *v.* 2. is now her Destruction; and though her husband pardoned her, God would punish her, at least as to this life. *e* So he is called, either because he was her husband; for which cause *Sarah* called *Abraham Lord*, 1 *Pet.* 3. 6. or because she had been his maid-servant, as Concubines oftentimes were; as *Gen.* 30. 3, 9.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold *f*.

f The posture either of one that had fallen down; or of one that was laid down to sleep, her hands or arms (for the *Hebrew* word signifies both) leaning upon the threshold, and being put under her head: and therefore he thought to awake her, and raise her up.

28 And he said unto her, Up, and and let us be going. But none answered *g*: then the man took her up upon an ass, and the man rose up, and gat him into his place.

g For she was dead, as is said, *Judg.* 20. 5.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones *h*, into twelve pieces *i*, and sent her into all the coasts of Israel *k*.

h Or, *according to her bones*, according to the joints of her Body, for there he made the division. This might seem to be a barbarous and inhuman act in it self; but may seem excusable, if it be considered, that the sadness of the Spectacle did highly contribute to stir up the zeal of all the *Israelites* to avenge his Concubines death, and to execute Justice upon such profligate Offenders; and was necessary, especially in this time of Anarchy and general Corruption, *Judg.* 17. 6. to awaken them out of that Lethargy, in which all the Tribes lay. *i* That one piece might be sent to every Tribe; whereof none to *Levi*, because they would meet with it in every Tribe, being dispersed among them; but one to *Benjamin*; for he might well presume, that they would as much abhor so villanous an Action, though done by some of their own Tribe, as any of the rest. *k* By several messengers, by whom also he sent a particular Relation of the Fact.

30 And it was so, that all that saw it, said, There was no such deed *l* done nor seen from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds m*.

l So wicked and abominable. *m* Let us meet together, and seriously consider, and every one freely speak what is to be done in this case.

CHAP. XX.

The Israelites assemble at Mizpeh: The Levite declares his wrong, 1,—8: Their decree, 9,—12. They require the Delinquents of the Benjamites to do justice on them: They are denied 13,—18. Whereupon having consulted God, they march to fight against them: Are twice foiled: And lose forty thousand men, 19,—26. Being humbled, and receiving clearer Revelation from God, they, by a stratagem, destroy the whole Tribe, 600 Men excepted (who fled away,) and burnt their Cities, 27,—48.

THEN all the children of Israel *a* went out *b*, and the congregation was gathered together as one man *c*, from Dan even to Beersheba *d*, with the land of Gilead *e*, unto the LORD *f*, in Mizpeh *g*.

a i.e. A great number, and especially the Rulers of all the Tribes, except *Benjamin*, *v.* 3, 12. *b* From their several Habitations. *c i.e.* With one consent. *d Dan* was the Northern border of the Land, near *Lebanon*; and *Beersheba* the Southern border, *Gen.* 21. 33. Compare 1 *Kings* 4. 25. *e* Beyond *Jordan*, where *Reuben*, *Gad*, and half *Manasseh* were. *f* As to the Lord's Tribunal: for God was not only present in the place where the Ark and Tabernacle was, but also *in the Assemblies of the Gods*, or Judges, *Psal.* 82. 1. and in all the places where God's name is recorded, *Exod.* 20. 24. *and where two or three are met together in his name*, Matth. 18. 20. for his service, and to seek for Counsel and Mercy from him: compare *Judg.* 11. 11. *g* A place in the borders of *Judah* and *Benjamin*, and therefore ascribed to both of them, *Jos.* 15. 38. and 18. 26. This they chose, as a place most fit and proper in many respects: First, as a place they used to meet in upon solemn Occasions, See *Judg.* 20. 1. and 21. 11. 1 *Sam.* 7. 5, 16. and 10. 17. Secondly, For its convenient Situation for all the the Tribes within and without *Jordan*. Thirdly, As being near the place where the Fact was done, *that it might be more throughly examined*; and not far from *Shiloh*, where the Tabernacle was, whither they might go or send, if need were.

2 And † the chief *h* of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand *i* foot-men *k*, that drew sword. † Heb. *the corner.*

h Heb. *the corners*, *i.e.* the Nobles and Rulers, which are oft so called, because like corner-stones, they both unite, and support, and adorn the whole Building. *i* Or, and *four hundred thousand*; It is an Ellipsis of the Particle [and], of which Examples have been given before: for the chief of the People were not so many; but the common Soldiers, and these were all Foot-men; whereas many of the Rulers rid upon Horses, or Asses, *Judg.* 5. 10. and 10. 4. and 12. 14. The number is here set down, to shew both their zeal and forwardness in punishing such a Villany; and the strange blindness of the *Benjamites* that durst oppose so great and united Body; and that the success of Battels depends not upon great numbers, seeing this great Host was twice defeated by the *Benjamites*, but wholly upon God's blessing. *k* For Horse-men they had few or none in their Armies.

3 (Now the children of Benjamin heard *l* that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us m*, how was this wickedness?

l Like Persons unconcerned and resolved, they neither went nor sent thither: partly from their own pride, and stubbornness, and self-confidence: partly because as they were left to give up any of their Brethren to Justice, so they presumed the other Tribes would never proceed to a War against them; and partly, from a Divine infatuation hardening that wicked Tribe to their own Destruction. *m* The Verb is of the Plural Number, because they speak to the *Levite*, and his Servant, and his Host, who doubtless were present upon this occasion.

4 And † the Levite *n*, the husband of the woman that was slain, answered and said, I came into Gibeah † Heb. *the man the Levite.*

beah that *belongeth* to Benjamin, I and my concubine, to lodge.

n To whose Relation the other two gave their consent.

5 And the men of Gibeah rose up against me, and beset the house round about upon me by night, *and* thought to have slain me *o*: and my concubine have they † forced that she is dead. † Heb. *humbled.*

o Except I would either submit to their unnatural Lust, which I was resolved to withstand even unto death: or deliver up my concubine to them, which I was forced to do.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly *p* in Israel.

p i.e. A lewd folly; most ignominious and impudent Wickedness.

7 Behold, ye *are* all children of Israel *q*, give here your advice and counsel.

q The Sons of that Holy Man, who for one filthy action left an eternal brand upon one of his own Sons: a People in Covenant with the holy God, whose Honour you are obliged to vindicate, and who hath expressly commanded you to punish all such notorious Enormities.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent *r*, neither will we any *of us* turn into his house:

r i.e. His habitation, to wit, until we have revenged this Injury.

9 But now this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought *s* in Israel *t*.

s That we may punish them as such a wickedness deserves. *t* This is added as an aggravation, that they should do that in Israel, or among God's peculiar People, which was esteemed abominable even among the Heathen.

11 So all the men of Israel were gathered against the city, † knit together as one man. † Heb. *fellows.*

12 ¶ And the tribes of Israel sent men through all the tribe *u* of Benjamin, saying, What wickedness *is* this that is done among you?

u Heb. *tribes*: Either the Plural Number for the Singular: or rather *tribe* is put for *family*, as was noted before, as *families* are elsewhere put for *tribes*. They take a wife and a just course, in sending to all the parts and families of the tribe, to separate the Innocent from the Guilty, and to give them a fair opportunity of preventing their ruine, by doing nothing but what their Duty, Honour, and Interest obliged them to; even by delivering up those vile Malefactors, whom they could not keep without horrid guilt and shame; and bringing the Curse of God upon themselves.

13 Now therefore deliver *us* the men, the children of Belial which *are* in Gibeah, that we may put them *to death, and put away evil x* from Israel: but the children of Benjamin would not hearken *y* to the voice of the brethren the children of Israel.

x Both the Guilt and the Punishment, wherein all Israel will be Involved, if they do not punish it. *y* Partly from the pride of their Hearts, which made them scorn to submit to their Brethren, or to suffer them to meddle in their Territory; partly from a conceit of their own Valour and Military skill; and partly from God's just judgment.

14 But the children of Benjamin gathered themselves together out of the cities, unto Gibeah, to go out to battel against the children of Israel.

15 And the children of Benjamin were numbred at that time out of the city, twenty and six thousand men that drew sword; beside the inhabitants of Gibeah, which were numbred seven hundred chosen men *z*.

z Object. This agrees not with the following numbers: for all that were slain of *Benjamin* were 25100 men, *v.* 35. and there were only 600 that survived, *v.* 47. which make only 25700. *Ans.* The other thousand men were either left in some of their cities, where they were slain, *v.* 48. or were cut off in the two first Battels, wherein it is unreasonable to think they had an unbloody Victory: and as for these 25100 men, they were all slain in *that day*, *i.e.* the day of the third Battel, as is affirmed *v.* 35.

16 Among all this people, *there were* seven hundred * chosen men * left-handed *a*, every one could sling stones at an hairs *breadth*, and not miss *b*. * Chap. 3. 15.

a Heb. *shut up on their right hand*, *i.e.* using their left hand instead of their right. *d* An Hyperbolical expression, signifying, that they could do this with great exactness. There are many parallel Instances in Historians, of Persons that could throw Stones, or shoot Arrows with great certainty, so as seldom or never to miss. Of which see my *Latin Synopsis*. And this was very considerable, and one ground of the *Benjamites* confidence, because in those times they had no Guns.

17 And the men of Israel *c*, beside Benjamin, were numbred four hundred thousand men that drew sword, all these *were* men of war.

c To wit, such as were here present, *v.* 2. for otherwise it is most probable they had a far greater number of men, being 600000 before their entrance into *Canaan*, *Num.* 1. 2.

18 ¶ And the children of Israel *d* arose, and went up to the house of God *e*, and * asked counsel of God, * Chap. 1. and said, Which of us shall go up first to the battel *f*? against the children of Benjamin? And the LORD said, Judah *shall go up* first.

d i.e. Some sent in the name of all. *e* To wit, to *Shiloh*, which was not far from *Mizpeh*, where they were. *f* This they ask to prevent Emulations and Contentions: but they do not ask whether they should go against them, or no, for that they knew they ought to do by the will of God already revealed: Nor yet do they seek to God for his help by Prayer, and Fasting, and Sacrifice, as in all reason they ought to have done; but were confident of Success, because of their great Numbers, and Righteous Cause.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battel against Benjamin, and the men of Israel put themselves in aray to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, twenty and two thousand men *g*.

g Quest. Why would God suffer them to have so great a loss in so good a Cause? *Ans.* Because they had many and great Sins reigning amongst themselves, and they should not have come to so great a Work of God as this, with polluted hands, but should have pulled the Beam out of their own Eye, before they attempted to take that out of their Brother *Benjamin's* Eye: which because they did not, God doth it for them, making them by this loss more clearly to see their own Sins, and their need of God's help, without which their great Numbers were insignificant; and bringing them through the Fire, that they might be purged from their Dross; it being probable that the great God who governs every stroke in Battels, did so order things, that their worst and rotten Members should be cut off, which was a great Blessing to the whole Common-wealth.

22 And the people, the men of Israel incouraged themselves *h*, and set their battel again in aray, in the place where they put themselves in aray the first day *i*.

h Heb. *strengthned themselves*, partly by supporting themselves with the Conscience of the Justice of their Cause, and the hopes of success: and partly, by putting themselves in better order for defending themselves, and annoying their Enemies. *i* Hereby shewing their freedom from that Heathenish Superstition, whereby they might have been apt to have rejected that as an unlucky place. Compare 1 *Kings* 20. 23, 28.

23 (And the children of Israel went up and wept *k* before the LODD until even, and asked counsel of the LORD, saying, Shall I go up to battel against the children of Benjamin my brother *l*? And the LORD said, Go up against him ∴).

k Not so much for their Sins, as for their Defeat and Loss, as appears by the Sequel. *l* They impute their ill Success, not to their own Sins, as they had great reason to do, but to their taking up Arms against their Brethren, the Lawfulness whereof they now begin to doubt of. But still they persist in their former neglect of seeking God's assistance in the way which he had appointed, as they themselves acknowledge presently, by doing those very things which now they sinfully neglected, *v.* 26. and therefore are again justly punished. ∴ God answers to their question; but as they did not desire his assistance and success, so he doth not promise it.

24 And the children of Israel came near against the children of Benjamin, the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men, all these drew the sword.

26 ¶ Then all the children of Israel, and all the people went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted *m* that day until even, and offered burnt-offerings *n*, and peace-offerings *o* before the LORD.

m Being now sensible of their former slightness, and not being truly humbled for their Sins, which now they discover to be the true Cause of their ill success. *n* To make atonement to God for their own Sins. *o* Partly to bless God for sparing so many of them, whereas he might justly have cut off all of them when their Brethren were slain: and partly to implore his assistance for the future, and to give him Thanks for the Victory, which now they were confident he would give them.

27 And the children of Israel enquired of the LORD *p*, (for the ark of the covenant of God *was* there *q* in those days.

p To wit, by *Urim* and *Thummim*, *Num.* 27. 21. *q* In *Shiloh* where they were now assembled.

28 And

28 And Phineas the ſon of Eleazar *r* the ſon of Aaron ſtood *ſ* before it *r* in thoſe days) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe *u*? And the LORD ſaid, Go up, for to morrow I will deliver them into thine hand *x*.

r This is added to give us ſome light about the time of this Hiſtory, and to ſhew it was not done in the order in which it is here placed, after *Samſon*'s Death, but long before. *ſ i.e.* Miniſtred, as the word *ſtand* oft ſignifies, as *Deut.* 10. 8. and 18. 7. *Prov.* 22. 29. *Jer.* 52. 12. compare with 2 *Kings* 25. 8. becauſe ſtanding is the uſual poſture of Servants. *t i.e.* Before the Ark: or, *before him*, *i.e.* the Lord's *face*, or *preſence*: which ſhews that he was the High-Prieſt, for none elſe might appear there. *u* Which, if thou requireſt, we are willing to do, notwithſtanding the provocation they have given us, and our own inclination to Revenge. *x* Now when they had ſought God after the due order, and truly humbled themſelves for their Sins, he gives them a full and ſatisfactory Anſwer to their Deſires.

29 And Iſrael ſet liers in wait ∴ round about Gibeah *y*.

∴ Though they were aſſured of the Succeſs, by a particular and abſolute promiſe, yet they do not neglect the uſe of means; as well knowing that the certainty of God's Purpoſes or Promiſes doth not excuſe, but rather require Man's diligent uſe of all fit means for the accompliſhment of them. *y i.e.* On ſeveral ſides of it, as may be gathered from the following Verſes.

30 And the children of Iſrael *z* went up againſt the children of Benjamin on the third day *a*, and put themſelves in array againſt Gibeah, as at other times.

z i.e. A conſiderable part of them, who were ordered to give the firſt onſet, and then to counterfeit flight, to draw the *Benjamites* forth of their ſtrong hold. See *v.* 32. *a* To wit, after the ſecond Battel; for the firſt day after it, they ſpent in perplexing thoughts, and goirg up to the Houſe of the Lord: the ſecond, in Faſting and Prayer there: and this third, in the Fight. Or, this is ſo called with reſpect unto the two ſeveral foregoing days of Battel, and ſo this was the third day of Battel.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city *b*, and they began † to ſmite of the people, *and* kill as at other times *c*, in the high-ways, of which one goeth up to ‖ the houſe of God, and the other to Gibeah in the field *d*, about thirty men of Iſrael.

† Heb. *to ſmite of the people wounded as at*, &c.
‖ Or, *Bethel.*

b By the diſſembled Flight of the *Iſraelites*. *c* With the ſame kind, though not the ſame degree of Succeſs. *d* So called, to diſference it from this *Gibeah*, which was upon an Hill; wherefore they are conſtantly ſaid, to *aſcend* or *go up* againſt it, as *v.* 23, 30. See *Joſ.* 18. 23, 28.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us, as at the firſt: But the children of Iſrael ſaid, Let us flee, and draw them from the city unto the high-ways.

33 And all the men of Iſrael roſe up out of their place *e*, and put themſelves in aray at Baal-Tamar: and the liers in wait of Iſrael came forth out of their places *f*, *even* out of the meadows of Gibeah.

e Where they had diſpoſed themſelves, that they might fall upon the *Benjamites*, when they were drawn forth to a ſufficient diſtance from their City, and when they were purſuing that Party mentioned, *v.* 30. *f* To execute what was agreed upon, *even* to take *Gibeah*, and burn it, as they actually did, *v.* 37.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael *g*, and the battel was ſore: but they knew not that evil was near them *h*.

g Selected out of the main Body, which was at *Baal-Tamar*; and theſe were to march directly to *Gibeah* on the one ſide, whilſt the liers in wait ſtormed it on the other ſide, and whilſt the great Body of the Army laboured to intercept theſe *Benjamites*, who having purſued the *Iſraelites* that pretended to flee, now endeavoured to retreat to *Gibeah*. *h* They were ſo puffed up with their former Succeſſes, that they were inſenſible of their danger.

35 And the LORD ſmote Benjamin before Iſrael, and the children of Iſrael deſtroyed of the Benjamites that day twenty and five thouſand, and an hundred men *i*: all theſe drew the ſword.

i This is the total Summ, whereof the particulars are related, *v.* 42, 45. and for the odd hundred not there mentioned, they were killed in other places not there expreſſed.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait, which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait ‖ drew *themſelves* along *k*, and ſmote all the city with the edge of the ſword.

‖ Or, *made a long ſound with the trumpet.*

k Or, *extended* themſelves; *i.e.* whereas before they lay cloſe and contracted into a narrow compaſs, now they ſpread themſelves, and Marched in Rank and File as Armies do. Or, *marched*, or *went*: Heb. *drew* their Feet. So this Verb is oft uſed, as *Gen.* 37 28. *Exod.* 12. 21. *Judg.* 4. 6. *Job* 21. 33.

38 Now there was an appointed ‖ ſign between the men of Iſrael † and the liers in wait, that they ſhould make a great † flame with ſmoke to riſe up out of the city.

‖ Or, *time.*
† Heb. *with elevation.*

39 And when the men of Iſrael retired in the battel, Benjamin began † to ſmite *and* kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before *us*, as *in* the firſt battel.

† Heb. *to ſmite the wounded.*

40 But when the flame began to riſe up out of the city, *with* a pillar of ſmoke, the Benjamites looked behind them, and behold, the † flame of the city aſcended up to heaven.

† Heb. *is whole conſumption.*

41 And when the men of Iſrael turned again, the men of Benjamin were amazed *l*; for they ſaw that evil † was come upon them.

† Heb. *touched them.*

l Becauſe of their great diſappointment, and the preſent danger wherewith they were ſurrounded on every ſide.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battel overtook them: and them which *came* out of the cities, they deſtroyed in the midſt of them *n*.

m i.e. The men of Battel or War. The abſtract for the concrete, as *Poverty*, 2 *Kings* 24. 14. *Pride*, *Pſal.* 36. 11. *Deceit*, *Prov.* 12. 25. *Dreams*, *Jer.* 25. 9. *Election*, *Rom.* 11. 7. are put for Perſons that are *Poor*, *Proud*, *Deceitful*, *Dreamers*, *Elect*. *n* So the ſence may ſeem to be this, That the *Iſraelites* did not only kill the Inhabitants of *Gibeah*, and all the *Benjamites* that came into the Field againſt them, 600 excepted; but in the midſt of them, or together with them, they killed alſo the reſt of the *Benjamites*, who, when they ſaw their Army was wholly deſtroyed, made haſte to flee out of their ſeveral Cities or Towns, that ſo they might eſcape the Sword, which was coming towards them. But the words may be rendred thus: *And them who were of the other cities*, to wit, of *Benjamin*, *i.e.* who abode in their own Cities, and did not go up to *Gibeah*, *they deſtroyed in the midſt of them*, *i.e.* in their ſeveral Cities, or, *in the midſt of it*, *i.e.* of every City: for ſo it is ſaid, *v.* 48. where it is ſaid, That *they ſmote the men of every City*. But this I ſubmit to the Learned.

43 *Thus* they incloſed the Benjamites round about, *and* chaſed them, *and* trode them down ‖ with eaſe *o*, † over againſt Gibeah towards the ſun-riſing.

‖ Or, *from Manuhah, &c.*
† Heb. *unto the eaſt ſide.*

o Without great difficulty. Now that God gave them his preſence and aſſiſtance, they eaſily did that which before they found too hard for them. Or, unto *Menuchah*, or, as far as *Manuchah*, a place ſo called. See 1 *Chron.* 2. 52. *Jer.* 51. 59.

44 And there fell of Benjamin eighteen thouſand men *p*; all theſe *were* men of valour.

p To wit, in the Field, or Battel.

45 And they turned and fled toward the wilderneſs, unto the rock of Rimmon: and they gleaned *q* of them in the high-ways five thouſand men; and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

q i.e. They cut off the remainders in the purſuit, and ſpared none. A Metaphor from thoſe who gather Grapes or Corn ſo clearly and fully, that they leave no relicks for thoſe who come after them.

46 So that all which fell that day of Benjamin, were twenty and five thouſand *r* men that drew the ſword: all theſe *were* men of valour.

r Beſides the odd hundred expreſſed *ver.* 35. but here only the great number is expreſſed, the leſs being omitted, as inconſiderable; which way of numbring is frequent in Scripture, as *Judg.* 11. 26. 2 *Sam.* 5. 5. and in other Authors, and in vulgar uſe; as when they are called, the 70 Interpreters, who in truth and exactneſs were 72. Here are alſo a thouſand more omitted, becauſe here he ſpeaks only of them who fell *in that* third *day* of Battel. See 00 *v.* 15.

47 * But ſix hundred men turned and fled to the wilderneſs, unto the rock Rimmon, and abode in the rock *s* Rimmon four months.

* Ch. 21.

s In a Cave within that Rock, where they Fortified themſelves, and ſereched in Proviſion as they had opportunity; which they could eaſily do, when the heat of the Battel was over, and the *Iſraelites* were not ſolicitous to purſue them further.

48 And the men of Iſrael turned again upon the children of Benjamin *t*, and ſmote them with the edge of the ſword, as well the men *u* of *every* city, as the beaſt, and all that † came to hand: alſo they ſet on fire all the cities that * they came to.

† Heb. *was found.*
* Heb. *were found.*

t Having deſtroyed thoſe that came to *Gibeah*, and into the field, now they follow them home to their ſeveral habitations. *u* Comprehenſively taken, ſo as to include Women and Children. If this ſeem harſh and bloody, either it may be aſcribed to Military Fury; or rather, it may be juſtified; partly, from that high guilt brought upon the whole Tribe, in which it is no wonder if their Infants ſuffered, which was not unuſual in ſuch caſes, as *Numb.* 31. 17. 1 *Sam.* 15. 3. *Joſ.* 7. 15. partly, from that Command of God in a Parallel caſe, *Deut.* 13. 15. and partly from that ſolemn Oath by which

which they had Anathematized or devoted to Death all that came not up to *Mizpeh*, *Judg.* 21. 5. which none of the *Benjamites* did; for which cauſe alſo they deſtroyed all the Men, Women, and Children of *Jabeſh Gilead*, *Judg.* 21. 10.

CHAP. XXI.

The People bewail the Deſolation of Benjamin, 1,—7. The Inhabitants of Jabeſh Gilead, for not coming up to this Battel, are all deſtroyed: Excepting 400 Damſels: Whom the Iſraelites beſtow for Wives on the remaining Benjamites, 8,—15. They adviſe the reſt to ſeize on the dancing Maidens at the feaſt in Shiloh: And to carry away as many as they had need of, 16,—21. the anſwer wherewith they ſhould paciſie their Relations, 22,—25.

NOw the men of Iſrael had ſworn *a* in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife *b*.

a In the beginning of this War, after the whole Tribe had eſpouſed the quarrel of the Men of *Gibeah*, *Judg.* 20. 13, 14. *b* They do not (as ſome ſuppoſe) here ſwear the utter extirpation of the Tribe, which fell out beyond their expectation, *Judg.* 21. 3, 6. but only not to give their Daughters to thoſe Men who ſhould ſurvive; juſtly eſteeming them for their barbarous Villany, to be as bad as the worſt of Heathens, with whom they were forbidden to Marry. In this Caſe the *Benjamites* might have married among themſelves, if any of their Men and Women were left alive.

2 And the people came to the houſe of God *c*, and abode there till even before God, and lift up their voices and wept ſore.

c Partly to mourn for the common loſs; and partly, to ask counſel from God about the repairing of it.

3 And ſaid, O LORD God of Iſrael, Why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael *d*?

d Why haſt thou given them up to ſuch wickedneſs, and us to ſuch rage, that the whole Tribe ſhould be in a manner loſt! Hence it appears, that they did not ſwear to root them all out, as is further manifeſt from the different matter and words of this Oath, *ver.* 1. which only denied them their Daughters in Marriage; and that concerning the people of other Tribes who joyned not with them in this buſineſs, which was, that they ſhould *be put to death*, *v.* 5. And their ſparing of thoſe 600 Men in the Rock *Rimmon*, *v.* 13, 14. plainly ſhews, that they were not obliged by any Oath or Vow to extirpate them.

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar *e*, and offered burnt-offerings, and peace-offerings.

e Not for a Monument of the Victory, as ſome ſay, but for Sacrifices, as the next words ſhew. *Qu.* What need was there of this, when the ordinary Altar was there, to which alſo they ſeem to be reſtrained, *Deut.* 16. 2? *Anſw.* They are not there reſtrained to one Altar, but to one place of Worſhip, as is expreſſed; and therefore there might be in that place more Altars than one, when the multitude of Sacrifices ſo required, which was the caſe, 1 *Kings* 8. 64. and probably at this time, when all the Tribes being met, they had many Sacrifices to offer, ſome in common for all, and ſome peculiar to every Tribe. Nay, other Altars might be, and oft-times were Erected in other places, by Divine Direction or Diſpenſation; as *Judg.* 6. 24, 26. 1 *Sam.* 7. 9, 17. and 11. 15. and 16. 2, 5.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the LORD? for they had made a great oath *f* concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death *g*.

f i.e. A ſolemn Oath joyned with ſome terrible Execration againſt the Offenders herein. *g* Becauſe by refuſing to execute the Vengeance due to ſuch Malefactors, they were juſtly preſumed guilty of the Crime, and therefore liable to the ſame Puniſhment, as was the caſe of that City that would not deliver up an Idolater dwelling among them, to Juſtice.

6 And the children of Iſrael repented them for Benjamin their brother *h*, and ſaid, There is one tribe cut off from Iſrael this day:

h Not for the War which was juſt, and neceſſary, and good; but for their immoderate ſeverity in the Execution of it, and for the dreadful conſequences of it.

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD that we will not give them of our daughters to wives?

8 And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the LORD? And behold, there came none to the camp from Jabeſh-gilead *i* to the aſſembly.

i A City in *Gilead*, and in the Tribe of *Manaſſeh*; of which ſee 1 *Sam.* 11. 1, 3, 9, *&c.* and 31. 11, *&c.*

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go, and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children *k*.

k Who in ſuch publick and ſcandalous Crimes were for the greater Terror of ſuch Tranſgreſſors, and prevention of the like Sins, oft involved in the ſame Puniſhment with the men, as *Deut.* 13. 15. *Joſ.* 7. 24, *&c.*

11 And this *is* the thing that ye ſhall do, * Ye ſhall utterly deſtroy every male, and every woman that † hath lien by man *l*.

* Numb. 31. 17.
† Heb. *knoweth the lying with man.*

l But not the Virgins, as appears from the next Verſes. It is queſtionable, whether they were not obliged to deſtroy theſe alſo by vertue of their Oath, and of God's expreſs Command concerning Devoted Perſons, ſuch as theſe certainly were, that they ſhould *ſurely be put to death*, Levit. 27, 29. which was alſo particularly enjoyned and practiſed in ſuch Caſes, as *Deut.* 13. *Joſ.* 7. *&c.* But the natural and neceſſary duty of preſerving a Tribe from total Ruine, might ſeem to render the caſe difficult and doubtful, and incline their Opinions, as well as their Affections, to the more favourable ſide. And it may be, the Lord, whom they were here conſulting with upon all their occaſions, gave them a Diſpenſation thus to do, though that be not expreſſed; which is the caſe of many other things which were done, though not Recorded; as this very Oath was omitted in its proper place, and had not been Recorded if this extraordinary occaſion had not been offered.

12 And they found among the inhabitants of Jabeſh-gilead, four hundred † young virgins *m* that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

† Heb. *young women Virgins.*

m Not Married, yet marriageable: it is probable, there were other and younger Virgins; but whether they were ſlain or ſpared, Scripture determines not, and the Learned do not agree. But theſe could not ſerve the preſent and urgent occaſion, and therefore he takes notice only of theſe 400 which were of riper Age.

13 And the whole congregation ſent *ſome* † to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call ‖ peaceably unto them.

† Heb. *and ſpake and called.*
‖ Or, *proclaim peace*

14 And Benjamin *n* came again at that time, and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

n The poor remainders of the Tribe of *Benjamin*.

15 And the people repented them for Benjamin *o*, becauſe that the LORD had made a breach *p* in the tribes of Iſrael.

o Were yet more grieved upon this unhappy diſappointment, for they ſuppoſed here would have been Wives ſufficient for them. *p* The *Benjamites* were the only Authors of the Sin, but God was the chief Author of the Puniſhment, and the *Iſraelites* were but his Executioners.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain *q*? ſeeing the women are deſtroyed out of Benjamin:

q For the 200 who are yet unprovided of Wives.

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped out of Benjamin *r*, that a tribe be not deſtroyed out of Iſrael.

r The Inheritance promiſed by *Jacob* and *Moſes*, and given by *Joſhua* to the Tribe of *Benjamin*, doth all of it belong to thoſe few which remain of that Tribe, and cannot be Poſſeſſed by any other Tribe; and therefore we are obliged to procure Wives for them all, that they may make up this breach, and be capable of poſſeſſing and managing all their Land: that this Tribe, and their Inheritance may not be confounded with, or ſwallowed up by any of the reſt. Heb. *the inheritance* (to wit, belonging to the whole Tribe of *Benjamin*) is, or belongs to *them that be eſcaped of Benjamin*.

18 Howbeit we may not give them wives of our daughters; for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin *s*.

s i.e. To this Generation of *Benjamites* who have made themſelves guilty of this foul Wickedneſs: but this Oath did not extend to their Poſterity. And ſome think it had another exception, to wit, unleſs the ſurviving *Benjamites* could not otherwiſe be ſupplied with Wives.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh † yearly *t*, *in a place* which *is* on the north-ſide of Beth-el *u*, ‖ on the eaſt-ſide of the high-way that goeth from Beth-el to Shechem, and on the ſouth of Lebonah.

† Heb. *from year to year.*
‖ Or, *towards the*

t On the three ſolemn Feaſts, in which they uſed ſome honeſt ſun-riſing and holy Recreations; among which, Dancing was one, *Exod.* 15. 20. ‖ Or, *on.* 1 *Sam.* 18. 6. and 2 *Sam.* 6. 14. and probably it was the Feaſt of Tabernacles, which they did Celebrate with more than ordinary joy, *Deut.* 16. 13, 14, 15. *u* Heb. *Which is on the north of Bethel. Which* doth not relate to *Shiloh*, which was to known a place, that it was frivolous to deſcribe it by ſuch circumſtances, even by places much leſs known than it ſelf; but to the *Feaſt*, which as to that part or exerciſe of the Feaſt here eſpecially concerned and mentioned, to wit, the Dancing of the Virgins, was not celebrated in *Shiloh*, but in a Neighbouring place more convenient for that purpoſe.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh *x* come out to dance in dances, then come ye out of the vineyards *y*, and catch ye every man his wife of the daughters of Shiloh *z*, and go to the land of Benjamin.

x By whom he may possibly understand not those only who were born or settled Inhabitants there, (as many conceive) but all those who were come thither upon this occasion, and for a time sojourned there: For although only the Males were obliged to go up the Three solemn Feasts; yet it is apparent, that the Women had liberty to go, and those who were most devout did usually go, and others, upon special reasons or occasions: See 1 *Sam.* 1. 7, 21, 22, 24. *Luke* 2. 22, 23, 41, 42, 43. And it may be justly presumed, especially concerning those Women that lived at no great distance from the place of Publick Worship, that they came thither in great numbers. Moreover, the *daughters of Shiloh*, strictly so called, are not only they that lived in that Town or City, but in the Country belonging to it, which oft comes under the name of the City to which it belongs. And these may be here particularly named, because though others might come, yet they were under great obligations to come, because of their nearness to the place. *y* Which were near to their Dancing-place. *z* Take them away by force or violence. Which they might the better do, because mixed Dances were not used by the People of God in their Solemnities, but the Women danced by themselves, and therefore were more liable to this Rape.

22 And it shall be when their fathers, or their brethren come unto us to complain, that we will say unto them, ‖ Be favourable unto them *a* for our sakes: because we reserved not to each man his wife in the war *b*: for ye did not give unto them at this time, *that* ye should be guilty *c*.

‖ Or, *Grant me in them.*

a Pass by their offence, if not for their sakes, whom necessity forced to this course; yet for our sakes, and indeed for your own sakes; for both you and we have done them a great injury in Prosecuting them with so much fury, as to endanger the utter extinction of the whole Tribe: and therefore this is the least we can do by way of reparation. *b* Either, First, in the War with *Jabesh-Gilead*, wherein they should have taken care to reserve a sufficient number, which they might have done, by sparing either so many of the Married Women as were necessary, who, their former Husbands being slain, might have been married to those *Benjamites*; or as many of the younger Virgins, who, within a little time, might have been Married to them; whom many suppose that they slew. Or, Secondly, in the War with the *Benjamites*, in which they acknowledge their cruelty in destroying the Women with such fury, as not to leave a competent number for the Men which were left. See *Judg* 20. 48. *c* *Qu.* Whether this did really discharge them from their Oath? 1. *Answ.* It seems to excuse those Parents of these Virgins who were not acquainted with the Plot, and did neither directly nor indirectly give their Daughters to them, but they were taken away by force, without their knowledge and consent. If it be said, those Parents might and should have retaken their Daughters from them; it may be replied, that they could not do so before they were corrupted, and the Rulers of *Israel* would not assist them with their Power to recover them. And it is a Maxim, That many things which ought not to be done, when once they are done, should not be undone. And for those Parents who were conscious of the Design, it is probable they kept their Daughters at home to avoid this. Secondly, Either the Oath was made with an exception of the Case of the total Extirpation of a Tribe, or it was a rash Oath to do what was out of their Power, or what they could not lawfully do; to wit, utterly to destroy a Tribe out of *Israel*, which therefore they here speak of with horror, *v.* 3, 6. and if so, as they sinned in making it, so they were not obliged to keep it; it being an acknowledged truth, That rash and sinful Oaths are better broken than kept. Thirdly, Yet they cannot be wholly excused from Sin in this matter; for as it was folly to take such an Oath as it is expressed, so the manner of freeing themselves from their own Snare, is fraudulent and injurious to the Parents, in disposing of their Children without their consent.

23 And the children of Benjamin did so, and took *them* wives according to their number *d*, of them that danced, whom they caught: and they went and returned unto their inheritance *e*, and repaired the cities, and dwelt in them *f*.

d i.e. Each Man his Wife, as is said *v.* 22. By which we may see, they had no very favourable opinion of *Poligamy*, because they did not allow it in this case, when it might seem most necessary for the reparation of a lost Tribe. *e* Which being very near the place, they could speedily do before the Parents could obtain redress. *f* Not at that instant, which could not be; but by degrees, increasing their Buildings as their number increased.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence, every man to his inheritance.

25 * In those days *there was* no king in Israel; every man did *that which was* right in his own eyes. * Chap. 17. 6. & 21. 25.

RUTH.

The ARGUMENT.

THis little Book, by whomsoever Written, which is not material to know, is annexed to the Book of Judges, *and by some of the* Hebrew Doctors *made a part of it. It is useful, as for many other points, so especially to shew the Genealogy of* David; *and consequently of* Christ; *and the Rise of* Christ *from a* Moabitish Woman: *which was an useful document, and a great encouragement to the* Gentiles *to believe in* Christ.

CHAP. I.

A Famine in Canaan. Elimelech removes to Moab: With Naomi his Wife, and his two Sons, who marry Orpah and Ruth there: And dye, 1,—5. Naomi returns to Judah: Her Daughters in law accompany her on her way, 6,—13. Orpah returns home to her People and God's: Ruth remains being Converted, 14,——18. They come to Bethlehem, 19,—22.

NOw it came to pass in the days when the judges † ruled *a*, that there was a * famine in the land *b*: and a certain man of Bethlehem-Judah went to sojourn in the country of Moab *c*, he, and his wife, and his two sons.

† Heb. *judged.* * 2 Kings 8. 1.

a Which is noted as the cause of the following Famine, because in much of that time they were guilty of great defection from God. But under which of the Judges this happened, Scripture being silent, it seems presumptuous to determine; nor is it necessary to know. What is said about this matter from the Genealogy mentioned, *Chap* 4. 18, *&c.* it will be most proper to consider it there. *b* Or, *in that land*; to wit, of *Canaan*. *c* A fruitful Land, beyond *Jordan*, Eastward.

2 And the name of the man was Elimelech, and the name of his wife, Naomi, and the name of his two sons, Mahlon, and Chilion, Ephrathites *d* of Bethlehem-Judah *e*: and they came into the country of Moab, and † continued there *f*.

† Heb. *were.*

d So called, because this *Bethlehem* is otherwise called *Ephratha* or *Ephratha*, Gen. 35. 19. Mich. 5. 2. either from *Caleb*'s Wife of that name, 1 *Chron.* 2. 19. and 4. 4. or from the fertility of the Soyl about it; which title may therefore be used here, to shew the greatness of the Famine, which affected even fertile parts. *e* See the Notes on *Judg.* 17. 7. 11. 3. *f* To wit, during the Famine.

Numb. 9. 21.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab *g*: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years *h*.

g Either these were Proselytes when they Married them, which may well be doubted, from *v* 15. or they sinned in marrying them, as appears from *Deut.* 7. 3. and 23. 3. *Ezra* 9. 1, 2. *Nehem.* 13. 23. and therefore were punished with short Life, and want of Issue, *v.* 5, 19, 21. *h* As long as the Famine lasted.

5 And Mahlon, and Chilion died also both of them, and the woman was left of her two sons, and her husband.

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the LORD had visited his people in giving them bread *i*.

i i.e. Food; so she staid no longer there than necessity forced her.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, * Go, return each to her mothers house *k*: the LORD deal kindly with you, as ye have dealt with the dead *l*, and with me.

* See Jos. 2. 15. 1 Sam. 22. 2. Isa. 22. 3.

k Not that they wanted Fathers, *Ruth* 2. 11. but because Daughters used to converse more frequently with their Mothers, and to be most endeared to them, and to dwell in the same Apartments with them, which then were distinct from those parts of the House where the Men dwelt. *l* With my Sons, your Husbands, whilest they lived.

9 The LORD grant you, that ye may find rest *m*, each *of you* in the house of her husband: Then she kissed them *n*, and they lift up their voice and wept.

m i.e. A quiet and happy life, free from those Cares, Vexations, Incumbrances, and Troubles which Widows are in a special manner exposed unto. *n* As the manner there was when friends parted.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands *o*?

o According to the Ancient Custom, *Gen.* 38. and the express Law of God, *Deut.* 25. 5. which doubtless she had acquainted them with before, among other branches of the Jewish Religion, wherein she did instruct them.

12 Turn again my daughters, go *your way p*, for I am too old to have an husband: if I should say, I have hope, ‖ *if I should* have a husband also to night, and should also bear sons:

‖ Or, *if I were with an husband.*

n *Qu.* Why doth she dissuade them from this journey, and not rather perswade them to go with her, and to embrace the Jewish Religion? *Answ.* 1. Possibly she thought such dissuasion might be the best way to perswade them, as it oft happens; especially in that Sex. 2. She would not have them rashly and inconsiderately to embrace the Jewish Religion, in hopes of some advantage from it, which she justly thought they would be disappointed of; and withal, exposed to many straits and troubles, and on that occasion, revolt from the True Religion, which would be far worse than never to have embraced it. And therefore she doth justly, and wisely, and piously in representing to them the truth of the business, and the outward inconveniences which would accompany the Change of their Place, and Religion; as also our blessed Lord Christ did, *Mat.* 8. 20.

13 Would ye † tarry for them till they were grown? would ye stay for them from having husbands *o*? nay, my daughters: for † it grieveth me much for your sakes *p*, that * the hand of the LORD is gone out against me.

† Heb. *stay.*

† Heb. *I have much bitterness.* * Job 19. 21.

o It is unreasonable for me to expect it, or for you to perform it. *p* That you are left without the comfort of Husbands or Children; that I must part with such dear and affectionate Daughters; and that my circumstances are such, that I cannot invite, nor encourage you to go along with me. For her condition was so mean at this time, that *Ruth*, when she came to her Mother's City, was forced to Glean for a living, *Chap.* 2. 2.

14 And they lift up their voice, and wept again: and Orpah kissed her mother in law *q*, but Ruth clave unto her.

q i.e. Departed from her with a kiss, as the manner was, *Gen.* 31. 28. 1 *Kings* 19. 20.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods *r*: * return thou after thy sister in law.

* See Jos. 2. 15. 1 Sam. 22. 2. Isa. 22. 3.

r Which she saith, partly to try *Ruth*'s sincerity and constancy; partly, that by upbraiding *Orpah* with her Idolatry, she might consequently turn her from it; and partly, that she might intimate to her, that if she went with her, she must embrace the True God and Religion.

16 And Ruth said, ‖ Intreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God *s*:

‖ Or, *be not against me.*

s I renounce those Idols which my Sister hath returned to, and I will Worship no other God but thine, who is indeed the onely True God.

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me and more also, *if ought* but death part thee and me.

18 When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

† Heb. *strengthened herself.*

19 ¶ So they two went until they came to Bethlehem: and it came to pass when they were come to Bethlehem, that all the city was moved about them, and ‖ they said, Is this Naomi *t*?

‖ That is, the women.

t Is this she that formerly lived in so much Plenty and Honour? Oh how marvellously is her condition changed, that she is returned in this forlorn and desolate condition!

20 And she said unto them, Call me not ‖ Naomi *u*, call me ‖ Mara *x*: for the Almighty hath dealt very bitterly with me.

‖ That is pleasant. ‖ That is bitter.

u Which signifies *pleasant*, or *chearful*, or *amiable*. *x* Which signifies *bitter* or *sorrowful*.

21 I went out full *y*, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me *z*, and the Almighty hath afflicted me?

y With my Husband and Sons, and a plentiful Estate for our support. *z* i.e. Hath born witness, as it were, in Judgment, and given Sentence against me, and declared my Sin by my Punishment.

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which returned out of the countrey of Moab, and they came to Bethlehem in the beginning of barley harvest.

CHAP. II.

Ruth gleaning in the fields of Boaz her deceased Husband's near Kinsman, he taketh knowledge of her, 1,—7. He sheweth her great kindness, and blesseth her, 8,——16. That which she got she brings to Naomi: and telleth her what had befallen her: She giveth God thanks, and exhorteth Ruth to continue in the field, 17,——23.

AND Naomi had a kinsman of her husbands, a mighty man of wealth, of the family of Elimeleck, and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field and glean *a* ears of corn after *him*, in whose sight I shall find grace *b*. And she said unto her, Go, my daughter.

a Which was permitted to the Poor, and the Stranger, *Deut.* 24. 19. both which she was; nor was she ashamed to confess her Poverty, nor would she eat the bread of idleness: whereby she sheweth her self to be a prudent, and diligent, and vertuous Woman, as she is called, *Ruth* 3. 11. *b* For though it was their duty to permit this, *Levit.* 19. 9. and 23. 22. yet either she was ignorant thereof, or thought, that being a Stranger, it might be grudged, or denied to her; or, at least, that it became her modestly and humbly to acknowledge their kindness herein.

3 And she went, and came, and gleaned in the field after the reapers: and her † hap was *c* to light on a part of the field *belonging* unto ‖ Boaz, who *was* of the kindred of Elimelech.

† Heb. *her happened.* ‖ Called *Mat.* 1. 5. Booz.

c For it was indeed a chance in reference to Second Causes, but ordered and designed by God's Providence.

4 ¶ And behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you: and they answered him, The LORD blesse thee *d*.

d They expressed and professed their Piety, even in their civil Conversation, and worldly Transactions; which now so many are ashamed of, and call it Hypocrisie or vain Ostentation thus to do.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel, that came back with Naomi *e* out of the country of Moab.

e i.e. That came with *Naomi* when she came back: for otherwise, as *Ruth* did not go from thence, so she could not properly be said to come back.

7 And she said, I pray you, let me glean *f*, and gather after the reapers amongst the ‖ sheaves: so she came and hath continued even from the morning until now *g*, that she tarried a little in the house *h*.

‖ Or, *handfuls.*

f She did not boldly intrude her self, but modestly ask leave of us. *g* She is not retired through idleness, for she hath been diligent and constant in her labours. *h* Not in *Naomi*'s house, as many understand it, as may be gathered from *v.* 18, 19. but in the little House or Tent, which was set up in the Fields at these times, and was necessary in those hot Countries, where the Labourers or others might retire for a little repose or repast at fit times. Being weary with her continued labours, she comes hither to take a little rest.

8 Then said Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens *i*.

i Not by the young Men, to avoid both occasion of sin, and matter of scandal. Herein he shews his Piety and Prudence.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee *k*? and when thou art athirst, go unto the vessels and drink of *that* which the young men have drawn.

k So as to offer any incivility or injury to thee. *Touching* is oft taken for *hurting*, Gen. 26. 11. Psal. 105. 15.

10 Then she fell on her face *l*, and bowed her self to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me *m*, seeing I am a stranger?

l This was the humbleſt Posture of Reverence, either Civil when performed to men, or Religious, when to God. See *Gen.* 18. 2. and 33. 3. and 42. 6. *Matth.* 2. 11. and 8. 2. *m* i.e. Shew any respect and kindness to me. For words of knowledge in Scripture commonly include affection.

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law, since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not *n* heretofore.

n Of whom thou hadst no experience: for otherwise in general she could not be ignorant of this People.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings *o* thou art come to trust.

o i.e. Protection and Care, as *Deut.* 32. 11. *Psal.* 17. 8. and 36. 7. and 94. 3. An Allusion either to Hens, which protect and cherish their Young ones under their Wings; or to the Wings of the *Cherubims*, between which God dwelt.

‖ Or, *I find favour.* † Heb. *to the heart.*

13 Then she said, ‖ Let me find favour in thy sight *p*, my lord, for that thou hast comforted me, and for that thou hast spoken † friendly unto thine hand-maid, though I be not like unto one of thy hand-maidens *q*.

p I humbly implore the continuance of thy good Opinion of me, though I do not deserve it. *q* A Person more mean, and necessitous, and obscure, being a stranger, and one born of Heathenish Parents, and not of the Holy and Honourable People of *Israel*, as they are.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread *r*, and dip thy morsel in the vinegar *s*. And she sate beside the reapers *t*: and he reached her parched *corn u*, and she did eat, and was sufficed, and left.

r Which in those simple and frugal times was the usual Food of Servants and the meaner Sort, at least when they were engaged in such Works as this, which required speed, and therefore must be quick in their Eating, as well as in their Work. Or, *Bread* may be here put for any Food, as it oft is. *s* Either simple Vinegar, in which the Poorer fort used to dip their Bread, and so Eat it in hot Countries, as they did not only in *Canaan*, but afterwards in *Italy*; it being very proper, especially in those Parts, for cooling them in those hot Seasons, for strengthning their Sinews, &c. or Vinegar mixed with other things to make some kind of Sauce. *t* Not with or among them, but at some little distance from them, and as one inferiour to them, as she had acknowledged before in Words, and now sheweth it by her Actions. *u* A Food in frequent use, and some esteem with them. See 2 *Sam.* 17. 23.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean among the sheaves, and † reproach her not *x*.

† Heb. *shame her not.*

x As if she were rude or impudent in so doing, as otherwise they should have thought. *Quest.* Why did he not rather give her as much Corn as she could carry, and send her away? *Ans.* Because he would not have her to Eat the Bread of Idleness, but honestly to get it with the Sweat of her Brows, according to her Duty and present Condition.

16 And let fall also *some* of the handfuls, of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until Even, and beat out that she had gleaned: and it was about an ephah *y* of barley.

y Which is thought to contain about a Bushel. See *Exod.* 16. 36. *Levit.* 5. 11.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, and was sufficed *z*.

z Or, *that which she had left of her fulness*, or *after she was satisfied.* She did Eat as much as she desired of what she had Gleaned, and her Mother, as I suppose, with her, and the residue she gave to her Mother, to lay up for future use.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living * and to the dead *a*. And Naomi said unto her, The man *is* near of kin unto us, ‖ one of our next kinsmen *b*.

* 2 Sam. 2. 5.

‖ Or, *one that hath right to redeem.*

a i.e. Which he formerly shewed to those who are now dead, to wit, my Husband and his Sons whilst they were living, and now continues to us, their Wives, who are now alive. *b* Heb. *one of our Redeemers*, or *Avengers*, to whom it belongs to Avenge our Persons, and to Redeem our Lands, and to Marry thee, the Widow and Relict of his next Kinsman, as is expressed, *Ruth* 3. 9. She saith, *one of them*, not that there were many who were immediately such, but that he was a very near Kinsman, and one to whom that Office belonged, in case of the refusal of one Person, of whom she rightly conjectured that he would refuse, as he did.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest *c*.

c Both Barley-Harvest, and Wheat-Harvest, as is said, *v.* 23.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field *d*.

‖ Or, *fall upon thee.*

d Where thou mightst both expose thy self to many inconveniences, which thou may'st expect from Strangers; and incur his displeasure, as if thou didst either despise his proffered kindness, or doubt of the sincerity of his Affections and Offers.

23 So she kept fast by the maidens of Boaz to glean, unto the end of barley-harvest, and of wheat-harvest, and dwelt *e* with her mother in law.

e Heb. *sat*, or *continued* at home, when she had dispatched her occasions abroad, and did not wander or gad abroad, after the manner of idle Persons and Harlots, *Prov.* 7. 11, 12.

CHAP. III.

By Naomi's Advice, Ruth lieth at Boaz his feet, 1,——7. *he awaking commendeth what she had done, and acknowledgeth the Right of a Kinsman. Tells her there was a nearer Kinsman, to whom he would offer her, who refusing, he would redeem her,* 8, 13. *Sends her away with 6 measures of Barley,* 14, 18.

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest *a* for thee, that it may be well with thee?

a i.e. A life of Rest, and Comfort, and Safety, under the Care of a good Husband. The Question supposeth an Affirmative Answer: I will seek it, as my Duty binds me.

2 And now, *is* not Boaz of our kinred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor *b*.

b Which was in a place covered at the top, but open elsewhere, whither *Ruth* might easily come. And this work of winnowing Corn was usually begun or ended with a Feast, as may be gathered both from *v.* 7. and from other Instances, wherein they used to do so upon like occasions; and this work was to begin this Evening, and, as some think, was done only in the Evenings, when the heat grew less, and the wind began to blow. See *Gen.* 3. 8.

3 Wash thy self therefore, and anoint thee, and put thy raiment *c* upon thee, and get thee down to the floor: *but* make not thy self known unto the man *d*, until he shall have done eating and drinking.

c To wit, thy best Raiment. All this was done to render her self more Amiable in the Eyes of *Boaz*. *Obj.* But *Boaz* could not see her, the whole business being to be transacted by Night. *Ans.* First, It was begun in the beginning of the Night, as soon as *Boaz* had supped and composed himself to rest; as appears from *v.* 4, 7. when there was so much Light left as might discover her to him. Secondly, There being a Solemn Feast this Evening, as is very probably thought, and the Master of the Feast having Invited his Labouring People to it, and *Ruth* among the rest, it is likely that both she and the rest did put themselves into their best Dress upon that occasion, as the manner is even at this day; and so he had opportunity enough to see her. *d* To wit, not in so familiar a way, as she was appointed to do, so as he might know her, in the sence in which that word is sometimes used.

4 And it shall be, when he lieth down *e*, that thou shalt mark the place where he shall lie, and thou shalt go in *f*, and ‖ uncover his feet *g*, and lay thee down, and he will tell thee what thou shalt do *h*.

‖ Or, *turn aside the clothes of his feet.*

e To rest or sleep, as upon such occasions they used to do in those hot Countries. *f* Though *Naomi* and *Ruth* seem to be vertuous and modest Women, and their intent was Lawful and Honest; yet there seems to be a manifold irregularity in the manner of it. First, It seems to be against that Modesty, which should be eminent in that Sex, and in unmarried Persons. Secondly, Against Honesty, both because it was an injury to another Person, who was nearer akin, whose right this was; which *Naomi* could not be Ignorant of: and because it was a Preposterous and Precipitant Method, not agreeable either to the Rules of Scripture, or the Usage of well-mannered Nations, or that Decency which even Nature requries. Thirdly, Against Prudence; for it might have proved the occasion, as of many Sins, so of great shame to all of them; and a means to Alienate his Affection from her, which she sought to engage. And though there be some Circumstances which Alleviate the Fact, as the Experience which *Naomi* had of the Wisdom and Sobriety both of *Boaz* and of *Ruth*, yet she knew not what the event would be; and that there was something of shamefulness in the thing, may be gathered both from *Naomite*'s choice of the Night for it, as if it were a work of Darkness; and from *Boaz* his fear least this should be known, *v.* 14. And it is an aggravation of it, that this Course was unnecessary, and she had a plain and likely way, which was directly to Address her self to *Boaz*, or the next Kinsman, and to require the Duty which by God's Law he was bound to perform, and this before Witnesses, as *Boaz* did. And her Clandestine proceeding seems to have arisen from a distrust of God's Providence, to bring about what she desired in the ordinary way. *g* Remove the Clothes which were upon his Feet; thereby to awaken him. *h* How thou shouldst carry thy self, or what course thou shalt take to obtain that Marriage which belongs unto thee. Only there were some Rites to be observed, and Circumstances to be done, before they came to the conclusion of the Marriage, about which *Boaz* would instruct her.

5 And she said unto her, All that thou saist unto me, I will do *i*.

i The Confidence she had in *Naomi*'s Wisdom and Piety, and true Love to her, made her ready to follow her Advice, wherein she was the more excusable, because she did not understand the Laws and Customs of the Country, as *Naomi* did.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And

7 And when Boaz had eaten and drunk *k*, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

k To wit, liberally, as the manner was upon those occasions. See *Judg.* 9. 27. *Psal.* 4. 7. *Isa.* 9. 3.

‖ Or, *took feet on.*

8 ¶ And it came to pass at midnight *l*, that the man was afraid, and ‖ turned himself *m*, and behold, a woman lay at his feet *n*.

l He did not discover her sooner, though she did uncover his Feet, being it seems in a deep sleep, as is usual after Feasts, and she doing no more than her Mother commanded her, and using no words or gestures which might provoke his Lust: wherein she shewed her Temperance and Modesty, and that what she did was only by her Mothers Instigation and Advice, which plainly appeared from her desire expressed, *v.* 9. which he knew, she being a Stranger, was unacquainted with. And this was the reason why *Boaz* was not in the least offended with her, but only commends her Vertue, without any reflection upon her for this Fact. *m* From the place where he lay, he raised and turned himself towards the Feet, to learn who or what was there. Or, *he was troubled*, or *afraid*, or *wondred*. For the *Hebrew* word being but once used, is diversly rendred. *n* Which he might understand, either by some glimmering of Light which were after midnight, which discovered her; or rather, by her Voice, or out of her own Mouth, who being asked, told him so much in general, before he made particular enquiry.

‖ Or, *one that hath right to redeem.*

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine hand-maid: spread therefore thy skirt over thine hand-maid *o*, for thou *art* ‖ a near kinsman.

o i.e. Take me to be thy Wife, and perform the Duty of an Husband to me. This Phrase is used in this sence, *Deut.* 22. 30. and 27. 20. *Ezek.* 16. 8. Either, First, Because the Wife is admitted into the same Bed with her Husband, and both are covered with one and the same Covering. Or, Secondly, From an ancient Ceremony of the Husbands throwing the Skirt of his Garment over her Head, in token both of her subjection, 1 *Cor.* 11. 5, 6, 10. and appropriation to him, being hereby as it were hid from the Eyes of others: See *Gen.* 20. 16. and also of that Protection which he oweth to her; see *Ruth* 2. 12.

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness *p* in the latter end, than at the beginning, in as much as thou followedst not young men *q*, whether poor, or rich.

p Both to thy deceased Husband, the continuance of whose Name and Memory thou preferrest before the satisfaction of thy own Lust; and to thy Mother-in-law, whose Commands thou hast punctually obeyed, even with thy own hazard in so doubtful an Enterprize. *q* To seek thy Marriage either here, or in thy own Country, as thou wouldst have done if thou hadst not preferred Obedience to God's Command, before the pleasing of thy self.

‖ Or, *it plainly appears.*

† Heb. *eat.*

11 And now my daughter, fear not *r*, I will do to thee all that thou requirest *s*: for all the † city of my people doth know, that thou *art* a vertuous woman.

r Think not that I Despise and Reject thee, because I do not immediately comply with thy Desire. *s i.e.* Marry thee, upon the Condition here following.

12 And now it is true, that I am *thy* near kinsman: howbeit, there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman *t*, well, let him do the kinsmans part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

t i.e. Take thee to Wife, to raise up Seed to his Brother, as he ought to do.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another *u*. And he said, Let it not be known that a woman came into the floor *x*.

u i.e. While it was yet so dark that one Person could not discern another. Or, *before one did know the other*; *i.e.* before they were exactly known to one another. *x* He takes care to preserve not only his Conscience towards God, but his Reputation, and hers also, among Men.

‖ Or, *sheet, or, apron.*

15 Also he said, Bring the ‖ veil *y* that *thou hast* upon thee, and hold it. And when she held it, he measured six measures *z* of barley, and laid *it* on her: and she went into the city.

y Or, *the apron*, such as Women ordinarily wear. *z* Known and usual Measure: It is not determined how large those Measures were, but this the Nature of the thing shews, that they were no larger than one Woman could carry in her Veil, or Apron.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter ∴? and she told her all that the man had done to her.

∴ Either, First, She did not distinctly know who she was, because it was dark, and to calls her *Daughter* only in general, as elder Women call the younger. But she could as easily have discerned who she was, as what her Age was. Or, Secondly, This is not a Question of doubting, but of wonder, as if she had said, Art thou in very deed my Daughter? I can hardly believe it. How comest thou hither in this manner, and thus early?

17 And she said, These six *measures* of barley gave he me, for he said to me, Go not empty to thy mother in law.

18 Then said she, Sit still my daughter until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAP. IV.

Boaz goeth up to the gate, calleth his kinsman: enquires whether he would redeem and marry Ruth, 1,——5. *He refuseth,* 6,——8. *Boaz, the people witnessing and congratulating, buyeth the inheritance and marrieth Ruth,* 9,——12. *She beareth Obed the grand-father of David,* 13,——17. *The Genealogie from Pharez unto David,* 18,——22.

THEN went Boaz up to the gate *a*, and sate him down there: and behold, the kinsman of whom Boaz spake, came by, unto whom he said, Ho, such an one *b*, turn aside, sit down here *c*. And he turned aside, and sate down.

a The place where Controversies were decided, and the People assembled, and where they used to go out, and come in to the Town; where he was most likely to find his Kinsman. *b* Doubtless *Boaz* both knew his Name, and called him by it, but it is omitted by the holy Writer; partly because it was unnecessary to know it: and principally in way of contempt, as is usual, and as a just punishment upon him, that he who would not preserve his Brother's Name, might lose his own, and lie buried in the Grave of perpetual Oblivion. *c* I have some Business of Importance with you.

2 And he took ten men *d*, of the elders of the city, and said, Sit ye down here. And they sate down.

d To be Umpires or Witnesses between them: for though two or three Witnesses were sufficient, yet in weighties Matters they used more. And *ten* was the usual Number among the *Jews*, in Causes of Matrimony and Divorce, and translation of Inheritances; who were both Judges of the Causes, and Witnesses of the Fact. See 1 *King.* 21. 8.

3 And he said unto the kinsman, Naomi *e*, that is come again out of the country of Moab, selleth a parcel of land *f*, which *was* our brother Elimelechs.

e Both *Naomi* and *Ruth* had an Interest in this Land during their Lives, but he mentions only *Naomi*, partly because all was done by her direction, to which *Ruth* wholly submitted her self; and partly left the mention of *Ruth* should raise a suspicion of the necessity of his marrying *Ruth*, before he had given his Answer to the first Proposition. *f* Which she might do because of her Poverty, *Levit.* 25. 25.

† Heb. *I will it uncover thine ear.* *Reveal in thine ear.*

4 And † I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people *g*. If thou wilt redeem *it*, redeem *it*, but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* besides thee, and I *am* after thee. And he said, I will redeem *it*.

said, I will uncover

g Before this Assembly, that it may be Legally, and Firmly made over to thee.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead *h*, to raise up the name of the dead *i* upon his inheritance.

h According to the Law, *Deut.* 25. 5, &c. *Matth* 22. 24, &c. *i* To revive his Name, which was lost and buried with his Body, by raising up a Seed to him, to be called by his Name.

6 ¶ And the kinsman said, I cannot redeem *it* for my self, lest I mar mine own inheritance *k*: redeem thou my right *l* to thy self, for I cannot redeem *it*.

k Either, First, Because having no Children of his own, he might have one, and but one Son by *Ruth*, who, though he should carry away his Inheritance, yet should not bear his Name, but the Name of *Ruth*'s Husband; and so by preferring another Man's Name, he should lose his own. Or, Secondly, Because as his Inheritance would be but very little increased by this Marriage, so it might be much diminished by being divided amongst his many Children, which he possibly had already, and might probably have more by *Ruth*. *l* Which I freely renounce and resign to thee.

* Deut. 25. 7, 9.

7 * Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things *m*: a man plucked off his shoe, and gave *it* to his neighbour *n*: and this *was a* testimony in Israel *o*.

m i.e. In all Alienation of Lands. So that it is no wonder if this Ceremony differ a little from that *Deut.* 25. 9. because that concerned only one Case, but this is more general. Besides, he pleads not the Command of God, but only ancient Custom, for this Practice. *n* He who relinquished his Right to another, plucked off his own Shoe and gave it to him. This was Symbolical, and a significant and convenient

vchient Ceremony, as if he said, Take this Shoe wherewith I used to go and tread upon my Land, and in that Shoe do thou enter upon it, and take possession of it. o This was admitted for sufficient Evidence in all such Cases.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that was Elimelechs, and all that was Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place *p*: ye *are* witnesses this day.

p i.e. From among the Inhabitants dwelling within the Gate of this City, which was *Bethlehem-Judah*.

11 And all the people that *were* in the gate, and the elders said, *We are* witnesses: The LORD make the woman that is come into thine house, like Rachel, and like Leah *q*, which two did build the house r of Israel: and ‖ do thou worthily in Ephratah *s*, and † be famous in Bethlehem *s*.

‖ Or, *get thee riches, or, power.* † Heb. *proclaim thy name.*

q Amiable and Fruitful. Those two are singled out; partly because they were of a Forein and Heathenish Original, and yet ingrafted into God's People, as *Ruth* also was: and partly, because of that singular Fertility which God vouchsafed unto them above their Predecessors, *Sarah* and *Rebecca*. *Rachel* is placed before *Leah*, because she was his most lawful, and only intended, and chosen, and best-beloved Wife. *r i.e.* Increase the Posterity. See *Gen.* 16. 2. *Exod.* 1. 21. *s* Two Names of one and the same Place; of which see on *Ruth* 1. 2.

12 And let thy house be like the house of Pharez *t*, (* whom Tamar bare unto Judah) of the seed which the LORD shall give thee of this young woman.

* Gen. 38. 29. 1 Chron. 2. 4. Matth. 1. 3.

t As honourable and numerous as his Family was; whom, though he also was born of a Stranger, God so far blessed, that his Family was one of the five Families to which all the Tribe of *Judah* belonged, and the Progenitor of the Inhabitants of this City.

13 ¶ So Boaz took Ruth *u*, and she was his wife: and when he went in unto her *x*, the LORD gave her conception *y*, and in due time she bare a son.

u Which he might do, though she was a *Moabite*, because the Prohibition against marrying such, is to be restrained to those who continue in the Heathenish estate, as is evident from the reason of it: Whereas *Ruth* was a sincere Proselite and Convert to the God and Faith of *Israel*. *x i.e.* Had Conjugal Converse with her. See *Gen.* 6. 4. *y i.e.* Strength to conceive and retain Seed.

14 And the woman said unto Naomi, Blessed *be* the LORD, which hath not † left thee this day without a ‖ kinsman *z*, that his name may be famous in Israel *a*.

† Heb. *caused to cease unto thee.* ‖ Or, *redeemer.*

z Which is understood, Either, First, Of the Son new born. Or, rather, Secondly, Of *Boaz*: For the Name of *Goel*, which is translated *Kinsman* or *Redeemer*, is never, that I know of, given to the Child born, but always to the Person begetting him of his Brother's or near Kinsman's Wife. And whereas it is objected, That there was no Cause for this Congratulation at this time in reference to *Boaz*, because that was done divers Months before this time: It may be replied, That the Memory of that generous Action was revived upon this occasion, and therefore is fitly mentioned as the Foundation of this Child's birth: and this happy Effect justly leads them to the Cause and Original of it, which was this, That *Boaz* had shewed himself to be a *Kinsman* or *Redeemer*, not only in Name and Title, as the other Kinsman was, v. 6. but in Truth and Reality. The words may be rendred, *Which hath not made*, or *suffered thy Kinsman to fail to thee*; *i.e.* To neglect or refuse the performance of his Duty to thee and thine, as the other Kinsman did. *a* Heb. *and his Name shall be famous in Israel*, for this Noble and Worthy Action, wherein he gave so great an Example of Piety, Charity, Humility, and Self-denial.

15 And he shall be unto thee a restorer of thy life *b*, and † a nourisher of † thine old age: for thy daughter in law which loveth thee, which * is better to thee than seven sons, hath born him *c*.

† Heb. *to nourish.* † Heb. *thy grayhairs.* * 1 Sam. 1. 8.

b i.e. Of the comfort of thy Life, which was in a great measure dead and gone. *c* To wit, a Son: the Pronoun for the Noun, understood, which is frequent in the *Hebrew* Tongue. Or, *Hath born to him*; *i.e.* to thy Kinsman, to wit, a Son, which is easily understood: and so the Pronoun affix is put for the separate; of which there are Instances; as *Jos.* 15. 19. 1 *King.* 19. 21. *Job* 31. 37. *Ezek.* 29. 3.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name *d*, saying, There is a son born to Naomi, and they called his name Obed *e*: he *is* the father of Jesse, the father of David.

d i.e. They gave her Advice about the Name; for otherwise they had no Power or right to do so. *e A servant*, to wit, to thee, to nourish, and comfort, and assist thee; which Duty Children owe to their Progenitors.

18 ¶ Now these are the generations of Pharez: * Pharez begat Hezron.

* 1 Chron. 2. 4. Matth. 1. 3.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat ‖ Salmon,

‖ Or, *Salmah.*

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David *f*.

f How can this be a true Genealogy, seeing by this means four Persons take up three hundred and eighty Years, which were between *Salmon* and *David*, and consequently every one of them must beget a Son when he was very old? *Answ.* 1. It is not certain, that each of these was the immediate Parent of him whom he is said to beget: for sometimes Grand-Fathers are said in Scripture to beget their Grand-Children, to wit, by the Intervention of their immediate Sons; whereof Instances have been given. And sometimes in Genealogies whole Generations are omitted, as may appear by *Ezra* 7. 2. compared with 1 *Chron.* 6. 3. and by *Matth.* 1. 8. which might be done here for divers reasons now unknown. 2. There are many Examples even in prophane Writers, both Ancient and Modern, of Persons that have not only lived 120, and 130 years and upwards, but have been vigorous, and have begotten Children at above 100 years old; and of Women that have conceived and born Children at the Age of 50, 60, yea, 70 years. And therefore if it were so in these more ancient Times, when Men were longer-lived, and under the Law, when long Life was expresly promised to the Obedient, and in Persons of strong Constitutions, and sober Conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible.

I. SAMUEL.

The ARGUMENT.

IT is not certainly known who was the Pen-man of this Book, or whether is was Written by one or more Hands; nor is it of any great Importance: For since there are sufficient Evidences that God was the chief Author of it, it matters not who was the Instrument. As when it appears that such a thing was really an Act of Parliament, or of the Council-Table, *it is not considerable who was the Clerk, or which was the Pen that Wrote it. And this is the less material in such Historical Books, wherein there is but little which concerns the Foundation of Faith and Good Life, and therefore it was not necessary to Name the Writer of them. It may abundantly suffice, that there were in these Times divers Prophets and Holy Men of God; as* Samuel, *and* Nathan, *and* Gad, *and* David *himself, who might each of them Write some part of this and the following Book. But if any Man will out of perverseness doubt or deny that these Wrote it, yet this I suppose no discreet and impartial Man will deny, that it is wholly Incredible that such Books should be Written in their Times, and recommended to the Church as a Part of the Holy Scriptures, and so received by the succeeding Generation, without their Approbation, who had so great a Power and Authority in the Church and Commonwealth of* Israel.

CHAP. I.

Elkanah goeth yearly up to the feast at Shiloh with his two wives: Hannah is barren; Peninnah upbraideth her, 1,—6. Hannah prayeth fervently to the Lord for a son: promising to separate him a Nazarite unto God, 7,—12. Eli thinking her drunk rebuketh her: upon her answer, blesseth her, 13,—18. She returneth home with Elkanah, and conceiveth; beareth Samuel: offereth her sacrifice: performs her promise concerning him, 19,—21.

NOW there was a certain man of Ramathaim Zophim *a*, of mount Ephraim, and his name *was* * Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite *b*:

* 1 Chron. 6. 27, 34

a Called *Ramah*, v. 19. and here is the Dual Number *Ramathaim*; *i.e.* double *Ramah*, probably because it consisted of two parts, whereof the one might be called the *Old* City, the other the *New*, both being

being united into one; and the additional Title of *Zophim*, which signifies *Watch-Towers*, or *Watch-Men*, may note either the height of its situation, which made it fit for that use; or, that the Prophets, who are called *Watch-Men*, as *Ezek.* 3. 17. had a School or College there. *b i.e.* One of *Bethlehem-Judah*, *Ruth.* 1. 2. to wit, by his Birth and Habitation, though by his Original a *Levite*. Thus divers *Jews* by Nation are called *Medes*, *Elamites*, *Cretians*, &c. *Act.* 2. 9, 10, 11. because they were born and bred there.

2 And he had two wives *c*, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

c As divers other good Men had in those Ages. And it is probable that he took a second Wife, to wit, *Peninnah*, because *Hannah*, who being first named seems to have been his first Wife, was barren.

3 And this man went up out of his city * † yearly *d*, to worship, and to sacrifice *e* unto the LORD of hosts in Shiloh *f*, and the two sons of Eli, Hophni, and Phinehas, the priests of the LORD, *were* there *g*.

* Deut. 16. 6. † Heb. *from days to days*, Lev. 25. 29.

d To wit, at one of the solemn Feasts, which probably was the Passover, when he not only went up himself, but carried his Wife and Children with him. Compare v. 7. Or, *at the appointed days or times*: Heb. *from days to days*; or, *from time to time*; *i.e.* at the three solemn Feasts, when he, together with all other Males were obliged to go to worship God in the Place appointed; and at other times, when he as a *Levite*, was to go thither in his course. *e* Not in his own Person, which the *Levites* could not do, but by the Priests; in which sence *David*, and *Solomon*, and *Absalom* are said to offer *sacrifices*, 2 *Sam.* 15. 8. 1 *King* 8. 63. 1 *Chron.* 21. 26. *f* Where the Tabernacle had long been, and now was. See *Jos.* 18. 1. *Judg.* 18. 31. and 21. 19. *g* Or, were *the Priests of the Lord there*, to wit, under their Father *Eli*, who is generally conceived to have been the High-Priest, but being very old and infirm, 1 *Sam.* 4. 15. and unfit for service, his Sons ministred in his stead, being as it were second Priests. See 2 *King.* 25. 18. And this Clause seems to be added, to shew that this good Man did not run into that vulgar Error, of neglecting his Duty of Offering to God for the wickedness of the Priests: Of which see *Chap.* 2. 17, 24.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and daughters, portions *h*.

h To wit, out of the Sacrifice of his Peace-Offerings, the greatest part whereof fell to the Offerer, and was eaten by him, and his Friends or Guests, before the Lord, *Levit.* 3. and 7. *Deut.* 12. 12. and 16. 11. and out of this he gave them all Parts or Portions, as the Master of the Feast used to do to Guests.

5 But unto Hannah he gave ‖ a worthy portion *i*: (for he loved Hannah *k*, but the LORD had shut up her womb.

‖ Or, *a double portion.*

i Or, *an honourable* or *select Part*, such as the Master of the Feast usually gave to the Person most respected or beloved. See *Gen.* 43. 34. 1 *Sam.* 9. 23, 24. *k* With a singular and eminent Love. Compare *Gen.* 29. 30.

6 And her adversary *l* also † provoked her sore, for to make her fret *m*, because the LORD had shut up her womb.)

† Heb. *angred her.*

l Or, *her Troubler*, or *Vexer*, or *Enemy*; for so her Envy or Jealousy made her, though so nearly related. Compare *Gen.* 29. 30. *Levit.* 18. 18. *m* Against her Husband, or against God, or within her self.

7 And *as* he did so *n* year by year *o*, ‖ when she went up to the house of the LORD *p*, so she provoked her: therefore she wept, and did not eat *q*.

† Or, *from the time that she, &c.* Heb. *from her going up.*

n i.e. Either as oft as he went and carried them with him to worship: or, as *Elkanah* expressed peculiar kindness to *Hannah*, as was said, v. 5. *o i.e.* Every year, at the days or times mentioned, v. 3. *p* This Circumstance is noted, First, As the occasion of the Contention, because at such times they were forced to more Society with one another, by the Way, and in their Lodgings; whereas at Home they had distinct Appartments, where they might be asunder; and then her Husband's extraordinary Love and Kindness was shewed to *Hannah*, whereby *Peninnah* was the more exasperated; then also *Hannah* prayed earnestly for a Child, which hitherto she had done in vain; and this possibly she reproached her with. Secondly, As the aggravation of her Sin, that when she came to worship God, and to offer Sacrifices, when she should have been reconciled even to her Enemies, *Matth.* 5. 23, 24. she did quarrel with so near a Relation. *q* Either little, or rather nothing at all, as being overwhelmed with Grief, and therefore unfit to eat of that Sacred Food, according to *Deut.* 12. 7.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I * better to thee than ten sons *r*?

* Ruth. 4. 15.

r Oughtest thou not to value my hearty Love to thee, more than the having of as many Sons as *Peninnah* hath? She would willingly change Conditions with thee.

9 ¶ So Hannah rose up after they *s* had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat *t* by a post of the temple *u* of the LORD.)

s I.e. *Elkanah* and his Company, except *Hannah*. Or, *She*: for though at first she eat nothing, yet upon her Husband's Invitation and Encouragement, she might eat afterwards: though the former may seem more probable. *t* Or, *Throne*; for it is manifest it was raised higher than ordinary, *chap.* 4. 18. Here he might sit, either as the Judge; or rather as High-Priest, to hear and answer such as came to him for Advice, and to inspect and direct the worship of God, as need was. *u i.e.* Of the Tabernacle, which is called the *Temple* here, and *chap.* 3. 3. and 2 *Sam.* 22. 7. *Psal.* 27. 6. as on the contrary, the Temple is called the *Tabernacle*, *Jer.* 10. 20. *Lament.* 2. 6. And although this Tabernacle was but a Tent, yet it was supported by Boards and Posts, and especially at the Entrance, by which *Eli* sate, even by the Entrance into the outward Court, otherwise he could not have seen *Hannah*. See more on *chap.* 3. 15.

10 And she *was* † in bitterness *x* of soul, and prayed unto the LORD, and wept sore.

† Heb. *bitter of soul.*

x i.e. Oppressed with Grief, as that Phrase is used, *Job* 7. 11. and 10. 1. *Ruth* 1. 20.

11 And she vowed a vow *y*, and said, O LORD of hosts, if thou wilt indeed look on *z* the affliction *a* of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man-child, then I will give him unto the LORD † all the days of his life *c*, and * there shall no rasor come upon his head *d*.

Num. 21. 2. † Heb. *seed of men.* * Numb. 6. 5. Judg. 13. 5.

y Knowing that her Husband would willingly consent to it, otherwise she had not power to do it. *z* To wit, favourably, so as to remove it. *a i.e.* The Barrenness and Reproach which attends it. *b i.e.* Consecrate him to God's Service in his Temple, as far as in me lies: for if he had any blemish, he might not do it. *c* Not only from his 25*th.* to his 50*th* Year, as all the *Levites*, and so he himself, were obliged by God, *Numb.* 4. 2. and 8. 24. but for his whole time. Which is still to be understood with a reservation of God's Right, which her Vow must give place to, as indeed it did; for God called him to be a Prophet, and a General of the Army, and a Judge. *d i.e.* He shall be a perpetual *Nazarite*: for under this one Rule, as the Chief, all the rest are contained; as elsewhere the whole *Mosaical* Law is understood, under the Title of Circumcision.

12 And it came to pass, as she † continued praying *e* before the LORD, that Eli marked her mouth *f*.

† Heb. *multiplied to pray.*

e Heb. *multiplied to pray.* By which it appears that she said much more than is here expressed. And the like you are to judge of the Prayers and Sermons of other holy Persons Recorded in Scripture, which gives us only the summ and substance of them. Which Confideration may help us much in the understanding of some Passages of the Bible. *f i.e.* The motion of her Lips, as it follows.

13 Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard *g*: therefore Eli † thought she had been drunken *h*.

† Heb. *accounted her*

g Partly, to avoid the suspicion of vain-glory: partly, because she would not have others acquainted with her Barrenness, which was matter of reproach: and partly, because she would not disturb others, who at this solemn Feast were probably imployed there in the same work. *h* Because of the multitude of her words, and those uncouth Gestures and Motions of her Face and Body, which the vehemency of her Passion, and her fervency in Prayer, caused in her, as it doth frequently in others; and because she was but newly come from a Feast, wherein the manner was to eat and drink liberally, (though not to excess) which he knew very well, both from the general Custom of that Season, and from the time of the day.

for drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee *i*.

i Come not before the Lord in thy drunkenness, but go and sleep it out, and repent of this thy Sin.

15 And Hannah answered and said, No, my lord, I *am* a woman *k* † of a sorrowful spirit *l*: I have drunk neither wine nor strong drink *m*, but have poured out my soul *n* before the LORD.

† Heb. *hard of spirit.*

k In whom Drunkenness is most abominable; so that the *Romans* punished it with death. Therefore judge me not so severely. *l* And therefore not likely to give up my self to Drink and Jollity, and far from that merry Temper which Drunkards have: I am drunk with Affliction, not with Wine, as is said *Isa.* 51. 21. *m* To wit, this day: See above, v. 7, 8. *n* Have been breathing forth the Griefs, and Perplexities, and Desires of my Soul. The like Phrase is *Job* 30. 16. *Psal.* 62. 8. and 142. 2.

16 Count not thine hand-maid for a daughter of Belial *o*: for out of the abundance of my ‖ complaint and grief, have I spoken hitherto *p*.

‖ Or, *meditation.*

o For such a wicked Monster, as a drunken Woman is. *p* The oppression of my spirits hath forced me to speak, and that so liberally at this time, for the ease of my sinking Heart.

17 Then Eli answered and said, Go in peace *q*: and the God of Israel grant *r* thee thy petition that thou hast asked of him.

q I recal my Censure, and give thee my Blessing, and wish thee *Peace*; *i.e.* a quiet and composed Mind, free from whatsoever it is that grieves and oppresses thee; and withal, good Success and Prosperity in what thou desirest; for *Peace* is a very comprehensive word among the *Hebrews*. *r* Or, *will grant*: for it may be either a Prayer, or a Prediction, which he might deliver, either from the consideration of God's known goodness and readiness to hear Prayers: or he might be directed to say so by a special instinct of God's

God's Spirit, which sometimes was given to the High-Priests, even when they were wicked Men, as *John* 11. 51. and much more when they were holy Men, as *Eli* was. And some add, that he was a Prophet.

18 And she said, Let thine hand-maid find grace in thy sight *s*. So the woman went her way, and did eat, and her ‖ countenance was no more *sad t*.

‖ Or, *heaviness was no more. See* Job 9. 27. Hebr.

s That favourable Opinion, and good Will, and gracious Prayer, which thou hast expressed on my behalf, be pleased to continue towards me. *t* Her heart being cheared by the Priest's comfortable words, and especially by God's Spirit setting them home upon her, and assuring her that both his and her Prayers should be heard, it quickly appeared in her Countenance. Heb. *her indignation*, or *vexation* (as the word *Face* is sometimes understood, as *Gen.* 32. 20. *Psal.* 21. 9. and 34. 16.) *was no more*; *i.e.* it vanished away.

19 ¶ And they rose up in the morning early *u*, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife, and the LORD remembred her *x*.

u Partly for their Journey, and partly for Prayer, as it follows, for which this was a very fit and usual time, *Psal.* 5. 3. 119. 147. *x i.e.* Manifested his remembrance of her by the effect.

† Heb. *in the revolution of days.* ‖ That is, *asked of God.*

20 Wherefore it came to pass † when the time was come about, after Hannah had conceived, that she bare a son *x*, and called *y* his name ‖ Samuel, *saying*, Because I have asked him of the LORD.

x So the sence is, When the usual time from the Conception to the Birth was past, she brought forth her Son. Heb. *In or after the Revolution*, or *Expiration of some Days*, Hannah *conceived*, *and* in due time *bare a Son*. So the meaning is, That although her Husband knew her Coniugally at his return, and God was mindful of her, and intended in his time to give her his Blessing, yet she did not Conceive at first, but after some days, or time afterwards. *y i.e.* She called, not doubting of her Husbands consent to the Name. The Names of Children were given to them, sometimes by the Fathers, and sometimes by the Mothers. See *Gen.* 4. 1, 26. and 5. 29. and 21. 3. and 19. 37, 38, &c.

21 And the man Elkanah, and all his house *z*, went up to offer unto the LORD the yearly sacrifice *a*, and his vow *b*.

z i.e. His Wife *Peninnah*, and his Children, which are oft-times called a Mans *House* in Scripture, *Hannah* only and her Child excepted, as it here follows. *a* That solemn Sacrifice which was offered up once every Year; probably the Paschal Lamb, which is oft called a *Sacrifice*, as *Exod.* 12. 27. and 34. 25. *b* By which it appears, though it was not expressed before, that he had consented to her Vow, which was necessary to make it Obligatory, *Numb.* 30. and that he added a Vow of his own, of some singular Sacrifice to be offered, if God answered his Prayers.

22 But Hannah went not up *c*, for she said unto her husband, I *will not go up* until the child be weaned *d*, and *then* I will bring him, that he may appear before the LORD, and there abide for ever *e*.

c To wit, at that sacred Anniversary-Feast, to which she went up before, but now did not, because she could not with satisfaction to her Mind and Conscience appear before the Lord Empty, or without paying her Vow; nor bring her Child thither to God, and then carry him away from God to her own House. Nor did she sin by not going up; for the Women were not obliged to go up at the solemn Feasts, but the Men only, *Exod.* 23. 17. *d* Not only from the Breast and the Milk, which was done within two or three Years at most, but also from the Mothers Knee and Care, and from Childish Food; till the Child be something grown up, and fit to do some Service in the Tabernacle: for it seems, that as soon as he was brought up, he worshipped God, *v.* 28. and presently after ministred to *Eli*, 1 *Sam.* 2. 11. And this may further appear from the very Nature of the Vow, which must needs design a Service and an Advantage to the Tabernacle, and not a Burden and Encumbrance, as it would have been if a young Child had been brought up to it, and left upon it. *e* That when once he is presented to the Lord, he may continue in his Service as long as he liveth, as is said *v.* 28.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him, only the LORD establish his word *f*: so the woman abode, and gave her son suck until she had weaned him.

f Either, First, The word of God made known to them by *Eli*, above, *v.* 17. which being delivered by God's High-Priest, and that in answer to his and his Wives Prayers, he took to be a kind of Oracle sent from God. But that word was already fulfilled in the Birth of a Son. Or, Secondly, some other Word or Message from God to *Elkanah* or his Wife concerning *Samuel*; for such Revelations were frequent in those Ages of the Church, and were oft vouchsafed by God, concerning such Children as were extraordinary Persons, or in a special manner devoted to God; as concerning *Isaac*, *Gen.* 18. and *Samson*, *Judg.* 13. 3, 4. and *John Baptist*, *Luke* 1. 13, 14, &c. and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places, which afterwards are expressed or implied upon other occasions. Or rather, Thirdly, It may be rendered, *his matter or thing*; *i.e.* the Business concerning the Child, that which thou hast Promised or Vowed concerning him, that he may grow up, and be accepted and employed by God in his Service; and that he, when he is fully grown, may not break thy Vow, but confirm it.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks *g*, and one ephah of flour *h*, and a bottle of wine *i*, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

g Either, First, One to be offered at that time: the other two presented to the Priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, Secondly, One for a Burnt-offering, the Second for a Sin-offering, the Third for a Peace-offering; of which they might all Feast together; for all these sorts seem expedient for this work and time. *h* For the Meat-offerings belonging to the principal Sacrifices, which to each Bullock were *three tenth-deals*, or three tenth parts of an Ephah, as appears from *Numb.* 15. 9. and 28. 12. and so nine Homers, or nine parts of the Ephah were spent, and the tenth part was either a reparate Meat-offering, or given to the Priest. *i* For Drink-offerings, according to the manner.

25 And they slew a bullock *k*, and brought the child to Eli.

k Either, First, One of the three at the present, reserving the rest for the future. Or, Secondly, The three Bullocks mentioned *v.* 22. to which the Article here added, in the *Hebrew*, seems manifestly to relate; there being no one Bullock there, singled out, to which it can belong. And so it is only an Enallage of the Singular Number for the Plural, which is frequent.

26 And she said, O my lord *l*, as thy soul liveth *m*, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

l A Form of Speech to engage favourable Attention. *m* The usual Form of an Oath, as *Gen.* 42. 15. 1 *Sam.* 17. 55. and 20. 3. As surely as thou livest. Which Asseverations seem necessary, because this was some Years after it, and was quite forgotten by him.

27 For this child I prayed, and the LORD hath given me my petition, which I asked of him:

28 Therefore also I have ‖ lent him to the LORD *n* as long as he liveth, ‖ he shall be lent *o* to the LORD. And he *p* worshipped the LORD there.

‖ Or, *turned to whom I have already petition*, ‖ Or, *he shall be lent*

n Or, *given him*, &c. *i.e.* do now give or offer him: for she did not lend him for a time, with a purpose or right to require him again. *o* The LORD *made* my self to *ask him* (an usual *Hebraism* for the Lord; *i.e.* I whom I prayed for this Child, not only for my self, and to take away my Reproach, but especially that I might have a Child to serve and devote to the Lord. And so the following words, *as long as he liveth*, are not to be joyned with this foregoing Clause, but with those which come next after them; and that whole Clause may be thus rendred, as a consequent upon the former: *And*, or *therefore all the days in which he is*, or *shall be*, he is or shall be *lent* or *given to the Lord*; or, as one *begged for the Lord*, and for his Service, and therefore justly given to him. *o* Or, *rendred*, or *used as one given in my Prayer*; for this was the condition of my Prayer, that he should be the Lords. *p* Not *Eli*, who is not mentioned, but *v.* 25. and then only passively, not as speaking or doing any thing; nor *Elkanah*, of whom here is no mention: but young *Samuel*, who is the subject spoken of in this and the foregoing Verse, and who was capable of worshipping God in some sort, at least with External Adoration; of which see on *v.* 22. And so the Particle *there* is Emphatical, signifying that hereby he entred himself into the worship and service of God in that place, to which he was devoted by his Parents, and now did devote himself. *lent* to the LORD, *tarrieth* petition, *shall be lent* to the LORD, *lent*

CHAP. II.

Hannah's song, 1,—10. *Samuel ministers before the Lord*, 11. *Eli's sons are wicked*, 12,—17. *Hannah beareth more children*, 20, 21. *Eli reproves his sons but mildly*, 22,—25. *God by a prophet foreteleth the destruction of Eli's house*, 27,—36.

AND Hannah prayed *a*, and said, * My heart rejoiceth *b* in the LORD *c*: mine horn is exalted *d* in the LORD: my mouth is enlarged *e* over mine enemies *f*, because I rejoice in thy salvation *g*.

* See 1 Sam. 1. 45, &c.

a i.e. Praised God; which is a part of Prayer, *Col.* 4. 2. 1 *Tim.* 2. 1. so it is a Synecdochical Expression. *b* Or, *leapeth for joy*: for the words note not only inward Joy, but also the outward Demonstrations of it. *c* As the Author and the Master of my Joy, that he hath heard my Prayer, and accepted my Son for his Service. *d* My strength and glory (which are oft signified by an *Horn*, as *Psal.* 89. 17, 24. and 92. 10.) are advanced and manifested to my Vindication, and the Confusion of mine Enemies. *e i.e.* Opened wide to pour forth abundant Praises to God, and to give a full Answer to all the Reproaches of mine Adversaries; whereas, before it was shut through Grief and Confusion. *f i.e.* More than theirs, or so as to get the Victory over them, as the faith afterwards. Here she manifests her great Prudence, and Piety, and Modesty, that she doth not name *Peninnah*, but only *her Enemies* in the general. *g* Because the matter of my Joy is no trivial or worldly thing, but that strange and glorious Salvation or Deliverance which thou hast given me from my own oppressing Care and Grief, and from the Insolencies and Reproaches of mine Enemies, in giving me a Son, and such a Son as this, who shall be serviceable to God, and to his People, in helping them against their *Enemies*, which she presaged, as may be guessed from *v.* 10.

Deut. 32. 4. Psal. 86. 5. & 145. 9.

2 * *There is* none holy as the LORD *b*: for *there is* none beside thee *i*: neither *is there* any rock like our God *k*.

b None so perfectly, unchangeably and constantly Holy, as God hath shewed himself to be in this Act of Grace to me, whereby he hath both checked the proud and mighty, and pleaded the Cause of his afflicted Servant that trusted in him, and also fulfilled his Promise in giving me a Son, whom he hath sanctified by his Grace to his Service; all which are the proper Effects of God's Holiness. *i* Not only none is so Holy as thou art, but in truth *there is none* Holy (which word is easily understood out of the former Clause) *besides thee*; to wit, intirely, or independently, but only by participation from thee. Or, as none have any Holiness like thine, so none have any Being besides thee, unless by derivation from thee. *k* Thou only art a sure Defence and Refuge to all that flee to thee, and trust in thee, as I have found by my Experience.

1 Sam. 3. 13. † Heb. cut.

3 ¶ Talk no more so exceeding proudly *l*: * let *not* † arrogancy *m* come out of your mouth: for the LORD *is* a God of knowledge *n*, and by him actions are weighed *o*.

l Thou *Peninnah*, boast no more of thy numerous Off-spring, and speak no more insolently and scornfully of me, as thou hast done. She speaks of her in the Plural Number, because she would not expose her Name to Censure, but only instruct and reprove her for her good. *m* Heb. *hard* Speeches, as those are called, *Jude* *v.* 15. harsh, heavy, and not to be born. Or, the *old* Sayings, either the old Proverbs concerning barren Women, which thou applieds to me; or, the old Reproaches, to which for a long time thou hast accustomed thy self. *n* He knoweth thy Heart, and all that Pride, and Envy, and Contempt of me, which thy own Conscience knows; and all thy perverse Carriages towards me. *o i.e.* He pondereth, or trieth all Mens Thoughts and Actions, (for the *Hebrew* word signifies both) as a just Judge, to give to every one according to their Works; and therefore he hath pitied my oppressed Innocency, and rebuked her Arrogancy. Or, *by him Councels*, or *Actions*, or *Events*, *are disposed* or *ordered*, and not by our selves; and therefore he brings many things to pass contrary to Mens expectations, as now he hath done; he maketh one Barren, and another Fruitful, when, and how it pleaseth him. In the *Hebrew* Text it is *Lo* the Adverb; and so the words may be rendred thus, his *actions are not*, or *cannot be directed*, or *rectified*, or *corrected* by any others; none can mend his Work; he doth every thing best, and in the best season, as now he hath done. Or *weighed*, or *numbred*, his ways are unsearchable: Or thus, *are not* his *works right and strait?* who can blame his Actions? So *Ls* is for *halo*, as it is 2 *Sam.* 13. 26. 2 *Kings.* 5. 26. *Job* 2. 10.

4 The bows *p* of the mighty men *are* broken, and they that stumbled *q* are girt with strength *r*.

p This notes, either, 1. The Strength of which they boasted: See *Psal.* 33. 6. and 46. 9. Or, 2. Their malicious or mischievous Designs. See *Psal.* 7. 12. and 11. 2. and 37. 14. Or, 3. Their virulent Tongues, which are compared to *bows* that *shoot their Arrows*, *even bitter Words*; as it is said, *Psal.* 64. 3. Compare *Jer.* 9. 3. Or, 4. Their procreating Vertue, which may well be compared to a *bow*, both because it is called a Man's *Strength*, *Gen.* 49. 3. and because Children, which are the Effects of it, and are as it were shot from that *bow*, are compared to *arrows*, *Psal.* 127. 4, 5. And this seems best to agree with the following Verse. *q* Or, *were weak*, or *feeble*, in Body and Spirit, that had no strength to conceive, which was once *Sarah's* case, *Heb.* 11. 11. Or, to bring forth, which was *Israel's* condition under *Hezekiah*, 2 *Kings.* 19. 3. *r* Are enabled both to conceive and to bring forth, as the Church was, *Isa.* 66. 9.

* Psal. 37. 17. Jer. 5. 9.

5 * *They that were* full have hired themselves out for bread *s*: and *they that were* hungry, ceased *t*: so that the barren hath born seven *u*, and * she that hath many children *x*, is waxed feeble *y*.

s Through extreme Necessity, into which they are fallen from their greatest Plenty. It is the same thing which is expressed both in divers Metaphors in the foregoing, and following Verses, and properly in the latter branch of this Verse. *t i.e.* Ceased to be such, to wit, hungry; the hungry failed: there was none of them hungry or indigent. *u i.e.* Many; as seven is oft used. She speaks in the Prophetick Style, the past time, for the future; for though she had actually born but one, yet she had a confident persuasion that she should have more, which was grounded either upon some particular Assurance from God; or rather upon the Prayer or Prediction of *Eli*; which, though it be mentioned after this Song, *v.* 20. yet in all probability was spoken before it, even upon the Parents presentation of the Child to *Eli*, *chap.* 1. *v.* 25. it not being likely that she would sing this Song in *Eli's* presence, or before he had given his Answer to her Speech delivered, *ch.* 1. *v.* 26, 27, 28. there being nothing more frequent than such transpositions in Scripture. And the experience she had of the strange and speedy Accomplishment of his former Prophecy, made her confidently expect the same Issue from the latter. *x i.e. Peninnah.* *y* Either because she was now past Child-bearing, and impotent for Procreation: or, because divers of her Children, which were her strength and her glory, were dead, as the *Hebrew Doctors* relate.

* Deut. 32. 39. † Heb. *hell.*

6 * The LORD killeth, and maketh alive *z*, he bringeth down to † the grave, and bringeth up.

z Either, 1. Divers persons: he killeth one, and maketh another alive: Or, 2. The same person whom he first killeth, or bringeth very nigh unto death, he afterwards raiseth to life. Me, who was almost overwhelmed and consumed with Grief, he hath revived. The name of *death* both in sacred Scripture, and prophane Writers, is oft given to great *Calamities*; as *Isa.* 26. 19. *Ezek.* 37. 11. *Rom.* 8. 36.

7 The LORD maketh poor, and maketh rich: * he bringeth low, and lifteth up.

* Psal. 75. 7.

8 He * raiseth up the poor out of the dust *b*, *and* lifteth up the beggar from the dunghil *c*, to * set them among princes, and to make them inherit *d* the throne of glory *e*: for the pillars *f* of the earth *are* the LORD's, and he hath set the world upon them.

* Psal. 113. 7. * Job 36. 7.

b i.e. Out of their low and miserable Condition; as this Phrase is used, 1 *King.* 16. 2. *Psal.* 113. 7. Compare *Job* 16. 15. *Psal.* 22. 16. *c* From the most fordid Place, and mean Estate. Compare 1 *King.* 16. 2. *Job.* 36. 11. *Psal.* 7. 5. *c* Which the poor are said to embrace, *Lament.* 4. 5. *d* Not only possess themselves, but transmit them to their Posterity, as hath oft happened in the World: or, *possess. e i.e.* A glorious Throne or Kingdom. *f* Either, 1. The Foundations of the Earth, which God created, and upholds, and wherewith he sustains the Earth, and all its Inhabitants, as a House is supported with Pillars; and therefore it is not strange if he dispose th of persons and things therein as he pleaseth. Or, 2. The Princes or Governours of the Earth, which are called, the *corners*, or cornerstones of a Land or People, *Judg.* 20. 2. 1 *Sam.* 14. 38. *Zeph.* 3. 6. and are fitly called *Pillars*, because they upheld the World, and keep it from sinking into confusion: See *Psal.* 74. 2. *Jer.* 1. 18. *Revel.* 3. 12. And these *are here said to be the Lords*, by Creation and Constitution, because he advanceth them to their state, and preserves them in it, *Prov.* 8. 15, 16. and *puts the world*, or the Kingdoms of the World, *upon them*, as burdens upon their shoulders: See *Isa.* 9. 6.

* Psal. 91. 11. † Heb. 91. 12. Psal. 94. 17.

9 He * will keep the feet *g* of his saints, and the wicked shall be † silent *h* in darkness *i*; for by strength shall no man prevail *k*.

g i.e. The Steps or Paths, their Counsels and Actions; he will *keep*; *i.e.* both uphold, that they may not fall, at least, into Mischief or utter Ruine; and direct and preserve from wandring, and from those fatal Mistakes and Errors that wicked Men daily run into. *h* Shall be put to silence: they who used to open their Mouths wide against Heaven, and against the Saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations for his People, that they shall have their Mouths quite stopped, and sit down in silent Amazement and Consternation: See *Isa.* 15. 1. *Jer.* 8. 14. and 47. 5, 6. *i* Both inward, in their own Minds, which are wholly in the dark, perplexed by their own Choice and Counsels, not knowing what to say or do; and outward, in a state of deepest Distress and Misery. *k* To wit, against God, or against his Saints, as the wicked were confident they should do, because of their great Power, and Wealth, and Numbers: Whereas God's People were mean, and impotent, and helpless. And particularly, *Peninnah* shall not prevail against me by that strength which she hath, or thinks to have from her numerous Off-spring. But it is to be observed, that although *Hannah* takes the rise of this Song from her own Condition, yet she extends her Thoughts and Words further, even to the usual Methods of God's Providence in the Government of the World.

10 The adversaries of the LORD *l* shall be broken to pieces *m*: * out of heaven *n* shall he thunder upon them *o*: the LORD shall judge *p* the ends of the earth *q*, and he shall give strength unto his king *r*, and * exalt the horn *s* of his anointed *t*.

* Chap. 7. 10. * Psal. 89. 24.

l And of his People; especially the *Philistines*, who at this time were the chief Oppressors of *Israel*. *m* These and the following words are Prophetical of what God was about to do: They who are now our Lords, shall be subdued. *n i.e.* Out of the Clouds or Air, which is oft called *Heaven*. *o* As was done, 1 *Sam.* 7. 10. *p i.e.* Shall condemn and punish, as that Verb by a Synecdoche is oft used. *q* Or, *of the land*, to wit, the *Philistines* who dwelt in the utmost Borders of *Canaan*, even upon the Sea-coast. *r* Either, 1. Unto the Judge or Ruler whom he shall set up for the Protection and Deliverance of his People; the word *King* being elsewhere so taken. Or, 2. The *King* properly so called: And so the Prophesieth, That *Israel* should have a King, and that there should be a great difference between King and King; between the Peoples King, *Saul*, whom they would obstinately and passionately desire; by whom therefore they should have but little relief; and God's King, *David*, whom God would chuse as a Man after his own Heart, and whom he would strengthen and assist so, as by his Hands to break all his Enemies to pieces. *s i.e.* Increase, or advance the strength. *t i.e.* Of his King. The same thing repeated in other words; although it may have a Mystical sense and respect to Christ, the singular anointed one of God, and the special King of his People, whom all their other Kings did Typifie and Represent, and from whom they received Authority and Power.

11 And Elkanah went to Ramah to his house, and the child did minister unto the LORD *u* before Eli the priest *x*.

u In some way agreeable to his tender Years, as in Singing, or playing upon Instruments of Musick, as they used then to do in God's Service; or lighting the Lamps, or some other way. For, I suppose, *Samuel* was not brought to the Tabernacle in such tender years as some think: of which, see on 1 *Sam.* 1. 22. *i.e.* Under the Inspection, and by the Direction and Instruction of *Eli*.

12 ¶ Now the sons of Eli were sons of Belial, they knew not *y* the LORD.

y To wit, practically; *i.e.* they did not acknowledge, honour, regard, love, or serve God: for so words of knowledge are commonly used in Scripture; See *Rom.* 1. 28. 1 *Cor.* 15. 34. *Tit.* 1. 16.

13 And the priests * custom with the people, *was*, *that* when any man offered *z* sacrifice, the priests

* Chap. 8.

servant came, while the flesh was in seething *a*, with a flesh-hook of three teeth in his hand,

z i.e. Presented it to the Lord, to be offered by the Priest. *a* For as the Lord's part of the Peace-offerings was burnt upon the Altar, so the Priests and Officers parts were to be sodden.

14 And he strook *it* into the pan, or kettle, or cauldron, or pot: all that the flesh-hook brought up, the priest took for himself *b*: so they did in Shiloh unto all the Israelites that came thither.

b Not contented with the Breast and Shoulder which were allotted them by God, *Exod.* 29. 27, 28. *Levit.* 7. 31. they took also part of the Offerers share; and besides, they snatched their part before it was heaved and waved; contrary to *Levit.* 7. 34.

15 Also before they burnt the fat *c*, the priests servant came, and said to the man that sacrificed, Give flesh to roast for the priest: for he will not have sodden flesh of thee, but raw.

c And the other parts to be burnt with it. See *Levit.* 3. 3, 4, 9. and 7. 31. So this was an additional Injury; for, lest the Fork should mistake and injure them, they took such parts as they best liked whilst it was raw, when it might be better discerned.

16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul desireth *d*: then he would answer him, *Nay*, but thou shalt give *it me* now: and if not, I will take *it* by force.

† Heb. *as on the day.*

d We are content to relinquish our parts to thee, only let not God be wronged of his due.

17 Wherefore the sin of the young men was very great *e* before the LORD *f*: for men abhorred the offering of the LORD *g*.

e Because they violently took away both Man's and God's Dues, and this before their time, and that with manifest contempt of God and Men; and all this meerly for the gratifying of their sensual Appetite. *f i.e.* Even in the place of God's special Presence, where he saw and observed all their Miscarriages: which argues the height of Impiety and Imprudence. *g* They neglected and abhorred the practise of carrying up Sacrifices to be offered, which they knew would be so grossly abused; and which, as they might think, would be rejected and abhorred by God himself; and therefore they would not contribute to the Priests Sin, and the corruption of God's Worship; but judged it better to neglect the thing, than to expose it to the Priests depravation; wherein yet they erred, as we see, *v.* 24.

18 ¶ But Samuel ministred *h* before the LORD *i*, *being* a child, * girded with a linen Ephod *k*.

* Exod. 28. 4.

h i.e. Performed his Ministration carefully and faithfully, not corrupting nor abusing it, as *Eli*'s Sons did. *i* In God's Tabernacle: or as in God's presence, sincerely and regularly, with God's approbation. Compare *Gen.* 17. 1. 2 *Chron.* 26. 4. *k* A Garment used in God's Service, and allowed not only to the inferior Priests and Levites, but also to eminent persons of the People: as 2 *Sam.* 6. 14. and therefore to *Samuel*, who, though no *Levite*, was a *Nazarite*, and that from his birth.

19 Moreover, his mother made him a little coat *l*, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

l Suitable to his Age and Stature, to be worn ordinarily: for coats were their usual Garments. See *Gen.* 3. 21. and 37. 3. 2 *Sam.* 15. 32. *Cant.* 5. 3. *Dan.* 2. 21. *Luke* 3. 11. and 9. 3. Knowing that he should not yet do much service, she would not have him too burdensom to the Tabernacle, and therefore she yearly provided him with a Coat, which was the chief and upper Garment; and under that his other Garments possibly are comprehended.

20 ¶ And Eli blessed Elkanah, and his wife *m*, and said, The LORD give thee seed *n* of this woman, for the ‖ loan which is lent to the LORD *o*. And they went unto their own home.

‖ Or, *petition which she asked*, &c.

m As their Superiour, and God's High-Priest, he blessed them in God's Name, and they received his Blessing by Faith, which made it effectual, *v.* 21. *n i.e.* A Child, or rather Children, as the Event shewed. *o* Or, *for the petition*; *i.e.* the thing desired, to wit, the Child; *which* she, thy Wife, *asked of the Lord*; or, *for the Lord*: as *chap.* 1. 28. to whom accordingly she hath given them. And therefore as she asked him not so much for her self, for she seldom sees him; as for the Lord, to whose service she hath wholly devoted him; so now I pray, that God would give you other Children for both your Comfort and Enjoyment.

21 And the LORD visited *p* Hannah, so that she conceived and bare three sons, and two daughters; and the child Samuel grew *q* before the LORD *r*.

p To wit, in Mercy, and with his Blessing, as that word is used *Gen.* 21. 1. *Exod.* 13. 19. *Jer.* 15. 15. not in anger, as it is taken *Exod.* 32. 34. *Levit.* 26. 16. *q* Not only in Age and Stature; but especially in Wisdom and Goodness, as *Luke* 1. 15. Or, *was magnified*: or *grew great*, famous and acceptable, as *v.* 26. *r* Not only before Men, who might be deceived, but in the presence and judgment of the All-seeing God.

‖ Or, *assembled by troops*, or *warred*. Ex. 38. 8. Num. 4. 23. and 8. 24.

22 ¶ Now Eli was very old *s*, and heard all that his sons did unto all Israel *t*, and how they lay with the women that ‖ assembled *u* at the door *x* of the tabernacle of the congregation.

s And therefore unfit either to manage his Office himself, or to make a diligent inspectin into the Carriage of his Sons in holy Administrations; which gave them opportunity for their Wickedness. *t* Whom they injured in their Offerings, and alienated from the Service of God. *u* Or *warred*: which expression is used of them, either because they came to the Service and Worship of God in the Tabernacle, which is often called a *warfare*; or, because they came in considerable numbers, and due order, like to an Army. *x* The place where all the People both Men and Women waited when they came up to the Service of God, 1 *Sam.* 1. 9, 12. *Luke* 1. 10. because they could not have admittance into the Tabernacle, and because the Altar on which their Sacrifices were offered, was by the Door. Hence it seems probable, that these Women were not such as devoted themselves to the Service of God and of his Tabernacle, either by Fasting and Prayer, *&c.* or by Sowing, Spinning, *&c.* which, if then there were any such, had their Stations not at the Door, but in divers places allotted to them round about the Tabernacle; but of such as came up to worship God at his Tabernacle; as Women oft-times did, with their Husbands, as here *Hannah* did, and the blessed Virgin *Mary*, *Luke* 2. 41. or with their Parents. And this Exposition may receive strength from *Exod.* 38. 8. where the very same Phrase is used, and that when the great Tabernacle was not yet built, and so there was no occasion for any Women to come to the other less Tabernacle then used, save only to Pray or offer Sacrifices.

23 And he said unto them, Why do ye such things *y*? for ‖ I hear of your evil dealings by all this people *z*.

‖ Or, *the evil was told*

y As those above mentioned, *v.* 13. and *v.* 22. *Eli*'s Sin in this matter was not only that he reproved them too gently, and generally, and sparingly; but especially, that he contented himself with a Verbal Rebuke, and did not *restrain them*, as is said *chap.* 3. 13. and inflict those punishments upon them, of putting them out of their Priests Office, and cutting them off from God's People; which such high Crimes deserved by God's Law, and which he as Judge and High-Priest ought to have done, without all respect of persons. *z* That dwell here, or come hither to worship.

24 Nay, my sons: for it *is* no good report *a* that I hear, ye make the LORD's people ‖ to transgress *b*.

‖ Or, *to sin.*

a Words too mild for such Diabolical Actions. *b* Either, 1. The Women that by your Instigation were drawn to Folly. Or, 2. Others who are easily brought to follow your pernicious Example. Or, 3. Other persons of pious and honest Minds, whom therefore he calls *the Lord's people* by way of distinction from *the children of Belial*, who were so highly offended with the great dishonour done to God, and to his Worship, and with the horrible wickedness of the Priests, that upon that occasion, they were hurried into the other Extreme, and lived in the neglect and contempt of their own indispensable Duty of offering Sacrifices, because they came through the Priests hands.

25 If one man sin against another *c*, † the judge shall judge him *d*: but if a man sin against the LORD, † who shall intreat for him *f*? notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them *f*.

† Heb. *God shall judge him.* Or, *thy judges shall pray for him to the LORD.* † Heb. *shall not himself judge for him?*

c By doing any Injury. *d* The Magistrate shall by his Sentence end the Difference, and both Parties shall acquiesce in his Determination, and so the Breach shall be made up. The sence is, If only Man be wronged, Man can right it, and reconcile the Persons. *e* To wit, in such manner as you have done, directly and immediately, in the matters of his Worship and Service, wilfully and presumptuously. *f* The Offence is of so high a Nature, that few or none will dare to intercede for him, but will leave him to the just Judgment of God. He speaks after the manner of Men, who do oft intercede with the Prince, for such as have injured any private person; but will not presume to do so when the Injury is committed against his own person. The words are, and may be thus rendred, *Who shall judge for him?* Who shall interpose himself as Umpire, or Arbitrator, between God and him? Who shall compound that Difference? None can or dare do it, and therefore he must be left to the dreadful, but righteous Judgment of God: which is your Case and Misery. *f i.e.* Because God hath determined to destroy them for their many and great Sins; and therefore would not, and did not give them Grace to hearken to *Eli*'s Counsel, and to repent of their Wickedness, but hardned their Hearts to their destruction.

26 And the child Samuel grew on *g*, and was in * favour both with the LORD, and also with men.

* Prov. 3. 4. Luke 2. 52. Act. 2. 47. Rom. 14. 18.

g He grew better in bad Times, which is remembred to his Commendation.

27 ¶ And there came a man of God *h* unto Eli, and said unto him, Thus saith the LORD, ‖ Did I plainly appear *i* unto the house of thy father *k*, when they were in Egypt *l*, in Pharaohs house *m*?

‖ Or, *appearing did I appear.*

h i.e. A Prophet or Preacher sent from God: See 1 *Tim.* 6. 11. 2 *Tim.* 3. 17. 2 *Pet.* 1. 21. Who this was, is not revealed by God, and therefore it is vain to enquire, and impossible to determine. *i* Did I indeed shew such a favour, and appear so evidently and gloriously to thee, and for thee, and is this thy requital? *k i.e.* Unto *Aaron* the Chief of thy Father's House. *l* See *Exod.* 4. 27. *m i.e.* Either, 1. In *Pharaoh*'s Land; the whole Kingdom being as it were one great Family, whereof *Pharaoh* was the Master. Or, 2. In *Pharaoh*'s Court, where *Aaron* might probably be at the time of this Revelation, either to answer to some Accusation against him, or his Brethren, or to beg some Relaxation of the Rigour, or for some other occasion.

28 And

28 And did I chuse him *n* out of all the tribes of Israel, *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod *o*, before me? and * did I give unto the house of thy father all the offerings made by fire *p* of the children of Israel?

Levit. 10. 12. Numb. 18. 8.

n To wit, *Aaron* thy Father; whereby he shews what he meant by his *Father's House*. *o* That golden Ephod, which was peculiar to the High-Priest. *p i.e.* All the Priests part of the Offerings. He only had the Office, and he had the whole benefit.

29 Wherefore kick ye at my sacrifice *q*, and at mine offering, which I have commanded *in my* habitation, and honourest thy sons above me *r*, to make your selves fat *s* with the chiefest of all the offerings *t* of Israel my people?

q Using them irreverently, contemptuously, and prophanely; both by abusing them to your own Luxury, and by causing the People to abhor and neglect them. He chargeth *Eli* with his Sons Faults. *r* Permitting them to dishonour and injure me, by taking my part to themselves; chusing rather to offend me by thy connivence at their Sin, than to displease them by severe Rebukes, and effectual Restraints, and just Punishments; and so preferr their Will, and Pleasure, and Honour, before mine. *s* To pamper your selves. This you did not out of any Necessity, but out of mere Luxury. *t* Not contented with those Parts which I had allotted you, you invaded those choice Parts which I reserved for my self.

30 Wherefore the LORD God of Israel saith, I said indeed *u*, *that* thy house, and the house of thy father should walk before me *x* for ever *y*: but now the LORD saith, Be it far from me *z*: for them that honour me *a*, I will honour *b*; and * they that despised me *c*, shall be lightly esteemed *d*.

* 1 Sam. 2. 5.

u Qu. Where, or when did God say this? *Answ.* Either, 1. When he made that Promise for the Perpetuation of the Priesthood in *Aaron*'s Family, *Exod.* 28. 43. and 29. 9. *Object.* If *Eli* and all his Family had been cut off, yet that Promise had been made good in *Eleazar*'s Family: how then was that promise recalled by this Sentence against *Eli*? *Answ.* It was recalled and made void, though not absolutely and universally to all *Aaron*'s Family; yet respectively to *Eli* and his Family, which were wholly excluded from the benefit of it, wherein otherwise they should have shared. Even as Gods keeping of the *Israelites* out of *Canaan*, and in the Wilderness for forty Years, and destroying them there, is called his *breach of promise*, Numb. 14. 34. although the promise of *Canaan* was not simply made void to all the *Israelites*, but only to that evil Generation of them: Or, as God's *Covenant* with *David*, and with his Seed, of which God saith, that it should *stand fast*, Psal. 89. 28. and that he would *not break* nor *alter* it, *v.* 34. yet is said to be *made void*, *v.* 39. to wit, in regard of some particular Branches, or Members of that Family. Or, 2. To *Eli* himself, or to his Father, when the Priesthood was transfered from *Eleazar*'s to *Ithamar*'s Family for some cause not mentioned in Scripture, but most probably for some great miscarriage of some of them. If it be said, That there is no such promise recorded in Scripture; it may be so reply, pure, which were not spoken of in their proper times and places, as *Gen.* 24. 51. and 42. 21. *Hos.* 12. 4. *Luke* 11. 49. *Acts* 20. 25. So the sence of the place may be this, That promise and priviledge of the perpetuation of the Priesthood in *Phinehas* and his Family, made to them *Numb.* 25. 12. namely upon condition of his and their Faithfulness in their Office, which is plainly understood, I now take away from that Family for their wickedness, and I transfer it to thee and thine, and will fix it there upon the same condition. *x i.e.* Minister unto me as High-Priest. *Walking* is oft put for Discharging ones Office; *before me*, may signifie that he was the High-Priest, whose sole Prerogative it was to minister before God, or before the Ark, in the most Holy Place. *y* As long as the Mosaical Law and Worship lasted, as that Phrase is oft used. *z* To wit, to fulfil my promise, which I repent of, and hereby retract. *a* That worship and serve me with Reverence and godly Fear, and according to my Will, which I esteem as an Honour done to me. *b* I will advance them to honour, and maintain them in it. *c* Not formally and directly; for so *Eli*'s Sons did not despise God; but indirectly and by consequence, by presumptuous Disobedience of my Commands; by dishing and disgracing my Worship and Ordinances, either by transgressing the Rules I have given them therein, or by their ungodly and shameful Conversation; and by making my Service contemptible and abominable to others through their Scandals; all which are manifest Arguments of contempt of God, and are so called, as *Numb.* 11. 20. 1 *Sam.* 12. 9, 10. *Mal.* 1. 6. and all which were eminently found in *Eli*'s Sons. *d* Both by God and Men.

* 1 King. 2. 27. Ezek. 44. 10. See Chap. 4. 11, 18. and 14. 3. and 22, 15, &c.

31 Behold, * the days come, that I will cut off thine arm *e*, and the arm of thy fathers house *f*, that there shall not be an old man in thine house *g*.

e i.e. I will take away thy strength, which is oft signified by the word *arm*, as *Job* 22. 8. *Psal.* 37. 17. or all that in which thou placest thy Confidence and Security: Either, 1. The Ark, which is called God's *strength*, *Psal.* 78. 61. and was *Eli*'s strength, who therefore was not able to bear the very tidings of the loss of it, *chap.* 4. 18. Or, 2. His Priestly Dignity or Employment, whence he had all his Honour and Substance. Or rather, 3. His Children, to whom the words following here, and in the succeeding Verses, seem to confine it, who are the strength of Parents: See *Gen.* 49. 3. *Deut.* 21. 17. *Psal.* 127. 4, 5. *f i.e.* Thy Childrens Children, and all thy Family: which was in great measure accomplished, 1 *Sam.* 22. 18, &c. *g* They shall generally be cut off by an untimely death, before they be old.

32 And thou shalt see ‖ an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel *h*, and there shall not be an old * man in thine house for ever *i*.

‖ Or, *the affliction of the Tabernacle, for all the wealth which God*

* Heb. *which* God

h So the sence is, *Thou shalt see*, not in thy Person, but in thy Posterity; (it being most frequent in Scripture to attribute that to *would have* which properly belongs to their Posterity only; as *Gen. given Is-* Parents, which properly belongs to their Posterity only; as *Gen. given Is-* 17. 8. and 27, 29, 40.) *an enemy*; *i.e.* thy Competitor, or him *rael.* thou shall possess that place of high Trust and Honour which now * *See* Zech. thou enjoyest; (such Persons being through Man's corrupt Nature 8. 4. esteemed as a Man's worst Enemy:) *in my habitation*; *i.e.* in the Sanctuary. And then he adds by way of Aggravation, that this sad Accident should happen, *in all the wealth which God shall give Israel*; *i.e.* in a time when God should eminently bless *Israel*, and make good all his promises to them, which was in *Solomon*'s days, when *Abiathar* of *Eli*'s Race was put out of the High-Priesthood, and *Zadock* was put in his place, 1 *King.* 2. 27, 35. when the Priesthood was most glorious, and most profitable, and comfortable; and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the Margent of our *English* Bibles; *Thou shalt see*, to wit, in thy own person, *the affliction*, or *oppression*, or *calamity* of my *habitation*; *i.e.* either of the Land of *Israel*, wherein I dwell; or of the Sanctuary, called *the habitation* by way of Eminency, whose greatest glory the Ark was, 1 *Sam.* 4. 21, 22. and consequently, whose greatest Calamity the loss of the Ark was; *for*, or *instead of all that good wherewith God would have blessed Israel*, or *was about to bless Israel*; having raised up a young Prophet *Samuel*, and thereby given good grounds of hope that he intended to bless *Israel*, if Thou and thy Sons had not hindred it by your Sins, which God was resolved severely to punish. So this Clause of the Threatning concerns *Eli*'s person, as the following concerns his Posterity. And this best agrees with the most proper and usual signification of that Phrase, *Thou shalt see*. *i i.e.* As long as the Priesthood continues in thy Family; or as long as the Levitical Priesthood lasts.

33 And the man of thine *k*, *whom* I shall not cut off from mine altar *l*, *shall be* to consume thine eyes, and to grieve thine heart *m*: and all the increase of thine house *n* shall die † in the flower of their age *o*.

† Heb. *men.*

k i.e. Those of thy Posterity. *l i.e.* From attendance upon mine Altar; whom I shall not destroy, but suffer to live, and wait at the Altar. *m* Shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the very Heart, and thou wouldst consume thine Eyes with weeping for their Calamities. So the Phrase is like that of *Rachel weeping for her children*, Jer. 31. 15. which were slain long after her death. *n i.e.* Thy Children. *o* About the thirtieth year of their Age, when they were to be admitted to the plenary Administration of their Office, *Numb.* 4. 3. then they shall die.

34 And this *shall be* a sign unto thee *p*, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them *q*.

p To wit, of the certain truth of all those said Predictions. *q* And so they did, *chap.* 4. 11.

35 And I will raise me up * a faithful priest *r*, * Ezek. that shall do according to *that* which *is* in my heart *s*, 44. 15. and in my mind, and I will build him a sure house *t*, and he shall walk *u* before mine anointed *x* for ever.

r To wit, of another Line, as is necessarily implied by the total removal of that Office from *Eli*'s Line, before threatned. The person designed is *Zadok*, one eminent for his Faithfulness to God, and to the King, who, when *Abiathar*, the last of *Eli*'s Line, was deposed by *Solomon*, was made High-Priest in his stead, 1 *King.* 2. 27, 35. 1 *Chron.* 29. 22. *s* And shall not dishonour or disobey me, to gratifie his Sons, as thou hast done. *t i.e.* Give him a numerous Posterity, as that Phrase is used, *Exod.* 1. 21. 2 *Sam.* 7. 11. 1 *King.* 11. 38. and confirm that sure Covenant of an everlasting Priesthood made to *Phinehas*, of *Eleazar*'s Line, *Numb.* 25. 13. and interrupted for a little while by *Eli*, and his, of the Line of *Ithamar*, unto him and his Children for ever. And this was manifestly verified until the *Babylonish* Captivity, *Ezek.* 44. 15. and there is no reason to doubt of its continuance in the same Line till Christ Came. *u i.e.* Minister as High-Priest. *x* Either, First, Before King *Solomon*, who was anointed King, 1 *King.* 1. 39. and before the succeeding Kings, who are commonly called *anointed*, or *the Lord's anointed*, as 1 *Sam.* 12. 3, 5. and 24. 6. 10. *Psal.* 89. 38, 51. *Lam.* 4. 20. Or rather, Secondly, Before Jesus Christ; First, Because this Title of *Anointed*, or *Christ*, or *Messias*, (both which words signifie only the *Anointed*) is most frequently and eminently ascribed to Christ, both in the *Old* and *New Testament*, and therefore it is most reasonable to understand it of him, when there is nothing in the Text or Context which determines it to any other. Secondly, Christ is the main Scope and Design, not only of the *New*, but of the *Old Testament*, which in all its Types and Ceremonies represented Christ; and particularly, the High-Priest was an eminent Type of Christ, and did represent his Person, and act in his Name and Stead, and did mediately, what *John Baptist* did immediately, *go before the face of the Lord* Christ; and when Christ did come, that Office and Officer was to ceate. Thirdly, The High-Priest is seldom or never said to *Walk* or *Minister* before the Kings of *Israel* or *Judah*, but constantly *before the Lord*, and consequently, before Christ, who, as he was God Blessed for ever, *Rom.* 9. 5. was present with, and the Builder and Governour of the Ancient Church of *Israel*, as is manifest from *Act.* 7. 35. 1 *Cor.* 10. 4. *Heb.* 3. 3, 4, 5, 6. and many other places; and their Temple is particularly called *his Temple*, *Mal.* 3. 1. because all the Temple-worship was performed in his presence, and had a special respect unto him, and therefore the High-Priest is most properly said to *walk before him.*

36 And it shall come to pass, *that* every one that is left in thine house shall come † *and* crouch to him *y* for a piece of silver, and a morsel of bread *z*, and shall say, † Put me, I pray thee, into ‖ one of the priests offices ∴, that I may eat a piece of bread.

† Heb. *to worship him.* † Heb. *join.* ‖ Or, *somewhat about the Priesthood.*

y In way of humble Supplication. See 1 *King.* 2. 26. and 23. 9.

z Whereas before they were so nice and delicate, that my liberal Allowance could not satisfie them, but they must have their Meat raw and fat, *&c.* above, *v.* 13, 14, 15, 16. so the Punishment is suited to the nature of their Sin. ∴ Into the meanest Office belonging to it. See *Ezek.* 44. 10, 11, &c. *Quest.* How could they be reduced to so great straights, seeing, though they lost the High-Priesthood, they still were inferior Priests, and had a right to those plentiful Provisions which belonged to that Order? *Ans.* First, They might be degraded not only from the Office of the High-Priest, but also from that of the inferior Priests, and consequently might forfeit and lose all the Priviledges belonging to their Office. Secondly, This might be from the Tyranny and Violence of some of the succeeding Priests of *Eleazar*'s Line, towards that other Line which had long stood in competition with them, and had for a season got away the Priesthood from them. For this Text only relates the matter of Fact, but doth not express an Approbation of it.

CHAP. III.

The Lord calleth Samuel three times: he knows not God's voice, but thinks it to be Eli who calls him: runs to him, who instructs him, 1,——9. *At the fourth call he answers,* 10. *God acquainteth Samuel with the destruction of Eli's house,* 11,——14. *Samuel in the morning discovers it to Eli at his request: Eli's submission,* 15,——18. *All Israel acknowledgeth Samuel for a prophet,* 19,——21.

AND the child Samuel ministred unto the LORD before Eli *a*: and the word of the LORD *b* was precious *c* in those days: *there was* no open vision *d*.

a i. e. Under his inspection and direction, which, being so young, he needed. *b* To wit, the word of Prophesie, or the Revelation of God's Will to and by the Prophets. *c i. e.* Rare of scarce, such things being most precious in Mens esteem, whereas common things are generally despised. *d* God did not impart his Mind by way of Vision or Revelation openly, or to any publick Person, to whom others might resort for satisfaction, though he might or did privately reveal himself to some pious Persons for their particular Direction. This is here premised, as a reason why *Samuel* understood not, when God called him once or twice.

2 And it came to pass at that time, when Eli was laid down in his place *e*, and his eyes began to wax dim, *that* he could not see *f*;

e In the Court of the Tabernacle. *f* To wit, clearly and distinctly. This is added, as an Evidence of his Old Age, partly to shew God's Contempt of him, notwithstanding his venerable Age, and his preferring the Child *Samuel* before him in this Vision; and partly, as the reason why *Samuel* so readily ran to him upon the first call, because his great Age made him more to need his Servants help.

3 And ere the lamp of God went out *g* in the temple *h* of the LORD, where the ark of God was, and Samuel was laid down *to sleep i*:

g Before the Lights of the Golden Candlestick were put out; *i.e.* in the Night-season, or before the Morning, when they were put out, as they were lighted in the Evening, *Exod.* 27. 21. *Levit.* 24. 3. 2 *Chron.* 13. 11. *h i. e.* In the Tabernacle, which is sometimes called the Temple, as being of the same use and significancy. *i* Not that this happened when he first lay down, but whilst he was lying there.

4 That the LORD called Samuel, and he answered, Here *am* I.

5 And he ran *k* unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

k Shewing his great Faithfulness and Diligence in the Service, either of the Lord, or of his Master *Eli*.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

‖ Or, *thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*

7 ‖ Now Samuel did not yet know the LORD *l*, neither was the word of the LORD yet revealed unto him.

l Either, First, He was not acquainted with God in that Extraordinary or Prophetical way. Or, rather, Secondly, He did not yet understand, any more than before, that it was not *Eli*, but God, who spake to him. And this Ignorance of *Samuel*'s served God's Design, that his simplicity might give *Eli* the better assurance of the truth of God's Call, and Message to *Samuel*.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli *m*, and said, Here *am* I, for thou didst call me. And Eli perceived *n* that the LORD had called the child.

m He persists in the same readiness to obey and serve him, and was not discouraged or driven from his Duty by his double mistake and disappointment. *n* By the consideration of of *Samuel*'s Piety, of the Sanctity of the Place adjoyning, from whence God had oftimes spoken, and of the Solitude of the Place, where there was no humane Person besides himself, who could or would have called *Samuel* in that manner.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak LORD, for thy servant heareth *o*. So Samuel went, and lay down in his place.

o i. e. I am ready to hear what thou speakest, and to do what thou requirest.

10 And the LORD came *p*, and stood *q*, and called as at other times *r*, Samuel, Samuel *s*. Then Samuel answered, Speak, for thy servant heareth.

p Before, he spake to him at a distance, even from the Holy Oracle between the *Cherubims*; but now, to prevent all further mistakes, the Voice came near to him, as if the Person speaking had been present with him. *q* Before the Voice passed by him, now the Speaker fixeth his abode with him for a time, till he had uttered his whole Mind to him. *r* As he had done before. *s* His Name is here doubled, to engage him to the more speedy and diligent attention.

11 ¶ And the LORD said to Samuel, Behold I will do a thing *t* in Israel, at which both the ears of * every one that heareth it, shall tingle *u*.

* 2 Kin. 21. 12.

t Those things which are related in the next Chapter, which though done by the *Philistines*, God here ascribes to himself, because he was the first and chief Cause of it, by withdrawing his helping Hand from *Israel*, and by delivering the Ark, and *Eli*'s two Sons, and the rest of People, into his and their Enemies hands. *u* Which will be so terrible, that not only those that feel it shall groan under it, but those that only hear the report of it, shall be struck with such Amazement and Horror, which will make their Heads and Hearts ake. A Metaphor from him, who being surprized with some great and hideous Noise, such as Thunder or great Guns, his Head is much affected with it, and the Sound or Tingling of it abides in his Ears a good while after it. This Phrase is used also, 2 *Kerg.* 21. 12. *Jer.* 19. 3.

12 In that day *x* I will † perform against Eli * all *things* which I have spoken *y* concerning his house: † when I begin, I will also make an end *z*.

† Heb. *establish.* * Chap. 2. 27. † Heb. *I begin and make an end.*

x In that time which I have appointed for this work, which was about Twenty or Thirty Years after this threatning. So long space of Repentance God allows to this wicked Generation, to make their Peace with God, and prevent the Execution, as others did in like Cases. *y* By that Prophet, *chap.* 2. 27. *z* Though this Vengeance may and shall be delayed for a season, to manifest my Patience, and incite them to Repentance; yet when once I begin to Inflict, I shall certainly go on with it, and not desist till I have made a full end.

13 ‖ * For I have told him, that I will judge *a* his house *b* for ever *c*, for the iniquity which he knoweth *d*; because his sons made themselves ‖ vile *e*, and he † restrained them not *f*.

* Or, *and I told him, &c.* * Chap. 2. 29, 31, 32. † Heb. *restrained them not.*

a i. e. Condemn, and Punish or Destroy, as the word *Judge* is oft used, as *Gen.* 15. 14. *Job.* 3. 18. and 16. 11. *b* His Children, and Posterity, as is manifest by the Story; as the word *House* is frequently taken, as 2 *Sam.* 7. 11. 1 *King.* 21. 29. *So the house of Judah, of Aaron, of David*, are oft taken for their Posterity. And *to Build an House* in Scripture use, is to encrease their Posterity, as *Exod.* 1. 21. *Deut.* 25. 9. *Ruth* 4. 11. Compare *Gen.* 16. 2. and 30. 3. *c* Till they be utterly rooted out: or, for a long time, as that Phrase is oft used. *d* Either by the information of the Prophet, *chap.* 2. *v.* 27, &c. or by his own guilty and self-accusing Conscience. For these, and the foregoing and following words, may well be, and are rendred thus; *for this iniquity, because he knew* (both by common Fame, and by his own observation) *that his sons*, &c. He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his Sin. *e* Not only hateful to God, but contemptible to all the People, whereby they also brought their sacred Office, and God's Holy Ordinances into contempt. Heb. *Cursed themselves*, or *made themselves Execrable* or *Accursed*, both to God and Men: by their lewd and cursed Practices, they put themselves under the Curse of God, by such a gross Violation of God's Commands: Compare *Jos.* 6. 18. and 7. 12, 13. This expression may be used by way of reflection upon their Father, because he did not denounce the Curse of God against them, nor put them out of the Priesthood, as accursed Persons, although they were so vile, that they had prevented their Father's Censure, and meritoriously cast themselves out, and cut themselves off from the Priesthood and Congregation of the Lord, which their Father should have done Judicially. *f* He concerned himself with a cold and gentle Reproof, and did not severely rebuke, and punish, and effectually restrain them from their abominable Courses, nor use that Authority which God had given him, as a Father, as an High-Priest, and as a Judge, or Chief Magistrate, against them, as by the Law of God he was obliged to do.

14 And therefore I have sworn *g* unto *h* the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice, nor offering for ever.

g Which might be done before, though it be mentioned here only. Or, *I do swear*: the past Tense being commonly put for the present in the *Hebrew* Tongue. *h* Or, *concerning*, as the Praxis *Lamed* is oft used, as *Exod.* 14. 3. and 18. 7. 2 *Sam.* 11. 7. *Psal.* 91. 11. compare with *Matth.* 4. 6. *i i. e.* The Punishment threatned against *Eli* and his Family, shall not be prevented or hindred by all their Sacrifices, as they fondly imagine, but shall infallibly be executed.

15 And Samuel lay until morning, and opened the doors of the house of the LORD *k*: and Samuel feared to shew Eli the vision *l*.

k Although

k Although the Tabernacle, whilst it was to be removed from place to place in the Wilderness, had no Doors, but consisted only of Curtains, and had only Hangings before the entrance, instead of Doors; yet when it was settled in one place, as now it was in *Shiloh*, where it had been for a long time, it is more than probable, both from this place, and by comparing 1 *Sam.* 1. 9. and 2 *Sam.* 6. 17. and from the Nature and Reason of the thing, that it was inclosed within some solid Building, which had Doors, and Posts, and other Parts belonging to it. *l i. e.* The matter of the Vision or Revelation, partly from the Reverence and Respect he bore to his Person, to whom he was loth to be a messenger of such sad tidings; partly, lest if he had been hasty to utter it, *Eli* might think him guilty of Arrogancy or secret Complacency in his Calamity, which was like to rend to *Samuel*'s advancement. And not being commanded by God to acquaint *Eli* therewith, he prudently suspended the publication of it till a fit occasion were offered, which he might reasonably expect in a very little time, knowing that *Eli* would be greedy to know the matter of that Revelation, the Preface whereof he was acquainted with; and that it would be less offensive, and therefore more useful to *Eli*, when he saw that *Samuel* was not puffed up with it, nor forward to vent it, until *Eli* forced it from him.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee, hide *it* not from me: God do so to thee, and † more also *m*, if thou hide *any* ‖ thing from me of all the things that he said unto thee.

† Heb. *to all.* ‖ Or, *words.*

m God inflict the same Evils upon thee, which I suspect he hath pronounced against me, and greater Evils too. Or, *God do so*, i. e. let God deal with thee so severely, as I cannot, or am loth to express. So it is a kind of Apostiopesis usual in Oaths, and in Adjurations. The same Phrase is in *Ruth*, 1. 17. Thus he adjures him to utter the whole truth, as was usual among the *Hebrews*, as 1 *Kings* 22. 16. *Matth.* 26. 63.

18 And Samuel told him † every whit, and hid nothing from him. And he said, It *is* the LORD *n*: Let him do what seemeth him good.

† Heb. *all the things, words.*

n This severe Sentence is from the Sovereign Lord of the World, who hath an absolute Power and Right to dispose of me and all his Creatures as he pleaseth; to whose good pleasure I therefore freely submit: from *Israel*'s God, who was known by this Name of *Jehovah*, who is in a special manner the Ruler of the People of *Israel*, to whom it properly belongs to punish all mine offences; whose Chastisement I therefore accept.

19 ¶ And Samuel grew *o*, and the LORD was with him, and did let none of his words * fall to the ground *p*.

* 1 *King.* 8. 56.

o As in Stature, so in Wisdom and Piety, and God's Favour, and Reputation with the People. *p i. e.* Want its effect or success: God made good all his Predictions. A Metaphor from precious Liquors, which when they are spilt upon the Ground, are altogether useless and ineffectual. This Phrase is oft used, as *Jos.* 21. 45. *Esth* 6. 10, *&c.*

20 And all Israel, from Dan even to Beersheba *q*, knew *r* that Samuel *was* ‖ stablished *to be* a prophet of the LORD.

‖ Or, *faithful.*

q Through the whole Land, from the Northern Bound *Dan*, to the Southern, *Beersheba*; which was the whole length, and largest extent of the Land. See *Judg.* 20. 1, 2. 2 *Sam.* 17. 11. *r* Both by *Eli*'s Testimony, and particular relation of the foregoing History, to the People that came from all Parts; and by succeeding Revelations made to him, whereof mention is made in the next Verse, which though placed after, might be done before.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel *s* in Shiloh, by the word of the LORD *t*.

s Or, did use to Reveal his mind to *Samuel*. *t* i. e. By his word, the Noun for the Pronoun, which is frequent, as *Levit.* 14. 15, *&c.* by his word of command, which he chose to deliver to *Israel* by his Mouth, as it here follows; or by his word of Prophesie concerning future events.

CHAP. IV.

The Israelites are smitten by the Philistines at Eben-ezer, 1, 2. *They fetch the Ark from Shiloh: Receive it with a great Shout, to the Terror of the Philistines,* 3,——7. *Who yet take Courage, and a second time beat the Israelites: The Ark is taken: The two Sons of Eli are slain,* 8,——11. *Which Eli hearing, falleth backward from his seat, and breaketh his Neck,* 12,——17. *His Daughter in law falls in labour: Nameth her Son Ichabod: And dieth,* 18,——22.

AND the word of Samuel *a* ‖ * came to all Israel. Now Israel went out against the Philistines *b* to battel, and pitched beside Eben-ezer *c*: and the Philistines pitched in Aphek *d*.

‖ Or, *came to pass.* † Heb. *was.*

a i. e. The word of the Lord revealed to *Samuel*, and by him to the People; Either, First, The Prophetical Word mentioned before, *chap.* 3. 11, *&c.* which is here said to *come*, or to *come to pass*, as it was foretold, *to all Israel*. But the subject of that Prophesie was not *all Israel*, but *Eli and his House*, as is evident. Or rather, Secondly, A Word of Command, that all *Israel* should go forth to fight with the *Philistines*, as the following words explain it, that so they might be first humbled and punished for their Sins, and so prepared by degrees for their future Deliverance. *b* Or, to meet the *Philistines*, who having by this time recruited themselves after their great loss by *Samson*. *Judg.* 16. 30. and perceiving an eminent Prophet arising among them, by whom they were likely to be United, Counselled, and Assisted, thought fit to Suppress them in the beginning of their Hopes and Designs of rescuing themselves from their power. *c* A place so called here (by Anticipation) from a following event, *chap.* 7. 12. *d* A City so called in the Tribe of *Judah*, *Jos.* 15. 53. upon the borders of the *Philistines* Country: not that *Aphek* in *Asher*, *Jos.* 19. 30. *Judg.* 1. 31. which was very remote from them.

2 And the Philistines put themselves in aray against Israel: and when † they joyned battle, Israel was smitten before the Philistines: and they slew of † the army in the field, about four thousand men.

† Heb. *the battel was spread.* † Heb. *the array.*

e Heb. *When the Battel was spread*, i.e. when the two Armies had drawn forth themselves into Military Order, and put themselves into the usual posture for Fighting, and began to fight in their several places.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines *f*? Let us † fetch the ark of the covenant of the LORD *g* out of Shiloh unto us, that when it † cometh among us, *it* may save us out of the hand of our enemies.

† Heb. *take unto us.*

f Seeing our Cause is so just, our own just and necessary Defence from God's and our Enemies, and we came not forth to Battel by our own motion, but by God's command delivered by *Samuel*. This was strange blindness, that when there was so great a corruption in their Worship and Manners, *chap.* 2. and such a defection to Idolatry, *chap.* 7. 3. *Psal.* 78. 58. they could not see sufficient reason why God should suffer them to fall by their Enemies. *g* That great pledge of God's presence and help, by whose Conduct our Ancestors obtained success, *Numb.* 10. 35. and 14. 44. *Jos.* 6. 4. Instead of the performance of Moral Duties, humbling themselves deeply for, and purging themselves speedily and throughly from all their Sins, for which God was displeased with them, and now had chastised them, they take an easier and cheaper Course, and put their trust in their Ceremonial Observances, not doubting but the very presence of the Ark would give them the Victory. And therefore it is no wonder they meet with so sad a disappointment.

4 So the people sent to Shiloh, that they might bring from thence the ark *h* of the covenant of the LORD of hosts, which dwelleth *between the* * cherubims: and the two sons of Eli, Hophni and Phinehas *were* there *i* with the ark *k* of the covenant of God.

* Exod. 25. 10, 22.

h Which it may seem they should not have done without asking Counsel of God, which they might easily have done by *Samuel*. *i* Either, First, In the Camp. Or rather, Secondly, In *Shiloh*. *k* Attending upon it, instead of their Aged Father.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout *l*, so that the earth rang again.

l Partly, from their great joy and confidence of success; and partly, in design to encourage themselves, and terrifie their Enemies.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood *m* that the ark of the LORD was come into the camp.

m By information from the *Israelites*, who would readily tell them of it to affright them.

7 And the Philistines were afraid, for they said, God is come *n* into the camp. And they said, Wo unto us: for there hath not been such a thing † heretofore *o*.

† Heb. *yesterday, or, the third day.*

n To wit, in and with his Ark: or, they give the Name of God to the Ark, before which he was Worshipped, as they used to do to the Images of their false gods. *o* Not to our knowledge, or not in our times; for the forementioned removals of the Ark were before it came to *Shiloh*.

8 Wo unto us: who shall deliver us out of the hand of these mighty Gods *p*? these are the Gods that smote the Egyptians with all the plagues in the wilderness *q*.

p They secretly confess the Lord to be higher and greater than their gods, and yet against their knowledge presume to oppose him. *q* They mention the Wilderness, not as if all the Plagues of the *Egyptians* came upon them in the Wilderness, but because the last and forest of all, which is therefore put for all, to wit, the Destruction of *Pharaoh* and all his Host, happened in the Wilderness, namely, in the Red-Sea, which having the Wilderness on both sides of it. Ex *d.* 13. 18, 20. and 14. 3, 11. and 15. 22, *&c.* may well be said to be in the Wilderness. Although it is not strange if these Heathens did mistake and misreport some Circumstance, in a Relation of the *Israelitish* Affairs, especially some hundreds of Years after they were done, such mistakes being frequent in divers Heathen Authors, treating of those matters, as *Justin*, and *Tacitus*, and others.

9 Be strong, and quit your selves like men *r*, O ye Philistines, that ye be not servants unto the Hebrews, * as they have been to you: † quit your selves like men, and fight.

* Judg. 13. 1. † Heb.

r Since *be men.*

r Since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your Strength and Courage, and once for all to act like brave and valiant Men.

*Isa.78.9. 10 ¶ And the Philistines fought, * and Israel was smitten, and they fled every man into his tent *s*: and there was a very great slaughter, for there fell of Israel thirty thousand *t* footmen *u*.

s i.e. To his habitation, called by the Ancient Name of his *Tent*. *t* Before they lost but 4000, now in the presence of the Ark 30000, to teach them that the Ark and Ordinances of God, were never designed for Sanctuaries or Refuges to impenitent Sinners, but only for the Comfort and Relief of those that Repent. *u* Horsemen are not mentioned; Either First, Because they had few or none, God having forbidden the multiplication of their Horses, *Deut.* 17. 16. and the *Philistines*, their Lords and Oppressors, having taken away what they had. Or, Secondly, Because they fled away, as is usual in such Cases, whilst the Footmen were more easily overtaken.

*Psal. 78. 61. † Heb. died. 11 And * the ark of God was taken *x*, and the two sons of Eli, Hophni and Phinchas † were slain.

x Which God justly and wisely permitted; partly, to punish the *Israelites* for their Profanation of it: partly, that by taking away the presences of their Foolish and Impious confidence, he might more deeply humble them, and bring them to true Repentance: partly, that the *Philistines* might by this means be more effectually convinced of God's Almighty Power, and of their own, and their gods Impotency, and so a stop might be put to their Triumphs and Insultations, and to their Rage against the poor *Israelites*, whom otherwise in human appearance they might easily have rooted out. Thus as God was no loser by this event, so the *Philistines* were no gainers by it; and *Israel*, all things considered, received more good than hurt by it, as we shall see.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his *Job 2.12 cloths rent, and with * earth upon his head *y*.

y The usual Rites in great sorrows; See *Gen.* 37. 29. *Jos.* 7. 6, *&c.* 2 *Sam.* 1. 2, 11.

*Ch. 1. 9. 13 And when he came, lo, Eli sate upon * a seat *z* by the way side, watching: for his heart trembled for the ark of God *a*. And when the man came into the city, and told *it*, all the city cried out.

z Placed there on purpose for him, that he might soon receive the Tidings, which he longed for. *a* Whereby he discovered a publick and generous spirit, and a fervent Zeal for God, and for his Honour and Service, which he preferred before all his natural Affections and worldly Interests, not regarding his own Children in comparison of the Ark, though otherwise he was a most Indulgent Father, and had reason to believe that they were out like Sheep for the slaughter, according to *Samuel's* Prediction.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old, and *Chap. 3.2 * his eyes † were dim, that he could not see. † Heb. stood.

16 And the man said unto Eli, I *am* he that came out of the army *b*, and I fled to day out of the army. † Heb. is the thing. And he said, What † is there done, my son?

b I speak not what I have by uncertain Rumours, but what mine Eyes were witnesses of.

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas are dead, and the ark of God is taken.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward *c*, by the side of the gate *d*, and his neck brake, and he died: for he was an old man, and heavy *e*, and he had judged Israel *f* forty years.

c Being so oppressed with Grief and Astonishment, that he had no Strength left to support him. *d* To wit, the Gate of the City, which was most convenient for the speedy understanding of all Occurrences. *e* Old, and therefore weak and apt to fall; *Heavy*, and therefore his fall more dangerous and pernicious. *f* He was their Supreme Governor, both in Civils and Spirituals.

¶ 19 And his daughter in law, Phinehas wife, was with child, *near* ‖ to be delivered: and when she heard ‖ Or, to cry out. the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she † Heb. were turned. bowed her self and travelled; for her pains † came upon her *g*.

g To wit, before her time, which is oft the effect of great Terrors, both in Women, and in other Creatures, *Psal.* 29. 9.

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou † Heb. for not her heart. hast born a son. But she answered not, † neither did she regard it *h*.

h Being overwhelmed with Sorrow, and so uncapable of Comfort.

21 And she named the child ‖ Ichabod, saying, ‖ Where is the glory? Or, The glory * The glory *i* is departed from Israel (because the ark of God was taken, and because of her father in law, and her husband.) ‖ Or, The glory is gone. * Ch. 14. 3.

i i.e. The glorious type and assurance of God's presence, the Ark, which is oft called God's *Glory*, as *Psal* 26. 8. and 78. 61. *Isa.* 63. 11. and which was the great safeguard and ornament of *Israel*, which they could glory in above all other Nations.

22 And she said, The glory is departed from Israel, for the ark of God is taken *k*.

k This is repeated to shew her Piety, and that the Publick and Spiritual loss lay heavier upon her spirit, than her Personal or Domestick Calamity.

CHAP. V.

The Philistines place the Ark of God at Ashdod in the House of Dagon: Which falls down: once and again, 1, ——— 5. They of Ashdod are smitten with Emerods: They send the Ark to Gath, 6, —8. They are also smitten with Emerods, and send the Ark to Ekron: They resolve to return it back to the Israelites, 9, —12.

AND the Philistines took the ark of God *a*, and brought it from Eben-Ezer *b* unto Ashdod *c*.

a Quest. Why were not they immediately killed, who touched the Ark, as afterwards *Uzzah* was? 2 *Sam.* 6. 7. *Ans.* First, Because the Sin of the *Philistines* was not so great, because the Law forbidding this, was not given, or at least was not known to them; whereas *Uzzah's* Fact was a transgression, and that of a known Law. Secondly, Because God designed to reserve the *Philistines* for a more publick and more shameful punishment, which had been prevented by this. *b* Where they found it in the Camp of the *Israelites*, *chap.* 4. 1. *c* Called also *Azotus*: whither they brought it, either because it was the first City in their way, or rather because it was a great and famous City, and most eminent for the worship of their great God *Dagon*.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon *d*.

d Either, First, Out of respect to it, that it might be worshipped together with *Dagon*. Or rather, Secondly, by way of reproach and contempt of it, as a Spoil and Trophy set there to the honour of *Dagon*, to whom doubtless they ascribed this Victory, as they did a former, *Judg.* 16. 23. And though they had some reverence for the Ark before, *chap.* 4. 7, *&c.* Yet that was certainly much diminished by their success against *Israel*, notwithstanding the presence and help of the Ark.

3 ¶ And when they of Ashdod *e* arose early on the morrow *f*, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and set him in his place again *g*.

e i.e. The Priests of *Dagon*. *f* Either to worship *Dagon* according to their manner: or being curious and greedy to know whether the Neighbourhood of the Ark to *Dagon* had made any alteration in either of them, that if *Dagon* had received any Damage, they might, if possibly they could, repair it, before it came to the Peoples knowledge, as indeed they did, to prevent their contempt of that *Idol*, by which the Priests had all their reputation and advantage. *g* Supposing or pretending that his fall was wholly casual.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD, and the head of Dagon, and both the palms of his hands *were* cut off *h* upon the threshold, only ‖ *the stump of* Dagon *i* was left to him *k*. ‖ Or, *the fishy part.*

h The head is the Seat of Wisdom; *the Hands*, the Instruments of Action: both are cut off, to shew that he had neither Wisdom nor Strength to Defend himself, nor his worshippers. Thus the Priests by concealing *Dagon's* shame before, make it more evident and infamous. *i* Heb. *Only Dagon*, i. e. that part of it from which it was called *Dagon*, to wit, the Filthy part, for *Dag* in *Hebrew* signifies *a Fish*. And hence their Opinion seems most probable, that this Idol of *Dagon* had in its upper parts an human shape, and in its lower parts the form of a *Fish*; for such was the form of divers of the *Heathen* gods, and particularly of a god of the *Phœnicians* (under which Name the *Philistines* are comprehended) as *Diodorus Siculus*, and *Lucian*, both witness, though they call it by another Name. *k* Or, *upon it*, i. e. upon the Threshold, there the Trunk abode in the place where it fell, but the Head and Hands being violently cut off, were flung to distant and several places.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold † Of the Temple. of Dagon in Ashdod unto this day *m*.

l Out of a Religious reverence, supposing this place to be Sanctified by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This Superstition of theirs was Noted and Censured long after, *Zephan.* 1. 9. Herein they manifested their stupendious Folly, both in making a perpetual Monument of their own and Idols shame, which in all reason they should rather have buried in eternal Oblivion; and in turning a plain and certain Argument of Contempt, into an occasion of further Veneration. *m* When this History was written, which if written by *Samuel* towards the end of his Life, was a sufficient ground for this expression, this Superstitious usage having then continued for many Years;

6 But

6 But the hand of the LORD was heavy upon them of Ashdod *n*, and he destroyed them *o*, and † Heb. in their secret parts. smote them † with * emerods *p*, *even* Ashdod, and the coasts thereof. * Psal 78. 66.

n For their Incorrigibleness by the foregoing Documents. *o* Partly, by wasting their Land, *chap.* 6, 5. and partly, by killing many of their Persons, as is sufficiently implied here, v. 10. *p* A Disease mentioned only here, and *Deut.* 28. 27. it was in the hinder parts. It is needless to enquire into the Nature of it. It may suffice to know, that it was a very sore Disease, and not only very Vexatious and Tormenting, but also Pernicious and Mortal.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath *q*. And they carried the ark of the God of Israel about *thither*.

q Supposing that this Plague was confined to *Ashdod* for some particular Reasons, or that it came upon them by Chance, or from some bad Influence of the Air, or of the Stars, or for putting it into *Dagon's* Temple, which they resolved they would not do.

9 And it was so, that after they had carried it about, the hand of the LORD was against the city † Or, every great terror with ‖ a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts *r*.

r Or, *in their hidden parts*, to wit, in the inwards of their hinder parts. Which is the worst kind of Emerods, as all Physicians acknowledge, both because its Pains are far more sharp and keen than the other; and because the Malady is more out of the reach of Remedies.

10 ¶ Therefore they sent the ark of God to Ekron: and it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us *s* and our people.

s Not that they intended this, but because this would be the event of it.

11 So they sent, and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city *t*: the hand of God was heavy there.

t To wit, the City of *Ekron*, during its short stay there. Or, *in every City*, to wit, where the Ark of God came: for it came also to *Gaza* and *Askelon*, and produced the same Effects there, as may be gathered from *chap.* 6. 4, 17. though for brevity sake it be here omitted.

12 And the men that died not *u*, were smitten with the emerods: and the cry of the city *x* went up to heaven.

u Either of some other Plague, or Ulcer, as may be thought from v. 6. or of the Emerods, which Infested and Tormented even those whom it did not kill. *x* Or, *of that City* where the Ark was; and the *City* is put for the People Inhabiting it.

CHAP. VI.

The Philistines consult with the Priests how they shall return the Ark: They advise to send with it for a Trespass-Offering, five golden Emerods and Mice: On a new Cart, which they do: The Kine tied to the Cart, go strait way to Beth-shemesh: Which was for a sign to the Philistines, 1, ——12. They of Beth-shemesh rejoyce: The Levites offer Sacrifice for it, 13, —15. The People are smitten for looking into the Ark: And request them of Kirjath-jearim to fetch it thence into their own City, 16, ——21.

AND the ark of the LORD was in the country of the Philistines seven months *a*.

a So long they kept it, as loth to lose so great a Prize, and willing to try all ways to keep it, and yet free themselves from the Mischiefs accompanying its presence.

2 And the Philistines called for the priests, and the diviners *b*, saying, What shall we do to the ark of the LORD? Tell us wherewith *c* we shall send it to his place?

b Whose Art was in great esteem with *Heathen* Nations, and especially with the *Philistines* and their Neighbours, the *Canaanites* and *Egyptians*. *c* In what manner, and with what Gifts; for to send it, they had decreed before, *chap.* 5. 11.

3 And they said, If ye resolve to send away the ark of the God of Israel, send it not empty *d*: but in any wise return him a trespass-offering *e*: then ye shall be healed, and it shall be known to you *f*, why † Or, was cast. his hand * is not removed from you.

d i.e. Without a present; which they judged necessary, from the common Opinion and Practice both of *Jews* and *Gentiles*.

e Thereby to acknowledge our Offence, and obtain his Pardon. *f* You shall understand, what is hitherto doubtful, whether he was the Author of these Calamities, and why they continued so long upon you. Compare *verse* 7, 8, 9.

4 Then said they, What *shall be* the trespass-offering *g*, which we shall return to him? They answered, Five golden emerods *h*, and five golden mice *i*, *according to* the number of the lords of the Philistines: for one kind of plague *was* on † you all, and on † Heb. them. your lords.

g They desire particular Information, because they were ignorant of the Nature and Manner of the Worship of *Israel's* God, and they might easily understand that there were some kinds of Offerings which God would not accept. *h i.e.* Figures of that part of the Body which was the seat of the Disease, which by its swelling, or some other way, Represented also the Disease it self. Which they offered not in contempt of God, for they sought to gain his favour hereby; but in Testimony of their Humiliation, that by leaving this Monument of their own Shame and Misery, they might obtain pity from God, and freedom from their Disease. *i* Which marred their Land (as it is related v. 5.) by destroying the Fruits thereof; as the other Plague afflicted their Bodies.

5 Wherefore ye shall make images of your emerods, and images of your mice, that * mar the land, *Chap. 5.6. and ye shall give glory unto the God of Israel *k*: peradventure he will lighten his hand from off you, and from off your gods *l*, and from off your land.

k The Glory of his Power in Conquering you, who seemed and pretended to have Conquered him; of his Justice in punishing you, and of his Goodness if he shall Relieve you. *l* They so speak, either because not only *Dagon*, but their other gods also, were thrown down by the Ark, though that be not related; or because the Plural Number in that case, was commonly used for the Singular.

6 Wherefore then do ye harden *m* your hearts, * as * Exod. 7. the Egyptians, and Pharaoh hardened their hearts *n*? 13. and 8. when he † had wrought ‖ wonderfully among them, 15. and 14. 17. * did not they let † the people go, and they de- † Gr. deluded them parted?

m Or, *should ye harden*, the Future Tense of the Indicative ‖ Or, removed being put potentially, as is not unusual. They express *proachfully*. themselves thus, either because they perceived that some opposed * Exod. the Decree of sending home the Ark, though the most had consented to it; or because they thought they would hardly send it † Heb. away in the manner prescribed, by giving Glory to God, and *them*. taking Shame to themselves. *n* Which they might easily learn, either by Tradition from their Ancestors, or by the Reports of the *Hebrews*.

7 Now therefore make a new cart *o*, and take two milch-kine, on which there hath come no yoke *p*, and tie the kine to the cart, and bring their calves home from them *q*.

o As *David* did for the same use, 2 *Sam.* 6. 3. in Reverence to the Ark. *p* Partly, in respect to the Ark; and partly, for the better Discovery, because such untamed Heifers are wanton, and apt to wander, and keep no certain and constant paths, as Oxen accustomed to the Yoke do, and therefore were most unlikely to keep the direct Road to *Israel's* Land. *q* Which would stir up Natural Affection in their Dams, and cause them rather to return Home, than to go to a strange Country.

8 And take the ark of the LORD, and lay it upon the cart *r*, and put the jewels of gold, which ye return him *for* a trespass-offering in a coffer by the side thereof *s*, and send it away, that it may go.

r Which God winked at in them, both because they were ignorant of God's Law to the contrary, and because they had no *Levites* to carry it upon their Shoulders. *s* For they durst not presume to open the Ark, to put them within it.

9 And see, if it goeth up by the way of his own coast *s* to Bethshemesh, *then* ‖ he hath done us this great ‖ Or, it. evil *t*: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* hapned to us *u*.

s Or, *Border*, i.e. the way that leadeth to his Coast, or Border, viz. the Country to which it belongs. *t* Which they might well conclude, if such Heifers should against their common use, and natural instinct, go into a strange path, and regularly and constantly proceed in it, without any man's Conduct. *u* This Evil came to us from some Influences of the Stars, or other unknown Causes. Which was a weak and foolish Inference, depending upon a meer Contingency, it being uncertain whether God would please to give them this Sign; and probable, that he would deny it, both to punish their Superstition, and to harden their hearts to their further and utter Destruction. But wicked Men will sooner believe the most uncertain and ridiculous things, than own the visible Demonstrations of God's Power and Providence.

10 ¶ And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calves at home.

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Bethshemesh *x*, *and* went along the high-way, lowing

lowing as they went *y*, and turned not aside to the right hand, or to the left: and the lords of the Philistines went after them *z* unto the border of Bethshemesh.

x i.e. Leading to *Bethshemesh*, a City of the Priests, *Jos.* 21.16. who were by Office to take care of it. *y* Testifying at once both their natural and vehement Inclination to their Calves, and the supernatural and divine Power which over-ruled them to a contrary Course. *z* Under preetence of an honourable dismission of it; but in truth, to prevent all Imposture, and to get assurance of the truth of the Event. All which Circumstances tended to their greater Confusion, and Illustration of God's Glory.

13 And *they of* Bethshemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua a Bethshemite, and stood there, where there was a great stone: and they *a* clave the wood of the cart, and offered the kine, a burnt-offering unto the LORD *b*.

a Not the Lords of the *Philistines*, but the *Bethshemites*, to wit, the Priests that dwelt there. *b* There may seem to be a double Error in this Act. First, That they offered Females for a Burnt-Offering, contrary to *Levit.* 1.3. and 22.19. Secondly, That they did it in a forbidden place, *Deut.* 12.5, 6. into which they might easily be led by excess of Joy, and eager desire of returning to their long-interrupted course of Offering Sacrifices. And some think these Irregularities were partial Causes of the following Punishment. But this case being very extraordinary, may in some sort excuse it, if they did not proceed by ordinary Rules. As for the first, though they might not chuse Females for that use, yet when God himself had chosen, and in a manner Consecrated them to his service, and imployed them in so sacred and glorious a Work, it may seem tollerable to offer them to the Lord, as being his peculiar, and improper for any other use. And for the latter, we have many instances of Sacrifices offered to God by Prophets, and Holy Men, in other places, besides the Tabernacle, upon extraordinary occasions, such as this certainly was; it being fit, that the Ark should at its first return be received with Thanksgiving and Sacrifice; and this Place being Sanctified by the presence of the Ark, which was the very soul of the Tabernacle, and that by which the Tabernacle it self was Sanctified, and for whose sake the Sacrifices were offered at the door of the Tabernacle.

15 And the Levites took down *c* the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put them on the great stone: and the men of Bethshemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the LORD.

c Or, *For the Levites had taken down*: for this, though mentioned after, was done before the Sacrifices were offered.

16 And when the five lords of the Philistines had seen *it d*, they returned to Ekron the same day.

d To wit, that prodigious return of the Ark to its own Country, and the entertainment it found there.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-*offering* unto the LORD: for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice *according* to the number of all the cities of the Philistines, *belonging* to the five lords: *both* of fenced cities, and of country villages *e* even unto the ‖ great *stone of* Abel *f*, whereon they set down the ark of the LORD, *which stone remaineth* unto this day in the field of Joshua the Bethshemite.

‖ Or, *great stone.*

e This is added for explication of that foregoing Phrase, *all the cities*; either to shew, that under the Name of the five Cities were comprehended all the Villages and Territories belonging to them, in whose Name, and at whose Charge these Presents were made; or to express the difference between this and the former Present, the Emerods being only five, according to the five Cities mentioned, *v.* 17. because it may seem, the Cities only, or principally were pestered with that Disease; and the *Mice* being many more according *to the number of all the Cities*, as is here expressed: the Word *city* being taken generally so, as to include, not only Fenced Cities, but also the Country Villages, as is here added, and the Fields belonging to them, these being the parts where the *Mice* did most Mischief. *f* Which is mentioned as the utmost border of the *Philistines* Territory to which the Plague of *Mice* did extend. The word *stone* being easily understood out of *v.* 14. where this *great stone* is expressly mentioned, as the place on which the Ark was set, which is also here repeated in the following words. And this place is here called *Abel*, by anticipation from the great Mourning mentioned in the following Verse.

19 ¶ And he smote the men of Bethshemesh, because they had looked into the ark of the LORD *g*, even he smote of the people *h* fifty thousand and threescore and ten men *i*: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

g Having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the Ark: or whether the *Philistines* had taken them away, and put other things in their place; and they thought they might now presume the more, because the Ark had been polluted by the *Philistines*, and was now exposed to open view, and not yet put into that most Holy Place, which they were forbidden to approach. *h i.e.* Of the People living in, and near *Bethshemesh*, or coming thither from all parts upon this great and glorious occasion. Heb. *And*, or *Also he smote of the people*; to wit, of or belonging to other places, though now here: So these are distinguished from the *men of Bethshemesh*, of whom he speaks only in general and indefinitely, *he smote the men*; *i.e.* Some, or many of them, and then sets down the number of the persons smitten, or slain, either excluding the *Bethshemites*, or including them. *i* This may seem an incredible Relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much Zeal and Joy to Congratulate the return of the Ark, and that for so inconsiderable an Error. For the latter branch of the Objection, it may be said, 1. That God always used to be most severe in punishing his own People, as Sinning against more knowledge and warning than others; especially, for such sins as immediately concern his own Worship and Service. 2. That men are very incompetent Judges of these Matters, because they do not understand all the reasons and causes of God's Judgments. For although God took this just occasion to punish them for that Crime which was so severely forbidden even to the common *Levites* under pain of Death; of which see *Numb.* 4. 18, 19, 20. Yet it is apparent, that the People were at this time guilty of many other, and greater Miscarriages, for which God might justly inflict the present punishment upon them: and moreover there are many secret Sins which escape Man's Observation, but are seen by God, before whom, many Persons may be deeply guilty, whom men esteem innocent and vertuous. And therefore men should take heed of Censuring the Judgments of God, of which it is most truly said, that they are oft secret, but never unrighteous. And for the former branch of the Objection, many things are, or may be said; 1. That the Land of *Israel* was strangely populous, See 2 *Sam.* 24.9. and 2 *Chron.* 13.3. 2. That all these were not the setled Inhabitants of this place, but most of them such as did, and in all probability would resort thither in great numbers upon so illustrious an occasion. 3. That all these were not struck dead in the very Fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some Disease or Plague, which killed them in a little time. 4. That divers Learned Men translate, and understand the place otherwise, and make the number much smaller. *Josephus* the Jew, and the Hebrew Doctors, and many others contend, that only seventy persons were slain. Which though it seem but a small number, yet might justly be called a *great slaughter*, either for the quality of the persons Slain, or for the greatness and extraordinariness of the Stroke; or because it was a great number, considering the smallness of the Place, and the sadness of the Occasion. The words in the *Hebrew* are these, and thus placed, *he smote of* or *among the people seventy men, fifty thousand men*; whereas, say they, The Words should have been otherwise placed, and the greater number put before the less, if this had been meant, that he smote 50 Thousand and 70 Men. And one very Learned Man renders the Words thus, *He smote of the people seventy men, even fifty of a thousand*, the Particle, *Mem*, of, being here understood, as it is very frequently. So the meaning is, That God smote every twentieth Man of the Transgressors, as the *Romans* used to cut off every tenth Man in case of the general guilt of an Army. Or the Words may be rendred thus, *He smote of*, or *among the people, seventy men* out of *fifty thousand men*; the Particle *Mem*, of, or out of, being understood before the Word *fifty*, which *Bochart* puts before a *thousand*; and it may be thus expressed, to shew, that God did temper his Severity with great Clemency: And whereas there were many thousands of Transgressors (every one following his Brother's Example, as is usual in such cases) God only singled out 70 of the Principal Offenders, who either sinned most against their Light or Office; or were the Ringleaders, or chief Encouragers of the rest. To which may be added, That the ancient Translators, the *Syriack*, and *Arabick*, read the place *five thousand and seventy men*, being supposed to have read in their *Hebrew* Copies, *Chamesh*, *five*, for *Chamishim*, *fifty*, which is no great alteration in the Word.

20 And the men of Bethshemesh said, Who is able to stand before † this holy LORD God *k*? and to whom shall he go up from us *l*?

† Heb. *the Lord, the holy God.*

k i.e. To minister before the Ark where the Lord is present. Since God is so severe to mark whatsoever is amiss in his Servants, who is sufficient and worthy to serve him? who dare presume to come into his presence? It seems to be a Complaint, or Expostulation with God, concerning this last and great instance of his Severity. *l* Who will dare to receive the Ark with so much hazard to themselves?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim *m*, saying, The Philistines have brought again the ark of the LORD: come ye down and fetch it up to you.

m Whither they sent, either because the Place was not far off from them, and so it might soon be removed, which they mainly desired: or because it was a place of Eminency and Strength, and somewhat further distant from the *Philistines*, where therefore it was likely to be better preserved from any new attempts of the *Philistines*, and to be better attended by the *Israelites*, who would more freely and frequently come to it at such a place, than in *Bethshemesh*, which was upon the border of their Enemies Land: or because they thought they would gladly receive it, being a pious and zealous People: or because it was in the way to *Shiloh*, its ancient

ient Habitation; and whither they might suppose it was to be carried by degrees, and several Stages, whereof this was one.

CHAP. VII.

The Ark is placed in Kirjath-jearim: Eleazer his son is sanctified to keep it, 1, 2. Samuel exhorts them to Repent, and put away their Idols, they obey him. A Fast at Mizpeh, 3.——6. The Philistines intend to set upon the Israelites, who are afraid, 7. Samuel offereth and prayeth for Israel. God heareth: Terrifieth the Philistines with Thunder, and they are smitten: Are subdued: And the cities which they had taken from the Israelites are recovered, 8.——14. Samuel visiteth all the Cities of Israel, and returns to Ramah: There builds an Altar to the Lord, 15.——17.

Psal.132. 6. AND the men of * Kirjath-jearim came *a* and fetcht up *b* the ark of the LORD, and brought it into the house of * Abinadab in the hill *c*, and sanctified *d* Eleazar his son *e*, to keep the ark of the LORD *f*.

a They gladly embrace the motion, as wisely considering, that their great Calamity was not to be charged upon the Ark, but upon themselves and their own carelessness, irreverence, and presumption, in looking into the Ark. This place is elsewhere called *Baalah*, and *Kiriath-Baal*, as is evident from *Jos.* 15. 9, 60. and 18.14. and 1 *Chron* 13.6, 7. *b i.e.* Caused it to be brought up; to wit, by the Priests appointed to that work, whom they could easily procure, and undoubtedly would do it, especially having been so lately warned of the great danger of violating God's Commands in those matters. In Scripture-use, men are commonly said to do that which they order, or cause others to do. *c* This place they chose, because it was both a strong place, where it would be most safe; and an high Place, and therefore visible at some distance, and to many Persons, which was convenient for them, who were at that time to direct their Prayers and Faces towards the Ark, 1 *Kings* 8. 29, 30, 35. *Psal.* 28. 2. and 138.2. *Dan.* 6 10. And for the same reason *David* afterwards placed it in the Hill of *Sion*. Some translate the word, in *Gibeah*. But that was in the Tribe of *Benjamin*, *Jos.* 18. 28. *Judg.* 19. 14. whereas this *Kirjath-jearim* was in the Tribe of *Judah*, 1 *Chron.* 13.6, 7. *d* Not that they made him either *Levite* or *Priest*, as some would have it; for in *Israel* Persons were not made, but born such; and since the Institution of *Levites* and *Priests*, none were made such, that were born of other Tribes, or Families; but that they devoted, or set him apart (as this Verb sometimes signifies) wholly to attend upon this Work. *e* Him they chose rather than his Father, because he was younger and stronger, and probably freed from Domestick Cares, which might divert him from, or disturb him in this Work; or because he was more eminent for Prudence or Piety. *f* To keep the place where it was, clean and neat, and to guard it that none might approach or touch it, but such as God required, or allowed to do so.

2 ¶ And it came to pass while the ark abode in Kirjath-jearim *g*, that the time was long: for it was twenty years *h*: and all the house of Israel lamented after the LORD *i*.

g Where it continued, and was not carried to *Shiloh* its former place, either because that place was destroyed by the *Philistines* when the Ark was taken, as may be gathered from this History, compared with *Jer.* 7. 12, 14. and 26. 6, 9. Or because God would hereby punish the wickedness either of that particular place of *Shiloh*, or of the People of *Israel*, by keeping it in a private and obscure place, and that near to the *Philistines*, whither the generality of the People neither durst, nor could safely come. *h* He saith not, That this 20 Years was all the time of the Arks abode there, for it continued there from *Eli's* time, till *David's* Reign, 2 *Sam.* 6.2. which was 40 years, *Act.* 13. 21. but that it was so long there e're the *Israelites* were sensible of their Sin and Misery, e're they *lamented*, &c. as it follows. *i i.e.* They followed after God with Lamentation for his departure, and so long estrangement from them, and with prayers for his return, and favour to them.

3 ¶ And Samuel spake unto all the house of Israel *k*, saying, If ye do return unto the LORD *l* with all your heart *m*, *then* * put away the strange gods *n*, and * Ashtaroth *o* from among you, and prepare your hearts *p* unto the LORD, and * serve him only; and *q* he will deliver you out of the hand of the Philistines.

* Josh. 24. 14, 23.
* Judg. 2. 13.
* Deut. 6. 13. Matt. 4. 10. Luk. 4. 8.

k To all the Rulers and People too, as he had occasion in his Circuit, described below, *v.* 16. mixing exhortations to Repentance, with his judicial Administrations. *l* If you do indeed what you profess, if you are resolved to go on in that which you seem to have begun. *m* Sincerely and in good earnest. *n* Out of your houses where some of you keep and worship them; and out of your Hearts and Affections, where they still have an Interest in many of you. *o* And particularly or especially, *Ashtaroth*, which he mentions as a god, whom they, together with the neighbouring Nations, did more eminently worship. See *Judg.* 2. 13. *p* By purging them from all Sin, and particularly from all inclinations to other gods. Or, *direct your hearts*, having alienated your hearts from your Idols, turn them to God, and not to other Idols or Vanities. *q* Or, *then*, upon these conditions you may confidently expect it.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and served the LORD onely.

* Judg. 10. 16.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh *r*, and drew water, and poured *it* out *s* before the LORD *t*, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel *u* in Mizpeh.

r Not that beyond *Jordan*, of which *Judg.* 11. 11, 29. but another in *Canaan*, where the *Israelites* used to assemble, *Judg.* 20. 1. 1 *Sam.* 10. 17. *s* Which they did either, 1. Figuratively, they drew tears out of their Hearts, and poured out of their Eyes as it were Rivers of Water; such descriptions of penitential Sorrow being not unusual: See *Psal.* 6.7. and 119. 136. *Jer.* 9. 1. *Lam.* 3.48, 49 Or, rather, 2. Properly, because they are said first to *draw* it, and then to *pour it out*. And this agrees well with the State of those Times, wherein such Rites as this were very customary. Now this course they seem to have used, either, 1. As a mean or instrument of their Purification. So they washed themselves in this Water, thereby acknowledging their filthiness, and cleansing themselves as the Law prescribed. But this seems not probable; 1. Because here is only mention of drawing and pouring forth this Water before the Lord, but not of any washing themselves with it. 2. Because this was not a fit time and place to purifie themselves in this great and general Assembly. Or, 2. As an External Sign, whereby they testified and professed, both their own great filthiness and need of washing by the grace and spirit of God, and blood of the Covenant, which are oft signified by Water, and their sincere desire to pour out their very Hearts before the Lord, in true Repentance, and to cleanse themselves from all filthiness of flesh and spirit. *t i.e.* In the publick Assembly, where God is in a special manner present, as hath been noted before. *u i.e.* Governed them, reformed all Abuses against God or man, took care that the Laws of God should be observed and executed, and wilful Transgressors punished.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up *x* against Israel: and when the children of Israel heard it, they were afraid *y* of the Philistines.

x To wit, with an Army, *v.* 10. suspecting the effects of their general Convention, and intending to nip them in the bud. *y* Being a company of unarmed Persons, and unfit for Battel.

8 And the children of Israel said to Samuel, † Cease not to cry unto the LORD our God for us *z*, that he will save us out of the hand of the Philistines.

† Heb. *be not silent from us from crying.*

z We are ashamed and afraid to look God in the face, because of our great wickedness this day remembred and acknowledged: do thou therefore intercede for us, as *Moses* did for his Generation.

9 ¶ And Samuel took a sucking lamb *a*, and offered it *b* for a burnt-offering wholly *c* unto the LORD: and * Samuel cried unto the LORD for Israel, and the LORD ‖ heard him *d*.

* Psa. 99.6.
‖ Or, *answered.*

a Which it might be, though it was more than Eight days old, and so that Law, *Exod.* 23. 19. was not violated. *b* Either himself by Divine Instinct, which was a sufficient Warrant; or rather by a Priest, as *Saul* is afterwards said to have *offered*, 1 *Sam.* 13. 9. *c* Burning all the parts of it, according to the Law of the Burnt-Offerings; whereas in other Offerings some parts were reserved. *d* As appears by the Effects, the following Thunder, and the overthrow of the *Philistines* Host.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battel against Israel: but the LORD thundred with a great † thunder on that day upon the Philistines, and discomfited them, and they were smitten *e* before Israel.

† Heb. *voice.*

e Either by the Lightnings, or Thunderbolts, or other things which accompanied the cracks of Thunder: or by the *Israelites*, who perceiving them to be affrighted and flee away, pursued, and smote them, as the next Verse mentions.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them *f*, until *they came* under Beth-car.

f Qu. Whence had they Weapons wherewith to smite them? *Answ.* Divers of them probably brought them to the Assembly, others borrowed them at *Mizpeh*, or the neighbouring places: And the rest might be the Arms of the *Philistines*, which they threw away to hasten their flight, as is usual in such cases.

12 Then Samuel took a stone *g*, and set it between Mizpeh and Shen, and called the name thereof ‖ Eben-ezer *h*, saying, Hitherto hath the LORD helped us *i*.

‖ *That is the stone of help.*

g A rude unpolish'd Stone, which was not prohibited by that Law, *Levit* 26. 1. there being no danger of Worshipping such a Stone, and this being set up only as a Monument of the Victory. *h* By which, compared with *Chap.* 4. 1. it appears, that this Victory was gained in, or near the very same place where the *Israelites* received their former foral loss. *i* He hath begun to help us in some measure, though not compleatly to deliver us. By which wary Expression, he exciteth both their thankfulness for their Mercy received, and their holy fear and care to please and serve the Lord, that he might proceed to help and deliver them more effectually.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel *k*: and the

hand of the LORD was against the Philistines all the days of Samuel.

k i.e. They came not with a great Host, as now they did, but only molested them with straggling Parties, or Garisons; as 1 *Sam.* 10. 5. and they came not, to wit, *all the days of Samuel*, as it follows, *i. e.* while *Samuel* was their sole Judge, or Ruler; for in *Saul's* time they did come, 1 *Sam.* 13. 5, 17. and 14. 52. and 17. 1. *&c.*

† Heb. *returned.*

14 And the cities which the Philistines had taken from Israel, † were restored to Israel *l*, from Ekron even unto Gath, and the coasts thereof did Israel deliver out of the hand of the Philistines: and there was peace *m* between Israel and the Amorites *n*.

l By the *Philistines*, who, it seems, were frighted into this Restitution by their dread of *Samuel*, and of the Divine Vengeance. *Object.* The *Philistines* had Cities and Garisons in *Israel's* Land after this time; as 1 *Sam.* 10. 5. and 13. 3. *Answ.* Either therefore those places were not any of these here mentioned; for it is not said, That all their Cities were restored, but only indefinitely, *the cities*, and those limited to a certain compass, *from Ekron to Gath*; or some of the Cities now restored by the *Philistines*, were afterwards retaken by them. *m* An agreement for the Cessation of all acts of Hostility. *n i.e.* The *Canaanites*, oft called *Amorites*, because these were formerly the most Valiant and Terrible of all those Nations, and the first Enemies which the *Israelites* met with, when they went to take Possession of their Land. They made this Peace with the *Canaanites*, that they might be more at leisure to oppose the *Philistines*, now their most Potent Enemies.

15 And Samuel judged Israel all the days of his life *o*.

o For though *Saul* was King in *Samuel's* last days, yet *Samuel* did not then quite cease to be a Judge, being so made by God's extraordinary Call, which *Saul* could not destroy; And therefore *Samuel* did sometimes, upon great occasions, though not ordinarily, exercise the office of a Judge after the beginning of *Saul's* Reign; as *Chap.* 11. 7. and 15. 32, 33. And the years of the Rule of *Saul* and *Samuel* are joyned together, *Act.* 13. 20, 21. *Qu.* How doth the Office of a Judge agree with *Hannah's* Vow, whereby she devoted him to a perpetual attendance upon the Lord's Service? *Answ.* This was not inconsistent with her Vow, which consisted of two Branches, the one more general, that he should be given, or lent to the Lord all his days, 1 *Sam.* 1. 11, 28. which she faithfully executed, leaving him wholly to the service and disposal of the LORD, who thought fit to employ him in this way; and, if any thing therein was contrary to that Vow, could undoubtedly dispense with it, as being his own right only; the other more particular, that *no Rasor should come upon his head*; nor doth it appear that this part was violated; or if it was, it was done by Divine Dispensation.

† Heb. *and he circuited*

16 And he went from year to year † in circuit to Bethel *p*, and Gilgal *q*, and Mizpeh *r*, and judged Israel in all those places *s*.

p Either a place known by that name: or *the house of God*; to wit, *Kirjath-jearim*, where the Ark was. *q* In the Eastern Border. *r* Towards the West. *s* He went to those several places, partly in compliance with the People, whose convenience and benefit he was willing to purchase with his own trouble, making himself an itinerant Judge and Preacher for their sakes; and partly, that by his presence in several parts, he might the better observe, and rectifie all sorts of miscarriages against God or Men.

17 And his return *was* to Ramah: for there *was* his house, and there he judged Israel, and there he built an altar unto the LORD *t*.

t That by joyning Sacrifices with his Prayers, he might the better obtain direction and assistance from God upon all emergencies. *Object.* It was unlawful to build another Altar for Sacrifice besides that before the Tabernacle, *Deut.* 12. 5, 13. *Answ.* This was in part excused by the confusion of those times, wherein the Tabernacle and its Altar were Destroyed; as is most probable; but most fully, because this was done by Prophetical Inspiration, and Divine Dispensation, as appears by God's approbation and acceptance of the Sacrifices offered upon it.

CHAP. VIII.

Samuel makes his sons Judges over Israel: Their Names: And ill Government, 1,—3. *The People ask a King: Samuel is grieved: Prays:* 4,—6. *God is displeased with the People: But commands Samuel to hearken to them,* 7,—9. *And to represent to them the Tyrannical Government of Kings, which he doth,* 10,——18. *The People continue in their Request: God commandeth Samuel to yield to them,* 19,—22.

AND it came to pass when Samuel was old *a*, that he made his sons Judges *b* over Israel.

a And so unable for his former Travels and Labours. *b* Nor Supreme Judges, for such there was to be but one, and that of God's chusing; and *Samuel* still kept that Office in his own hands, *Chap.* 7. 15. but his Vicegerents or Deputies, who might go about and determine matters, but with reservation of a right of Appeals to himself. He advanceth his Sons to this place, not so much out of Paternal Indulgence, the sad effects whereof he had seen in *Eli*; but because he had doubtless instructed them in a singular manner, and fitted them for the highest Employments; and he hoped that the Example he had set them, and the Inspection and Authority he still had over them, would have obliged them to diligence and faithfulness in the execution of their Trust.

2 Now the name of the first-born was Joel, and the name of his second Abiah: *they were* judges in Beer-sheba *c*.

c In the Southern border of the Land of *Canaan*, where he placed his Sons, because these parts were very remote from his house at *Ramah*; where, and in the neighbouring places *Samuel* himself still executed the Office of the Judge; sending his Sons to reside and judge in distant places, for the ease and convenience of the People.

3 And his sons walked not in his ways, but turned aside after lucre, and * took bribes *d*, and perverted judgment. * Deut. 16. 19.

d Opportunity and temptation drew forth and discovered that Corruption in them, which till now was hid from their Father, and, it may be, from themselves.

4 Then all the elders *e* of Israel gathered themselves together, and came to Samuel unto Ramah.

e Either for Age, or Dignity, and Power.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways *f*: now * make us a king to judge us *g*, like all the nations *h*. * Heb. 13. Act. 13. 21.

f They feared, that *Samuel* would not live long; and that either he through infirmity and indulgence might leave the Government in his Sons hands; or that they would invade and keep it, after their Father's Death; and therefore they joyntly make their Complaints against them, and procure their removal from their places. Thus they are brought low, and crushed by those very wicked ways by which they designed to Advance and Establish themselves. So true is it, That Honesty is the best Policy, and Unrighteousness the greatest Folly. *g* Their conclusion out-run their Premises, and their Desires exceed their Reasons or Arguments, which extended no further than to the removal of *Samuel's* Sons from their places, and the procuring some other just and prudent assistance to *Samuel's* Age. Nor was the grant of their Desire a Remedy for their Disease, but rather an aggravation of it. For the Sons of their King might and were likely to be as corrupt as *Samuel's* Sons; and, if they were, would not be so easily removed as these were. *h i.e.* As most of the Nations about us have. But there was not the like reason; because God had separated them from all other Nations, and cautioned them against the imitation of their Examples, and had taken them into his own immediate Care and Government; which priviledge other Nations had not.

6 ¶ But the thing † displeased Samuel *i*, when they said, Give us a king to judge us: and Samuel prayed unto the LORD *k*. † Heb. *was evil in the eyes of Samuel.*

i Not their complaint of his Sons, but their desire of a King, as is apparent from the following Words, and from the whole course of the Story. Which was so grievous to him; partly, because of their Injustice and Ingratitude to himself, whose Government, though it had been so sweet and beneficial to them, they plainly shew themselves weary of; and principally, because God was hereby dishonoured and provoked, by that distrust of God, and that vain-glory and ambition, and that itch after Changes, which were the manifest causes of this Desire; and because of that great servitude and misery, which he wisely foresaw the People would hereby bring upon themselves, as he particularly informs them, *v.* 11, *&c.* *k* For the Pardon of their Sin, and desire of direction and help from God in this great affair.

7 And the LORD said unto Samuel, Hearken unto the voice of the people *l* in all that they say unto thee: for they have not rejected thee *m*, but * have rejected me *n*, that I should not reign over them *o*. * Chap. 15. 26.

l God grants their desire in Anger, and for their Punishment, as is affirmed, *Hos.* 13. 11. Compare *Numb.* 22. 13, 20. *Deut.* 1. 22. *Psal.* 77. 20. *m i.e.* Not thee only, nor principally. Compare *Gen.* 32. 28. *Exod.* 16. 7. *Hos.* 6. 6. *Mat.* 10. 20. *n* This injury and contumely, reflects chiefly upon me and my Government. *o* To wit, by my immediate and peculiar Government, which was the great honour, safety, and happiness of this People, if they had had wit to know it, or hearts to prize it. And all the Infelicities of *Israel*, under this kind of Government, did not proceed from the Nature of the Government, but from the ungovernableness and wickedness of the People, which, they might be sure, would produce the same or greater Calamities under their Kingly Government. *Qu.* First, Did not God Reign over them when they had Kings? *Ans.* Yes, in a general way, but not in such a peculiar manner as he did by the Judges, who were generally raised and called by Gods particular Appointment, Endowed and Sanctified by his Spirit, directed and assisted by his Special Providence upon all Emergencies; whereas all things were for the most part contrary in their Kings. *Qu.* Secondly, Was it simply unlawful for the People to desire a King? *Ans.* No, as appears from *Deut.* 17. 14. but herein was their Sin, That they desired it upon sinful grounds, of which see on *v.* 7. and in an impetuous manner, and at an unseasonable time, and without asking Leave or Advice from God; which in so weighty and difficult a Case they could not neglect without great Sin.

8 According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee *p*.

p Thou fares't no worse than my self. This he speaks for *Samuel's* Comfort and Vindication.

9 Now

9 Now therefore ‖ hearken unto their voice: ‖ howbeit, yet protest solemnly unto them *q*, and shew them the manner of the king *r* that shall reign over them. ‖ Or, *they.*

q That, if it be possible, thou mayst yet prevent their Sin and Misery. *r i.e.* Of the Kings which they desire like the Kings of other Nations. He speaks not of the just Authority, or the right of their Kings, but of their Practice, as is evident from divers of the following particulars, which are expresly forbidden and condemned in Scripture, as we shall see.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

11 And he said, This will be * the manner of the king that shall reign over you: he * will take your sons *s*, and appoint *them* for himself, for his charets, and *to be* his horsemen *t*, and *some* shall run before his charets. * Chap 14. 52.

s To wit, Injuriously and by Violence, as this *Hebrew* word is often used, as *Gen.* 20. 3. and 27. 36. *Job* 5. 5. and so it must be here; because otherwise the King would have no more priviledge than any of his Subjects; for any Man might take a Son with his own or Parents consent. *t* Or, *and for his Horses*, for so the *Hebrew* word *Parash*, sometimes signifies, as *Isa.* 21. 7, 9. and 28. 28. to ride his Horses. * Heb. is.

12 And he will appoint him *u* captains over thousands, and captains over fifties, and *will set them* to ear his ground, and to reap his harvest *x*, and to make his instruments of war, and instruments of his charets *y*.

Heb. *To*, or *for himself*; Emphatically, *i.e.* for his own fancy, or glory, or conveniency, or evil design, and not only when the necessities of the Kingdom or Commonwealth require it, as the Judges did. And though this might seem to be no incumbrance, as it is here represented, but an honour and advantage to the Persons so advanced, yet even in them that Honour was accompanied with great Dangers, and pernicious Snares of many kinds, which those faint shadows of Glory could not recompense; and as to the publick, their Pomp and Power proved very Burthensome and Oppressive to the People, whose Lands and Fruits were taken from them, and bestowed upon these, for the support of their State, as it follows below, *v.* 14, 15. *x* Or, is own pleasure, and without their consent, when possibly their own Fields required all their time and pains. *y* He will press them for all sorts of his work, and that upon his own terms.

13 And he will take your daughters *z*, *to be* confectioners, and *to be* cooks, and *to be* bakers.

z Which would be more grievous to their Parents, and more dangerous to themselves, because of the tenderness of that Sex, and liableness to many injuries.

14 And * he will take your fields *a*, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants *b*. * 1 Kings. 21. 7.

a To wit, by fraud or force, as *Ahab* did from *Naboth*. *b* He will not only take the Fruits of your Lands for his own use, but will take away your Possessions to give to his Servants.

15 And he will take the tenth *c* of your seed, and of your vineyards, and give to his † officers *d*, and to his servants. † Heb. *Eunuchs.*

c Besides the several Tenths which God hath reserved for his Service and Servants, he will, when he pleaseth, impose another Tenth upon you. *d* Heb. *to his Eunuchs*, which may be properly understood, and may imply a further injury, that he should against the command of God, make some of his People Eunuchs; and take those into his Court and Favour, which God would have cast out of the Congregation,

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work *e*.

e By constraint, and without sufficient recompence.

17 He will take the tenth of your sheep, and ye shall be his servants *f*.

f i.e. He shall use you like Slaves, and deprive you of that Liberty which you now enjoy.

18 And ye shall cry out in that day *g*, because of the king which ye shall have chosen you: and the LORD will not hear you in that day *h*.

g Ye shall bitterly mourn for the sad Effects of this inordinate desire of a King. *h* Because you will not hear him, nor obey his Counsel in this Day. Compare *Prov.* 1. 24, &c. *Zech.* 7. 13.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel: and they said, Nay *i*, but there shall be a king over us *k*:

i i.e. These things shall never be, these are but vain Suppositions to affright us from our purpose. Thus they are not ashamed to give *Samuel* the lye, of whose Modesty, Integrity, and Prophetical Spirit, they had so great assurance, as if he had feigned those pretences meerly to keep the power in his own and his Sons hands. *k* We will have a King, whatsoever it cost us, although all thy Predictions should be verified.

† In times of peace. †† Or, in times of War, as this is, 1 Sa. 12. 12.

20 That we also may be like all the nations *l*, and that our king may judge us † and go out before us, and fight our battels.

l Woful Stupidity! Whereas it was their Glory and Happiness that they were unlike all other Nations, *Numb.* 23. 9. *Deut.* 33. 28. as in other glorious Priviledges, so especially in this, That the Lord was their only and immediate King and Lawgiver.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD *m*.

m He repeated them privately between God and himself; partly, for his own Vindication and Comfort: and partly, as a Foundation for his Prayers to God, for Direction and Assistance in this difficult case.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city *n*.

n Betake your selves to your several occasions, till you hear more from me in this Matter. For God hath heard your words, and will give way to your Irregular and Obstinate desire; and accordingly I shall wait upon God for the determination of the Person, which he hath wholly referred to himself, as for Judges, so for the King also, *Deut.* 17. 15. and for the Regulation of all the Circumstances.

CHAP. IX.

The Genealogy of Kish. 1. *Saul's Person.* 2. *He is sent to seek his Father's Asses.* 3. *He Travels through the Country, and finds them not,* 4, 5. *By the Counsel of his Servant,* 6,——10. *And the direction of young Maidens,* 11,——14. *According to God's Revelation,* 15,——17. *He cometh to Samuel, who meets him: Entertaineth him at the Feast: Telleth him the Asses were found, and he should be King,* 18,—20. *Saul's Amazement,* 21. *Samuel gives him the highest place: And a peculiar Dish: Eats with him,* 22,—24. *After secret Communication leadeth him on the way: The servant goes before: Saul stands still with Samuel,* 25,—27.

NOW there was a man of Benjamin, whose name *was* * Kish *a*, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a ‖ Benjamite *b*, a mighty man of ‖ power *c*. * Ch. 14. 51. 1 Chron. 8. 33. ‖ Or, *the*

a Obj. His Name was *Ner*, 1 *Chron.* 8. 33. and 9. 39. *Ans.* Either *son of a* his Father had two Names, as was usual among the *Hebrews*: or *man of* *Kish* was really his Father that begot him; and *Ner*, the Brother of *Kish*, 1 *Sam.* 14. 51. 1 *Chron.* 9. 36. is called his Father, because upon the Death of *Kish*, he took the care of his Education, and brought him up as his own Son. *b* Heb. *the Son of a man of Jemini*; *i.e.* either of *Benjamin*: or of a Place, or of a Man called *Jemini*. *c i.e.* A man of great courage and strength; which tends to *Saul's* commendation: Otherwise, a Man of great Wealth. But that seems confuted by *Saul's* words below, *v.* 21. and the Peoples contempt of him, *chap.* 10. 27. Jemini. Or, *Substance.*

2 And he had a son whose name *was* Saul, † a choice young man, and a goodly *d*: and *there was* not a man of the children of Israel a goodlier person than he: from his shoulders and upward, *he was* higher than any of the people *e*. † Heb. *choice and goodly.* Gr. *a man proper and goodly.*

d Heb. *good*, i.e. comely and personable, as that word is used, *Gen.* 6. 2. as *evil* is put for deformed, *Gen.* 41. 19. *e* A tall Stature was much valued in a King in Ancient Times, and in the Eastern Countries.

3 And the asses of Kish, Saul's father, were lost: and Kish said to Saul his Son, Take now one of the servants with thee, and arise, go seek the asses *f*.

f Which were there of great price and use, *Judg.* 10. 4. and 12. 14. because of the scarcity of Horses, *Deut.* 17. 16. and therefore not held unworthy of *Saul's* seeking, at least in those ancient Times, when Simplicity, Humility, and Industry, were in fashion among Persons of Quality.

4 And he passed through mount Ephraim *g*, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land † of the Benjamites, but they found *them* not. † Heb. *Jemini.*

g A part of the Tribe of *Ephraim*, which bordered upon *Benjamin*; and therefore they could soon pass out of the one into the other, and back again, as they saw cause.

5 *And* when they were come to the land of Zuph *h*, Saul said to his servant that *was* with him, Come, and let us return, lest my father leave *caring* for the asses, and take thought for us.

h In which was *Ramah*, called also *Ramah* or *Ramathaim Sophim*, the place of *Samuel's* Birth and Habitation; 1 *Sam.* 1. 1. and 7. 17.

6 And he said unto him, Behold now, *there is* in this city a man of God *i*, and he *is* an honourable man ∴ : all that he saith, cometh surely to pass *k*: now let us go thither; peradventure he can shew us our way that we should go *l*.

i A Prophet as that Phrase is used, 1 *Sam.* 2. 27. *Jos.* 14. 6. *Judg.* 13. 6. ∴ One of great Reputation for his Skill and Faithfulness. *k* His Declaration of things secret or future, are always certain and

confirmed by the Event. *l* The Course we should take to find the Asses. He saith, *peradventure*, because he doubted whether so great a Prophet would seek, or God would grant him a Revelation concerning such mean matters: A though sometimes God was pleased herein to condescend to his People, to cut off all pretence or occasion of seeking to Witches or Heathenish divination. See 1 *Kings* 14. 2. 2 *Kings* 1. 3.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man? for the bread † is spent in our vessels *m*, and *there is* not a present to bring to the man of God *n*: What † have we?

†Heb. *is gone out of, &c.*

†Heb. *is with us.*

m This he saith, because Bread was not unusually given by way of present, as we see 1 *Sam.* 10. 3, 4. Or *Bread* is put for all manner of Provisions, as is frequent, and among these they might have something not unfit, in these plain Times, to make a Present of, as Clusters of Raisins, or Cakes of Figs, such as *Abigail* presented to *David*, 1 *Sam.* 25. 18. See also 1 *Kings* 14. 3. 2 *Kings* 4. 42. *n* Such Presents were then made to the Prophets, 1 *Kings* 14. 2, 3. 2 *Kings* 4. 42. and 8. 8. either as a Testimony of Respect to him as their Superiour; upon which account Subjects made Presents to their Kings, 1 *Sam.* 10. 27. And the *Persians* never came to their King without some Gift: or, as a grateful acknowledgment of his Favour: or, for the support of the Prophets themselves: or, of the Sons of the Prophets: or, of other Persons in want, known to them.

8 And the servant answered Saul again, and said, Behold, † I have here at hand the fourth part of a shekel of silver *o*, *that* will I give to the man of God to tell us our way.

†Heb. *there is found in my hand.*

o Which was near a Groat. Which, though now it may seem a contemptible Gift, yet in those Ancient Times it was certainly of far more worth, and better accepted than now it would be, when the Covetousness, and Pride, and Luxury of men, hath raised their expectations and desires to far greater things.

9 (Before time in Israel, when a man went to enquire of God *p*, thus he spake, Come, and let us go to the Seer: for *he that is* now *called* a Prophet, was before time called a Seer *q*.)

p Or, a Man of God, which signified the same thing. *q* Because he did discern, and could discover things secret and unknown to others. And these are the words, Either, First, of some later Sacred Writer, which, after *Samuel*'s Death, inserted this Verse. Or, Secondly, Of *Samuel*, who, being probably 50 or 60 Years Old at the Writing of this Book, and speaking of the state of things in his first Days, might well call it *before-time*. Or rather, Thirdly, Of *Saul*'s Servant, who might be now stricken in Years, and might speak this either by his knowledge of what was in his Juvenile Years, or upon the Information of his Father or Ancestors. And so it is a fit Argument to perswade *Saul* to go to the Man of God, that he might shew them their way, and where the Asses were, because he was likely to inform them; for the Prophets were anciently called *Seers*, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called Prophets, but *Seers* only; whereas now, and afterwards, they were called *Seers*, yet they were more commonly called *Prophets*.

10 Then said Saul to his servant, † Well said, come let us go: so they went unto the city, where the man of God *was*.

†Heb. *thy word is good.*

11 ¶ *And* as they went up † the hill to the city, they found young maidens going out *r* to draw water, and said unto them, Is the Seer here?

†Heb. *the ascent of the city.*

r i.e. Out of the City, and down to the bottom of the Hill, where the Fountain or River was.

12 And they answered them, and said, He is: behold, *he is* before you, make haste now: for he came to day to the city *s*; for *there is* a † sacrifice *t* of the people *u* to day in the high place *x*.

†Or, *feast.*

s She so speaks, though this was his own constant habitation, because he had been travelling abroad, possibly in his Circuit, described 1 *Sam.* 7. 16, 17. and was now returned to his own House in *Ramah*, as he used to do, and so the implies they come in a good and seasonable time to meet with him. *t* Otherwise, *Feast*: But it seems to be understood of a Sacrifice. First, Because so the *Hebrew* word signifies most properly, and most frequently. Secondly, Because this Eating was in the *High place*, which was the common place for Sacrifices, but not for private Feasts. Thirdly, The Prophets presence was not so necessary for a Feast, as for a Sacrifice. *u* So this Sacrifice is called, because this was a publick Solemnity, and possibly the New Moon, when the People brought several Sacrifices; to wit, Peace-offerings, whereof part fell to the Offerer's share; and of these parts united together, they here made a common Feast; not without *Samuel*'s direction, who being forewarned the day before, by God, of *Saul*'s coming, made this Feast more solemn for his encertainment, *v.* 22, 23, 24. *x* Upon the Hill mentioned, *v.* 11. and near the Altar which *Samuel* built for this kind of use, 1 *Sam.* 7. 17. by Divine Dispensation, as was there Noted. Otherwise to Sacrifice in High places was forbidden by the Law, after the Building of the Tabernacle.

13 Assoon as ye be come into the city, ye shall straightway find him *y*, before he go up to the high place to eat *z*: for the people will not eat until he come, because he doth bless the sacrifice *a*, *and* afterwards they eat that be bidden: Now therefore get ye up *b*, for about † this time ye shall find him.

†Heb. *to day.*

y At Home and at leisure. *z* The Relicks of the Sacrifices, according to the manner. *a i.e.* Either, First, The Meat left of the Sacrifice, which is the matter of the following Feast; as this is commonly understood. Or rather, Secondly, The Sacrifice it self: For what reason is there to depart from the proper signification of the Word? For that the Sacrifices under the Law were accompanied with Confession, or Petition, or Thanksgiving, may be gathered from divers places of Scripture, as *Levit.* 5. 5. and 16. 21. *Numb.* 5. 7. *Luke* 1. 10. And who so proper to perform this work, as *Samuel*, an eminent Prophet? And the *Blessing* of this Sacrifice seems to have consisted both of Thanksgiving, this being a Thank-Offering, and of Prayer to God for his acceptance, *Psal.* 20. 3. *b* With speed, left he be far down before you come.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out *c* against them, for to go up to the high place.

c Out of his own House, just as they passed by.

15 ¶ * Now the LORD had † told Samuel in his ear *d*, a day before Saul came *e*, saying,

d i.e. Secretly. *e* That he might prepare himself for Saul's reception.

16 To morrow about this time I will send thee a man *f* out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines *g*: for I have looked upon my people *h*, because their cry *i* is come unto me.

f I will by my secret Providence so dispose of matters, and of the Hearts of *Saul* and his Father, that *Saul* shall come to thee, though with another Design. *g* For though they were now most pressed with the *Ammonites*, as we read *chap.* 12. 12. yet they looked upon these as a Land-Flood, which they hoped would be soon up, and soon down again: but the *Philistines*, their constant, inveterate, and nearest Enemies, they most dreaded. And from these *Saul* did in some measure save them, and should have saved them much more, if his and the Peoples manifold Sins had not hindred it. *h* To wit, with Compassion and Resolution to help them. An usual Synedoche. *i i.e.* Their earnest Prayers to me for help.

17 And when Samuel saw Saul, the LORD said unto him *k*, Behold the man whom I spake to thee of; this same shall † reign over my people.

†Heb. *restrain, &c.*

k In his Ear, as before, *v.* 15. by secret instinct, so as none but he could hear it.

18 Then Saul drew near to Samuel in the gate *l*, and said, Tell me, I pray thee, where the Seers house *is*.

l The Gate, either First, of *Samuel*'s House. But he was come out thence before, *v.* 14. Or rather, Secondly, Of the City, for the word *Gate* being put by its self, according to reason and common use, must be understood of the most eminent in its kind, which the *Gate* of the City is. And through this Gate *Samuel* seems now to have been passing to go to the High-Place, which probably was without the City: and there he makes a stand, to hear what these Persons now approaching to him, were about to speak.

19 And Samuel answered Saul, and said, I *am* the Seer: Go up before me unto the high place, for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart *m*.

m Either all that thou desirest to know, as concerning the Asses: or rather, the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayst be assured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

20 And as for thine asses that were lost † three days ago, set not thy mind on them *n*, for they are found: And † on whom *is* all the desire of Israel *o*? *is it* not on thee, and on all thy fathers house *p*?

†Heb. *to day three days.*

†Or, *for whom all the desire, &c.*

n Trouble not thy mind about them. *o* Who is he that shall be that Thing or Person which all *Israel* desire to have, to wit, a King? *p* That Honour is designed for thee, and, after thy Death, for thy Family or Posterity, if by thy Sin thou dost not cut off the Entail.

21 And Saul answered and said, *Am* not I a * Benjamite, of the smallest of the tribes of Israel *q*? and my family the least of all the families of the tribe of Benjamin *r*? wherefore then speakest thou † so to me *s*?

* Psal. 68. 27.

†Heb. *is this word to me?*

q For so indeed this was, having been all cut off except 600, *Judg.* 20. which Blow they never recovered, and therefore they were scarce reckoned as an intire Tribe, but only as a Remnant or Fragment of a Tribe; and, being Ingrafted into *Judah*, in the division between the Ten Tribes and the Two, they in some sort lost their Name, and they, together with *Judah*, were accounted but one Tribe, as 1 *Kings* 11. 32, &c. *r i.e.* One of the least; obscure and inconsiderable, in comparison of divers others. Whence it may seem that *Saul*'s Family was not so Noble and Wealthy, as some imagine. See on *v.* 1. *s* Why dost thou feed me with vain hopes of the Kingdom?

22 And Samuel took Saul and his servant *t*, and brought them into the parlour, and made them sit in the chiefest place *u* among them that were bidden, which *were* about thirty persons.

t Whom

u Whom he honoured for *Saul*'s sake: thereby both giving all the Guests occasion to think how great that person was, or should be, whose very Servant was advanced above the Chief persons of the City, who were doubtless present upon this occasion; and shewing how far himself was from envying *Saul* that Honour and Power, which was to be translated from him to *Saul*. *u* Thereby to raise all their expectation, and to prepare them for giving that Honour to *Saul*, which his approaching Dignity required.

23 And Samuel said unto the cook, Bring the portion which I gave thee *x*, of which I said unto thee, Set it by thee.

x Or, *I appointed* or *disposed to thee*; *i.e.* which I had thee reserve for this use.

24 And the cook took up the shoulder *y*, and *that* which *was* upon it *z*, and set *it* before Saul: and *Samuel* said, Behold, that which is ‖ left *a*, set *it* before thee, and *eat*: for unto this time *b* hath it been kept for thee, *since* I said *c*, I have invited the people *d*: so Saul did eat with Samuel that day.

‖ Or, *reserved.*

y To wit, the left Shoulder, for the right Shoulder was the Priests, *Lev.* 7. 32, 33. This he gives him, either, First, As the best and noblest part of the remainders of the Sacrifice: the best parts being usually given by the Master of the Feast to such Guests as were most honourable, or best beloved, as *Gen.* 43. 34. Or, Secondly, As a secret Symbol or Sign of that Burden which was to be laid upon *Saul*, and of that strength which was necessary for the bearing of it; the Shoulder being both the seat of burdens, and the subject of strength. *z* Something which the Cook by *Samuel*'s order was to put upon it when it was dress'd, either for Ornament, or in the nature of a Sauce. *a* To wit, left of the Sacrifice; but so all, or most, of the rest of their Provisions were left: Or rather, *reserved*, or *laid by*, by my order, for thy eating; when the rest of the Meat was sent up, and disposed of as the Cook pleased. *b* Till thou shouldst come hither and sit down here: whereby thou mayst know that thy coming hither was not unknown to me, and was designed by God for an higher purpose. *c* To wit, to the Cook, who was before mentioned, as the person to whose Care this was committed. *d i.e.* I have invited or designed some persons; for whom I reserve this part. For since the word *People* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, *v.* 22. why may not the same word be understood of two or three persons whom *Samuel* specially invited, to wit, *Saul* and his Servant? So some learned Men understand this word *People*, of three Men, 2 *King.* 18. 36. And they further note, That in the *Arabick*, and *Aethiopick*, and *Persian* Languages, (all which are near a-kin, both to themselves, and to the *Hebrew*, and do oft-times communicate their signification each to other:) the word that signifies *People*, is oft used for some few particular Persons. Or, if the word *People* be meant of the Chief of the People, mentioned above, *v.* 22. then *Samuel* was the Principal Author of this Sacrifice and Feast, and it was not a *Sacrifice of the People*, as it is rendred *v.* 12. but a *Sacrifice* and Feast made by *Samuel* for the *People*, as it should be rendred there: and the sence is, When I first spake or sent word to the Cook, that I had invited the People, first to joyn with me in my Sacrifice, and then to partake with me of the Feast, I then bad him reserve this part for thy use.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul *e* upon the top of the house *f*.

e Concerning the Kingdom designed to him by God, and his Duty to expect it patiently, till God actually called him to it; and to administer it Prudly, and Justly, and Valiantly. *f* Which was flat after the manner, *Deut.* 22. 8. and so fit for walking, and for secret Prayers, *Dan.* 6. 10. *Acts* 10. 9. or any private and familiar Discourses among Friends.

26 and they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house *g*, saying †, Up, that I may send thee away *h*: and Saul arose, and they went out both of them, he and Samuel abroad *i*.

†After other discourse.

g A second time, to impart something more to him. *h* Prepare thy self for thy Departure and Journey. *i* *Samuel* accompanying *Saul* part of his way.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us *k*, (and he passed on) but stand thou still † a while, that I may shew thee the word of God *l*.

†Heb. *to day.*

k That thou and I may speak privately of the matter of the Kingdom. Which *Samuel* hitherto endeavoured to conceal, lest he should be thought now to impose a King upon them, as before he denied one to them; and that it might appear by the Lot mentioned in the next Chapter, that the Kingdom was given to *Saul* by God's Destination, and not by *Samuel*'s Contrivance. *l i.e.* A Message delivered to me from God, which now I shall impart to thee.

CHAP. X.

Samuel anointeth Saul, 1. Confirms him by prediction of three signs, 2,—8. Saul prophesies, 9,—13. He cometh to his uncle: telleth him what Samuel had said concerning the asses, but concealeth the matter of the kingdom, 14,—16. Samuel assembleth the people at Mizpeh, 17,—20. Saul is chosen king by lot; but hideth himself; is discovered by God. His stature, 21,—23. Samuel presents him to the people, who receive him with shouting, 24. Samuel writeth the manner of the kingdom in a Book, 25. God inspires the people with reverence towards Saul: but the children of Belial despise him, 26, 27.

THen Samuel took a vial of oil, and poured *it* upon his head *a*, and kissed him *b*, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance *c*?

a Which was the usual Rite in the Designation, as of Priests and Prophets, so also of Kings, as 1 *Sam.* 16. 1, 13. 1 *King.* 1. 39. 2 *King.* 9. 1, 3, 6. whereby was signified the pouring forth of the Gifts of God's Spirit upon him, to enable him for the Administration of his Office, which he might expect, and should receive upon the discharge of his Duty. *b* Partly in token of that Reverence which he did owe, and that Subjection which he and all the People were thereby to perform to him, whereof Kissing was a sign, as *Gen.* 41. 40. 1 *King.* 19. 18. and partly, as a Testimony of his sincere Friendship and Affection to him, and how far he was from envying his Successor in the Supreme Dignity. *c i.e.* Over his own peculiar People. Whereby he admonisheth *Saul*, That this People were not so much his, as Gods; and that he was not to rule and manage them according to his own Will and Pleasure, but according to the Will and Mind of God.

2 When thou art departed from me to day, then thou shalt find two men by * Rachels sepulchre, in the borders of Benjamin *d*, at Zelzah: and they will say unto thee, The asses which thou wentest to seek, are found: and lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my son?

* Gen. 35. 19, 20.

†Heb. *the business.*

d In the way to *Bethlehem*, *Gen.* 35. 19. which City was in *Judah*; and her Sepulchre might be either in *Judah*, or in *Benjamin*; for the possessions of those two Tribes were bordering one upon another, and oft intermixed together. See *Jos.* 18. 11.

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor *e*, and there shall meet thee three men going up to God to Bethel *f*, one carrying three kids, and another carrying three loaves of bread *g*, and another carrying a bottle of wine *h*.

e Not that at the foot of Mount *Tabor*, which was far from these parts; but another belonging to some other Place, or Man, called *Tabor*. *f* Properly so called, which was in *Ephraim*, where there was a noted high Place; famous for *Jacob*'s Vision there, *Gen.* 28. 10. where it is probable they offered Sacrifices, in this confused state of things, when the Ark was in one place, and the Tabernacle, if not destroyed, in another. Or, *to the House of God*; *i.e.* to *Kiriath-jearim*, where the Ark, the habitation of God, now was, 1 *Sam.* 7. 1, 2, 16. *g* Which might be offered, either by themselves, as *Levit.* 2. 4. or with other Sacrifices. *h* Which was poured forth in Drink-Offerings. See *Lev.* 23. 13. *Numb.* 15. 5.

4 And they will † salute thee, and give thee two *loaves* of bread *i*, which thou shalt receive of their hand.

†Heb. *ask thee of peace.*

i Two of those three designed for Sacrifice, supposing they could easily procure a supply of other Loaves at *Bethel*. But the more strange the Present was, the more fit it was for a sign of God's extraordinary Providence in *Saul*'s Affairs.

5 After that thou shalt come to the hill of God *k*, where *is* the garison of the Philistines: and it shall come to pass, when thou art come thither to the city *l*, that thou shalt meet a company of prophets *m* coming down from the high place, *n*, with a psaltery, and a tabret, and a pipe, and a harp before them *o*, and they shall prophesie *p*.

k An Hill near *Geba*, or *Gibeah* of *Benjamin*, where a Garison of *Philistines* was, 1 *Sam.* 13. 3. called here *the Hill of God*, because it was a place devoted to the Service of God; either for Sacrifice, this being an *high place*, as it here follows; or, for a School or College of Prophets. *l* Adjoyning to that Hill. *m* By *Prophets* here, and in such like places, he understands Persons that did wholly devote themselves to Religious Studies and Exercises, such as Preaching, Praying, Praising of God, &c. For the term of *Prophesying* is not only given to the most eminent act of it, *viz.* foretelling things to come; but also to Preaching, as *Rom.* 12. 6. 1 *Cor.* 14. 31, 38. 1 *Thess* 5. 20. and to the making or singing of Psalms, or Songs of Praise to God, as 1 *Chron.* 25. 1, 2, 3. And they that wholly attended upon these things, are oft called *Sons of the Prophets*, which were commonly combined into Companies or Colleges, as 2 *King.* 2. 3, 5. that they might more conveniently edifie and assist one another in God's Work. Which Institution God was pleased so far to honour and bless, that sometimes he communicated unto those Persons the knowledge of future things, as 2 *King.* 2. 3, 5. *n* Where, either, their habitation was, or they had now been offering Sacrifice. And although they used to perform this following Exercise, either in their College, or in the place of their Sacrifices; yet now they did it in the descent of the Hill, which probably was beside their Custom, and therefore more proper for a sign to *Saul* of a more than ordinary hand of God towards him. *o* Such Instruments of Musick being then used by Prophets and other Persons, for the exhilaration and excitation of their Spirits in God's Service. See 2 *King.* 3. 15. *p* Either sing God's Praises, or speak of the things of God.

6 And the spirit of the LORD will come upon thee *q*, and thou shalt prophesie with them, and shalt be turned into another man *r*.

q Heb.

q Heb. *will heap* or *rush upon thee*, to wit, for a season. So it may be opposed to the *Spirits resting* upon a Man, as *Numb.* 11.25. *Isa.* 11. 2. *r i.e.* Thou shalt be suddenly endowed and acted with another Spirit, filled with skill of Divine things, with Courage, and Wisdom, and Magnanimity; and other qualifications befitting thy Dignity.

† Heb *it shall come to pass that when those signs*, &c. † Heb. *do for thee as occasion shall find.*

7 And † let it be when these signs *s* are come unto thee, † *that* thou do as occasion shall serve thee *t*, for God *is* with thee.

s Which were certain Evidences of God's calling of him to the Kingdom, because they were all future Contingencies, which none but God could infallibly know or foretel. *t* Heb. *do what thy hand finderh to do*; *i. e.* As thou shalt have a Call and Opportunity. He doth not intend that he should take the Kingly Government upon him, before his Call to it was known to, and owned by the People, which had been preposterous and dangerous; but that he should dispose his Mind to a readiness of undertaking any Publick Service when necessity required it, and he should be called to his Office.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: * seven days shalt thou tarry till I come to thee *u*, and shew thee what thou shalt do.

* Chap. 13. 8.

u This, though now mentioned and commanded, yet was not immediately to be performed; as is evident, partly from the whole course of the Story, which shews, That *Saul* and *Samuel*, and the People, first met at *Mizpeh*, v. 17, &c. where *Saul* was chosen by God, and accepted by the People as King; and afterwards went to *Gilgal* once before the time here spoken of, *chap.* 11. 14, 15. and partly, by comparing this place with *chap.* 13. 8, &c. where we find *Saul* charged with the violation of this Command, two years after the giving of it, as appears from *chap.* 13. 1, 2. *Quest.* How then is this to be understood? *Answ.* 1. This may be given as a standing Rule for *Saul* to observe while *Samuel* and he lived; That in case of any great future Difficulties, as the Invasion of Enemies, *Saul* should resort to *Gilgal*, and call the people thither, and tarry there seven Days, which was but a reasonable and necessary time for the gathering of the people, and for the coming of *Samuel* thither. For though this be related as but once done, *chap.* 13. yet *Josephus* affirms, that it was to be constantly practised upon all such occasions. And *Gilgal* was chosen for this purpose as a very fit place; partly, because that place was famous for the solemn renewing of the Covenant between God and *Israel*, *Jos.* 4. and for other eminent Instances of God's Favour to them, the remembrance whereof was a notable Confirmation of their Faith; and partly, because it was a very convenient place for the Tribes within and without *Jordan* to assemble, and consult, and unite their Forces together upon such occasions. If you ask, Why then *Saul* did not practise this Precept upon the first Invasion of the *Ammonites*? It may be answered, That this was a Rule for *Saul*, when he and *Samuel* were asunder, whereas they were together in that Expedition, *chap.* 11. 7. And further, That necessity did excuse the violation of this Precept then, because *Saul* could not wait for *Samuel*, nor forbear his Action for seven Days, as is evident from *chap.* 11. 3, 9, 10. Or, 2. (which I propose with submission to Learned and Judicious) This may be here added as another sign to confirm his Faith, which having strengthned by three foregoing signs, he now fortifies it: by another sign which was to follow afterwards; it being very usual for God to give Men signs to confirm their Faith from future Events; as *Exod.* 3. 12. 2 *King.* 19. 29. *Isa.* 7. 13, 14. So the meaning may be this; Another sign I will add to strengthen thy Faith; *Thou shalt* in due time, and upon a great occasion which shall then happen, *go down before me to Gilgal, and there I will come down unto thee to offer* ——— *Sacrifices*, &c. But when thou comest thither, be sure *thou tarry there seven days*, and then *I will come*, as I have said, and give thee necessary Instructions and Assistance, as the matter shall require.

† Heb. *shoulder.* † Heb. *turned.* * *See on* v. 6.

9 ¶ And it was *so* that when he had turned his † back to go from Samuel, God † gave him another heart: * and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the spirit of God came upon him, and he prophesied among them *x*.

x Then the accomplishment of the two former Signs is supposed, and this only of the third is expressed, because this was more eminent and publick than the former; the other were only transient Acts, which passed in private between two or three Persons meeting together, and passing by one another; but this was a more permanent and more notorious sign, done in a more solemn manner, and before many, and very considerable Witnesses.

† Heb. *a man to his neighbour.* * Chap. 19. 24.

11 And it came to pass, when all that knew him before-time, saw, that behold, he prophesied among the prophets, then the people said † one to another, What *is* this *that* is come unto the son of of Kish *y*? * is Saul *z* also among the prophets?

y What means this strange and prodigious Event? *z* A Man never instructed, nor exercised in, nor enclined to these matters; a Man ever thought fitter to look to his Father's Asses, than to bear a part in the Sacred Exercises of the Prophets.

† Heb. *from thence.*

12 And one † of the same place *a* answered, and said, But who *is* their father *b*? Therefore it became a proverb *c*, *Is* Saul also among the prophets?

a Heb. *one from thence*; *i.e.* One of the company there present, or one of the Prophets there prophesying. *b* Who is the Father of all these Prophets of whom you speak, and among whom *Saul* now is one? Who is it that instructs and inspires them with this holy Art, but God? They have it not from their Natural Parents, nor from their Civil Education, but by Inspiration from God, who, when he pleaseth, can inspire *Saul*, or any other Man with the same skill. And therefore wonder not at this matter, but give God the glory of it. *Father* is here put for Teacher, or Instructor, as it is used; as *Gen.* 4. 20, 21. *Matth.* 23. 9. 1 *Cor.* 4. 15. And hence the Scholars are called *sons of the Prophets*. *c* Used when any strange, unlikely, or unexpected thing happened.

13 And when he had made an end of prophesying, he came to the high place *d*.

d Returning thither with the Prophets, there to praise God for these wonderful Favours, and to beg Counsel and Help from God in this high Business.

14 ¶ And Sauls uncle *e* said unto him, and to his servant, Whither went ye? and he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

e Being there present, and observing this great alteration in his Nephew.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not *f*.

f Partly in obedience to *Samuel*, who obliged him to secrecy: partly, from an humble Modesty which appeared in him, v. 22. and partly, in Prudence, lest by an unseasonable publishing of it, he should raise Envy in some, Disbelief and Contempt in others, &c.

17 ¶ And Samuel called the people together unto the LORD *g* to Mizpeh *h*,

g To appear, before the Lord. So he speaks, either, 1. Because the Ark was carried thither upon this occasion. Or, 2. Because God is present in all the Assemblies of his People, whereof this was an eminent one: See 2 *Chron.* 19. 6. *Psal.* 82. 1. Or, 3. Because they did in a manner erect a Tribunal for God; and intreated, and consequently obtained his Presence there to supervise and direct the whole business by his Sentence, which also he did, v. 19, &c. See of this Phrase *Judg.* 11. 11. and 20. 1. *h* A City of *Benjamin*, *Jos.* 18. 26. where all *Israel* had met before upon a publick and solemn occasion, 1 *Sam.* 7. 5.

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms *i*, *and* of them that oppressed you.

i To wit, the neighbouring Kingdoms, which molested you from time to time.

19 And ye have this day rejected your God *k*, who himself saved you *l* out of all your adversities, and your tribulations: and ye have said unto him *m*, *Nay*, but set a king over us. Now therefore present your selves before the LORD by your tribes, and by your thousands *n*.

k You this day declare, That you persist in your former act of rejecting God's Government: See on *chap.* 8. 7. *l* Who by his own special Providence took Care to raise up Judges and Saviours for you, and to deliver you at all times, when you needed his help, and did not by your Sins obstruct it. *m i.e.* Unto me his Prophet and Ambassador; and consequently unto the Lord whom I represented, and in whose Name I spake and acted. *n* For each Tribe was divided into Thousands, *Numb.* 10. 36. *Deut.* 33. 17. *Josh.* 22. 14, 21. *Mic.* 5. 2. as in *England*, Counties are into Hundreds.

20 And when Samuel had caused all the tribes of Israel to come near *o*, the * tribe of Benjamin was taken ‖. * Josh. 7. 14, 18.

o Unto the place appointed for the casting of Lots. ‖ Which Tribe was now preferred before *Judah*, because the Kingdom was freely promised by God to *Judah*, and was to be given to him in love; but now the Kingdom was in a manner forced from God, and given to them in anger, *Hos.* 13. 11. and therefore confetred upon an obscure Tribe.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD *p*, further, if the man should yet come thither: and the LORD answered, Behold, he hath hid himself among the stuff *q*.

p Either by *Urim* or *Thummim*, which was the usual way of enquiry, *Numb.* 27. 21. 1 *Sam.* 23. 9. and 28. 6. Or by *Samuel*, who by his Prayer procured an answer. *q* Among the Carriages or Baggage of the People there assembled. This he might do, because he either had, or at least would be thought to have a modest sence of his own unworthiness, which was a likely way to commend him to the People.

23 And

23 And they ran and fetched him thence, and when he stood among the people, he was higher than any of the people, from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there* is none like him among all the people? and all the people shouted, and said, † God save the king *s*.

† Heb. *let the king live.*

r As to the height of his Bodily Stature, which was in it self commendable in a King, and some kind of indication of great Endowments of Mind. † Heb. *Let the King live*; to wit, long and prosperously; for an afflicted Life is reputed a kind of Death, and is often called. Hereby they accept and own him for their King, and promise Subjection to him.

25 Then Samuel told the people the manner of the kingdom *t*, and wrote *it* in a book, and laid it up before the LORD *u*, and Samuel sent all the people away, every man to his house.

r Not *the manner of the King*, of which he had spoken before, *chap.* 8. 11, &c. but *of the Kingdom*; to wit, the Laws and Rules by which the Kingly Government was to be managed; agreeable to those mentioned *Deut.* 17. 16, &c. which peradventure *Samuel* did expound, and apply to their particular Case. *u* Before the Ark, or in the Sanctuary, where it was kept safe from depravation.

26 ¶ And Saul also went home to Gibeah *x*, and there went with him *y* a band of men, whose hearts God had touched *z*.

x Not being actually inaugurated into his Kingdom, he thought fit to retire to his former Habitation, and to live privately till he had an occasion to shew himself in a more Publick and Illustrious manner, which he speedily obtained. *y* To give him safe and honourable Conduct to his House, though not to abide with him there, which did not suit with his present Circumstances. *z i.e.* Either, 1. Disposed or inclined to this work. Or, 2. Affected or renewed by his Grace and good Spirit working upon their Hearts; those that feared God, and made conscience of their Duty: for they are opposed to *the children of Belial* in the next Verse. These, though they did not desire a King, as the generality of the People did; yet when God had given them a King, they were most forward to pay him that Reverence and Obedience which they owed him: both which proceeded from the same Principle, that they were in both cases guided by God's Will; which was, that they should not desire a King in their Circumstances; and yet, they should obey him, when God had set a King over them.

27 But the children of Belial said, How shall this man *a* save us? and they despised him, and brought him no presents *b*: but ‖ he held his peace *c*.

† Or, *he was as though deaf.*

a So mean a Person, and of the weakest of all the Tribes. *b* As Subjects in those times and places used to do to their Kings: See 1 *King.* 10. 25. 2 *Chron.* 17. 5. *Matth.* 2. 11. and as *Saul's* mean Condition, wherewith they upbraided him, required. *c* Thereby manifesting his Prudence and Clemency, which was of great use in the beginning of his Government.

CHAP. XI.

Nahash besieged them of Jabesh-Gilead: offereth them a reproachful condition: they have seven days granted them to consult and seek relief: they send messengers to Saul, 1,—5. *He is provoked: sends messengers to all the Israelites to come in to their help: they come to the number of three hundred and thirty thousand men*, 6,—8. *He sends word to the besieged, who deceive Nahash: who with his army is slain*, 9,—11. *The people are ready to slay Sauls enemies: in which he opposeth them: he is invested in the kingdom at Gilgal*, 12,—15.

THen *a* Nahash the Ammonite *b* came up *c*, and encamped against Jabesh-Gilead *d*: and all the men of Jabesh said unto Nahash, Make a covenant with us *e*, and we will serve thee *f*.

a i e. About that time; this Particle being used in some Latitude, as is frequent: for that this happened before, and was the occasion of their desire of a King, may seem from *chap.* 12. 12. Although it is possible, that *Nahash* his preparation, and declared intention of Warring against them, might cause that desire, and that *Nahash* did not actually come against them (which is here related) till their King was chosen. *b* Either the same with him, 2 *Sam.* 10. 2. or his Father and Predecessor. *c* To War, probably to revenge and to recover their former great loss by *Jephthah*, *Judg.* 11. 33. *d* Which was beyond *Jordan*, and near the *Ammonites*, who dwelt in part of *Arabia*. *e* To wit, upon good Conditions, so as we shall enjoy our Religion and Properties. *f* In other things we will be thy Subjects and Tributaries. The occasion of this offer was, that they saw no likelihood of relief from their Brethren the *Israelites* in *Canaan*, who were remote from them, and then weak and divided, and scarce able to defend themselves from the *Philistines*.

2 And Nahash the Ammonite answered them, On † this *condition* will I † make *a covenant* with you, that I may thrust out all your right eyes *g*, and lay it *for a* reproach upon all Israel.

† Heb *cut.* (see Exod. 21. 32. Gen. 15. 18. Jer 34. 18.)

g Partly for a Reproach, as it here follows; and partly, to disable them from managing offensive Weapons in Battel; for their left Eye served only, or chiefly for Defence, being covered by those large Shields which then they used, and held in their left Hand. He leaves them one Eye, that they might be fit to serve him in any mean and base Office.

† Heb. *Jabesh in.*

3 And the elders of Jabesh said unto him, † Give us seven days respite *h*, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

b Which it is very probable, and *Josephus* and others affirm, That *Nahash* granted, out of a foolish self-confidence, and contempt of the broken Condition of the *Israelites*, which he thought utterly unable to give them any relief; at least, in so short a time.

4 ¶ Then came the messengers to Gibeah of Saul *i*, and told the tidings in the ears of the people: and all the people lift up their voices, and wept *k*.

i Partly, because it was not far from them; and partly, because it belonged to the *Benjamites*, who had a special Obligation to take more care of that Place from whence they had their Wives, *Judg.* 21. 10, &c. And partly, because *Saul*, their new chosen King, was there. *k* Both in compassion towards them, and for fear of themselves, lest it should shortly be their own Lot.

5 And behold, Saul came after the herd out of the field *l*, and Saul said, What *aileth* the people that they weep? and they told him the tidings of the men of Jabesh.

l For being only anointed King, and not publickly inaugurated, nor owned, nor presented by the generality of the People, nor having yet had opportunity of doing any thing worthy of his Place, he thought fit to forbear all Royal State, and to retire to his former private, and Country Life, which, howsoever despised in these latter, vain, ambitious, and slothful Ages of the World, was anciently in great esteem among the *Greeks* and *Romans*, whose Princes and Generals did frequently exercise themselves in it. Though some conceive that he now lived in some State, and that he had been in the Fields only to recreate himself, and that his coming after the Herd was but accidental, and is mentioned only to usher in what follows of the Yoke of Oxen.

6 And the spirit of God came upon Saul *m*, when he heard those tidings, and his anger was kindled greatly *n*.

m Inspiring him suddenly with more than ordinary Courage, and Zeal, and Resolution, to ingage himself and the People for their Rescue. Compare *Judg.* 3. 10. and 6. 34. and 11. 29. *n* Against *Nahash*, for so insolent and barbarous a Proposition.

7 And he took a yoke of Oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel *o*, by the hand of messengers, saying, Whosoever cometh not forth after Saul, and after Samuel *p*, so shall it be done unto his oxen: and the fear of the LORD *q* fell on the people, and they came out † with one consent.

† Heb. *as one man.*

o Wisely considering, that the sight of Mens Eyes do much more affect their Hearts, than what they only hear with their Ears. *p* Whom he joyns with himself, both because he was present with him; as appears from v. 12. and that hereby he might gain the more Authority to his Command, and strike the greater Terror into all Despisers of it. *q* Either, 1. A great fear; great things being oft thus expressed; as *Cedars of God*, *Mountains of God*, &c. Or, 2. A Fear expressed; as by God, as *Gen.* 35. 5. that they should not dare to deny their help.

8 And When he numbred them in Bezek, the children of Israel were three hundred thousand *r*, and the men of Judah thirty thousand *s*.

r This great Terror drew so many forth: which is not so strange to him that knows what none deny, That the Land of *Canaan* contained vast Numbers of People in a little compass. *s* Who are numbred apart to their honour, to shew how readily they, to whom the Kingdom was promised, *Gen.* 49. 10. submitted to their King, though of another and far meaner Tribe; and how willingly they were to hazard themselves for their Brethrens Rescue, although they might have excused themselves from the necessity of defending their own Country from their dangerous Neighbours the *Philistines*.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-Gilead, To morrow *t* by *that time* the sun be hot, ye shall have ‖ help. And the messengers came, and shewed *it*, to the men of Jabesh, and they were glad.

‖ Or, *deliverance.*

t To wit, the day after your departure hence, or return home; for it seems probable, that some few days had been spent in the gathering and disposing of the Forces, and bringing them towards those parts.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you *u*.

u They did, and might reasonably and justly understand their own Condition before proposed, v. 3. if none came to save them; which they were not now obliged to repeat, although they conjectured, that their Enemies would understand it absolutely, whose Error therein they were no more obliged to Correct, than to prevent their Destruction. Nor did they tell any lye herein, but only concealed part of their Intentions, to render their Enemy more secure and fit for Ruine; which kind of Stratagems are usual, and allowed by all Persons.

11 And it was *so* on the morrow, that Saul put the people into three companies *x*, and they came into the midst of the host in the morning watch *y*, and slew the Ammonites, until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

x That

x That so Invading them on several sides with a great Force, he might both strike them with the greater Terror, and prevent their escape. *y* Having marched all the Day and Night before it.

* Chap. 10. 27. * Luke 19. 27.

12 ¶ And the people said unto Samuel, * Who *is* he that said, Shall Saul reign over us *z*? * bring the men, that we may put them to death *a*.

z They did not say so in terms, as we may see, *chap.* 10. v. 27. but this was the Design and Consequence of their Speech, as they rightly construe it. *a* Which till this time they were not able to do, because that Infection was then almost universal.

* 2 Sam. 19. 22.

13 And Saul said, * There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel *b*.

b I will not destroy any of those whom God hath so graciously preserved; nor fully the Mirth of this glorious and comfortable Day with the slaughter of any of my Subjects: and therefore I freely forgive them. Wherein *Saul* shewed his Policy as well as his Clemency, this being the most likely way to gain his Enemies, and secure his Friends, and stablish his Throne in the Hearts of his People.

14 Then *c* said Samuel to the people, Come, and let us go to Gilgal *d*, and renew the kingdom there *e*.

c Whilst the People were together by *Jabesh-Gilead*, wherein *Samuel*'s great Prudence and Fidelity to *Saul* is evident. He suspended the Confirmation of *Saul* at first, whilst the generality of the People were dissatisfied and discontented at the meanness of his Person: and now when he had given such eminent proof of his Princely Vertues, and when the Peoples Hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work. *d* This place he chose, both because it was near, and, to most of them, in the way to their homes; and because thither the *Israelites* on this side, and beyond *Jordan*, might more easily resort; and because it was famous for publick Conventions there kept, and particularly, for the Covenant there renewed by *Joshua* between God and the People. *e* i.e. Confirm our former Choice, to prevent all such Seditious Expressions and Actions as we had experience of at the former Election.

15 And all the people went to Gilgal, and there they made Saul king *f* before the LORD *g* in Gilgal: and there they sacrificed sacrifices of peace-offerings *h*, before the LORD: and there Saul and all the men of Israel rejoyced greatly.

f i.e. They Recognized him, or owned and accepted him for their King by consent; for to speak properly, *Saul* was not made, or constituted King by the People, but by the Lord's immediate Act; see *chap.* 8. 9. and 10. 1. *g* Who was there present in a special manner; both because the People of the Lord were there Assembled, and because there was an Altar, as the following Sacrifices shew. The same Phrase is used *chap.* 10. 17. and 14. 18. *h* Partly to praise God for so glorious a Victory, and for the firm Settlement of the distracted Kingdom; and partly, to implore the Presence and Assistance of God to the King and Kingdom, in all their Affairs and Exigencies.

CHAP. XII.

Samuel having appointed a king unto the people: testifieth his own Integrity, to which they witness, 1,—5. *He setteth before them the sins of their ancestors: and their own sin in asking a king,* 6,—13. *Comforteth them if they will obey the Lord: threateneth the disobedient: terrifies them by thunder in harvest: they confess their sin, and desire to be reconciled to the Lord,* 14,—19. *He comforts and exhorts them to fear and serve the Lord: promising also to pray for them,* 20,—25.

AND Samuel said unto all Israel *a*, Behold, I have hearkned unto your voice in all that ye said unto me, and have made a king over you.

a Whilst they were assembled together in *Gilgal*. And this is another instance of *Samuel*'s great Wisdom and Integrity. He would not reprove the People for their Sin, in desiring a King, whilst *Saul* was raw, and weak, and unsettled in his Kingdom, and in the Peoples Hearts; lest through their accustomed Levity, they should as hastily cast off their King, as they had passionately desired him, and so add one Sin to another; and therefore he chuseth this Season for it; partly, because *Saul*'s Kingdom was now confirmed and illustrated by an eminent Victory, and so the danger of rejecting him was out of doors; which Circumstance was also considerable for *Samuel*'s Vindication, that it might appear, that his following Reproof did not proceed from any selfish Respects or Desires, which he might be supposed to have of retaining the Power in his own Hands, but meerly from the Conscience of his Duty, and a sincere Desire of all their Good; and partly, because the People *rejoiced greatly*, as is said in the next foregoing Verse; and upon this occasion applauded themselves for their desires of a King; and interpreted the Success which God had now given them, as a Divine Approbation of those Desires; whereby they were like to be hardened in their Impenitency, and might be drawn to many other Inconveniencies: *Samuel* therefore thinks fit to temper their excessive Joys, and to excite them to that Repentance and Holy Fear, which he saw wanting in them, and which he knew to be absolutely necessary, to prevent the Curse of God upon their new King, and the whole Kingdom.

2 And now, behold, the king walketh before you *b*: and I am old and gray-headed *c*, and behold, my sons *are* with you *d*: and I have walked before you *e* from my childhood unto this day.

[- *b* Goeth out and cometh in before you; *i.e.* Ruleth over you, as that Phrase signifies, *Numb.* 27. 16. *Deut.* 31. 2. 2 *Chron.* 1. 10. To him I have fully resigned all my Power and Authority, and do here by renounce it, and own my self for a private Person, and one of his Subjects. *c* And therefore unable to bear the burden of Government, and feel my self greatly at ease to cast upon other Shoulders; and therefore do not speak what I am about to say, from envy of *Saul*'s Advancement, or from discontent at the Diminution of my own Power. *d* Or, among you, in the same State and Place, private Persons, as you are; if they have injured any of you in their Government, as you once complained, the Law is now open against them; any of you may accuse them, your King can punish them, I do not intercede for them, I have neither Power nor Will to keep them from receiving the just Fruits of their Misdemeanours. *e* *e.i.* Been your Guide and Governor; partly, as a Prophet; and partly, as a Judge.

3 Behold, here I *am*, witness against me *f* before the LORD, and before his anointed: * Whose ox have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed *g*? † Heb. ransom. or of whose hand have I received *any* † bribe *h* || to blind mine eyes therewith *i*? and I will restore it || Or, shall hide mine eyes as this. you *k*.

* Num. 16. 15. † Heb. Accusation.

f I here present my self before the Lord, and before your King, being ready to give an account of all my Administrations, and to make satisfaction for any Injuries that I have done. And this Protestation *Samuel* makes of his Integrity, not out of Ostentation or Vain-glory; but partly, for his own just Vindication, that the People might not hereafter for the Defence of their own Irregularities, reproach his Government; partly, that being publickly acquitted from all Faults in his Government, he might more freely and boldly reprove the sins of the People, and particularly, that sin of theirs in desiring a King, when they had so little reason for it, and they had so just a Governor, from whom they might have promised themselves an effectual Redress of his Sons male-administrations, if they had acquainted him therewith; and partly, that by his Example he might tacitly admonish *Saul* of his Duty, and prevent his misunderstanding of what he had formerly said, *chap.* 8. v. 11, &c. and mistake that for the Rule of his just Power, which was only a Prediction of his evil Practices. *g* Whom have I wronged, either by Fraud and false Accusation, or by Might and Violence? *h* Heb. *Price of Redemption*, given to Redeem an unjust and lost Cause or Person, from that Righteous Sentence which they deserved. *i* That I should not discern what was right and just, or dissemble it as if I did not see it. Or, *that I should hide or cover mine eyes* (*i.e.* wilfully wink at the plain truth) *for it*; *i.e.* for the Bribe; or, *for him*; *i.e.* for his sake. *k* Or, *and I will cover mine eyes for him*; *i.e.* I will take shame to my self, and cover my Face as one ashamed to look upon him.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand.

5 And he said unto them, The LORD *is* witness against you *l*, and his anointed *is* witness this day, that ye have not found ought *m* in my hand: And they answered *n*, *He is* witness.

l To wit, if you shall at any time hereafter reproach my Government or Memory. Or rather, *against you*, that I gave you no cause to be weary of God's Government of you by Judges, or to desire a change of the Government; and therefore the blame of it wholly rests upon your selves. But this was only insinuated, and therefore the People did not fully understand his drift in it. *m* i.e. Any thing which I have gotten by Bribery or Oppression. *n* Heb. *he answered*; i.e. the whole People, who are here spoken of as one Person, because they answered thus with one Consent.

6 ¶ And Samuel said unto the people, *It is* the LORD that || advanced Moses and Aaron *o*, and that brought your fathers up out of the land of Egypt. || Or, made

o That for your sakes raised, constituted, and exalted *Moses* and *Aaron*, to that great Power and Reputation which they had, and used, to deliver you.

7 Now therefore stand still, that I may reason with you *p* before the LORD, of all the † righteous acts *q* of the LORD, which he did † to you and your fathers. † Heb. *Righteousnesses* or *benefits*.

p Since God hath laid so great Obligations upon you, let us a little consider whether you have answered them. *q* Heb. *the Righteousnesses*; i.e. Mercies or Benefits; for so that word is oft used, as *Psal.* 24. 5. and 36. 10. *Prov.* 10. 2. and 11. 4. and that is the chief Subject of the following Discourse; some of their Calamities being but briefly named, and that for the illustration of God's Mercy in their Deliverances. † Heb. with.

8 * When Jacob was come into Egypt, and your fathers * cried unto the LORD, then the LORD * sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place *r*.

* Gen. 46. 5, 6. * Exod. 3. 10. † Heb. made. & 4. 14.

r In this Land: in which *Moses* and *Aaron* are said to settle them; partly, because they brought them into, and seated them in part of it, to wit, that without *Jordan*; partly, because they were, under God, the Principal Authors of their entring into the Land of *Canaan*; inasmuch as they brought them out of *Egypt*, conducted them thorough the Wilderness; and there by their Prayers to God, and Counsel to them, preserved them from utter Ruine, and gave Command and Direction from God for the distribution of the Land among them, and incouraged them to enter into it by promises and assurances of Success. And lastly, *Moses* substituted *Joshua* in his stead,

stead, and commanded him to carry them thither, and seat them there, which also he did.

9 And when they forgat the LORD their God *s*, * he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand * of the Philistines, and into the hand of the king * of Moab, and they fought against them *t*.

* Judg. 4. 2. * Judg. 10. 7. * Judg. 3. 12.

s i.e. They revolted from him, as it is explained v. 10. and carried themselves as ungratefully and unworthily towards God, as if they had wholly forgotten his great and innumerable Favours, and their infinite Obligations to him. *Forgetting of God*, is oft put for all manner of Wickedness, whereof indeed that is the true cause. See *Isa.* 17. 10. *Jer.* 3. 21. *Ezek.* 22. 12. This he saith, partly, to Answer an Objection, That the reason why they desired a King, was, because in the time of the Judges they were at great uncertainties, and oft-times exercised with sharp Afflictions: to which he Answereth by Concession that they were so; but adds, by way of Retortion, that they themselves were the cause of it, by their forgetting of God: So that it was not the fault of that kind of Government, but their transgressing the Rules of it; and partly, to mind them, that this their ungrateful Carriage towards God, was no new or strange thing, but an hereditary and inveterate Disease, that so they might more easily believe their own Guilt herein, and be more deeply humbled, both for their own, and for their Parents Sins. *t* To wit, with success, and subdued them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim, and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent * Jerubbaal, and Bedan *u*, and * Jephthah, and * Samuel *x*, and delivered you out of the hand of your enemies on every side, and ye dwelled safe *y*.

* Judg. 6. 32. * Judg. 11. 1. * Chap. 7. 13.

u This certainly is one of the Judges; and because there is no Judge so called in the Book of *Judges*, it is reasonably concluded, that this was one of the Judges there mentioned, having two Names, as was very frequent. And this was, either, First, *Samson*, as most Interpreters believe, who is called *Bedan*; i.e. in *Dan*, or of *Dan*, or the Son *Dan*, one of that Tribe, to signifie that they had no reason to distrust that God, who could, and did, raise so eminent a Saviour out of so obscure a Tribe. Or, Secondly, *Jair* the *Gileadite*, of whom *Judg.* 10. 3. which may seem best to agree, First, With the Time and Order of the Judges; for *Jair* was before *Jephthah*, but *Samson* was after him. Secondly, With other Scriptures: for among the Sons of a more ancient, and a famous *Jair*, of whom see *Numb.* 32. 41. we meet with one called *Bedan*, 1 *Chron.* 7. 17. which Name seems here given to *Jair* the Judge, to distinguish him from that first *Jair*. Thirdly, With the following words, which shew that this *Bedan* was one of those Judges who *delivered them out of the hand of their Enemies on every side*, and made them to *dwell safely*; which seems not so properly to agree to *Samson*, who did only *begin to deliver* Israel *out of the hand of the* Philistines; as was foretold of him, *Judg.* 13. 5. as to *Jair*, who kept them in peace and safety, in the midst of all their Enemies, as may be gathered from *Judg.* 10. 3, 4, 5, 6. And so did all the rest of the Judges here mentioned. *x* He speaks of himself in the Third Person, which is frequent in the *Hebrew* Tongue, as *Gen.* 4. 23. *Psal* 132. 1, 10, 11. *Dan.* 1. 6. *Isa.* 1. 1. And he mentions himself not through vain ostentation, but for his own just and necessary Vindication, and for the justification and inforcement of his following Reproof, to shew that he had not degenerated from his Predecessors, nor had been so inconsiderable and unprofitable to them, as to give them any occasion to contrive or desire this change of Government in his days. *y* So that it was no Necessity, but meer Wantonness, that made you desire a Change.

12 And when ye saw that Nash the king of the children of Ammon came against you, * ye said unto me, Nay, but a king shall reign over us *z*, when the LORD your God *was* your king *a*.

* Chap. 8. 19.

z See the Notes on Chapter 11. 1. *a* i.e. When God was your immediate King and Governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your Ancestors have had plentiful experience; so that you did not at all need any other King; and your desire of another, was a manifest reproach against God, as if he were either grown Impotent, or Unfaithful, or Unmercitful to you.

13 Now therefore, behold the king whom ye have chosen *b*, *and* whom ye have desired: and behold, the LORD hath set a king over you *c*.

b Though God chose him by Lot, yet the People are said to chuse him; either generally, because they chose that Form of Government: or particularly, because they approved of God's choice, *chap.* 10. 24. and confirmed it, *chap.* 11. 15. *c* He hath yielded to your inordinate desire.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the † commandment of the LORD, then shall both ye, and also the king that reigneth over you, † continue following the LORD *d* your God. † Heb. mouth. † Heb. be after.

d Heb. *Then shall — ye — be*, (i.e. walk, or go) *after the Lord*; i.e. God shall still go before you, as he hath hitherto done, as your Leader or Governor, to Direct, Protect, and Deliver you; and he will not forsake you, as you have given him just cause to do. Sometimes this Phrase of *going after the Lord*, signifies a Man's Obedience to God; but here it is otherwise to be understood (as it is no new thing, for the same Phrase in several places, to be understood in quite different Senses;) and it notes not a Duty to be performed, but a Promise of a Privilege to be received upon the performance of their Duty; because it is opposed to a threatning denounced in case of Disobedience, in the next Verse.

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers *e*.

e Who lived under the Judges; and you shall have no advantage in that Point by the change of Government, nor shall your Kings be able to Protect you against God's Displeasure.

16 ¶ Now therefore stand *f*, and see this great thing which the LORD will do before your eyes.

f He intends not the Posture of their Bodies, but the Consistency of their Minds, by serious and fixed Consideration.

17 *Is it* not wheat-harvest to day *g*? I will call unto the LORD, and he shall send † thunder, and † rain *h*, that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king. † Heb. voice.

g At which time it was a rare thing in those parts to have Thunder or Rain, as the Scripture oft implies; and St. *Jerome* affirms, who was an Eye-witness of it; the Weather being more constant and certain in its Seasons there, and in divers other parts, than it is with us who live in Islands, as all Travellers inform us. *h* That by this unseasonable and pernicious Storm you may understand that God is displeased with you; and also how Foolishly and Wickedly you have done in rejecting the Government of that God, at whose Command are all things both in Heaven and in Earth.

18 So Samuel called unto the LORD, and the LORD sent thunder and rain that day: and all the people greatly feared the LORD, and Samuel *i*.

i Who had such great Power and Favour with God.

19 And all the people said unto Samuel, Pray for thy servants *k* unto the LORD thy God *l*, that we die not *m*: for we have added unto all our sins, *this* evil, to ask us a king *n*.

k For so we shall still own our selves to be, though we have got another Master. *l* Whom thou hast so great an Interest in, and canst so easily prevail with for any Mercy, whilst we are ashamed and afraid to call him our God, because we have so highly offended him. *m* That this terrible Storm may be taken away, lest our Persons and the Fruits of the Earth be all destroyed. *n* So horribly were they biassed with their Prejudices and Passions, that nothing but a Miracle could convince them of this particular Sin.

20 ¶ And Samuel said unto the people, Fear not *o*: (ye have done all this wickedness, yet turn not aside from following the LORD, but serve the LORD with all your heart:

o To wit, with a servile and desponding Fear, as if there were no Hope left for you.

21 And turn ye not aside *p*, for then *should ye go q* after vain *things r*, which cannot profit nor deliver *s*, for they *are* vain.)

p To wit, after Idols; as they had often done before; and, notwithstanding this warning, did afterwards. *q* Or, *should ye turn aside*; which words are easily to be understood out of the foregoing Branch, such *Ellipses* being most frequent in Scripture, as *Deut.* 1. 4. 1 *King.* 14. 14. 2 *King.* 9. 27. *r* So Idols are called, *Deut.* 32. 21. *Jer.* 2. 5. and so they are, being meer *nothings*, 1 *Cor.* 8. 4. having no Divinity nor Power in them; no Influence upon us, nor Use or Benefit to us. *s* i.e. Which will not only be unprofitable, but highly pernicious to you; the contrary Affirmative being understood under the Negative, as *Exod.* 20. 7. *Numb.* 21. 23. *Deut.* 2. 30.

22 * For the LORD will not forsake his people for his great Names sake *t*: because it hath pleased the LORD to make you his people *t*. * Psal. 94. 14.

s i.e. For his own Honour, which would seem to suffer much among Men, if he should not preserve and deliver People in eminent Dangers; as if he were grown feeble, or forgetful, or inconstant, or unfaithful, or regardless of Human Affairs, or unkind to those who own and worship him, when all the rest of the World forsake him. Hence this Argument hath been oft pleaded with God, not without good success, as *Exod.* 32. 12. *Numb.* 14. 13, &c. And this reason God here alledgeth to take them off from all conceit of their own merit; and to assure them, that if they did truly repent of all their sins, and served God with all their heart, which is here supposed; yet even in that case their Salvation would not be due to their Merits; but only the effect of God's Free Mercy. *t* To wit, out of his own Free Grace, without any desert of yours, as he saith, *Deut.* 7. 7. and 9. 5. and therefore he will not easily forsake you, except you thrust him away.

23 Moreover, *as for* me, God forbid that I should sin against the LORD, † in ceasing to pray for you *u*: but I will teach you *x* the good and the right way. † Heb. from ceasing.

u Think not that because you have so highly disobliged and rejected me, that I will revenge my self, by neglecting to pray for you, or by Praying against you, as I have now done for your Conviction and Humiliation, and so for your Preservation; I am sensible it is my Duty,

Dury, as I am a Man, an *Israelite*, a Minister, a Prophet, to Pray for you. x Heb. *and I will*, &c. *i.e.* I will not only Pray for you, which is one Branch of my Duty; but will also Teach and Instruct you, which is the other Branch of it. And though you have cast me off from being your Judge and Ruler, yet I will not cease to be your Instructor and Monitor, to keep you from Sin and Destruction.

24 Only fear the LORD, and serve him *y* in truth with all your heart: for consider ‖ how great *things* he hath done for you *z*.

‖ Or, *what a great thing*, &c.

y Otherwise neither my Prayer nor Counsels will stand you in any stead. *z* Or, *among you*, both at this time and formerly.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAP. XIII.

Saul and Jonathan's select band. Jonathan smiteth the garison of the Philistines at Gibeah: the people are called together at Gilgal, 1,—4. the Philistines great host: the Israelites run into caves: and tremble, 5,—7. Saul offereth before Samuel cometh to him: he reproves him for it: foretelleth him that his kingdom should not last long, 8,—14. three companies of the Philistines invade the land: they had no smith to make them swords, &c. Nor had any of the Israelites, save Saul and Jonathan, sword or spear, 15,—23.

† Heb. *the son of one year in his reigning.*

SAul † reigned one year *a*, and when he had reigned two years over Israel,

a i.e. Had now reigned one Year, from his first Election at *Mizpeh*, in which time these things were done, which are recorded *chap.* 11. and 12. to wit, Peaceably, or Righteously. Compare 2 *Sam.* 2. 10.

2 Saul chose *b* him three thousand men of Israel *c*: *whereof* two thousand were with Saul in Michmash *d*, and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

b Heb. *And* (*i.e.* Then, as that Adverb is oft used, as *Gen.* 3. 5. and 18. 10, &c.) *Saul chose.* *c* Which he thought sufficient for constant Attendance and Service, intending to summon the rest when need should be. *d* A Track of Ground near *Ramah* and *Bethel*, in the Border of *Benjamin*, and near to the *Philistines*.

* Chap. 10. 5. ‖ Or, *the hill.*

3 And Jonathan smote the * garison of the Philistines *e* that *was* in ‖ Geba *f*, and the Philistines heard *of it*: and Saul blew the trumpet thorowout all the land, saying, Let the Hebrews hear *g*.

e The first Defign of *Saul* and *Jonathan*, was to Free their Land from the Garisons which the *Philistines* had in it; and they first begin to clear their own Country of *Benjamin*. *f* Not the same place called *Gibeah*, v. 2. (for if the place were the same, why should he vary the Name of it in the same Story, and in the next Verse? Nor is it likely that *Jonathan* would chuse that place for his Camp, where the *Philistines* had a Garison:) but another place in the same Tribe, in which there were two distinct places, *Geba* and *Gibeah*, *Josh.* 18. 24, 28. *g i.e.* He sent Messengers to tell them all what *Jonathan* had done, and how the *Philistines* were enraged at it, and made great preparations for War; and therefore what necessity there was of gathering themselves together, and coming to him, for his and their own Defence.

† Heb. *did stink.*

4 And all Israel heard say, *that* Saul *b* had smitten a garison of the Philistines, and *that* Israel also † was had in abomination with the Philistines: and the people were called together after Saul to Gilgal *i*.

b i.e. Jonathan by *Saul*'s Direction and Encouragement. The Actions of an Army are commonly ascribed to their General. *i* The place before appointed by *Samuel*, *chap.* 10. 8.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand charets *k*, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude, and they came up and pitched in Michmash, eastward from * Bethaven.

* Josh. 7. 2. & 18. 12, 13.

k This number seems incredible to Infidels. To whom it may be sufficient to reply, That it is far more rational to acknowledge a mistake in him that copied out the Sacred Text in such Numeral or Historical Passages, wherein the Doctrine of Faith and Good Life is not directly concerned, than upon such a Pretence to question the Truth and Divinity of the Holy Scriptures, which are so fully Attested, and evidently Demonstrated. And the mistake is not great in the *Hebrew*, *Schalosh* for *Schelishim*; and so indeed those two Ancient Translators, the *Syriack* and *Arabick* translate it, and are supposed to have read in their *Hebrew* Copies, *Three thousand*. Nor is it necessary that all these should be Military Charets, but many of them might be for Carriage of things belonging to so great an Army; for such a distinction of Charets we find, *Exod.* 14. 7. But there is no need of this Reply. *Charets* here may very well be put for the Men that rode upon them, and fought out of them, by a Figure called a *Metonymy*, of the Subject for the Adjunct; or the thing containing, for the thing contained in it, than which none more frequent. In the very same manner, and by the very same Figure, the *Basket* is put for the Meat in it, *Deut.* 28. 5, 17. the *Wilderness*, for the wild Beasts of the Wilderness, *Psal.* 29. 8. the *Nest*, for the Birds in it, *Deut.* 32. 11. the *Cup*, for the Drink in it, *Jer.* 49. 12. 1 *Cor.* 10. 21. And, to come more closely to the Point, an *Horse* is put for an Horse-load of Wares laid upon it, 1 *King.* 10. 28. and an *Asse of Bread*, is put for an *Asse-load of Bread*, both in the *Hebrew* Text of 1 *Sam.* 16. 20. and in an Ancient Greek Poet. And, yet nearer, the word *Charets*, is manifestly put, either for the Horses belonging to them; or rather, for the Men that fought out of them, as 2 *Sam.* 10. 18. where it is said in the *Hebrew*, that *David slew seven hundred Charets*; that is, *seven thousand Men*, which fought *in Charets*, as it is explained, 1 *Chron.* 19. 18. and 1 *King.* 20. 21. where *Ahab* is said to *smite Horses and Charets*; and 1 *Chron.* 18. 4. and *Psalm* 76. 6. where *the Charet and Horse* (*i.e.* the Men that ride and fight in Charets, or upon Horses) *are* said to be cast *into a dead sleep*: and *Ezek.* 39. 20. where it is said, *ye shall be filled at my Table with Horses and Charets*, (*i.e.* with Men belonging to the Charets, for surely the Charets of Iron had been very improper Food,) *with mighty Men*, &c. And let any cavilling Infidel produce a wise Reason, why it may not, and ought not to be so understood here also? Add to all this, that the *Philistines* were not alone in this Expedition, but had the help of the *Canaanites*, and the *Tyrians*, as is very credible, both from *Ecclesiast.* 40. 20. and from the Nature of the thing. If it be further enquired, Why the *Philistines* should raise so great an Army at this time? The Answer is obvious; That not only their Old and Formidable Enemy *Samuel* was yet alive, but a New Enemy was risen, even King *Saul*, who was lately confirmed in his Kingdom, and had been flushed with his good Success against the *Ammonites*, and was likely to grow more and more Potent, if not timely prevented; and they thought that now the *Israelitish* Affairs were come to some Consistency, being put into the hands of a King; and therefore they thought fit once for all to put forth all their Strength to suppress the *Israelites*, and to prevent that Ruine which otherwise threatned them.

6 When the men of Israel saw that they were in a strait *l*: (for the people were distressed *m*) then the people did * hide themselves in caves *n*, and in thickets, and in rocks, and in high places, and in pits.

* Judg. 6. 2.

l Notwithstanding their former Presumption, That if they had a King, they should be free from all such straits. And hereby God intended to teach them the Vanity of all Carnal confidence in Men; and that they did not one jot less need the Help and Favour of God now, than they did before, when they had no King. *m* They were not mistaken in their apprehensions of Danger, as Men oft are, for they were really in great Danger, their Enemy's Host far exceeding theirs, both in Number, and Order, and Courage, and Arms. *n* Whereof there were divers in those parts for this very use, as we read in *Josephus*, and in the Holy Scripture.

7 And *some* of the Hebrews went over Jordan, to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people *o* † followed him trembling.

† Heb. *trembled after him.*

o To wit, his whole Army, opposed to the common People, v. 6.

8 ¶ * And he tarried seven days *p*, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were scattered from him.

* Chap. 10. 8.

p Not seven compleat Days; for that the last Day was not finished, plainly appears from *Samuel*'s reproof, which had then been groundless and absurd, and he had fully charged *Saul* with breaking God's Command therein, v. 13. And as *Samuel* came on the seventh Day, and that with intent to sacrifice; so doubtless he came in due time, for that Work which was to be done before Sun-setting, *Ex.* 29. 38, 39. So *Saul* waited only six compleat Days, and part of the seventh, which is here called seven Days: for the word *Day*, is oft used for a part of the Day, as among Lawyers, so also in Sacred Scripture, as *Matth.* 12. 40. where Christ is said to be *in the heart of the Earth three days and three nights*; *i.e.* one whole Day, and part of the other two Days. Moreover this place may be thus rendred: *He tarried* until *the seventh day*, (as this same Phrase is used, *Gen.* 7. 10. *Heb.* until the *seventh of the days*) (as the *Hebrew Lamed* is oft taken) *the set time that Samuel* had appointed.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering *q*.

q Either himself; or rather by the Priest, as *Solomon* is said to offer, 1 *King.* 3. 4. Compare 1 *Sam.* 1. 3.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came *r*, and Saul went out to meet him, that he might † salute him *s*.

† Heb. *bless him.*

r i.e. It was told *Saul*, Behold *Samuel* is coming. *s i.e.* Congratulate his coming. This he did, partly out of Custom; and partly, that by this Testimony of his Affection and Respect to *Samuel*, he might prevent that Rebuke which his guilty Conscience made him expect.

11 ¶ And Samuel said, What hast thou done *t*? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed *u*, and that the Philistines gathered themselves together to Michmash:

t He suspected that *Saul* had transgressed; either by his dejected Countenance, or some Words uttered by him, though not here expressed: but he asks him, that he might be more fully and certainly informed, and that *Saul* might be brought to an ingenuous Confession of his Sin, and true Repentance for it. *u i.e.* When the seventh Day was come, and a good part of it past, whence I concluded thou wouldst not come that Day, and that thou hadst forgotten thy Appointment, or been hindred by some extraordinary Occasion.

12 Therefore said I, the Philistines will come down now upon me to Gilgal, and I have not † made ‖ supplication unto the LORD *x*; I forced my self therefore, and offered a burnt-offering *y*.

† Heb. *intreated the face.*

x Hence

x Hence it appears, that Sacrifices were accompanied with solemn Prayers. *y* I did it against my own Mind and Inclination. My Conscience told me I should forbear it, and punctually obey God's Command delivered to me by *Samuel*, but my necessity urged me to make haste.

13 And Samuel said to Saul, Thou hast done foolishly *z*: thou hast not kept the commandment of the LORD thy God *a*, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever *b*.

z In that very thing wherein thou thinkest thou hast done wisely and politickly, in disobeying my express Command upon a pretended necessity, or reason of State. *a* Not only upon common grounds, as thou are his Creature, and one of his People; but in a special manner, who hath conferred peculiar Favours and Honours upon thee: which is an aggravation of thy sin. *b Quest.* How could this be true, when the Kingdom was promised to *Judah*, *Gen.* 49. 10. and consequently must necessarily be taken away from *Saul*, and from his Tribe? *Ans.* First, The Phrase, *for ever*, in Scripture use, often signifies only a long time; as *Gen.* 43. 9. *Exod.* 21. 6. 1 *Sam.* 28. 2. So this had been abundantly verified, if the Kingdom had been enjoyed by *Saul*, and by his Son, and by his Son's Son; after whom the Kingdom might have come to *Judah*. Secondly, Though the Kingdom had been promised to *Saul*, and to his Posterity for ever in a larger sence, yet that was upon condition of his Obedience. And therefore God might well promise the Kingdom to *Judah*, because at that time, and before, he foresaw that *Saul* would by his Disobedience forfeit that Promise, and that he would take the forfeiture, and transfer the Kingdom to *Judah*.

14 But now thy kingdom shall not continue: * the LORD hath sought *c* him a man after his own heart *d*, and the LORD hath commanded *e* him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee *f*.

* Psal. 89. 20. Acts 13. 22.

c i.e. Hath found or discovered, as Men do by seeking. An Antitropopathy. *d i.e.* Such a Man as he desires, one who will fulfil all the desires of his Heart, and not oppose them, as thou dost. *e i.e.* Hath appointed or decreed, as the word *command* is sometimes used: for it was not yet actually done. *f Quest.* First, What was *Saul*'s sin? *Ans.* Either, First, That *Saul* invaded the Priests Office, and offered the Sacrifice himself: which is not probable, both because he had Priests with him, and among others an eminent one, *Ahiah*, *chap.* 14. 3. and therefore had no occasion nor presence for that presumption. Or rather, Secondly, That *Saul* did not wait the full time for *Samuel*'s coming; for that is the thing which God commanded, *chap.* 10. 8. and the breach of this Command is the only thing for which *Saul* makes an Apology, v. 11. 12. *Quest.* Secondly, Why did God so severely punish *Saul* for so small an Offence, and that occasioned by great Necessity, and done with an honest Intention? *Ans.* First, Men are very incompetent Judges of God's Judgments, because they see but very little, either of the Majesty of the offended God, or of the heinous Nature and Aggravations of the Offence. For instance, Men see nothing but *Saul*'s outward act, which seems small; but God saw with how wicked a Mind and Heart he did this, with what Rebellion against the Light of his own Conscience, as his own words imply; with what gross infidelity and distrust of God's Providence; with what contempt of God's Authority, and Justice, and many other wicked Principles and Motions of his Heart, unknown to Men. Besides, God clearly saw all that wickedness that yet lay hid in his Heart, and foresaw all his other Crimes; and therefore had far more grounds for his Sentence against him, than we can imagine. Secondly, God doth sometimes punish small sins severely, and that for divers weighty reasons, as that all Men may see what the least sin deserves, and how much they owe to God's free and rich Mercy, for passing by their great Offences; and what need they have not to indulge themselves in any small sin, as Men are very prone to do, upon vain presumptions of God's Mercy, whereby they are easily and commonly drawn on to heinous Crimes; and for many other Reasons: so that some such instances of God's Severity, are necessary Discipline and Caution to all Mankind in the present and future Ages; and therefore there is far more of Mercy and Kindness in such Actions, than of Rigour and Harshness, since this is but particular to one Person, and the other is an universal Good. Thirdly, It must be remembred, that the Kingdom of *Saul*, and of *Israel*, was now in its Infancy; and that this was the first Command which he received from God. And it hath been ever held a piece of Wisdom in all Law-givers, severely to punish the first Violations of their Laws, to secure their Honour and Obedience, and to affright and caution Offenders for the future. And accordingly God dealt with *Cain* the first Murderer; with *Israel*, for their first Idolatry with the Calfs with the first miscarriage of the Priests, *Levit.* 10. 1. with the first prophaner of the Sabbath, *Numb.* 15. 20. with the first gross Hypocrites in the Christian Church, *Acts* 5. 5, 10. And therefore it is neither strange nor unjust, if he deal with *Saul* after the same manner, and upon the same grounds. Fourthly, Though God threaten *Saul* with the loss of his Kingdom for this sin; yet it is not improbable, that there was a tacit condition implied, as is usual in such cases, as *Jonah* 3. 4. to wit, if he did not heartily repent of this and of all his sins; for the full, and final, and peremptory Sentence of *Saul*'s rejection, is plainly ascribed to another Cause, *chap.* 15. 11, 23, 26, 28, 29. and till that second Offence, neither the Spirit of the Lord departed from him, nor was *David* anointed in his stead, *chap.* 16, 13, 14.

15 And Samuel arose, and gat him up from Gilgal, unto Gibeah of Benjamin *g*. And Saul numbred the people *that were* † present with him, * about six hundred men.

† Heb. *found.* * Chap. 14. 2.

g Whither *Saul* also followed him; as appears from the next Verse: either, because it was better fortified than *Gilgal*: or, because he expected a greater increase of his Army there, it being in his own Tribe, and nearer the heart of his Kingdom: or, because he hoped for *Samuel*'s Assistance there.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 And the spoilers came out of the camp of the Philistines in three companies *h*; one company turned unto the way *that leadeth to* Ophrah *i*, unto the land of Shual.

h That they might march several ways, and so waste several parts of the Country. *i* A City of *Benjamin*, *Jos.* 18. 23. South-west from *Michmash*.

18 And another company turned the way to Bethhoron *k*: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness *l*.

k A City of *Ephraim*, *Jos.* 16. 3. Northwest from *Michmash*. *l i.e.* The Wilderness of *Jordan*, Eastward.

19 ¶ Now there was no smith found throughout all the land of Israel *m*: (for the Philistines said, † Lest the Hebrews make them swords or spears.)

† *We must take them away.*

m This was a Politick course of the *Philistines*, which also other Nations have used. So the *Chaldeans* took away their Smiths, 2 *King.* 24. 14. *Jer.* 24. 1. and 29. 2. And *Porsenna* obliged the *Romans* by Covenant, That they should use no Iron but in the Tillage of their Lands.

20 But all the Israelites went down to the Philistines *n* to sharpen every man his share, and his coulter, and his axe, and his mattock.

n Not to the Land of the *Philistines*, for it is not said so, and that was too remote; but to the Stations and Garisons which the *Philistines* yet retained in several parts of *Israel*'s Land, though *Samuel*'s Authority had so far over-awed them, that they durst not give the *Israelites* much Disturbance. In these, therefore, the *Philistines* kept all the Smiths; and here they allowed them the exercise of their Art for the uses here following.

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes *o*, and † to sharpen the goads.

† Heb. *a file with mouths.* † Heb. *to set.*

o So the fence is, They allowed them some small helps to make their Mattocks, and in some sort to serve their present use. But these words may be otherwise translated, and are so by some Learned, both Ancient and Modern, Translators: *Thus, Therefore the mouths or edges of the mattocks, and coulters, &c. were dull or blunt.* Or rather thus, *When* (Heb. *and* put for *when*, as the Particle, *and*, is sometimes rendred, as *Mark* 15. 25.) *the mouths or edges of the mattocks, &c. were blunt.* So this passage very well agrees both with the foregoing and following words; and the whole sence of the place is intirely thus, They *went to the Philistines to sharpen their shares, and mattocks, and coulters, and axes, when they were blunt, and* (which was more strange, They were forced to go to them, even) *to sharpen their goads.*

22 So it came to pass in the day of battel, that there was neither sword nor spear found in the hand of any of the people, that *were* with Saul and Jonathan *p*, but with Saul and with Jonathan his son was there found.

p Quest. How could the *Israelites* smite either the Garison of the *Philistines* above, v. 3. or the Host of the *Ammonites*, *chap.* 11. 11. without Arms? And when they had conquered them, Why did they not take away their Arms, and reserve them to their own use? *Ans.* 1. This want of Swords and Spears is not affirmed concerning all *Israel*, but is restrained unto those 600. who were with *Saul* and *Jonathan*? whom God by his Providence might suffer to be without those Arms, that the glory of the following Victory might be wholly ascribed to God; as for the very same reason God would have but 300 Men left with *Gideon*, and those armed only with Trumpets, and Pitchers, and Lamps, *Judg.* 7. There were no doubt a considerable number of Swords and Spears among the *Israelites*, but they generally hid them, as now they did their Persons, from the *Philistines*. And the *Philistines* had not yet attained to so great a power over them, as wholly to disarm them, but thought it sufficient to prevent the making of new Arms; knowing that the old ones would shortly be decayed, and useless. 2. There were other Arms more common in those times and places, than Swords and Spears; to wit, Bows and Arrows, and Slings and Stones; as appears from *Judg.* 20. 16. 2 *Sam.* 1. 18, 22. 2 *King.* 3. 25. 1 *Chron.* 12. 1, 2. besides Clubs, and Instruments of Agriculture, which might easily be turned into Weapons of War. 3. God so governed the Affairs of the *Israelites*, that they had no great number of Swords, or Spears, *Judg.* 5. 8. that so they might be kept in more dependence upon, and subjection unto God, wherein their Safety and Happiness consisted. And therefore, that famous Victory obtained against the *Philistines* in *Samuel*'s days, was not got by the Sword of Men, but only by Thunder from Heaven, *chap.* 7. 10.

23 And the ‖ garison of the Philistines went out to the passage of Michmash *q*.

‖ Or, *standing Camp.*

q A place so called, because it was near to *Michmash*, and led towards *Gibeah*, which, it seems, they designed to besiege; and in the mean time, to waste the adjoyning Country.

CHAP. XIV.

Jonathan and his armour-bearer secretly smite the Philistines army: they slay one another, 1,—15. *Which being perceived,* 16, 17. *Saul pursueth the Philistines: the captivated and hidden Israelites joyning in the pursuit,* 18,—23. *Saul adjureth the people not to eat any thing till evening: Jonathan eateth honey: the Philistines are smitten,* 24,—31. *The people eat flesh with the blood: Saul reprehendeth them: and buildeth an altar,* 32,—35. *Designing to pursue the Philistines by night: consulteth God: who answers not: Saul casts a lot to find out the cause: Jonathan is taken: Saul doems him to die: the people rescue him,* 36,—45. *Saul's wars, sons, daughters, wife, &c.* 46,—52.

‖ Or, *there was a day.*

NOW ‖ it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garison *a*, that *is* on the other side *b*: but he told not his father *c*.

a This was a rash and foolish Attempt, if it be examined by common Rules; but not so, if we consider the singular Promises made to the *Israelites*, That *one should chase a thousand*, &c. and especially the heroical and extraordinary Motions which were then frequently put into the Minds of gallant Men, by God's Spirit, whereby they undertook and accomplished noble and wonderful things; as did *Samson*, and *David*, and his Worthies. *b* Beyond that Rocky Passage described below, *v.* 4. 13. which he pointed at with his hand. *c* Left he should hinder him in so improbable an Enterprize. Nor was it necessary he should inform him of it, because he had a Commission from his Father, to fight when he saw occasion; as he had done without his Father's privity, *chap.* 13. 3.

2 And Saul tarried in the uttermost part of Gibeah *d*, under a pomegranate tree, which *is* in Migron *e*: and the people that *were* with him, *were* * about six hundred men:

* Chap. 13. 15.

d In the Outworks of the City where he had intrenched himself to observe the Motion of the *Philistines*. *e* Or, *towards* (as the Hebrew *Beth* is oft used) *Migron*, which was another place, but near *Gibeah*: See *Isa.* 10. 28.

* Chap. 4. 21.

3 And Ahiah the son of Ahitub *f*, * Ichabods brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod *g*: and the people knew not that Jonathan was gone.

f The same who is called *Abimelech*, 1 *Sam.* 22. 9, 11, 20. the High-Priest, who was here to attend upon the Ark which was brought hither, *v.* 18. *g* To wit, the High-Priests Ephod, wherein the *Urim* and *Thummim* was.

† Heb. *the tooth of a rock. See* Job 39. 28.

4 ¶ And between the passages *b*, by which Jonathan sought to go over unto the Philistines garison, *there was* † a sharp rock on the one side, and a sharp rock on the other side *i*: and the name of the one *was* Bozez, and the name of the other Seneh.

b So these might be two known and common Passages, both which *Jonathan* must cross, or pass over to go to the *Philistines*, between which the following Rocks lay. But the words may be rendred thus, In *the middle* (for so the *Hebrew* Particle, *ben*, signifies, as *Isa.* 41. 4. and *beth*, *in*, is understood by a very frequent Ellipsis) *of the passage*; the Plural Number being put for the Singular, as is frequent. *i* Which is not so to be understood, as if in this Passage one Rock was on the right hand, and the other on the left; for so he should have gone between both: and there was no need of climbing up to them, which is mentioned below, *v.* 13. But the meaning is, that *the tooth* (or prominency) *of the one rock*, (as it is in the *Hebrew*) *was on the one side*; *i.e.* Northward, looking towards *Michmash* (the Garison of the *Philistines*) and *the tooth of the other rock was on the other side*; i. e. *Southward looking towards Gibeah* (where *Saul*'s Camp lay) as the next Verse informs us: and *Jonathan* was forced to climb over these two Rocks, because the other and common ways from one Town to the other, might now be obstructed, or were not so fit for his present Design.

† Heb. *tooth.*

5 The † fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garison of these uncircumcised *k*, it may be *l* that the LORD will work *m* for us: for *there is* no restraint to the LORD *n* * to save by many, or by few.

* 2 Chron. 14. 11.

k So he calls them, partly in Contempt, and principally to strengthen his Faith by this Consideration, That his Enemies were Enemies to God, and without any hope in God, or help from him; whereas he was Circumcised, and therefore in Covenant with God, who was both able, and engaged to assist his People. *l* He speaks doubtfully: for though he found and felt himself stirred up by God to this Exploit, and was assured that God would deliver his People; yet he was not certain that he would do it at this time, and in this way. *m* To wit, great and wonderful things. *n* There is no Person nor Thing which can hinder God from thus doing.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee *o*: behold, I *am* with thee according to thy heart.

o March on to the Enemies.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover our selves unto them.

† Heb. *be still.*

9 If they say thus unto us, † Tarry until we come to you: then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us: then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us *p*.

p Jonathan not being assured of the Success of this present Exploit, desires a sign; and, by the instinct of God's Spirit, as the Success shews, pitcheth upon this. Divers such Heroical Motions and extraordinary Impulses there were among great and good Men in ancient Times; as *Gen.* 24. 13. *Judg.* 6. 37. which are not precedents to us.

11 And both of them discovered themselves unto the garison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes *q*, where they had hid themselves.

q Therefore *Jonathan* chose that rocky and unusual way, that the *Philistines* might suppose they did not come from *Saul*'s Camp to fight with them, but rather out of the Caves, and holes of the Rocks, from which their Necessity had now driven them.

12 And the men of the garison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing *r*. And Jonathan said unto his armour-bearer, Come up after me, for the LORD hath delivered them *s* into the hand of Israel.

r We having something of Importance to communicate to you. A Speech of Contempt and Derision. *s* He piously and modestly ascribes the Success which he now foresees, to God only.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him *r*: and they fell before Jonathan, and his armour-bearer slew after him *u*.

r The *Philistines* could easily have hindred their Ascent, but thought scorn to do it, not questioning but they could cut them off in a moment when they were come up to them according to their Invitation. *u* For being endowed with extraordinary Strength and Courage, and having with incredible boldness killed the first they met with, and so proceeding with success, it is not strange if the *Philistines* were both astonished and intimidated; God also struck them with a Panick Terror; and withal, infatuated their Minds, and possibly, put an Evil Spirit among them, which in this universal Confusion made them conceive that there was Treachery amongst themselves, and therefore caused them to sheath their Swords in one anothers Bowels; as appears from *v.* 16. 20.

14 And that first slaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were ‖ an half acre of land, *which* a yoke *of oxen might plow.*

‖ Or, *a furrow as oxen* † *Heb.* *tilled.*

15 And there was trembling *x* in the host, in the field *y*, and among all the people *z*: the garison, and the spoilers, they also trembled, and the earth quaked *a*: † so it was a very great trembling.

† Heb. *a trembling of God.* ‡ Gen. 35. 5.

x A great Consternation; partly, from this unexpected and prodigious Slaughter, which made them suspect, there was more than Man in the Case; and that the Lord (of whose infinite Power they had had former experience) was come forth to fight against them; and partly, from the Lord, who took away their Spirits and Strength, and struck them with Fear and Amazement. *y* *i.e.* In the whole Host which was there in the Field. *z* *i.e.* Among all the rest of their Forces, as well those in the Garison, (as it is here explained in the following words) at *Michmash*, as the Spoilers, mentioned *chap.* 13. 17. the report of this Prodigy, and with it the Terror of God speedily passing from one to another. *a* Either, 1. Metaphorically and Hyperbolically, the whole Land; *i.e.* the Inhabitants of the Land: to wit, of the *Philistines*, trembled. Or rather, 2. Properly, God sent an Earthquake among them, which probably overthrew their Tents and Chariots, and destroyed many of their Persons, and scattered the whole Host, making them to flee away for their lives.

16 And the watch-men of Saul in Gibeah *b* of Benjamin looked: and behold, the multitude *c* melted away *d*, and they went on beating down *one another e*.

b Or, *in the hill*, as the very same word is rendred, *chap.* 13. 16. and that was the fittest place for Watch-men. *c* To wit, of that numerous Host of the *Philistines*. *d* *i.e.* Were strangely and suddenly dispersed, and put to flight. *e* Either, 1. Accidentally through hasty Flight: Or, 2. With design to destroy one another, as the Authors or Abettors of the present Calamity. Possibly God blinded their Eyes or their Minds, that they could not distinguish Friends from Foes. Compare *Judg.* 7. 22. 2 *King.* 6. 18, &c. 2 *Chron.* 20. 23.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us *f*. And when they had numbred, behold Jonathan and his armour-bearer *were* not *there*.

f For he probably supposed, that not only *Jonathan*, but also some considerable number of his Army was gone, and that by them that slaughter was made.

18 And Saul said unto Ahiah, Bring hither the ark of God *g*: (for the ark of God was at that time with the children of Israel *h*.)

g That

g That the Priest may put on the Ephod, and may enquire of the Lord before the Ark what the occasion of this Tumult among our Enemies is, and what we shall do. *h* To wit, in the Camp, whither sometimes it was brought; as 1 *Sam* 4. 5. And now the rather, partly because it was now in an unsettled condition, and without the Tabernacle, and therefore easily removed from place to place: and partly, because *Saul* thought to compensate *Samuel*'s absence with the presence of the Ark.

19 ¶ And it came to pass while Saul talked unto the priest, that the ‖ noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand *i*.

‖ Or, *tumult.*

i Trouble not thy self in putting on the Breast-plate, with the Ephod, to enquire of God; for I now plainly discern the matter, the business calls not for Prayer, but for Action. But if it did so, there was the more need of God's direction and blessing, that they might act with more success. Herein therefore he shews his Impatience in waiting upon God; his Hypocrisie, in pretending to Religion; and yet his Prophaneness, in neglecting and despising it.

20 And Saul and all the people that *were* with him, † assembled themselves, and they came to the battel, and behold, * every mans sword was against his fellow *k*, *and there was* a very great discomfiture.

† Heb. *were cried together.* * Judg. 7. 22. 2 Chr. 20. 23.

k The *Philistines* slew one another; which might come, either from mistake, of which, see on *v.* 16. Or from mutual Jealousies and Passions, to which God could easily dispose them.

21 Moreover, the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *l*, *from the countrey* round about, even they also *turned* to be with the Israelites that were with Saul and Jonathan.

l Either by constraint, as Servants; or in Policy, to gain their favour and protection.

* Ch. 13. 6. 22 Likewise all the men of Israel, which * had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battel.

23 So the LORD saved Israel that day: and the battel *m* passed over unto Beth-aven.

m *i.e.* The Warriers who were engaged in the Battel, and were pursuing and fighting with the *Philistines*.

24 ¶ And the men of Israel were distressed *n* that day; for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies *o*: so none of the people tasted any food *p*.

n With Hunger, and Weakness, and Faintness, thence arising; and all by reason of the following Oath. *o* As *Saul*'s intention was good; namely, to execute Vengeance upon God's and his Enemies: so the matter of the Obligation was not simply and in it self Unlawful, if it had not been so rigorous in excluding all Food, without any exception of Cases of Necessity; and in obliging the People to it under pain of a Curse, and an accursed Death; *v.* 38, 39, 44. which was a Punishment far exceeding the Fault. *p* Partly, in obedience to the King's Command; and partly, for fear of the Curse.

25 And all *they of* the land *q* came to a wood, and there was honey upon the ground.

q Heb. *all the land*, i. e. The People of the Land; as it is explained below, *v.* 30. and so the word is taken, *Gen.* 41. 57. All the *Israelites* who were with *Saul*.

26 And when the people were come into the wood, behold, the honey dropped *r*, but no man put his hand to his mouth: for the people feared the oath.

r It hath been observed by many Travellers, and Writers, That Bees do oft-times settle themseves, and make their Hives, and Honey, in the Trunks of Trees, or Clefts of Rocks, or Holes of the Earth; and this in divers Countries, but eminently in this of *Canaan*; as may be gathered from *Deut.* 32. 13. *Psal.* 81. 16. whence it was called, *a land flowing with milk and honey.*

27 But Jonathan heard not *s*, when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it an honey comb, and put his hand to his mouth, and his eyes were enlightned *t*.

s Being then absent, and in pursuit of the *Philistines*, divers of the *Israelites* having joyned themselves with him. *v.* 21. *t* He was refreshed, and recovered his Soft Spirits, whereof part went into his Optick Nerves, and so cleared his sight, which was much darkned by Famine, as is usual.

28 Then answered one of the people *u*, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‖ faint.

‖ Or, *weary.*

u Who came along with *Saul*, whose Forces were now united with *Jonathan*'s.

29 Then said Jonathan, My father hath troubled the land *x*: see, I pray you, how mine eyes have been enlightned, because I tasted a little of this honey.

x *i.e.* The people of the Land, the whole Army, whom by this rash Oath he hath greatly injured. The zeal of defending himself, makes him run into the other Extream of accusing his Father, and that before the People, whom by this means he might have stirred up to a Sedition.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon *y*: and the people were very faint.

y Either that in *Dan*, *Jos.* 19. 42. Or rather, that in *Judah*, 2 *Chron.* 11. 10.

32 And the people flew upon the spoil *z*, and took sheep and oxen, and calves, and slew *them* on the ground, and the people did eat *them* * with the blood *a*.

* Lev. 7. 26. *and* 19. 26. Deut. 12. 16.

z To wit, at Evening, when the time prefixed by *Saul* was expired. *a* Not having patience to tarry till the blood was perfectly gone out of them, as they should have done. See *Gen.* 9. 4. *Levit.* 17. 14. *Deut.* 12. 16. So they who seemed to make conscience of the King's Commandment for fear of the Curse, make no scruple of transgressing God's Command.

33 ¶ Then they told Saul, saying, Behold the people sin against the LORD, in that they eat with the blood. And he said, Ye have ‖ transgressed *b*: roll a great stone unto me *c* this day.

‖ Or, *dealt treacherously.*

b He sees their fault, but not his own, in giving the occasion to it. *c* That the correct matter be all killed in one place, under the inspection of *Saul*, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

34 And Saul said, Disperse your selves among the people, and say unto them, Bring me hither every man his oxe, and every man his sheep, and slay *them* here, and eat, and sin not against the LORD in eating with the blood. And all the people brought every man his oxe *d* † with him that night, and slew *them* there.

† Heb. *in his hand.*

d And his Sheep, which is to be understood out of the foregoing words.

35 And Saul built an altar unto the LORD *e*: † the same was the first altar that he built unto the LORD *f*.

† Heb. *that altar he began to build unto the LORD.*

e Either for a Monument of the Victory: or rather, for Sacrifice, as the next words imply. *f* Though he had occasion to do so oft e're this time. So this is noted as another Evidence of his neglect of God, and his Worship. It is true, *Saul* Sacrificed before this, as at *Gilgal*; but that was upon an old Altar, Erected by others.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the Priest *g*, Let us draw near hither *h* unto God.

g Remembring *Saul*'s Contempt of God's Ordinance the last time, and the ill Consequence of it; and perceiving *Saul* ready to run into the same Error again, even though he had not now the same pretence of the necessity of haste as before, and that the people were forward to comply with the motion; he gives them this pious and prudent Advice. *h* To wit, to the Ark, as above, *v.* 18.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? but he answered him not that day *i*.

i Either, 1. Because he was displeased with *Saul* for his former neglect, *v.* 18, 19. where he began to ask advice of God, but was so rude and impious, as not to tarry for an Answer; and therefore it was but a just Retaliation, if when *Saul* did ask, God would not vouchsafe him an Answer. Or, 2. To manifest his dislike of the violation of Oaths. For although *Jonathan* might have a fair excuse from his invincible Ignorance, and urgent Necessity; and though *Saul* had done foolishly in making this Oath (which alSo God would this way discover,) yet, when once it was made, God would hereby teach them, that it should be observed; and that they should abstain, even from all appearance of the Breach of it.

38 And Saul said, Draw ye near hither all the † chief of the people *k*: and know and see wherein this sin hath been this day.

† Heb. *corners.* Judg. 20. 2.

k In the Name of all the People, that you may be Witnesses, and may see where the Fault lies.

39 For *as* the LORD liveth which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him *l*.

l None

l None of those who either saw *Jonathan* Eating, or heard of it, informed against him; partly, because they were satisfied, that his Ignorance excused him, and that there was some other reason of God's not answering: and partly, from their great Love to *Jonathan*, whom they would not expose to Death for so small an Offence.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side: and the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, † Give a perfect *lot m*. And Saul and Jonathan were taken: but the people † escaped *n*.

†Heb. *Give* Thummim Deut. 33 8 ‖ Or, *shew the innocent.* † Heb. *went forth.*

m Or, *declare* (for *giving*, is oft put for *declaring*, or *pronouncing*, as *Deut.* 11. 29. and 13. 1, 2. *Prov.* 9. 9.) *the perfect*, or *guiltless* person. *i.e.* O Lord, to guide the Lot, that it may discover who is Guilty in this Matter, and that it may clear the Innocent. *n* To wit, the Danger, they were pronounced Guiltless.

42 And Saul said, Cast *lots* between me and Jonathan my son: and Jonathan was taken *m*.

m God so ordered the Lot; not that he approved *Saul's* Execration, *v.* 24. or his Oath that the Transgressor should die, *v.* 39. nor that he would expose *Jonathan* to Death (for he designed so to rule the hearts of the People, and of *Saul* also, that *Jonathan* should not die); but because he would have the whole matter brought to light; partly, that *Saul's* Folly might be chastised, when he saw what Danger it had brought upon his Eldest and Excellent Son; partly, that *Jonathan's* Innocency might be cleared; and partly, to stablish the Authority of Kings and Rulers, and the Obedience which Subjects owe to all their lawful Commands.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and* lo, I must die *n*.

n I am sentenced to Death for it; which is hard measure. He had another Answer, That he knew not of his Father's Command: but that being said before, *v.* 27. it was needless here to repeat it.

*Rut. 1. 17. 44 And Saul answered, * God do so, and more also *o*: for thou shalt surely die *p*, Jonathan.

o From this, and other like expressions of *Saul's*, some gather that he was exceeding prone to the vice of Swearing and Cursing. *p* Strange perverseness! He who was so indulgent, as to spare wicked *Agag*, *chap.* 15. is now so severe as to destroy his own worthy Son: he that could easily dispense with God's Righteous and Reasonable Command, will not bear the violation of his own rash and foolish Command; because his own Authority and Power is concerned in this, and only God's in the other.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: * *as* the LORD liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God *q* this day. So the people rescued Jonathan, that he died not.

* 2 Sam. 14. 14. 1 Kings 1. 52.

q i.e. In concurrence with God, or by God's help he had wrought this Salvation. God is so far from being offended with *Jonathan*, as thou apprehendest, that he hath graciously owned and assisted him in the great service of this day.

46 Then Saul went up from following the Philistines *r*: and the Philistines went to their own place.

r Partly, because he was discouraged by God's refusing to Answer him; and partly, because his delays had given them occasion to secure themselves.

47 ¶ So Saul took the kingdom *s* over Israel, and fought against all his enemies on every side, against Moab, and against the children * of Ammon, and against Edom, and against the kings of Zobah *t*, and against the Philistines: and whithersoever he turned himself, he vexed *them u*.

* Chap. 11. 11.

s i.e. Recovered it, and resumed the administration of it, after he had in a manner lost it; partly, by *Samuel's* Sentence, *chap.* 13. 14. and partly, by the *Philistines*, who had almost turned him out of it. But now being encouraged by this success, he returns to the exercise of his Kingly Office. *t* Which lay not far from *Damascus*. See 2 *Sam.* 8, 5. *u* Heb. *He condemned* them, he treated them like wicked People, and Enemies to God and his People: or, *he punished* them.

‖ Or, *wrought mightily.* * Ch. 15. 9. 48 And he ‖ gathered an host, and * smote the Amalekites *x*, and delivered Israel out of the hand of them that spoiled them.

x Which is here mentioned only in the general, but is particularly described in the next Chapter.

49 Now the sons of Saul were Jonathan, and Ishui *y*, and Melchishua: and the names of his two daughters *were these*; the name of the first-born, Merab, and the name of the younger, Michal.

y Called also *Abinadab*, *chap.* 31. 2. and 1 *Chron.* 8. 33. *Ishbosheth*, *Saul's* other Son, is here omitted, because he intended to mention only those of his Sons who went with him into the Battels here mentioned, and who were afterwards slain with him.

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul, and Ner the father of Abner *was* the son of * Abiel. * Chap. 9. 1.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, * he took him unto *him z*. * Chap. 8. 11

z Into his Service, or Army.

CHAP. XV.

Samuel sendeth Saul to destroy the Amalekites: His Army, 1, —9. He favoureth the Kenites: Spareth Agag, and the best of the Spoil: God rejects Saul from being King, 6, —11. This Samuel declares to Saul: he commendeth, excuseth, at last humbleth himself, 12, —25. Samuel is unmoved herewith: His Mantle Rent is a sign to Saul of his Ruine, God cannot lye, 26, —29. Samuel killeth Agag: Goeth from Saul, and mourneth for him, 30, —35.

SAmuel also said unto Saul, * The LORD sent me to anoint thee *to be* king over his people *a*, over Israel: now therefore hearken *b* thou unto the voice of the LORD thy God. * Chap. 15.

a The Lord made thee King, and therefore thou art highly obliged to serve and obey him. *b* Thou hast committed one Error already, for which God hath severely rebuked and threatned: now therefore make amends for thy former Error, and regain God's Favour by thy exact Obedience to what he now commands.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel *c*, * how he laid wait for him in the way when he came up from Egypt *d*. * Ex. 17. 8. Numb. 24. 20.

c I seem to have forgotten, but now I will shew that I remember, and now will revenge those old Injuries done 400 Years ago, which now I will punish in their Children: which was the more just, because they continued in their Parents cruel Practices; below, *v.* 33. *d* When he was newly come out of cruel and long Bondage, and was now weak, and weary, and faint, and hungry, *Deut.* 25. 18. and therefore it was Barbarous and Inhuman, instead of that pity which even Nature prompted them to afford, to add affliction to the afflicted; it was also horrid Impiety to fight against God himself, and to lift up *their Hand* in a manner *against the Lord's Throne*, as some Translate these words, *Exod.* 17. 16. whilst they struck at that People which God had brought forth in so stupendious and miraculous a way.

3 Now go and smite Amalek, and utterly destroy all that they have *e*, and spare them not *f*; but slay both man and woman, infant and suckling *g*, ox and sheep, camel and asse *h*.

e Both Persons and Goods, kill all that live, and consume all things without life, for I will have no Name nor Remnant of that People whom long since I have Cursed and Devoted to utter Destruction. *f* Shew no Compassion or Favour to any of them. The same thing repeated to prevent mistake, and oblige *Saul* to the exact performance hereof; or, to leave him without excuse, in case of neglect. *g* For their Parents Crime and Punishment: which was not unjust, because God is the Supreme Lord and giver of Life, and can require his own when he pleaseth; Infants also are born in sin, *Psal.* 51. 5. and therefore liable to God's Wrath, *Eph.* 2. 2. and to death, *Rom.* 5. 12, 14. Their death also was rather a Mercy than a Curse to them, as being the occasion of preventing the vast increase of their Sin and Punishment. *h* Which being all made for Man's benefit, it is not strange nor unjust, if they suffer with him, and for him, and for the instruction of Mankind.

4 And Saul called the people together, and numbred them in Telaim, two hundred thousand footmen, and ten thousand men of Judah *k*.

k Who are particularly Noted here, as also *chap.* 11. 8. either as Select Persons of extraordinary Strength and Courage: or to commend that Tribe, which though the Kingdom had been promised to their own Tribe, yet were forward in serving and obeying a King of another, and that a far meaner Tribe.

5 And Saul came to a city of Amalek *l*, and ‖ laid wait *m* in the valley. ‖ Or, *set*

l Their chief City, where their King was, as is probable from *v.* 8. *m* Intending to draw them forth of their City by some pretence, like that of *Joshua*, *Josh.* 7. and then to intercept them, and so surprize their City: which hapily they did, though it be not here Recorded, it being not worth while to mention all the minute Circumstances of such matters.

6 ¶ And Saul said unto the Kenites *n*, Go, depart, get ye down from among the Amalekites, lest I destroy you with them: for ye shewed kindness *p* to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

n A People descending from, or nearly related unto *Jethro*, who anciently dwelt in Rocks near the *Amalekites*, *Numb.* 24. 21. and afterwards some of them dwelt in *Judah*, *Judg.* 1. 16. whence it is probable they removed, (which, dwelling in Tents, they could easily do) and retired to their old habitation, because of the Wars and Troubles wherewith *Judah* was annoyed. *p* Some of your Progenitors did so, *Exod.* 18. 12. *Numb.* 10. 31. and for their sakes all of you shall fare the better. You were not Guilty of that sin for which *Amalek* is now to be destroyed.

7 And

7 And Saul smote the Amalekites from Havilah *until* thou comest to * Shur *q*, that *is* over against Egypt. Gen. 16. 7. Ch. 25. 18.

q i.e. From one end of their Country to the other; he smote all that he met with: but a great number of them fled away upon the noise of his coming, as is usual in such cases, and secured themselves in other places, until the Storm was over, when they returned again: of whom we read before, *chap.* 13. 6. and 14. 22.

8 And he took Agag the king of the Amalekites alive *r*, and * utterly destroyed all the people *s* with the edge of the sword. * See Chap. 22. 19.

r Whom *Saul* spared, either out of foolish pity for the goodliness of his Person, which *Josephus* Notes: or, for his respect to his Royal Majesty, in the preservation of which he thought himself concerned: or, for the Glory of his Triumph: Compare *v.* 12. *s* To wit, the Body of the People, but not every individual Person, as hath been shewed. Universal Particles are commonly thus understood, as is confessed.

9 But Saul and the people *t* spared Agag, and the best of the sheep, and of the oxen, and ‖ of the fatlings, and the lambs, and all *that was* good *u*, and would not utterly destroy them: but every thing *that was* vile, and refuse, that they destroyed utterly *x*. ‖ Or, of the second sort.

t The one proposed to do so, and the other consented to it, and so both were Guilty. *u* Which it is more than probable they reserved for their own use, rather than for Sacrifice; because they knew God would not accept a Sacrifice contrary to his own command. *x* Thus they obey God only so far as they could without inconvenience to themselves; they destroyed only what was not worth keeping, nor fit for their use.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It * repenteth me *y* that I have set up Saul *to be* king: for he is turned back from following me, and hath not † performed my commandments. And it grieved Samuel, and he cried unto the LORD all night *z*. * Gen. 6. 6. † Heb. *confirmed.*

y Repentance properly Notes grief of heart, and change of Counsels, and therefore cannot be in God who is unchangeable, most Wise, and most Blessed; but it is ascribed to God in such cases, when men give God cause to Repent, and when God alters his Course and Method of dealing, and Treats a Person as if he did indeed repent of all the kindness he had shewed to him. *z* To implore his pardoning Mercy for *Saul*, and for the People; so far was he from rejoycing in their Calamities, as an envious and self-seeking Person would have done.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel *a*, and behold, he set him up a † place *b*, and is gone about, and passed on, and gone down to Gilgal. † Heb. *hand.*

a Not Mount *Carmel*, of which *Josh.* 12. 22. but another Mountain or Town in the Tribe of *Judah*; of which see *Josh.* 15. 55. *b i.e.* A Monument or Trophy of his Victory, as the same *Hebrew* word is used, 2 *Sam.* 18. 18. And this may be here Noted by way of censure, That he *set* it *up* not to God's honour, but *to himself*, i.e. to his own praise; which he minded in the first place, and afterwards went to *Gilgal*, as it here follows, to offer Sacrifice to God.

13 And Samuel came unto Saul, and Saul said unto him, Blessed *be* thou of the LORD *c*; I have † performed the commandment of the LORD *d*. † Heb. *confirmed.*

c I thank thee, and I beg that God would bless thee, for sending me upon this Employment, and giving me this opportunity of manifesting my Obedience to God. *d* To wit, for the main and substance of it, to wit, the Extirpation of that wicked People: for he thought the sparing of *Agag* and the Cattel very inconsiderable in the case; though indeed it was expresly contrary to God's Command: but Self-interest made him exceeding partial in his own Cause: or else like a bold Hypocrite, he pretends that for his part he had obeyed God; resolving, it seems, to cast the blame upon the People, as he did.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear *e*?

e How can this Evidence of Guilt consist with the profession of thy Innocency?

15 And Saul said, They *f* have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen, to sacrifice unto the LORD *g* thy God *h*, and the rest we have utterly destroyed.

f i.e. The People. Thus, after the manner of all Hypocrites, he excuseth himself, and lays the blame upon the People; whereas they could not do it without his privity and consent; and he should have used his Power and Authority to over-rule them for God's sake, as he had done formerly for his own sake. But the truth is, he was zealous for his own Honour and Interest, but luke-warm where God only was concerned. *g* It is not likely that this was his and the Peoples Design; but this he now pretends, and ascribes that to his Piety, which was indeed the effect of his Impiety and Avarice. *h* Whom thou Lovest and Servest, and therefore must needs be pleased with our Pious respect to him and his Service.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight *i*, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

i i.e. Modest, Humble, and Submissive, as 1 *Sam.* 9. 21. and 10. 22. Whereby he implies, that now he was grown Proud, and Stubborn, and Impudent, both to commit sin, and justifie it.

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners *k* the Amalekites, and fight against them, until † they be consumed. † Heb. *they consume them.*

k So called by way of Eminency, as that word is used, *Gen.* 13. 13. *Matth.* 9. 10. *John* 9. 24, 31.

19 Wherefore then didst thou not obey the voice of the LORD, but didst flye upon the spoil, and didst evil in the sight of the LORD *l*?

l Who cannot be deceived by thy fair professions of Religion, but knows very well, that thou didst not seek Sacrifices for God, but Prey for thy self.

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD *m*, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek *n*, and have utterly destroyed the Amalekites.

m He addeth Obstinacy and Impenitency to his Crime, and justifies his Fact, though he hath nothing of any Moment to say, but what he said before. So he gives *Samuel* the lye, and relies upon him, as one that had fully Accused him. *n* To be dealt with as God pleaseth, and as thou thinkest fit.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed *o*, to sacrifice unto the LORD thy God in Gilgal.

o Heb. *the chief of the devoted things*: which being devoted to Destruction, I thought it most proper to destroy them by way of Sacrifice to God. But God had commanded *Saul* himself to smite and slay all upon the place, above, *verse* 3.

22 And Samuel said, * Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, * to obey is better than sacrifice *p*: *and* to hearken *q*, than the fat of rams *r*. * Psal. 50. 8, 9. Isa. 1. 11. * Eccl. 5. 1. Hos. 6. 6. Mat. 5. 24. *and* 9. 13. *and* 12. 7.

p Because Obedience to God is a Moral Duty, constantly and indispensably necessary; but Sacrifice is but a Ceremonial Institution, sometimes unnecessary, as it was in the Wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner. Therefore thy gross Disobedience to God's express Command, is not to be compensated with Sacrifice. *q i.e.* To obey, as *hearing* is oft used in Scripture, *r* Then the choicest part of all the Sacrifice, to wit, the Fat, which was appropriated to God, *Levit.* 3. 16. Whereas the Offerer might partake of other parts of it.

23 For rebellion *s* is *as* the sin of † witchcraft *t*, and stubbornness *u* is *as* * iniquity and idolatry *x*: because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king *y*. † Heb. *divination.* * See Isa. 66. 3. Heb.

s i.e. Disobedience to God's express Precept, which was *Saul's* case. *t* Is, though not so great, yet as inexcusable and impudent a sin, as Witchcraft; as plainly Condemned, and as certainly Destructive and Damnable. *u* Either, wilful and presumptuous sin, whereby a man violently breaks loose from God's Command, and resists his Authority: Or rather, Perseverance or Contumacy in sin, justifying it, and pleading for it, which was *Saul's* present Crime. *x* Or, *the Iniquity of Idolatry*; this being an *Hendiadin*; as *Judgment and Justice*, *Deut.* 16. 18. is put for *the Judgment of Justice*, or *Just Judgment*. Or, *Idolatry* (for so the *Hebrew* word *Aven* signifies, as *Jer.* 10. 15. *Hos.* 4. 15. and 10. 5. Compare with 1 *Kings* 12. 29.) *even the Teraphim*, which is here mentioned as one of the worst kinds of Idolatry. *y i.e.* Hath pronounced the Sentence of Rejection: for that he was not actually Rejected or Deposed by God, plainly appears, because not only the People, but even *David*, after this, owned him as King; and *Samuel*, at *Saul's* desire, did honour him; *i.e.* own him as King, before the People, *v.* 30.

24 ¶ And Saul said unto Samuel, I have sinned *z*: for I have transgressed the commandment of the LORD, and thy words *u*; because I feared the people *b*, and obeyed their voice.

z Which confession proceeded not from true Repentance, but from the fence of his great Danger, and from a desire of recalling that dreadful Sentence denounced against him. *a i.e.* The Commandment of the Lord delivered to me by thy words. Another *Hendiadin*. *b* Who, as thou knowest, are set upon mischief, and would probably have broken forth into a Mutiny or Rebellion, had I done otherwise. But how little he feared the People, may be seen by 1 *Sam.* 11. 7. and 14. 24. But this was a false cause: nor doth he acknowledge the true cause, which was his Covetousness, and because he did not fear God.

25 Now therefore, I pray thee, pardon my sin *c*, and turn again with me *d*, that I may worship the LORD *e*.

c Use

c Use thy great Interest with God to obtain the Pardon of my sin. Or, do thou pardon my sin against thee: for he had sinned not only against God, but against *Samuel* also, as God's Prophet; and therefore needed a Pardon both from God and Man. *d* To *Gilgal*, whence *Saul* was gone forth to meet *Samuel*; and *Samuel* is here said to turn again to *Gilgal*; not properly, for he had not now been there: but by way of Concomitancy, because he accompanied *Saul*, who was come thence, and returned thither: See the like expression, *Ruth* 1. 10, 22. and 2. 6. *e* That I may offer further Sacrifices to God; partly, to praise him for the past Victory; and partly, to implore his Mercy, and the taking off of my sin and punishment. This was a politick device of *Saul*'s; That *Samuel* might at least seem to countenance his Design, in referring the Cattel for Sacrifice: which *Samuel* seeing, refused to do it. Heb. *and I will worship the Lord*, i. e. I will seek his Pardon and Favour.

26 And Samuel said unto Saul, I will not return with thee *f*: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

f This was no lye, though he afterwards returned, because he spoke what he meant; his words and intentions agreed together, though afterwards he saw reason to change his Intentions. Compare *Gen.* 19. 2, 3. Which may relieve many perplexed Consciences, who think themselves obliged to do what they have said they would do, though they see just cause to change their minds.

*See 1 Kin. 11. 30. Ch. 28. 17. 1 King. 11. 31.

27 And as Samuel turned about to go away, * he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, * The LORD hath rent the kingdom of Israel from thee *g* this day, and hath given it to a neighbour of thine *h*, *that is* better than thou.

g Samuel makes use of the emergent occasion, as a sign, to signifie and confirm his former Prediction. *h* Either, another Man: or another *Israelite*: for the word *Neighbour*, is used both ways: or rather, one of the Neighbouring Tribe, even *Judah*, whose Inheritance did not only joyn to that of *Benjamin*, but was partly mixed with it.

‖ Or, *eternity*, or, *victory*. *Num. 23. 19. 2 Tim. 2. 13. Tit. 1. 2.

29 And also the ‖ strength of Israel *i* * will not lie *k*, nor repent *l*: for he *is* not a man that he should repent.

i So he calls God here; partly, to shew the reason why God neither will nor can lye; because lying is a weakness, and proceeds from the fence of a Man's weakness, because he cannot many times accomplish his Design without Lying and Dissimulation; which thereof re many Princes are used for this very reason. But, saith he, God needs no such shifts; he can do whatsoever he pleaseth by his Absolute Power, and hath no need to use lyes to accomplish his Will: partly, to shew that *Israel* should be no loser by *Saul*'s loss, as he might vainly imagine, because he had saved them from their Enemies on every side, *chap.* 14. 47. For not *Saul*, but God, was the Strength and Protector of *Israel*, and he would continue to save them when *Saul* was lost and gone: and partly, to assure *Saul* that God would execute this Threatning, because he wanted not strength to do it, and none could hinder him it it. *l i. e.* Nor change his Counsel; which also is an effect of weakness and imperfection, either of Wisdom or Power.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel *m*, and turn again with me, that I may worship the LORD thy God.

m Here he plainly discovers his Hypocrisie, and the true motive of this and his former Confession; he was not solicitous for the Favour of God, but for his Honour and Power with *Israel*.

31 So Samuel turned again after Saul *n*, and Saul worshipped the LORD.

n Not to Worship the Lord with him, for that he did not; and therefore it is here mentioned that *Saul* only *Worshipped the Lord*: but for two other reasons; First, That the People might not upon pretence of this Sentence of rejection, immediately withdraw all Respect and Obedience to their Sovereign; whereby they would both have sinned against God, and have been as Sheep without a Shepherd. Secondly, That he might rectifie *Saul*'s Error, and execute God's Judgment upon *Agag*.

† Heb. *of Amalek.*

32 ¶ Then said Samuel, Bring ye hither to me Agag the king † of the Amalekites: and Agag came unto him delicately *o*. And Agag said *p*, Surely the bitterness of death is past *q*.

o Or, *in Delights*; or, *in his Ornaments*; i. e. He came not like an Offender, expecting the Sentence of Death; but in that Garb and Gesture which became his Quality. *p* Or, *for* Agag *said*: This being the reason why he came so. *q* I who have escaped Death from the hands of a Warlike Prince in the fury of Battel, shall certainly never suffer Death from an old Prophet in time of Peace.

* Numb. 14. 45.

33 And Samuel said, * As thy sword hath made women childless *r*, so shall thy mother be childless among women. And Samuel hewed Agag in pieces *s* before the LORD *t* in Gilgal.

r Whereby it appears; that he was a cruel Tyrant, and guilty of many bloody Actions, and that towards God's People, though it be not related elsewhere. And this seems to be added for the fuller vindication of God's Justice, and to shew, that although God did at this time remember and revenge a Crime committed by this Man's Ancestors 400 Years ago, yet he did not punish an Innocent Son for his Father's Crimes, but one that allowed and persisted in the same evil courses. *s* This he did by divine Instinct, and in pursuance of God's express and particular Command, above, v. 3. which being sinfully neglected by *Saul*, is now executed by *Samuel*. See the like example 1 *King.* 18. 40. But these are no Precedents for private Persons to take the Sword of Justice into their hands. For we must live by the Laws of God, and not by extraordinary examples. *t* Either, before the Ark, which, it seems, *Saul* carried with him in this, as he did, in his former expedition, *chap.* 14. 18. or, before God's Altar: or, in the publick Assembly.

34 ¶ Then Samuel went to Ramah, and Saul went up to his house to * Gibeah of Saul.

* Ch. 11. 4.

35 And Samuel came no more to see Saul *u* until the day of his death: nevertheless, Samuel mourned for Saul *u*: and the LORD repented that he had made Saul king over Israel.

u i. e. To visit him, either, in token of Respect or Friendship: or, to seek Counsel from God for him, or to give Counsel to him. *Seeing* is put for *Visiting* here, and 2 *Kings* 8. 29. Otherwise he did see him afterwards, *chap.* 19. 24. Though indeed it was not *Samuel* that came thither with design to see *Saul*, which is implied in the Phrase here; but *Saul* went thither to see *Samuel*, and that accidentally. *x* Partly for *Saul*'s sake, whose sad condition he lamented: and partly, for *Israel*'s sake, whose estate he feared might by this means be doubtful and dangerous.

CHAP. XVI.

Samuel is sent by God; who, under pretence of a Sacrifice for fear of Saul, cometh to Bethlehem: Sanctifieth Jesse and his sons, 1, —5. *His humane Judgment in chosing Eliab the eldest son is reproved,* 6, 7. *God had chosen David the youngest to be King in Saul's place,* 8, —12. *Samuel anointeth him, and the spirit of God cometh upon him: But departeth from Saul: And an evil spirit cometh upon him,* 13, 14. *He sends for David to quiet it: His Praise: Saul loveth him, and maketh him his Armour-Bearer: He playeth before Saul when the evil spirit disquieted him,* 15, —23.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul *a*, seeing I have rejected him from reigning over Israel *b*? Fill thine horn with oyl *c*, and go, I will send thee to Jesse the Bethlehemite: for I have provided me † a king *d* among his sons.

† Heb. *for me.*

a And pray for his Restitution, which the following words imply that he did. *b* The manifestation of my peremptory Will, should make thee submit to my pleasure. *c* Which was used in the Inauguration of Kings, as *chap.* 10. 1. and 1 *Kings* 1. 39. But here it is used in the Designation of a King, though *David* was not actually made King by it, but still remained a Subject, as is evident from *chap.* 24. 6. And the reason of this Anticipation was, partly, the comfort of *Samuel*, and other good men, against their great fears in case of *Saul*'s Death, of which they expected every day to hear: and partly, the assurance of *David*'s Title, which otherwise would have been very doubtful. For the prevention of which doubts, it was very meet, that the same Person and Prophet who had Anointed *Saul*, might now, upon God's rejection of *Saul*, Anoint *David* to succeed him upon his Death; and because *Samuel* was now not far from his Death, and was to die before *Saul*, it was fit that *David*'s Anointing should be hastned and done before its proper time. *d* This Phrase is very Emphatical, and implies the difference between this and the former King. *Saul* was a King of the Peoples providing, he was the product of their inordinate and sinful desires; they desired him for themselves, and for their own glory and fancy, as they supposed: but this is a King of my own providing, one that I have spied out, one of that Tribe to which I have allotted the Kingdom, *Gen.* 49. 10. A King *for me*; not one to gratifie the People's desires, but *to fulfil all my Will*, as is said, *Act.* 13. 22. and to serve my Glory. Or, *my King*; the *Hebrew* Phrase, *to me*, or *for me*, being commonly used for the word *mine*.

2 And Samuel said, How can I go *e*? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer † with thee, and say, I am come to sacrifice † to the LORD *f*.

† Heb. *in thine hand.*

e To wit, Safely? A Question which seems to favour of Human frailty; for he should have strongly believed that God who had set him upon the Work, would carry him through it. *f* Which he used ofe to do, sometimes in one place, and sometimes in another, that so he might encourage and keep up the Worship of God in all of them. This was one cause, though not the only cause, of his coming: nor was he obliged to declare all the causes of it.

3 And call Jesse to the sacrifice *g*, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name *h* unto thee.

g i. e. Invite him to the Feast, which, after the manner, was made of the Flesh of the Sacrifice: and it belonged to *Samuel*, as the Offerer of the Sacrifice, to invite whom he pleased. *h i. e.* Whom I shall describe, as it were by name.

4 And Samuel did that which the LORD spake, and came to Bethlehem: and the elders of the town trembled at his † coming *i*, and said, Comest thou † peaceably *k*?

† Heb. *meeting.*

i Partly, because it was strange and unexpected to them, this being but an obscure Town, *Mich.* 5. 2. and remote from *Samuel*, and therefore they justly thought there was some extraordinary reason for it; and their guilty Consciences made them fear that he came to denounce some dreadful and particular Judgment of God upon them: and partly, lest *Saul*, whose heart was estranged from, and

and incensed against *Samuel*, should upon this occasion conceive a jealousie of them, and a displeasure against them. *k Heb.* in or with *Peace*; either, first, to thy self. Comest thou voluntarily, or to flee from the Rage of *Saul*? Or, Secondly to us. Comest thou to flee from thy Fellows to us, either from God, or from *Saul*? The *Hebrew* Phrase, *comest thou in Peace*, being as much as to say (in our Phrase) *it all well?*

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctifie your selves *l*, and come with me to the sacrifice *m*: and he sanctified Jesse and his sons, and called them to the sacrifice *n*.

l Prepare your selves in the manner expressed, *Exod.* 19. 14, 15. *m* Heb. *in the Sacrifice*; i. e. joyn with me in this act of Worshipping God, and offering this Sacrifice, thereby to give Thanks for the Blessings you have received from him, and to pray for what you want. *n* Ie seems evident, that there was something peculiar in *Jesse*'s Invitation. For First, Both he and his Sons were Invited, whereas the others are only Invited for their own Persons. Secondly, The different Phrase here used, that *he Sanctified* these, when he only bad the other *Sanctify* themselves; argues a singular care and agency of *Samuel* in their Sanctification: (unless we should say, *He sanctified them*, is no more but that *he caused them to be sanctified*; that is, these in particular amongst others.) Which makes it probable, that the rest were only to joyn with him in the act of Sacrificing; but these, and only these, were Invited to Feast upon the remainders of the Sacrifice; which Feast is here called a *Sacrifice*, as it is above *verse* 3. And the only inconvenience of this Interpretation is, that the word *Sacrifice* is taken in different senses in the same Verse, which is no unusual thing. See *Matth.* 8. 22. And this difference may possibly be intimated by the differing prepositions prefixed to the same word, the first being *Bazzabach*, and the latter *Lazzabach*. Howsoever, that only *Jesse* and his Sons were present at the Feast, may seem probable, from *Samuel*'s design of Privacy, and from the following Relation.

6 ¶ And it came to pass, when they were come *o*, that he looked on * Eliab, and said, Surely the LORDS anointed *is* before him *p*.

* 1 Chron. 27. 18. Eliab.

o When the most of *Jesse*'s Sons were come, either to the place of the Feast, or to some other place near it, appointed for this private Discourse, whither they were to come before they went to the Feast. It must also be understood, that *Samuel* had acquainted *Jesse* with his Design, which is easily gathered out of the context, and needed not be expressed. *p i. e.* Is in this place where God is now present. For it is observable, that not only the Sacrifice is said to be Offered, but even the Feast upon the remainders of it is said to be, eaten *before the Lord*, *Deut.* 12. 7. *i. e.* before or near his Altar, where God was present in a special manner. And the ground of this expression seems to be this, That *Jesse* brought not all his Sons together, but made one after another to come to the place, and to pass before *Samuel*, who stood before the Lord, in some place near the Altar, that this great business might be managed with more Solemnity. And *Eliab* being the Person now before *Samuel*, is said to be now *before the Lord*. But whatsoever the ground of this Phrase is, this is certain and confessed, that this is his meaning, This I take to be the Person whom I am sent to Anoint; wherein yet he was greatly mistaken, as other Prophets sometimes were, when they hastily spake their own thoughts, before they had consulted God in the case, as 2 *Sam.* 7. 3.

7 But the LORD said *q* unto Samuel, Look not on his countenance, or on the height of his stature *r*, because I have refused him: for *the LORD seeth* † Heb. *sees* not as man seeth: For man looketh on the † outward appearance *s*, but the LORD looketh on the

* 1 Chron. † heart *t*.

1 Sam. 9. 2. Psal. 147. 10. and

q By secret inspiration. *r* Whereby thou wast once deceived in Saul, *chap.* 10. 23, 24. and therefore shouldst not now be deceived a second time. *s* Men value Men by their outsides. *t* God values and esteems of Men by the goodness of their hearts, and hath now proceeded by that Rule in the choice of a King, and would have done so before, if the People's sinful desires had not provoked him to give them a bad King.

* Chap. 17. 13.

8 Then Jesse called * Abinadab, and made him pass before Samuel: and he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah *u* to pass by: and he said, Neither hath the LORD chosen this.

u Called also *Shimeah*, 2 *Sam.* 13. 3. and *Shimmah*, 1 *Chron.* 2. 13.

10 Again Jesse made seven of his sons *x* to pass before Samuel; and Samuel said unto Jesse, The LORD hath not chosen † these.

† Heb. *any of.*

x i. e. The rest of his Sons, which were seven, besides *David*; for in all he had eight, 1 *Sam.* 17. 12. It is true, there are but seven of them named, 1 *Chron.* 2. 13, 14, 15. but that may be, because one of them was either born of a Concubine; or an obscure Person: or, one that died immediately after this time.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep *y*. And Samuel said unto Jesse, * Send and fetch him: for we will not sit † down *z* till he come hither.

* 2 Sam. 7. 8. Psal. 78. 70.

† Heb. *round.*

y And consequently is the most unfit of all my Sons for that high Employment. Either therefore he did not throughly understand *David*'s great Wisdom and Valour, or he judgeth him unfit, by reason of his mean Education. And God so ordered it by his Providence, that *David*'s choice might plainly appear to be God's Work, and not *Samuel*'s, or *Jesse*'s Design. *z* To wit, to the Feast. *Qu.* How could *David* be admitted to this Feast, being, as it seems, not sanctified with the rest of his brethren? *Answ.* 1. It is not strange, if the Prophet, by God's direction, dispensed with the ordinary Rule, in a Person so extraordinary, both for his Piety, and the Dignity to which he was chosen. 2. It is not affirmed, that *David* did sit down with them to the Feast; but only, that they would not do so till he came. And when he was come, and *Samuel* had done what he intended with him, *David*, for ought we know, might depart, and the rest sit down to the Feast. For *David* was not now actually raised to any higher degree, but returned to his former employment; as we read below, v. 19.

12 And he sent, and brought him in: now he *was* ruddy *a*, *and* withal, † of a beautiful countenance, † Heb. *fair of eyes.* and goodly to look *b* to, and the LORD said, Arise, anoint him: for this *is* he.

a Which may be referred either to the colour of his hair; or rather, to the complexion of his Face. *b* Of a comely, but Masculine and Majestick Aspect.

13 Then Samuel took the horn of oyl, and * anointed him in the midst of his brethren *c*: and * the spirit of the LORD came upon David from that day forward *d*. So Samuel rose up and went to Ramah.

* Psal. 89. 20. *See Num. 27. 18.

c According to this Translation, his Brethren were present at this Act, and knew that *David* was Anointed King. But this seems to some, neither consistent with *Samuel*'s design of Secrecie; nor with *Eliab*'s scornful words concerning him after this, *Chap.* 17. 28. But to this, others reply, That *David*'s Brethren saw *David*'s Unction, but did not particularly understand, that he was Anointed to the Kingdom; but were only told by *Samuel*, that he was Anointed to some great Service, which hereafter they should know, but at present it was fit to be concealed: Thus *Jesse* only, and *David*, understood the whole business, and his Brethren were able to attest to that Act of *Samuel*'s Anointing him, which, with other collateral Evidences, was abundantly sufficient to prove *David*'s Right to the Kingdom, if need should be. And this seems fairly to accord, and explain the matter: But the words may be otherwise Translated out of the *Hebrew*, That he Anointed him *out of the midst of his brethren*; i. e. He selected him from amongst the rest of his Brethren to be King. As Christ is said to be *raised from the midst of his brethren*. And whereas, the *Hebrew* Word is *Bekereb*, *in the midst*; not *mikkereb*, *out of the midst*; it is confessed, that the Preposition *beth*, *in*, is oft used for *min*, *of* or *out of*, as hath been formerly shewed by many instances; and so it may be here. And further, the place may be thus rendred; that *Samuel anointed him*, being taken *out of the midst of his brethren*: and so these words may be added, to signifie, That *Samuel* took him out from the rest of the Company, and privately Anointed him; *Jesse* only being present at the Action. And thus there is an Ellipsis of a Verb or Particle, which is frequent; as *Gen.* 12. 15. *The woman was taken* (i. e. *was taken* and carried) *into Pharaoh's house*; and many such places. *d* i. e. He was immediately endowed with extraordinary Gifts of God's Spirit, as Strength, and Courage, and Wisdom, and Magnanimity, and other excellent qualities which fitted him for, and put him upon Noble Attempts; for which, he presently grew famous, even whilst he lived a private Life: See below v. 18. and 17, 34, *&c.*

14 ¶ But the spirit of the LORD departed from Saul *e*, and an * evil spirit *f* from the LORD *g* troubled him *h*.

* Chap. 19. 9 ‖ Or, *terrified.*

e God took away that prudence, and courage, and alacrity, and *vigor*, other gifts and assistances of God's Spirit, wherewith he had qualified him for the management of his Publick Employment. *f* Properly so called: for what need is there of forsaking the proper signification of the Word? It is evident both from Scriptures, and Experience, that God hath permitted some men to be really acted, and disquieted by the Devil: and why not *Saul* as well as others? *g i. e.* By God's permission or judgment, delivering him up to Satan. *h* Stirred up in him unruly and tormenting Passions; as Envy, Rage, Fear, Despair, and the like.

15 And Saul's servants said unto him, Behold now, an evil spirit † from God troubleth thee. † Heb. *of God.*

16 Let our lord now command thy servants *which are* before thee, to seek out a man, *who is* a cunning player on an harp, and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well *i*.

i And the Success confirms their Opinion. For although Musick cannot directly have any influence upon an Evil Spirit to drive him away; yet, because the Devil, as it seems, had not Possession of him, but only made use of the Passions of his Mind, and ill humours of his Body to molest him: and because it is manifest, that Musick hath a mighty Power to qualifie and sweeten these, and to make a man sedate and chearful, as is evident by the unanimous consent of Learned Writers, and by common Experience; it is not strange, if the Devil had not that power over him when his Mind was more composed, which he had when it was disordered; as the Devil had less power over Lunaticks in the decrease, than in the increase of the Moon: *Mat.* 17. 15. 18. And seeing Musick prepared the Lord's Prophets for the Entertainment of the good Spirit, as 2 *Kings* 3. 15. Why might it not dispose *Saul* to the resistance of the evil Spirit? and why might not the chearing of his Heart, in some measure strengthen him against those temptations of the Devil, which were fed by his Melancholick Humour?

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‖ Or, *speech.* matters *k*, and a comely person, and the LORD *is* with him *l*.

k Wonder not, that *David* was so suddenly advanced, from a poor contemptible Shepherd, to so great Reputation; for these were the Effects of that Spirit of the Lord which he received when he was Anointed. Though some would hence inferr, that the things related in this Chapter, happened after the History of Chapter 17. though it be placed before, such Transpositions being not unusual in Historical Relations. *l* i.e. Directs and prospers all his undertakings.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul *m*.

m This Present, though in our Times it would seem contemptible, yet was very agreeable to the usage of those Times, and to the condition of *Jesse*, which was but mean in the World. And it seems to have been the Custom of those Times, as it is yet in the Eastern Countries (when they made their appearance before Princes, or great Persons, to bring a Present; See *Gen.* 32. 20. *Gen.* 43. 25, 26. and elsewhere.) To which civil Custom, that Religious Precept seems consonant, *Exod.* 23. 15. *Deut.* 16. 16. *None shall appear before me empty.* And he might send it; partly, as a Testimony of his respect to his Sovereign; and partly, to gain *David* favour and acceptance with him; being sensible, that he was going into a place and state of hazard; but knowing *Saul*'s furious Temper, he durst not refuse to send him; and he sent him the more willingly, because this seemed a most likely means to accomplish God's Promise of the Kingdom, and to prepare him for it.

21 And David came to Saul, and stood before him *n*: and he loved him greatly, and he became his armour-bearer *o*.

n i.e. Minisired unto him; or, (as we use to speak) waited upon him, as that Phrase oft signifies; as *Deut.* 1. 38. and 10. 8. *o* He had that Place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his Father upon some occasion not related; and had abode with him some considerable time before the War described, *Chap.* 17. happened.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit † Heb. *of God.* † from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him *p*.

p To wit, for a season. And the reason of this Success, may be, partly natural and common; of which, see on *v.* 16. and partly, supernatural and special, respecting *David*; whom God designed by this means, to bring into favour with the King and his Court, and so to smooth the way for his Advancement.

CHAP. XVII.

The Armies of the Israelites and Philistines ready for Battel: Goliah terrifieth the Israelites with his Stature, Armour and Challenge, 1,——11. *David sent by his Father to visit his Brethren; is willing to Encounter with him,* 12,——27. *for which Eliab chideth him: He is brought to Saul, and sheweth the reason of his Confidence,* 28,——37. *He taketh a Staff: And Sling, with five Stones,* 38,—40. *Goliah curseth and threateneth him,* 41,—44. *David's Faith: He slayeth him,* 45,——50. *The Philistines flee: Are smitten and plunder'd,* 51,—54. *Saul taketh notice of David,* 55,—58.

NOW the Philistines gathered together their armies to battel *a*, and were gathered together * Josh. 15. 35. at * Shocho, which *belongeth* to Judah, and pitched between Shocho and Azekah in ‖ Ephesdammin.

a To Revenge their former great and shameful Defeat, *Chap.* 14.

‖ Or, *the coast of Dammin.*

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battel in array against the Philistines. † Heb. *ranged the battel.*

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: *b*: and *there was* a valley between them.

b Where they had disposed and fortified their Camps, that if the one should assault the other, the Assailant should have the disadvantage, and be obliged to fight from a lower place.

† Heb. *a middle man, or a man between two.*

4 ¶ And there went out † a champion *c* out of the camp of the Philistines, named Goliah, of Gath, whose height *was* six cubits and a span *d*.

c Heb. *a man between two*; either because he used to come forth, and stand between the two Armies; or, because he moved that the business should be decided *between two*, whereof he would be one. *d* Which is not strange, for besides the Giants mentioned in Scripture, *Herodotus*, *Diodorus Siculus*, and *Pliny*, and others, make mention of persons seven Cubits high; which is near double to an ordinary mans height.

5 And *he had* an helmet of brass upon his head; and he *was* † armed with a coat of mail: and the † Heb. *clothed.* weight of the coat *was* five thousand shekels *e* of brass.

e The common Shekle contained only a fourth part of an Ounce; and so 5000 Shekels made 1250 Ounces, which make exactly 78 pounds. Which weight is not unsuitable to a man of such vast greatness and strength as his Height speaks him to be.

6 And *he had* greaves of brass upon his legs: and a ‖ target of brass between his shoulders. ‖ Heb. *caper.*

7 And the staff of his spear *was* like a weavers beam *f*, and his spears † head *weighed* six hundred † Heb. *flame.* shekels of iron, and one bearing a shield went before him. Neh. 33. Heb. 31.

f On which the Weavers fasten their Web. It was like this for thickness; and for length, that he omits, as easie to be collected by proportion to the rest. And though the whole weight of *Goliah*'s Armour may seem prodigious; yet it is not so much by far, as one *Athenatus* did manage: of whom *Pliny* relates, That he saw him come into the Theatre with Arms weighing 12000 Ounces.

And he stood and cryed unto the armies of Israel, and said unto them, Why are ye come out to set *your* battel in array? *am* not I a Philistine, and ye servants to Saul? choose ye a man for you, and let him come down to me *g*.

g That the Battel may be decided by us Two alone. Such offers were frequent in those Times. And possibly he thought the Valiant *Jonathan*, who had Assaulted an whole Army, would never have refused this Challenge. But God so ordered the matter, that none should accept it, because he would reserve this Honour for *David*, as a step to his Kingdom.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defie the armies of Israel this day: give me a man that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid *h*.

h Which may seem strange, considering the glorious Promises, and their late Experiences of Divine Assistance. But the truth is, all Men do so intirely depend upon God in all things, that when he withdraws his help, the most Valiant and Resolute Persons cannot find their Hearts nor Hands, as daily experience shews.

12 ¶ Now David *was* * the son of that * Ephrathite *i* of Bethlehem-Judah, whose name *was* Jesse, * Chap. 16. 1. Gen. 35. 19. and he had eight sons *k*: and the man went among men *for* an old man in the days of Saul.

i i.e. Of the man of *Ephrathah*, or *Bethlehem*, *Gen.* 35. 19. *k* See on *chap.* 16. 10.

13 And the three eldest sons of Jesse went, *and* followed Saul to the battel: and the names of his three sons that went to the battel, *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest, and the three eldest followed Saul.

15 But David went and returned from Saul *l* to feed his fathers sheep at Bethlehem.

l Either 1. From *Saul*'s Court: where having been entertained by *Saul*, to relieve him in his Melancholy Fits, he was permitted to go to his Father's House, to be sent for again upon occasion. Or, 2. From *Saul*'s Camp, whither he used to come to visit his Brethren; as appears from *v.* 17.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an Ephah of this parched *corn* *m*, and these ten loaves, and † run to the camp to thy † Heb. *carry them to.* brethren.

m A Food then much in use, which they used to mix with running Water, or Milk, or Oyl, *&c.*

18 And carry these ten † cheeses unto the captain † Heb. *cheeses of milk.* of *their* thousand *n*, and look how thy brethren fare, and take their pledge *o*. † Heb. *captain of thousand.*

n In whose Power it was in a great measure, either to preserve them, or to expose them to utmost hazards. *o* i.e. Bring me some token of their welfare from them.

19 Now Saul, and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistines *p*.

p i.e. In a posture and readiness to fight with them; as it is explained, *v.* 20, 21. Men are oft said in Scripture, to do what they intend, and are prepared to do; as hath been shewed formerly by instances.

20 And

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went as Jesse had commanded him: and he came to the ‖ [Or, *place of the carriage.* trench *q* as the host was going forth to the fight, and shouted *r* for the battel.

q i.e. To the Camp or Army which was there Intrenched. *r* As the manner was, both to animate themselves, and to terrifie their Enemies.

21 For Israel and the Philistines had put the battel in aray, army against army.

22 And David left his † carriage *s* in the hand of † Heb. *the vessels from upon him.* the keeper of the carriage, and ran into the army, and came and † saluted his brethren. † Heb. *asked his brethren of peace.*

s The Provisions which he had brought to his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliah by name) out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled † from him, and were sore afraid. † Heb. *from his face.*

25 And the men of Israel said, Have ye seen this man that is come up? surely to defie Israel is he come up: and it shall be *that* the man who killeth him, the King will enrich him *t* with great riches, and * will give him his daughter, and make his fathers house free *u* in Israel. * Josh 15. 16.

t It is observable, that *Saul* in his great Distress, doth not encourage himself in God, nor seek his counsel or favour by Prayers and Sacrifices, but expects Relief from Men only. This was one effect and sign of the departure of God's Spirit from him. *u* Free from all those Tributes and Charges which either the Court or the Camp required.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defie the armies of the living God *x*?

x Why should you all be thus dismayed at him? he is but a Man, and that of an accursed Race, a Stranger and Enemy to God, and no way able to stand before them who have the Living and Almighty God for their Strength and Refuge?

27 And the people answered him after this manner, saying, So shall it be done unto the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men, and Eliab's anger was kindled against David *y*, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness *z*? I know thy pride, and the naughtiness of thine heart *a*; for thou art come down that thou mightest see the battel.

y Either because he thought him guilty of intollerable Folly, and Pride, and Presumption, in pretending to such an Attempt: or because he feared and concluded he would be certainly Ruined in the Enterprize: or rather, because he envied him the glory of so great an undertaking; and took this proffer of *David*'s to be, what indeed it was, a Reproach to himself, and to all the rest, that having the great God on their side, had not the Faith or Courage to fight with him. *z* Thou art much fitter to tend Sheep, than to appear in an Army, or to fight with a Giant. *a* Thy self-confidence, and vain-glory, and curiosity.

29 And David said, What have I now done? *Is there* not a cause *b*?

b Either, 1. Of my coming: My Father sent me on an Errand. Or rather, 2. Of my thus speaking: Is there not Reason in what I say? Is this Giant Invincible? is our God unable to Oppose him, and Subdue him?

30 ¶ And he turned from him towards another, and spake after the same † manner *c*: and the people † Heb. *word.* answered him again after the former manner.

c For being secretly moved by God's Spirit to undertake the Combat, he speaks with divers Persons about it, that so it might come to the King's ear.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he † sent † Heb. *took him.* for him.

32 ¶ And David said to Saul, Let no mans heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth *d*, and he a man of war from his youth.

d Either, 1. For Age, to wit, comparatively to *Goliah*, being now not much above 20 years old, as is supposed. Or rather, 2. For Military skill, as the words following explain it; as if he should say, Thou art but a Novice, a raw and unexperienced Soldier, and therefore unable to Fight with him.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear *e*, and took a ‖ lamb out of the flock: ‖ Or, *kid.*

e Not both together, but one after another, at several times.

35 And I went out after him, and smote him *f*, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

f To wit, the Lyon, as appears by his Beard: which having particularly mentioned, it was easily understood, and believed, that he did the same to the Bear; which therefore it was needless to express.

36 Thy servant slew both the lion and the bear *g*: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

g This he is probably thought to have done after he was Anointed; when he was endowed with singular gifts of God's Spirit: and among others, with extraordinary courage of Heart, and strength of Body.

37 David said moreover, The LORD that delivered me out of the † paw of the lion, and out of † Heb. *hand* the † paw of the bear, he will deliver me out of the † Heb. *hand* hand of this Philistine *h*. And Saul said unto David, Go *i*, and the LORD be with thee.

h His Good-will is the same to me, that it then was, and his Power is not diminished. *i* It is not strange, that *Saul* consents to the Combat, considering *David*'s pious and convincing Discourse, grounded upon sensible Experience; and withal, the dangerous condition of the *Israelitish* Affairs, and the absolute refusal of all other Persons.

38 ¶ And Saul † armed David with his armour *k*, † Heb. and he put an helmet of brass upon his head, also he *clothed* &c. *with his cl. thes.* armed him with a coat of mail.

k Either, 1. With *Saul*'s own Armour which he used to wear in Battel; which seems not to agree with the extraordinary height of *Saul*'s Stature, 1 *Sam.* 10. 23. Nor is it like that *Saul* would disarm himself, when he was going forth to the Battel, *v.* 20, 21. Or, 2. With Armour taken out of his Armory. Not that the whole Armory of *Saul* was brought into the Field; but that some chosen Arms were taken out thence, and brought for any emergent occasion. Or rather, 3. *With his vestments, or garments.* For, 1. So the *Hebrew* Word properly and usually signifies; and so this same Word is Translated, 1 *Sam.* 18. 4. 2. His Armor is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some Military Vestments which were then used in War, and were contrived for defence; such as Buff-coats now are.

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it*: and David said unto Saul, I cannot go with these: for I have not proved *them* *l*. And David put them off him.

l I have no skill nor experience in the management of this kind of Arms.

40 And he took his staff *m* in his hand and chose him five *n* smooth stones *o* out of the ‖ brook, and put ‖ Or, *Valley.* them in a shepherds † bag which he had, even in a † Heb. *scrip.* scrip, and his sling was in his hand *p*, and he drew *Vessel.* near to the Philistine.

m His Shepherds Staff. These Arms were in themselves contemptible, yet chosen by *David*; partly, because he had no skill to use other Arms; partly, because he had inward assurance of the Victory, even by these Weapons; and partly, because such a Conquest would be most honourable to God, and most shameful, and discouraging to the *Philistines*. *n* That if one should fail him, he might make use of another. *o* Because such Stones would go most freely out of the Sling; and consequently, with more force and certainty, directly to the Mark which he aimed at. *p* This sort of Weapons was not unusual in the Fights of ancient Times; and many arrived at great dexterity in slinging Stones with great certainty; of which we have instances both in Scripture, as *Judg.* 20. 16. and in *Diodorus Siculus*, and *Livy*, and other Authors.

41 And the Philistine came on, and drew near unto David, and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance *q*.

q Not having so much as the countenance of a Martial Person.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves *r*? and the Philistine cursed David by his gods *s*.

r i.e. With a Staff. The Plural Number for the Singular; as *Gen.* 21. 7. and 46. 7. *s* He prayed that his god *Dagon*, and *Ashtaroth*, &c. would destroy him.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts *r*, the God of the armies of Israel, whom thou hast defied *u*.

t i.e. By a Commission from him, with confidence in him, and assurance of his Help, and for the vindication of his Honour. *u* In defying that Army and People whereof he is the Lord and Protector.

† Heb *shut thee up.* 46 This day will the LORD † deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that * there is a God in Israel *x*.

* 2 Kings 5. 15.

x Heb. *that God*, the only true God, *in for Israel*; or on *Israel's* side, and against you. Or, *that Israel hath a God*, a God indeed, one who is able to help them; and not such an impotent Idol as you serve.

47 And all this assembly shall know, that the LORD saveth not with sword and spear *y*, (for the battel *is* the LORD's *z*,) and he will give you into our hands *a*.

y i.e. That he can save without these Arms, and with the most contemptible Weapons, such as mine seem to thee. *z* i.e. The Events of War are wholly in his Power, to give Success to whom, and by what means he pleaseth. *a* David speaks thus confidently, because he was assured of it by a particular Inspiration from God.

48 And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his fore-head, that the stone sunk into his fore-head *b*, and he fell upon his face to the earth.

b Either, 1. The Stone pierced through his Helmet; which such Stones being slung would not seldom do; as even *Diodorus Siculus* relates. Or 2. The Stone might get in through one of those holes which are left in Helmets, that he that wears it may see his way, and how to direct his blows. Or rather, 3. The proud Giant had lift up that part of his Helmet which covered his Fore-head; and that in contempt of *David* and his Weapons, and by the singular direction of God's Providence.

50 So David prevailed over the Philistine, with a sling, and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword *c*, and drew it out of the sheath thereof, and slew him *d*, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

c Hence it appears, that *David* was not a little Man, as many fancy; but a Man of considerable bulk and strength, because he was able to manage a Giant's Sword; which also he did, both here and below, *Chap.* 21. 9. *d Qu.* How could this be, when *he slew him* before with the Stone, v. 50? *Ans.* There he gives a general account of the Event of the Battel; and of the Giant's Death: but here he gives a particular Relation of the manner and instrument of his Death. The Stone threw him down to the Earth, and bereaved him of the use of his Sense and Motion; but there remained some Life in him, (as frequently doth in such cases) which the Sword took away, and so compleated the Work.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaarim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents *e*.

e Heb. *their camps* i.e. Their Camp: but he speaks of it in the Plural Number, because of the great extent, and various quarters of their Camp.

54 And David took the head of the Philistine, and brought it to Jerusalem *f*; but he put his armour in his tent *g*.

f Either, to terrifie the *Jebusites*, who yet held the Fort of *Zion*, 2 *Sam.* 5. 7. or, for some other reason not Recorded, nor now known. *g* i.e. In the Tent which was erected for him in the Camp, upon this occasion. There it was kept for the present, though afterwards it seems to have been translated to the Tabernacle; where we find his Sword, *Chap.* 21. and it is not unlikely the rest of his Armour was there also.

55 And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son is this youth *h*? and Abner said, As thy soul liveth, O king, I cannot tell *i*.

h Qu. How could *David* be unknown to *Saul*, with whom he had lived, *Chap.* 16. 21? *Ans.* That might well be, for divers reasons, because *David* was not constantly with him; nor, as it seems, used by him, but upon extraordinary Occasions, and desperate fits of Melancholy; from which, possibly he had been free for a good while, by God's special Providence and Care for his People *Israel*, that so he might be capable of Governing and Protecting them against the *Philistines*, who watched all opportunities against them; and at last broke forth into an open War. Thus *David* had been for some considerable time dimissed from *Saul's* Court, and was returned home. And therefore it is not strange, if *Saul* had for the present forgotten *David*. For Kings, because of the Incumbrance of Publick Business, and the multitude of Persons who come to them on several occasions, may easily forget some Persons; yea, such as have frequently been with them, especially their Servants whom they do not use to observe with so much attention and care as they do others. Add to this, that the distemper of *Saul's* mind might make him forgetful; and that *David* might now be much changed, both in his countenance and in his habit, from what he had before; and it is apparent, that the change of habits makes so great a difference, that it oft keeps us from the knowledge of those Persons whom in other habits we very well know. Some give this Answer, That this was the first time that *Saul* had seen *David*; and that *David's* exploit here Recorded, was performed before that which is Recorded *Chap.* 17. 15, &c. though it be placed after it: But that is confuted by comparing *Chap.* 18. 1, 2, 3. *i* Which is not strange, because *Abner's* conversation and employment was generally in the Camp, when *David* was at the Court; and when *Abner* was there, he took little notice of a Person so much inferior to him as *David* was.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? and David answered, I *am* the son of thy servant Jesse, the Bethlehemite.

CHAP. XVIII.

Jonathan loved David: They Covenant together, 1,—4. *Saul envieth David's praise: In his fury seeketh to kill him,* 5,——11. *is afraid of him: And removeth him: He is loved by the People,* 12,——16. *Saul offereth David his Daughters, first Merab: who is given to Adriel; then Michal who loveth David,* 17,——20. *Saul demandeth* 100 *foreskins of the Philistines for a Dowry: David promiseth: Delivereth double the number: Obtaineth Michal,* 21,——27. *Saul's fear and hatred: And David's Glory increaseth,* 28,—30.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was † knit with the soul of David, and Jonathan loved him as his own soul *a*.

† Heb. *was knit.*

a Partly, for his excellent Vertues and Endowments, which shone forth both in his Speeches and Actions; partly, for the great and good Service which he had done to God and to his People; and partly, for the similitude of their Age and Qualities.

2 And Saul took him that day, and would let him go no more home to his fathers house *b*.

b By which it appears, that before-time *David* had not his constant residence at Court, but did return to his Father's House, and thence again to the Court, as occasion required.

3 Then Jonathan and David made a covenant *c*, because he loved him as his own soul.

c i.e. An agreement of sincere and perpetual Friendship between them.

4 And Jonathan stript himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle *d*.

d Partly, as a pledge of his great respect and affection to him: and partly, to vindicate *David* from that contempt which might cleave to him for his former Pastoral habit and condition, and to put him into an habit suitable to his present Greatness and Glory.

5 ¶ And David went out *e* whithersoever Saul sent him, *and* ‖ behaved himself wisely: and Saul set him over the men of war *f*, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

‖ Or, *so prospered.*

e Upon Military expeditions, of which that word is oft used. *f* Gave him some considerable Command in his Army, though not the Supreme.

6 And it came to pass, as they came, when David was returned from the slaughter of the ‖ Philistine *g*, that the women came out of all the cities of Israel *h*, singing, and dancing *i*, to meet king Saul, with † tabrets, with joy, and with † instruments of musick.

‖ Or, *Philistims.*

† Heb. *three strings.*

g Either, First, From some eminent victory obtained by him against the *Philistines*, though not particularly related, wherein also Saul might be present and concerned. Or rather, Secondly, From the slaughter of *Goliah*, and the other *Philistims* with him. Against this it is Objected, That this Song was Sung either after *David*

David was advanced and employed, as is related v. 5. and therefore not immediately after that great Victory; or, before he was so advanced; and then it would have raised *Saul's* Jealousie and Envy, and consequently hindered *David's* Advancement. But it may be replied, That this Song, though placed afterwards, was sung before *David's* Advancement, related v. 5. And that this did not hinder *David's* preferment, must be ascribed, partly, to *Saul's* Policy, who, though he had an Eye upon *David*, and designed to crush him upon a fit occasion; yet saw it necessary for his own Reputation, and the encouragement of other Mens Valour, and for the satisfaction of *Jonathan's* passionate Desire, and the just and general Expectation of the whole Army and People, to give him some considerable Preferment for the present; and principally, to God's Providence over-ruling *Saul*, against his own Inclination, and his mistaken Interest. *h* i.e. Out of all the neighbouring Cities, by or through which the Victorious Army marched. *i* According to the Custom of those times and places: Of which see *Exod.* 15. 20. *Judg.* 11. 34.

* Chap. 21. 11. & 29. 5

7 and the women answered *one another k* as they played, and said, * Saul hath slain his thousands, and David his ten thousands *l*.

k Singing by parts alternately. *l* So they said, because *David* killed *Goliah*, which was the principal cause of all the following slaughter of the *Philistines*.

† Heb. *was ill in his eyes.*

8 ¶ And Saul was very wroth, and the saying † displeased him, and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more, but the kingdom *m*?

m What greater honour can they give him, but that of the Kingdom? Or thus: *And moreover, this will not rest here, they will certainly* give him *the Kingdom*: they will translate the Crown from me to him. Or thus: *And moreover, the Kingdom certainly* belongs *to him*; i.e. I now perceive that this is the Favourite of God, and of the People; this is that Man after God's own Heart, to whom *Samuel* told me that God would transfer my Kingdom.

9 And Saul eyed David *n* from that day and forward.

n i.e. Narrowly observed all his Counsels and Actions, that he might understand whether he had any Design upon the Kingdom or no, and that he might find some colourable Pretence of putting him to death.

* Chap. 16. 14.

10 ¶ And it came to pass on the morrow, that the * evil spirit from God came upon Saul *o*, and he prophesied *p* in the midst of the house: and David played with his hand as at other times: and *there was* a javelin in Sauls hand *q*.

o Saul's Envy, and Jealousie, and Discontent revived his Melancholick Distemper, which the Devil, according to his wont, struck in with. *p* Or, *he feigned himself to be a Prophet*, for so *Hebrew* Verbs in *Hithpahel* oft signifie; i.e. he useth uncouth Gestures, and Signs, and Speeches, as the Prophets, or Sons of the Prophets used to do: for which they were by the ignorant and ungodly fort reputed mad Men, 2 *King.* 9. 11. And it may seem probable, that *Saul* did now speak of Divine Things politickly, that thereby he might lull *David* asleep, and kill him, before he suspected any Danger. *q* Which he kept there for the following purpose.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*: and David avoided out of his presence twice *r*.

r Once at this time, and another time upon a like occasion, *chap.* 19. 10.

12 ¶ And Saul was afraid of David *s*, because the LORD was with him, and was departed from Saul.

s Lest as he had gotten the favour of God and of all the People, he should also take away his Kingdom.

13 Therefore Saul removed him from him *t*, and made him his captain over a thousand, and he went out, and came in *u* before the people.

t From his Presence and Court; which he did, partly, because he feared lest *David* should watch and find an opportunity to kill him, as he had designed to kill *David*: partly, because he was a great Eye-sore, and his presence now made him more sad than ever his Musick had made him chearful: and principally, that thereby he might expose him to the greatest hazards, and in some fort betray him into the hands of the *Philistines*. *u* He led his Soldiers forth to Battel, and brought them back again with safety. Compare 2 *Sam.* 5. 2. Or else the Phrase of *coming in and going out*, may be understood (as elsewhere) for conversing; or (as we use to say) *going to and fro* about business; as *chap.* 29. 6.

‖ Or, *prospered.*

14 And David ‖ behaved himself wisely in all his ways, and the LORD *was* with him *x*.

x So that he had great Prudence in his Conduct, and prosperous success following his Designs: which are two principal Qualifications of a General, and of a Prince. That God turned all *Saul's* Devices upon himself, and to *David's* Advantage.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife *y*: only be thou † valiant for me, and fight the LORD's battels: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him *z*.

† Heb. *a son of valour.*

y This was no more than *Saul* was obliged to do by his former promise, *chap.* 17. 25. which here he renews and pretends to perform, though he intended nothing less, as the Sequel shews. Whereby he makes himself guilty of Ingratitude, Injustice, and breach of Trust, and withal of gross Hypocrisie. *z* He thought so great an offer would oblige him, who was of himself Valiant enough, to give proofs of more than common Valour, and to venture upon the most dangerous Enterprizes.

18 And David said unto Saul, Who *am* I? and what *is* my life *a*, or my fathers family in Israel, that I should be son in law to the king?

a i.e. My manner of living! How obscure is that Condition in which I was born and have been bred! Or rather thus: How little is my life worth, that by the exposing of that to some hazard (which *Saul* required of him) I should purchase a King's Daughter! In these Expressions *David* sheweth not only his Humility, but also his Wisdom, in discovering so deep a sense of his own meanness, that *Saul* might see how far he was from aspiring at the Kingdom, and might have no occasion to suspect that he was already anointed thereto.

19 But it came to pass at the time when Merab Sauls daughter should have been given to David *b*, that she was given unto Adriel the Meholathite *c* to wife.

b When the Marriage was even ready to be solemnized. *c* The Son of *Barzillai*, as he is called 2 *Sam.* 21. 8. This was an act of great Injustice and Perfidiousness; and accordingly this Marriage was accursed by God, and the Children begotten in it, were by God's appointment cut off, 2 *Sam.* 21.

† Heb. *was right in his eyes.*

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleased him *d*.

d Not for any Respect he had to *David*; but for his own malicious and wicked Ends, that he might make use of her Love to *David*, to ensnare and ruine him, which he thought might be done many ways, whereof one is here expressed.

* Verse 26.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt * this day *e* be my son in law, in *the one* of the twain *f*.

e i.e. Suddenly, within a time which probably *Saul* prefixed. *f* Whereas I have only two Daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident, thou shalt certainly have the other, which is the same thing. Heb. *in the twain.* Thus *the Cities of Gilead* is put for one of them, *Judg.* 12. 7. And *the sides of the Ship* for one of *the sides*, *Jonah* 1. 5. Or, he saith, *in the twain*, or, *in both*, because he was in effect betrothed to the one, and should be married to the other, and so was his Son in law upon a double account.

22 ¶ And Saul commanded his servants, *saying*, Commune with David *g* secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the kings son in law.

g Whom having so lately and grossly deceived, he found backward to embrace his motion, and therefore sets others on work to persuade him.

23 And Sauls servants spake those words in the ears of David: and David said, Seemeth it to you a light *thing* to be a kings son in law, seeing that I *am* a poor man, and lightly esteemed *h*?

h And therefore neither have Estate nor Credit to give (according to the manner, *Gen.* 34. 12. *Exod.* 22. 16, 17.) a Dowry suitable to her Quality.

† Heb. *according to these words.*

24 And the servants of Saul told him, saying, † On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not *any* dowry, but an hundred fore-skins *i* of the Philistines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistines.

i These he desires rather than their Heads; partly, for the greater convenience of bringing them, and presenting them before him; partly, to cover his Malice against *David* with a pretence of Zeal for God, and for his People, and for the Covenant of Circumcision; and partly, that the *Philistines* might be the more enraged against *David* for this reproachful and barbarous usage of them, and might therefore watch all opportunities to destroy him.

† Heb. *three fulfilled.*

26 And when his servants told David these words, it pleased David well to be the kings son in law *k*: and the days *l* were not † expired.

k As for other Reasons, so especially because this opened the Door to the Kingdom which God had promised him. *l* i.e. The time allowed by *Saul* to *David* for the execution of this Exploit.

27 Wherefore David arose, he, and his men, and slew of the Philistines two hundred men, and David brought their fore-skins, and they gave them in full tale to the king *m*, that he might be the kings son in law: and Saul gave him Michal his daughter to wife.

m He doubled the number required; partly, to oblige *Saul* the more to the performance of his Promise; and partly, to shew his great Respect and Affection to *Saul's* Daughter.

28 ¶ And

28 ¶ And Saul saw and knew that the LORD *was* with David, and that Michal Sauls daughter loved him.

29 And Saul was yet the more afraid of David *n*, and Saul became Davids enemy continually.

n Because he both lost his Design against *David's* life, and had now paved a way for him to the Throne.

30 Then the princes of the Philistines went forth *o*: and it came to pass after they went forth, *that* David behaved himself more wisely than all the servants of Saul, so that his name was much † set by.

† Heb. *precious.*

o To wit, to war against the *Israelites*, being provoked both by their former losses, and especially by that act of *David's*, related above, *v.* 27.

CHAP. XIX.

Saul purposeth to kill David: Jonathan discloseth it: speaketh in his behalf to Saul: who sweareth not to kill him: he returneth to court, 1,—7. By reason of his success in a new war, Saul again seeketh to kill him: Michal acquainteth him with it: he flieth: she deceiveth her father, 8,—17. David cometh to Samuel at Ramah: Saul sendeth messengers twice to apprehend him: they both prophesie, 18,—21. He goeth himself thither and prophesieth likewise, 22,—24.

AND Saul spake to Jonathan his son *a*, and to all his servants *b*, that they should kill David.

a Whom, though lately engaged in a League of Friendship with *David*, he thought to oblige to it by sense of his own Interest, as being the next Heir of the Crown, and likely to suffer most by *David's* advancement. *b* What before he secretly designed, now he openly and impudently avowed.

2 But Jonathan Sauls son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self until the morning *c*, and abide in a secret *place*, and hide thy self.

c Lest he kill thee before I discourse with him, and endeavour to reconcile him to thee; which I think not fit to attempt as yet, whilst he is in the fit of Rage against thee; but I intend to do in the morning, when I may hope to find him in a better Temper.

3 And I will go out and stand by my father in the field, where thou *art d*, and I will commune with my father of thee, and what I see, that I will tell thee.

d In the Field where my Father useth to walk, where also I would have thee to hide thy self, that I may know where to find thee at hand, to acquaint thee with the success of my Endeavours, that thou maist accordingly either return to Court, or speedily depart.

4 ¶ And Jonathan spake good of David unto Saul his father *e*, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

e Which he could not do without hazard to himself. Herein therefore he performed the Duty of a true Friend, and of a valiant Man.

5 For he did put his * life in his hand *f*, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoyce: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

* Judg. c. 17. & 12. 3. Ch. 28. 21. Psal. 119. 109.

f i.e. He exposed his life to eminent hazard. See the Notes on *Judg.* 12. 3.

6 And Saul hearkened unto the voice of Jonathan, and Saul sware, *As* the LORD liveth, he shall not be slain *g*.

g This great change is not to be ascribed to any true Repentance for his sin against *David*, or any better affection which he now had to him; but meerly to his own worldly Interest; because he was convinced by *Jonathan's* discourse, that he could not kill him, without great inconvenience and shame to himself.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence as † in times past.

† Heb. *yesterday, third day.*

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter, and they fled from † him.

† Heb. *his face.*

9 And * the evil spirit † from the LORD was upon Saul *h*, as he sat in his house with his javelin in his hand: and David played with *his* hand.

* Chap. 18. 10. & 18. 10. † Heb. *of the Lord.*

h David's successes against the *Philistines*, which should have cheered his heart, made him sad, and the Devil watched the opportunity to improve his Melancholy, as before he had done.

10 And Saul sought to smite David even to the wall with the javelin: but he slipt away out of Sauls presence; and he smote the javelin into the wall: and David fled, and escaped that night.

* Psal. 59 title.

11 *Saul also sent messengers unto Davids house to watch him, and to slay him in the morning *i*: and Michal Davids wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain *k*.

i Why not in the Night? *Ans.* Partly, because it would have been barbarous, and most dishonourable to *Saul*, to break into *David's* House by Night, and kill him in his own House and Bed; and it seemed more expedient to kill him as he came out of his House in the Morning: partly, because the Night might give *David* some opportunity of escaping, which the Day-light would prevent: and principally, by God's singular Providence, infatuating *Saul's* Mind to take the worst course, that *David* might be delivered from him. *k* Which she might learn, either by information from *Jonathan*, or some other Courtier that was privy to the Design: or from her own observation of some suspicious or dangerous Persons hovering about the House.

12 ¶ So Michal let David down thorow a window *l*: and he went and fled, and escaped.

l Because they lay in wait for him at the Doors of the House, whence over he should come forth there.

13 And Michal took † an image *m*, and laid *it* in the bed, and put a pillow of goats *hair for* his bolster *n*, and covered *it* with a cloth *o*.

† Heb. *teraphim.*

m Heb. *Teraphim*, which was an Image made in human shape: which she might keep secretly, either out of a superstitious regard to it, or out of meer curiosity. This stratagem she used, because knowing her Fathers unquiet, and jealous, and furious Temper, she suspected he might come or send, to see whether *David* was there or no. *n* Or, *put great Goats* hair upon *his Bolster*; *i.e.* upon the Head and Face of the Image, which lay upon his Bolster, that it might have some kind of resemblance of *David's* Head and Hair, at least in a sick man's Bed, where there useth to be but a glimmering light. *Goats* is here put for *Goats hair*, as it manifestly is, *Exod.* 25. 4. and 26. 7. and 35. 26. It is acknowledged by learned Writers, that in those Eastern Countries, Goats had much longer hair than ours have, and were shorn like Sheep, and that their hair was not unlike to a Mans or Womans hair; as may also be gathered from *Cant.* 4. 1. *thy hair is as a flock of Goats*; *i.e.* as the hair of a flock Goats. And as there was Goats hair of several colours, (as the Wool of Sheep in divers parts is of very differing colours, as white, or black, or yellow, *&c.*) so it is most probable she took that colour which was likest the colour of *David's* hair. And she took this rather than the hair of another Man, because the procuring and ordering of that would have taken up some time; whereas she had Goats hair of all sorts at hand, as being used in Spinning or Weaving, *&c.* Or, the sense may be this, according to our Translation, That she put a Pillow of the softest part of Goats hair under the head of the Image, as they used to put under the heads of sick Men; whereby also the head of the Image sinking into the Pillow, might be less discerned, especially when it was either wholly or in part covered with a Cloth. And all this Art was used, that *David* being supposed, and, by some Persons who were sent to enquire, perceived, as they thought, to be in the Bed, *Saul* might be hindred from pursuing and overtaking him before he had got into some secure place. *o* Upon pretence of his being sick, and needing some such covering, but really in design to prevent the discovery of her Deceit.

14 And when Saul sent messengers *p* to take David, she said, He *is* sick.

p To wit, other Messengers in the Morning, supposing the former to be either slow or perfidious.

15 And Saul sent the messengers *again* to see David *q*, saying, Bring him up to me in the bed, that I may slay him.

q Or only, *to see David*, which they did not before, but went away satisfied (as it was fit they should) with her Report and Testimony of his Sickness.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go: Why should I kill thee *r*?

r If thou dost not permit me to escape, without discovery, I shall be forced for my own defence to kill thee. Though it is most likely, this was a Lye, and a Fiction of her own.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah *s*, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

s Partly, for Comfort and Direction in his great Distress; and partly, for Safety, supposing that *Saul* would be ashamed to execute his bloody Designs in the presence of so venerable a Person as *Samuel*, who had laid so great Obligations upon *Saul*, and had such great and just Reputation with the People.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah *t*.

t Or, *near Ramah*; the *Hebrew* preposition *beth: in*, being oft put for *near*, as it is apparently used, *Numb.* 33. 37, 38. *Jos.* 5. 13. *Jer.* 20. 2. and 32. 7. *Naioth* was either an House or College in the Town of *Ramah*, or a Village in the Territory of *Ramah*, or near to the Town of *Ramah*; in which there was a College of the Prophets, amongst whom *Samuel* thought *David* might be secure.

20. And Saul sent messengers to take David *u*: and when they saw the company of the prophets prophesying *u*, and Samuel standing *as* appointed over them *y*, the spirit of God was upon the messengers of Saul, and they also prophesied *z*.

u Thus *Saul's* Wickedness and Fury increased; and he that at first used only secret Practices against *David*, now breaks forth into open and impudent Hostilities; plainly declaring, that he neither feared God, nor reverenced Man. He would have punished *Samuel*, as afterwards he did *Abimelech*, for giving *David* Entertainment, but that he feared the People, who had so great and unanimous a Veneration for him. *x i.e.* Speaking of God, or of the things of God by Divine Inspiration; either praising God, or instructing Men. Compare *Numb.* 11. 25. 1 *Sam.* 10. 5. *y* To instruct, moderate and direct them in those Holy Exercises. For though they prophesied by Divine Inspiration, which *Samuel* could not govern; yet they were both to prepare and dispose themselves for it beforehand, and to make good improvement of it afterwards, in both which they needed *Samuel's* Counsel and Assistance. And whereas some might falsly pretend to those Raptures; or the Devil might transform himself into an Angel of Light, and convey some evil or false Suggestions into some of their Minds, *Samuel's* Presence and Judgment was necessary to prevent and to detect such Impostures. Besides, *Samuel* would by his present Conjunction with them in those Holy Exercises, encourage them, and stir up others to the coveting of those Gifts, and the performance of such Religious Duties. *z* Being inspired by God to do so, as wicked *Balaam* also was; that being wrapt up into such an Extasie, their Minds might be wholly taken up with those matters, and quite taken off from their Design of seizing *David*.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked, and said, Where *are* Samuel and David *a*? And *one* said, Behold, *they be* at Naioth in Ramah.

a For, his Messengers not returning, he knew not exactly where they were.

23 And he went thither to Naioth in Ramah: and the spirit of God was upon him also *b*, and he went on, and prophesied until he came to Naioth in Ramah:

b It came upon him in the way; whereas it came not upon his Messengers till they came to the place. Whereby God would convince *Saul* of the Vanity of all his Designs against *David*, and that in them he fought against God himself.

24 And he stript off his clothes *c* also *d*, and prophesied before Samuel *e* in like manner *f*, and † lay down *g* naked *h* all that day, and all that night *i*: wherefore they say, * *Is* Saul also among the Prophets *k*?

† Heb. *fell.* Num 24. 4. * Chap. 10. 11.

c To wit, his Military or Royal Garments: which he did, either that he might suit himself and his habit to the rest of the Company; or, because his mind being altogether taken up with Divine things, he did not understand nor heed what he did. *d* This implies, that the Messengers which he sent, who probably were Military Persons, had done so before him. *e* This doth not contradict 1 *Sam.* 15. 35. where it is said, that *Samuel came no more to see Saul*: for here *Saul* goes to *Samuel*, and that not with design to see him, but to surprize *David*. *f* As the rest of the Prophets there did. *g* Heb. *fell*, to wit, down upon the Earth; for his Mind being in an Extasie, he had not the use of his Senses or Motion, as he, *Numb.* 24. 4. God so ordering it, that *David* might have an opportunity to escape. *h i.e.* Strip of his upper Garments, as was said before, and as the word *Naked* is oft used, as *Isa.* 20. 2. *Mich.* 1. 8. See also 2 *Sam.* 6. 20. *Job.* 22. 7. And it is here repeated to signifie how long he lay in that posture. *i* So God kept him as it were in Chains, till *David* was got out of his reach. *k* The same Proverb which was taken up upon a like occasion, 1 *Sam.* 10. 12. is here remembred and revived upon this new occasion, as an Evidence of God's wonderful Care over *David*; he made in some sort a Prophet, that he might make *David* a King.

CHAP. XX.

David complaineth to Jonathan of Saul: he comforteth him: can hardly believe what David saith of his father: promiseth to give him notice how his absence was taken: they renew a covenant of friendship, and swear to each other, 1,—17. Their sign, 18,—23. Saul asketh for David at the feast of the new moon, 24,—27. Jonathan excuseth David: Saul incensed hereat revileth Jonathan, and seeketh to kill him, 28,—34. Jonathan adviseth David, 35,—40. They part with tears, 41, 42.

AND David fled *a* from Naioth in Ramah *b*, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father *c*, that he seeketh my † life *d*?

† Heb. *soul.*

a Whilst *Saul* lay in an Extasie. *b* To *Gibeah* where *Jonathan* was, taking the opportunity of *Saul's* absence. *c* What is it which thus incenseth thy Father against me? What Crime doth he charge me with? *d* To wit, to destroy it, as this Phrase is oft used, as *chap.* 22. 23. *Psal.* 38. 12. and 54. 3. and 63. 9.

2 And he said unto him, God forbid; thou shalt not die *e*: behold, my father will do nothing either great or small, but that he will † shew it me: and why should my father hide this thing from me? it *is* not *so*.

† Heb. *uncover mine ear.*

e I will secure thee by my Interest with my Father; nor doth he design to destroy thee; for what he doth in his frantick fits is not to be imputed to him; and when he comes to himself, I doubt not to reconcile thee to him. For *Jonathan* gave credit to his Father's Oath, *chap.* 19. 6. and the worthiest Minds are least suspicious, and most charitable in their Opinions of others.

3 And David sware *f* moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he said, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

f The matter being of great moment, and *Jonathan* doubting the truth of it, he confirms his word with an Oath, which follows in the end of the Verse. Only he interposeth a reason why *Saul* concealed it from *Jonathan*.

4 Then said Jonathan unto David, ‖ Whatsoever thy soul † desireth *g*, I will even do *it* for thee.

‖ Or, *say what is thy mind, and I will do, &c.* † *Speaketh, or thinketh.*

g To wit, for the discovery of the truth, and for the preservation of thy life.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon *h*, and I should not fail to sit with the king at meat *i*: but let me go, that I may hide my self in the fields, unto the third *day k* at even.

h Which was a solemn and Festival time, as among the *Romans* and other *Heathens*, so also with the *Hebrews*, who solemnized it with offering Peace-offerings to God, and Feasting together upon the remainders of it, after the manner. See *Numb.* 10. 10. and 28. 11. *Psal.* 81. 3. *i* Then he useth to be part a company above other times. *k i.e.* Unto the next Day, but one after the new Moon; as appears by comparing *v.* 19, 27, 35. His meaning is not, that he should hide himself in any certain place all the three Days, but that he should secure himself either at *Bethlehem* with his Friends, or in any other Place till the third Day.

6 If thy father at all miss me *l*, then say, David earnestly asked *leave of* me *m*, that he might run to Bethlehem his city *n*, for *there is* a yearly ‖ sacrifice *o* for all the family *p*.

‖ Or, *feast.*

l Quest. How could *David* imagine that *Saul* would expect his Company, whom he had once and again endeavoured to kill? *Ans.* First, He might suppose that *David* would ascribe all that to his Madness and frantick Fits, which being over, he would promise himself safety in the King's presence. Secondly, *David* might not think that *Saul* would indeed expect him to Feast with him, considering his late and great danger from *Saul*; but that *Saul* would make use of this Pretence, and require his presence, that he might lay hold upon him; and therefore he desired to try the Experiment. *m* Who being the King's Son and Deputy, used to give Licence to Military Men to depart for a season upon just occasions. *n i.e.* The place of his Birth and Education, *John* 7. 42. *o* A Sacrifice which was offered up in some high place there Yearly, upon some special occasion not mentioned in Scripture, which was accompanied with a Feast: or, *a yearly Feast*, as the *Hebrew* word is sometimes used. *p* Wherein all the Members of our Family used to meet together, when they will earnestly expect me above others, and will charge me with Pride and Unnaturalness, if I neglect their Invitation.

7 If he say thus, *It is* well, thy servant shall have peace: but if he be very wroth *then* be sure *q* that evil is determined by him.

q Heb. *know thou*: For indeed *David* knew well enough that *Saul* designed to kill him; but he useth this course for *Jonathan's* Information and Satisfaction, and for his own greater Vindication, if he did wholly withdraw himself from *Saul*, and from his Wife; which he foresaw he should be forced to do.

8 Therefore thou shalt deal kindly with thy servant *r*: for * thou hast brought thy servant into a covenant of the LORD *s* with thee: notwithstanding, if there be in me iniquity, slay me thy self *t*: for why shouldest thou bring me to thy father *u*?

* Chap. 18. 3. & 23. 18.

r In giving me timely notice, and a true account of *Saul's* Disposition and Intention towards me. *s i.e.* A solemn Covenant, not lightly undertaken, but seriously entred into, in the name and fear of God, and in his presence, calling him to be the Witness of our Sincerity therein, and the Avenger of Perfidiousness in him that breaks it. *t* I am contented thou shouldst kill me. *u* Why shouldst thou betray me to thy Father, by concealing his evil Intentions from me?

9 And Jonathan said, Far be it from thee *x*: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

x I abhor the Thoughts of either killing thee my self, or giving thee up to my Father to slay thee.

10 Then said David to Jonathan, Who shall tell me *y*? or what *if* thy father answer thee roughly?

y By what Means or Messenger shall I understand this? for peradventure thou wilt not be able to come to me thy self.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field *z*. And they went out both of them into the field.

z Lest we be over-heard.

12 And

12 And Jonathan said unto David, O LORD God of Israel *a*, when I have † sounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and † shew it thee;

† Heb. *searched.*

a Do thou hear and judge between us. It is an abrupt Speech, which is usual in great Passions.

13 The LORD do so, and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee, as he hath been with my father *b*.

† Heb. *uncover thine ear.*

b The Lord give thee that Honour and Success in all thy Affairs which he hath given to my Father. *Jonathan* undoubtedly knew of *Samuel*'s final and irrevocable Sentence of *Saul*'s Rejection from the Kingdom, and of the Substitution of some other Person after God's own Heart in his stead; and that *David* was this Person, he might strongly suspect (that which even *Saul* suspected) both from his eminent Piety, and Wisdom, and Valour, and universal Worth, and from the great Things which God had done, both by him, and for him, in preserving and advancing him by such unusual Methods; and it is most likely that *Jonathan* did ask *David* about it, and that *David* did Faithfully inform him of the whole Truth, as may be gathered both from the words here following, and from *chap.* 23. 17. And that the knowledge hereof did not raise Jealousie, and Envy, and Rage in him, who was the next Heir of the Crown, as it did in his Father, must be ascribed to *Jonathan*'s Piety towards God, to whose disposal he chearfully submitted himself, and to his sincere Friendship to *David*, in whose Happiness he rejoyced as in his own.

14 And thou shalt not only while yet I live, shew me the kindness of the LORD *c*, that I die not *d*:

c Or, *And wilt thou not, if I shall then be alive,* (to wit, when *the Lord shall be with thee, as he hath been with my Father,* as he now said; *i. e.* when God shall have advanced thee to the Kingdom, as he did him:) *yea, wilt thou not* (the same Particle twice repeated for asseveration; *i.e.* I am well assured that thou wilt) *shew me the kindness of the Lord*; *i.e.* either such kindness as the Lord hath shewed to thee in preserving thy Life in the midst of so many, and such great Dangers: or, that kindness to which thou hast engaged thy self, in the Covenant sworn between thee and me in God's presence. *d* That thou do not kill me or mine, as Princes of another Line use to kill the nearest Relations of the former Line, from whom the Kingdom was translated to them; which they do either by way of Revenge, or in Policy, and reason of State, to secure the Kingdom to themselves.

* 2 Sam. 9. 3.

15 But *also* thou shalt not cut off * thy kindness *e* from my house for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth *f*.

e He saith not, *the kindness of the Lord*, as before, because the Covenant between them seems to have been only Personal, and not comprehending their Posterity. And therefore as *Jonathan* speaks confidently of his own Preservation by virtue of that Covenant; so he here lays this additional Obligation upon *David*, That he would extend his kindness to all his Progeny. *f* Which he will certainly do without exception of *Saul* my Father, and those of his Children who have joyned, or shall joyn with him in his Hostilities and Cruelties against *David*. And by this word, *Enemies*, he implies the reasonableness of his Request, because *Jonathan* was none of that number, and therefore not to be treated as such.

† Heb. *cut.*

16 So Jonathan † made *a covenant* with the house of David *g*, *saying*, Let the LORD even require *it* at the hand of Davids enemies *h*.

h The Covenant which before was Personal, he now extends to the whole House of *David*, expecting a reciprocal Enlargement of it on *David*'s side, which doubtless he obtained. *i* If either I or any of my House shall break this Covenant, and shall prove Enemies to *David* or to his House, let the Lord, the Witness of this Covenant, severely punish the Violators of it, whoever they are. Others thus: Let the Lord require and punish the breach of this Covenant in *David*, if he break it. But because it was ominous and reproachful to suppose such a thing of *David*, by a Figure called *Euphemismus*, he names *David's Enemies* for *David*; as they also expound 1 *Sam* 25. 22. But the former sense seems more probable, because this Verse contains only *Jonathan*'s Stipulation or Covenant with *David* and his House, which being expressed in the former part of it, is in this latter part confirmed by the usual form of Imprecation; and the Restipulation or Covenant of *David* to *Jonathan* and his House, is mentioned in the next Verse. Yet may that other sense stand well enough; taking these words for *Jonathan*'s Adjuration of *David* to be kind to him, confirmed with an Imprecation in case he do otherwise. As if he should say, I Adjure thee, as thou hopest to escape such a Mischief (which I had rather might befal thine Enemies than thee) that thou deal not so ungratefully with me or my House. Which Adjuration of *Jonathan*, *David* seconds by an Oath in the next Verse, at the request of *Jonathan*.

17 And Jonathan caused David to swear again *i*, ‖ because he loved him *k*: for he loved him as he loved his own soul.

‖ Or, *by his love toward him.*

i Heb. *And* Jonathan *added or proceeded to make* David *Swear*; *i. e.* Having himself Sworn to *David*, or Adjured *David*, in the foregoing Verse, he here requires *David*'s Oath to him, by way of Restipulation or Confirmation. *k* Because he had a true Friendship for *David*, he desired that the Covenant might be inviolably observed through all their Generations.

18 Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat *l* will be † empty.

† Heb. *missed.*

l i.e. The place where *David* used to sit at Meals with *Saul*. See *v.* 25.

19 And *when* thou hast stayed three days *m*, *then* thou shalt go down ‖ † quickly, and come to the place where thou didst hide thy self, † when the business was *in hand n*, and shalt remain by the stone Ezel *o*.

‖ Or, *diligently.* † Heb. *greatly.* † Heb. *in the day of the business.*

m Either at *Bethlehem* with thy Friends, *v.* 6. or elsewhere, as thou shalt see fit. *n* Heb. *in the day of business*: or, *of the business*, the latter. And these words are to be joyned, either, 1. with the words next foregoing; and so they note the time when *David hid himself* there; which was, when *this* same *business* which now they were treating about, was in agitation formerly; to wit, to discover *Saul*'s Mind and Purpose towards him; *chap.* 19 2, 3. Or, 2. With the more remote words; and so they note the time when *David* should come to the place appointed, and formerly used to hide himself in, upon a like occasion; to wit, in the day when *the business* here spoken of was to be *done*; *i.e.* when the discovery of *Saul*'s Mind was to be made. *o* Or, *by the stone of going*, or *travelling*; *i.e.* By that Stone which directs Travellers in the way; to wit, in some Cave, or convenient Place, which was near that Stone.

Or, *the working day.* Or, *the business.*

20 And I will shoot three arrows on the side *thereof* as though I shot at a mark *p*.

p He chose this way to avoid *Saul*'s suspicion, because Bows and Arrows were the principal Arms of those Times; and *Jonathan*, as well as others, did oft go forth to Exercise himself with them, both for Recreation, and Improvement of his Skill in that Art. Besides, he knew not that he should have any opportunity of private Converse with *David*, by reason of Passengers, though the Event proved better than he expected.

21 And behold, I will send a lad, *saying*, Go, find out the arrows *q*. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou, for *there is* peace to thee, and † no hurt, as the LORD liveth.

† Heb. *is any thing.*

q I will send him out before I shoot, to find out, and take up the Arrows which I shall shoot. And I shall shoot them either short of him, or beyond him, as I shall see occasion.

22 But if I say thus unto the young man, Behold the arrows *are* beyond thee: go thy way, for the LORD hath sent thee away *r*.

r Take this for an intimation of God's Providence, that thou shouldest keep away from the Court.

23 And *as touching* * the matter which thou and I have spoken of, behold, the LORD *be* † between thee and me for ever.

* Verse 14, 15. † *witness.*

24 ¶ So David hid himself in the field *s*: and when the new moon was come, the king sat him down to eat meat.

s To wit, at the time appointed: for it seems probable, that he went first to *Bethlehem*, as he had *Jonathan* tell his Father, *v.* 6. and thence returned to the Field, when the occasion required: else we must charge him with a downright Lye, which ought not to be imagined (without any apparent cause) concerning so good a Man; especially, in so distressed and dangerous a Condition. And why should he hide himself there so long before the time, when *Jonathan* was to come thither to inform him? Nor were there any need of appointing a certain time to meet, if *David* were there all the while.

25 And the king sat upon his seat as at other times, *even* upon a seat by the wall: and Jonathan arose *t*, and Abner sat by Sauls side, and Davids place *u* was empty.

t To wit, from his Seat where he was sat next to the King, whence he arose, and stood up at *Abner*'s coming, to do Honour to him, who was his Father's Cousin, and the General of the Army. *u* Which seems to have been next to *Abner* on the same side with him.

26 Nevertheless, Saul spake not any thing that day: for he thought, something hath befallen *x*, he *is* not clean, surely he *is* not clean.

x Some Accident which hath rendred him unclean, and so unfit to partake of this Feast, which consisted in part of the remainders of these Peace-offerings, according to the Law, *Levit.* 7. 20. Unfit also to come into any company, much more, into the King's company, lest he should pollute them also. See above, on *v.* 5. See also, *Levit.* 11. and 15.

27 And it came to pass on the morrow, *which was* the second *day* of the month *y*, that Davids place was empty: and Saul said unto Jonathan his son *z*, Wherefore cometh not the son of Jesse *a* to meat, neither yesterday, nor to day *b*?

y Or, *on the morrow of the new moon*, being *the second* day: Either, 1. Of the three Days appointed, *v.* 5. 19. Or, 2. Of the Feast. Or, 3. Of the Month. *z* Who was *David*'s Friend, and best knew his mind, and his ways. *a* So he calls him in Scorn and Contempt, to note the meanness of his Original; and as not deigning to call him by his proper Name: See below, *chap.* 22. 9. and 25. 10. *b* For the Uncleanness which came by some chance, usually lasted but for one Day. See *Levit.* 11.

28 And

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem:

29 And he said, Let me go; I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there c*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not to the kings table.

c Either in his Father's Name, or in the Right of the First-born; one Branch of which was Authority over his Brethren in all the Concerns of the Family; whereof this was one.

30 Then Sauls anger was kindled against Jonathan, and he said unto him, ‖ † Thou son of the perverse rebellious woman *d*, do not I know that thou hast chosen the son of Jesse to thine own confusion *e*, and unto the confusion of thy mothers nakedness *f*?

‖ Or, *thou perverse rebel.* † Heb. *son of perverse rebellion.*

d This base Temper of thine, thou hadst not from me, but from thy Mother; of whose perverseness I have had so much experience. Or, *thou son of perverse rebellion*; *i.e.* Thou perverse and rebellious Son: Or, *thou most perverse rebel*: For in the *Hebrew* Language, the word *Son*, thus used, is an aggravation of a Man's Crime; and notes one who is extraordinarily addicted to it. Thus he calls him, because he hid and preserved that Man whom the King had commanded to be brought forth, that he might be slain. *e* For it will be a horrible shame and reproach unto thee, that *David* by his crafty Insinuations, and fair Pretences, should Cheat thee of thy Kingdom. *f* Men will conclude, That thy Mother was a Whore, and thou a Bastard; and that thou hast no Royal Blood in thy Veins, that canst so tamely give up thy Crown to so contemptible a Person.

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom *g*: wherefore now send and fetch him unto me, for he † shall surely die.

† Heb. *is a son of death.*

g Thus he grosly mistakes the Cause of *Jonathan*'s loss of the Kingdom, which was not *David*'s Art, but *Saul*'s Sin; and vainly endeavours to prevent God's irrevocable Sentence.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him *h*, whereby Jonathan knew that it was determined of his father to slay David.

h i.e. To wound him, though not *to smite him even to the wall*; as he designed to do to *David*, *chap.* 19. 10.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because *i* his father had done him shame.

i Or, and *because*: for this is a second cause of his Grief. The Conjunction *and* is oft-times omitted, and to be supplied; as *Psalm* 33. 2. and 144. 9. *Jos.* 63. 11. *Habak.* 3. 11.

35 ¶ And it came to pass in the morning *k*, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

k To wit, of the third Day appointed for this Work, *v.* 5.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him.

† Heb. *to passe over him.*

37 And when the lad was come to the place *l* of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

l i.e. Near to the place. Or, *and the Lad went*, or *was going on to the place*: For the Words following shew, that he was not yet come thither. The *Hebrew* Verb, *bo*, which properly signifies *to come*, sometimes signifies *to go*; as here, and *Ruth* 3. 7. and *Jonah* 1. 3.

38 And Jonathan cried after the lad, Make speed, haste, stay not *m*. And Jonathans lad gathered up the arrows, and came to his master.

m So he bids him, because finding the Coast clear, he made haste to take the opportunity to speak with his dearly beloved *David*.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

† Heb. *business.* † Heb. *that was the.*

40 And Jonathan gave his † artillery *n* unto † his lad, and said unto him, Go, carry *them* to the city.

n His Bow, and Arrows, and Quiver.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south *o*, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded *p*.

o In respect of the Stone where *David* by appointment hid himself. *p* As well he might, because he was driven away, not only from his dear Friend *Jonathan*, but also from his Wife, and all his Relations, and from the Commonwealth of *Israel*, and from the Service of God; as he complains below, *Chap.* 26. 19.

42 And Jonathan said to David, Go in peace, ‖ forasmuch as we have sworn both of us in the Name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever *q*. And he arose and departed: and Jonathan went into the city.

‖ Or, *the Lord be witness of that which,* &c.

q Therefore doubt not, but I will ever love thee, and faithfully serve thee; and the like I assure my self from thee; and this must be our comfort in our State of Separation.

CHAP. XXI.

David cometh to Nob to Ahimelech the priest: pretendeth secret business from Saul: asketh bread: Ahimelech giveth him the shew-bread, 1, 6. *Doeg seeth this,* 7. *David asketh arms: Ahimelech giveth him Goliah's sword,* 8, 9. *David cometh to Achish: is known: and afraid: feigneth himself mad,* 10, —13. *Achish is angry with his servants for bringing him,* 14, 15.

THEN came David to Nob *a* to Ahimelech the priest *b*, and * Ahimelech was afraid at the meeting of David *c*, and said unto him, Why *art* thou alone, and no man with thee *d*?

* *Also called Abiathar.* Mar. 2. 26.

a A City of Priests, as it is called *Chap.* 22. 19. Either, 1. Because it was assigned to the Priests. For though it be not expressed by this Name among their Cities, *Jos.* 21. yet it might be one of those Cities their named by some other Name, which Name might be changed; or another new Name added to the old for some reason now unknown, as was very usual among the *Hebrews*: Compare 1 *Chron.* 6. Or, 2. Because it was now inhabited by the Priests for the service of the Tabernacle, which now was here; as appears from *v.* 7, 9. For as the Kings of *Israel* were to Consult with God's Oracle in all their weighty Affairs; so they endeavoured to have it in, or near their own Habitations. Hence it was first carried by *Joshua* to *Shiloh* in his Tribe of *Ephraim*; and afterwards by *David* into his Tribe and City; and now, as it seems, had been by *Saul* carried to *Nob*, a City in the Tribe of *Benjamin*, *Neh.* 11. 32. near to *Anathoth*, 1 *King.* 2. 26. Either *David* resorted, partly for a supply of his Necessities, which he supposed he might receive here, without danger of being betrayed into *Saul*'s hands: and principally, that in this great Distress, and his Resolution of going out of the Kingdom, he might seek and receive Comfort and Counsel from the Lord. *b* To wit, the chief Priest, Brother to that *Ahiah*, *chap.* 14. 3. and he being now dead, his Successor in the Priesthood, for they were both Sons of *Ahitub*, 1 *Sam.* 14. 3. and 22. 11. *c* Suspecting some extraordinary cause of his coming in such a manner, and fearing the worst, as Men usually do in such cases. *d* For though *David* had some Servants and Companions, as is manifest from *v.* 4. 5. and from *Matth.* 12. 3, 4. whom *Jonathan* probably had sent to a place appointed to serve and guard him; yet they were left at another place: as *David* himself affirmeth, *v.* 2. And *David* was now alone, as also he was when he fled to *Achish*, *v.* 10.

2 And David said unto Ahimelech the priest, The King hath commanded me a business *e*, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants † to such and such a place *f*.

† Heb. *to the place of Peloni almoni*, that *of such a man*, Ruth 4. 1. 2 King. 6. 8. Dan. 8. 13.

e This seems to be a plain Lye extorted from him, by Fear and Necessity. But as it was officious for himself, so it was pernicious to all the Priests there. Whence *David* afterwards declares his Repentance for this sin of Lying, *Psalm* 119. 29. *f* To a certain place which is not material nor convenient now to mention; because the whole business requires concealment.

3 Now therefore what is under thine hand *g*? give *me* five *loaves* of bread in mine hand, or what † there is † present.

† *other food.* † Heb. *found.*

g To wit, in thy Power, and ready for thee to give, and for me to take, and eat.

4 And the priest answered David, and said, *There is* no common bread under mine hand *h*, but there is * hallowed bread *i*, if the young men have kept themselves at least from women *k*.

* Excod. 25. 30. Lev. 24. 5. * Matth. 12. 4.

h To wit, here in the Tabernacle: though doubtless he had enough of that, and of other Provisions in his House; but *David* was in great haste, and in fear of *Doeg* whom he saw, and knew there, *chap.* 22. 22. and therefore would not stay till any thing could be fetched thence. *i* The Shew-bread, which was appropriated to the Priests; of which see *Exod.* 25. 30. *Lev.* 24. 5. *k* Either from uncleanness by Women, which might be divers ways contracted: or from Conjugal converse with their Wives; which though it did not defile them, yet he thought might debar them from the participation of such very Sacred things; which he gathered by the Analogy of that Precept, *Exod.* 19. 15. There was a double impediment to the giving of this Bread to them; 1. Its Sacredness in its self; which the Priest implies, and *David* answers *v.* 5. and the Priest was satisfied therein by *David*'s extraordinary Occasions, and great Necessities. 2. The Purity and Abstinence from all Women, which he supposeth should be in those that use it; concerning which he now enquires. And though he mention this only concerning *David*'s young Men, and out of Modesty and Reverence to *David*, forbears to name him; yet he is also included in the number, as *David*'s answer shews.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days *l*, since I came out *m*, and the vessels *n* of the young men are holy, and the *bread* is in a manner common: ‖ yea, though it were sanctified this day in the vessel *p*.

‖ Or, *especially when this day there is other sanctified bread.*

l As

q As long as the Law required, *Exod.* 19. 15. And so long *David* and his men had, it seems, hid themselves for fear of *Saul* in some of those Caves, whereof there were many in those parts; whereby they were kept both from all Converse with any other Persons besides themselves, and consequently from Women: and withal, from Food convenient for them. *m* From the place where *Jonathan* and *David* met. *n i.e.* Either, 1. Their Garments, or other Utensils for their Journey. Or, 2. Their Bodies, for of them the Question was, v. 4. and having now said, that Women had been kept from them, he infers, that therefore their Bodies were Holy; their Members were undefiled. Thus the word *vessel* is used, 1 *Thess.* 4. 4. and in other Authors, both *Greek* and *Latin*. *o* Heb. *and this* (to wit, the Bread; which is easily supplied out of the former Verse, because that was the thing about which the present discourse was, and against the giving whereof the Priest started an Objection, v. 4. to which, *David* here giveth an Answer) is in *a manner*, or, *after a sort common*: *i.e.* Considering the time, and our necessity, this may be asked in a manner, like common Bread, and so is used by others. For though for a reason whilest it is to stand before the Lord, it be so Holy, that the Priest himself might not eat it; yet afterwards it is eaten by the Priest, and by his whole Family, as their common Food; and so it may be by us, in our circumstances. *p* If it were but newly put into the Vessel, it must give place to the great Law of Necessity, and Charity; because God will have *Mercy* preferred before *Sacrifice*. Or thus, *Especially*, when, or, *The rather because this day there is* other (*i.e.* new Bread) *sanctified in the vessel*; *i.e.* put into the Vessel which was made to receive this Bread, *Exod.* 25. 29. and thereby Sanctified, or Consecrated to God: and therefore the former Shew-bread is now to be removed, and employed for the common use of the Priest and his Family.

* Mar. 2. 26. Luk. 6. 4. 6 So the priest * gave him hallowed *bread*, for there was no bread there *p*, but the shew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away *q*.

p To wit, in the Tabernacle, where *David* and the Priest now were. *q* Which was done upon the Sabbath-day, *Levit.* 24. 8. For though they might not then kindle a Fire to heat the Bread in, yet they might, and did keep it hot in an Oven that had been heated before the Sabbath.

* Psal. 52. *title.* 7 (Now a certain man of the servants of Saul *was* there that day detained *r* before the LORD, *s*, and his name *was* * Doeg an Edomite *t* the chiefest of the herdmen that *belonged* to Saul.

r Not by force from others, but by his own choice; he fixed his abode there for that day; either because it was the Sabbath-day; on which he might not proceed in his Journey, or other Business: or for the discharge of some Vow: or to beg direction and help from God in some great Business. *s i.e.* At the Tabernacle. *t* Either, 1. By his Habitation, and Conversation among those People for some considerable time, as, for the same reason *Uriah* is called the *Hittite*; and *Obed-Edom* the *Gittite*: Or rather, 2. By his Birth, and Nation: but he was proselited to the *Jewish* Religion: or took it up for sinister Ends, being advanced, as here we read, to a place of Trust and Preferment, possibly upon this occasion.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me *u*, because the kings business required haste *x*.

u These he left behind him, that he might with less suspicion remove from place to place, and hide himself from Saul and his Spies. *x* The Message came to me, when I was unarmed, and the business required so great expedition that I could not go home to fetch my Weapons.

* Chap. 17. 2. 9 And the Priest said, The sword of Goliah the Philistine, whom thou slewest in * the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod *y*: if thou wilt take that, take *it*, for *there is* no other save that, here. And David said, *There is* none like that *z*, give it me.

y i.e. Behind that Holy Place allotted for the keeping of the Sacred, or Priestly Garments; all which are here comprehended under the *Ephod*; which, as the chief of the kind, is put for all the rest. Here it was laid up as a Sacred Monument of God's Power and Goodness, and that famous Victory, related *chap.* 17. *z* Because it not only served him for his use, for he was a strong and tall Man, and one that could wield that Sword, as we saw, *chap.* 17. but was also a Pledge of God's Favour to him, and a great Encouragement to his Faith.

* Ahimelech. Psal. 34. *title.* 10 ¶ And David arose, and fled that day for fear of Saul, and went to * Achish the king of Gath *a*:

a A strange Action: but it must be considered, 1. That *Saul's* Rage was so great and implacable, his Power also, and Diligence in hunting after him so great, that he despaired of escaping him any other way: and it is not strange if a desperate Disease, produceth a desperate Remedy. 2. *David* might reasonably think, that being persecuted, and banished by *Saul*, and the *Israelites* under his Command, he should be welcome to the *Philistines*; who would be glad, not only to be freed from all those Evils which he had from time to time done, and was likely further to do to them, but also to make him their Friend, and oblige him by their Kindness; and to make him the more odious and irreconcilable to *Saul* and the *Israelites*. *Quest.* But why did he go to these, and not rather to some other neighbour Nation? *Ans.* Because they were all at Peace with *Saul*; and therefore would certainly have delivered him up, upon *Saul's* Demands.

11 And the servants of Achish said unto him, *Is* not this David the king of the land *b*? did they not sing one to another of him in dances, saying, * Saul hath slain his thousands, and David his ten thousands *c*. * Chap. 18. 7.

b Or, *of this land*; *i.e.* Of the Land of *Canaan*. They call him *King*, either more generally for the Governour, as that word is used, *Deut.* 33. 5. for the most eminent Captain and Commander, and, as it were the King of the *Israelitish* Armies: or, rather more specially, *the king*; to wit, the King elect, the Person designed to be King: for, by this time, the Fame of *Saul's* Rejection, and *David's* Destination to the Kingdom, was got abroad among the *Israelites*, and from them, probably to the *Philistines* Ears. *c* And therefore consider what to do; and now thine, and our great Enemy is in thy hand, be sure thou never let him go alive.

12 And David laid up these words in his heart, and was sore afraid *c* of Achish the king of Gath:

c Lest either their Revenge or Policy should prompt them to kill him.

13 And * he changed his behaviour *d* before them, * Psal. 34. *title.* and feigned himself mad *e* in their hands *f*, and ‖ scrabbled on the doors of the gate, and let his spittle fall down upon his beard. ‖ Or, was *mad.*

d His Speech and Gesture; and, it may be, his Habit also. *e* Which they might the more easily believe; partly, because of the disappointment of his great hopes, and his extream danger and trouble from *Saul*, which might well make him mad: and partly, because he had put himself into their hands; which they supposed, none but a Fool, or a mad Man would have done. And *David* counterfeited this Madness, that he might procure, both their Pity, and their Contempt; that they being freed from jealousies and fears of future Mischief from *David*, and from his wise Conduct, of which they had sad Experience, might be secure of him, and so spare him. *f i.e.* Whilest he was in their Power, and before them.

14 Then said Achish unto his servants, Lo, ye see the man ‖ is mad *g*: wherefore *then* have ye brought him to me *h*? ‖ Or, playeth mad-man.

g And so were *Achish* and his Men too, to be so soon cheated. But this must be ascribed to the Wise and Powerful Providence of God; who, in answer to *David's* Prayer now made, which is Recorded *Psalm* 34. and 56. did infatuate them, as he hath done many others in like cases. *h* What Service can I expect from him? Or, What cause have I to fear him?

15 Have I need of mad men *i*, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into mine house *k*?

i I need wise Men, not such Fools, or mad Men, as this is. *k* I will not have my Court disgraced with entertaining such Fellows.

CHAP. XXII.

David cometh to Adullam, where companies resort to him, 1, 2. He goeth to Mizpeh and commendeth his parents to the King of Moab, 3, 4. Admonished by Gad he returneth to Judah: Saul pursueth him: complaineth of his servant's unfaithfulness, 5,——8. Doeg accuseth Ahimelech: Saul sentenceth him, the high priest, and the rest of the priests, to die: Doeg slayeth 85 priests: the city Nob and all in it is laid waste: only Abiathar the priest remained alive flying to David, 9,——20. David acknowledgeth himself to be the cause hereof, 22, 23.

DAvid therefore departed thence, and * escaped to the cave of Adullam *a*: and when his brethren, and all his fathers house heard *it*, they went down thither to him *b*. * Psal. 57. *title.* 142. *title.*

a A Place of considerable strength, 2 *Sam.* 23. 13. 1 *Chron.* 11. 15. in the Land of *Judah*, *Jos.* 15. 21, 35. which being his own Tribe, and the Tribe to which God had first promised the Kingdom, *Gen.* 49, 10. he hoped for some Protection and Assistance there. *b* Partly to comfort and assist him; partly, to secure themselves at the present from *Saul's* Rage, which they knew to be Fierce and Cruel, and thought he might extend it to *David's* Friends; especially, because they had so lately entertained him, *chap.* 20. 6, 29. And partly, that they might share with *David* in his Honour and Advancement; which they now concluded certain, and near, though it was interrupted with some difficulties.

2 And every one *that was* in distress *c*, and every one that † *was* in debt *d*, and every one *that was k* † discontented *e*, gathered themselves unto him, and he became a captain over them *f*: and there were with him about four hundred men. † Heb. a creditor. † Heb. bitter of soul.

c Through Want, or Oppression, or otherwise. *d* How could *David* receive, and countenance such Persons to the wrong of their Creditors? *Answ.* 1. *David* might be ignorant of their Debts; and it is most likely they concealed that, and pretended other Causes of their coming to him, as the Protection of the Innocent, and the Defence of his just Rights, &c. 2. They might be, and probably were, poor Debtors, whom their Creditors were obliged to spare, and favour, *Exod.* 22. 25. And though their Persons were with *David*, yet their Lands and Goods were liable to their Creditors. *e* Or, *bitter in soul*; *i.e.* In an afflicted and calamitous Condition. *f* He did not justifie, nor maintain any Injustice or Wickedness, which some of them possibly might be guilty of; but on the contrary, he instructed, and obliged them to the practise of all Justice and Honesty; as appears from *chap.* 25. 15. And he only used them for his just Defence.

3 ¶ And

3 ¶ And David went thence to Mizpeh of Moab *a*, and he said unto the king of Moab *b*, Let my father and my mother *c*, I pray thee, come forth *and be* with you, till I know what God will do for me *d*.

a So called, to distinguish it from that *Mizpeh*, 1 *Sam.* 7. 5. *b* Partly, because he was related to, and descended from one of his People, *Ruth* 4. *c.* And partly, because he was *Saul's* Enemy, 1 *Sam.* 14. 47. and therefore more likely to be *David's* Friend. *c* Who being very aged, were not able to endure those Journies and Hardships which *David* foresaw that he was likely to be exposed to. *d* Till I see the Accomplishment of God's Promise made to me.

4 And he brought them before the king of Moab *b*: and they dwelt with him all the while that David was in the hold *m*.

l Into his Presence that he might see them, and give them leave to dwell in his Dominion. *m* Either, 1. In *Mizpeh* of *Moab*, which was a very strong Hold. But it is apparent, he speaks of some Hold, where his Father and Mother were exposed to fear and danger from *Saul*; which they were not in the King of *Moab's* Royal City. Or, 2. In the Cave of *Adullam*; mentioned above, v. 1. Or, 3. In Holes; the Singular Number being put for the Plural, as is frequent; *i.e.* as long as *David* was forc'd to go from Place to Place, and from Hold to Hold, to secure himself: for it concern'd *David* to secure his Father, and he did doubtless secure him for all that time; and not only whilst he was in the Hold of *Mizpeh*, or of *Adullam*, which was but a little while.

* 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 29. 25. 5 ¶ And the prophet * Gad said unto David, Abide not in the hold *n*; depart, and get thee into the land of Judah *o*. Then David departed and came into the forest of Hareth *p*.

n Do not shut up thy self in Holes, and Holds. *o* Go and shew thy self in the Land of *Judah*, that thou mayst publickly put in thy Claim to the Kingdom after *Saul's* Death; and that thy Friends may be invited and encouraged to appear on thy behalf. Hereby also God would exercise *David's* Faith, and Wisdom, and Courage; and so prepare him for the Kingdom, and uphold, and increase his Reputation among the People. *p* Where there were many Caves and lurking Places.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him: (now Saul abode in Gibeah under a ‖ tree in Ramah *q*, having his spear in his hand *r*, and all his servants *were* standing about him.) ‖ Or, grove in a high place.

q i.e. In the Territory of *Gibeah*, *in*, or *near* (for so the *Hebrew* Particle is oft used; as hath been shewed) *Ramah*. Or, *in* the town of *Gibeah* — *in an high place*; for so the word *Ramah* unquestionably signifies; and so it is here rendred by some, both Ancient and Modern Interpreters. *r* Either as an Ensign of Majesty, for in old times Kings carried a Spear instead of a Scepter; as *Justin* and others note; or, as an Instrument of Self-defence or Cruelty, as occasion required.

7 Then Saul said unto his servants that stood about him, Hear now, ye † Benjamites *s*, will the son of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds *t*: † Heb. sons of Jemini, Chap. 9. 2.

s You that are of my own Tribe and Kindred, from whom *David* designs to translate the Kingdom to another Tribe. *t* Will he distribute Profits and Preferments amongst you *Benjamites*, as I have done, and intend still to do? will he not rather prefer those of his own Tribe before you?

8 That all of you have conspired against me, and *there is* none that † sheweth me that my son hath made a league with the son of Jesse *u*, and *there is* none of you that is sorry for me, or sheweth unto me, that my son hath stirred up my servant against me to lie in wait *x*, as at this day? † Heb. uncovereth mine ear.

u This he suspected, partly, from *Jonathan's* passionate Love for *David*, which he had formerly, and constantly declared; and from his late discontent and departure from his Father, mentioned, *chap.* 20. 33. and partly, from *David's* Confidence, in Invading the Land with Four hundred Men, which he thought he would never presume to do, without some Encouragement or promise of Assistance from *Jonathan*. *x i.e.* To design against my Crown, and Life; (which will appear to be a most groundless Suspicion, and false Accusation.)

* Psal. 52. *title.* 9 ¶ Then answered * Doeg the Edomite (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob *y*, to Ahimelech the son of

* Chap. 14. 3. * Ahitub.

y See on *Chap.* 21. 7.

* Chap. 21. 6, 9. 10 And he enquired of the LORD for him *z*, and * gave him victuals, and gave him the sword of Goliah the Philistine.

z This is not Recorded, *Chap.* 21. and therefore some think, that *Doeg* to curry favour with *Saul*, feigned this; for it is certain, *David* chargeth him with the Sin of Lying, *Psalm* 52. 3. though it is not improbable, that he told other Lyes also, not here expressed; and withal, he was guilty of concealing part of the Truth, which in this Case he was obliged to declare for *Ahimelech's* just Defence; to wit, the cunning Pretence and Artifice whereby *David* circumvented *Ahimelech*. Others think this was true, because *Ahimelech* seems to confess it, v. 15: though that may be spoken by way of concession. If it were so as Doeg declares, this was no new thing. Then he might add, that it was not so; though this be not here mentioned: for it is evident, That all his Answer or Apology, is not here expressed; for here is not a word of the Victuals or Sword which he gave him.

11 Then the king sent to call Ahimelech the priest the son of Ahitub, and all his fathers house *a*, the priests that *were* in Nob: and they came all of them to the king.

a Of the House of *Eli*, which God had threatned to cut off, *chap.* 2. 31.

12 And Saul said, Hear now, thou son of Ahitub *b*: and he answered, † Here I *am*, my lord. † Heb. behold me.

b He shews his Contempt and Anger, that he would not vouchsafe to name him: See before, on *chap.* 20. 27.

13 And Saul said unto him, Why have ye conspired against me, thou, and the Son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants, as David *c*, which is the kings son in law, and goeth at thy bidding, and is honourable in thine house.

c He doth not determine the Differences between *Saul* and *David*; nor affirm, what *David* now was: but only declared what *David* had formerly been, both really, and in publick Fame and Opinion.

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing *d* unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this *e*, † less or more. † Heb. little or great.

d Or, this *thing*; to wit, which thou now chargest me with, That I should assist *David* in any evil Design against thee. *e* Or, of thy Suspicion concerning him. For as for *Saul's* Attempts upon *David*, well might *Ahimelech* impute them wholly to the Violence of *Saul's* Passion and Disease, seeing even *Jonathan* did so, as may be gathered from 1 *Sam.* 20. 2.

16 And the king said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 ¶ And the king said unto the ‖ † footmen that stood about him, Turn, and slay the priests of the LORD, because their hand *is* with David, and because they knew when he fled, and did not shew it me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD *f*. ‖ Or, guard. † Heb. runners.

f Shuning rather to offend the King, by disobeying his wicked and bloody Command, than to offend God, by shedding the Blood of such Innocent and Sacred Persons.

18 And the king said to Doeg, Turn thou *g*, and fall upon the priests. And Doeg the Edomite *h* turned, and he fell upon the priests, and * slew on that day fourscore and five persons *i* that did wear a linen ephod *k*. * Chap. 22. 31.

g Or, *go about*, to wit, from Man to Man, till thou hast killed all. *h* Which is noted to wipe off the stain of this Butchery from the *Israelitish* Nation, and to shew, why he was so ready to do it, because he was one of that Nation which had an implacable hatred against all *Israelites*, and against the Priests of the Lord. *i* With his own hand: which was not difficult, when no resistance was made. *k* Not at that time, as some fansie, but usually; such as used to minister to the Lord in a Linen Ephod, which Priests and Levites used to do. See *Exod.* 28. 40, &c. 1 *Sam.* 2. 18.

19 And Nob the city of the priest smote he *l* with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

l Either *Saul*, or *Doeg*, with the help of some others whom *Saul* appointed to that work. By this barbarous and bloody Fact *Saul* thought to affright all his Subjects from giving any Countenance or Assistance to *David*.

20 ¶ And one of the sons of Ahimelech, the son of Ahitub, named Abiathar *m*, escaped and fled after David *n*:

m Who by his Father's death was now High-Priest. *n* To *Keilah*, *chap.* 23. 6, 7.

21 And Abiathar shewed David, that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew it *o* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy fathers house.

o His Malice and Ambition made me suspect, that he would do it.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou *shalt be* in safeguard *p*.

p Because God will certainly preserve me to the Kingdom which he hath promised: and I by his help will protect thee.

CHAP. XXIII.

David enquiring of the Lord by Abiathar, reſcueth Keilah, and goeth into it, 1,—6. *God ſhewing him the coming of Saul, and treachery of the Keilites,* 7,—12. *He flieth thence to the wilderneſs of Ziph with his* 600 *men,* 13,—15. *Here Jonathan cometh to him and reneweth the covenant of friendſhip with him,* 16,—18. *The Ziphites diſcover him to Saul,* 19,—23. *Who purſueth him into the wilderneſs of Maon,* 24,—26. *He is called away by a meſſage that the Philiſtines had invaded the land,* 27, 28. *David dwelleth at En-gedi,* 29.

THen they told David *a*, ſaying, Behold, the Philiſtines fight againſt Keilah *b*, and they rob the threſhing-floors *c*.

a Or, *Now they had told David*, to wit, before he heard of the ſlaughter of the Prieſts. *b* A City in the Tribe of *Judah*, *Joſ.* 15. 44. not far from the Foreſt of *Hareth*, where *David* now was, *chap.* 22. 5. *c* Which uſually were without the Cities in places open to the Wind. See *Judg.* 6. 11. *Ruth* 3. 2, &c.

2 Therefore David enquired of the LORD *d*, ſaying, Shall I go and ſmite theſe Philiſtines *e*? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

d Either by *Abiathar*; or rather, by *Gad*, who was a Prophet, 2 *Sam.* 24. 11. and *David's* Seer, 1 *Chron.* 21. 9. and was now with *David*, *chap.* 22. 5. for *Abiathar* was not yet come to him, *v.* 6. *e* For the caſe was both doubtful and new, he having not yet made any Attempt upon the *Philiſtines*, but by *Saul's* Commiſſion; and dangerous, becauſe of the ſmall number of his Forces.

3 And Davids men ſaid unto him, Behold, we be afraid here in Judah *f*: how much more then if we come to Keilah againſt the armies of the Philiſtines *g*?

f i.e. In this part of *Judah*, whereas yet we have no Army to oppoſe us: for elſe *Keilah* alſo was in *Judah*. *g* When we ſhall have a Potent Enemy before us, the *Philiſtines*, and, it may be, another behind us, even *Saul*, who probably will come forth, either to reſiſt the *Philiſtines*, or to intercept us.

4 Then David enquired of the LORD yet again *h*: And the LORD anſwered him, and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine hand.

h Not for his own, but for his Soldiers Satisfaction and Encouragement; as *Gideon* did, *Judg.* 7.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattel *i*, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

i Which the *Philiſtines* had either brought out of their Land, or had taken from the *Iſraelites* in their march, for the ſuſtenance of their Army.

6 And it came to paſs when Abiathar the ſon of Ahimelech * fled to David to Keilah, *that* he came down *with* an ephod *k* in his hand.

* Heb. *ſaved.*

k Or, with *the Ephod*, to wit, the High-Prieſts Ephod, in which were the *Urim* and the *Thummim*, *Ex.* 28. 30. which when *Abimelech* and the reſt of the Prieſts went to *Saul*, were probably left in his hand, and to his care; which gave him the opportunity both of eſcaping, whilſt *Doeg* the Butcher was killing his Brethren, and of bringing away the *Ephod*, which *Saul* had oft groſly neglected, and now was juſtly deprived of it.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath † delivered him into mine hand *l*: for he is ſhut in, by entring into a town that hath gates and bars *m*.

† Heb. *alienated him.* Gr. *ſold him.*

l He eaſily believed what he greedily deſired, though his own Experience had oft ſhewed him how ſtrangely God had delivered him out of his Hands, and what a ſingular Care God had over him. *m* So that which he choſe for his Safety, will be his certain Ruine.

8 And Saul called all the people together, to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed *n* miſchief againſt him, and * he ſaid to Abiathar the prieſt, Bring hither the ephod *o*.

* Numb. 27. 21.

n Whereby it may ſeem he pretended that he raiſed this Army to defend *Keilah* and his Country from the *Philiſtines*, and kept his Intention againſt *David* in his own Breaſt. Or, *deſigned* or *deviſed*: for ſo the word ſignifies; and ſo it is here tranſlated by many, and it ſeems both from *v.* 8. and from his publickly avowed jealouſie of, and rage againſt *David*, that he declared his deſign to be againſt him, as a Traitor to his Crown and Dignity. *o* And put it upon thee, that thou maiſt ask Counſel of God for me.

10 Then ſaid David *p*, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

p To wit, by the Prieſt, for he was to make the enquiry of God, *Numb.* 27. 21. and *David* puts the words into his Mouth.

11 Will the men of Keilah deliver me up into his hand *q*? Will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee tell thy ſervant. And the LORD ſaid *r*, He will come down *ſ*.

q To wit, if I continue in their City, and if *Saul* come down. *r* From this place it may appear that Gods anſwer by *Urim* and *Thummim*, was not by any change in the colour or ſituation of the precious Stones in the Breaſt-Plate of the Ephod, but by a Voice or Suggeſtion from God to the High-Prieſt. *ſ i.e.* He purpoſeth to come, if thou conſenteſt here. For ſtill as *David's* queſtion, ſo God's anſwer, is upon ſuppoſition, as is here ſufficiently implied.

12 Then ſaid David, Will the men of Keilah † deliver me and my men into the hand of Saul? and the LORD ſaid, They will deliver thee up *t*.

† Heb. *ſhut up.*

t To wit, if thou abideſt there. For God ſaw their hearts, their purpoſes, and paſſions, their averſion from *David*, and their affections to *Saul*, and knew better than themſelves what they would do in that caſe.

13 ¶ Then David and his men, *which were* about ſix hundred *u*, aroſe, and departed out of Keilah, and went whitherſoever they could go *x*: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

u Two hundred being added to his former number, *chap.* 22. 2. upon his laſt and great Succeſs againſt the *Philiſtines*. *x* Hither or thither, where they could find refuge, or an hiding place.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul fought him every day, but God delivered him not into his hand *y*.

y As *Saul* fondly perſuaded himſelf, he intended, *v.* 7.

15 And David ſaw *z* that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph in a wood.

z Either by Information from his Spies: or, by Proſpect from the top of the Mountain where he was.

16 ¶ And Jonathan Sauls ſon aroſe, and went to David in the wood *a*, and ſtrengthned his hand in God *b*.

a Where *David* had appointed to meet him at that time. *b* He comforted and ſupported him againſt all his Fears, by minding him of God's infallible Promiſes made to him, and his ſingular Providence which hitherto had and ſtill would be with him.

17 And he ſaid unto him, Fear not, for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee *c*: and * that alſo Saul my father knoweth *c*.

* Chap. 24. 20.

c Which he gathered either from *David's* Generoſity, Ingenuity, and true Friendſhip to him; or from ſome Promiſe made to him by *David* concerning it. Or, the meaning of the words *next unto thee*, may be as much as to ſay, I ſhall be under thee, after thee, or inferior to thee, as the Phraſe *tibi ſecundus* oft ſignifies. So that the whole imports thus much; I do not look to be King my ſelf (as by my Birth I might expect), but that thou ſhalt be King (God having ſo appointed) and I but in a Secondary place inferior to thee. *c* By ſtrong and well-grounded Conjectures, as hath been noted.

18 And they two made a covenant *d* before the LORD *e*: and David abode in the wood, and Jonathan went to his houſe.

d i.e. Renewed their former Covenant. *e i.e.* Setting themſelves as in God's Preſence, and calling upon him to be Witneſs between them.

19 ¶ Then came up the * Ziphites *f* to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ‖ ſtrong holds in the woods, in the hill of Hachilah, which *is* † on the ſouth of ‖ Jeſhimon?

* Pſal. 54. title.

† Heb. *on the right hand.*

‖ Or, *the wilderneſs.*

f Who were of *David's* own Tribe, though for this their unnatural and ſtrange carriage to him, he calls them *ſtrangers*, *Pſal.* 54. 3.

20 Now therefore, O King, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be g* to deliver him into the kings hand.

g It ſhall be our Care and Buſineſs to the utmoſt of our Power. Or, we will undertake to deliver him, or betray him to thee.

21 And Saul ſaid, Bleſſed *be* ye of the LORD, for ye have compaſſion on me *h*.

h Whilſt others harden their Hearts againſt me, and joyn with *David* in his treaſonable Conſpiracy, you ſhew your pity to me by your readineſs to help me.

22 Go, I pray you, prepare yet *i*, and know, and ſee his place where his † haunt is *k*, *and* who hath ſeen † Heb. him there: for it is told me that he dealeth very ſubtilly.

† Heb. *ſeen ſubtil.*

i To wit, the matter, inform your ſelves certainly of things, and diſpoſe them ſo that we may not be fruſtrated in our Attempt. *k* In what Cave, or Wood, or Mountain he is moſt frequently.

23 See therefore, and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah *l*.

l i.e. Through all the parts of that Tribe. Every Tribe was divided into Thouſands, as Counties are now with us into Hundreds. See *Judg.* 6. 15. Or, *with all the Thouſands* of Judah; *i.e.* I will raiſe againſt him all the Forces of that Tribe in which he truſteth and hideth himſelf. This he ſaith to animate them to the more vigorous Proſecution of him.

24 And

24 And they aroſe, and went to Ziph before Saul *m*: but David and his men *were* in the wilderneſs of Maon *n*, in the plain on the ſouth of Jeſhimon.

m To prepare things for *Saul*, who marched after them. *n* Whither he went from the Wilderneſs of *Ziph*, upon ſuſpicion or information that *Saul* was coming thither.

25 Saul alſo and his men went to ſeek *him*, and they told David: wherefore he came down into a rock *o*, and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

o i.e. Into a Cave which was in the Rock; or, which might be called a Rock, not for the height, but the ſtrength of its ſituation: where at firſt he might think to hide himſelf, but upon further intelligence or conſideration he removed from thence upon *Saul's* approach. Or, *he came down* from *the Rock*, i.e. Either, Firſt, From the Mountain mentioned in the next Verſe, whence he came down, that ſo he might get out of *Saul's* ſight and reach. Or, Secondly, From the Hill of *Hachilah*, where *David* hid himſelf, which is ſaid to be *on the South of* Jeſhimon, *v.* 19. as this place where he now was, is alſo deſcribed, *ver.* 24. only that ſpeaks of the Plain, and this of the Rock or Hill adjoyning to it, or in the midſt of it. Or, *he came down* to Selah, as the *Syriack* and *Arabick* tranſlate it; a place ſo called from the many Rocks or Stones which were in it, or near it.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul: for Saul and his men compaſſed David and his men round about *p* to take them.

p Dividing themſelves into ſeveral Parties, each marching a ſeveral way after him.

† Heb. *Iſrael themſelves* &c.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come: for the Philiſtines have † invaded the land *q*.

q God ſtirring them up by his all-diſpoſing Providence to do it at this time for *David's* reſcue. Compare 2 *Kings* 19. 9.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place ‖ Sela-hammahlekoth *r*.

‖ That is, *the rock of diviſions.*

r i.e. *The Rock of Diviſions*, becauſe there *Saul* was ſeparated, and in a manner pulled aſunder from *David*, who was now almoſt within his reach.

29 ¶ And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

Saul purſueth David to En-gedi: Cometh into a Cave in which was David with his Men: Who cutteth off the Skirt of Saul's Mantle, but will not kill him, 1,——7. *He communeth with Saul, and hereby evideneeth his Innocency towards him.* 8,——15. *Saul acknowledgeth his Fault, taketh an Oath of David, and departeth,* 16,——23.

† Heb. *after.*

AND it came to paſs, when Saul was returned from † following the Philiſtines, that it was told him, ſaying, Behold, David is in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon † the rocks of the wild goats *a*.

† Heb. *the faces* &c.

a Which the wild Goats uſe to delight and climb into. Theſe very Rocks are exceeding ſteep, and full of Precipices, and dangerous to Travellers, as an eye-witneſs hath left upon Record. And yet *Saul* was ſo tranſported with Rage, as to venture himſelf and his Army here, that he might take *David*, who, as he thought, would judge himſelf ſafe, and therefore be ſecure in ſuch inacceſſible places.

3 And he came to the ſheep-coats *b* by the way, * where *was* a cave, and * Saul went in to cover his feet *c*: and * David and his men remained in the ſides of the cave *d*:

* Pſal. 57. title, and 142. title.

b Which ſome think to have been Caves into which they uſed to drive their Sheep for ſhelter in tempeſtuous Weather. *c i.e.* To eaſe his Belly, as this Phraſe is thought to be uſed, *Judg.* 3. 24. The reaſon whereof is, becauſe the Eaſtern and ſome other Nations of old wore no Breeches, but looſe and long Coats or Gowns, like thoſe which Women with us wear; but ſhorter, whence their Feet and Legges were in a great part uncovered; and ſometimes other parts, which alſo in Scripture are deſigned by the name of the Feet, (of which ſee on *Gen.* 49. 10. *Deut.* 28. 57. 2 *Kings* 18. 27. *Iſa.* 7. 20.) were expoſed to view. But when they went to perform this office of Nature, which obliged them firſt to lift up their Garments, they afterwards diſpoſed them ſo decently, that all thoſe parts might be covered and kept out of the ſight of others. But poſſibly the words may have another meaning, and it is not to be deſpiſed, that thoſe ancient and venerable Interpreters, the *Syriack* and *Arabick*, interpret this Place and Phraſe quite otherwiſe, that *Saul went in to ſleep there*: which was no uncouth thing to *Saul*, who being a Military Man, uſed to ſleep with his Soldiers upon the bare Ground, as he did *chap.* 26. 7. And it is not improbable that *Saul* being exceeding weary with his eager and almoſt inceſſant purſuit, firſt of *David*, then of the *Philiſtines*, and now of *David* again, both needed and deſired ſome ſleep, God alſo diſpoſing him thereunto, that *David* might have this eminent occaſion to demonſtrate his integrity to *Saul*, and to all *Iſrael*; and, the ſeaſon poſſibly being hot, he might chuſe to ſleep in the Cave, for the benefit of the ſhade. But all the queſtion is, how it may appear that this is the meaning of this Phraſe, and what is the reaſon and ground of it? To which many things may be ſaid. Firſt, That this Phraſe is but twice uſed in Scripture, as far as I remember, here, and *Judg.* 3. 24. and this ſenſe may conveniently enough agree to both of them; nay, this ſenſe may ſeem better to agree with that place, *Judg.* 3. for that *Summer Parlour*, or *Summer Chamber* (for both ſeem to be the ſame place, and were apparently for the ſame uſe, *v.* 24, 25.) ſeems to be a place far more convenient for ſleeping, than for eaſing of Nature. And the Servants long ſtay and waiting for their Lord, ſeems to imply that they judged him gone to ſleep (which might take up a conſiderable time), rather than to that other work which requires but a little time. See my Notes on *Judg.* 3. 24. Secondly, That there are many *Hebrew* Phraſes, which do confeſſedly ſignifie ſeveral things, albeit, the reaſon of ſuch ſignifications be now utterly unknown to us, though it was doubtleſs known to the ancient *Hebrews*. Not need I inſtance in particulars, ſeeing it is ſo in all Languages, and particularly in the *Engliſh* Tongue at this day, in which the uſe of many Proverbs and Phraſes is well underſtood, though the reaſon of them be now loſt. Which if our modern *Infidels*, who ſcoff at ſome paſſages of Scripture, which they either do not, or will not underſtand, would conſider, they would loſe much of their ſport. Thirdly, Although there be not that clear and full proof of this ſenſe which ſome may require (though indeed it cannot be reaſonably expected in a thing ſo ancient, and in a Phraſe of ſo conciſe and narrow a Language as the *Hebrew* is, and in an expreſſion ſo rarely uſed in Scripture), yet there are ſome intimations in Scripture which may ſeem to favour this Interpretation. For Perſons compoſing themſelves to ſleep in this manner, are not only noted in the general to have been *covered with a Mantle*, as is ſaid of *Siſera*, *Judg.* 4. 18, 19. but particularly they are ſaid to have their *Feet covered*, as is expreſly obſerved concerning *Boaz* when he lay down to ſleep in the threſhing floor, *Ruth* 3. 4, 7. The reaſon whereof may poſſibly be this, That when they lay down to ſleep in their Garments, they were ſecured as to the other parts of their Body, only their Feet were open and viſible; and therefore it was convenient to cover their Feet; partly, to prevent the inconveniences of Cold, (for which reaſon we here take ſpecial care to cover our Feet in ſuch caſes); and partly, for decency ſake, leſt their Garments being looſe and large below, ſhould be diſordered, and ſo their Nakedneſs ſhould appear, as it happened to *Noah*, *Gen.* 9. 21. Compare *Exod.* 20. 26. And therefore it cannot ſeem ſtrange or forced, if in this place *Saul's* covering of his feet, deſign his compoſing himſelf to his reſt. And if this be ſo, then the following difficulties of this Aſſtory will appear to be plain and eaſie. For if *Saul* were faſt aſleep, which might eaſily be perceived by *David* and his Men within; then it is not ſtrange that *Saul* neither heard *David* and his men talking of him, nor felt *David* when he came to cut off his lap. *d* For that there were vaſt Caves in thoſe parts is affirmed not only by *Joſephus*, but alſo by *Heathen* Authors; and *Strabo* in his 16*th* Book writes of one which could receive Four thouſand Men.

4 And the men of David ſaid unto him *e*, Behold, the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him, as it ſhall ſeem good unto thee *f*. Then David aroſe and cut off the skirt of † Saul's robe privily *g*.

† Heb. *the robe which was Saul's.*

e Queſt. How came it to paſs that *Saul* did not hear the debates of *David* and his Men? *Anſ.* Firſt, The greater noiſe of *Saul's* Men and Horſes juſt by the Caves mouth, might eaſily drown the leſſer. Secondly, There were in theſe large and capacious Caves, ſeveral Cells or Parts, whereof ſome were more inward and remote from the Caves mouth, in which they might freely converſe and diſcourſe, and yet neither be heard nor ſeen by *Saul*, though they could eaſily ſee him, and obſerve all his poſtures and actions, becauſe he was in the mouth of the Cave. Thirdly, *Saul* might be aſleep, as hath been diſcourſed. *f* Not that either God might be aſleep, or made any ſuch particular promiſe, as ſome apprehend; but they put this conſtruction upon thoſe confeſſed and known Promiſes which God had made to him, of delivering him from all his Enemies, and carrying him through all hinderances and difficulties to the Throne and Kingdom: Which Promiſe they conceived put him under an Obligation of watching and taking all opportunities which God by his Providence ſhould put into his hand for their accompliſhment, whereof this was an eminent inſtance. *g Qu.* How could *David* do thus, and *Saul* not perceive it? *Anſ.* Firſt, This might be ſome looſe and upper Garment, which *Saul* might then lay at ſome diſtance from him, as we oft do on the ſame occaſion. Secondly, In thoſe vaſt Caves there were divers particular Cells and Rooms which were diſtinct one from another, yet ſo as there were ſecret paſſages from one to another, as may be gathered from the relations of Hiſtorians and Travellers. At the mouth of one of theſe, *Saul* might lay his upper Garment: which *David* perceiving, and very well knowing all the Cells and Paſſages of that Cave, might go ſome ſecret way to it, and cut off a little part of it. Thirdly, The noiſe which *David's* morion might be ſuppoſed to make, was but ſmall, and that he well knew would be perfectly drowned with the far greater noiſe of *Saul's* Army, which lay at the mouth of the Cave. Fourthly, The Heroical Actions of great Men in Scripture are not to be meaſured by common Rules. And as divers of the Prophets and Saints of old were in ſome of their Actions, ſo *David* might be in this, moved to it by a ſecret and divine impulſe, which alſo gave him confidence of God's aſſiſtance therein, and of the ſucceſs of his Enterprize. Fifthly, This difficulty doth perfectly vaniſh, if *Saul* was now aſleep. And as no man can prove that he was not; ſo that he was, may ſeem probable from what is ſaid on *v.* 3.

4 And

*1 Sam. 24. 16. 5 And it came to pass afterwards, that *David's heart smote him, because he had cut off Saul's skirt.

h Not only because it was injurious, and reproachful, and dangerous to the King; but possibly because he had some secret thought of doing more to him, though he suppressed and overcame it; for he attempted this in pursuance of his Soldiers suggestion, v. 4. which if followed would have carried him to further Action.

6 And he said unto his men *i*, The LORD forbid that I should do this thing *k* unto my master *l* the LORD's anointed, to stretch forth mine hand against him *m*, seeing he *is* the anointed of the LORD *n*.

i Either, First, Before he cut off *Saul's* lap. Or rather, Secondly, Afterwards, when he returned with *Saul's* lap in his hand, and his Soldiers were enraged that he had not killed him. *k* Which you persuade me to do, even cut off *Saul*. *l* Whom I must still own for my Sovereign Lord and King, to whom I owe Allegiance whilst he lives, although after his death the right of the Kingdom be mine. *m* To wit, to kill him. *n* A Synecdochical expression. See *Gen.* 37. 22. *h i.e.* Anointed by God to the Kingdom; by which Unction his Person was made Sacred and Inviolable, and is so to be accounted by me, and you, and all his Subjects. And as God only Exalted him, and God only could pronounce a Sentence of Deprivation of his Kingdom against him; so it belongs to God only to execute his own Sentence, and actually to Depose him.

† Heb. *cut off.* 7 So David † stayed *o* his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on *his* way.

o Heb. *cut*, or *clave*, or *divided*, or *cut them off*. The word notes both the eagerness and violence of *David's* men in prosecuting their desire, and *David's* resolutenes in opposing them, as it were, by force. Wherein he shews great Piety, and Generosity, and Loyalty to *Saul*.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

*Psal. 141. 6. 9 ¶ And David said unto Saul, *Wherefore hearest thou mens words *p*, saying, Behold, David seeketh thy hurt?

p He prudently and modestly Translates the fault from *Saul* to his followers, and evil counsellors.

10 Behold, this day thine eyes have seen, how that the LORD hath delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee, but *mine eye *q* spared thee, and I said, I will not put forth mine hand against my lord, for he *is* the LORD's anointed.

*2 Sam. 13. 39. Psal. 10. 2.

q Which words are easily understood both from the nature of the thing, and from the use of this Phrase in other Scriptures, as *Deut.* 7. 16. and 13. 8. The Eye is said to spare, because it affects the Heart with pity, and moves a Man to spare.

11 Moreover, my father *r*, See, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that there is neither evil nor transgression in mine hand *s*, and I have not sinned against thee; yet thou huntest my soul to take it.

r So he calls him; partly, because he was his Father-in-law; partly, in testimony of his respect and subjection to him as to a Father; and partly, that by so amiable a compellation he might both insinuate himself into his favour, and mind him of that Duty which as a Father he owed to *David*. *s* I neither design mischief against thee with my heart, nor will I execute it with my hand, which my false accusers told thee I would do, if thou didst at any time fall into my hand.

† Or, *will judge.* 12 The LORD judge † between me and thee, and the LORD avenge me of thee *t*: but mine hand shall not be upon thee *u*.

t Or, *will avenge me of thee*, to wit, if thou dost persist in thy injurious and cruel designs against me. *u* I will not execute Vengeance on thee, but will leave it wholly to God.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked *x*: but mine hand shall not be upon thee.

x i.e. Wicked men will do wicked actions, among which this is one, to kill their Sovereign Lord and King; as *David* implied above, v. 6. and more fully expresseth, *chap.* 26. 9. And therefore if I were so wicked and vile a Person as thy Courtiers represent me to thee, I should make no conscience of laying wicked and violent hands upon thee, but should assassinate thee when I had opportunity. Which because I have now neglected and refused to do, though moved to it by some of my wicked Soldiers; know therefore that I am not guilty of any wicked designs against thee, but am just and innocent towards thee. Or thus: wicked actions (such as that would have been if I had killed thee) proceed only from thee wicked, of which number I am none, and therefore my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? After a dead dog, *Chap. 26. 20. after *a flea *y*.

y After a worthless, contemptible, and impotent person, such as I am. Thou disparagest thy self in contending with such a Person; and even thy conquest of me will be inglorious and shameful.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and † deliver me out of thine hand.

† Heb. *judge.* 2 Sam. 15.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lift up his voice, and wept *a*.

z He knew his voice, though being at a great distance from him, he could not discern his face. *a* Partly, from the sense of his Sin against God, and of his wicked and base carriage to *David*, (for there are some such Temporary Passions oft-times in Hypocrites and ungodly Men) and principally from the remembrance of so great and so late a danger, as he had now escaped; which commonly produceth Grief and Tears; as 2 *Sam.* 13. 36. Yet these may be tears of affection or tenderness (upon the sense of David's kindness) rather than of grief.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good *b*, whereas I have rewarded thee evil *c*.

b For the Evil that I have designed and done to thee. *c* For thy good will to me.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had † delivered me into thine hand, thou killedst me not.

† Heb. *shut up.*

19 For if a man find his enemy, will he let him go well away *d*? wherefore the LORD reward thee good, for that thou hast done unto me this day.

d i.e. He will certainly destroy him. And therefore thou hast not dealt with me after the manner of Men, but hast imitated the clemency of God in this act.

20 And now behold, * I know well *e* that thou * Chap. shalt be surely king, and that the kingdom of Israel 17. shall be established in thine hand.

e Or, am convinced, not only by the fame of *Samuel's* Anointing thee, but by God's singular Providence watching over thee; and by that good Spirit, and those great and Princely Vertues wherewith God hath endowed thee.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me *f*, and that thou wilt not destroy my name *g* out of my fathers house.

f As Princes use to destroy their Competitors, and those that have any hopes of, or pretence to their Crown; and *Saul* had endeavoured to destroy *David* for the same reason, and therefore he feared a retaliation. *g* To wit, by cutting off my Seed. So it is the same thing repeated in other words, as is usual in Scripture.

22 And David sware unto *Saul h*: and Saul went home; but David and his men gat them up unto the hold *i*.

h Qu. How then could *David* destroy so many of *Saul's* Sons, 2 *Sam.* 21. 8? *Ans. David* could bind himself by his Oaths, but he could not bind God, to whose good pleasure all Promises, Vows, and Oaths, must in all reason be submitted; and that was done by God's Command, and God was well pleased with it, 2 *Sam.* 21. 14. Nor is it to be supposed that *David* sware not to destroy any of them in case God should specially Command it, or that should by miscarriage render themselves obnoxious to the Sword of Justice: but only that he would not do it barely on his own private account, nor seek occasions of so doing. *i* To wit, *En-gedi*, v. 1. For having had so great and frequent experience of *Saul's* Inconstancy, and Malice, and Perfidiousness, he would trust him no more.

CHAP. XXV.

Samuel dieth: David goeth to the Wilderness of Paran, 1: Nabal's Riches, 2. His and his Wife Abigail's Nature and Condition, 3. David requesteth of Nabal some Relief for his Camp: He entreateth David's Messengers scornfully. David is provoked, and mindeth to destroy him, 4,——13. Abigail understands it, 14,——17. Taketh a Present, 18,—22. And by her Wisdom, 23,——31. Pacifieth David, 32,——35. Nabal hearing of this, dyeth, 36,——38. David taketh Abigail and Ahinoam to be his Wives, 39,——43. Saul having given Michal to Phalti, 44.

AND * Samuel died, and all the Israelites were * Ch. 28. 3 gathered together, and lamented him, and buried him in his house *a* at Ramah. And David arose, and went down to the wilderness of Paran *b*.

a According to the manner of those Times. See *Gen.* 23. 9. and 50. 5. *Matth.* 27. 60. *b* In the Southern Borders of the Land of *Judah*, that so when occasion served, he might retire out of *Saul's* Dominions.

2 And *there was* a man in Maon *c*, whose ‖ possessions *were* in Carmel *d*, and the man *was* very *sinful.* great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

c A place in or near to the Wilderness of *Paran*. See *chap.* 23. 24. *d* Not that *Carmel* in *Issachar*; of which see *chap.* 15. 12. and 1 *Kings* 18. 19. but another in the Tribe of *Judah*, near unto *Maon*, as appears from *Jos.* 15. 55.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish, and evil in his doings, and *he was* † of the house of Caleb *e*.

† Or, *a dog.*

e This is added to aggravate his Crime, That he was a degenerate Branch of that Noble stock of *Caleb*; and consequently of the Tribe of *Judah*, as *David* was.

4 ¶ And David heard in the wilderness, that Nabal did shear his sheep *f*.

f Which Times were celebrated with Feasting and Jolliry. See 2 *Sam.* 13. 23, 24.

5 And David sent out ten young men, and David said unto the young men, Get ye up to Carmel, and go to Nabal, and † greet him in my name.

† Heb. *ask for him in my name of peace.*

6 And thus shall ye say to him that liveth *in prosperity* *g*, † Peace *be* both to thee, and peace *be* to thine house *h*, and peace *be* unto all that thou hast *i*.

† Heb. *to thou peace, and thine house peace.*

g Heb. *to him that liveth. Life* is oft put for a prosperous and happy life, as in that Prayer, *Let the King live*, 1 *Sam.* 10. 24. 1 *Kings* 1. 25. and in other passages of Scripture, and other Authors; for an afflicted and calamitous life is unworthy of the name of life, and is esteemed a kind of death, and oft so called, as 2 *Cor.* 1. 10. and 11. 23. By this expression *David* both congratulates *Nabal's* felicity, and tacitly minds him of the penury and distress in which *David* and his Men now were. *h i.e.* To all thy Family. *i* To all thy Goods. So *Da'ia's* Prayer is very comprehensive, reaching to his Soul, and Body, and Wife, and Children, and Servants, and all his Estate.

† Heb. *found.* 7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we † hurt them not, neither was there ought missing unto them, all the while they were in Carmel *k*.

k Which, considering the licentiousness of Soldiers, and the necessities which *David* and his Men were oft exposed to, was no small favour and priviledge, which *Nabal* was bound both in justice, and gratitude, and prudence to requite.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day *l*) give I pray thee, whatsoever cometh to thine hand, unto thy servants *m*, and to thy son *n* David.

l i.e. In a day of Feasting and Rejoycing; when Men are most chearful and liberal; when thou mayst relieve us out of thy abundance without damage to thy self; when thou art receiving the Mercies of God, and therefore obliged to pity and relieve distressed and indigent Persons, *Deut.* 12. 12. and 14. 26, 29. and 15. 7. *m* To us who have been and still are ready to serve and guard thee and thine. Or, the word *Servants* may be only used as a word of respect, frequently used in Scripture, where Inferiors speak to Superiors, especially when they be suppliants, and beg some favour. *n* So he calls himself, to shew that respect and affection which he bore to *Nabal*, as being elder and wealthier than himself, and of the same Tribe with himself, and a Branch of so worthy a Family as *Nabal's* was.

9 And when Davids young men came, they spake to Nabal according to all those words in the name of David, and † ceased.

† Heb. *rested.*

10 ¶ And Nabal answered David's servants, and said, Who *is* David *o*? and who *is* the son of Jesse? There be many servants now a days that break away, every man from his master *p*.

o What relation or obligation have I to *David*? *p* Hereby he taxeth both *David*, as one revolted from, and risen up against *Saul* his Lord and Master; and his Soldiers as Runagates from their Masters and Creditors, *&c.* See *chap.* 22. 2.

† Heb. *slaughter.* 11 Shall I then take my bread, and my water *q*, and my † flesh that I have killed for my shearers, and give it unto men whom I know not whence they *be*?

q He speaketh thus, either because in those hot and dry Parts Water was scarce and precious: or, *Water* is here put for any kind of Drink, as *Bread* is oft taken for all sorts of Meat.

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword *r*. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff *s*.

r Having resolved and sworn to revenge himself of *Nabal*, as is expressed ver. 21, 22. *s* See *chap.* 17. 22. and 30. 24.

14 ¶ But one of the young men told Abigail *t* Nabals wife, saying, Behold, David sent messengers

† Heb. *flew upon them.* out of the wilderness to salute our master; and he † railed on them.

t Wisely considering the mischievous effects likely to follow so churlish a message.

† Heb. *shamed.* 15 But the men *were* very good unto us, and we were not † hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16 They were a wall *u* unto us both by night and day, all the while we were with them keeping the sheep.

u i.e. A defence against wild Beasts, and Robbers, and Enemies.

17 Now therefore know, and consider what thou wilt do: for evil is determined against our master, and against all his houshold *x*: for he *is such* a son of Belial, that *a man* cannot speak to him *y*.

x Which it was easie to guess; either from some threatning expressions which *David's* Men used; or from the consideration of *David's* great Power, and that rage which so high a provocation was likely to produce in Military Persons. *y* To wit, without hazard to himself, and therefore I acquaint thee, rather than him, with this matter.

18 ¶ Then Abigail made haste, and took two hundred loaves *z*, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred † clusters of raisins, and two † Or, *lumps.* hundred cakes of figs, and laid *them* on asses.

z Which she did without his leave, and against his mind, because it was a case of apparent necessity, for the preservation of her self, and Husband, and all the Family from imminent ruin. And surely, that real and urgent necessity which dispenseth with God's positive Commands, might well dispense with the Husband's right, in this case.

19 And she said unto her servants, Go on before me, behold, I come after you *a*: but she told not her husband Nabal.

a For she knew she could quickly overtake them.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill *b*, and behold, David and his men came down *c* against her, and she met them.

b In the lower part, and under the shadow of the Hill, or of the Trees that grew upon it; so that *David* did not see her till she met him. *c* To wit, from another opposite Hill.

21 (Now David had said *d*, Surely in vain have I kept all that this *fellow e* hath in the wilderness, so that nothing was missed of all that *pertained* unto him, and he hath requited me evil for good.

d Either in his Journey, or as soon as he heard that reproachful answer. *e* Whom he thought unworthy to be named, for his barbarous Ingratitude and Churlishness.

22 So, and more also do God unto the enemies of David *f*, if I leave of all that *pertain* unto him by the morning light, any that pisseth against the wall *g*.)

f i.e. Unto *David* himself. But because it might seem ominous and unnatural to Curse himself, therefore by a Figure called *Euphemismus*, instead of *David*, he mentions *David's Enemies*. See 1 *Sam.* 20. 16. The words may be thus rendred: *So and more also let God do fo* (the Hebrew *Lamed* being very oft so used) *the Enemies of David*, i.e. Let God work for them, and give them as much Prosperity and Success as *Nabal* hath hitherto had. Or, let God utterly destroy their Enemies; and especially, my self the chief of them, if I do not destroy this Man. *g i.e.* Any of the Males, for they only do so; and of them this Phrase is manifestly understood; 1 *Kings* 14. 10. and 21. 21. and 2 *Kings* 9. 8. And Men not wholly barbarous have generally spared Women in such cases. *Qu.* Why then was *Abigail* so much concerned and afraid? *Answ.* Partly from humanity, and the horror of so general and dreadful a Slaughter of her Family and nearest Relations: and partly, because when the Sword was once drawn, she knew not where it would rest, nor whether she should escape: for she knew nothing of this limitation of *David's* threatning, till she came to him.

23 And when Abigail saw David, she hasted and lighted off the ass, and fell before David on her face, and bowed her self to the ground *h*,

h Not only in token of deep reverence, but as a most humble suppliant; as 2 *Kings* 4. 27.

24 And fell at his feet, and said, Upon me, my LORD, *upon* me let *this* iniquity *be h*, and let thine handmaid, I pray thee, speak in thine † audience, † Heb. *ear.* and hear the words of thine handmaid.

h Impute *Nabal's* Sin to me, and if thou pleasest, punish it in me, who here offer my self as a Sacrifice to thy just Indignation. This whole Speech of *Abigail* is done with great artifice; and she doth here, by an absolute submitting to Mercy, without any pretence of justification of what was done, (but rather with aggravation of it) endeavour to work upon *David's* Generosity, and good nature, to pardon it. And, with great Art, first would divert the Punishment from her Husband to her self, because she had then much more to say, why *David* should spare her, then why he should spare *Nabal*. And there was hardly any head of Argument, whence the greatest Orator might argue in this case, which she doth not manage to the best advantage, and most plausible insinuations for such an exigent.

25 Let not my lord, I pray thee, † regard *i* this † Heb. *lay* man of Belial *m*, *even* Nabal: for as his name *is*, *it is* so *is* he: Nabal *is* his name, and folly *is* with him: † Heb. *heart.* but I thine handmaid saw not the young men of my lord, whom thou didst send *o*.

† His

l His Person and Words deserve thy contempt, but not thy regard. *m* For such he hath shewed himself to be by this wicked and abominable carriage towards thee. *n* His noted folly and stupidity is a more proper Object for thy pity than anger. His foolish Answer to thy Servants did not proceed from any ill design, or deep Malice, but from brutish Sottishness, and want of the understanding of a Man in him. It may be thought a great Crime, that she traduceth her Husband in this manner. But this may be said for her, That she told them nothing but what they all knew concerning him, and that she only seemed to take away that which he never had indeed, to wit, his good Name, that she might preserve that which he had, and which was more dear and important to him, even his Life and Soul. *o* Though I freely submit my self to the Punishment in my Husband's stead, yet I was innocent of the Crime.

26 Now therefore, my lord, *as* the LORD liveth and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood *p*, and from † avenging thy self with thine own hand; now *let* thine enemies, and they that seek evil to my lord be *as* Nabal *q*.

† Heb. *saving thy self.*

p Seeing God hath so ordered this business by his wise and wonderful Providence, that I should accidentally, and unexpectedly come to the knowledge of my Husband's vile and sordid Carriage; and that I should come to meet thee, and find thee so gracious, as to give a favourable Audience; and all this, that hereby he might with-hold thee from the Sin of Blood-guiltiness. *q* Let them be as contemptible and hateful as *Nabal* is, and will be for this odious Action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy Pardon and Favour, as *Nabal* now doth by my mouth: let the Vengeance thou didst design upon *Nabal* and his Family, fall upon their heads, who, by their constant and inveterate Malice against thee, do more deserve it than this silly Fool for this one miscarriage; and much more than all the rest of our Family, who, as they are none of thine Enemies, not such as seek thee evil, so they were no way guilty of this wicked Action. And therefore spare these, and execute thy Vengeance upon more proper Objects.

27 And now this ‖ blessing *r* which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord *s*.

‖ Or, *present.*

† Heb. *walk at the feet of,* &c.

r So a Gift or Present is called here, and *Gen.* 33. 11. and elsewhere; not only because the matter of it comes from God's blessing; but also because it is given with a Blessing, or with a good Will. *s* As being unworthy of thine acceptance or use.

28 I pray thee, forgive the trespass of thine handmaid *t*: for the LORD will certainly make my lord a sure house *u*, because my lord fighteth the battels of the LORD *x*, and evil hath not been found in thee, *all* thy days *y*.

t i.e. Which I have taken upon my self, *v.* 24. and which, if it be not Pardoned, but Punished, the Punishment will reach to me. *u i.e.* Will give the Kingdom to thee, and to thy House for ever, as he hath promised thee. And therefore let God's great kindness to thee, make thee gentle and merciful to others; do not sully thy approaching Glory with the stain of Innocent Blood; but consider, that it is the glory of a King (which thou art by God's appointment, and shall e're long actually be) to pass by Offences; and that it will be thy loss to cut off such as will shortly be thy Subjects. *x i.e.* For the Lord, and for the People of the Lord against their Enemies; especially, the *Philistines*. And as that this is thy proper Work, and therein thou mayest expect God's blessing and help; so it is not thy work to draw thy Sword in thy own private quarrel against any of the people of the Lord; and God will not bless thee in it. *y* Though thou hast been oft aspersed, and charged with many Crimes, by *Saul* and others; yet thy Innocency hath been, and is evident to all Men: Do not therefore now by this cruel act of Vengeance justifie thine Enemies Reproaches, nor blemish thy great and just Reputation.

29 Yet a man *z* is risen to pursue thee, and to seek thy soul *a*: but the soul of my lord shall be bound in the bundle of life *b* with the LORD thy God *c*, and the souls of thine enemies, them shall he sling out, † *as out* of the middle of a sling *d*.

† Heb. *in the midst of the bought of a sling.*

z To wit, *Saul*, though no way injured nor justly provoked by thee. *a i.e.* To take away thy Life. *b* Or, *in the bundle*: i.e. In the Society, or Congregation *of the living*; out of which, men are taken, and cut off by Death. The Phrase is taken from the common usage of Men, who bind those things in bundles, which they are afraid to lose, because things that are solitary and unbound, are soon lost. The meaning of the place is, God will preserve thy Life; and therefore it becomes not thee, unjustly and unnecessarily to take away the Lives of any; especially of the People of thy God and Saviour. *c i.e.* In the hand and custody of God, who, by his watchful Providence, preserves this Bundle, and all that are in it; and thee in a particular and singular manner, as being *thy God* in a peculiar way, and special Covenant. God himself will hide, and keep thee in the secret of his Presence. *Psal.* 31. 20. where no hand of violence can reach thee. And therefore all the Attempts of *Saul* or others against thee, are vain and ridiculous. For who can destroy whom God will keep? *d* God himself will cut them off suddenly, violently, and irresistibly; and cast them far aways, both from his Presence, and from thy Neighbourhood, and from all capacity of doing thee any hurt.

30 And it shall come to pass, when the LORD shall have done to my lord, according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be † no grief unto thee, nor † offence of heart unto my lord *e*, either that thou hast shed blood causeless *f*, or that my lord † hath avenged himself *g*: but when the LORD shall have † dealt well with my lord, then remember thine handmaid *h*.

† Heb. *a staggering of heart.* † Heb. *judged himself,* v. 26.

e Thy Mind and Conscience will be free from all the Torment which the guilt and shame of such an Action would cause in thee. By which, the cunningly insinuates, what a blemish this would be to his Glory, what a disturbance to his Peace and Felicity, if he proceeded to execute his Purpose: and withal implies, how sweet and comfortable it would be to him to remember, that he had for conscience to God denied himself, and restrained his Passions. *f* Which she signifies would be done if he should go on. For though *Nabal* had been guilty of abominable Rudeness, Uncharitableness, and Ingratitude; yet he had done nothing worthy of Death, by the Laws of God or of Man. And whatsoever he had done, the rest of his Family were innocent. *g* Which is directly contrary to God's Law, *Levit.* 19. 18. *Deut.* 32. 35. compare with *Rom.* 12. 19. *h* When God shall make thee King, and I shall have occasion to apply my self to thee for Justice, or Relief, let me find Grace in thy sight, and so let me do at this time. Or, *and the Lord will bless my lord*, and recompense thee for this Mortification of thy Passion, and *thou wilt remember thine handmaid*: i.e. Thou wilst remember my Counsel with satisfaction to thy self, and thankfulness to me.

32 ¶ And David said unto Abigail, Blessed *be* the LORD God of Israel, which sent thee *i* this day to meet me:

i Which by his gracious and singular Providence so disposed Matters, that thou shouldest come to me: He rightly begins at the Fountain of this Deliverance, which was God; and then proceeds to the Instruments.

33 And blessed *be* thy advice, and blessed *be* thou *k*, which hast kept me this day from coming to *shed* blood *l*, and from avenging my self with mine own hand.

k i.e. The Lord bless and recompense thee, for this thy good Advice. *l* Which I had sworn to do. Hereby it plainly appears, That Oaths whereby Men bind themselves to any Sin, are Null and Void: and as it was a Sin to make them; so it is adding sin to sin to perform them.

34 For in very deed, *as* the Lord God of Israel liveth, which hath kept me back from hurting thee *m*, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall.

m Not that he intended to Kill her, but the Males only: as was noted on v. 22. But their Destruction was a dreadful Affliction and Damage to her.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person *n*.

n i.e. Shewed my Acceptance of thy Person, by my grant of thy Request: See *Gen.* 19. 21.

36 ¶ And Abigail came to Nabal, and behold he held a feast in his house like the feast of a king *o*, and Nabals heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing *p*, less or more, until the morning light.

o As the manner was upon those solemn Occasions. Sordid Covetousness, and vain Prodigality were met together in him. *p* He being then uncapable of Admonition, his Reason and Conscience being both asleep.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things that his heart died within him, and he became as a stone *q*.

q He was oppressed with Grief, and fainted away through the fear and horror of so great a Mischief, though it was past. As one, who having in the Night galloped over a narrow Plank, laid upon a broken Bridge, over a deep River; when in the Morning he came to review it, was struck dead with the horror of the danger he was in.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died *r*.

r God either inflicted some other stroke or Disease upon him, or increased his Grief and Fear to such an height, as killed him.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal *s*, and hath kept his servant from evil *t*: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent *u* and communed with Abigail, to take her to him to wife.

s How could *David* rejoyce at the Death of his Enemy? *Answ.* Although it may be said, that he rejoyced not in *Nabal*'s Death as such, but only in the declaration of God's Justice in punishing so great a Wickedness; which was an honour to God, and a document, and therefore a benefit to Mankind; and so a Publick good, and cause of joy: Yet the matter is not weighty, if we confess, that this was another instance of Humane Infirmity in *David*, and that

that it is not proposed for our Imitation, but for our Caution. Yet it may be further said, That this was not purely an act of private Revenge, because *David* was a Publick Person, and Anointed King: and therefore *Nabal*'s Reproach cast upon *David* above, *v.* 10, 11. was a contempt of God, and of his Ordinance and Appointment; which was vindicated by this remarkable Judgment. *t i.e.* From the sin of Bloodshed and Self-revenge, *v.* 33. *u* To wit, Messengers; which he thought fitter than to go himself; partly, because if he had met with a Repulse, it had been less Ignominious; and partly, because he would leave her to her freedom and choice, and would not so much as seem to take her by violence. But this doubtless was not done immediately after *Nabal*'s Death, but in some convenient space of time after it; though such Circumstances be commonly omitted in the Sacred History; which gives only the Heads, and most important Passages of things.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed her self on *her* face to the earth, and said *x*, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

x She shewed this Reverence, and spake thus to them, as representing *David*'s Person.

42 And Abigail hasted, and arose and rode upon an ass with five damsels of hers that went † after her: and she went after the messengers of David *y*, and became his wife.

† Heb. *at her.*

y Not immediately, but some competent time after they were gone. She considered not *David*'s present straits and penury, which she thought her plentiful Estate might supply; nor his danger from *Saul*; but by a true and strong Faith, rested upon God's Promise made to *David*, not doubting but God would perform it.

* Josh. 15. 56. 43 David also took Ahinoam * of Jezreel, and they were also both of them his wives.

* 2 Sam. 3. 13, 15. 44 ¶ But *z* Saul had given * Michal his daughter, Davids wife, to Phalti the son of Laish, which *was* of Gallim.

z Or, *For*, as the Hebrew *Vau* is oft-times used. For this seems to be added, as a reason why *David* took other Wives, because *Saul* had given his former Wife to another Man, that he might as far as he could extinguish all Relation and Kindred to him, whom he hated; and withal, cut off his Hopes and Pretence to the Crown upon that account.

CHAP. XXVI.

Saul by the discovery of the Ziphites cometh to Hachilah against David, 1,—3. *Who cometh with Abishai to Saul's Camp; slayeth him from killing Saul, but taketh his Spear and Cruse,* 4,——12. *He upbraideth Abner,* 13,——17. *Exhorteth Saul,* 18,——20. *who acknowledgeth his sin,* 21,——25.

AND the Ziphites came unto Saul *a* to Gibeah, saying, * Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon *b*?

* Chap. 23. 19. Psal. 54. title.

a Having once betrayed him before, they thought their Case desperate with *David*; and therefore did more strenuously assist *Saul* in discovering him, in order to his Ruine. *b* He is returned to his former haunt: of which see *Chap.* 23. 19. This place might be convenient for him, either for its nearness to *Abigail*'s Estate: or because he might think, that *Saul* was mollified, and the *Ziphites* cautioned by the unsuccessfulness of their former Attempt; or because he could from thence, make good his Retreat into other places, if need were.

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah which *is* before Jeshimon by the way: but David abode in the wilderness, and he *saw c* that Saul came after him into the wilderness.

c i.e. He understood by Information, probably, from his dear friend *Jonathan*.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched *d*: and David beheld the place where Saul lay, and * Abner the son of Ner the captain of his host: and Saul lay in the ‖ trench *e*, and the people pitched round about him.

* Chap. 14. 50. 17. 55. ‖ Or, *midst of his carriages.*

d Came near to the skirts of *Saul*'s Camp; which he might easily discover from some neighbouring Hill, or Wood; and yet, not be discerned himself. And it is probable, he came thither disguised, and towards Night. *e* Encompassed with his Carriages for better Security. Compare, 1 *Sam.* 17. 20.

6 Then answered David, and said to Ahimelech the Hittite *f*, and to Abishai the son of Zeruiah *g*, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

f So called, either because he was one of that Nation, but Converted to the *Jewish* Religion: Compare 2 *Sam.* 11. 3. and 15. 18. Or, from his Habitation amongst, or some Relation to some of that People. *g* *David*'s Sister: See 1 *Chron.* 2. 16. His Father is not named; either because he was now dead; or because he was an obscure Person.

7 So David and Abishai came to the people *h* by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

h i.e. To *Saul*'s Host and Camp. It might seem a bold and strange Attempt; but many things are to be considered: 1. That Heroical Persons have oft attempted thi gs of no less difficulty and danger than this was; as many credible Historians relate. 2. That *David* did, and might easily perceive, that they were all fast asleep. 3. That *David* had a particular Assurance that God would preserve him to the Kingdom. 4. That he had a special Instinct from God, to this Work; and possibly God might inform him, that he had cast them into a dead sleep, that he might have this second opportunity of manifesting his Innocency towards *Saul*, and the Justice of his Cause.

8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now *shut up* therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time *i*.

† Heb. *shut up.*

i I will Nail him to the Ground at one blow, that I shall not need a second stroke.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless *k*?

k Though *Saul* be a cruel Tyrant, and rejected by God, yet he is our Sovereign Lord and King; and I, though designed King, as yet am but a private Person, and his Subject; and therefore cannot kill him without Sin, nor will I consent that thou should'st do it.

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him *l*, or his day shall come to die *m*, or he shall descend into battel and perish.

l By some sudden and mortal Stroke. *m* According to the course of Nature.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster *n*, and the cruse of water *o*, and let us go.

n Which will shew where we have been, and what we could have done. *o* Which might be put there, either to wash himself in case of any accidental Pollution, which oft happened in the Night: or to refresh him, and quench his thirst in that hot Climate and Season: or for divers other uses.

12 So David took the spear, and the cruse of water from Sauls bolster, and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep, because a deep sleep † from the LORD *p* was fallen upon them.

† Heb. *of the LORD.*

p Sent upon them by the Lord, for *David*'s advantage.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar *q* off (a great space *being* between them.)

q That his Person might be out of their reach, and yet his Voice might be heard; which in a clear Air, and in the silence of the Night might be heard at a great distance.

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king *r*?

r Or, *with* or *beside the king*, i.e. So near to him, so as to disturb the King.

15 And David said to Abner, *Art* not thou † a valiant man? and who *is* like to thee *s* in Israel? Wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

† For Courage and Conduct: and therefore thy fault herein is the greater.

s For Courage and Conduct: and therefore thy fault herein is the greater.

16 This thing *is* not good *t*: that thou hast done: *as* the LORD liveth, ye *are* † worthy to die, because ye have not kept your master the LORD's anointed. And now see where the kings spear *is*, and the cruse of water that was at his bolster.

† Heb. *sons of death.*

t i.e. It is very bad, a great Crime. A Figure called *Meiosis*, as *Prov.* 18. 5. and 19. 2.

17 And Saul knew Davids voice, and said, *Is* this thy voice, my son *u* David? And David said, *It is* my voice, my lord, O king.

u As thou wast my Son by Marriage, so thou hast expressed the care and affection of a Son to me now a second time.

18 And he said, Wherefore doth my lord pursue thus after his Servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ſtirred thee up againſt me *x*, let him † accept an offering *y*: but if *they be* the children of men *z*, curſed be they before the LORD: for they have driven me out this day from † abiding in the inheritance of the LORD ∴, ſaying, Go, ſerve other gods *a*.

† Heb. *ſmell.*

† Heb. *cleaving.*

x If the Lord hath by the evil Spirit which he hath ſent, or by his ſecret Providence, directed thy Rage againſt me for the Puniſhment of thine, or my Sins. *y* Let us offer up a Sacrifice to God to appeaſe his Wrath againſt us. *z* Who by their craſty Inſinuations, and Calumnies, have incenſed thee againſt me. He ſheweth his Prudence, and Reverence, and Meekneſs; that he Accuſeth not the King, but tranſlateth the fault wholly upon his Evil Miniſters; as the *Iſraelites* do in the like Caſe, *Exod.* 5. 16. ∴ From the Land which God hath given to his People for their Inheritance, and where he hath eſtabliſhed his Preſence and Worſhip. *a* This was the Language of their Actions. For by driving him from God's Land, and the place of his Worſhip, into Foreign and Idolatrous Lands, they expoſed him to the peril of being either enſnared by their Counſels, or Examples; or forced by their threats and power to worſhip Idols.

20 Now therefore let not my blood fall to the earth *b* before the face of the LORD *c*: for the king of Iſrael is come out to ſeek * a flea *d*, as when one doth hunt a partridge in the mountains *d*.

* Chap. 24. 14.

b Do not attempt to ſpill my Innocent Blood like Water upon the ground. *c* Remember, if thou doeſt it, God the Judge of all Men ſeeth it, and will avenge it of thee; though I will not avenge my ſelf. *d* Hard to be taken, and not worth catching; a mean and contemptible Perſon. *d* Where his advantage doth no way compenſate his Labour.

21 ¶ Then ſaid Saul, I have ſinned. Return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly *e*.

e He not only confeſſeth, but aggravateth his fault, becauſe his Conſcience was fully convinced, though his Heart was not changed.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs and his faithfulneſs *f*: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORD's anointed.

f I deſire, that God would deal no otherwiſe with me, than I have deal with thee.

24 And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed be thou, my ſon David: thou ſhalt both † do *great things*, and alſo ſhalt ſtill prevail. So David went on his way *g*, and Saul returned to his place.

† Heb. *in doing thou ſhalt do*: Dan. 11. 28, 32.

g Knowing *Saul*'s unſtable and deceitful Heart, he would not truſt to any of his Profeſſions, or Promiſes, but kept out of his reach.

CHAP. XXVII.

David with his 600 Men, and all his Family, goeth to K. Achiſh: And abideth there a while: Saul purſueth no more after him, 1,——4. He obtaineth Ziklag of Achiſh to dwell in, 5,——7. He invadeth neighbour Nations: Leaves no man alive to complain: Perſwadeth Achiſh he fought againſt Judah, 8,——12.

† Heb. *be confumed.*

AND David ſaid in his heart, I ſhall now † periſh one day by the hand of Saul *a*: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines *b*, and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael, ſo ſhall I eſcape out of his hand.

a I ſee by this late experience his reſtleſs and implacable hatred againſt me; and how little heed is to be given to all his pretences of Repentance or Friendſhip. *b* But this was certainly a very great miſtake and fault in *David*: for 1. This proceeded from groſs diſtruſt of God's Promiſe and Providence; and that after ſuch repeated demonſtrations of God's peculiar Care over him, which gave him cauſe to conclude, quite contrary to what is here ſaid. 2. He forſakes the place where God had ſettled him, *Chap.* 22. 5. and given him both aſſurance and experience of his Protection there. 3. He voluntarily runs upon that Rock, which he particularly his Enemies for throwing him upon, *Chap.* 26. 19. and upon many other Snares and Dangers, as the following Hiſtory will ſhew; and withal, deprives the people of the Lord of thoſe ſuccours which he might have given them, in caſe of a Battel. But it pleaſed God to leave *David* to himſelf in this, as well as in other particulars, that theſe might be ſenſible demonſtrations of the Infirmities of the beſt Men; and of the neceſſity of God's Grace, and daily direction and aſſiſtance: and of the freeneſs and riches of God's Mercy, in paſſing by ſuch great Offences. And beſides, God hereby deſigned to accompliſh his own Counſel, to withdraw *David* from the *Iſraelites*, that *Saul* and they might fall by the hand of the *Philiſtines*, without any reproach or inconvenience to *David*, whom God had put into a ſafe place.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch, king of Gath *c*.

c It might ſeem a bold adventure: but 1. He thought himſelf forced to it by *Saul*'s inveterate Rage, and continued reſolutions to Perſecute him. 2. It is probable, he had ſent ſome Perſons to Treat with him, and had agreed upon Conditions; and received aſſurance of his ſafe and peaceable abode with him. 3. *David* reaſonably thought, that *Achiſh* would gladly receive him, as indeed he did; partly, becauſe he ſaw *Saul*'s implacable Enmity againſt him: partly, becauſe by this means he ſhould be freed from the moſt formidable Enemy which he had in all *Iſrael*, who might do him moſt miſchief in the Battel; which it ſeems at this time he deſigned: and partly, becauſe he came not now alone, as he did before, but brought with him ſufficient Pledges of his Fidelity to *Achiſh*; namely, all his Soldiers, and his and their Wives, *v.* 3.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabals wife.

4 And it was told Saul that David was fled to Gath, and he ſought no more again for him *d*.

d By which it is implied, That he would have gone on in Perſecuting *David*, if he had continued in his Dominions.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there *e*: for why ſhould thy ſervant dwell in the royal city with thee *f*?

e A prudent deſire. Hereby *David* deſigned, 1. To preſerve his People, both from the Idolatry, and other Vices, which converſation with the *Philiſtines* would have expoſed them to: and from that Envy, and Malice, and Miſchief, which diverſity of Religion, or other Prejudices, might have cauſed. 2. That he might have opportunity of enterprizing ſomething againſt God's Enemies, without the knowledge or obſervation of the *Philiſtines*. *f* Which is too great an honour for me, and too burdenſome to thee, and may be an occaſion of ſuſpicion and offence to thy People, and of many other inconveniences.

6 Then Achiſh gave him Ziklag *g* that day: wherefore Ziklag pertaineth unto the kings of Judah *h* unto this day *i*.

g Not only to Inhabit, but to Poſſeſs it as his own. Which he did, to lay the greater obligations upon *David*, whom he knew ſo able to ſerve him. *h* It was given to the Tribe of *Judah* before, *Joſh.* 15. 31. and afterwards to the Tribe of *Simeon*, *Joſh.* 19. 5. whoſe *inheritance was* given them *within the inheritance of the children of Judah*, Chap. 19. 1. But the *Philiſtines* kept the Poſſeſſion of it till this time, and were hitherto permitted to do ſo. And being now given by them to *David*, it now belonged not to the people of the Tribe of *Judah*, to whom it was allotted before; but to the King of *Judah*, *David* and his Heirs for ever. *i* This, and ſome ſuch Clauſes ſeem to have been added by ſome Sacred Writers, after the main ſubſtance of the ſeveral Books was written.

7 And † the time that David dwelt in the country of the Philiſtines, was † a full year and four months *k*.

† Heb. *the number of*

k Heb. *days and four months*; *days* being put for a *year*; as *Levit.* 25. 29. Or, ſome *days and four months*; *i.e.* Some days above four Months. Or, *ſome days and* (for, *even*, or *that is*, the Conjunction, *and*, being oft uſed, as hath been proved above) *four days. months.*

† Heb. *a year.*

8 ¶ And David and his men went up, and invaded the Geſhurites, and the ‖ Gezrites *l*, and the Amalekites *m*: for thoſe *nations were* † of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

‖ Or, Girzites.

† Heb. *from antiquity.*

l Who were anciently ſeated in other places, *Joſh.* 12. 12. and 13. 2. but for ſome reaſons not now known, they changed their Seats, as was then very uſual and feared themſelves and had for ſome conſiderable time lived near the *Amalekites*. *m* The remnant of thoſe whom *Saul* deſtroyed, 1 *Sam.* 15. who fled from his Sword, and retired into remote and deſert places.

9 And David ſmote the land, and left neither man nor woman alive *n*, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

n To wit, in that part where he came: but there were more of the *Amalekites* yet left in another part of that land, *chap.* 30. 1.

10 And Achiſh ſaid, ‖ Whither have ye made a rode to day? And David ſaid, Againſt the ſouth of Judah *o*, and againſt the ſouth of the Jerahmeelites *q*, and againſt the ſouth of the Kenites *r*.

‖ Or, *Upon what part have ye made a rode, &c.*

o Theſe and the following Words are ambiguous: for they may be underſtood, either of the Southern parts of *Judah*, &c. which he would have, *Achiſh* underſtand: or, of another Country lying Southward from *Judah*, &c. which *David* meant, and which was the truth. So though it was not a downright lye; yet it was an Equivocation, with an intention to deceive, which is the formality of a Lye, and was contrary to that ſimplicity which became *David*, both as a Prince, and as an eminent Profeſſor of the true Religion.

p For, *that is*: for in the following words, he particularly expreſſeth what part of the South of *Judah* he went againſt, even that which was Inhabited by the *Jerahmeelites*, and by the *Kenites*.

q The Poſterity of *Hezron*, a Family of *Judah*, 1 *Chron.* 2. 9, 25.

r The Poſterity of *Jethro*, which choſe to dwell in the South of *Judah*, *Judg.* 1. 16. See *Numb.* 24. 21.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us *s*, ſaying, ſo did David, and ſo *will be* his manner all the while he dwelleth in the countrey of the Philiſtines.

s That the tidings of this Action againſt this People (who were, it ſeems, either Tributaries to, or confederates with *Achiſh*) might neither come quickly nor certainly to *Achiſh* his Court: which he might the rather preſume himſelf, becauſe *Achiſh* and all his Men were now buſily imployed in their Warlike Preparations againſt the *Iſraelites*; and if any ſlying rumour came thither, he thought by his Intereſt and Artifices he could eaſily diſcredit and daſh it. Beſides the conſideration of God's Curſe denounced againſt the People whom he had now deſtroyed, and of God's particular Promiſes made to him, and of his ſpecial Providence which he conſtantly experienced watching over him, made him more ſecure and confident in this and in many other hazardous attempts.

12 And Achiſh believed David *t*, ſaying, He hath made his people Iſrael † utterly to abhor him: therefore he ſhall be my ſervant for ever.

† Heb. *to ſtink.*

t Partly, becauſe of his confidence in *David*'s Authority and Fidelity: partly, becauſe moſt Men eaſily believe what they heartily wiſh to be true: And partly, from God's Providence, which blinded him in this and in divers other particulars relating to *David*'s coming hither, and abiding here.

CHAP. XXVIII.

Achiſh intending War againſt Iſrael, relieth on David, 1,——2. Saul having deſtroyed the Witches, yet Samuel being dead, in his fear, conſulteth of God, ſeeketh to a Witch, 3,——8. She, encouraged by Saul, raiſeth Samuel: Of whom hearing his approaching ruine, he fainteth, 9,——20. The Woman, with his Servants, refreſh him with Meat, 21,——25.

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare to fight with Iſrael *a*: And Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel *b*, thou and thy men.

a Encouraged thereunto by *Samuel*'s death, and *Saul*'s degeneration, and *David*'s preſence with *Achiſh*. *b* This he faith, partly, to try his Sincerity; and partly, in confidence of *David*'s Fidelity.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do *c*. And Achiſh ſaid to David, Therefore *d* will I make thee keeper of mine head *e* for ever.

c He ſpeaks ambiguouſly, as he did before, that *Achiſh* might underſtand him, as he did, of his acting for him againſt the *Iſraelites*; whereas he meant it of his acting for the *Iſraelites* againſt the *Philiſtines*, to which he was obliged both by God's expreſs Command, and by his indelible and manifold Obligations to God, and to God's People; and by his own manifeſt intereſt. Though it is likely he would have managed his Affairs with all poſſible regard and care of *Achiſh*'s Perſon, to whom alone, upon the matter, *David* ſtood obliged, and not to the reſt of the *Philiſtines*, who had an ill opinion of him, as we ſhall ſee. *d* For that Valour which I doubt not thou wilt ſhew on my behalf. *e i.e.* Of my Body and Life, the Captain of my Life-Guard.

*Chap. 15. 1

3 ¶ Now * Samuel was dead ∴ and all Iſrael had lamented him, and buried him in Ramah, even in his own city *f*: and Saul had put away thoſe that had familiar ſpirits, and the wizards *g* out of the land *h*.

∴ This is mentioned here as the reaſon why *Saul* did not enquire of *Samuel*; which, if he had now been alive, he would have done. *f* Where he had his Birth and Education, and moſt ſetled Habitation, 1 *Sam.* 19. 18. *g* According to God's Command, *Levit.* 19. 31. and 20. 6, 27. *Deut.* 18. 11. This he did, either by *Samuel*'s Inſtigation: or from a conceit that the evil Spirit came upon him by ſome of their means: or, that he might gain the repute of a Religious Prince, which was very uſeful to him: or, that he might quiet his troubled Conſcience, and pleaſe God, as far as his Intereſt would give him leave. And this is here related, partly, to ſhew that an Hypocrite, and wicked Man, may obey ſome of God's Commands: and principally to bring in the following Hiſtory. *h* Of *Iſrael*.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem *i*: and Saul gathered all Iſrael together, and they pitched in Gilboa *k*.

i A Town in the Tribe of *Iſſachar*, *Joſ.* 19. 18. *k* A Mountain not far from the Valley of *Jezreel*, where the Battel was fought, *chap.* 31. 1. 2 *Sam.* 1. 21. So the two Armies ſeem to be placed in the ſame manner as they were *chap.* 17. each upon an Hill, and a Valley between them.

5 And when Saul ſaw the hoſt of the Philiſtines *l*, he was afraid, and his heart greatly trembled *m*.

l From Mount *Gilboa*, *chap.* 31. 1. *m* Partly, from the greatneſs and reſoluteneſs of the Hoſt of the *Philiſtines*, who were the agreſſors: partly, from the loſs of *David*, who might have been of great uſe to him at this time: partly, from the Conſcience of his own manifeſt Guile, and juſt expectation of Divine Vengeance oft threatned, and now in all likelihood to be inflicted upon him.

6 And when Saul enquiredof the LORD *n*, the LORD anſwered him not *o*, neither by dreams, nor by Urim, nor by Prophets *p*.

n In his ſlight and perfunctory way, as *chap.* 14. 19. as appears from hence, that when God did not ſpeedily anſwer him, he goes to the Devil for an anſwer, *v.* 7. For which reaſon he is ſaid, *not* to have *enquired of the Lord*, 1 *Chron.* 10. 14. *i.e.* not ſeriouſly, and after the right order. Poſſibly he enquired by ſome Prophet then with him, or by the Prieſt before the Ark. *o* Becauſe he ſought him not in due order; not by the *Urim* and *Thummim* which were in the Ephod, which he by his cruelty to the Prieſts had loſt, *chap.* 23. 6. and becauſe he did not truly repent of, nor put away his ſins, which provoked God, and kept him from anſwering; as *Saul* well knew by his own conſcience and experience, *chap.* 14. 37, 38, 39. *p i.e.* Neither by ordinary means, nor extraordinary.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman *q* that hath a familiar ſpirit *r*, that I may go to her, and enquire of her. And his ſervants ſaid to him *ſ*, Behold, there is a woman that hath a familiar ſpirit at Endor *t*.

q Rather than *a man*; for he thought that Sex moſt likely to be given to thoſe wicked Arts, as being the weaker Sex, and ſo apteſt to be deceived, and moſt prone to Superſtition, and oft-times moſt malicious and revengeful. *r* One that converſeth with the Devil, and dead Men's Ghoſts, and by them can diſcover future things. See *Iſa.* 8. 19. *ſ* Inſtead of diſſuading him from this wicked and deſtructive practice, which they ſhould and would have done, if they had either loved God or their King, they further him in it. *t* A place in the Tribe of *Manaſſeh*, within *Jordan*, not very far from the place where the Armies were encamped.

8 And Saul diſguiſed himſelf *u*, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

u Both becauſe he was aſhamed to be known, or thought guilty of this practice; and becauſe he ſuſpected that the Woman, had ſhe known him, would not practice her Art before him.

9 And the woman ſaid unto him, Behold, thou knoweſt *x* what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die *y*?

x For his Speech and Garb diſcovered him to be an *Iſraelite*, and therefore acquainted with theſe matters. *y* By accuſing me to *Saul* as guilty of a capital Crime.

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no † puniſhment happen to thee for this thing.

† Heb. *iniquity.* So *Gr.*

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel *z*.

z Whoſe kindneſs and compaſſion to him, as he had formerly experienced, ſo now he expected it in his deep diſtreſs. This practice of divination by the dead, or by the Ghoſts or Souls of dead Perſons, called up by Magical Art, was very uſual among all Nations, and from *Saul* learned it.

12 And when the woman ſaw Samuel, ſhe cryed with a loud voice *a*: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul *b*.

a For fear of her life, *Saul* himſelf being Witneſs of her Crime. *b* This ſhe knew, either by ſome geſture of Reverence, which this ſuppoſed *Samuel* might ſhew to *Saul*, as to the King: or, by information from this Ghoſt, or from the Spirit by whoſe help ſhe had raiſed him.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw ‖ gods *c* aſcending out of the earth *d*.

‖ Or, *a god*;

c i.e. A god, a divine Perſon, glorious, and full of majeſty and ſplendor, exceeding not only mortal Men, but common Ghoſts. She uſeth the Plural Number, *gods*, either after the manner of the *Hebrew* Language, which commonly uſeth that word of one Perſon: or, after the Language and Cuſtom of the *Heathens*. But the whole Coherence ſhows that it was but one. For *Saul* deſired but one, *v.* 11. and he enquires, and the Woman anſwers only of one, *v.* 14. *d* As if it came from the place of the dead.

14 And he ſaid unto her, † What form *is* he of? And ſhe ſaid, An old man cometh up, and he is covered with a mantle *e*. And Saul perceived that it *was form*† Heb. *what is his*

e The uſual Habit of Prophets, 2 *Kings* 2. 8, 13. *Zech.* 13. 4. and particularly of *Samuel*, 1 *Sam.* 15. 27. *f* The Woman pretended, and *Saul* upon her Suggeſtion believed that it was *Samuel* indeed; and ſo many Popiſh, and ſome other Writers conceived. But that it was not *Samuel*, but the Devil repreſenting *Samuel*, is ſufficiently evident. For, Firſt, It is moſt incredible, that God, who had juſt now refuſed to anſwer *Saul* by the means which himſelf appointed, and uſed in that caſe, would anſwer him, or ſuffer *Samuel* to anſwer him in that way, and upon the uſe of thoſe means which

God detested and contemned: which would have given great countenance and encouragement to *Saul* and the Witch, and all Professors and Consulters of those Devilish Arts. Secondly, There are divers passages in this Relation which plainly discover that this was no good, but an evil Spirit: As first, That he receives that Worship from *Saul*, *v.* 14. which good Spirits would not suffer, *Rebel* 19. 10. and 22. 8, 9. Secondly, That amongst his other sins for which he condemneth him, he omitteth this of *asking Counsel of one that had a familiar Spirit, to enquire of it*; *for* which *transgression*, with others, he is expressly said to have *died*, 1 *Chron.* 10. 13. which the true *Samuel*, who was so zealous for God's Honour, and so faithful a Reprover, would never have neglected, especially now, when he takes *Saul* in the very Fact. Thirdly, That he pretends himself to be *disquieted*, and *brought up*, *v.* 15. by *Saul*'s Instigation, and the Witches Art; which is most false, and impious, and absurd to imagine, concerning those blessed Souls who are *returned* to their *God*, *Eccles.* 12. 7. and *entred into peace* and *rest*, *Isa.* 57. 2. and lodged in *Abraham's bosom*, *Luk.* 16. 22. and *rest from their labours*, *Revel.* 14. 13. The only Argument of any colour to the contrary, is only this, That the Devil could not so particularly and punctually discover *Saul*'s future Events, as this *Samuel* doth, *v.* 19. But this also hath little weight in it; it being confessed and notoriously known, that evil Spirits both in the Oracles of the *Heathen*, and otherwise, have oft-times foretold future contingencies; God being pleased to Reveal such things to them, and to permit them to be the Instruments of Revealing them to Men, for the trial of some, and for the terror and punishment of others. Besides, the Devil might foresee this by strong conjectures, as by the numerousness, strength, courage, and resoluteness of the *Philistine* Host, and the quite contrary condition of the *Israelites*, and by divers other symptoms far above the reach of mortal Men, but such as he by his great Sagacity could easily discern. And for that express determination of the time, *to morrow*, *v.* 19. that word may be understood not of the very next day, but indefinitely of some short time after this, as it is taken, *Exod.* 13. 14. *Deut.* 6. 20. *Jos.* 4. 6, 21. And then it was easie to gather from the present posture of the two Armies, that the Fight and the Ruine of the *Israelites* was very near. And that it was not the very next day, but some days after this, is evident from the course of the Story, and hath been proved by a late Learned Writer. See my *Latin Synopsis* on this place.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me to bring me up *g*? And Saul answered, I *am* sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither † by prophets, nor by dreams *h*: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb. *by the hand of prophets.*

g As the Devil appeared in *Samuel*'s Shape and Garb, so also he speaketh in his Person, that he might ensnare *Saul*, and encourage others to seek to him in this wicked way. And God permits him to do so for *Saul*'s greater condemnation and punishment. *h* He omitteth the *Urim* here, because he neither did nor could enquire by that, because *Abiathar* had carried it away to *David*, and so he expected no answer that way.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‖ to him *i*, * as he spake by † me *k*: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

‖ Or. *for himself.* * Chap. 15. 28. † Heb. *mine hand.*

i i.e. *To David*, as it is explained in the following words. The Pronoun Relative put before the Noun to which it belongs, as is usual in the *Hebrew* Text, as *Psal.* 87. 1. and 105. 19. *Prov.* 7. 7, 8. *Jer.* 40. 5. Otherwise, *to him*, is put for *to thee*; such changes of Persons being frequent among the *Hebrews*. Otherwise, *for himself*, *i.e.* for the accomplishment of his Counsel, and Prediction, and Oath, and for the Glory of his Justice and Holiness. *k* Still he nourisheth this persuasion in *Saul*, that it was the true *Samuel* that spake to him.

* Chap. 15. 19.

18 * Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek *l*, therefore hath the LORD done this thing unto thee this day.

l He mentions this as an eminent instance of his disobedience.

* Cha. 31. 7.

19 Moreover, the LORD will also deliver * Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me *m*: the LORD also shall deliver the host of Israel into the hand of the Philistines.

m *i.e.* In the state of the dead; and so it was true both of *Saul* and *Jonathan*. Or, in the state of rest: For though thou shalt suffer here for thy sin, yet after death thou shalt be happy, as dying in the Lord's Quarrel: So the Devil's design might be to flatter *Saul* into an opinion of his own future happiness, and to take him off from all serious thoughts and cares about it. And it is here observable, That as it was the manner of the *Heathen* Oracles to answer ambiguously, the better to save his credit in case of mistake, (the Devil himself not being certain of future events, but only conjecturing at what was most likely): so doth this counterfeit *Samuel* here. For, as concerning the time, he says *to morrow*: which he understood indifferently for the very next day, or for some short time after. And, as concerning the condition, *thou shalt be with me*; which may be understood either of a good condition, if understood as spoken in the Person of *Samuel*; or, of a bad condition, if understood as spoken by an evil Spirit; or, at least indefinitely of a dead condition, be it good or evil: which last he foresaw by circumstances to be very likely.

20 Then Saul † fell straightway all along on the earth *n*, and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

† Heb. *made haste, and fell with the fulness of his stature.*

n Being quite dis-spirited with these sad and surprizing tidings, and so unable to stand.

21 ¶ And the woman came unto Saul *o*, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

o From whom she departed, when she had brought him and *Samuel* together, that they might more freely converse together, as being alone.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid *p*, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

p This earnestness did not come meerly from her humanity and respect to *Saul*, but from a prudent and necessary care of her self, because if *Saul* had died in her House, his Blood would have been charged upon her.

23 But he refused, and said I will not eat. But his servants, together with the woman, compelled him *q*, and he hearkened unto their voice: so he arose from the earth, and sate upon the bed.

q i.e. Did over-persuade him, by importunate intreaties, as the next words shew.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened *bread* thereof.

r Not having time to Leaven it.

25 And she brought *it* before Saul, and before his servants, and they did eat: then they rose up, and went away that night *s*.

s i.e. Before Morning. For he came by Night, *v.* 8. and went away before Day; not willing to have it discovered that he had consulted with a Witch.

CHAP. XXIX.

David marching with the Philistines: Is disallowed by their Princes: Achish pleadeth for him, and against his Will, dismisseth him, 1,—7. He expostulateth with Achish, 8. His Answer, 9, 10. David departeth, 11.

NOW the Philistines gathered together all their armies to Aphek *a*: and the Israelites pitched by a fountain which *is* in Jezreel.

a Either, that in the Tribe of *Asher*, *Jos.* 19. 24. or rather another Town of that Name in *Issachar*, though not mentioned elsewhere in Scripture; this being the case of many places, to be but once named.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David, and his men passed on the rereward with Achish *b*.

b i. e. As the Life-guard of *Achish*, as he had promised, *chap.* 28. 2. *Achish* being, as it seems, the General of the Army.

3 Then said the princes of the Philistines *c*, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David the servant of Saul the king of Israel, which hath been with me these days, or these years *d*, and I have † found no fault in him, since he fell *unto me* ∴, unto this day.

† Heb. *nothing in him, his* 14. 35.

c The Lords of the other eminent Cities and Territories, who were confederate with him in this expedition. *d* *Q. d.* did I say *Days*? I might have said *Years*; either because he hath now been with me *a full Year and four Months*, *chap.* 27. 7. or because he was with me some Years ago, 1 *Sam.* 21. 10. and since that time hath been known to me. And it is not improbable, but *David*, after his escape from thence, might hold some correspondency with *Achish*, as finding him to be a Man of more generous Temper than the rest of the *Philistines*, and supposing that he might have need of him for a Refuge in case *Saul* continued to seek his Life. ∴ *i.e.* Since he revolted, or left his own King to turn to me. For that sense *Achish* put upon this escape of *David* (as it is called *chap.* 29. 1.) and so is the Phrase of *falling* to a party, elsewhere used, *Jer.* 37. 13, 14.

4 And the princes of the Philistines were wroth with him *e*, and the princes of the Philistines said unto him, * Make this fellow return, that he may go again to his place which thou hast appointed him *f*, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? *should* it not *be* with the heads of these men *g*?

* Chap. 12. 19.

e Were unsatisfied and offended with *Achish* for this Intention and Declaration. *f* Herein the wise and gracious Providence of God appeared, both in helping him out of those Snares and Difficulties, out of which no human wit could have extricated him, but he must either have been, or have been thought to be a Traitor, and an ungrateful unworthy Person either to the one or to the other side; and moreover in giving him the happy opportunity of recovering his own, and his All from the *Amalekites*, which had been irrecoverably lost, if he had gone into this Battel. And the Kindness of God to *David* was the greater, because it had been most just for God to have left *David* in all those Distresses into which his own finful Counsel and Course had brought him. *g* i.e. Of these our Soldiers? They speak according to the Rules of Reason and true Policy; for by this very Course, great Enemies have sometimes been reconciled together.

5 *Is* not this David, of whom they sang one to another in dances, saying, * Saul slew his thousands, and David his ten thousands?

* Chap. 18. 7. & 21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth *h*, thou hast been upright, and thy going out, and thy coming in with me *i* in the host *is* good in my sight; for I have not found evil in thee, since the day of thy coming unto me *k*, unto this day: nevertheless † the lords favour thee not.

† Heb. *is not good in the eyes of the Lords.*

h He swears by *Jehovah*; either, because he did acknowledge their *Jehovah* to be a God, being, it may be, convinced and instructed therein by *David*, though he did worship *Dagon* with him, and above him: or, because this was *David*'s God, and therefore he swore by him; partly, out of complaisance with *David*, that he might receive his unwelcome Message to him with less offence; and partly, that this Oath might gain more Credit to his words with *David*. *i* i.e. Thy whole Conversation with me. See *chap.* 18. 13 and many other places where that Phrase is used. *k* Though before that time there was Evil in thee towards me and my People.

7 Wherefore now return and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the Lords.* † Heb. *before them.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been † with thee unto this day, that I may not go to fight against the enemies of my lord the king *l*?

† Heb. *before thee.*

l This was deep dissimulation and flattery, but he apprehended it necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the utmost hazards. These perplexities he brought himself into by his irregular course, in forsaking the Land of *Judah*, where God had placed him, *chap.* 22. 5. and promised him Protection, and putting himself into the hands of the *Philistines*.

9 And Achish answered and said to David, I know thou *art* good in my sight, as an angel of God *m*: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battel.

m In whom nothing is blame-worthy. Or, it may be used to express *David*'s great Wisdom; (as well as Integrity) as 2 *Sam.* 14. 17. and 2 *Sam.* 19. 27. The *Heathens* acknowledged good Spirits, which also they worshipped as an inferior sort of Deities, who were Messengers and Ministers to the Supreme God; only *Achish* had learned the Title of Angels, from the *Israelites* his Neighbours, and especially from *David*'s Conversation.

10 Wherefore now rise up early in the morning, with thy masters servants *n* that are come with thee: and as soon as ye be up early in the morning, and have light, depart *o*.

n He intimates the ground of the *Philistines* Jealousie concerning *David* and his Men, that they were all Servants of *Saul*, and therefore had an Obligation, and were suspected to have an Affection to their old Lord and Master, against whom even *David* himself could not make them fight, especially with, and for the *Philistines*. *o* Before the Battel begin, left, if you delay, the Lords of the *Philistines* fall upon you, and destroy you.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines, and the Philistines went up to Jezreel.

CHAP. XXX.

The Amalekites in David's absence spoil Ziklag: and carry away the people and his two wives captives, 1,—6. David asking counsel is encouraged by God to pursue them, 7,—10. By the means of an Egyptian, who was left behind, he is brought to the enemies, and recovereth all the spoil: and spoileth them, 11,—22. Makes an order for the dividing the prey, 23,—25. Sendeth presents to his friends, 26,—31.

AND it came to pass, when David and his men were come to Ziklag on the third day *a*, that the Amalekites *b* had invaded the south *c*, and Ziklag, and smitten Ziklag *d*, and burnt it with fire:

a To wit, after *David*'s departure from *Achish*; for *Ziklag* was at a great distance from the Camp and place of Fight, as appears from 2 *Sam.* 1. 2. and *David*'s Men being all Foot-men, could make but slow Marches. *b* The remainders of that People who lived near those Parts where *David* had destroyed their Brethren, *chap.* 27. 8, 9. *c* To wit, the Southern part of *Judah*, and the adjacent parts: See below, *v.* 14. *d* i.e. Sacked and spoiled it.

2 And had taken the women captives that *were* therein: they slew not any *e*, either great or small, but carried *them* away, and went on their way.

e Which was strange, considering how *David* dealt with them, *chap.* 27. 9. But this must be ascribed partly to their selfish or fleshly Interest: for they might reserve them, either to make sale of them for their Profit, or to abuse them for their Lust; or, it may be, to revenge themselves upon *David* and his Men, by reserving them to extraordinary, and lingring, and repeated Punishments; but principally, to God's over-ruling and wonderful Providence, who let these Bounds to their Rage; and though he designed to chastise *David*'s Sin and Folly, yet would not deliver him nor his up to death.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their wives, and their sons, and their daughters were taken captives.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep *f*.

f Till either the Humour was wholly spent, or the Consideration of their Calamity had made them stupid.

5 And Davids two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal, the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him *g*, because the soul of all the people was † grieved, every man for his sons, and for his daughters: but David encouraged himself in the LORD his God *h*.

† Heb. *bitter.*

g As the Author of their Miseries, by coming to *Ziklag* at first, by provoking the *Amalekites* to this Cruelty, by his forwardness in marching away with *Achish*, and leaving their Wives and Children unguarded. *h* i.e. In this that the All-wise, and All-powerful Lord, was his God by Covenant-relation, and special Promise, and true and fatherly Affection, as he had shewed himself to be in the whole course of his Providence towards him.

7 And David said to Abiathar the priest, Ahimelechs son, I pray thee bring me hither the ephod *i*: and Abiathar brought thither the ephod to David.

i And put it upon thy self, that thou maist enquire of God according to his Ordinance, *Numb.* 27. 21. See above, *chap* 23. 9. *David* was sensible of his former Error in neglecting to ask Counsel of God by the Ephod, when he came to *Achish*, and when he went out with *Achish* to the Battel; and his Necessity now brings him to his Duty, and his Duty meets with Success.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue, for thou shalt surely overtake *them*, and without fail recover *all* *k*.

k Before, God answered more slowly and gradually, *chap.* 23. 11, 12. but now he answers speedily, and fully at once, because the business here required more haste. So gracious is our God, that he considers even the degree of our Necessities, and accommodates himself to them.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind, stayed.

10 But David pursued, he and four hundred men *l*: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor.)

l A small number for such an Attempt: but *David* was strong in Faith, giving God the Glory of his Power and Faithfulness.

11 ¶ And they found an Egyptian in the field *m*, and brought him to David, and gave him bread, and he did eat, and they made him drink water *n*.

m Whom by his Habit they guessed to be a Soldier that had been engaged in that Expedition. *n* Partly, out of humanity and compassion to a perishing Creature: and partly, in Prudence, that by him they might learn the true state of their Enemies.

12 And they gave him a piece of a cake of figs, and two clusters *of raisins*: and * when he had eaten, his spirit came again to him: for he had eaten no bread, nor drank *any* water, three days, and three nights *o*.

* See Judg. 15. 19. Ch. 14. 27.

o Which is to be understood Synecdochically of one whole day and part of two others, as the same Phrase is taken *Matth.* 12. 40. as appears from the next Verse, where he saith, *three days agone I fell sick*, but in the *Hebrew* it is, *this is the third day since I fell sick*.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt *p*, servant to an Amalekite, and my master left me *q*, because three days agone I fell sick.

p God by his Providence so ordering it, that he was not one of that cursed Race of the *Amalekites*, who were to be utterly destroyed, but an *Egyptian*, who might be spared. *q* In this Place and Condition: which was barbarous inhumanity: for he ought, and easily might have carried him away with the Prey which they had taken.

But

But he paid dear for this Cruelty, for this was the occasion of the ruine of him and of all their Company. And God by his secret Providence ordered the matter thus for that very end. So that there is no fighting against God, who can make the smallest Accidents serviceable to the production of the greatest Effects.

14 We made an invasion upon the south of the Cherethites *r*, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb *s*, and we burnt Ziklag with fire.

r i.e. The *Philistines*, as is manifest from *v.* 16. who are so called *Zeph.* 2. 5. *s* This is added by way of Explication: *q. d.* that part of the South of *Judah* which belongs to *Caleb*'s Posterity, *Jos.* 14. 13.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company *t*.

t For his Master had told him whither they intended to go, that he might come after them, as soon as he could.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth *u*, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

u Secure and careless, because they were now come almost to the Borders of their own Country, and the *Philistines* and *Israelites* both were otherwise engaged, and *David*, as they believed, with them. So they had no visible cause of danger; and yet then they were nearest to their destruction.

17 And David smote them from the twilight ∴, even unto the evening of the † next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

† Heb. *their morrow.*

∴ The word signifies both the Morning and Evening Twi-light. But the latter seems here intended, partly because their Eating, and Drinking, and Dancing, was more customary and proper work for the Evening, than for the Morning; and partly, because the Evening was more convenient for *David*, that the fewness of his Forces might not be discovered by the Day-light. *Object.* It is not likely that *David* would fall upon the *Amalekites* before his Men, who had been tired with a long and hasty March, were refreshed. *Answ.* Nor is it said that he did. It is probable, that when he came near them, he reposed himself, and his Army, in some secret Place, whereof there were many in those Parts, for a convenient Season; and then marched on so as to come to them at the Evening time.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds *x*: *which* they drave before those *other* cattel *y*, and said, This *is* Davids spoil *z*.

x To wit, which the *Amalekites* had taken from the *Philistines* or others. *y* Before those who belonged to *Ziklag*. *z i.e.* The Soldiers, who lately were so incensed against *David*, that they spake of Stoning him: now upon this Success magnifie him, and Triumphantly celebrate his Praise; and say concerning this Spoil, *David* purchased it by his Valour and Conduct, and he may dispose of it as he pleaseth.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him *a*; and when David came near to the people, he ‖ saluted them *b*.

‖ Or, *asked them how they did.*

a To congratulate the Victory; which, it is probable, *David* had sent a Messenger to acquaint them with. *b* He speak kindly to them, and did not blame them because they went no further with them.

22 Then *c* answered all the wicked men, and *men* of Belial *d* of † those that went with David, and said, Because they went not with us *e*, we will not give them *ought* of the spoil that we have recovered, save to every man his wife, and his children, that they may lead *them* away, and depart.

† Heb. *men.*

c When those 200 Men required, or expected a part of the Spoil; and they gathered from *David*'s words and carriage, that he intended to give it to them. *d* So he calls them for their Covetousness, and Injustice, and Churlishness to their Brethren. By which Expressions we may judge, how heinous and odious those Sins are in God's sight. *e* Which was from their impotency; not by choice, or design. Herein therefore was their Iniquity and Unreasonableness, they would punish them for no fault.

23 Then said David, Ye shall not do so, my brethren *f*, with that which the LORD hath given us *g*, who hath preserved us, and delivered the company that came against us, into our hand.

f He useth his Power and Authority to over-rule them; but manageth it with all sweetness, calling them Brethren; not only as of the same Nation and Religion with him, but as his Fellow-Soldiers. *g* What he hath freely imparted to us, we should not unkindly and injuriously with-hold from our Brethren.

24 For who will hearken unto you in this matter *h*? but * as his part *is* that goeth down to the battel, so *shall* his part *be* that tarrieth by the stuff: they shall part alike *i*.

* See Num. 31. 27.

h What wise or just Man will be of your Opinion in this matter? *i* A prudent and equitable Constitution, and therefore practised by the *Romans*, as *Polybius* and others note. The Reason of it is manifest; because they were exposed to hazards, as well as their Brethren: and were a Reserve to whom they might retreat in case of a Defeat; and they were now in actual Service, and in the station in which their General had placed them.

25 And it was *so* from that day † that he made it a statute, and an ordinance for Israel unto this day.

† Heb. *and forward.*

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah *k*, *even* to his friends (saying, Behold, a † present for you of the spoil of the enemies of the LORD *l*.)

† Heb. *blessing.*

k Partly in gratitude for their former favour to him: and partly, in Policy, to engage their Affections to him now, when he apprehended *Saul*'s death near. *l* He intimates, that though he was fled to the *Philistines*, yet he imployed not his Forces against the *Israelites*, as, no doubt, *Saul*'s Courtiers and Soldiers reported that he designed; but only against God's Enemies.

27 To *them* which *were* in Bethel *m*, and to *them* which *were* in * south Ramoth *n*, and to *them* which were in Jatter *o*,

* Josh. 15.

m In *Kiriath-jearim*, where the Ark was, 1 *Sam.* 10. 3. *n* A City in the Tribe of *Simeon*, *Jos.* 19. 8. so called by way of distinction, from *Ramoth* in *Gilead*, which was more Northward, 1 *King.* 22. 12. *o* Of which, see *Josh.* 15. 48.

28 And to *them* which *were* in Aroer *p*, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

p Not that beyond, *Jordan*, *Numb.* 32. 34. as many think; which was too remote from *David*: but another Place of that Name in *Judah*, where the rest of the Places here named were: This being one of those Places *where David and his men were wont to haunt*, as is expressed *v.* 31.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself, and his men were wont to haunt *q*.

q Or, *to go.* Whither they used to resort in the time of *Saul*'s Persecution, either to hide themselves in some of their Territories; or, to get Provision from thence.

CHAP. XXXI.

The Israelites are smitten by the Philistines. Saul's sons are slain: Saul is wounded: he falleth on his own sword: as doth his armour-bearer, 1,—5. *The rest flee: and the Philistines possess their towns, and triumph over the dead carcasses,* 6,—10. *They of Jabesh-Gilead by night take down the bodies of Saul and of his sons and burn them: and mourn fully bury their bones,* 11,—13.

NOW * the Philistines fought against Israel *a*: and the men of Israel fled from before the Philistines, and fell down ‖ slain in mount Gilboa.

* 1 Chron. 10. 1.

‖ Or, *wounded.*

a Whilst *David* was ingaged against the *Amalekites*. So he returns to the History, which had been interrupted, to give an account of *David*'s concerns.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew * Jonathan *b*, and Abinadab *c*, and Malchishua, Sauls sons.

* 1 Chron. 8. 33.

b *David*'s dear Friend; God so ordering it for the further exercise of *David*'s Faith and Patience; and that *David* might depend upon God alone for his Crown, and receive it solely from him, and not from *Jonathan*; who doubtless, had he lived, would have speedily settled the Crown upon *David*'s Head, which would have in some sort eclipsed the Glory of God's Grace and Power in this Work. There was also a special Providence of God, in taking away *Jonathan*, (who of all *Saul*'s Sons, seems to have been the fairest for the Crown) for the preventing Divisions, which have happened amongst the People concerning the Succession: *David*'s way to the Crown being by this means made the more clear. *c* Called also *Ishui*, 1 *Sam.* 14. 49. *Ishbosheth* was not here, being possibly at home for the management of Publick Affairs there.

3 And the battel went sore against Saul, and the † archers † hit him, and he was sore wounded of the archers.

† Heb. *shooters, men with bows.*

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come, and thrust me through, and ‖ abuse me *d*. But his armour-bearer would not, for he was sore afraid; therefore Saul took a sword and fell upon it *e*.

† Heb. *found him.*

‖ Or, *mock me.*

d Lest

d Lest they take me, and put me to some shameful and cruel death.

e And died of the Wound, as it follows.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died with his three sons, and his armour-bearer, and all his men that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley *f*, and *they* that *were* on the other side Jordan *g*, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled, and the Philistines came and dwelt in them.

f To wit, the Valley of *Jezreel*, where the Battel was fought. *g* Or rather, *on this side Jordan*; for these were in the most danger: and the *Hebrew* Preposition is indifferently used for *on this side*, or for *beyond*.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head *h*, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols *i*, and among the people.

h As the *Israelites* did by *Goliah*. *i* To give them the glory of this Victory.

10 And they put his armour in the house of Ashtaroth: and they fastned his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-Gilead *k* heard ‖ of that which the Philistines had done to Saul:

‖ Or, *concerning him.*

k Which was beyond *Jordan*: for the People on this side *Jordan* were fled from their Cities, as was now said.

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the walls of Beth-shan, and came to Jabesh, and * burnt them there *l*.

* Jer. 34. 5.

l Burnt their Flesh, after the manner.

13 And they took their bones, and * buried *them* under a tree at Jabesh, and fasted seven days *m*.

* 2 Sam. 2. 4, 5. & 21. 12, 13.

m To testifie their Sorrow for the publick loss of *Saul*, and of the People of God; and to intreat God's Favour to prevent the utter Extinction of his People. But you must not understand this word of *fasting* strictly, as if they eat nothing for seven whole Days; but in a more large and general sense, as it is used both in Sacred and Prophane Writers; that they did eat but little, and that seldom; and that but mean Food, and drunk only Water for that time.

II. SAMUEL.

CHAP. I.

David being at Ziklag receiveth tidings by an Amalekite of Saul and Jonathan's death: the messenger pretendeth himself to have killed Saul, 1,—12. *David causeth him to be put to death,* 13,—16. *Lamenteth Saul and Jonathan with a song,* 17,—27.

NOW it came to pass after the death of Saul, when David was returned from * the slaughter of the Amalekites, and David had abode two days in Ziklag *a*,

* 1 Sam. 30. 17.

a Which though burnt, yet was not so consumed by the Fire, that *David* and his Men could not lodge in it.

2 It came even to pass on the third day *b*, that behold a man came out of the camp from Saul, with his clothes rent, and earth upon his head *c*: and *so* it was when he came to David, that he fell to the earth, and did obeisance.

b From *David*'s return to *Ziklag*, as the foregoing words manifest. *c* Pretending sorrow for the loss of God's People, in complyance with *David*'s humour.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, † How went the matter? I pray thee tell me. And he answered, That the people are fled from the battel, and many of the people also are fallen and dead, and Saul and Jonathan his son *d* are dead also.

† Heb. *what was, &c.*

d He mentions only these two, as those who seemed most to obstruct *David*'s coming to the Crown.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead *e*?

e For the knowledge of this did most concern both *David* and the whole Commonwealth of *Israel*.

6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear: and lo, the chariots and † horsemen followed hard after him.

† Heb. *masters*: or, *captains of the horsemen.*

7 And when he looked behind him, he saw me, and called unto me: and I answered, † Here *am* I.

† Heb. *behold me.*

8 And he said unto me, Who *art* thou? and I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me *f*, and slay me: for ‖ anguish is come upon me *g*, because my life *is* yet whole within me *h*.

‖ Or, *my coat of mails* (or, *my embroidered coat*) *hindereth me, that, &c.*

f i.e. Lean upon me with thy weight and force, that the Spear may come through me: Or, *stay by me*; i.e. Stop thy flight, and tarry so long with me till thou hast killed me. *g* i.e. I am in great pain of Body, and anguish of Mind. Or thus, *my coat of mail*: or, *embroydered coat, hath hindred me*, that the Spear could not pierce into me. Thus divers both Hebrew and other Learned Expositors understand it. *h* I am heart-whole, and not likely to die, as well as not willing to live.

10 So I stood upon him, and slew him *i*, because I was sure that he could not live after that he was faln *k*: and I took the crown that *was* upon his head *l*, and the bracelet that *was* on his arm, and have brought them hither unto my lord *m*.

k It is most probable this was a Lye, devised to gain *David*'s Favour, as he supposed. For, 1. *Saul* was not killed by a Spear, as he pretends, but by his Sword, 1 *Sam.* 31. 4. 2. It is expressly said, That *Saul*'s *armour-bearer* being yet living, *saw that Saul was dead*, 1 *Sam.* 31. 5. which doubtless he would very thoroughly examine and know, before he would kill himself upon that account, as he did. 3. *Saul*'s death is manifestly ascribed to his own Action, even to his falling upon his Sword, *v.* 4, 5. *k* This he addeth by way of caution and excuse, that it might be thought an act of necessity and kindness, and not of choice or ill-will that he killed *Saul*. But here also he betrays himself: for how could this be true, when *Saul*'s life was whole within him, as he had now said, *v.* 9? (Not that he then wore it; which would have exposed him too much, and that unnecessarily, to the Rage of the *Philistines*; but that he used to wear it. It is not likely that he found it now actually upon *Saul*'s Head, but that he met with it in some part of the Camp, whither *Saul* had brought it to wear it when he saw fit. *m* Unto thee, whom, now *Saul* is dead, I own for my Lord and King.

11 Then David took hold on his clothes, and * rent them, and likewise all the men that *were* with him.

* Chap. 3. 31. & 13. 31.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel, because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou *n*? And he answered, I *am* the son of a stranger, an Amalekite.

n *David* heard and knew before what he was, but he asked it again judicially, in order to his Trial and Punishment.

14 And David said unto him, * How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed *o*?

* Psal. 105. 15.

o Why didst not thou refuse to kill him, as his Armour-bearer had done? For notwithstanding his great danger, something might have fallen out through God's All-disposing Providence, whereby his Life might have been preserved.

15 And David called one of the young men, and said, Go near *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head *p*: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed *q*.

p The guilt of thy blood-shed or death lies upon thy self, not upon me. *q* Thy free and voluntary Confession is sufficient proof of thy guilt in killing the King.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 ¶ (Also *r* he bade them *s*, teach the children of Judah: *behold, it is* written *x* * in the book ‖ of Jasher.)

* Josh. 10. 13.

‖ Or, *of the upright.*

r Having mentioned *David*'s Lamentation in general, before he comes to the particular description of it, he interposeth this Verse by way of Parenthesis; to signifie, That *David* did not so give up himself

himself to Lamentation, as to neglect his great business, the care of the Commonwealth, which now lay upon him; but took particular care to fortifie them against such further Losses and Calamities as he bewails in the following Song; and by his Example, and this Counsel, to instruct the People, that they should not give up themselves to Sorrow and Despondency for their great and general Loss; but should raise up their Spirits, and betake themselves to Action. *s* *David* being now actually King upon *Saul*'s death, takes his Power upon him, and gives forth his Commands. *t* These he more particularly teacheth, because they were the Chief, and now the Royal Tribe, and likely to be the great Bulwark to all *Israel* against the *Philistines*, upon whose Land they bordered; and withal, to be the most friendly and true to him, and to his Interest. *u i.e.* The use of their Arms, which are all Synecdochically expressed, under the name of the *bow*, which then was one of the chief Weapons; and for the dexterous use whereof *Jonathan* is commended in the following Song: which may be one reason, why he now gives forth this Order, that so they might strive to imitate *Jonathan* in the Military Skill, and to excel in it, as he did. *x* Not the following Song, as many think, for that is written here, and therefore it was needless to refer us to another Book for it; but this foregoing counsel and course which *David* took to repair the last Loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described *in the Book of Jasher*: Of which, see on *Josh.* 10. 13.

19 The beauty of Israel *y* is slain upon the high places *z*: how are the mighty fallen *a*!

y Their Flower and Glory, *Saul* and *Jonathan*, and their Army, consisting of young and valiant Men. *z* Heb. *upon thy high places*; *i.e.* Those which belong to thee, O Land of *Israel*. *a* How strangely! how suddenly! how dreadfully and universally!

* Mic. 1. 10. 20 * Tell *it* not in Gath *b*, publish *it* not in the streets of Askelon: lest the daughters *c* of the Philistines rejoyce; lest the daughters of the uncircumcised triumph.

b This is not a Precept, but a Poetical Wish; whereby he doth not so much desire, that this might not be done, which he knew to be vain and impossible; as, expresse his great Sorrow, because it was, and would be done, to the great dishonour of God, and of his People. *c* He mentions these, because it was the custom of Women in those Times and Places to celebrate those Victories which their Men obtained, with Triumphant Songs and Dances; as *Exod.* 15. *Judg.* 11. 34. 1 *Sam.* 18. 6.

† Heb. *heave-offerings.* † Heb. *was loathed*: *so* Gr. 21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you *d*, nor fields of † offerings *e*: for there the shield of the mighty *f* † is vilely *g* cast away *h*; the shield of Saul, *as though he had* not *been* anointed *with oil i*.

d This is no proper Imprecation; which he had no reason to inflict upon those harmless Mountains; but only a passionate representation of the Horror which he conceived at this publick Loss; which was such, as if he thought every Person or Thing which contributed to it, were fit to bear the Tokens of Divine Displeasure, such as this is, when the Earth wants the blessed and necessary Influences of Dew and Rain. *e i.e.* Fruitful Fields, which may produce fair and goodly Fruits fit to be offered unto God. *f* The Shields of the valiant Men of *Israel*. *g* Dishonourably: for it was a great Reproach to any Soldier, to cast away or lose his Shield. *h* To wit, by themselves, that they might flee more swiftly away, as the *Israelites* did, and *Saul* with the rest; as is said, 1 *Sam.* 31. 1, 2. *i* As if he had been no more, nor better than a common Soldier: he was exposed to the same kind of Death and Reproach as they were.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back *k*, and the sword of Saul returned not empty *l*.

k To wit, without Effect: Compare *Isa.* 45. 23. and 55. 11. Their Arrows shot from their Bows, and their Swords did seldom miss, and commonly pierced Fat, and Flesh, and Blood, and reached even to the Heart and Bowels. *l i.e.* Not filled and glutted with Blood: for the Sword is Metaphorically said to have a *mouth*, which we translate an *edge*; and to *devour*, 2 *Sam.* 2. 26. and 11. 25. *Jer.* 2. 30. and 46. 10. And this their former successfulness is here mentioned as an aggravation of their last Infelicity.

‖ Or, *sweet.* 23 Saul and Jonathan *were* lovely, and ‖ pleasant *m* in their lives *n*, and in their death they were not divided *o*: they were swifter than eagles *p*, they were stronger than lions *q*.

m Amiable, and obliging in their Carriage and Conversation, both towards one another, and towards their People: for, as for *Saul*'s fierce behaviour towards *Jonathan*, it was only a sudden Passion, by which his ordinary Temper was not to be measured; and for his Carriage towards *David*, 1 *Sam.* 20. 30, 33. that was from that Jealousie and Reason of State which usually engageth even good-natured and well-natured Princes, to the same Hostilities in like cases. But it is observable, That *David* speaks not a word here of his Piety and other Vertues; but only commends him for those things which were truly in him. A fit Pattern for all Preachers in their Funeral Commendations. *n* *Jonathan* was not false to his Father, as was reported; but stuck close to him. *o* And as he lived, so he died with him, at the same time, and in the same common and good Cause. *p* Expeditious and nimble in pursuing their Enemies, and executing their Designs; which is a great Commendation in a Prince, and in a Soldier. *q* In regard of their bodily Strength, and the Courage of their Minds.

24 Ye daughters of Israel *r* weep over Saul, who clothed you in scarlet *s*, *with other* delights; who put on ornaments of gold upon your apparel.

r These he mentions; partly, because the Women then used to make Songs both of Triumph, and of Lamentation, as occasion required: and partly, because they usually are most delighted with the Ornaments of the Body here following. *s* This he did, partly, because he procured them so much Peace as gave them opportunity of enriching themselves: and partly, because he took these things as Spoils from the Enemies, and clothed his own People with them. Compare *Psal.* 68. 12.

25 How are the mighty fallen in the midst of the battel! O Jonathan, *thou wast* slain in thine high places *t*.

t Which were in thy Country, and (had not thy Father disinherited thee by his Sins) in thy Dominions.

26 I am distressed for thee *u*, my brother Jonathan, very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women *x*.

u i.e. For the loss of thee. For, besides the loss of a true Friend, and all the comfort of Friendship, which is inestimable; he lost him who both could, and undoubtedly would have given him a speedy, and quier, and sure Possession of the Kingdom: whereas now, he met with long and troublesom Interruptions. *x i.e.* That Love wherewith they love their Husbands, or Children: for their Affections are usually more vehement and ardent than Mens.

27 How are the mighty fallen, and the weapons of war *y* perished?

y Either, 1. Metaphorically so called; to wit, *Saul* and *Jonathan*, and the brave Commanders and Soldiers of *Israel*; who might have been called, *the chariots of Israel, and the horsemen thereof*. Or, rather, 2. Properly: for, together with the Men, their Arms were lost, which was a very great aggravation of their loss, and that loss seems to be at this time more irrecoverable and dangerous, than the loss of their Men.

CHAP. II.

David by God's direction with his company goeth up to Hebron, where he is made king of Judah, 1,—4. He commendeth them of Jabesh-Gilead for burying Saul, 5,—7. Abner maketh Ishbosheth king of Israel, 8,—11. A mortal fight between twelve of Abner's and twelve of Joab's men, 12,—17. Asahel pursueth Abner, and is slain by him, 18,—24. At Abner's motion Joab soundeth a retreat, 25,—31. Asahel's burial, 32.

AND it came to pass after this, that David enquired of the LORD *a*, saying, Shall I go up into any of the cities of Judah *b*: And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron *c*.

a By *Urim*, as 1 *Sam.* 23. 6, 9. and 30. 7, 8. Thus *David* begins at the right end, and lays his Foundation in God's Counsel and Assistance, which now he seeks. *b* He asketh not whether he should take the Kingdom; for that was appointed and known before; and he would not offend God, nor dishonour his Ordinance with frivolous and unnecessary Enquiries; but only where he should enter upon it; whether in *Judah*, as he supposed, because of his relation to that Tribe, and his interest in it; or whether in some other Tribe: for he doth not limit God, but resolves exactly to follow his Counsels. *c* Which was next to *Jerusalem* (part whereof the *Jebusites* now possessed) the chief City of that Tribe, and a City of the Priests, *Josh.* 21. 10, &c. and in the very center or middle of that Tribe, to which the whole Tribe might speedily resort, when need required.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabals wife the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his household: and they dwelt in the cities of Hebron *d*.

d i.e. The Cities or Towns belonging and subject to *Hebron*, which was the *Metropolis*, *Josh.* 21. 11, 12. For in *Hebron* it self there was not space for them all, because it was filled with Priests, and with *David*'s Court.

* 1 Sam. 30. 26. 4 And * the men of Judah came, and there they anointed David king over the house of Judah *e*: and they told David, saying, *That* * the men of Jabesh-Gilead *were they* that buried Saul.

e This they did upon just grounds, because not only the Kingdom was promised to that Tribe, *Gen.* 49. 10. but *David* was designed and anointed by God, whose Will both they and all *Israel* were obliged to observe and obey. And they piously resolved not to neglect their Duty, though they saw the other Tribes would. Yet their prudent Caution and Modesty is observable, That they make him King of *Judah* only, and not of all *Israel*. And therefore there was need of a Third Anointing to the Kingdom over all *Israel*, which he had *chap.* 5. 3. But as for that First Anointing, 1 *Sam.* 16. 13. it was only a Designation of the Person who should be King, but not an actual Inauguration of him to the Kingdom.

5 ¶ And David sent messengers unto the men of Jabesh-Gilead, and said unto them, Blessed *be ye* of the LORD, that † ye have shewed this kindness † Or, *kindly* *f* unto your lord, *even* unto Saul, and have buried *him*.

f This Respect and Affection to procure him Burial. For as it is, and ever was esteemed an act of Inhumanity to deny Burial to the Dead; so it is an act of Mercy and Kindness to Bury them.

6 And now the LORD shew kindness and truth *g* unto you: and I also will requite you this kindness *h*, because ye have done this thing.

g i.e. True and real Kindness; not in words only, but also in actions, as you have now done to your King, the Lord's anointed. *h* So far am I from being offended with you for this Kindness to my late Enemy, that I will requite it.

† Heb. *be ye the sons of valour.* † from this for your comfort *that.* † Heb. *the rest which was Saul's.* ‖ Or, *Eshbaal.* 1 Chr. 8. 33. 7 Therefore now let your hands be strengthned, and † be ye valiant *i*: for your master Saul is dead *k*, and also † the house of Judah have anointed me king over them.

i Be not afraid lest the *Philistines* should punish you for this Fact, but take good Courage, I will defend you. *k* Or, *though your Master Saul be dead*, and so your Hearts may faint within you, as if you were now Sheep without a Shepherd.

8 ¶ But Abner the son of Ner *l*, captain of † Sauls host, took ‖ Ishbosheth *m* the son of Saul, and brought him over to Mahanaim *n*.

l Partly, out of Envy and Malice against *David*; and partly, out of his own Ambition and Desire of Rule, because he knew that *Ishbosheth* would have only the name of King, whilst he had the Power. *m* Called also *Eshbaal*, 1 *Chron.* 8. 33. and 9. 39. It being usual with the *Hebrews*, instead of *Baal*, the name of false gods, to put *Bosheth*, which signifies *shame*, or *confusion*, or a *shameful thing*; as appeareth by comparing *Judg.* 9. 53. with 2 *Sam.* 11. 21. and 2 *Sam.* 4. 4. with 1 *Chron.* 8. 34. and from *Jer.* 3. 24. *Hos.* 9. 10. *n* A place beyond *Jordan*, whither he carried him; partly, to secure those brave and valiant Men of *Jabesh-Gilead* to himself; and principally because this place was most remote from *David*, and from the *Philistines* too; and therefore here he might recruit his Forces with less disturbance than in other places.

9 And he made him king over Gilead *o*, and over the Ashurites *p*, and over Jezreel *q*, and over Ephraim, and over Benjamin, and over all † Israel *r*.

† the rest of

o Largely so taken for all the Land of *Israel* beyond *Jordan*, as it is *Josh.* 22. 9. *Judg.* 10. 8. *p i.e.* The Tribe of *Asher*, as the Chaldee Paraphrast and others understand it. *q* A large and rich Valley situate in the Borders of the Tribes of *Zebulun*, *Issachar* and *Naphtali*, and so put Synecdochically for them all. *r* Except *Judah*, as it follows.

10 Ishbosheth Sauls son *was* forty years old when he began to reign over Israel, and reigned two years *s*: but the house of Judah followed David.

s To wit, before the following War broke forth. Compare 1 *Sam.* 13. 1. For that he reigned longer, may appear both from the following Verse, and from *chap.* 3. 1. and from the following History. Though some think he reigned only two Years, and that the rest of *David*'s seven Years the *Israelites* by *Abner*'s instigation stuck to the House of *Saul*, but were in suspence whether they should confer the Crown upon *Mephibosheth* the right Heir, but a Child; or upon *Ishbosheth* a grown Man, whom with some difficulty, and after long debates amongst themselves, they preferred.

† Heb. *number of days.* 11 (And the † time that David was king in Hebron over the house of Judah, *was* seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants *t* of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon *u*.

t i.e. His Officers, and Commanders, and their Army. *u* In the Country of *Benjamin*, *Josh.* 18. 25. near *Judah*, to fight with *David*'s Army, and to bring back the rest of the Kingdom to *Saul*'s House.

† Heb. *them together.* † *Sam.* 2. 13. 13 And Joab the son of Zeruiah, and the servants of David, went out *x*, and met † together *y* by the ‖ pool of Gibeon: and they sate down, the one on the one side of the pool, and the other on the other side of the pool.

x To Battel. *Quest.* How could or durst this one Tribe oppose all the rest? *Ans.* First, This Tribe was very numerous and valiant of themselves, and they had a King of extraordinary Courage, and Conduct, and Success. Secondly, There were great numbers of the other Tribes which favoured them, as appears from 1 *Chron.* 12. Thirdly, They had the encouragement of special Promises of God, made both to their Tribe, and to *David*. *y i.e.* Met the opposite Army, and put themselves into a Posture for Battel.

14 And Abner said to Joab *z*, Let the young men now arise, and play *a* before us: and Joab said, Let them arise.

z Abner trusting to his greater numbers, offers Battel. *a i.e.* Shew their Prowess and Dexterity in managing their Weapons, and Fighting together. He speaks like a vain-glorious and cruel Man, and a Soldier of Fortune, that esteemed it a Sport to see Men wounding and killing one another. So this he designed, partly for their mutual Recreation, and trial of Skill and Valour; and partly, that by this occasion they might be engaged in a Battel.

15 Then there arose and went over by number twelve of Benjamin *b*, which *pertained* to Ishbosheth the son of Saul, and twelve of the servants of David.

b He selected all his Combatants out of that Tribe, both because that was a warlike and valiant Tribe; and that he might give the more honour to his own Tribe.

16 And they caught every one his fellow by the head *c*, and thrust his sword in his fellows side; so they fell down together: Wherefore that place was called ‖ Helkath-hazzurim *d*, which *is* in Gibeon.

‖ That is, *the field of strong men*, or, *of rocks*.

c By the Hair of the Head, which, after their manner was of a considerable length, and therefore gave their Enemy advantage; which every one of them endeavoured to get, and to improve against the other. *d* Or, *the field of Rocks*; i.e. of Men who stood like Rocks unmovable, each one dying upon the Spot where he fought.

17 And there was a very sore battel that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light † of foot † as a wild roe.

† Heb. *of his feet.* † Heb. *as one of the roes that is in the field.*

19 And Asahel pursued after Abner, and in going † down he turned not to the right hand, nor to the left † from following Abner.

† Heb. *from after Abner.*

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, *I am*.

21 And Abner said to him, Turn thee aside to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his ‖ armour *e*. But Asahel would not turn aside from following of him.

‖ Or, *spoil.*

e If thou art ambitious to get a Trophy or Mark of thy Valour, desist from me who am an old and experienced Captain, and go to some young and raw Soldier; try thy Skill upon him, and take away his Arms from him.

22 And Abner said again to Asahel, Turn thee aside from following of me: Wherefore should I smite thee to the ground? how then should I hold my face to Joab thy brother *f*?

f He was loth to enrage *Joab* too much against him, because his guilty Conscience told him that his Cause was bad, and therefore he prefaged ill success; and that he might need such a Friend as *Joab*, to make his peace with *David*.

23 Howbeit, he refused to turn aside: Wherefore Abner with the hinder end of the spear *g*, smote him * Chap. 20. 10. under the fifth *rib* *h*: that the spear came out behind him, and he fell down there, and died in the same place *i*: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

g Which was sharp pointed after the manner. *h* The fear of the Liver and Bowels, where wounds are mortal. *i* Upon the Spot, not being able to go one step further.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill *k*.

k Where, being upon the upper Ground, they might better defend themselves.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? Knowest thou not that it will be bitterness in the latter end *l*? How long shall it be then, ere thou bid the people return from following their brethren *m*?

l It will produce dreadful Effects, and many bloody Slaughters, if by a further prosecution thou makest them desperate; which is against all the Rules of Policy. *m* By Nation and Religion: whom therefore they should not pursue with so fierce a Rage, as if they were pursuing the *Philistines*.

27 And Joab said, As God liveth, unless thou hadst spoken *n*, surely then † in the morning the people had ‖ gone up every one from following his brother.

† Heb. *from the morning.* ‖ Or, *gone away.*

n Unless thou hadst made the motion that they might fight, v. 14. It was thou, not I, that gave the first occasion of this Fight. Withal, he intimates, That *Abner* was the sole cause of this War; and that if he had not given Commission and Command, the War had never been undertaken, but all things had been ended by an amicable Agreement: which might have been made that very morning, if he had so pleased.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more *o*.

o Either, First, At that time. Or rather, Secondly, In any pitch'd Battel.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron *p*, and they came to Mahanaim.

p Otherwise called, *the Mountains of Bether*, *Cant.* 2. 17. which were beyond *Jordan*. Or, some other Country, now not known by that name: which is the case of hundreds of places.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin and of Abners men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

The war between the house of David and the house of Saul. Six sons born to David in Hebron, 1,—5. Abner displeased with Ishbosheth, 6,—11. Revolteth to David: who requireth of him that he bring with him Michal: which he does: and communes with the elders of Israel: is feasted by David and dismissed, 12,—21. Joab returning from battel is displeased with the king, and treacherously murthereth Abner, 22,—27. David curseth Joab, 28,—30. Mourneth over Abner, 31,—39.

NOw there was long war *a* between the house of Saul, and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

a For five Years longer: for it is probable that *Ishbosheth* was made King presently upon *Saul's* death, to give them countenance for their Rebellion against *David*; and the other Tribes did not submit to *David* before seven Years were expired.

2 ¶ And * unto David were sons born in Hebron: and his first-born was Ammon, of Ahinoam the Jezreelitess: * 1 Chron. 3. 1.

3 And his second Chileab *b*, of Abigail † the wife of Nabal the Carmelite: and the third Absalom, the son of Maacah, the daughter of Talmai king of Geshur *c*: † who had been.

b Called also *Daniel*, 1 *Chron.* 3. 1. *c* A part of *Syria*, Northward from the Land of *Israel*, *Deut.* 3. 14. *Jos.* 12. 5. See 2 *Sam.* 13. 37. and 14. 13. and 15. 8. Her he married, as it may seem, in Policy, that he might have a powerful Friend and Allie to assist him against *Ishbosheth's* Party in the North, whilst himself opposed him in the Southern parts. But he paid dear for making Piety give place to Policy herein, as the History of *Absalom* sheweth. There were other *Geshurites* Southward from *Canaan*, whom *David* invaded, 1 *Sam.* 27. 8. and it is not impossible but they were a Colony of those in the North.

4 And the fourth, Adonijah the son of Haggith: and the fifth, Shephatiah the son of Abital:

5 And the sixth, Ithream by Eglah Davids wife *d*: these were born to David in Hebron.

d This is added, either because she was of obscure Parentage, and was known by no other Title but her relation to *David*: or, to distinguish her from some other Person of that name, who possibly might be of no good fame: or, because this was his first and most proper Wife, best known by her other name of *Michal*, who, though she had no Child by *David* after she scoffed at him for dancing before the Ark, *chap.* 6. 23. yet might have one before that time. And she might be named the last of these here, because she was given away from *David*, and married to another Man, when *David* took the other Wives, and therefore though she had been first, yet now she was become the last of them. Or, this Title, being put in the last place, may belong to all the rest of the Women abovementioned, by a Figure called *Zeugma*, to distinguish them from his Concubines, 2 *Sam.* 5. 13. 1 *Chron.* 3. 9.

6 ¶ And it came to pass while there was war between the house of Saul, and the house of David, that Abner made himself strong for the house of Saul *e*.

e He used all his endeavours to support *Saul's* House. Which is mentioned, to shew the reason of his deep Resentment of the following Aspersion. Or, *he strengthned himself in the House of Saul*; *i.e.* he so managed all Affairs, as to get all the Riches and Power into his own hands: which made *Ishbosheth* suspect that he aimed at the Kingdom, and fought to Marry the King's Concubine in order to it, as the manner was. See 2 *Sam.* 12. 8. and 16. 21. and 1 *King.* 1. 17.

7 And Saul had a concubine whose name *was* * Rizpah the daughter of Aiah: and *Ishbosheth* said to Abner, Wherefore hast thou gone in unto my fathers concubine *f*. * Chap. 21. 10.

f Either, First, To satisfie thy own Lust. Or rather, Secondly, By that pretence to take away my Crown first. For this was that which stirred up his Jealousie and Rage, and caused him to speak that to *Abner* which otherwise he neither would nor durst. But whether *Abner* were guilty or no, it is not evident from the following words: for if it were true, great Men cannot endure to be told of their Faults, though they be true and great.

8 Then was Abner very wroth for the words of Ishbosheth, and said, *Am* I a dogs head *g*, which against*h* Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David *i*, that thou chargest me to day with a fault concerning this woman *k*.

g *i.e.* A vile and contemptible Creature, as a Dog was. See *Deut.* 23. 18. 1 *Sam.* 24. 14. 2 *Sam.* 9. 8. and 16. 9. *Job* 30. 1. *Eccles.* 9. 4. And a *Dogs head* is put for a Dog by a Synecdoche, usual both in the *Hebrew* and in other Languages, as the *Head* is oft put for the whole *Man* in the *Latin* Tongue. *h* So the Particle *Lamed* is well rendred, as el, which among the *Hebrews* is confessedly of the same nature and use, is used *Eccles.* 9. 4. *Jer.* 34. 9. *Ezek.* 23. 9, 20. *Amos* 7. 15. *i* Which I could oft and easily have done. *k* Either that thou accusest me falsly concerning this matter: or, that thou canst not wink at so small a Fault, (for so he esteemed it) as Conversation with this Woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

9 * So do God to Abner, and more also, except as * Ruth. 1. 17. the LORD hath sworn to David *l*, even so I do to him:

l Whence it appears that this wicked Wretch did all this while fight against his own Knowledge and Conscience, and against God himself.

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, from Dan even to Beersheba.

11 And he could not answer Abner a word again *m*, because he feared him *n*.

m Because he durst not provoke *Abner* further, lest he should really execute what he supposed as yet he only threatned. *n* As having a greater Interest in, and power with both the Army and the rest of the People, than himself had.

12 ¶ And Abner sent messengers to David on his behalf *o*, saying, Whose *is* the land *p*? saying *also*, Make thy league with me *q*, and behold, my hand *shall be* with thee, to bring about all Israel unto thee.

o Who in his name and stead might treat with *David* concerning his Reconciliation with him. Thus God over-rules the Lusts and Passions of wicked Men, to accomplish his own wise and holy Purposes. And who then dare contend with that God who makes even his Enemies to do his work, and destroy themselves? *p* To whom doth this whole Land belong, but to thee? Is it not thine by Divine Right? *Saul's* Son is but an Usurper, thou only art the rightful owner. *q* That thou wilst pardon all past Offences to me, and to all *Israel*, and thou wilst receive me into thy Grace and Favour.

13 ¶ And he said, Well, I will make a league with thee *r*: but one thing I require of thee, † that is, Thou shalt not see my face, except thou first bring Michal Sauls daughter, when thou comest to see my face. † Heb. *Before.*

r To wit, upon thy terms: which, all Circumstances considered, seems to be lawful, to prevent the great effusion of *Israelitish* Blood, which otherwise would certainly have been spilt. And although the principle of this action of *Abner's* was base and wicked, yet the action it self was Lawful and Commendable, and no more than his Duty to God and *David* obliged him to; and therefore *David* might well persuade and induce him to it.

14 And David sent messengers to Ishbosheth Sauls son *f*, saying, Deliver *me* my wife Michal *t*, which I espoused to me * for an hundred fore-skins of the Phi- * 1 Sam. 18. 25, 27. listines.

f Whose Consent was necessary, both to take her away from her present Husband, and to persuade her to return to *David*. Hereby *David* opened to him also a door of hope for his Reconciliation, lest being desperate he should hinder *Abner* in his present Design. *t* Who, though she was taken from me by force, and constrained to marry another, 1 *Sam.* 25. 44. yet is indeed my rightful Wife. Her *David* demands, partly, for the affection he formerly had, and still retained to her: partly, to deliver her from the Sin and Reproach of Adultery with another Man, who was not in truth and justice her Husband, though he was so called and accounted: and partly, upon a politick Consideration, that she might strengthen his Right and Title to the Kingdom.

15 And Ishbosheth sent and took her from *her* husband *u*, *even* from * Phaltiel the son of Laish. * 1 Sam. 25. 44. Phalti.

u For, being forsaken by *Abner*, he durst not deny *David*, into whose Power he saw he must unavoidably come: and besides, he supposed that she might be an effectual Instrument to make his Peace with *David*.

16 And her husband went with her † along weeping behind her to Bahurim *x*: then said Abner unto him, Go, return. And he returned. † Heb. *going and weeping.*

x A City of *Benjamin*, upon the Borders of *Judah*. See 2 *Sam.* 19. 16. 1 *King.* 2. 8.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David † in times past *to be* king over you *y*. † Heb. *heretofore, & yesterday & third day.*

y Even in *Saul's* time you highly honoured him, and prized his Conduct, and wished that the Power were in his hands; and great numbers of you went to him, when he was in the Hold, 1 *Chron.* 12. And after *Saul's* death you would gladly have advanced him to the Crown, if your respect to *Saul's* Family, together with my Authority and Influence, had not diverted you.

18 Now then do *it z*; for the LORD hath spoken of David *a*, saying, By the hand of my servant David, I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies *b*.

z You shall have my free Consent and utmost Assistance in procuring it. *a* He wickedly pretends Religion, when he intended nothing but the satisfaction of his own Pride, and Malice, and Fury against *Ishbosheth*. *b* It is very probable God spake these words, but undoubtedly he spake the same sense by *Samuel*, though it be not expressed before.

19 And Abner also spake in the ears of Benjamin *c*: and Abner went also to speak in the ears of David in Hebron, all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

c To these he particularly applies himself, because they might be thought most kind to *Saul* and his House, and most loth to let the Kingdom go out of their own Tribe; and therefore it was necessary that he should use all his Art and Power with them, to persuade them to a compliance with his Design; and besides, they were a valiant Tribe, and bordering upon *Judah*, and situate between them and the other Tribes; and therefore the winning of them, would be of mighty concernment to bring in all the rest.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feast *d*.

d Which in those times was customary when Persons entred into Covenant. See *Gen.* 26. 30. and 31. 44, 46.

21 And Abner said unto David, I will arise, and go, and will gather all Israel *e* unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thy heart desireth. And David sent Abner away, and he went in peace.

e *i.e.* The Elders and Chieftains of all *Israel*, Representing and Ruling all the rest.

22 ¶ And behold, the servants of David, and Joab, came from *pursuing* a troop *f*, and brought in a great spoil with them: (but Abner *was* not with David in Hebron, for he had sent him away, and he was gone in peace.)

f Of Robbers, either *Philistines*, or *Edomites*, or some others, who taking advantage of the Discord between the Houses of *Saul* and *David*, made inroads into *Judah*, as they had occasion.

23 When Joab and all the host that *was* with him, were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done *g*? behold, Abner came unto thee: why *is it* that thou hast sent him away, and he is quite gone?

g Thou hast committed a great over-sight, to dismiss so dangerous and mischievous a Person, when he was in thy hands.

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in *h*, and to know all that thou dost.

h To search out thy Counsels and secret Designs, and to make use of them against thee.

26 And when Joab was come out from David, he sent messengers after Abner *i*, which brought him again from the well of Sirah: but David knew *it* not.

i In the King's Name, and upon pretence of some further Communication with him.

27 And when Abner was returned to Hebron, Joab * took him aside in the gate *k*, to speak with him ‖ quietly *l*: and smote him there under the fifth *rib m*, that he died, for the blood of * Asahel his brother *n*. * 1 King. 2. 5. Or, privately. * Chap. 2. 23.

k In the entrance into the City before he came to the King; and in the place where Conferences used to be. *l* With appearance of great Civility and Kindness. Or, *secretly*, as having some matter of great importance to utter, which none but himself must hear. *m* As he did *Asahel*, *chap.* 2. 23. *n* To revenge the death of *Asahel*; and withal (though that be not here mentioned) to secure his own standing, and rid his hands of so great and powerful a Competitor. And this was *Joab's* Design; but God had other Designs in it, both to punish *Abner's* manifold Wickedness, and particularly his Rebellion against *David*, and against God and his own Conscience therein: and that *David* might not owe his Kingdom to *Abner*, and to his Revenge and Treachery, but wholly to God's wise and powerful Providence.

28 ¶ And afterward when David heard it, he said *o*, I and my kingdom *are* guiltless before the LORD *p* for ever, from the † blood of Abner the son of Ner: † Heb. *bloods.*

o Publickly before his Courtiers and People; and seriously as in God's presence. *p* I call the Lord to Witness, that this was not done by my Instigation or Authority, or by any publick Counsel, but only by *Joab's* Malice; and therefore I trust that God will not punish me nor my Kingdom, but *Joab* only.

29 Let it *q* rest on the head of Joab, and on all his fathers house *r*, and let there not † fail from the house of Joab one that hath an issue *s*, or that is a leper, or that leaneth on a staff *t*, or that falleth on the sword, or that lacketh bread. † Heb. *cut off.*

q *i.e.* This Blood, the guilt and punishment of it. *r* But Children were not to suffer for their Parents sin, *Deut.* 24. 16. And therefore either this was only a Prediction; or, if it were an Imprecation, *David* may seem to have transgressed his Bounds, and mingled his Passion with his Zeal, that so he might express his utter detestation of this horrid Murder, and how far he was from having any hand in it. *s* Which was not only a troublesome and shameful Disease, but also infectious, both to him that had it, and to all that touched him: so that, whilst it was upon a Man, he was cut off in a great part from Converse either with God or Men. *t* Through crasiness, or feebleness, or lameness, whereby he is rendred unfit for Action and publick Service.

30 So Joab and Abishai *u* his brother slew Abner, because he had slain their brother * Asahel at Gibeon in the battel *x*. * Chap. 2. 23.

u For though *Joab* only committed the Murder, yet *Abishai* was guilty of it, because it was done with his Consent, and Counsel, and Help, and Approbation: for by these, and such like actions Men are involved in the guilt of other mens Sins, at least in God's Judgment. *x* Which he did in the fury of Battel, and for his own necessary defence; and therefore it was no justification of this unnecessary and treacherous Murder in a time of Peace.

31 ¶ And David said to Joab *y*, and to all the people that *were* with him, * Rent your clothes, and gird you with sackcloth, and mourn before Abner *z*. And king David *himself* followed the † bier *a*. * Josh. 7. 6. † Heb. bed.

y Him he especially obliged to it; partly, to bring him to Repentance for his Sin: partly, to expose him to publick shame, and to the contempt and hatred of all the People, with whom he had too great an Interest, which hereby *David* designed to diminish. *z* *i.e.* Attending upon his Corps, and paying him that Respect and Honour which was due to his Quality. *a* Which was against the usage of Kings, and might seem below *David's* Dignity; but it was now expedient to vindicate himself from all suspicion and contrivance or concurrence in this Action.

32 And they buried Abner in Hebron, and the king lift up his voice, and wept at the grave of Abner, and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as † a fool dieth *b*? † Heb. *Nabal.*

b *i.e.* As a wicked Man, for such are oft called *Fools* in Scripture. Was he cut off by the hands of Justice for his Crimes? Nothing less; but by *Joab's* Malice and Treachery. Or, did he die by his own Folly, because he had not Wisdom or Courage to defend himself? Ah no. The words may be thus rendred: *shall* or *should* Abner *die like a Fool*, or *a vile contemptible Person*? *i.e.* unregarded, unpitied, unrevenged; as Fools or vile Persons die, for whose death none are concerned. Or, *How is* Abner *dead like a Fool!* pitying his mischance. It being honourable for a great Man and a Soldier to fight, if met with by an Enemy, and not (having his Armsat liberty) stand still like a Fool to be killed, without making any resistance or defence; which, by this treachery of *Joab*, happened to be his case. So Gr.

34 Thy hands *were* not bound, nor thy feet put into fetters *c*: as a man falleth before † wicked men, *so* fellest thou. And all the people wept again over him. † Heb. *children in iniquity.*

c Thou didst not tamely yield up thy self to *Joab*, as his Prisoner, to be bound hand and foot at his pleasure. *Joab* did not overcome thee generously and honourably in an equal Combat, nor durst he attempt thee in that way, as a General or Soldier of any worth would have done. *d* Or, *before*; *i.e.* in the presence, or by the hands of *froward*, or *perverse*, or *crooked men*, by Hypocritic and Perfidiousness, whereby the vilest Coward may kill the most valiant Person. Thus he reproached *Joab* to his very Face, before all the People: which was a great Evidence of his own Innocency herein; because otherwise *Joab*, being so powerful, and proud, and petulant to his Sovereign, would never have taken the shame and blame of it wholly to himself, as he did.

35 And when all the people came to cause David to eat meat *e*, while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down *e*.

d To refresh and chear up his depressed Spirits; as they used to do at Funerals. See *Jer.* 16. 5. *Ezek.* 24. 17. *e* *i.e.* Till Evening, for then Fasting Days ended of course.

36 And all the people took notice *of it* *f*, and it † pleased them *g*: as whatsoever the king did *h* pleased all the people. † Heb. *was good in their eyes.*

f Observed what the King said and did. *g* They were satisfied concerning *David's* Integrity, and the method he used here for his own just Vindication. *h* Either in this matter: or rather, in all things following this Action. The meaning is, By his carriage herein he gained so great an Interest in the hearts of his People, that they judged most favourably of, and put the best construction upon all his words and actions; as, on the contrary, when People have a prejudice against, or an ill will towards their Prince, they are apt to judge most harshly of all his Counsels and Doings.

37 For all the people, and all Israel understood that day, that it was not of the king *h* to slay Abner the son of Ner.

h Not done by his design or good will.

38 And the king said unto his servants, Know ye not that there is a prince, and a great man *i* fallen this day in Israel?

i Both for his illustrious Quality, and for his high Courage and wise Conduct; and especially, now for his great usefulness and serviceableness

viceableneſs to me in giving me the intire and peaceable Poſſeſſion of all *Iſrael*. But ſtill obſerve *David*'s Prudence and Piety, that he doth not commend him for his Vertues and Graces, as Men of vendible Conſciences and Tongues uſe to do upon Funeral-occaſions; but only for that kind of worth which was really in him. Compare 2 *Sam.* 1. 23.

† Heb. *tender.* * Chap. 19. 7. *S:e Chap. 20. 10. 1 King. 2. 5,6,33.

39 And I *am* this day † weak *k*, though anointed king; and theſe men the ſons of Zeruiah *l* be * too hard for me *m*: * the LORD ſhall reward the doer of evil according to his wickedneſs.

k Or, *tender*, in the infancy of my Kingdom, not well rooted and ſettled in it. The Metaphor is taken from a young and tender Child or Plant. *l* *Joab* and *Abiſhai*, the Sons of my Siſter *Zeruiah*. *m i. e.* Too powerful. They have ſo great a Command over all the Soldiers, and ſo great Favour with the People, that I cannot Punith them without apparent hazard to my Perſon and Kingdom; eſpecially, now when all the Tribes, except *Judah*, are yet in a ſtate of Oppoſition againſt me. But this, although it might give ſome colour to the delay of their Puniſhment for a ſeaſon, yet it may ſeem to have been one of *David*'s Infirmities, that he did not do it within ſome reaſonable time, both becauſe this Indulgence proceeded from a diſtruſt of God's Power and Faithfulneſs; as if God could not, or would not make good his Promiſe of the Kingdom to him, without, and againſt *Joab* and all his Confederates; and becauſe it was contrary to God's Law, which ſeverely requires the Puniſhment of wilful Murderers, *Gen.* 9. 6. *Exod.* 21. 14. *Numb.* 35. 21. which *David* had no power to diſpence with. And *David* might, and ſhould have remembred, how dear *Saul* paid for this very thing, that he diſpenſed with God's Command, and ſpared thoſe whom God commanded him to ſlay, 1 *Sam.* 15. And it ſeems *David*'s Conſcience oft ſmote him for this: which made him watch for a fit opportunity to remove, and then puniſh him, and having neglected it till death, he declareth his Sorrow for that neglect, by giving *Solomon* a charge to execute it after his death, 1 *King.* 2. 5, 6. 34.

CHAP. IV.

Iſhboſheth and his party are aſtoniſhed at Abner's death, 1. Two captains murther Iſhbo ſheth, and bring his head to David, 2,—8. Who cauſed them to be put to death and hanged up: and Iſhboſheth's head to be buried, 9,—12.

AND when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble *a*, and all the Iſraelites were troubled *b*.

a His Spirit, and Courage, and Strength failed him. This Phraſe is uſed in the ſame ſence, *Ezra* 4. 4. *Neh.* 6. 9. *Iſa.* 13. 7. and 35. 3. *b* Becauſe now they were unable to oppoſe *David*, and doubtful of obtaining his Favour, now *Abner* their Peace-maker was dead.

2 And Sauls ſon had two men *that were* captains of bands, the name of the one was Baanah, and the name of the † other Rechab, the ſons of Rimmon, a Beerothite, of the children of Benjamin *c*: (for Beeroth alſo was reckoned to Benjamin *d*;

† Heb. *ſecond.*

c Of *Iſhboſheth*'s own Tribe, whom therefore he truſted the more; and this gave them opportunity to execute their wicked deſign. *d* This is added as the reaſon why he called them *Beerothites*, becauſe though *Beeroth* was now in the Hands and Poſſeſſion of the *Philiſtines*, 1 *Sam.* 31. 7. yet of right it belonged to the *Benjamites*, *Joſh.* 18. 25.

3 And *e* the Beerothites fled to Gittaim, and were ſojourners there until this day.)

e Or, *Yet*, or *But*. For this comes in to anticipate an Objection againſt what he had now ſaid. It is true, ſaith he, *the Beerothites fled*, as others did, upon the overthrow of *Saul* and his Army, 1 *Sam.* 31. 7. to a place called *Gittaim*, 2 *Sam.* 4. 3. not that in *Benjamin*. *Nehem.* 11. 33. but ſome other place of that name more remote from the *Philiſtines*, and ſo they were *Gittaimites* by their preſent Habitation; but *Beerothites* by their Original, and place of their Birth.

4 And Jonathan Sauls ſon had a ſon *that was* lame of *his* feet *f*, *and* was five years old when the tidings came of † Saul and Jonathan out of Jezreel *g*, and his nurſe took him up, and fled, and it came to paſs as ſhe made haſte to flee, that he fell, and became lame; and his name *was* ‖ Mephiboſheth *h*.

† The ſlaughter of

‖ Meribaal. 1 Chron. 8. 34. & 9. 40.

f This Hiſtory is inſerted as that which encouraged theſe Men to this wicked Murder, becauſe *Saul*'s Family was now reduced to a low ebb; and if *Iſhboſheth* was diſpatched, there would be none left, but a lame Child, who was altogether unfit to manage the Kingdom, eſpecially in ſo troubleſome a time as this was; and therefore the Crown muſt neceſſarily come to *David* by their act and deed; for which they promiſed themſelves no ſmall recompence. *g* The place of that laſt and fatal Fight, 1 *Sam.* 29. 11. *h* Called alſo *Merib-baal*, 1 *Chron.* 8. 34. See the Notes on *chap.* 2. 8.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went and came about the heat of the day to the houſe of Iſhboſheth, who lay on a bed at noon *i*.

i Either, from diſcontent of Mind, as *Ahab* did, 1 *King.* 21. 4. or from ſloth and ſenſuality, as *David* ſeems to have done, *chap.* 11. 2.

6 And they came thither into the midſt of the houſe *k*, *as though* they would have fetched wheat *l*; and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped *m*.

k Or, *into the houſe*: for the *midſt* is not always taken exactly, and Mathematically, but for any part within, as *Gen.* 48. 16. *Exod.* 8. 22. *Joſh.* 3. 17. *l* Which was laid up in publick Granaries in the King's Houſe, and was fetched thence by the Captains and Commanders of the Army for the Pay of their Soldiers, who, in thoſe ancient Times were not paid in Money, but in Corn, as is well known. Upon this Pretence they were admitted into the Houſe, and ſo went from Room to Room, to the place where the King lay. *m* Which was not difficult to do, when the King was left alone, either becauſe he deſired to compoſe himſelf to reſt or ſleep: or, becauſe his Guards, if he had any, were very ſmall, and negligent, now at leaſt, in his declining and forlorn Condition.

7 For when they came into the houſe, he lay on his bed in his bed-chamber: and they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the plain *n* all night.

n i. e. In the way from *Mahanaim* to *Hebron*; which for the moſt part was a plain Country.

8 And they brought the head of Iſhboſheth unto David to Hebron, and ſaid to the king, Behold, the head of Iſhboſheth the ſon of Saul, thine enemy, which ſought thy life *o*; and the LORD hath avenged my lord the king this day of Saul and of his ſeed *p*.

o i. e. To deſtroy it, or take it away; as this Phraſe is uſed, 1 *Sam.* 20. 1. and 23. 15. and elſewhere. *p* They thought their Action not only blameleſs, but Meritorious; becauſe they had but executed Juſtice upon *Saul*'s Houſe, and *David*'s Enemies, and made way for *David*'s obtaining of his Rights. It may ſeem ſtrange, they were not diſcouraged by *David*'s puniſhing of the *Amalekite* for killing *Saul*, 2 *Sam.* 1. and by his ſharp Reproof of *Joab* for Murdering *Abner*; but they thought the firſt Caſe much differing from theirs, becauſe *Saul* was anointed King by God: whereas *Iſhboſheth* was not, but was a meer Uſurper: and for the latter, they thought that *David*'s ſharp words proceeded rather from Art and Policy, than from any real diſlike of the thing; which they judged, becauſe *David* contented himſelf with words, and *Joab* did not only go unpuniſhed, but continued in his former Place and Power.

9 ¶ And David anſwered Rechab, and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity *q*.

q Who hath hitherto delivered, and will deliver me from all mine Enemies. So that I needed not your wicked help in this way.

10 When * one told me, ſaying, Behold Saul is dead, († thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, ‖ who thought that I would have given him a reward for his tidings.

* Chap. 1. 4, 15. † Heb. *he was in his own eyes as a bringer, &c.* ‖ Or, *who thought I would have given him a reward*

11 How much more when wicked men have ſlain a righteous perſon *r* in his own houſe, upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth?

r For ſo he was comparatively, and in reſpect of theſe Men, having not deſerved Death at their hands.

12 And David commanded his young men *ſ*, and they ſlew them, and cut off their hands and their feet *t*, and hanged *them* up over the pool in Hebron *u*: but *as for* Iſhboſheth's head, they took the head of Iſhboſheth, and buried *it* in the ſepulchre of Abner in Hebron.

ſ Thoſe of his Guard, who uſed to execute Juſtice upon Malefactors at the Kings Command. *t* Which had been moſt inſtrumental in this Villany; their Hands to cut off his Head, and their Feet to carry them away, and his Head with them. *u* As Monuments of their Villany, and of *David*'s Abhorrency of it.

CHAP. V.

The tribes come to Hebron to anoint David king over all Iſrael: the years of his reign at Hebron and Jeruſalem: his age, 1,—5. He taketh the ſtrong hold of Zion from the Jebuſites and dwelleth there, 6,—10. Hiram maketh a league with David, and ſendeth wood and work-men to build an houſe, 11, 12. He taketh more wives, and eleven ſons are born to him at Jeruſalem, 13,——16. David directed by God ſmiteth the Philiſtines at Baal-Perazim, 17,——21. And again at the Mulberry-trees, 22,——25.

THen * came all the tribes of Iſrael *a* to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone, and thy fleſh *b*.

* 1 Chron. 11. 1.

a To wit, by their Ambaſſadors, *Iſhboſheth* and *Abner* being now dead; and that without *David*'s concurrence. *b i. e.* Thy Brethren, or Kinſmen, of the ſame Nation and Parentage, though not of the ſame Tribe; and therefore, as God's Law, *Deut.* 17. 15. permits us, ſo our own relation and affection inclines us to chuſe thee for our King; and we doubt not thou will receive us for thy Subjects and People, and Pardon our Offences againſt thee.

2 Alſo in time paſt, when Saul was king over us, * thou *waſt* he that leddeſt out, and broughteſt in Iſrael *c*: and the LORD ſaid to thee *d*, * Thou ſhalt feed my people Iſrael *e*, and thou ſhalt be a captain over Iſrael.

* 1 Sam. 18. 13. * Pſal. 78. 71.

c Thou waſt our chief Commander in our Expeditions againſt the *Philiſtines*, and therefore art moſt fit to be King over us. *d* To wit, by *Samuel*, 1 *Sam.* 16. 11, 12, 13. for though the words vary, yet the ſence is the ſame. *e i. e.* Rule them, and take care of them, as a Shepherd doth of his Sheep, *Pſal.* 78. 70, 71. This Expreſſion he uſeth to admoniſh *David*, that he was not made a King to advance his own Glory and Intereſt, but for the good and benefit of his People

People; and that he ought to Rule them with all tenderneſs, and to watch over them with all diligence.

3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them *f* in Hebron before the LORD *g*: and they anointed David *h* king over Iſrael.

f Whereby *David* obliged himſelf to rule them according to God's Laws; and the People promiſed Fidelity and Obedience to him. *g* Either, 1. Before the Ark; which might be here, though that be not mentioned in this place. Or, 2. Before the Prieſt clothed with the Ephod; whereby he was in a manner put into God's Preſence. Or rather, 3. *In the congregation of the mighty*, or *Magiſtrates*, where God uſed to be preſent, *Pſal.* 82. 1. in the Publick Aſſembly now met together in God's name and fear, and as in his Preſence to call upon him, to appeal to him as the Witneſs and Judge of their Tranſactions. Compare *Judg.* 11. 11. 1 *Sam.* 23. 18. *h* Either by a Prophet or the Prieſt, to whom this Office belonged. See 2 *Sam.* 2. 4.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years *i*.

i And ſome odd Months, as it follows.

5 In Hebron he reigned over Judah * ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

* Chap. 2. 11

6 ¶ And the king and his men went *k* to Jeruſalem *l* unto the Jebuſites *m*, the inhabitants of the land, which ſpake unto David, ſaying, ‖ Except thou take away the blind and the lame, thou ſhalt not come in hither *n*: ‖ thinking, David cannot come in hither *o*.

‖ Or, except thou remove from thence. Or, ſay.

k Having the advantage of ſo great a confluence of his People to make him King, he thought fit to begin his Reign with ſome eminent Action, and to lead them forth in this Expedition. Wherein doubtleſs he aſked Advice from God, and the conſent of the Elders now preſent. *l* As the place which God had deſigned for his Worſhip; and in the center and heart of his Kingdom, and therefore fitteſt for his Royal City. *m* Who continued to dwell there in ſpight of the *Benjamites*, to whoſe lot it fell. See *Joſh.* 15. 63. *Judg.* 1. 21. and 19. 10, 11. *n* Or, *thou ſhalt not come in hither, but the olind and the lame ſhall remove or hinder thee.* By the *blind and the lame* they underſtand, either, 1. Their own People; and ſo they imply, that the Place was ſo Impregnable, that a few blind and lame Men were able to defend it againſt all *David*'s Aſſaults. And theſe may be called, and were the *hated of David's ſoul*, v. 8. Not becauſe they were Blind and Lame, but becauſe they were *Jebuſites*, a People hated and accurſed by God: and the *Jebuſites* of this place were more hateful to him, than the reſt of that Nation; partly, becauſe they poſſeſſed this Place, which *David* knew was deſigned for the one and only place of God's ſolemn Worſhip; and partly, becauſe they did ſo wickedly and inſolently deſie the Armies of *Iſrael*, and conſequently, the God of *Iſrael*. Or 2. Their gods or images; which, after the manner of the Heathens, they Worſhipped as their tutelary gods, and placed in their Gates or Walls. Theſe they call *blind and lame* ſarcaſtically, and with reſpect to *David*'s Opinion; as if they ſaid, Theſe gods of ours, whom you *Iſraelites* Reproach, as Blind and Lame, *Pſal.* 115. 5, 6. and ſo unable to direct and protect us, they will defend us againſt you; and you will find, they are neither Blind nor Lame, but have Eyes to watch for us, and Hands to fight againſt you; and you muſt Conquer them before you can take our City. And theſe may well be called, *the hated of David's ſoul*. But I prefer the former ſence, as being moſt eaſie, and natural, and proper; whereas, the latter is Metaphorical, and ſeems doubtful and forced. *o* Concluding their Fort to be Impregnable.

7 Nevertheleſs, David took the ſtrong hold of Zion *o*: the ſame *is* † the city of David.

† Synecdoche.

o Either, 1. A very ſtrong Fort which they had built upon Mount *Sion*; which being taken, the City quickly yielded. Or, 2. The City of *Zion*, which was very ſtrongly Fortified.

8 And David ſaid on that day, Whoſoever getteth up to the gutter *p*, and ſmiteth the Jebuſites, and the lame, and the blind *q*, *that are* hated of David's ſoul *r*, * 1 Chron. 11. 6. Or, becauſe they had ſaid, even the blind and lame, ſhall not come into the houſe. * he ſhall be chief and captain *s*: ‖ wherefore they ſaid, The blind and the lame ſhall not come into the houſe *t*.

p i.e. Whoſoever ſcaleth the Fort, or getteth up to the top of it, where the Gutter was. *q* Or *ewen*, or *especially* (for the *Hebrew* Particle *Vau*, ſignifies both ways) *the lame and the blind*: i.e. Thoſe of them who are ſet to defend that Place; who, as they pretend, ſhould be only the Lame and the Blind. Others underſtand it, of their Idols, or Images. But they could not properly be ſaid to be *ſmitten*, i.e. Killed; as that Word is uſed here, and elſewhere. *r* This belongs to the *Jebuſites*, *and the lame and the blind*; and it is explained in v. 6. *s* Theſe words are ſtly ſupplied out of 1 *Chron.* 11. 6. where they are expreſſed; and they muſt needs be underſtood to make the ſence compleat. And ſuch Ellipſes or Defects of a part of the Sentence, are uſual in Promiſes and Oaths, and Conditional Offers, ſuch as this was. *t i.e.* Whence it became a Proverb, or a common ſaying, uſed by *David*, and others, upon this occaſion: or otherwiſe, *The blind and the lame Jebuſites* were ſet to keep the Houſe, *i.e.* The Fort of *Zion*; and to keep others from coming into it; but now they are ſhut out of it, and none of them, to wit, either, 1. Of the *Jebuſites*; or, 2. Or blind and lame Perſons, ſhall be admitted to come into it again. Which *David* might reſolve, and ordain, to keep up the memory of this great Exploit, and of the Inſolent Carriage of the *Jebuſites*, and their unhappy Succeſs. Or, *the blind and the lame ſhall not come into my houſe*: to wit, into the King's Palace. And although this might be a general Rule and Decree of *David*'s, yet he might diſpence with it in ſome ſpecial caſes, as in that of *Mephiboſheth*. But it is not neceſſary, that this ſhould be a Proverb; for the Words may be thus rendred, as it is in the Margent of our Bible, *becauſe they had ſaid, even the blind and the lame, he* (i.e. *David*) *ſhall not come into the houſe*: or, *becauſe they* (i.e. the Jebuſites) *had ſaid, the blind and the lame ſhall hinder him*; (which words are eaſily ſupplied out of v. 6. where having ſpoken of this more largely, it was ſufficient here to mention the moſt emphatical Words, as is uſual in ſuch caſes;) *He ſhall not come into the houſe*; or *hither*; as they ſay, v. 6. *i.e.* Into the Fort: for the Word *houſe* is uſed very largely and generally in the *Hebrew* Language, for any place; as *Judg.* 16. 21.

9 So David dwelt in the fort, and called it, The city of David: and David built round about from Millo *u*, and inward.

u Which ſeems to have been ſome large and well fortified Building, *Judg.* 9. 6. 2 *Chron.* 32. 5. adjoyning, or near to the wall of the City of *Zion*.

10 ¶ And David † went on, and grew great *x*, and the LORD God of hoſts was with him.

† Heb. *went going and growing.*

x In Reputation and Power.

11 And * Hiram, king of Tyre ſent meſſengers to David, and cedar-trees *y*, and carpenters, and † maſons *z*, and they built David an houſe.

* 1 Kings 5. 2. 1 Chron. 14. 1.

y For *Lebanon*, which was famous for its Cedars, was, a great part of it in his Dominion. *z* For the *Tyrians* were excellent Artiſts and Workmen; as both Sacred and Profane Writers agree.

† Heb. *hewers of the ſtone of the wall.*

12 And David perceived *a*, that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

a By reflecting upon the Promiſes which God had made him, and the conſtant courſe of God's Providence favouring him.

13 ¶ And * David took him moe concubines and wives *b* out of Jeruſalem, after he was come from Hebron, and there were yet ſons and daughters born to David.

* 1 Chron. 3. 9. and 14. 3.

b This may well be reckon'd amongſt *David*'s Miſcarriages, the multiplication of Wives being expreſly forbidden to the King, *Deut.* 17. 17. The uſe of it ſeems to have been his Policy, that hereby he might enlarge his Family, and ſtrengthen his Intereſt by Alliances with ſo many conſiderable Families. And the number of Wives being not limited, *Deut.* 17. he might conceive this was no Tranſgreſſion of that Law.

14 And * theſe *be* the names of thoſe that were born unto him in Jeruſalem: ‖ Shammua, and Shobab, and Nathan, and Solomon.

* 1 Chron. 3. 5. ‖ Or, Shimea.

15 Ibhar alſo, and ‖ Elihua, and Nepheg, and Japhiah:

‖ Or, Elishama.

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ * But when the Philiſtines heard that they had anointed David king over Iſrael *c*, all the Philiſtines came up to ſeek David *d*, and David heard *of it*, and went down to the hold *e*.

* 1 Chron. 11. 16. and 14. 8.

c Whilſt the Civil War laſted between the Houſes of *Saul* and *David*, they wiſely forbore all Hoſtilities, and left them to tear out one anothers Bowels, that afterwards they might make a more eaſie Conqueſt of both. But that being ended, and all united under *David*, they beſtir themſelves. *d* To find him out, and fight againſt him, and cut him off now in the Infancy of his Kingdom. Whereby they give *David* a juſt occaſion to fight againſt them for his own neceſſary Defence, and acquit him from any note of Ingratitude, in oppoſing them who had formerly exerciſed kindneſs and hoſpitality to him. Though indeed *David*'s Obligations were in a manner wholly to *Achiſh*, who ſeems to be dead at this time, there being no mention of him. *e* To ſome fortified place to which his People might conveniently reſort from all places, and where he might intrench his Army, and which lay towards the *Philiſtines*.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim *f*.

f Or, *of the Giants*: which lay Weſtward from *Jeruſalem*, and ſo was the ready way to *Jeruſalem*, which it ſeems they deſigned to take.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? and the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to * Baal-perazim *g*, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters *b*. Therefore he called the name of that place ‖ Baal-perazim.

* Iſa. 28. 21

‖ That is, the plain of breaches.

g Whither the *Philiſtines* were come from the Valley of *Rephaim*, 1 *Chron.* 14. 11. *b* As Floods or Rivers of Waters, which break the Banks, and overflow a Land, and overturn all that ſtands in their way.

21 ¶ And

21 ¶ And there they left their images *i*, and Da-
* 1 Chron. 14. 12. vid and his men * ‖ burnt them *k*.

‖ Or, took them away.

i Which they seem to have brought into the Field to Fight for them, as the *Israelites* had formerly done the Ark. *k* As God had commanded, *Deut.* 7. 5.

22 And the Philistines came up yet again *l*, and spread themselves in the valley of Rephaim.

k Doubtless with greater Force, as those that saw their All lay at stake.

23. And when David enquired of the LORD, he said, Thou shalt not go up *m*: *but* fetch a compass behind them, and come upon them over against the mulbery-trees *n*.

m To wit, directly against them, as the following words explain it. *n* Where they least expect thee; God's Purposes and Promises do not exclude Mens just endeavours, but require them.

24 And let it be when thou hearest the sound of a going *o* in the tops of the mulbery-trees, that then thou shalt bestir thy self *p*: for then shall the LORD go out before thee, to smite the host of the Philistines.

o A noise as it were of Persons walking upon the tops of them, which I shall cause; and by this sign, both thou shalt be assured that I am coming to help thee; and the *Philistines* shall be affrighted and amused, and not perceive the noise of thy Army, until thou art upon them. *p* Do thou fall upon them.

25 And David did so, as the LORD had commanded him, and smote the Philistines from Geba, until thou come to Gazer *q*.

q They followed their Victory, and pursued them to their own Borders, in which Gazer was, as *Josephus* relates.

CHAP. VI.

David fetcheth the Ark with much People, and great joy out of the House of Abinadab, 1,——5. *Uzza laying hold of the Ark is slain of God: David is grieved: Carries the Ark into the House of Obed-Edom, whom God blesseth for its sake,* 6,——11. *David bringeth the Ark into Zion with Sacrifices: Danceth before it: For which Michal despiseth him,* 12,——16. *They place it in a Tabernacle: He offereth to God: Blesseth the People: Giveth them Presents,* 17,——19. *Michal reproving David: He answereth her: She is Childless to her Death,* 20,——23.

AGain David gathered together all *the* chosen *men* of Israel *a*, thirty thousand.

a The stoutest, and valiantest Men in his Army and Land; lest the *Philistines* should attempt to disturb them in this work.

* 1 Chron. 13. 5, 6. ‖ Or, *on which the name,* even *the name of the* LORD *of hosts was called upon.*

2 And * David arose, and went with all the people that *were* with him *b*, from Baale of Judah *c*, to bring up from thence the ark of God *d*, ‖ whose name is called by the name of the LORD of hosts *e*, that dwelleth *between* the cherubims.

b With the whole body of the People: for these seem to be a differing Party from the 30000 now mentioned. See 1 *Chron.* 13. 1, 2. *c Qu.* How *from* it, when they went to it; as is evident, both from 1 *Chron.* 13. 6. and because the Ark was there, and to be fetched thence? *Answ.* Some affirm, That the *Hebrew* Preposition *Mem*, sometimes signifies *to*, as *Gen.* 13. 11. But there is no need of that: for, 1 *Chron.* 13. 6. mentions their going to *Baalah*; and this place mentions their going from it; and the one of these doth manifestly suppose the other: for they went thither, that they might return thence. So the fence is plain, They *went from Baalath of Judah*, to bring (or rather to *carry*; for the Word signifies either) *up from thence the ark.* Whereby it is supposed, that they first went thither, which is related 1 *Chron.* 13. 6. Moreover, this place is commonly called *Kiriath jearim*, 1 *Sam.* 7. 1. and 1 *Chron.* 13. 5. and formerly, *Kiriath-baal*, *Josh.* 15. 60. and *Baalah*, *Josh.* 15. 9. and here *Baale of Judah*, so called, because it was in the Tribe of *Judah*, as is evident from *Josh.* 15. 1, &c. *d* Unto *Jerusalem*, which, in many respects, was fitter for it than *Baalah*; because this was a more Publick place, where it would be more observed and regarded; and in the Center of the Kingdom, to which they might more easily come from all Parts; and the Royal City, where it might be always at hand for *David* to enquire at, as occasion required; and the place which God had allotted for it. *e* Thus *whose*, belongs not to the *Ark*, but to *God*: for what follows is not the name of the Ark, but of God. The place may well be, and is by some rendred thus, *Upon* (or *At*, or *Beside*, or *Before*,) which (Ark) *the name, even the name of the Lord of hosts, that dwelleth between the Cherubims is called upon*: i. e. By, or before which, they were to present their Prayers to God for Counsel and Succour upon all occasions. And this is mentioned here as the reason why *David* put himself and his People to so great trouble and charge, because it was to fetch up the choicest Treasure which they had, and so the benefit would abundantly recompense the inconvenience.

† Heb. *made to ride.* * *See* 1 Sam 6 7. ‖ Or, *the hill.* ‖ Or, *his brother.* So C r.

3 And they † set the ark of God * upon a new cart *f*, and brought it out of the house of Abinadab that *was* in ‖ Gibeah *g*: and Uzzah and ‖ Ahio the sons of Abinadab *h*, drave the new cart.

f Being taught, and encouraged to do so, by the Example of the *Philistines*, who did so without any token of God's displeasure upon them for so doing. But they did not sufficiently consider, that God might wink at the *Philistines*, because they were ignorant of God's Laws; and yet be angry with them for the same thing, because they knew, or might, and should have known the Law of God, which commanded the Priests to bear it upon their Shoulders,

Numb. 4. 14, 15. and 7. 9. But their present transports of Joy in the happy change of their Affairs, and their greedy desire of having the Ark removed, made them hasty and inconsiderate. *g* Or, *on the hill*, as 1 *Sam.* 7. 1. *h* For *Abinadab* himself seems now to have been dead; or at least, detained at home through infirmity or indispensable occasions.

4 And they brought it out of * the house of Abi-
* 1 Sam. 7. 1. † Heb. *with.* nadab which *was* at Gibeah, † accompanying the ark of God, and Ahio went before the ark *i*.

i To lead the Oxen that drew it.

5 And David and all the house of Israel played before the LORD, on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on corners, and on cymbals.

6 ¶ And * when they came to Nachons *k* thresh-
* 1 Chron. 13. 9. ing-floor, Uzzah * put forth *his hand* to the ark of God, and took hold of it, for the oxen ‖ shook it *l*.

* See Num. 4. 15. ‖ Or, *from bled, or* † Or, *threw it down.* 2 King. 9. 33. † Or, *top.*

k Otherwise called *Chidon*, 1 *Chron.* 13. 9. *l* For they stumbled. 1 *Chron.* 13. 9.

7 And the anger of the LORD was kindled a-
* See 1 Chron. 13. 10. gainst Uzzah, and God smote him *m* there for *his* * error *n*, and there he died *o* by the ark of God.

m With some deadly Disease or Stroke, as it follows. *n* Either, 1. For his touching the Ark, when he was no *Levite*, as *Josephus* reports; nor indeed was *Kiriath-jearim* a *Levitical* City: or, that being but a *Levite*, he touched the bare Ark, which only the Priests might do, *Numb.* 5. 15. and 18. 3. And though the Ark was ordinarily covered, yet it is not impossible but the covering might be either loose, and so blown aside by the Wind; or worn out, and so he might touch the Ark it self. Or, 2. Because he put the Ark into a Cart, and thereby exposed it to the danger of falling, which would have been a great discouragement to the *Israelites*, and a reproach to the Ark. And though *Abia* also might have an hand in putting it into the Cart, yet *Uzzah* only is smitten; either, because he was the Elder Brother, and the Person to whose care the Ark was more especially committed; or, because he was the chief Author of this Counsel of putting it into a Cart; or, because he added a new fault of touching the Ark, and that out of distrust of God's care over it. *o* This may seem very severe, considering that his Intention was Pious, and his Transgression not great. But, besides that, Men are very improper Judges of the Actions of God; and that God's Judgments are always just, though sometimes obscure: There are many things to be said of this, and such like cases. 1. That it is fit and reasonable, that God should make some Persons Examples of his just and high Displeasure against Sins, (seemingly small; partly, for the demonstration of his own exact and impartial Holiness; partly, for the establishment of Discipline, (for which very reason, even Earthly Princes have oft-times Inflicted great Punishments for small Offences;) and for the greater Terror and Caution of Mankind, who are very prone to have slight thoughts of Sin, and to give way to small Sins, and thereby to be led on to greater; all which is, or may be prevented by such instances of Severity: and consequently, there is more of God's Mercy, than of his Justice, in such Actions, because the Justice is confined to one particular person, but the Mercy and Benefit of it publick and common to Mankind of that, and all future Ages. 2. That God is justly most severe in those things which immediately concern his Worship and Service; and against those persons who have the neareſt Relation to him, and the greatest opportunities of Knowing, and the highest obligations of careful Practising those Duties which they neglect: See *Levit.* 10. 3. That this Punishment possibly was not so great as it may seem to be; for as for his Body, the Disease, though dangerous, might not be exceedingly painful; and for his Soul, the stroke probably was not so sudden, as not to give him space of Repentance.

8 And David was displeased *p*, because the
† Heb. *had broke, or, brast the breach of* Uzzah. LORD had † made a breach upon Uzzah: And he called the name of the place ‖ Perez Uzzah to this day.

p Or, *grieved*, both for the sin, which he acknowledgeth, 1 *Chron.* 15. 2, 13. and for God's heavy Judgment; whereby their hopes were dashed, and their joys interrupted, and a good Subject struck dead for the circumstantial error of a Pious Mind, which he might possibly think harsh and very severe, and therefore be displeased or offended at this sharp Providence.

9 And David was afraid of the LORD *q* that day, and said, How shall the ark of the LORD come unto me *r*?

q Either, that God was displeased with him for removing the Ark, and bringing it to his City: or left God should proceed further in the way of his Judgments upon him and his People: or, left the Ark being brought to his House, might be the occasion of Inconveniencies and great Calamities, for some Neglects or Errors which they might easily and frequently commit. *r* How may I presume, or how shall I dare do it, when God hath shewed a displeasure for my attempting it? I will therefore wait further upon God for his direction in the case, and at present forbear. But why did not *David* consult God presently by the *Urim*, as he used to do? This therefore seems to have been his infirmity and neglect.

10 So David would not remove the ark of the
* Josh. 24. 1 Chr. 13. 13. LORD unto him into the city of David: but David carried it aside into the house of Obed-Edom * the Gittite *s*.

s Which doubtless was done by the consent and desire of the owner of it, who for the enjoyment of so great a Priviledge, was willing to expose himself to some hazard; and wisely considered, that that the late Judgment was not to be imputed to the Ark, but to *Uzzah*'s carelessness in managing it. *t* He was certainly a *Levite*, 1 *Chron.* 15. 18, 21, 23. and 16. 5. and 26. 4. and here called a *Gittite*, either, First, From *Gath* of the *Philistines*, where he or his Father might be Born or have Sojourned, which might be upon divers occasions: Or, Secondly, From *Gath-rimmon*, which was a *Levitical* City, *Jos.* 21. 24, 25.

11 And the ark of the LORD continued in the house of Obed-Edom the Gittite three months: and the LORD blessed Obed-Edom, and all his household *u*.

u With happy Success in all their Affairs and Actions.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-Edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God *x* from the house of Obed-Edom *y*, into the city of David, with gladness.

1 Chron. 15. 25.

x Understanding that the Ark was entertained without danger or inconvenience, and with great advantage, he apprehended his former mistake, and brought it to himself. *y* Which is thought to have been either in *Jerusalem*, or very near it.

13 And it was *so*, that when they that bare the ark of the LORD, had gone six paces *z*, he sacri-
* See Chr. 15. 26. ficed * oxen and fatlings *a*.

z With safety and comfort. *a* Upon an Altar suddenly erected, as was usual in such cases. See *Exod.* 20. 24. This he did, either, to appease God for the former miscarriage: or, to praise him for his present Mercy, that he had not made another breach upon them: or, to implore his favour and gracious presence with them in this great Affair.

14 And David danced before the LORD *b* with all *his* might, and David *was* girded with a linen ephod *c*.

b To express his inward joy and thankfulness to God by his outward carriage, according to the manner of those Times. See *Exod.* 15. 20. *Judg.* 11. 34. and 21. 21. 1 *Sam.* 18. 6. *Psal.* 149. 3. and 150. 4. *c* The usual Habit of the Priests and *Levites*, in their Sacred ministrations, yet sometimes worn by others, as it was by the young Child *Samuel*, 1 *Sam.* 2. 18. before he was come to those years in which the *Levites* were allowed to Minister; and so hereby *David*, who laid by his Royal Robes, and put on this Robe to signifie and declare, that although he was King of *Israel*, yet he willingly owned himself to be the Lord's Minister and Servant.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and saw king David leaping and dancing before the LORD, and she despised him in her heart *d*.

d As one of a base and mean spirit, that knew not how to carry himself with that Majesty which became his place, but behaved himself like one of the Fools or vain Persons in *Israel*.

* 1 Chron. 16. 1. † Heb. *stretched.*

17 ¶ And * they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had † pitched for it *e*: and David offered burnt-offerings, and peace-offerings before the LORD.

e For *Moses* his Tabernacle was still at *Gibeon*, 1 *Chron.* 16. 39 and 21. 29. and 2 *Chron.* 1. 3. which *David* left there, because he designed to build a Temple at *Jerusalem* with all speed, though he was countermanded therein by God himself.

* 1 Chron. 16. 2.

18 And assoon as David had made an end of offering burnt-offerings, and peace-offerings, * he blessed the people *f* in the name of the LORD of hosts.

f i.e. He heartily and solemnly prayed to God for his Blessing upon them: which he did both as Prophet, and as their King, to whom by office it belongs, by all means, to seek his Peoples welfare.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*: so all the people departed every one to his house.

20 ¶ Then David returned to bless his house-
Or, *pray.* hold; and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself *g* to day in the eyes of the handmaids of his servants *h*, as one of the vain fellows *i* ‖ shamefully uncovereth himself!

g Either, First, By stripping himself of his Royal Robes, that he might put on a *Levitical* Ephod: or, by discovering some part of his Thighs or Legs, as might possibly happen whilst *he danced with all his might*, as is said above, *ver.* 14. considering that the men did then wear loose Garments. Or, the speaks thus, not that he did so, but only by way of aggravation of his fault, and to vilifie him the more, as is usual with Persons in such cases. *h* Who either bare a part in the Solemnity, as Women sometimes did, *Exod.* 15. 20. or, at least were spectators of it, and of *David*'s Carriage in it. *i* As idle and light Persons use to do.

21 And David said unto Michal, *It was* before the
Or, *of the handmaids of my servants.* LORD *k*, which chose me before thy father, and before all his house *l*, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

k In his presence and service, which though contemptible to thee, is, and ever shall be honourable in mine eyes. *l* Which took away the honour from him and his, and transferred it upon me, whereby he hath obliged me to Love and Serve him with all my Might.

22 And I will yet be more vile than thus, and will be base in my own sight *m*: and ‖ of the maidservants which thou hast spoken of, of them shall I be had in honour *n*.

m I will always be ready to humble and abase my self before God. *n* I shall rather chuse to get Honour from the meanest of my People, in serving and praising God, than to gain esteem from thee by my lukewarmness in God's service.

23 Therefore *o* Michal the daughter of Saul had no child *p* until the day of her death *q*.

o Not because of *David*'s words to her, which have nothing in them to this purpose; but because of her proud, and petulant, and ungodly speech and carriage to *David*, which God justly punished with sterility. *p* To wit, by *David*, and after this time, which these words evidently respect. Which was true, although those five Children ascribed to *Michal*, 2 *Sam.* 21. 8. were hers by Birth, and not by Adoption only. *q* i.e. Never: for if she ever had any, it must be before her death. Compare 1 *Sam.* 15. 35. *Matth.* 1. 25.

CHAP. VII.

David being at rest, desires to build God an House: Which Nathan at first approves of: Afterwards in obedience to the Word of God forbiddeth him, 1,——11. *He promiseth him Benefits and Blessings in his Seed, Solomon and the Messiah who should build the House of God,* 12,——17. *David's Prayer and Thanksgiving,* 18,——29.

AND it came to pass, * when the king sat in his
* 1 Chron. 17. 1. house *a*, and the LORD had given him rest round about from all his enemies *b*:

a i.e. Was settled and warm in the House which *Hiram*'s Men built for him, *chap.* 5. 11. then he reflected upon the unhandsome and unsettled state of the Ark. *b Philistines*, *Moabites*, and others, so that they durst not invade his Land, as they had formerly done. For though you read of *David*'s Wars with them, *chap.* 8. yet in them *David* was the Aggressor, and entred their Lands.

2 That the king said unto Nathan the prophet, See now, I dwell in an house of Cedar, but the ark of God dwelleth within curtains *c*.

c i.e. In a Tent or Tabernacle, v. 6. composed of several Curtains, *Exod.* 26. 1, &c.

3 And Nathan said to the king, Go, do all that *is* in thine heart *d*: for the LORD *is* with thee.

d Pursue thy Incentions, and build an House for the Ark. The design being Pious, and the thing not forbidden by God, *Nathan* hastily approves it, before he had either seriously considered it in his own mind, or consulted God about it, as both he and *David* certainly ought to have done in a matter of so great moment. And therefore *Nathan* meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the Holy Prophets did not speak all things by Prophetical Inspiration, but some things by an human Spirit, and prudent conjecture; and therefore they were ignorant and mistaken in some matters, as 1 *Sam.* 16. 6. 2 *Kings* 4. 27.

4 ¶ And it came to pass that night *e*, that the
* See 1 Kin. 5. 3. † Chr. 22. 8. and 28. 3 word of the LORD came unto Nathan *f*, saying,

e Because *David*'s mistake was Pious, and from an honest Mind, God would not suffer him to lie long in his mistake, nor to disquiet his Mind, or run himself into inconveniencies, in order to the Work, before he gave a stop to it. *f* That the same Person who had confirmed *David* in his mistake, might now rectifie it.

5 Go and tell † my servant David, Thus saith the
† Heb. *to my servant, to David.* LORD, * Shalt thou build *g* me an house for me to dwell in?

g i.e. Thou shalt not. Or, *wilst thou build*, &c? Dost thou purpose it?

6 Whereas I have not dwelt in *any* house, * since
* 1 Kings 8. 16. the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent, and in a tabernacle *h*.

h These two seem thus to be distinguished, the one may more the Curtains and Hangings within, the other the Frame of Boards, and Coverings upon it.

7 In all *the places* wherein I have walked with all
‖ 1 Chron. 17. 6. *any of the Judges.* the children of Israel, spake I a word *i* with ‖ any of the tribes *k* of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

i Did I ever give any Command about it, without which neither they did, nor thou shouldst attempt it? *k* In 1 *Chron.* 17. 6. it is *of the Judges*, and to them, not to the Tribes, the following words agree, *whom I commanded to feed my People* Israel. Either therefore the *Tribes* are here put Synecdochically for the Rulers of the Tribes,

Tribes, as the word *Church* is sometimes used for the Governors of it: or, the word here rendred *Tribes*, may be rendred *Scepters*, as it is used *Gen.* 49. 10. and Scepters put for Scepter-bearers or Rulers, as is very frequent.

8 Now therefore, so shalt thou say unto my servant David *l*: Thus saith the LORD of hosts, * I took thee from the sheep-coat, † from following the sheep, to be ruler over my people, over Israel *m*.

* 1 Sam. 16. 11, 12. Psa. 78. 71. † Heb. *from after.*

l Left *David* should be too much discouraged, or judge himself neglected and forsaken of God, as one thought unworthy of so great an honour, God here gives him the honourable title of *his Servant*, thereby signifying that he accepted of his Service, and of his good Intentions, which also was expressed at this time, as it may seem from 1 *Kings* 3. 18. though not in this place. *m* I advanced thee, and I do not repent of it.

9 And I was with thee whithersoever thou wentest, and have cut off all the enemies † out of thy sight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

†Heb. *from thy face.*

10 (Moreover, I will appoint a place *n* for my people Israel *o*, and will plant them, that they may dwell in a place of their own *p*, and move no more: neither shall the children of wickedness afflict them any more, as before-time *q*.

n i.e. I will make room for them, whereas hitherto they have been much constrained and distressed by their Enemies. Or, *I will establish* (for so that Verb sometimes signifies) *a place* for them, *i.e.* I will establish them in their Place or Land. Some Learned Men render the Verse thus, and the *Hebrew* words will bear it: *And I have appointed* (or, *assigned*, or, *given*) *a place for my people Israel* (to wit, the Land of *Canaan*) *and have planted them* in it, *that they may dwell in their own place, and be no more driven to and fro*: or rather, *and they shall dwell in their own place*, &c. *i.e.* As I did long ago appoint it to them, and afterwards planted them, or put them into actual possession, so now they shall continue or dwell in it, in spight of all their Enemies. *o* Among the favours which God had vouchsafed, and would vouchsafe to *David*, he reckons his Blessings to the People of *Israel*, because they were great Blessings to *David*; partly, because the strength and happiness of a King consists in great part in the multitude and happiness of his People; and partly, because *David* was a Man of a pious and publick Spirit, and therefore no less affected with *Israel*'s felicity than with his own. *p i.e.* In their own Land, not in strange Lands, nor mixed with other People. *q* Either, First, As in the Land of *Egypt*, and so he goes downward to the Judges. Or, Secondly, As in *Saul*'s Time; and so he ascends to the Judges.

11 And as since the time that I commanded judges *to be* over my people Israel *r*, and ‖ have caused thee to rest from all thine enemies *s*.) Also the LORD telleth thee, That he will make thee an house *t*.

‖ Or, *I will cause to Sojourn.*

r Nor as they did under the Judges, neither so oft, nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him: which being so oft declared by God in other places, it was needless to mention it here. Or, this may relate to the later Ages of the World, when the People of *Israel* shall be converted to Christ, and recalled out of Captivity, and planted in their own place; when they shall enjoy a far greater degree of Tranquility than ever they did before. And this agrees best with the Future Tense, *I will appoint* —— *and will plant them*, &c. otherwise the work was already done, God had already appointed this Land for them, and actually planted them in it. *s i.e.* And until this time in which I have given thee rest. But these words, though according to our Translation they be inclosed in the same Parenthesis with the foregoing Clauses, may seem to be better put without it, and to be taken by themselves. For the foregoing words in this Verse, and in *v.* 10. do all concern the People of *Israel*; but these words seem to concern *David* alone, to whom the Speech returns after a short digressions concerning the People of *Israel*. And they may be rendred either thus, *And I have caused thee to rest*, &c. or, *And I will cause thee to rest*, &c. to wit, more fully and perfectly than yet thou dost. *t* For thy good Intentions to make him an House, *he will make thee an house*, to wit, *a fare house*, as is expressed, 1 *Kings* 11. 38. *i.e.* he will encrease and uphold thy Posterity, and continue thy Kingdom in thy Family.

* 1 Kings 8. 20.

12 ¶ And * when thy days be fulfilled *u*, and thou shalt sleep with thy fathers, I will set up thy seed after thee *x*, which shall proceed out of thy bowels *y*, and I will establish his kingdom.

u When the time of thy life shall expire. This Phrase implies, that his days shall be compleated and prolonged to the usual course and stint of Nature, and not cut off in the midst, by any violent or untimely death. *x* I will set up in thy stead and Throne, thy Posterity, first *Solomon*, and then others successively, and at last the Messias. So the following words may be understood diversly, part of his Posterity in general or indefinitely taken; part of *Solomon*, and part of Christ only, according to the differing nature of the several passages. *y* Out of thy inward parts, or from thy Loins; who shall be begotten by thee.

* 1 Kings 5. 5. *and* 6. 12. 1 Ch. 22. 10

13 * He shall build an house *z* for my Name *a*, and I will stablish the throne of his kingdom *b* for ever.

z This is meant li erally and immediately of *Solomon*, who alone did build the material House or Temple; but mystically and ultimately of Christ, who is the Builder of God's Spiritual House or Temple *Heb.* 3. 3, 6. 1 *Pet.* 2. 5. *a i.e.* For my Service, and Worship, and Glory. *b* This is not meant of *Solomon*, for his Kingdom was not *for ever*. And though the Phrase *for ever* is sometimes used of the time of a Man's Life, yet it cannot be so understood here, because the Mercy here promised to *David*'s Son is of another nature, and of far longer continuance, than that which was given to *Saul*, *v.* 15. who yet enjoyed the Kingdom as long as he lived. But it is to be understood of *David*'s Posterity in general, but with special respect to Christ, in whose Person the Kingdom was to be lodged for ever, *Isa.* 9. 7. *Dan.* 2. 44. *Luke* 1. 32. 33.

14 * I will be his father, and he shall be my son *c*: * if he commit iniquity *d*, I will chasten him with the rod of men ∴, and with the stripes of the children of men:

* Heb. *in.* * Psal. 89. 30, 32. 26.

c I will carry my self towards him as becomes a Father, with all affection and tenderness, and I will own him as my Son. This is intended both of *Solomon*, as a Type of Christ; and of Christ himself, as is evident from *Heb.* 1. 5. *d* This agrees only to *Solomon* and some others of *David*'s Posterity; but not to Christ, who never committed Iniquity, as *Solomon* did, who therein was no Type of Christ, and therefore this branch is terminated in *Solomon*; whereas in those things wherein *Solomon* was a Type of Christ, the sense passeth through *Solomon* unto Christ. ∴ Either, First, With such Rods as Men use to correct their Sons, or to beat other Men: which are here opposed to the Rods or Strokes which an angry God inflicts. See *Job* 23. 6. *Psal.* 39. 11. *Isa.* 47. 3. *Rom.* 9. 22. *Heb.* 10. 31. and 12. 29. Or, *Secondly*, With such Rods as are gentle and moderate, and suited to Man's weakness; as a tolerable and resistible *temptation* is called *human*, or *common to men*, 1 *Cor.* 10. 13.

15 But my mercy *e* shall not depart away from him, as I took *it* from Saul *f*, whom I put away before thee.

e i.t. Or, *my kindness*, i.e. the Kingdom which I have mercifully and kindly promised to thee and thine. *f* In regard of his Posterity, for the Kingdom was continued to his Person during life.

16 And thine house, and thy kingdom shall be established for ever * before thee *g*: thy throne shall be established for ever.

* 1 Kings 1. 48.

g Thine Eyes in some fort beholding it: for he lived to see his Wife and Godly Son *Solomon* actually placed in the Throne, with great reputation and general applause, 1 *Kings* 1. 39, 40. which was in it self a good presage of the continuance of the Kingdom in his Family; and being considered, together with the infallible certainty of God's Promise to him and his for ever, of the accomplishment whereof, this was an earnest, gave him good assurance thereof; especially considering that he had his Eyes and Thoughts upon the Messiah, *Psal.* 110. 1, &c. whose *day he saw* by Faith, as *Abraham* did, *John* 8. 56. and whom he *knew that God would raise out of the fruit of his Loins to sit on his Throne*, as is affirmed, *Acts* 2. 30. and that for ever: and so the Eternity of his Kingdom is rightly said to be before him. The LXX and *Syriack* read *before me*, which is an usual Phrase, which makes no great variation in the *Hebrew* Text.

17 According to all these words, and according to all this vision, so did Nathan speak unto David *h*.

h Although it was conerary to his own Opinion, and an evidence of his Rashness and Folly: This therefore is here mentioned as an evidence of his Fidelity and Impartiality, in relating the whole Mind of God herein, and of his Modesty in taking Shame to himself.

18 ¶ Then went king David in, and sat *i* before the LORD, and said, Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto *k*?

i This word may note either, first, his Bodily gesture: for there is no certain gesture to which Prayer is limited; and we have examples of Saints Praying in that posture, *Exod.* 17. 12. 1 *Kings* 19. 4. or, he might sit for a season whilst he was Meditating upon these things, and then alter his Posture (though it be not here expressed) and betake himself to Prayer. Or rather, Secondly, his continuance there, as this *Hebrew* word is oft used, as *Gen.* 27. 44. *Levit.* 14. 8. 1 *Sam.* 1. 22 and 20. 19. that he did not barely present himself before God, but abode there for some competent time, that he might with God's leave pour out his Soul freely before him. For howsoever one may in some cases pray sitting, yet it is most probable that *David* would in this Holy Place, and upon this occasion, use a more humble and reverent Gesture, such as kneeling is, which therefore *David* prescribeth or adviseth, *Psal.* 95. 6. and *Solomon* accordingly practiseth, 1 *Kings* 8. 54. 2 *Chron.* 6. 13. *k* How infinitely unworthy am I and my Family of this great honour and happiness!

19 And this *l* was yet a small thing in thy sight, O LORD God *m*: but thou hast spoken also of thy servants house for a great while to come *n*: and *is* this the † manner of man, O LORD God *o*?

† Heb. *law*

l To wit, which thou hast already done for me, as he now said, *That thou hast brought me hitherto*, i.e. to that pitch of Honour, and Peace, and Prosperity, in which through thy favour I now stand.

stand. *m* Though it was more than I deserved, or could expect, yet thou didst not think it enough for thee to give to me. *n* For many future Ages, and indeed to all Eternity. *o* Do Men use to deal so freely and kindly with their Inferiors, as thou hast done with me? No: this is the Prerogative of Divine Grace, to give such Promises and Largesses as this. So these are words of admiration: which very well suit with the foregoing and following words. Or, *And is this the Manner*, or *Law*, or *Custom of mean* or *obscure men*, &c. as the *Hebrew Adam* is confessed sometimes to signifie, as *Psal.* 49. 2. and 62. 9. *Isa.* 2. 9. *i.e.* Is this the manner of Mens dealing with mean and obscure Persons, such as I am? So the *Hebrew*, *baadam*, is the Genuine Case of the Object, which is frequent in the *Hebrew* and other Languages. And this seems more probable, because it exactly agrees with the parallel place, 1 *Chron.* 17. 17. where the words are, *thou hast regarded me according to the estate of a man of high degree*, *i.e.* thou hast dealt with me as if I had been not a poor mean Shepherd, but the Son of some great Monarch, to whom such honours best agree.

20 And what can David say more unto thee *p*? for ‖ thou LORD God, knowest thy servant *q*.

‖ Or, *but*

p Either, First, In way of gratitude and praise to thee, words cannot express my Obligations to thee, nor my sense of these Obligations. Or rather, Secondly, In way of Prayer, as appears by the parallel place, 1 *Chron.* 17. 17. What can I ask or desire of thee more than thou hast freely done? *q* Thou knowest, Either, First, My deep sence of thy favours, and my obligations to thee. Or rather, Secondly, My condition and necessities, what I do or may need hereafter; and as thou knowest this, so I doubt not thou wilst be ready to supply me accordingly. Compare *Matth.* 6. 8, 32.

21 For thy words sake *r*, and according to thine own heart *s* hast thou done all † these great things, to make thy servant know *them t*.

† Heb. *this greatness.*

r That thou mightest fulfil thy Promises made to me, by *Samuel* and *Nathan*, and thereby demonstrate thy Faithfulness. *s i.e.* Of thine own meer liberality and good pleasure, without any desert of mine. So far was *David*, though now a very gracious Man, from thinking his actions Meritorious. *t i.e.* That thy gracious and wonderful purposes of Mercy towards me, which lay hid in thine own heart, might be manifested unto me and others; by thy most kind words and actions. So it agrees with 1 *Chron.* 17. 19.

22 Wherefore thou art great *u*, O LORD God: for * *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears *x*.

* Deut. 3. 24. and 4. 35. and 32. 39. 1 Sam. 2. 2. Isa. 45. 5. Jer. 10. 6, 7.

u Both in Power and in Goodness, as appears by the great and good things which thou hast done for me. *x* What we have heard from our Parents, or out of thy word concerning the incomparable excellency of thy Majesty, and of thy Works; of that I have this day eminent experience.

23 And * what one nation in the earth *is* like thy people, *even* like Israel, whom God went *y* to redeem for a people to himself, and to make him a name *z*, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

* Deut. 4. 7, 32. and 33. 29. 1 Chron. 17. 21.

y To wit, into *Egypt*. An expression of God after the manner of Men. *z* To advance the Glory of his Power and Goodness, and other Perfections. Compare *Exod.* 9. 16.

24 For thou hast confirmed to thy self *a* thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God *b*.

a Partly, by thy Promises, and that sure Covenant which thou hast made with them: and partly, by thy Glorious Works wrought on their behalf, as it appears this day. *b* In a peculiar manner, and by special Relation and Covenant: for otherwise he is the *God and Father of all things*, 1 Cor. 8. 6.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel *c*: and let the house of thy servant David be established before thee.

c i.e. Do thou never cease to manifest thy self to be the God and Governour of *Israel*.

27 For thou, O LORD of hosts, God of Israel, hast † revealed to thy servant, saying, I will build thee an house: therefore *d* hath thy servant found in his heart *e* to pray this prayer unto thee.

† Heb. *opened the ear.*

d Because thy Promise hath given me encouragement to Pray, and assurance of Answer. *e* Or, *found his heart*, *i.e.* taken Courage: as a Man is said to lose his Heart when he wants Courage.

28 And now, O LORD God, (thou *art* that God *f*, and * thy words be true, and thou hast promised this goodness unto thy servant):

* John 17. 17.

f That God who hast declared thy self to be *Israel*'s God, and in particular my God.

29 Therefore now † let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God hast spoken *it g*, and with thy blessing let the house of thy servant be blessed for ever.

† Heb. *be thou pleased and bless.*

g And therefore wilst certainly do it, for thy words never fail.

CHAP. VIII.

David subdueth the Philistines and the Moabites: Smiteth the King of Zoba: And the Syrians: Placeth a Garrison in Damascus, 1,—8. Toi sendeth Joram with Presents to bless him: Which, with the spoil, he dedicateth to God, 9, —13. Smiteth the Edomites, and placeth a Garrison in their Land, 14. David's Government and Officers, 15,—18.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took ‖ Metheg-Ammah *a* out of the hand of the Philistines.

‖ Or, *the bridle of Ammah.*

a i.e. Gath and her Towns, as it is expressed in the parallel place, 1 *Chron.* 18. 1. which are called *Metheg-Ammah*; or *the Bridle of Ammah*, because *Gath* was the chief City of the *Philistines*, and having a King, which none of the rest had, was the Bridle which had hitherto kept the *Israelites* in subjection, but now was taken out of their mouths.

2 And he smote Moab *b*, and measured them with a line *c*, casting them down to the ground *d*; even with two lines measured he to put to death *e*; and with one full line to keep alive: and *so* the Moabites became Davids servants, *and* brought gifts.

b For although the King of *Moab*, out of hatred to *Saul*, pretended some kindness to *David*, and gave protection to his Parents, 1 *Sam.* 22. 3, 4. yet the *Moabites* were perpetual and sworn Enemies to the *Israelites*, who therefore were forbidden to admit them *into the Congregation of the Lord*, and to *seek their Peace and Prosperity*, Deut. 23. 6. And though God commanded them in their March to *Canaan*, to spare the *Moabites*, *Deut.* 2. 9, 19. yet afterwards they proved unthankful, and insolent, and fierce Enemies to God and his People, *Numb.* 22. 2, &c. and 24. 17. and 25. 17, 18. *Judg.* 3. 14, &c. 1 *Sam.* 14. 47, &c. and thereby provoked God to alter his course and carriage towards them. *c i.e.* As with Line, the Particle *as* being oft understood, as *Psal.* 11. 1. and 22. 6. and 44. 1. The sense is, Having Conquered the Land, he made an estimate of it, and, as it follows, distributed the Towns and People into three parts. *d i.e.* Overthrowing their Towns, and utterly destroying their People in manner following. *e* Which severity was necessary for his own and his Peoples security, because they were numerous and potent, and bordering upon *Canaan*, and very vexatious and mischievous to the *Israelites*. And now that Prophecy *Numb.* 24. 17. was accomplished.

3 ¶ David smote also Hadadezer *f* the son of Rehob, king of * Zobah *g*, as he *h* went to recover his border at the river Euphrates.

* Psal. 60. title.

f Called *Hadarezer*, 1 *Chron.* 18. 3. the *Hebrew* Letters *Daleth* and *Resch* being alike, and so oft interchanged. *g* A part of *Syria*, lying North-East from *Canaan*, towards *Hemath*, 1 *Chron.* 18. 3. See 1 *Sam.* 14. 47. *h* *Quest.* Who? *Ans* Either, First, *Hadarezer*: who being already very potent, and going to enlarge his Dominion further, *David* thought fit to oppose him. Or, Secondly, *David*, who remembring the grant which God had made to his People of all the Land as far as *Euphrates*, and having subdued his Neighbouring Enemies, went to recover his Rights, and establish his Dominion as far as *Euphrates*.

4 And David took ‖ from him a thousand ‖ *chariots i*, and seven hundred horsemen *k*, and twenty thousand footmen: and David houghed *l* all the chariot *horses m*, but reserved of them *for* an hundred chariots.

‖ Or, *of his* ‖ *As* 1 Chr. 18. 4.

i Which word is fitly supplied out of 1 *Chron.* 18. 4. such Substantives being oft understood in the *Hebrew* Language, as *Gen.* 26. 30. 2 *Sam.* 21. 16. *k* Or, *seven hundred* Companies of *Horsemen*, i.e. in all *seven thousand*; as it is 1 *Chron.* 18. 4. there being ten in each Company, and each ten having a Ruler or Captain, *Exod.* 18. 21. *Deut.* 1. 15. Or, these *seven hundred* were the Chief and the Rulers of the rest, and the remaining 6300 were the common Horsemen, subject to their Commanders. *l* i.e. Cut the sinews of their Legs, that they might be useless for War. Compare *Jos.* 11. 6. *m* Except the following reserve. *Chariots* are here put for *Chariot-Horses*, as they are 1 *Sam.* 13. 5. 2 *Sam.* 10. 18. *Psal.* 76. 6. *David* did this, because he could not keep them for his own use, *Deut.* 17. 16.

5 And when the Syrians of Damascus ∴ came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

∴ *i.e.* Who were subject to *Damascus*, the chief City of *Syria*.

6 Then David put garisons in Syria of Damascus, and the Syrians became servants to David, *and* brought gifts *n*: and the LORD preserved David whithersoever he went.

n To purchase their Peace, and acknowledge their Subjection to him.

7 And David took the shields of gold that were on the servants *o* of Hadadezer, and brought them to Jerusalem.

o Or rather, *which were with the servants*, i.e. committed to their Custody, as being kept in the King's Armoury: for it is not probable they carried them into the field.

8 And from Beta, and from Berothai *p*, cities of Hadadezer, king David took exceeding much brass.

p In 1 *Chron.* 18. 8. it is, *from Tibhath, and from Chun.* Either therefore the same Cities were called by several names, as is usual, the one by the *Hebrews*, the other by the *Syrians:* or those were two other Cities, and so the Brass was taken out of these four Cities.

9 ¶ When Toi king of Hamath *q* heard that David had smitten all the host of Hadadezer,

q Another eminent City of *Syria.*

10 Then Toi sent Joram *r* his son unto king David, to † salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer † had wars *s* with Toi) and *Joram* † brought with him vessels of silver, and vessels of gold, and vessels of brass;

† Heb. *ask him of peace.* † Heb. *was a man of wars with, &c.* † Heb. *in his hands were,*

r Here also the Names differ from 1 *Chron.* 18. 9, 10. where it is *Tou* and *Hadoram.* *s* Heb. *was a man of Wars, i.e.* was exercised with continual Wars. Compare *Gen.* 9. 20, *&c.*

11 Which also king David * did dedicate unto the LORD *t*, with the silver and gold that he had dedicate of all nations which he subdued:

* 1 Chron. 18. 11. and 26. 26.

t To the building of God's Temple. So he shewed his Affection to God and his House, in preparing for it, when he was not permitted to build it.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah.

13 And David gat *him* a name *u* when he returned from † smiting of the Syrians *x* in the valley of salt *y*, * being eighteen thousand men *z*.

† Heb. *his smiting.* * See Psal. 60. *title.*

u i.e. Much increased his Reputation. *x* Or, *Edomites*, as they are said to be, 1 *Chron.* 18. 12. It is likely these two People were Confederates, and that divers of the *Syrians* whom *David* had defeated in *Syria*, fled to *Edom*, and there joyned with them against their common Enemy, and made up together a very great Army (as the number of the Men slain in it sheweth) consisting of the veterane Soldiers of both Countries. Although the slaughter here following may seem not to have been of the *Syrians*, as the words at first reading seem to intimate, but of the *Edomites*; (it not being probable that the *Syrians* would come so far from their own Country, as to the Valley of *Salt*, to fight) and this Verse may be read thus, and that very agreeably to the *Hebrew: And* David *got him a name when he returned from smiting of the* Syrians, in smiting (which is easily repeated out of the last Clause, according to the common usage of Scripture) *in the Valley of* Salt *eighteen thousand men*, who were *Edomites*, as is sufficiently implied here in the next Verse, and expressed 1 *Chron.* 18. 12. *y* A place in *Edom* so called, either from its Neighbourhood to the Salt Sea, or for some other cause now unknown. *z* As it is also 1 *Chron.* 18. 12. where also they are said to be smitten by *Abishai*; because he was then a chief Commander of the Army under *David*, and, it may be, began the fight; as, for the like reason, they are said to be smitten by *Joab*, *Psal. 60. title*, where also there are only 12000 mentioned; which place, if it speak of this Battel, the state of it was this: *Abishai* begins the Combat, and kills 6000, after him comes in *Joab* and kills 12000 more, which makes up this 18000. But why may not that be another History and Battel? So the *Edomites* and *Syrians* together did first fight with *Abishai*, and lost 18000 Men, and afterwards recruited their Forces and fought with *Joab*, and lost other 12000 Men. Nor is it strange if two Battels were fought in one place; of which there are divers instances in Historians.

14 ¶ And he put garisons in Edom; throughout all Edom put he garisons, and all * they of Edom became Davids servants: and the LORD preserved David whithersoever he went.

* Numb. 24. 18.

15 And David reigned over all Israel, and David executed judgment and justice *a* upon all his people.

a i.e. Just Judgment, as *Deut.* 16. 18. A Figure called *Hendiadis*; as in *Gen.* 3. 16. *Matth.* 4. 16.

16 And Joab the son of Zeruiah *was* over the host *b*; and Jehoshaphat the son of Ahilud *was* ‖ recorder *c*.

‖ Or, *remembrancer, or writer of Chronicles.*

b Who having doubtless declared his Repentance for his former Crimes, and having done eminent service for his Country, and having received the chief Command by vertue of *David*'s Promise and Contract, 2 *Sam.* 5. 8. was still continued in his place. *c* Either, First, The writer of Chronicles. But it is not likely he would have been put among the great Officers of State and Church. Or, Secondly, The Treasurer, who examined all the Accounts, and kept Records of them. Or, Thirdly, The Kings Counsellor, as *Ahithophel* is called, 2 *Sam.* 15. 12. 1 *Chron* 27. 33. who was to bring things of moment to the King's Mind and Remembrance, and to admonish him from time to time of things fit to be done. See 1 *Kings* 4. 3. and 2 *Kings* 18. 18.

17 And * Zadok the son of Ahitub *d*, and Ahimelech the son of Abiathar *e*, *were* the priests *f*; and Seraiah *was* the ‖ Scribe;

* 1 Chron. 24. 3, 4. ‖ Or, *Secretary.*

d Not of that *Ahitub*, 1 *Sam.* 4. for that was of *Ithamar*'s Race, but this of *Eleazar*. *e* So *Abiathar* called his Son by the name of his Father, 1 *Sam.* 21. 20. *f i.e.* The Chief Priest next under *Abiathar*, who fled to *David*, 1 *Sam.* 22. 20. and now was High Priest, as may be gathered from 2 *Sam.* 15. 35. and 1 *Kings* 2. 27, 35. under him these two were the next Chief Priests, or the Second Priests, each one being Chief of the House of his Father, *Zadok* of *Eleazar*, and *Ahimelech* of *Ithamar*. See *Numb.* 3. 32. 1 *Chron.* 24. 3, 4. Or, these two are here mentioned, because they constantly attended upon the King, that he might consult with them in the matters of the Lord, as need required.

18 * And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites *h*: and Davids sons were ‖ chief rulers *i*.

* 1 Chron. 18. 17. ‖ Or, Priests.

g These words are supplied out of the parallel place, 1 *Chron.* 18. 17. and out of 2 *Sam.* 20. 23. where they are expressed. *h* The *Cherethites* and *Pelethites* were undoubtedly Soldiers, and such as were eminent for their Valour and Fidelity to the King, as is evident from 2 *Sam.* 15. 18. and 20. 7. and 1 *Kings* 1. 38, 44. and most probably they were the Kings Guards, which consisted of these two Bands, who might be distinguished either by their several Weapons, or by the differing time or manner of their service. They are supposed to be thus called, either, first, from their Office, which was upon the King's Command to cut off or punish offenders, and to preserve the King's Person, as their names in the *Hebrew* Tongue may seem to imply. Or, Secondly, From some Country, or place to which they had relation. As for the *Cherethites*, it is certain they were either a Branch of the *Philistines*, or a People neighbouring to them, and confederate with them, as is manifest from 1 *Sam.* 30. 14. *Ezek.* 25. 16. *Zeph.* 2. 4, 5. And so might the *Pelethites* be too, though that be not related in Scripture. And these *Israelites* and Soldiers of *David* might be so called, either, because they went and lived with *David* when he dwelt in those parts: or, from some notable Exploit against, or Victory over these People; as among the *Romans* the names of *Asiaticus*, *Africanus*, &c. were given for the same reason. One of their Exploits against the *Cherethites* is in part related, 1 *Sam.* 30. 14. And it is likely they did many other against them, and against other People, amongst which the *Pelethites* might be one. *i* Had the places of greatest Authority and Dignity conferred upon them.

CHAP. IX.

David, for Jonathan's sake, sendeth for his Son Mephibosheth, 1,—6. Entertaineth him at his Table: And restoreth him all that was Saul's: Appointeth Ziba to be his Servant, 7,——13.

AND David said *a*, Is there yet any that is left of the house of Saul *b*, that I may shew him kindness for Jonathans sake?

a David's Wars being ended, he set himself to the Administration of Justice to all his People, *chap.* 8. 15. And amongst others he minds his just debt and obligation to *Jonathan* and his Family. *b* He saith not *of the house of Jonathan*, for he knew not of any Son which he had left, and therefore thought his kindness and obligation was to pass to the next of his Kindred. As for *Mephibosheth*, he was very young and obscure, and possibly concealed by his Friends, lest *David* should cut him off from Jealousie of State, as hath been usual among Princes in like case, and therefore was unknown to *David*, as well he might be, especially when *David*'s head and hands were full of War with divers and Potent Enemies, as they had hitherto been.

2 And *there was* of the house of Saul a servant *c* whose name *was* * Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

* Chap. 16. 1. and 19. 17.

c One who had been a Servant, and, as it may seem, a Steward to *Saul*. See below, *v.* 10.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God *d* unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* * lame on his feet.

* Ch. 4. 4.

d Either, First, That kindness which I owe him for God's sake, and by vertue of my Oath given to him about it, 1 *Sam.* 20. 14, 15. But that Oath seems only to oblige him to *Jonathan*'s Posterity, and not to any other of *Saul*'s House. Or, Secondly, Great and eminent kindness.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lodebar *e*.

e In a place beyond *Jordan*, *chap.* 17. 27. where his Friends thought he might be kept out of *David*'s sight.

5 ¶ Then king David sent, and fet him out of the house of Machir the son of Ammiel, from Lodebar.

6 Now when Mephibosheth the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence: And David said, Mephibosheth. And he answered, Behold thy servant.

7 ¶ And David said unto him, Fear not; for I will surely shew thee kindness for Jonathan thy fathers sake, and will restore thee all the land of Saul thy father *f*, and thou shalt eat bread at my table continually.

f Which are now seized and possessed by *David*, as due to him, either, in right of his Wife, to whom the Inheritance was devolved, *Saul*'s Sons by his Wives being all dead. See *Numb* 27. 8. or, by Divine Donation, as belonging to the Crown which God had

had now given him: or, by forfeiture, because of *Ishbosheth*'s Rebellion against his Lord and King.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a * dead dog as I *am g*?

* 1 Sam. 24. 14.

g So contemptible in my Person and Condition.

9 ¶ Then the king called to Ziba Sauls servant, and said unto him, * I have given unto thy masters son all that pertained to Saul, and to all his house.

* See Chap. 16. 3, 4.

10 Thou therefore, and thy sons, and thy servants shall till the land for him, and thou shalt bring in *the fruits*, that thy masters son may have food to eat *h*: but Mephibosheth thy masters son shall eat bread alway at my table. Now Ziba had fifteen sons, and twenty servants *i*.

h i.e. That he may have wherewith to buy Food for all his Family, and all manner of Provisions (which oft come under the title of *Food* and Bread) necessary for himself and them. *i* For it is probable he had been the chief Steward to manage *Saul*'s Lands: whereby he had great opportunities to inrich himself, which also he was very intent and resolved upon, either directly, or indirectly, as the following History of him shews; and therefore it is not strange that he was so rich.

11 Then said Ziba unto the king; According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the kings sons *k*.

k These are the words, Either, First, Of *David*; the words, *said he*, or *said the King*, being supplied out of the former and following Verses. Or, Secondly, Of *Ziba*, being thus rendred and understood, *Also Mephibosheth*, if the King so please, *shall eat at my table*, and shall be treated there according to his Quality, *as one of thy Sons*, as thou desirest: for the Estate will suffice for that also.

12 And Mephibosheth had a young son *l*, whose name *was* Micha *m*: and all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

l Either, First, Before he was discovered and brought to the King; and then *David* seems guilty of a great error in forgetting his dear *Jonathan* so long; although his long and continued Wars both Civil and Foreign, might afford him some excuse, as filling his mind and time with business of another nature. Or, Secondly, After that time: for there is nothing here which determines when this Son was Born. *m* Who also had other Children and Grandchildren, to keep up the name and memory of worthy and famous *Jonathan*. See 1 *Chron.* 8. 34, 35. and 9. 40, 41.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the kings table; and was lame on both his feet.

CHAP. X.

David sendeth Messengers to comfort the King of the Ammonites: He abuseth them, 1,——5. The Ammonites and Syrians prepare to fight against the Israelites: And are overcome by Joab. and Abishai, 6,——14. They renewing their Forces, are again conquered by David, 15,——19.

AND it came to pass after this, that the * king of the children of Ammon *a* died, and Hanun his son reigned in his stead.

* 1 Chron. 19. 1.

a Nahash, *v.* 2. probably the same whose Army *Saul* defeated and destroyed, 1 *Sam.* 11. who out of enmity to *Saul* shewed kindness to *David*, as it follows; hoping also by fomenting the differences between *Saul* and *David*, to make way for his future Conquests.

2 Then said David, I will shew kindness unto Hanun the son of Nahash *b*, as his father shewed kindness unto me *c*. And David sent to comfort † *the life of.* him by the hand of his servants, for † his father: and David's servants came into the land of the children of Ammon.

b Therefore there had hitherto been Peace and Friendship between *David* and him; and therefore the *spoils of the children of Ammon* are mentioned, *chap.* 8. 12. by way of anticipation, and with respect to the story here following. *c* Which he might do, either, by offering him his help, if he needed it; or, by supplying him with Military or other Provisions upon occasion, or many other ways.

3 And the princes of the children of Ammon said unto Hanun their lord, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Hath not David *rather* sent his servants unto thee, to search the city, and to spie it out *d*, and to overthrow *it*?

† Heb. *in thine eyes doth David*

d To observe where the City is weakest, and may soonest be taken. The ground of this suspicion was, partly, the Conscience of their ill deserts and carriage towards the *Israelites*, whose quarrel *David* had espoused: partly, the opinion they had of *David*'s Policy: and partly, the severity of God's Law, particularly against them, *Deut.* 23. 6. which might easily come to their ears. And they knew *David* was a zealous asserter of God's Laws.

4 Wherefore Hanun took Davids servants, and shaved off the one half of their beards *e*, and cut off their garments in the middle, *even* to their buttocks *f*, and sent them away.

e Partly, that he might compel them to bear a part in their Mourning, and that in such a way as was usual with them, but forbidden to the *Israelites*, *Levit.* 19. 27. *Deut.* 14. 1. which probably was not unknown to them: And partly, to fasten this as a reproach upon them, and to make them ridiculous and contemptible. Compare *Isa.* 20. 4. and 47. 2. and 50. 6. *f* This was worse than the former, because the *Israelites* wore no Breeches, and so their nakedness was hereby uncovered. Compare *Isa.* 20. 4.

5 ¶ When they told *it* unto David, He sent to meet them *g*, because the men were greatly ashamed: and the king said, Tarry at Jericho *h* until your beards be grown *i*, and *then* return.

g He sent them Clothes and other necessaries. *h* Both because this was one of the first places which they came to in *Canaan*: and because it was now a very obscure Village, and therefore fittest for them in their circumstances: for it was not built as a City till after this time, 1 *Kings* 16. 34. *i* For the want or loss of Beards was esteemed a reproach among the *Israelites*.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-Rehob *k*, and the Syrians of Zoba *l*, twenty thousand footmen, and of king Maacah *m* a thousand men, and of Ishtob *n* twelve thousand men.

k Near *Hamath*, *Numb.* 13. 21. *l* Of which see 1 *Sam.* 14. 47. and 2 *Sam.* 8. 3. *m i.e.* Of that part of *Syria* which was under King *Maachah*: for *Syria* was a large Country, and there were divers Kings in the several parts of it. This part was near *Gilead*. See *Deut.* 3. 14. *n* Or, *of the men of Tob*, the Country where *Jephthah* dwelt, *Judg.* 11. 3. Besides these, they hired others out of *Aram Naharaim*, or *Mesopotamia*, as appears from 1 *Chron.* 19. 6. and *Psal.* 60. title. And all these were forward enough to Combine against *David*, both to revenge their former losses and reproaches, and to give check to his growing Greatness.

7 And when David heard *of it*, he sent Joab, and all the host of the mighty men *o*.

o Chusing wisely to carry the War into their Country, rather than to expect it in their own.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate *p*: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, *were* by themselves in the field *q*.

p To wit, of *Medeba*; as it is expressed, 1 *Chron* 19. 7. which was a frontier City. See *Numb.* 21. 30 This place they chose for the Fight, that they might both defend that City and their Country, whereof that was the entrance, and, if need were, might retreat into it. *q* That by their numerous Forces they might fall upon the *Israelites* on the other side.

9 When Joab saw that the front of the battel was against him before and behind, he chose of all the choice *men* of Israel, and put them in aray against the Syrians *r*.

r Which were the most valiant and expert Soldiers.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in aray against the children of Ammon.

11 And he said if the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people *s*, and for the cities of our God *t*: and the LORD do that which seemeth him good *t*.

s For the preservation of our selves and all our Brethren from that utter ruine which our Enemies design for us. Our War is not vainly undertaken to enlarge our Empire or Glory, but for our own just and necessary defence: and therefore we may hope for God's Blessing and assistance in it. *t* Which are devoted to his Worship and Service, and therefore he will plead their Cause against his Enemies. *t* Let us do our parts, and quietly referr our selves and the event to God's good pleasure, which we have no reason to distrust.

13 And Joab drew nigh, and the people that *were* with him, unto the battel against the Syrians *u*: and they fled before him.

u He prudently falls upon them first, because they were but Mercenaries, and not concerned so much in the Success as the *Ammonites* were, all whose Interest lay at stake; and therefore not likely to venture too far in their defence.

14 And when the children of Ammon saw that the Syrians were fled *x*, then fled they also before Abishai, and entred into the city: so Joab returned from the children of Ammon *y*, and came to Jerusalem.

x In whose numbers and prowess they had the most confidence. *y* Not judging it convenient or safe to pursue them; because the Forces were not utterly ruined, but only dispersed and put to flight, and so might easily rally together.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together *z*.

z Partly, to wipe out the stain of Cowardize which they had now contracted: partly, to prevent that Vengeance which they supposed *David* would execute upon them for their last attempts: and partly, to shake off the Yoke that *David* had lately put upon them.

16 And Hadarezer *a* sent, and brought out the Syrians that *were* beyond the river *b*: and they came to Helam; and Shobach *c* the captain of the host of Hadarezer *went* before them.

a The same with *Hadadezer*, *chap.* 8. 3. *b* Who having engaged themselves in the former expedition, as was noted before, were now obliged to proceed in their own defence, being also perswaded and hired to this second Expedition, *v.* 19. *c* Or, *Shophach*, 1 *Chron.* 19. 16.

17 And when it was told David, he gathered all Israel *d* together, and passed over Jordan, and came to Helam: and the Syrians set themselves in aray against David, and fought with him.

d i.e. The Chosen and Valiant Men pick'd out of all *Israel*.

18 And the Syrians fled before Israel, and David slew *the men of* seven hundred chariots *e* of the Syrians, and forty thousand horsemen *f*, and smote Shobach the captain of their host, who died there.

e Heb. *seven hundred chariots*: i.e. The Men belonging to them; that fought in, or with them; as plainly appears, 1. Because the Men only, and not the Chariots were capable of being killed, as these are said to have been. 2. Because it is thus explained in the Book of *Chronicles*, which was written after this Book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these Words, are *seven thousand men* which fought *in Chariots*, 1 *Chron.* 19. 18. And this is a very common Metonymy; of which, See above *Chap.* 8. 4. and the Note on 1 *Sam.* 13. 5. Although there might be 7000 Chariots in all, whereof 700 were *chosen ones*; according to the distinction made *Exod.* 14. 7. *f* For which in 1 *Chron.* 19. 18. is *forty thousand footmen*. Which may be reconciled divers ways. 1. Both these may be true, that he slew 40000 Horsemen, which being the most considerable part and strength of the Army, it might seem sufficient to name them, and every one could easily understand, that the Footmen in that case were certainly cut off; and that he slew also 40000 Footmen, as is said 1 *Chron* where he mentions them only, because they were omitted in 2 *Sam* and the Horsemen being expressed here, it was needless to repeat them in 1 *Chron.* 2. The Horsemen may be here called *footmen*, in opposition to those that fought in Chariots; because they sometimes fought on Horseback, and sometimes came down from their Horses, and fought on Foot, when the place of the Battel was more commodious for Footmen than for Horsemen; which it is not improbable was their Case here; for *David* being a Soldier of great Prudence and Experience, and understanding the great Numbers of the *Syrian* Horsemen; whereas the *Israelites* had but very few, *Deut.* 17 16. would doubtless endeavour to chuse a place as inconvenient for their Horsemen as he could. 3. Peradventure the *Syrians* designed to bring the War into *David*'s Country, and therefore hasined their March, and for that end put their Footmen on Horseback, (as hath been frequently done in like Cases) who, when they came to the place of Battel, came down from their Horses, and fought on Foot. So there is no need of acknowledging an error of the Scribe in the Sacred Text: which, yet if it were granted in such Historical Passages of no moment to the Doctrine of Faith and good Life, it would not shake the Foundation of our Faith in matters of great Importance, which it might reasonably be presumed the Providence of God would more watchfully preserve from all depravation or corruption.

19 And when all the kings *that were* servants to Hadarezer *f* saw that they were smitten before Israel, they made peace with Israel, and served them: So the Syrians feared to help the children of Ammon any more.

f To wit, for that time, or in that Expedition to which he hired them.

CHAP. XI.

Whilst Joab besieged Rabbah David committeth Adultery with Bathsheba, 1,——4. And hearing that she was big with Child he sendeth for Uriah her Husband out of the Camp, to cover his shame. He will not go to his own House, neither lodge nor drunk, 5,——13. David sendeth him again into the Camp with a Letter to Joab to expose him to Death, 14,——17. The news of which Joab sendeth to David: He marrieth Bathsheba, 18,——27.

† Heb. *at the return of the year.* 1 Chron. 20. 1.

AND it came to pass, *that* † after the year was expired *a*, at the time when kings go forth *b* to battel *c* that * David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah *d*, but David tarried still at Jerusalem.

a When that Year ended, and the next begun, which was in the Spring-time, *Exod.* 12. 2. *b* Which is, when the ground is fit for the March of Soldiers, and brings forth Provision for Man and Beast. *c* These words are to be understood here, as *Gen.* 10. 11. and 14. 8. *d* The Chief and Royal City of the *Ammonites*, *Deut.* 3. 11.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed *e*, and walked upon the roof *f* of the kings house: and from the roof he saw a woman washing her self *g*: and the woman *was* very beautiful to look upon.

e Where he had lain, and slept for some time; being possibly disposed to sleep after Dinner, by reason of some Excess committed in Eating or Drinking; and indulging himself in his Lazy Humour, which may seem very improper for so great a Prince and Captain, who had so many and great Burdens upon his Shoulders, especially in a time of War; and therefore such Practices have been condemned by *Heathens*: and *Homer* will not allow a General and great Counsellor to sleep all the Night, much less to take any part of the Day for it. And therefore this is thought to be *David*'s first Error, and the occasion of his following Fall. *f* Which was plain after the manner, *Deut.* 22. 8. *g* To wit, in a Bath, which possibly was in her Garden, or in some room near to the King's Palace, where she might wash her self divers ways, and for different ends; either for health, or coolness, or to cleanse her self from some kind of legal Impurity: where also, the Windows being open, and she careless, *David* might espie her.

3 And David sent and enquired after the woman *h*: and *one* said, *Is* not this Bathsheba *i* the daughter of Eliam, the wife of Uriah the Hittite *k*?

h Instead of suppressing that Lust which the sight of his Eyes had kindled, he seeks rather to feed it; and first enquires who she was; that, if she were unmarried, he might make her either his Wife or his Concubine. *i* Called also *Bathshua*, 1 *Chron.* 3. 5. where also *Eliam* is called *Ammiel*. *k* So called, either, 1. By his Original, being born either of that Race, but become a zealous Proselyte; or, at least, among that People. Or, 2. By his Habitation among them. Or, 3. For some notable Exploit of his against that People: See 1 *Sam.* 26. 6. and the notes on 2 *Sam* 8. 18.

4 And David sent messengers and took her *l*, and she came in unto him *m*, and he * lay with her († for she was purified from her uncleanness) *n* and she returned unto her house.

* Heb. *lay with her.* † Heb. *she was purified from her uncleanness.*

l From her own House into his Palace, not by force, but by persuasion, as desiring to speak with her, *m* into his Palace and Chamber, as he desired. *n* To wit, from her menstruous Pollution, according to the Law, *Levit.* 18. 19. Which is here noted, as the clearest reason, either why *David* pursued his Lustful desire; or why she so easily yielded to it, because she was not under that Pollution which * *Lev.* 15. might alienate her from it; or rather, why she so readily conceived, and that time being observed by *Aristotle* and others, to be the most likely time for Conception.

5 And the woman conceived, and sent, and told David, and said, I *am* with child *o*.

o Consider therefore what to do for thy own honour, and for my safety, whom thou hast brought into a most shameful and dangerous condition.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite: And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war prospered *p*?

† Heb. *of the peace of Joab.*

p Frivolous Questions which any common Messenger could have answered: which probably made *Uriah* suspect that there was some other secret cause why he was sent for. And he might understand something, either by *David*'s Messengers, *v.* 4. or by some of his own Family, concerning her being sent for to the Court: which, together with other Circumstances might give him cause of further suspicion. Yet such might be the Questions, (though not here particularly mentioned) concerning those Heads, as every private Person might not be acquainted with, nor able to resolve, but such only as were acquainted with the Counsel of War.

8 And David said to Uriah, Go down to thy house *q*, and wash thy feet *r*. And Uriah departed out of the kings house, and there † followed him a messe *of meat* from the king *s*.

† Heb. *went out after him a mess.*

q Not doubting but he would there Converse with his Wife, and so cover their Sin and Shame. *r* As Travellers there used to do. *s* Seeming so much a Testimony of *David*'s Respect and Affection to him; but really to cheer up his Spirits, and dispose him to desire his Wife's company.

9 But Uriah slept at the door of the kings house with all the servants of his lord *t*, and went not down to his house.

t With the King's Guard. This he did, either upon some suspicion of the matter, See *v.* 7. Or, by the secret direction of God's wise and irresistible Providence, who would bring *David*'s Sin to light.

10 And when they had told * David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey *u*? why *then* didst thou not go down unto thine house?

* Whether of their own accord, or being first asked by *David*, it doth not appear. *u* Wearied with hard service and Travel, and therefore didst need refreshment; nor did I expect or desire that thou shouldest now attend upon my Person, or keep the Watch.

11 And

11 And Uriah said unto David, The ark *x*, and Israel, and Judah abide in tents, and * my lord Joab, and the servants of my lord are encamped in the open fields *y*; shall I then go into mine house to eat, and to drink, and to lie with my wife *z*? *As* thou livest, and *as* thy soul liveth, I will not do this thing.

* Chap. 20. 6.

x Which it seems, was now carried with them for their Encouragement and Direction, as was usual: See *Numb.* 10. 35. 1 *Sam.* 4. 4. *y* To wit, in Tents which are in the Fields. *z* He might possibly add these words, to insinuate his apprehension of the King's Design, and to awaken his Conscience to the consideration of his Sin, and of the Injury which he had done him. His meaning is, Now when God's People are in a doubtful and dangerous Condition, it becomes me to Sympathize with them, and to abstain even from lawful Delights. Whereby he might possibly intimate, how unworthy it was for *David* in such a season to indulge himself in sinful and injurious Pleasures. But *David*'s Ear was now deaf, his Heart being hardened through the deceitfulness of Sin.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem, that day and the morrow.

13 And when David had called him *a*, he did eat and drink before him, and he made him drunk *a*: and at even he went out to lie on his bed *b* with the servants of his lord *c*, but went not down to his house.

a i.e. Being invited by *David*. *a* Or, *he made him merry*, as the word oft signifies. He caused him to drink more than was convenient. *b* Which it doth not appear, that he did the Night before; but now his Excess in eating and drinking, might make it more necessary for him. *c i.e.* In some Chamber in the King's Court, where the King's Servants used to take their Repose.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battel, and retire ye † from him, that he may be smitten and die *d*.

† Heb. *strong.* † Heb. *from after him.*

d So far is *David* from Repenting upon these just and great Occasions, that he seeks to cover one Sin with another; and to hide his Adultery with Murther, even the Murther of a most excellent Person, and that in a most malicious and perfidious manner.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were e*.

e Placed there to defend it, because that part of the City was supposed either the weakest, or the place designed for the Assault. *Joab* having formerly committed a base Murther upon *Abner*, was ready to execute this wicked Command of the King; that so he being involved in the same Guilt with him, might the more willingly receive him into Favour.

17 And the men of the city went out and fought with Joab: and there fell some of the people of the servants of David, and Uriah the Hittite died also.

18 Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made and end of telling the matters of the war unto the king;

20 And if so be that the kings wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote * Abimelech the son of Jerubbesheth? ∴ did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also *f*.

* Judg. 9. 53.

∴ Called also *Jerubbaal*, *Judg.* 9. 1. See the Note on 2 *Sam.* 2. 8.

f Which he knew would be acceptable News to the King, and therefore allay his Wrath. This indeed might make the Messenger suspect that *David* had an hand in *Uriah*'s Death; and possibly *Joab* might say so for that very reason, that these matters by degrees being known, *David* might be hardned in Sin, and so *Joab* might have the greater Interest in him.

22 So the messenger went and came, and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entring of the gate *g*.

g We beat them back, and pursued them even to the Gate.

24 And the shooters shot from off the wall upon thy servants, and some of the kings servants be dead, and thy servant Uriah the Hittite is dead also.

† Heb. *be evil in thine eyes.*

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing † displease thee *h*: for the sword devoureth † one as well as another: make thy battel more strong against the city, and overthrow it: and encourage thou him *i*.

† Heb. *So and so.*

h Be not dejected or discouraged by this sad occasion. *i i.e. Joab*, to proceed in the Siege.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past *k*, David sent and fet her to his house, and she became his wife, and bare him a son *l*: but the thing that David had done *m*, † displeased the LORD.

† Heb. *was evil in the eyes of.*

k Which was seven days, *Gen.* 50. 10. 1 *Sam.* 31. 13. Nor could the nature of the thing admit of longer delay, lest the too early birth of the Child might discover *David*'s Sin. *l* By which it appears, That *David* continued in the state of Impenitency for divers Months together; and this notwithstanding his frequent attendance upon God's Ordinances. Which is an eminent Instance of the Corruption of Man's Nature, which is even in the best; and, without Divine Assistance, is too strong for them; of the deceitfulness of Sin, and of the tremendous Judgment of God in punishing one Sin, by delivering a Man up to another. *m i.e.* His Adultery and Murther, as is evident from the next Chapter.

CHAP. XII.

Nathan by a parable reproveth, and threateneth David, 1.—12. He confesseth his sin and is pardoned, 13, 14. But the child must dye: David mourneth and prayeth for it whilst life was in it, after is satisfied and cheared: the reason, 15.—23. He goeth in to Bathsheba: Solomon is born of her: and is called Jedidiah, 24, 25. David taketh Rabbah and tortureth the people thereof, 26.—31.

AND the LORD sent Nathan *a* unto David: and * he came unto him, and said unto him, There were two men in one city *b*; the one rich and

* Psal. 51. title.

a The Prophet, *chap.* 7. 2. 1 *King.* 1. 8. When the ordinary means did not awaken *David* to Repentance, God useth an extraordinary Course. Thus the Merciful God pities and prevents him who had so horribly forsaken and forgotten God. *b* He prudently adhereth in his Reproof with a Parable, after the manner of the Eastern Nations, and ancient Times, that so he might surprize *David*, and cause him unawares to give Sentence against himself. He manageth his Relation as if it had been a real thing; and demands the King's Justice in the case. Though the Application of this Parable to *David* be easie and obvious, yet it matters not, if some Circumstances be not so applicable; because it was fit to put in some such Clauses, either for the decency of the Parable, or that *David* might not too early discover his Design.

the other poor:

2 The rich *man* had exceeding many flocks and herds *c*.

c Noting *David*'s many Wives and Concubines.

3 But the poor *man* had nothing save one little ewe-lamb *d*, which he had bought *e* and nourished up: and it grew up together with him, and with his children, it did eat of his own † meat, and drank of his own † cup, and lay in his bosom *f*, and was unto him as a daughter.

† Heb. *morsel.*

d Designing *Uriah*, with his own and only Wife. *e* As Men then used to buy their Wives: or, *had procured*. *f* Which *David* might take for Hyperbolical Expressions of his tender Care of, and Affection to it. Although there want not instances of some who have treated such Brute-Creatures in this manner.

4 And there came a traveller *g* unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor mans lamb, and dressed it for the man that was come to him.

g This some make to be the Devil, whom *David* gratified by his Sin; but it rather seems added for the decency of the Parable.

5 And Davids anger was kindled greatly against the man, and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing*, ‖ † shall surely die *h*.

‖ Or, *is worthy to die.* † Heb. *is the son of death.*

h This seems to be more than the Fact deserved, or than he had Commission to inflict for it, *Exod.* 22. 1. But it is observable, That *David* now when he was most indulgent to himself, and to his own Sin, was most severe to others; as appears by this Passage, and the following Relation, *v.* 31. which was done in the time of *David*'s impenitent continuance in his Sin.

6 And he shall restore the lamb * fourfold, because he did this thing, and because he had no pity.

* Exod. 22. 4.

7 And Nathan said to David, Thou *art* the man *i*. Thus saith the LORD God of Israel, * I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

* 1 Sam. 16. 13.

i Thou hast committed this Crime with great Aggravations; and out of thine own Mouth thy Sentence hath proceeded, and thou art worthy of Death.

8 And I gave thee thy masters house, and thy masters wives *k* into thy bosome, and gave thee the house of Israel and of Judah, and if *that had been* too little,

tle, I would moreover have given unto thee such and such things *l*.

k Or, *women*, as that word is elsewhere used; as *Numb.* 31. 18. And though we read not a word of God's giving, or of *David*'s taking any of *Saul*'s Wives into his Bosome; or, which is all one, into his Bed; yet (which I think to be aimed at here) it might be according to the manner of that time, that the Wives and Concubines of the precedent King, belonged to the Successor, to be at least at his disposé. And to pretend to them, was interpreted little less than pretending to the Crown. Which made it fatal to *Adonijah* to ask *Abishag*, 1 *Kings* 2. 23. And to *Abner* to be suspected for *Rispah*, 2 *Sam.* 3. 8. And *Absalom*, usurping the Crown, usurped the Concubines also; which is looked on as a Crime unpardonable, 2 *Sam.* 16. 21. nor would this have been reckoned amongst the Mercies and Blessings which God here is said to give him, and which are opposed to that which he sinfully took: but we do read, That *Merab* *Saul*'s Daughter, was given to him for his Wife by *Saul*'s promise, and consequently by God's grant; though afterwards *Saul* perfidiously gave her to another Man; and that *Michal*, the other Daughter, was actually given to him, 1 *Sam.* 18. And it is very possible, that some other of *David*'s Wives were nearly Related to the House of *Saul*; whereby *David* might design to enlarge and strengthen his Interest in the Kingdom. Although there is no absolute Necessity of restraining this to *Saul*, seeing the word is Plural, *Masters*; and may belong to others also, who sometimes were owned by *David* as his Masters; Lords, or Superiors, such as *Nabal* was, and some others not elsewhere named might be, whose *Houses* and *Wives*, or, at least, *Women*, God might give to *David*. *l* Such other things as thou hadst wanted, or in reason desired.

9 Wherefore hast thou despised the commandment of the LORD *m*, to do evil in his sight? thou hast killed Uriah the Hittite *n*, with the sword, and hast taken his wife *to be* thy wife *o*, and hast slain him with the sword of the children of Ammon *p*.

m i.e. Those Laws of God which forbad thee to do this thing, by not giving them that respect and observance which they deserved. *n* That Valiant, and Generous, and Noble Person. *o* This he mentions amongst his other Sins; partly, because he had rewarded her, who by God's Law should have been severely punished: partly, because he compassed this Marriage by wicked Practices, even by *Uriah*'s Murther, and for sinful Ends, even for the gratification of his inordinate and sensual Lusts, and for the concealment of that Sin which he was obliged to confess and lament. *p* Those cursed Enemies of God, and of his People, whom thou hast encouraged and hardned in their Idolatry, by giving up him, and others of God's People into their hands. And note here, That although *David* did not kill *Uriah* himself, nor command any to do it; but only that he should be put upon dangerous Service, (which a General of an Army of doth to Soldiers under him, on justifiable accounts, without being therefore legally chargeable with Murther, though the Person so employed die in the Service:) yet in God's account, who judged of *David*'s Design therein, it is justly so reputed. And therefore, though the *Ammonites* slew *Uriah*, yet *David* is said to have killed him with their Sword.

10 Now therefore the sword shall never depart from thine house *q*, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

q During the residue of thy Life: as appears from the following History.

11 Thus saith the LORD, Behold, I will raise up evil *r* against thee out of thine own house *s*, and I will take thy wives before thine eyes, *t* and give *them u* unto thy neighbour *x*, and he shall lie with thy wives in the sight of the Sun *y*.

* Deut. 28. 38. Ch. 16. 22.

r To wit, the evil of Punishment. *s* From thy own Children and Family. *t i.e.* Openly, so as thou shalt know it as certainly as if thou didst see it, and yet not be able to hinder it. *u i.e.* I shall by my Providence, give him Power over them, which I know he will abuse; and I shall not restrain him from so doing, either by my Grace or Providence. *x* To one who is very near to thee, even thy beloved Son *Absalom*. But God expresseth this here darkly and doubtfully, that the accomplishment of it might not be hindred. *y* In the open Day, and in a publick Place. The accomplishment hereof, see *chap.* 16. 22.

12 For thou didst *it* secretly: but I will do this thing *z* before all Israel, and before the sun.

z i.e. I will execute this Judgment. This God did by inclining *David*'s Heart to leave his Concubines, to keep his House, and to come into *Absalom*'s Power, by giving up *Ahithophel* to his own Carnal Policy, which readily suggested to him that wicked and desperate Counsel; and by exposing *Absalom* to these Temptations, and leaving him to his own vicious Inclinations, which God certainly knew would in such Circumstances produce that Effect. So the Sin was wholly from Men; but the ordering and over-ruling their Mistakes and Miscarriages to this end, was from God.

13 And David said unto Nathan, * I have sinned against the LORD *a*. And Nathan said unto David, The LORD also hath put away thy sin *b*, thou shalt not die *c*.

* Psal. 32. 5. & 51. 4.

a I now freely confess, that Sin which I have hitherto so wickedly smothered; and I have deserved all these, and far heavier Judgments for it; and I am more troubled for my Sin against my Sovereign Lord and gracious God, than for the shame and punishment that follow it. How serious and pathetick this Confession was, we may see, *Psalm* 51. *b i.e.* So far as concerns thy own Life and Eternal Salvation: both which were forfeited by this Sin. *c* As by thy own Sentence *v.* 5. thou didst deserve, and as thou mightest expect to do by my immediate Stroke; though possibly thou mightest elude the Law, before a humane Judicature; or there be no Superior to execute the Law upon thee.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme *d*, the child also *that is* born unto thee shall surely die *e*.

d i.e. To reproach both God and his People, and the true Religion. For though these were not concerned in *David*'s Sin, the blame and shame of which should have been appropriated to him; yet *Heathens* and wicked Men would, according to their own evil Minds, and malicious Hearts, fasten the Reproach of this upon God and Religion; as if God were unholy, because the Man after God's own Heart was so; and partial, in conniving at so great a Crime, when *Saul* was cast off for a far less Sin: and negligent in the Government of the World, and of his Church in suffering such a Wickedness, as even *Heathens* have abhorred to go unpunished; and as if all Religion were but Hypocrisie and Imposture, and a pretence for Villanies. Besides, the *Ammonites* upon their success against *Uriah* and his Party, did doubtless magnifie and praise their Idols, and blaspheme the God of *Israel*. *e* Which, considering his Affection to it, and the Punishment threatned to the poor innocent Infant for his sake, must needs be grievous to him.

15 And Nathan departed unto his house: and the LORD struck the child *f* that Uriahs wife bare unto David, and it was very sick.

f With some sudden and dangerous Distemper.

16 David therefore besought God for the child *g*; and David † fasted, and went in *h*, and lay all night upon the earth.

† Heb. *fasted a fast.*

g Supposing the Threatning might be conditional, and so the execution of it prevented by Prayer. *h* To wit, into his Closet, as *Matth.* 6. 6. to pray solitarily and earnestly as he had done with others. Or this word may only note his progress and continuance in the Actions here expressed.

17 And the elders of his house *i* arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them *k*.

i The chief Officers of his Kingdom and Houshold who were there present. *k* This excessive Mourning did not proceed simply from the fear of the loss of the Child; but from a deep sence of his Sin, and from the Divine Displeasure manifested herein; and particularly from a just apprehension of the Injury which he had done to the Child by his Sin, which Justice obliged him to do his utmost to repair by Prayer, or other means.

18 And it came to pass on the seventh day *l*, that the child died: and the servants of David feared to tell him that the child was dead: for they said *m*, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then † vex himself, if we tell him that the child is dead?

† Heb. *do hurt.*

l Either, 1. From the beginning of the Distemper. Or, rather, 2. From the Day of his birth, which is the most usual way of computation of Mens Days or Years: for it is apparent, that this happened during the time of *David*'s Fasting, and lying upon the Earth, *v.* 20. which it is not probable that it lasted for seven Days.

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

m Whispering among themselves, *v.* 19.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD *n*, and worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat.

n i.e. To the Tabernacle, to confess his Sin before the Lord, and to own his Justice in this stroke, and the other Threatnings, and to deprecate his great and just Displeasure, and to acknowledge God's rich Mercy, in sparing his own Life; and to offer such Sacrifices as were proper and required in such Cases. Nor did *David* transgress that Law, *Numb.* 19. 14. in going thither before the seven Days were expired. For neither is there the same reason of a Tent, and of a Dwelling-House; where the several Rooms of the House are as distinct as several Tents; nor is it here said, that *David* was in the same Room, or in the same House where the Child died.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive, but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: * for I said, Who can tell *whether* God will be gracious to me, that the child may live *o*?

* See Isa. 38. 1. Jon. 3. 9.

o For God's threatning of the Child's death might be conditional, as that was of *Nineveh*'s Destruction, *Jonah* 3. 4.

23 But now he is dead, wherefore should I fast *p*? can I bring him back again? I shall go to him *q*, but he shall not return to me.

p Seeing

p Seeing Fasting and Prayer cannot now prevail with God for his Life: *q* Into the state of the Dead, in which he is, and into Heaven, where I doubt not I shall find him.

24 And David comforted Bathsheba his wife *r*, and went in unto her *s*, and lay with her: and * she bare a son and * he called his name Solomon; and the LORD loved him *t*.

* Matt. 1. 6. * 1 Chron. 22. 9.

r Who was now much dejected, both for her former Sin, which she truly repented of, as may be gathered from *Prov.* 31. 1, 2, 3, &c. and for the loss of that Child which was very dear to her, and which might seem to be the only tie of *David*'s Affection to her, which being now dead, she might think that *David* would utterly cast her off, and leave her to that Shame and Punishment which she had deserved. *s* To wit, into her Chamber or Bed. *t i.e.* The Lord declared to *David*, that he loved his Son, notwithstanding the just cause which *David* had given to God to alienate his Affections from him.

25 And he sent by the hand of Nathan the prophet; and he called his name ‖ Jedidiah, because of the LORD *u*.

‖ That is, *beloved of the LORD.*

u Either, because of the Lord's Love to him, as the Name signifies: or because the Lord commanded him to do so.

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city *x*.

x i.e. That part of the City where was the King's Palace, where he ordinarily resided; though now it seems he was retired to a strong Fort.

27 And Joab sent messengers to David and said, I have fought against Rabbah, and have taken the city of waters *y*.

y The same Royal City so called, because it either stood beside the River, or was encompassed with Water, both for defence and delight. Although the words are by some learned Men rendred thus, *I have taken, or intercepted, or cut off water from the city.* Which well agrees, both with the words, *eth* being here put for *meeth*, which is frequent; as *Gen.* 4. 1. and 44. 2. *Exod.* 9. 29, &c. and with the Relation of *Josephus* the *Jew*, who saith, The Conduits of Water were cut off, and so the City was taken: And with a Relation of *Polybius* concerning the same City, which was taken afterwards by *Antiochus* in the same manner, by cutting off Water from the City.

28 Now therefore, gather the rest of the people together, and encamp against the city, and take it *z*: lest I take the city, and † it be called after my name *a*.

† Heb. *my name be called upon it.*

z For having taken one part of the City, he concluded the remaining part of it could not long stand out. *a* Lest I have the Honour of taking it. Thus he seeks to ingratiate himself with the King, by pretending great care for his Honour and Interest.

29 And David gathered all the people together *b*: and went to Rabbah: and fought against it, and took it.

b Either because *Joab* needed more help for the Storming of the City: or, at least, for the Prosecution of the Victory, and Execution of Justice upon the whole Land: or because he would have them all to partake of *the spoil of the City*, which was there *in great abundance*, *v.* 30. the rather because they were all exposed to the hazard of utter Ruine, in case the *Ammonites* had prevailed against them.

30 * And he took their kings crown from off his head, (the weight whereof *was* a talent of gold *c*, with the precious stones) and it was *set* on Davids head: and he brought forth the spoil of the city † in great abundance.

* 1 Chron. 20. 2.

† Heb. *very great.*

c Or rather, *the price whereof*, &c. For as the Hebrew *Shekel* signifies both a Weight, and a piece of Money of a certain price; so also may *mishkal*, as proceeding from the same Root. And in general, the same words both in *Hebrew*, *Greek*, and *Latin*, are promiscuously used, to signifie either Weight, or Price; as is well known to the Learned. And the addition of *precious stones*, which are never valued by the Weight of Gold, makes this signification here most proper, and probable. Moreover, the Weight might seem too great either for the King of *Ammon*, or for *David* to wear it upon his Head. Although, if this were meant of the Weight, it might be said, that this was not a Crown to be worn ordinarily, but meerly to be put on upon the King's Head at his Coronation, or upon Solemn Occasions, as here where this was done, in token of the Translation of this Kingdom to *David*; and, it may be, it was held up, or supported by two Officers of State, that it might not be too burdensome to him, and after a little while taken off.

31 And he brought forth the people that *were* therein *d*, and put them under saws *e*, and under harrows of iron, and under axes of iron *f*, and made them pass through the brick-kiln *g*: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

d The words are indefinite, and therefore not necessarily to be understood of all the People; for it had been barbarous to use Women and Children thus; but of the Men of War, and especially, of those who had been the Chief Actors or Abettors of that Villanous Action against *David*'s Ambassadors, (which was contrary to the Law of Nature, and of Nations, and of all Humanity,) and of the Dreadful War ensuing upon it; for which, they might seem to deserve the severest Punishments. Although indeed there seems to have been too much rigour used; especially, because these dreadful Deaths were inflicted not only upon those great Counsellors, who were the only Authors of that vile Usage of the Ambassadors; but upon a great number of the People who were innocent from that Crime. And therefore it is probably conceived, That *David* exercised this Cruelty whilst his Heart was hardned, and impenitent; and when he was bereaved of that free and good Spirit of God, which would have taught him more Mercy and Moderation. *e* He sawed them to Death: of which Punishment, we have Examples both in Scripture, *Heb.* 11. 37. and in other Authors. *f* He caused them to be laid down upon the Ground, and torn by sharp Iron Harrows drawn over them, and hewed in pieces by keen Axes. *g i.e.* To be burnt in Brick-Kilns. Or, *made them to pass through the furnace of Malchen*: *i.e.* of *Moloch*, called also *Milchom*, and here *Malchen*; Punishing them with their own Sin, and with the same kind of Punishment which they inflicted upon their own Children: See 2 *Kings* 16. 3. and 23. 10. and *Levit.* 18. 21. and 20. 2. and *Deut.* 18. 10.

CHAP. XIII.

Amnon loveth his sister Tamar: ravisheth her: then hateth and driveth her away, 1,—19. Absalom entertaineth and revengeth her with Amnon's death, 20——29. David is grieved: Absalom fleeth to Geshur, 30,—39.

AND it came to pass after this, that Absalom the son of David had a fair sister *a*, whose name *was* Tamar: and Amnon the son of David loved her.

a His Sister by Father and Mother: See 2 *Sam.* 3. 3.

2 And Amnon was so vexed, that he fell sick *b* for his sister Tamar, for she *was* a virgin *c*, and † Amnon thought it hard for him to do any thing to her.

† Heb. *it was marvellous, or hidden in the eyes of Amnon.*

b The Passion of his Mind disturbed his Body, as is usual. *c* And therefore diligently kept, so as he could not get private Converse with her; and withal Modest, and abhorring any compliance with his Lustful Desires, both from her Inclination and Interest.

3 But Amnon had a friend whose name *was* Jonadab, the son of Shimeah *d*, Davids brother: and Jonadab *was* a very † subtil man.

† Heb. *wise.*

d Called also *Shammah*, 1 *Sam.* 16. 9.

4 And he said unto him, Why *art* thou, *being* the kings son, † lean † from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar my brother Absaloms sister.

† Heb. *thin.* † Heb. *morning by morning.*

e Heb *from morning to morning*: for, whereas in the Day he had many Diversions, and Refreshments; in the Night he was pester'd with tormenting Thoughts and Passions; the Effects whereof appeared in his Countenance in the Morning. *f* Thy sure Friend and faithful Servant, who am ready to advise and assist thee.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thy self sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister *g* Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand *h*.

g So he calls her, to prevent the suspicion of any dishonest Design upon so near a Relation, whom neither Nature, nor Respect and Affection would permit him to violate. *h* Pretending, that his Stomach was so nice, that he could eat nothing but what he saw dressed, and that by a Person whom he much affected.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnons house, and dress him meat *i*.

i It is strange, that so wise and sagacious a Person, as *David*, did not see through so vain a Pretence: but that must be ascribed partly to the Instincts of Nature, which generally preserve near Relations from such monstrous Actions; and partly to God's Providence, which blinded *David*'s Mind, that he might bring upon him the designed and threatned Judgments.

8 So Tamar went to her brother Amnons house, (and he was laid down *k*) and she took ‖ flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

‖ Or, paste.

k Upon his Bed, or rather his Couch.

9 And she took a pan, and poured *them* out *l* before him, but he refused to eat. And Amnon said, Have out all men from me: and they went out every man from him.

l Out of the Frying-pan into the Dish.

10 And Amnon said unto Tamar, Bring the meat into the chamber *m*, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

m An inner Chamber: either, 1. That wherein he lay sick upon his Bed, where also *Tamar* made the Cakes in his sight, who then carried them out into the next Room, to bring them in again when he

he called for them. Or rather, 2. Another Chamber. *Amnon* lying upon his Couch in one Chamber where the Company were with him, where also she made the Cakes before him, first sendeth all out of that Room, and then riseth from his Couch, and, upon some pretence, goes into another secret Chamber, where he might have the better opportunity for his intended Wickedness.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother *n*, do not † force me *o*: for * † no such thing ought to be done in Israel *p*; do not thou this folly.

† Heb. *humble me.* * Lev. 18. 9. † Heb. *it shall not so be done.*

n Whom Nature both teacheth to abhor such Thoughts and obligeth to defend me from such a Mischief with thy utmost hazard, if another should attempt it. *o* Thou shouldest abhor it, if I were willing; but to add Violence to thy Filthiness, is Abominable. *p* Among God's People who are taught better things; who also will be infinitely reproached for such a base Action.

13 And I, whither shall I cause my shame to go *q*? And as for thee, thou shalt be as one of the fools in Israel *r*: now therefore I pray thee, speak unto the king, for he will not withhold me from thee *s*.

q How can I either endure or avoid the shame and reproach of it? *r* i.e. Loathsom and contemptible to all the People, whereas now thou art in great Reputation, and Heir apparent of the Crown. *s* This she spake, either because she did not understand, or not remember that the Law of God prohibited such Marriages between a Brother and his half-Sister; or, because she thought her Royal Father could or would dispense with it, upon this extraordinary occasion, to save his first-born Son's life: or, that by this pretence she might free her self from her present and most urgent danger, knowing she should have opportunity enough to prevent other mischiefs.

14 Howbeit, he would not hearken unto her voice: but being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly *t*, so that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

† Heb. *with great hatred greatly.*

t Partly, because his Lust being now satisfied, his Mind and Conscience had a true and clear prospect, and deep sense of the natural turpitude and baseness of the action, and of that shame, and contempt, and loss, and mischief, which was likely to follow it, and consequently an utter aversion from her who had been the instrument and occasion of his sin; and principally, by the just Judgment of God both upon *Amnon* and *David*, that so the sin might be made publick, and way made for the succeeding Tragedies: for otherwise it would probably produce Love and Kindness to her, as it did in another, *Gen.* 34. 2, 3. especially in him, whom both Nature, and Interest, and even Lust it self, obliged to allay her grief and shame, by all possible demonstrations of kindness.

16 And she said unto him, *There is* no cause ∴: this evil in sending me away, *is* greater than the other *t* that thou didst unto me: but he would not hearken unto her.

∴ To wit, given thee by me. *t* This she might truly say, because though the other was in it self a greater sin, yet this was an act of greater inhumanity and barbarous Cruelty, and a greater wrong and calamity to her (which she means by *evil*) because it exposed her to publick infamy and contempt, as if she had been an impudent Strumpet, and had either enticed him to the sin, or at least consented to it; and besides, it turned a private offence into a publick scandal, to the great dishonour of God and of his people *Israel*, and especially of all the Royal Family, and was likely to cause direful Passions, and Breaches, and Mischiefs among them.

17 Then he called his servant that ministred unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And she had a garment of divers colours *u* upon her: for with such robes were the kings daughters that *were* virgins, apparelled. Then his servant brought her out, and bolted the door after her.

u Of Embroidered work. Compare *Gen.* 37. 3.

19 ¶ And Tamar put ashes on her head, and rent her garment *x* of divers colours that *was* on her, and laid her hand on her head *y*, and went on, crying *z*.

x To signifie her grief for some Calamity which had befallen her, and what that was, concurring circumstances did easily discover. *y* In token of grief and shame, as if she were unable and ashamed to shew her face. See *Jer.* 2. 37. *z* To manifest her abhorrency of the Fact, and that it was not done by her consent.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee *a*? but hold now thy peace, my sister: he *is* thy brother *b*, † regard not this thing *c*. So Tamar remained † desolate *d* in her brother Absaloms house.

† Heb. *not time heart.* † Heb. *and was desolate.*

a i.e. Lien with thee. Behold, and imitate the modesty of Scripture-expressions. *b* Therefore thou must forgive and forget the Injury; therefore thy disgracing of him will be a blot to us all: therefore thou wilt not get right from *David* against him, because he is as near and dear to him as thou: therefore thy dishonour is the less, because thou wast not abused by any mean Person, but by a King's Son: therefore this Evil must be born, because it cannot be revenged. And thus he covers his design of taking vengeance upon him at the first opportunity. *c* So as to torment thy self. *d* Neglected and forsaken by others, none now seeking her in marriage; and through shame and dejection of Mind, giving her self up to solitude and retirement.

21 ¶ But when king David heard of all these things, he was very wroth *e*.

e To wit, with *Amnon*: whom yet he did not punish, at least so severely as he should: either from the conscience of his own guilt in the like kind; or, from that foolish indulgence which he oft shewed to his Children: or, because the case was perplexed: for if he had been put to death for the Fact, by virtue of that Law, *Deut.* 22. 23, 24. she also, who was innocent, must have died with him, because she did not cry out: although indeed that Law did not reach the present case, *Tamar* not being betrothed to an Husband: and for the following Law concerning a Virgin not betrothed that could have no place here: he could not force *Amnon* to marry *Tamar*, because that Marriage had been incestuous.

22 And Absalom spake unto his brother Amnon neither good nor bad *f*: for *g* Absalom hated Amnon, because he had forced his sister Tamar.

f i.e. He said nothing at all to him; to wit, about that business. It is a Synecdochical expression, used in like manner, *Gen.* 31. 24. He neither debated it with him, nor threatned him for it; but seemed willing to cover it, and pass it by with Brotherly kindness. For if he had wholly forborn all discourse and converse with him, it would have raised great jealousies in *Amnon* and *David*, and hindred him in his intended and desired revenge. *g* Or rather, *but*, or *though*, as the *Hebrew* Particle, *Chi*, commonly signifies: for the following Clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the Fact, yet he inwardly hated him.

23 ¶ And it came to pass after two full years ∴, that Absalom * had sheep-shearers *h* in Baal-Hazor, which *is* besides Ephraim *i*: And Absalom invited all the kings sons.

* 1 Sam. 25. 4.

∴ This circumstance of time is noted, partly, as an aggravation of *Absalom's* malice, which was so inveterate and implacable: and partly, as an act of *Absalom's* policy, that both *Amnon* and *David* might more securely comply with his desires, as being now free from all suspicion of revenge. *h* According to the manner of those ancient times, when Princes did not give themselves up to sloth and luxury, but spent their time and pains in some honest employment. *i* Either, First, The City called *Ephraim*, or *Ephrem*, *John* 11. 54. Or, Secondly, The Tribe of *Ephraim*, towards or nigh unto which this place was situate.

24 And Absalom came to the king, and said, Behold, now, thy servant hath sheep-shearers, Let the king, I beseech thee, and his servants go with thy servant *k*.

k To the Feast, which was usual upon those occasions. See *Gen.* 38. 12. 1 *Sam* 25. 7, 11.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him *l*: howbeit he would not go, but blessed him *m*.

l Pretending great desire of his presence there, to prevent any jealousies, which otherwise he thought would arise in the Breast of a King so wise and experienced, and under the expectation of God's dreadful Judgments to be inflicted upon his Family. *m* Dismissed him with thanks for his kindness, and with his Fatherly blessing.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us *n*. And the king said unto him, Why should he go with thee?

n For the King designed (as the following words shew) to keep him at home with him, as being his eldest Son, and Heir of his Kingdom: otherwise *Absalom* would never have made particular mention of him; which now he was forced to do. Nor did this desire of *Amnon's* presence want specious Pretences, as that seeing the King would not, he who was next to him might, honour him with his company; and that this might be a manifest and publick token of that Love and Friendship which was between him and his Brother, notwithstanding the former occasion of difference.

27 But Absalom pressed him, that he let Amnon and all the kings sons go with him *o*.

o It is strange that his urgent desire of *Amnon's* company raised no suspicion in so wise a King; but God blinded his Mind that he might execute his Judgments upon *David*, and bring upon *Amnon* the just punishment of his lewdness.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnons heart is merry with wine *p*, and when I say unto you, Smite Amnon, then kill him, fear not: || have not I commanded you *q*? be couragious, and be † valiant.

|| Or, *see ye not, that I bear on mankind you?* † Heb. *be of valour.*

p When he least suspects, and will be most unable to prevent the evil. *q* I who am the King's Son, and, when *Amnon* is gone, his Heir: who therefore shall easily obtain pardon for you, and will liberally reward you.

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the kings sons arose, and every man † gat him up upon his mule *r*, and fled.

† Heb. *unto him, or, against him.* † Heb. *rode.*

r Which were in use amongst the *Israelites*. See 1 *King.* 23. 33. For though they might not promote such mixed kinds of procreation, *Levit.* 19. 19. yet they might use Creatures so engendred.

30 ¶ And

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the kings sons *s*, and there is not one of them left.

s Which was not improbable, when the Sword was once drawn among them, and one of them killed, which might provoke the rest to draw their Swords, both to defend themselves, and to revenge their Brother's death, and thereby occasion the death of all. And God suffered this false report to be spread for *David's* greater terrot and humiliation, that he who had formerly rejoyced in the tidings of *Uriah's* death, might now be tormented with the report of the death of all his Sons.

31 Then the king arose, and tare his garments, and lay on the earth, and all his servants stood by with their clothes rent.

32 And Jonadab the son of Shimeah, Davids brother *t*, answered and said, Let not my lord suppose *that* they have slain all the young men the kings sons: for Amnon only is dead: for by the † appointment *u* of Absalom this hath been || determined, from the day that he forced his sister Tamar.

† Heb. *mouth.*

t A Man of great craft and subtilty, and one that had exact knowledge of *Amnon's* Fact, and of *Absalom's* Temper. *u* Or, *by the command*; Heb. *mouth*, put for *command*, *Numb.* 3. 16. || It was resolved from that time in his Breast: but the word of command was not then given to others; for that would probably have hindred his design. But all this he seems to have spoken from a probable conjecture, rather than of certain knowledge, as appears by the sequel.

33 Now therefore let not my lord the king take the thing to heart, to think that all the kings sons are dead: for Amnon only is dead.

34 But Absalom fled *y*. And the young man that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him *z*.

y He who had undertaken to defend his Servants, flies for his own life. *z* Behind the Watch-man: for it seems they did not come in the direct Road, where the Watch-man looked for them, but (for some reason or fansie they had) fetched a compass, and came that way which he least expected them.

35 And Jonadab said unto the king, Behold, the kings sons come: † as thy servant said, so it is.

† Heb. *according to the word of and of speaking, that behold, the kings sons came, and thy servant.*

36 And it came to pass as soon as he had made an lift up their voice and wept: and the king also and all his servants wept † very sore.

† Heb. *with a great weeping greatly.*

37 ¶ But Absalom fled, and went to Talmai, the son of || Ammihud king of Geshur ∴: and *David* mourned for his son every day.

|| Or, *Anmihur.*

∴ His Mothers Father, 2 *Sam.* 2. 3. that he might have present protection and sustenance from him; and that by his mediation he might obtain his Father's pardon and favour.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And * *the soul of* king David || longed to go forth unto Absalom *a*: for he was comforted concerning Amnon, seeing he was dead.

* 1 Sam. 24. 10. Hos. 16. 2. || Or, *was consumed.*

a To wit, to visit him, or to send for him. And thus this word, *the Soul*, is here understood, partly, from the *Hebrew* Verb, which being of the Feminine Gender, agrees not with *David*, but with *David's* Soul; and partly, by comparing this with other places, where the same Verb is used, and *the Soul* expressed, as *Psal.* 84. 3. and 119. 81. But as this Supplement may seem too bold, so this Version seems not so well to agree with that Phrase of *going out to Absalom*; for *David* neither desired nor intended to go out to *Absalom*, but that *Absalom* should come home to him. And these words may be, and are otherwise rendred, by the most ancient and remarkable Interpreters to this purpose, *And king David made an end of going out* (to wit, in an Hostile manner, as that Verb is oft used, *Gen.* 14. 18. 2 *Sam.* 11. 1.) *against* (for so the *Hebrew* Particle, *El*, is oft used, as *Jer.* 34. 7. *Ezek.* 13. 9, 20. *Amos* 7. 15.) *Absalom*; i.e. having used some, though it is probable, but cold and remiss endeavors to pursue after *Absalom*, and to fetch him from his Grand-fathers to receive condign Punishment, he now gave over thoughts of it. Thus the same Verb, and that in the same conjugation, is used in the same manner, 1 *King.* 3. 1. he *made an end of building*. It is to be objected, That the *Hebrew* Verb is of the Feminine Gender, and therefore doth not agree with King *David*, which is Masculine. It may be answered, That Enallage of Genders is a most frequent Figure; and as the Masculine Gender is sometimes applied to Women when they do some manly and gallant Action, *Exod.* 1. 21. so the Feminine Gender is sometimes used of Men when they shew an effeminate tenderness in their disposition; which is the case here, as some learned *Hebricians* have noted.

CHAP. XIV.

Joab subborning a widow of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem, but not into David's sight, 1, —24. Absalom's beauty, hair, and children, 25, —27. After two years Joab bringeth him into the kings presence, 28, —33.

NOw Joab the son of Zeruiah, perceived that the kings heart *was* toward Absalom *a*.

a He desired to see him, but was ashamed to shew kindness to one whom God's Law and his own Conscience obliged him to punish; and wanted a fair pretence, which therefore *Joab* gave him.

2 And Joab sent to Tekoah *b*, and fetcht thence a wise woman *c*, and said unto her, I pray thee, feign thy self to be a mourner, and put on now mourning apparel, and anoint not thy self with oil *d*, but be as a woman that had a long time mourned for the dead:

b A City of *Judah*, 2 *Chron.* 11. 5, 6. *c* One of *Jerusalem* was not convenient, lest the King might know the Person, or search out the business. And besides, this Woman seems to be of great eminency for her Wisdom, as the following discourse manifests. *c* Rather than a *Man*, because Women can more easily express their Passions, and do sooner procure pity in their Miseries, and an answer to their Requests. *d* As they used to do when they were out of a mourning state. See *Ruth* 3. 3. *Matth.* 6. 17.

3 And come to the king, and speak on this manner unto him: so Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, † Help, O king. † Heb. *save.*

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow-woman *e*, and mine husband is dead.

e One of them who most need thy compassion and assistance, and whom thou art by God's Law obliged in a singular manner to protect and relieve.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* † none to part them, but the one smote the other, and slew him *f*.

† Heb. *to deliverer between them.*

f And therefore there is no witness, either that he killed him, or how he killed him, whether from some sudden passion and great provocation, or in his own necessary defence, or otherwise. *g* As the avengers of Blood report.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him *h*, for the life of his brother whom he slew, and we will destroy the heir also *i*: and so they shall quench my coal which is left *k*, and shall not leave to my husband *l neither* name nor remainder † upon the earth. † Heb. *upon the faces of the earth.*

h According to the Law, *Numb.* 35. 19. *Deut.* 19. 12. *i* So they plainly discover, that their prosecution of him was not so much from love of Justice, as from a covetous desire to deprive him of the Inheritance, and to transfer it to themselves; which self-interest might justly render their Testimony suspected. Or, perhaps these words are not spoken as the express words of the prosecutors (who can hardly be thought so directly to express a sinister design) but as the Womens Inference or Comment upon what they were doing: (for this would be indeed the result of it, though they did not say so in express words) thereby to represent her case as the more deserving pity. *k* The poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired. *l* She names him rather than her self, because Children bear the Names of their Fathers, not of their Mothers.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee *m*.

m That thy Cause may be justly and truly examined, and thy Son preserved from their unjust and malicious proceedings.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my fathers house: and the king and his throne *be* guiltless *n*.

n The sense is, either, first, this, If I do not inform thee aright, and thou thereby becst drawn to give an unrighteous Sentence on my behalf, I am willing to bear the whole blame of it before God and Men; I acknowledge thou art wholly innocent in the case. Compare *Gen.* 27. 13. Or, secondly, this, If through thy forgetfulness or neglect of this my just cause, my Adversaries prevail and destroy my Son, my desire is, that God would not lay it to the King's charge, but rather to me and mine, so the King may be exempted thereby. Whereby the both insinuates her great esteem of, and affection for the King, thereby winning upon him to compass her design; and withal implies, that such an omission of the Kings will bring guilt upon him; and yet most prudently and decently orders her Phrase so as not to seem to blame or accuse the King. Compare *Exod* 5. 16. 2 *Sam.* 20. 16. This sense seems best to agree with *David's* answer, which shews that she desired some further assurance of the King's Care and Justice in her concern.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee *o* any more.

o i.e. So as to hurt or molest thee, by pursuing thy Son.

11 Then said she, I pray thee, let the king remember the LORD thy God *p*, † that thou wouldest not suffer † Heb. *that* the revengers of blood do destroy any more *q*, lest they destroy my son *r*. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth *s*: *revenger of blood do not multiply to*

p The sense is, either, first, Make mention (as this *Hebrew* Verb is oft rendred) of the Name of the Lord thy God, to wit, in an Oath; i.e. swear to me by God, That thou wilt protect me and my Son against the Revenger of Blood. For so *David* did in compliance with this desire of hers. Only she was forced to express her Mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the King's Oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly, that the King understood it; and yet so handsomly and elegantly, that the King was much pleased with her Wisdom, and thereby inclined to grant her request. Or, secondly, this, Remember the gracious Nature of thy God, who is not too severe and rigorous to mark or see all that is amiss, nor doth use all exact and

man-slayer, as appears from *Numb.* 35. and from the example of *Cain*, and from thy self, O King: though this she expresseth not, but only useth such words which she knew would give so wise and good a King occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful Murtherer, that thereby he might be obliged to imitate God, in sparing the Person whom she designed. Or, Thirdly, this, Remember the Lord, in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it. *q* Heb. *left the avenger of blood multiply to destroy*; *i.e.* left they cause one destruction to another, and add my surviving Son to him who is slain already. Or, *left thou dost multiply avengers of blood to destroy*; *i.e.* left by thy connivence at their cruel and malicious proceedings against my Son, thou dost encourage Avengers of Blood to the like furious Practices, and thereby increase the number of that sort of Men, and upon that pretence occasion multitudes of Murthers. *r* Or, *and let them not destroy my Son*; the Future Tense, being put for the Imperative Mood, as is frequent. *s i.e.* He shall not suffer the least damage. We have the same Phrase used 1 *Sam.* 14. 45. 1 *King.* 1. 52. *Act.* 27. 34. Compare *Mat.* 10. 30.

12 Then the woman said *t*, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on:

t Having obliged the King by his Oath in her supposed case, she now throws off the Veil, and begins to apply this Parable to the Kings and Kingdoms present case.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God *u*? for the king doth speak this thing as one which is faulty *x*, in that the king doth not fetch home again his banished *y*.

u If thou wouldst not permit the Avengers of Blood to molest me, or to destroy my Son, who are but two Persons; how unreasonable is it that thou shouldest proceed in thy endeavours to avenge *Amnon*'s Blood upon *Absalom*, whose death would be highly injurious and grievous to the whole Commonwealth of *Israel*, all whose Eyes are upon him as the Heir of the Crown, and a wise, and valiant, and amiable Person, unhappy only in this one act of killing *Amnon*, which was done upon an high and heinous provocation, and whereof thou thy self didst give the occasion by permitting *Amnon* to go unpunished? *x* By thy Word, and Premise, and Oath given to me for my Son, thou condemnest thy self for not allowing the same Equity towards thy own Son. *y* To wit, *Absalom*, from that Heathenish Country where he is in evident danger of being infected with their Idolatry and other Vices: which is likely to be a great and publick Mischief to all thy People, if he come to Reign in thy stead, which he is very likely to do. It is true, there was a considerable disparity between her Sons, and *Absalom*'s case, the one being a rash and sudden action, the other a deliberate and premeditated Murther; but that may seem to be balanced in some measure; partly, by *Amnon*'s great and lasting provocation; and principally, by the vast difference between a private Injury, which was her case, and a publick calamity and grievance, which she affirmed, and the King easily believed was *Absalom*'s case: And what *David* said in the case of *Joab*'s Murther of *Abner*, That he could not revenge it, because *the sons of Zeruiah were too hard for him*, 2 *Sam.* 3. 39. the like peradventure might have been said in this case, where the Peoples hearts may seem to have been universally and vehemently set upon *Absalom*, and the rather, because his long banishment moved their pity, and his absence made him more desirable, as it frequently happens among People; and therefore it might really be out of the King's power to punish him; and so he might seem to be obliged to spare him for the common safety of his whole Kingdom.

14 For we must needs die *z*, and *are* as water spilt on the ground, which cannot be gathered up again *a*: ‖ neither doth God respect *any* person *b*, *yet* doth he devise means, that his banished be not expelled from him *c*.

‖ Or, *because God hath not taken away his life, he hath also devised means*, &c.

z Heb. *In dying we shall die*; *i.e.* we shall certainly and suddenly die all of us, both thou, O King, who therefore art obliged to take due care of thy Successor, who is *Absalom*; and *Absalom*, who, if he do not die by the hand of Justice, must shortly die by the necessity of Nature: and *Amnon* too must have died in the common way of all flesh, if *Absalom* had not cut him off. Therefore, O King, be not implacable towards *Absalom* for nipping a Flower a little before its time of fading, and restore him to us all before he die in a strange Land. *a* Which is quickly drunk up and buried in the Earth, and cannot be recovered. *b* To wit, so far as to exempt him from this common Law of dying. But this Version seems not to agree with the Scripture-Phrase: for the *accepting of a person* is never to my knowledge expressed in *Hebrew* by *Nasa Nepheſh*, which is the Phrase here, but by *Nasa Panim*, every where. The words therefore may be rendred either thus: *yet God will not take away*, or *doth not use to take away* (the Future Tense oft noting a continued act, as *Hebricians* observe) *the soul*, or *ſouls*, or *lives* of Men, to wit, by violence. God doth not severely and instantly cut off Offenders, but suffers them to live till they die by the course of Nature; and therefore so shouldst thou do too. Or, rather thus: *yet God hath not taken away* his *ſoul* or *life*; the Pronoun, *his*, being understood here, as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his Brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his Murther, as he oft doth with Persons who are out of the Magistrates reach; but hath hitherto preserved him even in a Heathenish Land. All which are intimations that God would have him spared. *c* Or, *but hath deviſed means*, &c. *i.e.* hath given Laws to this purpose, That the man-slayer who is banished should not always continue in banishment, but upon the High-Priests death return to his own City. Whereby he hath shewed his pleasure, that the Avenger of Blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather, thus, *but thinketh thoughts*, or, *but hath deſigned*, or, *therefore he intendeth that he who is banished* (to wit, *Absalom*) *be not* (always) *expelled or banished from him*; *i.e.* from God and from his People, and from the place of his worship; but that he should return home to him. So the sense is, That God by sparing *Absalom*'s life in the midst of dangers, did sufficiently intimate, that he would in due time bring him back to his Land and People.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid *d*: and thy handmaid said *e*, I will now speak unto the king; *it* may be that the king will perform the request of his handmaid.

d The truth is, I was even forced to this bold Address to thee, by the disposition and condition of thy People, who are discontented at *Absalom*'s perpetual banishment, and full of fears; either lest, upon thy death, which none knoweth how soon it may happen, they should be involved in a Civil War about thy Successor; or lest, in the mean time, if *Absalom* by his Father-in-laws assistance invade the Land, and endeavour by force to re-gain and secure his Right to the Succession, the People, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up Arms for him; or lest he who is thy Heir and Successor should by continual and familiar conversation with Heathens, be infected in their Errors, or alienated from the true Religion, and from God's Worship, from which he is now utterly excluded. *e* Or, *therefore thy handmaid said*, either, within my self; *i.e.* I intended: or, to the People, to quiet them.

16 For the king will hear *f*, to deliver his handmaid out of the hand of the man *g that would* destroy me and my son *h* together out of the inheritance of God *i*:

f For I know the King is so wise and just, that I assure my self of Audience and Acceptation. Which expectation of hers is cunningly insinuated here, that the King might conceive himself obliged to answer it, and not to disappoint her hope, nor to forfeit that good opinion which his Subjects now had of him. *g* To grant my request concerning my Son, and consequently the Peoples Petition concerning *Absalom*. *h* Implying that her life was bound up in the life of her Son, and that she could not out-live his death; (and supposing, it is like, that it might be *David*'s case also, and would therefore touch him in a tender part, though it were not proper to say it expressly:) and thereby suggesting, that the tranquillity, safety, and comfort of the People of *Israel*, depended upon *Absalom*'s Restitution, and the settlement of the Succession in him. *i i.e.* Out of that Inheritance which God hath given to me and mine: or, out of that Land which God gave to his People to be their Inheritance and Possession, and in which alone God hath settled the place of his Presence and Worship. Whereby she intimates the danger of *Absalom*'s living in a state of separation from God, and his House, and amongst Idolaters.

17 Then thine handmaid said, The word of my lord the king shall now be † comfortable *k*: for as an angel of God *l*, so *is* my lord the king † to discern good and bad *m*; therefore *n* the LORD thy God will be with thee *o*.

† Heb. *for rest.*

† Heb. *to hear.*

k I doubt not the King will give a gracious and satisfactory Answer to my Petition. *l* To wit, in Wisdom, and Justice, and Goodness. *m* To hear and judge of Causes and Requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous, and unreasonable, and fit to be rejected. So she intimates her confidence in the Justice of her Cause, and thereby confirms the King in his purpose and promise to grant her Request, and withal arms the King against the suggestions of them who should advise him to a rigorous execution of God's Law against *Absalom*, and be ready to censure him for restoring *Absalom*, and this for want of that Angelical Wisdom which the King had, who wisely considered many things far above their reach. *n* Because thou art so wise, and just, and pitiful, and gracious to those who in strict Justice deserve punishment. *o* God will own and stand by thee in this thy act of Grace: or, God will prosper thee in thy enterprizes: or, at least, not be offended with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this *p*? And the woman answered, and said, *As* thy soul liveth, my lord the king, none can turn to the right hand, or to the left, from ought that my lord the king hath spoken *q*: for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid *r*:

p Hast thou not said and done this by *Joab*'s direction and contrivance? *q* As the King is so wise that no Man can deceive him by any turnings or windings to the right or left hand, but he quickly searcheth out the truth in every thing; so (it is a folly to dissemble, or go about to conceal it) it is even so, thou hast now discovered the truth of this business. *r* To wit, for the scope and substance of them, but not as to all the expressions which she used, for these were to be varied as the King's answer gave occasion, which also she did with singular prudence.

20 To fetch about this form of speech *ſ* hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth *t*.

ſ i.e. To

ſ i.e. To propose mine, and his, and the Peoples desire of *Absalom*'s restitution in this parabolical manner, in mine, and my Sons Person. *t* Or, *in this Land*, in all thy Kingdom; all the Counsels and Devices of thy Subjects, which have any relation to thee or thy Affairs.

21 ¶ And the king said unto Joab, Behold now, I have done this thing *u*: go therefore, bring the young man *x* Absalom again.

u In compliance with thy desire: although in truth it was according to his own desire. He overlooks the Woman in this grant, because she was but *Joab*'s Instrument in it. *x* By which expression he mitigates his Crime, as being an act of youthful heat, and folly, and rashness.

22 And Joab fell to the ground on his face, and bowed himself, and † thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ‖ his servant *y*.

† Heb. *blessed.*

‖ Or, *his.*

y i.e. Restored *Absalom* at my request. Whereby *Joab* thought to establish himself for ever, and that he should be both the Father's and the Son's favourite. *Queſt.* Whether *David* did well in granting this request? *Anſ.* Although there be some Circumstances which of *Absalom*; *Absalom*'s being out of the reach of *David*'s Justice, where also he could and would have kept himself, if *David* had not promised him impunity; the extream danger of *Absalom*'s infection by Heathenish Principles and Practices; the safety of *David*'s Kingdom, which seemed to depend upon the Establishment of the Succession, and that upon *Absalom*, to whom the hearts of the People were so universally and vehemently inclined, if the matter was really so, and not pretended or magnified by the Art of this subtil Woman; yet it seems most probable that *David* was faulty herein, because this action was directly contrary to the express Laws of God, upon all wilful Murtherers, without any reservation, *Gen.* 9. 6. *Numb.* 35. 30, 31. And *David* had no power to dispense with God's Laws, nor to spare any whom God commanded him to destroy: for the Laws of God did bind the Kings and Rulers, as well as the People of *Israel*, to observe and obey them, as is most evident from *Deut.* 17. 18, 19. and from *Joſ.* 1. 8. and many other places. And indeed we may read *David*'s Sin in the Glass of those tremendous Judgments of God which befel him, by means of his indulgence to *Absalom*. For although God's Providences be in themselves no Rule to judge of the good or evil of Mens actions; yet where they comply with God's Word, and accomplish his Threatnings, as here they did, they are to be taken for the tokens of God's Displeasure.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face *z*. So Absalom returned to his own house, and saw not the kings face.

z Lest whilst he shewed some mercy to *Absalom*, he should seem to approve of his Sin, and thereby wound his own Conscience, and lose his Honour, and encourage him and others to such like Attempts; and that by this means *Absalom* might be drawn to a more thorough Humiliation and true Repentance.

† Heb. *and as Absalom there was not a beautiful man in all Israel to praise greatly.*

25 ¶ † But in all Israel there was none to be so much praised as Absalom for his beauty *a*: from the sole of his foot even to the crown of his head, there was no blemish in him.

a This is here noted as the occasion of his Pride and Insolency, and of the Peoples Affections to him, and consequently of the following Rebellion.

† Heb. *fixed.*

26 And when he polled his head, (for it was at every years end that he polled it: because *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred shekels *b*, after the kings † weight.

b Whereas ordinarily the hair of a Man's head which grows in a years space, comes not to half so much. But some Mens hair grows much faster, and is much heavier than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that Polled it at that rate.

27 And unto Absalom there were born three sons *c* and one daughter, whose name *was* Tamar *d*: she was a woman of a fair countenance.

c All which died not long after they were born, as may be gathered from *chap.* 18. 18. where it is said, that *Absalom had no son.* *d* So called from her Aunt, *chap.* 13. 1.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the kings face.

29 Therefore Absalom sent for Joab, to have sent him to the king *e*, but he would not come to him: and when he sent again the second time, he would not come *f*.

e That by his mediation he might be admitted into the King's favour and presence. *f* Partly, because perceiving *David*'s affections to be cold to *Absalom*, he would not venture his own Interest for him, especially in desiring that which he feared he should be denied; partly, lest by interceeding further for *Absalom*, he should revive the remembrance of his former Murther, and meet with the reproach of one Murtherers interceeding for another; and partly, because by converse with *Absalom*, he observed his temper to be such, that if once he were fully restored to the King's favour, he would not only eclipse and oppose *Joab*'s Interest and Power with the King, but also attempt high things, not without danger to the King and Kingdom, as it happened.

30 Therefore he said unto his servants, See, Joabs field is † near mine, and he hath barley there; go and † Heb. set it on fire *g*: and Absalom's servants set the field on fire.

near my place.

g That *Joab* may be forced to come to me to complain of, and demand reparations for this Injury.

31 Then Joab arose and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still *h*: now therefore let me see the kings face: and if there be *any* iniquity in me, let him kill me *i*.

h Rather than here, because my estrangement from him now when I am so near to him, is both more grievous and more shameful to me. But the truth of the business was this, *Absalom* saw that his Father had accomplished his design in bringing him thither, having satisfied both his own natural affection, and his Peoples desire of *Absalom*'s return from banishment; but that he could not without restitution into the King's presence and favour compass his design; *i.e.* confirm and improve that Interest which he saw he had in the Peoples hearts. *i* For it is better for me to die, than to want the sight and favour of my dear Father. Thus he insinuates himself into his Father's affections, by pretending such Respect and Love to him. It seems that by this time *Absalom* having so far recovered his Father's favour, as to be re-called, he began to grow upon him, and take so much confidence as to stand upon his own justification, as if what he had done, had been no iniquity, at least not such as to deserve death. For so much this Speech intimates.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom *k*.

k In restimony of his thorough Reconciliation to him. Which *Absalom* did very ill requite, as the next Chapter manifesteth.

CHAP. XV.

Absalom stealeth the hearts of Israel, 1,—6. Under pretence of a vow obtaineth leave to go to Hebron: there with Ahithophel's aid he conspires to be king, 7,—12. David flyeth from Jerusalem with all his men: leaveth ten of his concubines, 13,—37.

AND it came to pass after this, that Absalom * prepared him charets, and horses, and fifty men to run before him *a*.

* 1 King. 1. 5.

a As being the King's eldest Son, now *Amnon* was dead; for *Chileab*, who was his eldest Brother, 2 *Sam.* 3. 3. was either dead, or manifestly uncapable of the Government. And this course he knew would draw the Eyes and Minds of People to him, and make them conclude that *David* intended him for his Successor.

2 And Absalom rose up early *b*, and stood beside the way of the gate *c*: and it was *so*, that when any man that had a controversie, † came to the king for judg- † Heb. *to come.* ment, then Absalom called unto him *d*, and said, Of what city *art* thou *e*? And he said, Thy servant *is of* one of the tribes of Israel *f*.

b Thereby making a shew of self-denial, and diligence, and solicitude for the good of the publick, and of every private Person, as he had opportunity. *c* Either, First, Of the King's Palace. Or rather, Secondly, Of the City, for that was the place of Judicature or *Judgment*, for which these Men came. *d* Preventing him with the offers of his assistance. *e* As if he were ready to make particular enquiry into the state of his cause. *f* Or rather, *of one* City (which word is easily understood out of the foregoing question) *of the tribes of Israel*; *i.e.* of an *Iſraelitiſh* City, either this, or that; of such or such a City.

And Absalom said unto him, See, thy matters *are* good and right *g*: but ‖ *there is* no man *deputed* of the king to hear thee *h*.

‖ Or, *none will hear thee from the king.*

g Upon some very slight hearing of their Case, he approved it, that he might oblige all. *h* To wit, none such as will do thee Justice. The other Sons and Relations of the King, and the rest of the Judges and Rulers under him and them, are wholly corrupted, and swayed by favour or bribes; or, at least not careful and diligent as they should be: and my Father being grown in years, is negligent of publick Affairs, leaving them wholly to their Conduct.

down-ward.

4 Absalom said moreover, O that I were made judge in the land *i*, that every man *k* which hath any suit or cause, might come unto me, and I would do him justice.

i For the King had only restored *Absalom* to favour, but thought not fit to put him into any place of Power and Trust. *k* I should refuse no Man, and decline no Pains to do any Man good. So he pretends to a very publick Spirit.

5 And it was *so*, that when any man came nigh *to him*, to do him obeisance, he put forth his hand, and took him and kissed him *l*.

l Putting on the Garb of singular humanity and good will to all Men. For that seems to have been a Ceremony, in frequent use in those times, of shewing respect, as pulling off the Hat, and bowing, or imbracing, is at this day with us.

6 And on this manner did Absalom to all Israel, that came to the king for judgment: so Absalom stole the hearts of the men of Israel *m*.

m i.e. He secretly and subtilly undermined his Father, and robbed his Father of the good Opinions and Affections of his People; that he might gain them to himself, by such insinuations into their Affections, by his plausible and over-civil Carriage.

7 ¶ And it came to pass after forty years *n*, that Absalom said unto the king, I pray thee, let me go, and pay my vow *o* which I have vowed unto the LORD in Hebron *p*.

n Quest. Whence are these to be computed? *Ans.* Not from *Absalom's* Birth; for he was born in *Hebron* some considerable time after *David* had begun his Reign, 2 *Sam.* 3. 3. much less from the time of his Vow made, or of his return from Banishment: but, either, first, from the time of *David's* election or designation to the Kingdom, 1 *Sam.* 16. 13. Or, Secondly, From the beginning of *Saul's* Reign: which being a solemn time, and observable for the change of the Government in *Israel*, might very fitly be made an *Epocha*, from which the computation or account of Times begin; as the *Greeks* and *Romans* began their Accounts in the same manner, and upon the same ground. Or rather, Thirdly, From the beginning of *David's* Reign, who reigned 40 Years; and so the words may be rendred, *about* or *towards the end of forty years*; *i.e.* in the beginning of the fortieth Year. And so this very Phrase is used, *Deut.* 15. 1. *At the end of every seven years*; *i.e.* in the seventh Year, even from the beginning of it, as is manifested and confessed. So in a like expression, *After three days will I rise again*, *Mark* 8. 31. *i.e.* on the beginning of the third Day, when Christ did rise; the number of three Days being then compleated when the third Day is begun. And the 40 Years are here expressed as one motive or inducement to *Absalom* to rebel, because now his Father's end grew near; and one of the *Hebrew* Doctors affirms, That there was a Tradition, or Rumour, or Prediction, that *David* should Reign but 40 Years. And *Absalom* might easily understand that *David* intended to decline him, and to make *Solomon* his Successor, as well by the conscience of his own wickedness and unfitness for so great a Trust, as by that eminent Wisdom and Piety which appeared in *Solomon* in his tender Years, and that great Respect and Affection which his Father must needs have and manifest to him upon this account, and by that Promise and Oath given to *Bathsheba* concerning his Succession mentioned, 1 *King.* 1. 30. but made before that time, which also might come to *Absalom's* ear. Against this Opinion two things are objected: First, That *David* was in the time of this Rebellion a strong Man, for he marched on Foot, v. 30. whereas in his last Year he was very infirm and bed-rid. Secondly, That after this Rebellion was ended, divers other things happened, as the three Years Famine, 2 *Sam.* 21. 1. and other things following in the History. But it may be answered to the first, That *David* might in the beginning of his last Year, have so much strength and vigour left as to march on Foot, especially when he did so humble and afflict himself, as it is apparent he did, v. 30. and yet through his his tedious Marches, and the tormenting Cares, Fears, and Griefs of his Soul for *Absalom*, might be so strangely and suddenly impaired, as in the end of the same Year to be very feeble and bed-rid, it being a very common accident, especially in old Men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and vigour, to be very infirm and bed-rid, and that in the space of a few Months. And to the second Objection, That those Histories related *chap.* 21, &c. though they be placed after this Rebellion, yet indeed were done before it; the proof of which see on *chap.* 21. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a Rule of the *Hebrews*, and approved by other learned Men, *Non datur prius & posterius in Sacris literis*; that is, *There is no first and last in the order of Scripture-relations*. And here is a plain reason for this transplacing of this History, which is allowed in other like cases, That when once the History of *Tamar's* Rape had been mentioned, it was very fit to subjoin the Relation of all the Mischiefs which followed upon that occasion. If any Infidel will yet cavil with this Text and number of Years, let him know, that instead of *forty*, the *Syriack*, and *Arabick*, and *Josephus* the *Jew*, read *four years*; and that it is much more rational to acknowledge an Error of the Scribe, who copied out the Sacred Text, than upon so frivolous a ground to question the Divine Authority of the Holy Scriptures. And that some Men chuse the latter way rather than the former, is an evidence that they are Infidels by the choice of their wills, more than by the strength of their reasons. *o* He pretends Piety, which he knew would please his Father, and easily procure his consent. *p* Which is mentioned as the place, not where the Vow was made, for that was at *Geshur*, v. 8. but where he intended to perform it. The pretence for which was, That he was born in this place, 2 *Sam.* 3. 3. and that here was a famous high-place; and, till the Temple was built, it was permitted to sacrifice upon the high-places.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD *q*.

q i.e. Worship him by the offering of Sacrifices of Thanksgiving to God, for restoring me to the place of his presence and service, and to my Father's favour. But why should not this service have been performed at *Sinai*, or at *Gibeon*? Here was some ground of suspicion; but God blinded *David's* Eyes, that he might bring upon *David* and upon *Absalom* the Judgments which they deserved, and he designed.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron *r*.

r This place he chose as being an eminent City, and next to *Jerusalem*, the chief of the Tribe of *Judah*, and the place of his birth, and the place where his Father began his Kingdom, which he took for a good Omen, and where it is probable that he had secured many Friends, and which was at some convenient distance from *Jerusalem*, that his Father could not suddenly reach him.

10 ¶ But Absalom sent *s* spies throughout all the Tribes of Israel, saying, As soon as ye hear the sound of the trumpet *t*, then ye shall say, Absalom reigneth in Hebron.

s From *Hebron*. Or, *had sent* from *Jerusalem*, that when he went to *Hebron*, they should go into the several Tribes to stir the People, and to dispose them to *Absalom's* Party, and acquaint them with his success. *t* Which I shall take care to have sounded in several parts by other Persons; and when that is done, you shall inform them of the reason of it. Or, as soon as you understand that the Trumpet was sounded at *Hebron*; partly, to call the People together for my assistance; and partly, to celebrate my Inauguration to the Kingdom, which you shall speedily know by Messengers whom I shall send to you to that end.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called *u*, and they went in their simplicity, and they knew not any thing *x*.

u Such as *Absalom* had pick'd out as fit for his purpose; such as were of some quality and reputation with the King and People, which would give a great countenance to his undertaking, and give occasion to People at first to think that this was done by his Father's consent or connivence, as being now aged, and infirm, and willing to resign the Kingdom to him, as his eldest Son, and the Noblest too, as being descended from a King by both Parents; and such as by their Wisdom and Interest in the People, might have done *David* much service in this needful time; yet such as were not very martial Men, nor likely with violence to oppose his proceedings. *x* Concerning *Absalom's* design.

12 And Absalom sent for Ahithophel the Gilonite *y*, Davids Counsellor, from his city, *even* from Giloh, while he offered sacrifices *z*: and the conspiracy was strong, for the people increased continually with Absalom.

y Who is thought to have been the Author, or, at least, the fomenter of this Rebellion; either, because he was discontented with *David*, for which there might be many reasons; or, because he saw the Father was old and nigh his end, and he thought it best policy to worship the rising Sun, and to follow the young Prince, whom he observed to have so great an Interest in the Hearts of the People, and whom he supposed he could easily manage as he pleased, which he could not do with *David*. *z* Which he did not in Devotion to God, for he neither feared God, nor reverenced Man; nor to implore God's favour and assistance against his Father, which he knew was a vain thing to expect; but meerly that upon this pretence he might call great numbers of the People together, whereof many would come to join with him in the worship of God, and most to partake of the Feasts which were made of the remainders of the Sacrifices, according to the manner.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom *a*.

a The generality of the People are for him. Which is not strange, considering, either, first, *David*, whose many miscarriages had greatly lost him in the hearts of his People. Or, Secondly, The People, whose Temper is generally unstable, weary of old things, and desirous of changes, and apt to expect great benefits thereby. Or, Thirdly, *Absalom*, whose noble Birth, and singular Beauty, and most obliging Carriage, and ample Promises, had won the Peoples hearts, considering also that he was *David's* first-born, to whom the Kingdom of right belonged, and yet that *David* intended to give away his right to *Solomon*, which the People thought might prove the occasion of a civil and dreadful War, which hereby they designed to prevent. Or, Fourthly, The Just and Holy God, who ordered and over-ruled all these things for *David's* chastisement, and the instruction and terror of Sinners in all future Ages.

14 And David said unto all his servants, that *were* with him at Jerusalem, Arise, and let us flee *b*: for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring † Heb. evil upon us, and smite the city with the edge of the sword.

b For though the Fort of *Zion* was strong and impregnable, and he might have defended himself there; yet he had not laid in Provisions for a long Siege; and, if he had been once besieged there, *Absalom* would have got speedy and quiet possession of his whole Kingdom; whereas if he marched abroad, he might raise a considerable Army for his defence and the suppression of the Rebels. Besides, the greatest part of *Jerusalem* could not be well defended against him. And he suspected that a great number of the Citizens might take part with *Absalom*, and possibly deliver him up into *Absalom's* hands. Besides, if he had made that the Seat of the War, he feared the destruction of that City, which he vehemently desired to preserve, because it was the Chief and Royal City, and the place in which God had appointed to put his Name and Worship. Moreover, when *David* considered, that God's hand was now against him, and that he was now bringing *evil upon him out of his own house*, as he had threatned, *chap.* 12. 11. it is no wonder if he was intimidated and disposed to flee.

15 And the kings servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord † Heb. the king shall † appoint. *chuse.*

16 And * the king went forth, and all his houshold † after him *c*: and the king left ten women *which were* concubines *d*, to keep the house. * Psal. 3. title. † Heb. at his feet.

c Or, *on foot*, by comparing v. 30. which the King chose to do, rather than to ride; partly, to humble himself under the hand of God; partly, to encourage his Companions in this hard and comfortless March; and partly, to move Compassion in his People towards him. *d* For he supposed that their Sex would protect them even among *Barbarians*, and their relation to *David* would gain them some respect, and, at least, safety from his Son. But it seems he did not now actually consider that Clause of the threatning concerning his Wives, (God diverting his Mind to other things) or he thought that would be accomplished some other way, conceiving that *Absalom* would abhor the thoughts of such incestuous Converse, especially with Persons which were now grown in Years.

17 And the king went forth, and all the people after him, and tarried *e* in a place that was far off *f*.

e Either to rest and refresh themselves a little: or rather in expectation of others who should or would come after him, that they might march away in a considerable Body, which might both defend the King, and invite others to come in to their assistance. *f* At some convenient distance, but not very far.

18 And all his servants passed on beside him: and all the Cherethites, and all the Pelethites *g*, and all the Gittites *h*, six hundred men, which came after him from Gath, passed on before the king.

g Of whom see the notes on *chap.* 8. 18. *h* Who were either, first, *Israelites* by Birth, called *Gittites*, because they went with him to *Gath*, and abode with him in that Country. Or rather, Secondly, *Strangers*, as *Ittai* their head is called, v. 19. and they are called his *Brethren*, v. 20. and probably they were *Philistines* by Birth, born in the City or Territory of *Gath*, as the following words imply, who by *David's* Counsel, and Example, and the success of his Arms, were won to embrace and profess the true Religion, and had given good proof of their Military Skill, and Valour, and Fidelity to the King.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place *i*, and *k* abide with the king *l*: for thou *art* a stranger, and also an exile *m*.

i Either, First, To thy native Country of *Gath*, where thou wilst be remote from our broils. Or, Secondly, To *Jerusalem*, where thy settled abode now is. *k* Or, *or*: for he could not both go to *Gath*, and tarry in *Jerusalem* with *Absalom*. Although this part of the Verse lies otherwise in the *Hebrew* Text, and may be rendred thus, *Return* (to wit, to *Jerusalem*) *and abide with the King* (there;) *for thou art a stranger and exile from thy own place*; or, *in respect of thy own place*, or, *as concerning thy place*, i.e. in regard of the place of thy birth and former habitation. *l* With *Absalom*, who is now made King by the choice of the People, and therefore is able to give thee that protection and encouragement which thou deservest; whereas I am in a manner deposed and unable to do for thee what I desired and intended. *m* Not much concerned in our affairs, and therefore not fit to be involved in our troubles.

20 Whereas thou camest *but* yesterday *n*, should I this day † make thee go up and down with us? seeing I go whither † I may *o*, return thou, and take back thy brethren *p*: * mercy and truth *be* with thee *q*. † Heb. make thee wander in going. * Heb. I go.

n By which it may be gathered, that these were not the *Israelitish* Soldiers which went with *David* to *Gath*, and came up with him from thence to *Hebron*, which was above thirty Years before this time, but some Proselytes which came from thence more lately. For though this word *yesterday* be sometimes used of a time long before past, as 2 *Kings* 9. 26. *Job* 8. 9. *Isa.* 30. 33. yet it seems to be here restrained to a shorter compass by the following words, and by the argument here used. *o* I know not whither; having now no certain dwelling place. *p* Thy Countrymen and Soldiers the *Gittites*, v. 18. *q* Since I am now unable to recompense thy kindness and fidelity to me, my hearty Prayer to God is, That he would shew to thee his *Mercy*, in Blessing thee with all sorts of Blessings, and his *Faithfulness* in making good all those Promises which he hath made, not to *Israelites* only, but in and with them to all true-hearted Proselytes, such as thou art.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him *r*.

r For being so deeply engaged for *David*, he durst not leave his little ones to *Absalom's* Mercy.

23 And all the country *f* wept with a loud voice, and all the people passed over: the king also himself passed over the brook ‖ Kidron *t*, and all the people passed over toward the way of the wilderness *u*. ‖ Called, John 18. 1. Cedron.

f i.e. The generality of the People by whom they passed: for it must be considered, that *Absalom's* Friends and Partizans were gone to him to *Hebron*, and the rest of the People thereabouts were either well-willers to *David*, or at least moved with compassion at the sad and sudden change of so great and good a King, which was able to affect an heart of Stone. *t* Which was near *Jerusalem*. See *Matth.* 26. 36. *John* 18. 1. *u* Which was between *Jerusalem* and *Jericho*.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God *x*, and they set down the ark of God *y*: and Abiathar went up *z*, until all the people had done passing out of the city.

x As a pledge of God's presence and assistance, and that *David* might enquire at it upon occasion. *y* Either in expectation of drawing forth more People to *David's* Party, if not from their Loyalty to their Lawful King, yet from their Piety and Reverence to the Ark: or, that all the People might pass along, and the Ark might come in the rear of them for their safeguard and encouragement. *z* Either, 1. From the Ark which now was in the low ground, being near the Brook *Cedron*, to the top of the Mount of *Olivet*, whence he had the prospect of the City and Temple; as appears from *Mark* 13. 3. where he could discern when the People ceased to come out of the City after *David*; which when they did, he gave notice to *David*, that he should wait no longer, but march away and carry the Ark with him. Or, 2. From the Ark to the City, which was in an higher ground, that so he being High-Priest, might use his Authority and Interest with the People, to perswade them to do their duty, in going forth to defend and help their King against his Rebellious Son; and there he staid until all those whom he could perswade were gone forth.

25 And the king said unto Zadok, Carry back the Ark of God into the City *a*: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation *b*.

a Partly, out of Care and Reverence to the Ark, which though sometimes it was, and might be carried out to a certain place; yet he might justly think unfit to carry it from place to place he knew not whither, and to expose it to all the hazards and inconveniences to which he himself was likely to be exposed: partly, out of respect to the Priests, whom, by this means, he thought he should expose to the Rage of *Absalom*, as he had before exposed them to *Saul's* Fury on another occasion, 1 *Sam.* 22. And partly, that by this means he might have the better opportunity to search out, and to Counter-work *Absalom's* Plots; which was so necessary, not only for himself, but for the defence and maintenance of the Ark, and all God's Ordinances, and of the true Religion. *b i.e.* The Tabernacle which *David* had lately built for it, *Chap.* 6. 17. in which the Ark, and God, by means thereof, ordinarily dwele. And hereby he insinuates another reason of his returning the Ark to *Jerusalem*, because there was the Tabernacle made for the receipt of it.

26 But if he thus say, I have no delight in thee *c*: behold, *here am I*, *d* let him do to me as seemeth good *unto him*.

c I will not receive thee into my Favour, nor restore thee to thy Throne and City, and to the enjoyment of my Ark and Ordinances. *d* Ready to obey him, and to submit to his Will and Pleasure concerning me.

27 The king said also unto Zadock the priest *e*, * *Art not* thou a Seer *f*? return into the city in peace * 1 Sa. 9. 9. See cha. 17. 17. *g*, and * your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

e Either because *Abiathar* was gone from him, v. 24. and not yet returned: or because *David* put more confidence in *Zadok*, *f i.e.* Either, 1. A Prophet, for such were called *Seers*, 1 *Sam.* 9. 9. 2 *Sam.* 24. 11. *Amos* 7. 12. And such he may be called, either because he really had the gift of Prophecy: or, because as the name of *Prophets* is sometimes given to those who had not Prophetical Gifts, but were only Officers and Ministers devoted to, and employed in God's Worship and Service, as 1 *Sam.* 10. 5, &c. 1 *Kings* 18. 4, 13. Compare 1 *Chron.* 25. 1, 2, 3. So it it is reasonable, That the name of *Seers* be extended to the same Latitude; and therefore he may properly and fitly be called a *Seer*, as he was with, and under *Abiathar* the Chief Governour of the House and Worship of God; who, by his Office, was to instruct and direct the People in those matters, whereby he had many opportunities both of fitting out *Absalom's* Counsels, and of minding the People of their Duty to *David*, as he saw opportunity. Which fence suits well with *David's* Scope and Design. Or, 2, *a seeing*, or *discerning*, or *observing* Man: for so the *Hebrew* Verb *raah* is oft used. And this suits well with *David's* Mind: Thou art a wise Man, and therefore fit to manage this great business, which requires Prudence and Secresie. *g* As Men of Peace, giving over all thoughts of War, and devoting your selves entirely to God's Service.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certifie me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of *mount* Oliver, † and wept as he went up, and had his head covered, and he went bare foot *b*: and all the people *that was* with him, covered every man his head, and they went up weeping, as they went up. † Heb. and weeping.

h In Testimony of his deep Sorrow, and Humiliation and Shame for his Sins, whereby he had procured this Evil to himself: for these were the Habits of Mourners, 2 *Sam.* 19. 4. *Esth.* 6. 12. *Isa.* 20. 3, 4. *Jer.* 14. 3, 4. and to take an Holy Revenge upon himself for his former Delicacy and Luxury.

31 And ‖ one told David *i*, saying, Ahitophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahitophel into foolishness *k*. ‖ Or, *Paid told.*

i Or,

i Or, *David told*; i. e. *David* being hereof informed, acquaints his Friends and Followers with it, to stir them up to joyn with him, in the following Prayer against him. *k* Either infatuate him, that he may give foolish Counsel; or let his Counsel be rejected as foolish, or spoiled by the foolish execution of it.

32 And it came to pass that *when* David was come to the top *of the mount* where he worshipped God *l*, behold, Hushai * the Archite came to meet him, with his coat rent, and ashes upon his head:

* Josh 16. 2.

l Looking towards *Jerusalem* where the Ark and Tabernacle was. Compare 1 *Kings* 8. 44, 48. *Dan.* 6. 10.

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me *m*.

Increasing my Charge, and Care, and Sorrow, for what may befall thee; and being but of little use to me: for it may seem he was an Old Man, and fitter for Counsel than for War.

34 But if thou return to the City, and say unto Absalom, I will be thy servant, O king: *as I have* ‖ Or, *here-* *been* thy fathers servant ‖ hitherto, so *will* I now also *be* thy servant *n*; then mayest thou for me defeat the counsel of Ahitophel. *tofore.*

n i.e. As faithful to thee, as I have been to thy Father; which he neither was, nor ought to be. And therefore, the profession of this was great dissimulation: And *David*'s suggesting this crafty Counsel, may be reckon'd amongst his Errors: which, proceeding from a violent Temptation, and his present and pressing Straits, God was pleased mercifully to pardon and to direct this Evil Advice to a good End.

35 And *hast thou* not there with thee Zadok, and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the kings house, thou shalt tell *it* to Zadok and Abiathar the priests.

* Ver. 27. 36 Behold, *they have* there * with them *o* their two sons, Ahimaaz Zadoks *son*, and Jonathan Abiathars *son*: and by them ye shall send unto me every thing that ye can hear.

o Not in *Jerusalem*, but in a place near to it, to which they could easily send upon occasion. See *chap.* 19. 17.

37 So Hushai Davids friend came unto the city, and Absalom came into Jerusalem.

CHAP. XVI.

Ziba by Presents and false Suggestions, obtaineth of David his Master's Inheritance, 1,——4. *Shimei revileth and curseth David: Who restraineth Abishai from revenging it,* 5,——14. *Absalom cometh with Achitophel to Jerusalem: lieth with his Father's Concubines in the sight of all Israel, according to the Counsel of Ahitophel who was esteemed as an Oracle,* 15,——23.

*Chap. 15. 23.

AND when David was a little past the top *of the hill*, behold, * Ziba *a* the servant of Mephi-

* Chap. 9. 2. bosheth met him with a couple of asses sadled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer *fruits*, and a bottle *b* of wine.

a A Crafty Man; who being perswaded, that God would in due time appear for the Righteous Cause of so good a King, and scatter the Cloud which was now upon him, takes this occasion to make way for his future Advancement. *b* A large Bottle, or Vessel proportionable to the other Provisions.

2 And the king said unto Ziba, What meaneth thou by these? And Ziba said, The asses *be* for the kings houshold to ride on *c*, and the bread and summer *fruit* for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

c For the King, and his Wives and Children were all on Foot; nor that he had not, or could not procure Asses for them at *Jerusalem*; but because he chose it as best becoming that State of Penitence and Humiliation in which they were.

3 And the king said, And where *is* thy masters son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father *d*.

d Which though it might seem a very unlikely thing, yet such vain Expectations do often get into the Minds of Men; nor was it impossible, that when *David*'s Family was thus divided, and one part ingaged against another, they might destroy themselves by mutual Wounds; and the People being tired out with Civil Wars, might restore the Kingdom to the Family of *Saul* their old Master, whereof this was the top-branch. And this was a time of general Defection of many whom the King had greatly obliged, witness *Ahitophel*. And *Mephibosheth*'s absence made the Calumny more probable.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth *e*. And Ziba † Heb. *I do obeisance.* said, † I humbly beseech thee *that* I may find grace in thy sight, my lord, O King *f*.

e A rash Sentence, and unrighteous, to condemn a Man unheard, upon the single Testimony of his Accuser, and Servant. But *David*'s Mind was both clouded by the deep sense of his Calamity, and byassed by *Ziba*'s great and seasonable kindness. And he might think, that *Ziba* would not dare to accuse his Master of so great a Crime, which, if false, might so easily be disproved. *f* Thy favour is more to me, than this gift; which, as a token of thy favour, I accept with all thankfulness.

5 And when king David came to Bahurim *g*, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei the son of Gera: ‖ he came forth, and cursed still as he came. ‖ Or, *& fast as he went.*

g A City in *Benjamin*, *Chap.* 3. 16. and 19. 16. *i.e.* To the Territory of it, for to the City he came not till *v.* 14.

6 And he cast stones *k* at David, and at all the *cast.* servants of king David: And all the people, and all the mighty men *were* on his right hand, and on his left *i*.

b Not so much to hurt them, as to shew his Contempt of them. *i* Which is noted to shew the Prodigious Madness of the Man: though Rage, (which is truly said to be *a short Madness*) and the height of Malice hath oft transported Men to the most hazardous and desperate Speeches and Actions.

7 And thus said Shimei when he cursed, Come out *k*, come out thou † bloody man, and thou man † Heb. *of blood* of Belial:

k Or rather, *go out*, as the Word properly signifies. Be gone out of thy Kingdom, as thou deservest.

8 The LORD hath returned upon thee all the blood of the house of Saul *l*, in whose stead thou hast reigned, and the LORD hath delivered the kingdom into the hand of Absalom thy son: and † behold, thou *art taken* in thy mischief *m*, because thou *art* a bloody man. † Heb. *b* *Or, taken in thy evil*

l Either, 1. The Blood of *Abner* and *Ishbosheth*; which he maliciously imputes to *David*, as if they had been killed by *David*'s Contrivance: especially the former, because *David* did only give *Joab* hard Words, as in Policy he was obliged to do; but instead of Punishing him, did Reward and Preferr him. Or, 2. The Death of *Saul*'s seven Sons, *Chap.* 21. 8. which, though related after this, seems to have been done before: Of which, see the Notes on *Chap.* 15. 7. *m* The same Mischief thou didst bring upon others, is now returned upon thy own head. Or, Thy Sin hath found thee out, and thou art now receiving the just Punishment of it.

9 Then said Abishai the son of Zeruiah unto the king, Why should this * dead dog curse my lord the * 1 Sam. king? let me go over, I pray thee, and take off his 24. 14. head. Chap 3. 8.

10 And the king said, What have I to do with you *n*, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him *o*, Curse David. Who shall then say *p*, Wherefore hast thou done ‖ so? ‖ Or, *let me alone.*

n To wit, in this Matter I ask not your Advice, nor will I follow it; nor do I desire you should ac all concern your selves in it, but wholly leave it to me, to do what I think fit. *o* Not that God commanded it by his Word; for that severely forbids it, *Exod.* 22. 28. or moved him to it by his Spirit; for neither was that necessary, nor possible, because God *tempteth no man*, Jam. 1. 13. but that the secret Providence of God did order and over-rule him in it. God did not put any Wickedness into *Shimei*'s Heart, for he had of himself an heart full of Malignity and Venome against *David*; but only left him to his own Wickedness; took away that common Prudence which would have kept him from so foolish and dangerous an Action; directed his Malice that it should be exercised against *David*, rather than another Man; as when God gives up one Traveller into the hands of a Robber, rather than another; inclined him to be at home, and then to come out of his doors at that time when *David* passed by him; and brought *David* into so distressed a condition, that he might seem a proper Object of his Scorn and Contempe. And this is ground enough for this Expression, *the Lord said*, not by the Word of his Precept, but by the Word of his Providence, in respect whereof he is said to *command the Raven*, 1 *Kings* 17. 4. and to *send forth his Word* and *Commandment* to senseless Creatures, *Psal.* 147. 15, 18. *p* Not unto *Shimei*, for it was justly said so to him afterwards, 1 *Kings* 2. 9. but unto the Lord: who shall reproach God's Providence for permitting this? Or, who shall by Words or Actions restrain him from executing God's just Judgment against me?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life *q*: how much more now *may* this Benjamite ‖ *do it?* let him alone, and let him curse *r*: for the LORD hath bidden him. ‖ Or, *let me alone.*

q Which is a greater Mischief, than to Reproach me with Words. ‖ Of that Tribe and Family from which God hath taken away the Kingdom, and given it to me; which was likely to stir up his Rage and Hatred against me. *r* Do not now hinder him violently from it, nor punish him for it. It is meet I should bear the Indignation of the Lord manifested herein, and submit to his Pleasure, and possess my Soul with Patience; and by bearing these lesser Evils, prepare my self for greater, which are coming towards me.

12 It may be *s* that the LORD will look on mine ‖ † affliction *t*, and that the LORD will re- ‖ Or, *eye.* † Heb. *eye.* quite me good for his cursing this day.

s He speaks doubtfully, because he was conscious, that by his Sins he had forfeited all his Claim to God's Promises. *t* With an Eye of Commiseration.

13 And as David and his men went by the way, Shimei went along on the hills side over against him, and

and cursed as he went, and threw stones at him, and † Heb. *walked him* † cast dust *u*. *with dust.*

u Not that he could reach, or hurt him with it; but only as an expression of Contempt. And the like is to be thought concerning the Stones, wherewith he could not think to reach *David*, when he was Encamped with his Men on every side.

14 And the king, and all the people that *were* with him, came *x* weary, and refreshed themselves there.

x To the City of *Bahurim*, *v.* 5.

15 And Absalom and all the people, the men of Israel, came to Jerusalem, and Ahitophel with them.

16 And it came to pass when Hushai the Archite, Davids friend, was come unto Absalom, that Hushai said unto Absalom, † God save the king *y*, God save the king. † Heb. *Let the king live.*

y To wit, *Absalom*, whom he pretends to own for his King and Liege Lord.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend *z*? why wentest thou not with thy friend?

z Doth this Action answer that Profession of greatest Friendship which thou hast hitherto made to him? Dost thou thus requite his Favour and true Friendship to thee? He speaks thus only to try him. And he saith, *thy Friend*, by way of Reflection upon *David*; as one who was a *Friend* to *Hushai*, and to Strangers, but not to his own Son, whom, by his Severity and Design to give away his Right to *Solomon*, he provoked to this Course; and therefore he doth not vouchsafe to call him his *Father*.

18 And Hushai said unto Absalom, Nay, but whom the LORD, and this people, and all the men of Israel chuse *a*, his will I be, and with him will I abide.

a Though as a private Person, I owed and payed Friendship to *David* whilst he was King; yet I must make all my Obligations give place to the Authority of God, who putteth down, and setteth up Kings at his pleasure; and to the common Sence and Decree of the whole Body of the Nation. But *Hushai* expresseth himself very cautiously; for though he would be thought to understand *Absalom*, yet in truth this Character did not agree to him, whom neither God, nor all the People had chosen, but only a part, and that the worst part of them.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son *b*? as I have served in thy fathers presence, so will I be in thy presence.

b Thou art his Son, and Heir, and Successor, and now in his place and stead: whereby my Friendship which was due to him, is devolved upon thee by Right of Inheritance; and I reckon, that my Friendship is not wholly alienated from him, when it is transferred upon one that came out of his Bowels.

20 Then said Absalom to Ahitophel, Give counsel among you what we shall do.

21 And Ahitophel said unto Absalom, Go in unto thy fathers concubines *c*, which he hath left to keep the house, and all Israel shall hear that thou † art abhorred of thy father *d*, then shall the hands of all that *are* with thee be strong *e*. † Heb. *stinkest with thy father.*

c This Counsel he gave, partly to Revenge the Injury done to *Bathsheba*, who was the Daughter of *Eliam*, 2 *Sam.* 11. 3. who was *the son of Ahitophel*, *Chap.* 23. 34. and principally for his own, and the People's safety, that the Breach between *David* and *Absalom* might be made wide, and irreparable by so Vile an Action, which must needs provoke *David* in the highest Degree, both for the Sin, and shame of it: as the like Action had done *Jacob*, *Gen.* 49. 3, 4. and cut off all hopes of Reconciliation, which otherwise might have been expected by some Treaty between *Absalom* and his tenderhearted Father; in which Case his Followers, and especially *Ahitophel* himself, had been left to *David*'s Mercy. *d* And therefore obliged by thy own Interest to prosecute the War with all possible Vigour, and to abandon all thoughts of Peace: as knowing that his Father, though he might dissemble, yet would never forgive so foul and scandalous a Crime. *e* They will fight with greater Courage and Resolution, when they are freed from the fear of thy Reconciliation, which otherwise would make their Hearts faint, and Hands slack in thy Cause. But by this we may see the Character of *Absalom*'s Party, and how abominably wicked they were, whom such a loathsome and scandalous Action tied the faster to him, whom for that very reason they should have deserted and abhorred. And we may further learn, how corrupt and filthy the Body of the People was, and how ripe for that severe Judgment which is now hastening to them.

22 So they spread Absalom a tent upon the top of the house *f*, and Absalom * went in unto his fathers * Chap. 12. 11. concubines *g*, in the sight of all Israel *h*.

f To wit, of the King's Palace, the very place from whence *David* had spied and gazed upon *Bathsheba*, *chap.* 11. 2. So that his Sin was legible in the very place of his Punishment. *g i.e.* To one, or some of them. And by so doing did further make Claim to the Kingdom as his own; and, as it were, take Possession of it. It being usual in the Eastern Countries to account the Wives and Concubines of the late King, to belong of right to the Successor; See the note on *Chap.* 12. 8. *h* Who saw him go into the Tent; and thence concluded, That he lay with them, as he had designed to do.

23 And the counsel of Ahitophel which he counselled in those days, was as if a man had enquired at the † oracle of God *i*: so *was* all the † Heb. counsel of Ahitophel, both with David *k*, and with *word.* Absalom.

i It was received by the People with equal Authority and Veneration, and was usually attended with as certain Success. Which is mentioned as the reason why a Counsel which had so ill a face, should meet with such general approbation. *k* To whose Pious Disposition he accommodated himself, as Policy obliged him; but being weary of it, he takes this first occasion to discover himself, and execute that Wickedness which before lay in his Heart.

CHAP. XVII.

Hushai, David's Friend, being, by David's Order, gone over to Absalom, by God's appointment, overthroweth Ahitophel's Counsel, 1,——14. *Hushai certifieth David thereof, and adviseth him forthwith to march on,* 15,——21. *David passeth over Jordan,* 22. *Achitophel hangeth himself,* 23. *David cometh to Mahanaim: Absalom passeth over Jordan, making Amasa the Captain of his Host,* 24,——26. *David is there furnished with Provisions by his Friends,* 27,——29.

MOreover, Ahitophel said unto Absalom, Let me now chuse out twelve thousand men, and I will arise and pursue *a* after David this night:

a I am so well assured of the goodness of this Counsel, that I will venture my own Person and Life in the execution of it.

2 And I will come upon him while he *is* weary and weak-handed, *b* and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king only.

b Tired with a tedious March on Foot, and destitute of Men, and Military Provisions; and disheartned by his own small Numbers, and by the general defection of his Subjects.

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned *c*: *so* all the people shall be in peace.

c i.e. The Death of that Man whom thou seekest to destroy, is no less considerable to thee, than if all the People that follow him should desert him, and return unto thee.

4 And the saying † pleased Absalom well, and all the † Heb. *was right in the eyes of,* &c. Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith *d*. † Heb.

d A wonderful Effect of Divine Providence, blinding his Mind, *what is in his mouth.* and influencing his Heart, that he could not rest in *Ahitophel*'s Counsel, though it was so evidently Wise, and Good, and approved by the general consent of his whole Party; and that he should desire *Hushai*'s Advice, though neither his Reputation for Wisdom was equal to *Ahitophel*'s, nor had he yet given any one proof of his Fidelity to *Absalom*, as *Ahitophel* had done; nor was he so fixed by his Interest to him, as *Ahitophel* was; and though there wanted not just cause to suspect him, and his Counsel too. But there is no contending with that God who can Arm a Man against himself, and destroy him by his own Mistakes and Passions, without any other help.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahitophel hath spoken after this manner: Shall we do *after* his † saying? if † Heb. *Word.* not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath † given, *is* not good at this time *e*. † Heb. *counselled.*

e Though at other times he generally gives most wise and admirable Counsel; yet, as he is a Man, he seems now to be under a mistake, and not sufficiently to consider all the present Circumstances of this Business.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men *f*, and they *be* † † Heb. *bitter of soul.* chafed in their minds *g*, as * a bear robbed of her whelps in the field: and thy father *is* a man of war, *b*, and will not lodge with the people. *Hos. 13. 8.

f Of approved Courage and Strength, therefore not so soon vanquished as *Ahitophel* supposeth. *g* Heb. *bitter of soul*, inflamed with Rage; desperate, and therefore resolved to sell their Lives at a dear rate. *b* A wise Prince and General; who knowing of what Importance it is to secure his own Person, and that your great Design is against his Life; will doubtless use extraordinary care to keep out of your reach, which he may easily do.

9 Behold, he is hid now in some pit, or in some *other* place *i*: and it will come to pass, when some of them *k* be † overthrown at the first *l*, that whosoever † Heb. *fallen.* heareth it, will say *m*, There is a slaughter among the people that followeth Absalom.

i Having been oft accustomed to that course, and well acquainted with all hiding-places from *Saul*'s time. In one of them, unknown to us, he will lurk with some of his chosen Men, and lie in Ambush for us; and, when they see a fit opportunity, they will suddenly come forth and surprize some of our Men, when they least expect it, and fall upon them with great fury, and probably will as first put them to flight. *k* To wit, of *Absalom*'s Men sent against *David*. *l* Implying, that their good success at first would mightily animate *David*'s Men to proceed vigorously in the fight, and intimidate *Absalom*'s Army, and consequently would be both a presage and an occasion of their total defeat. *m* They who first hear these ill

ill tidings will propagate it, and strike terror with it into the rest of the Army.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men *n*.

n The known fame of the prodigious Valour of *David* and his followers will easily gain credit to that report, and strike the stoutest of our Men with dread, even *Ahithophel* himself, if he should go with them.

11 Therefore I counsel, that all Israel be generally gathered unto thee *o*, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude, and † that thou go to battel in thine own person *p*.

† Heb. *that thy face*, or *presence go*, &c.

o His presence was, that they might have a far greater Army, and make sure, though slow work: his design was to gain *David* more time, that he might increase his Army, and make better provisions for the Battel; and that the present heat of the People might be cooled, and they might at last bethink themselves of their duty to *David*, and return to their former Allegiance. *p* For thy presence will put more Life and Courage into all thy Soldiers, who will be ambitious to shew their utmost Skill and Courage in defending thy Person and Cause, when they know that all their Actions are observed by him who hath the distribution of Rewards and Punishments in his hands. So mayest thou also give Counsel as occasion offers, and encourage thy men to kill *David*, which otherwise they may possibly be afraid to do. Besides, the glory of the Victory will be wholly thine, which now *Ahithophel* seeks to get to himself.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground *q*: and of him, and of all the men that *are* with him, there shall not be left so much as one.

q i.e. Plentifully, suddenly, irresistibly, and on all sides; for so the Dew falls.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city *r*, and we will draw it into the river *s*, until there be not one small stone found there.

r Not that they should do so, or that it was the Custom to do so; but it is an Hyperbolical and Thrasonical Expression, suited to the vain glorious temper of this insolent young Man; and therefore most likely to prevail with him: implying, that they would do so if they could not discover and destroy him another way: or, that they should be enough to do so, if there were occasion. *s* Adjoyning to the City; it being usual to build Cities near some River, both for defence, and for other accommodations.

14 And Absalom and all the men of Israel said *t*, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel: for the LORD had † appointed to defeat the good counsel *u* of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

† Heb. *commanded*

t Being infatuated by a Divine Power, and given up to believe Lyes and Mistakes. *u* So it was, principally considered; being the wisest and most effectual course to accomplish *Absalom*'s end.

15 ¶ Then said Hushai unto Zadok, and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel: and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness *x*, but speedily pass over, lest the king be swallowed up, and all the people that *are* with him.

x Left the King's and People's Minds change, and *Ahithophel*, by his deep wit and great interest, persuade the King to follow his former advice, and to pursue you speedily.

17 Now Jonathan and Ahimaaz stayed by Enrogel *y*: (for they might not be seen to come into the city) and a wench *z* went and told them: and they went and told king David.

y Or, *the Fullers well*. A place near *Jerusalem*, *Jos.* 15. 7. and 18. 16. *z* Pretending to go thither to wash some Cloaths.

18 Nevertheless, a lad saw them *a*, and told Absalom, but they went both of them away quickly *b*, and came to a mans house in Bahurim, which had a well in his court, whither they went down *c*.

a Who knew them to be favourers of *David*, and observed them to wait there upon design, and to gain intelligence, and possibly saw the Wench speaking privately to them. *b* Suspecting by this Lads observation and Carriage, that they were discovered. *c* Either to come hole in the side of the Pit: or, to the bottom of the Pit, it being then dry, as Pits often were in those hot Countries. And this being in so open a place, they concluded none would imagine them to be hid there. And besides, they relied upon God's good Providence, which they knew watched over *David*, and them for his sake.

19 And the woman took and spread a covering over the wells mouth, and spread ground corn thereon ∴, and the thing was not known.

∴ Under pretence of drying it by the Sun: which shews it was Summer-time.

20 And when Absaloms servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water *d*. And when they had sought, and could not find *them*, they returned to Jerusalem.

d i.e. Over *Jordan*. This was a manifest Lye; but because it was spoken for no hurt, but good only, many Persons in those times conceived such Lyes to be lawful. Compare *Exod.* 1. 19. *Jos.* 2. 4, 5. But although God was pleased to overlook and pardon the sin, and graciously to reward the good intention which accompanied them; yet it is certain that all kinds of Lyes are moral Evils, and condemned by plain Scriptures, and that *we must not do evil that good may come*, nor *tell a lye for Gods glory*, Rom. 3. 7, 8.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan *e*: by the morning-light, there lacked not one of them that was not gone over Jordan.

e Either at the Ford, or in Boats.

23 ¶ And when Ahithophel saw that his counsel was not † followed, he saddled *his* asse, and arose, and † Heb. *saw* gate him home to his house, to his city, and † put † Heb. *executing* his houshold in order *f*, and hanged himself *g*, and died, and was buried in the sepulchre of his father.

f Disposed of his Estate by Will. Compare *Isa.* 38. 1. *g* Partly, because he could not indure to outlive his disgrace, and the rejection of his Counsel: and partly, because he foresaw by this means *David* would gain time and strength, and in all probability be Victorious, and then the storm would fall most heavily upon his head, as the main Author and Pillar of the Rebellion, and the contriver of those two pernicious Counsels above-mentioned.

24 Then David came to Mahanaim *h*: and Absalom passed over Jordan *i*, and all the men of Israel with him.

h A place in the Country of *Gilead*, bordering upon the Land of the *Ammonites*, *v.* 27. See *Gen.* 32. 2. and 2 *Sam.* 2. 8. *i* Not speedily, but when *all the men of Israel* were gathered together according to *Hushai*'s Counsel, who are said to be *with him* here, as it follows.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a mans son whose name *was* Ithra, an Israelite *k*, that went in to Abigail *l* the daughter of Nahash *m*, sister to Zeruiah, Joabs mother.

k Obj. He was an *Ishmaelite*, 1 *Chron* 2. 17. *Ans.* Not *Amasa*; but *Ithra*, or *Jether*, *Amasa*'s Father, is there so called, because he was such, either by his Birth from such Parents, or by his long habitation among them, or for some other reason now unknown. Compare 2 *Sam.* 15. 18. And *Amasa* is here called an *Israelite*, either, because he was a Proselyte: or, in opposition to *Joab*, who was of the Tribe of *Judah*, as *Amasa* was of one of the ten Tribes: or rather, to intimate, that although he or his Parents were called *Ishmaelites* for some reason, yet as to their extraction they were indeed *Israelites*. Which if *Amasa* had not been, it is not probable that he could have had so powerful an influence upon the Tribe of *Judah*, as he had, *chap.* 19. 14. *l i.e.* Lay with her, whether being first Married to her, or not, is uncertain. *m Nahash* is either another name of *Jesse*: or rather, the name of *Jesse*'s Wife, by whom he had this *Abigail*, as he had *Zeruiah* by another Wife; so they were sisters by the Father, but not by the Mother; and *Nahash* is here named to signifie so much.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass when David was come to Nahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon *n*, and * Machir the son of Ammiel of Lodebar *o*, and * Barzillai the Gileadite, of Rogelim,

* Chap. 19. 31. * Chap. 17. 27.

n Who, as it may seem, disliked and disowned that barbarous action to the Embassadors; and therefore, when the rest were destroyed, was left King or Governour of the residue of the *Ammonites*. *o* See above *chap.* 9. 4.

28 Brought beds, and ‖ basins *p*, and earthen vessels, ‖ Or, *pots* and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*.

p i.e. All sorts of Houshold-stuff, as well as other provisions, all which *David* now wanted.

29 And honey, and butter, and sheep, and cheese of kine for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty in the wilderness *q*.

q i.e. Having been *in the wilderness*. Which is an easie and common Ellipsis. Or, *because of* (to the *Hebrew* Particle *beth* is oft used) *the Wilderness*, which they have passed thorough, in which Provisions are very scarce.

CHAP.

CHAP. XVIII.

David viewing the Armies in their March, giveth them charge of Absalom, 1,——5. *whose Men are smitten: He hanging by his Hair on an Oak, is slain by Joab, and cast into a Pit: His Pillar and Monument,* 6,——18. *David hearing hereof,* 19,——32. *Mourneth for Absalom,* 33.

AND David numbred the people that *were* with him *a*, and set captains of thousands, and captains of hundreds over them.

a Which flocked to him thither, so as to make up a small Army.

2 And David sent forth a third part of the people under the hand of Joab *b*, and a third part under the hand of Abishai the son of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you my self also *c*.

b To wit, for his especial conduct and management in the Battel: otherwise *Joab* was the General of all the Forces; nor had *David* yet taken away that Power from him, nor was this a time to do it. But such distributions of Forces are usual in Battels. *c* That by my presence I may put life and courage into my Soldiers; and because it is fit I should run the same hazards with you, which you do for my sake.

3 But * the people answered, Thou shalt not go forth *d*: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thousand of us *e*: therefore now *it is* better that thou † succour us out of the city *f*.

* Chap. 21. 17. † Heb. *in their heart on us.* † Heb. *as ten thousand of us.* † Heb. *be in succour.*

d For this was *Absalom*'s great error, into which he was drawn by a Divine infatuation, and by *Hushai*'s craft to go to Battel in his own Person, which was the utter ruin of him and of his Cause. *e* Not only for the Dignity of thy Person, but also for the importance of our common cause and concern, which, if thou are slain, is irrecoverably lost. *f* By sending us Supplies of Men, and Provisions of all sorts, as we have occasion; and by securing our retreat, if we be defeated. Or thus: not go along to the Battel with us, but only go out with us, or accompany us out of the City (to encourage the Company) and then retire for thy own safety. And so it seems by the next Verse.

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side *g*, and all the people came out by hundreds, and by thousands.

g i.e. Between the two Gates of the City, as it is expressed below, *v.* 24.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom *h*. And all the people *i* heard when the king gave all the captains charge concerning Absalom.

h If you Conquer (which he presaged they would by God's gracious Answer to his Prayer for the turning of *Ahithophel*'s Counsel into foolishness), take him Prisoner, but do not kill him. Which desire proceeded, partly, from his great Indulgence towards his Children: partly, from *David*'s Consciousness that he himself was the meritorious and procuring cause of this Rebellion, *Absalom* being given up to it for the punishment of *David*'s sins; and therefore did indeed deserve some pity from him: partly, from the consideration of his Youth, which commonly makes Men foolish, and heady, and violent, and subject to ill Counsels: And partly, from his Piety, being loth that he should be cut off in the act of his sin without any space, or means for repentance, whereby both his Soul and Body would be in danger to perish for ever. *i* To wit, the Citizens and others who stood with the King in the Gate when the Army marched forth.

6 ¶ So the people went out into the field against Israel: and the battel was in the wood of Ephraim *k*.

k So called, not from its situation in the Tribe of *Ephraim*, which was on the other side *Jordan*, as is evident; but from some memorable action or occurrent of the *Ephraimites* beyond *Jordan*; whether it was their killing of *Oreb* and *Zeeb* there, *Judg.* 7. 25. and 8. 3. or, their slaughter by *Jephthah*, *Judg.* 12. 5, 6. or, some other not mentioned in Sacred Scripture.

7 Where the people of Israel *l* were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

l i.e. The Soldiers of *Absalom*; so called, partly, to note that all *Israel* (some few excepted) were engaged in this Rebellion, which made *David*'s deliverance more glorious and remarkable: and partly, in opposition to *David*'s Men, who, as to the main Body, or most considerable part, were of the Tribe of *Judah*, or had followed him from *Judah*.

8 For the battel was there scattered *m* over the face of all the country: and the * wood † devoured more people *n* that day than the sword devoured *o*.

* Isa. 5. 9. † Heb. *multiplied to devour.*

m i.e. The Warriers being beaten in the fight, fled and were dispersed: the abstract being put for the concrete, as *poverty* is put for *poor men*, 2 *Kings* 24. 14. and *deceit* for the *deceiver*, and *dreams* for *dreamers*, *Prov.* 12. 24. and 13. 6. *n i.e.* More People died in the Wood, either through hunger, and thirst, and weariness: or, by the wild Beasts, whereof great numbers were there, which, though they were driven away by noise and clamour from the place of the main Battel, yet might easily meet with them when they fled several ways, which also might be directed and sent to them by God's Providence, and just Judgment to punish them for their Rebellion: or, by falling into Ditches and Pits, which were in that place, *v.* 17. and probably were covered with Grass or Wood, so as they could not see them till they fell into them: or, by being hanged in Trees, as *Absalom* was, *v.* 9. and especially by *David*'s Men, who pursued them, and killed them in the Wood: and the *Wood* is rightly said to have *devoured* them, because it gave the occasion to their destruction, inasmuch as the Trees, and Ditches, and Pits, entangled them, and stopped their flight, and made them an easie prey to *David*'s Men, who followed them, and slew them in the pursuit, being therein directed and assisted by the People of that Country, who, after the manner, fell in with the victorious side; *o* To wit, in the main Battel: the *Sword* being put for the *Battel*, by a common Metonymy.

9 ¶ And Absalom met the servants of David *p*; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak *q*, and he was taken up between the heaven and the earth, and the mule that *was* under him went away *r*.

p Who, according to *David*'s Command, spared him, and gave him an opportunity to escape. *q* In which probably he was entangled by the hair of the head, which being very long and thick, might easily catch hold of a Bough, especially when the great God directed it. Either he wore no Helmet, or his Helmet was such as left much of his Hair visible; or he had thrown away his Helmet as well as his other Arms, to hasten his flight, or because of the heat of the season. Thus the matter of his Pride was the instrument of his Ruine, as also *Asahel*'s swiftness, *chap.* 2. 18. and *Ahithophel*'s Policy, *chap.* 17. 23. were the occasions of their destruction. *r* Which might easily happen, because being in flight the Mule passed along very swiftly.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground *s*, and I would have given thee ten *shekels* of silver, and a girdle *t*?

s Why didst thou not smite him down from the Oak, and with thy Spear nail him to the ground? *t* A Military Belt of more than ordinary price, as a testimony of thy Valour and good Service. See on 1 *Sam.* 18. 4.

12 And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, *yet* would not I put forth mine hand against the kings son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, † Beware that none *touch* the young man ∴ Absalom.

† Heb. *weigh upon mine hand.* † Heb. *Beware whosoever ye be, &c.*

∴ Or, *take heed what* (for so the *Hebrew* Pronoun *mi*, is sometimes used, as *Judg.* 13. 17.) ye do *with the young man*. He expresseth *David*'s sense, though not his words.

13 Otherwise I should have wrought falshood against mine own life *t*: for there is no matter hid from the king *u*, and thou thy self wouldest have set thy self against *me* ∴.

t Either, First, I should have been guilty of false and perfidious dealing against the King's express Injunction, and that with the manifest hazard of my own Life. Or, Secondly, I should have betray'd my own Life. I should not only have deceived my self with false hopes, either of concealing my Fact from the King, or of obtaining a Reward, yea, or a Pardon, from him or thee for it, but also have destroyed my self thereby, and laid a plot against my own Life. *u* This, as all other things, would certainly come to the King's ear. ∴ Thou wouldst have been my Adversary and Accuser; partly, because it was thy duty to be so; and partly, to vindicate thy self by casting the blame upon another. Or, *thou wouldst have stood afar off*, as this Phrase is used, *Psal.* 38 11. Thou wouldst not have stood to me to intercede for my Life or Reward, but wouldst keep at a distance from me.

14 Then said Joab, I may not tarry thus † with thee *v*. And he took three darts in his hand, and thrust them through the heart ∴ of Absalom, while he *was* yet alive *a* in the † midst of the oak.

† Heb. *before thee.* † Heb. *heart.*

v I must not lose time in contending with thee till I let the occasion slip. ∴ Not properly so called, for he was yet alive after these wounds, and was slain, *ver.* 15. but through his middle, as the word *heart* is oft used, as *Psal.* 46. 2. and that too, not exactly, but more largely understood, as *Deut.* 4. 11. *Ezek.* 27. 4. *Matth.* 12. 40. or through his Body: which might be, and yet the wounds not mortal. *a* Or, *yet he continued alive*, *i.e.* the Darts did not dispatch him, and therefore they smite him again, and kill him, *v.* 15.

15 And ten young men that bare Joabs armour, compassed about, and smote Absalom, and slew him *b*.

b Judging that there could be no safety to the King, nor peace to the Kingdom, nor security to himself, and all *David*'s Friends, and Loyal Subjects, and good Men, if *Absalom* had lived, as may seem probable from *chap.* 19. 10. and yet perceiving that the King's heart was reconcilable to *Absalom*, notwithstanding his abominable Crimes of lying with his Father's Concubines, and of horrid and unnatural Rebellion; both which were capital Crimes by the Law of God; he adventured to save *David*'s Life against his Will. But whether *Joab* did well in this, all things considered I shall not here determine.

18 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people *c*.

c Who otherwise were highly incensed against the Rebels, and hotly pursued them. But, the head of the Rebellion being cut off, and the danger thereby past, he puts a stop to the effusion of *Israelitish* blood.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him *d*: and all Israel fled every one to his tent *e*.

d As a lasting monument of *Absalom's* sin and shame, and of the Righteous Judgment of God upon him. Compare *Jos.* 7. 26. and 8. 29. and 10. 27. He was first hanged, after a sort, which was an accursed death, *Deut.* 21. 23. and then thrust through with Darts and Swords; and, after all, in a manner stoned, which was the proper punishment of a Rebellious Son, *Deut.* 21. 21. *e* To their houses and dwellings, to avoid the shame and punishment of their Rebellion.

18 ¶ Now Absalom in his life time had taken and reared up for himself a pillar *f*, which *is* in * the kings dale *g*: for he said, I have no son to keep my name in remembrance *h*: and he called the pillar after his own name, and it is called unto this day, Absaloms place *i*.

* Gen. 14. 17.

f To preserve his name in memory; whereas it had been more for his honour if his name had been buried in perpetual oblivion But this was the effect of his pride and vain-glory. *g* A place near *Jerusalem* so called. *Genesis* 14. 17. *h Object.* He had *three sons*, *Chap.* 14. 27. *Anſ.* Either they were all now dead; or, if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or, he erected this Pillar before his Sons were born. But the first opinion seems most probable; and it was a remarkable Judgment of God, that he who struck at his Father's life, should be punished with the death of all his Sons. *i* Heb. *Absalom's hand*, i.e. his work, made, though not by his hand, yet for him and his glory, and by his procurement.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged himself of his enemies.

† Heb. *judged him from the hand of*, &c.

20 And Joab said unto him, Thou shalt not † bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the kings son is dead *k*.

† Heb. *be a man of tidings.*

k And thou shalt not be a Messenger of Evil tidings, which will be unwelcome to him, and prejudicial to thee.

21 Then said Joab to Cushi *l*, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

l Or, *to an Ethiopian*; so he might be by birth, and yet by profession an *Israelite*.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But † howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son *m*, seeing that thou hast no tidings ‖ ready?

† Heb. *be what may.*

‖ Or, *convenient*, or, *sufficient*, Numb. 11. 22.

m So he calls him with respect both to his younger years, and to that true and tender affection which he had for him.

23 But howsoever (*said he*) let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain *n*, and over-ran Cushi.

n Which was the smoother and easier, though the longer way.

24 And David sate between the two gates *o*: and the watchmen went up to the roof over the gate unto the wall *p*, and lift up his eyes, and looked, and behold, a man running alone.

o For the Gates of the Cities then were, as now they are large and thick; and for the greater security, had two Gates, one more outward, the other inward. Here he sate, that he might hear tidings when any came into the City. *p* Unto the top of the Wall or Tower upon the Gate, where watchmen used to watch. Compare 2 *Kings* 9 17. *Ezek* 33 2.

25 And the watchmen cried, and told the king. And the king said, If he *be* alone *there is* tidings in his mouth *q*. And he came apace, and drew near.

q He is sent with some special Message: which was a very probable conjecture: for if he had run or fled from the Enemy, many others would have followed him.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, † Methinketh the running of the foremost, is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings *r*.

† Heb. *I see thee running.*

r He loves me well, and therefore would not afflict me with Evil tidings.

28 And Ahimaaz called and said unto the king, ‖ † All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath † delivered up † the men that lift up their hand against my lord the king.

‖ Or, Peace *be to thee.* † Heb. *Peace.*

† Heb. *shut up.*

† Heb. *To the heart of thy servants.*

s Into thy hand and power; or, to destruction. Compare 1 *Sam.* 24. 19. and 26. 8.

29 And the king said, † Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the kings servant *s*, and *me* thy servant, I saw a great tumult, but I knew not what *it was* *t*.

† Heb. *Is there peace?*

t Cushi. † He seems to tell an untruth, as is evident from *v.* 20. because he now plainly perceived what *Joab* foretold him, that such tidings would be very unwelcome to *David*. But he made a bad choice, to offend God with a lye, rather than to displease the King with a truth. Yet thus far it might be true; that though he had reason to think *Absalom* was dead, yet was not able to give account of the particulars which concerned it, wherewith *Cushi* was instructed.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And behold, Cushi came, and Cushi said, † Tidings my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

† Heb. *tidings is brought.*

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise up against thee to do *thee* hurt, be as that young man *is* *u*.

u May they perish and be cut off, as he is.

33 ¶ And the king was much moved, and went up to the chamber over the gate *x*, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son *y*.

x Retiring himself from all Men and Business, that he might wholly give up himself to lamentation. *y* This he might speak from a deep sense of his Eternal State, because he died in his sins, without the least testimony of repentance, and because *David* himself had by his own sins been the unhappy instrument and occasion of his Sons death.

CHAP. XIX.

Joab by hard words moveth the King to cease his mourning, and shew himself to the People, 1,——8. *The King is brought back by the men of Judah: And Amasa put in Joab's place,* 9,——14. *Shimei sueth for mercy, and obtaineth it,* 16,——23. *Mephibosheth meeting the King, recovers half his Estate,* 24,——30. *Barzillai is dismissed: Chimham his Son is taken into the King's Family,* 31,——40. *The Israelites expostulate with Judah for bringing home the King without them,* 41,——43.

AND it was told Joab *a*, Behold, the king weepeth and mourneth for Absalom.

a By his Messengers, upon their return.

2 And the † victory that day *was turned* into mourning, unto all the people: for the people heard † Heb. *sa-* *vation*, or, *deliverance* say that day, how the king was grieved for his son.

3 And the people gat them by stealth that day into the city *b*, as people being ashamed steal away when they flee in battel.

b Not openly, and orderly, and triumphantly, as Conquerors use to do; but secretly, and disorderly, and asunder, as if they were afraid and ashamed, left *David* should see them, and look upon them with an evil eye, as those that had an hand in the killing of his dearly beloved Son.

4 But the king covered his face *c*, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son.

c As a deep mourner, as one that desired neither to see, nor to be seen by any others.

5 And Joab came into the house *d* to the king, and said, Thou hast shamed this day the faces of all thy servants *e*, which this day have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines *f*,

d Either the Gate-house: or, his now dwelling-house in the City: to which he was retired, that he might more freely indulge himself in the expressions of his Grief. *e* By disappointing their just hopes of Praises and Rewards, and by requiting them with Contempt and tacit Rebukes. *f* All which *Absalom* struck at, and had sooner or later actually taken away, if he had not been cut off in such a manner, without expecting thy knowledge or consent: and therefore thy carriage towards them that have saved the lives of thee and thine, with the utmost hazard of their own, is highly unjust and ungrateful.

6 † In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, † that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well *g*.

† Heb. *by loving*, &c. † Heb. *that princes, or ſervants, are nothing to thee.*

g This is not to be underſtood as exactly true in the rigour of it; but only comparitively and hyperbolically ſpoken. For *David* deſired their preſervation and *Abſalom's* too: but it muſt be conſidered, that *Joab* was now in an high tranſport of Paſſion, which might eaſily hurry him into indecent expreſſions; and that *David's* carriage gave too much colour to ſuch a ſuggeſtion; and that ſuch ſharpneſs of ſpeech was in a manner neceſſary to awaken the King out of his Lethargy, and to preſerve him from the impendent Miſchiefs.

7 Now

7 Now therefore ariſe, go forth, and ſpeak † comfortably unto thy ſervants: for I ſwear by the LORD *h*, if thou go not forth *i*, there will not tarry one with thee this night *k*, and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

† Heb. *To the heart of thy ſervants.*

h This Oath was either aſſertory of what he believed might in reaſon be expected, as likely in great meaſure to come to paſs; or elſe promiſſory; or rather, minatory of what he by his influence could and would effect; and if ſo, it was much more than became him to ſay to his Sovereign; and could only be excuſed by the circumſtances which at this time might make it ſeem neceſſary: For *David* was indeed to blame in taking no more notice of their good ſervice (however *Joab* might be faulty alſo in diſobeying the Kings expreſs Command as to *Abſalom's* Perſon); and great reaſon there was that *David*, as *Joab* did now adviſe, ſhould ſhew himſelf leſs diſpleaſed to the People, who had expoſed their Lives to preſerve him and his. *i* To the Gate, to ſhew thy ſelf to thy People, and kindly and thankfully to acknowledge the good ſervice that they have now done thee. *k* The hearts of all thy People will forthwith be irrecoverably alienated from thee, and they will look out for ſome other Perſon on whom they may ſee the Crown.

8 Then the king roſe, and ſate in the gate *l*: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king *m*: for Iſrael had fled every man to his tent.

l He was come forth out of his retirement, and appeared in public, on the Seat of Judgment, at the Gate of the City, to receive the Addreſſes of his People, and mind the Affairs of the Kingdom. *m* To congratulate him for the Victory, and to profeſs their ſubjection to him. So *Joab's* Speech, though very ſevere and preſumptuous, was, it ſeems, a word in ſeaſon, and had that good effect which he deſigned.

9 ¶ And all the people were at ſtrife *n* throughout all the tribes of Iſrael, ſaying *o*, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom *p*.

n Quarrelling one with another as the Authors or Abettors of this ſhameful and curſed Rebellion. *o* Diſcourſing privately and publickly of *David's* high Merits, which God, being now reconciled to *David*, brings afreſh to their Memories, and reneweth the ſenſe of their obligations to their King, which they had lately ſhaken off. Thus the Crowns of Kings fit faſter or looſer upon their heads, as God is pleaſed to diſpoſe of the Thoughts and Hearts of their People, which he can turn in an inſtant which way he will. *p* Now we come to reflect upon our own Actions, we are ſenſible of our folly and unworthineſs in adhering to *Abſalom*, and thereby forcing *David* to fly out of the Land of *Canaan*, to the parts beyond *Jordan* for his ſecurity.

10 And Abſalom whom we anointed *q* over us, is dead in battel *r*: now therefore why † ſpeak ye not a word *ſ* of bringing the king back?

† Heb. *are ſilent.*

q i.e. Cauſed to be Anointed by *Zadok*, or *Abiathar*, or ſome other of the Prieſts, whom they perſuaded or conſtrained to do this office: for this being a Sacred Ceremony, of a great Reputation, and a likely means to gain the more authority and veneration from the People to *Abſalom*, as one whom God by his Vicegerent had conſtituted and ſet up; and this Rite being uſual upon all tranſlations of the Government from one Perſon to another in an extraordinary way, as this confeſſedly was, it is not likely that they would now omit it: though otherwiſe *Anointing* is frequently put for deſigning or conſtituting. *r* And therefore we have no obligation to him, and no hope of any thing from him. *ſ* The People of *Iſrael* ſpeak thus to the Elders of *Iſrael*, as appears by comparing this Verſe with the next. Seeing their deſigns for *Abſalom* diſappointed, they now repented of that undertaking, and were willing to teſtifie ſo much by their forwardneſs to bring back *David*, and re-eſtabliſh him.

11 ¶ And king David ſent to Zadok, and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah *t*, ſaying, Why are ye the laſt to bring the king back to his houſe *u*? (ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe *x*).

t Who being the firſt and chief Abettors of *Abſalom's* Rebellion, deſpaired of ever obtaining the King's Grace and Pardon, and therefore were backward to promote the King's Reſtauration. *u* To his Royal Palace at *Jeruſalem*. *x i.e.* Even to *Mahanaim*, where now the King's Houſe and Family is. Thus ſometimes one word is taken in divers ſenſes in the ſame Verſe, as *Matth.* 8. 22. Or rather thus: About bringing the King back *to his houſe*: For, Firſt, Thoſe words are very fitly and eaſily underſtood here, out of the foregoing member of the Verſe; ſuch defects being uſual in the *Hebrew*, which is a very conciſe or ſhort Language. So it is *Exod.* 22. 15. and *Deut.* 1. 2, &c. Secondly, It ſeems moſt reaſonable to underſtand the ſame Phraſe, *to his houſe*, being twice here uſed in the ſame ſence in both places, to wit, of his Houſe in *Jeruſalem*: and this is moſt agreeable to Rule, and to Scripture-uſage. Thirdly, Thus the words have more Emphaſis than the other way: For if the Speech came to the King at *Mahanaim*, it matters not whether it found him in his Houſe there, or in the Gate-houſe, or in the Field. Fourthly, *David* had no Houſe in *Mahanaim*, which could properly be called *his houſe*; as he had in *Jeruſalem*. And then the Parenthеſis ſhould cloſe before thoſe laſt words; *even to his houſe*, or even *to his own houſe*, to wit, that at *Jeruſalem*.

12 Ye *are* my brethren, ye *are* my bones and my fleſh *y*: wherefore then are ye the laſt to bring back the king *z*?

y Of the ſame Tribe, and ſome of you of the ſame Family with my ſelf; and therefore if I ſhould revenge my ſelf of you, which perhaps you may fear I will do when I have fully regained my power, I ſhould but tear my own Fleſh in pieces, and hare my own Body, which Nature and intereſt obligeth every Man to preſerve. *z* This delay doth not ſuit with the relation you have, and the affection you owe to me.

13 And ſay ye to Amaſa *a*, *Art* thou not * of my bone, and of my fleſh *b*? God do ſo to me, and more alſo, if thou be not captain of the hoſt before me *c* continually, in the room of Joab *d*.

* Chap. 17. 25.

a Abſalom's late General; who judging his caſe, above all others, deſperate, might be ready to uſe all his Intereſt with that Tribe, to delay or hinder the King's return. *b i e.* My near Kinſman, my Nephew. See 1 *Chron.* 2. 16, 17. *c i e.* In my preſence; or, now whilſt I live; leſt he ſhould think he promiſed him only the reverſion of it. *d* Who, beſides his other Crimes, had lately exaſperated the King by his wilful Murther of *Abſalom*, contrary to *David's* expreſs Command; and by his inſolent Carriage towards him. And therefore the King having now the opportunity of another Perſon who had a greater Intereſt both in *Judah* and *Iſrael* than *Joab*, he gladly complies with it, that ſo he might both chaſtiſe *Joab* for his faults, and reſcue himſelf from the Bondage in which *Joab* had hitherto held him. Yet it is not neceſſary, from thoſe words *in the room of Joab*, to conclude that *Joab* was to be diſplaced to make room for *Amaſa*; but that he might be in like condition with *Joab*: But, what follows in the next Chapter, makes very probable that he was indeed diſplaced, and *Amaſa* put in his place.

14 And he *e* bowed the heart of all the men of Judah, * even as *the heart* of one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

* Jud. 20. 1

e Either, Firſt, *Amaſa* by his great influence upon them. Or, rather, Secondly, *David* by this prudent and kind Meſſage, and his free offer of pardon and favour to them, as if they had never offended.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan *f*.

f To attend upon the King in his paſſage over *Jordan*, and to furniſh him with conveniencies for his paſſage and journey. See below, *ver.* 41, 42.

16 ¶ And * Shimei, the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

* Chap. 16. 5. 1 Kin. 2. 8.

17 And *there were* a thouſand men of Benjamin with him *g*, and * Ziba the ſervant of the houſe of Saul *h*, and his fifteen ſons, and his twenty ſervants with him, and they went over Jordan before the king *i*.

* Chap. 16. 1.

g Whom he brought, partly to ſhew his power and intereſt in the People, whereby he was able to do *David* either great ſervice, or great diſſervice: and partly, as Interceſſors on his behalf, and as witneſſes of *David's* clemency or ſeverity, that in him they might ſee what the reſt of them might expect. *h* Who, being conſcious of his former abuſe of *David*, and of his Maſter *Mephibosheth*; which he knew the King would underſtand, deſigned to ſweeten *David's* Spirit towards him, by his great officiouſneſs and forwardneſs in meeting him, and congratulating his return. *i* They did not tarry on this ſide *Jordan* waiting till the King came over, as the moſt of the men of *Judah* did; but went over *Jordan* to pay their reſpects and duty to the King there, to expreſs their eager and impatient deſire to ſee the King.

18 And there went over a ferry-boat *k* to carry the kings houſhold, and to do † what he thought good. And Shimei the ſon of Gera fell down before the king as he was come over Jordan *l*;

† Heb. *the good in his eyes.*

k Made by the men of *Judah* for the King's proper uſe; beſides which there were doubtleſs many Boats ready for the uſe of others. *l* Or rather, *as he was paſſing*, or *about to paſs over Jordan*; but this was beyond *Jordan*: for as he went over *Jordan* to the King, *v.* 17. ſo doubtleſs he fell down before him at his firſt coming into his preſence there.

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember * that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart *m*.

* Chap. 16. 5.

m i.e. Be affected with it, or excited to revenge it.

20 For thy ſervant doth know that I have ſinned *n*: therefore behold, I am come the firſt this day of all the houſe of Joſeph *o*, to go down to meet my lord the king.

n I do not excuſe my Sin, but with grief and ſhame confeſs it; in which caſe the Lord thy God is ready to pardon Offenders, and ſo I truſt wilt thou be. *o* The ſenſe of my former Sin now hath, and, whilſt I live will make me the firſt and moſt forward in all Acts of Duty and Service to thy Majeſty. *p Object.* He was a Benjamite, *Chap.* 16. 5. How then doth he make himſelf one of the

house of Joseph? Answ. *The house of Joseph* is here put, either, 1. For the Ten Tribes, which are oft distinguished from *Judah*, and then they are called *the house of Joseph*; as *Zech.* 10. 6. But this distinction was not made before the division of the People into two Kingdoms: And even after that Division, *Benjamin* was constantly reckoned with *Judah*, and not with *Joseph* or *Ephraim*. Or, 2. For all the Tribes of *Israel*, who are all called *the children of Joseph*, *Psal.* 77. 15. Compare *Psal.* 80. 1. and 81. 5. as well they might, not only because of *Joseph*'s Eminency, (the most Eminent Persons and Things being oft put for the rest of the kind) and because the rights of Primogeniture were in a great part devolved upon him, 1 *Chron.* 5. 1. but also because *Joseph* had been as a Father to them, and had nourished them all like Children; as is expressed in the *Hebrew* Text, *Gen.* 47. 12. But in this sence this was not true, for the House of *Judah* came before him, *ver.* 15. Or rather, 3. For all the Tribes, except *Judah*, which are conveniently called *the house of Joseph*, for the reasons now mentioned, and are fitly distinguished from *Judah*, because the Rights of the First-born were divided between *Judah* and *Joseph*, 1 *Chron.* 5. 2. And though *Benjamin*, after the Division of the Kingdoms was fitly joyned with *Judah*, because then they adhered to that Tribe; yet before that time it was more conveniently joyned with *Joseph*, because they marched under the Standard of the House of *Joseph*, or of *Ephraim*, *Numb.* 10. 22, 23, 24. Whence it is, that *Ephraim*, *Benjamin*, and *Manasseh*, are put together, *Psal.* 80. 2.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed *q*?

q i.e. The King. By this Expression, he minds *David* of his former Zeal against those who offered any injury to *Saul*, because he was the Lord's Anointed, 1 *Sam.* 24. 6. and 26. 9. and therefore demands the same Justice against *Shimei* for his Cursing of the King, which was so expressly forbidden, *Exod.* 22. 28. and by the Analogy of that Law, *Exod.* 21. 17. might seem punishable with Death.

22 And David said, What have I to do with you *r*, ye sons of Zeruiah *s*, that ye should this day be adversaries unto me *t*? * Shall there any man be put to death this day in Israel? for do not I know, that I *am* this day king over Israel *u*?

* 1 Sam. 11. 13.

r I do not ask, neither will I take your Advice in this Matter. *s* Implying, that *Joab*'s hand was in this Contrivance, or that he suspected it. *t i.e.* That you put me upon things unfit for me to do, and contrary to my present Interest; for it was *David*'s Interest at this time to appease the People, and reconcile them to him, and not now to give them any new distast by acts of Severity: For this would make others jealous, that *David* will not forgive them neither, but would watch an opportunity to be Revenged on them. You preend Friendship herein, and would have me take it for an effect of your Zeal for my Service; but in truth you give me such Counsel as my Enemies would wish me to follow, that thereby I might awaken the fears and jealousies of my People which are now asleep, and cast them into a second Rebellion: which either *Joab* and *Abishai* really designed by this Advice, that so *Joab* might recover his Place again, and be made necessary for the King's Service; or *David* suspected that they did so. *u* Is not my Kingdom, which for my Sins was in a manner wholly lost, just now restored and assured to me? And when God hath been so merciful to me in forgiving my Sin, shall I now shew my self Revengeful to *Shimei*? Shall I sully the Publick Joy and Glory of this Day, with an act of such severity? Or, shall I alienate the Hearts of my People from me, now when they are returning to me?

23 Therefore * the king said unto Shimei, Thou shalt not die *x*: and the king sware unto him *y*.

* 1 Kings 2. 37, 46.

x To wit, this day, as *Abishai* desireth; nor whilst I live, nor by my Hands, as it is repeated and explained, 1 *Kings* 2. 8. not for this Cause alone. For though *David* gave order to *Solomon* for his Punishment after his Death; nor was it fit for the Publick Good that such a horrid Crime should go unpunished; yet he would not have him punished for this Fault alone, but for some other Capital Crime, which he presumed *Shimei*'s Temper would easily betray him to; and *Solomon*'s deep Wisdom would easily find out, 1 *Kings* 2. 9. *y* That he would not put him to death with the Sword, as it is expressed 1 *Kings* 2. 8.

24 ¶ And Mephibosheth the son *z* of Saul came down to meet the king, and had neither dressed his feet *a*, nor trimmed his beard *b*, nor washed his cloathes *c*, from the day the king departed, until the day he came *again* in peace.

z i.e. The Grandson, 2 *Sam.* 6. 3, 6. 4 By cutting his Nails, and by washing his Feet, which was usual in those hot Climates, and very refreshing; and therefore now neglected, as becoming a Mourner. *b* But suffered it to grow very long, and disorderly, as was usual with many Persons in a solemn, or mournful State. *c* His Linnen Clothes. This and the former were signs, that he was a true and obstinate Mourner, that laid aside his usual Refreshments: and they are here mentioned as Evidences of the Falshood of *Ziba*'s former Relation concerning him, *Chap.* 16. 3.

25 And it came to pass when he was come to Jerusalem *d* to meet the king, that the king said unto him, Wherefore wentest not thou with me, O Mephibosheth?

d So it is supposed, That *Mephibosheth*, though he were to meet the King, wanted either Courage, or fit Opportunity to speak to the King till he came to *Jerusalem*, because of the great Multitudes that Addressed themselves to the King by the way. Though it might more reasonably be thought, that he could not go from *Jerusalem* to meet the King, as others did, because he wanted conveniencies for his Journey: for *Ziba* had gotten all his Lands and Goods, *Chap.* 16. 4. and it is not likely that he, who would not provide him an Ass to ride on, or to accompany the King at his departure, would now be hasty to furnish him with one to meet the King, to whom he knew he would complain of him. But the Words may seem to be better rendred thus, *when he went* (for so the *Hebrew* Verb signifies, *Ruth* 3. 7. *Jonah* 1. 3.) from (which *Præpositon* is oft understood) *Jerusalem*. For there he was, *Chap.* 16. 3. and having continued there, as probably he did, (because he wanted an Ass to convey him elsewhere, and knew not where to be with more safety) he could not properly nor truly be said to have come thither to meet the King. *e* As Justice and Gratitude obliged thee to do.

26 And he answered, My lord, O king, my servant deceived me *f*; for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant is lame:

f By carrying away the Ass which I bid him Saddle for me.

27 And * he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God *g*: do therefore *what is* good in thine eyes.

* Chap. 16. 3.

g To distinguish between true Reports and Calumnies; See on *Chap.* 14. 20.

28 For all *of* my fathers house, were but † dead men before my lord the king *h*: yet * didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king *i*?

† Heb. *men of death.* * Chap. 9.

h i.e. Before thy Tribunal: we were all at thy Mercy: not my Estate only (which thou hast now granted to *Ziba*) but my Life also was in thy Power, if thou hadst dealt with Rigour, and as Earthly Kings use to do with their Predecessors and Enemies Children. For otherwise by the Law of God *Saul* himself had not deserved to die by *David*'s hands, as *David* himself confessed: Much less his Children, who were not to dye for their Father's Sins, *Deut.* 24. 16. But *Mephibosheth* speaks like a Courtier, and like an Orator, aggravating Matters against himself, that he might seem to justifie the King's Sentence, and to submit to it; and so insinuate himself into the King's favour. *i* To wit, for the Vindication of mine Honour, and the Restitution of my Estate.

29 And the king said unto him, Why speakest thou any more of thy matters *k*? I have said *l*, Thou and Ziba divide the Land *m*.

† Heb. *days.*

k For as *Ziba* was present, so doubtless he was not silent, but said and did what he could to make good his former Charge; which must needs occasion many Words before the King. And the King was not now at leisure for long Debates, and therefore makes an end of the Matter. *l* To wit, within my self; I have considered the Matter as far as now I can, and upon the whole am come to this Resolution, wherein I expect that thou and he do both acquiesce. Or, *I do nam say*, I pronounce this Sentence in the Cause. *m* The meaning is either, 1. The Land shall be divided between thee and him, as it was by my first Order, *Chap.* 9. 10. He and his Sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the Profits thereof to thee. And to this the following words may well enough be accommodated; *Yea, let him take all*; to wit, to his own sole use. Or, 2. The Right and Profits of the Land shall be equally divided between you. It seems a very rash and harsh Sentence, and very unbecoming *David*'s Wisdom, and Justice, and Gratitude to *Jonathan*; and *Ziba* seems to have deserved Death for falsly accusing his Master of Treason, rather than a Recompence. But the whole Transaction of the Matter is not here set down. Possibly *Ziba* might bring plausible Pretences to justifie his Accusation; and it might be proceeded, That *Mephibosheth* neglected the trimming and dressing himself only in Policy, and that for a season, till *David* and his Family had destroyed one another by their Civil Wars, and giving him a fit opportunity to take the Crown. So that *David* might really be at a loss what to determine. And *Ziba* had given proof of his Affections to *David* by an Act of kindness which could not be without hazard to himself, *Chap.* 16. 1, 2. which *Mephibosheth* had not done. And possibly, this was only a present Sentence, and *David* resolved to Examine things more throughly when he had more leisure, and then to make a more full and final Determination of the Business; which also he might do, though it be not here Recorded. For we must not think, that nothing was done and said about such things but what is mentioned in Scripture. Besides, *Ziba* being a powerful Man, and the Crown not yet firmly fixed upon the King's Head, *David* might think fit, to suspend his final Sentence till a more convenient season, and not now to provoke him too much by taking away all his Estate from him at once, but to proceed against him by degrees. However, this is certain, we cannot pass a right Judgment upon this Action of *David*'s, unless we understood all the Circumstances of it, which we cannot pretend to do.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house *n*.

n I am concerned to lose all, being fully satisfied with the happiness of seeing my dear and dread Sovereign restored to his Crown, and Truth and Peace returned to his Kingdom.

31 ¶ And

† Heb. *pass over.*

31 ¶ And * Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan *o*.

* 1 King. 2. 7.

o And then to cross *Jordan* again, and so return to his Native Land.

32 Now Barzillai was a very aged man, *even* fourscore years old, and * he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

* Chap. 17. 27.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, † How long have I to live, that I should go up with the king unto Jerusalem *p*?

† Heb. *How many days are the years of my life?*

p Seeing my time of continuance in this World is but short, it is not advisable to change my Habitation, or to give thee or my self any further trouble.

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men, and singing women *q*? wherefore then should thy servant be yet a burden unto my lord the king *r*?

q My Senses are grown dull, and uncapable of relishing the Delights of the Court. I am past taking Pleasure in delicious Tastes, or sweet Musick, and other such Delights of the Court. *r* I am through Age both useless and burthensome to others, and therefore most improper for a Court-life.

36 Thy servant will go a little way over Jordan *s* with the king: and why should the king recompense it me *t* with such a reward?

s A little onward in thy way to *Jerusalem*, and then return. *t* Or, *recompence me*, to wit, for my small kindness to thee at *Mahanaim*, which was but a part of my Duty to thee.

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy servant Chimham *u*, let him go over with my lord the king, and do to him what shall seem good unto thee.

u Barzillai's Son, 1 *King.* 2. 7.

38 And the king answered, Chimham shall go over with me: and I will do to him that which shall seem good unto thee: and whatsoever thou shalt † require of me, *that* will I do for thee.

† Heb. *chuse.*

39 And all the people went over Jordan: and when the king was come over, the king kissed Barzillai, and blessed him, and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him, and all the people of Judah conducted the king *x*, and also half the people of Israel *y*.

x Attended upon him on his Journey towards *Jerusalem*. *y* Whereas the Men of *Judah* came intirely and unanimously to the King, as is noted here, and above, *ver.* 14. the *Israelites* of the other Tribes came in but slowly, and by halves, as being no less guilty of the Rebellion, than the Tribe of *Judah*; but not encouraged and invited to come in by such a particular and gracious Message as they were. And this is here mentioned as the occasion both of the Contention here following, and of the Sedition, *chap.* 20.

41 ¶ And behold, all the men of Israel *z* came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away *a*, and have brought the king and his household, and all Davids men *b* with him over Jordan?

z To wit, such as were present. *a i.e.* Conveyed thee over *Jordan* hastily and privily, not expecting nor desiring our Consent and Concurrence in the Business, which we were no less ready to afford than they. It is also a secret Reflection upon the King, for permitting this Precipitation. *b i.e.* All thy Men; such changes of Persons being most frequent in the *Hebrew* Language; thine Officers, and Guards, and Soldiers. This is mentioned as an aggravation of their Fault, That they did not only carry the King over *Jordan*, but all his Men too, without asking their Advice.

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us *c*: wherefore then be ye angry for this matter? have we eaten at all of the kings *cost*? or hath he given us any gifts *d*?

c Of the same Tribe with us, and therefore both oweth the more respect to us, and might expect and challenge more respect from us. *d* We have neither sought nor gained any advantage to our selves hereby, but only discharged our duty to the King, and used all Expedition in bringing him back, which you also should have done, and not have come in by halves, and so coldly as you have done; See *ver.* 40.

43 And the men of Israel answered the men of Judah, and said, We have ten parts *e* in the king *f*, and we have also more *right* in David than ye *g*: Why then did ye † despise us, that our advice should not be

† Heb. *set we light.*

first had in bringing back our king *h*? And the words of the men of Judah were fiercer *i* than the words of the men of Israel.

e They say but *ten*, though strictly there were Eleven; either, because they accounted *Joseph* (which comprehends both *Ephraim* and *Manasseh* under it) for one Tribe, as it is sometimes reckon'd; or because *Simeon*, whose Lot lay within the Tribe of *Judah*, were joyned with them in this Action. *f i.e.* In the Kingdom, and the management of the Affairs of it; the word *King* being put for *Kingdom*, as it is 2 *Chron.* 23. 20. and *Isa.* 23. 15. *Dan.* 7. 17. *Hos.* 10. 15. Or, in the King's Person, and the disposal thereof. *g* As in the general we have more right in the King and Kingdom; so particularly, we have more right in *David* than you, because you were the first beginners, and the most zealous promoters of this Rebellion: and as *David* is nearest of kin to you, so he hath been most injured by you; howsoever, as he is King, we justly Claim a greater Interest in him, than you; inasmuch as we are the far greatest part of his Subjects. *h* That we being the far greater Number, should not have the first and chiefest Vote in this Action. But the words are by some, and may well be rendred interrogatively, *And was not my word first about bringing the King back?* Did not we make the first mention of it, before you could be drawn to it? For so indeed they did, *vers* 11. And therefore the neglect of their Advice herein might seem more inexcusable. *i* Instead of mollifying them with gentle words, they answered them with greater fierceness and insolency; so that *David* durst not interpose himself in the matter.

CHAP. XX.

By occasion of this quarrel Sheba stirreth up Israel to sedition, 1, 2. David's ten concubines are shut up in perpetual prison, 3. Amasa is slain by Joab, 4,—10. He and Abishai pursueth Sheba unto Abel, 11,—15. The citizens by the advice of a wise woman cut off his head and cast it over the wall to Joab, 16,—22. David's officers, 23,—26.

AND there happened *a* to be there a man of Belial *b*, whose name *was* Sheba the son of Bichri, a Benjamite *c*, and he blew a trumpet, and said, * We have no part in David *d*, neither have we inheritance in the son of Jesse *e*: every man to his tents *f*, O Israel.

* 1 King. 12. 16.

a His presence was casual in it self, though certain, and ordered by God's Providence. *b* A lawless Person, one that attempted to shake off the Yoke of Civil Authority: See *Deut.* 13. 13. *c* Agrieved at the translation of the Kingdom from *Saul*, and that Tribe, to *David*. *d* The Tribe of *Judah* have monopolized the King to themselves, and will not allow us any share in him; let them therefore enjoy him alone, and let us seek out a new King. *e* An expression of Contempt, implying their rejection of him, that he was no more to be owned as their King, but as a private Person, as the Son of *Jesse*. *f* Let us all desist from this unthankful Office, of bringing the King back, and go each to our homes, that we may consider, and then meet together to chuse a new King.

2 So every man of Israel *g* went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

g i.e. The generality of those *Israelites* who were present.

3 ¶ And David came to his house at Jerusalem, and the king took the ten women *his* * concubines, whom he had left to keep the house, and put them in † ward, and fed them, but went not in unto them: so they † were † shut up unto the day of their death, † living in widowhood.

* Chap. 15. 16. and 16. 22.

† Heb. *a house of ward.*

† Heb. *sound.*

† Heb. *in widowhood of life*

h Partly, because they had not vigorously opposed *Absalom*'s lustful Desire, as they should have done, even with the hazard of their Lives: and partly, left the sight of them should renew the Memory of *Absalom*'s Filthiness, and of their own and *David*'s Reproach, which it was fit to bury in perpetual Oblivion: and partly, because it might appear Incestuous to have to do with those who had been defiled by his own Son: and partly, because as *David* would not, so it was not now convenient that any other Man should have any conjugal Conversation with them.

4 ¶ Then said the king to Amasa, † Assemble me the men of Judah *h*, within three days *i*, and be thou here present *k*.

† Heb. *Call.*

h And march in the Head of them as their General, as I have promised thee, *chap.* 19. 13. *i* Which he supposed *Amasa*, having been their late General, could easily do; and the business required haste. *k* Within that time to receive Orders and Instructions from me.

5 So Amasa went to assemble the *men of* Judah; but he tarried longer than the set time *l* which he had appointed him.

l Either, because the People being wearied out by the late Civil War, were not forward to engage in another: or, because the Soldiers had more Affection to *Joab*, than to their new General, to whose ill Conduct possibly they might impute their unsuccessfulness in the last Battel: Or, because *Amasa* for his own Interest might seek delays, to render himself more necessary and useful to the King, and to keep up his honourable and profitable Employment, which is the common Policy of such Men.

6 And David said to Abishai *m*, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou * thy lords servants *n*, and pursue after him, lest he get him fenced cities, and † escape us.

* Chap. 11. 11.

† Heb. *deliver himself from our eyes.*

m Not to *Joab*; lest by this means he should recover his Place, and *Amasa* be discontented, and *David*'s Fidelity in making good his Promise to *Amasa* be questioned. *n* i.e. My Guards that attend upon

upon my Person, and the other Soldiers who are now present with me. He speaks of himself in the Third Person, as is very frequent. For it is not probable he would now call *Joab his lord*, whom he had lately deposed; nor *Amasa*, who had not yet taken actual Possession of his Place, nor had the Command over the King's Guards.

7 And there went out after him Joabs men *o*, and the * Cherethites, and the Pelethites *p*, and all the mighty men: and they went out of Jerusalem to pursue after Sheba the son of Bichri.

* Chap. 8. 18.

o The remainders of *Joab's* Army who were there present, with whom also *Joab* might go as a Reformade, watching an opportunity to do what he designed. *p* Of whom, see on *chap.* 8. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them *q*; and Joabs garment that he had put on, was girded unto him *r*, and upon it a † girdle *with* a sword fastned upon his loins in the sheath thereof, and as he went forth *s* is fell out *t*.

† Heb. *girdle*; or, *belt of a sword.*

q Having gathered some Forces, and given due Orders for the rest to follow him, he returned to *Jerusalem*, and by the King's Command went after those mentioned *ver.* 7. and being come up to them at the place where they waited for him, he put himself into the Head of *Joab's* Men, and the *Cherethites* and the *Pelethites*, and such as he had brought along with him, and marched before them as their Chief and General. *r* After the manner of Travellers and Soldiers. *s* To meet and salute *Amasa*, who was coming towards him to do him Honour. *t* Things having (it is likely) been so contrived by *Joab*, that upon the least motion of his Body, his Sword should drop out, and he might take it up without raising *Amasa's* Suspicion.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard *u* with the right hand to kiss him.

u As the manner of Ancient Times was, when they kissed and saluted one another.

10 But Amasa took no heed to the sword that *was* in Joabs hand *x*: so he smote him therewith in the fifth *rib* *y*, and shed out his bowels to the ground, and † strook him not again *z*, and he died: so Joab *a* and Abishai his brother pursued after Sheba the son of Bichri.

† Heb. *doubled not his stroke.*

x Which falling out, as it seemed, casually, he supposed that *Joab* intended only to put it into its Scabbard, and therefore took no care to defend himself against the stroke. *y* See on *chap.* 2. 22. *z* He dispatched him at one stroke; or, gave him his Deaths Wound at the first blow, and needed not to smite him again. *a* Who now boldly resumed his former Place, and marched in the Head of the Army. It is not strange, that *Amasa's* Soldiers did not fight to revenge his Death; partly, because not many of them were yet come up, but came by degrees, as the following Verses shew; and partly, because *Joab's* Interest and Authority with the Military-men was very great; especially, with *David's* Guards, who were here present, and who had no kindness for *Amasa*, as having been the General of the Rebellious Army; and, as they might think, was not fit to be put into a Place of so great Power and Trust.

11 And one of Joabs men *b* stood by him, and said, He that favoureth Joab *c*, and he that *is* for David *d*, *let him go* after Joab.

b Left there on purpose to deliver the following Message. *c* He that would have *Joab* to be General, rather than such a perfidious Rebel and Traytor as *Amasa*. *d* He that wisheth *David* good success against *Sheba*, and against all Rebels. Whereby he implies, that though this Fact of his was done against the King's Command, yet it was for his Interest and Defence.

12 And Amasa wallowed *e* in blood *f* in the midst of the high way: and when the man saw that all the people *g* stood still *h*, he removed Amasa out of the high way into the field *i*, and cast a cloth upon him, when he saw that every one that came by him stood still.

e Heb. *rolled himself*, being in the Pangs of Death; yet having so much life left, as to move himself a little, though not to raise himself up from his place. *f* In his own Blood, which was shed there. *g* To wit, the Soldiers which were upon their march. *h* Wondering at the Spectacle, and enquiring into the Author and Occasion of it. *i* Perceiving, that it both incensed them against *Joab*, and hindred the King's present Service.

13 When he was removed out of the high way, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he *k* went through all the tribes of Israel unto Abel, and to Beth-maachah *l*, and all the Berites *m*: and they *n* were gathered together, and went also after him *o*.

k Either, 1. *Joab*, who pursued *Sheba* through all the Tribes as far as *Abel*. Or rather, 2. *Sheba*, who was last mentioned, who marched from Tribe to Tribe to stir them up to Sedition; and so him the following words seem best to agree. *l* Or rather, *to Abel, even to Beth-maachah*; i.e. unto *Abel-beth-maachah*, as this place is called here in the *Hebrew* Text, *ver.* 15. and 1 *King.* 15. 20. 2 *King.* 15. 29. to distinguish it from other *Abels*; and to signifie, that this was that *Abel* which was in the Tribe of *Naphtali* in the Northern border of *Canaan* towards that part of *Syria* called *Maachah*, 2 *Sam.* 10. 8. *m* Such as lived in the City, or Territory of *Beeroth* of *Benjamin*, *Josh.* 18. 25. who being of the same Tribe, if not City with *Sheba*, and his greatest Acquaintance and Friends: or, being most implacable against *David*, adhered to *Sheba*, and followed him through all the Tribes of *Israel*. *n* To wit, the Tribes of *Israel*; i.e. a considerable Number of them; as might well be expected, when the Discontents were so high and general. *o* i.e. After *Sheba*.

15 And they *p* came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city *q*, and ‖ it stood in the trench *r*: and all the people that *were* with Joab, † battered the wall to throw *it* down:

‖ Or, *it stood a bank to the outward part of the trench.*

† Heb. *were smiting.*

p i.e. *Joab* and his Army, which is easily understood, both from what the foregoing and following Verses. *q* From whence they might either batter the Wall, or shoot at those who defended it against them, who should assault it. See 2 *King.* 19. 32. *Jer.* 32. 24. and 33. 4. Otherwise, *they threw down the bank of the City*, which they found had raised up to defend the City on the weakest side. *r* i.e. The Bank stood in, or near to the Trench, or the Wall of the City; so that the City was in great danger of being taken. Otherwise, the City stood within the Trench, or Wall, being defended only by a single Trench, or a weak Wall; the Bank which was raised up there to defend it, being thrown down.

16 ¶ Then cried a wise woman out of the city, Hear, hear, say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, *I am he*: Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, ‖ They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matters*.

‖ Or, *To speak in old time, saying, They shall surely ask counsel, so they began to end the matters.*

s According to this Translation the sence is, This City which thou are about to destroy, is no mean and contemptible one, but so honourable and considerable for its Wisdom, and the wise People in it, that when any Differences did arise among any of the Neighbours, they used Proverbially to say, *We will ask the Opinion and Advice of the Men of* Abel *about it, and we will stand to their Arbitration; and so all Parties were satisfied, and Disputes ended.* But there is another Translation in the Margent, embraced also by some others, which seems to be the best; *They* (i.e. the Citizens of this City) *plainly* (or, *commonly*) *spake* (among themselves) *in the beginning* (to wit, when *Sheba* and his Men first came into the City, and they were informed, That *Joab* was pursuing him) *saying, Surely they will ask of Abel, and so make an end:* They will peaceably Expostulate the business with us, and enquire, Why we received *Sheba* into our City? And whether we would deliver him up into their hands, and would inform us of the reason of their Hostile Attempt upon us, and offer to us Conditions of Peace, which by God's Law, *Deut.* 20. 10. they were to do even to strange, and much more to *Israelitish* Cities. So she doth both modestly reprove *Joab* for the neglect of his Duty, and oblige him to the Performance of it.

19 I *am one of them that are* peaceable *and* faithful in Israel *t*: thou seekest to destroy a city, and a mother *u* in Israel: why wilt thou swallow up the inheritance of the LORD *x*?

t Or, I (to wit, the City of *Abel*, in whose Name and Person she speaks this) am one of the *peaceable and faithful* Cities of *Israel*. Whatsoever *Sheba* may design, whom we have innocently received into our City, before we well understood the matter: We of this City abhor the thoughts of Warring, and Rebelling against the King, as having had no hand in *Absalom's* late Rebellion: which is probable enough, considering both their Situation in the utmost Borders of the Land, very remote from the Seat of that Civil War; and their open Profession of their Peaceableness, and Fidelity, or Loyalty to the King; which had been impudent if they had been so lately involved in the last War and Rebellion. *u* i.e. A Mother: for great Cities are commonly called *Mothers*; as lesser Towns or Villages subject to them, and depending upon them, for Direction and Defence, are called their *Daughters*, as *Ezek.* 16. 27, 46. *x* i.e. A considerable part of that Land which God hath chosen for his peculiar Possession. The Destruction which thou are about to bring upon us, is an Injury also to *Israel*, and to the God of *Israel*.

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up, or destroy.

21 The matter *is* not so: but a man of mount Ephraim, *y* (Sheba the son of Bichri † by name) hath lift up his hand *z* against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall *a*.

† Heb. *by his name.*

y *Quest.* How can this be so, when he is called a *Benjamite? ver.* 1. *Ans.* Either he was a *Benjamite* by Birth, but dwelt in the Tribe of *Ephraim*, as many did upon several occasions dwell out of their own Tribes: or, *mount Ephraim* was a place in *Benjamin*, which might be so called, either because it was upon the Borders of *Ephraim*, and looked towards it; or from some notable Action or Event of the *Ephraimites* in that place. Compare *chap.* 18. 6. *z* i.e. Taken up Arms, or raised Rebellion. *a* Which she undertook, because she knew the present Temper, and great Fears of the Citizens, and Soldiers too; and that considering their evident and extream Danger, they were generally desirous of Peace, from which they were restrained only by *Sheba's* Authority and Interest; and therefore did not doubt by God's Blessing upon her wise Counsel to effect it, as indeed she did. And it is not unlikely, that this Woman might be a Governess in that City. For though this Office was commonly performed by men, yet were not the Women wholly excluded, but sometimes employed in the Government: As we see in *Deborah*, who judged *Israel*, *Judg.* 4. 4. and Queen *Athaliah*, 2 *King.* 11.

22 Then the woman went unto all the people in her wisdom *b*, and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he blew a trumpet, and they *c* † retired from the city, every man to his tent: and Joab returned to Jerusalem unto the king.

† Heb. *went scattered.*

b Prudently treated with them about it, either severally or joyntly, as she saw fit; representing to them the certainty and nearness of all their Ruine, if they did not speedily comply with her Desires, and certain Deliverance if they did. *c* *Joab* and his Army which besieged them.

23 ¶ Now * Joab *was* over all the host of Israel *d*: and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites.

* Chap. 8. 16.

d The good success of this, and of the former Expedition, under the Conduct of *Joab*, had so fixed his Interest in the Army, and others of *David's* fastest Friends, that the King could not without danger to the Publick Weal displace him.

24 And Adoram *was* over the tribute *e*: and Jehoshaphat the son of Ahilud *was* ‖ recorder *f*.

‖ Or, *remembrancer.*

e The receiver and manager of the King's Publick Revenue. See on 1 *King.* 4. 6. *f* See 2 *Sam.* 8. 16.

25 And Sheba *was* scribe, and Zadok and Abiathar *were* the priests *g*:

g See 2 *Sam.* 8. 17. and 15. 35.

26 And Ira also the Jairite *h* was ‖ a chief ruler *i* about David.

‖ Or, *governour.*

h So called from his birth or dwelling in the Country of *Jair* in *Gilead*, *Numb.* 32. 41. *Judg.* 10. 4. *i* Either the President of the King's Councils or, his Chief Minister (as the *Hebrew* word *Cohen* signifies) of State, instead of *Ahithophel*: or in some other very high place near the King's Person. Compare 2 *Sam.* 8. 18. where this Title is given to *David's* Sons, the Chief of which were now cut off. And these things are here repeated with some alteration, to shew that *David* was now fully re-established in his former Estate.

CHAP. XXI.

A three years famine declared by God to be for the Gibeonites sake ceaseth by their hanging seven of Saul's sons, 1.—9. *Rizpah preserveth the dead bodies*, 10, 11. *David buryeth the bones of Saul and Jonathan, an also of them that were hung up in his father's sepulchre*, 12.—14. *Four battels against the Philistines wherein four valiants of David slay four giants*, 15,—22.

THen *a* there was a famine in the days of David three years, year after year; and David † enquired of the LORD *b*. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites *c*.

† Heb. *sought the face of.*

a When? Either, First, After *Absalom's* and *Sheba's* Rebellion, as it is here related. Or rather, Secondly, In some other time before. It is well known and confessed, that the Particle, *then*, doth not always note that the thing was done in that order in which it is mentioned; but is oft of an indefinite signification; as also that the Scripture in its Histories and Relations, doth not always observe the order of time, but the order of things, putting that after, which was done before, as occasion requires. And so it seems to be here. The things related here and *chap.* 24. are by the most and best Interpreters conceived to have been done long before *Absalom's* Rebellion. And this Opinion is not without sufficient grounds: First, This Particle, *then*, is here explained, *in the days*, i.e. during the Life and Reign of *David*: which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing Passages, for then the Sacred Writer would rather have added, *after these things*, or some such expression, as it is 2 *Chron.* 32. 1. and in many other places. Secondly, Here are divers Passages which it seems very improbable to ascribe to the last Years of *David's* Reign: Such as these, First, That *Saul's* Sin against the *Gibeonites* should so long remain unpunished. And indeed that this was done, and *Saul's* seven Sons hanged by *David's* order before that time, seems plainly to be intimated by that passage 2 *Sam.* 16. 8. where he is charged with *the blood of the house of Saul*: for which there was not the least colour till this time. Secondly, That *David* should not remove the Bones of *Saul* and *Jonathan* to their proper place, here *ver.* 12, 13, 14. till that time. Thirdly, That the *Philistines* should wage War with *David* again and again, *v.* 15, &c. so long after he had fully subdued them; *chap.* 8. 1. and that *David* in his old Age should attempt to fight with a *Philistine* Giant, or that his People should suffer him to do so. Fourthly, That *David* should then have so vehement a desire to number his People, *chap.* 24. 1, &c. which being an act of youthful heat and vanity, seems not at all to agree with his old age, nor with that state of deep humiliation, and great affliction in which he then was. And the reason why these matters are put here out of their proper order, is plainly this, because *David's* Sin being once related, it was very convenient that *David's* Punishments inflicted for it should immediately succeed: this being very frequent in Scripture-story, to put those things together which belong to one matter, though they happened at several times. And this is the more considerable, because it tends to the clearing of that great difficulty 2 *Sam.* 15. 7. *b* Concerning the reason of his Displeasure, and this Judgment. *c* Which was not only an act of Cruelty, but also of Perfidiousness and Perjury, because it was a direct and publick violation of that Solemn Oath given to them for their security by *Joshua* and the Princes, in the name of all the *Israelites*, of that, and of succeeding Generations, and consequently a great scandal to the true Religion, and the Professors of it, and a meen to discourage others from embracing it, as the *Gibeonites* had done. *Quest.* Why did not God punish *Saul* whilst he was alive for this fault, but his innocent Children, and *David* and the *Israelites* of this Age? *Ans.* First, God did severely punish *Saul* for this and his other Sins. Secondly, As God may justly inflict Temporal Punishments upon any Offender, either in his Person, or in his Posterity, when he pleaseth; so it is meet he should take his own time for it; and it is folly and wickedness in us to quarrel with God for so doing. Thirdly, The *Israelites* might sundry ways make themselves guilty of *Saul's* sin, though it be not particularly mentioned in Scripture, advising or encouraging him to it; or, by assisting him in the execution of it; or, by conniving at it; or, by rejoycing in it, for some worldly advantage which they received, or expected from it; or, by not repairing the Injuries which *Saul* had done them, as far as they might. And some of these ways *David* himself might be involved in the guilt: although indeed this evil fell principally upon the People. And whereas many of the People probably were innocent of that Crime, yet they also were guilty of many other Sins, for which God might punish them, though he took this occasion for it. And it may be further observed, That God is pleased many times severely to punish lesser Delinquents, and to suffer the greater for the present to go unpunished; and that not only to manifest his own Sovereign Power and Liberty, but also to give the World thereby assurance of a future Judgment, and Punishments referred for the next life.

2 And the king called the Gibeonites, and said unto them, (now the Gibeonites *were* not of the children of Israel, but * of the remnant of the Amorites, and the children of Israel had sworn unto them: and Saul sought to slay them *d*, in his zeal to the children of Israel and Judah *e*.)

* Josh. 9. 3, 16, 17.

d i.e. He sought occasions and pretences how he might cut them off with some colour of Law or Justice, diligently searching out and aggravating their Faults, and punishing them worse than they deserved; oppressing them with excessive Labours, and openly killing some of them, and incending by degrees to wear them out. *e* Conceiving, or rather, pretending that it was not for the honour, nor comfort, nor advantage of God's People, to nourish any of that viperous Brood in their Bosoms; and that howsoever *Joshua* and the Princes which then were, had by their Fraud been drawn into an Oath to preserve them, *Josh.* 9. 15. yet in truth that Oath was contrary to God's Command, *Exod.* 23. 32. *Deut.* 7. 2. and therefore (as he thought) not to be observed. This was his pretence; but how little Zeal he had for God, or for the publick good of his People, is evident by the whole course of his life: and therefore it is more than probable he had some particular motive or design in the case: either, because some of them had highly provoked him, for whose sake he would be revenged of the whole Race: or, because they being cut off, their Estates might be forfeited to the Crown: or, for some other reason now unknown.

3 Wherefore David said unto the Gibeonites *f*, What shall I do for you *g*? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD *h*?

f To some of the chief of them, who were to impart it to the rest. *g* What satisfaction do you expect or require for the Injuries formerly done to you? *h* That by your acknowledgment of satisfaction received, the guilt and curse may be removed from the Land and People of God, and by this means, as also by your Prayers, God may be reconciled, and may restore his Blessing of Plenty to us, which hitherto he hath denied us.

4 And the Gibeonites said unto him, ‖ We will have no silver or gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel *i*. And he said, What you shall say *k*, *that* will I do for you.

‖ Or, *It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill*, &c.

i Except *Saul's* Family, as it here follows. *k* To wit, in any reason, and as far as God's Law will permit.

5 And they answered the king, The man that consumed us, and that ‖ devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel *l*,

‖ Or, *cut us off.*

l That we should be either killed, or banished from the Land of *Israel*; which is as bad as death to us, because here, and here only God is truly worshipped and enjoyed. Whereby it seems divers of them were hearty Proselites, and godly Persons; and therefore God is more severe in punishing the Injuries done to them. Compare 1 *Sam.* 26. 19.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD *m* in Gibeah of Saul *n* ‖ *whom* the LORD did chuse *o*. And the king said, I will give *them p*.

‖ Or, *chosen of the LORD.*

m To vindicate his Honour, which was injured by *Saul's* violation of the Oath and Covenant of God, and to appease his wrath. *n* *Saul's* Country, 1 *Sam.* 10. 26. and 11. 4. for their greater shame. *o* This is added to aggravate *Saul's* Offence, that it was committed not only against them, but also against the Lord who had chosen and advanced him, and therefore did little deserve this from *Saul's* hand, to have his Laws broken, and his Name dishonoured by Perjury. *p* Having doubtless consulted God in the matter; who as he had before declared *Saul's* Bloody House to be the causes of this Judgment, so now commanded that Justice should be done upon it; and that the remaining Branches of it should be cut off; as sufficiently appears from hence, that God was satisfied and well pleased with the action; which he would not have been, if *David* had done it without his command; for then it had been a sinful action of *David's*, and contrary to a double Law of God, *Deut.* 21. 23. and 24. 16. which none but God himself could dispense with.

7 But

7 But the king ſpared Mephibosheth *q* the ſon of Jonathan ∴, the ſon of Saul, becauſe of * the LORD's oath that *was* between them, between David and Jonathan the ſon of Saul.

* 1 Sam. 18. 3. and 20. 8, 42. and 23. 18.

q For the *Gibeonites* deſiring only ſuch a number, without deſigning the Perſons, it was at *David*'s choice whom to ſpare. Or, he prevailed with the *Gibeonites* that they did not demand him; and with the Lord, that he might not be one of thoſe who were devoted to deſtruction. ∴ This is expreſly added, to diſtinguiſh him from the other *Mephibosheth*, *v.* 8.

8 But the king took the two ſons of Rizpah *r*, the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephibosheth, and the five ſons of ‖ Michal ſ the the daughter of Saul, whom ſhe † brought up *t* for Adriel the ſon of Barzillai the Meholathite *u*,

‖ Or, *Michal's ſiſter*, *v.* 19. † Heb. *bare to Adriel.*

r Saul's Concubine, *v.* 11. and *chap.* 3. 7. ſ Or, of *Michal*'s Siſter, to wit, *Merob*: for *Michal* had no Children, 2 *Sam.* 6. 23. nor was ſhe married to this *Adriel*, but to *Phalti* or *Phaltiel the ſon of Laiſh*, 1 *Sam.* 25. 44. and 2 *Sam.* 3. 15. and *Merob* her Siſter was married to this very *Adriel the Meholathite*, 1 *Sam.* 18. 19. And it muſt be remembred, that the *Hebrew* Language is very ſhort, and full of *Ellipſes* or defects of words, which yet may be eaſily underſtood from the ſenſe. Particularly, relative words are oft lacking, and to be ſupplied, as *Goliah* is put for *Goliah's brother*, here *v.* 19. and *Uncle* for *Uncle's ſon*, *Jer.* 32. 7, 12. Or, the Sons of *Merob* are called *the ſons of Michal*, to wit, by adoption; or, the near Kindred and next Heirs of *Michal*, and brought up by her. For upon that and ſuch like accounts the Title of *Son* is oft given in Scripture, as *Gen.* 48. 5. *Exod.* 2. 10. *Deut.* 25. 5, 6. *Ruth.* 1. 11, 12. and 4. 17. *Queſt.* But why then are not theſe called *the ſons of Merob*? *Anſ.* Becauſe they were better known by their Relation to *Michal*, who was *David*'s Wife, and, it may be alive at this time, and having no Children of her own, took theſe and bred them up as her own; when *Merob* was now a more obſcure Perſon, and poſſibly dead many Years before this. † For ſo this *Hebrew* Verb, which primarily and properly ſignifies to *bear*, is ſometimes uſed, as *Gen.* 50. 23. *Ruth* 4. 17. becauſe the Education of Children is a kind of bearing of them, as requiring frequently no leſs care and pains than the bearing doth; whence it is that Nurſes are reputed as Mothers, and ſometimes go under that Name both in Sacred and Prophane Writers. See *Ruth* 4. 16, 17. and compare *Gen.* 16. 2. and 30. 3. *Numb.* 11. 12. *Gal.* 4. 19. *u* Of *Abel-meholah* in the Tribe of *Benjamin*, *Judg.* 7. 22. So he is here called by way of diſtinction from *Barzillai the Gileadite*, *chap.* 19. 31.

9 And he delivered them into the hand of the Gibeonites *x*, and they * hanged them in the hill *y* before the LORD *z*: and they fell *a all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley harveſt *b*.

* Joſh. 10. 26.

x Queſt. How could *David* do this, when he had Sworn that he would not cut off *Saul*'s Seed, 1 *Sam.* 24. 21, 22. *Anſ.* Becauſe he had ſpecial warrant and direction from God about it, who, as all confeſs, can diſpenſe with Mens Oaths, and with his own Laws when he ſees fit. And that he did ſo here, is manifeſt, becauſe God was pleaſed with it, and removed the Judgment upon it, whereas otherwiſe *David* had been guilty of the ſame Sin with *Saul*, to wit, of the breach of his Oath and Covenant, for which this Famine was inflicted. See the Note on 1 *Sam.* 24. 22. *y* Or, *in an hill*, in or near *Gibeah*; in a conſpicuous place for their greater infamy, and for the caution and terror of others who ſhould make any attempt upon the *Gibeonites* for the future. *z* As a Sacrifice offered up to God to appeaſe his Wrath: or, unto the Lord, as was ſaid *v.* 6. *a i.e.* Died: for ſo the word, to *fall*, is oft uſed, as *Exod.* 19. 21. 1 *Chron.* 21. 14. *Pſal.* 91. 7. *Jer.* 39. laſt. *init.* 5. 5. or, were executed. *b* Which was before the Wheat-harveſt.

10 ¶ And * Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her *c* upon the rock *d*, from the beginning of harveſt, until water dropped upon them out of heaven *e*, and † ſuffered neither the birds of the air to reſt on them by day *f*, nor the beaſts of the field *g* by night.

* Chap. 3. 7. † Heb. *gave not.*

c As a Tent to dwell in: being informed that their Bodies were not to be taken away ſpeedily, as the courſe of the Law was in other and ordinary caſes, *Deut* 21. 23. but were to continue there until God was intreated, and did remove the preſent Judgment. And God was herein pleaſed to diſpenſe with his own Law, that it might plainly appear that theſe were not put to death by *David* for politick Reaſons, as that he and his Sons might be freed from Competitors, which doubtleſs *David*'s Enemies were ready to ſuggeſt; but by God's ſpecial Command, who was pleaſed to execute this Judgment upon them, as partly and principally for the puniſhment of *Saul*'s Sin; ſo ſecondarily for the ſtabliſhing of *David*'s Throne to himſelf and to his Seed for ever, as he had promiſed. *d* In ſome convenient place in a Rock, near adjoyning. *e i.e.* Until they were taken down: which was not to be done till God had given Rain as a ſign of his Favour, and a mean to remove the Famine, which was cauſed by the want of it. *f i.e.* On their Carcaſſes. *g* From which ſhe might preſerve her ſelf and them by divers methods.

11 And it was told David *h* what Rizpah the daughter of Aiah the concubine of Saul had done.

h Who heard it with ſo much approbation, that he thought fit to imitate her Piety, being by her Example provoked to do what hitherto he had neglected, to beſtow an honourable Interment upon the remains of *Saul* and *Jonathan*, and, with them, upon thoſe that were now put to death, that the honour done to them herein, might be ſome comfort to this dejected and diſconſolate Widow.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-Gilead, which had ſtollen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa:

* 1 Sam. 31. 12.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones *i* of them that were hanged.

i Having firſt burnt off the Fleſh which remained upon them when they were taken down. Compare 1 *Sam.* 31. 10, &c.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah *k*, in the ſepulchre of Kiſh his father: and they performed all that the king commanded: and after that *l* God was intreated for the land.

k A place in *Benjamin*, mentioned *Joſh.* 18. 28. *l* After thoſe things were done which were before related; *i.e.* after they were hanged up: for by that God was pacified, and not by their burial. So the relative belongs to the remoter antecedent. Or, if this relate to what was laſt mentioned, the meaning is, that God was pleaſed to reſtore the Bleſſing of Plenty to the Land.

15 ¶ Moreover, the Philiſtines had yet a war again with Iſrael *m*, and David went down, and his ſervants with him, and fought againſt the Philiſtines, and David waxed faint.

m Theſe Wars though here related, were tranſacted long before this time: of which ſee the Notes on *v.* 1. For it is no way probable, either, that the *Philiſtines* being ſo fully and perfectly ſubdued by *David*, *chap.* 8. 1. ſhould in his days be in a capacity of waging War with the *Iſraelites*: or, that *David* in his old age would undertake to fight with a Giant, or that his People would permit him to do ſo.

16 And Iſhbi-benob, which *was* of the ſons of ‖ the giant *n*, (the weight of whoſe † ſpear *weighed* three hundred *ſhekels o* of braſs in weight) he being girded with a new *ſword p*, thought to have ſlain David.

‖ Or, *Ishbi.* † Heb. *the iron.* Or, *his head.*

n So called by way of eminency. Or, *of Rapha*, a Giant ſo called. *o* See 1 *Sam.* 17. 5. *p* Or rather, *with a new* Girdle or Belt: For, Firſt, This was the uſual habit of Soldiers, 1 *Sam.* 18. 4. 2 *Sam.* 18. 11. and 20. 8. 1 *King.* 2. 5. *Iſa.* 5. 27. and, when it was of an extraordinary faſhion and price, and Enſign of Dignity and Command in the Army, *Ezek.* 23. 15. So this may be mentioned to note, that this was the firſt time either of his going out to fight, or of his advancement to ſome eminent place in the Army: which made him deſirous to ſignalize himſelf with ſome great Action. Secondly, This Supplement is more natural and uſual, the word *girdle* being eaſie ſupplied from the word *being girded*: ſuch Ellipſes of conjugate words being frequent in the *Hebrew* Tongue, as *Numb.* 11. 14. *Pſal.* 76. 12. *Matth.* 20. 12. Thirdly, The newneſs of the Sword ſeems to have no emphaſis nor ſignificancy for the preſent purpoſe; ſeeing an old and tried Sword would ſeem more conſiderable for his encouragement, than one new and unproved.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then * the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † light of Iſrael *q*.

* Chap. 18. 3. † Heb. *candle, or lamp.*

q Leſt thou be ſlain, and thereby thy People be ruined. Good Kings are in Scripture juſtly called the *Light* of their People, as 1 *King.* 11. 36. and 15. 4. *Pſal.* 132. 17. becauſe the beauty and glory, the conduct and direction, the comfort and ſafety, and welfare of a People depends upon them, and comes from them.

18 * And it came to paſs after this *r*, that there was again a battel with the Philiſtines at Gob *ſ*: then Sibbechai the Huſhathite *t* ſlew Saph, which *was* of the ſons of ‖ the giant.

* 1 Chron. 20. 4. [Or, *Rapha.*

r After the Battel laſt mentioned. *ſ* Or, *in Gezer*, as it is 1 *Chron.* 20. 4. whereby it ſeems *Gob* and *Gezer* were neighbouring Places, and the Battel fought in the Confines of both. *t* One of *David*'s Worthies, 1 *Chron.* 11. 29.

19 And there was again a battel in Gob, with the Philiſtines, where Elhanan *u*, the ſon of Jaare-oregim, a Bethlehemite, ſlew * *the brother of* Goliah the Gittite *x*, the ſtaff of whoſe ſpear *was* like a weavers beam *y*.

* See 1 Chron. 20. 5.

u Another of *David*'s worthy and valiant Commanders. *x* The relative word *Brother*, is not in the *Hebrew* Text, but is fitly ſupplied out of the parallel place, 1 *Chron.* 20. 5. where it is expreſſed. And ſuch defects of relatives are not unuſual in Scripture. Thus the word *Wife* is underſtood, *Matth.* 1. 6. *Job.* 19. 25. and *Father* or *Mother*, *Mar.* 15. 40, 47. Compare with *Mar.* 16. 1. and *Luke* 24. 10. and *Son*, *Matth.* 4. 21. *Mar.* 2. 14. *Job.* 21. 15. and *Brother*, *Luke* 6. 16. Compare with *Jud. v.* 1. And ſuch Ellipſes do alſo frequently occur in prophane Authors. Although the place may be, and is otherwiſe rendred *Elhanan the ſon of Jaare-oregim, ſlew Beth-halachmi* or *Lachmi*, (as he is called by way of abbreviation, 1 *Chron.* 20. 5. which is very frequent in the *Hebrew* Tongue,) who was (which words are frequently underſtood in the *Hebrew* Text) *with* (ſo *eth* is oft rendred, as hath been noted before) *Goliath the Gittite*; *i.e.* in his Company, bred up with him to the War, and related to him as his Brother. Or, he *ſlew Beth-halachmi* a *Goliath* (or, another *Goliath*) of *Gath*, or *the Gittite*. So the name of the Giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his Brother, but

but for his exact reſemblance of him in Feature, or in Stature and Strength, or in Courage and Military Skill; as *John the Baptiſt* was called *Eliah*, for the like reaſon. Peradventure alſo, after the death of the firſt and famous *Goliath* the *Gittite*, 1 *Sam* 17. that name was either given to him by others, or taken by himſelf. *y* In thickneſs. See 1 *Sam.* 17. 7.

20 And there was yet a battel in Gath *z*, where was a man of *great* ſtature ∴, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number, and he alſo was born to ‖ the giant.

[Or, *rapha.*

z i.e. In the Territory of the City of *Gath*. Which circumſtance intimates, that this, and conſequently the other Battels here deſcribed, were fought before *David* had taken *Gath* out of the hands of the *Philiſtines*, which he did 2 *Sam.* 8. 1. compare with 1 *Chron.* 18. 1. and therefore not in the laſt days of *David*, as ſome conceive from their mention in this place. ∴ Or, *a man of Middin* or *Madon*, as the LXX render it, ſo called from the place of his birth, as *Goliath* is ſaid to be of *Gath* for the ſame reaſon.

21 And when he ‖ defied Iſrael, Jonathan the ſon of * Shimea, the brother of David, ſlew him.

‖ Or, *upbraided.* * 1 Sam. 16. 9.

22 Theſe four were born to the giant in Gath, and fell by the hand of David *a*, and by the hand of his ſervants.

a Either, becauſe they were ſlain by his Conduct, and Counſel, or Concurrence; for he contributed by his hand to the death of one of them, whilſt maintaining a fight with him, he gave *Abiſhai* the eaſier opportunity of killing him, *ver.* 16. 17. or becauſe what is done by the inferior Commanders, is commonly aſcribed to the General, both in Sacred and Prophane VVriters.

CHAP. XXII.

A Pſalm of thankſgiving for God's powerful deliverance and manifold bleſſings, 1,—51.

This Chapter is in a manner wholly the ſame with Pſalm 18. *and therefore I ſhall adjourn the Expoſition of it to that place.*

AND David ſpake unto the LORD the words of this ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul,

2 And he ſaid, * The LORD *is* my rock, and my fortreſs, and my deliverer:

* Pſal. 18. 2, &c.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the ‖ waves of death compaſſed me; the floods of † ungodly men made me afraid;

‖ Or, *ſorrows.* † Heb. *Belial.*

6 The ‖ ſorrows of hell compaſſed me about: the ſnares of death prevented me;

‖ Or, *cords.*

7 In my diſtreſs I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook, becauſe he was wroth.

† Heb. *by.*

9 There went up a ſmoke † out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did flee: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavillions round about him, † dark waters, *and* thick clouds of the ſkies.

† Heb. *binding of waters.*

13 Through the brightneſs before him were coals of fire kindled.

14 The LORD thundred from heaven, and the moſt High uttered his voice.

15 And he ſent out arrows, and ſcattered them: lightning, and diſcomfited them.

16 And the chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me, he drew me out of ‖ many waters.

[Or, *great.*

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my calamity: but the LORD was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

‖ Or, *perfect.* † Heb. *to him.*

24 I was alſo ‖ upright † before him, and have kept my ſelf from mine iniquity.

25 Therefore the LORD hath recompenſed me according to my righteouſneſs: according to my cleanneſs † in his eye-ſight.

† Heb. *before his eyes*

26 With the merciful thou wilt ſhew thy ſelf merciful, *and* with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure: and with the froward thou wilt ‖ ſhew thy ſelf unſavoury.

‖ Or, *wreſtle*, Pſa. 18. 26.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my ‖ lamp, O LORD: and the LORD will lighten my darkneſs.

‖ Or, *candle.*

30 For by thee I have ‖ run through a troop: by my God have I leaped over a wall.

‖ Or, *broken a troop.*

31 *As for* God, his way is perfect; the word of the LORD is ‖ tried: he is a buckler to all them that truſt in him.

‖ Or, *refined*

32 For who *is* God ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he † maketh my way perfect.

† Heb. *riddeth, or looſeth.*

34 He † maketh my feet like hinds *feet*: and ſetteth me upon my high places.

† Heb. *equalleth.*

35 He teacheth my hands † to war: ſo that a bow of ſteel is broken by mine arms.

† Heb. *for the war.*

36 Thou haſt alſo given me the ſhield of thy ſalvation, and † thy gentleneſs hath † made me great.

† Heb. *thy bearkening to me.* So Gr.

37 Thou haſt enlarged my ſteps under me: ſo that my † feet did not ſlip.

† Heb. *ſo my ankles.*

38 I have purſued mine enemies, and deſtroyed them, and turned not again until I had conſumed them.

† Heb. *mul-tiplied me.*

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

† Heb. *ankles.*

40 For thou haſt girded me with ſtrength to battel: them that roſe up againſt me, haſt thou † ſubdued under me.

† Heb. *cauſed to bow.*

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there* was none to ſave: *even* unto the LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, and did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 † Strangers ſhall ‖ † ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

† Heb *ſons of the ſtranger.* ‖ Or, *yield feigned obedience.*

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

† Heb. *lie.*

47 The LORD liveth, and bleſſed be my rock, and exalted be the God of the rock of my ſalvation.

48 It *is* God that † avengeth me, and *that* bringeth down the people under me;

† Heb. *giveth avengement for me.*

49 And *that* bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will ſing praiſes unto thy name.

* Rom. 15. 9.

51 He *is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and * to his ſeed for evermore.

* Chap. 7. 12.

CHAP. XXIII.

David's laſt words: a character of himſelf: of a good ruler, and his uſefulneſs, 1,—4. *His faith on God's covenant with him*, 5. *Deſtruction to the wicked*, 6, 7. *David's worthies and their valiant acts*, 8,—39.

NOw theſe *be* the laſt words of David *a*: David the ſon of Jeſſe ſaid, and the man *who was*

raised up on high *b*, the anointed of the God of Jacob *c*, and the sweet psalmsit of Israel *d* said,

a Not simply the last that he spoke, but some of the last uttered in his last days upon the approach of his death: or, the last which he spake by the Spirit of God, assisting and directing him in an extraordinary manner. *b* Advanced from an obscure Family and Estate, to the Kingdom. *c* Whom, though despised by Men, and rejected by his own Brethren, God himself singled out from all his Fathers House, and out of all the Families and Tribes of *Israel*, and anointed to be King. *d* Or, *sweet*, or *delightful*, or *amiable* in *the Songs of Israel*: Either, First, As the object of them: he whom the People of *Israel* mentioned in their Songs with Joy and Praise, as when they sung, *Saul hath slain his thousands, and David his ten thousands*; and many others which doubtless they made and sung concerning him, upon the occasion of his eminent Victories, and the Blessings of his wise and righteous Government; some whereof we have in the Book of *Psalms*. Or, 2dly, As the Author of them: he who was eminent and famous among the People of God, for the composing of sweet and holy Songs to the praise of God, and for the use of his Church in after Ages: for he did not only indite most of the Book of *Psalms*, by the the direction of God's Spirit; but also invented the Tunes, or appointed Tunes to which they were to be sung, and the Instruments of Musick which were used in and with those Holy Sons, 1 *Chron.* 25. 2, 6. *Amos* 6. 5. If the expressions here used seem arrogant, and not fit to be said by *David* in his own Praise; let it be considered, First, That holy Men spake by Inspiration from God; and therefore must follow his suggestions impartially, as indeed they do, sometimes in the publishing their own Praises; which yet is never done unnecessarily, and always moderately; and sometimes in the publishing of their own infirmities and shame, as they are moved thereunto, and as the Edification of the Church requires. Secondly, That these seem not to be the words of *David*, but of the Sacred Pen-man of this Book, to make for, and gain the greater attention and respect unto *David*'s following words.

2 The Spirit of the LORD spake by me, and his word *was* in my tongue *e*:

e The following words, and consequently the other words and *Psalms* composed and uttered by me upon the like solemn occasions, are not to be looked upon as my private Fancies or humane Inventions, but both the matter and the words of them are suggested and governed by God's Spirit, which is the great Teacher of the Church.

3 The God of Israel said, * The rock of Israel *f* spake to me *g*: ‖ He that ruleth over men *must be* just, ruling in the fear of God *h*:

* Deut. 32. 4. ‖ Or, *He that ruleth.*

f He who is the strength, and defence, and protector of his People; which he here manifests by obliging and directing Kings and Rulers so to manage their Power and Authority as may most conduce to their comfort and benefit. *g* By way of command. Or, *of me*, by way of Prediction and Promise concerning me and my House, and the Messias who is to come out of my Loins. *h* Thus it is a Precept or Declaration of the Duty of Kings, and particularly of *Solomon* his Son (to whom as a dying Man he gives this Advice) and of his Successors the Kings of God's *Israel*, for whose Instruction he gives this Rule. And so here are the two principal parts of a King's Duty, answerable to the two Tables of God's Law, Justice towards Men, and Piety towards God, both which he is to maintain and promote among his People. To which if you add Benignity and Clemency, whereby a King renders his Government not frightful and burdensom, but acceptable and amiable to his People, which possibly may be meant by the following Similitudes, here is a compleat Character of an excellent Prince or Governour. Others make it a Prophecy of Christ, and then the words are or may be thus rendred, *There shall be a Ruler over Men* (or rather, *among Men*, as the *Hebrew* word properly signifies, to wit, the Messias, who, though he be the Eternal and Invisible God, yet shall visibly appear and rule among Men) *a just* or *righteous* one (a Title oft given to Christ, as *Isa.* 53. 11. *Jer.* 23. 5, 6. and 33. 15. *Zech.* 9. 9.) *ruling in the fear of the Lord*, making it his great business to advance the Service, and Worship, and Glory of the Lord: or, as it is in the *Hebrew*, *ruling the fear of the Lord*; *i. e.* Governing and ordering the Worship of God, which is oft called, *the fear of God*. And so this Clause is added to prevent or remove scandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the Ceremonial Law; and to insinuate that he should have no less power in the governing of God's House and Worship, than *Moses* had; and that he might make such Laws as he thought meet. And if this be the meaning of the place, then as *Jacob*, being greatly afflicted with the troubles which he by the Spirit of Prophecy foresaw were coming upon his Posterity, comforts himself with the thoughts of that great and glorious Salvation of God, which he also foresaw and waited for, *Gen.* 49. 18. So *David* reflecting upon the great Disorders, and Miscarriages, and Calamities which had already arisen in his House; and either, wisely presaging, or foreseeing by the *Spirit of the Lord*, *ver.* 2. that the same sins and miseries should befal his Posterity and Successors; he supports and comforts himself with this Consideration, That one of them should be a most excellent Person; Just, and Pious, and Merciful, and an unspeakable Blessing to *David* himself, and to all his Family and People, and to the whole World, even the great *Messias*, who was undoubtedly revealed to, and expected by *David*, as appears by many passages of the *Psalms*, and by other Scriptures.

4 And * *he shall be i* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

* Judg. 5. 31. Psa. 89. 36. Prov. 4. 18. Hos. 6. 3.

i These words are either, 1. A further Description of the King's Duty, which is not only to Rule with exact Justice and Piety, but also with Sweetness, and gentleness, and condescension to the Infirmities of his People; to render his Government as pleasant and acceptable to them, as is the Sun-shine in a clear Morning, or the tender Grass which springs out of the Earth by the warm and refreshing Beams of the Sun after the Rain, which hath a peculiar kind of sweetness and fragrancy in it. Or rather, 2. A Prediction or Declaration of the sweet and blessed Effects of such a Government, both to the Governour himself, in that Peace, and Prosperity, and Glory, and Happiness which it brings to him, and to his People; to whom it is no less grateful, and comfortable, and beneficial, than those great and publick Blessings of Sun-shine and Rain, and the Fruits which they produce: Which is true of every good King or Governour; but most eminently of the *Messias*.

5 Although my house *be* not so with God *k*; yet he hath made with me an everlasting covenant *l*, ordered in all *things m* and sure *n*: for *o this is p* all my salvation *q*, and all *my* desire *r*, although he make *it s* not to grow.

k Although God knows that neither I, nor my Children have Lived and Ruled as we should have done, so justly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted Prosperity which we might have enjoyed: but our Morning-light, or, the beginning of that Kingdom promised to me and mine for ever, hath been over-cast with many black and dismal Clouds, and my Children have not hitherto been like the tender Grass springing out of the Earth, and thriving by the Influences of the Sun and Rain; but rather like the Grass that withereth away, or is cut off before its due time. *l* Notwithstanding all our Transgressions whereby we have broken Covenant with God, and the Confusions and Civil Wars which have threatned our Dissipation and utter Destruction; yet I comfort my self with this, That God, to whom all my Sins were fore-known before I commitred them, was graciously pleased to make a sure Covenant, to give and continue the Kingdom to me, and to my Seed for ever, *chap.* 7. 16. until the coming of the *Messias*; who is to be my Son and Successor, and whose Kingdom shall have no End. *m* Ordained in all Points by God's Eternal and Unchangeable Counsel; and disposed by his wise and powerful Providence, which doth and will over-rule all things, even the Sins and Sufferings of my House so far, that although he would punish them for their Sins, yet he will not utterly root them out, nor break his Covenant made with me and mine; as is said, *Psal.* 89. 31, 32, 33, 34. *n* Or, *preserved*, or *observed*, or *kept*; to wit, on God's part, or by God's Power and Faithfulness in the midst of all the Oppositions and Uncertainties to which it seems to be exposed on our part: Compare *Rom.* 3. 3. and 2 *Tim.* 2. 13. *o* Or *therefore*, as the *Hebrew* Particle *chi*, oft signifies; *therefore i. e.* because God hath made such a Covenant. *p* Or, *he is*, he who hath made this Covenant: or, *in this is*, *i. e.* it consists in, and depends upon this Covenant. *q* Both my own Eternal Salvation, and the Temporal Salvation, or the Preservation of the Kingdom to me and mine. *r* Or, *every desirable thing*; the word *desire* being oft put for desired, or a desirable Thing; as *Psal.* 21. 2. and 78. 29, 30. *Ezek.* 24. 16. *David* being deeply sensible, and having had large experience of the vanity and uncertainty of all Earthly things, here declares, That the Covenant made by God with him, and his in the *Messias*, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce. *s i. e.* My House, mentioned before. So the sence is, Although God as yet hath not made my House or Family to grow; *i. e.* to increase, or to flourish with worldly Glory and Prosperity, as I expected; but hath for my Sins cut off divers of my most eminent Branches, and sorely afflicted my Person and Family; and although he may for the future deal in like manner with my Sons and Successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this Covenant; and therefore, in the midst of all the shaking, and confusions, and interruptions, which may happen in my House, and Kingdom, will preserve my Line and Family until the coming of the *Messias* out of my Loins, whose Kingdom is an Everlasting Kingdom; who, as he is the desire of all Nations, *Hag.* 2. 7. so in a special manner is my desire, and the Author of all my Salvation.

6 ¶ But *the* sons of Belial *t shall be* all of them as thorns thrust away *u*, because they cannot be taken with hands.

t Or, the Men of *Belial*, as it is expressed 2 *Sam.* 16. 7. and elsewhere. Having in the foregoing Verses described the nature, and felicity, and stability of that Kingdom which God himself had by a sure and everlasting Covenant settled upon him and his Seed; and especially, upon the *Messiah*, who was to be one of his Posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the Enemies of this Holy and Blessed Kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that King whom God had set over them: for which reason others are so called, 1 *Sam.* 10. 27. 2 *Chron.* 13. 7. *u* Which Men do not use to handle, as they do other Trees, but thrust them away from themselves, by some Instrument chosen for that purpose. And so will God remove, or thrust away from himself, and from his People, and Kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either, 1. By way of Prescription to Rulers, whom, as before, he admonished to be just and kind to their People, *ver.* 3, 4. So here he requires them to be severe in Punishing, and Purging away wicked and incorrigible Men from about his Throne, and from among his People; the Encouraging of the Good, and the Punishing of the Bad, being the two chief Works of every good Magistrate, and the two Pillars of all Government. Or, 2. By way of caution; to shew, That notwithstanding the holiness, and happiness, and fureness of this Kingdom, yet there would be *sons of Belial* in it, who would endeavour to disturb, and overthrow it, but to no purpose; for all their Projects against it should be vain, and fall upon their own Heads.

7 But the man *that* shall touch them, must be ‖ fenced with iron, and ‖ the staff of a spear *x*, and *y* they shall be utterly burnt with fire in the *same* place *z*.

‖ Or, *filled.*

‖ Or, *a staff.*

x So the meaning is, He must fill his Hand, or Arm himself *with some Iron* Weapon, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*; *i. e.* his Hand, wherewith he attempted to touch, and take them with Thorns, *as with iron and the staff of a spear*. *i. e.* He will be as surely and sorely wounded, as if one should run the Iron-head, and part of thee Wood of a Spear, into his Hand. *y* Or, *therefore*, because Men cannot safely touch them, therefore they will burn them up. Or, *or*, *i. e.* if they do not cut them down with Iron, or thrust them away with the Staff of a Spear, they will burn and consume them. *z* Or, *in* their *place*, where they grow or stand; and they will not trouble or hazard themselves to remove them. Withal, it may imply, that they shall be destroyed, when, and where they thought themselves most secure, even in their own place. And, it may possibly intimate, That those Children of *Belial*, the wicked and unbelieving *Jews*, who rejected and rebelled against the *Messiah*, *David*'s Successor, and their lawful King, should be destroyed in their great, and strong, and Holy City *Jerusalem*, where the greatest part of that People were gathered together as Fewel for the Fire, and were destroyed together by the *Romans* under *Titus*, where also their wicked Predecessors had been destroyed by *Nebuchadnezar* in former times.

8 ¶ These *be* the names of the mighty men whom David had *a*; ‖ The Tachmonite *b* that sate in the seat, chief among the captains (the same *was* Adino *c* the Eznite *d*) ‖ *he lifted up his spear e* against eight hundred †, whom he slew at one time *f*.

‖ Or, *Josheb-bassheb-beth the Tachmonite, head of the three*, &c.

‖ See 1 Chron. 11. 11. and 27. 2. † Heb. *slain.*

a *i. e.* Of his chief and most valiant Commanders. And as it was noted upon *chap.* 21. 1. that the things related in that Chapter were done before *Absalom*'s and *Sheba*'s Rebellion, though they be mentioned after them; so that Opinion is confirm'd by this Catalogue, which though placed here, was taken long before, as is manifest from hence, that *Asahel* and *Uriah* are named here. And whereas there are some differences between this List, and that, 1 *Chron.* 11. most of them are easily reconciled by these two Conideratons; 1. That nothing is more common than for one Person to have divers Names. 2. That as some of the Worthies died, and others came in their steads; so this must needs cause some alteration in the latter Catalogue, 1 *Chron.* 11. from this which was the former. *b* Or, *Hachmonite*, called *Jashobeam*, 1 *Chron.* 11. 11. from his place; or, as here, *Josheb-bassheheth*; *i. e.* as we render it, *that sate in the seat*; *i. e.* Was, under *Joab*, Chief, or President of the Council of War, or Lieutenant (*locum tenens.*) *c* This was his proper Name. *d* So called, either from his Family, or from the place of his Birth or Education. *e* Which words are fitly supplied out of 1 *Chron.* 11. 11. where they are expressed. Or thus, he was *above* 800; *i. e.* He conquered them. So there is only an Ellipsis of the Verb substantive, which is most frequent. *f* In one Battel, which though it be strange, yet cannot seem incredible, supposing him to be a Person of extraordinary strength and activity, and his Enemies to be weak, or discouraged, and fleeing away; and especially, God's singular Blessing, and Assistance: all which may very reasonably be supposed. *Obj.* But this Man is said to have slain only 300 in 1 *Chron.* 11. 11. *Ans.* 1. Possibly he slew 800 at one time, and 300 at another; whereof the former is related here, as being most considerable; and the latter in the Book of *Chronicles*, which supplies many Passages omitted in the former Writings. 2. He slew 300 with his own Hands, and the other 500, though killed by his Men, are said to be slain by him, because he was the chief Cause of all their deaths; for he by his undaunted Courage killing 300, put the rest to flight, who were easily slain by his Soldiers, in the Pursuit. 3. Some of the *Hebrew* Writers affirm, That these were two distinct Persons, being called by differing Names; the one the Father, and the other the Son, who succeeded his Father, as in Strength and Valour, so also in his place of Honour and Trust.

* 1 Chron. 11. 12. and 27. 4.

9 And after him *was* * Eleazar the son of Dodo the Ahohite *g*, *one* of the three *h* mighty men with David *i*, when they defied the Philistines *k that* were there gathered together to battel, and the men of Israel were gone away *l*:

* 1 Chron. 11. 12. † Heb. *slain.*

g Of the Children of *Ahoah*, 1 *Chron.* 8. 4. *h* *i. e.* One of the first Three, *ver.* 19. *i* Who were with *David* at this time: or, who usually attended upon *David*. *k* When he either in the name of all the *Israelites*, or with the countenance and help of some of them, challenged the *Philistines* to fight. Or, *when* some of, or *among the Philistines defied* them: *i. e.* The *Israelites*, according to their manner, and the example of their great *Goliath*, 1 *Sam.* 17. 25, 36. Or, *in Horpam* (for some make it a proper name of a Place) *among the Philistines*. *l* *i. e.* Fled away, 1 *Chron.* 11. 13. being dismayed at the approach of their Enemies. *Heb. ascended*, *i. e.* Vanished away like Smoke which ascends, and so disappears, as that Verb is oft used.

10 He arose *m*, and smote the Philistines until his hand was weary, and his hand clave unto the sword *n*: and the LORD wrought a great victory that day; and the people returned after him only to spoil *o*.

m *i. e.* He undertook the work, as that word sometimes is used. Or, *he stood*, (as it sometimes signifies) when the rest fled. *n* Either through Sweat or Blood, or by a contraction of the Sinews. Or thus, *yet did his hand cleave to his sword*; *i. e.* Though he was weary, he did not desist, but continued fighting. *o* *i. e.* To pursue the Enemy whom he had discomfited, and to take their Spoil.

* 1 Chron. 11. 27. ‖ Or, *for foraging.*

11 And after him *was* * Shammah the son of Agee the Hararite: and the Philistines were gathered together ‖ into a troop, where was a piece of ground full of lentiles *o*: and the people fled from the Philistines.

o Or *Barley*, as it is 1 *Chron.* 11. 13. For both might very well grow in the same Field, in divers parts of it. And this fact is ascribed to *Eleazer*, 1 *Chron.* 11. 12, but so as it is implied, that he had some Partner or Partners in it; for it is there said, *v.* 14. *They set themselves*, &c. So *Eleazer* might stand and fight in that part where the Barley was; and *Shammah* there where the *Lentiles* were.

12 But he stood in the midst of the ground and defended it *p*, and slew the Philistines: and the LORD wrought a great victory.

p That the *Philistines* could neither burn, nor tread it down, and spoil it, nor carry it away.

13 ‖ And three of the thirty *q* chief went down and came to David, in the harvest-time, unto the cave of Adullam *r*: and a troop of the Philistines pitched in the valley of Rephaim *s*.

‖ Or, *the three captains over the thirty.*

q Either, 1. The Three already named, as is generally supposed, because it is said of them, in the close of this History, 1 *Chron.* 11. 19. *These things did those three mightiest*. But in the *Hebrew* it is only, *these three mighty men*, as the same words are rendred here, *ver.* 17. Or rather, 2. The following *three*: for it is expressly said, both here, *ver.* 16. and 1 *Chron.* 11. 20. That *Abishai was chief*, and therefore one *of the three*: and this Three are plainly distinguished from the first Three, *ver.* 19. and 1 *Chron.* 11. 25. *r* Which was a strong Place where *David* had been before, 1 *Sam.* 22. 1, &c. and where he had now again fortified himself in the beginning of his Reign, when the *Philistines* were too strong for him. *s* Of which see above, *chap.* 5. 18.

14 And David *was* then in an hold, and the garison of the Philistines *was* then in Bethlehem.

15 And David longed, and said, O that one would give me drink of the water of the well of Bethlehem *t*, which *is* by the gate!

t Being hot and thirsty, he expresseth how acceptable a draught of that water would be to him; as is usual with Men to do in such cases: but was far from desiring, or expecting that any of his Men should hazard their Lives to procure it, as appears from *ver.* 17.

16 And the three mighty men brake through the host of the Philistines *u*, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof *x*, but poured it out unto the LORD *y*.

u Which was in the Valley of *Rephaim*, *v.* 13. and in the way to *Bethlehem*. *x* Left by gratifying himself upon such terms, he should seem either to set too high a Price upon the satisfaction of his Appetite, or too low a Price upon the Lives of his Soldiers, or should encourage others to the like vain-glorious and foolish Attempts: *y* As a kind of Drink-offering, and acknowledgment of God's Goodness in preserving the Lives of his Captains in so dangerous an Enterprize; and to shew, that he esteemed it as a Sacred thing, which considering all things, it was not fit for him to drink it.

17 And he said, Be it far from me, O LORD, that I should do this: *is* not this the blood of the men *z* that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men *a*.

z *i. e.* The Price of their Blood or Lives, which they rashly exposed to manifest hazard. *a* Either one of these Three are here omitted, as one of the first Three is not named, 1 *Chron.* 11. Or *Abishai*, who follows next, was one of these Three.

18 And * Abishai the brother of Joab the son of Zeruiah, was chief among three, and he lift up his spear against three hundred, † *and* slew *them b*, and had the name among the three *c*.

* 1 Chron. 11. 20. † Heb. *slain.*

b He fought with, and killed 300 Men in one Battel. *c* *i. e.* Was the most famous and eminent among them.

19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the *first* three *d*.

d He fell short of them in Strength and Valour.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel *e*, † who had done many acts *f*, he slew two † lion-like men *g* of Moab: he went down also and slew a lion in the midst of a pit *b* in time of snow *i*.

† Heb. *great of acts.* † Heb. *Lions of God.*

e A Place in *Judah*, *Josh.* 15. 21. *f* This may belong either to *Benaiah*, or to his Father; to note, that *Benaiah* was a Son becoming such a Father. *g* For Courage and Strength. Or, *Lions of God*; *i. e.* Great and strong Lions. Or, two Gigantick Persons; and therefore both so called, as being either equal in might, or Brethren by birth. *b* Where he put himself under a necessity, either of killing, or being killed. *i* When Lions are most fierce, both from the sharpness of their Appetite in cold Seasons, and from want of Provisions, Camel being then shut up, and fed at home.

21 And he slew an Egyptian, † a goodly man *k*: and the Egyptian had a spear in his hand; but he went down to him with a staff *l*, and plucked the spear out of the Egyptians hand, and slew him with his own spear.

† Heb. *a man of countenance or sight.* 1 Chron. 11. 23. *called a man of great stature.*

k For Stature, as it is expressed, 1 *Chron.* 11. 23. *l* Without a Sword, or any warlike Weapon.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

‖ Or, honourable among the thirty ‖ Or, councel. † Heb. at his command.

23 He was ‖ more honourable than the thirty, but he attained not to the *first* three: and David set him over his ‖ † guard *m*.

m Heb. *over* (for *el* is sometimes put for *al*) the Men (which is oft understood, as hath been noted before) *of his command.* So his Guard is called, because they were always at the King's hand, ready to hear and receive the King's Commands, and to put them in execution. Over the *Cherethites* and *Pelethites*; as appears by comparing 2 *Sam.* 8. 18. and 20. 23. who were faithful and obedient to him, when others revolted from him, *chap.* 15. 18.

* Chap. 2. 18.

24 * Asahel the brother of Joab *was* one of the thirty *n*, Elhanan the son of Dodo of Bethlehem,

n Heb. *with*, or *among the thirty*; not only as one, but as the chief of them.

25 Shammah the Harodite *o*, Elika the Harodite,

o In 1 *Chron.* 11. 27. *Shammoth the Harorite.* Concerning which, and such like alterations, and other changes of the Names, which will be observed, by comparing this Catalogue with that, it will be sufficient to suggest, 1. That the same Names of Persons, or Places, are differently pronounced according to the different Dialects used by Men of divers Places or Ages. 2. That one Man had oft two Names. 3. That *David* had more Worthies than those here mentioned; and as some of these were slain in the former part of *David*'s Reign, as *Asahel* was; so others came up in their steads; and some were added to this Number, as appears from 1 *Chron.* 11. where they are named, but not numbered, as they were here; and where there is a greater Number than is here expressed.

* 1 Chron. 11. 27. 26 Helez the * Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

‖ Or, valleys. 30 Benaiah the Pirathonite, Hiddai of the ‖ brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Berorothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite; thirty and seven in all *p*.

p Here are but 36 named. Either therefore one must be supplied whose name is not expressed among the three second Worthies: or, *Joab* is comprehended in the number, as being the Lord-General of all.

CHAP. XXIV.

David tempted by Satan forceth Joab to number the people: who are thirteen hundred thousand fighting men, 1,—9. David acknowledgeth his sin in it: having three judgments propounded by God: he is in great distresse, and chuseth the pestilence: of which seventy thousand men die, 10,——15. David by his humiliation preventeth the destruction of Jerusalem, 16, 17. He by God's direction and order from God purchaseth Araunah's threshing-floor to build an altar there: on which having sacrificed, the plague stayeth, 18,—25.

‖ Satan, See 1 Chr. 21. 1.

AND again *a* the anger of the LORD was kindled against Israel, and ‖ he moved David *b* against them *c*, to say *d*, Go number Israel and Judah.

a To wit, after the former tokens of his Anger, such as the three years Famine, *chap.* 21. *b* He; Who? Either, 1. Satan, as is expressed, 1 *Chron.* 21. 1. Or, 2. God; who is said, in like manner, to *stir up Saul against David*, 1 *Sam.* 26. 19. and to *turn the hearts* of the *Egyptians to hate his people*, *Psalm.* 105. 25. and to *make* men to *err from his ways*, *Isa.* 63. 17. and to *send strong delusions*, &c. and to *harden* their *hearts*. All which Expressions are not so to be understood, as if God did work these sinful Dispositions; which neither was necessary, because they are naturally in every Man's heart, nor possible for the Holy God to do; but because he permits them, and withdraws his Grace, and all restrains and hindrances from them, and giveth occasions and advantages to them; and directs their Thoughts to such Objects as may indeed be innocently thought of, which yet he knows they will wickedly abuse, and give them up to Satan, who, he knows, will deceive and entice them to such and such Sins; which, being tempted to do by Satan, and being effected by their own wicked Hearts, he so orders and over-rules, that they shall be Punishments for their former Sins. *c* i.e. For *Israel*'s Punishment. *d* Or, *saying*. For this may be referred, either, 1. to God. of whom the same Expression is used, 2 *Sam.* 16. 10. *The Lord said to Shimei, Curse David.* Which in both places is not to be understood of any command or impulse of God, but of his secret Providence disposing things in manner here above expressed. Or, 2. To *David*: he moved *David to say*, to wit, to *Joab*, as he did, *ver.* 2.

2 For the king said to Joab the captain of the host, which *was* with him, ‖ Go now through all the tribes ‖ Or, Compass. of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people *e*.

e Which Expression points at *David*'s Sin in this matter, that he numbred them, not by direction from God, nor for any important business of the Church or Kingdom; but out of meer curiosity, and pride, and vain-glory; accompanied either with a secret distrust of God's Promise; or rather, with a carnal confidence in the Numbers of his People. All which were great Sins, and were so manifest, that not only God saw them, and all the degrees and aggravations of them in *David*; but even *Joab* and the Captains of the Host were very sensible of them, *ver.* 3. 4.

3 And Joab said unto the king, Now the LORD thy God add unto the people (how many soever they be) an hundred fold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing *f*?

f What reason or necessity is there for this Action? It is to no purpose, and will be burdensome to thy People, and may offend God, and produce ill Effects.

4 Notwithstanding, the kings word prevailed against Joab *g*, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

g *Joab* perceiving the King bent upon it, would not hazard the King's Favour, by further disputing, or disobeying his Command.

5 ¶ And they passed over Jordan *h*, and pitched *i* in Aroer, on the right side of the city that *lieth* in the midst of the ‖ river of Gad *k*, and toward Ja- ‖ Or, valley. zer *l*.

h They began their Computation in the Eastern part of *David*'s Dominions, which were beyond *Jordan*. *i* Or, *encamped*. For *Joab* carried with them divers of his Commanders, and others; partly, for his honour, and the credit of the work: partly, to assist him in that troublesome work: and partly, to overcome the People, in case they should oppose it as sinful or burdensome, or favouring of some evil Design which *David* might have upon them. *k* i.e. Of the River which lay in the Tribe of *Gad*, or upon the borders of *Gad* and *Reuben*, which was called *Arnon*, *Deut.* 2. 36. *l* Or, near *Jazer*, which also was upon the River *Arnon*.

6 Then they came to Gilead *m*, and to the ‖ land of ‖ Or, Nethertahtim-hodshi *n*; and they came to Dan-Jaan *o*, and land (or about to Zidon *p*, inclosed.

m To Mount *Gilead*, which lay Northward from *Arnon*. *n* A Place so called. Or, *the low-land lately gained*; i.e. not given by *Joshua*, but taken lately from the *Hagarens* by *Saul*; which was near *Gilead*, 1 *Chron.* 5. 10. *o* i.e. Probably, the famous City of *Dan*, as it is called, *Josh* 19 47. *Judg.* 18. 7. for this was in the Northern Border of the Land, and in the way from *Gilead* to *Zidon*. *p* i. e. To the City and Territory of *Zidon*; but not into it, because it was not in the Power and Possession of the *Israelites*: and the like is to be thought concerning *Tyre*, and the Cities which the *Hivites* and *Canaanites* yet possessed in the Neighbourhood of *Tyre* and *Sidon*.

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beersheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand *q* valiant men that drew the sword; and the men of Judah *were* five hundred thousand *r* men.

q *Obj.* In 1 *Chron.* 21. 5. They are numbred 1100 thousand: *Answ.* The sum here expressed, is only of such as were not in the ordinary and settled Militia waiting upon the King, which being 24000 for every Month, as is largely related, 1 *Chron.* 27. amounts to 288 thousand, which either with their several Commanders, or with the Soldiers placed in several Garisons, might very well make up 300 Thousand. Or, 288 Thousand may pass in such accounts for 300 Thousand; it being frequent in such great Sums to neglect a smaller number. But in the Book of the *Chronicles*, which was to gather up the Fragments omitted in the former Books, both sorts are put together, and so they amount to 1100 Thousand. *r* In 1 *Chron.* 21. 5. but 470 Thousand. *Answ.* Either, 1. they were exactly no more, but are called 500 Thousand in a round sum. as is usual in Scripture, and other Authors, Or, 2. the Garison-Soldiers, and such as were imployed in other Services about the King are here included, which are there excluded. Or, 3. They were 500 Thousand when *Joab* gave up the Number to the King; though presently after that, they were but 470 Thousand, 30000 being slain by the Plague, in the Tribe of *Judah*; which being *David*'s own Tribe, it was but just and fit it should suffer more than the rest for this Sin. And though it be true, that *Joab* gave up the Sum before the Plague begun, yet the sacred Pen-man of the Book of *Chronicles* thought fit to make a defalcation of them who had been swept away by the Plague, that the Judgment of God therein might be observed. Or

Or, 4. There are included here the 30000 which belonged to the 30 Colonels mentioned *Chap.* 23. who are excluded 1 *Chron.* 21. although it be questionable, whether those were all of the Tribe of *Judah*.

10 ¶ And Davids heart smote *s* him after that he had numbred the people: and David said unto the LORD, I have sinned greatly in that I have done: and now I beseech thee, O LORD, take away the iniquity of thy servant; for *t* I have done very foolishly.

s His Conscience discerned his Sin, and he was heartily sorry for it. And the occasion of his Repentance was, God's Message by the Prophet *Gad*, as it here follows, *ver.* 11. *For when*, &c. as formerly God's Message by *Nathan* had the same effect, 2 *Sam.* 12. Both which Passages are noted, to shew how necessary the further and repeated supplies of God's Grace, are even to the best of Men, to raise them when they fall into Sin. *t* Because I am sensible of my Sin and Folly, as it is more fully expressed, *Psal.* 51. 5, 6. Or, *although*, as this Particle is oft used.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, Davids * seer *u*, saying,

* 1 Chron. 29. 29. *u* So called, because he was a Prophet (for such were called *Seers*, 1 *Sam.* 9. 9.) now and at other times employed by God to reveal his Mind and Will to *David*. See 1 *Sam.* 22. 5. 1 *Chron.* 29. 29.

12 Go, and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine *x* come unto thee, in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

x *Obj.* In 1 *Chron.* 21. 12. it is only *three years of famine*. *Ans.* 1. Some conceive, that here was an Error in the Transcriber, and that the true Reading is, *three years*, as the LXX read it in this place, being supposed to have found it so in their Copies, and that otherwise they durst never have presumed to make so great a change in the Text. 2. In *Chron.* he speaks exactly of those years of Famine only which came for *David*'s Sin: but here he speaks more confusedly and comprehensively, including those Three Years of Famine sent for *Saul*'s Sin, *Chap.* 21. And this Sin of *David*'s was committed in the Year next after them, which was in a manner a year of Famine; either, because it was the Sabbatical Year, wherein they might not Sow, nor Reap: or rather, because not being able to Sow in the Third Year, because of the excessive Drought, they were not capable of Reaping this Fourth Year. And Three Years more being added to these Four, make up the Seven here mentioned. So the meaning of the Words is this, As thou hast already had Four Years of Famine, shall Three Years more come? And that it is said of these Seven Years, that Three years *shall come*, it is a Synecdochical Expression frequent in Scripture, because part of the Years were yet to come. Even as it is said of the *Israelites*, that they should *wander in the wilderness forty years*, *Numb.* 14. 33. when part of that time was already spent.

14 And David said unto Gad, I am in a great strait, let us fall now into the hand of the LORD *y* (for his mercies *are* ‖ great *z*) and let me not fall into the hand of man. ‖ Or, many.

y To wit, his immediate Stroke, which is chiefly in the Pestilence: for though the Sword and Famine be also God's Hand, yet there is also the hand of Man, or other Creatures in them. The reason of this choice was partly his Experience in, and confidence of God's great goodness: partly, because the other Judgments, especially the Sword, had been more dishonourable, not only to *David*, but also to God, and to his People, and to the True Religion: and partly, because he having sinned himself, thought it just and reasonable to chuse such a Plague to which he was as obnoxious as his People; whereas, he had better fences for himself against Sword and Famine than they had. *z* And therefore will not exceed measure in his Strokes, as Men will do.

15 ¶ So the LORD sent a Pestilence upon Israel, from the morning even to the time appointed *a*: and there died of the people from Dan even to Beersheba, seventy thousand men *b*.

a Either, 1. From Morning to Evening, which is here called *the time appointed*; or, *the time of the convention*, or, *publick meeting*, as this *Hebrew* Word oft signifies, *i.e.* till the time of the Evening-Prayer and Sacrifice, when the People used more solemnly to meet together. See *Psal.* 141. 2. *Act.* 3. 1. Thus God mitigated his Sentence, and turned three days into one; it being a thing not unusual with God, to qualifie his threatnings, and to take off the evil threatned sometimes wholly, as in *Nineveh*'s Case, and sometimes in part. And this God might do here upon the speedy and serious Repentance of *David*, and of his People. Or rather, 2. *from the morning*, (or rather, *from that morning*; for the Article seems to be Emphatical, and to denote, That very morning in which *Gad* came to *David*, *ver.* 11. and that the Plague did immediately ensue after *God*'s offer, and *David*'s choice: *) even to the time appointed*; to wit, by God, i.e. for Three Days, as God had set the time, *ver.* 13. *Object.* If it continued Three Days, how is it said, That God *repented him of the evil*, and stopped the Angel in his course? *ver.* 16. *Answ.* This he did in the beginning of the Third Day, whereas otherwise it should have gone on to the end of the Day. Or, it may signifie no more but this; At the end of the Third Day God gave over smiting: For then is God said (after the manner of Men) to repent, when he ceaseth to proceed as before he had done. *b* So the number of his People, which was the matter of his pride and glorying was diminished.

16 And when the angel *c* stretched out his hand upon Jerusalem *d* to destroy it, * the LORD repented him of the evil *e*, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of * Araunah *f* the Jebusite. * 1 Sam. 15. 11. * 1 Chron. 21. 18, 20, 21.

c Which appeared in the shape of a Man with a Sword in his hand, 1 *Chron.* 21. 16. to convince them more fully that this was no natural nor common Plague, but inflicted immediately by the hand of God. *d* Which he had begun to smite, and was proceeding to make a far greater slaughter. *e* i.e. He moderated, and in part recalled his Sentence of the Plagues continuance for three whole days, and this he did upon *David*'s Prayers and Sacrifices, as appears from *v.* 25. though these be mentioned afterward. *f* Called also *Aranjah* in the *Hebrew* of *v.* 18. and *Ornan*, 1 *Chron.* 21. 22. Such changes in the pronunciation of the names being usual in Scripture.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me *g*, and against my fathers house *h*.

g Wherein *David* shews his Justice, and Piety, and Fatherly care of his People, and that he was a Type of Christ. *h* Against my nearest Relations, who probably either put *David* upon, or encouraged him in this action, because they were no less vain-glorious than *David*; and the honour which they thought would come to *David* thereby, would also redound to them; or, at least they did not use their utmost endeavours to dissuade *David* from it, as they should have done, and therefore were involved in *David*'s Guilt. Howsoever it was but fit and reasonable that his Family which did partake of his honour and happiness, should also partake in his suffering, rather than those who were less related to him. Nor doth *David* absolutely desire that they may suffer, but only speaks comparatively, and by way of supposition, and with reference to God's good pleasure.

18 ¶ And Gad came that day to David *i*, and said unto him, Go up *k*, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite *l*.

i By command from God, *v.* 19. 1 *Chron.* 21. 18. *k* To Mount *Moriah*. *l* Which place God appointed for this work, partly, in gracious condescension to, and compliance with *David*'s fear of going to *Gibeon*, which is expressed 1 *Chron.* 21. 29, 30. partly, because this was the place where God by his Angel appeared in a threatning posture, where therefore it was meet he should be appeased: and partly, because God would hereby signifie the translation of the Tabernacle from *Gibeon* hither, and the erection of the Temple here, 2 *Chron.* 3. 1.

19 And David, according to the saying of Gad, went up, as the LORD commanded.

20 And Araunah looked, and saw the king, and his servants coming on toward him: and Araunah went out, and bowed himself before the king, on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant *m*? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that † the plague may be stayed from the people. † Sacrifices may be offered, and so.

m Wherefore doth the King do me this honour, and give himself the trouble of coming to me?

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: Behold, *here be* oxen *n* for burnt-sacrifice, and threshing-instruments, and *other* instruments of the oxen for wood.

n Which were employed by him in his present work, which was threshing, 1 *Chron.* 21. 20. See the notes on *Deut.* 25. 4.

23 All these *things* did Araunah, *as* a king *o* give *p* unto the king: and Araunah said unto the king, The LORD thy God accept thee *q*.

o The Particle, *as*, being understood, as it oft is in the *Hebrew*; *i.e.* with a Royal Bounty. Or, *Araunah the king*; as he might be called, either, because he was King of the *Jebusites* before *David* took their City: or, because he was the Son and Heir of that King. *p* He not only offered, but actually gave them, *i.e.* he actually resigned his right and property in them unto *David*; for so he did; and *David* by his refusal returned it to *Araunah* again. *q* He was a *Jebusite* by Nation, but an hearty Proselyte; which made him so liberal in his offers to God's service, and the common good of God's People.

24 And the king said unto Araunah, Nay, but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth cost me nothing. ‖ So David bought the threshing-floor, and the oxen, for fifty shekels of silver *s*. ‖ 1 Chron. 21. 25.

s For

r For this would be both dishonourable to God, as if I thought him not worthy of a costly Sacrifice: and a disparagement to my self, as if I were unable and unwilling to offer a Sacrifice of my own Goods: and unsatisfactory to the Command of God, which obligeth all offenders, and me in a particular manner, to offer Sacrifice of their own Estate. *s Obj.* In 1 *Chron.* 21. 25. *he* is said to *give for the place six hundred shekels of gold by weight. Ans.* These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the *threshing-floor*, and *oxen*, and *Instruments*; and there for the whole *place* adjoyning, on which the Temple and its Courts were built, which certainly was very much larger than this Threshing-floor, and probably had *Araunah's* House, if not some others, now built upon it. Secondly, The Shekels here may be of Gold; and in 1 *Chron.* 21. of Silver; and so the proportion of Gold to Silver being that of twelve to one, 50 Shekels of Gold make 600 Shekels of Silver. And whereas it may be objected, That on the contrary these 50 Shekels are said to be of Silver, and the 600 of Gold; this they answer by another translation of the words. For they render this place thus, agreeably enough to the words and the order of the *Hebrew* Text, he *bought* them *for silver*, (or, *for money*, as the *Hebrew* word *Chesseph*, oft signifies, and particularly in this very History in the parallel place, 1 *Chron.* 21. 24. where *David* desires to buy it *for the full price*, or for *full money*, where in the *Hebrew* it is *for full silver*): even for *fifty shekels*, to wit, of Gold, as it is expressed 1 *Chron.* 21. 25. which place they render thus, and that consonantly to the *Hebrew*, *he gave shekels of gold of the value* (for the *Hebrew* word *Mishkal*, of *six hundred shekels*, to wit, of Silver. And this may seem added in the Book of the *Chronicles*, lest it should be thought that the 50 Shekels here mentioned were but common and Silver Shekels. Thirdly, There is a considerable difference in the Phrase in these two places, Here he mentions for what *David bought* it, or what he was obliged to give for it; and in *Chronicles* what he actually *gave* of it: which was decent and convenient for so great a King, and especially upon so great an occasion, and to him who had given him such a noble example.

25 And David built there an altar unto the LORD *t*, and offered burnt-offerings *u*, and peace-offerings *x*: so the LORD was intreated for the land *y*, and the plague was stayed from Israel.

t Which he might well do, having God's command for it, and the place being Sanctified by God's special presence in and by the Angel. *u* To make atonement for his sins. *x* To praise God for his Gracious manifestation of himself. *y* As appeared both by fire from Heaven, which consumed the Sacrifices, as was usual in such cases: and by the speedy cessation of the Plague.

I. KINGS.

The ARGUMENT.

These two Books called of the Kings, *because they treat of the Kings of* Judah *and* Israel, *were written by the Prophets or Holy Men of God, living in or near their several times, and by some one of them digested into this order. But whoever was the Penman, that these are a part of those Holy Scriptures which were Divinely inspired, is sufficiently evident, First, From the concurring Testimony of the whole* Jewish *Church in all Ages, to whom* were committed the Oracles of God, *Rom.* 3. 2. *who also did faithfully discharge their Duty in preserving and delivering them entirely and truly to their Posterity from time to time, as plainly appears, because Christ and his Apostles who, reproved them freely for their several sins, never taxed them with this fault, of depraving the Holy Scriptures of the* Old Testament. *Secondly, Because this is manifest concerning divers parcels of them which were taken out of the Records of the Prophets* Nathan, Ahijah *and* Iddo, 2 *Chron.* 9. 29. *and out of the Prophesies of* Isaiah *and* Jeremiah; *and the rest doubtless were of the same nature. Thirdly, From the approbation of these Books by the* New Testament, *both generally, as* 2 *Tim.* 3. 16. All thy *had* known from a child, *v.* 15. *and therefore must necessarily be meant of all the Books of the* Old Testament, *which the* Jews *owned for Canonical Scripture; and particularly* Rom. 11. 2, 3, *&c. where a passage out of these Books is quoted and owned as a part of the Holy Scripture, called* the Scripture *by way of eminency.*

CHAP. I.

Abishag cherisheth David in his extream Age, 1,——4. *Adonijah usurpeth the Kingdom,* 5,——10. *by the Counsel of Nathan to Bathsheba, and their Petition to David, he reneweth his Oath of making Solomon King after him,* 11,——31. *He, by David's appointment, is anointed King, the People Triumph,* 32,——40. *Adonijah hearing this, his Guests flye, and himself fleeth to the horns of the Altar: is pardoned by Solomon, and sent to his own House,* 41,——53.

NOW king David was old, *and* † stricken in years *a*, and they covered him with cloathes, but he gat no heat *b*. † Heb. *entred into days.*

a Being in the end of his seventieth Year. *b* Which is not strange in a Person not only of so great an Age, but also who had been exercised with so many hardships in War, and with such tormenting cares, and fears, and sorrows, for his own sins (as divers of his *Psalms* witness) and for the sins and miseries of his Children and People. See *Prov.* 17. 22. Besides, this might be from the nature of his Disease, or Bodily Distemper.

2 Wherefore his servants *c* said unto him, † Let there be sought for my lord the king † a young virgin *d*, and let her stand before the king *e*, and let her † cherish him, and let her lie in thy bosom *f*, that my lord the king may get heat. † Heb. *let them seek.* † Heb. *a damsel, a virgin.* † Heb. *be a cherisher unto him.*

c His Physicians. *d* Whose natural Heat is fresh and wholsome, and not impaired with bearing or breeding of Children. The same counsel doth *Galen* give for the cure of some cold and dry Distempers. *e i.e.* Minister unto him, or wait upon him, (as this Phrase is oft used) in his sickness, as occasion requires. *f* As his Wife or Concubine: for that she was so, may appear by divers arguments. First, Otherwise this had been a wicked counsel and course; which therefore neither his Servants durst have prescribed, nor would *David* have used, especially being now in a dying condition. And seeing this was easily prevented by his talking her for his Concubine, which then was esteemed allowable, it is absurd to think that he would not chuse the safer way. Secondly, That passage, *v.* 4. *but the king knew her not*, implies that the King might have had carnal knowledge of her without sin or scandal. Thirdly, It appears from this Phrase of *lying in his bosom*, which is every where in Scripture mentioned as the priviledge of a Wife and Concubine, as Gen. 16. 5. *Deut.* 13. 6. 2 *Sam.* 12. 8. *Mic.* 7. 5. Fourthly, This made *Adonijah's* Crime in desiring her to Wife, so heinous in *Solomon's* account, because he wisely saw, that by Marrying the King's Wife he designed to revive his pretence to the Kingdom, at least in case of *Solomon's* death; which pretence had been ridiculous, if she had been only the King's handmaid.

3 So they sought for a fair damsel *g* throughout all the coasts of Israel; and found Abishag a Shunamite *h*, and brought her to the king.

g Whose beauty might engage his affections, and refresh his spirits, and invite him to those embraces which might communicate some of her natural Heat to him, as was designed. *h* Of the City of *Shunem* in *Issachar*, *Jos.* 19. 18. See 2 *Kings* 4. 8.

4 And the damsel *was* very fair, and cherished the king, and ministred unto him: but the king knew her not *i*.

i Which is mentioned to note the continuance and progress of the King's Malady, and the ground of *Adonijah's* Rebellion, and of his following request, *chap.* 2. 17.

5 ¶ Then *k* Adonijah the son of Haggith *l* exalted himself *m*, saying, I will † be king *n*: and he † prepared him charets, and horsemen, and fifty men to † run before him *o*. † Heb. *filled up his hand.* † Heb. *to run.*

k Upon notice of the desperateness of the King's Disease, and the approach of his death. *l* See 2 *Sam.* 3. 4. *m* Entertained high thoughts and designs. *n* As the right of the Kingdom is mine, *v.* 6. so I will now take possession of it, lest *Solomon* attempt to deprive me of it. *o* As *Absalom* had done upon the like occasion, 2 *Sam.* 15. 1. such ill use did he make of that example, that he committed the same wickedness which he had done, and yet feared not the same disappointment and destruction which he brought upon himself.

6 And his father had not displeased him † at any † Heb. *time p*, in saying, Why hast thou done so *q*? And *from his* he also *r was* a very goodly man; and *his mother* bare *days.* him after Absalom *s*.

p This is noted as *David's* great error, and the occasion of *Adonijah's* presumption. *q* He neither restrained him from, nor reproved him for his miscarriages: which was a great sin against that plain Law, *Levit.* 19. 17. and severely punished in *Eli*, which *David* was not ignorant of, except *Adonijah's* Errors were small or concealed from *David*. *r* This particle relates, either, First, To *Absalom* here following, who also was a goodly Man. Or rather, Secondly, to what goes before, to signifie that this was a second ground of his confidence, because his great comeliness made him amiable in the People's Eyes, as his Father's indulgence was the first. *s* i. e. Next after *Absalom* was born of his Mother: See 2 *Sam.* 3. 3, 4.

7 And

7 And † he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they † following Adonijah, helped *him t*. † Heb. *his words were with Joab.* † Heb. *and they followed after Adonijah.*

t Either, because they thought the right of the Crown was his: or rather, from secret grudges, because they perceived themselves neglected by *David*, and possibly by *Solomon* too; and from Carnal Policy, that they might secure and advance their own Interest, which they saw to be in manifest danger.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and * Shimei and Rei, and * the mighty men which *belonged* to David *u*, were not with Adonijah. * Chap. 1. 10. * Sam. 23. 8.

u His great and famous Commanders, and the Guards, and Soldiers under them.

9 And Adonijah slew sheep and oxen, and fat cattel *x*, by the stone of Zoheleth, which *is* by ‖ Enrogel *y*, and called all his brethren the kings sons *z*, and all the men of Judah the kings servants *a*. ‖ Or, *the fountain of Rogel*, or, *of the Fuller*: 2 Sam. 17. 17. Jos. 18. 16.

x Partly, for a Sacrifice; and partly, for Feasts, that he might engage God to be on his side, and draw a multitude of people after him. *y* Or, *the fountain of Rogel*, or, *of the Fuller*: a place nigh to *Jerusalem*. See *Jos.* 15. 7. and 18. 16. 2 *Sam.* 17. 17. *z* Either, because he knew they envied, and were discontented with *Solomon*, and therefore would favour him, or that he might engage them so to do. *a* Except these here excepted, *v.* 10.

10 But Nathan the prophet, and Benaiah, and the mighty men *b*, and Solomon his brother he called not.

b Because he knew they favoured *Solomon* his Competitor.

11 ¶ Wherefore Nathan spake *c* unto Bathsheba the mother of Solomon *d*, saying, Hast thou not heard that Adonijah the son of * Haggith doth reign, and David our lord knoweth *it* not *e*? * 2 Sam. 3. 4.

c Being prompted to it both by his Piety in sulfilling the will of God declared to him, and by him to *David* concerning *Solomon's* Succession, 2 *Sam.* 7. 13. 1 *Chron.* 22. 8, 9. and by his prudence, as knowing that *Adonijah* hated him for being the principal instrument of *Solomon's* advancement. *d* Who being retired and private in her apartment, was yet ignorant of what was done abroad: and, who was likely to be most zealous in the cause, and most prevalent with *David*. *e* So far is he from consenting to it, as thou may'st fear or others think, that they have not yet acquainted him with it.

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayst save thine own life, and the life of thy son Solomon *f*.

f For he will never reckon himself safe till his Competitor and his Friends be taken out of the way.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear *g* unto thine hand-maid *h*, saying, * Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne *i*? Why then doth Adonijah reign *k*? * 1 Chron. 22. 9.

g i.e. Thou didst Swear; which *David* himself owneth, *v.* 30. which probably he did to satisfie *Bathsheba's* doubts and fears about it, and to oblige himself to a compliance with the Divine Will declared about it. See *chap.* 2. 15. and 1 *Chron.* 28. 5. *h* So she calleth her self, to testifie her reverence and subjection to him, not only as her Husband, but as her King. *i* Another expression of the same thing, to signifie *David's* sincerity and fervency in his Swearing, which adds to his obligation. *k* How comes this to pass? Or why dost thou suffer it?

14 Behold, while thou yet talkest there with the king, I will also come in after thee, and † confirm thy words. † Heb. *fill up.*

15 ¶ And Bathsheba went in unto the king, into the chamber: and the king was very old, and Abishag the Shunamite ministred unto the king.

16 And Bathsheba bowed, and did obeisance unto the king: and the king said, † What wouldst thou? † Heb. *what to thee?*

17 And she said unto him, My lord, thou swearest by the LORD thy God *l* unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

l To whom thou art highly obliged, whose name thou justly fearest and honourest, and therefore thou wilt'st not pollute it by Perjury, but make Conscience of thy Oath.

18 And now behold, Adonijah reigneth; and now my lord the king, thou knowest *it* not *m*.

m This she adds, partly, lest she should seem to accuse the King of inconstancy and perfidiousness; and partly, to aggravate *Adonijah's* Crime, from that gross neglect and contempt of the King, which did accompany it.

19 And he hath slain oxen, and fat cattel, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

n Who is not so presumptuous as *Adonijah*, usurping the Throne before his time, but carries himself modestly and submissively, as thy Son, and Servant, and Subject.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee *o*, that thou shouldst tell them who shall sit upon the throne of my lord the king *p* after him *q*.

o The generality of the People are in suspence, whether *Adonijah's* practices be with thy consent or no, and wait for thy Sentence, which they will readily embrace. *p* She speaks only in general, as owning the King's Prerogative to give the Crown to which of his Sons he pleased, if he had not restrained himself by his Oath to *Solomon*. *q i.e.* After thy death. Whereby she taxeth *Adonijah's* Ambition, who usurped the Crown whilst his Father lived.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers *r*, that I and my son Solomon shall be counted † offenders *s*. † Heb. *shall be sinners.*

r i.e. Die as his Fathers did. See *Gen.* 47. 30. *s* We shall be punished with death as Malefactors, as guilty of practising against the right Heir of the Crown, and transferring the Kingdom to *Solomon*, and covering our ambitious designs with a pretence of Religion.

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in *t*.

t To discourse with the King; which made it fit for her to withdraw, as she did, *v.* 28.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said *u*, Adonijah shall reign after me, and he shall sit upon my throne?

u Is this done by thy consent, without which it seems strange that he durst attempt it?

25 For he is gone down this day, and hath slain oxen, and fat cattel, and sheep in abundance, and hath called all the kings sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, † God save king Adonijah. † Heb. *Let king Adonijah live.*

29 But me, *even* me thy servant *x*, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called.

x Whom he knew to be acquainted with thy mind, and with the mind of God in this matter: And therefore his neglect of me herein gives me cause to suspect that this is done without thy privity: which now I come to know.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant *y*, who should sit on the throne of my lord the king after him?

y Who, having been an instrument in delivering God's message to thee concerning thy Successor, might reasonably expect that the King had changed his Mind, or God had since made some revelation contrary to the former, thou wouldst have acquainted me with it, as being both a Prophet of the Lord, and one whom thou hast always found Faithful to thee, and to whom thou hast used to communicate thy secret counsels.

28 ¶ Then king David answered and said, Call me Bathsheba *z*: and she came † into the kings presence, and stood before the king. † Heb. *before the king.*

z Who, upon *Nathan's* approach to the King had modestly withdrawn her self, either in another Room, or into another part of this Room, more remote from the Bed upon which *David* lay.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bathsheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever *a*.

a i.e. For a long time, as that word is oft used, as *Chap.* 2. 33. *Dan.* 2. 4. Though I desire thy Oath may be kept, and the right of Succession confirmed to my Son, yet I am far from thirsting after thy death for his advancement, and should rather rejoyce, if it were possible for thee to live and enjoy thy Crown for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord *b*, and cause Solomon my son to ride upon † mine own mule *c*, and bring him down to Gihon *d*. † Heb. *which belongeth to me.*

b i.e. My publick Officers, and my Guards. *c* As a token that the Royal Dignity is transferred upon *Solomon*, and that by my consent. Compare *Gen.* 41. 43. *Esth.* 6. 8. *d* A River near *Jerusalem*, on the West side, as may be gathered from 2 *Chron.* 32. 30. as *En-rogel*, where *Adonijah* was inaugurated, was on the East side. This place *David* chose, either, as remote from *Adonijah* and his company, that to the People might go thither, and be there without fear of Tumults or Bloodshed; or to shew that *Solomon* was chosen King in opposition to *Adonijah*: or, because this was a place of

of great resort, and fit to receive and display that numerous company, which he knew would follow *Solomon* thither: or, that he might from thence return and make the more magnificent entrance into the City.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king *e* over Israel: and blow ye with the trumpet *f*, and say, God save king Solomon.

e As they used to do where there was any thing new, or doubtful, or extraordinary in the Succession, as 1 *Sam.* 10. 1. and 16. 12, 13. 1 *Kings* 19. 15, 16. 2 *Kings* 9. 3. And this unction signified both the designation of the Persons to the Office, and the Gifts and Graces which were necessary for their Office, and which, they seeking them sincerely from God, might expect to receive.

f To make the action more Solemn, and Glorious, and Publick.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in † Heb. commanded him So Gr. my stead *g*; and I have † appointed *h* him to be ruler over Israel, and over Judah *i*.

g My Deputy and Vice-King whilst I live, and absolutely King when I die. Or, if *David* and *Solomon* were Joint-Kings, it is no more than was afterwards frequent at *Rome*, where the Father and Son, or two other Persons were not seldom Joint-Emperors. *h* And that by Divine direction. *i* This is added, partly, as being the most Eminent and Royal Tribe, it being frequent, together with the general distinction, to mention one of the most eminent particulars, as 1 *Kings* 11. 1 *Psal.* 18. title. *Mark* 16. 7. and partly, lest *the men of Judah*, who were in a special manner invited by *Adonijah*, v. 9. might think themselves exempted from his Jurisdiction.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen *k*: The LORD God of my lord the king say so *too l*.

k Which was both an approbation of the King's Fact, and a profession of his Allegiance to the new King, and a Petition to God to ratifie and confirm it. *l* The Lord stablish *Solomon's* Throne in spight of *Adonijah*, and all his other Enemies.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David *m*.

m Which Petition, albeit it might have offended an unworthy, vain-glorious and envious Father, he knew would be welcome to so pious and generous a Man as *David* was, and to one so kind and indulgent to his Children.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites went down, and caused Solomon to ride upon king Davids mule, and brought him to Gihon.

*Exod. 30. 23, 25, 32. 39 And Zadok the priest *n* took an horn of * oil out of the tabernacle *o*, and anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon.

n For though he was not the High-Priest, he might do this office, especially having the direction of the Prophet *Nathan*, v. 34. *o* That which *David* had erected for the Ark, 2 *Sam.* 6. 17. in which Oyl was kept for divers Sacred uses: for *Moses* his Tabernacle was at *Gibeon*, 1 *Chron.* 16. 39. and 21. 29. which was too remote for the present occasion, which required all possible expedition.

40 And all the people came up after him *p*, and the ‖ Or, flutes. people piped with ‖ pipes, and rejoyced with great joy *q*, so that the earth rent *r* with the sound of them.

p Which flocked thither in abundance, some out of curiosity to see so solemn an Action; others to do their Duty; and others in expectation of some advantage by their chearful attendance upon the new King. *q* Partly, because this would certainly prevent Civil Wars, under which they had so lately and so sorely groaned, and which they had reason to fear from *Adonijah's* pretence to the Crown, and the assistance he might have from the great and famous Lord General *Joab*, and from *Abiathar* the High-Priest, and from others who were or might easily be engaged for him, if *David* had not ended the Controversie in his life-time: and partly, because of the singular wisdom and vertue for which *Solomon* was even then famous. See *chap.* 2. 5, 9. *r* An Hyperbolical Expression: yet even solid Bodies have been oft broken and rent by great sounds.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it*, as they had made an end of eating *f*: and when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city, being in an uproar?

f For *Nathan* having given wise Counsel, took all due care to expedite the execution of it, that it might not be spoiled by delays, as frequently happens.

42 And while he yet spake, behold, Jonathan the son of Abiathar *s* the priest came, and Adonijah said unto him, Come in, for thou *art* a valiant man *u*, and bringest good tidings.

s Who is seems was left at *Jerusalem* for a Spy, as he had formerly been under *Absalom*. *u* Or, *a man of vertue* or *worth*, as this *Hebrew* word is used, *Prov.* 12. 4. and therefore an happy man, and hast good news for thy self and us. Compare 2 *Sam.* 18. 27.

43 And Jonathan answered and said to Adonijah, Verily *x*, our lord king David hath made Solomon king.

x Or, *but*, or, *nay but*; *i.e.* The matter is not as thou expectest, but quite contrary.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the kings mule.

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon: and they are come up from thence rejoycing, so that the city rang again: this *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne *y* of the kingdom.

y *i.e.* Is put into actual possession of the Kingdom.

47 And moreover, the kings servants came to bless our lord king David *z*, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: And the king bowed himself upon the bed *a*.

z To praise and thank him for his great and good care, in leaving them in the hands of so excellent a Successor, under whom they might expect Peace and all Prosperity; and to congratulate with him for God's great Mercy to him, in giving him such a Son and Successor, and that his Eyes had now seen the actual accomplishment of God's promise made to him concerning this thing. *a* Adoring God for this great Mercy, and thereby declaring his hearty approbation and consent to this action. Compare *Gen.* 47. 31.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah, were afraid, and rose up, and went every man his way *b*.

b *i.e.* The way to his own House, lest they should be discovered and taken.

50 ¶ And Adonijah feared, because of Solomon, and arose, and went, and caught hold on the horns of the altar *c*.

c Either, that which was at *Gibeon*, as appears from 1 *Chron.* 16. 39. 2 *Chron.* 1. 3. and was made with four Horns, *Exod.* 38. 2. to which the Sacrifices were bound, *Psal.* 118. 27. Or rather, that which *David* had lately set up in the Threshing-floor of *Araunah*, which doubtless was made after the same form as that at *Gibeon*: For, First, This was next at hand. Secondly, The Altar only is mentioned here, whereas in *Joab's* case there is mention of the Tabernacle and Altar both, *Chap.* 2. 28, 29. which seems to be noted to distinguish the two Altars: for *Adonijah* being the King's Son, he might safely go to *Araunah's* Altar, and the People would not be forward to seize upon him, or bring him to Justice: but *Joab* truly thought it was not safe for him to venture himself there, and therefore he flieth to *Gibeon*, as a place more remote from *Jerusalem*. Hither he fled, either to implore God's Mercy; or rather, to avoid *Solomon's* Rage: supposing that his Reverence to that Sacred place would not permit him to pollute him with his Brother's blood; or that the consideration of God's Grace and Mercy, which himself needed and begged of God, in pardoning his Offences, and accepting the Sacrifices which he should offer there, would engage and dispose him to shew Mercy to his offending and now penitent Brother; or, that his Piety would not allow him violently to pluck him as it were out of the Arms of God, into which he had put himself. And for these or such like reasons the Altar was esteemed a kind of Sanctuary or place of Refuge, not only among the *Gentiles*, but also among the *Hebrews*, though it be not called by that name, as may be gathered from *Exod.* 21. 14. 1 *Kings* 2. 28.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day, that he will not slay his servant *d* with the sword.

d He owns *Solomon* as his King, and himself as his Servant and Subject; and being sensible of his great guilt, and of the jealousie which Kings have of their Competitors, could not be satisfied without *Solomon's* Oath.

52 And Solomon said, If he will shew himself † Heb. a worthy man *e*, * there shall not an hair of him fall to the earth *f*: but if wickedness shall be found in him *g*, he shall die. † Heb. a son of strength. * 1 Sam. 14. 45. 2 Sam. 14. 11. Act. 27. 34.

e Heb. *a man of strength* or *courage*: for it requires great strength of mind, and resolution, to resist all temptations of Vice, and to do Vertuously. *f* Herein *Solomon* manifests his Clemency and Brotherly Affection, and wirhal his prudence in sparing him, whom, being his Brother, and his eldest Brother too, it would have been invidious to have slain. *g* Not only if he shall be guilty of some capital Crime, but of any great wickedness or evil design. For as this pardon was *Solomon's* free act, so he might justly qualifie it as he pleased.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house *h*.

h Lead

h Lead a private, or retired and quiet life, without noise and numerous attendants, and meddle not with the Affairs of the Court and Kingdom.

CHAP. II.

David lying on his Death-bed, giveth charge to Solomon of a Religious Life, 1,—4. Of Joab: Barzillai and Shimei, 5,—9. he dieth: Solomon succeedeth, 10,—12. Adonijah suing for Abishag, is put to Death, 13,—25. Abiathar is deprived of the Priesthood, 26, 27. Joab fleeing to the Horns of the Altar is slain there, 28,—34. Benaiah is put in Joab's room, and Zadok in Abiathar's, 35. Shimei confined to Jerusalem, going thence to Gath is put to Death, 36,—46.

NOW the days of David drew nigh, that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth *a*: be thou strong *b* therefore, and shew thy self a man *c*.

a *i.e.* Of all men upon the Earth. Compare *Jos.* 23. 14. *Heb.* 9. 27. *b* For, to govern his People according to the Law of God, as it here follows, requires great fortitude or strength of Mind, to arm himself against the subtil devices and evasions of some; against the flatteries and importunities of others; against terrors and dangers from revengeful Men, and especially against himself and his own weakness, partiality, through fear or favour; and against all those evil thoughts and passions to which the temptations of their great wealth, and glory, and uncontrollable power naturally expose them. See *Prov.* 16. 32. *c* In manly Wisdom, and Courage, and Constancy, though thou art but young in years, 1 *Chron.* 22. 5.

3 And keep the charge of the LORD thy God *d*, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses *e*, that thou mayest * Deut. 29. 9. Josh. 1. 7. ‖ Or, do wisely. ‖ prosper *f* in all that thou doest, and whithersoever thou turnest thy self:

d *i.e.* What God hath charged or commanded thee to do; the act being put for the object, as is usual. *e* Which the Prince was enjoyned to transcribe and read, *Deut.* 17. 18. that he might govern his own and his Peoples actions by it. *f* Or, *behave thy self prudently*: for the word signifies both. Hereby he intimates, That Religion is the truest Reason of State, and that all true Wisdom and good Success depends upon Piety.

4 That the LORD may confirm his word *g* which he spake concerning me, saying, * If thy children take heed to their ways *h*, to walk before me *i* in truth *k*, with all their heart, and with all their soul *l*, * Psal. 132. 12. * 1 Sam. 2. 35. † Heb. be cut off from here from the throne. there shall not † fail thee (said he) a man on the throne of Israel *m*.

g *i.e.* Fulfil his promise, the condition upon which it was suspended being performed. *h* *i.e.* Diligently observe all their Actions, to order them according to God's Word. *i* To live as those that have God before their Eyes, and endeavour to approve themselves to him. *k* Not only in pretence and shew, but truly and sincerely. *l* *i.e.* Universally, freely, and fervently. *m* The Successi-on shall be continued in thy Line without any interruption.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me *n*, *and o*, what he did to the two captains of the hosts of Israel, unto * Abner, the * 2 Sam. 3. 27. * 2 Sam. 20. 10. † Heb. put. son of Ner, and unto * Amasa the son of Jether, whom he slew, and † shed the blood of war in peace *p*, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet *q*.

n *i.e.* Against me; Either, First, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, trampling upon my Authority and Commands when they thwarted his humour or interest, provoking my spirit by his words and actions. See 2 *Sam.* 3. 39. and 19. 7. Or, Secondly, Indirectly in what he did against *Abner* and *Amasa*: whose death was a great injury to *David*, as it was a breach of his Laws and Peace; a contempt of his Person and Government; a pernicious example to others of his Subjects upon the like occasions; a great scandal and dishonour to him, as if *Joab* had been only *David's* instrument, to effect what he secretly desired and designed; whereby the hearts of his People either were, or might have been alienated from him, and inflamed against him, and the wounds which were well-nigh healed, might have been widened again, and made to bleed afresh. *o* Or, *even*; the following branches being added as an explication of the foregoing, to shew what and how he acted towards or against *David*. Or, *and particularly*; as his other miscarriages, so these especially. *p* He slew them as if they had been in the state and act of War, when there was not only a cessation of Arms, but also a treaty and agreement of Peace, of which also they were the great procurers and promoters. *q* This is added to note his impudence and impenitency, that although by his perfidious manner of killing them when he pretended to embrace them, he stained his own Garments with their Blood, yet he was not ashamed of it, but gloried in it, and marched boldly along with the Army, with the same Girdle and Shoes which were sprinkled with their Blood. See 2 *Sam.* 20. 10.

6 Do therefore according to thy wisdom *r*, and let † Heb. let not his hoar head go down to † the grave in peace *s*. Sc Gr.

r *i.e.* What in Reason and Justice thou seest fit For tho' I was forced to forbear him when it was in a manner out of my power to punish him, yet I never forgave him; and therefore do thou wisely and severely examine all his Actions, and particularly this last Rebellion, and punish him according to his demerits. *s* Though he be old, having been the General of the Army 40 Years, yet do not suffer him to die a natural death, but cut him off by the Sword of Justice.

7 But shew kindness unto the sons of * Barzillai the Gileadite *t*, and let them be of those that eat at thy table: for so *u* they *x* came to me when I fled because of Absalom thy brother. * 2 Sam. 19. 31.

t *Quest.* Why doth he not require the like kindness to *Mephibosheth* the Son of his dear *Jonathan*? *Ans.* Either he and his were now extinct; or by their after miscarriages had forfeited his favour. *u* *i.e.* With such kindness either as I cannot express (as the Particle *so* is elsewhere used) or, as I command thee to shew to them. *x* *i.e.* *Barzillai* and his Sons: for though *Barzillai* only be mentioned, 2 *Sam.* 17. 27. yet his Sons doubtless were instrumental in the business, especially *Chimham*, 2 *Sam.* 19. 37, 38.

8 And behold, *thou hast* with thee *y* * Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a † grievous curse *z*, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, * I will not put thee to death with the sword *a*. * 2 Sam. 16. 5. † Heb. strong. * 2 Sam. 19. 23.

y *i.e.* In thy power, as that Phrase is oft used. *z* Or, *reproached me with bitter reproaches*, 2 Sam. 16. 7, 8. which *David* could not but deeply resent from him, though, as it was an affliction sent from God, he patiently submitted to it. *a* *Quest.* How then could *David* lawfully engage *Solomon* to punish him for it? And did *David* upon his Death-bed bear malice against *Shimei*? *Ans.* First, *David* was not a private Person which might remit such Offences without any inconvenience; but a publick Magistrate, who for the honour and maintenance of Government was obliged to punish such insolent and opprobrious Speeches, if the necessity of his Affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the *Psalms*, and of this History, how free *David* was from a rancorous and revengeful spirit even towards his Enemies. Secondly, The following advice is not contrary to *David's* Oath, both because that was only personal, that *David* would not kill him either at that time, as *Abishai* desired him, or whilst he lived; and did not oblige his Successors; and especially, because it was not *David's* mind that *Shimei* should be put to death for that fault (as is evident, for then there was no need of *Solomon's* Wisdom to find out an occasion, but only of his Justice to punish him for the old crime) but for some other competent crime, which *Solomon's* Wisdom narrowly prying into all his actions, would easily find out. And if the condition which *Solomon* imposed upon *Shimei*, v. 36, 37. seem hard, it must be remembred, that *David* only swore that he would Pardon him as to life, but not that he would exempt him from all punishment or confinement.

9 Now therefore hold him not guiltless *b*: for thou art a wise man *c*, and knowest what thou oughtest to do unto him *d*, but his hoar head bring thou down to the grave with blood *e*.

b Though I have spared his life, do not treat him as an innocent Person, neither let him go wholly unpunished. *c* And therefore wilest easily find out just occasions to chastise him, especially confidering his perverse and wicked disposition. *d* How to punish him, not without just cause, and yet without any violation of my Oath, or reflection upon me, or upon Religion for my or thy sake. *e* *i.e.* With the effusion of his blood; with a bloody or violent death.

10 * So David slept with his fathers *f*, and was buried in the city of David *g*. * Act. 2. 29. and 13. 36.

f See of this Phrase *Deut.* 31. 16. 1 *Kings* 1. 21. *g* *i.e.* In that part of *Jerusalem* which was called by his name, because he took it from the *Jebusites*. See 2 *Sam.* 5. 7. 1 *Chron.* 11. 5. 2 *Chron.* 5. 2.

11 And the days that David * reigned over Israel, *were* forty years: seven years *h* reigned he in Hebron, and thirty and three years reigned he in Jerusalem. * 2 Sam 5. 4. 1 Chro. 29. 26, 27.

h More precisely, 7 Years and 6 Months, 2 *Sam.* 5. 5. but smaller sums are oft neglected in Scripture-computations.

12 ¶ * Then sate Solomon upon the throne of David his father, and his kingdom was established greatly *i*. * 1 Chron. 29. 23. 2 Chr. 1. 1.

i Being settled upon him with universal consent and approbation, and with the hearty affections of his People, which all Wise Men know to be a Prince's best and surest Establishment.

13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon, and she said, Comest thou peaceably *k*? and he said, Peaceably.

k Or, with some Evil design upon me or my Son: which she might well surmise, knowing his ambition and envy at *Solomon*, and his hatred against her, as the chief occasion of his dejection.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine *l*, and *that* all Israel set their faces on me, that I should reign *m*: howbeit, the kingdom is turned about *n*, and is become my brothers: for * it was his from the LORD *o*. * 1 Chr. 22. 9. and 28. 5.

l Both by Birthright, and by actual Inauguration. It seems he could not yet forget his pretence to the Crown, nor his ambition for it, but continues his claim: Which, it seems, *Solomon* did apprehend and

and resent, though *Bathsheba* did not; the Wives and Concubines of the late King being reputed to appertain to the Successor. See 2 *Sam.* 12. 8. *m* They looked upon me as their King, and *David's* Successor, expecting that *David* should confirm my Election. *n* Translated from me to him by the vicissitude of human Affairs, and the changeable humour of the People. *o* Either, First, By God's Providence so disposing *David's* Mind, and the People's Hearts. Or rather, Secondly, By God's appointment and particular designation, wherein he would seem to acquiesce. Which he mentions, not that he made any Conscience of it, or had any regard to it; but only that by this pretence he might deceive both her and *Solomon*, as if he were far from any design of usurping the Kingdom.

† Heb. *turn not away thy face.*

16 And now I ask one petition of thee; † deny me not *p*. And she said unto him, Say on.

p Heb. *do not turn away my face*, i. e. do not send me out of thy presence sad or ashamed. Compare 2 *Chron.* 6. 42. *Psal.* 132. 10.

† Heb. *turn away my face.*

17 And he said, Speak, I pray thee, unto Solomon the king (for he will not † say thee nay) that he give me Abishag the Shunamite to wife *q*.

q Which, though it was against a positive Law of God, *Levit.* 18. 7. yet either *Adonijah* might be ignorant of it, being a man more studied in the Affairs of the Court, than in the Book of God; or might think her not concerned it it, because *David* knew her not, *Chap.* 1. 4.

18 And Bathsheba said, Well, I will speak for thee unto the king.

19 ¶ Bathsheba therefore went unto king Solomon to speak unto him for Adonijah: and the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a † seat to be set for the kings mother, and she sat on his right hand *r*.

† Heb. *Throne*, So Gr.

r The most honourable Place next to the King's; See 2 *Chron.* 18. 18. *Neh.* 8. 4. *Psal.* 45. 9. *Mat.* 20. 21.

20 Then she said, I desire one small petition *s* of thee, *I pray thee* say me not nay: and the king said unto her, Ask on, my mother, for I will not say thee nay *t*.

s So she esteemed it, because she did not perceive his Design in it; and as for that Law, *Levit.* 18. 7. she might apprehend, that because *David* knew her not, it was only a Contract for Marriage, and therefore no impediment of her Marriage to any other after his Death; which also is the Opinion of some of the late Learned *Hebrew* Doctors. *t* Supposing thy Request be but small, as thou say'st it is, and not unlawful, nor injurious to my self, or others.

21 And she said, Let Abishag the Shunamite be given to Adonijah thy brother *u* to wife.

u By the Father's side, whom brotherly Affection and Relation obligeth thee to gratifie; at least, in small things.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunamite for Adonijah? ask for him the kingdom also *x*; (for he *is* mine elder brother *y*) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah *z*.

x His Design is not upon *Abishag*, but upon the Kingdom; which, by this means, he thinks to recover; partly, because she was the last King's Wife, or Concubine, which might strengthen his Pretence to the Crown; See 2 *Sam.* 3. 7, and 12. 8. and 16. 21. and partly, because by her eminent Beauty, and near Relation to *David*, she had a powerful Interest in the Court. *Quest.* Was not this too harsh a Censure, and the following Punishment of it too severe? *Answ.* 1. That *Adonijah* had such a Design, is very probable, both from his Temper, for he was an aspiring and designing Man, and highly discontented with *Solomon's* Government, and desirous of a Change; and from the nature of the thing, because he would not have made so daring and presumptuous a Request, if he had not some great Design in it. 2. It is very likely from the following words, though not expressed, that he, and *Joab* and *Abiathar* were engaged in some Design against *Solomon*, and that *Solomon* had got Information of it; and therefore he did, and might reasonably take this for an Indication, and the first overt act of his Treason. 3. *Solomon* did not pardon *Adonijah's* Treason simply, and absolutely, but upon condition that he carried himself worthily, *Chap.* 1. 52. and this being confessedly a bold and unworthy Action, and arguing more confidence and presumption than became him; and carrying in it the appearance and intention of an Incestuous Marriage, he might justly revive his Guilt, and take this occasion to execute the Sentence which he formerly deserved. If it be said, That it is very improbable that *Adonijah* should expect to get the Kingdom from *Solomon*, who was so firmly established in it with universal Applause; it may be answered, That *Adonijah* was not the only Man that hath fed himself with vain hopes, and engaged himself in high and treasonable Designs, where, to other wise Men there was but little likelihood of Success: and that he might now be only laying the Foundation of what he further intended, when he saw a fit time, and getting a pretence for his future Attempts upon the Crown; either, when *Solomon* should lose the Peoples Affections, as *David* had done; or when *Solomon* should die, which also *Adonijah* might secretly procure and hasten; and he had only *Solomon's* young and tender Son to contest with. All which, and many other things, *Solomon* in his great Wisdom might easily discern; yea, or have some secret Intelligence of, though it be not Recorded. *y* He looks upon the Kingdom as his, by Nature and Birthright, and the Law of Nations; and therefore he may seek to recover his own, and to cast me out as an Usurper. *z* Who have all an hand in the Plot, though he alone appear in it: which appears the more likely, because of *Solomon's* proceeding against them all at the same time; as appears in the following Verses.

23 Then king Solomon sware by the LORD *a*, saying, * God do so to me, and more also, if Adonijah have not spoken this word against his own life.

* Ruth 1. 17.

a Once here, and again, *ver.* 24. Which he did to oblige himself irrevocably to it, and to prevent all Intercessions for his Life, it being of so great importance to him.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father *b*, and who hath made me an house *c* as he * promised, Adonijah shall be put to death this day *d*.

* 2 Sam. 7. 13.

b Though *Adonijah* be my elder Brother, yet I have an undoubted Right and Title to the Crown, and that from the promise and appointment of that God who disposeth of all Kingdoms, and especially this of *Israel*, to whom he pleaseth; and therefore *Adonijah* in this, and his former Attempt, is guilty of Treason against me, and of Rebellion against God. *c* Either, 1. who hath given me Posterity, as that Phrase is used, *Exod.* 1. 21. and elsewhere: for *Rehoboam* most probably was born before this time; by comparing 1 *Kings* 14. 21. Or rather, 2. who hath established me in the House and Throne of *David*: which he thus expresseth, to signifie, that God hath fulfilled in and to him that Promise which he made to *David*, in 2 *Sam.* 7. 11. where the same Phrase is used, and where it doth not so much signifie the giving of *David* Posterity, which he had sufficiently before that time; as the settlement of the Crown in him and his Seed. *d* For he knew delays were dangerous in matters of that Nature.

25 And king Solomon sent by the hand of Benaiah, the son of Jehoiada *e*, and he fell upon him *f* that he died.

e For the Execution of Justice was not then committed to obscure Persons, as now it is; but to Persons of great Honour and Authority. See *Judg.* 8. 21. 1 *Sam.* 22. 18. 2 *Sam.* 1. 15. and 4. 12. *f* With a Sword, or other Instrument of Death; as below, *ver.* 32, 34, 46.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth *g* unto thine own fields *h*, for thou *art* † worthy of death: but I will not at this time *i* put thee to death, because thou beareſt the ark of the LORD God before David my father *k*, and because * thou hast been afflicted in all wherein my father was afflicted *l*.

† Heb. a man of death.

* 1 Sam. 22. 20.

g A City of the Priests, *Josh.* 21. 18. to lead a private Life there. *h* Either that part of the Suburbs which fell to his share: or, other Land which he had purchased there. See *Jer.* 32. 7. *i* He doth not fully Pardon him, but only forbears him, and reserves to himself a liberty of Punishing him afterwards, if he saw occasion; which he doth to keep him in awe, that he might not dare to raise or foment Discontents or Tumults among the People, which otherwise he might be prone to do. *k* When he thought fit to carry it out with him; as 2 *Sam.* 15. 24, 29. 1 *Chron.* 15. 11, 12. when he as High-Priest was to attend upon it. Thus *Solomon* sheweth his respect to his Sacred Function. *l* Here he mixeth Mercy with Justice, and requites *Abiathar's* former kindness to *David*; hereby teaching Princes, that they should not write Injuries in Marble, and Benefits in Sand or Water, as they have been too oft observed to do.

27 So Solomon thrust out Abiathar from being priest unto the LORD *m*; that he might * fulfil the word of the LORD *n*, which he spake concerning the house of Eli *o* in Shiloh.

* 1 Sam. 2. 30, 31.

m Either from his Office; or, at least, from the Execution of his Office. For some think, that he was thrust from his Office before *David's* Death, when *Zadok* was formerly made Priest; *i. e.* High Priest in his stead, 1 *Chron.* 29. 22. But that seems to be a mistake: For although that passage immediately follows the History of what was done in the time of *David's* Life and Health, when he was in a capacity of going into the Publick Congregation: yet it manifestly belongs to another time, and was done after it: For he there speaks of *Solomon's* being *made King the second time*, and he was made King but twice; once undoubtedly before this, 1 *Chron.* 23. 1. and again, 1 *Kings* 1. 39. When *David* was Bedrid, and *Adonijah's* Usurpation made a second Unction necessary. And therefore what is said, 1 *Chron.* 29. 22. of *Zadok's* being made Priest, was done after *Abiathar's* Deposition, and upon that occasion. *n* For what hinders but *Solomon* might intend this not only as a Punishment for his Treason, but also as a means to accomplish God's Word? *o i. e.* Concerning the Translation of the Priesthood from the House of *Eli*, and of *Ithamar*, unto that of *Eleazar*: which being threatned 80 years ago, is now Executed. So Divine Vengeance, though sometimes it be slow, is always sure.

28 ¶ Then tidings *p* come to Joab, (for Joab had turned after Adonijah, though he turned not after Absalom) and Joab fled unto the Tabernacle of the LORD *q*, and caught hold on the horns of the altar *r*.

p Concerning *Adonijah's* Death, and *Abiathar's* Deposition. *q* Which then was at *Gibeon*, 1 *Kings* 3. 4. compared with 2 *Chron.* 1. 3, 5. *r* Of which see before, *Chap.* 1. 50.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him *s*.

s To wit, if he will not come thence, as I foresee he will not.

30 And

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth *t*. And he said, Nay, but I will die here *u*. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

t That the King gave him this Command, though it be not mentioned before, is evident, both from the nature of the thing; for *Solomon* would not pollute the Altar without necessity; and from *Benaiah's* affirmation of it; for why should he tell a lye without a cause? and from his return to the King for new Orders upon *Joab's* Resolution not to come thence. *u* For he supposed, either, that *Solomon* would not desile that place with his Blood: or, that he had a superstitious conceit, that his dying there might give his guilty and miserable Soul some advantage.

31 And the king said unto him, Do as he hath said *x*, and fall upon him, and bury him; that thou mayst take away the innocent blood *y* which Joab shed from me, and from the house of my father.

x Either, 1. Kill him in that place: and for so doing, *Solomon* might seem to have warrant from God, *Exod.* 21. 14. and might further design by this just severity, to deterr future Offenders, by shewing, that no place nor person should protect them from the stroke of Justice. Or rather, 2. let him Die as he is resolved; kill him, though he be there; take him by violence from that place, and then kill him: for *Exod.* 21. 14. doth not command the Ruler to kill the Murderer there, but to remove him thence, *to take him from the Altar, that he may die.* And seeing this might be done, why should *Solomon* unnecessarily stain the Altar with his Blood? *y i. e.* Both the Guilt of it, which would rest upon my Fathers and my Family, if it went unpunished; and the scandal and reproach of it, that neither this, nor following Ages may imagine that it was done by *David's* secret instigation, or with his consent.

32 And the LORD shall return his blood *z* upon his own head, who fell upon two men more righteous and better than he *a*, and slew them with the sword, my father David not knowing *thereof*, *to wit*, * Abner the son of Ner, captain of the host of Israel, and * Amasa the son of Jether, captain of the host of Judah.

* 2 Sam. 3. 27.

* 2 Sam. 20. 10.

z i. e. The guilt of the Blood which he shed. *a* Of more ingenuous and generous Tempers, abhorring from all such Treacherous Practices; and both of them then devoted to, and employed in my Service.

33 Their blood therefore shall return * upon the head of Joab, and upon the head of his seed for ever *b*: but upon David and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD *c*.

* 2 Sam. 3. 29.

b Either as long as he shall have a Posterity: or, for a long time: as that Phrase is commonly used. *c* In, and by this Execution of Justice upon him, and such Malefactors, my Throne shall be established, and God will bless me, and mine, with Peace and Prosperity.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him, and he was buried in his own house in the wilderness *d*.

d Places which have but few Houses and Inhabitants, are oft so called in Scripture; as, *Isa.* 42. 11. *Jer.* 25. 24. *Ezek.* 34. 25.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host, and Zadok the priest did the king put in the room of Abiathar *e*.

e He now put him in the execution of that Office, to which he may seem to have been Anointed before, 1 *Chron.* 29. 22. But of that, see my notes here on *ver.* 27.

36 ¶ And the king sent, and called for * Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither *f*.

* 2 Sam. 15. 8.

f This *Solomon* ordered, partly, for his own security; that being removed from that place where his Kindred, and Estate, and Interest lay, to a place where he was but a stranger, and sufficiently odious for his former, and never-to-be-forgotten Insolency towards his Lord and King, he might be uncapable of raising any Tumults and Seditions; partly, as a penalty for his former Wickedness, wherein yet there was more Mercy than Justice, and from which *David* had not promised him any security, but only given him his Life; and partly, That being in this Publick Theatre, all his Words, and Actions might be narrowly observed; which, considering his base, and covetous, and wicked Temper, was likely to give *Solomon* the advantage which he sought for; and this very Prohibition would probably inflame his desire of Transgressing it, as the manner of Men is.

37 For it shall be, *that* on the day thou goest out, and passest over the * brook Kidron *g*, thou shalt know for certain, that thou shalt surely die: thy blood shall be upon thine own head *h*.

* 2 Sam. 15. 23.

g A Brook nigh unto *Jerusalem*, of which see 2 *Sam.* 15. 23. 2 *Kings* 23. 4. Which he particularly names, because that was the way to *Baburim*, his former and settled Habitation: but this is not to be understood exclusively to other ways and places; for the restraint was general, that he should *not go forth thence any whither*, ver. 36. to wit, as far any other way as *Cedron* was; which also appears from the following History; for when he went to *Gath*, he went not over *Cedron*, (which lay Eastward from the City) but Westward, as *Gath* lay. *h* The blame and guilt of thy Blood shall lie upon thy self only.

38 And Shimei said unto the king, The saying *is* good *i*: as my lord the king hath said, so will thy servant do *k*. And Shimei dwelt in Jerusalem many days.

i Thy Sentence is much more merciful than I expected, or deserved. *k* And *Shimei* did not only promise it, but also swore to it; being required by *Solomon* to do so, as is manifest from *verse* 42, 43.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath *l*, and they told Shimei, saying, Behold, thy servants *be* in Gath.

l A King, but subject and tributary, first to *David*, and then to *Solomon*. This might be, either that *Achish* who shewed so much kindness to *David*, 1 *Sam.* 27. and 28. or his Son; who, in requital of this kindness was still permitted to enjoy the Title and Honour of a King, but not the full Power; whence it was, that *Achish* could not, or durst not keep these Servants, though they had fled to him for Protection; but suffered *Shimei* to take them away from his Royal City.

40 And Shimei arose, and saddled his ass, and went to Gath *m*, to Achish, to seek his servants: and Shimei went and brought his servants from Gath.

m Which, though highly dangerous, he attempted, partly, because he was blinded with Covetousness and Rage against his Servants, which two Lusts have done, and daily do engage Men to such Courses and Actions as are no less dangerous to their lives than this is; partly, because he thought length of time had worn this out of *Solomon's* mind, and other mens thoughts: and that this being done secretly and speedily, would never have come to *Solomon's* ears; or that *Solomon* would not be severe in this Case, where it was not wantonness nor contempt of his Authority, but the necessity of his Houshold-concerns, which put him upon it: And partly, because God withdrew from him the light of common Prudence, and wholly left him to his own Mistakes, and Folly, and Lusts; and withal, to the Instigation of the Devil, whose cunning and powerful Artifices, and Insinuations he could not resist, without Divine help.

41 And it was told Solomon *n*, that Shimei had gone from Jerusalem to Gath, and was come back again.

n Who doubtless had his Spies appointed, to observe him in all his Motions.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? And thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with *o*?

o He was guilty both of Rebellion against the express, and just, and (as himself called it) good Command of the King, and of Perjury against God; which were two high and heinous Crimes. His Oath, he calls *the Oath of the Lord*, because it was taken in God's Presence, and he was called upon as witness of it, and as the Avenger of all Violations of it, and because the Law of God obliged him to the performance of it.

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to *p*, that thou didst to David my father: therefore the LORD shall return *q* thy wickedness upon thine own head.

p For which thy own Conscience accuseth thee, and there is no need of other Witnesses. *q* Heb. *hath returned*, which seems most proper. God hath Punished thee for thy former Wickedness, by suffering thee to fall into further Crimes, and expose thy self to thy deserved Death.

45 And king Solomon *shall be* blessed, and the throne of David *r* shall be established *s* before the LORD *t* for ever.

r That Royal Power and Dignity conferred upon *David* to him and his Heirs for ever. *s* By the execution of such Righteous Judgments as this is. *t* In the presence of that God, who is both an Observer and Rewarder of all such Righteous Actions: or, under God's inspection, and by his Blessing.

46 So the king commanded Benaiah the son of Jehoiadah, which went out *u*, and fell upon him that he died: and the * kingdom was established in the hand of Solomon *x*.

* 2 Chron. 12. 1.

u Carrying *Shimei* along with him to the place of Execution, which was not fit to be in the King's Presence. *x* His secret and worst Enemies being taken out of the way.

CHAP. III.

Solomon marrieth Pharaoh's Daughter: High Places being in use, he goeth to Gibeon to Sacrifice, 1,——4. There the Lord appeareth to him: Gives him a choice: He preferreth Wisdom: Obtaineth it, and also Riches and Honour, 5.——15. His Judgment between the two Harlots, 16,——28.

* Gha. 7. 8. AND * Solomon made affinity with Pharaoh king of Egypt *a*, and took Pharaohs daughter *b*, and brought her into the city of David *c*, until he had made an end of building his own house, and the
* Chap. 9. 15, 19. house of the LORD *d*, and the * wall of Jerusalem round about *e*.

a As being a powerful neighbour. *b* Upon what conditions is not here expressed: but it is probable, she was first instructed in, and Proselyted to the Jewish Religion; as may be gathered, 1. Because he was not yet fallen from God, but *loved the Lord*, and *walked in the statutes of David*, ver. 3. And therefore would never have married a gross Idolater, which was so contrary to God's Law, and so pernicious in its Consequences. 2. Because he is no where reproved for this Fact, as he is for *loving many* other *strange women*, 1 *Kings* 11. 1. 3. By comparing *Psal.* 45. and the Book of *Canticles*: whereby it plainly appears, that this Action had something extraordinary in it, and was design'd by God to be a Type of Christ, calling his Church to himself, and to the true Religion, not only out of the *Jews*, but even out of the *Gentile* World. *c* Of which, see *Chap.* 2. 10. Into *David's* Palace there. *d i.e.* The Temple appropriated to the Worship and Honour of God. *e* Which though in some sort built by *David*, 2 *Sam.* 5. 9. yet *Solomon* is here said to Build, either because he made it higher, and stronger, and more beautiful, and glorious; in which, or the like sense *Nebuchadnezzar* is said to have *built Babylon*, *Dan.* 4. 30. or because he built another Wall besides the former, for greater security; for after this time *Jerusalem* was encompassed with more Walls than one.

* 2 Chron. 33. 17. 2 * Only ∴ the people sacrificed in high places *f*, because there was no house *g* built unto the name of the LORD *h* until those days.

∴ This Particle is used here, and *v.* 3. as an Exception to *Solomon's* Integrity and Glory, and as his infirmity, and a blemish to his Government, That he himself both permitted and practised this which was expresly forbidden, *Levit.* 17. 3, 4. *Deut.* 12. 13, 14. except in some extraordinary cases. Possibly he permitted it, because he thought it better to allow an Error in a Circumstance, than to occasion a neglect of the Substance of God's Worship, which he apprehended would follow upon a severe Prohibition of that Practise, because the People's hearts were generally and constantly set upon these high Places, as appears from all the following History; and they were not willing to submit to so much trouble and charge as the bringing of all their Sacrifices to one place would cause; nor would yield to it until the Temple was built, which he knew would easily encline and oblige them to it; and that being speedily to be done, he might think it more adviseable, rather to delay the Execution of that Law of God for an approaching Season, wherein he doubted not, they would be sweetly and freely drawn to it than at present to drive them to it by force. Although these and all other prudential Considerations should have given place to the Will and Wisdom of God. *f* Which were Groves, or other convenient places upon Hills, in which the Patriarchs used to offer up their VVorship and Sacrifices to God; and from them this Custom was derived both to the *Gentiles* and the *Jews*: and in them the *Gentiles* Sacrificed to Idols, *Jer.* 7. 31. *Ezek.* 6. 3, 4. *Hos.* 10. 8. the *Hebrews* to the true God. *g* VVhich reason was not sufficient, for there was a Tabernacle, to which they were as much confined as to the Temple, *Deut.* 12, *&c.* *h* Either, 1. To the Lord, *the name of the Lord* being oft put for the Lord himself, as *Deut.* 28. 58. *Job* 1. 21. *Psal.* 7. 17. and 116. 13. and 139. 1. Or, 2. To the Honour, and Praise, and Service of God; to the Glory of his Name; *i. e.* of his Majesty, and all his Perfections, which shall be adored and manifested there.

3 And *i* Solomon loved the LORD, walking in the statutes of David *k* his father: only he sacrificed and burnt incense in high places.

i Or, *yet*, although he mistook, and miscarried himself in the matter of High Places, yet in the general, his Heart was right with God, and he both *loved* him with inward Affection, and *walked* with him in outward Conversation and Worship. *k i.e.* According to the Statutes or Commands of God, which are here called *the statutes of David*; not only because they were so freely chosen, and heartily loved, and diligently practised by *David*, but also because the observation of them was so earnestly pressed upon *Solomon*, and fortified with *David's* Authority and Command: See 1 *Kings* 2. 2, 3, 4. and 1 *Chron.* 28. 8, 9.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place *l*: a thousand burnt-offerings did Solomon offer upon that altar *m*.

l The most eminent and frequented, because there was the Tabernacle, and the Altar of *Moses*, 1 *Chron.* 16. 39. and 21. 29. And 2 *Coron.* 1. 3, 5, 6. which possibly were placed upon an high, or raised Ground. *m* Thereby shewing his special respect to this above all other places; and by his Example teaching and inviting all his People to do so.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream *n* by night: and God said *o*, Ask what I shall give thee.

n Quest. How could *Solomon* pray in his Dream, or that prayer be acceptable to God, as this was, *v.* 10? *Ans.* The Dreams of Men are not such insignificant things as many imagine. That good Dreams are oftentimes praise-worthy, and evil Dreams blameworthy, is not only the opinion of the *Jews* and *Christians*, but of divers of the wiser and better *Heathens*; and the reason hereof is evident, because mens Dreams are commonly the Images of their Minds and Tempers, and do only reflect and represent, though but faintly and imperfectly, those very things which are most imprinted upon their hearts by their waking Meditations, and daily Conversation; and therefore it is not unreasonable, that either the sinful Dreams of evil-minded Men should be imputed to them, and punished in them, or the vertuous Dreams of good Men imputed to, and rewarded in them; which was *Solomon's* case: for his heart having been daily and constantly imployed in passionate longings and prayers for the Wisdom, which here he begs; it was a natural and likely thing that his heart should, as it did, work that way even in his Dreams. Although, to speak truly and strictly, *Solomon's* prayer made in his Dream, would have been no way pleasing to God, nor profitable to himself, if it had not been the result of his daily and most serious practice; and though God signified his mind in a Dream, yet it was *Solomon's* waking Prayers (which were shadowed by this dark representation) which God accepted and requited; and this acceptance of God was signified to him in an extraordinary manner, and by a Divine Dream, which was one of those ways whereby God oft used to communicate his Will to his Prophets and People. So the whole business lies thus: *Solomon* dreamed that God bid him ask what he would, 1 *Kings* 3. 5. and that he did ask Wisdom, *v.* 6, *&c.* and that God accepted his desire, *v.* 10. and gave him that gracious answer, *ver.* 11, *&c.* And all this was done in a Dream, but with this difference; *Solomon's* prayer was but imaginary, but God's answer was real, though conveyed in a Dream. And when he awoke, he knew by Divine Inspiration that this was a Dream sent from God to assure him that he would give him Wisdom, and Riches, and Honour, and this with respect unto his frequent, constant, and fervent waking desires, which his Dream of his Prayers did sufficiently intimate. See more on *v.* 6. *o i.e.* He dreamed that God said so.

6 And Solomon said *p*, Thou hast shewed unto thy servant David my father great ‖ mercy, according as he walked before thee in truth *q*, and in righteousness, and in uprightness of heart with thee *r*, and thou hast kept *s* for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

‖ Or, bounty.

p i.e. He dreamed that he said. See on *v.* 5. Or, he really said. For although the use of reason is ordinarily so dark and imperfect in Dreams, that such actings are not human actions; yet in extraordinary and Divine Dreams it is but reasonable to allow something extraordinary. For who can doubt but God may so clear up and assist a Man's reason in his Dream, that he may have a true and strong apprehension of some things, which also may make a suitable impression upon the will or affections; and consequently such acts of the Soul may be moral acts and regardable by God and men? And this might be a kind of exstatical rapture, whereby his Soul might be as it were carried out of his Body, as St. *Paul's* was, 2 *Cor.* 12. 3. for a season, in which case both his reason might clearly and distinctly apprehend God's mind, and his gracious offer; and his Will might make a free choice of Wisdom; which therefore might be accepted and rewarded by God. *q* Either, First, Sincerely, and without dissimulation. But that is more fully expressed in the following words, *in uprightness of heart*. Or rather, Secondly, in the true Worship and Service of God, in the profession, belief, practice and defence of the truth, or of the true Religion, or of God's Will or Word, which is called *truth*, *Prov.* 23. 23. *John* 17. 17. *Gal.* 3. 1. So *truth* here contains all his duties to God, as *righteousness* doth his duties to men, and *uprightness* the right manner of performing both sorts of duties. *r i.e.* In thy Judgment, to whom alone his heart was known, and to whom he oft appealed as the witness of his Integrity; and with respect to whom he performed all his duties, even to men. *s* Or, *reserved*; that which thou didst not reserve for *Saul*, whose Posterity thou didst cut off from the Kingdom.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and *I am but* a little child *t*: I know not *how* to go out or come in *t*.

t So he was in Years: not as if he were now but twelve Years old, as many gather from this name of *Child*; for that name is given to *Ishmael*, when 18 Years old, *Gen.* 21. 14, 15. and to *Rehoboam* when 41 Years old, 2 *Chron.* 13. 7. where the word is the same in the *Hebrew*: and before this time *David* calls him *a wise man*, *chap.* 2. 9. but he was now not above 20 Years old; and withal (which he principally intends) he was raw and unexperienced, as a Child, in State Affairs, and altogether unfit for so hard a task. *t i.e.* To govern my People, and manage Affairs; as that Phrase signifies, *Num.* 27. 17. *Deut.* 31. 2. *Jos.* 14. 11.

8 And thy ¶servant *is* in the midst of thy people *u* which thou hast chosen *x*, a great people, that cannot be numbred, nor counted for multitude.

u i.e. Is fee over them to rule and guide them. A Metaphor from the Overseer of divers VVorkmen, who usually is in the midst of them, that he may the better observe how each of them dischargeth his office. *x* Thy peculiar People, whom thou takest special care of, and therefore wilt expect a more punctual account of my Government of them.

9 * Give therefore thy servant an † understanding heart *y* to judge *z* thy people, that I may discern between good and bad *a*: for who is able *b* to judge this thy so great a people?

* 2 Chron. 1. 10. † Heb. *hearing.*

y Whereby I may both clearly discern, and faithfully perform all the parts of my duty: for both these are spoken of in Scripture, as the

the effects of a good understanding; and he that lives in the neglect of his Duties, or the practice of Wickedness, is called a *Fool*, and *one void of understanding*. *z* Or, *govern*, as that word is used, *Judg.* 3. 10. and 4. 4. *Psal.* 7. 8. and 67. 4. *Isa.* 2. 4. and 16. 5. *a* To wit, in Causes and Controversies among my People; that I may not through mistakes, or prejudices, or passions, give wrong Sentences, and call *evil good*, or *good evil*. *b* Of himself, or without thy gracious assistance.

10 And the speech pleased the LORD *c*, that Solomon had asked this thing.

c How such a dreaming Prayer could please God, see in the Notes on *v.* 5, and 6.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thy self † long life, neither hast asked riches for thy self, nor hast asked the life of thine enemies *d*, but hast asked for thy self understanding † to discern judgment;

† Heb. *many days.* † Heb. *to hear.*

d That God would take away their lives, or put them into thy power to destroy them.

12 Behold, I have done according to thy word *e*: lo, I have given thee a wise and an understanding heart *f*, so that there was none *g* like thee before thee, neither after thee shall any arise like unto thee ∴.

e I have granted, and do at this present grant unto thee thy desire. And accordingly at this time God did infuse into him a far higher degree, and greater measure of Wisdom than he naturally had. *f i.e.* Wisdom to govern thy People, to know and do thy several Duties; which was the thing that *Solomon* desired, *v.* 7, 9. and the effects whereof here follow, *v.* 16, &c. and withal, all Divine and Humane Wisdom, the knowledge of all Things, of all the Arts and Sciences, as may be gathered from 1 *King* 4. 29, &c. and that in a far greater proportion than by his years, and the time he could get for his study, could possibly produce. *g* Either, no King: or rather, no Man: for he is herein preferred not only before all Kings, but before *all men*, *chap.* 4. 31. no meer Man since the Fall equalled him, to wit, in universal Knowledge, and especially in the Art of well-governing his People. ∴ *Quest.* Did not the Apostles excel him? *Ans.* They did not in Natural and Political Knowledge, but only in the knowledge of the Mysteries of Faith, which were more freely and more fully imparted in those Times; the ignorance whereof was no disparagement to *Solomon's* Wisdom, because they were not discoverable by any Creature without Divine Revelation, which God saw fit not to afford in *Solomon's* time. I know no inconvenience in affirming that *Solomon's* natural Capacities were higher than any of the Apostles; and *Solomon* had a more comprehensive Knowledge of all things known in that Age, than the Apostles had in all the Discoveries of their Age.

* Matth. 6. 33. ‖ Or, hath *or* here.

13 And I have also * given *b* thee that which thou hast not asked, both riches and honour, so that there ‖ shall not be *i* any among the kings like unto thee all thy days *k*.

b Either, First, I have granted and decreed to give: for words signifying action, are oft put only for the purpose of the action. Or rather, Secondly, *I will give*, as it is expressed in the Parallel place, 2 *Chron.* 1. 12. I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all. *i* So it is true of all the succeeding Kings of *Israel*, of whom he speaks. Or, *hath not been*, as it is in the *Hebrew*: and so it may be true of all the Kings that then were or had been in the World, whereof none was like to him, to wit, in all the things here mentioned, and wherein he is compared with them, which is not only in Riches, but also in Wisdom, and in Honour or Renown. *k* To wit, of thy life. Whereby he signifies, that these Gifts of God were not temporary and transient, as they were in *Saul*, but such as should abide with him whilst he lived.

* Chap. 15. 5. 14 And if thou wilt walk in my ways *l*, to keep my statutes, and my commandments, * as thy father David did walk, then I will lengthen thy days.

l This Caution God gives him, lest his great Wisdom should make him proud, or careless, or presumptuous, as if he were out of all danger; and to oblige him to more care and circumspection to avoid the snares and mischiefs to which so much prosperity and glory would probably expose him; and withal to justifie himself in case he should afterwards alter the course of his Providence towards *Solomon*; and that, when Men are surprized with *Solomon's* dreadful fall, they might know, it was no surprisal to God, but that he did foresee it, and would over-rule it to his own Glory one way or other.

15 And Solomon awoke, and behold, *it was* a dream *m*: and he came to Jerusalem, and stood before the ark of the covenant of the LORD *n*, and offered up burnt-offerings *o*, and offered peace-offerings *p*, and made a feast to all his servants.

m i.e. He perceived that it was a Dream; not a vain Dream, wherewith Men are commonly deluded; but a Divine Dream, assuring him of the thing: which he knew, partly, by a Divine Impression and Inspiration thereof in his mind after he was awakened: and partly, by the vast alteration which he presently found within himself in point of Wisdom and Knowledge. *n* Which was there in the City of *David*, 2 *Sam.* 6 17. before which he presumed himself in way of Holy Ministration and Adoration, which may be noted by the word, *stood*. Or, that word may note his abode there for some considerable time, as the offering of so many Sacrifices required. *o* Chiefly for the expiration of his and his Peoples Sin, through the Blood of Christ, manifestly signified in these Sacrifices *p* Solemnly to praise God for all his Mercies, and especially for giving him a quiet and fixed possession of the Kingdom, and for his glorious Appearance to him in a Dream, and for the great Promise therein made to him, and the actual accomplishment of it since wrought in him.

16 ¶ Then came there two women *that were* harlots *q*, unto the king *r*, and stood there before him *s*.

q Or, *Visitaullers*: for the *Hebrew* word signifies both. See on *Josh.* 2. 1. And possibly they might be both, this by their open profession, and the other by their secret practice: not that they were common Harlots; for neither would *Solomon* have tolerated such; nor durst such have presented themselves before so wise and just a Ruler; nor do such use either to bring forth Children, or to have such a tender care of, and affection to them as these express. Yet that they were unmarried Persons, and so guilty of Fornication, seems most probable, both because there is no mention of any Husbands, whose office it was, if there were any such, to contest for their Wives; and because they lived a solitary life in one House. *r* Haply they had presented their Cause to the Inferior Courts, who could not determine; and therefore now they bring it to the King, as the Supreme Magistrate, and famous for his Wisdom. *s* Desiring and expecting his Sentence in the Case.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house.

18 And it came to pass the third day *t* after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house *u*, save we two in the house.

t So they could not be distinguished by their Age. *u* Therefore no Witness on either side: and although there might be some sensible difference to an exact Observer between the Features of the two Children; yet it is not probable that was much minded by the Neighbours: for though civil Women might affist them both in their Child-births, yet it is not likely they would afterwards converse much with them, as being Persons of suspected Fame, and the Features of the children, especially for so few days, might easily be so like, that it was difficult to discern the one from the other. And the Testimonies of the Women were of equal credit, *i.e.* of none at all.

19 And this womans child died in the night, because she over-laid it *x*.

x And so smothered it: which she justly conjectures, because there were evidences of that kind of death, but no appearance of any other cause thereof.

20 And she arose at midnight *y*, and took my son from beside me *z*, while thine handmaid slept *a*, and laid it in her bosome, and laid her dead child in my bosome.

y When I was asleep, as she reasonably and truly concluded. *z* Either, because she really desired the comfort of a Child, to be educated by her, and owned as hers: or, because she would not be thought guilty of the Child's death, for which she knew not how severely *Solomon* would punish her. *a* As she might well know, because had the been awake, she had discovered and prevented her design.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay, but the living *is* my son, and the dead *is* thy son: and this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king *b*.

b Both peremptorily and vehemently affirmed the same thing, oft repeating the same words.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword: and they brought a sword before the king.

25 And the king said *c*, Divide the living child in two, and give half to the one, and half to the other.

c With seeming sincerity and earnestly, though with a design far above the reach of the two Women, or of the People present, who probably with admiration and horror expected the execution of it.

26 Then spake the woman whose the living child *was*, unto the king, (for * her bowels † yerned upon her son) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

* Hos. 11. 8. † Heb. *were hot.*

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof *d*.

d As is evident from her Natural and Motherly Affection to the Child, which she had rather have alienated and given away from her, than destroyed.

28 And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God *e was* † in him to do judgment *f*.

† Heb. *in the midst of him.*

e Either,

e Either, great and eminent Wisdom, as *the Cedars* or *mountains of God* are the highest and most eminent of the kind: or, Divine Wisdom, with which God had inspired him for the better government of his People. *f* To assist him in wisely Examining and justly Determining the Causes and Controversies of his People.

CHAP. IV.

Solomon's chief princes, 1,—19. *And officers for provision,* 7,—19. *The peace and largeness of his kingdom,* 20, 21. *His daily provision for his court,* 22,—25. *The stables for his horses,* 26,—28. *His wisdom,* 29,—34.

SO king Solomon was king over all Israel *a*.

a This is spoken with respect to his Successors, who were Kings only over a part, and that the smallest part of it. Or, in reference to the times of Division and Rebellion under *David*; when part went after *David*, and part after *Ishbosheth*; or part after *Absalom*, or *Sheba*, or *Adonijah*: but now all *Israel* were united under *Solomon*, and adhered to him, not only a part of them; especially since the death of *Adonijah* and *Joab* (who may be suspected to have watched an opportunity of revolting,) and the confinement of *Abiathar*, and of *Shimei* (if not his death also) who could now have little or no Interest or Opportunity of setting up a Party against *Solomon* (their Principals being taken away, to whom they were but Accessaries;) nor, in probability, any Design to attempt it.

2 And these were the princes which he had *b*, Azariah the son *c* of Zadok *d*, ‖ the priest *e*.

‖ Or, *the chief officer.*

b i.e. The chief Rulers or Officers belonging to him. *c* Or, the Grand-son, by comparing this with 1 *Chron.* 6. 8, 9. *d* Either *Zadok* the Priest, 1 *Chron.* 6. 8, 9. or some other of that name. *e* So he was the second Priest, or the Priest that attended upon *Solomon's* Person in Holy Offices and Administrations. But when this Sacred Writer professeth to give an account of *Solomon's Princes*, why should he put the second Priest, or *Solomon's* Domestick Priest, in the first place? Or, why should he be mentioned distinctly from his Father, who was generally present with *Solomon*, and could easily, either by himself, or some other fit Person or Persons appointed by him, manage all the King's Sacred Concerns? Or, why is he named before his Father? Others therefore render this *Hebrew* word, *Prince*, as it is used, *Gen.* 41. 45. and 47. 22, 26. *Exod.* 2. 16. 2 *Sam.* 8. 18. So he was either the chief in Dignity, the first Prince, and the highest Officer in the State next to the King: or the chief Minister of State, by whom the great Affairs of State were managed and prepared for the King's Confideration, *&c.*

‖ Or, *secretaries.* ‖ Or, *remembrancer.*

3 Elihoreph, and Ahiah the sons of Shisha, ‖ scribes *f*: Jehoshaphat, the son of Ahilud the ‖ recorder *g*.

f i.e. Secretaries of State. He chose two, whereas *David* had but one: either, because he observed some inconveniencies in trusting all those matters in one hand: or, because he had now much more employment than *David* had, this being a time of great Peace and Prosperity, and his Empire enlarged, and his Correspondencies with Foreign Princes more frequent. *g* Of which see on 2 *Sam.* 8. 16.

4 And Benaiah the son of Jehoiada, *was* over the host: and Zadok and Abiathar *were* the priests *h*.

h i.e. The High-Priests, to wit, successively, first *Abiathar*, and then *Zadok*. *Quest.* Why is *Abiathar* named when he was deposed? *Ans.* First, Because it is ordinary for Persons to retain the Names and Titles of those Places which in reality they have lost. Secondly, Because though he was deposed from the High-Priesthood, yet he was a Priest, and the Chief of one of the Priestly Families: and as *Zadok* was jointly named with *Abiathar* when *Abiathar* alone was the High-Priest, as 2 *Sam.* 8. 17. and 20. 25. so now *Zadok* and *Abiathar* are joined, although the High-Priesthood was rested in *Zadok* alone. Thirdly, Possibly *Abiathar*, though he was deposed from the Supreme Priesthood, yet upon his serious Repentance, and by the Intercession of his Friends, was restored to the execution of the Priestly Office, and put into that Place which *Zadok* enjoyed when *Abiathar* was High Priest. Fourthly, Some say that here is mention made of all *Solomon's* Chief Officers, both such as now were, and such as had been, and such as were afterwards, as they gather from *v.* 11. and 15. where two Persons are named who married two of *Solomon's* Daughters, which could not be till many Years after this time.

5 And Azariah the son of Nathan *was* over the officers *i*: and Zabud the son of Nathan *k was* principal officer *l*, *and* the kings friend *m*.

i Or, *Overseers*, or *Surveyors*, to wit, over those *twelve Officers* named *ver.* 7, &c. where this *Hebrew* word is used, who were all subject, and to give up their Accompts to him. Though the word signifies any Governors or Commanders of the higher sort, as 1 *King.* 5. 16. 2 *Chron.* 8. 10. *k* The Prophet, who had been so highly instrumental in *Solomon's* Establishment in the Throne. *l* Possibly, President of the King's Council. The *Hebrew* word is *Cohen*, which *ver.* 2. is rendred *Priest*, whence some read this place thus: *Zabud the son of Nathan the Priest*, or *the Minister* (as the word properly signifies, and that Title well enough agrees to a Prophet, or *the Prince*: for the Prophet *Nathan* was a Man considerable both for his Quality, and for his Honour and Esteem with the King,) was *the kings friend*. *m* Either his special Favourite, both for his Father's sake and for his own, having, it seems, been brought up with him: or, his Confident, with whom he used to communicate his most secret Counsels.

* Chap. 5. 14. ‖ Or, *levy.*

6 And Abishar *was* over the houshold *n*: and * Adoniram the son of Abda *was* over the ‖ tribute *o*.

n Steward of the King's Houshold. *o* To wit, the personal Tribute, or the levy of Men, as appears by comparing this with *chap.* 5. 13, 14. it being very fit that there should be some one person to whom the chief Conduct or Inspection of that great business was committed.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: ‖ the son of Hur *p* in mount Ephraim.

‖ Or, *Ben-hur.*

p This and others of them are denominated from their Fathers, because they were known and famous in their Generation.

9 ‖ The son of Dekar in Makaz, and in Shaalbim, and Bethshemesh, and Elon-Beth-hanan *q*.

‖ Or, *Ben-dekar.*

q Or, *Elon, the house* or *dwelling-place of* Hanan; and *Hanan* may be a Mans name, and this Place may be so differenced from other *Elons*. Or, *the plain* (for so the *Hebrew* word signifies) *of Beth-hanan*.

10 ‖ The son of Hesed in Aruboth, *to him pertained* Sochoh *r*, and all the land of Hepher *s*.

‖ Or, *Ben-hesed.*

r There were two *Sochohs*, but both near together. See *Josh.* 15. 35, 48. *s* In *Judah*. See 1 *Chron.* 4. 6.

11 ‖ The son of Abinadab in all the region of Dor *t*, which had Taphath the daughter of Solomon to wife.

‖ Or, *Ben-abinadab.*

t In *Manasseh* with *Jordan*, where also were *Taanach*, *Megiddo*, and *Bethshean*, v. 12.

12 Baana the son of Ahilud, *to him pertained* Taanach, and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel *t*, from Beth-shean to Abel-Meholah, *even* unto *the place that is* beyond Jockneam.

t Which was in *Issachar*. And this seems added to distinguish it from that *Zartanah*, *Josh.* 3. 16.

13 ‖ The son of Geber in Ramoth-Gilead *u*, to him *pertained* the towns of Jair *x* the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars *y*.

‖ Or, *Ben-geber.*

u Ramoth in the Land of *Gilead*, *Deut.* 4. 43. *Josh.* 20. 8. 1 *King.* 22. 3. so called to difference it from *Ramath* in *Issachar*, 1 *Chron.* 6. 73. *x* In *Manasseh* beyond *Jordan*. See *Numb.* 32. 41. *Deut.* 3. 14. *y* This is added by way of distinction from those Town of *Jair*. For being without *Jordan*, they were liable to the attempts of their Enemies.

14 Ahinadab the son of Iddo *had* ‖ Mahanaim *z*.

‖ Or, *in Mahanaim.*

z The City and Territory of *Mahanaim*: of which see *Gen.* 32. 2. *Josh.* 13. 26. But this seems too narrow a compass for one of these great Officers, and unequal to the rest: although these portions seem not to be distributed into equal portions of Land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2 *Sam.* 17. 27. Or, *to Mahanaim*. So he may understand all the space from the parts last mentioned to *Mahanaim*, which was in the Tribe of *Gad*.

15 Ahimaaz *was* in Napthali: he also took Basmath the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in Asher, and in Aloth.

17 Jehoshaphat the son of Paruah in Issachar.

18 Shimei the son of Elah *a*, in Benjamin.

a Which he adds to distinguish him from that cursed and cursing *Shimei*, 2 *Sam.* 16. 5.

19 Geber the son of Uri *was* in the country of Gilead *b*, *in* the country of Sihon king of the Amorites, and of Og king of Bashan: and *he was* the only officer which *was* in the land *c*.

b i.e. In the remaining part of that Land of *Gilead*, which was mentioned above, *v.* 19. *c* Or rather, *in that land*, for the *Hebrew* points intimate that the emphatical Article is there understood, to wit, in all *Gilead*, excepting the parcels mentioned before, in all the Territories of *Sihon* and *Og*; which because they were of large extent, and yet all committed to this one Man, it is here noted concerning him as his priviledge above the rest, whose Jurisdictions were of a narrower extent.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river *d* unto the land of the Philistines *e*, and unto the border of Egypt *f*: they brought presents, and served Solomon *g* all the days of his life.

d Euphrates: for so far *David*, having conquered the *Syrians*, extended his Empire, which *Solomon* also maintained in that extent. And so God's Promise concerning the giving of the whole Land, as far as *Euphrates*, to the *Israelites*, was fulfilled. And, if the *Israelites* had multiplied so much that the Land of *Canaan* would not suffice them, having God's Grant of all the Land as far as *Euphrates*, they might have seized upon it whensoever occasion required. *e* Which is to be understood inclusively; for it is unreasonable to think that the *Philistines* were not within *Solomon's* Dominion *f* Unto the River *Sihor*, which was the border between *Egypt* and *Canaan*, *Josh.* 13. 3. Compare *Gen.* 15. 18. *g* By Tribute, or other ways, as he needed and required.

22 ¶ And Solomons † provision for one day was thirty *h* measures of fine flour, and threescore measures of meal *i*,

† Heb. *bread.*

b Heb. *Cors*: each of which contained ten Ephah's, *Exod.* 16. 36. So this Provision was sufficient for near three thousand Persons. *i* Of a courser sort for common use, and for the inferior sort.

23 Ten fat oxen *k*, and twenty oxen out of the pastures *l*, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

k Fatted in stalls. *l* Well fleshed, tender and good, though not so fat as the former.

24 For he had dominion over all *the region* on this side the river, from Tiphsah *m* even to Azzah, over all the kings on this side the river *n*: and he had peace on all sides round about him.

m Either that *Tiphsah*, 2 *King.* 15. 16. which was in the Kingdom of *Israel* within *Jordan*; or, rather, another place of that name upon the *River* now mentioned, to wit, *Euphrates*, even that eminent City which is mentioned by *Ptolemy*, and *Strabo*, and *Pliny*, called *Thapsacum*. And this best agrees with the following *Azzah*, which was the border of *Canaan* in the South and West, *Gen.* 10. 19. *Deut.* 2. 23. as *Tiphsah* was in the North and East. And so his Dominion is described by both its borders. *n* Who owned subjection, and payed Tribute to him.

25 And Judah and Israel dwelt † safely, * every man under his vine, and under his fig-tree *o*, from Dan even to Beersheba, all the days of Solomon.

† Heb. *confidently.* * Or, *securely.*

o Enjoying the Fruit of his own Labours with safety and comfort. Under these two Trees, which were most used and cultivated by the *Israelites*, he understands all other Fruit-bearing Trees, and all other comforts, by a Synecdoche. And they are brought in as sitting or *dwelling under* these Trees, partly for Recreation or Delight in the Shade; and partly, for the Comfort or Advantage of the Fruit; and withal, to note their great security, not only in their strong Cities, but even in the Country, where the Vines and Fig-trees grew, which were most open to the incursions of their Enemies.

1 Chron. 5. 25.

26 ¶ And * Solomon had forty thousand stalls of horses *p* for his charets *q*, and twelve thousand horsemen *r*.

p In 2 *Chron.* 9. 25. it is but *four thousand*. *Ans* First, Some acknowledge an error of the Transcriber, writing *arbahim*, *forty*, for *arbah*, *four*, which was an easie mistake. And such mistakes in some Copies, in these lesser matters, God might permit, for the trial and exercise of our Faith, without any prejudice to the Authority of the Sacred Scriptures in the great Doctrines of Faith and good life. Secondly, It is not exactly the same *Hebrew* word which is here and there, though we translate both *stalls*; and therefore there may well be allowed some difference in the signification, the one signifying properly *stables*, of which there were 4000, the other *stalls* or *partitions* for each Horse, which were 40000. Which great number seems directly forbidden, *Deut.* 17. 16. except *Solomon* had some particular dispensation from God, which might be, though it be not recorded. *q* Both for his Military Charets, which seem to be those 1400, 1 *King.* 10. 26. and for divers other uses, as about his great and various Buildings, and Merchandises, and other occasions, which might require some thousands of other Charets. *r* Appointed partly for the defence and preservation of his People in peace; and partly, for attendance upon his Person, and for the Splendor of his Government. Compare *chap.* 10. 26. But the words may be otherwise rendred, *and* 12000 *horses*, for *Parash* manifestly signifies both an *horse* and *horsemen*. And these might be a better sort of Horses than most of those which were designed for the Charets. Or thus, *and* for (which Particle is easily understood and borrowed from the foregoing clause) 12000 *horsemen*: and so he means that the 40000 Horses were in part appointed for his Charets, and in part for his 12000 Horsemen.

27 And those officers *s* provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing *t*.

s Named above, *v.* 7, &c. *t* Or rather, *they suffered nothing to be lacking* to any man that came thither, but plentifully provided all things necessary.

‖ Or, *mules*, or, *swift beasts.*

28 Barley also and straw for the horses, and ‖ dromedaries *t*, brought they unto the place where *the officers* were, every man according to his charge.

t Or, *Mules*, by comparing this with 2 *Chron.* 9. 24. or, *Post-Horses*: which are particularly mentioned and distinguished from the other Horses, because they took a more exact and particular care about them. Howsoever, it is agreed that these were swift Beasts, which is evident from *Esth.* 8. 10, 14. *Mich.* 1. 13.

29 ¶ And God gave Solomon wisdom, and understanding, exceeding much, and largeness of heart *u*, even as the sand that *is* on the sea shore *x*.

u i.e. Either, First, Magnanimity, or generosity and greatness of spirit, whereby he was disposed and emboldened to undertake great things. But this seems not so well to suit with the following resemblance. Or rather, Secondly, Vastness of understanding, a most comprehensive knowledge of all things both Divine and Humane: for this Wisdom is the thing for which he is here commended, both in the foregoing and following words. *x* Which cannot be numbred or measured; and which, though it be so vast and comprehensive, yet consists of the smallest parts, and so it may note that *Solomon's* Wisdom was both vast, reaching to all thing; and most accurate, searching and discerning every small thing.

30 And Solomons wisdom excelled the wisdom of all the children of the east country *y*, and all the wisdom of Egypt *z*.

y The *Chaldeans*, *Persians*, and *Arabians*, who all lay Eastward from *Canaan*, and who were famous in ancient times for their Wisdom and Learning, as appears both from Sacred and Prophane Writers. *z i.e.* The *Egyptians*, whose Fame was then great for their Skill in the Arts and Sciences, which made them despise the *Grecians* as Children in knowledge. See *Act.* 7. 22.

31 For he was wiser than all men *a*: than Ethan the Ezrahite, and Heman *b*, and Chalcol, and Darda *c* the sons of Mahol *d*: and his fame was in all nations round about.

a Either of his Nation: or, of his time: or, of all Times and Nations, whether of the East or any other Country, excepting only the first and second *Adam*. *b Israelites* of eminent Wisdom, probably the same mentioned, 1 *Chron.* 2. 6. and 15. 19. and 25. 4. *Psal.* 88. *title*, and 89. *title*. *c* Of whom see 1 *Chron.* 2. 6. *d Obj.* All these four were the Sons of *Zerah*, 1 *Chron.* 2. 6. or of *Ezrah*, as others call him. *Ans.* Either, the same Man had two names, *Zerah* and *Mahol*, which was common amongst the *Jews*; and he might be called *Mahol* from his Office or Employment; for that signifies a *Dance*, or a *Pipe*; and he was expert in Musical Instruments, and so were his Sons, 1 *Chron.* 15. 17, 18, 19. who possibly may here be called by a vulgar *Ebraisme*, *Sons of the Musical Instrument*, from their dexterity in handling it, as upon another account we read of the *daughters of musick*, Eccles. 12. 4.

32 And he spake three thousand proverbs *e*: and his songs were a thousand and five *f*.

e i.e. Short, and deep, and useful Sentences, whereof a great and the best part are contained in the Books of *Proverbs* and *Ecclesiastes*. *f* Whereof the chief and most Divine are in the *Canticles*.

33 And he spake of trees *g*, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall *h*: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

g i.e. Of all Plants, of their nature and qualities: all which Discourses are lost, without any impeachment of the Perfection of the Holy Scriptures; which were not inspired and written to teach Men Philosophy or Physick, but only to make Men wise to Salvation. See *Joh.* 20. 31. 2 *Tim.* 3. 16, 17. *h i.e.* From the greatest to the least.

34 And there came of all people to hear the wisdom of Solomon, from all *i* kings of the earth, which had heard of his wisdom.

i To wit, from all the neighbouring Kings; universal Particles being frequently understood in a restrained sense; and such restriction is grounded upon the following words, where this is limited to such as heard of *Solomon's* Wisdom.

CHAP. V.

Hiram sendeth to congratulate Solomon: who desireth of Hiram timber to build the temple, 1,—6. *Hiram blesseth God for Solomon: and, for food for his family, sendeth him trees,* 7,—12. *The number of labourers and workmen employed about the temple,* 13,—18.

AND Hiram king of Tyre sent his servants unto Solomon *a*: (for he had heard that they had anointed him king in the room of his father) for * Hiram was ever a lover of David.

* 2 Sam. 5. 11. 1 Chron. 14. 1.

a To wit, as soon as he heard of his Succession in the Throne, as the following words shew, he sent to congratulate with him, as the manner of Princes is.

2 And * Solomon sent to Hiram, saying,

* 2 Chron. 2. 3.

3 Thou knowest *b* how that David my father could not build an house unto the name of the LORD his God *c*, * for the wars which were about him on every side *d*, until the LORD put them under the soles of his feet *e*.

* 1 Chron. 22. 8.

b By common Fame, and by particular Information. *c i.e.* Either, First, For the Worship and Service of God, 1 *King* 3. 2. Or, Secondly, For the Lord himself, as that Phrase is used *Deut.* 23. 58. *Psal.* 20. 1. and 52. 9. *d* Which diverted his Cares and Thoughts to other things, and withal occasioned God's denial of the honour of that work to him. *e i.e.* Made them subject to him, that he might trample upon them at his pleasure. Compare *Psal.* 8. 6. 1 *Cor.* 15. 27.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary, nor evil occurrent.

5 And behold, I † purpose to build an house unto the name of the LORD my God, * as the LORD spake unto David my father, saying, Thy son whom I will set upon thy throne in thy room, he shall build an house unto my name.

† Heb. *say.* * 2 Sam. 7. 13. 1 Chron. 17. 12. and 22. 10.

6 Now therefore command thou, that they *f* hew me cedar-trees *g* out of Lebanon *h*, and my servants shall be with thy servants *i*: and unto thee will I give hire for thy servants *k*, according to all that thou shalt † appoint: for thou knowest that *there is* not among us any that can skill to hew timber, like unto the Sidonians *l*.

† Heb. *say.*

f i.e. Thy Servants, as appears both from the foregoing words, *command*, &c. and from the following opposition of *my servants*, &c. and this assistance which these *Gentiles* gave to the building of *Solomon's* Temple, was a Type of the calling of the *Gentiles*, and that they should be very instrumental in the building and constituting of

Christ's

Christ's Spiritual Temple, to wit, his Church. *g* Which for their soundness, and strength, and fragrancy, and durableness, were most excellent and proper for his design. Of these *David* had procured some, but not a sufficient number. *h* Which was either wholly or in part in *Solomon*'s Jurisdiction: and therefore he doth not desire that *Hiram* would give him the Cedars, because they were his own already; but only that his Servants might *hew* them for him; which required Art and Skill, in the time and manner of doing of it; all which the ingenious *Tyrians* well understood. *i* Either to be employed therein as they shall direct; or to receive the Cedars, being cut down and hewed, from their hands, and to transmit them to me; although *Hiram* in his return eased him of that trouble. *k i.e.* Pay them for their Labour and Art. *l* Or *Tyrians:* for these Places and People being near, and subject to *Hiram*, are promiscuously used one for another.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoyced greatly *m*, and said, Blessed *be* the LORD *n* this day, which hath given unto David a wise son over this great people.

m Being an ingenuous Prince, a lover of Excellency, and a faithful Friend to *David* and to his House. *n* For though it be not probable that he was a sincere Proselite, because he did not endeavour the instruction of his People, and the extirpation of their grosse Idolatry, which by God's blessing and *Solomon*'s help he might easily have effected; yet he had sufficient information concerning the Nature and Excellency of the God of *Israel*, and had honourable thoughts of him, as also divers other Heathens had, 1 *Sam.* 4. 8. *Dan.* 6. 16. 2 *Macc.* 3. 3.

† Heb. *heard.*

8 And Hiram sent *o* to Solomon, saying, I have † considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir *p*.

o A Letter, 2 *Chron.* 2. 11. *p* Which formerly was, and still is very useful in most buildings. Others render the *Hebrew* word, *pitch-trees*, or *ash-trees*, or *pine-trees*. To others, it was a particular sort of Cedars, and therefore comes under the general name of *Cedars*, in *Solomon*'s message before related.

‖ Or, *rafts.* † Heb *send.*

9 My servants shall bring *them* down from Lebanon unto the sea *q*: and I will convey them by sea in ‖ floats *r* unto the place that thou shalt † appoint me *s*, and will cause them to be discharged *t* there, and thou shalt receive *them:* and thou shalt accomplish my desire, in giving food for my houshold *u*.

q The Mid-land Sea. *r* Or, *Ships*, or *Rafts*. It is thought the Timbers were tied together in the Water, as now it is usual, and so by the help of Boats or Ships, conveyed to the appointed place, which was at no great distance. *s* Which was *Joppe*, 2 *Chron.* 2. 16. a Town upon the Sea, *Josh.* 19. 46. *Act.* 9. 43. *t* Heb. *dispersed*, or *dissolved:* which implies that they were tied together. *u* Or, *i.e.* Either, First, My Kingdom or People: for the word *house* or *family* is sometimes used for a Nation or People, as *Judg.* 13. 2. and 18. 11. *Zech.* 12. 13. and 14. 18. The reason of this desire is, because the Country belonging to *Tyre* and *Sidon*, was very barren, and the People there being very numerous, depended upon *Solomon*'s Country for relief, as is manifest from *Acts* 12. 20. Compare *Ezra* 3. 7. *Ezek.* 27. 17. And this Relief or Provisions, *Hiram* doth not desire to be freely given to him, but to be sold to him and his People at a reasonable rate, as *Josephus* reports it. Or, Secondly, My *servants* employed in the work, as it is expressed, 2 *Chron.* 2. 16. Though divers, both *Jewish* and Christian Interpreters, conceive that this and that are differing accounts; and that here he speaks of the recompence which was given to *Hiram* himself, and to his House, for the materials which were taken out of his Territories; and in 2 *Chron.* 2. of what was given to his Servants for their Labour. Or, Thirdly, My Royal Family and Court, which most properly is called his *house*.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

†Heb. *cors.*

11 And Solomon gave Hiram twenty thousand † measures of wheat, *for* food to his houshold, and twenty measures of pure oil *x*: thus gave Solomon to Hiram year by year *y*.

x Heb. *Twenty Cors of pure oil*; but in 2 *Chron.* 2. 10. it is *twenty thousand baths of oil.* To which is there added 20000 *measures of barley*, and 20000 *baths of wine.* Either therefore, First, He speaks of several things, as was now said on *v.* 9. Or, Secondly, He speaks there of what *Solomon* offered: for it runs thus, *I will give*; and here of what *Hiram* accepted; and accordingly *Solomon* gave, for it is here said, *Solomon gave Hiram.* Or, Thirdly, The Barley, and Wine, and 20000 *baths* of common *oil*, mentioned 2 *Chron.* 2. must be added to the 20000 *measures of wheat*, and the *twenty measures of pure oil* here expressed, and the whole summ is to be made up from both places; that Book of *Chronicles* being written to supply and compleat the Histories of the Books of *Samuel*, and of the *Kings*. *y* Either, First, For sustenance to the Workmen, during the Years wherein they were employed in the cutting down and hewing of the Timber. Or, Secondly, For the yearly support of the King's House, during the said time. And these words being left out in 2 *Chron.* 2. may seem to favour their Opinion, that these places speak of divers Passages, and several Recompences, the one given to the King's House, the other to the Labourers, although the Argument is not cogent; and this might be omitted there, either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

* Chap. 3. 12. * Judg. 4. 17.

12 And the LORD gave Solomon wisdom *z*, * as he promised him, and there was * peace between Hiram and Solomon, and they two made a league together.

z i.e He increased in Wisdom more and more: which is here mentioned, because he shewed his Wisdom in all his Transactions with *Hiram*.

† Heb. tribute of men.

13 ¶ And king Solomon raised a † levy out of all Israel, and the levy was thirty thousand men *a*.

a Which were to be employed in the most honourable and easie parts of the Work relating to the Temple; in manner expressed, *ver.* 14. And these were *Israelites*; but those 150000 mentioned *ver.* 15. were Strangers, by comparing this with *chap.* 9. 21, 22. If it seem strange to any Man, that so many Thousands should be employed about so small a Building as the Temple was; it must be considered, 1. That the Temple, all its parts being considered, was far larger than Men imagine; of which, more hereafter. 2. That it is probable, that they were employed by turns, as the 30000 were, *ver.* 14. else they had been oppressed with hard and uninterrupted Labours. 3. That the Timber and Stone hewed and carried by them, was designed, not only (though principally) for the Temple, but also for *Solomon*'s own Houses, and Buildings; because we read of no other Levy of Men, nor of any great care and pains taken after the Building of the Temple, for the procurement, or preparation of Materials for his own Houses, or his other Buildings; which implies, That that Work was done before; nay, that this very Levy of Men was made and employed *for the building of the Lords house, and Solomons house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer*, is expressed 1 *King.* 9. 15. which may fully satisfie that scruple.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and * Adoniram *was* over the levy.

* Chap. 4. 6.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers *b* in the mountains:

b Either of Timber, or rather of Stones: for *Hiram* had taken care for the Timber.

16 Besides the chief of Solomons officers which *were* over the work, three thousand and three hundred *c*, which ruled over the people that wrought in the work.

c Whereof 3000 were set over the 150000, expressed *ver.* 15. each of these over 30 of them, and the odd 300 were set over these 3000, each of these to have the oversight of ten of them, to take an account of the Work from them. But in 2 *Chron.* 2. 18. these Overseers are said to be 3600. *Ans.* The 300 added in 2 *Chron.* 2. might be a reserve, to supply the places of the other 3000: yea, or of the 3300, as any of them should be taken off from the work by Death, or Sickness, or Weakness, or necessary occasions; which was a prudent Provision, and not unusual in such like cases. And so there were 3600 commissioned for the work, but only 3300 employed at one time; and therefore both Computations may fairly stand together. Some learned Men add, That those 3600 were Strangers, which Indeed is manifest from 2 *Chron.* 2. 17. And that those 3300 were a distinct number of Men, and *Israelites*, which were set over all the rest, both Strangers and *Israelites*; who therefore are here called, *the chief of Solomons officers*, and are said to *rule over the workmen:* whereas, all that is said of those 3600 2 *Chron.* 2. 18. is, that they were *overseers to set the people a work:* Which may deserve further Consideration. Others say, That the 300 added in 2 *Chron.* were overseers of the *Tyrian* Workmen in Mount *Lebanon*, and the rest in all other places; or that they were set over some particular and more curious and considerable parts of the work.

17 And the king commanded, and they brought great stones, costly stones *d, and* hewed stones, to lay the foundation of the house *e*.

d Marble and Porphiry, or other Stones of great size and value. *e* Where they could not afterward be seen: and therefore that this was done, is mentioned only as a point of Magnificence, except it was intended for a Type, or Mystical signification of the Preciousness of Christ, who is *the foundation* of the true Temple, the Church of God; as he is called, *Isa.* 28. 16. 1 *Cor.* 3. 11.

‖ Or, *Giblites*, of *Gebal*, Ezek. 27. 9.

18 And Solomons builders, and Hirams builders did hew *them*, and the ‖ stone-squarers *f*: so they prepared timber and stones to build the house.

f Heb. *the Giblites*, the Inhabitants of *Gebel*, a place near *Zidon*, named *Psalm* 83. 7. *Ezek.* 27. 9. famous for Artificers and Architects, *Josh.* 13. 5. These are here mentioned apart, as distinct from the rest of *Hiram's Builders*, as the most Eminent of them.

CHAP. VI.

The building of the temple: and the time thereof: the form and largeness: windows, chambers, and materials, 1,—10. *God's promise unto it,* 11,—13. *The cieling and adorning it,* 14, 15. *The Oracle,* 16,—22. *The cherubims: and divers ornaments,* 23,—30. *The doors,* 31,—35. *The inner court,* 36. *The time in building,* 37, 38.

* Clem.

AND * it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt *a*, in the fourth year of Solomons reign *b* over Israel, in the month Zif, which *is* the second month, that he † began to build *c* the house of the LORD.

† Heb. *built.*

a This Chronological difficulty, is too vast and comprehensive to be fully discussed here, or to be determined by Unlearned Readers, and for the Learned, I refer them to what is largely digested in my *Latin Synopsis* upon this place. It may suffice at present to suggest these Particulars, 1. That *Israels coming out of Egypt* is variously understood

understood in Scripture, and with some latitude, so as not only to note the time when first they came out of *Egypt*, but the time of their being in, or coming out of the Wildernesse; as is manifest from *Deut.* 4. 45. where the words in the *Hebrew* are not *after*, &c. but *in their coming forth out of Egypt*: And *Psalm* 114. 1, 2, 3. *When Israel came forth*, &c. Heb. *in their coming forth*, &c. And it is not impossible it may be so understood here; *after* they *were come out*, &c. to wit, compleatly; *i. e.* towards the end of their Expedition out of *Egypt* into *Canaan*. Nor doth the difference between the *Hebrew* Prepositions, *Lamed* and *Beth*, which a learned Man objects, hinder this sence; for as *Beth* signifies, (as he saith) *after*; so also doth *Lamed*, *Gen.* 7. 4. 10. *Numb.* 33. 38. 2. That whereas the times of the Judges do chiefly cause this difficulty, there are many things which will relieve us therein; as, 1. That divers of the years there mentioned belong to one and the same time, as is evident from *Jair*'s 22 years, within which fell out, as divers learned Chronologers agree, the 18 years of the Oppression of the *Ammonites*, and several years of the *Philistine* Tyranny, who oppressed *Israel* in the West, whilst the *Ammonites* vexed them in the East: and the like might be observed in other cases. 2. That the years of Rest are not necessarily to be understood of so many distinct years, besides those of War, and Servitude; and those words which are generally rendred, *the land had rest forty*, or *eighty years*, or the like; may be thus rendred, and that very agreeable to the *Hebrew*, *The land had rest*, or *began to rest*, or recovered its rest, *in the fortieth*, or *in the eightieth* (the Cardinal Numbers being frequently put for the Ordinal, especially where the Number exceeds Ten) *year*, to be computed from some remarkable time; and so that Phrase doth not note how long time, or till what time the Rest continued, but at what time it began. As for instance, in *Judg.* 3. 11. *the land had rest*, not *forty years*, as it is in our Translation, but *in the fortieth year*; to wit, from, and after their first Rest in, or quiet Possession of, the Land of *Canaan*, which *Joshua* gave them; which time may very probably be made up of the days of *Joshua*, after he had settled them in a state of Rest; and *of the elders that out-lived him*; *Judg.* 2. 7. and the time of their Corruption after the death of these Elders; and the eight years of Servitude under the King of *Mesopotamia*. So *Judg.* 3. 30. *The land had rest in the eightieth year*; to wit, from, and after that Rest which *Othniel* obtained for them, *ver.* 11. And *Judg.* 5. 31. *It rested in the fortieth year*; to wit, after that Rest got by *Ehud*, *Judg.* 3. 30. and *Judg.* 8. 28. *It rested in the fortieth year*; to wit, from the last Rest got by *Deborah*. And thus the computation of Years is more plain and certain, being thus made from Rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the Opinion of that famously Learned and Pious Bishop of *Armagh*. All which considered, it will be very easie to contain all the parts and passages of Sacred Story, from the coming out of *Egypt*, to this time, within the compass of 480 Years: of the several parcels whereof, see my *Latin Synopsis*. And as for other Scriptures, which some conceit to be contradictory to this, I shall by God's help Vindicate them in their several places. *b* His three first Years being spent, partly, in settling the Affairs of his Kingdom; without which, neither Civil nor Ecclesiastical Concerns could have any Consistency; and partly, in making necessary Preparations for the Work. *c* For so it is expressed, 2 *Chron.* 3. 1. And so it is explained here below, *ver.* 37. *The foundation of the house was laid:* though in the *Hebrew* it be only, *he built*. Thus active words are oft understood of the beginning of the Action, as *Gen.* 5. 32. and 11. 26.

2 And the house *d* which king Solomon built for the LORD, the length thereof *e was* threescore cubits *f*, and the breadth thereof twenty *cubits*, and the height thereof *g* thirty cubits.

d Properly so called, as distinct from all the Walls and Buildings which were adjoyning to it; to wit, the holy, and most holy Place. *e* From East, and to West. And this, and the other Measures may seem to belong to the inside from Wall to Wall. *f* Cubits of the *Sanctuary*; of which, see on *Gen.* 6. 15. *g* To wit, of the House: for the Porch was 120 Cubits high, 2 *Chron.* 3. 4. So that all the measures compared each with other, were harmonious. For 60 to 20. (the length to the breadth) is triple: or as 3 to 1: And 60 to 30 (the length to the height) is double, or as 2 to 1: And 30 to 20 (the heighth to the breadth) is Sesquialter, or one and a half, as 3 to 2. Which are the Proportions answering to the Three great Concords in Musick, commonly called, a Twelfth, an Eighth, and a Fifth. Which therefore must needs be a graceful Proportion to the Eye, as that in Musick is graceful to the Ear.

3 And the porch before the temple of the house *h*, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

h In the *Front of*, or Entrance into *the house*, 2 *Chron.* 3. 4. Being a *Peristilium* or *Portico*, a Vault or Gallery, at one end of the Building (from side to side.) And the measures of this were Harmonious also. For 20 to 10 (the length of the *Portico* to the breadth of it) is double, or as 2 to 1. And, if the height within, be the same with that of the House, that is 30; it will be to the length of it, as 3 to 2; and to its breadth, as 3 to 1. Or, if we take in the whole height mentioned 2 *Chron.* 3. 4. which is 120; there is in this no disproportion (being to its length as 6 to 1; and to its breadth as 12 to 1; especially when this height was conveniently divided into several Galleries, one over another, each of which had their due Proportions.

‖ Or, windows broad within, and narrow without; or, shewed Light; yet shut; *i. e.* so far closed as to keep out VVeather, and let in Light.

4 And for the house, he made ‖ windows of narrow lights *i*.

i Narrow outward, to prevent the inconveniencies of the VVeather; widening by degrees inward, that so the House might better receive, and more disperse the Light. Or, *for prospect*; *i.e* to give and closed.

† Heb. *floor.*

‖ Or, *upon*, or, *joyning to.*

† Heb. *shoulder.*

‖ Or, *the vault-beams, and the cielings with cedar.*

5 ¶ And ‖ against the wall *k* of the house he built † chambers *l* round about, *against* the walls of the house round about *m*, *both* of the temple, and of the oracle: and he made † chambers *n* round about.

k Or, *upon it*; or *joyning* to it: for the Beams of the Chambers were not fastned into the VVall, but leaned upon the Buttresses of *ribs*, the VVall. *l* For the laying the Priests Garments, and other Utensils belonging to the Temple, or to the Worship of God, therein; see 2 *Kings* 11. 2. 1 *Chron.* 28. 12. *Ezek.* 42. 13, 14. *m* Not simply, for there were none on the East-side; and it may seem, that there were some spaces left for the Windows, which being narrow outwardly, little spaces would suffice; but in a manner, *i. e.* on all the sides except the East, where the Porch was; and except some very small passages for the Light. And yet these Lights might be in the Five uppermost Cubits of the Wall, which were above all these Chambers, for these were only 15 Cubits high, and the Wall was 20 Cubits high. *n* Heb *Ribs*; *i.e.* Either, other Chambers above, and besides the former: or rather, long Galleries which encompassed all the Chambers, as the Ribs do Mans Body; and which were necessary for passage to all the several Chambers.

† Heb. *narrowings*, or *rebatements.*

6 The nethermost chamber *was* five cubits broad *o*, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made † narrowed rests *p* round about, that *the beams* should not be fastned in the walls of the house *q*.

o To wit, on the inside, and besides the Galleries mentioned above. *p* Or, *narrowings*: as in our Buildings the Walls of an House are thicker, or broader at the bottom, and narrower towards the top: only these Narrowings were in the outside of the VVall, which at each of the Three Stories was a Cubit narrower than that beneath it. And this is mentioned, as the reason of the differing breadth of the Chambers; because the VVall being narrower, allowed more space for the upper Chambers. *q* That there might be no holes made in the VVall for the fastening of them; and that the Chambers might be removed, if occasion were, without any inconvenience to the House.

7 And the house, when it was in building, was built of stone, made ready *r* before it was brought thither: so that there was neither hammer, nor ax, *nor* any tool of iron heard in the house, while it was in building *s*.

r Hewed, and squared, and fitted exactly according to the direction of the Architect. *s* So it was ordered, partly for the ease and conveniency of Carriage: partly, for the Magnificence of the VVork, and Commendation of the VVorkmens skill and diligence: and partly, for Mystical signification. And as this Temple was a manifest Type both of Christ's Church upon Earth, and of the Heavenly *Jerusalem*: so this Circumstance signified as to the former, That it is the duty of the Builders and Members of the Church, as far as in them lies, to take care that all things be transacted there with perfect peace and quietness; and that no noise of Contention, or Division, or Violence, be heard in that Sacred Building: and for the latter, that no Spiritual Stone, no Person, shall bear a part in that Heavenly Temple, unless he be first hewed, and squared, and made meet for it in this Life.

8 The door for the middle chamber *t was* in the right † side *u* of the house: and they went up with winding stairs *x* into the middle *chamber y*, and out of the middle into the third.

t i.e. By which they entred to go up to the middle Chamber or Chambers; to wit, such as were in the middle Story. *u i.e.* In the South-side, called *the right-side* here, and in the *Hebrew* Text, *Psalm* 89. 12. and in other Authors; because when a Man looks towards the East, or Sun-rising, which is esteemed the most Glorious part of the Heavens, and to which Men most frequently look for divers reasons; the South is on his right-hand. VVhereby it is implied, That there was another Door on the left, or the North-side, leading to the Chambers on that side; though for brevity sake it be not mentioned here. *x* VVhich were either, 1. VVithin the thickness of the Temple-wall, as many think, which is not probable, as tending to the great weakning of the VVall; especially in the upper parts, where the VVall was much narrower. And if such care was taken to preserve the VValls intire and unbroken, that there might not be small holes made into it for the fastning of the Beams of the Chambers, *ver.* 6. it seems very absurd and incredible, that there should be made such great Breaches within them, as the Stairs would require. Or rather, 2. VVithout the VVall, and without the Chambers too, as leading up to the Gallery out of which they went into the several Chambers. *y* Or rather, *into the middle* Story, or row of Chambers; and so in the following words, *out of the middle* Story: for these Stairs could not lead up into each of the Chambers; nor was it needful, or convenient it should do so, but only into the Story, which was sufficient for the use of all the Chambers.

‖ Or, *the vault-beams, and the cielings with cedar.*

9 So he built the house, and finished it *z*; and covered the house ‖ with beams and boards of cedar *a*.

z To wit, the Bulk, and the Body of the House. *a* Or, *the house*, *i.e* the top of the House: for the like is said of the sides, and bottom, *ver.* 15. even *the beams and boards*; (or, *the vault-beams, and the cielings*; the arched Beams and Boards wherewith the top of the House was covered, which was made of other VVood, which was more pliable than Cedar, and would better endure bowing and bending) *with Cedars*.

10 And *then* he built chambers against all the house *b*, five cubits high *c*: and they rested *d* on the house with timber of cedar *e*.

b Which Interpreters understand of those Chambers described *ver.* 5, 6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them? (unless to give an account of the height of each Chamber, or Story, which before was not done.) And the *Hebrew* words may be truly and properly rendred thus, *He built a roof,* (to wit, a flat and plain Roof, called *Tatziah*, because of the exact resemblance it hath with the Floor of an House) *over all the house*, according to the manner of all the *Israelitish* Buildings, which were flat at the top; of which, see *Deut.* 22. 8. *Josh.* 2. 6. 2 *Sam.* 11. 2. The inner Roof was arched, *ver.* 9. that it might be more beautiful and glorious to behold; but the outward Roof was flat. *c* Above the Walls of the Temple; which was necessary, that it might be a little higher than the arched Roof, which it was designed to cover and secure. *d* Heb. *it rested*, to wit, the Roof: for the *Hebrew* Verb is of the Singular Number. *e* Which rested upon the top of the Wall, as the Chambers, *v.* 5. rested upon the sides of the Wall. But all this I submit to the Learned and Judicious.

11 ¶ And the word of the LORD came unto Solomon *f*, saying,

f Either by some Prophet, or rather in a Vision or Dream, as it did before.

12 *Concerning* this house which thou art in building *g*, * if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them, then will I perform my word with thee, * which I spake unto David thy father.

* Chap. 2 4 & 9 4.

* 2 Sam. 7. 13. 1 Chron. 22. 10.

g God speaks thus, partly to encourage him to proceed in his Work; and partly, to purge out that Pride and Vain-glory, (which God, the searcher of hearts, saw either then did, or would arise in *Solomon's* Mind, as being the Author and Builder of so glorious a Work:) and that Presumption and Security which was very likely to grow, and God foresaw would grow both in *Solomon*, and in the People; as if God was now in a manner engaged to continue his Presence with them, and in his own Temple; and that they had now no great reason to fear God's departure from them, though they should provoke him. Therefore he expresseth the Condition upon which his Promise and Favour is suspended; and by assuring him thereof in case of Obedience, he plainly intimates the contrary, upon his Disobedience.

13 And I will * dwell among the children of Israel, and will not forsake my people Israel.

* Exod. 25. 8.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ‖ both the floor *h* of the house, and the walls of the cieling *i*, *and* he covered *them* *k* on the inside with wood *l*, and covered the floor of the house *m* with planks of fir.

‖ Or, *from the floor of the house, unto the walls*, &c. and so *ver.* 16.

b Or rather, *from the floor*, as it is in the *Hebrew*: for the *floor* it self was not covered with Cedar, but *with fir*, as it here follows. *i* Or rather, as it is in the *Hebrew*, *unto the walls of the cieling*, or *of the roof*; *i. e.* unto the top of the Wall, which was even with the Roof: for the Roof it self was not of Stone, but Wood. Or, *unto the walls of the cieling*; *i. e.* unto the Cieling it self; which performing the office of a Wall, may well be called by that name. For the name of a *wall* is not appropriated to Stone or Brick, because we read of a *brazen wall*, *Jer.* 15. 20. and *a wall of iron*, *Ezek.* 4. 3. And that *wall into* which *Saul smote* his *javelin*, 1 *Sam.* 19. 10. seems more probably to be understood of Wood, than of Stone; especially, considering that it was the Room where the King used to dine. So by this *Periphrasis*, *from the floor of the house, unto the walls of the cieling*, he designs all the side-walls of the house. *k* To wit, the side-walls of the House, now mentioned. *l i. e.* With other kind of Wood, even with Fir; as appears from 2 *Chron.* 3. 5. wherewith the Floor is here said to be covered. *m* This is here spoken only concerning the Floor, because there was nothing but Planks of Fir; whereas there was both Cedar and Fir in the sides of the House, the Fir being either put above, or upon the Cedar; or, intermixed with, or put between the Boards or Ribs of Cedar: as may be gathered from the said Parallel place, 2 *Chron.* 3. 5.

16 And he built twenty cubits on the sides of the house *n* both the floor and the walls *o* with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the † most holy *place* *p*.

† Heb. *holiness of holiness.*

n i. e. The most holy Place, which contained in the length of the House *twenty Cubits*, by comparing this with *ver.* 2. and *ver.* 17. which may be said to be *on the sides of the house*, because this part took off 20 Cubits in length from each side of the House, and was also 20 Cubits from side to side, so it was 20 Cubits every way; or *on the sides*, (*i. e.* on all the sides, as indeed it was) *of the house*, or *of that house*; to wit, *The most holy place*, as it here follows. Or, *from the sides of the house*; *i. e.* from one side to the other. And so this is meant only of the Partition-VVall, which was between the holy and the most holy Place. *o* Or rather, as *ver.* 15. *from the floor to the wall*, or *ceiling*, or *roof*. So it is not necessary, at least by virtue of these words, to understand this, as they generally do, That the Floor it self was built with Cedar; but only all the sides of it from the bottom 20 Cubits upward. If it be said, that the whole House, and consequently the most holy Place, was 30 Cubits high, *ver.* 2. it may be replied, either, That that is true only of the greater House, or the holy Place, which is called *the house*, *ver.* 17. and that the lesser, or that most holy Place, was but 20 Cubits high, as divers think; or that the *20 cubits* at the top, were covered with some other VVood or thing; or were left open, that it might thereby receive both Light from the Candlesticks, and Smoke from the Altar of Incense. *p i. e.* That it might be the Oracle, or, *the most holy place*. Or, *on the inner side* (whereby he might imply, that the outside of the Partition-VVall which looked towards the holy Place, was not so covered.) *Of* (for the *Hebrew Lamed* is very oft a note of the *Genitive* Case) *the Oracle*, even *of the most holy place*: which last words are added, to explain what he means by the word *Oracle*, which he had not used before.

17 And the house *q*, that *is*, the temple *r*, before it *s*, was forty cubits *long*.

q i. e. The holy Place. *r* This is added, to restrain the signification of the word *house*, which otherwise notes the whole Building. *s i. e.* Before the Oracle. Or, as it is in the *Hebrew*, *before my face*; *i. e.* before the place of my Presence. Or, it may be said to be before God, because he being pleased to describe himself as sitting upon the Cherubim, hath his face towards this house, where he beholds the services of his People. So this part of the House distinct from the most Holy, hath its harmonious proportions also. The Length 40, to the Height 30, is Sesquitertian, or 4 to 3; (which is that of a Fourth in Musick:) The Length to the Breadth, 40 to 20; as 2 to 1: The Height to the Breadth, 30 to 20, as 3 to 2.

18 And the cedar of the house within *was* carved with ‖ knops, and † open flowers; all *was* cedar; ‖ Or, *gourds.* † Heb. *openings of flowers.* there was no stone seen.

t i. e. All the House was covered with Cedar. *Quest.* How was this true, when it was covered with Fir, 2 *Chron.* 3. 5? *Ans.* 1. It was done with Cedar and Fir: of which see on *ver.* 15. 2. It may be said to be *all cedar*, because the greatest part was so, universal Particles being oft so used. 3. *Cedar* is here named, not to exclude all other VVood, but *Stone* only; as the following words shew. 4. Or, *all was of Cedar*; that is, all the Carving was of Cedar.

19 And the oracle he prepared *u* in the house *x* within *y*, to set there the ark of the covenant of the LORD.

u i. e. Adorned and fitted it for the Receipt of the Ark. *x* Heb. *in the middle of the house*, or *building*; not *the middle* Mathematically or exactly, but in general within the House, as that Phrase, *in the middle*, oft signifies; as *Deut.* 4. 11. *Josh.* 7. 21. *Dan.* 3. 26. *y* Or, *in the uttermost part* of the House; for so this was, the entrance into the House being at the other end.

20 And the oracle in the forepart *z was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof *a*: and he overlaid it with † pure gold, and so *b* covered the altar *c which was* of cedar *d*.

† Heb. *fine gold.*

z Or rather, which was *in the inner part*, to wit of the House, called here in *Hebrew*, *the fore-part*; not because a Man first enters there, but because when a Man is entring, or newly entred into the House, it is still before him. Thus the same or the like word proceeding from the same Root, is oft used, as *Levit.* 10. 18. 1 *Kings* 6. 19, 29, 30, 36. 1 *Chron.* 28. 11. *a Objell.* The great House was 30 Cubits high, above, *ver.* 2. *Ans.* It is probably affirmed by divers, That the most holy Place was not so high as the holy Place, by ten Cubits: which was no way inconvenient, nor against the Rules of Proportion observed in Buildings. And as the second part of the Building was far lower than the first, which was the Porch; so the third part might be considerably lower than the second. And it might be lower either, 1. Outwardly, or in respect of the Walls of it, which might be only 20 Cubits high, and at that height covered with a flat Roof; it being but decent that that eminently holy Place should be distinguished from the less holy, even by its outward and visible shape. Or, 2. Inwardly, or within the VValls of that part. For although this part might be vaulted at the top, as the holy Place was, which vaulted Roof some think was ten Cubits high; yet here might be the difference, That the vaulted Roof of the holy Place lay open to view; whereas that of the most holy was covered with a flat Roof from Wall to Wall, at the height of 20 Cubits, *b i. e.* With Gold, *chap.* 7. 48. 1 *Chron.* 28. 18. *c* To wit, The Altar of Incense, which was put next to the most high Place, *ver.* 22. *d Objell.* This Altar was made of *Shittim* Wood, *Exod.* 30. 1. *Ans.* Either that was covered with Cedar, that it might be agreeable to the rest, *all being Cedar*, as was said, *ver.* 18. Or this was a new Altar which *Solomon* made by Divine Command and Direction, delivered to him, either immediately, or by his Father: of which, see 1 *Chron.* 28. 12, &c. But this place may seem to be better translated thus, *and he covered the altar with Cedar*, either to make it like the rest; or, because this was a new Altar made of Stone, and therefore fit to be covered with Cedar, that it might better receive and retain the Gold wherewith this Cedar was over-laid, *ver.* 22.

21 So Solomon overlaid the house *e* within with pure gold *f*: and he made a partition by the chains of gold *g* before the oracle *h*, and he overlaid it *i* with gold.

e Or, *that house*, to wit, the Oracle. *f* Compare 2 *Chron.* 3. 8. *g i. e.* He made a Veil, which was upon, or before the Partition; or which was a further Partition between the holy, and the most holy; which Veil did hang upon these Golden Chains. Others render it thus, *he closed* or *shut* (as the word signifies in the *Chaldee* Dialect, from which divers *Hebrew* words borrow their signification) it (*i. e.* the House now mentioned; to wit, the Door of it) *with chains* or *bars of gold*. *h i. e.* In the outward part of the Wall, or Partition, which was erected between the Oracle and the holy Place; which is properly said to be before the Oracle, which was the space within, and beyond that Partition: for there the Veil was hung; and there the Chains or Bars, or whatsoever it was which fastned the Doors of the Oracle, were placed. *i* To wit, the Partition; which he here distinguisheth from *the house*, or the main Walls of the House, which he had in the former part of this Verse told us were overlaid with Gold; and now he affirms as much of the Partition.

22 And

22 And the whole house *k* he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle *l*, he overlaid with gold *m*.

k Not only the Oracle, but all the Holy Place; and, as some add, even the Chambers belonging to it. *l i. e.* The Altar of Incense, which was set in the Holy Place close by the Doors of the Oracle. *m* As before he overlaid it with Cedar: of which, see the Notes on *ver.* 20.

23 ¶ And within the oracle he made two cherubims *n* of ‖ † olive-tree *o*, *each* ten cubits high.

‖ Or, *wild.* † Heb. *oyl-tree.*

n Besides those two made by *Moses*, *Exod.* 25. 18. which were of Gold, and far less than these, and fixed in another place and posture. *o* Or, *of oily trees*, which sometimes are distinguished from the Olive-trees, as *Isa.* 41. 19.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure, and one cise.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house; and * ‖ they stretched forth the wings of the cherubims, so that the wing of the one touched the *one wall*, and the wing of the other cherub touched the other wall: and their wings touched one another in the midst of the house.

* Exod. 25. 20. ‖ Or, *the Cherubims stretched forth their wings.*

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims *p*, and palm-trees *q*, and † open flowers, within and without *r*.

† Heb. *openings of flowers.*

p As signs of the Presence and Protection of the Angels vouchsafed by God to that Place. *q* Emblems of that Peace and Victory over their Enemies, which the *Israelites* duly serving God in that Place might expect. *r* Within the Oracle and without it, in the Holy Place.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle, he made doors of olive-tree: the lintel and side-posts *were* ‖ a fifth part *of the wall s*.

‖ Or, *five square.*

s i. e. Four Cubits in height or breadth, whereas the Wall was 20 Cubits. Or, *a fifth part* of the Door now mentioned. Or rather, *five square*, having 5 Sides, and 5 Angles, which is not incongruous, nor unusual in Buildings.

32 The two ‖ doors also *were of* olive-tree, and he carved upon them carvings of cherubims and palm-trees, and † open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

‖ Or, *leaves of the two.* † Heb. *openings of flowers.*

33 So also made he for the door of the temple, posts ‖ of olive-trees a fourth part *of the wall s*.

‖ Or, *four-square.*

s Or rather, *four-square*. See on *ver.* 31.

34 And the two doors *were of* fir-tree: the * two leaves of the one door were folding, and the two leaves of the other door *were* folding.

* Ezek. 41. 23.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers, and covered *them* with gold, fitted upon the carved work.

36 And he built the inner court *t* with three rows of hewed stone, and a row of cedar-beams *u*.

t i. e. The Priests Court, 2 *Chron.* 4. 9. so called, because it was next to the Temple which it did encompass. *u* Which is understood, either, 1. Of the thickness of the Wall, the three rows of Stones being one within another, and the Cedar innermost as a lining to the Wall. Or, 2. Of the height of the Wall, which was only 3 Cubits high, that the People might see the Priests Sacrificing upon the Altar, which was in their Court; each row of Stones being about a Cubit, and possibly of a differing Colour from the rest, and all covered with Cedar. Or rather, 3. Of so many Galleries, one on each side of the Temple, whereof the Three first were of Stone, and the Fourth of Cedar, all supported with rows of Pillars: upon which there were many Chambers for the uses of the Temple, and of the Priests: for it is hard to think, that only the making of a low Wall about the Court would be called a Building of the Court. And that a great number of Buildings and Rooms were necessary for the various Offices and VVorks which were to be done, and the Treasures of all sorts which were to be laid up in the Temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: See among others, 1 *Chron.* 28. 11, 12.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bul, (which is the eighth month) was the house finished throughout all the parts thereof, and according to all the fashion of it: so was he seven years *x* in building it.

‖ Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

x Compleat, and 6 Months, as appears by computation. But smaller Summs are usually neglected, and swallowed up in the greater, both in Scripture, as *Judg.* 20. 46. 2 *Sam.* 5. 5. 1 *King.* 2. 11. and in other Authors. It is not strange that this VVork took up so much time: for, 1. The Temple properly so called, was for Quantity the least part of it, there being very many and great Buildings both above Ground in the several Courts, (for though only the Court of the Priests be mentioned, yet it is thereby implied, that the same thing was proportionably done in the others) and under Ground. 2. The great curiosity of Art which was used here, and the fewness of exquisitire Artists, required the longer time for the doing of it. And if the Building of *Diana's* Temple did employ all *Asia* for 200 Years; and the Building of one *Pyramid* employed 360 Thousand Men, for 20 Years together; both which, *Pliny* affirms: no reasonable Man can wonder that this Temple was 7 Years in Building.

CHAP. VII.

The building of Solomon's house: the house of Lebanon, 1,—5. The porch of pillars, and of judgment: the house of Pharaoh's daughter, 6,—12. Hiram's work of the two pillars of brass, 13,—22. Of the molten sea, 23,—26. Of the ten bases of brass, 27,—37. The ten brazen lavers: all the vessels of brass and gold, 38,—50. The dedicated things are brought into the temple, 51.

BUT Solomon was building his own house *a* * thirteen years *b*, and he finished all his house.

* Chap. 9. 10.

a The Royal Palace for himself, and for his Successors. Or, *his houses*, the Singular Number being put for the Plural. *b* Almost double time to that in which the Temple was built; because neither were the Materials so far provided and prepared for this, as they were for the Temple: nor did either he or his People use the same alacrity and diligence in this, as in the other VVork; nor had they the same Obligations to this VVork, as they had to that, to which they were quickned by God's express Command; and by the necessity of serving up God's VVorship there, as the Foundation of all the hopes and happiness both of King and People, whereas his Building was only for *Solomon's* greater conveniency, and he had already a Palace of *David's* building.

2 ¶ He built also the house of the forest of Lebanon *c*, the length thereof *d was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars *e*, with cedar-beams upon the pillars *f*.

c An House so called. Either, first, Because it was built in the Mountain and Forest of *Lebanon*, for his Recreation there in Summer-time. But it is generally and more probably held, that it was in or near *Jerusalem*, both because there was *the throne of judgment*, *v.* 7. which was fixeſt to be in the place of his constant and usual Residence: and because there was the chief Magazin of Arms, *Isa.* 22. 8. and *Solomon's* Golden Shields were put there, as is manifest from 1 *King.* 10. 17 and 14. 25, 26, 28. which no wise Prince would do in a place so remote from his Royal City, and in the utmost Borders of his Kingdom, as this was. Or rather, Secondly, From some resemblance it might have with that Place, for the pleasant Shades and Groves which were about it: nothing being more frequent both in Sacred and other VVriters, than to transfer the names of *Carmel*, or *Tempe*, or the like, to other Places of the same nature and quality with them. *d* To wit, of the principal Mansion; to which doubtless other Buildings were adjoyned. *e* Upon which the House was built, and between which there were four stately VValks. *f* VVhich were laid for the Floor of the second Story.

3 And *it was* covered with cedar above upon the † beams that *lay* on forty five pillars, fifteen in a row *g*.

† Heb. *ribs.*

g So in this second Story were only three rows of Pillars, which was sufficient for the Ornament of the second, and for the support of the third Story.

4 And *there was* windows in three rows, and † light *was* against light *b in* three ranks *i*.

† Heb. *sight against sight.*

b One directly opposite or answering to the other, as is usual in well-contrived Buildings. *i* One exactly under another.

5 And all the ‖ doors and posts *were* square with the windows: and light *was* against light *in* three ranks *k*.

‖ Or, *spaces.* *and pillars were square in prospect.*

k He speaks, either, first, of the same Lights mentioned, *v.* 4. it being the manner of the *Hebrews* to repeat the same things. Or rather, of the smaller VVindows or Lights, which were over the several Doors, as the manner of many Buildings is.

6 ¶ And he made a porch of pillars *l*; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *m was* ‖ before them: and ‖ Or, *according to the other* pillars *n*, and the thick beam *o were* ‖ before them. ‖ Or, *according to them.*

l i. e. Supported by divers Pillars, for the more Magnificent entrance into the House; upon which also it is thought there were other Rooms built, as in the House. *m* Now mentioned, which is said to be *before them*; *i. e.* before the Pillars on which the House of *Lebanon* stood; or, before the Doors and Posts mentioned *v.* 5. or, *a porch*; *i. e.* another and a lesser Porch, which was *before them*; *i. e.* before the Pillars of the greater Porch now mentioned. *n* Or, *and pillars*; *i. e.* fewer and lesser Pillars for the support of the lesser Porch. *o* Which was laid upon these Pillars, as the others were, *v.* 2.

7 ¶ Then he made a porch *p* for the throne *q* where he might judge *r*, *even* the porch of judgment: and it *was* covered with cedar † from one side of the floor to the other *s*.

† Heb. *from floor to floor.*

p Another Porch or distinct Room without the House. q Described *chap.* 10. 18. r The People that brought their Causes before him. *f i. e.* The whole Floor; or, *from floor to floor, i. e.* from the lower Floor on the Ground, to the upper Floor which covered it.

8 ¶ And his house where he dwelt, *had* another court within the porch *t*, *which* was of the like work. Solomon made also an house for Pharaohs daughter *u*, (* whom he had taken *to wife*) like unto this porch *x*.

* Chap. 3. 1.

t i. e. Between the Porch and the House, called therefore *the middle court*, 2 *King.* 20. 4. *u* Of which see 1 *King.* 3. 1. and 2 *Chron.* 8. 11. *x* Not for Form or Quantity, but for the Materials and Workmanship, the Rooms being covered with Cedar, and furnished with like Ornaments.

9 All these *y were* of costly stones according to the measures of hewed stones *z*, sawed with saws, within and without *a*, even from the foundation unto the coping *b*, and *so* on the outside toward the great court *c*.

y Buildings described here and in the former Chapter. *z* Either, First. which were hewed in such measure and proportion as exact Workmen use to hew ordinary Stones. Or, Secondly, As large as common hewed Stones, which are oft very great. *a* Both on the inside of the Buildings which were covered with Cedar, and on the outside also. *b* From the bottom to the top of the Building. *c* Not only on the outside of the front of the House, which being most visible, Men are more careful to adorn; but also of the other side of the House, which looked towards the great Court belonging to the King's House.

10 And the foundation *was* of costly stones, *even* great stones, stones of ten cubits *d*, and stones of eight cubits.

d Not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid measure, by which Stones and Timber are usually measured: and so they were only two Cubits square, but there were twenty solid Cubits contained in them. And so also the following *eight cubits* are to be understood.

11 And above *e were* costly stones (after the measures of hewed stones) and cedars *f*.

e i. e. In the Roof or upper part; for this is opposed to the *foundation*. *f* Intermixed here the one, and there the other.

12 And the great court *g* round about, *was* with three rows of hewed stones, and a row of cedar-beams *h*, both for the inner court of the house of the LORD *i*, and for the porch of the house *k*.

g To wit, of *Solomon*'s Dwelling-House, mentioned *ver.* 8. *b* Of which see the Note on 1 *King.* 6. 36. *i* Or, *as* (Heb. *and*, which is oft used in that Sense for a Particle of comparison or similitude, as *Prov.* 11. 25. and 17. 3. and 25. 23.) *for the inner court*, &c. *i. e.* as it was in that inner Court, of which the very same thing is said, 1 *King.* 6. 36. Otherwise it might seem very improper and impertinent to speak of the Court of the Lord's House here, where he is treating only of *Solomon*'s House. *k* Or, *of this house*, to wit, of which I am here speaking; *i. e.* Of the King's House, the Porch whereof had Pillars, *verse* 6. and these both of Stone and Cedar, as may seem most probable, because the other Pillars were such. And whereas the Number and Quality of the Pillars of the Porch was omitted, *verse* 6. that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

13 ¶ And king Solomon sent and fet Hiram out of Tyre.

† Heb. *the son of a widow-woman.*

14 He *was* † a widows son of the tribe of Naphthali *l*, and his father *was* a man of Tyre *m*, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass *n*: and he came to king Solomon, and wrought all his work.

l Obj. She was one *of the daughters of Dan*, 2 *Chron.* 2. 14. *Ans.* So indeed *Hiram* King of *Tyre* there affirms; but he might easily mistake or be misinformed, especially being no *Israelite*, nor a careful Observer of the distinction of Tribes. Or, She might be of Dan by her Father, and of *Naphthali* by her Mother, or by her Husband, who was of that Tribe, and therefore she was truly *a widow of Naphthali*. *m* Either by his descent, being a *Tyrian* by Birth: or, by Education and Habitation, he or his Father being given to the study of these Arts, and having planted themselves at *Tyre* for their improvement therein. However that was, it was a singular Providence of God that there was at that time so excellent a Workman fit for so great and glorious Works. *n* And *of gold, and stone, and purple, and blue*, &c. as is affirmed 2 *Chron.* 2. 14. But only his skill *in brass* is here mentioned, because he speaks only of the Brasen things which he made.

† Heb. *fashioned.* * 2 Chron. 4. 12.

15 For he † cast * two pillars of brass *o*, of eighteen cubits high a piece *p*: and a line of twelve cubits did compass either of them about *q*.

o Of which see 2 *King.* 25. 16, 17. *Jer.* 52. 21. *p Obj.* They are said to be 35 Cubits high, 2 *Chron.* 3. 15. *Ans.* That place manifestly speaks of both the Pillars; and this of *each*, or *one pillar*, as it is in the *Hebrew*. *Obj.* But then it should have been 36 Cubits. *Ans.* Either the odd half Cubit is swallowed up either in the top of the Chapiter, or in the bottom of the Basis of each Pillar; or, it is neglected in the Account, as commonly small Measures or Numbers are. *q* So the Diameter was four Cubits, which, considering *the chapiter of five cubits* added to the height of each Pillar, 2 *Chron.* 3. 14. was not unproportionable to the height.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits *f*, and the height of the other chapiter *was* five cubits.

f Obj. It is but *three cubits* in 2 *King.* 25. 17. *Ans.* The word *chapiter* is taken diversly, as hundreds of other words are, either more largely for the whole, so it is 5 Cubits; or, more strictly, either for the *pommels*, as they are called, 2 *Chron.* 4. 12. or for the Cornice or Crown, and so it was but three Cubits, to which the Pomegranates being added make it *four cubits*, as it is below, *ver.* 19. and the other work upon it took up one Cubit more, which in all made *five cubits*.

17 *And* nets of checker-work, *and* wreathes of chain-work, for the chapiters *r* which *were* upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

r Which those Nets and Wreathes did encompass, either covering, and as it were receiving and holding the Pomegranates, or being mixed with them.

18 And he made *u* the pillars, and two rows *x* round about upon the net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

u Or, *so he made*, or *framed*, or *perfected*. *x* Either of Pomegranates, by comparing this with *ver.* 20. or of some other curious Work.

19 And the chapiters that *were* upon the top of the pillars, *were* of lily-work *y* in the porch *z*, four cubits *a*.

y Made like the Leaves of Lilies, or such Flowers. *z* Or, as *in the porch*; *i. e.* such Work as there was in the Porch of the Temple, in which these Pillars were set, *ver.* 21. that so the work of the tops of these Pillars might agree with that in the top of the Porch. So there is only an Ellipsis or defect of the Particle *as*, which is frequent, as *Gen.* 49. 9. *Deut.* 33. 22. *Psal.* 11. 1. *Isa.* 21. 8. *a* Of which see on *ver.* 16.

20 And the chapiters upon the two pillars, *had pomegranates* also above, over against the belly *b*, which *was* by the net-work: and the pomegranates *were* two hundred *c*, in rows round about upon the other chapiter.

b So he calls the middle part of the Chapiter, and that which jetted furthest out. *c* These Pomegranates are variously accounted in Scriptures. They are said to be *ninety and six on a side of a pillar*; *i. e.* in one row, and in all *an hundred*, *Jer.* 52. 23. four great Pomegranates between the several Checker-works being added to the first 96. And it must needs be granted, that there were as many on the other side of the Pillar, or in the other Row, which makes them 200 upon a Pillar, as is here said, and 400 upon both Pillars, as they are numbred, 2 *Chron.* 4. 13.

21 * And he set up the pillars in the porch of the temple *d*: and he set up the right pillar, and called the name thereof ‖ Jachin *e*: and he set up the left pillar, and called the name thereof ‖ Boaz.

* 2 Chron. 3. 17. ‖ That is, *he shall establish*. ‖ That is, *in it is strength*.

d Where they were placed for meer Ornament and Magnificence, for they supported nothing. *e Jachin* signifies *he*; *i. e.* God *shall establish*, to wit, his Temple, and Church, and People: and *Boaz* signifies, *in it*, or rather, *in him* (to answer the *he* in the former name) *is strength*. So these Pillars being eminently strong and stable, were in a manner Types or Documents of that strength which was in God, and would be put forth by God for the defending and establishing of his Temple and People, if they were careful to keep the Conditions required by God on their parts.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made * a molten sea *f*, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

* Jer. 52. 17. † Heb. *from his brim to his brim.*

f He melted the Brass, and cast it into the form of a great Vessel, for its vastness called a *Sea*, which name is given by the *Hebrews* to all great collections of Waters. The use of it was for the Priests to wash their Hands and Feet, or other things as occasion required, with the Water which they drew out of it. See 2 *Chron.* 4. 2. Compare *Exod.* 30. 19, 20.

24 And under the brim of it round about, *there were* knops *g* compassing it, ten in a cubit *h*, * compassing the sea round about: the knops *were* cast *i* in two rows *k*, when it was cast.

* 2 Chron. 4. 3.

g Or, *carved* or *molten figures*: for learned *Hebricians* note, that this word signifies the Figures or Pictures of all sorts, as Flowers, Beasts, *&c.* This general word is particularly explained of *oxen*, 2 *Chron.* 2. 3. unless there were so many Figures, or Sculptures of Gourds, or other Flowers; and in each of these a little Ox's head. *h* So there were 300 in all. *i* Together with the Sea, not carved. *k* It seems doubtful whether the second Row had ten in each Cubit, and so there were 300 more; or, whether the ten were distributed into five in each Row.

25 It stood upon twelve oxen *l*, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward

toward the east *m*: and the sea *was set* above upon them, and all their hinder-parts *were* inward.

l Of solid Brass, which was necessary to bear so great a weight. It is probably conceived, that the Water was by Cocks drawn out of the Mouths of these Oxen. *m* Partly, for the more equal and convenient support of the Vessel; and partly, that divers persons might draw Water out of it at the same time, which was frequently necessary, especially in great Solemnities.

26 And it was an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths *n*.

n Which amounts to 500 Barrels, each Bath containing about 8 Gallons; the Bath being a measure of the same bigness with an Ephah, *Ezek.* 45. 11. *Obj.* This Sea is said to contain 3000 Baths, 2 *Chron.* 4. 5. *Ans.* Either there were two sorts of Baths, as of Cubits, the one common, the other sacred, and the sacred held half as much more as the common: or rather, he here speaks of what it did actually and usually contain, to wit, 2000 Baths, which was sufficient for use, and in 2 *Chron.* 4. 5. he speaks of what it could contain if it were filled to the brim, as it is implied in the *Hebrew* words, which differ from these, and properly sound thus, *strengthning it self* (to wit, to receive and hold as much as it could, or being filled to its utmost capacity) *it contained*, or *could contain* 3000 *Baths*.

27 And he made ten bases *o* of brass: four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

o Upon which stood the ten Lavers mentioned below, *v.* 38. in which they washed the parts of the Sacrifices, 2 *Chron.* 4. 6.

28 And the work of the bases *was* on this *manner*: they had borders *p*, and the borders *were* between the ledges:

p Broad brims, possibly for the more secure holding of the Lavers.

29 And on the borders that *were* between the ledges, *were* lions, oxen, and cherubims: and upon the ledges *there was* a base *r* above: beneath the lions and oxen *were* certain additions *s* made of thin work.

r So he calls the uppermost part of the Base: for though it was above, yet it was a Base to the Laver, which stood upon it. *s* Either as Bases for the Feet of the said Lions and Oxen: or, only as further Ornaments.

30 ¶ And every base had four brazen wheels *t*, and plates of brass: and the four corners thereof had under-setters *u*: under the laver *were* under-setters molten, at the side of every addition.

t Whereby the Bases and Lavers might be carried from place to place as need required. *u* Heb. *Shoulders*; fitly so called, because they strongly supported the Lavers, that they should not fall from their Bases, when the Bases were removed together with the Lavers.

31 And the mouth of it *x* within the chapiter *y* and above *z was* a cubit *a*: but the mouth thereof *was* round *after* the work of the base, a cubit and an half *b*: and also upon the mouth of it *were* gravings with their borders, four-square, not round *c*.

x So he calls that part in the top of the Base which was less hollow, that the foot of the Laver might be let into it, and fastned in it. *y i. e.* Within the little Base, which he calls *the chapiter*, because it rose up from, and stood above the great Base, as the Head doth above the rest of the Body. *z* Above the Chapiter; for the Mouth went up, and grew wider like a Funnel. *a* Either in breadth: or rather in height, *v.* 35. whereof half a Cubit was above the Chapiter or little Base, as is said *v.* 25. and the other half is here implied to be within it, and below it. *b* To wit, in compass. *c* So the innermost part, called the Mouth, was round, but the outward part was square, as when a Circle is made within a Quadrangle.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* † joined to the base, and the height of a wheel *was* a cubit and half a cubit.

† Heb. *in the base.*

33 And the work of the wheels *was* like the work of a charet-wheel: their axle-trees, and their naves, and their felloes, and their spokes *were* all molten *d*.

d And cast together with the Bases.

34 And *there were* four under-setters to the four corners of one base: *and* the under-setters *were* of the very base it self *e*.

e Not only of the same matter, but of the same piece, being cast with it.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion *f* of every one, and additions round about.

† Heb. *ubyduct.*

f Or, *empty place*, i. e. according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above-mentioned.

37 After this *manner* he made the ten bases: all *of* them had one casting, one measure, and one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths *g*: *and* every laver was four cubits: *and* upon every one of the ten bases, one laver.

g Ten Barrels; of which see above on *ver.* 26.

39 And he put five bases on the right † side *b* of the house *i*, and five on the left side of the house *k*: and he set the sea on the right side of the house eastward, over against the south *l*.

† Heb. *shoulder.*

b i. e. In the South-side, as is expressed in the end of the Verse, and as *the right side* is used above 1 *Kings* 6. 8. and *Psal.* 89. 12. *i* Not within the House, but in the Priests Court, where they washed either their Hands or Feet, or the parts of the Sacrifices. *k i. e.* On the North side; for this is here opposed to the *right* or South-*side*. *l i. e.* In the South-East part, where the Offerings were prepared.

40 ¶ And Hiram made the lave, and the shovels, and the basons: So Hiram made an end of doing all the work that he made king Solomon, for the house of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works to cover the two bowls of the chapiters, which *were* on the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars:

† Heb. *upon the face of the pillars.*

43 And the ten bases, and ten lavers on the bases:

44 And one sea, and twelve oxen under the sea:

45 And the pots *m*, and the shovels, and the basons: and all these vessels which Hiram made to king Solomon for the house of the LORD, *were of* † bright brass.

† Heb. *made bright*: or, *scoured.*

m To seethe those parts of the Sacrifices which the Priests or Officers were to eat. To these, *flesh-hooks* are added, 2 *Chron.* 4. 16.

46 In the plain of Jordan did the king cast them †, in the clay ground *n*, between Succoth and Zarthan.

† Heb. *in the thickness of the ground.*

n Or, *in thick clay*, fat, and tough, and tenacious, and therefore fittest to make Moulds of all sorts, into which the melted Brass was to be poured.

47 And Solomon left all the vessels *unweighed* †, because they were exceeding many: *neither* was the weight of the brass † found out.

† Heb. *for the exceeding multitude.* † Heb. *searched.*

o Because the weighing of them was very troublesome, and to no purpose.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD *p*: the altar of gold *q*, and the table of gold, whereupon the * shew-bread *was r*.

* Exod. 25. 30.

r Such as God by the Mouth of *Moses* had commanded to be made for his House and Service, and such as *Moses* had made, only these were larger, and richer, and more, acco ding to the difference of the Temple, and Tabernacle, and *Solomon*'s vast riches, and the poverty of *Moses* and the *Israelites* at that time. *q* To wit, of Incense, as appears from 1 *Chron.* 28. 18. where this is mentioned amongst the things for which *David* left Gold, and *Solomon* is here said to build it; and therefore this cannot be that Altar made by *Moses*, *Exod.* 25. 23, 24. and 30. 1, 3. which also was of *Shittim*-Wood, whereas this was made of Cedar, and covered with Gold, 1 *Kings* 6. 20. *r* Under which, by a Synecdoche are comprehended both all the utensils belonging to it, and the other ten Tables which he made together with it, 2 *Chron.* 4. 7, 8.

49 And the candlesticks *s* of pure gold *t*, five on the right *side*, and five on the left, before the oracle *u*, with the flowers *x*, and the lamps, and the tongs *of* gold.

s Which were ten, according to the number of the Tables, whereas *Moses* made but one: whereby might be signified the progress of the Light of Sacred Truth, which was now grown clearer than it was in *Moses* his time, and should shine brighter and brighter until the perfect day of Gospel-Light. *t* Of massie and fine Gold. *u* In the holy place. *x* Wrought upon the Candlesticks, as it had formerly been. See on *Exod.* 25. 31.

50 And the bowls, and the snuffers, and the basons, and the spoons, and the † censers *of* pure gold; and † Heb. the hinges *of* gold, *both* for the doors of the inner *asphaus.* house, the most holy *place*, *and* for the doors of the house, *to wit*, of the holy temple.

51 So was ended all the work that king Solomon made for the house of the LORD: and Solomon brought in the † things * which David his father had dedicated, *even* the silver and the gold *y*, and the vessels *z* did he put among the treasures of the house of the LORD.

† Heb. *Holy things of David.* * 2 Sam. 8. 11.

y Either, 2 Chr. 5. 1.

y Either, First, All of it; and so *Solomon* built it wholly at his own charge. Or, Secondly, So much of it as was left ; ‡ Those which *David* had dedicated, and with them the Altar of *Moſes*, and ſome other of the old utenſils which were now laid aſide, for better being put in the room of them.

CHAP. VIII.

The Feaſt of the Dedication of the Temple: The Ark of the Covenant with the Holy Inſtruments are brought into it: The Lord giveth a token of his preſence, 1,——11. Solomon's Bleſſing and Thanksgiving, 12,——21. His Prayer, 22,——61. His Sacrifice of Peace-Offering, 62,——65.

* 2 Chron. 5. 2. † Heb. *princes.*

THen * Solomon aſſembled the elders of Iſrael *a*, and all the heads of the tribes *b*, the † chief of the fathers *c* of the children of Iſrael, unto king Solomon *d* in Jeruſalem *e*, that they might bring up the ark *f* of the covenant of the LORD, out of the city of David *g*, which is Zion *h*.

a The Senators, and Judges, and Rulers. *b* For each Tribe had a peculiar head or Governour. *c* The chief Perſons of every great Family in each Tribe. *d* Unto himſelf; the antecedent Noun being put for the relative and reciprocal Pronoun, as is frequent with the *Hebrews*. *e* Where the Temple was built, and now finiſhed. *f* To the top of this high Hill of *Moriah*, upon which it was built; whither they were now to carry the Ark in a ſolemn pomp, that by this their attendance they might make a publick profeſſion of that ſervice and reſpect, and obedience which they owed unto that God who was graciouſly and gloriouſly preſent in the Ark. *g* Where *David* had placed the Ark, 2 *Sam.* 6. 12, 17. See 01 1 *King*s. 10 and 3. 1. *h* Which is called *Zion*, becauſe it was built upon that Hill.

2 And all the men of Iſrael *i* aſſembled themſelves unto king Solomon at the feaſt *k*, in the month Ethanim, which *is* the ſeventh month *l*.

i Not only the chief Men who were particularly invited, but a vaſt number of the common People, as being forward to ſee and to joyn in this great and glorious Solemnity. *k* Underſtand either firſt, The Feaſt of Tabernacles. Or rather, Secondly, The Feaſt of the Dedication, to which *Solomon* had invited them, which was before that Feaſt: for that began on the 15*th* day of the 7*th* month, *Lev.* 23. 34. but this began at the leaſt 7 days before that Feaſt; for *Solomon* and the People kept the Feaſt for 14 days, here v. 65 *i.e.* 7 days for the dedication of the Temple, and 7 other days for that of Tabernacles; and after both theſe were finiſhed, he ſent all the People to their homes on the 23 day of the month. See 2 *Chron.* 7, 9, 10. *l* Which time he choſe with common reſpect to his Peoples convenience, becauſe now they had gathered in all their Fruits, and now they were come up to *Jeruſalem*, to Celebrate the Feaſt of Tabernacles. *Queſt.* The Temple was not finiſhed till the eighth month, 1 *Kings* 6. 38. how then could he invite them in the ſeventh month? *Anſ.* This was the ſeventh month of the next Year. For although *the houſe in all its parts* was finiſhed the Year before, yet the utenſils of it deſcribed *Chap.* 7. were not then fully finiſhed, but took up a conſiderable time afterward: and many preparations were to be made for this great and extraordinary occaſion.

3 And all the elders of Iſrael came, and the prieſts took up the ark *m*.

m For although the *Levites* might do this, *Numb.* 4 15. yet the Prieſts did it at this time, partly, for the greater honour of the Solemnity; and partly, becauſe the *Levites* might not enter into the Holy place, much leſs into the Holy of Holies, where it was to be placed, into which the prieſts themſelves might not have entred, if the High-Prieſt alone could have done it. *Obj. The Levites* are ſaid to have done this, 2 *Chron.* 5. 4. *Anſ.* That is moſt true, becauſe all the Prieſts were *Levites*, though all the *Levites* were not Prieſts.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation *n*, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and Levites *o* bring up.

n That made by *Moſes*, which doubtleſs before this time had been tranſlated from *Gibeon* to *Zion*, and now together with other things, was put into the Treaſuries of the Lord's-Houſe, to prevent all the ſuperſtitious uſe and prophane abuſe of it, and to oblige the people to come up to *Jeruſalem*, as the only place where God would now be Worſhipped. *o* The Prieſts carrying ſome, and the *Levites* others.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep and oxen *p* that could not be told nor numbred for multitude.

p Either, Firſt, In the way, as *David* did upon the like occaſion, 2 *Sam.* 6. 13. Or, Secondly, When the Ark was come into the Prieſts Court where the Altar ſtood, whence it was ſpeedily to be conveyed to that place where the People could never behold it more. Or rather, Thirdly, When the Ark was ſeated in its place: for although they might in the way or paſſage offer ſome Sacrifices, as *David* did; yet that was not a proper ſeaſon to offer ſo many Sacrifices as *could not be told nor numbred*, as theſe are here ſaid to be; which far better agrees with what is more particularly related below, *ver.* 62, 63, 64. which is here ſignified in the general by way of anticipation, as is frequently done in the Scripture in like caſes.

6 And the prieſts brought in the ark of the covenant of the LORD unto his place, into the Oracle of the houſe *q*, to the moſt holy *place*, *even* under the wings of the cherubims *r*.

q i.e. To that part of the Houſe which is called the *Oracle*. 1 *Kings* 6. 5, 16, 19, 23. or, as it here follows, *the moſt holy place*. *r* To wit, of *Solomon's* new-made Cherubims, 1 *Kings* 6. 23, 24, 27. not of the *Moſaical* Cherubims, which were far leſs, and unmovably fixed to the Ark, *Exod.* 37. 7, 8. and therefore together with the Ark, were put under the wings of theſe Cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves *ſ*, that the † ends of the ſtaves were ſeen out in the ‖ holy *place* † before the oracle, and they were not ſeen without: and there they are unto this day.

† Heb. *heads.* ‖ Or, *at*, as 2 Chron. 5. 9.

ſ Not wholly, which was expreſly forbidden, *Exod.* 25. 15. *Numb* 4. 6. but in part. *t* Either, Firſt, Properly ſo called: which place was indeed *before the oracle*. But how then could it be ſaid, that *they were not ſeen without*, to wit, in the Holy place? For that they ſhould be ſeen without, to wit, in the Court, was ſo ridiculous a conceit, that it had been abſurd to ſuppoſe it, or to ſay any thing to prevent it. Nor is it much better what others ſay, that theſe ends of the ſtaves did diſcover themſelves thorough the veil, which they thruſt forward, though they did not pierce thorough it. For neither in that caſe had they been ſeen; and beſides, there was a Wall as well as a Veil in that place. Or rather, Secondly, In the moſt holy place, which is oft called by way of eminency, *the Holy place*, as *Exod.* 29. 30. and 39. 1. *Levit.* 6. 30. and 10. 18. and 16 2, 16, 17, 20. And the *Hebrew* words rendred *before the oracle*, may be as well rendred, *within the oracle*, the Phraſe, *al pene*, bei ſo uſed, *Gen.* 1. 2. *the ſpirit of God moved upon the face of the waters*, i. e. in the Waters, or in that confuſed heap of Earth and Water, in which God was now working, that he might bring it into order and uſe; and *Gen.* 1. 20. where it is well rendred, *in the open firmament of heaven*, i.e. of the Air. And thus the whole is moſt true, They were *ſeen out*, to wit, without the Ark, and the Cherubims which covered all the other parts, but they were *not ſeen without* the Oracle, to wit, in the Holy place, ſtrictly ſo called. For how could they be ſeen there, when there was both a Wall and a thick Veil between that place and the Oracle? And theſe Staves were left in this poſture, that the High-Prieſt might hereby be certainly guided to that very particular place where he was one day in a year to ſprinkle Blood, and to offer Incenſe *before the Ark*, which otherwiſe he might miſtake in that dark place, where the Ark was wholly covered with the Wings of the great Cherubims, which ſtood between him and the Ark when he entred thither. Some conceive that the Door of the Oracle ſtood always open (which yet ſeems very improbable); and that they who were near the Door, might ſee the ends of the Staves, though, by reaſon of the darkneſs of the place they could ſee nothing elſe there.

9 * *There was* nothing in the ark *u*, ſave the two tables of ſtone, which * Moſes put there at Horeb, ‖ when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

* Exo. 25. 21. Deu. 10. 2. * Deut. 5. ‖ Or, *where*

u S tridly and properly: for in a more large ſenſe, as *in* is oft taken for *by* or *near*, as is confeſſed. and hath been proved before; ſo *the pot of Manna*, and *Aaron's rod* were alſo *in it*, Heb. 9. 4. *i.e.* by it. to wit, in the moſt Holy place, *before the* Ark of *the teſtimony*, where God commanded *Moſes* to put them, as it is expreſſed, *Exod.* 16. 33, 34. *Numb.* 17. 10. and not ſtrictly *in* it. But of this more, God aſſiſting, on *Heb.* 9. 4.

10 And it came to paſs when the prieſts were come out of the holy place *x*, that the cloud *y* * filled the houſe of the LORD *z*.

* Exod. 40. 34, 35.

x Either, Firſt, The moſt Holy place, into which the Prieſts had now entred to carry in the Ark. Or rather, Secondly, The Holy place, where they might have *ſtood to miniſter*, if the Cloud had not hindred them, as may be gathered from the next Verſe. *y* The uſual token of God's glorious preſence. See *Exod.* 16. 10. and 24. 15, 16. *Numb.* 9. 15. ‡ Partly, in teſtimony of his gracious acceptance of this Work, and their Service; and partly, to beget an awe and reverence in them, and in all others, when they approach to God.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud *a*: for the glory of the LORD had filled the houſe of the LORD.

a Becauſe the Cloud was either ſo bright that it dazled their eyes: or rather ſo dark, that it ſtruck them with horror and amazement, as is implied in the next Verſe.

12 ¶ Then ſpake Solomon *b*, The LORD * ſaid *c* that he would dwell * in the thick darkneſs.

* 2 Chr. 6. 1. * Lev. 16. 2

b Perceiving both Prieſts and People ſtruck with horror and wonder at this darkneſs, he minds them, that this was no ſign of God's diſlike or diſavſour, as ſome of them might poſſibly imagine; but a token of his Approbation, and Grace, and ſpecial Preſence among them. *c* Not in expreſs words, but by plain conſequence, becauſe he hath declared both by his Words and Actions, that he would manifeſt his preſence with, and dwelling among his People, by a dark Cloud, in which he would appear. See *Exod.* 13. 21, 22. and 24. 16. and 40. 35. *Numb.* 9. 15. *Deut.* 4. 11. and 5. 22. *Pſal.* 18. 12. and 97. 2.

13 I have ſurely built thee an houſe to dwell in *d*, a ſettled place for thee to abide in for ever *e*.

d I perceive by this thick darkneſs, that thou art coming among us, and therefore make haſte and come, O thou Bleſſed Gueſt, into

into the dwelling-place which I have built by thy Command, and for thy Service. *e* Not a Tabernacle, which was made to be carried from place to place; but a durable, and, I hope, perpetual Habitation.

14 And the king turned his face about *f*, and bleſſed all the congregation of Iſrael *g*; (and all the congregation of Iſrael ſtood *h*).

f From the Temple, towards which he was looking to obſerve that thick and extraordinary darkneſs, to the Body of the Congregation. *g* Or, *Bleſſed*, (to wit, *the Lord*, which is eaſily underſtood from the following words; in which he only bleſſeth or praiſeth God, but doth not bleſs the People at all) *with* (ſo the *Hebrew eth* is oft uſed, as hath been ſhewed before) *all the congregation*. Although he might do both, firſt bleſs the Congregation, which poſſibly he might do in that ſolemn and appointed Form, *Num.* 6. which therefore it was needleſs to repeat here; and then bleſſed God. And indeed he doth both here below, where theſe ſame words are uſed, *ver.* 55, 56, &c. *h* Partly, in way of Devotion to God, whom they adored: and partly, out of reſpect to the King.

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it i*, ſaying,

i Praiſed be God both for his Grace in making ſuch a promiſe, and for his Goodneſs and Truth in fulfilling it.

16 Since the day that I brought forth my people Iſrael out of Egypt *k*, I choſe no city *l* out of all the tribes of Iſrael to build an houſe, that my Name might be therein *m*; but I choſe * David *n* to be over my people Iſrael.

* 2 Sam. 7. 6.

k Until *David's* time; for then he did chuſe *Jeruſalem*. *l i.e.* I did not declare my choice of it: for ſo *chuſing* is uſed for declaring or executing ones choice, as *Deut.* 12. 1. 2 *Chron.* 6. 5. *Zech.* 2. 12. and things are oft ſaid to be done when they are only manifeſted or declared to be ſuch; in which ſenſe God is ſaid to be, *juſtified*, *Pſal.* 51. 4. and Men to *be guilty*, *Hoſ.* 5. 15. Otherwiſe to ſpeak properly, whatſoever God chuſeth, he chuſeth from Eternity. *m* That my Preſence, and Grace, and Worſhip, and Glory, might be there. *n* And in and with him the Tribe of *Judah*, of which he was, and *Jeruſalem* where he dwelt; which is here implied by the oppoſition of this to the former part of the Verſe.

17 And * it was in the heart of David my father *o*, to build an houſe for the Name of the LORD God of Iſrael.

* 1 Chron. 17. 1.

o In his deſire and purpoſe, as this or the like Phraſe is uſed, 1 *Sam.* 10. 7. and 14. 7. 2 *Sam.* 7. 3.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my Name, thou didſt well that it was in thine heart *p*:

p Thy intention and affection was well-pleaſing to me.

19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my Name.

20 And the LORD hath † performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the Name of the LORD God of Iſrael.

† Heb. *eſtabliſhed.*

21 And I have ſet there a place for the ark, wherein *is* the covenant of the LORD *q*, which he made with our fathers, when he brought them out of the land of Egypt.

q i.e. The Tables of the Covenant, by a Metonymy, wherein the Conditions of God's Covenant with *Iſrael* are written.

22 ¶ And Solomon ſtood *r* before * the altar of the LORD *ſ*, in the preſence of all the congregation of Iſrael *t*, and ſpread forth his hand toward heaven:

* 2 Chron. 6. 12.

r Upon a Scaffold ſet up for him in the Court of the People, 2 *Chron.* 6. 13. *ſ* With his Face towards the Altar of Burnt-offerings. *t* Who ſtood round about the Scaffold, in the ſame Court with him.

23 And he ſaid, LORD God of Iſrael, * *There is* no God like thee, in heaven above, or on earth beneath, who * keepeſt covenant and mercy with thy ſervants that walk before thee with all their heart:

* Exod. 15. 11. 2 Sa. 7. 22. * Dan. 9. 4

24 Who haſt kept with thy ſervant David my father that thou promiſeſt him *u*: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

* Cha. 2. 4. 2 Sa. 7. 12.

u That branch of thy Promiſe concerning the Building of this Houſe by *David's* Son.

† Heb. *there ſhall not be cut off unto thee a man from my ſight.* † Heb. *only if.*

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father, that thou promiſeſt him *x*, ſaying, * † There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael, † ſo that thy children take heed to their way, that they walk before me, as thou haſt walked before me.

x Make good the other branch of thy Promiſe, and do not loſe the Glory of thy Faithfulneſs, which now thou haſt got.

26 And now, O God of Iſrael, let thy word, I pray thee, be verified, which thou ſpakeſt unto thy ſervant David my father.

27 But * will God indeed dwell on the earth *y*? Behold, the heaven *z*, and heaven of heavens *a*, cannot * contain thee *b*; how much leſs this houſe that I have builded *c*?

* 2 Chr. 2. 6. Iſa. 66. 1. Jer. 23. 24. Acts 7. 49. * Am. 7. 10.

y Reflecting upon God's performance of his promiſe concerning the building of the Temple, he breaks forth into admiration, Is it poſſible that the Great, and High, and Lofty God ſhould ſtoop ſo low, as to take up his dwelling here amongſt Men? O, aſtonithing condeſcenſion! ‡ All this vaſt ſpace of the viſible Heaven. *a* The third and higheſt, and therefore the largeſt Heaven, called *the heaven of heavens* here, as alſo *Deut.* 10. 14. *Pſal.* 148. 4. for its eminency and comprehenſiveneſs. *b* For thy Eſſence reacheth far beyond them, being Omnipreſent. *c* This Houſe therefore was not built as if it were proportionable to thy greatneſs, or could contain thee, but only that therein we might ſerve and glorifie thee.

28 Yet have thou reſpect unto the prayer of thy ſervant *d*, and to his ſupplication, O LORD my God, to hearken unto the cry, and to the prayer which thy ſervant prayeth before thee to day:

d Though thou art not comprehended within this place, yet ſhew thy ſelf to be graciouſly preſent here, by accepting and granting my preſent Requeſts here tendred unto thee.

29 That thine eyes may be open *e* towards this houſe night and day, *even* toward the place of which thou haſt ſaid, * My name *f* ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make ‖ towards this place *g*.

* Deut. 12. 11. ‖ Or, *in the place.*

e To behold, to wit, with an Eye of favour and compaſſion. So it is a Synedochical Expreſſion; compare *Pſal* 33. 18. and 34. 15. *Zach.* 12. 4. *f* My Preſence, and Glory, and Grace. See above *ver.* 16. *g* This Temple, to which *Solomon* did now look, and it may be, point; and towards which, the godly *Iſraelites* directed their looks in their Prayers. See *Dan.* 6. 10.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‖ towards this place: and hear thou in heaven thy dwelling-place *h*, and when thou heareſt, ‖ forgive *i*.

‖ Or, *in this place.* ‖ Or, *be favourable.* So Gr.

h Which he adds, that the People might not Idolize the Temple, nor preſume upon it, as if God were now faſt tied to them, as having no other dwelling-place; and to direct them in all their Addreſſes to God in this Temple, to lift up their eyes above it, even to Heaven, where God's moſt True, and moſt Glorious Dwelling-place is. *i* To wit, the Sins of thy People, praying, and even of their Prayers; which, if not pardoned, will certainly hinder the Succeſs of all their Prayers, and the courſe of all thy Bleſſings upon them.

31 ¶ † If any man treſpaſs *k* againſt his neighbour, † and an oath be laid upon him *i*, to cauſe him to ſwear, and the oath come before thine altar in this houſe *m*:

† Heb. *If.* *Whatſoever a man treſpaſs.* So Gr. †Heb. *and.*

k i.e. If he be accuſed of a Treſpaſs. *l* Either by the Judge, *he require* or by the Party accuſing him, or by the accuſed Perſon himſelf: *an oath of* which was uſual, when there were no Witneſſes. See *Exod* 22. 8, *him*, or, 11. *Numb.* 5. 12, 15, *&c.* *m* For here God, who was appealed *tender an* to as Witneſs, was eſpecially preſent. Hence the *Heathens* uſed to *oath to him.* Swear at their Altars.

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way *n* upon his head, and juſtifying the righteous, to give him according to his righteouſneſs *o*.

n i.e. The juſt Recompence of his wicked Action and Courſe. *o* To vindicate him, and to manifeſt his Integrity.

33 ¶ When * thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and * ſhall turn again to thee, and confeſs thy Name *p*, and pray, and make ſupplication unto thee ‖ in his houſe:

* Lev. 26. 17. Deu. 28. 25 * Lev. 26. 39, 40. ‖ Or, *toward.*

p Give Glory to thy Name, by acknowledging their Sins, and thy Juſtice; and by accepting the puniſhment of their Iniquity; and by truſting to thy Power and Goodneſs alone, for their Deliverance.

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again *q* unto the land, which thou gaveſt unto their fathers.

q From the Land into which they are ſuppoſed to be carried by their Enemies, into *Canaan*. *Queſt.* If they were Baniſhed into a ſtrange Land, how could they pray *in this houſe*, as they are ſaid to do, *ver.* 33. *Anſw.* 1. That may be rendred *to*, or, *towards this houſe*, as it is expreſſed, *v.* 29, 30. The *Hebrew Preposition Beth*, *in*, being oft put for *El*, *to*, or, *towards*. 2. This may be underſtood of divers Perſons; and ſo the ſence is this: When the People of *Iſrael* be defeated in Battel, and many of their Brethren be taken Priſoners, and carried into Captivity; if then their Brethren remaining in the Land, ſhall heartily pray for their Captive Brethren, they ſhall be delivered.

35 ¶ When

*Lev. 26. 19. Deut. 28. 23.

35 ¶ When * heaven *r* is shut up *s*, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy Name, and turn from their sin, when thou afflictest them *t*:

r The lower Heaven in which the Clouds are; as *Deut.* 11. 17. *Psal.* 147. 8. *s* The Heaven is compared to a great Store-House in God's keeping, out of which nothing can be had, so long as it is close shut up. *t* Do not reject their Prayers, because they are forced from them by their Afflictions, as thou may'st justly do.

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them *u* the good way *x* wherein they should walk, and give rain *y* upon thy land which thou hast given to thy people for an inheritance.

u That their Sin being Pardoned, and thou being Reconciled unto them, may'st vouchsafe to teach them Or rather, as our Translators render the very same Words, 2 *Chron.* 6. 27. *When thou shalt teach,* or *hast taught them,* not only by thy Word, for that was done before; but by their Afflictions, which is one of God's Schools; and especially, by thy Spirit, enlightening their Minds, and inclining their Hearts, that they may learn, and profit both by the Word, and by their Afflictions. And this is here fitly added, to shew, that he could not expect, and did not desire from God the Pardon of their Sins, but upon God's Terms, to wit, upon their True Repentance. *x i.e.* The way, or Will of God; or the way of their Duty, as the following words explain it, which is most rightly called *the good way* here, and 1 *Sam.* 12. 23. because it is both Just and Holy, and therefore good in it self; and good, that is, both Delightful and Profitable, to those that walk in it. The meaning is, When thou hast effectually taught them, and they have throughly learned how to please and serve thee acceptably, and to walk before thee in the way which thou hast prescribed them. *y* The order of *Solomon's* Prayer is very observable; first and chiefly, he prays for their Repentance and Forgiveness, which is the chief Blessing, and the only solid Foundation of all other Mercies: and then he prays for the Temporal Mercy; thereby teaching us what to mind and desire principally in our Prayers; which also Christ hath taught us in his perfect Pattern and Form of Prayer; wherein there is but one Petition for outward, and all the rest are for Spiritual Blessings.

*Lev. 26. 16, 26. Deut. 28. 21, 22, 27, 38. ‖ Or, *jaundiction.* † Heb. *gates.*

37 ¶ If * there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar ‖; if their enemy besiege them in the land of their † cities, whatsoever plague *a*, whatsoever sickness *there* be;

y i.e. The Plague of Locusts, or Caterpillars, infesting a Land by their great numbers, and venomous or noxious qualities: of which see, *Exod.* 10. 4, 5. *Deut.* 28. 42. *Psal.* 105. 34, 35. *a* That chiefly signifies, an extraordinary Judgment sent from God.

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart *b*, and spread forth his hands towards this house:

b i.e. Either, 1. His Sin, which may be called *the plague of his heart,* in opposition to the other Plagues here mentioned, which afflict only the Body, or outward Man; So the sence is, Who, by their Afflictions are brought to a true and serious sence of their worse and inward Plague of their Sins, which are most fitly called *the plague of the heart,* because that is both the principal Seat of Sin, and the Fountain from whence all actual Sins flow, *Matth.* 15. 19. Or rather, 2. His Affliction; for so this is Explained in the parallel place, 2 *Chron.* 6. 29. (which is the more considerable, because that Book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this) *when every one shall know his own sore, and his own grief*; which is not unfitly called, *the plague of his heart,* because it was that Plague which his Heart was most Afflicted with, *which pained him at the very heart*; as the Phrase is, *Jer.* 4. 19. compare *Psal.* 55. 4. which caused him most vexation or grief, which is a Passion of the Heart: and so the sence is, Who shall know, *i.e.* be duly and deeply sensible of his Affliction, and the hand of God in it; and his Sin as the cause of it: for Words of *Knowledge* in Scripture, do very frequently note such a kind of Knowledge as affects and changeth the Heart, and reforms the whole course of a Man's Life; for which cause, Men of ungodly Lives are frequently said in Scripture *not to know God,* or *Christ,* or *his Word, &c.* And therefore no man *knows his sore* in a Scripture-sence, but he who *hears the rod,* who *turneth unto him that smiteth him,* and sincerely *seeketh to the Lord* for Relief.

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways *c*, whose heart thou knowest *d*, (for thou, *even* thou only knowest the hearts of all the children of men.)

c According to his Repentance, or Impenitency. I pray with more hope and confidence, because I do not desire that thou wouldst deliver such as are insensible of thy Judgments, and their Sin; but only those who truly know the Plague of their own Heart, in manner before explained. *d* Thou knowest who are truly Penitent, and who are not; and therefore the granting of my Request will be no dishonour to thy Government, nor injury to thy Holy Nature.

*Psal. 130. 4.

40 That * they may fear thee *e* all the days that they live in the land which thou gavest unto our fathers.

e That when thou hast first smitten them, and then so eminently delivered them, and that in answer to their Prayer, they may hereby be taught to fear Thee, and thy Justice, and thy Goodness.

41 Moreover concerning a stranger that *is* not of thy people Israel, but cometh out of a far country for thy Names sake *f*;

f This may note, either 1. The end of his coming, that he may Worship, and Glorifie thy Name: or rather, 2. The motive, or occasion of his Coming, which was the fame of God's Greatness, and Power, and Kindness to his People: as the following words Explain it.

42 (For they shall hear of thy great Name, and of thy strong hand, and of thy stretched-out arm) when he shall come and pray towards this house.

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for *g*: that all people of the earth may know thy Name, to fear thee, as *do* thy people Israel *h*, and that they may know that † this house, which I have † Heb. *thy name is called upon this house.* builded, is called by thy Name *i*.

g To wit, Agreeable to thy Will and Word: for he would not have them heard, if they had prayed for any thing dishonourable to God, or destructive to his People. It is observable, That his prayer for the Strangers is more large, and comprehensive, than for the *Israelites*; that thereby he might both shew his Publick-spiritedness, and encourage Strangers to the Worship of the True God. *h* Whereby we see, how sincerely and heartily the ancient and godly *Jews* desired the Conversion of the *Gentiles*; whereas, the latter and degenerate *Jews,* in the days of Christ, and of the Apostles, did Envy, Oppose it, and Fret at it. *i i.e.* Is owned, not only by us, but by thy self, as thy House; the only place in the World to which thou wilt vouchsafe thy Presence and Protection, and wherein thou wilest be Publickly and Solemnly served.

44 ¶ If thy people go out to battel against their enemy, whithersoever thou shalt send them *k*, and shall pray unto the LORD *l* † toward the city which thou hast chosen *m*, and *toward* the house that I have built for thy Name *n*: † Heb. *the way of the city.*

k i.e. In a Just Cause, and by thy Warrant or Commission. Whereby he implies, That it was unlawful for them to undertake any War meerly for their own Glory, or Lust; or to enlarge their Empire beyond its due bounds; and that they could not with safe Conscience pray to God for his Blessing upon such a War. *l* Whereby he instructs them, That they should not trust, either to the Strength or Justice of their Arms, but only to God's Help and Blessing, which they were to pray for. *m* To wit, For thy Dwelling-place, and the Seat of thy Temple. *n* For to it they were to turn their Faces in Prayer; partly, thereby to profess themselves to be the Worshippers of the True God, in opposition to Idols; and that they sought help from him, and from no other: and partly, to strengthen Faith in God's Promises and Covenant, the Tables whereof were contained in that House.

45 Then hear thou in heaven their prayer, and their supplication, and maintain their ‖ cause *o*. ‖ Or, right.

o Declare the Justice of their Cause, by giving them the Victory. Heb. *judgment.*

46 If they sin against thee, (* for *there is* no man that sinneth not *p*) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the * land of the enemy, far or near: *1 Chron. 6. 36. Prov. 20. 9. Eccl. 7. 20. Jam. 3. 2. 1 John 1. 8, 10. † Heb. *the land of a enemy.*

p The universal Corruption of Man's whole Race and Nature, * makes me presage, that they will fall into Sins; and withal, makes me to hope, that thou wilest not be severe to deal with them as their Sins deserve. *Lev. 26. 40. Deut. 32. 26.

47 *Yet* if they shall † bethink themselves *q* in the land whither they were carried captives, and repent, *bring back* and make supplication unto thee, in the land of them that carried them captives, saying *r*, We have sinned, and have done perversly; we have committed wickedness; † Heb. *to their hearts.*

q Heb. *bring back their hearts*; to wit, their Sin; Expressed *ver.* 46. and implied in the following word, *Repent.* *r* Sensibly, and with an honest heart.

48 And *so* return unto thee with all their heart, and with all their soul *s*, in the land of their enemies, which led them away captive, and * pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy Name: *Dan. 6. 10.

s i.e. Sincerely, Universally, and Stedfastly.

49 Then hear thou their prayer, and their supplication in heaven thy dwelling-place, and maintain their ‖ cause *t*. ‖ Or, right.

t Heb. *their right,* against their Invaders and Oppressors. For Heb. they had forfeited all their Rights to God only, but not to their judgment. Enemies; whom though God used as scourges to chastise his Peoples Sins, yet they had no pretence of Right to their Land, nor any regard to it; but only minded the satisfaction of their own Lusts and Interests. See *Isa.* 10. 5, 6. and 47. 6. *Zech.* 1. 15.

50 And

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and * give them compassion before them, who carried them away captive, that they may have compassion on them *u*: *Psal. 106. 46.

u i.e. May gently use them whilst they are there, and proclaim Liberty to their Captives, to go to their own Land.

51 For they *be* thy people *x*, and thine inheritance, which thou broughtest forth out of Egypt, from the * midst of the furnace of iron *y*: *Jer. 11. 4.

x For howsoever they may sin against thee, or suffer from Men; yet still remember, that they are thy peculiar People, and therefore do thou pity, and pardon, and save them. *y* So called, either from the Metal melted in it: or rather, from the Matter of which it consisted, an Iron Furnace being more hot and terrible, than one of Brick, or Stone. He understands hereby, their cruel Bondage, and painful Labours. See on *Deut.* 4. 20.

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance *z*, * as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD GOD. *Exod. 19. 5.

z Thou hast begun to build a Work of great and glorious Mercy to them; *do* not give occasion to thine Enemies to think, thou wast unable to finish it; or that thou art unstable in thy ways and Counsels, or unkind to thine own Children.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

55 And he stood and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: * there hath not † failed one word of all his good † promise *a*, which he † promised by the hand of Moses his servant. *Deut. 12. 10. † Heb. *fallen.* † Heb. *word.* Jer. 33. 14. † Heb. *spoke.*

a See the like, *Josh.* 21. 45. and 23. 14. 2 *Kings* 10. 10.

57 The LORD our God be with us *b*, as he was with our fathers: let him not leave us, nor forsake us:

b By the presence of his Grace and Mercy.

58 That he may incline our heart unto him *c*, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

c That he may not only bless us with outward Prosperity, and Glory; but especially, with Spiritual Blessings: and that as he hath given us his Word and Statutes to teach and direct us, so he would by his Holy Spirit, effectually incline and engage our Hearts to keep and obey them.

59 And let these my words wherewith I have made supplication before the LORD, be nigh unto the LORD our God, day and night, that he † maintain the cause of his servant *d*, and the cause of his people Israel *e* † at all times, as the matters shall require of a quire: † Heb. *do the judgment.* † Heb. *the thing of a day in his day.*

d i.e. Of me, as *ver.* 28, 29, 30. their King, and consequently of all my Successors. *e* According to mine, or their various necessities and exigencies.

60 That all the people of the earth may know *f* that * the LORD *is* God, *and that there is* none else. *Deut. 4. 35, 39.

f Both by our vertuous and holy Lives, to which thou inclineth us by thy Grace; and by the eminent manifestations of thy Power and Goodness, in defending, and delivering us from all the assaults and devices of our Enemies.

61 Let your heart therefore be perfect *g* with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

g i.e. Sincere and serious in your purposes of Obedience: for sinless Perfection, he himself taught them was not to be expected here, *Eccles.* 7. 20.

62 ¶ And * the king, and all Israel with him, offered sacrifice before the LORD. *2 Chron. 7. 4.

63 And Solomon offered a sacrifice *h* of peace-offerings which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep *i*: so *k* the king and all the children of Israel dedicated the house of the LORD *l*.

h By the hands of the Priests. *i* Not all in one day, but in one 7, or, it may be in the 14 days, mentioned *ver* 65. *k i.e.* By these Sacrifices, and Holy Exercises. *l i.e.* Began to set it apart for the Work and Service of God.

64 The * same day did the king hallow the middle of the court *m* that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings, because * the brazen altar that *was* before the LORD, *2 Chron. 7. 7. *1 Chr. 4. 1* was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

m To wit, of the Priests Court, in which the great Altar was. This he Consecrated as he did the great Altar, to wit, by Sacrifices; but with this difference, That he Consecrated That for lasting and perpetual use: but This only for the present time and occasion, being warranted to do so both by the necessity of it for God's Service, and for the present Solemn Work, for which the Brazen Altar was not sufficient, as it here follows; and by the direction of God's Spirit, wherewith *Solomon* was endowed, as being a Prophet, as well as a King. Here therefore he suddenly reared up divers Altars, which after this Solemnity were demolished.

65 And at that time Solomon held a feast *n*, and all Israel with him, a great congregation, from the entring in of Hamath, unto the river of Egypt *o*, before the LORD *p* our God, seven days, and seven days *q*, *even* fourteen days.

n i.e. Kept the Solemnity. *o* The usual and known bounds of the Land, in the utmost length of it, of which, see *Num.* 34. 8. *Josh.* 13. 5. *Judg.* 3. 3. *p i.e.* Before the Temple, and as in God's Presence. *q Seven* for the Dedication of the Temple, or Altar; and the other *seven* for the Feast of Tabernacles; as may be gathered from 2 *Chron.* 7. 9. And it seems to be expressed in this manner, to intimate, that these 14 days of Rejoicing, were not all together, but that there was some interval between them, which indeed was necessary, because the Day of Atonement was on the Tenth Day of this Month, *Levit.* 23. 27. And because these 14 days ended on the Twenty-second day, 2 *Chron.* 7. 10. it may seem most probable, that the Feast of the Dedication was kept before the Tenth day: and the Feast of Tabernacles some days after it.

66 On the eighth day he sent the people away *r*: and they ‖ blessed the king *s*, and went unto their tents joyful and glad of heart, for all the goodness that the LORD had done for David *t* his servant, and for Israel his people. ‖ Or, *thanked.*

r Solomon having joyned with the People in the Solemn Assembly, which was kept on the Eighth day; in the close of that Day and Service, he took his solemn farewel, and dismissed them with his Blessing; and the next Morning when the Heads and Elders who came to *Solomon* upon this special Summons, above *ver.* 3. and with them divers of the People came to take their leave of the King, he sent them away. And so this place agrees very well with 2 *Chron.* 7. 9, 10. *s i.e.* They prayed to God to Bless him, according to their duty and custom. Or, *they praised* him, for his great care and pains in Building of the Temple, and setting up God's Worship among them. *t* In giving him a sure House, and a wife and religious Son, by whom he had now fulfilled the Promise made to *David* about the Building of the Temple.

CHAP. IX.

God's Covenant, in a second Vision, with Solomon, 1,——9. *The mutual Presents of Solomon and Hiram,* 10,——14. *Strong holds built by Solomon,* 15,——19. *The Gentiles are Bond-men: The Israelites not so,* 20,——23. *Pharaoh's Daughter removeth to her House,* 24. *Solomon's yearly solemn Sacrifices,* 25. *His Navy fetcheth Gold from Ophir,* 26,——28.

AND * it came to pass when Solomon had finished the building of the house of the LORD, and the kings house, and all Solomons desire which he was pleased to do: *2 Chron. 7. 11.

2 That the LORD appeared to Solomon the second time *a*, * as he had appeared unto him at Gibeon. *Chr. 3. 5.

a To wit, in a Dream or Vision: for that which is mentioned, *Chap.* 6. 11. seems to have been imparted unto him by some Prophet or Messenger sent from God, with that Errand. The time of this Revelation was, either 1. after all *Solomon's* Buildings, as the words, thus rendred plainly imply. And if it seem strange, that God should not Reveal this purpose and resolution of his concerning the Temple, till so many years after the finishing of it; it must be considered, 1. That as it is an act of God's singular Grace, when he doth thus Reveal himself to any Person, so it is but meet he should chuse his own time for it. 2. That God had presently after the finishing of the Temple, at the Feast of the Dedication of it, sufficiently shewed his acceptance and approbation of it, by that glorious Cloud, *Chap.* 8. 10, 11. and therefore this Revelation was not then necessary. 3. That God might chuse this as the fittest time for giving *Solomon* the following Admonition, when he perceived that his heart began to be lifted up in Pride, for his sumptuous and magnificent Buildings, *&c.* and that he was grown vain, and careless, and secure; and therefore most needed such an awakening Oracle. Or, 2. Presently after the Building of the Temple, as may be thought from the Matter of this Revelation, which seems best to suit with that time when it was newly Built, and when *Solomon's* Prayer here mentioned was newly made: for seeing the following words contain God's Answer to that Prayer, it seems improbable, that the Answer should come so many Years after it. But then this second Verse, and the rest even to *ver.* 11. are to be inclosed with a Parenthesis; and the place must be thus rendred, *ver.* 2. *For* (so the *Hebrew Vau* is oft rendred) *the Lord appeared,* or, *had appeared to Solomon, &c. ver.* 3. *And the Lord had said unto him, &c.*

And this Parentheſis may ſeem to have a foundation in *ver.* 10. where the firſt Verſe (in ſubſtance, though not in the very ſame words) is repeated, as is uſual after long digreſſions; and then he compleats the Sentence, *ver.* 11, *&c.* which till then had been ſuſpended. Nor are ſuch long Parentheſis without Example in Scripture; See my Latin *Synopſis*, on *Rom.* 5. 12, &c. *Eph.* 3. 1, &c. *Revel.* 22. 7.

3 And the LORD ſaid unto him, I have heard thy prayer, and thy ſupplication that thou haſt made before me: I have hallowed this houſe *b* which thou
*Ch.8.29. haſt built, * to put my name there for ever *c*, and mine eyes *d*, and mine heart *e*, ſhall be there *f* perpetually *g*.

b I have, by my glorious Preſence in the Cloud, and by my acceptation of thy Sacrifices, Sanctified it to my proper uſe and Service. *c* As long as the *Moſaical* Diſpenſation laſts; whereas hitherto my Name and Worſhip hath been ſucceſſively in ſeveral places. *d i. e.* My watchful and gracious Providence. *e* My true and tender Affection. *f* Shall be towards this Place and People. *g* Upon condition of your Obedience; as it here follows.

4 And if thou wilt walk before me, as David thy father walked *b*, in integrity of heart, and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

b Who, though he miſcarried in ſome things, yet in the general courſe of his Life was Upright and Faithful towards me.

5 Then *i* I will eſtabliſh the Throne of thy king-
* 2 Sam. 7. 12. Chap. 2. 4. 1 Chron. 22. 10. dom upon Iſrael for ever, * as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

i Upon that condition; for my Promiſe to *David* was Conditional.

* 2 Sam. 7. 14. 6 *But* * if ye ſhall at all turn from following me *k*, ye or your children, and will not keep my commandments *and* my ſtatutes, which I have ſet before you, but go and ſerve other gods, and worſhip them:

k Or rather, *if ye ſhall wholly turn*, &c. If you ſhall wilfully and obſtinately depart from God, and violate his Laws, as the doubling of the Word implies. Whereby he alſo intimates, That he would not be ſo rigid and ſevere towards them, as to mark every thing that was amiſs; but would bear with much, as he did in *David*, &c. only that he would not endure a total deſection from him

7 Then will I cut off Iſrael out of the land which I have given them, and this houſe which I have hal-
*Jer.7.15. lowed * for my name, will I caſt out of my ſight *l*, and Iſrael ſhall be a proverb *m*, and a by-word among all people:

l I will not regard it; I will take away my Protection and gracious Preſence from it. *m* Their Miſeries ſhall be named Proverbially, to expreſs extream Calamities. See *Deut.* 28. 37.

8 And at this houſe *which* is high *n*, every one that paſſeth by it ſhall be aſtoniſhed *o*, and ſhall hiſs *p*;
*Deut.29. 24. Jer. 22. 8. and they ſhall ſay, * Why hath the LORD done thus unto this land, and to this houſe?

n i. e. Exalted in its Priviledges, Glorious, and Renowned. The Particle *which* is oft underſtood, and is here fitly ſupplied out of 2 *Chron.* 7. 21. where it is expreſſed. *o* As its unexpected and wonderful Ruine. *p* By way of Contempt and Deriſion. See *Jer.* 19. 8 and 49. 17. and 50. 13.

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

*2 Chr. 8. 1. * Chap. 6. 37, 38. and 7. 1. 10 ¶ And * it came to paſs at the end of twenty years, * when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee *p*.

p Or, *near* (as *Beth* oft ſignifies, as hath been proved before) *the Land of Galilee* bordering upon it; in thoſe parts which were near, and adjoyning to *Hiram*'s Dominions, with the Cities, underſtand the Lands and Territories belonging to them. *Queſt.* How could *Solomon* give away any part of that Land wherein the People had a Right by a Divine Lot, and God had a Right, as being the only Proprietary of it; upon which ground the total Alienation of it, or any part of it, was forbidden. *Levit.* 25. 23? *Anſw* 1. It is not ſaid, that he gave them away wholly, and for ever; but he might Aſſign them to him only for a time, until he was fully ſatisfied for his Debt. 2 If theſe Cities were poſſeſſed by *Iſraelites*, *Solomon* did not give him their particular Poſſeſſions, but only his own Royalties over them, and all the Profits he received from them, which were very conſiderable, as may be gathered from that paſſage, *Chap.* 12. 4. 3. Theſe Cities, though they were within thoſe large bounds which God fixed to the Land of Promiſe, *Gen.* 15. 18 *Joſ.* 1. 4. yet were not within thoſe parts which were diſtributed by Lot in *Joſhua*'s Time; nor belonging to the Tribe of *Aſher*, (as ſome ſuppoſe) as may be gathered both from *Joſh.* 19. ver. 27. where *their border* is ſaid to *go out* only to the Land of *Cabul*; to wit, exclusively: and ver. 30. where all their Cities are ſaid to be but *twenty and two*; and from 2 *Chron.* 8. 2. where it is ſaid of thoſe Cities, when *Hiram* reſtored them, That *Solomon built them, and cauſed the children of Iſrael to dwell there.* Which makes it more than probable, that theſe Cities were not Inhabited by *Iſraelites*, but by *Canaanites*, or other *Heathens*; who being Subdued, and Extirpated by *David*, or *Solomon*, thoſe Cities became a part of their Dominions, and at their Diſpoſal; and afterwards were reckon'd a part of *Galilee*, as *Joſephus* notes. And may be one reaſon, why he gave theſe, rather than other Cities, becauſe they were in his power to give, when others were not.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they † pleaſed † Heb. were not him not *q*.

q He did not accept them for ſatisfaction, becauſe the Cities right in his were out of repair, as appears from *ver.* 13 and the Soyl not ſuch good in his Eyes, and therefore he refuſed them, 2 *Chron.* 8. 2. and expected, and doubtleſs had ſatisfaction ſome other way; as may be gathered from the following Story.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of ‖ Cabul *r* unto this day. ‖ That is, diſpleaſing or, dislike

r i. e. Of dirt, as moſt Interpret it. Not that it was a barren Soil, as ſome imagine; for they who deſcribe thoſe parts, commend them as Fruitful: nor would *Solomon* have made him ſo unworthy a return: but becauſe it was not pleaſant, nor agreeable to his, nor to his Peoples Humour; becauſe, though the Land was very good, yet being a thick and ſtiff Clay, and therefore requiring great pains to Manure and Improve it, it was very unſuitable to the diſpoſition of the *Tyrians*, who were Delicate, and Lazy, and Luxurious, and wholly given to Merchandiſe.

14 And Hiram ſent *s* to the king ſixſcore talents of gold.

s Or rather, *for Hiram had ſent.* And this ſeems to be here added, both to declare the quantity of the Gold ſent, which had been only named before, *ver.* 11. and as the reaſon why he reſented *Solomon*'s Action ſo ill, becauſe ſo great a Sum required a better Recompence.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed *t*, for to build the houſe of the LORD, and his own houſe, and Millo *u*, and the wall of Jeruſalem, and Hazor *x*, and Megiddo *y*, and Gezer *z*.

t Both the Levy of Men; of which, *Chap.* 5. 13. and the Levy of Money upon his People and Subjects, which is ſufficiently evident from many Scriptures. And this Sentence may look both backward and forward. He raiſed this Levy, both to pay what he owed to *Hiram*, which is mentioned before; and to Build the Works here following. *u* It ſeems to have been an eminent, and large, and ſtrong Fort or Caſtle in *Jeruſalem*; as may be gathered from 1 *Kings* 11. 27. 2 *Chron.* 32. 5. *x* In *Naphtali*, See *Joſh.* 11. 10. and 19. 36. *y* In that part of the Tribe of *Manaſſeh* within *Jordan*: of which ſee *Joſh.* 17. 15. *z* In *Ephraim*, *Joſh.* 21. 21. It now was, and long had been in the poſſeſſion of the *Canaanites*, *Joſh.* 16. 10. *Judg.* 1. 29. and permitted to do ſo by *David*, and *Solomon*; either by neglect, or becauſe they were buſied in greater and more neceſſary Employments.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer *a*, and burnt it with fire, and ſlain the Canaanites that dwelt in the City, and given it *for* a preſent unto his daughter, Solomons wife.

a Not now, but long before this time, and preſently after the Marriage of his Daughter, as is moſt probable; and it is here mentioned only as the occaſion of *Solomon*'s Building it. Poſſibly the *Canaanites* of this place had been guilty of ſome heinous Crime; and becauſe *Solomon* thought not fit to deſtroy them himſelf, he deſired *Pharaoh* to do it for him, or *Pharaoh* might offer his Service therein for his Daughter's advantage.

17 And Solomon built Gezer, and Beth-horon the nether *b*,

b In *Benjamin*, *Joſ.* 18. 13, 14. and *Bethoron the upper*, which is added 2 *Chron.* 8. 5. a City in the Tribe of *Ephraim*, *Joſ.* 16. 5. poſſibly bordering upon *Benjamin*, and nigh unto *the lower Bethoron*: which alone may be here mentioned, either, becauſe it was the more famous place: or, becauſe it needed more reparations.

18 And Baalath *c*, and Tadmor *d*, in the wilderneſs, in the land *e*,

c In the Tribe of *Dan*, *Joſ.* 19. 40, 44. *d* Supposed to be called *Tamar*, *Ezek.* 47. 19. *e* This Clauſe may belong either firſt, to all the places above-mentioned, which are here declared to be in the Land of *Canaan*. But ſo that Clauſe may ſeem ſuperfluous; for none would eaſily think that he would Build much out of his own Land. Or rather, Secondly, To *Tadmor*, which otherwiſe being in that Wilderneſs which was the border of the Land, might have been preſumed to have been out of the Land.

19 And all the cities of ſtore *f* that Solomon had, and cities for his chariots, and cities for his horſe-
† Heb. the deſire of Solomon which he men, and † that which Solomon deſired to build in Jeruſalem, and in Lebanon *g*, and in all the land of his dominion.

f To deſtroy.

f To lay up Arms and Ammunition for War, and Corn, or other Proviſions, againſt a time of ſcarcity. See *Exod.* 1. 11. *g* Either in the Mountain of *Lebanon*, which being the Border of his Land, he might Build ſome Forts, or a Frontier City in it. Or, in the Houſe of the Foreſt of *Lebanon*: of which ſee *Chap.* 7. 2.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children * that were left after them in the
*Judg. 1. 21, 27, 29 land whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice *h* unto this day.

h He uſed them as Bond-men, and impoſed Burdens and Bodily Labours upon them. See 2 *Chron.* 2. 18. Hence ſome think they are called *Solomon's ſervants*, *Ezra* 2. 55, 58. *Queſt.* Why did not *Solomon* deſtroy them, as God had commanded, when now it was fully in his power to do ſo? *Anſ.* Firſt, The command of deſtroying them, *Deut.* 7. 2. did chiefly, if not only, concern that Generation of *Canaanites*, who lived in or near the time of the *Iſraelites* entring into *Canaan*. Secondly, That Command ſeems not to be Abſolute and Univerſal, but Conditional, and with ſome Exception for thoſe who ſhould ſubmit to them, and embrace the True Religion, as may be gathered both from *Joſ.* 11. 19. and from the Hiſtory of the *Gibonites*, *Joſ.* 9. whom *Joſhua* did not ſin in ſparing, when he had Sworn to do ſo; and *Saul* did ſin in endeavouring to deſtroy them. But if God's Command had been Abſolute, the Oaths of *Joſhua*, and of the Princes, could not have obliged them, nor diſpenſed with ſuch a Command.

22 But of the children of Iſrael did Solomon * make
*Lev. 25. 39 no bond-man: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen,

23 Theſe *were* the chief of the officers that *were* over Solomons work, five hundred and fifty *i*, which bare rule over the people that wrought in the work.

i Obj. They were only 250 in 2 *Chron.* 8. 10. *Anſ.* Firſt, Thoſe might be Officers of another ſort; for they are not ſaid to be *over the work*, as theſe are, but only *over the people*. Secondly, The 250 were *Iſraelites*, who are therefore diſtinctly mencioned in that Book, where many things are more exactly noted than in the former; and the other 300 were ſtrangers, who therefore are neglected in that more accurate account. Or, Thirdly, There was but 250 at one time, which is noted there, and 250 at another time, (for it is apparent they did their work by turns) and the other 50 either were Superior to all the reſt; or rather, were a reſerve to ſupply the place of any of the 500 when there was occaſion, which might frequently happen. And ſo this was an act not unbecoming *Solomon*'s Wiſdom, to make proviſion for Emergencies.

*2 Chron. 8. 11. * Chap. 7. 8 24 ¶ But * Pharaohs daughter came up out of the city of David, unto * her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year *k* did Solomon offer burnt-offerings, and peace-offerings upon the
† Heb. 4 a-a-r. altar which he built unto the LORD, and he burnt incenſe † upon the altar that *was* before the LORD: ſo he finiſhed the houſe *l*.

k i. e. At the three Solemn Feaſts. Which is not ſaid excluſively, as is evident both from 2 *Chron.* 8. 13. and from the expreſs and oft-repeated Commands of God to offer at other times, which it is abſurd to think that *Solomon*, not yet fallen into ſin, ſhould ſo wickedly and ſcandalouſly neglect; but becauſe then he did it more Solemnly, and more coſtlily, and more publickly: whereby it might be preſumed, that he did ſo at all other appointed times. *l* Or, *ſo he perfected the houſe*, to wit, by applying it to the uſe for which it was made, in which the perfection of ſuch things conſiſts. Or, *the houſe* may be put Metonymically for the Work or Service of the Houſe, as it is elſewhere commonly uſed for the things or perſons in the Houſe. Or, the words may be, and are rendred thus, *After that* (for ſo the *Hebrew Vau* oft ſignifies, as *Iſa.* 27. 9. 36. *Hoſ.* 1. 11. *Zech.* 12. 2.) *he finiſhed the houſe*; i. e. From the time of the finiſhing of the Houſe, until this time, he continued to do ſo.

*2 Chron. 8. 17. † Heb. lip. 26 ¶ And * king Solomon made a navy of ſhips *m*, in Ezion-Geber, which *is* beſide Eloth *n*, on the † ſhore of the red ſea, in the land of Edom *o*.

m Not now in the order in which it is placed in the Hiſtory, but in the beginning of his Reign; as appears, becauſe the *Almug-trees* which he uſed in this Work, were brought in this Navy from *Ophir*, *Chap.* 10, 11, 12. 2 *Chron.* 9. 10, 11. which was a three Years Voyage there, *ver.* 22. For *Ophir* and *Tharſis* were either the ſame place, or one near to another. *n* Or, *Elath*, as it is called 2 *Kings* 14. 22. See *Deut.* 2. 8. It is thought to be that famous Port on the Red Sea, which *Ptolemy* and *Strabo* call *Elana*. *o* Which *David* brought under his Dominion, and *Solomon* kept it.

27 And Hiram ſent in the navy his ſervants, ſhip-men that had knowledge of the ſea *p*, with the ſervants of Solomon.

p For which the *Tyrians* were famous. He ſent alſo Ships to Japh with *Solomon*'s, 2 *Chron.* 8. 18. not from *Tyre*, the famous City of *Phœnicia*, which was in the Midland Sea, from whence he could not Sail to the Red Sea, without fetching a vaſt compaſs; but from an Iſland in the Red-Sea, called *Tyre*, becauſe it was a Colony of the *Tyrians*, as *Strabo* notes.

28 And they came to Ophir *q*, and fet from thence gold, four hundred and twenty talents *r*, and brought *it* to king Solomon.

q A place famous for the plenty and fineneſs of the Gold there; Of which ſee *Gen.* 2. 11, 12. *Job* 22. 24. and 28. 16. *Pſal.* 45. 9. *Iſa.* 13. 12. It is manifeſt and agreed, that it was a part of the *Eaſt-Indies*, which though very remote from us, yet was far nearer to the Red-Sea, from whence they might eaſily Sail to it in theſe Ancient Times, becauſe they needed not to go far from the Coaſt to come to it, becauſe they might (according to the manner of theſe firſt Ages) Sail all along near the Coaſt, though the Voyage was thereby more tedious, which was the reaſon why three Years were ſpent in it. And here, and here only were to be had all the Commodities which *Solomon* fetched from *Ophir*, 1 *Kings* 10. 22. *r* In all there came to the King 450 Talents, whereof it ſeems 30 Talents were allowed by *Solomon* to *Hiram* and his Men for the Voyage, and ſo there were only 420 that came clearly into the King's Treaſury.

CHAP. X.

The Queen of Sheba cometh to Jeruſalem: admireth Solomon's Wiſdom and Glory: Giveth God thanks, and Solomon Preſents, 1,——10. His Riches, 11,——15. Targets: Ivory Throne, Veſſels, 16,——23. Preſents: Chariots and Horſes, Tribute, 24,——29.

AND when the * queen of Sheba *a* heard of the
*2 Chron. 9. 1. Mat. 12. 42 Luk. 11. 31 fame of Solomon, concerning the Name of the LORD *b*, ſhe came to prove him with hard queſtions *c*.

a Either, Firſt. Of *Æthiopia*, as that People by conſtant Tradition from their Anceſtors affirm, which alſo was truly in *the ends of the earth*, whence ſhe came, *Matt.* 12. 42. Or rather, Secondly, Of that part of *Arabia*, called *Sheba*, which was at a great diſtance from *Jeruſalem*, and really in the *ends of the earth*, and bordering upon the Southern Sea; for there, much more than in *Æthiopia*, were the Commodities which ſhe brought, *v.* 2, 10. However, this is here ſaid for her commendation, That being a Woman, and a Queen, and living at great eaſe, and in ſuch remote parts, ſhe was willing to take ſo long and chargeable a Journey to improve her ſelf in knowledge, and that of Divine things, as is here implied. *b i.e.* Concerning the great Work which he had done *for the Name*, *i. e.* the Honour, and Service, and Worſhip *of the Lord*, as it is expreſſed *Chap.* 8. 17. and elſewhere. Or, concerning God's *the Name of God* being oft put for *God*, as hath been noted before; concerning his deep knowledge in the things of God. For it is very probable, that ſhe had, as alſo had divers other *Heathens*, ſome knowledge of the True God, and an earneſt deſire to know more of the Being, and Nature, and Worſhip of God, wherein the *Heathens* were generally at a great loſs, and which many of them deſired and endeavoured to underſtand. Or, concerning the great things which God had done for him, eſpecially in giving him ſuch incomparable Wiſdom, and that in an extraordinary manner. *c* Concerning Natural, and Civil, and eſpecially, concerning Divine things, about which there are, and ever were the hardeſt queſtions.

2 And ſhe came to Jeruſalem with a very great † Heb. *hoſt.* *So* Gr. train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart *d*.

d i. e. Of all the doubts and difficulties wherewith her mind was perplexed.

3 And Solomon told her all her † queſtions *e*: † Heb. *words.* there was not *any* thing hid from the king, which he told her not *f*.

e Heb. *all her matters*; he ſatisfied her in all things ſhe deſired to know. *f* There was not any thing ſhe aſked which *Solomon* did not both underſtand himſelf, and acquaint her with.

4 And when the queen of Sheba had ſeen all Solomons wiſdom, and the houſe *g* that he had built,

g Or, *the houſes*, the Singular Number being put for the Plural, to wit, both the Temple and the King's Houſe, in both which there were evidences of ſingular Wiſdom.

5 And the meat of his table and the ſitting of his ſervants *h*, and the † attendance of his miniſters *i*, † Heb. *ſtanding.* and their apparel *k*, and his ‖ cup-bearers, and his aſcent by which he went up unto the houſe of the LORD *l*; there was no more ſpirit in her *m*. ‖ Or, *butlers.*

h i. e. The order and manner in which his Courtiers, or other Subjects (who all were *his ſervants* in a general ſenſe) ſat down at Meals, at ſeveral Tables in his Court. *i* To wit, upon the King, both at his Table, and elſewhere in his Court; and when he went abroad to the Temple or other places. *k* Both the coſtlineſs of it, and eſpecially the conveniency of it to their ſeveral Places and Offices. *l* From his own Palace. See 2 *Kings* 16. 18. But the Ancients, and ſome others, tranſlate the words thus, *and the burnt-offerings which he offered up in the houſe of the Lord*; under which, as the chief, all other Sacrifices are underſtood: when ſhe ſaw the manner of his offering Sacrifices to the Lord, which doubtleſs ſhe would not neglect to ſee; and in the ordering of which ſhe might diſcern many Characters of excellent Wiſdom, eſpecially when ſhe had ſo excellent an Interpreter as *Solomon* was, to inform her of the reaſons of all the circumſtances of that Service. *m* She was aſtoniſhed, and wrapt up in a kind of extaſie, and could ſcarce determine whether ſhe did really ſee theſe things, or whether it was not only a pleaſant Dream.

6 And ſhe ſaid to the king, It was a true † report † Heb. *word.* that I heard in my own land, of thy ‖ acts, and of thy wiſdom. ‖ Or, *ſayings.*

7 Howbeit, I believed not the words *n*, until I came, and mine eyes had seen *it*: and behold, the half was not told me: † thy wisdom and prosperity *o* exceedeth the fame which I heard.

† Heb. *thou hast added wisdom and goodness to the fame, &c.*

n Which the reporters used concerning thee: or, *the things* reported: they seemed incredible, and above the perfection of humane nature. *o* Or, *happiness*: or, *virtue*. Heb. *goodness*.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God *p*, which delighted in thee, to set thee on the throne of Israel *q*: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice *r*.

p He deserves all blessing and praise, for delighting to honour and advance so worthy a Person. *q* For it was God's special act to make him King, rather than his elder Brother. *r i.e.* To execute just Judgment among them, to govern them with Right and Equity. She tacitly admonisheth *Solomon*, that he was not made King that he might live in Ease, and Pleasure, and Splendor, but for the good of his People.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices, as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of Almug-trees, and precious stones.

12 And the king made of the Almug-trees *s*, ‖ † pillars *t* for † the house of the LORD, and for the kings house; harps also, and psalteries for singers: there came no such * Almug-trees, nor were seen unto this day.

‖ Or, *rails.* † Heb. *a prop.* † Heb. *to.* * 2 Chron. 9. 10.

s Called also (by an inversion of the Letters, which is usual among the *Hebrews*) *Algum-trees*, 2 *Chron.* 2. 8. and 9. 10. whereof there were some in *Lebanon*, 2 *Chron.* 2. 8. but the best sort came from *Ophir*, as is here said. *t* Or, *supporters*, either, for the Ascent or Stairs, by which they went from the King's House to the Temple. See 1 *Chron.* 26. 16. and 2 *Chron.* 9. 11. or, for divers parts both of the Lords, and of the King's House.

13 And king Solomon gave unto the queen of Sheba all her desire whatsoever she asked, besides *that* which Solomon gave her † of his royal bounty: so she turned, and went to her own country, she and her servants.

† Heb. *according to the hand of king Solomon.*

14 ¶ Now the weight of gold that came to Solomon in one year, was six hundred threescore and six talents of gold *u*,

u Which amounts to above two Millions of our Money. And this Gold did not come from *Ophir* in *India*, or *Tarshish*; but from *Arabia* and *Ethiopia*, and other parts, which then were well replenished with Gold, though since exhausted by the insatiable Avarice of succeeding Ages.

15 Besides *that he had* of the merchant-men *x*; and of the traffique of the spice-merchants *y*, and of all ‖ Or, *captains.* the kings of Arabia *z*, and of the ‖ governours of the country *a*.

x Heb. *of the searchers*, or *spies*: *i.e.* either Merchants, who use to enquire and search out Commodities, and all advantages of Trade: or rather, the *Publicans* or gatherers of the King's Revenues, who used to search narrowly into all Wares and Dealings, that the King might not be defrauded of his Rights. *y* Or rather, *of the merchants* in general, as that word is oft used in *Ezek.* 27. and ellewhere. So this and the former particular contain both the branches of the King's Revenue, what he had from the Land and Fruits thereof, and what he had from the Merchants and Traders in other Commodities. *z* To wit, of those parts of *Arabia* which were next to *Canaan*, which were either conquered by *David*, or submitted to pay Tribute to *Solomon*. But we must not think all these to be Kings of large Dominions, but many of them only Governours of Cities, and the Territories belonging to them, such as were formerly in *Canaan*, and were anciently called *Kings*. *a* Or, *of the land*, or *of that land*, for there is an Article in the *Hebrew*, *i.e.* either of the Land of *Canaan*: or rather, of the Land of *Arabia*: whereof some parts were so far Conquered, that he had Governors of his own over them, who were each of them to take care of the King's Revenue in his Jurisdiction; and part only so far, that they still had Kings of their own, but such as were Tributaries to him.

16 ¶ And king Solomon made two hundred * targets *of* beaten gold *b*: six hundred *shekels* of gold went to one target.

* 1 Sam. 17. 6.

b For Pomp and Magnificence, and (as may be thought from the use of the Brazen Shields, *chap.* 14. 27, 28.) to be carried before him, by his Guard, when he went abroad.

17 And *he made* three hundred shields *of* beaten gold; three pound *c* of gold went to one shield: and the king put them in the * house of the forest of Lebanon.

* Cha. 7. 2.

c Or, 300 *shekels*, as it is expressed, 2 *Chron.* 9. 16.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it *d* with the best gold.

d Not wholly, but in part, here and there, which made it more beautiful to the eye. Probably the main substance of it was Ivory, but some cavities were left in it which were filled with Gold.

19 The throne *had* six steps, and the top of the throne *was* round † behind *e*: and *there were* † stays on either side on the place of the seat, and two lions *f* stood beside the stays.

† Heb. *a hinder part thereof.* † Heb. *hands.*

e Made like the half of a Circle. *f* These and the following Lions seem added, to express either the Tribe from which *Solomon* sprung, compared to a Lion, *Gen.* 49. 9. or rather, that Majesty and Power wherewith a Prince is adorned and armed, which his Subjects cannot resist; or, the Duty of a Prince in the execution of Judgment, which ought to be done with great Courage and Magnanimity.

20 And twelve lions stood there on the one side, and on the other upon six steps: there was not † the like made in any kingdom.

† Heb. *it.*

21 ¶ And all king Solomons drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold, ‖ none *were of* silver; it was nothing accounted of *g* in the days of Solomon.

‖ Or, *they were not mixed.*

g Comparatively. Such Hyperbolical expressions being frequent both in Scripture, and other Authors.

22 For the king *had* at sea a navy of Tharshish *h*, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ‖ ivory, and apes, and ‖ peacocks.

‖ Or, *elephants teeth.* Or, *Pavians*

h Either, First, The Ships of the Sea, which may seem to be called *Tarshish*, as *Psal.* 48. 7. *Isa.* 60. 9. from an eminent part of the Sea near *Judea*, so called. Or rather, the Ships that went to *Tarshish*. For *Tarshish* was the name of a certain place upon the Sea, famous for its Traffick with Merchants, as it is manifest from *Isa.* 23. 6, 10. and 66. 19. *Jer.* 10. 9. *Ezek.* 27. 12. and it was a place very remote from *Judea*, as appears from the 3 Years usually spent in that Voyage. But whether it was *Spain*, where in those times there was abundance of Gold and Silver, as *Strabo* and others affirm; or, some place in the *Indies*, it is needless to determine.

23 So king Solomon exceeded all the kings of the earth in riches, and for wisdom.

24 ¶ And all the earth *i* † sought to Solomon, to hear his wisdom which God had put in his heart.

† Heb. *sought the face of him.*

i i.e. All the Kings of the Earth, (as it is expressed 2 *Chron.* 9. 23.) to wit, of those parts of the Earth: which Synedoche is very frequent.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, † a rate year by year.

† Heb. *the thing of a year in his year, &c.*

26 ¶ * And Solomon gathered together charets, and horsemen *k*: and he had a thousand and four hundred charets *l*, and twelve thousand horsemen, whom he bestowed in the cities for charets, and with the king at Jerusalem.

* 2 Chron. 1. 14. & 9. 25.

k Like a wise Prince, in deep Peace providing for War. *l* See the Notes on 1 *Kings* 4. 26.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore-trees *m*, that *are* in the vale for abundance.

† Heb. *gave*

m Which there were vile and common. See *Isa* 9. 10.

28 ¶ * † And Solomon had horses *n* brought out of Egypt, and linen yarn *n*: the kings merchants received the linen yarn at a price *o*.

* 2 Chron. 1. 16. & 9. 28. † Heb. *and the going of the kings merchants for his price was.*

n The two chief Commodities of *Egypt*. See *Prov* 7. 16. *Cant.* 1. 9. *Isa.* 3. 23. *Ezek.* 27. 7. *o Solomon* received them from *Pharaoh* at a certain price agreed between them, and gave this privileage to his Merchants, for a Tribute to be paid to him out of it.

29 And a charet *p*, came up, and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites *q*, and for the kings of Syria, did they bring *them* out † by their means.

† Heb. *by their hand.*

p This is not to be understood of the Charets and Horses themselves, (for then all Horses had been set at an equal price, which is most absurd) but by a Metonymy, for the Lading of Charets and Horses, which consisting of fine Linen and Silk, *&c.* were of great value; and the King's Custom, together with the Charges of the Journey, amounted to these sums. *q* A People dwelling principally in the Northern and Eastern parts of *Canaan*, *Jos.* 1. 4. whom the *Israelites*, contrary to their Duty, spared, and suffered to live among them, *Judg.* 3. 5. who afterwards, it seems, grew numerous and potent, and, it may be, they sent out Colonies (after the manner of the Ancient Times) into some parts of *Syria* and *Arabia*; and possibly, these *kings of the Hittites* may be some of those *kings of Arabia*, 1 *Kings* 10. 15.

CHAP. XI.

Solomon's Wives and Concubines which in his Old Age seduce him to Idolatry, 1,—8. *God threateneth him,* 9,——13. *His Adversaries are Hadad, who fleeth into Egypt, and is entertained there,* 14,—22. *Rezon who reigned in Damascus,* 23,——25. *Jeroboam to whom Ahijah foretelleth that he shall be king: Solomon seeketh his life,* 26,—40. *His wars, reign and death. Rehoboam succeedeth him,* 41,—43.

BUT

* Neh. 13. 26. * Deut. 17. 17. Or, *Spouses.*

BUT * king Solomon loved *a* * many strange women *b* (‖ together with the daughter of Pharaoh:) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

a To wit, Inordinately and Lustfully. *b* He sinned against God's known Law, both in their number, *Deut.* 17. 17. and in their quality.

2 Of the nations *concerning* which the LORD said unto the children of Israel, * Ye shall not go in to them *c*, neither shall they come in unto you; *for* surely they will turn away your heart after their gods *d*: Solomon clave unto these in love.

* Exod. 34. 16. Deut. 7. 3.

c i.e. Marry them. See on *Gen.* 6. 4. *d* Possibly *Solomon* might think himself too Wise to be drawn to Idolatry by his Wives, and therefore to be unconcerned in the reason of the Law; and consequently free in some measure from the Obligation of the Law; and so, like our first Parents, trusting his own Fancy more than God's Word, he fell dreadfully.

3 And he had seven hundred wives, princesses, and three hundred concubines *e*: and his wives turned away his heart.

‖ Or, *they were not his wives.*

e Partly, for his Lust, which being indulged, becomes infinite and unsatiable; and partly, from his Pride, accounting this a point of Honour and Magnificence.

4 For it came to pass, when Solomon was old *f*, *that* his wives turned away his heart after other gods *g*: and * his heart was not perfect with the LORD his God, as *was* the heart of David his father.

* Chap. 15. 3.

f As having now reigned nigh 30 Years, when it might have been expected that Age should have cooled his Lust, and Experience have made him wiser and better, and when probably he was secure as to the Sea near *Judea*, so called. Or rather, the Ships that went to *Tarshish*. For *Tarshish* was the name of a certain place upon the Sea, famous for its Traffick with Merchants, as it is manifest from *Isa.* 23. 6, 10. and 66. 19. *Jer.* 10. 9. *Ezek.* 27. 12. and it was a place very remote from *Judea*, as appears from the 3 Years usually spent in that Voyage. But whether it was *Spain*, where in those times there was abundance of Gold and Silver, as *Strabo* and others affirm; or, some place in the *Indies*, it is needless to determine.

5 For Solomon went after *h* * Ashtaroth the goddess of the Zidonians, and after * Milcom *i* the abomination of the Amorites.

* Judg. 2. 13. 1 Sam. 7. 3. & 12. 10. 1 Kings 11. 33.

h In manner explained in the former Verse. *i* Called also *Molech*: of which see *Levit.* 18. 21. 2 *Kings* 23. 10.

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD *k*, as *did* David his father.

† Heb. *filled not after.* Deut. 1. 36.

k i.e. Did not worship God wholly and solely, but joyned Idols with him.

7 Then did Solomon build *l* an high place *m* for * Chemosh the abomination of Moab, in the hill that *is* before Jerusalem *n*; and for Molech the abomination of the children of Ammon.

* Numb. 21. 29. Judg. 11. 24.

l i.e. Suffer to be built, or gave Money for it. *m i.e.* An Altar upon the high Place, as the manner of the *Heathens* was. See *Numb* 22. 41. and 23. 1. *n i.e.* In the Mount of Olives, which was nigh unto *Jerusalem*, 2 *Sam.* 15. 30. and from this act was called *the mount of corruption*, 2 *Kings* 23. 13. Idolatry being often called and esteemed a *corruption*.

8 And likewise did he for all his strange wives *o*, which burnt incense, and sacrificed unto their gods.

o Having once given way to some few of his most beloved Wives, he was forced to comply with the rest.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel *p*, * which had appeared unto him *q* twice,

* Chap. 3. 5 and 9. 2.

p From the express Command, and from the Worship of God; not that he wholly neglected God, but because God esteems all the Worship of Idols (though it be not exclusive of, but conjoyned with his own Worship) to be a forsaking of, and departing from God, and oft-times so calls it. *q* To wit, in an extraordinary, and most gracious, and obliging manner.

10 And * had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

* Chap. 9. 12.

11 wherefore the LORD said unto Solomon *r*, Forasmuch as this † is done of thee, and thou hast not kept my covenant, and my statutes which I have commanded thee, * I will surely rend *s* the kingdom from thee, and will give it to thy servant *t*.

† Heb. *is not with thee.* * Ver. 31. Cha. 12. 15.

r Either by suggestion to his mind: or, by appearance to him in a terrible manner: or by the Prophet *Ahijah*, of whom *ver.* 29. *s* I will violently take away. The word in the *Hebrew* is doubled for the greater assurance of the thing. *t* To one of thy Servants and Subjects; which was *Jeroboam*, *ver.* 26, &c.

12 Notwithstanding, in thy days I will not do it, for David thy fathers sake *u*: *but* I will rend it out of the hand of thy son.

u For the respect I bear to his Memory, and for my promise sake made to him, 2 *Sam.* 7.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe *x* to thy son, for David my servants sake, and for Jerusalems sake *y*, which I have chosen.

x How but *one*, when he had both *Judah* and *Benjamin*, 2 *Chron.* 11. 12? *Ans* Either *Benjamin* is swallowed up in *Judah*, because it was comparatively very small, and their habitation much intermixed with that of *Judah*: or, *one*, to wit, of that *kingdom* which he here threatens to *rend away* from him, *i.e.* Of the Kingdom of *Israel*; and that was *Benjamin*: *one* beside *Judah*, which was his own Tribe: or, but *one*, because *Benjamin* was not entirely his, but part of it adhered to *Jeroboam*, as *Bethel*, 1 *King.* 12. 29. and *Hephron*, 2 *Chron.* 13. 19. both which were Towns of *Benjamin*, *Josh.* 18. 22. Or, if God promised to give *one*, and gave him *two*, I suppose that was no great Injury to him. *y* Not, surely, for its merits; but because he had *chosen* it, as it follows, to be the Seat of his Temple and Worship; it being God's usual method to *give to him that hath*, and to continue and multiply favours to them whom he hath begun to favour.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite, he *was* of the kings seed in Edom.

15 * For it came to pass when David was in Edom *z*, and Joab the captain of the host was gone up to bury the slain *a*, * after he had smitten every male in Edom *b*.

* 2 Sam. 8. 14. * Numb. 24. 19.

z To wit, by his Army, to War against it. See 1 *Chron.* 18. Deut. 12, 13. *a* To wit, the *Israelites* which were slain in the Battel, 2 *Sam.* 8. 13, 14. whom he honourably interred in some certain place, to which he is said to *go up* for that end. And this may be mentioned as that which gave *Hadad* the opportunity of making his escape, whilst *Joab* and his Men were employed in that Solemnity. *b* Or, *and he smote*, &c. as it is in the *Hebrew*. Which is here noted as the cause of *Hadad's* flight; *he smote*, &c. He understood what *Joab* had done in part, and intended further to do, even to kill all the Males, and therefore fled for his life.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his fathers servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian *c*, and came to Paran, and they took men with them out of Paran *d*, and they came to Egypt unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land *e*.

c He *fled* at first with an intent *to go into Egypt*, as is said, *ver.* 17. but took *Midian*, a neighbouring Country, in his way, and staid there a while, possibly till he had by some of his Servants tried *Pharaoh's* Mind, and prepared the way for his Reception. *d* Another Country in the Road from *Edom* to *Egypt*, where he hired Men to attend him, that making his entrance there something like a Prince, he might find more favour and respect from that King and People. *e* To support himself and his Train out of the Profits of it.

19 And Hadad found great favour in the sight of Pharaoh *f*, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

f God so disposing his Heart, that *Hadad* might be a scourge to *Solomon* for his Impieties, which God foresaw long before they were done.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host *g* was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country *h*.

† Heb. *send me away.*

g VVhom he feared as much as *David* himself. *h* VVhither accordingly he came; and was there, even from the beginning of *Solomon's* Reign; where he either lived as a private Person, yet secretly working for the recovery of his Crown when an opportunity was offered; or rather, by the near relation which was between his VVife and *Solomon's*; and, by *Pharaoh's* intercession, he obtained his Kingdom with condition of Subjection and Tribute to be paid by him to *Solomon*; which Condition he kept till *Solomon* fell from God, and then it seems he began to be troublesome to him, and dangerous to his House and Kingdom.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that behold thou seekest to go to thine own Country? And he answered, † Nothing: † Heb. *not.*

Howbeit, let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon, the son of Eliadah, which fled from his lord Hadadezer *i* king of Zobah *k*.

i VVhen *David* had defeated him: See 2 *Sam.* 10. 10, &c. *k* A part of *Syria*, between *Damascus* and *Euphrates*: of which see 1 *Sam.* 14. 47. 2 *Chron.* 8. 3. *Psalm* 60. 2.

24 And he gathered men unto him, and became captain over a band *l*, * when David slew them *of Zobah*:

* 2 Sa. 8. 3. & 10. 18.

l Or, 300 *shekels*, as it is expressed, 2 *Chron.* 9. 16.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it *d* with the best gold.

d Not wholly, but in part, here and there, which made it more beautiful to the eye. Probably the main substance of it was Ivory, but some cavities were left in it which were filled with Gold.

19 The throne *had* six steps, and the top of the throne *was* round † behind *e*: and *there were* † stays on either side on the place of the seat, and two lions *f* stood beside the stays.

† Heb. *a hinder part thereof.* † Heb. *hands.*

e Made like the half of a Circle. *f* These and the following Lions seem added, to express either the Tribe from which *Solomon* sprung, compared to a Lion, *Gen.* 49. 9. or rather, that Majesty and Power wherewith a Prince is adorned and armed, which his Subjects cannot resist; or, the Duty of a Prince in the execution of Judgment, which ought to be done with great Courage and Magnanimity.

20 And twelve lions stood there on the one side, and on the other upon six steps: there was not † the like made in any kingdom.

† Heb. *it.*

21 ¶ And all king Solomons drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold, ‖ none *were of* silver; it was nothing accounted of *g* in the days of Solomon.

‖ Or, *they were not mixed.*

g Comparatively. Such Hyperbolical expressions being frequent both in Scripture, and other Authors.

22 For the king *had* at sea a navy of Tharshish *h*, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ‖ ivory, and apes, and ‖ peacocks.

‖ Or, *elephants teeth.* Or, *Pavians*

h Either, First, The Ships of the Sea, which may seem to be called *Tarshish*, as *Psal.* 48. 7. *Isa.* 60. 9. from an eminent part of the Sea near *Judea*, so called. Or rather, the Ships that went to *Tarshish*. For *Tarshish* was the name of a certain place upon the Sea, famous for its Traffick with Merchants, as it is manifest from *Isa.* 23. 6, 10. and 66. 19. *Jer.* 10. 9. *Ezek.* 27. 12. and it was a place very remote from *Judea*, as appears from the 3 Years usually spent in that Voyage. But whether it was *Spain*, where in those times there was abundance of Gold and Silver, as *Strabo* and others affirm; or, some place in the *Indies*, it is needless to determine.

23 So king Solomon exceeded all the kings of the earth in riches, and for wisdom.

24 ¶ And all the earth *i* † sought to Solomon, to hear his wisdom which God had put in his heart.

† Heb. *sought the face of him.*

i i.e. All the Kings of the Earth, (as it is expressed 2 *Chron.* 9. 23.) to wit, of those parts of the Earth: which Synedoche is very frequent.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, † a rate year by year.

† Heb. *the thing of a year in his year, &c.*

26 ¶ * And Solomon gathered together charets, and horsemen *k*: and he had a thousand and four hundred charets *l*, and twelve thousand horsemen, whom he bestowed in the cities for charets, and with the king at Jerusalem.

* 2 Chron. 1. 14. & 9. 25.

k Like a wise Prince, in deep Peace providing for War. *l* See the Notes on 1 *Kings* 4. 26.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore-trees *m*, that *are* in the vale for abundance.

† Heb. *gave*

m Which there were vile and common. See *Isa* 9. 10.

28 ¶ * † And Solomon had horses *n* brought out of Egypt, and linen yarn *n*: the kings merchants received the linen yarn at a price *o*.

* 2 Chron. 1. 16. & 9. 28. † Heb. *and the going of the kings merchants for his price was.*

n The two chief Commodities of *Egypt*. See *Prov* 7. 16. *Cant.* 1. 9. *Isa.* 3. 23. *Ezek.* 27. 7. *o Solomon* received them from *Pharaoh* at a certain price agreed between them, and gave this privileage to his Merchants, for a Tribute to be paid to him out of it.

29 And a charet *p*, came up, and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites *q*, and for the kings of Syria, did they bring *them* out † by their means.

† Heb. *by their hand.*

p This is not to be understood of the Charets and Horses themselves, (for then all Horses had been set at an equal price, which is most absurd) but by a Metonymy, for the Lading of Charets and Horses, which consisting of fine Linen and Silk, *&c.* were of great value; and the King's Custom, together with the Charges of the Journey, amounted to these sums. *q* A People dwelling principally in the Northern and Eastern parts of *Canaan*, *Jos.* 1. 4. whom the *Israelites*, contrary to their Duty, spared, and suffered to live among them, *Judg.* 3. 5. who afterwards, it seems, grew numerous and potent, and, it may be, they sent out Colonies (after the manner of the Ancient Times) into some parts of *Syria* and *Arabia*; and possibly, these *kings of the Hittites* may be some of those *kings of Arabia*, 1 *Kings* 10. 15.

CHAP. XI.

Solomon's Wives and Concubines which in his Old Age seduce him to Idolatry, 1,—8. *God threateneth him,* 9,——13. *His Adversaries are Hadad, who fleeth into Egypt, and is entertained there,* 14,—22. *Rezon who reigned in Damascus,* 23,——25. *Jeroboam to whom Ahijah foretelleth that he shall be king: Solomon seeketh his life,* 26,—40. *His wars, reign and death. Rehoboam succeedeth him,* 41,—43.

BUT

bab: and they *m* went to Damascus *n*, and dwelt therein, and reigned in Damascus.

l To wit, of Soldiers, who fled and dispersed themselves upon that Defeat, 2 *Sam.* 10. and others who readily joyned themselves with them, and lived by Robbery, as many *Arabians* did. *m* When they were increased in number and strength. *n* And took it, whilst *Solomon* was wallowing in Luxury, and grown Effeminate.

25 And he was an adversary to Israel all the days of Solomon *o*, beside the mischief that Hadad did *p*: and he abhorred Israel, and reigned over Syria *q*.

o He was a secret Enemy, watching all occasions to do them mischief cunningly and privately all that time; and when *Solomon* had forsaken God, and was forsaken by God, he shewed himself more openly and maliciously. *p* So the sense is, This infelicity was added to the former concerning *Hadad*, mentioned above, *ver.* 14, &c. Whilst *Hadad* molested him in the South, *Rezon* threatned him in the North. But some understand this of *Hadadezer*, who is here called *Hadad*, by way of abreviation, (which is not unusual in proper *Hebrew* Names, as is well known) *and that for, or because of* (for the *Hebrew* Particle *eth*, it sometimes put for *el*, which oft signifies *for*, or *because of*, as *Hebricians* know) *the evil which* befel *Hadad*, or *Hadadezer*; *i. e.* he bore a grudge against the *Israelites* from, and ever since the slaughter that *Joab* made in *Hadadezer's* Army, whereof he was a member, although he also took that occasion of making a defection from his Master. *q* Over all that part of *Syria*, enlarging his Empire more and more, and thereby laying a foundation for much misery to *Solomon's* House and Kingdom.

*2 Chron. 13.6. 26 ¶ And * Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomons servant, (whose mothers name *was* Zeruah a widow woman) even he lift up *his* hand against the king *r*.

r i. e. Rebelled against the King, not now and immediately in the Person of *Solomon* himself, but in his Son and Successor *Reboboam*.

27 And this *was* the cause that he lift up *his* hand against the king: * Solomon built Millo, *and* † repaired the breaches of the city of David his father.

* Chap. 9. 24. † Heb *elsed*.

28 And the man Jeroboam *was* a mighty man of valour *s*: and Solomon seeing the young man that he † was industrious *s*, he made him ruler over all the † charge *t* of the house of Joseph *u*.

† Heb. *did work*. † Heb. *burden*.

s Or, *a man of great strength* of Body, or *courage* of Mind, or both. *s* Ingenious, and diligent, and active, and every way fit for business, and for command. *t i. e.* The Taxes and Tributes which were to be gathered of the People by his Power and Authority. *u* Either of *Ephraim* and *Manasseh*, who were jointly comprehended under this name, *Josh.* 17. 17. Or, of *Ephraim* only, who elsewhere comes under that name, as 1 *Chron.* 5. 1. *Psalm* 78. 67. *Ezek.* 37. 16. And it seems most probable, that each Tribe had a several Ruler.

29 And it came to pass at that time, when Jeroboam went out of Jerusalem *x*, that the prophet Ahijah the Shilonite found him in the way, and he had clad himself with a new garment; and they two *were* alone in the field *y*.

x Upon some occasion, possibly to execute his Charge. *y* Having gone aside thither for some private conference; for otherwise it is most likely that he had Servants attending upon him, who, though they heard not the words, yet might see the action. and the rending of *Jeroboam's* Coat; and thus it came to *Solomon's* Ears, who being so acute and wise, could easily understand the thing by what he heard of the action, especially when a Prophet did it.

30 And Ahijah caught the new garment that *was* on him, and * rent it *in* twelve pieces.

* See 1 Sam. 15. 27. and 24. 5.

31 And he said to Jeroboam, Take thee ten pieces *z*: for * thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

* Ver. 11.

z Whence the Kingdom of *Israel* is oft called the Kingdom of the Ten Tribes: by which expression it may seem, that *David's* Posterity should have one Tribe reserved out of the Kingdom of *Israel*, besides that of *Judah*, which because of its Greatness and Eminency, is commonly distinguished from *Israel*, and that not only after the division of the two Kingdoms, but even before it, as 1 *Sam.* 11. 8. and 2 *Sam.* 5. 5.

32 (But he shall have one tribe *a*, for my servant Davids sake, and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel)

a See the Notes above on *ver.* 13.

33 Because that they *b* have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do *that which is* right in mine eyes, and *to keep* my statutes, and my judgments, as *did* David his father.

b i. e. The King, and his Concubines, and People, who easily followed his example, but were not at all excused by it.

34 Howbeit, I will not take the whole kingdom *c* out of his hand *d*: but I will make him prince all the days of his life, for David my servants sake, whom I chose, because he kept my commandments and my statutes *e*.

c To wit, of *Israel*, that which I have designed for thee. Or rather, *I will not take any thing*, or part *of the kingdom*. For the *Hebrew* Phrase, *lo col*, which properly signifies *not all*, or *not the whole*, doth usually signifie *not any thing*. as *Deut.* 8. 9. *thou shalt not want every thing*; *i. e.* not any thing. So also *Gen.* 4. 15. and 23. 6. and 39. 23. *Psal.* 49. 18. and 143. 2. &c. *d* He shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it. *e* Whereby he sheweth, that he doth not judge of Men by some particular acts, but by their general purpose and course of life.

35 But * I will take the kingdom out of his sons hand, and will give it unto thee, *even* ten tribes.

* Chap. 12. 15. * 2 King. 8. 19.

36 And unto his son will I give one tribe, that * David my servant may have a † light *f* alway before me *g* in Jerusalem, the city which I have chosen me, to put my Name there.

† Heb. *lamp*, or *candle*.

f i. e. A Son and Successor, to preserve his Name and Memory, and to give Light to the People in his stead. Kings are oft called *Lights*, partly, from their great Splendor; and partly, for the Counsel and Comfort which their People have or should have from them. Compare 2 *Sam.* 21. 17. 1 *King.* 15. 4. *Psal.* 132. 17. *g* In my presence, which is in *Jerusalem*, and under my favour and protection.

37 And I will take thee *h*, and thou shalt reign according to all that thy soul desireth *i*, and shalt be king over Israel.

h And place thee in the Throne, as it follows. *i* He secretly taxeth him for his ambitious and aspiring Mind.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes, and my commandments, as David my servant did; that I will be with thee, and build thee a sure house *k*, as I built for David, and will give Israel unto thee.

i i. e. Firmly settle thee and thy Posterity in the Throne, as this or the like Phrase is used, 2 *Sam.* 7. 16, 27. but he doth not say he would do this *for ever*, as is there said of *David's* House, *v.* 16.

39 And I will for this *k* afflict the seed of David, but not for ever *l*.

k For this cause, which I mentioned *ver.* 33. *l* There shall a time come when the Seed of *David* shall not be thus molested by the Kingdom of *Israel*, but that Kingdom shall be destroyed, and the Kings of the House of *David* shall be uppermost, as it was in the days of *Asa*, *Hezekiah* and *Josiah*. And at last the *Messiah* shall come, who shall unite together the broken flicks of *Judah* and *Joseph*, and rule over all the *Jews* and *Gentiles* too.

40 Solomon *m* sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt *n*, and was in Egypt until the death of Solomon.

m To whose Ears this might come, either, 1. by *Jeroboam* himself, who might speak of this, either out of vain-glory and ostentation; or, with design to prepare the People for his purpose. Or, 2. By the Servants. See above on *ver.* 29. *n* Who was either, first, *Solomon's* Brother-in-law, who yet might be jealous of him, or alienated from him, because he had taken to many other Wives to his Sister, as is here noted *ver.* 1. or, might call a greedy Eye upon the great riches and glorious things which *Solomon* had amassed together, and upon which, presently after *Solomon's* death, he laid violent hands, 2 *Chron.* 12. 9. All this was known to *Jeroboam*, who therefore durst put himself into *Shishak's* Protection; especially, considering how little such Relations cominonly signifie in the Affairs of Princes; and withal, being made confident by God's Promise of the Kingdom. Or, 2. One of another Line or House, to whom that Crown might descend for want of Issue.

41 ¶ And the rest of the ‖ acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon *o*?

‖ Or, *words*, or *things*.

o In the Publick Records, where the Lives and Actions of Kings were Registred from time to time. So this was only a Political, but not a Sacred Book.

42 And the † time that Solomon reigned in Jerusalem over all Israel, *was* * forty years.

† Heb. *dayes*. * 2 Chron. 9. 30.

43 And Solomon slept with his fathers *p*, and was buried in the city of David his father: and * Rehoboam his son reigned in his stead.

* Matth. 1. 7. called Roboam.

p This expression is promiscuously used concerning good and bad; and signifies only, That they died as their Fathers did. But hence Interpreters question, Whether *Solomon* was saved, or damned? That he was damned, some believe upon this only Argument, That he died without Repentance; which they gather, 1. Because his Repentance is not mentioned in his History. 2. Because if he had repented, he would have abolished the Monuments of Idolatry which he had erected; which that he did not, they gather from 2 *Kings* 23. 13. Of which, (God assisting) I shall speak upon that place. But to the former, many things may be said; 1. We read nothing of the Repentance of *Adam*; *Noah*, after his Drunkenness, *Lot*, *Samson*, *Asa*, &c. shall we therefore conclude, they were all damned? The silence of the Scripture is a very weak Argument in matters of History. 2. If he did Repent, yet the silence of the Scripture about it in this History, was not without wise Reasons; as, among others, That his Eternal Condition being thus far left doubtful, his Example might have the greater influence for the Terror and Caution of future Offenders. 3. His Repentance is sufficiently implied in this, (to omit divers other Passages) That after *Solomon's* death *the way of Solomon* is mentioned with Honour, and joyned with *the way of David*, 2 *Chron.* 11. 17. But it seems to be put out of dispute by the Book

Book of *Ecclesiastes*; which (by the general consent both of Jewish and Christian Interpreters) was written by *Solomon*, and that after his Fall; as is evident, not only from the unanimous Testimony of the *Hebrew* Writers, who thence conclude, That he did Repent, and was saved; but also, from the whole strain of that Book, which was written long after he had finished all his Works, and after he had liberally drunk of all sorts of sensual Pleasures, and sadly experienced the bitter Effects of his love of VVomen, *Eccles.* 7. 17, &c. VVhich makes it more than probable, that as *David* writ *Psalm* 51. so *Solomon* wrote this Book as a publick Testimony and Profession of his Repentance. And this Argument is so cogent, that those Interpreters who are of the other Opinion, confess it, if *Solomon* did write this Book after his Fall, which they pretend he wrote before it: but they offer not any Argument to prove it. And therefore we have reason to conclude, That *Solomon* did Repent, and was Saved.

CHAP. XII.

The Israelites seek to Rehoboam for relaxation, 1,—5. He refusing the old mens counsel, by the advice of the young men answereth them roughly, 6,—15. For which ten tribes revolt: kill Adoram: and make Rehoboam to flee, 16,—21. He raising an army is forbidden by Shemaiah, 22,—24. Jeroboam, king of Israel, strengtheneth himself by cities: and by the idolatry of the two calves, 25,—33.

1 Chron. 10. 1. AND † Rehoboam went to Shechem; for all Israel were come to Shechem *a* to make him king *b*.

a Rehoboam did not call them thither, but went thither, because the *Israelites* prevented him, and had generally pitched upon that place, rather than upon *Jerusalem*; partly, because it was most convenient for all, as being in the Center of the whole Kingdom: partly, because that being in the potent Tribe of *Ephraim*, they supposed there they might use that freedom of Speech, which they resolved to use, to get their Grievances redressed: and partly, by the secret direction of *Jeroboam*, or his Friends, who would not trust themselves in *Jerusalem*; and thought *Shechem* a fitter place to execute their Design. *b* To confirm him in the Kingdom, which they generally intended to do; he being the undoubted Heir of the Crown, and the only Son which *Solomon* had from 10 vast a number of VVives.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in * Egypt, heard *of it c*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt)

* Chap. 11. 40.

c In the *Hebrew* it is only *heard*, and may relate either to *Solomon's* death, or to the meering which all the Tribes had appointed at *Shechem*.

3 That they sent and called him *d*: and Jeroboam, and all the congregation of Israel came and spake unto Rehoboam, saying,

d When the People sent him word of *Solomon's* death, they alsent a Summons for him to come to *Shechem*. Or, as soon as he had heard the tidings of *Solomons* death from others, or from common Fame; presently there came a solemn Message to him from the People, who desired his Presence and Assistance, as it seems probable from divers Motives; some, that they might treat there the Kingdom from *Rehoboam* to him; and others only for this reason. That the Presence and Countenance of a Man of so great Interest and Reputation, and one that had some Claim or Pretence upon the Kingdom, might lay the greater Obligation upon *Rehoboam* to grant their desires of Ease and Relief.

* Chap. 4. 7. 4 Thy father made our * yoke grievous *e*: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

e By heavy Taxes and Impositions, not only for the Temple and his Magnificent Buildings, but for the Expences of his numerous Court, and of so many Wives and Concubines, whose Luxury and Idolatry must needs be very costly. And *Solomon* having so grosly forsaken God, it is no wonder if he oppressed the People, and made their Yoke most grievous, as they speak. But here the Peoples perverseness is very observable, both in this, that they mention and aggravate only the grievances of the Government, but take no notice of the vast Benefits which they received from it; and in that, that they mind nothing but their outward pressures, and have no regard unto that abominable Idolatry which he set up among them; being, it seemed, either leavened with it by his pernicious Example, or grown careless and negligent of all the concerns of Religion. By which, see how ripe they were all for those dreadful Judgments of God which are now hastening upon them.

5 And he said unto them, Depart yet *for* three days, then come again to me *f*. And the people departed.

f Give me that time for deliberation and advice.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father *g*, while he yet lived, and said, How do ye advise, that I may answer this people?

g With *Solomon's* old Counsellors whom Age and Experience of Men and Things, and converse with such a King, had made wise.

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day *h*, and wilt serve them, and *i* answer them, and speak good words to them, then they will be thy servants for ever.

h By complying with their Desires, and condescending to them for a season, till the troubled Humours be quieted, and the Opportunity they now have, and some of them the seek, for Sedition, be gone, and thou best better stablished in thy Throne. They use this expression, as fore-seeing that some would dissuade him from this course, as servile or slavish, and below the Majesty of a Prince. *i* For, *that is*; Thy Service, say they, is not hard, it is only a few good words, which it is as easie to give as bad ones.

8 But he forsook the counsel of the old men *k* which they had given him, and consulted with the young men *l* that were grown up with him *m*, *and* which stood before him.

k Judging it unworthy of his Majesty and Authority, and likely to encourage and increase the People in their insolent Demands. *l* So called comparatively to the old Men; otherwise they were near 40 years old, as the following words imply. *m* Which is added as the reason of his inclination to their Counsels, because his daily converse with them, and the likeness of their Age and Humour to his, had engaged his Affections to them, and that bribed his Judgment, as it commonly doth.

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker *n* than my fathers loins.

n Or rather *is thicker*, and therefore stronger, and more able to crush you, if you proceed in these Mutinous Demands, *than his loins*; in which is the principal Seat of Strength. My Father was young and weak, and had many Enemies when he first took the Kingdom; but I am the undoubted Heir; and I find the Kingdom by his wise Care, far better settled and fortified against all Enemies, Foreign or Domestick, than he did.

11 And now whereas my father did lade you with an heavy yoke, I will add to your yoke *o*: my father hath chastised you with whips, but I will chastise you with scorpions *p*.

o i. e. Make it heavier and stronger, both to punish your Perulancy, and to curb and restrain you from Seditious Attempts. *p i. e.* With such Whips as will sting you like Scorpions: If you proceed in these courses, I will most severely punish you for it.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people † roughly; and forsook the old mens counsel that they gave him: † Heb. *hardly*.

14 And spake to them after the course of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkned not unto the people, for * the † cause was from the LORD *q*, that he might perform his saying, which the LORD * spake by Ahijah the Shilonite, unto Jeroboam the son of Nebat.

* Judg. 14. 4. & 2 Chron. 10. 15. & 22. 7.

q VVho gave up *Rehoboam* to so foolish and fatal a mistake, and alienated the Peoples Affections from him; and ordered all Circumstances by his wise Providence to that end. † Gr. *the turning*.

16 ¶ So when all Israel saw that the king hearkned * unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse *s*: to your tents, O Israel: now see to thine own house, David *u*. So Israel departed unto their tents.

* Chap. 11. 31.

r i. e. In *David's* Family and Son; we can expect no benefit or relief from him, and therefore we renounce all Commerce with him, and Subjection to him. See 2 *Sam.* 20. 1. They named *David*, rather than *Rehoboam*; to signifie, That they did renounce, not *Rehoboam* only, but all *David's* Family. *s* So they call *David* in contempt; q. d. *Rehoboam* hath no reason to carry himself with such Pride and Contempt toward his People; for if we trace his Original, it was as mean and obscure as many of ours. And since he abuseth his Power, let us reduce him to his former Obscurity. *t i. e.* Let us all forsake him, and go to our own homes, there to consider, and then to meet, and conclude how to provide otherwise for our selves. *u i. e.* Govern thy own Family; for thou shalt no longer Rule over us. Thus they brake out into actual Rebellion against him, whom God had made their Lawful Sovereign; wherein, though they fulfilled God's Counsel, yet they violated his Authority and Command. And they do again make an opprobrious mention of *David*, whom they should not have named without Honour.

17 But * *as for* the children of Israel which dwelt in the cities of Judah *x*, Rehoboam reigned over them. * Chap. 11. 32.

x By which Phrase he principally understands the Tribe of *Judah*; but withal, those parts and parcels of the Tribes of *Levi*, and *Simeon*, and *Benjamin*, whose dwellings were within the Confines of *Judah*, or intermixed with them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute *y*, and all Israel stoned him with stones that he died: therefore king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem *z*. † Heb. *strengthned himself*.

y Him he sent, either, 1. To pacifie the People, and promise them Relief, now when it was too late. But then he would not have sent a Person so ungrateful to the People, as that sort of Men use to be. Or rather, 2. To pursue the Counsel which he had resolved upon, and to execute his Office, and exact their Tribute with

with Rigour and Violence, if need were. *r* From *Shechem*, where it seems he yet ſtaid, and his Guards and Friends with him; that being there in the midſt of his Kingdom, and among the Seditious Tribes, he might over-awe them by his Preſence, and repreſs any Tumults in their firſt riſe.

‖ Or, *fled away.*

19 So Iſrael ‖ rebelled *a* againſt the houſe of David unto this day.

a Their Revolt is called *Rebellion*, and therefore was ſinful, becauſe it was contrary to God's Authority, and Command of ſubjection to *David*, and his Seed for ever; from which the People were not freed by God's Promiſe and Grant made to *Jeroboam*, which was but a ſecret Tranſaction, not yet ſufficiently revealed to them, and was not a grant of preſent and actual Poſſeſſion; but only a Promiſe, That God would give it to him in his own time, and way; which might have been done, though neither *Jeroboam*, nor the People had uſed theſe indirect and evil Courſes to bring it about; as it befell *David* upon the ſame occaſion. Beſides, the People did not this in compliance with God's Counſel, but to gratifie their own Paſſions, and get themſelves a little eaſe.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again *b*, that they ſent *c* and called him unto the congregation *d*, and made him king over all Iſrael: there was none ∴ that followed the houſe of David, but the Tribe of Judah * only.

* Chap. 11. 13.

b To wit, from *Egypt*; which was known before to the chief of the Tribes, and to them who met at *Shechem*, and now was more univerſally known by all the People. *c* To his Tent or Habitation, to which he had retired himſelf, as others alſo generally did; ſee above, *ver.* 16. *d* Which was ſummoned by the Elders of the ſeveral Tribes, to take advice, how to ſettle their Affairs, which they eaſily agreed to do, by conferring the Crown upon *Jeroboam*, according to God's Promiſe made to him. ∴ *i.e.* No intire Tribe. See on *chap.* 11. 13, 31, 32.

* 2 Chron. 11. 31.

21 And * when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin *e*, an hundred and fourſcore thouſand choſen men, which were warriours, to fight againſt the houſe *f* of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

e i.e. That part of it which was next to *Judah*, and joyned with them. See on *Chap.* 11. 13. *f i.e.* The Families or Tribes, (for theſe words are promiſcuouſly uſed one for the other) of *Iſrael*.

* 2 Chron. 11. 2.

22 But * the word of God came unto Shemaiah the man of God *g*, ſaying,

g i.e. The Prophet, ſo called; partly, to diſtinguiſh him from others of that Name. See *Nehem.* 6. 10. *Jer.* 29. 31. And partly, to add the more weight to his words.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up nor fight againſt your brethren the children of Iſrael: return every man to his own houſe, for this thing is from me *h*. They hearkned therefore to the word of the LORD *i*, and returned to depart according to the word of the LORD.

h This Event is from my Counſel and Providence, to puniſh *Solomon*'s Apoſtacy, though they procured it by ſinful means: and therefore, if you proceed, you muſt fight with me, as well as them. *i* Either from conſcience of their Duty, or becauſe they durſt not oppoſe ſo Potent an Adverſary.

25 ¶ Then Jeroboam built Shechem *k* in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel *l*.

k i.e. He repaired, and enlarged, and fortified it; for it had been ruined long ſince, *Judg.* 9. 45. He might chuſe it as a place both auſpicious, becauſe here the Foundation of his Monarchy was laid; and commodious, as being near the Frontiers of his Kingdom. *l* A place beyond *Jordan*; of which, ſee *Gen.* 32. 30. *Judg.* 8. 17. to ſecure that part of his Dominions.

26 And Jeroboam ſaid in his heart *m*, Now ſhall the kingdom return to the houſe of David:

m i.e. Reaſoned within himſelf. The Phraſe diſcovers the Fountain of his Error, That he did not conſult with God, who had given him the Kingdom; as in all Reaſon, and Juſtice, and Gratitude he ſhould have done: nor believed God's Promiſe, *Chap.* 11. 38. but his own Imaginations, and carnal Policies.

27 If theſe people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn again unto their LORD *n*, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

n Which in it ſelf might ſeem a prudent Conjecture; for this would give *Rehoboam*, and the *Prieſts*, and *Levites*, the ſure and faithful Friends of *David*'s Houſe, many opportunities of alienating their Minds from him, and of reducing them to their former Allegiance. But conſidering God's Providence, by which the Hearts of all Men, and the Affairs of all Kings and Kingdoms are governed, and of which he had lately ſeen ſo eminent an Inſtance; it was a fooliſh, as well as wicked counſe.

28 Whereupon the king took counſel, and made two calves *of* gold *o*, and ſaid unto them, It is too much for you *p* to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt *q*.

* Exod. 32. 8.

o In imitation of *Aaron*'s Golden Calf, and of the *Egyptians*, from whom he was lately come. And this he the rather preſumed to do, becauſe he knew the People of *Iſrael* were generally very prone to Superſtition, and Idolatry, as their whole Hiſtory ſheweth: and that *Solomon*'s example and countenance given to falſe Worſhips, had exceedingly ſtrengthned thoſe Inclinations; and therefore they were in a great meaſure prepared for ſuch an Attempt; eſpecially, when his Propoſition tended to their own eaſe, and ſafety, and profit, which he knew was much dearer to them, as well as to himſelf, than their Religion. *p* Too great a trouble and charge, and neither neceſſary, nor ſafe for them, as things now ſtood. *q* Not as if he did himſelf believe, or thought to perſuade the People to believe, That theſe Calves were properly, and truly, that very God of *Iſrael*, who brought them ought of *Egypt*: (which was ſo monſtrouſly abſurd and ridiculous, that no *Iſraelite* in his right wits could believe it) and had been ſo far from attaining his end, and ſatisfying his People, that this would have made him both hareful, and contemptible to them; but his meaning was, that theſe Images were viſible Repreſentations, in, and by which he deſigned to worſhip the True God of *Iſrael*, as appears, partly from that Parallel-place. *Exod.* 32. 4. where ſee my Notes: partly, becauſe the Prieſts and Worſhippers of the Calves, are ſaid to worſhip *Jehovah*; and upon that account, are diſtinguiſhed from thoſe belonging to *Baal*, 1 *Kings* 18. 21. and 22. 6, 7. And partly, from *Jeroboam*'s deſign in this Work, which was to quiet the Peoples Minds, and remove their Scruples about going to *Jeruſalem* to worſhip their God in that place, as they were commanded: which he doth, by ſignifying to them, That he did not intend any alteration in the ſubſtance of their Religion; nor to draw them from the worſhip of the True God, to the worſhip of *Aſhteroth*, or *Milcom*, or any of thoſe *Baals*, which were ſet up by *Solomon*; but to worſhip that ſelf-ſame God whom they worſhipped in *Jeruſalem*, even the True God, and the God of their Fathers, who brought them out of *Egypt*; but only to vary a Circumſtance: and that as they worſhipped God at *Jeruſalem* by, and before one viſible Sign, even the Ark, and the Sacred Cherubims there; ſo his Subjects ſhould worſhip God by another viſible Sign, even that of the Calves, in other places; and as for the change of the place, he might ſuggeſt to them, that God was preſent in all places, where Men with honeſt Minds did call upon him; that before the Temple was built, the beſt of Kings, and Prophets, and People, did pray, and ſacrifice to God in divers high Places, without any ſcruple; notwithſtanding that reſtraint of God to one Place, *Deut.* 12. 5, &c. That God would diſpenſe with them alſo in that matter; becauſe going to *Jeruſalem* was very dangerous to them at this time; and God would have Mercy, rather than Sacrifice; and God had been pleaſed to diſpenſe with his own Ordinances in caſes of neceſſity or great inconvenience, as he did with Circumciſion for 40 years in the Wilderneſs.

29 And he ſet the one in Bethel, and the other put he in Dan *r*.

r Which two Places he choſe for his Peoples conveniency; *Bethel* being in the Southern, and *Dan* in the Northern parts of his Kingdom.

30 And this thing became a ſin *s*: for the people went *t to worſhip* before the one, † *even* unto Dan *u*.

† Heb. *of the Calves.*

s i.e. A cauſe or occaſion of great wickedneſs among that People; not only of Idolatry, which is called *Sin* by way of Eminency; nor only of the worſhip of the Calves, wherein they pretended to worſhip the True God; but alſo of the worſhip of *Baal*, and of the utter deſertion of the True God; and of all ſorts of Impiety, and abominable Sins; as is manifeſt from the Hiſtory of that Kingdom: in which, there was not one good King; and very few of the People who were not guilty of hainous Crimes, as the Prophets witneſs. *t* The King's Counſel and Example ſeduced them, though it did not excuſe their Sin; and *they willingly walked after* this his wicked *commandment*, *Hoſ.* 5. 11. *u* Which is not here mentioned exclusively, for that they went alſo to *Bethel* is evident from ver. 32, 33. but for other reaſons, either becauſe that of *Dan* was firſt made, or beſt frequented, the People in thoſe parts having been long leavened with Idolatry: See *Judg.* 18. 30. or to ſhew the Peoples readineſs to comply with the King's Command, and their Zeal for Idols; that thoſe who lived in, or near *Bethel*, had not patience to ſtay till that Calf was finiſhed, but all of them were forward to go as far as *Dan*, which was in the utmoſt borders of the Land, to worſhip an Idol there; when it was thought too much for them to go to *Jeruſalem* to worſhip God.

31 And he made an houſe of high places *x*, and made prieſts of † the * loweſt of the people *y*, which were not of the ſons of Levi *z*.

† Heb. *the extremities.* * Chap. 13. 33. 2 Chr. 11. 14. 15.

x Or, *an houſe* (*i.e.* Houſes, or Chapels) *in the high places*. Beſides the famous Houſes, or Temples, which he built at *Dan* and *Bethel*; he built alſo for his Peoples better accommodation, leſſer Temples upon divers high Places, which were eſteemed Sacred and Venerable, becauſe their Pious Anceſtors had ſerved God in them: and thereby *Jeroboam* might not ſeem to bring in a new Religion, but only to revive the old. *y* Which he might do, either, 1. Becauſe the better ſort refuſed it, as an Office below their Quality: or, 2. Becauſe ſuch would be ſatisfied with mean allowances; and ſo he could put into his own Purſe a great part of the rich Poſſeſſions and Revenues of the *Levites*, which doubtleſs he ſeized upon when they forſook him, and went to *Jeruſalem*, 2 *Chron.* 11. 13, 14. which alſo was very neceſſary for his preſent and preſſing Occaſions; the rather, becauſe he durſt not yet lay grievous Taxes upon that People who had newly caſt off *Rehoboam* for that very Reaſon. Or, 3. Becauſe mean Perſons would depend upon his Favour, and therefore be very pliable to his Humour, and firm to his Intereſt, and zealous to promote the worſhip of the Calves. But the words in the *Hebrew* properly ſignifie, *from the ends of the people*;

people; which is, and may be tranſlated thus, *out of all the people*; promiſcuouſly out of every Tribe. Which Expoſition ſeems to be confirmed by the following words, which are added to explain theſe, *which were not of the ſons of Levi*; though they were not of the Tribe of *Levi*. And that indeed was *Jeroboam*'s Sin; not that he choſe mean Perſons, for ſome of the *Levites* were ſuch; and his Sin had not been leſs, if he had choſen the Nobleſt and Greateſt Perſons; as we ſee in the Example of *Uzziah*, 2 *Chron.* 26. 18, 19. But that he choſe Men of other Tribes, contrary to God's appointment, which reſtrained that Office to that Tribe. *z* To whom that Office was confined by God's expreſs Command; but he gave the Prieſthood promiſcuouſly to any Perſon of any other Tribe.

32 And Jeroboam ordained a feaſt *a* in the eighth month, on the fifthteenth day of the month *b*, like unto the feaſt that *is* ‖ in Judah *c*, and he ‖ offered *c* upon the altar, (ſo did he in Bethel) *d* ‖ ſacrificing unto the calves *e* that he had made: and he placed in Bethel *f* the prieſts of the high places which he had made.

‖ Or, *was.* ‖ Or, *went up to the altar, &c.* ‖ Or, *to ſacrifice.*

a Either, 1. A Feaſt of Dedication, like that which was in *Jeroboh*, at the Dedication of the Temple. Or rather, 2. The Feaſt of Tabernacles, as may be thought, 1. becauſe that began on the fifteenth day of the Month, *Levit.* 23. 34. 2. Becauſe he is not blamed for deviſing the Feaſt (which thereby ſeems to have been of God's appointment) but only for *deviſing the month*, *ver.* 33. for keeping God's Feaſt, not in God's time, which was the fifteenth day of the Seventh Month, and ſo onward, *Levit.* 23. 34. But on the fifteenth day of the Eighth Month. And this alteration he made, either, 1. To keep up the difference between his Subjects, and thoſe of *Judah*, as by the differing Manners, ſo by the diſtinct times of their Worſhip. Or, 2. Leſt he ſhould ſeem directly to oppoſe the God of *Iſrael*, (who had in a ſpecial manner obliged all the People to go up to *Jeruſalem* at that time, *Deut.* 16. 16.) by requiting their attendance to Celebrate the Feaſt elſewhere, at the ſame time. Or, 3. To engage as many Perſons as poſſibly he could, to come to his Feaſt; which they would more willingly do when the Feaſt at *Jeruſalem* was paſt, and all the Fruits of the Earth were moſt perfectly gathered in. *b* And ſo onward till the Seven days ended. *c* He took his Pattern thence, to ſhew, That he worſhipped the ſame God, and profeſſed the ſame Religion for Subſtance, which they did; howſoever he differed in Circumſtances, as here he did in the time. *c* Either, 1. By his Prieſts. Or, rather, 2. By his own hands; as appears from *Chap.* 13. 1, 4. which he did, to give the more countenance to his new-deviſed Solemnity. Nor is this ſtrange; for he might plauſibly think, that he who by his own Authority had made others Prieſts, might much more exerciſe a part of that Office; at leaſt, upon an extraordinary occaſion; in which caſe, he knew *David* himſelf had done ſome things, which otherwiſe he might not do. *d i.e.* He himſelf did offer there in like manner, as he now had done at *Dan*. *e* For they were two, *ver.* 29. *f* As he had done at *Dan*, *ver.* 31.

‖ Or, *went up to the altar, &c.*

33 So he ‖ offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart *g*: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

† Heb. *to burn incenſe.*

g Which he appointed without any Warrant from God, which was Superſtition. Compare *Jer.* 7. 31.

CHAP. XIII.

A Prophet of Judah propheſieth againſt the altar at Bethel: Jeroboam, offering him violence, his hand withereth: and, at the prayer of the prophet, is reſtored, 1,—6. He, refuſing the king's entertainment, departeth from Bethel, 7,—10. An old prophet, ſeducing him, bringeth him back, 11,—19. He is for it reproved of God by the old prophet: and is ſlain by a Lion: and buried by the old prophet: who confirmeth his prophecy, 20,—32. Jeroboam's obſtinacy, 33, 34.

AND behold, there came a man of God *a* out of Judah by the word of the LORD *b* unto Bethel: and Jeroboam ſtood by the altar to ‖ burn incenſe.

‖ Or, *to offer.* Gr. *to burn ſacrifice.*

a An Holy Prophet. *b* By Divine Inſpiration and Command.

2 And he cried againſt the altar *c* in the word of the LORD, and ſaid, O altar, altar *d*, thus ſaith the LORD, Behold, a child † ſhall be born unto the houſe of David, * Joſiah by name *e*, and upon thee ſhall he offer the prieſts *f* of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

† Heb. *is born.* * 2 King. 23. 15.

c And conſequently, againſt all that worſhip; which is oft ſignified by the name of the *altar*. See *Iſa.* 19. 19. 1 *Cor.* 9. 13. *Heb.* 7. 13. and 13. 10. *d* He directs his Speech to the Altar; partly, becauſe the following Signs were wrought upon it; and partly to ſignifie, That *Jeroboam* would no more regard his words, than the Altar did; and yet they ſhould take effect. *e* Which being done above 300 years after this Prophecy; plainly ſhews the abſolute certainty of God's Providence, and Fore-knowledge, even in the moſt contingent things. For this was in it ſelf uncertain, and wholly depended upon Man's Will, both as to the having of a Child, and as to the giving it this Name. Therefore God can certainly, and effectually over-rule Man's Will which way he pleaſeth; or elſe it was poſſible, that this Prediction ſhould have been falſe; which is Blaſphemous to imagine. *f* Synecdochically, the Bones of the Prieſts, 2 *King.* 23. 15, 16. whereby the Altar ſhould be defiled.

3 And he gave a ſign the ſame day *g*, ſaying, This *is* the ſign which the LORD hath ſpoken: Behold, the altar ſhall be rent, and the aſhes that *are* upon it poured out.

g i.e. He then wrought a Miracle, to aſſure them of the Truth of his Prophecy.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Bethel, that he put forth his hand *h* from the altar *i*, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up *k*, ſo that he could not pull it in again to him.

h To point out the Man whom he would have the People lay hands on, and to ſtir them up to do ſo. *i* Where it was employed, in offering ſomething upon it. *k* Or, *withered*, the Muſcles and Sinews, the Inſtruments of Motion, were ſhrunk up. This God did, partly to chaſtiſe *Jeroboam* for offering Violence to the Lord's Prophet: partly, to ſecure the Prophet againſt further Violence: and partly, that in this Example God might ſhew, how highly he reſents the Injuries done to his Miniſters, in, and for the faithful diſcharge of their Office.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 And the king anſwered *l*, and ſaid unto the man of God, Intreat now the face of the LORD thy God *m*, and pray for me, that my hand may be reſtored me again. And the man of God beſought † the LORD *n*, and the kings hand was reſtored again *o*, and became as *it was* before.

† Heb. *the face of the* LORD.

l i.e. Spoke; as that word is oft uſed in both Teſtaments. *m* Who by his Zeal for thee, hath manifeſted himſelf to be thy God and Friend, in a ſingular manner; and therefore will hear thy Prayers for me, though he will not regard mine, becauſe I have forſaken him and his Worſhip. *n* To aſſure *Jeroboam*, that what he had ſaid, was not from ill-will to him, and that he heartily deſired his Reformation, not his Ruine. *o* Partly to aſſure him, that the ſtroke was from God: partly, becauſe he repented of that Violence which he intended againſt the Prophet, for which God inflicted it: and partly, that this Goodneſs of God to him, might have led him to Repentance; or, if he continued Impenitent, leave him without all excuſe.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward *p*.

p Horrid Stupidity! He deſires to requite the Inſtrument, but takes no notice of the chief Cauſe and Author of this great and wonderful Mercy, which was God.

9 And the man of God ſaid unto the king *, If thou will give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

* So Numb. 22. 18. & 24. 13.

9 For ſo was it charged me by the word of the LORD *q*, ſaying, Eat no bread, nor drink water *r*, nor turn again by the ſame way that thou cameſt *s*.

q My refuſal of thy Favour, is not from any contempt, or hatred of thy Perſon; but in obedience to the juſt Command of my God, who hath forbidden me all further Converſe or Communication with thee. *r* To wit, in that Place, or with that People. Whereby God declares, how deteſtable they were in God's Eyes; not becauſe their Idolatry was ſo bad as that of the *Heathens*, but becauſe they were vile Apoſtates from the True God, and embraced this Idol-worſhip, againſt the Light of their own Conſciences, meerly to comply with the King's Humour and Command: and becauſe their Vicinity and Relation to the Tribe of *Judah*; made this more dangerous, as to their infection by it. *s* That by thy avoiding the way that led thee to *Bethel* as execrable, although thou wenteſt by way that led thee to *Bethel* as execrable, although thou wenteſt by any ſpecial Command, thou mighteſt teach all others, how much they ſhould abhor that way, and all thoughts of going to that place, or to ſuch People, upon any trivial and unneceſſary occaſion.

10 So he went another way, and returned not by the way that he came to Bethel.

11 ¶ Now there dwelt an old prophet *t* in Bethel *u*, and his † ſons x came and told him all the works that the man of God had done that day in Bethel: the words which he had ſpoken unto the king, them they told alſo to their father.

† Heb. *ſons.*

t A Prophet of the Lord; one to whom, and by whom, God did ſometimes impart his Mind; as is manifeſt from *ver.* 20. 21. and one that had a Reſpect to the Lord's Holy Prophets, and gave Credit to their Predictions: all which the following Relation ſhews: but whether he was an holy and good Man, may juſtly be doubted, ſeeing all thoſe Qualifications might meet in a vicious Man, to, and by whom he may reveal ſome part of his Mind, as he did to *Balaam* *Numb.* 23, &c. and in ſuch, his other Qualities are ſometimes found; and we find him in a downright and premeditated Lye, and that without any great temptation to it, *ver.* 18. And albeit, an holy Prophet might poſſibly have continued in the Kingdom of *Iſrael*, he would never have gone from his own Habitation, to dwell at *Bethel*, the chief Seat of Idolatry, unleſs with deſign to preach againſt it: which it is evident he did not; his Sons ſeem to have been preſent at, and to have joyned with others in that Idolatrous worſhip, *ver.* 11. and that not without their Father's connivence. *u* For thither he came to dwell, probably expecting ſome great advantages from *Jeroboam*; but *he came out of Samaria*, 2 *King.* 23. 18. where he either was born, and had lived before. Or, his uſual dwelling was at *Bethel*, but had lately been at *Samaria*, and was now returned to *Bethel*. *x* Who probably were eye and ear-witneſſes of what had paſſed.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon:

14 And went after the man of God, and found him sitting under an oak *y*: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

y Being faint and weary with his Journey, and possibly with the heat, which makes him chuse this shady place; and especially with hunger and thirst, *ver.* 9. And he might easily guess that this was the old Prophet, by his Age and Carriage, and, it may be, by his Prophetical Mantle, and by the Character which his Sons had given him.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I † may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place *z*.

† Heb. *cannot.* Deut. 12. 16, & 17. 5. & 1 Cor. 10. 21.

z i.e. In *Bethel*, where thou desirest me to do it.

17 For † it was said to me by the word of the LORD, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou camest.

† Heb. *a word* was.

18 He said unto him, I *am* a prophet also as thou *art*, and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. *But* he lyed unto him *a*.

a Not with evil design against him, but out of curiosity, to know all the truth and circumstances from his own Mouth, and to express his kindness to him, and to relieve his pressing hunger; whereby possibly he thought to please God, and to compensate for his miscariages. But his Sin was great; for he did not only tell a premeditated Lye, but also made God a Lyar, and to contradict himself, and all this without any pretence of necessity, or benefit to himself.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table *b*, that the word of the LORD came *c* unto the prophet that brought him back *d*:

b There the Prophet meets with a severe Judgment, where he was pleasing himself with this seasonable Refreshment. *c* By secret instinct into his Mind; as sometimes God spake to *Moses* and other Prophets when they were in company with others. *d* So he makes this Prophet publickly to call himself Lyar, and to pronounce a terrible Sentence against him, to whom he professed so much kindness. Indeed the *Hebrew* words are ambiguous, and by others rendred thus, *to the Prophet whom he had brought back*; which agrees very well with the *Hebrew* Phrase; and may seem to be the best Translation, by comparing *ver.* 23. where the very same Phrase is so rendred; and *ver.* 26. where this message is said to be *spoken* to him. But these Arguments are not cogent; not that from *ver.* 23. because it is a common thing for the same Phrase in divers Verses, and sometimes in one and the same Verse, to be diversly used: nor that from *ver.* 27. for that may be rendred *concerning him.* And therefore our Translation is better, as is manifest from *ver.* 21.

21 And he cried *e* unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth *f* of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

e With a loud Voice, the effect of his Passion, both for his own guilt and shame, and for the Prophets approaching misery, and his unhappy influence both in procuring and in denouncing of it. *f i.e.* The word of command coming out of his mouth. A Metonymy of the Cause for the Effect.

22 But camest back, and hast eaten bread, and drunk water in the place, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers *g*.

g i.e. Thou shalt not die a natural, but a violent death; and that in this Journey, before thou returnest to thy native habitation; and thy Carcase shall not be buried in the proper Sepulchre; which was esteemed a kind of Curse, and a note of Infamy; as the contrary was reckoned an honour and blessing. See *chap.* 14. 13. *Isa.* 14. 19, 20. *Jer.* 22. 19. and 26. 24.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he sadled for him the ass ∴, *to wit*, for the prophet whom he had brought back.

∴ That he might sooner come to his home, and, if possible, escape the Judgment threatned. But, it is observable, he doth not accompany him; his guilty Conscience making him to expect and fear to be involved in the same Judgment with him.

24 And when he was gone, a * lion met him *h* by the way, and slew him *i*: and his carcase *was* cast in the way *k*, and the ass stood by it: the lion also stood by the carcase *l*,

b For there were many Lions in *Judea*, and this was brought hither by God's special Providence. *i* Why doth God punish a good Man so severely for so small an offence? *Ans.* First, His Sin was not small, for it was a gross Disobedience to a positive Command. *Obj.* But he supposed, and was told by another Prophet, that God had repealed his Command, and so was deceived. *Ans.* 1. He had no sufficient discharge from the former Command; for he neither was assured that the old Man was a Prophet, nor that the message he delivered was from God; but had reason to suspect the contrary, or at least to enquire the mind of God in this doubtful Point, which he grosly neglected to do, and willingly believed the message, because it suited with his own inclination and necessity. Add to this, that he being a Prophet was obliged to the greater exactness in obedience to all God's Precepts; and therefore this Sin was much greater in him than in another, because hereby God was dishonoured, and the Authority and Success of his message blasted, and *Jeroboam* and the Idolatrous *Israelites* hardened in their wicked Courses; for the prevention whereof it was necessary that God should exercise Severity towards him. *Ans.* Secondly, As his Sin was not so small, so his punishment was not so great, as may be imagined. For, as to his outward Man, his bodily death (which was a Debt that he owed to God and Nature) in this way was not so painful and terrible as many other kinds of death; and as to his Soul, God, by giving him a gracious Admonition both of his Sin and Danger, *ver.* 21, 22. awakened him to true Repentance, which doubtless he practised, and so was prepared for his death, and by this sudden death freed from all the miseries of an evil Time and World, and speedily let into Eternal Glory. *Ans.* Thirdly, As the World and all Men it were made for God's Glory, and all their Lives and Deaths ought to be laid out in his Service; so it cannot seem strange nor harsh if God should bring his deserved death upon him in this manner, for the accomplishment of his own Glorious Designs, as to vindicate his own Honour and Justice from the imputation of Partiality; to assure the Truth of his Predictions, and thereby provoke *Jeroboam* and his Idolatrous Followers to Repentance; to justifie himself in all his dreadful Judgments which he intended to inflict upon *Jeroboam's* House, and the whole Kingdom of *Israel*, for their cursed Apostacy; and to warn all succeeding Sinners not rashly to venture upon small Sins, and especially to take heed of greater Sins, for which they might expect far forer punishments. *k* His Life and Soul being gone, his dead Body falls to the Ground, and lies there. *l* See on *ver.* 28.

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him *m*.

† Heb. broken.

m Or rather, *concerning him*: for so the Particle *Lamed* is oft used, as *Gen.* 20. 13. *Psal.* 3. 2. and 91. 11. Compare with *Matth.* 4. 6. See the Notes on *ver.* 20.

27 And he spake to his sons, saying, Saddle me the ass *n*. And they saddled *him*.

n Being secure as to himself, because so many others had been there without any harm; and because he perceived the Prophet's Death was a Judgment of God, and that for special Reasons.

28 And he went and found his carcase cast in the way, and the ass, and the lion standing by the carcase: the lion had not eaten the carcase, nor † torn the ass *o*.

† Heb. broken.

o Here was a concurrence of Miracles: That the Ass did not run away from the Lion, according to his nature and custom, but boldly stood still, as reserving himself for the carrying of the Prophet to his Burial; that the Lion did not devour its prey, as the manner is; nor yet go away when he had done his work which he was sent for, but stood still, partly, to preserve the Carcase of the Prophet from other wild Beasts or Fowls, which would quickly have eaten it; partly, as an evidence that the Prophet's Death was not casual, nor the effect of a Lions hungry and ravenous Disposition, but of God's singular and just Judgment; and consequently, that his Prediction was Divine, and should be infallibly accomplished in its proper time; and partly, as a token of God's Favour to the deceased Prophet, of whose very Carcase he took such special Care: thereby signifying, that although for wise and just Reasons he thought fit to take away his Life, yet his Remains were precious to him, and his Soul did live in his sight.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcase in his own grave *p*, and they *q* mourned over him, *saying*, Alas my brother *r*.

p So that threatning, *ver.* 22. was fulfilled; and withal, the memory of his Prophesy was revived and preserved among them, and his very Carcase resting there, might be a witness of their Madness and desperate Wickedness, in continuing in their abominable Idolatry, after such an assurance of the dreadful effects of it. *q* The old Prophet and his Sons, and others, whom common humanity taught to lament the untimely death of so worthy a Person. *r* Which was an usual form of expression in Funeral-Lamentations. See *Jer.* 22. 18.

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; * lay my bones beside his bones *s*.

* 2 King. 23. 18.

s That I may be secured from that Judgment threatned *ver.* 2.

32 For

32 For the saying which he cried by the word of the LORD, against the altar in Bethel, and against all the houses of the high places, which *are* in the cities of * Samaria *t*, shall surely come to pass.

* See Chap. 13. 32.

t i.e. Of the Kingdom of *Samaria*; as it was called, though not when this Fact was done, yet before these Books were written. *Samaria* was properly the name of one City, 1 *Kings* 20. 1. but from hence the whole Kingdom of *Israel* was so called, *Jer.* 31. 5. *Hos.* 7. 1. and 8. 5. and *Amos* 3. 9. and the King of *Israel* is called *the King of Samaria*, 2 *Kng.* 1. 3. *Hos.* 10. 7. and (as here) we read of *the cities of Samaria*, *Ezra* 4. 10.

33 ¶ After this thing, *u* Jeroboam returned not from his evil way, but † * made again of the lowest of the people priests *x* of the high places: whosoever would *y*, he † consecrated him *z*, and he became *one* of the priests of the high places.

† Heb. returned & made. * Chap. 12. 31. † Heb. filled the hand of.

u i.e. After all these things: the Singular Number put for the Plural; after so many, and evident, and successive Miracles. Which is noted to aggravate his Infidelity and Apostacy. *x* He abated not so much as a circumstance in his Idolatrous Worship. *y* Without any respect to Tribe or Family, or integrity of Body, or Mind, or Life; all which were to be regarded in the Priesthood. *z* Heb. *he filled his hand.* Of which Phrase see *Exod.* 28. 41. and 29. 9. 33.

34 And this thing became sin ∴ unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

∴ Either, an occasion of sin, and means of hardening all his Posterity in their Idolatry: or, *a punishment*, for so the word *sin* is oft used. This his obstinate continuance in his Idolatry, after such warnings was the utter ruin of all his Family.

CHAP. XIV.

Jeroboam sendeth his Wife disguised, and with Presents to the Prophet Ahijah at Shiloh, to enquire concerning his Son, who was Sick, 1,—4. He, forewarned by God, denounceth his Ruin because of Idolatry: And the Death of his Child: And the Destruction of Israel, 5,—16. His Son dieth and is buried: And he likewise: Nadab his Son succeedeth, 17,—20. Rehoboam and Judah sin against the Lord, 21,—24. Shishak King of Egypt spoileth Jerusalem, 25,—28. He dieth: and Abijam his Son succeedeth, 29,—31.

AT that time *a* Abijah the son of Jeroboam fell sick *b*.

a Either, First, Presently after the things described in the former Chapter: which, though related in the beginning of his Reign, yet might be done a good while after it, and so *Abijah* the Prophet might be very old, as he is described to be, *v.* 4. Or, Secondly, many Years after it, *i.e.* Whilst *Jeroboam* persisted in his former course. For this Phrase is oft used indefinitely, and without respect to the time last mentioned before it, as *Dan.* 12. 1. *Matth.* 4. 1. *b* By the stroke of God to punish *Jeroboam's* Rebellion against God.

2 And Jeroboam said to his wife *c*, Arise, I pray thee, and disguise thy self *d*, that thou be not known to be the wife of Jeroboam *e*, and get thee to Shiloh: Behold, there *is* Ahijah the prophet, which told me that * I *should be* king over this people.

* Chap. 11. 31.

c Partly, because he would trust none else with this secret; partly, because she might, without suspicion enquire concerning her own Child; and partly, because she would enquire most exactly, and diligently, and faithfully acquaint him with the whole truth. *d* Change thy habit, and voice, and go like a private and obscure Person. *e* This caution proceeded: First, From the pride of his heart, which made him loth to confess his folly in worshipping such ignorant and helpless Idols, and to give Glory to the God whom he had forsaken. Secondly, From jealousie and suspicion, lest the Prophet knowing this, should either give her no Answer, or make it worse than indeed it was. Thirdly, From Policy, lest his People should by his example be drawn to forsake the senseless Calves, and to return to the God of *Judah*, whom they had rashly forsaken.

3 And take † with thee ten loaves, and ‖ cracknels, and a ‖ cruse of honey *f*, and go to him *g*: he shall tell thee what shall become of the child.

† Heb. in your hand. ‖ Or, crakes. ‖ Or, bottle.

f A present, after the manner, *Judg.* 13. 17. 1 *Sam.* 9. 7, 8. 2 *Kings* 5. 15. and 8. 8. but mean, as became an ordinary Country Woman, which she personated. *g* To enquire the event of this sickness, as the following words imply.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his eyes † were set *h* by reason of his age.

† Heb. *stood for dimness.*

h Or, *stood still*, or *were grown stiff*; the Nerves, by which the Eyes and Eye-lids are moved, being contracted and withered.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign her self *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam *i*, why feignest thou thy self *to be* another? for I *am* sent to thee with † heavy *tidings*.

† Heb. hard.

i By which discovery he both reproves their folly, who thought to conceal themselves or their designs from that God from whom they expected and desired the discovery of the most secret things; and withal gives her assurance of the truth and certainty of that Message which he was to deliver.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people *k* Israel:

k For so they were when *Jeroboam* was first set over them.

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David *l*, who kept my commandments, and who followed me with all his heart, to do *that* only *which* was right in mine eyes,

l Who though he fell into some sins, yet, first, he constantly persevered in the True Worship of God; from which thou art revolted. Secondly, He heartily repented of, and turned from all his sins whereas thou are obstinate and incorrigible.

9 But hast done evil above all that were before thee *m*: for thou hast gone and made thee other gods, and molten images *n*, to provoke me to anger *o*, and hast cast me behind thy back *p*:

m Above all the former Kings of my People, as *Saul*, and *Solomon*, and *Rehoboam*. *n* Or, *other Gods*, to wit, (for so *and* oft signifies among the *Hebrews*, as hath been formerly noted) *molten images*, namely, the Golden Calves: which he calls *other gods*, not as if the *Israelites* esteemed the Calves made of their own Gold, to be *gods* indeed, which it is incredible should find belief with any man in his wits, especially with the whole Body of the *Israelites*, who knew that the Ark and Cherubims, though made by Gods special direction, were not Gods, but only Pledges of God's Presence, *&c.* Nor as if they thought them to be *other gods* in a strict and proper sense; for it is apparent that they still pretended to Worship the God of their Fathers, as the *Jews* at *Jerusalem* did, though in a differing manner; but only because God rejected their whole Worship, and, howsoever they called or accounted it, he reckoned it a manifest defection from him, and a breaking of themselves to *other gods*, or *devils*, as they are called, 2 *Chron* 11. 15. by whose instigation they were led to such Idolatrous practices, and whom alone they served and worshipped therein, whatsoever pretences they had to the contrary. *o i.e.* Whereby thou didst provoke me. For otherwise this was not *Jeroboam's* design in it, but only to establish himself in the Throne. *p* Despised, and disregarded, and forsaken me, and my Commands, and my Worship, as we do things which we cast behind our backs.

10 Therefore behold, I * will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall *q*, *and* him that is shut up and left *r* in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung *s*, till it be all gone.

* Chap. 15. 29. * Chap. 21. 21. 2 King 9. 8.

q Either, so much as a Dog: or, any male Children. Of which Phrase see the Notes on 1 *Sam.* 25. 22. *r* Those who had escaped the fury of their Enemies invading them, either because they were *shut up* in Caves, or Castles, or strong Towns. or, because they were *left*, over-looked or neglected by them, or spared as poor, impotent, helpless Creatures. But now, saith he, They shall be all searched out, and brought to destruction. See more on *Deut.* 32. 36. *s* Which they remove, as a loathsom thing, out of their Houses, and that throughly and universally.

11 Him that dieth of Jeroboam in the city, shall the dogs eat: and him that dieth in the field, shall the fowls of the air eat *t*: for the LORD hath spoken *it*.

t So both forts shall die unburied.

12 Arise thou therefore, get thee to thine own house; *and* when thy feet enter into the city *u*, the child shall die.

u Presently upon thy entrance into the City; when thou are gone but a little way in it, even as far as *to the threshold of the* Kings *door*, *v.* 17. which possibly was near the Gates of the City. And by the event of this branch, judge of the Truth of the rest of my Prophecy.

13 And all Israel shall mourn for him *x*, and bury him; for he only of Jeroboam shall come to the grave *y*, because in him * there is found *some* good thing toward the LORD God of Israel *z*, in the house of Jeroboam *a*.

* 2 Chron. 12. 12. *and* 19. 3.

x Either, First, For the loss of so worthy and hopeful a Person. Or, Secondly, For the sad Calamities which should follow his death, which possibly his moderation, and wisdom, and vertue, might have prevented, whereof his death was a certain presage and evidence. So they should mourn, not simply for him, but for their own loss in him. *y* Shall have the honour of Burial denied to the rest, *v.* 11. *z* Some Pious inclinations and intentions of taking away the Calves, or of permitting or obliging his People to go up to *Jerusalem* to Worship, if God gave him Life and Authority to do it, and of trusting God with his Kingdom in that case. *a* Which is added for his greater commendation; he was good in the midst of so many temptations and wicked examples; a good branch of a bad stock.

14 Moreover, the LORD shall raise him up a king *b* over Israel, who shall cut off the house of Jeroboam that day *c*: but what *d*? even now.

b Baasha, chap. 15. 28. *c* When he is so raised; in the very beginning of his Reign, *chap.* 15. 29. *d* But what do I say, *he shall raise*, as it were a thing to be done at a great distance of time: he hath already raised him in some sort: the man is now in being, if not

not in power, who shall do this: this Judgment shall be shortly executed.

15 For the LORD shall smite Israel *e* as a reed
* 2 Kings 17. 23. is shaken in the water *f*, and he shall * root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river *g*, because they have made their groves *h*, provoking the LORD to anger.

e Because they obeyed *Jeroboam's* wicked command of Worshipping the Calves, and that willingly, *Hos.* 5. 11. *f* Easily and wartowly, hither and thither, with every wind. So shall the Kingdom and People of *Israel* be always in an unquiet and unsettled posture, toiled to and fro by Foreign Invasions and Civil Wars; by oppolite Kings and Factions, and by the dissensions of the People. See 2 *Kings* 17. 18. *g* To wit, *Euphrates*, oft so called by way of eminency, as *Gen.* 15. 18. and 31. 21. 1 *Kings* 4. 21, 24. This was accomplished in part, 2 *Kings* 15. 29. and more fully, 2 *Kings* 17. 6. *h* For the Worship of their Idols, *Exod.* 34. 13. *Deut.* 16. 21. God having before condemned the making and worshipping of the Calves, by which they defigned or pretended to Worship the True God; he now takes notice that they were not contented with the Calves, but (as it is the nature of Idolatry, and all sin, to proceed from evil to worse) were many of them fallen into another and a worse kind of Idolatry, even their worship of the Heathenish *Baals*, which they commonly exercised in Groves. See on 1 *Kings* 18. 19.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin *i*.

i To wit, by his invention, and making of the occasion of their sin, the Calves; by his example, by encouraging those and only those that worshipped the Calves; and by his Authority requiring and compelling them to do it. This is mentioned as a monstrous aggravation of his wickedness, that he was not content with his own sin, but was the great Author and chief cause of drawing others into sin, and of corrupting and undoing the whole Kingdom: which therefore God would never forgive him, nor forget him, but upon all occasions mentions him with this eternal brand of infamy upon him.

17 ¶ And Jeroboams wife arose, and departed, and came to Tirzah *k*: *and* when she came to the threshold of the door *l*, the child died.

k An Ancient and Royal City. *Jos.* 12. 24. in a pleasant place, *Cant.* 6. 4. where the Kings of *Israel* had a Palace, *Chap.* 15. 33. and 16. 6, 8, 23, 24. whither *Jeroboam* was now removed from *Shechem*, either for his pleasure, or for his Sons recovery, by the healthfulness of the place. *l* To wit, of the King's House, which probably was upon, or by the Wall of the City, and near the Gate, which was the place of Judicature, See v. 12.

18 And they buried him, and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel *m*.

m Heb. *in the book of the words or things of the days*, &c. By which you are not to understand that Canonical Book of the Chronicles, for that was written long after this Book; but a Book of Civil Records, the Annals, wherein all remarkable passages were Recorded by the King's Command from day to day; out of which the Sacred Penman by the direction of God's Spirit, took out those passages which were most considerable and useful for God's Honour, and Mens Edification.

20 And the days which Jeroboam reigned, *were*
† Heb. *lay down.* two and twenty years *n*: and he † slept with his fathers *o*, and Nadab his son reigned in his stead.

n So he lived till *Asa's* second year, *Chap.* 15. 25. *o* Either, First, He was Buried with his Ancestors. But their Sepulchre seems to be too mean and improper for a great King; and Kings use to be Buried in peculiar Sepulchres. Or, Secondly, He died, as his Fathers did.

21 ¶ And Rehoboam the son of Solomon reigned
* 2 Chron. 12. 13. in Judah: * Rehoboam *was* forty and one years old *p* when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did chuse out of all the tribes of Israel, to put his Name there: and his mothers name *was* Naamah, an Ammonitess *q*.

p Therefore he was born a year before *Solomon* was King, as appears from 1 *Kings* 11. 42. This is noted as an aggravation of *Rehoboam's* folly, that he was old enough to have been wiser. *q* A People cursed by God, and shut out of the Congregation of his People for ever, *Deut.* 23. 3. *Neh.* 13. 1. This is observed as one cause both of God's displeasure in punishing *Solomon* with such a Son, and of *Rehoboam's* Apostacy after his three first years, 2 *Chro.* 11. 17.

22 And Judah did evil *r* in the sight of the LORD, and they provoked him to jealousie with their sins which they had committed, above all that their fathers had done.

r After a little time. 2 *Chron.* 11. 17.

23 For they also *s* built them high places *t*, and
‖ Or, *standing images*, or, *statues.* ‖ images, and groves *u* on every high hill, and under every green tree *x*.

s They followed the example of the *Israelites*, although they were better instructed, and had the Temple in their Kingdom, and liberty of access to it, which was denied to the *Israelites*; and the priviledge of Worshipping God in his own way, and the Courses, and Sermons, and Examples of the Priests and *Levites*, to teach and stablish them, and the dreadful example of *Israel's* horrid Apostacy, to caution and terrifie them. *t* Which was unlawful, and, now especially when the Temple was Built, and ready to receive them; unnecessary, and therefore expressed a greater contempt of God and his express Command to the contrary. *u* Not only after the manner of the Heathens and *Israelites*, but against a direct and particular prohibition. *x* The People were universally corrupted: which is a prodigious, all things considered, and is a clear evidence of the greatness and depth of the Original corruption of Man's Nature, which without Gods Grace is ready to break forth into all sorts of wickedness.

24 And there were also Sodomites *y* in the land, *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

y i. e. Males, who prostituted their Bodies to the filthy Lusts of others: of whom see on *Deut.* 23. 17. who also did this in the worship, and to the honour of their Idols, as also the Women did, *Numb* 25. 1, 2. And this might be one occasion of so great a spreading of Idolatry among the Lustful *Israelites*. And on the other side, God doth frequently punish Idolatry with Corporal uncleanness, *Rom.* 1. 21, 28. See 1 *Kings* 15. 12. and 22. 46. 2 *Kings* 23. 7.

25 ¶ And it came to pass in the fifth year of king Rehoboam *z*, *that* Shishak king of Egypt *a* came up against Jerusalem *b*.

z Presently after his and his Peoples Apostacy, which was not till his fourth year: When the Apostatical *Israelites* enjoyed Peace and some kind of Prosperity, at first, for many Years together: of which difference two reasons may be given: First, That *Judah's* sins were committed against clearer Light, and more powerful means and remedies of all sorts, and therefore deserved more severe and speedy Judgments. Secondly, That God discovered more Love to *Judah* in chastizing them speedily, that so they might be humbled, and reformed, and so graciously preserved, as it happened; and more anger against *Israel*, that he spared them, and by their impunity hardned and ripened them to that total destruction which he intended to bring upon them. *a* Of whom see 1 *Kings* 11. 40. and 2 *Chron* 12. 2, &c. where this History is more fully described. He is thought by many to be *Solomon's* Brother-in-law. But how little such Relations signifie among Princes, when their Interest is concerned, all Histories witness. Besides *Rehoboam* was not *Solomon's* Son by *Pharaoh's* Daughter, and so the relation was in a manner extinct. *b* Either, From ambition and a desire to enlarge his Empire: or, from jealousie of *Rehoboam's* growing-greatness: Of which see 2 *Chron.* 11. or, by *Jeroboam's* instigation: or, from a covetous desire of possessing these great Treasures which *David* and *Solomon* had left: and, above all, by God's Providence, disposing his heart to this expedition for *Rehoboam's* punishment.

26 And he took away the treasures *c* of the house of the LORD, and the treasures of the kings house, he even took away all: and he took away all the shields of gold * which Solomon had made.
* Chap. 10. 16.

c It is implied, that first he took the City: which may seem strange, considering the great strength of that City, and how much time it took *Nebuchadnezzar* and *Titus* to take it. But, First, It might cost *Shishak* also some time, and a long Siege e're he took it, though that be not here related. Secondly, It is probable that *David* and *Solomon* in their building and altering of this City, had more respect to State and Magnificence, than to its defence, as having no great cause to fear the Invasion of any Enemies, and being too secure in reference to their Posterity, because of God's Promise of the Kingdom to be continued to them and to their seed for ever. And it is probable and certain, that after the division between *Judah* and *Israel*, the Kings of *Judah* did add very much to the Fortifications of this City.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the † guard *d*, which kept the door of the kings house.
† Heb. runners.

d Whereas the Golden Shields, as being more precious, were kept in a certain place.

28 And it was *so*, when the king went into the house of the LORD *e*, that the guard bare them, and brought them back into the guard-chamber.

e By which it seems the affliction had done him some good, and brought him back to the Worship of God, which he had forsaken, *Chap.* 12. 1.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *f*.

f Such a Book of Chronicles as that mentioned above, *ver.* 19.

30 And there was war between Rehoboam and Jeroboam *g* all *their* days.

g Not an Invasive War with Potent Armies, which was forbidden, *Chap.* 12. 12. and not revived till *Abijam's* Reign, 2 *Chron.* 13. but a defensive War from those Hostilities which by small Parties and Skirmishes they did to one another.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammonitess *h*. And Abijam his son reigned in his stead.

h This is repeated as a thing very observable. See above, *ver.* 21.

CHAP.

CHAP. XV.

Abijam followeth his Father's Sins: God however keepeth promise: He dieth, and Asa his Son succeedeth him, 1——8. His good Reign, 9——15. Baasha warreth against him: he maketh a League with Benhadad, 16——22. He dieth, and Jehoshaphat succeedeth him, 23, 24. Nadab's wicked Reign: Baasha slayeth him: destroyeth his Father's House: and succeeds him: His wicked Reign, 25——34.

NOw in the eighteenth year of king * Jeroboam *a* the
* 2 Chr. 13. 1. son of Nebat, reigned Abijam over Judah.

a Obj. How can this be, when he Reigned 3 Years, *ver.* 2. and *Asa*, his Successor, began his Reign in the twentieth Year of *Jeroboam*, *v.* 9? *Answ.* Parts of Years are commonly called and accounted Years both in the Old and New Testament, and in Prophane Writers. So his Reign began with *Jeroboam's* 18th Year, and continued his whole 19th Year, and ended within his 20th Year, in which also *Asa's* Reign began. And thus one and the same Year may well be, as it frequently is, attributed to two several Persons.

2 Three years *b* reigned he in Jerusalem: and his mothers name *was* Maachah the daughter of Abishalom *c*.

b See the last Note, on *ver.* 1. *c* Or, *of Absalom*, as he is called 2 *Chron.* 11. 21. And because he is here mentioned as a known Person, without any addition of his Kindred or Quality, some conceive that this was *Absalom's* Daughter, called properly *Tamar*, 2 *Sam.* 14. 27. and from her Royal Grandmother, 2 *Sam.* 3. 3. *Maacheh*; and that she is called *Michajah* (which differs not much from *Maacheh*) *the Daughter of Uriel*, 2 *Chr.* 13. 2. because she was first Married to *Uriel*, as *Josephus* affirms, *Antiq.* 8. 3. and afterwards to *Rehoboam*. Others think this was another Person, and that both she and her Father had each of them several Names, which was not unusual among the *Hebrews*.

3 And he walked in all the sins of his father *d*, which
‖ Chap. 11. 4. he had done before him: and his * heart was not perfect with the LORD his God, as the heart of David his father.

d Which his Father lived in, Either, First, Before his Humiliation. Or rather, Secondly, after his Deliverance from *Shishak*, when, tho he did not openly renounce the Worship of God, he seems to have relapsed into his former Sins; which otherwise would not have been remembred against him; as *David's* Name and Memory is never loaded with the shame of his Sins, because he truly repented of them.

4 Nevertheless, for Davids sake did the LORD his
‖ 2 Sam. 21. 17. God give him a ‖ lamp *e* in Jerusalem, to set up his son after him, and to establish Jerusalem *f*:

e i. e. A Son and Successor to perpetuate his Name and Memory, which otherwise had gone into obscurity. The same Phrase is used above, *ch.* 11. 36. 2 *King.* 8. 19. 2 *Chr.* 21. 7. *f* i. e. That he might maintain that City, and Temple, and Worship, as a Witness for God, in the World, against the *Israelites* and Heathen World, who should have enquired after it, and embraced the True Religion there established and fet up, as a Beacon upon an high Hill, that all Men might take notice of it.

5 Because David did *that which was* right in the eyes
* Exod. 32. 11. & 1 K. 9. 4. of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, * save onely in the matter of Uriah the Hittite *g*.

g Quest. How is this true, seeing *David* sinned in the matter of *Nabal*, 1 *Sam.* 25. and *Achish*, *chap.* 27. and *Mephibosheth*, and his Indulgence to his Children, *Adonijah*, *Amnon* and *Absalom*; and in the numbring of the People? *Ans.* This and the like Phrases are not to be understood as exclusive of every sinful Action, but onely of a sinful course or state, or of an habitual and continued Apostasie from God, or from his Ways, as the very Phrase of *turning aside* from God, or from his Commands, doth constantly imply, as appears from *Exod.* 32. 8. *Deut.* 9. 12, 16. 1 *Sam.* 8. 3. *Psal.* 78. 57. *Isa.* 44. 20. 1 *Tim.* 1. 6. and 5. 15, &c. And thus it is most true. For *David's* other Sins were either sudden and transient Acts, proceeding from Humane Infirmity, and extraordinary Temptations, and soon repented of, and blotted out, as in the cases of *Nabal* and *Achish*; or, mistakes of his Judgment, which was not fully convinced of the sinfulness of such Actions, as in the other Cases alledged: whereas that which concerned *Uriah's* Wife was a designed and studied Sin, long continued in, defended with a Succession of other Sins, presumptuous, and scandalous to his Government, and to the True Religion, which he so eminently professed.

6 And there was war between Rehoboam and Jero-
* Chap. 14. 30. boam *h* all the days of his life.

h Which was said, *chap.* 14. 30. and may be here repeated to signifie the Cause and Original of the War between *Abijam* and *Jeroboam*, which is implied here, and particularly described, 2 *Chron.* 13. *Abijam* continued the War which *Rehoboam* had begun, and pushed it on to a decisive Battel. But the place may be thus rendred, *Yet there was War*, &c. *i. e.* Although God was pleased to shew so much respect to *David*, as for his sake to continue the Succession to the Kingdom in his Posterity, yet he thought fit to manifest his Displeasure against *David's* Successors for their Sins, and to mix their Honour and Happiness with Wars and Troubles.

7 Now the rest of the acts of Abijam, and all that he
* 2 Chr. 13. 3. did, *are* they not written in the book of the chronicles of the kings of Judah *i*? And there was war between Abijam and Jeroboam.

i In their Annals; whence they were long after this time Translated into the Sacred Book of *Chronicles*. See above on *chap.* 14. 19.

8 And Abijam slept with his fathers, and they buried
* 2 Chr. 14. 1. him in the city of David: and Asa * his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam *k* king of Israel, reigned Asa over Judah.

k In or towards the end of the Year. See above, *ver.* 1.

10 And forty and one years reigned he in Jerusalem:
and his ‖ mothers *l* name *was* Maachah, the daughter of
‖ That grandmother. Abishalom.

l i. e. His Grand-Mothers, as appears from *ver.* 2. who is called his *Mother*, as *David* is called *Abijam's Father*, *v.* 3. and this *Asa's Father*, *v.* 11. And so the names of *Father*, and *Mother*, and *Sons*, and *Daughters*, are oft taken, both in Sacred and Prophane Authors, for Grand-Parents and Grand-Children. And, his Grand-Mothers Name may be here mentioned, rather than his Mothers, because his Mother was either an obscure Person, or was long since dead, or indisposed, or unwilling to take care of the Education of her Son, and so he was Educated by the Grand-mother, who, though she did poison his Father *Abijam* with her Idolatrous Principles, *ver.* 12. yet could not infect *Asa*, nor with-hold him from prosecuting his good purposes of Reforming Religion. Which is here remembred to his praise.

11 And Asa did *that which was* right in the eyes of the
* 2 Chr. 14. 2. LORD *m*, as did David his father.

m As to the Government of his Kingdom, and Life, and the Reformation, and Establishment of God's Worship.

12 And he took away the Sodomites *n* out of the land,
* 2 Chr. 15. 16. and removed all the idols that his fathers had made.

n Of whom see *chap.* 14. 24. not all of them, but those whom he could find out; but some escaped his observation and censure, as appears from *chap.* 22. 46.

13 And also * Maachah his mother, even her he re-
† Heb. an horror. moved from *being* queen *o*, because she had made † an idol *p* in a grove, and Asa † destroyed her idol, and burnt *it* by the brook Kidron *q*.
† Heb. cut off.

o i. e. He took from her either the Name and Authority of Queen-Regent, which she, having been *Rehoboam's* Wife, and *Abijam's* Mother, took to her self during *Asa's* Minority, and abused to the Patronage of Idolatry; or, the Dignity of the Queen-Mother, and those Guards, or other Enfigns of Honor, or Instruments of Power, which, as such, she had enjoyed and misemployed. Otherwise, *he removed her from the Queen*, i. e. from his Wife, that she might not be infected by her, and afterwards infect his Children: which was a prudent and necessary care, for the prevention of so great and publick a Mischief. *p* Heb. *a terror*, or *horror*, ie. an horrible Idol; which it may be he so called, either, because all Idols, though for a season they please, yet in the end will bring dreadful effects upon their Worshippers: or, because this was an Idol of a more horrible or terrible Shape, more abominable than ordinary, and not to be feen without Horror: whether it was that filthy Idol, called *Priapus*, which was commonly placed in Groves or Gardens; or, *Pan*, or some other Heathen God, to whose Service the in a special manner devoted her self. *q* That when it was burnt to Powder, it might be thrown into the Water, and be unfit for any Use. See *Exod.* 32. 20. *Deut.* 12. 3.

14 But the high places were not removed: never-
* Chap. 22. 43. theless, * Asa his heart was perfect with the LORD *r* all his days.

r Obj. He did take these away, 2 *Chron.* 14. 3. *Answ.* He took away those which were devoted to the Worship of Idols, as is there said, *or took away the altars of the strange gods, and the high places*, to wit, where they were worshipped: but as for those High Places where the True God was Worshipped, he did not take them away; partly, because he thought there was no great Evil in them, because they had been used by *David* and *Solomon*, and other Good and Wise Men; and because the True God was there worshipped, and that in the manner, though not in the place, which God had appointed; and partly, because he thought the removal of them might do much more hurt than their continuance, to wit, by occasioning the total neglect of God's Worship by many of the People, who either could not, or through want of competent Faith and Zeal would not go up to *Jerusalem* to Worship, now especially, when the *Israelites*, their near Neighbours, formerly their Friends, were become their Enemies, and watched all opportunities to invade or molest them, which they concluded they would do when all their Males were gone up to *Jerusalem*; and partly, because the People were so obstinately bent towards them, that it was or at least, seemed to him, impossible to remove them without great Offence, or fach Commotions as were highly dangerous to that Church and State. *s* i. e. He did sincerely and constantly adhere to the Worship and Service of God. Though he could not hinder the People from using the High Places, yet he did intirely Devote himself to the Worship of God in the manner and place prescribed by God.

15 And he brought in the † things which his father
† Heb. his. had dedicated *t*, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

t Abijam, to wit, when he was in distress, and going to fight with *Jeroboam*, 2 *Chron.* 13. though afterwards he did not perform his Vows, nor bring in what he had Devoted; whether because he was prevented by Death, or because he afterwards relapsed to Idolatry, as may seem probable from the 12th Verse of this Chapter.

16 ¶ And there was war between Asa and Baasha
* 2 Chr. 16. 1. king of Israel all their days *u*.

u So long as they two Lived and Reigned together. Which is not to be understood, as if there were a solemn and delared War continuing all that time (for *Asa* was *quies* in a great measure for his first ten years, 2 *Chr.* 14. 1. till the *Israelites* had recovered themselves from that dreadful Blow given them by *Abijam*, 2 *Chron.* 13. and *Baasha* began to Reign in *Asa's* third Year) but so that there were many private and particular Hostilities practised among them; in which sense the same Phrase is used, *chap.* 14. 30.

17 And * Baasha king of Israel went up against Ju-
* 2 Chr. 16. 1. dah *x*, and built *y* Ramah *z*, that he might not suffer any
16. 2. to go out or come in to Asa king of Judah *a*.

x Perceiving *Asa's* great Success; of which see 2 *Chron.* 14. and 15. and the defection of many of his own Subjects to him upon that occasion, 2 *Chron.* 15. 9. he began to bestir himself, and commenceth a War against him. *y* i. e. Repaired and fortified. *z* A City of *Benjamin*; which either belonged to the Kingdom of *Israel*, from the Di-

vision (as some other places of that Tribe are suppos'd to have done; of which see on 1 *King.* 11. 13.) or belonged to *Judah*, but was now Invaded and taken by *Baasha*, and Fortified. *a* Therefore he chose this place, because it was in the way from his Kingdom to *Jerusalem*, and, as some add, in, or near the straits of the Mountains, where they could easily discover and hinder all Passengers that way.

18 Then Asa took all the silver, and the gold that *were* left *b* in the treasures of the house of the LORD, and the treasures of the kings house, and deliver'd them into the hand of his servants: and king Asa sent them to * Benhadad *c* the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

* 2 Chr. 16. 2.

b These poor Remainders, which either *Shishak* had left at that time, *chap.* 14. 26. or, *Abijam*, or *Asa*, or others, both of *Israel* and *Judah*, had not dedicated; which probably was not inconsiderable, because *Asa* had got great Spoils from *Zerah*, 2 *Chron.* 14. and he and his numerous and prosperous People did at this time express a great Zeal for the House and Worship of God. *c* Wherein he committed three great Faults, amongst many others, First, he Alienated things consecrated to God, without necessity. Secondly, He did this out of Carnal Fear and Distrust of that God whose Power and Goodness he had lately experienced. Thirdly, He did this for an ill intent, to hire him to the breach of his League and Covenant with *Baasha*, v. 19. and to take away part of that Land which by Right, and the special Gift of God, belonged to the *Israelites*.

19 *There is* a league between me and thee, *and* between my father and thy father *d*: behold, I have sent unto thee a present of silver and gold: come, and break thy † *Heb.* go up. league with Baasha king of Israel, that he may † depart from me *e*.

d Whereby it appears, that albeit he was an Adversary to *Israel* all *Solomon's* days, *chap.* 11. 25. yet after the Division of the Kingdoms of *Israel* and *Judah*, he was in League with both of them, either, because his Designs lay upon the enlargement of his Empire other ways; or rather, because he thought it his Wisdom and Interest to leave them to themselves to undo one another by their intestine Wars, and so to prepare the way to his Conquest of both; whereas his invading of either of them might have made up the Breach, and forced them to unite against their common Enemy. And therefore as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity. *e* That being called to defend himself, he may be forced to depart from my Territories.

20 So Ben-hadad hearkned unto king Asa, and sent the captains of the hosts which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth *f*, with all the land of Naphtali.

f The Northern parts of *Baasha's* Kingdom, which were neareſt to his own Kingdom of *Damascus*, and most remote from those parts where *Baasha* was now employed, which were in the most Southern parts of his Dominions.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah *g*.

g Now the Royal City of *Israel*. See *chap.* 14. 17. There he abode to defend his own Kingdoms, and durst not return to oppose *Asa*, left the *Syrian* King should make a second and worse Invasion. So *Asa* met with success in his Ungodly Course, as on the other side good Men sometimes meet with Disappointment in a good Cause and Course. So there is no judging of Causes by Events.

22 Then king Asa made a proclamation throughout † *Heb.* free. all Judah, (none *was* † exempted ..) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded: and king Asa built with them Geba of Benjamin, and Mizpah *h*.

h All sorts of Persons were obliged to come, except those who were disenabled by Age, or Infirmity, or Absence, or by the publick Service of the King and Kingdom in other places. *i* i. e. Repaired and strengthened them, for they were built before. See *Jer.* 41. 9. *Quest.* Why did he not rather perfect the Fortifications of *Ramah* which *Baasha* had begun? *Ans.* Because *Baasha* might have returned and recovered it after wards; and he thought it most convenient that there should be no City nor Fort in that place.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless *i*, in the time of his old age he was diseased in his feet.

i Notwithstanding the great things which he had done, and the Glory and Prosperity which he enjoyed, he felt the effects of Humane Infirmity, and of his own Sins; of which see 2 *Chron.* 16. 12, 13.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and * Jehoshaphat his son reigned in his stead.

* 2 Chr. 17. 1.

25 ¶ And Nadab the son of Jeroboam † began to reign over Israel, in the second Year of Asa king of Judah, and reigned over Israel two years *k*.

Matth. 1. 8. called Asaphus. † *Heb.* reigned.

k Not compleat, as appears from v. 28. and 33.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin *l*.

l i. e. In the Worship of the Calves which his Father had made.

27 ¶ And Baasha the son of Ahijah, of the house *m* of Issachar, conspired against him, and Baasha smote him at Gibbethon, which *belonged* to the Philistines *n*, (for Nadab and all Israel laid siege to Gibbethon)

m i. e. Of the Tribe, which is oft called an *House*, as *Judg.* 10. 9. *Psal.* 135. 20. *Hos.* 1. 7. *n* Who, taking advantage of the Division between *Israel* and *Judah*, had retaken this Town, which belonged to the Tribe of *Dan*, *Jos.* 19. 44. and belonged to the *Levites*, *Jos.* 21. 23. upon whose departure to *Judah*, 2 *Chron.* 11. 14. the Kings of *Israel* seized their Towns and Lands to their own use, as was noted before; which made them so much concerned for this Town, to besiege both now and many Years after this time, *chap.* 16. 15.

28 Even in the third year of Asa *n* king of Judah, did Baasha slay him *o*, and reigned in his stead.

n How this agrees with 2 *Chron.* 16. 1. see in the Notes there. *o* Which he did, not to fulfil God's Threatning, but only to advance himself; and therefore this is called Murder, *Chap.* 16. 7.

29 And it came to pass when he reigned, that he smote all the house of Jeroboam, he left not to Jeroboam any that breathed *p*, until he had destroyed him, according unto * the saying of the LORD *q*, which he spake * Chap. 14. by his servant Ahijah the Shilonite:

p i. e. Any of the Males of that Family. See *Deut.* 20. 16. *Josh.* 10. 40. *q* So God over-ruled *Baasha's* Ambition and Cruelty, to fulfil his own Counsel and Prediction.

30 Because of the sins of Jeroboam which he sinned, and which he made Israel to sin *r*, by his provocation wherewith he provoked the LORD God of Israel to anger.

r So that same wicked Policy which he used to establish the Kingdom in his Family, proved his and their Ruine: which is very frequently the Event of Ungodly Counsels.

31 ¶ Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel *? * See 2 Kings 15.

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah *, twenty and four years. * Ad reigned.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

Jehu prophesyeth against Baasha, 1—7. Elah succeedeth him: Him Zimri slayeth, and succeedeth: He, besieged by Omri, burneth himself, 8—20. Omri prevaileth against Tibni, and is King: Buildeth Samaria: Followeth the Sins of Jeroboam, and dieth, 21—28. Ahab his son succeedeth him: He is more wicked than his Predecessors, 29—33. Hiel buildeth Jericho: and Joshua's Curse is fulfilled in him. 34.

THen the word of the LORD came to Jehu *a* the son of Hanani *b*, against Baasha, saying,

a A Prophet, of whom see more, 2 *Chron.* 19. 2. and 20. 34. *b* Who also was a Prophet, 2 *Chron.* 16. 7.

2 Forasmuch as I exalted thee out of the dust *c*, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger *d* with their sins:

c Out of a low and mean Estate. See 1 *Sam.* 2. 8. *Psal.* 113. 7. *Quest.* How is *Baasha's* Exaltation to the Kingdom ascribed to God, when he got it by Treachery and Cruelty? *Answ.* Though that way or manner of Invading the Kingdom was from himself, and his own wicked Heart; yet the Translation of the Kingdom from *Nadab* to *Baasha* simply considered, was from God, who by his Decree and Providence ordered it, and disposed of all occasions, and of the Hearts of all the Soldiers and People, so that *Baasha* should have opportunity of executing God's Judgment upon *Nadab*; and such success thereupon, that he should get a present and quiet possession of the Kingdom. Nay, the very Act of *Baasha*, to wit, the killing of his Master *Nadab*, was an act of Divine Justice, foretold and appointed by God, *Chap.* 14. 10. And if *Baasha* had done this in Obedience to God's Command, and with a single Design, to execute God's Vengeance threatned against him, it had been no more a Sin, than *Jehu's* Act in killing his Master King *Jehoram*, upon the same account, 2 *King.* 9. But that *Baasha* did this, merely to gratifie his own Pride, or Covetousness, or Malice; this was not from God, but from himself, and therefore is charged upon him as Murder here, v. 7. *d* See on 1 *King.* 14. 9.

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy house * Chap. like * the house of Jeroboam the son of Nebat. 15. 29.

4 * Him that dieth of Baasha in the city, shall the dogs * Chap. eat: and him that dieth of his in the fields, shall the 14. 11. fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, * *are* they not written in the book * 2 Chr. of the chronicles of the kings of Israel? 16. 1.

6 So Baasha slept with his Fathers, and was buried in Tirzah, and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani, came the word of the LORD *e* against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house * Chap. of Jeroboam, and because he * killed him *f*. 15. 29. 2 Kings 10. 17.

e The meaning is, The Message which *came from the Lord to Jehu*, v. 1. &c. was here delivered *by the hand*, i. e. the Ministry of *Jehu*, unto

unto *Baasha*. *Jehu* did what God commanded him in this matter, tho it was not without apparent Hazard to himself. *f* i. e. *Nadab*; who tho he be not expressed, yet is sufficiently understood: 1. By the manifest reference which these Words have to the Murder committed by *Baasha*, which was done upon *Nadab* only, ch. 15. 28. 2. By the foregoing Words, *the House of Jeroboam*; i. e. His Posterity, which was *Nadab*. *Quest.* Why doth God punish him for doing God's Work? *Answ.* 1. Though God appointed, that *Jeroboam's* Family should be cut off; yet he did not give *Baasha* Commission to do it; nor had declared how, or by whom he would do it. 2. *Baasha* did this, not to fulfil God's Will, but his own Lusts. See on ver. 2.

8 In the twentieth and sixth year of Asa king of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, two years *g*.

g One compleat, and part of the other, *ver.* 10. which in Scripture-account is reckon'd for a Year. See above 7. 15. and 15. 25.

9 And his servant Zimri (captain of half *his* chariots *b*) conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza † steward of *his* † Heb. which was over, &c. house in Tirzah *i*.

b i. e. Of all his Military Chariots, and the Men belonging to them: the Chariots for Carriage of necessary things, being put into other, and meaner Hands. *i* Whilst his Forces were elsewhere imployed, v. 15. which gave *Zimri* advantage to exective his Design.

10 And Zimri went in and smote him, and killed him in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, assoon as he sat on his throne, *that* he slew all the house of † 1 Sam. 25. 22. Baasha: he left him * not one that pisseth against a wall, ‖ neither of his kinsfolks, *k* nor of his friends *l*. ‖ Or, both his kinsmen and his friends

k Heb. *Avengers*; to whom it belong'd to Revenge his Death. See *Numb.* 35. 12. *l* His Confidents, and familiar Acquaintance, such as were most likely to hinder his Settlement in the Throne, and to Avenge their Friends Quarrel.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake † *Heb.* by the hand of, &c. against Baasha *m*, † by Jehu the prophet:

m i. e. Thus fulfilling God's Threatning, but either without his knowledge, or meerly for his own ends.

13 For all the sins of Baasha, and the sins of Elah his sons; by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities *n*.

n i. e. Idols, oft called *Vanities*; as *Deut.* 32. 21. 1 *Sam.* 12. 21. *Jer.* 14. 22. because they are but imaginary Deities, and meer *nothings*; 1 *Cor.* 8. 4. having nothing at all of a God in them, and nothing of Power to do either good or hurt.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of * See 2 Kings 14. the kings of Israel *? 15.

15 ¶ In the twenty and seventh year of Asa king of Judah, did Zimri reign seven days in Tirzah: and the people *were* encamped against Gibethon, which *belonged* to the Philistines *o*.

o Which had been besieged before, *Chap.* 15. 27. but, it seems, was then relieved, or afterwards recovered by the *Philistines*; taking the advantage of the Disorders and Contentions which were among their Enemies.

16 And the people *that were* encamped, heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri the captain of the host king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass when Zimri saw that the city was taken, that he went into the palace of the kings house, and burnt the kings house over him *p* with fire, and died;

p Or, *and he burnt*, &c. Either, 1. *Omri* burnt it over *Zimri*; for Pronouns sometimes respect more remote Nouns. Or rather, 2. *Zimri* (to whom both the foregoing and following Words apparently belong) who burnt it upon himself; that neither himself, nor the Royal Palace and Treasures might come into the hands of his insulting Adversary.

19 For his sins *q* which he sinned, in doing evil in the sight of the LORD, in walking in the way of Jeroboam *r*, and in his sin which he did, to make Israel sin.

q i. e. This befell him for his sins. *r* Which he might do, either before his Reign, in the whole course of his Life, which is justly charged upon him, because of his Impenitency: or in the Seven Days of his Reign; in which, he had time enough to publish his Intentions or Decrees, about the continuance of the Worship of the Calves; or to Sacrifice to them, for his good Success, either already obtained, or further desired.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of * See Chap. the chronicles of the kings of Israel *? 14. 19.

21 ¶ Then were the people of Israel divided into two parts *s*: half of the people followed Tibni the son of Ginath, to make him king *t*: and half followed Omri *u*.

s Fell into a Civil War: yet neither this, nor any other of God's dreadful Judgments could win them to Repentance; which is an Evidence of their prodigious Impiety, and Incorrigibleness, and how ripe they were for Ruine. *t* Disdaining that the Soldiers should usurp such a Power over the whole Kingdom, *u* Because they approved the Person, though not the manner of his Election.

22 But the people that followed Omri prevailed *x* against the people that followed Tibni the son of Ginath: so Tibni died *y*, and Omri reigned.

x Partly, because they had the Army on their side; and principally, by the appointment and judgment of God, giving up the *Israelites* to him who was much the worst; v. 25, 26. *y* A violent Death, in the Battel.

23 ¶ In the thirty and one year of Asa king of Judah, began Omri to reign over Israel twelve years *z*: six years reigned he in Tirzah.

z i. e. And he Reigned Twelve Years, not from this 31 Year of *Asa*, for he died in his 38 Year, v. 29. but from the beginning of his Reign, which was in *Asa's* 27 Year, v. 15, 16. So he Reigned four Years in a State of War with *Tibni*, and eight Years peaceably.

24 And he bought the hill Samaria of Shemer, for two talents of silver, and built *a* on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill † Samaria. † *Heb.* Shomron

a To wit, the City; and especially, a Royal Palace, because that at *Tirzah* was burnt, v. 18. * See Chap.

25 ¶ But * Omri wrought evil in the eyes of the 13. 32. LORD, and did worse than all, that *were* before him. * Mic. 6. 16.

26 For he walked in all the way of Jeroboam *b* the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

b &c. Did not only promote the Worship of the Calves, as *Jeroboam* and all his Successors hitherto had done; but did also imitate all *Jeroboam's* other sins; which doubtless were many and great; and peradventure he added this to the rest, that together with the Calves, he Worshipped *Devils*: i. e. other Idols of the *Heathens*, as may be thought from 1 *Cor.* 10. 20. where his Worship of *the Devils*, and of *the Calves* is distinguished. Besides, though he did no more for the substance of the Action, than his Predecessors did; yet he might justly and truly be said to *do worse* than they, because he did it with greater Aggravations, after so many terrible Examples of Divine Vengeance upon the Kings and People of *Israel* for that Sin; or, because he made severer Laws concerning the Calf-Worship; whence we read of *the Statutes of Omri*, *Mich.* 6. 16. or did more industriously and violently execute them, with greater Despight against God, and Malice against his Servants.

27 Now the rest of the acts of Omri, which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria, and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah, began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria, twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD, above all that *were* before him.

31 And it came to pass, † as if it had been a light thing for him *c* to walk in the sins of Jeroboam the son of Nebat; that he took to wife Jezebel *d* the daughter of Ethbaal *e* king of the Zidonians *f*, and went and served Baal *g*, and worshipped him. † *Heb.* was it a light thing? &c.

c As if that Sin were not big enough to express his Contempt of God; as if he thought it below his Wit and Dignity, to content himself with such a Vulgar Fault. But the *Hebrew* runs thus, *Was it a light thing*, &c? i. e. Was this but a small Sin, that therefore he needed to add more Abominations? Where the Question, as is usual among the *Hebrews*, implies a strong Denial; and intimates, That this was no small Sin, but a great Crime; and might have satisfied his wicked Mind, without any Additions. *d* A Woman infamous for her Idolatry, and Cruelty, and Sorcery, and Filthiness. See *Chap.* 18. 4. and 21. 8. 2 *King.* 9. 22. *Revel.* 2. 20. *e* Called *Ithobalus*, or *Ithabalus* in Heathen Writers. *f* So she was of an Heathenish and Idolatrous Race, and such whom the Kings and People of *Israel* were expresly forbidden to Marry. *g* i. e. The Idol which the *Sidonians* Worshipped, which is thought to be *Hercules*: or false Gods: for this Name is common to all such. And this Idolatry was much worse than that of the Calves; because in the Calves they Worshipped the True God; but in these, false Gods or Devils, as is evident from *Chap.* 18. 21.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove *h*; and Ahab did more to provoke the LORD God of Israel to anger, than all the kings of Israel that were before him.

h Against God's express Prohibition, *Deut.* 7. 5.

34 In his days *i* did Hiel the Bethelite *k* build Jericho *l*: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub *m*, * according to the word of the LORD, which * Josh. 6. he spake by Joshua *n* the son of Nun. 26.

i This is here added, 1. As a Character of the time, and an Instance of the Truth and Certainty of Divine Predictions and Comminations, this being fulfilled 800 Years after it was threatned; and withal, as a Warning to the *Israelites*, not to think themselves innocent or safe, because the Judgment threatned against them by *Ahijah*, *Chap.* 14. 15. was not yet executed, though they continued in that

Calf-worship which he condemned: but to expect the certain accomplishment of it in due time, if they perfisted in their Impenitency. Or, 2. As an Evidence of the horrible Corruption of his Times, and of that high Contempt of God which then Reigned. *k* Who lived in *Bethel*, the Seat and Sink of Idolatry, wherewith he was thoroughly leavened. *l* A place seated in the Tribe of *Benjamin*, but belonging to the Kingdom of *Israel*: which place he seems to have chosen for his Buildings; not so much for his own advantage, as out of a contempt of the True God, and of his Threatnings, which he designed to convince of Falshood by his own Experience; and out of an ambitious desire to advance his own Reputation and Interest thereby, by attempting that which he knew his King and Queen too, would be highly pleased with. *m i. e.* In the beginning of his Building, God took away his First-born, and others successively in the progress of the Work, and the youngest when he finished it. And so he found by his own sad Experience, the truth of God's Word, and how vain it was to contend with him. *Qu.* Why did not God rather punish *Hiel* himself? *Answ.* This was a terrible Punishment, to see his Children cut off by Divine Vengeance, before their time, one after another; and all this, for his own folly and rashness. Compare *Jer.* 52. 10. And as for *Hiel* himself, possibly after he had been spared so long, that he might be an Eye-witness of his Sons untimely Deaths; he also might be cut off, though it be not Recorded, as not belonging to the Prophecy here mentioned; or, if not, his present Impunity was his greatest Misery; either, as it continued his Torment in the sad and lasting Remembrance of his Loss and Misery; or as it was a mean to harden his Heart so for greater Judgments, to which he was reserved. *n* Of which, see on *Josh.* 6. 26.

CHAP. XVII.

Elijah foretelleth Ahab that there shall be a great Drought: Is sent to Cherith, where the Ravens feed him. 1——7. *He is sent to Zarephath to a Widow, who feedeth him with Meal and Oil which wasted not.* 8——16. *Her Son dieth, and he raiseth him.* 17——23. *She acknowledgeth him to be a Prophet.* 24.

AND † Elijah *a* the Tishbite *b* who was of the † inhabitants of Gilead *c*, said unto Ahab *d*, * As the LORD God of Israel liveth *e*, before whom I stand *f*, there shall not be dew nor rain *g* these years *h*, but according to my word *i*.

† *Heb.* Elijhu. Luke 4. 25. * is called Elias.

a The most eminent of the Prophets, *Matth.* 17. 3. who is here brought in, like *Melchisedech*, *Gen.* 14. 18. *Heb.* 7. 3. without any mention of his Father, or Mother, or beginning of his Days; like a Man drop't out of the Clouds, and raised by God's special Providence as a Witness for himself, in this most degenerate time and state of things; that by his Zeal, and Courage, and Power of Miracles, he might give some Check to their various and abominable Idolatries, and some reviving to that small number of the Lord's Prophets and People, who yet remained in *Israel*: as we shall see. *b* So called, either from the place of his Birth or Habitation; or for some other reason not now known. *c* Which was the Land beyond *Jordan*. See *Gen.* 31. 21. *d* Having douhtless admonished him of his Sin and Danger before this; and now upon his Obstinacy in his wicked Courses, he proceeds to declare, and execute the Judgment of God upon him. *e* I swear by the God of *Israel*, who is the only True and Living God; whom the gods whom thou hast joined with him, or preferred before him, are dead and useless Idols. *f* Either, 1. Whose Minister I am, (as this Phrase is oft used, as *Numb.* 3. 6. *Deut.* 10. 8. and 17. 12. and 18. 5.) not only in general, but especially in this Threatning, which I now deliver in his Name and Authority, and not from my own Imagination or Passion. Or, 2. Who is now present with me, and a Witness of what I say; and let him punish me severely, if I speak not the Truth. *g* This was a Prediction, but was seconded with his Prayer, That God would verifie it; as it is Recorded, *Jam.* 5. 17. And this Prayer of his was not voluntary, and malicious; but necessary, and (all things considered) truly Charitable; that by this sharp and long Affliction, God's Honour, and the Truth of his Word and Threatnings (which was now so horribly and universally contemned) might be Vindicated; and the *Israelites* (whom their present Imp[illegible]sperity had hardned in their Idolatry) might hereby be an[illegible]e their own Wickedness, and the Vanity of their Calve[illegible] and other Idols; and their Dependance upon God, and the necessity of returning to the True Religion. *h i. e.* These following Years, which were three and an half, *Luk.* 4. 25. *Jam.* 5. 17. *i i. e.* Until I shall declare, That this Judgment shall cease, and shall pray to God for the Removal of it.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee East-ward, and hide thy self by the brook Cherith *k*, that *is* before Jordan.

k Thus God rescues him from the Fury of *Ahab* and *Jezabel*, who, he knew, would seek to destroy him. *Qu.* Why did not *Ahab* seize upon him immediately upon these words? *Answ.* 1. This must be ascribed to God's over-ruling Providence, who hath the Hearts of all Men in his hands; and hath oft protected his Prophets and Servants in such cases. 2. He might say this not by word of Mouth, but by Letter and Message sent to him; as that word is sometimes used, as *Exod.* 18. 6.

4 And it shall be, *that* thou shalt drink of the brook, and I have commanded *l* the Ravens *m* to feed thee there.

l i. e. I have decreed or appointed. Or, *I shall command, i. e.* effectually move them, by Instincts and Inclinations, which I shall put into them, which shall be as forcible with them, as a Law or Command is to Men. God is said to *command* both Brute Creatures, as *Ioph.* 9. 3. *Jonah* 2. 10. and senseless things; as *Job* 38. 11, 12. *Psal.* 74. 23. *Isa.* 5. 6. and 45. 12. when he causeth them to do the things which he intends to effect by them. *m* Which he names, and chuseth for this work; partly, to succour the Prophets Faith against humane Infirmity, by the credibility of the thing, there being many Ravens in those parts, and those delighting to reside near Brooks of Water; and that sort of Creatures being apt and accustomed to seek Provisions, and to carry them away to the places of their abode: and partly, to shew his Care and Power in providing for the Prophet by those Creatures, which are noted for their Greediness, in monopolizing Provision to themselves; and for their Malignity and Unnaturalness towards their own Young; that by this strange and noble Experiment he might be taught to trust God in those many and great Difficulties to which he was likely to be exposed. *Obj.* The Ravens were unclean, *Levit.* 11. 15. *Answ.* They were Unclean for Meat, but not for the Touch. But howsoever that Ceremonial Law was over-ruled by necessity, and by the Law-givers Dispensation.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh *n* in the morning *o*, and bread and flesh in the evening *p*: and he drank of the brook.

n Not raw, but boiled by the Ministry of some Angel or Man, and left in some place or places till the Ravens came for it: in all which, there is nothing incredible, considering the Power and Providence of God. *o p i. e.* For Dinner and Supper, according to the Custom. See *Gen.* 43. 25. *Ruth* 2. 14. *Luk.* 14. 12. *Act.* 10. 9, 10.

7 And it came to pass † after a while *q*, that the brook dried up *r*, because there had been no rain in the land.

† *Heb.* at the end of days. Gen. 4. 3. and 38. 12. 1 Sam. 14. 24. 2 Sam. 14. 26.

q Heb. *At the end of days*; *i. e.* of a Year; for so the word *days* is often used, as in *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. and 27. 7. And this seems to be a convenient time for the drying up of the Brook, which was gradually dried up. And so this agrees well with *Chap.* 18. 1. *in the third Year*: of which, see the Notes there. *r* God so ordering it, partly for the Punishment of those *Israelites* who lived near it, and had hitherto been refreshed by it: partly, for the Trial and Exercise of *Elijah*'s Faith, and to teach him to depend upon God alone, not on any Creature for his Support: and partly, to shew his own allsufficiency in providing for his People.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to *Zarephath *s*, which *belongeth* to Zidon *t*, and dwell there: behold, I have commanded a widow-woman there to sustain thee.

* Luk. 4. 26. Sarepta.

s A City between *Tyrus* and *Sydon*, called *Sarepta* by St. *Luke*, *Chap.* 4. 26. by *Pliny* and others. *t* To the Jurisdiction of that City, which therefore was inhabited by *Gentiles*. See *Luke* 4. 25. And God's providing for his Prophet, first, by an Unclean Bird, and then by a *Gentile*, whom the Jews esteemed Unclean, was a notable Presage of the Calling of the *Gentiles*, and of the Rejection of the Jews. *u i. e.* Appointed or Provided, as before, *ver.* 4. for that he had as yet no Revelation or Command of God about it, appears from *ver.* 12.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her *x*, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

x Knowing by Divine Suggestion, that this was the woman designed.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand *y*.

y Which he said only to try her, and to make way for what follows.

12 And she said, *As* the LORD thy God liveth *z*, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruse: and behold, I *am* gathering two sticks *a*, that I may go in, and dress it for me and my son, that we may eat it, and die *b*.

z By which she discovers, That though she was a *Gentile*, yet she owned the God of *Israel* as the True God. *a i. e.* A few sticks, that number being oft used indefinitely for any small number, both in Scripture, as *Hos.* 6. 2. and by other Authors. *b* For having no more Provision, we must needs perish with Hunger. For though the Famine was only in the Land of *Israel*, yet the Effects of it were in *Tyre* and *Sidon*, which were fed by the Corn of that Land. See *Act.* 12. 20. Or the same Famine might be in those parts also; the chief cause of the Famine, to wit, the Worship of *Baal*, being common to both places.

13 And Elijah said unto her, Fear not; go, *and* do as thou hast said: but make me thereof a little cake first *c*, and bring *it* unto me, and after make for thee and for thy son.

c Which he requires as a trial and exercise of her Faith, and Charity, and Obedience, which he knew God would graciously and plentifully reward; and so this would be a great Example to encourage others to the practice of the same Graces upon like occasions.

14 For thus saith the LORD God of Israel *d*, The barrel of meal *e* shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD † sendeth rain upon the earth.

† Heb. giveth.

d In whom I perceive thou trustest. *e i. e.* The Meal of the Barrel. An Hypallage or Metonymy. So *the cruse of oil* for *the oil of the cruse*.

15 And she went and did according to the saying of Elijah *f*: and she, and he, and her house did eat || *many* *days* *g*.

|| Or, a full year.

f Giving Glory to the God of *Israel*, by believing his Prophet. *g i. e.* A long time, even above two Years: See *Chap.* 18. 1. Heb. *days*; *i. e.* a full Year; as *ver.* 7. namely, before the following Event about her Son happened, and the rest of the time of the Famine after it.

16 *And* the barrel of meal wasted not *h*, neither did the cruse of oil fail, according to the word of the LORD, which he spake † by Elijah.

† Heb. by the hand of.

h God still Creating new, as fast as the old was spent.

17 ¶ And it came to pass after these things, *that* the son

son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath *i* left in him.

i Or, *no Soul*, or *Life*, as this *Hebrew* Word oft signifies; *i. e.* He died, as is manifest from the following Verses. See also *Heb.* 11. 35.

18 And she said unto Elijah, What have I to do with thee *k*, O thou man of God? art thou come unto me *l* to call my sin to remembrance *m*, and to slay my son?

k Wherein have I injured or provoked thee? Or, Why didst thou come to Sojourn in my House, (as the following Words seem to explain these) if this be the Fruit of it? They are Words of a troubled Mind, favouring of some rashness and impatience. *l* Didst thou come for this end, that thou mightest severely observe my Sins, and by thy Prayers bring down God's just Judgment upon me, for them, as thou hast for the like cause brought down this Famine upon the Nation? *m* Either, 1. To my remembrance; that I should by this dreadful Judgment be brought to the knowledge and remembrance of my Sins, which have procured it. Or rather, 2. To God's Remembrance; for God is oft said in Scripture, to *remember Sins*, when he punisheth them; and to *forget* them, when he spares the Sinner. See 2 *Sam.* 16. 10. Have I instead of the Blessing which I expected from thy presence, met with a Curse?

19 And he said unto her, Give me thy son *n*. And he took him out of her bosom, and carried him up into a loft *o*, where he abode, and laid him upon his own bed.

n Into mine Arms. *o* A private place, where he might more freely and fully pour out his Soul to God, and use such Gestures or Methods, as he thought most proper, without any offence or observation.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow, with whom I sojourn, by slaying her son *p*?

p A Prayer full of powerful Arguments. Thou art *the Lord*, that canst revive the Child: and *my God*; and therefore wilt not, do not deny me. She is a *Widow*, add not Affliction to the Afflicted; deprive her not of the great Support and Staff of her Age: She hath given me kind Entertainment: Let her not fare the worse for her kindness to a Prophet, whereby wicked Men will take occasion to reproach both her, and Religion.

21 And he † stretched himself upon the child *q* three times, and cried unto the LORD *r*, and said, O LORD my God, I pray thee let this childs soul come † into him again.

† Heb. measured. † Heb. in to his inward parts.

q Not as if he thought this could contribute any Warmth or Life to the Child; but partly, to express, and withal to increase his Grief for the Child's Death, and his Desire of its reviving; that thereby his Prayers might be more fervent, and consequently, more prevalent with God: and partly, that it might appear, That this Miracle, tho wrought by God alone, yet was done for the sake of *Elijah*, and in answer to his Prayers. Compare 2 *King.* 4. 34. *Josh.* 9. 6. *Act.* 20. 10. *r* First, he stretched himself, then he prayed, and that for Three times successively. *s* By which it is evident, That the Soul was gone out of his Body, and therefore doth subsist without it after Death. Compare *Gen.* 35. 18. This was a great Requeft; but *Elias* was incouraged to make it; partly, by his Zeal for God's Honour, which he thought was concerned in it, and would be eclipsed by it: partly, by the experience which he had of his prevailing Power with God in Prayer: and partly, by a Divine Impulse moving him to desire it.

22 And the LORD heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know *t* that thou *art* a man of God, and *that* the word of the LORD in thy mouth *is* truth *u*.

t Now I am assured of that concerning which I began upon this sad occasion to doubt. *u* That the God whom thou professest, is the True God; and the Doctrine and Religion which thou Teachest, is the only True Religion: and therefore henceforth I wholly renounce the Worship of Idols.

CHAP. XVIII.

Elijah in the extremity of Famine is sent to Ahab: meeteth good Obadiah, 1——7. *Chargeth him to certifie the King of his coming: He bringeth Ahab to him,* 8——16. *He reproveth Ahab and the Congregation: By Fire from Heaven convinceth Baal's Prophets: They are slain,* 17——40. *Elijah by Prayer obtaineth Rain: Runs before Ahab to Jezreel.* 41——46.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year *a*, saying, Go shew thy self unto Ahab *b*, and I will send rain upon the earth *c*.

a Either, 1. From the time when he went to hide himself by the Brook *Cherith*; Six Months before which time the Famine might begin, tho it was not yet come to extremity. And so this being in, or towards the end of the third Year, it makes up these Three Years and Six Months, *Jam.* 5. 17. Or, 2. From the time of his going to *Sarepta*, which probably was a Year after the Famine begun; See on *Chap.* 17. 7. and so this might be in the middle of the Third Year, which also makes up the Three Years and Six Months. *b* To acquaint him with the Cause of this Judgment, *ver.* 18. and to advise him to remove it, and upon that condition to promise him Rain. *c* According to thy Word and Prayer, which thou shalt make for it. Thus God takes care to maintain the Honour and Authority of his Prophet, and in Judgment remembers Mercy to *Israel* for the sake of the Holy Seed yet left among them, who suffered in this common Calamity.

2 And Elijah went to shew himself unto Ahab *d*: and *there was a* sore famine in Samaria.

d Wherein he shews a strong Faith, and resolute Obedience, and invincible Courage, that he durst at God's Command run into the Mouth of this raging Lion; which was a degree of Martyrdom.

3 And Ahab called † Obadiah which *was* † the governour of *his* house *e*: (now Obadiah feared the LORD greatly *f*:

† *Heb.* Obadiahu. † *Heb.* over his house.

e Being valued by *Ahab* for his great Prudence and Fidelity, and therefore indulged as to the Worship of the Calves and *Baal*. *f* *Quest.* How could he and some other *Israelites* be said to *fear the Lord*, when they did not go up to *Jerusalem* to Worship, as God had commanded? *Answ.* Although they seem not to be wholly excusable in this neglect, because they should have preferred God's Service before their Worldly Commodity, according to the good Example of the Priests and Levites, and the generality of the Godly People who did so, 2 *Chron.* 11. 13, 16. yet because they Worshipped God in Spirit and Truth, and performed all Moral Duties to God and their Brethren, and abstained from Idolatry, and being kept from *Jerusalem* by violence, they thought necessity, and the apparent Hazard of their Lives, would excuse them from Ceremonial Services; and God bare with their Infirmity herein.

4 For it was *so*, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets *g*, and hid them by fifty in a cave, and fed them *h* with bread and water *i*)

† *Heb.* he cut off. *g* bel.

g Which Name is not only given to such as are endowed with an extraordinary Spirit of Prophecy, but to such Ministers as devoted themselves to the Service of God in Preaching, Praying, Praising God, and the like, as 1 *Sam.* 10. 10, 11, 12. and in this place compared with *ver.* 22. where *Elijah* saith, *I only remain a Prophet of the Lord*, to wit, strictly so called; and *Matth.* 10. 41. 1 *Cor.* 12. 28, 29. and 14. 29. *h* With the Hazard of his own Life, and against the King's Command; as wisely considering, that no Command of an Earthly Prince could over-rule the Command of the Supreme Lord, the King of Kings, or discharge him from those Acts of Piety to God, and Charity to Men, which God's Law indispensably required. *i* Either properly; which was a great kindness in those Circumstances: or figuratively, *i. e.* with Meat and Drink.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks *k*: peradventure we may find grass to save the horses and mules alive, † that we lose not all the beasts.

† *Heb.* that we cut not off *our* beasts.

k About which, Grass was most probably to be found in that great Drought.

6 So they divided the land between them, to pass throughout it. Ahab went one way by himself *l*, and Obadiah went another way by himself.

l Not daring to trust any other, *Obadiah* excepted, left being bribed by such as had Grass for their own use, they should not give him a true Account.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face *m*, and said, *Art* thou that my lord Elijah?

m By this profound Reverence, shewing his great Respect and Love to him.

8 And he answered him, I *am*: go tell thy lord *n*, Behold, Elijah *is here*.

n *Ahab*: whom, though a very wicked Man, he owns for *Obadiah*'s *Lord* and King; thereby instructing him, that he did well in owning him as such; and that the Wickedness of Kings doth not exempt their Subjects from Obedience to their Lawful Commands.

9 And he said, What have I sinned *o*, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

o Wherein have I so offended God, and thee, that thou shouldest inflict this punishment upon me, and expose me to certain ruin by this means?

10 *As* the LORD thy God liveth, there is no nation or kingdom *p*, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not *q*.

p To wit, near to his own, where he could in reason think that *Elijah* had his chiefest. Nothing is more frequent than to understand General Expressions with such Limitations. *q* Not that he could force other Kingdoms to take an Oath, but that by his Persuasions he prevailed with the chief Persons in several Kingdoms for his Satisfaction to swear that they did not know of *Elijah*'s being among them. Which was not hard for him to obtain. For *Ahab* was a great Prince, and had a great Interest among the Neighbouring Kings. The King of *Tyre* was his Father-in-law; the King of *Moab* Tributary to him; *Jehoshaphat*, his Friend and Relation, to whom the King of *Edom* was Tributary. We read also of *all the Kings of Arabia*, and of *all the Kings of the Hittites*, and of *Syria*, 1 *King.* 10. 15, 29. which as they corresponded with *Solomon*, so how far they might be Allied to, or Confederate with *Ahab*, we know not; nor what Articles or Agreements were between him and them, among which this might be one, That they should deliver up to one another all their Fugitive or Banished Subjects upon Demand; which might give sufficient ground for his desire or expectation of this Oath. *Quest.* How then could *Elijah* lie hid in the House of the Widow of *Sarepta*? *Answ.* That might easily be, either, because she her self, or at least others, did not know particularly who he was; or, because she used all possible Care to conceal him, her Conscience and Interest both obliging her so to do; or because God secured him there.

11 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from

from thee, that the Spirit of the LORD *r* shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me *t*: but I thy servant fear the LORD from my youth *u*.

r The Holy Ghost; to whom the Inspiration and Conduct of the Prophets is commonly ascribed in Holy Scripture, as *Isa.* 48. 16. and 61. 1. *Matth.* 4. 1. *Act.* 16. 6, 7. who might do this either immediately by his own Power, or by an Angel, or by a strong Wind. † Such transportations of the Prophets having doubtless been usual before this time, as they were after it. See 2 *King.* 2. 16. *Ezek.* 3. 12, 14. *Mat.* 4. 1. *Act.* 8. 39. *s* Either as a cursed Impostor that hath deluded him with vain Hopes: or rather, because I did not forthwith seize upon thee, and bring thee to him to receive punishment. *u* He speaks not these, nor the following Words, in way of vain boasting; but only for his own necessary vindication and preservation, that he might move the Prophet to pity and spare him, and not put him upon that hazardous action; which yet he was resolved to do, if the Prophet peremptorily required it.

13 Was it not told my lord, what I did when Jezebel slew the prophets of the LORD? how I hid an hundred men of the LORDS prophets by † fifty in a cave, and fed them with bread and water?

† Heb. fifty, fifty.

14 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts *x* liveth, before whom I stand, I will surely shew my self unto him to day.

x The Lord of all the Creatures, which are called God's *Hosts*, *Gen.* 2. 1. *Deut.* 4. 19. *Psal.* 103. 21. and 148. 2. and are all subject to his Command. He mentions this Title as his Shield, under the Protection whereof he did, and durst venture to come into *Ahab*'s Presence.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass when Ahab saw Elijah, that Ahab said unto him, *Art* thou he * that troubleth Israel *y*?

* Act. 16. 20.

y Have I at last met with thee, O thou great Disturber of my Kingdom, the Author of this Famine, and of all our Disquiets and Calamities?

18 And he answered, I have not troubled Israel, but thou and thy fathers house *z*, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

z These Calamities are not to be imputed to my Passions, but thine and thy Fathers Wickedness, which God punisheth by this means. He answered him thus boldly, because he spoke and acted in God's Name, and for his Honour and Service, whose Vassal *Ahab* was.

19 Now therefore send *a, and* gather to me all Israel *b* unto mount Carmel *c*, and the prophets of Baal *d* four hundred and fifty, and the prophets of the groves *e* four hundred, which eat at Jezebels table.

a To wit, Messengers, that this Controversie between thee and me may be decided, the true Cause of these heavy Judgments discovered and removed. That so this Plague may be removed. *b* By their Deputies, or Heads, or Representatives, that they may be witnesses of all our Transactions. *c* Not that *Carmel* in *Judah*, 1 *Sam.* 15. 12. but another in *Issachar* by the Mid-land Sea, *Jos.* 19. 26. *Jer.* 46. 18. which he chose as a very convenient place, being not far from the Center of his Kingdom, to which all the Tribes might conveniently resort, and at some good distance from *Samaria*, that *Jezebel* might not hinder his Design; and a very high Mountain, *Amos* 9. 3. and that upon the Sea, whence he might have the opportunity to discover the Rain at its first approach, which he did, *ver.* 42, &c. *d* Which were dispersed in all the parts of the Kingdom. *e* Which attended upon those *Baals* or Idols which were worshipped in the Groves, which were near the Royal City, and much valued and frequented by the King and the Queen, 1 *King.* 14. 13. and 16. 33. 2 *King.* 13. 6. and therefore were maintained at the Queens Charges.

20 So Ahab *f* sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

f He complied with *Elijah*'s motion; partly, because it was so fair and reasonable, that he could not refuse it with Honour, nor without the Discontent of all his People, this being proposed in order to their Deliverance from this terrible Famine; partly, because the Urgency of the present Distress made him willing to try all means to remove it; partly from a Curiosity of seeing some extraordinary Events; and principally, because God inclined his Heart to close with it.

21 And Elijah came unto all the people, and said, How long halt ye between two ‖ opinions *g*? If the LORD *be* God *h*, follow him *i*: but if Baal *k*, * *then* follow him: And the people answered him not a word *l*.

‖ Or, thoughts. * See Josh. 24. 15.

g Why do you not make straight Paths with your Feet, as the Phrase is, *Heb.* 12. 13? Why do you walk so lamely and unevenly, being so unsteddy in your Opinions and Practices, and doubting whether it is better to Worship God or *Baal*? *h* Whom you pretend to Worship in the Calves, 2 *King.* 10. 16, 31. compare *Exod.* 32. 4. *i* Worship him, and him only, and that in such place and manner as he hath commanded you, and not by the Calves. *k* If *Baal* can prove himself to be the True God. *l* Being convinced of the reasonableness of his Proposition; taught by Experience, that *Jehovah* had sent this Judgment, and that *Baal* could not remove it, which had staggered them in their Opinion about *Baal*; yet not daring to disown *Baal*, for fear of the Displeasure of the King, then present.

22 Then said Elijah unto the people, I, *even* I only remain *m* a prophet of the LORD; but Baals prophets *are* four hundred and fifty men.

m To wit, here present, publickly to own and plead the Cause of God; for he opposeth himself only to *Baal*'s 450 Prophets, because they only were present; the Prophets of the Groves, being, it seems, not permitted by *Jezebel* (through her Pride, or Obstinacy, or Care, and Kindness to them) to go thither. See *Chap.* 22. 6. As for the other Prophets of the Lord, many of them were slain by *Ahab* or *Jezebel*, others banished, or hid in Caves.

23 Let them therefore give us two bullocks *n*, and let them chuse one bullock for themselves *o*, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay it on wood, and put no fire *under*:

n He attempts the Decision of this Controversie, not by God's Word, which was either rejected, or despised, or grossly neglected, by the generality of that People; but by a Miracle, to which all that had common Sense must needs submit. *o* Which they judge best and fittest for their purpose.

24 And call ye on the name of your ‖ gods, and I ‖ will call on the Name of the LORD: and the God that answereth by fire *p*, let him be God. And all the people answered and said, † It is well spoken.

‖ Or, God. † Heb. The word is good.

p I.e. That shall consume the Sacrifice by Fire sent from Heaven; which the People knew the True God used to do, as *Genesis* 4. 4. *Judges* 6. 21. and 13. 20. *q* Even the *Baalites* themselves; partly, because they could not without great reproach to themselves and *Baal*, refuse so equal a motion; and partly, because they were confident of *Baal*'s Power and Divinity, having probably had some Experiments of supernatural and prodigious Events done in the Worship of *Baal* by God's just and wise Permission, for the hardening of that Apostatical and wicked People in their Idolatry; as God hath in several Ages for the like reason suffered lying Wonders to be wrought by the Devil, whom they worshipped in and by their Idols.

25 And Elijah said unto the prophets of Baal, Chuse ye one bullock for your selves, and dress *it* first, for ye *are* many *r*: and call on the name of your ‖ gods, but put no fire *under*.

‖ Or, God.

r And I am willing to give you the precedency. This he did, partly, because if he had first offered, and God had answered by Fire, as he knew that he would do; *Baal*'s Priests would have been discouraged, and upon some Excuse (which would easily be accepted in regard of the King's Authority, and the Favour which they had with the People) would have desisted from making the trial on their part; and partly, because the Disappointment of the Priests of *Baal*, of which he was well assured, would notably prepare the way for the Peoples more diligent attention unto his Words and Actions, and cause them to entertain the Prophets good Success with more Admiration and Affection; and this coming last, would leave the greater Impression and Relish upon their Hearts. And this they accepted, because they might think, that if *Baal* did answer them first, which they presumed he would, the People would be so confirmed and heightned in their Opinion of *Baal*, that they by the King's Assistance might murder *Elijah* before he came to his Experiment.

26 And they took the bullock which was given them, and they dressed *it* *t*, and called on the name of Baal from morning *u* even until noon, saying, O Baal, ‖ hear us. But *there was* no voice, nor any that ‖ answered. And they ‖ leapt upon the altar *x* which was made *y*.

‖ Or, answer. ‖ Or, leaped up and down at the altar.

s Which being chosen by them, *v.* 25. was now put into their Hands by those who had the Beasts in their Custody, till they were taken away for Sacrifice. *t* Cut it in pieces, and laid the parts in or upon the Wood. *u* From the time of the Morning-Sacrifice; which advantage *Elijah* suffered them to take for their Sacrifice. *x* Or, *over the altar*: which might easily be done, the Altar being low, and suddenly made for the present use. Or rather, *beside* (as the *Hebrew* (al) oft signifies) *the altar*: or, *before it*. They used some superstitious, unusual, and disorderly Gestures, either pretending to be acted by the Spirit of their God, and to be in a kind of Holy Rage, and Religious Extasie; or, in way of Devotion to their god; which they might borrow from the Practice of their Progenitors, who, amongst other things, used Dancing in God's Service and Presence, as *Exod.* 15. 20. and 32. 19. *Judg.* 21. 21. 2 *Sam.* 6. 14. *y* Heb. *which he made*: Either, *First, Elias*; which some think was already made, though the making of it be not mentioned till afterwards, *ver.* 31. and that it was their Design, by leaping upon his Altar, to overthrow it. Or rather, Secondly, *Ahab* on their behalf; or, any other Person: that being only an *Hebraism*, the Third Person Active, being put for the Passive Verb, as our Translators well render it.

27 And it came to pass at noon *z*, that Elijah mocked them *a*, and said, Cry † aloud: for he *is* a god, either ‖ he is talking, or he † is pursuing, or he is in a journey *b*, or peradventure he sleepeth, and must be awaked.

† Heb. with a great voice. ‖ Or, is meditating. † Heb. hath a pursuit.

z When they had long tried all means in vain. *a* Derided them and their gods, which were indeed, and had now proved themselves to be ridiculous and contemptible things. By this example we see, that all jesting is not unlawful, but only that which intrencheth upon Piety and good Manners. See on *Eph.* 5. 4. *b* He is employed about some other business, and hath not leisure to mind you: for being a god of a small and narrow Understanding, he cannot mind two things at once, and you are immodest and unreasonable to expect it from him.

28 And they cried aloud *c*, and cut themselves after their manner with knives and lancers *d*, till † the blood gushed out upon them.

† Heb. pourcles blood of them.

c As if *Elias* had spoken the truth, and their god needed rowzing. *d* Mingling their own Blood with their Sacrifices; as knowing by experience, that nothing was more acceptable to their *Baal* (which was indeed the Devil) than Humane Blood; and hoping hereby to move their god to pity and help them. And this indeed was the Practice of divers Heathens in the Worship of their false gods, as is manifest both from Scripture, as *Levit.* 19. 28. *Deut.* 14. 1. 1 *King.* 18. 28. and

and from the express Testimonies of *Plutarch*, *Lucian*, *Apuleius*, and many others.

29 And it came to pass, when mid day was past, and † Heb. had prophesied *e* until the *time* of the † offering of the *evening* sacrifice *f*, that *there was* neither voice, nor any to answer, nor any † that regarded *g*.

† Heb. prophesying. † Heb. attention.

e I.e. Praised, and prayed unto, and worshipped their God; for so the word *prophesying* is used, 1 *Sam.* 10. 10. and 19. 20, &c. 1 *Chron.* 25. 2, 3. *Matth.* 7. 22. 1 *Cor.* 11. 4. and 14. 5, 6. &c. *f* Heb. *of the Sacrifice*, which being here opposed to the time of their offering, which was the morning, *ver.* 26. must needs be meant of the Evening Sacrifice; of which see *Exod.* 29. 39. &c. which is called *the Sacrifice*, by way of Eminency, because it was more solemn, and publick, and frequented, than the Morning Sacrifice; of which divers Reasons may be given. See *Exod.* 12. 6. *Psal.* 141. 2. *Act.* 3. 1. *g* Heb. *there was no attention*: Either, First, Of their god, who was so far from answering, that he did not mind any of their Words and Actions. Or, Secondly, Of the People, who were nowtired out with so long attention and expectation; and therefore more readily deserted them, and approached to *Elijah* and his Altar, at his Call, *v.* 30.

30 And Elijah said unto all the people, Come near unto me *h*. And all the people came near unto him; and he repaired *i* the altar of the LORD *k that was* broken down *l*.

h Come away from these impudent Deceivers to me, and expect from me what Satisfaction you desire. *i* Which by the Peoples help was quickly done; the Materials being all ready, and very slightly put together, only for the present occasion. *k* Which had been built therefore by some of their Ancestors for the offering of Sacrifice to the God of *Israel*, which was frequently done in High-Places, of which this was none of the least eminent ones: but being for some time neglected, it needed Reparations. *l* Either, First, By the Priests of *Baal* at this time, who leaped upon it to that end: of which see on *ver.* 26. Or rather, Secondly, By some of the *Baalites*, out of their Enmity to the True God, whose Temple, because they could not reach, they shewed their Malignity in destroying his Altars, *ch.* 19. 14.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob *m*, unto whom † Gen. 32. 28. the word of the LORD came, saying, * Israel shall be thy name *n*.

* 2 King. 17. 34.

m This he did, partly, to renew the Covenant between God and all the Tribes, as *Moses* did, *Exod.* 24. 4. Partly, to shew, that he prayed and acted in the Name, and for the Service of the God of all the *Patriarchs*, and of all the Tribes of *Israel*, and for their good: and partly, to reach the people, that though the Tribes were divided as to their Civil Government, they ought all to be united in the Worship of the same God, and in the same Religion. *n* Which *Jacob* was graciously answered by God when he prayed to him, and was honoured with the glorious Title of *Israel*, which noted his prevalency with God and Men. And I, calling upon the same God, doubt not of a like gracious Answer; and if ever you mean to have your Prayers granted, you must not seek to *Baal* for it, who, as you now see, neither hears nor regards his most devout Worshippers; but unto the God of *Jacob*; and if you would recover the Honour which was once conferred upon *Jacob*, and continued a long time to his Posterity, you must return to that God from whom you are revolted.

32 And with the stones he *o* built an altar *p* in the Name of the LORD *q*: and he made a trench about the altar, as great as would contain two measures *r* of seed.

o With the assistance of the People, who readily yielded their helping hand. *p* Which, though generally forbidden, he might do, because he did it by the command and suggestion of God, who can dispence with his own Laws, and upon apparent and urgent necessity, and for a work of great mercy, (to which even by God's Command the Ceremonial Laws must give place, *Hos.* 6. 6. *Mar.* 2. 27.) even for the conversion of the *Israelites*, whom it was impossible to bring to the Altar of *Jerusalem* at this time. *q* By the Authority of God, and for his Worship. *r* I.e. Two third parts of an Ephah: which shews that the Trench was of a competent largeness.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water *s*, and * pour *it* on the burnt-sacrifice, and on the wood *t*.

* See Judg. 6. 20.

s Which they could quickly fetch, either from the River *Kishon*; or, if that was dried up, from the Sea; both which were at the foot of the Mountain. See *Jer.* 46. 18. *t* This he did, to make the Miracle more glorious, and more unquestionable, and so more successful.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

† Heb. went.

35 And the water † ran round about the altar, and he filled the trench also with water.

36 And it came to pass, at the time of the offering of the *evening* sacrifice *u*, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day, that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things *x* at thy word *y*.

u Which time he chose, that he might unite his Prayers with the Prayers of the Godly Jews at *Jerusalem*, who at that time assembled together to pray. *Act.* 3. 1. *x* Brought this famine, scattered the People hither, and done what I have done, or am doing here. *y* Not in compliance with my own Passions, but in Obedience to thy Command, as thy Agent and Minister. For that action of shutting up Heaven, and that of killing the Priests of *Baal*, must needs expose him to great Envy and Reproach; which made this publick Vindication necessary, as it was also effectual, being witnessed from Heaven.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart *z* back again *a*.

z That they may feel so powerful and sudden a change in their Hearts, that they may know it is thy Work, and the effect of thy Grace to them, and in them. Or, *when thou hast turned*, &c. or, *because thou*, &c. So the Particle *Vau* is oft used; and the Sense is, That they may know thee to be the True God, by the effects of thy Divine Power, in converting their Hearts, and that in so miraculous a way, and in answer to my Prayers. *a* Unto thee, from whom they have revolted.

38 Then the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces *b*: and they said, The LORD, he *is* the God; the LORD, he *is* the God *c*.

b In way of acknowledgment and adoration of the True God. *c* He alone; and *Baal* is a dull and senseless Idol. And they double the words, to note their abundant satisfaction and assurance of the Truth of their Assertion.

40 And Elijah said unto them *d*, ‖ Take the prophets of Baal, let not one of them escape: and they took them, and Elijah brought them down to the brook Kishon *e*, and slew them there *f*.

‖ Or, apprehend.

d He takes the opportunity, whilst the peoples Hearts were warm with the fresh sense of this great Miracle. *e* That their Blood might be poured into that River, and thence conveyed into the Sea, and might not defile the Holy Land. *f* *Quest.* How could *Elijah* do this, seeing he was but a private Person? *Answ.* First, He had no doubt the Consent of all the Heads of the People, who were here assembled; and of the King too, who durst not resist the universal Torrent, and could not deny that they were Impostors, and worthy of Death; and probably was by the Prophet assured of Rain when this was done. *Answ.* Secondly, As these Idolatrous Priests were manifestly under a Sentence of Death, passed upon such by the Sovereign Lord of Life and Death, *Deut.* 13. and 17. So *Elijah* had sufficient Authority to execute it, as being a Prophet, and an extraordinary Minister of God's Vengeance against Sinners, now especially when the Magistrate so grossly neglected his Duty therein.

41 ¶ And Elijah said unto Ahab, Get thee up *g*, eat and drink *h*, for *there is* ‖ a sound of abundance of rain *i*.

‖ Or, a noise of rain.

g From the River, where the King and he had been present at the slaughter of *Baal*'s Priests, to thy Tent: which probably was pitched on the side of *Carmel*. *h* Take Comfort, and refresh thy self: for neither the King, nor any of the People could have any leisure to eat, being wholly intent upon the decision of the great Controversie. *i* The Rain is as certainly and speedily coming, as if I did actually see it, or hear the Noise which it makes. God's Wrath is now appeased, and thou shalt have no cause to repeat of this days Work.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel *k*, and he cast himself down upon the earth, and put his face between his knees *l*,

k Where he might secretly and ardently pour out his Prayers unto God; and whence he might look towards the Sea, and discern when the Rain was coming. *l* He either sate, or rather, kneeled upon his Knees, and then cast down his Face to the Ground between his Knees; either, in token of profound Reverence and Humility; or, out of Fervency of Spirit, which oft disposeth Men to uncouth Gestures, which at other times, or in other Men, would be ridiculous; but in them and in that case, are usual and allowed; or, that turning away his Eyes from all outward Objects, he might be more intent and earnest upon his Work, or pray to God without Distraction.

43 And said to his servant, Go up now *m*, look towards the sea *n*. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times *o*.

m Whilst I continue praying. *n* Whence Clouds and Vapours usually arise. *Elijah* desired to have timely notice of the very first appearance and signification of Rain, not out of Vanity or Ambition, but that *Ahab* and the People might know that it was obtained from *Jehovah* by the Prophets Prayers, and thereby be confirmed in the True Religion. *o* Let us not be dejected for some Disappointments, but continue to wait upon God, who will answer me, and that speedily.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a mans hand. And he said, Go up, say unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain stop thee not.

† Heb. Tye, or, bind.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel *p*.

p Not that in *Judah*, *Jos.* 15. 56. but another City in the border of *Issachar* and *Manasseh*, *Jos.* 19. 18.

46 And the hand of the LORD was on Elijah *q*, and he girded up his loyns *r*, and ran before Ahab *s*, † to the entrance of Jezreel.

† Heb. till thou come to Jezreel.

q God gave him more than natural and ordinary strength, whereby he was enabled to outrun *Ahab*'s Chariot, and that for so many Miles together. *r* That his Garments, which were then long, might not hinder him. See 2 *King.* 4. 29. and 9. 1. *s* Partly, to shew how ready he was to honour and serve the King, if he did not exalt himself above or against God: partly, that by this humble and self-denying Carriage, it might appear, that what he had done was not from Envy, or Ambition, or Humane Passion, but only from a just Zeal for God's Glory: partly, that by his Presence with the King, and his Courtiers

Courtiers who attended upon him, he might animate and oblige them to proceed in the well-begun Reformation of Religion: and partly, to demonstrate, that he was neither ashamed of, nor afraid for what he had done, tho' he knew how *Jezebel* would resent it, but durst venture himself in the midst of his Enemies, as being confident of the Divine Power and Protection.

CHAP. XIX.

Elijah threatned by Jezebel flees to Beer-sheba: Is comforted by an Angel, 1—8. At Mount Horeb complaining to God, he is strengthned by a special Revelation, 9—14. Is sent to anoint Hazael, Jehu, and Elisha, 15—18. Elisha followeth Elijah, 19—21.

AND Ahab told Jezebel *a* all that Elijah had done, and withal how he had slain all the prophets *b* with the sword.

a For his Vindication, and her Satisfaction. *b* To wit, of *Baal*; not of the Groves, who were not present, as may be gathered from *chap.* 18, 19, 22. and 22. *c*.

2 Then Jezebel sent a messenger unto Elijah *c*, saying,
* Ruth 1. 17. * So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow at this time *d*.

c She gives him notice of it before-hand: partly, out of the height of her Spirit, as scorning to kill him secretly and surreptitiously, and resolving to make him a publick Sacrifice: partly, out of her Impatience, till she had breathed out her Rage, which she could do speedily, when it required some time and preparation to seize him, who was now so much esteemed and favoured by all the People: partly, because she supposed, that he who had the confidence to come thither (where, it seems, she was at this time) would still have the same Confidence to stay there, and be obliged in honour to maintain his ground: and principally, from God's all-disposing Providence, that so he might have an opportunity of escaping. *d* So far was she from being changed by that most evident Miracle, that she persists in her former Idolatry, and adds to it a mad and monstrous Confidence, that in spight of God she would destroy his Prophet.

3 And when he saw that, he arose, and went for his life *e*, and came to Beersheba, which *belonged* to Judah *f*, and left his servant there *g*.

e i. e. To save his life: or, *according to his soul*, or *mind*. Whereby it may be intimated, that he did not flee from *Jezreel by the hand* or direction *of the Lord*, by which he came thither, *ch.* 18. 46. but because of his own fear and apprehension of danger. For this may seem to be an act of humane frailty. For God had brought him hither, and his Presence might seem very necessary here to incourage and ingage the King and People to go on to destroy the Priests of the Groves, and to purge out Idolatry; and his withdrawing, as we see, did discourage all the rest, and occasioned their return to Idolatry again; and, having had such a late and ample experience of God's all-sufficiency in protecting him against the King and 450 of *Baal*'s Priests, and the current of the People incensed against him for the Famine, he had little reason to fear the Threats of an impotent Woman, whom God could cut off in a moment. But *Elias was a man subject to like Passions as we are*, Jam. 5. 17. which probably is said with respect to his fear and discontent, manifested here and *ver.* 4. And *left he should be exalted above measure* (which was also *Paul*'s case, 2 *Cor.* 12. 7.) for his eminent Gifts, and Graces, and miraculous Works, God saw fit to withdraw his Grace, and to leave him to himself, that he might be sensible of his own impotency and sinfulness, and might not dare to take any part of God's Honour to himself. *f* Either, First, To the Tribe of *Judah*, according to the first Division; for *Simeon*'s part, in which *Beersheba* was, was afterwards taken out of it. Or, Secondly, to the Kingdom of *Judah*. *g* Partly, that he might abide there in safety; and partly, that he should wait there till his return; partly, because he would not expose him to those Perils and Hardships which he expected: and partly, because he desired Solitude, that he might more freely converse with God.

4 ¶ But he himself went a days journey into the wilderness *h*, and came and sat down under a juniper-tree: and he * requested † for himself *i* that he might die, and said, *It is* enough *k*, now, O LORD, take away my life: for I *am* not better than my fathers *l*.
* Jona 4. 3, 8.
† Heb. for his Life.

h The vast Wilderness of *Arabia*. He durst not stay in *Judah*, tho' good *Jehoshaphat* Reigned there, because he was Allied to *Ahab*, and was a Man of an easie temper, whom *Ahab* might circumvent, and either by force or art seize upon *Elijah*. *i* Heb. *for his life*, or *his soul*, that it might be taken away from his Body. Or, *with his soul*, as it is *Isa.* 26. 9. *i. e.* He desired it heartily or fervently. Which he did not only for his own sake, that he might be freed from his great Fears and Troubles; but especially from his Zeal for God's Glory, which he saw was and would be dreadfully eclipsed by the relapse of the *Israelites* into Idolatry, and by *Elijah*'s Death, if it should be procured by the hands of *Jezebel*, or of the Worshippers of *Baal*: and therefore he wished to die in Peace, and by the Hand of God. *k* I have lived long enough for thy Service, and am not like to do thee any more Service; neither thy Words nor Works are like to do any good upon these unstable and incorrigible People. *l* That I should continue in Life, when other Prophets who have gone before me, have lost their Lives by *Jezebel*, or other Persecutors.

5 And as he lay and slept under a juniper-tree, behold then, an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his † head: and he did eat and drink, and laid him down again.
Heb. Bolster.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise, *and* eat, because the journey *is* too great for thee *m*.

m i. e. Above thy strength, now especially when thou art faint, and weary, and fasting.

8 And he arose, and did eat and drink, and went in the strength of that meat *n* * forty days and forty nights, unto * Horeb *o* the mount of God.
* See Deut. 9. 9, 18. Matth. 4. 2.

n God giving that Food a far greater and more durable vertue than ordinary. *o* He wandred hither and thither for 40 days, till at last he came to *Horeb*, which in the direct Road was not above 3 or 4 days Journey.

9 ¶ And he came thither unto a cave, and lodged there: and behold, the word of the LORD *came* to him, and he said unto him, What dost thou here *p*, Elijah?

p A tacit Reproof. This is not thy proper place, nor the station in which I set thee, which was in *Israel*, to turn that back-sliding People, to which end I gave thee my help, and would have proceeded to assist thee further, if thou hadst continued there. Nor did I give thee those excellent Gifts to lie idle in this Wilderness, but to employ them for thy People's Good, whom now thou hast deserted, and art come hither, not by my Command, but through thy own Fear and Cowardise.

10 And he said, I have been very jealous for the LORD God of hosts *q*: for the children of Israel have forsaken thy covenant, thrown down thine altars *r*, and slain thy prophets with the sword: and * I, *even* I only am left *s*, and they seek my life to take it away *t*.
* Rom. 11. 3. Cap. 18. 22.

q I have not been wholly wanting to my Vocation, but have executed my Office with Zeal for God's Honour and Service, and with the hazard of my own Life; and am fled hither, not being able to endure to see the Dishonour done to thy Name by their obstinate Idolatry and Wickedness. *r* Those which were erected for thy Worship in High-Places, which they did not destroy, because they were to be abolished by thy Command, *Deut.* 12. but out of meer contempt and opposition against thee, and therefore they suffered the Altars of *Baal* to stand. *s* To wit, of all thy Prophets, I mean, which do boldly and publickly plead thy Cause: for the rest of thy Prophets who are not slain, hide themselves, and dare not appear to do thee any Service. *t* I despair of doing them any good: for instead of receiving my Testimony, they hunt for my Life.

11 And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by *u*, and a * great and strong wind rent the mountains, and brake in pieces the rocks *x* before the LORD; *but* the LORD *was* not in the wind *y*: and after the wind an earthquake; *but* the LORD *was* not in the earthquake.
* Exod. 14 & 33.

u Either, First, By his Harbingers: for, as it follows, the *Lord was* not yet there. Or, Secondly, Himself. And so this is a brief and general Description of the thing, after which the manner of it is particularly explained. *x* Whereby he both prepares *Elijah* to receive this Discovery of God with greatest Humility, Reverence, and Godly Fear; and signifies his Almighty and Irresistible Power, to break the hardest Hearts of the *Israelites*, and to bear down all opposition that was or should be made against him in the Discharge of his Office. *y* THE Lord did not vouchsafe his Special and Gracious Presence to *Elijah* in that Wind, where he confidently expected him: which possibly was, Either, First, To qualifie the excessive Fervour and Passion of *Elijah*, which mixed it self with his Zeal for God, and to make him more mild in his Censures, and more meek and patient in waiting for the Conversion of *Israel*; wherein he might sooner expect God's Presence and blessed Success, than in the Storm of Anger or Impatience. Or, Secondly, To teach him not to wonder if God did not accompany his terrible Administration at Mount *Carmel* with the Presence of his Grace, to turn the hearts of the *Israelites* to himself, as he desired, but God for wise and just Reasons saw fit to deny.

12 And after the earthquake, a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice *z*.

z Wherein it is implied, That God was present. Which peradventure was to insinuate, that God would do his Work in and for *Israel* in his own time, *not by might or power, but by his own Spirit*, *Zech.* 4. 6. which moves with a powerful, but yet with a sweet and gentle Gale.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle *a*, and went out, and stood in the entring in of the cave *b*: and behold, *there came* a voice unto him, and said, What dost thou here, Elijah *c*?

a Through Horror and Dread of God's Presence, being sensible that he was neither worthy nor able to endure the sight of God with open face, Compare *Gen.* 16. 13. with *Exod.* 3. 6. *b* Which God commanded him to do; and as he was going towards the mouth of the Cave, he was affrighted and stopped in his course, by the dreadful Wind, and Earthquake, and Fire; and, when these were past, he prosecutes his Journey, and goeth on to the mouth of the Cave, and there stands still. Or, the words may be rendred, *After* (as *Vau* is elsewhere used) *he was gone out, and standing in the mouth of the cave*: which may be mentioned as the reason why he covered his Face, because now he wanted the shelter of the Cave. *c* What before he spake by an Angel, he now speaks to him again immediately.

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only am left, and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way *d* to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria *e*.

d By which thou camest; for so in part lay the way from *Horeb* to *Damascus*. *e Anoint*: Either, First, Figuratively, *i. e.* appoint or declare him King; which was done, 2 *King.* 8. 12. For this Word is oft used of them who were never anointed with Oil, *Psal.* 45. 7. *Isa.* 45. 1. and 61. 1. *Zech.* 4. 14. *Dan.* 9. 24. Or, Secondly, Properly; which

which might be done, though it be not related. Again, *anoint*, either, by thy self; or, by another: for so he anointed *Jehu* by *Elisha*, 2 *King.* 9. 1, 6.

16 And * Jehu the son of Nimshi *f* shalt thou anoint *to be* king over Israel: and * Elisha *g* the son of Shaphat of Abel-Meholah, shalt thou anoint *to be* prophet in thy room.
* 2 King. 9. 2, 3. * Luk. 4. 27. called Eliseus.

f i. e. His Grand-son, for he was *the son of Jehoshaphat*, 2 *King.* 9. 2. *g* Whom he constituted Prophet, by casting his Mantle over him, here, v. 19.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay *h*.

h Here the order of times seems to be perverted: for *Elisha* was Prophet before *Jehu* or *Hazael* were Kings, and *Hazael* was King before *Jehu*. But that is of no moment as to the substance of the thing threatned, which is only this, That one or other of these should infallibly execute God's Judgments upon the Apostatical *Israelites*. *Elisha* is said to *slay* them, either, because he slew those 42 Children, 2 *King.* 2. 24. besides others whom upon like occasions he might destroy; or, because he by God's appointment inflicted the Famine, 2 *King.* 6. 31. or rather, by the Sword which came out of his mouth, as *Isa.* 49. 2. *Revel.* 1. 16. and 19. 15, 21. by his Cutting-Prophecies and Threatnings of God's Judgments: the Prophets being said to *pull down and to destroy* what they only declare and foretel shall be pulled down, &c. *Hazael* began to slay them before *Jehu* was King, 2 *King.* 8. 28. though his Cruelty was much increased afterward, 2 *King.* 10. 32. and 13. 1, 2, 3. and *Jehu* destroyed those whom *Hazael* did not, as King *Joram* himself, and *Ahaziah*, and his 42 Brethren, 2 *King.* 9. 24, 27. and 10. 14. all the near Relations of wicked *Ahab*.

18 * Yet ‖ I have left *i me* seven thousand *k* in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him *l*.
* Rom. 11. 4. ‖ Heb. I will cause.

i Or, *I have reserved* to my self; I have by my Grace kept from the common Contagion: therefore thou art mistaken to think that thou art left alone, or that the People are universally corrupted. Or, *I will reserve*, from the slaughters last mentioned, and from *Jezebel*'s Rage. *k* Either, definitely so many: or rather, indefinitely, for many thousands; the number of *seven* being oft used for a great number, as *Lev.* 26. 18. *Psal.* 12. 6. *Mic.* 5, 5. *Zech.* 3. 9. *Luk.* 17. 4. For it is altogether improbable that all the *Israelites*, except 7000, did worship *Baal*: except *Baal* be here Synecdochically put for all their Idols, and the Calves among others. *l i. e.* All those who have not worshipped *Baal*, nor professed Reverence or Subjection to him: which Idolaters did to their Idols, by bowing the Knee, *Rom.* 11. 4. compare *Rom.* 14. 11. *Phil.* 2. 10. and by kissing them, or by kissing their Hand with their Mouth, before them, and in respect to them; of which mention is made both in Scripture, as *Job* 31. 26, 27. *Hos.* 13. 2. compare *Psal.* 2. 12. and in *Pliny*, *Apuleius*, and other profane Authors. And God chuseth these Expressions here, to teach men, that it is not sufficient to deny inward Veneration of Mind and Heart to Idols, unless they do also forbear all outward significations of Worship or Reverence to them; and that he will own none for his People that do otherwise.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke of *oxen* before him, and he with the twelve *m*: and Elijah passed by him, and cast his mantle upon him *n*.

m Who had twelve Ploughs going, whereof eleven were managed by his Servants, and the last by himself; according to the simplicity and humility of those ancient times, in which Men of good Worth and Estate submitted themselves to the meaneset Employments. *n* By that Ceremony conferring upon him the Office of a Prophet, which God was pleased to accompany with the Gifts and Graces of his Spirit, wherewith he endowed and qualified him for it. The Mantle was the usual Habit of the Prophets. See 2 *King.* 1. 8. *Zech.* 13. 4. But whether he did also Anoint him, is uncertain. See the Note on *ver.* 16.

20 And he left the oxen, and ran after Elijah *o*, and said *p*, Let * me, I pray thee, kiss my father and my mother *q*, and *then* I will follow thee. And he said unto him, † Go back again *r*; for what have I done to thee *s*?
* Matth. 8. 21, 22. † Heb. Go, return.

o Being powerfully moved by God's Spirit to follow *Elijah*, and wholly to give up himself to his Function. *p* Or, *but he said*: or, *yet he said*. *q i. e.* Bid them farewell by the usual Ceremony. See *Gen.* 29. 11. and 31. 28. *Act.* 20. 37. *r* And take thy leave of them, as thou desirest, and then return to me again. *s* Either, First, To hinder thee from performing that Office. That Employment to which I have called thee, doth not require an Alienation of thy Heart from thy Parents, nor the total neglect of them. Or, Secondly, To make such a Change in thee, that thou shouldst be willing to forsake thy Parents, and Lands, and All, and desire only this Liberty to go and bid them farewel, that thou mayst follow me. Whence comes this marvellous Change? It is not from me, who did only throw my Mantle over thee; but from an higher Power, even from God's Spirit, which hath changed thy Heart, and consecrated thee to thy Prophetical Office: which therefore it concerns thee vigorously to execute, and wholly to devote thy self to it.

21 And he returned back from him *t*, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen *u*, and gave unto the people *x*, and they did eat: then he arose, and went after Elijah, and ministred unto him.

t From *Elisha* to his Parents; whom when he had seen and kissed, he returned to the Field where *Elijah* was. *u i. e.* With the Wood belonging to the Plow, &c. to which more was added, as occasion required. But that he burned, to shew his total relinquishing of his former Employment. *x i. e.* He made thereof a Feast for his Servants who had been Ploughing with him, and for him, and his other Friends and Neighbours who came to take their leave of him. Hereby he shewed how willingly and joyfully he forsook all his Friends, that he might serve God in that high and honourable Employment.

CHAP. XX.

Benhadad not content with Ahab's Homage, besiegeth Samaria, 1—12. By the Direction of a Prophet the Syrians are twice beaten: and Benhadad hides himself, 13—30. The Syrians submits themselves, and Ahab maketh a Covenant with Benhadad, 31—34. The Prophet by a Parable reproveth Ahab: and denounceth Judgments against him, 35—43.

AND Ben-hadad *a* the king of Syria gathered all his host together *b*, and *there were* thirty and two kings *c* with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

a Called *Adad* by *Josephus*, and *Ader* by the LXX, and *Adores* by *Justin*; such Changes of Names being usual in their Translations into other Languages, and by other Authors. *b* To War against *Israel*: wherein his Design was to amplifie the Conquests which his Father had made, *chap.* 15. 20. but God's Design was to punish *Israel* for their Apostacy and Idolatry. *c* Petty Kings, such as were in *Canaan* in *Joshua*'s time, who indeed were no more than Governours of Cities or small Territories. These were either Subject or Tributary to *Benhadad*, or hired by him.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,

3 Thy silver and thy gold *is* mine *d*, thy wives also and thy children, *even* the goodliest *are* mine.

d I challenge them as my own, and accordingly expect to have them forthwith delivered into my Possession, if thou expectest Peace with me.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have *e*.

e I do so far comply with thy Demand, that I will own thee for my Lord, and my self for thy Vassal and Tributary; and will hold my Wives, and Children, and Estate, as by thy Favour, and with an Acknowledgment. But it is not likely that he would deliver up his Wives and Children into the *Barbarians* hand, or that his proud and imperious Wife *Jezebel* would permit him to do so.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives, and thy children *f*:

f Although I did before demand not only the Dominion of thy Treasures, and Wives, and Children, as thou mayst seem to understand me, but also the Propriety and actual Possession of them; wherewith I would then have been contented:

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is † pleasant in thine eyes, they shall put *it* in their hand, and take *it* away *g*.
† Heb. desirable.

g Yet now I will not accept of those Terms, but together with thy Royal Treasures, I expect all the Treasures of thy Servants or Subjects; nor will I wait till thou deliver them to me, but I will send my Servants into the City, and they shall have free Liberty and Power to search out and take away all which they desire, and this to prevent Fraud and Delay; and then I will grant thee a Peace.

7 Then the king of Israel called all the elders of the land *h*, and said, Mark, I pray you, and see how this *man* seeketh mischief *i*: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and † I denied him not *k*.
† Heb. I kept not back from him.

h Whose Counsel and Concurrence he now desires in his Distress. *i* Though he pretended Peace, and a Friendly Agreement upon these Terms propounded, it is apparent by those Additional Demands, That he intends nothing less than our utter Ruin. *k* I granted his Demands in the sense before mentioned.

8 And all the elders, and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do *l*. And the messengers departed, and brought him word again.

l If I would do it, I cannot, because my People will not suffer it.

10 And Ben-hadad sent unto him, and said, * The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that † follow me *m*.
* Chap. 19. 2.
† Heb. are at my feet.

m If I do not assault thy City with so potent and numerous an Army, that shall turn all thy City into an heap of Dust, and shall be sufficient to carry it all away, though every Soldier take but one handful of it: See the like Bnaft, 2 *Sam.* 17. 13.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness*, boast himself, as he that putteth it off *n*.
† Heb. Word.

n Do not Triumph before the Fight and Victory, for the Events of War are uncertain.

12 And it came to pass, when *Benhadad* heard this † message (as he was drinking, he, and the kings in the ‖ pavilions) that he said unto his servants, ‖ Set *your selves in array*. And they set *themselves in array* against the city.
Or, Tents. Or, Place the Engines. And they placed Engines.

o Put your selves and Engines in order, to make the Assault.

13 ¶ And behold, there † came a prophet unto
† Heb. approached.

Ahab king of Israel, saying, Thus saith the LORD *q*, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD *r*.

p Who having hid himself before, now ventures to come to *Ahab*, having this welcome Message in his Mouth. *q* God, though forsaken and neglected by *Ahab*, prevents him with his gracious Promise of Help: partly, That *Ahab* and the Idolatrous *Israelites*, might hereby be fully convinced and won to God, or left without all Excuse: and partly, that *Benhadad's* intolerable Pride, and Contempt of God, and of his People, might be repressed and punished: and partly, that the remnant of his Prophets and People who were involved in the same Calamity with the rest of the *Israelites*, might be preserved and delivered.

r And not *Baal*, because I will deliver thee, which he cannot do.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the || young men of the princes of the provinces *s*. Then he said, Who shall † order the battel? And he answered, Thou *t*.

|| Or, Servants. † Heb. bind, or tie.

s Not by Old and Experienced Soldiers, but by those Young Men; either the Sons of the Princes, and great Men of the Land, who were generally sled thither for Safety; or their Pages, or Servants that used to attend upon them; who are bred up delicately, and seem unfit for the business. *t* Partly to encourage the Young Men to Fight couragiously, as being in the Presence of their Prince: and partly, that it might appear, that the Victory was wholly due to God's gracious and powerful Providence, and not to the Valour or Worthiness of the Instruments.

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Israel *u*, *being* seven thousand *x*.

u Either, 1. All the Men; for they only went out to Battel; and the rest of the Men might be consumed with the Sword or Famine, or other Judgments: Or rather, 2. All the Men of War, or all that were fit to go out to War; all, except those whom their Age, or Infirmity, or other sufficient Causes excused. *x* Which number may possibly be noted with respect unto those 7000, commended *chap.* 19. 18. for whose sakes principally God gave this deliverance.

16 And they went out at noon *y*: but Benhadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

y When they were eating, and drinking, and secure from all fear and expectation of an Assault.

17 And the young men of the princes of the provinces went out first, and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive *z*.

z He bids them not Fight, for he thought they needed not to strike one stroke; and that the *Israelites* could not stand the first brunt.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man *a*: and the Syrians fled *b*, and Israel pursued them: and Benhadad the king of Syria escaped on an horse, with the horsemen.

a i. e. Him who came to Fight with him, or to seize upon him, as *Benhadad* had commanded. *b* Being amazed at the unexpected and undaunted Courage of the *Israelites*, and being struck with a Divine Terror.

21 And the king of Israel went out *c*, and smote the horses and chariots *d*, and slew the Syrians with a great slaughter.

c i. e. Proceeded further in his March, and Fought against them. *d* i. e. The men that fought from them, or belonged to them: for so *Horses* and *Chariots* are sometimes taken. See on 1 *Sam.* 13. 5.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thy self, and mark, and see what thou doest *e*: for at the return of the year *f* the king of Syria will come up against thee.

e Consider what is fit and necessary for thee to do by way of Preparation, or Prevention. *f* Next Year about this time, when the Season comes of going forth to Battel: of which see 2 *Sam.* 11. 1. 1 *Chron.* 20. 1. 2 *Chron.* 36. 10.

23 And the servants of the king of Syria said unto him *g*, Their gods *are* gods of the hills, therefore they were stronger than we: but let us fight against them in the plain *h*, and surely we shall be stronger than they.

g They suppose that their gods were no better than the *Syrian* gods (which the Idolatry of the *Israelites* had given them too great Cause to imagine) and that there were many gods who had each his particular Charge and Jurisdiction; which was the Opinion of all Heathen Nations, That some were gods of the Woods, others of the Rivers, and others of the Mountains; and they fancied these to be the latter, because the Land of *Canaan* was a mountainous Land, *Deut.* 12. 2. And the great Temple of their God at *Jerusalem* stood upon an Hill, and so did *Samaria*, where they had received their last Blow: or because the *Israelites* did generally chuse High Places for the Worship of their gods. It is observable, that they do not impute their ill Success to their Negligence, and Drunkenness, and bad Conduct, or Cowardize, of which they were really guilty; nor to the Valour of the *Israelites*; but to a Divine Power, which indeed was visible in it. *h* Wherein there was not only Superstition, but Policy; because the *Syrians* most excelled the *Israelites* in Horses, which are most serviceable in plain Ground.

24 And do this thing, Take the kings away every man out of his place *i*, and put captains *k* in their rooms.

i Who being of softer Education, and less experienced in Military Matters, were less fit for his Service; and being many of them but Mercinaries, and therefore less concerned in his good Success, would be more negligent and cautious in venturing themselves for his good. *k* i. e. Experienced Soldiers of his own Subjects, who will faithfully obey the Commands of the General (to which the Kings would not so readily yield) and use their utmost Skill and Valour for their own Interest and Advancement.

25 And number thee an army, like the army † that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkned unto their voice, and did so.

† Heb. like the army that fell.

26 And it came to pass at the return of the year, that Benhadad numbred the Syrians, and went up to Aphek † to fight against Israel.

† Heb. to the War

l Not that in *Judah*; of which, *Josh.* 13. 4. and 15. 53. but that which is in *Asher*; of which, *Josh.* 19. 30. *Judg.* 1. 31. nigh unto which, was the great Plain of *Galilee*. And this seems to be one of those Cities which *Benhadad's* Father had taken from *Israel*, *ver.* 34. Here also the *Syrians* might retreat, if they should be worsted.

27 And the children of Israel were numbred, and || were all present *m*, and went against them *n*: and the children of Israel pitched before them *o*, like two little flocks of kids *p*: but the Syrians filled the country.

|| Or, were victualled.

m i. e. All the Forces of the *Israelites* were here gathered together, to oppose the *Syrians*: so if those had been conquered, all had been lost. *n* Being persuaded, and encouraged so to do; partly, to prevent the mischiefs of a Siege in *Samaria*, and the waste of all the rest of their Country: and partly, by the remembrance of their former Success, and an expectation of the same Assistance from God again. *o* Probably upon some hilly Ground, where they might secure themselves, and watch for Advantage against their Enemies; which may be the reason why the *Syrians* durst not assault them before the Seventh Day *ver.* 29. *p* i. e. Few, and Weak, and Heartless; being also for convenience of Fighting, and that they might seem to be more than they were, divided into Two Bodies.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said *q*, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye shall know that I *am* the LORD *r*.

q Which he knew, either by common Report, strengthned by their present Choice of a Plain Ground for the Battel: or rather, by Revelation from God, who discovereth their Secret Counsels, 2 *King.* 6. 12. *r* To wit, The Universal Lord of all Places, and Persons, and Things.

29 And they pitched one over against the other seven days, and *so* it was, that in the seventh day the battel was joined, and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek in the city, and the wall *s* fell upon twenty and seven thousand of the men that were left: and Benhadad fled, and came into the city *t*, || † into an inner chamber *u*.

|| Or, from chamber to chamber. † Heb. to a chamber, within a chamber.

s Or, *the Walls* (the Singular Number, for the Plural; than which, nothing more frequent) of the City; or of some great Castle, or Fort, in, or near the City, in which they were now fortifying themselves; or of some part of the City where they lay. Which might possibly happen through Natural Causes; but most probably, was effected by the mighty Power of God, then sending some sudden Earthquake, or violent Storm of Wind, which threw down the Wall, or Walls upon them; or doing this by the Ministry of Angels. Which cannot be incredible to any Man, except to him that denies the Truth of all the Miracles Recorded in the Old and New Testament; which being Attested, many of them, by Jews and Heathens, it is the height of Folly and Impudence to deny. For if ever Miracle was to be wrought, now seems to have been the proper time, and season for it; when the Blasphemous *Syrians* denied the Sovereign and Infinite Power of God, and thereby in some sort obliged him, for his own Honour, to give a Proof of it; and to shew, That he was the God of the Plains, as well as of the Mountains; and that he could as effectually destroy them in their strongest Holds, as in the open Fields; and make the very Walls, to whose Strength they trusted for their Defence, to be the Instruments of their Ruine. But it may be further observed, that it is not said, That all these were killed by the Fall of this Wall; but only that *the wall fell upon* them, Killing some, and Wounding others; as is usual in those cases. Nor is it necessary, that the Wall should fall upon every individual Person; but it is sufficient to justifie this Phrase, if it fell upon the main Body of them; for the Words in the *Hebrew* run thus, *the Wall fell upon* 27000 (*not of the men that are left*, as we render it, but) *which were left* of that great Army. *t* Either, 1. Out of the Fields, as the rest of his Army did. Which is distinctly, and particularly noted of him, because he was the most eminent Person in it, and the Head of it. Compare the Title of *Psal.* 18. Or, 2. At, and from the noise and report of that terrible Fall of the Wall, or Walls; which possibly might be in the outside, or Suburbs of the City; from whence he fled further into the City. *u* Or, *a chamber, within a chamber*; where he supposed he might be hid, till he had an opportunity of making an Escape, or of obtaining Mercy.

31 ¶ And his servants said unto him, Behold, now, we have heard that the kings of the house of Israel *are* merciful kings *x*: let us I pray thee, put sackcloth on our loins, and ropes upon our heads *y*, and go out to the king of Israel, peradventure he will save thy life.

x More

x More merciful than others, because that Religion which they had professed, taught them Humanity, and obliged them to shew Mercy. *y* As a testimony of our sorrow, for undertaking this War; and that we have justly forfeited our Lives for it, which we submit to their Mercy.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee let me live. And he said, *Is* he yet alive? he *is* my brother *z*.

z I do not only freely Pardon him, but Honour and Love him as my Brother.

33 Now the men did diligently observe, whether *any thing would come* from him, and did hastily catch *it a*: and they said, Thy brother Benhadad *b*. Then he said, Go ye, bring him: then Benhadad came forth to him; and he caused him to come up into the chariot.

a Or, *they took that* Word *for a good token, and made haste and snatched it* (i. e. that Word) *from him*, i. e. from his Mouth; they repeated the Word again, to try whether the King would own it, or it only dropt casually from him; or *made haste to know, whether it was from him*: i. e. Whether he spoke this from his Heart, or only in Dissimulation or Design: for it seemed too good News to be true. *b* Understand, *liveth*: for that he enquired after, *v.* 32.

34 And *Benhadad* said unto him, The cities which my father took from thy father *c*, I will restore, and thou shalt make streets *d* for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with *this* covenant *e*. So he made a covenant with him, and sent him away.

c Either, 1. From *Baasha*, Chap. 15. 20. whom he calls *Ahab's Father*, because he was his Legal Father; i. e. His Predecessor. Or, 2. From *Omri*; in whose time, it seems, he made a successful Invasion into the Land of *Israel*, and took some more of the Cities, and *Aphek* amongst the rest; though it be not elsewhere Recorded in Scripture. *d* Or, *Markets*, &c. places where thou mayst either receive the Tribute which I promise to pay thee, or exercise Judicature upon my Subjects in case of their Refusal. Or *ouslets* (as the LXX render it) *in or into Damascus*; i. e. Some strong Fort near *Damascus*, which might curb the Kings of *Damascus*, and keep them from attempting any other Invasion into the Land of *Israel*. *e* He takes no notice of his Blasphemy against God; nor of the vast Injuries which his People had suffered from him, but only minds his own Grandure, and the advancement of his Power.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour *f* in the word of the LORD *g*, Smite me *h*, I pray thee. And the man refused to smite him *i*.

f Or, Brother, another Son of the Prophets. *g* In the Name, and by the Command of God, whereof doubtless he had informed him. *h* So as to wound me, *ver.* 37. He speaks what God commanded him, though it was to his own hurt; by which Obedience to God, he secretly reproacheth *Ahab's* Disobedience in a far easier matter. And this the Prophet by God's appointment desires, that looking like a wounded Soldier, he might have the more free access to the King, and discourse with him: which it was very hard for a Prophet to obtain, the sort of Men being hateful to *Ahab*, *Chap.* 22. 8. and to his Courtiers. *i* Not out of Contempt of God's Command, but most probably, in tenderness and compassion to his Brother.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a * lion found him, and slew him *k*.

* Chap. 13. 24.

k If the Punishment seem too severe for so small a Fault, let it be considered; 1. That Disobedience to God's Express Command, especially when it is delivered by a Prophet, is a great Sin, and no less than Capital, *Deut.* 18. 19. 2. This Fault was much worse in a Prophet, who very well knew the Authority of God's Commands, and this way or manner of Publishing them. 3. We cannot judge of the Case, because this Man might be guilty of many other hainous Sins unknown to us, but known to God; for which, God might justly cut him off: which God chose to do upon this occasion, that by the severity of this Punishment of a Prophet's Disobedience, proceeding from pity to his Brother, he might teach *Ahab* the greatness of his Sin, in sparing him through foolish pity, whom by the Laws of Religion, and Justice, and Prudence, and common Safety, he should have Cut off, and what Punishment he might expect for it.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, † so that in smiting he wounded *him*.

† Heb. smiting and wounding.

38 So the prophet departed, and waited for the king by the way, and disguised himself *l* with ashes *m* upon his face.

l That he might sooner gain Access to the King, and Audience from him. See on *ver.* 35. *m* Whereby he changed the Colour of it. Or, *with a vail*, or *cloth*, or *hand*; (as the *Hebrew* Doctors understand the Word) whereby he might seem to have bound up his Wound, which probably was in his Face; for it was to be made in a very conspicuous place, that it might be visible to *Ahab* and others.

39 And as the king passed by, he cried unto the king: and he said *n*, Thy servant went out into the midst of the battel, and behold, a man *o* turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life *p*, or else thou shalt † pay a talent of silver.

† Heb. Weigh.

n This following Relation is not an Untruth, but a Parable; an usual way of Instruction in the Eastern parts, and ancient Times, and most fit for this occasion, wherein an obscure Prophet was to speak to a great King; whose Ears were tender, and impatient of a down-right Reproof, and exceeding Partial in his own Cause; who by this Artifice is made to condemn himself, before he was aware of it, and so forced to receive the Prophet's just Sentence with more Patience and Moderation: Compare, 1 *Sam.* 12. and 14. *o* My Commander or Superior, as the manner of his Expression here following sheweth. *p* Thou shalt die in his stead; as below, *ver.* 42. Comp. *Exod.* 21. 23.

40 And as thy servant was busie here and there, † he was gone. And the king of Israel said unto him, So *shall* thy judgment *q be*, thy self hast decided it.

† Heb. he was not.

q i. e. Thy Sentence; or the Sentence against thee: thou must perform the Condition to which thou didst submit. Either suffer the one, or do the other.

41 And he hasted, and took the ashes away from his face: and the king of Israel discerned him that he *was* one of the prophets *r*.

r Either 1. By his Face, which was known either to the King, or to some of his Courtiers there present. Or, 2. By the change of the manner of his Address to him, which now was such as the Prophets used.

42 And he said unto him, Thus saith the LORD, * Because thou hast let go out of *thy* hand a man † whom I appointed to utter destruction, therefore thy life shall go for his life *s*, and thy people for his people *t*.

* Chap. 22. 37.

† Heb. of my Curse.

s *Quest.* What was the great Sin of *Ahab* in this Action, for which God so severely punisheth him? *Answ.* The great Dishonour hereby done to God, in suffering so horrid a Blasphemer, *ver.* 23. to go unpunished, which was contrary to an express Law, *Levit.* 24. 16. *Obj.* What is this to *Benhadad*, seeing that Law concerned *Israelites* only? *Answ.* It reached both to them that were *born in the land*, and (as is there expressed) *unto strangers* that were among them, and in their Power, which was *Benhadad's* case; for God had delivered him into *Ahab's* hand, for his Blasphemy, as he promised to do, *v.* 28. by which act of his Providence, especially compared with that Law, it was most evident, that this man was appointed by God to Destruction, as is here said. But *Ahab* was so far from punishing this Blasphemer, that he doth not so much as Rebuke him, but Treats him like a Friend, and a Brother; dismisseth him upon easie Terms, and takes his Word for the Performance, and takes not the least Care for the Reparation of God's Honour, but only for the Amplification of his own Power. *t* *Quest.* Why were the People punished for *Ahab's* Sin? *Answ.* 1. Because *Ahab* was punished in the loss of his People. 2. The People were punished for their own Sins, which were many, and great; though God took this occasion to inflict it. 3. The great injury and mischief was hereby done to his own People; who by this most foolish and wicked act, were exposed to all those Rapines and Slaughters which *Benhadad* either did commit, or might have committed against them afterwards; of which, consequently *Ahab* was guilty. And it must be considered, That all the *Israelites* were the Lord's peculiar people; nor did their Apostacy from God, deprive God of his right; and the Kings of *Israel* and *Judah* had these committed to them, in way of Truft, to be Governed and Protected by them. And therefore *Ahab* for this gross breach of his Truft, was justly liable, though not to the Censures of his People, yet to the Hand of God, who was his King and Governour.

43 And the king of Israel went to his house, heavy and displeased *u*, and came to Samaria.

u Not for his Sin, but for the sad Effects of it upon himself, and People; which he might confidently expect, having had many experiences, that God did not suffer the Words of his Prophets to fall to the ground.

CHAP. XXI.

Ahab coveteth to buy Naboth's Vineyard: Which is denied him, and he is grieved, 1——4. Jezebel writeth Letters against Naboth: He is condemned of Blasphemy, and stoned, 5——14. Ahab possesseth the Vineyard, 15, 16. Elijah denounceth Judgment against Ahab and Jezebel, 17——26. He repenting, God deferreth the Judgment, 27——29.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel *a*, hard by the palace of Ahab king of Samaria.

a Where one of *Ahab's* Palaces was, as the other was in *Samaria*.

2 And Ahab spake unto Naboth, saying, Give me thy * vineyard that I may have it for a garden of herbs, because it *is* near unto my house, and I will give thee for it a better vineyard than it: *or* if it † seem good to thee, I will give thee the worth of it in money.

* 1 Sam. 8. 14.

† Heb. be good in thine eyes.

3 And Naboth said to Ahab, the LORD forbid it me, that I should give the inheritance of my fathers unto thee *b*.

b For God hath expressly, and for divers weighty Reasons forbidden the alienation of Lands from the Tribes and Families to which they were allotted, *Levit.* 25. 15, 23, 25. *Numb.* 36. 7. *Ezek.* 46. 18. And although these might have been alienated till the Jubilee, yet he durst not sell it to the King for that time; because he supposed, that if once it came into the King's Hand, especially to be made a Garden of Pleasure, and affixed to his Palace, neither he, nor his Posterity, could ever recover it again; and so he should both offend God, and wrong his Posterity; which, being, as it seems, a Pious Man, he durst not do.

4 And Ahab came into his house, heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face *c*, and would eat no bread *d*.

e From the Light, and Company which either then were with him, or might come to him, to the Wall, as *Hezekiah* did under a like dejection of Spirit, *Isa.* 38. 2. *d* Refused to eat meat in his usual time.

5 ¶ But Jezebel his wife came to him, and said unto him, Why *is* thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Doest thou now govern the kingdom of Israel *e*? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

e Art thou fit to be King, that canst put up such Affronts from thy Subjects, and hast not the Courage to use thy Absolute Power to dispose of them, and theirs, as seemeth good unto thee?

8 So she wrote letters in Ahabs name, and sealed *them* with his seal, and sent the letters unto the elders, and to the nobles *f* that *were* in his city *g* dwelling with Naboth.

f Whom she very well knew to be fit for her purpose. *g i. e.* In *Jezreel*. So she seeks to destroy him with a pretence of Justice, and with as little reflection upon *Ahab*, as might be.

9 And she wrote in the letters, saying, Proclaim a fast *b*, and set Naboth ‖ on high *i* among the people.

Heb. in the top of the people.

b To remove all suspicion of hatred, or evil design in *Ahab*, and to beget a good opinion of him amongst his People, as if his Afflictions had done him good, and as if he were grown zealous for Gods Honour, and careful of his Peoples welfare, and therefore desirous to prevent the further displeasure of God against his City and Kingdom, and in order thereunto, to enquire into all those sins which provoked God against them, and effectually to purge them out. *i* In a Scaffold, or some other high-place, where Malefactors were usually and fitly Placed, that they might be seen, and their defence heard by all the People.

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst ‖ * blaspheme *k* God and the king: and *then* carry him out *l*, and * stone him *m* that he may die *n*.

Heb. bless. So *Gr.*

k Heb. *Bless.* *Blessing* is put for *cursing* and *blaspheming*, as *Job* 1. 5. and 2. 9. also here, as is apparent, because his *blessing God and the king* had been no Crime. It is a Figure called *Euphemismus*. God would have Blasphemy so much abhorred, that it should not easily and unnecessarily be named by its proper name. Compare *Psal.* 16. 4. *l* To the place where Malefactors were punished, which was out of the City, *Lev.* 24. 23. *Jos.* 7. 24. *Mar.* 15. 20. *Heb.* 13. 12. partly, to shew that they were unworthy of all humane society, and abhorred by all the people: and partly, because the place where they were killed, was thereby ceremonially polluted. *m* The proper punishment of Blasphemers, *Lev.* 24. 15, 16. *n* As one that cursed his God, and his Political Father, his King. See *Exod.* 21. 17. and 22. 28.

Job 2. 5, 9. *Act.* 6. 11 * *Lev.* 24. 14.

11 And the men of his city, *even* the elders, and the nobles, who were the inhabitants in his city, did as Jezebel had sent unto them *o*, and as it *was* written in the letters which she had sent unto them.

o Which is not at all strange in them who had for a long time cast off the fear and sense of God, and prostituted their Consciences and Religion to please their King, and sold themselves to all manner of wickedness, and could not now make a safe and honourable retreat, and durst not disobey *Jezebel*'s command, by whom they knew the King was wholly governed, and who could easily have taken away their Lives in the same manner, if they had refused to kill *Naboth*.

12 They proclaimed a Fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did ‖ blaspheme God and the king. Then they carried him forth out of the city, and stoned * him *p* with stones that he died.

Heb. bless. So *Gr.*

p And his Sons with him, as it may be thought from 2 *King.* 9. 26. that so the King might have an undisturbed possession: for which they might pretend those examples, *Numb.* 16. 32. *Jos.* 7. 24. But these were examples of extraordinary vengeance, and by special Warrant from God; and the Law of God was positively contrary to it, *Deut.* 24. 16.

2 Kin. 9. 26.

14 Then they sent to Jezebel *q*, saying, Naboth is stoned, and is dead.

q By whom they knew the Affairs of the Kingdom were managed, and this Design contrived.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth *r* the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

r Either, First, By right of Confiscation, to repair the injury which he did to the King by blaspheming him. Or, Secondly, By tyrannical Usurpation. Or, Thirdly, By right of Inheritance: for some say that *Ahab* was his next Kinsman, his Sons being Dead; which they judge more likely, because his Land was next to the Kings.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria *f*: behold, he *is t* in the vineyard of Naboth, whither he is gone down to possess it.

f Either, who now is there, and about to depart thence to *Jezreel*: or, who commonly dwells there. *t* Or rather, *he will be*; by that time that thou comest thither, thou shalt find him there.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession *u*? And thou shalt speak unto him, saying, Thus saith the LORD, in the place where dogs licked the Blood of Naboth, shall dogs lick thy blood, even thine *x*.

u Thou hast murdered an Innocent and Righteous Man; and instead of repenting for it, thou hast added another piece of injustice and violence to it, and art going confidently and chearfully to reap the Fruit of thy wickedness. He ascribes *Jezebel*'s Fact to *Ahab*, because *Jezebel* did it by his Connivance, and Consent, and Authority, and for the satisfaction of his inordinate Appetite. *x Quest.* How was this fulfilled, when *Ahab*'s blood was not licked in *Jezreel*, which was in the Tribe of *Issachar*, but in the Pool of *Samaria*, *chap.* 22. 38. which was in the Tribe of *Ephraim*? *Ans.* First, This was done, though not in the same individual place, yet in the same general place, *i. e.* in the Territory of *Samaria*, within which *Jezreel* was; and in a place of the same nature, a publick and common place; for such was both the place of *Naboth*'s Execution, and the Pool of *Samaria*. Secondly, This was particularly accomplished in his Son *Joram*, as is affirmed, 2 *King.* 9. 25, 26. whose blood is not improperly called *Ahab*'s *blood*, because Children are said to be born of their Parents blood. See *Job.* 1. 13. *Att.* 17. 26. *Obj.* These words, *thy blood, even thine*, shew that it is meant of *Ahab*'s Person. *Ans.* True, the threatning was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his Son, as is expressed, *ver.* 29. *Obj.* This is said to be fulfilled in *Ahab*'s Person, *chap.* 22. 38. *Ans.* Either that may be referred to some other Prediction or Commination not elsewhere mentioned: or rather, it intimates, that it was in part, and in some sort fulfilled in him, though not so severely and opprobriously, nor with such Characters of the Curse as it was in his Son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, That although upon *Ahab*'s humiliation the Curse here threatned might seem to be wholly transferred from his Person to his Posterity; yet upon *Ahab*'s return to sin, in the next Chapter, he brings back the Curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The *Hebrew* word, rendred *in the place where*, may be, and is by some learned men otherwise rendred, either thus, *Instead of this that*; that being frequently said to be done in anothers *place*, which was onely done in his *stead*: or, *like as*: or, *because that*. So it doth not design the place, but the cause and reason of this Judgment. And in this sense the same word is used, *Zech.* 2. 10.

20 And Ahab said to Elijah *y*, Hast thou found me *z*, O mine enemy *a*? And he answered, I have found *thee b*: because thou hast sold thy self *c* to work evil in the sight of the LORD *d*.

y Upon, and after his delivery of the message last mentioned, which it was needless to repeat. *z* Dost thou pursue me from place to place? Wilst thou never let me rest? Art thou come after me hither with thy unwelcome Messages? *a* That art always disturbing, threatning, and opposing me, and expressing not so much Gods mind, as thy own hatred and enmity against me. Comp. *ch.* 22. 8. *b* The hand of God hath found and overtaken thee in the very act of thy sin. *c* Thou hast wilfully and wholly resigned up thy self to be the bondslave of the Devil, or *Baal*, and of wicked *Jezebel*, to do whatsoever they perswade thee to do; as a man that sells himself to another is totally in his Masters Power, and must employ all his time and strength for his service. Compare 2 *King.* 17. 17. See on *Rom.* 7. 14. *d i. e.* Impudently and and contemptuously. What he minds him, that although his sin was in a great measure hid from the eyes of men by *Jezebel*'s cunning contrivance, yet it was evident and known to God, who would require it at his Hands.

21 Behold, * I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab * him that pisseth against the wall, and * him that is shut up, and left in Israel,

* Chap. 14. 10. 2 King. 9. 8 * 1 Sam. 25. 22.

e Of which see on *chap.* 14. 10.

22 And will make thine house like the house of * Jeroboam the son of Nebat, and like the House of * Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

* Chap. 14. 10. * Chap. 15. 29. * Chap. 16. 3.

23 And * of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the ‖ wall *f* of Jezreel.

* 2 King. 9. 36. ‖ Or, *ditch*

f Or, *by the ditch*, or *fort*: or, *in the Portion*, as it is explained 2 *King.* 9. 36. the *Hebrew chel*, here, being put for *chelek*, used there by an Apocope of the last *Hebrew* Letter, which is not unusual in the *Hebrew* Tongue.

24 * Him that dieth of Ahab in the city, the dogs shall eat; and him that dieth in the field, shall the fowls of the air eat.

* Chap. 14. 11. and 16. 4.

25 ¶ But there was none like unto Ahab *g*, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his Wife ‖ stirred up *h*.

‖ Or, *incited*.

g None among all the Kings of *Israel* which had been before him.

h This is added to shew, that temptations to sin are no excuse to the sinner.

26 And he did very abominably in following idols, according to all *things* as did the Amorites *i*, whom the LORD cast out before the Children of Israel.

i i. e. The

i i. e. The seven Nations of *Canaan*, all called by this Name, as *Gen.* 15. 16. and 48. 22. *Amos* 2. 9, 10.

27 And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly *k*.

k i. e. Slowly and silently, after the maner of mourners, or those who are under a great consternation, and in deep consideration.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me *l*, I will not bring the evil *m* in his days: *but* * in his sons days will I bring the evil upon his house.

* 2 King. 9. 25.

l i. e. In my presence, and upon my threatning. But this humiliation or repentance of *Ahab*'s was only external and superficial, arising from the terror of God's Judgments; and not sincere and serious, proceeding from the Love of God, or a true sense of his sin, or a solemn purpose of amendment of his Life, as appears, because all the particulars of his repentance here, *ver.* 27. are external and ritual only; nor is there the least intimation of any one sign or fruit of his true repentance, as that he restored *Naboth*'s Land, or reproved his infamous Wife; but in the very next Chapter you find him returning to his former Vomit, hating and threatning the Lords Prophets, &c. *m i. e.* The Judgment threatned, both that *ver.* 19. which was not inflicted upon *Ahab* with so much ignominy, and with that particular signature of Gods vengeance, that it was to be done in the same place, as it was upon his Son *Joram*; and especially that, *ver.* 21, 22. which was wholly suspended until his Sons days.

CHAP. XXII.

Ahab intending War against the Syrians, is advised by Jehoshaphat first to ask Counsel of God: Ahab's Prophets advise him to it, especially Zedekiah, 1——12. *Micaiah, a Prophet of the Lord, dissuadeth him from it: And is put in Prison by Ahab,* 13——28. *Ahab goeth to the Battel, is slain: The Dogs lick his Blood; and Ahaziah succeedeth him,* 29——40. *Jehoshaphat's good Reign over Judah: His Acts and Death: Jehoram succeedeth him,* 41——50. *Ahaziah's evil Reign,* 51——53.

AND they *a* continued three years *b* without war between Syria and Israel.

a The *Syrians* and *Israelites* designed in the following words. *b* Computed from the last War and League wherewith it was concluded: because both *Ahab* and *Benhadad* were so weakned and broken by the late Wars, that they needed and desired Peace to recruit themselves, and repair their former losses.

2 And it came to pass in the third year, that * Jehoshaphat the King of Judah came down to the king of Israel *c*.

* 2 Chron. 18. 1, &c.

c Having now, as he supposed, made a firm peace with *Ahab* by the Alliance contracted between *Joram* his Son, and *Athaliah*, *Ahab*'s Daughter; Of which see 2 *King.* 8. 26. 2 *Chron.* 18. 1.

3 (And the king of Israel said unto his servants, Know ye that * Ramoth *in* Gilead *is* ours *d*, and we be ‖ still, *and* take it not out of the hand of the king of Syria?)

* 2 Chron. 6. 7. ‖ Or, *silent from taking it.*

d i. e. Belongeth to us by right, both by Gods Donation, and designation of it for a City of Refuge, *Jos.* 21. 38. and by our last agreement with *Benhadad*, 1 *King.* 20. 34. which he refuseth to deliver up to us upon our demand.

4 And he said unto Jehoshaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoshaphat said to the king of Israel, * I *am* as thou *art*, my people as thy people, my horses as thy horses *e*.

* 2 King. 3. 7.

e I will heartily and effectually join with thee; and my Forces shall be at thy service, as much as thine own.

5 And Jehoshaphat said unto the king of Israel, Enquire *f* I pray thee, at the word of the LORD to day.

f By some Prophet; that we may know the mind of God in it, and what success we may expect. This was the practice of the Godly. See *Judg.* 1. 1. and 20. 28. 1 *Sam.* 23. 2.

6 Then the king of Israel gathered the prophets *g* together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battel, or shall I forbear? And they said, Go up: for the LORD shall deliver *it* into the hand of the king.

g Which doubtless were his own false Prophets, or the Priests of *Baal*; probably those very 400 Men whom *Jezebel* preferred from that great slaughter, *chap.* 18. who yet gave in their Answer in the Name of *Jehovah*, not of *Baal*; either, in compliance with *Jehoshaphat*; or rather, by *Ahab*'s direction, that good *Jehoshaphat* might be deceived by them, into a good opinion of the War.

7 And Jehoshaphat said, *Is there* not here a Prophet of the LORD besides *h*, that we might enquire of him?

h Besides these, who may seem to be such by your Opinion, and their own profession: but I desire further satisfaction from some other Prophet.

8 And the king of Israel said unto Jehoshaphat, *There is* yet one *i* man (Micaiah *k* the son of Imlah) by whom we may enquire of the LORD; but I hate him, for he doth not prophesie good concerning me, but evil *l*. And Jehoshaphat said, Let not the king say so *m*.

i To wit, in this place, for whom I can speedily send: for there were also other Prophets elsewhere in the Kingdom, as *Elijah*, *Elisha*, and others: but these were not at hand for the present occation. *k* Not one of the 12 Prophets, who lived about 150 Years after this time, but another of that name. *l* He is always a messenger of evil tidings: which was true, but no sufficient reason why he should hate him, because *Micaiah* was purely God's Instrument in all his Messages: and whatsoever evil he threatned, *Ahab* himself was the cause and procurer of it. *m* Do not prefage evil to our enterprize: let us neither hate his person, nor despise his message; but first hear it, and then do as we see cause.

9 Then the king of Israel called an ‖ Officer, and said, ‖ Or, Eunuch. Hasten *hither* Micaiah, the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes *n*, in a ‖ void place *o* in the entrance of the gate of Samaria; and all the prophets prophesied before them. ‖ *Heb.* floor.

n Their Royal Robes, and Ensigns of Majesty. *o* In the place of Judicature, which was in, or nigh the Gate of the City, and in the front of some void place, where either People stood to hear and see Justice administred; or Souldiers were placed for the defence of the City in time of War.

11 And Zedekiah the son of Chenaanah made him horns of iron *p*: and he said, Thus saith the LORD *q*, With these shalt thou push the Syrians, until thou have consumed them.

p Fit emblems of the Power and Victory of these two Kings. The Devil is God's Ape and the false Prophets sometimes imitating the true, who when they declared God's mind by words, did also oftentimes confirm it by sensible signs. See *Isa.* 20. 2. *Jer.* 27. 2. *q* Heb. *Jehovah*: whose Name he pretends, to gain the more credit and countenance to his words. See on *v.* 7.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the kings hand.

13 And the Messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good *r*.

r This he designs, not out of any Love to *Micaiah* (whom he perswades to debauch his Conscience), but meerly out of a desire to gratify his Kings humour.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me *s*, that will I speak.

s What answer God shall put into my mind and mouth; which, it seems, was not yet done.

15 ¶ So he came to the king, and the king said unto him, Micaiah, shall we go against Ramoth-gilead to battel, or shall we forbear? And he answered him *t*, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

t Not seriously, but ironically, using the very words of the false Prophets, in way of derision: As appears, First, From his omission of that Solemn Preface, *Thus saith the Lord*; or, this is *the word of the Lord*, which the Prophets generally used, and which himself useth when he comes to his serious answer, *v.* 19. Secondly, From *Ahab*'s reply, *ver.* 16. which shews that he suspected *Micaiah*'s sincerity in that answer, and gathered by his gesture or manner of speaking, that he spake onely mimically, as representing and traducing the false Prophets for their answer. See the like Ironical passages, *Gen.* 3. 22. *Judg.* 10. 14. 1 *King.* 18. 27. *Eccles.* 11. 9. *Ezek.* 20. 39. *Amos* 4. 4, 5. All which expressions are not used to lead Men into mistakes, but to bring them to the sight of their sin and duty; which may be done sometimes most efficaciously in this way. So *Micaiah*'s meaning is plainly this, Because thou dost not seek to know the truth, but only to please thy self, go to the Battel, as all thy Prophets advise thee, and expect the success which they promise thee, and try the truth of their Prediction by thy own costly experience.

16 And the king said unto him, How many times shall I adjure thee *u*, that thou tell me nothing, but *that which* is true in the Name of the LORD?

u I adjure thee again and again, that thou give over this mockery, and seriously tell me the mind of God in this matter.

17 And he said, I saw *x* all Israel * scattered upon the hills *y*, as sheep that have not a shepherd *z*: and the LORD said, These have no master, let them return every man to his house in peace *a*.

* Matth. 9. 36.

x In the Spirit, or in a Vision. *y* Upon the Mountains of *Gilead*, nigh *Ramoth*: either, where they lay encamped by *Ahab*'s order: or, to which they fled from the Enemy, esteeming that the safest place. See *Matth.* 24. 16. *z* As people who have lost their King. See *Num.* 27. 17. *Isa.* 40. 11. and 44. 28. *Ezek.* 34. 23. *a* Discharged from the War: which was fulfilled, *v.* 26.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee, that he would prophesie no good concerning me, but evil *b*?

b Now thou seest my words verified, and this man shewing his hatred by this malignant and treasonable Prophecy, and how little heed is to be given to his words. Which crafty insinuation seems to have had too great an influence upon good *Jehoshaphat*; otherwise, he would never have gone to the Battel.

19 And he said, Hear thou therefore *c* the word of the LORD: I saw *d* the LORD sitting on his throne, * and * all the host of Heaven *e* standing by him *f*, on his right hand, and on his left.

* Job 1. 6. and 2. 1. Dan. 7. 10

c Because thou giveft credit to thy false Prophets, and distrusteft my words, as if they were but the suggestions of my own fancy, and hatred of thy Person; I will give thee a distinct and true account of the whole matter, in Gods Name and Presence. *d* By the Eyes of my Mind: for he could not see the Lord with bodily Eyes. *e i. e.* The Angels, who

Zech. 1. 10. Matth. 18. 10. Heb. 1. 14.

who are oft called Gods *host* or *hosts*, because of their great number, excellent order, and constant readiness to attend upon God, and to execute his Commands. See *Gen.* 2. 1. *Psal.* 103.21. and 148.2. These Angels were both good and bad, the one possibly on his right, the other on his left hand. Nor is it strange that the Devils are called *the host of Heaven*; if you consider, First, That their original seat was in Heaven, and men in Scripture are oft called by the name of the place from whence they came. Secondly, That the name of *heaven* is oft given to all that part of the World which is above the Earth, and among the rest, to the Air, as *Gen.* 1. 20. and 7. 11. and 8. 2. and 27. 28. *Deut.* 4. 11. and 11. 11. where the Devils refidence and dominion lies, *Eph.* 2. 2. and that both *Michael and his Angels*, and *the Dragon and his Angels*, are said to be, and to wage *war in heaven*, Revel. 12. 7. *i. e.* either the Air, or the Church. And this place is not to be understood as if *Micaiah* had seen with his bodily Eyes, the Lord and his Angels sitting in the third Heaven; but that he saw a representation of the Divine Presence in the Air, attended with good and bad Angels. *f* In the posture of Ministers, to receive and execute his Commands.

‖ Or, deceive.

20 And the LORD said, Who shall ‖ perswade Ahab *g*, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

g This is not to be grosly understood, as if God did ask and take counsel from his Creatures, or were at a loss to find out an expedient to accomplish his own Will; did consider several ways, and then close with that which upon debate appeared to be best; all which, it is ridiculous to imagine concerning a God of perfect and infinite knowledge; but only to bring down divine things to our shallow Capacities, and to express the various means which God hath to execute his own Designs.

21 And there came forth a spirit *b*, and stood before the LORD, and said, I will perswade him.

b An evil Spirit came out of the knot or company of them, standing possibly on the left hand, and presented himself before the Throne, as having something to say to the Lord.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the
* Judg. 9. 23. mouth of all his prophets *k*. And he said, * Thou shalt perswade *him*, and prevail also *l*: go forth, and do so *m*.

k I will inspire a Lie into the Minds and Mouths of his Prophets. *l* I will give them up into thy hands, and blind their minds, and leave them to their own ignorance and wickedness, which will certainly lead them into dreadful miftakes. *m* This is not a Command, but only a Permission; which is oft expressed in the *Imperative* Mood; as 1 *Sam.* 16. 10. *Matth.* 8. 22. *Joh.* 13. 27. I will not hinder thee from tempting them, nor give them Grace to withstand their temptation; whereby thou mayst be assured of Success.

23 Now therefore behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah *n* went near,
* 2 Chr. 18. 23. and smote Micaiah on the cheek *o*, and said, * Which way went the spirit of the LORD from me to speak unto thee *p*?

n The chief of the False Prophets, who was much in the King's Favour, upon which he now presumed. *o* In way of Contempt and Scorn, *Job* 16. 10. *Jer.* 20. 2. *Lament.* 3. 30. *Mark* 14. 65. *p i.e.* In what manner went it? For as much as I and my Brethren have consulted the Lord, and answered in his Name, and have the same Spirit which thou pretendest to have, and not a lying Spirit, as thou dost falsly and maliciously affirm, How is it possible that the same Spirit should tell us one thing, and thee the quite contrary?

‖ Or, from chamber, to chamber. † Heb. a chamber in a chamber.

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖ into † an inner chamber to hide thy self *q*.

q Out of a just fear and expectation of the deserved punishment of a false Prophet, and of the great Author and Abettor of this pernicious War, and of *Ahab's* Destruction.

26 And the King of Israel said, Take Micaiah, and carry him back *r* unto Amon the governour of the city, and to Joash the kings son:

r To wit, into Prison; where it seems, he was before shut up; for so the Lords Prophets were used by *Ahab*. And some think he was the Deliverer of that unwelcome Message, *chap.* 20. 41, 42.

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction *s*, until I come in peace *t*.

s i. e. With a very course and sparing Diet, whereby he may be only supported to endure his Torment. See *Deut.* 16. 3. 2 *Chr.* 18. 26. *Isa.* 30. 20. *t* Until I return in Triumph, which I doubt not I shall do in spight of all his malicious Suggestions to the contrary, and then I shall call him to an account for all his Lies and Impudence.

28 And Micaiah said, If thou return at all *in* peace, the LORD hath not spoken by me *u*. And he said *x*, Hearken, O people, every one of you.

u I acknowledge my self to be an Impostor, and to deserve Death. *x i. e. Micaiah*, the Person last named, being assured of the Truth of his Prophecy, calls all the People to be Witnesses of it.

29 So the king of Israel, and Jehoshaphat the king of Judah *y* went up to Ramoth-gilead.

y Who, though a good Man, yet was easily deceived in this matter; partly, because *Micaiah* was a Person unknown to him, and both he and the other Prophets pretending to give their Answer in the Name of the Lord, it seemed hard to him to determine the Controversie, which only the Event could decide; and therefore it is no wonder if he was over-born by the vast Disproportion of 400 Prophets to one, and by his Relation, and Obligation, and Affection to *Ahab*: and partly, because the War was Just and Lawful to recover his own Rights, which the *Syrian* King unjustly detained from him.

30 And the king of Israel said unto Jehoshaphat, ‖ I will disguise my self *z*, and enter into the battel, but put ‖ Or, he was disguised thou on thy robes *a*. And the king of Israel disguised himself, and went into the battel. and entred

z i. e. Put off my Imperial Habit, that the *Syrians* may not know me, and direct their main Force against me; which they will assuredly endeavour, as knowing that this War proceedeth from me, and is likely to die with me: and then thou shalt see that this Man is a false Prophet, and I shall have the Success which I desire and expect, notwithstanding all his Presages. *a* Thy Royal Robes: which thou mayst do without any Danger, because thou art not the Object either of the *Syrians* Rage, or of this false Prophesie.

31 But the king of Syria commanded his thirty and two captains, that had rule over his chariots *b*, saying, Fight neither with small nor great, save onely with the king of Israel *c*.

b And the Men that fought from them, or with them, *i. e.* his whole Army. Possibly the Chariots and the whole Army were distributed into thirty two several parts, and each Captain ruled those Chariots and Soldiers attending upon them, which fell to his share. *c* This he ordered, either in Policy, truly supposing this to be the best way to put an end to the War: or, with Design to take him Prisoner, that thereby he might wipe out the stain of his own Captivity, and recover the Honour and Advantage which then he lost: or rather, by the Power and Providence of God, which disposeth the Hearts of Kings as he pleaseth; and inclined them to this course, that they might, though ignorantly, accomplish his Word and Counsel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside *d* to fight against him: and Jehoshaphat cried out *e*.

d They drew their Forces from their several quarters towards *Jehoshaphat*. *e* To the Lord for Help, 2 *Chron.* 18. 31.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel *f*, that they turned back from pursuing him.

f Which they easily perceived; either, by the Words uttered to God or them; or, by the difference of his Shape and Countenance from that of *Ahab*, which probably many of them very well knew.

34 And a *certain* man drew a bow † at a venture *g*, † Heb. in his simplicity. and smote the king of Israel between the † joints of the harneſs *b*: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host *i*, for I am † wounded.

g Heb. *In his simplicity*, i. e. ignorantly, without care, or choice, or any design, or thought of reaching *Ahab*. Or, *according to his perfection*, *i. e.* with his perfect and utmost strength: which is mentioned to shew the reason why it pierced through the joints of his Armour. *b* Where the several parts of his Armour are joined together; which possibly were not then joined with so much art and closeness as now they are. *i* Out of the midst of the Host where the Heat of the Battel was, into a safer part of the Army. See the next Verse.

† Heb. between the joints of the harneſs. ‖ Or, said to this. † Heb. joynts of the bow. † Heb. place.

35 And the battel † increased *k* that day: and the king was stayed up *l* in his chariot against the Syrians, and died at even, and the blood ran out of the wound, into the † midst of the chariot.

† Heb. aſcended.

k i. e. Grew hot and violent. *l* Was supported by Cordials, or by being his Servants, that by his Presence he might encourage his Soldiers to Fight more couragiously, and that he might see the event of the Battel.

† Heb. stood.

36 And there went a proclamation throughout the host *m*, about the going down of the sun, saying, Every man to his city, and every man to his own country *n*.

m Probably by *Jehoshaphat's* Order, with the Consent of the chief Captains of *Israel*; and possibly with the permission of the King of *Syria*, upon notice of *Ahab's* Death, which was the only thing at which he aimed, *v.* 31. *n* The King is dead, and the Battel ended: and therefore every man hath liberty to return to his own House and private occasions.

† Heb. came.

37 ¶ So the king djed, and † was brought to Samaria, and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood *o*, and they washed his armour, according * unto the word of the LORD, which he spake *p*.

* Chap. 21. 19.

o Together with the Water wherewith it was mixed. *p* Of which see the Note on *chap.* 21. 19.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house *q* which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

q Heb. *the house of the tooth* or *teeth*, to wit, of *Elephants*: See *chap.* 10. 18. Not that it was made wholly of solid Ivory, but because the other materials were covered, or intermixed, or adorned with Ivory. Compare *Amos* 3. 15.

40 So Ahab slept with his fathers, and Ahaziah his son reigned in his stead.

41 ¶ And * Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab *r* king of Israel.

* 2 Chr. 20. 31.

r Who Reigned 22 Years; therefore he Reigned about 18 Years with *Ahab*.

42 Jehoshaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years *s* in

Chap. I.

in Jerusalem: and his mothers name *was* Azubah the daughter of Shilhi.

s Part, by himself; and partly, with his Sons whom he took into the Fellowship of his Kingdom. Of which, see more on 2 *King.* 1. 17.

43 And he walked in all the ways of Asa his father *t*, he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless, the high places were not taken away *u*; *for* the people offered and burnt incense yet in the high places.

t He took the same care for the government of his Kingdom; and especially for the reformation of Religion, that *Asa* did: of whom, see *Chap.* 15. 11. *u Object.* It is said, *he did take them away*, 2 *Chron.* 17. 6. *Answ.* He took away those which were erected to Idols; of which, he seems to speak there, because *the high places* are there joined with *Groves*, which were generally erected to *Idols*, and not to the True God, as will appear to any one that shall compare all the Scriptures where *groves* are mentioned; but he could not take away those which were erected to the True God; of which, this place manifestly speaks; as also that parallel place, 1 *King.* 15. 14. where see the note. Or, he took them away, but not fully; or not in the very beginning of his Reign.

44 And Jehoshaphat made peace with the king of Israel *x*.

x With *Ahab* first; and then with his Son. This is noted as a Blemish in his Government, 2 *Chron.* 19. 2. and proved of most mischievous Consequence to *Jehoshaphat's* Posterity; as we shall see 2 *King.* 9. and 10.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah *y*?

y Whence the most memorable Passages were Translated into that Canonical Book of the *Chronicles*.

46 And the remnant of the Sodomites *z* which remained in the days of his father Asa, he took out of the land.

z Of whom see *Deut.* 23. 17. 1 *King.* 14. 24. and 15. 12.

47 *There was* then no king in Edom: a deputy *a was* king.

a Sent, and set over them by the Kings of *Judah*, from the time of *David*, 2 *Sam.* 8 14. until the days of *Jehoram*, 2 *Chron.* 21. 8.

48 Jehoshaphat ‖ made ships *b* of Tharshish *c* to go to Ophir *d* for gold: but they went not; for the ships were broken at Ezion-geber *e*.

‖ Or, had the ships.

b As it is expressed, 2 *Chron.* 20. 36. Or, there were to *Jehoshaphat* ten ships: the Ellipsis of the Verb *Substantive*, and of the Præfix *Lamed*, being frequent in the *Hebrew* Language. Some render the Words, *he made ten ships*; so joining both Texts together, and out of both compleating the sence. *c* Either, 1. Of the Sea, as this Word is thought sometimes to be used. Or, rather 2. *To go to Tarshish*, (as it is expressed, 2 *Chron.* 20. 36.) and thence to *Ophir*, as it here follows. See more on 1 *King.* 10. 22. *d* Of which, See 1 *King.* 9. 28. *e* Which was in *Edom*, and consequently in *Jehoshaphat's* Territories.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships, but Jehoshaphat would not *f*.

f Obj. It is said, that he did joyn with *Ahaziah* herein, 2 *Chron.* 20. 35, 36. *Answ.* That was before this time, and before the Ships were broken: for the breaking of the Ships mentioned here, *ver.* 48. is noted to be the Effect of his Sin, in joyning with *Ahaziah*, and of the Prophecy consequent upon it, 2 *Chron.* 20. 37. And good *Jehoshaphat* being warned and chastised by God for this sin, *would* not be perswaded to repeat it; whereby he shewed the sincerity of his Repentance.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his Father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat *g* king of Judah, and reigned two years *h* over Israel.

g By comparing this Verse with *ver.* 41. it appears, that *Ahaziah* was made King by his Father, and Reigned in Conjunction with him a year or two before *Ahab's* Death, and as long after it; even as *Jehoram* the son of *Jehoshaphat* was made King by his Father in his Life-time, as we shall see hereafter; which possibly was done in compliance with *Ahab's* desire upon Marriage of his Daughter to *Jehoshaphat's* Son; and it may be *Ahab*, to induce and encourage him to do so, gave him an Example of it, and made his Son his Partner in the Kingdom. *h* Either after his Father's Death: or one before it, and another after it.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam *i* the son of Nebat, who made Israel to sin.

i Which Clause seems here added, to shew, how little the Authority and Example of Parents, or Ancestors, is to be valued, where it is oppoſed to the Will and Word of God.

53 For he served Baal, and worshipped him, and * provoked to anger the LORD God of Israel, according to all that his father had done.

* By so doing.

II. KINGS.

CHAP. I.

Moab rebelleth against Israel, 1. Ahaziah being sick sendeth to Baalzebub: Elijah foretelleth his Death, 1——4. Ahaziah hearing it, sendeth twice Captains of 50, to bring Elijah to him: Upon whom he bringeth Fire from Heaven, 5——12. The third Captain entreateth Elijah: Who encouraged by an Angel, goeth and telleth the King of his Death, 13——16. Jehoram succeedeth him, 17——18.

THEN Moab *a* rebelled against Israel, * after the death of Ahab.

* Chap. 3. 5.

a Which had been subdued by *David*, 2 *Sam.* 8. 2. as *Edom* was; and upon the division of this Kingdom into two, *Moab* was adjoined to that of *Israel*, and *Edom* to that of *Judah*, each to that Kingdom upon which it bordered. And when the Kingdoms of *Israel* and *Judah* were weak and forsaken by God, they took that opportunity to Revolt from them; *Moab* here, and *Edom* a little after it.

2 And Ahaziah fell down through a latteſs in his upper chamber *b* that *was* in Samaria, and was sick, and he sent messengers, and said unto them, Go, inquire of Baal-zebub *c* the god of Ekron, whether I shall ‖ recover of this disease?

‖ Heb. live. So Gr.

b In which, the Latteſs might be left to convey Light into the lower Room. Which if it now seem absurd to be in a King's Palace, we must not think it was so then, when the World was not arrived to that height of Curiosity and Art, in which now it is. But the Words may be, and are by some rendred, *through the Battlements* (or *through the Latteſs* in the Battlements) *of the Roof of the House*. Where being first walking, after the manner, and then standing and looking through, and leaning upon this Latteſs, which was grown infirm, it broke, and he fell down into the Court or Garden belonging to the House. *c* Properly, *the God of Flies*. An Idol so called, because it was fallly supposed to deliver those People from Flies, which were both vexatious and hurtful to them: as *Jupiter* and *Hercules* were called by a like name among the *Grecians*, for the same reason. And it is evident, both from Sacred and Prophane Histories, That the Idol-gods, being consulted by the *Heathens*, did sometimes through God's Permission, and just Judgment, give them Answers; though they were generally observed, even by the *Heathens* themselves, to be dark and doubtful.

3 But the Angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the Messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel *d*, *that* ye go to inquire of Baal-zebub the god of Ekron?

d Doſt thou not by this action cast contempt upon the God of *Israel*, as if he were either ignorant of the Event of thy Disease, or unable to give thee any Relief; and as if *Baal-zebub* had more Skill and Power than he?

4 Now therefore *e* thus saith the LORD, ‖ Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed *f*.

‖ Heb. The bed whither thou art gone up, thou shalt not come down from it.

e For this was a very hainous Crime, to deny the Perfections of God, and to transfer them to an Idol. See *Levit.* 19. 31. and 20. 6, 27. *Deut.* 18. 10. *f* The Messengers not daring to Apprehend him, as suspecting him to be more than Man, because he knew the secret Message which the King delivered to them in his Bed-Chamber.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back *g*?

f Before you have been at *Ekron*: which he easily knew by their quick return.

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because there *is* not a God in Israel, *that* thou fendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, ‖ What manner of man *was he* which came up to meet you, and told you these words?

‖ What was the manner of the man?

8 And they answered him, *He was* an hairy man *h*, and girt with a girdle of leather about his loins *i*: and he said, It *is* Elijah the Tishbite.

h Either, 1. As to his Body; the hair of his Head and Beard being through neglect grown long, and spread over much of his Face. Or rather, 2. As to his outward Garment, which was rough and haisy, such as were sometimes worn by Eminent Persons in *Greece*, in ancient Times; and were the proper Habit of the Prophets. See *Isa.* 20. 2. *Zech.* 13. 4. *Mat.* 3. 4. *Heb.* 11. 37. *i* As *John* the Baptist also had; *Mat.* 3. 4. That by his very outward Habit, he might represent *Elias*, in whose Spirit and Power he came.

9 Then the king sent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he sat on the top of an hill) and he spake unto him, Thou man of God *k*, the king hath said, Come down *l*.

k So he calls him in way of Scorn and Contempt; q. d. Thou that vaunteſt, as if thou wast more than a meer Man. *l* The King commands

mands thee to come to him: which if thou refuseſt, I am here to carry thee to him by Force.

10 And Elijah anſwered and ſaid unto the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty *m*. And there came down fire from heaven, and conſumed him and his fifty.

m Which deſire did not proceed from a carnal and malicious Paſſion; but from a pure zeal, to vindicate God's Name and Honour, which was ſo horribly abuſed; and from the motion of God's Spirit; as is evident from God's miraculous Anſwer to his deſire. And therefore Chriſt doth not condemn this Fact of *Elias*, but only reproves his Diſciples for their perverſe imitation of it, from another Spirit and Principle, and in a more unſeaſonable time, *Luke* 9. 54, 55.

11 Again alſo he ſent unto him another Captain of fifty, with his fifty: and he anſwered and ſaid unto him, O man of God, Thus hath the king ſaid, Come down quickly *n*.

n Wherein he diſcovers more Petulancy and Impudence than the former; and ſhews, how little he was moved or affrighted by the former Example.

12 And Elijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and ‖ fell on his knees before Elijah, and ‖ beſought him *o* and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

‖ *Heb.* bowed. ‖ *Heb.* prayed unto him.

o Expreſſing both Reverence to his Perſon, and a Belief of his Power, and a Dread of God's Judgments.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the LORD ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king *p*.

p Not fearing the rage of the King, nor of *Jezebel*, nor of all their Forces. Wherein, he gives an eminent Example of his Faith and Obedience; and withal, of his growth in Grace ſince that time that he fled for fear of *Jezebel*, 1 *King.* 19. 3.

16 And he ſaid unto him *q*, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to inquire of Baal-zebub the God of Ekron, (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

q To his very Face. Nor duſt the King lay hands upon him, being daunted with the Prophets preſence, and great courage, and confidence; and affrighted by the late dreadful Evidence of his Power with God and over Men: and withal, ſtruck with a divine and extraordinary Terror.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram *r* reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah *s*, becauſe he had no ſon.

r His Brother, *Chap.* 3. 1. for *he had no ſon* to ſucceed him, as it here follows. *s* Other Paſſages of Scripture ſeem to claſh with this, as that *Ahaziah*, who *reigned but two years*, begun his reign *in Jehoſhaphat's ſeventeenth year*, 1 *King* 22. 51. and therefore this *Jehoram* muſt begin his Reign in *Jehoſhaphat's* Nineteenth Year; and therefore before the Reign of *Jehoram*, *Jehoſhaphat's* Son; and that *Jehoram the ſon of Jehoſhaphat began to reign in the fifth year of Joram, Ahab's ſon*, 2 *King.* 8. 16. *Anſw.* Theſe difficulties are eaſily reſolved by this conſideration, That it was an uſual Practice among Kings in former Ages, to make their Sons ſometimes their Viceroys and Deputies in the Adminiſtration of the Kingdom; and ſometimes formally Kings in Conjunction with themſelves, and whilſt they lived; whereof there are inſtances both in Prophane Hiſtory, amongſt the *Perſians*, *Greeks*, and *Romans*, and in the Sacred Scripture, as in *David*; 1 *Chron.* 23. 1. and 29. 22. in *Uzziah*, 2 *Chron.* 26. 21. (and to come cloſe to the point) in *Jehoſhaphat*, 2 *King.* 8. 16. who in his Seventeenth Year, when he went to *Ahab*, and with him to *Ramoth-Gilead*, appointed his Son *Jehoram* his Vice-roy, and (in caſe of his Death) his Succeſſor. In the ſecond year from that time, when *Jehoram* was thus made Vice-King in his Father's ſtead and abſence; this *Jehoram*, *Ahab's* ſon, began to Reign: and *in the firſt year of the reign of* this *Joram ſon of Ahab*, which was about the Twenty fourth year of *Jehoſhaphat's* Reign, *Jehoram the Son of Jehoſhaphat* was formerly made *King of Judah*, together with his Father; or *whileſt Jehoſhaphat* lived, and was *king of Judah* alſo. And ſo all the places agree. To which ſome add, that this Verſe, or this part of it, wherein the difficulty conſiſts, is wanting in ſome ancient Copies, and is omitted by the *LXX* Interpreters; which is far more prudent and pious to grant, than upon ſuch Chronological difficulties to queſtion the Truth and Divinity of the Holy Scriptures.

18 Now the reſt of the acts of Ahaziah, which he did, are they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

Elijah taking his leave of Eliſha, with his Mantle divideth Jordan, 1——8. *And granting Eliſha his Requeſt on Condition, is taken up by a fiery Chariot into Heaven,* 9——11. *Eliſha dividing Jordan with Elijah's Mantle, is acknowledged his Succeſſor,* 12——18. *He with Salt healeth the Waters at Jericho,* 19——22. *Children mock him, he curſeth them: and they are devoured by two Bears,* 23——25.

AND it came to paſs, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, *a* Tarry here, I pray thee: for the LORD hath ſent me to Bethel *b*; and Eliſha ſaid unto him, *As* the LORD liveth, and * *as* thy ſoul liveth, I will not leave thee. So they went down to Bethel.

* Heb. lip.

a This he deſires, Either, 1. That he being left alone, might better prepare himſelf for his great Change. Or, 2. Out of his Humility and Modeſty: he deſired no Witneſſes of his Glorious Removal, and no Fame and Glory from it. Or, 3. Out of Indulgence to *Eliſha*, that he might not be overwhelmed with Grief at ſo ſad a ſight. Or, 4. That he might trie his Love, and whet his Deſire to accompany him; it being highly convenient for God's Honour, and the Church's good, (which *Elijah* ſought above all things) that there ſhould be Witneſſes of ſo glorious a Tranſlation. *b* Which was truth, but not the whole truth: for he was to go a far longer Journey. But he was firſt to go to *Bethel*, as alſo to *Jericho*, to the Schools of the Prophets there, that he might comfort, and ſtrengthen their hearts in God's Work, and give them his laſt and dying Counſels.

3 And the ſons of the prophets that *were* at Bethel came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter *c* from thy head *d* to day? And he ſaid, Yea, I know *it*; hold you your peace *e*.

c This was revealed to ſome of the Sons of the Prophets, and by them to the whole College. *d* Heb. *from above thy head*: Which Phraſe may reſpect, either, 1. The manner of ſitting in Schools, where the Scholar ſat at his Maſters feet, *Deut.* 33. 3. *Act.* 22. 3. Or, 2. The manner of *Elijah's* Tranſlation, which was to be by a Power ſent from Heaven, to take him up thither. *e* Do not aggravate my grief, nor divert me with any unſeaſonable Diſcourſes; that I may digeſt my Sorrow, and prepare my ſelf for ſo great a Stroke, and diligently attend all my Maſter's ſteps, leſt he be ſnatched away from me whilſt I am talking with you; and that I may beg and obtain ſome great Bleſſing from him, before his departure.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho: and he ſaid, *As* the LORD liveth, and as thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy Maſter from thy head to day? And he anſwered, Yea, I know *it*; hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee here: for the LORD hath ſent me to Jordan. And he ſaid, *as* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went and ſtood ‖ to view *f* afar off: and they two ſtood by Jordan.

‖ *Heb.* ſaw.

f To obſerve this great Event, *Elijah's* Tranſlation to Heaven, (which they expected every moment, now when he had taken his laſt ſolemn farewell of all the Prophets: and whereof they deſired to be Spectators, not ſo much to ſatisfie their own Curioſity, as that they might be Witneſſes of it to others.

8 And Elijah took his mantle, and wrapt it together, and ſmote the waters, and * they were divided hither and thither, ſo that they two went over on dry ground.

* So Heb. 14. 21. Joſh. 3. 13.

9 ¶ And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, ask what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy Spirit *g* be upon me.

g Either, 1. Double to what is in thee. Which it ſeems not probable, that he had confidence either to aſk, or to expect. Or, rather 2. Double to what the reſt of the Sons of the Prophets may receive at thy Requeſt upon this occaſion. He alludes to the double portion of the Firſt-born, *Deut.* 21. 17. But though *Eliſha* deſired no more, yet God gave him more than he deſired or expected; and he ſeems to have had a greater Portion of the Prophetical and miraculous gifts of God's Spirit, than *Elijah* had.

10 And he ſaid, ‖ Thou haſt asked a *hard thing* *b*: *nevertheleſs*, if thou ſeeſt me *when I am* taken from thee, *it* ſhall be ſo unto thee: but if not, it ſhall not be *ſo i.*

‖ *Heb.* thou haſt done hard in asking.

b i.e. A rare and ſingular Bleſſing, which I cannot promiſe then, which only God can give; and he gives it only when, and to whom he pleaſeth. *i* This Sign he propoſed, not without the inſtinct and direction of God's Spirit, that hereby he might engage him more earneſtly to wait, and more fervently to pray for this mercy.

11 And it came to paſs as they ſtill went on and talked, that behold *there appeared* a * chariot of fire, and horſes of fire *k*, and parted them both aſunder, and Elijah went up by a whirlwind into heaven *l*.

* Chap. 6. 17.

k A bright Cloud formed into ſuch a likeneſs, managed by Holy and Bleſſed Angels ſent from Heaven to conduct him thither. *l* Into the Third Heaven, being in the way ſo transformed and changed, as might make him meet to be admitted into thoſe bleſſed Manſions.

12 ¶ And Eliſha ſaw *it*, and cried, * My father, my father *m*, the chariot of Iſrael, and the horſemen thereof *n*.

* Chap. 13. 14.

And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

m So he calls him for his Fatherly Affection to him, and for his Fatherly Authority which by his Office he had over him, in which reſpect the Scholars of the Prophets are called their *Sons*, as 1 *King.* 20. 35. Who by thy Example, and Counſels, and Prayers, and Power with God, didſt more for the Defence and Preſervation of *Iſrael*, than all their Chariots and Horſes, or other Warlike Proviſions. The Expreſſion alludes to the form of Chariots and Horſes which he had ſeen.

13 He took up alſo the mantle of Elijah, that fell from him *o*, and went back and ſtood by the † bank of Jordan.

† *Heb.* lip.

o God ſo ordering it for *Eliſha's* comfort, and the ſtrengthning of his Faith, as a Pledge, that together with *Elijah's* Mantle, his Office and Spirit ſhould reſt upon him.

14 And he took the mantle of Elijah, that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah *p*? and when he had ſmitten the waters, they parted *q* hither and thither: and Eliſha went over.

p Who at *Elijah's* Requeſt divided theſe Waters, and is as able to do it again; and hath given me his Spirit, and Office, and therefore I humbly beg, and confidently expect his Aſſiſtance in this matter. *q* But theſe Words after [*Where is the God of Elijah?*] are by many rendred otherwiſe, and that agreeably to the *Hebrew*, *even himſelf?* or, *even the ſame?* (which Words they join with the former, as an Emphatical Addition, or Repetition, which is uſual in fervent Prayers. But they may be rendred without an Interrogation, thus, *Surely he* is, to wit, here preſent, and ready to help me. Or, *ſurely* he is the ſame; to wit, to me, that he was to *Eliſha*, as able and willing to work for me, as for *Elijah*. Then the following Words they render, as they are in the *Hebrew*) *and he ſmote the water, and it was divided.* By which Repetition it may ſeem, that he ſmote it twice, and that at the firſt ſmiting, the Succeſs did not anſwer his Deſire and Expectation. Which God ſo ordered, partly to keep him in a modeſt and humble ſenſe of his own Inſufficiency, that he might not be puffed up with the great Gifts which he had now received; Comp. 2 *Cor.* 12. 7. And partly, to ſtir him up to a more lively Exerciſe of Faith and Prayer, which followed God's Denial or Suſpenſion of his Help, as it is here expreſſed; which alſo was attended with deſired Succeſs.

15 And when the ſons of the prophets which *were* * to view at Jericho, ſaw him *r*, they ſaid *s*, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him *s*.

* Ver. 7.

r Or, as it is in the *Hebrew*, *And the ſons of the Prophets who* lived *in Jericho, ſaw him over-againſt* them; from ſome Hill where they ſtood at a convenient diſtance, to obſerve the Event, *ver.* 7. *s* Heb. *and they ſaid*; either by Revelation; or rather, by the viſible effects of it which they ſaw. *s* Thereby teſtifying their Reverence and Subjection to him as *Elijah's* Succeſſor, and their Maſter and Teacher.

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty † ſtrong men *t*, let them go, we pray thee, and ſeek thy maſter, leſt peradventure * the ſpirit of the LORD hath taken him up, and caſt him upon † ſome mountain, or into ſome valley *u*. And he ſaid, Ye ſhall not ſend.

† *Heb.* ſons of ſtrength. * Heb. leſt the ſpirit of the LORD &c. † Heb. one of the mountains

t Able to take ſuch a Journey. *u* They thought, either, 1. That God had not finally taken him away from them, but only for a time; comp. 1 *King.* 18. 12. which they heartily deſired, and therefore eaſily believed; or that God had only taken away his Soul, and that his Body was caſt down into ſome place, which they deſired to ſeek, that they might give it an honourable Burial.

17 And when they urged him, till he was aſhamed *x*, he ſaid, Send. They ſent therefore fifty men, and they ſought three days, but found him not.

x i. e. To wit, to deny them any longer, leſt they ſhould think his denial proceeded from a neglect of his Maſter, or a contempt of the Sons of the Prophets, or a ſecret Content he took in his Maſters Loſs, that he might have his Honour and Power. Or, *till they were aſhamed*, becauſe he did ſo oft, and ſo obſtinately deny their Requeſt.

18 And when they came again to him (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground † barren *y*.

† *Heb.* cauſing to miſcarry.

y Either it was ſo originally, at leaſt, as to that part of the City where the College of the Prophets was; for it *is not* neceſſary to underſtand this of the whole Territory; or, it became ſo from the Curſe of God inflicted upon it, either when *Joſhua* firſt took it; or afterwards, when *Ehiel* rebuilt it. Howſoever, upon the Prophets Care, it grew exceeding fruitful, and therefore is commended for its Fertility by later Writers.

20 And he ſaid, Bring me a new cruſe *z*, and put ſalt therein *a*. And they brought *it* to him.

z Partly, that there might be no ground of Suſpicion, that the Cure was wrought by any natural Vertue of any thing which was, or had been in the Cruſe before, but only by God's Power: and partly, that there might be no Legal Pollution in it which might offend God, and hinder his miraculous Operation by it. *a* A moſt improper Remedy; for Salt naturally makes Waters brackiſh, and Lands barren. Hereby therefore he would ſhew, That this was effected ſolely by the Divine Power, which could work either without means, or againſt them.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there *b*, and ſaid, Thus ſaith the LORD, I have healed theſe waters: there ſhall not be from thence any more death *c*, or barren *land*.

b Which was in it ſelf idle and ineffectual, conſidering both the quality of Salt, and the ſmall quantity of it, and the place where it was put; the Fountain which quickly works out any thing which is put into it; See *Levit.* 11. 36. but was only uſed as a ſign of God's Preſence and Power, which did the thing; compare *Exod.* 15. 25. 2 *King.* 4. 41. and 6. 6. *c i.e.* Hurt, or Danger, as *death* is oft uſed, (as 2 *Cor.* 11. 23.) to Men or Beaſts, by drinking of it, as formerly.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Bethel *d*: and as he was going up by the way, there came forth little children *e* out of the city *f*, and mocked him *g*, and ſaid unto him, Go up *h*, thou bald-head *i*, go up thou bald-head *k*.

d To the other School or Colledge of Prophets, to inform them of *Elijah's* tranſlation, and his Succeſſion into the ſame Office; and to direct, and comfort, and ſtabliſh them, as he ſaw occaſion. *e* Or, *children*: or, *young men*: as this *Hebrew* word oft ſignifies, as *Gen.* 22. 5, 12. and 41. 12. 2 *Chr.* 13. 7. *Iſa.* 11. 6. It is more than probable they were old enough to diſcern between Good and Evil, as their Expreſſion ſheweth. *f Bethel*, which was the Mother-City of Idolatry, 1 *King.* 12. 28, 29. *Hoſ.* 4. 15. and 5. 8. where the Prophets planted themſelves, that they might bear witneſs againſt it, and diſſuade the People from it; though, it ſeems, they had but ſmall ſucceſs there. *g* With great petulancy and vehemency, as the Conjugation of the *Hebrew* Verb ſignifies; deriding both his Perſon and Miniſtry, and that from a prophane Contempt of the True Religion, and a paſſionate Love to that Idolatry which they knew he oppoſed. *h Go up* into Heaven, whither thou pretendeſt that *Elijah* is gone. Why didſt not thou accompany thy Friend and Maſter to Heaven? O that the ſame Spirit would take thee up alſo, that thou mightеſt not trouble us nor our *Iſrael*, as *Elijah* did! *i* So they mock his natural Infirmity, which is a great Sin. *k* The repetition ſhews their Heartineſs and Earneſtneſs, that it was no ſudden nor raſh flip of their Tongue, but a Scoff proceeding from a rooted Impiety and Hatred of God and his Prophets.

24 And he turned back, and looked on them, and curſed them *l* in the Name of the LORD *m*: and there came forth two ſhe-bears *n* out of the wood, and tare forty and two children *o* of them.

l Nor was this Puniſhment too great for the Offence, if it be conſidered, that theſe Children were grown up to ſome maturity; (See on *v.* 23.) that their mocking proceeded from a great malignity of mind againſt God: that they mocked not only a man, and an ancient man, whoſe very Age commanded reverence; and a Prophet; but even God himſelf, and that moſt admirable and glorious Work of God, the aſſumption of *Elijah* into Heaven, which makes it in ſome degree reſemble the Sin againſt the Holy Ghoſt; that they might be guilty of many other hainous Crimes, which God and the Prophet knew; and were guilty of Idolatry, which by God's Law deſerved Death; that the Idolatrous Parents were puniſhed in their Children; and that, if any of theſe Children were more innocent and ignorant of what they ſaid, God might have mercy upon their Souls, and then this Death was not a Miſery, but a real Bleſſing to them, that they were taken away from that wicked and idolatrous Education which was moſt likely to expoſe them not only to Temporal, but to an Eternal Deſtruction. *m* Not from any carnal or revengeful Paſſion, but by the motion of God's Spirit, and by God's Command and Commiſſion, as appears by God's concurrence with him. Which God did, partly, for the terror and caution of all other Idolaters and prophane Perſons who abounded in that place; partly, to vindicate the Honour, and maintain the Authority of his Prophets; and particularly, of *Eliſha*, now eſpecially in the beginning of his Sacred Miniſtry. And this did beget ſuch a Confidence in *Eliſha*, that he durſt venture to go into *Bethel* after this was done; and ſuch a terror in the *Bethelites*, that they durſt not avenge themſelves of him. *n* Poſſibly robbed of their Whelps, and therefore more fierce, *Prov.* 17. 12. *Hoſ.* 13. 8. but certainly aſſiſted by an extraordinary Fury, which God raiſed in them for this purpoſe. *o* This *Hebrew* word ſignifies not only young Children, but thoſe alſo who are grown up to maturity, as *Gen.* 32. 22. and 34. 4. and 37. 30. *Ruth* 1. 5.

25 And he went from thence to mount carmel *p*, and from thence he returned to Samaria *q*.

p Partly, to decline the Fury of the People of *Bethel*: partly, that he might retire himſelf from Men, and converſe more freely with God, and ſo fit himſelf more for the diſcharge of his Employment: and partly, that he might viſit the Sons of the Prophets who lived in that place, or near it. *q* By the direction of God's Spirit for the Service which he did, *chap.* 3. 11. &c.

CHAP. III.

Jehoram followeth the Sin of Jeroboam: He with Jehoſhaphat and the King of Edom goeth to Battel againſt Moab, 1——8. *They in Diſtreſs for Water obtain it by Eliſha, and a Promiſe of Victory,* 9——20. *The Moabites deceived by the Colour of the Water, coming as to Spoil, are overcome,* 21——25. *The King of Moab, by ſacrificing his Eldeſt Son raiſeth the Siege,* 26, 27.

NOw Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat king of Judah *a*, and reigned twelve years.

a Queſt. How can this be true, when *Ahaziah*, *Jehoram's* Predeceſſor, who Reigned two Years, began his Reign in *Jehoſhaphat's* 17th Year, 1 *King.* 22. 51? *Anſw.* Either, *Ahaziah* Reigned the greateſt part of two Years, to wit, of the 17th and 18th Years of *Jehoſhaphat*, (parts of Years being oft called *Years* in the computation of Times, both in Scripture and other Authors) and *Jehoram* began his Reign towards the end of his 18th Year: or, *Ahaziah* Reigned part of this two Years with his Father, and the reſt after him.

2 And he wrought evil in the ſight of the LORD, † but not like his father, and like his mother: for he put away the † image of Baal, * that his father had made *b*.

† *Heb.* ſtatue. * 1 *King.* 16. 31, 32.

b Not from any Principle of Conscience (for that would have reached the Calves also:), but either, because he was startled at the dreadful Judgments of God inflicted upon his Father and Brother for *Baal*-worship: or, because he needed God's help to subdue the *Moabites*, which he knew *Baal* could not do: or, to gratifie *Jehoshaphat*, whose help he meant to crave, which he knew he should never obtain without this; and for this reason, it seems, *Jezabel* was willing to connive at it, as a trick of State.

3 Nevertheless, he cleaved unto the sins of Jeroboam *c* the son of Nebat, which made Israel to sin: he departed not therefrom.

c i.e. The Worship of the Calves: which all the Kings of *Israel* kept up as a Wall of Partition between their Subjects and those of *Judah*. Thus he shews that his Religion was over-ruled by his Interest and Policy.

4 ¶ And Mesha king of Moab was a sheep-master *d*, and rendred unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

d A Man of great Wealth (which in those times and places consisted much in Cattel) which enabled and emboldned him to Rebel against his Sovereign Lord.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled *e* against the king of Israel.

e See of this *chap.* 1. 1. It is here repeated to make way for the following Story. *Ahaziah* did not attempt the recovery of *Moab*; either, because he was a Man of a low Spirit and Courage: or, because his Sickness, or the shortness of his Reign, gave not opportunity for it.

6 ¶ And king Jehoram went out of Samaria *f* the same time, and numbred all Israel *g*.

f To some place appointed for the Rendezvous of his People. *g* To wit, such as were fit for War.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battel? and he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses *h*.

h Of which see on 1 *King.* 22. 4. He joins with him in this War; partly, because the War was very just in it self, and convenient for *Jehoshaphat*, both in the general, that Rebels and Revolters should be chastised and suppressed, left the Example should pass into his Dominions, and the *Edomites* should be hereby encouraged to revolt from him, as they did from his Son; and in particular, that the *Moabites* should be humbled, who had with others invaded his Land before this time, 2 *Chron.* 20. 1. and might do so again if they were not brought low; for which a fair opportunity was now offered to him; and partly, because *Jehoram* had reformed some things, and *Jehoshaphat* hoped by this means to engage him to proceed further in that work.

8 And he *i* said, Which way shall we go up? And he answered, The way through the wilderness of Edom *k*.

i Either, *Jehoshaphat*: or rather, *Joram*: for the following answer may seem to be *Jehoshaphat*'s. *k* Which though it was much the longer way, yet they thought it best; partly, to secure the King or Vice-Roy of *Edom*, of whom they might have some Suspicion, from that Passage 2 *Chron.* 20. 22. and to carry both him and his Soldiers along with them into the War, both to get their Assistance, and to prevent them from making a War of Diversion against *Judah*, whilst *Jehoshaphat* was engaged against *Moab*; and partly, that they might invade *Moab* on their weakest side, and where they least expected them. God also thus disposed their Hearts to make way for the following Miracle.

9 So the king of Israel went, and the king of Judah, and the king of Edom *l*: and they fetcht a compass of seven days journey *m*: and there was no water *n* for the † *Heb.* host, and for the cattel † that followed them.

l i.e. The Vice-Roy under *Jehoshaphat*, 1 *King.* 22. 47. here called *king*; either, because he was so called and accounted by his own People: or, because that word is sometimes used for any Prince or chief Ruler. See *Deut.* 33. 5. *Judg.* 18. 1. and 21. 25. 1 *King.* 20. 1. *m* Because they made a great Army, which could move but slowly; and they fetched a greater Compass than was usual, for some advantage which they expected by it. *n* A frequent want in those hot and desart parts; and now, as it seems, increased by the extraordinary Heat and Drines of the Season.

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab *o*.

o So he chargeth his Calamity upon God; and not upon himself, whose Sins were the true and proper Causes of it.

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israels servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah *q*.

p This he should have asked before, when they first undertook the expedition, as he did in a like case, 1 *King.* 22. 5. and for that neglect he now suffers: but better late than never: His Affliction brings him to the remembrance of his former Sin, and present Duty. *q i.e.* Who was his Servant: this being one office of a Servant: and this Office was the more necessary among the *Israelites*, because of the frequent Washings which their Law required.

12 And Jehoshaphat said, The word of the LORD is with him *r*. So the king of Israel, and Jehoshaphat, and the king of Edom went down to him *s*.

r We may enquire the Mind of God by him: for he is a true Prophet. Which *Jehoshaphat* might easily understand, because being a good Man, and a great Favourer of the Lords Prophets, he would diligently enquire, and many Persons would be ready to inform him of all things of that nature, and, amongst others, of *Elijah*'s calling of *Elisha* by casting his Prophetical Mantle over him, 1 *King.* 19. 19. and of *Elijah*'s Translation, and *Elisha*'s Substitution in his place, and of the proof of it, 2 *King.* 2. 8, 14. *s* To his Tent; which was either in the Camp, or not far from it: for he went along with the Army by the Impulse of God's Spirit, for this very occasion. They did not send for him, but went to him, that by giving him this Honour, they might more effectually ingage him to give them his utmost Assistance; and, because they had heard that he was a man of a rugged temper and carriage, who therefore was to be sweetned, and so disposed to pity and relieve them.

13 And Elisha said unto the king of Israel, What have I to do with thee? * Get thee to the prophets of thy father, and to the prophets of thy mother *u*. And the king of Israel said unto him, Nay *x*: for the LORD hath called these three kings *y* together to deliver them into the hand of Moab.

* So Judg. 10. 14. Rom. 11.

t I desire to have no Discourse nor Converse with thee. *u i. e.* To the Calves, which thou after thy Father's Example dost worship; and to the *Baals* which thy Mother yet worshippeth by thy Permission; and to which thy Heart is yet inclined, though thou hast destroyed one of his Images for politick Reasons. Let these Idols whom thou worshippest in thy Prosperity, now help thee in thy Distress. *x* I renounce those false Prophets and *Baals*, and will seek to none but God for help. *y* If thou hast no respect for me, yet pity this innocent King of *Edom*, and good *Jehoshaphat*, who are involved in the same Danger with my self.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, Surely were it not that I regard the presence of Jehoshaphat the king of Judah *z*, I would not look toward thee, nor see thee.

z Whom I Reverence and Love for his Vertue and Piety.

15 But now bring me a minstrel *a*. And it came to pass when the minstrel played, that the hand of the LORD *b* † came upon him.

† *Heb.* was.

a One that can sing and play upon a Musical Instrument. This he was requires, that his Mind which had been disturbed and inflamed with Holy Anger at the sight of wicked *Jehoram*, might be composed, and cheered, and united within it self, and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the Prophetical Inspiration. For although Prophecy be the Gift of God, yet men might do something either to hinder or further the reception of it: for which Cause *Paul* bids Christians study to get the Gift of Prophecy, 1 *Cor.* 14. 1. And for this very end the Colledges of the Prophets were erected, wherein the Sons of the Prophets did use divers means to procure this Gift, which also they did sometimes receive, as we see 2 *King.* 2. 3, 5. and, amongst other means, they used Instruments of Musick to exhilerate their Spirits, &c. 1 *Sam.* 10. 5. Of the great power of Musick upon the Affections, see the Notes on 1 *Sam.* 16. 16. *b i. e.* The Spirit of Prophecy, so called, to note that it was not from *Elisha*'s temper of Body or Mind; that it was no natural nor acquired vertue inherent in him; but a singular Gift of God, given to whom and when he pleased. This Phrase is used also *Ezek.* 1. 3. and 3. 14, 22. and 8. 1.

16 And he said, Thus saith the LORD, Make this valley † full of ditches *c*.

† *Heb.* ditches, ditches.

c Which may receive the Water, and hold it for the use of Men and Beasts.

17 For thus saith the LORD, Ye shall not see wind *d*, neither shall ye see rain, yet that valley shall be filled with water, that ye may drink, both ye, and your cattel, and your beasts.

d Any of those Winds which commonly produce Rain. And *seeing* is here put for perceiving or feeling, one sense for another, or for all, as *Gen.* 42. 1. compare *Act.* 7. 12. *Exod.* 20. 18. and elsewhere.

18 And this is *but* a light thing in the sight of the LORD *e*, he will deliver the Moabites also into your hand.

e This is but a small Favour in comparison of what he intends to you for *Jehoshaphat*'s sake. He will give you more than you ask or expect. For they were so weakned and discouraged with the great Drought, that they had no hopes of proceeding in the offensive War, and thought it sufficient, if it were possible, to defend themselves from the *Moabites*, *ver.* 13.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree *f*, and stop all wells of water, and † mar every good piece of land with stones.

† *Heb.* grieve, make sick.

f This is, Either, First, A Command; and then the last Clause is an Exception from that Law, *Deut.* 20. 19. which being delivered by a Prophet, might be obeyed. And if this Command seem severe, it must be considered, that the *Moabites* were a very wicked People, perfidious, cruel, implacable Enemies to God's People upon all occasions, and now in a state of Rebellion. Or rather, Secondly, A Prediction of their Succels, that they should have so full and compleat a Victory, that they should be able to do all which is here expressed.

20 And it came to pass in the morning, when the meat-offering was offered *g*, that behold, there came water *b* by the way of Edom *i*, and the countrey was filled with water.

g i.e. The Morning-Sacrifice: of which *Exod.* 29. 39, 40. which doubtless was attended with the solemn Prayers of God's People, as the Evening Sacrifice unquestionably was, *Act.* 3. 1. there being the same reason for substance for both times. At this time *Elisha* joined his Prayers with the Prayers of God's People, especially those at *Jerusalem*, as *Elijah* had done at a like time, 1 *King.* 18. 29. and this time God chose to answer his and their Prayers, and to work this Miracle, that thereby he might determine the Controversie between the *Israelites* and the *Jews*, about the place and manner of Worship, and give a publick Testimony from Heaven for the *Jews*, and against the *Israelites*.

Israelites. *h* Miraculously produced out of some Rock or Vein of the Earth. *i* From those parts which were towards *Edom*.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all that were able to † put on armour *k*, and upward, and stood in the border *l*.

† *Heb.* were cried together. † *Heb.* girt himself with a girdle.

k Heb. *to gird on a girdle*, i.e. a Military Girdle, to which the Sword was fastened, 2 *Sam.* 20. 8. 1 *King.* 2, 5. *l* Or, *in that border*, to wit, of their Country, which was towards *Edom*, which way they understood the Kings came. Here they stood probably to defend the Passages into their Countrey.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood *m*.

m Because of the Morning-Sun, which meeting with the Vapours that arose from the Earth, and shining through them upon the Water, gave it a reddish Tincture. God also so ordered things, that their Senses and Fancies were disturbed, or the Air so disposed, that it might seem of this Colour. And they might more easily mistake this for Blood, because they knew that that ground was generally dry, and without any Trenches or Streams of Water, now especially in this dry Season, there being no noise of Wind and Rain, *v.* 17. And they might justly think that the three Kings being divided in their Religion and Interests, and discontented for want of Water, might fall into Dissentions, and Heats, and mutual Slaughters, of which they had a late Example, 2 *Chron.* 20. 22, 23.

23 And they said, This *is* blood: the kings are surely † slain, and they have smitten one another: now therefore Moab to the spoil *n*.

† *Heb.* destroyed.

n They were so highly confident, that they send no Scouts, but march thither with their whole Army, and that in great Disorder. Wherein there was also a Divine Hand, strengthening them in their Mistakes, and hardening them to their Destruction.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‖ they went forward smiting the Moabites, even in their countrey *o*.

‖ Or, they smote in it, even smiting.

o They pursued them to their own Countrey, and entred it, with and after them; the passes, which before the *Moabites* defended, being now open for them.

25 And they beat down the cities, and on every good piece of land cast every man his stone *p*, and filled it, and they stopped all the wells of water, and felled all the good Trees: † only in Kirharaseth *q* left they the stones thereof *r*: howbeit the slingers *s* went about *it*, and smote it †.

† *Heb.* until he left the stones thereof in Kir-haraseth.

p The Stones which happily had been with great care and pains pickt out of the Land, and laid in heaps after the manner, they dispersed again, and slew the people, who should have cleansed them again. *q* Which was the Royal and strongest City of the *Moabites*, *Isa.* 16. 7, 11. into which the remnant of the *Moabites* were gathered, where also their King was with them. *r* The Walls and Buildings of this City onely were left; other Cities, and, in a manner, their whole Countrey being utterly destroyed. *s* Either, First, Such as slung small Stones against those that stood upon the Wall to defend it. Or rather, Secondly, Such as slung great Stones against the Walls to break them down, according to the manner of those times. *t i. e.* Made Breaches in the Walls, by which they might enter into the City, and take it.

26 ¶ And when the king of Moab saw that the battel was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom *u*: but they could not.

u That being unable to defend the City longer, he might make an escape: which he chose to do on the King of *Edom*'s quarter; because he thought either that his was the weakest side: or, that he would more willingly suffer him to escape; because he was not so hearty in the War as the rest, but onely forced to it, and he might hereafter have some occasion of the King of *Moab* to joyn with him, as before he had, 2 *Chron.* 20, 22.

27 Then he took his eldest Son *x* that should have reigned in his stead, and * offered him *for* a burnt-offering upon the wall *y*, and there was † great indignation against Israel *z*: and they departed from him, and returned to *their own* land.

* Amos. 2. 1. † *Heb.* great repentance upon Israel.

x Either, First, The King of *Edom*'s Son; whom in this eruption he took, and then Sacrificed. Compare *Amos* 2. 1. But, First, That place speaks of the *king*, not of the *king's son*: and of the *burning of his bones*, not of the offering of a living man for a Burnt-Offering. Secondly, this would not have made the besiegers to raise their siege, but to have forbidden it when warrily to engage so barbarous an Action. Thirdly, The following clause, *that should have reigned in his stead*, agrees not so well to the *Edomites*, whose King was only *Jehoshaphat*'s Vice-Roy, and therefore his Son had no right to succeed him: as it doth to the *Moabites*, whose King was revolted from *Israel*, and intended to keep that Kingdom to himself and Children. Or rather, Secondly, his own Son: whom he Sacrificed; partly, to obtain the favour of his God, according to the manner of the *Phunicians* and other people in grievous and publick Calamities; whereof we have manifest Testimonies, both in Scripture, as *Psal.* 106. 37. *Ezek.* 20. 31. and in Heathen Authors, as *Porphyrius*, *Plutarch*, and others: and partly, to oblige the *Israelites* to quit the siege out of compassion: or, as despairing to Conquer (at least without greater loss of men than it was worth) him who was resolved to defend himself and City to the utmost extremity. *y* That the besiegers might see it, and be moved by it. *z* Or, *great trouble* or *repentance upon Israel*, i. e. the *Israelitish* King and people (who was the first cause of the War, and had brought the rest into confederacy with him) were greatly afflicted and grieved for this barbarous action, and resolved to prosecute the War no further, and to withdrew their Forces, as also did their Allies, and returned to their several Homes. Which they were the more willing to do, because the Kingdom and Countrey of *Moab* were so ruinated both as to their Men, and Cities, or Villages, and Lands, that they were all secure of any great annoyance from it.

CHAP. IV.

Elisha multiplieth the Widows Oyl, 1———7. He is lodged by a Shunamite Woman, who is barren: He promiseth her a Son: Which is born, 8———17. Dieth, and is raised by Elisha, 18———37. A Gliggal he healeth the deadly Pottage, 38———41. And feedeth 100 Men, with 20 Loaves and ears of Corn, 42———44.

NOW there cried a certain woman of the wives of the sons of the prophets *a* unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the LORD *b*: and the creditor is come to take unto him my two sons to be bond-men *c*.

a Who, though they were wholly devoted to Sacred employment, were not excluded from Marriage, no more than the Priests and *Levites*. *b* His poverty therefore was not procured by his idleness, or prodigality, or rather, wickedness; but by his Piety, because he would not comply with the King's way of worship, and therefore lost all worldly advantages. *c* Either, to use them as his slaves, or to sell them to others, according to the Law. Of which see *Exod.* 21. 2. *Levit.* 25. 39. *Isa.* 50. 1. *Matth.* 18. 25.

2 And Elisha said unto her, What shall I do for thee *d*? Tell me, what hast thou in the House *e*? And she said, Thine hand-maid *hath* not any thing in the House, save a pot of oil *f*.

d How shall I relieve thee, who am my self poor? *e* Which may contribute to the Payment of thy Debts, or, at least, to the satisfaction of thy Creditors, who may perchance deal favourably with thee through my perswasion. *f* Which was useful for divers things about the Service of God, and health, or delight, or ornament, and other uses of men. See *Judg.* 9. 9.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels, ‖ borrow not a few.

‖ Or, scant not.

4 And when thou art come in, thou shalt shut the door upon thee *g*, and upon thy Sons, and shalt pour out *b* into all those Vessels, and thou shalt set aside that which is full.

g Partly, that none may hinder thee from minding thy work of filling and removing the Vessels, which will require attention and diligence: partly, that thou alone mayest enjoy the benefit of it: partly, left any of thy Creditors should break in upon thee, and seize upon thy borrowed Vessels before they are filled: partly, that thy mind being freed from distraction, may be wholly employed in Prayer and Praising of God: and partly, that it may be manifest that this is the work of God alone. *b* Out of the Pot, in which God multiplied the Oil from time to time.

5 So she went from him, and shut the door upon her, and upon her sons: who brought *the vessels* to her, and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son *i*, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed *k*.

i To one of them: for she had two, *v.* 1. *k* To teach us, that we should not waste any of God's Good Creatures; and that God would not work Miracles unnecessarily.

7 Then she came and told the man of God: and he said, Go, sell the oil, and pay thy ‖ debt, and live thou and thy children of the rest *l*.

‖ Or, creditor.

l First do Justice to others, and then take care of thy self and Children.

8 ¶ And † it fell on a day, that Elisha passed to Shunem *m*, where *was* a great woman *n*; and she † constrained him to eat bread *p*. And so it was, that as oft as he passed by, he turned in thither to eat bread.

† *Heb.* there was a day. † *Heb.* laid hold on him.

m A City in *Issachar*, near Mount *Carmel*, *Jos.* 19. 17, 18. whither the Prophet frequently went. *n* For Estate, or Birth and Quality: See *Gen.* 24. 35. 1 *Sam.* 25. 2. *o* By her importunate desire. *p* To take his repast there.

9 And she said unto her husband, Behold, now I perceive, that this is an holy man of God *q*, which passeth by us continually.

q A Prophet, as *Judg.* 13. 6. and that of eminent Holiness: by our kindness to whom, we shall procure a blessing to our selves.

10 Let us make a little chamber, I pray thee, on the wall *r*, and let us set for him there a bed, and a table, and a stool, and a candlestick *s*: and it shall be, when he cometh to us, that he shall turn in thither.

r That he may be free from the noise of Family-businges, and enjoy that privacy, which I perceive, he desireth for his Prayers and Meditations. *s* He will not be troublesome or chargeable to us: he cares not for rich Furniture or costly entertainment, and is content with bare necessaries.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunamite. And when he had called her, she stood before him.

t i. e. Before the Prophet, *in the door* of his Chamber, as it is said, *ver.* 15. The relation seems to be a little perplexed, but may be

thus conceived. It is in this Verse recorded in the general, That the Prophet sent *Gehazi* to call her, and that she came to him upon that call: then follows a particular description of the whole business, with all the Circumstances, viz. of the message with which *Gehazi* was sent when he went to call her, and of her answer to that message, *ver.* 13. and of *Gehazi*'s conjecture thereupon, *ver.* 14. and then of her coming to the Prophet at his call: which is there repeated to make way for the following Passages.

Or, had said.

13 And he said || unto him, Say now unto her, Behold, thou hast been careful for us, with all this care, What *is* to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host *u*? And she answered, I dwell among mine own people *x*.

t Wherewith shall I recompence all thy care and kindness to me and my servant? *u* With whom he justly had great power for his eminent service, *chap.* 3. *x* I live in Love and Peace among my Kindred and Friends; nor have I any cause to complain of them, or to seek relief from higher Powers.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no Child, and her Husband is old.

t Hast thou observed any thing which she wants or desires? For the Prophet kept himself much in his Chamber, whilst *Gehazi* went more freely about the House, as his occasions led him.

15 And he said, Call her. And when he had called her, she stood in the door *y*.

y Out of reverence, humility, and modesty, waiting till he came to her, or called her further in to him.

+ *Heb.* set time.

16 And he said, About this + season, according to the time of life *z*, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lye unto thine hand-maid *a*.

z Of which Phrase see on *Gen.* 18. 10. *a* Do not delude me with vain hopes. She could not believe it for Joy, and supposed the Prophet might say thus either for her tryal, or from his own private judgment and affection, and not by warrant from God.

17 And the woman conceived and bare a son, at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said to his father, My head, my head *b*: and he said to a lad, carry him to his mother.

b His Head was grievously pained: which possibly came from the heat of the Harvest-season, to which he was exposed in the field.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him *c*, and went out.

c Partly, in hopes that this might contribute something to the Child's restitution to Life, she having in all probability had an account of the like Miracle done by *Elijah*, 1 *King.* 17. 21. and partly, that she might for the present conceal the death of the Child: which if it had been known, would have filled her Husband with grief, and hindred her journey, and opened the mouths of the Enemies of God and his Prophets to blaspheme; whereas he had a confidence put into her by God, that the Prophet could and would restore her Son.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon nor sabbath *d*. And she said, *It shall be* || well *e*.

d Which were the chief and usual times in which they resorted to the Prophets for instruction, for which he supposed she now went, not suspecting but that the Child was well by this time. *e* My going will not be troublesom to him, nor prejudicial to thee or me. Heb. *peace*, i. e. peace be to thee, farewell, or be contented, let me go.

|| *Heb.* peace.

24 Then she saddled an Ass, and said to her servant, Drive, and go forward: || slack not *thy* riding for me, except I bid thee.

|| *Heb.* restrain not for me to ride.

25 So she went, and came unto the man of God to mount Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunamite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *Is it* well with thy husband? *Is it* well with the child? And she answered, *It is* well *f*.

f So it was in some respects, because it was the Will of a Wise and Good God, and therefore best for her. Or, it shall be *well*: though the Child be dead, I doubt not by God's Blessing upon thy Endeavours it shall live again and do well. But she answers ambiguously, and briefly too, that she might sooner come to the Prophet, and more fully open her mind to him.

27 And when she came to the man of God to the hill, she caught || him by the feet *g*: but Gehazi came near to thrust her away *h*. And the man of God said, Let her alone, for her soul *is* || vexed within her *i*: and the LORD hath hid *it* from me, and hath not told me *k*.

|| *Heb.* by his feet.

|| *Heb.* bitter.

g She fell at his Feet and touched them, as a most humble and earnest supplicant. Compare 1 *Sam.* 25. 24. *Mark.* 28. 9. Withal, she intimated, what she durst not presume to express in words, that he desired him to go along with her. *h* Judging this posture indecent for her, and offensive to his Master. *i* Disturb her not, for this uncouth gesture is a sign of some extraordinary grief. *k* Whereby he signifies, that what he knew or did, was not by any Vertue inherent and abiding in himself, but only from God, who revealed to him only what and when he pleased. Compare 2 *Sam.* 7. 3.

28 Then she said, did I desire a son of my lord? Did not I say, do not deceive me *m*?

l This Child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as *Rachel* was, *Gen.* 30. 1. compare with 35. 18. but was freely promised to me by thee in God's Name, and from his special Grace and Favour: and therefore I truft both thou didst pray for it, and God design it as a Blessing, and not as an Affliction, as now it proves, unless thou dost obtain the Child for me a second time, which I know thou canst do, and I humbly beg thee to do. *m* With vain hopes of a Comfort that I should never have. And I had been much happier if I had never had it, than to lose it so quickly. Therefore thou art in some measure concerned to revive my dead hopes, and to continue to me the great Blessing which thou hast procured.

29 Then he said to Gehazi, gird up thy loins *n*, and take my staff in thy hand, and go thy way: if thou meet any man, salute him no: and if any salute thee, answer him not again *o*: and lay my staff upon the face of the Child *p*.

n Tie up thy long Garments about thy Loins for expedition. See 1 *King.* 18. 46. *o* An Hyperbolical expression: Make no delays nor stops by the way, neither by words nor actions, but go with all possible speed. Compare *Lut.* 10. 4. He requires this haste, that the Miracle might be done secretly and speedily before the Child's death was divulged, which might cause many inconveniences. See on *ver.* 21. *p* For God can work a Miracle by the most unlikely and contemptible means, as he did by a Rod, *Exod.* 14. 16. and a Mantle, 2 *King.* 2. 8.

30 And the mother of the child said, *As* the LORD liveth, and as thy soul liveth, I will not leave thee *q*. And he arose and followed her.

q Until thou goest home with me. For she had no great confidence in *Gehazi*, nor was her Faith so strong as to think that the Prophet could work so great a Miracle at this distance, and by his Staff: which possibly was one reason why this did no good. Compare *Matth.* 9. 18. and 13. 58. and 17. 20.

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was* neither voice, nor || hearing *r*: wherefore he went again to meet him, and told him, saying, The child *is* not awaked *s*.

|| *Heb.* attention.

r i. e. Neither speech, nor Sense, nor any sign of Life, to wit, in the Child. Which disappointment might proceed from hence, that *Elisha* having changed his mind, and yielded to her importunity to go with her, did alter his course, and not joyn his fervent Prayers with *Gehazi*'s action, but referred them till he came thither. *Fi. e.* Not revived: death being soft and fitly compared to a sleep, as *Psal.* 76. 5. *Dan.* 12. 2. because of the Resurrection which will in due time follow it, and here followed speedily, which makes the expression most proper in this place.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain *t*, and prayed unto the LORD.

t Upon himself and the dead Child, that he might pray to God without distraction, and might more freely use all those gestures and means which he thought fit.

34 And he went up and lay upon the child *u*, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands *x*, and he stretched himself upon the child, and the flesh of the child waxed warm *y*.

u And although some ceremonial uncleanness might seem to be contracted by the touch of this dead Body, yet that was justly to give place to a Moral Duty, and to an action of so great Piety and Charity as this was, especially when done by a Prophet, and by the instinct of God's Spirit, who can dispence with his own Laws. *x* One part upon another successively; for the disproportion of the Bodies would not permit it to be done together. Compare 1 *King.* 17. 21. *Act.* 20. 10. *y* Not by any external heat, which could not be transmitted to the Child's Body by such slight touches of the Prophet's Body; but by a Natural heat, proceeding from a principle of Life, which was already infused into the Child, and by degrees, enlivened all the parts of his Body.

35 Then he returned and walked in the house + to and fro; and went up and stretched himself upon him *a*: and the child neesed seven times, and the child opened his eyes *b*.

+ *Heb.* once there, and once there.

z He changed his postures for his own necessary refreshment, and walked to and fro exercising his mind in Prayer to God, and Faith, for the accomplishment of this work. *a* Repeating his former actions, to teach us not to be discouraged, in our Prayers, if we be not speedily answered, but to wait with Patience, and continue, and be instant in Prayer, till we obtain what we seek for. *b* So the work began in the former Verse is here perfected. Although Miracles were for the most part done in an instant, yet sometimes they were done by degrees, as here, and 1 *King.* 18. 44, 45. *Mark* 8. 24, 25.

36 And he called Gehazi, and said, Call this Shunamite. So he called her, and when she was come in unto him, he said, Take up thy son.

c Heb. *come to him*, to wit, to the Door of his Chamber: Where probably he met her with this joyful Message.

37 Then

37 Then she went in *d*, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

d Into his Chamber, and, after she had done him honour, to the Bed where the Child lay, whence she took him, and went her way.

38 ¶ And Elisha came again to Gilgal *e*, and *there was* a dearth in the land, and the sons of the prophets were sitting before him *f*: and he said unto his servant, Set on the great pot, and seeth pottage *g* for the sons of the prophets.

e When he came with *Elijah*, *chap.* 2. 1. where was a School of the Prophets, whom he designed to comfort concerning the present Dearth, and their other discouragements, and to confirm in the profession and practice of Religion, and to instruct in the Duties of the present Season. *f* At his feet, as Scholars to be taught by him. See *chap.* 2. 3. *Act.* 22. 3. *g* He provides no delicious Meats, but meer Necessaries, to teach them the contempt of worldly delights.

39 And one went out into the field to gather herbs, and found a wild vine *h*, and gathered thereof wild gourds his lapful, and came and shred them into the pot of pottage: for they knew *them* not.

h A Plant called *Coloquintida*, whose Gourds or Leaves resemble the Leaves of a Vine, and are very bitter, and pernicious to the eater.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cryed out, and said, O thou man of God, *there is* death in the Pot *i*: and they could not eat *thereof*.

i i. e. Some deadly thing; which they gathered from its excessive bitterness, by which possibly some of them might discern what it was.

41 But he said, then bring meal: and he cast *it* into the Pot *k*: and he said, Pour out for the people, that they may eat: and there was no + harm in the Pot *l*.

+ *Heb.* evil thing.

k Together with the Pottage which they had taken out of it. *l* The Meal took away that hurtful quality, not by its natural Power, which could do little in so short a time, but by the supernatural Blessing of God upon it.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits *m*, || twenty loaves *n* of barley, and full ears of corn || in the husk thereof, and he said, give unto the people *o*, that they may eat.

|| *Heb.* in his sack, or garment.

m Which were the Priests due, *Numb.* 18. 2. but these, and probably the rest of the Priests dues, were usually brought by the Pious *Israelites*, according to their ability and opportunity, to the Lord's Prophets; partly, because they did a great part of the Priests office: and partly, because they were not permitted to carry them to *Jerusalem*; and they might reasonably think that their circumstances being extraordinary, would warrant their giving of them to extraordinary Persons; and that those ceremonial Institutions ought to give place to the greater Laws of necessity and mercy to the Lord's Prophets. And this passage seems to be noted here, not only on occasion of the following Miracle; but also that by this one instance we might understand how so many Schools of the Prophets were supported. *n* Small Loaves, as appears, both because one Man brought them all so far; and because, otherwise there had been no Miracle here. *o* To wit, the Sons of the Prophets, who were then present with him, *ver.* 38.

43 And his servitor said, What should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, * They shall eat, and shall leave *thereof*.

* Job. 6. 11

44 So he set it before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

Naaman by his Captive Maid's report goeth to Elisha to be cured of his Leprosie, 1—9. *Elisha sends to him a Command to wash in Jordan: He is angry, and disdaineth it: His Servant's Advice: He doth it, and is healed,* 10—14. *He returneth with Gifts to Elisha, who refuseth them: He departs,* 15—19. *Gehazi, Elisha's Servant, obtaining his Master's Name unto Naaman: taketh Gifts from him: is smitten with Leprosie,* 20—27.

NOw Naaman captain of the host of the king of Syria, was a great man + with his master *a*, and || + honourable *b*, because by him the LORD had given || deliverance unto Syria *c*: he was also a mighty man of valour, but *he was* a leper.

+ *Heb.* before, or, gracious. || *Heb.* lift-ed up, or accepted in countenance. Or, Victory.

a In great Power and Favour with the King of *Syria*. *b* Highly esteemed both for his quality and success. Which expression he useth, partly, to mind the *Israelites*, that all the hurt they had from the *Syrians* was from the Lord, who used them as his Rod, and gave them the Successes against *Israel*, which are recorded; and partly, to check that proud Conceit which then was working, and afterwards more fully discovered it self in the *Israelitish* Nation, as if the Care, and Providence, and Goodness of God, were wholly confined to themselves, and not imparted to any other People.

2 And the Syrians had gone out by companies *d*, and had brought away captive out of the land of Israel a little maid, and she + waited on *e* Naamans wife.

+ *Heb.* was before.

d Making Inroads into the Land of *Israel* to rob and plunder, after the manner of those times. See 1 *Sam.* 30. 8. 2 *King.* 13. 21. and 24. 2. *e* Heb. *was before*, i. e. stood before her, or ministred to her. Compare *Deut.* 1. 38.

3 And she said unto her mistress, Would God my lord were + with the prophet that *is* in Samaria *f*; for he would + recover him of his leprosie *g*.

+ *Heb.* before. + *Heb.* gather in.

f Either, First, In the Kingdom of *Samaria*; Or, Secondly, In the City of *Samaria*: where he was when she was taken: or, where he commonly resided, though he went to other places, as need required. *g* Or, *take him away* (as this *Hebrew* Verb is used, *Gen.* 30. 23. *Zeph.* 1. 2.) *from his Leprosie*, i. e. take away his Leprosie from him.

4 And *one* went in, and told his lord *h*, saying, Thus and thus said the maid that *is* of the land of Israel.

h One of *Naaman*'s Servants hearing this, went in and told it to *Naaman*, and he to the King of *Syria*, which is implied. Or, *And he went in*, &c. *i. e. Naaman*, mentioned, *ver.* 1. hearing this from his Wife, told it to the King of *Syria*, as the next Words intimate.

5 And the king of Syria *i* said, Go to, go, and I will send a letter unto the king of Israel *k*. And he departed, and took + with him ten talents of silver, and six thousand *pieces* of gold *l*, and ten changes of raiment.

+ *Heb.* in his hand.

i Foram the Son of *Ahab*, *chap.* 3. 1. *k* Desiring him to obtain this Favour from the Prophet. *l* Partly, for the Charges of his Journey; and partly, for Presents to the Prophet, or others, as he saw fit.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him *m* of his leprosie.

m i. e. Procure his recovery by the means of *Elisha*, v. 3, 4. whom thou maist command to use his utmost skill and power herein.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes *n*, and said, *Am* * I God, to kill and to make alive *o*, that this man doth send unto me to recover a man of his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarrel against me *p*.

* Deut. 32. 39. and 1 Sam. 2. 6.

n Either, in detestation of his Blasphemy, in giving God's Perfections to him: or rather, for Grief, arising from a suspicion and fear that the *Syrian* made this only a pretence for the War which he designed against him. *o* He expresseth it thus, because Leprosie is a kind or degree of Death, *Numb.* 12. 12. and he thought it as impossible to cure it, as to raise the Dead. *p* For not doing what he requires, which he knows impossible for me to do.

8 ¶ And it was *so*, when Elisha the man of God *q* had heard, that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes *r*? Let him come now to me, and he shall know that there is a prophet in Israel.

q Whom *Joram* had not advised with, either, because the sudden surprizal made him forget it: or, because he hated him, and scorned to beg to any thing from him. *r* There was no just occasion for thee to do so.

9 So Naaman came with his horses, and with his chariot, and stood at the door of the house of Elisha *s*.

s Waiting for *Elisha*'s coming to him.

10 And Elisha sent a messenger unto him *t*, saying, Go, and wash in Jordan seven times, and thy flesh shall come again *u* unto thee, and + thou shalt be clean.

+ *Heb.* be clean.

t Which he did, partly, to try and exercise *Naaman*'s Faith and Obedience: partly, for the Honour of his Religion and Ministry, that it might appear he fought not his own Glory and Profit in his miraculous Performances, but only God's Honour, and the Good of Men: and partly, for the discovery of the Almighty Power of God, that could by such slight means cure so desperate a Disease. *u* Which was in great part confirmed by the Leprosie. See *Numb.* 12. 12.

11 But Naaman was wroth *x*, and went away, and said, Behold, I + thought *y*, he will surely come out to me, and stand, and call on the Name of the LORD his God, and + strike his hand over the place, and recover the leper.

+ *Heb.* said, or, I said with my self, He will surely

x Supposing himself despised and mocked by the Prophet. *y* Herein come out, he gives an Example of the perverseness of Mankind, who are apt to prefer their own Fancies before God's Appointments. + *Heb.* move up

z Over or upon the afflicted part where the Leprosie is; without which it seemed to him ridiculous to expect a Cure.

12 *Are* not + Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean *a*? So he turned and went away in a rage.

+ *Heb.* Amana.

a Is there not as great a vertue in them to this purpose? But he should have considered, that the Cure was not to be wrought by the Water, but by the Power of God: who might use what means and methods of Cure he pleased.

13 And his servants came near, and spake unto him, and said, My father *b*, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash and be clean?

b Or, *our father*. So they call him, both to shew their Reverence and Affection to him, and to mitigate his exasperated Mind.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child *c*, and * he was clean.

* Luk. 4. 27.

c i. e. Fresh and pure, free from the least mixture or mark of the Disease.

15 ¶ And he returned to the man of God *d*, he and all his company, and came and stood before him: and he said, Behold, now I know that *there is* no God in all the earth,

earth, but in Israel *e*: now therefore, I pray thee, take a blessing *f* of thy servant.

d To give him thanks, and a recompence for his great kindness.
e By this wonderful Work I am fully convinced, that the God of *Israel* is the only True God, and that other gods are but impotent Idols. *f* A thankful acknowledgment. See on *Gen.* 33. 11.

16 But he said, *As* the LORD liveth before whom I stand, I will receive none: and he urged him to take *it*, but he refused *g*.

g Not that he thought it simply unlawful to receive Gifts or Presents, which he did receive from others, *chap.* 4. 42. but because of the special circumstances of the present case; this being much for the Honour of the True God and Religion, that the *Syrians* should see the generous Piety, and Charity, and Kindness of his Ministers and Servants, and how much they despised all that worldly Wealth and Glory, which the Priests or Prophets of the *Gemiles* so greedily sought after; and that hereby *Naaman* might be much confirmed in that good Religion which he had embraced, and others might be brought to a love and liking of it.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth *h*? for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but unto the LORD.

h Wherewith I may make an Altar of Earth, as was usual, *Exod.* 20. 24. He desires the Earth of this Land, because he thought it more holy and acceptable to God, and proper for his Service; or, because he would by this Token profess and declare his Conjunction with the *Israelites* in the Worship of God, and constantly put himself in mind of his great Obligations to that God from whose Land this was taken. And though he might freely have taken this Earth without asking any leave, yet he rather desires it from the Prophet's Gift, as believing that he who had put so great a Vertue into the Waters of *Israel*, could put as much into the Earth of *Israel*, and make it as useful and beneficial to him in a better way. And these thoughts, though extravagant and groundless, yet were excusable in an Heathen, and a Novice, who was not yet thoroughly instructed in the True Religion.

‖ Or, be favourable to. So *Gr.*

18 In this thing the LORD ‖ pardon thy servant, *that* when my master goeth into the house of Rimmon *i* to worship there, and he leaneth on my hand *k*, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon *l*, the LORD pardon thy servant in this thing *m*.

i A *Syrian* Idol, called here by the LXX *Remman*, and *Act.* 7. 43. *Remphan*. *k* Or, *arm*, as that word sometimes signifies, both in Scripture and other Authors; or, *shoulder*. Upon which, the King leaned, either for state, or for support. Compare *chap.* 7. 2. *l* Not in honour to the Idol, which I do here, and shall there, openly renounce; but only in compliance with the King's infirmity and convenjency, who cannot well bow if I stand upright. *m* Because there seemed to be an appearance of Evil in this action, though done with an honest mind, he desires the Prophet's Prayers that God would not charge it upon him as Idolatry, nor be displeased with him for that practice.

19 And he said unto him, Go in peace *n*. So he departed from him † a little way.

† *Heb.* a little piece of ground.

n These words may contain an Answer: Either, First, To his last Petition, v. 18, and so the sense may be this, Be not too solicitous about this matter, Go, and the Peace or Blessing of God go along with thee. So the Prophet both Prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, Secondly, To the former, v. 17. trouble not thy self about any of our Earth, but go to thy own Land, and I wish thee from God, and doubt not but God will give thee *peace*, i. e. his favour and other Blessings, which are oft contained in this Word, if thou dost persist in this Religion which thou hast now received. Or rather, this is only a farewel Salutation, wherewith the Prophet dismisseth him without any further Answer to his Requests, or Instruction about his Doubt: which he forbore by the direction of God's Spirit, which sometimes gives and sometimes denies Instructions to Persons or People, as he thinks fit. See *Act.* 16. 6, 7. And the Prophet by the Spirits Direction might forbear to give him particular Answers, partly, because these matters were not of such importance as to concern the Essence or Foundation of Religion: and partly, because he was yet but a Novice, and not able to bear all Truths, which was for a time the condition of the Apostles, *Joh.* 16. 12. nor fit to be pressed to the practice of the hardest Duties, which Christ himself thought not convenient for his Disciples, *Matth.* 9. 14, 15, 16, 17. And therefore he at present accepts of his profession of the True, and his renunciation of the False Religion; and of this Declaration, that what he did in the Temple of *Rimmon* should not now be (as he had formerly intended and practised it) a Religious Action towards the Idol, but only a civil Respect to his Master. And what was necessary for him to know further about the Lawfulness or Sinfulness of that Action, the Prophet might take another and a more convenient time to inform him.

20 ¶ But Gehazi the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian *o*, in not receiving at his hand that which he brought: but *as* the LORD liveth, I will run after him, and take somewhat of him *p*.

o A Stranger, and one of that Nation who are the implacable Enemies of God's People *p*, whom therefore my Master should not have had so much regard to, as to the Lord's Prophets, who better deserved and more needed the Money which he offered, than *Naaman* himself did. *p* He swears, that he might have some pretence for the Action to which he had bound himself by his Oath; not considering, that to swear to do any wicked Action, is so far from excusing it, that it makes it much worse.

Heb. is there peace?

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him *q*, and said, † *Is* all well?

q Thereby testifying his great Respect to the Prophet his Master.

22 And he said, All *is* well: my master hath sent me *r*, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

r This was a very unlikely Story; but *Naaman* was not willing to question it, but glad of the opportunity of shewing his Gratitude to the Prophet.

23 And Naaman said, Be content, take two talents: and he urged him *s*, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants, and they bare *them* before him.

s Who at first refused it upon a pretence of Modesty and Obedience to his Masters command.

24 And when he came to the ‖ tower *t*, he took *them* † Or, from their hand, and bestowed *them* in the house; and he let the men go *u*, and they departed. † *Heb.* to hide places.

t A safe and private place which he chose for that purpose, and where possibly he hid and kept other things which he had got by such like Frauds and Artifices. *u* Before they came within sight of his Master.

25 But he went in and stood before his master: and Elisha said unto him, Whence *comest thou* Gehazi? and he said, Thy servant went † no whither. † *Heb.* not hither, or thither.

26 And he said unto him, Went not mine heart *with thee x*, when the man turned again from his chariot to meet thee? *Is it a* time *y* to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants *z*?

x Did not my Mind, being enlightned by God's Spirit, discern what thou saidst and didst? *y* Was this a fit season for this action? I had but newly and obstinately refused his Gifts, for great Reasons; of which see on *ver.* 16. and now thou hast given him cause to think, that I was a cursed and wicked Impostor, who vain-gloriously refused a fitter place and opportunity to take; and that all our Religion is but an Imposture; and that the God who owns such a vile Wretch for his Prophet, as thou hast represented me to him, is not so holy and righteous as we pretend. *z* Which *Gehazi* intended to purchase with this Money: and therefore the Prophet names them, to inform him, That he exactly knew by Divine Inspiration not only *Gehazi*'s outward Actions, but even his most secret Intentions.

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. ‖. And he went out from his presence † a leper *as white* as snow ***.

‖ *i. e.* For some Generations; or for a long time, as that word is oft used, and as may be thought by comparing this with *Exod.* 20. 5. and 34. 7. † Being confounded with the sense of his Guilt, and Shame, and Misery, and banished from the Company of others by God's Law, *Levit.* 13. and 14. * Which is the worst kind of Leprosie, and noted by Physicians to be incurable. See *Exod.* 4. 6. *Numb.* 12. 10. 2 *Chron.* 26. 19, 20. Nor was this punishment too severe for *Gehazi*'s Wickedness, which was great, and various, horrid Covetousness, which is Idolatry; the Prophanation of God's Name, by a wicked Oath; down-right Theft; deliberate and impudent Lying, and that to a Prophet, which was in a manner *a lying to the Holy Ghost*, like theirs, *Acts* 5. 3. A desperate contempt of God's Omniscience, Justice, and Holiness; an horrible Reproach fastned upon the Prophet, and his Religion; and a mischievous Scandal given to *Naaman* and all other *Syrians* that might hear of it.

CHAP. VI.

Elisha giving leave to the young Prophets to enlarge their Dwellings, causeth Iron to swim, 1——7. *He discloseth the King of Syria's Counsel,* 8——12. *Who sendeth Syrians to apprehend him: He is preserved by Angels, they are smitten with Blindness: are brought into Samaria, and dismissed in Peace,* 13——23. *Samaria is besieged, and brought to such extream Want and Famine, that Women eat their own Children,* 24——29. *The King sendeth to slay Elisha,* 30——33.

AND the sons of the prophets *a* said unto Elisha, Behold now, the place where we dwell with thee *b*, is too strait for us *c*.

a Either at *Bethel*: or, *Jericho*: or rather, at *Gilgal*: as may seem from its nearness to the River of *Jordan*, *ver.* 2. *b* Or, *before thy face*: *i. e.* under thy Inspection and Direction; where thou dost frequently dwell with us. Or, *to thy face*; which may be joined with the following Words; and so the sense may be this: It is apparent to thy view, that this *place is too strait for us*. *c* The number of the Prophets increasing by the gracious Providence of God, and by the Ministry and Miracles of *Elijah* and *Elisha*.

2 Let us go, we pray thee, unto Jordan *d*, and take thence every man a beam *e*, and let us make us a place there where we may dwell. And he answered, Go ye.

d i. e. To the Woods near *Jordan*, which were near to them. See on *v.* 1. *e i. e.* A piece of Timber for the Building. Hence it may be gathered, That although the Sons of the Prophets principally devoted themselves to Religious Exercises, such as Prayer, and praising of God, and the studying of God's Word, and Instructing of others, and waiting for Divine Revelations; yet they did sometimes employ themselves about Manual Arts; which now they might be forced to, through the Iniquity of the Times.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † ax head *f* fell † *Heb.* into the water: and he cried, and said, Alas master, for it was borrowed *g*.

f The

f The Iron fell from the Wood. *g* He was the more concerned, partly, because he was now forced to be idle and useless to them in the common Work; and partly, because it was his Friends loss, who now was likely to suffer for his kindness; and as Justice obliged him to restore it, so his Poverty disenabled him from it.

6 And the man of God said, Where fell it? and he shewed him the place: and he cut down a stick, and cast *it* in thither, and the iron did swim.

7 Therefore said he, Take *it* up to thee: and he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, † In such and such a place *shall be* my ‖ camp *h*.

† *Heb.* in the place of such a man, *Or*, encamping.

h Thither I will send my Forces, to surprize some place: or to lie in Ambush where the King or his People were to pass, *ver.* 9.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.

10 And the king of Israel sent to the place *b* which the man of God told him, and warned him of, and saved himself *i* there not once nor twice *k*.

b Either Spies, to try whether the Prophet spake Truth: or rather Soldiers, to secure the Place and Passage designed. *i* Either his Person when he was to pass that way: or his People, or Places of Importance. *k* But much more frequently.

11 Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, † None, my lord, O king: but Elisha the prophet, that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. † *Heb.* no.

13 ¶ And he said, Go, and spie where he *is*, that I may send and fetch him *l*. And it was told him, saying, Behold he *is* in Dothan *m*.

l For though I cannot conceal my Designs from him, yet I may possibly take him by force; his Power being, I doubt not, much inferior to his Knowledge. *m* A City near *Shechem*, *Gen.* 37. 17. and not far from *Samaria*.

14 Therefore sent he thither horses, and chariots, and a † great host: and they came by night and compassed the city about. † *Heb.* heavy.

15 And when the ‖ servant of the man of god *n* was risen early, and gone forth *o*, behold, an host compassed the city, both with horses and chariots; and his servant said unto him, Alas my master, how shall we do? ‖ Ministrer.

n Who having been with him but a little time, even since *Gehazi*'s Dismission, had not yet seen any Experiments of his great Power; or, if he had, his Faith might easily be shaken upon so great and sudden a danger. *o* Either out of the Gates of the City, where he might see them; or, out of his House into the Streets of the City, where he might learn this by the Common Fame and Tumult of the People.

16 And he answered, Fear not: for * they that *be* with us, *are* moe than they that *be* with them. * 2 Chron. 32. 7.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see *p*. And the LORD opened the eyes of the young man, and he saw: and behold, the mountain *was* full of horses, and chariots of fire *q* round about Elisha *r*.

p That by some visible Appearance, he may see the Invisible Guard of Angels which incompass and defend us. *q* Which is useful, both for Defence to those that are surrounded by it, and Offence to the Enemies who shall attempt to break through it. *r* Either the Mountains were round about the City, and therefore round about *Elisha*, who was within it: or, he saw in a Vision, *Elisha* upon the Mountain encompassed with Fiery Horses and Chariots.

18 And when they came down to him *s*, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness *t*, according to the word of Elisha.

s Either in the City, into which they easily got admission when they declared, That the only end of their coming, was to take *Elisha*: or in the Field without the City, whither he went to meet them. *t* Not with a total Blindness, that they could see nothing, for then they would not have followed him; but with a partial Blindness, that they could not distinctly discern the Man they sought: which might be by some Alteration made by God in their Brain, or in the Air. See the Notes on *Gen.* 19. 11.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city *u*: † follow me, and I will bring you to the man whom ye seek *x*. But he led them to Samaria *y*. † *Heb.* come ye after me.

u To wit, where you will find the Man for whom you seek, which was very true; because he was now come out of the City: and if they had gone on in that way into the City, they had found that *Elisha* was gone thence. There is indeed some Ambiguity in his Speech, and an Intention to deceive them, which hath ever been esteemed lawful in the state of War, as appears from the use of Stratagems. *x*. And so he did, though not in such manner as they expected and desired. *y* Which seemed to them to be some small and ordinary City; their Senses being still deluded by a Divine Operation.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and behold *they were* in the midst of Samaria.

21 And the king of Israel *z* said unto Elisha, when he saw them, My father *a*, shall I smite them? shall I smite them *b*?

z To whom *Elisha* had doubtless sent notice of his Intentions, that he might accordingly prepare himself. *a* Now he gives him this Title of Reverence and Affection, because of a great and present Benefit he received from him; though otherwise he hated him, and would not hearken to his Counsel. *b* The repetition of the question shews his great desire to smite them, and that with utter Destruction.

22 And he answered, Thou shalt not smite *them*: Wouldest thou smite those whom thou hast taken captive with thy sword, and with thy bow *c*? set bread and water before them *d*, that they may eat and drink, and go to their master.

c It is against the Laws of Humanity, and Custom of War, to kill Captives, though thou thy self hast taken them with thy own Sword and Bow; which may seem to give thee some colour of Right to destroy them; but much more unworthy will it be in cold Blood to kill these, whom not thy Arms, but God's Miraculous Providence hath put into thy Hands. *d i. e.* Give them Meat and Drink, which may refresh and strengthen them for their Journey. Which was an action of singular Piety and Charity, in doing good to their Enemies, which was much to the Honour of the True Religion; and of no less Prudence, that hereby the hearts of the *Syrians* might be both mollified towards the *Israelites*, and afraid to Oppose that People who had such an Invincible Protector.

23 And he prepared great provision for them, and when they had eaten and drunk, he sent them away *e*, and they went to their master. So the bands of Syria came no more *f* into the land of Israel.

e Refreshed, but Disarmed, as is most probable. *f* Either, 1. In such a manner, to wit, in small Bands, or Companies, which might be Entrapped, as these had been: but their next Attempt was, by an open and solemn War, and a Conjunction of all their Forces, which they still ridiculously conceited would be too hard for the King, and Prophet, and God of *Israel*; notwithstanding their multiplied Experiences to the contrary. Or, 2. For some considerable time; until the Terror of these Examples was got out of their Minds.

24 ¶ And it came to pass after this, that Benhadad king of Syria *g* gathered all his host, and went up, and besieged Samaria.

g He whom *Ahab* wickedly and foolishly spared, 1 *King.* 20. 42. who now comes to require *Ahab*'s Kindness, and to fulfil that Divine Prediction. *Benhadad* was a name very frequent among the Kings of *Syria*, 1 *King.* 15, 18, &c. and Chap. 13. 24. 2 *King.* 13. 3, 24. if not common to them all. See *Jer.* 49. 27. *Amos* 1. 4.

25 And there was a great famine in Samaria: and behold they besieged it, until an asses head was *sold* for fourscore *pieces h* of silver, and the fourth part of a kab *i* of doves dung *k* for five *pieces* of silver.

h Supposed to be Shekels; and the common Shekel being valued at fifteen pence of *English* Money, this amounts to five pounds. A vast price, especially for that which had not in it so little Meat, and that unwholsome, and unclean by Law, *Levit.* 11. 13. though necessity might seem to excuse their Violation of that Law. *i* A Measure containing 24 Eggs. *k* Which they used not for Fire (for he is speaking here onely of the scarcity of Food) but for Food. Which if it seem incredible, it must be considered, First, That Famine hath constrained People to eat things as improper and unfit for nourishment as this, as dry Leather, and Man's Dung, as is implied, *Isa.* 36. 12. and affirmed by grave Historians. Secondly, That some Creatures do usually eat the Dung of others. Thirdly, That Doves Dung, though it be hotter than ordinary, might in other respects be fitter for Nourishment than other, as being made of the best and purest Grains, and having some moisture in it, &c. Fourthly, That this *Hebrew* Word being of an obscure and doubtful signification, and no where else used, may be, and is by Learned Men otherwise rendred and understood: either, first, of the Corn which is found in the Crops of Doves: or, secondly, of the Guts and other Inwards of Doves: or rather, thirdly, of a sort of *Cicer* or *Pease*, which in the *Arabick* Language (which is near a kin to the *Hebrew*, and from which many Words are explained) is called *Doves Dung*: for this was a Food much in use amongst the poorer *Israelites*, and was by all esteemed a very coarse Food, and therefore fit to be joined with an Asses Head: and a *Kab* was the usual Measure of all sorts of Grains and Fruits of that sort.

26 And as the king of Israel was passing by upon the wall *l*, there cried a woman unto him, saying, Help my lord, O king.

l To give necessary order for the Defence of the City against Assaults, and to see if the several Guards were watchful and diligent, and if his Directions were executed, and to observe the Motions of the Enemy.

27 And he said, ‖ If the LORD do not help thee *m*, whence shall I help thee? out of the barn-floor, or out of the wine-press *n*? ‖ Or, Let not the Lord save thee.

m Or, *No God help thee*, as some both ancient and late Interpreters render the Words. So they are Words of Impatience, and Rage, and a Cursed Curse, wishing that God would not help her, as he could not, as *Festus* among Heathens understand it: which agrees too well with the Character of the Man, an Infidel, and an Idolater, and a wicked Man, and at this time in a great Rage, as appears from *ver.* 31. Or, they may be rendred thus, No; (as this *Hebrew* Particle is sometimes used, as *Job* 20. 17. *Psal.* 34. 5. and 41. 2. and 50. 3. *Prov.* 3. 25. and 31. 4.) *let the Lord help thee*. So it may be taken, either,

First,

Fifth, As a Direction: No: do not cry to me; but to God for help: God help thee, for I cannot. Or rather, Secondly, As a prophane Scoff. No: come not to me, but go to him to whom *Elisha* directs you; Pray to the Lord: you see how ready he is to help you, by his suffering you to come to this Extremity: wait upon God for Relief, as *Elisha* adviseth me: but I will wait no longer for him, *ver.* 33. and I will take a course with *Elisha* for thus abusing both me and my People with vain hopes. Or, thus, *the Lord* (on whom forsooth thou and I are commanded to wait for help) *will not help thee*, as he could easily do, and would do, if he were so good as *Elisha* pretends; *whence then shall I help thee?* n Doft thou ask of me Corn or Wine, which I want for my self?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So* we boiled my son, and did eat him *o*: and I said unto her on the † next day, Give thy son, that we may eat him: and she hath hid her son *p*.

* Deut. 28. 53, 57. † *Heb.* other.

o A dreadful Judgment threatned to them in case of their Apostacy, *Deut.* 28. 56, 57. in which they were now deeply plunged. Compare *Ezek.* 5. 10. *p* Either, that the might eat him alone; or rather, that she might save him from Death, her Bowels yerning towards him, and her hunger being in great measure satisfied.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes *q*, and he passed by upon the wall, and the people *r* looked, and behold, *he had* sackcloth within upon his flesh *s*.

q Partly, in Grief for such an horrid Fact: and partly, through Indignation at the Prophet, *ver.* 31. *r* Who were in great numbers upon the Wall, either to defend the City: or rather, to seek for relief from the Soldiers, for whose Provisions the King doubtless took special care, as it was necessary, for the preservation of the place. *s* Under his inner Garments, in token of his sorrow, and with a pretence of humiliation, which he would shew by outward signs, as his Father *Ahab* had done, not without some advantage to himself, 1 *King.* 21. 27, 28, 29.

* Ruth 1. 17.

31 Then he said, * God do so, and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day *t*.

t If I do not this day take his head and life. This wretched and partial Prince overlooks his own great and various sins, and amongst others, his obstinate cleaving to the Idolatry of the Calves, and the Whoredoms and witchcrafts of his Mother *Jezebel*, 2 *King.* 9. 22. and the Wickedness of his People, which was the true and proper cause of this and all their Calamities; and lays the blame of all upon *Elisha*, either, supposing that he who had the Spirit of *Elijah* resting upon him, had brought this Famine by his Prayers, as *Elijah* had formerly done, 1 *King.* 17. 1. or, because he had encouraged them to withstand the *Syrians*, by promising them help from God in due time: or, because he would not by his intercession to God, and the working of a Miracle, deliver them from these Calamities, as he easily could have done. But he did not consider, that the Prophets could not work what Miracles, and when they pleased, but only as far as God saw fit, whose time was not yet come: otherwise, it was *Elisha*'s Interest, as well as theirs, to be freed from this distress.

32 But Elisha sat in his house *u* (and the Elders *x* sat with him) and the king sent a man from before him *y*: but e're the messenger came to him, he said to the elders *z*, See ye how this son of a murderer *a* hath sent to take away mine head *b*? Look when the messenger cometh, shut the door, and hold him *c* fast at the door: *Is* not the sound of his masters feet behind him *d*?

u In the House where he lodged: for he had no House of his own, having forsaken all when he followed *Elijah*, 1 *King.* 19. 20, 21. *x* So they might be called, Either, First, From their age. Or rather, Secondly, from their office, which was either Ecclesiastical, or Civil: so they were either the Sons of the Prophets: or rather, some Godly men who were then in some Power and Office, either in the Court, or Army, or City, as may seem probable from what he requires of them. And though *Joram* was a wicked King, and most of his Officers probably like himself; ye there were some of them, whom *Elisha*'s Holy Life, and Powerful Ministry, and Glorious Miracles, and the great and publick benefits procured by him, had won to God, and to the True Religion, at least to the profession of it, among which *Jehu* might be one: and these were here sitting with him; either, to receive comfort and counsel from him in this distressed time; or rather, to follicite him to use his Power with God, for their relief: which accordingly he doth, and in compliance with them, not out of any fear of the King, (from which he very well knew by frequent experience, and certain assurance, that God both could and would deliver him,) he gives the following answer, *chap.* 7. 1. *y* Or, *one* of them who stood *before his face*, one of his Guard, or some other Officer, *to take away his head*, as it follows. *z* Being admonished by God of his danger. *a* The genuine Son of that wicked *Ahab* the Murderer of the Lord's Prophets, 1 *King.* 18. 4. and 21. 9. whose *son* he is not by Birth only, but also by his manners and bloody disposition. Compare *Joh.* 8. 44. This expression may seem very harsh and unfit; nor is it to be drawn into imitation by others: but it must be considered, that he was an extraordinary Prophet, intrusted with a Power in some sort superior to that of *Joram*, and had Authority to controle and rebuke him in the Name of the King of kings. *b* To kill me, before he hear what I have to say. *c* Not the King, but the Messenger, who was last mentioned; that he may not break in upon me, and take away my Life, before the King comes. *d* You shall not need to hold him long, for the King is just at his heels coming, as is probable; either, to recal his rash and furious sentence; or, at least to debate the matter with the Prophet, and to procure relief.

33 And while he yet talked with them, behold, the messenger came down unto him *e*: and he said *f*, Behold, this evil *g is* of the LORD *h*, what should I wait for the LORD any longer *i*?

e To wit, to the Door, where also we are to understand that he was held fast, that he could not come at the Prophet till the King came, as the Prophet had commanded them to do. *f* Either, 1. The Messenger in the Kings name and words. Or, Secondly, The King himself, who, though not here named, may be presumed to be present, both by the Prophets prediction of his speedy coming, and by the presence of the *lord*, *on whose hand the king leaned*, chap. 7. 2. *g* This dreadful Famine, which is now so extream, that Women are forced to eat their own Children. *h* He hath inflicted it, and (for ought that I see) he will not remove it. Thus he lays all the blame upon God, not, as he ought, upon his own, and his Mothers wickedness, which provoked God, who doth not willingly afflict, to send this heavy Judgment upon him. *i* Thou bidst me wait upon God for help: but I perceive I may wait long enough before deliverance comes: I am weary with waiting, I can wait no longer.

CHAP. VII.

Elisha prophesieth incredible Plenty in Samaria: And the death of a great Lord, who would not believe the Prophesie, 1, 2. *Four Lepers visit the Camp of the Syrians, and bring tidings of their flight, being hasted away by God,* 3——11. *The King sendeth Spies, who confirm this Report: And he spoileth their Tents: Great Plenty: The Lord, on whose Hand the King leaned, is trodden upon by the People, and dieth,* 12——20.

THen Elisha said *a*, Hear ye the word of the LORD, Thus saith the LORD *b*, To morrow about this time *shall* a measure *c* of fine flour *be sold* for a shekel *d*, and two measures of barley for a shekel, in the gate of Samaria.

a Either, to the Messenger, to be reported to the King: or rather, to the King, being then come to him, as it is expressed, *ver.* 18. and to his Courtiers, who were come with him, *ver.* 2. *b* The Lord, whom you have so highly offended, and at present despise and refuse to wait upon, of his own meer Grace and Bounty hath sent you the glad tidings of your deliverance. *c* Heb. *Seah*, a Measure containing six Cabs, or 144 Egg-shells, or about a Peck and a Pottle of our Measure. *d* Compare this with *chap.* 6. 25.

2 Then † a lord on whose hand the king leaned *e*, answered the man of God, and said, Behold, *if* the LORD would make windows *f* in heaven, might this thing be? And he said, behold, thou shalt see *it* with thine eyes, but shalt not eat thereof *g*.

† *Heb.* a lord which belonged to the King, leaning upon his hand.

e When he walked. See *chap.* 5. 18. *f* Through which he could Rain down Corn, as once he did *Manna*. *g* A just punishment for such peremptory unbelief, whereby he made not only the Prophet, but even God himself (in whose Name it was evident *Elisha* said and did this and other things) a lyar.

3 ¶ And there were four leprous men at the entring in of the gate *h*: and they said one to another, Why sit we hear until we die?

h To wit, of the City; out of which they were shut by virtue of God's Law, *Leu.* 13. 46. and 14. 3. either, the dwelling place of the Lepers, was near the Gate: or, they were come very near the Gate, for fear of the *Syrians*.

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight *i* to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

i In the Evening twilight, as appears from *v.* 9. and 12.

6 For the LORD made the host of the Syrians to * hear a noise *k* of chariots, and a noise of horses, *even the* noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites *l*, and the kings of the Egyptians *m* to come upon us.

* Sam. 5. 24.

k Either, in the Air: or rather in their Ears: otherwise the *Samaritans* had heard it. *l* Under which name (as elsewhere under the name of the *Amorites*) he seems to understand all, or any of the People of *Canaan*. For though the greatest number of that People were destroyed, yet very many of them were spared, and many of them upon *Joshua*'s coming, fled away, some to more remote parts, (which that famous and ancient Inscription upon a Pillar in *Africa* testifies) and others to the Lands bordering upon *Canaan*, where by reason of the scarcity of Inhabitants there was in that Age room enough for them; and there they seated themselves, and grew numerous and powerful, and had (after their ancient and constant manner) Kings over them. The Kings also of *Tyrus* or *Sidon* may be here included. *m* By which they may understand, either the King of *Egypt*, the Plural number being put for the Singular, as it is elsewhere: or, the Princes and Governors of the several *Nomi* or Provinces in *Egypt*, such being oft called *kings* in Scripture.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, *even* the camp as it *was*, and fled for life.

∴ To save their Lives; which they fancied to be in such present and extream danger, that they durst not stay to take away any of their Goods, but every man fled the next way before him.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*: and came again, and entred into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well*: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning-light, † some mischief will come upon us: now therefore come, that we may go and tell the kings houshold.

† *Heb.* we shall find punishments.

* Not well for our Brethren, whom we should pity and help: nor well for our selves; for we may suffer for this neglect: either, from the *Syrians*, who may lie lurking hreabouts; or, from our King and people; or, from God's immediate hand.

10 So they came, and called unto the porter of the city: and they told them *o*, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

o To wit, the Porter and his Companies.

11 And he called the porters *p*, and they told *it* to the kings house within.

p Either, his fellow-porters of the City: or rather, the Porters or Guards of the Gate of the King's House.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left † in the city: (behold, they *are* as the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed *q*) and let us send and see.

† *Heb.* in it.

q So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger; and therefore let us use them whilst we may for our common good, or to make the discovery. But the repitition of the Phrase seems to imply something more emphatical and significant than the saving of four or five Horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be rendred otherwise, *Behold, they are of a truth* (the *Hebrew* prefix, *Caph*, being not here a note of similitude, as the other Translations make it, and as it is commonly used, but an affirmation of the truth and certainty of the things, as it is taken *Numb.* 11. 1. *Deut.* 9. 10. *Hos.* 4. 4. and 5. 10. *Job.* 1. 14.) *all the multitude of* the horses of *Israel that are left in it*: (to wit, in the City:) *behold*, I say, *they are even all the multitude of* the Horses of the *Israelites*, *which* (i. e. which multitude) *are consumed*, i. e. reduced to this small number, all consumed except these five. And thus the vulgar *Latin*, and some others, understand it. And this was indeed a memorable passage, and worthy of a double *behold*, to shew what mischief the Famine had done both upon Men and Beasts, and to what a low ebb the King of *Israel* was come, that all his Troops of Horses, to which he had trusted, were shrunk to so small a number.

14 They took therefore † two chariot-horses *r*, and the king sent after the host of the Syrians, saying, Go, and see.

† *Heb.* two chariots of horses, 1 Kin. 20. 33.

r Or, *two chariots of horses*: or rather, *two chariot-horses*, as divers render the words, *i. e.* Horses which belonged to the Kings Chariots. For single Horses seem much more proper for this service, than Chariots and Horses. And whereas it was moved by the King's Servant, that all the five Horses should be sent, it seems it was thought by the King and others, that two were sufficient for that purpose.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and vessels, which the Syrians had cast away † in their haste *s*: and the messengers returned and told the king.

† *Or*, in their affrightment.

s For, *in their fear* or *consternation*, wherewith God struck them.

16 And the people went out, and spoiled the tents of the Syrians: So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned, to have the charge of the gate *t*: and the people trod upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

t Partly, to prevent tumults, and disorders and mischiefs amongst the People: and partly, to take order about the shutting of the Gates, if need were, and if the *Syrians* should happen to return upon them.

18 And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the People trod upon him in the gate, and he died.

CHAP. VIII.

The Shunamite having, by Elisha's Advice, left the Land, because of the Famine, returneth home: And hath her whole Estate restored to her for Elisha's sake, 1——6. *He cometh to Damascus: Benhadad is sick: And sendeth Hazael to him with Presents: Elisha foretelleth Benhadad's violent death: and Hazael's cruel Reign, with Tears: Hazael's Answer: He killeth his Master, and succeedeth him,* 7——15. *Jehoram's wicked Reign in Judah: Edom and Libna revolt,* 16——22. *He dieth, and Ahaziah his Son succeedeth him: His wicked reign: He entertaineth Friendship with Joram King of Israel,* 23——29.

THen *a* spake Elisha unto the woman *b* (* whose son he had restored to life) saying, Arise, and go thou and thine houshold, and sojourn wheresoever thou canst sojourn *c*: for the LORD * hath called for a famine *d*, and it shall also come upon the land seven years *e*.

* Chap. 4. 35. * Psal. 105. 16. Hag. 1. 11.

a This particle of time may be understood, either, particularly and definitely of the time next following the former History: or, more generally and indefinitely (as it is frequently used) of the time in which *Elisha* and this *Shunamitish* Woman lived. Possibly this might happen before the History of *Naaman*, *chap.* 5. or at least, before the Siege of *Samaria*, *chap.* 6. But this is not certain. *b* Expressing his gratitude for her former Kindnesses, by taking special care for her preservation. *c* In any convenient place out of the Land of *Israel*. *d* i. e. Hath appointed to bring a Famine, or a great scarcity of Provisions. This Expression intimates, that all afflictions are sent by God, and come at his Call or Command. *e* A double time to the former Famine under *Elijah*, *Jam.* 5. 17. which is but just and reasonable, because they were still obstinate and incorrigible under all the severe and succeeding Judgments of God, and under the powerful ministry of *Elisha*, who confirmed his Doctrine by glorious Miracles. See *Levit.* 26. 21, 24, 28.

2 And the woman arose, and did after the saying of the man of God: and she went with her houshold, and sojourned in the land of the Philistines *f* seven years.

f Either, because that was near her Lands and Dwelling, which she thought she might have an eye to, when occasion required: or, because there was more plenty than in *Judah*: or, because she knew that her going to dwell in *Judah* would be very displeasing to the King of *Israel*, whose favour she was like to need hereafter. Nor was there now that danger of Idolatry from the *Philistines*, as there had been formerly, because their Power and influence was now grown inconsiderable, and probably many of the *Jews* and *Israelites* lived among them. And this Land, though bordering upon *Israel*, was free from this Famine, that it might appear that this was a special Hand and Judgment of God upon the *Israelites* for their Idolatry, and for their unprofitableness under all the means of Grace which now they plentifully enjoyed by *Elisha* and many other Prophets; which the *Philistines* not enjoying, their sin was much less, and therefore their present condition was better.

3 And it came to pass at the seven years end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land *g*.

g Which having been forsaken by her, were possessed by her Kindred, or others, who had obtained them from the King, and now intended to keep the possession of them.

4 And the king talked with Gehazi the servant of the man of God *h*, saying, Tell me, I pray thee, all the great things that Elisha hath done.

h *Quest.* How could the King speak with *Gehazi* who was a Leper? *Ans.* Either, the King might speak with him at a convenient distance, it being usual for others to discourse with Lepers, as 2 *King.* 7. 8. *Matth.* 8. 2. *Luk.* 17. 12. or, his Leprosy might be of that sort which was not infectious: or, if his Leprosy was such as made him yet to be unclean, the King's great Curiosity might easily prevail with him to break a Ceremonial Law, who made no scruple of violating God's Moral Law.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that behold, the woman *i* whose son he had restored to life, cried to the king, for her house, and for her land. And Gehazi said, My lord, O king, this *is* the Woman, and this *is* her son, whom Elisha restored to life.

i By God's wonderful and Gracious Providence brought thither in the most advantagious season.

6 And when the king asked the woman *k*, she told him, So the king appointed unto her a certain ‖ Officer, saying, Restore all that *was* hers, and all the fruits of the field, since the day that she left the land, even till now.

‖ *Or*, eunuch.

k Concerning the truth of *Gehazi*'s relation.

7 ¶ And Elisha came to Damascus *l*; and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

l Either to the City; or rather, to the Kingdom of *Damascus*; by comparing *v.* 9. as *Samaria*, which properly was the name of the City, is sometimes the name of the Kingdom; of which see on 1 *King.* 13. 32. Hither he came by the special direction of the Spirit, and under God's protection, upon the Errand here following.

8 And the king said unto Hazael, Take a present in thine hand *m*, and go meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

m By which he thought to purchase his Favour, and the healing of his Disease.

9 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels burden *n*, and came and stood before him, and his son said, thy son Ben-hadad o king of Syria hath sent me to thee, saying, Shall I † recover of this disease?

† *Heb.* in his hand. † *Heb.* live.

n *Hazael* carried the more noble Present, hoping, as his Master did, to get some Interest in the Prophet, and advantage to himself by it.

if. Whether the Prophet received it or not, is not here mentioned; but it is moſt probable he did not, from his former practice, *chap.* 5. and becauſe the Reaſons which then ſwayed him, were ſtill of the ſame Force. *o* He who before perſecuted him as an Enemy, *chap.* 6. 13,14. now in his Extremity honours him like a Father.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die *p*.

p Here is no contradiction: for the firſt Words contain an Anſwer to *Benhadad*'s Queſtion, *ver.* 8. *Shall I recover this Diſeaſe?* To which the Anſwer is, *thou mayeſt* or *ſhalt recover*, i. e. notwithſtanding thy Diſeaſe, which is not mortal, and ſhall not take away thy life. The latter Words contain the Prophet's Explication of, or Addition to that Anſwer, which is, that he ſhould die, not by the power of his Diſeaſe, but by ſome other Cauſe. But it is obſervable, that in the *Hebrew* Text it is, *lo*, the Adverb, which ſignifies *not*; which though moſt affirm to be put for *lo*, the Pronoun, ſignifying *to him*; yet others take it as it lies, and Tranſlate the Words thus, *Say, thou ſhalt not recover: for the Lord hath ſhewed me, that he ſhall ſurely die.* Or, according to the former reading, the firſt Words may be taken interrogatively, *ſay unto him, Shall thou indeed recover?* (as thou doſt flatter thy ſelf): *no*: (which Negation is implied in the very queſtion, and gathered from the following Words) *for the Lord hath ſhewed me, that he ſhall ſurely die.*

† *Heb.* and ſet *it.*

11 And he ſetled his countenance † ſtedfaſtly *q*, until he was aſhamed *r*: and the man of God wept.

q The Prophet fixed his Eyes upon *Hazael*. *r* Either, till the Prophet was aſhamed to look any longer upon him: or, till *Hazael* was aſhamed, as apprehending that the Prophet ſuſpected or diſcerned ſomething extraordinary, and of an evil and ſhameful Nature in him. The *Hebrew* Words are ambiguous, and may indifferently be referred to either of them; but they ſeem more properly to belong to *Hazael*, becauſe it follows by way of Diſtinction, *the Man of God wept.*

* Chap. 10. 32. & 13. 3. Amos 1. 3. * Chap. 15. 16. Hoſ. 13. 16 Amos 1. 13.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know * the evil that thou wilt do unto the children of Iſrael *ſ*: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt * daſh their children, and rip up their women with child.

ſ So here was a double Cauſe of his Grief and Tears, the evil of ſin in *Hazael*: and the evil of ſuffering upon *Iſrael*.

13 And Hazael ſaid, But what, *is* thy ſervant a dog *t*, that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria *u*.

t Either, ſo vile and unworthy, as this Expreſſion is uſed, 2 *Sam.* 3. 8. and 9. 8. or ſo impudent, for which Dogs are noted: or, ſo fierce, and barbarous, and inhumane. Compare *Pſal.* 22. 16, 20. and 59. 6. *u* And when thou ſhalt have Power in thy hand, thou wilt diſcover that bloody Diſpoſition, and that Hatred againſt God's People, which now lies hid from others, and poſſibly from thy ſelf; and therefore with the Kingdom thou wilt inherit their cruel Diſpoſitions.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover *x*.

x He repreſents the Prophets Anſwer by halves, that by his Maſters Security he might have the fitter opportunity to execute his Treaſonable Deſign.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face *y*, ſo that he died: and Hazael reigned in his ſtead *z*.

y Pretending it may be to cool his immoderate Heat with it, but applying it ſo cloſely, that he cheaked him therewith: by which Artifice his Death ſeemed to be Natural, there being no ſigns of a violent Death upon his Body. And this he the more boldly attempted, becauſe the Prophet's Prediction made him confident of the Succeſs. *z* Having the favour of the People, and of the Men of War.

* 2 Chr. 21. 4. † *Heb.* reigned.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, * Jehoram the ſon of Jehoſhaphat king of Judah † began to reign *a*.

a Jehoram was firſt made King or Vice-Roy by his Father divers Years before this time, to wit, at his expedition to *Ramoth-Gilead*, as was noted before; which Dominion of his ended at his Fathers return. But now *Jehoſhaphat*, being not far from his Death, and having divers Sons, and fearing ſome Competition and Diſſention among them, makes *Jehoram* King the ſecond time, as *David* did *Solomon* upon the like occaſion, 1 *Chron.* 29. 22. which is the thing here related. But of this ſee more in the Notes on 2 *King.* 1. 17. and 3. 1.

17 Thirty and two years old was he when he began to reign, and he reigned eight years *b* in Jeruſalem.

b Part with his Father, and part by himſelf alone.

* Ver. 26.

18 And he walked in the way of the kings of Iſrael *c*, as did the houſe of Ahab: for * the daughter of Ahab *d* was his wife; and he did evil in the ſight of the LORD.

c After his Father's Death. *d Athaliah*, *ver.* 26. This unequal Marriage, though *Jehoſhaphat* poſſibly deſigned it as a mean of uniting the two Kingdoms under one Head, and in the True Religion, is here and elſewhere noted, as the Cauſe both of the great Wickedneſs of his Poſterity, and of thoſe ſore Calamities which befel them.

* 2 Sam. 7. 13. † *Heb.* candle, *or* lamp.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, * as he promiſed him to give him alway *e* a † light *ſ*, and to his children.

e Heb. *all days*, until the coming of the *Meſſiah*, as it is elſewhere limited and explained: for ſo long, and not longer, this Succeſſion might ſeem neceſſary for the making good of God's Promiſe and Covenant made with *David*. But when the *Meſſiah* was once come, there was no more need of any Succeſſion, and the Scepter might and did without any Inconvenience depart from *Judah*, and from all the ſucceeding Branches of *David*'s Family, becauſe the *Meſſiah* was to hold the Kingdom for ever in his own Perſon, though not in ſo groſs a way as the carnal *Jews* imagined, but in a Spiritual manner. *ſ* i. e. A Son and Succeſſor. Of this Phraſe ſee on 1 *King.* 11. 36.

20 ¶ In his days Edom revolted from under the hand of Judah *g*, and made a king over themſelves.

g Under which they had been from *David*'s time, 2 *Sam.* 8. 14. Compare 1 *King.* 22. 47.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people *b* fled into their tents.

b i. e. The common Soldiers of the *Edomites*, herein following the example of their Captains.

22 Yet Edom revolted *i* from under the hand of Judah until this day. Then Libnah *k* revolted *l* at the ſame time.

i For though *Joram* had given them a Defeat, yet it may ſeem to have been no great ſlaughter, but only a putting them to flight; and therefore they might eaſily rally again. And *Jehoram* could not purſue the Victory, becauſe he was recalled by the revolt of his own Subjects, which had took the occaſion of his Abſence, and probably feared that others would follow their Example, if they had the like occaſion. *k* A conſiderable City in *Judah*, belonging to the Prieſts, *Joſ.* 15. 42. and 21. 13. *l* Why, ſee 2 *Chron.* 21. 10, 11. It is probable they returned to their Obedience, becauſe thoſe Words, *unto this day*, which are added to the former Clauſe, are omitted here.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *m*?

m Of which ſee on 1 *King.* 14. 19.

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his ſon reigned in his ſtead. * 2 Chr. 22. 1.

25 ¶ In the twelfth year of Joram *n* the ſon of Ahab king of Iſrael, did Ahaziah *o* the ſon of Jehoram king of Judah begin to reign.

n Obj. It was *in the eleventh year of Joram*, chap. 9. 29. *Anſw.* Either, Firſt, He began to Reign in the Confines of *Joram*'s 11th and 12th Year, in the very end of his 11th Year, or towards the beginning of the 12th, whence it is indifferently aſcribed to the one or the other. Or, Secondly, The one year of *Ahaziah* did concur with the latter half of *Joram*'s 11th Year, and the former half of his 12th Year: and if he could not be ſaid to *begin to reign* in both theſe Years, yet he might unqueſtionably be ſaid to *reign* in both of them; and the *Hebrew* word, both here and *chap.* 9. 29. properly ſignifies *he reigned*, and not, he *began to reign*, as it is Tranſlated. Or, Thirdly, *Ahaziah* began to Reign with his Father, and during his Life, according to the late Examples both in *Judah* and *Iſrael*, there being alſo ſpecial occaſion for it, by reaſon of *Joram*'s cruel and long ſickneſs, 2 *Chron.* 21, 18, &c. and this was in *Joram*'s 11th Year, and then his Father died, and he began his ſingle Reign in *Joram*'s 12th Year. *o* Called alſo *Jehoahaz*, 2 *Chron.* 21. 17. and *Azariah*, 2 *Chron.* 22. 6.

26 Two and twenty years old *p* was Ahaziah when he began to reign; and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter *q* of Omri king of Iſrael.

p How this agrees with 2 *Chron.* 22. 2. ſee on that place. *q* i. e. His Grand-daughter. See above on *ver.* 18.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſon in law of the houſe of Ahab *r*.

r He was the proper Son of *Athaliah*, Daughter of *Ahab*, and the Grand-Son-in-law of *Ahab*, becauſe his Father was *Ahab*'s Son-in-law, *ver* 18.

28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

* Chap. 9. 15. † *Heb.* wherewith the Syrians had wounded. † *Heb.* wounded.

29 And * king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at *ſ*, Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was † ſick.

ſ The ſame place with *Ramoth*, or *Ramoth-Gilead*.

CHAP. IX.

Eliſha ſendeth a Young Prophet with Inſtructions to anoint Jehu King over Iſrael: whom he chargeth to deſtroy the Houſe of Ahab: and ſheds, 1——10. Jehu is made King by the Soldiers, killeth Joram in the Field of Naboth, 11——26. Killeth alſo Ahaziah King of Judah, 27——29. Cauſeth Jezebel to be thrown out of a Window: who is devoured by Dogs, 30——37.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins *a*, and take this box of oyl in thine hand, and go to Ramoth-gilead.

a For haſte, to take this opportunity when the Kings of *Iſrael* and *Judah* were both abſent, *chap.* 8. 29. and *Jehu*, as it ſeems, was left in Chief Command.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and

and make him ariſe up from among his brethren, and carry him to an † inner chamber *b*.

† *Heb.* chamber within chamber. † *Heb.* ſecret.

b Partly, that the Work may not be hindred: and partly, for the ſecurity of thy own Perſon. See *ver.* 3.

3 Then * take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael *c*: then open the door, and flee, and tarry not.

* 1 King. 19. 16.

c This was not his whole Meſſage; but the reſt of it is particularly declared, v. 7, 8, 9, 10. and is to be underſtood here.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead *d*.

d Which is here noted, as an eminent act of Obedience, whereby he run into a manifeſt hazard of his Life.

5 And when he came, behold, the captains of the hoſt were ſitting: and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe *e*, and he poured the oyl on his head *f*, and ſaid unto him, Thus ſaith the LORD God of Iſrael, * I have anointed thee king over the people of the LORD, *even* over Iſrael.

* 2 Chr. 22. 7.

e i. e. Into an inner Chamber in the Houſe, *v.* 2. *f* Thereby in God's Name letting him in to the actual poſſeſſion of the Kingdom. For if *Elijah* did before this time Anoint him, as ſome think, from 1 *King.* 19. 16. that Unction did only confer a remote right to the Kingdom, as *Samuel*'s Unction did to *David*, 1 *Sam.* 16. 13. Though others think *Elijah* did perform that Command by *Eliſha*, to whom he left it in charge, and *Eliſha* waited God's time and command for the actual execution of it, which he received at this time.

7 And thou ſhalt ſmite *g* the houſe of Ahab thy maſter *h*, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, * at the hands of Jezebel.

* 1 King. 21. 15.

g i. e. Kill and deſtroy, as that word is uſed, *Gen.* 8. 21. and elſewhere. *h* Thy former Lord and King.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab * him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

* 1 Kin. 14. 10. & 21. 21. * 1 Sam. 25. 22. * 1 Kin. 14. 10. & 16. 11. & 21. 22. * 2 Kin. 16. 3, 11.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel *i*, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

i In that part of Land in or near the City, which belonged to *Naboth*.

† *Heb.* peace.

11 ¶ Then Jehu came forth to the ſervants of his lord *k*, and *one* ſaid unto him, *Is* all † well? Wherefore came this mad *fellow m* to thee? And he ſaid unto him, Ye know the man, and his communication *n*.

k To the reſt of the Commanders and Officers there preſent. *l* Is not this unlucky Meſſenger come with ſome ill Tidings? *m* They perceived him to be a Prophet by his Habit, and Geſtures, and manner of Speech. And theſe prophane Soldiers eſteemed the Lord's Prophets Mad-men: partly, becauſe of their neglect of themſelves, and contempt of all Worldly Wealth and Honour, which the wiſe Men of this World ſo greedily ſeek, and of their ſtrange and uncouth manner of living: partly, becauſe of their Holy Exerciſes to which they devoted themſelves, which they eſteemed nothing but a Religious Phrenzy: and partly, becauſe of thoſe unuſual and ſeemingly ridiculous Geſtures and Actions which the Prophets ſometimes uſed in raptures of Spirit, or in the Fervours of Devotion. Compare *Jer.* 29. 26. *Joh.* 10. 20. *Act.* 26. 24. *n* You rightly gueſs that he was a Mad-man, and ſo it appears by his Diſcourſe with me, which was, after the manner of that ſort of Men, vain and impertinent, to tell me of my ſins, or of my duty, or ſuch things as are not worth my ſpeaking, or your hearing.

12 And they ſaid, *It is* falſe *o*; tell us now *p*. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

o There is ſomething extraordinary and of great Importance in his Meſſage, as we plainly perceive by his calling thee into an inner Chamber, by his great Expedition, and by his Geſture and Carriage. *p* His Concealment of the thing made them more greedy to know it.

† *Heb.* reigneth.

13 Then they haſted *q*, and took every man his garment, and put *it* under him *r* on the top of the ſtairs *ſ*, and blew with trumpets, ſaying, Jehu † is king.

q Being well pleaſed with the thing; partly, from the advantage which hereby they expected; partly, from that deſire of Change which is in moſt Mens Natures; and principally, by God's Providence, inclining their Hearts to *Jehu*. *r* A Ceremony uſed in the Eaſtern parts towards Superiors, in token of great Reverence to his Perſon, that they would not have his Feet to touch the Ground, and that they put themſelves and their Concerns under his Feet, and into his Diſpoſal. See on *Matth.* 21. 7. *ſ* In ſome high and eminent place, whence he might be ſeen and owned by all the Soldiers, who were called together upon this great occaſion.

14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-giliad *t*, he and all Iſrael, becauſe of Hazael king of Syria:

t Which Interpreters conclude to have been taken by *Joram* before this time, though the taking of it be not mentioned. This they gather, Firſt, from the mention of the *inner chamber*, ver. 2. and of the *top of the ſtairs* here. Secondly, From *ver.* 15. *let none go forth out of the City.* But theſe Arguments ſeem not to be cogent. Not the former, becauſe there might be ſome Suburbs or out-Buildings belonging to the City, or not far from it, which the *Iſraelites* might have in their Poſſeſſion. Nor the latter, as we ſhall there ſee. And if it was taken, why ſhould *all Iſrael* be there to keep it, for which a ſtrong Garriſon was ſufficient? The Words therefore may be otherwiſe rendred, exactly according to the *Hebrew*, *Joram had kept*, or *did keep* (to wit, by his Army left there) *or put guards*, or *laid ſiege at*, or *to* (for ſo the Particle *Beth* is oft uſed) *Ramoth-Gilead*. And therefore he had *all Iſrael*, i. e. all the Military Force of *Iſrael*, with him, that he might both maintain the Siege, and withal oppoſe *Hazael* who fought to relieve it.

* Chap. 8. 29. † *Heb.* he was ſick. † *Heb.* he was wounded. † *Heb.* ſmote. *Heb.* he was wounded.

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians * had given him, when he fought with Hazael *u* king of Syria). And Jehu ſaid, If it be your minds, *then* † let none go forth * nor eſcape out of the city *x*, to go tell *it* in Jezreel *y*.

u When he came with an Army, either to retake the City taken by *Joram*: or, to raiſe the Siege. *x* Or, *from the City*; either from within the City, or from before it, from the Siege or Army. *y* That ſo, &c. we may ſurpriſe him, and ſo more eaſily ſubdue him.

16 So Jehu rode in a chariot, and went to Jezreel *z*, (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram.

z Accompanied with the Horſemen of his Army.

17 And there ſtood a watch-man on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace *a*?

a Enquire who it is comes, and if he come upon peaceable terms. For he feared, leſt either the *Syrians* had prevailed there; or, ſome Sedition or Rebellion was raiſed againſt him; which the Example of *Libnah*, and his own guilty Conſcience, made him fear.

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace *b*? turn thee behind me. And the watch-man told, ſaying, The meſſenger came to them, but he cometh not again.

b What right haſt thou, or thy Maſter that ſent thee, to Peace?

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thou behind me.

20 And the watch-man told, ſaying, He came even unto them, and cometh not again: and the ‖ driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth † furiouſly *c*.

‖ Or, marching. † *Heb.* in madneſs.

c As his Temper is haſty and fierce, ſo is his March.

† *Heb.* Bind.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu *d*, and † met him in the portion of Naboth the Jezreelite *e*.

† *Heb.* found.

d Or, *to meet Jehu*, to know his Intentions, and by his Preſence to repreſs any ſeditious Inclinations which might be in *Jehu* or his Followers. *e* In that Field which formerly belonged to *Naboth*, part whereof was incloſed by *Ahab*, and made a Garden.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace *f*, Jehu? And he anſwered, What peace *g*, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *h are* ſo many?

f Doſt thou come to me with a peaceable Mind, or in a way of Hoſtility? For now, when it was too late, he began to ſuſpect ſome Treachery: which God hid from him before, to prepare him for Deſtruction. *g* What cauſe haſt thou to expect Peace, when thou haſt ſo long abetted, and doſt ſtill abet, and allow thy Mother in her abominable Practices? *h* Which are to be underſtood, either, Firſt, Literally; Spiritual Whoredom, which is Idolatry, being oft puniſhed with corporal. See *ver.* 30. and *witchcraft* there was oft practiſed by Idolaters. Or rather, Myſtically and Spiritually, of her Idolatry, which is oft called *whoredom*, becauſe it is a departing from God, to whom we are all tied by many Obligations; and *witchcraft*, either, becauſe it doth ſo powerfully bewitch and deceive Mens Minds; or, becauſe it is a manifeſt entring into Covenant with the Devil. For Idolatry being her chief Sin, and the cauſe of all the reſt, it ſeems improbable, that *Jehu* would omit that in the Inditement which he drew againſt her. He mentions not *Joram*'s, but his Mother's Sins; partly, becauſe they were more notorious and infamous: partly, becauſe they were the principal cauſe why God inflicted, and he was come to execute theſe Judgments: partly, becauſe by his Connivance he had made them his own: and partly, becauſe he could find no groſs and odious matter wherewith to charge him, except about the Worſhip of the Calves; which he forbore to mention, both leſt it ſhould loſe his Intereſt amongſt his Officers and Soldiers, who were devoted to that Worſhip; and becauſe he himſelf intended to keep it up.

† *Heb.* filled his hand with a bow. † *Heb.* bowed.

23 And Joram turned his hands *i*, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

i Either, that therewith he might turn the Reins of the Chariot: or, that by this motion he might direct his Charioteer to turn it from *Jehu*.

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms *k*, and the arrow went out at his heart, and he † ſunk down in his chariot.

k Between his Shoulders, when he was turned; or turning back, the Chariot being probably open behind, as many times they were.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that ‖ when I and thou rode together after Ahab his father *l*, * the LORD laid this burden *m* upon him.

l Which might be when *Ahab* went in his Chariot, attended with his Nobles or Chief Officers (of which these were two) to take a formal and solemn possession of *Naboth*'s Land: for then the Prophet *Elijah* met him, and denounced this Judgement against him, 1 *King.* 21. 17, &c. *m i. e.* this grievous Prophecy: for such are oft, and truly called *burdens*, as *Isa.* 13. 1. and 15. 1. *Jer.* 23. 33, 34. *Nah.* 1. 1.

26 Surely, I have seen yesterday, the † blood of Naboth, and the blood of his sons *n*, said the LORD, and I will ‖ requite thee in this ‖ plat *o*, saith the LORD. Now therefore take *and* cast him into the plat *of ground p*, according to the word of the LORD.

n Who, as it seems, were killed with their Father by *Jezebel*'s advice, to make the possession of the Vineyard more sure to *Ahab*, though it be not mentioned in its proper place, 1 *Kin.* 21. 13. For it is not unusual to bring in such fragments of History in succeeding Writings which were neglected in the History of those matters. Thus we read of the *earthquake in the days of Uzziah*, Amos 1. 1. which was not recorded in his History in the Books of the *Kings* or *Chronicles*. Although he might well be charged with taking away the lives of his Sons, because he took away the necessary supports of their lives. *o* Of which see the Notes on 1 *King.* 21. 19. *p* Where he shall lie unburied, and be a prey to the Dogs or Fowls, according to the prediction, 1 *King.* 21. 24.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house *q*: and Jehu followed after him, and said, Smite him also *r* in the chariot: *and they did so* at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there *t*.

q By some secret way, hoping to escape, whilst they were busie about *Joram*. *r* As you have done *Joram*, for he also is of the House of *Ahab*, *chap.* 8. 18. *s* They smote or wounded him, but not mortally; either, supposing that the wound was mortal; or, being more remiss in executing *Jehu*'s Sentence against him, because they were not so much concerned in his, as in *Joram*'s Death; or, because they had some kindness for him, either for his own, or for *Jehoshaphat*'s sake. *t Quest.* How doth this agree with 2 *Chron.* 22. 9. *He sought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him*, &c? *Ans.* Either, First, *Samaria* is there to be understood, not of the City, but of the Kingdom, or Territory so called, 1 *King.* 13. 32. and elsewhere, in which *Megiddo* was: and so that may be noted to shew that he could not flee into his own Kingdom where he might have been safe; but was forced to take up in another part of the Kingdom of *Israel*, in the Territory of *Samaria*, and there to hide himself. Or, Secondly, if *Samaria* be the City, then the History is briefly and imperfectly described here, and the defects supplied there, (the Book of *Chronicles* being in great part written for that end, to supply things omitted in the Book of *Kings*) and out of both, the History may be thus compleated: He fled first to *Megiddo*, and thence to *Samaria*, where he was caught, and thence brought to *Jehu*, and by his Sentence was put to death at *Megiddo*, either because *Jehu* was there at that time upon some occasion; or, for some other reason, which at this distance of time we cannot understand.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his Fathers, in the city of David *u*.

u Which they did by *Jehu*'s permission for *Jehoshaphat*'s sake, 2 *Chron.* 22. 9.

29 And in the eleventh year of Joram *x* the son of Ahab, began Ahaziah to reign over Judah.

x Of this see the Note on *Chap.* 8. 25.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and she † painted her face, and tired her head *y*, and looked out at a window.

y Either, hoping that by her Majestick dress and carriage, she might strike *Jehu* or his followers with such an awe, that they should not offer any injury to her person: or rather, because, perceiving her case to be desperate, and that she could not live, was resolved to die with honour and gallantry.

31 And as Jehu entred in at the gate *z*, she said, *Had* Zimri peace, who slew his master *a*?

z Of the King's Palace. *a* Remember that thy Brother Traitor *Zimri* had but a very short enjoyment of the benefit of his Treason, and was speedily and severely punished for it by my Grand-Father *Omri*, 1 *King.* 16. 9, 16. and do thou expect the same from some of my posterity.

32 And he lift up his face to the window, and said, Who *is* on my side, who? And there looked out to him two *or* three ‖ eunuchs *b*.

b For such used to attend upon Queens in their Chambers.

33 And he said, Throw her down. So they threw her down *c*, and some of her blood was sprinkled on the wall, and on the horses: and he trod her under foot.

c Being mercenary Creatures, they quickly comply with *Jehu*'s command, sacrificing her Life to save their own.

34 And when he was come in, he did eat and drink, and said, Go see now this cursed *woman*, and bury her *d*: for she *is* a kings daughter *e*.

d This he suddenly commanded, either, because he had forgot the charge given him above, *ver.* 10. or, because having done his own business, he was careless about God's Work, and the fulfilling of his threatning. *e* See 1 *King.* 16. 31. He doth not say, *because she was a king's wife*, lest he should seem to shew any respect to that wicked and cursed house of *Ahab*, which God had devoted to ignominy and utter destruction.

35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms *of her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the LORD *f*, which he spake † by his servant Elijah the Tishbite, saying, * In the portion of Jezreel shall the dogs eat the flesh of Jezebel:

f This strange Providence brings that to his mind which he had forgotten, or did not regard.

37 And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel, *so* that they shall not say, This *is* Jezebel *g*.

g These words are not extant in the place where this Prophecy is first mentioned, 1 *King.* 21. 23. but are here added, either by *Jehu*, by way of explication and amplification: or rather, because *Elijah* spoke them, though they be not there Recorded, as being for the substance of them contained in the former words; it being usual to insert some passages in following Writings, which had been omitted in the former.

CHAP. X.

Jehu by his Letters causeth 70 of Ahab's Sons to be slain: The Fact is excused by Elijah's Prophecy, 1——11. *Also 42 of King Ahaziah's Brethren,* 12——14. *By subtilty he slayeth all the Priests and Professs of Abab: Breaketh down his Images and Temple,* 15——28. *He followeth the sin of Jeroboam,* 29——31. *Hazael oppresseth Israel: Jehoahaz succeedeth Jehu,* 32——36.

AND Ahab had seventy sons *a* in Samaria *b*: And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel *c*, to the Elders *d*, and to † them that brought up Ahabs *children e*, saying,

a Either, First, Properly Sons by several Wives. Or rather, Secondly Grand-sons are comprehended, who are oft called *sons*; and Grand-fathers, *fathers* in Scripture. *b* Either, because they were bred up there, that being the chief city of the Kingdom: or, because upon the tidings of *Joram*'s slaughter, they fled thither, or were by their Friends conveyed from several parts thither, as to the strongest place; in which it may seem by *Jehu*'s message, they intended to defend themselves and *Ahab*'s Children, and to set up one as King in *Joram*'s stead: or rather, because they were left there by *Joram*, when he went to *Ramoth-Gilead*, that, if the *Syrians* had prevailed against him, they might have safety in that very strong and great City, and he by their means succour from it. *c Heb. the princes of Jezreel*, i. e. The great Persons and Officers of the Court, which then was, and had been for some time at *Jezreel*, who either had fled thither with *Ahab*'s Sons, upon the news of *Jehu*'s Actions and Successes: or rather, had been sent by *Joram* with his Sons to *Samaria*, to take care of them there. *d* Either, by Age: or rather, by Office, the Rulers or Senators of *Samaria*. *e* That had a more particular care of the several Children under the inspection of the *princes* or *rulers* here mentioned.

† Heb. to them that nourish.

2 Now assoon as this letter cometh to you, seeing your masters sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour:

3 Look even out the best and meetest of your masters sons, and set *him* on his fathers throne, and fight for your masters house *f*.

f Thus he speaks, either, because he had some notice of their intentions thus to do: or, to make tryal of them, whether they would do so, or would be true to him and his designs: or, to signifie to them his intentions of fighting against them, if they did so, that by the terror hereof he might bring them to a compliance with him.

4 But they were exceedingly afraid, and said, Behold two kings stood not before him *g*: how then should we stand?

g All their Power and Interest, either in *Jezreel*, or in the Army before, or in *Ramoth-Gilead*, could not hinder him from executing his design, from killing the two Kings, and from invading one of their Kingdoms. It is true, he surprized the Kings, which a little weakens their argument; but fear and self-love made them easily yield to it.

5 And he that *was* over the house *h*, and he that *was* over the city *i*, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us *k*; we will not make any king: do thou *that which is* good in thine eyes.

h The chief Governour of the Kings Palace or Castle there. *i* The chief Magistrate or military Governour. *k* They make no delays or conditions, but submit all to his mercy.

6 Then he wrote a letter *l* the second time to them, saying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the heads of the men *m*, your masters sons, and come to me to Jezreel by to morrow this time: (now the kings sons *being* seventy persons, *were* with the great men of the city, which brought them up)

† Heb. for me

l Thus *Jezebel* is requited for her Letter directed in like manner to the Elders of *Naboth*'s City, whereby his life was wickedly taken away, 1 *King.* 21. 8. And it is probable that some of these Elders were concerned in that very Business, which makes the Judgment of God more remarkable. *m* Which word seems to imply that some of them were grown up, who doubtless trod in their Parents steps; and those that were younger, were justly cut off for their Parents sin: of which see on *Exod.* 20. 5. *Deut.* 5. 9.

7 And it came to pass when the letter came to them, that they took the kings sons, and slew seventy persons ∴ †

† Heb. the kings.

sons ∴, and put their Heads in baskets, and sent him *them* to Jezreel.

∴ *Jehu* justly required this, because the Sovereign and most righteous Lord of all mens lives commanded it; but the *Samaritans* wickedly obeyed it, because they destroyed Persons in a great measure innocent, meerly out of slavish fear, and without any knowledge of, or regard to God's Command.

8 ¶ And there came a messenger, and told him, saying, They have brought the Heads of the kings sons. And he said, Lay ye them in two heaps at the entring in of the gate *n*, until the morning.

n The place of Judicature; to signifie, that this was an act of Justice, and of God's Righteous Judgment; and the place of greatest concourse, where people went out of the City, and came into it, and whither they resorted for Judgment, and other occasions; that all men might behold this dreadful spectacle of divine vengeance upon *Ahab*'s Family, and thereby might justifie *Jehu*'s cause and proceedings.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people *o*, Ye *be* righteous: behold, I conspired against my master, and slew him: but † who slew all these?

† Heb. and

o Either, First, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the sense is, Be not ye troubled nor affrighted with these unusual and dismal occurrences: if any thing be amiss in these actions, I do here publickly and solemnly acquit you as Righteous and Innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in those who cut off these heads. Or, Secondly, To those who cut off, and brought the heads; for the same persons did both, and were here present, as *Jehu* commanded them, *v.* 6. to them he speaks in the audience of all the people; or by *all the people* may be meant all those who brought the heads, and were there waiting for *Jehu*, according to his order. So the speech is in part Ironical, to this purpose, *You are Righteous* in your own eyes, and you look upon me as a Traitor, and Rebel, and Murderer, because I have risen against, and slain my Master, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuse me: for I have killed one, but you a great number. This explication seems probable; only the *Hebrew* word, *ham*, being generally used of the common people, may seem not so fitly to agree to these Rulers and great Men, who had brought the Heads; and that expression, *to all the people*, implies, that *Jehu* did not direct his speech to some particular Persons, but to the whole Body of the people then present, whom he clears from all blame, and to whom he appeals as Witnesses, between him and these persons.

10 Know now, that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake *p* concerning the house of Ahab: for the LORD hath done that which he spake * † by his servant Elijah *q*.

† 1 Kings 21. 29. † Heb. by the hand of.

p But the truth is, neither I nor they are to be blamed; nor you that assisted and encouraged me herein: for this is not man's work, but God's, and done by his command. *q* Whom he mentions, rather than *Elisha*; partly, because *Elijah* was now dead, and therefore his name and memory was more sacred than *Elisha*'s, who was yet alive; this being the common humour and folly of Mankind, to value and honour those that are dead, whom they contemned whilst they lived; and partly, because *Elijah*'s Prophecy was known, and publick, and famous; when *Elisha*'s was delivered in a corner, and that not from his own mouth, but by one of the Sons of the Prophets.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men *r*, and his ‖ kinsfolks, and his priests *s*, until he left him none remaining *t*.

Or, acquaintance.

r Whom he had advanced and made Great in Wealth, or Honour, and Quality; who had been partners with him in his sins; and, who were likely to be avenged of his death. *s* His Domestick Priests which had waited upon *Ahab* and *Jezebel* in their Idolatrous services, and were set at the King's Table. Compare 1 *King.* 18. 19. Or, *his chief officers* of State; as that word is sometimes used: Of which see 2 *Sam.* 8. 18. compare with 1 *Chron.* 18. 17. *Obj.* These were included in *his great men* mentioned before. *Answ.* Yet may they well be mentioned apart, as a distinct, and the most eminent sort of them. *t* To wit, in that place and Kingdom; for he did leave some of the Royal Seed of *Judah*, *Chap.* 11. 1, 2.

12 And he arose and departed, and came to Samaria. *And* as he *was* at the † shearing house *u* in the way,

† Heb. House of Shepherds binding *keep*.

u Where they used to shear Sheep, and then to Feast after their manner, 1 *Sam.* 25. 36. 2 *Sam.* 13. 23. Or, this may be the name of a place, *Beth-beked of the shepherds*: or, *Beth-beked-rohim*.

13 Jehu † met with the brethren *x* of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah, and we go down † to salute the children of the king, and the children of the queen.

† Heb. found. † Heb. to the peace of, &c.

x Not strictly so, for they were killed before this, 2 *Chron.* 21. 17. but his *brethrens sons*, as they are called, 2 *Chron.* 22. 8. or others of his near kinsmen, such being oft called *brethren* in Scripture: as *Gen.* 13. 8.

14 And he said, Take them alive. And they took them alive, and slew them *y* at the pit of the shearing-house *z*, *even* two and forty men; neither left he any of them.

y Partly, in compliance with God's Command, *chap.* 9. 8. for these were of the House of *Ahab* by the Mothers-side; *Chap.* 8. 18. and partly, that they might neither claim the Kingdom of *Israel* in right of their Grandmother; as they might well have done, if God had not given it to *Jehu*; nor revenge the Deaths of their near Relations.

z Where he intended to Bury them.

15 And when he was departed thence, he † lighted on Jehonadab the son of Rechab *a*, *coming* to meet him *b*, and he † saluted him *c*, and said unto him, Is thine heart right, as my heart *is* with thy heart *d*? And Jehonadab answered, It is. If it be, give *me* thine hand *e*. And he gave *him* his hand: and he took him up to him in the chariot.

† Heb. found. † Heb. blessed.

a A Kenite, 1 *Chron.* 2. 55. and a man of singular Prudence and Piety; as appears from this History, and from *Jer.* 35. 6. *b* To congratulate with him, for the destruction of that wicked Family; and to encourage, and advise him to proceed in fulfilling the Will of God revealed to him. *c Jehu* saluted *Jehonadab*. *d* Doth thou heartily approve of, and affect me, and my present Proceedings, as my Heart doth as sincerely cleave to thee, as thine own heart doth? *e* As a sign of friendship and consent. See *Gal.* 2. 9. These may be the words either, 1. Of *Jehu*; and so here is an Elipsis, *If it be*: for, *And Jehu said, If it be.* Comp. 1 *King.* 20. 34. Or, 2. Of *Jehonadab*, who having said, *It is*, adds, *If it be, it.* If thine heart be with mine, as thou sayst it is, *give me thine hand.* But this the Elipsis is larger than the former. And it seems not so decent and proper for *Jehonadab* a Stranger and Subject, to speak thus to the King, as for the King to say so to him.

16 And he said, Come with me, and see my zeal for the LORD *f*. So they *g* made him ride in his chariot.

f i. e. For the Vindication of his Honour and Quarrel, and for the Execution of his Commands. Do not believe my Words, but mine Actions, which thine Eyes shall behold. *g i. e. Jehu*'s Servants opened the door of his Chariot, and lift up *Jehonadab* into it.

17 And when he came to Samaria, * he slew all that remained unto Ahab *h* in Samaria, till he had destroyed him, according to the saying of the LORD, * which he spake to Elijah.

* 2 Chr 22. 8. * 1 King 21. 21.

h Either all his Houshold: or rather, all his Kindred, and Relations, though more remote from him.

18 And Jehu gathered all the people together *i*, and said unto them, *Ahab* served Baal a little, *but* Jehu shall serve him much *k*.

i By their Representatives, their Elders or Rulers, as was usual: to whom he imparts his mind; and they being generally Corrupt, and Time-servers, and such as had no sence of Religion in them, durst not oppose his Resolution, but seemed to comply with it. *k* As if he had said, My quarrel is only with *Ahab*'s Family, and not with *Baal*; which my actions shall manifest. Which words being manifestly false, and spoken with a design to deceive, cannot be excused from Sin, though they were uttered with a pious intention; this being an unmoveable Principle, That we must not do the least *Evil* of Sin, that the greatest *good may come*, *Rom.* 3. 8. And if *Jehonadab* did concur with *Jehu* herein, it was a humane Infirmity.

19 Now therefore call unto me all the prophets of Baal, all his servants *l*, and all his priests, let none be wanting: for I have a great sacrifice *to do* to Baal *m*; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty *n*, to the intent that he might destroy the worshippers of Baal.

l Either, 1. All his Ministers: of whom there may seem to have been several sorts, whereof two are here distinctly mentioned, *his Prophets* and *Priests*; and the rest of the Inferior sort, may be comprehended under this general Title of *Servants*, because they were to attend upon the others in their Sacred Ministrations. And these being once destroyed, *Jehu* rightly concluded, that the rest would fall of course. And this sence may seem to be favoured by *ver.* 22. wherein *Vestments* were brought forth *for all* these *worshippers of Baal*; which were not commonly used by the People, in the Worship either of God, or of *Baal*; but onely by the Priests, or Ministers. Or, 2. All his *Worshippers*, as the same word is Translated, in the close of this Verse. *Quest.* How could all these be contained in one House of *Baal*? *Ans.* Well enough, for the number of *Baal*'s Worshippers had been vastly diminished by the Ministry of *Elijah*, and *Elisha*, and the rest of the Prophets; and by *Joram*'s neglect, and disuse of that Worship. For the generality of the *Israelites* had too much knowledge to have any real and Religious respect to such senseless Idols; only they practised it in compliance with the humour of their King and Queen, and for worldly, or wicked ends; and therefore when the King deserted it, they generally forsook it; some few silly and besotted Persons excepted, who are here gathered together. Besides, this House or Temple of *Baal* might be very large and capacious, and probably was so, because it was the chief of that sort, as being in the King's City, and nigh his Palace, and for the use of the King and Queen, and the whole Court; and for great and high Solemnities. Moreover, as the name of the *House* or *Temple* of God at *Jerusalem* oft signifies, not only the principal Building, but all the other Buildings and Courts belonging to it; in which all the Worshippers stood when they Worshipped, so it might be here; and so there was space sufficient for all the Worshippers of *Baal*, which can reasonably be thought to have been at this time in all *Israel*. *m* I will offer to him a noble and acceptable Sacrifice; not of Sheep, or Oxen, &c. as they understood it; but of his own beloved Priests, and Prophets, and Servants; as he meant it. *n* With another design, that he might both certainly Discover, and utterly Destroy them all, without any farther trouble, or danger of Sedition or Tumult in his Kingdom.

20 And Jehu said, † Proclaim *o* a solemn assembly for Baal: and they proclaimed *it*.

† Heb. Sanctifie.

o Heb. *Sanctifie*. Prepare your selves, and all things necessary for this Solemn day, and Sacrifice, and Feast, which I intend to keep.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not *p*: and they came into the house *q* of Baal;

r, so full Baal; and the house of Baal *was* ‖ full from one end to
s they another.
od
outh to *p* Either, 1. Because they thought *Jehu* was serious and sincere in
outh. his Professions; it being natural, and usual for men too easily to believe, what they wish to be true. And for the *Priests* which *Jehu* destroyed before, *ver.* 11. they might think that was done, only because of their nearness and Relation to *Ahab* and his Family. Or, 2. For fear of their Lives: for certain Death was threatned to all that did not come, *ver.* 19. which considering, *Jehu*'s fierce and bloody Temper, they knew would be executed; whereas, if they did come, there was more than a possibility of the sparing of their Lives: for *Jehu* was known to be indifferent and unconcerned in matters of Religion, one that had served *Baal* when his Prince *Ahab* lived and did so; and forsook it when the next Prince *Joram* did; and therefore it was doubtful whether *Jehu* had not in good earnest returned to his first Love, to that Religion which he had formerly embraced, and only deserted in complacency to others. Or, 3. By God's just Providence, deceiving their Minds, and enclining their Hearts to come to their own Destruction. *q i.e.* The Temple.

22 And he said unto him that *was* over the vestry, Bring *forth* vestments *r* for all the worshippers of Baal. And he brought them forth vestments.

r Sacred Garments; such as were used by the Priests and others of the Lord's Ministry in God's Worship; and from thence the Devil borrowed this Custom in his Worship.

23 And Jehu went, and Jehonadab the son of Rechab *s* into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD *t*, but the worshippers of Baal only.

s Whom the *Rabbines* possibly did not know, and therefore suspected nothing; or, if any of the more crafty sort suspected any thing, it was now too late to amend their Error. *t* Because their Presence will offend *Baal*, and deride, or pollute his Worship: whence Prophane Persons have been oft excluded from Solemn Acts of Worship, both by *Jews* and *Heathens*. So this did not raise their suspicion.

24 And when they went in *u* to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men *x* without, and said, *If* any of the men whom I have brought into your hands, escape, *he that letteth him go*, his life *shall be* for the life of him.

u When some in the name of the rest went to the Altar to offer Sacrifice. *x* Far greater numbers being doubtless in readiness to assist them, in case of any opposition.

25 And it came to pass assoon as he *y* had made an end of offering the burnt-offerings *z*, that Jehu said to the guard, and to the captains *a*, Go in, *and* slay them, *Heb.* the let none come forth. And they smote them with † the
outh. edge of the sword, and the guard and the captains cast *them* out *b*, and went to the city of the house of Baal *c*.

y i.e. The Chief Priest of *Baal*. See 2 *Chron.* 23. 17. *z* So far he suffered them to proceed; either, because till then they were not all come into the House: Or, because having been taken in the very act of gross Idolatry, their Destruction was more just and reasonable. *a i.e.* To the Fourscore Men, and their Officers. *b i.e.* Cast their Carcasses out of the City. But that was not proper Work for the Guard: nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other Work; nor indeed was it necessary to be done; because they intended to pull down the House, and bury them in its Ruines, and turn it into a Draught-House, as it follows. This Word therefore is, and may be joined with the next; and both rendred, *They went hastily and eagerly*; properly, *they flung* themselves *out* (*Hiphil* for *Hithpahel*, which is not unusual in the *Hebrew Language*) *and went*. The like Expression is used, *Esth.* 6. 12. *hasted*, Heb. *pushed* himself *on*, or *flung* himself, *i. e.* went with great hafte; and in the *Greek* Text, *Mark* 14. 72. *c* Either, 1. To some City near to *Samaria*, where another eminent Temple of *Baal* was erected. But this seems not to agree with the Context, there being but one House or Temple of *Baal* mentioned, both in the foregoing and following Verses. Or rather, 2. To some Buildings belonging to this House of *Baal*, which may be here called the City; either for some particular reason now unknown: or, because they were very numerous and capacious. For as there were divers Chambers and Rooms built without the Temple, belonging to it, for the use of the *Priests*, and *Levites*, &c. So it may probably be conceived, That this famous Temple of *Baal* had many such Buildings; in some of which, the Priests of *Baal*, or of the Grove, (whereof there were great numbers belonging to the King's Court, 1 *King.* 18. 19.) peradventure might dwell; and others of them might be for divers uses belonging to the House, and Service of *Baal*. And into these Buildings the Guard might go, and that hastily, to surprize, and kill those inferior Ministers of *Baal*, who were there employed in preparing things for the Sacrifices which were to be offered; or, in other Services belonging to that House, or that Solemnity.

26 And they brought forth the † Images out of the *Heb.* house of Baal, and burnt them *d*. statues.

d Heb. *it*, *i. e.* The Collection of the Images; or, each of them.

27 And they brake down the Image of Baal *e*, and brake down the house of Baal *f*, and made it a draught-house unto this day.

e The Chief Image which they worshipped more than the rest. *f* And the like they did with the rest of the Houses of *Baal* in *Israel*; as may be gathered both from the nature and reason of the thing; and from *ver.* 28.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from
2 King. after them *g*, *to wit*, * the golden calves that *were* in Be-
12, 28. thel, and that *were* in Dan.

g Herein he discovers his Hypocrisie, that he follows God as far as his Interest would permit; namely, in destroying the House of *Ahab*, and the Worship of *Baal*, but no further: for he still resolves to keep up the Worship of the Calves: partly, lest he should disoblige and irritate his own Nobles and Subjects, who had been long inured, and were heartily affected to it: and partly, lest he should open a Door for his People to return to their Obedience to the House of *David*. And his sin and folly is the more inexcusable, both because he durst not trust that God with the keeping of his Kingdom, of whose Power, and Faithfulness, and Kindness to him, he had such ample Experience in his giving him the Kingdom; and because he had so great and uncontrolable a Power in the matters of Religion; having first pretended, and seemed to set up the Worship of *Baal* with all his might, and then destroying it with no less Vehemency, none daring to mutter against him in either case; and because the House of *David*, and Kingdom of *Judah*, his Competitor, now was, and was likely to be in a feeble and declining Condition, and much more likely to fall into his Hands, than that his Kingdom should come into theirs.

30 And the LORD said unto Jehu *h*, Because thou hast done well in executing *that which is* right in mine eyes *i*, *and* hast done unto the house of Ahab according to all that *was* in mine heart, * thy children of the fourth * Chap.
generation shall sit on the throne of Israel *k*. 15, 12.

h By some Prophet, as above, *Chap.* 9. 7. *i i.e.* In part, and so far as is here expressed, these Actions were good and right, though his Heart was not so. *k* And so they did; namely, *Jehoahaz*, below *ver.* 35. *Joash*, *Chap.* 13. 10. *Jeroboam*, *Chap.* 14. 24. and *Zechariah*, *Chap.* 15. 8.

31 But Jehu † took no heed to walk in the law of the † *Heb.* is
LORD God of Israel, with all his heart *l*: *for* he depart- ware not.
ed not from the sins of Jeroboam *m*, which made Israel to sin.

l His Obedience wanted three necessary Properties, Care or Heedfulness, Universality, and Sincerity. *m* His resolved continuance in one single Course, is justly alledged as an Argument of his Falseheartedness in all his other Actions.

32 In those days *n* the LORD began † to cut Israel † *Heb.* to
short *o*: and Hazael smote them in all the coasts of Is- cut off or
rael *p*; ends.

n In the time of *Jehu*'s Life and Reign, as may be gathered by comp. *v.* 34. *o* Either to diminish the number of the People, by cutting them off: or, to straiten their Borders. *p i.e.* In their Borders, or the outermost part of their Land beyond *Jordan*, as it is explained, *ver.* 33. And at this time possibly he executed those Cruelties mentioned *Chap.* 8. 12.

33 From Jordan † eastward *q*, all the land of Gilead, † *Heb.* to
the Gadites, and the Reubenites, and the Manassites, ward the
from Aroer, (which *is* by the river Arnon) ‖ even * Gi- rising of
lead and Bashan. the sun.

q To wit, from the Land of *Canaan*. ‖ Or, over to Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book * Amos 1.
of the chronicles of the kings of Israel. 3.

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned in his stead.

36 And † the time that Jehu reigned over Israel in † *Heb.* the
Samaria, *was* twenty and eight years. days were.

CHAP. XI.

Athaliah destroyeth all the Royal Family: only Jehoash escapeth: is hid six Years in the House of God, 1——3. Jehoiada giving Order to the Captains in the Seventh Year anointeth him King, 4——12. Athaliah is slain, 13——16. The Covenant is renewed between God, the King, and the People: and Baal's Worship is destroyed: the King is set on his Throne, 17——21.

AND when * Athaliah the mother of Ahaziah saw * 2 Chron.
that her son was dead, she arose, and destroyed all 22. 10.
the † seed royal *a*. † Heb. of the kingdom.

a i. e. All of the Royal Family, left after those Slaughters, 2 *Chron.* 21. 2, 4. and 22. 1. and 2 *King.* 10. 13, 14. except one, as the next Verse limits and explains it. This she did, partly out of Rage at the Extirpation of her Family; resolving, that *David*'s Family should not out-live hers; partly, from Ambition and desire of Rule; for which many Persons have destroyed their nearest Relations: partly, from the Zeal which she had for Idolatry, and the Worship of *Baal* which she intended to establish; to which she knew the House of *David* were implacable Enemies. And partly, in her own Defence, that she might secure her self from *Jehu*'s Fury, who was commanded by God, and resolved in himself, utterly to destroy all the Branches of *Ahab*'s Family, whereof she was one, *Chap.* 8. 18, 26. For had she not done this, she suspected, that either the King, or People of *Judah* would have delivered her up to *Jehu* upon his Demand. Possibly those whom she slew were *Joram*'s Children by another Wife: Of which, see on the next Verse. And this was the fruit of *Jehoshaphat*'s Marrying his Son to a Daughter of that Idolatrous and Wicked House of *Ahab*, even the extirpation of all his Posterity, but one. And this dreadful Judgment God permitted, and inflicted upon him and his, to shew how much he abhors all such sinful and unequal Affinities.

2 But Jehosheba *b* the daughter of king Joram *c* sister of Ahaziah, took Joash the son of Ahaziah *c*, and stole him from among the kings sons *which were* slain *d*; and they *e* hid him, *even* him and his nurse in the bed-chamber *f*, from Athaliah, so that he was not slain.

b Called *Jehoshabeath*, 2 *Chron.* 22. 11. *c* To wit, by another Wife, and not by this *Athaliah*: for it is not likely *Jehoiadah* who Married her, 2 *Chron.* 22. 11. would have Married one of that wicked and cursed House, except he were married very young, and therein over-ruled by his Parents. *e* Either, 1. His Adopted, and Legal Son, who was to

to succeed him, though he was of another House, and of *Nathan*'s Family, as many think: such Persons being sometimes called the *Sons* of their Predecessors, as we shall see hereafter. Or rather, 2. His proper and natural Son; for not only he, but the rest who were slain, are here called *the kings* (*i. e. Joram*'s) *sons*. *d* Either, 1. From amidst of the Carcasses, where this Infant was laid, and supposed by her to be killed, though it was not quite dead; either through the Compassion, or Connivance of the Instruments of this Execution; or by some other Artifice which his Nurse used. Or, 2. Out of that Apartment of the Palace which was allotted for the Kings Children. *e Jehosheba* and her Husband *Jehoiadah*. *f* Which *was in the House of the Lord*; as is affirmed in the next Verse. So that it was one of those Chambers adjoyning, or near to the Temple, which were for the uses of the *Priests* and *Levites*, and for them only: which made it more proper for this purpose.

3 And he was with her hid in the house of the LORD, six years *g*: and Athaliah did reign over the land *h*.

g Either, *Athaliah* thought they were all Dead; or if she suspected that this was preserved, she thought an Infant could do her no great harm; and that she could so well assure the Kingdom to her self within a few Years, that the need not fear any such weak Competitor; or she was willing to smother up the business, left if she had made a strict and diligent Search for it, the People should thereby learn, that there was yet a Son of *David*'s Family left; and so be unquiet under her Government, and desirous of a Change. *h* Which she had an opportunity to do, because she was not only the late King's Wife, but also was probably made Queen-Regent upon *Joram*'s going to *Ramoth-Gilead*.

‖ Chron. 23. 1. 4 And * in the seventh year Jehoiada sent *i*, and fet the rulers over hundreds *k*, with the captains *l* and the guard *m*, and brought them to him into the house of the LORD *n*, and made a covenant with them *o*, and took an oath of them *p* in the house of the LORD, and shewed them the kings son.

i If this action of *Jehoiadah*'s seem strange and irregular, this was no ordinary case, but there were divers peculiar things in it; as that *Athaliah* was a meer Usurper, having no pretence of Right to the Crown, and one of that wicked House which God had particularly, and by Name, devoted to Destruction; that *Jehoiadah*'s Wife was nearer Allied, and had more Right to the Crown, than *Athaliah*; that the Crown of *Judah* was by Divine appointment appropriated to the Sons of *David*; and therefore the Right of the Crown was inherently in him whom *Jehoiadah* set up, which Right her Usurpation could not exclude: That *Jehoiadah* was not a meer private Person, but the Husband of the King's Aunt; and probably the High-Priest, to whom it belonged in great part to see the Laws of God executed: That *Jehoiadah* did not act alone in the business, but had the Consent and Concurrence of the Chief Rulers both Civil and Ecclesiastical; and besides all this, that it is conceived, That he had a special Motion of God's Spirit, or the Direction and Encouragement of the Prophets of that time. So that this action cannot be drawn into a President for succeeding Times, and for other Kingdoms. *k* Of whom see *Exod.* 18. 25. Of these there were five, which are named, 2 *Chron.* 23. 1. And these were either, 1. Civil, or Military Officers. But then such small Officers could not have stood him in much stead. And why did he not rather engage Captains of Thousands, or greater Persons, whom doubtless he might easily have brought into this Confederacy? Or rather, *Priests* or *Levites* of eminency, as their Work sheweth, *ver.* 5, 6, 7. and 2 *Chron.* 23. 1, 2. and their distinction from the *Captains* and *Guard*. *l* Or, *Princes*, or *Nobles*, or *Commanders*; such as he knew were weary of her Idolatrous and Tyrannical Government, and faithful to their King. *m* Possibly those who had been the former King's Guard, who had been displaced by *Athaliah*, as Persons whose Fidelity she suspected. *n i.e.* Into the Courts of that House, which oft come under the Name of the *House*, or *Temple of the Lord*: for into the House none but the *Priests* or *Levites* might enter. *o* To restore the King to his Kingdom, and Religion to its Purity. *p* For their Secresie and Fidelity in the present Design.

5 And he commanded them, saying, This *is* the thing
‖ Chron. that ye shall do; a third part of you *q* that enter in * on
23. the sabbath *r*, shall even be keepers of the watch of the
kings house *s*: † Heb. of the gates.

q Either, 1. *A third part of you*, (*i.e.* of the whole Number, including those *that come in*, and those *that go out on the Sabbath*) even *they that enter in on the Sabbath*: and so the two other Third parts were to consist of those that went out on the Sabbath; as some gather from *ver.* 6, 7. Or rather, 2. *A third part* only *of those that enter in on the Sabbath*, who seem to be plainly divided into three Thirds here; and *ver.* 6. as *those that went forth on the Sabbath* are expressly distributed into *Two Parts*, *ver.* 7. *i. e.* That come into the Temple on the Sabbath-day. For the understanding of this matter, you must know, That the *Levites* were, in and from *David*'s time, distributed into Twenty four Courses, which were to do the Work of the Temple successively, and by turns; each Course consisting of about a Thousand Men for his Week: of which see 1 *Chron.* 23. and 24. *r* Either, 1. Of that Bed-chamber where the King now was. But it is unlikely, and without Example, either that one Bed-chamber, or the Temple, or any part of it, should be called *the King's House*. And besides, the King's Person is secured by other Persons, *ver.* 7. Or rather, 2. Of that part which leadeth to the King's Palace, which *Athaliah* now possessed, and whence they might expect Opposition.

6 And a third part *shall be* at the gate of Sur *t*, and a third part at the gate behind the guard *u*: so shall ye keep
‖ Or, from the watch of the house ‖ that it be not broken down *x*. breaking up.

s The Chief Gate of the Temple called *the High-gate*, 2 *King.* 15. 35. and *the fountain-gate*, 2 *Chron.* 23. 5. and *the east-gate*, *Jer.* 19. 2. and *the middle-gate*, *Jer.* 39. 3. and *the gate of the entrance*, *Ezek.* 40. 15. *t* Either, 1. The King's Guard. Or, 2. The Guard of the Temple; for such a Guard there was, and a Captain of the Guard, called, *the Captain of the Temple*, *Acts* 4. 1. and 5. 24. This Gate was in the South-side; and, as some think, is that which is called *Shuppim*, or *the threefold-gate*, 2 *Chron.* 23. 4. *x i. e.* So you shall guard all the Gates or Entrances into the House or Temple of God, that neither *Athaliah* nor any of her Soldiers may break into the Temple, and Defile it, or Destroy it; as she will doubtless endeavour to do. Or, *and ye shall keep the watch of the House Mishmah*: as the LXX and other Interpreters render it; who think this was the name of an House not far from the Temple; in which, or against which, they were to keep a Guard.

7 And two ‖ † parts of all you that go forth on the ‖ Or, Com-
sabbath *y*, *even* they shall keep the watch of the house of panies.
the LORD about the king *z*. † Heb. Bands.

y i.e. Who having finished their Course, and Week, should have gone home, but were detained, 2 *Chron.* 23. 8. *z* Whilst the rest guard the Doors and Entrances into the Temple; these shall have a peculiar Care of the King's Person, part on his Right, and part on his Left Hand.

8 And ye shall compass the king round about *a*, every man with his weapons in his hand: and he that cometh within the ranges *b*, let him be slain; and be ye with the king as he goeth out, and as he cometh in *c*.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with those that should go out on the sabbath, and came to Jehoiada the priest.

a When you have set your Watches, and Guards, all the rest of you shall draw near to the King to preserve his Royal Person from all Assaults and Dangers. *b* Or, *Fences*, *i.e.* the Walls wherewith the Courts of the Temple were Invironed: See *ver.* 15. Or, your *Ranks* or *Order*. If any of *Athaliah*'s Guards shall attempt to break in upon you, or within your Bounds. *c* Whether the King shall go out of the Temple, to offend, or subdue his Enemies; or retire hither to Defend himself; do you always accompany him.

10 And to the captains over hundreds, did the priest give king Davids spears and shields *d* that *were* in the Temple of the LORD.

d Offensive and Defensive Weapons, which he gave to the Captains, both for themselves, and for all their Soldiers: for they all came into the Temple unarmed, to prevent suspicion. These are called *David*'s, either because they were such as he had taken from his Enemies, which he had dedicated to God, and laid up in the Temple, as Monuments of God's Goodness to him. See 1 *Sam.* 21. 9. 2 *Sam.* 8. 7, 11. 1 *King.* 7. 51. Or, because *David* had made a Sacred Armory in the Temple, whence Arms might be taken upon extraordinary Occasions, for the Defence of the Temple, or City of God.

11 And the guard stood, every man with his weapon in his hand, round about the king, from the right † cor- † *Heb.*
ner of the temple, to the left corner of the temple *e*, shoulder.
along by the altar *f*, and the temple *g*.

e From the South-east, to the North-east side. *f* The Altar of Burnt-offerings, which was by the Great and Eastern Gate of the Temple. *g i.e.* By, and towards the other parts of the Temple, which they defended on all sides.

12 And he brought forth the kings son, and put the crown upon him, and *gave him* the testimony *h*, and they made him king, and anointed him *i*; and they clapt their hands, and said, † God save the king. † *Heb.* let the King live.

h i.e. The Book of the Law, which he put into the King's Hand, to mind him of his Duty at his entrance upon his Kingdom, which was to Read and Write out that Holy Book, *Deut.* 17. 18. and to Govern himself and his Kingdom by it: the Law of God being frequently and most properly called a *Testimony*, as *Psal.* 78. 5. and 132. 12. *Isa.* 8. 16, 20. See also *Deut.* 6. 17, 20. 2 *King.* 23. 3. because it is a Witness of God's Will, and Man's Duty. *i* As they used to do in doubtful cases, when there was any competition or question about the Crown, as now there was.

13 ¶ And when Athaliah heard the noise of the guard, and of the people *k*, she came to the people *l* into the temple of the LORD *m*.

k Who came thither upon the hearing of the Noise and Tidings of what was done. *l* To enquire into the Cause of this great Noise: being hitherto kept in deep Ignorance, partly, because it was managed with so much Secresie, and in the Temple; and partly, because the People universally hated her, and wished her downfall. *m i.e.* Into the Courts: whither by *Jehoiadah*'s Direction she was permitted to enter, though contrary to his general Order, *ver.* 8. that so he might draw her into his Net.

14 And when she looked, behold, the king stood by a pillar ‖ as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason.

‖ Possibly by one of the two famous Pillars of the Temple; of which see 1 *King.* 7. 21. nigh unto which the Throne was erected. If it be so, That none but Priests might come thither: I answer, ordinarily they might not: but the King being a Sacred Person, especially upon such extraordinary occasions might be there. Or, *upon a scaffold*, possibly that Brazen Scaffold which *Solomon* erected, 2 *Chron.* 6. 13. and left there for such purposes. See 2 *King.* 23. 3.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host *n*, and said unto them, Have her forth without the ranges *o*: and him that followeth her *o*, kill with the sword: for the priest had said, Let her not be slain in the house of the LORD *p*.

n Of these Companies of *Levites*, who are elsewhere called the Lord's *Host*, and now were the King's *Host*. *o* Of which, see above, *ver.* 8. If she will not go out of them of her own accord, force her out of them. *o* If any of the People come hither upon this occasion, shall stand up for her help. *p i. e.* In the Court of the Temple, left it be polluted with her Blood.

16 And

16 And they laid hands on her *q*, and she went by the way by the which the horses came into the king's house *r*, and there was she slain *s*.

q Or, *they gave her space or room*, to wit, to go out of the Court of the Temple, and did not keep her within it, as they could have done. Or, *they appointed hands for her*: they ordered two Bands of the Levites to follow her, and kill her. *r* By the great and publick Road in which Horsesand Cha riots went to the Palace. *s* In an Ignominious place and manner; as her Mother Jezebel had been.

17 ¶ And Jehoiada made a Covenant between the LORD, and the king, and the people *t*, that they should be the LORD's people; between the king also and the people *u*.

t A Sacred Covenant, whereby he solemnly ingaged both the King, and People, as it here follows, *that they should be the Lord's people*; *i. e.* That they should renounce, and root out all Idolatry, and set up and maintain God's true Worship. Comp. 2 *King.* 23. 10. *u* This was a Civil Covenant, whereby the king engaged himself to Rule them justly, and in the fear of God; and the People obliged themselves to Defend and Obey him. Comp. 2 *Sam.* 5. 3.

18 And all the people of the land went into the house of Baal, and brake it down, his altars and his images brake they in pieces throughly, and slew Mattan the priest of Baal before the altar *x*: and the priest appointed officers † over the house of the LORD *y*.

† *Heb.* Offices.

x To which possibly he fled for Refuge: or rather, he was brought thither as a fit Sacrifice to his God. *y* Of which see more particularly, 2 *Chron.* 23. 18, 19.

19 And he took the rulers over hundreds, and the captains and the guard, and all the people of the land, and they brought down the king from the house of the LORD, and came by the way of the gate of the guard *z* to the kings house, and he sat on the throne of the kings.

z i. e. By the Gate of the Royal Palace, where the King's Guard stood.

20 And all the people of the land rejoyced, and the city was in quiet; and they slew Athaliah with the sword *besides* the kings house.

21 Seven years old was Jehoash when he began to reign.

CHAP. XII.

Jehoash reigneth well all the days of Jehoiada: He giveth order for the repair of the Temple, 1——16. *He diverteth Hazael from Jerusalem, by a present of the hallowed Treasures: He is slain by his servants: Amaziah succeedeth him,* 17——21.

IN * the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem: And his mothers name was Zibiah of Beersheba.

* 2 Chro. 24. 1.

2 And Jehoash did *that which was* right in the sight of the LORD *a* all his days, wherein Jehoiada the Priest instructed him.

a To wit, for the matter of it, though not with an honest and sincere mind, but onely by the influence of his good Tutor and Rectorer, as the words here following plainly imply.

3 But the high places were not taken away *b*: the people still sacrificed, and burnt incense in the high places *c*.

b To which the people were so fondly and strangely addicted, that the foregoing Kings, though men of riper years, and great power and courage, and finally settled in their Thrones, could not take them away; and therefore it is not strange if *Jehoiada* could not now remove them, when the King was very young and tender, and not well settled in his Kingdom, and when the people were more corrupt and disorderly through *Athaliah's* male-Administration. *c* To God.

4 ¶ And Jehoash said to the priests *d*, * All the money of the ‖ † dedicated things *e* that is brought *f* into the house of the LORD, *even* ‖ the money of every one that passeth *the account* ∴, † the money that every man is set at *g*, *and* all the money that † cometh into any mans heart *h* to bring into the house of the LORD,

* Chap. 22. 4. ‖ *Or*, holy things. † *Heb.* holinesses. ‖ *Or*, and. † *Heb.* the money of the souls of his estimation.

d Remembring that he owed his preservation and restauration to the Temple, and that he was made by God the Guardian of his Temple and Worship, and that he had covenanted to be so, he now takes care to repair it. *e* This may be, Either, First, The general designation of the Money, the particulars whereof here follow. Or rather, Secondly, A special branch of it, the Money which had been either formerly or lately vowed or dedicated to the use and service of God and of his House, either by the former Kings; of which see below, *ver.* 18. and compare 1 *King.* 7. 51. and 15. 15. 2 *King.* 12. 18. 2 *Chron.* 15. 18. or, by this King or his people. *f* Or rather, *that shall be brought*: for though the people might Vow to bring it thither in convenient time, yet it is not likely they would bring much Money thither in the Tyrannical and Idolatrous Reign of *Athaliah*: or, if they did, that *Athaliah* would not leave it for her own use. *g i. e.* The half Shekel, which was paid of every one that was numbred from 20 Years old and upward; of which the very same Phrase is used, *Ex.* 30. 13. compare 2 *Chron.* 24. 5, 6, 9. *h* Heb. *the money of souls, or persons, according to his taxing*, *i. e.* the money which every man that had vowed his person to God, paid according to the rate which the Priest put upon him; Of which see *Levit.* 27. 2, &c. *i* All that shall be freely offered. See *Exod.* 35. 2, and 35. 5.

5 Let the priests take *it* to them *i*, every man of his acquaintance, and let them repair the breaches of the house, wheresoever any breach shall be found *k*.

i Let them go abroad through all the parts of the Land, as they have acquaintance and interest, and gather up the Money, and bring it to *Jerusalem*. *k* Either through decay; or, by ill accidents; or, by the malice of *Athaliah* or her Relations: Of which see 2 *Chron.* 24. 7.

6 But it was *so*, *that* † in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house *l*.

† *Heb.* in the three and twentieth year.

l Either, because the People were generally corrupt and backward to the Worship of God, especially where it cost them any thing: or, because the Persons employed in making the Collections, were negligent, or unfaithful, perverting the Money received, to their own uses, as may seem probable from the contrary character of other Persons, of whom it is noted, that *they dealt faithfully*, below, *v.* 15. or, because the people did not like this way of Collection, and had no good opinion of the Collectors Faithfulness.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it *m* for the ‖ breaches of the house.

‖ Or, repairing of.

m i. e. The money which you have already received.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house *n*.

n Nor to take the charge of that work which the King had committed unto them, but freely to resign it to whom the King should appoint.

9 But Jehoiada the priest *o* took a chest, and bored a hole in the lid of it, and set it beside the altar *p*, on the right side, as one cometh into the house of the LORD: and the priest that kept the † door *q*, put therein all the money *that was* boought into the house of the LORD

† *Heb.* threshold.

o By the Kings consent, 2 *Chron.* 24. 8. *p* In the Priests Court. *Obj.* It was placed *without*, *at the gate of the house of the Lord*, 2 *Chr.* 24. 8. *Ans.* Either, First, It was first placed by the Altar, and afterwards thence removed to the Gate of the Court, for the Peoples greater satisfaction, that they might come thither, and put in their money with their own hands. Or, Secondly, That place 2 *Chron.* speaks of the Gate of the Temple strictly so called, nigh unto which the Altar of burnt-Offerings was. Or, Thirdly, It was placed near the entrance into the Priests Court, which was over against the Altar, and not far from it, so as the people standing in their own Court, might either put their Money into it, or see when the Priests put it in. *q* The Door of the Priests Court, which, together with the Temple and all its utensils, was committed to the charge of the Priests and *Levites*, *Numb.* 18. 4. 1 *Chron.* 9. 26, &c.

10 And it was *so*, when they saw that *there was* much money in the chest, that the kings ‖ scribe *r*, and the high Priest came up, and they † put up in bags, and told the money *that was* found in the house of the LORD.

‖ Or, secretary. † *Heb.* bound up.

r Who kept an exact account hereof in writing. See 2 *King.* 19. 2. and 22. 3.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD *f*: and they † laid it out to the carpenters and builders, that wrought upon the house of the LORD;

† *Heb.* brought forth.

f Who were chosen out of the people, not without a reflection upon the Priests for their neglect or unfaithfulness.

12 And to masons, and hewers of stone, and to buy timber, and hewed stone, to repair the breaches of the house of the LORD, and for all that † was laid out for the house to repair *it t*.

† *Heb.* went forth.

t And for all other things which were necessary for the reparation of the House.

13 Howbeit, there were not made *u* for the house of the LORD, bowls of silver, snuffers, basons, trumpets, any vessels of Gold, or vessels of silver, of the money *that was* brought into the house of the LORD.

u To wit, until all the breaches of the House were repaired; but, when that was done, they laid it out for these things, as is noted 2 *Chron.* 24. 14.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, * they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully *x*.

* Chap. 22. 7.

x For they perceived by many experiments that they were Faithful.

16 * The trespass-money, and *sin-money was not brought into the house of the LORD *y*: it * was the priests.

* Ninth Part. * Lev. 5. 15, 18. * Numb. 18. 9.

y i. e. It was not employed towards the reparation of the House; because, as it follows, *it was the Priests*; it was given to them for their private use and maintenance. *Quest.* If this reason was weighty, how could *the money of them that passed the account*, or, *the money that every man was set at*, be thus employed, as they were, *ver.* 4. for these also may seem to have been the Priests? *Ans.* They were not appropriated to the Priests, but, *for the service of the tabernacle of the congregation*, as is said of the former, *Exod.* 30. 16. Or, *for the Lord*, Levit. 27. 2, 9, 14, 23.

17 ¶ Then * Hazael king of Syria went up, and fought against Gath *a*, and took it: and Hazael set his face † to go up to Jerusalem.

* 2 *Kings* 8. 12.

† *i. e.* In this Kings days, when *Jehoiada* was dead, and *Joash* revolted

revolted from God: of which see 2 *Chron.* 24. 17, &c. *a* Once a City of the *Philistines*, but taken by *David*, 1 *Chron.* 18. 1. and now a part of the Kingdom of *Judah*. *b i. e.* Directed his March, and led his Forces. Or, undertook in good earnest. So the same Phrase is used 2 *Chron.* 20. 3. *Jer.* 21. 10. *Ezek.* 35. 2.

18 And Jehoash king of Judah * took all the hallowed things *c* that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicate, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the kings house, and sent *it* to Hazael king of Syria, and he † went away from Jerusalem.

* Chap. 15. 15, 16. † *Heb.* went up.

c That necessity of saving his Kingdom and People by this means, which otherwise might seem to excuse the fact, was brought upon himself by his Apostacy from God. See on 1 *King.* 15. 18.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash *d* in ‖ the house of Millo *e*, which goeth down to Silla *f*.

‖ Or, Beth-millo.

d Of which see 2 *Chron.* 24. 25. *e* Either, in that strong and famous place in *Jerusalem* called *Millo*: of which see 2 *Sam.* 5. 9. 1 *Kin.* 9. 15, 24. and 11. 27. into which he possibly retired for his security, being afraid even of his own Subjects and Servants. Or, in some other place called by the same name, for some resemblance it had with it. *f i. e.* Which ſtan.leth upon the descent to *Silla*, or upon that descending *causeway* which leadeth from *Millo* to the King's House. Some refer this to *Joash*, and render the place thus, *They slew him as he ner the house of Millo, descending, or as he was going down to Silla*, to escape their hands.

21 For Jozachar *g* the son of Shimeath, and Jehozabad the son of Shomer *h*, his servants, smote him, and he died; and they buried him with his fathers *i* in the city of David, and Amaziah his son reigned in his stead.

g Called also *Zabad*, 2 *Chron.* 24. 26. *i* Called *Shimrith*, 2 *Chron.* 24. 26. Except *Shomer* be the father's name, and *Shimrith* the Mother's. *i i. e.* In the same City, but not in the same Royal Sepulchre, 2 *Chron.* 24. 25.

CHAP. XIII.

Jehoahaz King of Israel, followeth the sin of Jeroboam: is oppressed by Hazael: and relieved by prayer, 1——9. *Joash his son succeedeth him in the Kingdom, and in his Idolatry,* 10——13. *Elisha, prophesieth to Joash three Victories over the Syrians, and dieth: Joash's Lamentation,* 14——19. *A year after the Moabites invading the Land, a dead man being cast into Elisha's Sepulchre, is restored to life,* 20——21. *Hazael dieth, and Joash recovereth the Cities which had been taken from his Father,* 22——25.

IN † the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign *a* over Israel in Samaria, *and reigned* seventeen years.

† *Heb.* the two and twentieth year. *a* Heb. *reigned*: which is put for *began to reign*, 2 *King.* 3. 1. and 8. 16, 25. and 12. 1.

2 And he did *that which was* evil in the sight of the LORD, and † followed the sins of Jeroboam the son of Nebat, which made Israel to sin, he departed not therefrom.

† *Heb.* walked after.

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of * Hazael king of Syria, and into the hand Benhadad the son of Hazael, all *their* days *b*.

* Chap. 8. 12.

b Or rather, *all his days*, as it is explained, *ver.* 22.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him *c*: for he saw *d* the oppression of Israel *e*, because the king of Syria oppressed them *f*.

c Not for his sake, for God regards not the prayers of the wicked and impenitent, *Psal.* 66. 18. *Prov.* 1. 28. and 15. 8. but for other reasons expressed below, *ver.* 23. *d i. e.* He observed it with care and compassion. *e* His chosen and once beloved people. He now helps them, because of his former and ancient kindness to them. *f* To wit, very grievously, as it is expressed *ver.* 7. So that he helped them not for their own sakes, but because of the rage of their Enemies, and their Blasphemies, which doubtless accompanied it. See *Deut.* 32. 27. *Psal.* 12. 4.

5 (And the LORD gave Israel a * saviour *g*, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents † as before time *h*.

* See Ver. 25. † *Heb.* as yesterday, and third day.

g Either *Elisha*, below, *ver.* 14. or rather, *Jehoash*, the Son of this *Jehoahaz*, below, *ver.* 25. and *Jeroboam* his Son, 2 *King.* 14. 25. *h* In peace and security, not only in their strong Cities, but even in their Tents in the fields.

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* † walked therein: and there † remained the grove *i* also in Samaria.)

† *Heb.* he walked. † *Heb.* stood.

i Which *Ahab* had planted for the worship of *Baal*, 1 *King.* 16. 32. and which should have been destroyed, *Deut.* 7. 5.

7 Neither did he † leave of the people *l* to Jehoahaz, but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, and had made them like the dust by * threshing *m*.

† *Heb.* make not. * Amos 1. 3.

k i. c. The King of *Syria*, *ver.* 4. with which this Verse is to be joyned; *ver.* 5. and 6. being put within a Parenthesis, as it is in our Translation. But this verse may be translated otherwise, *Although he* (either the King of *Syria*, *v.* 4. or the Lord, *ver.* 5. to whom Judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left*, &c. And so it may be joyned with the next foregoing Verse, as a great aggravation of their impenitency, and obstinate continuance in their Idolatry, notwithstanding such terrible Judgments, which in all reason should have driven them from it. *l i. e.* Of his Army, or Men of War, as the following words evince. *m i. e.* Had broken and ground them to dust, or powder, as the Corn is many times broken by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might *n*, *are* they not written in the book of the chronicles of the kings of Israel?

n For though his success was not good, he shewed much personal valour and courage. Which is noted to intimate, that the *Israelites* were not conquered, because of the basenes and cowardice of their King, but meerly from the Righteous and dreadful Judgment of God, who was now resolved to reckon with them for their filthy Apostacy.

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah *o*, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

o By which, compared with *v.* 1. it may be gathered, that *Jehoahaz* had two or three Years before his death made his Son *Jehoash* King with him: which is very probable, because he was perpetually in the state of War, and consequently in danger of an untimely death; and because he was a Man of valour, as is implied here, *ver.* 12. and declared 2 *Chron.* 25.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: † *but* he walked therein.

† *Heb.* he walked not.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick, of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face *p*, and said, O my father, my father, the chariot of Israel and the horsemen thereof *q*.

p Not for any true Love and Respect to him, for then he would have followed his counsel, in forsaking the Calves, and returning to the Lord; but for his own and the Kingdoms inestimable loss in him. *q* See 2 *King.* 2. 12.

15 And Elisha said unto him, Take bow and arrows: And he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the kings hands.

† *Heb.* Make thine hand to ride.

17 And he said, Open the window eastward *r*: and he opened *it*. Then Elisha said, Shoot: and he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek *s*, till thou have consumed *them t*.

r Either, towards *Syria*, which lay North-East-ward, from the Land of *Israel*: or, towards the *Israelites* Land beyond *Jordan*, which lay East-ward from *Canaan*, and which was now possessed by the *Syrians*. Either way this Arrow is shot against the *Syrians*, as a token what God intended to do against them. *s* Not in the City, but in the Territory of it, where it seems there was a great Battel to be fought between the *Israelites* and *Syrians*. Of *Aphek* see 1 *Sam.* 4. 1. and 29. 1. 1 *King.* 20. 30. though it is possible there might be several Cities of that name. Or, as *in Aphek*, i. e. thou shalt smite them as they were smitten in the City and Territory of *Aphek*, i. e. utterly destroy them. See 1 *King.* 20. 26, 29, 30. the Particle *as* being oft understood, as hath been formerly and frequently proved. *t i. e.* The *Syrians*, not all that people, but their Armies, or at least that which was to be at *Aphek*, where a dreadful Battel was to be fought. Or, if this be meant of all the *Syrian* Armies, this is to be understood conditionally, if he did not hinder it by his unbelief or neglect, signified in the following Verses.

18 And he said, Take the arrows: and he took *them*. And he said unto the king of Israel, Smite upon the ground *u*: and he smote thrice, and stayed.

u The former sign portended Victory, and this was to declare the number of the Victories.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice *x*.

x Quest. Wherein was *Jehoash* his fault, or why was the Prophet angry with him? *Anſw.* The Prophet himself did not yet know how many Victories *Jehoash* should obtain against the *Syrians*, but God had signified to him, that he should learn that by the number of the Kings strokes. And he was angry with him, not simply, because *he smote* onely *thrice*, but because by his unbelief and Idolatry he provoked God so to over-rule his heart and hand, that he should smite but thrice, which was a token that God would assist him no further. Although his smiting but thrice might proceed either from his unbelief or negligence.

For by the former ſign, and the Prophet's Comment upon it, he might clearly perceive that this alſo was intended as a ſign of his ſucceſs againſt the *Syrians*, and therefore he ought to have done it frequently, and vehemently.

20 ¶ And Eliſha died, and they buried him *y*: and the bands of the Moabites invaded the land at the coming in of the year *z*.

y In or near *Samaria*. *z* In the Spring, when the Fruits of the Earth grew ripe.

21 And it came to paſs as they were burying ∴ a man, that behold, they ſpied a band *of men a*, and they caſt the man into the ſepulchre of Eliſha *b*: and when the man *c* † was let down, and touched the bones of Eliſha *d*, he revived, and ſtood up on his feet *e*.

† *Heb.* went down.

∴ Or, *were about to bury*, as that Particle is oft uſed in the *Hebrew* Tongue. *a* Coming towards them, but at ſome diſtance. *b* Not daring to carry the dead Corps further to the place appointed for his burial, they made uſe of the next burying-place, where *Eliſha* was buried, and there they removed ſome Stone, or opened ſome Door, and haſtily flung down their dead Corps there. *c i. e.* The man's dead Body, or the Coffin in which he was put. *d* Which might eaſily be, the Coffin and linnen in which *Eliſha*'s Body was put, and the Fleſh of his body being now conſumed: for this was ſome conſiderable time after his death. *e* Which Miracle God wrought there, partly, to do honour to that great Prophet, and that by this Seal he might confirm his Doctrine, and thereby confute the falſe Doctrine and Worſhip of the *Iſraelites*; partly, to ſtrengthen the Faith of *Joaſh*, and of the *Iſraelites*, in his promiſe of their ſucceſs againſt the *Syrians*; and partly, in the midſt of all their Calamities to comfort ſuch *Iſraelites* as were *Eliſha*'s followers, with the hopes of that Eternal Life, whereof this was a manifeſt pledge, and to awaken the reſt of that people to a due care and preparation for it.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his † preſence *f* as yet.

† *Heb.* face.

f i. e. From the Land of *Canaan*, to which the preſence, and publick and ſolemn Worſhip of God was confined.

24 So Hazael king of Syria died, and Benhadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz † took again out of the hand of Benhadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his Father by war: three times did Joaſh beat him *g*, and recovered the cities of Iſrael.

† *Heb.* returned and took.

g According to the Prediction above, *v.* 19.

CHAP. XIV.

Amaziah's good reign: His juſtice on the Murderers of his Father: His Victory over Edom: Warreth againſt Jehoaſh King of Iſrael: Is overcome by him; and ſlain by his own People: Azariah ſucceedeth him, 1——22. *Jehoaſh dieth; and Jeroboam his Son is King over Iſrael: His Acts, and Death: Zachariah his Son ſucceedeth him,* 23——29.

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael *a*, reigned * Amaziah the ſon of Joaſh king of Judah.

* 2 Chro. 25. 1.

a i. e. After he began to Reign alone: for he Reigned two or three Years with his Father: Of which ſee on *chap.* 13. 10.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years *b* in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

b To wit, 14 Years with *Joaſh* King of *Iſrael*, who reigned onely 16 Years, *chap.* 13. 10. and 15 Years after the death of *Joaſh*, or with *Jeroboam* the Son of *Joaſh*, as is affirmed here, *ver.* 17. and 2 *Chron.* 25. 25.

3 And he did *that which was* right in the ſight of the LORD *c*, yet not like David his father *d*: he did according to all things as Joaſh his father did *e*.

c That which was in ſome ſort agreeable to God's Will. *d* Not ſincerely, 2 *Chron.* 25. 2. *e i. e.* For a time ſerved God aright, but afterwards fell to Idolatry, 1 *Chron.* 25. 14. as *Joaſh* had done, 2 *King.* 12. 3.

4 Howbeit *f*, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

f Though he did right, &c. for this particle is to be joyned with thoſe words, the reſt being to be cloſed with a Parenthelis.

5 ¶ And it came to paſs aſſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants * which had ſlain the king his father ∴

* Chap. 12. 20.

∴ Whereby it is implied, that his Father's Murderers had powerful Friends and Abettors, and that their fact was in ſome ſort approved by the generality of the People, to whom *Joaſh* had made himſelf hateful by his Apoſtacy to Idolatry, and by his ingratitude to the Houſe of *Jehoiada*.

6 But the children of the murderer he ſlew not *g*: according unto that which is written in the book of the law of Moſes, wherein the LORD commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

* Deut. 24. 16. Ezek. 18. 20.

g Wherein he ſhewed ſome Faith and Courage, that he would obey this Command of God, though it was very hazardous to himſelf, ſuch perſons being likely to ſeek revenge for their Fathers death.

7 He ſlew of Edom *b* in the valley of ſalt *i*, ten thouſand, and took ‖ Selah *k* by war, and called the name of it Joktheel *l*, unto this day.

‖ Or, the rock

b i. e. Of the *Edomites*, or *the children of Seir*, as they are called 2 *Chron.* 25. 11. either, becauſe they dwelt in *Seir*; See *Gen.* 36. 8. or, becauſe theſe people were confederates. And he invaded theſe People becauſe they were Subjects to his Kingdom, from which they had revolted in *Joram*'s days, 2 *King.* 8. 20. *i* Which was the Land of *Edom*: Of which ſee 2 *Sam.* 8. 13. *Pſal.* 60. 2. *k* Or, *the rock*: the chief City of that part of *Arabia*, called by other Authors *Petra*, which ſignifies a *rock*, becauſe it was built upon a Rock, 2 *Chron.* 25. 12. *l* Which ſignifies, *the obedience of God*, *i. e.* given him by God as a reward of his Obedience to God's Meſſage by the Prophet, 2 *Chron.* 25. 8, 9.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh, the ſon of Jehoahaz ſon of Jehu, king of Iſrael, ſaying, Come, let us look one another in the face *m*.

m Let us fight perſonally, and with our Armies. This challenge he ſent, partly upon the late and great injuries done by the *Iſraelites* to his people, 2 *Chron.* 25. 10. 13. and partly, from ſelf-confidence, and a deſire of advancing his Glory and Empire by his Arms.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon *n*, ſaying, Give thy daughter to my ſon to wife *o*: and there paſſed by a wild beaſt that *was* in Lebanon, and trod down the thiſtle *p*.

n By the *thiſtle*, a low and contemptible, yet troubleſome Shrub, he underſtands *Amaziah*; and by the *cedar*, himſelf, whom he intimates to be far ſtronger than he, and out of his reach. *o* Let us make a match, *i. e.* let us fight. Onely he expreſſeth this Bloody work in a civil manner, as *Amaziah* had done, *ver.* 8. and as *Abner* did, 2 *Sam.* 2. 14. Or, let thy Kingdom and mine be United under one King, as formerly they were; and let us decide it by a pitched Battel, whether thou or I ſhall be that King. Or, as ſome expound it, by affirming, That it was great arrogancy and preſumption for him to deſire a Friendly League or Affinity with him; he leaves him to gueſs how intolerable it was that he ſhould undertake to wage War againſt him. *p* And with no leſs eaſe ſhall my Soldiers tread down thee and thy Forces.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this* *q*, and tarry † at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

† *Heb.* x thy houſe.

q Content thy ſelf with that Glory and Succeſs, and let not thine Ambition betray thee to ruin.

11 But Amaziah would not hear *r*: therefore Jehoaſh king of Iſrael went up *ſ*, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah *t*.

r Becauſe God blinded and hardned him to his deſtruction, for his abominable and ridiculous Idolatry, 2 *Chron.* 25. 10. *ſ* To wit, into the Kingdom of *Judah*, carrying the War into his Enemies Country. *t* Which is added to diſtinguiſh it from that *Bethſhemeſh* in *Iſſachar*, and another in *Naphthali*, *Joſ.* 19. 22. 38.

12 And Judah † was put to the worſe before Iſrael, and they fled *u* every man to their tents.

† *Heb.* was ſmit.

u Being unſatisfied in the ground and manner of the quarrel, and diſcouraged by their King's Idolatry, and ſmitten by God with a ſpirit of fear.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh, the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem *x*, and brake down the wall of Jeruſalem, from the gate of Ephraim *y*, unto the corner-gate, four hundred cubits *z*.

x Commanding entrance in *Amaziah*'s name, and with his conſent, which he durſt not deny. *y* Which lies to *Ephraim*. *z* Which was done, partly in ſcorn and contempt; and partly, that he might reenter and retake it, if they ſhould attempt to renew the War.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the LORD, and in the treaſures of the kings houſe, and hoſtages *a*, and returned to Samaria *b*.

a To aſſure their peaceable carriage towards him. *b* He did not keep *Jeruſalem*, nor ſeek to gain the poſſeſſion and dominion of that Kingdom; partly, becauſe he thought he could not keep it, conſidering the difficulty he found in keeping his own from ſuch potent and near Enemies as the *Syrians* were; and the great affection which all *Judah* bare to *David*'s Houſe: and partly, becauſe God ſo inclined his heart, that he might make good his promiſe to *David* and his Family.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael, fifteen years.

18 And the reſt of the Acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now

19 Now * they ∴ made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh *c*, but they ſent after him *d* to Lachiſh, and ſlew him there.

* 2 Chron. 25. 27.

∴ *i. e.* The People, or the Princes and chief men among them, poſſibly thoſe whoſe Sons he had delivered up as Hoſtages to *Jehoaſh*, with the connivence, if not approbation of the People; as appears, becauſe the deſign was carried on openly, and ſtoutly, and irreſiſtibly, as the following words ſhew. *c* A ſtrong City in *Judah*, towards the *Philiſtines*: Of which ſee *Joſ.* 10. 31. and 15. 39. 2 *King.* 19. 8. *d* Either, ſecret Murderers: or, rather, bands of Soldiers: for this Rebellion was carried on by ſtrong hand, and open force. Compare 2 *King.* 12. 20. and 15. 10, 15.

20 And they brought him on horſes *e*, and he was buried at Jeruſalem with his fathers in the city of David.

e Or, *with horſes*, to wit, in a Chariot.

21 ¶ And all the people of Judah took * Azariah, (which *was* ſixteen years old) and made him king in ſtead of his father Amaziah *f*.

* Chap. 14. 13. Chron. 26. 1. he is called Uzziah.

f Which they did, either in oppoſition to the conſpirators: or, to ſhew their affection to the Houſe of *David*, and that their quarrel was onely perſonal againſt *Amaziah*, whom they looked upon as the Author of all their late Calamities. This *Azariah* is called *Uzziah*, 2 *King.* 15. 30. 2 *Chron.* 26. 1. both names ſignifying the ſame thing for ſubſtance; that, *Gods help*; and this, *Gods ſtrength*.

22 He built Elath *g*, and reſtored it to Judah *h*, after that the king *i* ſlept with his fathers.

g i. e. Repaired and Fortified it: for it was built before, *Deut.* 2. 8. *h* From whom it had revolted with the reſt of *Edom*, in which Land this place was, upon the Red-Sea. *i i. e.* His Father *Amaziah*; who did not perfect his Conqueſt of *Edom*, but left ſome work for his Son.

23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entring of Hamath *k*, unto the ſea of the plain *l*, according to the word of the LORD God of Iſrael, which he ſpake by the hand of his ſervant * Jonah *m*, the ſon of Amittai the prophet, which *was* of Gath-Hepher.

* Matth. 12. 39. 40. called Jonas.

k Which was the Northern Border of the Kingdom of *Iſrael*, *Numb.* 13. 21. and 34. 8. *l i. e.* Unto the dead Sea, which once was a goodly Plain, *Gen.* 13. 10. which was their Southern border. *m* Or, *Jonas*, one of the ſmall Prophets; though this Prophecy of his be not Recorded there; and therefore it is remembred here.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter *n*: for *there was* not any ſhut up, nor any left *o*, nor any helper for Iſrael.

n Whereby he was moved to pity and help them, though they were an unworthy People. *o* See of this Phraſe on *Deut.* 32. 36. 1 *King.* 14. 10. and 21. 21.

27 And the LORD ſaid not *o* that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

o i. e. Not yet: he had not yet declared this, as afterwards he did by the ſucceeding Prophets, though not in thoſe words. See *Hoſ.* 1. 5, 6, 9.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah † *p*, *are* they not written in the book of the chronicles of the kings of Iſrael?

† In Iſrael.

p Theſe were Cities of *Syria*, but were taken from the *Syrians* by *David* and *Solomon*, 2 *Sam.* 8. 6. 2 *Chron.* 8. 3. and probably by them incorporated with, and added to the Poſſeſſions of their own Tribe, to which from that time they belonged; but afterwards they were retaken by the *Syrians*; and were now recovered by this *Jeroboam*.

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

CHAP. XV.

Azariah his good Reign: but is puniſhed with Leproſie, and dieth, 1——7. *Zachariah reigneth till: is ſlain by Shallum: who reigneth a month, and is ſlain by Menahem,* 8——15. *He is ſtrengthened by Pul King of Aſſyria. Pekahiah his ſon ſucceedeth him,* 16——22. *He is ſlain by Pekah,* 23——26. *A part of the Iſraelites is carried away Captive to Aſſyria by Tiglath Peleſer,* 27——29. *Hoſhea ſlayeth Pekah, and ſucceedeth him: Jotham's good Reign over Judah: Ahaz ſucceedeth him,* 30——38.

IN the twenty and ſeventh year of Jeroboam king of Iſrael *a*, † began Azariah *b* ſon of Amaziah king of Judah to reign *c*.

† *Heb.* reigned.

a Queſt. How can this be true, ſeeing *Amaziah*, the Father of this *Azariah*, lived onely till the 15th Year of *Jeroboam*'s Reign, *chap.* 14. 2, 23? *Anſw.* This might be either; Firſt, Becauſe *Jeroboam* was made King by, and Reigned with his Father eleven or twelve Years, and afterwards Reigned alone; and ſo there is a two-fold beginning of his Kingdom; by the former this was his 27th Year, and by the later, his 15th Year. Or, Secondly, becauſe there was an Inter-Reign for eleven or twelve Years in the Kingdom of *Judah*; either, through the prevalency of that Faction which put off *Amaziah* the Father, and kept the Son out of his Kingdom; or, becauſe *Azariah* was very young when his Father was ſlain, and the people were not agreed to reſtore him to his Right till his 28th Year, *chap.* 14. 21. *a* Chr. 26. 1. And yet theſe 11 or 12 Years of Inter-Reign, in which he has been deducted from the exerciſe of his Regal Office, ſome think to be included in thoſe 52 Years which are here aſcribed to *Azariah*'s Reign, *ver.* 2. which may well be doubted. *b* Called alſo *Uzziah* here, and *ver.* 13. 30. Solely and fully to exerciſe his Regal Power.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years *d* in Jeruſalem, and his mothers name *was* Jecholiah of Jeruſalem.

d Beſides the fifteen Years of his Minority laſt mentioned.

3 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah had done *e*;

e i. e. In the ſame manner, ſincerely, and but for a time.

4 Save that *f* the high places were not removed: the people ſacrificed and burnt incenſe ſtill on the high places.

f Underſtand this, as *bowbeit*, chap. 14. 4.

5 ¶ And the LORD * ſmote the king, ſo that he was a leper *g* unto the day of his death, and dwelt in a ſeveral houſe *b*: and Jotham the kings ſon *was* over the houſe, judging the people of the land *i*.

* 2 Chron. 26. 19.

g The Cauſe whereof ſee 2 *Chron.* 26. 16. *h* Separated from Converſation with others by vertue of that Law, *Lev.* 13. 46. which being the Law of the King of Kings, bound Kings no leſs than Subjects. *i i. e.* He governed the King's Court and whole Kingdom, in his Name, and as his Vicegerent.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and * they buried him with his fathers in the city of David, and Jotham his ſon reigned in his ſtead.

* 2 Chron. 26. 23.

8 ¶ In the thirty and eighth year of Azariah king of Judah *k*, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

k Of which ſee the Note on *ver.* 2.

9 And he did *that which was* evil in the ſight of the LORD, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh *l* conſpired againſt him, and * ſmote him before the people *m*, and ſlew him, and reigned in his ſtead.

* Job 34. 26. Amos 7. 9.

l One of his chief Captains. *m* Openly and impudently: which he preſumed to do; either, becauſe he remembred that the Promiſe of the Kingdom made to *Jehu*, was confined to the Fourth Generation, *chap.* 10. 30. which he obſerved to be now expired: or, becauſe he perceived that the People were generally diſaffected to their King, and favourable to his attempt.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* * the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation*. And ſo it came to paſs.

* Chap. 10. 30.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of * Uzziah king of Judah, and he reigned † a full month in Samaria.

* Matth. 1. 8, 9.

† *Heb.* a month of days.

14 For Menahem the ſon of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

† *Heb.* a

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah *n*, and all that *were* therein, and the coaſts thereof from Tirzah *o*: becauſe they opened not *to him* *p*, therefore he ſmote it; and all * the women therein that were with child, he ript up *q*.

* Chap. 8. 12.

n Either that *Tiphſah* mentioned 1 *King.* 4. 24. or another City of that Name. *o i. e.* All the People dwelling between *Tirzah* and *Tiphſah*. *p* Becauſe they refuſed to open the Gates of their City to him, and to ſubmit to him as Conqueror. *q* That by this Example of Severity he might affright all the reſt of the People into Obedience.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* * Pul the king of Aſſyria *r* came againſt the land *ſ*; and Menahem gave † Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand *t*.

* 1 Chr. 5. 26. Iſa. 9. 1.

r Called by Heathen Authors *Pul-Belochus*, who by the help of *Arbaces the Mede*, vanquiſhed *Sardanapalus* the laſt Monarch of *Aſſyria*, and tranſlated the Kingdom to *Chaldea*, and was the firſt King of *Babylon* and *Aſſyria*; *Arbaces* being made King of the *Medes* and *Perſians*. *ſ* To wit, of *Iſrael*, as the Context ſhews. † *i. e.* Agreed or promiſed to give, as the next Verſe explains it. *t* That he might aſſiſt him

him against all that did or should oppose him. By which it appears, that his Cruelty to *Tiphsah* was so far from establishing him, as he expected, that it weakned and endangered him so far, that he was forced to call in a Foreign Prince to his Aid.

† *Heb.* caused to come forth.

20 And Menahem † exacted the money of Israel, *even* of all the mighty men of wealth, of each man *x* fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

x i.e. Of each of those wealthy *Israelites*. But as each of these were not equally Wealthy, so it is not probable that he taxed them equally. Others therefore render it, *to or for each man*, i.e. for every *Assyrian* Soldier: which Interpretation is favoured by the placing of the Words in the *Hebrew* Text, which differs from that in our Translation.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the kings house, with Argob, and Arieh ‖, and † with him fifty men of the Gileadites *y*: and he killed him, and reigned in his room.

† *There were.*

‖ Who might be either *Pekah*'s Partners in this Treason: or, the King's Courtiers or Officers, who were now slain with him. *y* Who assisted him in the execution of his Treason.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, * Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

* Isa. 7.1.

28 And he did *that which was* evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, came * Tiglath-pileser *z* king of Assyria, and took Ijon, and Abel-beth-maachah *a*, and Janoah *b*, and Kedesh, and Hazor *c*, and Gilead *d*, and Galilee *e*, all the land of Naphtali, and carried them captive to Assyria.

* 1 Chr. 5. 26.

z Or, *Tiglath-pilneser*, 2 *Chron.* 28. 20. called in Heathen Authors *Phulasar*, or *Phul-Assur*, the Son of that *Pul* or *Phul* above, *v.* 9. *a* Of which see 1 *King.* 15. 20. *b* A City of *Ephraim*, Jos. 16. 6. *c* Two Cities of *Naphtali*, Jos. 12. 22. and 19. 36. *d* All the Land beyond *Jordan*, which was nigher to the *Assyrian* than the rest. *e* To wit, the upper *Galilee*, as may be gathered from the following Words, *all* (or, even *all*) *the land of Naphtali*: which seem to be added by way of explication or restriction, to shew what *Galilee* he meant, even the upper, in which *Naphtali*'s lot fell. See the Notes on *Isa.* 9. 1.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him *f*, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah *g*.

f Which he did more easily effect, because the people were enraged against *Pekah*, as the Man who by his Murder of King *Pekahiah* the Son of *Menahem*, whom the *Assyrian* Monarch set up and favoured, and by his unnecessary War with *Ahaz*, had brought the *Assyrian* upon them, and caused the loss of one half of that Kingdom. *g Quest.* How could this be, when *Jotham* Reigned only 16 Years, below, *ver.* 33? *Ans.* The meaning is, That he began his Reign in the twentieth Year after the beginning of *Jotham*'s Reign; or, which is the same thing, in the fourth Year of *Ahaz*, by appears from *chap.* 16. 1. But the Sacred Writer, having not yet made mention of *Ahaz*, thought it more proper to number *Hoshea*'s Years by *Jotham*, of whom he had spoken, than by *Ahaz*. Besides, as *Jotham* did Reign divers Years in his Father's Life, so might *Ahaz* in *Jotham*'s Life, and *Jotham* might for divers Reasons (which it is needless here to enquire) resign up the Administration of the Kingdom wholly into *Ahaz* his hands some Years before his Death, and therefore might be said to Reign but 16 Years, though he lived longer.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

* 2 Chr. 27. 1.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began * Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign *h*, and he reigned sixteen years in Jerusalem: and his mothers name *was* Jerusha, the daughter of Zadok.

h To wit, properly and alone: for he had Reigned before this, as his Father's Deputy and Vice-Roy.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people sacrificed and burnt incense still in the high places: he built the higher gate of the house of the LORD *i*.

i Not of the Temple, properly so called; but of one of the Courts of the Temple, probably that which led to the King's Palace, 2 *Chron.* 23. 20. called also *the new gate*, Jer. 26. 10. and 36. 10.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 (In those days *k* the LORD began to send *l* against Judah, * Rezin the king of Syria, and Pekah the son of Remaliah)

* Isa. 7.1.

k i.e. Towards the end of *Jotham*'s Reign. *l i.e.* Disposed their Hearts to unite their Forces together, and to make preparation for a War against *Judah*: which yet they did not execute till *Ahaz* his Reign.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his stead.

CHAP. XVI.

Ahaz's Idolatry, 1——4. *Rezin King of Syria: and Pekah King of Israel war against him: he hireth Tiglath-Pileser against them,* 5——9. *Ahaz goeth to Damascus to meet the King of Assyria, seeth an Altar: the Pattern whereof he sends to Uriah, who maketh one like it at Jerusalem: Ahaz sacrificeth on it,* 10——16. *He spoileth the Temple: Hezekiah succeedeth him,* 17——20.

IN * the seventeenth year of Pekah *a* the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

* 2 Chr. 28. 1.

a Of which see on *ch.* 15. 30.

2 Twenty years old *was* Ahaz when he began to reign *b*, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

b Of the Difficulty hence arising, see the Notes on *chap.* 18. 2. to which it more properly belongs.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire *c*, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

c Either, 1. By way of Lustration, to pass hastily thorow it, so as to be scorched, and, as it were, baptized with it: Or, 2. By way of Oblation, so as to be utterly consumed, and offered for a Burnt-offering, which was the practice of *Heathens*, and of some *Israelites*, in imitation of them; of which, see 2 *Kings* 21. 6. *Psal.* 105. 36. *Jer.* 7. 31. which seems best to agree with 2 *Chron.* 28. 3. where it is said, *he burnt his children*, i.e. some of them: first one, as is here noted, and afterwards others of them, as is there observed. Of these practices, see more on *Lev.* 18. 21. and *Deut.* 18. 10.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree *d*.

d After the manner of the *Heathens*; See on *Deut.* 12. 2. *Jer.* 2. 20. *Hos.* 4. 13.

5 ¶ * Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him e*.

* Isa. 7.1.

e Because God of his own meer Grace, undertook their Protection, as he promised to do, and disappointed the Hopes and Design of their Enemies: of which, see on *Isa.* 7.

6 At that time Rezin king of Syria recovered Elath *f* to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

f i.e. Took it from the *Jews*, who had not long since taken it, *chap.* 14. 22. It lay in the land of *Edom*, upon the *Red Sea*, very conveniently for Navigation: of which, see on 1 *Kings* 9. 26.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant, and thy son *g*: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel *h*, which rise up against me.

g I yield my self to thee, as thy Vassal, to serve and obey thee, and pay thee Tribute, upon condition thou doest assist me against my Enemies. *h* For though they were now gone from *Jerusalem*, yet he justly concluded they would return again, and from time to time molest and vex him.

8 And Ahaz * took the silver and the gold *that was* found in the house of the LORD, and in the treasures of the kings house, and sent *it for a* present to the king of Assyria.

* Chap. 12. 18.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus *i*, and took it, and carried *the people of it* captive *k* to Kir *l*, and slew Rezin.

† *Heb.* Damascus.

i The *Metropolis* of the *Syrians*, and the Head of that Kingdom, *Isa.* 7. 8. *k* As was prophesied, *Amos* 1. 5. *l* Not *Kir* of *Moab*, Isa. 15. 1. but a part of *Media*, which then was subject to the King of *Assyria*.

10 ¶ And king Ahaz went to Damascus, to meet Tiglath-pileser king of Assyria *m*, and saw an altar *n* that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

m To congratulate his Victory, and acknowledge his Favour and Help, and to beg the Continuance of it. *n* Of an excellent Structure, upon which the *Syrians* used to offer to their Idols; see 2 *Chron.* 28. 23.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus *o*; so Urijah the priest made *it* against king Ahaz came from Damascus *p*.

o So he complied with the King's Command against his own Conscience, and against the express Command of that great God, to whom the King, and he both, were subject. *p* He made haste, and delayed not to do it, to please the King, and advance himself.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon *q*.

q To wit, a Sacrifice, and that not unto God, but unto the *Syrian* Idols, as appears from 2 *Chron.* 28. 23, 24. to whom that Altar was appropriated. Whether he offered this by himself, or by a Priest, is not certain.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of † his peace-offerings *r* upon the altar.

† *Heb.* which were his.

r For the *Heathens*, and *Ahaz*, in imitation of them, offered the same sorts of Offerings to their false Gods, which the *Israelites* did to the true, the Devil being noted to be God's Ape in this Worship.

14 And he brought also the brazen altar, which *was* before the LORD *s*, from the fore-front of the house, from between the altar and the house of the LORD *t*, and put it on the north side of the altar *u*.

s Of Burnt-Offerings, made by *Solomon*, and placed there by God's appointment. *t i.e.* From before the Lord's House; See on *Levit.* 1. 5. *u* Or rather, *from between* his *Altar*, &c. or, *that Altar*, &c. His new Altar was at first set below the Brazen Altar, and at a further distance from the Temple. This he took for a Disparagement to his Altar; and therefore most impiously and audaciously takes that away, and puts his in its place. *x* Or, *of that Altar*: or *of his Altar*; as before. So he put God's Altar out of its place and use.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar *y* burn * the morning burnt-offering, and the evening meat-offering, and the kings burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice *z*: and the brazen altar shall be for me to enquire *by a*.

* Exod. 29. 39, 40. Num. 28. 4.

y i.e. This new Altar; which was greater than *Solomon*'s, either in quantity, or in his estimation. *z* Whatsoever is offered to the true God, either in my Name (for possibly he did not yet utterly forsake God, but Worshipped Idols with him) or on the behalf of the People, shall be offered upon this new Altar; Which he seems to prescribe, not only to gratifie his own Humour, but also in design to discourage, and by degrees to extinguish the Worship of the True God: for he concluded, that the Worshippers of God would never be willing to offer their Sacrifices upon his Altar. *a* That shall be referred for my proper use, *to enquire* by; i. e. at which I may *seek* God, or his favour, or *enquire* of his Will, to wit, by Sacrifices joined with Prayer, when I shall see fit. He saith only *to seek*, or *to enquire*; not *seek the Lord*, or, *to enquire of the Lord*, as the Phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grosly forsaken and despised.

16 Thus did Urijah the priest, according to all that king Ahaz commanded *b*.

b Having once began to debauch his Conscience, he could not now make an honourable Retreat; and therefore proceeds to execute all the King's Commands.

17 ¶ And king Ahaz cut off * the borders of the bases, and removed the layer from off them, and took down the * sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones *c*.

* 1 Kings 7.27, 28.
* 1 Kings 7.23, 25.

c Which he did, either to express his Contempt of them, or to render them inconvenient for the uses to which they had been designed; or to dispose of them, or of the Brass of them, in some other place and way, as best suited with his fancy; or *for the King of Assyria*, as it follows in the next Verse.

18 And the covert for the sabbath *d* that they had built in the house, and the kings entry without *e*, turned he from the house of the LORD, for the king of Assyria *f*.

d The form and use whereof is now unknown. It is generally understood of some Building, or Covert, either that where the Priests after their Weekly Course was ended, abode until the next Course came, and relieved them; which was done upon the Sabbath-day, see 2 *Kings* 11. 5, 7. or that in which the Guard, or Watchmen of the Temple, kept their Station; or that under which the King used to sit to hear God's Word, and see the Sacrifices; which is called, *the covert of the Sabbath*, because the chief times in which the King used it for those ends, was the Weekly Sabbath, and other solemn Days of Feasting, or Fasting (which all come under the name of *Sabbaths* in the Old Testament) upon which the King used more certainly, and solemnly, to present himself before the Lord, than at other times. *e* By which the King used to go from his Palace to the Temple; see on 1 *Kings* 10. 5, 12. *f i. e.* That he might ingratiate himself with the King of *Assyria*, by his publick Contempt and Rejection of that Religion which had been the only Partion-Wall between the Kings of *Judah*, and other Kings; and which possibly the present King of *Assyria* did vehemently dislike and hate; and therefore required these things from *Ahaz*.

19 ¶ Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

CHAP. XVII.

Hoshea King of Israel his wicked Reign: being subdued by Shalmaneser King of Assyria, he confederateth against him with So King of Egypt: He is besieged, taken Prisoner: and with all the People carried Captive to Assyria for their Sins, 1——23. *The strange Nations translated into Samaria, are plagued with Lions: an Israelitish Priest is sent to them: Whence followeth a mixture of Religions,* 24——41.

IN the twelfth year of Ahaz king of Judah, † began Hoshea the son of Elah to reign *a* in Samaria, over Israel nine years *b*.

† *Heb.* reigned.

a Quest. How can this be true, seeing it is said, that he *reigned*, or *began to reign* in *Israel*, *in the twentieth year of Jotham*? *chap.* 15. 30. which was the Fourth Year of *Ahaz*, as was there noted? *Ans.* He usurped the Kingdom in *Ahaz* his Fourth Year; but either was not owned as King, by the generality of the People; or was not accepted and established in his Kingdom by the *Assyrian*, till *Ahaz* his Twelfth Year: Or, in his eighth first Years, he was only a Tributary Prince, and the King of *Assyria*'s Vice-Roy; and after that time he set up for himself, which drew the *Assyrian* upon him. *b* To wit, after his Confirmation and peaceable Possession of his Kingdom: For in all, he reigned Seventeen, or Eighteen Years; to wit, Twelve with *Ahaz*, who reigned Sixteen Years, and Six with *Hezekiah*, 2 *Kings* 18. 10.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him *c*.

c For he neither worshipped *Baal*, as many of his Predecessors did; nor compelled the People to Worship the Calves; one of them, that of *Dan*, being destroyed, or carried away before, as the *Hebrew* Writers affirm; nor, as some add, hindred those by force, who were minded to go to *Jerusalem* to worship. And yet, the measure of the *Israelites* sins, being now full, vengeance comes upon them without remedy: Compare 2 *Kings* 23. 26.

3 ¶ Against him came up Shalmaneser *d* king of Assyria, and Hoshea became his servant, and † gave him ‖ presents *e*.

† *Heb.* rendred.

‖ Or, tribute.

d The Son, or Successor of *Tiglath-pileser*. The ancient *Hebrew* Writers make him the same with *Sennacherib*, who Eight Years after this time, invaded the Kingdom of *Judah*; See *chap.* 18. 10, 13. It being very frequent in the *Eastern* parts, for one man to be called by several Names, especially by the People of several Countries. *Josephus* affirms, that he met with his Name in the Annals of the *Tyrians*, which were extant in his days. He came against him, either because he denied the Tribute which he had promised to pay; or that he might make him Tributary. *e* Swore Fealty to him, and engaged to pay him a Tribute.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt *f*, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison *g*.

f By Heathen Writers called *Sua*, or *Sabachus*, that by his Assistance he might shake off the Yoke of the King of *Assyria*; who now was, and for many Years had been the King of *Egypt*'s Rival; See 2 *Kings* 18. 21. *Jer.* 37. 5. *g* To wit, after he had come up against him, and taken him, with *Samaria*; the particular Relation whereof here follows.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ * In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes *h*.

* Chap. 18. 10.

h This is added, to distinguish this place from the former, which was either in *Assyria*, or in the mountainous and less inhabited parts of *Media*. Hither he carried them, partly to replenish his own Country; and partly, because these places were at so great a distance from *Canaan*, that this would cut off all Hopes and Thoughts of returning to their own Countrey.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods;

8 And walked in the statutes of the heathen *i* (whom the LORD had cast out from before the children of Israel) and of the kings of Israel, which they had made *k*.

i i.e. According to the Laws and Customs of the Heathen, in the Worship of their *Baals*, and other of their sins. *k i.e.* Which the Kings of *Israel* had ordained concerning the Worship of the Calves, and against their going up to *Jerusalem* to worship.

9 And the children of Israel did secretly *those* things that were not right, against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city *m*.

l This belongs, either, 1. To their gross Idolatries, and other abominable Practices, which they were ashamed to own before others; Compare *Ezek.* 8. 12. Or, 2. to the Worship of Calves: And so the Words are otherwise rendered, and that agreeably to the *Hebrew* Text; *they cloaked*, or *disguised*, or *covered things that were not right against*, or *before*, or *towards the Lord*: i. e. They covered their Idolatrous Worship of the Calves, with fair Pretences of necessity, the Two Kingdoms being now divided, and at enmity; and of their honest intention of serving the True God, and retaining the substance of the *Jewish* Religion, from which they alledged, that they differed only in Circumstances of Worship. *m* In all parts and places, both in Cities, and in the Countrey; yea, in the most inhabited and neglected parts, where few or none dwell, beside the Watchmen, who are left there in Towers, to preserve the Carcel and Fruits of the Earth, or to give notice of the approach of Enemies.

10 And

10 And they set them up † images and * groves in every * high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen *n* whom the LORD carried away before them *o*; and wrought wicked things to provoke the LORD to anger *p*.

n Not only to the Lord, which was practised and tolerated, sometimes in the Kingdom of *Judah*; but also to the Idols or *Baal's* of the Heathen. *o* For the same sins; by whose Example they should have taken warning. *p i.e.* In despight and contempt of God, and his Authority and Command, as the next Verse shews.

12 For they served idols *, whereof the LORD had said unto them, * Ye shall not do this thing.

13 Yet the LORD testified against Israel *q*, and against Judah † by all the prophets, *and by* all * the seers *r*, saying, * Turn ye from your evil ways, and keep my commandments, *and* my statutes, according to all the law which I commanded your fathers *s*, and which I sent to you by my servants the prophets.

q Disowned, and gave Testimony against their false Worship, which they would fasten upon him, and against all their Iniquities. *r* To whom he declared his Mind, by extraordinary Revelations and Visions, and by whom he published it to you, bearing Witness from Heaven to their Doctrine, by eminent and glorious Miracles. *s* Whereby he accuseth them of Partiality, that they observed only those Laws of God, which they might safely keep, and lived in the constant Breach of others, which their Kings forbad them to observe.

14 Notwithstanding, they would not hear, but * hardened their necks *t* like to the neck of their fathers, that did not believe in the LORD their God.

t i.e. Refused to submit their Necks to the Yoke of God's Precepts. A Metaphor from stubborn Oxen, that make their Necks hard, or stiff, and will not bow to the Yoke; see on *Deut.* 31. 27.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them, and they followed vanity *u*, and became vain *x*, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

u i.e. Idols; oft so called, because of their nothingness, impotency, and unprofitableness; and to shew the folly and madness of Idolaters. *x* By the long Worship of Idols, they were made like them, vain, sottish, and senseless Creatures.

16 And they left all the commandments of the LORD *y* their God, and * made them molten images, *even* two calves, and made a * grove, and worshipped all the host of heaven *z*, and served * Baal.

y They grew worse and worse; from a partial Disobedience to some of God's Laws, they fell by degrees to a total Apostacy from all of them. *z* The Stars, as *Saturn*, *Jupiter*, *Mars*, *Venus*, &c. See *Deut.* 4. 19.

17 And they * caused their sons and their daughters to pass through the fire, and used divination, and inchantments, and sold themselves to do evil *a* in the sight of the LORD, to provoke him to anger.

a Of which Phrase, see on 1 *Kings* 21. 21.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight *b*: there was none left * but the tribe of Judah only *c*.

b i.e. Out of *Canaan*, the only place of God's solemn Worship, and gracious Presence; or, out of his Church. *c* And the greatest part of the Tribe of *Benjamin*, and those of the Tribes of *Simeon* and *Levi* who adhered to them, and were incorporated with them; and therefore very fitly denominated from them: See of this Phrase on 1 *Kings* 11. 13.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made *d*.

d Judah's Idolatry and Wickedness is here remembred, as an aggravation of the sin of the *Israelites*, which was not only evil in it self, but scandalous, and mischievous to their Neighbour, who by their Examples were instructed in their wicked Arts, and provoked to an Imitation of them; See *Hosea* 4. 15. and compare *Matth.* 18. 7.

20 And the LORD rejected all the seed of Israel *e*, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

e i.e. All the Kingdom, or Tribes of *Israel*: first, one part of them, *chap.* 15. 29. and now the rest. But this extends not to every individual Person of these Tribes; for many of them removed into the Kingdom of *Judah*, and were associated with them, as appears from 2 *Chron.* 11. 16. and many other places.

21 For * he rent Israel from the house of David, and they made Jeroboam the son of Nebat king *f*, and Jeroboam drave Israel from following the LORD *g*, and made them sin a great sin *h*.

f Which Action is here ascribed to the People, because they would not tarry till God, by his Providence, had invested *Jeroboam* with the Kingdom which he had promised him; but rashly, and unthankfully, and rebelliously, rose up against the House of *David*, to which they had such great Obligations; and set him upon the Throne without God's leave or advice. *g* He not only diswaded, but kept them by force from God's Worship at *Jerusalem*, the only place appointed for it. *h* So the Worship of the Calves is called, to meet with that idle Conceit of the *Israelites*, who esteemed it a small sin, especially when they were forced to it by severe Penalties; which yet he shews did not excuse it from being a sin, and a *great sin* too.

22 For the children of Israel walked in all the sins of Jeroboam which he did, they departed not from them *i*;

i But willingly and resolutely followed the wicked Examples and Commands of their Kings, though contrary to God's express Commands.

23 Until the LORD removed Israel out of his sight *k*, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria, unto this day.

k They continued to the last, obstinate and incorrigible under all the Instructions and Corrections which God sent to them; and therefore were most justly given up by God into this dreadful Captivity; which all this foregoing Discourse was designed to prove.

24 ¶ And the king of Assyria *l* brought *men* from Babylon *m*, and from Cuthah, and from Ana, and from Hamath, and from Sepharvaim *n*, and placed *them* in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

l Either *Salmanasser*, or rather his Son and Successor, *Esarhaddon*; Ezra 4. 2. because this was a work of some time; and as his Father had projected, and possibly began this; so he executed or finished it: whence it is ascribed to him, rather than to his Father. *m* Which then was subject to the *Assyrian* Monarch; but a few years after revolted from him, and set up another King; as appears both from Sacred and Profane Histories. *n* Several places then in his Dominion.

25 And so it was at the beginning of their dwelling there, *that* they feared not the LORD ‖ *i.* therefore o the LORD sent lions among them, which slew *some* of them.

‖ They did not acknowledge, nor worship God in any sort. *i* For this gross Neglect, and contempt of God, which was contrary to the Principles and Practices of the Heathens, who used to worship the Gods of the Nations where they lived, and gave that honour to their false gods, which here they denied to the true. Hereby also God asserted his own Right and Soveraignty over that Land, and made them to understand, that neither the *Israelites* were cast out, nor they brought into that Land by their Valour, or Strength, but by God's Providence, who as he had cast the *Israelites* out for their neglect of God's service; so both could, and would in his due time, turn them out also, if they were guilty of the same sins.

26 Wherefore they spake *p* to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land *q*: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

p i.e. They wrote, or sent Messengers to him for relief. *q* They supposed the true God to be like one of their Topical Deities, who had their particular Countries and Provinces allotted to them.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests *r*, whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

r i.e. One of the chief of the Priests, with others, to be under his Inspection and Direction; as may be gathered from the following Words; where it is said of the same Person, or Persons, *let them go*, &c. and then, *let him teach*, &c. Nor is it probable, that one Priest could suffice for the instruction of the Inhabitants of so many and distant parts.

28 Then one of the priests whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the LORD *s*.

s i.e. The manner of God's Worship, as it was practised in *Israel*; as may be gathered both from the Quality of this Person, who was an *Israelitish* Priest; and from the place of his Residence, *Bethel*, a place infamous for the Worship of the Calves, and from the manner of their making Priests by this man's Direction, *ver.* 32.

29 Howbeit, every nation made gods of their own *t*, and put *them* in the houses of the high places, which the Samaritans *u* had made, every nation in their cities wherein they dwelt.

t Or, *worshipped* (as that *Verb* is sometimes used; of which, see *Exod.* 32. 35.) *i.e.* those whom they worshipped in the places from whence they came, whose names here follow. *u i.e.* The former People, or Inhabitants, not of the City, but of the Kingdom of *Samaria*.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Avites made Nibhaz, and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places *x*, which sacrificed for them *y* in the houses of the high places.

x See the Notes on 1 *Kings* 12. 31. *y* To wit, unto the true God: For as to the Worship of their own Gods, they needed no Instruction, and would not permit a Person of another Religion to minister therein.

33 * They feared the LORD *z*, and served their ‖ *Or*, the own gods, after the manner of the nations ‖ whom they carried away from thence *a*.

† They thereto-

? They worshipped God externally in that way which the *Israelites* used. *z* These words belong, either, 1. To both the foregoing Branches, and to the *Israelites*; and then the sense is, They trod in the steps of their Predecessors, the *Israelites* (who, in regard of their several Tribes, are both here, and elsewhere, called *Nations*) who did, many of them, worship both God in their Calves, and *Baal* too. Or, 2. To the last Branch only; but then the Words must be otherwise rendred; *they served their own Gods, after the manner of the Nations* (Inhabitants) *were* brought; *i.e.* each of them served the God of the Country or Place whence he was brought, as is related above, *ver.* 30, 31. But these Nations could not so properly be said to be *carried away*, or to be *carried away captive* (as this *Hebrew* word signifies) as the *Israelites*; and therefore the former Interpretation seems more proper.

34 Unto this day they *b* do after the former manners: they fear not the LORD *c*, neither do they after their statutes *d*, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob *e*, * whom he named Israel *f*.

*Gen. 32. 28. & 35. 10.

b Either, 1. the *Samaritans*, whose Religion he hath hitherto been describing, and to the description whereof he returns, *ver.* 41. So the following Verses are a Digression, wherein he designs only to take an occasion to compare them with the *Israelites*, and to aggravate the sins of the *Israelites* above theirs, which he doth, *ver.* 35, &c. and then returns to the former Description, *ver.* 41. Or rather, 2. The *Israelites*, who are the principal Subjects of this whole Discourse; and of whom he unquestionably speaks, *ver.* 35. and thence to *ver.* 41. of whom also the last words of *ver.* 33. are to be understood; and from thence he takes an occasion to return to his main business, to relate, and aggravate the sins of *Israel*; and thereby to justifie his severe proceedings against them, to all the World. So the sense of the place is this; As the *Israelites* before their Captivity, gave these Nations an ill Example, in serving the Lord, and *Baal* together; so, *or after their former manner, they do unto this day*, in the Land of their Captivity. *c* Though they pretended to fear, and serve both the Lord and Idols; yet in truth they did not, and do not fear or worship the Lord, but their own Calves, or other vain Inventions: And God will not accept that mongrel and false Worship, which they pretend to give to the true God. Or, this may intimate, that the *Israelites* were worse than their Successors, because these feared the Lord, and Idols too; but they did quite cast off the Fear and Worship of God in their Captivity, and wholly degenerated into Heathenish Idolatry. *d i.e.* God's Law delivered to their Fathers, and to them, as their Inheritance, *Psal.* 119. 111. This is alledged as an Evidence, that they did not fear the Lord, whatsoever they pretended, because they lived in the constant Breach of his statutes. *e i.e.* Themselves: the Noun put for the Pronoun; which is usual among the *Hebrews*. *f* A Name, signifying his special Interest in God, and Power with him, which was given to him, not only for himself, but for his Posterity also, whom God frequently honours with that Name. And by this great favour he aggravates their sin.

35 With whom the LORD had made a covenant *g*, and charged them, saying, * Ye shall not fear other gods, nor bow your selves to them, nor serve them, nor sacrifice to them:

*Jud. 6. 10.

g Containing many precious Promises, upon the Condition here following: see *Gen.* 17. 7. *Exod.* 19. 5. and 24. 7.

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a stretched-out arm, him shall ye fear, him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, ye shall observe to do for evermore, and ye shall not fear other gods:

38 And the covenant that I have made with you, ye shall not forget, neither shall ye fear other gods.

39 But the LORD your God *h* ye shall fear, and he shall deliver you out of the hand of all your enemies *i*.

h i.e. God alone, as the whole Context shews. *i* And therefore you have no pretence of need to go to other gods for relief.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So *k* these nations *l* feared the LORD, and served their graven images, both their children, and their childrens children: as did their fathers, so do they unto this day.

k i.e. In like manner, and after their Example. *l* Who came in their stead.

CHAP. XVIII.

Hezekiah King over Judah his good Reign: He is not afraid of the King of Assyria: and overcometh the Philistines, 1—8. *Samaria is carried away Captive by Salmanasser King of Assyria: for their sins,* 9—12. *Sennacherib invadeth Judah: and Hezekiah payeth him Tribute,* 13—16. *Rabshakeh sent by Sennacherib, revileth Hezekiah: blasphemeth God: and stirreth up the People to mutiny: which is told the King,* 17—37.

NOw it came to pass in the third year *a* of Hoshea son of Elah king of Israel, *that* * Hezekiah the son of Ahaz king of Judah began to reign.

*2 Chron. 28. 27. & 29. 1. He is cal. led Ezekias, Mat. 1. 9

a In the third of those nine years mentioned, *chap.* 17. 1. of which see there. See below *ver.* 10.

2 Twenty and five years old was he when he began to reign *b*, and he reigned twenty and nine years in Jerusalem: his mothers name also *was* Abi *c*, the daughter of Zachariah.

b How is this credible? For then *Ahaz*, who lived but Six and Thirty Years, *chap.* 16. 2. must beget *Hezekiah* at the Eleventh Year of his Age. *Ans.* 1. There are some like Instances mentioned by credible Authors; which these very Men will not deny, who are so ready to quarrel with the holy Scriptures for such matters. 2. This being the confessed Custom of Sacred, and other Writers, in the numbring of Years, sometimes to omit, and sometimes to add those which are imperfect, or unfinished: And so *Ahaz* might be near One and Twenty Years old when he began to Reign, and near Seventeen Years older when he died: And on the other side, *Hezekiah*, when he began to Reign, might be only Four and Twenty years old compleat, and but entred into his Five and Twentieth Year.——And thus *Ahaz* might be between Thirteen and Fourteen Years old, when he got *Hezekiah*; which is not at all strange, especially in that Nation to which God had promised a singular degree of Fruitfulness, and in that House of *David* to which God had made so many, and such great Promises. 3. It is not certain that *Ahaz* lived only Thirty six Years, for those Sixteen Years which he Reigned, *Chap.* 16. 2. may be computed, not from the first beginning of his Reign, when he Reigned with his Father; (of which, see the Notes on *Chap.* 15. 30.) which was at the Twentieth Year of his Age, but from the beginning of his Reign alone. 4. Some affirm, That *Hezekiah* was not the Natural, but only the Legal Son and Successor of *Ahaz*: for the name of *Son* is given in Scripture to such Persons; as 1 *Chron.* 3. 16. comp. with 2 *King.* 24. 17. *Matth.* 1. 12. compared with *Jer.* 22. 30. and to Adopted Sons, *Act.* 7. 21. *Heb.* 11. 24. And to Sons in Law, 1 *Sam.* 24. 16. and 26. 17. *Luk.* 2. 23. Any of these Solutions are far more credible to any Man of common Prudence, than that these Sacred Books, whose Divine Original hath been so fully evidenced both by God and Men, are but the Fictions and Contrivances of a base Impostor. And if none of these Solutions were sufficient, it is absurd to conclude, That a true Resolution cannot be found, because it is not yet found; because it is manifest, That many difficulties both in Scripture, and in the Arts, which were formerly judged Insoluble, have been cleared in later Times: and therefore we may justly expect the Resolution of other Difficulties, which may be thought not yet fully explained. *c* Or, *Abiah*, 2 *Chron.* 29. 1.

3 And he did *that which* was right in the sight of the LORD, according to all that which David his father did.

4 * ¶ He removed the high places *d*, and brake the † images, and cut down the groves, and brake in pieces the * brazen serpent that Moses had made *e*: for unto those days the children of Israel did burn incense to it *f*, and he called it Nehushtan *g*.

*2 Chro. 31. 1. † Heb. Statues. * Numb. 21. 9.

d i.e. The most of them, or such as the People most frequented; for all were not taken away, *Chap.* 23. 13, 14. And this he attempted to do, notwithstanding the Peoples great and constant Affection to them; partly, because he had more Zeal and Courage than his Predecessors: and partly, because the dreadful Judgments of God upon the Kingdom of *Israel* for their Superstition and Idolatry, had made the People of *Judah* more pliable to the Commands of God, and of their good King. *e* By God's Command to be an Ordinance or Mean for the conveyance of God's Blessing to the People: which therefore had been hitherto kept as a Memorial of God's Mercy; but being now commonly abused to Superstition, was destroyed. *f* Not doubtless as a God, but only as to an Instrument and Token of God's Mercy, by and through which, their Adoration was directed to God, and given to that only for God's sake. *g i.e.* He said, This Serpent, howsoever formerly honoured, and used by God as a sign of his Grace, yet now it is nothing but a piece of Brass, which can do you neither Good nor Hurt; and therefore is no fit Object for your Worship.

5 He trusted in the LORD God of Israel *h*, so that after him was none like him among all the kings of Judah, nor *any* that were before him *i*.

h Without calling in Foreign and Heathenish Succours to stablish or help him; which his Father *Ahaz* did; *Chap.* 16. 7. and *Isa.* 7. and before him *Asa*, 1 *Kings* 15. 18, 19. with reflection upon whom this seems to be noted. *i* To wit, of the Kings of *Judah* only; for *David* and *Solomon* were Kings of all *Israel*. *Object.* The like is said of *Josiah*, *Chap.* 23. 25. *Answ.* Each of them excelled the other in several qualities or actions: *Hezekiah* in this, That he fell upon this Work with great Expedition, even in the beginning of his Reign, which *Josiah* did not, *Chap.* 23. and with no less Resolution, undertaking to do that which none of his Predecessors durst do, even to remove the High Places, wherein *Josiah* did only follow his Example; *Chap.* 22. 1, 3.

6 For he clave to the LORD, *and* departed not † from following him *k*, but kept his commandments which the LORD commanded Moses.

† Heb. from after him.

k In the general Course of his Life, and especially in the matters of God's Worship.

7 And the LORD was with him, *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria *l*, and served him not.

l He shook off that Yoke of Subjection and Tribute, to which his Father had wickedly submitted, *Chap.* 16. 7. and reassumed that full and independent Soveraignty which God had setled in the House of *David*, which *Ahaz* could not alienate further, than for his own time. And *Hezekiah*'s Case differs much from that of *Zedekiah*, who is blamed for Rebellion against the King of *Babylon*, both because he had ingaged himself to him by a solemn Oath and Covenant, which we do not read of *Ahaz*; and because he broke the Covenant which he himself had made; and because God had actually given the Dominion of his own Land and People to the King of *Babylon*, and commanded both *Zedekiah* and his People to submit to him. And whereas *Hezekiah* is here said to *Rebel*; that Word implies, only a defection from that Subjection which had been professed and performed to another; which sometimes may be justly done, and sometimes may not: and therefore that Word doth not necessarily prove this Action to be a Sin. And these Words, *he rebelled*, &c. are explained by the next following Words, *and he served him not*. And that it was not a Sin in him, seems most probable, because God did own, and assist him therein; and did not at-

all

all reprove him for it, in that Message which he sent to him by *Isaiah* about this matter, *Chap.* 19. 20, &c. nor afterwards, though he did particularly reprove him for that which might seem a less Fault, for his Vain-glory, and Ostentation, 2 *Chron.* 32. 25, 26. For what he saith, *I have offended*; see on *ver.* 14.

8 He * smote the Philistines *m even* unto † Gaza, and the borders thereof, from the tower of the watchmen, to the fenced city *n*.

* Isa. 14. 29.
† Heb. Azzah.

m And recovered from them what his Father had lost, 2 *Chron.* 28. 18. and more. *n* Of which Phrase, see on *Chap.* 17. 9.

9 ¶ And it * came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea *o* son of Elah king of Israel) *that* Shalmanezer king of Assyria came up against Samaria, and besieged it.

* Chap. 17. 3.

o The Seventh of those Nine Years expressed, *Chap.* 17. 1.

10 And at the end of three years *p* they took it, *even* in the sixth year of Hezekiah (that *is* * the ninth year of Hoshea king of Israel) Samaria was taken.

* Chap. 17. 6.

p To wit, of the Siege; *i. e.* In the Third Year, as this Phrase is used, *Deut.* 14. 28. *Josh.* 9. 16, 17. *Jer.* 34. 14. comp. with *Exod.* 21. 2.

11 And the king of Assyria did carry away Israel into Assyria, and put them * in Halah, and in Habor, *by* the river of Gozan, and in the cities of the Medes *q*:

* 1 Chro. 5. 26.

q Of which see above on *Chap.* 17. 6.

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded *r*, and would not hear *them*, nor do them.

r They began with one Sin, the Worship of the Calves; but from thence they were led by degrees into the Violation of all the other Commands: although indeed, that one Sin made them in some fort guilty of the Breach of the whole Law, *Jam.* 2. 10.

13 ¶ Now * in the fourteenth year of king Hezekiah did † Sennacherib king of Assyria *s* come up against all the fenced cities of Judah, and took them *t*.

* 2 Chro. 32. 1. Isa. 36. 1.
† Heb. Sanherib.

s The Son or Successor of *Salmanasser*. *i. e.* Against many of them; universal Particles being frequently so used both in Scripture, and other Authors; for that all were not taken, appears from *Chap.* 19. 8. And this Success God gave him; partly, to lift him up to his own greater and more shameful Destruction; partly, to humble and chastise his own People for their manifold sins, and afterwards to raise them up with more comfort, and glory: and partly, to gain an eminent opportunity to advance his own Honour and Service, by that miraculous Deliverance which he designed for his People.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended *u*, return from me: that which thou puttest on me, will I bear. And the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold.

t To wit, against thee; *i. e.* I have given the occasion of Warring against me, whereof I now repent. Or, his ill Success might make him think that he had sinned against God in this Action, and might make him willing to submit to him, though God graciously prevented it. *u* Of which see on *Exod.* 25. 39.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD; and *from* the pillars, which Hezekiah king of Judah had overlaid *x*, and gave † it to the king of Assyria.

† Heb. them.

x So repairing the injury which his Father had done to them, and putting them into the same condition in which *Solomon* left them, 1 *King.* 6. 32.

17 And the king of Assyria sent *y* Tartan, and Rabsaris, and Rabshakeh from Lachish to king Hezekiah, with a † great host against Jerusalem: and they went up, and came to Jerusalem: and when they were come up, they came and stood * by the conduit of the upper pool, which *is* in the high-way of the fullers field.

† Heb. heavy.
* Isa. 7. 3.

y Having received the money, upon which he agreed to depart from *Hezekiah* and his Land, *ver.* 16. He breaks his faith with *Hezekiah*, thereby justifying *Hezekiah's* Rebellion, and preparing the way for his own approaching Destruction.

18 And when they had called to the king *z*, there came out to them Eliakim the son of Hilkiah *a*, which *was* over the houshold *b*, and Shebna the ‖ scribe *c*, and Joah the son of Asaph the recorder.

‖ Or, Secretary.

z i. e. Sent a Message to him, to come, or send to Treat with them. *a* Of whom see, *Isa.* 22. 20, &c. *b Heb. over the house*; either of God: or rather, of the King here mentioned; as appears from *Isa.* 22. *c* So called to distinguish him from another *Shebna* who *was over the house*, *Isa.* 22. 15.

19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

‖ Or, talkest. † Heb. word of the lips.

20 Thou ‖ sayest *d* (but *e they are but* † vain words *f*) ‖ *I have* counsel and strength for the war *g*: now on whom dost thou trust *h*, that thou rebellest against me?

‖ Or, but counsel and strength *are* for War.

d Either to thy People, to encourage them: or rather, within thy self. *e* Or, *surely*: or, *onely*. *f Words of the Lips*, *i. e.* vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou speakest this against thy own knowledge. *g Counsel* to contrive, *strength* or *courage* to execute: which two things are of greatest necessity and use for War. But the words are, and may be rendred otherwise; either thus, *thou speakest surely words of the lips*; *i. e.* Thou encouragest thy self, and thy people with talk, and words; *but counsel and strength* are *for War*, are necessary for thy Defence: neither of which thou hast within thy self, but must seek them from others: and where wilt thou find them? *on whom* (as it follows) *dost thou trust?* Or thus, *thou sayest*, I have *the word of my lips*. (Either, 1. Words wherewith to pray to God for help. Or, 2. Eloquence, to encourage my Soldiers and People) *counsel* and *strength for war*; *i. e.* I am furnished with all things necessary for my Defence. *h* Seeing it is apparent thou hast not strength of thy own, from whom dost thou expect succours?

21 Now behold, thou † trustest upon the staff of this † Heb. bruised reed *i*, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it *k*: so *is* Pharaoh king of Egypt unto all that trust on him *l*.

trusteth thee.

i He calls *Egypt a Reed*, with allusion to the Reeds wherewith the Banks of *Nilus* were full; and *bruised*, to note their weakness and insufficiency to support him. Comp. *Ezek.* 29. 6, 7. *k* By some of the fragments into which it will be broken. *l* Doing them no good, but much hurt.

22 But if ye say unto me, We trust in the LORD our God; *is* not that he whose high places, and whose altars Hezekiah hath taken away *m*, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

m Thereby robbing him of that Worship and Service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God, by their false and petty Gods; and judging of God's Worship according to the vain fancies of the *Heathens*, who measured Piety by the multitude of Altars.

23 Now therefore, I pray thee, give ‖ pledges to my lord *n* the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

‖ Or, Hostages.

n i. e. Give him Hostages to secure him from thy future Rebellion, and he will depart from thee. Or rather, *commend with my Lord in hazard*: Seeing thou hast counsel and strength for War, do not lie lurking in thy strong hold, but come out into the open Field, and let us try for Mastery: and whereas thou may'st pretend thou wantest Horses to fight with me, if thou wilt'st accept of my Challenge, I will furnish thee with 2000 Horses, if thou hast Riders for them; as it here follows.

24 How then wilt thou turn away the face of one captain *o* of the least of my masters servants, and put thy trust on Egypt for chariots and for horsemen?

o How wilt'st thou force him to turn his back to thee, and flee away from thee?

25 Am I now come up without the LORD *p* against this place to destroy it? The LORD said unto me *q*, Go up against this land, and destroy it.

p Without his consent and Commission? *q* To wit, by secret Inspiration; or, by his Providence. But indeed, he neither owned God's Word, nor regarded his Providence; but he forged this, to strike a terror into *Hezekiah* and the People.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language, (for we understand *it*) and talk not with us in the Jews language, in the ears of the people that *are* on the wall *r*.

r Upon which these Officers stood; not being willing to put themselves into the power of such a Barbarous and Perfidious Enemy, by going out of the City.

27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? Hath he not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink † their own pisse *s* with you?

† Heb. the water of their feet.

s To tell them to what Extremities and Miseries he will force them,

28 Then Rabshakeh stood and cried with a loud voice in the Jews language *t*, and spake, saying, Hear the word of the great king, the king of Assyria.

t That he might affright the People into a compliance with him, which he perceived *Eliakim* and his Brethren endeavour to prevent.

29 Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, ‖ † Make *an agreement* with me by a present *u*, and come out to me, and *then* eat ye every man of his own vine *x*, and every one of his fig-tree, and drink ye every one the waters of his ‖ cistern:

‖ Or, seek with me a blessing. † Heb. Make with me a blessing. ‖ Or, pit.

u To redeem your selves from all the Calamities of a close Siege, and that Death which certainly will follow on them. Or, *procure*, or *purchase a blessing from me*; *i. e.* a blessed Peace; whereby you may be delivered out of your distressed and cursed condition, and receive from me the Blessings of Protection and Provision, which your King cannot give you. *x* Upon these terms, I will give you no disturbance; but quietly suffer each of you to enjoy his own Possessions.

32 Until I come and take you away to a land like your own land *y*, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‖ perswadeth you, saying, The LORD will deliver us.

‖ Or, deceiveth.

y i. e. A fruitful and pleasant Land. Because he could not conceal from them his intentions of transplanting them into another Land, which he had already discovered in his dealing with the *Israelites*, and other Nations; he assures them, they shall be no losers by it; and shall onely change their place, but not their condition and comforts; which they should enjoy in that land, no less than in their own.

33 * Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

* Isa. 10. 11.

34 Where *are* the gods of Hamath, and of Arpad *z*? where *are* the gods of Sepharvaim *a*, Hena, and Ivah *b*? have they *c* delivered Samaria out of mine hand?

z Of which see *Jer.* 49. 23. *a* Of which see *Chap.* 17. 24. *b* The names, either 1. of Idol-gods. But why should only these two be named, and not the Gods of the other places here mentioned? Or rather, 2. of Cities or Countries, as is manifest from *Chap.* 19. 13. where those words are repeated among other places, whose Kings are there mentioned, and where they are rendred, *of Henah and Ivah*, as they should be here also, the words in the *Hebrew* being the very same. *c i. e.* Either the Gods here mentioned, which together with other Idols, were Worshipped in *Samaria*. Or, 2. Their gods; which is easily understood from the foregoing words.

35 Who *are* they among all the gods of the countries, that have delivered their Countrey out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people *d* held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not *e*.

d i. e. Either these Three Men, this Word being sometimes used of a very few men, as 1 *Sam.* 9. 24. Or rather, *the people* that were with them *upon the wall*, *ver.* 26. to whom he spake, and from whom he expected an answer. *e* Which was wisely ordered; partly, left by their words they should either betray their Fears, or provoke their Enemies to greater Injuries or Blasphemies; or give them some advantage or direction for their further Proceedings: and partly, that by this Instance of Obedience and Calmness, he might see the resolution of the People to cleave unto their King; and the vanity of his Attempts to seduce them to a defection from him.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah * with *their* clothes rent, and told him the words of Rabshakeh.

* Jer. 36. 22.

CHAP. XIX.

Hezekiah acquainteth Isaiah the Prophet with the Blasphemies of Rabshakeh: he promiseth deliverance from the Lord, 1——7. Sennacherib is forced to march against the Moors: sendeth blasphemous Letters to Hezekiah, 8——13. His Prayer, 14——19. Isaiah prophecieth the Destruction of Sennacherib and good of Zion, 20——34. The same night an Angel slayeth the Assyrians: Sennacherib is murdered at Nineveh by his own Sons, 35——37.

AND * it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

* Jer. 36. 24.

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests covered with sackcloth, to * Isaiah the prophet, the son of Amos.

* Or, called Esaias.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke *a*, and ‖ blasphemy: for the children are come to the birth, and *there is* not strength to bring forth *b*.

‖ Or, provocation.

a Either, 1. From God, wherein God rebukes and chastens us sorely. Or rather, 2. From the *Assyrian*, who reviles and Reproacheth us: for his business here is to complain, not of God, but of the *Assyrian*. *b* We are like a poor Travelling Woman in great Extremity, and having no strength left to help her self, and to bring forth her Infant into the World. We have attempted to deliver our selves from the *Assyrian* Yoke; and had carried on that work to some maturity, and as we thought, brought it to the Birth; but now we have no might to finish, unless thou assist us. We have begun an happy Reformation, and are hindred by this insolent *Assyrian*, from bringing it to perfection. See 2 *Chron.* 32. 1.

4 It may be *c* the LORD thy God *d* will hear *e* all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words *f* which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *g* that are † left.

† Heb. found.

c He speaks doubtfully, because he knew not whether God would not deliver them all up into the *Assyrians* hand, as he, and his people deserved. But sometimes this is not a word of doubt, but of good hope; as *Numb.* 22. 33. *Josh.* 14. 12. *d* To whom thou art dear and precious. He saith not *our God*, because he seemed to have forsaken and rejected them; and they, by their Designs had forfeited all their interest in him. *e i. e.* Will shew by his Actions, that he hath heard them with just Indignation. *f* Or rather, *will reproue* him, (an Ellipsis of the *Pronoun*, which is frequent in the *Hebrew* Tongue) *for the words*, as the *Syriack*, and *Arabick*, and *Caldee* render it. *g* This he mentions as an Argument, to stir up *Isaiah* to pray, and to move God's Compassion towards them; That they were but a small Remnant either of God's People, of whom Ten Tribes were now lost: or of the Kingdom of *Judah*, which had been greatly wasted and depopulated in the days of *Ahaz*; and now lately by this *Assyrian*, *ver.* 13.

5 So the servants of King Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him *h*, and he shall hear a rumour, and shall return to his own land, and I will cause him to fall by the sword in his own land.

h Heb. *a wind*, a Storm or Tempest, by which name God's Judgments are oft called; *i. e.* a violent, and sudden, and terrible Stroke; namely, That miraculous Destruction of his Army, of which, *ver.* 35. Although the place may be rendred thus, *I will put a Spirit within him, so that he shall hear a rumour, and return*, &c. For by *Spirit*, is many times understood an Imagination, or Inclination, or Affection; in which sense we read of *the Spirit of fear*; 2 *Tim.* 1. 7. Of *the Spirit of jealousie*, Numb. 5. 14. Of *the Spirit of slumber*, *Rom.* 11. 8. Or, *a Spirit against* (for so the *Hebrew* Preposition *Beth* is oft used, as hath been noted before) *him*; Of whom this Word is elsewhere used, as *Judg.* 9. 23. 1 *Sam.* 16. 14, 23. 1 *King.* 22. 23 as it is also given to Man's Soul, *Job* 12. 10. *Eccles.* 12. 7. which is a Spiritual substance, as the Angels are. And this Interpretation seems most agreeable to the design of this Verse, which is in brief to represent all the Judgments of God which were to befall him, and which are related in the following History; and therefore all the other Particulars being contained in the following Branches of this Verse; the tidings of *Tirhakah*, *ver.* 9. in these words, *he shall hear a rumour*; his returning to his own Land, and being slain there, *ver.* 36. 37. in the next words, it seems most probable, That the chiefest of all the Judgments, to wit, the Destruction of 185 thousand Souldiers in one night, *ver.* 35. is not omitted here, but expressed in the first branch of the Verse; and the *Spirit* here is the same thing, which is there called an *Angel*; this latter Word being there used, to limit and explain the former, which otherwise was of a doubtful signification.

8 ¶ So Rabshakeh returned *i*, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish *k*.

i To the King, to give him an account of the Treaty, and to advise with him what was further to be done; leaving behind him the Army under the other Commanders mentioned, *Chap.* 18. 17. as is most probable from the other threatning Message here following; which would have been very unsuitable, if his Siege had been raised. *k* Not being able to take it.

9 And when he heard say of Tirhakah king of Ethiopia *l*, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

l Heb. of *Cush*, *i. e.* Either, 1. of *Arabia*, as that Word is most commonly meant; of which see the notes, and especially my Latin *Synopsis*, upon *Numb.* 12. 1. Or rather, 2. Of *Ethiopia* beyond *Egypt*. Nor was there any need, that he should force his passage through *Egypt*, which is objected against this Opinion by a very Learned Man; because *the Egyptians* (against whom this *Sennacherib* Warred, as *Herodotus* Historians, *Herodotus* and *Berosius*, relate) and the *Ethiopians* were Confederates in this Expedition, as *Josephus* expressly affirms; who lived above 1600 Years nearer the time when this was done, than we; and therefore was more likely to understand it.

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered *m*?

m No certainly, never expect it: such questions oft imply a denial; as *Gen.* 18. 17.

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar *n*?

n Several places about, or beyond *Euphrates*. See *Gen.* 11. 31. *Ezek.* 27. 23.

13 Where *is* the king *o* of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah *p*?

o Either, 1. Their god, whom he here calls their *King*; because they looked upon him as their Protector and Governour; which Kings are, or should be to their People. Or rather, 2. Their King properly so called. And as before he compared their gods with the God of *Jerusalem*; so now he compares their Kings with King *Hezekiah*; and by both intends to perswade them, that neither their God, nor their King, was able to save them out of his Hand. *p* Of which see the notes on *Chap.* 18. 34.

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD *q*, and spread it before the LORD *r*.

q i. e. Into the Court of the Temple: for further he might not enter. *r i. e.* Before the Ark; or Temple: which he did, not to acquaint God, but to strengthen his own Faith, and quicken himself to Prayer.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, * which dwellest *between the* cherubims, thou art the God, *even* thou alone of all the kingdoms of the earth, thou hast made heaven and earth:

* 1 Sam. 4. 4.

16 LORD, bow down thine ear, and hear: open, LORD thine eyes, and see; and hear the words of Sennacherib,

nacherib, which hath sent him *s* to reproach the living God.

s *i. e.* The messenger who brought this railing Letter, *ver.* 14. Or *Rabshakeh*, who was easily understood out of the former Chapter, although he would not do him the honour to name him; or, *sent him*; to wit, This Letter.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations, and their lands.

18 And have † cast their gods into the fire: for they *were* no Gods, but the work of mens hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou onely.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria, I have heard *t*.

t *i. e.* Accepted it, and will answer it: A common *Synecdoche*.

21 This is the word that the LORD hath spoken concerning him, The virgin *u*, the daughter of Zion *x* hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee *y*.

u So he calls *Zion*, or *Jerusalem*; partly, because she was pure in good measure from that gross Idolatry wherewith other people were defiled, which is called Spiritual Whoredom: partly, to signifie, that God would defend her from that Rape which *Sennacherib* intended to commit upon her, with no less Care and Zeal, than Parents do their Virgin Daughters from those who seek to Force and Deflour them: and partly, to intimate, that as she had not yet been Forced, and taken by her Barbarous Enemies, so she should still retain her Virginity, in spight of his Attempts against her. *x* *i. e.* The People of *Zion*; *i. e.* as it follows, *of Jerusalem*; so called Synecdochically from the Mountain and City of *Zion*, which was an Eminent part of it. Cities and Countries are oft called *Mothers*, as 2 *Sam.* 20. 19. and their Inhabitants Daughters; as *Numb.* 21. 25. *Josh.* 17. 16. *Judg.* 1. 27. *Psal.* 45. 13. and 137. 8. *y* Laughed at all thy proud and impotent Threatnings. This is a Gesture of Contempt and Derision: of which, see *Psal.* 22. 7. and 44. 13. *Jer.* 18. 16. *Matt.* 27. 39.

22 Whom hast thou reproached and blaspheméd? and against whom hast thou exalted *thy* voice *z*, and lift up thine eyes on high *a*? *even* against the holy One of Israel *b*.

z By *Rabshakeh*, who *cryed with a loud voice*, *Chap.* 18. 28. *a* A Gesture of Pride, and Scornfulness, *Prov.* 21. 4. *b* Not against Man, but against the *Holy* God, who will not suffer thy Impious Blasphemies to go unpunished; and against *the holy* one *of Israel*, who hath a special relation and kindness to *Israel*, having as it were set himself apart for them, and set them apart for himself, as being at this time the God of the *Jews* onely, and not the God of the *Gentiles*; whom, as yet, *he suffered to walk in their own* evil *ways*, *Act.* 14. 16. And therefore he will Plead their Cause against thee.

23 By † thy messengers *c* thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the heighth of the mountains *d*, to the sides of Lebanon *e*, and will cut down † the tall cedars thereof, *and* the choice fir-trees thereof *f*: and I will enter into the lodgings of his borders *g*, *and into* the ‖ forest of his Carmel *h*.

c So thou hast advanced thy very Servants above me. *d* I have brought up my very Chariots to those Mountains which were thought inaccessable by my Army. *e* An high Hill, famous for Cedars and Fir-trees, here following. *f* This may be understood, either, 1. Mistically, I will destroy the Princes, and Nobles of *Judah*, (which are sometimes compared to *cedars*, &c.) Or, their strongest Cities. Or rather, 2. Literally, I will cut down the Trees that hinder my March, and plain and prepare the way for all my numerous Army and Chariots. And by this one Instance, he intimates, that nothing should stand in his way; no not the highest and strongest Places. *g* *i. e.* Those Towns and Cities (which he calls *Lodgings* in way of Contempt) which are in his utmost Borders, and most remote from me. I am come into the Land of *Canaan* an Border *Lebanon*, and I resolve to march on to the other *extreme Border*, and so to destroy the whole Countrey, from one border to another: the *borders* of a Land being oft put for the whole Land within its Borders; as *Exod.* 8. 2. *Psal.* 74. 17. and 147. 14. *Isa.* 54. 12. Or, as it is in the *Hebrew*, *into the Lodging of his border*; for which, in the Parallel place, *Isa.* 37. 24. it is, *into the heights of his border*. And so this may be understood of *Jerusalem*; which it is not probable, that in all his brags he would omit; and against which, his chief Design now lay, which he here calleth a *lodging*, for its contemptible smallness, if compared with his great and vast City of *Nineveh*; or, as it is in *Isa.* 37. *the heights*, for its two famous Mountains, *Zion* and *Morish*; or for the Mountains which were *round about Jerusalem*; *Psal.* 125. 2. and he adds, *of his border*, because this City was in the Border of *Judah*; as being part of it in the Tribe of *Benjamin*, and near the Kingdom of the Ten Tribes, which was now in the *Assyrians* hands. *h* *i. e.* The Forest of Mount *Carmel*, which may seem to be another Inaccessible Place, like *Lebanon*. Or, *into his forest*, and *his fruitful field*. For *Carmel*, though properly it was a pleasant and fruitful Mountain in the Tribe of *Issachar*, of which see *Josh.* 12. 22. yet it is oft us'd to signifie, any *fruitful place*, as is manifest from *Isa.* 10. 18. and 16. 10. *Jer.* 2. 7. And thus all the parts of the Land are here enumerated; the Mountains, the Cities, the Woods, and the Fruitful Fields. Or, *his fruitful forest*; to wit, *Jerusalem*; which is thought by many Interpreters, to be called a *Forest*, *Jer.* 21. 14. *Ezek.* 20. 46. a name which agrees well enough to Cities, where Buildings are very numerous, and close, and high, like Trees in a Forest. And if *Jerusalem* might be called a Forest, it might well be called *Hezekiah's Carmel*; or, *Fruitful Place*: because his chief Strength, and Treasure, and Fruit was now in it: and this last Word may seem to be added here, to intimate, that this was not like other Forests, unfruitful, and barren. And so both this, and the foregoing words are understood of the same place, even of *Jerusalem*; the last Branch being joined to the former by way of Apposition; *into the lodging of his border, the forest of his Carmel*; or, *his fruitful Forest*; there being no more words in the *Hebrew* Text.

24 I have digged and drank strange waters *i*, and *with the sole of my feet have I dried up all the rivers of ‖ besieged places *k*.

i Such as were never discovered nor used by others. And therefore all thy endeavours to deprive me of Water for my Army, 2 *Chron.* 32. 3. are Idle and Fruitless. *k* And as I can furnish my Army with Water digged out of the Earth, by their Labour, and my Art; so I can deprive my Enemies of their Water, and can *dry up their rivers*, and that *with the sole of my feet*; *i. e.* With the March of my vast and numerous Army, who will easily do this, either by marching through them, and each carrying part away with them: or by drinking every one a little of them: or by their pains, making many new Channels, and deriving the Waters of the River into them, as *Cyrus* dried up *Euphrates*, *and thereby took Babylon*.

* Deut. 11. 10.
‖ Or, fenced cities.

25 ‖ Hast thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it *l*? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps *m*.

‖ Or, Hast thou not heard long ago, how I have made it, and formed it even from ancient times? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps?

l Hast thou not long since learned, that which some of thy Philosophers could, and did teach thee; that there is a Supreme and Powerful God, by whose Decree and Providence all these Wars and Calamities were sent, and ordered; whose meer Instrument thou art, so that thou hast no cause for these vain Boastings? This work is mine, more than thine. Or, as it is in the Margent of our Bibles, *Hast thou not heard* (that (a Particle oft underflood) I *have made* (*i. e.* Constituted, or Purchased, or Adorned, for all these ways is this *Hebrew* Verb used) *it* (*i. e.* it to be *their Jerusalem*, which he now threatned; or rather, the *Jewish Nation*, (and so which he endeavoured to Root out: the Relative Pronoun, being put without the Antecedent, which is to be gathered out of the Context; of which I have formerly given instances) *long ago, and formed it of ancient times? i. e.* Didst thou not hear what I did for this People many Ages since, that I carried them out of *Egypt* in spight of *Pharaoh* and all his Host; and through the *Read-sea*, where I overthrew the *Egyptians*; and through the vast howling *Wilderness*; and then brought them into this *Land*, by a strong hand, by which I destroyed all their Enemies, and planted them in their stead? By which thou mayest understand how dear this People are to me, and how easily I could destroy thee before them, If I saw it fit; and that the Places which thou hast taken, and the Conquests which thou hast made here, are not to be imputed to thy Valour, or Numbers, but unto my Providence, who for wise and just Reasons, have given them up into thy hands, as it here follows. This may seem to be the truest sence, because that barbarous Prince and People were much more likely to hear the tidings of what God did for the *Israelites* in *Egypt*, and at the *Red-sea*, and in *Canaan*; the fame of which was spread in all those parts; than to hear of, or be instructed in the Doctrine of God's particular Providence in the Government of several Nations, and all their Counsels, and actions of State, and War. For, though *the Assyrian* was indeed *the Rod in God's hand*, &c. *Isa.* 10. 5. yet he did not so understand it, nor was God in all his thoughts, but he minded only the enlargement of his own Empire, by the Destruction of other Kingdoms, as it there follows, *ver.* 7, 13, 14, 15. *m* This Translation seems better to agree both with the foregoing Branch of this Verse, and with the following Verse, than the other Interrogative Translation in the Margent; and the plain sense seems to be this, Great Things I have done for this People, which thou canst not be ignorant of; but now I have changed my course towards them, resolved to Punish them severely for their Sins; and therefore, *now I have brought it to pass*, *i. e.* I have so disposed of things by my Providence, that thou shouldest be a Great and Victorious Prince, and that thou shouldest imploy thy Forces against them, to do my work upon them, *that thou shouldest be* (to wit, a person raised up, and fitted, and strengthned for this very purpose) *to lay waste fenced cities* (and to turn them) *into ruinous heaps*; *i. e.* That thou shouldest be so successful as thou hast hitherto been, first against the Kingdom of *Israel*, and now against *Judah*.

26 Therefore *n* their inhabitants *o* were † of small power, they were dismayed and confounded, they were *as* the grass of the field *p*, and *as* the green herb, *as* * the grass on the house tops, and *as corn* blasted before it be grown up *q*.

† Heb. short of.
* Psal. 129. 6.

n Because I had armed thee with my Commission and strength, and taken away their Spirits and Courage, and withdrew my help from them, to give it to thee. *o* The People of *Israel*, and *Judah*, and other Places which thou hast Conquered. *p* Which is weak and quickly fading, and unable to resist any Hand or Instrument which offers Violence to it. *q* *i. e.* All their Designs and Hopes were disappointed, before they could come to any Perfection or Success.

27 But I know thy ‖ abode, and thy going out, and thy coming in *r*, and thy rage against me *s*.

‖ Or, sitting.

r Though thou dost not know me, yet I thoroughly know thee, and all thy Designs and Actions, all thy secret and subtil Contrivances in the place of *thy abode*, in thy own Kingdom and Court; and the Execution of thy Designs abroad, what thou intendest in *thy going out*, and with what successes or further thoughts thou *comest in*, or returnest to thy own Land. For the Phrase, Compare *Deut.* 31. 2. *Psal.* 139. 2, 3. *s* *i. e.* Against my servant *Hezekiah*, and my People, against whom he was engaged, because they would not deliver up *Jerusalem* to him, which he demanded. Things are frequently said to be done against God, which are only done against his People, because of that near Union and Relation which is between them. See *Zech.* 2. 8. *Acts* 9, 4, 5. But the Words may well be rendred, *and thy rage is with me*, or *before me*, as the *Syriack* hath it; or, *is manifest to me*; as the *Chaldee* renders it. And so this Branch of the Verse answers to the former; *I know*, &c. and it is *before me*.

28 Because

28 Because thy rage against me, and thy tumult *t* is come up into mine ears, therefore * I will put my hook in thy nose, and my bridle in thy lips *u*; and I will turn thee back by the way by which thou camest *x*.

* 2 Kings 19. 28. Isa. 37. 29.

t *i. e.* Thy tumultuous Noise, thy Clamours, and Blasphemies which *Rabshakeh* in thy Name belched forth against me, with *a loud voice*, *Chap.* 18. 28. *u* A Metaphor from wild and furious Beasts, that must be thus managed. *x* I will cause thee to return to thy Home with shame and loss.

29 And this *shall be* a sign unto thee *y*, Ye shall eat this year such things as grow of themselves, and in the second year, that which springeth of the same, and in the third year *z* sow ye, and reap, and plant vineyards, and eat the fruits thereof *a*.

y To wit, of the certain accomplishment of the Promises here made to thee; That *Zion* should triumph over this insulting Enemy, *ver.* 21. That God would not only preserve the City from his present Fury, *ver.* 34. but also, That God would bless his People with a durable Prosperity, and an happy Increase, *ver.* 30, 31. And thus it is not only a sign of a short Deliverance, which would be past before this Sign was fulfilled, (though there are Instances of such Signs as followed the thing done; as *Exod.* 3. 12. *Isa.* 7. 14.) but of a future Mercy, which was to continue long after that Sign. And this Sign was the more necessary, because otherwise *Hezekiah* and his People had cause to fear, That the *Assyrians* would be greatly enraged for their shameful Repulse, and the Destruction of their Army, and would quickly recruit their Army, and return against them with far greater Force and Violence. But some affirm; That *Sennacherib* when he heard of *Tirhakah's* March against him, of which, *ver.* 9. went with his Army to meet him, and overthrew him, and the *Egyptian* who was joined with him, as was noted before; and prosecuted his Victory, by following them into *Egypt*, and *Ethiopia*: in the Conquest of which, he spent two years; in which space, the People did eat such things as grew of themselves: and in the third year returned to *Jerusalem*, intending to Besiege it. It is true, it is said, and so the sign went before the thing, (which may be objected against the Truth of this Relation) *ver.* 9. That *when he heard of Tirhakah, he sent Messengers to Hezekiah*, pretending as if he would forthwith come against him; but it is not said, that he did so: nor is it set down what he did with *Tirhakah*, because the Design of the Sacred Writer, was only to write the History of the *Jewish* Nation; not of others, but only with respect to them. *z* This was an excellent Sign, for it was miraculous; especially, considering the waste and havock which the *Assyrians* had made in the Land; and that the *Jews* had been forced to retire into their strong hold, and consequently to neglect their Tilling, and Sowing, and Reaping; and yet this Year they should have sufficient Provision from those Fruits of the Earth which the *Assyrian* left; and the Second Year, which probably was the Year of Release, in which they might neither Sow, nor Reap, from such Fruits as the Earth brought forth of its own accord; and so in the Third Year. *a* You shall not Sow, and another Reap, as lately you did; but you shall enjoy the Fruit of your own Labours.

† Heb. the escaping of the House of Judah that remaineth.

30 And † the remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward *b*.

b *i. e.* Shall increase and multiply greatly. A Metaphor from Plants. Comp. *Job* 29. 19.

† Heb. the escaped. * Isa. 9.

31 For out of Jerusalem shall go forth a remnant *c*, and † they that escape out of mount Sion *d*: * the zeal of the LORD *of hosts* shall do this.

c That handful of *Jews* who now were gathered together, and shut up in *Jerusalem*, shall go out to their several Habitations, and by my singular Blessing increase exceedingly. *d* The same thing expressed in other words, which is usual in the *Hebrew* Language. ∴ Although when you reflect upon your selves, and consider either your present fewness, and weakness, or your great unworthiness, this may seem too great a Blessing for you to expect, or believe; yet God will do it from the Zeal which he hath, both for his own Name, to vindicate it from the Blasphemous Reproaches of the *Assyrians*, and for the good of his undeserving People.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it *e*.

† Heb. with a great weeping.

e Which was true, though he sent *Rabshakeh*, and others, with a great Host against *Jerusalem*, *Chap.* 18. 17. Either because that Host went away with *Rabshakeh* to *Libnah*; above *ver.* 8. Or rather, because that Army did not form a close Siege against it, but only marched towards it, and disposed themselves so as to block it up at some distance; possibly waiting till the King of *Assyria* had taken *Libnah* and *Lachish*, (which they presumed he would speedily do) and should come up with the rest of his Forces, when they intended to fall more vigorously to their Work.

33 By the way that he came, by the same shall he return *f*, and shall not come into the city, saith the LORD.

f Whereas he expected to devour the Kingdom of *Judah* at one Morsel, and then to proceed further, and to conquer *Egypt*, or other Neighbouring Countries; and, as it is said of him, and concerning this very time, and design, *Isa.* 10. 7. *To cut off Nations not a few*; he shall meet with so sad a disappointment and rebuke here, that he shall make haste to return with shame to his own Country.

34 For * I will defend this city to save it, for mine own sake, and * for my servant David's sake *g*.

* Chap. 20. 6.
* 1 King. 11. 12, 13.

g For my Promise and Covenant's-sake made with *David*, concerning the Stability and Eternity of his Kingdom. See 1 *King.* 11. 12, 13.

35 ¶ And * it came to pass that night *h*, that the angel of the LORD went out, and smote *i* in the camp of the Assyrians *k* an hundred fourscore and five thousand: and when they rose early in the morning, behold, they were all dead corpses.

* Isa. 37. 36

h Either, 1. In the Night following this Message of the Prophet to *Hezekiah*: Or, 2. In that famous Night when God destroyed the *Assyrians*, it was done in this manner. For such Expressions are often used of an indefinite and uncertain time, as *thus day* is frequently taken, as *Isa.* 4. 1. and 26. 1. and 27. 1. *Dic.* *i* With Pestilence, or some other sudden and mortal stroke. *k* Either before *Libnah*; or, in some other place near *Jerusalem*, where they were Encamped.

36 So Sennacherib king of Assyria departed *l*, and went and returned, and dwelt at Nineveh.

l Whom God spared, not in Mercy, but in Wrath; reserving him to a more dreadful and shameful Death, by the Hands of his own Children.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of † Armenia *m*, and * Esarhaddon *n* † Heb. Ararat. his son reigned in his stead.

* Ezra 4. 2.

m Which was a place most fit for their purpose, because it was near to that part of *Assyria*, and was very mountainous and inaccessible by Armies; and the People more stout, and warlike, and constant Enemies to the *Assyrians*. *n* Who sent great Supplies to his new Colony in *Samaria*, *Ezra* 4. 2. fearing, it seems, lest *Hezekiah* should improve the late great Advantage to disturb his new Conquests there.

CHAP. XX.

Hezekiah receiving a Message of Death: by Prayer hath his Life lengthned: for a Sign the Sun goeth backwards. 1——11. *The King of Babylon's Ambassadors come to Hezekiah: with Letters and a Present: he sheweth them all his Treasures,* 12——15. *Whereupon Isaiah foretelleth him the Babylonish Captivity: He dieth: and Manasseh is K.* 16——21.

IN * those days *a* was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order *b*: for thou shalt die, and not live *c*.

* 2 Ch. 32. 24. Isa. 38. 1.
† Heb. Give charge.

a *i. e.* In that Year of the *Assyrian* Invasion, as is manifest from hence, that that was in *Hezekiah's* 14th Year, *chap.* 18. 13. and God concerns now added 15 Years more to him, *chap.* 20. 6. and yet *Hezekiah* Reigning nine ed only 29 Years in all, *chap.* 18. 2. And this happened, Either, First, before the Affair of the destruction of *Sennacherib's* Army. Or, Secondly, Before it, as may be thought from *v.* 6. where he speaks of his Delivery from the King of *Assyria*, as a future thing. It is true, that when *Hezekiah* received that insolent Message from the *Assyrian*, he was in Health, and went into the Temple to pray, *ch.* 19. 14. but there might be time more than enough for this Sickness and Recovery, between that Threatning, and this Destruction of the *Assyrian*. *b* Take care to make thy Will, and to settle the Affairs of thy Family and Kingdom: which he the rather presseth upon him, because the State of his Kingdom required it: for it is plain, that *Hezekiah* had not as yet any Son, *Manasseh* his Heir and Successor not being born till three years after this time, by comparing this *chap.* 20. 6. with *chap.* 21. 1. *c* According to the Course of Nature, and of thy Disease, which is mortal in its kind, and will be so in effect, if God doth not miraculously prevent it. Such Threatnings, though absolutely expressed, have oft-times secret Conditions, which God reserves in his own Breast. See *Jonah* 3. 4.

2 Then he turned his face to the wall *d*, and prayed unto the LORD, saying,

d Either, because the Temple lay that way: or rather, that by turning his Face from the Company, he might intimate his desire of Privacy, and so might with more Freedom and Fervency pour out his Soul to God.

3 I beseech thee, O Lord, remember now how I have walked before thee in truth *e*, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept † sore *f*.

† Heb. with a great weeping.

e *i. e.* Sincerely, with an honest Mind, as the following Words explain it. I have in some measure (humane frailty excepted) kept the Condition which thou didst require, 1 *King.* 8. 25. and therefore do humbly beg of thee, that the Promise made to *David* and to his Posterity upon that condition, may not fail in my Person, or as yet thou hast not given me a Son. See on *ver.* 1. I am not conscious to my self of any gross Exorbitances in the Course of my Life, for which thou usest to shorten Mens Days, and cut off my Life in thy Displeasure, which by this sharp Message thou threatnest to do. *f* Partly, for that Horror of Death which is and was common to Men, especially, in the times of the *Old Testament*, when the Grace of God in Christ was not so fully manifested, as now it is: and principally, for the distracted and miserable Condition in which the Church and State were then likely to be left, through the uncertainty of the Succession to the Crown, and the great Proneness of the People to backslike to their false Worship, and evil Practices; which he easily perceived, and which he knew would bring far worse Calamities upon them, if he were removed; as afterwards it came to pass.

4 And it came to pass, afore Isaiah was gone out into the middle ‖ court *g*, that the word of the LORD came to him, saying,

‖ Or, city.

g To wit, of the King's Palace; of which see on 1 *King.* 7. 8. Or, *into the middle city*, as it is in the *Hebrew*. For some observe, that there were three Cities, or three parts of this City; one called the *City of David* in *Sion*; another called *Jebus*, or *Salem*; and a third which was betwixt these two parts, and united them all into one City, called *Jerusalem*. This is noted to shew God's great readiness to hear the sincere and fervent Prayers of his Children.

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father *h*, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day *i* thou shalt go up into the house of the LORD *k*.

h I am mindful of my Promise made to *David* and his House, and will make it good in thy Person. *i* Which shews that the Cure was miraculous.

raculous. *k* To give me Solemn Praise for this Mercy. Which proves the Perfection of the Cure.

6 And I will add unto thy days fifteen years *l*, and I will deliver thee and this city out of the hand of the king of Assyria *m*: and * I will defend this city for mine own sake *n*, and for my servant Davids sake.

Chap. 19. 34.

l Beyond what thou dost expect, and beyond what thou wouldst do if I should leave thee to the force of thy Disease. *m* This is added, either, first, Because he might otherwise fear the *Assyrians* return to this City from which he was so shamefully repulsed. Or, Secondly, Because this Sickness happened before that great slaughter, *chap.* 19. 35. Of which see the Notes on *ver.* 1. *n* To vindicate my Glory against that insolent Blasphemer.

7 And Isaiah said, Take a lump of figs *o*. And they took and laid *it* on the boil ., , and he recovered.

o Though the deliverance was certainly promised, yet means must be used, and those suitable: for this hath naturally a power of ripening and softning Boils or Sores; though that Power was altogether insufficient to produce so sudden and so compleat a Cure. ∴ Which seems to have been a Plague-sore.

8 ¶ And Hezekiah said *p* unto Isaiah, What *shall be* the sign *q* that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

p Or rather, *had said*: for it is evident this was said before his recovery, though his recovery be mentioned before it; such transpositions being frequent in Scripture. *q* He asketh a Sign, not because he distrusted it; but for the strengthning of his Faith, which otherwise might be shaken by the greatness of his danger, and by the contradiction between this and his former Message. Compare *Judg.* 6. 17,37,39. *Isa.* 7. 11.

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees *r*: nay, but let the shadow return backward ten degrees.

r To wit, in an instant: for that Course or Motion of the Sun is natural for the kind of it, though miraculous for the swiftness of it; but the other would be both ways miraculous.

11 And Isaiah the prophet cried unto the LORD *s*, and * he brought the shadow ten degrees backward *t*, by which it had gone down in the † dial of Ahaz *u*.

Isa. 38. 8. Heb. degrees.

s Being moved by God's Spirit first to offer him this Sign, and then to pray for it. *t Quest.* 1. What were these *degrees? Answ.* Lines in the Dial: but whether each of these Lines or Degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case. *Quest.* 2. What was it that went down? *Answ.* Either, First, The Shadow alone went back without the Sun. For God could so dispose of the Light of the Sun, by interposing Clouds, or other things, so that the Shadow should fall only upon those Lines, and in that manner as God directed it. And whereas the *Sun* is said to have gone down, that may be spoken according to appearance, as other Passages of Scripture are understood, as when the Moon is called one of the *great Lights*, Gen. 1. though it be less than some of the Stars: and when *the Sun* is said to *go down*, Jer. 15. 9. and to be *turned into darkness*, Joel 2. 31. Or, Secondly, The Sun it self went back, and the Shadow with it. This may seem most probable: First, By comparing this with *Jos.* 10. 13. where the Sun it self stood still. Secondly, Because it is said, *the Sun* it self *returned*, Isa. 38. 8. for which he here mentions *the Shadow* only, because the Miracle was not so easily discovered in the Sun, as in the Shadow of a Dial. And though *the Sun* may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, Because this Miracle was noted by the *Babylonians*, who, having understood that it was done for *Hezekiah* his sake, sent to enquire into the truth and manner of it, 2 *Chron.* 32. 31. *Obj.* If this had been done, the Heathen Historians and Astronomers would have taken notice of it, which we do not find that they did. *Answ.* So it is most probable they did: although those Books be not now extant: which is not strange; this being confessed and bewailed, that so very few of the first and ancient Writers are now left. *Herodotus* himself, the first, and Father of the ancient Historians, being long after this time. And yet it is observed, that there are some Intimations of these things left, though mixed with Fables, as many true Histories were; as what the Poets fabled of *Jupiter*'s making the Night twice as long as it should have been, that he might enjoy *Alcmena* longer. Whether the Sun or Shadow went backward suddenly, or leisurely, and in the same time in which it had gone down, is a Question of no great moment, the Miracle being evident either way. *u* Which *Ahaz* had made in the King's Palace. This Dial he mentions, because the truth of the Miracle might be best and soonest discovered there: this Dial possibly being visible out of the King's Chamber, or at least being near to it, and the Degrees being most distinct and conspicuous in this Dial; but the same thing was discerned by all other Dials.

Isa. 39. 1. 12 ¶ * At that time Berodach-baladan *x* the son of Baladan king of Babylon, sent letters and a present unto Hezekiah *y*: for he had heard that Hezekiah had been sick.

x Called *Merodach-Baladan*, Isa. 39. 1. whose Name *Josephus* found in that famous *Chaldean* Historian, *Berosus*. He seems to have been the King of *Assyria*'s Vice-Roy in *Babylon*, and upon that terrible Slaughter of 185 thousand in the *Assyrian* Host, and the Death of *Sennacherib*, and the differences among his Sons, to have usurped and absolute Sovereignty over *Babylon*, and either himself or his Son destroyed the *Assyrian* Monarchy, and translated the Empire to *Babylon*. *y* Partly, for the Reasons mentioned, 2 *Chron.* 32. 31. and partly, to assure himself of the Friendship and Assistance of *Hezekiah* against the *Assyrians*, their common, and as yet powerful Enemy.

13 And Hezekiah hearkned unto them *z*, and shewed them all the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his ‖ † armour, and all that was found in his treasures *a*: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not *b*.

‖ Or, Jewels. † Heb. Vessels.

z *i.e.* Granted their Desires of a League and Amity with them. *a* For though his Country had lately been harassed by the *Assyrians*, yet he had reserved all his Treasures and precious things, which he and his Fathers had gathered in *Jerusalem*. Besides, he had considerable Spoils out of the *Assyrian* Camp. Also he had many Presents sent to him, 2 *Chr.* 32. 23. which doubtless were things of considerable Worth. *b* Which he did though vain Ostentation and *pride of heart*, 2 *Chron.* 32. 25, 26. being *lifted up* by the great Honour which God had done him, in working such glorious Miracles for his sake, and by the great Respects and Presents rendred to him from divers Princes and People, and now by this great *Babylonian* Monarch. So hard a matter is it even for a good man to be high and humble.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men, and from whence came they unto thee? And Hezekiah said, They are come from a far country *c*, *even* from Babylon *d*.

c A vain-glorious Expression, intimating the great Honour which he had from all parts both far and near. *d* That great and potent Monarchy: which he speaks to magnifie his own Honour and Happiness.

15 And he said, What have they seen in thine house? and Hezekiah answered, All the things that *are* in mine house have they seen: there is nothing among my treasure that I have not shewed them.

e He asketh, not that he was ignorant of it, but that from his Answer he might take the occasion of delivering God's message to him.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, * shall be carried into Babylon *f*: nothing shall be left, saith the LORD.

2 Chap. 24. 13. & 25. 13. Jer. 27. 22.

f This Judgment is denounced against him for his Pride, which God exceedingly abhors: and for his Ingratitude, whereby he took that Honour to himself which he should have given entirely to God; and abused God's Gifts and Favours to the Gratification of his own Lusts: Of both which see 2 *Chron.* 32. 25, 26. and for his carnal Confidence in that League which he had now made with the King of *Babylon*, by which, it is probable, he thought his Mountain to be so strong, that it could not be removed.

18 And of thy sons that shall issue from thee, which thou shalt beget *g*, shall they take away, and they shall be eunuchs in the palace of the king of Babylon *h*.

g i.e. Of thy Grand-Children, who are oft called *Sons*. *h* They shall be Servants to that Heathen Monarch, whereby both their Bodies will be subject to Slavery, and the Lusts of their Lords, and their Souls exposed to the peril of Idolatry, and all sorts of Wickedness; which must needs be very grievous to so good a Man as *Hezekiah*, and was indeed a very sore Judgment. Whereby God would teach the World the great Evil of Sin, yea even of those Sins which are generally esteemed but small and venial; for such were those Sins of *Hezekiah* noted upon *v.* 17.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD *i*, which thou hast spoken. And he said, ‖ *Is it* not *good*, if peace and truth be in my days *k*?

‖ Or, Shall there not be peace and truth,

i I heartily submit to this Sentence, as being both just, because deserved and procured by mine and my Peoples sins; and merciful, because cause the Punishment is less than I have deserved. *k* Which speaks not as if he were careless and unconcerned for his Posterity, (which neither the common Inclinations and Affections of Nature in all Men, nor that singular Piety and Charity which was eminent and manifest in *Hezekiah*, can suffer us to believe) or for the Church and People of God, for whose Welfare he was so solicitous and industrious in the whole Course of his Life; but because it was a singular favour that this Judgment did not immediately follow his Sin, the Cause of it, but was suspended for a longer time.

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought Water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

Manasseh's Idolatry, 1——9. Judgments propheſied against Judah, 10——15. He ſhed Innocent Blood: Dieth, 16——18. Ammon his Son ſucceedeth him: And is ſlain by his Servants; who are ſlain by the People: Joſiah his Son is made King, 19——26.

MAnasseh * *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem *a*: and his mothers name *was* Hephzi-bah.

* 2 Chr. 33. 1.

a In which time the Years of his Imprisonment are comprehended, 2 *Chron.* 33. 11.

2 And he did *that which was* evil in the sight of the LORD *b*, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

b Partly, by the ſtigation of the wicked Princes of *Judah*, who in *Hezekiah*'s time were ſecret Enemies to his Reformation, and now, when their Fetters were knock't off by *Hezekiah*'s death, break forth into open Hoſtility againſt it, and corrupt the King's tender years with

Chap. 21. with their wickedst counsel; and principally, by his own vicious inclination.

3 For he built up again the high places * which Hezekiah his father had destroyed, and he reared up altars for Baal, and made a grove, as * did Ahab king of Israel, and worshipped all the host of heaven *c*, and served them.

* 1 King. 16. 33.

c The Stars, which the *Gentiles* had transformed into gods. See on *Deut.* 4. 19.

4 And * he built altars in the house of the LORD *d*, of which the LORD said, * in Jerusalem will I put my Name *e*.

* Jer. 32. 34. * 1 Sam. 7. 13. * 1 King. 8. 29. and 9. 3.

d *i.e.* In the Temple it self, in the Holy-place; because this is distinguished from the *courts of the house*, ver. 5. *e* That place I have peculiarly Consecrated to my Worship and Honour: which made it the greater Injustice, and Impiety, and Sacrilege, to alienate it from God, and to dedicate it, or any part of it, especially the Temple, to the service of Idols, whom God abhorreth.

5 And he built altars for all the host of heaven, in the two courts *f* of the house of the LORD.

f The one of the Priests, the other of the People, 1 *King.* 6. 36.

6 And * he made his son pass through the fire *g*, and observed times *h*, and used inchantments, and dealt with familiar spirits, and wizzards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

* Lev. 18. 21. and 20. 2.

g Of which see the Notes on *Lev.* 18. 21. and 2 *King.* 16. 3. *h* *i.e.* Lucky, or unlucky days or seasons for the dispatch of businesses, according to the superstitious practice of the Heathens. See *Esth.* 3. 7. See also *Lev.* 19. 26. *Deut.* 18. 10, 11.

7 And he set a graven image of the grove *i* that he had made, in the house of which the LORD said to David, and to Solomon his son, * in this house, and in Jerusalem, which I have chosen out of all the Tribes of Israel, will I put my Name for ever.

* 2 Sam. 7. 10. 1 King. 8. 29. and 9. 3. Chap. 23. 27. Isa. 132. 13.

i Either, First, The Image of that *Baal* which was worshipped in the Grove. Or, Secondly, A representation of the Grove, as may seem by comparing *chap.* 23. 6. Or, Thirdly, The Graven Image of *Asherah*, a god or goddess so called, possibly the same called elsewhere *Astaroth*. See *Judg.* 6. 25, 28. 2 *King.* 23. 6. 2 *Chron.* 15. 16.

8 Neither will I make the feet of Israel move any more out of the land *k* which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

k They shall no more be carried Captives into a strange Land, as it had happened before.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel *l*.

l Partly, because they were not contented with those Idols which the *Canaanites* worshipped, but either themselves invented, or they borrowed from other Nations many new Idols and kinds of Idolatry; and partly, because as their light was far more clear, their obligations to God infinitely higher, and their helps and antidotes against Idolatry much stronger than the *Canaanites* had; so their sins, though the same in kind, were unspeakably worse in respect of these dreadful aggravations.

10 ¶ and the LORD spake by his servants the prophets, saying,

11 * Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites *m* did, which *were* before him, and hath made Judah also to sin with his idols *n*;

* Jer. 15. 4.

m *i.e.* The *Canaanitish* Nations, all so called from one eminent part of them. See on *Gen.* 15. 16. *n* By his Example, Encouragement, Counsel, Authority and Command.

12 Therefore, thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both * his ears shall tingle *o*.

* 1 Sam. 3. 11.

o By the great commotion which such terrible reports shall cause in the hearts and heads of the hearers. See on 1 *Sam.* 3. 11. *Jer.* 19. 3.

13 And I * will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and I will wipe Jerusalem, as a *man* wipeth a dish, † wiping *it*, and turning *it* upside down *q*.

* Isa. 34. 11. † Heb. he wipeth and turneth it upon the face thereof.

p She shall have the same measure and lot, *i.e.* the same Judgments which *Samaria* had. The *line* is oft put for ones lot or portion, as *Psal.* 16. 6. 2 *Cor.* 10. 16. because mens portions or possessions used to be measured by Lines, *Psal.* 78. 55. *Amos* 7. 17. Or, it is a Metapor from workmen who mark out by Lines what parts of the Building they would have thrown down, and what they would have stand. See *Isa.* 34. 11. *Lam.* 2. 8. *Amos* 7. 7, 8. *Zech.* 1. 16. Or, it is an allusion to that fact of *David*, who destroyed the *Moabites* by a measuring Line, 2 *Sam.* 8. 2. *q* As men do with a Dish that hath been used, first wipe it empty it of all that is in it, then throughly cleanse and wipe it; and lastly, turn it upside down, that nothing may remain in it; so will I deal with *Jerusalem*, throughly empty and purge it from all its wicked Inhabitants, and that so as to cut off all hopes of restitution.

14 And I will forsake the remnant of mine inheritance *r*, and deliver them into the hand of their enemies, and they shall become a prey, and a spoil to all their enemies;

r *i.e.* The Kingdom of *Judah*, the onely remainder of all the Tribes of *Israel*, which I did once chuse for my Inheritance, but now, notwithstanding that priveledge, will utterly reject and forsake them.

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day *s*.

s This fore Judgment, though it was chiefly inflicted for the sins of *Manasseh* and his Generation, yet had a respect unto all their former sins, the guilt whereof, was upon this occasion revived. See *Exod.* 32. 34.

16 Moreover, Manasseh shed innocent blood † very much, till he had filled Jerusalem † from one end to another, beside his sin *u* wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

† Heb. from mouth to mouth.

t The Blood of those Prophets and Righteous Men who either reproved his sinful practices, or refused to comply with his wicked commands and worship. *u* *i.e.* His Idolatry, which is elsewhere called *guilt* and *corruption*, and here *sin*, by way of eminency; which is the more considerable, because it is here compared with horrid cruelty, and implied to be worse than that, and more abominable in God's sight, because it doth more directly and immediately strike at the Glory and purity of the Divine Majesty, by respect unto which all sins are to be measured. And this expression God here useth in opposition to the gross error of most men, who look upon Idolatry as a small sin, as a meer mistake of the mind, as the fruit of a good intention, and as an excess proceeding from Zeal in Religion.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And * Manasseh slept with his fathers, and was buried in the garden of his own house *x*, in the garden of Uzzah: and Amon his son reigned in his stead.

* 2 Chro. 33. 20.

x Not in the Sepulchre of the Kings; either, by the people's desagnation, who judged him unworthy of that honour; or rather, by his own choice and command, as a lasting testimony of his sincere Repentance and Abhorrency of himself for his former Crimes. *y* Or, of King *Uzziah*, who possibly planted or enlarged it.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem: and his mothers name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in the way that his father walked in, and served the Idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against King Amon, and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in the sepulchre, in the garden of Uzza: And * Josiah his son reigned in his stead.

* Matth. 1. 10. Called, Josias.

CHAP. XXII.

Josiah's good reign: His care for the repair of the Temple, 1——7. Josias. Hilkiah found a Book of the Law: The King by it understandeth God's Threatnings against Backsliders, and by Huldah the Prophetess enquireth of the Lord, 8——14. She propheſieth the deſtruction of Jeruſalem: but not in Joſiah's time, 15——20.

JOsiah * *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: and his mothers name *was* Jedidah the daughter of Adajah of Boscath.

* 2 Chr. 34. 1.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year *a* of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam the scribe *b*, to the house of the LORD, saying,

a Not of his Life, but *of his reign*, as it is expressed, 2 *Chron.* 34. 3, 8. What he did before this time, see 2 *Chron.* 34. 3, &c. *b* The Kings Secretary.

4 Go up to Hilkiah the high priest, that he may sum the silver *c* which *is* * brought into the house of the LORD, which the keepers of the † door *d* have gathered of the people:

* Chap. 12. 4. † Heb. threshold.

c *i.e.* Take an exact account how much it is, and then dispose it in manner following. *d* Who were Priests or *Levites*, as appears from *chap.* 12. 9. 2 *Chron.* 8. 14. and 23. 4. and 34. 9.

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: *e* and let them give it to the doers of the work, which *is* in the house of the LORD, to repair the breaches of the house,

e *i.e.* The care and overlight of the workmen; which also were *Levites*, 2 *Chron.* 34. 12.

6 Unto carpenters, and builders, and masons, and to buy timber, and hewen ſtone *f*, to repair the houſe.

f Either, hewed or cut out of the Quarries; or, to be hewed and fitted to the Building.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully *g*.

g i. e. Becauſe it was found by experience that they dealt faithfully. Verbs ſignifying the being of a thing, are oft put for the manifeſtation of it.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law *b* in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

b That original *book of the law of the Lord*, given or written *by the hand of Moſes*, as it is expreſſed, 2 *Chron.* 34. 14. which by God's Command was put beſide the Ark, *Deut.* 31. 26. and probably taken from thence and hid, by the care of ſome godly Prieſt, when ſome of the Idolatrous Kings of *Judah* perſecuted the true Religion, and defaced the Temple, and (which the *Jewiſh* Writers affirm) burnt all the Copies of God's Law which they could find, and now found among the Rubbiſh, or in ſome ſecret place.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have † gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

† *Heb.* melted.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: And Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law *i*, that he rent his clothes.

i i.e. The dreadful Comminations againſt them for the ſins ſtill reigning among the people. *Queſt.* Did *Joſiah* never ſee and read a Copy of this Book before this time? If he did not, how could he do ſo much towards the Reformation of Religion, as he did before? if he did, why was he not ſooner convinced and humbled by it? *Anſ.* If *Joſiah* had not yet ſeen a Copy of this Book (which is not impoſſible) yet there was ſo much of the Law left in the minds and memories of many of the People, as might eaſily perſuade and direct him to all that he did till this time: or, if *Joſiah* had ſeen and read it before, which ſeems more probable, yet the great Reverence which he juſtly bare to the Original Book, and the ſtrange, and remarkable, and ſeaſonable finding of it, had very much awakened and quickened him to a more ſerious and diligent reading, and attentive conſideration of all the paſſages contained in it, than he uſed before.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Micaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings *k*, ſaying,

k Who moſt conſtantly waited upon the King's Perſon: otherwiſe all of them were the King's Servants.

13 Go ye, enquire of the LORD *l* for me, and for the people, and for all Judah, concerning the words of this book *m that is* found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which* is written concerning us.

l Either, what he intends to do with us: or, what we ſhall do to him, to appeaſe his wrath. *m* Whether the Curſes here threatned muſt come upon us without remedy, or whether there be hope in *Iſrael* concerning the prevention of them.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah went unto Huldah the prophetes *n*, the wife of Shallum, the ſon of Tikvah, the ſon of Harhas, keeper of the † wardrobe, (now ſhe dwelt in Jeruſalem in ‖ the colledge *o*) and they communed with her.

† *Heb.* garments. ‖ Or, in the ſecond part.

n For we read of Women Propheteſſes, both in the *Old* and *New Teſtament*, as *Miriam*, *Exod.* 15. 20. *Deborah*, *Judg.* 4. 4. *Hannah*, 1 *Sam.* 2. *Elizabeth*, and the Bleſſed Virgin, *Luk.* 1. and *Philip's* Daughters, *Act.* 21. 9. *Queſt.* But why did he ſend to this Woman, and not rather to *Zephaniah*, or *Jeremiah*, who were Prophets in *Joſiah's* days? *Anſ.* Either, Firſt, Becauſe the King's earneſt affection in this buſineſs required great haſte; and ſhe was in *Jeruſalem*, which is therefore noted in the following part of the Verſe, when *Jeremiah* might at this time be at *Anathoth*, or in ſome more remote part of the Kingdom; and the like may be ſaid of *Zephaniah*, who alſo might not be a Prophet at this time, though he was afterward, *in the days of Joſiah*, which is all that is affirmed of him, *Zeph.* 1. 10. Or, 2. Becauſe the King or his Courtiers had longer and greater experience of the eminency of her Prophetical Gifts, than of *Jeremiah's*, who began not to prophecy till the thirteenth Year of *Joſiah*, *Jer.* 1. 2. and being well aſſured of her Fidelity in delivering the Mind and Counſel of God, to thoſe that enquired of her, they rightly concluded, that it was much more conſiderable what meſſage God ſent, than by whom it was conveyed to them. *o* Where the Sons of the Prophets, or others, who devoted themſelves to the ſtudy of God's Word, uſed to meet and diſcourſe of the things of God, and receive the Inſtructions of their Teachers. Others both Ancient and Modern render it, *in another* or *the ſecond* part, to wit, of the City, *i. e.* in the Suburbs, which alſo were Fortified and Walled about by *Hezekiah*, 2 *Chron.* 32. 5.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read;

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands *p*: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

p Gods made with hands. This ſhe adds to aggravate their folly and contempt of God, in preferring ſuch vain and idle things before him.

18 But to the king of Judah, which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thy ſelf before the LORD, when thou heardſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace *q*, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

q i. e. In a time of publick Peace, and the Tranquility of thy Kingdom; or ſo as *thou ſhalt not ſee all the evil which I will bring upon this place*, as the following words explain it: for otherwiſe he died in Battel, *chap.* 23. 29. Beſides, he died in peace with God, and was by death tranſlated to everlaſting Peace.

CHAP. XXIII.

Joſiah cauſeth the Law to be read in a ſolemn aſſembly: Reneweth the Covenants of the Lord: Deſtroyeth Idolatry, 1——14. *Breaketh down the altar at Bethel; and burneth thereon dead Mens bones,* 15——20. *Keepeth the Paſſover: Other Evidences of his Piety,* 21——25. *God's final Wrath againſt Judah,* 26——28. *Joſiah warring againſt Pharaoh-nechoh, is ſlain: Jehoahaz his ſon is King: He is impriſoned by Pharaoh-nechoh; who puts Jehoiakim in his place: Who reigneth ill,* 29——37.

AND* the king ſent, and they gathered unto him all the elders *a* of Judah, and of Jeruſalem.

* 2 Chr. 34. 30.

a The chief Governors both of Church and State.

2 And the king went up into the houſe of the LORD, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets *b*, and all the people † both ſmall and great: and he read † *Heb.* from leaſt even unto greateſt. in their ears all the words of the book of the covenant *which was* found in the houſe of the LORD.

b Either *Jeremiah*, *Zephaniah*, *Urijah*: or, the Sons or Diſciples of the Prophets. † He cauſed to be read.

3 ¶ And the king ſtood by the pillar *d*, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all *their* heart, and all *their* ſoul, to perform the words of this covenant, *that were* written in this book: and all the people ſtood to the covenant *e*.

d Of which ſee on *chap.* 11 14. and 2 *Chron.* 34. 31. *e* To wit, as to the taking of it: they declared their conſent to it, and their concurrence with the King in that act, which poſſibly they did by ſtanding upright, as the King himſelf *ſtood* when he took it.

4 And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order *f*, and the keepers of the door *g*, to bring forth *h* out of the temple of the LORD all the veſſels *that were* made for Baal, and for the grove *i*, and for all the hoſt of heaven: and he burnt them without Jeruſalem in the fields of Kidron *k*, and carried the aſhes of them unto Beth-el *l*.

f Either thoſe two who were next in degree to the High-Prieſt, and in caſe of his ſickneſs were to manage his work: of whom ſee 2 *Sam.* 8. 17. or the heads of the 24 courſes which *David* had appointed, 1 *Chron.* 25. *g* See above on *chap.* 22. 4. *h i. e.* To take care that they ſhould be brought forth. *i i. e. The image of the grove*; of which ſee on *chap.* 21. 7. it being moſt frequent to call Images by the names of the perſons or things which they repreſent. *k i. e.* adjoyning to the brook of *Kidron*. *l* Partly, to ſhew his abhorrency of them, and that he would not give the Aſhes of them a place in his Kingdom: and partly, to pollute and diſgrace that place which had been the Chief Seat and Throne of Idolatry.

5 And he † put down the † idolatrous prieſts *m* whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burnt incenſe unto Baal *n*, to the ſun, and to the moon, and to the ‖ planets, and to all the hoſt of heaven.

† *Heb.* cauſed to ceaſe. † *Heb.* Chemarim. ‖ Or, twelve ſigns of the Zodiack.

m Heb. the *Chemarim*; which were Miniſters of Idols, *Hoſ.* 10. 5. diſtinct from the Prieſts, *Zeph.* 1. 4. Poſſibly they were the higheſt rank of Prieſts, becauſe they are here employed in the higheſt work, which was to burn Incenſe. *n* A particular god, of greateſt eſteem with them, ſo called; though elſewhere the name of *Baal* is common to all falſe gods.

6 And he brought out the * grove *o* from the houſe of the LORD, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people *p*.

* Chap. 21. 7.

o See on *ver.* 4. *p i. e.* Of the common people, whoſe Graves were made together in ſome common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of Baſtards, who are oft called *the children of the people*: who as they had this brand of Infamy laid upon them, that they might not *enter into the congregation of the Lord*, Deut. 23. 2. ſo poſſibly they were expoſed to this further Ignominy, to be buried in a peculiar, and in the moſt infamous place. Or rather, as it is in the *Hebrew*, *of thas people*, *i. e.* thoſe Idolatrous people, as it is explained, 2 *Chr.* 34. 4. and here ſufficiently implied in this and the foregoing Verſe.

7 And he brake down the houſes of the ſodomites *q* that *were* by the houſe of the LORD, where the women wove † hangings, *r* for the grove *ſ*.

† *Heb.* houſes.

q Wherein ſome Males proſtituted their Bodies to the Luſts of others: which abominable practice was both a puniſhment of Idolatry, *Rom.* 1. 23. 24, 27. and a part of Idol-worſhip, this being done to the honour of ſome of their Idols, and by the appointment and inſtigation of thoſe impure and diabolical Spirits, which were worſhipped in their Idols. See 1 *King.* 14. 24. and 15. 12. and 22. 46. *r* Or, *curtains*, either to draw before the Idol or Idols which were worſhipped in the Grove, to preſerve them from deſilement, or to gain more reverence for them; or which were ſet up in the Grove, that the abominable filthineſs laſt mentioned, might be committed within them. Or, *garments* for the ſervice of the Grove, for the Idols or the Prieſts belonging to them. Heb. *houſes*, i. e. either little Chappels made of woven work, like thoſe which were made of Silver, *Act.* 19. 24. within which there were ſome repreſentations of their Grove-Idols: or rather, Tents made of thoſe Curtains for the uſe above mentioned. *ſ* Or, *for Aſherah*, an Idol ſo called, as was noted before.

8 And he brought all the Prieſts *t* out of the cities of Judah, and defiled the high places *u* where the prieſts had burnt incenſe, from Geba *x* to Beerſheba *y*, and brake down the high places of the gates *z* that *were* in the entring in of the gate of Joſhua the governour of the city *a*, which *were* on a mans left hand at the gate of the city.

t To wit, belonging to the high-places here following, whether ſuch as worſhipped Idols; or rather, ſuch as worſhipped God in thoſe forbidden places, *Deut.* 12. 11. as may be gathered from the following Verſe. *u* By burning dead mens Bones upon them, as *ver.* 14, 16, 20. or by putting them to ſome other unclean or filthy uſe. *x* The Northern border of the Kingdom of *Judah*: Of which ſee *Joſ.* 18. 24. 1 *King.* 15. 22. *y* Which was the Southern border. See *Gen.* 21. 31. *Judg.* 20. 1. *i. e.* from one end to the other. *z* Which were erected by the Gates of the City here mentioned, unto the honour of their Tutelary Gods, which after the manner of the Heathen, they owned for the Protectors of their City and Habitations. *a* This circumſtance is noted to ſhew *Joſiah's* great zeal and impartiality, in rooting out all monuments of Idolatry, without any reſpect unto thoſe great perſons who were concerned in them, or affected to them.

9 Nevertheleſs, the Prieſts of the high Places *b* came not up to the Altar of the LORD in Jeruſalem *c*, but they did eat of the Unleavened Bread, *d* among their brethren.

b Which Worſhipped the True God there. *c i. e.* Were not ſuffered to come thither to the Exerciſe of their Prieſtly function; as a juſt puniſhment for the corruption of Gods Worſhip, and the tranſgreſſion of ſo plain and poſitive a Law of God, *Deut* 12. 11. which was much worſe in them who had more knowledge to diſcern Gods mind therein, and more obligations to obſerve it, and ſo ingage others to the obſervation of it. Compare *Ezek.* 44. 10. *d h. e.* Of the Meat-Offerings, allotted to the Prieſts, wherein there was to be no Leaven, *Lev.* 2. 4, 5, 10, 11. and conſequently of other Proviſions belonging to the Prieſts, which by a Synecdoche are contained under this one kind. Thus their Spiritual blemiſh puts them into the very ſame ſtate which Corporal blemiſhes brought them, *Lev.* 21. 17, &c. And thus he mitigates their puniſhment: he ſhuts them out from Spiritual Services, but allows them natural and neceſſary Proviſions.

10. And he defiled Topheth, which *is* in the valley of the children of *Hinnom* *e*, that no man might * make his ſon, or his daughter to paſs through the fire to Molech *f*.

* Lev. 18. 21. Deut. 18. 10.

e Of which ſee *Joſ.* 15. 8. *Nehem.* 11. 30. *Jer.* 7. 31. and 19. 6, 11. *f* See on *Levi.* 18. 21. *Deut.* 18. 10.

11 And he took away the horſes *g* that the Kings of Judah had given to the ſun *h*, at the entring in of the houſe of the LORD *i*, by the chamber of Nathanmelech the ‖ chamberlain *k*, which *was* in * the ſuburbs *l*, and burnt the chariots of the ſun *m* with fire.

‖ Or, Eunuch or, Officer. * 1 Chr. 26. 18.

g Either, 1. The Carved or Graven Horſes, to which were adjoyned a Graven Chariot, in which there might be the Picture of the Sun, which the Heathens uſed to repreſent in this manner. Or rather, 2. Living Horſes: For, 1. Such the Eaſtern Nations uſed to Conſecrate to the Sun, to ſignify the ſwiftneſs of his motion. 2. Theſe Horſes are mentioned apart from the Chariots, and are ſaid to be *given to the Sun*, which is not ſaid of the Chariots; and to be *taken away*, when *the chariots were burnt*, &c. and a certain place is here allotted to the Horſes, not to the Chariots. *h* Either, to be Sacrificed to the Sun: or, to draw thoſe Chariots in which the Kings, or ſome other in their ſtead, and by their appointment, went forth every Morning to worſhip the riſing Sun: for both theſe were the Cuſtoms of the *Armenians* and *Perſians*, as *Xenophon* teſtifies, *i. i. e.* By the Gate of the outward Court of the Temple: for the Courts are oft contained under the name of the Houſe or Temple. *k* Or, *officer*, to whom the care of theſe Horſes was committed. *l* Either, 1. Of the City of *David*; or rather, of the Temple: in certain outward Buildings belonging to the Temple, and the uſes thereof. See *Ezek.* 45. 2. Heb. *in Parvarim*; a place near the Temple, called alſo *Parbar*, 1 *Chr.* 26. 18. though it be not now known either where it was, or why it was ſo called. *m* Which were made for the honour and worſhip of the Sun, as was before expreſſed.

12 And the Altars that *were* on the top of the upper chamber of Ahaz *n*, which the Kings of Judah had made, and the Altars which * Manaſſeh had made *o* in the two courts *p* of the houſe of the LORD, did the King beat down, and ‖ brake them down from thence, and caſt the duſt of them into the brook Kidron *q*.

* Ch. 21. 5. ‖ Or, ran from thence.

n i. e. Upon the Roof of the Kings Houſe. They were ſo mad upon their Idols, that they were not content with all their publick high places and Altars, but made others upon their Houſe-tops, for the worſhip of the Heavenly Bodies. See *Jer.* 19. 13. *Zeph.* 1. 5. *o Queſt.* How could this be, when *Manaſſeh* had taken them away before, 2 *Chr.* 33. 15? *Anſw.* Either, theſe Altars were not ſo fully deſtroy'd as they ſhould have been, the foundations of them being left through the negleſt of the Officers appointed to do that work, upon which *Amon* built his new Altars. Or if they were wholly rooted out, *Amon's* new Altars are called by his Fathers name, becauſe they were built by his example, and in the very ſame place where his Fathers Altars were; as the Wells which *Iſaac* digged in the ſame place, where *Abrahem* had digged them before, were therefore called by their ancient names, *Gen.* 26. 15. See more on the next verſe. *p.* The Prieſts and the People. See *ch.* 21. 5. *q* Partly, to ſhew his deteſtation of them: and partly, to aboliſh the very remembrance of them as far as he could.

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the ‖ mount of corruption *r*, which * Solomon the King of Iſrael had builded *ſ* for Aſhtoreth, *t* the abomination *u* of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the King defile.

‖ That is, the mount of olives. * 1 Kin. 11. 7.

r i. e. The Mount of Olives, 1 *King.* 11. 7. here called *the mount of corruption*, for the groſs Idolatry there practiced, which is oft expreſſed by the name of corruption. See *Exod.* 32. 7. *Deut.* 32. 5. In the *Hebrew* is an elegant alluſion between *Miſcah*, *anointing*, and *Maſcith*, *corruption*, as there is between *Bethel* and *Bethaven*, *Hoſ.* 4. 15. *ſ.* Not the ſame individual Altars; which doubtleſs either *Solomon* upon his repentance, or ſome other of *Joſiah's* Godly predeceſſors had taken away long before this time; but other Altars built by *Manaſſeh* or *Amon*, which becauſe erected by *Solomon's* example, and for the ſame uſe, and in the ſame place, are called by his name; this brand being left by the Holy Ghoſt upon his name and memory, as a juſt puniſhment of that abominable practice, and a mean to deter others from the like. *t* Of which and the reſt ſee on 1 *King.* 11. 5, 6, 7. *u i. e.* The Idol, ſo called, becauſe it was abominable, and made them abominable to God.

14 And he * brake in pieces the † images, and cut down the groves, and filled their places with the bones of men *x*.

* Exod. 23. 24. Deut. 7. 5, 25. † *Heb.* ſtatues.

x i. e. Of the Idolatrous Prieſts, which he cauſed to be taken out of their Graves, *v.* 18.

15. ¶ Moreover, the altar that *was* at Beth-el *y*, *and* the high place * which Jeroboam the ſon of Nebat, who * 1 King. made Iſrael to ſin, had made, both that altar, and the high place *z* he brake down, *and* burnt the high place, *and* ſtampt *it* ſmall to powder, and burnt the grove.

12. 28.

y Queſt. How could he rightly do this, ſeeing *Bethel* was a part of the Kingdom of *Iſrael*, not of *Judah*? Anſ. Either, Firſt, This City was now under the Kingdom of *Judah*, to which it was added by *Aſiah* long ſince, 2 *Chron.* 13. 19. Or, Secondly, He did this by vertue of that ancient right which *David* and his Poſterity had to the Kingdom of *Iſrael*, which though ſuſpended for a time by God's grant of the Ten Tribes to *Jeroboam*, and the ſucceeding Kings of *Iſrael*: yet theſe being all extinct, it might ſeem to return to him, at leaſt ſo far as to pluck up Idolatry out of the Land of *Iſrael*, as he had opportunity, and eſpecially out of thoſe parts of it which bordered upon *Judah*. Or, Thirdly, The King of *Babylon* having ingaged in a War with the *Aſſyrian*, *Hezekiah's* great Enemy, and having thereupon occaſion for *Hezekiah's* friendſhip, did (as ſome ſuppoſe) enlarge his Dominion, and give him ſome power over the Kingdom of *Iſrael*, at leaſt as to matters of Religion: Which may ſeem not improbable from 2 *Chron.* 30. 1, 4, 5, 6. And the ſame power ſeems to have been continued, and ſome kind of League made between the King of *Babylon* and *Manaſſeh* (who thereupon was reſtored to his Kingdom, 2 *Chron.* 33. 13.) and after him *Joſiah*, who therefore was ſo zealous in his quarrel againſt the King of *Egypt*, 2 *Chron.* 35. 20, &c. Or, Fourthly, He did it in purſuance of God's prediction concerning this Action, 1 *King.* 13. 2. which (in a matter ſo good, and ſo agreeable to God's will and word, as the extirpation of Idolatry unqueſtionably was) had the force of a Warrant or command upon him to do it, as God's prediction of the Converſion of the *Gentiles* by the *Meſſias*, was a command to his Apoſtles to Preach to them, *Act.* 13. 47. ✱ Which ſeems to have been ſome little Temple or Houſe erected for that Worſhip, or for the Prieſts attending upon it.

* 1 King. 13. 2.

16 And as Joſiah turned himſelf *a*, he ſpied the ſepulchres that *were* there in the mount, and ſent and took the bones out of the ſepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD which the man of God proclaimed, who proclaimed theſe words, *b*.

* 1 King. 13. 2.

a *Joſiah's* care and zeal was ſo great, that he would not truſt his Officers with theſe things, but would ſee them done with his own Eyes. *b* 300 years before it was done.

17 Then he ſaid, What title *is* that that I ſee? And the men of the city told him, *It is* the ſepulchre of * the man of God, which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el.

* 1 King. 13. 30

18 He

e It was the manner then, as now it is, to set up little Pillars or Stones, by, or upon the Graves of the higher sort of Men, upon which the name of the Person, and some Remarkable passages relating to him, were Engraven.

18 And he said, let him alone: let no man move his bones: so they let his Bones † alone with the bones of * the prophet that came *d* out of Samaria *e*.

† Heb. escape.

* 1 King. 13. 11.

d Which were now mixed together. *e* The place of his Birth or former abode, though now he were in *Bethel*, 1 *Sam.* 13. 11.

19 And all the Houses also of the high places that *were* in the Cities of Samaria *f*, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

f By what Authority he did this, see on *ver.* 15.

‖ Or, sacrificed.

* Exod. 22. 20.

20. And he ‖ * slew all the Priests of the high places *g*, that *were* there upon the Altars *h*, and burnt mens bones upon them, and returned to Jerusalem.

Chap. 11. 18.

g Either, 1. The Priests which *Jeroboam* had made of the meanest of the People, whom he slew, both for their Presumptuous Usurpation of that sacred Office, which of it self was Punishable with Death by God's Law, *Numb.* 3. 10. and for their Idolatry. Or rather, 2. The Priests of *Baalim*; by comparing this Verse with the former, where speaking of the same High Places, he doth not say, which *Jeroboam* made; as is usual when he speaks of the High Places of the Calves; but *which the other kings of Israel made*, who were divers of them Worshippers of *Baal*; and by considering the Parallel place, 2 *Chron.* 34. 4. where it is said, *they brake down the altars of Baalim*, &c. By this Relation it appears, and from the nature of the thing, and common practice in like cases, it is more than probable, that after the departure of the King of *Assyria*, divers of the *Israelites* who had retired to other parts, and kept themselves out of the Conquerours hands, returned together with their Priests to their own Land, and to their old trade of Worshipping Idols; to whom, peradventure, they ascribed this their Deliverance from that Judgment which *Jehovah* had brought upon them. *h* According to that Famous Prophecy, 1 *King.* 13. 1, 2.

21 ¶ And the King commanded all the People, saying, * Keep the Passover *i* unto the LORD your God, * as *it is* written in this book of the covenant *k*.

* 2 Chro. 35. 1.

*Exod. 12. 3. Lev. 23. 5. Numb. 9. 2. Deut. 16. 2.

i Having abolished False Worship, he now endeavours to set up the True Worship of the True God. *k* In this Book which I have found; wherein is contained the Covenant made between God and *Israel*, and the terms of it.

22 Surely there was not holden such a passover *l*, from the days of the judges *m* that judged Israel, nor in all the days of the Kings of Israel, nor of the Kings of Judah:

l i. e. Celebrated with such Solemn care, and great preparation, and numerous Sacrifices, 2 *Chron.* 35. 7, 8, 9. and universal Joy of all good men; which was much the greater, because of their remembrance of the former wicked and miserable times under *Manasseh*, and *Amon*; and the good hopes they now had of the happy Establishment of their Nation, and the True Religion; and of the prevention of God's Judgments denounced against them. *m* Or, *from the days of Samuel*, the last of the Judges; as it is expressed 2 *Chron.* 35. 18. None of the Kings had taken such care to prepare themselves, the Priests, and People, and accurately to observe all the Rites, and diligently to purge out all uncleanness, and to renew their Covenant with God, so solemnly as *Josiah* now did.

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the *workers* with familiar spirits, and ‖ Or, Teraphim. the wizards *n*, and the ‖ images, and the idols, and all the abominations *o* that were spied *p* in the land of Judah, and in Jerusalem, did Josiah put away, that he might per- * Lev. 20. 27. Deut. 18. 11. form the words of * the law, *which* were written in the book that Hilkiah the priest found in the house of the LORD.

n Of which see on *Levit.* 19. 31. and 20. 27. *Numb.* 22. 5. *Deut.* 18. 11. *o* Three words noting the same thing, to shew, That all the Instruments and Monuments of Idolatry were Destroyed, as God had Commanded. *p i. e.* All that were discovered; not only such as were in the place and state of Worship, but such as their Priests or Zealots had removed, and indeavoured to hide and secure.

* Chap. 18. 5.

25 And * like unto him was there no king before him *q*, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there *any* like him.

q To wit, for his diligent Study in God's Law, and his exact care, and unwearied Industry, and fervent Zeal, in rooting out of Idolaters, and all kinds and appearances of Idolatry, not only in *Judah*, but in *Israel* also; and in the Establishment of the True Religion in all his Dominions, and in the conforming of his own Life, and his Peoples too, (as far as he could) to the holy Law of God: though *Hezekiah* might excel him in some other particulars; of whom therefore the like is said above, *Chap.* 18. 5.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was * Jer. 15. 4. kindled against Judah *r*, * because of all the † provocations that Manasseh had provoked him withal *s*.

† Heb. anger.

r Because though the King was most hearty in his Repentance, and acceptable to God, as was said before, and therefore the Judgment was delayed for his time; yet the People were generally corrupt, and secretly averse from *Josiah*'s pious and excellent Reformation, and inclined to their old Lusts and Idols; as appears from the Complaints of the Prophets, especially *Jeremiah* and *Zephaniah*, against them: and by the following History, wherein we see, that as soon as ever *Josiah* was gone, his Children, and the Princes, and the People, suddenly and greedily returned to their former Abominations. *s* The sins of *Manasseh*, and of the Men of his Generation; who corrupted and concurred with him in his Idolatrous and cruel practices, *Chap.* 24. 3, 4. are justly punished in this Generation: partly, because of God's Soveraign Right of punishing Sinners (such as these unquestionably were) when, and upon what occasion he sees fit: partly, because of that publick Warning and Declaration of God, That he would visit the iniquity of the Fathers upon the Children: and principally, because these Men had never sincerely Repented of their own, nor of their Fathers Sins: but their hearts still hankered after them; which, though not yet seen by Men, was manifest to God, who therefore pronounced this Terrible Sentence against them.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel; and will cast off this City Jerusalem, which I have chosen, and the house of which I said *t*, * My Name shall be there.

* 1 Kings 8. 29.

t To wit, upon the conditions in sundry places expressed, which they broke, and therefore God justly made them to know *his breach of promise*, as he threatens, *Numb.* 14. 34.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ * In his days Pharaoh-necho *u* king of Egypt went up against the king of Assyria *x* to the River Euphrates *y*: and king Josiah went against him *z*; and he slew him *a* at * Megiddo, when he had seen him *b*.

* 2 Chron. 35. 20.

* Zech. 12. 11.

u Called *Necos* by *Herodotus*, who makes mention of this Fight; wherein, as he saith, *Necos Conquered the Syrians in Magdalo. x i. e.* The King of *Babylon*, who having formerly Rebelled against the *Assyrian* his Lord, had now conquered him; as appears by the course of the Sacred, and the concurrence of the Prophane History; and therefore is here and elsewhere called *the Assyrian*, and *the King of Assyria*, because now he was the Head of that Empire. *y i. e. Against Carchemish by Euphrates*, as it is expressed, 2 *Chron.* 35. 20. which the *Assyrian* had taken from the *Syrians*, *Isa.* 10. 9. *Pharaoh*'s Confederates, who therefore sendeth forces against the *Assyrian*, that he might both help them, and secure himself. *z* Either to defend his own Country from *Pharaoh*'s Incursions; or to Assist the King of *Babylon*, with whom he seems to have been in League, as was noted before. *a i. e.* Gave him his Deaths Wound there; though he dyed not till he came to *Jerusalem*, 2 *Chron.* 35. 23, 24. *b i. e.* When he fought with him, or in the first Onset. Thus Fighting is called *a looking in the face*, 2 *King.* 14. 8.

30 And his Servants carried him in a chariot dead *c* from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and * the people of the land took * Jehoahaz the son of Josiah *d*, and anointed him *e*, and made him king in his fathers stead.

* 2 Chron. 36. 1.

‖ Chap. 24. 18.

c i. e. Mortally Wounded, as in the former Verse; and as we commonly say of a sick man, past hopes of Recovery, that he is a dead man; Compare *Gen.* 20. 3. *d* Who was younger than *Jehoiakim*, by comparing *ver.* 31. with 36. yet preferred by the People before the elder Brother; either because *Jehoiakim* refused the Kingdom for fear of *Pharaoh*, whom he knew he should hereby provoke. Or because, *Jehoahaz* was the more Stout and Warlike Prince; whence he is called a *Lion*, *Ezek.* 19. 3. though indeed he shewed his Courage more against his People, than his Enemies: but they judged, that he was most able and willing to defend them against the Conquering Army. *e* As they used to do in such Extraordinary Cases, because this was a Troublesome time, and he was not the right Heir to the Crown, and therefore needed this Solemn Rite of Confirmation, which *Solomon* had in the same Circumstances.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mothers name *was* * Hamutal, the daughter of Jeremiah of Libnah.

* Chap. 24. 18.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers *f* had done.

f i. e. His grand Parents, *Manasseh*, and *Amon*. He restored that Idolatry which his Father had destroyed; partly, to gratifie the generality of the People, who had made him King, and who were inclined to their old Superstitions, even in *Josiah*'s time, as was observed before, though restrained from the outward acts, by fear: and partly, to sweeten the King of *Egypt*, who possibly was a Zealous Idolater, by his compliance with him in the Worship of Idols.

33 And Pharaoh-nechoh put him in bands *g* at Riblah *h*, in the land of Hamath ‖ that he might not reign *i* in Jerusalem, and † put the land to a tribute *k* of an hundred talents of silver, and a talent of gold.

‖ Or, because he should Reign. † Heb. fined the land a mulct upon the land.

g Either, because he presumed to take the Kingdom without his leave and consent: or because he renewed the War against *Pharaoh*, as some upon affirm, and by him was Conquered, and taken Prisoner. *h* An eminent City in *Syria*; of which see *Numb.* 34. 11. 2 *King.* 25. 6. where *Pharaoh* now was to finish, or make good his Conquests, whither *Jehoahaz* was carried to receive his Sentence. *i* Or, *because he had reigned*; *i. e.* Taken the Kingdom without right, and without his leave. Or, according to the other reading, *in the beginning of his Reign*; the word *reigning* being commonly used for *beginning to reign*; when he was scarce warm in his Throne. *k* To wit, a Yearly Tribute, whereby they should acknowledge him to be their Superior; and for which, he would be their Protector, when they needed his help.

34 And Pharaoh-nechoh made Eliakim the son of Josiah *l* king, in the room of Josiah his father, and turned his name to * Jehoiakim *m*, and took Jehoahaz away *n*: and he came to Egypt, and died there.

* Mat. 1. 11. calls Josias.

l Whom he perceived to be of a more mild and peaceable disposition. *m* Because the giving of Names was accounted an act and sign of Dominion; which therefore Parents did to their Children, and Conquerors to their Vassals or Tributaries. Compare *Chap.* 24. 17. *Dan.* 1. 7. *n* Partly as a punishment for him: and partly, that he might give no disturbance to his Brother.

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the † commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-necho.

† Heb. mouth.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign *o*, and he reigned eleven years in Jerusalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

o Either, 1. When he began to Reign alone, and with full Power, or after *Jehoahaz* his Death: till which the People would not disown him whom they had Anointed King, which was esteemed a great tie: 2 *Sam.* 19. 10. nor own, or accept *Jehoiakim* as their King, but only as his Brothers Vice-Roy, though *Pharaoh* had by violence forced him upon them. And so *Jehoahaz* might be his Elder Brother; and the same who is called *Johanan*, and is first mentioned, as the eldest son, 1 *Chron.* 3. 15. though he may be placed first, not in regard of his Birth, but of his Dignity; the Crown being first put upon his Head. Or, 2. When he was first set up by *Pharaoh*, and so this was the elder Brother, though by Popular Violence put by his Right. See on *ver.* 31.

37 And he did *that which was* evil in the sight of the LORD *p*, according to all that his fathers had done.

p By Idolatry, the Oppression of his People, and the Persecution of the Prophets, and other good men, *Jer.* 26. 20. *Ezek.* 19. 5, 6, 7.

CHAP. XXIV.

Jehoiakim first subdued by Nebuchadnezzar, Rebelleth against him; to his own Ruine: Jehoiachin his Son is King in his stead, 1—6. His Evil Reign: Jerusalem spoiled and made Captive by the King of Babylon, 8—16. He maketh Zedekiah King: he reigneth ill, unto the utter Destruction of Judah, 17—20.

IN * his days *a* Nebuchadnezzar king of Babylon *b* came up *c*, and Jehoiakim became his servant three years: then he turned and rebelled against him *d*.

* Chron. 36. 6.

a i. e. In Jehoiakim's Reign, in the end of his third Year, *Dan.* 1. 1. or, the beginning of his Fourth, *Jer.* 25. 1. *b* The Son of *Nabopolassar*, who quite subdued the *Assyrian*, first his Lord, and then his Competitor, and made himself Absolute Monarch of all those parts of the World. *c* To wit, against *Jehoiakim*, as the Friend and Confederate of *Pharaoh*, whose Forces he had lately Conquered. *Jer.* 46. 2. *d* By the instigation of the *Egyptian*, who threatned him if he did not Rebel, and promised him his utmost Assistance if he did.

2 And the LORD sent against him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the Children of Ammon *e*, and sent them against Judah to destroy it, * according to the word of the LORD, which he spake † by his servants the prophets.

* Chap. 21. 12, 22. 23. 27.

† Heb. by the hand of.

e For *Nebuchadnezzar*'s Army was made up of several Nations, who were willing to Fight under the Banner of such a Puissant and Victorious Emperor.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for * the sins of Manasseh *f*, according to all that he did.

* Chap. 21. 2. and 23. 26.

f Properly and directly for their own sins, and occationally for the sins of *Manasseh*, which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

4 And also for * the innocent blood *g* that he shed, (for he filled Jerusalem with innocent blood) † which the LORD would not pardon.

* Chap. 21. 16.

† Heb. and God would not pardon; or, he forgave.

g To wit, of those Prophets and Saints, who either reproved, or would not comply with his Idolatrous Worship.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his Fathers: and Jehoiachin *h* his son reigned in his stead.

h Called also *Jechoniah*, 1 *Chron.* 3. 16. (as *Jehoiakim* also was, by comparing this with *Matt.* 1. 11.) and in way of contempt, *Choniah*, *Jer.* 22. 24.

7 And the King of Egypt came not again any more * Jer. 46. 2. out of his land *i*: for * the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

i To wit, in this Kings days; nor until *Zedekiah*'s time, *Jer.* 37. 6, 7. nor to any purpose. He could not now come out to Protect the King of *Judah*, being scarce able to defend his own Kingdom.

8 ¶ Jehojachin * was eighteen years old when he began to reign *k*, and he reigned in Jerusalem three months *l*: and his mothers name *was* Nehushta, the daughter of Elnathan of Jerusalem.

* 2 Chron. 36. 10. Esth. 2. 6.

k Object. He was then but *Eight years old*, 2 *Chron.* 36. 9. *Answ.* 1. Both are true; in his Eighth Year he began to Reign with his Father, who made him King with him, as divers other Kings of *Israel* and *Judah* had done in the like times of trouble; and in his Eighteenth Year he reigned alone. 2. He is called a *son of eight years when he began to reign*, 2 *Chron.* 36. 9. because this was the Eighth Year, not of his Age, but of the *Babylonish* Captivity, or Bondage; under which, both he, and his Father had been just so long; for it began in the Fourth Year of *Jehojakim*, as it is affirmed, *Jer.* 25. 1. and continued all his Reign, which lasted Eleven Years, *Chap.* 23. 36. and so the first Year of *Jehojakim* was precisely the Eighth Year of that Captivity. And this is certain, That the Years of Kings mentioned in Scripture, are not always accounted from the beginning of their Age, but from some other Remarkable Time or Thing: thus *Saul*, when at Man's Estate, is called, *the son of one year*, 1 *Sam.* 13. 1. of which see my notes there; and *Ahaziah*, (whose Father lived only Forty Years, 2 *Chron.* 21. 20.) is called a *son of forty and two years when he began to reign*, 2 *Chron.* 22. 2. because that was the Forty and Second Year of the Reign of *Omri*'s Family, as most think. And therefore it cannot seem strange, if the Years of this King be computed, not from his Birth, but from the beginning of so great and famous a Change of the *Jewish* Affairs, as this Captivity made; this being the usual way of the *Romans* and *Greeks*, and other more Ancient and *Eastern* Nations, to compute the times from the great Changes and Revolutions happening among them. And that this was the practice of the *Jews* in the Computation of these very times, is evident from the use of it in the Prophecy of *Ezekiel*, *Chap.* 1. 2. *which was the fifth year of Jehojakim's captivity*; and *Chap.* 33. 21. *in the Twelfth year of our Captivity*; and *Chap.* 40. 1. *in the Twenty fifth year of our captivity*. 3. To all this might be added, That some here acknowledge an Error of the *Scribe*, and affirm, That in the first and best Copies, in 2 *Chron.* 36. 9. it was not *eight*, but *eighteen*; which they gather from hence, because those two Ancient and Venerable Translators, the *Syriack* and *Arabick*, read there, as it is here, *was eighteen years old*; which they say, they would never have presumed to do, if they had not so read it in those *Hebrew* Copies, out of which they drew their Translation; or in some of them. *l And ten days*, which are added, 2 *Chron.* 36. 9. But such small sums are frequently omitted in great Numbers. See on *Gen.* 15. 13. 1 *King.* 16. 8.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ * At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem *m*, and the city ¶ was besieged.

* Dan. 1. 1.

† Heb. came into Siege.

m Either, 1. Because the People had made *Jehojachin* King without his consent. Or, 2. Because he had some notice, or at least a suspition of his intentions to Rebel against him, and to joyn with *Egypt* against him, as *Zedekiah* his Successor did. But whatsoever was the Second and Immediate cause of it, the chief cause was *God's Commandment*, or the direction of his Providence, as it was said, *ver.* 2.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon *n*, he, and his mother, and his servants, and his princes, and his ‖ officers, and the king of Babylon took him in the eighth year of his reign *o*.

‖ Or, Eunuchs.

n i. e. Yielded up himself and the City into his hands; and this by the Counsel of *Jeremiah*, and to his own good. *o i. e.* Of *Nebuchadnezzar*'s Reign; as appears by comparing this with Chap. 25. 8. and because *Jehojachin* Reigned not half a Year.

13 * And he carried out thence all the treasures of the house of the LORD, and the treasures of the kings house, and cut in pieces *p* all the vessels of gold *q* which Solomon king of Israel had made *r* in the temple of the LORD, as the LORD had said.

* Chap. 20. 17. Isa. 39. 6.

p Or rather, *took away*, as this word elsewhere signifies; or *cut off*, to wit, from the Temple. For why should they cut in pieces those Vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from *Ezra* 1. 7. and *Dan.* 5. 2, 3. *q i. e.* The most and choicest of them, by comparing this with *ch.* 25. 14, 15. *r* So he expresseth it, either First, because these Vessels were made by the godly Kings of *Judah*, instead of those which *Solomon* made, and so they go by his Name; as the Ship of the *Argonauts* was still reputed the same Ship, though in was from time to time recruited with new materials, until nothing of the old was left. Or, Secondly, Because though the City and Temple had been rifled more than once both by the Kings of *Egypt* and *Israel*, and by the wicked Kings of *Judah*; yet these Golden Vessels were preserved from them, either by the care of the Priests, who hid them out of the way; or by the clemency of the Conquerors, and the reverence which they bare to such sacred Instruments; or by the special providence of God, disposing their hearts to leave them. Or, if they had been taken away by any of these Kings, they might afterwards be recovered by the intreaty, or at the Cost of the godly Kings of *Judah*.

14 And he carried away all Jerusalem *s*, and * all the Princes, and all the mighty men of valour, *even* ten thousand *t* captives, and all the craftsmen and smiths: none remained save the poorest sort of the people of the land.

* Jer. 24. 1.

s i. e. The Inhabitants of *Jerusalem*; not simply *all*, but the best and most considerable part, as the following words explain and restrain it. † Which are more particularly reckoned up, *v.* 16. where there are 7000 *mighty men*, and *a thousand Smiths*; and those mentioned *v.* 15. make up the other 2000. ‖ Which might furnish them with new Arms, and thereby give him fresh trouble.

15 And * he carried away Jehoiachin to Babylon, and the King's mother, and the King's wives, and his ‖ officers, and the mighty of the land, *those* carried he into captivity, from Jerusalem to Babylon.

* 2 Chron. 36. 10.

‖ Or, Eunuchs.

16 And all the men of might, *even* seven thousand, and craftsmen, and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And * the king of Babylon made Mattaniah his fathers brother king in his stead, and changed his name to Zedekiah *x*.

* Jer. 37. 1. 1 Chr. 3. 15.

x That he might admonish him of (what this Name signifies) *the justice of God*, which had so severely Punished *Jehojakim* for his Rebel-

sion; and would no less certainly overtake him, if he should be guilty of the same Rebellion and Perfidiousness, of which his Predecessor was guilty.

2 Chr. 6. 1. Jer. 37. 1. & 52. 1. & Chap. 23. 31.

18 * Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mothers name *was* * Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon *y*.

y Thus the Peoples Sins were the true Cause why God gave them wicked Kings, whom he suffer'd to do wickedly, that they might bring the long-deserved, and threatned Punishments upon themselves and their People.

CHAP. XXV.

Jerusalem is besieged: Zedekiah taken: his Sons slain: and his Eyes put out, 1——7. *Nebuzar-Adan burneth Jerusalem and the Temple: breaketh down the Wall of the City: carrieth the Remnant, except a few poor Labourers, into Captivity: and much treasure,* 8——17. *Slayeth the Nobles at Riblah,* 18——21. *Gedaliah is made Governour of Judah: he is slain: the rest flee into Egypt,* 22——26. *Evil-merodach advanceth Jehoiakim in his Court;* 27——30.

2 Chr. 36. 17. Jer. 34. & 39. 1. Ezek. 24. 1

AND it came to pass * in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar King of Babylon came, he, and all his host, against Jerusalem *a*, and pitched against it, and they built forts against it round about *b*.

a To chastise *Zedekiah* for his Rebellion and Perjury, 2 *Chron.* 36. 13.

b Partly to keep all Supplies of Men or Provisions from entring into the City: And partly, that from thence they might shoot Darts, or Arrows, or Stones into the City. See *Jer.* 52. 4. *Ezek.* 4. 2. and 17. 17.

2 And the city was besieged unto the eleventh year of king Zedekiah.

Jer. 52. 6

3 And on the ninth *day* of the * *fourth* month *c* the famine prevailed in the city, and there was no bread for the people of the land *d*.

c Which Word is easily understood, by comparing this and the first verse, and *Jer.* 39. 2. and 52. 6. where it is expressed. *d i. e.* For the common sort of People, who flock'd thither from all parts, upon the Approach of the *Babylonian* Army; but only for the great Men and Soldiers. See of the grievousness of this Famine, *Lam.* 4. 10. and *Ezek.* 5. 10, 12.

4 ¶ And the city was broken up *e*, and all the men of war *fled f* by night, by the way of the gate, between two walls *g*, which is by the king's garden, (now the Caldees *were* against the city round about) and *the king h* went the way toward the plain *i*.

e By the *Chaldeans*, who broke and entred the Gate, *Jer.* 39. 3. *f* Which word is fitly supplied out of the parallel place, *Jer.* 39. 4. or out of the following Verb, *went away*. *g* Between the outward and inward Wall of the City, by a private way, having the advantage of the darkness of the night, and possibly of some Vault under the ground. *h* This word also is necessarily to be understood; partly, by its singular, which agrees not with *the men of war*; and partly out of the next verse, where it is expressed. *i* Of *Jericho*, as it follows.

5 And the army of the Caldees pursued after the king, and overtook him in the plains of Jericho: and all his army was scattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah *k*, and they † gave judgment upon him *l*.

† *Heb.* spake judgment with him.

k Of which see above, 23. 33. and below *v.* 21. where *Nebuchadnezzar* staid, that he might both supply the Besiegers with more Men, and Military Provisions, as their occasions required; and have an eye to *Chaldea*, to prevent or suppress any Commotions which might happen there in the time of his absence. *l* The King's Officers appointed thereunto, examined his Cause, and passed the following Sentence against him.

7 And they slew the sons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon *m*.

† *Heb.* made blind.

m Thus two Prophecies were fulfilled, which seemed contrary one to the other, *that he should go to* Babylon, *Jer.* 32. 5. and 34. 3. and *that he should never see* Babylon: Which seeming Contradiction, because *Zedekiah* the False Prophet could not reconcile, he concluded both were false, and that *Jeremy* was a false Prophet; and it seems *Zedekiah* the King might stumble at this difficulty.

*See Chap. 24. 12. & Ver. 24.

8 ¶ And in the fifth month, on the seventh *day* of the month *n*, (which *is* * the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan || captain of the guard, a servant of the king of Babylon, unto Jerusalem:

Or, chief Marshal.

n Quest. How doth this agree with *Jer.* 52. 12. where he is said to come thither *on the tenth day? Answ.* Either he came to *Jerusalem* on the Seventh Day, and burnt the Temple on the tenth Day: Or this Sacred Writer speaks of the day of his Departure from *Riblah* towards *Jerusalem*, and *Jeremiah* speaks of his coming to *Jerusalem*, which was about three days Journey from *Riblah*.

9 And he burnt the house of the LORD *o*, and the kings house, and all the houses of Jerusalem, and every great *mans* house burnt he with fire.

o Which had now stood about 450 Years.

10 And all the army of the Caldees that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city *p*, and the † fugitives that fell away to the king of Babylon, with the remnant of the multitude *q*, did Nebuzar-adan the captain of the guard carry away.

† *Heb.* fallen away.

p Whom neither the Sword nor Famine had destroyed, who were 832 Persons, *Jer.* 52. 29. being Members and Traders of that City: For it is likely that there were very many more of the Country People who were fled thither, who were left with others of their Brethren to manure the Land, as it here follows. *q* To wit, of the Inhabitants of the Country.

12 But the captain of the guard left of † the poor of the land, *to be* vine-dressers and husbandmen.

† *Heb.* of the poorest. * Chap. 24. 13. Jer. 27. 19. & 52. 17.

13 And * the * pillars of brass *r* that *were* in the house of the LORD, and the * bases, and the * brasen sea that *was* in the house of the LORD, did the Caldees break in pieces, and carried the brass of them to Babylon.

* 1 Kings 7. 15. * 1 Kings 7. 27. * 1 Kings 7. 23. Exod. 30. 18. 1 Kings 7. 23. Jer. 52. 20.

r The Carriage whereof to *Babylon* was foretold, *Jer.* 27. 21, 22.

14 And the * pots, and the shovels *s*, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministred, took they away.

s Of these and the following words, see on *Exod.* 27. and 1 *King.* 6. and 7.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, † one sea, and the bases which Solomon had made for the house of the LORD, * the brass of all these Vessels was without weight.

† *Heb.* the one sea. * 1 King. 7. 47.

17 * The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

* 1 King. 7. 15. Jer. 52. 21.

18 ¶ And the captain of the guard took Seraiah the chief priest *t*, and * Zephaniah the second priest *u*, and the three keepers of the † door.

* Jer. 29. 25. † *Heb.* threshold.

t The High-Priest, Grandson of that *Hilkiah*, of whom *ch.* 22. 4. and Father of *Jehoiadack*, who, as it seems, was taken with his Father; and when his Father was slain, *v.* 21. he was carried away to *Babylon*, as it is noted, 1 *Chron.* 6. 13, 14. *u* Who was the High-Priests Deputy, when he was hindred from the execution of his Office, see on *Numb.* 3. 32. 2 *Sam.* 8. 17. 2 *King.* 23. 4.

19 And out of the city he took an || officer, that was set over the men of war, and five men of them that † were in the kings presence *x*, which were found in the city, and the || principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *y that were* found in the city.

|| *Or,* escuage of the host. † *Heb.* saw the kings face.

x i. e. Of them who constantly attended upon the King's Person, see 1 *King.* 10. 8. *Esth.* 1. 14. *Obj.* These were *seven*, *Jer.* 52. 25. *Answ.* Either five were first taken, and two after them: Or two of the seven were of an inferiour rank, who therefore are here omitted. *y* Who had been most forward or active in the Rebellion.

20 And Nebuzar-adan captain of the guard, took these, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ * And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan *z*, ruler.

* Jer. 40. 5, 6.

z A righteous and good Man, and a Friend to the Prophet *Jeremiah*, *Jer.* 25. 24.

23 And when all the * captains of the armies *a*, they and their men, heard that the king of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they, and their men.

* Jer. 40. 7.

a Which escaped away when *Zedekiah* was taken. See above, *v.* 4, 5.

24 And Gedaliah sware to them, and to their men *b*, and said unto them, Fear not *to be* the servants of the Caldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

b Assured them by his Promise and Oath, that they doing what he required, should be kept from the Evils which they feared. This he might safely swear, because he had not only the King of *Babylon*'s Promise and Intercest too, but also God's Promise for their Indempnity, deliver'd by *Jeremiah*.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed † royal *c*, came, and ten men *d* with him, and * smote Gedaliah, that he died, and the Jews and the Caldees that were with him at Mizpah.

† *Heb.* of the king's seed. * Jer. 41. 2.

c And

c And therefore moved with Envy to see so mean a Person advanced into their place. See this History more fully described *Jer.* 41. *d* To wit, Ten Captains or Officers, and under each of them many Soldiers, otherwise the Attempt was ridiculous.

26 And all the people both small and great, and the captains of the armies arose, and * came to Egypt: for they were afraid of the Caldees.

* Jer. 43. 5, 6. & 44. 1.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day c* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison.

c Or, *on the 25th day*, as it is *Jer.* 52. 31. for then the Decree was made, which was executed upon the 27th day.

28 And he spake † kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon *f*.

† *Heb.* good things with him.

f It seems though the Power of these Kings was taken away, yet some Honour and Respect was given to them, even in the place of their Captivity, and to *Jehoiachin* more than to any of the rest.

29 And changed his prison-garments: and he did eat bread continually before him *g* all the days of his life.

g i. e. In his Presence, and at his Table, the following Allowance being given to him for the maintenance of his Family and Royal Dignity. Compare 2 *Sam.* 9. 10.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

I. CHRONICLES.

These Books of the Chronicles are not the same which are so called 1 King. 14. 19. *and elsewhere, (because some Passages said to be there mentioned, are not found here) but other Books, and written by other Persons, and for other Ends. Yet this same Writer took out of those Books such Historical Passages as were most useful or necessary. They were written after the* Babylonish *Captivity, as appears from* 2 Chron. 36. 20, &c. *by* Ezra, *as may be gathered not only from the same Words used in the place now quoted, and in the beginning of that Book which goeth under the name of* Ezra, *but also from some other Passages, which we may observe hereafter, and from the Exactness and Diligence here used in making Catalogues of Persons and Families, which also is used in the Book of* Ezra. *If one or two Passages seem to be of a later Date, those were added by some other Prophets; there being some few such Additional Passages in the Books of* Moses. *The chief Design of these Books is, to compleat the History of the Kings of* Judah, *and to gather up the Fragments of Sacred History, which were omitted in the Books of* Samuel *and* Kings, *and to explain some Passages there mentioned, and to give an exact Account of the Genealogies: Which (though ignorant or inconsiderate Persons may think trivial and useless) was a Work of great Necessity, to preserve the Distinction of the Tribes and Families; that so it might appear that Christ came of that Nation, and Tribe, and Family, of which he was to be born. And this Account having been hitherto neglected, is most seasonably mentioned in these Books, because this was to be in a manner the last part of the Sacred and Canonical History of the Old Testament, and therefore the fittest place to Record those Genealogies, upon which the Truth and Authority of the New Testament in some sort depends. And whereas many things in these Genealogies to us are obscure and doubtful, they were not so to the* Hebrews; *and all the Persons here named, were known to them by those very particular and exact Genealogies, which they kept in their several Families and in publick Registers; from whence this Sacred Pen-man, by the Direction of God's Spirit, took those Things which were of most Importance.*

CHAP. I.

Adam's Line to Noah, 1——4. *Noah's Posterity by Japheth,* 5——7. *By Ham,* 8——16. *By Shem to Abraham,* 17——27. *His Posterity: by Ishmael,* 28——31. *By Keturah: and Isaac,* 32——34. *His Posterity: by Esau: the Kings and Dukes of Edom,* 35——54.

Gen. 4. 25, 26. & 5. 3.

ADam, * Sheth *a*, Enosh,

a i. e. Adam begat *Sheth*: And so in the following Particulars. For brevity sake he only mentions their Names; but the rest is easily understood out of the former Books, and from the nature of the thing; and from some following Passages where the Sence is compleated.

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methushelah, Lamech,

4 Noah, Shem, Ham, and Japheth *b*.

b Formerly he mentions only one Son, but here he names and treats of *Noah*'s three Sons, partly because they were all the Founders of the New World; and partly because the Accomplishment of *Noah*'s Famous Prophecy, *Gen.* 9. 25, 26, 27. could not otherwise appear, but by the account of their several Posterities.

* Gen. 10. 2.

5 * The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Or, Diphath, as it is in some Copies.

6 And the sons of Gomer; Ashchenaz, and || Riphath *c*, and Togarmah.

c Or, *Diphath*: For those two Hebrew Letters which answer to our *D* and *R*, being very like, are oft confounded and exchanged, as *v.* 7, 41, 46, 50.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and || Dodanim.

Or, Rodanim, according to some Copies.

8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the sons of Raamah; Sheba and Dedan.

* Gen. 10. 8.

10 And Cush * begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluim, (of whom came the Philistines *d*,) and * Caphthorim.

* Deut. 2. 23.

d Of which see the Notes on *Gen.* 10. 14.

* Gen. 10. 15.

13 And * Canaan begat Zidon his first-born, and Heth,

14 The Jebusite *e* also, and the Amorite, and the Girgashite,

e The People so called. So the Names which follow until *v.* 17. are not the Names of particular Persons, but of People or Nations. And all these descended from *Canaan*, though some of them were afterwards extinct or confounded with others of their Brethren by Cohabitation or mutual Marriages, whereby they lost their Names: Which is the Reason why they are no more mentioned, at least under these Names.

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 The sons of * Shem *f*; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and || Meshech.

* Gen. 10. 22. & 11. 10.

|| *Or, Mash.* Gen. 10. 23.

f Either the Name of *Sons* is so taken here as to include Grandsons, who are called *Sons*, *Gen.* 29. 5. 2 *Sam.* 19. 24. Or, these Words, *The Children of Aram*, are understood and inserted before *Uz*, out of *Gen.* 10. 23. where they are expressed.

18 And Arphaxad begat Shelah *g*, and Shelah begat Eber.

g Either Immediately, or Mediately by his Son *Cainan*, who is expressed, *Luke* 3. 35. of which, God assisting, I shall speak in its proper place.

19 And unto Eber *were* born two sons: the name of the one *was* || Peleg, (because in his days the earth was divided *h*,) and his brothers name was Joktan.

|| That is, *division*.

h In their Languages and Habitations: Of which see *Gen.* 11. 7.

20 And * Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

* Gen. 10. 26.

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal *i*, and Abimael, and Sheba,

i Or, *Obal*, as it is *Gen.* 10. 28. Such proper Names being oft differently written, according to the difference of Times, and People, and Writers.

23 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

24 * Shem, Arphaxad *k*, Shelah,

* Gen. 11. 10. Luke 3. 36.

k Having given a brief and general Account of the Original of the World and the People in it, he now returns to a more large and particular Account of the Genealogy of *Shem*, from whom the Jews were descended.

25 * Eber, Peleg, Reu,

* Gen. 11. 15.

26 Serug, Nahor, Terah,

* Gen. 11. 17.

27 * Abram, the same *is* Abraham.

* Gen. 21. 3.

28 The sons of Abraham; * Isaac, and * Ishmael.

* Gen. 21. 2.

29 These *are* their generations: The * first-born of Ishmael, Nebajoth: then Kedar, and Adbeel, and Mibsam,

* Gen. 16. 15.

30 Mishma, and Dumah, Massa, || Hadad, and Tema,

* Gen. 29. 13. to 17.

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

|| *Or, Hadar*, Gen. 36.

32 Now * the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

* Gen. 25. 1, 2.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

Gen. 21. 34 And * Abraham begat Isaac. * The sons of Isaac; Esau, and Israel.

Gen. 25. 35 The sons of * Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

Gen. 36. 10. 36 The sons of Eliphaz; Teman, and Omar, || Zephi, and Gatam, Kenaz, and Timna *l*, and Amalek.

Or, Zepho. Gen. 36. 11. *l* There is another *Timna*, the Concubine of *Eliphaz*. *Gen.* 36. 12. but this was one of his Sons, though called by the same name; there being some Names common both to Men and Women in the *Hebrew* and in other Languages.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir *m*; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

m One of another Nation, Prince of the *Horims*; whose Genealogy is here described, because of that affinity which was contracted between his and *Esau*'s Posterity; and those who were not united and incorporated with them, were destroyed by them. See *Deut.* 2. 12.

Or, Homan. Gen. 36. 22. 39 And the sons of Lotan; Hori, and || Homam: and Timna was Lotans sister.

Or, Alvan, Gen. 36. 23 40 The sons of Shobal; || Alian, and Manahath, and Ebal, || Shephi, and Onam. And the sons of Zibeon; Ajah, and Anah.

Or, Shobo. Gen. 36. 23. 41 The sons of Anah; * Dishon. And the sons of Dishon, || Amram, and Eshban, and Ithran, and Cheran.

Gen. 36. 25. 42 The sons of Ezer; Bilhan, and Zavan, and || Jakan. The sons of Dishan; Uz, and Aran.

Or, Hemdan. Gen. 36. 26. 43 Now these *are* the * Kings that reigned in the land of Edom *n*, before *any* King reigned over the Children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

Or, Aban. Gen. 36. 27. *n* Of this and the following Verses see on *Gen.* 36. 31, &c. whence this whole Relation is taken.

* Gen. 36. 31. 44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And When Jobab was dead, Husham of the land of the Temanite, reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah, of Masrekah reigned in his stead.

Gen. 36. 37. 48 * And when Samlah was dead, Shahul of Rehoboth by the river, reigned in his stead.

49 And when Shahul was dead, Baal-hanan the son of Achbor reigned in his stead.

Or, Hanan. Gen. 36. 39. 50 And when Baal-hanan was dead, || Hadad reigned in his stead: and the name of his city *was* || Pai: and his wives name *was* Mehetabel the daughter of Matred, the

Or, Pau. Gen. 36. 39. daughter of Mezahab.

Gen. 36. 40. 51 Hadad died also. And the * Dukes of Edom were, Duke Timna, Duke Aliah, Duke Jetheth,

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram. These *are* the Dukes of Edom.

CHAP. II.

The Sons of Israel: Of Judah by Tamar: The Children of Jesse, 1——17. Of Caleb the Son of Hezron: Of him by the Daughter of Machir, 18——24. And Jerahmeel, 25——33. Of Sheshan, 34——41. Another Branch of Caleb's Posterity, 42——49. Of Caleb the Son of Hur, 50——55.

Or, Israel. THese *are* the sons of || Israel; * Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

* Gen. 29. 32. & 30. 2 Dan, Joseph, and Benjamin, Naphtali, Gad and Asher.

Gen. 38. 5. & 35. 18, 22. & 46. 8, &c. 3 The sons of * Judah *a*, Er, and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaanites. And Er the first-born of Judah, was evil in the sight of the LORD, and he slew him.

* Gen. 38. 3. & 46. 12. *a* Whom he puts first, because the best part of the right of the First-born, to wit, the Dominion, was conferred upon him, *Gen.* 49. 8. and because the Messiah was to come out of his Loyns.

* Gen. 38. 29, 30. Mat. 1. 3. 4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the sons of Judah *were* five.

* Ruth 4. 18. 5 The Sons of * Pharez; Hezron, and Hamul.

Or, Zabdi. Josh. 7. 1. 6 And the Sons of Zerah; || Zimri, * and Ethan, and Heman, and Calcol, and || Dara *b*: five of them in all.

1 King. 4. 31. *b* If these be the same who are mentioned as *the sons of* Machol, *1 King.* 4. 31. Either the same Man had two Names, *Zerah* and *Machol*, as was usual among the *Hebrews*: or, one of these was their immediate Father, and the other their Grandfather,

Or, Darda. 7 And the sons of Carmi *c*: || Achar *d*, the troubler of Israel, who transgressed in the thing * accursed.

Or, Achan. Josh. 6. 18. & 7. 1. *c* Who is here mentioned, because he was the son of *Zimri*, who is also called *Zabdi*, *Josh.* 7. 1. *d* Called *Achm*, *Jos.* 7. 1. and here *Achar*, with a little variation for greater significancy: For *Achar* signifies a *Troubler*.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron that were born unto him; Jerahmeel, and || Ram, and || Chelubai.

|| Or, Aram. Mat. 1. 3. || Or, Caleb. Ver. 18.

10 And Ram * begat Aminadab, and Aminadab begat Nahshon, prince of the children of Judah.

* Ruth 4. 19. Mat. 1. 4. 11 And Nahshon begat Salma, and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Jesse,

13 * And Jesse begat his first-born Eliab *e*, and Abinadab the second, and || Shimma the third,

|| Or, Shimeah 1 Sam. 16. 6. *e* Called also *Elihu*, 1 Chron. 27. 18. unless that was another person, and the word *Brother* be taken more largely for a Kinsman, as it is frequently used.

14 Nethaneel the fourth, Raddai the fifth,

|| Or, Ozem 1 Sam. 16. 6. 15 Ozem the sixth, David the seventh *f*:

f For though he had eight Sons, 1 *Sam.* 16. 10. one of them either died presently after that time, or is neglected for some reason now unknown, as others are. See the Notes on *Mat.* 1. 8, 9.

16 Whose sisters *were* Zerujah, and Abigail. And * the sons of Zerujah; Abishai, and Joab, and Asahel, *was* three. * 2 Sam. 2. 18.

17 And Abigail bare Amasa, and the father of Amasa was Jether the Ishmeelite *g*.

g By Birth or Habitation, but by profession an *Israelite*, 2 *Sam.* 17. 25. where see my Notes.

18 And Caleb the son of Hezron *h* † begat *children* of Azubah *his* wife, and of Jerioth: her sons *i* *are* these, Jesher, and Shobab, and Ardon.

† Heb. *was with child of* Azubah.

h Not that *Caleb*, *Numb.* 13. 6. for he was the Son of *Jephunneh*, both of whom he speaks *Ch.* 4. 15. but another *Caleb*. *i* *i.e.* The Sons, either 1 of *Jerioth*, she being last mentioned: or, rather 2. of *Azubah*, who is by way of distinction called his *Wife*, when *Jerioth* probably was only his Concubine, and, as it may seem, barren: and therefore upon *Azubah*'s death he married another Wife, *v.* 19. And those other Sons of this *Caleb* mentioned below, *v.* 42. are his Sons by some other Wife distinct from all these.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat * Bezaleel. * Exod. 31. 2.

21 And afterward Hezron went in *k* to the daughter of * Machir, the father of Gilead *l*, whom he † married when he was *n* threescore years old, and she bare him Segub. * Numb. 27. 1. † Heb. took.

k *i.e.* Lay with her, as that Phrase is commonly used, as *Gen.* 4. 1. and 6. 4. *l* Of a man so called. Or, if *Gilead* be the Name of that known Country, *Father* is put for Head or Governour, as it is used, 1 *Sam.* 24. 11. 2 *King.* 5. 13. and 16. 7. *Isa.* 22. 21. Or, for Protector, or Curator, as *Father* is used *Job.* 29. 16. *Jer.* 2. 27. *Lam.* 5. 3. This Man being a Man of noted Valour, and the great Champion in those Parts. *m* Heb. *And he took her*, to wit, to wife. Or, *After he had taken her*. for so the Particle *vau* is used, as hath been formerly noted. *n* Heb. *And he was*, to wit, when he went in unto her, Or, when he married her.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead *o*.

o Which he had, though he was of the Tribe of *Judah*, as here we see, because he married a Daughter of *Manasseh*, *Numb.* 26. 29. whence he is called a *Son of Manasseh*, *Numb.* 32. 41. *Deut.* 3. 14. And because, being a Man of great Courage, he joyned himself with that half Tribe in subduing *Gilead*, wherein he acted so valiantly and successfully, that he had 23 Cities or great Towns given to him to possess or dispose of: or, rather to Rule over them, and have some advantage from them; As a king is said to have his Kingdom, although he hath not the propriety of all the Lands and Houses in it.

* Numb. 32. 41. Deut. 3. 14. Josh. 13. 30. 23 * And he took *p* Geshur and Aram *q*, with the towns of Jair *r*, from them *s*, with Kenath *t*, and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir *u*, the father of Gilead.

p Or, *For he had taken*. So this is the Reason why he had so great a Territory and Jurisdiction given to him. *q* Two Cities or great Towns so called. *r* *i.e.* With those 23. Cities which he is said to have, *v.* 22. *s* *i.e.* from the former Inhabitants, which is easily understood. *t* Which was taken by *Nobah*, one of *Jairs* Commanders sent by him to take it, as may be gathered from *Numb.* 32. 41, 42. *u* Partly to his own Sons, and partly to his Son-in-law *Jair*, who by reason of that dear Affection which was betwixt them, and his so taking his own Tribe and Kindred to fight for them and to dwell with them, is here reckoned as his own Son.

24 And after that Hezron was dead in Caleb-ephratah *x*, then Abiah Hezrons wife bare him Ashur *y* the father of Tekoa *z*.

x A place then so called by a Conjunction of the Names of the Man and his Wife; afterwards supposed to be called *Bethlehem-Ephratah*. Others translate the words thus, *When Caleb took Ephratah*. So it is an Ellepsis of the Verb which is here to be understood out of *v.* 19. where it is expressed. *y* After the father's death. *z* A known place, 2 *Sam.* 14. 2, 4. *Jer.* 6. 1. *Amos* 1. 1. Whose Father he is called, because he was either the Progenitour of the People inhabiting there; Or, their Prince and Ruler: Or, the Builder of the City.

25 And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah *a*.

a Or, of (the prefix, *mem* being oft understood) *Ahijah*, his Wife so called, as may seem probable from the next Verse, where he mentions *another Wife*.

26 Jerahmeel had also another wife whose name *was* Atarah, she was the mother of Onam.

27 And

27 And the sons of Ram the first-born of Jerahmeel were Maaz, and Jamin, and Ekor.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab, Seled, and Appaim: but Seled died without children.

31 And the sons *b* of Appaim; Ishi. And the sons of Ishi; Sheshan. And * the children of Sheshan; Ahlai.

Or, Jether. Ver. 32. 33.

b An Expression oft used both afterwards in this Verse, and elsewhere, and in prophane Authors too, where there is but one Son. It is an Enallage of the Number, which is frequent in the *Hebrew*.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons *c*, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

c To wit, living when he died, his Son *Ahlai*, *v.* 31. dying before him: unless *Ahlai* was the Name of a Daughter.

35 And Sheshan gave his daughter to Jarha his Servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat * Zabad,

* Chap. 11. 41.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel *d* were, Mesha his first-born, which was the father of Ziph *e*: and the sons of Mareshah the father of Hebron *f*.

d To wit, of that *Caleb* mentioned *v.* 18. as appears by comparing that Verse with *v.* 25. And these are his Sons by another and his third Wife. See on *v.* 18. *e* The Name either of a Man: or of a Place, of which see *Jos.* 15. 24, 55. And then *Father* is to be understood here as *v.* 23, and 24. *f* Not the place so called, but a Man, as is evident because his Sons here follow.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur *g*.

g A Place in *Judah*, *Jos.* 15. 58. See on *v.* 23.

46 And Ephah Calebs Concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai *h*; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

h The Son of Gazez last mentioned: which is implied because he follows next after him in the Genealogy. Or, the Sons of *Moza*: whose name might be changed into *Jahdai* for some reason now unknown.

48 Maachah Calebs Concubine bare Sheber and Tirhanah.

49 She bare also Shaaph the father of Madmannah *i*, Shevah the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* * Achsah.

* Josh. 15. 17.

i This, and divers other following Names are the Names of Places in *Judah*, and *Father* is meant as *v.* 38, 24.

50 These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim.

51 Salma the father of Beth-lehem *k*, Hareph the father of Beth-gader *l*.

k To wit, in part: For *Boaz* descended from another *Salmon*, who was the Son of *Nasshan*, *v.* 11. *l* Called also *Pennel the father of Gedor*, chap. 4. 4.

52 And Shobal the father of Kirjath-jearim, had sons; || Or, Reaiah, chap. 4. 2. Haroeh *m*, *and* || half of the Manahethites.

m Which may signifie an Overseer, a Prophet, or Teacher, or Ruler; but here is a proper Name, as appears from *chap.* 4. 2. where he is called *Reaiah* with no great variation in the *Hebrew*.

|| Or, half of the Menahethites, Or, Hasmenonites. 53 And the families of Kirjath-jearim *n*; the Ithrite, and the Puhite, and the Shumathite, and the Mishraite: of them *o* came the Zareathite, and the Eshtaulite *p*.

n Or, *In Kirjath-jearim*, all which descended from *Shobal*, *v.* 51. *o* *i.e.* Of the Family of the *Mishraite*, last mentioned. *p* The Inhabitants of two places called *Zoreah* and *Eshtaol*, *Jos.* 15. 33.

|| Or, Atarites: or, grandmothers of the House of Joab. 54 The sons of Salma *q*; Bethlehem *r*, and the Netophathite, || Ataroth *s*, the house of Joab *t*, and half of the Manahethites *u*, the Zorites *x*.

q Of that *Salma* mentioned, *v.* 51. *r* *i.e.* The inhabitants of Bethlehem. *s* The name of a Person, or People. *t* The Progenitors of Joab's Family. *u* The other half being mentioned *v.* 52. * For, to wit, the Zorite.

55 And the families of the Scribes *y* which dwelt *z* at Jabez ||; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the * Kenites that came of Hemath † the father of the house of * Rechab.

* Judg. 1. 16. † Jer. 35.

y Either Civil, who were Publick Notaries, who wrote and signed Legal Instruments: Or Ecclesiastical. And these were either *Levites*, 2. or *Simeonites*, or rather *Kenites*, and are here mentioned not as if they were of the Tribe of *Judah*, but because they dwelt among them, and probably were allied to them by Marriages, and so in a manner incorporated with them. *z* Or, rather *dwelt*; Heb. Were *Dwellers*. For the other translation, *which dwelt*, may seem to insinuate that these were Descendants of *Judah*, which they were not; but this Translation onely signifies their Cohabitation with them, for which cause they are here named with them. || A Place in *Judah*, so named probably from that Famous *Father* of that Tribe, *chap.* 4. 9. † Who dwelt in *Judah*, *Judg.* 1. 11. Thus they are distinguish'd from the other Branch of the *Kenites*, who dwelt in the Tribe of *Manasseh*, *Judg.* 4. 11.

CHAP. III.

The Sons of David, 1——9. His Line to Zedekiah, 10——16. the Successors of Jeconia, 17——24.

NOw these were the sons of David, which were born unto him in Hebron: the first-born * Amnon, of Ahinoam the * Jezreelitess *a*: the second || Daniel, of Abigal the Carmelitess *b*:

* 2 Sam. 3. 2. || Josh. 15. 56.

a Of that *Jezreel* in *Judah*, *Jos.* 15. 56. not of that in *Manasseh*, *Jos.* 17. 16. *b* So called, because she was the Wife of *Nabal* who *lived*, dwelt in *Carmel*, 1 *Sam.* 25. 2. which was in *Judah*, *Jos.* 15. 55.

|| Or, Chileab. 2 Sam. 3. 3.

2 The third, Absalom the son of Maachah, the daughter of Talmai King of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by * Eglah his wife *c*.

* 2 Sam. 3. 5.

c Which Title belongs either to all the foregoing Women, or rather, as the singular numb. she weth, to *Eglah* onely, last mentioned: who possibly may be so called because she was his first, and therefore most proper, Wife, though her son was born after all the rest before-mentioned, and therefore both she and her Son are put in the sixth Place, the Wives being here named onely for the Sons sakes. See more on 2 *Sam.* 3. 5.

4 *These* six were born unto him in Hebron, and * there he reigned seven years and six months: and * in Jerusalem he reigned thirty and three years.

* 2 Sam. 2. 11. * 2 Sam. 5. 5.

5 * And these were born unto him in Jerusalem, || Shimea, and Shobab, and Nathan, and * Solomon, four, of || Bathshua the daughter of || Ammiel *e*:

* 2 Sam. 5. 14. 2 Sam. 12. 24. || Or, Shammua, 2 Sam. 11. 3. || Or, Bathsheba. 2 Sam. 11. 3.

d All *David*'s Children by her, as the Text positively affirms: and therefore *Solomon* is called her *onely Son*, *Prov.* 4. 3. because she loved him as if he had been so. *e* Called also *Eliam*, 2 *Sam.* 11. 3. See on 2 *Sam.* 11. 3.

6 Ibhar, also, and || Elishama, and Eliphelet *f*,

|| Or, Elishua, 2 Sam. 5. 15. || Or, Elida. 1 Chr. 14. 7.

f And he had two other sons called by the same Names, *v.* 8. but they were by differing Wives: and probably they were then distinguished by some additional Clause or Title, which is here omitted, because it was now needless for us to know it: Or, the two first were dead before the two second were born, and therefore the Names of the diseased were given to these to preserve their Memory.

7 And Nogah, and Nepheg, and Japhia,

|| Or, Elishua, 2 Sam. 5. 15. || Or, Beeliada, 1 Chr. 14. 7.

8 And Elishama, and || Eliada, and Eliphelet, nine *g*.

g *Obj.* There are but seven mentioned, 2 *Sam.* 5. 14, &c. *Ans.* 2 Sam. 5. Two of them are omitted there, because they died very early, or were Inglorious, or died without issue: And here we have *all the sons of David*, as it here follows *v.* 9. which Clause is not added 2 *Sam.* 5.

9 *These were* all the sons of David, besides the sons of the concubines, and * Tamar their sister.

* 2 Sam. 13. 1.

10 And Solomons son *was* * Rehoboam, || Abia his son, Asa his son, Jehoshaphat his son,

* 1 King. 11. 43. || Abijam, & 15. 6.

11 Joram his son, || Ahaziah his son, Joash his son,

|| Or, Uzziah, 1 King. 15. 1.

12 Amaziah his son, || Azariah his son, Jotham his son,

2 King. 15. 30.

13 Ahaz his son, Hezekiah his son, Manasseh his son,

2 King. 21. 17.

14 Amon his son, Josiah his son.

2 King. 23. 34.

15 And the sons of Josiah *were*, the first-born || Johanan, the second || Jehoiakim, the third || Zedekiah, the fourth Shallum *h*.

|| Or, Azariah, 2 Chr. 22. 6. || Or, Jehoahaz, 2 Chron. 36. 1.

h Of whom, at least under that Name, there is no mention in the History of the Reign of *Josiah*'s Sons, 2 *King.* 23, & 24. But in *Jerem.* 22. 11. there is mention of *Shallum the Son of Josiah King of Judah, which reigned instead of Josiah his Father*. Which most conceive to be the same who is otherwise called *Jehoahaz*, 2 *King.* 23. And this seems most probable, 1. From that Phrase, *he reigned instead of Josiah*; which implies that he immediately succeeded his Father; otherwise he would not have been said to have reigned instead of his Brother, as *Zedekiah* is said to reign instead of *Jehoiachim*, 2 *King.* 24. 17. because he was his next Successor. 2. From the Order of that Sermon or Discourse of *Jeremiah*, which was directed to *Zedekiah*, and his Servants, and People, as appears by *Jer.* 21. 1, 2, 11. and 22. 1, 2. whom he admonisheth by the Examples of the Kings his Predecessors, and of the Sentence of God concerning each of them, and that in order as they reigned; 1. Of *Shallum*, *v.* 11. &c. 2. Of *Jehoiakim*, *v.* 18, &c. 3. Of *Jechoniah*, &c. Therefore *Shallum* is the same with *Jehoahaz*, who was the first King after *Josiah*, 2 *King.* 23. 31. 3. From the nature of that Prophecy, *Jer.* 22. 11. 12. which best agrees to *Jehoahaz*, who was carried captive not so far as *Babylon*, but onely to *Egypt* a very near Countrey, whence the People hoped that he would speedily and easily return, or be re-established in his throne by the King of *Egypt*,

|| Or, Elishama, 2 Sam. 5. 16. || Or, Eliada. 1 Chr. 14. 7. || Or, Eliphalet, 1 Chr. 14. 7. || Or, Jehoiakim, 2 Chr. 36. 4. || Or, Zedekiah, 2 Chr. 36. 10. || Or, Mattaniah, 2 King. 24. 17.

in

in opposition to the King of *Babylon*. 4. Because *Jehoahaz* was one of *Josiah*'s younger Sons, as appears by comparing 2 *King.* 23. 31. 36. And this *Shallum* is here called his *fourth* Son.

16 And the sons of Jehojakim, ‖ Jeconiah his son, Zedekiah his son *i*.

Or, *Jehoiachin*, 2 King. 24. 6.

i Not his Natural Son, for he was his Uncle, 2 *Kings* 24. 17. but his Legal Son, or his Successor, upon whom the Son's Right was devolved by vertue of that Law, *Numb.* 27. 8, 9, 10. and therefore it is not strange if he have the Name of *Son* with it. See the Notes on *Luke* 3. Or this was another *Zedekiah*; because it is improbable and without Example, that one and the same Man should be twice mentioned in the same Genealogy as the Son of two several Parents.

Or, *Coniah*, Jer. 22. 24.

17 And the sons of Jeconiah; *Assir k*, † Salathiel his son *l*.

† Heb. *Shealtiel.*

* Mat. 1. 11.

k Or, *of Jechoniah the Captive*, or *Prisoner*: which is added to shew that he begat his Son when he was Captive in *Babylon*, as it is noted, *Mat.* 1. 12. whither he was carried Captive, 2 *King.* 24. 17. *Obj.* It is said of this *Jechonias*, Jer. 22. 30. *Write this Man childless*. *Answ.* So he is called, because he was an Unhappy Prince, and had no Son that succeeded him in the Throne, as the next Words explain it. See more on that Place. *l* Either his Legal, or his Natural Son: of which see the Notes on *Jer.* 22. 30. and *Mat.* 1. 12. and *Luke* 3. 27.

18 Malchiram also, and Pedajah *m*, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

m The Sentence seems to be short and imperfect, as is frequent in the *Hebrew* Language, and something is here understood, as, The Sons also of *Salathiel* were *Malchiram* and *Pedajah*, &c. as they gather from hence that the same *Zerubbabel* is called the *Son* of *Pedajah*, v. 19. and the *son* (i. e. the Grandson) of *Salathiel*, *Mat.* 1. 12. Or, *Malchiram* and the rest here named were the Sons of *Jeconiah*; and they are differing *Zerubbabels*, which are mentioned here v. 19. and *Mat.* 1. 12. and *Luk.* 3. 27. of which see the Notes on those places.

19 And the sons of Pedajah were, Zerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister *n*:

n i. e. Sister to the two last named Sons of *Zerubbabel*, to wit, by both Parents; and therefore named before the other five, v. 20. who were her Brethren by the Father, but not by the Mother.

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, Jushab-hesed, five *o*.

o Either of *Zerubbabel*: or of *Meshullam*, as is gathered from hence that the Sons of *Hananiah* (Brother to *Meshullam*, v. 19.) are named v. 21. and therefore those v. 20. are presumed to be the Sons of *Meshullam*. But that is no necessary Inference, for *Meshullam* possibly had no Sons, and therefore he passeth from him to *Hananiah*, v. 21.

21 And the sons of Hananiah, Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shekaniah *p*.

p. All these Men, both Parents and their Sons here blended together, are mentioned as the Sons of *Hananiah*, and Branches of the Royal Stock.

22 And the sons of Shechaniah; Shemajah: and the sons of Shemajah; * Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six *q*.

*Ezra 8.2.

q To wit, including the Father. But the *Hebrew* word, *Shishá*, which is rendred *six*, may be the proper Name of one of the Sons of *Shemajah*, who may be so called, because he was the sixth Son.

† Heb. *Hizkijahu.*

23 And the sons of Neariah *r*; Elioenai, and † Hezekiah, and Azrikam, three.

r Who alone is here mentioned, because his Elder Brethren probably died without Issue.

24 And the sons of Elioenai were, Hodajah, and Eliashib, and Pelajah, and Akkub, and Johanan, and Dalajah, and Anani, seven.

CHAP. IV.

The Posterity of Judah by Caleb the Son of Hur, 1——4. *By Ashur,* 5——8. *By Jabez: His Prayer,* 9——20. *The Posterity of Shelah,* 21——23. *The Posterity, and Cities of Simeon: Their Conquest of Gedor: And of the Amalekites in Mounts Seir,* 24——43.

THE sons *a* of Judah; * Pharez, Hezron, and ‖ Carmi, and Hur, and Shobal.

* Gen. 38. 29. & 46. 12.

a i. e. The Posterity: For onely *Pharez* was his immediate Son. But they are all mentioned here only to shew *Shobal*'s Descent from *Judah*, of whom he intended to speak more particularly.

‖ Or, *Chelubai*, Ch. 2. 9.

2 And ‖ Reajah *b* the son of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathite *c*.

Or, *Caleb*, Ch. 2. 18.

‖ Or, *Haroch*, Ch. 2. 52.

b Called *Haroch*, *ch.* 2. 52. of whom see there. *c* Or whom see on *ch.* 2. 53.

3 And these *were of* the father of Etam *d*; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi.

d Etam is the Name either of a Man, or of a Place: of which see below, v. 32. and 2 *Chron.* 11. 6. Whose Inhabitants descended from him. The Name of his Father is not here expressed.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the first-born of Ephratah *e*, the father of Beth-lehem *f*.

e Either they are other Sons besides those mentioned *ch.* 2. or there is some variation in their Names, which is most frequent among the *Hebrews*, as hath been oft proved. *f* This Title is here given to the Father, and *ch.* 2. 51. to *Salma*, his Son, who had it either with, or after his Father. See the Notes on *ch.* 2. 51, 52.

*Ch.2.24. 5 And * Ashur the father of Tekoa, had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan *g*.

g Understand here, *and Coz*, out of the beginning of the following Verse. The like Ellipses we have in the end of v. 13. and of *ch.* 7. v. 18.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.

9 And Jabez *h* was more honourable than his brethren *i*: and his mother called his name ‖ Jabez, saying, Because I bare him with sorrow.

‖ That is *forcerful.*

h One of the Fathers of the *Families* of *Aharhel* last mentioned. *i* For Courage, and especially for true and fervent Piety expressed in the following Petition.

10 And Jabez called on the God of Israel *k*, saying, † Oh that thou wouldest bless me indeed *l*, and enlarge my coast *m*, and that thine hand might be with me *n*, and that thou wouldest † keep *me* from evil *o*, that it may not grieve me *p*. And God granted him that which he requested.

† Heb. *O that thou wouldest bless me, &c.*

k When he was undertaking some great and dangerous Service. *l* I trust not to my own or Peoples Valour, but only to thy Blessing and Help. *m* Drive out these wicked and cursed *Canaanites*, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the Execution of thy Command. *n* To protect and strengthen me against my Adversaries. *o* Or, *work with* (for so the *Hebrew* Prefix *Mem* is sometimes used, as *Cant.* 1. 2. & 3. 9. *Isa.* 5. 7. 8.) *evil*, i. e. so restrain and govern it. *p* That it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his Name, which signifies *grief*, q. d. Lord, let me not have that Grief which my Name implies, and which my Sin deserves.

11 And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‖ Irnahash. These *are* the men of Rechah *q*.

‖ Or, *the City of Nahash.*

q From these are sprung the present Inhabitants of *Rechah*, a Town not elsewhere mentioned.

13 And the sons of Kenaz *r*; Othniel, and Seraiah: and the sons of Othniel; ‖ Hathath *s*.

‖ Or, *Hathath and Meonai.*

r The Son either of *Chelub*, v. 11. or of his Son *Eshton*, v. 12. and the Father of *Jephunneh*, and consequently *Caleb*'s Grandfather, v. 15. Whence *Caleb* is called a *Kenezite*, *Numb.* 32. 12. 1 Under-stand, *and Meonothai*, out of v. 14. See above on v. 7.

Who *was* a Meonothai, &c.

14 And Meonothai begat Ophrah: and Seraiah: begat Joab, the father * of the ‖ valley *t* of † Charashim, for they were Craftsmen.

* Neh. 11. 35.

‖ Or, *Inhabitants of the Valley.*

† This is *Craftsmen*, Or, *Ge-Charashim.*

t i. e. Of the Inhabitants of the Valley.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah; ‖ even Kenaz *u*.

u Another *Kenaz* differing from that *Kenaz*, v. 13. Or, his Name might be *Uknaz*.

16 And the sons of Jehaleleel *x*; Ziph, and Ziphah, Tiria, and Azareel.

x The Son of *Kenaz*, or *Uknaz* last mentioned.

17 And the sons of Ezra *y* were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

y The Son of *Azareel* last named. ? She, i. e. *Bithiah*, *bare* unto *Mered*, As may seem by comparing this with v. 18.

18 And his wife *a* ‖ Jehudijah *b* bare Jered the father of Gedor, and Heber the father of Zocho and Jekuthiel the father of Zanoah. And these *c are* the sons of Bithiah the daughter of Pharaoh *d*, which Mered took.

‖ Or, *the Jewess.*

a Either *Ezra*'s Wife, or rather, another Wife of *Mered*. *b* Or, *the Jewess*, so called to distinguish her from his *Egyptian* Wife here following. *c* To wit, *Miriam*, and the rest following, v. 17. *d* Either 1. of *Pharaoh* King of *Egypt*: For *Mered* might be a Person of great Estate and Quality: Or this might be only *Pharaoh*'s Illegitimate Daughter. Or, of some other *Egyptian* or *Israelite* called by that Name; which might easily happen upon divers occasions.

19 And the sons of his wife ‖ Hodiah *e*, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

‖ Or, *Jehudijah, mentioned before.*

e His third Wife.

20 And the sons of Shimon *f were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *g were* Zoheth, and Ben-zoheth.

f Another Son of the Father of *Keilah*, mentioned v. 19. *g* Son of *Tilon* last mentioned.

21 The sons of Shelah *h* * the son of Judah *were*, Er, the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea.

* Gen. 38.

h Having treated of the Posterity of *Judah* by *Pharez*, and by *Zare*, he now comes to his Progeny by *Shelah*, of whom see *Gen.* 38.

22 And Jokim, and the men of Chozeba, and Joash, and

and Saraph, who had the dominion in Moab *i*, and Jashubi-lehem. And, ‖ *these are* ancient things *k*.

‖ Or, But.

i Which they ruled in the name and for the use and service of the Kings of *Judah*, to whom *Moab* was Subject from *David*'s Time. Or, *who had Possessions in Moab*: or, *who married Wives in Moab*. *k* The Sense is either, 1. These Persons and things were in Ancient times; and therefore it is not strange if now they be so little known. But that might have been with equal Truth said of divers other parts of this Account. Or, rather, 2. But those Blessed times and Things are long since past and gone. Our Ancestors then had the Dominion over the Heathen, but their degenerate Posterity are now slaves to them in *Chaldea*, *Persia*, &c. where they are employed as Porters or Gardiners, or in other Servile Works.

23 These *were* ‖ the Potters, and those that dwelt amongst plants and Hedges: there they dwelt *m* with the King *n* for his work.

‖ Or, *Jeramel.*

l Or rather, these are: for he seems to oppose their present Servitude to their former Glory, and to shew their low and mean Spirits that had rather tarry among the Heathen to do their Drudgery, than return to *Jerusalem* to serve God and enjoy their Freedom. *m* Or, *tarried*, Or, now *dwelt*; when their Brethren are returned. *n* Of *Babylon* or *Persia*: Esteeming it a greater Honour and Happiness to serve that Earthly Monarch in the meanest Employments, than to serve the King of Kings in his Temple, and in his most Noble and Heavenly Work.

24 The sons of Simeon *o were* ‖ Nemuel, and Jammi, Jarib, Zerah, *and* Shaul:

‖ Or, *Jemuel.*

o These are here joyned with *Judah*, because their Possession was taken out of *Judah*'s Portion, *Jos.* 19. 1. This Account seems to differ from that, *Gen.* 46. both in the Number and Names of the Persons, which is not strange, considering how Customary it was amongst the *Hebrews* for one Person to have 2, or 3 Names given to him upon several occasions. And for *Obad*, *Gen.* 46. 10. he may be omitted here, because he left no Posterity or Family after him, as the rest did.

† Heb. *Jamin.*

25 Shallum his son *p*, Mibsam his son, Mishma his son.

p i. e. Son of *Saul* last mentioned.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons, and six daughters: but his brethren had not many children, neither did all their Family multiply, † like to the children of Judah *q*.

† Heb. *not like.*

q The Tribe of *Simeon* did not increase proportionably to the Tribe of *Judah* in which they dwelt; as appears by those two Catalogues, *Numb.* 1. 22. & 26. 14. Which is to be ascribed to Gods Curse upon them delivered by the Mouth of Holy *Jacob*, *Gen.* 49. and signified by *Moses* his neglect of them when he Blessed all the other Tribes.

* Josh. 19. 2.

28 And they dwelt at * Beersheba *r*, and Moladah, and Hazar-shual,

r This, and the following Cities are mentioned, *Jos.* 19. 2. &c. with no great Alterations.

‖ Or, *Eltolad.* Josh. 19. 4.

29 And at ‖ Bilhah, and at Ezem, and at ‖ Tolad,

‖ Or, *Bethul.* Josh. 19. 4.

30 And at Bethuel, and at Hormah, and at Ziklag,

‖ Or, *Hazar-susim.* Josh. 19. 5.

31 And at Beth-marcaboth, and ‖ Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David *c*.

‖ Or, *Bethsusah.* Josh. 19. 6.

c Either 1. of *David*'s Posterity; *i. e.* as long as the Kingdom of *Judah* lasted, or until the Captivity of *Babylon*. But this seems not to be true; for *Simeon* was gone into Captivity with the rest of the Ten Tribes long before that time. Or rather 2. of *David* himself. And this may seem to be added, because some of these Cities though given to *Simeon* by *Joshua*, yet through the Sloth or Cowardise of that Tribe, were not taken from the *Philistins*, until *David*'s time, who took some of them; and, the *Simeonites* having justly forfeited their Right to them by their neglect, gave them to his own Tribe. For it is evident concerning Ziklag, one of them, that it was in the *Philistins* Hands in *David*'s time, and by them given to him, and by him annexed to the Tribe of *Judah*, 1 *Sam.* 27. 6.

32 And their Villages were, ‖ Etam, and Ain, Rimmon, and Tochen, and Ashan, five Cities.

‖ Or, *Ether* Josh. 19. 7.

33 And all their Villages that *were* round about the same cities unto ‖ Baal. These *were* their habitations, and ‖ their genealogy.

‖ Or, *Bilhah.*

‖ Or, *Baalath-beer*, Josh. 19. 8.

34 And Meshobab, and Jamlech *d*, and Joshah, the son of Amaziah.

‖ Or, *they of Gedor.*

d These and the rest here following are particularly mentioned for their Valiant and Successful Atchievements related v. 39, &c.

35 And Joel, and Jehu the son of Josibiah, the son of Serajah, the son of Asiel.

36 And Elioenai, and Jaakobah, and Jeshohajah, and Asajah, and Adiel, and Jesimiel, and Benajah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedajah, the son of Shimri, the son of Shemajah.

38 These *e* † mentioned by *their* names, *were* princes in their families: and the house of their fathers † increased greatly *f*.

† Heb. *coming.*

† Heb. *they brake out, &c.*

e Named v. 34, 35, 36, 37. *f* Which forced them to seek for new and larger Habitations.

39 And they went to the entrance of Gedor *g*, *even* unto the east side of the valley *h*, to seek Pasture for their flocks.

g To that Country that belongs to *Gedor*, or borders upon it: either that *Gedor*, *Jos.* 15. 58. or that called *Gederah*, *Jos.* 15. 36. *h* Of which see on 1 *Sam.* 17. 1, 52.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham *i* had dwelt there of old *k*.

i i. e. The Posterity of that cursed *Ham*, either the *Arabians*: or the *Canaanites*, or *Philistins*, who descended from *Ham*, *Gen.* 10. 6. And accordingly these words contain a Reason, either 1. to prove that the land was good; because the *Arabians*, who being wholly given to Pasturage, used to find out the Choicest Grounds, had formerly pitched their Tents there. Or, 2. Why they went and possessed this place, because it was not in the Hands of their Brethren of *Judah*, but in the Possession of that People which they had Authority and Command to expel. *k i. e.* Had possessed it of old and hitherto. Or, *dwelt there before*; *i. e.* before they came and cast them out of their Possessions.

41 And these written by name, came in the days of Hezekiah king of Judah *l*, and smote their tents *m*, and the habitations that were found there, and destroyed them utterly unto this day *n*, and dwelt in their rooms: because *there was* pasture there for their flocks.

l But a little before their Captivity, which was in the sixth year of *Hezekiah*, 2 *Kings* 17. So their Joy in their new, and pleasant, and fruitful Possessions lasted but for a very little while. *m i. e.* The People dwelling in Tents: for so it seems these still did for the conveniency of Pasturage. *n i. e.* so as they could never after recover themselves.

† Heb. *the head of them, Dei.*

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir *o*, having † for their captains Pelatiah, and Neariah, and Rephajah, and Uzziel the sons of Ishi,

o Probably about the same time.

* See 1 Sam. 1. 20. 9.

43 And they smote * the rest of the Amalekites *p* that were escaped, and dwelt there unto this day *q*.

p Not destroyed by *Saul*, or *David*, or his Successors. *q* Either 1. until the Captivity of the Ten Tribes. But that happening so speedily after this time, this Expression may seem to be very improper and insignificant here. Or rather 2. until the *Babylonish* Captivity, or the time next after it, when these books were written. For although the main Body of that Tribe dwelling in *Canaan* were carried into Captivity, yet this small Remnant of them having removed their Dwellings, and being planted in Mount *Seir*, which lay Southward from *Judah*, might possibly be continued and preserved in those Parts, when their Brethren were gone into Captivity.

1. 8. & 30. 17. 2 Sam. 8. 12.

CHAP. V.

The Line of Reuben unto the Captivity: Their War against the Hagarites, 1——10. *The Chief Men and habitations of Gad,* 11——17. *the Number of the Reubenites, Gadites, and half the Tribe of Manasseh, that marched against the Hagarites, and overcame them,* 18——24. *they are all carried Captive into Assyria,* 25, 26.

NOw the sons of Reuben the first-born of Israel, (for he *was* the first-born *a*, but forasmuch as he * defiled his fathers bed, his birth-right *b* was given unto the sons of Joseph *c* the sons of Israel *d*: and the genealogy is not to be reckoned after the birth-right *e*.

* Gen. 35. 22. & 49. 4.

a These and the following words to v. 3. which are inclosed within a Parenthesis, seem to be inserted here as an Answer to a secret Objection, or as a Reason why *Reuben*'s Genealogy was not set down first, but *Judah*'s was put before it, which is double, the first follows immediately, the other is in the last clause of this Verse. *b. i. e.* The Right of the First-born, which, although it contain in it something of Dominion, *Gen.* 27. 1. 32. which *Joseph* had in his own person, *Gen.* 49. Yet principally consisted in having a double Portion, as appears from *Deut.* 21. 17. which *Joseph* enjoyed both in his Person and in his Posterity, which had 2 parts of twelve in *Canaan*. And it is *Joseph*'s Posterity which is here considered. *c Ephraim* and *Manasseh*, each having a distinct Portion. *d* This is added emphatically, because they were reputed and treated as if they had been the immediate Sons of *Jacob*: of which see *Gen.* 48. 5. *e* This is the second Reason, which sheweth both why *Reuben*'s Genealogy was not first mentioned; and if another Tribe was to be ranked before it, why that was *Judah*, and not *Joseph*, as it might seem most fit for the former Reason; because, saith he, the Order of their Genealogy was not to be ruled by the Birth-right, but by an higher Privilege, which was given to *Judah*, and which here follows.

* Gen. 49. 8, 10. Psal. 60. 7. & 108. 8. *Mic. 5. 2.

2 For * Judah *f* prevailed above his brethren *g*, and *b* of him *came* the * chief ‖ ruler *i*, but *k* the birth-right *was* Josephs.)

‖ Or, *Prince.*

f Not the Person (for so *Joseph* prevailed) but the Tribe of *Judah*. *g* Excelled the other Tribes in Number and Power, and especially in the following Priviledge. *b* Or, *for*, as the *Hebrew* vau is oft used: This being a Reason of the foregoing Assertion, or a Declaration wherein he did *prevail*. *i* The Government was by Gods Promise and Appointment to be seated chiefly and most durably in that Tribe, first in *David* and his Successors, and then in the Messiah, who *sprang out of Judah*, *Heb.* 7. 14. which was a far greater Priviledge than the Birth-right. Or, *as to the Ruler*, (*i. e.* as to the Point of Dominion) he was *more than he*, or *preferred before him*, *i. e.* before *Joseph*, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the *Hebrews*, as *Psal.* 87. 1. & 105. 19. *k* Or, *although*, as *vau* is oft used; so this prevents or removes an Objection against *Judah*'s Precedency taken from his Birth-right.

* Gen. 46. 9. Exod. 6. 14. Numb. 26. 5.

3 The sons, I *say*, of * Reuben the first-born of Israel were, Hanoch and Pallu, Ezron, and Carmi.

4 The sons of Joel *l*; Shemajah his Son, Gog his son, Shimei his son,

l Who was the Son either of *Carmi* last mentioned: or rather of *Hanoch Reuben*'s First-born, because he and his were successively Princes of this Tribe, as may be gathered from v. 6.

5 Micah his son, Reajah his son, Baal his son,

6 Beerah his son, whom ‖ Tilgath-pilneser king of Assyria, carried away *captive*: he was prince of the Reubenites.

‖ Or, *Tiglath-pileser* 2 King. 15. 29. & 16. 7.

7 And his brethren *m* by their families, (when the genealogy

genealogy of their generation was reckoned) *were* the chief *n* Jeiel, and Zechariah.

m i.e. The other Sons of *Reuben* and their Posterity. *n* Heb. *the head*, each was the Head of his Family.

8 And Bela the son of Azaz, the son of || Shema, the son of Joel, who *o* dwelt in * Aroer, even unto Nebo, and Baalmeon.

o To wit, the *Reubenites*, all these here before mentioned, as appears both by the following Verses, which relate to the whole Tribe; and by the Agreement of this Description of their Inheritance with that, *Jos.* 13. 15, 16.

9 And eastward he *p* inhabited unto the entring in of the wilderness from the river Euphrates *q*: because their cattel were multiplyed *r* in the land of Gilead.

p i.e. The Tribe of *Reuben*. *q* From *Jordan* and the Wilderness beyond it unto *Euphrates*. Or, *of the Wilderness*, which lies *towards* or reacheth *to the River Euphrates*, namely, the great Wilderness of *Kedemoth*, *Deut.* 2. 26. which was extended far and wide towards *Euphrates*: for that was the Eastern border of *Reuben's* Possession, and not *Euphrates*, to which their Habitation never reached. *r* Which forced them to enlarge their Habitation as far as they could Eastward towards *Euphrates*.

10 And in the days of Saul they made war *s* with the Hagarites *t*, who fell by their hand: and they dwelt in their tents *u* † throughout all the east-*land* of Gilead *x*.

s The *Galites* and *Manassites* joyning with them in the War, v. 18, 19. *t* The *Ishmeelites*, who dwelt in *Arabia* the Desert. *u* The *Israelites* took possession of their Lands and Tents or Houses. *x* Which lay Eastward from the Land of *Gilead*.

11 And the children of Gad, *who* dwelt over against them, in the land of * Bashan unto Salcah, *were as followeth*.

12 Joel the chief *y*, and Shapham the next, and Jaanai, and Shaphat in Bashan *z*.

y The Prince of the Tribe, or at least of his Family, when they were numbred, to wit, in the days of *Jotham*, v. 17. *z i.e.* Who dwelt in the City of *Bashan*. Others thus, Who abode in *Bashan* to defend the City and Country, when their Brethren went out to War against the *Hagarens*, v. 18.

13 And their brethren of the house of their fathers, *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *a are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz:

a These seven last named.

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers *b*.

b This *Ahi* was the Head or chief of the Houses or Families either 1. of those seven named, v. 13, or 2. of *Abdiel* and *Guni* last named, and of their Fathers.

16 And they *c* dwelt in Gilead *d* in Bashan *e* and in her † towns *f*, and in all the suburbs *g* of * Sharon *h*, upon † their borders *i*.

c i.e. The Children or Tribe of *Gad*. *d i.e.* In part of *Gilead*: for the *Reubenites* and *Manassites* dwelt in other parts of it, *Deut.* 3. 12, 13, 16. *e in the Land of Bashan*, as it is said v. 11. *Qu.* How come the *Gadites* to dwell in *Bashan*, when *all Bashan* is expressly said to be given to the half Tribe of *Manasseh*, *Deut.* 3. 13. & *Jos.* 13. 29, 30? *Ans. All Bashan* is put for the greatest Part of it by a Synecdoche, very frequent in Scripture and all Authors; and so the *Gadites* might possess a Part of it. And thus both *Bashan* and *Gilead* are used for parts of them, *Jos.* 17. 1. where it is said of *Machir* a *Manassite*, that *he had Gilead and Bashan*. And as it is unquestionably true that *Gilead* is taken sometimes more largely for all the Land of the *Israelites* beyond *Jordan*, sometimes more strictly for that part of it which Borders upon Mount *Gilead*; of which see my notes on *Jos.* 17. 1. The like may be presumed concerning *Bashan*; and so in its strictest sense it might be all given to the *Manassites*, and yet in its largest Sence might comprehend a Part of the Land belonging to the *Gadites*. *f i.e.* In some of her Cities and Towns. *g i.e.* In its Fields and Pasture-grounds, 1 *Chron.* 27. 29. *h* Not that within *Jordan*, *Isa.* 35. 2. but another without *Jordan*. *i.* To wit, of *Gilead* and *Bashan*. For *Gilead*, properly so called, or the greatest part of it, belonged to the *Reubenites*; and *Bashan*, or the greatest part of it, to the *Manassites*; and so the *Gadites* (whose Habitation was between the *Reubenites* and *Manassites*) had those Parts of both their Countries which were towards their Borders. Or, *unto their Borders*, *i. e.* as far as the Suburbs or Fields of *Sharon*, which were last mentioned, were extended.

17 All these were reckoned by Genealogies in the days of * Jotham king of Judah *k*, and in the days of * Jeroboam *l* King of Israel.

k Who reigning long, partly in his Fathers days, and partly by himself, 2 *Kings* 15. And being at leasure as to Wars or Troubles, thought this a fit Season to examine the state of his People. *l* Either the second of that name, of whom see 2 *Kings* 13. 13, 14. Or rather the first *Jeroboam*; partly because he is called simply *Jeroboam*, without any Addition; which shews that he speaks of the most famous of the two: and partly because this Work of taking an Account of the People doth far better agree to the Times of *Jeroboam* the First, when the Kingdom of *Israel* was first erected and established, and broken off from that of *Judah*, when it was necessary for *Jeroboam*, to know his own Strength and the Numbers of his People, than to the Times of *Jeroboam* the second, when the Kingdom of *Israel* was broken, and near to its Ruine.

18 The sons of Reuben, and the Gadite, and half the tribe of Manasseh, † of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with * Jetur, and Nephish, and Nodab *m*.

m i.e. With the Posterity of *Jesur*, &c. who were *Ismeelites*, appears from *Gen.* 25. 15.

20 And they were helped against them *n*, and the Hagarites were delivered into their hand, and all that *were* with them *o*: for they cryed to God in the battel, and he was intreated of them, because they put their trust in him.

n To wit, By God, v. 22. who gave them extraordinary Courage and Success. *o* Their Friends and Allies in this War.

21 And they † took away their cattel, of their camels fifty thousand *p*, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand *q*.

p For Camels were very numerous in *Arabia*, being used in War and for Burdens, &c. and being very patient of thirst, and therefore most fit for those hot and dry Countries. *q* Whom they took Prisoners, and either used as Slaves, or sold them for such.

22 For there fell down many slain, because the war *was* of God *r*. And they *s* dwelt in their steads until the captivity *t*.

r God put them upon it, and mightily assisted them in it. *s i.e.* That Party of these Tribes which went out to this War being 44760 men; or part of them by the consent of the rest. *t* Of which, 2 *Kings* 15. 29. and 17. 6.

23 And the children of the half-tribe of Manasseh *u*, dwelt in the land *x*: they increased from Bashan, unto Baal-hermon, and Senir, and unto mount Hermon.

u Having discoursed of the *Reubenites*, v. 3, &c. and next of the *Gadites*, v. 11, &c. he now comes to the *Manassites*. *x i.e.* In their Land, to wit, in the Northern part of the land beyond *Jordan*.

24 And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the house of their fathers.

25 And they transgressed against the God of their fathers, and went a * whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit *y* of * Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenite, and the Gadite, and the half tribe of Manasseh) and brought them unto * Halah, and Habor, and Hara, and to the river Gozan *z*, unto this day.

y He so governed his Counsels and Affections, that he should bring his Forces against this People rather than others. *z* Of which places see, 2 *King.* 15. & 17.

CHAP. VI.

The Sons of Levi: the Line of the High Priests from Aaron to the Captivity, 1—15. *The Families of Gershom, Merari, and Kohath*, 16—48. *The Office of Aaron and his Line unto Abimaaz*, 49—53. *The Cities of the Priests and Levites*, 54——81.

1 THE sons of Levi; * || Gershom, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar *a*, and Hebron, and Uzziel.

a Called also *Amminadab*, v. 22. compare *Exod* 6. 21.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; * Nadab and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, and Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi *b*,

b In whose days it is supposed that the High-Priesthood was translated from *Eleazar's* Family to *Ithamar's*, for some Cause now unknown, in whose Line it continued for some Successions.

6 And Uzzi begat Zerahiah, and Zerahiah begat Merajoth,

7 Merajoth begat Amariah, and Amariah begat Ahitub,

8 And * Ahitub begat Zadok, and * Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (* he *it is* that executed the priests office *c* † in the * temple that Solomon built *d* in Jerusalem.)

c So did all the rest, but it is implied that he did it worthily, he filled his place, and valiantly discharged his Office in *Uzziah's* time; of which see 2 *Chron.* 26. 17, &c. Or this, *he*, may relate to *Johanan*, otherwise called *Jehojadah*, who is so highly commended for the good Service which he did to the House of God and of the King: of whom see 2 *Kings* 11. *d* In *Solomon's* Temple; so called to distinguish it from the second Temple which was built or in building when these Books were written.

11 And * Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat * Serajah *e*, and Serajah begat Jehozadak,

e Who was slain by *Nebuchadnezzar* at *Riblah*, 2 *Kings* 25. 18, 21.

15 And Jehozadak went *into captivity*, * when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi; * || Gershom, Kohath, and Merari *f*.

f This he repeats, as the Foundation of the following Genealogy of those *Levites* who were not Priests.

17 And these *be* the names of the sons of Gershon; Libni, and Shimei.

18 And the sons of Kohath *were* Amram, and Izkar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers *g*.

g Who are distinguished and named from their Fathers. And the following Catalogue is thought to contain the successive Heads or Chiefs of their several Families until the Times of *David*, by whom they were distributed into several Ranks or Courses.

20 Of Gershom; Libni his son, Jahath his son, * Zimmah his son *h*.

h i.e. His Grandson, by his Son *Shimei*, as appears from v. 42. 43. the Names of *Father* and *Son* being oft used in Scripture of more remote Progenitors or Successors.

21 || Joah his son, || Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath; || Amminadab his son, Korah *i*, his son, Assir his son.

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, || Uriel *i* his son, || Uzziah his son, and || Shaul his son.

i Called also *Zephaniah*, v. 36. where also *Uzziah* here following is called *Azariah*.

25 And the sons of Elkanah *k*; * Amasai, and Ahimoth.

k The Son of that *Korah* mentioned above, v. 22. as is manifest by v. 35, 36, 37. and by *Exod.* 6. 23, 24.

26 As for Elkanah *l*: the sons of Elkanah; || Zophai his son, and Nahath *m* his son,

l This was another *Elkanah* Son or Grandson of the former *Elkanah*, and either the Son or Brother of *Abimpth* last mentioned, or of *Amasai*. *m* Called also *Toah*, v. 34. and *Tohu*, 1 *Sam.* 1. 1.

27 * Eliab his son, Jeroham his son, Elkanah *n* his son.

n The Father of the Prophet *Samuel*, 1 *Sam.* 1. 1. who therefore follows here.

28 And the sons of Samuel; the first-born, || Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *o are they* whom David set over the † service *p* of song in the house of the LORD, after that the * ark had rest *q*.

o Whose Names here follow. *p* Heb. *the Hands*. *Hand* put for *Ministery* or *Service*, which is commonly Performed by the Hand. Thus God is frequently said to speak or command things *by the Hand* (*i. e.* the Ministery) of *Moses*. Compare 2 *Chron.* 29. 27. *q* Which was in *David's* Time, 2 *Sam.* 6. 17.

32 And they ministred before the dwelling-place of the tabernacle *r* of the congregation, with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order *s*.

r Or, *the Tabernacle of the Tent*, as the same *Hebrew* words are translated, *Exod.* 39. 32. & 40. 2, 6. *s* Which *David* had appointed by the Spirit, as it follows in this Book.

33 And these *t are* they that † waited with their children: of the sons of the Kohathite; Heman a singer, the son of Joel, the son of Shemuel *u*,

t To wit, *Heman* here mentioned; and *Asaph*, v. 39. and *Ethan*, v. 44. *u* Or, *Samuel* the Prophet.

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of || Toah,

35 The son of || Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of || Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of * Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother *x* Asaph (who stood on his right hand) *even* Asaph the son of Berechiah, the son of Shimea,

x Asaph is here called *Heman's Brother*, both by birth being of the same Tribe and Father, *Levi*; and by his Office and Employment, which was the same with his.

40 The son of Michael, the son of Baasiah, the son of Melchiah,

41 The son of Ethni, the son of Zerah, the son of Adajah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari, *stood* on the left hand: Ethan *y* the son of || Kishi, the son of Abdi, || Or, *Kushaiah*, Ch. the son of Malluch,

y Called also *Jeduthun*, 1 *Chron.* 9. 16. 2 *Chron.* 35. 15. and in the Titles of divers Psalms.

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *z* were appointed unto all manner of service of the tabernacle of the house of God.

z Such of them as had no skill in Singing were otherwise employed.

49 But *a* Aaron and his sons offered * upon the altar of the burnt-offering, and * on the altar of incense, *and* * *were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

a Having mentioned the Work and Employment of the High Priests, he briefly rehearseth the Names of the Persons who successively performed it.

50 And these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Merajoth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathite: for theirs was the lot *b*.

b Or, *this Lot* or Portion which here follows. Or, *the* first *Lot* as appears by the sequel.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the Sons of Aaaron they gave the cities *c* of Judah, *namely*, Hebron *the city* of refuge, and Libna with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

c Or, *out of the Cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

58 And || Hilen with her suburbs, Debir with her suburbs, || Or, *Holon*, Josh. 21. 15.

59 And || Ashan with her suburbs, and Beth-shemesh with her suburbs. || Or, *Ain*,

60 And out of the tribe of Benjamin, Geba with her suburbs, and || Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families, *were* thirteen cities *d*. || Or, *Almon*, Josh. 21. 18.

d Whereof 11 are here numbred, and two more added to them, *Jos.* 21. 13.

61 And unto the sons of Kohath, *which were* left *e* of the family of that tribe, *were cities given* out of the half tribe, *namely*, out of the half *tribe* of Manasseh, * by lot, * Josh. 21. ten cities *f*.

e Over and above the Priests who were of the same Family of *Kohath* and Tribe of *Levi*: *f* Or, *by lot*. (with a full Point, for there the Sense ends.) All their Cities were *ten Cities*, as it is expressly said, *Jos.* 21. 26. Those words, *All their Cities were*, are to be understood out of the former Verse; which is not unusual in the Holy Scripture. And so this sacred Writer explains himself, v. 66, &c. where eight of these Cities are named, whereof only two are taken out of this half Tribe of *Manasseh*, v. 70. the other two being named, *Jos.* 21. 21, &c. where these things are more plainly and fully declared.

62 And to the sons of Gershom *g* throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

g Understand here, *cities were given*, which is also understood, v. 61, and expressed, v. 64.

63 Unto the sons of Merari *were given* by lot throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, * twelve cities.

64 And the children of Israel gave to the Levites *h* these cities *i* with their suburbs.

h i.e. To the Tribe of *Levi*, consisting of Priests and other *Levites*. *i* Which are numbred or named in this Chapter.

65 And they gave *k* by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* names.

‖ To wit, of those *Levites* of the Family of *Kohath* who were Priests, as appears both by *v.* 57, &c. where the Cities given to the *Aaronites* are said to be taken out of the Tribes here named, even out of *Judah*, (under which *Simeon* is comprehended, because his Lot lay within that of *Judah*) and *Benjamin*; and by the next Verse where the other *Kohathites* who were not Priests are called, *the Residue of the Families of the Sons of Kohath*, by way of distinction from those of them to whom this *v.* 65. relates. *l* Which are expressed by their Names above, *v.* 57, &c.

66 And *the residue* of the families of the sons of Kohath, had cities of their coasts *m* out of the tribe of Ephraim.

m Or, *of their borders, i. e.* of their Country contained within its Borders, as that word is oft used, as hath been noted before.

* Josh. 21. 21. 67 * And they *n* gave unto them *o of* the cities of refuge *p*, Shechem in mount Ephraim with her suburbs: *they gave* also Gezer with her suburbs,

n Either the *Ephraimites*: or rather the Children of *Israel*, as it is expressed *v.* 64. who gave part out of *Ephraim*, and part out of the half-tribe of *Manasseh*, as it here follows. But the *Ephraimites* could not give away any Cities belonging to the *Manassites*, *i. e.* To the residue of the *Kohathites* last mentioned. *p* Or, *the cities* (*i. e.* the City: the plural number used of one; of which frequent Examples have been given before, see *ch.* 7. 3, 12, 14.) *of refuge*. Or, *cities*, (the construct form being put for the absolute, of which there wants not Examples in the Hebrew Language) *the City of refuge*. As to the Names of these Cities, divers of them are differing from those Names which were given to them, *Jos.* 21. 15. Nor is it at all strange that the Names of Places should be changed in so many hundreds of years as were between *Joshua* and this time. And to the Cities themselves, this is further to be observed, that they are dispersed among all the Tribes, partly that *Jacob*'s Prophecy might be fulfilled concerning the scattering of *Levi*, *Gen.* 49. 7. and partly that every Tribe might have Teachers among them by whom they might be directed in, and quickned to the observation of God's Laws, upon which their safety and happiness wholly depended.

* See Josh. 21. 22, ad 35. where many of these Cities have other names. 68 And * Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Ajalon with her suburbs, and Gath-rimmon with her suburbs.

70 And out of the half-tribe of Manasseh, Aner with her suburbs, and Bileam with her Suburbs, for the family of the remnant of the Sons of Kohath.

71 Unto the Sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her Suburbs.

72 And out of the tribe of Issachar, Kadesh with her suburbs, Daberath with her Suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs.

74 And out of the tribe of Asher, Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs.

76 And out of the tribe of Naphthali, Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari, *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

78 And on the other side Jordan by Jericho, on the east-side of Jordan *were given* them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs.

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

The Sons of Issachar, 1——5. *of Benjamin,* 6——12. *of Naphtali,* 13. *of Manasseh,* 14——19. *of Ephraim: Their Calamity: and Habitations,* 20——29. *Of Asher,* 30——40.

* Gen. 46. 13. Numb. 26. 23. NOw the sons of Issachar *were*, * Tola, and ‖ Puah, Jashub *a*, and Shimron, four. ‖ Or, *Phuvah. Job.*

a called by way of contradiction, *Job, Gen.* 46. 13.

* 2 Sam. 24. 1, 2. 2 And the sons of Tola; Uzzi, and Rephajah, and Jeriel, and Jahmai, Jibsam, and Shemuel, heads of their fathers house, *to wit*, of Tola: *they were* valiant men of might in their generations, * whose number *was* in the days of David *b*, two and twenty thousand and six hundred.

b When he numbred the People, 2 *Sam.* 24. 1, &c.

3 And the sons *c* of Uzzi, Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five *d*: all of them chief men.

c For, *the son*, for the names but one Son. *d* Including their Father *Izrahiah*.

4 And with them by their generations, after the house of their fathers, were bands of souldiers for war, six and thirty thousand *men e*: for they had many Wives and sons.

e To wit, of the Posterity of *Uzzi*, as the other 22600, *v.* 2. were the Posterity of *Tolah*.

5 And their brethren among all the families of Issachar, *were* men of might, reckoned in all by their genealogies four score and seven thousand.

6 The sons of * Benjamin; Bela, and Becher, and Jediael, three *f*. * Gen. 46. 21.

f They were Ten, *Gen.* 46. 21. and five of them are named, *ch.* 8. 1. but here only three are mentioned, either because these were most Eminent for Courage or Fruitfulness; or because the other Families were now extinct.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers *g*, mighty men of valour, and were reckoned by their genealogies, twenty and two thousand and thirty and four.

g Each of them Head, or Chief, or Commander of that House or Family from which he was descended, or to which he belonged. For it may seem by comparing this with *ch.* 8. 3, &c. that these were not the immediate sons of *Belah*, but his Grandchildren descended each from a several Father; and their Fathers are here omitted, peradventure because they were obscure persons, as their Sons are mentioned for their Eminency.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael, Bilhan: and the sons of Bilhan, Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *souldiers* fit to go out for war *and* battel.

12 Shuppim also and Huppim *h*, the children of ‖ Ir, *and* Hushim, the sons of ‖ Aher *i*. ‖ Or, *Iri, ver.* 7.

h Called *Muppim* and *Huppim*, Gen. 46. 21. also *Hupham* and *Shupham*, *Numb.* 26. 39. *i* But divers take the Hebrew word *aher* for a Common, not Proper Name, and render the words thus, *another son*, or *the son of another* Family or Tribe, to wit, of *Dan*, as may be gathered, 1. from *Gen.* 46. 23. where *Hushim* is mentioned as the only Son of *Dan*, where also the word *sons* is used of that one Man, as it is here. 2. From the Clause of the next Verse, *the sons of Bilhah*, who was Mother both to *Dan* and *Naphtali*. 3. Because otherwise the Genealogy of *Dan* is quite left out. 4. From the word *another*, which is used in the Hebrew Writers to design an Abominable thing which the Writer disdained to mention; whence they call a Swine, which to them was a very unclean and loathsome Creature, *another thing*. And it must be remembred that the Tribe of *Dan* had made themselves and their Memory Infamous and Detestable by that gross Idolatry, which began first and continued longest in that Tribe, *Judg.* 18. For which reason many Interpreters conceive this Tribe is omitted in the numbring of the sealed Persons, *Rev.* 7. ‖ Or, *Ahi, ver.* 7.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and * Shallum, the sons *k* of Bilhah. * Gen. 46. 24. Mat. 1. 2. Luk. 3. 36.

k i. e. The Grandchildren: for *Bilhah* was *Jacob*'s Concubine, and Mother both to *Naphtali*, the Father of these last named Persons, and to *Dan*. See on *v.* 12.

14 The sons *l* of Manasseh; Asriel, whom she bare *m*, (but his concubine the Aramitess bare Machir the father of Gilead *n*.

l i. e. Grandchildren, as *v.* 13. For both *Asriel* and *Zelophehad* were the Grandchildren of *Machir* Son of *Manasseh*, *Numb.* 26. 29, &c. and 27. 1. *m* To wit, his Wife, as may be thought, because his *Concubine* is here oppos'd to her. Or, *whom he got*; for the Hebrew Word *yalad* is sometimes used of Mens begetting, as *Gen.* 5. 18, &c. Compare *Psal.* 2. 7. But these and the following words may be otherwise rendred according to the Hebrew Text, *whom his Concubine the Aramitess bare*, who *bare* him (which Ellipses are very frequent in the Hebrew) for *meetly, of*, or *by Machir*: So this was a differing *Asriel* from him named *Numb.* 26. 31. for that was *Gilead*'s Son, and this his Brother. *n* A Person so called, as is manifest from *v.* 17. and *Numb.* 26. 29.

15 And Machir took to wife *the Sister o* of Huppim, and Shuppim, whose sisters name *was* Maacah) and the name of the second *p was* Zelophehad: and Zelophehad had daughters *q*.

o Which Word is here fitly understood out of the following Clause, where it is expressed, and she is called *Maacah*, who also is called *the wife of Machir*, *v.* 16. *p* Of the second Son or Grandson of *Machir*; for so *Zelophehad* was, *Numb.* 26. 29, &c. Or, *Zelophehad* is here called *the second*, because he was the younger Brother of *Asriel*, who was the eldest son of *Hepher*, the Son of *Gilead*, the Son of *Machir*. *q i. e.* Onely Daughters, and no Sons.

16 And Maacah the wife of Machir bare a son, and she called his name Peresh, and the name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.

17 And the sons of Ulam, * Bedan. These *r were* the sons of Gilead, the son of Machir, the son of Manasseh. * 1 Sam. 12. 11.

r To wit, *Asriel* and *Zelophehad*, named, *v.* 14, 15. the Relative being here referred to the remoter Antecedent; as is frequent in the Hebrew.

18 And his sister *s* Hammoleketh bare Ishod, and Abiezer, and Mahalah *t*.

s i. e. Gilead's Sister. *t* Understand, *and Shemida*, out of the next Verse.

19 And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim; Shuthelah, and Bered his son *u*, and Tahath his son, and Eladah his son, and Tahath his son,

u Either, 1. the Son of *Shuthelah*; and so *Tahath the son of Bered*; and so the rest, which make up seven succeeding Generations. Or, 2. the son of *Ephraim*, and so *Tahath is the son* not of *Bered*, but of *Ephraim*, and so forward. And thus all these were Brethren, and Sons or Grandchildren of *Ephraim* living together at one time with their Father. *Ishi*, and two called *Tahath*. *Arnin*. That might easily happen; either because the first *Shuthelah* and *Tahath* were dead before the other two of those Names were born: or because two of them were *Ephraim*'s Sons, and two of them his Grandchildren called after their Uncles Names. For this is certain, the Name of *Sons* is promiscuously used concerning immediate Children, and Grandchildren, and Great Grandchildren.

21 And Zabad his son, and Shutelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land, slew *x*, because they came down to take away their cattel.

x This History is not recorded elsewhere in Scripture, but it is in the ancient Hebrew Writers, though mixed with many fables. The *Philistins* (one of whose Cities this *Gath* was) and the *Egyptians* were next Neighbours; and in those Ancient Times it was usual for such to make Inroads one into anothers Country, and to carry thence what Prey they could take; as we find both in Scripture and in profane Writers. And as the *Philistins* had probably made such Inroads formerly into *Egypt*, and particularly into the Land of *Goshen*, which was the utmost part of *Egypt* bordering upon the *Philistins* Land; so the *Israelites* might requite them in the like kind: and particularly the Children of *Ephraim*, either presuming upon their Numbers and Strength; or having possibly received the greatest Injury from the *Philistins* in their last invasion, might make an Attempt upon the *Philistins* to their own great loss; as is here related. And this seems to have happened a little before the *Egyptian* Persecution, and before the Reign of that *new King* mentioned, *Exod.* 1. 8. The *Philistins* are here called *the men of Gath*, either because they were subject to the King of *Gath*, as afterwards that People were; or because they lived about *Gath*. And this Clause, *that were born in that land*, may be added emphatically, as the Motive which made them more resolute and furious in their Fight with the *Ephraimites*, because they fought in, and for their own Land, wherein all their Wealth and Concerns lay, and against those that unjustly endeavoured to turn them out of their Native Country.

22 And Ephraim their father *y* mourned many days, and his brethren *z* came to comfort him.

y Either, 1. That *Ephraim* of whom he speaks, *v.* 20. whose Sons are here named. But that to many seems hard, especially if these several *Sons* named, *v.* 20, 21. be understood successively so as each Man be the son of him who is named next and immediately before him, which seems most probable; for so here are Seven successive Generations of *Ephraim*, which it is not likely that *Ephraim* lived to see; for then he must have been near 200 years old. Although it is not necessary that the Persons here said to be slain, should be that Generation which was last mentioned; but the Particle *whom* may belong to the other Sons of *Ephraim* of the fourth, or fifth, or sixth Generation. Nor is the word, *whom*, in the Hebrew Text, which runs thus, *and the men of Gath——slew them*, *i. e.* the Sons of *Ephraim* in the general, as they are expressed in the beginning of *v.* 20. without respect to this or that particular Generation. And the relative Particle, *them*, may be referred not unto the Persons last named, but unto some of the other and more remote Persons: this being a common Observation of Hebricians, that the Relative oft belongs to the remoter Antecedent. Or, 2. *Zabad* the Father of the three Persons and Families last named, who might possibly have two Names, and be called both *Zabad* and *Ephraim*. Or rather the Name of *Ephraim* may be put patronymically (as the Learned speak) for the Son and Successor of *Ephraim*; who being now in *Ephraim*'s stead, the Head of the Tribe, as old *Ephraim* was in his time, might well be called by the same name. Thus *Isaac* is put for his Son *Jacob* or *Israel*, *Amos* 7. 9. and *Moses* for the Sons of *Moses*, *Psal.* 90. Title, and *David* for his Son *Rehoboam*, 1 *King.* 12. 16. and for Christ, *Jer.* 30. 9. *Ezek.* 34. 23. and (as many think) *Abraham* for *Jacob*, *Abraham*'s Grandchild, *Acts* 7. 16. And these words, *their Father*, seem to be added by way of distinction, to shew that he meant not this of the old *Ephraim*, but of another, who was Father to the three Persons said to be slain, *v.* 21. For if he had understood this of the first *Ephraim*, having called these *the Sons of Ephraim*, it might seem superfluous and tautological to tell us that *Ephraim* was *their father*. *z i. e.* His Kinsman, as that Word is frequently used.

23 And when he went into his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *a was* Sherah, who built *b* Beth-horon the nether, and the upper, and Uzzen-sherah.)

a i. e. His Grandchild, or Great Grandchild; for such are oft called *Sons* or *Daughters* in Scripture. *b i. e.* Rebuilt or repaired, which possibly she did in *Joshua*'s time. And this Work may be ascribed to her, because these Works were done either by her design or contrivance; or by her Instigation and Influence upon her Husband and Brethren who did it.

25 And Rephah *was* his son, also Rezeph, and Telah his son, and Tahan his son.

26 Laadan his son, Ammihud his son, Elishama *c* his son,

c The Head of the Tribe of *Ephraim* in the Wilderness, *Num.* 1. 10. ‖ Or, *Nun, Num.* 13. 8.

27 ‖ Non his son, Jehoshuah his son.

28 And their possessions *d* and habitations *were* Bethel *e*, and the † towns thereof, and east-ward * Naaran, and west-ward Gezer, with the † towns thereof; Shechem also and the towns thereof, unto ‖ Gaza *f* and the † towns thereof. † Heb. *daughters.* * Josh. 16. 7. † Heb. *daughters.*

d i. e. The Portion allotted to the Tribe of *Ephraim*. *e* Which *daughters*, stood in the Border of *Benjamin*, but belonged to *Ephraim*. *f* Not that ‖ Or, *Azzah* of the *Philistins*, which belonged to another Tribe, and was remote *Azzah*. from *Ephraim*, but another of the same Name. Or rather *Ad-azzah*, as it is in the Margent of our Bible; the Particle, *ad*, here rendred *unto*, being a part of the Name; for why should *unto* be put to this Town, which is not put to any of the other?

29 And by the borders of the children of * Manasseh, Beth-shean and her towns, Tannach and her towns, * Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph *g*, the son of Israel. * Josh. 17. 7. † Josh. 17. 11.

g i. e. Of *Ephraim*, *Joseph*'s Eldest Son, who is sometimes called *Joseph*, as hath been noted before.

30 * The sons of Asher: Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their sister. * Gen. 46. 17.

31 And the sons of Beriah; Heber, and Malchiel who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sons of Japhlet, Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer ‖; Ahi, and Rohgah, Jehubbah, and Aram. ‖ Or, *Shomer, ver.* 32.

35 And the sons of his brother *h*, Helem, Zophah, and Imnah, and Shelesh, and Amal.

h Brother either of *Shamer* the eldest, namely *Hotham*: or of *Aram* last mentioned.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah:

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether ‖; Jephunneh, and Pispah, and Arah. ‖ Or, *Ithran, ver.* 37.

39 And the sons of Ulla *i*; Arah, and Haniel, and Reziah.

i Another Son of *Jether*, as may be gathered by the course of the Genealogy, though he be not expressed with his Brethren, *v.* 38. See the like defect *v.* 18. and 34.

40 All these *were* the children of Asher, heads of *their* fathers house, choice *and* mighty *men* of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war, *and* to battel, *was* twenty and six thousand men.

CHAP. VIII.

The Sons and Chief Men of Benjamin, 1——34. *The Stock of Saul and Jonathan,* 35——40.

* Gen. 46. 21. Numb. 26. 38. NOw Benjamin *a* begat * Bela *b* his first-born, Ashbel the second, and Aharah the third,

a He had spoken something of this Tribe before, *ch.* 7. 6. but now he treats of it again, and that more fully and exactly; partly for *Saul*'s sake, who was of this Tribe; and partly, because this Tribe adhered to *David* and the Kingdom of *Judah*, and went with *Judah* into *Babylon*; and now were returned from thence in greater Numbers than the other Tribes, except *Judah*. *b* So called by *Moses*: but the Names of the rest vary from those in *Moses*: either because the same Person had two several Names, as hath been often noted: or because these were not the immediate Sons of *Benjamin*, but his Grandchildren here mentioned in their Parents stead, possibly because they were more eminent than their Parents.

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela, *were* ‖ Addar, and Gera, and Abihud, ‖ Or, *Ard. Gen.* 46. 21.

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ‖ Shephuphan, and Huram. ‖ Or, *Shupham, Num.* 26. 39.

6 And these *c are* the sons of Ehud: these are the heads of the fathers of the Inhabitants of Geba *d*, and they removed them *e* to * Manahath: * Ch. 2. 52

c Either those three last mentioned; or rather these following, *v.* 7. because he here speaks of them who were *removed*, and they are said to be *removed*, *v.* 7. He describes the Sons of *Benjamin* by the Places of their Habitation, without an exact Account of their Parents; because their Genealogies were broken by that almost total Extirpation of this Tribe, *Judg.* 20. *e* Either their Fathers, or their Heads and Superiours removed them: or they removed themselves; either because they were too numerous for that place: or because they desired to change their Habitation, and hoped it would be for the better, and judged *Manahath* a more convenient Place.

7 And Naaman, and Ahiah, and Gera, he *f* removed them, and begat Uzza, and Ahihud *g*.

f Either, 1. Their Father: Or, 2. *Gera* last mentioned, who, it seems, was the Chief Counsellor or Promoter of this Work. *g* When he was seated in *Manahath*.

8 And Shaharaim begat *children* in the country of Moab *h*, after he *i* had sent them away. Hushim and Baara *were* his wives *k*.

h Whither he had removed himself either at the same time when *Elimelech* did, *Ruth* 1. 1. &c. or upon the same or like occasion. *i Ehud* or *Gera* last mentioned. *k* Others joyn these Words with the former, and render the place thus, *after he had sent them* (to wit, his Sons) *away*, with *Hushim and Baara his wives*, i. e. as he also sent his Wives away from

from him. Which may be here mentioned as a Brand upon him, to shew that he was without natural Affection to his Wives and Children. And it seems the more probable that he divorced them, because we find him married to another Wife, *v.* 9.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachiah, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod *l* with the towns thereof.

l Of which see *Ezr.* 2. 33. *Nehem.* 7. 37. and 11. 35.

13 Beriah also and Shema, who *were* heads of the fathers of the inhabitants of Ajalon *m*, who drove away the inhabitants of Gath *n*.

m A Place formerly belonging to the Tribe of *Dan*, *Jos.* 19. 42. but after the return from *Babylon* possessed by the *Benjamites*, because both *Dan* and the reft of the ten Tribes were yet for the generality of them in Captivity, and but few of them returned. *n* Either, 1. At that time when they made such a slaughter among *Ephraims* Children, *ch.* 7. 21. and were possibly pursuing their Victory, till they were driven back by these *Benjamites* who came to the Succour of their Brethren. Or, 2. Now when they were returned from the Captivity, and found the Men of *Gath* possessed of *Ajalon*. Or, 3. At some other time not mentioned in Scripture.

14 And Ahio, Shashak, and Jerimoth,

15 And Zebediah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah,

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal.

19 And Jakim, and Zichri, and Zabdi,

20 And Elionai, and Zilthai, and Eliel,

21 And Adajah, and Berajah, and Shimrath, the sons of || Shimhi.

|| Or, *Shi-mei*, v. 13.

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedejah, and Penuel, the sons of Shashak.

26 And Shamsherai, and Sheharaih, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers by their generations, chief *men*. These *o* dwelt in Jerusalem.

o All these named from *v.* 14. to this place.

Called *Gibeel*, ch. 9. 35.

29 And at Gibeon *dwelt* the || father of Gibeon *p* (whose * wives name *was* Maacha:)

* Chap. 9. 35.

p i. e. The Chief or Ruler of the Benjamites dwelling there.

30 And his first-born son Abdon, and Zur, and, Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and || Zacher.

|| Or, *Zeharaih*, Ch. 9. 37.

32 And Mikloth begat || Shimeah. And these also dwelt with their brethren *q* in Jerusalem, over against them *r*.

|| Or, *Shimeam*, Ch. 9. 38.

q i.e. With those other Benjamites spoken of *v.* 28. *r* In some Street or part of *Jerusalem*, which was over against that where their Brethren dwelt.

1 Sam. 14. 51. Or, *Isbosheth*, 2 Sam. 2. 8. Or, *Mephibosheth*, 2 Sam. 4. 4 and 9. 12.

33 And * Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and || Eshbaal.

34 And the son of Jonathan, *was* || Merib-baal, and Merib-baal begat * Micah.

35 And the sons of Micah, *were* Pithon, and Melech, and || Tarea, and Ahaz.

36 And Ahaz begat Jehoada, and Jehoada begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza,

Or, *Tahrea*, Ch. 9. 41.

37 And Moza begat Binea: Rapha *was* his son, Eleasa his son, Azel his son,

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheraiah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshak his brother, *were* Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers *s*, and had many sons, and sons sons, an hundred and fifty. All these *are* of the sons of Benjamin.

s Heb. *That tread the bow*: For the Bows of Steel, which these used, required great Strength to bend them; which therefore they did by treading the Bow with their Feet, and pulling the String with both their Hands.

CHAP. IX.

The Chief of the Tribe of Judah, Benjamin, Ephraim, and Manasseh, who returned from Captivity, and dwelt at Jerusalem, 1——9. *Also the Priests and Levites, and how they executed their Office in the Temple at Jerusalem,* 10——34. *The Family of Saul,* 35——44.

1 SO all Israel were reckoned by genealogies: and behold, they *were* written in the book of the kings of Israel and Judah *a*, *who b* were carried away to Babylon for their transgression.

a Not in that Sacred and Canonical Book so called, but (as hath been oft observed before) in the Publick Records, wherein there was an Account of that Kingdom, and of the several Families in it, according to their Genealogies. *b i.e.* Which Tribe or People of *Judah* last mentioned.

2 Now the first inhabitants *c that dwelt* in their possessions, in their cities *d*, *were* the Israelites *e*, the priests, Levites *f*, and the Nethinims *g*.

c The first after the Return from *Babylon*. *d i.e.* That took possession of their own Lands and Cities, which had been formerly allotted to them; but of late years had been taken from them for their Sins, and possessed by other People. *e i.e.* The common People of *Judah* and *Israel*, called here by the general Name of *Israelites*, which was given to them before that unhappy Division of the two Kingdoms, and now is restored to them when the Israelites are united with the Jews in one and the same Commonwealth, that so all the Names and Signs of their former Division might be blotted out. And although the generality of the ten Tribes were yet in Captivity, yet divers of them were now returned, either such as had long before the Captivity fled to *Jerusalem* to Worship God, and joined themselves with *Judah*, as those 2 *Chron.* 11. 16. and others. Or such as, upon *Cyrus* his general Proclamation, associated themselves, and returned with those of *Judah* and *Benjamin*. *f* These took possession of the Cities or Places belonging to them, as they had need and opportunity. *g* A certain Order of Men, either *Gibeonites*, or others joyned with them, devoted to the Service of God, and of his House, and of the Priests and Levites; who, that they might attend upon their Work without Distraction, had certain Places and Possessions given to them; which they are now said to repossess.

3 And in * Jerusalem dwelt of the children of Judah and of the children of Benjamin, and of the children of Ephraim, and Manasseh *b*.

* Nehem. 11. 1.

b i.e. Some of each of these Tribes; either such as offered themselves; or such as were chosen by Lot: See *Nehem.* 11. 1, 2.

4 Uthai, the son of Ammihud *i*, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

i That there is so great a Diversity of Names between this Catalogue and that *Nehem.* 11. may be ascribed to two Causes: 1. To the Custom of the Hebrews, who used very frequently to give two or three several Names to one Person: And, 2. To the change of Times; for here they are named who came up at the first Return; but many of those in *Nehemiah* might be such as returned afterward, and came and dwelt either in stead of the Persons here named, who might be then dead, or gone from *Jerusalem*, or with them.

5 And of the Shilonites *k*, Asajah *l* the first-born, and his sons.

k Or, *Shelanites*, as they are called from *Shelah*, *Numb.* 26. 20. *l* Called also *Maaseiah*, *Nehem.* 11. 5.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam *m*, the son of Hodaviah, the son of Hasenuah.

m Who is mentioned, but described by other Parents, *Neh.* 11. 7. or at least by Persons under other Names. Possibly these were his more immediate, and those his more remote Parents: or he might be born of one, and adopted by another. For this is certain, Men are sometimes in Scripture called the Sons of those who adopted them, or whose Right of Inheritance fell to them.

8 And Ibnejah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shophatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren according to their generations, nine hundred and fifty six *o*. All these men *were* chief of the fathers in the house of their fathers.

o They are reckoned but 928. in *Neh.* 11. 8. either because there he mentions only those that were by Lot determined to dwell at *Jerusalem*, to whom he here adds those who freely offered themselves to it; see *Neh.* 11. 1, 2. because some of the Persons and Families first placed there were dead or extinguished, or else removed from *Jerusalem* upon some emergent occasion.

10 And of the priests; Jedajah, and Jehojarib, and Jachin,

11 And Azariah *p* the son of Hilkiah *q*, the son of Meshullam, the son of Zadok, the son of Merajoth, the son of Ahitub, the ruler of the house of God *r*.

p The same called *Seraiah*, *Nehem.* 11. 11. *q* Either of him in *Josiah*'s time, 2 *King.* 22. 8. or rather another of the same name. *r* Or, *a ruler in the house of God*: Not the High-Priest, who was *Ezra*, *Ezr.* 3. 8. but a Chief Ruler under him; either *the second Priest*, as such are called, *Numb.* 3. 32. or the Head of one of the 24 Families or Courses of the Priests.

12 And Adaiah the son of Jeroham, the son of Pashur *s*, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer.

s i.e. His Great Grandson, as appears from *Neh.* 11. 12, 13.

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore, † very able men *t* for the work of the service of the house of God.

† Heb. *mighty men of valour*

t Heb. *mighty men of valour*: Which is here noted as an excellent Qualification for their Place; because the Priests might meet with great Opposition and Difficulty in the faithful Discharge of their Office, in the Execution of the Censures upon all Impure Persons without

our Exception, and in preserving Sacred things from Violation by the Touch of Forbidden Hands. Of which see an eminent Instance in *Azariah*, 2 *Chron.* 26. 17, &c.

14 And of the Levites; Shemajah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari.

15 And Bakbakkar, Heresh, and Galal: and Mattaniah the son of Micah, the son of Zichri, the son of Asaph.

16 And Obadiah the son of Shemajah, the son of Galal, the son of Jeduthun: and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathite *u*.

u Or, *Netophathites*; which were in *Judah*, *ch.* 2. 54. Here they now dwelt, either because their proper Cities were not yet built; or because they were not yet numerous enough to replenish them.

17 And the porters *x were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren. Shallum *was* the chief.

x Whose Office it was to keep all the Gates of the Temple, that no unclean Person or Thing might enter into it.

18 (Who hitherto *waited* in the kings gate *y* eastward) They were porters in the companies *z* of the children of Levi.

y In the East-gate of the Temple, which was so called, either because it was the Chief and most Magnificent of all the Gates; or because the Kings of *Judah* used to go to the Temple through that Gate, 2 *King.* 16. 18. Compare *Ezek.* 44. 1, 2. Under this Gate he comprehends all the rest, which also were guarded by these Porters. *z* Or, *according to the companies*, or *orders*, or *courses*, *i. e.* They kept the Gates successively, according to that Method into which themselves and the rest of their brethren the Levites were distributed, for the more convenient management of their several Offices; among which this of the Porters was one.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren (of the house of his father) the Korhites *were* over the work of the service, keepers of the † gates of the tabernacle *a*: and their fathers *b* being over the host of the LORD *c*, *were* keepers of the entry *d*.

† Heb. *thresholds*.

a Or, *who were*, to wit, *in time past*, which is expressed in a like case, *v.* 20. when the Tabernacle was standing, before the Temple was built. *b* The Kohathites, of whom see on *Numb.* 4. 4. *c* Or, *with* (as this Hebrew Particle is oft used) *the host*, &c. *i. e.* When the Israelites were in the Wilderness, encamped in a military manner round about the Tabernacle, with, or among whom these were then placed. *d i.e.* Of the Vail by which they entred into the Tabernacle; which he calls the *entry* distinctively, because then there were no Gates. The meaning is, That all things were now restored to their Primitive Order and Institution; and the several Persons took those Places and Offices upon them, which their Ancestors had before them.

20 And * Phinees the son of Eleazar was the ruler over them *e* in time past, *and* the LORD *was* with him *f*.

* Num. 31. 6.

e i.e. Over all the Porters, and other Levites and Priests before mentioned. *f* To direct, and assist, and bless him in the discharge of his Place. Which seems here related to encourage his Successor, and consequently all the Priests and Levites of this time to go on couragiously and resolutely in their Work, not doubting but God will stand by them as he had done by their Fathers.

21 *And* Zechariah the son of Meshelemiah, *was g* porter *h* of the door of the tabernacle *i* of the congregation.

g To wit, in the time of *David*, as the following Verse sheweth. See *ch.* 26. 1, 2. and 27. 2. *h i.e.* Chief Porter. *i i.e.* Of the Door which led out of the Priests Court into the Tabernacle, in which the Ark was placed, 2 *Sam.* 6. 17.

22 All these *which were* chosen to be porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages *k*: whom * David and Samuel the * seer † did ordain *l* in their || set office *m*.

* Ch. 26. 1, 2. * 1 Sam. 9. 9. † Heb. *founded*. || Or, *trust*.

k Where their usual Residence was, and whence they came to *Jerusalem* in their Courses. *l* In the times of the Judges there was much Disorder and Confusion both in the Jewish State and Church, and the Levites came to the Tabernacle promiscuously, and as their Inclinations or Occasions brought them. But *Samuel* the best of Judges, having some prospect and good hopes of deliverance from their Enemies, and of an happy Settlement of the Israelitish Church and Nation; and observing that the Levites were greatly increased, he began to think of establishing some Order among the Levites in their Ministration about the Tabernacle. And these Intentions of his probably were communicated by him to *David*, who after *Samuel*'s Death, and his own peaceable Settlement in his Throne, revived and perfected *Samuel*'s Design, and took care to put it in Execution. *m* Heb. *in their faith*, or *faithfulness*, *i. e.* Either, 1. In their Office, which is called *faithfulness*, because this is required in that Office. Or, 2. In the Faithful Discharge of their Duty, and in obedience to the Will of God, signified to them by Revelation, or *by the Spirit*, as it is said of *David*, 1 *Chron.* 28. 12. which they received by Faith, and accordingly designed, and *David* executed it. And so this is added to shew, that this was no Humane Invention, as some might conceive, but a Divine Appointment, to which all ought to submit.

23 So they and their children had the oversight *n* of the gates of the house of the LORD, *namely*, the house of the tabernacle *o*, by wards *p*.

n To wit, in *David*'s time. *o* This is added to explain what he means by the House of the Lord, not that Tabernacle which *David* had set up for the Ark; but that more solemn Tabernacle, which *Moses* had made by God's express Command and most particular Direction; which in *David*'s time was at *Gibeon*; in which God was, and would be worshipped until the Temple was built. See 1 *King.* 3. 2, &c. 2 *Chron.* 1. 3, 5, &c. *p i.e.* By Turns or Courses, each of them at his Gate, and in his appointed time.

24 In four quarters were the porters *q*: toward the east, west, north, and south.

q i.e. The Chief Porters, as this is explained, *v.* 26.

25 And their brethren *which were* in their villages, *were* to come *r* after seven days *s*, from time to time with them *t*.

r From their several Villages to the Place of Worship. *s* Every Sabbath or Seventh Day the Courses were changed, and the New Comers were to tarry till the the next Sabbath-day. See 2 *King.* 11. 5, 7, 9. *t i.e.* To be with them, *i.e.* with the Chief Porters, who always abode in the Place of God's Worship, and to minister to them.

26 For these Levites, the four chief porters, were in *their* || set office *u*; and were over the || chambers and treasuries *x* of the house of God.

|| Or, *treasuries*
|| Or, *store houses*.

u i.e. These were constantly upon the place, and in the execution of their Office, that so they might oversee and direct the Inferiour Porters in their Work. Or, as others render the Words, agreeably to the Hebrew Text, *For these* (i.e. *their Brethren*, *v.* 25.) *were under the charge*, or *committed to the trust of the four chief porters*, *who* also *were Levites*, as their Brethren were; whereas the Chief of all of them was a Priest. Either way these Words contain a Reason of what was said, *v.* 25. why the rest were to come to these, and to be with them. *x* In which the Sacred Utensils, and other Treasures belonging to the Temple, were kept.

27 And they lodged round about the house of God *y*, because the charge *was* upon them, and † the opening thereof every morning *pertained* to them.

† Heb. *were of the key*. Gr.

y Therefore they were obliged to constant Residence in the Place; and were not permitted to dwell in the Villages, as their Brethren were.

28 And *certain* of them had the charge of the ministring vessels, that they should † bring them in and out by tale.

† Heb. *bring them in by tale and carry them out by tale*.

29 *Some* of them also *were* appointed to oversee the vessels, and all the || instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

|| Or, *vessels*.

30 And || *some* of the sons of the priests made * the ointment of the spices *z*.

|| Or, *He* * Exod. 30. 23.

z This is added to prevent a Mistake, and to shew, that although the Levites were intrusted with the keeping of this Ointment, yet none but the Priests could make it. See *Exod.* 30. 22, &c.

31 And Mattithiah, *one* of the Leyites (who *was* the first-born of Shallum the Korhite) had the || set office *a*, over the things that were made || in the pans *a*.

|| Or, *trust*
|| Or, *flat pans* or, *slices*

a i.e. Was to take care that Fine Flour might be provided and kept safely and well, that when occasion required they might make Cakes in Pans to be offered to the Lord: of which see on *Lev.* 2. 5.

32 And *other* of their brethren of the sons of the Kohathites, *were* over the † shew-bread *b* to prepare *it* every sabbath.

† Heb. *bread of ordering*

b Of which see *Exod.* 35. 13.

33 And these *c are d* * the singers, chief of the fathers of the Levites, *who remaining* in the chambers *e*, *were* free *f*: for † they were imployed in *that* work *g* day and night *h*.

* Ch. 31. 8. † Heb. *on them*

c i.e. Others of the Levites; of whose several Offices he had spoken before. *d* Or rather, *were*; which is understood, and all along in the foregoing and following Verses, and again in this very Verse. *e* Where they waited, that they might be ready to come whensoever they were called to the Service of God in the Tabernacle. *f* From all Trouble and Employment, that they might wholly attend upon the proper Work. *g* Either composing or ordering Sacred Songs; or actually singing; or teaching others to sing them. *h i.e.* Continually, and particularly in the Morning and Evening, the two times appointed for solemn Service and Offerings.

34 These chief fathers of the Levites, *were* chief throughout their generations: these dwelt at Jerusalem *i*.

i Upon their return from *Babylon* they were not suffered to chuse their Habitations in the Country, as others were, but were obliged to settle themselves at *Jerusalem*, that they might constantly attend upon God's Service there, and be ready to instruct the younger Levites in their Office, as they needed or desired it.

35 And in Gibeon dwelt the father of Gibeon, Jehiel † whose wives name *was* Maacha *k*:

† Heb. *whose father Gibeon*

* In this and the following verses to the end of this Chapter he repeats what he said before, *ch.* 8. 29. &c. concerning Saul's Genealogy, that he might make way for the following History. Which is a figure called Epanalepsis, which is frequent both in Sacred and Profane Writers.

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam, and they also dwelt with their brethren at Jerusalem over against their brethren.

39 * And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal.

* Ch. 8.

40 And

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, 1 Ch.8.35 and Tahrea, * *and* Ahaz.

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri: and Zimri begat Moza.

43 And Moza begat Binea: and Rephajah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these: Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

Saul's Overthrow and Death, 1——7. *The Philistines triumph over Saul,* 8——10. *The Kindness of Jabesh-Gilead towards Saul and his Sons: His Sin,* 11——14.

1 NOW * the Philistins fought against Israel *a*, and the men of Israel fled from before the Philistins, and fell down ‖ slain in mount Gilboa. * 1 Sam. 31.1,2.

a Of this and the following Verses till *v.* 13. see my Notes on 1 *Sam.* 31. where we have the same thing expressed almost in the same Words.

Or, *wounded.*

2 And the Philistins followed hard after Saul, and after his sons, and the Philistins slew Jonathan, and ‖ Abinadab, and Malchi-shua, the sons of Saul.

3 And the battel went sore against Saul, and the † archers † hit him: and he was wounded of the archers. Heb. *Israel.* Heb. *bows.*

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come, and ‖ abuse me: but his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it. Heb. *and him.* Or, *mock*

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house *b* died together.

b i. e. All his Children, to wit, then present with him, namely, *his three sons*, as it is expressed, 1 *Sam.* 31. 6. For it is evident that *Ishbosheth* and *Mephibosheth* were not slain. But nothing is more common in Scripture and all Authors, than to understand *all* of a great and most considerable part.

7 And when all the men of Israel that *were* in the valley *c*, saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled, and the Philistins came and dwelt in them.

c Which was beneath Mount *Gilboa*, where the Fight was, *v.* 1.

8 And it came to pass on the morrow, when the Philistins came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistins round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the † temple of Dagon *d*. Heb. *house.*

d And his Body severed from his Head to the Wall of *Bethshan*, 1 *Sam.* 31. 10.

11 And when all Jabesh-gilead heard all that the Philistins had done to Saul:

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days *e*.

e To wit, every Day till Evening, after the manner of the Jewish Fasts.

13 So Saul died for his transgression *f* which he † committed against the LORD, * *even* against the word of the LORD *g*, which he kept not; and also for asking *counsel* of one that had a familiar spirit *h*, * to enquire of it *i*: Heb. *transgression.* † Sam. 13. & 23. * Sam. 7.

f The Sense is, Wonder not that *Saul* fell by the Hands of the Philistins, who were armed against him by his own Sin, and by God's Vengeance for it. *g* Against God's express, and plain, and positive Command: which is a great Aggravation of any Sin. *h* Which also was contrary to a manifest Command, *Levit.* 19. 31. and moreover, contrary to his own Conscience, which was so fully convinced hereof, that he had endeavoured the utter Extirpation of all such Persons, in pursuance of God's Law. See 1 *Sam.* 28. 9. *i* Concerning the Event of the approaching Battel.

14 And enquired not of the LORD *k*: therefore he slew him, and turned the kingdom unto David the son of † Jesse. Heb. *Ishai.*

k Obj. Saul *enquired of the Lord*, 1 *Sam.* 28. 6. *Ans.* He did so, but not in a right manner, not humbly and penitently, not diligently and importunately, not patiently and perseveringly: but when God would not answer him speedily, he gives it over, and goes from God to the Devil. Compare 1 *Sam.* 14. 18, 19. Such an inconsiderable and trifling Inquiry as *Saul* made, is justly accounted to be no Enquiry at all. As they are said *not to eat the Lord's Supper*, 1 *Cor.* 11. 20. who did eat it in a sinful and irregular manner.

CHAP. XI.

David made King at Hebron: by Joab's valour winneth the Castle of Zion from the Jebusites: repaireth the city of Jerusalem, 1——9. *A Catalogue of his mighty men,* 10——47.

1 THen * all Israel *a* gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh. * 2 Sam. 5. 1.

a i. e. All the Tribes of Israel, as it is expressed, 2 *Sam.* 5. 1. *i. e.* their *Elders*, as it is here said *v.* 3. and Officers, and a great multitude of the Soldiers and People.

2 And moreover, † in time past, even when Saul was king, thou *wast* he that leddest out, and broughtest in Israel: and the LORD thy God said unto thee *b*, Thou shalt ‖ feed my People Israel, and thou shalt be ruler over my people Israel. † Heb. *both yesterday and the third day.* Or, *rule.*

b Or, *concerning thee:* for it is apparent that they knew of it; and therefore many of them opposed *David* hitherto against their own Consciences.

3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron before the LORD, and they anointed David king over Israel, according to the word of the LORD † by * Samuel. † Heb. *by the hand of.* * 1 Sam. 16. 13.

4 And David and all Israel * went out to Jerusalem *c*, which *is* Jebus, where the Jebusites *were*, the inhabitants of the land. * 2 Sam. 5. 6.

c Of this and the three following Verses see the Notes on 2 *Sam.* 5. 6, &c.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, whosoever smiteth the Jebusite first, shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief *d*. † Heb. *head.*

d Before this he was one of *David's* Chief Captains, 2 *Sam.* 3. 22, 23. and General of the Forces of *Judah*; but now he is made Captain-General of all the Forces of *Israel* and *Judah*.

7 And David dwelt in the castle: therefore they called ‖ it, The city of David. ‖ That is, Zion, 2 Sam. 5. 7.

8 And he built the city round about: even from Millo round about: and Joab † repaired the rest of the city. † Heb. *revived.*

9 So David † waxed greater and greater: for the LORD of hosts was with him. † Heb. *went on going and increasing.*

10 * These also *are* the chief of the mighty men whom David had, (who ‖ strengthned themselves with him in his kingdom *e*, *and* with all Israel *f*, to make him king, according to the word of the LORD concerning Israel. * 2 Sam. 23. 8. Or, *did strongly with him.*

e Who helped him with all their Might to settle him in his Kingdom. *f* In conjunction with all those Loyal Israelites who joined with *David*; of whom see the next Chapter.

11 And this *is* the number of the mighty men, whom David had: Jashobeam ‖ an Hachmonite *g* the chief of the captains: he lift up his spear against three hundred, slain *by him b* at one time. ‖ Or, *he was of Hachmoni.*

g Called the *Tachmonite* and *Adino the Eznite*, 2 *Sam.* 23. 8. *b* To wit, by his own Hand, 500 more being slain by others then joyning with him, who purshed the Victory that he alone got, and in the pursuit slew 500, both which Sums make up the 800 numbred 2 *Sam.* 23. 8. the slaughter of all which is justly ascribed to him, because it was the Effect of his Valour. But concerning that and other Differences about these Persons or Things, see my Notes on 2 *Sam.* 23.

12 And after him *was* Eleazar the son of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at ‖ Pasdammim, and there the Philistins were gathered together to battel, where was a parcel of ground full of Barley, and the people fled from before the Philistins. ‖ Or, *Ephesdammim*, 1 Sam. 17.

14 And they ‖ set themselves in the midst of that parcel, and delivered it, and slew the Philistins, and the LORD saved *them* by a great ‖ deliverance. ‖ Or, *stood.* ‖ Or, *station.*

15 Now ‖ three of the thirty captains * went down to the rock to David, into the cave of Adullam, and the host of the Philistins encamped in the valley of Rephaim. ‖ Or, *three captains over the thirty.* * 2 Sam. 23. 13.

16 And David *was* then in the hold, and the Philistins ‖ garrison *was* then at Beth-lehem.

17 And David longed and said, O that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate. ‖ Or, *depuy.*

18 And the three brake through the host of the Philistins, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David. But David would not drink of it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men, † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest *i*. † Heb. *with their lives.*

i Heb. *these three mighties*, to wit, last mentioned, whereof one was *Abishai*, *v.* 20. For the Acts of two of the first three are here passed over, being recorded 2 *Sam.* 23.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them k*, and had a name among the three.

k He vanquished them all, and slew a great number of them; tho' it be not said that he slew them all at one time, as it is said of *Jashobeam* above *v.* 11.

21 * Of the three he was more honourable than the two, for he was their captain, howbeit he attained not unto the *first* three *l*. * 2 Sam. 23. 19, &c.

l He did not equal them in Valiant Exploits.

22 Benajah the son of Jehojada, the son of a valiant man of Kabzeel, † who had done many acts: he slew two lion-like men of Moab: also he went down, and slew a lion in a pit in a snowy day. † Heb. *great acts.*

23 And he slew an Egyptian, † a man of *great* stature, five cubits high, and in the Egyptians hand *was* a spear like a weavers beam, and he went down to him with a staff, and pluckt the spear out of the Egyptians hand, and slew him with his own spear. † Heb. *a man of measure.*

24 These *things* did Benajah the son of Jehojada, and had the name *m* among the three mighties.

m Or, *had a name*, *i. e.* was greatly reputed: For though he did not equal *Abishai*, one of these three, as appears by *v.* 20, 21. yet he did excel the third of them, and all the thirty here following.

25 Behold, he was honourable among the thirty, but attained not to the *first* three; and David set him over his † guard *n*. † Heb. *hearing.*

n Heb. *his hearing* or *obedience*, *i. e.* those that were always ready to hear and obey or execute his Commands, to wit, the Guards of his Body. Gesenius.

26 Also the valiant men of the armies, *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem:

27 Shammoth the ‖ Hararite, Helez, the Pelonite, ‖ Or, *Harorite*, 2 Sam. 23. 25.

28 Ira the son of Ikkesh the Tekoite, Abiezer the Anthothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benajah the Pirathonite,

32 Hurai of the brooks *o* of Gaash, Abiel the Arbathite,

o Or, *of the valleys*, *i. e.* of one of them: the Plural Number for the Singular: so called because *he* was born or bred there.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem *p* the Gizonite, Jonathan the son of Shage the Hararite,

p Or, *or Jashem*, to wit, *Jonathan* here following, and *Shammah* here omitted, but expressed, 2 *Sam.* 23. 32, 33.

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naari the son of Ezbai,

38 Joel the brother of Nathan *h*, Mibhar ‖ the son of Haggeri, Or, *the Haggerite.*

q Either, 1. The same who is called *Ittai the son of Nathan of Bobah*, being possibly his *Brother* by Birth and Nature, and called his *Son* by Adoption, or right of Succession to his Estate: or called his *Brother* at large for his near Kinsman, and his *Son* for his Nephew: Or, 2. Another, who, upon the Death of the former, was put in his stead.

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zerujah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite *r*, Zabad the son of Ahlai,

r The last of that Catalogue in 2 *Sam.* 23. 39. But here some others are added to the Number, because though they were not of the Thirty, yet they were Men of great Valour and Renown amongst *David's* Commanders.

42 Adina the son of Shiza, the Reubenite, a captain of the Reubenites, and thirty *s* with him.

s Thirty Captains who were under him as their Colonel.

43 Hanan the son of Maacah, and Jehoshaphat the Mithnite,

44 Uzziah the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite *t*,

t So called possibly because his Station and Quarters were upon the River *Aroer* beyond *Jordan*, being placed there for the Defence of those Parts.

45 Jediael the ‖ son of Shimri, and Joha his brother, the Tirzite, ‖ Or, *Shimrite.*

46 Eliel the Mahavite, and Jerimai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite *u*.

u So called, either because he was by Birth a Moabite, though now proselyted to the True Religion: or from some eminent Service done by him against the Moabites, as among the Romans *Scipio* was called *Asiatick* and *African*, because of his great Atchievements and Victories over those Parts and People.

47 Eliel, and Obed, and Jaasiel the Mesobaite.

CHAP. XII.

The Companies that came to David at Ziklag, when pursued by Saul: Some of Saul's own Family: Some of the Tribe of Gad: of Benjamin: and Judah: and Manasseh: 1——22. *The Armies that came to him at Hebron: their Feast,* 23——40.

1 NOw * these *are they* that came to David to Ziklag, † while he yet kept himself close *a*, because of Saul the son of Kish: and they *were* among the mighty *men*, helpers of the war. * 1 Sam. 27. 2. † Heb. *being shut up.*

a Or, *was shut up*, or *shut* out, from his own Land and People; for he speaks not of that time when he was shut up, and hid himself in Caves in the Land of *Judah*, but when he was at *Ziklag*.

2 *They were* armed with bows, and could use both the right hand and the left *b*, in *hurling* stones and *shooting* arrows out of a bow, *even* of Sauls brethren of Benjamin *c*.

b With like nimbleness and certainty. Compare *Judges* 3. 15, and 20. 16. *c i. e.* Of *Saul's* own Tribe: who were moved hereunto by God's Spirit, and by the Conscience of their Duty to *David*, to whom God had given the Crown in reversion; and by their Observation of God's departure from *Saul*, and of his special Presence with *David*, and his gracious Providence for him.

3 The chief *was* Ahiezer, then Joash, the sons of ‖ Shemaah the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth, and Berachah, and Jehu the Antothite. ‖ Or, *Hasmaah.*

4 And Ismajah the Gibeonite, a mighty *man* among the thirty, and over the thirty *d*, and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

d i. e. Who came attended with 30 valiant Benjamites, and was their Leader and Commander.

5 Eluzai and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer and Jashobeam the Korhites.

7 And Joelah, and Zebadiah the sons of Jeroham of Gedor.

8 And of the Gadite there separated themselves *e* unto David into the hold to the wilderness *f*, men of might, *and* men † of war, fit for the battel, that could handle shield and buckler: whose faces *were* like the faces of lions *g*, and *were* † as swift as the roes upon the mountains *h*. † Heb. *of the host.* † Heb. *the roes upon the mountains.*

e From *Saul*, to whom they had hitherto adhered; and from their Brethren of their own Tribe, who yet maintained *Saul's* Cause; and *to make* from their Families, and the places where they lived, from whom they *departed*, went to *David*. *f* Or, *into the hold of the Wilderness*; *i. e.* Either to the Cave of *Adullam* or *Engedi*: or rather to *Ziklag*, as appears from *v.* 1. which was in the Wilderness of *Judah*, which is here called *the hold*, or *the fortress*, which name is also given to the City of *David*, 1 *Chron.* 11. 7. the Hebrew Word being the same both here and there. *g* Who were full of Courage, and by the Majesty and Fierceness of their Countenances terrified their Adversaries. *h* As their very Looks daunted their Enemies, and put them to flight, so they could easily pursue and overtake and destroy them in their Flight.

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* the sons of Gad, captains of the host: † one of the least *was* over an hundred, and the greatest over a thousand *i*. † Heb. *Or, one that was least* † Heb. *was greatest*

i Not that they brought now so many Men with them, but either could receive. They had hitherto been Captains or Colonels under *Saul*, or in the 4th an hundred established Militia or Bands of their Tribe. Or, 2. They were to *breed*, and afterwards under *David*, who for their Valour and Fidelity *first* gave *them* the greatest Command, and *then* advanced them. † Heb. *first to the greatest.*

15 These *are* they that went over Jordan *k* in the first month, when it had † overflown all his banks *l*, and they put † Heb. *filled over.*

put to flight all *them* of the vallies *m*, *both* toward the east, and toward the west *n*.

k To wit, in *Saul's* time, when it seems, the Enemies of the Israelites had made an Inroad, and done some Mischiefs to the Israelites beyond *Jordan*, to whose Help these then came. *l* As it commonly did about that time. See *Jos.* 3. 15. & 4. 18. Jer. 49. 19. This is noted either as a Description of the Time when this was done, it being usual with Historians to note the Circumstances of great Actions; or as an aggravation of the Fact. And possibly these being Men of great Nimbleness and Dexterity, did swim over *Jordan*, through their ardent Desire to help their Brethren, and to fight with their Enemies. *m i. e.* The People that lived in the Valleys or Deserts beyond *Jordan*, who, as it seems, when *Saul* was engaged against the Philistins, took that advantage to fall upon the Israelites beyond *Jordan*. *n* Either, 1. the People that lived more Eastward and remote from *Jordan*, and those who lived more Westward or nearer to it. Or, 2. them made they fly several ways, some Eastward, some Westward, as they saw the way open for them. See *Deut.* 28. 7, 25.

‖ *some.*

16 And there came ‖ of the children of Benjamin and Judah to the hold *o* unto David.

o To the same Hold mentioned v. 8. where see the Notes.

† Heb. *before them.* † Heb *be or.* ‖ Or, *violence.*

17 And David went out † to meet them, and answered *p* and said unto them, If ye be come peaceably unto me to help me, mine heart shall † be knit unto you *q*: but if *ye be come* to betray me to mine enemies *r*, seeing *there* is no ‖ wrong in mine hands *s*, the God of our fathers look *thereon*, and rebuke *it t*.

p i. e. Spake: as that word is oft used in Scripture even of him that speaketh first. *q* I shall ever esteem and love you, and shew this by my Actions to you hereafter. *r* Which your Number, and Quality, and near Relation to *Saul* gives me some cause to suspect. *s* I have done no Injury to *Saul*, nor to you; but have spared him and you when it was in my Power to have destroyed you. *t* To wit, by his Hand and Power manifested for me and against you for your Perfidiousness.

† Heb. *the spirit clothed Amasai.* So Judg. 6. 34.

18 Then † the spirit came upon Amasai *u*, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse; peace, peace *be* unto thee, and peace *be* to thine helpers, for thy God helpeth thee *x*. Then David received them: and made them captains of the band *y*.

u Not only saving Graces, but other Heroical and generous Motions are ascribed to God's Spirit, which here fitted up in him a more than ordinary greatness and presentness of Mind and Resolution. *x* We have observed God's singular and gracious Care of thee, and Kindness to thee, and if we should oppose thee, we should be Fighters against God and his Word and Providence. *y i. e.* Of those Forces which they brought with them. Or, *he put them among the heads or officers of his band*; *i. e.* He gave them Commands either now in his small Army, each according to his Quality: Or afterwards when he was advanced to the Kingdom: for it is not here expressed when he did this.

19 And there fell *some* of Manasseh to David (when he came with the Philistins against Saul to battel, but they helped them not *z*; for the lords of the Philistins, upon advisement, sent him away, saying, * He will fall to his master Saul, † to *the jeopardy of our* ‖ heads.)

* 1 Sam. 29. 4. † Heb. *on our heads.*

z i. e. The Manassites here named, and the rest of *David's* forces, to whom they had now joyned themselves, did not help the Philistins in Battel, as *David* had pretended to do.

20 As he went to Ziklag *a*, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

a As he returned from the Camp of the Philistins to *Ziklag*, 1 *Sam.* 29. 11.

1 Sam. 30. 9, 10. ‖ Or, *with rovers b*: for they *were* all mighty *men* of valour *c*, and were captains in the host *d*.

b i. e. Against the Amalekites who had taken and burnt *Ziklag*, whom *David* and his 600 Men were now pursuing, whom these accompanied in that Expedition. Or, *with a band* or *troop* of Souldiers, which they brought along with them to *David's* Assistance. *c* Therefore they readily came to *David's* help. *d* Therefore they brought others along with them.

22 For at *that* time *e* day by day, there came to David to help him, until *it was* a great host, like the host of God *f*.

e i. e. While he was at *Ziklag*, and in his March to *Hebron*, and principally at *Hebron*; as the next Verse explains it. *f i. e.* Innumerable like the Stars or Angels, both which are called God's *hosts*. Oth. *the host of God*, i. e. a very great Host, great things being so called, as *Cedars*, *Mountains*, &c. of *God*. But the particle of likeness here added excludes this sense, for it had been very improper to say, *a great host like a great host*, i. e. like it self.

‖ Or, *captains*, or, *men.* Heb. *heads.* † 2 Sam. 5. 1 Sam. 16. 1, 3.

23 And these *are* the numbers of the ‖ bands, that were ready armed to the War, *and* † came to David to Hebron, to turn the Kingdom of Saul to him, * according to the word of the LORD *g*.

g Whereby he had settled the Crown upon David after *Saul's* death.

24 The children of Judah that bare shield and spear, *were* six thousand and eight hundred *h* ready ‖ armed to the war.

h Who came hither in the name of all their Brethren; for that whole Tribe stuck to *David* at his very first coming to *Hebron*.

‖ Or, *prepared.*

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehojada *was* the leader of † the Aaronites *i*, and with him *were* three thousand and seven hundred.

† Heb. *Aaron.*

i Not the High-priest, for that was *Abiathar*, 1 *Sam.* 23. 6. but one of Eminent place under him, and who had a great Power and intereſt among his Brethren.

28 And * Zadok *k*, a young man mighty of valour, and of his fathers house twenty and two captains *l*.

* 2 Sam. 8. 17.

k Thought to be the same who was made High-priest in *Solomon's* time, 1 *Kings* 2. 35. which if true, he was very young at this time. *l* Whom he brought along with him.

29 And of the children of Benjamin, the † kindred of Saul, three thousand: for hitherto tha † * greatest part of them had kept the ward of the house of Saul *m*.

† Heb. *brethren.* † Heb. *multitude.* * 2 Sam. 2. 8, 9.

m i. e. Indeavoured to keep the Crown in their own Tribe, and in *Saul's* Family.

30 And of the Children of Ephraim, twenty thousand and eight hundred mighty men of valour, † famous throughout the house of their fathers.

† Heb. *men of names.*

31 And of the half tribe of Manasseh *n*, eighteen thousand, which were expressed by name *o*, to come and make David King.

n Which was within *Jordan*: for of the other half beyond *Jordan* he speaks v. 37. *o* Which were not ashamed nor afraid publickly to own *David* first by putting their Names to some Paper presented to them for that purpose; and then by marching to him to *Hebron*.

32 And of the children of Issachar, *which were men* that had understanding of the times *p*, to know what Israel ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

p Either, 1. skill in the Stars, and several Seasons and Changes of the Air; which might be of good use in Husbandry, to which this Tribe was addicted, *Gen.* 49. 14. *Deut.* 33. 18. Or rather, 2. Political Prudence to discern and embrace the fit Seasons for all Actions, as appears, 1. from the following words, *to know what* not only their own Tribe but all *Israel ought to do*. 2. By the great Authority and Command which they had over all their Brethren upon this account, as it here follows. 3. Because this is so considerable a Circumstance in all Humane, and especially in publick Affairs, that the Success or Disappointment of them depends very much upon the right or wrong Timing of them, and therefore this is a very fit expression to signifie their great Prudence. And particularly they shewed this point of their Wisdom at this time; for as they had adhered to *Saul* whilst he lived, as knowing the time was not yet come for *David* to take Possession of the Kingdom: and as they could not join themselves to *David*, whilst *Abner* lived, and was potent, and had the Command of the other Tribes wherewith they were encompassed, so as soon as he was dead, and they had opportunity to declare themselves, they owned *David* for their King. 4. By the like use of this Phrase, *Esth.* 1. 13.

33 Of Zebulun such as went forth to battel, ‖ expert in war, with all instruments of war, fifty thousand *q*, which could keep ‖ rank *r*: *they were* † not of double heart *s*.

‖ Or, *ready to go forth to battel, &c.* ‖ Or, *ranged in battel.* † Heb. *without a heart.*

q For this Tribe being next to that of *Issachar*, which was generally well-affected to *David*, were probably very much swayed by their Opinion and Advice. *r* Or, *which were disposed* or *prepared*, or *ordered for battel*, or *to fight for David*, if occasion so required. *s* Heb. *without an heart and an heart*: which may relate either, 1. to the whole Body of them, they were all of one heart and one mind towards *David*, not some for him, and others secretly against him, but all with one soul and one consent adhered to him. Or, 2. To the same particular persons, they were each of them sincerely Loyal to *David*, and did not dissemble with *David*; pretending to be for him, whilst in their hearts they favoured *Saul's* Family; which possibly some of those who came to *Hebron* did. Or this is particularly noted of this Tribe, because they lay under some suspicion in this matter; as also some of the other Tribes did; and therefore the like testimony is given to all of them, v. 38.

† Heb. *with a heart.*

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battel, ‖ expert in war, forty thousand.

‖ Or, *ready to go forth to battel, &c.*

37 And on the other side of Jordan, of the Reubenite, and

and the Gadite, and of the half-tribe of Manasseh, with all manner of Instruments of War for the battel, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart *t* to make David King.

t To wit, after the death of *Abner* and *Ishbosheth*.

39 And there they were with David, three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them *u*, *even* unto Issachar, and Zebulun, and Naphtali *x*, brought bread on asses, and on camels, and on mules, and on oxen *y*, and ‖ meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there *was* joy in Israel *z*.

‖ Or, *and all sort of meat.*

u That lived not far from *Hebron*, the place where they now were. *x* This is added by way of amplification and explication, to shew that he did not understand this of those Israelites only who lived in the Neighbourhood of *Hebron*, but of those that lived at some distance, yet were nearer to *Hebron*, than some of the other Tribes here named. *y* Which, though not commonly used in this manner, nor fit for such purposes, now they so used, because the quantity of Provisions which they brought, was very great, as the Numbers of the People at *Hebron* were, and Horses they had few in *Israel*, and most of their *Asses*, and *Camels*, and *Mules* here mentioned probably were used to carry divers Men, or Women and Children, to this great, and publick, and happy Solemnity. *z* Partly because their Civil Wars were wholly ended, and they were all united under one King: and partly because they had now a King of Eminent Valour, and Piety, and Felicity, and therefore expected to be saved from all their Enemies and Calamities, as they were.

CHAP. XIII.

David fetcheth the Ark from Kirjath-jearim, with great Solemnity, ——8. *Uzza being smitten, the Ark is left at the House of Obed-Edom,* 9 —— 14.

1 AND David consulted with the captains of thousands, and hundreds, *and* with every leader *a*.

a Or, *Governour*, or *Elder* of the People.

2 And David said unto all the congregation of Israel *b*, If it *seem* good unto you, and that it be of the LORD our God *c*, † let us send abroad *d* unto our brethren every where, *that are* left *e* in all the land of Israel, and with them *also* to the Priests and Levites, *which are* † in their cities and suburbs, that they may gather themselves unto us.

† Heb. *let us break forth and send.* † Heb. *in the cities of their fields.*

b i. e. Unto all the People then assembled with him at *Hebron*. This Story is mentioned in another place in 2 *Sam.* 5. 8 &c. even after the taking of *Jerusalem* and the two first fights with the Philistins, whereas here it is placed before the latter, and there is no mention here of the former. The matter may be this conceived: There being now a great and general concourse of all *Israel*, and *David* being now Established in his Throne with universal consent and applause, he begins with God, and his first Thoughts and Cares are about Religion and the Ark, then the great Instrument and Ornament of it, and takes the Opportunity of this Assembly to desire their Advice and concurrence with him in it, that the Ark might be brought either to *Hebron*, which then was the Royal City, or to *Jerusalem*, which as probably he told them, he was resolved, to Refuge, and doubted not, by God's Help, to take. After this was proposed by the King and accepted by the People, this great Assembly was dismissed, only some of them *David* referred to go with him against *Jerusalem*, which accordingly he did, and succeeded in his Enterprize, as is related, 1 *Sam.* 5. But before this Resolution could be executed, the Philistines came and fought twice with *David*, as is related 1 *Sam.* 5. 17, &c. and here 14. 8, &c. And after they were repulsed with great loss and shame, *David* sets upon the Execution of that which before he had resolved, and in order to it calls another General Assembly of the People, *i. e.* If this Translation of the Ark be pleasing to God, which I purpose to enquire by the Urim after the manner, and to act accordingly. *c* Heb. *let us break unto and send, i. e.* let us send Messengers speedily and universally to the several Tribes. We are now in some sort pent up in a Corner of the Land in *Hebron*, but let us break up the Assembly and disperse our selves, and send far and near about this Work. It is a Metaphor from the Sea or Rivers, which, when the Banks are Broken, do suddenly overflow the whole adjoyning Country. *d* By which word he minds them of the great Desolations and Destructions which God for their sins had hitherto made among them; and therefore adviseth that Remnant whom God had so graciously saved in and from those dreadful Ruines, that they would more seriously set themselves to seek God than they had formerly done.

e Heb. *lying or remaining.*

3 And let us † bring again the Ark of our God to us: for we enquired not at it *f* in the days of Saul *g*.

† Heb. *turn.*

f The Ark was then neglected, and the generality of the People either lived in the gross neglect of this solemn worship of God; or contented themselves with going to *Gilgal* and offering Sacrifices there; not caring, though the Ark, the Soul of the Tabernacle, was in another place. *g* So it was in the days of *Samuel*: but it is rather charged upon *Saul* than him: partly because *Samuel* was exercised with continual Wars or expectation of Wars with the Philistins all the time of his Regency, and therefore wanted the Opportunity to bring back the Ark, which *Saul* had and neglected: partly because *Samuel* took care to stir up and maintain Religion among them by other Means and in an extraordinary manner; whereas this was but one Branch of *Saul's* Impiety, and was joyned with a contempt of all Religion, as the History of his Life shews: and partly because it was more proper to accuse himself and the present Generation who were guilty of this neglect, than to rake into the Ashes of their deceased Progenitors, and lay his Charge against those who were dead and gone some good while since.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people *h*.

h Their Consciences smiting them for their former negligence, and being fully convinced of the Piety and Reasonableness of this Proposition.

5 So * David gathered all Israel *i* together, from Shihor of Egypt *k*, even unto the entring of Hemath, to † bring the ark of God from Kirjath-jearim.

* 1 Sam. 7. 2. † 2 Sam. 6. 2.

i i. e. All the chosen Men of Israel, as it is phrased, 2 *Sam.* 6. 1. their Elders and Representatives. *k* Of which see *Numb.* 34. 5. *Jos.* 13. 3. 1 *Chron.* 13. 5.

6 And David went up, and all Israel to * Baalah, *that is* Josh. 15. *is*, to Kirjath-jearim *l*, which *belonged* to Judah, to bring 9. 60. up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose Name is called *on it* *m*.

* Josh. 15. 9. 60.

l Which Explication is justified by *Jos.* 15. 9. 60. where the same City is called by both Names. *Obj.* They are said to go *from* this *Baale*, 2 *Sam.* 6. 2. *Ans.* 1. Some Learned Men render that Place also to *Baale*, the particle *Mem* being sometimes used for *to* amongst the Hebrews, and especially amongst the Arabians. 2. Both were true: they first went to *Baale* for the Ark, as is here said, and then went *from Baale to bring* or *to carry* (for the word signifies either) or *carrying from thence the Ark of God*, as is there related. But of this and other difficulties or differences between these two Relations, see the Notes on 2 *Sam.* 6.

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7 And they † carried the ark of God in a new cart out of the House of Abinadab, and Uzza and Ahio drave the cart.

† Heb. *made the ark to ride.*

8 And David and all Israel played before God with all *their* might, and with † singing and with harps, and with psalteries, and with timbrels, and with cymbals, *songs*, and with trumpets.

† Heb. *with songs.*

9 And when they came to the threshing-floor of ‖ Chidon, Uzza put forth his hand to hold the ark, for the oxen ‖ † stumbled.

‖ Called Nachin, 2 Sam. 6. 6. ‖ Or, *shook* it.

10 And the anger of the LORD was kindled against Uzza, and he smote him, * because he put his hand to the Ark: and there he died before God.

* Numb. 4. 15.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called ‖ Perez-uzza, to this day.

‖ That is, *breach of Uzza.*

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David † brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

† Heb. *removed.*

14 And the ark of God remained with the family of Obed-edom in his house three Months. And the LORD blessed * the house of Obed-edom, and all that he had.

* 2 Sam. 6. 11.

CHAP. XIV.

Hiram's Kindness to David, 1. *His Felicity in People, Wives and Children,* 2—7. *His two Victories against the Philistines,* 8—17.

1 NOW * Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters to build him an house.

* 2 Sam. 5. 11, &c.

2 And David perceived *a* that the LORD had confirmed him king over Israel, for his kingdom was lift up on high, because of his people Israel.

a By his Remembrance of God's Promise and his Providence complying with it, &c. But of this and the following Verses see the Notes on 2 *Sam.* 5. 12, &c. where the same History is related.

3 And David took † mo wives at Jerusalem: and David begat mo sons and daughters.

† Heb. *yet.*

4 Now these *are* the names of his children which he had in Jerusalem, Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Noga, and Nepheg, and Japhia,

7 And Elishama, and ‖ Beliada, and Eliphalet.

‖ Or, *Eliada*, 2 Sam. 5. 16.

8 And when the Philistins heard that * David was anointed

* 2 Sam. 5. 17.

anointed King over all Israel, all the Philistins went up to seek David, and David heard *of it*, and went out against them.

9 And the Philistins came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistins? and wilt thou deliver them into mine hand? and the Lord said unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine Enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place ‖ Baal-perazim.

‖ That is, *a place of breaches.*

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

‖ Or, that is, broad in the ‖ valley ‖.

13 And the Philistins yet again spread themselves abroad in the ‖ valley ‖.

‖ Or, of Rephaim, v. 9.

14 Therefore David enquired again of God, and God said unto him, Go not up after them: turn away from them, * and come upon them, over against the mulberry trees.

* 2 Sam. 5. 23.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battel: for God is gone forth before thee, to smite the host of the Philistins.

16 David therefore did as God had commanded him: and they smote the host of the Philistins from Gibeon even to Gazer.

17 And the fame of David went out into all lands *b*, and the LORD brought the fear of him upon all nations.

b i. e. Into all the neighbouring Countries.

CHAP. XV.

David having prepared a place for the Ark, ordereth the Priests and Levites to bring it from Obed-Edom, 1——24. He performeth the Solemnity thereof with great joy, 25——28. Michal despiseth him, 29.

1 AND David made him houses *a* in the city of David, and prepared a place for the ark of God, and pitched for it a tent *b*.

a A Palace consisting of many Houses or Apartments for his several Wives and Children. *b* Qu. Why did he not first fetch the tabernacle of *Moses* from *Gibeon*, where it now was, that so he might put the Ark into its proper place? *Anf.* Partly because he had no motion or direction from God concerning the Tabernacle, as he had concerning the Ark: and partly because he thought the Tabernacle was not so necessary for that end as formerly, seeing he intended forthwith to set upon the building of the Temple, as appears from *chap.* 17.

† Heb. it *is not to carry the ark of God but for the Levites.* * Numbr. 2. 15. Deut. 31. 9

2 Then David said, † None ought to carry the ark of God but the Levites *c*: for them the LORD hath chosen to carry the ark of God, and to minister unto him for ever *d*.

c And that upon their Shoulders: of which see *Numb.* 4. 15 and 7. 9. and not in a Cart, as it was before to our great grief and loss. *d i. e.* So long as the Ark is to be removed, and as that Worship continues.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

‖ Or, *listmen.*

5 Of the sons of Kohath *e*; Uriel the chief, and his brethren an hundred and twenty.

e To wit, of *Amram* or *Izhar*, *Kohath*'s Sons, *Numb.* 3. 27. Otherwise *Elizaphan*, v. 8. and *Hebron*, v. 9. and *Uzziel*, v. 10. were *Kohath*'s Children; of which see *Exod.* 6. 17, 18, 22.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests *f*, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

f i. e. The Chief Priests, whether the High-Priest, and both the second Priest, see *Numb.* 3. 32.

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctifie your selves *g*, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

g By solemn Purification and Preparation of your selves, both in Soul and Body. See on *Exod.* 19. 10. 15.

13 For * because ye *did it* not at the first *h*, the LORD our God made a breach upon us, for that we sought him not after the due order *k*.

* 2 Sam. 6. 3. Ch. 13. 7.

h Because you did not sanctifie and prepare your selves by solemn Prayer, and seeking Counsel from God, and by a serious consideration of God's Will as to the Manner of carrying it; which it was your Duty more than others to observe and see it executed: *i* He takes a part of the guilt to himself, because it was his Duty, as well as theirs, diligently to read the Law and word of God, and to see it executed, and their oversight did not excuse his. *k* According to the Rules which he appointed.

14 So the Priests and the Levites sanctified themselves, to bring up the ark of the LORD God of Israel.

15 And the children of the Levites *l* bare the ark of God upon their shoulders, with the staves thereon, as * Moses commanded, according to the word of the LORD.

* Exod. 25. 14. Numb. 4. 15.

l To wit, the Kohathites, *Numb.* 4. 4.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers, with instruments of musick, psalteries, and harps, and cymbals, † sounding, by lifting up the voice with joy.

† Heb. *causing a voice.*

17 So the Levites appointed * Heman the son of Joel: and of his brethren, * Asaph the son of Berechiah, and of the sons of Merari their brethren, * Ethan the son of Kushaiah.

* Ch. 6. 33. * Ch. 6. 39. * Ch. 6. 44.

18 And with them their brethren of the second *degree m*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maasiah, and Mattithiah, and Eliphalet, and Mikniah, and Obed-edom, and Jeiel the porters *n*.

m The first rank or degree of Sacred Musicians being those three famous Persons named v. 17. next unto whom were these here named. *n* Who were to keep the Doors of the Tabernacle and Courts, but withal were instructed in Musick and singing, that when they were free from Attendance upon their proper Office, they might not be idle nor unprofitable persons in God's House.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maasiah, and Benaiah, with psalteries on Alamoth *p*.

o In this Catalogue *Ben* is omitted, who was mentioned v. 18. Yet others think him to be the same who is called *Azariah*, v. 21. But *Ben* might be some other person, who was indeed appointed for this Work, as is related, v. 17, 18. and yet he might be taken off by death or sickness, or some sudden and extraordinary Accident which hindred his Execution of the Place and Work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their Institution in practice, as here they did. *p* Or, *mute* (as that particle is elsewhere used) *Alamoth* which is thought to be the name of an Instrument of Musick; or of a certain Tune, or Note, or part in Musick. The certain signification of it is not now known, nor is it necessary for us to know it. And the like may be said of *Sheminith*, v. 21.

21 And Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖ on the Sheminith *q* to excel *r*.

‖ Or, *to the chief.*

q See on v. 20. *r* Which word may be here added to note the Excellency of that Instrument, or Note, or part of Musick; or that there was a greater Exaltation or Elevation of the Voice than in the former.

22 And Chenaniah chief of the Levites ‖ *was* for † song: *he* instructed about the song, because *he was* skilful.

‖ Or, *to the carriage:* so Ch. 35. 3. † Heb. *lifting up.*

s He was *for lifting up* either, 1. of the Ark: he was for carriage of the Ark, being appointed to instruct or direct the time and manner of carrying the Ark, and when they should make a stand or a change in the bearers. Or rather, 2. of the Voice: he was the Moderator of the Musick, instructing them when and how to lift up their Voices, or change their Notes, or make their Score, which best agrees with the following Reason, *because he was skilful*: For this required far more Skill than the carriage of the Ark, which any man of common discretion could easily govern; and with v. 27. where this same *Chenaniah* is joyned *with the Singers*.

23 And Berechiah and Elkanah *were* door-keepers for the ark *s*.

s They were appointed to keep the Door of the Tent in which the Ark was to be put and kept, that no unallowed Person might press in and touch it; and in like manner they were to attend upon the Ark in the War and to guard it from the press and touch of profane Hands; for which end these two were before the Ark, as their other two Brethren mentioned in the close of v. 24. came after it, that so it might be Guarded on all sides: which, how necessary it was to be done, sufficiently appears from the danger of coming too near the Ark, or to look into it, which was exemplified in the Bethshemites, 1 *Sam.* 6. 19.

24 And Shebaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests * did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

* Numb. 10. 8.

25 So * David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD, out of the house of Obed-edom with joy.

* 1 Sam. 6. 13. 2 Sam. 6. 12. Or.

26 And it came to pass when God helped the Levites *u* that bare the ark of the covenant of the LORD, that they offered seven Bullocks, and seven rams.

u Either, 1. by giving them strength to carry their Burden: or rather, 2. by encouraging them in their Work with some comfortable Sign of his Presence with them, and approbation of their work and manner of carrying the Ark. When they saw that he did not cut off any of the persons employed, as he had done before, but spared and favoured them; which they perceived when they *had gone six paces*, as appears by 2 *Sam.* 6. 13.

† Or, *carrying.* 2 Sam. 6. 13. Or.

27 And David *was* clothed with a robe of fine linen *x*, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the † song with the singers. David also *had* upon him an ephod of linen.

x i. e. With a Linen Ephod, as it is explained in the close of this verse, where this circumstance is repeated, because it was a notable and unusual thing for *David*, who was no Levite, to wear a Levitical Garment. See of this and the following verses the Notes on 2 *Sam.* 6. 14, 15, 16.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 And it came to pass *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

David's Festival Sacrifice and Alms. The Psalm of Thanksgiving, sung by a Quire, and the People said Amen, 1——36. Ministers, Porters, Priests, and Musicians appointed to attend the Ark continually, 37——43.

1 SO * they brought back the Ark of God *a*, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

* 2 Sam. 6. 17.

a Of these three first Verses see on 2 *Sam.* 6. 17, 18, 19.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank, and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel † with psalteries and with harps; but Asaph made a sound with cymbals;

† Heb. *and in the hand of.*

6 Benaiah also and Jahaziel the priests, with trumpets continually before the ark of the covenant of God.

7 Then on that day David ‖ delivered first *this psalm b* to thank the LORD into the hand of Asaph and his brethren.

‖ Or, *appointed to serve the Lord by the hand of Asaph.*

b Whereby it is implied, that after this he delivered many other Psalms successively into their Hands, to be sung by them to the praise of God in his publick Service. See 2 *Sam.* 23. 1. 2 *Chron.* 29. 30. As for the matter of this Psalm, I shall defer the Explication of it till I come to the Book of Psalms, where we shall find it in the same words, in Psal. 96. and 105.

8 * Give thanks unto the LORD, call upon his name: make known his deeds among the people.

* Psal. 105. 1.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy Name, let the heart of them rejoyce that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob his chosen ones.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thousand generations.

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Isaac:

17 And hath continued the same to Jacob for a law, *and* to Israel for an everlasting covenant,

* Gen. 17. 2. & 26. 3. & 28. 13.

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

† Heb. *the cord.*

19 When ye were but † few, * even a few, and strangers in it;

† Heb. *men of number.* * Gen. 34. 30.

20 And *when* they went from nation to nation, and from *one* Kingdom to another people.

21 He suffered no man to do them wrong: yea, he * reproved kings for their sakes,

22 *Saying*, * Touch not mine anointed, and do my prophets no harm.

* Gen. 12. 17. & 20. 3. Exod. 7. 15. * Psal. 105. 15.

23 * Sing unto the LORD all the earth: shew forth from day to day his salvation.

* Psal. 96. 1.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the * gods of the people *are* idols: but the LORD made the heavens.

* Lev. 19. 4.

27 Glory and honour *are* in his presence: strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people; give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name; bring an offering, and come before him, worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it not be moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoyce, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 * O give thanks to the LORD, for he *is* good: for his mercy *endureth* for ever.

* Psal. 107. 1. & 118. 1. & 136. 1.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen *c*, that we may give thanks to thy holy name, *and* glory in thy praise.

c This might seem an improper and unreasonable Prayer for *David*'s time, when the Israelites were not yet scattered amongst the Heathen, but indeed it was not so: partly because they had already been sadly divided by a Civil War among themselves; and though they were now externally and visibly united under *David*, yet he might justly think that there were some who yet retained in their Hearts their old Leaven, their Hatred of him, and their affection to *Saul*, which might hereafter break forth when occasion was offered, as it did, 2 *Sam.* 16. 8. and therefore he justly prays, that they may be gathered and united together in hearty Love as well as in outward Shew: and partly, because this Psalm or Prayer was made by *David* for the use of the Church, not only in that present time, but in future Ages, in which *David* foresaw by the Spirit of Prophecy, or by consideration of those Ancient and Sacred Predictions, *Deut.* 31. and 32. that the Israelites would one time or other forsake God, and for their Apostacy be dispersed among the Heathens, when they should have great and particular need of this Prayer.

36 Blessed *be* the LORD God of Israel for ever and ever: and all * the people said, Amen, and praised the LORD.

* Deut. 27. 15.

37 So he left there *d*, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every days work required:

d i. e. He appointed them their Work and Station there.

38 And Obed-edom, with their brethren, threescore and eight: Obed-edom also the son of Jeduthun, and Hosah *to be* porters *e*:

e Or, *Door-keepers*, as the same Hebrew Word is rendred, ch. 15, 23, 24. of which see the Note on v. 23.

39 And Zadok the priest *f*, and his brethren the priests, before the tabernacle of the LORD, * in the high place that *was* at Gibeon,

* 1 King. 3. 4.

f Not the High Priest, but the second, and the Chief Priest at *Gibeon*, where the Famous Tabernacle and Altar made by *Moses* still were, 1 *Chron.* 21. 29. 2 *Chron.* 1. 3. where also the Ordinary Sacrifices were offered, and the stated and publick Worship of God was performed, as it here follows, for which the Priests were placed there; as the Extraordinary Worship was before the Ark upon great Occasions, as when God was consulted, which was to be done before the Ark

Ark and by the High-Priest, *Exod.* 28. 12, 20, 21. who now was *Abiathar*; who therefore abode here with the Ark, when *Zadok* was left at *Gibeon*.

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually * || morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Israel:

41 And with them Heman and Jeduthun, and the rest *that were* chosen, who were expressed by name *g*, to give thanks to the LORD, because his mercy *endureth* for ever:

42 And with them Heman and Jeduthun with trumpets and cymbals, for those that should make a sound, and with musical instruments of God *h*: and the sons of Jeduthun *were* † porters.

43 And all the people departed every man to his house: and David returned to bless his house.

Exod. 29. 38. Numb. 28. 3. Heb. *in the morning and in the evening*

† Heb. *for the gate.*

g So exceeding careful was this good King of God's Worship, that he would have no person employed in it, but such as he appointed to it, and were fit for it.

h i. e. Appointed and appropriated to the Worship and Honour of God.

CHAP. XVII.

David designing to build God an House: Nathan at first approveth of it: After by the Word of God forbiddeth him, 1——10. *Promising him Blessings and Benefits in his Seed,* 11——15. *David's Prayer and Thanksgiving,* 16——22.

* 2 Sam. 7. 1, &c.

NOw * it came to pass *a* as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

a This whole Chapter is explained, 2 *Sam.* 7. where the same things are recorded with very little variation of the Words; which also hath been considered in my Notes upon that Chapter; to which I refer the Reader, taking notice here but of some very few things.

2 Then Nathan said unto David, Do all that *is* in thine heart, for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel, unto this day, but † have gone from tent to tent, and from *one* tabernacle *to another*.

† Heb. *have been.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, (whom I commanded to feed my people) saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the *sheep*-cote, even † from following the sheep, that thou shouldest be ruler over my people Israel:

† Heb. *from after.*

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more, neither shall the children of wickedness *b* waste them any more: (as at the beginning,

b Such as are devoted and wholly given up to Wickedness; elsewhere called Children of *Belial*.

|| Or, *at.*

10 And || since the time that I commanded judges *to be* over my people Israel) moreover, I *will* subdue all thine enemies. Furthermore, I tell thee, that the LORD will build thee an house.

11 And it shall come to pass, when thy days be expired, that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

* 2 Sam. 7. 14.

13 * I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will settle him in mine house *c*, and in my kingdom *d* for ever, and his throne shall be established for evermore.

c In my Dwelling-place, either, 1. In *Jerusalem*, the place where God had put his Name for ever, 2 *King.* 21. 4, 7. 2 *Chron.* 6. 5, 6. Compare 1 *King.* 11. 36. and 15. 4. Or, 2. In the Temple, which is more properly and constantly called *God's House*; and so this Expression agrees but very imperfectly with *Solomon*, or his Successors, who might be said to be settled in God's House, because they were settled near it, and in some sort set over it, because they were to take care that the Priests and others should perform their Offices and God's Service in it; but strictly and properly agrees only to Christ, to whom alone that Promise also of an Everlasting Establishment in this Kingdom belongs, as was noted on 2 *Sam.* 7. And this Expression seems to be most emphatically added, to signifie, that that Person in whom all those Promises should be fully and perfectly accomplished, to wit, the Messias, should be settled not only in the King's Throne, as others of *David's* Successors were, but also in God's House or Temple; and consequently, that he should be a Priest as well as a King; which Mystery was more clearly revealed to *David*, *Psal.* 110. 1, 2, 4. and may be intimated, though obscurely (as was fit and usual in that state of the Church) in these Words. *d* Either, 1. In the Kingdom of *Israel*, which God calls *his Kingdom*, because he was in a special manner their King and Governour, having raised them up and formed them into a Kingdom, and given them that Protection and Assistance which Kings owe to their Kingdoms; and because he expected and required from them, what Kings do from their People, that they should be wholly governed by his Laws, and devoted to his Service. Or, 2. In God's Kingdom in a more large and general Sence. And this, as well as the former Phrase, may seem singularly to belong to the Messiah, who was not only to be the King of *Israel*, but also of all Nations, as was foretold even in the Old Testament, as *Psal.* 2. 6, 7, 8, 9, 10, 11, 12. and 22. 27, 28. and 72. 11. *Isa.* 2. 4. *Hagg.* 2. 7. and so this may be an Intimation of that great Mystery which is more fully revealed in the New Testament, to wit, that Christ is the Head, or King, or Governour of all God's Church, consisting of Jews and Gentiles, and of all Nations, and indeed of all Creatures, the Angels not excepted; all which is God's Kingdom, and by him given to his Son our Blessed Lord Christ. And for the signification of these great things there is so great and remarkable an Alteration of the Phrase here from what it is in 2 *Sam.* 7. where speaking to *David*, he constantly calls it *his* (*i. e.* David's) *Kingdom*, and *his House*, *v.* 12, 13, 16, 19, 25, 27. for which he here saith *my House*, and *my Kingdom*, which also he distinguisheth from *his Throne*, which is mentioned in the next Clause of this Verse, and in *v.* 11, 12. But these things I submit to the Judicious Reader.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came, and sat *e* before the LORD, and said, Who am I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

e Which may note either his Gesture; or his Continuance there till he had finished this following Prayer.

17 And *yet* this was a small thing in thine eyes, O God, for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God *f*.

f i. e. Thou hast treated me as if I had been born the Son of a great Monarch, and not a poor Shepherd, as indeed I was, O Lord God. Oth. Thus, *Thou hast regarded or respected me as the Type or Figure, or according to the Rank or Order of that excellent Man, or Man of high Degree, who is also the Lord God*, i. e. of the Messiah, who is God-Man. *i. e.* Thou hast given to me and my House an Everlasting Kingdom, which is the peculiar Priviledge of that great Person the Messiah, *Dan.* 2. 44. and 7. 13, 14.

18 What can David † *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

† Heb. *add.*

19 O LORD for thy servants sake *g*, and according to thine own heart hast thou done all this greatness, in making known all these † great things.

† Heb. *greatnesses.*

g In 2 *Sam.* 7. 21. it is, *for thy words sake*, *i. e.* for the sake of thy Word and Promise made to thy Servant: as that Phrase, *for David's sake*, is oft thus understood, for God's Covenants sake made with *David*.

20 O LORD, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of † greatness and terribleness, † by driving out Nations from before thy people, whom thou hast redeemed out of Egypt?

† Heb. *greatnesses and terrible things.*

22 For thy people Israel didst thou make thine own people for ever, and thou LORD, becamest their God.

23 Therefore now LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

† Heb. *let it be established.*

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel *h*, and *let* the house of David thy servant *be* established before thee.

h Or, *The Lord of Hosts, the God of Israel, is a God to Israel*, *i. e.* He is really to his People that which he hath filled himself, *their God*, having taken such care of them, and shewed such Mercy and Truth to them, as did fully answer that Title.

† Heb. *the eye of thy servant.*

25 For thou, O my God, † hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, (thou art God, and hast promised this goodness unto thy servant.)

|| Or, *is of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.*

27 Now therefore || let it please thee to bless the house

CHAP. XVIII.

CHAP. XVIII.

David subdueth the Philistines and the Moabites: smiteth Hadarezer and the Syrians, 1——8. *Tou sendeth Hadoram with presents to bless David: the presents and spoil David dedicated to God,* 9——12. *he putteth garisons in Edom,* 13. *David's Officers,* 14——17.

2 Sam. 8. 1. Heb. *the bridle of the tributaries.*

NOw after this * it came to pass, that David smote the Philistins *a*, and subdued them, and took Gath and her † towns out of the hands of the Philistins.

a All this Chapter is explained on 2 *Sam.* 8.

2 And he smote Moab: and the Moabites became Davids servants, *and* brought gifts.

3 And David smote || Hadarezer king of Zobah unto Humath, as he went to establish his † dominion by the river Euphrates.

|| Or, *Hadarezer.* 2 Sam. 8. 3. Heb. *Hadarezer.* ver. 3, 4. † Heb. *hand.*

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-*horses*, but reserved of them an hundred chariots.

† Heb. *Damascus.*

5 And when the Syrians of † Damascus came to Hadarezar king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garisons* in Syria-damascus, and the Syrians became Davids servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

|| Called in the Book of Kings, Betah, and Berothai. † 1 Kings. 7. 23. 2 Chron. 4. 2, 3.

8 Likewise from || Tibhath, and from Chun *b*, cities of Hadarezer, brought David very much brass, wherewith * Solomon made the brazen sea, and the pillars, and the vessels of brass.

b For which 2 *Sam.* 8. 8. *Betah* and *Berothai* are mentioned. Either therefore they were the same places called by several names, as is usual: Or they were four neighbouring places, out of all which the Brass was taken, whereof two places having been named there, and omitted here, and the other two places there omitted are here remembered.

10. Tou. 2 Sam. 8. 9.

9 Now when || Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram his son to king David, || to enquire of his welfare, and || to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer † had warred with Tou) *and with him* all manner of vessels of gold, and silver, and brass.

10. From 2 Sam. 8. 10. Or, inquire. † Heb. *to bless.* † Heb. *was the man of war.*

11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistins, and from Amalek.

12 Moreover, Abishai the son of Zerujah slew of the Edomites in the valley of salt, eighteen thousand.

13 And he put garisons in Edom, and all the Edomites became Davids servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

|| Or, remembrancer, 2 Sam. 8. 17. || Called Ahimelech in Sam. || Called Seraiah in Sam. and Shisha. 1 King. 4. 3.

15 And Joab the son of Zerujah *was* over the host, and Jehoshaphat the son of Ahilud, || recorder.

16 And Zadok the son of Ahitub, and || Abimelech the son of Abiathar, *were* the priests, and || Shausha *was* scribe.

17 And Benajah the son of Jehojada *was* over the Cherethite, and the Pelethite: and the sons of David *were* chief † about the king.

† Heb. *at the hand of the King.*

CHAP. XIX.

David's Messengers to Hanun are villanously intreated, 1——5. *The Ammonites and Syrians are overcome by Joab and Abishai,* 6——15. *By David himself,* 16——19.

2 Sam. 10. 1, &c.

NOw * it came to pass after this, that Nahash the king of the children of Ammon died *a*, and his son reigned in his stead.

a Of all the Contents of this Chapter see the notes on 2 *Sam.* 10. where we have the same things, and almost the very same words.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father: so the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.

† Heb. *in thine eyes doth David.*

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spie out the land.

4 Wherefore Hanun took Davids servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them (for the men were greatly ashamed) and the king said, tarry at Jericho until your beards be grown, and *then* return.

† Heb. *to stink.*

6 And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots *b*, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battel.

b i. e. 32000 Men fighting from or with Chariots, as that word is elsewhere used: of which see my Notes on 1 *Sam.* 13. 5. And this Interpretation seems the more probable by comparing this place with 2 *Sam.* 10. 6. where this Army is said to consist of 20000 *footmen*, and 12000 *men of Ishtob*; which make up these 32000 men, who fought partly from Chariots, and partly on foot with Chariots, or attending upon the Chariots, as the ancient manner of fighting was. And here *v.* 6. this Army is made up of *Chariots and Horsemen*; where, except the *chariots* be understood of footmen, there were no footmen in the Army, which is unusual and incredible.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty *men*.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themselves in the field.

|| Or, *the face of the battel was.* † Heb. *the head of the battel.* || Or, *young men.*

10 Now when Joab saw that † the battel was set against him, before and behind, he chose out of all the || choice of Israel, and put *them* in aray against the Syrians.

† Heb. *Abishai.*

11 And the rest of the people he delivered unto the hand of † Abishai his brother, and they set themselves in aray against the children of Ammon.

12 And he said, If the Syrians bee too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave our selves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entred into the city. Then Joab came to Jerusalem.

|| That is, *Euphrates.* || Or, *Shobach*, *went* before them.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers and drew forth the Syrians that *were* beyond the || river: and || Shophach, the captain of the host of Hadarezer, 2 Sam. 10. 16.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battel* in aray against them, so when David had put the battel in aray against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians seven thousand men, *which fought in* chariots, and forty thousand footmen *c*, and killed Shophach the captain of the host.

c How this agrees with 2 *Sam.* 10. 18. see in the Notes on that place.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Rabbah besieged, spoiled, and tortured by David, 1——3. *Three Giants slain,* 4——8.

* 2 Sam. 11. 1. † Heb. *to smite.* || Or, *at the return of the year.*

AND * it came to pass, that † after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and wasted the country of the children of Ammon *a*, and came and besieged Rabbah, (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

a Of this first verse see my Notes on 2 *Sam.* 11. 1. and of *v.* 2, 3. on 2 *Sam.* 12. 30, 31. and of the rest of this Chapter on 2 *Sam.* 21. 15, &c. where also an account is given of the seeming differences between this and that Relation.

* 2 Sam. 12. 30. † Heb. *the weight of.*

2 And David * took the crown of their king from off his head, and found it † to weigh a talent of gold, and *there were* precious stones in it, and it was set upon

Davids head; and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut them with saws and with harrows of iron, and with axes: even so deale David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, * that there ‖ arose † war at ‖ Gezer with the Philistins; at which time Sibbechai the Hushathite slew ‖ Sippai *that was* of the children of ‖ the giant, and they were subdued.

5 And there was war again with the Philistins, and Elhanan the son of ‖ Jair slew Lahmi the brother of Goliah the Gittite, whose spear-staff *was* like a weavers beam.

6 And yet again * there was war at Gath, where was † a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was † the son of the giant.

7 But when he ‖ defied Israel, Jonathan the son of ‖ Shimea, Davids brother slew him.

8 These were born unto the giant in Gath: and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

David numbreth the people, 1——6. He repenteth: of three Judgments propounded, he chooseth the Pestilence: and why, 7——13. David, by God's direction, buildeth an Altar, and sacrificeth: the Plague is stayed, 14——30.

AND * ‖ Satan stood up *a* against Israel, and provoked David to number Israel.

a Heb. *stood*, to wit, before the Lord and his Tribunal to accuse *David* and *Israel*, and to beg God's permission to tempt *David* to number the People. *Standing* is the Accusers posture before Mens Tribunals; and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of Men, to bring them down to our Capacities) elsewhere represents Satan in this posture, as 1 *Kings* 22.21. *Zech.*3.1. And so this agrees with 2 *Sam.* 24.1. where the Lord is said to *move David*, i. e. to give Satan Commission or Permission to move him; for otherwise *God tempteth no man*, James 1. 13. But of this, and of this whole Chapter, and of the Variations and seeming Contradictions between this Narrative and that in *Samuel*, see my Notes on 2 *Sam.*24.

2 And David said to Joab, and to the rulers of the people, Go, number Israel, from Beersheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people an hundred times as many mo as they *be*: but my lord the king, *are* they not all my lords servants, why then doth my lord require this thing? why will he be † a cause of trespass to Israel *b*.

b Or, *why will he be*, or, *why should this be a trespass*, or *a cause of trespass*, or *an occasion of punishment*, (for Hebrew words signifying *sin* are oft used to note the punishment of sin:) or *a desolation*, or *a cause of desolation* or *destruction* (for the verb whence this noun proceeds is oft used in that sense) *to or against Israel?* Why wilt thou provoke God by this sin to punish *Israel?* Thus he speaks, because God commonly punisheth the People for the sins of their Rulers, because they are for the most part guilty of their sins in one kind or other; or at least God takes this occasion to punish People for all their sins.

4 Nevertheless, the kings word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and one hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them *c*; for the kings word was abominable to Joab.

c Partly for the following reason; and principally by Gods special and gracious Providence to these two Tribes, to *Levi*, because they were devoted to his Service; and to *Benjamin*, because they were the least of all the Tribes, having been almost entinct, *Judg.*21 and because God foresaw that they would be faithful to the House of *David* in the division of the Tribes, and therefore he would not have them diminished. And *Joab* presumed to leave these two Tribes unnumbred, because he had specious pretences for it; for *Levi*, because they were no Warriors, and the Kings Command reached only to those that *drew sword*, as appears from v. 5. And for *Benjamin*, because they, being so small a Tribe, and bordering upon *Jerusalem* their chief City, might easily be numbred afterward.

† Heb. *and he was evil in the eyes of the LORD concerning this thing.*

7 † And God was displeased with this thing *d*, therefore he smote Israel *e*.

d Because this was done without any colour of necessity, and out of meer Curiosity, and Ostentation, and carnal Confidence, as *Davids* own Conscience told him, which therefore *smote* him, as it is related, 2 *Sam.* 24.10. *e* Which is particularly related in the following verses.

* 2 Sam. 24.10.

8 And David said unto God, * I have sinned greatly, because I have done this thing; * but now I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

* 2 Sam. 12. 13.

9 And the LORD spake unto Gad, Davids seer, saying,

10 Go, and tell David, saying, Thus saith the LORD, I † offer thee *three* things, chuse thee one of them that I may do *it* unto thee.

† Heb. *stretch out.*

11 So Gad came to David, and said unto him, Thus saith the LORD, † chuse thee,

† Heb. *lift up to thee.*

12 Either three years famine, or three months to be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*) or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thy self, what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for very ‖ great *are* his mercies) but let me not fall into the hand of man.

‖ Or, many

14 So the LORD sent pestilence upon Israel; and there fell of Israel seventy thousand men.

15 And God sent an * angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of ‖ Ornan the Jebusite.

* 2 Sam. 24. 16.

‖ Or, Araunah, 2 Sam. 24.18.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel, who were* clothed in sackcloth *f*, fell upon their faces.

f i. e. In mourning Garments, humbling themselves before God for their Sins, and deprecating his Wrath against the People.

17 And David said unto God, *Is it* not I that commanded the people to be numbred? even I it is that have sinned and done evil indeed; but *as for* these sheep what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers house, but not on thy people, that they should be plagued.

18 Then † the * angel of the LORD commanded Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

† Heb. *a* * 2 Chr. 3. 1.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ‖ And Ornan turned back, and saw the Angel; and his four sons with him hid themselves *g*. Now Ornan was threshing wheat.

‖ Or, *when Ornan turned back and saw the angel, and his sons with him hiding themselves*

g Or, *And Ornan turned back* (i. e. turned his face from the Angel) *for* or *when* (for the Hebrew *vau* is frequently used both those ways) *when he saw the angel, and* (so did) *his four sons with him hiding themselves*, part- ly because of the Glory and Majesty in which the Angel appeared, which mens weak and sinful natures are not able to bear; and partly for fear of Gods Vengeance which was at this time riding circuit in the Land, and now seemed to be coming to their Family.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, † Grant me the place of *this* threshing-floor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price, that the plague may be stayed from the people.

† Heb. *give.*

23 And Ornan said unto David, Take *it* to thee, and let my Lord the King do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LOLD, nor offer burnt-offerings without cost.

25 So * David gave to Ornan for the place, six hundred Shekels of Gold by weight.

* 2 Sam. 24.24.

26 And David built there an Altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he answered him from Heaven by fire *h* upon the Altar of burnt-offering.

h Heb. *by fire* sent *from Heaven*: which was the sign of Gods Acceptance. See *Levit.* 9. 24. 1 *King* 18. 24, 38. 2 *Chron.* 7. 1.

27 And the LORD commanded the Angel, and he put up his sword again into the sheaf thereof.

28 At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there *i*.

i When he perceived that his Sacrifice there offered was acceptable

ble to God, he proceeded to offer more Sacrifices in that place, and did not go to *Gibeon*, as otherwise he should have done.

29 For the Tabernacle of the LORD which Moses made in the Wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

* 1 King. 3. 4. 2 Chr. 1. 3.

30 But David could not *k* go before it *l* † to enquire of God *m*; for he was afraid because of the sword of the angel of the LORD *n*.

† Heb. *to seek God.* * 1 Chr. 16. 39. 21. 29. 2 Chr. 1. 5.

k i. e. Durst not. *l* i. e. Before the Tabernacle, where the Altar stood. *m* Heb. *to seek God*, i. e. humbly to beg his Favour by Prayer and Sacrifice. *n* i. e. When he saw the Angel stand with his drawn sword over *Jerusalem*, as is related above, v. 15, 16. he durst not go away thence to *Gibeon*, least the Angel in the mean time should destroy *Jerusalem*; for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special Presence and gracious acceptance.

CHAP. XXII.

David prepareth for the Building of the Temple, 1——5. Instructeth Solomon in God's Promises and his Duty, 6——16. he chargeth the Princes to assist his Son, 17——19.

* Deut. 12. 5. 1 Sam. 2. 18.

THEN David said *a*, * This is the house of the LORD God *b*, and this *is* the altar of burnt-offering for Israel.

a Partly by his observation of this gracious and glorious Appearance of God, and his command to erect an Altar and his Acceptance of a Sacrifice offered in this place: and partly by the Instinct and Direction of Gods Spirit, by which as he is said to have *had the pattern of the house, porch, Altar*, &c. 1 *Chron.* 28. 11, 12, 19. so doubtless he was also instructed as to the place where the House should be built. *b* This is the place appointed by God for the building of his Temple and Altar.

2 And David commanded to gather together the strangers that *were* in the Land of Israel *c*, and he set masons to hew wrought stones *d*, to build the house of God.

c The same persons whom *Solomon* afterwards employed in the same Work: of which see 1 *Kings* 5. 15. compared with 1 *Kings* 9. 20, 21. *d* Wherein he could not do much, being prevented by death: but *Solomon* carried on and perfected what *David* had begun.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joynings *e*; and brass in abundance without weight.

e To be used together with melted Lead, for the joyning of those great and square Stones together.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

* 2 Chr. 2. 1.

5 And David said *f*, * Solomon my Son *is* young and tender *g*, and the house *that is* to be built for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

f Within himself, or in his own thoughts. *g* And therefore through youthful vanity and folly, and unsettledness, may not use that Care, and Consideration, and Diligence in making such Provisions as this great Work requires. Of *Solomons* Age, see 1 *Kings* 3. 7.

6 Then he called for Solomon his Son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My Son, *as for* me, * it was in my mind to build an house † unto the name of the LORD my God.

* 2 Sam. 7. 1 Chr. 17. 1. † Deut. 12. 5, 11. 1 Chr. 28. 3. † King. 5. 3, 5.

8 But the word of the LORD came to me, saying, * Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the Earth *h* in my sight *i*.

* 1 Chr. 28. 3.

h Not that Wars either now are or then were simply Unlawful, or that *David* sinned in shedding the Blood of War; for it is manifest, that Davids Wars were undertaken by Gods command, or with his Leave, and were attended with his Blessing; but partly because *Davids* Military Employments did for a good while fill his Head and Hands, and gave him no leisure for Temple-work: and principally for mystical Signification, to teach us that the Church (whereof the Temple was a manifest and illustrious Type) should be built by Christ, *the Prince of Peace*, Isa. 9. 6. and that it should be gathered and built up, *not by might or power*, or by force of Arms, but by Gods *Spirit*, *Zech.* 4. 6. and by the preaching the Gospel of Peace. *i* Which I have taken particular notice of. And this expression may possibly be added in reference to *Uriah* and the rest of the Israelites, who were slain at the Siege of *Rabbah* by *Davids* contrivance; which peradventure *David* had in his Eye, *Psal.* 51. 4. where *David* confessing this Sin, useth this very Expression, *I have done this Evil in thy sight.*

9 Behold, a son shall be born to thee, who shall be a Man of rest, and I will give him rest from all his enemies round about: for his name shall be ‖ Solomon, and I will give peace and quietness unto Israel in his days.

‖ That is, Peaceable.

10 * He shall build an house for my name, and he shall be my son, and I *will be* his Father, and I will establish the throne of his Kingdom over Israel for ever *k*.

* 2 Sam. 7. 13. 1 Kin. 5. 5. Ch. 17. 12, 13.

k Of this see my Notes on 2 *Sam.* 7. 13.

11 Now my Son, the LOBD be with thee, and prosper thou *l*, and build the house of the LORD thy God, as he hath said of thee.

l Go on prosperously in carrying on this Work. Or, the Lord give thee that Rest and Prosperity which is necessary for it.

12 Only the LORD give thee wisdom and understanding; and give thee charge concerning Israel *m*, that thou mayest keep the Law of the Lord thy God.

m i. e. Give thee Instructions or Direction rightly to manage and rule his People *Israel*. Or, *and set thee over Israel*, as the Syriack renders it, whom the Arabick follows: Or *when* (as the Hebrew *vau* is oft used) *he shall set thee over Israel*, i. e. when thou shalt be King; for then *Solomon* would need this Wisdom, for which therefore he Prayeth, 1 *King.* 3. 9.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel. Be strong, and of good courage, dread not, nor be dismayed.

14 Now behold, ‖ in my trouble *n* I have prepared for the house of the LORD, an hundred thousand talents of Gold *o*, and a thousand thousand talents of Silver *p*; and of brass, and iron, without * weight: (for it is in abundance) timber also and stone have I prepared, and thou mayest add thereto.

‖ Or, *in my poverty.*

* As ver. 3.

n This he alledgeth as a reason why he could do no more, because of the many Troubles and Wars both Forreign and Civil, whereby much of his Treasures was exhausted. *o* A Talent of Gold in the first constitution was 3000 Shekels, as may be gathered from *Exod.* 38. 24, 25, 26. and so this amounts to a very vast Sum, yet not impossible for *David* to get, considering how many and great Conquests he made, and what vast Spoils and Presents he got; and that he endeavoured by all just and honourable ways to get as much as he could, not out of Covetousness, or for his own Ends, but meerly out of Zeal for Gods house. And whereas some object, that this quantity of Gold and Silver was sufficient, tho the whole Fabrick of the Temple had consisted of Massy Gold and Silver: it is to be confidered, that all this Treasure was not spent upon the Materials of the Temple, but a very great part of it upon the Workmen, which were nigh 200000, whereof a great number were Officers, which being employed for so long time together, would exhaust a confiderable part of it; and what was not employed in the building of the Temple, was laid up in the Sacred Treasures for future occasions, there being mention of the great Treasures left by *David*, even in other Authors. But some Learned Men make these Talents far less than those in *Moses* his time; and they conceive, that as there were two sorts of Shekels both of Gold and Silver, the *common* and the *sacred* Shekel, whereof the latter is commonly thought to be double to the former, so also there were Talents of divers kinds and values. For the Hebrew word *kikkar*, which is rendred a Talent, properly signifies only a *Mass* or a *Piece*, as it is used, *Exod.* 29. 23. 1 *Sam.* 2. 36. *Zech.* 5. 7. So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two Ancient and most Learned Writers, *Varro* and *Pollux*, and by others, that a Talent among the Greeks and Romans sometimes notes but a small quantity: and that a Talent of Gold contains only six drams. And *Homer* in his *Iliads*, among other things of no great value, which are propounded as Rewards to the Conquerour at a solemn and publick Exercise, *a Bondwoman, an Horse* and *a Pot*, mentions *two Talents of Gold*; which plainly shews that in his Time (which was after the Building of this Temple) *Talents of Gold* were very far inferiour in quantity and price to what they had been in former Ages. And *Josephus* a *Jew*, and therefore the more competent judge of these things, speaking of this very thing for 100000 *Talents of Gold* here mentioned, he puts 10000, and for 1000000 *Talents of Silver* he puts 100000; either because the Talents in *Moses* his time were of ten times more bulk and price than in *Davids* and *Solomons* time, and therefore these Talents reduced to them amounted to no greater Sum; or because he read so in his Copy of the Hebrew Bible. And certainly it is infinitely more tolerable, and reasonable to suppose, that there is a mistake here in the generality of the present Copies of the Hebrew Bible, through the Errour of the Scribe, (which being only in a Numeral and Historical Passage, might happen without Impeachment to the Care of Gods Providence, which hath so miraculously preserved all the most Important and Substantial parts of Scripture, as hath been formerly said) than upon such Pretences to deny the Truth and Divine Original and Authority of the Holy Scriptures. Add to this, that all the Gold then used was not of equal worth and purity; as appears both by the special Commendation given to some forts of Gold in divers parts of Scripture, and particularly by the difference observed in this very History between the Gold and Gold which *David* gave for this use; whereof one little part being distinctively called *pure Gold* and *refined Gold*, 1 *Chron.* 28. 17, 18. it is sufficiently implied, that all the rest of the Gold was not refined nor pure, which might greatly diminish the Worth of it; for in what degree it was impure or allayed with other things in those Times and Places we cannot know at this Distance: and therefore we cannot make a true Estimate what those Talents of Gold did amount to in our Value. *p* Just as much in Silver as in Gold; for this is known and agreed, that the Proportion of Gold to Silver is Ten to One.

15 Moreover, there are Workmen with thee in abundance, hewers, and ‖ workers of stone and timber, and all manner of cunning Men for every manner of work.

‖ That is, *masons and carpenters.*

16 Of the gold, the silver and the brass, and the iron *there is* no number. Arise *therefore*, and be doing *q*, and the LORD be with thee.

q To wit, when thou shalt come to the Throne in my stead.

17 David also commanded all the princes of Israel to help Solomon his Son, *saying*,

18. *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the Inhabitants of the land into mine hand, and the land is subdued before the LORD, and before his people *r*.

r Either 1. It is brought under the command of God and of you his people, all the enemies of God and of *Israel*, in it or near it, being now perfectly subdued. Or, 2 It is really subdued, whereof both God and your own Eyes are Witnesses.

19 Now set your heart and your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of the LORD God, to bring the Ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAP. XXIII.

David maketh Solomon King, 1. *The number and distribution of the Levites, according to their families,* 2——23. *Their Office,* 24——32.

SO when David was old and full of years, he made * Solomon his son king over Israel *a*.

* 1 King. 1. 33. 39. Ch. 28. 5.

a Not that he did resign the Kingdom to him, but that he declared his mind concerning his Succession into the Throne after his death. As *David* himself is called *King*, 1 *Sam.* 16. 1. because he was appointed and anointed to be King after *Saul*'s death, though till then he was only a Subject.

2 And he gathered together all the princes of Israel, with the Priests and the Levites *b*.

b Partly to declare God's Mind and his own Will, that *Solomon* should be his Successor; and so to cut off the claims and pretences which others of his Sons might make to the Crown: and partly to acquaint them with those Directions which he had received from God by the Spirit, as appears from *ch.* 28. 11. *&c.* concerning the Establishment of a new order and method in the Ministration of the Priests and Levites in the Temple.

3 Now the Levites were numbred from the age of *Numb. 4. * thirty years and upward *c*: and their numbers 3. by their polls, man by man, was thirty and eight thousand.

c Not only till fifty, as it was appointed, *Numb.* 4. 2, 3. but even till their death: For that was but a Temporary Law grounded upon a special reason, because the Levites were employed in carrying the Tabernacle and Sacred vessels from place to place; and therefore God would have them freed from those burdens when they came to feel the infirmities of Age: Which Reason wholly ceasing upon the Building of the Temple, and their Work being far easier than it had been, and their Service being more a Privilege than a Burden, their time of Service is justly and fitly prolonged.

4 Of which, twenty and four thousand *were* ‖ to *Or, or to oversee.* set forward the work of the house of the LORD *d*: * Deut. 16. 18. and six thousand were * officers and judges *e*.

d i.e. To take care that all the Work of the Temple about Sacrifices and other parts or means of Gods Service should be punctually and diligently performed, either by themselves or others: Which they were not to do all at once, but by courses, 1000 at a time, as we shall shortly see. *e* Whose Work it seems to have been to judge of, and determine all difficult Causes or differences which might arise either among the inferior Priests or Levites about their Sacred Administrations; or among the People, which being governed in all their Concerns only by the Laws of *Moses*, it was fit and necessary, that the Priests and Levites should be consulted and concerned in their matters.

5 Moreover, four thousand *were* porters *f*, and four thousand praised the LORD with instruments *g* which I made *(said David)* to praise *therewith*.

f Whose Office was to take the Charge of all the Gates of the Temple and its Courts, that no forbidden or unclean Person might enter there, and of the Courts themselves, and of several Chambers or Buildings belonging to the Temple and the Service thereof. These also were to do their Work by turns. *g* Whereof 288 were Persons of greater skill than their Brethren, and did instruct them, and had some Authority over them.

* Exod. 6. 16. Ch. 6. 1. &c. 2 Chr. 8. 14. & 29. 25. †Heb. divisions. 6 And * David divided them into † courses *h* among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

h Which he did not by his own Invention, but as a *Man of God*, and *by the command of God*, and with the Advice and Concurrence of *God* and *Nathan* the Prophets, as is manifest from 2 *Chron.* 8. 14. & 29. 25.

7 Of the * Gershonites *were* ‖ Laadan and Shi- * Ch. 26. mei. 21. ‖ Or, *Libni*, Ch. 6. 17.

8 The sons *i* of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

i i.e. His Posterity: and so in the following verses: for these could not be their immediate Sons.

9 The sons of Shimei; Shelomith, and Haziel, and Haran three. These *were* the chief of the fathers of Laadan.

10 And the Sons of Shimei *k were*, Jahath, ‖ Zi- ‖ Or, Zina, and Jeush, and Beriah: These four *were* the sons of Shimei. Heb. *Ziza.*

k Not that *Shimei* named *v.* 9. but another, and possibly the Son or Grandson of that *Shimei*.

11. And Jahath was the chief, and Zizah the second: but Jeush and Beriah † had not many sons: therefore they were in one reckoning, according to their fathers house *l*. † Heb. *did not multiply sons.*

l They were reckoned together as one Family, and were not called by the name of their two immediate Parents, but by the name of their Grandfather *Shimei*.

12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The son of * Amram; Aaron and Moses: and † Aaron was separated, ‖ that he should sanctifie the most holy things *m*, he and his sons *n* for ever, to burn incense before the LORD, to minister unto him, and to * bless in his name for ever. * Exod. 6. 20. † Heb. *was separated.* ‖ Or, *to sanctifie holy things, &c.* Heb. *to bless.*

m Not positively; for so he could not sanctifie them, they being *sanctified already* sanctified by God in the highest degree; but negatively, *i. e. him only of* that he might keep them from Pollution: For these most holy things *holies, &c.* were only his eldest Sons the High-priests successively, but all his Posterity or all the Priests; for the Works here following were not peculiar to the High-priest, but common to all the Priests, who might all *burn Incense*, 2 *Chron.* 29. 11. *Luke* 1. 9. and to *minister* in the Temple, and to bless the People in Gods name, *Numb.* 6. 23. *Deut.* 10. 8. *n* Not *and his* sons.

14 Now concerning Moses the man of God, his sons were named of the Tribe of Levi *n*.

n i.e. They were accounted only as common Levites, and were not Priests: which is mentioned partly to secure the Priesthood within the bounds to which God had confined it, lest they should presume to invade it upon a confidence in the Noblenes of their Extraction: and partly for the honour of *Moses*, and the demonstration of his eminent Piety and Self-denial, who willingly left the Government to *Joshua*, and the Priesthood to *Aaron*, and was content to have his Posterity reduced to a very private and mean condition.

15 * The sons of Moses were, Gershom and Eli- * Exod. 2. ezer. 22. & 18. 3.

16 Of the sons of Gershom, ‖ Shebuel *was* the chief. ‖ Shubael, Ch. 24. 20.

17 And the sons *o* of Eliezer *were*, * Rehabiah ‖ the chief *p*. And Eliezer had none other sons, but the sons of Rehabiah † were very many. * Ch. 24. 21. ‖ Or, the first. † Heb. were multiplied exceedingly.

o For, *the son*: the plural number for the singular, as *Gen.* 46. 26. 33. 1 *Chron.* 2. 8, 31. and oft elsewhere. *p.* Heb. *the first-born*, *i. e.* the very highly first-born. He is so called, not because others were born after him, but because none were born before him. See on *Mat.* 1. 23.

18 Of the sons of Izhar ‖ Shelomith the chief. ‖ Shelomoth Ch. 24. 22.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jeshiah the second.

21 The sons of Merari; Mahli, and Mushi: the sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and * had no sons, but daughters: and their ‖ brethren the sons of Kish took them. * Ch. 24. 28. ‖ Or, Kish.

23 The sons of Mushi, Mahli, and Eder, and Jeremoth, three.

24 These *were* the sons of * Levi, after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of * twenty years *q* and upward. * Numb. 1. 3. & 3. 15.

q As the Levites were anciently numbred from two several times, from the 25th year of their Age, and from the 30th *Numb.* 4. 3. *&* 8. 24. In like manner and for the same Reasons they are here numbred both from their 20th year, as here, when they were more solemnly prepared for, and instructed, and by degrees exercised in some parts of their Work; and from their 30th year, above *v.* 3. when they were admitted to the full and compleat Exercise of all the Parts and Works of their Office. And the reason why they were now sooner admitted to Service than they had been formerly by the Constitution of *Moses*, is given in the next verses, because now their Work was more easie, they being wholly discharged from that burdensome Work of carrying the Tabernacle and its Utensils, which was too heavy for young and tender Shoulders. To which may be added, that the number of the Israelites were greatly increased, and consequently the Services which were to be performed by the Levites on their behalf were multiplied, and the Work of the Temple was much greater than that of the Tabernacle, and therefore more of the Levites were to be employed, and consequently they were to be sooner taken into Service.

25 For David said, the LORD God of Israel hath given rest unto his People ‖ that they may dwell in Jerusalem for ever. ‖ Or, *and he dwelleth in Jerusalem, &c.*

26 And also unto the Levites *r*, they shall no more

more carry the Tabernacle, nor any vessels of it for the service thereof.

r Or rather, *as concerning the Levites*, of whom he is here speaking.

27 For by the last words of David *s*, the Levites were † numbred from twenty years old and above.

s By his last Order and Constitution made by Gods direction and *by the Spirit*, as hath been once and again noted and proved before. This is here added to signifie, that this great Affair was thus settled by *David*, not in his younger years, when it might have been thought to have the effect of youthful Heat, and Confidence, and Presumption, and Rashness, but when he was come to the greatest Maturity, when he was old and near his death, and going to give up his Account to his Lord and Maker, of all his Actions, and particularly of the Alterations which he made in the Service of God; which he declared was done *by the Spirit of God*. These were in a manner his dying words, which usually make the deepest impressions. † Heb. *by the numbring of the sons, &c.*

28 Because † their office *was* to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things *t*, and the work of the service of the house of God. † Heb. *was their office.*

t i.e. Holy Places, and Garments, and Vessels, and Sacrifices, which were to be washed and cleansed from any Filthiness which possibly might cleave to them.

29 Both for the shew-bread, and for * the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in the* ‖ pan, and for that which is fryed, and for all manner of measure and size *u*. * Lev. 2. 1. & 6. 20. & 7. 9. ‖ Or, *fat things.*

u This is to be understood either, 1. particularly of the Measure or Quantity of fine Flour, and Wine, and Oil, which was fixed by Gods Law. Or generally of all Measures used either in Sacred or Civil Things, the publick Standards whereof were kept in the Sanctuary or Temple; of which see on *Exod.* 30. 13. and therefore the care of keeping them inviolable and producing them upon Occasion, must needs belong to the Priests, and under them to the Levites, who were to examine other Measures and all things by them, as oft as occasion required; that so the Priests might be at more leisure for their higher and greater Employments.

30 And to stand every morning *x* to thank and praise the LORD, and likewise at even *x*:

x The two Solemn Times of offering Sacrifices: which Work was attended with Publick Prayer and Thanksgiving.

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them *y* continually before the LORD:

y i.e. Unto those Persons, the Levites, of whom he speaks. Or, *concerning them, i. e.* about those things.

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron *z* their brethren, in the service of the house of the LORD.

z i.e. What the Priests should commit to their charge, or command them to do.

CHAP. XXIV.

The Priests are divided by Lot into 24 *Orders*, 1——19. *Ministers allotted them out of the Levites, out of the Tribe of the Kohathites and Merarites*, 20——31.

NOw *these are* the divisions *a* of the sons of Aaron: * The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar. * Lev. 10. 1. & 26. 61.

a i.e. The several Branches into which that Family was divided or distributed.

2 But * Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priests office *b*. * Numb. 3. 4. & 26. 61.

b i.e. Were the only persons to whom and to whose Families the Execution of that Office was committed.

3 And David distributed them, † both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their Offices *c* in their service. † Heb. *the princes of the sanctuary, and princes of God.* 1 Chron. 24. 3, 4, 31.

c Or, *courses*: or, *professions*, *i. e.* Allotting to each of them several times wherein they or theirs should by turns have the Government of Holy Ministrations in the Temple Service.

4 And there were more chief men found of the sons of Eleazar, than of the sons of Ithamar, and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot *d*, one sort with another; for † the governours of the sanctuary, and governours *of the house* of God *e*, were of the sons of Eleazar, and of the sons of Ithamar. † Heb. *the princes of the sanctuary, and princes of God.* Gen. 23. 6.

d Partly to prevent that Envy or Emulation which otherwise might arise among them: and partly that all mens minds and Consciences might be fully satisfied in the Order now established by this Divine way of Decision. *e* But that is no other than the Sanctuary; and so it may seem to make this Division improper and irregular, the several Members of it being altogether the same. Or rather, of the things of *God*, *i. e.* of all persons ministring in the Sanctuary, and of all Holy Ministrations done in it, and of all other *matters of the Lord*, as they are called by way of distinction from the *kings matters*, 2 *Chron.* 19. 11.

6 And Shemajah the son of Nathaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the Priests and Levites: one † principal houshold being taken for Eleazar, and *one* taken for Ithamar *f*. † Heb. *house of the fathers.*

f Or, the Chief (which word is easily supplied out of the context) *of one house of the Fathers was taken* (to wit, by Lot) *for Eleazar* (i. e. out of his family) *and that which was taken* after it *was taken for Ithamar*, *i.e.* out of his Family. The meaning is, that the first Lot fell to *Eleazar*, and the second to *Ithamar*; and the third to *Eleazar*, and the fourth to *Ithamar*; and so successively, until all the families of *Ithamar* had received their Lots: And afterwards all the Lots came forth to the rest of *Eleazars* Families, which were double in number to those of *Ithamar*, as was said *v.* 4.

7 Now the first lot came forth *g* to Jehoiarib, the second to Jedajah,

g To wit, out of the Vessel in which all the Lots were promiscuously put together, and out of which they were severally taken.

8 The third to Harim, the fourth to Seorim.

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to * Abijah, * Neh. 12. 4, 17. Luke 1. 5.

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses.

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delajah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service *h*, to come into the house of the LORD, according to their manner *i*, under Aaron their father *k*, as the LORD God of Israel had commanded him.

h In this order and method they were to come to perform the Offices of the Temple. *i i.e.* To come into the Temple every Sabbath-day, and to continue there all the Week long until the next Sabbath, when they were relieved by others, as the manner was: See 2 *Kings* 11. 5. 1 *Chron.* 9. 25. *k i.e.* Under the inspection and direction of the High-priest, whom he calls *Aaron*, because he reprefented his Person, and executed his Office, and also came out of his Loyns, and *their father*, because of the authority which by Gods appointment he had over them, and that love, reverence, and obedience which they owed to him.

20 And the rest of the sons of Levi *l were these*. Of the sons of Amram, * Shubael: of the sons of Shubael; Jehdejah *m*. * Ch. 23. 16. Shebuel.

l Either such as were only Levites, and not Priests: or rather, such as were not named or numbred before in this or the former Chapter. *m* Who being, as it seems, an eminent Person, or having a very numerous Family, was not reckoned with or under his Fathers Family, but was accounted as a distinct Head of another Family.

21 Concerning Rehabiah *n*: of the sons of Rehabiah, the first *o was* Jeshiah.

n The son of *Eliezer*, ch. 23. 17. *o* By Birth, or Place.

22 Of the Izharite; * Shelomoth *p*: of the sons of Shelomoth; Jahath. * Ch. 23. 18 Shelomith.

p Called also *Shelomith*, ch. 23. 18.

23 And the sons *of* * *Hebron*; Jeriah *the first q*, Amariah the second, Jahaziel the third, Jekameam the fourth. * Ch. 23. 19 & 26. 31.

q Which word is fitly supplied both out of the rest of this verse, the *second*, *third*, and *fourth* having a manifest reference to the *first*, and out of 1 *Chron.* 23. 19. and 26. 31. where it is expressed.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah: Zechariah.

26 The sons of Merari *were*, Mahli and Mushi: the sons of Jaaziah *r*; Beno.

r The son either of Mahli: or rather of *Mushi* last named: for Mahli's Posterity comes *v.* 28.

27 The sons of Merari by Jaaziah; Beno *s*; and Shoham, and Zaccur, and Ibri.

s Whose name is here repeated with his Brethren, because he was the First-born and Head of the rest, who were all reckoned with and under his Family, as if they had been Branches of it.

28 Of Mahli *came* Eleazar, * who had no sons. * Ch. 23. 22

29 Concerning Kish *t*: the son of Kish was Jerahmeel.

t Another of *Mahli*'s Sons, as appears from 1 *Chron.* 23. 21.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron *u*, in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the Priests and Levites, even the principal fathers

fathers over against their younger brethren *x*.

u i. e. Answerable for Number and Order to those of the Priests, so as there should be a several course of the Levites for each course of the Priests. This is expressed concerning the Singers, *ch.*25. and the like is implied concerning the Porters, *ch.*26, and is here sufficiently intimated concerning those Levites which were employed in other Sacred Ministrations. *x* The Lots of the elder and younger Brethren were promiscuously put together, and the order was settled as the Lots came forth, without any regard to the Age or Dignity or Number of the Persons or Families, the youngest Family having the first Course if they had the first Lot, *&c.*

CHAP. XXV.

The number and Offices of the Singers out of the sons of Asaph, Heman, and Jeduthun, 1——7. *Their division by Lot into* 24 *Orders,* 8——31.

MOreover, David and the captains of the host *a* separated *b* to the service of the sons of * Asaph, and of * Heman, and of * Jeduthun *c*, who should prophecy *d* with harps, with psalteries, and with cymbals; and the number of the workmen *e*, according to their service, was;

a Both of the Civil and Sacred Host: to wit, *all the Princes of Israel, with the Priests and the Levites*, whom David *gathered together*, ch.23.2. for this very end, that in their Presence and with their Approbation and Consent all these things might be established; who are here fitly called *the Captains of the Host*; for the Princes were, under *David*, the chief Captains or Commanders of the Militia or Trained Bands of the Kingdom; and as the Levites are called an *Host*, and *the Lords Host*, *Numb.*4.23. and elsewhere because of their Number and Order in Holy Ministrations; so these Priests and Levites were the Captains and Governours of the rest. *b i.e.* Distributed them into their several Ranks and Orders: Which, though chiefly done by *David* as a Prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the Captains of the Host, because it was done with their Concurrence and Approbation. *c i.e.* To the Service of God under the Conduct and Command of these Persons. *d i.e.* Praise God by singing the Psalms of *David*, (of which see on *ch.*16.7.) and other sacred Songs made by themselves, who were Prophets in some sort, or by other Prophets or Holy Men of God. Or this Action of theirs is called *prophecying*, because it had been formerly performed by the Prophets and the sons of the Prophets: of which see 1 *Sam.*10.5. & 19.20. 2 *Kings* 3.15. 1 *Chron.* 15.19. *e* Of the Persons employed in this Sacred Work.

*Ch.6.33, 39. 2 Chr. 29.30.
*ver.5.
*2 Chr. 35.15.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and || Asarelah, the sons of Asaph under the hands of Asaph *f*, which prophesied † according to the order of the king *g*.

|| Otherwise called Jesharelah, ver. 14.
† Heb. by the hands of the king.

f i.e. Under his overfight and direction. *g* In such manner and order as *David* appointed.

3 Of Jeduthun: the sons of Jeduthun *h*; Gedaliah, and || Zeri, and Jeshajah, Hashabiah, and Mattithiah, || *six*, under the hands of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD.

|| Or, *Jesri*, ver.11.
|| *with Shimei mentioned* v. 17.

h Or, *his sons*, (the construct form being used before the absolute, of which there are Examples in Scripture) *Jeduthun*, called by his Fathers name: otherwise they are not *six*; unless either *Jeduthun* their Father be included in that number: or *Shimei* mentioned *v.* 17. be one of them, as many Learned Men think. See the like, 1 *Chron.* 24.23.

|| Or, *Azareel*, v. 18.
|| Or, *Shubael*, v. 20.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, || Uzziel, || Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamtiezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth.

|| Or, *matters*.

5 All these *were* the sons of Heman the kings seer *i* in the || words of God *k*, to lift up the horn *l*. And God gave to Heman fourteen sons, and three daughters.

i Or, *Prophet*, which is the same thing, 1 *Sam.*9.9. Either he was a Prophet as well as a Singer; or he is thus called because he *prophesied* in the sence designed, v.1. And he is called *the kings seer*, either because the King took special delight in him; or because he frequently attended upon the King in his Palace, executing his Sacred Office there, while the rest were constantly employed in the Tabernacle. *k i.e.* To sing such Divine Songs as were inspired by God to the Prophets or Holy Men of God. *l* Either 1. Metaphorically, to extol and praise God for exalting *the horn* (*i.e.* the Power and Kingdom) of *David*; of which Phrase see *Psal.*92.10. & 132.17. Or rather 2. Properly, to praise God with the sound of a Trumpet (as was usual, as 2 *Chron.*5.12. & 13.12.) or some other Musical Instrument made of Horn, which being a Martial kind of Musick, might be most grateful to *Davids* Martial Spirit: though he was also skilled in other Instruments of Musick which he used in the House of God, as is expressed in the next Verse.

6 All these were under the hands *m* of their father, for song in the house of God, with cymbals, psalteries and harps, for the service of the house of God, † according to the kings order, to Asaph, Jeduthun, and Heman *n*.

† Heb. by the hands of the king.

m i.e. Under his direction, as v. 2. *n* Heb. *by the hands of the King*, and *of Asaph, Jeduthun, and Heman*, i.e. according to the Kings appointment, and under the Conduct of *Asaph, Jeduthun*, and *Heman*.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning *o*, *was* two hundred fourscore and eight *p*.

o Who were so skilful that they were able to teach others. *p* Which, together with their Scholars, make up the 4000 mentioned chap. 23. 5.

8 And they cast lots, ward against *ward q*, as well the small as the great, the teacher as the scholar *r*.

q i.e. A Ward, or Rank, or Course of Levites answerable to one of the Priests, upon whom the Levites were to wait in their Holy Ministrations, *ch.* 23. 28. *r* Without any respect to their different Ages or Abilities.

9 Now the first lot came forth for Asaph to Joseph *s*, the second to Gedaliah, who *t* with his brethren and his sons *were* twelve.

s i.e. For the Family of *Asaph*, of which *Joseph* was. Here that Clause, *he, his sons, and his brethren were twelve*, is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of 288. mentioned v. 7. *t* Heb. *he*: which word being here expresly, is rightly understood and supplied in the rest.

10 The third to Zaccur, *he*, his sons, and his brethren *were* twelve:

11 The fourth to Izri, *he*, his sons and his brethren *were* twelve.

12 The fifth to Nethaniah, *he*, his sons and his brethren *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren *were* twelve:

14 The seventh to Jesharelah, *he*, his sons and his brethren *were* twelve.

15 The eighth to Jeshajah, *he*, his sons and his brethren *were* twelve.

16 The ninth to Mattaniah, *he*, his sons and his brethren were twelve.

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his sons and his brethren *were* twelve.

19 The twelfth to Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his sons and his brethren were twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren were twelve:

22 The fifteenth to Jeremoth, *he*, his sons and his brethren were twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren were twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren were twelve:

25 The eighteenth to Hanani, he, his sons and his brethren were twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren were twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren were twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren were twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren were twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren were twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons and his brethren were twelve.

CHAP. XXVI.

The Division of the Porters, 1——12. *The Gates assigned by Lot,* 13——19. *The Levites have charge of the Treasures of the Temple,* 20——28. *Officers and Judges,* 29——32.

COncerning the divisions of the porters ||: Of the Korhites *was* || Meshelemiah the son of Kore, of the sons of || Asaph *a*.

|| they were followeth.
|| Or, Shelemiah, v. 14.

a Not that famous *Asaph* the Singer, but another *Asaph* called also *Ebiasaph*, *ch.* 6. 37.

|| Or, *Ebiasaph*, ch. 6. 37.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

Asaph, Ch.6.33. & 9.19.

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh;

4 Moreover, the sons of Obed-edom *were*, Shemajah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth:

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed || him *b*.

b To wit, with a numerous Posterity and other Blessings, for his Respect and Affection to the Ark. See 2 *Sam.* 6. 11.

6 Also unto Shemajah his son were two sons born, that ruled throughout the house of their fathers *c*: for they *were* mighty men of valour *d*.

c That

Parbar. *u* at the Gate or House it self; by which it may seem, that this was a place of some importance, either the vessels of the Temple, or some part of the Treasures of God's House, being kept here.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah *was* over * the treasures of the house of God, and over the treasures of the † dedicate things *x*.

* Mal. 3. 10.
† Heb. *holy things*.

x Either these are the same kind of Treasures, the latter phrase only explaining the former, the particle *and* being used for *that is*: or rather they are two different kinds of Treasures, the former containing the Sacred Vessels and other Treasures, which by God's Command were appropriated to the Maintenance of the House and Worship, and Ministers of God, as Tithes and First-fruits, and other things; and the latter only those things which had been freely given or dedicated to God for those Ends; of which see v. 26, 27.

21 *As concerning* the sons of || Laadan: the sons of the Gershonite Laadan, chief fathers *y*, *even* of Laadan the Gershonite *were*, || Jehieli *z*.

|| Or, *Libni*, Ch. 6. 17.
|| Or *Jehiel*, Ch. 23. 8.

y i.e. Which sons were Chief Fathers, or Heads of the Houses of their Fathers. *z* Understand here, *and his sons*, which here follow.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD *a*.

a As *Shelomith and his Brethren* were *over the Treasures of the dedicated things*, v. 26. But both may seem to have been subject and accountable to *Ahijah*, who was over both these kinds of Treasures, v. 20. Or *Ahijah* might have a general overlight into the Management of those Treasures as an Auditour of the Accounts, although the others had more dignity and power in the disposal of them.

23 Of the Amramite, *and* the Izharite, the Hebronite, *and* the Uzzielite *b*.

b Or, *As concerning the Amramite, &c.* The meaning is, The persons here following were of these, or the most of these Families. Only here is none of the Family of the Uzzielites; either because that Family was now extinct, whence it is that we read no more of them in the Scripture, but only in this place, and *Numb.* 3. 27. or because there was none of them fit to be employ'd and trusted in these Matters.

24 And * Shebuel the Son of Gershom, the son of Moses, *was* ruler of the treasures *c*

* Ch. 23. 16.

c The Prince or Chief over all the Treasures, and Treasures mentioned either before or afterward, as his very Title shews, which is peculiarly given to him and to none of the rest.

25 And his brethren by Eliezer *d*; Rehabiah his son, and Jeshajah his son, and Joram his son, and Zichri his son, and * Shelomith his son:

* Ch. 23. 18.

d Another Son of *Moses*, *Exod.* 18. 4.

26 Which Shelomith and his brethren, *were* over all the treasures of the dedicate things, which David the king, and the chief fathers, the Captains over thousands and hundreds, and the Captains of the host had dedicated.

27 † Out of the spoils won in battels, did they dedicate to † maintain *e* the house of the LORD.

† Heb. *out of the battels and spoils.*
† Heb. *to strengthen.*

e Heb. *To strengthen* it, either to make that building strong and substantial by these and other charges: or rather to repair it when it should be built; for which they might the rather take particular Care, because it was likely, that every one would contribute to the building of the Temple, and there would be no want for that use; but few would provide for the Repairs of it, when by the Injury of Men or time, it should receive any damage.

28 And all that Samuel the * Seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zerujah had dedicated, *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith *f*, and of his brethren.

* 1 Sam. 9. 9.

f Who is particularly named here, and v. 26. because they were chiefly committed to his Truft, he being, it seems, a Person of Eminent Wisdom and Faithfulness.

29 Of the Izharite, Chenaniah and his sons *g* were for the outward business *h* over Israel *i* for Officers and judges *k*.

g Who are probably thought to have been 1600, for that Sum added to the 1700, v. 30, and the 2700, v. 32. make up those 6000 Levites which *were Officers and Judges*, 1 *Chron.* 23. 4. *h* For that business of the Lord and of the King (as it is explained here, v. 30, 32.) which was to be done without the Temple and without *Jerusalem*; for what was to be done within them was committed to other hands, as we have seen. *i* Synecdochically, *i.e.* over part of *Israel*, *even* over the Midland part, and that which lay upon the Sea-Coast: for the other parts of the Land on both sides of *Jordan* are here committed to others, v. 30, 31, 32. *k* Who shall be Officers and Judges over the People, in the several Cities and Towns or Parts of the Land, to determine Questions and Controverses which might arise among them. And the reason why the Levites were intrusted with these matters was, because the Common or Municipal Law of *Israel*, by which they had and held all their Rights, was no other than the Law of God, whereof the Priests and Levites being the best and established Interpreters, must needs therefore be the most proper Judges of things depending thereupon.

30 *And* of the Hebronite, Hashabiah and his brethren, men of valour, a thousand and seven hundred *were* † officers, among them of Israel on this side the *charge*.

† Heb. *over*

side Jordan westward *l*, in all businesse of the LORD *m*, and in the service of the king *n*.

l In those parts of the Land of *Canaan* which border upon *Jordan*, or are not very remote from it. *m i. e.* In all things which did or should concern the House or Worship of God; partly to take care that such Monies as were either imposed by a Tax or freely given by the People, towards the building or repairing of the Temple, or towards the Sacrifices and other Holy Ministrations should be gathered and received, and faithfully sent up to *Jerusalem* to be employed in that Work; partly to see to the Execution of all the Laws of God among the People, and to restrain or punish wilful Offenders against it. *n* Not that all the Kings Businesses were managed by them; for it is apparent, both from the nature of the thing and from Scripture, that the King's Military Affairs were managed by his Captains, and his Political or Civil Affairs were managed by the Princes and Judges, and Officers of other Tribes: but because they served the King in the Execution of his Decrees, made pursuantly to the Laws of God, by which the several Rights of King and People were established, and all things both in Church and Commonwealth were to be ordered. Now as the King was the Principal Person intrusted with the Execution of Gods Laws, so these Levites chiefly were his Eyes by which he saw his Peoples Transgressions, and his Hands by which he inflicted due and deserved Censures upon them for their Miscarriages. And the doing of this was very much for *the service of the King*, whose Throne was established and secured by such Righteous Administrations. Besides, they were to take care by their Counsel and Authority to keep the People in Obedience to their King; which the Levites were most obliged and best obliged to do.

* Ch. 23. 19.

31 Among the Hebronites *was* * Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year *n* of the reign of David, they were sought for, and there were found among them mighty men of valour, at Jazer of Gilead *o*.

n Which was his last year, in which he made all the Orders and distributions of Families and Offices recorded in these Chapters. *o* Which place is here named, either because they were seated in or near that place, but for what cause it is now unknown: or because they were numbred there by some Person sent by *David* to that purpose.

† Heb. *things*. 2 Chr. 15. 11.

32 And his brethren men of valour, *were* two thousand and seven hundred *p* chief fathers, whom king David made rulers over the Reubenite, the Gadite, and the half tribe of Manasseh, for every matter pertaining to God, and † affairs of the king.

p Which is a very great number to be employed about two Tribes and an half; when all the rest of the Tribes had only 1700. *v.* 30. besides those under *Chenaniah*; of whom see on *v.* 29. But the reason hereof is plain, because the Tribes without *Jordan* being more remote from the Kings Court, and from the place of publick and solemn Worship, needed more than ordinary help to instruct and keep them in the Practise of the True Religion and the Worship of God, and in Obedience to their King.

CHAP. XXVII.

The 12 Captains for every several Month, 1——15. The Princes of the 12 Tribes, 16——22. The chief keepers of David's Treasures, 25——31. His Counsellors and Friends, 32——34.

NOW the Children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers *a* that served the king in any matter of the courses *b*, which came in and went out *c* month by month *d*, throughout all the months of the year, of every course *were* twenty and four thousand.

a The standing Force or Militia of *Israel* as it was settled under their several Officers, as it here follows. *b i. e.* In all the businesse wherein the King had occasion for these Persons who were to attend upon him or his Commands, by courses or by turns. Or, *according to all the order* or *state of the divisions*, or, about the Companies or Courses into which they were destributed. *c i. e.* Executed their Office: which is commonly signified by this Phrase, as *Numb.* 27. 17. and elsewhere. *d* Who were to be Armed and Mustered, and to wait upon the King, either at *Jerusalem* or in other places, as the King should see fit. By this order near 300000 of his People were Instructed and Exercised in the use of their Arms, and fitted for the defence of their King and Kingdom when it should be needful, and in the mean time sufficient Provision was made against any sudden Tumults or Irruptions of Enemies. And this monthly Course was contrived that the Burden of it might be easy and equally distributed among the People.

2 Over the first course for the first month, *was* Jashobeam *e* the son of Zabdiel: and in his course *were* twenty and four thousand.

e Of whom see 2 *Sam.* 23. 8. and 1 *Chron.* 11. 11.

3 Of the children of Perez *f*, *was* the chief of all the Captains of the Host for the first month.

f Or, of *Pharez*, of the Posterity of *Judah*, *Gen.* 46. 12. This seems to be understood of *Jashobeam*, and to be mentioned as a reason why he was the chief, *&c.* and the verse may be rendred thus, He was (which is easily understood out of the foregoing words) *of the children of Perez* (and consequently of the Tribe of *Judah*, to which the Pre-eminence belonged, and of which *Judah* was) and he was (or, therefore he was) *the chief*, (to wit, in Dignity and Precedency, though not in Power and Authority, for these Captains were equal in Power, and *Joab* was their General) *of all the Captains of the Host* (whose several Names here follow) and was *for the first month*; therefore he was first in Order, and was Captain for the first month.

4 And over the course of the second month, *was* || Dodai an Ahohite, and of his course *was* Mikloth also the ruler *g*: in his course likewise *were* twenty and four thousand.

|| Or, Dodo 2 Sam. 23. 9.

g Who was either 1. the Captain of this Course after the death of this *Dodai*, as *Zebadiah* was after *Asahel*, v. 7. But the differing Phrase there and here sufficiently intimates, that the same thing is not meant in both places. Or, 2. His Lieutenant or Deputy in case of his necessary Absence. But why should such an one be named here and not in the rest of the Courses? Or rather 3. One of the Officers of his Course; who seems here particularly to be named as a Person then of great Note and Eminency.

5 The third captain of the host for the third month, *was* Benajah the son of Jehojada a || chief priest *h*: and in his course *were* twenty and four thousand.

|| Or, *ejus qui &c.*

h Or, *The chief Priest*. Or rather, *a chief Prince*, as this Hebrew Word is oft used, as *Gen.* 41. 45. *&* 47. 22. 2 *Sam.* 8. 18. *&* 20. 26. 1 *King.* 4. 5. 2 *King.* 10 11. and elsewhere. Probably he was not only a Captain of this Course, but a great Officer in the Court and State. For although the Priests might take up Arms in some special Cases; yet it is not likely, that such were constant Officers in the Kings Army, especially seeing the rest of the Captains here named, were of other Tribes. Besides, neither Benajah nor Jehojadah was High-Priest at that time, but Zadok or Abiathar, and before them Abimelech, in whom the Priesthood had been for a long time together, even in the days of Samuel and Saul, and David, and Solomon.

6 This *is that* Benajah, *who was* * mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son *i*.

* 2 Sam. 23. 22, 23. Ch. 11. 22.

i Who seems to have been his Fathers Lieutenant, because his Father was Captain of the Kings Guard, 2 *Sam.* 8. 18. and therefore needed a Deputy in the one or in the other place.

7 The fourth *captain* for the fourth month, *was* * Asahel the brother of Joab *k*, and Zebadiah his son after him *l*: and in his *m* course *were* twenty and four thousand.

* 2 Sam. 23. 24. Ch. 11. 26.

k By which, it seems, the Foundation of this Project was laid whilst *David* was in *Hebron*, during which time *Asahel* was Slain, and *Davids* Forces were then divided into 24 Courses under 24 Chief Commanders, whereof *Asahel* was one; only it is probable that the number of their Forces was much less than that which is here mentioned: But when *David* was fully settled in his whole Kingdom, the design was perfected, and the numbers of their Souldiers increased to this Number. *l i. e.* After his death; of which see 2 *Sam.* 2. 23. *m* Not *Asahels*, for in his time they were not so numerous, but *Zebadiah* his Son.

8 The fifth captain for the fifth month, *was* Shamhuth *n* the Izrahite: and in his course *were* twenty and four thousand.

* Ch. 11. 28.

n Supposed to be the same called *Shammah*, 2 *Sam.* 23. 11. and *Shammoth*, 1 *Chron.* 11. 27.

9 The sixth *captain* for the sixth month, *was* * Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month, *was* Helez the Pelonite *o*, of the children of Ephraim: and in his course *were* twenty and four thousand.

o So called also 1 *Chron.* 11. 27. and the *Paltite*, 2. *Sam.* 23. 26.

* 2 Sam. 23. 25.

11 The eighth *captain* for the eighth month, *was* * Sibbecai the Hushathite, of the Zarhites *p*: and in his course *were* twenty and four thousand.

* Ch. 11. 29.

p Of the Family of the *Zarhites*.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month, *was* Benajah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

* Or, Hiddai Ch. 11. 32.

15 The twelfth *captain* for the the twelfth month, *was* || Heldai the Netophathite of Othniel: and in his course *were* twenty and four thousand.

16 Furthermore, over the children of Israel *q*: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maacha.

* Ch. 26. 30.

q i. e. These were *the Princes of the Tribes*, as they are called below, *v.* 22. who were the most ancient and constant Rulers of the Tribes at all times, whether of War or Peace; who seem to have had a superiour Power to these 24 Captains, and therefore are named before them, *ch.* 28. 1. being probably the Kings chief Counsellors and Assistants in the great Affairs of his Kingdom.

† Heb. *do rom.*

17 Of the Levites, * Hashabiah the son of Kemuel: † of the Aaronites, Zadok:

18 Of

18 Of Judah, Elihu *r*, *one* of the brethren of David: of Issachar, Omri the son of Michael:

r Called also *Eliab*, 1 *Sam.* 16. 6.

19 Of Zebulun, Ishmajah the son of Obadiah: of Naphtali, Jerimoth, the son of Azriel:

20 Of the children of Ephraim, Hashea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedajah:

21 Of the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the Tribes *s* of Israel.

s Of the most of the Tribes, not of all: for *Gad* is omitted, probably because that Tribe was joyned with the Reubenites under one Prince; and *Asher*, for some such reason; or for some other Causes now unknown, and not worth our Enquiry.

* Gen. 15. 5.

23 But David took not the number of them from twenty years old and under *t*: because * the LORD had said, he would increase Israel like to the stars of the Heavens *u*.

t The meaning is, *David* when he desired to number the People, he designed to number only those who were from twenty years old and upward, or (which is the same thing) those *that drew sword*, 1 *Chron.* 21. 5. and not those who were *from twenty years old and under*. *u* And therefore to number them all both above and under twenty years old, had been both an infinite trouble and a tempting of God, or a questioning of the Truth of his Promises. And possibly this Circumstance might in part deceive or quiet *David*'s Conscience, that his desire of knowing the number of his People, did not proceed from distrust of God's Promise or Providence, but from a Prudent Care to know the true State and Strength of his Kingdom.

* 2 Sam. 24. 15. Ch. 21.

24 Joab the son of Zeruiah began to number *x*, but he finished not *y*, because * there fell wrath for it against Israel *z*, neither † was the number put in the account of the Chronicles of king David *a*.

† Heb. *ascended.*

x To wit, All from twenty years old and upward, as *David* commanded him. *y* For *Levi and Benjamin he counted not*, 1 *Chron.* 21. 6. *z* Whilst he was doing the Work; which was one reason which made him to cease. Heb. *And there fell*, &c. Though *David* numbred them with Caution and Limitation, as was noted before, yet this did not hinder God's Wrath from falling upon *Israel* for this Sin. *a* The sence is either 1. That the full number was not Registred, because *Levi* and *Benjamin* were not counted by Joab. Or rather 2. That *David* being sensible of and smarting for his Sin, would not have the number brought in by *Joab* to him, put into the publick Register, though God would have it recorded in Scripture for the instruction of succeeding Ages. For he speaks and was *Joabs* Act; but of the putting of the Account into the publick Records, which was not done, and which could not be done but by *David*'s Command or Permission.

25 And over the kings treasures *b* was Azmaveth the son of Adiel: and over the store-houses *c* in the fields, in the cities, and in the villages; and in the castles, was Jehonathan the son of Uzziah.

b Of Gold or Silver, or other things of great price, which for greater security were kept in *Jerusalem* and in the Kings Palace: and thither the Tribute-money also was sent and committed to his Care. *c* Of the Fruits of the Earth, or that share of them which belonged to the King, which were laid up in the *Fields*, or *Cities*, or *Villages*, or *Castles*, as there was conveniency and occasion.

26 And over them that did the work of the field *d* for tillage of the ground, *was* Ezri the son of Chelub.

d Over the King's Husbandry.

† Heb. *over that which was of the Vineyards.*

27 And over the vineyards *e* was Shimei the Ramathite: † over the increase of the vineyards for the Wine-cellars, *was* Zabdi the Shiphmite.

e i. e. Over the Workmen and Labourers in the Vineyards; as the next Officer is over the Fruit of the Vineyards. In like manner, one Man was over the Labourers in the Fields, *v.* 26. and another over the Fruits of the Fields put into Stores after the manner, *v.* 25.

28 And over the olive-trees, and the sycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash.

29 And over the herds that fed in Sharon *f*, *was* Shitrai the Sharonite, and over the herds *that were* in the valleys *was* Shaphat the son of Adlai.

f A place famous for its Fruitfulness. See *Isa.* 33. 9. *&* 35. 2.

30 Over the camels also, was Obil the Ishmeelite *g*: and over the Asses, *was* Jehdeja the Meronothite.

g So called, either because he was born of that People, or had lived among them; or from some notable Exploit which he did against them.

31 And over the flocks, *was* Jaziz the Hegerite. All these *were* the rulers of the substance which *was* king Davids.

32 Also Jonathan Davids uncle was a counsellor, a wise man, and a || scribe *h*: and Jehiel the || son of Hachmoni *was* with the kings sons *i*.

|| Or, Secretary. || Or, Hachmonite.

h Either one Learned in the Laws of God, which were also the Laws of the Land, by which all their Counsels were to be ruled. Or, the King's Secretary. *i* As their Tutor or Governour.

* 2 Sam. 15. 12.

33 And * Ahithophel *was* the kings counsellor *k*, and † Hushai the Archite *was* the kings companion *l*.

† 2 Sam. 15. 37.

k The Person whose Counsel in matters of State the King most prized and followed. *l* Or his Friend, as he is called 2 *Sam.* 15. 37. The Person whom he most trusted with all his Secrets, and whose Conversation was most pleasant and acceptable to him.

34 And after Ahithophel *m*, *was* Jehojada the son of Benajah, and Abiathar; and the general of the kings army *was* * Joab.

* Ch. 11. 6.

m i. e. After his death, these were his chief Councellors.

CHAP. XXVIII.

David in a solemn Assembly declareth Gods favour to him, and promise to his son Solomon: exhorteth them to fear God, and encourageth Solomon to build the Temple, 1——10. Giveth him a pattern for the form, and Gold and Silver for the materials, 11——21.

AND David assembled *a* all the * princes of Israel, the princes of the tribes, and * the captains of the companies that ministred to the kingly course, and the captains over the thousands, and captains over the hundreds, and the * stewards over all the substance and || possession of the king, and of his sons, with the || officers, and with * the mighty men, and with all the valiant men unto Jerusalem.

* Ch. 27. 16. * Ch. 27. 1, 2. * Ch. 27. 25. || Or, *cattel.* || Or, *eunuchs.* * Ch. 11. 10.

a This Assembly seems to be distinct from that *ch.* 23. 2. and more general, as may be gathered from the persons said to be assembled here and there. Though others think them to be the same, and this to be a return to his former Discourse.

2 Then David the king stood up upon his feet *b*, and said, Hear me, my brethren *c*, and my people. *As for* me, I had in mine heart to build an house of rest *d* for the Ark of the covenant of the LORD, and *e* for the foot-stool of our God, and had made ready for the building:

b Partly out of Reverence to God and his Word, which was the Matter of the following Discourse; and partly out of Respect to this great and honourable Assembly. *c* So he calls the Princes and chief Rulers, both because they had a share with him, though under him in the Government; and in compliance with the Divine Command, that *the King* should *not be lifted up above his brethren*, *Deut.* 17. 20. *d* A place where it might be fixed, and no more removed from place to place, as it had been. *e* Which is here put expositively, for by the *Footstool*, &c. he means the Ark.

* 2 Sam. 7. 5, 13. 1 Kin. 5. 5. Ch. 22. 8.

3 But God said unto me, * Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed † blood.

† Heb. *bloods.*

4 Howbeit, the LORD God of Israel chose me before all the house of my father to be king over Israel * for ever: for he hath chosen * Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the house of my father, he liked me to make *me* king over Israel.

* 2 Chr. 13. 5. * Gen. 49. 8. 1 Sam. 16. 13.

5 * And of all my sons (for the LORD hath given me many sons) he hath chosen *f* Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

* Pf. 78. 68. * Ch. 23. 1.

f It is not my Fancy or fond Affection, but Gods express Will, that *Solomon* should be preferred before his elder Brethren; and therefore all of you are obliged to submit to him, and accept of him as your king by Divine Appointment.

6 And he said unto me, * Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

* 2 Sam. 7. 13. 1 Chr. 22. 9.

7 Moreover, I will establish his kingdom for ever, if he be † constant to do my commandments and my judgments, as at this day *g*.

† Heb. *strong.* 2 Chr. 1. 9.

g As he hath begun and hitherto continued in some good measure to do.

8 Now therefore in the sight of all Israel, the congregation of the LORD, and in the audience of our God *h*, keep and seek for all the commandments of the LORD *i* your God, that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

h i. e. I do here exhort and charge you every one, calling God who is here present, and this Congregation wherein all *Israel* are present by their Representatives, for Witness against you, if you do not follow my Counsel. *i* Keep those Commands which you know, and *seek for* or *search into* what you are yet ignorant of, that you may distinctly understand the whole will of God and all the parts of your Duty, and seriously give up your selves to the Practice thereof.

9 And thou, Solomon my son, know thou the God *k* of thy father, and serve him with a perfect heart, and with a willing mind; for * the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts *l*: if thou seek him, he will

* 1 Sam. 16. 7. 1 King. 8. 39. Pfal. 7. 9. & 139. 2. Jer. 11. 20. & 17. 10.

will be found of thee; but if thou forsake him *m*, he will cast thee off for ever *n*.

k *Know* him, so as to love him and serve him, as it follows: for Words of Knowledge in Scripture-use commonly imply Affection and Practise: or *acknowledge* him, as thy God, by loving and obeying him: For otherwise *Solomon* did already know God, having doubtless been very well instructed in the knowledge of Gods Nature and Law. *l* If thou doest only put on a Profession of Religion to please me and secure thy hopes of the Kingdom; or if thy Obedience to God be unsincere and with grudging, thou mayst indeed deceive me, but thou canst not deceive him, for he searcheth thy inward Thoughts and the Motions of thy Heart. *m* If when I am dead and gone, and thou art perfectly at thy own disposal, thou shalt cast off that Religion and Fear of God of which thou now makest Profession, and shalt continue to do so without true Repentance for thine Errours. *n* Notwithstanding all his Promises made to me and to my Seed, and that great Honour and Favour which he hath shewed to thee, with which possibly thou mayest flatter thy self.

10 Take heed now, for the LORD hath chosen thee to build an house for the sanctuary *o*, be strong *p* and do *it*.

o Or, *for a sanctuary*, *i. e.* which is to be a Sanctuary for him, to wit, for the Ark, to dwell in. *p* Take Courage and Resolution to break through all Difficulties, Troubles, Discouragements or Oppositions which thou mayest possibly meet with.

11 Then David gave to Solomon his son the pattern of the porch *q*, and of the houses thereof *r*, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof *s*, and of the place of the mercy-seat *t*.

q To wit, of the Temple; which is necessarily to be understood. *r* Either 1. the houses of the Porch, so called because they went thorough the Porch into them. Or rather 2. The Houses of the Temple manifestly understood in the next foregoing Clause of this Verse; to wit, the Holy Place, and the Holy of Holies; which may well pass for two Houses, because they were separated by a Partition; and because they were of differing Dimensions, as appears by 1 *King.* 6. 2, 20. especially seeing the Holy Place is called *the greater House*, 2 *Chron.* 3. 5. comparitively to the Holy of Holies, which was the lesser House, and so you have two Houses. *s* By these he seems to understand all those Rooms which were made *against the Wall of the House round about*, as it is said 1 *King.* 6. 5. which are here called by divers names, according to the difference of their situation or use. *t i. e.* In what particular part of the Holy of Holies it was to be placed.

† Heb. *of all that was with him.*

12 And the pattern † of all *u* that he had by the spirit *x*, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicate things *y*.

u For, *Even the pattern of all*: for this clause belongs both to the foregoing and to the following Particulars. *x* By the Spirit of God, as is evident from *v.* 19. For seeing all the particulars of the Tabernacle built by *Moses* were suggested to him by Gods Spirit, by which even the Workmen were inspired, *Exod* 25. 40. and 31. 3. it is not credible that God would use less care and exactness in the building of this far more glorious and durable Work. *y* All which were within the Courts or adjoyning to them, as the other Chambers, *v.* 11. were adjoyned to the House.

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all instruments of all manner of service, *silver also* for all instruments of silver, by weight, for all instruments of every kind of service.

15 Even the weight for the candlesticks of Gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the ‖ *Main body of the.* ‖ candlestick, and *also* for the lamps thereof, according to the use of every candlestick *z*.

z Whether they were large and fixed in one place, whereof there were ten in the Holy place, 1 *King.* 7. 49. or such as were less and loose to be carried from place to place, as need required.

16 And by weight *he gave* gold for the tables of shew *bread a*, for every table; and *likewise* silver for the tables of silver:

a By this and 2 *Chron.* 4. 19. it appears, that there were divers Tables to be used either successively or together about the Shew-bread; but one of them seems to have been of more Eminency and use than the rest, and therefore it is most commonly called *the Table of the Shew-bread* in the singular number. But of this and the rest of the Utensils here named, see the Notes on *Exodus*.

17 Also pure gold for the flesh-hooks, and the bowls and the cups: and for the golden basons *he gave gold* by weight for every bason, and *likewise silver* by weight for every bason of silver.

18 And for the altar of incense, refined gold by weight; and gold for the pattern of the chariot of * 1 Sam. 4. the * cherubims *b*, that spread out *their wings* and co- 1 King. 6. 23. &c. vered the ark of the covenant of the LORD *c*.

b *i. e. Of the Cherubims*, which *Solomon* was to make, of which see 1 *King.* 6. 23. (for those which were fastened to the Mercy-seat were made by *Moses* long before) which he fitly compares to a *Chariot*, because within them God is oft said to *sit* and to *dwell*, as 2 *King.* 19. 15. *Psal.* 80. 1. & 99. 1. and sometimes he is said to *ride upon a Cherub*, *Psal.* 18. 10. And because a *Chariot* is made to carry a Person from place to place, this Expression may be used to intimate that God was not so fixed to them by the building of this Temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the Chariot of his Cherubims to convey himself away from them, as is noted *Ezek.* 10. 15, &c. *c* Not above it, for that was done by *Moses* his Cherubims, but before it, to keep it from the Eyes of the High-Priest, when he entered into the most Holy Place, 1 *King.* 6. 23.

19 All this said David, * the LORD made me understand in writing by † *his* hand upon ‖ me *d*, even all the works of this pattern. * Exod. 25. † Or, from. ‖ Or, to, or within.

d The meaning is either 1. That God revealed this to *Samuel* (see 1 *Chron.* 9. 22.) or *Gad*, or *Nathan*, or some other Man of God who put it into Writing, and by them to *David*. Or, 2. That God did, as it were, by his own Hand and Finger, (wherewith he wrote the Ten Commandments, *Exod.* 31. 18.) write these things upon the Table of my Mind, which now I deliver to thee.

20 And David said to Solomon his son, Be strong and of good courage *e*, and do *it*: fear not nor be dismayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

e See the Notes on *v.* 10.

21 And behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God, and *there shall be* with thee for all manner of workmanship, every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

David by his Example and Intreaty, 1——5. *Causes the Princes and People to offer willingly,* 6——9. *David's Thanksgiving and Prayer,* 10——19. *The People having blessed God and Sacrificed, make Solomon King,* 20——25. *David's reign and death,* 25——30.

FUrthermore, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* * young and tender *a*, and the work *is* great: for the palace *is* not for man, but for the LORD. * Ch. 22. 5.

a Comparitively: for he was now married, as appears by comparing 2 *Chron.* 9. 30. and 12. 13.

2 Now I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for things of iron, and wood for things of wood; onyx-stones, and *stones* to be set *b*, glistering stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

b Diamonds, or Emeraulds, or Rubies, or any of those precious Stones which are usually set in Rings or such things.

3 Moreover, because I have set my affection to the house of my God, † I have of mine own proper good *c*, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house, † Heb. *I have it to me a peculiar treasure.*

c Of that which I have reserved as a peculiar Treasure to my own Use, after I had separated those things which I had devoted to God.

4 *Even* three thousand talents of gold, of the gold of * Ophir *d*, and seven thousand talents of refined silver to overlay the walls of the houses *withal e*: * 1 Kin. 9. 28.

d Which was accounted the best and purest gold: of which see *Job.* 22. 24. *&* 28. 16. *Isa.* 13. 12. By which it appears, that those 100000 Talents mentioned before, *ch.* 22. 14. were a coarser and impurer sort of Gold. *e* The Walls of the Temple with Gold, and of the Rooms adjoyning to it, with Silver beaten out into plates and put upon the other Materials here and there as it was thought fit.

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing, † to consecrate his service *f* this day unto the LORD? † Heb. *to fill his hand.*

f Heb. *to fill his hand*, *i. e.* to offer an Offering, as *Exod.* 32. 29. *Levit.* 8. 33. as I have done.

6 Then the chief of the ‖ fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the * rulers over the kings ‖ work, offered willingly, ‖ Or, *families.* * Ch. 27. 25. ‖ Or, *business.*

7 And gave for the service of the house of God, of gold five thousand talents, and ten thousand drams,

drams, and of silver ten thousand Talents; and of brass, eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found, gave *them* to the treasure of the house of the LORD, by the hand of * Jehiel the Gershonite. * Ch. 26. 21.

9 Then the people rejoyced *g*, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoyced with great joy.

g Because this was both an Effect of God's Grace in them, and an Eminent Token of God's Favour and Goodness to be continued to them, and a good Pledge that this great and long-desired Work of the building of the Temple, would receive a certain and a speedy Accomplishment.

10 Wherefore David blessed the LORD before all the congregation; and David said, * Blessed *be* thou, LORD God of Israel our father, † for ever and ever. * Gen. thou art to be blessed. † Or, from everlasting. * Mat. 6. 13. 1 Tim. 1. 17. Rev. 5. 13.

h *i. e.* Thou art Great and Powerful, *&c.* *i* As the Sovereign Lord and Owner of all Persons and Things.

11 * Thine, O LORD, *is* the greatness, and the power *h*, and the glory, and the victory, and the majesty: for all *that is* in the heaven, and in the earth, *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all *i*.

12 Both riches and honour *come* of thee, and thou reignest over all *k*, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all *l*.

k *i. e.* Thou disposest of Riches and Honour, as thou pleasest. *l* Even to the weakest, whom thou canst make strong, and to the strongest, who are weak without thy help.

13 Now therefore our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should † be able to offer so willingly *m* after this sort? for all things *come* of thee, and † of thine own have we given thee *n*. † Heb. *to retain, to withhold.* † Heb. *of thine hand.*

m *i. e.* That thou shouldest give us both such Riches out of which we should be able to make such an Offering, and such a willing and free heart to offer them; both which are thy Gifts and the Fruits of thy good Grace and mercy to us. *n* We return only what we have received, and therefore we do only pay a Debt to thee, and do not hereby oblige thee or deserve any thing from thee.

15 For * we are strangers before thee, and sojourners, as *were* all our fathers *o*: * our days on the earth *are* as a shadow, and *there is* none † abiding *p*. * Psal. 39. 12. Heb. 11. 13. 1 Pet. 2. 11. † Heb. *expectation.*

o These Words may contain a reason, either 1. of the first clause of *v.* 14. *Who am I*, &c. *i. e.* What mean and contemptible Creatures are we, and how unworthy of so high a Favour? For, faith he here, we, I and my People, as it is *v.* 14. *are strangers*, &c. poor Pilgrims who bring nothing into the World, and pass hastily thorough it, and can carry nothing with us out of it. Or rather 2. Of the last clause of that 14th verse, *of thine own*, *&c.* For the Land which we possess is thine, not ours; we are not the Proprietors or perpetual Possessors of it, but only thy Tenants: and as our Fathers once were meer *strangers* in it, even with or before Men, *Psal.* 105. 12. so we at this day are no better with or before thee, having no absolute Right and Title in it, but only to travel through it, and sojourn in it for that short time that we live in the World. And thus the Argument seems to be borrowed from *Levit.* 25. 23. where this is given as a reason why the Inheritances of the Land of *Canaan* could not be Sold for ever, but only till the Jubily, for, saith God, *the land is mine*, as to Dominion and Propriety, *for* ye were (or, *for*, or, *but you* are) only *strangers and sojourners with me.* *p* We only give to thee what we must shortly leave, and what we cannot keep to our selves: and therefore it is a great Favour that thou wilst accept such Offerings; or, and therefore we are not perpetual Possessors of this Land and the Fruits of it, but only Pilgrims and Passengers thorough it. Heb. *expectation.* Lev. 25. 23.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou * triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people which are † present here, to offer willingly unto thee *q*. * Sam. 16. 7. Chr. 28. 9. † Heb. *found.*

q By the largeness of their Offering I discern the sincerity, Willingness and Generosity of their Hearts towards thee: for *David* judged, as in reason and charity he ought, of the Tree by its Fruit, and of their Hearts by their Actions.

18 O LORD God of Abraham, Isaac, and of Israel our father, keep this for ever in the imagination of the thoughts of the heart of thy people *r*, and ‖ prepare their heart unto thee *s*. ‖ Or, *stablish.*

r Since it is from thy Grace that thy People have such willing Minds to thy service, as was before acknowledged, I beg the continuance of that Grace to them, that they may persist in the same generous and pious Disposition towards thee and thy Worship.

s Or, rather, as it is in the Margent, *stablish* or *confirm*, *&c.* Thou who hast begun a good Work, confirm and carry it on by thy Grace, otherwise it will languish, and this very People will prove degenerate.

19 And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies and thy statutes, and to do all *these things*, and to build the palace *for* the which I have made provision *t*.

t By Purchasing the place, 1 *Chron.* 21. and providing for the Expences of the Work.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD and the king *w*.

u The Lord with Religious, and the King with Civil Worship, as it is evident.

21 And they sacrificed sacrifices unto the LORD *x*, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings and sacrifices in abundance for all Israel *y*:

x Before the Ark which was there. *y* Either 1 on the behalf of all Israel, to praise God in their Names, to procure God's Presence and Blessing for them all. Or 2. So many, that the Feasts which, after the manner, were made of the remainders of the Sacrifices, were abundantly sufficient for all the *Israelites* which were then present and desired to partake of them; or for all the Governours of *Israel* there Assembled, who may well pass under the name of *all Israel*, because they represented them all.

22 And did eat and drink before the LORD *z* on that day with great gladness, and they made Solomon the son of David king the second time *a*, and * anointed *him* unto the LORD *to be* the chief gover- * 1 King. 1. 39. nour *b*, and Zadok *to be* priest *c*.

z *i. e.* Before the Ark, in Courts or Places as near to it as they conveniently could. Or, as in God's Presence, in a Solemn and Religious manner, praising God for this great Mercy, and begging his Blessing upon this great Affair. *a* This is called the *second time* in reference to the first time, which was either 1. when he was made King during *Adonijah's* Conspiracy, of which see 1 *King.* 1. 34. *&c.* And so this was done after *David's* Death, and not upon *that day*, when this Feasting and Solemnity lasted, as the words at first view seem to infinuate, this being related in the same verse, and immediately after the Relation of the Feast. But there are Examples of things done at distant times put together in one verse, as *Act.* 7. 15. *So Jacob went down into Egypt, and dyed, he and our Fathers*, *i. e.* first he, *and* afterward *our Fathers*. So here, *They did eat and drink*——*on that day with great gladness*, *and* afterward *they made Solomon*——*king the second time*. And this Opinion seems to be confirmed by the following Passages, in which it is related, that at this same time *they anointed Zadok to be Priest*, and that *Solomon* was *King instead of David*, and that *all Israel*, and *all David's sons submitted to him*: all which was not done till after *David's* Death, as may be gathered by comparing this with 1 *King.* 1. *&* 2. or 2. in 1 *Chron.* 23. 1. where it is said that *David made Solomon his son king over Israel*; *i. e.* he declared him his Successor. And so this *second time* was during *David's* Life. And what *David* had more privately declared, *ch.* 23. he now more solemnly owns in this great and general Assembly, in which by *David's* Order, and the Consent of all that Assembly, *Solomon* was anointed King, *i. e.* to be King after his Father's Death. And this Opinion the Text seems most to favour. For it is said, *And they made Solomon King*, &c. *they*, who? That must be fetched out of the foregoing Words and Verses, *they* who *did eat and drink before the Lord on that day with great gladness*, as it is here said, and then immediately it follows, and that with a copulative conjunction, *and they made Solomon king*, &c. which without violence cannot be pulled away from the foregoing Words. And therefore *they* must be *David* and *all the Congregation*, who were then present, *v.* 20. of whom it is said, *they sacrificed*, *&c. v.* 21. and they *did eat*, &c. and *they made Solomon*, &c. The great Objection against this Opinion is, that they *anointed Zadok to be Priest* at this time, which was not done till after *David's* death; for till then *Abiathar* was not *thrust out from being Priest*, &c. 1 *King.* 2. 26, 27. This indeed is a difficulty, but not insoluble. It must be remembred that the High-priest had his Vicegerent who might officiate in his stead, when he was hindred by sickness or other indispensable Occasion; and that there seems to be something more than ordinary in *Zadok's* case; for although *Abiathar* was properly the High-priest, yet *Zadok* seems after a sort to be joyned in Commission with him, as we see 2 *Sam.* 15. 29. *&* 19. 11. and it is expressly said, *Zadok and Abiathar were Priests*, 2 *Sam.* 20. 25. and 1 *King.* 4. 4. And it may be further considered, that this anointing of *Zadok* might be occasioned by some miscarriage of *Abiathar* not recorded in Scripture. Possibly he was unsatisfied with this design of Translating the Crown to *Solomon*, and did now secretly favour *Adonijah's* Person and Right, which afterward he did more openly defend: Which being known to *David* by information, might induce him and the Princes who favoured *Solomon* to take this course. Which they might the more willingly do in consideration of that Divine Threatning, 1 *Sam.* 2. 31. *&c.* of Translating the Priesthood from *Ithamar's* and *Elis* house, of which *Abiathar* was, to *Eleazar's* Line, to which it had been promised to perpetuity, *Numb.* 25. 13. of which Line *Zadock* was. And they might judge this a fit Season, or might be directed by God at this time to Execute that Threatning to the one, and Promise to the other Family. And yet this Action of theirs in Anointing *Zadok* did not, as I suppose, actually constitute him High-priest, but only settled the Reversion of it upon him and his

Line after *Ahaziah's* death. Even as *David's* making *Solomon* King, *ch.* 23. 1. and their anointing *Solomon to be the chief Governour here*, did not put him into actual Poſſeſſion of the Kingdom, but only gave him a Right to it in Reverſion after the preſent King's death, as *Samuel's* anointing of *David*, 1 *Sam.* 16. had done to *David* before him. Hence, notwithſtanding this Anointing, *Abiathar* continued to exerciſe his Office till *Solomon* thruſt him out, 1 *King.* 2. 27. and even after he was removed from the Execution of his Office, yet he was reputed the Prieſt till he died, being ſo called 1 *Kings* 4. 4. And this, I hope may in ſome ſort reſolve that difficulty. For the other Arguments they ſeem not conſiderable. For as for what follows, *v.* 23, 24, 25. *Then Solomon ſat on the Throne*, &c. that indeed ſeems to belong to the time after *David's* death, being ſufficiently ſeparated from this 23d. verſe; and not to knit to the foregoing Words, as thoſe words, *and they made* Solomon *King*, &c. are. And for the particle, *then*, that is conſeſſed by all to be often uſed at large and indefinitely for, *about*, or *after that time*. *b i. e.* To be King after *David's* death. *c* Of which the laſt Note but one.

23 Then Solomon ſat on the throne of the LORD *d* as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

d i. e. On the Throne of Iſrael, which is called *the Throne of the Lord*, either more generally as all Thrones are the Lords, *by whom Kings reign*, Prov. 8. 15. and Magiſtrates are ordained, *Rom.* 13. 1, 2. or more ſpecially and peculiarly; Either 1. becauſe the Lord himſelf was in a peculiar manner the King and Governour of Iſrael, not only in the time of the Judges, but afterward, *Pſal.* 44. 4. & 99. 1. & 149. 2. *Iſa.* 33. 22. or, 2. becauſe it was the Throne of Chriſt the Lord, whoſe Vicegerents *David* and *Solomon*, and their Succeſſors were, for whom this Throne was reſerved, and by whom it was to be eſtabliſhed and enjoyed for ever, *Luke* 2. 32. 33. Or, 3. *The Throne of the Lord* is put for, *The Throne of the People of the Lord*, by a conciſe and ſhort manner of Speech, which is frequent in the Hebrew Language, as when *the Key of David* is put for *the Key of the Houſe of David*; and *the Mountain of the Lord*, for *the Mountain of the Lord's Houſe*: Or 4. Becauſe this Throne fell to *Solomon* not by right of Inheritance, for he had elder Brethren, but by the ſpecial Appointment and Gift of the Lord. And ſo this, *of the Lord*, is the genitive caſe of the Efficient, as the Learned call it, and ſignifies, *which the Lord gave* him.

24 And all the princes, and the mighty men, and all the ſons likewiſe of king David † ſubmitted themſelves unto Solomon *e* the king.

†Heb. *gave the hand under Solomon.*

e Heb. *Put their Hands under Solomon*, i. e. They owned him for their King, and themſelves for his Subjects, and ſware Fealty to him; which poſſibly they now did after the ancient manner with that Ceremony of putting their Hands under his Thigh, which was uſed in Swearing, *Gen.* 24. 2. & 47. 29. or at leaſt the thing is ſignified by a Phraſe taken from that practice formerly uſed, tho' now neglected; it being uſual in all Nations and Languages to ſignifie preſent things by Phraſes taken from Ancient Cuſtoms. Gen. 24. 2, 3. & 47. 29.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and * beſtowed upon him *ſuch* royal majeſty *f*, as had not been on any king *g* before him in Iſrael.

* 1 Kings 3. 13. & 10. 1, 23. 2 Chr. 1. 12. Eccl. 2. 9.

f i. e. Such Honour and Reputation, together with Power and Riches, and all things which make a King Great and Glorious. *g* Either *David* or *Saul*, or any of the former Governours of Iſrael, the Word *King*, being oft uſed in a large ſenſe for any Governour.

26 Thus David the ſon of Jeſſe, reigned over all Iſrael *h*.

h This Sacred Writer having mentioned the Anointing of *Solomon* to be King, *v.* 22. and upon that occaſion proceeded to give a further Account of *Solomon's* Actual Settlement in his Kingdom, and of his proſperous and glorious Management of it, *v.* 23, 24, 25. he now returns to his main and proper Buſineſs, to give an Account of the Cloſe of *David's* Reign and Life. *Thus*, *i. e.* in manner hitherto expreſſed, *David*——*reigned*, &c.

27 And the time that he reigned over Iſrael, *was* * forty years: * ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

* 1 Kin. 2. 11. 2 Sam. 5. 4. Ch. 3. 4.

28 And he died in a good old age, full of days *i*, riches and honour: and Solomon his ſon reigned in his ſtead.

i Fully ſatisfied with the days which God had given him, having had the happineſs to ſee his Beloved, *Solomon* ſettled in his Throne, being now weary of this Life, and deſiring to be with GOD.

29 Now the acts of David the king, firſt and laſt, behold, they are written in the ‖ book of Samuel the ſeer, and in the † book of Nathan the prophet, and in the book of Gad the ſeer *k*.

‖ Or, *Hiſtory.* † Heb. *words.*

k Either in the two Books of *Samuel*, as they are now called, which were written part by *Samuel*, and part by *Nathan* and *Gad*. Or, in the Annals or Chronicles of that Kingdom, which were written by *Nathan* and *Gad*, who were not only Prophets, but Hiſtoriographers or Annaliſts; out of which either they or ſome other Prophets took out by the direction of God's Spirit ſuch Paſſages as were moſt important and uſeful to the Church and to the World in ſucceeding Ages.

30 With all his reign and his might, and the times that went over him *l*, and over Iſrael, and over all the kingdoms of the countries *m*.

l i. e. The Changes which befel him, both his Perſecutions and manifold Troubles; and his great Succeſſes and Atchievements: The Word *time* or *times* being oft put for things done or happening in them, as *Pſal.* 31. 15. & 77. 5. *m* Heb. *Of theſe Countries*, to wit, bordering upon the Land of Canaan, or not far from it.

II CHRONICLES.

CHAP. I.

K. Solomon's ſolemn Offering at Gibeon, 1——6. His choice of Wiſdom, is bleſſed by GOD, 7——12. His Strength and Wealth, 13——17.

AND * Solomon the ſon of David was ſtrengthened *a* in his kingdom, and the LORD his God *was* with him, and magnified him * exceedingly.

* 1 Kings, 2. 45.

*1 Chr. 23. 17. Heb.

a Or, *eſtabliſhed*, after his Seditious Brother *Adonijah* and his Partiſans were ſuppreſſed; and he was received with the univerſal Conſent and Joy of his Princes and People.

2 Then Solomon ſpake *b* unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, ‖ the chief of the fathers.

‖ Or, *head of the families.* So *Gr.*

b To wit, concerning his Intention of going to *Gibeon*, and that they ſhould attend him thither, as the next Verſe ſhews.

3 So Solomon, and all the congregation with him, went to the high place *c* that *was* at * Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

* 1 Kin. 3. 4. 1 Chr. 16. 39. & 21. 29.

c Upon which the Tabernacle was placed; whence it is called *the great high Place*, 1 Kings 3. 4.

4 * But the ark of God had David brought up from Kirjath-jearim, *to the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem *d*.

* 1 Sam. 6. 17. 1 Chr. 16. 1.

d He ſeparated the Ark from the Tabernacle, and brought it to *Jeruſalem*, becauſe there he intended to build a far more noble and laſting Habitation for it.

5 Moreover, * the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, ‖ he *e* put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it *f*.

*Exo. 38. 1 ‖ Or, *was there.*

e Either *Moſes* mentioned *v.* 3. or Bezaleel here laſt named, by the Command and Direction of *Moſes*: or *David*, who may be ſaid to put it there, becauſe he continued it there, and did not remove it, as he did the Ark from the Tabernacle. *f i. e.* Sought the Lord and his Favour by hearty Prayers and Sacrifices in the Place which God had appointed for that Work, *Levit.* 17. 3, 4.

6 And Solomon went up thither to the brazen altar before the LORD, which *g was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

g i. e. Which Altar. But that he had now ſaid *v.* 5. and therefore would not unneceſſarily repeat it. Or rather, *who*: and ſo theſe Words are emphatical, and contain a Reaſon why *Solomon* went thither, becauſe the Lord was there graciouſly preſent to hear Prayers and receive Sacrifices.

7 In that night *h* did God appear *i* unto Solomon, and ſaid unto him, Ask what I ſhall give thee.

h After thoſe Sacrifices were offered. *i* In a Dream, of which ſee the Notes on 1 *King.* 3. 5, &c.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reign in his ſtead.

* 1 Chr. 28. 5.

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed: * for thou haſt made me king over a people, † like the duſt of the earth in multitude;

* 1 Ki. 3. † Heb. *upon the duſt of the earth.*

10 * Give me now wiſdom and knowledge, that I may † go out and come in before this people: for who can judge this thy people *that is ſo* great *k*?

* Num. 27. 17. † Heb. *to go out before them.*

k What one Man is ſufficient to govern ſo numerous a People.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies *l* neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people, over whom I have made thee king:

l i. e. The taking away of their Lives.

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as * none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

* 1 Chap. Eccleſ. 2. 9.

13 Then

13 Then Solomon came *from his journey* to the high place *m* that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

m Or, *from the High-place*: for the Hebrew prefix *Lamed*, which commonly ſignifies *to*, is ſometimes put for the Latin *de*, which ſignifies *from*.

14 * And Solomon gathered chariots *n* and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſe-men, which he placed in the chariot-cities, and with the king at Jeruſalem.

* 1 Kin. 4. 26. & 10. 26, &c.

n Of this, and the three following Verſes, ſee the Notes on 1 *King.* 10. 26, &c.

15 * And the king † made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycamore-trees that are in the vale, for abundance.

* 1 Kin. 10. 27. Ch. 9. 27. † Heb. *gave.*

16 * And † Solomon had horſes brought out of Egypt, and linnen yarn: the kings merchants received the linnen yarn at a price.

* Deut. 17. 16. † Heb. *the drove of Solomon's horſes was from Egypt.* † Heb. *by their hand.*

17 And they fetcht up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: † and ſo brought they *out horſes* for all the kings of the Hittites, and for the kings of Syria, † by their means.

Or, *they.*

CHAP. II.

Solomon appointeth Workmen to build the Temple. His Embaſſage to K. Hiram, for Workmen and Materials: promiſing to furniſh him with Victuals, 3——10. Hiram's kindneſs, 12——16. Solomon numbreth and divideth the Workmen, 17, 18.

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom *a*.

a i. e. A Royal Palace for himſelf and his Succeſſors. This whole Chapter, for the ſubſtance of it, is contained in 1 *King.* 5. and in the Notes there it is explained, and the ſeeming differences reconciled.

2 And * Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountains, and three thouſand and ſix hundred to overſee them.

* 1 Kin. 5. 15.

3 And Solomon ſent to ‖ Huram the king of Tyre ſaying, As thou * didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me* *b*.

‖ Or, *Hiram.* * 1 Kin. 5. 1. 1 Chr. 14. 1.

b Which words may be commodiouſly underſtood from the nature of the thing, and from the following Words, ſuch Ellipſes being frequent in the Hebrew. Or, without any Ellipſes, the ſenſe being here ſuſpended, is compleated, *v.* 7. *ſo ſend me*, &c. the 4, 5, and 6 verſes being inſerted by way of Parentheſis, to uſher in, and enforce his following Requeſt.

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him *c*, *and* to burn before him † ſweet inceniſe, and for the continual *ſhew bread d*, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the LORD our God. This is an ordinance for ever to Iſrael.

† Heb. *Incenſe of Spices.*

c i. e. To his Honour and Worſhip. *d* So called here and *Numb.* 4. 7. becauſe it was to be there continually, by a conſtant ſucceſſion of new Bread, when the old was removed: Of which ſee *Exod.* 25. 30. *Levit.* 24. 8.

5 And the houſe which I build *is* great *e*: for great *is* our God above all gods.

e For though the Temple ſtrictly ſo called, was but ſmall, yet the Buildings belonging to it, both above and under ground, were large and numerous.

6 * But who † is able to build him an houſe, ſeeing the heaven, and the heaven of heavens cannot contain him *f*? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him *g*.

* 1 Kin. 8. 27. Ch. 6. 18. † Heb. *hath reviued, or obtained ſtrength.*

f When I ſpeak of building a great Houſe for our great God, let none be ſo fooliſh to think that I mean to include or comprehend God within it, for he is infinite. *g i. e.* To worſhip him there where he is graciouſly preſent.

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can skill † to grave with the cunning men that are with me in Judah and in Jeruſalem, whom David my father did provide.

† Heb. *to grave graving.*

8 Send me alſo cedar-trees, fir-trees, and ‖ algum-trees out of Lebanon: (for I know that thy ſervants can skill to cut timber in Lebanon) and behold, my ſervants, *ſhall be* with thy ſervants,

‖ Or, *almug-trees.* 1 Kin. 10. 11.

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall be* † wonderfully great *h*.

† Heb. *great and wonderful.*

h See the Notes on *v.* 5.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oyl.

11 Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, † endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

† Heb. *knowing prudence and underſtanding.*

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers *i*;

i i. e. Who was my Father's chief Work-man. Or, *Hiram Abi*, a Man ſo called, the Prefix *Hiram* being here only a Note of the Accuſative Caſe. See more on *ch.* 4. 16.

14 The ſon of a woman of the daughters of Dan *k*, and his father *was* a man of Tyre, ſkilful to work in gold and in ſilver, in braſs, in iron, in ſtone and in timber, in purple, in blue, and in fine linnen, and in crimſon: alſo to grave any manner of graving, and to find out every deviſe which ſhall be put to him, with thy cunning men, and with the cunning men of my lord *l* David thy father.

k Of which ſee the Notes on 1 *King.* 7. 14. *l* So he calls *David* here, and *Solomon* in the next Verſe, either out of ſingular reſpect to their Greatneſs and true Worth: or becauſe he was indeed Tributary to them: or, at leaſt, his Country was nouriſhed by their Country, as it was afterwards, *Act.* 12. 20.

15 Now therefore the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to Joppa, † and thou ſhalt carry it up to Jeruſalem.

† Heb. *according to all thy need.* † Zephir.

17 * And Solomon numbred all † the ſtrangers that *were* in the land of Iſrael, after the numbring, where with David his father had numbred them *m*; and they were found an hundred and fifty thouſand, and three thouſand and ſix hundred.

* 1 Kin. 9. 20. & ver. 2. † Heb. *the men, the ſtrangers.*

m For *David* had not only numbred his own People, for which he ſmarted, 2 *Samuel* 24. but afterward he numbred the Strangers, not out of Vanity, but that *Solomon* might have a true Account of them, and employ them about his Buildings, as he ſaw fit. Yet *Solomon* thought fit to number them again, becauſe Death might have made a conſiderable Alteration among them ſince *David's* numbring of them; and it behoved him to have an exact Account of them.

18 And he ſet * threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountains, and three thouſand and ſix hundred over-ſeers to ſet the people a work.

* As it is verſe 2.

CHAP. III.

The place and time of building the Temple. The meaſure and ornaments thereof, 1——10. The Cherubims, 11——13. The Veil and the Pillars, 14——17.

THEN * Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah, ‖ where the LORD appeared unto David *a* his father, in the place that David had prepared *b* in the threſhing-floor of * Ornan the Jebuſite.

* 1 Kin. 6. 1, &c. ‖ Or, *which was ſeen of David his father.* * 1 Chr. 21. 18. & 22. 1. ‖ Or, *Araunah.* 2 Sam. 24. 18.

a Which Place the Lord had Conſecrated by his gracious Appearance there, 1 *Chron.* 21. 26. Or, *which was ſhewed unto David*, to wit, to be the Place where the Temple ſhould be built; which God pointed out to him, partly by his Appearance, and principally by his Spirit ſuggeſting this to *David* at that time. *b* By paving down the Buildings which were upon it, or near it, by levelling the Ground, and poſſibly by marking it out for the Temple and Courts, the Dimenſions whereof he very particularly and exactly underſtood by the Spirit of God. *c i. e.* In the place where that Threſhing-floor formerly ſtood.

2 And he began to build in the ſecond *day* of the ſecond month *d*, in the fourth year of his reign.

d Of this Verſe, and the reſt of this Chapter, ſee my Notes on 1 *King.* 6.

3 Now theſe *are the things* * wherein Solomon was † inſtructed *e* for the building of the houſe of God. The length by cubits after the firſt meaſure *was* threeſcore cubits, and the breadth twenty cubits.

* 1 Kin. 6. 2. † Heb. *inſtructed.* *e* Heb. *founded.*

e Partly by his Father *David*, and partly by the Spirit of GOD, which inſpired and guided him in the whole Work. Or, *theſe were Solomon's Foundations*, the Hebrew verb being put for the noun, as it is elſewhere. The Senſe is, Theſe were the Meaſures of the Foundations,

dations, upon which he intended to build the Temple. *f i. e.* According to the Measure of the first and ancient Cubit. By which it is evident that there were Cubits of different sorts and frzes; which also appears from *Ezek.* 40. 5. and 43. 13. But how big those Cubits were, and how much larger than the common Cubits, and whether this was the Cubit used by *Moses* in the building of the Tabernacle, which seems most probable, or some other and yet larger Cubit, is not agreed among Learned Men, and cannot now be exactly known, nor is it of any great moment for us to know.

* 1 Kings 5. 3. 4 And the * porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty *g*: and he overlaid it within with pure gold.

g This being a kind of Turret to the Building. The breadth of it here omitted is expressed to be *ten Cubits*, 1 *Kings* 6. 3.

† Heb. good, Gen. 2. 12. 5 And the greater house *h* he ceiled with fir-tree, which he overlaid with † fine gold, and set thereon palm-trees and chains.

h i. e. The Holy Place, which was thrice as large as the lesser house or the Holy of Holies, which is called *the Most Holy House*, v. 8. See the Notes on 1 *Chron.* 28. 11.

† Heb. covered. † Gr. for glory. 6 And he † garnished the house with precious stones † for beauty: and the gold *was* gold of Parvaim *i*.

i See the Notes on 1 *Kings* 9. 26, &c.

7 He overlaid also the house, the beams, the posts and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to six hundred talents.

9 And the weight of the nails *k* *was* fifty shekels of gold: and he overlayed the upper chambers *l* with gold.

k i. e. Of each of the Nails or Heads of those Nails whereby the Plates were fastned to the Boards. *l* Of which see on 1 *Chron.* 28. 11.

‖ Or, (as some think) of marble-work. Gr. of wooden work. 10 And in the most holy house he made two cherubims ‖ of image-work *m*, and overlaid them with gold.

m Made in the shape of young Men or Boys, as they commonly are. Or, *of moveable work*, so called because they were not fixed to the Mercy-seat, as the Mosaical Cherubims were, but *stood upon their feet*, as it is said here v. 13. in a moving posture.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joyning to the wing of the other cherub.

‖ Or, toward the house. 13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* ‖ inward *n*.

Heb. *Towards the House*, or rather, *that House*, not the Holy House, as divers understand it; for then their backs must have been turned towards the Ark, which was indecent and directly contrary to the posture of *Moses* his Cherubims which looked towards it, but *the Most Holy House*, which was last named, v. 8. and of which he continues yet to speak; this Posture being most agreeable to their Use, which was with their Wings to close in the Ark and cover it, as it is expressly affirmed below, *ch.* 5. 8.

* Mat. 27. 51. † Heb. caused to ascend. 14 And he made the * vail *o of* blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

o To wit, the Inner Vail before the Most Holy Place, by comparing this with *Exod.* 26. 31. 1 *Kings* 6. 21.

* 1 Kings 7. 15, 21. Jer. 52. 21. † Heb. long. 15 Also he made before the house *p* * two pillars of thirty and five cubits † high *q*, and the chapiter that *was* on the top of each of them *was* five cubits.

p i. e. Before the Holy House, or *before the Temple*, as this is explained, v. 17. lest it should be understood of the Most Holy House, of which he had spoken before. *q* To wit, both of them: of which see the Notes on 1 *Kings* 7. 15.

16 And he made chains, *as* in the oracle *r*, and put *them* on the heads of the pillars, and made an hundred pomegranats *s*, and put *them* on the chains.

r As he had done, or like unto those which he made, in the Oracle; of which see 1 *Kings* 6. 21. The particle, *as*, is oft understood, as *Gen.* 49. 9. *Deut.* 33. 22, &c. *s* In each Row; or 200 in all, as it is said 1 *Kings* 7. 20.

* 1 Kings 7. 21. ‖ That is, *he shall establish*. ‖ That is, *in it is strength*. 17 And he * reared up the pillars before the temple, one on the right hand, and the other on the left, and called the name of that on the right hand, ‖ Jachin, and the name of that on the left, ‖ Boaz.

CHAP. IV.

The Altar of Brass: 1. *The molten Sea upon twelve Oxen*, 2——5. *The ten Lavers, Candlesticks and Tables*, 6——8. *The Courts and the Instruments of Brass*, 9——18. *The Instruments of Gold*; 19——22.

MOreover he made * an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof *a*.

* Exod. 27. 1. 2 Ch. 15. 8.

a Qu. How could this be when God had said, *Thou shalt not go up by Steps unto mine Altar, that thy Nakedness be not discovered thereon*, Exod. 20. 26. and Steps were necessary for so high an Altar as this was? *Answ.* 1. These Steps were so made that there was no fear of this Inconvenience. 2. That Law was useful and fit when it was made; but afterwards when the Priests were commanded to wear *Linen Breeches* in their Holy Ministrations *to cover their Nakedness*, Exod. 28. 42. it was not necessary. 3. How soever God could undoubtedly dispense with his own Law, as here he did; for he it was that gave these Dimensions for the Altar.

2 * Also he made a molten sea *b* of ten cubits, † from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about.

* 1 Kings 7. 23. † Heb. from his brim.

b Of this and v. 3, 4, 5, &c. see the Notes on 1 *Kings* 7. 23, &c.

3 * And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

* 1 Kings 7. 24.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand breadth, and the brim of it like the work of the brim of a cup, ‖ with flowers of lilies; *and* it received and held three thousand baths.

‖ Or, like a lily-flower.

6 He made also * ten lavers *c*, and put five on the right hand, and five on the left, to wash in them: † such things as they offered for the burnt-offering, † they washed in them; but the sea *was* for the priests to wash in.

* 1 Kings 7. 38. † Heb. the work of the burnt-offering.

c Of which see 1 *Kings* 7. 39, &c.

7 * And he made ten candlesticks of gold according to their form *d*, and set *them* in the temple, five on the right hand, and five on the left.

* 1 Kings 7. 49.

d Either 1. the Form which was appointed for them by God, who signified it to *David*. Or rather 2. the old Form which God prescribed to *Moses*, *Exod.* 25. 31, &c. for so these were made. And this Clause seems to be added here, because in many things there was a great variation from the old Form, as in the posture of the Cherubims, the height of the Altar, and divers other things.

8 * He made also ten tables *e*, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred ‖ basons of gold.

* 1 Kings 7. 48. ‖ Or, pots.

e Of which see 1 *Kings* 7. 48.

9 Furthermore, * he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

* 1 Kings 6. 36.

10 And * he set the sea on the right side of the east end, over against the south.

* 1 Kings 7. 39.

11 And Huram made the pots, and the shovels *f*, and the ‖ basons; and Huram † finished the work that he was to make for king Solomon for the house of God:

‖ Or, pots. † Heb. caused to make.

f Of these and the following Verses see the Notes on 1 *Kings* 7. 40, &c.

12 *To wit*, the two pillars and * the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreathes to cover the two pommels of the chapiters, which *were* on the top of the pillars:

* 1 Kings 7. 41.

13 And four hundred pomegranates on the two wreathes; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* † upon the pillars.

† Heb. upon the face.

14 He made also bases; and ‖ lavers made he upon the bases:

‖ Or, caldrons.

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments did Huram his father *g* make to king Solomon for the house of the LORD, of † bright brass.

† Heb. burnished bright, or scoured.

g i. e. Solomon's Father; the Relative being put before the Antecedent, which is not unusual in the Hebrew Tongue. And he is so called here, because *Solomon* usually called him by that name out of that great respect which he bare to him for his excellent Art and Service which he did for him: it being usual to call great Artists and Inventers of things by this Name; of which see *Gen.* 4. 20, 21. Or, *Huram Abiu* or *Abif*, a Man so called, or *Huram Abi*, as *ch.* 2. 13.

17 In

17 In the plain of Jordan did the king cast them, in the † clay ground, between Succoth and Zeredathah.

† Heb. the thick ground.

18 Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

19 And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the † shew-bread *was set b*.

† Heb. bread of faces.

b Which were of Gold; and so are distinguished from those ten Tables mentioned v. 8. which seem to have been made of Silver. Compare 1 *Chron.* 28. 16.

20 Moreover, the candlesticks with their lamps, that they should burn after the manner *i*, before the oracle, of pure gold;

i According to the prescription of God to and by *Moses*.

21 And the flowers, and the lamps, and the tongs made he *of* gold, *and* that † perfect gold.

† Heb. perfection of gold.

22 And the snuffers, and the ‖ basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were* of gold *k*.

‖ Heb. from the fashion of gold. Heb. of fine gold.

k To wit, in part; they were made of Wood, 1 *Kings* 6. 30. 2 *Kings* 18. 16. but covered with Golden Plates.

CHAP. V.

The dedicated Treasures: 1. *The solemn Induction of the Ark into the Oracle*, 2——10. *Glory and Praise is sung to God who appeareth in a Cloud, which filled the house*, 11——14.

THus all the work that Solomon made for the house of the LORD was finished: * And Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold *a*, and all the instruments, put he among the treasures of the house of God.

* 1 Kings 7. 51.

a Or, *even* (as that Particle is oft understood) *the Silver, and the Gold*, the Remainder of those vasts Sums mentioned 1 *Chron.* 22. 14.

2 * Then Solomon assembled the elders of Israel *b*, and all the heads of the tribes, the ‖ chief of the fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

* 1 Kings 8. 1. ‖ Or, rulers of the families. Heb. fathers.

b Of this and the following Verses see the Notes on 1 *Kings* 8. 1, &c.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast, which *was* in the seventh month.

4 And all the elders of Israel came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the Tabernacle, these did the Priests *and* the Levites bring up.

6 Also king Solomon and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbred for multitude.

7 And the priests brought in the ark of the covenant of the LORD, unto his place, to the oracle of the house into the holy *place*, *even* under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And ‖ there it is unto this day *c*.

‖ Or, they are there, 1 King. 8. 8.

c When this History was first written; not when it was reviewed by *Ezra*, who made some Additions to it: For after the Return from *Babylon*, neither Staves nor Ark were any more seen or heard of.

10 *There was* nothing in the ark save the two tables which Moses * put *therein* at Horeb, ‖ when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

* Deut. 10. 2, 5. ‖ Or, where.

11 And it came to pass when the priests were come out of the holy *place*: (for all the priests *that were* † present were sanctified, *and* did not *then* wait by course *d*.

† Heb. found.

d According to *David*'s appointment, 1 *Chron.* 24. & 25. which was only for the Ordinary Service, but in extraordinary Solemnities, such as this eminently was, they all came together.

* 1 Chron. 25. 1. 12 * And also the Levites *which were* the singers; all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD: and when they lift up *their* voice with the trumpets, and cymbals, and instruments of musick, and praised the LORD, *saying*, * For he *is* good, for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

* Psal. 136.

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAP. VI.

Solomon blesseth the People and praiseth God, 1——11. *His excellent Prayer, wherein he sheweth the right use of the Temple*, 12——42.

THen * said Solomon *a*, The LORD hath said that he would dwell in the * thick darkness.

* Kings 8. 12, &c. * Lev. 16. 2, Exod. 20. 21.

a This whole Chapter for the Substance, and almost all the Words of it, are explained in the Notes on 1 *Kings* 8.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood)

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be * a ruler over my people Israel:

* 2 Sam. 6. 21. 1 Chron. 28. 4.

6 But I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel.

7 Now * it was in the heart of David my father, to build an house for the name of the LORD God of Israel.

* 2 Sam. 7. 2. 1 Chron. 28. 2.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house, but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the Throne of Israel, as the LORD promised, and have built the house for the Name of the LORD God of Israel;

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands;

13 (For Solomon had made a brazen Scaffold, of five cubits † long, and five cubits broad, and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven)

† Heb. the length thereof, &c. † Heb. auxiliatory, or place of help.

14 And said, O LORD God of Israel, * there is no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their heart.

* Exod. 15. 11. Deut. 3. 24.

15 Thou which hast kept with thy servant David my father, that which thou hast promised him, and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, * There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so, that thy children take heed to their way to walk in my law, as thou hast walked before me.

* 2 Sam. 7. 12. 1 King. 2. 4. & 8. 25. 2 Chron. 6. 16. † Heb. there shall not a man be cut off. Ps. 132. 12.

17 Now then, O LORD God of Israel, let thy word be verified which thou hast spoken unto thy servant David.

18 (But will God in very deed dwell with men on the earth? * Behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built?)

* Chap. 2. 6. Isa. 66. 1. Acts 7. 49.

19 Have

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldst put thy Name there, to hearken unto the prayer, which thy servant prayeth ‖ towards this place.

‖ Or, *in this place.*

21 Hearken therefore unto the supplication of thy servant, and of thy people Israel, which they shall † make towards this place: hear thou from thy dwelling place, *even* from heaven, and when thou hearest ‖ forgive.

† Heb. *pray.*

‖ Or, *be favourable.*

22 If a man sin against his neighbour, † and an oath be laid upon him, to make him swear, and the oath come before thine altar in this house:

So Gr.

† Heb. *and he require an oath of him.*

23 Then hear thou from heaven, and do, and judge thy servants by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

‖ Or, *be smitten.*

24 And if thy people Israel ‖ be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy Name, and pray, and make supplication before thee ‖ in this house:

‖ Or, *towards.*

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

* 1 Kings 17.1.

26 When the * heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray towards this place, and confess thy name and turn from their sin when thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land which thou hast given unto thy people for an inheritance.

* Ch. 20.9

28 If there * be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them † in the cities of their land: whatsoever sore or whatsoever sickness *there be:*

† Heb. *in the land of their gates*

29 *Then* what prayer, *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands ‖ in this house:

‖ Or, *towards this house.*

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou know-

* 1 Chron. 28.9.

est: (for thou onely * knowest the hearts of the children of men)

31 That they may fear thee, to walk in thy ways, † so long as they live † in the land which thou gavest unto our fathers.

† Heb. *all the days which.*

† Heb. *upon the face of the land.*

32 Moreover, concerning the stranger, * which is not of thy people Israel, but it is come from a far country for thy great Names sake, and thy mighty hand, and stretched out arm; if they come and pray in this house:

* Joh. 12. 20. Acts 8. 27.

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy Name, and fear thee, as *doth* thy people Israel, and may know that † this house which I have built, is called by thy Name.

† Heb. *thy name is called upon this house.*

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

‖ Or, *right.*

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ‖ cause.

* Pro. 20.9. Eccles. 7. 20. Jam. 3. 2. 1 Joh. 1.8.

36 If they sin against thee, (for *there is* * no man which sinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near;

† Heb. *they that take them captives carry them away.*

37 Yet, *if* they † bethink themselves in the land whether they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We

† Heb. *bring back to their heart.*

have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whether they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their ‖ cause, and forgive thy people which have sinned against thee.

‖ Or, right.

40 Now, my God, let (I beseech thee) thine eyes be open, and *let* thine ears *be* attent † unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*

41 Now * therefore arise, O LORD God, into thy resting place *b*, thou and the ark *c* of thy strength *d*: let thy priests, O LORD God, be clothed with salvation *e*, and let thy saints rejoyce in goodness *f*.

* Psal. 132. 8, &c.

b O thou that sittest in the Heavens, arise from the Throne of thy Glory, and come down into this place, which thou hast appointed for thy constant and fixed Habitation, from which thou wilt not remove, as formerly thou hast done, from place to place. *c i. e.* Thou in the Ark. *d* Which is the Sign and Instrument of thy great power put forth from time to time on the behalf of thy people. *e i. e.* Let them be adorned and encompassed on every side with thy Protection and Benediction. For he seems rather to speak of the Salvation afforded to the Priests, than of that which by Gods blessing on the Priests Labours, is conferred upon the People; this being a Prayer for Gods Blessing upon the whole Community, consisting of Priests and People. *f i. e.* Let them have cause of Rejoycing and Thanksgiving for the Effects of thy Goodness imparted unto them.

42 O LORD God, turn not away the face of thine anointed *f*: remember * the mercies of David thy servant *g*.

* Isa. 55.3

f i. e. Of me, who by thy Command and Appointment was anointed the King and Ruler of thy People: do not deny my present Requests, nor send me back from the Throne of thy Grace with a sad Heart and dejected Countenance. *g i. e.* Those which thou hast promised to *David* and to his House for ever.

CHAP. VII.

Fire from Heaven and a Glory in the Temple witnesse the Divine Acceptance: the People worship, 1——3. *Solomon's solemn Sacrifice,* 4——7. *having kept the Feast of Tabernacles: and the Feast of the Dedication of the Altar, he dismisseth the People,* 8——11. *God appeareth to Solomon: promiseth his favour on obedience: else threateneth grievous Judgments,* 12——22.

NOw * when Solomon had made an end of praying, the * fire came down from heaven *a*, and consumed the burnt-offering, and the sacrifices; and the glory of the LORD *b* filled the house.

* 1 Kings 8.54. Lev. 9.24. Judges 6.21. 1 Chron. 21.26.

a In token of Gods Acceptance of his Prayer. See on *Lev.* 9.24. 21.26. 1 *Kings* 18.38. *b i. e.* The Cloud, which was the Sign of Gods glorious and gracious Presence.

2 And the priests could not enter into the house of the LORD *c*, because the glory of the LORD had filled the LORDs house.

c Compare *Exod.* 40. 35.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house *d*, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying,* * For *he is* good, for his mercy *endureth* for ever.

* Ch. 5.13

d The Cloud first came down upon the House, and then entred into the House, and was seen both within it by the Priests, and without it by the People.

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 * And the priests waited on their offices, the Levites also with instruments of musick * of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever; when David praised ‖ † by their ministery *e*: and the priests sounded trumpets before them, and all Israel stood.

* 1 Chron. 16.41. * 1 Chron. 16.42. ‖ Heb. LORD. † Heb. *by their hand.*

e For *David* composed the Psalms or Hymns, 1 *Chron.* 16.7. and appointed them to be sung by the Levites, and Instrumental Musick to be joyned to their Voices.

7 Moreover, Solomon hallowed the middle of the court *f* that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon

Solomon had made, was not able to receive the burnt offerings, and the meat-offerings, and the fat.

f Of this and v. 8, 9, 10. see the Notes on 1 *King.* 8. 64. *&c.*

8 Also at that time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

* Josh. 13. 3.

9 And in the eighth day they made † a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

† Heb. *A restraint.*

10 And on the three and twentieth day of the seventh month, he sent the people away unto their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus * Solomon finished the house of the LORD *g*, and the kings house: and all that came into Solomons heart to make in the house of the LORD, and in his own house, he prosperously effected.

* 1 King. 9. 1, &c.

g See on 1 *Kings* 9. 1, 2.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, * and have chosen this place to my self for an house of sacrifice.

* Deut. 12. 5.

13 If I shut up heaven that there be no rain, or if I command the Locusts *h* to devour the land, or if I send pestilence among my people:

h i. e. Use my Authority and Power over them to cause them to do so. A Metaphor elsewhere used in reference to unreasonable Creatures, as 1 *Kings* 17. 4. *Amos* 9. 3. who are not properly capable of a Command, or of Obedience.

14 If my people † which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land.

† Heb. *Upon whom my name is called.*

15 Now * mine eyes shall be open, and mine ears attent † unto the prayer *that is made* in this place *i*.

* Ch. 6.40. † Heb. *To the prayer of this place.*

i Or, *That shall be made in or towards this place*: for he speaks of the Answers which he will give to the Prayers which shall be made here. Heb. *Of this place.*

16 For now have * I chosen, and sanctified this house *k*, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

* Ch. 6. 6.

k Of this Verse and the rest of this Chapter see the Notes on 1 *Kings* 9. 3. &c.

17 And *as for* thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments:

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, * † There shall not fail thee a man *to be* ruler in Israel.

* Ch. 6.16. Jer. 33.17. † Heb. *there shall not be cut off to thee.*

19 * But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them:

* Lev. 26. 14, 33. Deut. 28. 15, 36, 37.

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this house which is high, shall be an astonishment to every one that passeth by it; so that he

* Deut. 29. 24. Jer. 22. 8, 9.

shall say, * Why hath the LORD done thus unto this land, and unto this house!

22 And it shall be answered, Because they forsook the LORD God of their fathers which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

Solomon's Buildings, 1——6. *The Heathen who remained in the Land he maketh Tributaries: but the Israelites Rulers,* 7——11. *His yearly solemn Sacrifices: he appointeth to the Priests and Levites their places,* 12——16. *The Navy fetcheth Gold from Ophir,* 17, 18.

* 1 Kings 9.10.

AND * it came to pass (at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house.)

2 That the cities which Huram had restored to Solomon *a*, Solomon built them, and caused the children of Israel to dwell there.

a Which *Solomon* gave to *Hiram*, who not being pleased with them, 1 *King.* 9. 12, 13. here returns them to him again.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness *b*, and all the store-cities, which he built in Hamath.

b Of this and the following verses, see on 1 *King.* 9. 18. *&c.*

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates and bars:

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and † all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

† Heb. *All the desire of Solomon which he desired to build.*

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute unto this day.

9 But of the children of Israel did Solomon make no servants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomons officers, *even* two hundred and fifty that bare rule over the people.

11 And Solomon * brought up the daughter of Pharaoh out of the city of David, unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* † holy whereunto the ark of the LORD hath come *c*.

* 1 King. 3.1. & 7.8. † Heb. *Holiness.*

c Not because every place where once the Ark came was thereby consecrated to God, and might not after the Ark was gone be put to any common use; for then both the house of Obed-edom and all other places where the Ark either rested or passed were made Holy thereby, and unlawful for Men to dwell in; but either 1. Because she was a Woman, and attended by many other Women, who besides the common Pollutions of all, are subject to many and frequent Ceremonial Pollutions peculiar to their Sex, and either she, or at least many of her followers might be Heathens at this time; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt. Or, 2. He speaks not of the time when the Ark was gone, but whilst it was there; and these words contain a Reason not of the more remote words, why he now *brought* her up thither, but of the words immediately preceding, why *he built* this House *for her*; because the Ark was now in the House of *David*, which therefore ought to be kept pure and free from the very Danger and Appearance of Pollution.

12 Then Solomon offered burnt-offerings unto the LORD, on the altar of the LORD, which he had built before the porch.

13 Even after a certain rate every * day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the Solemn feasts, * three times in a year, *even* in the feast of unleavened *bread*, in the feast of weeks, and in the feast of tabernacles.

* Exod. 29. 38. * Exod. 23. 14. Deut. 16. 16.

14 And he appointed according to the order of David his father, the * courses of the priests to their service, and * the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the * porters also by their courses at every gate: for † so had David the man of God commanded.

* 1 Chr. 24. 1. * 1 Chr. 25. 1. * 1 Chr. 9. 17. & 26.1. † Heb. *So was the commandment of David the man of God.*

d i. e. A Prophet inspired by God in these Matters, whose Commands therefore are the Commands of God.

15 And they departed not from the commandment of the king, unto the priests and Levites, concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished: *so* the house of God was perfected.

e All the Materials were procured, and in all points squared and fitted and complicated before hand.

17 Then went Solomon to Ezion-geber *f*, and to ‖ Eloth, at the sea-side in the land of Edom.

‖ Or, *Elath*; Deut. 2. 8.

f Of this and the next Verse, see the Notes on 1 *King.* 9.26. *&c.*

18 And Huram sent him by the hand of his servants, ships, and servants that had knowledge of the sea, and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty

fifty talents of gold, and brought them to king Solomon.

CHAP. IX.

The queen of Sheba visiteth Solomon, and admireth his wisdom: giveth and receiveth presents, 1——12. Solomon's Gold, his Target, 13——16. The throne of ivory, 17——19. His vessels, his presents, 20——24. His chariots and horses; his tributes; his reign and death, 25——31.

*1 Kin. 10. 1, &c. Mat. 12. 42. Luk. 11. 31.

AND * when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon *a* with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

a Almost all this Chapter is contained in 1 *King.* 10. where it is explained.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their ‖Or, *butlers* apparel, his ‖ cup-bearers also, and their apparel, and his ascent, by which he went up into the house of the LORD, there was no spirit in her.

† Heb. *word.* 5 And she said to the king, *It was* a true † report which I heard in mine own land, of ‖ thine acts, and ‖Or, *sayings* of thy wisdom.

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it*: and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD *b* thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

b i. e. In the Lord's Name and Stead, both in general, because all Kings have and hold their Kingdoms from God, and act as his Vicegerents and Deputies; and in a special manner, because he sat in God's own Throne, and ruled over God's Peculiar People, and did in a singular and eminent manner maintain the Honour and Worship of God in his Land, and in the Eyes of all the World besides.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum-trees, and precious stones.

‖Or, *stayes.* † Heb. *high ways.* Gr. *ascents.* 11 And the king made *of* the algum-trees ‖ † terraces to the house of the LORD, and to the kings palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her desire, whatsoever she asked, besides *that* which she had brought *c* unto the king: So she turned, and went away to her own land, she and her servants.

c Besides what *he gave her of his Royal Bounty*, as it is expressed, 1 *King.* 10. 13. which was in compensation for her Presents, as is here noted.

13 Now the weight of gold that came to Solomon in one year, was six hundred and threescore and six talents of gold;

‖ Or, *captains.* 14 Besides *that which* chapmen and merchants brought: and all the kings of Arabia, and ‖ governours of the country, brought gold and silver to Solomon.

15 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield: and the king put them in the house of the forrest of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne with a foot-stool of gold, *which were* fastened to the throne, † Heb. *hands.* and † stayes on each side of the sitting-place, and two lions standing by the stayes.

19 And twelve lions stood there, on the one side, and on the other, upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon, *were of* † pure gold: ‖ none *were* of silver; it was *not* any thing accounted of in the days of Solomon. † Heb. *fine gold.* ‖ Or, *they were in no price*

21 For the kings ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold and silver, ‖ ivory, and apes, and peacocks. ‖ Or, *elephants teeth.*

22 And king Solomon passed all the kings of the earth in riches, and wisdom.

23 And all the kings of the earth sought the † presence of Solomon, to hear his wisdom that God put in his heart. † Heb. *face.*

24 And they brought every man his present, vessels of silver, and vessels of gold, and rayment, harnes, and spices, horses, and mules, a rate year by year.

25 And Solomon * had four thousand stalls *d* for horses and chariots, and twelve thousand horsemen, whom he bestowed in the chariot-cities, and with the king at Jerusalem. * 1 Kin. 4. 26. & 10. 26. Chr. 1. 14.

d To wit, greater Stalls, in each of which were ten Stalls, in all 40000 Stalls, as it is 1 *King.* 4. 26. where see the Notes.

26 * And he reigned over all the kings, * from the ‖ river, even unto the land of the Philistims, and to the border of Egypt. * 1 Kin. 4. 21. ‖ Or, *Euphrates.* * Gen. 15. 18.

27 And the King † made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that *are* in the low plains, in abundance. † That is, *Ephrates.* †Hebrew. *gave.*

28 * And they brought unto Solomon horses out of Egypt, and out of all lands. * 1 Kin. 10. 28. Chap. 1. 16.

29 Now the rest of the * acts of Solomon first and last, *are* they not written in the † book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of * Iddo the seer *e*, against Jeroboam the son of Nebat? * 1 Kin. 11. 41. † Heb. *words.* Chr. 12. 15 & 13. 22.

e Mentioned also *ch.* 12. 15. supposed to be the same who is called *Obed*, *ch.* 15. 1. This, and the other Prophets mentioned, were also Historians, and wrote some Annals or Histories of their times; out of which these Sacred and Canonical Books were taken, either by these, or other Prophets.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers; and he was buried in the city of David his father, and Rehoboam his son reigned in his stead.

CHAP. X.

Rehoboam made king. The Israelites by Jeroboam request a relaxation, 1——5. Rehoboam refusing the old men's counsel, by the advice of young men, answereth them roughly, 6——15. Ten tribes revolting, kill Hadoram, and make Rehoboam to flee, 16——19.

AND * Rehoboam went to Shechem *a*: for to Shechem were all Israel come to make him king. * 1 Kin. 12. 1, &c.

a The Contents of this Chapter are in 1 *King.* 12. where see the Notes.

2 And it came to pass when Jeroboam the son of Nebat, (who *was* in Egypt, whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt;

3 And they sent *b* and called him. So Jeroboam and all Israel came, and spake to Rehoboam, saying,

b Or, *For* (as that Particle is oft used, as hath been noted before) *they had sent*, &c. So this is the Reason why he *returned*, as was said, *v.* 2.

4 Thy father made our yoke grievous, now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, come again unto me after three days. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father, while he yet lived, saying, What counsel give ye *me*, to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we

we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us: thus shalt thou say unto them, My little *finger* shall be thicker than my fathers loins.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise* you with scorpions. † Heb. *laded.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly, and king Rehoboam forsook the counsel of the old men:

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will *chastise* you with scorpions.

15 So the king hearkened not unto the people, for the cause was of God, that the LORD might perform his word which he spake by the * hand of Ahijah the Shilonite, to Jeroboam the son of Nebat. * 1 Kin. 11. 31.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute, and the children of Israel stoned him with stones, that he died: but king Rehoboam † made speed to get him up to *his* chariot, to flee to Jerusalem. † Heb. *strengthened himself.*

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

Rehoboam raising an Army to subdue Israel, is forbidden by Shemaiah 1——4. He strengtheneth his Kingdom with Forts and Provision, 5——12. The Priests and Levites, and such as feared God, forsaken by Jeroboam, who turneth Idolater, strengthens the Kingdom of Judah, 13——17. The Wives and Children of Rehoboam, 18——23.

*1 Kin. 12. 21, &c.

AND * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin *a* an hundred and fourscore thousand chosen *men* which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

a Of this Verse, and *v.* 2, 3, 4. see the Notes on 1 *Kings*, 12. 21, &c.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built cities *b* for defence in Judah.

b i. e. Repaired, and enlarged, and fortified them: as *building* is oft used in Scripture, as hath been formerly proved: For these Cities, or divers of them, were built before, as appears from *Jos.* 10. 10. & 12. 15. & 15. 24, 33, 35, 58. & 19. 42.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshа, and Ziph,

9 And Adoraim, Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victuals, and oyl, and wine.

12 And in every several city *c* he *put* shields, and spears, and made them exceeding strong, having Judah and Benjamin on his side.

† Heb. *presented themselves to him.* *c* To wit, so fortified, as he said *v.* 11.

13 And the priests and the Levites that *were* in all Israel, † resorted to him out of all their coasts.

14 (For the Levites left their * suburbs, and their possession, and came to Judah and Jerusalem: for * Jeroboam and his sons had cast them off from executing the priests office unto the LORD *d*. * Num. 35. 2. * Ch. 13. 9.

d They would not suffer them to instruct and assist the Israelites in the Worship and Service of God, nor to go up to *Jerusalem* to Worship in their Courses: and these Priests would not joyn with them in the Worship of the Calves, as they were desired and commanded to do; and therefore they willingly forsook all their Patrimonies and Possessions for God's sake.

15 And he ordained him priests for the high places, and for the devils, and for the calves *e* which he had made.

e Or, *for the high places, both for the Devils* (*i. e.* the *Baals*, or false gods, which divers of his People worshipped, whom he permitted and encouraged to do so, giving them liberty to do any thing but to serve God at *Jerusalem*) *and for the Calves.* So he erected two sorts of High-places, some for *Baal*, and some for the True God, whom he pretended and would be thought to worship, in and by the Calves.

16 And after them out of all the Tribes of Israel, such as set their heart to seek the LORD God of Israel *f*, came to Jerusalem, to sacrifice unto the LORD God of their fathers.

f Such as loved and feared God in truth, and with their whole Heart.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years: for three years they walked in the way of David and Solomon *g*.

g This honourable mention of *Solomon*, as a Pattern of Piety, is a considerable Evidence of his true Repentance before his death: of which see more on 1 *King.* 11. 43.

18 And Rehoboam took him Mahalath the daughter of Jerimoth to wife, *and* Abihail the daughter of Eliab, the son of Jesse:

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith. * 1 Kin. 15. 2. *She is called Michaiah the daughter of Uriel.* Chr. 13. 2.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubins: (for he took eighteen wives, and threescore concubins, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren *b*: for *he thought* to make him king.

b He declared him his Successor, and gave him the Dominion over his Brethren: wherein (if he was not the First-born, as it seems to be implyed, because this is mentioned as an Effect of his Superlative Love to his Mother) he transgressed that Law, *Deut.* 21. 15, 16. unless God was pleased to dispence with it at this time.

23 And he dealt wisely, and dispersed *i* of all his children throughout all the countries of Judah and Benjamin, unto every fenced city *k*: and he gave them victuals in abundance: and desired † many wives *l*. † Heb. *a multitude of wives.*

i Lest his other Sons should after his death unite their Counsels and Forces together against *Abijah*, he wisely dispersed them into several and distant Places, and under pretence of honouring them with the Government of them, he made them Prisoners in a fort, appointing several persons to observe their motions, and prevent their Combinations.

k Agreeable to their Quality, that their Restraint might be more easie to them. *l* Either 1. for his Children: Or rather, 2. for himself, by comparing this with *v.* 21.

CHAP. XII.

Rehoboam forsaking the LORD is punished by Shishak, 1——4. Shemaiah reproveth him: He with the Princes repenteth: Is preserved in his kingdom; but is spoiled of the treasures of the temple, and of his royal palace, 5——12. His reign and death, and Abijah his son is made king, 13——16.

AND it came to pass when Rehoboam had established the kingdom, and had strengthened himself, * he forsook the law of the LORD, and * all Israel with him. * 1 Kin. 14. 22. * Ch. 11. 3.

2 And it came to pass, *that* in the fifth year *a* of king Rehoboam, Shishak king of Egypt came up against Jerusalem (* because they had transgressed against the LORD) * 1 Kin. 14. 24, 25.

a Presently after the Apostacy of the King and People, which was in his fourth year, by comparing this with *ch.* 11. 17.

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt, the Lubims *b*, the Sukkiims *c*, and the Ethiopians *d*.

b A People of *Africa* bordering upon *Egypt*: of whom see *ch.* 16. 8. *Dan.* 11. 43. *Nah.* 3. 9. *c* A People living in Tents, as the Word signifies; and such there were not far from *Egypt*, both in *Africa* and in *Arabia*. *d* Either those beyond *Egypt*, or the *Arabians*.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 Then came Shemajah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel, and the king humbled themselves, and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves *e*, the word of the LORD came to Shemajah, saying, They have humbled themselves, *therefore* I will not destroy them, but I will grant them ‖ some deliverance, and my wrath shall not be poured out *f* upon Jerusalem by the hand of Shishak.

‖ Or, *a little while.*

e Which though they did not forcedly, yet God was pleased so far to regard it, as to mitigate their Calamity. *f* I will give some stop to the course of my Wrath, which was ready to be poured forth upon them to their utter Destruction.

8 Nevertheless, they shall be his servants; that they may know my service, and the service of the kingdoms of the countries *g*.

g That they may experimentally know and feel the Difference between my Yoke and the Yoke of a Forreign and Idolatrous Prince, and what Mischief they have done to themselves by forsaking me and my Service.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the kings house *b*, he took all: he carried away also the shields of gold, which Solomon had * made.

* 1 Kin. 10. 16.

b Upon which Condition, and *Rehoboam's* Submission to him he delivered up to him the fenced Cities of *Judah*, which he had taken, *v.* 4. But of this, and the two next verses, see on 1 *Kin.* 14. 26, *&c.*

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings house.

11 And when the king entred into the house of the LORD, the guard came and set them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‖ and also in Judah things went well *i*.

‖ Or, *and yet in Judah there were good things.*

i Heb. There were *good things*. The meaning is either 1. Though there were many Corruptions in *Judah*, yet there were also divers good things there, which were not in *Israel*, as the Word and Ordinances, and pure Worship of God, Prophets and Ministers of God's Institution, and divers truly Religious People. And so this is an additional Reason why God *would not destroy them*. Or, 2. Notwithstanding this loss, they began to recruit themselves, and to regain some degree of their former Prosperity. Whence it follows, *v.* 13. *So*, there being some respite given, and Peace being restored, *Rehoboam strengthened himself*, &c.

13 So king Rehoboam strengthened himself in Jerusalem and reigned: for * Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen Years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his Name there: and his mothers name *was* Naamah an Ammonitess.

* 1 Kin. 14. 21.

14 And he did evil, because he ‖ prepared not *k* his heart to seek the LORD.

‖ Or, *fixed.* 2 Sam. 7. 3.

k Or, *directed not*: or, *settled not*, &c. *i. e.* Although he humbled himself, and seemed penitent for a season, and professed the True Religion and Worship of God; yet he quickly relapsed into his former Sins, because he was not sincere nor serious in his Actions, and his Heart was not right with God.

15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemajah the prophet, and of Iddo the seer, concerning genealogies *l*? And *there were* wars between Rehoboam and Jeroboam continually.

† He's *words.*

l In an Historical Account written by him of the Genealogies and Actions of the Kings of *Judah*.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAP. XIII.

Abijah Warreth against Jeroboam king of Israel, 1——3. Declareth the right of his cause, 4——12. Trusteth in God; overcometh Jeroboam, 13——20. His Wives and Children, 21, 22.

* 1 Kin. 15. 1, &c.

NOw * in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his mothers name also *was* Micajah the daughter of Uriel *a* of Gibeah) and there was war between Abijah and Jeroboam.

a Called *Maachah the Daughter of Absolom*, 1 King. 15. 2. She might be Daughter to one, and Grand-daughter to the other; or the proper and natural Daughter of the one, and the others by Adoption; of which there are Instances in Scripture: or the same Person might be called *Uriel* and *Absalom*. See 1 *King.* 15. 2.

3 And Abijah † set the battel in aray *c*, with an army of valient men of war, *even* four hundred thousand chosen men: Jeroboam also set the battel in aray against him with eight hundred thousand men, *being* mighty men of valour.

† Heb. *strengthened.*

c Against *Jeroboam*. We need not scrupulously enquire into the Lawfulness of this War, for this *Abijah*, though here he makes a fair Flourish and maintained the better Cause, yet was indeed an Ungodly Man, 1 *King.* 15. 3. and therefore minded not the satisfaction of his Conscience, but only the Recovery of his Parents Ancient Dominions.

4 And Abijah stood up upon mount Zemaraim *d*, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel.

d Some commodious Place whence his Voice might be heard by *Jeroboam*, and some of his Host, who possibly were pitched in the Valley. Or, the two Armies being pitched near to one another, *Abijah* might desire a Parly before they fought; whereupon *Jeroboam*, and some of his Commanders and Souldiers, might draw near to him, and stand below him at the bottom of the Hill, where they might hear his Speech: which *Jeroboam* was the more willing to do, that in the mean time he might *cause an Ambushment to come behind* Abijah and his Army, as he did, *v.* 13. whilest he was quietly standing before them, and seemed to hearken to any Terms of Accommodation which might be offered.

5 Ought ye not to know, that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt *e*?

e i. e. By a perpetual Covenant, which thy Usurpation cannot disanul. For the Phrase see on *Numb.* 18. 19.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up and hath * rebelled against his lord.

* 1 Kin. 11. 26.

7 And there are gathered unto him vain men, the children of Belial *f*, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young *g* and tender-hearted *h*, and could not withstand them.

f Such as have cast off the Yoke and Obedience which they owed both to God and to their King. *g* Not in Age, for he was then 41 years old, but in his Kingdom, which he had but newly obtained, and in Experience in Politick, and especially in Military Affairs, to which he was wholly a stranger, as having been born and bred up in a time of great Peace and Security. *h i. e.* Cowardly and fearful, who durst not adventure to chastise the Rebels as he should have done. But herein *Abijah* forgets his Duty both to his Father, whom he falsely traduceth; and to God, by whose Express Command *Rehoboam* was restrained from the War against *Israel*, which otherwise he had both Courage and Resolution to prosecute, as appears from the History, 1 *King.* 12. 21.

8 And now ye think to with-stand the kingdom of the LORD in the hand of the sons of David *i*, and ye *be* a great multitude *k*, and *there are* with you golden calves *l*, which Jeroboam * made you for gods *m*.

* 1 Kin. 12. 28.

i That Kingdom which was not set up by Vain Men in pursuance of their own Ambition and Discontent, as yours was, but ordained and established by God himself in the House of *David*. *k* Or, *because* (that Hebrew Particle being oft so used) *ye be*, *&c.* This he mentions partly as the ground of their Confidence, that they had more Tribes and a greater Host; and partly as a presage of their Downfal, which trusting to the Arm of Flesh is. *l* Or, *but* there are, *&c.* There is that among you which may damp your Courage and Confidence: You worship those Images which God abhors and severely forbids. *m* Or, *for God*, as that plural word is most commonly used, *i.e.* instead of God, to give them the Name of God, as *Exod.* 32. 4. and that worship which is peculiar to him.

9 * Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh † to consecrate himself *n* with a young bullock, and seven rams, *the same* may be a priest of them that are no gods *o*.

* Ch. 11. 14.

† Heb. *to fill his hand.*

n i.e. To make himself a Priest. See on *Levet.* 7. 37. *o* That have nothing of the Nature or Power, though you give them the Name of Gods.

10 But *as for* us, the LORD *p* is our God, and we have not forsaken him *q*, and the priests which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon their business.

p Heb. *Jehovah*, the only True and Great God. *q* we maintain his Honour and Worship which you have ungratefully rejected.

11 * And they burn unto the LORD every morning, and every evening, burnt sacrifices and sweet incense: the * shew-bread also *set they in order* upon the

* Ch. 29. 35. * Levit. 24. 6.

pure table *r*, and the candlestick of gold *s* with the lamps thereof, * to burn every evening *t*, for we keep the charge of the LORD our God *u*; but ye have forsaken him.

* Exod. 27. 20.

r So called, because it was made of pure Gold, *Exod.* 25. 23, 24. *s* He saith *Table* and *Candlestick*, though there were ten of each, *ch.* 4. 7, 8. either 1. because Shishak had carried away all but one: Or, 2. the singular number is put for the plural, as 1 *Kings* 7. 48. and oft elsewhere. Or, 3. because ordinarily there was but one of each used at a time for those uses. *t* And from Evening to Morning continually, *Lev.* 24. 2, 3. for which end one Candlestick was sufficient, and it is very improbable that all the Candlesticks were used every night. *u* This he saith, though he was an ungodly King; either because he flattered himself, and fancied that his keeping up the External Worship of God would make full satisfaction for the Errours of his Life: Or, that he might hereby encourage his own Souldiers, and convince or terrifie his Enemies.

† Heb. *in the head.* Ch. 20. 27. * Jos. 5. 13.

12 And, behold God himself *is* with us † for *our* captain, and his priests with sounding trumpets to cry alarm against you *x*: O children of Israel, * fight ye not against the LORD God of your fathers *y*, for ye shall not prosper.

x Upon the founding whereof God hath solemnly promised to assist his People, *Numb.* 10. 9. *y* You have not only us for your Enemies, but God, even the God whom your fathers honoured and served, to their own great Comfort and Benefit.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battel was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout; and as the men of Judah shouted, it came to pass that God smote *a* Jeroboam and all Israel before Abijah and Judah.

a By strengthning the Hearts and Hands of the Men of *Judah*, and taking away the Spirits and Power of their Enemies; and, it may be, by some extraordinary Assistance.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a very great slaughter: so there fell down slain of Israel five hundred thousand *b* choice men.

b A vast number: but it hath been oft observed and recorded by sacred and profane Historians, that in those antient times there were very numerous Armies, and oft times very great Slaughters; and if this Slaughter was more than ordinary, there is nothing strange nor incredible, because the Almighty God fought against the Israelites.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relyed upon the LORD *c* God of their fathers.

c They put their Trust in him and confidently expected Help from him: which is a disposition of heart that God prizeth and taketh kindly. See 2 *Kings* 18. 5. 2 *Chron.* 20. 20. *Psal.* 22. 4. *Dan.* 3. 28.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el *d* with the towns thereof, and Jeshanah with the towns thereof, and Ephraim *e* with the towns thereof.

d Which Jeroboam recovered afterwards, as appears by the course of the History, tho it be not particularly mentioned, which is the case of many other considerable things. And in the mean time it is very probable, that when *Jeroboam's* Host was discomfited; and he expected that *Abijah* would pursue his Victory, he removed the Golden Calf from *Beth-el*, which lay near *Abijah's* Kingdom, to some safer place. *e* A City so called, possibly the same which is mentioned, *Joh.* 11. 54. or that which is called *Ophra*, *Judg.* 8. 27.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD strook him *f*, and he died *g*.

f i.e. Jeroboam, as appears from the contrary condition of *Abijah* described in the next verse. Him God might strike either with vexation and horror of Mind: or with some painful and lingring, but incurable Disease, like that of *Jehoram*, which tormented him two years together, and at last killed him, 2 *Chron.* 21. 19. *g* Not presently, but a year or two after this time.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters *h*.

h Not now after this Victory, for he died presently after it, but in the whole time of his Life, before he was King, and afterward.

‖ Or, *Commentary.* * Ch. 12. 15.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ‖ story of the prophets * Iddo.

CHAP. XIV.

Asa is made King: he destroyeth Idolatry, 1——5. Having peace he strengthneth his Kingdom with Forts and Armies, 6——8. In a strait, calling on God, he overthroweth Zerah, and spoileth the Ethiopians, 9——15.

SO Abijah slept with his fathers, and they buried him in the city of David, and * Asa his son reigned in his stead: in his days the land was quiet ten years *a*.

* 1 Kings 15. 8, *&c.*

a i.e. There was no open War, either by *Baasha* or others; only there were secret Grudges and private Hostilities between his and *Baasha's* Subjects, 1 *Kings* 15. 16.

2 And Asa did *that which was* good and right in the eyes of the LORD *b* his God.

b Of this and the next verse, see on 1 *Kings* 15. 11, 12.

3 For he took away the altars of the strange *gods*, and the high places, and brake down the † images, and cut down the groves;

† Heb. *statues.*

4 And commanded Judah to seek the LORD God of their fathers *c*, and to do the law and the commandment *d*.

c By his Royal Edicts he required them to Worship God, and him only. *d i.e.* To practise all which the Laws of *Moses* required of them.

5 Also he took away out of all the cities of Judah the high places, and the † images: and the kingdom was quiet before him.

† Heb. *sun-images.*

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years, because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land *is* yet before us *d*: because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

d i.e. In our Power, as that Phrase is oft used. See on *Gen.* 13. 9.

8 And Asa had an army *of men e*, that bare targets and spears, out of Judah, three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

e Which, as it seems, he had now gathered together upon the Information of *Zerah's* Design against him.

9 * And there came out against them Zerah the Ethiopian *f* with an host of a thousand thousand and three hundred chariots, and came unto Mareshah *g*.

* Ch. 16. 8.

f Or, *the Arabian*, as the Hebrew word *Cush* is commonly used, as hath been noted before: These being much nearer to *Asa* than the Ethiopians, who also could not have come to *Asa*, but thorough *Egypt*, which probably the King of *Egypt* would not permit him to do. *g* A City upon and within the Borders of *Judah*, *Jos.* 15. 44.

10 Then Asa went out against him, and they set the battel in aray in the valley of Zephathah, at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, † *it is* * nothing with thee *h* to help, whether with many, or with them that have no power. Help us, O LORD our God, for we rest on thee, and in thy Name *i* we go against this multitude. O LORD thou *art* our God, let not ‖ man prevail against thee.

† Heb. *It is not for thee to help among st many, him that hath no strength.*

‖ Or, *mortal man.*

h i.e. There is no difference, nor no difficulty, with thee. *i* By * 1 Sam. 14. 6. thy Commission, in Confidence of thy Assistance, and for the maintenance of thy honour, and service, and people.

12 So the LORD smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled.

13 And Asa and the people that *were* with him, pursued them unto Gerar *k*: and the Ethiopians were overthrown, that they could not recover themselves, for they were † destroyed before the LORD and before his Host, and they carried away very much spoil.

† Heb. *broken.*

k A City of the *Philistins*, who probably were confederate with them in this Design.

14 And they smote all the cities round about Gerar, for * the fear of the LORD came upon them: and they spoiled all the cities, for there was exceeding much spoil in them.

* Gen. 35. 5. Ch. 17. 10.

l Partly because they had joined with *Zerah* in this War; and partly because the *Ethiopians* had sheltered a great part of the Remains of the Army in them.

15 They smote also the tents of Cattel *m*, and carried away sheep and cammels in abundance, and returned to Jerusalem.

m i.e. The dwellers in Tents, which were either a part of *Zerah's* Company or joyned with them, or had come along with them

them to furnish that great Host with necessary Provisions; which their Custom of dwelling in Tents made them more capable of doing.

CHAP. XV.

Asa with Judah and many of Israel moved by Azariah the Prophet, renew a solemn Covenant with God, 1——15. He removeth Maachah his Mother for her Idolatry: bringeth the hallowed things again into the Temple; and enjoyeth a long peace, 16——19.

AND the spirit of God came upon Azariah the son of Oded.

2 And he went out † to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin, * The LORD *is* with you *a* while ye be with him, and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you *b*.

† Heb. *before* Asa.

* Jam. 4. 8.

a To defend you against all your Enemies, as now you have seen, and you may hereafter expect, if you persist in that good Course into which you are entred. *b* But let not this Victory make you presumptuous or self-confident; for you are upon your good Behaviour; and if you leave God, he will leave and destroy you after he hath done you good.

* Ch. 12. 1. 3 Now for a long season * Israel *hath been* without the true God, and without a teaching priest, and without Law *c*.

c Heb. *For many days* have been *to Israel without the true God*, &c. *i. e.* They have long lived without the sound knowledge and Worship of the True God. The Prophet confirms his foregoing Exhortation and the Threatning annexed to it, That if they forsook God he would forsake them, for the usual manner of Gods dealing with Israel formerly, and therefore in the same case they may expect the same usage. *Israel* here mentioned and propounded as an Example is here understood, either 1. Specially of the Ten Tribes distinguished by that Name from the Kingdom of *Judah*; whose Condition had been since *Jeroboam*'s Revolt, and now was such in some measure, as is here described, they having been and still being, without God and his True Worship, and therefore exposed to many Vexations, and Wars, and Miseries. But these had not as yet turned unto God or sought him, nor was God yet found of them, as is said of this Israel, *v.* 4. Nor had they as yet been exercised with those grievous and continual Vexations, and Wars, and mutual Destructions of which he here speaks, *v.* 5, 6. and which in succeeding times they felt. For except that one Blow which they had from *Abijah*, *ch.* 13. we read of none other great Mischiefs which befel them. Or rather 2. Generally of the whole Nation of *Israel* in former times, and especially in the times of the Judges; to which all that follows suits very well: For then many times they were, though not wholly and universally, yet in a very great measure and for the generality of them, without God, and his Law, and Teaching Priests, as plainly appears from divers Passages in the Book of the Judges; and then indeed they were brought to all the Exigencies and Calamities here following; then they had grievous Wars both Foreign and Domestick; and then they did sometimes turn to the Lord and sought him, and he was found of them, and did raise up Judges and Saviours to them; of which see *Judg.* 2. at large, & *Judg.* 3. 9, 15. & 10. 10. &c.

4 But when they *d* in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

d i. e. Israel, mentioned *v.* 3.

5 And in those times *e there was* no peace to him that went out, nor to him that came in *f*, but great vexations *were* upon all the inhabitants of the countries *g*.

e When *Israel* lived in the gross Neglect and Contempt of God, and his Law and Worship. *f* Men could not go abroad about their private Occasions without great Danger; as it was in the days of *Shamgar*, *Judg.* 5. 6. which is a good Comment upon this Text. *g* Heb. *of those Countries*, *i. e.* The divers Parts of the Land of *Israel*, both within and without *Jordan*.

† Heb. *beaten in pieces*. 6 And nation was † destroyed of nation *h*, and city of city: for God did vex them with all adversity.

h i. e. One part of the People of *Israel* destroyed the other by Civil Wars: of which see instances, *Judg.* 9. 23, &c. and 12. 1, &c. As all the People of *Israel* are called a *Nation*, so the several Tribes and Families of them are sometimes called *Nations*, as *Gen.* 17. 4. *Exek.* 2. 3. *Acts* 4. 27. compared with *Psal.* 2. 1.

7 Be ye strong therefore *i*, and let not your hands be weak *k*: for your work shall be rewarded *l*.

i Go on therefore Courageously and Resolutely to maintain Gods Worship and to root out Idolatry, as you have begun to do; for this is the only right Method of preserving your selves from such Calamities as your Predecessors have felt. *k* Be not discouraged with the Opposition which you may possibly meet with. *l* What you do for God and for his Honour and Service shall not go unrequited.

8 And when Asa heard these words, and the prophecy of Oded the prophet *m* he took courage *n*, and put away the † abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken *o* from mount Ephraim, and renewed the altar of the LORD *p*, that *was* before the porch of the LORD.

† Heb. *abominations*.

m To wit, of *Azariah*, *v.* 1. who was also called by his Father's Name *Oded*. Or *Oded* may be here put patronymically for the son of *Oded*; as *David* is put for Christ the son of *David*, *Jer.* 30. 9. and elsewhere; and *Moses* for the Sons of *Moses*, *Psal* 90. Title. Or here is an Ellipsis of the Relative Word, of which there are many instances both in sacred and profane Authors; as 2 *Sam.* 21. 19. the Brother of *Goliah*: *Matt.* 4. 21. *John* the son of *Zebedee*: *Luke* 24. 10. *Mary* the Mother of *James*, by comparing *Mark.* 15. 40. *Joh.* 19. 25. *Mary* the Wife of *Cleophas*, and many other places. And so this place may be thus read, *When Asa heard these words, even the Prophecy* of the Son of *Oded the Prophet*. And this Ellipsis is the more easy and tolerable, because this defect might be well enough understood and supplied out of *v.* 1. Though some understand this to be another Prophecy of *Oded* the Father, which is not here expressed, which *Azariah* his Son repeated to them for the confirmation of his own Prophecy. *n* For it required great Courage to put away all the Idols, to which so great a number of his People were to this day addicted, and among others, *Maachah the Queen*, *his mother*, whom for this reason he deposed, 1 *Kings* 15. 13. *o* To wit, *Abijah* his Father; which was easily understood from *ch.* 13. 19. Or, *which had been taken*, the active word being oft so used impersonally for the passive, as Hebraicians know. *p* Which had been either decayed through Age and long Use of it, or broken by his Idolatrous Mother's means: Or, *he consecrated*, or *dedicated the altar*, &c. Which possibly had been polluted by Idolaters, and now needed some purification.

* Ch. 11. 9 And he gathered all Judah and Benjamin, and * the strangers with them, out of Ephraim and Manasseh, and out of Simeon *q*, (for they fell to him out of Israel in abundance when they saw that the LORD his God *was* with him.)

q Which Tribe, though they had their Inheritance out of the Portion of *Judah*, did for the generality of them Revolt to *Jeroboam* with the other Tribes, as appears from many passages of Scripture. Which they might conveniently do, because their Portion bordered as on one side upon that of *Judah*, so on the other side upon that of *Dan*; and therefore might indifferently joyn with the one or other, as they saw fit. *r* To wit, from the King of Israel.

10 So they gathered themselves together at Jerusalem, in the third month *s*, in the fifteenth year of the reign of Asa *t*.

s To wit, of the sacred Year in which the Feast of Weeks or of Pentecost fell: of which see *Exod.* 23. 16. *Deut.* 16. 9. *t* *Asa* had Peace but Ten years, *ch.* 14. 1. After which probably there were some Bickerings and Skirmishes, which seem to have been composed: and after that *Zerah* comes against him and is discomfited. Upon this great Success many of the *Israelites* fall to him; and in his fifteenth year he calls this Assembly.

† Heb. *in that day*.

11 And they offered unto the LORD † the same time, of the spoil *which* they had brought *u*, seven hundred oxen, and seven thousand sheep.

u Taken from *Zerah* and his Complices, *ch.* 14. 13, &c.

12 And they entered into a covenant *x* to seek the LORD God of their fathers, with all their heart, and with all their soul.

x They engaged themselves by a serious and solemn Covenant before the Lord and this great Assembly.

* Deut. 13. 9, 13. 13 That whosoever would not seek the LORD God of Israel *y* * should be put to death *z*, whether small or great, whether man or woman.

y Whosoever should obstinately refuse to pay unto God that Solemn Worship which he required at his Temple in *Jerusalem*; or should disown God, or serve other Gods. *z* By vertue of all those Laws which command that such persons should be *cut off*: and in pursuance of that Law, *Deut.* 17. 2. Compare Heb. 10. 28.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah ‖ rejoyced at the oath: for they had sworn with all their heart, and sought him with their whole desire, and he was found of them: and the LORD gave them rest round about.

‖ *i. e.* A great number of the People, as such general Expressions are frequently understood: for none doubt but there were many Dissemblers and Ungodly Men at this time among them.

† 1 Kings 15. 13. 16 And also *concerning* * Maachah † the mother of Asa the king, he removed her from *being* queen, *or*, because she had made an † idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

† Heb. *image*.

† Of this and the following verses, see on 1 *King.* 15. 2, 10, 14, 15.

17 But the high places were not taken away out of Israel: nevertheless, the heart of Asa was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa *a*.

* For though there were continual Skirmishes between *Asa* and *Baasha* and their People *all their days*, 1 *King.* 15. 16. yet it did not break forth into an open War till *Asa*'s 35th year, *i. e.* till that was ended. But how this 35th year is to be computed, see the Note on *ch.* 16. 1.

CHAP.

CHAP. XVI.

Asa maketh a League with the Syrians against the king of Israel, 1——6. For which the Prophet reproving him, he putteth him into prison, 7——10. He is sick, and seeketh to the Physicians, and not to God: his death and burial, 11——14.

IN the six and thirtieth year of the reign of Asa *a*, * Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come into Asa king of Judah *b*.

* 1 Kings 15. 17.

a Or, *of the Kingdom of Asa*, *i. e.* of the Kingdom of *Judah*, which was now *Asa*'s Kingdom; or from the time of the division of the two Kingdoms. *Rehoboam* reigned 17 years, *ch.* 12. 13. *Abijah* 3 years, *ch.* 13. 2. *Asa* had now reigned 15 years, *ch.* 15. 10. All which put together, make up the 35 years mentioned *ch.* 15. 19. And in the next year *Baasha* wars against him; and the ground of War was the defection of many of his Subjects to *Asa*, *ch.* 15. 9. whom *Asa* endeavours to engage together with his own Subjects, by an Oath and a Covenant, to be true and faithful to God, and consequently to himself; which was done in his 15th year, *ch.* 15. 9, 10. and therefore in his 16th year, called here the 36th year of his Kingdom, he commenceth an open War against him. If it be objected, That *the Reign*, or *Kingdom of Asa* is otherwise understood of the time of *Asa*'s personal Reign (as I may call it) *ch.* 15. 10. The answer is obvious, That there are many instances in Scripture (some of which have been formerly given, and others will be given in their proper places,) where the same Word or Phrase is taken differently, and that in the very same Chapter and History. And particularly this variety is elsewhere used both by Sacred and Prophane Writers, in the Computation of the years of Princes, which are sometimes reckoned from the beginning of their Reign, and sometimes from other remarkable Times and Occurrences. Thus *Nebuchadnezzar*'s years are sometimes computed from the beginning of his Reign, as 2 *Kings* 25. 8. *Jer.* 52. 12, 29, 30. and sometimes from his compleat Conquest of *Syria* and *Egypt*, &c. as that Passage, *Dan.* 2. 1. *In the second year of Nebuchadnezzar*, is by the general stream of Interpreters understood. Thus *Ahaziah*'s years, which doubtless were usually computed from the time of his Birth, are computed from another Head, *ch.* 22. 2. where see the Notes. And the like differences are observed in computing the years of some of the *Syrian* Monarchs and *Roman* Emperors; and particularly of *Augustus*, the years of whose Reign are variously accounted by the *Roman* Historians; sometimes from his first Consulship, sometimes from the time of the Triumvirate, and sometimes from that Famous Victory at *Allium*, where he utterly overthrew his Competitor, and made himself sole and unquestionable Emperor. And therefore it is not strange if it be so here. And that it must necessarily be thus understood, appears from hence, that it cannot be the 36th year of the Reign of *Asa* in his own person, because *Baasha* began to Reign in *Asa*'s 3d year, 1 *King.* 15. 28. and reigned only 24 years, and consequently died in *Asa*'s 26th, or 27th year, as it is said he did, 1 *King.* 15. 8. *b* That he might keep his Subjects from revoking to *Asa*, as he perceived they began to do, *ch.* 15. 9. and keep *Asa*'s Subjects from coming into his Dominions to seduce his People from their Obedience to him.

2 Then Asa brought out silver and gold *c* out of the treasures of the house of the LORD, and of the kings house, and sent to Benhadad king of Syria, that dwelt at † Damascus, saying,

† Heb. *Darmesek*.

c This verse, and *v.* 3, 4, 5, 6. are explained, 1 *King.* 15. 18, &c.

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold I have sent thee silver and gold, go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of † his armies against the cities of Israel, and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

† Heb. *which were his*.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building, and he built therewith Geba, and Mizpah.

7 And at that time * Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand *d*.

* 1 Kin. 16. 1. 2 Chr. 19. 2.

d And so referred to be a Scourge to thy Kingdom and Posterity hereafter: Whereas if he had joyned with *Baasha* against thee, thou shouldest have overthrown them both, and prevented all that Mischief which that Monarch will do one day to thy Family.

* Ch. 14. 9. † Heb. *in abundance*. 8 Were not * the Ethiopians and the Lubims *e*, † a huge host, with very many chariots and horsemen? yet because thou didst relie on the LORD, he delivered them into thine hand.

e Either the *Libyans* in *Africa*; or another People, possibly descended from them, but now seated in some part of *Arabia*.

* Jer. 4. 10. Or, *strong*. † Heb. *to hold with them*, &c. † 1 Kings 15. 32. 9 For * the eyes of the LORD run to and fro throughout the whole earth, ‖ to shew himself strong in the behalf of *them*, whose heart *is* perfect *f* toward him; herein thou hast done foolishly; therefore from henceforth * thou shalt have wars *g*.

f i. e. Upright and sincere, as thine is not. *Obj. The heart of Asa* is said to be *perfect all his days*, *ch.* 15. 17. *Answ.* He was perfect and sincere in the things there spoken of, in the Establishment of the outward Worship of God; but not in the inward Worship of God, trusting, and fearing, and loving him with all his heart, of which he here speaks. Or thus; He was perfect or sincere in the general Course of his Life, though in some particulars, whereof this is one, his heart did not perfectly cleave to God, as it should have done. *g* With *Baasha*, *ch.* 16. 4.

10 Then Asa was wroth with the seer, and put him in † a prison house *h*, for he was in a rage with him, because of this thing. And Asa † oppressed *some* of the people the same time.

† Heb. *house of subversion*.

† Heb.

h Or, *in the house of the stocks*, in which the Feet, or, as some of crushed. the *Hebrews* say, the Necks of the Prisoners were locked up. See *Jer.* 20. 2. & 29. 26.

11 And behold, the acts of Asa first and last, lo, they are written in the books of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians *i*.

i He did not humble himself before God, nor earnestly desire his Help, but put all his Confidence in the Skill and Faithfulness of his Physicians, of whom, it seems, he had great experience.

13 And Asa slept with his fathers, and died in the one and fortieth year of his age.

14 And they buried him in his own sepulchre, which he had † made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds *of spices* prepared by the apothecaries art *k*: and they made a very great burning *l* for him.

† Heb. *digged*.

k As the manner of those Nations was. See *Gen.* 50. 2. *Chron.* 21. 19. *l* To wit, of precious Spices; thereby testifying their Thankfulness for many Benefits which they enjoyed under his Government, and their Respect to him notwithstanding his Miscarriages.

CHAP. XVII.

Jehoshaphat is made King, reigneth well and prospereth, 1——6. He sendeth Levites with the Princes, to teach Judah, 7——9. He is feared by the Nations round about, who bring him presents and tribute: his greatness, captains, and armies, 10——19.

AND * Jehoshaphat his son reigned in his stead and strengthened himself against Israel *a*.

* 1 Kings 15. 24.

a Against the King and People of *Israel*, who had molested the Kingdom of *Judah* with Wars *all the days of Asa*, after that Sin of his mentioned, *ch.* 16. 2, &c.

2 And he placed forces in all the fenced cities of Judah, and set garisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his ‖ father David *b*, and sought not unto Baalim.

‖ Or *of his father, and David.*

b Which *David* walked in before he fell into those horrid Sins of Murder and Adultery. Or, *in the ways of* David, and *his Father's* first ways. For the beginning of *Asa*'s Reign was laudable, as we have seen, though he declined at last. For it seems more probable that this Passage is a Reflection upon *Asa*, whose last ways were much his worst, and of whose Repentance we have no Evidence, than upon *David*, who, though he fell dreadfully in the matter of *Uriah*, yet did manifestly repent of it, and return to his first and holy course of Life, in which also he continued until death; having this Character given him by the Holy Ghost, after his death, That he *did right* in all things, saving that of *Uriah*, 1 *King.* 15. 5.

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel *c*:

c i. e. Their Worship of the Calves, or other Idols.

5 Therefore the LORD stablished the kingdom in his hand, and all Judah † brought to Jehoshaphat presents *d*, and he had riches and honour in abundance.

† Heb. *gave*.

d As Subjects in those times and places used to do to their Kings, as a Token of their Respect and Subjection to them. See 1 *Sam.* 10. 27, 28. 1 *King.* 10. 25. 2 *Chron.* 32. 23.

6 And his heart ‖ was lift up *e* in the ways of the LORD: moreover, * he took away the high places and groves *f* out of Judah.

‖ That is, *was encouraged.*

* Ch. 19. 3.

e Above all discouragements, and difficulties, and fears, by which Men's Hearts use to be cast down: He was Valiant and Resolute for God and his Ways. *f* To wit, such only wherein Idols were Worshipped, as appears by comparing this with *ch.* 20. 33. And though *Asa* had done this before, yet either he did not do it thoroughly, or the *Jews* (who were many of them mad upon their Idols) had secretly made new Ones, in the latter part of his Reign, when he grew more infirm in Body, and more remiss in God's cause.

7 Also in the third year of his reign, he ‖ sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michajah, to teach *g* in the cities of Judah.

‖ Or, *sent his princes, even Ben-hail.*

g To

g To inform the People of their Duty, and of the King's pleasure. As Judges or Justices of Peace teach or instruct the People in the Laws of the Land, when they deliver their Charges upon the Bench; so did these Princes in the King's Name, admonish and require the People to observe and obey the Laws of God, which were the Municipal Laws of that Land: The particular Explication and Inforcement whereof, they left to the Levites and Priests here following, who were sent for to this end, and accordingly *taught the people*, v. 9.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And * the fear of the LORD † fell upon all the kingdoms of the lands that were round about Judah *b*, so that they made no war against Jehoshaphat.

* Gen. 35. 5. †Heb. *was.*

b Justly concluding from this singular Piety that God would eminently appear for him, and against all those who had ill Will to him, which was their Case. For even the Heathens could not but observe, that the Kings of *Judah* were either Prosperous or Unhappy, accordingly as they served God or forsook him.

11 Also *some* of the Philistins *i* brought Jehoshaphat presents, and tribute-silver; and the Arabians *k* brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred hegoats.

i Who had been Subjects to this Kingdom ever since *David's* Time, but, it seems, had neglected this Duty in the Times of his Predecessors, but now were moved by their own Fears to perform it. *k* Either because he had upon some just occasion waged War against them, and subdued them; though the Particulars of it be not described in Scripture: Or, because, they voluntarily put themselves under his Protection, in Recompence whereof they sent him those Presents: Or, only as a free Acknowledgment of their Respects to him.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah ‖ castles and cities of store.

‖ Or, *palaces.*

13 And he had much business in the cities of Judah *l*: and the men of war, mighty *men* of valour *were* in Jerusalem.

l Partly to repair and fortifie them, and furnish them with all necessary Provisions: and partly to purge out all the Relicks and Seeds of Idolatry and Injustice, which were more secretly and subtilly managed in the Cities than in the Country, and which were first and most in the Cities, and thence spread their Infection into the Country about them. See *Jer.* 2. 28.

14 And these *are* the number of them according to the house of their fathers. Of Judah the captains of thousands. Adnah the chief, and with him *mighty men* of valour, three hundred thousand.

15 And † next to him *m was* Jehohanan the captain, and with him two hundred and fourscore thousand.

† Heb. *at his hand.*

m Either 1. After his death, as his Successor in the same Command. And the like is supposed concerning *Jehozabad*, v. 18. Or, rather 2. Next to him in Place and Authority; or, at least, in Power and the Numbers of his Host.

16 And next him, *was* Amasiah the son of Zichri, who willingly offered himself *n* unto the LORD; and with him two hundred thousand mighty *men* of valour.

n As Volunteers and Auxiliaries, to be ready upon Occasion, as the Service of God and the King should require. Possibly these or most of them were the Strangers which had come out of *Israel* into the Kingdom of *Judah* in *Asa's* days, and probably since that in his Time.

17 And of Benjamin, Eliada a mighty *man* of valour, and with him armed men with bow and shield, two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

19 These waited on the king *o*, besides *those* whom the king put in the fenced cities throughout all Judah.

o These above-mentioned were the Trained Bands or Auxiliaries: whose chief Officers waited upon the King to receive his Commands, and to raise, and bring in all, or part of their Forces, to the service of the King and Kingdom, as need required.

CHAP. XVIII.

Jehoshaphat joined in affinity with Ahab, is perswaded to go with him against Ramoth-gilead, 1—3. Ahab, seduced by false prophets, according to the word of Micajah, is slain there, 4—34.

NOw Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab *a*.

a For *Joram* his eldest Son married *Athaliah*, *Ahab's* Daughter, *ch.* 21. 6. 2 *King.* 8. 18. This Chapter is for substance the same with 1 *King.* 22. where it is explained.

2 * And † after *certain* years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had with* him, and perswaded † him to go up *with him* to Ramoth-gilead.

* 1 King. 22. 2. † Heb. *and he incited.* † Heb. *the end of years.*

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

† Heb. *as.* Or, *Company.* Or, *head.* Mat. 26. 21.

4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets, four hundred men, and said unto them, Shall we go to Ramoth-gilead to battel, or shall I forbear? And they said, Go up, for God will deliver *it* into the kings hand.

† Heb. *to day.*

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD † besides, that we might enquire of him?

† Heb. *yet, or, more*

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him, for he never prophesieth good unto me, but always evil: the same *is* Micajah the son of Jimla, and Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* ‖ officers, and said, † Fetch quickly Micajah the son of Jimla.

‖ Or, *eunuchs.* † Heb. *hasten.*

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a ‖ void place, at the entring in of the gate of Samaria, and all the prophets prophesied before them.

‖ Or, *floor.*

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria, until † they be consumed.

† Heb. *the enjoyn.*

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micajah, spake to him, saying, Behold the words of the prophets *declare* good to the king ‖ with one assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

‖ Heb. *with the mouth of one.*

13 And Micajah said, *As* the LORD liveth, *even* what my God saith that will I speak.

14 And when he was come to the king, the king said unto him, Micajah, shall we go to Ramoth-gilead to battel, or shall I forbear? And he said, Go ye up and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee, that thou say nothing but the truth to me, in the Name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master, let them return *therefore*, every man to his house in peace.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee, *that* he would not prophecy good unto me, ‖ but evil?)

‖ Or, *but rather evil.*

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand, and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel that he may go up and fall at Ramoth-gilead? and one spake, saying after this manner, and another saying after that manner.

20 Then there came out a * spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

* Job 1. 6.

21 And he said, I will go out and be a lying spirit in the mouth of all his prophets. And *the* LORD said, thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then

23 Then Zedekiah the son of Chenaanah, came near, and smote Micajah upon the cheek, and said, Which way went the spirit of the LORD from me, to speak unto thee?

24 And Micajah said, Behold, thou shalt see on that day, when thou shalt go ‖ into † an inner chamber to hide thy self.

Or, *from chamber to chamber.* † Heb. *a chamber in a chamber.*

25 Then the king of Israel said, Take ye Micajah, and carry him back to Amon the governour of the city, and to Joash the kings son:

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micajah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel, and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said to Jehoshaphat, I will disguise my self, and will go to the battel, but put thou on thy robes. So the king of Israel disguised himself, and they went to the battel.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel: therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him, and God † moved them *to depart* from him.

† Heb. *incited, ver.* 2.

32 For it came to pass, that when the captains of the chariots perceived, that it was not the king of Israel, they turned back again † from pursuing him.

† Heb. *from after him.*

33 And a certain man drew a bow † at a venture, and smote the king of Israel † between the joynts of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host, for I am † wounded.

† Heb. *in his simplicity.* † Heb. *between the joynts, and between the breastplate.*

34 And the battel increased that day: howbeit, the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even. And about the time of the sun going down, he died.

† Heb. *was sick.*

CHAP. XIX.

Jehoshaphat reproved by the Prophet Jehu, visiteth his kingdom, 1—4. his Instructions to the Judges, 5——7. To the Priests and Levites, 8——11.

AND Jehoshaphat the king of Judah returned to his house in peace *a*, to Jerusalem.

a Safe, being miraculously delivered from eminent danger, as was related, *ch.* 18. 34, 32.

2 And Jehu the son of Hanani the seer *b*, went out to meet him, and said to king Jehoshaphat, Should'est thou help the ungodly, and * love them that hate the LORD *c*? therefore *is* wrath come upon thee from before the LORD *d*.

* Psal. 139. 21.

b Of whom see 1 *Kin.* 16. 1, 2. *c* Was this agreeable to thy Duty and Love which thou professest to God and Godliness, that thou hast entred into so strict an Alliance and Friendship with wicked *Ahab* my sworn Enemy, and given such Affittance to him? *d* Therefore God is angry with thee, and will chastise thee for this miscarriage. Which he did partly by stirring up the *Moabites*, and others to invade him, *ch.* 20. partly by permitting his Eldest Son *Jehoram* to kill all his Brethren, *ch.* 21. 4. and principally by bringing that sore and almost general Destruction upon his Grand-children by *Jehu*, 2 *Kings* 9. 27. and 10. 13, 14. which was the proper Fruit of his Alliance with *Ahab*.

3 Nevertheless, there are * good things found in thee *e*, in that thou hast taken away the groves out of the land, and hast prepared thine heart *f* to seek God.

* Ch. 17. 4, 6.

e i. e. Good Works proceeding from an honest Heart; which God more regards than this particular Error: and therefore though he will chasten thee, yet he will not utterly destroy thee. *f* Or, *directed* or *set thy heart*; i. e. Thou hast sought and served God with all thy heart, and not feignedly, as many others do. And this work of preparing or directing his heart, is here ascribed to *Jehoshaphat*, as elsewhere it is attributed to God, *Prov.* 16. 1. *Phil.* 2. 13. because it is Man's Action, but performed by God's Grace, preventing, enabling, and inclining him to it.

† Heb. *he returned and went out.*

4 And Jehoshaphat dwelt at Jerusalem: and † he went out again *g* through the people, from Beersheba to mount Ephraim *h*, and brought them back unto the LORD God of their fathers *i*.

g Once he went by his Officers, *ch.* 17. 7, &c. Now he went in his own person. *h* i. e. Through his whole Kingdom, wherein these were the two Bounds. *i* Such of them as had revolted from God to Idols, he reclaimed by his good Counsel and Example, and by the Instructions of the Levites and Priests, whom doubtless now he carried with him, as he sent them before with his Officers of State.

5 And he set Judges in the land, throughout all the fenced cities of Judah, city by city *k*;

k In every City, for it self and the Country adjacent, that Justice might be administred with the most ease and convenience to the People, and they might not all be forced to go up to *Jerusalem*.

6 And said to the judges, Take heed what ye do: for * ye judge not for man, but for the LORD *l*, * who *is* with you *m* † in the judgment.

* Deut. 1. 17. * Psal. 82. 1. † Heb. *in the matter of Judgment.*

l You represent God's Person, to whom Judgment belongeth, and you have your Commission and Power from God, and not from Man only; and your Administration of Justice is not only for Man's good, but also for God's Honour and Service. *m* Both to observe your Carriage, and to defend you against all those Enemies whom the Impartial Exercise of Justice may provoke.

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for there is no iniquity with the LORD our God, nor * respect of persons *n* nor taking of gifts *o*.

* Deut. 10. 17. Job 34. 19. Act. 10. 34. Rom. 2. 11. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

n And therefore you who are in God's stead, and do his Work, and must give an Account to him, must imitate God here. Of *respect of persons*, see *Deut.* 10. 17. *Job* 34. 19. *Acts* 10. 34. *o* So as to pervert Judgment for them; by comparing this with *Exod.* 23. 8. *Deut.* 16. 19. *Prov.* 17. 23.

8 Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel *p* for the * judgment of the LORD *q*, and for controversies *r*, † when they returned to Jerusalem *s*.

* Deut. 16. 18. † Heb. *and they returned.*

p Who were not Priests and Levites, but such persons of other Tribes as were most Eminent for their Dignity, Ability and Integrity. But whether these Persons made up one Court, called the *Sanhedrim*, by which all Causes Ecclesiastical and Civil were decided; or there were two distinct Courts, the one Ecclesiastical, consisting of the *Priests and Levites*; the other Civil, consisting of the *Chief of the Fathers of Israel*, belongs to another place to determine, and requires more words than the nature of this Work can permit. *q* i. e. For Sacred Matters concerning the Laws and Worship, and Service of God. *r* For Matters of Difference between Man and Man. *s* i. e. When *Jehoshaphat* and his Company were returned to *Jerusalem*, then he made this Order concerning establishing Judges there. But so this last Clause may seem superfluous and tautological, being more than implyed in the beginning of the Verse. Or rather, *when they*, i. e. the Causes and Controversies last mentioned, *shall return*, or *be returned to Jerusalem*: i. e. When the Causes shall be so difficult that the Judges ordained in every City cannot determine them; or, when *your Brethren that dwell in every City shall come to you*, as it is expressed v. 10. appealing from their City-Courts to the great Court or Council at *Jerusalem*. Of which see on *Exod.* 18. 26. *Deut.* 1. 17. & 17. 8. As for the Phrase, not only Persons but Things are said to *return*, or *be returned*, as *Blood*, 1 *Kings*, 2. 23. and *Clouds*, *Eccles.* 12. 2. and *Reproach*, *Hos.* 12. 14. If it be further objected, That these Causes were never brought to *Jerusalem* before, and therefore cannot be properly said to be returned thither; That may be answered both from the usage of our Law, wherein such Causes are said to be returned to *Westminster*, which never were there before; and from the use of Scripture, wherein Sinners are commonly said to *return to the Lord*, though they had never been with the Lord in that Sense before, but where estranged from God even from the Womb till the time of their Conversion. And *the Dust*, i. e. Man's Body, is said to *return to the Earth*, *Eccles.* 12. 7. though it was never there before.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully and with a perfect heart *t*.

t Passing such Sentences with your Mouths, as your own Minds and Consciences, upon the hearing of the Parties, shall judge to be Just, and not acting against your own Conscience for Carnal Motives, as Corrupt Judges do.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood *u*, between law and commandment, statutes and judgments *x*, ye shall even warn them that they trespass not against the LORD *y*, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass *z*.

u Of which see the Notes on *Deut.* 17. 8. *x* When any Debates or Differences shall arise about the meaning of any of God's Laws, one Party possibly putting this, and the other a quite differing Sense upon the same place, or one alledging one place, and the other another place, which may seem to clash with it. *y* Ye shall not only give a Righteous Sentence for what is past, but ye shall admonish the Offender, and others, to take better heed to themselves, and their ways for the future. *z* So you shall not bring Guilt and Wrath upon your selves and others, which otherwise you will certainly do.

11 And behold, Amariah the chief priest *is* over you *a* in all matters of the LORD *b*; and Zebadiah the son of Ishmael, the ruler of the house of Judah *c*, for all the kings matters *d*: also the Levites *shall be* officers before you *e*. † Deal courageously, and the LORD shall be with the good *f*.

† Heb. *take courage and do.*

a Shall be your President to direct and assist you. *b* In Spiritual, or Ecclesiastical Matters. *c* Either 1. the Prince, or chief Ruler, under the King, of the Tribe of *Judah*, which is called *the House of Judah*,

Judah, 2 Sam. 2. 4, 7, 10. 1 Kings 12: 21, 23. 1 Chron. 28. 4. Jer. 13. 11. Ezek. 4. 6. Or, 2. The Ruler of the King's House, which also seems to be called *the House of Judah*, 2 Chron: 22. 10. and more fully, *the Kings house of Judah*, Jer. 22. 6. And who so fit to manage *the Kings Matters* as the Ruler of the King's House? *d* For Civil Causes or Controverſies which might arife either between the King and his People; or between Subject and Subject, which may be called *the Kings Matters*, becauſe it was a principal part of his Office to ſee them juſtly decided. *e* They ſhall be at your command to ſee your juſt Sentences executed; which work was fitly committed to the Levites, as perſons who might add their Inſtructions to the Corrections, and might work the Guilty to an acknowledgment of their Fault, and a ſubmiſſion to their Puniſhment. And ſo this is an Argument to encourage the Judges to proceed couragiouſly and vigorouſly in their Work, becauſe they had the Levites to ſtand by them and aſſiſt them. *f* i.e. Shall protect and bleſs good Judges in their doing of Good and Juſt Things.

CHAP. XX.

Several Armies come againſt Judah: Jehoſhaphat in his fear proclaimeth a faſt, 1—4. His Prayer, 5—13. Jehaziel's Prophecy, 14—17. The Enemies are overthrown, 20—25. The People return in Triumph, bleſſing God, 25—30. His Reign: his Navy ſhipwrecked, 31—37.

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them † *other* beſide the Ammonites *a*, came againſt Jehoſhaphat to battel.

†Gr. *of the Mineans.* Compare *ch.* 26. 7, 8. in Gr.

a To wit, the people that dwelt in Mount Seir, who were now Confederate with them, as appears from *v.* 10, 22, 23. Or, This is the Name of a Peculiar People called either *Mehumin*, of whom you read 2 *Chron.* 26. 7. (and ſo there is only a Tranſpoſition of two Letters in the Hebrew word, which is not unuſual in that Language) or *Minzans*, as the LXX Interpreters render this Word; or *Ammonium*, or *Mehaammonim*, as it is in the Hebrew (the two firſt Letters being not Prefixes, as they are commonly made, but part of the Word or proper Name of that People) who, as it may ſeem, now dwelt in Mount Seir, being either of the Old Stock of the *Edomites*, or another Nation ſince come in their ſtead or mixed with them. Others render the place thus, *for* (as the Hebrew *vau* is oft taken) *with them* (i.e. with the *Moabites*) were *the Ammonites* or *children of Ammon*. Which may be diſtinctly noted, either to ſhew the largeneſs of the Confederacy, in which not only the *Moabites* were engaged, who dwelt nearer *Jehoſhaphat*'s Kingdom, but the *Ammonites* alſo who lived at a greater diſtance from him: Or to intimate that the *Ammonites* being poſſibly inſtigated by the *Syrians* their next Neighbours, were the firſt Beginners and chief Promoters of the War, and Engaged both the *Moabites* and the Inhabitants of Mount *Seir* in their Quarrel.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea *b* on this ſide Syria *c*, and behold, they *be* in Hazazon-tamar, which *is* Engedi.

b To wit, the Dead Sea, beyond which Mount *Seir* lay. *c* Or, and *from Syria*, largely ſo called, and ſo it includes the *Moabites* and *Ammonites*. And it may be thus expreſſed, to intimate that they came by the inſtigation of the *Syrians*, who thought by this means to revenge themſelves of *Jehoſhaphat* for joyning with *Ahab* againſt them.

† Heb. *his face.* 3 And Jehoſhaphat feared *d*, and ſet † himſelf to ſeek the LORD *e*, and proclaimed a faſt *f* throughout all Judah.

d Partly from Humane frailty, and partly from the Remembrance of his own Guilt and the Wrath of God denounced againſt him for it, *ch.* 19. 2. *e* The Phraſe notes his ſettled Reſolution, Seriouſneſs, and Earneſtneſs in it, and the preparing and fixing his Heart for it. *f* Partly in token of his Humiliation and Penitence for his Sins, and partly to make himſelf and his people more fervent in their Prayers.

4 And Judah gathered themſelves together, to aſk *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD *g* before the new court *h*,

g Largely ſo called, *i. e.* in one of the Courts of the Temple, even in the Court of the People, and upon that Brazen Scaffold which *Solomon* had Erected for ſuch a purpoſe, 2 *Chron.* 6. 13. *h* i.e. Beſides and before the Prieſts Court: for there were but two Courts belonging to the Temple, as is noted 2 *Kings* 21. 5. & 23. 12. And *Jehoſhaphat* ſtood in the one, which muſt be that of the People; and before the other, which therefore can be no other than that of the Prieſts, which is called *the New Court*, becauſe it had been lately renewed when the Altar was renewed, *ch.* 15. 8. as the Command of Love is called *a new Command*, Joh. 13. 34. 1 *Joh.* 2. 8. becauſe it was ſo ſolemnly renewed, and revived, and reinforced by Chriſt.

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee.

†Heb. *Adon.* 7 *Art* not thou our God, † who didſt drive out the inhabitants of this land before thy people Iſrael, * Jam 2. 23 and gaveſt it to the ſeed of Abraham * thy friend for ever *i*?

i i. e. To whom thou haſt engaged thy ſelf by Covenant to be his Friend, and the Friend of his Seed for ever, (and therefore we truſt thou wilt not forſake us his Poſterity.

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 * If *when* evil cometh upon us, *as* ‖ the ſword, * 1 Kings judgment *k*, or peſtilence, or famine, we ſtand be- 8. 33, 35. fore this houſe, and in thy preſence, (for thy name Ch. 6. 28. *is* in this houſe) and cry unto thee in our affliction, ‖ Or, *the ſword of judgment.* then thou wilt hear and help.

k Or rather, *the ſword of judgment* or *of Vengeance*, i. e. War whereby thou judgeſt and puniſheſt thy People for their Sins. Compare *Levit.* 26. 25.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou * wouldeſt * Deut. 2. not let Iſrael invade, when they came out of the land 4, 9, 19. of Egypt, but * they turned from them, and deſtroy- * Numb. ed them not: 20. 21.

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us *l*: neither know we what to do, but our eyes *are* upon thee *m*.

l Thus he ſpeaks, partly though he had great Armies to be drawn together in due time upon great Occaſions, *ch.* 17. 14, *&c.* Yet he ſeems to have been ſurprized by theſe Men before his Forces were in readineſs to oppoſe them: and partly becauſe he well knew and pioufly and wiſely conſidered that no Humane Forces, though numerous and valiant, were able to defend him without Gods Aſſiſtance, which he feared by his Sins he had forfeited, and then he had really been as weak as Water. *m* Looking to thee only for Relief and Succour.

13 And all Judah ſtood before the LORD with their little ones *n*, their wives and their children.

n Whom they uſed to preſent before the Lord in times of great Diſtreſs, partly to ſtir up themſelves to more fervent and faithful Prayers, that their Eye being upon their harmleſs and tender Children, might affect their Heart with a greater Senſe of their Miſery: and partly to move God to Compaſſion, not as if he were capable of Paſſions or Changes upon ſuch a Sight, but becauſe God hath declared himſelf that he will be prevailed with by ſuch Methods as theſe.

14 Then upon Jahaziel the ſon of Zechariah, the ſon of Benajah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the LORD in the midſt of the congregation *o*.

o He was ſuddenly inſpired by God with the following Meſſage.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, * Be not * Exod. 14. afraid nor diſmaid by reaſon of this great multitude, 13, 14. for the battel *is* not yours, but Gods *p*.

p God will fight for you, and he alone will do the Work, you need not ſtrike a Stroke.

16 To morrow go ye down *q* againſt them: behold, they come up by the † cliff of Ziz, and ye † Heb. *ascent.* ſhall find them at the end of the ‖ brook, before the wilderneſs of Jeruel. ‖ Or, *valley.*

q From *Jeruſalem*, where he and his Army now were; which ſtood upon high ground.

17 Ye ſhall not *need* to fight in this *battel*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmaid; to morrow go out againſt them, for the LORD *will be* with you.

18 And Jehoſhaphat bowed his head, with *his* face to the ground *r*: and all Judah, and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

r In token of his Reverence to God and his Meſſage, his belief of the Promiſe, and his Thankfulneſs for ſo great a Favour.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up *s* to praiſe the LORD God of Iſrael with a loud voice on high *t*.

s By *Jehoſhaphat*'s Appointment. *t* i.e. With moſt loud voice, with Heart and Voice lifted up: whereby they ſhewed their full aſſurance of the Victory, as if it were already accompliſhed.

20 And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, * Believe in * Iſa. 7. 9. the LORD your God, ſo ſhall ye be eſtabliſhed; believe † his prophets *u*. ſo ſhall ye proſper *u*. † Heb. *it*

t i. e. Gods Promiſe delivered to us by this Prophet, and conſequently all other Predictions of the Prophets that either have been or ſhall be. *u* Take heed, leſt by your Unbelief you fruſtrate God's Promiſe.

21 And when he had conſulted with the people, † he appointed ſingers unto the LORD *x*, and † that *Praiſers.* ſhould praiſe the beauty of holineſs *x*, as they went out

20.21. out before the army, and to ſay, * Praiſe the LORD, * 136. 1. for his mercy *endureth* for ever.

x i.e. With the Elders or chief of the People; partly to take their Advice about the Expediency of the Thing; and partly that they might excite and prepare themſelves and the People under them to this great Work of Praiſing God. *y* To the Honour and Service of God. *z* Or, *the Glory*, or *Magnificence* or *Majeſty of Holineſs*, i.e. (by a vulgar Hebraiſm) the Holy Majeſty; a Periphraſis of God. Or, *according to the beauty* or *magnificence of the ſanctuary*, i.e. in the ſame comely Order and Magnificent Manner, as they uſed to do it in the Temple; where the following Song was uſually ſung, as 2 *Chron.* 5. 13. & 7. 3, 6.

† Heb. *and in the time that they, &c.* † Heb. *in ſinging and praiſe.* Or, *they unto one another.* 22 † And when they began † to ſing and to praiſe *a*, the LORD ſet ambuſhments *b* againſt the children of Ammon, Moab and mount Seir, which were come againſt Judah, and ‖ they were ſmitten.

a So acceptable are the Fervent Prayers of Gods People to God, and ſo terrible to their Enemies. *b* Or, *lyers in wait*, either 1. the Holy Angels, who appeared in the ſhape of Men, and poſſibly put on the Appearances and Viſages of *Moabites* or *Ammonites*, and in that ſhape ſlew the reſt, who ſuppoſing this Slaughter to be done by a part of their own Army, fell upon them, and ſo broke forth into Mutual Slaughters. Or, 2. God raiſed Jealouſies and Animoſities amongſt themſelves, which by degrees broke forth, firſt into ſecret Ambuſhments, which one party laid for another, and then into open Hoſtilities and Outrages to their utter Deſtruction. So Vain are all Mens Attempts againſt God, who needs none to deſtroy his Enemies but themſelves, and their own Miſtakes and Paſſions, which he can, when he pleaſeth, arm againſt them.

† Heb. *for the deſtruction.* 23 For the children of Ammon and Moab, ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to deſtroy another.

24 And when Judah came toward the watch-tower *c* in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen upon the earth, and † none eſcaped.

† Heb. *there was not a eſcaping.* *c* Which ſtood upon the Cliff of *Ziz* mentioned above *v.* 6. or ſome other Hill which looked toward the Wilderneſs, where their Enemies lay encamped, whoſe Numbers, and Order, and Conditions they could deſcry from thence.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels *d* (which they ſtript off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

d Which they brought with them partly to corrupt any of *Jehoſhaphat*'s Officers as they ſaw Occaſion: partly to procure neceſſaries for their vaſt Army from time to time: and partly becauſe they came as to a Triumph rather than to a Fight, being ſecure and confident of the Victory becauſe of their great Numbers, and eſpecially becauſe they thought to ſurprize *Jehoſhaphat* ere he could make any conſiderable preparations againſt them; God alſo permitting them to be puffed up to their own Deſtruction.

26 And on the fourth day they aſſembled themſelves in the valley of ‖ Berachah *e*; for there they bleſſed the LORD: therefore the name of the ſame place was called the valley of Berachah unto this day.

‖ That is, *bleſſing.*

e Heb. *of Bleſſing*; ſo called from their ſolemn Bleſſings and Praiſes given to God in it upon this Occaſion.

* Heb. *ſeed.* 27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the * foreſront of them, to go again to Jeruſalem with joy: for the LORD had made them to rejoyce over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD *f*.

f To renew their Praiſes in the Court of the Temple, the proper and uſual place for it.

* Ch. 17. 10. 29 And * the fear of God was on all the kingdoms of *thoſe* countries *g*, when they had heard that the LORD fought againſt the enemies of Iſrael.

g Which were near, or which heard theſe things.

30 So the realm of Jehoſhaphat was quiet: for his God gave him reſt round about.

* 1 Kings 22. 41, *&c.* 31 * And Jehoſhaphat reigned over Judah: he *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

32 And he walked in the ways of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD.

33 Howbeit, the high places were not taken away *h*; for as yet the people had not prepared their heart unto the God of their fathers *i*.

h Not fully nor univerſally; of which ſee on *ch.* 17. 6. *i* The Fault was not in *Jehoſhaphat*, but in the People, who, though they did Worſhip the True God, yet would not be confined to the Temple, but for their own Conveniency, or from their Affection to their Ancient Cuſtom choſe to Worſhip him in the High Places: which *Jehoſhaphat* was forced to connive at, leſt thoſe People being debarred from that dearly-beloved Practice, ſhould fall into a Neglect of God and his Worſhip.

† Heb. *book of Jehu the ſon of Hanani, &c.* * 1 Kings 16. 1. 34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the † book of Jehu the ſon of Hanani, * who is mentioned in the *words.* book of the kings of Iſrael.

† Heb. *was made to aſcend.* 35 And after this *k* did Jehoſhaphat king of Judah joyn himſelf with Ahaziah king of Iſrael, who *made to* did very wickedly *l*:

k This is mentioned as an Aggravation of his Sin, after ſo great a Favour and Obligation laid upon him by God; and after he had been ſo ſharply reproved and threatned by a Prophet for the ſame thing, *ch.* 19. 2. yet he relapſed into the ſame Sin; which proceeded partly from that near Relation which was contracted between the two Families, and partly from the ſweetneſs and eaſineſs of *Jehoſhaphat*'s Temper, which could not reſiſt the Solicitations of others, in ſuch things as might ſeem indifferent. For he did not joyn with him in a War, as he did with *Ahab*, but in a peaceable way only, in a Matter of Trade and Commerce. And yet God ſharply reproves and puniſheth him for it, *v.* 37. to ſhew his great diſlike and deteſtation of all friendly and familiar Converſation of his Servants and People with Idolaters and profeſſed Enemies of God and of Religion, as *Ahaziah* was, who is therefore thus ſtigmatized in the next words, *who did very wickedly.* *l* Or *who did induſtriouſly, and malitiouſly, and conſtantly work wickedneſs*, as the Hebrew Phraſe implies, giving himſelf up to Idolatry and all Wickedneſs.

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh *m*: and they made the ſhips in Ezion-geber *n*.

m Of which ſee on 1 *Kings* 10. 22. & 22. 48. *n* Of which ſee on 1 *Kings* 9. 26.

37 Then Eliezer the ſon of Dodavah of Mareſhah, prophecied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken that they were not able to go to Tarſhiſh.

CHAP. XXI.

Jehoram is made King and ſlayeth his Brethren, 1—4. His wicked Reign, 5—7. Edom and Libnah revolt, 8—13. The Prophecy of Elijah againſt him in writing, 12—15. Philiſtins and Arabians oppreſs him: his incurable diſeaſe, death and burial, 16—20.

NOw * Jehoſhaphat ſlept with his fathers, and * 1 Kings was was buried with his fathers in the city of 22. 50. David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah *a*, and Jehiel, and Zechariah, and Azariah *a*, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael *b*.

a Two ſons called by the ſame Name, though doubtleſs diſtinguiſhed by ſome additional Title, which is not mentioned here, becauſe it did not concern ſucceeding Ages to know it. Though indeed there is a Difference in their Hebrew Names, the one being *Azariah*, the other *Azariahu*, *hu* being the laſt Syllable in his Name, as in *Elihu*, and others. *b* So he is called either, 1. Becauſe he was ſo by Right: Or 2. Becauſe he was King not only of *Judah* and *Benjamin*, but of a great number of *Iſraelites*, who had come into and ſettled themſelves in his Kingdom, in his and in his Predeceſſors days; who being a conſiderable, and the pureſt and beſt part of *Iſrael*, may well be called *Iſrael*, being more truly and properly Gods *Iſrael* than their Apoſtate Brethren, who were no longer worthy of that Name. Or, 3 Becauſe all his Subjects were *Iſraelites*; and therefore he was *King of Iſrael*, though not *of all Iſrael*. Or, 4. With ſome reflection upon his Memory, for making ſo ſtrict an Alliance and Friendſhip with the King of *Iſrael*, whoſe Cauſe he defended with his own and his Kingdoms great Hazard, as if he had been the King not ſo much of *Judah*, as of *Iſrael*. And this may be the rather noted here, becauſe here ſpeedily follows a ſad Effect of that wicked and curſed Match. Some ſay *Iſrael* was foiſted into ſome Copies by the Tranſcriber inſtead of *Judah*, as it was firſt written.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he *was* the firſt-born *c*.

c Whom he conceived that he ought to prefer by vertue of that Law of God, *Deut.* 21. 15. though otherwiſe he would not have done it, having probably e're this time perceived his perverſe and wicked Inclinations, and how much he was ſwayed by his Idolatrous Wife. Now he ſaw his Errour when it was too late.

* 2 Kings 16, 17. 4 Now * when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf *d*, and ſlew all his brethren with the ſword *e*, and *divers* alſo of the princes of Iſrael *f*.

d He took Courage and hardned his heart, as that word ſometimes ſignifies. *e* Partly becauſe they either did, or he knew that they would, oppoſe him in his wicked Deſigns: and partly for his own Security, leſt his People, who, as he believed, would be highly exaſperated with the Execution of his Counſels, ſhould advance any of them to the Throne, and depoſe him. *f* Either 1. of Ju-

Uzh, here called *Israel*, of which see the Notes on v.2. Or, 2. The Princes or Chief Men of *Israel*, properly so called; not the Princes of all *Israel* are of the several Tribes thereof, but the Chief of those Israelites, whoout of Love to God and to the True Religion, had forsaken their Estates and worldly Advantages in the Kingdom of *Israel*, and were now incorporated with the Kingdom of *Judah*. These he especially struck at, either 1. Because his Wife instigated him thereunto, both to punish them for their Revolt from her Father, and to deter others from following their Example: Or, 2. Because he justly and truly thought these would be most firm and constant to, and zealous for that Religion which he was resolved to oppose, being both by their Conscience and Interest obliged to it.

5 Jehoram *w.s* thirty and two years old *g* when he began to reign, and he reigned eight years in Jerusalem.

g Of this, and *v.6,7,8,9.10.* see the Notes on 2 *Kings* 8.17, &c.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daugh-
* Ch.22.2. ter of * Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit, the LORD would not destroy the house of David, because of the covenant that he had made with David *h*, and as he promised to give a † light to him, and to his * sons for ever.

†Heb. *lamp* or *candle*. * 2 Sam. 7. 12.

h For which in 2 *Kings* 8.19. it is *for David his servants sake*; *i.e.* Not for *David's* Merits, but for Gods free Promise and Covenant, as it is here explained.

8 In his days the Edomites revolted from under
1 Kings 11.36. 2 Kings 8.19. Psal. 132. 11, &c. † Heb. *Band*. * 2 Kings 8.21. the † dominion of Judah, and made themselves a king.

9 Then Jehoram * went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same *time* also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers *i*.

i To wit, publickly and avowedly, setting him at Defiance, as the next Verse shews. And this is mentioned, either 1. As the Reason why the Priests, whose City Libnah was, forsook him, because he had forsaken God: Or rather, 2. As the Reason why God raised up so many Enemies against him, both from abroad and at home.

11 Moreover, he made high places *k* in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication *l*, and compelled Judah *thereto*.

k Not to the Lord, whose sworn Enemy he was, but to *Baals* or False Gods. *l* Not only by his Counsel and Example, but as it follows, by Force, by Threats, and Penalties.

12 And there came a writing to him from Elijah the prophet *m*, saying, Thus saith the LORD God of David thy father *n*, Because thou hast not walked in the ways of Jehoshaphat thy father *o*, nor in the ways of Asa king of Judah;

m Qu. How could this be, when *Elijah* was wrapt up to Heaven in *Jehoshaphats* time, 2 *Kings* 2. & 3. 11. *Answ.* Either 1. This was *Elisha*, or some other Prophet called *Elijah*, because he acted in the Spirit and Power of *Elijah*, for which cause *John* the Baptist also is so called. Or rather, 2. This was really written by *Elijah* who by the Spirit did clearly foresee and foretel the Reign and Act of *Jehoram*, (as others did of *Josiah*, 1 *Kings* 13. 2. and *Isaiah* of *Cyrus*, *ch.* 45. 3. long before they were born) and in consideration thereof left this Prophecy with *Elisha*, to be delivered in due time by him or some other person in his Name, and as from his Mouth. *n* Whose Name he mentions either to upbraid him with his degeneration from so worthy a Parent: Or to take off his Presumption and Confidence, which was grounded upon his being the Son and Successor of *David*, in whose Posterity the Crown was settled for ever by Gods special Appointment, and by the Approbation of the People. *o* Whose wise Counsel and good Example thou hast despised.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy fathers house, *which were* better than thy self *p*:

p More Innocent, and Righteous, and Pious.

14 Behold, with † a great plague will the LOLD
† Heb. *a great stroke* smite thy people *q*, and thy children, and thy wives *r*, and all thy goods.

q Qu. Why the People for his Sin? *Answ.* 1. Because the Generality of them sinned in complying with his Wicked and Idolatrous Commands through Fear, *v.* 11. 2. Because he suffered in his Peoples Destruction: For as the Honour, and Safety, and Strength of a King lies in the Multitude and Prosperity of his People, *Prov.* 14. 28. so when they are diminished and destroyed, the King is very much weakned and endangered by it. *r* Whose Lives shall go for the Lives of thy Brethren, *v.* 4.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day *s*.

†

s i.e. From day to day continually. Or, *year upon year*, *i.e.* one year after another, or, for the space of two years, as the Event shews, *v.* 19. Heb. *days upon days*. *Days* are oft put for a *year*, as *Exod.*13.10. *Levit.*25.29. *Numb.*9.22. *Judg.* 17.10. 1 *Sam.* 1.3. & 27.7. *Amos* 4. 4.

16 Moreover, the LORD stirred up against Jehoram the spirit of the Philistins *t*, and of the Arabians, that *were* near the Ethiopians *u*.

t A People fully subdued and dispirited: but God now raiseth their Spirits and Courage to do his Work. *n* Heb. *near the Cushites*, *i.e.* Either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the opposite Shores of it: Or, rather a People in *Arabia*, frequently mentioned in Scripture, and so called, either for their likeness in Colour and Complexion to the Ethiopians properly so called; or because the one of these People were a Colony of the other. But the Ethiopians above *Egypt* were far enough from these other Arabians, being separated from them by the Red Sea.

17 And they came up into Judah, and brake into it, and † carried away all the substance *that was* found
† Heb. *captivated*. in the kings house, and his sons also and his wives *x*: so that there was never a son left him, save ‖ Jehoahaz *y* the youngest of his sons.

‖ Or, *Azariah*.

x Whom also they slew, *ch.* 22. 1. except *Ahaziah* and *Athaliah*; Ch.22.1. who possibly were hidden in some secret and safe place. *y* Called also *Azariah*, *ch.*22.6. whose signification is near akin to the other, all signifying *Gods taking* or *helping of him*.

18 And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases: and his people made no burning for him, like the * burning of
*Ch.16.14. his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed *z* † without being desired ‖: howbeit they
† Heb. *without desire*. buried him in the city of David, but not in the sepulchre of the kings.

z Heb. *Went*, to wit, *the way of all the Earth*, as it is more fully expressed, *Jos.* 23. 14. Or, *to the land of darkness*, as *Job* 10.21,22. Or, *to his long home*, *Eccles.* 12. 5. Or, *went away*, to wit, out of this World; as this Word is used, *Job* 14.20. *Eccles.* 5. 15. & 6.4. there being many such Words and Phrases used concerning death in the Old and New Testament, signifying that death is not an Annihilation, but only a Translation into another place and state. See *Gen.* 15. 15. *Phil.* 1. 23. ‖ Heb. *without desire*, which may belong either 1. To himself; he had no desire of living longer, nor any pleasure in Life, but was heartily weary of it, through his excessive Pains: Or rather, 2. To his People, who did not desire that he should live longer, but oft and heartily wished that he had died sooner: Which contempt of him they shewed both by *making no burning for him*, as they used to do for Good and Laudable Kings, *ch.* 16. 14. and by denying him burial among the Kings, as it here follows. *Desire* is here put for a person or thing whose life or continuance is desirable or desired by others, as *Isa.* 2. 16. *Ezek.* 24. 16, 18, 21, 25. *Dan.* 9. 23. & 10. 11, 19. And this is an emphatical Expression, because it is usual with Men to desire the deaths of some persons, whom afterward they lament and heartily wish that they were alive again, as they may have cause to do. But for this ungodly and unhappy Prince, his People did not only in his life time wish his Death, but afterwards they did not repent of those desires, nor wish him alive again, but rejoyced that they were delivered from so great a Plague as he was to them.

CHAP. XXII.

Ahaziah is made King, reigneth wickedly, 1——4. *In his confederacy with Joram the son of Ahab he is slain by Jehu,* 5——9. *Athaliah destroyeth all the Seed Royal, save Joash who was hid, and usurpeth the Kingdom,* 10——12.

AND the inhabitants of Jerusalem made * Ahaziah † his youngest son, king in his stead: for the band
* 2 Kings 8.24, &c. of men that came with the Arabians *a* to the camp, had slain all the * eldest. So Ahaziah the son of Jeho-
*Ch.21.17. ram king of Judah reigned.

a Either 1. a cruel sort of Men who came along with the Arabians, and therefore slew those whom the Arabians had spared, and only carried into Captivity. Or 2. The Philistins, who did accompany the Arabians in this Expedition, *ch.* 21.16. who lived near the Kingdom of Judah, and therefore thought to make as sure work as they could in destroying all the Branches of the Royal Family, who otherwise, they expected, would recover strength, and revenge themselves upon them.

2 Forty and two years old *was* Ahaziah when he began to reign *b*, and he reigned one year in Jerusalem: his mothers name also *was* * Athaliah the daugh-
* Ch.22.2. ter of Omri *c*.

b Object. He was then only 22 years old, as is affirmed, 2 *Kings* 8.26. Besides, Joram his Father, died in his fortieth year, as is twice noted, *ch.* 21.5, 20. how then can this be true? *Answ.* 1. In the Hebrew it is, *A son of* 42 years, &c. which is an ambiguous Phrase, and though it doth for the most part, yet it doth not always signifie the Age of the Person, as is manifest from 1 *Sam.* 13.1. where see the Notes. And therefore it is not necessary that this should note his Age, (as it is generally presumed to do, and that is the only ground of the difficulty) but it may note either 1. The Age of his Mother *Athaliah*; who being so great, and infamous, and mischievous a person to the Kingdom and Royal Family of *Judah*, it is not strange if her Age be here described, especially seeing she her self did for a season sway this Scepter. Or, rather 2. of the Reign of that Royal Race and Family from which by his Mother he was descended, to wit, of the house of *Omri*, who reigned 6 years, 1 *Kings* 16. 23. *Ahab* his son reigned 22 years, 1 *Kings* 16. 29. *Ahaziah* his son two years, 1 *Kings* 22. 51. *Jorum* his son 12 years, 2 *Kings* 3. 1. All which put together, make up exactly these 42 years. For *Ahaziah* began his Reign in *Jorams* 12th year, 2 *Kings* 8. 25. And such a kind of Computation of the years, not of the Kings Person, but of his Reign or Kingdom, we had before, *ch.*16. 1. where see the Notes. And so we have an account of the Persons Age, in 2 *Kings* 8. 26. and here of the Kingdom to which he belonged. *Answ.* 2. Some acknowledge an Errour in the Transcribers of the present Hebrew Copies, in which Language the numeral Letters for 22 and 42 are so like, that they might easily be mistaken. For that it was read 22 here, as it is in the Book of *Kings*, in other Hebrew Copies, they gather from hence, that it is at this day so read in divers ancient Greek Copies, as also in those two ancient Translations, the Syriack and the Arabick, and particularly in that Famous and most Ancient Copy of the Syriack which was used by the Church of *Antioch* in the Primitive Times, and to this day is kept in the Church of *Antioch*, from which that most Reverend, Learned, Pious, and Publick-spirited Archbishop *Usher* did at his own great Charge get another Copy transcribed, in which he hath published to all the World that he found it here written, *Twenty and two years old*, &c. Nor doth this overthrow the Authority of the Sacred Text, as Infidels would have it, partly because it is only an Historical Passage of no Importance to the Substantial Doctrines of Faith and a good Life; and partly because the Question here is not whether this Text be true, but which is the true Reading of the Text, whether that of the generality of present Copies, or that which was used in the Ancient Copies, which the Ancient and Venerable Translators above mentioned did follow: For it seems unreasonable and uncharitable to thiuk that all of them would have conspired to have changed the Text, and put in *twenty and two*, for *forty and two*, if they had so read it in their Hebrew Copies. Nor can this open any great Door to those innumerable Changes which some have boldly and rashly made in the Hebrew Text without any such pretence of Authority, as there is for this, which as they are affirmed without Reason, or Authority, or Necessity, so they may as easily be rejected. If all this will not satisfie our present Infidels, I desire them only to consider what hath been hinted before upon such Occasions, that many Difficulties which did seem unanswerable, being now fully cleared by later Writers, it is but reasonable to think that this may be so in after times, either by finding of some Hebrew Copies in which it may be *Twenty and two years*, &c. or by some other way. *c i.e.* Of *Omri's* Family: Or of *Ahab*, *Omri's* Son. Grandchildren are oft called *Sons* and *Daughters*, as *Matth.*1.1. *Luke* 3.26.

3 He also walked in the ways of the house of Ahab, for his mother was his counseller *d* to do wickedly.

d Being a Crafty and an Imperious Woman.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his counsellers after the death of his father *e*, to his destruction.

e Who, whilst he lived, seduced his Son by his Counsel and Authority, and made other Evil Counsellers then unnecessary.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel, to war against Hazael *f* king of Syria at Ramoth-gilead: and the Syrians smote Joram.

f Following the evil Example of *Jehoshaphat* therein, *ch.*18. though he would not follow him in what was good. But of this and the following verses see 2 *Kings* 8.28, 29. & 9. 21, 27.

6 And he returned to be healed in Jezreel, because
† Heb. *wherewith they had wounded him.* of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‖ Azariah the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the † destruction of Ahaziah * was of God
† Heb. *coming down.* by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed * to cut off the house of Ahab.

* Otherwise called *Ahaziah*, Ch.22.1,2. & *Jehoahaz*, Ch.21. 17.

* Judg.14. 4.

g By his Providence so disposing Occasions and *Ahaziah's* Inclinations, that he should come at that season to receive his deserved Judgment.

8 And it came to pass that when Jehu was execu-
* 1 Kin.17. 18. 2 Kings 10.13. ting judgment upon the house of Ahab, and * found the princes of Judah, and the sons of the brethren *h* of Ahaziah, that ministred to Ahaziah *i*, he slew them.

h Either properly so called: Or the Sons of his Cousins or near Kinsmen, who are oft called *Brethren*: for his *Brethren* were slain, here implyed, and withal to visit *Joram* and his Children, as is noted 2 *King* 10.13. *i* That came thither to wait upon their King *Ahaziah*, as is noted *v.* 1.

* 2 Kings 9.27.

9 * And he sought Ahaziah *k*: and they caught him, (for he was hid in Samaria *l*) and brought him to Jehu: and when they had slain him, they buried him *m*, because (said they) he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah *n* had no power to keep still the kingdom.

k Who, though wounded, had made an escape, 2 *Kings* 9. 27. Either 1. In the Kingdom of *Samaria*, to wit, in *Megiddo*. Or, 2. In the City of *Samaria*: and so he fled first to *Megiddo*; and, not thinking himself safe there, he fled to *Samaria*; where he was taken, and fent thence by *Jehu's* Order to *Megiddo*, where he received the Sentence of Death. See more of this matter upon 2 *Kings* 9. 27. *m* They gave his Servants leave to carry him away to *Jerusalem* and bury him there, 2 *Kings* 9. 28. Both God, and Men are oft times said to *do* what they and others do by their permission, when they could hinder them. *n i.e.* His Posterity, because they were young and feeble, being ground between two Millstones, the great and growing power of *Jehu*; and the craft and tyranny of *Athaliah*.

10 * But when Athaliah the Mother of Ahaziah *o*,
* 2 Kings 11.1. saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah.

o This, and *v.*11,12. are explained on 2 *Kings* 11. 1, 2, 3.

11 But Jehoshabeath the daughter of the king took Joash the son of Ahaziah, and stole him from among the kings sons *that were* slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehojada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years, and Athaliah reigned over the land.

CHAP. XXIII.

Jehojada maketh Joash King, 1——11. *Athaliah is slain,* 12——15 *The pure Worship of God is restored,* 16——21.

AND * in the seventh year Jehojada strengthen-
* 2 Kings 11.4, &c. ed himself, and took the captains of hundreds *a*, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maasejah the son of Adajah, and Elishaphat the son of Zichri, into covenant with him.

a Not all but those here following, in whom he put most trust. But this Chapter is almost all taken out of 2 *Kings* 11. where it is explained.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah *b*, and the chief of the fathers of Israel *c*, and they came to Jerusalem.

b Partly because they could do this without any suspicion, upon pretence of some solemn Feast; which time, it is probable, was chosen for this purpose: and partly because he knew them to be well affected to the Cause of God and the King, to which they were obliged by the two firmest ties, Conscience and Interest. *c i.e.* Both of the two Tribes, and of the ten Tribes, all which are called *Israel*; and he useth the name of *Israel* rather then that of *Judah*; because there were now great numbers of the other Tribes incorporated with *Israel*; and these he esteemed more faithful than many of *Judah*, having given better proofs of the truth of their Religion than they; and therefore he pick't out of the chief men of the other Tribes, as well as of *Judah* and *Benjamin*.

3 And all the congregation made a covenant with the King in the house of God: and he said unto them, Behold, the kings son shall reign, as the LORD hath
* 2 Sam. 7.12. 1 Kings 2. 4. & 9. 5. Ch.6.16. & 7.18. * said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entring on the sabbath, of the priests and of the Levites *shall be* porters of the † doors *d*;

† Heb. *thresholds*.

d Both that of *Shur*, 2 *Kings* 11.6. and other doors adjoyning or leading to it.

5 And a third part *shall be* at the kings house; and
† Heb. *foundation*. a third part at the gate of the foundation † *e*: and all the people *shall be* in the courts *f* of the house of the LORD.

e At the East-gate, thought to be so called because it stood lower than the rest of the doors at the foot of the steps, by which they went up from the Kings house to the Temple. *f* Either 1. in the two Courts; and so by the *People* he understands as well the generality of the Levites who had no particular stations allotted to them, as their Brethren had, *v.*4,5. which were to be in the Priests Court, as the People, who were in the Court of the People: or 2. in the Court of the People, which may be called *Courts*, the plural number being put for the singular, in regard of great amplitude and divers quarters and partitions, into which it was or might be divided: as the Temple is called *Sanctuaries*, because of its division into divers parts, *Levit.*26.21.

6 But let none come into the house of the LORD *g*, save the priests, and they that minister of the Levites *h*, they shall go in, for they *are* † holy: but all the people shall keep the watch of the LORD *i*.
† Heb. *holiness*. Lev.21.6.

g Strictly so called, as it is distinguished from the Courts, into which others were permitted to come, *v.* 5. to wit, into the Holy Place. *h* They who are to minister in course, or by my present appointment. *i i.e. Of the house of the Lord*, as the phrase may be filled up out of this place and 2 *Kings* 11 6. The fence is, Let them stand in their Court to prevent and oppose any person who shall endeavour violently to break into the house to seize upon the King, or to disturb their present work; which he expected *Athaliah* and her Complices would do.

7 And the Levites shall compass the king round about, every

every man with his weapons in his hand, and whosoever *else cometh* into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehojada the priest had commanded, and took every man his men that were to come in * on the sabbath, with them that were to go out on the sabbath: for Jehojada the priest dismissed not the courses.

9 Moreover, Jehojada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that *had been* king Davids, which *were* in the house of God.

10 And he set all the people (every man *having* his weapon in his hand) from the right † side of the † temple to the left side of the temple, along by the altar and the temple, by the king round about.

† Heb. *shoulder.* † Heb. *house.*

11 Then they brought out the kings Son, and put upon him the crown, and * *gave him* the testimony, and made him king: and Jehojada and his sons *k* anointed him, and said, † God save the King.

* Deut. 17.18. † Heb. *Let the King live.*

k And *Zechariah* among the rest, whom afterwards he ungratefully slew, *ch.*24.21.

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD.

13 And she looked, and behold the king stood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and sounded with trumpets; also the singers with their instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes and said, † Treason, treason.

† Heb. *Conspiracy.*

14 Then Jehojada the priest brought out the captains of hundreds, that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her, and when she was come to the entring of the horse-gate, by the kings house, they slew her there.

16 And Jehojada made a covenant between him *l* and between all the people, and between the king, that they should be the LORDS people *m*.

l i.e. The Lord, as is sufficiently implied in the end of this verse, and plainly expressed, 2 *Kings* 11. 17. Or, *between himself*; that the People might see that he brought them under no bond, but what he would take upon himself. *m i.e.* That every one in his place and station would maintain the Law and Worship of God, and root out all false Worship; which they did in the next verse.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and * slew Mattan the priest of Baal before the altars.

* Deut. 13.5.

18 Also Jehojada appointed the offices of the house of the LORD by the hand *n* of the priests the Levites, whom David had * distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it* is written in the * law of Moses, with rejoycing and singing, *as it was ordained* † by David.

* 1 Chron. 24.1. * Numb. 28.2. † Heb. *by the hands of David.*

n Or, as it is in the Hebrew, *put the offices of the house of the Lord into the hand, i. e.* he restored the Priests and Levites, either 1. To their places and offices, which possibly in the time of the Idolatrous Kings, and of Athaliah, had been dispoſed of to persons of other Tribes, partly to gratifie their wicked friends, and partly to bring Gods House and Worship into disgrace: Or, 2. to the exercise of their offices, from which they had been in a great measure hindred.

19 And he set the * porters at the gates of the house of the LORD, that none *which* was unclean in any thing, should enter in.

* 1 Chron. 26.1, &c.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate *o* into the kings house, and set the king upon the throne of the land.

o To wit, of the Court belonging and leading to the Kings Palace.

21 And all the people of the land rejoyced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

Joash reigneth well all the days of Jehojada, 1——14. he dieth: is buried honourably: and Joash falleth to Idolatry: slayeth Zechariah the son of Jehojada, 15——22. He is spoiled by the Syrians: slain by Zabad and Jehozabad. Amaziah succeedeth him, 23——27.

JOash * was seven years old *a* when he began to reign, and he reigned forty years in Jerusalem: his mothers name also *was* Zibeah of Beer-sheba.

* 2 Kings 12.1, &c.

a A great part of this Chapter is explained on 2 *Kings* 12.

2 And Joash did *that which was* right in the sight of the LORD, all the days of Jehojada the priest.

3 And Jehojada took for him two wives, and he begat sons and daughters.

4 And it came to pass after this, *that* Joash was minded † to repair the house of the LORD.

† Heb. *to renew.*

5 And he gathered together the Priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel *b*, money to repair the house of your God from year to year *c*, and see that ye haste the matter. Howbeit the Levites hastned *it* not.

b i. e. Of all the Israelites that were in the Kingdom of *Judah*. See *Ch.* 15. 17. and 21. 2. *c* Either 1. repair part of it every year till the reparations be perfected: Or, 2. gather it from year to year, till you get such a sum as may suffice for the work; for he supposed one or two years collection would not suffice for the work, whether it were that collection of half a shekel for every man, of which see *Exod.* 30.12, 13. 2 *Kings* 12. 14. or a voluntary contribution required for the present exigence of the Temple by virtue of the command and example of *Moses*, who made such a collection for the building of the Tabernacle, *Exod.*35.5. See also *Nehem.*10.32. which he thought would not be any great sum, because of the great iniquity and impiety which yet had reigned for many years, and yet continued in the generality of the people of the Land, the Levites not excepted, as the last Clause of this Verse shews.

6 And the king called for Jehojada the chief *d*, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem, the collection, *according to the commandment* of * Moses *e* the servant of the LORD, and *Exod.30.13,14.* of the congregation of Israel, for the tabernacle of witness?

d It is observable, that he is not called the *Chief Priest*, or *High Priest*, but only *the Chief*, or *the Head*, which he might be in many other respects, either by reason of his near relation to the Royal Family: or because he was the Chief of one of the 24 Families, or because he had been the chief man in the contriving and bringing about of this great Change, and the General of the Forces employed about it. And the *High Priest* seems to be mentioned as a distinct person from *Jehojadah* here, 2 *Kings* 12. 9, 10. All which make it questionable, whether *Jehojadah* was the High-Priest or no. *e* Heb. *the Collection of Moses*, i. e. such an one as he commanded or made in the like case: of which see on *v.* 5. In like manner we read of *the Sins of Manasseh*, 2 *Kings* 24. 3. and of *the Sin of Jeroboam* frequently.

7 For the sons of Athaliah *f*, that wicked woman, had broken up the house of God *g*, and also all the dedicate things of the house of the LORD did they bestow upon Baalim.

f To wit, *Ahaziah*, and his Brethren before they were carried away captive, *ch.* 21. 17. who did this by her instigation, as this phrase implies. *g* Both broken up the Treasuries, and defaced the House it self.

8 And at the kings commandment they made a chest, and set it without at the gate of the house of the LORD *h*.

h i.e. Of the Court of the People, whether all manner of persons might come to offer.

9 And they made † a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

† Heb. *a voice.*

i i. e. A Collection answerable to it; as they are said to be guilty of the *errour of Balaam* and *gainsaying of Core*, Jud. *v.*11. who fell into sins of the same kind.

10 And all the princes, and all the people rejoyced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the kings office *k*, by the hand of the Levites, and when they saw that *there was* much mony, the kings scribe, and the high priests officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

k From the gate of the Court into one of the Chambers belonging to the Temple, which was appointed by the King for this office.

12 And the king and Jehojada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthned it.

† Heb. *the work was risen.*

14 And when they had finished it, they brought the rest of the money before the king and Jehojada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and ‖ to offer withal, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the days of Jehojada.

‖ Or, *to offer in the house of the LORD.*

l Because Athaliah and her Sons had taken the old ones away, *v.* 7.

15 But Jehojada waxed old, and was full of days when he died, an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel *m*, both towards God, and towards his house.

m i.e. In *Judah*, which was an eminent part of *Israel*, and the only part of it which owned God, or was owned by God as his *Israel*, to whom therefore he oft appropriates this name, thereby signifying that the other Tribes were unworthy of that honourable title, and had forfeited all their right in it to *Judah*. See on ch. 21. 2.

17 Now after the death of Jehojada, came the princes of Judah, and made obeisance to the King *n*: then the King hearkned unto them.

n In that posture presenting their requests to him, that they might not be confined to unnecessary and troublesome journeys in coming to *Jerusalem* to worship, but might have the liberty, which their Fore-fathers enjoyed, of worshipping God in the High-places. Which liberty, when once they had obtained, they knew they could then worship Idols without observation or disturbance: which was the thing at which they aimed. And for the prevention of such Abuses, God obliged all to worship him in one place.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass *o*.

o By *Hazael* King of *Syria*: of which see 2 *Kings* 12.17, 18.

19 Yet he sent prophets to them, to bring them again unto the LORD, and they testified against them: but they would not give ear.

20 And the spirit of God † came upon Zechariah the son of Jehojada the priest, which stood above the people *p*, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

† Heb. *clothed.* So Judges 6.34.

p In an higher place, that his voice and message might be the better heard.

21 And they *q* conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the LORD.

q i.e. The people to whom he preached, who were easily corrupted by the examples of their Apostate King and Princes.

22 Thus Joash the king remembred not the kindness which Jehojada his father had done to him, but slew his son: And when he died, he said, The LORD look upon *it*, and require *it* *r*.

r i.e. Make inquisition for my innocent blood. Which he did not wish from any desire of private revenge, with which so wise and good a man would never be willing to die; but partly from a zeal to Publick Justice and the punishment of such gross wickedness; and partly to deter them, if possible, from compleating their murderous intentions. But these words may as well be rendred indicatively as optatively, *The Lord will look upon it, and require it*, *i.e.* He will examine this Action, and require satisfaction from you for it.

23 And it came to pass † at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people *r*, and sent all the spoil of them unto the king of † Damascus *s*.

† Heb. *in the revolution of the year.* † Heb. *Darmesek.*

r So soon did God hear the cry of his Holy Prophets blood, and revenge it. *r* That it might appear they were sent and directed by God to single out to destruction the first beginners and chief promoters of this general Apostacy. *s* To *Hazael* the King of that part of *Syria* called *Syria Damascena*, from its capital City *Damascus*.

24 For the army of the Syrians * came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed Judgment against Joash.

* Lev. 26.8. Deut. 32. 30. Isa. 30.17.

25 And when they were departed from him, (for they left him in great diseases) his own servants conspired against him, for the blood of the sons *t* of Jehojada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

t i.e. Of *Zachariah* his son: the plural number *Sons*, put for the singular *Son*, as it is frequently both in Scripture, as *Gen.* 46. 7. *Numb.* 26. 42. and in *Cicero* and other profane Authors. Or, he might kill other sons of *Jehojada* with him, either because they owned him in what he had said; or lest they should revenge his death.

26 And these are they that conspired against him; ‖ Zabad the son of Shimeath an Ammonite, and Jehozabad the son of ‖ Shimrith a Moabite.

‖ Or, *Jozachar,* 2 Kings 12.21.

27 Now *concerning* his sons, and the greatness of the * burdens *laid* upon him *y*, and the † repairing of the house of God, behold, they are written in the ‖ story of the book of the kings. And Amaziah his son reigned in his stead.

* 2 Kings 12.18. † Heb. *mending.* ‖ Or, *Midrash.* & 18.14.

y Either the severe Prophecies against him, which are oft called *Burdens*; of which one instance is Recorded, and there might be others that are not Recorded: or the great Judgments of God upon him, both by the *Syrians*, *v.* 23, 24. and by *great diseases*, *v.* 25.

CHAP. XXV.

Amaziah beginneth to reign well; slayeth his father's murtherers, 1—4. Having hired an army of Israelites against the Edomites, at the word of a Prophet he dismisseth them, 5——10. And with his own people overthroweth the Edomites: The Israelites in their return home Spoil, 11——13. Amaziah serveth the Gods of Edom, and despiseth the admonition of the Prophet, 14——16. He provoketh Joash to his over-throw, 17——24. His Reign: He is slain by Conspiracy, 25——28.

AMaziah * *was* twenty and five years old *a* when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mothers name *was* Jehoaddan of Jerusalem.

* 2 Kings 14.1, &c.

a Of this Verse, and *v.* 2, 3, 4. see the Notes on 2 *Kings*, 14. 1, &c.

2 And he did *that which* was right in the sight of the LORD, but not with a perfect heart.

3 Now it came to pass, when the kingdom was † established to him, that he slew his servants that had killed the king his father.

† Heb. *confirmed upon him.*

4 But he slew not their children, but *did as it is* written in the law in the book of Moses, where the LORD commanded, saying, * The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

* Deut. 24.16. 2 Kin. 14.6. Jer. 31. 30. Ez. 18.20.

5 Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbred them * from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

* Numb. 1.3.

6 He hired also an hundred thousand mighty men of valour out of Israel *b*, for an hundred talents of silver.

b Out of the Kingdom of the Ten Tribes.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel *c*, *to wit*, with all the children of Ephraim.

c He hath forsaken them, and for their sakes will curse thy Forces, if thou joyneſt thy self with them.

8 But if thou wilt go, do *it*, be strong for the battel *d*: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

d Take Courage and strengthen thy self, as much as thou canst. It is an Ironical Conceſſion, like that, *Go, and prosper.*

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the † army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

† Heb. *band.*

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled against Judah *e*, and they returned home † in great anger.

† Heb. *to their place.* † Heb. *heat of anger.*

e Because they were both disgraced by this Rejection, and disappointed of that Prey and Spoil which they hoped to gain, whereas now they were sent away empty; for the 100 Talents probably were given to their Officers only to raise Men for this Service; that Sum being otherwise too small to be distributed into so many hands.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir, ten thousand.

12 And

12 And *other* ten thousand *left* alive, did the children of Judah carry captive, and brought them away unto the top of the rock, and cast them down from the top of the rock, that they *were* broken all in pieces.

† Heb. *the sons of the band.*

13 But † the souldiers of the army which Amaziah sent back, that they should not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon *f*, and smote *g* three thousand of them *h*, and took much spoil.

f To wit, *Beth-horon* the Lower, which was in the Tribe of *Benjamin*; and from thence to *Samaria*, either 1. to the City of *Samaria*; for the Kings of *Judah* had taken divers Places within the Kingdom of *Israel*. Or, 2. To the Kingdom of *Samaria*: *Beth-horon*, all and other Places between that City and their own Kingdom. *g* i. e. Killed, as that word is generally understood. *h* Not 3000 Cities, but 3000 Persons dwelling in them, who possibly opposed them in taking the Spoil, which was the Thing they fought.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand *i*?

i Therefore thou art not only ungrateful and impious, but also ridiculously foolish, in offending that God whose Power and Goodness thou hast now found, and in worshipping such gods of whose Impotency thou hast had late Experience.

16 And it came to pass as he talked with him, that *the king* said unto him, Art thou made of the kings counsel *k*? forbear, why shouldest thou be smitten? Then the prophet forbare, and said, I know *m* that

† Heb. *counselled.*

God hath † determined to destroy thee, because thou hast done this, and hast not hearkned unto my counsel.

k Who art thou that presumest to direct and govern my Affairs, without my Commission? *l* Provoke me no further, lest I cause thee to be killed for thy Sawciness. *m* This he might know either by the plain and positive Rules of God's Word, as *Prov.* 29. 1. or by the Suggestion of God's Spirit.

* 2 Kings, 14. 8.

17 Then * Amaziah king of Judah took advice *n*, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

n i. e. About the Injury which the *Israelites* had done to his People, *v.* 13. and how he should repair it. But of this, and the following Verses see on 2 *Kings*, 14. 8, &c.

‖ Or, *furbush*, or, *thorn.*

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ‖ thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by

† Heb. *a beast of the field.*

† a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home, why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee.

* Ch. 22. 7.

20 But Amaziah would not hear, for * it came of God *o*, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

o Who gave him up to his own Error and Passion, in order to his Ruine.

21 So Joash the king of Israel went up, and they saw one another in the face, *both* he, and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

†Heb. *smitten.*

22 And Judah was † put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem: from the gate

† Heb. *the gate of it that looketh.* Ch. 26. 9.

of Ephraim to † the corner-gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels *that were* found in the house of God with Obed-edom *p*, and the treasures of the kings house, the hostages also, and returned to Samaria.

p i. e. With *Obed-edom*'s Posterity, to whom the Custody of the Sacred Treasures was committed. See 1 *Chron.* 26. 15.

25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, *behold*, are they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away † from following the LORD, they † made a conspiracy against him in Jerusalem, and he fled to Lachish: but they sent to Lachish after him, and slew him there.

† Heb. *from after.* † Heb. *they made a conspiracy.*

28 And they brought him upon horses, and buried him with his fathers in the city of ‖ Judah.

‖ That is, *the city of David*, 2 Kings 14. 20.

CHAP. XXVI.

Uzziah is made king; reigneth well in the days of Zechariah, and prospereth, 1——15. *He invadeth the Priest's office; is smitten with a leprosie,* 16——21. *He dieth, and Jotham succeedeth him,* 22, 23.

THen all the people of Judah took ‖ Uzziah *a*, who *was* sixteen years old, and made him king in the room of his father Amaziah.

‖ Heb. *Azariah.* * 2 Kings 14. 21. 2 Chr. 25. 25.

a Called also *Azariah*, 2 *Kings* 14. 21. both Names signifying the same thing; *God's Strength*, or *Help*. See of this and *v* 2, 3, 4. on 2 *Kings* 14. 21, 22, & 15. 2, 3.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jerusalem: his mothers name also was Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did *b*.

b To wit, for a Time, but not perfectly nor constantly, which was *Amaziah*'s Case also.

5 And he sought God *c* in the days of Zechariah *d*, who had understanding *e* † in the visions of God *f*: and as long as he sought the LORD, God made him to prosper.

† Heb. *in the seeing of God.*

c i. e. He persisted in the True Religion and Worship of God. *d* As long as he lived. Compare *ch.* 24. 2. *e* Who was a very knowing and experienced Person. Or, *who made* him *understanding*; or, *who instructed him*; who was his Tutor and Teacher, and had great Authority and Influence upon him; and so restrained him from those Exorbitancies to which he was otherwise inclined. *f* Either 1. In Prophetical Visions, which he either received from God himself; or understood and explained the Prophetical Visions of others, which was a special Gift of God: Of which see *Gen.* 41. 15. *Dan.* 1. 17. & 2. 19. Or, 2. In the Law and Word of God, which sometimes cometh under that Name, as *Prov.* 29. 18. & *Isa.* 22. 1, 5.

6 And he went forth and * warred against the Philistins, and brake down the wall of Gath *g*, and the wall of Jabneh, and the wall of Ashdod, and built cities ‖ about Ashdod, and among the Philistins.

* Isa. 14. 29. ‖ Or, *in the country of Ashdod.*

g Which had been taken by *Hazael* in the days of *Joash* his Grandfather, 2 *Kings* 12. 17. but was either relinquished by him, because it lay so far from his other Dominions: or retaken by the Philistins, who had now repaired its Fortifications, and kept it.

7 And God helped him against the Philistins, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah, and his name † spread abroad, *even* to the entring in of Egypt, for he strengthened *himself* exceedingly.

† Heb. *went forth.*

9 Moreover, Uzziah built towers in Jerusalem, at the * corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‖ fortified them.

* Neh. 3. 13, 19, 24, 27. Zech. 14. 10. ‖ Or, repaired.

10 Also he built towers in the desert *h*, and ‖ digged many wells, for he had much cattel, both in the low-country, and in the plains: husbandmen also and vine-dressers in the mountains, and in ‖ Carmel: for he loved † husbandry.

‖ Or, *out many cisterns.* † Or, *fruitful fields.*

h Partly to guard his Cattel from the Inroads and Depredations which the Arabians were accustomed to make: and partly to give Notice of the Approach of any Enemy, and to give some stop to their March on that side.

11 Moreover, Uzziah had an army of fighting men, that went out to war by bands *i*, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the kings captains.

i i. e. Some Bands at one time and some at another, as Occasion required. See the Notes on 1 *Chron.* 27. 1, &c. and 2 *Chron.* 13. 14.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thousand and six hundred.

13 And under their hand *was* † an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

† Heb. *in the power of an army.*

14 And

14 And Uzziah prepared for them throughout all the host, shields and spears, and helmets, and habergeons, and bows, and † slings to cast stones.

† Heb. *stones of slings.*

15 And he made in Jerusalem engins invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal: and his name † spread far abroad, for he was marvellously helped till he was strong.

† Heb. *went forth.*

16 But when he was strong *k*, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD *, to burn incense upon the altar of incense.

k When he was strengthened in his Kingdom, and free from the fear of any Enemy. * Into the Holy place, where the Altar of Incense stood, and into which none but the Priests might enter, much less offer Incense.

17 And Azariah the Priest went in after him, and with him fourscore priests of the LORD, that *were* valiant men:

18 And they withstood Uzziah *l* the King, and said unto him, It * *appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the * priests, the sons of Aaron, *that are* consecrated to burn incense: go out of the sanctuary, for thou hast trespassed, neither *shall it be* for thine honour from the LORD God *m*.

* Num. 18. 7. * Ex. 30. 7.

l Heb. *Stood up against* Uzziah, not by force, or laying hands upon him to restrain him, for in the next Verse you still find the Censor in his hand; but only by admonition and reproof, which here follows. *m* Expect that God will punish thee, or put some brand of Infamy upon thee for this presumption. But this they express modestly, and by a figure called *Meiosis*, where more is meant than is expressed, because they considered that he to whom they spake, though an Offender, was their Lord and Sovereign.

19 Then Uzziah was wroth *n*, and *had* a censor in his hand, to burn incense: and while he was wroth with the priests, the leprosie even rose up in his forehead *o*, before the priests in the house of the LORD, from beside the incense altar *p*.

n With the Priests. *o* So as he could not hide his shame: though it is probable it was also in the rest of his Body. *p* By a stroke from an invisible hand coming from the Altar; that he might be assured that this was the effect of God's just displeasure against him.

20 And Azariah the chief priest, and all the priests looked upon him, and behold, he *was* leprous in his forehead, and they thrust him out from thence *q*; yea, himself * hasted also to go out, because the LORD had smitten him.

* Job 15. 32.

q Not by force, as was noted on *v.* 18. which needed not, for he voluntarily hasted away, as it follows; but by vehement perswasions and denunciations of God's further Judgments upon him, if he did not depart. Some suppose that the Earth-quake mentioned *Amos* 1. 1. *Zech.* 14. 5. happened upon this occasion, as another token of God's displeasure against this unparalleld arrogancy.

21 * And Uzziah the king was a leper unto the day of his death *r*, and dwelt in a * † several house *being* a leper; for † he was cut off from the house of the LORD: and Jotham his son *was* over the kings house, judging the people of the land.

* 2 Kings 15. 5. * Lev. 13. 46. † Heb. *free.*

r God would have this Leprosie to be incurable, as a lasting monument of his Anger against such presumptuous Invaders of the Priest's Office. *s* As he was obliged to do by Law, *Levit.* 13. 46. which he durst not now resist, being under the hand and stroke of God, and under the fear of further and worse Plagues, if he did so. † So the following words are a reason of the former; he dwelt in a several house, because he might not come into the Temple or Courts, nor consequently into any publick Assembly, or the Society of others. Or, and therefore, as the Hebrew *Chi* oft signifies; and the Particle *and* is oft understood. So it is an inference from the next fore-going words, He was a Leper, and therefore he was cut off, &c. He who could not content himself with God's allowance, but usurped the Priest's place and office, is now deprived of the priviledge of the meanest of his People. A just and most suitable Judgment.

22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet the son of Amoz write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings: for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

Jotham reigneth well, prospereth, 1——4. *Rendreth the Ammonites tributaries: his reign. Ahaz succeedeth him,* 5——9.

* 2 Kings, 15. 32, &c.

JOtham * was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: his mothers name also *was* Jerushah the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the temple of the LORD *a*. And the people did yet corruptly.

a To wit, to offer Incense. But seeing this was not commendable, how is this mentioned as an exception from the fore-going Character, That he did as his Father did in that which was right? &c. *Answ.* It is an exception only from the last Clause, where also one word may be supplied out of the fore-going words, as is most usual in Scripture, thus, He did *according to all that his Father* Uzziah *did*; then it fitly follows, *howbeit*, &c. i. e. except in his miscarriages.

3 He built *b* the high-gate *c* of the house of the LORD, and on the wall of ‖ Ophel *d* he built much.

‖ Or, *the tower.*

b i. e. Repaired it: for it was built before, *ch.* 11. 5. *c* Otherwise called *the New gate*, Jer. 26. 10. *d* A Tower upon or near the wall of *Jerusalem*, which probably he fortified, as his Father had done other Towers, *ch.* 26. 9.

4 He built also cities in the mountains of Judah, and in the forests he built castles and towers.

5 He fought also with the king of the Ammonites *e*, and prevailed against them. And the children of Ammon gave him the same year, an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. † So much did the children of Ammon pay unto him, both the second year, and the third.

† Heb. *this.*

e Who, it seems, endeavoured to shake off the yoke which from *David*'s time had been put upon them.

6 So Jotham became mighty, because he ‖ prepared his ways *d* before the LORD his God.

‖ Or, *established.*

d Or, *directed his ways*, i. e. his counsels and actions by the rule of Gods Law.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

Ahaz reigning ill, 1——4, *is smitten by the Syrians, and by the Israelites,* 5——7. *who carry away captives; which, by the advice of a prophet, they return,* 8——15. *Ahaz sendeth to the king of Assyria for help against the Philistines and Edomites, but obtaineth none,* 16——21. *He dyeth, and Hezekiah is king,* 22——27.

* 2 Kings, 16. 2.

AHaz * *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father.

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim *a*.

a To worship his Baalim, or false Gods, in and by them.

3 Moreover, he ‖ burnt incense in the valley of the son of Hinnom, and burnt * his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

‖ Or, *offered sacrifice.* * Lev. 18. 21.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God *b* delivered him into the hand of the king of Syria, and they smote him, and carried away a great multitude of them captives, and brought them to † Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

† Heb. *Darmesek.*

b God was *his* God, though not by Covenant and Grace, and special Relation, which *Ahaz* had renounced, yet by his Soveraign Dominion over him: For God did not forfeit his Right by *Ahaz* his denying it.

6 For * Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all † valiant men: because they had forsaken the LORD God of their fathers.

* 2 Kings, 15. 27. Isa. 7. 1. † Heb. *sons of valour.*

7 And Zichri a mighty man of Ephraim, slew Maaseiah the kings son, and Azrikam the governour of the house, and Elkanah *that was* † next to the king.

† Heb. *the second to the king.*

8 And the children of Israel carried away captive of their brethren, two hundred thousand women, sons and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, * because

* Psal. 69. 26.

Isa. 10.5,& 47. 6. Exe. 25.12, 15,& 25.2. Oba. 10,& Zech. 1.15.

cause the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven *c*.

c i. e. In a most high and fierce manner. An usual Hyperbole, withal signifying that their Rage did cry aloud, and was heard to Heaven, from whence it would pull down vengeance upon them.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men, and bond-women unto you: but *are there* not with you, even with you, sins against the LORD your God *d*?

d Which, if not repented of, may bring down the like Vengeance upon your own Heads.

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war:

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add more to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil, before the princes and all the congregation.

15 And the men which were expressed by name *e*, rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble

*Deu. 34.3. Judg. 1.16.

of them upon asses, and brought them to Jericho,* the city of palm-trees, to their brethren: then they returned to Samaria.

e Which were appointed to take care about the Management of this Business.

16 At that time did king Ahaz send unto the kings *f* of Assyria to help him.

f i. e. The King; the Plural Number for the singular: Either, 1. Because he was a Great King, and a King of Kings; as the Elephant, or, as others think, the Crocodile, is called *Behemoth*, which signifies *Beasts*, Job 40. because of his vast Bulk and Eminency above other Beasts. Or, 2. Because he wrote to divers of the Kings or great Princes, who may be called *Kings* in a more general signification of the Word, and indeed are so called, *Isa.* 10. 8. *Are not my Princes altogether Kings.*

17 For again the Edomites had come and smitten

† Heb. *a captivity.*

Judah, and carried away † captives.

*Ezek. 16. 57.

18 * The Philistins also had invaded the cities of the low country *g*, and of the south of Judah *h*, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Socho, with the † villages thereof, and Timnah, with the † villages thereof, Gimzo also and the villages thereof: and they dwelt there.

† Heb. *daughters.* † Heb. *daughters.*

g That part of *Judah* which was towards the Sea, and towards the Philistins Land. *h* Of which see *Jos.* 15. 21.

19 For the LORD brought Judah low, because of

*Ex. 32.25

Ahaz king of Israel: for * he made Judah naked *i*, and transgressed sore against the LORD.

i Taking away their Ornament and their Defence and Strength, to wit, their Treasures, which he sent to the *Assyrian* to no purpose; their Frontier Towns, and other strong Holds, which by his Folly and Wickedness were lost; their Religion, and the Divine Protection, which was their great and only firm Security, which by his Sins he forfeited. See the Notes on *Exod.* 32. 25.

* 2 Kings, 15. 29.

20 And * Tilgath-pilneser king of Assyria came unto him, and distressed him *k*, but strengthened him not *l*.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not *l*.

k Or, *straitned him*, by robbing him of his Treasures. *l* A most Emphatical Expression: for though he weakned his present Enemy the *Syrian*, as is related, 2 *Kings*, 16. 9. yet really, and all things considered, he did not strengthen *Ahaz* and his Kingdom, but rather weaken them; for by the removing the *Syrian*, who, though a troublesom Neighbour, was a kind of Bulwark to him, as to many other Enemies, he smoothed the way for himself, a far more dangerous and mischievous Enemy, as appears by his Invasion of *Judah* in the very next King's Reign.

22 And in the time of his distress did he trespass yet more against the LORD. This *is* that king Ahaz *m*.

m That Monster and Reproach of Mankind, that unteachable and incorrigible Prince, whom even grievous Afflictions made worse, which commonly make Men better. This is he whose name deserves to be remembred and detested for ever. Or, King *Ahaz was the same*, no Changling, not a whit better by all the Methods which God used with him.

23 For he sacrificed unto the gods of † Damascus, which smote him *n*: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruine of him and of all Israel.

† Heb. *Dammesek.*

n Or, *which had smitten him formerly*, *i. e.* had enabled their Worshippers, the *Syrians*, to smite him, as he fondly imagined: which yet he saw confuted, having now found by experience, that they could not save them from the *Assyrian* Power.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ‖ to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

‖ Or, *to offer.*

26 Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

Hezekiah his good reign; he reformeth Religion; exhorteth the Levites, 1——11. *They sanctifie themselves, and cleanse the house of God,* 12——19. *He offereth solemn Sacrifices, with songs of Praise, and the Congregation add their offerings,* 20——36.

HEzekiah * began to reign, *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem: and his mothers name *was* Abijah the daughter of Zechariah.

* 2 Kings 18. 1.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 He, in the first year of his reign, in the first month, opened the doors of the house of the LORD *a*, and repaired them.

a Which *Ahaz* his Father had shut up, *ch.* 28. 24.

4 And he brought in the priests, and the Levites, and gathered them together into the east-street *b*.

b Which was before the Eastern Gate of the Temple.

5 And said unto them, Hear me, ye Levites, sanctifie now your selves, and sanctifie the house of the LORD God of your fathers, and carry forth the filthiness *c* out of the holy place *d*.

c That filthy Altar, which *Ahaz* had put in the place of God's Altar, 2 *Kings*, 16. 11, &c. and the Idols, or other abominable or polluting things which were there. *d* The Temple: or the Priests Court, which also is called an *holy* Place, *Levit.* 6. 16. & 10. 13. *Numb.* 28. 7.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the † habitation of the LORD, and † turned *their* backs *e*.

† Heb. *tabernacle.*

e Either 1. Metaphorically; they have wilfully, and obstinately, & Gr. and contumeliously forsaken God, and his House and Worship; that Heb. *neck.* posture being a signification of Contempt. Or, 2. Literally and properly. For *Ahaz* having removed the Altar of God into a by-place, 2 *Kings*, 14. and directing his Worship towards the East, after the manner of the Heathens, whom he designed to follow; and not to the West, as the *Israelites* did by God's Command, in which Quarter the Ark was, he must needs consequently turn his Back upon the Altar, and House, and Ark of God.

7 Also * they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place*, unto the God of Israel.

*Ch. 28

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to * hissing *f*, as ye see with your eyes.

† Heb. *commotion.* * Heb. *an hissing.* Deut. 28. 25.

f i. c. To such Calamities as all that see and hear of, shall be astonished at, and hiss at those, who by their own Sin and Folly have brought such Miseries upon themselves. See on 1 *Kings* 9. 8. † 1 Kin. 9. 8.

9 For lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives *are g* in captivity for this.

g Or, *were*, though they were presently released, *ch.* 28. 5, 14, 15.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons *b*, ‖ be not now negligent *i*: for the LORD hath * chosen you to stand before him, to serve him, and that ye should minister unto him, and ‖ burn incense.

Or, *be not now deceived.* * Num. 8. 14, & 18.

h So he calls them indifferently, though many of them were elder than himself, because he was by his tender Love and Affection, as he was by his Office obliged to be, a Nursing Father to them. See *Isa.* 49. 23. *i* In sanctifying your selves and the Temple, v. 5. and in quickning and preparing your selves and the People to Gods Service.

Or, *offer as sacrifice.*

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jehiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel and Shimei: and of the sons of Jeduthun; Shemajah, and Uzziel.

15 And they gathered their brethren and sanctified themselves, and came, according to the commandment

Or, *in the words of the king,* ‖ *by the words of the* LORD, *to cleanse the house of the* LORD.

of the king, ‖ by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD *k*, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD, into the court *l* of the house of the LORD. And the Levites took *it* to carry it out abroad into the brook Kidron.

k Not the Holy of Holies, into which onely the High-priest might enter, and that but once in a year, but the Holy Place. *l* To wit, the Priests Court, called here the *Court*, by way of Eminency.

17 Now they began on the first *day* of the first month to sanctifie, and on the eighth day of the month came they to the porch of the LORD; so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end *m*.

m In 16 Days purging the House, and Porch, and Courts, and all the Chambers belonging to the Temple. This is noted to imply partly the Universal Abuse and Defilement of all the parts of it by *Ahaz*, which required so much time to remove; and partly the diligence of the Priests in this Work.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-*bread* table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

20 Then Hezekiah the king arose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams,

*Lev. 4. 3, 14.

and seven lambs, and seven he-goats *n* for a * sin-*offering* for the kingdom *o*, and for the sanctuary *p*, and for Judah *q*: and he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

n The Number of *seven* is famous and customary in Sacred Matters, and is here used in regard of the vast numbers and various kinds of Sins, the Guilt whereof yet lay upon the Kingdom, which was now to be expiated. Indeed, in case of one particular Sin of Ignorance done by the People, there was but one bullock to be offered, *Levit.* 4. 13, 14. but here the Sins were many and presumptuous, *&c.* *o* To make Atonement for the Sins of the King and the Royal Family, and the Court. *p* For all the Idolatry and Uncleanness wherewith the Temple had been polluted, which, as it had been cleansed naturally by the Priests Hands, so now was to be purged morally by Sacrifices. *q* For the Sins of all the People of *Judah*.

22 So they killed the bullocks, and the priests received the blood, and * sprinkled *it* on the altar: likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

*Lev. 8. 14, 15. Heb. 9. 21.

† Heb. *near.*

23 And they brought † forth the he-goats *for* the sin-*offering*, before the king and the congregation, and they *r* laid their * hands upon them.

*Lev. 4. 15, 24.

r i. e. The King and the Elders of the Congregation in the Name of the whole Congregation.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel *s*: for the king commanded *that* the burnt-offering and the sin-*offering should be made* for all Israel.

s i. e. For *Judah* and *Benjamin*, and all the rest of the Tribes, whereof a considerable number were now in his Dominions.

* 1 Chron. 15. 4, & 25. 6.

25 And he set the Levites in the house of the LORD, with cymbals, with psalteries, and with harps, * according to the commandment of David, and of Gad the kings seer, and Nathan the prophet: for *so was* the commandment † of the LORD † by his prophets.

* 1 Chron. 23. 5. & 25. 1. † Heb. *by the hand of.*

26 And the Levites stood with the instruments * of David, and the priests with * the trumpets.

* Of *the* LORD. * Heb. *by the hand of.*

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the song of the LORD began *also*, with the trumpets, and with the † instruments *ordained* by David king of Israel.

* 1 Chron. 23. 5. * Amos 6. 5. * Numb. 10. 10. † Heb. *in the time of.*

28 And all the congregation worshipped, and the † singers sang, and the trumpets sounded: and *all this continued* until the burnt-offering was finished.

† Heb. *and the time.* † Heb. *hands of instruments.*

29 And when they had made an end of offering, the king and all *that were* † present with him, bowed themselves and worshipped.

† Heb. *sung.* † Heb. *found.*

30 Moreover, Hezekiah the king, and the princes commanded the Levites to sing praise to the LORD, with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have ‖ consecrated your selves unto the LORD, come near, and bring sacrifices, and † * thank-offerings into the house of the LORD. And the congregation brought in sacrifices, and † thank-offerings, and as many as were of a free heart, burnt-offerings *u*.

Or, *filled your hand.* † Heb. *thanks.* * Lev. 7. 12 † Heb. *thanks.*

t Now that you have reconciled your selves and the House to Gods Favour, and that he is willing and ready to accept your Sacrifices. *u* Wherein there was more generosity than in the other Sacrifices, because they were wholly burnt and offered to God, and the People had no share in them as they had in the rest.

32 And the number of the burnt-offerings which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering unto the LORD.

33 And the consecrated things *x were* six hundred oxen, and three thousand sheep.

x i. e. All the Offerings consecrated to God besides the Burnt-offerings already mentioned.

34 But the priests *y* were too few, so that they could not flay all the burnt-offerings *z*: wherefore their brethren the Levites † did help them ‖ till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart, to sanctifie themselves, than the priests.

† Heb. *strengthened them.*

y To wit, such as were sanctified and fit for their Work, as the following words shew: for otherwise the number of the Priests was more than sufficient for this Employment. *z* And much less all the other Sacrifices, which were more numerous; the flaying whereof was the Priests proper work, *Levit.* 1. 5, 6. ‖ Necessity excusing their deviation from the Rule, as it hath excused others in like Cases.

35 And also the burnt-offerings *were* in abundance *, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

* Or, *For the Burnt-Offerings* were to be offered *also* in abundance. So it is a reason why *the Priests could not flay all the burnt-offerings*, as was said v. 34. Because there was so much other work for them, for the Burnt-offerings were not only to be flayed, but also to be offered, to wit, wholly, and with them *the Fat of Peace-offerings*, &c.

36 And Hezekiah rejoyced, and all the people, that God had * prepared the people: for the thing *was done* suddenly.

* 1 Chron. 29. 18.

† It was, as a very great, so a sudden Change, that the People, who but the other day were so ready to comply with wicked *Ahaz* in his Idolatrous and Impious Preferiptions, were now so free and forward in Gods Service: whereby it plainly appeared to be the Work of the Almighty God changing their Hearts by his Holy Spirit.

CHAP. XXX.

Hezekiah proclaimeth a solemn Passover for Judah and Israel, 1——12. *They having destroyed the Altars of Idolatry, keep the feast* 14 *days;* 13——26. *The Priests and Levites bless the people,* 27.

ANd Hezekiah sent to all Israel *a* and Judah, and wrote letters also to Ephraim and Manasseh *b*, that they should come to the house of the LORD at Jerusalem *c*, to keep the passover unto the LORD God of Israel.

a Whereby he understands all the Persons of the Ten Tribes, who were now settled in his Kingdom; as appears by their contradistinction to *Ephraim* and *Manasseh* here following. *b* i. e. To all the remainders of the Ten Tribes, v. 5. who are here Synedochically expressed by the names of *Ephraim* and *Manasseh*, as elsewhere by the name of *Ephraim* only. But he names these two

Tribes, because they were neareſt to his Kingdom, and a great number of them had long ſince, and from time to time joyned themſelves to the Kingdom of *Judah*, 2 *Chron.* 15. 8,9. and therefore had moſt hopes of ſucceſs amongſt them. *c* Admoniſhing them of their Duty to God, and perſwading them to comply with it.

2 For the king had taken counſel, and his princes and all the congregation in Jeruſalem, to keep the * Numb.9. 10,11. paſſover in the ſecond * month *d*.

d Which was againſt the common Rule and Practiſe, but was juſtified by that Supreme Law of Neceſſity, and by a juſt Impediment, which made the doing of this in its proper time, to wit, the fourteenth day of the firſt Month, impoſſible, becauſe the Temple was not cleanſed nor they prepared till that time was paſt, *ch.*29.3,17. Compare *Numb.*9.10,11.

3 For they could not keep it at that time *e*, becauſe the prieſts had not ſanctified themſelves ſufficiently *f*, neither had the people gathered themſelves together to Jeruſalem *g*.

e Which God had appointed for it, *Exod.* 12. 6. One Reaſon whereof was evident in it ſelf, becauſe the Temple was not then purified and prepared; to which he adds two other Reaſons. *f* To wit, in ſuch manner and degree as was fit, nor in ſuch numbers as were neceſſary for the ſlaying and offering of ſo many thouſands of Paſchal-offerings, as appears, becauſe they were not ſufficient for thoſe Offerings, which were comparatively few, *ch.* 29. *v.* 32, 33, 34. *g* As they uſed and ought to do at that time from all places: which now they could not do, becauſe neither the thing was agreed upon, nor the People ſummoned thither till the proper time was paſt.

† Heb. *was right in the eyes of the King.* 4 And the thing † pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree *b*, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the LORD God of Iſrael at Jeruſalem: for they had † Heb. *in a great number, ver.* 13, 24. not done *it* † of a long *time in ſuch ſort* as it was written *i*.

b They fixed this Reſolution. *i i. e.* So as God had commanded them to do it, to wit, That all the Males in *Iſrael* ſhould do it: Which expreſs Command of God they ought to have obeyed, rather than the wicked Commands or Edicts of Men to the contrary: which was both the Judgment and Practiſe of the Prieſts and Levites, and other godly Iſraelites, as is manifeſt from 2 *Chron.* 15. 8, &c.

† Heb. *from the hand.* 6 So the poſts went with the letters † from the king, and his princes throughout all Iſrael, and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hands of the kings of Aſſyria *k*.

k To wit, *Pul* and *Tilgath-pilneſar*, who had carried their Brethren away Captives, 2 *Kings* 15. 19, 29. 1 *Chron.* 5. 26. 2 *Chron.* 28.20.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

† Heb. *harden not your hut* † yield your ſelves *l* unto the LORD, and enter into his ſanctuary which he hath ſanctified for ever *m*: † Heb. *give the hand.* and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

l Heb. *Give the Hand* to him; *i. e.* ſubmit your ſelves to him by obeying his Command, and renew your Covenant with him: both which things were done amongſt Men by this Ceremony of giving the Hand. See 1 *Chron.* 29. 24. *Ezra* 10. 19. *Ezek.* 17. 18. *m* Not for a tranſient and temporary uſe; but as long as the State and Church of *Iſrael* had a being, whatſoever Alterations ſhould happen therein.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the LORD your God *is* * Exod. 34. 6. * gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they *n* laughed them to ſcorn, and mocked them.

n i. e. The Generality of the ten Tribes; who by long want of Neat had now loſt all their Appetite to Gods Ordinances, and from a neglect were now fallen into a Contempt and Deriſion of them; for which they paid dear. For about ſix years after their Refuſal of this Offer of Grace they were all carried Captive, 2 *Kings* 18. 1, 10.

* Ch.11.16 11 Nevertheleſs, * divers of Aſher, and Manaſſeh, and of Zebulun, humbled themſelves and came to Jeruſalem.

12 Alſo in Judah the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the LORD *o*.

o i. e. God by the Power of his Grace inclined their Hearts to an unanimous compliance with Gods and the Kings Will. And this

‖

is mentioned as the Reaſon of this wonderful Change wrought in theſe Men, who had lately been utterly averſe from Gods Worſhip, and wholly given up to Idolatry; as was noted before on ch. 29. 36.

13 And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened *bread* in the ſecond month, a very great congregation.

14 And they aroſe, and took away the * altars *p* that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron. * Ch. 28. 24.

p To wit, of Burnt-offerings; becauſe they are diſtinguiſhed from the *Altars of Incenſe* here following; both which were removed and deſtroyed, partly becauſe all the Iſraelites were confined to the Altars of the Temple; and partly becauſe theſe Altars were erected to Idols.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the Prieſts and the Levites were aſhamed *q*, and ſanctified themſelves, and brought in the burnt offerings into the houſe of the LORD.

q Their Negligence and Remiſneſs being upbraided by the great and general Alacrity and Forwardneſs of the People.

16 And they ſtood in † their place, after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood *r*, *which they received* of the hand of the Levites *s*. † Heb. *Station, or ſtand.* *Exodus.*

r Of the Sacrifices upon the Altar, *Levit.* 1. 5. *s* Who ſlayed and killed the Sacrifices which the Prieſts, if they had been ſanctified, ſhould have done, as it was obſerved before, *ch.*29.34.

17 For *there were* many in the congregation that were not ſanctified *t*: therefore the Levites had the charge of the killing *u* of the paſſovers *x*, for every one *that was* not clean *y*, to ſanctifie *them* unto the LORD.

t That had more deſire to come to the Paſſover, than care and diligence to cleanſe and prepare themſelves for it. Now theſe perſons were either 1. The Prieſts, who were before taxed with Uncleanneſs and Unpreparedneſs. Or rather 2. *the People*, as is implied in the word *Congregation*, and expreſſed in the next verſe, and confirmed by the Reaſon here following. *u* Becauſe many of the People were unclean, and therefore many more Sacrifices were to be offered for their Purification than the Prieſts could kill. *x i. e.* Either 1. the Paſchal Lambs; which the Levites here offered, becauſe of the Impurity of many of the Maſters of Families, who otherwiſe, as ſome think, ſhould have killed the Paſchal Lambs in their own Houſes, *Exod.* 12. 3. Or, 2. The other Sacrifices which accompanied the Paſſover, which alſo are called by the ſame Name, as is evident from *Deut.*16.2,3. where ſee my Notes: which the Levites here killed, for the Reaſon now mentioned. *y* So far as they could make any diſcovery of their uncleanneſs, either by their own Confeſſion, or otherwiſe. But there were many whoſe Uncleanneſſes were not known, and therefore did *not cleanſe themſelves*, as is ſaid, *v.* 18. as they ought to have done.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written *z*: but Hezekiah prayed for them, ſaying, † The good LORD pardon † Heb. *the LORD the* every one, *propitiate.*

z They had ſo eager a deſire to partake of this Ordinance, that rather than neglect it, they would venture upon it with ſome Ceremonial Uncleanneſs upon them.

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary *a*.

a i. e. With that Ceremonial Purification which was required of them that came into Gods Sanctuary. So he calls it to diſtinguiſh from that Moral and Internal Purity which they are here acknowledged to have.

20 And the LORD hearkened to Hezekiah, and healed the people *b*.

b From their Uncleanneſs; which it ſelf was a Spiritual Diſeaſe, and which probably produced a Diſeaſe, or Diſtemper, or Trouble in their Minds and Conſciences; which alſo had formerly brought, and might juſtly now bring even outward Diſeaſes upon the Body, or, at leaſt, Guilt, which is a Diſeaſe upon the Soul: From all which the Lord was pleaſed now to heal them, by pardoning this their Sin, and accepting them and their Services, as if they had been clean. Which it is likely God was pleaſed to manifeſt by ſome outward Sign, poſſibly by fire from Heaven conſuming the Sacrifices; which was the uſual Token of Gods Approbation, as hath been formerly noted more than once.

21 And the children of Iſrael *that were* † preſent at Jeruſalem, kept the feaſt of unleavened *bread* ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the LORD day by day, *ſinging* with † loud inſtruments unto the LORD. † Heb. *inſtruments of ſtrength.*

22 And Hezekiah ſpake † comfortably unto all the Levites *c* that taught the good knowledge of the LORD *d*: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion *e* unto the Lord God of their fathers. † Heb. *to the heart of all, &c.*

c Encouraged them to a chearful and diligent attendance upon their Holy Miniſtrations by the promiſe of his Favour and utmoſt Care for them, which he faithfully performed, *ch.* 31. 4, &c. *d* Who by their Office were to inſtruct and build up the people in the Knowledge and Fear of God: which is mentioned as the Cauſe of his Reſpect and Kindneſs to them, which was *for their works ſake*, as it is ſaid, 1 *Theſſ.* 5. 13. *e* Either 1. Confeſſing their Sins: which Work was to accompany many of their Sacrifices: of which ſee *Levit.* 5. 5. and 16. 21. Or rather, 2. Confeſſing Gods Goodneſs, or praiſing of God, which oft goes under this Name, as 1 *Chron.* 16. 8, 24. which alſo ſeems to be more proper work for this Seaſon of Joy.

23 And the whole aſſembly took counſel to keep † other ſeven days: and they kept *other* ſeven days *with* 1 Kings 8. 65. gladneſs *f*.

f Not in the ſame manner as they had done the former, which offering new Paſchal Lambs, and eating only Unleavened Bread, (of which there is not the leaſt intimation in the Text) but only in the Solemn Worſhip of God, by Sacrifices, and Prayers, and Praiſes, and publick Inſtruction of that great Congregation *in the good Knowledge of the Lord*; which was ſo dear to *Hezekiah*, *v.* 22. and at this time moſt ſeaſonable and neceſſary for the people after ſo long and diſmal a Night of Ignorance, Superſtition and Idolatry, as both *Iſrael* and *Judah* had been involved in.

† Heb. *Aſſiſted, or ſtood.* 24 For Hezekiah king of Judah † did give to the congregation *g* a thouſand bullocks, and ſeven thouſand ſheep *h*; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves *i*.

g Firſt to God, to whom the parts appointed were offered in way of Thankſgiving; and then to the People, who feaſted upon the Relicks, as the Officer uſed to do in Peace-offerings: and *Hezekiah*, who was the Officer, gave away his Right in the Remains of the Sacrifices to the People. *h* Which Generoſity is the more conſiderable, becauſe it was in the beginning of his Reign, when he found the Royal Exchequer exhauſted and empty; and when he had been at great Expence about the cleanſing and refitting of the Temple, and making Preparations for this great Feaſt. *i* Having now both more Time and further Need of ſanctifying themſelves to offer theſe numerous Sacrifices.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem.

† Numb. 6.23. † Heb. *the habitation of his holineſs.* 27 Then the prieſts the Levites *k* aroſe, and * bleſſed the people *l*: and their voice was heard, and their prayer came *up* to † his holy dwelling place, *even* unto heaven.

k Thoſe of the Levites who were Prieſts alſo; for to them only this Work belonged, 1 *Chron.* 23. 13. Or, *the Prieſts* and *the Levites*: For as the Levites did ſome other part of the Prieſts Work at this time, it is not ſtrange if they did this alſo. Or the Prieſts might *bleſs* by ſolemn pronunciation of the Bleſſing, and the Levites by their Acclamations, or with their Muſical Inſtruments. *l* Either commended them for their great Zeal and Diligence in Gods Service. Or rather, ſolemnly prayed to God to bleſs them; and their Prayer was not in vain, as the following words ſhew.

CHAP. XXXI.

The People forward in deſtroying Idolatry: Hezekiah ordereth the Courſes of the Prieſts and Levites: and provideth for their work and maintenance, 1——4. *The People forward in Offerings and Tithes,* 5——10. *Hezekiah appointeth Officers to diſpoſe of the Tithes,* 11——19. *his ſincerity,* 20, 21.

NOw when all this was finiſhed, all Iſrael *that were* † preſent, went out to the cities of Judah, † Heb. *found.* and * brake the † images in pieces, and cut down * 2 Kings 18. 4. the groves, and threw down the high places, and † Heb. *ſtatutes.* the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh *a*, † until they had utter- † Heb. *unto an end.* ly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities.

a Either 1. In thoſe Cities belonging to *Ephraim* and *Manaſſeh*, which the Kings of *Judah* had formerly taken from the Kings of *Iſrael*. Or, 2. In the Tribes of *Ephraim* and *Manaſſeh*. For although theſe were a part of *Hoſhea*'s Kingdom, yet *Hezekiah* preſumed to do this, partly by virtue of the Law of God, to which both *Iſrael* and *Judah* owed Subjection, which commanded the extirpation of theſe things out of the whole Land of *Canaan*: Partly by the ſpecial Impulſe and Direction of Gods Spirit, which ſometimes did put perſons upon Heroical and Extraordinary Actions, not to be drawn into Imitation: And partly becauſe he knew that *Hoſhea* contented himſelf with the Worſhip of the Calves, and did not practiſe that great Idolatry which his Predeceſſors had uſed, and therefore would patiently ſuffer the breaking of theſe Images of *Baal*, and the things belonging to them; which is all that was done at this time.

2 And Hezekiah appointed the courſes of the prieſts and the Levites, after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings to miniſter, and to give thanks, and to praiſe in the gates of the tents of the LORD *b*.

b i. e. Within the Gates of the Houſe of the Lord: which is here called *Tents*, partly becauſe all Houſes are oft ſo called, as *Judges* 19. 9. and 20. 8. *Pſal.* 69.25. And partly becauſe the Hoſt of the Lord, to wit, the Prieſts and Levites, frequently ſo called, encamped there, and kept their Stations and Orders there by courſe.

3 *He appointed* alſo the kings portion of his ſubſtance, for the burnt-offerings *c*, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings of the ſabbaths, and for the new moons, and for the ſet-feaſts, as *it is* written in the * law of the LORD. * Numb. 28.& 29.

c Which had hitherto been, and were to be taken out of the Treaſures of the Temple which were collected from the People, 1 *Chron.* 26.20. *Nehem.*10.32,33. but that he might eaſe them in their preſent poverty, which his Predeceſſor had brought upon them, and engage them to a more chearful attendance upon Gods Service, he took the Burden upon himſelf.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts, and the Levites, that they might be encouraged in the law of the LORD *d*.

d i. e. Freed from worldly Cares and Diſtractions, and enabled to give up themſelves entirely to the ſerious Study of Gods Law, in which many of them were ignorant, and to the Inſtruction, and Direction, and quickning of the People in their ſeveral Duties.

5 And as ſoon as the commandment † came abroad † Heb. *brake forth* *e*, the children of Iſrael brought in abundance the firſt- fruits of corn, wine, and oil, and ‖ honey *f*, and of all ‖ Or, *Dates.* the increaſe of the field, and the tithe of all *things* brought they in abundantly.

e Either 1. as ſoon as the Report of this Command of the King, *v.* 4. was got abroad into other parts. Or, 2. as ſoon as the King enlarged and extended that Command to all the parts of his Kingdom, which *v.* 4. was confined to them that dwell in *Jeruſalem*. *f* Or, *Dates*, as the Hebrew Writers generally, and many other learned Hebrecians underſtand this word, which is given to them, becauſe of the Sweetneſs of their Taſte in ſome fort reſembling Honey. For the Law requires no Tithes but of the Fruits of Trees, or of the Earth, or of Beaſts.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep *g*, and the * tithe of holy * Lev. 27. 30. Deut. 14. 28. things, *which were* conſecrated unto the LORD their † Heb. God *b*, and laid *them* † by heaps. *heaps.*

g They brought in not only the ſame Tithes which the Dwellers in *Jeruſalem* did, to wit, of *corn, and wine, and oil*, &c. which they had in their own Storehouſes in that City; but alſo Oxen and Sheep, which were more proper to the Country: For *under the Cities of Judah* are comprehended the Suburbs and Territories adjacent and belonging to them, as is evident from the Nature of the Thing, and the Law of God. *h* This may be taken either 1. by way of Explication, *even the Tithe of Holy things*, &c. Or rather, 2. by way of Addition, *the Tithe of* all *Holy things which were conſecrated unto the Lord*, whether by Vow, or voluntary Promiſe, or otherwiſe; as the Tithes of Gains by Merchandiſe, or Spoils of War, *&c.* of which ſee *Gen.*14.20. & 28.22. *Numb.*31.28,30.

7 In the third month *i* they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month *k*.

i To wit, of the Sacred Year, *Exod.* 12. 2. in which their Harveſt began. *k* In which their Harveſt ended and the Feaſt of Tabernacles was kept, *Exod.*23.16. *Levit.*23.34.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the LORD *l*, and his people Iſrael *m*.

l Both for giving ſuch plentiful Proviſions to his Land in this Year, and for giving his People ſuch liberal and pious Hearts towards this good Work. *m* They praiſed them for their forwardneſs and faithfulneſs in it.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps *m*.

n How it came to paſs that no more of their Proviſion was ſpent, and that there yet remained ſuch great Heaps of it.

10 And Azariah the chief prieſt of the houſe of Zadok *o*, anſwered him, and ſaid, * Since *the people* be- * Mal.3.10. gan to bring the offerings *p* into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people *q*, and that which *is* left is this great ſtore.

o Either 1. the High-Prieſt, called alſo *Zadok*, 1 *Chron.* 6. 12. becauſe he was of his Line and Family. Or, 2. the Chief-Prieſt, or the Head of that Family of *Zadok* or of *Eleazar*; as there was another Chief Prieſt of the Family of *Ithamar*. See 2 *Sam.* 8.17. 1 *Chron.*24.3. but both ſubject to the High-Prieſt. *p* Which they did from the beginning of the Harveſt according to the manner. *q* In an Extraordinary Degree.

11 Then Hezekiah commanded to prepare ‖ chambers in the houſe of the LORD *r*; and they prepared ‖ Or, *ſtore-houſes.* *them*,

r Largely ſo called, to wit, in the Courts, or in the chambers adjoyning to the Houſe.

12 And brought in the offerings and the tithes, and the

the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benajah, *were* overseers † under the hand of Cononiah and Shimei his brother *s*, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God *t*.

† Heb. *at the hand.*

s *i.e.* To dispose of those Provisions by their Direction, and to be accountable to them therein. *t* Either the Supreme Ruler, to wit, the High-Priest: or the Chief Ruler under him, and in his stead, being appointed by him to inspect this Work. See above, *v.* 10. & 1 *Chron.*9.11. *Jer.*20.1.

14 And Kore the son of Imnah, the Levite, the porter toward the east *u*, *was* over the free-will-offerings of God, to distribute *x* the oblations of the LORD, and the most holy things *y*.

u At the East-gate of the Lords House; of which see on *ch.* 23.5. *x* To the Priests and Levites, to whom they were appropriated by God. *y* To wit, the remainders of the Freewill-offering, *Levit.* 2.3,10. The Sin-offering and Trespass-offering, *Levit.*6. 18.22. & 7.1. and the Shew-bread, *Lev.*24.9.

15 And † next him *were* Eden, and Minjamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in * the cities of the priests *z*, in *their* ‖ set office, to give to their brethren by courses, as well to the great as to the small.

† Heb. *at his hand.*
* Josh. 21.
‖ Or, *trust.*

z Who were intrusted with the Receiving and Distributing of the several Portions belonging to the Priests who abode in their several Cities, whilst their Brethren came up to *Jerusalem*.

16 Beside their genealogy of males, from three years old and upward *a*, *even* unto every one that entreth into the house of the LORD *b*, his daily portion for their service in their charges, according to their courses:

a To whom a portion of these things was allotted, as is here implied. *b* That were capable of entring thither and doing Service there, which they were at twenty years old, as is expressed here, *v.*17. and 1 *Chron.*23.24. Through the whole Company of the Priests and Levites.

17 Both to the genealogy of the priests by the house of their fathers, and the Levites, ‖ from twenty years old and upward, in their charges by their courses:

‖ *By the house of their fathers.*

18 And to the genealogy of all their little ones, their wives and their sons, and their daughters, through all the congregation *c*: for in their ‖ set office they sanctified themselves in holiness.

‖ Or, *trust.*

c This is alledged as a Reason why their Wives and Children were provided for out of the Holy things, because they sequestred themselves from worldly Affairs, by which they might otherwise have provided for their Families, and intirely devoted themselves to Holy Administrations.

19 Also the sons of Aaron the priests, *which were* in * the fields *d* of the suburbs of their cities, in every several city, the men that were expressed by name, to give portion to all the males among the priests, and to all that were reckoned by genealogies, among the Levites.

* Lev.25. 34. Numb. 35. 2.

d Who are opposed to those that lived in or resorted to the great City, *Jerusalem*.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

Sennacherib invading Judah, Hezekiah fortifieth himself, 1——8. *and sendeth Letters to Isaiah concerning the blasphemies of Sennacherib,* 9——20. *An Angel destroyeth the Host of the Assyrians,* 21——23. *Hezekiah's sickness and sign of recovery,* 24. *and waxing proud, is humbled by God,* 25. *His wealth and error,* 27——31. *his Death and Successour,* 32, 33.

* 2 Kings 18.13,&c. Isai.36.1. &c.

AFter * these things and † the establishment *thereof a*, Sennacherib king of Assyria came, and entred into Judah, and encamped against the fenced cities, and thought to win them for himself.

† Heb. *this truth.*

a An Emphatical Preface, signifying, that notwithstanding all his Pious Care and Zeal for God, yet God saw fit to Exercise him with a sore Trial and Calamity; which yet he turned to his great Honour and Advantage. *b* He designed and bragged that he would win them all, and did actually win many of them, 2 *Kings* 18. 13.

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Jerusalem;

† Heb. *his face was to war.*

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains *e*, which *were* without the city: and they did help him.

e With Earth or other things cast into them; and withal to derive the Waters by secret Paths and Pipes under ground to *Jerusalem*.

4 So there was gathered much people together, who stopt all the fountains, and the brook that † ran through the midst of the land, saying, Why † Heb. *found.* should the kings of Assyria come, and find much water *d*?

d Which was a scarce Commodity in this Country, and the want of it might much annoy the Assyrian Army.

5 Also * he strengthened himself, and built up all the wall *that was* broken *e*, and raised *it* up to the towers *f*, and another wall without, and repaired * Millo *g in* the city of David, and made ‖ darts and shields in abundance.

* Isa.22.9.
* 2 Sam. 5.9.
‖ Or, *javelins.*

e By *Joash*, *ch.* 25. 23. and not since repaired, 2 *Chron.* 25. 23. *f* Either 1. as high as the Towers, or the tops of the Wall. Or, 2. As far as the two Towers, or Gates, which were made in the Form of Towers, and had the use of Towers, to wit, that of *Ephraim* and the Corner-Gate, both mentioned above, *ch.*25.23. Or, *brought up* Engines or Instruments of Defence *upon the Towers*. *g* Of which see 1 *Kings* 9.24. & 11.27.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, † Heb. *spake to their heart.*

7 Be strong and couragious, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for * *there be* mo with us, than with him.

* 2 Kings 6.16.

8 With him *is* an * arm of flesh, but with us *is* the LORD our God, to help us, and to fight our battels. And the people † rested themselves upon the words of Hezekiah king of Judah.

* Jer.17.5.
† Heb. *leaned.*

9 After this did Sennacherib king of Assyria send his servants to Jerusalem *b* (but he *himself laid siege* against Lachish, and all his † power with him) unto Hezekiah † Heb. *dominion.* king of Judah, and unto all Judah, that *were* at Jerusalem, saying,

b Of this and the following Verses see the Notes on 2 *Kings* 18. 17,&c. and 19.10,&c.

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ‖ in the siege in Jerusalem?

Or, *in the strong hold.*

11 Doth not Hezekiah persuade you to give over your selves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it.

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you † out of mine hand.

† Heb. *from the hand of your fathers.*

i Seeing I have destroyed so many Nations, and some of them stronger than you, in Spight of all their gods, it is not probable that your God should defend you, which none of the rest could do for their People.

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 * He wrote also Letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

* 2 Kings 19.9.

18 * Then they cried with a loud voice in the Jews speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

* 2 Kings 18.28.

19 And they spake against the God of Jerusalem, as against the gods of the people of the ‖ earth

earth *which were* the work of the hands of men.

20 * And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

* 2 Kings 19.15. &c.

21 * And the LORD sent an angel which cut off all the mighty men of valour, and the leaders and the captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his God, they that came forth of his own bowels, † slew him there with the sword.

* 2 Kings 19.35.
† Heb. *made him fall.*

22 Thus the LORD saved Hezekiah, and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and † presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations *k*, from thenceforth.

† Heb. *lifted up.*

k Or, *of all those Nations*, which were not very remote from *Canaan* and heard these matters.

24 * In those days Hezekiah was sick to the death *l*, and prayed unto the LORD: and he spake unto him, and he ‖ gave him a sign.

* 2 Kings 20.1. &c.
‖ Or, *wrought a miracle for him.*

l Of which see a more particular Account, 2 *Kings* 20. 1. *&c.*

25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was lifted up *m*; therefore there was wrath upon him, and upon Judah and Jerusalem *n*.

m For that prodigious Victory over the *Assyrians*, above *v.* 21. and for his miraculous Restauration from Sickness, and the confirmation of that Work by a strange and supernatural Motion of the Sun, and by the Honour since done him by an Embassy from the great and potent King of *Babylon*. All which probably raised in him too great an Opinion of himself, as if these things were done, if not by his Power, yet, at least, for his Piety and Virtues. And instead of walking humbly with God, and giving the Glory of all entirely to him, he took the Honour to himself, and vaingloriously shewed his Riches and Precious Treasures to the Babylonish Ambassadors, 2 *Kings* 20. 12. &c. *n* Who might justly be punished for *Hezekiah's* Sin, because they followed him in it, as they confess in the next verse.

26 Notwithstanding, Hezekiah humbled himself, for † the pride of his heart (*both* he and the inhabitants of Jerusalem) so that the wrath of the LORD came not upon them in the days of Hezekiah.

† Heb. *the loftiness of his heart.*

27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of † pleasant jewels;

† Heb. *the pleasure of desire.*

28 Store-houses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities *o*, and possessions of flocks, and herds in abundance: for God had given him substance very much.

o Heb. *he made*, &c. Either he purchased them to himself by his Gold or Silver: Or, he repaired, and fortified, and beautified them for the Honour and Safety of his Kingdom. But the former Sence seems to agree better with the following Words.

30 This same Hezekiah also stopped the upper water-course of Gihon *p*, and brought it straight down *q* to the west-side of the city of David. And Hezekiah prospered in all his works.

p A Rivulet near *Jerusalem* consisting of two Streams, the upper which was brought into one Pool, called *the upper Pool*, Isa. 7. 3. and the lower which was brought into another, called *the lower Pool*, Isa. 22. 9. The former he diverted and brought by secret Pipes into *Jerusalem*, which was a Work of great Art and Labour, and Policy, and therefore is here commended. *q* Whereas before it fetched a compass, and thereby might have been beneficial to the Assyrian Host.

31 Howbeit, in *the business* of the † embassadours of the princes of Babylon, who * sent unto him to enquire of the wonder that was *done* in the land, God left him *r* to try him, that he might know *s* all *that was* in his heart.

† Heb. *Interpreters.*
* 2 Kings 20. 12. Isa. 39.1.

a To wit, to himself, and his own Impotency and Corruption. God withdrew from him those Supplies and Assistances of his Spirit which would certainly and effectually have kept him from that sin, and suffered Satan to tempt him, and him to fall into the sin of Pride and Ostentation. *s* Either 1. That God might know it. So it is spoken of God after the manner of Men; whereof we have had many instances. Or, 2. That *Hezekiah* might know that he had Infirmities and Sins as well as Virtues; and therefore that the great Mercies which he had received were not the Effects of his own Merits, as he might be prone to believe, but of God's free Grace.

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in * the vision

† Heb. *kindnesses.*

of Isaiah the prophet, the son of Amoz, *and* in * the book of the kings of Judah and Israel.

* Isa. 36. & 37. & 38. & 39.

33 And Hezekiah slept with his fathers, and they buried him in the ‖ chiefest of the Sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

* 2 Kings 18. 19, 20.
‖ Or, *highest.*

CHAP. XXXIII.

Manasseh's wicked Reign, 1——10. *His Captivity* 11. *His prayer and Reformation,* 12——17. *His ails* 18, 19. *and death,* 20. *Amon's wicked Reign, is slain by his servants,* 21——24. *They being slain, Josiah succeedeth him,* 25.

MAnasseh * was twelve years old when he began to reign *a*, and he reigned fifty and five years in Jerusalem:

* 2 Kings 21. 1, &c.

a This, and the following Verses, to *v.* 11. are taken out of 2 *Kings* 21. 1, *&c.*

2 But did *that which was* evil in the sight of the LORD, like unto the * abominations of the heathen, whom the LORD had cast out before the children of Israel.

* Deut.18. 9.

3 For † he built again the high places which Hezekiah his father had * broken down, and he reared up altars for Baalim, and * made groves, and worshipped * all the host of heaven, and served them.

† Heb. *he returned and built.*
* 2 Kings 18. 4. Ch. 14. 3.

4 Also he built altars in the house of the LORD, whereof the LORD had said, * in Jerusalem shall my name be for ever.

* Deut.16. 21.

5 And he built altars for all the host of heaven, in the two courts of the house of the LORD.

* Deut.17. 3.

6 And he * caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used inchantments, and used witchcraft, and * dealt with a familiar spirit, and with wizzards: he wrought much evil in the sight of the LORD to provoke him to anger.

* Deut.12. 31. 1 Kings. 8. 29. & 9. 3. Ch. 6.6. & 7. 16. * Lev. 18. 21. Deut. 18. 10.

7 And he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his son, In * this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my Name for ever:

2 Kings 23. 10. * 2 Kings 21. 6. Psal.132. 14.

8 * Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers: so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances by the hand of Moses.

* 2 Sam.7. 10.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host † of the king of Assyria, which took Manasseh among the thorns *b*, and bound him with ‖ fetters, and carried him to Babylon *c*.

† Heb. *which were the kings.*
‖ Or, *chains.*

b In some Thicket where he thought to hide himself from the Assyrians till he could make an escape, as the Israelites formerly used to do, 1 *Sam.* 13. 6. Or, *with hooks*; a Metaphorical Expression. Or, *in* his *Forts*, *i.e.* in one of them. *c* Either therefore *Esarhaddon Sennacherib's* Successor had recovered *Babylon* from *Merodach-Baladan*: Or rather, the King of *Babylon* is here called *the King of Assyria*, because at this time he had added *Assyria* to his Empire, who having been informed by his Ambassadours of the great Riches which were in *Hezekiah's* Treasures at *Jerusalem*, which he was desirous to enjoy; and withal being assured of *Manasseh* his degeneracy from the Piety and Virtue of his Father, and from that God whose Power alone made *Hezekiah* formidable, he thought this a Fit Season to invade *Manasseh's* Kingdom; which he did with success.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers;

13 And prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God *c*.

c *i.e.* He was convinced by his own Experience of Gods Power, Justice, and goodness, that Jehovah alone was the True God, and not those Idols which he had Worshipped, by which he had received great Hurt and no Good.

14 Now after this he built a wall *d* without the city of David, on the west-side of Gihon *e*, in the valley, even to the entring in at the fish-gate, and compassed about ‖ Ophel *f*, and raised it up a very great

‖ Or, *the tower.*

†

great height, and put captains of war in all the fenced cities of Judah.

d He repaired and ſtrengthned that Wall which *Hezekiah* had built, *ch.* 32. 5. and which poſſibly the King of *Aſſyria*, when he laſt took *Jeruſalem*, had cauſed to be thrown down, either wholly, or in part. *e* On the Weſt-ſide of the City of *David*, to which *Hezekiah* had brought this Water-courſe down, *ch.* 32. 30. into the great Pool which he had made to receive it; and poſſibly this Wall was built to ſecure the Free Uſe of it to the Citizens when they ſhould be diſtreſſed or beſieged by an Enemy. *f* With a Wall. Of *Ophel* ſee before, *ch.* 27. 3.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD: and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt them out of the city.

16 And he repaired the altar of the LORD, and
* Lev. 7. 12. ſacrificed thereon peace-offerings, and * thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael *g*.

g That thereby he might, as far as he could, repair the Injuries which he had done to God by his Impious Commands, *v.* 9.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 Now the reſt of the acts of Manaſſeh, and his
* 1 Sam. 9. 9. prayer unto his God, and the words of the * ſeers that ſpake to him in the Name of the LORD God of Iſrael, behold, they *are written* in the books of the kings of Iſrael *h*.

h i. e. Of *Judah* oft called *Iſrael*, as hath been noted before. He ſpeaks not of that part of the Canon, called the *Book of Kings*, for theſe things are not mentioned there, but of their Publick Records, where all things were particularly mentioned, and whence the moſt important things were taken by the Prophets, and put into thoſe Canonical Books.

19 His prayer alſo, and *how* God was intreated of him, and all his ſins, and his treſpaſs, and the places wherein he built high places, and ſet up groves
‖ Or, *Hoſai.* and graven images, before he was humbled, behold, they *are* written among the ſayings of ‖ the ſeers *i*.

i Or, rather, *of Hoſai*, a Writer ſo called, for when the Sacred Pen-men make a Reference, they conſtantly refer us to ſome particular Book or certain Author, as to *the Chronicles of the Kings of Iſrael*, or *Judah*; to *the Prophecy of Abijah*, or *Oded*, &c.

20 So Manaſſeh ſlept with his fathers, and they buried him in his own houſe *k*, and Amon his ſon reigned in his ſtead.

k i. e. In his Garden; of which ſee on 2 *Kings* 21. 18.

* 2 Kings 21.19,&c. 21 * Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them.

23 And humbled not himſelf before the LORD as Manaſſeh his father had humbled himſelf: but Amon † treſpaſſed more and more.
† Heb. *multiplied treſpaſs.*

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

Joſiah's good reign, 1, 2. *He deſtroyeth Idolatry,* 3. *He repairs the Temple,* 4——7. *Huldah prophecieth the deſtruction of Jeruſalem,* 8——28. *Joſiah's covenant with God,* 29——33.

* 2 Kings 22. 1, &c. JOſiah * *was* eight years old when he began to reign, *a* and he reigned in Jeruſalem one and thirty years.

a Of this Chapter ſee the Notes on 2 *Kings* 22. *&* 23.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

3 For in the eighth year of his reign, while he was yet young *b*, he began to ſeek after the God of David his father: and in the twelfth year he began
* 1 Kings 13. 2. * to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

b In the 16th Year of his Age; when he was entring into the Age and State of Temptations and Youthful Luſts; and had the Adminiſtration of his Kingdom wholly in his own Hand and Power, and none to rebuke or reſtrain him; yet even then he begins to be
* Lev. 26. 30. 2 Kin. 23. 4. Religious in good Earneſt.

4 * And they brake down the altars of Baalim in
‖ his preſence; and the ‖ images that *were* on high a-bove them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrewed it upon the † graves of them that had ſacrificed unto them.
[Or, *images.*] † Heb. *of thoſe that.*

5 And * he burnt the bones of the prieſts upon their altars; and cleanſed Judah and Jeruſa-lem.
* 2 Kings 23. 20.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali *c*, with their ‖ mattocks, round about.
[Or, *axes.*]

c Which was in the utmoſt and northern Borders of the Kingdom of Iſrael. For it muſt be remembred, that the Ten Tribes were now gone into Captivity; and thoſe who were come in their ſtead were weak and few, and not able to withſtand the Power of Joſiah.

7 And when he had broken down the altars and the groves, and had beaten the graven images † in-to powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.
† Heb. *made fine.*

8 Now in the * eighteenth year of his reign, when he had purged the land, and the houſe *d*, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governour of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the LORD his God.
* 2 Kings 22. 3.

d The Houſe of God, called *the Houſe* by way of Eminency.

9 And when they came to Hilkiah the high-prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they *e* returned to Jeruſalem.

e i. e. The Levites who had gone abroad through all *Joſiah's* Kingdom to gather Money for this good Uſe, and now came with it to *Jeruſalem* to lodge it in the Treaſuries of the Lords Houſe.

10 And they put *it* in the hand of the work-men, that had the over-ſight of the houſe of the LORD, and they gave it to the work-men that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and ‖ to floor the houſes *f* which the kings of Judah had deſtroyed.
[Or, *to raiſe.*]

f i. e. The Chambers joyning to the Temple or within the Courts.

12 And the men did the work faithfully: and the overſeers of them *were* Jehath and Obadiah, the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet it forward; and *other* of the Levites, all that could skill of inſtruments of muſick *g*.

g Or, *all* theſe here named, were *skilful in Inſtruments of Muſick.* Which may be here mentioned, either to their Commendation, that they were fit for, and careful and diligent in this Employment wherewith they were now entruſted, no leſs than in their own proper Work: Or, to intimate, that as they were skilful, ſo they were exerciſed in both their Employments, and did ſucceſſively overſee the Work, and praiſed God with their Voices and Inſtruments for his Gracious and Powerful Help in carrying on the Work.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters.

14 And when they brought out the money *that* was brought into the houſe of the LORD, Hilkiah the prieſt * found the book of the law of the LORD, *given* † by Moſes.
* 2 Kings 22. 8, &c.
† Heb. *by the hand of.*

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed † to thy ſervants, they do *it*.
† Heb. *in the hand of.*

17 And they have † gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen.
† Heb. *poured out, or, melted.*

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read † it before the king.
† Heb. *it.*

19 And it came to paſs when the king had heard

heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam
[Or, *Achbor.*] the ſon of Shaphan, and ‖ Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſajah a ſervant of the
* 2 Kings 22. 12. kings, ſaying,

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah and *they* that the king had *appointed*, went to Huldah the propheteſs, the wife
[Or, *Harhas.*] of Shallum the ſon of Tikvah, the ſon of ‖ Haſrah, keeper of the † wardrobe; (*now* ſhe dwelt in Jeruſalem ‖ in the colledg) and they ſpake to her to that
* 2 Kings 22. 14. [Or, *in the ſecond part.*] † Heb. *garment.* effect.

23 And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the man that ſent you to me,
[Or, *in the ſecond.*]

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard,

27 Becauſe thine heart was tender, and thou didſt humble thy ſelf before God when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

1 Kings 29 * Then the king ſent, and gathered together all
22. 1. the elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the LORD, and all the men of Judah and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all
† Heb. *from great to ſmall.* the people † great and ſmall: and he read in their ears all the words of the book of the covenant, *that* was found in the houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoul, to perform the words of the covenant *which are* written in this book.

† Heb. *ſtood.* 32 And he cauſed all *that were* † preſent in Jeruſalem
* Deut. 29. 8. and Benjamin * to ſtand to *it* *b*. And the inhabitants of Jeruſalem did according to the covenant of God *i*, the God of their fathers.

b To own, or maintain it, or perſiſt in it, as this phraſe is uſed, *Deut.* 25. 1. He cauſed them to engage themſelves by an Oath or Covenant, That they would obſerve and obey the Laws of God, as his godly Predeceſſors had formerly done, and which indeed they were before obliged to do. *i* They complied with God's, and the King's Command, as to the outward Acts of God's Worſhip, though not with an upright heart, as appears by the Hiſtory.

33 And Joſiah took away all the abominations out of all the countreys that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to ſerve the LORD their God. *And* all his days
[Heb. *from after.*] they departed not † from following the LORD, the God of their fathers.

CHAP. XXXV.

Joſiah keepeth a ſolemn paſſover, 1——19. *He provoketh Pharaoh-Necho, and is ſlain at Megiddo,* 20——24. *Lamentations for Joſiah,* 25——27.

* 2 Kings 23. 21, 22. † Exo. 12. 6 MOreover, * Joſiah kept a paſſover unto the LORD in Jeruſalem: and they killed the paſſover on the † fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD.

3 And ſaid unto the Levites that taught all Iſrael, which were holy *a* unto the LORD, Put the holy ark in the houſe *b* which Solomon the ſon of David king of Iſrael did build: * *it ſhall* not *be a* burden upon your ſhoulders *c*: ſerve now the LORD your God, and his people Iſrael.
* 1 Chron. 23. 26.

a Or, and *which were holy.* *b* In the Temple: Or, in the Holy of Holies. Whence, it may ſeem, it had been removed, either 1. by ſome of the Wicked and Idolatrous Kings of *Judah*, poſſibly by *Joſiah's* Father *Amon*; which peradventure may be implied by that expreſſion, *ch.* 33. 23. *Amon treſpaſſed more and more, i. e.* more than he or his Father *Manaſſeh* had done, which ſeems to point at ſome very enormous Crime committed by him. Or, 2. By *Joſiah's* Order, That the Temple might be throughly repaired, both in the Holy place, and in the Moſt Holy place, which ſome of the Idolatrous Kings of *Judah*, it may be, had defaced or defiled; and therefore it was to be ſearched in order to its Reparation; and to that end it might ſeem fit to remove the Ark: And upon this occaſion *Hilkiah* might find the Original Book of the Law, which was written by the hands of *Moſes*, and by God's Command was laid beſide the Ark, and upon the removal of the Ark was caſily diſcovered. *c* Or, that it might *not* be *a burden*, *&c.* So theſe words are to be joyned with the former, as the Reaſon why *Solomon* built this Houſe, that the Ark might have a conſtant and fixed Habitation, and not need to be carried from place to place upon their Shoulders, as it had been done whilſt it was in the Tabernacle. And withal, this is mentioned as an Argument to quicken them to the more diligent Service of God in their preſent work, becauſe they were freed from that troubleſome part of their Office which lay upon their Fore-fathers.

4 And prepare your ſelves by the * houſes of your fathers, after your courſes, according to the * writing of David king of Iſrael, and according to the * writing of Solomon his ſon.
* 1 Chron. 9. 10.
* 1 Chr. 23. 24. & 25. & 26.

5 And ſtand *d* in the *place e*, according to the diviſions of † the families of the fathers ‖ of your brethren † the people, and after the diviſion of the families of the Levites *f*.
* Ch. 8. 14.
† Heb. *the houſe of the fathers.*
‖ Or, *for*

d Or, *miniſter*, as that word is frequently uſed. *e i. e.* In the *your bre-*
Court of the Prieſts, which is ſo called elſewhere, as hath been no- *thren.*
ted before. *f i. e.* According to the ſeveral Families both of the † Heb. *the*
People, whom he calls *their Brethren*, leſt they ſhould deſpiſe them, *ſons of the*
or grudge to ſerve them, and of the Levites. For the Paſſover *people.*
was to be eaten by the ſeveral Families according to their numbers, *Exod.* 12. 3. And therefore he commands theſe perſons, that when the Paſchal Lambs were brought to them to be killed, as they were, *v.* 7, 8, 9. they might ſo order the matter, that they might be diſtributed to the ſeveral Families, whether of the Levitical or other Tribes.

6 So kill the paſſover, and * ſanctifie your ſelves, and prepare your brethren *g*, that they may do according to the word of the LORD, by the hand of Moſes.
* Ch. 29. 5, 15. & 30.
Exz. 6. 20.

g By purifying them and quickning them to fit themſelves for ſo great and ſolemn a Work.

7 And Joſiah † gave to the people of the flock, lambs and kids *h*, all for the paſſover-*offerings*, for all *that were* preſent, to the number of thirty thouſand, and three thouſand bullocks *i*: theſe *were* of the kings ſubſtance.
† Heb. *offered.*

h For either of theſe might be uſed for the Paſchal-offering, *Exod.* 12. 5. *i* Which were to be offered after the Lambs, upon the ſeveral days of the Feaſt of Unleavened Bread.

8 And his princes *k* † gave willingly unto the people, to the prieſts and to the Levites *l*: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God *m*, gave unto the prieſts for the paſſover-*offerings*, two thouſand and ſix hundred *ſmall cattel*, and five hundred oxen.
† Heb. *offered.*

k Not the Political, but Eccleſiaſtical Princes, or the Chief of the Prieſts and Levites, whoſe Names here follow. *l* For the uſe of any of the Families of any of them, as need ſhould be. For they ſuppoſed the 30000 which the King had given were not ſufficient for all the Families. Or, the King gave his Cattel to the People only, or principally, for they only are mentioned for that Gift, *v.* 7. And therefore theſe perſons here named give their Cattel not only to the *People*, but alſo *to the Prieſts and to the Levites*, as it is here expreſſed. And the Levites being not yet ſufficiently provided for, ſome of their Brethren, named *v.* 9. gave 5000 more peculiarly *unto the Levites*, as is there ſaid. *m* For ſo they were; *Hilkiah* being the High-Prieſt, and the other the two Chief Prieſts, of the two Lines of *Eleazar* and *Ithamar*, who many times were to officiate in the High-Prieſt's ſtead, and were in Power and Dignity next to him; and were in ſome fort Joint-Commiſſioners with him in Ruling the Affairs of the Temple.

9 Conaniah alſo, and Shemajah, and Nethaneel his brethren, and Haſhabiah, and Jehiel, and Jozabad, chief of the Levites, † gave unto the Levites for paſſover-*offerings*, five thouſand *ſmall cattel*, and five hundred oxen.
† Heb. *offered.*

10 So the ſervice was prepared, and the prieſts ſtood in their places, and the Levites in their courſes, according to the kings commandment.

11 And they killed the paſſover, and the prieſts ſprink-

* See Ch. 29. 34. sprinkled *the blood* from their hand, and the Levites * flayed them *n*.

n Which they did, though properly it belonged to the Priests, because the Priests, who were Sanctified, were not sufficient for that Work, there being so many thousands of the Cattel; and they were fully employed in the killing of the Sacrifices and the sprinkling of the Blood, which was more properly the Priest's work than the other.

12 And they removed the burnt-offerings *o*, that they might give according to the divisions of the families of the people, to offer unto the LORD *p*, as *it* *Lev. 3. 3. *is* written * in the book of Moses: and so *did they* with the oxen *q*.

o i. e. Those Cattel which were to be offered for Burnt-offerings, to wit, some of the lesser Cattel; for these also might be offered as Burnt-offerings, *Levit.* 1. 10. And hence it may seem that all these small Cattel were not given to the People to be eaten by them for their Paschal-Lambs, but that some of them were to be offered as burnt-offerings for the People. And these they put apart by themselves, partly left they should be confounded with them which were for another use; and partly, that they might not be hindred from that which was their present and more immediate work, as it follows, *that they might give*, to wit, the Paschal-lambs or Kids. *p* These words may belong either 1. to the more remote words, *the burnt-offerings*, the other words being to be put within a Parentheſis, or there being a trajection in the words, which is frequent in Scripture, and which is here observed by some learned Interpreters. Or, 2. to the last words, and to the Paschal-lambs, which they were first *to offer to the Lord*, by killing them and sprinkling the Blood, as was noted before, and then to be *given* to the People; though the *giving* be here mentioned before the *offering*, such Transpositions being usual in Scripture and other Authors. *q* To wit, as they did with the leſser Cattel, of which see the first Note on this Verse. They removed those Oxen which were to be offered as Burnt-offerings, from those which were to be offered as Peace-offerings.

*Exod. 12. 8, 9. 13 And they * rosted the passover with fire, according to the ordinance: but the *other* holy *offerings r* sod they in pots, and in caldrons, and in † Heb. *made them run.* pans, and † divided *them* speedily among all the people.

r Those from which the Burnt-offerings were removed, *v.* 12. to wit, the Peace-offerings, part of which fell to the share of the Offerer, who was *Josiah*, and by his Gift to the People.

14 And afterward they made ready *s* for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night: therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

s To wit, the Paschal-lambs, and their part of the Peace-offerings.

15 And the singers the sons of Asaph, *were* in their † Heb. *station.* *1 Chr. 25. 1, &c. *1 Chr. 9. 17, 18. & 26. 14, &c. place, according to the * commandment of David, and Asaph, and Heman, and Jeduthun, the kings seer: and the porters * *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

† Heb. *found.* 17 And the children of Israel, *that were* † present, kept the passover at that time, and the feast of unleavened *bread*, seven days.

* 2 Kings, 23. 22. 18 And * there was no passover like to that, kept in Israel, from the days of Samuel the prophet: neither did all the kings of Israel keep such a passover as Josiah kept, and the priests and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

* 2 Kings, 23. 29. Jer. 46. 2. † Heb. *house.* 20 * After all this, when Josiah had prepared the † temple *t*, Necho king of Egypt came up to fight against Carchemish *u* by Euphrates, and Josiah went out against him.

t When he and his People hoped that God was reconciled, and the Foundation of a solid and lasting Happineſs was laid, their hopes were quickly blasted. So much are Men oft mistaken in their Judgments about the Designs of God's Counsel and Providence. *u* Which the *Assyrian* had lately taken from the King of *Egypt*; of which he boasts, *Isa.* 10. 9.

21 But he sent Embassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the † house † Heb. *the house of my war.* wherewith I have war *x*: for God *y* commanded me to make haste: forbear thee from *meddling with* God, who is with me, that he destroy thee not.

x Heb. *against the house or family of my war*; *i. e.* Against the House of the King of *Assyria*, between whom and me there is War. *y* Either his False God by their lying Priests: Or, the True God either, 1. by some Prophet: For God's Prophets used sometimes to deliver or send Commands from God to Heathen Kings. Though it is not probable either that *Pharaoh* would regard the Command of the true God: Or, that a Prophet of the Lord would not acquaint *Josiah* with this Message: or that *Josiah* would oppose *Pharaoh* in a War undertaken by God's Command. Or, rather 2. by a Dream, as God spoke to another Heathen King, *Abimelech*, *Gen.* 20. 3. Though it is not impossible that he pretended this for his own Advantage, that *Josiah* might not assist his Enemies.

22 Nevertheless, Josiah would not turn his face from him *z*, but * disguised himself *a*, that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God *b*, and came to fight in the valley of Megiddo. * So 1 Kin. 22. 30.

z Being peradventure incouraged to do so by a Misinterpretation of that Promise made to him, *ch.* 34. 28. *Thou shalt be gathered to thy grave in peace.* Thus God over-rules the Errors and Miscarriages of Men to the Accomplishment of his own Counsels. *a* Changed his Habit, that he might not give his Enemies the Advantage of aiming at his Person, which he wisely thought they would do, that being a likely course to end their trouble, as indeed it proved. *b* Either 1. which *Pharaoh* sent to him in the Name of God, or as coming from God's Mouth. Or, rather 2. which *Pharaoh* received from the Mouth of God, who was pleased some way or other to impart his Mind to him; and which *Pharaoh* acquainted him with by the Command of God. And therefore *Josiah* is here blamed for not hearkening to this Message. Although, if he sinned herein, it was only a sin of Ignorance, for he did not know that God had spoken this to *Pharaoh*, and was not bound to believe his Testimony, which he had good reason to suspect in this matter. Yet, methinks, he ought so far to have regarded it, as to have enquired the Mind of God about it; which he neglected to do, and therefore he cannot be wholly excused, and is here taxed for it.

23 And the archers shot at king Josiah: and the king said to his servants, Have me away: for I am † Heb. *made sick* sore † wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had*: and they brought him to Jerusalem, and he died, and was buried ‖ in *one of the* sepulchres of his fathers. And * all Judah and Jerusalem mourned for Josiah. ‖ Or, *among the sepulchres.* * Zech. 12. 11.

25 And Jeremiah lamented for Josiah, and all the singing men, and the singing women spake to Josiah in their lamentations to this day *c*, and made an ordinance in Israel, and behold, they *are* written in the lamentations *d*.

c In all their succeeding Lamentations for their publick Calamities, and for the ruine of their City, and Temple, and State, and Church, they remembred *Josiah*'s death as their first and most fatal Blow, and as that which opened the Flood-Gates to all their following Miseries, and it was ordained that they should do so, as the next words intimate. *d* Either in that Canonical Book of *Jeremiah*'s Lamentations, or in some other Volume of mournful Ditties, made by divers Persons upon occasion of their following Calamities, which is since lost.

26 Now the rest of the acts of Josiah, and his † goodness *e*, according to *that which was* written in the law † Heb. *kindness.* Ch. 31. 21. of the LORD,

e Either 1. his Piety towards God and his House. Or, 2. his Benignity, Clemency, and Kindness towards all his Subjects, being of a most tender Disposition and Carriage both towards God, *ch.* 34. 27. and towards Men. But the former seems principally intended, because it best agrees both with the History of *Josiah*, which is wholly taken up with the former, and speaks little or nothing of the latter, and with the following words; and it doth not disagree with the *Hebrew* word *hesed*, which though it doth most frequently express kindness to Men, yet sometimes it notes a Man's Piety to God and his House, as is manifest from *Nehem.* 13. 14.

27 And his deeds first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

Jehoahaz succeeding, is deposed by Pharaoh, and carried to Egypt, 1—4. Jehoiakim's wicked Reign; his captivity into Babylon. 5——8. Jehoiachin likewise, 9——10. Zedekiah's wicked reign; his contempt of the Prophet, and rebellion against Nebuchadnezzar, 12, 13. Jerusalem's destruction, 14——21. The proclamation of Cyrus, 22, 23.

THen * the people of the land took Jehoahaz *a* the son of Josiah, and made him king in his fathers stead at Jerusalem. * 2 Kings, 23, 30, &c.

a The Contents of this Chapter for the Substance of them, are explained in the Notes upon 2 *Kings*, *ch.* 23. 31, &c. & 24. & 25. what is peculiar to it shall be here opened, so far as is necessary.

2 Joahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and † condemned the land in an hundred talents of silver, and a talent of gold. † Heb. *mulcted him.*

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Joahaz his brother, and carried him to Egypt. † Heb. *multitude.*

5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem; and he did that which was evil in the sight of the LORD his God.

6 * Against him came up Nebuchadnezzar king of Babylon, and bound him in ‖ fetters to carry him to Babylon. * 2 Kings, 24. 1. ‖ Or, *chains.* 2 Chron. 33. 11.

7 * Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. * 2 Kings, 24. 13.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him *b*, behold, they are written in the book of the kings of Israel and Judah: and ‖ Jehoiachin his son reigned in his stead. ‖ Or, *Jeconiah.* 1 Chron. 3. 16. Jer. 22. 24. 28. & 37. 1.

b That Crime of Rebellion against the King of *Babylon*, which for a time he kept in his own Breast, but when he saw fit, he discovered it, and was convicted of it. See 2 *Kings*, 24. 1.

9 * Jehoiachin *was* eight years old when he began to reign *c*, and he reigned three months, and ten days in Jerusalem, and he did *that which was* evil in the sight of the LORD. * 2 Kings, 24. 8.

c Of which see the Notes upon 2 *Kings*, 24. 8. where he is said to be 18 *years old*.

10 And † when the year was expired *d*, king Nebuchadnezzar sent, and brought him to Babylon, with the † goodly vessels of the house of the LORD, and made ‖ * Zedekiah his brother *e* king over Judah and Jerusalem. † Heb. *at the return of the year.* Or, *Mat. Lamech.* 2 Kings, 24. 12. Heb. *desirable.* ‖ Or, *made him king.* * 1 Chron. 3. 15. Jer. 37. 1.

d Heb. *At the return of the year, i. e.* At the beginning of the next year, according to the Sacred Account of the *Hebrews*, at the Spring of the Year, the time when Kings go forth to Battel, as is elsewhere said, when *Nebuchadnezzar*, among others, went forth to settle and enlarge his Conquests. *e* Largely so called, for this was his Uncle, or his *Fathers Brother*, as he is called 2 *Kings*, 24. 17. being the Son of *Josiah*. See 1 *Chron.* 3. 15. *Jer.* 1. 3.

11 * Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. * 2 Kings, 24. 18. Jer. 52. 1.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself *f* before Jeremiah the prophet, *speaking* from the mouth of the LORD.

f By Repentance for his past Errors, and Obedience to God's express Commands, which he would not yield to thorough the Pride of his Heart, as is intimated by this Phrase, and expressed, *Jer.* 38. 19.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God *g*: but he stiffened his neck, and hardened his heart *h* from turning unto the LORD God of Israel.

g Who had required and forced him to swear Fealty and constant Obedience to him by the True God, whom he had served, and whom he called upon to be a Witness against him if he broke his Oath. So his Rebellion was aggravated with Perjury, and horrid Contempt of God. Compare *Ezek.* 17. 18. *h i. e.* He added Obstinacy and Incorrigibleness to his Sins.

14 Moreover, all the chief of the priests, and the people transgressed very much *i*, after all the abominations of the heathen, and polluted the house of the LORD which he had hallowed in Jerusalem.

i They were universally corrupt; and therefore God justly brought upon them a general Destruction.

15 * And the LORD God of their fathers sent to them † by his messengers, rising up ‖ betimes, and sending *k*; because he had compassion on his people, and on his dwelling place: * Jer. 25. 3, 4. & 35. 15. † Heb. *by the hand of his messengers.* ‖ Or, *early.* Heb. *rising and sending.* Or, *continually and carefully.*

k i. e. Sending them early and diligently, as a careful Householder, who riseth betimes about his Business, and pursues it till Night come. God sent them many Prophets and Messages, some at the very beginning of their Apostacy, and others afterward, as they proceeded in their Impiety, until the very day of their Captivity.

16 But they mocked the messengers of God *l*, and despised his words, and misused his prophets *m*, until the wrath of the LORD arose against his people, till there *was* no † remedy *n*. †Heb. *healing.*

l Of which see Instances, *Ezek.* 11. 3. & 20. 49. *m* Imprisoning and Persecuting them as they did *Jeremy*. Or, *seduced themselves by his Prophets*, *i. e.* By their Prophecies, which they perverted or misconstrued. An Eminent Instance we have in this, That because *Jeremy* prophesied that *Zedekiah* should be led to *Babylon*, *Jer.* 32. 5. and *Ezekiel*, That he should not see *Babylon*, *Ezek.* 12. 13. Therefore they believed neither, as the *Hebrew* Writers relate. *n* Because the People would not repent, and God would not pardon them.

17 * Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary *o*, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. * 2 Kings, 25. 1, &c.

o Either in *Jerusalem*, which was the dwelling place of God's Sanctuary: Or, *in the house which was their Sanctuary*; as *the River of Euphrates*, Gen. 15. 18. is the River which is *Euphrates*. It is probable they killed them in the very Courts and House of God, to which some of them fled for Refuge, such places being esteemed Sacred and Inviolable by the Heathens themselves.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes: all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And † them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia. †Heb. *the remainder from the sword.*

21 To fulfil the word of the LORD by the mouth of * Jeremiah, until the land * ‖ had enjoyed her sabbaths *p*: *for* as long as she lay desolate she kept sabbath, to fulfill threescore and ten years *q*. * Jer. 25. 9, 12. & 26. 6. 7. & 29. 10. * Lev. 26. 34, 35, 43. ‖ Or, *accepting and Harrowing it, &c.* the People that should have managed it being destroyed. Of the Phrase see the Notes on *Levit.* 25. 2. *ted.*

p i. e. Had rested from the labour of the Husbandmen in Plowing and Harrowing it, *&c.* the People that should have managed it being destroyed. Of the Phrase see the Notes on *Levit.* 25. 2. *ted.*

q That so the 70 years Captivity prophesied of by *Jeremy*, might be accomplished.

22 * Now in the first year of Cyrus king of Persia *r*, that the word of the LORD *spoken* by the mouth of * Jeremiah might be accomplished) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdoms, and *put* it also in writing, saying, * Ezr. 1. 1. * Jer. 25. 12 & 29. 10.

r This, and the next verse, are repeated in the beginning of the next Book, where they will be more fitly explained.

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me, and He hath charged me to build him an house in Jerusalem, which *is* in Judah; who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

EZRA.

THat this Book of Ezra is part of the Canonical Scripture is evident, partly from the Testimony of the Jewish Church, to which were committed the Oracles of GOD, *Rom.* 3. 2. who also did carefully keep them, and faithfully transmit them to us, and are not once charged either by Christ or his Apostles with breach of that Trust; and partly by the unanimous consent of all, both Jews and Christians, at this day. And that Ezra was the Writer of this Book, is also, and ever was, the opinion of the Jews, who had the best means of knowing this, and is most agreeable to his quality; for he was the Son, or Grand-Son (as the word is elsewhere used) of Seraiah, Ezra 7. 1. who was the High Priest, 2 Kings, 25. 18. 1 Chron. 6. 14. and he was a ready Scribe in the Law of *Moses*, Ezra 7. 6. and endowed with a more than ordinary measure of God's Spirit, as is evident from this Book; and was himself an Eye-witness of these Transactions. In his time also there lived divers other holy Men of GOD, as Daniel, and Nehemiah, and Mordecai, and Zorobabel, and Joshuah. Which makes that probable which the Jews report, That these Prophets, and other Holy and Learned Men, did review the Canonical Books of the Old-Testament, and added here and there some few Passages in the Historical Books, and digested them into that Order in which now we have them in our Hebrew-Bibles: This being a Work most suitable to the Prudence and Piety, and sacred Function of these Persons, and to the present Estate of the Jewish Nation, who had been long in Captivity in Babylon, where it was to be feared that many of them were ignorant or corrupt in the Principles of Religion, and who were yet in a broken condition, and likely to be exposed to farther calamities and dispersions; which also might be signified to some of them; and it was suitable also to that care which the wise and gracious God hath ever used for the guidance of his Church, according to their several occasions and necessities.

CHAP. I.

Cyrus's Proclamation to Israel for building the Lord's Temple at Jerusalem, 1——4. *The chief of the People prepare for their return,* 5, 6. *Cyrus restores the Vessels of the Temple to Sheshbazzar Prince of Judah,* 7, 8. *Their number,* 9——11.

1 NOW in the first year of Cyrus king of Persia *a*, (that the word of the LORD * by the mouth of Jeremiah might be fulfilled) the LORD stirred up the spirit of Cyrus *b* king of Persia, that he † made a proclamation throughout all his kingdom, and *put* it also in writing, saying,

* 2 Chron. 36. 22. Jer. 25. 12. & 29. 10.
† Heb. *caused a voice to pass.*

a To wit, Of his Empire or Reign in *Babylon:* For he had now been King of *Persia* for many Years. *b i. e.* Put into him a Mind and Will to this work.

2 Thus saith Cyrus king of Persia, The LORD God of Heaven hath given me all the kingdoms of the earth *c*, and he hath * charged me *d* to build him an house at Jerusalem, which *is* in Judah.

* Isa. 44. 28 & 45. 13.

c To wit, in those parts of the World; all that vast Empire formerly under the Assyrians and Babylonians. The Gift of which he ascribes to the great God, either by virtue of those common Notions which were in the Minds of the Heathens, who though they worshipped Idols, yet many of them did acknowledge a true and supream God: Or by that clear and expreſs Prophecy of *Isaiah* concerning him, *Isa.* 44. 28. & 45. 1, 13. so long before he was born; which Prophecy the Jews had doubtleſly shewed him, which also carried a great evidence with it, especially to him who was so highly gratified and incouraged by it: or by a special Illumination which God vouchsafed to him, as he did to *Nebuchadnezzar* and *Darius*, and some others of the Heathen Princes. *d* Either by his Prophets, *Isaiah* formerly, or *Daniel* now: or by an inward suggestion to his Mind.

3 Who *is there* among you of all his People *d*? his God be with him *e*, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God) which *is* in Jerusalem *f*.

d To wit, of *Israel*. A material clause; by vertue of which they justly refused the help of those Aliens who pretended to joyn with them in the building, *ch.* 4. 2, 3. *e* Let his God help him, as I also shall do. *f* Or only, *in Jerusalem*, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

4 And whosoever remaineth *g*, in any place where he sojourneth, let the men of his place † help him *h* with silver, and with gold *i*, and with goods, and with beasts, besides the free-will-offering for the house of his God that *is* in Jerusalem.

† Heb. *lift him up.*

g Who, when his Brethren were gone up, was desirous to go with them, but forced to tarry there for want of neceſſaries for his Journey. *h* I require my Officers to take care that they may be supplied, either by the voluntary Contributions of the People; or by a moderate Tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also; which the *Persian* Monarchs being absolute, had a Power to do; and which was the more reasonable, because the King himself submitted to it, and bore a great part of the burden; and because it was for the House of that great God to whom they all owed their present Peace and great Felicity. *i* Which upon this occasion I give you leave to transport.

5 Then rose up the chief of the fathers of Judah and Benjamin *i*, and the priests and the Levites, with all *them* whose spirit God had raised to go up *k*, to build the house of the LORD which *is* in Jerusalem.

i And with them some of other Tribes, as appears from 1 *Chron.* 9. 3. but these only are named, because they were most considerable for number and quality. *k* To whom God had given that pious Disposition, and that Fortitude and Resolution which it required to break through their difficulties, which were great and many, such as their present penury, the length, and hazards, and coſtlineſs of the Journey, their Settlements in comfortable Habitations, their dispersion in several and distant places, which hindred the Conjunction of their Counsels and Actions, the multitude of their Enemies, the actual posseſsion of their Country by others, the great backwardneſs of many of their own Brethren to go with them, and many other discouragements.

6 And all they that *were* about them, ‖ strengthened their hands *l* with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

‖ That is, *helped them*

l Either because they had embraced, or at least favoured the Jewish Religion, concerning which they were instructed by the Israelites that had now for a long time dwelt among them: or rather, that they might hereby gratifie the King's humour, and purchase his favour: for they perceived him to be hearty and forward in the work.

7 Also Cyrus the king brought forth the vessels of the house of the LORD, * which Nebuchad-nezzar had brought forth out of Jerusalem *m*, and had put them in the house of his gods;

* 2 Kings 24. 13. 2 Chr. 36. 7.

m Obj. These are said to have been *cut in pieces*, 2 Kings. 24. 13. how then are they here returned? *Answ.* That Hebrew word used 2 *Kings*, 24. 13. signifies not so properly to *cut in pieces*, as to *cut off*, as from the use of the word, *Deut.* 25. 12. 2 *Sam.* 4. 12. 2 *Kin.* 18. 16. *Jer.* 9. 26. And these vessels when they were taken away from the Temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were, inseparably united to it, and kept in it. In like manner, *the meat-offering, and drink-offering* are said to be *cut off from the house of the Lord*, *Joel* 1. 9. And it is very improbable, that they should deface and cut in pieces these magnificent Vessels which they could so easily transport whole to *Babylon*. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the *Jews*, who could, without great difficulty, restore them to their former Unity and Form.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them *n* unto * Sheshbazzar *o* the prince of Judah *p*.

* See Ch. 5. 14.

n i. e. He caused them to be delivered to the Jews by number. *o i. e. Zorobabel*, as appears by comparing *ch.* 3. 8. with 5. 16. to whom the Persians, or rather the Chaldeans, had given this name of *Sheshbazzar*, as they gave other names to *Daniel*, and his companions, *Dan.* 1. 7. *p* And the Captain and Governour of these returning Jews, *chap.* 2. 2. So the Scepter is not yet departed from *Judah*.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives *q*:

q Large Knives used in the killing of the Sacrifices, which are here mentioned, because the Hafts of them were made of, or covered with Gold or Silver.

10 Thirty basons of gold, silver basons of a second *sort* *r*, four hundred and ten: *and* other vessels a thousand *s*.

r The first or chief were of Gold, and these of Silver are called *the second*, or next to them of worth and use. *s* He speaks of Vessels of a middle size; for great and small were 5400, as it follows here. Or, as some render it, *other Vessels by thousands*: they were not distinctly numbred according to their various forms and uses, but were promiscuously put together by thousands.

11 All the vessels of gold, and of silver, *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* † the captivity, that were brought up from Babylon unto Jerusalem.

† Heb. *the transportation.*

CHAP. II.

The number of the People that returned, 1——35. *and of the Priests,* 36——39. *of the Levites,* 40. *of the singers,* 41. *of the Porters,* 42. *of the Nethinims,* 43——54. *and of Solomons Servants,* 55——60. *Concerning the Priests that could not shew their Pedigree,* 61——63. *The whole number of them and their Substance,* 64——67. *Their Oblations,* 68——70.

NOW * these *are* the children of the province *a* that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city *b*;

* Neh. 7. 6. &c.

a i. e. The Israelites, called *the Children of the Province*, either 1. Of *Babylon*, of which Province we oft read, as *ch.* 7. 16. *Dan.* 2. 48. & 3. 1, 12, 30. called *the Province* by way of eminency; of which they are called *Children*, because of their Birth and Habitation in it for a long time, it being usual to call the Inhabitants of any City or place its *Children*. Or rather 2. Of *Judea*, called a *Province*, ch. 5. 8. And he calls it thus emphatically to mind himself and his Brethren of that sad Change which their Sins had made among them, that from an illustrious, independent, and formidable Kingdom, were fallen to be an obscure, servile, and contemptible Province, first under the Chaldeans, and now under the Persians. *b* Either unto those Cities or Towns which belonged to their several Ancestors. Or rather, to those which were now allotted to them, and from this time posseſsed by them. For their former Cities were either demoliſhed, or posseſsed by other Persons, which they were not now in a capacity of disturbing.

2 Which came with Zerubbabel *c*: Jeshua, Nehemia, ‖ Serajah, Reelajah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah: the number of the men of the people of Israel.

‖ Or, *Azariah*

c As for this Catalogue, it differs in some names and numbers from that *Neh.* 7. which might be from divers causes, partly because several names were given to one and the same Person; and partly because of the many Changes which might happen in the same Families between the time of the first making of this Catalogue by *Ezra*, and the making of it anew so many Years as that Catalogue *Nehem.* 7. was made after the former.

3 The children *d* of Parosh *e*, two thousand an hundred seventy and two.

d i. e. The Posterity, as that word is for the most part, if not constantly taken in this Catalogue. *e* That descended either from *Parosh*, or from that Family whereof *Parosh* was the chief. And so for the rest.

4 The children of Shephaliah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five *f*.

f In *Nehem.* 7. 10. they were only 652. It seems 775 marched out of *Babylon*, or gave in their names that they would go; but some of them died, others changed their Minds, others were hindred by Sickneſs, or other Casualties, happening to themselves or near Relations; and so there came only 652 to *Jerusalem*. And the like is to be said in the like differences: which it suffices to hint once for all.

6 The

6 The children of * Pahath-moab, of the children of Jeshuah, *and* Joab *g*, two thousand eight hundred and twelve.

* Ezra 8. 11

g Or, *of Jeshuah-Joab*, as the former was *Pahat h-moab*.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ‖ Bani, six hundred forty and two.

‖ Or, *Binnui*, Ezra 8. 15. * See Ch. 3. 9.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand and fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah *h*, ninety and eight.

h Of Ater the son of *Hezekiah*, not the king, but another famous person so called.

17 The children of Bezai, three hundred twenty and three.

18 The children of ‖ Jorah, an hundred and twelve.

‖ Or, *Hariph* Neh. 7. 24.

19 The children of Hashum, two hundred twenty and three.

20 The children of ‖ Gibbar, ninety and five.

‖ Or, *Gibeon*, Neh. 7. 25.

21 The children of Beth-lehem *i*, an hundred twenty and three.

i Either of a Man called *Bethlehem*, or the *Bethlehemite* by way of eminency. Or, of the place so called. And so these were the remainders of the Inhabitants of that City. And the like may be said of the two following names, *Netophah* and *Anathoth*, or others of the like Nature.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of ‖ Azmaveth, forty and two.

‖ Or, *Beth-azmaveth*, Neh. 7. 28.

25 The children of Kirjath-arim *k*, Chephirah, and Beeroth, seven hundred and forty and three.

k Or, *Kiriah-jearim*, as it is *Neh.* 7. 29.

26 The children of Ramah, and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other * Elam *l*, a thousand two hundred fifty and four.

* See ver. 7

l For one *Elam* was mentioned before, *v.* 7.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, ‖ Hadid, and Ono, seven hundred twenty and five.

‖ Or, *Hariph*, as it is in some copies.

34 The children of Jericho, three hundred forty and five.

35 The children of Sanaah, three thousand and six hundred and thirty.

36 The priests: the children of * Jedajah of the house of Jeshua, nine hundred seventy and three.

* 1 Chron. 24. 7.

37 The children of * Immer, a thousand fifty and two.

* 1 Chron. 24. 14.

38 The children of * Pashur, a thousand two hundred forty and seven.

* 1 Chron. 9. 12.

39 The children of * Harim *m* a thousand and seventeen.

* 1 Chron. 24. 8.

m The Head of one of the Twenty four Courses which *David* appointed, 1 *Chron.* 24. 8. Of all which Courses, some observe here are not above four or five that returned. There is another *Harim* mentioned above, *v.* 32. but that was no Priest as this was, *v.* 36.

40 The Levites: the children of Jeshua, and Kadmiel, of the children of ‖ Hodaviah, seventy and four.

‖ Or, *Judah*, ch. 3. 9. called also *Hodevah*, Neh. 7. 43.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Halita, the children of Shobai, *in all*, an hundred thirty and nine.

43 The Nethinims *n*: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

n The persons devoted to the inferiour Services of the Priests and Levites: of whom see 1 *Chron.* 9. 2.

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub.

46 The children of Hagab, the children of ‖ Salmai, the children of Hanan,

‖ Or, *Shamlai.*

47 The children of Giddel, the children of Gahar, the children of Reajah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of ‖ Bazluth, the children of Mehida, the children of Harsha,

‖ Or, *Bazlith*, Neh. 7. 54.

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha,

55 The children of Solomons Servants *o*: the children of Sotai, the children of Sophereth, the children of ‖ Peruda,

‖ Or, *Perida*

o Either of those Strangers and Proselytes, whom *Solomon* used in the building of the Temple, 1 *Kings* 9. 21. to the service of which, as some add, he devoted them, as there should be occasion hereafter. Or, others who had lived in *Solomons* Family, and after his death, called themselves and their Families by that name, as esteeming it a great honour to them that they had been Servants to so great a Prince.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Ami,

‖ Or, *Amon*, Neh. 7. 59.

58 All the * Nethinims, and the children of * Solomons servants, *were* three hundred ninety and two.

* 1 Chron. 9. 2.

59 And these *were they* which went up from Telmelah, Tel-harsa *p*, Cherub, Addan, *and* Immer *q*: but they could not shew their fathers house, and their ‖ seed, whether they *were* of Israel:

* 1 Kings 9. 21.
‖ Or, *pedigree.*

p The names of the places whence they came, and where they had lived in the time of their Captivity. *q* The names either of the Heads of the Families living in the places last mentioned; or of other places where the persons here understood had dwelt.

60 The children of Delajah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the Priests: the children of Habajah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of * Barzillai the Gileadite, and was called after their name *r*.)

* 2 Sam. 17. 27.

r To wit, *Barzillai*. Which name he preferred before that of his own Family, accounting it, as it seems, a greater Honour to be allied to so noble a Family, than to be a Priest of the Lord. But by this ambition he deprived himself of the honour and advantage of the Priesthood, as it is here noted, *v.* 62.

62 These sought their register *among* those that were reckoned by genealogy *s*, but they were not found: therefore † were they as polluted, put from the priesthood.

† Heb. *they were polluted from the priesthood.*

s The Jews were generally very exact and careful in their Genealogies, partly from their own Choice and Interest, that they might preserve the distinctions of the several Tribes and Families, which was necessary both to make out their Claims or Titles to Offices or Inheritances, which might belong to them by death, or otherwise, as here we see, and to govern themselves thereby in the matter of Marriages, and some other things wherein the practice of some Laws required the knowledge of these things: and partly by the special Providence of God, that so it might be certainly known of what Tribe and Family the Messiah was born. For as they took care of all their Families, so doubtless they took a more punctual and singular care about the Royal Family, upon which all their hopes depended.

63 And the ‖ Tirshatha *t* said unto them, that they should not eat of the most holy things, till there stood up a priest with * Urim and with Thummim *u*.

‖ Or, *governour.*
* Exod. 28. 30.

t i. e. The Governour, to wit, *Zerubbabel*. Whence *Nehemiah* also is so called, *Neh.* 8. 9. and 10. 2. *u* That this point which could not be found out by any human skill or industry, might be determined by divine direction. Hereby it appears that the Urim and Thummim were lost in the destruction of the City and Temple, tho' the Jews fed themselves with hopes of recovering them, but in vain. Of the Urim and Thummim, see *Exod.* 28. 30. *Numb.* 27. 21. 1 *Sam.* 23. 9.

64 The whole congregation † together was * forty and two thousand three hundred *and* threescore *x*:

† Heb. *as one*, ch. 3. 9.
* Neh. 7. 66.

x The

x The particular summs here recited come only 29818. Unto whom are added in this total summ 12542. Which either were of on that day, being the Feast of Trumpets, *Numb.* 29. 1, &c. Burnt-offerings: the other Tribes beside *Judah* and *Benjamin*: or were such as were *offerings* are oft put for all Sacrifices, as hath been observed once and again. ‖ Though it is probable they had done something towards the removing of the rubbish, and preparing the way for it. supposed by themselves and others to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so punctually and particularly described, as the former.

65 Besides their servants, and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women *y*.

y For Women as well as Men were devoted to, and employed in this exercise in the Temple-Service, as appears from 1 *Chron.* 25.5,6. And the Parents of these Persons had taken care to instruct and exercise them as far as they could in this Art, both for Gods service, and for their own benefit, when *Jerusalem* and the Temple should be rebuilt; which they knew would be done after *Jeremiahs* 70 years were expired.

66 Their horses *were* seven hundred thirty and six: their mules two hundred forty and five:

67 Their camels four hundred thirty and five: *their* asses six thousand and seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the LORD *z* that *is at* Jerusalem, offered freely for the house of God to set it up in his place.

z *i.e.* To the ruins of the house; or to the place where that house stood.

* 1 Chron. 26. 2. 69 They gave after their ability unto the * treasure of the work, threescore and one thousand drams of gold ‖, and five thousand pound of silver, and one hundred priests garments.

‖ A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French Crown.

70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

The Altar set up, 1——3. *The Feast of the Tabernacle kept,* 4. *Their continual offerings,* 5, 6. *Workmen hired,* 7. *Priests and Levites are appointed to set forward the work,* 8, 9. *The foundation of the Temple is laid, with great joy and mourning,* 12, 13.

AND when the seventh month was come *a*, and the children of Israel *were* in the cities, the people gathered themselves together, as one man to Jerusalem.

a Or rather, *was coming*, or *drew near*. For the Altar was set up after this time, v. 3. which yet was employed the first day of this month, v.6. This was a sacred kind of month wherein there were divers Festivals, as appears from *Lev.* 23. for which the People had been preparing themselves, and now came to *Jerusalem* to the celebration of them.

[Or, *Jeshua* Hag. 1.1. Zech. 3.1. ‖ Called *Zorobabel*, Mat. 1.12. Luke 3.27. called *Salathiel*. * Deut. 12. 5. 2 Then stood up ‖ Jeshua the son of Jozadak *b*, and his brethren the priests, and ‖ Zerubbabel, the son *c* of * Shealtiel, and his brethren, and built the altar *d* of the God of Israel, to offer burnt offerings thereon, as *it is* * written in the law of Moses the man of God *e*.

b The High-Priest, *c i. e.* The grandson: for he was the son of *Pedaiah*, 1 *Chron.* 3. 17, 18, 19. *d* Which was of more present and urgent necessity than the Temple, both to make atonement to God for all their sins, and to obtain Gods assistance for the building of the Temple, and to strengthen their own Hearts and Hands in that great work wherein they saw they should have many Enemies.

3 And they set the altar upon his bases, (for fear *was* upon them, because of the people of those countries) and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

* Exod. 23.16. Numb. 29. 12, &c. † Heb. *the matter of the day in his day.* 4 They kept also the feast of tabernacles *e*, * as *it is* written, and * *offered* the daily burnt offerings *f* by number, according to the custom, † as the duty of every day required;

e This seems to be mentioned Synecdochically for all the Solemnities of this Month, whereof this was the most eminent and most lasting. Otherwise it is not probable, that they would neglect the Day of Atonement which was so severely enjoyned, *Lev.* 23. 27, 28, 29. and was so exceeding suitable to their present condition; see on *v.* 6. *f* Heb. *Burnt-offerings day by day, i. e.* Every day of that Feast they offered as many Sacrifices as were prescribed; of which see *Numb.* 29. 13, &c.

5 And afterward *offered* the continual burnt-offering *g*, both of the new-moons, and of all the set-feasts of the LORD, *that were* consecrated *h*, and of every one that willingly offered a free-will offering unto the LORD.

g The Morning and Evening Sacrifice: of which see on *Numb.* 28.6. *h i.e.* Set apart for the solemn and holy Service of God.

† Heb. *the temple of the Lord was not yet founded.* 6 From the first day of the seventh month began they to offer burnt-offerings *i* unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the ‖ carpenters, and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of * Joppa, according to the grant that they had of Cyrus king of Persia. ‖ Or, *workmen.* * Ezra. 3.7.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *l with* his sons, and his brethren, Kadmiel and his sons, the sons of ‖ Judah † together, to set forward the workmen *m* in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites. ‖ Or, *Hodaviah.* † Heb. *Ezra 2.40.*

i Not the High-Priest so called, but a Levite, of whom see *ch.* 2.40.

m By their presence and favour to encourage them to a chearful and vigorous prosecution of the work.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the LORD, after † the * ordinance of David *n* king of Israel. † Heb. *by the hand.* * 1 Chron. 15.16. 2 Chron. 5.12. & 7.6. & 29.25.

n Heb. *By*, or *According to the hands of David, i.e.* in such manner, and with such Psalms, or Songs, and Instruments as God hath appointed by the Hands or Ministry of *David*.

11 And they * sang together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever towards Israel: And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. * Ezra. 3.3.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house *o*, when the foundation of this house was laid before their eyes, wept with a loud voice *p*; and many shouted for joy:

o Which divers of them might very well do; because it was destroyed not quite Sixty years ago, as is manifest from 2 *Kings* 25. 2 *Chron.* 36. & *Ezek.* 40.1. *p* Partly because of the poor and small preparations made for this in comparison of what was made for the other Temple: partly because this Temple was divested and destitute of those things which were the principal Glory of the former Temple, to wit, the Ark, and the Urim and Thummim, *&c.* partly because these foundation-stones were far inferiour to the former, both for quantity and price, 1 *Kings* 7.9,10. and partly because these foundations were of a far narrower compass than the former: for although the foundations of this House of the Lord, strictly so called, were at least of equal largeness with those of the former, by comparing 1 *Kings* 6.2. and *Ezra.* 6.1,2,3. yet the foundations of the whole building belong to the first Temple, and adjoyning to it, or in the courts of it, were far larger than these.

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

The Adversaries, being not accepted in the building of the Temple with the Jews, endeavour to hinder it, 1——6. *Their false and malicious Letter to Artaxerxes,* 7——17. *Artaxerxes's decree, the building is hindred,* 18——24.

NOw when the adversaries of Judah and Benjamin *a*, heard that † the children of the captivity built the temple unto the LORD God of Israel: † Heb. *the sons of the transgression.*

a The Samaritans, as appears from v.2,10.

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, let us build with you *b*; for we seek your God, as ye *do e*, and we do sacrifice unto him, since the days of Esarhaddon king of Assur *d*, which brought us up hither.

b This they spake not sincerely, as appears from their disposition and designs discovered in the following History, but that by this conjunction with them they might pry into their counsels, and thereby get an opportunity to find some matter or pretences of Accusation against them. *c* For so they did, though in a mungrel way: see 2 *Kings* 17. 26, &c. *d* Son of *Sennacherib*, and after him King of *Assyria*, 2 *Kings* 19.37. Who brought or sent these persons hither, Either 1. in the days of *Salmanasar*, who lived and reigned in *Assyria* but eight years before *Esarhaddons* Reign; and so *Esarhaddon* might be one of his most eminent Commanders, and the Man by whom that Colony was sent. Or, 2. in the Reign of *Esarhaddon*, who sent this second Colony to supply and strengthen the first.

3 But Zerubbabel, and Jeshua, and the rest of the ‖ chief of the fathers of Israel, said unto them, † Ye have nothing to do with us *e*, to build an house unto our God, but we our selves together *f* will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us. ‖ Or, *heads.* † Heb. *is for us and you.*

e As being of another Nation and Religion, and therefore not concerned in *Cyrus* his Grant, which was confined to the Israelites and to the worshippers of the true God. *f i. e.* Who are united together by *Cyrus* his Grant in this Work. Or, *alone*, as this word is sometimes used, as *Job* 34.29. *Psal.* 33.15. *Hos.* 11.7.

4 Then the people of the land *g* weakned the hands of the people of Judah, and troubled them in building *h*:

g Heb. *of that land*; the present Inhabitants of that Province, to wit, the Samaritans. *h* By false Reports and Threats, and other means, described afterwards.

5 And hired counsellers against them *i*, to frustrate their purpose, all the days of Cyrus king of Persia *k*, even until the reign of Darius king of Persia *l*.

i Who by their Artifices and Interests in the Persian Court, should give some stop to their Work. *k* For though *Cyrus* still favoured the Jews, yet he was then diverted by his Wars, and his Son *Cambyses* was left his Vice-Roy, who was a very wicked Prince, and an Enemy to the Jews and their Religion. *l* Heb. *and until*, &c. *i. e.* Not only in the Reign of *Cyrus*, but also of *Cambyses*, and of the Magician, after whom was this *Darius*: of whom see *chap.* 5, & 6.

† Heb. *Ahasuerus.* 6 And in the reign of † Ahasuerus *m*, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

m Which is supposed by divers learned men to be from this time a common Name to divers succeeding Kings of *Persia*. And this makes it seem doubtful who this was. This was either 1. *Xerxes* the *fourth and rich* King of *Persia*, as he is called *Dan.* 11. 2. Or rather 2. *Cambyses* the Son and Successor of *Cyrus*, as may appear 1. Because none but he and *Smerdis* were between *Cyrus* and this *Darius*. 2. Because *Cambyses* was known to be no friend to the Jewish Nation nor Religion; and therefore it is very improbable that these crafty, and malicious, and industrious Enemies of the Jews would omit so great an opportunity when it was put into the their hands.

[Or, *Artaxerxes.* 7 And in the days of Artaxerxes *n* wrote ‖ Bishlam, Mithridah, Tabeel, and the rest of their † companies, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted *o* in the Syrian tongue.

† Heb. *fellowship.*

n Either 1. *Artaxerxes*, the Son of *Xerxes*. Or, 2. *Smerdis* the Magician. Or rather, 3. the same *Cambyses*, called by his Chaldee Name *Ahasuerus*, v. 6. and here by his Persian name *Artaxerxes*: By which name he is here called in the Inscription of this Letter, because so he was called by himself and others in the Letters written either by him, or to him. *o* Or, *expoûd* or *declared*. The sense is, It was written in the Chaldee or Syrian Language, and in the Syrian Character: for sometimes the Chaldee or Syrian words are written in the Hebrew Character, as Hebrew words are oft written in an English Character.

[Or, *secretary.* 8 Rehum the chancellour, and Shimshai the ‖ scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort.

† Chald. *tidings.* 9 Then wrote Rehum the chancellour, and Shimshai the scribe, and the rest of their † companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites *p*.

p Several People thus called from the several places of that vast Assyrian Empire, from whence they were fetched, and who were united together into one Body, and sent as one Colony by the Assyrian Monarchs into these parts.

† Chald. *Dinaeth.* 10 And the rest of the nations, whom the great and noble Asnappar *q* brought over, and set in the cities of Samaria: and the rest that *are* on this side the river *r*, † and at such a time *s*.

q Either *Esarhaddon*, or some other Person then of great eminency, especially with his Subjects and Followers, who was Captain of this Colony, and conducted them hither. *r* To wit, *Euphrates*. *s* The date of the Epistle was particularly expressed in the Epistle, but here it was sufficient to note it in the general.

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants, the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‖ set up the walls thereof *t*, and † joined the foundations. ‖ Or, *erected.* † Chald. *joined together.*

t Either 1. The Jews had begun to build or repair some part of the Walls which *Nebuchadnezzar* had left, which they aggravate in this manner. Or, 2. This is a meer fiction, which being confidently affirmed, they thought would easily find belief with a King whose Heart and Ears they possessed by their hired Counsellours, and others of their Friends, or the Enemies of the Jews.

† Chald. *we.* 13 Be it known now unto the king, that if this city be built, and the walls set up *again*, then will they not † pay toll, tribute, and custom, and so thou shalt endamage the ‖ revenue of the kings. ‖ Or, *Strength.*

14 Now because † we have maintenance from *the* † Chald. *we are salted with the salt of the palace.*

king's palace, and it was not meet for us to ‡ see the kings † dishonour *u*, therefore have we sent and certified the king; † Chald. *nakedness.* ‡ Deut. 24.1. Ifa. 20.4.

u Thus they pretend the Kings service to their own malicious designs and private interests.

15 That search may be made in the book of the records of thy fathers *x*: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed. † Chald. *made.* † Chald. *in the midst thereof.*

x Political Fathers, *i.e.* thy Predecessors, the former Emperours of this Empire, namely in the Assyrian and Babylonish Records, which together with the Empire were now in the hands of the Persian Kings, to be searched or read, as the Kings pleasure was, or as the affairs of the Empire required.

16 We certifie the king, that if this city be built *a-gain*, and the walls thereof set up: by this means thou shalt have no portion on this side the river.

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their † companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. † Chald. *societies.*

18 The letter which ye sent unto us hath been plainly read before me.

19 And † I commanded, and search hath been made, and it is found, that this city of old time hath † made insurrection against kings, and that rebellion and sedition have been made therein. † Chald. *by me a decree is set.* † Chald. *lifted up it self.*

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the River, and toll, tribute, and custom was paid unto them.

21 † Give ye now commandment to cause these men to cease, and that this city be not built, until *another* commandment shall be given from me. † Chald. *make a decree.*

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power. † Chald. *by arm and power.*

24 Then ceased the work of the house of God *y*, which *is* at Jerusalem. So it ceased unto the second year of the reign of *Darius* king of Persia *z*.

y For they neither could nor might proceed in that work against their Kings Prohibition, without a special Command from the King of Heaven, which they had *chap.* 5.1, 2. *z* To wit, *Darius* the Son of *Hystaspes*, Successor of *Cambyses*: not, as some would have it, *Darius Nothus*, the Son of *Artaxerxes Longimanus*, who was not Emperour till above 100 years after *Cyrus*, and consequently from the beginning of the building of the Temple to the finishing of it must be about 130 years, which is not credible to any one that considers, 1. That the same *Zerubbabel* did both lay the Foundations and finish the work, *Zech.* 4.9. 2. That some of the same persons who saw the finishing of this second house, had seen the glory of the first house, *Hag.* 2.3.

CHAP. V.

Zerubbabel being encourag'd by Haggai and Zechariah the Prophets, setteth forward the work, 1, 2. *Their adversaries oppose 'em again,* 3——5. *Their Letter to Darius concerning the matter,* 6——17.

THen the prophets, * Haggai the prophet, and * Zechariah the son of Iddo *a*, prophecied unto the Jews that *were* in Judah and Jerusalem, in the name of the God of Israel *b*, *even* to them. * Hag. 1.1. * Zech. 1.1.

a *i.e. Iddo's* Grand-child; for he was the son of *Barachia*. *b* Commanding them from God to return to the work of building the Temple, with promise of his favour and assistance.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them were the prophets of God helping them *c*.

c Encouraging the People to work by their presence, and assurance of success.

3 At the same time came to them Tatnai, governour on this side the river, and Shethar-boznai *d*, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

d Not *Rehum* and *Shimshai*, &c. who were either dead, or removed from their Offices by the new Emperour *Darius*, as is very usual.

* Ver. 10. † Chald. *that build this building?* 4 * Then said we *e* unto them after this manner, † What are the names of the men that make this building?

e Either 1. *We Tatnai* and *Shethar-boznai*. And so this is an additional and more express enquiry concerning the names of the Builders. And this sense is favoured by comparing *v.* 9, 10. where the same questions here severally made, *v.* 3, and 4. are in like manner distinguished. And so the sacred Writer speaks this in their

their Person. Such variation of Persons being frequent in the Hebrew Language, as the Learned know. Or, 2. *We* Jews; and so the Translation must be a little varied, and the words read without an Interrogation thus, *Then we told them accordingly*, *c* i. e. according to what they asked) *what were the names of the men that made this building*, i. e. who were the chief Undertakers and Encouragers of this Work: For although the Hebrew Particle,*mah*,rendred *what*, seems always to be used interrogatively, yet the Chaldee Particle, *man*,here rendred what,is used otherwise,as is manifest from*Dan.*4.17.

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease *f*, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

f Because God over-ruled their Hearts and Hands, that they did not hinder them by force, as they could have done.

6 The copy of the letter that Tatnai, governour on this side the river, and Shethar-boznai, and his companions the Apharsachites *g*, which *were* on this side the river *h*, sent unto Darius the king.

g A People so called, sent hither as a Colony. As for the other people mentioned *chap.* 4. 9. they seem to have had a greater power with *Rehum* and *Shimshai* than with these new Officers, who made choice of other Companions. *h* Whereby they are distinguished from those of their Brethren, who yet continued in their Native Country beyond the River, and were not transplanted hither.

† Chald. *in the midst whereof.* 7 They sent a letter unto him † wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea,to the house of the great God *i*, † Chald. *stones of rolling.* which is built with † great stones,and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

i Whom the Jews account the great God,the God of Gods,esteeming all others to be but little and false gods.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certifie thee, that we might write the names of the men that *were* the chief of them.

11 And they returned us answer, saying, We are the servants of the God of heaven and earth,and build the house that was built many years ago,which a great * 1 Kings 6.1. king of Israel built, * and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * 2 Kings 24.2. & 25.8. * Nebuchad-nezzar the king of Babylon the Chaldean, who destroyed this house,and carried the people away into Babylon.

* Ch. 1.1. 13 But in the first year of * Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

* Ch. 1.7,8. & 6.5. 14 And * the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom ‖ Or, *deputy* he had made ‖ governour.

15 And said unto him, Take these vessels, go carry them into the temple that *is* in Jerusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which is in Jerusalem. And since that time even until now *k*, hath it been in building, and *yet* is not finished.

k Allowing for some interruptions.

17 Now therefore, if *it seem* good to the king, let there be search made in the kings treasure-house,which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem,and let the king send his pleasure to us concerning this matter.

CHAP. VI.

Darius answereth the former letter, 1——7. *and maketh a new decree,* 8——12. *By the help of the Adversaries, and the directions of the Prophets, the Temple is finished,* 13——15. *The Feasts of the Dedication,* 16——18. *and of the passover, are kept,* 19——22.

THen Darius the king made a decree *a*, and search was made in the house of the † rolls, where the † Chald. *books.* treasures † were laid up in Babylon *b*.

a Either 1. To search the Rolls. Or rather 2. To permit and promote the building of the Temple. And so the following words may be rendred, *after search was made*, &c. the Hebrew Particle,*vau*, being oft so used, as hath been noted before. *b* Either, 1. In the Kingdom or Empire of *Babylon*, which he now possessed: Or rather, 2. In the City of *Babylon*, where search was first made, supposing that this Edict which was made presently after *Cyrus* had taken *Babylon*, was kept there, but not finding it there, they searched in *Achmetha*, and found it there.

2 And there was found *c* at ‖ Achmetha *d*, in the palace, that *is* in the province of the Medes, a roll, and ‖ Or, *a coffer.* therein *was* a record thus written:

c Here the Kings answer may seem to begin, and this following account he sends to them, and after that lays down his commands. *d* The Royal City of the Medes and Persians.

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be built, the place where they offered Sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits *e*:

e He did not command them to make it so large, for he left the ordering of the proportions of the Building to their skill and choice, but he restrained them that they should make it no larger; lest they should hereafter make use of it to other purposes against himself: But those proportions differ much from those of *Solomon*'s Temple, which was but Thirty Cubits high, only the Porch was 120 Cubits high, and but 20 Cubits in breadth. Either therefore *Solomons* Cubits were faced Cubits, which were larger than the other, and these were but common Cubits. Or, the 60 Cubits of heighth are meant only of the Porch, which he would not have to be so high and magnificent as that of *Solomons* was, lest they should be puffed up with it, and by degrees arrive at their former heighth and insolence. And the word rendred *breadth*, may be, and is by some rendred more generally, *the extension*, or *amplitude*, or *the length* of it; it being improbable that the King should give orders about the breadth,and none about the length of it.

4 *With* three rows of great stones,and a row of new timber *f*: and let the expences be given out of the kings house.

f As *Solomon*'s Temple was built, 1 *Kings* 6. 36. Whereof *Darius* was informed by some of the Jews,who also desired that it might be done in this manner.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored *g*, and † brought again unto their † Chald. *temple* which *is* at Jerusalem,*every one* to his place; and place *them* in the house of God.

g To *Sheshbazzar*: For this is part of *Cyrus*'s Decree (which is here recited) and not *Darius*'s, which does not begin till the next verse.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the A- † Chald. *their fellowes.* pharsachites which *are* beyond the river,be ye far from thence *b*:

b i. e. From hindering or discouraging the work.

7 Let the work of this house of God alone: let the governour of the Jews, and the elders of the Jews, build this house of God in this place.

8 Moreover, † I make a decree, what ye shall do to † Chald. *by me a decree is made.* the elders of the Jews, for the building of this house of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not † hindred *i*. † Chald. *made to cease.*

i From proceeding in their work for want of money.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail.

10 That they may offer † sacrifices of sweet savours † Chald. *sweet savours, or, rests.* unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree,that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon, † Chald. *let him be displayed.* and let his house be made a dunghil for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed.

13 Then Tatnai, governour on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews built, and they prospered through the prophecying of Haggai the prophet, and Zechariah the son of Iddo *k*; and they built and finished *it*, according to the commandment of the God of Israel, and according to the † com- † Chald. *decree.* mandment of Cyrus, and Darius,and Artaxerxes *l*, kings of Persia.

k This is a seasonable intimation that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of *Darius*, but unto God only, who by his Prophets had required and encouraged them to proceed in the work, and by his mighty power disposed *Darius* Heart to such kind and noble Purposes

Purposes and Actions. *l* Who is thought to be either 1. *Xerxes Darius* his Son and Successor, who was called also *Artaxerxes*, and *Ahasuerus*, who is here joyned with his Father *Darius*, possibly because he favoured the Jews, and promoted their Cause with his Father, and saw to the Execution of his Father's Decree, and was his Father's Vice-Roy, if not made Co-Emperor with his Father in his Life-time, which was not unusual. Or 2. *Artaxerxes Longimanus*, the Son of *Xerxes*, who was best known by the name of *Artaxerxes*; who is here joyned with *Cyrus* and *Darius*, because though the Temple was finished, as to the substance of the work, in *Darius*'s Reign, *v.* 15. yet it was afterwards more fully compleated and adorned by *Artaxerxes*, as is evident from *ch.* 7. *v.* 20, 27. by whom *Nehemiah* was sent to *Jerusalem* with a large Commission and full Power to take care about the Building of the City, and all other things concerning the Jewish Nation and Religion.

15 And this house was finished on the third day of 1 Esdr. 7.13 the month * Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests and the † Chal. *the Levites of the captivity.* Levites, and the rest of † the children of the captivity, kept the dedication of this house of God with *compleate* joy.

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin *offering* for all Israel, * Ezr. 8.35. 1 Kings 8.63. 2 Chr. 7.5. twelve he-goats according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and † Chal. *according to the writing.* the Levites in their courses, for the service of God, which *is* at Jerusalem; † * as it is written in the Book Num. 3.6. & 8.9. & 18.2. Ezra 6.18. of Moses.

19 And the children of the captivity kept the passover * upon the fourteenth *day* of the sixth month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their Brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen *m* of the land, to seek the LORD God of Israel, did eat:

m i. e. Such as had forsaken that filthy and Idolatrous Religion of the Heathens, and were proselyted to the Jewish Religion: for such were allowed to eat the Passover, *Exod.* 12.42. *Numb.* 9. 14.

22 And kept the feast of unleavened *bread* seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria *n* unto them, to strengthen their hands in the work of the house of God, the God of Israel.

n i. e. Of the King of *Persia*, which was now King of *Assyria* also, or Emperor of that vast and famous Assyrian Empire: which was first subdued by the King of *Babylon*, who therefore is somewhere called *the Assyrian*; and for the same reason the Persian Monarch is here so called emphatically, to note the great Power and Goodness of God in turning the Hearts of these great Monarchs, whose Predecessors had been the chief Persecutors and Oppressors of God's People.

CHAP. VII.

Ezra's Genealogy, 1——5. *The Priests, Levites and Ezra go up to Jerusalem,* 6——10. *The gracious Commission of Artaxerxes to Ezra,* 11——26. *Ezra blesseth God for his favour to his People,* 27, 28.

* Neh. 2.1. † 1 Chron. 6.14. NOw after these things, in the reign of * Artaxerxes *a* king of Persia, Ezra * the son of Serajah *b*, the son of Azariah, the son of Hilkiah.

a The same of whom he speaks *ch.* 6. 14. *b* i. e. His Grandson. Here are divers Persons omitted for brevity sake, which may be supplied out of 1 *Chron.* 6, 7, 8, 9, 10, 11.

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Merajoth,

4 The son of Zerajah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon *c*, and he *was* a ready scribe *d* in the law of Moses,which the LORD God of Israel had given, and the king granted him all his request, according to the hand of the LORD his God upon him *e*.

c With the King's Consent and Commission. *d* i. e. A learned and expert Doctor: for in that sense the word *Scribe* is oft used, as *Jer.* 8. 8. *Matt.* 7.29. & 17.10. & 23.2, 13. *Mark* 12. 28. compare with *Matt.* 22.35,36. *e* i. e. By the Grace and Favour of God so disposing the Heart of the King.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers,and * Ch. 2.43. the porters, and * the Nethinims unto Jerusalem *f*, in the seventh year of Artaxerxes the king.

f This is here related in the general, but how he procured this is particularly related hereafter.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month † began † Heb. *was the foundation of the going up.* he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart *g* to seek *h* the law of the LORD,and to do it, and to teach in Israel statutes and judgments.

g Or, *directed*, &c. i. e. He had set his Mind and Affections upon it, and made it his chief design and business, *h* i. e. To search and find out the true sense and meaning of it, and thence to learn what Sins or Errors were to be reformed, and what Duties were to be performed. *i* The order of things in this Verse is very observable: first he endeavours to understand God's Law and Word, and that not for Curiosity or Ostentation, but in order to Practice: Next he conscientiously practiseth what he did understand, which made his Doctrine much more effectual: And then he earnestly desires and labours to instruct and edifie others, that they also might know and do it.

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments *k* of the LORD, and of his statutes to Israel.

k The Phrase seems emphatical, noting that he explained both the words and the things: For the Jews in the Land of their Captivity had in a great measure lost both their Language, and the Knowledge of Gods Commands, and therefore *Ezra* and his Companions instruct them in both. Of which see more on *Nehem.* 8. 8.

12 Artaxerxes king of kings, ‖ unto Ezra the priest, ‖ Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c.* a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests, and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent † of the king, and of † Chal. *from before the king.* his * seven counsellers *l* to enquire concerning Judah and Jerusalem, according to the law of thy God *m* * Esth. 1.14 which *is* in thine hand *n*:

l His chief Nobles and Officers of State; of whom see also *Esth.* 1. 10,14. *m* i. e. To make enquiry into all Abuses and Deviations from your Law, and to redress them. *n* Which is now and always in thy hand, being the matter of thy daily study and exercise; which thou now carriest along with thee, the Interpretation whereof belongeth unto thee.

15 And to carry the silver and the gold which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem;

16 * And all the silver and gold that thou canst * Ch. 8. 25. find *o* in all the province of Babylon,with the free-will-offering of the people *p*, and of the priests offering willingly for the house of their God, which *is* in Jerusalem:

o i. e. Procure, as that word is used, *Gen.* 6. 8. & 26. 12. *Psal.* 84. 3. & 119. 162. *Prov.* 1. 13. & 2. 5. & 3. 13. Whatsoever thou canst get of my Subjects by way of free gift. *p* To wit, of *Israel*.

17 That thou maist buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God, which *is* in Jerusalem:

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver, and gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God *q*, which thou shalt have occasion to bestow, bestow *it* out of the kings treasure house.

q Towards the Reparation, or adorning, or compleating of it. See the Notes on *ch.* 6. 14.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasures which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths † Chal. *cori.* of wine, and to an hundred baths of oil, and salt without prescribing *how much r*:

r Because it was but of mean price, and of very common and necessary use in all their Sacrifices, *Lev.* 2. 13. *Mark* 9. 49.

23 † Whatsoever is commanded by the God of hea- † Chald. *whatsoever is of the decree.* ven,let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his son*s*?

s For the omission of any part of his Worship occasioned by my neglect. This danger and duty he discerned, partly by natural light, and principally by the Information of *Ezra*, ch. 8. 22. who had the King's Ear and Heart.

24 Also we certifie unto you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute or custom upon them.

25 And thou, Ezra, after the wildom of thy God this *is* in thine hand *t*, set magistrates and judges which may judge all the people that *are* beyond the river, all such as know the laws of thy God, and teach ye them that know *them* not.

t i. e. Which God hath put into thy Heart, and which appears in the works of thy hand. Wisdom is sometimes ascribed to the hands, as *Psal.* 78. 72. See my Latin *Synopsis* on *Gen.*48. 14. Or, by *the Wisdom of God*, he means the Law of God, which was said to be *in his hand*, *v.* 14.

26 And whosoever will not do the law of thy God, and the law of the king *u*, let judgment be executed † Chal. *to* rooting out. speedily upon him, *whether it be* unto death, or † to banishment, or to confiscation of goods, or to imprisonment.

u To wit, concerning these matters. Or, which Law of God is by this my sanction now become my Law also, to which I expect their punctual and ready obedience. For as for the Civil Laws of the Empire, *Ezra* neither was skilful in them, nor was intrusted with the Execution of them, which was committed to other hands.

27 Blessed *be* the LORD God of our Fathers, which hath put such a thing as this in the kings heart, to beautifie the house of the LORD, which *is* in Jerusalem:

28 And hath extended mercy unto me before the king and his counsellors, and before all the kings mighty princes: and I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

CHAP. VIII.

Ezra's Companions who returned from Babylon, 1——14. He sendeth to Iddo for Levites to be Ministers for the Temple, 15——20. He keepeth a Fast at Ahava, 21——23. He committeth the Treasures to the Custody of the Priests, 24——30. From Ahava they come to Jerusalem, 31, 32. The Treasure is weighed in the Temple, 33——35. The Commission is delivered to the Adversaries, and they further the House of God, 36.

THese *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phineas; Gershom: of the sons of Ithamar: Daniel: of the sons of David; Hattush.

* Ch. 2. 3. 3 Of the sons of Shechaniah; of the sons of * Pharosh *a*; Zecharia: and with him were reckoned by genealogy of the males *b*, an hundred and fifty.

a i. e. One of the Sons of *Pharosh*: whereby he is differenced from the other *Shechaniah*, *v.* 5. *b* Though *the Males* only be expressed here, and in the succeeding Verses, yet it is more than probable they carried the Women along with them, as they did carry *little ones*, as it is expressed here, *v.* 21.

4 Of the sons of Pahath-moab; Elihoenai, the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel *c*, and with him three hundred males.

c Either his only Son, or the most eminent of his Sons, and therefore so called here.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshajah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

‖ Or, *the youngest son.* 12 And of the sons of Azgad; Johanan ‖ the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemajah, and with him threescore males.

‖ Or, *Zeccur as some read.* 14 Of the sons also of Bigvai; Uthai, and ‖ Zabbud, and with them seventy males.

15 And I gathered them together to the river that ‖ Or, *stretcheth* runneth to Ahava *d*; and there ‖ abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi *e*.

d Or; *the river of Ahava*; as it is called *v.* 21, 31. By comparing of these places, it seems that *Ahava* was the name both of the River, and of the Town or place by which it ran. Either this was that River which other Writers call *Adiava*, which runs to *Assyria*, which thence is called *Adiabene*: or some other River running into *Euphrates*. *e* To wit, who were simple Levites, and not Priests. And therefore the Levites mentioned, *chap.* 7. 7. by anticipation were not yet come to him.

16 Then sent I for Eliezer *f*, for Ariel, for Shemajah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zecharia, and for Meshullam, chief men: also for Joiarib, and for Elnathan, men of understanding *g*.

f To come to me, and go along with me to *Jerusalem*. *g* Who seem to have had more knowledge than pious Zeal for God, and his House and solemn Worship, which was confined to *Jerusalem*.

17 And I sent them with commandment *g* unto Iddo the chief *h*, at the place Casiphia *i*, and † I told † Heb. *I put* them what they should say unto Iddo, *and* to his bre- *words in* thren the Nethinims, at the place Casiphia, that they *their mouth.* should bring unto us ministers for the house of our God.

g Which he might do, partly by virtue of that Authority which he had over them by his Priesthood; and partly by that Authority which he either had received, or could easily procure from the King to that purpose. *h* The Head of the rest, either by Ecclesiastical Order or Government, which the Persian Kings allowed to the Jews; or by some Grant or Commission from the King. *i* Not a place near the Caspian Lake, as some guess from the likeness of the names; for that was at too great a distance for his present purpose, but some other place not far from *Ahava*; where he knew that there was a College, or considerable company of Levites together.

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel and Sherebiah, with his sons, and with his brethren, eighteen:

19 And Hashabiah, and with him Jeshajah of the sons of Merari, his brethren and their sons, twenty.

20 * Also of the Nethinims, whom David and the * Sect. 2. princes had appointed for the service of the Levites *k*, 43. two hundred and twenty Nethinims: all of them were expressed by name.

k The Gibeonites who were devoted to this Service by *Joshua* and the Princes of his time, *Jos.* 9. 21. and are said to be appointed by *David* and his Princes, because they were confirmed by them in their former Office, and more particularly applied to the several Services of the Temple: Though this be not distinctly related in 1 *Chr.*24 & 25, & 26. because his business there was to give an account only of the new Constitutions and Alterations made by *David* in those matters.

21 Then I proclaimed a fast there, at the river Ahava, that we might afflict our selves before our God, to seek of him a right way *l* for us, and for our little ones, and for all our substance.

l i. e. A safe and prosperous Journey; or such a way and course as might be best for us.

22 For I was ashamed to require of the king a band of Soldiers and Horsemen, to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good, that seek him, but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this, and he was entreated of us *m*.

m He gave us some Assurance of his gracious Answer to our Request.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah; and ten of their brethren with them *n*:

n Or, and *Sherebiah*, &c. who were the Levites mentioned *v.* 18. who were joyntly intrusted together with the Priests with the charge of carrying these things carefully and safely. The Particle *and*, is oft understood.

25 And weighed unto them the silver and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered.

26 I even weighed unto their hand, six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents:

27 Also twenty basons of gold, of a thousand drams, and two vessels of † fine copper, † precious as gold *o*.

† Heb. *of fine shining brass.* † Heb. *desirable.*

o Heb. *desirable as gold*, not that it was of equal price and worth with it, but for its incomparable Excellency in its kind, and for its great Rarity, for which cause there were only two Vessels of that sort.

† Heb. *holy.* *etc.* Lev. 21. 6. † Heb. *holy.* *etc.*

28 And I said unto them, Ye *are* † holy unto the LORD, the vessels *are* † holy also, and the silver and the gold *are a* free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh them before the chief of the priests, and the Levites, and chief of the fathers of Israel at Jerusalem, *in* the chambers of the house of the LORD.

30 So took the priests and the Levites, the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava, on the twelfth *day* of the first month, to go unto Jerusalem, and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way *p*.

p To wit, in the direct way. Whereby it may be conjectured, that God directed them to fetch a little compass, and to go a more uncouth and unsuspected way, as they had begged of God, *v.* 21.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver, and the gold, and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

† Heb. *They came as of the captivity, the sons of the transmigration.* 35 † *Also* the children of those that had been carried away, which were come out of the captivity *q*, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for a* sin *offering*: all this *was* a burnt-offering unto the LORD.

q To wit, these now commers, whom God had safely conducted hither.

36 And they delivered the kings commissions unto the kings lieutenants, and to the governours on this side ‖ Or, *on* the river; and they ‖ furthered the people, and the *this side.* house of God *r*.

r In the adorning and furnishing of it with these Vessels and other Conveniencies; and in promoting Gods Worship and Service therein.

CHAP. IX.

Ezra and others, hearing of the unlawful Marriage of the People with Strangers, mourn for it, 1——4. He prayeth unto God, and confesseth their Sins, and particularly this, 5——15.

NOW when these things were done, the princes *a* came to me, saying, The people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands *b*, *doing* according to their abominations *c*, *even* of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian, and the Amorite.

a Who feared God, and understood that *Ezra* was come with large Commission from the King, and with this design, to reform all Disorders, whereof this was not the least. *b i. e.* From the Heathen Nations round about them, which God had expressly commanded them to do, *Deut.*7.2.3. *c* To wit, either, 1. Marrying promiscuously whomsoever they liked, as the Heathens used to do; Or, 2. Imitating them in their Idolatrous or other wicked Practices, into which they were drawn by their Heathenish Affinities. Although they are not charged with any other Crime besides their Marriage in the following account of it.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands *d*: yea, the hand of the princes and rulers *e* hath been chief in this trespass.

d This they had done, either, 1. In the Land of their Captivity, into which these People were carried as well as others, as appears from *Jer.* 25. 9, *&c.* Or rather, 2. Since their return, as may be gathered from *vv.* 8, 9, 10, 14. *e* Who should have restrained the People from this Sin, by their Authority and Example; and by doing otherwise, made the Sin more general, and involved themselves and the Nation in the Guilt of it.

3 And when I heard this thing, I rent my garment, and my mantle, *f* and pluckt off the hair of my head, and of my beard *g*, and sat down astonied *h*.

f Both my inner and my upper Garment. *g* In testimony of my great Grief and Indignation; which was usual among all those Eastern and Ancient People, wherein he did not transgress that Law, *Lev.*19.27. *Deut.*14.1. because he did not shave off all the Hair, but only plucked off some hairs. *h* Partly for Grief and Shame at the Sin; and partly for fear of some great and dreadful Judgment which he expected and feared for it.

4 Then were assembled unto me *i* every one that trembled at the words of the God of Israel *k*, because of the transgression of those that had been carried away *l*, and I sat astonied until the evening sacrifice *m*.

i To joyn with me both in lamenting the Sin, and in indeavouring the redress of it. *k i. e.* Who stood in awe of God, and of his Word, and durst not violate his Commands; or who feared his Threatnings against those that did so, and trembled for fear of God's Judgments upon them, and upon the whole Land for their sakes, as the following words imply. Compare *Isa.* 66. 2, 5. *l* To wit, into Captivity, and were safely returned from it, and yet were not reformed either by their former Affliction, or by their latter Deliverance. *m* When the People used to Assemble together. See *Psal.* 141. 2. *Acts* 3. 1.

5 And at the evening sacrifice I arose from my ‖ hea- ‖ Or, *afflic-* vinesse, *n* and having rent my garment and my mantle, *tion.* I fell upon my knees, and spread out my hands unto the LORD my God,

n i. e. From that mournful posture, *v.* 4. and put my self into the posture of a Petitioner. Or, *by reason of my heaviness*, or *affliction*. Having mourned for the Sin, I considered that was not sufficient, and that God expected the Confession and Amendment of it, and therefore I fell to prayer.

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities *o* are increased over *our* head, *p* and our ‖ trespasses grown ‖ Or, *guilti-* up unto the heavens. *ness.*

o He includes himself in the number of the Transgressors, not only by a Rhetorical Figure called *Communication*, but partly because he himself was guilty of many Sins; and partly because the Princes and Priests, and so many of the People having done this, the Guilt was now become National. *p* Like deep Waters, in which we are as it were drowned, and ready to perish. Compare *Psal.* 38. 4.

7 Since the days of our fathers, *have* we *been* in a great trespass unto this day *q*; and for our iniquities have we, our kings, *and* our priests been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

q We are not purged from the Guilt and Filth of our Fathers Sins, but we are still feeling the sad Effects of their Sins in the continuing Captivity of a great number of our Brethren; and we are still repeating the same Sins.

8 And now for a † little space *r* grace hath been † Heb. *mo-* shewed from the LORD our God, to leave us a rem- *ment.* nant to escape *s*, and to give us a ‖ nail *t* in his holy ‖ Or, *a Pin*, place *u*, that our God may lighten our Eyes *x*, and give That is, *a* us a little reviving in our bondage *y*: *constant and sure abode.*

r It is but a little while since God hath delivered and restored us, and yet we are already returned to our former Sin and Folly. Or thus, we have enjoyed this Favour but a little while, and now we are sinning it away, and shortening our own Happiness. *s* That by his favour many of us should escape out of Captivity; whom he calls but *a remnant*, because the far greatest part of the Israelitish Nation were yet in Captivity. *t i. e.* Either 1. A just and merciful Prince of our own Nation and Religion; such being compared to Nails or Pins, as *Isa.* 22. 23. Or rather 2. Some kind of Settlement; whereas before we were tossed and removed from place to place as our Masters pleased. It is is a Metaphor from Tents, which are fastened by Cords and Nails, or Pins. *u i. e.* In this holy Land, as the Land of *Judah* is called, *Zech.* 2. 12. Or, in *Jerusalem*, which is called *The holy City*, *Neh.* 11. 1, 18. *Dan.*9. 24. which is peculiarly mentioned, because of the Temple, which was the Nail which fastened their Tents, and gave them some ground of hopes to continue in their Land. *x i. e.* That he might revive and comfort our hearts. For as *darkness* is oft put for a State of Sorrow and Affliction, so *light* is put for Joy and Comfort. *y* For we are not quite delivered, but still wear our Fetters upon us, being even here in subjection to our former Lords.

9 For we *were* bond-men *z*, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia *a*, to give us a reviving *b*, to set up the house of our God, and † to re- † Heb. *to* pair the desolations thereof, *c* and to give us † a wall *d* *set up.* † Heb. *a* in Judah and in Jerusalem. *fence.*

z i. e. In greater Bondage than that in which we now are. *a i. e.* Hath given us to find Favour in their Eyes. *b* To recover us from the Grave of dreadful Calamities in which we lay like dead Men and dry Bones, *Ezek.*37.1, *&c.* *c* To wit, of the Temple; either to build the House where there was only an heap of the Ruins of the old Temple. Or rather, 2. To frequent and celebrate the Worship of God in that place, which hath long lain like a desolate and neglected place. For the Building of the House was mentioned in the next foregoing words. *d* Heb. *an hedge*, or *a fence*; either 1. The Wall built about *Jerusalem*. But it is probable that was not yet built, as we shall see by the following History. Besides, this fence is intimated to be as much a fence to the rest of *Judah*, as to *Jerusalem*: Or 2. The Favour and Protection of the Kings of *Persia*, whose Edicts on their behalf were under God their Security against all those Enemies wherewith they were encompassed. Or, 3. The powerful and gracious Providence of God, which had brought them together, and planted them in their own Land, and watched over them from time to time.

10 And now, O our God, what shall we say after this *e*? for we have forsaken thy commandments,

e What Apology can we make for our selves after thou hast conferred such great and high favours upon us, and we have so grosly abused them?

† Heb. *by the hand of thy servant.*

11 Which thou hast commanded † by thy servants the prophets, saying, The land unto which ye go to possess, is it an unclean land with the filthiness of the people *f* of the lands, *g* with their abominations, which have filled it † from one end to another, with their uncleanness.

† Heb. *from mouth to mouth.*

f This notes the cause or matter of this uncleanness. The Land was not unclean in it self, but only polluted by the filthiness of its Inhabitants. *g* Or, *of these Lands*, which are round about it. This Land is as corrupt as any of the rest of the Heathen Nations.

* Exod. 23.32. Deut. 7.3.

12 Now therefore * give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace, or their wealth for ever: *h* that ye may be strong *i* and eat the good of the land, and leave *it* for an inheritance to your children for ever.

h But root them out, as I have commanded you to do; which also they have abundantly deserved, both of mine, and of your hands. See *Deut.*7.2. *i* Although you may fancy that this way of making Leagues and Marriages with them, is the only way to establish and settle you, yet I assure you, it will weaken and ruin you, and the contrary course will make you stronger.

† Heb. *hast with-held beneath our iniquities.*

13 And after all that is come upon us for our evil deeds, and for our great trespass *k*, seeing that thou our God † hast punished us less than our iniquities *deserved*, and hast given us *such* deliverance as this *m*,

k After all our fore sufferings for our sins. *l* And after all thy favour shewed to us in the mitigation of thy judgments. *m* So full, so sudden, and unexpected, and amazing, not only to our enemies, but also to our selves.

14 Should we again break thy commandments, *n* and joyn in affinity with the people of these abominations! wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping *o*?

n Was this a fit and just requital of all thy kindesses? or was this thy end and design in these actions? or will thou take this well from our hands? *o* Can we reasonably expect any thing from thee less than utter ruine?

15 O LORD God of Israel, thou *art* righteous *p*, for we remain yet escaped *q*, as *it is* this day: behold, we *are* before thee in our trespasses *r*: for we cannot stand before thee *s*, because of this *t*.

p A just and holy God, who dost hate, and wilst infallibly punish sin and sinners. Or, *thou art merciful*, as appears from hence, that notwithstanding all our sins, thou hast not utterly destroyed us, but left a remnant of us. The Hebrew word here rendred *righteous*, is oft used for *merciful*; as is well known to all the Learned. *q* Or, *though we remain*, &c. *i. e.* Though thou hast yet spared us in part, yet thou art righteous, and therefore wilt certainly punish and destroy us according to our deserts, if we do not repent us, and reform this great wickedness. *r* We are here in thy presence, and so are all our sins; we are arraigning our selves before thy Tribunal, acknowledging our selves to be vile offenders, and thee to be just, if thou destroy us. *s* To wit, in Judgment, as that word is oft used, as *Psal.* 130. 3. Compare *Psal.* 1. 5. we must needs fall and perish at thy presence, as the phrase is, *Psal.*9.3. *t* Because of this our great guilt, and the aggravations of it.

CHAP. X.

Shecaniah encourageth Ezra to reform the strange Marriages, 1——4. *All Israel swear to do accordingly,* 5. *Ezra mourning, assembleth the people,* 6--8. *The people at the exhortation of Ezra repent, and promise amendment,* 9——14. *Their care to perform it,* 15,16. *The names of them that married strange wives,* 15——44.

NOw when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel, a very great congregation of men, and women, and children *a*: for the people † wept very sore *b*.

† Heb. *wept a great weeping.*

a Awakened by the words and example of this holy Priest, and great Potentate. So inexpressible is the good, which is done by the good example, and the evil, which is done by the bad example of a great Person, or of a Minister. The fame of his great passion of grief, and of his many and publick expressions thereof in the Court before the Temple, being in an instant dispersed over all the City, brought a great company together. *b* Being greatly affected with *Ezra*'s prayer, and with the common sin.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed *c* against our God, and have taken *d* strange wives of the people of the land: yet now there is hope in Israel concerning this thing *e*.

c He saith, *we*, either, 1. Because he was guilty in this matter. Or rather, 2. In the name of the People, and their several Families, and his own amongst the rest. For this mans name is not in the following Catalogue, but there we have his Father, *Jehiel*, and his Fathers Brethren, five other sons of his Grandfather *Elam*, *v.* 26. It was therefore an evidence of his great Courage, and good Conscience, that he durst so freely and fully discharge his duty, whereby he shewed, that he honoured God more than his nearest and dearest Relations. *d* To wit, into conjugal society with our selves. *e* In case of our repentance, and reformation. Therefore let us not sorrow like persons without hope; nor sit down in despair, but let us fall upon action, and amend our errours, and then trust to Gods mercy. *f*

3 Now therefore let us make a covenant with our God, † to put away all the wives *f*, and such as are † Heb. *is* born of them *g*, according to the counsel of my lord *h*, *being fenrful* and of those that tremble at the* commandment of our* Deut. 7. God *i*, and let it be done according to the law *k*. 2,3.

f Which though it may seem harsh, yet is not unjust, if it be considered, 1. That Marriages made between some prohibited Persons; as suppose, between a Father, and his Daughter, a Brother, and a Sister, are not only unlawful, but void Marriages, and *ipso facto*, null, by the Political Laws of Civil Nations. And therefore these Marriages with Idolatrous and Heathen Women, being expressly and severely forbidden by God, might well be disannulled. And it was one of good *Theodosius* his Laws, that those actions which were done against law, should be accounted not only unlawful, but null. 2. That there were many peculiar laws given to the Jews concerning the marrying, and putting away of Wives, as hath been observed before in their proper places, and therefore it is not strange, if there be something more in this case, then is now usual with us. 3. Supposing the Matrimonial Tye had continued, yet they might be excluded from co-habitation with them, as a just punishment upon them for the wilful breach of a known and positive Law of God. *g* This may seem harder than the former, but many things may be said: 1. Whatsoever evil befel either them or their Children, they had all reason to accept it as the just and deserved fruit of their own sin. 2. That Children may, and sometimes do suffer, at least temporal evils, for their Parents sins, or upon occasion of them, is most evident, both by the Scripture instances, and by the Laws and Usages of Nations in some cases. 3. This may seem to have been a necessary part of severity, partly as a proper punishment of the Parents sin herein, and to deter others more effectually from the like practices: partly to prevent the corruption of their other Children by the Conversation and Society of this ungodly and idolatrous Brood: and partly, lest such Children, being continually present with them, and stealing into their affections, might at last prevail with them to take their ejected Wives again. 4. These Children were only cast out of the Families and Commonwealth of *Israel*, but were not utterly forsaken and ruined, but due care was probably taken by Authority, that they should have some provision made for them, and some care taken about their Education in the Jewish Religion, *&c.* *h* Either 1. As thou counsellest and desirest us to do. Or, 2. Let us do it in such manner as thou shalt think fit and agreeable to the Law, as it follows: for it requires great caution, as being a matter of no small difficulty. *i* And of other serious and religious persons who may with thee consider and regulate the business. *k* This is meant, either 1. Of the matter of the business, let that be done which the Law requires; let them be put away. Or, 2. Of the manner of it, which must be according to the Rules of Gods Law.

4 Arise, for *this* matter *belongeth* unto thee *l*; we also will be with thee: be of good courage, and do *it*.

l Because thou hast both skill to manage it, and authority both from God, and from the Persian King to do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear, that they should do according to this word. And they sware.

6 Then Ezra rose up before the house of God, and went into the chamber *m* of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

m That he with the Princes and Elders, as it follows *v.* 8. might consult about the execution of their Resolution.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be † forfeited, and him- † Heb. *devoted.* self separated from the congregation *n* of those that had been carried away.

n Either by Banishment: Or rather by Excommunication from the Church, and People, and House, and Publick Worship of God.

9 Then all the men of Judah, and Benjamin *o*, gathered themselves together unto Jerusalem within three days: (it *was* the ninth month, on the twentieth *day* of the month) and all the people sat in the street of the house of God *p*, trembling because of *this* matter, and for † the great rain *q*. † Heb. *the showers.*

o Not only of these two Tribes, as appears from the following Catalogue, where there are Priests and Levites; but all the Israelites, *v.* 25. who are thus described, partly because the greatest part of them were of these Tribes, though others were mixed with them: and partly because they all now dwelt in that Land which formerly was appropriated to those Tribes. *p* In that street of the City, which was next to the Temple, and within the view of it, that so they might be as in Gods presence, whereby they might be awed to a more faithful and vigorous prosecution of their work. And this place they might chuse rather than the Court of the People, because they thought it might be polluted by the delinquents, who were all to come thither. *q* Which they took for a token of Gods displeasure against them. † Heb. *has caused to dwell, or have brought back.*

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and † have taken strange wives to encrease the trespass of Israel.

11 Now therefore make confession unto the LORD God

God of your fathers, and do his pleasure, and separate your selves from the people of the land, and from the strange wives.

r You have sinfully pleased your selves, now please God by your Obedience to his Command.

12 Then all the congregation answered, and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for ‖ we are many that have transgressed in this thing. ‖ Or, *we are great by reason of the rain.*

14 Let now our rulers of all the congregation stand *s*, and let all them which have taken strange wives *t* in our cities, come at appointed times, and with them the elders of every city, and the Judges thereof *u*, until the fierce wrath of our God ‖ for this matter, be turned from us *x*. ‖ Or, *till the matter be dispatched.*

s Let the great Council, called the *Sanhedrim*, be settled, and meet to judge and determine of all particular Causes. *t* To wit, of these heathen Nations such as were not profelyted to the Jewish Religion before their Marriage; or since revolted from it. *u* Who are best able to inform the great Council of the quality of the persons, and of all Matters of Fact and Circumstances. *x i. e.* Until the thing be done, and Gods wrath thereby removed.

† Heb. *had set over.*

15 Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, † were employed about this *matter*: and Meshullam, and Shabbethai the Levite helped them.

y To wit, to take due care that the business should be executed in the manner proposed, that the Officers and Delinquents of every City should come successively in convenient time and order, as these should appoint, and to take and keep an exact account of the whole transaction, and of the names of the Cities and Persons whose Causes were dispatched, and to give notice to others to come in their turns, and to prepare the business for the hearing of the Judges. And these two were Priests, as their Coadjutors or Helpers were Levites; that so they might inform the persons concerned, if any matter of doubt did arise.

16 And the children of the captivity did so: and Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names were separated *z*, and sate down in the first day of the tenth month to examine the matter.

z i. e. Sequestred themselves from all other business, and gave themselves wholly to this.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 And among the sons of the priests, there were found that had taken strange wives: *namely*, of the sons of Jeshua, the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hand *a* that they would put away their wives: and *being* guilty, *they offered* a ram of the flock for their trespass.

a i. e. They covenanted or swore by giving their hand; which was the usual gesture in those cases. of which see *Levit.* 6.2. *Ezek.* 17.18.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the singers also, Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel *b*: of the sons of Parosh, Ramiah, and Jeziah, and Malchia, and Miamin, and Eleazar, and Malchijah, and Benajah.

b i. e. Of the People of *Israel*, distinguished from the Priests and the Levites hitherto named, who before were called *Judah* and *Benjamin*, *v.* 9. where see the notes.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai, Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adajah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab, Adna, and Chelal, Benajah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattanai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadi, Amram, and Uel.

35 Benajah, Bedejah, Chelluh,

36 Vaniah, Meremoth, Eliashib.

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shemei,

39 And Shelemiah, and Nathan, and Adajah,

40 ‖ Machnadebai, Shashai, Sharai, ‖ Or, *Mahnadai, according to some copies.*

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benajah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children *c*.

c Whereby he implies that most of their Wives were barren. Which came to pass by Gods special Providence, partly to manifest his displeasure against such matches, and partly that the practice of this great and necessary duty might not be encumbred with too many difficulties.

NEHEMIAH.

This Book seems not to have been written by Ezra, *because it is written in a quite differing, and more plain and easy stile, and without that mixture of Chaldee, or Syriack words, which is in the Book of* Ezra, *but by* Nehemiah, *ch.* 1.1. *who writ an account of his own Transactions, as* Ezra *did of his. But whether this be the same* Nehemiah, *who came up with* Zerubbabel, Ezra 2.2. *and* Nehemiah 7. 7. *may be questioned, the same name being oft given to divers persons. And for the name of* Tirshatha, *which is used both* Ezra 2. 63. *and* Nehemiah 7. 65,70. *that seems to be the Title of his Office, and so belongs to any Governour, whether it was* Zerubbabel, *or* Nehemiah, *or any other.*

CHAP. I.

Nehemiah understanding by Hanani, the affliction of the Jews, and the misery of Jerusalem, 1——3. *mourneth, fasteth and prayeth,* 4. *His prayer for them,* 5——10. *and for success in his petition to the King,* 11.

THe words *a* of Nehemiah the son of Hachaliah. And it came to pass in the month * Chisleu *b*, in the twentieth year *c*, as I was in Shushan *d* the palace, * Neh. 2.1.

a Or rather, *the acts*, or *deeds* as the word oft signifies; of which he here treats. *b* Which is the ninth month, containing part of *November*, and part of *December*. *c* Of *Artaxerxes*, *ch.* 2. 1. *d* The Chief and Royal City of *Persia*, *Esth.*2.5.

2 That Hanani, one of my Brethren *e* came, he and *certain* men of Judah, and I asked them concerning the Jews that had escaped *f* which were left of the captivity, *g* and concerning Jerusalem.

e Or, my Family or Tribe or Nation. *f* Out of the slavery which they indured in strange Lands. *g* The remnant of those numerous Captives.

3 And they said unto me, The remnant that are left of the captivity there in the province *h* are in great affliction and reproach *i*: the wall of Jerusalem also *is* broken down, and the gates thereof are burnt with fire *k*. * 2 Kings 25. 10.

h i. e. In *Judea*, which was now made a Province under the *Persian* Monarchs: see the Notes on *Ezra* 5. 8. *i* Despised and distressed by the neighbouring Nations. *k i. e.* The walls and gates continue in the same woful plight in which *Nebuchadnezzar* left them, the Jews not being yet in a condition to rebuild them, nor having Commission from the Kings of *Persia* to do so, though only to build the Temple and their own private Houses. And this made their enemies scorn them; who also would have ruined them, but for fear of offending the *Persian* King.

4 And it came to pass when I heard these words, that I sate down and wept, and mourned *certain* days, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, * that keepeth covenant and mercy for them that love him, and observe his commandments: * Dan. 9. 4. * Exod. 20.6.

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee:

thee: both I, and my fathers house have sinned,

7 We have dealt very corruptly *l* against thee, and have not kept the commandments, nor the statutes, nor the judgments which thou commandedst thy servant Moses.

l Or *we have wholly corrupted*, to wit, *our selves*, and our ways, and thy Worship.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, to deliver to us, saying, * If ye transgress, I will scatter you abroad among the nations:

* Lev. 26. 39. Deut. 4.25, &c.

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you cast out unto the uttermost part of heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

* Deut. 30. 4.

10 Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive unto the prayer of thy servant, and to the prayer of thy servants, † who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man *m*. For I was the kings cup-bearer *n*.

† Heb. *who will fear, or delight to fear.*

m The King: who though a God by Office, is but a Man by Nature, and therefore his heart is wholly at thy disposal. *n* Whereby I had opportunity to speak to him, and some favour and freedom with him; which encouraged me to make this Prayer, and to hope for some success.

CHAP. II.

Artaxerxes understanding the cause of Nehemiahs sadness, 1—6. sendeth him with Letters to Jerusalem, 7,8. Nehemiah to the grief of the enemies cometh to Jerusalem, 9——11. and secretly by night vieweth the ruins of Jerusalem, 12——16. He encourageth the Jews to build, 17,18. The enemies deriding, charge them with rebellion against the King, 19. Nehemiahs answer, 20.

* Esth. 3.7. AND it came to pass in the month * Nisan *a*, in the twentieth year of Artaxerxes *b* the King, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* sad in his presence.

a Which was four months after he had heard those sad tidings. The reason of this long silence and delay might be manifold; either because he thought fit that some time should be spent by himself and possibly others of his breathren in seeking God by solemn Prayer and Fasting, for Gods blessing and the good success of this great affair: or because he could not take so long and dangerous a journey in the depth of Winter: or because his turn of attending upon the King did not come to him till that time: or because till then he wanted a fit opportunity to move it to the King, by reason of the Kings indisposition, or occasions, or multitude of attendants, among whom there probably were divers enemies to the Jews, who, he feared, might hinder his design and desire. *b Artaxerxes Longimanus*, the Son of the great *Xerxes*, who reigned both with his father, and after his death alone: whence the years of his reign are computed two ways, one from the death of *Xerxes*; and the other from his first entrance upon the administration of the Kingdom, which was committed to him in the fifth year of *Xerxes*, when he began the Grecian War, and left his Son King or Viceroy in his stead, as the manner of the *Persians* was. It may seem doubtful, and is not much material which way of computation is here used. Others understand this of *Artaxerxes Mnemon*.

2 Wherefore the king said unto me, Why *is* thy countenance sad *c*, seeing thou art not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid *d*,

c His fasting joyned with inward grief had made a sensible change in his very countenance. *d* Partly being daunted by the Majesty of the King, and the suddenness and sharpness of his question: partly fearing lest there was arising some jealousie or ill opinion in the King concerning him; partly because it was an unusual and ungrateful thing to come into the King of *Persia*'s presence with any badges or tokens of sorrow, *Esth.* 4. 2. and principally from his doubts or fears of disappointment, because his request was great and invidious, and odious to the most of the *Persian* Courtiers, and might be represented as dangerous, and might seem improper for a time of feasting and jollity.

3 And said unto the King, * Let the King live for ever *e*. Why should not my countenance be sad, when the city, the † place of my fathers sepulchres, *is* waste, and the gates thereof are consumed with fire?

* 1 Kings 1.31. Dan. 2.4. & 6.21. † Heb. *house.*

4 Then the King said unto me, For what dost thou make request? So I prayed to the God of heaven *g*.

e My sadness comes not from any discontent with my own condition, or any disaffection to the King, for whom my hearty Prayers are that he may live for ever; but from another cause. *f* Which by all Nations are esteemed sacred and inviolable and honourable. He saith not a word of the Temple or of Religion, for; he wisely considered that he spake before a heathen King and Court who cared for none of those things. *g* To direct my thoughts and words, and to incline the Kings heart to grant my request.

5 And I said unto the king, If it please the king *h*, and if thy servant have found favour in thy sight *i*, that thou wouldest send me unto Judah, unto the city of my fathers sepulchres, that I may build it.

h My request, whatsoever it is, I humbly and wholly submit it to the King's good pleasure, being resolved to acquiesce in it. *i* I pretend no merit, but am an humble Suppliant for thy Grace and Favour, whereof having received some tokens, I am thereby emboldened to make this farther request.

6 And the king said unto me, (the † queen also sitting by him *k*) For how long shall thy journey be? and when wilt thou return *l*? So it pleased the king to send me, and I set him a time *m*.

† Heb. *by him.*

k Which is here noted, partly as an unusual thing; for commonly the Kings of *Persia* dined alone, and their Queens seldom dined with them, as Historians note: and peradventure, because the Queen expressed some kindness to him, and promoted his request with the King. *l* This question shewed the King's respect and affection to him, and that he was not willing to want his attendance longer than was necessary. *m* Either that 12 years mentioned, *ch.* 5. 14. & 13. 6. or rather a far shorter time: for which cause, among others, he built the walls with such dispatch, even in 52 days, *ch.* 6. 15. and probably not very long after that returned to the King, by whom he was sent a second time with more ample Commission, and for the King's service, and the Government of that part of his Dominions.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governours beyond the river, that they may convey me over *n* till I come into Judah.

n That they may safely conduct me through their several Territories.

8 And a letter unto Asaph the keeper † of the king's forrest, *o* that he may give me timber to make beams for the gates of the palace, which *appertained* to the house *p*, and for the wall of the city, and for the house that I shall enter into *q*. And the King granted me, * according to the good hand of my God upon me.

† Heb. *of the king.* * Ezra 7.6.

o Of the Forest of *Libanus*, famous for pleasure and for plenty of choice Trees. *p* To wit, of the Kings Palace, which was adjoyning to the house of God. Or, *of the Tower* or *Fence* belonging *to the House of God*, to wit, for the Gates of the Courts of the Temple: for though the Temple was built, the Courts and other Buildings belonging to the Temple might yet be unfinished. *q* Wherewith I may build an house in which I may dwell whilst I am there, and which I may dispose of as I see fit.

9 Then I came to the governours beyond the river, and gave them the kings letters. (Now the king had sent captains of the army, and horsemen with me.)

10 When Sanballat the Horonite *r*, and Tobiah the servant *s* the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

r So called, either from his Family, or from the place of his birth or rule, which is supposed to be *Horonaim*, an Eminent City of *Moab*, *Isa.* 15. 5. *Jer.* 48. 3. *s* So called probably from his servile original, or condition from which he was advanced to his present power and dignity: which also may be mentioned as one reason why he now carried himself so insolently and perversly towards the Jews; it being usual for Persons suddenly raised from a mean to an high estate, so to demean themselves.

11 So I came to Jerusalem, and was there three days *t*.

t Resting my self after my long Journey, and enquiring into the state of the City.

12 And I arose in the night *u*, I and some few men with me, neither told I *any* man what God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon *x*.

u Concealing both his intentions and actions as far and as long as he could, as knowing that the life of his business lay in secrecy and expedition. *x* To prevent noise, and the notice of what I did.

13 And I went out by night *y*, by the gate of the valley *z*, even before the dragon-well *a*, and to the dung-port *b*, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

y The Footmen which accompanied him directing and leading him in the way. His design was to go round about the City, to observe the compass and condition of the Walls and Gates, that he might make sufficient provisions for the work. *z* Of which see *ch.* 3. 13. *a* A fountain or water so called, either from the figure of a Dragon or Serpent which was by it; or from some living Dragon which abode there when the City was desolate: for Dragons delight to be in desolate places, and nigh to Springs of Water, as divers have observed. *b* Through which they used to carry the dung out of the City.

14 Then I went on to the gate of the fountain *c*, and to the kings pool *d*: but there was no place for the beast *that was* under me to pass *e*.

c i. e. Which led to the Fountain, to wit, of *Siloah* or *Gihon*. *d* That which King *Hezekiah* had made: of which see *2 Chron.* 32. 3, 30. *e* The way being obstructed with heaps of rubbish.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and so returned *f*.

f Of *Kidron*; of which see on 2 *Sam.* 15. 23. *g* Having gone round about the City.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told it to the Jews nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did *h* the work *i*.

h Or, *were to do*, or *should do*, *i. e.* Whom he intended to imploy in it. *i* Here following, of building the Walls.

17 Then said I unto them, Ye see the distress that *we are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the kings words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian *i* heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? Will ye rebel against the king *l*?

k Either the King's Lieutenant in *Arabia*, as *Tobiah* was among the *Ammonites*, and *Sanballat* among the *Moabites*: Or, rather an *Arabian* by his birth. And it seems probable that both he, and *Sanballat*, and *Tobiah*, were chief Men or Governours among the *Samaritans*, or in their Army. See *ch.* 4. 1, 2, 3. *l* Do you design to fortifie this City against the King.

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but * ye have no portion, nor right *m*, nor memorial *n* in Jerusalem.

* 1 Esdr. 4.3.

m You have no authority over us, nor interest in our Church or State, or City, but are meer Aliens from the Common-wealth of *Israel*. We disown and detest that mungrel-Worship and Religion which you have set up. We desire not your favour, or friendship, or help in this matter. And you have nothing to do to enquire into, or meddle with our concerns, or to hinder us in our present undertaking. *n* No Testimony, or Monument, either of your Relation to us by Birth or Religion, or of your kindness to us or to this place. But we have many memorials of your Malice and Enmity against us.

CHAP. III.

The Names of the several Families that builded; their Order wherein, and the Proportion, how much they builded, 1——32.

* Ch. 12. 10. THEN * Eliashib the high priest *a* rose up *b* with his brethren the priests, and they built the sheep-gate *c*; they sanctified it *d*, and set up the doors of it; even unto the tower of Meah *e* they sanctified it, unto the tower of * Hananeel.

* Jer. 31.38

a Grand-child of *Josua*, the first High-Priest after their return from *Babylon*. *b* Began the work. *c* Which was next to the Temple; so called, either from the Sheep-Market, or the Sheep-pool of *Bethesda*, *John* 5. 2. where the Sheep were washed, and then brought to the Temple to be sacrificed. *d* Or, *they prepared* or *repaired it*: for so the word sometimes signifies. But our translation seems best, both because that use of the word is most common, and because this is spoken only of this gate, which being built by the Priests, and nighest to the Temple, and with a special Eye to the service of the Temple, for which both Men and Things were most commonly brought in this way, and being also the first part of the building, might be in a peculiar manner *sanctified* by solemn Prayer and Sacrifice, whereby it was dedicated to God's Service, and this either, 1. As it was considered in it self, or with respect to the rest of the building, of which this was the beginning, and in a manner the first-fruits, and therefore in the sanctification of it the whole lump and building was sanctified. And seeing the whole City is oft called the *holy City*, it is not strange if the Walls and Gates of it be also holy, and said to be *sanctified*, and especially this Gate. Compare *Deut.* 20. 5. *e* Or, *of an hundred*; so called, either because it was an hundred Cubits high, or so far distant from the Sheep-Gate.

2 And † next unto him built the men of Jericho *f*: and next to them built Zaccur the son of Imri.

† Heb. *at his hand.*

f The Posterity of the ancient Inhabitants of *Jericho*. See *Ezra* 2. 34.

3 But the * fish-gate *g* did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof *h*.

* 2 Chron. 33.14. Neh. 12.39.

g Of which mention is made, 2 *Chron.* 33. 14. *Neh.* 12. 39. *Zeph.* 1. 10. So called, either from the Fish-market which was near it; or, because the Fish was brought in by it from the Sea, *Neh.* 13. 16. this Gate being North-Westward from *Jerusalem*. *h* This is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, *ch.* 6. 1. & 7. 1. Or this was done to some of the Gates, but not to all; and therefore this is said to be done more compleatly and universally afterwards.

4 And next unto them repaired *i* Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

i To wit, the demolished or decayed Wall, there being no gate in this part. And so in the rest which follow.

5 And next unto them the Tekoites repaired; but their nobles put not their neck *k* to * the work of their Lord *l*.

* Judg. 5. 23.

k i. e. Did not submit to it, would not further it, either through Pride, or Sloth, and Carelesness, or Covetousness, or secret Compliance with the Enemies of the Jews. *l* Either, 1. Of *Nehemiah*, who was their Lord and Governour, and had given a general command for the carrying on of this work. Or, 2. Of God, whom they owned for their Lord, whose work this was, partly because it had proceeded thus far by God's singular Providence and Blessing: and partly because it was done for the defence of the City, and People, and Temple of God. And therefore they are branded to all posterity for the neglect of so great and pious a work.

6 Moreover the old gate repaired Jehojada the son of Paseah, and Meshullam the son of Besodejah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governour on this side the river *l*.

l i. e. Unto the place where the Governour of the Country on this side *Euphrates*, for, and under the *Persian* Kings, sometimes had a Palace or Throne, to which all persons living in the adjacent parts, were to resort for Judgment.

8 Next unto him repaired Uzziel the son of Harhajah, of the goldsmiths; next unto him also repaired Hananiah, the son of *one of* the apothecaries, and they ‖ fortified *m* Jerusalem unto the broad wall.

‖ Or, *left Jerusalem unto the broad wall.*

m It is not said, *they repaired*, as was said of the rest, but they *fortified* it, either because this part of the Wall was less demolished than the other, and therefore they needed not to repair it, but only to make it stronger by some additions; or, to note their extraordinary care and diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was; which also might be fit to be done in that part of the City. Others render it, *they left*, as this word commonly signifies: and so the meaning is, They omitted the building of that part of the Wall, because it remained standing; this being that space of 400 Cubits which was pulled down by *Joash* King of *Israel*, and rebuilt by *Uzziah*, who made it so strong, that the Chaldeans could not pull it down without more trouble than they thought fit to imploy about it. But this Chapter gives us an account of what they did in the Building, not of what they did not, but left as they found it.

9 And next unto them repaired Rephajah the son of Hur, the ruler of the half part of Jerusalem *n*.

n As *Rome* was anciently divided into several Quarters or Regions, so was *Jerusalem*, and especially this was divided into two parts, whereof one was in the Tribe of *Benjamin*, and nearest to the Temple, the other in the Tribe of *Judah*, and more remote from it: which accordingly had two several Rulers, this Man and the other, *verse* 12. but both under the chief Governour of the City.

10 And next unto them repaired Jedajah the son of Harumaph, even over against his house *o*: and next unto him repaired Hattush the son of Hashabniah.

o That part of the Wall which was next to him, which his own Interest obliged him to do with care.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the † other piece, and the tower of the furnaces.

† Heb. *second measure.*

12 And next unto him repaired Shallum the son of Hallohesh, the ruler of the half part of Jerusalem *p*, he and his daughters *q*.

p i. e. Of the other half, *&c.* see on *v.* 9. *q* Who were either Heiresses, or rich Widows, and caused part to be done at their charges.

13 * The valley-gate repaired Hanun, and the inhabitants of Zanoah, they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto * the dung gate.

* Ch. 2. 13.

* Ch. 2. 13.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth haccerem *r*: he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

r A Town or Territory, the Government whereof was divided between two persons.

15 But * the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah, he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of † Siloah *s* by the kings garden, and unto the stairs that go down from the city of David.

* Ch. 2. 14. Joh. 9. 7. † Heb. *Shelah.*

s That part of the Wall which was directly against that Pool.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur unto *the place* over against the sepulchres of David *t*, and to the * pool *that was* made *u*, and unto the house of the mighty *x*.

* 2 Kings 20. 20.

t i. e. The place which *David* appointed for his own Sepulchres, and the Sepulchres of his Successors the Kings of *Israel* and *Judah*. *u* To wit, by *Hezekiah*, 2 *Kings*, 20. 20. Whereby it is distinguished from that Pool which was natural. *x* Or, *of the valiant*: which possibly

possibly was formerly appointed for the receipt of those chief Captains that should attend upon the King in their courses, or of some other valiant Commanders, who should upon occasion resort to *Jerusalem*.

17 After him repaired the Levites, Rehum the son of Bani: next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory *y* at the turning *of the wall z*.

y Either to the house of the Forrest of *Lebanon*, which was their Armory from *Solomon's* days, *Isa.* 22. 8. or to some other place, which either before or since that time had been used as another, and less Armory for common occasions. *z* Or, *at the corner*: or, *which is in the corner.*

[Or, *Zuccai.* 20 After him Baruch the son of ‖ Zabbai, earnestly repaired *a* the other piece, from the turning *of the wall b*, unto the door of the house *c* of Eliashib the high priest.

a Did his work with eminent diligence and fervency: which is here noted to his commendation. *b* Or, *from the corner*, as *v.* 19. *c* Unto that part of the Wall which was over against, or next to this door.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib *d*.

d Therefore the door was not in the middle of the House, as now they commonly are, but at one end of it.

22 After him repaired the priests, the men of the plain *e*.

e Either of the plains of *Jordan*; or *of the plain Country round about Jerusalem*, as it is called, *ch.* 12. 28. And they are thus called, because they, or their Parents, either were born, or now did, or formerly had dwelt in those parts; whence they came to *Jerusalem*, when the service of the Temple required it.

23 After him repaired Benjamin, and Hashub, over against their house: after him repaired Azariah the son of Maaseiah, the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall f*, and the tower *g* which lieth out from *Jer.32. 2. & 33. 1. & 37.21. the kings high house *h*, that *was* by the * court of the prison *i*: after him, Pedajah the son of Parosh.

f In a part of the Wall, which jutted out as *the tower* here following did, and therefore was opposite to, or over against that turning. *g* Or, *even the tower*. *h* Either from the Royal Palace: or from some other smaller house which the King formerly built there, either for prospect or for defence. *i* A place oft mentioned: of which see *Jer.* 32, 2. & 38. 7, 13.

*2 Chron. 27. 3. ‖ Or, *the tower.* 26 Moreover the Nethinims dwell in * ‖ Ophel *k*, unto *the place* over against * the water-gate *l* toward the east, and the tower that lieth out.

*Ch. 8. 3. & 12. 37. *k* Or, *who dwelt in Ophel*: for this seems to be only a description of the persons, whose work follows. *l* So called, because by that Gate Water was brought in, either by the People for the use of that part of the City, or rather by these *Nethinims*, who were Gibeonites, for the uses of the Temple, for which they were *drawers of Water*, Jos. 9. 21.

27 After them the Tekoits *m* repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

m The same spoken of before, *v.* 5. who having dispatched their first share sooner than their Brethren had done theirs, freely offered their help to supply the defects of others, who, as it seems, neglected that part of the work which had been committed to them. And this their double diligence is noted both for the greater shame of their Nobles, who would not do any part of it, *v.* 5. and for their own greater honour, who were so far from being corrupted by the bad Example of their Nobles, that they were rather quickened and enflamed to greater Zeal and Industry in this publick and pious work.

*2 Kings, 11. 16. Jer. 31. 40. 28 From above * the horse-gate *n* repaired the priests, every one over against his house.

n Not that belonging to the King's Palace, 2 *Chron.* 23. 15. but one of the Gates of the City so called, either because nigh unto that were many Stables for Horses: or because the Horses commonly went out that way to their watering place.

29 After them repaired Zadock the son of Immer, over against his house: after him repaired also Shemajah the son of Shechaniah, the keeper of the east-gate *o*.

o To wit, of the City, or of the Temple: which being the chief Gate, was committed to his particular Care and Custody.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired Meshullam the son of Berechiah, over against his chamber *p*.

p Or, *chambers*, the singular Number for the plural.

31 After him repaired Malchiah, the gold-smiths son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ‖ going up of the corner.

[Or, *corner chamber.*

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

CHAP. IV.

The Enemies scoff and are angry, 1——3. *Nehemiah prayeth against 'em, and continueth the work,* 4, 5. *Understanding the wrath and design of their Enemies, he setteth a watch,* 7——12. *He armeth and encourageth the Labourers,* 13——18. *And giveth military precepts,* 19——23.

BUt it came to pass, that when * Sanballat heard that we built the wall, he was wroth, and took great indignation, and mocked the Jews *a*.

*Ch. 3. 33.

a Pretending contempt in his words when he had grief in his Heart.

2 And he spake before his brethren *b* and the army of Samaria *c*, and said, What do these feeble Jews? will they † fortifie themselves? will they sacrifice? will they make an end in a day *d*? will they revive the stones out of the heaps of the rubbish *e* which are burnt *f*?

† Heb. *strengthen themselves.*

b Tobiah, *v.* 3. and *Geshem*, *ch.* 2. 19. and others, whom he calls *his Brethren*, because of their conjunction with him in office and interest. *c* Whom he designed hereby to incense against them, or at least to understand their minds herein. *d* Do they intend to begin, and finish the work, and keep the Feast of Dedication by Sacrifice all in one day? for if they spend any long time about it, they cannot think that we, and the rest of their Neighbours, will suffer them to do it. Thus he perſuaded himself and his Companions, that their attempt was ridiculous; and this mistake kept him from giving them any disturbance, till it was too late. So God infatuated him to his own grief and shame, and to the advantage of his people. *e* Will they pick up their broken stones out of the Ruines, and patch them together, for other Materials they want. *f i. e.* Which Stones were burnt, and broken, or consumed to powder, to wit, by the *Chaldeans* when they took the City. See on *ch.* 1. 3.

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up *g*, he shall even break down their stone wall *h*.

g He mentions the Foxes, because they were very numerous in those parts, and because in the late Desolations the Foxes did walk in the Mount and City of *Zion*, *Lamen.* 5. 18. wherewith he seems to upbraid them. *h* It is so low, that a Fox can easily get to the top of it, and so weak, and done so hastily and carelessly, that the least thrust will tumble it down.

4 Hear, O our God, for we are † despised: and turn † Heb. their reproach upon their own head *i*, and give them for a prey in the land of captivity *k*: *for despite.*

i Let them be really as contemptible as they represent us to be. This, and the following requests, may seem harsh, but they were both just, as being directed against such malicious, inveterate, and implacable Enemies to God, and to his People, and necessary for the vindication, and defence of God's Honour, and Worship, and People. *k* Let them be removed from our Neighbourhood, and carried into Captivity; and there let them find no favour, but further severity. Or, *give them for a prey* to their Enemies, and let *they* carry them into *the land of captivity.*

5 And * cover not their iniquity, and let not their sin be blotted out from before thee *l*; for they have provoked thee to anger before the builders *m*.

*Psal. 109. 14, 15.

l Let their wickedness be in thy sight, so as to bring down deserved judgments upon them, that either they may be convinced and reformed, or others may be warned by their example. God is said to cover or hide sin when he forbears to punish it. *m i. e.* They have not only provoked us Builders, but Thee also. Or, *they have provoked* or *derided the builders to their face. i. e.* openly and impudently, in contempt of God, and of this work, which is done by his direction and encouragement.

6 So built we the wall: and all the wall was joyned together unto the half thereof *n*: for the people had a mind to work.

n Either, 1. in length, or rather, 2. in height: for the whole circumference of the Wall was distributed among the Builders, who also had carried on thework, beginning at the sheep-gate, and ending there also, as appears from *ch.* 3. 1, 32. and *the walls of Jerusalem* are said to *be made up*, here *v.* 7.

7 But it came to pass *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that † the walls of Jerusalem were made up, *and* that the breaches began to be stopped *o*, *ing were to be made up* then they were very wroth, † Heb. *closed.*

o i. e. That the breaches which the *Chaldeans* had made, and left *2 Chr. 32. 5.* in the walls, were well-nigh stopped up.

8 And conspired all of them together, to come *and* to fight against Jerusalem, and † to hinder it. † Heb. *to make it to erre.*

9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah *p* said, The strength of the bearers of

of burdens is decayed, and *there is* much rubbish *q*, so that we are not able to build the wall *r*.

p i. e. The Jews now dwelling in *Judah*, to wit, some of them being partly terrified by their Enemies, and partly wearied with hard and continual labours. *q* More than we are able suddenly to remove. *r* Being forced to spend our time in removing the rubbish, and other works imposed upon us; and therefore we must desist, at least for a season.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them *s*, and cause the work to cease.

s We will come secretly, and unexpectedly upon them, so as they shall neither foresee their danger, nor be able to prevent it.

12 And it came to pass that when the Jews which dwelt by them *t*, came, they said unto us ten times *u*, From all places, whence ye shall return unto us, *they will be upon you x*.

[Or, *That all from all places ye shall return unto us.*

t Or, *among them*: whereby they came to the knowledge of their Counsels. *u i. e.* Very often. A certain number for an uncertain. *x i. e.* They will invade you every way, by which we can come to you, or you to us; and therefore do you keep Watches on every side. But these words may be otherwise rendred thus, *On all parts where you shall be quiet, or at rest. (i. e.* secure: for the Hebrew *Schub* signifies not only to return, but also *to be quiet*, or *at ease*, as Hebricians know) they will be upon us, *i. e.* upon our people, and City *Jerusalem*, where you are. And they rather say *upon us* than *upon you*, to manifest their affection to them, and conjunction with them, and that they looked upon themselves as Members of the same Body and Church with them, and took what was designed or done against them, as if it were against themselves, and therefore gave them this friendly notice. Or the place may be rendred thus, *They told this* (to wit, the Enemies intentions) *to us ten times*, coming *from all places where they dwelt, or rested* (Heb. *you rested.* The second person being put for the third, as it is both in the Hebrew Language, as *Gen.* 10. 19, 30. & 25. 18. and in the Hebrew Text, *Psal.* 22. 9. and in other Languages and Authors: of which see my Latine *Synopsis* upon *Gen.* 10. 19. and that it is so here, we have the consent of the *Seventy*, and Arabick, and of some modern and accurate Interpreters, who render it by a Verb of the third person) *about us*; whence they came purposely to, inform and warn us. Or thus, *They told this to us ten times from all places whence they did return to us.* Which phrase of *returning to us, i. e.* to *Jerusalem*, suits very well with those persons who came up with their Brethren from *Babylon* to *Jerusalem*, and went thence into several parts of the Country to dwell, where they thought meet, and returned now, and at other times, as they had occasion, to their brethren at *Jerusalem*.

[Heb. *from the lower places behind the wall, from the places.*

13 Therefore set I † in the lower places behind the wall *y*, *and* on the higher places *z*, I even set the people after their families, with their swords, their spears, and their bows.

y To stand by, and within the Walls where they were lowest and not yet raised to their due heighth, and therefore most liable to the Enemies assault. *z* Upon the the tops of the Walls where they were finished, and the Towers which were built here and there upon the Wall; whence they might shoot arrows, or throw stones against their Enemies, when they made their Approaches.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD *which is* great and terrible, and fight for your brethren, your sons and your daughters, your wives, and your houses.

15 And it came to pass when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work *a*.

a Our Enemies being frustrated in their hopes, which were wholly built upon the secrecy, and suddenness of their attempt, we knowing this, returned to our business.

16 And it came to pass from that time forth *b*, *that* the half of my servants *c* wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons *d*; and the rulers *were* behind all *e* the house of Judah *f*.

b Lest our Enemies should repeat their enterprize. *c* Of my domestick Servants, and of my Guards, who should have attended upon my own person. *d* i. e. All their weapons: they stood in their Arms prepared for Battel. *e* Partly to encourage them in their work, and sometimes to assist with their own hands: and partly to direct and command them in case of an assault. *f i. e.* The Jews who were upon the wall.

17 They which built on the wall, and they that bare burdens, *with* those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon *g*.

g This is not to be taken properly, for they could never have done their work with one hand; and the next Verse tells us the Sword was not in their hands, but by their sides; but figuratively; this being a proverbial speech, such as is frequent amongst the Latines, as when they say of a man pretending kindness with evil design, *He carries bread in one hand, and a stone in another.*

[Heb. *on the loyns.*

18 For the builders, every one had his sword girded † by his side, and *so* built: and he that sounded the trumpet *h was* by me.

h To call the People together, when, and where it was fit and necessary.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet; resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the Spears, from the rising of the morning, till the stars † appeared *i*.

† Heb. *came forth.*

i Working very early, and very late.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem *k*, that in the night they may be a guard to us, and labour on the day.

k Not in the Suburbs, or adjoining Villages, as probably many of them did, returning thence to their work in the morning.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our cloths *l*, ‖ *saving that* every one put them off for washing *m*.

‖ Or, *every one went with his weapon for water.*

l Neither by day, nor by night, as the manner is when we go to Bed; they constantly kept themselves in a readiness for fighting. *m* When they were to wash and cleanse themselves from some natural or moral impurity, which might befal them or their Garments.

CHAP. V.

The People complain of their Brethren, by reason of their Debts, Mortgages, and Bondage, 1——5. *Nehemiah rebuketh the Usurers, and causeth them to make a Covenant of Restitution,* 6——13. *He forbeareth his own Allowance, and keepeth Hospitality,* 14——17. *The quantity of his Preparations, and his Prayer,* 18, 19.

AND there was a great cry of the people, and of their wives, against their brethren the Jews *a*.

a To wit, the great and rich ones who had oppressed their Brethren.

2 For there were that said, We, our sons, and our daughters *are* many *b*: therefore we take up corn *for them c*, that we may eat, and live.

b Which is in it self a Blessing, but to us is turned into a Curse. *c i. e.* We are forced by our and their Necessities to take up Corn, to wit, upon their own unreasonable terms, as is here implied, and plainly expressed in the following Relation. Others, *Let us take up*, &c. *i. e.* seeing we do the publick Work, let Provision be made for us and our Children out of the publick Stock. But this is no Petition, but a Complaint, as will appear.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth *d*.

d Which might easily happen, both from the multitude of the People now in and near *Jerusalem*, and from their building work, which wholly took them up, and kept them from taking care of their own Families, and from the Expectation and Dread of their Enemies Invasion, which hindred them from going abroad to fetch in Provision, and the People round about from bringing it in to them; or from divers other causes.

4 There were also that said, We have borrowed money for the kings tribute *e*, *and that upon* our lands and vineyards.

e Which was laid upon them all. See *Ezra* 4. 13. & 7. 24.

5 Yet now our flesh *is* as the flesh of our brethren *f*, our children as their children: and lo, we bring into bondage *g* our sons and our daughters *h* to be servants, and *some* of our daughters are brought into bondage *already*, neither *is it* in our power *to redeem them i*: for other men have our lands and vineyards.

f We are of the same Nature, and Nation, and Religion with them, although they treat us as if we were Beasts or Heathens, forgetting both Humanity and God's Law, *Deut.* 15. 7. *g* We are compelled to sell them for our Subsistence. *h* Which was an evidence of their great Necessity, because their Daughters were more tender, and weak, and unfit for Bond-service, and more exposed to Injuries than their Sons. *i* Which we are allowed to do, *Exod.* 21. 7. but have not wherewith to do it.

6 And I was very angry when I heard their cry, and these words.

7 Then † I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury every one of his brother *k*. And I set a great assembly against them *l*,

† Heb. *my heart consulted in me.*

k Which was against the plain and positive Law of God, *Deut.* 23. 19, 20. especially in this time of publick Calamity and Dearth. *l* I called a publick Congregation, both of the Rulers and People, the greatest part whereof were free from this Guilt, and therefore more impartial Judges of the matter, and represented it to them, that the Offenders might be convinced, and reform this Abuse; if not for Fear of God, or Love of their Brethren, yet at least for the publick Shame, and the Cries of the Poor.

8 And I said unto them, We, after our ability, have * redeemed our brethren the Jews, *which were* sold unto the heathen *m*; and will ye even sell your brethren? or shall they be sold unto us *n*? Then held they their peace, and found nothing *to answer.*

* Lev. 25. 48.

m I, and my Brethren, and Predeceſſors, have uſed our utmoſt Intereſt and Power, both with the Kings of *Perſia*, that our Brethren might be redeemed from that Bondage into which God had ſold them for their Sins: and with particular Perſons in *Babylon*, and *Perſia*, and the adjacent parts, whoſe Bond-ſlaves the Jews were, and who would not part with them without a Price, which we paid for them. *n* Do you expect that we ſhould pay you a Price for them, as we did to the Babylonians? Or, muſt we uſe as much importunity to ſolicite you for their Redemption, as we did to their Enemies?

9 Alſo I ſaid, *It is* not good *o* that ye do: ought ye not to walk * in the fear of our God, becauſe of the reproach of the heathen our enemies *p*?

*Lev. 25. 36.

o i. e. It is a very bad and wicked thing; as this ſame Phraſe is uſed, *Prov.*16. 29. & 17. 26. & 18. 5. & 19. 2. A common Figure, called *Meiſis*, where more is underſtood than is expreſſed. *p* Who are round about you, and obſerve all your Actions, and will loath and reproach both you for ſuch barbarous uſage of your Brethren, and Religion for your ſakes: Which if you have any Love or Reſpect either to God, or to your ſelves, you will prevent.

10 I likewiſe, *and* my brethren *q*, and my ſervants *r* † might exact of them money and corn *s*: I pray you let us leave off this uſury.

† Heb. *do lend them money.* So Gr.

q To wit, in Office; thoſe who are employed with me in the Government of this People. *r* In my name, and for my uſe. *s* As a juſt Recompence for our Pains and Care for the Publick Good, to which we wholly devote our ſelves, even to the neglect of all our private Concerns. But I will not rigorouſly exact, but do freely remit my own right, which, in thoſe Circumſtances, it is my duty to do; and therefore you alſo ought to do ſo, ſeeing I ly no burden upon you, but what I am willing to bear a part of upon my own Shoulders.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houſes, alſo *t* the hundredth *part u* of the money, and of the corn, the wine, and the oil, that ye exact of them.

t Alſo require not: which is to be ſupplied out of the next Verſe, where it is expreſſed in their anſwer to, and grant of this deſire. *u* Which they required every Month for the uſe of their Monies or Goods, according to the Cuſtom then uſed, and afterwards by the Romans.

12 Then ſaid they, We will reſtore *them x*, and will require nothing of them *y*, ſo will we do as thou ſayeſt. Then I called the prieſts *z*, and * took an oath of them *a*, that they ſhould do according to this promiſe.

* Jer. 34. 8, 9.

x To wit, the Lands and Houſes. *y* For the hundredth part. *z* Either 1. As Delinquents in that kind; or rather as Witneſſes; that the Oath being taken before the Prieſts, who acted in God's Name and ſtead, the Oath might make the more deep and durable Impreſſion upon their Conſciences. See *Numb.*5.19. 1 *Kings* 1.8,31,32. *a* Not of the Prieſts laſt mentioned, for it doth not appear that any of them were guilty, and it is abſurd to think that they only were guilty of this Extortion, as they muſt be, if this *them* belongs to them only; but of all the Perſons who were before charged with this Crime, v. 3, 4. whether Prieſts or others, as is evident from the Text, and from the nature of the thing.

13 Alſo I ſhook my lap *b*, and ſaid, So God ſhake out every man from his houſe, and from his labour *c*, that performeth not this promiſe; even thus be he † H. ſhaken out, and † emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

† *Empty* or void.

b i. e. The Lap or extream parts of my Garment, which I firſt folded together, and then ſhook it and ſcattered it aſunder. This was a Form of Swearing then in uſe. *c i. e.* From enjoying what he hath got by his labour.

14 Moreover from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that it*, twelve years *d*, I and my brethren *e* have not eaten the bread of the governour *f*.

d Not that he continued ſo long together at *Jeruſalem*, of which ſee *ch.* 2. 6. but that he ſo long governed *Jeruſalem* by himſelf when he was preſent, and in his abſence, by a Deputy. *e* Either my Fellow-officers, or they whom I left in my ſtead, who as they were to do my work, ſo might have required my rights. *f i. e.* That allowance which by the Laws of God and Nations, and of the King of *Perſia*, the Governours might require for the Maintenance of their own Dignity and Office, and of the publick Service.

15 But the former governours *g* that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver *b*; yea even their ſervants bare rule over the people *i*: but ſo did not I, becauſe of the fear of God *k*.

g Not *Ezra*, who was no Governour, but only a Prieſt ſent to teach them, and to reſtiſie Church-abuſes, nor *Zerubbabel*, but others between him and *Nehemiah*, whom he forbears to name, becauſe he deſigned not to diſgrace any Perſon, but only to reform the Abuſes. *h* Which they required of the People for every day to defray their other Expences. *i i. e.* Ruled them with Rigor and Cruelty; which fault of the Servants is charged upon their Maſters, the former Governours, becauſe they did not reſtrain nor puniſh them. *k* Becauſe I feared to break Gods Commands, or to incur his Diſpleaſure by ſuch immoderate and unſeaſonable Oppreſſions of the People. This he ſpeaks not to commend himſelf, but rather to diminiſh his Praiſe, and to ſhew that this was no heroical Action, nor work of Supererogation, to be admired rather than imitated; but only his Duty in that caſe, which for his own ſake he durſt not decline; and conſequently that it was their Duty alſo now to relinquiſh even thoſe Rights which in other Times and Conditions they might lawfully require.

16 Yea, alſo I continued in the work of this wall *l*, neither bought we any land *m*: and all my ſervants *were* gathered thither unto the work.

l Overſeeing, directing, and encouraging the Workmen, which was my whole buſineſs; and this at my own Coſt. *m* Of our poor Brethren, whoſe Neceſſities gave me abundant opportunity of enriching my ſelf with good Bargains. But I durſt not build my Houſe upon other Mens Ruins.

17 Moreover, *there were* † at my table an hundred and fifty † of the Jews and Rulers *n*, beſides thoſe that came unto us from among the heathen that *are* about us.

† Commonly, or very frequently. † Or that are about.

n Not only Jews of the inferior ſort, for whom meaner Proviſions might ſuffice, but alſo their Rulers, ſuch as there were in many places, for whom better Proviſion was fit; who reſorted to him upon all occaſions, either to pour out their Complaints, as here they did, or to give him notice of the Enemies deſigns; or to receive his orders and directions.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the governour *o*, becauſe the bondage was heavy upon this people.

o But bore it out of my own Eſtate: Which was very conſiderable, his Office in the Perſian Court being a place of very great Profit as well as Honour, and that Profit no doubt continued to him in this his abſence from the King. From this great and daily Expence, it ſeems more than probable, that *Nehemiah* did not continue here for twelve years together, as ſome would think, or at leaſt that he did not this all that time, but only during the great and preſent Exigences and Diſtreſſes of the Jews, which ceaſed in good part after the Walls were built, and the Hearts of all the Jews revived, and their Enemies diſpirited thereby.

19 * Think upon me, my God, for good, *according* to all that I have done for this people *p*.

*Chap. 13. 22.

p As I have done thy People good for thy ſake, ſo do me good for thine own ſake; for thou art pleaſed, and haſt promiſed graciouſly to reward us according to our works, and to meet to Men the ſame meaſure which they meet to others.

CHAP. VI.

Sanballat and Tobiah ſending to Nehemiah to meet them, intend to do him miſchief, 1, 2. *Nehemiah's anſwer,* 3. *They charge him with Rebellion,* 4——7. *his anſwer to it,* 8, 9. *Shemajah's falſe Prophecies to diſcourage Nehemiah,* 10. *his reply,* 11——13. *The work is finiſhed to the terror of the Enemies,* 15, 16. *Secret Correſpondence between the Nobles of Judah and Tobiah,* 17, 18.

NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, and *that* there was no breach left therein; (though at that time I had not ſet up the doors *a* upon the gates.)

a Not all of them. See on *ch.* 3. 1, 2, 3.

2 Then Sanballat, and Geſhem ſent unto me, ſaying, Come, let us meet together *b* in *ſome one of* the villages in the plain of Ono *c*. But they thought to do me miſchief.

b To conſult about the common Service of our Maſter the King of *Perſia*; or to make a friendly Accommodation. *c* A City in the Tribe of *Benjamin*: Of which ſee *chap.* 11. 35. and 1 *Chron.* 8. 12.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work *d*, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it, and come down to you.

d He tells them one, but not the only, nor the principal reaſon of his refuſal, becauſe his coming might cauſe the work to ceaſe, not only by the neglect of it during his abſence, but by his death, which they by this means might compaſs; though he thought it not fit to expreſs ſo much to them.

4 Yet they ſent unto me four times after this ſort, and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner the fifth time, with an open letter *e* in his hand:

e Thereby bidding open Defiance to him, as before he had uſed ſecret Practices; and intimating that he would do that by manifeſt force, which he had intended to do by ſudden ſurprize.

6 Wherein *was* written, It is reported among the heathen *f*, and ‖ Gaſhmu *g* ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou maiſt be their king, according to theſe words *h*.

‖ Or, *Geſhem* ver. 2.

f The neighbouring People whom you proudly and diſdainfully call *Heathens* or *Gentiles*. *g* Called *Geſhem*, v. 1. Who affirmed it and

and would prove it. *h i. e.* According to theſe reports; or, that thou muſt juſtifie and verifie theſe Rumours. Others *according to theſe things, i. e.* When theſe things which thou art now doing ſhall be finiſhed. But the firſt ſenſe ſeems moſt agreeable to the uſe of the ſame words in the next verſe.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah *i*: and now ſhall it be reported to the king, according to theſe words, Come now therefore, and let us take counſel together *k*.

i We have now a King of our own Nation, and are free from the Bondage of a Forreign Yoke. *k* That we may impartially examine the matter, that either thy Innocency may be cleared, and falſe Accuſations may be prevented; or if thou art guilty, the King may be informed.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſaiſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid *l*, ſaying, Their hands ſhall be weakned from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands.

l i. e. They endeavoured to do ſo, and actually did terrifie ſome Perſons.

10 Afterward I came unto the houſe of Shemajah, the ſon of Delajah *m*, the ſon of Mehetabel, who *was* ſhut up *n*; and he ſaid, Let us meet together in the houſe of God, within the Temple *o*; and let us ſhut the doors of the temple; for they will come to ſlay thee; yea, in the night will they come to ſlay thee.

m Probably one of the chief of the Prieſts, 1 *Chron.* 24. 26. *n* In his Chamber adjoyning to the Temple, upon pretence of ſingular Devotion, Sequeſtration from the World, and ſpecial Acquaintance, and much Communion with God in his Retirements, after the manner of the Prophets; and withal upon pretence of certain knowledge, which he had by the Spirit of God and of Prophecy, concerning their approaching Danger, from which they could be ſafe no where but in the Temple, which the very Heathens owned for a Sanctuary, which they might not violate. *o* For the danger is ſo near, that we cannot ſafely tarry here ſo long as to conſult what to do in this juncture. His deſign herein was partly to diſcourage and diſgrace *Nehemiah*, and thereby to ſtrike a Dread into all the People, and give a ſpeedy and full ſtop to the work; partly to prepare the way for the Enemies to aſſault and take the City, whileſt *Nehemiah* was ſhut up, and unable to give them any oppoſition; partly to juſtifie their Accuſation of *Nehemiah* to the King by his flight upon it; and partly, that there by the help of other Prieſts, who were conſcious of his Plot, he might either deſtroy him, or ſecure his Perſon till the City by ſome of his Complices were betrayed into the Enemies hands.

11 And I ſaid, Should ſuch a man as I *p* flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life *q*? I will not go in.

p I the chief Governour, upon whoſe Preſence, and Counſel, and Conduct, the very Life and Being of the whole City and Nation in a great meaſure depends: I who have profeſſed ſuch Reſolution, and Courage, and Confidence in God. I who have had ſuch eminent Experience of God's gracious and powerful Aſſiſtances, of his calling me to this Employment, and carrying me through it when our Danger was greater than now it is. Shall I now diſhonour God and Religion, and betray the People and City of God by my Cowardice? God forbid. This is not the counſel of God, nor of a Friend, but a Plot of mine Enemies, as it here follows. *q* As if I had an evil Cauſe or Conſcience; as if I were a Malefactor, who fled thither for Refuge; as if I durſt not truſt God with my Preſervation, except I went into the Temple, which it is not lawful for me, being no Prieſt, to do.

12 And lo, I perceived *r* that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

r Partly by conſidering the ſinful Nature and pernicious Conſequence of this Counſel; partly by the Suggeſtion of God's Spirit, whoſe Counſel and Help I fought in this matter; and partly by the Event which diſcovered that there was no ſuch Danger from the Approach of the Enemy, as was pretended.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin *s*, and *that* they might have *matter* for an evil report, that they might reproach me *t*.

s By going into a place forbidden to me, and that in ſuch a time, and manner, and upon ſuch an occaſion; which would have been both Sinful and Shameful. See on *v.* 11. *t* As a Coward, and conſcious of my own guilt, that ſo they might make me contemptible and odious, both to my own People, and to the King of *Perſia*.

14 My God, think thou upon Tobiah and Sanballat according to theſe their works, and on the propheteſs Noadiah *u*, and the reſt of the prophets that would have put me in fear.

u One that falſly pretended to the Spirit of Prophecy, to deceive and deſtroy *Nehemiah*. He prays to God to remember and puniſh theſe falſe Prophets, becauſe he was not yet in a capacity to do it, having ſuch powerful Enemies round about him, and ſo many rich and potent Jews highly diſcontented for their great loſs by his means, *ch.* 5.

15 So the wall was finiſhed in the twenty and fifth *day* of *the month* Elul *x*, in fifty and two days *y*.

x Anſwering part to our *Auguſt*, and part to *September*. *y* To be computed either 1. From the time of *Sanballat*'s ſending this Letter to him: Or, as moſt judge, from the beginning of the Work: Which though a great thing, yet it is not at all incredible, conſidering 1. That the Walls and Gates were not wholly pulled down by the Chaldeans: For to what purpoſe ſhould they make that waſte of time and labour. 2. That where the Walls were thrown down, yet the Materials remained, which they now uſed. 3. That in the building of the Walls they minded not Curioſity, but only Strength and Safety. 4. The great numbers of the Builders, and the prudent Diſtribution of the Work among them, and their admirable Zeal and Diligence in the Work. 5. That there want not parallel Inſtances even in Heathen Authors; for both *Curtius* and *Arian* report, that *Alexander* the Great built the Walls of new *Alexandria*, which contained above ſeven Miles in length, within twenty days ſpace. 6. That there was an eminent hand of God in carrying on this Work, which their very Enemies here acknowledge.

16 And it came to paſs, that when all our enemies † heard *thereof*, and all the heathen that *were* about us ſaw *thoſe things*, they were much caſt down in their own eyes *z*, for they perceived *a* that this work was wrought of our God *b*.

† Heard of it.

z i. e. In their Opinion, or themſelves being Judges. For though ordinarily Men are very prone to judge partially, and ſtill to flatter themſelves with vain Hopes and Fancies, yet this caſe was ſo clear and remarkable, that they began to deſpair. Now they ſaw that all was loſt, that their Deſigns were broken, and that their Miſchief was now likely to fall upon their own heads. *a* By that admirable Courage, and Conſtancy, and quickneſs wherewith this Work was managed, notwithſtanding all their Difficulties and Diſcouragements. *b* That it was the Work of that mighty God of *Iſrael*, whom they had great reaſon to fear; and withal they took it for an ill Omen to them, and a ſure Preſage that God would ſtill watch over that City and People, and cruſh thoſe who ſhould oppoſe or diſturb them.

17 Moreover, in thoſe days the nobles of Judah † ſent many letters unto Tobiah *c*, and *the letters* of Tobiah came unto them.

† Heb. *multiplied their letters* ſing to Tobiah.

c Correſponding with him againſt *Nehemiah*, and againſt their own City and Nation.

18 For *there were* many in Judah ſworn unto him *d*, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Ichanan had taken the daughter of Meſhullam, the ſon of Berechiah *e*.

d To be true to him in the proſecution of his wicked deſigns. *e* This is noted to ſhew the miſchief of ſuch unequal and forbidden Marriages; and how reaſonable and neceſſary *Ezra*'s Action was in the diſſolution of them.

19 Alſo they ‖ reported his good deeds before me, and uttered my words to him: *and* Tobiah ſent letters to put me in fear.

‖ Or, *matters.*

CHAP. VII.

Nehemiah committeth the Charge of Jeruſalem to Hanani and Hananiah, 1, 2. *His Advice to them,* 3, 4. *He finds out a Regiſter of the Genealogy of them that came at firſt out of Babylon,* 5——65. *The whole number of them,* 66, 67. *Their Subſtance,* 68, 69. *Their Offerings,* 70——73.

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed *a*.

a i. e. When I had taken order that the Levites ſhould be ſummoned from all places to celebrate the Dedication of the Wall, as it was done, *ch.* 12. 27.

2 That I gave my brother Hanani *b*, and Hananiah the ruler of the palace *c*, charge over Jeruſalem *d*: (for he *e was* a faithful man *f*, and feared God *g* above many *h*.)

b Of whom ſee *ch.* 1. 1, 2. *c i. e.* Of *Nehemiah*'s Court, juſtly ſo called, becauſe he lived in great Splendor, and like a Vice-Roy, though it was wholly at his own charge. *d* To preſerve its Peace and Safety, and to take particular care of the ſhutting the Gates of the City. *e* To wit, *Hananiah* laſt mentioned; for it was needleſs to ſay any thing in commendation of *Hanani*, who had ſhewn his Piety and Zeal for God and his Country, in taking a tedious Journey from *Jeruſalem* to *Shuſhan*, to inform *Nehemiah* of the ſad Eſtate of *Jeruſalem*, and to implore his helping hand to relieve it, *chap.* 1. *f* He choſe not Magiſtrates and Officers out of any partial or carnal Reſpects to his own Kindred, or Acquaintance, or Favourites, but from true Piety and Prudence, ſuch as were fitteſt for, and would be moſt Faithful in their Employments. *g* This is added as the Ground and Reaſon, both why he was Faithful, and why *Nehemiah* put ſuch Truſt and Confidence in him, becauſe he knew that the Fear of God would keep him from yielding to thoſe Temptations to Perfidiouſneſs, which he was likely to meet with when *Nehemiah* was gone, and againſt which a Man deſtitute of God's fear hath no ſufficient fence. *h* More than moſt Men did, or, above the common pitch of Piety.

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, until the ſon be hot *i*; and while the *k* ſtand by, let them ſhut the doors, and bar *them*, and appoint watches of the Inhabitants of Jeruſalem, every one in his watch, and every one to be over againſt his houſe *l*.

i i. e. Till it be clear and broad day; when Enemies approaching may be diſcovered, and the People of the City will be ready for the Defence in caſe of an Aſſault. *k i. e.* The Watches appointed to

that end, as is manifest from the following words. *l i.e.* Every one in his turn, keeping watch with others in that watching-place which is next to his house.

† Heb. *broad of hands, or spaces.*

4 Now the city was † large and great: but the people *were* few therein, and the houses *were* not built *m*.
m i. e. Not all, nor completly built; but only some slight Buildings of Boards or Stones were made for the present use of the generality of the People.

5 And my God put into mine heart *n*, to gather together the nobles and the rulers, and the people *o*, that they might be reckoned by genealogy *p*, and I found a register of the genealogy of them which came up at the first *q*, and found written therein;
n This Action, though meerly prudential, he doth not ascribe to himself, or his own Wit, but to the Gift, and Grace of God directing and inclining him to it. *o* Not only for the particular end here mentioned, but for divers other weighty purposes and matters, of which the following Chapters treat. *p* That so it might appear to what Families each person belonged, and where their ancient Habitations lay, which for a great number of them were in the City, the replenishing of which was now his design. *q* To wit, with *Zerubbabel*, as it follows, *v.* 7. But this following Catalogue differs in some particulars from that *Ezra* 2. of which see the Notes there.

* Ezra 2. 1, &c.

6 * These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one to his city;

7 Who came with Zerubbabel: Jeshua, Nehemia, ‖ Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nahum, Baanah: the number, *I say*, of the men of the people of Israel *was* this:

‖ Or, *Seraiah.*

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatieth, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-Moab, of the children of Jeshua, and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

‖ Or, *Bani.*

15 The children of ‖ Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

‖ Or, *Jorah.*

24 The children of ‖ Hariph, an hundred and twelve.

‖ Or, *Gibbar.*

25 The children of ‖ Gibbeon, ninety and five.

26 The men of Bethlehem, and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

‖ Or, *Azmaveth.*

28 The men of ‖ Beth-azmaveth, forty and two.

‖ Or, *Kirjath-arim.*

29 The men of ‖ Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah, and Geba, six hundred twenty and one.

31 The men of Michmash, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

* See v. 12.

34 The children of the other * Elam, a thousand two hundred fifty and four.

35 The children of Harim three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 The priests: the children of * Jedajah of the house of Jeshua, nine hundred seventy and three.

* 1 Chron. 24.7.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‖ Hodevah, seventy and four.

‖ Or, *Hodaviah*, Ezra 2.40. or, *Judah*, Ezra 3.9.

44 The singers: the children of Asaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reajah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 The children of Solomons servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Amon:

‖ Or, *Ami.*

60 All the Nethinims, and the children of Solomons servants, *were* three hundred ninety and two.

61 * And these *were* they which went up also from Tel-melah, Tel-haresha, Cherub, Addon and Immer: but they could not shew their fathers house, nor their ‖ seed, whether they *were* of Israel.

* Ezra 2.59

‖ Or, *pedigree.*

62 The children of Delajah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 And of the priests: the children of Habajah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they as polluted put from the priesthood.

65 And ‖ the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

‖ Or, *the governour.*

66 The whole congregation together, *was* forty and two thousand, three hundred and threescore.

67 Beside their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men, and singing-women.

68 Their horses seven hundred thirty and six: their mules two hundred forty and five:

69 *Their* camels four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And † some of the chief of the fathers gave unto the

† Heb. *part.*

work: the Tirshatha *r* gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests garments.
r i.e. The Governour, to wit, *Nehemiah*. So it is no wonder that the number of the moneys, and other things here contributed, differ from that *Ezra* 2. because this is another collection; that was made in *Zorobabel*'s time, and this in *Ezra*'s.

71 And *some* of the chief of the fathers gave to the treasure of the work, twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave, *was* twenty thousand drams of Gold, and two thousand pound of silver, and threescore and seven priests garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

CHAP. VIII.

Ezra bringeth, and expoundeth the Law of Moses, and blesseth God with the people, 1——8. *Nehemiah and Ezra comfort the people,* 9---12. *The peoples forwardness to hear, and to be instructed in the Law,* 13——15. *They make themselves booths,* 16, 17. *and keep a fast seven days,* 18.

1 Esd 3.1. AND all * the people gathered themselves together as one man, into the street that *was* before
* Ezra 7.6 the water-gate *a*, and they spake unto Ezra * the scribe, to bring the book of the law of Moses, which the LORD had commanded to Israel.
a Of which, see *Nehem.* 3. 26.

2 And Ezra the priest *b* brought the law before the congregation, both of men and women, and all † that could hear with understanding *c*, upon the first day of the seventh month.

† Heb. *that understand hearing.*

b Who came 12 or 13 years before *Nehemiah* to *Jerusalem*; and either tarried there, or went back to *Babylon*, being forced to do so by the Kings command, or indispensible occasions, and then returned again with *Nehemiah*. *c i. e.* And such children as were come to years of understanding.

3 And he read therein before the street that *was* before the water-gate, † from the morning until mid-day, before the men and the women, and those that could understand: and the ears of all the people *were attentive* unto the book of the law.

† Heb. *from the light.*

4 And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah on his right hand, and on his left hand, Pedajah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam *d*.

† Heb. *tower of wood.*

d Partly to declare their consent and concurrence with *Ezra* in what he said and did: and partly that they, or some of them might bear a part in the work.

† Heb. *eyes.*

5 And Ezra opened the book in the † sight of all the people (for he was above all the people) and when he opened it, all the people stood up *e*.
e Either in reference to God's Word; of which see *Numb.* 11.32. *Judges* 3.20. Or that they might hear his words the more distinctly: or rather, because they observed that *Ezra* composed himself to prayer or thanksgiving; which is here generally declared, but doubtless was more particularly and largely expressed in that Assembly, as appears by their answering *Amen, Amen*, to his prayer.

6 And Ezra blessed the LORD the great God: and all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani and Sherebiah, Jamin, Akkub, Shabbethar, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law *f*: and the people stood in their place *g*.
f As well the words, which being Hebrew, now needed to be translated into the Chaldee or Syriack Language, which was now, and henceforth the common language of that people, who together with their Religion, had also in a great part lost their language; as also the sense and meaning of them: they expounded the mind and will of God in what they read, and applied it to the peoples present condition, as they saw fit, as the manner of the Prophets generally was. And hence the people were so deeply affected with it. *g i. e.* In their several places and stations into which the company seems to have been distributed for conveniency of hearing; it not being likely that so vast a Congregation could distinctly hear one mans voice. Or, *by their stations, i. e.* by the several stations of the Levites, and persons last named; who seem to have had several scaffolds, by comparing this with *ch.* 9.4. upon which they stood, as *Ezra* did upon his Pulpit, v.4.

8 So they read *b* in the book, in the law of God distinctly, and gave the sense *i*, and caused *them* to understand the reading *k*.
b To wit, *Ezra* and his Companions successively or severally: *i.e.* The meaning of the Hebrew words, which they expounded in the common language. *k i. e.* That which they read, to wit, the holy Scripture: the action being put for the object, as *vision* is oft put for the thing seen, and *hearing* for the thing heard, and *fear* for the thing feared. So they gave them both a translation of the Hebrew words into the Chaldee, and an exposition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the Priests work, *Mal.* 2.7.

9 And Nehemiah, which *is* ‖ the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people, * This day *is* holy unto the LORD your God *l*, mourn not nor weep: for all the people wept *m*, when they heard the words of the law.

‖ Or, *the governour.*

Ezra 2.63. * Num. 29. 1. Deut. 16.14, 15.

l To wit, as a day of feasting and thanksgiving to God, and rejoycing in his mercies: for otherwise even fasting days were holy to God in the general, though not in the sense here meant. *m* Out of a deep sense of their great guilt, and of their extream danger by reason of it.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet *n*, and send portions unto them for whom nothing is prepared *o*: for this day is holy unto our LORD *p*, neither be ye sorry; for the joy of the LORD is your ‖ strength *q*.

‖ Or, *strength.*

n Feast before the Lord, as the duty of the day obligeth you to do. *o* For the relief of your poor brethren, who else must mourn whilst you rejoyce. See of this duty and practice, *Deut.* 16. 11, 14. *Esth.* 9. 19. *p* Being the Feast of Trumpets, *Levit.* 23.24. and the beginning of this joyful month, wherein so many days of feasting and thanksgiving were to be observed. *q i. e.* Rejoycing in God in the manner prescribed in his word, or serving him with cheerfulness, and thankfulness, which is your duty always, but now especially, will give you that strength both of mind and body, which you greatly need, both to perform all the duties required of you, and to indure and oppose all the crafty counsels and malicious designs of your enemies against you; whereas this dejection of mind, and excessive grief, if you indulge it, will both offend God, and damp your spirits, and weaken your very bodies, and make you unfit for Gods service, or for your own necessary occasions, and so an easie prey to your enemies.

11 So the Levites stilled all the people *r*, saying, Hold your peace *s*, for the day *is* holy, neither be ye grieved.
r Whose passions being once raised, could not suddenly be composed. *s* Cease from weeping and mournful cries, and turn your lamentations into thanksgivings.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them *t*.
t Because they now knew God's mind, and their own duty, which they were resolved to practise; which gave them ground of hope and trust in God's mercy, and consequently of great and just joy.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites *u*, unto Ezra the scribe, even ‖ to understand the words of the law *x*.

‖ Or, *that they might*

u Chusing rather to confess their ignorance for their edification, *instruct* then vainly to pretend to more knowledge than they had: where- *thee in the* in they shew both true humility, and serious godliness, that they *words of* were more careful to learn and practice their duty than to preserve *the law.* their reputation with the people. *x* That they might more exactly understand the meaning of some things which they had heard before, and so instruct the people in them.

14 And they found *y* written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in * booths in the feast of the seventh month.

† Heb. *by the hand of.*

* Lev. 23. 34. Deut. 16.13.

y Upon *Ezra*'s information, and their discourse with him.

15 And that they should publish *z* and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount *a*, and fetch olive-branches, and pine-brances, and myrtle-branches, and palm-branches, and branches of thick trees *b*, to make booths, as *it is* written.
z i. e. And they found this also written, which is to be supplyed out of the former verse, *that they should*, &c. which, though it be not particularly required, so as is expressed in the words here following, yet in the general is required by virtue of that Precept, *Lev.* 23. 4. *Numb.* 10. 10. And according to this translation, it must be understood in the close of this verse, that they did accordingly publish and proclaim, *&c.* But these words may be rendred, *which* (as this Hebrew word is rendred here, *v.* 14. and most commonly) *also* (for the Particle *Vau* is used, *Isa.* 6. 1. *Jer.* 1. 2.) *they did publish*, &c. For so they did, as is evident and acknowledged; and it seems fit that so much should be expressed; and these words being so particular and proper to this special occasion, seem to intimate, that this is rather an historical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and so exact and not particular as this following precept is said to be. *a* The mount of Olives, which was next *Jerusalem*, and stored with *Olive-branches*, and probably with the rest here mentioned: for these Trees may seem to have been planted hereabouts principally, for the use of this Capital City in this very Feast, which, though long neglected, should have been celebrated once every year. And therefore this place seems to be here designed as the most eminent place, but with an usual Synecdoche, this

place

place being put for any place neareſt to the ſeveral Cities of *Judah*, where theſe branches were to be procured. *b* Of which ſee on *Lev.* 23. 34. *Deut.* 16. 13.

16 So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe *c*, and in their courts *d*, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim *e*.

e For the houſes there were made flat; of which ſee *Deut.* 22. 8. *d* Belonging to their own Houſes: for theſe might be any where in the open air. *e* That Gate of the city which led to the Tribe of *Ephraim*.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſate under the booths: for *f* ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo *g*: and there was very great gladneſs.

f Or, *ſurely*, as the Hebrew *Chi* is oft uſed, as hath been noted before. For the following words ſeem not ſo much to give a reaſon of what was laſt ſaid or done concerning their dwelling in booths; as to contain the holy Writers reflection upon the preſent celebration of this Feaſt. *g* Either 1. *So* as to the matter or ſubſtance of the thing. So it implies that all this while the Feaſt of Tabernacles was not obſerved. Which ſeems altogether improbable, conſidering how expreſly this was commanded to be celebrated, *Lev.* 23. &c. and what excellent Kings and Prieſts, and Prophets there had been within that time, ſuch as were perſons of great underſtanding, and moſt expert and ſtudious in God's Word, and therefore could not be ignorant of ſo plain a duty; and withal ſo throughly pious, and careful, and zealous for God, and the obſervation of his Law and Worſhip, and ſome of them commended for their univerſal Obedience to all God's Commands; and therefore would not be guilty of ſo groſs a neglect. Beſides that this Feaſt was obſerved, is ſufficiently implied in 1 *Kings* 8. 2, 65. and 2 *Chron.* 7. 9. and is particularly expreſſed *Ezra* 3. 4. Or rather, 2. *So*, as to the manner and circumſtances. They never kept this feaſt ſo joyfully, as the next words declare, having not only the ſame cauſes of rejoycing which they formerly had, but ſome ſpecial cauſes to increaſe their joy, to wit, the remembrance of their ſtupendious deliverance both out of the Land of their Captivity, and out of the hands of their wicked and malicious Neighbours ever ſince their return, and eſpecially now when they were new building the Walls of *Jeruſalem*; they never kept it ſo ſolemnly and religiouſly: for whereas at other times, only the firſt and laſt day of that Feaſt were celebrated with an holy convocation, *Levit.* 23. 35, 36. *John* 7. 37. now there was an holy convocation, and the People aſſembled, and attended upon the reading of the Law every day of this Feaſt, as is noted in the next verſe.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God *b*: and they kept the feaſt ſeven days, and on the eighth day *was* † a ſolemn aſſembly, * according unto the manner.

† Heb. *reſtraint.*

b Which was commanded to be done at this Feaſt, *Deut.* 31. 10, 11, 12. though not enjoyned to be done every day, as now out of a ſingular zeal they did.

* Lev. 23. 36.

CHAP. IX.

The ſolemn faſt and repentance of the people, 1, 2. *and the manner of it,* 3. *The Levites confeſs and bleſs God for his goodneſs to them, and their fathers,* 4——8. *in Egypt.* 9, 10. *in their journey out of it,* 11, 12. *upon Mount Sinai,* 13, 14. *in their journey towards Canaan,* 15——18. *in the Wilderneſs,* 19——21. *in driving out the Nations before them,* 22——25. *in bearing their prayer when in trouble, and ſaving them,* 27——31. *They confeſs their ſins,* 32——37. *and ſeal a Covenant,* 38.

NOw in the twenty and fourth day of this month *a*, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and with earth upon them.

a The next day but one after the Feaſt of Tabernacles, which began on the 14th day, and ended on the 22th day, *Levit.* 23. for their conſciences having then been fully awakened by the Law read to them, and their hearts being full of grief for their great ſins, which they were not allowed to expreſs in that time of Publick Joy and Triumph; now when that was paſt, they reſume their former thoughts and paſſions, and recalling their ſins to mind, ſet apart a day for ſolemn faſting and humiliation.

* Ezra 10. 11. Ch. 13. 30. † Heb. *children of a ſtranger.*

2 And * the ſeed of Iſrael ſeparated themſelves from all † ſtrangers *b*, and ſtood and confeſſed their ſins, and the iniquities of their fathers *c*.

b From all familiar and unneceſſary ſociety with the heathens, and particularly from thoſe ſtrange Women whom ſome of them had married. For though *Ezra* had done this formerly, *Ezra* 10. as far as he had knowledge of the perſons faulty, and power to redreſs their faults, yet, it ſeems, there were ſome Criminals, who were either without his knowledge, or out of his power: or, theſe were ſome new Delinquents, that ſince that time had fallen into the ſame errour, and ſhewed the truth of their repentance, by the forſaking of their beloved ſins, and deareſt relations. See again *Nehem.* 13. 3. *c* Which they confeſs partly as one cauſe of their preſent ſufferings: and partly becauſe they by their practiſes had juſtified their fathers ſins, and made them their own.

3 And they ſtood up in their places, and read in the book of the law *d* of the LORD their God, *one* fourth part of the day *e*, and *another* fourth part they confeſſed *f*, and worſhipped the LORD their God *g*.

d So as they did before, giving them the ſenſe of what they read, of which ſee on *chap.* 8. 7, 8. *e* To wit, for three hours; for there were accounted twelve hours in their day, *John* 11. 9. Probably they began after the Morning Sacrifice, at which divers religious People uſed to be preſent, but now they were all aſſembled together upon this great occaſion: and they continued their work from that time till the Evening Sacrifice, with which they cloſed the work of the day. *f* Both God's mercies, as appears from the matter of the following Prayer, and their own Sins, as is expreſſed, v. 2. this day being chiefly ſet apart for that work. *g* Partly by the acknowledgment and adoration of his wonderful mercy in forgiving their ſins, and ſaving them from the deſerved Judgments, which they either felt or feared, and giving them his Law, and the knowledge thereof: and partly by imploring his further grace and mercy to them.

4 Then ſtood up upon the ‖ ſtairs of the Levites *h*, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice *i* unto the LORD their God.

‖ Or, *upon*

h Or, *upon the ſcaffold*, &c. *i.e.* Upon ſuch ſtairs, or rather ſcaffolds, or pulpits, as the Levites uſed to ſtand upon, when they taught the People. But you muſt not think that all the perſons here named ſtood in one place, and uttered the following words together, which would have cauſed great confuſion in their ſpeeches, by which means but few of the People could have diſtinctly heard, or underſtood them, but that they ſtood upon ſeveral Pulpits, each of them either teaching of that part of the Congregation which was allotted to him, or praying, or bleſſing God with them. *i* Thereby teſtifying their deep ſenſe of their ſins and miſeries, and their fervent, and importunate deſire of God's mercy.

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid *k*, Stand up *and* bleſs the LORD your God for ever and ever *l*: and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

k All the following words. Either therefore they all uſed the ſame words, being compoſed and agreed upon by *Ezra* and themſelves; or they all prayed in the ſame manner, and to the ſame purpoſe, having agreed among themſelves concerning the matter of their Confeſſions and Prayers. And theſe are the words which one of them uſed; and it is implied that the reſt of their Prayers were of the ſame nature. *l* From day to day, as long as you live, and to all eternity.

6 Thou, *even* thou art LORD alone, * thou haſt made heaven, the * heaven of heavens, with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and * the hoſt of heaven *m* worſhippeth thee.

* Gen. 1. 1. * Deut. 10. 14. * Gen. 2. 1.

m Either 1. The Stars, which after their manner worſhip and praiſe God, as all the Creatures do after their manner, of which ſee *Pſal.* 148. or rather, 2. The Angels, who are ſo called, as 1 *Kings*, 22. 19. *Luke* 2. 13. who do worſhip God truly and properly. And it is moſt uſual, and reaſonable to underſtand all words properly, where there is no need of a figurative interpretation. And if this were underſtood of metaphorical, and objective worſhipping of God, there ſeems to be no reaſon to appropriate that to *the hoſt of Heaven*, to wit, the Stars, ſeeing the Hoſts of Sea and Earth do in that ſenſe worſhip God no leſs than the Stars do, namely, in giving Angels and Men matter and occaſion of worſhipping and praiſing of God.

7 Thou *art* the LORD the God, who didſt chooſe * Abram *n*, and brought'ſt him forth out of Ur of the Chaldees, and gaveſt him the name of * Abraham.

* Gen. 11. 31. & 12. 1.

n Out of the midſt of all his Nation and Family. When thou didſt paſs by, and neglect the reſt of them, ſuffering them to walk on in their idolatrous and deſtructive courſes; thou didſt chuſe, and ſingle out him to ſerve and glorifie thee, to be Father of all the Faithful, the Progenitor of the Meſſias, and the perſon in whom, not we only, but all Nations ſhould be bleſſed, and to enjoy thee to all eternity.

8 And foundeſt his heart * faithful before thee *o*, and madeſt a * covenant with him, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebuſite, and the Girgaſhite, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou art righteous.

* Gen. 15. 6. * Gen. 12. 7. & 15. 18. & 17. 7, 8.

o When thou madeſt that admirable trial of his Faith and Obedience, in requiring him to offer up his onely Son *Iſaac*, thou didſt find out, and diſcover his faithfulneſs, which was well known to thee before, and alſo was wrought in him by thy Grace.

9 * And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the red ſea:

* Exod. 2. 25. & 3. 7.

10 And * ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou knew'ſt that they dealt proudly againſt them *p*: ſo didſt thou get thee a name, as *it is* this day.

* Exod. 14. 10. * Exod. 2. 23. 14 chap. * Exod. 14. 21, 22.

11 * And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry *land*, and their perſecutors thou threweſt into the deeps, as a ſtone into the * mighty waters *q*.

* Exod. 14. 29.

p Treating thy People with great ſcorn and contempt, like Slaves and Beaſts. *q i.e.* The deep Waters, ſuch as theſe were, into which, when a Stone is thrown, there is no hopes of ſeeing it again.

12 Moreover, thou * leddeſt them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

* Exod. 13. 21. & 20. 20. & 20. 1.

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right

‖ judgments,

judgments, and † true laws *r*; good *s* ſtatutes and commandments; † Heb. *truths.*

r Not ſuch Laws as ſome of the heathen Laws were, which taught them filthood, ſuperſtition, idolatry, and other Errors, but ſuch as diſcover the truth, and the true mind and will of God, and the true and onely way to life. *s* Both in themſelves, and to us alſo, being uſeful to teach, and comfort, and ſave us.

14 And madeſt known unto them thy holy ſabbath *t*, and commandeſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

t That holy and bleſſed Sabbath-day which thou didſt *bleſs* and *ſanctifie* to *Adam* in Paradiſe, *Gen.* 2. 3. commanding him, and in him, all his Poſterity to obſerve it, which yet almoſt all People and Nations have quite forgotten, yea ſo far, as to mock at them, *Lam.* 1. 7. thou didſt graciouſly reveal unto thy people, reviving that ancient Law by another particular Law about it given to us in the wilderneſs.

15 And * gaveſt them bread from heaven for their hunger, and * brought'eſt forth water for them out of the rock, for their thirſt, and promiſeſt them that they ſhould * go in to poſſeſs the land, † which thou hadſt ſworn to give them.

* Exod. 16. 15. * Num. 20. 8. * Deut. 1. 8. & 6. 18. & 9. 23. † Heb. *with thine hand to give them.*

16 But *u* they and our fathers dealt proudly *x*, and hardened their neck, and hearkned not to thy commandments,

u Notwithſtanding all theſe ſingular and wonderful Mercies: which he hitherto recounted to aggravate their ſins, which he now comes to confeſs, and to lead them to a ſincere and ingenuous grief and repentance for their ſins, not only for the miſchief which they brought upon themſelves, but for the injury and indignity which they offered to God. *x i. e.* Sinned preſumptuouſly, and with contempt of God, as ſcorning to ſubmit their wills to Gods.

17 And refuſed to obey *y*, neither were mindful of thy wonders that thou didſt among them: but hardened their necks, and in their rebellion † appointed a captain to return to their bondage: but thou *art* † a God ready to pardon, * gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

* Heb. *gave a head.* * Num. 14. 4. † Heb. *did ſet a head.* * Exod. 34. 6. * Pſal. 86. 15. & 103. 8. & 145. 8. Jon. 4. 2. * Num. 14. 18. Pſal. 103. 8. & 145. 8. Joel 2. 13. Jon. 4. 2.

y Perſiſted in their diſobedience after many Admonitions, and Invitations to Repentance. *z i. e.* Deſigned, purpoſed, and reſolved to do ſo, *Numb.* 14. 4. and therefore they are ſaid to do ſo as *Abraham* is ſaid to have offered up *Iſaac*, *Heb.* 11. 17. becauſe he intended, and attempted to do it.

18 Yea, * when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations,

* Exod. 32. 4. Deut. 9. 16. 1 Kings 12. 28. Pſal. 106. 19. Acts 7. 39, 40.

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs *a*: the pillar of the cloud departed not from them by day to lead them in the way; neither the * pillar of fire by night to ſhew them light, and the way wherein they ſhould go.

* Exod. 13. 21. Num. 14. 14. 1 Cor. 10. 1.

a Where if thou hadſt left them without thy conduct and comfort, they had been utterly loſt and undone.

20 Thou gaveſt alſo thy * good ſpirit *b* to inſtruct them, and with-holdeſt not thy * manna from their mouth, and gaveſt them * water for their thirſt.

* Num. 11. 17. * Exod. 16. 4. Neh. 9. 20. Job. 33. 18. * Exod. 17. 6. Pſal. 78. 15. & 105. 41. Iſa. 48. 21.

b Which thou didſt graciouſly and plentifully impart unto *Moſes*, and then unto the ſeventy Elders, *Numb.* 11. 17, 25, 26. to the end that they might be able to direct and govern thy People wiſely, and in thy fear.

* Deut. 2. 7. * Deut. 8. 4. & 29. 5. Neh. 9. 21.

21 Yea, * forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their * cloths waxed not old, and their feet ſwelled not *c*.

c Of which, ſee the Notes on *Deut.* 8. 4.

22 Moreover, thou gaveſt them kingdoms, and nations, and didſt divide them into corners *d*: ſo they poſſeſſed the land of Sihon * and the land of the king of Heſhbon, and the land of Og king of Baſhan.

* Num. 21. 21, &c.

d Or, *into a corner.* But the ſingular number is very commonly put for the plural. This is underſtood, either, 1. Of the Iſraelites, to whom God divided by lot the *Kingdoms* and *Nations* laſt mentioned, and gave them all the *corners*, or *ſides*, or *quarters*, (for all theſe the word ſignifies) of their Land. Or, rather, 2. Of the Heathen *Nations*, whom God in a great meaſure deſtroyed, and the remainders of them *he diſperſed into corners*; that whereas before the Iſraelites came, they had large habitations and dominions, now they were cooped up into corners, ſome of them into one Town or City, and ſome into another, in the ſeveral corners of their Land, as indeed we find them afterward; whileſt the Iſraelites dwelt in a large place, and had the poſſeſſion of their whole land, ſome few and ſmall parcels excepted. Compare *Deut.* 31. 26. where the like phraſe is uſed in the ſame ſenſe.

23 Their children alſo multiplied'ſt thou as the ſtars of heaven, and brought'eſt them into the land, concerning which, thou hadſt promiſed to their fathers that they ſhould go in to poſſeſs it.

24 So the children went in and poſſeſſed the land, and thou ſubdu'eſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hand, with their kings, and the people of the land, that they † Heb. *according to their will.* might do with them † as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, ‖ wells digged, vine-yards, and olive-yards, and † fruit-trees in abundance: ſo they did eat, and were filled, and * became fat, and delighted them in thy great goodneſs *e*.

‖ Or, *ciſterns.* † Heb. *trees of food.* * Deut. 32. 15.

e i.e. In all theſe comforts and bleſſings, which by thy great goodneſs they obtained and enjoyed.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and * caſt thy law behind their backs *f*, and ſlew thy * prophets, which teſtified againſt them, to turn them to thee, and they wrought great provocations.

* Neh. 9. 29. Pſal. 50. 17. Jer. 44. 10. * 1 Kings 14. 9. * 1 Kings 19. 10.

f i.e. Neglected and deſpiſed thy Laws, would not regard nor obſerve them; whereas they ſhould have had them continually before their eyes, to direct and govern them. Compare *Pſal.* 50. 17. *Ezek.* 23. 35.

27 * Therefore thou deliver'edſt them into the hand of their enemies, who vexed them, and in the time of their trouble, when they cried unto thee, thou heardeſt them from heaven: and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

* Judg. 2. 14. & 3. 8. &c.

28 But after they had reſt, † they did evil again before thee: therefore leſt'eſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies.

† Heb. *they returned to do evil.*

29 And teſtifieſt againſt them, that thou mighteſt bring them again into thy law: yet they dealt proudly, and hearkned not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them *f*) and † with-drew the ſhoulder, and hardened their neck *g*, and would not hear.

† Heb. *they gave a backſliding ſhoulder.*

30 Yet many years didſt thou † forbear them *h*, and teſtifieſt * againſt them by thy ſpirit † in thy prophets *i*; yet would they not give ear *k*: therefore gave they them into the hand of the people of the lands.

† Heb. *thou didſt forbear.* * Neh. 9. 26. † Heb. *by the hand of.* * 2 Kings, 17. 13. 2 Chron. 36. 15. † Heb. *in the hand of thy prophets.*

f Of which ſee on *Levit.* 18. 5. *Ezek.* 20. 11. *Rom.* 10. 5. *Gal.* 3. 12. *g i. e.* Would not ſubmit to thy yoke, like ſtubborn oxen. *h i. e.* Thou didſt delay to bring upon them theſe judgments which thou hadſt threatned, and they had deſerved, and didſt wait for their Repentance. *i* By thy Prophets, who ſpake to them by the Inſpiration of thy Holy Spirit, whom therefore they ſhould have obeyed. *k i. e.* Would not obey them, nor would they vouchſafe ſo much as to hear them.

31 Nevertheleſs for thy great mercies ſake thou didſt not utterly conſume them, nor forſake them, for thou *art* a gracious and merciful God.

32 Now therefore our God, the great, * the mighty, and the terrible God, who keepeſt covenant and mercy *l*, let not all the † trouble ſeem little before thee *m* † that hath come upon us, on our kings, on our † princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people ſince the time of the kings of Aſſyria *n*, unto this day.

* Exod. 34. 6, 7. † Heb. *wearineſs.* † Heb. *that hath found us.*

l i. e. Covenanted Mercy, or thy Covenant of Mercy, and Peace. Or, he adds *Mercy*, becauſe the *Covenant* in it ſelf was not a ſufficient ground of hope, becauſe they having ſo baſely broken it, God was diſcharged from keeping it, and therefore they ly to God's free and rich *Mercy* for relief. *m* Do not thou account it ſmall and inſufficient for our puniſhment, and that it is fit to continue and encreaſe it. *n* Strictly and properly ſo called; for from them was the beginning of all the calamities both of *Judah* and of *Iſrael*, as appears from 2 *Kings* 15. 19. and 18. 13. Or, the Kings of *Babylon*, ſo called, 2 *Chron.* 33. 11.

33 Howbeit, thou *art* juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly.

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies, wherewith thou didſt teſtifie againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them *o*, neither turned they from their wicked works.

o i. e. Which thou didſt lay open to their view and poſſeſſion, removing their Enemies, and all Impediments out of the way.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it *p*.

p In that Land wherein heretofore, under thee, and by thy favour, we were rightful Lords and Owners.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us *q* becauſe of our ſins: alſo they

they have dominion over our bodies, and over our cattel *r* at their pleasure, and we *are* in great distresse.

q We plow, and sow, and labour, and thou giveſt thy bleſſing to our endeavours; and yet in a great meaſure this is not for our ſelves, as formerly it was, but for our kings, to whom we pay great and heavy tributes for theſe things; or which ſee *Ezra* 6. 8. and 7. 24. *r* Preſſing or forcing both us and our Beaſts to go and do what they pleaſe.

38 And becauſe of all this *s*, we make a ſure *covenant t*, and write *it*, and our princes, Levites, *and* prieſts † ſeal *unto it*.

† Heb. are *at the ſealing, or, ſealed.*

s Becauſe all this miſery lies upon us for our ſins, we do heartily repent of them, and reſolve to forſake them. *t* Or, *we faithfully promiſe* and engage our ſelves to future obedience.

CHAP. X.

The Names of thoſe that ſealed the Covenant, 1——27. *The reſt of the People cleave to them: The Covenant,* 28——39.

NOW † thoſe that ſealed *a were*, Nehemiah ‖ the Tirſhatha *b*, the ſon of Hachaliah, and Zidkijah, ‖ Or, *the Governour.*

† Heb. *at the ſealings*

Or, *over the ſealers.*

a Both in their own Names, and in the Name of all the reſt. It may ſeem ſtrange that *Ezra* doth not appear among them. But that might be becauſe he was prevented, either by death, or by ſome ſickneſs, or other extraordinary impediment, for which we have this preſumption, That whereas *Ezra* appears, and preacheth, and prayeth with *Jeſhua* and *Bani*, &c. before the Feaſt of Tabernacles, *ch.* 8. *v.* 4, &c. we have no mention of him, *ch.* 9. but the whole work of that ſolemn Faſt-day was managed by them alone, without any mention of *Ezra*, whoſe name would not have been omitted, if he had been then preſent. It is true, we meet with *Ezra* after this, at the Dedication of the Wall of *Jeruſalem*, *ch.* 12. 36. and therefore he was then freed from this Impediment, whatſoever it was; but thence it appears that he was not dead. *b* This is added to diſtinguiſh him from others of that Name, whereof we have one *Nehe.* 3. 15.

2 Seraiah, Azariah, Jeremiah,
3 Paſhur, Amariah, Malchijah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemajah: theſe *were* the prieſts.

9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel,
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelajah, Hanan,
11 Micah, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah;
13 Hodijah, Bani, Beninu.

14 The chief of the people *c*, Paroſh, Pahath-moab, Elam, Zattu, Bani,

c i. e. Their Elders, or Repreſentatives, acting in the ſtead, and by the appointment of all the reſt: for it had been troubleſome and unneceſſary for every one of the people to ſeal.

15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hiſkijah, Azzur,
18 Hodiah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Meſhezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anajah,
23 Hoſhea, Hananiah, Haſhub,
24 Halloheſh, Pileha, Shobek,
25 Rehum, Haſhabnah, Maaſejah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

*Exr.2.43. 28 * And the reſt *d* of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the lands unto the law of God, their wives, their ſons, and their daughters, every one having knowledge, and having underſtanding.

d Thoſe who did not write and ſeal with their own hands, but only by their Deputies above-mentioned.

29 They clave to their brethren *e*, their nobles, and entred into a curſe, and into an oath *f*, to walk † Heb. *by the hand of.* in Gods law which was given † by Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our Lord, and his judgments, and his ſtatutes.

e They owned and ratified what the others had done in their names, declaring their aſſent to it by their words, or by the lifting up of their hands, as the manner was. *f* i. e. An Oath bound with a Curſe or Imprecation upon themſelves, in caſe they violated it.

*Exod.34. 16. Deut.7.3. 30 And that we would not give *g* * our daughters unto the people of the land, nor take their daughters for our ſons.

g To wit, in marriage. Having ſworn obedience to God's Laws in the general, they now do ſo to ſome particulars, wherein they had lately tranſgreſſed, or were moſt prone to tranſgreſs.

‖

31 * And *if* the people of the land bring ware, or * Exod. 20. 10. Lev. 23. 3. Deut. 5. 12. Ezek. 20. 12. any victuals on the ſabbath day to ſell, *that* we would not buy it of them on the ſabbath, or on the holy day, and *that* we would leave * the ſeventh year *b*, and the * exaction of † every debt *i*.

Lev. 25. 4. Deut. 15. 1.

b i. e. Leave the Land at reſt from plowing or tilling it in that year, according to God's command, *Exod.* 23. 10, 11. *Levit.* 25. 4, 5, 6.

† Heb. *hand*; *Debts* are called *hands*, becauſe they are commonly contracted or confirmed by a Bill under the hand of the Debtor.

32 Alſo we made ordinances for us, to charge our ſelves *k* yearly with the third part of a ſhekel, for the ſervice of the houſe of our God;

k i. e. Every particular head or perſon among us. Which they had warrant to do both from the nature of the thing, becauſe this was neceſſary to be done for the upholding of God's Worſhip, and from the warrant of former examples in the like caſe, 2 *Chron.* 24. 5.

33 For the ſhew-bread, and for the continual meat-offering, and for the continual burnt-offering *l* * of the ſabbaths, of the new moons, for the ſet feaſts, and for the holy things *m*, and for the ſin-offerings *n*, to make an atonement for Iſrael, and for all the work of the houſe of our God.

Sect. 9. 28. 2. 5.

l Formerly theſe things were provided out of the Treaſures of the Temple, 1 *Chron.* 26. 20. And when thoſe failed, out of the King's Treaſure, 2 *Chron.* 31. 3. But now both theſe failing, proviſion is here made for them another way. *m* i. e. For the Sacrifices, all which were holy. *n* Which are particularly mentioned, as moſt neceſſary and ſuitable to their preſent ſtate, which was exceeding ſinful, and therefore miſerable, and calling aloud for atoning Sacrifices.

34 And we caſt the lots amongſt the prieſts, the Levites, and the people *o*, for the wood-offering *p*, to bring *it* into the houſe of our God *q*, after the houſes of our fathers *r*, at times appointed, year by year, to burn upon the altar of the LORD our God, * as *it is* written in the law.

* Lev. 16. 12.

o To determine the time and order in which each of them ſhould take the care of the buſineſs. *p* For the Wood, which was to be ſpent in great quantity, being uſed in every Sacrifice, and formerly had been ſupplied out of the Temples Treaſures, or by the King; which could not now be done. *q* i. e. Into the place appointed to receive it in the buildings adjoyning or belonging to the Temple. *r* i. e. According to our ſeveral Families which were to take the charge of it by courſe.

35 And * to bring the firſt-*fruits* of our ground, and the firſt-*fruits* of all fruit of all trees, year by year, unto the houſe of the LORD.

* Exod. 23. 19. Lev. 19. 23.

s i. e. Of the fruits of our ground. All the particulars of the firſt-fruits are exactly and diſtinctly mentioned, that none might pretend ignorance when they withheld any part of the Prieſt's dues; which at that time eſpecially the People were very prone to do, through Poverty or Covetouſneſs or Profaneneſs, and that the Prieſts rights might be firmly aſſured to them.

36 Alſo the firſt born of our ſons, and of our cattle, (as *it is* written * in the law) and the firſtlings of our herds, and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

* Exod. 13. 2, 12, 13. Lev. 27. 26. Numb. 18. 15, 16.

37 * And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the prieſts, to the chambers of the houſe of our God, and * the tithes of our ground unto the Levites, that the ſame Levites might have the tithes in all the cities of our tillage *t*.

* Lev. 23. 17. Numb. 15. 19, & 18. 12. & Deut. 18. & 26. 2. * Lev. 27. 30. Numb. 18. 21.

t i. e. The tithes of all the fruits of the ground belonging to our ſeveral Cities.

38 And the prieſt the ſon of Aaron *u* ſhall be with the Levites, * when the Levites take tithes: and the Levites ſhall bring up *x* the tithes of the tithes unto the houſe of our God, to the chambers, into the treaſure-houſe *y*.

* Num. 18. 26.

u i. e. Some Prieſt or Prieſts appointed to this Work, that ſo neither the People might wrong the Levites, nor the Levites defraud the Prieſts, of their dues. *x* At their own charges. *y* To wit, of the Temple; where it was laid up for the uſe of the Prieſts.

39 For the children of Iſrael, and the children of Levi, * ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers where *are* the veſſels of the Sanctuary *z*, and the prieſts that miniſter, and the porters, and the ſingers ‖, and we will not forſake the houſe of our God †.

* Deut. 12. 6, 11.

z Where other things belonging to the Temple are laid up, and therefore theſe things alſo ſhall be put there. ‖ i. e. Where alſo are the Prieſts and others that miniſter in their courſes, for whoſe uſe theſe proviſions are made. † i. e. We do here ſolemnly declare and engage our ſelves that we will take care from time to time, that the houſe and ſervice of God be not neglected or forſaken, for want of neceſſary proviſions to ſupport it.

CHAP.

CHAP. XI.

The Rulers and the tenth Man choſen by Lot, dwell at Jeruſalem, 1, 2. *A Catalogue of their Names, Numbers and Families,* 3——19. *The reſidue of the People dwell in other Cities,* 20——36.

AND the rulers of the people dwelt at Jeruſalem *a*: the reſt of the people alſo caſt lots, to bring one of ten to dwell in Jeruſalem *b* the holy city, and nine parts *to dwell* in *other* cities.

a Which their very Office in ſome ſort obliged them to do.

b That the Buildings of the City might be compleated, and the Honour and Safety of it better provided for.

2 And the people bleſſed all the men that willingly offered themſelves to dwell at Jeruſalem *c*.

c Becauſe they denied themſelves, and their own Safety and Profit for the Publick Good; for this City was the Butt of all the malicious Plots of their Enemies; and for the preſent it was rather chargeable than beneficial to its Inhabitants; whereas the Country did more eaſily and certainly afford them Supplies.

3 Now theſe *are* the chief of the province *d* that dwelt in Jeruſalem: but in the cities of Judah, dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael *e*, the prieſts, and the Levites, and the * Nethinims, and *Exr.2.43. Exr.2.55.* the * children of Solomons ſervants.

d i. e. Of *Judea*, which was now made a Province. *e* i. e. The generality of the People of *Iſrael*, whether of *Judah*, or *Benjamin*, or any other Tribe; as appears by this general Enumeration of all the Inhabitants of the Land, in which either the People of *Judah* and *Benjamin* are included under the Title of *Iſrael*, or they are not here mentioned; which is abſurd to think, becauſe they made up the greateſt number of them. And theſe he calls *Iſrael* rather than *Judah*, partly becauſe there were many of the other Tribes now joyned and incorporated with them; and partly becauſe none of the Tribes of *Iſrael*, except *Judah* and *Benjamin*, dwelt in *Jeruſalem*, as appears from the ſequel.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin *f*: of the children of Judah; Athaiah *g* the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, † of the children of Perez:

† Or,

f For to theſe two Tribes this City anciently and moſt properly belonged, although ſome alſo of other Tribes dwelt in it. Of which, and other things relating to this Catalogue, ſee 1 *Chron.* 9. 3, &c. *g* And his Family and Relations with him, and under him as their head, as appears from *v.* 6.

5 And Maaſejah the ſon of Baruch, the ſon of Colhozeh, the ſon of Hazaiah, the ſon of Adajah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men *h*.

h Such were moſt proper for this place and time, becauſe of its many Enemies round about it.

7 And theſe *are* the ſons of Benjamin: Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedajah, the ſon of Kolajah, the ſon of Maaſejah, the ſon of Ithiel the ſon of Jeſajah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight *i*.

i So here were more of *Benjamin* than of *Judah*, becauſe the City did chiefly and moſt properly belong to that Tribe, as hath been noted before.

9 And Joel the ſon of Zichri *was* their overſeer *k*: and Judah the ſon of Senuah, *was* ſecond over the city.

k The Captain of their Thouſand.

10 Of the prieſts; Jedajah the ſon of Joiarib, Jachin,

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Merajoth, the ſon of Ahitub, *was* the ruler of the houſe of God *l*.

l One of the Chief Prieſts, who ruled with and under the High Prieſt, See *Numb.* 3. 32. 1 *Chron.* 9. 11. 2 *Chron.* 19. 11. & 31. 13.

12 And their brethren that did the work of the houſe † *were* eight hundred twenty and two: and Adajah the ſon of Jeroham, the ſon of Pelatiah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah.

† Or,

13 And his brethren chief of the fathers two hundred forty and two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer,

14 And their brethren mighty *men* of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, ‖ the ſon of *one of* the great men *m*.

‖ Or, *the ſon of Haggedolim.*

m i. e. Of a Perſon then or lately eminent in Valour, or Worth, or Dignity. Or of *Gedolim*, or *Haggedolim*, a Man ſo called.

15 Alſo of the Levites; Shemajah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites † *had* the overſight of the outward buſineſs of the houſe of God *n*.

† Heb. *were over.*

n i. e. For thoſe things belonging to the Temple and its Service, which were to be done without it, or abroad in the Country, as for the gathering in of the voluntary Contributions, or other neceſſary Proviſions out of the ſeveral parts of the Land. See 1 *Chron.* 26. 29.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer *o*: and Bakbukiah the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Jeduthun.

o i. e. In the publick and ſolemn Prayers and Praiſes, which were conſtantly joyned with the Morning and Evening Sacrifice, at which the Singers were preſent, and praiſed God with a Pſalm or Hymn, which this Man began.

18 All the Levites in the holy city, *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † the gates *were* an hundred ſeventy and two.

† Heb. *at the gates.*

20 And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 * But the Nethinims dwelt in ‖ Ophel: and Ziha, and Giſpa *were* over the Nethinims.

* See ch. 3. 26.

‖ Or, *the tower.*

22 The overſeer alſo of the Levites at Jeruſalem *was* Uzzi the ſon of Bani, the ſon of Haſhabiah the ſon of Mattaniah, the ſon of Micha: of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God *p*.

p i. e. Were to take care at *Jeruſalem* for the ſupply of ſuch things as were neceſſary for the Temple and the Service of God, from time to time, whilſt others minded *the outward buſineſs*, *v.* 16. And this Office was very proper for them, both as they were Levites, to whoſe care thoſe things belonged; and as they were Singers, who were not to come to *Jeruſalem* by turns, as other Levites, and as the Prieſts did, but were conſtantly to reſide there, and therefore were more capable of minding this buſineſs. Beſides their Employment was not ſo frequent, nor ſo great as ſome others were, and therefore they had more leiſure for it.

23 For *q it was* the kings *r* commandment concerning them, that ‖ a certain portion ſhould be for the ſingers, due for every day.

‖ Or, *a ſure ordinance.*

q Or, *therefore*. For the following words contain either a reaſon why they were ſet over that buſineſs; or a Recompenſe for it; or a proviſion that they might diligently attend to it. *r* Either 1. *David's*, who made this Conſtitution. Or rather 2. The Kings of *Perſia*, who is called ſimply *the king* in the next verſe alſo; who took this care at the requeſt and by the direction of *Ezra* or *Nehemiah*. Or this might be *Nehemiah's* Command, which is called *the King's Command*, becauſe it was done by the King's Deputy, or a Commiſſioner whom the King impowered to do what he ſaw fit for the Houſe and Service of God, commanding all the People to obey him therein; as he had formerly done to *Ezra* 7. 18, 20, 23.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the kings hand *s* in all matters concerning the people *t*.

s Or, *on the King's part*, to determine Civil Cauſes and Controverſies between Man and Man, by the Laws of that Kingdom; which peradventure he underſtood better than *Nehemiah*, and therefore was appointed for this work, but ſtill under *Nehemiah*. Or, *according to the King's appointment*, as *the hand* is uſed, as *Numb.* 4. 49. and elſewhere. *t* Either in civil Differences between them; or in things between the King and People; as in matters of Tribute, or Grievances, &c. wherein this Man poſſibly was chief Juſticiary under *Nehemiah*.

25 And for the villages, with their fields, ſome of the children of Judah dwelt at Kirjath-arba *u*, and *in* the † villages thereof, and at Dibon, and in the vil- lages thereof, and at Jekabzeel, and *in* the villages thereof,

† Heb. *daughters.*

u This, and moſt of the other places here named, had been deſtroyed by the Chaldeans; but the Jews now repaired the beſt of the ruinated Houſes, and by degrees rebuilt others.

26 And at Jeſhua, and at Moladah, and at Bethphelet,

27 And at Hazar-ſhual, and at Beer-ſheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at Enrimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh, and the fields thereof, at Azekah, and in the villages thereof: And they dwelt from Beer-ſheba, unto the valley of Hinnom.

31 The children alſo of Benjamin ‖ from Geba, *dwelt* ‖ at Michmaſh, and Aija, and Bethel, and *in* their villages,

‖ Or, *of Geba* ‖ Or, *to Michmaſh.*

32 *And* at Anathoth, Nob, Anania,
33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebullat,

* 1 Chron. 4. 14. 35 Lod, and Ono, * the valley of crafts-men *x*.

x Or, in *the Valley*, &c. Or this is another place called *Ge-haharasim*.

36 And of the Levites, *were* divisions *y in* Judah and *in* Benjamin.

y Or, *for the Levites* (to wit, those of them who were not settled in *Jerusalem*) there were *divisions*, *i. e.* places appointed for them, and distributed among them.

CHAP. XII.

The Priests, 1——7. *and Levites which came up with Zerubbabel*, 8, 9. *The Succession of High Priests*, 10——21. *Certain chief Levites*, 22——26. *The manner of dedicating the Wall*, 27——43. *The Offices of Priests and Levites*, 44. *of Singers and Porters*, 45——47.

* Ezra 2. 1. NOW these are the * priests *a*, and the Levites, that went up with Zerubbabel the son of Shealtiel, and Jeshua: Serajah, Jeremiah, Ezra *b*,

a i. e. The chief of the Priests, as they are called here, *v.* 7. to wit, the heads of those twenty four courses which *David* appointed by Divine Direction, 1 *Chron.* 24. And whereas there are twenty four and here but Twenty two, and *v.* 12, &c. only Twenty, the reason of this difference may possibly be this, because Two of the Twenty four courses were extinct in *Babylon*, or at least none of them was then returned; and two of the Persons here named, *v.* 2, 5. to wit, *Hattush*, and *Maccliah*, may be omitted in the account of the Posterity of these Persons, *v.* 12, &c. because they had no Posterity. Possibly these were not the same courses which *David* had appointed, but others which *Zerubbabel* and *Joshua* had constituted in imitation of that Order as far as they could. *b* Either this was another *Ezra*, or if it were the same mentioned *Ezra* 7. he lived to a great Age; which may well be supposed considering his great Sobriety, and Abstinence from those Evil Practices which shorten Mens Lives, and his great Piety to which God promised long Life, and withal the special Providence of God continuing him so long in such a season, wherein the Church of God did greatly need his help and counsel.

‖ Or, *Melicu* *v.* 14. 2 Amariah, ‖ Malluch *c*, Hattush.

c In the Repetition of this and some other Mens names hereafter *v.* 14, &c. there are some small Variations, which are very frequent in that Language.

‖ Or, *Sebaniah*, *v.* 14. ‖ Or, *Harim* *v.* 15. ‖ Or, *Meraioth*, *v.* 15. ‖ Or, *Ginnethon*, *v.* 16. ‖ Or, *Minjamin*, *v.* 17. ‖ Or, *Moadiah*, *v.* 17. ‖ Or, *Sallai*, *v.* 20. 3 ‖ Shechaniah, ‖ Rehum, ‖ Meremoth,

4 Iddo, ‖ Ginnetho, Abijah *d*,

d The Progenitor of *John* the Baptist, Luke 1. 5.

5 ‖ Miamin, ‖ Maadiah, Bilgah,

6 Shemajah, and Jojarib, and Jedajah,

7 ‖ Sallu, Amok, Hilkiah, Jedajah: these *were* the chief of the priests, and of their brethren *e* in the days of Jeshua.

e i. e. Of the Priests, who were their Brethren.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which* was over ‖ the thanksgiving, he and his brethren.

‖ That is, *the Psalms of thanksgiving.*

9 Also Bakbukiah, and Unni, their brethren *were* over against them in the watches *f*.

f i. e. In the places where they were appointed to stand, and wait, and perform their Office, one standing over against another, as it is explained *v.* 24. *ward over against ward*; for the Hebrew word is the same there and here. Others, *according to their turns* or *courses*, of which see 1 *Chron.* 25. 9.

10 And Jeshua begat Joakim *g*, Joakim also begat Eliashib *h*, and Eliashib begat Joada,

g Here follows a Catalogue of the Jewish High Priests; which was the more necessary, because their times were now to be measured, not by the years of their Kings as formerly, but by their High Priests. *h* Of whom see *Neh.* 3. 1. & 13. 4, 5.

11 And Jojada begat Jonathan, and Jonathan begat Jaddua *i*.

i Generally supposed to be the same Man who was High Priest in the days of *Alexander* the Great, as *Josephus* mentions; whence a great Difficulty ariseth, how *Nehemiah* could mention this Man, who seems not to have been high Priest till many years after *Nehemiah*'s death. But it seems not necessary that this *Jaddua* should be the same Person, for he might be the Father of that *Jaddua*, both being called by the same name. Or, if he were the same, the Blessing of a very long Life might be given to this great and excellent Governour, as it was to *Ezra*, that famous Scribe, as was noted on *v.* 1. and that for the very same reason. He might also live to see *Jaddua*, though not to see him High Priest, which might be many years after. Or this passage might be put into this Book by some sacred or inspired Pen-man, there being some, though but few, such passages in the foregoing Books of Scripture, which were added by succeeding Men of God in after-times.

12 And in the days of Jojakim were priests *k*, the chief of the fathers: of Serajah, Merajah: of Jeremiah, Hananiah.

k As their Fathers were Priests in the days of *Joshua*, so in the days of *Jojakim* the Son of *Joshua*, the Sons of those Persons executed the Priesthood in their Fathers steads, some of their Fathers probably being yet living, and many of them now dead.

13 Of Ezra, Meshullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joseph:

15 Of Harim, Adna: of Merajath, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

18 Of Bilgah, Shammua: of Shemajah, Jehohanan:

19 And of Jojarib, Mattenai: of Jedajah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkia, Hashabiah: of Jedaja, Nathaneel.

22 The Levites in the days of Eliashib, Jojada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius *l* the Persian.

l Either *Darius Codomanus*, and then what was said concerning *Jaddua*, *v.* 11. must be in part repeated and applied here: or, *Darius Nothus*; and so this *Jaddua* might be Father to him who was in the days of *Darius Codomanus*, and of *Alexander* the Great.

23 The sons of Levi, the chief of the fathers, *were* written in the Book of the * Chronicles *m*, even until the days of Johanan the son of Eliashib. * 1 Chr. 1. 1, &c.

m i. e. In the publick Annals or Registers, in which the Genealogies of the several Families were set down by the Jews with great exactness, as all Persons agree.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise, *and* to give thanks, * according to the commandment of David the man of God, ward over against ward *n*. * 1 Chr. 25. & 25. 6.

n Of which see on *v.* 9.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward, at the ‖ thresholds of the gates *o*. ‖ Or, *Treasuries*, or *storehouses*.

o To wit, of the Temple, their watching-place being close by the Thresholds of the Gates, as it now is.

26 These *were* in the days of Jojakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governour; and of Ezra the priest, the scribe.

27 And at the dedication of the wall *p* of Jerusalem they sought the Levites out of all their places *q*, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings and with singing, *with* cymbals, psalteries, and with harps.

p And of the Gates which are mentioned *v.* 30. and of the City it self within the Gates; which is here dedicated to God, and to his Honour and Service, not only upon a general account, by which we ought to devote our selves, and all that is ours, to God; but upon a more special ground, because this was a place which God himself had chosen, and sanctified by his Temple and gracious Presence, and therefore did of right belong to him; whence it is oft called *the holy City*, as hath been observed before. And they restored it to God by this Dedication, withal imploring the Presence, and Favour, and Blessing of God to this City by solemn Prayers, and Praises, and Sacrifices, wherewith this Dedication was accompanied. See *Deut.* 20. 5. 1 *Kings* 8. 63. *Ezra* 6. 17. *Psal.* 30. title. *q* To which they were now retired after that great and general Assembly, *ch.* 8. & 9. & 10.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi.

29 Also from the house of Gilgal, and out of the fields of Geba, and Azmaveth: for the singers had built them villages round about Jerusalem *r*.

r That they might be near at hand for the Service of God, and of his House.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall *s*.

s Partly by sprinkling the Water of Purification upon them, by which the Tabernacle and sacred Utensils were purified, *Numb.* 8. and partly by solemn Prayers and Sacrifices.

31 Then I brought up the princes of Judah *t* upon the wall *u*, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand *x* upon the wall toward * the dung-gate: * Ch. 2. 13.

t And *half of the People* with them, as it is expressed afterwards, & 3. 13. *v.* 38. *u* For the Wall was broad and strong, and so ordered that Men might conveniently walk upon it, as at this day it is in many Cities. *x* Towards the South and East.

32 And after them went Hoshajah, and half of the princes of Judah,

33 And Azariah, Ezra *y*, and Meshullam,

y Not the Scribe, as is evident from *v.* 36. but another *Ezra*.

34 Judah and Benjamin, and Shemajah, and Jeremiah.

35 And *certain* of the priests sons * with trumpets: * Numb. 10. 2. *namely*, Zechariah the son of Jonathan, the son of Shemajah, the son of Mattaniah, the son of Michajah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemajah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with * the musical instruments of David the man of God, * 1 Chron. 23. 5. and Ezra the scribe before them.

37 And

* 1 Ch. 24. 7. & 25. 15. * Ch. 3. 26. & 3. 31. 37 And at * the fountain-gate, which was over-against them, they went up by * the stairs of the city of David *z*, at the going up of the wall above the house of David, even unto * the water-gate eastward.

z By which they went up to the hill of *Sion*, and City of *David*.

38 And the other *company of them that gave* thanks, went over against *them a*, and I after them, and the half of the people upon the wall, from beyond * the tower of the furnaces, even unto the * broad wall *b*: * 2 Kings 14. 13. * Ch. 3. 8.

a To wit, on the other side of the City, Northward and Eastward.

b Which they made thicker and stronger than the rest of the Wall, for some special reason.

* 2 Kings 14. 13. * Ch. 3. 6. * Ch. 3. 3. * Ch. 3. 1. 39 And from above * the gate of Ephraim, and above the * old gate, and above * the fish-gate, and the * tower of Hananeel, and * the tower of Meah, even unto the sheep-gate: and they stood still in the prison gate *c*.

c Waiting, as also their brethren did, that they might go together in due order into God's House, there to perfect the solemnity.

40 So stood the two *companies of them that gave* thanks in the house of God *d*, and I, and the half of the rulers with me *e*:

d i. e. In the Courts of the Temple. *e* And *Ezra*, and the other half with him, as appears by comparing this with *v.* 31, 36.

41 And the priests; Eliakim, Maasejah, Miniamin, Michajah, Elioenai, Zechariah, *and* Hananiah with trumpets.

42 And Maasejah, and Shemajah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers † sang loud, with Jezrahiah their overseer. † Heb. *made their voice to be heard.*

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy; the wives also, and the children rejoiced: so that the joy of Jerusalem was heard even afar off *f*.

f Either their loud voices and instruments were heard to a great distance: or the fame of it was spread far and near.

44 And at that time were some appointed over the chambers for the treasures, for the offerings *g*, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‖ of the law *h* for the priests and Levites: † for Judah rejoiced for the priests, and for the Levites † that waited *i*. ‖ That is, *granted by the Law.* † Heb. *for the joy of Judah.* † Heb. *that stood.*

g Such as they had lately ingaged themselves to give, or other voluntary or prescribed offerings. *h i. e.* The foresaid first-fruits, and tithes, and other things which God by his Law appointed for them. *i* Partly for the eminent Gifts and Graces which they observed in many of them: and partly for the great benefit which they had now received by their Ministry: and therefore for the competent provision which hereby was made for them, that so they might wholly wait upon their Office, to the Peoples Edification and Comfort.

45 And both the singers and the porters kept the ward of their God *k*, and the ward of the purification *l*, * 1 Chron. 25. & 26. according to the commandment of David, *and* of Solomon his son.

k i. e. That Ward, or Charge, or Business which God had prescribed to them. *l And* in particular *the charge of purification*, i. e. of taking care that no unclean person or thing might enter into the House or Courts of the Lord: which care did certainly belong to the Porters, as is expressed, 2 *Chron.* 23. 19. and at this time, and in some fort, as it seems to the singers, who, besides their proper imployment *were also over the business of the house of God*, as is affirmed *chap.* 11. 22. Which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the House of God free from all pollution. And possibly as the Porters were to take care that no unclean thing might enter there, so if it should through their inadvertency enter in, the singers were to remove it.

* 1 Chron. 25. & 26. 46 For in the days of David * and Asaph *m*, of old, *there were* chief of the singers *n*, and songs of praise and thanksgiving unto God. * Ch. 2. 13.

n And *Heman*, and *Jeduthun*, 1 *Chron.* 25. 1. but *Asaph* only is mentioned here, as the most eminent and useful in that work. *n* There were some overseers, whose Office it was to see that the singers were fit for, and diligent in their work: and therefore they took care of it at this time.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers, and the porters every day his portion, and they ‖ sanctified *holy things o* unto the Levites, * and the Levites sanctified *them* unto the children of Aaron. ‖ That is, *set apart.* * Numb. 18. 26.

o i. e. They sequestred or set apart the First-fruits and Tithes from their own share, and devoted them to the use of the Levites, to whom they belonged. And so did the Levites by the Tithe of the Tithes. Thus they all conscientiously paid their dues to God or his Assigns, and did not profane those things which God had sanctified, nor take them to their own common use, as divers ungodly or covetous persons had formerly used to do when they had opportunity.

CHAP. XIII.

Upon the reading of the Law, Separation is made between Israel and the mixt multitude, 1——3. *Nehemiah at his return to Jerusalem, causeth the chambers to be cleansed*, 4——9. *He restoreth and reformeth the Offices of the Priests and Levites in the house of God*, 10——14. *and seeing the violation of the Sabbath, he contendeth with the Nobles of Judah*, 15——18. *He shutteth the gates, and setteth a watch at them*, 19——22. *The punishment of marrying with strange wives*, 23——28. *Nehemiah's prayer*, 29——31.

ON that day *a* † they read in the book of Moses † Heb. *there was read.* in the † audience of the people *b*; and therein was found written, * that the Ammonite and the Moabite should not come into the congregation of God for ever; † Heb. *hearers.* * Deut. 23. 3, 4.

a Not now presently after the Dedication of the Wall and Gates and City, but upon a certain day, as that Phrase is very commonly used in Scripture without any relation to the time or things mentioned next before it; to wit, when *Nehemiah* was returned again from the *Persian* Court to *Jerusalem*, from which he had been absent for some considerable time, in which some errours and abuses had crept in, which now he endeavours to remove. *b* Partly because it was not only the Priests, but also the Peoples duty to study and understand God's Law and their own Duty: and partly that the People hearing that this was the express mind and will of the great God, might the more willingly yield to the following Duties, some of which were attended with difficulty, and required self-denial. *c i. e.* Not be incorporated into the Common-wealth of *Israel*, nor be joyned with any *Israelite* in Marriage relation, as appears from *verse* 3. That Practice being a plain Comment upon this Law. But of this and the next *verse* see the Notes on *Deut.* 23. 3, 4.

2 Because they met not the children of Israel with bread and with water, but * hired Balaam against them * Numb. 22. 5. that he should curse them: howbeit our God turned Josh. 24. 9. the curse into a blessing.

3 Now it came to pass when they heard the law, that they separated from Israel all the mixed multitude *d*.

d i. e. All the heathenish People with whom they had contracted Alliances. See *ch.* 9. 2. and *Ezra* 10. 3.

4 And before † this Eliashib the priest *e* † having † *time.* the oversight of the chamber *f* of the house of our God, † Heb. *being set over.* *was* allied unto Tobiah *g*:

e The High-Priest, *ch.* 3. 1. or some other Priest so called, there being divers *Eliashibs* in or about this time, *Ezra* 10. 6, 24, 27, 36. though the first seems most probable, by comparing this *verse* with *v.* 28. and with *chap.* 12. 10, 11. *f i. e.* Of the Chambers, as appears from the following verse, and from *v.* 9. where it is called *chambers*, and from the nature of the thing, the High-Priest having the chief power over the house of God, and all the chambers belonging to it. The singular number for the plural. *g* The *Ammonite*, and a violent Enemy to God's people. So this is noted as a great blemish to *Eliashib*, and as the cause of his other miscarriage noted *v.* 5.

5 And he had prepared for him a great chamber *g*; where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, († which was commanded *to be* given to the Levites, and the singers, and the porters) and the offerings of the priests. † Heb. *the commandment of the Levites.*

g By removing the things which were in it, and uniting divers small Chambers into one, and furnishing it for the use of *Tobiah* when he came to *Jerusalem*: whom he seems to have lodged there, that he might have more free and secret communication with him, this being in a place where the people might not come.

6 But in all this *time* was not I at Jerusalem *b*: for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king *i*, and † after certain days † Heb. *at the end of* I obtained leave of the king: *days.*

b And *Eliashib* took the occasion of my absence to do these things, supposing that I would no more return thither. *i* To wit, from ‖ Or, *I earnestly requested.* *Jerusalem*; where he had been once and again. *k* Heb. *in the end of days*, or *of a year*, as that word oft signifies.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore *l*, therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

l That so sacred a place should be polluted by one who in many respects ought not to have come there, being no Priest, a Stranger, an Ammonite, and one of the worst of that People; and that all this should be done by the permission and order of the High-Priest, who by his Office should have punished and reformed these things in others.

9 Then I commanded, and they cleansed the chambers *m*; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

m By such means and rites as were then usual in such cases. See *Numb.* 19. 9.

10 And I perceived that * the portions of the Le- * Mal. 3. 8. vites had not been given *them n*: for the Levites and the singers that did the work, were fled every one * to * Numb. his field *o*. 35. 2.

n Which

h Which might be either, 1. From this corrupt High-Priest *Eliashib*, who took their portions, as he did the Sacred Chambers, to his own use, or employed them for the entertainment of *Tobiah*, and his other great Allies. Or, 2. From the People, who either out of Covetousness reserved them to themselves, contrary to their own solemn Agreement and Covenant, *ch.* 10. 37. or were so offended at *Eliashib*'s horrid and manifest abuse of sacred things, that they abhorred the Offering and Service of God, as others did upon a like occasion, 1 *Sam.* 2. 17. and therefore neglected to bring in their Tithes, &c. which they knew would be perverted to bad uses. *o* To his possession in the Country, being forced to do so for a livelyhood.

11 Then contended I with the rulers *o*, and said, Why is the house of God forsaken *p*? And I gathered them together *q*, and set them in their † place *r*.

† Heb. *standing*.

o I sharply reproved those Priests to whom the management of these things was committed, for neglect of their Duty, and breach of their late solemn Promise. *p* You have not only injured men in with-holding their dues, but you have occasioned the neglect of God's House and Service. *q* To *Jerusalem* from their several Country Possessions, in which they were dispersed. *r* Restored them to the exercise of their Office.

12 Then brought all Judah the tithe *s* of the corn, and the new wine, and the oil unto the ‖ treasuries.

‖ Or, *storehouses*.

s Partly out of the respect which they had to *Nehemiah*, and to his command: and partly because they saw they would be applied to their proper uses, and not abused, as they had been.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe *t*, and of the Levites Pedaiah: and † next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful *u*, and † their office *was* to distribute unto their brethren *x*.

† Heb. *at their hand*. † Heb. *it was upon them*.

t The Ecclesiastical Scribe, who was to keep the accounts of the Receipts and Disbursements. *u* By common Fame, and the consent of those who knew them. Such he now sought out the more diligently, because he had late experience of the perfidiousness of the former Trustees. *x* According to their several Families, as the Law had prescribed.

14 * Remember me, O my God, concerning this *y*, and wipe not out my † good deeds that I have done for the house of my God, and for the ‖ offices thereof.

* Ver. 22. † Heb. *kindnesses*. ‖ Or, *observations*.

y What I have done with an upright heart for thy House and Service be pleased graciously to accept, and remember for my good, according to thy promise.

15 In those days saw I in Judah *some* treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them z* in the day wherein they sold victuals.

z I protested against the action, and admonished them to forbear it.

16 There dwelt men of Tyre also therein, which brought fish *a*, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem *b*.

a Which they might take in the Sea near *Joppa*, or bring from *Tyre* to *Joppa* by Sea, and thence to *Jerusalem*, which was but a small Journey. *b* The holy City, where God's House and Presence was; and where the great Judicatories of the Nation were. So this is added as an aggravation of their sin, that this was done with manifest contempt with God and Men.

17 Then I contended with the nobles of Judah *c*, and said unto them, What evil thing *is* this that ye do, and prophane the sabbath-day?

c i. e. Their chief Men and Rulers; whom he chargeth with this sin, because though others did it, it was by their countenance or connivance, and they should and might have punished and restrained it.

18 Did not your fathers thus, and did not our God bring all this evil upon us *d*, and upon this city? yet ye bring more wrath upon Israel by prophaning the sabbath.

d Which you so well and sadly remember, that I need not tell you the particulars.

19 And it came to pass, that when the gates of Jerusalem * began to be dark *e* before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates *f* * *that* there should no burden be brought in on the sabbath day.

* Lev. 23. 32. * Jer. 17. 21.

e Which was about Sun-setting by reason of the Mountains which were *round about*, and near *Jerusalem*, *Psal.* 125. 2. *f* Out of a diffidence in those to whom the keeping of the Gates was committed.

20 So the merchants and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye † about the wall? if ye do *so* again, I will lay hands on you *g*. From that time forth came they no *more* on the sabbath.

† Heb. *before the wall*.

g I will punish you and seize your goods. For this was a temptation to covetous or needy Jews, that lived in or near the City, to steal opportunities of buying their Commodities, which then they might do with more advantage.

22 And I commanded the Levites, that they should cleanse themselves *h*, and *that* they should come *and* keep the gates *i*, to sanctifie the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the ‖ greatness of thy mercy *k*.

‖ Or, *multitude*.

h Partly because the work they were now set upon, though common in its nature, yet was holy in design of it, and had respect unto the Sabbath: and partly, because the day in which they were to do this was the Sabbath-day, for the observation whereof they were obliged to prepare and purifie themselves. *i* Either, 1. The Gates of the Temple. But a particular command was superfluous in that case, because it was their constant work and charge to do this both Sabbath-days and every day. Or rather, 2. The Gates of the City; for of them he spake last, *v.* 19. and not daring to trust the common Porters of those Gates, not being able always to employ his men in that work, he committeth the charge of them for the present season, and upon the Sabbath-days, to the Levites, to whom the care of sanctifying the Sabbath did properly belong. *k* Whereby he intimates, that though he mentioned his Good-works as things wherewith God was well-pleased, and which he had promised to reward, yet he neither did, nor durst trust to their merit, or his own worthiness, but, when he had done all, he judged himself an unprofitable servant, and one that needed God's infinite Mercy and Indulgence to pardon all his sins, and particularly those infirmities and corruptions which adhered to his good deeds.

23 In those days also saw I Jews *that* † * had married wives of Ashdod *l*, of Ammon, *and* of Moab:

† Or, *had made to dwell with them*. * Ezra 9. 2.

l A City of the Philistines, 1 *Sam.* 5. 1, 2, &c.

24 And their children spake half in the speech of Ashdod, and † could not speak in the Jews language, but according to the language † of each people *m*.

† Heb. *they discerned not to speak*. † Heb. *of people and people*.

m Which their Mothers instilled into them, together with their Principles and Manners.

25 And I contended with them, and ‖ cursed them *n*, and smote *o* certain of them *p*, and plucked off their hair *q*, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for your selves.

‖ Or, *reviled them*.

n i. e. Caused them to be Excommunicated and cast out of the Society and Priviledges of God's People. This and the following Punishments were justly inflicted upon them, because this transgression was contrary both to a very plain and express Law of God, and also to their own late solemn Covenants and Promises, of which see *Ezra* 10. *Nehem.* 10. 30. *o* i. e. I caused them to be beaten with stripes, according to the Law, *Deut.* 25. 2. *p* Such whose faults were most aggravated by their quality or other circumstances: to whom he added this punishment over and besides the former. *q* Or, *shaved them*. The Hair was an Ornament and Ensign of Liberty among the Eastern Nations; and baldness was a disgrace and token of slavery and sorrow. See *Isa.* 3. 24. and 15. 2. *Jer.* 48. 37. *Ezek.* 29. 18.

26 Did not Solomon king of Israel sin by these things? yet * among many nations was there no king like him, who was * beloved of his God, and God made him king over all Israel: * nevertheless even him did outlandish women cause to sin.

* 1 Kings 3. 13. * 2 Chron. 1. 12. * 2 Sam. 12. 24. * 1 Kings 11. 1, &c.

27 Shall we then hearken unto you *r* to do all this great evil, to transgress against our God, in marrying strange wives?

r Shall we justifie our action by permitting or not punishing it? God forbid.

28 And one of the sons of Jojada *s*, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me *t*.

s Said by *Josephus* to be that *Manasses* who by *Sanballats* interest procured Liberty to build the Samaritan Temple in Mount *Gerizim*; to which those Priests who had married strange Wives, or been otherwise criminal, betook themselves, and with, or after them, others of the People in the same or like circumstances. *t* i. e. From my Presence and Court, and from the City and Temple, and all the Priviledges of the Priesthood, and from the whole Congregation and Church of *Israel*, whereof I am a Member.

29 Remember them, O my God, † because they have defiled the priesthood, and * the covenant of the priesthood *u*, and of the Levites.

† Heb. *for the defilings*. * Mal. 2. 4.

u That Covenant made between me and his Progenitors for themselves and their Posterity, whereby I promised to give them *an everlasting Priesthood*, Numb. 25. 12, 13. and they covenanted with me that they would faithfully and holily execute that sacred Function according to the Rules which I gave them, whereby among other things, they were enjoyned to keep themselves pure from all unlawful marriages; and from all other things which might pollute them, or the Priesthood.

30 Thus cleansed I them from all strangers, and * appointed the wards of the priests and the Levites, every one in his business:

* Ch. 12. 1.

31 And for the * wood-offerings at times appointed, and for the first-fruits *x*. Remember me, O my God, for good.

* Ch. 10. 34.

x And particularly I took care for these things, because they had been lately neglected.

ESTHER.

This Book was constantly received for a part of the Canon of the Scripture by the People of the Jews; whose authority herein is the more considerable, because to them were committed the Oracles of God, Rom. 3. 2. *to keep them safely, and transmit them carefully to Posterity. And it is a very strong presumption that they were true to their trust, that our blessed Lord, and his holy Apostles, who taxed the Jews with many faults both greater and less, never charged them with unfaithfulness herein: which, if the Jews had been guilty, they would certainly have done, and by their Office were obliged to do it for the Instruction and Caution of the Christian Church, whose Faith was built no less upon the Writings of the Prophets, than upon the Doctrine of the Apostles. The Pen-man of it is both by Jewish and Christian Interpreters, ancient and modern, thought to be* Mordecai: *who was both an holy man of God, and a principal Actor in this History. And therefore who so fit and proper for it as himself?*

CHAP. I.

Ahasuerus and Vashti make a Royal Banquet, 1——9. *He sends for Vashti,* 10, 11. *she refuseth to come,* 12. *He consulteth his wise men about it,* 13——15. *Their judgment and advice, to put her away,* 16——19. *He maketh the Decree of Men's Sovereignty in their own houses,* 20——22.

NOW it came to pass in the days of Ahasuerus *a*, (this *is* Ahasuerus, which reigned from India even unto Ethiopia, *over* an hundred and seven and twenty provinces *b*.)

a Qu. Who was this King? *Answ.* It is confessed and manifest that this was one of the Kings of *Persia*: But which of them it was is not yet agreed, nor is it of any necessity for us now to know. But it is sufficiently evident that this was either, 1. *Darius Hystaspis*, as divers both Jewish and Christian Writers affirm: for his Kingdom was thus vast, and he subdued *India*, as *Herodotus* reports: and one of his Wives was called *Atossa*, which differs little from *Hadassah*, which is *Esther*'s other name, *Esth.* 2. 7. Or, 2. *Xerxes*, whose Wife, as *Herodotus* notes, was called *Amestris*, which is not much differing from *Esther*: by whom all these things were transacted whilst he was potent and prosperous, before his unhappy expedition against the Grecians. Or, 3. *Artaxerxes Longimanus*, to whom the Characters of *Ahasuerus* represented in this Book do not disagree. And whereas it is objected, that by this account *Mordecai* must be a Man of about 140 years, and consequently *Esther*, who is called his *Uncles daughter*, *chap.* 2. 7. must be too old to make a Wife for the King; as for *Mordecai*, it may be granted, there being divers instances of persons of greater Age than that in sacred and prophane Historians; and for *Esther*, it may be said that she was his Uncles Grand-daughter, nothing being more frequent than for the names of *sons* or *daughters* to be given to more remote Posterity. *b* So seven new Provinces were added to those 120 mentioned *Dan.* 6. 1.

2 *That* in those days, when the king Ahasuerus sate on the throne of his kingdom *c*, which *was* in Shushan the ‖ palace *d*,

‖ Or, *chief city*.

c i. e. Either was lately advanced to it: or rather was settled in the peaceable possession of it. *d* Or, *the castle*: or *the chief* or *royal city*, as both Jewish and Christian Interpreters render it. *Shushan* might be the proper name of the Palace, which thence was given to the whole City. Here the Kings of *Persia* used to keep their Courts chiefly in Winter, as ordinarily they were in *Ecbatana* in Summer.

3 In the third year of his reign, he made a feast unto all his Princes, and his servants, the power *e* of Persia and Media, the nobles and princes of the provinces *being* before him.

e i. e. The mighty men; the chief Officers of State, and Commanders of all his Forces: whom by this splendid entertainment he endeavoured to oblige and assure to himself.

4 When he shewed the riches of his glorious Kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days *f*.

f Making every day a magnificent Feast either for all his Princes, or for some of them, who might come to the Feast successively, as the King ordered them to do. The Persian Feasts are much celebrated in Authors for their length and luxury.

5 And when these days were expired, the king made a feast unto all the people *that were* † present *g* in Shushan the palace, both unto great and small, seven days, in the court of the garden *h* of the kings palace.

† Heb. *found*.

g Both such as constantly resided there, and such as were come thither upon their occasions, of whatsoever condition or quality. *h* The Persian Gardens were exceeding large and pleasant.

6 *Where were* white, green, and ‖ blue *hangings* fastened with cords of fine linnen and purple, to silver rings, and pillars of marble: the beds *i were* of gold, and silver, upon a pavement ‖ of red, and blue, and white, and black marble.

‖ Or, *violet*. ‖ Or, *of porphyre, and marble, and alabaster, and stone of blew colour*.

i For in those Eastern Countries, and ancient times, they did not sit at Tables, as we do, but rested or leaned upon Beds: of which we have many testimonies both in Scripture, as *Esth.* 7. 8. *Amos* 2. 8. and 6. 4. *John* 13. 23. and in all other Authors.

7 And they gave *them* drink in vessels of gold, (the vessels being divers one from another) and † royal wine in abundance, † according to the state of the king.

† Heb. *wine of the kingdom*. † Heb. *according to the hand of the king*.

8 And the drinking *was* according to the law, none did compel *k*: for so the king had appointed to all the officers of his house, that they should do according to every mans pleasure.

k i. e. According to this Law which the king had now made, that none should compel another to drink more than he pleased: which the Persians, and other loose and heathenish Nations used to do; though that practice was condemned by the wise and sober Heathens, and among others by this great Prince. Or, *no man did compel* another to drink *according to the law*, i. e. as by the Laws or Orders of the Persians prescribed and used in their Feasts they might have done, if not restrained by this Law.

9 Also Vashti the queen made a feast for the women *l*, *in* the royal house which *belonged* to king Ahasuerus.

l Whilst the King entertained the Men. For this was the common custom of the Persians, that Men and Women did not feast together, but in several places.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‖ chamberlains *m* that served in the presence of Ahasuerus the king,

‖ Or, *eunuchs*.

m Or, *Eunuchs*, which were much in use, and in favour in the Eastern Courts, and particularly with the Persian Emperours, as ancient Histories inform us.

11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty, for she *was* † fair to look on.

† Heb. *good of countenance*.

12 But the queen Vashti refused to come *n* at the kings commandment † by his chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. *which was by the hand of his eunuchs*.

n Being favoured in this refusal by the Laws and Customs of *Persia*, which was to keep Mens Wives, and especially Queens, as much as might be, from the view of other Men.

13 Then the king said to the wise-men, which knew the times *o*, (for so *was* the kings manner towards all that knew law and judgment *p*.

o Either, 1. The Histories of former times, what Princes have done in such cases as this was. Or, 2. Things done or to be done in time; what was just and fit to be done, or what was *the Law and Judgment* in these cases, as the following words explain it, and how and when things were to be done. See my Notes on 1 *Chron.* 12. 32. *Times* are oft put in Scripture, and other Authors, for the things done in them, by a common Figure called a Metonymy of the Adjunct. *p* To wit, to consult with them in all matters of moment.

14 And next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the * seven princes of Persia and Media, * which saw the kings face *q*, *and* which sate the first in the kingdom *r*.)

* Ezr. 7. 14. * 2 Kings 25. 19.

q Which had constant freedom of access to the King, and familiar converse with him: which is thus expressed, because the Persian Kings were very seldom seen by their Subjects. *r* Which were his chief Counsellors and Officers, and had the precedency from all others.

15 † What shall we do unto the queen Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains?

† *What to do*.

16 And Memucan answered *r* before the king, and the princes, Vashti the queen hath not done wrong to the king onely, but also to all the princes, and to all the people *s* that *are* in all the provinces of the king Ahasuerus.

r Who, though last named, spake first, either because the king first asked him; or because he was the chief of them all, either in Dignity, or in Reputation: or because it then was, as now it is in many places, the custom for the youngest Counsellors or Judges to deliver their opinion first. *s* By giving them an Example and Encouragement to contemn and disobey their Husbands. It is a crime of an high nature, and therefore deserves an exemplary punishment.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the Ladies of Persia and Media say this day unto all the kings princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath *t*.

t Contempt in the Wives, and thereupon Wrath in the Husbands; and consequently Strife in Families; which may produce great and general mischiefs.

† Heb. *if it begood with the King.*
† Heb. *from before him.*
† Heb. *that it pass not away.*
Chap.8.8.
† Heb. *unite her compassion.*

19 † If it pleaſe the king *u*, let there go a royal commandment † from him, and let it be written among the laws of the Perſians, and the Medes, † that it be not altered *x*, that Vaſhti come no more before king Ahaſuerus, and let the king give her royal eſtate † unto another that is better than ſhe.

t Which this cunning Politician knew it would do. *x* Which caution was neceſſary for his own ſecurity; for if the Queen ſhould recover her ſtate, and the kings favour, he was moſt likely to fall into his diſpleaſure.

20 And when the kings decree which he ſhall make, ſhall be publiſhed throughout all his Empire, (for it is great) all the wives ſhall give to their husbands honour, both to great and ſmall.

† Heb. *was good in the eyes of the King.*

21 And the ſaying † pleaſed the king and the princes *y*, and the king did according to the word of Memucan:

y Partly becauſe their own Authority and Intereſt was concerned in it: and eſpecially by the ſingular Providence of God, who deſigned to bring about his own great Work by this ſmall occaſion.

22 For he ſent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man ſhould bear rule in his own houſe, and † that it ſhould be publiſhed according to the language of every people *z*.

† Heb. *that one ſhould publiſh it according to the language of his people.*

z That all ſorts of Perſons, not Men only (who by ſtudy or travel many times underſtand divers Languages) but the Women alſo might underſtand it, and therefore be inexcuſable if they did not comply with it; for which end it was not only written in each language, for that Writing might come but to few hands, but moreover it was publiſhed in the ſeveral Cities and Towns by ſuch Perſons as uſed to publiſh the King's Edicts. Others, *That he ſhould ſpeak in the language of his own People, i.e.* that Men ſhould not in compliance with their Wives, who were oft of other Nations and Languages, inure themſelves to it, and bring their Wives Language into the Family; but that men ſhould uſe their own proper Language, and cauſe their Wives and Children to uſe it; this being one ſign of Dominion, and therefore frequent after this time among the *Greeks* and *Romans*, who, together with their victorious Arms, brought in their Language into other Countries, and in a great meaſure impoſed it upon them.

CHAP. II.

The Virgins of the Kingdom being gathered together, a Queen is to be choſen, 1——4. *Eſther, nurſed by Mordecai, is choſen to be one of the Virgins,* 8. *and preferred before the reſt,* 9——11. *The manner of her Purification,* 12——14. *She pleaſeth the King, and is made Queen,* 15——17. *The King makes a Feaſt for his Princes and Servants,* 18——20. *Mordecai diſcovereth a Treaſon againſt the King,* 21, 22. *which is recorded in their Chronicles,* 23.

AFter theſe things when the wrath of king Ahaſuerus was appeaſed, he remembred *a* Vaſhti, and what ſhe had done, and what was decreed againſt her.

a With grief and ſhame, that in his Wine and Rage, he had ſo ſeverely puniſhed, and ſo irrevocably rejected ſo beautiful and deſirable a Perſon, and that for ſo ſmall a provocation, to which ſhe was eaſily led by the modeſty of her Sex, and by the Laws and Cuſtoms of *Perſia*.

2 Then ſaid the kings ſervants *b* that miniſtred unto him, Let there be fair young virgins ſought for the king.

b Who for their own Intereſts were obliged to quiet the King's Mind, and procure him another amiable Conſort.

3 And let the king appoint Officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to † Heb. *unto* the houſe of the women, † unto the cuſtody of ‖ Hegehe *hand.* the kings chamberlain, keeper of the women *c*, and let ‖ Or, *Hegai,* v. 8. their things for purification *d* be given *them*.

c Either, 1. Of the Virgins, who are oft called *Women*, as here *v.* 11, 12. and elſewhere. So it is a Synecdoche. Or, 2. Of all the Women, both Virgins and Concubines: only the Virgins he himſelf took care of, as requiring more care and caution, and the Concubines be committed to *Shaaſhgaz*, *ver.* 14. his Deputy. *d i.e.* To cleanſe them from all impurities and indecencies, to anoint, and perfume, and adorn, and every way prepare them for the King's preſence and ſervice: for the legal purifications of the Jews he never regarded.

4 And let the maiden which pleaſeth the king, be queen inſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 *Now* in Shuſhan the palace there was a certain Jew, whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite,

* 2 Kings 24. 15. 2 Chron. 36. 10. Jer. 24. 1.

6 * Who *e* had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebucadnezzar the king of Babylon had carried away.

e This may be referred either, 1. To *Kiſh*, *Mordecai's* Grandfather laſt mentioned; or, 2. To *Mordecai*, who *was then carried away*, either 1. In the Loins of his Parents, in which ſenſe *Levi* is ſaid to *be tithed in Abraham*, Heb. 7. and as thoſe perſons named *Ezra* 2. are ſaid to have *been carried away by Nebuchadnezzar*, Ezra 2. 1. which is not true of the moſt of them in their own perſons, but only as in their Fathers Loins. Or, 2. In his own perſon: and then indeed he was a Man of more than ordinary years. But of that ſee the Notes on *chap.* 1. 1.

7 And he † brought up Hadaſſah (that *is* Eſther *f*) † Heb. *was* his uncles daughter, for ſhe had neither father nor mo- *fetched.* ther, and the maid *was* † fair and beautiful, whom Mordecai (when her father and mother were dead) *f* *of fair form and* took for his own daughter. *good.*

f Hadaſſah was her Hebrew name before her marriage; and ſhe was called *Eſther* by the King after it. *continued.*

8 So it came to paſs, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought *g* alſo unto the kings houſe, to the cuſtody of Hegai, keeper of the women.

g Or, *taken*, and that by force, as that word oft ſignifies: So great was the power and tyranny of the Perſian Kings, that they could and did take what perſons they liked to their own uſe.

9 And the maiden pleaſed him *h*, and ſhe obtained kindneſs of him, and he ſpeedily gave her things for purification, with † ſuch things as belonged to her, † Heb. *her portions.* and ſeven maidens *which were* meet to be given her out of the kings houſe, and † he preferred her and † Heb. *he* her maids unto the beſt *place* of the houſe of the *changed her* women.

h Partly becauſe ſhe was very beautiful, and therefore he ſuppoſed ſhe would be very acceptable to the King; which would be his advantage; and partly by the Divine Power, which moveth the hearts of men which way he pleaſeth.

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her that ſhe ſhould not ſhew *it i*.

i Leſt the knowledge hereof ſhould either make her contemptible or odious, or bring ſome inconvenience to the whole Nation, as things might happen. But there was alſo an hand of God in cauſing this to be concealed, for the better accompliſhment of that which he deſigned, though *Mordecai* was ignorant of it.

11 And Mordecai walked every day before the court of the womans houſe, † to know how Eſther did, and what ſhould become of her. † Heb. *to know the peace.*

12 Now when every maids turn was come to go in to King Ahaſuerus; after that ſhe had been twelve months, according to the manner of the women *k*, for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oil of myrrhe *l*, and ſix months with ſweet odours *m*, and with *other* things for the purifying of the women.

k Who were kept ſo long, partly for their better purification, as it here follows; partly out of ſtate, as that which became ſo great a King; and partly that being ſo long in ſafe cuſtody, the King might be ſure that the Child begotten upon any of them was his own. *l* Which is uſeful both for making the skin exactly clean, and ſmooth, and ſolid, and for giving ſtrength and vigour to the body. *m* Which was the more neceſſary, becauſe the bodies of men and women in thoſe hot Countries, did of themſelves yield very ill ſcents, if not corrected and qualified by Art.

13 Then thus *n* came every maiden unto the king; whatſoever ſhe deſired *o* was given her, to go with her out of the houſe of the women, unto the kings houſe.

n Thus purified and prepared; and *thus* as it follows. *o* For ornament, or by way of attendance.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the kings chamberlain, which kept the concubines *p*: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

p Whereof *Darius Nothus* is reckoned to have had 360.

15 Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing *q* but what Hegai the kings chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her *r*.

q To ſhew that ſhe was not deſirous to pleaſe the King, and that ſhe was brought to the King without, and againſt her own inclination and choice. *r i.e.* Was admired by them for her beauty.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal *s*, in the tenth month (which *is* the month Tebeth) in the ſeventh year of his reign.

s And into his bed, as is implied. To which it is not ſtrange, if ſhe, though a vertuous perſon, did in thoſe circumſtances yield, conſidering the infirmity of Human Nature, and of that Sex, and the ſtate of thoſe Times, when plurality of Wives were permitted, and Concubines were owned as Wives; and theſe Virgins were by this action made his Wives or Concubines. Beſides, it is not known to us whether *Mordecai* and *Eſther* had not direction, or a diſpenſation from God in this matter; it being certain that God can diſpenſe with his own poſitive Laws.

17 And the king loved Eſther above all the women, and ſhe obtained grace and ‖ favour † in his ſight, more then all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

‖ Or, *kindneſs.* † Heb. *he lift him.*

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers feaſt, and he † Heb. *reſt.* made a † releaſe to the provinces *t*, and gave gifts according to the ſtate of the king.

t i.e. He took off a good part of thoſe heavy taxes which the Perſian Kings laid upon their people.

19 And when the virgins were gathered together the ſecond time *u*, then Mordecai ſat in the kings gate *x*.

u Either, 1. When *Eſther*, with others, were brought to the Kings houſe, as it was decreed above, *v.* 2, 3. which is called *the ſecond time*, becauſe they had taken this courſe once before when *Vaſhti* was choſen Queen: But there is no mention of any ſuch former uſe; and by the manner of propoſing, it ſeems to have been a new project. Or, 2. Since *Eſther* was declared Queen; for though that point was determined, the King's Luſt was not yet ſatisfied, and therefore being pleaſed with the former Experiment, he deſired another Collection of Virgins whom he might make his Concubines. And this ſeems beſt to agree with the following words. For it is not probable that *Mordecai* ſate at the King's Gate till *Eſter* was Queen; for till then he only *walked before the court of the womens houſe*, as is expreſſed *v.* 11. *x* Either 1. Voluntarily, to learn the progreſs of Affairs. Or, rather 2. By Office, as one of the King's Guard or Miniſters; being advanced to this place by *Eſthers* favour, though without any diſcovery of her relation to him.

20 Eſther had not *yet* ſhewed her kindred, nor her people, as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 * In thoſe days (while Mordecai ſat in the kings gate) two of the kings chamberlains, ‖ Bigthan and Tereſh, of thoſe which kept the † door *y*, were wroth, and fought * to lay hand *z* on the king Ahaſuerus.

* See Eſth. 6. 1. ‖ Or, *Bigthana*, ch. 6. 2. ‖ Heb. *the threſhold.* † Or, *keepers.*

y Either 1. Of the King's Chamber. Or, 2. Of his Court; and ſo they ſate in the Gate, as *Mordecai* did, who by that means contracting ſome familiar Acquaintance with them, might make ſome diſcovery of their Minds and Deſign. *z i.e.* Violent hand; to kill him as this Phraſe is uſed, *ch.* 3. 6. and elſewhere.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out, therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king ‖.

‖ This may be referred, either 1. To the Writing, to note that this was written in the King's preſence by Scribes, who were continually preſent with the King to write all remarkable Paſſages happening in the Court from time to time. Or, 2. To the Book, which was laid up before the King, that he might more eaſily and frequently peruſe it for his own delight or direction.

CHAP. III.

Haman is advanced by the King, 1——4. *being deſpiſed by Mordecai, he ſeeketh to deſtroy all the Jews,* 5, 6. *He caſteth Lots,* 7. *and accuſing the Jews to the King, obtaineth a Decree to put them to death,* 8——11. *Letters iſſued out to deſtroy all the Jews,* 12——15.

* See Eſth. 3. 1.

AFter theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the * Agagite *a*, and advanced him, and ſet his ſeat above all the princes that *were* with him *b*.

a i.e. An Amalekite of the Royal Seed of that Nation, whoſe Kings were commonly and ſucceſſively called *Agag*, as hath been obſerved before. It is true, he is called a *Macedonian* in the Apocryphal Additions to this Book, and ſo he might be by his Birth or Habitation in that place, though by his original he was of another People. *b* Gave him the firſt Place and Seat, which was next to the King. Compare 2 *Kings* 25. 28.

2 And all the kings ſervants that *were* in the kings † Ge. *court.* † gate bowed, and reverenced Haman; for the king had * See Eſth. ſo commanded concerning him: but Mordecai * bowed 5. 9. not, nor did him reverence *c*.

c The reaſon of which obſtinate refuſal, was either 1. The Quality of the Perſon; that he was not only an infamouſly wicked Man, and an Heathen, but of that Nation, which God had obliged the Iſraelites to abhor and oppoſe from Generation to Generation; and therefore he durſt not ſhew outward reſpect to a Man whom he did, and ought inwardly to contemn. Or, rather 2. The nature of the thing; for the Worſhip required was not only Civil, but Divine; which as the Kings of *Perſia* did undoubtedly arrogate to themſelves, and expect and receive from their Subjects and others who came into their preſence, as is affirmed by divers Authors; ſo they did ſometimes impart this Honour to ſome of their chief Favourites, that they ſhould be adored in like manner. And that it was ſo here, ſeems more than probable, becauſe it was wholly ſuperfluous, and almoſt ridiculous, to give an expreſs and particular command to *all the King's Servants that were in the King's Gate*, as here it was, to pay a civil Reſpect to ſo great a Prince, which of courſe they uſed, and were ever obliged to do; and therefore a Divine Honour muſt be here intended. And that a Jew ſhould deny this Honour, or the outward Expreſſions of it, to ſuch a Perſon, is not ſtrange, ſeeing the wiſe and ſober Grecians did poſitively refuſe to give this Honour to the Kings of *Perſia* themſelves, even when they were to make their Addreſſes to them; and one *Timocrates* was put to death by the Athenians for worſhipping *Darius* in that manner.

3 Then the kings ſervants which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai his matters would ſtand *d*; for he had told them that he *was* a Jew *e*.

d i.e. Whether he would perſiſt in his refuſal, and what the event of it would be. *e* And therefore did not deny this reverence to *Haman* out of Pride, or any perſonal Grudge againſt him, much leſs out of a rebellious Mind and Contempt of the King's Authority and Command, but meerly out of Conſcience, becauſe he was a *Jew*, who was obliged to give this honour to none but to God only.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn *f* to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews *g* that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

f He thought that particular Vengeance was unſuitable to his Quality, and to the Greatneſs of the Injury. *g* Which he attempted, partly from that implacable Hatred which, as an Amalekite, he had againſt them; partly from his Rage againſt *Mordecai*; and partly from *Mordecai's* reaſon of this Contempt, becauſe *he was a Jew*, which as he truly judged, extended it ſelf to all the Jews, and would equally ingage them all in the ſame neglect and hatred of his Perſon.

7 In the firſt month (that *is* the month Niſan) in the twelfth year of king Ahaſuerus, * they caſt Pur, that *is*, the lot, before Haman from day to day, and from month to month *h*, to the twelfth *month i*, that *is*, the month Adar. * Ch. 9. 24.

h The Diviners caſt Lots, according to the Cuſtom of thoſe ancient and eaſtern People, what day, and what month would be moſt lucky, not for his Succeſs with the King (of whoſe compliance with his requeſt he made no doubt) but for the moſt effectual and univerſal Extirpation of the Jews. *i* Wherein appears both his implacable Malice, and unwearied Diligence in ſeeking Vengeance of them with ſo much, and ſo long trouble to himſelf; and God's ſingular Providence in diſpoſing the Lot to that time, that ſo the Jews might have ſufficient ſpace of time to get the Decree reverſed, as they did.

8 And Haman ſaid unto king Ahaſuerus, There is a certain people *k* ſcattered abroad, and diſperſed among the people *l* in all the provinces of thy kingdom *m*, and † their laws *are* divers from all people *n*, † Ezr. 4. 13. Acts 16. 20 neither keep they the kings laws *o*; therefore it *is* not † Heb. *meet, or equal.* for the kings profit to ſuffer them *p*.

k Mean and contemptible, not worthy to be named. *l* Who therefore, if tolerated, may poyſon all thy Subjects with their pernicious Principles; and whom thou mayſt eaſily cruſh without any great noiſe or difficulty. *m* For though many of their Brethren were returned to their own Land, yet great numbers of them ſtaid behind, either becauſe they preferred their Eaſe and worldly Commodities before their Spiritual Advantages; or becauſe they wanted Conveniency or Opportunity for a remove; which might happen from divers cauſes. *n* They have peculiar and fantaſtical Rites, and Cuſtoms, and Religion; and therefore are juſtly offenſive to all thy People, and may either infect them with their Conceits, or occaſion great Diſſentions and Diſtractions among them. *o* As is manifeſt by *Mordecai's* bold Contempt of thy late Edict concerning me, which being done by him as a *Jew*, the whole Nation are involved in his Crime, and are prepared to do ſo when they have occaſion. *p* To live in his Kingdom. I do not ſeek herein ſo much my own Revenge as thy Service.

9 If it pleaſe the king, let it be written *q* † that they may be deſtroyed: and I will † pay ten thouſand talents of ſilver *r* to the hands of thoſe that have the charge of the buſineſs *s*: to bring it into the kings treaſuries. † Heb. *to deſtroy them.* † Heb. *weigh.*

q Let there be a written Edict from the King. *r* Whether theſe were Hebrew, or Babyloniſh, or Grecian Talents we cannot certainly know. But which ſoever they were, it was a vaſt Sum to be paid out of his own Eſtate, which he was willing to ſacrifice to his Revenge. *s* Either 1. Of this buſineſs, to wit, of deſtroying the Jews; which as ſoon as they have procured to be done, I will pay the Mony into their hands, that by them it may be paid into the King's Exchequer. Or rather 2. Of the King's Buſineſs, or of the Treaſures, as is implied in the following words. I will pay it to the King's Receivers, that they may put it into the King's Treaſures.

10 And the king took his ring from his hand, and gave it unto Haman † the ſon of Hammedatha the Agagite, the Jews ‖ enemy *u*. † That *preſſor.* ‖ Or, *Oppreſſor.*

t That he might keep it as a Badge of his Supreme Authority under the King, and that he might use it for the Sealing of this Decree which now he desired, or of any other as hereafter he should see fit. Compare *ch.* 8. 2, 8. and *Gen.* 41. 42. *u* So he was both by Inclination, as he was an Amalekite, and especially by this malicious and destructive Design and Resolution.

11 And the king said unto Haman, The silver *is* given to thee *x*, the people also, to do with them as it seemeth good to thee.

x Keep it to thy own use, I do not desire it, I accept thy offer for the deed.

‖ Or, *Secretaries.* 12 Then were the kings ‖ scribes *y* called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language, in the name of king Ahasuerus was it written, and sealed with the kings ring.

y This he did so speedily, though it was a year before the intended Execution, lest the King should change his Mind, either by his own Clemency, or by the Perswasion of others.

13 And the letters were sent by posts into all the kings provinces, to destroy, to kill, and to cause to perish * *Not excepting.* all Jews, both young and old, * little children and women, in one day, *even* upon the thirteenth day of the twelfth month (which *is* the month Adar) and *to take* the spoil of them for a prey *z*.

z Which was to oblige them to the greater Severity and Readiness to execute this Edict for their own advantage.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out being hastened by the kings commandment ‖, and the decree was given in Shushan the palace: and the king and Haman sat down to drink, but the city Shushan † was perplexed.

‖ Either by this Decree made in the King's name, or by some particular and succeeding command, which *Haman* could easily obtain from the King. † Not only the Jews, but a great number of the Citizens, either because they were related to them, or engaged with them in worldly Concerns; or out of Humanity and Compassion towards so vast a number of innocent People now appointed as Sheep for the Slaughter; or out of a fear either of some Sedition and Disturbance which might arise by this means; or of some Damage which might accrue to themselves or Friends, who happily under this Pretence might be exposed to Rapine or Slaughter; or of a publick Judgment of God upon them all for so Bloody a Decree.

CHAP. IV.

The great Mourning of Mordecai and the Jews, 1——3. *He sheweth Esther the Cause of it, and adviseth her to Petition the King for her People,* 4——7. *She, excusing her self, is threatned by Mordecai,* 8——14. *She appoints a general Fast, and resolves to go into the King,* 15——17.

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry *a*,

a Partly to express his deep Sense of the Mischief coming upon his People; partly to move the Pity of others to do what they could to prevent it; and partly that by this means it might come to the Queens Ear.

2 And came, even before the kings gate; for none *might* enter into the kings gate *b* clothed with sackcloth *c*.

b And therefore he might not sit there, as he had hitherto done. *c* Lest it should give the King any occasion of Grief or Trouble.

3 And in every province whithersoever the kings commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping and wailing, and † many lay in sackcloth and ashes.

† Heb. *sackcloth and ashes were laid under many.*

4 So Esthers maids, and her † chamberlains came and told *it* her. Then was the queen exceedingly grieved, and she sent raiment to cloth Mordecai *d*, and to take away his sackcloth from him: but he *received it* not. † Heb. *eunuchs.*

d That so he might be capable of returning to his former place, if not of coming to her to acquaint her with the cause of that unusual Sorrow.

5 Then called Esther for Hatach, *one* of the kings chamberlains, † whom he had appointed to attend upon her; and gave him a commandment to Mordecai, to know what it *was*, and why it *was*. † Heb. *whom he had set before her.*

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of money that Haman had promised to pay to the kings treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and declare *it* unto her, and to charge her *i* that she should go in unto the king to make supplication unto him, and to make request before him for her people.

i Not only in his own name, to whom she manifested a singular respect, though his relation to her was yet unknown, but also in the name of the great God.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment to say unto Mordecai;

11 All the kings servants, and the people of the kings provinces do know *k*, that whosoever, whether man or woman, shall come unto the king into the inner court *l*, who is not called, *there is* one law of his to put *him* to death *m*, except such to whom the king shall hold out the golden scepter that he may live: but I have not been called to come in unto the king these thirty days *n*.

k By common Fame of this received Custom and Law. *l* Within which, the King's Residence and Throne was. *m* This was decreed, partly to maintain both the Majesty, and the Safety of the King's Person; and partly by the Contrivance of the greater Officers of State, that few or none might have Access to the King but themselves and their Friends. And many such severe Laws there were in the Persian Court, which Profane Historians relate, as that if any Person looked upon one of the King's Concubines, or wore any of his own Clothes, or drunk of that Water which he had appropriated to himself, and other such like things, he was punished with death. *n* Which gives me just cause to suspect and fear that the Kings Affections are alienated from me, and therefore that neither my Person nor Petition will be acceptable to him.

12 And they told to Mordecai Esthers words.

13 Then Mordecai commanded to answer Esther, Think not with thy self that thou shalt escape in the kings house *o*, more than all the Jews:

o i. e. Being, or because thou art in the King's House, and an eminent Member of his Family.

14 For if thou altogether holdest thy peace at this time, *then* shall there † enlargement and deliverance arise to the Jews from another place *p*, but thou and thy fathers house shall be destroyed *q*: and who knoweth whether thou art come to the kingdom for *such* a time as this *r*? † Heb. *respiration.*

p From another hand, and by another means; which God can, and I am fully perswaded, will raise up. *q* By the righteous and dreadful Judgment of God, punishing thy Cowardise, and Self-seeking, and thy want of Love to God, and to his and thy own People. *r* It is probable God hath raised thee to this Honour for this very Season; and therefore go on couragiously, and doubt not of the Success.

15 Then Esther bad *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* † present in Shushan, and fast ye *s* for me, and neither eat nor drink *t* three days, night or day: I also and my maidens *u* will fast likewise *x*, and so will I go in unto the king, which *is* not according to the law *y*; and if I perish, I perish *z*. † Heb. *found.*

s And Pray; which was the main business, to which Fasting was only an help and an Handmaid. *t* To wit, so as you use to do, either deliciously or plentifully. Leave off your common Meals, Dinners by day, and Suppers at night, and eat and drink no more than meer necessity requires; that so you may give your selves to constant and fervent Prayers, for which your ordinary repasts will unfit you. For it is not likely that she would impose the burden of absolute Fasting so long upon all the Jews, which very few of them were able to endure. And so the like Phrase is taken, *Acts* 27. 33. where he saith, *This is the fourteenth day that ye have continued fasting, having taken nothing.* *u* Which she had chosen to attend upon her person, and were doubtless either of the Jewish Nation, or Proselyted by hers, or others means, to that Religion. *x* Which may belong, either 1. To the thing only, that as they did fast, so she would. Or, rather, 2. To the time of three days and three nights; for so she might do, though she went to the King *on the third day.* For the Fast began at evening, and so she might continue her Fast three whole nights, and two whole days, and the greatest part of the third; a part of a day being reputed a *day* in the account of Scripture, and other Authors: of which see on *Mat.* 12. 40. Yea, she might fast all that day too: for it is probable she went not to the King till he had dined; when she supposed she might find him in the most mild and pleasant humour, and then returned to her Apartment, where she fasted till the Evening. *y* Which is against the law now mentioned. *z* Although my danger be great and evident, considering the expresness of that Law, and the uncertainty of the King's mind, and that severity which he shewed to my Predecessor *Vashti*; yet rather than neglect my duty to God, and to his People, I will go to the King, and cast my self chearfully and resolutely upon God's Providence for my Safety and Success.

17 So Mordecai † went his way, and did according to all that Esther had commanded him. † Heb. *passed.*

CHAP.

CHAP. V.

Esther venturing on the King's favour, hath the golden Scepter held out to her, 1——3. *She inviteth the King and Haman to a banquet,* 4, 5. *And being encouraged by the King in her Petition,* 6. *Invites them to another banquet,* 7, 8. *Haman's joy, but angry with Mordecai for contemning him,* 9——13. *By the counsel of his Wife he builds a Gallows for him,* 14.

NOW it came to pass on the third day *a*, that Esther put on *her* * royal *apparel b*, and stood in the inner court of the kings house, over against the kings house: and the king sat upon his royal throne in the royal house, over against the gate of the house. *Chap. 6. 8. & 8. 15.*

a Of which see the Notes on *ch.* 4. 16. *b* That she might render her self as amiable in the King's Eyes as she could; and so obtain her request.

2 And it was *so*, when the king saw Esther the queen standing in the court, *that* she * obtained favour in his sight: and the king held out to Esther the golden scepter that *was* in his hand *c*: so Esther drew near, and touched the top of his scepter *d*. *Chap. 8. & 7. 3.*

c In testimony that he pardoned her presumption, and accepted her person, and was ready to grant her petition. *d* In token of her thankful acceptance of the King's great Favour, and of her reverence and submission to his Majesty, whereof that might possibly be an usual token, and it may be, at the king's call and invitation to her to come near to him.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? * it shall be even given thee to the half of the kingdom. *See Mark 6. 23.*

4 And Esther answered, If *it seem* good unto the king, let the king and Haman *e* come this day unto the banquet that I have prepared for him.

e Whom she invited, partly that by shewing such respect to the King's great Favourite, she might insinuate her self into the King's good opinion and affection; and partly, that if she saw fit, she might then present her request to the King.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said: so the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine *f*, What is thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

f Either 1. At the latter end of the Feast, when they used to drink Wine more freely, whereas in the former part, most of their drink was Water. Or, 2. At her Banquet; which is so called, because it consisted not of Meats, which probably the King had plentifully eaten before at his own Table, but of Fruits and Wines; which Banquets were very frequent among the *Persians*.

7 Then answered Esther, and said, My petition, and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said *g*. † Heb. *to do.*

g I will acquaint thee with my humble request. She did not present her petition at this time, but delayed it till the next meeting; either through modesty, or because she was a little daunted with the King's presence, and had not yet good courage to propose her request: or, in policy, because she would further engage the King's affection to her by a second entertainment, and would also intimate to him that her petition was of a more than ordinary nature: and principally by direction and disposition of the divine providence, which took away her courage or utterance for this time, that she might have a better opportunity for it the next time, by that great accident which happened before it.

9 Then went Haman forth that day, joyful, and with a glad heart: but when Haman saw Mordecai in the kings gate, that he stood not up, nor moved for him *h*, he was full of indignation against Mordecai.

h Partly lest he should seem, or be interpreted to give him that adoration which he hitherto had justly denied: partly because by his bloody and barbarous design and practise, he had put off all humanity, and forfeited all respect; and partly to shew how little he feared him, and that he had a firm confidence in his God that he would deliver him and his people in this great exigency; which he was the more encouraged to hope, because God had inclined *Esther's* heart to that pious and valiant resolution of interceding with the King, which he doubted not would meet with good success.

10 Nevertheless, Haman refrained himself *i*, and when he came home, he sent and † called for his friends, and Zeresh his wife. † Heb. *causeth to come.*

i From taking present vengeance upon *Mordecai*, to which he was strongly inclined, and which he might easily have effected, either by his own, or any of his Servants hands, without any expectation, or fear of inconvenience to himself, who having obtained licence to destroy an whole Nation, could easily get a pardon for having killed one obscure and infamous Member of it. Herein therefore God's wise and powerful Providence appeared in disposing *Haman's* heart; contrary to his own inclination and interest, and making him, as it were, to put Fetters upon his own hands.

11 And Haman told them of the glory of his riches *k*, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

k Partly to gratifie his own vain-glorious humour, and partly to aggravate *Mordecai's* impudence in denying him civil respect, and to alleviate his own vexation caused by it.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but my self; and to morrow am I invited unto her also with the king *l*.

l Thus he makes that matter of glorying which was designed for, and the occasion of his utter ruine. So ignorant are the wisest men, and subject to fatal mistakes, rejoycing when they have most cause of fear and grief, and sorrowing for those things which tend to joy and comfort.

13 Yet all this availeth me nothing *m*, so long as I see Mordecai the Jew sitting at the kings gate *n*.

m i. e. Gives me no content. Such torment did his envy and malice bring upon upon him. *n* Enjoying that honour and priviledge without disturbance, and denying me the worship due to me by my place, and by the King's command: though this last, and the chief cause of his rage, he was somewhat ashamed to express. Either *Mordecai* was come, having laid by his Sackcloth for this time, that he might be in a capacity of coming thither, and so of understanding how matters proceeded. Besides, this was a private Fast, and so he was not oblig'd always to wear his Sackcloth in publick, during the whole time of the Fast, though he did once come abroad with it, that the cause of it might be publickly known, and so come to *Esther's* ears.

14 Then said Zeresh his wife, and all his friends unto him, Let a † gallows be made of fifty cubits high *o*, and to morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused * the gallows to be made. † Heb. *tree.* *Chap. 7. 9.*

o That it might be more conspicuous to all, and thereby be more disgraceful to *Mordecai*, and strike all *Haman's* Enemies with the great dread of despising or opposing him.

CHAP. VI.

Ahasuerus's sleep being taken from him, commands the Chronicles to be read, 1. *And reading of Mordecai's discovery of the Plot against his Life, asks what Honour had been done to him,* 2, 3. *Haman coming to the King to have Mordecai hanged, unawares gives counsel to honour him,* 4——11. *Haman telling his Friends what had befallen him, is foretold of his final ruine,* 12, 13. *He is call'd to Esther's banquet,* 14.

ON that night † could not the king sleep *a*, and he commanded to bring the book of records of the chronicles *b*: and they were read before the king *c*. † Heb. *the kings sleep fled away.*

a How vain are all the contrivances and indeavours of this foolish impotent Man against the Wise and Omnipotent God, who hath the hearts and hands of Kings and all men perfectly at his dispose, and can by such trivial accidents (as they are accounted) change their minds, and produce such momentous and terrible effects! *b* His mind being troubled he knew not how, nor why, he chuseth this for a divertisement, God putting this thought and inclination to him, for otherwise he might have diverted himself, as he used to do at other times, with his Wives or Concubines, or Voices and Instruments of Musick, which was far more agreeable to his temper. *c* Until the Morning, when he intended to rise out of his Bed.

2 And it was found written, That Mordecai had told of ‖ Bigthana and Teresh, two of the kings chamberlains, the keepers of the † door, who sought to lay hand on the king Ahasuerus. ‖ Or, *Bigthan.* ch. 2. 21. † Heb. *threshold.*

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the kings servants that ministred unto him, There is nothing done for him *p*.

p He hath had no recompence for this great and good service. Which might happen either through the King's forgetfulness; or through the envy of the Courtiers; or because he was a Jew, and therefore odious and contemptible.

4 And the king said, Who *is* in the court? (now Haman was come *q* into the outward court of the kings house *r*, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

q Early in the Morning, because his Malice probably would not suffer him to sleep; and he was impatient till he had executed his desired revenge; and he was resolved to watch for the very first opportunity of speaking to the King, before he was engaged in other matters. *r* Where he waited; because it was dangerous to come into the inner Court without special license, *ch.* 4. 11.

5 And the kings servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in, and the king said unto him, † What shall be done unto the man *s* † whom the king delighteth to honour? (now Haman thought in his heart *t*, To whom would the king delight to do honour more than to my self?) † Heb. *in whose honour the king delighteth.*

s He names none, because he would have the more Impartial Answer. And probably he knew nothing of the difference between *Haman* and *Mordecai*. *t* As indeed he had great reason to presume

because he had not yet forfeited that favour which the King had shewed to him above all others.

7 And Haman answered the king, For the man
† Heb. *in* † whom the king delighteth to honour,

8 † Let the royal apparel *u* he brought † which the king useth to wear, and the horse that the king rideth upon *x*, and the crown royal which is set upon his head *y*.

whose honor the king delighteth.
†Heb. *let them bring the royal apparel.*

u His outward Garment which was made of Purple, interwoven with Gold, as *Justin* and *Curtius* relate. *x* Usually: which was well known both by his excellency, and especially by his peculiar Trappings and Ornaments. Comp. 1 *Kings* 1. 33. *y* Either 1. Upon the King's head. Or, 2. Upon the Horses head; which seems best to agree. 1. With that ancient Chaldee Interpreter, and other Jews who take it thus. 2. With the signification and order of the Hebrew Words. 3. With the following Verses, in which there is no further mention of this Crown, but only of the *apparel*, and of the *horse*, to which the Crown belonged, as one of his Ornaments. 4. With the custom of the *Persians*, which some affirm to have been this, to put the Crown upon the head of that Horse, upon which the King rode.

†Heb. *wherewith the king useth to be clothed himself.*

9 And let this apparel and horse be delivered to the hand of one of the kings most noble princes, that they may array the man *withal*, whom the king delighteth
†Heb. *cause him to ride.* to honour, and † bring him on horseback through the principal streets of the city, and proclaim *z* before him, Thus shall it be done unto the man whom the king delighteth to honour.

z i. e. Cause this to be proclaimed, to wit, by some publick Officer appointed for that service. Compare *Gen.* 41. 43.

10. Then the king said to Haman, Make haste, *and* take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the
†Heb. *suffer not a word to fall.* kings gate: † let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel, and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed *a* before him, Thus shall it be done unto the man whom the king delighteth to honour.

a Either himself, or by the Officer.

12 And Mordecai came again to the kings gate *b*: but Haman hasted to his house, mourning and having his head covered *c*.

b To his former place and office; shewing that as he was not overwhelmed by *Haman*'s threats and malicious design, as appears by *chap.* 5. 9. So now he was not puffed up with all this honour. Besides, he came thither to attend the issue of the main business, and to be at hand to assist or encourage the Queen, if need were: which now he was more capable of doing, than hitherto he had been. *c* In token of his shame and grief for his unexpected, and great disappointment of his hope and desire, and for the great honour done to his most despised and abhorred Adversary, and this by his own hands, and with his own publick disgrace; and for such further Inconveniences as this unlucky Omen seemed to presage to him.

13 And Haman told Zeresh his wife, and all his friends, every *thing* that had befallen him. Then said his wise men *d*, and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews *e*, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him *f*.

d The Magicians, whom after the Persian manner he had called together to consult with upon this great and strange emergency. *e* Which they were told, and was generally supposed, but they were not infallibly sure of it. *f* This they concluded, either 1. By rules of policy, because *Haman*'s reputation and interest was hereby sinking, and *Mordecai* (whom they understood to be a man of great wisdom and courage, and government of himself) was now got into the King's favour, and thereby was likely to gain an opportunity of making his Addresses to the King, who being of a mild disposition, might easily be moved to a dislike (if not revocation) of his own bloody Decree, and consequently to a detestation of that person who had procured it. Or, 2. By former experience, and the observation of God's extraordinary actions on the behalf of the Jews, and against their Enemies in this very Court and Kingdom. Or, 3. By instinct and inspiration to their minds, either from God, who might suggest this to them, as he did other things to other wicked men, *Balaam*, *Caiaphas*, &c. for his own greater Glory, and the good of his people: or from the Devil, who, by God's permission, might know this, and reveal it to them who sought to him in their superstitious and idolatrous methods.

14 And while they *were* yet talking with him, came the kings chamberlains, and hasted to bring Haman *g* unto the banquet that Esther had prepared.

g Who was now slack to go thither, by reason of the great dejection of his own mind, and the fear of a worse entertainment from the King and Queen than he had formerly received.

CHAP. VII.

Esther maketh a Petition for her own and her Peoples life, 1——3. *She accuseth Haman, who had determined to destroy the Jews,* 4. *Haman is afraid,* 5. *the King in his anger,* 6——8. *being informed of the Gallows which Haman had built for Mordecai, causeth him to be hanged thereon,* 9, 10.

† Heb. *to drink.* SO the king and Haman came † to banquet with Esther the queen.

2 And the king said again to Esther, on the second day, * at the banquet of wine *a*, What *is* thy petition, *Ch. 5. 6.* queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

a So it is called to note that it was not designed for a Feast to fill their bellies, but rather for a Banquet to delight and please their Palates with Wine and other Delicacies; see on *chap.* 5. 8.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition *b*, and my people *c* at my request.

b It is my humble and only request, That thou wouldst not give me up to the malice of that Man that designs to take away my life, and will certainly do it, if thou dost not prevent it. *c* And the lives (which is easily supplied out of the fore-going branch) *of my People* the Jews, of whom I am descended.

4 For we are * sold *d*, I and my people *e*, † to *Ch. 5.* be destroyed, to be slain, and to perish *f*: but if we †Heb. *that they should destroy us, kill, and cause to perish.* had been sold for bond-men, and bond-women, I had held my tongue *g*, although the enemy could not countervail the kings damage *h*.

d By the craft and cruelty of that man who offered a great Sum of Money to purchase our destruction. *e* For we are all given up to his malice and rage, without any exception of my own Person. *f* She useth variety of expressions to make the deeper impression upon the King's mind. *g* Because that Calamity had neither been irrecoverable, nor intolerable, nor yet unprofitable to the King, for whose honour and service, I should willingly have submitted my self and People to any kind of bondage. *h* His ten thousand Talents, if paid into the King's treasury, would not repair the King's loss in the Customs and Tributes which the King receives from the Jews within his Dominions.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who *is* he? and where *is* he *i* † that durst presume in his heart to do so *k*? † Heb. *whose heart hath filled him.*

i The Expressions are short and doubled, as proceeding from a discomposed and enraged mind. *k i. e.* To circumvent me, and by subtilty to procure an irrevocable Decree, whereby not only my Estate should be so much impaired, and so many of my innocent Subjects be destroyed without Mercy, but my Queen also should be involved in the same danger and destruction.

6 And Esther said, † The adversary and enemy *is* †Heb. *the man adversary.* *l* † this wicked Haman. Then Haman was afraid ‖ before the king and the queen. ‖Heb. *He was the wicked.*

l Of the King, and of my Person and People.

7 And the king arising from the banquet of wine in his wrath, *went* into the palace-garden *m*: and Haman stood up to make request for his life to Esther the queen: for he saw *n* that there was evil determined against him by the king. ‖Or, *at the presence of.*

m Partly as disdaining the company and sight of so ungrateful and audacious a person: partly to cool and allay his troubled and inflamed Spirits, and partly to consider within himself the heinousness of *Haman*'s crime, and the mischief which himself had done by his own rashness, and what punishment was fit to be inflicted upon so great a Delinquent. *n* By the violent commotion of the King's mind and passions.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine, and Haman was fallen upon the bed *o* whereon Esther *was*. Then said the king, Will he force the queen also *p* † before †Heb. *with* me in the house *q*? As the word went out of the *me.* kings mouth they *r* covered Hamans face *s*.

o Or, *by*, or *beside the bed*, on which the Queen sat at Meat, after the manner: where he was fallen upon his Knees, and upon the ground, at her feet, as humble Supplicants used to do, and as the Queen did at the King's feet, *ch.* 8. 3. *p* Will he now attempt my Queens Chastity, as he hath already attempted her life! His presumption and impudence I see will stick at nothing. He speaks not this out of a real Jealousie, for which there was no cause in those circumstances, but from an exasperated mind which takes all occasions to vent it self against the person who gave the provocation, and makes the worst construction of all his words and actions. *q* In my own presence and Palace. *r i. e.* The King's and Queen's Chamberlains then attending upon them. *s* Partly that the King might not be offended or grieved with the sight of a Person whom he now loathed: and partly because they looked upon him as a condemned Person; for the faces of such used to be covered.

9 And * Harbonah, one of the chamberlains *t*, *Ch. 1. 10.* said before the king, Behold also the † gallows fifty †Heb. *tree.* cubits high, which Haman had made for Mordecai, who had spoken good for the king *u*, standeth in the house of Haman. Then the King said, Hang him thereon.

t Who knew this either by his own Observation, or by the Information of some of his Brethren, who were lately sent to *Haman*'s House, *ch.* 6. 14. where they might easily see it, or at least hear of it. And this he said, either out of a distast which he had taken against *Haman* for his great insolency, and barbarous cruelty: or in compliance with the King's inclinations and the Queen's desires. *u* Even to the saving of the King's life, *ch.* 2. 21, 22, 23. and therefore deserved a better requital than this even from *Haman*; if he had not basely preferred the satisfaction of his own revenge before the preservation of the King's life.

10 So they hanged Haman on the gallows that he had

had prepared *x* for Mordecai. Then was the kings wrath pacified *y*.

x Which stood in his own House, as was now said, and made the punishment more grievous and ignominious. *y* Judgment being now most justly executed upon this abominable criminal.

CHAP. VIII.

Mordecai is advanced over the house of Haman, 1, 2. *Esther maketh a Petition to the King to reverse Haman's Letter,* 3——5. *Ahasuerus granteth to Esther and Mordecai,* 7, 8. *to write to the Jews to defend themselves,* 8. *Mordecai's Letters in the King's Name to defend themselves, and destroy their Assailants,* 9——14. *Mordecai's honour, and the Jews joy,* 15——17.

ON that day did the king Ahasuerus give the house of Haman *a* the Jews enemy, unto Esther the queen, and Mordecai came before the king *b*, for Esther had told what he *was* unto her *c*.

a With all his Goods and Estate, which being justly forfeited to the King, he no less justly bestows it upon the Queen, to compensate the danger to which *Haman* had exposed her. *b i. e.* Was by the Queen's desire admitted into the King's Presence, and Favour, and Family, and, as it seems, made one of the seven Princes. *c i. e.* How nearly he was related to her: which till this time she had wisely concealed; this being the fit season to declare it.

2 And the king took off his ring *d* which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman *e*.

d That Ring which he had formerly given to *Haman* for that present, or any further use, *ch.* 3. 10. he now gives to *Mordecai*, and with it that Power and Authority, whereof this Ring was a sign, making him, as *Haman* had been, the Keeper of his Signet. *e* As her Steward, to manage that great Estate for her as he thought fittest.

3 And Esther spake yet again before the king, and
†Heb. *and brought all he might him.* fell down at his feet, and † besought him with tears, to put away the mischief of Haman *f* the Agagite, and his device that he had devised against the Jews.

f To repeal that cruel Decree, of which see *ch.* 3. 13.

4 Then the king held out the golden sceptre *g* toward Esther. So Esther arose, and stood before the king.

g In token that he accepted her Person and Petition, and that she should stand upon her feet.

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I be pleasing in his eyes *h*, let it be written to reverse † the letters devised by Haman *i* the †Heb. *the book, &c. writing.* son of Hammedatha the Agagite, ‖ which he wrote to destroy the Jews which are in all the kings pro- ‖Heb. *he did write.* vinces.

h She useth various Expressions, that she might insinuate her self into the King's Favour, by such a full and repeated resignation and submission of her self to the King's good pleasure. *i* She prudently takes off all the envy and hatefulness of the action from the King, and lays it upon *Haman*, who had for his own wicked and selfish ends contrived the whole business, and circumvented the King in it: which she alledgeth as a reason why it should be repealed, because it was surreptitiously and craftily procured.

†Heb. *be able that I come* 6 For how can I † endure to see the evil *k* that shall come unto my people? or how can I endure to see the *my see.* destruction of my kindred?

k My heart will sink under it, and I shall never be able to survive it.

7 Then the king Ahasuerus said unto Esther the queen, and unto Mordecai the Jew, Behold I have given Esther the house of Haman, and him they have hanged *l* upon the gallows, because he laid his hand upon the Jews.

l You see how ready I have been to grant your requests, and I do not repent of my Favour to you, and am ready to grant your further Desires, as far as the Law will permit me to do.

8 Write ye also for the Jews *m* as it liketh you, in the kings name, and seal *it* with the kings ring *n*: for the writing which is written in the kings name, and sealed with the kings ring, * may no man re- *See chap. 1. 19. Dan. 6. 8, 12, 15.* verse *o*.

m On their behalf, to the Governours and Commanders of the King's Forces, or to whom you please. *n* I offer you my Authority and Seal to confirm whatsoever you shall think fit to write. *o* This reason may belong either, 1. To the writing of these present Letters: and so the sense is, These Letters will be most effectual, being no less irrevocable than the former, and coming last will repeal the former. Or, 2. To the former Letters, as a reason why he could not grant their desires in recalling them, because they were irrevocable by the Law of the *Medes* and *Persians*. And this sense, though rejected by many, seems to be the truest, because here is no mention of *reversing* Haman's *Letters*, which *Esther* had desired *v.* 5. and the King denied for the reason here alledged; and because the following Letter doth not contain one word about the reversing of the former, nor doth it take away that power which was given to all Rulers to destroy all the Jews, *chap.* 3. 12, 13. but only gives the Jews power and authority to stand up in their own defence, *v.* 11. which, all circumstances considered, was sufficient for their preservation.

9 Then were the kings scribes called at that time in the third month (*that is* the month Sivan) on the three and twentieth *day* thereof *p*, and it was written (according to all that Mordecai commanded) unto the Jews *q*, and to the lieutenants, and the deputies, rulers of the provinces *r*, which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

p Which was above two months after the former decree. All which time God suffered the Jews to lye under the terrour of this dreadful day, partly that they might be more throughly humbled for, and purged from those many and great sins under which they lay; partly and particularly that they might be convinced of their great sin and folly in neglecting the many offers and opportunities they had of returning to their native Country, and to the free and full exercise of the true Religion, which could be had no where but in *Jerusalem*; by which means they being now dispersed in the several parts of this vast Dominion, were like to be a very easie prey to their Enemies, whereas their Brethren in *Judea* were in a better capacity to preserve themselves: partly that their most malicious and inveterate Enemies might have an opportunity of discovering themselves to their ruine, as the event shewed: and partly for the greater illustration of God's glorious Power, and Wisdom, and Goodness, in giving his People such an admirable and unexpected deliverance. Yet God so ordered things, that this Letter should be sent in due time before it was too late: for there were yet near nine Months to come before that appointed day. *q* That they might understand their Liberty, and be encouraged to use it for their own defence. *r* That they should publish and disperse them into all parts, that both themselves and others might take notice of the King's pleasure and kindness to the Jews.

10 And he wrote in the king Ahasuerus name, and sealed *it* with the kings ring, and sent letters by posts on horse-back, *and* riders on mules, camels, *and* young dromedaries *s*:

s Which were not employed in the sending of the former Letter: but this coming later required more care and speed, that the Jews might be eased from the torment of their present Fears, and have time to furnish themselves with necessaries for their own defence.

11 Wherein the king granted the Jews which *were* in every city, † to gather themselves together, and to † *Liberty and authority.* stand for their life *t*, to destroy, to slay, and to cause to perish all the power of the people *u* and province, that would assault them, *both* little ones, and women *x*, and *to take* the spoil of them for a prey:

t To stand up and fight for the defence of their Lives against all that should seek to destroy them. *u* Either Governours or governed, without any exception either of Age, Dignity, or Sex, as it follows. *x* Which is here added, because it was put into the former decree; and to strike the greater terrour into their enemies; and according to the Laws and Customs of this Kingdom; whereby Children were punished for their Parents offences: which also in some cases was allowed and practised in sacred story. Yet we read nothing in the execution of this decree of the slaughter of Women or Children, nor is it probable that they would kill their innocent Children, who were to indulgent to their Families, as not to meddle with the spoil.

12 Upon one day, in all the provinces of king Ahasuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* † published unto †Heb. *revealed.* all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules *and* camels went out, being hastened, and pressed on by the kings commandment *y*, and the decree was given at Shushan the palace.

y By his particular and express Command to that purpose.

15 And Mordecai went out from the presence of the king, in royal apparel of ‖ blue and white, and ‖Or, *violate.* with a great crown of gold *z*, and with a garment of fine linen, and purple; and the city of Shushan *a* rejoiced and was glad:

z Which the chief of the Persian Princes were permitted to wear, but with sufficient distinction from the King's Crown. *a* Not only Jews, but the greatest number of the Citizens, who by the Law of Nature written upon their hearts, had an abhorrency from bloody Counsels and Designs, and a complacency in acts of Benignity and Mercy: or for other reasons; of which see on *Chap.* 3. 15.

16 The Jews had light *b*, and gladness, and joy *c*, and honour *d*.

b Which is oft put for gladness, as 2 *Sam.* 22. 29. *Job* 18. 5, 6. *Psal.* 27. 1. because Light is pleasant and disposeth a man to joy, whereas Darkness inclines a man to sorrow. *c* This explains the former Metaphor by two words expressing the same thing, to note the greatness of the Joy. *d* Instead of that contempt under which they had lain.

17 And in every province, and in every city, whithersoever the kings commandment and his decree came, the Jews had joy and gladness, a feast and a

good day *e*: and many of the people of the land became Jews; for the fear of the Jews *f* fell upon them.

e i.e. A time of feasting, and rejoycing, and thanksgiving. *f* Whom possibly they had irritated by their former Threatnings, and now gave this evidence of their Repentance, that they were willing to submit to that severe precept of Circumcision.

CHAP. IX.

The Jews slay their Enemies, 1——9. *with the ten sons of Haman,* 11. *Ahasuerus at the request of Esther, granteth another day of slaughter, The days of Purim made festival.*

1 NOw in the twelfth month (that *is* the month Adar) on the thirteenth day of the same, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them *a*, (though it was turned to the contrary, that the Jews had rule over them that hated them.)

a In that day which was selected by *Haman* with great Industry and Art, as the most lucky day, and which their Enemies had oft times formerly thought of, and no doubt threatned the Jews with it.

2 The Jews gathered themselves together in their cities, throughout all the Provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them *b*: for the fear of them *c* fell upon all people.

b Their Enemies, though they did and were allowed to take up Arms against them, yet were easily conquered and destroyed by the Jews. *c* Who had such potent Friends at Court, and so great a God on their side, who by such unusual and prodigious Methods (whereof doubtless they had been particularly informed) had brought about such a mighty and unexpected deliverance.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and † officers of the king *d* ‖ helped the Jews: because the fear of Mordecai fell upon them.

† Heb. *those which did the business that belonged to the king.* ‖ Or, *extolled*, Gr. *honoured.*

d Heb. *and all them that did the King's business*, i.e. Not only the chief persons designed by the foregoing words, but all his other Ministers or Officers of what quality soever.

4 For Mordecai *was* great *e* in the kings house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

e i.e. The greatest in Place, and Power, and Favour with the King, both for his near relation to his beloved Queen, and for his good service done to him in preserving his Life, and managing his Affairs; and for those excellent Abilities and Virtues which he discovered in him; and especially by the disposition of the heart-ruling God.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did † what they would unto those that hated them.

† Heb. *according to their will.*

6 And in Shushan the palace *f* the Jews slew and destroyed five hundred men *g*.

f i.e. In the City so called, as was noted before *chap.* 1. 2. it not being probable either that they would make such a slaughter in the King's Palace, or that they would be suffered so to do. *g* Whom by long experience they knew to be their constant and inveterate Enemies, and such as would watch all opportunities to destroy them; which also they might possibly now attempt to do. Part of them also might be Friends and Allies of *Haman*, and therefore the avowed Enemies of *Mordecai*.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman, the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand *h*.

h Either because they were desirous it should come into the King's Treasury: or because they would leave it to their Children, that it might appear that what they did that day was not done out of malice to their Persons and Families, or covetousness of their Estates, but out of meer necessity, and by that great and approved Law of Self-preservation, and that they were ready to mix Mercy with Judgment, and would not deal with their Enemies so ill as it was apparent that their Enemies intended to do against them.

11 On that day the number of those that were slain in Shushan the palace, † was brought before the king *h*.

† Heb. *came.*

h Possibly with evil design to incense the King against the Jews.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the kings provinces *i*? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

i In which doubtless many more were slain. So that I have fully granted thy Petition. And yet, if thou hast any thing further to ask, I am here ready to grant it.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan, to do to morrow also according to this days decree *k*, and † let Hamans tens sons be hanged upon the gallows *l*.

† Heb. *let men hang.*

k i.e. To kill their implacable Enemies. For it is not improbable that the greatest and worst of them had politickly withdrawn or hidden themselves for that day; after which, the Commission granted to the Jews being expired, they confidently returned to their homes; where they were taken and slain by vertue of this private and unexpected decree. *l* They were slain before; now let their Bodies be hanged upon their Father's Gallows, for their greater Infamy, and the terrour of all others who shall presume to abuse the King in like manner, or to perswade him to execute such cruelties upon his own Subjects. This custom of hanging up the Bodies of Malefactors after their death, was frequent among the Jews and Persians also, as is well known.

14 And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Hamans ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan, but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand; but they laid not their hand on the prey:

17 On the thirteenth day *m* of the month Adar, and on the fourteenth day † of the same, rested they, and made it a day of feasting and gladness.

† Heb. *in it.*

m This belongs not to the Feast, but to the work done before it. The meaning is, This they did, i.e. they slew their Foes, as was now said, *v.*16. upon the thirteenth day.

18 But the Jews that *were* at Shushan, assembled together on the thirteenth *day* thereof, and on the fourteenth thereof: and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore *n* the Jews of the villages, that dwelt in the unwalled towns *o*, made the fourteenth day of the month Adar, *a day of* gladness and feasting, and a good day, and of sending portions one to another.

n To wit, because they did their whole work upon the thirteenth day, as was noted *verse* 17. to which this manifestly relates, the 18th *verse* coming in as it were by way of Parenthesis. *o* Heb. *In the cities of the villages*, i.e. in the lesser Cities and Villages: which are here opposed to the great City *Shushan*, and those who dwelt in it.

20 And Mordecai wrote these things *p*, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far;

p Either, 1. The Letters here following. But that is distinctly mentioned in the next words. Or, 2. The History of these things which was the ground of the Feast; which *Mordecai* knew very well ought to be had in remembrance, and to be told to their Children and Posterity, through all Ages, according to the many Commands of God to that purpose, and the constant Practice of the Holy Men of God in such cases.

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same *q* yearly:

q Because both these days had been set apart this Year, the latter at *Shushan*, the former in other parts; and because that great Work of God, which was the ground of this Solemnity, had been done both upon the thirteenth and the fourteenth day.

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor *r*.

r Which they used to give upon Days of Thanksgiving; of which see *Nehem.* 8. 10.

23 And the Jews undertook *s* to do as they had begun, and as Mordecai had written unto them.

s Having by this means opportunity to gather themselves together upon any occasion, the chief of them assembled together, and freely and unanimously consented to *Mordecai's* desire in this matter, and bound it upon themselves and Posterity.

24 Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and * had cast Pur (that *is*, the lot) to † consume them, and to destroy them.

* Chap. 3. 7. † Heb. *crush.*

25 But † when Esther came before the king, he commanded by letters that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

† Heb. *when she came.*

26 Wherefore they called these days Purim, after the name of ‖ Pur; therefore for all the words of this letter, and *of that* which they had seen *t* concerning this matter, and which had come unto them,

‖ That is, *Lot.*

t i.e. Both for the respect which they justly bare to *Mordecai's* Letter; and because they themselves had seen and felt this wonderful Work of God on their behalf.

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them *u*, so as it should not † fail, that they would keep these two days, according to their writing *x*, and according to their *appointed* time every year:

† Heb. *pass.*

u i.e. Gentile Proselites; who were obliged to submit to other of the Jewish Laws, and therefore to this also; the rather because they enjoyed the benefit of this days deliverance; without which the Jewish Nation and Religion had been in a great measure, if not wholly, extinct in the World. *x* i.e. According to that writing which was drawn up by *Mordecai* with *Esthers* consent, *v.* 23, 29. and afterwards confirmed by the consent of all the Jews in the several places.

28 And that these days *should be* remembred, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not † fail from among the Jews, nor the memorial of them † perish from their seed.

† Heb. *pass.* † Heb. *be ended.*

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with † all authority *y*, to confirm this second letter of Purim.

† Heb. *all strength.*

y The former Letter, *v.* 20. did only recommend, but this enjoins the observation of this Solemnity; because this was not only *Mordecai's* Act, who yet had by the King's Grant a great Power and Authority over the Subjects of that Kingdom, and consequently over the Jews, but it was the Act of all the Jews, binding themselves and Posterity to it, *v.* 27. Or, *with all might* or *efficacy*, and as that word usually signifies; He pressed it with all earnestness and vehemency.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth *z*;

z Or, *even words of peace and truth.* Which may respect either 1. The Form of the Writing, wherein after the custom he saluted them with hearty wishes of their true Peace or Prosperity, or of the continuance of those two great Blessings of God, *Truth*, i.e. the true Religion; and *Peace*, either among themselves, or with all men, that they might peaceably and quietly enjoy and profess the Truth. Or, 2. The Manner of his Writing, which was with *Peace*, i.e. Friendship and kindness to his Brethren, *and Truth*, i.e. Sincerity; which is the more noted and commended in him, because it is so unusual in such great Courtiers as he now was. Compare *chap.* 10. 3. or the Matter of his Writing; which was to direct and perswade them to keep both *Peace* and *Truth*, i.e. both to live peaceably and lovingly both one with another, and with all their Neighbours, not insulting over them upon their confidence in *Mordecai's* great power, or upon this late and great success, as men naturally and commonly do, nor giving them any fresh provocations, and yet holding fast the true Religion in spight of all the Artifices or Hostilities of the Gentiles among whom they lived.

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew, and Esther the queen had enjoyned them, and as they had decreed † for themselves and for their seed, the matters of the fasting and of their cry ‖.

† Heb. *for their souls.*

‖ For or about those great and overwhelming Calamities which were decreed to all the Jews, and for the removing of which, not only *Esther*, and the Jews in *Shushan*, but all other Jews in all places, as soon as they heard those dismal Tidings, did doubtless according to the Precepts of Scripture, and the constant practice of their godly Predecessors in all Ages, fly to that last and only Refuge of seeking to God by Fasting, and earnest Prayers, and strong Cries unto God; which God was pleased graciously to hear, and in answer thereunto to give them this amazing Deliverance. And this was that which they were now to remember, to wit, the greatness of their danger, and of their rescue from it. And accordingly the Jews use to observe the first of those days with Fasting, and Crying, and other Expressions of vehement Grief and Fear, and the latter with Feasting, and Thanksgiving, and all Demonstrations of Joy and Triumph.

32 And the decree of Esther † confirmed these matters of Purim, and it was written in the book *.

† Who had received Authority and Commission from the King to impose this upon all the Jews. * Either in the publick Registers of that Kingdom: Or rather, in the Records which the Jews kept of their most memorable passages.

CHAP. X.

Ahasuerus his greatness. 3. *Mordecai's advancement.*

1 ANd the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea *a*.

a i.e. Upon all his Dominions, whether in the main Continent, or in the Islands.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king † advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

† Heb. *made him great.*

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren *b*, seeking the wealth of his people, and speaking peace to all his seed *c*.

b Who did not envy his greatness, as men most commonly do in such cases, but rejoyced in it, and blessed God for it, and praised and loved him for his right and sweet management of his vast power. *c* Or, *for all his seed*, to wit, the Jews, who were of the same Seed and root from which he was descended. He spoke and acted with great Kindness and Friendliness to them, when they resorted to him upon any occasion.

J O B.

SOme things are to be premised in the General concerning this Book before I come to the Particulars. 1. *That this was no Fiction or Parable,*
as some have dreamed, but a real History, which is sufficiently evident, both from the whole Contexture of the Book, wherein we have an ex-
act and distinct account of the Places, Persons, and Things here mentioned, with their several Circumstances, and especially the succeeding Pen-
men of Holy Scripture, who mention him as a real and eminent example of Piety and Patience, as Ezek. 14. 14. James 5. 11. 2. *That this is a*
Canonical Book of Scripture, which is manifest both from the Stile and Matter of it, and from the tacite Approbation given to it by Ezekiel *and*
James, *in the places now cited, and from that quotation taken from it as such,* 1 Cor. 3. 19. *and from the unanimous consent of the Church, both of*
Jews and Christians in all Ages. 3. *The time in which* Job *lived, and these things were said and done, most probably was before* Moses, *and*
in the days of the ancient Patriarchs. This may be gathered, 1. *From his long Life, which by comparing* Chap. 1. *with* 42. 16. *could not want*
much of 200 *Years; whereas, after* Moses, *Mens Lives were far shorter, as is manifest.* 2. *From that considerable Knowledge of God, and of*
the true Religion, which then remained among divers Gentiles, which after Moses *his time was in a manner quite extinguished.* 3 *From the*
Sacrifices here commonly used, whereas, after the giving of the Law, all Sacrifices were confined to the place of the Tabernacle or Temple, to which
even the Gentiles were to repair when they would Sacrifice to God. 4 *From the way of God's imparting of his Mind to the Gentiles at this time by*
Dreams *and* Visions, *agreeably to God's Method in those ancient times; whereas afterward those discoveries were withdrawn from the Gentiles,*
and appropriated to the People of Israel. 5 *Because there is not the least mention in this Book of the Children of* Israel, *neither of their grei-*
vous Afflictions in Egypt, *nor of their glorious Deliverance out of it; though nothing could have been more seasonable or suitable to the Matter*
which is here discoursed between Job *and his Friends.* 4. *The Pen-man of this Book is not certainly known, nor is it material for us to know: For*
it being agreed who is the principal Author, it is of no moment by what Hand or Pen he wrote it: But most probably it was either, 1. Job *himself,*
who was most capable of giving this exact account, who, as in his Agony he wished that his Words and Carriage were written in a Book, Chap. 19.
23, 24. *so possibly when he was delivered from it, he satisfied his own and others desires therein. Only what concerns his general Character,* Chap.
1. 1. *and the time of his Death,* Chap. 42. 16, 17. *was added by another Hand; the like small Additions being made in other Books of Scripture.*
Or, 2. Elihu, *which may seem to be favoured by* Chap. 32. 15, 16. *Or,* 3. Moses, *who when he was in the Land of* Midian, *where he had op-*
portunity of coming to the knowledge of this History and Discourse, and considering that it might be very useful for the Comfort and Direction of
God's Israel, *who was now oppressed in* Egypt, *did by his own Inclination, and the Direction of God's Spirit, commit it to Writing. And whereas*
the Stile seems to be unlike to that of Moses *in his other Writings, that is not strange, considering the differing nature of the Books, this being al-*
most all Poetical, and the other meerly Historical, for the most part, or plain Precepts or Exhortations. And for the Arabick *words here used, it*
must be remembred that Moses *lived* 40 *Years in* Midian, *which was a part of* Arabia, *in which he must needs learn that Language.*

CHAP.

CHAP. I.

Job's Country and sincere holiness: his children: their feasts: and his religious care for them, 1——5. *Satan's appearance before God: God's character of Job,* 6——8. *Satan imputeth Job's goodness to his prosperity: and so obtaineth leave to afflict him in his goods,* 9——12. *Job's Oxen, Sheep, Camels, and Servants destroyed,* 13——17. *His Sons and Daughters perish,* 18,19. *Job with his mantle rent, head shaved, and upon the ground worshippeth: blesseth God: sinneth not,* 20——22.

THere was a Man in the Land of Uz *a*, whose Name *was* * Job, and that man was † perfect *b* and upright *c*, and one that feared God *d*, and eschewed evil *e*.

* Ezek. 14. 14. Jam. 5.11. † Ch.2.3.

a Which was either in *Edom*, called, *The Land of Uz*, Lam. 4.21. or in some part of *Arabia*, not far from the *Chaldeans* and *Sabeans*, as this Chapter witnesseth; so called probably from *Uz*, one of *Esau*'s posterity, *Gen.* 36. 28. *Jer.* 25.20. *b* Not legally or exactly, as he confesseth *Ch.* 9. 20. but comparatively to such as were partial in their Obedience to God's Commands, and as to his sincere Intentions, hearty Affections, and constant and diligent Endeavours to perform all his Duties to God and Men. *c* Heb. *right*, exact and regular in all his dealings with Men; one of an unblameable Conversation, doing to others as he would have others to deal with him. *d* One truly pious, and devoted to God's Worship and Service. *e i.e.* Carefully avoiding all sin against God or Men.

2 And there were born unto him seven sons and three daughters.

†Or, *cattle.* 3 His † substance also was seven thousand sheep, and three thousand camels *f*, and five hundred yoke of oxen, and five hundred she-asses *g*, and a very great † houshold; so that this man was the greatest *h* of all the * men in the east *i*.

† Or, *husbandry.* * Heb. *sons of the east.*

f Camels in these parts were very numerous, as is manifest from *Judges* 7. 12. 1 *Chron.* 5. 21. and from the plain testimonies of *Aristotle* and *Pliny*, and very useful, and proper both for carrying of Burdens in these hot and dry Countries, as being able to endure thirst much better than other Creatures, and for service in War. *g* Which were preferred before He-Asses, as serving for the same uses as they did, and for Breeding, and Milk also: But He-Asses also may be included in this Expression, which is of the Feminine Gender, because the greatest part of them (from which the denomination is usually taken) were She-Asses. *h i.e.* One of the richest. *i* To wit, that lived in those parts: such general Expressions being commonly understood with such limitations.

4 And his sons went and feasted *k* in *their* houses, every one his day *l*, and sent and called for their three sisters to eat and to drink with them.

k To testifie and maintain their Brotherly Love. *l* Not every day of the Week, and of the Year; which would have been burdensome and tedious to them all, and gross Luxury and Epicurism, which holy *Job* would not have permitted; but each his appointed day, whether his Birth-day, or the first day of the Month, or any other fet time, it matters not.

5 And it was *so*, when the days of *their* feasting was gone about *m*, that Job sent and * sanctified them *n*, and rose up early in the morning *o*, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned *p*, and † cursed God *q* in their hearts *r*. Thus did Job ‖ continually *s*.

* Neh. 12 30.

† 1 Kings 21.10,13. ‖ Heb. *all the days.*

m When each of them had had his turn, which peradventure came one speedily, though not immediately after another. And there was some considerable interval before their next feasting time. *n i.e.* He exhorted and commanded them to sanctifie themselves for the following Work, to wit, by purifying themselves from all Ceremonial and Moral Pollution, as the manner then was, *Exod.* 19. 10. and by preparing themselves by true Repentance for all their sins, and particularly such as they had committed in their time of Feasting and Jollity, and by fervent Prayers to make their Peace with God by Sacrifice. *o* Thereby shewing his ardent Zeal in God's Service, and his Impatience till God was reconciled to him, and to his Children. *p* His Zeal for God's Glory, and his true Love to his Children, made him jealous; for which he had cause enough from the Corruption of Man's Nature, the Frailty and Folly of Youth, the many Temptations which attend upon Feasting and Jollity, and the easiness of sliding from lawful to forbidden Delights. *q* Not in the grosseft manner and highest degree, which it is not probable either that they should do, now especially when they had no provocation to do it, as being surrounded with Blessings and Comforts, which they were actually enjoying, and not yet exercised with any Affliction, or that *Job* should suspect it concerning them, but *despised* and *dishonoured* God; for both Hebrew and Greek words fignifying *cursing*, are sometimes used to note only *reviling* or *detracting*, or *speaking evil*, or *setting light* by a Person. Thus what is called *cursing* ones *Father or Mother*, Exod. 21. 17. is elsewhere called *setting light* by them, as *Deut.* 27. 16. *Ezek.* 22. 7. See also 2 *Pet.* 2. 11. *Jude* 8. and many other places. *r* By slight and low Thoughts of God, by neglecting or forgetting to give God the Praise and Glory of the Mercies which by his favour they enjoyed, by taking more hearty delight in their Feasts and Jollity, than in the Service and fruition of God: For these and such like Distempers of Heart are most usual in times of Prosperity and Jollity, as appears by common Experience, and by the many Divine Cautions we have against them, as *Deut.* 6. 11. *Hos.* 2. 8. and elsewhere. And these miscarriages, though inward and secret, *Job* calls by such an hard name as usually fignifies *cursing*, by way of aggravation of their sin, which peradventure they were too apt to sleight as a small and trivial miscarriage. *s i.e.* It was his constant course at the end of every feasting time.

6 Now there was a day *t*, when † the sons of God *u* came to present themselves before the Lord *x*, and * Satan came also ‖ among them *y*.

† Or, *the angels of God.* * Heb. *the adversary.* ‖ Heb. *in the midst.*

t i.e. A certain time appointed by God. *u i.e.* The holy Angels, so called, *Job* 38. 7. *Dan.* 3. 25, 28. because of their Creation by and likeness of him in Power, and Dignity, and Holiness, and for their filial affection and Obedience to him. *x i.e.* Before his Throne, to receive from his Commands, and to give him an account of their Negotiations. Compare 1 *Kings* 22. 19. *Zech.* 4. 14. *Luke* 1. 19. But you must not think that these things were really done, and that Satan was mixed with the holy Angels, or admitted into the presence of God in Heaven, to maintain such discourses as this with the blessed God, or that he had formal Commission and leave to do what follows; but it is only a parabolical Representation of that great Truth, that God by his wise and holy Providence doth govern all the Actions of Men and Devils to his own ends: It being usual with the great God to condescend to our shallow Capacities, and to express himself, as the Jews phrase it, *In the language of the sons of men*; *i.e.* in such manner as men use to speak and may understand. *y* Being forced to come, and give up his account.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD and said, From † going to and fro in the Earth *a*, and from † walking up and down in it.

† Heb. *from going.* † Pet. 5. 8.

z God being here represented as Judge, rightly begins with an enquiry, as the ground of his further proceedings, as he did *Gen.* 3. 9. and 4. 9. *a* Where by thy permission I range about, observing with great diligence all the Dispositions and Actions of Men, and working in them and among them as far as I have liberty and opportunity.

8 And the LORD said unto Satan, † Hast thou considered my servant Job *b*, that *there is* none like him in the Earth, a perfect and an upright man, one that feareth God and eschewed evil?

† Heb. *Hast thou set thy heart to.*

b Hast thou taken notice of him, and his Spirit, and Carriage? and what hast thou to say against him?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought *c*?

c i.e. Sincerely and freely, and out of pure Love and Respect to thee? No. It is Policy, not Piety, that makes him good; he doth not serve thee, but serveth himself of thee, and is a meer Mercenary, serving thee for his own ends.

10 Hast thou not made an hedge about him *d*, and about his house *e*, and about all that he hath on every side? thou hast blessed the work of his hands, and his † substance is ‖ increased in the land.

† Or, *cattle.* Heb. *breaches, or breaks forth.* Gen. 28. 14.

d i.e. Defended him by thy special Care and Providence from all harms and inconveniencies: which is able to oblige and win person of the worst tempers. *e* His Children and Servants.

11 But put forth thine hand *f* now, and touch *g* all that he hath, * and he will curse thee to thy face *h*.

* Heb. *if he will not curse thee.*

f To wit, in way of Justice and Severity, as that Phrase is used, *Isa.* 5. 25. *Ezek.* 25. 7, 13, 16. *g i.e.* Afflict or destroy, as this word is used, *Gen.* 26. 11. *Ruth* 2. 9. *Psal.* 105. 15. *Zech.* 2. 8. *h* He whose face is now so forward to serve and bless thee, will then openly and boldly blaspheme thy Name, and reproach thy Providence, as unjust and unmerciful to him.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy † power *i*, only upon himself *k* put not forth thine hand. So Satan went forth from the presence of the LORD *l*.

† Heb. *hand.*

i I give thee full power and liberty to deal with his Wife, Children, Servants, and all his Estate, whatsoever thy Wit or Malice shall prompt thee to do. *k* His Person, Body, or Soul. *l i.e.* from that place where God was represented as specially present, being forward and greedy to do the Mischief which he had permission to do.

13 And there was a day when his sons and daughters *were* eating and drinking wine in their eldest brothers house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them *m*:

m i.e. Beside the Oxen, therefore both were taken away together.

15 And † the Sabeans *n* fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword, and I only am escaped to tell thee *o*.

† Heb. *Sheba.*

n A people of *Arabia*, who led a wandring Life, and lived by robbery and spoiling of others, as *Strabo* and other Heathen Writers note. *o* Whom Satan spared no less maliciously than he destroyed the rest, that *Job* might have speedy and certain intelligence of his Calamity.

16 While he *was* yet speaking *p*, there came also another, and said, † The fire of God *q* is fallen from Heaven *r*, and hath burnt up the sheep and the servants, and consumed them, and I only am escaped alone to tell thee.

† Or, *great fire.*

p Before he could have time to compose his disturbed Mind, and to digest his former loss, or indeed to *swallow his Spittle*, as he expresseth it, *ch.* 7. 19. *q* A terrible flame of fire sent from God in an extraordinary manner; to intimate that both God and Men were his Enemies, and all things conspired to his ruin. *r i.e.* From the Air which is oft called *Heaven*, as hath been noted again and again, whereof Satan is the Prince, *Eph.* 2. 2.

17 While

17 While he *was* yet speaking, there came also another, and said, The Caldeans *s* made out three bands *t*, and † fell upon the Camels, and have carried them away, yea, and slain the Servants with the edge of the sword, and I only am escaped alone to tell thee.

† Heb. *fell.*

s Who also lived upon the Spoil, as *Xenophon* and others observe. *t* That they might come upon them several ways, and nothing might be able to escape them.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine *u* in their eldest brothers house:

u i.e. Feasting after their manner, and, as *Job* generally feared, and suspected, sinning against God, *v.* 5. Which was a dreadful aggravation of the Judgment.

† Heb. *from off it.*

19 And behold, there came a great wind * from the Wilderness *x*, and smote the four corners *y* of the house, and it fell upon the young men *z*, and they are dead, and I only am escaped alone to tell thee.

x Whence the fiercest Winds came, as having most power in such open places. See *Jer.* 4. 11. and 13. 24. *y* In which the chief strength of the house did consist. It smote these either all together, or rather successively, one immediately after another, being possibly a Whirl-wind, which comes violently and suddenly, whirling about in a Circle, and being driven about by the power of the Devil, which is very great. *z* His Sons in their youth, and his Daughters also, as appears from the sequel.

Or, *Robe.*

20 Then Job arose *a*, and rent his ‖ Mantle *b*, and shaved his head *c*, and fell down upon the ground *d*, and worshipped *e*.

a From his seat whereon he was sitting in a disconsolate posture. *b* To testifie his deep sense of, and just sorrow for the heavy hand of God upon him, and his humiliation of himself under his hand. See *Gen.* 37. 34. *c i.e.* Caused the Hair of his Head to be shaved or cut off, which was then an usual Ceremony in mourning, of which see *Ezra* 9. 3. *Isa.* 15. 2. and 22. 12. *Jer.* 7. 29. and 41. 5. *Mich.* 1. 16. *d* In way of Self-abhorrency, and Humiliation and Supplication unto God. *e* To wit, God, who is expressed in the following verse, and who is the only Object of Religious Worship: Instead of cursing God, which Satan said he would do, he adored him, and gave him the Glory of his Sovereignty, and of his Justice, and of his Goodness also, in this most severe Dispensation.

† Heb. *I.* 15 Tim. 6. 7. Psal. 49. 17.

21 And said, * Naked came I out of my Mothers womb *f*, and naked shall I return thither *g*: the LORD gave, and the LORD hath * taken away *h*; blessed be the name of the LORD *i*.

* Heb. *I.* * Heb. *he.*

f I brought none of these things which I have now lost, with me, when I came out of my Mother's Womb into the World, but I received them from the hand and favour of that God who hath now required his own again. I still have all that Substance wherewith I was born, and have lost only things without and beside my self. *g* I shall be as rich when I die as I was when I was born, and therefore have reason to be contented with my condition, which also is the common lot of all men. *Thither*, *i.e.* into my Mother's Womb, which in the former clause is understood properly, but in this figuratively, of the Earth, which is our common Mother, as it is called by many Authors, out of whose Belly we were taken, and into which we must return again, *Gen.* 3. 19. *Eccles.* 12. 7. And as our Mother's Womb is called *the lower parts of the Earth*, *Psal.* 139. 15. for it is not harsh if reciprocally the lower parts of the Earth be called our *Mother's Womb*. Nor is it strange that the same Phrase should be taken both properly and metaphorically in the same Verse; for so it is *Matth.* 8. 22. *Let the dead* spiritually *bury the dead* corporally. See also *Levit.* 26. 21. 24. *Psal.* 18. 26, &c. *h* He hath taken away nothing but his own, and what he so gave to me that he reserved the Supreme Dominion and Disposal of in his own hand. So I have no cause to murmure or complain of him. Nor have I reason to fret and rage against the *Chaldeans* and *Sabeans*, and other Creatures, who were only God's Instruments to execute his wise and holy Counsel. *i i.e.* The Lord; God's *Name* being often put for God himself, as *Psal.* 44. 5. and 48. 10. and 72. 18, 19. *Dan.* 2. 19, 20. As *Names* are put for *Men*, *Acts* 1. 15. *Rev.* 3. 4. The Sense is, I have no cause to quarrel with God, but much cause to bless and praise him, that he did give me such blessings, and suffered me to enjoy them more and longer than I deserved; and that he hath vouchsafed to afflict me, which I greatly needed for my Soul's good, and which I take as a Token of his Love and Faithfulness to me, and therefore misstring more matter of Comfort than Grief to me; and that he hath left me the comfort of my Wife, and yet is pleased to continue to me the Health of my Body, and a composed Mind, and an Heart to submit to his good pleasure; and that he hath reserved and prepared such a felicity for me, whom no *Caldeans* or *Sabeans*, no Men nor Devils can take away from me: Of which see *Chap.* 19. 25.

Or, *attributed folly to God.*

22 In all this *k* Job sinned not *l*, nor * charged God foolishly *m*.

Or, *uncomeliness.*

k i.e. Under all these pressures. Or, in all that he said or did upon these sad occasions. *l* To wit, in such manner as the Devil prefaged that he would, and as is expressed in the following words. As Christ saith, *John* 9. 3. *Neither hath this man sinned, nor his parents*, to wit, so as you imagine, in an eminent or extraordinary degree. But both here and there human Infirmities are excepted, of which *Job* oft acknowledgeth himself to be guilty. Nor was the question between God and Satan, whether *Job* had any sin in him, but whether he was an Hypocrite, or would Blaspheme God; which is here denied and disproved. *m* Heb. *Nor imputed folly to God*; *i.e.* so far was he from blaspheming God, that he did not entertain any dishonourable thought of God, as if he had done any thing unworthy of his infinite Wisdom, or Justice, or Goodness, but heartily approved of, and acquiesced in his good pleasure, and in his righteous, though sharp Proceedings against him.

CHAP. II.

Satan's second appearance before God: Job's character continuing the same, condemneth Satan, 1——3. *Satan judgeth him not sufficiently tried, unless his body suffer; and so obtaineth leave to hurt his body, but not touch his life,* 4——6. *Job smote with boils, scrapeth himself, and sitteth down in ashes,* 7, 8. *his Wive's folly; he reproveth her, acknowledging God's Sovereignty, and former Mercies,* 9, 10. *The three Friends, and their sorrow,* 11——13.

AGain there was a day *a*, when * the Sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

* Gr. *the Angels of God.*

a Another fet time some convenient space after the former calamities. Of this, and the two next Verses, see the Notes on *Chap.* 1. 6, 7, 8.

2 And the LORD said unto Satan, From whence comest thou? And † Satan answered the LORD, and said, From going to and fro in the Earth, and from walking up and down in it.

† Chap. 1. 7.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the Earth, ‖ a perfect and an upright man, one that feareth God and eschewed evil? and still *b* he holdeth fast his integrity *c*, although thou movedst me *d* † against him, † to destroy him without cause *e*.

‖ Chap. 1. 8. † Heb. *to swallow him up.*

b Notwithstanding all his Trials and Tribulations, and thy malicious suggestion to the contrary. *c i. e.* He continues to be the same perfect and upright Man which he was before. All thy endeavours to pull away his Integrity, have made him only to hold it the faster. *d i. e.* Didst perfuade me, and prevailed with me to do it. But this, as the rest of this Representation, is not to be understood properly, as if God could be moved by any of his Creatures to alter his purposes, which are all Eternal and Unchangeable, and especially by Satan, as if God would gratifie him, by granting his desires; but the design of these words is to signifie both the Devils restless Malice in promoting Man's misery, and God's permission of it for his own wise and holy Ends. *e i. e.* Without any special provocation, whereby he, more than others, deserved such heavy punishments. Which also *Job* himself oft alledgeth for his Justification; although he doth not deny himself to be a Sinner, as is apparent from *Ch.* 7. 20, 21. and 9. 2. and 13. 23, 26. Nor that Sin deserves Judgments: Or, without any such cause as thou didst alledge, which was his Hypocrisie: Or, *in vain*, as this word is used *Prov.* 1. 17. *Ezek.* 6. 10. and elsewhere. So it is not referred to God's *destroying* him, but to Satan's moving God so to do. And so this place may be thus rendred exactly according to the Hebrew, *And thou hast moved me to destroy him in vain*, or without effect, or to no purpose. *i. e.* Thou hast lost thy Design and Expectation therein, which was to take away his Integrity, which in spight of all thy Art and Malice he still holdeth fast.

4 And Satan answered the LORD, and said, Skin for Skin, yea, all that a man hath will he give for his life *f*.

f The design of these words is plain, which is to detract from *Job*, and to diminish that Honour and Praise which God gave to *Job*, by pretending that he had done no more than the meanest Man commonly do by the Law of Self-preservation. And if it is as clear that this was a proverbial Speech then in use, wherein if there be some difficulty to understand it at this distance of time, it is no more than the common lot of many other Proverbs, the sense, and especially the grounds whereof are frequently unknown to persons of other Nations, and after times. Moreover, it is known, that in those ancient Times, though they had some Money, yet the main of their Estate lay in Cattle, of which the Skins were a considerable part, and their chief Traffick lay in the exchange of one Commodity for another, and, among other things, it cannot be questioned, but that they did commonly exchange Skins of one kind for Skins of another sort, according to their several inclinations or occasions. So the meaning may be this, As Men willingly and commonly give one *Skin* in exchange for another *Skin*, and one Commodity for another, *so* (the Hebrew Particle *Vau*, being oft so used as a note of comparison, as it is *Prov.* 17. 3. and 25. 3. 23, 25, 27.) *all that a Man hath*, his House, Cattle, Children, *will he give*, and that most willingly for his *Life*: *i. e.* To redeem or save his own life: Or, rather thus, *Skin for Skin*, might then be a Proverb like that of ours, *Body for Body*, when one Man is so far obliged for another. And we have some such Expressions among us, as when we say of a Man, who doth some dangerous Action, *He Skins it*, *i. e.* his Body *will pay for it*, *i. e.* It may cost him his Life. And this Proverb might be taken, 1. From Sacrifices, in which there was *Skin for Skin*; *i. e.* the Skin of a Beast for, or instead of, the Skin or Body of the Man, which deserved to be used as the Beast was, and which was *saved* or preserved by the suffering of the Beast, which was accepted by God instead of the Man, and by which the Man's life were explated. Or, 2. From Hostages or Ransoms, wherein one Man was given for, or instead of another. So now the Sense may be this, Any Man will give *Skin for Skin*, *i. e.* the Skin or Body, or Life, of another, whether Man or Beast, to save his own; yea, *all that a man hath*, whether Goods or Persons, such as *Job* hath lost, *will he give for his Life*. *Job* is not much hurt nor considered so long as his own Skin is whole and safe. Others thus: *Skin upon* (for so the Hebrew Particle *Behad*, is sometimes used, as 2 *Kings*. 5. 5. *Amos* 9. 20. and the Greek Particle *Epi*, which answers to it, is underlood *Matth.* 6. 28. *Grace for Grace*, *i. e.* Grace upon Grace, or all kinds or degrees of Grace) *Skin, and all that a Man hath*, (to all these words belong to the price which a Man pays: now follows what he hath or expecteth to have for it:) *will he give for his life*, *i. e.* in exchange for his

his Life, or to save his Life: This also is a plausible Interpretation, only it is not very probable, That the same Hebrew Particle *Behad*, should be used in two so differing Senses in the same verse, in the former part to signifie *upon*, (which if this Sacred Writer had meant, he would likely have expressed it rather by that other Hebrew Particle, *Al*, which is commonly so used, than by this which is so ambiguous, and seldom so taken, and otherwise used in this very Verse) and in the latter to signifie *for*, or *instead of*. However the Sense is plainly this, This is so far from being an Evidence of *Job*'s sincere and generous Piety, that it is only an Act of deeper Hypocrisie, and meer Self-Love; he is well enough contented with the loss of his Estate, and Children too, so long as he keeps in a whole Skin; and he is well pleased, that thou wilt accept of all these as a Sacrifice or Ransom in his stead; and it is not true Patience and Humility which makes him seem to bear his Crosses so submissively, as depth of policy, that by his feigned carriage he may appease thy Wrath against him, and prevent those further Plagues which, for his Hypocrisie and other sins, of which he is conscious, he feels thou wiltst otherwise bring upon his own Carkass; as will plainly appear upon further trial.

5 But put forth thine hand now, and touch his †Heb. *bless.* bone and his flesh *g*, and he will † curse thee to thy face.

g Touch, i. e. smite him, not sleightly, but to the quick, and to the Bones and Marrow, so as he may feel Pain and Anguish indeed, which is oft expressed by reaching to the Bones, as *Psal.* 6. 3. and 32. 3. and 51. 8.

6 And the LORD said unto Satan, Behold he *is* in * Or, *only.* thine hand, * but save his life *h*.

h Do not attempt to take away his Life, which I will not suffer thee to do.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils *i*, from the sole of his foot unto his crown *k*.

i Like those inflicted upon the *Egyptians*, which are expressed by the same word, and threatned to *Apostate Israelites*, *Deut.* 28. 27. whereby he was made loathsom to himself, and to his nearest Relations, *Chap.* 19. 13. 19. and a visible monument of Divine Displeasure, and filled with tiring and consuming pains in his Body, and no less Torment and Anguish in his mind. *k* In all the outward parts of his Body. His Tongue he spared, that it might be capable of venting those Blasphemies against God which he expected and

8 And he took him a Potsherd *l* to scrape himself withal; and he sat down among the ashes *l*.

l Partly to allay the Itch which his Ulkers caused: and partly to squeeze out, or take away that purulent Matter which was under them, or flowed from them, and was the great cause of his Torment. And this he did not with Soft Linnen Cloaths, either because he had not now a sufficient quantity of them for so much use; or because therein he must have had the help of others who abhorred to come near him, *Ch.* 19. 13, 14, 15. Nor with his own hands or fingers, which were also ulcerous, and so unfit for that use; and besides he loathed to touch himself, but with Potsherds, either because they were next at hand, and ready for his present use; or in token of his Repentance and deep Humiliation under God's heavy hand, which made him decline all things which favoured of tenderness and delicacy. *l* Heb. *In dust or ashes*, as Mourners used to do: Of which see *Job* 42. 6. *Jonah* 3. 6. Mat. 11. 21.

9 Then said his wife *m* unto him, Dost thou still re- †Heb. *bless.* tain thine integrity *n*? † curse God and die *o*. 1 Kin. 21. 10. 13.

m Whom the Devil spared with cruel intent to be the Instrument of his Temptations, and the aggravation of *Job*'s misery by unnatural unkindness to him, which is declared *Ch.* 19. 17. and elsewhere. *n* Art thou yet so weak to persist in the practice of Piety, when it is not only unprofitable to thee, but the chief occasion of all these thy insupportable miseries; and when God himself not only forsakes and leaves thee in this helpless and hopeless condition, but is turned to be thy greatest Enemy? *o* Seeing thy blessing of God availeth thee so little, it is time to change thy note, *Curse God and die*, i. e. reproach him to his face, and tell him of his Injustice and Unkindness to thee, and that he loves his Enemies, and hates his Friends, and that will provoke him to take away thy Life, and so end thy Torments. Or, curse God, though thou die for it: But although this word sometimes signifies *cursing*, as *Job* 1. 11. and 2. *Kings*, 21. 10. yet most properly and generally it signifies *blessing*, and so it may very well be understood here as a Sarcastical or Ironical Expression, such as there are many in Scripture, as *Eccles.* 11. 9. *Lam.* 4. 21. and in all Authors. And so the Sense may be this, *Bless God, and die*, i. e. I see thou art set upon blessing of God, thou blessest God for giving, and thou blessest God for taking away, and thou art still blessing of God for thy loathsome and tormenting Diseases, and he rewards thee accordingly, giving thee more and more of that kind of Mercy for which thou blessest and praisest him. Go on therefore in this thy pious and generous course, and die as a Fool dieth, and carry this Reputation to thy Grave, that thou hadst not common Sense in thee to discern between Good and Evil, between thy Friends and thy Foes. Or, rather, awake out of this Stupidity and Lethargy, and give over this absurd and unreasonable practice, and, as God gives thee no Help nor Comfort, so thou lose thy Praises and Service. And this being her sense, it is not strange he reproveth her so sharply for it. And yet it seems hard to think that *Job*'s Wife should arrive at that height of Impudence and Impiety, as in plain terms to bid him, *Curse God*.

10 But he said unto her, Thou speakest as one of the foolish † women speaketh: What? shall we receive good at the hand of God, and shall we not receive evil *p*? In all this did not Job sin with his Lips *r*.

† Heb. *vile.*

p i. e. Like a rash, and inconsiderate, and weak person, that doth not understand, nor mind what thou sayest: Or, like a wicked and most prophane person; for such are frequently called *Fools* in Scripture, as *Psal.* 14. 1. and 74. 18. and every where in the *Proverbs*. *q* Shall we poor Worms give Laws to our Supreme Lord and Governour, and oblige him always to bless and favour us, and never to afflict us? And shall not those great and manifold, and long continued Mercies, which from time to time God hath freely and graciously given us, compensate for these short afflictions? Ought we not to bless God for those Mercies which we did not deserve, and contentedly to bear those Corrections which we deserve, and need: and (if it be not our own fault) may get much good by. *r* By any Reflections upon God, by any impatient or unbecoming Expressions.

11 Now when Jobs three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite *s*: for they had made an appointment together, to come to mourn with him, and to comfort him.

s Which were Persons then eminent for Birth and Quality, for Wisdom and Knowledge, and for the Profession of the true Religion, being probably of the Posterity of *Abraham*, and a-kin to *Job*, and living in the same Country with him.

12 And when they lift up their eyes afar off *t*, and knew him not *u*, they lift up their voice and wept, and they rent every one his Mantle, and sprinkled dust upon their heads toward heaven *x*.

t To wit, at some convenient distance from him: whom they found sitting upon the ground, either in the open Air, or within his own House. *u* His Countenance being so fearfully changed and disfigured by his Boils. *x* Either upon the upper part of their heads, which looks towards Heaven: or cast it up into the Air so as it should fall upon their heads; as they did *Acts* 22. 23. See *Josh.* 7. 6. *Nehem.* 9. 1. *Lam.* 2. 10.

13 So they sat down with him upon the ground *y* seven days, and seven nights *z*, and none spake a word to him *a*: for they saw that his grief was very great.

y In the posture of Mourners condoling with him. *z* Which was the usual time of mourning for the Dead, *Gen.* 50. 10. 1 *Sam.* 31. 13. and therefore proper both for *Job*'s Children, who were dead, and for *Job* himself, who was in a manner dead, whilst he lived: But we must not fancy that they continued in this place and posture so long together, which no Laws of Religion or Civility required of them, and the necessities of Nature could not bear; but only that they spent a great, or the greatest part of that time in sitting with him, and silent Mourning over him. And so such general Expressions are frequently understood, as *Luke* 2. 37. and 24. 53. *Acts* 20. 31. *a* Either, 1. about any thing. Or, rather, 2. about his Afflictions and the causes of them. The reason of this Silence was partly the greatness of their grief for him, and their surprise and astonishment at his condition; partly because they thought it convenient to give him some further time to vent his own Sorrows, and partly because as yet they knew not what to say to him: for though they had ever esteemed him to be a truly wise and godly Man, and came with full purpose to comfort him, yet the prodigious greatness of his Miseries, and that Hand and Displeasure of God which they manifestly perceived in them, made them at a stand, and to question *Job*'s Sincerity, so that they could not comfort him as they had intended, and yet were loth to grieve him with those Convictions and Reproofs which they thought he greatly needed. And here they stuck till *Job* gave them occasion to speak their Minds.

CHAP. III.

Job curseth the day, 1——5. *Of his birth,* 10——12. *The ease and honours of death,* 13——19. *Life in anguish, matter of complaint,* 20——24. *What he feared is now come upon him,* 25, 26.

After this opened Job his mouth *a*, and cursed his day *b*.

a He spake freely and boldly, as this Phrase is used *Prov.* 31. 8, 9. *Eph.* 6. 19. and elsewhere. *b* To wit, his Birth-day, as is evident from *verse* 3. which is called simply a Man's *day*, *Hos.* 7. 5. Which also some others, through the same Infirmity, and in the same Circumstances, have cursed, as we see *Jer.* 20. 14. In vain do some men endeavour to excuse this and the following Speeches of *Job*, who afterwards is reproved by God, and severely accuseth himself for them, *Chap.* 38. 2. and 40. 4. and 42. 3, 6. And yet he doth not proceed so far as to curse or blaspheme God, but makes the Devil a Lyar in his Prognosticks: But although he doth not break forth into direct and down-right Reproaches of God, yet he makes secret and indirect Reflections upon God's Providence. His Curse was sinful, both because it was vain, being applied to an unreasonable thing, which was not capable of Blessing and Cursing, and to a Day that was past, and so out of the reach of all Curses; and because it was applied to one of God's Creatures, all which were and are in themselves very good, and pronounced blessed by God, and so they are, if we do not turn them into Curses; and because it casts a blame upon God for bringing that Day, and for giving him that Life which that day brought into the World. He pronounceth that Day an unhappy, woful, and cursed Day, not in it self, but with respect to himself.

2 And Job † spake, and said: † Heb. *answered.*

3 † Let the day perish wherein I was born *c*, and the night *in which* it was said *d*, There is a Man-child conceived *e*. † Ch. 10. 18, 19. Jer. 20. 14.

c Let the remembrance of that day be utterly lost. Yet, I heartily wish that it had never been. Such Wishes are apparently foolish and impatient, and yet have been sometimes forced from wise and good Men in grievous Distresses, not as if they expected any effect of them,

them, but only to shew their abhorrency of Life, and to express the intolerableness of their grief, and to give some vent to their passions. *d* With Joy and Triumph, as happy tidings. Compare *Jer.* 20. 15. *e* Or rather, *brought forth*, as this word is used, 1 *Chron.* 4. 17. For the time of Conception is unknown commonly to Women themselves, and doth not use to be reported among men, as this Day is supposed to be.

4 Let that day be darkness *f*, let not God regard it from above *g*, neither let the Light shine upon it.

f I wish the Sun had never risen upon that Day to make it Day, or, which is all one, that it had never been; and whensoever that Day returns, I wish it may be black, and gloomy, and uncomfortable, and therefore execrable and odious to all Men. *g* i. e. From Heaven, either, 1. By causing the Light of the Sun which is in Heaven to shine upon it. So it agrees both with the foregoing and following Branches of this Verse. Or, 2. By blessing and favouring it, or by giving his Blessings to Men upon it. Let it be esteemed by all an unlucky and comfortless Day. Or, *Let not God require it*, i. e. bring it again in its course, as other Days return. In this Sense God is said to *require that which is past*, *Eccles.* 3. 15. Compare v. 3. 6.

5 Let darkness and the shadow of death *h* || stain it, *Or, challenge it.* *Viz. Let them terrify it as those who are a hindrance to the day.* *i* let a cloud dwell upon it, * let the blackness of the day terrific it *k*.

h i. e. A black and dark shadow like that of the place of the dead, which is a *Land of Darkness*, and where the *Light is Darkness*, as *Job* explains this very Phrase, *Ch.* 10. 21, 22. Or, so gross and palpable Darkness, that by its horrors and damps may take away Mens Spirits and Lives. *i i. e.* Take away its beauty and glory, and make it as abominable as a filthy thing. Or, *challenge it*, i. e. take and keep the entire possession of it, so as the Light may not have the least share in it. *k* To wit, the Day, i. e. Men in it. Let it be always observed as a frightful and dismal day.

6 As for that night, let darkness *l* seize upon it; *Viz. Let it be rejoiced among the days of the year.* let it not be joined unto the days of the year *m*; let it not come into the number of the months *n*.

l i. e. Constant and extraordinary Darkness, without the least glimmering of Light from the Moon or Stars. *m* i. e. Reckoned as one, or a part of one of them. The night is distinguished from the artificial day, but it is a part of the natural day, which consists of 24 hours. Or rather, *let it not rejoice among the days*, &c. Joy here, and terror, v. 5. are poetically and figuratively ascribed to the day or night, with respect to men, who either rejoice or are affrighted in it. Let it be a sad, and as it were a funeral Day. *n i. e.* To be one of those Nights which go to the making up of the Months.

7 Lo, let that night be solitary *o*; let no joyful voice *p* come therein:

o i. e. Destitute of all society of Men meeting and feasting together, which commonly was done at night, Suppers being the most solemn Meals among divers ancient Nations. See *Mark.* 6. 21. *Luke* 14. 16. *John* 12. 2. *Rev.* 19. 9. 17. *p* Neither of the Bride and Bridegroom, nor any that celebrate their Nuptials, or any other merry Solemnity.

8 Let them curse it that curse the day *q*, who are *Or, Let the enchanters.* ready to raise up || their mourning *r*.

q i. e. Their Day, to wit, their Birth-day: For the Pronoun is here omitted for the Meeters sake: For this and the following Chapters are written in Verse, as all grant. So the Sense is, when their Afflictions move them to curse their own Birth-day, let them remember mine also, and bestow some Curses upon it. Or, the day of their distress and trouble, which sometimes is called simply *the day*, as *Obad.* 12. Or, the Day of the Birth or Death of that person whose Funerals are celebrated by the hired Mourners, who in their solemn Lamentations used to curse the Day that gave them such a Person, whom they should so suddenly lose, and therefore it had been better never to have enjoyed him, and to curse the Day in which he died as an unlucky and execrable Day. Or, *the day*, i. e. the Day-light: which to some persons is an hateful thing, and the Object of their Curses, namely, to lewd Persons and Thieves, to whom *the morning light is even as the shadow of death*, Ch. 24. 17. as also to persons oppressed with deep Melancholy, as it is here implied, v. 20. So the Sense is this, They who use to curse the day only, but generally love and bless the night, yet let this night be as abominable and execrable to them as the day time generally is. *r* Who are brim full of sorrow, and always ready to pour out their Cries, and Tears, and Complaints, and with them Curses, as Men in great passions frequently do. Or, such Mourning-Men, or Mourning-Women, whose common Employment it was, and who were hired to mourn, and therefore were always ready to do so upon Funeral occasions; of which see 2 *Chron.* 35. 25. *Jer.* 9. 17, 18, 20. *Ezek.* 30. 2. *Joel* 1. 15. *Amos* 5. 16. *Matth.* 9. 23. And this Sense suits with the use of the last word in *Hebrew* Writers, of which a plain and pertinent Instance is given by the Learned *Mercer*. But because that word is commonly used in another Sense for the *Leviathan*, both in this Book, and elsewhere in Scripture, as *Psal.* 74. 14. and 104. 26. *Isa.* 27. 1. And because this very Phrase of *raising the Leviathan* is used afterward, *Ch.* 41. 25. others render the words thus, *Who are prepared*, or *ready to raise the Leviathan*. It is evident that the *Leviathan* was a great and dreadful Fish or Sea-Monster, though there be some disagreement about its kind or quality, and that the raising of, or endeavouring to catch the *Leviathan* was a dangerous and terrible work, as is plain from *Job* 41. And therefore those Sea-Men, who have been generally noted for great Swearers and Cursers, especially when their Passions of Rage or Fear are raised, being now labouring to catch this Sea-Monster, and finding themselves and their Vessel in great danger from him, they fall to their old trade of Swearing and Cursing, and curse the day wherein they were born, and the day in which they ventured upon this most hazardous and terrible work. Others understand this *Leviathan* mystically, as it is used, *Isa.* 27. 1. for the great Enemy of God's Church and People, called there also the *Dragon*, to wit, the Devil, whom the Magicians both now do, and formerly did use to raise with fearful Curses and Imprecations. Not as if *Job* did justifie this practice, but only it is a rash and passionate wish, that they who pour forth so many Curses undeservedly, would bestow their deserved Curses upon this Day.

9 Let the stars of the twilight thereof be dark *s*, let it look for light but have none *t*, neither let it see * the dawning of the day *u*: * Heb. *the Eye-lids of the morning* Chap. 41. 18.

s Let the Stars, which are the Glory and Beauty of the Night, to render it amiable and delightful to Men, *be covered with thick darkness*, and that both *in the* Evening *Twilight*, as is here expressed, when the Stars begin to arise and shine forth; and also in the further progress of the Night, even till the Morning begins to dawn, as the following words imply. *t* Let its darkness be aggravated with the disappointment of its Hopes and Expectations of Light. He ascribes Sense or Reasoning to the Night, by a Poetical Fiction usual in all Writers. *u* Heb. *The Eye-lids of the day*, i. e. the Morning-Star which ushers in the Day, and the beginning, and consequently the progress of the Morning-Light, and the Day following. Let this whole natural Day, consisting of Night and Day, be blotted out of the Catalogue of Days, as he wished before.

10 Because it *x* shut not up the doors *x* of my *Mothers* *y* Womb, nor hid sorrow from mine eyes *z*.

x To wit, the night or the day: to which those things are ascribed which were done by others in them, as is frequent in Poetical Writings, such as this is. Or, *he*, i. e. God: whom in modesty and reverence he forbears to name. Yet he doth not curse God for his Birth, as the Devil prefaced, but only wisheth that the day of his Birth might have manifest Characters of a Curse impressed upon it. *y* That it might either never have conceived me, or at least never have brought me forth. *y* Which word is here fitly supplied, both out of *Ch.* 1. 21. and 31. 18. where it is expressed; and by comparing other places where it is necessarily to be understood, though *the Womb* only be mentioned, as *Job* 10. 19. *Psal.* 58. 3. *Isa.* 48. 8. *Jer.* 1. 5. *z* Because it did not keep me from entring into this miserable Life, and seeing, i. e. feeling, or experiencing, (as that word is oft used) those bitter sorrows under which I now groan.

11 Why died I not from the Womb *a*? Why did I *not* give up the Ghost when I came out of the Belly *b*?

a i. e. As soon as ever I was born, or come out of the Womb. *b* The same thing expressed in other words, which is an Elegancy usual both in the Hebrew, and in other Languages.

12 Why did the knees prevent me *c*? or why the breasts that I should suck *d*?

c Why did the Midwife or Nurse receive me and lay me upon her Knees, and did not suffer me to fall upon the bare ground, and there to lie in a neglected and forlorn condition, till merciful Death had taken me out of this miserable World into which the cruel kindness of my Mother and Midwife hath betrayed me? *d Why did the Breasts* prevent me (which may be fitly understood out of the former Member) to wit, from perishing through hunger, or supply me *that I should* have what *to suck?* Seeing my Mother had not a miscarrying Womb, but did unhappily bring me forth, why had she not dry Breasts? Or, why were there any Breasts for me which I might suck? Thus *Job* most unthankfully and unworthily despiseth and traduceth these wonderful and singular Mercies of God towards poor helpless Infants, because of the present Inconveniences, which he had by means of them.

13 For now should I have lien still, and been quiet *e*, I should have slept; then had I been at rest,

e Free from all those torments of my Body and Mind which now oppress me.

14 With kings *f* and counsellors of the earth, which * built desolate places for themselves *g*: *Ch. 15. 28

f I had then been as happy as the proudest Monarchs, who after all their great Atchievements and Enjoyments, go down into their Graves, where I also should have been sweetly reposed. *g* Which to shew their great Wealth and Power, or to leave behind them a glorious Name, rebuilt ruined Cities, or built new Cities and Palaces, and other Monuments, in places where before there was meer solitude and wasteness.

15 Or with princes that had gold, who filled their houses with silver.

16 Or * as an hidden *h* untimely birth *i* I had not * Psal. 58. 8. been *k*; as Infants which never saw light *l*.

h Undiscerned and unregarded. *i* Born before the due time, and therefore extinct. *k* To wit, in the Land of the Living, of which he here speaketh. *l* Being stifled and dead before they were born.

17 There *m* the wicked cease *from* troubling *n*: and there the † weary be at rest *o*. † Heb. *wearied in strength.*

m i. e. In the Grave, which though not expressed, yet is clearly implied in the foregoing Verses. *n* The great oppressors and troublers of the World cease from all those Vexations, Rapines, and Murders, which here they procured. *o* Those who were here molested and tired out with with their Tyrannies, now quietly sleep with them, or by them.

18 *There* the prisoners rest together *p*; they hear not the voice of the oppressor *q*.

p i. e. One as well as another, they who were kept in the strongest Chains, and closest Prisons, and condemned to the most hard and miserable slavery, rest as well as those who were Captives in much better Circumstances. Or, *in like manner*, (as this word oft signifies) as those Oppressors and Oppressed do. *q* Or, *Exactor*, or *Taskmaster*, who urgeth and forceth them by cruel Threatnings and Stripes, to greater diligence in the Works to which they are condemned. See *Exod.* 3. 7. and 5. 6, 10, 13. *Job* meddles not here with their eternal state after Death, or the sentence and judgment of God against wicked men, of which he speaks hereafter, but only speaks of their

freedom from worldly troubles, which is the only matter of his Complaint and present Discourse.

*Or, where the same.

19 The small and great *r* * *are* there *s*, and the servant is free from his master.

r i.e. Persons of all Qualities and Conditions, whether higher or lower. *s* In the same place and state, all those kinds of distinctions and differences being for ever abolished.

20 Wherefore is light given *t* to him that is in misery, and life unto the bitter *in* soul *u*?

t Heb. *Wherefore* (for what cause, or use, or good) *doth he* (*i.e.* God, though he forbear to name him, out of that holy Fear and Reverence which still he retained towards him) *give Light*, either the Light of the Sun, which the Living only behold, *Eccles.* 6. 5. and 7. 11. Or the Light of Life, as may seem both by the next words, and by comparing *Psal.* 56. 13. and because death is oft set forth by the name of Darkness, as Life by the name of Light. These are strong Expostulations with God, and quarrelling with his Providence and with his Blessings; but we must consider, that *Job* was but a man, and a man of like Passions and Infirmities with other men, and now in grievous Agonies, being not only under most violent and yet continual torments of Body, but also under great disquietments of Mind, and the deep sense of God's Displeasure, and was also left to himself, that he might see what was in his Heart, and that all succeeding Ages might have in him an illustrious Example of Man's Infirmity, and the necessity of God's Grace to help them in time of need. And therefore it is no wonder if his Passions boil up and break forth in some indecent and sinful Expressions. *u* Unto such to whom Life it self is very bitter and burdensom. Why doth he obtrude his Favours upon those who abhor them?

†Heb. *wait.* Rev. 9. 6.

21 Which † long for death, but it *cometh* not, and dig for it *x* more then for hid treasures.

x i.e. Desire and pray for it with as much earnestness as men dig for Treasure: But it is observable, that *Job* durst not lay violent hands upon himself, nor do any thing to hasten or procure his Death; but notwithstanding all his Miseries and Complaints, he was contented to *wait all the days of his appointed time, till his change came*, ch. 14. 14.

22 Which rejoice exceedingly, *and* are glad when they can find the grave.

23 *Why is light given y* to a man whose way is hid *z*, * Ch. 19. 8. and whom God hath hedged in *a*? Lam. 3. 7.

y These words are conveniently supplied out of *v.* 20. where they are, all the following words hitherto being joyned in construction and sense with them. *z* To wit, from him; who knows not his *way*, *i.e.* which way to turn himself, what course to take to comfort himself in his Miseries, or to get out of them, what method to use to please and reconcile that God who is so angry with him, seeing his sincere and exact Piety, to which God is witness, doth not satisfie him, or what the end of these Calamities will be. *a* Not with a Hedge of Defence, like that *ch.* 1. 10. but of Offence and Restraint; *i.e.* whom God hath put as it were in a Prison or Pound, or like Cattle in Grounds inclosed with an high and strong Hedge, over or through which they cannot get, so that he can see no way nor possibility to escape, but all refuge fails him.

† Heb. *before my meat.*

24 For my sighing cometh † before I eat *b*, and my roarings *c* are poured out like the waters *d*.

b Heb. *Before the face of my bread*, *i.e.* either when I am going to eat: or rather, all the time whilst I am eating (for so this Phrase is used, *Psalm* 72. 5. *Before the face of the Sun*, *&c.* that is, as we translate it, *as long as the Sun endureth.*) I fall into bitter Passions of sighing and weeping, partly because my Necessity and Duty obligeth me to eat, and so to support this wretched Life, which I long to lose: and principally because of my uninterrupted Pains of Body and Horrors of my Mind, which mix themselves with my very Meat, and do not afford me one quiet moment. Compare *Psal.* 102. 9. *c i.e.* My loud outeries, more besitting a Lion than a Man, which yet extremity of grief forceth from me. Compare *Psal.* 22. 1. and 32. 3. *d i.e.* With great abundance, and irresistible violence, and incessant continuance, as Waters flow in a River, or when they break the Banks, and overflow the ground.

‖ Heb. *I feared a fear, and it came upon me.*

25 For ‖ the thing which I greatly feared is come upon me *f*, and that which I was afraid of is come unto me.

e This is another Reason why he is weary of his Life, and why he repents that ever he was born, because he never enjoyed any solid and secure Comfort. *f* Heb. *I feared a fear*, *Ci.e.* a danger or mischief in one kind or other, the Act being here put for the Object, as *Joy* and *Love* are oft put for the things rejoiced in, or loved, and here *Fear* for the thing feared. Or, *I feared with fear*, i. e. *I feared* greatly) *and it came.* Even in the time of my Peace and Prosperity, I was full of Fears, considering the variety of God's Providences, the course and changeablenes of this vain World, the Infirmities and Contingencies of Human Nature and Life, God's Justice, and the sinfulnes of all Mankind. And these Fears of mine were not in vain, but are justified by my present Calamities. So that I have never enjoyed any found Tranquility since I was born; and therefore it hath not been worth my while to live, since all my days have been evil, and full of vexation and torment, either by the fear of Miseries, or by the sufferance of them.

26 I was not in safety, neither had I rest, neither was I quiet *g*, yet trouble came *h*.

g Three Expressions noting the same thing, which also was signified in the next foregoing Verse, to wit, that even in his prosperous days, he never was secure or at rest from the torment of Fear and Anxiety. Others, I did not misbehave my self in Prosperity, abusing it by Presumption, and Security, and Voluptuousnes, whereby I might have provoked God thus to afflict me; but I lived soberly and circumspectly, walking humbly with God, and working out my Salvation with Fear and Trembling, little expecting that God would be so fierce an Enemy against me. *h* Heb. *And trouble came*, as I feared it would. So between Fear and Calamity my whole Life hath been miserable, and I had reason to repent of it.

CHAP. IV.

Eliphaz speaketh though it will grieve Job, 1, 2. Job had instructed and strengthned others in their sorrows, but now fainted himself, 3—5. Eliphaz reproacheth him with his confidence in his uprightnes, which he now suspecteth: for that God's judgments were not against the righteous, but the wicked, 6——11. His fearful visions, 12——16. The righteousness of God: the Angels charged with folly: the vanity of man, 17——21.

THen Eliphaz the Temanite *a* answered, and said,

a Who spake first, because possibly he was the eldest, or of greatest Authority or Zeal.

2 *If* we assay * to commune with thee, wilt thou be grieved *b*? but † who can with-hold himself from speaking *c*?

* Heb. *a word.* † Heb. *who can refrain from words.*

b Or, (without a Note of Interrogation) *thou wilt be grieved.* Our words will undoubtedly vex thee, and not comfort thee, as we intended and desired to do. We must not use words of Comfort, but of sharp Reproof, which will be irksome to thee: and this makes me desire to be silent, if it were possible. *c* When he hears such unreasonable and ungodly words coming from such a Person as thou art, whereby thou dost accuse thy Maker, and reproach his Providence, and contemn his Blessings. No man who hath any respect to God, or love to thee, can forbear reproving thee.

3 Behold, thou hast instructed many *d*, and thou hast strengthened the weak hands *e*.

d Teaching them those Lessons which thou hast not learned and wilst not practise, to wit, patiently to bear afflictions, and to submit to God's Will and Providence in all things, which thou most shamefully refusest to do. *e* By administring Supports and Comforts and Counsels to such as were unable to bear their Burdens, or to do their Duty.

4 Thy words have upholden him that was falling *f*, and thou hast strengthened † the feeble knees *g*.

† Heb. *bowing knees.*

f Ready to sink under their pressures, or to fall from God, or into sin, (as that word is used, 1 *Cor.* 10. 12. *Gal.* 6. 2. and elsewhere) through despondency and distrust of God's Providence and Promise, or through Impatience. *g* Such as were weak hearted, and fainting under their Trials. See *Isa.* 35. 3. *Dan.* 5. 6. *Heb.* 12. 12.

5 But now it *h* is come upon thee, and thou faintest *i*, it toucheth thee *k* and thou art troubled.

h i.e. The Evil which thou didst fear, *ch.* 3. 25. and which was come upon those whom thou didst so comfort. *i* Thou allowest in thy self what thou wouldst not bear in others. What in them was a Vice, in thee, it seems, is become a Virtue. Thou art wise for others, but not for thy self; a good Physician to cure others, but not thy self; quick sighted to see the faults of others, but blind to thine own. *k* It is now come to be thine own case.

6 Is not this thy fear, thy confidence, the uprightnes of thy ways, and thy hope *k*?

k So the sense is, We now plainly see what was the Nature and Complexion of *thy Fear* of God, *thy Confidence* in him, *the uprightnes of thy ways, and thy Hope* in God's Mercy, which thou didst make shew and boast of, and for which thou wast become so famous. Thy present carriage discovereth to thy self and others, that it was but meer talk and appearance, and there was nothing found and sincere in it. In thy prosperity it was easie to make a splendid profession of Religion; but men are best known by affliction, and this now sheweth of what Metal thou art made: For now thou dost cast off thy Fear of God, and all thy Confidence and Hope in him, and hast let go that Integrity of thy ways, which hitherto thou didst seem to hold fast; whereas true Piety is uniform, and constant, and stedfast in all varieties of Conditions, and under all Trials and Temptations. But this Translation removes thee *and* from its proper place, and changeth the order of the Words, which is this in the Hebrew, *thy Hope, and the uprightnes of thy ways*, which words may be restored to their own order, and with that variation our Translation may stand, and this seems to be the true sense. And so here are four distinct Questions, *Is not this thy Fear? Is not this thy Confidence? Is not this thy Hope? Is not this the uprightness of thy ways?* But others make only two Questions, and render the words either thus; Is not (or rather, Was not) *thy Fear* (of God) *thy Confidence? And the uprightness of thy ways thy Hope?* i.e. Did not thy *Fear* of God, and *the Integrity of thy Life*, of which thou didst make such eminent Profession, proceed only from the love of thy self, and of this present World? And from thy *Confidence and Hope* that God would bless and prosper thee for it? For now when God withdraws his Favour and Blessings from thee, thy Religion is vanished, and thou hast cast off all Fear and Reverence of God, as thy impious Speeches shew. Or thus: Would *not thy Fear be thy Confidence, and the Uprightness of thy ways thy hope?* i. e. If thou hadst indeed that *Fear* and *Integrity* to which thou pretendest, it would give thee good ground of *Hope and Confidence* in the midst of all thy Distresses, and thou wouldst not so faint and sink under thy Calamities, as now thou dost, for want of a solid foundation of true Piety. But both these Translations, besides other Inconveniencies, stumble at the same stone, and pervert the order of the words in the Hebrew Text, of which see before; which is not to be allowed without some kind of necessity, which is not in this case.

7 Remember, I pray thee *l*, who ever perished *m* being innocent *n*? or where were the righteous cut off *o*?

l Give me one Example hereof out of all thy Experience or Reading. *m i.e.* Was so utterly undone, as thou art, so miserably afflicted by such unparalleld and various Judgments from God and Men, all conspiring against thee. *n* Who had not by his wickednes

nes provoked so merciful a God to do that which is so unusual, and in some sort unpleasing to himself. Therefore thou art guilty of some great, though secret, Crimes, and thy Sin hath now found thee out, and hath brought down these stupendious Plagues upon thee. *o* By the Sicle of Divine Vengeance before his time, which is like to be thy case. His judgment herein was rash and false, but not without some appearance of truth: For God had made many Promises, not only of spiritual and eternal, but also of temporal Blessings, to all that should faithfully serve and obey him, which accordingly he did from time to time confer upon them, as we see by the Examples of *Noah*, *Lot*, *Abraham*, *Isaac*, and *Jacob*, and doubtless many others which had lived in or before their days. And this was God's usual method under all the times of the Old Testament, as we see by the People of *Israel*, who were generally either in an happy and flourishing, or in an afflicted and miserable state, according to their Obedience to God, or their Apostacy from him. And therefore it is not strange that they fell into this mistake: But allowing for this mistake, and the consequence of it, his uncharitable Opinion of *Job*, the method which he useth with *Job* is commendable, and to be imitated by others in their dealing with persons in sickness or affliction: For he doth not flatter him in his Sins, nor immediately and unseasonably apply Comforts to him, but endeavours to convince him of his Sins, and to bring him to Repentance, as the only regular way to his Remedy.

Psal. 1. 14. Prov. 22. 8. Hos. 10. 13.

8 Even as I have seen *p*, * they that plough iniquity, and sow wickedness *q*, reap the same *r*.

p As thou hast never seen any Example of a righteous man cut off, so on the contrary I have seen many Examples of wicked men cut off for their wickedness. Or, *As far as I have observed*: Or, *But as I have seen or experienced.* *q* They that designedly and industriously work wickedness, first plotting and preparing themselves for it, and then continuing to pursue and execute it, as Husbandmen first plow up and prepare the ground, and then cast in the Seed. Compare *Prov.* 22. 8. *Hos.* 10. 13. *r i.e. Iniquity*, or such *Trouble* or *Injury* (for so also the Hebrew word, *Aven*, figusifies) as they cause to others. Or, the fruit of their Iniquity, the just Recompence and Punishment of it, which is oft called *Sin* or *Iniquity*, as *Gen.* 4. 7. *Numb.* 12. 11. and 16. 26. and 32. 23. Compare *Gal.* 6. 7, 8.

† Heb. *by the breath of their nostrils.* Isa. 11. 4. Exod. 15. 8. 2 Sam. 22. 16.

9 By the blast of God *s* they perish, and † by the breath of his nostrils are they consumed.

s To wit, *Of his Nostrils*, as it here follows; *i.e.* by his Anger, which in Men shews it self, in the Nostrils, by hot and frequent Breathings there, and therefore by an Anthropopathy is ascribed to God: by a secret and oft undiscerned, but mighty and powerful Judgment of God, by which they are blasted and blown away as Chaff by the Wind, as the Phrase is, *Psal.* 1.

* Isa. 30. 33. Isa. 11. 4.

10 The roaring of * the Lion, and the voice of the fierce Lion *t*, and † the teeth of the young Lions are broken *u*.

t Understand *vanisheth*, or *perisheth*, out of *v.* 9. or, *is restrained*, or *suppressed*, as may be gathered out of the following branch of this Verse. *u* Which is true literally; the Lions when taken having most commonly their Teeth broken, as ancient and modern Writers relate. But this is here mystically meant of wicked and powerful Tyrants, who are oft and fitly compared to *Lions*, *Ezek.* 32. 2. and 38. 13. 2 *Tim.* 4. 17. who though for a time they persecute and oppress other men, yet in due time they are restrained, and broken, and crushed in pieces by the mighty Power of God appearing against them in some eminent Judgments. Possibly he may secretly accuse *Job*, or his Children, or both, that being persons of great wealth and power in those parts, they had wickedly abused it to ruin their Neighbours, and therefore were justly cut off.

11 The old lion perisheth for lack of prey *x*, and the stout lions whelps are scattered abroad *y*.

x Because they cannot go abroad to seek it, and their young ones either cannot find, or do not bring it to them. See *Psal.* 59. 14, 15. and 104. 10. *y* Gone from their Dens several ways to hunt for prey, and can find none.

Heb. *by stealth.*

12 Now *z* a thing *a* was ‖ secretly brought to me *b*, and mine ear received *c* a little thereof *d*.

z Heb. *And*, or, *Moreover*, I will further convince thee by a Vision which I had relating to such matters as these. That here follows a Relation of a Vision is apparent from the punctual description of all its Circumstances. To think as some do, that this was but a Fiction and Artifice which *Eliphaz* used, that his words might have more authority with *Job*; or that this was a Diabolical Delusion seems to be both uncharitable and unreasonable, partly because *Eliphaz*, though under a mistake concerning *Job*'s case, was doubtless a wise and good man, and therefore would not needlessly make himself a Lyar for *Job*'s Conviction; and partly from the matter of this Vision, which is no way suitable to the Nature or Designs of the Devil, but holy and agreeable to the Divine Majesty and Purity, and useful for mens Instruction, and Humiliation, and Reformation. It was therefore a Divine Vision, which in that Age and State of the Church, before the holy Scriptures were written, was the usual way of God's discovery of his Mind to those that sought to him. *a* Heb. *A word*, to wit, from God, as *Prov.* 13. 13. a Doctrine or Message. *b* Heb. *was stolen*, or *brought by stealth into me*, *i.e.* privately and secretly, as the Word of God used to come to the Prophets, being spoken *in their Ear*, as it was to *Samuel*, 1 *Sam.* 9. 15. and the like to *Moses*, so as *Pharaoh*, though present, could not hear nor observe it, *Exod.* 11. 1. with a low and still voice, a secret Whisper. This is opposed to the more publick delivery of God's Word by the Prophets to the People, which was done by *crying aloud*, *Isa* 58. 1. *c i.e.* I heard. *d* Or, *a parcel thereof*, *i.e.* of God's Word, not of that particular Word which God had now delivered to *Eliphaz*, which doubtless God would so speak, that he to whom he directed his Speech, might hear it all, and *Eliphaz* certainly would be as careful not to lose a Syllable of it; but a parcel of God's Word in general, which this indeed was. And withal, this may be a modest and humble expression, arising from a deep sense of his own infirmity, and the small measure of his knowledge of Divine things, whereof he knew only some little fragments and parcels, as *Paul* said, *We know but in part*, 1 *Cor.* 13. 9. As if he had said, Many I doubt have more familiar acquaintance with God, and more full Revelations from God than I can pretend to, but a little of that Treasure God hath been pleased to impart to me.

13 * In thoughts *e* from the visions of the night *f*, * Ch. 33. 15 when deep sleep falleth on men *ff*,

e In the midst of my Thoughts, or, by reason of my Thoughts, my perplexing Thoughts. The word properly signifies a *branch*, and thence a *Thought*, as 1 *Kings* 18. 21. which proceeds from the Mind, as Branches from a Tree, and a *perplexing Thought*, which is entangled like the Branches of a Tree. These Thoughts were the occasion of the following Fear. *f* This may belong either to the *Thoughts* last mentioned, or to the *Fear* following; both which did arise *from the Visions of the Night*, *i.e.* from the great importance and the terriblenes of such Visions, whereof probably he had had former Experience, and now had an expectation of another of them which God had raised and wrought in him, to prepare him the better for the reception of it. *Visions* differed from *Dreams* herein, that God imparted his Mind to a Man in Dreams when he was asleep, but in *Visions*, when they were awake. And these *Visions* sometimes happened by day, as *Luke* 1. 22. *Acts* 10. 17. and 26. 19. but most frequently by night, whence we read of *Vision*, or *Visions of the Night*, as *Gen.* 46. 2. *Job* 20. 8. and 33. 15. And such this was which made it the more terrible. *ff* In the dead of the Night, when Men usually are in a deep sleep; though *Eliphaz* was not now asleep, as appears from the nature of a Vision, and from the following words.

14 Fear † came upon me *g*, and trembling, which made ‖ all my bones to shake.

† Heb. *met me.* ‖ Heb. *the multitude of my bones.*

g Either caused by the apparition following: or sent by God to humble him, and to prepare him for the more diligent attention to, reverent reception of, and ready compliance with the Divine Message.

15 Then *h* a spirit *i* passed before my face, the hair of my flesh *k* stood up *l*.

h Heb. *And*, or, *For*, as this Particle is oft used. So this was the reason of the foregoing Thoughts and Fear. *i* An Angel in some visible shape, otherwise he could not have discerned it, nor would have been affrighted at it. *k i.e.* Of my Body, as *Flesh* is taken, *Gen.* 2. 24. *Psal.* 16. 9. and 119. 120. *l* Through that excessive horror caused by so glorious, unusual, and terrible a Presence. Which God used to excite in Men upon such occasions to convince them, that it was not a vain Imagination or Illusion, but a real Vision and Revelation, and that from God.

16 It stood still *m*, but I could not discern the form thereof *n*: an image *was* before mine eyes *o*; † *there was* silence *p*, and I heard a voice, *saying*,

† Or, *I heard a still voice.*

m Having passed by him too and again he made a stand, as one that had some business with him, and addressed himself to speak to him. *n* To wit, exactly and distinctly, so as to know what or who it was. *o* I saw some corporal or visible Resemblance, though in a confused manner. *p* The Spirit, which possibly had made some noise with his motion, now standing still made no noise; all other persons and things about me were silent, and I also kept in my Voice and Breath, as much as I could, that I might distinctly hear what I perceived the Spirit was speaking to me. In the Hebrew, the words run thus, *Silence and a Voice*, *Ci.e.* a silent, or still, or low voice, by a very common figure, called *Hendiadis*) *I heard.*

17 Shall mortal man be more just than God *q*? shall a man *r* be more pure than his maker *s*?

q The sense is, Thou, O *Job*, dost presumptuously accuse God for dealing harshly and unrighteously with thee, in sending thee into the World upon such hard terms, and punishing an innocent and righteous man with such unparalleld severity, but consider things calmly within thy self, If God and thou come to a Trial before any equal Judge, canst thou think that thou wilst go away justified, and the great God shall be condemned. No righteous man will punish another without cause, or more than he deserves; and therefore if God do so with thee, as thy words imply, he is less just than a man: which is blasphemous and absurd to imagine. *r* A great and mighty man, as this word signifies, a man eminent for Wisdom, or Justice, or Power, or any other Perfections, such as thou art thought by thy self or others to be; who therefore might expect more favour than a poor miserable and contemptible man, which the word, *enosh*, used in the former Branch, signifies. So he anticipates this Objection which *Job* might make. *s* An unanswerable Argument against *Job*, He made thee, and that for himself and his own Glory, and therefore hath an unquestionable right to deal with thee, and dispose of thee, the Work of his Hands, as he sees fit. *Wo to him that striveth with his maker*, Isa. 45. 9. Besides, he made man just and pure, if any man have any thing of Justice or Purity in him, it is derived from God the undoubted and only Fountain of it, and therefore it must necessarily be in God in a far more eminent degree.

18 Behold *t*, he * put no trust in his servants *u*; ‖ and his angels he charged with folly *x*:

* Ch. 15. 15 and 25. 4. 2 Pet. 2. 4.

t This deserves thy serious consideration. These and the following words seem to be the words of *Eliphaz*, explaining the former Vision, and applying it to *Job*'s Case, and enforcing it by further Arguments. *u i.e.* In his Angels, as appears both by the next words of this Verse, where they are called by way of Explication and Restriction, *his Angels*; and by the next Verse where men are opposed to them. They are called *his Servants* by way of Eminency, that general Name being here appropriated to the chief of the kind, as is very usual in all Authors in like cases; and withal to intimate that Sovereign Dominion which the great God hath over the glorious Angels, and much more over Men, by virtue whereof he hath an unquestionable Authority to treat them according to his good pleasure. And these God is said to *put no trust in*, because he could not be confident that they, if left to themselves, and destitute of the Succours of his Power and Grace, would continue to be loyal, and faithful, and serviceable to him, and would not revolt from

‖ Or, *not in his Angels*, in whom *he put light*

him, as fome of their Brethren had done. And for this cauſe God was pleaſed, after fome time of Trial, to give fom: ſpecial and further Grace, either by Chriſt or otherwiſe, whereby they ſhould be infallibly confirmed in the ſtate of Grace and Felicity. *x* Or, *with Vanity : i. e.* He diſcerned Folly and Vanity in the Angelical Natures, when he had firſt made them; which although he ſaw and pronounced them, no leſs than the viſible Creatures, *Gen.* 1. to be *very good* in themſelves, and free from the leaſt degree or tincture of ſin; yet comparing them with himſelf, and conſidering them in themſelves alone, he ſaw ſomething of Folly and Vanity in their very Natures, becauſe they were Creatures, and therefore ſubject to manifold changes, and, among others, to fall from God, or into ſin; as it appeared by the ſad experience of ſome of them. Seeing therefore the Angels, which ſo far exceed Mankind in Wiſdom, and Strength, and Purity, and juſtice, and all other Perfections, do fall incomparably ſhort of God in theſe things, it is moſt abſurd as well as impious, to think that Man is more juſt or pure than God, as was ſaid, *v.* 17. and as thou, O *Job*, ſeemeſt to ſurmiſe. Others, Nor (Heb. *And* not; the negative Particle being repeated out of the former branch of the Verſe, as it is *Pſal.* 9. 18. *Prov.* 17. 26. and elſewhere,) *in his Angels*, in whom (both which Particles are frequently underſtood, as hath been proved before) *he put Light*, or *Splendor*, to wit, ſingular Wiſdom, and Purity, beyond what he put in Man.

* 2 Cor. 5. 1 19 How much leſs *y on* them *z* that dwell in * houſes of clay *a*, whoſe foundation *is* in the duſt *b*, *which* are cruſhed *c* before the moth *d*?

y Underſtand, *doth he put truſt* in *them*, &c. Or, *How much more*, underſtand, *doth he charge folly on them*, &c. Either of theſe ſupplements are natural and eaſie, being fetched out of the former Verſe, and neceſſary to make the ſenſe compleat. The ſenſe is, what ſtrange preſumption then is it for a fooliſh and mortal man to pretend to an higher Priviledge than the Angels do, to make himſelf more juſt than God, or to exalt himſelf above or againſt God, as thou doſt? *z i. e.* On men, as it follows, who though they have immortal Spirits, yet thoſe Spirits dwell in mortal Bodies, which are great Debaſements, and Clogs, and Encumbrances, and Snares to them; and which are here called *Houſes*, (becauſe they are the Receptacles of the Soul, and the places of its ſettled and continual abode) and *Houſes of Clay*, and *Earthly Houſes*, 2 *Cor.* 5. 1. partly becauſe they were made of *Clay*, or *Earth*, *Gen.* 2. 7. 1 *Cor.* 15. 47. and partly to note their great frailty and mutability; whereas the Angels are free Spirits, unconfined to ſuch Carkaſſes, and dwell in celeſtial, and glorious, and everlaſting Manſions. *b Whoſe* very *Foundation*, no leſs than the reſt of the Building, *is in the duſt*; who as they dwell in Duſt and Clay, ſo they had their Foundation or Original from it, and they muſt return to it, *Eccleſ.* 12. 7. And, as to their Bodies, lye down and ſleep in it, *Dan.* 12. 2. as in his *long home*, *Eccleſ.* 12. 5. and the only continuing City which he hath in this World. *c* Heb. *they cruſh them*, *i.e.* they are or will be cruſhed. The Active Verb uſed imperſonally, as it is *chap.* 7. 3. and 34. 20. *Prov.* 6. 30. *Luke* 12. 20. *d i. e.* Sooner than a Moth is cruſhed, which is eaſily done by a gentle touch of the Finger. An Hyperbolical Expreſſion. So the Hebrew word, *lipbne*, commonly ſignifying place, doth here note time, as it is uſed, *Gen.* 27. 7. and 29. 26. and 36. 31. Or, *At the face*, or *appearance of a Moth*. No Creature is ſo weak and contemptible, but one time or other it may have the Body of Man in its power, as the Worms, the Moths Couſin-Germans, have in the Grave. But he inſtanceth in a *Moth* rather than a Worm, becauſe it is the weaker of the two, and becauſe it better agrees with the ſimilitude of an Houſe, in which Moths commonly are more frequent, and powerful, and miſchievous, than Worms. How then canſt thou think, O *Job*, to contend with thy Maker, that muſt become a Prey to ſuch ſmall and impotent Creatures?

† Heb. *beaten in pieces.* † Heb. *putting the heart.* 20 They are † deſtroyed from morning to evening *e*; they periſh for ever *f* without any ‖ regarding it *g*.

e Either, 1. Speedily, between Morning and Evening, like the Graſs; they flouriſh in the Morning, and in the Evening are cut off, *Pſal.* 90. 5, 6. Or rather, 2. *All the day long*, as the Phraſe is, 2 *Cor.* 11. 25. There is not a moment wherein Man is not ſinking and drawing on towards Death and Corruption. *f* As to human appearance and the courſe of Nature, as many ſuch like paſſages are to be underſtood in this Book; or in Reference to this preſent and worldly Life, which when once loſt is never recovered, *Job* 16. 22. *Pſal.* 39. 13. *g* Heb. *without putting* the Heart to it, the word *Heart* being underſtood here, as alſo *chap.* 23. 6. and 34. 23. *Iſa.* 41. 20. as may appear by comparing 1 *Sam.* 9. 20. 2 *Sam.* 18. 3. *Iſa.* 41. 22. and 57. 1. where the ſame Phraſe is uſed, and the word *Heart* expreſſed. The meaning is either, 1. Yet few or no men that ſurvive them lay it to Heart as they ſhould do. Or, 2. They periſh beſide the Expectation of all men, when both themſelves and others thought their Mountain was ſo ſtrong, that it could not be removed. Or rather, 3. This is ſo common a thing for all men, though never ſo high and great, to periſh in this manner, that no man heeds it, but paſſeth it by as a general accident not worthy of obſervation. Oth. *No man procuring or furthering it*; Heb. *without* any mans *putting* the hand to it, *i. e.* They periſh of themſelves without any violent hand.

* Pſ. 39. 11. & 49. 14. * Ch. 36. 12 21 * Doth not their excellency *b which is* in them, go away *i*? they * dye even without wiſdom *k*.

b Whatſoever is really or by common eſtimation excellent in Men, all their Natural, and Moral, and Civil Accompliſhments, as high Birth, great Riches, Power and Wiſdom, *&c.* Theſe are ſo far from preſerving men from periſhing, as one would think they ſhould do, that they periſh themſelves, together with thoſe Houſes of Clay in which they are lodged. *i* Or, *go away* (*i. e.* die and periſh as that Phraſe is oft uſed, as *Gen.* 15. 15. *Joſ.* 23. 14. *Job* 10. 21. *Pſal.* 78. 9. *Eccleſ.* 12. 5. *Matth.* 26. 24.) *with* (as *Beth* is oft uſed) *them* : it doth not ſurvive them. *k* Either, 1 Like Fools. Wiſe men and fools die alike, *Eccleſ.* 2. 16. Or, 2. They never attain to perfect Wiſdom, to that Wiſdom which Man once had, much leſs to that Wiſdom which is in God, which *Job* conceiveth he hath; otherwiſe he would not ſo boldly cenſure the Counſels and Works of God as unrighteous or unreaſonable, becauſe his human and narrow Capacity cannot fully underſtand them. Moreover, as *folly* is oft put for unrighteouſneſs and wickedneſs; ſo is *wiſdom* for juſtice and goodneſs; which is ſo known, that it is needleſs to prove it; and ſo by *wiſdom* here may be meant that perfect juſtice and purity, which *Job* arrogated to himſelf, and which *Eliphaz* here denies to all men, *v.* 17, &c.

CHAP. V.

Wrath foliſh : the wicked miſerable, 1——5. *Evil cometh not by chance. It is natural to our condition*, 6, 7. *This is our motive to prayer and truſt in God*, 8. *whoſe unſearchable power and wiſdom are againſt the high and crafty for the relief of the poor*, 9——16. *Their happineſs, whom God correcteth, and God's gracious care of ſuch*, 17——27.

CAll now *a*, if there be any *b* that will anſwer thee *c*, and to which of † the Saints *d* will thou ‖ turn *e*?

† Gr. *the Angels.* ‖ Or, *look.*

a i. e. Invite, or make Proclamation; as this word is oft uſed, as *Deut.* 20. 10. *Judges* 12. 1. *Jer.* 2. 2. and 3. 12. and 7. 2. Call them all as it were by their names: conſult the whole Catalogue of them all, which thou didſt ever know or hear of. *b* To wit, of the Saints, as it follows. *c i. e.* Comply with thee, anſwer thy deſires or expectations: Try if there be any one Saint that will defend or allow thee in theſe bold expoſtulations with God, Or, as it is in the Hebrew, *If there be any that doth anſwer thee*, i. e. whoſe Opinion or Diſpoſition and Carriage is anſwerable, or like to thine. So *anſwering* is ſometimes uſed, as *Prov.* 27. 19. *Eccleſ.* 10. 19. Thou wilt find many fools or wicked men, as it follows *verſe* 2. to anſwer or imitate thee in their ſpeeches and carriages, but not one of the Saints like thee; which deſerves thy ſerious conſideration, and gives thee juſt cauſe to queſtion thine integrity. *d* Either, 1. The Angels, who are ſometimes called *Saints*, as *Job* 15. 15. *Dan.* 8. 13. *Zech.* 14. 5. becauſe they are eminently and perfectly holy; or rather, 2. Holy men; as appears both from the Word, which moſt commonly is ſo uſed; and from the oppoſition of the *fooliſh man* to theſe, *v.* 2. and becauſe the example of men was more proper and effectual for *Job*'s Conviction than of Angels. *e* Gr, *look*, look about thee, view them all, and ſee if thou canſt find one like thee.

2 For wrath *f* killeth the fooliſh man *g*, and ‖ envy *h* ſlayeth the ſilly one *i*.

‖ Or, inſtigation.

f Either 1. The Wrath of God; or rather 2. A Man's own Wrath, fretting, and impatience, and indignation; which *kills* men, partly naturally, as it preys upon a Man's ſpirit, and waſteth him inwardly, and ſo haſtens his death; of which ſee *Prov.* 14. 30. and 17. 22. partly morally, as it prompts him to thoſe raſh, and furious, and wicked actions which may procure his death: and partly meritoriouſly, as it provoketh God to cut him off, and to bring upon him thoſe further and ſevere ſtrokes, which he mentions in the following words. *g* Either, 1. The raſh and inconſiderate man, who doth not ponder things impartially; but like a man mad, rageth againſt God, and torments himſelf and all that hear him. Or, 2. The ungodly Man, who is frequently called a *fool* in Scripture language, and who is here oppoſed to the *Saints*, *v.* 1. *h* He taxeth *Job*, who ſpoke with great envy at thoſe that were never born, or were in their Graves, *chap.* 3. 10, 12, *&c.* *i* Properly, the Man, who for want of true Wiſdom, is ſoon deceived with falſe Opinions and Appearances, and preſent Things; which is thy caſe, O *Job*! The ſenſe of the Verſe may be this; I perceive, O *Job*! that thou art full of envy at wicked men, who at preſent are, or ſeem to be in an happier condition than thou, and of wrath againſt God, who denies thee that Mercy, and loads thee with Afflictions; and this ſhews thee to be a fooliſh and weak man. For thoſe Men, notwithſtanding their preſent Proſperity, are doomed to great and certain miſery, as it here follows. And ſo this Verſe coheres with the following, as well as the foregoing Verſes.

3 * I have ſeen *k* the fooliſh *l* taking root *m*; but * ſuddenly *n* I curſed *o* his habitation *p*.

* Pſ. 37. 35.

k I have oft obſerved it in my experience. Having ſeverely rebuked *Job* for his tranſports of Paſſion, and intemperate Speeches againſt God, he now returns to his former Argument, and proves that ſuch dreadful and deſtructive Judgments of God do not befall the righteous, but the wicked, as he obſerved, *chap.* 4. 7, 8. Withal he anſwers an Objection concerning the preſent and ſeeming proſperity of the wicked, which he confeſſeth that he himſelf had ſometimes obſerved. *l i. e.* The wicked man, who is quite deſtitute of true, *i. e.* of ſpiritual and heavenly wiſdom. *m* Not only proſperous for the preſent, but, as it ſeemed, firm and ſecure for the future, being ſtrongly fortified with Power and Riches, and Children too, ſo as there was no appearance nor danger of a change. *n* In a moment, beſides and before mine, and his own, and all other mens expectation. *o* Either, 1. I judged that he was a curſed Creature, notwithſtanding all his Proſperity, and I foreſaw and foretold it, by the Rules of Scripture, or the Direction of God's Spirit, that he would certainly ſooner or later be ſtript of all his Bleſſings, and have God's Curſe fall heavily upon him. Or rather, 2. I ſaw and perceived by the event which followed his Proſperity, that he was a Man accurſed of God. For he ſpeaks not in theſe words of what his eſtate conſtantly was even in the midſt of his happineſs, though even then he was really accurſed; but of what it was by a ſudden change. *p* Or, as the Hebrew word ſignifies, *his pleaſant* or *commodious habitation*, perſons or things in it, or belonging to it, being comprehended in that word by an uſual Metonymy.

4 * His children *q* are far from ſafety *r*, and they * are cruſhed in the gate *s*; neither *is there* any to deliver *t* them.

* Pſal. 127. 5.

q Whoſe greatneſs and happineſs he deſigned in all his enterpriſes, ſuppoſing that his Family was and would be eſtabliſhed for ever. *r i. e.* Are expoſed to great dangers and calamities in this life, and can neither preſerve themſelves, nor the great inheritance which

which their Fathers got and left for them. Thus to be far from peace, *Lam.* 3. 17. Is to be involved in deſperate troubles. *s i. e.* In the place of Judicature; to which they are brought for their offences, and where they will find ſevere Judges, and few or no Friends; partly becauſe being wickedly Educated, and truſting to their own greatneſs, they were inſolent and injurious to all their Neighbours: partly becauſe thoſe many perſons whom their powerful Fathers defrauded or oppreſſed, do ſeek for Juſtice, and the recovery of their Rights, which they eaſily obtain againſt ſuch perſons as plainly declared by their Actions that they neither feared God, nor reverenced Man, and therefore were hated by all ſorts of men. *t* They can find no Advocates nor Aſſiſtants, who are either able or willing to help them: But like *Iſhmael*, as *their hand was* formerly *againſt every man*, ſo now *every Man's hand is againſt them.*

5 Whoſe harveſt *u* the hungry *x* eateth up, and taketh it even out of the thorns *y*, and the * robbers *z* ſwallow- * Heb. *ſnare.* eth up *a* their ſubſtance.

u Which they now juſtly and confidently expect to reap after all their coſt and labour for that end, but are ſadly and ſuddenly diſappointed; Which is a great aggravation of their miſery. *x i. e.* The Poor, whoſe neceſſities make them greedy and ravenous to eat up all; and from whom he can never recover it, nor any thing in recompence of it. *y i. e.* Out of the Fields, notwithſtanding the ſtrong thorn Hedges, wherewith it is incloſed and fortified, and all other dangers or difficulties which may be in their way. They will take it, though they be ſcratched and wounded by the Thorns about it. *z* So called from their long Hair, which ſuch perſons nouriſhed, either becauſe of their wild and ſavage kind of life, which made them neglect the trimming of their hair and body: Or, that they might look more terribly, and ſo affright all thoſe who ſhould endeavour to oppoſe them: Or, *the thirſty*, as the word may ſignifie from another root. And ſo it anſwers well to the hungry, in the former branch *a*, Greedily, and ſo as there is no Hope of Recovering it.

Pſ. 41. 9. 6 Although *b* ‖ affliction *c* cometh not forth of the duſt *d*, neither doth trouble ſpring out of the ground;

‖ Or, miſery.

b Or, *For*, or rather, *Becauſe*. So the following words may contain a reaſon why he ſhould *ſeek unto God*, as he exhorts him, *v.* 8. Or, *Surely*, as that Particle is oft uſed. And ſo it is a note of his proceeding to another Argument. *c* Or, *Iniquity*; as this word oft ſignifies, and of this the following Sentence is true. And ſo this firſt branch ſpeaks of ſin, and the next branch of trouble, which is the fruit of ſin: And both ſin and trouble are ſaid to come from the ſame Spring. But this word ſignifies alſo, *affliction*, or *miſery*, or *trouble*, as *Pſal.* 90. 10. *Prov.* 12. 21. Which ſeems moſt proper here, both becauſe it is ſo explained by the following words *trouble*; and again *trouble*, *v.* 7. the ſame thing being repeated in ſeveral words, as is uſual in holy Scripture, and becauſe the great thing which troubled *Job*, and the chief matter of theſe Diſcourſes was *Job*'s Afflictions, not his Sins. *d* It ſprings not up by chance, as Herbs which grow of their own accord out of the Earth: Or, it comes not from Men or Creatures here below, but it comes from a certain and an higher cauſe, even from God, and that for man's ſins, and therefore thou ſhouldeſt *ſeek to him* for redreſs, as it follows, *v.* 8.

Or, *labour.* Heb. *the children of the flame upward.* 7 Yet man is born unto ‖ trouble *e*, as † the ſparks fly upward *f*.

‖ Or, inſtitution.

e i. e. He is ſo commonly expoſed to many and various troubles, as if he were born to no other end: Affliction is become in ſome ſort natural and proper to man, and it is, together with ſin, tranſmitted from Parents to Children, as their moſt certain and conſtant Inheritance; God having allotted this Portion to Mankind for their ſins. And therefore thou takeſt a wrong courſe in complaining ſo bitterly of that which thou ſhouldeſt patiently bear, as the common lot of Mankind, and thy right method is to ſeek unto God who inflicts it, and who onely can remove it. *f i. e.* As naturally, and as generally, *as the ſparks of fire fly upward*, which do ſo univerſally and conſtantly. Heb. *and the ſparks, &c.* But the Particle *and* is oft uſed comparatively for *as*, as *Ch.* 12. 11. & 14. 12. & 34. 3. *Prov.* 25. 24. *Mark* 9. 49.

8 I would *g* ſeek unto God *h*, and unto God would I commit my cauſe *i*.

g If I were in thy condition; And therefore I would adviſe thee to the ſame courſe. *h* To wit, by Prayer, and Humiliation, and Submiſſion, imploring his Pardon, and Favour, and Help, and not repine at him, and accuſe his Providence, as thou doeſt. *i i. e.* Commend my afflicted condition to him by fervent Prayer, and reſign my ſelf, and all my concerns to him, and humbly hope for relief from him. Or, *propound my matters*, *i. e.* Make known my afflictions and requeſts to him; or, *put or diſpoſe my words*, *i. e.* Pray to him, and pour out my complaints before him.

Pſ. 9. 10. Pſal. 111. 2. & 40. 5. & 92. 5. Jer. 32. 19. Dan. 11. 36. 9 * Which doth great things † *k* and unſearchable; marvellous things *m* † without number.

* He, and to God, *v.* 8. † Heb. *things of no ſearch.* Heb. *till there be no water.*

k Here *Eliphaz* enters upon a Diſcourſe of the Infinite Perfection and Greatneſs of God's Nature and Works; which he doth partly as an Argument to enforce the Exhortation to *ſeek and commit his cauſe* yet far worſe, if he continued to provoke him, or to raiſe him from the duſt, if he humbly addreſſed himſelf to him: and partly that by a true repreſentation of God's Excellency and Glory, and of that vaſt diſproportion which was between God and *Job*, he might both convince *Job* of his great ſin in ſpeaking ſo boldly and irreverently of him, and prevent his relapſe into the ſame miſcarriage. *l* Either ſuch things as we may not boldly and curiouſly ſearch into, *Deut.* 29. 29. *Rom.* 11. 33. *Col.* 2. 18. Or ſuch as by ſearching we cannot find out, *Job* 11. 7. ſuch as we cannot thoroughly underſtand either the works themſelves, or God's way and manner of doing them; or God's deſigns or ends in doing them. And therefore, O *Job*! thou art guilty of great impiety and folly to cenſure the ways and works of God as unreaſonable, *Chap.* 3. u. 11. 20. becauſe thou doſt not fully underſtand the nature and uſe of them.

m Which (though common, as the following works are, and therefore neglected and deſpiſed, yet) are juſt matter of wonder even to the wiſeſt Men.

10 Who giveth rain * upon the earth, and ſendeth waters *o* upon the † fields *p*.

† Heb. *out-places.*

* He begineth with this ordinary and obvious work of God, in which he implies that there is ſomething unſearchable and wonderful, as indeed there is in the riſe of it from the Earth, in the ſtrange hanging of that heavy Body in the Air, and in the diſtribution of it as God ſees fit, *Amos* 4. 7. and how much more in the ſecret Counſels and hidden paths of Divine Providence, which *Job* took the liberty to cenſure. *o* Either Fountains and Rivers, which is another great and wonderful work of God: Or rather Rain-water, as the following words imply: the ſame thing being repeated in other words after the manner. *p* Or, *upon* all *places abroad*, *i. e.* which have no covering to keep out the Rain.

11 * To ſet up on high thoſe that be low *q*; that * 1 Sam. 2. 7. Pſal. 113. 7. thoſe which mourn may be exalted to ſafety *r*.

q Theſe words contain either 1. A Declaration of God's end in giving Rain, which is to enrich thoſe who were poor, or mourning for the drought, by ſending Rain, and making their Lands fruitful: Or, rather, 2. another example of God's great and wonderful Works. And the *Infinitive Verb* is here put for the *Indicative*; *He ſetteth up*, &c. which is very frequent in the Hebrew, as *Pſal.* 46. 13. *Zech.* 3. 4. & 12. 10. He giveth this inſtance to comfort and encourage *Job* to ſeek to God, becauſe he can raiſe him out of his greateſt depths, and uſeth to raiſe others in the like condition. *r* Notwithſtanding all the craft and power of their Enemies.

12 * He diſappointeth the devices of the crafty *s*, ſo that their hands ‖ cannot perform their enterpriſe *t*.

* Ne. 4. 15. Pſal. 33. 10. Iſa. 8. 10. ‖ Or, cannot perform *any thing.*

s Such as are cunning to work evil, and to cover it with fair pretences, as Hypocrites uſe to do, and as *Job*'s Friends charged him with doing; God breaks the hopes and deſigns of ſuch Men; as he hath now baſted thy expectation, and taken away thy outward happineſs, which was the thing thou didſt deſign in taking up the Profeſſion of Religion. *t* Or, *any thing*: or, *what is ſolid or ſubſtantial*: or, *wiſdom*, *i. e.* their wiſe counſel, or crafty deſign. They cannot execute their cunning contrivances.

13 * He taketh the wiſe in their own craftineſs *u*; and the counſel of the froward *x* is carried head- * 1 Cor. 3. 19. long *y*.

u Wicked Men, who are *wiſe* to do evil, and wiſe in the opinion of the World, he not only deceiveth in their hopes and counſels, but turns them againſt themſelves; as we ſee in *Achitophel*, *Haman*, &c. *x* Or *perverſe*, or *wreſtlers*: ſuch as wind and turn every way, as wreſtlers do, and will leave no means untried to accompliſh their counſels. *y i. e.* Is tumbled down and broken, and that by their own precipitation and haſt. Their malice cannot have the patience to proceed wiſely and leiſurely againſt God's Church and People, but makes them eager and venturous, and ſo to make more haſte than good ſpeed in their wicked deſigns.

14 * They ‖ meet with darkneſs in the day time *z*, and grope *a* in the noon day as in the night.

* Deut. 28. 29. ‖ Or, *run into.* Amos 8. 9. Job 12. 25. ch. 5. 14.

z i. e. In plain things they run into groſs miſtakes and errors, and commonly chuſe thoſe counſels and courſes which are worſt for themſelves. *Darkneſs* oft notes miſery, but here ignorance or error, as it is alſo uſed, *Ch.* 12. 25. & 37. 19. and elſewhere. *a Like* blind Men to find their way, not knowing what to do.

15 But he ſaveth the poor *b* from the ſword, from their mouth *c*, and from the hand of the mighty.

b Or *helpleſs*; who therefore flee to God for refuge. *c* Or *from the Sword* which cometh out of their *mouth*; *i. e.* from all their cenſures, ſlanders, threatnings, deceitful inſinuations, falſe ſwearings of witneſſes, unrighteous ſentences of corrupt Judges; whereby their goods names, or eſtates, or lives, may be expoſed to the utmoſt hazards. And this is fitly oppoſed to the Sword of the *hand*, implied in the next branch of the Verſe. Or, *from the Sword by their mouths*, *i. e.* by thoſe wicked mens own words againſt the godly, which God wonderfully over-ruleth to the working out of their deliverance.

16 * So the poor hath hope *d*, and iniquity *e* ſtop- * Pſal. 107. 42. eth her mouth *f*.

d So this poor man obtaineth what he in ſome meaſure hoped or expected from God, to whom he committed his cauſe; and other poor Men will be encouraged by his example to place their hope as in God; *e i. e.* wicked Men. The abſtract for the concrete, as *pride*, *deceit*, *injuſtice*, are put for proud, deceitful and unrighteous Men, *Jer.* 13. 9. 2 *Pet.* 3. 13. *f i. e.* They are ſilenced and confounded, being convicted of their own wickedneſs and folly, and finding that not only the poor are got out of their Nets and Snares, in which they thought that they had them faſt, but alſo the Oppreſſors themſelves are inſnared in them; and all this by ſudden and unexpected means.

17 * Behold *g*, happy *is* the man whom God cor- * Pro. 3. 12. Heb. 12. 5. James 1. 12 Rev. 3. 19. recteth *h*; therefore deſpiſe not thou *i* the chaſtening of the Almighty *k*.

g For what I am ſaying, though moſt true, will not be believed without ſerious conſideration. *h* Heb. *Bleſſednеſſes* (*i. e.* various and great happineſs, as the plural Number implies) belong to that *Man whom God rebukes*, to wit, with ſtrokes, *Ch.* 33. 16, 19. Thoſe afflictions are ſo far from making thee miſerable, as thou complaineſt, that they are, and will be, if thou doſt thy Duty, the means of thy Happineſs: Which though a Paradox to the World, is frequently affirmed in holy Scripture; and the reaſon of it is plain, becauſe they are pledges of God's love, which no man can buy too dear; and though bitter, yet neceſſary Phyſick to purge out that ſin which is deeply fixed in all Mens Natures, and thereby to prevent far greater, even infinite and eternal Miſeries. Without reſpect to which this Propoſition could not be true or tolerable. And therefore it plainly ſhews, that good Men in thoſe ancient times of the *Old Teſtament*, had

had the prospect, and belief, and hope of Everlasting Blessedness in Heaven after this life, *i i. e.* Do not abhor it as a thing pernicious and intolerable, nor refuse it as a thing useless and unprofitable, nor slight it as a mean and unnecessary thing; but on the contrary, prize it highly, as a favour and vouchsafement of God: for such negative expressions oft imply the contrary, as 1 *Thes.* 5. 20. 1 *Tim.* 4. 12. See *Prov.* 10. 2. & 17. 21. *k* Or, *of the all-sufficient* God, who is able to support and comfort thee in thy troubles, and to deliver thee out of them, and to add more calamities to them, if thou art obstinate and incorrigible.

*Deut. 32. 39. 1 Sam. 2. 6. Isa. 30. 26. Hos. 6. 1.

18 * For he maketh sore, and bindeth up *l*: he woundeth, and his hands make whole.

l To wit, the Wounds, as good Surgeons use to do when they have dressed them, in order to their healing. Comp. *Psal.* 147. 3. *Exe.* 34. 4. The Sense is, Though he hath seen it fit to wound thee, yet he will not always grieve thee, but will in due time release thee from all thy Miseries. Therefore despair not.

*Psal. 91. 3. Pro. 24. 16.

19 * He shall deliver thee *m* in six *n* troubles: Yea, in seven there shall no evil touch thee *o*.

m To wit, if thou seekest to him by Prayer and Repentance. *n i. e.* Manifold, or repeated; as *Six* is used for many, *Prov.* 6. 16. *o* To wit, so as to undo or destroy thee, as *touching* is used, *Jos.* 9. 19. *Heb.* 11. 28. 1 *John* 5. 18. See also *Gen.* 26. 11. 29. 2 *Sam.* 14. 10. *Psal.* 105. 15. *Zech.* 2. 8. Thou shalt have a good issue out of all thy troubles, though they are both great and many.

†Heb. *from the hands.*

20 In famin *p* he shall redeem thee from death *q*, and in war † from the power of the Sword *r*.

p Which *Job* might be thought to fear, as being so poor that he needed his Friends Contributions for his relief. *q* From that terrible kind of death. *r* These things he utters with more confidence, partly because the rewards or punishments of this life were more constantly distributed to Men in the *Old Testament* according to their good or bad behaviour than now they are: And partly, because it was his particular Opinion, That great Afflictions were the constant fruits and certain evidences of a Man's wickedness; and consequently that great Mercies and Deliverances should infallibly follow upon true Repentance and Godliness.

‖ Or, *when the tongue scourgeth.*

21 Thou shalt be hid *s* ‖ from the scourge of the tongue, *i* neither shalt thou be afraid *u* of destruction when it cometh *x*.

s i. e. Protected as in some secret and safe place. *t i. e.* From false accusations and virulent slanders and reproaches, either by diverting their Tongues to other persons or things; Or, by clearing thy integrity. *u* Thou shalt have no cause to fear it, because God will secure thee in it and from it. *x* To wit, upon others, near thee, or round about thee.

*Isa. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25. Hos. 2. 18.

22 At destruction and famine thou shalt laugh *y*: * neither shalt thou be afraid of the beasts *y* of the earth.

y Thou shalt not onely be *redeemed from famine*, *verse* 20. and *not fear destruction*, *v.* 21. but thou shalt laugh at them, not with a laughter of scorn and contempt, as this word is used, *Ch.* 39. 18. *Psal.* 2. 4. & 37. 13. (for God's judgments are to be entertained with reverence and godly fear) but with a laughter of joy and triumph, arising from his just security and confidence in God's watchful and gracious Providence which will either keep him from it, or in it, or do him much good by it. *y i. e.* The wild beasts which were numerous and mischievous in those parts. See *Deut.* 28. 26. 1 *Sam.* 17. 34. *Jer.* 7. 33.

* Psal. 91. 13.

23 * For thou *shalt be* in league with the stones of the field *z*. And the beasts of the field *a* shall be at peace with thee.

z Thou shalt be free from any annoyance by Stones, either in thy walking, or other postures, or in thy Plowing, as if they had made an inviolable league with thee. Stones may be, and in these stony Countries were, hurtful to Men many ways; either by bruising or hurting their feet, when they walked barefoot, as the manner then was; or, by giving them occasion of stumbling, or slipping, and falling: Or by falling upon a Man from a Rock, or higher ground, as sometimes it hath happened: Or filling his grounds, so as to hinder his plowing, and make his Lands unfruitful. Nay, the Stones shall not only cease to be hurtful, but they shall be useful, and beneficial to thee; they shall, as it were, prefent themselves to thee when thou hast occasion either to sling them at thine Enemies, as then was usual, *Judg.* 20. 15. 2 *Chron.* 26. 14. or to make Fences to thy ground: Or to build an house. This is a bold Metaphor, but such are frequent, as in other Authors, so also in Scripture, as *Isa.* 28. 15. *Hos.* 2. 18. *a* Either 1. the wild Beasts; and then this is an addition to the former priviledge; they shall not hurt thee, *v.* 22. nay, they shall befriend thee, as being at peace with thee, here *v.* 23. Or, 2. the tame Beasts, who otherwise may be refractory and hurtful to a Man, many having been killed by them.

‖ Or, *that peace is thy tabernacle.*

24 And thou shalt know *b* ‖ that thy tabernacle *c* *shall be* in peace *d*, and thou shalt visit thy habitation *e*, ‖ Or, *err.* and shalt not ‖ sin *f*.

b By certain and constant experience. *c i. e.* Thy habitation, as it follows, including also the Inhabitants, Children, or Friends and Servants. *d* Shall enjoy great safety from all their Enemies, and concord among themselves, and prosperity in all their concerns: all which are comprehended under the sweet name of *Peace*. *e i. e.* Manage and order thy Family, and all thy domestick Affairs, and worldly Concerns, with care and diligence. *Visiting* is oft used for regarding or taking care of, as *Gen.* 21. *Ruth* 1. 6. *Psal.* 8. 4. & 80. 14. *f* Either by unrighteousness in thy dealings with thy Family or others; or by neglecting God and his Service in thy Family; or by winking at any sin in thy Domesticks which thou canst hinder. But because he speaks not here of *Job*'s Duty, but of his priviledge, and that in outward and worldly things, it seems better rendred by others, *and thou shalt not err*, or *miscarry*, or *miss thy way* or *mark*, as this very word is used below, *Ch.* 24. 19. & 14. 16. & *Judg.* 20. 16. Thou shalt not be disappointed of thy hopes, or blasted in thy endeavours, but shalt succeed in them. Or, *and thou shalt not wander*, or *be a wanderer*, having no house in which to put his head, which *Job* might have some ground to fear: but thou shalt have an *habitation* of thy own, which thou shalt *visit*, and manage as thou didst before.

25 Thou shalt know *g* also that thy seed *shall be* ‖ great *h*, and thine off-spring *i* as the grass of the earth *k*.

‖ Or, *much.*

g Partly by assurance from God's Promises, and the Impressions of his Spirit; and partly by experience in due time. *h* Thy posterity, which God will give thee instead of those which thou hast lost, shall be high and honourable, and powerful. Or, *shall be many*, *i* Which shall come out of thy own Loins, as Branches out of a Tree, as the word signifies. And this word seems added to the former, to restrain and explain it, by shewing that he did not speak of his spiritual Seed, as *Abraham*'s Seed is in part understood, but of the fruit of his own body. *k* Both for its plentiful increase, and for its flourishing greenness.

26 Thou shalt come to thy grave in a full age *l*, like as a shock of corn † cometh in *m*, in his season *n*.

† Heb. *ascendeth.*

l In a mature and old, but vigorous age, as the word implies. *m* Thou shalt not be cut off by an hand of violence before thy time, as thy Sons and other wicked Men have been, but shalt die in a *good old age*, as did *Abraham*, *Gen.* 25. 8. and *Moses*, *Deut.* 34. 7. *n As an heap or shock of corn is brought in*, to wit, to the barn: *Heb. ascendeth*, or *riseth*: which word is very proper and usual in this case: for a shock of Corn is said to rise, when by the addition of new heaps and handfuls it is raised to an higher pitch: Or, *in cut off*, as this same word is used, *Psal.* 102. 25. *Cut me not off*, &c. Heb. *Make me not to ascend*: And thus it is fitly used both of the Corn, which, when it is cut up, ascends, or is lifted up from the Earth, on which it lay, and is advanced into Stacks, and high heaps, either in the Barn, or in the Field; and of Man, who when he dies, his *Spirit goeth upward* to Heaven, as is implied even there where in the person of an Epicure it is questioned, *Eccles.* 3. 21. *n* In Harvest, when the Corn is ripe.

† Heb. *by it.*

27 Lo this, we *o* have searched it *p*, so it is; hear it, and know thou it *q* † for thy good *r*.

o It is not my single Opinion, but my Brethren concur with me, as thou wilt hear from their own mouths. *p* This is no rash or hasty conceit, but what we have learned by deep consideration and hard study, long experience, and diligent observation, both of God's word, so far as he hath been pleased to reveal himself, and of the course and methods of his Providence, and dealing with Men in the World. *q* For to us thou seemest by thy words and carriage to be wholly, or in a great part ignorant of these things. *r* Let the advantage which will come unto thee by following this counsel, remove thy prejudice against it.

CHAP. VI.

Job's answer. He wisheth his troubles were duly weighed, for then would his complaints appear just, 1——7. *Prayeth for death; his hope in it*, 8——10. *He is unable to bear up under his burthen*, 11, 12. *He vindicateth himself against his friends, and reproveth them*, 13——30.

BUt Job answered and said,

2 Oh that my grief *a* were throughly weighed *b*, and my calamity ‖ laid in the ballances together *c*!

‖ Heb. *lifted up.*

a Either 1. my calamity, as it follows, or the cause or matter of my grief: The act being put for the object, as is usual, *fear for the thing feared*, &c. and the same thing being here repeated in differing words. Or 2. My Sorrow: or *my wrath*, or *rage*, as thou didst call it, *Chap.* 5. 2. So his with is, that his *sorrow* or *wrath*, were laid in one Scale of the Ballances, and his *calamity* in the other, that so it might be known whether his sorrow or wrath was greater than his misery, as was pretended. *b* Were fully understood, and duly considered. Thy harsh rebukes and censures of my impatience, and hypocrisie, and wickedness, proceedeth from thy ignorance, or unsensibleness of my insupportable calamities. I desire no favour from thee: But O that I had a just and equal Judge that would understand my Case, and consider whether I have not just cause for such bitter complaints. Or, at least, whether the greatness of my Burden should not procure some allowance to my infirmity, if I should speak something indecently and unadvisedly, and protect me from such severe censures. *c* Either 1. *together* with my *grief*; or, rather, 2. *together* with any the most heavy thing to be put into the other Scale, as with the *Sand*, &c. as is expressed in the next verse; where also the Particle *it*, being of the singular number, sheweth that there was but one thing to be weighed with the Sand.

† Heb. *I.*

3 For now it *d* would be heavier than the Sand of the Sea *e*; therefore † my words are swallowed up *f*.

d i. e. My grief or Calamity; *e* which is heavier than dry Sand. *f* As this Verb is used, *Prov.* 20. 25. *Obad.* v. 16. My Voice and Spirit to expect faileth me. So far am I from speaking too liberally of it, for which I my grief. am now accused, that I cannot find, nor utter words sufficient to express my sorrow or misery; but my groanings are such as cannot be uttered; as is said in another case, *Rom.* 8. 26. When I would express it, the words stick in my throat, and I am forced, as it were, to swallow them up.

4 * For the arrows *g* of the Almighty *h* are within me *i*; the poison whereof *k* drinketh up my spirit *l*: * the terrours of God *m* do set themselves in array against me.

*Psal. 38. 2. * Ch. 15. 12. * Psal. 88. 15, 16.

g So he fitly calls his Afflictions, because, like Arrows, they came upon him swiftly and suddenly one after another, and that from on high, and they wounded him deeply and deadlily. *h* So he calls them either generally, because all afflictions come from him, or particularly, because God's hand was in a singular manner eminent and visible in his

his miseries, *Ch.* 1. or yet more especially, because they were immediately shot by God into his Spirit, as it follows. *i* Besides those Evils which are past, *Chap.* 1. there are other miseries that are constant and fixed in me, the sharp pains of my Body, and dismal horrours of my mind. *k* Implying that these Arrows were more keen and pernicious than ordinary, as being dipped in God's wrath, as the barbarous Nations then and since used to dip their Arrows in Poison, that they might not only pierce, but burn up and consume the vital parts. *l i. e.* Exhausteth and consumeth, either 1. my vital Spirits, together with my Blood, the seat of them, and my heart, the spring of them, as Poison useth to do. But I doubt the Hebrew Word *ruach*, is never used in that sense. Or, 2. my Soul, which is commonly *the Spirit*, my Mind and Conscience. So he tells them, that besides the miseries which they saw, he felt others, and far greater, though invisible torments in his Soul, which if they could see, they would have more pity for him. And in this sense this place is, and may very well be otherwise rendred, *whose Poison my Spirit drinketh up*, *i. e.* my Soul sucks in the venom of those Calamities, by apprehending and applying to it self the wrath of God manifested and conveyed by them. *m* Either 1. great Terrors; or 2. God's terrible Judgments; or, rather 3. these terrors which God immediately works in my Soul, either from the Sense of his wrath accompanying my outward troubles; or from the sad expectation of longer and greater torments. *n* They are like a numerous and well-ordered Army, under the conduct of an irresistable General, who designs and directs them to invade me on every side.

Heb. *at rest.*

5 Doth the wild Ass bray † when he hath grass? or loweth the Ox over his fodder *o*?

o Thou wondrest that my disposition and carriage is so greatly altered from what it was, *Ch.* 4. 3, 4, 5. but thou mayest easily learn the reason of it from the brute Beasts, the Ass and Ox, who when they have convenient and common Food, are quiet and contented; but when they want that, they will resent it, and complain in their way by braying or lowing: See *Jer.* 14. 6. And therefore my carriage is agreeable to those common principles of nature, which are both in Men and Beasts, by which their disposition and deportment is generally suitable to their condition. It is no wonder that you complain not, who live in ease and prosperity, nor did I, when it was so with me; but if you felt what I feel, you would be as full of complaints as I am.

6 Can that which is unsavoury be eaten without salt *p*? or is there *any* taste in the white of an egg *q*?

p Can, or do Men use to eat unsavoury Meats with delight, or without complaint? This is either 1. a reflection upon *Eliphaz* his discourse as unsavoury, which could not give him any conviction or satisfaction. But his censure of *Eliphaz* his Speech begins not till *v.* 14. and then it proceeds: Or, rather 2. A justification of *Job*'s complaints (of which both the foregoing and following Verses treat) by another Argument. Men do commonly complain of their Meat when it is but unsavoury, how much more when it is so bitter as mine is? which is implied here, and expressed in the next Verse; where the Sense here begun is compleated, and this general Proposition is accommodated to *Job*'s condition. *q* Heb. *in the white of a yolk*, *i. e.* which encompasseth the yolk of an Egg.

Heb. *refuse.* *wish for my meat.*

7 The things that my soul refused to touch, *are* as † my sorrowful meat *r*.

r Heb. *As the sicknesses* or *sorrows of my meat*, *i. e.* as my sorrowful Meat, which I am constrained to eat with grief of heart. The Particle *as*, either 1. notes not the similitude, but the truth of the thing, as it is oft used, as hath been formerly noted and proved. So the Sense is, That such Meat as formerly he should have abhorred to touch, either for the quality of it, or for his tears or ulcerous Matter, which mixed themselves with it, he was now forced by the necessities of Nature, and his own Poverty, to eat: Or, 2. implies that the following words are not to be understood properly, but metaphorically. And so the Sense may be this, Those grievous afflictions, which according to the principles and common inclinations of humane nature, I dreaded the very touch and thought of, they are now my daily, though sorrowful bread; I am forced constantly to feed upon them; as other Persons in great afflictions are said to be *fed with bread of tears*, *Psal.* 80. 5. and to *eat ashes like bread*, *Psal.* 102. 9. Others make this a censure of *Eliphaz* his words, as ungrateful and loathsom to him. But that Sense seems neither to agree with the words of this verse, nor with its scope and coherence with the former, of which see the Notes on *v.* 5.

† Heb. *my expectation.*

8 O that I might have my request *s*! and that God would grant *me* † the thing that I long for!

s i. e. The thing which I have so passionately desired; and notwithstanding all your vain words, and weak arguments, do still justly continue to desire, to wit, death, as is expressed *v.* 9. and more largely *Ch.* 3.

9 Even that it would please God to destroy me *t*; that he would let loose his hand *u*, and cut me off.

t To end my Days and Calamities together. *u* Which is now as it were bound up, or restrained from giving me that deadly blow which I desire. O that he would restrain himself and his hand no longer, but let it fall upon me with all its might, so as to *cut me off*, as it follows.

10 Then should I yet have comfort *x*, yea, I would harden my self in sorrow *y*: let him not spare *z*, for I have not concealed the words of the holy One *a*.

x The thoughts of my approaching death would comfort me in all my sorrows. This would solace me more than life, with all that worldly safety, and glory, and happiness which thou hast advised me to seek unto God for. *y i. e.* I would bear up my self with more courage and patience under all my torments, with the hopes of my death, and that blessedness into which I know I shall after death be admitted, as he more fully speaks, *Ch.* 19. 26, 27. whereas now I pine away in lingring, and hopeless miseries. Or, *I would burn*, (i. e. I am content to burn) *in sorrow*. Or, *I would pray* (as this word signifies in *Hebrew Writers*; and *praying* may be here put for praising or worshipping of God, as it is frequently used in Scripture) *in*, or *for my sorrow or pain*; Then I would worship God, and say, Blessed be the Lord's Name for these afflictions; as I did for the former, *Chap.* 1. 20, 21. *z* But let him use all severity against me, so far as to cut me off, and not suffer me to live any longer; which will seem to me a cruel kind of patience towards me. *a i. e.* Of God, who is frequently called *the Holy One* in Scripture, as *Isa.* 40. 25. & 57. 15. *Hab.* 3. 3. and is so in a most eminent and peculiar manner. The Sense is, Therefore I do not fear death, but desire it; and that not only to be freed from my present troubles, but also and especially to put me into the possession of the happiness of the next life; of which I am assured, because I have in good measure performed the conditions of that Covenant upon which he hath promised it; for, as for the *Words of God*, *i. e.* That Light of Sacred Truths and Precepts which he hath been pleased to impart to me, *I have not concealed them*, neither from my self, by shutting mine eyes against them, or suffering my prejudices, or passions, or worldly Interests to blind my Mind, lest I should see them as you think I have done; nor from others; but as I my self have stedfastly believed them, and not wilfully and wickedly departed from them, so I have endeavoured to teach and commend them to others, and have not been ashamed, nor afraid, boldly to profess and preach the true Religion in the midst of Heathens who are round about me. And therefore I know that if God doth cut me off, it will be in Mercy, and I shall be a gainer by it. Some translate and distinguish the Verse thus; *Yet this is my comfort* (though, or *when I scorch with pain*, and *He*, *i. e.* God *doth not spare* me, but afflicts me most severely) *that I have not concealed the words of God*, but have professed and practised them.

11 What is my strength that I should hope *b*? and what *is* mine end *c*, that I should prolong my † Heb. *soul.* life *d*?

b My Strength is so small and spent, that although I may linger a while in my torments, yet I cannot live long, and therefore it is vain and absurd for me to hope for such a restitution of my strength and prosperity as thou hast promised to me, *Chap.* 5. 22, &c. And therefore I justly pray that God would take away my life. *c* Either 1. What is the end or period of my Miseries? When may I expect it? I see no end of them; I know not how long I may pine and linger in them. Therefore, Lord take me speedily away. Or, 2. What is the end of my life? Or, what is death to me? It is not terrible, but comfortable, as he said *v.* 10. I need not those vain consolations which thou givest me of being kept from Death, *v.* 20. or having Life continued and Health restored. Death is not the matter of my fear, but of my desire. *d* To wit, by my seeking to God for it, as thou adviest me, *Ch.* 5. 8. Why should I desire or endeavour the prolonging of my life. Or, *that I should lengthen out my desire*, to wit, of life, and those comforts of life which thou hast propounded to me. I desire not to live longer, though in the greatest splendour and prosperity, but to be dissolved, and to be with my God and Redeemer, *Ch.* 19. 25. The Hebrew word *nepheſh*, here rendred *soul* or *life*, oft signifies *desire*, as *Gen.* 23. 8. *Deut.* 23. 24. *Prov.* 23. 2. *Eccles.* 6. 9.

† Heb. *brass.*

12 Is my strength the strength of stones! Or, *is* my flesh † of brass *e*!

e I am not made of stone or brass, but of flesh and blood, as others are, and therefore I am utterly unable to endure these miseries longer, and can neither hope for, nor desire any continuance of my life, or restauration of my former happiness, but only wish for that death, which is the common refuge of all miserable persons, as I said, *Ch.* 3. 17, 18. *Gen.*

13 Is not my help in me *f*, and *is* wisdom driven quite from me *g*?

f Though I have no strength in my Body, or outward Man, yet I have some help and support within me, or in my inward Man, even the Conscience of my own Innocency and Piety, notwithstanding all your bitter accusations and censures, as if I had no Integrity, *Ch.* 4. 6. *g* If I have no strength in my body, have I therefore no wisdom or judgment left in my Soul? Am I therefore unable to judge of the vanity of thy discourse, and of the truth of my own case? Have I not common sense and discretion? do not I know my own condition, and the nature and degree of my sufferings better than thou dost. Am not I a better Judge whether I have integrity or no, than thou art? But this verse is rendred otherwise, and that very agreeably to the Hebrew Words, *What if I have no help in me*, (*i. e.* If I cannot help my self, if my outward condition be helpless and hopeless, as I confess it is) *is wisdom driven quite from me?* Have I therefore lost my understanding and common reason? Cannot I judge whether it is more desirable for me to live or to die, whether I am an Hypocrite or no, whether your words have truth and weight in them or no; whether you take the right method in dealing with me, whether you deal mercifully and sincerely with me, or no. Yet again (because the construction and sense of these words is judged very difficult) this verse may be joyned with the following, and rendred thus, *What if there be no help in me* (or, *if I be not able to bear my miseries*) *and if counsel be driven from me*, so that I know not what to do, or how to help or ease my self? Or, *and subsistence*, or *power of subsisting be driven*, or *taken away from me*, so that I can neither help my self out of my troubles, nor subsist under them, yet *to the afflicted pity should be shewed*, &c.

† Heb. *to him that melteth.*

14 † To him that is afflicted *h* pity *should be shewed* from his friend *i*, but he forsaketh the fear of the Almighty *k*.

h Heb. *To him that is melted* or *dissolved with afflictions*, or in the Furnace of Afflictions; that is, in extreme miseries; for such persons are said to be *melted*, as *Psal.* 22. 14. & 107. 26. & 119. 28. *Nah.* 2. 10. *i* His friend, such as thou, O *Eliphaz* pretendest to be to me, should shew kindness, benignity, and compassion, in his Judgment of him, and carriage towards him, and not pass such unmerciful and heavy censures upon him, nor load him with reproaches. *k* But thou hast no love or pity for thy neighbour and friend; which is a plain evidence that thou art guilty of that which thou didst charge me with, even of the want of the Fear of GOD; for, didst thou truly Fear GOD, thou couldest not, and durst not be so unmerciful

to

to thy Brother, both because God hath severely forbidden and condemned that Disposition and Carriage, and because God is able to punish thee for it, and meet unto thee the same hard measure which thou meetest to me. But this Verse is, and may be otherwise rendred, *Should a reproach* (for so the Hebrew *chesed* oft signifies) *be laid upon him that is afflicted by his Friend, even that he forsaketh the fear of the Almighty?* Should my Friend have fastened such a reproach upon me, than which none is worse, that I am an impious Man, and destitute of the fear of God, *Chap.* 4. 6, 7, 8. This he mentions, as that which was most grievous and intolerable to him.

15 My brethren *l* have dealt deceitfully *m* as a brook, *and* as the stream of brooks *n* they pass away:

l i.e. My Kinsmen or three Friends; for though *Eliphaz* only had spoken, the other two shewed their approbation of his Discourse, or, at least, of that part of it which contained his Censure of *Job*'s Person and State. *m* Under a pretence of Friendship and Kindness, dealing unrighteously and unmercifully with me, and adding to these Afflictions which they said they came to remove. *n* Which quickly vanish, and deceive the hopes of the thirsty Traveller.

16 Which are blackish by reason of the ice *o*, *and* wherein the snow is hid *p*.

o Which in Winter, when the Traveller neither needs nor desires it, are full of Water then congealed by the Frost. *p* Either 1. Under which the Water made of Snow, which formerly fell, and afterward was dissolved, lies hid. So he implies that he speaks not of those Brooks which are fed by a constant Spring, but of them which are filled by accidental and extraordinary falls of Water or Snow melted, which run into them. Or 2. Wherein there is abundance of Snow mixed with or covered by the Ice: Or, *In which the Snow covers it self*, *i.e.* Where is Snow upon Snow. Which gives the Traveller hopes, that when he comes that way in Summer, he shall find good store of Water here for his Refreshment.

†Ch.24.19 † Heb. *they are cut off.* † Heb. *in the heat thereof.* † Heb. *extinguished.*

17 * What time they wax warm *q*, † they vanish: † when it is hot, *r* they are † consumed out of their place *s*.

q When the Weather grows milder, and the Frost and Snow is dissolved. *r* In the hot Season of the year, when Waters are most refreshing and necessary. *s* In which the Traveller expected to find them to his comfort: But they are gone he knows not whither.

18 The paths of their way are turned aside; *t* they go to nothing and perish.

t i.e. The course of those Waters is changed; they are gone out of their Channel, flowing hither and thither, till they be quite consumed; as it here follows.

19 The troops *u* of Tema *x* looked, the companies *y* of Sheba waited for them.

u As this word is used, *Gen.* 37. 25. *Isa.* 21. 13. Heb. *The wayes*, put for *the travellers in the wayes*, by an usual Metonymy. And so it must needs be meant here, and in the next clause, because the following Verse, *they were confounded*, &c. plainly sheweth, that he here speaks of Persons, not of senseless things. *x* This place and *Sheba* were both parts of the hot and dry Country of *Arabia*, in which Waters were very scarce, and therefore precious and desirable, especially to Travellers, who by their Motion, and the heat to which they were exposed, were more hot and thirsty than other Men. *y* As before *the troops*. And thus he speaks, because Men did not there travel singly, as here we do, but in Troops and Companies, for their greater security against wild Beasts and Robbers, of which they had great store.

20 They *z* were confounded because they had hoped *a*; they came thither, and were ashamed *b*.

z i.e. The Troops and Companies. *a* They comforted themselves with the Expectation of Water there to quench their thirst. *b* As having deceived themselves and others with vain and false hopes.

§Or, *for now ye are like to them.* † Heb. *to it.*

21 ‖ For *c* now ye are † nothing *d*; ye see *my* casting down, and are afraid *e*.

c He gives the reason why he charged them with Deceitfulness, and conspired them to these deceitful Brooks. *d* Or, as *nothing*, the note of similitude being oft understood, Heb. as *not*. *i.e.* you are to me as if you had not been, or as if you had never come to me; for I have no benefit nor comfort from you and your Discourse, but only an increase of my Misery. *e* When you come near to me, and perceive my great and manifold Calamities, you stand as it were at a distance; you are shy of me, and afraid for your selves, either lest my Sores or Breath should infect you; or lest some further Plagues should come upon me, wherein your selves for my sake, or because you are in my company, should be involved: or, lest I should be burdensom to you, and need and call for your charitable Contribution to support my self, and the small remainders of my poor Family, or for your helping hand to assist and save me from mine Enemies, who may possibly fall upon me in this place, as the Chaldeans and Sabeans did upon my Servants and Cattle elsewhere; which is implied in the next Verses. So far are you from being true Friends and Comforts to me, as you would seem to be.

22 Did I say *f*, Bring unto me *g*? or, give a reward for me *h* of your substance?

f Or, *Is it* because *I said*, Is this or what else is the reason why you are afraid of me, or alienated from me. *g* Give me something for my Support or Relief. Did either my former Covetousness or my present Necessity make me troublesome or chargeable to you? *h* Either to the Judge before whom I am brought and accused, that he may give a favourable Sentence in my behalf: Or to the Enemy who hath taken me Captive. Or *give a gift for me*, *i.e.* for my use or need. Did I send for you to come and visit me for this end? Nay, Did you not come of your own accord? Why then are you thus unmerciful to me! Methinks you might at least have given me good and comfortable words, which is the easiest and cheapest part of a Friends work, when I desire and expected nothing else from you.

23 Or deliver me *i* from the enemies hand! or redeem me *k* from the hand of the mighty?

i By power and the force of your Arms, as *Abraham* delivered *Lot*. *k* by Price, or Ransom.

24 Teach me *l* and I will hold my tongue *m*; and cause me to understand wherein I have erred *n*.

l Instead of censuring and reproaching, instruct and convince me by solid Arguments. *m* I will patiently hear and gladly receive your counsels. Or I will be silent, I will neither contradict you, nor complain of my own Griefs. Compare *Job* 40. 4, 5. *Prov.* 30. 32. *n i.e.* My Mistakes and Miscarriages.

25 How forcible are right words *o*? but what doth your arguing reprove *p*?

o i.e. The words of Truth or solid Arguments have a marvellous power to convince and perswade a Man; and if yours were such I should readily yield to them. *p* Or, *your arguing argue.* There is no truth in your Assertions, nor weight in your Arguments, and therefore are they of no account or power with me.

26 Do ye imagin to reprove words *q*, and to reprove the speeches of one that is desperate *r*, which *are* as wind *s*?

q i.e. Do you think that all your Arguments are solid and unanswerable, and all my Answers are but idle and empty words? Or, do you think it is sufficient to cavil and quarrel with some of my words and expressions, without considering the Merits of the cause, and the Truth of my Condition, or giving an allowance for Humane Infirmity, or for my extream Misery, which may easily force from me some indecent Expressions? *r* Of a poor miserable, hopeless and helpless Man; for the words of such Persons are commonly neglected and despised, although there be truth and great weight in them. See *Eccles.* 9. 16. And such are generally thought to speak from deep Passions and Prejudices more than from Reason and Judgment. *s i.e.* Which you esteem to be like the Wind, vain and light, without solid substance, making a great noise with little sense, and to little purpose. But this last branch of the Verse may be, and by many is rendred otherwise: *And*, do ye imagine (which is to be repeated out of the former clause, as is very usual in Scripture) *the words of one that is desperate to be but wind? i.e.* empty and vain. Do you take me for a desperate and distracted Man, that knows not, or cares not what he saith, but only speaks what comes first into his Mind and Mouth? The *Wind* is oft used to expresse vain words, as Chap. 15. 2. *Jer.* 5. 13. and vain things, *Job* 7. 7. *Prov.* 11. 29. Some render the whole Verse thus, *Do you in your arguings think*, or *ought you to think the discourses of a dejected, or desponding, or sorely afflicted Man* (such as I am) *to be but words and wind? i.e.* vain and empty, as indeed the Discourses of such Persons use to be esteemed by such as are in an higher and more prosperous condition. But you should judge more impartially, and more mercifully. Possibly the Verse may be rendred thus, *Do you think to reprove the speeches of a desperate, or dejected, or miserable Man* (such as I am, and you use me accordingly) with (the Preposition being very frequently omitted and understood in the Hebrew Tongue) *words and with* (for the Hebrew prefix, *Lamed*, oft signifies *with*, as hath been formerly proved) *wind*. You think any words or Arguments will be strong enough against one in my Circumstances. So it agrees with the foregoing Verse.

27 Yea †, ye overwhelm *t* the fatherless *u*, and ye dig *a pit* for your friend *x*.

† Heb. *ye cast lots upon.*

t Your words are not only vain and useless and uncomfortable to me, but also grievous and pernicious. *u* Heb. *You rush or throw your selves* upon him. For words in *Hiphil* are oft put reciprocally, as Hebraicians know. You fall upon him with all your might, and say all that you can devise to charge and grieve him. A Metaphor from wild Beasts that fall upon their Prey to hold it fast and devour it. You load him with Censures and Calumnies. *u* Or *the desolate*, *i.e.* me who am deprived of all my dear Children, and of all my Estate, forsaken by my Friends, and by my heavenly Father; which should have procured me your Pity rather than your Censure. *x* Or, *you feed or feast* (for so this Hebrew word is oft used, as 2 *Sam.* 3. 35. 2 *Kings* 6. 23. *Job* 40. 15.) *upon your friend*, *i.e.* You insult and triumph over me, whom sometimes you owned for your Friend.

28 Now therefore be content, look upon me, *y* for *it is* † evident unto you, *z* if I lie.

† Heb. *before your face.*

y Be pleased either 1. To look upon my Countenance, if it betrays any Fear or Guilt, as if I spoke contrary to my own Conscience. Or rather 2. To consider me and my cause further and better than you have done, that you may give a more true and righteous judgment concerning it. *z* You will plainly discover it. A little further consideration and discourse will make it manifest, and I shall readily acknowledge it.

29 *Return, *a* I pray you, let it not be iniquity *b*; yea, return again, my righteousness *is* ‖ in it *c*.

*Ch.11.14. † That is, the matter.

a Turn from your former course of perverse Judgment, lay aside Passion and Prejudice against me, let me beg your second thoughts, and a serious review of my case. *b* To wit, in your Thoughts or Debates; I beg not your Favour, but your Justice; judge according to right, and do not conclude me to be wicked, because you see me to be miserable, as you have falsly and unjustly done. Or, *there shall be no iniquity*, to wit, in my words which I have spoken, and which I am further about to speak: Which you will find upon the review. *c i.e.* In this cause or matter between you and me; the Relative without the Antecedent, which is frequent in the Hebrew Language. You will find the right to be on my side.

30 Is there iniquity in my tongue *d*? cannot † my taste *e* discern perverse things *f*?

† Heb. *my palate.*

d Consider again, and more throughly examine, if there be any Untruth or Iniquity in what I have already said, or shall further speak

speak to you. *e i.e.* My Judgment which discerns and judgeth of Words and Actions, as the Taste or Palate doth of Meats. *f i.e.* False Opinions or sinful Expressions. I am not so bereft of common Understanding, as not to be able to distinguish between good and evil. And therefore if I have uttered, or should utter any perverse words, I should apprehend them to be so as well as you do.

CHAP. VII.

Our Times are like those of Hirelings, restless and hopeless; Death desirable: Our days are as a Weaver's Shuttle: Our Life is as Wind: And he was consumed out of this World, and should appear in it no more, 1——10. *Therefore he will speak to God,* 11, 12. *Is tired out and weary of Life,* 13——16. *Man unworthy of God's notice,* 17——19. *He confesseth his sin, and prayeth for forgiveness,* 20, 21.

Ver. 1. † Heb. *days.* † Chap. 14. 14. Chap. 15. 20.

IS *there not* ‖ * an appointed time to man upon Earth *a*? *are* not his days also like the days of an hireling *b*?

a Is there not a certain and short time limited by God, wherein Man shall live in this sinful, and vain, and miserable World, after which he shall live in an holier and happier place and state? And is it a Crime in me, to desire that God would give me some ease and respite for the present, and bring me to that blessed and joyful period? *b* Whose time is limited and short, being but for a few years, *Isa.* 16. 14. & 21. 16. and sometimes but for days, *Job* 14. 6. *Matt.* 20. 1, 2. and whose Condition is full of Toil and Hardship.

† Heb. *the work of the hireling.*

2 As a Servant † earnestly desireth the shadow *c*, and as an Hireling looketh for *the reward of* his work *d*:

c i.e. The Sun-set, or the Night, the time allotted for his rest and repose, *Psal.* 104. 23. And why may not I also desire the time of my rest? *d* Heb. *his work*; which is oft put for the reward of it, as *Lev.* 19. 13. *Isa.* 40. 10. & 49. 4. Or, the end of *his work*.

3 So *e* am I made to possess *f* months *g* of vanity *h*, and wearisom nights *i* are appointed to me.

e This *so* respects not so much the desire and expectation of an hired Servant, which is expressed *v.* 2. as the ground and reason of it, which is plainly implied there, to wit, his hard Toil and Service, which makes him thirst after rest. *f* God, by his soveraign Power and Providence, hath given me this as my Lot and Inheritance. *g* So he calls them rather than *days*, to note either the irksomness and tediousness of his Affliction, whereby every day seemed a month to him, or their length and continuance, which, as some infer from hence, had now been upon him some months. *h* Empty and unsatisfying, or false and deceitful, not giving me that ease and rest which they promised me, and I expected. *i* He mentions *nights*, because that is the saddest time for sick and miserable Persons; the darkness and solitude of the night being of themselves uncomfortable, and giving them more opportunity for solemn and forrowful Thoughts and Reflections upon their own Miseries.

*Deut. 28. 67. Gen. 44. 31. † Heb. *to be.* Heb. *evening.*

4 * When I lie down *k*, I say, when shall I arise, and † the night *l* be gone? and I am full of tossings to and fro *m* unto the dawning of the day *n*.

k To get some rest and sleep. *l* Heb. *the evening.* The part put for the whole, as it is *Gen.* 1. 5. *m* From side to side in the Bed, as Men in grievous pains of body, or anxiety of mind use to be. *n* So this Hebrew word is used also, 1 *Sam.* 30. 17. *Psal.* 119. 147.

5 My flesh is clothed *o* with worms *p*, and clods of dust *q*; my skin is broken *r*, and become loathsom.

o i.e. Covered all over as with a Garment. *p* Which oft breed and break forth in divers parts of living bodies, as History and Experience witnesseth, and which were easily bred out of *Job*'s corrupted Flesh and Sores. *q* Either the Dust of the Earth upon which he lay, which his Sores would quickly lick up; or the Scabs of his Sores, which by degrees moulded away into dust. *r* By Ulcers breaking forth in all parts of it.

*Chap. 9. 25. Job. 16. 22. Psal. 90. 5, 6. & 102. 11. & 144. 4. Heb. *the end of the Web to the other.* Isa. 38. 12. Jer. 15. 6. Jam. 4. 14. † Heb. *shall fail?* Heb. *return.* Heb. *to enjoy.*

6 * My days are swifter *s* than a Weavers Shuttle *t*, and are spent without hope *u*.

s The time of my Life hastens to a period; and therefore vain and false are those hopes which you give me of a Restitution to my former Prosperity in this World. *t* Which passeth in a moment from one end of the Web to the other. *u* To wit, of enjoying any good day here.

7 O remember *x* that * my life is wind *y*; mine eye shall no more ‖ see good *z*.

x He turneth his Speech to God, as appears from *v.* 8, 12, 14, 17, 20. *i.e.* Vain. *Isa.* 57. 13. *Hos.* 8. 7. quickly passing away, so as never to come again, as is said *Psal.* 78. 39. *z i.e.* Enjoy (for to see is sometimes used, as *Psal.* 34. 12. *Jer.* 17. 6.) good, to wit, in this World, as my Friends flatter me. Compare *Chap.* 14. 12. & 19. 26, 27.

8 The eye of him that hath seen me, shall see me *no more a*: thine eyes *are* upon me, and ‖ I *am* not *b*.

That is, no more *a*: Chap. 20. 9.

a In this mortal state: I shall never return to this Life again. *b* Either, 1. If thou dost but cast one angry look upon me, *I am not*, *i.e.* I am a dead Man. So that Phrase is used, *Gen.* 5. 24. & 42. 13. & 44. 20. *Psal.* 103. 16. *Jer.* 31. 15. Or, 2. *When thine Eyes* shall be upon me, (*i.e.* when thou shalt look for me to do me good, thou wilt find that) *I am not*, that I am dead and gone, and uncapable of that Bounty and Goodness which thou giveth to Men in this World. Compare *v.* 21. *Psal.* 10. 15. *Jer.* 50. 20.

* 2 Sam. 12. 23. † Heb. *to Hell*, no *more e*.

9 *As* the cloud is consumed *c* and vanisheth away *d*; so * he that goeth down to † the grave shall come up

c Being dried up or dissolved by the heat of the Sun. *d* Never returneth again. *e* To live a natural mortal Life amongst Men. For, that he doth not deny a future Life, is manifest from *Chap.* 19. 25, &c.

‖

10 He shall return no more to his house *f*, * neither * Ps. 103. 16 shall his place know him any more *g*.

f To enjoy his House and Possessions again, *g i.e.* He shall no more be seen and known in his former Habitation and Condition by his Friends and Neighbours. The *place* put for the Men of the place, as *Chap.* 8. 18. & 20. 9. *Psal.* 37. 10.

11 Therefore *h* I will not refrain my mouth, I will speak in the anguish of my spirit; I will complain in the bitterness of my soul *i*.

h Since my Life is by the common Condition of Mankind so vain and short, and when once lost, without all hopes of recovery, and withal extreamly miserable, I will plead with God for pity and relief before I die; knowing that I must now speak, or else for ever after hold my peace, as to requests of this nature. *i* I will not smother my bitter Anguish within my own Breast, which will make it intolerable, but I will give it vent, and ease my self by pouring forth Complaints, and expostulating with my God, who, as I hope, will hear and help me one way or other.

12 *Am* I a Sea, or a Whale *k*, that thou settest a watch over me *l*?

k Am I so great, and powerful, and dangerous a Creature, that thou needest to use extraordinary Power and Violence to rule and subdue me? Am I as fierce and unruly as the Sea, which, if thou didst not set a Watch over it, and Bounds to it, would overwhelm the Earth, and destroy Mankind upon it? Or, am I a vast and ungovernable Sea-monster, which, if thou didst not restrain it by thy powerful Providence, would overturn Ships, and destroy Men in it, and devour all the lesser Fishes? Have I behaved my self towards thee, or towards Men, with such Rage and Violence, as to need such Chains to be put upon me? Or, is my Strength so great as that of the Sea, which can endure so many and long Storms one after another, and yet can subsist under them, and after them? Or, of a Whale, that can laugh at Darts and Spears? as is said *Chap.* 41. 29. No Lord, thou knowest that I am but a poor weak Creature, which thou canst crush with the least touch of thy Finger, without these violent and unsupportable Pains and Miseries; and that I have not been so fierce and boisterous in my carriage, as to need or deserve these extraordinary Calamities. *l* That thou shouldest guard and restrain me with such heavy and unexampled Miseries, lest I should break into Rebellion against thee, or into Cruelty towards Men.

13 * When I say, my Bed shall comfort me, my Couch shall ease my complaint *m*:

* Chap. 9. 27, 28.

m By giving me sweet and quiet Sleep, which may take off the sense of my Torments for that while.

14 Then thou scarest me with dreams *n*, and terrifiest me through visions *o*.

n With sad and dreadful Dreams arising either from that Melancholy Humour which is now so fixed in me, and predominant over me, or from the Devil's Malice, who by thy Permission disturbs me in this manner; so that I am afraid to go to sleep, and my Remedy proves as bad as my Disease. *o* The same thing with Dreams; for there were not only Day-visions, which were offered to Mens sight, when they were awake; but also Night-visions, which were presented to Mens Fancy in their Sleep and Dreams. See *Gen.* 28. 12. & 41. 1, 2. *Dan.* 2. 1, 31. & 4, 5, 10.

15 So that my Soul chooseth *p* strangling *q*, and death rather † than my life *r*.

† Heb. *than my bones.*

p Not simply and in it self, but comparatively, rather than such a wretched Life. *q* The most violent, so it be but a certain and sudden death. *r* Heb. *than my bones*, *i.e.* than my Body, formerly the Soul's dear and defired Companion, or than to be in the Body, which commonly consists of Skin and Flesh, and Bones, but in *Job* was in a manner nothing but a bundle of bones; for his Skin was every where broken, and his Flesh was quite consumed; as he oft complains, and his Bones also were not free from Pain and Torment; for as Satan's Commission reached to *Job*'s *bones*, *Job* 2. 5. so doubtless his Malice and wicked Design would engage him to execute it to the utmost.

* Ch. 10. 1. * Ch. 10. 20 & 14. 6.

16 * I loath it, *s* I would not live alway *t*: * let me alone, *u* for my days are vanity *x*.

s To wit, my Life last mentioned. *t* In this World, if I might, no not in Prosperity; for even such a Life is but Vanity, much less in this extremity of Misery. Or, *Let me not live for ever*, lingring in this miserable manner, as if thou wouldest not suffer me to die, but hadst a design to perpetuate my Torments. Or, *let me not live out mine age*, or the full time of my Life, which by the course of Nature, I might do; for so the Hebrew word *olam* is oft used; but cut me off, and that speedily. *u i.e.* Withdraw thy hand from me, either 1. thy supporting hand which preserves my Life, and suffer me to die: Or rather 2. thy correcting hand, as this same Phrase is used, *v.* 19. *x* Either 1. my Life is in it self, and in its best Estate a most vain, unsatisfying, uncertain thing; do not add this evil to it to make it miserable. Or, 2. My Life is a vain, decaying, and perishing thing, it will of it self quickly vanish and depart, and doth not need to be forced from me by such exquisite Torments.

* Psal. 8. 4. & 144. 3. Heb. 2. 6.

17 * What *is* man that thou shouldest magnifie him *y*? and that thou shouldest set thine heart upon him *z*?

y What is there in that poor, mean, contemptible Creature called Man, *miserable man*, as this word signifies, which can induce or incline thee to take any notice of him, to shew him such respect, or to make such account of him? Man is not worthy of thy Favour, and he is below thy Anger. It is too great a condescention to thee, and too great an honour for man that thou wilst contend with him, and draw forth all thy forces against him, as if he were a fit match for thee; whereas men use to neglect and slight mean Adversaries, and will not do them the honour to fight with them. Compare 1 *Sam.* 24. 14. Therefore do not, O Lord, thus dishonour thy self, nor magnifie me. I acknowledge that even thy Corrections are Mercies and Honours, but, Lord, let me be no more so honoured. *z i.e.* Have any regard to him, so far

as to afflict him, which though it be grievous in it self, especially when it is aggravated as mine is, yet unto thy people it is a great mercy and blessing, as being highly necessary and useful to humble them, and purge them from sin, and prepare them for glory: as on the contrary, those wicked men whom thou doest despise and hate, and design to destroy, thou doest forbear to punish or afflict them.

18 And *that* thou shouldest visit him *a* every morning *b*, and try him *c* every moment?

a To wit, punish or chasten him, as the Word is oft used, as *visiting* is oft used, as *Exod.* 20. 5. and 32. 34. and 34. 7. *b i. e.* Every day. But he mentions the *morning*, either because that is the beginning of the day, and so is put synecdochically for the whole day, as the *evening*, v. 4. is put for the whole night: Or he speaks of God after the manner of men, who rest and sleep in the night, but in the morning rise and go about their business, and visit or inspect those persons and things which they have a respect for, or care of. *c i. e.* Afflict him, which is oft called *trying*, because it doth indeed try a man's faith and patience, and perseverance. But this and the former Verse may possibly be otherwise understood, not of Afflictions, but of Mercies. Having declared his loathing of life, and his passionate desire of death, and urged it with this consideration, that the *days* of his life were meer *vanity*; he now pursues it with this expostulation. What is man, that vain, foolish Creature, that thou shouldst *magnifie* or *regard*, or *visit him*, (to wit, with thy Mercy and Blessings, of which those words are commonly used, *i. e.* that thou shouldst so far honour and regard him, as by thy visitation to preserve his Spirit, or hold his Soul in life) and *try him*, which God doth not only by Afflictions, but also by Prosperity and outward Blessings, which commonly detect a man's Hypocrisie, and discover that Corruption which before lay hid in his Heart? Therefore, O Lord, do not thus magnifie, and visit me with thy Mercy, but take away my life.

19 How long wilt thou not depart from me *d*, nor let me alone till I swallow down my spittle *e*?

d How long will it be ere thou withdraw thy afflicting hand from me? *e i. e.* For a little time; or that I may have a breathing time: A Proverbial Expression, like that *Spanish* Proverb, *I have not time or liberty to spit out my spittle.* Or this expression may have respect to *Job*'s distempered and calamitous condition wherewith he was so overwhelmed, that he either had not strength, or could not take heed to spit out his spittle as he should have done, but swallowed it down, as sick and melancholy Persons often do.

20 I have sinned *f*, what shall I do unto thee *g*, O thou preserver of men *h*? why * hast thou set me as a mark against thee, so that I am a burden to my self *i*?

* Ch. 16. 12. Psal. 21. 12. Lam. 3. 12.

f Although I am innocent and free from those crying sins, for which my Friends suppose thou hast sent this uncommon Judgment upon me, yet if thou beest strict to mark what is amiss, I freely confess that I am a sinner, and therefore obnoxious to thy Justice, and I humbly beg thy pardon for it; as it follows, *verse* 21. And therefore accept of this Confession. *g* To satisfie thy Justice, or regain thy Favour. I can do nothing to purchase or deserve it, and therefore implore thy Mercy to pardon my sins. *h* O thou who, as thou wast the Creator of Man, delightest to be, and to be called the Preserver and Saviour of Men; and that waitest to be kind and gracious to Men from day to day, as occasion requires; do not deal with me in a way contrary to thy own Nature and Name, and to the manner of thy dealing with all the rest of Mankind. Oh. *O thou Observer of Men*; thou who dost exactly know and diligently observe all mens inward motions, and outward actions; and therefore if thou shalt be severe to mark mine iniquities, as thou seemest to be, I have not what to say or do unto thee. Compare *Job* 5. 3, 15, 29. and 14. 4. Into which thou wilst shoot all the Arrows of thy Indignation. *i i. e.* I am weary of my self, and of my life, being no way able to resist or endure the assaults of so potent an Adversary.

21 And why dost thou not pardon my transgression, and take away mine iniquity *k*? for now shall I sleep in the dust *l*; and thou shalt seek me in the morning, but I shall not be *m*.

k Seeing thou art so gracious to others, so ready to preserve and pardon them, why may not I hope for the same favour from thee? *l* If thou doest not speedily help me, it will be too late, I shall be dead, and so uncapable of those Blessings which thou useft to give to men in the land of the living. *m i. e.* When thou shalt diligently seek for me, that thou mayest shew favour to me, thou wilt find that I am dead and gone, and so wilt lose thy opportunity: Help therefore speedily.

CHAP. VIII.

Bildad's reproof. Job's words said to be as wind. God just in all his ways, and in his dealings towards Job's children: if he would pray to God, and was indeed pure and upright, God would arise for him, 1——7. For this he appealeth to the history of ancient times, which declare the bad end of the Hypocrite, 8——19. and the hope and joy of the upright, 20——22.

THen answered Bildad the Shuhite, and said,

2 How long wilt thou speak these things? and *how long shall* the words of thy mouth *be like* a strong wind *a*?

a i. e. Boisterous and violent, swelling and furious, opposing all persons and things that stand in thy way, not sparing either God or Men.

* Gen. 18. 25. Deut. 32. 4.

3 * Doth God *b* pervert judgment *c*? or doth the Almighty pervert justice?

Cap. 34. 17. 2 Chr. 19. 7. Dan. 9. 14. Rom. 3. 5.

b Heb. *The mighty God*, as this word signifies, *the Almighty*, or *All-sufficient God*, as the next name of God here implies. These Names are emphatically used, to prove that God cannot deal unjustly or falsly with Men, because he hath no need of it, nor temptation to it, being self-sufficient for his own happiness, and being able by his own invincible Power to do whatsoever pleaseth him; unless Men will impudently say, that God doth falsly for meer love to falshood, without any necessity of it, or advantage to himself by it; than which nothing can be more absurd and ridiculous: for this makes him worse than the vilest of men, who act unjustly and falsly, because they cannot otherwise accomplish their designs. *c i. e.* Overthrow the Course of Justice in giving Judgment; or, judge unrighteously? No, this is inconsistent with God's Nature, which is essentially and necessarily just, and with his Office of Governour of the World, *Gen.* 18. 25.

4 If thy children have sinned against him *d*, and he have cast them away † for their transgression *e*:

† Heb. *in the hand of their transgression.*

d What though thou wast in a great measure innocent, thy Children, upon whom a great part of these Calamities fell, might be guilty of great sins; and therefore God is not unrighteous in these proceedings. *e* Or, *Hath expelled*, or *cast them out* (to wit, out of the World, or out of his favour; as a man gives his Wife a Bill of Divorce, of which this word is used) *by means*, (Heb. *by the hand*, which is oft so used) *of their wickedness*. Or, *hath left them in the hand of their sin*; to wit, to be punished by it, and for it. Compare *Numb.* 32. 23. *Your sin shall find you out.*

5 * If thou *f* wouldest seek unto God betimes *g*, and make thy supplication to the Almighty;

Ch. 11. 13. & 22. 23.

f But God hath spared thee, whom he might justly have destroyed with thy Children, and thou art yet capable of his favour if thou seek for it: And therefore cease from these causeless and unthankful Complaints. *g* Heb. *rise early to seek him*, *i. e.* if thou wouldest seek him speedily, early and diligently. See *Chap.* 5. 8. and 7. 18, 21. But this may be understood of the time past; and this Verse being connected with the next, may be thus rendred and understood; *If thou hadst sought* (for the Future Tense in the Hebrew is oft put for the past) *unto God betimes* (as thou didst seem to do, *Chap.* 1. 5.) *and made supplication to the Almighty*; *If* withal *thou hadst been pure and upright*, *i. e.* If thy prayers had been accompanied with purity and uprightness of heart and life, they should have been heard and answered. But because thou didst regard iniquity in thy heart, therefore God would not hear, and did not answer thy prayers, but answered thee with a Curse instead of a Blessing, as he useth to deal with Hypocrites.

6 If thou *wert* pure and upright *h*, surely now he would awake for thee *i*, and make the habitation *k* of thy righteousness *l* prosperous.

h If thou wert in truth what thou pretendest, and hast been thought by others to be, *pure and upright*, *i. e.* of a sincere heart, and blameless life towards God and Men. But God's severe dealing with thee is an evident token, that notwithstanding all thy fair shews, thou art but an Hypocrite and secret Sinner. And this sense may seem to agree both with the same Charge brought in against *Job* by *Eliphaz*, *Chap.* 4. 6, 7. and with the following Discourse, particularly with v. 13, 20. Or thus, *If thou* wouldest be *pure and upright*; *i. e.* if thou wouldest joyn Reformation to thy Supplication. And this sense may seem best to suit with the foregoing Verse, according to the common Translation. *i i. e.* Bestir himself to help thee, as being his faithful Friend and Servant, whom he could not in honour or justice forsake; whereas now he shews a deep sleep, and wholly neglects thee, and turneth a deaf Ear to all thy Prayers; which sheweth what opinion he hath of thee. *k i. e.* The concerns of thy House and Family: An usual Metonymy. *l* Either, 1. which thou hast got and managed with righteousness; so he calls it by way of supposition; if it were so, God would prosper thee accordingly. But because thou doest not prosper, it gives us cause to suspect that thou hast got thy estate by fraud and oppression. Or, 2. Which thou shalt now manage with justice, and not wrongfully, as thou hast done.

7 Though thy beginning was small, yet thy latter end should greatly encrease *m*.

m The sense is either, 1. Though thou hadst possessed but very little at first, yet God would have wonderfully blessed and increased thy estate. Whereas now God hath brought thee down from a great estate almost to nothing. Which is an evidence of his displeasure and thy hypocrisie. Or, 2. Though the beginning of thy future Fortunes, or, though what thou hast left be now very small, yet if thou dost repent and seek God it shall vastly increase.

8 * For enquire, I pray thee, of the former age *n*, * Deut. 4. and prepare thy self to the search of their fa- 32. Chap. 15. 18. thers *o*.

n i. e. Of our Predecessors, who had the advantage of longer life and more experience, besides more frequent revelations from God, than we have. Who also will be more impartial Judges of this cause than we may be thought to be. Inform thy self from them by the Instructions which they left, either in Word or Writing, what their Opinion was about the manner of God's Dealings with Men. *o* Do not slightly, but seriously and industriously search the ancient Records.

9 (For * we *are but of* yesterday *p*, and know † nothing, because our days upon earth *are* a shadow *q*.)

* See ch. 7. 6. Gen. 47. 9. † Heb. *know not.*

p But lately born, and therefore have but little Knowledge and Experience, as it follows. *q* This is meant either, 1. Of their lives in particular, which were far shorter than the lives of their Ancestors, the Patriarchs, whose long lives gave them opportunity to know and see the course of God's Providence towards good and bad men, and the differing ends and issues of their lives. Or, 2. Of mens lives in general; which being very short, mens Observation reacheth but to very few events in comparison of those which may be known by the Records and Testimony of all former Ages.

10 Shall not they teach thee *r*, *and* tell thee, and utter words out of their hearts *s*?

r Assuredly they will inform thee that it is as we say. *s* Not partially, but sincerely, speaking their inward thoughts; not rashly, but from deep consideration; not by hearsay from others, but their own knowledge and experience.

11 Can

† Heb. *lift up.* 11 Can the rush † grow up without mire *t*? can the flagg *u* grow without water?

t i. e. If it be not in moist and miry ground. This and what follows he mentions as it were in the person of those Ancients to whom he had referred him, of whom he saith that they would give him such Instructions as these. *u* Or, *the graft*: or, *the meadow*, as this word is used, *Gen.* 41. 2. *i. e.* The Grass of a Meadow. But our Translation seems the best, because it is conjured with other herbs.

Ch. 15. 32. Isa. 9. 14. 12 * Whilest it *w* yet in his greenness *x*, *and* not cut down *y*, it withereth before any *other* herb *z*.

x Whereby it promiseth long continuance. *y* Though no man cut it down, it withered of it self, and will save a man the labour of cutting or plucking it up. It gives not a man so much warning that he can cut it down in time, as other green herbs do, but suddenly withered. *z i. e.* Sooner than other Herbs, or in their presence, or they surviving; in which sense it seems to be said that *Ishmael* died *in the presence of his brethren*, Gen. 25. 18. The rest of the Herbs looking upon it, and admiring this sudden change. For actions of Sense and Understanding, are oft ascribed to lifeless Creatures both in Scripture, and in other Authors.

13 So *are* the paths of all that forget God *a*, and Ch. 11. 20. the * hypocrites hope shall perish *b*: Psal. 9. 17. Isa. 33. 14. Jer. 12. 6. Hos. 10. 12. Jam. 1. 26.

a i. e. Of wicked men who are branded with this same Character, *Psal.* 9. 17. and 50. 22. Or Hypocrites, as the next words explain it, who are described by their first and fundamental miscarriage, which is, that they *forget*, *i. e.* neglect, forsake, and despise (for so this Phrase is commonly understood, as *Deut.* 6. 12. and 8. 11, &c. and 32. 18. *Jer.* 2. 32. and 23. 27.) *God*, *i. e.* his Presence, and Commands, and Worship, and Providence; and therefore break forth into manifold sins. But by their *paths* he doth not understand the course of their actions, or manner of their living, but the events which befall them, called their *paths* objectively, because they are the paths of God, or the methods of his Providence, or manner of his dealing with them. Now this may be accommodated to the foregoing similitude in this manner; such is the Prosperity of wicked men, because it wants the solid foundation of their Piety, and of God's Promise and Blessing consequent thereupon, it quickly vanisheth into nothing. *b i. e.* He shall lose what he hoped for, (*hope* being oft put for its object) even uninterrupted and abiding felicity, and with it all hope of restitution.

† Heb. *whose hope shall be cut off.* † Heb. *his confidence.* Ch. 15. 35. 14 † Whose hope shall be cut off *c*, and whose trust *shall be* † a spiders web *d*.

c i. e. Whose Wealth and outward Glory, which is the matter of his *hope*, and *trust*, shall be *cut off*, *i. e.* suddenly and violently taken away from him. *Whose hope shall be irksome or tedious to him*, by the succession of earnest expectation and great disappointment. *d* Which though it be formed with great Art and Industry, and may do much mischief to others, yet is most slender and feeble, and easily swept down, or pulled in pieces, and unable to defend the Spider that made it. The application is obvious.

Ch. 27. 18. Isa. 59. 5. 15 * He *e* shall lean upon his house *f*, but it shall not stand *g*: he shall hold it fast *h*, but it shall not endure.

e Either the Spider: Or rather the wicked man signified by it. *f i. e.* He shall trust to the multitude and strength of his Children and Servants, and to his Wealth, all which come under the name of a man's *house* in Scripture use. *g i. e.* Not be able to uphold it self, nor him that trusted to it. *h* Or, *he shall take fast hold of it*, not to uphold it, but to strengthen and uphold himself by it, as it is in the former branch.

Ch. 24. 19 16 * He *i* is green *k* before the sun *l*, and his branch *m* shooteth forth in his garden *n*.

i Either, 1. The perfect man here understood out of v. 20. where it is expressed: Or rather, 2. The Hypocrite, of whom he hath hitherto treated, to whom this and the following verses very well agree; Whom he before compared to a Rush, and then to a Spider's Web, and now to a Tree, which is of a more solid Substance, and more durable; as if he said, as some wicked men are quickly cut off in the very beginnings of their Prosperity; so there are others who seem to be more firmly grounded, and yet they also at last come to ruin. *k i. e.* Flourisheth in the World. *l* Either, 1. Publickly and in the view of all men, who observe it with admiration, and applause, and envy. Compare 2 *Sam.* 12. 12. Or rather, 2. Notwithstanding all the scorching heat of the Sun, which quickly withers the Rushes and Herbs of which he spake before, but doth only cherish and refresh the Tree. And so doth many a wicked man secure himself, and thrive and prosper even in times of great danger and trouble, and in spight of all opposition. *m* Or, *His branches*, the singular number for the plural; either, 1. Properly, and so this belongs to the description of a flourishing Tree, by the spreading of its branches here, as by the depth of its Root, v. 17. Or, 2. Metaphorically, to wit, his Children, which are here mentioned as additions not only to his comfort, but also to his strength and safety. *n* A place where it is defended from those injuries to which the Trees of the field are subject from Men and Beasts, and where, besides the natural advantages common to all Trees, it hath peculiar helps from the Art and Industry of Men, by whom it is watered and assisted, as need requires. So he supposeth this Man to be placed in the most desirable Circumstances.

17 His roots were wrapped about the heap *o*, and seeth *p* the place *q* of stones.

o To wit, of Stones, which word may be here understood out of the latter Branch of the Verse, as is very usual in Scripture use. This Circumstance of the Tree is added, to signifie, either 1. Its firmness and strength, that it was not in lose and sandy Ground, which a violent Wind might overthrow, but in solid and hard Ground, within which were many Stones, which its numerous and spreading Roots embrace, folding and interweaving themselves severally about several Stones. Or, 2. Its singular and extraordinary growth in spight of all disadvantages and oppositions; that even Stony-ground, which is very prejudicial to Trees, *Matth.* 13. 5. doth not hinder its growth, but only add to its strength. So God and Man seem to conspire, and all things concur to secure and perpetuate this Man's happiness. Some render the words, *His roots are wrapped*, or *folded*, or *spread about*, or *beside a spring*, as the Hebrew *gal* sometime signifies; as *Joshua* 15. 19. *Cant.* 4. 12. *i. e.* A moist ground, which is much to its advantage: See *Psal.* 1. 3. *Jer.* 17. 8. *p He*, *i. e.* The Tree whose Roots he last mentioneth, reacheth thither, spreadeth himself so far, takes the advantage of that place for the strengthning of its self. *Seeing* is oft put for *enjoying*, and is frequently attributed to lifeless things, by a known Figure, called *Prosopopeia*. *q* Heb. *The house*, which is oft used for a place; as 2 *Sam.* 6. 17. 1 *Kings* 8. 6. Others renders the words thus, *He looketh upon the house of stones*; *i. e.* made of Stones for greater beauty and strength. He standeth proudly, and looketh boldly upon its Owners house, nigh unto which it is placed, even in his Garden, as was said before.

18 If he *r* destroy him from his place *s*, then *it* shall deny him, *saying*, I have not seen thee *u*.

r Either God, who is the Saviour of good men, and the Destroyer of the wicked: Or, the Owner: or any other Man; for this is an indefinite speech, and may be taken passively and impersonally; which is very common in the holy Text and Language. *s* In which he was planted. *t i. c.* The place; to which *denying* him, and *seeing* him, are here ascribed figuratively, as we have oft seen. *u i. e.* I do not know, nor remember that ever thou wast planted here. He shall be so utterly extirpated and destroyed, that there shall be no Footstep nor Name, nor Memorial of him left there.

19 Behold, this *is* the joy of his way *x*, and out of the earth shall others grow *y*.

x This is the joyful and happy issue of the flourishing course, state, and condition (which is frequently called a *way*) of this Tree, or of the Hypocrite manifestly reprehended by it, and expressed *v.* 13. It is a Sarcasm or Irony, and is to be understood contrariwise of his fair and unhappy end. *y i. e.* Out of the same earth or place shall another Tree grow; which could not be, if there had been but a stump of it left though under Ground. So it notes the total extirpation of the Tree, and of the Hypocrite, that his Person and all his Children and Family shall be utterly extinct, and so a stranger shall come into his place, and enjoy the fruit of his labours. But the words are and may be otherwise rendred very agreeably to the Hebrew Text, *And out of other ground they* (*i. e.* Plants or Trees, of which he is here speaking) *shall grow*, or, others *shall grow*, or *plants shall grow*; the Noun being contained in the Verb: So the sense is, This Tree shall be rooted up, and the very Ground of it so cursed, that nothing shall grow or thrive in it; but other ground shall be fruitful, and other Trees that flood round about it shall stand still and flourish in their places. His design in all this is to prove *Job* to be an Hypocrite, because he meets with their lot, which is total destruction.

20 Behold, God will not cast away *z* a perfect man, neither will he † help *a* the evil doers:

† Heb. *take.*

z Heb. *Not despise* or *reject*; *i. e.* He will not deny them his help, *the ungodly* as appears by the opposite and following Branch of the Verse: He *by the hand* will not suffer them to be utterly lost. *a i. e.* Deliver them out of their Troubles: Hence it may seem that thou, O *Job*, art not a perfect or upright man, but an evil-doer: But this is certain, if for the future thy heart and way be not perfect, and thou doest not cease to do evil, thou wilt be utterly and irrecoverably lost; as on the contrary, if thou doest repent and reform, he will help and deliver thee, and restore thee to thy former glory and happiness; which Promise, though it be not here expressed, is sufficiently implyed in the contrary threatning, as is evident from the following words which plainly suppose it, and have a reference to it: such Ellipses of Contraries being not unusual in Scripture, as we shall see hereafter, especially in the Book of the *Proverbs*.

21 Till he fill thy mouth *with* laughing *b*, and thy lips *with* † rejoycing.

† Heb. *shouting for joy.*

b And what I have said in general of all perfect men, shall be made good to thee, if thou beest such an one; God will not forsake thee, nor desist from doing thee good, *till he fill*, &c. *i. e.* God will give thee such abundant matter of rejoycing, that thy heart shall not be able to hold it, but it shall break out at thy mouth and lips.

22 They that hate thee *c* shall be cloathed with shame *d*, and the dwelling-place of the wicked † shall come to nought.

† Heb. *shall not be.*

c That rejoyce in thy Calamities. *d i. e.* Shall be wholly covered with it, shall be utterly confounded, when they shall observe thee whom they have despised and insulted over, to be so wonderfully and surprizingly restored to thy former, or a greater felicity. *e* Either particularly of thy Enemies, who dealt so unworthily and wickedly with thee: or, more generally of all wicked men. Having shewed what good God would do to the perfect man, he now declares the contrary portion of the wicked; and as he said, that God would not help them, *v.* 20. so here he adds, that God will bring not only them, but their House, *i. e.* their Family and Estate to nought.

CHAP. IX.

Job's Answer: Man cannot stand in Judgment with God; because of his Justice, Wisdom, and Power, which are unsearchable, 1——11. All help or reason against God is vain: nor can we answer him; but must supplicate to our Judge, 12——15. God's sovereignty and out wilfulness before him, 16——21. The godly are punished as well as the wicked, by general calamities, and wicked oppression, 22——24. His time swift; his sorrows bitter: if wicked, he could not clear himself; nor would God hold him innocent, 25——31. yet wilfulness for a days-man, and a removal of divine terror; then would he, before God, maintain his innocency, 32——35.

THen Job answered and said,

2 I know it is so *a* of a truth: but how should * man be just *b* || with God *c*?

* Psal. 143. 2.

|| Or, *before*

a To wit, as you say, that God is just in all his ways, that he doth

doth ordinarily bless the Righteous, and punish the Wicked.
b Heb. *and how*, &c. *i. e.* And I know that no man is absolutely just, or can defend his righteousnels, if God be severe to mark what is amiss in him. *c* Either, 1. being compared with God: Or, 2. *before God*, as the same Phrase is taken, 1 *Sam.* 2. 26. *Psal.* 130. 3. if he be brought before God's Tribunal to debate the matter with him.

3 If he will contend with him *d*, he cannot answer him one of a thousand *e*.

d If God be pleased to *contend*, (to wit, in judgment; debate, or plead; for so this word is oft used, as *Hos.* 2. 2. and 4. 1. *Mich.* 6.1. Compare *Isa.* 45. 9.) with man. *e* Either to one Accusation or Argument among a thousand which God shall produce against him: Or, *one time of a thousand*. So far will he be from being able to maintain his own innocency against God, if God fet himself against him as his Adversary.

* Ch.36. 5. 4 * He is wise in heart *f*, and mighty in strength *g*: who hath hardned *himself* against him *h*, and hath prospered *i*?

f Either, 1. really and profoundly wise; or, 2. wise in his mind or understanding, which in Hebrew is oft called *the heart*, as *Prov.* 2. 10. and 6. 32. *Hos.* 4. 11. because the *Hebrews* make the *heart* the Seat of the Understanding, or of the reasonable Soul. The sense is, He is infinitely wise, and so knows all things, and searcheth all mens hearts and ways, and discovers a multitude of sins which mens short-sighted eyes cannot see; and therefore can charge them with innumerable evils, where they thought themselves innocent, and sees far more malignity than men could discern in their sins: and men cannot conceal any of their sins from him, nor cheat him, as they may other men, with crafty devices and evasions: So that there is no contending with him. *g i. e.* Omnipotent, and therefore if men contumaciously persist in contending with him after they are convicted and condemned, he can easily crush them. So that whether Men contend with God by wisdom or by strength (which are the two ways of one mans contending with another) God will be Conqueror. *h i. e.* Obstinately contended with him. Or, *spoken hard things towards him*, quarrelling with him, opposing and reproaching God's Providence towards him as hard and unjust. Compare *Jude* v. 15. *i* Heb. *Hath been at peace*; *i. e.* hath not provoked God to his own destruction. A common Figure, called *Meiosis*, whereby more is understood than is expressed.

5 Which removeth the Mountains *k*, and they know not *l*: which overturneth them in his anger *m*:

k He proceedeth to give particular Evidences of the Divine Power and Wisdom, which he mentioned *v.* 4. *l i. e.* Suddenly and unexpectedly, e're they were aware of it. *They*, *i. e.* the Mountains, to which he ascribes Sense and Knowledge figuratively, as hath been oft noted. *m* In token of his displeasure with men that lived upon them, or near them.

6 Which shaketh the earth *n* out of her place, and the pillars *o* thereof tremble.

n i. e. Great portions of it, by Earthquakes, or by removing Islands, which sometimes hath been done. *o i. e.* The strength or the strongest parts of it, the Mountains, yea the deep and inward parts of it, which like Pillars supported those parts which appear to our view, and yet have been discovered and overturned by Earthquakes.

7 Which commandeth the Sun, and it riseth not *p*, and sealeth up the stars *q*.

p He speaks either, 1. Of that which God can do; or rather (as he doth in the foregoing and following Instances. 2. Of what God actually doth, and that either, 1. Ordinarily; and so he gives Laws to the Sun that it shall not rise, but at such times, and to such places, and in such manner as he hath appointed; as that it shall rise constantly at its set time, and never disorderly; that it shall not rise for divers Months together in some parts of the World, *&c.* Or rather, 2. Extraordinarily, (for of such Works of God he discourseth in this place) and so it may note either some stop given to the Sun for a small season, like that in *Joshua*'s time; which might have been, though it be not recorded, or some extraordinary tempest or dark season, wherein *the morning is made darkness*, as the Phrase is, *Amos* 4. 13. Compare 5. 8. wherein the Sun doth not at all appear (as it was for many days together, *Acts* 27. 20.) and consequently is to those places and persons, as if he were not risen. For things in Scripture are oft said to *be*, or not to *be*, when they appear, or disappear; of which some Instances have been formerly given, and more we shall have hereafter, in their proper places. *q i. e.* As it were, covereth and shutteth them up that they may not shine, as in dark and dismal Tempests, like that now mentioned, *Acts* 27. 20. when *neither sun nor stars appeared for many days*.

* Gen. 1. 6. † Heb. *heights*. 8 * Which alone *r* spreadeth out the heavens *s*, and treadeth upon the † waves of the sea *t*:

r i. e. By his own single power, without any other help. *s He spread them out like a curtain*, Psal. 104. 1, 2. and he in a manner spreads them again every day; *i. e.* keeps them spread for the comfort and benefit of this lower World, and doth not roll and fold them up, as he will do in due time: See *Isa.* 34. 4. 2 *Pet.* 3. 10. *Rev.* 6. 14. Or, *boweth down the heavens*, as the same Hebrew Verb is rendred, *Psal.* 18. 9. So it is a further description of a black and tempestuous season, wherein the Heavens seem to be brought down and nearer to the Earth. *t i. e.* Represseth and ruleth them when they rage and are tempestuous: for *treading upon* any thing, signifies in Scripture ufe Power and Dominion over it; as *Deut.* 33. 29. *Job* 40. 12. *Psal.* 60. 12. and 91. 13. *Luke* 10. 19.

* Chap.38. 31. &c. Amos 5.8. † Heb. *Asb*, *Cesil*, & *Cimah*. 9 * Which maketh *u* † Arcturus, Orion, and Pleiades, and the chambers of the south *x*.

u Either 1. created them; or rather, 2. ordereth and disposeth them, as the word *making* is sometimes used in Scripture; governeth their rising and setting, and all their Influences. *x* These he names as Stars or Constellations of greatest note and eminency; for, so they are both in Scripture and other Authors, and such as have or are thought to have a special influence in raising Storms and Tempests; but under them he seems to comprehend all the Stars, which as they were created by God, so are under his Government. *Arcturus* is a Northern Constellation, near that called the *Bear*, which riseth to us about the beginning of *September*, and by its rising produceth (as *Pliny* affirms) horrible Storms and Tempests. *Orion* is a more Southerly Constellation, that ariseth to us in *December*, and is noted by Astronomers for raising fearful Winds and Tempests both by Sea and Land. The *Pleiades* is a Constellation not far from *Orion*, and near that called the *Bull*, which we call the *Seven Stars*: To us it riseth at the beginning of the Spring, and by its rising causeth Rains and Tempests, and therefore is unwelcome to Mariners at Sea. *By the chambers*, (or *inmost and secret chambers*, as the word signifies) *of the South*, he seems to understand those Stars and Constellations which are towards the Southern Pole, which are fitly called *inward chambers*, because they are for the most part hid and shut up (as chambers commonly are) from these parts of the World, and do not rise or appear to us till the beginning of Summer, when they also raise Southerly Winds and Tempests, as Astronomers observe.

10 Which doth great things past finding out, yea and wonders without number *y*.

y Which words were produced by *Eliphaz*, Chap. 5. 9. (where they are explained) and are here repeated by *Job*, to shew his agreement with him therein.

11 Lo, he goeth *z* by me *a*, and I see *him* not *b*: he passeth on also *c*, but I perceive him not.

z i. e. He worketh by his Providence in ways of Mercy or Judgment. *a* Or, *besides*, or *before* me, in my Presence. *b* I see the Effects, but I cannot understand the Causes or Grounds of his Actions, for they are incomprehensible by me, or by any other men: for though he speaks only in his own person, yet he means it of all men; that such is the weakness of mens Understandings, that they cannot search out God's Counsels and Ways: See *Acts* 17. 27. *Rom.* 11. 33. *c* He goeth from place to place, from one action to another: he speaks of God after the manner of men.

12 * Behold, he taketh away *d*, † who can hinder him: who will say unto him, what doest thou *e*? * Isa. 45. 9. Jer. 18. 6. Rom. 9. 20. † Heb. *who can turn him away!* Chap. 11. 10.

d If he determine to take away from any man his Children or Servants, or Estate, as he hath done from me, *e* who is able to restrain him from doing it? Or who dare presume to reprove him for it? And therefore far be it from me to quarrel with God, whereby you unruly accuse me.

13 *If* God will not withdraw his anger *f*, the † proud helpers *g*, do stoop under him *h*. † Heb. *helpers of Pride*

f i. e. If God resolve not to withdraw his Rod and Stroak, the Effects of his Anger. Or, without *if*, which is not in the Hebrew, *God will not withdraw his anger*, *i. e.* not forbear to punish, neither because any man can over-power and restrain him; nor for fear lest he should rebuke him for proceeding to punish, as is implied by comparing this Verse with the former. *g i. e.* Those men who shall undertake to uphold and defend him whom God intends to punish and destroy; who are fitly called *proud helpers*, because this is a most proud and insolent, and presumptuous act to oppose themselves to the Lord God Almighty, and to his Counsels and Courses; or (as it is in the Hebrew) *Helpers of pride*, because they give affistance to that man who carries himself proudly and stoutly towards God, under his correcting hand: Or (as some translate it) *the helpers of Egypt*, or the *Egyptian helpers*; *i. e.* the most potent helpers: for *Egypt* was in *Job*'s time a powerful and flourishing Kingdom, and not far from *Job*'s Country. And the word *Rahab* here rendred *pride*, is elsewhere put for *Egypt*, as *Psal.* 87. 4. *Isa.* 51. 9. and (as some take it) *Job* 26. 12. *h i. e.* Shall fall and be crushed by him; and consequently they who are helped by him must fall with them.

14 How much less shall *i* I answer him *k*, *and* choose out my words *to reason* with him *l*?

i Since no Creature whatsoever can resist his Power, and no man living can search out or comprehend his Counsels and Ways; how can I, who am a poor, contemptible, dispirited Creature; contend with him? *k i. e.* Answer his Allegations and Arguments, produced against me. *l* Heb. *Choose my words with* (or *before*, or *against*, as this Particle is used, *Deut.* 9. 7. *Psal.* 94. 16. *Prov.* 20. 31.) *him*; *i. e.* Shall I try whether God or I can choose fitter Words, or stronger Arguments? Or shall I contend with him, and expect to get the better of him by using choice, and forcible, and elegant words, as one man doth with another?

15 Whom, though I were righteous *m*, *yet* would I not answer *n*: *but* I would make supplication to my judge *o*.

m Though I had a most just cause, and were not conscious to my self of any sin. *n i. e.* I durst not undertake to plead my Cause against him; or maintain my Integrity before him, because he knows me better than I know my self, and because I am wholly in his hands, and at his mercy. *o* To wit, that he would hear me meekly, and judge favourably of me and my Cause, and not according to the rigours of his justice.

16 If I had called *p*, and he had answered me, *yet* would I not believe, that he had hearkned unto my voice *q*:

p i. e. Prayed, as this word is commonly used; to wit, unto my Judge, for a favourable sentence, as he now said, and therefore it was needless here to mention the Object of his Calling or Prayer. *q* I could not believe that God had indeed granted my desire, though he had done it; because I am so infinitely below him, and obnoxious to him, and still full of the tokens of his displeasure; and therefore should conclude that it was but a pleasant Dream or Fancy, and not a real thing; Compare *Psal.* 126. 1.

17 For he breaketh me *r* with a tempest *s*, and multiplieth my wounds without cause *t*.

r This is the reason of his foregoing Diffidence, that even when God

God seemed to answer him in words, yet the course of his actions towards him was of a quite contrary nature and tendency. *s* As with a Tempest; *i. e.* unexpectedly, violently, and irrecoverably. *t* Not simply without any desert of his, or as if he had no sin in him, for he oft declares the contrary; but without any evident or special cause of such singular Afflictions; *i. e.* any peculiar and extraordinary guilt, such as my Friends charge me with.

18 He will not suffer me to take my breath *u*, but filleth me with bitterness *x*.

u My Pains and Miseries are continual, and I have not so much as a breathing time free from them. *x* My Afflictions are not only long and uninterrupted, but also exceeding sharp and violent, contrary to the common course of God's Providence.

19 If I *speak* of strength *y*, lo, *he is* strong *z*: and if of judgment *a*, who shall set me a time *to plead b*?

y If my Cause were to be decided by power, *z i. e.* stronger than I. *a* If I would contend with him in a way of right. *b* There is no superiour Judge that can summon him and me together, and appoint us a time of pleading before him, and oblige us both to stand to his Sentence; and therefore I must be contented to sit down with the loss.

20 If I justifie my self *c*, mine own mouth shall condemn me *d*: *if I say*, I *am* perfect *e*, it *f* shall also prove me perverse.

c If I plead against God mine own Righteousness and Innocency. *d* God is so infinitely wise and just, that he will find sufficient matter of condemnation from my own words, though spoken with all possible care and circumspection; or he will discover so much wickedness in me of which I was not aware, that I shall be forced to joyn with him in condemning my self. *e* If I were perfect in my own opinion; If I thought my self compleatly righteous and faultless. *f i. e.* My own mouth, as he now said. Or, *he*, *i. e.* God, who is easily understood by comparing this with the former Verses, where the same *he* is oft mentioned.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life *g*.

g i. e. Though God should acquit me in Judgment, and pronounce me perfect or righteous, *yet would I not know*, *i. e.* regard or value (as that word is oft used) *my soul*, *i. e.* my life; as the *soul* frequently signifies, as *Gen.* 19. 17. *Job* 2. 6. *John* 10. 15, 17. and as it is explained in the following branch, where *life* is put for *soul*, and *despising* for *not knowing*: and so the same thing is repeated in differing words, and the latter Clause explains the former, which was more dark and doubtful, according to the usage of Sacred Scripture. So the sense is, Though God should give Sentence for me, yet I should be so overwhelmed with the dread and terrour of the Divine Majesty, that I should be weary of my life. And therefore I abhor the thoughts of contending with my Maker, whereof you accuse me; and yet I have reason to be weary of my life, and to desire death. Or thus, *If I say*, *I am perfect*, as the very same Hebrew words are rendred, *v.* 20. *i. e.* If I should think my self perfect, *yet I would not know*, *i. e.* not acknowledge, *my soul*; I could not own nor plead before God the perfection and integrity of my Soul, but would only make Supplication to my Judge, as he said, *v.* 16. and flee to his Grace and Mercy: *I would abhor*, or *reject*, *or condemn my life*, *i. e.* my Conversation: So the sense is, I would not insist upon, nor trust to the integrity either of my Soul and Heart, or of my Life, so as to justifie my self before the pure and piercing Eyes of the All-seeing God.

22 This *is one thing h*, therefore I said *it i*, he destroyeth the perfect and the wicked *k*.

h In the other things which you have spoken of God's Greatness, Justice, *&c.* I do not contend with you, but *this one* thing I do, and must affirm against you. *i* I did not utter it rashly, but upon deep Consideration. *k* God sends Afflictions promiscuously upon good and bad men. Compare *Psal.* 73. 2, &c. *Eccle.* 9. 2. *Jer.* 12. 1, &c.

23 If the scourge slay suddenly *l*, he will laugh at the trial of the innocent *m*.

l Either 1. If some common and deadly Judgment come upon a People, which destroys both good and bad. Or, 2. If God inflicts some grievous and unexpected stroke upon an innocent Person, as it follows. *m* As he doth at the destruction of the Wicked, *Psal.* 2. 4. His outward Carriage is the same to both; he neglects the Innocent, and seems not to answer their Prayers, and suffers them to perish with others, as if he took pleasure in their ruin also. But withal, he intimates the matter and cause of his laughter or complacency which God takes in their Afflictions, because to them they are but *trials* of their Faith, and Patience, and Perseverance, which tends to God's honour, and their own eternal advantage.

24 The earth *n* is given *o* into the hand of the wicked *p*; he covereth the faces of the judges thereof *q*; if not *r*, where, *and* who *is* he *s*?

n i. e. The possession and dominion of men and things on earth. *o* To wit, by God the great Lord and Disposer of it by his Providence. *p* Into their power. As good men are scourged, v. 23. so the wicked are advanced, and prospered in this World. *q i. e.* He blinds their eyes that they cannot discern between Truth and Falshood, Justice and Unrighteousness: He. Who? Either, 1. The wicked last mentioned, who either by power or by gifts corrupts the Officers of Justice. Or rather, 2. God, whom the Pronoun *he*, designed all along this Chapter: Who is oft said to *blind the minds* of men, which he doth not positively by making them blind, but privately by withdrawing his own light, and leaving them to their own Mistakes and Lusts. Or by *Judges* he may hear mean those who are worthy of that name, and duly administer that Office; Whose *faces* God may be said to *cover*, because he removeth them from their high places into obscurity, and covers them with contempt, and in a manner passeth a Sentence of Condemnation and Destruction upon them; *Covering of the face* being the usual posture of condemned Persons, and of men in great misery: Of which see *Esth.* 7. 8. *Psal.* 44. 22. *Isa.* 15. 17. *Jer.* 14. 4. So the sense of this Verse is, God commonly advanceth wicked men into Power and Honour, and casteth down men of true Worth and Vertue from their Seats. *r* If it be not as I say, If God do not these things. *s* Either, 1. Who will confute me by solid Arguments? Or, 2. Who doth these things? Who but God doth dispose of the World in this manner?

25 Now *t* * my days *u* are swifter than a post *x*: * Ch. 7. 6. they flee away, they see no good *y*.

t What he had said of the Calamities which God usually inflicted upon good men, he now exemplifieth in himself. *u* The days either of my Prosperity: For the time of Affliction is commonly described by the *night*: or rather, 2. Of my life, as the last Clause sheweth; For it were an absurd and contradictious speech to say that his prosperous days saw no good. *x* Who runs or rides upon swift horses. *y* I enjoy no good in them. *Seeing* is oft put for experiencing either good or evil, *Job* 7. 7. *Psal.* 34. 12. *John* 3. 36. and 8. 51.

26 They are passed away as the † ‖ swift ships *z*: † Heb. *ships of desire.* ‖ Or, *ships of Ebeth.* * as the Eagle *a* that hasteth to the prey. † Hab. 1. 8.

z Heb. *Ships of desire*, which make great haste, as if they longed for their *desired Haven*, as it is called, *Psal.* 107. 30. Or, *ships of pleasure*; Which fail more swiftly than ships of great burden. *a* Which generally flies most swiftly, *Deut.* 28. 49. *Jer.* 4. 13. *Lam.* 4. 19. especially when its own hunger, and the sight of its prey, quickens his motion.

27 * If I say *b*, I will forget my complaints *c*, I will leave off my † heaviness *d*, and comfort my self *e*: * Ch. 7. 13. † Heb. *face.*

b If I resolve within my self. *c* I will cease complaining. *d* Heb. *mine anger*; wherewith *Job* was charged by his Friends, *Chap.* 18. 4. my angry expressions. *e* I will endeavour to take comfort.

28 I am afraid of all my sorrows *f*: I know that thou wilt not hold me innocent *g*.

f Or, my pains and griefs: I find all such endeavours vain; for if my griefs be suspended for a little time, yet my fears continue. *g* I plainly perceive that my changing my note is to no purpose; for thou, O God (to whom he makes a sudden Apostrophe, as he doth also *v.* 31.) wilt not clear my innocency by removing those Afflictions which make them judge me guilty of some great crime. Words proceeding from great impatience and despair of relief.

29 If I be wicked *h*, why then labour I in vain *i*?

h Heb. *I shall be wicked*, or *guilty*, to wit, before thee. Whether I be holy or wicked, if I dispute with thee, I shall be found guilty. Or thus, *I shall be used like a wicked man*, and punished as such. So this is opposed to his *not* being held *innocent*, *v.* 28. *i. e.* not being acquitted or exempt from punishment. *i* Why then should I not indulge my griefs, but restrain them? Why should I comfort my self with vain hopes of deliverance, as thou adviseft me, *Ch.* 8. 6. or seek to God, as I was directed, *Chap.* 5. 8. for that ease which I fee he is resolved not to give me? Why should I trouble my self with clearing mine innocency, seeing God will still hold me guilty?

30 * If I wash my self *k* with snow-water *l*, and make my hands never so clean; * Jer. 2. 22.

k Either 1. really, by Sanctification, cleansing my heart and life from all filthiness; or rather 2. declaratively or judicially; *i. e.* If I clear my self from all imputations, and fully prove my innocency before men. *l i. e.* As men cleanse their Bodies, and as under the Law they purified themselves with water, which he here calls *water of Snow*, either because by its purity and brightness it resembled Snow; or because in those dry Countries, where fresh and pure water was scarce, Snow-water was much in use, or because that Water might be much used among them in some of their ritual Purifications, as coming down from Heaven.

31 Yet shalt thou plunge me in the ditch *m*, and mine own clothes shall ‖ abhor me *n*. ‖ Or, *make me to be abhorred.*

m i. e. In miry and puddle water, whereby I shall become most filthy. But as *Job*'s washing, so God's *plunging* him, *&c.* is not understood really, as if God would make him filthy, but only judicially, that God would prove him to be a most guilty and filthy Creature, notwithstanding all the Professions and Evidences of his Purity before men. *n i. e.* I shall be so altogether filthy, that my own cloths, if they had any sense in them, would abhor to touch me. A figure called Prosopopœia.

32 For *he is* not a man as *I am o*, *that* I should answer him *p*, *and that* we should come together *q* in judgment.

o But one infinitely superiour to me in Majesty, and Power, and Wisdom, and Justice. *p* That I should presume to debate my Cause with him, or answer his Allegations against me. *q* Face to face, to plead upon equal terms before a Superiour and Indifferent Judge.

33 * Neither is there † any ‖ days-man *q* betwixt us, * 1 Sam. 2. 25. ver. 19. that might lay his hand upon us both *r*. † Heb. *one*

q Or, *a Reprover*; or, *a Judge* or *Umpire*, whose office was to reprove the guilty Person. *r i. e.* Use his Power and Authority to appoint the time and place of our Meeting; to order and govern us in pleading; and to oblige us to stand to his decision. The *hand* is oft ‖ put for *power*, and *laying on the hand* upon another was oft times an act and sign of Superiority and Dominion. Or, *Umpire.*

34 * Let him take his rod away from me, and let not his fear *s* terrifie me; * Ch. 13. 21 & 33. 7.

s Objectively so called, *i. e.* The fear and dread of him, of his Majesty and Justice. Let him not deal with me rigorously according to his Soveraign Dominion and perfect Justice, but according to his wonted Grace and Clemency.

35 *Then* would I speak, and not fear him *s*: † but *it is* not so with me *u*. † Heb. *But I am so with my self.*

s i. e. I would speak freely for my self, being freed from the dread of his Majesty, which takes away my spirit and courage, and stoppeth my mouth. *u i. e.* I am not free from his terrour, and therefore cannot and dare not plead my Cause boldly with him; and so have nothing else to do but to ease my self by renewing my Complaints, as he doth in the next words. Others thus, *But I am not so with my self*, *i. e.* I am in a manner besides my self, distracted with the terrours of God upon me. Or rather thus, *For I am not so with my self*, or in my own Conscience, as I perceive I am in your eyes; to wit, in Hypocrite and ungodly man. So this is a reason why he could speak to God without slavish fear, because he was conscious to himself

self of his own Integrity: I have a good Conscience within my self, and therefore could use boldness in speaking to God, provided he would not deal with me in strict justice, but upon the terms of grace and mercy which he hath propoſed to sinners, and with allowance to human infirmities.

CHAP. X.

His Life a burthen: his complaint that he could not see the cause or end of God's punishment: God delighteth not to oppress; nor was his innocence, though suspected by men, hid from God, 1——7. He urgeth that being God's work, in his hands, receiving all from him, God would not destroy him, 8——13. His sins expose him to God's wrath, which was terrible upon him, 14——17. Curseth his birth: Death desirable to him, 18——22.

* Ch.7.16. Or, as out of whole I live

MY * ſoul is‖ weary of my life *a*, I will leave my complaint upon my ſelf *b*; I will ſpeak in (*c* or of) the bitterneſs of my ſoul *c*.

a So the ſenſe is: My Soul is weary of dwelling in this rotten and miſerable Carkaſs: Or, I am from my heart, or with my very Soul weary of my life; and therefore I may be excuſed if I complain. Or, *My ſoul is cut off while I live*; i. e. I am dead whilſt I live; I am in a manner buried alive. *b* So the ſenſe is, I will complain, and the burden or hazard of ſo doing I will take upon my ſelf, and be willing to bear it: I muſt give my ſorrows vent, *let come on me what will*, as he ſaith, *Chap.* 13. 13. But the words may be read interrogatively, *Shall I* then (or, how *can I* then) *leave my complaint* (i. e. give over complaining) *within* or *concerning* (as the Hebrew *al* oft ſignifies) *my ſelf*? Or they may be rendred thus, *I will ſtrengthen* (as this Verb ſignifies, *Neh.* 3. 8.) *my complaint againſt my ſelf*; whereby he implies, that he would not complain againſt God, ſo as to accuſe him of Injuſtice, but only againſt himſelf, or againſt his own life; or *concerning my ſelf*; i. e. I muſt renew and encreaſe my Complaints, as God renews and encreaſes my Sorrows. *c* My extream Miſery forceth my Complaints from me.

2 I will ſay unto God, Do not condemn me *d*; ſhew me wherefore *e* thou contendeſt with me.

d Or, *pronounce me not to be a wicked man*, as my Friends do, neither deal with me as ſuch, as I confeſs thou mightеſt do by thy Soveraign Power and in Rigorous Juſtice: O diſcover my Integrity by removing this ſtroke, for which my Friends ſo highly cenſure and condemn me. *e* i. e. For what ends and reaſons, and for what ſins; for I am not conſcious to my ſelf of any peculiar and eminent ſins by which I have deſerved to be made the moſt miſerable of all Mortals.

† Heb. *the labour of thine hands*

3 *Is it* good unto thee *f* that thou ſhouldeſt oppreſs *g*? that thou ſhouldeſt deſpiſe *h* † the work of thine hands *i*, and ſhine upon the counſel of the wicked *k*?

f Doſt thou take any pleaſure in it? Haſt thou any advantage or honour by it? Doſt thou think it right and juſt, and becoming the Ruler of the World? *g* By thy abſolute and irreſiſtible Power, without any regard to that Juſtice, and Equity, and Clemency, by which thou uſeſt to govern Mankind. *h* i. e. Shew thy contempt of them, either by denying them common favour and protection; or by deſtroying them. *i* Which every Workman loves and maintains. *k* i. e. By the Methods of thy Providence ſeem to favour the courſes and practiſes of wicked men, to whom thou giveſt proſperity and ſucceſs, whilſt thou frowneſt upon me and other good men. This may have reference, either to *Job*'s Friends, whoſe ungodly Cenſures God ſeemed to approve, by continuing *Job*'s Afflictions upon him: Or to the *Chaldeans* and *Sabeans*, who had ſucceeded in their wicked attempts upon *Job*: But it ſeems to be more generally meant of wicked men.

* 1 Sam. 16.7.

4 Haſt thou eyes of fleſh *l*? or * ſeeſt thou as man ſeeth *m*?

l i. e. Of a man, who is called *fleſh*, as Gen. 6. 13. *Iſa.* 40. 6. *m* Man ſeeth outſides only, and judgeth by appearances, and is liable to many miſtakes, and cannot ſearch out ſecret faults without forcing men by cruel uſage to accuſe themſelves. But thou needeſt none of theſe Arts, thou ſeeſt mine heart and mine uprightneſs, which my Friends do not ſee, who therefore are more excuſable in charging me with hypocriſie: But thou knoweſt all things, thou needeſt not examine me by Tortures, as thou now doeſt, *v.* 6. For, *thou knoweſt that I am not wicked*, as he ſaith, *v.* 7. and therefore do not thou deal with me as if I were wicked.

5 *Are* thy days as the days of man? *are* thy years as mans days *n*?

n Man's time is ſhort and uncertain, and therefore he muſt improve his time, whilſt he hath it, and diligently ſearch out the Crimes of Malefactors, and puniſh them whilſt he may, leſt by Death he loſe the opportunity of doing Juſtice, and the Criminal get out of his power: But it is not ſo with thee, thou art eternal and unchangeable, and ſeeſt at one view all mens hearts, and all their actions preſent and to come; and therefore thou doeſt not need to proceed with me in this manner by making ſo long and ſo ſevere a ſcrutiny into my heart and life.

* Ch.14.16

6 That thou * enquireſt after mine iniquity, and ſearcheſt after my ſin *o*?

o Keeping me ſo long as it were upon the Rack to compel me to accuſe my ſelf, as men ſometimes do.

† Heb. *it is upon thy knowledge.*

7 † Thou knoweſt that I am not wicked *p*, and *there is* none that can deliver out of thine hand *q*.

p i. e. An Hypocrite, or an ungodly man, as my Friends account me; and therefore deal not with me as ſuch. *q* The ſenſe is, Either 1. Thou doſt not need to keep me faſt in thy Priſon, leſt I ſhould make an eſcape, or any ſhould reſcue me out of thy hands, which none can do; Therefore take off thy hand from me. Or, 2. If thou doſt not help and deliver me, none elſe can do it; Therefore do not thou fail me: which, conſidering God's merciful nature, is a good Argument. If any man oppreſs another, he may have relief from thee, who art higher than his Oppreſſor, *Eccleſ.* 5. 8. But thou art the ſupreme and uncontrollable Ruler of the World, and therefore thou muſt needs do right, *Gen.* 18. 25. And therefore do not thou oppreſs me. See above *v.* 3.

8 Thine hands † have made me, and faſhioned me † together round about *r*; yet thou doſt deſtroy me *s*.

† Heb. *have both made me and fashioned me together.*

r i. e. All of me, all the Faculties of my Soul, and all the parts of me, my Body, which are now over-ſpread with Sores and Ulcers; I am wholly thy Creature and Workmanſhip, made by thee and for thee.

s Or, *ſwallow me up*, to wit, without cauſe, or any eminent provocation of mine; as if thou didſt delight in doing and undoing, in making and then deſtroying thy Creatures; which doth not become thy Wiſdom or Goodneſs.

9 Remember, I beſeech thee, that * thou haſt ‖ made me as the clay *t*, and wilt thou bring me into duſt again *u*?

* Gen. 2. 7. & 3. 19. ‖ Or, *fashioned.*

t i. e. Of the Clay, the Note of ſimilitude here expreſſing the truth of things, as it doth, *John* 1. 14. and elſewhere, as hath been before obſerved: Or, as a Potter maketh a Veſſel of the Clay; and ſo this may note both the frailty of man's Nature, which of it ſelf decays and periſheth, and doth not need ſuch violent ſhocks and ſtorms to overthrow it; and the excellency of the Divine Artifice commended from the meanneſs of the Materials out of which it was made; which is an Argument why God ſhould not deſtroy it. *u* Whilſt thou now cauſleſly and violently deſtroy thy own Work? But the words are, and may be read without an Interrogation; *And thou wilt bring me into duſt again*, out of which I was made: I muſt die by the courſe of Nature, and by the Sentence of thy Law; and therefore whilſt I do live, give me ſome eaſe and comfort.

10 * Haſt thou not poured me out as milk ‖ and curdled me like cheeſe *x*?

* Pſal. 139. 14, 15, 16. ‖ Or, *as the curdled milk of cheese.*

x Thus he modeſtly and accurately deſcribes God's admirable Work in making Man out of a ſmall and liquid, and as it were milky ſubſtance, by degrees congealed and condenſed into that exquiſite frame of man's Body.

11 Thou haſt clothed me *y* with skin and fleſh, and haſt † fenced me with bones and ſinews *z*.

† Heb. *hedged.*

y i. e. Covered my inward and more noble parts; which, as Philoſophers and Phyſicians obſerve, are firſt formed. So he proceeds in deſcribing man's formation gradually. *z* Which are the ſtay and ſtrength of the Body; and ſome of them, as the Skull and Ribs, enclоſe and defend its vital and moſt noble parts.

12 Thou haſt granted me life *a* and favour *b*, and thy viſitation *c* hath preſerved my ſpirit *d*.

a Thou didſt not only give me a curious Body, but alſo a living and a reaſonable Soul: Thou didſt at firſt give me life, and then maintain it in me; both when I was in the Womb (which is a marvellous Work of God) and afterward when I was unable to do any thing to preſerve my own life. *b* Or, *benignity*, or *bounty*, or *mercy*, or *kindneſs*; which is here, as oft elſewhere, put for its fruits or effects. Thou didſt not give a meer Life, but many other favours neceſſary, or convenient, or belonging to it, ſuch as Nouriſhment by the Breaſt, Education, Knowledge, and Inſtruction, *&c.* *c* i. e. The care of thy Providence watching over me for my good, and viſiting me in mercy; as God's *viſiting* is underſtood, *Exod.* 4. 31. *Luke* 1. 78. though elſewhere it is an Act of Puniſhment. *d* i. e. My Soul or Life, which is liable to manifold Caſualties and Dangers, if God did not watch over us and guard us every day and moment. Thou haſt hitherto done great things for me, given me Life, and the Bleſſings of Life, and daily Preſervations and Deliverances: And wilt thou now undo all that thou haſt done? And ſhall I who have been ſuch an eminent Monument of thy Mercy, now be made a Spectacle of thy Vengeance, and that without cauſe?

13 And theſe *things* haſt thou hid in thine heart *e*: I know that this *is* * with thee *f*.

* Iſa. 9. 12

e This place may be underſtood, either 1. Of *Job*'s preſent Afflictions: So the ſenſe is this; Yet in the midſt of all thoſe Manifeſtations of thy Grace and Kindneſs to me, thou didſt retain a ſecret purpoſe of changing thy courſe and carriage towards me, and of bringing theſe dreadful Calamities upon me. Or, rather, 2. Of his former Mercies, *theſe* things, to wit, laſt mentioned; *thou haſt hid them in thy heart*; i. e. thou doſt exactly remember them, as this phraſe is uſed, *Pſal.* 119. 11. *Luke* 2. 51. So the Argument is this; Let the remembrance of thy former great Favours vouchſafed to me, move thee to give me further Bleſſings, and a ſpeedy Deliverance. For this is uſual both with God and Men, to chooſe and delight to do more good to thoſe to whom they have done much good already; which is the ground of that known paſſage, *Matth.* 13. 12. *To him that hath ſhall be given.* *f* i. e. In thy mind and heart; thou haſt not forgot it: So the ſame thing is here repeated in other words.

14 If I ſin *g*, then thou markeſt me *h*, and thou wilt not acquit me from mine iniquity *i*.

g If I commit the leaſt Sin; as who is there that liveth, and ſinneth not? *h* Thou doſt not wink at or paſs by my Sins, as thou uſually doſt other Mens, but doſt ſeverely and diligently obſerve them all, that thou mayeſt puniſh them: Compare *Chap.* 14. 16. & 31. 4. *i* I perceive thou art reſolved to puniſh me with Rigor, and that thou wilt not pardon, and pity, and help me: Words of great impatience and diſtruſt.

† Heb. *to innocency.*

15 If I be wicked *k*, wo unto me *l*; and if I be righteous *m*, *yet* will I not lift up my head *n*: *I am* full of † confuſion *o*, therefore ſee thou mine affliction;

k i. e. An ungodly Hypocrite, as my Friends eſteem me. *l* Then I am truly and extreamly, and muſt be eternally miſerable: *m* i. e. An upright and good Man: So whether good or bad, all comes to one; I have no relief. *n* Or, yet *can I not*, *&c.* The Future Tenſe being uſed potentially: Yet I have no comfort, nor confidence, or hopes of any good. *Lifting up the head* or *face*, is oft mentioned as a ſign of comfort and confidence, as *Pſal.* 3. 3. *Luke* 21. 28. As on the contrary, Grief and Shame are deſcribed by its dejection or caſting down. *o* Or, *reproach*, from my Friends, and from others, *Chap.* 30. 1. *&c.* and from God too, who caſts me off and makes me contemptible: I have abundance of Shame in the diſappointment of all my hopes, and the continuance and aggravation of my Miſery; notwithſtanding all my Prayers to God to remove or mitigate it: And I am confounded within my ſelf, not knowing what to ſay or do. Let my Extremity move thee to pity, and help me.

† Heb. *lifting up.*

16 For it increaſeth: thou * huntеſt me as a fierce lion *p*; and again thou ſheweſt thy ſelf marvellous upon me *q*.

* Iob 10. 16.

p Which hunteth after his Prey with great eagerneſs, and when he overtakes it, falls upon it with great fury. *q* Heb. *And thou returneſt and ſheweſt thy ſelf marvellous upon*, or *in*, or *againſt me*. The Lion tears its Prey ſpeedily, and ſo ends its Torments; but thou renewеſt my Calamities again and again, and makeſt my Plagues wonderful both for kind and extremity, and continuance.

That is, *renewest* and *increasest*

17 Thou renewеſt ‖ thy witneſſes *r* againſt me, and increaſeſt thy indignation *s* upon me; changes and war *t* are againſt me.

r i. e. Thy Judgments, which are the Witneſſes and Evidences both of my Sins, and of thy Wrath. *s* i. e. My Miſeries the effects of thine Anger. Theſe words are added to explain what he meant by *renewing witneſſes*. *t* Or, *changes and an army*; which may be a Figure called *Hendiadis*, for the *changes of an army*, i. e. many Miſeries ſucceeding one another, like Companies of the Soldiers of an Army in Battel: Or *changes* may note the various kinds, and an *Army* the great numbers of his Afflictions.

* Pſal. 139. 13.

18 * Wherefore then haſt thou brought me forth out of the womb? O that I had given up the Ghoſt, and no eye had ſeen me *u*.

u To wit, alive; i. e. that I had never been born alive.

* Chap. 3. 3. & 10. 18. Pſal. 139. 16.

19 I ſhould have been *x* as though I had not been; I ſhould have been carried from the womb to the grave.

x Or, *O that I had been*: And ſo in the following branch, *O that I had been carried*. For why ſhould not theſe Verbs of the Future Tenſe be ſo rendred here, as that *v.* 18. is, the reaſon being wholly the ſame?

* Chap. 7. 6. & 9. 25. Pſal. 39. 4. & 90. 9. Iam. 4. 14.

20 * *Are* not my days few *? ceaſe *then x*, *and* let me alone *y*, that I may take comfort a little:

x My Life is ſhort, and of it ſelf haſtens apace to an end, there is no need that thou ſhouldeſt puſh it forward, or grudge me ſome eaſe for ſo ſmall a moment. *y* Or, *lay aſide*, or *remove* thy hand or anger *from me*.

21 Before I go to the place *whence* I ſhall not return, *z even* to the land of darkneſs, and the ſhadow of death ‖;

z Into this World and Life: See Chap. 7. 9, 10. ‖ i. e. A dark and diſmal Shade: See on Chap. 3. 5.

† Heb. *the earth of darkness, like the darkness of death, and without any order, and where the light is as darkness.*

22 A land of darkneſs †, as darkneſs *is ſelf*, *and* of the ſhadow of death, without any order, *and where* the light *is* as darkneſs *.

* Either in things, without any Succeſſion of Day and Night, Winter and Summer: Or among Perſons where great and ſmall are in the ſame condition, Chap. 3. 19. * Where there is no difference between Light and Darkneſs; where the Day is as dark as the Night; where there is nothing but perpetual and uninterrupted Darkneſs.

CHAP. XI.

Zophar's Reproof: Job's words too many and falſe even to mockery: in juſtifying himſelf, 1——4. Should God ſpeak, his Wiſdom and Juſtice, and all his Perfections would appear infinitely greater than what Job conceived of them, 5——10. God knoweth Man ſeeth Wickedneſs and conſidereth it; but Man is ignorant and fooliſh, and in vain pretendeth to Wiſdom, 11, 12. If Job would prepare his Heart, and Pray, and put away his Sin, he ſhould again lift up his Head, and forget his Miſery, and his laſt days be brighteſt; but the Wicked ſhall periſh, 13——20.

THen anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered *a*? and ſhould † a man full of talk be juſtified *b*?

† Heb. *a man of lips.*

a Doſt thou think to carry thy Cauſe by thy long and tedious Diſcourſes, conſiſting of empty words without weight or reaſon? *b* Shall we by our ſilence ſeem to approve of thy Errors? Or ſhall we think thy Cauſe the better, becauſe thou uſeſt more words than we do?

Or, *should one*

3 Should thy ‖ lies *c* make men hold their peace *d*? and when thou mockeſt *e*, ſhall no man make thee aſhamed *f*?

c i. e. Thy falſe Opinions and Aſſertions both concerning thy ſelf and thy own Innocency, and concerning the Counſels and Ways of God. *d* As if thy Arguments were unanſwerable. *e* Both God, *Chap.* 10. 3. and us, and our friendly and faithful Counſels, *Chap.* 6. 14, 15, 25, 26. *f* By diſcovering thy Errors and Follies.

* Ch. 8. 10. & 10. 7.

4 For thou haſt ſaid *, my doctrine *g is* pure *h*, and I am clean in thine eyes *i*.

g Concerning God and his Providence. *h* i. e. True and certain. *i* I am innocent before God; I have not ſinned either by my former Actions, or by my preſent Expreſſions. Thou ſtandeſt wholly upon thy Juſtification. But *Zophar* aggravates and perverts *Job*'s words, for he did not deny that he was a Sinner in God's ſight, *Chap.* 7. 20, 21. & 9. 2, 3. & 10. 14. but only that he was an Hypocrite or ungodly Man, as they made him.

5 But, O that God would ſpeak, and open his lips againſt thee *k*;

k i. e. Plead with thee according to thy deſire, *Chap.* 9. 32, *&c.* He would ſoon put thee to ſilence and ſhame.

* Exod. 33. 13.

6 And that he would ſhew thee the ſecrets of wiſdom *l*, that *they are* double to that which is *m*: know * therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth n*.

l i. e. The unknown and unſearchable depths of God's Wiſdom and Counſels, in dealing with his Creatures. *m* i. e. That they are far more and greater (the word *double* being uſed indefinitely for manifold, or plentiful, as *Iſa.* 40. 2. & 61. 7. *Jer.* 17. 18. *Zech.* 9. 12.) then that which hath a being or exiſtence, i. e. The ſecret Wiſdom of God is infinitely greater than that which is revealed to us by his Word or Works: The greateſt part of what is known of God, is the leaſt part of thoſe Perfections that are in him. And therefore thou doſt raſhly and fooliſhly in paſſing ſuch a bold cenſure upon God's ways, and judging ſo harſhly of his proceedings with thee, becauſe thou doſt not comprehend the reaſons of them, and in judging thy ſelf innocent, becauſe thou doſt not ſee thy Sins; whereas the all-knowing God ſees innumerable Sins in thee, for which he may utterly deſtroy thee, though thou diſcerneſt them not: But the words are and muſt be rendred, either thus, *that* he hath *double*, i. e. abundant *Wiſdom*: For ſo this Hebrew word ſignifies, *Chap.* 6. 13. & 12. 16. *Prov.* 2. 7. & 3. 21. Or, *that they are double to*, or in that *being* or *eſſence*; to wit, to God, of whom he is here ſpeaking: Or, *to the being*; i. e. to God, who calls himſelf by the Name *I am*, *Exod.* 3. 14. which ſignifies *being*, and who appropriates being to himſelf, *Iſa.* 45. 18. *I am*, and there is *none elſe beſides me*; as elſewhere he is ſaid to be the *only wiſe*, and *only Potentate*, and *only immortal* being, 1 *Tim.* 1. 17. & 6. 15, 16. *n* Heb. *God lends or gives*, or *forgives thee* part of *thine iniquity*, or of *thy punishment*. So far is he from dealing worſe than thou deſerveſt, as thou doſt moſt falſly and wickedly accuſe him.

* Eccl. 3. 11 Rom. 11. 33. * Ch. 26. 14

7 * Canſt thou by ſearching find out God *o*? canſt thou find out the Almighty * unto perfection?

o i. e. Diſcover all the Depths of his Wiſdom, and the Reaſons of all his Actions.

† Heb. *the heights of heaven.*

8 *It is* † as high as heaven *p*, what canſt thou do *q*? deeper than hell, what canſt thou know *r*?

p Thou canſt not meaſure the heights of the viſible Heavens, much leſs of the Divine Perfections. *q* To wit, to find him out. *r* Concerning him and his ways, which are far out of thy ſight and reach.

9 The meaſure thereof *is* longer than the earth *s*, and broader than the ſea *t*.

s From one end to the other. *t* Which is called *the great and wide Sea*, Pſal. 104. 25.

* Ch. 9. 12. ‖ Or, *make a change.* † Heb. *who can turn him away?*

10 * If he ‖ cut off *u*, and ſhut up *w*, or gather together *x*, then † who can hinder him *y*?

u To wit, a Perſon or a Family. *w* In a Priſon, or in the hands of an Enemy. This *ſhutting up*, is oppoſed to the *opening of the Priſon-doors*, and to that *enlargement*, which God is elſewhere ſaid to give to Men. *x* Either 1. in a way of Judgment, as a like word is uſed, *Pſal.* 26. 9. *Gather not my ſoul with ſinners*. Or, rather 2. in a way of Mercy, as this word is generally uſed in Scripture; this being every where promiſed by God to his People, as an eminent Mercy that he would *gather* them *together*. So this is oppoſed to the former actions, and the ſenſe of the place is, whether it pleaſeth God to ſcatter a Family, or to gather them together from their Diſperſions. *y* From doing what he pleaſeth and deſigneth with his own Creatures: Who can reſtrain him either by giving Law to him, or by force and power? Or, *who can contradict* or *anſwer him*, or *object againſt him*, or *retort* or *return upon him*; i. e. charge him with Injuſtice in ſuch proceedings? Which ſenſe may ſeem to agree beſt both with the ſcope of the place, and ſtate of the queſtion between him and *Job*; which was not whether any Man could reſiſt God's power, but whether he could queſtion his Juſtice; and with the following Verſe.

* Pſ. 10. 11, 14. & 35. 22.

11 For * he knoweth vain men *z*: he ſeeth wickedneſs alſo *a*; will he not then conſider *it b*?

z Though Men know but little of God, and therefore are very unfit Judges of all his Counſels and Actions, yet God knows Man exactly, and his *vanity*, or *falſhood*, or *folly*, or *raſhneſs*; for all theſe this word ſignifies. He knoweth that every Man in the World is guilty of much Vanity and Folly, and therefore ſeeth ſufficient reaſon for his Severity againſt the beſt Men; ſuch as thou, *O Job*, fancieſt thy ſelf to be; and if thou wert ſo, thou haſt no reaſon to wonder at or quarrel with his proceedings: And if thy quarrel be that he *ſhuts* thee up, or *cuts* thee off, when he *gathers others* under his wing and Protection, whom thou thinkeſt or knoweſt to be worſe than thy ſelf, while thou doſt impeach his Juſtice, thou doſt but betray thy own Vanity and Folly: For he knows both whom he chaſtiſeth, and whom he ſpareth, and why he doth it, though he do not acquaint thee with the reaſons of all his actions. *a* As he knoweth the Vanity of all Men, ſo he exactly perceiveth the Wickedneſs of evil Men, though it be covered with the Veil of Religion. He ſeeth thy evil heart which diſcovers it ſelf by ſuch wicked and ſcandalous Speeches againſt the Juſtice and Goodneſs of his Providence, which gives him juſt cauſe to continue and increaſe thy Miſeries. Though thou art partial, and flattereſt thy ſelf with a Conceit of thy own Integrity, yet he knoweth thy Hypocriſie and Wickedneſs. *b* Shall he only ſee it as an idle Spectator, and not obſerve it as a Judge to requite and puniſh it?

† Heb. *empty or hollow.* * Pſ. 73. 22. & 92. 6. Eccl. 3. 18.

12 For † * vain man would be wiſe *c*, though man be born *d like* a wild aſſes colt *e*.

c Or, *Yet* (or, *But vain* or *empty man* (that fooliſh Creature that ſince the Fall is void of all true Wiſdom and ſolid Knowledge, and Judgment of the things of God) *would be wiſe*; i. e. pretends to be, and would be thought wiſe and able to paſs a Cenſure upon all God's ways and works. Or thus, *But vain man is fooliſh*, or, *without heart*, i. e. without Underſtanding, unable to judge aright of the ways and things of God. For a Verb very like this, and coming from the ſame Root, ſignifies to *have ones heart taken away*, Cant. 4. 9. *d And man is born*, i. e. he is by his Birth ſuch; this evil is now natural and hereditary, and therefore common to all Men; and therefore it is not ſtrange if *Job* partake of the common Diſtemper. *e* i. e. Ignorant, and dull, and ſtupid, as to the knowledge of divine things, and withal heady and untractable; and therefore very incompetent to judge of theſe high Affairs.

* Chap. 5. 8. & 22. 21.

13 * If thou *f* prepare thine heart *g*, and ſtretch out thine hands *h* towards him *i*;

f O *Job*, thy buſineſs is not to quarrel with thy Maker, or his Works, but to addreſs thy ſelf to him. *g* To wit, to ſeek God, as it is expreſſed, 2 *Chron.* 19. 3. & 30. 19. *Pſal.* 78. 8. *If thou prepare thy heart*, by ſincere Repentance for all thy hard Speeches of God, and Sins againſt him, and with a pure and upright Heart ſeek unto him; without which thy Prayers will be in vain. Or, *If thou directeſt*, or *redreſſeſt thine heart*, turning thy bold Contentions with God into humble and ſincere Supplications to him. *h* i. e. Pray, which is here deſcribed by its

its usual gesture, as *Chap.* 15.25. *Psal.*88.9. *i i.e.* To God, as appears both from the nature of the thing, and from the Context.

14 If iniquity *be* in thine hand *k*, put it far away *l*, and let not wickedness dwell *m* in thy tabernacles *n*.

k Either 1. If thou hast in thine Hand or Possession, any Goods got by Injury or Oppression, as it seems they supposed that he had. Or 2. more generally, If thou allowest thy self in any sinful practises. *The hand* is put for action, whereof it is the Instrument. *l* Keep thy self at a great distance, not only from such actions, but also from the very Occasions and Appearances of them. *m* Let it not have a quiet and settled abode or allowance. *n i.e.* In thy Habitation, *i.e.* either in thy self, or in thy Family; whole sins *Job* was obliged as far as he could to prevent or reform; as he had done *Chap.*1.5. He saith *Tabernacles*, because anciently the Habitations of great Men consisted of several Tents or Tabernacles, as we see *Gen.*24.67. & 31. 33.

15 For then shalt thou lift up thy face *o* without spot *p*, yea, thou shalt be stedfast *q*, and shalt not fear.

o Which notes Chearfulness, and holy Boldness and Confidence; as a dejected Countenance notes Grief and Shame. See *Gen.* 4. 5, 6. 2 *Sam.*2.22. *Job* 22.26. *Luke* 21.28. *p* Or, Being *without spot*: So it is only an *Elliptis* of the Verb Substantive, which is most frequent. And this fitly follows as the ground of his Confidence, because he should in this case have a clear and unspotted Conscience, and a sense of his own Innocency. Or *without blemish*, as the word properly signifies; *i.e.* without any sense of guilt, or any shame consequent upon it either from God or Men. The ground of the expression is this, That when Mens Faces are spotted with Dirt, they are ashamed to shew them. And *Job* was charged by his Friends, as having many Spots upon him, yea, such as were not the Spots of God's Children. *q* Or, *firm* or *fixed*: Either 1. as to his outward Condition, which should be constantly prosperous. Or rather as to his Mind, which should have strong and comfortable assurance of God's Favour, and of his own Safety and Happiness: For this *stedfastness* is opposed unto that *fear*, which is incident to wicked Men; who, even when they are free from actual Miseries, yet oft-times are tormented with the dread of them.

16 Because thou shalt forget *thy* misery *r*, and remember it as waters *that* pass away *s*:

r Thou shalt be free from fear, because thy great and settled Prosperity shall banish out of thy Mind all those sad and irksom thoughts of thy former Calamities, which naturally ingender fears of the continuance or return of them. Persons blessed with eminent Deliverances, and an happy Settlement, are frequently said in Scripture to *forget* their former Sorrows, as *Gen.*41.51. *Isa.* 54. 4. *John* 16. 21. not that they simply forget them, but because they have no sad or frightful remembrance of them: For *remembring* and *forgetting* in Scripture, do not simply note acts of the Mind, but also Affections and Practises suitable to them, as is well known. *s* Thou shalt remember them no more, than Men remember either a Land-flood, which as it comes so it goes away suddenly, and leaves few or no footsteps or memorials behind it, or the Waters of a River, which as soon as they are out of sight, are out of mind, because of the new Waters which immediately come in their stead.

†Heb. *shall arise above the noon-day.*

17 And *thine age* † shall be • clearer *u* than the noon-day *x*; thou shalt ‖ shine forth *y*, thou shalt be as the morning *z*.

t i.e. The remainder of thy Life and time in this World. *u* Heb. *shall arise*: Men are said to *fall* into troubles, and to *arise* out of them. *x* Or, *above the noon-day*, or above the Sun at noon-day, when it is at its highest pitch, as well as in its greatest Glory. *y* Light in Scripture commonly signifies Prosperity and Glory, as *Esth.* 8. 15. *Job* 18.5,6.& 38.15. *Prov.*4.18. Or, *if thou art in darkness*, as this word properly signifies, *Job* 10.22. *Amos* 5.13. *i.e.* If thou comest into any distress and trouble. *z i.e.* That Night of trouble shall certainly and speedily be followed with the Morning of Deliverance and Comfort, which like the Morning-light shall shine brighter and brighter, until the perfect day.

18 And thou shalt be secure because there is hope *a*; yea, thou shalt dig *about thee b, and* • thou shalt take thy rest in safety *c*.

* Lev. 25. 4, 5. Psal. 3. 5. & 4. 8. Prov. 3. 24.

a i.e. Thy Mind shall be quiet and free from Terrors, because thou shalt have a firm and well-grounded Hope and Confidence in God's merciful and providential Care of thee. Or, *thou shalt be confident that thou shalt have what thou hopest for*; the act *hope*, being put for the object, as is very usual. *i.e.* Thou shalt have Assurance in and from God, that thy hopes shall not be disappointed but fulfilled. This is opposed to that fear, v. 15. *b* Either to fix thy Tents, which after the manner of the *Arabians* were removed from place to place for convenience of Pasturage for their Cattel; or to find out Water for thy Cattel, as they did, *Gen.*26. Or to plough the Ground, as he had done, *Chap.*1.14. Or to make a Fence about thy Dwelling. For both the foregoing and following passages expresse his secure and safe condition. *c* Free from Dangers and the fear of them; because of God's fatherly providence watching over thee when thou canst not watch over thy self.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall † make suit unto thee *d*.

†Heb. *intreat thy face.*

d Desiring thy favour and friendship, because of thy great Power and Riches, and eminent Felicity: See *Gen.* 26. 26, *&c.*

20 But the eyes of the wicked shall fail *e*, and † they shall not escape *f*, and • their hope *shall be as* ‖ the *giving up of the ghost g*.

†Heb. *flight shall perish from them.*

*Ch.8. 14. & 18. 14. ‖ Or, *a puff of breath.*

e Or, *be consumed*, either with Grief and Tears for their sore Calamities: Or with long looking for what they shall never attain, as this phrase is taken, *Psal.*69.3. *Jer.*14.6. *Lam.*4.17. And this shall be thy condition, O *Job*, if thou perstistest in thine Impiety. *f* They shall never obtain Deliverance out of their Distresses, but shall perish in them. *g i.e.* Shall be as vain and desperate as the hope of Life is in a Man, when he is at the very point of death. Or, as *a puff of breath*, which is gone in a moment without all hopes of recovery.

CHAP. XII.

Job's Answer: His Friend's Self-conceit: The Miserable always despised though Upright: The Wicked prosper, 1——6. *God's Power and Providence is seen in his Works,* 7——11. *With the Ancient is Wisdom, but especially in God, and Power; Judges are Fools, Princes weak and mean, Darkness Light before him,* 12——22. *And whole Nations are over-ruled by him,* 23——25.

AND Job answered and said,

2 No doubt, but ye *are* the people *a*, and wisdom shall die with you *b*.

a You three, and you only are *the people*, *i.e.* People of all People for eminency of Wisdom, the only company of reasonable Creatures; all others are but Fools or Beasts: You have engrossed all the Reason of Mankind; and each of you have as much Wisdom as an whole People put together. It is an Ironical Expression, as the next Verse sheweth. *b* All the Wisdom and Knowledge of Divine things which is in the World, lives in you, and will die and be utterly lost when you die. This you think of your selves; and this makes you so confidently and peremptorily deliver your Opinions, and give Laws to me and all Mankind, and even to God himself.

3 But • I have an † understanding *c* as well as ye, † *I am* not inferiour to you *d*: yea, † who knoweth not such things as these *e*?

*Chap.13. 2. †Heb. *heart.* ‖Heb. *with me.* †Heb. *and.*

c Heb. *an heart*; which is oft put for the *understanding*, as *Job* 34.34. ‖ *Prov.*6.21. *Acts* 8.22. *i.e.* God hath given me also the Knowledge and right Ability to judge of these matters. *d* In these things, which he speaketh, *though* not in a way of vain-glorious Boasting, but for the just and necessary vindication both of himself, and of that cause of God, which for the main matter and substance of it he maintained rightly, as God himself ever after attests, *Job* 42.7. *e* The truth is, neither you nor I have any reason to be puffed up with our Knowledge of these things: For the most foolish and barbarous Nations know that God is Infinite in Wisdom, and Power, and Justice. But this is not the question between you and me.

4 • I am as one mocked of his neighbour *f*, who †calleth upon God, and he answereth him *g*: • the just & upright *man* is laughed to scorn *h*.

*Chap.16. 20. †Heb. *calleth to God.* & 21.3. & 30.1. ‖Psal.14.1.

f Heb. *I am a derision* (the Infinite Being put for a Noun, as is usual both in the *Hebrew* and other Languages) *to my neighbour*, *i.e.* to these three who have pretended and would be thought to be my Friends and Neighbours; whom therefore such carriage doth very ill become: Instead of supporting and comforting me, they make a Sport and Scorn of me. *g* This *who* belongs either 1. to *Job*, who here declares his own Practice in this case; when you mock me, I go to God with my complaints and Prayers, and he hears me, though you will not. But this seems not to agree either with the Context, or with other passages of *Job*; in which he constantly complains, that God did not hear nor regard his Prayers, nor pity and help him. Or 2. to *Job*'s Friends, and so this is either 1. an Aggravation of their Crime, that they should mock him who made a great Profession of Religion, who used duly to call upon God, and to receive answers from him, and therefore should have carried themselves more piously and charitably, and compassionately towards their miserable Brother. Or 2. as the reason of their Mockage of *Job*, because God who neglected *Job*'s Prayers, heard theirs, and gave them those Mercies for which they prayed; and therefore being themselves well and at ease, they were hard-hearted towards their poor afflicted Brother, as the manner of Men is. This seems to suit well with the following Verse. Or 3. as an Argument against their scorning or slighting of him; God hears you when you pray, therefore you should turn your Mocks of me into Prayers for me; and you should pity me, whom God doth not hear when I Pray: And as God hears you, so you should hear and comfort me, when I pour out my Complaints to you. But these words may be brought in mimetically, as being some of their scoffing words: They say of me, *Let him call upon God, and God will hear him*: For so they had suggested to *Job*, Chap. 5. 8. & 8.5, *&c.* & 11.13. But this, saith *Job*, I take for a piece of Mockery, and insulting over my Miseries: For I know by sad Experience, and they see the contrary, that though I call and cry again and again, yet God hath no regard to me. *h i.e.* I, who, notwithstanding all their hard Censures and Reproaches, must and dare still own it, that through God's Grace I am a just and upright Man, am derided by them. This he repeats again, because it was very grievous and burdensom to him.

5 He that is ready to slip with *his* feet *i*, *is as* a lamp despised *k* in the thought of him that is at ease *l*.

i i.e. The just Man last mentioned, who is upon the brink of the Pit or Grave, ready to fall into mischief, so as never to rise again in this World, which is my case, and the occasion of their scorn and contempt. *k i.e.* Like a Lamp or Torch, which whilst it shines clearly and in a dark Night, is very useful and comfortable; but when it draws towards an end, and is nigh extinct, and in the light, is neglected and despised, as that which is unnecessary and troublesom, and offensive. So the same man, who, when his Feet stand fast, in a prosperous Condition, is magnified and adored by all; when his *feet slip* or *stumble*, as the Phrase is, *Psal.*94.18. *Jer.* 13.16. when he is in misery, is commonly forsaken and despised. *l i.e.* In the Opinion of a Man that lives in great Ease and outward Happiness; which generally makes Persons to forget and despise those who are in Affliction. But these words are a little otherwise rendred, and that agreeably to the order of the words in the *Hebrew* Text, He (which is easily understood out of verse 4. the *just and upright man*) is as *a Torch despised in the opinion* or *thought*, (as this or the like words coming from the same Hebrew Root are used, *Psal.* 146.4. *Dan.*6.3. *Jon.* 1.6. Or *because of the splendour*; for to this Root and its Derivatives elsewhere signifie, as *Cant.* 5. 14. *Jer* 5.28. *Ezek.* 27. 19. And either of these significations agree well with the place. Or, *compared with the splendor*, or greater Luster and Glory) *of him that lives in tranquility*; he, (*i.e.* the just Man) *is* (or, *because he is*; for this may be the reason of the contempt) *ready to slip with his foot*; *i.e.* ready to perish.

6 • The tabernacles of robbers prosper *m*, and they that provoke God are secure *n*; into whose hand God bringeth *abundantly o*.

*Ch.21. 7. Psal. 37.1. & 73.3. & 91.8. Jer. 12.1. Mal. 3.15.

m Thy Opinion delivered Chap. 11. 14, *&c.* is confuted by daily experience;

experience; which shews that the most wicked and injurious, and impudent Oppressors, Tyrants and Robbers, are so far from meeting with those Disappointments and Miseries, wherewith thou didst threaten them, that they commonly succeed in their cursed Enterprizes, and flourish in Wealth and Glory, and fill their Houses with the Goods of others which they violently took away; whereof the *Chaldeans* and *Sabeans*, Chap. 1. 15, 17. are a prefent and pregnant Evidence. *n* They whose common practice it is to despise and provoke God, are confident and secure, live without Danger or Fear. *o* So far is God from crushing such Persons, that he seems to favour them with wonderful Success, and by his special and more than common Providence, *puts into their hands* the Opportunities which they seek, and the Persons and Goods of other more Righteous Men which they lie in wait for.

7 But ask now the beasts, and they shall teach thee *p*; and the fowls of the air, and they shall tell thee.

p To wit, objectively; *i.e.* If thou observest the Beasts, and their Properties and Actions, and Events, from them thou mayest learn this Lesson: What Lesson? I answer, Either 1. that which was last mentioned, v. 5. God's Providence doth order things in the like manner among the very Beasts, and Fowls, and Fishes; of which the most Harmless and Serviceable, and Beneficial to Men, meet with the hardest usage. Or 2. That which *Zophar* had uttered with so much Pomp and Gravity, Chap. 11. 7, 8, 9. concerning God's Infinite Wisdom, which, saith *Job*, thou needest not go into Heaven or Hell to know, but thou mayst learn it even from the Beasts, *&c.*

8 Or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these *q*, that the hand of the LORD hath wrought this *r*?

q Or, *by all these* Brute-creatures. *r* That God by his power and Wisdom hath created and ordered all this which is in them, or is done by and among them.

Num. 16. 22. & 27. 16. Heb. *the spirit of all flesh of man.*

10 • In whose hand *s is* the ‖ soul *t* of every living thing *u*, and the breath *x* of † all mankind.

s i.e. At whose absolute disposal it is to give it, or take it away when and how it seemeth good to him. *t* The Life, or the Soul the Principle of Life. *u i.e.* Of all unreasonable Creatures, of which he spoke v. 7. opposed to *man* in the last words. *x* Or, *the spirit*, as that word is commonly used; *i.e.* the Immortal Soul; which is no less a Creature, and in God's power to dispose of it, than the Animal Soul of unreasonable Creatures.

Ch. 34. 3. †Heb. *tasteth his meat.*

11 • Doth not the ear try words? and the † mouth taste his meat *y*?

y As the Mouth tasteth and thereby judgeth of Meats, and as it liketh or disliketh, so it receiveth or rejecteth what is put into it; so it is the Office of the Ear, or rather of the Mind, which hears and receives the Opinions and Discourses of others by the Ear, not rashly to approve or condemn every thing which it hears, but diligently and thoroughly to search and try whether it be true, and so to be embraced; or false, and to be rejected. Interpreters are much puzzled about the Connexion and Design of these words: But they seem to be either 1. An Apology for himself, why he did not comply with their Opinion and Arguments, because they did not suit with his Ear or Mind; and though he had considered and tried them, he could not discern any weight in them. Or, rather 2. a Reproof to his Friends, that they did so hastily condemn his Person and his Doctrine without a strict and serious Enquiry. Or, 3. a Preface to his following Discourse; whereby he invites them to hear and judge of his Words and Arguments more candidly and impartially; and not to scorn all that he said, because of his present Poverty and Misery, as Men at ease are wont to do; nor to cast away the good for any mixture of bad with it; but calmly to weigh and debate things both within and among themselves and with him, that they and he too might all agree in disallowing whatsoever should appear to be false, and owning of every truth.

12 With the ancient *is* wisdom, and in length of days understanding *z*.

z These words contain a Concession of what *Bildad* had said, ch.8. 8, 9. and a joyning with him in that appeal; but withal, an intimation, that this Wisdom was but finite, and imperfect, and liable to many Mistakes, and indeed meer Ignorance and Folly, if compared with the Divine Wisdom, of which he speaks in the next and following Verses. And therefore that Antiquity which they pretended for their Opinion, ought not to be received against the Oracles or Truths of the eternal and most wise God.

That is, with God. Chap. 36. 5.

13 ‖ With him *a is* wisdom *b* and strength; he hath counsel and understanding *c*.

a i.e. With God; the Relative being put for the Antecedent, which is easily and necessarily understood out of the Scope of the place, and all the following Verses. *b* Perfect Wisdom is only in him, and all Wisdom in the World cometh from him, who giveth to old or young as it pleaseth him: The ancient are not wise without his Gift and Grace, and with that a younger Man may be wiser *than the Ancients*, as *David* was, *Psal.*119.100. *c Counsel*, *i.e.* Practical Wisdom to guide all the Affairs of the World, and *Understanding*, or a speculative Knowledge of all Persons and Things.

Ch. 11. 10. Isa. 22. 22. Rev. 3. 7. †Heb. *upon.*

14 Behold, he • breaketh down *d*, and it cannot be built again: he ‖ shutteth † up a man, and there can be no opening *f*.

d To wit, Houses, Castles, Cities, which God despiteth to destroy utterly. *e* If he will shut up a Man in Prison, or in any straits or troubles. *f* Without God's Permission and Providence.

15 Behold, he with-holdeth the waters *g*, and they *h* dry up: also he sendeth them out, and they overturn the earth.

g Which are reserved in the Clouds, that they may not fall upon the Earth. *h i.e.* The Waters upon the Earth, Foods, and Springs, and Brooks, and Rivers.

16 With him *is* strength and Wisdom *i*: the deceived and the deceiver *are* his *k*.

i He doth the things here mentioned in the foregoing and succeeding Verses, and that both powerfully, so as no Creature can resist and hinder him, and wisely so as none can prevent and overreach him. The same thing he had said before, v. 13. but he repeats it here to prepare the way for the following Events, which are eminent Instances, both of his Power and Wisdom. *k i.e.* From or by him, and wholly subject to his disposal. That one Man deceiveth another, and that the other is deceived by him, either in Divine, or Civil and Worldly things, (which seem to be principally intended here by comparing the following Verses,) this is from God, and by the conduct of his wife and powerful Providence. God giveth to the Deceiver more Wit, and Knowledge, and Art, and withal Opportunity, and all favourable Circumstances for his Deceit. He also gives less Understanding to the Deceived, and withdraws from him either wholly, or in part, that common Light of Discretion, which is his Free Gift, and he may justly give, or take away as he pleaseth, and leaves him to his own Ignorance and Error, Pride and Self-conceit, and to all those Prejudices, Passions, and Lusts, which commonly corrupt Mens Minds, and to the Power and Crafts of Satan, that grand Deceiver. He governs the Deceiver, and sets bounds to his Deceits, to whom, and when, and how far they shall extend; as is manifest from *Deut.* 13. 1. 1 *Kings* 22. 20. *Isa.* 19. 14. *Ezek.* 14. 9. *Matt.* 24. 24. 2 *Thess.* 2. 11. *Rev.* 20. 3, 8. He also over-rules all this to his own Glory, and the accomplishment of his righteous Designs of trying the good, and punishing wicked Men, by giving them up to believe Lies. Yet God is not the Cause or Author of any Error or Sin, but only the wise and holy Governour and Disposer of it.

17 He leadeth counsellors away spoiled *l*, and maketh the judges fools *m*.

l The wise *Counsellors* or Statesmen, by whom the Affairs of Kings and Kingdoms are ordered, *he leadeth away* as Captives in triumph, being *spoiled* either of that Wisdom which they had, or seemed or pretended to have; or of that Power and Dignity which they had enjoyed. *m* Partly by discovering their Folly, and partly by insatuating their Minds, and turning their own Counsels to their ruin: Of which see 2 *Sam.* 15. 31. & 17. 14, 23. *Isa.*19. 11. 1 *Cor.*1.19.

18 He looseth the bond of kings *n*, and girdeth their loins with a girdle *o*.

n Either 1. Passively, whereby they are bound. He freeth them from Prison or Restraint. Or rather 2. Actively, that wherewith they bind their Subjects to Obedience, to wit, their Power and Authority, and that Majesty which God stamps upon Kings, to keep their People in awe: All which God can, and oft doth take away from them, and freeth the People from their Bonds, when it pleaseth him: Of which all Histories give Instances: See *Dan.*2. 21. *o* Either 1. With a Girdle of Dignity and Glory, which was put upon the Loins of Men in great Honour and Authority, as *Isa.* 11. 5. & 22. 21. *Jer.*13.1,2. So this member of the Verse is opposite to the former, and the sense of the whole is, he either casteth down Kings, or raiseth them up, as he pleaseth. But the Scripture no where mentions this *Girdle* as one of the Ornaments of Kings. Or rather, 2. With a servile Girdle: For seeing all, both the foregoing and succeeding passages do evidently note acts of Judgment or Punishments, inflicted upon them, it seems improper to understand this alone of an act of God's Favour to them. So the sense is, He deposeth them into a mean and servile Condition; which is thus exduceth them into a mean and servile Condition; which is thus expressed, because Servants did use to gird up their Garments (which after the manner of those parts and time were loose and long) that they might be fitter for attendance upon their Masters; of which see *Luke* 12.37. and 17.8. And so this is an amplification of the former sentence. He not only deposeth them from their Thrones, but brings them into Bondage and Slavery.

19 He leadeth princes *p* away spoiled, and overthroweth the mighty.

p So this word, which usually signifies *Priests*, is oft used, as *Gen.*41. 45. & 47. 22, 26. *Exod.* 2. 16. 2 *Sam.* 8. 18. Compared with 1 *Chron.*18.17.

*Ch. 32.9. Isa. 3. 2, 3. †Heb. *the lip of the faithful.*

20 *He removeth away † the speech *q* of the trusty *r*, and taketh away the understanding of the aged.

q Either 1. By taking away or restraining the Gift of Utterance from them, that they should not be able to express their Thoughts with such clearness and Power as they used to do; which God oft doth to wise and eloquent Men. Or 2. By bringing them into such straits and troubles that they know not what to say or advise. Or 3. By taking away their Understanding which should suggest and direct their Speech, as it here follows. Or 4. By permitting them to betray their Trust, and either not to speak when they should, or to speak otherwise than they should, and to use their Wit and Rhetorick, not to direct, but to deceive, and so destroy a Prince. *r i.e.* Of those wise and eloquent Counsellors, that were, and for their great Abilities might be trusted by the greatest Princes with all their Affairs.

*Psal. 107. 40. Dan. 2. 21. ‖ Or, *loseth the girdle of the strong.*

21 • He poureth contempt upon princes *s*, and ‖ weakneth *t* the strength of the mighty.

s i.e. He makes them contemptible to their Subjects and others. †Heb. *He loseth the Girdle.* Which Phrase signifies Weakness, as *Isa.* 5. 27. as *the girding of the Girdle* notes Strength and Power, as *Isa.* 22. 21. & 45. 5. Both these Phrases being taken from the quality of their Garments, which being loose and long, did disinable a Man for Travel or Work.

*Ch. 28. 3. Dan. 2. 22. Mat. 10. 26 1 Cor. 4. 5.

22 He • discovereth deep things out of darkness *u*, and bringeth out to light the shadow of death.

u i.e. The most secret and crafty Counsels of Princes, which are contrived and carried on in the dark.

* Psal. 107. 38. †Heb. *leadeth in.*

23 • He encreaseth the nations, and † destroyeth them *x*: he enlargeth the nations *y* and † straiteneth them *again z*.

x What hitherto he said of Princes, he now applies to Nations and People, whom God doth either increase or diminish as he pleaseth. *y* He multiplies them so that they are forced to send forth Colonies

into other Lands. *z* Or, *leadeth them in*: or, *bringeth them back* into their own Land, and confineth them there.

† Heb. *heads*. * Psal.107. 40.

24 He taketh away the heart *a* of the † chief *b* of the people of the earth, and * causeth them to wander in a wilderness *where there is* no way *c*.

a Which signifies either, 1. Their Courage, as *Psal.* 76.12. or rather, 2. Their Wisdom and Counsel, as *Job* 5.13. *Isa.*3.4. as the following words shew. *b* Either for Place and Power: or for Wisdom and Conduct. *c i.e.* Fills them with confusion, and uncertainty, and perplexity of mind, so that they know not how to govern themselves or their People.

† Heb. *wander*.

25 They grope *d* in the dark without light *e*, and he maketh them to † stagger like a drunken *man f*.

d Like men that cannot see their way. *e* Two Phrases expressing the same thing, emphatically to express their profound darkness. *f* Who reels hither and thither without any certainty. So they sometimes take one course, and sometimes another, as resolving to try all Experiments, and indeed not knowing what to do.

CHAP. XIII.

Job's friends not wiser than he: he would reason with God; but they were lyars, and talked deceitfully for God, who would search and reprove them for accepting persons, 1——10. *God's excellency, and they as ashes and clay,* 11, 12. *He is resolute, being in extream misery, and braving confidence in God, before whom he would speak, and God should save him; not so with an hypocrite,* 13——16. *He ordereth his cause to plead with God; only desireth a removal of God's hand upon him,* 17——22. *His request, to know his sins and God's purpose, since God delighteth not in our misery,* 23——28.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it *a*.

a All this which either you or I have discoursed concerning the infinite Power and Wisdom of God, I know, both by *seeing* it, *i.e.* by my own Observation and Experience, and by *hearing* it from my Ancestors; so that I did not need your tedious and impertinent discourses concerning those matters.

* Ch. 12.3. 2 * What ye know, *the same* do I know also: I *am* not inferiour unto you.

* Ch.23.3. 3 * Surely I would speak to the Almighty *b*, and I desire to reason with God.

b According to thy wish, *Ch.* 11. 5. I had rather debate the matter with God than with you. I am not afraid of presenting my Person and Cause before him, who is a Witness of my Integrity, and would not deal so unmercifully with me as you do.

* Ch.5.21. & 15.2. 4 But ye *are* forgers of lies *c*; * ye *are* all Physicians of no value *d*.

c i.e. Authors of False Doctrine, to wit, that great Afflictions are peculiar to Hypocrites and wicked Men. *d* Unfaithful and Unskilful, prescribing bad Remedies, and misapplying good ones.

5 O that ye would altogether hold your peace, and it should be your wisdom *e*.

e For then your Ignorance and Folly had been concealed, which is now manifest. Compare *Prov.* 17. 28.

6 Hear *f* now my reasoning, and hearken to the pleadings of my Lips *g*.

f i.e. Attend to it, and consider it more seriously than you have done. *g i.e.* To the Arguments which I shall produce.

* Ch.17.5. & 32. 21. & 36.4. 7 * Will ye speak wickedly for God *h*? And talk deceitfully for him?

h Will you utter Falshoods upon pretence of pleasing God, or of maintaining God's Honour or Justice? Doth he need such defences?

8 Will ye accept his Person *i*? Will ye contend *k* for God *l*?

i Not judging according to the right of the Cause, but the quality of the Person, as corrupt Judges do. *k i.e.* Wrangle and quarrel with me, and cavil at my Speeches, and pervert my meaning. *l i.e.* That you may gratifie him, or defend his Rights?

9 Is it good *m* that he should search you out *n*? or as one mocketh another, do ye *so* mock him *o*?

m Will it be to your Credit and Comfort? *n i. e.* Narrowly examine your Hearts and Discourses, whether you have uttered Truth or Falshood, and whether your Speeches proceed from true Zeal for God, or from your own Prejudices and Passions, and from a desire to curry Favour with him. *o* To wit, by covering your uncharitableness and corrupt affections with pretences of Piety, as if God could not discern your Artifices; or by pleading his Cause with weak and foolish Arguments, which is a kind of mockery to him, and an Injury to his Cause; or by seeking to flatter him with false Praises, as if he did distribute the things of this World with exact Justice, prospering only the good, and severely afflicting none but wicked Men.

10 He will surely reprove you *p*, if ye do secretly *q* accept Persons.

p i. e. Punish you; as this word is oft used, as hath been once and again observed. *q* Though it be concealed in your own Breasts, and no Eye see it; yea, though it be so close that your own Minds and Consciences, through Ignorance, or Inadvertency, or Slothfulness, do not perceive it, yet He, who is greater than your Consciences, sees and knows it.

11 Shall not his Excellency *r* make you afraid *s*? and his dread fall upon you?

r His infinite Wisdom which sees your secret Falshoods, and his Justice and Power, which can and will punish you for it. *s* Of speaking rashly or falsly of his Ways and Counsels.

12 Your remembrances *t* are like unto ashes; your Bodies *u* are like to Bodies of Clay.

t Either 1 Actively, *i. e.* your Memorials, or your Discourses and Arguments by which you design to bring things to my remembrance. So he might possibly allude to that passage, *Chap.* 4. 7. *Remember I pray thee*, &c. That, and all your other *Memento's are like unto ashes*, *i. e.* contemptible and unprofitable: Heb. *are Parables*, or *Speeches of dust*, or *ashes*. Or 2. Passively, all that which is most excellent and memorable in you; your Wealth, and Dignity, and Wit, and Reputation, or whatsoever it is for which you expect or desire to be remembered, it is all but poor despicable dust and ashes: And therefore you have just reason to abhor your selves, and to dread the Divine Majesty, as I now advised you. *u* Though they be not full of sores and boils as mine is, yet they are but dust, and to dust they shall return as well as mine. Heb. *Your backs*, which, being the strongest part of the Body, is put for the whole Body. Or, *Your Eminences*, or *Excellencies*, as this word most properly signifies, as Hebricians observe, fo it answers to their *memorables*. All those things wherein you do, or think that you do excel others, are but like Eminencies, or Lumps, or heaps of Clay, vain and useless things, if compared with the Excellencies of God. Or, *Your heights*, *i. e.* your lofty Discourses are like Clay, *i. e.* without solidity and strength.

† Heb. *Be silent from me.*

13 † Hold your peace *x*, let me alone that I may † speak *y*, and let come on me what *will z*.

x Do not now interrupt me in my Discourse; which peradventure he observed by their gestures, some of them were now attempting. *y* That I may freely utter my whole mind. *z* For the event of my Discourse with God, wherewith you threaten me, I am willing to submit my self to him, to do with me as He pleaseth: For I know He will not judge so severely and partially of me, or my words, as you do, but will accept what is good, and pass by any circumstantial defects in my Person or Speech, as knowing that I speak from an upright heart.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand (*a*)?

(*a*) According to this Translation the Sense seems to be this, If you speak truth, and God punisheth none but wicked Men, why doth he bring me (whom he knows to be no Hypocrite, as you slander me) to that extremity of pain and misery, that I am almost constrained to tear, and eat my own Flesh (which is mentioned as the Character of Men in great anguish, *Isa.* 9. 20. & 49. 26.) and am ready to lay violent hands upon my self? Is it so great a crime to complain in this case, or at least to enquire into the cause of this unwonted severity: But this sense seems not well to suit either with the fore-going or following Verses, but to come in abruptly. Others therefore render the words thus; *Why should I take my flesh in my teeth*, &c. And so this may be either 1. A reason of his ardent desire of liberty of Speech, because he could hold his Tongue no longer, but must needs tear himself to pieces, if he had not some vent for his grief. So this agrees well both with *v.* 13. where he desired this freedom, and with *v.* 19. where the same Sense is expressed in plainer words. Or, 2. An Antidote against despair. I perceive, O my Friends, by your Discourses, that you intend to drive me to utter Despair, if I do not turn to God in another manner than yet I have done. Which if it were true, I should certainly tear my Flesh, and violently take away my own Life: But I see no reason why I should give way to any such despair or desperate Actions? And this also hath a good dependance upon the fore-going words; *Let come on me what will.* (*q. d.* But I have no reason to fear such Consequences as you suggest, nor to despair of a merciful Audience and Relief from God;) and a good connexion with those which follow, *v.*15. where he declares his Hope and Confidence in God. The Phrase of having ones *Life in his hand*, notes a condition extreamly dangerous, and almost desperate, as *Judges* 12.3. 1 *Sam.*19.5. & 28.21. *Psal.*119.109.

† Heb. *I will trust in him.* Prov.14.32. † Heb. *yet or nevertheless.*

15 * Though he slay me *a*, yet I will trust in him *b*: but *c* I will † maintain mine own ways *d* before him *e*.

a Though God should yet more and more encrease my torments, so that I could bear them no longer, but should perceive my self to be at the point of Death, and without all hopes of Recovery in this World. *b* Or, *shall I not trust* in him? Should I despair? No, I will not. I know he is a just, and a faithful, and merciful God, and he knows that mine Heart is upright before him, and that I am no Hypocrite. *c* Though I will trust in him, yet I will humbly expostulate the matter with him. *d I will argue*, or *prove*, or *demonstrate my ways*, *i.e.* I will make a full free Confession of the whole course of my life, and I will boldly, though submissively, assert mine own Integrity, which he also will, I doubt not, acknowledge. And what I have done amiss I will as freely confess, and make supplication to my Judge for the pardon of it. *e* Before his Tribunal: for I desire no other Judge but him.

16 He also *shall be*, (or *is*) my salvation *f*: for *g* an hypocrite shall not come before him.

f I rest assured that he will save me out of these Miseries sooner or later, one way or other, if not with a temporal, yet with an eternal Salvation after Death; of which he speaks, *Chap.* 19. 25, &c. *g* Or, *but*, as this Particle commonly signifies; for this Clause is put by way of oppofition to the former; and the sense is, But if I were an Hypocrite, as you alledge, I durst not present my self before him to plead my Cause with him, as now I desire to do, nor could I hope for any Salvation from, or with him in Heaven.

17 Hear diligently my speech *h*, and my declaration *i* with your ears.

h This he desired before, *v.*6. and now repeateth, either because they manifested some neglect or dislike of his Speech, and some desire to interrupt him: Or, because he now comes more closely to his business, the foregoing Verses being mostly in way of Preface to it. *i i. e.* The words whereby I declare my Mind.

18 Behold now, I have ordered *my* † cause *k*; I † Heb. *judgment.* know that I shall be justified *l*.

k To wit, within my self. I have seriously and sincerely considered the state of my case, and what can be said either for me, or against me, and am ready to plead my Cause. *l i.e.* Acquitted by God from that Hypocrisie and Wickedness wherewith you charge me, and declared a righteous and innocent Person, human Infirmities excepted.

19 Who *is* he that will plead with me *m*? for now if

if I hold my tongue, I shall give up the ghost *n*.

m Where is the man that will do it? Nay, O that God would do it: which here he implies, and presently expresseth. *n* My grief for God's heavy Hand, and for your bitter Reproaches would break my Heart, if I should not give it vent.

20 Only do not two *things* unto me *o*: then will I not hide my self from thee *p*.

o Which two he expresseth, *v.*21. *p* Then shall I boldly present my self and cause before thee.

Chap. 33. 7. 21 * Withdraw thine hand far from me *q*: and let not thy dread make me afraid *r*.

q i. e. Suspend my Torments during the time of my pleading with me. *r* Do not present thy self to me in terrible Majesty, neither deal with me in rigorous Justice; but hear me meekly, as one man heareth another, and plead with me upon those gracious terms, wherewith thou useft to deal with Mankind.

22 Then call thou, and I will answer: or let me speak, and answer thou me *s*.

s Then chuse thy own Method. Either do thou charge me with Hypocrisie, or more than common Guilt, and I will defend my self: Or I will argue with thee concerning thy extraordinary Severity towards me; and do thou shew me the Reasons of it. This Propofal favoured of too great Self-confidence, and of Irreverence towards God; for which, and such like Speeches, he is reproved by God, *Chap.*38.2,3. & 40.2.

23 How many *are* mine iniquities and sins *t*? Make me to know my transgression and my sin *u*.

t That I am a sinner I confess; but that I am guilty of so many or such heinous Crimes as my Friends suppose, I utterly deny; and if it be so, do thou, O Lord, discover it to my shame. *u* If peradventure my heart deceive me therein; for I am not conscious to my self of any enormous Crime.

Psal.32. 24 Wherefore hideft thou thy face *x*, and * holdest me for thine Enemy *y*.

Job 13.24. & 19.11. *x i. e.* Withdraweft thy favour and help which thou didst use to afford me; as this Phrase is commonly used, as *Deut.*31.17. *Psal.*13.1. & 102.2. *&c. y i. e.* Dealeft as ſharply with me, as if I were thy professed Enemy.

Job 13.25. 25 * Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble *z*?

z Doth it become thy infinite and excellent Majesty to use all thy might to crush such a poor, impotent, frail Creature as I am, that can no more resist thy Power, than a Leaf, or a little loose and dry Straw can resist the fury of the Wind or Fire.

26 For thou writeſt *a* bitter things *b* againſt me, and * makeſt me to poſſeſs the iniquities of my youth *c*.

Psal.25.7. *a i. e.* Thou appointeſt or inflicteſt. A Metaphor from Princes or Judges, who anciently used to write their Sentences or Decrees, concerning Persons, or Causes, brought before them. See *Pſ.*149.9. *Jer.*22.30. *John* 19.22. *b i. e.* A terrible Sentence, or most grievous Punishments. *c* Thou doſt now at once bring upon me the punishment of all my sins, not excepting those of my Youth, which, because of the folly and weakneſs of that Age, are usually excuſed or winked at, or, at least, but gently punished.

Psal.22. 27 * Thou putteſt my feet alſo in the ſtocks *d*, and † lookeſt narrowly unto all my paths *e*; thou ſetteſt a print upon the † heels of my feet *f*.

† Heb. *diligently.* † Heb. *roots.*

d Thou encompaſſeſt me with thy Judgments, that I may have no way or poſſibility to eſcape. *e* When thou haſt me faſt in Priſon, thou makeſt a ſtrict and diligent ſearch into all the Actions of my life, that thou maiſt find matter to condemn me. *f i.e.* Thou followeſt me cloſe at the heels, either to obſerve my Actions, or to purſue me with thy Judgments, ſo that thou doſt oft tread upon my heels, and leave the prints of thy Footſteps upon them.

28 And he *g*, as a rotten thing, conſumeth; as a garment that is moth-eaten.

g Either, 1. Man, or *Job*, ſuppoſed to be God's Adverſary in this conteſt. So he ſpeaks of himſelf in the third Perſon, as is uſual in this and other Sacred Books. So the ſenſe is, *He, i.e.* this poor frail Creature, this Carkaſs or Body of mine; which poſſibly he pointed at with his Finger, *conſumeth* or pineth away, *&c.* So he mentions here the effect of God's ſevere proceedings againſt him, to wit, his Conſumption and utter Deſtruction, which was making haſte towards him. Or, 2. God, of whom he hitherto ſpoke in the ſecond Perſon, and now in the third Perſon, ſuch changes of Perſons being very frequent in Poetical Writings, ſuch as this is. So he continueth the former Diſcourſe, and as before he mentioned God's ſevere Enquiry into his ways, and Sentence againſt him, ſo here he deſcribes the Conſequence and dreadful Execution of it upon him: *He, i.e.* God, *conſumeth* (for the Verb is Active) me *as rottenneſs* conſumeth, that in which it is, or *as a rotten thing* is conſumed, and *as a Moth which eateth a Garment.*

CHAP. XIV.

Man's natural misery, ſin, and ſhort life, her plea with God not to diſturb us by his power, but ſuffer us to accompliſh our appointed time, 1——6. *The other Creatures decay and revive; but Man once dead, returneth not, till the end of all things,* 7——12. *He wiſheth to be hid in the Grave in hopes of the Reſurrection,* 13——15. *for that here God was ſtrict in marking his iniquity, and prevailed againſt him,* 16——20. *Man's miſery with reſpect to his Children,*21,22.

† Heb. *ſhort of days.* * Eccleſ. 2.23. MAn *that is* born of a Woman *a*, *is* † of few days *b*, and * full of trouble *c*.

a This expreſſion is here uſed, either, 1. To intimate the cauſe of Man's Miſery, that he was born of Woman, a weak Creature, 1 *Pet.* 3. 7. and withal corrupt and ſinful, and of that Sex by which ſin and all Calamity was brought into the World. See *Chap.*15.14. and *Gen.* 3.17. 1 *Tim.*2.13,14. Or, 2. To note the univerſality of the thing, Every Man, every Mothers Son, as we uſe to ſpeak. Mens Births are oft times unknown and uncertain, but their Mothers are always definite and certain. One Man was then to be born, and afterwards was born without an earthly Father, to wit, our Lord and Saviour Chriſt; but no Man was ever born without a Mother. *b* A ſhort liv'd Creature in himſelf, and therefore needs no violent hand to cut him off, becauſe he withereth ſo ſoon of his own accord. *c* And therefore a fitter object for Divine compaſſion, than for his fury or ſeverity. He chiefly intendeth himſelf, but he expreſſeth it thus generally, partly to relieve himſelf with the thoughts of the common Calamities of Mankind; and partly to move God with the conſideration of the frailty and miſery of human Nature, and conſequently of his Condition.

* Ch. 8.9. Pſ.90.5,6. & 102.11. & 103.15. & 144.4. Iſa. 40. 6. James 1. 10,11. 1 Pet.1.24.

2 * He cometh forth *d* like a flower *e*, and is cut down: he fleeth alſo as a ſhadow *f*, and continueth not.

d Out of his Mothers Womb, *Chap.*1.21. *e* Which quickly grows, eth up and maketh a fair ſhew, but ſoon withereth, or is cut down. *f* Which being made by the Sun, follows its motions, and is in perpetual variation, until at laſt it quite vaniſh and diſappear.

3 And doſt thou open thine eyes upon ſuch an one *g*, and bringeſt me into judgment with thee *h*?

g Either, 1. To take thought or care about him. Or rather, 2. To obſerve all his ways, that thou maiſt find cauſe of puniſhment. He is not a fit match for thee. It is below thee to contend with him, and to uſe thy infinite Wiſdom and Power to cruſh him. This ſeems beſt to ſuit with the ſcope and context. *h i.e.* Pleadeſt with me by thy Judgments, and thereby, in a manner, forceſt me to plead with thee, without granting me thoſe two neceſſary and favourable Conditions, expreſſed *Chap.*13.20,21.

† Heb. *Who will give.* * Gen.5.3. Pſal.51.5. John 3.6. Rom. 5.12. Epheſ.2.3.

4 † Who * can bring a clean *thing* out of an unclean *i*? Not one *k*.

i I do not ſay, *I am clean*, as *Zophar* pretendeth, *Chap.* 11.4. but confeſs that I am a very *unclean* Creature, and therefore liable to thy Juſtice, if thou wilſt deal rigorously with me: but remember that this is not my peculiar caſe, but the common lot of every Man, who, coming from ſinful Parents, and being infected with original Corruption, muſt unavoidably be unclean. Why then doſt thou inflict ſuch peculiar and extraordinary Judgments upon me, for that which is common to all men? And although my original Corruption do not excuſe my actual ſins, yet I hope it may procure ſome mitigation to my puniſhments, and move thy Divine Pity, which oft ſheweth it ſelf upon ſuch occaſions. See *Gen.*8.21. *k i.e.* No man can cleanſe himſelf, or any other from all ſin. See 1 *Kings* 8.46. *Pſal.* 14.3. *Eccleſ.* 7.21. This is the Prerogative of thy Grace, which therefore I humbly implore of thee.

5 Seeing his days *l* are determined *m*, the number of his months *are* † with thee *n*, thou haſt appointed his bounds that he cannot paſs *o*.

† Ch. 7. 1.

l The days, or (as it follows) *months* of his Life. *m* Are by thy Sentence and Decree limited to a certain period. *n i.e.* Exactly known to thee. Or, in thy power and diſpoſal. *o* Thou haſt appointed a certain end of his days, beyond which he cannot prolong his Life. And therefore let this ſhort Life, and unavoidable Death, ſuffice for Man's puniſhment, and do not add further and forer Calamities.

6 * Turn from him *p* that he may † reſt *q*, till he ſhall accompliſh as * an hireling his day *r*.

* Ch.7.16, 19. † Heb. *ceaſe.* * Ch. 7. 1.

p Withdraw thine afflicting hand from him. *q* That he may have ſome preſent comfort and eaſe. Or, *and let it ceaſe*, to wit, the affliction, which is ſufficiently implied. Others, *And let him ceaſe*, to wit, to live, *i.e.* Take away my Life. But that ſeems not to agree with the following clauſe of this Verſe, nor with the ſucceeding Verſes. *r* Give him ſome reſpite, till he finiſh his Courſe, and come to the period of his Life, which thou haſt allotted to him, as a man appoints a ſet time to a mercenary ſervant.

7 For there is hope of a tree, if it be cut down, that it will ſprout again *s*, and that the tender branch thereof will not ceaſe.

s But Man, though a far nobler Creature, is in a much worſe condition, and when once he loſeth this preſent and wordly Life, he never recovers it: Therefore ſhew ſome pity to him, and give him ſome Comfort whilſt he lives.

† Heb. *duſt.* † Heb. *is weakned or cut off.*

8 Though the root thereof wax old *t* in the earth, and the ſtock thereof die *u* in the † ground:

t Begin to wither and decay. *u* To wit, in outward appearance.

9 *Yet* through the ſent of water *x* it will bud, and bring forth boughs like a plant *y*.

x i.e. By means of Water. *Sent* or *Smell* is figuratively aſcribed to a Tree. *y* Like a Tree newly planted.

10 But man dieth, and † waſteth away *z*: yea, man giveth up the ghoſt, and where *is* he *a*?

† Heb. *is weakned.*

z His Body by degrees rotting away; Or, *and is cut off*, as this word is uſed, *Exod.*17.13. *Iſa.*14.12. *a i.e.* He is no where, or, he is not, to wit, in this World, as that Phraſe is commonly uſed. See *Job* 3.16. & 7.8,21.

11 *As* the waters fail from the ſea, and the flood decayeth, and drieth up *b*:

b This may be underſtood, either 1. By way of oppoſition, *The Waters go*, or *flow out of the Sea*, and return thither again, *Eccleſ.* 1. 7. *and a Lake*, or *River* ſometimes *decayeth*, *and drieth up*; but afterwards is recruited and repleniſhed. *But man lieth*, &c. as it follows. Or, 2. By way of reſemblance, *As Waters*, *i.e.* ſome portion of Waters, *fail from the Sea*, being either exhaled or drawn up by the Sun, *and received* and ſunk into the dry and thirſty Earth, or overflowing its Banks; *and as the Flood*, or *a River*, or *a Pond*, (for the word ſignifies any confiderable confluence of Waters) in a great drought *decayeth*, *and is dried up*: in both which caſes the ſelf ſame Waters never return to their former places. So it is with man. Or thus, as *when the Waters fail from the Sea*, *i.e.* when the Sea forſakes the place into which it uſed to flow, *the River* which was fed by it, *Eccleſ.* 1. 7. *decayeth and drieth up* without all hopes of recovery, ſo Man, when

once the Fountain of his radical moisture is dried up, dies, and never revives again.

12 So man lieth down *c*, and riseth not *d*, till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

c To wit, in his Bed, the Grave, or to sleep the sleep of Death, as this Phrase is used, *Gen.*46.30. *Deut.*31.16. 2 *Sam.* 7.12. 1 *Kings* 1. 21. *d* To wit, to this Life: For he speaks not here of the Life to come, nor of the Resurrection of the Body after Death by the Divine Power; of his belief whereof he giveth sufficient evidences in divers places. *e i. e.* Either, 1. Never; because the Heavens, though they shall be changed in their Qualities, yet shall never cease to be as to the Substance of them. And therefore everlasting and unchangeable things are expressed by the duration of the Heavens; of which see *Psal.*72.5,7,17. & 89.30,36,37. *Matth.* 5. 18. & 24.35. Or, 2. not until the time of the general Resurrection, and the Restitution of things, when these visible Heavens shall pass away, and be no more, at least in the same form and manner as now they are: Of which see *Psal.*102.26. *Luke* 21.33. 2 *Pet.*3.7,10. *Rev.*21.1.

† Heb. *bell.* 13 O that thou wouldest hide me in † the Grave *f*, that thou wouldest keep me secret *g*, until thy wrath be past *b*, that thou wouldest appoint me a set time *i*, and remember me *k*.

f Either, 1. In some dark Vault under Ground, such as good men hide themselves in in times of Persecution, *Heb.* 11.38. Lord hide me in some hiding place from thy Wrath, and all the intolerable effects of it, which are upon me: for I cannot be hid from thee, but by thee. Or, 2. In the Grave, properly so called. Though I know Life once lost is irrecoverable, yet I heartily desire Death, rather than to continue in these Torments. And if the next words and with seem to suppose the continuance of his Life, that is not strange: For he speaks like one almost distracted with his Miseries, sometimes wishing one thing, sometimes another, and the quite contrary, as such Persons use to do. And these Wishes may be understood disjunctively, I wish either that I were dead, or that God would give me Life free from these torments. Or the place may be understood thus, I could wish, if it were possible, that I might lie in the Grave for a time, till these Storms be blown over, and then be restored to a comfortable Life. *g* In some secret and safe place, under the shadow of thy Wings and Favour, that I may have some support and comfort from thee. *h* Whilst I am oppressed with such grievous and various Calamities, which he calls God's *Wrath*, because they were, or seemed to be, the effects of his Wrath. *i* To wit, to my Sufferings, as thou hast done to my Life, *v.* 5. *k i. e.* Wherein thou wilt not remember me, to wit, in mercy, or so as to deliver me: For it is well known that God is frequently said to *forget* those whom he suffers to continue in Misery, and to *remember* those whom he delivers out of it.

† Heb. *my warfare.* 14 If a man die, shall he live *again l*? all the days of † my appointed time will I wait till my change come *m*.

l i. e. He shall not, namely in this World, as was said before. The affirmative question is equivalent to an absolute denial, as *Gen.*18.17. *Psal.*55.7. *Jer.* 5.9. and every where. *m* Seeing Death puts an end to all mens hopes of any comfortable being here, because man once dead never returns to life; I will therefore wait on God, and hope for his favour whilst I live, and it is possible to enjoy it, and will continue waiting from time to time, *until my change come, i.e.* either 1. Death, the great and last Change; which is expressed by the root of this word, *Job* 10.17. Or, 2. The change of my Condition for the better, which you upon your Terms encourage me to expect, and which I yet trust in God I shall enjoy; for this word properly signifies *Vicissitudes* or *Changes* in ones Condition; and this seems to suit best with the following Verse. And this Change, or a comfortable Life here *Job* so heartily wisheth, not only from that love of Life and Comfort which is naturally implanted in all men, good and bad, and is not forbidden by God, which also was stronger in those Old Testament Saints, when the discoveries of God's Grace to sinners, and of Eternal Life, were much darker than now they are; but also because this would be an effectual vindication of his own Integrity and Good-name, and of the honour of Religion, both which did suffer some Eclipse from *Job*'s extream Calamities, as is evident from the Discourses of his Friends.

* Ch.40.3. 15 Thou shalt * call, and I will answer thee *n*: thou wilt have a desire to the work of thine hands *o*

n I trust there is a time coming when thou wilt grant me the Mercy which now thou denyest me, to wit, a favourable hearing, when thou *wilt call* to me to speak for my self, and *I shall answer thee*; which I know will be to thy satisfaction and my comfort. Compare this with *Chap.* 13. 22. where the same words are used in this same sense. Or, *thou shalt call* me out of the Grave of my Calamities, *and I shall answer thee*, and say, Here I am, raised out of the Pit in which I was buried by thy powerful and gracious Command. *o i. e.* To me who am thy Workmanship in divers respects, from whom thou now seemest to have an aversion and abhorrency, but I doubt not thou wilt yet have a *desire*, *i. e.* shew thy Affection or Good-will to me; or a desire to look upon me, and to deliver me. Nor is it strange that *Job*, who lately was upon the brink of Despair, doth now breathe out words of Hope, such Ebbings and Flowings being usual, both with *Job* elsewhere, as *Chap.*13.15,16. and with *David* frequently in the *Psalms*, and with others of God's People.

† Psal.135. 2,3. 16 * For now *p* thou numbrest my steps *q*, dost thou not watch over my sin *r*?

Ch.13.27. Prov.5.21. Jer.32.19. *p* So this is a reason of his desire of Death, *v.* 13. Or rather, *But now*; for this seems to be added by way of opposition. I believe thou wilt yet pity and help me, but for the present it is far otherwise with me. *q* Thou makest a strict enquiry into all my actions, that thou mayst find out all mine Errours, and punish them. Compare *Job* 13.27. & 31.4. & 34.21. *Psal.*56.6. *r i. e.* Dost thou not watch for my Haltings, or Miscarriages, as if thou wast glad of an occasion to punish me? Or, *thou dost not delay the punishment of my sin*: For the same Hebrew word signifies both *sin*, and its *punishments*.

17 My transgression *is* sealed up in a bag *s*, and thou sewest up mine iniquity *t*.

s As Writings or other choice things, that they may be safely kept, and all of them brought forth upon occasion, and not one of them forgotten or lost. Compare *Deut.* 32.34. *Job* 37.7. *Hos.* 13.12. *t i. e.* Thou keepest all my sins in thy memory, and fastenest the guilt of them upon my Conscience. Or, *thou addest to my sin*, one sin to another, the follies of my youth, *Job* 13.26. to those of my riper years. Or, *thou addest to my punishment*, i. e. thou punishest me more than mine Iniquities deserve, all things considered. For this sinful thought seems sometimes to have risen in *Job*'s mind, as may be gathered from divers parts of this Book: which therefore *Zophar* decries, and disproves, *Job* 11.6.

18 And surely as the mountain falling † cometh to † Heb. *fe.* nought *u*: and the rock is removed out of his place:

u As when a great *Mountain falls*, either by an Earthquake or Inundation of Waters, or from any other cause, it *moulders away like a fading Leaf*, (as the Hebrew word signifies) and never recovers its former height and stability, *and as the Rock*, when by the violence of Winds or Earthquake, *&c.* it *is removed out of its place*, and thrown down, is never re-advanced. And as *the waters* by continual droppings, or violent and frequent assaults, *wear away*, or *break the stones to pieces*, so as they can never be made whole again: And as *thou washest away*, to wit, by a great and violent Inundation which thou sendest, *the things which grow out of the dust of the Earth*, to wit, Herbs, and Fruits and Plants, which once washed away are irrecoverably lost, *and*, or (so as this Particle is often used, *i. e.* in like manner, to wit, irrecoverably,) *thou destroyest the hope of man*; *i. e.* So when man dies, all hope of living again in this World is utterly lost: and this seems to be the plain meaning of these two Verses. And as before he declared the hopelessness of mans restauration from death to this animal life, by way of opposition to such things as did rise in a manner from death to life, *v.* 7, *&c.* so now he declares it by way of similitude or resemblance to such things, as being once lost and gone, are past all hopes of recovery.

19 The waters were the stones: thou † washest *x* the things which grow *out* of the dust of the earth, and thou destroyest the hope of man. † Heb. *overflow.*

20 Thou prevailest for ever against him *x*, and he passeth *y*: thou changest his countenance, *z* and sendest him away *a*.

x When once thou takest away this life it is gone for ever: For he speaks not here of Man's future and eternal life in another World. *y i. e.* He dieth, or is about to die: Man's death is oft called a *passage* or *a going*; to intimate that it is not an annihilation, but only a translation of him into another place and state. *z* Either, 1. His Visage, which by Death and its Barbingers, is quite transformed in colour and shape, as we see by daily experience. Or, 2. The face and state of his Affairs, as to worldly Riches, and Pleasures, and Honours, all which he leaves behind him. *a* To his long home by death.

21 His sons come to honour, and he knoweth it not *b*; and they are brought low, but he perceiveth *it* not of them.

b Either, 1. is ignorant of all such events: Or, 2. is not concerned nor affected with them. A dead or dying man minds not these things.

22 But his flesh upon him shall have pain, and his soul within him shall mourn *c*.

c This is man's condition; he is miserable both when he dies, because he dies without hope of returning to life, as he had discoursed before; and (as he now adds) whilst he lives, whilst *his flesh is upon him, and his soul within him*; whilst the soul is clothed with or united to the body, he feels sharp *pain* in his body, and bitter grief in his soul. Seeing therefore the state of man upon earth is so vain and unhappy every way, Lord give me some comfort to sweeten my life, or take away my life from me.

CHAP. XV.

Eliphaz's reproof: Job's knowledge and talk vain: he feareth not God, nor prayeth to him; but his own mouth uttered his iniquity, and should condemn him, 1——6. *Job not the wisest of men,* 7, 8. *nor wiser than they, who were elder then he,* 9, 10. *He despised the consolations of God, and turned away his spirit against him,* 11——13. *The Angels not clean in God's sight; much less man,* 14——16. *A description of the Ancients: their wisdom and reports concerning destruction, and terrours on the wicked, and the causes of it,* 17——35.

THen answered Eliphaz the Temanite, and said,

2 Should a wise man *a* utter † vain knowledge *b*, and fill his belly *c* with the east wind *d*? † Heb. *knowledge of wind.*

a Such as thou seemest and pretendedst to be. *b i. e.* Empty words without any sense or solidity in them. *c i. e.* Satisfie his own Mind and Conscience, which being secret is compared to the Inwards of the Belly; as Chap.22.19. *Prov.*20.27. & 22.18. *d i.e.* With Discourses which are not only flashy and unprofitable, and without any weight, but also boisterous and pernicious both to himself and others; as the East-wind was in those parts, *Gen.* 41. 6. *Exod.* 10. 13. *Hos.*12.1.

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good *e*?

e Either to himself or others, but much hurt; which is implied by the contrary, as is usual.

4 Yea, † thou castest off fear *f*, and restrainest ‖ prayer *g* before God. † Heb. *thou makest void fear.* ‖ Heb. *thou makest void.* Or, *speech.*

f Heb. *Thou makest void fear*; *i. e.* the fear of God, as the word is often used for *the word of God*; or Piety and Religion, which often cometh under the name of *fear*. This may be understood, either 1. Of *Job* himself; that he cast off all Reverence to God, by uttering such bold and reproachful expressions concerning God and his Providence. Or, 2. with respect to others; that by his insolent and unworthy speeches of and carriage towards God, and by those false and pernicious principles which he had laid down; as that God dealt with men in way of absolute Soveraignty, not of Justice; and that he

he made no difference between good and bad in the course of his Providence, but did equally prosper or afflict both of them: he did that which tended to the subversion of the fear and worship of God. *g* As this *Hebrew* word signifies also, *Psal.* 102.1. Or, *meditation* or *speech*; which well agrees to Prayer which is accompanied with serious thoughts and expressions. The sense is, either 1. In stead of humble and fervent Prayer to God, which thy Condition calleth for, thou breathest forth false and blasphemous speeches against him. Or, 2. Thou dost by thy words and examples, and principles, as far as in thee lies, banish Prayer out of the World, by making it useless and unprofitable to men.

† Heb. *thine iniquity teacheth thy mouth.* 5 For thy mouth † uttereth thine iniquity *h*, and thou choosest the tongue of the crafty *i*.

h i. e. Thy words discover the naughtiness of thy heart, and justifie my charge against thee, that *thou castest off fear*, *&c.* *i* Thou speakest wickedly, but craftily: thou covereſt thy impious principles and passions with fair pretences of Piety and respect to God, wherewith thou endeavourest to mock God, and deceive Men.

6 Thine own mouth condemneth thee *k*, and not I: yea, thine own lips testifie against thee.

k My Condemnation of thee is grounded upon thine own words.

7 *Art* thou the first man *that* was born? or wast thou made before the hills *m*?

l Hast thou lived ever since the Creation of the World, and treasured up the experiences of all Ages in thy own breast, that thou speakest so arrogantly and magisterially, and with such contempt of other men? Art thou the most ancient and the wisest of all mortal men? Whom dost thou make thy self? *m* Before the Earth was made and distinguished into Mountains and Valleys.

Gen.11. 8 * Hast thou heard the secret of God *n*? and dost thou restrain wisdom to thy self *o*?

n Hath God acquainted thee with all his secret Counsels, whereby he governs the World, that thou dost pass so bold a censure upon all his Designs and Actions? *o* Art thou the only wise man in the World, and we and all others but fools?

† Heb. *with understandeth not, which is not* † in us? 9 What knoweſt thou that we know not? *what*

p He retorts upon *Job* his own expressions. *Chap.*12.3. & 13. 2.

10 With us *q* are both the grey-headed, and very aged men, much elder then thy father.

q i. e. Among us; either 1. Some of us, who seem to have been very ancient; from *Chap.*32.7. Or, 2. Some others with whom we have conversed, and who are of our Opinion in this matter. And this they oppose to that passage of *Job*'s, *Ch.*12.12.

11 *Are* the consolations of God small with thee *r*? is there any secret thing with thee *s*?

r Are those Comforts, which we in the Name and according to the Mind, and by the Direction of God, have propounded to thee upon condition of thy true Repentance, *Chap.*11.13,14, *&c.* small and contemptible in thine eyes. *s* Hast thou any secret and peculiar ground or way of Comfort which is unknown to us, and to all other men, except thy self; for which, or in comparison of which thou despiseſt our Consolations as mean and trivial? To pretend to this is vanity and impudence: And if thou hast not this, to despise and reject our Comforts is horrible pride and stubbornness.

12 Why doth thine heart carry thee away *t*? and what do thine eyes wink at *u*,

t Why doth thou suffer thy self to be transported by the pride and lusts of thine heart, to use such unworthy and unbecoming Expressions both concerning us, and concerning God and his Providence. *u i.e.* What doſt thou aim at? What benefit doſt thou expect from such words and carriages? So it is a Metaphor from Archers, who wink when they take their aim at a mark. Or, *why do thine eyes wink*; *i. e.* Why doſt thou look with such an angry, supercilious, and disdainful look, expressing both thy contempt of us, and thy rage against God? The Eye is observed both by God and Men, as the great Discoverer of the heart; and *winking with the eye*, is a note of a malicious mind, *Psalm* 35.19. *Prov.*6.13. and 10.10.

13 That *x* thou turnest thy spirit *y* against God, and letrest such words go out of thy mouth?

x Or *for*, or *surely*. *y i. e.* Either thy breath; or thy rage; or thy soul: for all these the *spirit* signifies. Hebr. *thou makest thy spirit to return to*, or *to return again against* that God from whom thou didst receive it.

† Kings 6.1. Chron. 6.33. 14 * What *is* man *z*, that he should be clean? and *he which is* born of a woman *a*, that he should be righteous *b*?

Chap.14. 4. Psal.143. 2. Prov.20.9. Eccles.7. 20. *z* Heb. *frail*, or *sick*, or *wretched man*: His mean original and corrupt Nature sheweth him to be unclean. *a* From whom he derives Infirmity and Corruption, and Guilt, and the Curse consequent upon it. *b* To wit, in his own Eyes, as thou, O *Job* art.

† Joh.1.8. * Ch.4.18. 15 * Behold, he putteth no trust in his saints *c*; yea, the heavens *d* are not clean in his sight.

c i. e. In his Angels, as appears by comparing *Chap.*4.18. who are called his *Saints* or *Holy ones*, *Deut.* 33.2. *Psal.* 103. 20. *Dan.* 4. 13, 23. *Matth.*18.10. & 24.36. Who though they were created holy, yet he could not be confident in them, nor they be confident in themselves that they would continue in their Integrity if they were left to themselves, and not upheld by God's special Grace and Assistance. See the Notes on *Job* 4.18. *d* Heb. *and the heavens*, i. e. either, 1. The Heavens properly so called; which though they be free from those drousie mixtures which are and appear in heavenly bodies, yet are not absolutely pure, but have some spots and blemishes in them; as Philosophers have discovered, and the All-seeing God knoweth: Compare *Chap.*25.5. where *the stars* are said *not* to be *pure*: Unleſs *the stars* also there be metaphorically put for the Angels, as they are *Job* 38.7. and for other holy Ministers of God, as *Dan.*8.10. *Rev.* 1. 16, 20. & 12.1,4. 2. The Angels that dwell in Heaven; Heaven being oft put for its Inhabitants; either for God, as *Psa.*73.9. *Dan.*4.26. *Luke* 15.18, 21. Or for the Angels that dwell in Heaven, as *Psal.*89.6. & 148.1, 2. So this is a repetition of the same thing in other words. And these are *not pure*; to wit, simply and perfectly, and comparatively to God; in which, and such like respects, God only is said to be *good* and *wise*, and *immortal*. The Angels are pure from corruption, but not from imperfection, nor from a possibility of sinning, if God should withdraw his help from them.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water *e*?

e Who besides his natural proneness to sin, hath contracted habits and customs of sinning, and sinneth as freely and easily, as greedily and delightfully, as frequently and abundantly as men, especially in those hot Countries, vided to drink up water. But this did not *Job*: And therefore though the things delivered by him and the rest be true in the general, yet they commit a great errour in misapplying them to *Job*, for which therefore they are afterwards reproved.

17 I will shew thee *f*, hear me, and that *which* I have seen *g*, I will declare.

f I will prove what I have affirmed, that such strokes as thine are peculiar to Hypocrites and Wicked men. *g* I speak not by hear-say, only but from my own experience.

18 Which wise men *h* have told from their fathers *i*, and have not hid it *k*:

h Who are most able to be Witnesses and Judges in these matters. *i* Or *Ancestors*; who diligently observed this, and carefully transmitted their own judgment and experience successively, to their Posterity. *k* They judged it to be so certain and important a truth, that they would not conceal it in their own breasts, but made conscience of publishing it for the instruction and comfort of succeeding Ages.

19 Unto whom alone the earth was given *l*, and no stranger *m* passed among them *n*.

l Either, 1. By the special and gracious gift of God: whereas wicked men invaded their parts of the Earth, and took them away by force. Or, 2. By the choice and consent of the People, who for their great and known wisdom and vertue conferred this power and trust upon them. This he alledgeth partly to make their Testimony more considerable, because these were not obscure, and mean, and foolish men, whose words are commonly despised, but the most worthy and famous men in their places and ages; and partly to contradict and confute what *Job* had said, *Chap.* 9. 24. That *the earth* was *given into the hand of the wicked*. By *the earth* he means either the dominion of the earth, to wit, of that part of the earth in or nigh which *Job* and his friends lived: Or rather, the possession of the earth; *i. e.* of a great portion of worldly goods: Or particularly, *the land*, or *that land* (as the word properly signifies) to wit, the land of *Canaan*, which was given by special gift unto *Abraham* (from whom it seems most probable that both *Job* and his Friends were descended) and to *Isaac* and to *Jacob*: who though they met with some common and ordinary afflictions, yet enjoyed a great measure of comfort and wealth, and honour, and power in the World, as the Fruits of God's Blessing, and of his Covenant made with good men, whilst wicked men were exposed to manifold Distresses and grievous Calamities. All which those holy Patriarchs diligently observed, and industriously imparted to their Children, to encourage them to continue and proceed in the ways of true Piety. But how was the Earth or Land given to them *alone*, as is here said? *Answer*, Either, 1. Because *Noah* and his Sons (of whom some understand these words) had the sole possession and dominion of the Earth. Or, 2. Because *Canaan* was given to *Abraham* and to his Seed alone: And some of *Abraham*'s Children had the dominion of, or an ample possession in those parts where *Job* and his Friends lived, who also seem to be in the number of them. Or, 3. Because they only had it either by God's special and gracious Providence, or by the choice and approbation of the People; whereas wicked men took it by Rapine and Violence, without asking leave either from God or Men. *m i. e.* The Enemy; for such are called *strangers* both in Scripture, as *Prov.*5.10. *Isa.* 1.7. *Ezek.*11.9. & 28.10. and in other Authors. No person of a strange Nation and Disposition, or Religion. *n i. e.* Through their Land, as this phrase is used, *Numb.*20.18. to wit, so as to molest or disturb, or spoil them, as the *Sabeans* and *Caldeans* did thee. God watched over those wise and holy men so carefully, that no Enemy should invade them; and so he would have done over thee, if thou hadst been such an one.

20 The wicked man travelleth with pain *o* all *his* days, and the number of his years is hidden *p* to the oppressor *q*.

o i. e. Lives a life of care, and fear, and grief, by reason of God's Wrath, and the Torments of his own Mind, and his manifold and dreadful outward Calamities. *p i.e.* He knows not how short the time of his tyranny and life is, and therefore lives in continual fear of losing them. The number of a good man's years are also hid from him as well as they are from the wicked men: But to those this is a great torment and mischief; whereas it is not so to him. Or, *and a few years* (Heb. *a number of years*, put by a common *Hypallage*, for *years of number*; as few years are called, *Job* 16. 22. because they are soon numbred; as *men of number*, is put for a few men, *Gen.* 34.30. *Deut.* 4. 27. & 33.6.) *are laid*, or *treasured up*; *i. e.* are allotted to him by God's secret Counsel; for God cuts off such men in the midst of their days, *Psal.*55.23. whereas long life is promised, and commonly given to righteous men. *q i. e.* To the wicked man: but he names this one sort of them, the Oppressors, partly because he supposed *Job* to be guilty of this sin, *Chap.*22.6. partly in opposition to what *Job* had affirmed of the safety and happiness of such persons, *Chap.* 12. 6. and partly because such are most apt to expect and promise to themselves a longer and happier life than other men, because of their singular preservatives and advantages of life above other men.

21 † A dreadful sound *is* in his ears *r*: * in prosperity † Heb. *a sound of* the destroyer shall come upon him *s*.

r Even when he feels no evil, he is tormented with perpetual fears *fear i.* and expectations of it from the sense of his own guilt, and of God's all-seeing eye and righteous judgment. See *Levi.*26.36. *Deut.*28.65,67. * Or, *shall invade* and destroy *him* suddenly and unexpectedly: which is a great aggravation of it.

22 He

22 He believeth not that he ſhall return out of darkneſs *t*, and he is waited for of the ſword *u*.

t i.e. When he falls into trouble, he deſpairs of God's mercy and of deliverance, by reaſon of his guilty Conſcience: Which he ſpeaks with particular reflection upon *Job*, who would receive no comfort nor matter of hope. *u i.e.* Beſides the Calamity which is upon him, he is in conſtant expectation of further and greater miſeries; for *the ſword* is oft uſed for any grievous affliction; as *Luke* 2.35.

*Pſ.59.15. & 109.10. *Ch.18.12 23 He * wandreth abroad for bread, *ſaying*, Where *is it* x? he knoweth *y* that * the day of darkneſs z is ready at his hand *a*.

x His Poverty is ſo great, that he is forced to wander hither and thither to ſeek for Bread, and cannot find it. A juſt puniſhment for him that took away the Bread and Subſtance of others by violence. *y* He is aſſured of it from his own guilty Conſcience. *z i.e.* The time of his total and irrecoverable and everlaſting deſtruction. *a i.e.* Ready to ſeize upon him, or take him by the hand or ſhoulder like a Serjant to arreſt him. The words may well be rendred, *was prepared by his hand*; *i.e.* by his works or actions; which being moſt commonly done with the hand, are oft called by that name, as *Exod.* 14.31. *Judg.*2.19. *Prov.*10.4. & 12.24. So the ſenſe is, He is conſcious to himſelf that by his wicked life he hath prepared and ſtored up Calamities and Deſtruction for himſelf, and therefore he expected nothing leſs.

24 Trouble and anguiſh ſhall make him afraid *b*; they ſhall prevail againſt him, as a king ready to the battel *c*.

b i.e. When trouble comes, in ſtead of truſting and hoping, and comforting himſelf in God, as good men do in ſuch caſes, as 1 *Sam.* 30.6. he is full of torment and dread of the iſſue of it, and concludes it will end in his utter ruine, as he hath great reaſon to do. *c* Or, *prepared* or *furniſhed*; or *diſpoſed with his army round about him*, as this word ſeems to ſignifie.

25 For *d* he ſtretcheth out his hand againſt God *e*, and ſtrengthneth himſelf *f* againſt the Almighty *g*.

d Now he gives the reaſon of all the foremembered Calamities which befel him, which was his great wickedneſs in the time of his peace and proſperity. *e i.e.* He commonly and cuſtomarily ſinned againſt God with an high and out-ſtretched hand; *i.e.* boldly and preſumptuouſly, as one that neither deſired his favour, nor feared his anger. *f i.e.* He putteth his Forces in array, as if he would fight with him. *g* Which aggravates the madneſs of this poor contemptible Worm that durſt fight againſt the Omnipotent God.

26 He runneth upon him *b*, *even on his* neck *i*, upon the thick boſſes of his bucklers *k*:

b i.e. Aſſaults him, or ruſheth upon him with great ſwiftneſs and fury; as this Phraſe ſignifies, *Dan.* 8.6. This *he*, is either, 1. God, who was expreſſed twice in the laſt Verſe, and who is here produced as entring the Liſts and fighting with his daring Adverſary. Or rather, 2. The wicked man, of whom and whoſe ſin and miſery he ſpeaks in the whole Context, both before and after this; who in the laſt Verſe was introduced as preparing for the Battel, and here as actually and impudently fighting with him. *i* As a ſtout Warrior who cometh cloſe to his Adverſary and grapples with him, and taketh him by the Neck to throw him down. Compare 2 *Sam.*2.16. *Job* 16.12. Or, *with his Neck*. So it is a Metaphor from a mad and raging Bull, which runs upon his Enemy with an hard and ſtiff Neck. *k i.e.* Even where his Enemy is ſtrongeſt: He is not diſcouraged with the Enemies thick and ſtrong, and eminent Shields, but boldly ventures in upon them, and amongſt them. Or, *with the thick boſſes* (Heb. *the thickneſs and eminency*) *of his ſhields*, wherewith he invaded the enemy, that ſo he might both defend himſelf, and offend his enemy; for the ancient Shields were uſeful both ways, becauſe they had a ſharp Iron or Steel in the midſt of them.

27 Becauſe he covereth his face with his fatneſs *l*, and maketh collops of fat on his flanks *m*.

l This is mentioned as the reaſon of his inſolent carriage towards God, becauſe he was fat; *i.e.* rich and potent, and ſucceſsful, as that expreſſion ſignifies, *Deut.*32.15. *Pſal.*78.31. *Jer.*46.21. His great proſperity made him proud and ſecure, and regardleſs of God and Men. *m* His only care and ſtudy is to pamper and pleaſe himſelf, and obey his own mind and luſts, and in defence and purſuance of them he contends with God.

28 And he dwelleth in deſolate places *n*, *and* in houſes which no man inhabiteth, which are ready to become heaps *o*.

n Theſe words may note either, 1. His tyranny and cruelty, whereby he makes the places of his abode and dominion deſolate by his frequent Murders, Spoils and Oppreſſions, wherewith he deſtroyeth great numbers of his People, and forceth others to flie out of his reach. Or, 2. His Pride and Power, and Wealth; which enabled and engaged him to build deſolate Houſes and Cities for his own glory and ſafety, and conveniency: Of which ſee the Notes, or *Chap.* 3.14. Or, 3. His Puniſhment and Miſery, that for his Impiety towards God, and Oppreſſion of Men, he was driven out of his Dominions and Poſſeſſions, and forced to flie into deſolate places for ſafety and an habitation. This ſeems beſt to agree with the Hebrew words, which run thus; *But* (for ſo the Particle *and*, is commonly uſed, as hath been oft ſaid) *he ſhall dwell, &c.* And ſo this is fitly oppoſed to this laſt mentioned Proſperity, and is the beginning of the deſcription of his Miſery, which is continued in the following Verſes. *o* Which were ready to fall, and to be turned into an heap of Stones.

29 He ſhall not be rich *p*, neither ſhall his ſubſtance continue *q*, neither ſhall he prolong the perfection thereof *r* upon the earth.

p i.e. Not abide rich, but ſhall become poor. *q* What he had gotten ſhall be taken from him; *r i.e.* The perfection of his Subſtance, or that compleat Eſtate and Glory which he hath attained, ſhall not be continued to him and to his Poſterity. Or, *neither ſhall their perfection* (*i.e.* that Proſperity and Wealth, and Power wherein they placed their perfection or happineſs) *ſpread it ſelf, or be propagated* or *ſpread abroad*, but ſhall be diminiſhed and taken away: It is a Metaphor from a Tree. Compare *Job* 8.16.

30 He ſhall not depart out of darkneſs *s*, the flame *s* ſhall dry up his branches *u*, and by the breath of ‖ his mouth *x* ſhall he go away *y*.

s His Miſery ſhall have no end. *t* God's Anger and Judgment upon him. *u* Either 1. his Children; or, 2. Wealth, and Power, and Glory, wherewith he was encompaſſed and adorned and ſecured, as Trees are with their Branches. *x i.e.* Of God's Mouth, as appears both by comparing this with v. 25. where God is expreſſed as the Adverſary with whom this wicked Wretch contendeth: and by the nature of the thing, and the whole Context, all this Man's Calamities being manifeſtly the effects of God's anger; and by other places of Scripture, where the breath of God's mouth or lips are mentioned, as that whereby he deſtroyeth wicked men; as *Job* 4.9. *Iſa.* 11.4. 2 *Theſſ.*2.8. And this expreſſion intimates to us, with how much facility God ſubdueth his Enemies, he needs no Arms or Inſtruments; his Word, his Breath, one Act of his Will is more than ſufficient to do it. *y* Heb. *go back*; *i.e.* retreat and run away from God faſter than he did run towards and upon him, v. 26. So it is a continuation of the former Metaphor of a Battel or Conflict between two perſons.

That is, God's.

31 Let not him that is deceived, truſt in vanity *z*: for vanity *a* ſhall be his recompence *b*.

z i.e. In the vain and deceitful things of this World, ſuch as Power, Riches, Honour, *&c.* of which, and of the loſs of them, he had been largely diſcourſing; and now he ſubjoyns a general Caution to all Men to take heed of running into the ſame Errour and Miſchief with the fore-mentioned perſons: And withal he ſecretly intimates *Job's* great ſin which was the cauſe of his ruine; to wit, his carnal confidence in thoſe vain things, the Wealth, and Glory, and Children which God had given him: from which Crime he therefore vindicates himſelf hereafter. *a i.e.* Diſappointment and diſſatisfaction, and the vaniſhing or loſs of all their imaginary felicity. The ſame word *vanity*, being elegantly repeated in another ſenſe, as is uſual in Scripture and all Authors. *b* Heb. *his exchange*; he ſhall exchange one vanity for another, a pleaſing vanity for a vexatious vanity. But this Verſe is and may be rendred otherwiſe; the Hebrew Particle *al*, being here, as it is elſewhere, taken for a ſimple Negation. Thus, *He that is deceived with vanity* (*i.e.* with the vain things of this World, wherewith moſt men are deceived and bewitched) *will not believe that vanity* (*i.e.* emptineſs and diſappointment, and miſery) *ſhall be his recompence.* And ſo this is an aggravation of his Calamity, that it ſurprized him when he was confident and ſecure from all fears of ſuch an event.

32 It ſhall be ‖ accompliſhed *c* * before his time *d*, ‖ Or, *at his time.* and his branch *e* ſhall not be green *f*.

c To wit, that which was laſt mentioned, that *vanity ſhould be his recompence.* Or, *it*; *i.e.* his Branch mentioned in the next Clauſe of the Verſe, from which it is underſtood in this former Clauſe, as is very uſual in the holy Scripture, *ſhall be conſumed*, or *cut off*. *d i.e.* When by the courſe of Nature, and common Providence, it might have continued and flouriſhed much longer. *e* Either, 1. his Glory and Proſperity. Or rather, 2. his Children; by comparing v.34. where the deſolation is ſaid to fall upon all the Congregation and Tabernacles of theſe men: And ſo he reflects upon *Job* who loſt his Children. *f i.e.* Shall not continue to flouriſh, as it had done.

*Ch.22.16 Pſal.37.35

33 He *g* ſhall ſhake off *h* his unripe grapes *i* as the vine *k*, and ſhall caſt off his flower as the olive *l*.

g Either, 1. The wicked man, who by his ſins is the Author of his own ruine. Or, 2. God, who is eaſily underſtood both from the Matter and Context. *h* Heb. *Shall take away by violence*. *i i.e.* His Fruit, his Children, or other Comforts before their time. *k i.e.* As the Vine either it ſelf droppeth, or rather loſeth its tender Grapes, which are plucked off by a violent hand. *l* Which flouriſheth much about the ſame time with the Vine, and is commonly handled in the ſame manner.

34 For the congregation *m* of hypocrites *ſhall be* deſolate *n*, and fire *o* ſhall conſume the tabernacles of bribery *p*.

m i.e. Their Children, and Servants, and Friends, and Dependents. *n i.e.* Utterly deſtroyed. *o i.e.* Some eminent and terrible Judgment of God, which is oft expreſſed by *fire*; as *Iſa.*9.19. and 26.11. *p i.e.* Which were either built or maintained by extortion and bribery, and ſuch like unrighteous Courſes, whereof they thought *Job* guilty, *Chap.*22.8.

35 * They conceive miſchief *q*, and bring forth ‖ vanity *r*, and their belly *s* prepareth deceit *t*.

*Pſal.7.14. Iſa.59.4. Hoſ.10.13. ‖ Or, iniquity.

q i.e. They deviſe and contrive injurious and pernicious enterprizes againſt others. *r* Or, *iniquity*, or *injury*, or *trouble*; either, 1. To others: They execute what they had contrived. Or, 2. To themſelves; the miſchief they deſigned for others, falleth upon their own heads, and they reap what they ſowed. *s i.e.* Their inward parts, their hearts and minds. See above on v. 2. *t* Either, 1. for others, whom they deſign to cheat: Or, 2. for themſelves, who whilſt they ſeek to deceive others, ſhall find that they themſelves are moſt deceived, as being deprived of all their deſires and hopes wherewith they fed themſelves, and caſt into all thoſe Calamities which they thought to prevent by theſe Artifices.

CHAP. XVI.

Job's anſwer: His Friends increaſe his Miſery, 1—8. *His Inſulting Enemies,* 9—11. *God's Power againſt him,* 12—16. *His Innocence ſhould cry to Heaven, where it was known: He wiſheth to plead with God,* 17—21. *Pleaſeth himſelf with the proſpect of Death,* 22.

THen Job anſwered and ſaid,

2 I have heard many ſuch things *a*: ‖ * miſerable comforters *b* are ye all.

‖ Or, troubleſome. * Ch.13.4.

a Both from you, who do ſo odiouſly repeat the ſame things, and from divers others: For theſe things, though you pride and pleaſe your ſelves in them, as if you had made ſome great and ſtrange Diſcoveries, are but vulgar and trivial. *b* Inſtead of giving me thoſe comforts which you pretend to do, *Chap.* 15.11. and which my Condition loudly calls for, you feed me with Terrors, and Cenſures, and Scoffs.

3 Shall † vain words have an end *c*? or what emboldneth thee that thou anſwereſt *d*?

† Heb. words of wind.

c When wilt thou put an end to theſe idle and impertinent Diſcourſes? He retorts upon him his Charge againſt *Job*, Chap. 15. 2, 3. *d* To wit, ſo, or in ſuch manner, ſo cenſoriouſly, and approbriouſly, and peremptorily. What ſecret grounds haſt thou for thy Confidence? Thy Arguments are flaſhy and weak; if thou haſt any ſtronger produce them.

4 I alſo could ſpeak as ye *do*: if your ſoul *e* were in my ſouls ſtead, I could heap up words againſt you *f*, and * ſhake mine head at you *g*.

*Pſal.22.7 and 109.25

e i.e. Your Perſon, as *Gen.*12.5. *f i.e.* I could multiply Accuſations and Reproaches againſt you, as you do againſt me. *g* In way of Deriſion, as this Phraſe is moſt commonly uſed; as 2 *Kings* 19.21. *Pſal.*22.7. *Iſa.*39.22. *Matt.* 27.39.

5 *But* I would ſtrengthen you *h* with my mouth, and the moving of my lips ſhould aſſwage *your grief i*.

h i.e. Direct, and ſupport, and comfort you. *i i.e.* My Diſcourſe ſhould comfort you. The words, *your grief*, are here underſtood, either out of the fore-going Clauſe, where they are implied, or out of the next Verſe, where they are expreſſed. Poſſibly the words may be thus rendred without any *Elipſis*, which is moſt natural, if the Tranſlation be true and ſuitable; *Compaſſion* (for the Hebrew word *nid*, comes from *nud*, which ſignifies to *condole*) *ſhould reſtrain or govern my lips*, that they ſhould avoid all Speeches which may vex you, and ſpeak only what may be to your Comfort and Benefit; whereas you let your Tongues looſe to ſpeak whatſoever pleaſeth you, or tormenteth me.

6 Though I ſpeak *k*, my grief is not aſſwaged: ‖ Heb. what and though I forbear, † what am I eaſed *l*?

† Or, what goeth from me?

k To God by Prayer, or to you in way of Diſcourſe, I find no relief. *Job* having reproved his Friends for their unkind carriage towards him, and aggravated it by his Reſolutions to have dealt more friendlily with them, if they had been in this caſe; now he returns to his main buſineſs, to deſcribe and aggravate his Miſeries, if by any means he could move his Friends to pity and help him. *l* Or, *what* part or grain of my Grief or Miſery *departeth from me?* I receive not one jot of eaſe. Neither ſpeech nor ſilence do me any good.

7 But *m* now he *n* hath made me weary *o*: thou *p* haſt made deſolate all my company *q*.

m Or, *ſurely*, as this Hebrew Particle moſt commonly ſignifies. *n i.e.* God, as appears by the following Words and Verſes. *o* Either of complaining, or, of my Life. *p* He ſpeaks in the ſecond Perſon to God, as in the former Clauſe in the third Perſon of God: Such change of Perſons are very uſual in Scripture, and elſewhere. *q* Haſt turned my Society into Deſolation, by deſtroying my Children and Servants.

8 And thou haſt filled me with wrinkles *r*, *which is* a witneſs againſt me *s*: and my leanneſs riſing up in me *t*, beareth witneſs to my face *u*.

r By conſuming all my Fat and Fleſh. *s* Heb. Which *is a witneſs*. *r* By conſuming all my Fat and Fleſh. *s* Heb. Which *is a witneſs*. *t* Heb. *is become or made a witneſs*; *i.e.* is produced by my Friends as a Witneſs of Gods Wrath, and of my Hypocriſie and Impiety. *t i.e.* Which is in me. Or, *riſing up againſt me*, as Witneſſes uſe to riſe and ſtand up againſt a guilty Perſon to accuſe him. *u* As Witneſſes are to accuſe a Perſon to his Face, openly and evidently, ſo as any that look on my Face may plainly diſcern it. But this Clauſe may be rendred thus, *My leanneſs in my face*; (*i.e.* which appears in my Face, and cauſeth the Wrinkles which are viſible there) *riſeth up againſt me*, and *beareth witneſs*, as before.

*Chap. 10. 16, 17. *Ch.13.24

9 * He teareth *me* in his wrath *x*, who hateth me *y*: * he gnaſheth upon me with his teeth *z*; * mine enemy *a* ſharpneth his eyes upon me *b*.

x Heb. *His wrath teareth me in pieces*, as a Lion doth his Prey. *y* Heb. *And he hateth me*; *i.e.* He purſueth me with a deadly hatred and rage. Or, *And he is become mine enemy*; Or, *he ſets himſelf againſt me with all his might*: Or, *He treats me like an implacable enemy.* *z* Which is a Geſture, and ſign of extream Anger and Fury; as *Pſal.* 35.16. & 37.12. *Lament.* 2.16. as elſewhere of grievous pain; as *Luke* 13.28. *a* Either 1. God, who of a Friend is now become my implacable Enemy. Or 2. *Eliphaz*, who deals with me more like an Enemy than a Friend. *b i.e.* Looks upon me with a fierce and ſparkling Eye, as enraged Perſons uſe to do.

10 They *c* have gaped upon me with their mouth *d*, * they * have ſmitten me upon the cheek reproachfully *e*, * they have gathered themſelves together againſt me *f*.

*Lam.3.30 Mich. 5. 1.

c The Inſtruments of God's Anger, my Friends, as they are fitly called. *d* Opened their Mouths wide againſt me; either 1. to devour and deſtroy me; as a Lion which falls upon his Prey with open Mouth; as this Phraſe is uſed, *Pſal.* 22. 13, 14. And this they did aggravating and increaſing his Sorrows, whereby he was well-nigh overwhelmed. Or 2. To Scoff and Deride me, as it follows, and as this Phraſe is moſt commonly uſed, as *Pſal.* 22. 8. & 35. 21. *e* Or, *by reproach*; or in way of Scorn and Contempt; whereof ſuch ſmiting was a ſign, as 1 *Kings* 22.24. *Lament.* 3.30. *Mich.* 5. 1. The ſign is here put for the thing ſignified: They deſpiſed and derided me. *f i.e.* They are come from ſeveral places and met together here, not for me, or to comfort me, as they pretended, but rally againſt me, or to torment and grieve me. Heb. *they have filled themſelves*, &c. Either 1. they have filled up their numbers, they are all come againſt me. Or 2. they have filled their Minds with evil Opinions of me, and their Hearts with Courage and Reſolution to aſſault me, and their Mouths with Words and Arguments againſt me. Compare *Eccl.* 8. 11. *Acts* 5. 3.

† Heb. hath ſhut me up.

11 God † hath delivered me to the ungodly *g*, and turned me over into the hands of the wicked.

g Either 1. to my Friends, who act the part of the Wicked, in Cenſuring and Condemning the Righteous whom God approveth, and in pleading for a falſe and wicked Cauſe. Or rather 2. to the *Chaldeans* and *Sabeans*, who were a moſt wicked People, living in groſs Contempt of God, and Injuriouſneſs to all ſorts of Men. For this beſt ſuits both with the firſt Clauſe of the next Verſe, which ſheweth that he ſpeaketh of *Job's* firſt Afflictions which befel him when he *was at eaſe*; and with *Job's* principal Scope, which was to prove, that both eminent Proſperity and Affliction did indifferently happen to good and bad Men; and this was evident from this example, becauſe holy *Job* was ruined, when theſe wicked People were moſt Victorious and Succeſsful.

12 I was at eaſe *h*, but he hath broken me aſunder *i*; he hath alſo taken *me* by my neck, and ſhaken me to pieces *k*, and * ſet me up for his mark *l*.

*Ch. 7. 20.

h I lived in great Peace and Proſperity, which makes my preſent Miſeries more grievous to me; and therefore my Complaints are excuſable, and I deſerve pity rather than reproach from my Friends. *i* Broken my Spirit with the ſenſe of his Anger, and my Body with loathſom Ulcers, as alſo by deſtroying my Children, a part of my own Fleſh or Body. *k* As a mighty Man doth with ſome young Stripling, when he wreſtleth with him. *l* That he may ſhoot all his Arrows into me, and that with delight, which Archers have in that exerciſe.

13 * His archers *m* compaſs me round about; he * Ch.19.12 cleaveth my reins aſunder *n*, and doth not ſpare; he poureth out my gall upon the ground.

m i.e. His Plagues or Judgments elſewhere compared to Arrows, and here to Archers. *n* With his Arrows *i.e.* he wounds me inwardly, and mortally, and incurably; which alſo is noted by *pouring out the gall*; ſuch Wounds being deadly.

14 He breaketh me with breach upon breach *n*; he runneth upon me like a giant *o*.

n My Calamities have no Interruption, but one immediately ſucceeds another, as it did *Chap.* 1. *o* Who falls upon his Enemy with all his might, that he may overthrow and kill him.

15 I have ſewed ſackcloth upon my ſkin *p*, and defiled my horn in the duſt *q*.

p i.e. I put on Sackcloth ſowed together, not upon my other Garments, but next to my Skin, as was done in great Calamities; as 2 *Kings* 6. 30. So far am I from *ſtretching out my hands againſt God*, whereof I am accuſed, *Chap.* 15. 25. that I have humbled my ſelf deeply under his hand. *q* I have willingly parted with all my Wealth, and Power, and Glory (as *the horn* oft ſignifies in Scripture, as *Pſal.* 75. 5. & 132. 17. *Luke* 1. 69.) and been contented to lie in the Duſt, and to endure the Contempt which God hath brought upon me.

16 My face is foul with weeping, and on my eyelids *is* the ſhadow of death *r*.

r i.e. A groſs and terrible Darkneſs. My ſight is very dim and dark as is uſual in caſe of ſore Diſeaſes, or exceſſive Grief and Weeping, *Lament.* 2. 11. and eſpecially in the approach of death: Compare *Pſal.* 6. 7. & 38. 10. *Lament.* 5. 17.

17 Not for any injuſtice in mine hands *s*: alſo, my prayer *is* pure *t*.

s And all this is not come upon me for any injurious Dealing with others by Oppreſſion, or Deceit, or Bribery, wherewith I am implicitely charged, *Chap.* 15. 16, 20, 34. but for other reaſons known to God only, for I cannot diſcover them. *t* I do not caſt off God's Fear and Service, as I am accuſed to do, *Chap.* 15.4. I do ſtill pray and worſhip God, and my Prayer is accompanied with a ſincere Heart, and undefiled Conſcience: See *Pſal.* 109. 7. *Prov.* 28. 9. 1 *Tim.* 2. 8. So that I have lived inoffenſively towards God and towards Men: And therefore your Aſſertion is both uncharitable and falſe, that eminent Afflictions are peculiar to ungodly Men.

18 O earth, cover not thou my bloud *u*, and let my cry *x* have no place.

u So called not actively; to wit, his own Blood, but paſſively or objectively; *i.e.* the Blood of others ſhed by him and lying upon his Conſcience. The Earth is faid to cover that Blood which lies undiſcovered and unrevenged: Of which ſee on *Gen.*4.10,11. *Iſa.*26.21. But fifth *Job*, If I be guilty of deſtroying any one Man by Murder or Oppreſſion, as I am traduced, O Lord, let the Earth diſcloſe it; let it be brought to light, that I may ſuffer condign Puniſhment for it. *x* Either 1. paſſively, to wit, the Cries and Groans which I have forced from others by my Oppreſſions: Let thoſe Cries have no place to hide them. Or rather 2. actively, the Cry of my Complaints to Men, or Prayers to God; let them find no place in the Ears or Hearts of God or Men, if this be true: Or, *no place*, *i.e.* no regard, or no power or ſucceſs; in which ſenſe God's *Word* is ſaid not to *have place* in evil Men, *John* 8.37. And *Eſau* not to *find place of repentance*, Heb. 12.17. *i.e.* All his Intreaties and Tears could not prevail with his Father to repent of and retract the Bleſſing given from him to *Jacob*.

19 Alſo now, behold, my witneſs *is* in heaven *y*, and my record † *is* on high.

† Heb. *in the high places.*

y Beſides the Witneſs of Men, and of my own Conſcience, God is the Witneſs of my Integrity.

20 My friends *z* † ſcorn me *a*: *but* mine eye poureth out *tears* unto God *b*.

† Heb. *are my ſcorners*

z Who ſhould defend me from the Scorns and Injuries of others. *a* So this word is uſed, *Pſal.* 119. 51. *Prov.* 3. 34. & 19. 28. *b* I pour forth my Prayers and Tears to God, that he would judge me according to my Innocency, and plead my righteous Cauſe againſt you.

21 * O that one might plead for a man * with God *c*, as a man *pleadeth* for his ‖ neighbour!

*Ch.31.35 Eccl.5. 10. Rom.9. 20. ‖ Or, friend.

c O that either I or ſome faithful Advocate might be admitted to plead my Cauſe, either with God, or rather with you, before God's Tribunal, God being Witneſs and Judge between us. But this Verſe is very dark and that very agreeably to the Hebrew Text, otherwiſe tranſlated

and

and interpreted, either 1. With respect to Christ, *And he, (i. e.* God last mentioned, to wit, God the Son, Christ Jesus) *will plead for a man (i. e.* for me, against whom you plead. He modestly speaketh of himself in the Third Person, as is usual,) *with God,* (to wit, with God the Father:) *and the Son of Man* (as Christ is oft called) *will plead for his friend,* or *Companion,* or *Neighbour, i. e.* For a Man whom he hath taken into that Relation to himself. It is plain, that the Mystery of Mans Redemption by Christ was known to the ancient Patriarchs, as hath been oft noted before; and to *Job* among others, *Chap.* 19. 25. Or 2. as the matter for which he prayed, and cried to God; *That* (so the Hebrew *Vau* is frequently used) *he (i.e.* God) *would plead,* or *judge,* or *give sentence for a man (i. e.* for me, or in my cause) *with God, (i.e.* with himself, the Noun being put for the Pronoun, as *Gen.* 2. 20. & 4. 15. *Lev.* 14. 15, 16. and elsewhere, or at his own Tribunal, to which I have appealed) *as a man* pleadeth *for his Friend or Neighbour,* with or before an earthly Judge and Tribunal. This seems most agreeable to the Scope of the place, which was to maintain his own Integrity against his Friends before God.

†Heb. *years of number.* 22 When † a few years are come, then I shall go the way *whence* I shall not return *d*.

d i.e. To the State and place of the Dead, whence Men do not, and cannot return to this Life. The meaning is, my Death hastens, and therefore I earnestly desire that the cause depending before God, between me and my Friends, may be searched out and determined, that if I be guilty of these things whereof they accuse me, I may bear the Shame and Blame of it before all Men, and if I be innocent, that I may live to see my own Integrity, and the Credit of Religion, (which suffers upon this occasion) vindicated, that so I may die in peace with God, and may leave the favour of a good name behind me.

CHAP. XVII.

His miserable Life: False Friends: Their Punishment, 1——5. *His Contempt; and Sorrow,* 6, 7. *The Righteous should be established,* 8, 9. *But he was given over to death,* 11——16.

‖Or, *my spirit is spent.* MY ‖ breath is corrupt *a*, my days are extinct *b*, the graves *c are ready* for me *d*.

a i.e. It stinks, as it doth in dying Persons. Or, *my Spirit is corrupted,* or *spent,* or *lost, i.e.* My vital Spirits, and natural Powers are wasted; my Soul is ready to leave the Body. *b* The Lamp of my Life is wasted, and upon the point of going out, and that in a Snuff. *c i.e.* The Grave; the plural number being put for the singular, as *Sepulchres,* 2 Chron. 21. 20. *Cities,* Judges 12. 7. *Asses,* Zech. 9. 9. are put for one of each of these. *d* Open their mouths as ready to receive me. The sense and scope of this Verse is the same with the former.

2 *Are there* not mockers with me *e*? And doth not †Heb. *lodge.* mine eye *f* † continue in their provocation?

e Do not my Friends, instead of comforting, mock and abuse me, as if I had made use of Religion only as a Cloak to my Wickedness. Heb. *If there be not mockers with me,* understand, let God do so or so to me. It is a form of an Oath, which is defectively expressed after the manner of the Hebrews. Assuredly I am in the midst of cruel Mockers, which is a fore Aggravation of my Affliction. Thus he returns to what he had said, *Chap.* 16. 20. and intimates the necessity and justice of his following appeal, which otherwise might be thought too bold. *f* Either 1. The Eyes of my Body. Do they not continue to provoke me to my Face? Or rather 2. The Eye of my Mind. Their provoking Scoffs and Reproaches do not only molest me in the day-time when they are with me, but lodge with me in the night, and are continually in my thoughts, and break my sleep, and disturb me in Dreams. And therefore if I be a little disordered, I may be excused.

3 Lay down now, put me in a surety with thee *g*, who *is he that* will strike hands with me *h*?

g He turneth his Speech either to *Eliphaz*, who spake last; or rather to God, as is evident from the matter and scope of the words, and from the next Verse. These words contain, either 1. an humble desire to God that he would appoint him a Surety, who should undertake for his Friends, that they should refer the cause in difference between them to God, or to some other Person who should determine the matter in God's Name, and according to God's Will: Or that God would be his Surety, or appoint him a Surety who should maintain his righteous Cause against his Oppofers; for so this Phrase is oft used, as *Pfal.* 119. 121, 122. *Isa.* 38. 14. And some expound this, as they did *Chap.* 16. 21. of Christ Jesus, who was called our *Surety,* Heb. 7. 22. *Appoint, I pray thee, my Surety (i.e.* Christ who is now) *with thee,* to plead my Cause. Or rather 2. An Appeal from God unto God, or a kind of Challenge or Desire of debating his Cause with God. Which, though it favoureth of too much Boldness and Irreverence to God, yet seeing *Job* expresseth the same desire almost in the same manner, *Chap.* 9. 33, 34. and is sharply reproved by God for *contending* with him, *Chap.* 40. 2. I know no Inconvenience of ascribing the same thing to him here. So the sense is, Because I am not able to deal with thee immediately, considering the dread of thy Majesty, my only desire is, that thou wouldest deal with me upon fair and equal terms, as if thou wert a Man like my self, and appoint some Man who shall in thy name and stead determine the time and place for the trial of my cause with thee. And this suits well enough with the two following Verses, because his Friends were without Understanding, v. 4. and partial, v. 5. therefore he desires to cease discourling with them, and to debate his Cause with God, who was just and impartial, and also would be favourable to him. *h i.e.* Agree and promise, or be Surety to me; whereof that was the usual gesture, *Prov.* 6. 1, 2. & 17. 18. & 22. 26.

4 For thou hast hid their heart from understanding *i*: therefore shalt thou not exalt *them k*.

i Thou hast blinded the Minds of my Friends, that they cannot see those Truths which are most plain and evident to all Men of Sense and Experience: Therefore I desire a more wise and able Judge. *k i.e.* Thou wilt not give them the Victory over me in this Contest, but wilt give Sentence for me, and disparage them, and make them ashamed of their Confidence in affirming Falshoods of thee, and punish them severely for their miscarriage. It is an usual figure, whereby much more is understood than is expressed.

5 He that speaketh flattery to *his* friends *l*, even the eyes of his children shall fail *m*.

l Hereby *Job* chargeth them either 1. With flattering him with vain Hopes, and Promises of the return of his former Prosperity, when he knew that his case was desperate. Or 2. With flattering and befriending God, and giving a partial sentence out of respect to him; for which he reproved and condemned them before, *Chap.* 13. 7, 8, 9. where see the Notes. Some render the words thus, *He that uttereth,* or *declareth* his *mind* or *thoughts* (as this word signifies, *Pfal.* 139. 2, 17. *with flattery,* or *to flatter* or deceive another. *m* He shall be severely punished, not only in his Person, but even in his Children, whose Eyes shall fail with vain Expectations of Relief and Deliverance out of those Calamities, which shall come upon them for this Sin of their Parents.

6 He *n* hath made me also * a by-word *o* of the people, and *p* ‖ aforetime *q* I was as a † Tabret *r*. *n i.e.* God, who is oft defigned by this Pronoun in this Book. *o* Or *Proverb, or common talk.* My Calamities are so great and prodigious, that they fill all People with Discourse, and are become proverbial to express extream Miseries. Compare *Numb.* 21. 27, 28. *Deut.* 28. 37. *p* Or, *but,* or *although,* as this Particle is oft used. *q* So he aggravateth his present Misery by the mention of his former Properity. Or, *to their faces*; or *openly.* They do not only reproach me behind my Back, but revile and mock me, and make a Sport of my Calamities even to my Face. *r i. e.* I was the Peoples Delight and Darling, and matter of their Praise, and entertained by them with Applauses, and as it were with Instruments of Musick. Or, *I am as a Tabret, i. e.* matter of sport and merriment to them.

*Ch. 30. 9. ‖ Or, *before them.* † Heb. *Tophet.*

7 Mine eye also is dim by reason of sorrow *s*, and all ‖ my members *are* as a shadow *t*.

‖ Or, *my strength.*

s Through excessive weeping and decay of Spirits, which cause a dimness in the sight. *t* My Body is so consumed, and my colour so wan and ghastly, that I look more like a Ghost, or a Shadow, than like a Man.

8 Upright *men* shall be astonied at this *u*, and the innocent shall stir up himself against the hypocrite.

u Wise and good Men, when they shall see and consider my Calamities, will not be so forward to censure and condemn me, as you are, but will rather stand and wonder at the depth and mysteriousness of God's Counsels and Judgments, which fall so heavily upon innocent Men, while the worst of Men prosper. *x But,* or *Yet,* (notwithstanding all these Sufferings of good Men, and the Astonishment which they cause,) *innocent* (or religious Persons shall be so far from joyning their Opinions, and Counsels, and Interests, with *Hypocrites,* or *prophane Men,* who thence take occasion to censure the afflicted Person, and to reproach, and condemn, and desert the Profession and Practice of Godliness, that they) *will stir up themselves against* them in holy Indignation, and will oppose their wicked courses, and will prefer afflicted Piety before prosperous Iniquity.

9 The righteous also shall hold on his way *y*, and he that hath clean hands *z* † shall be stronger and stronger *a*.

† Heb. *shall add strength.*

y i. e. Shall perfist in that good way into which he hath entred, and not be turned from it by any Afflictions, which may befal himself or any other good Men, nor by any contempt or reproach cast upon them by the Ungodly, by reason thereof. *z i. e.* Whose Life and the course of his Actions is Holy and Righteous; which is a sign that his Heart also is pure and perfect. *a* Shall not be shaken and discouraged by the grievous Afflictions of the Godly, nor by the bitter Censures and Reproaches of Hypocrites, or wicked Men, cast upon them for that cause, but will be confirmed thereby, and made more constant and resolute in cleaving to God, and his ways, and People, in spight of all Difficulties and Miseries.

10 But *as for* you all, * do ye return, and come now *b*: for I cannot find *one* wise *man c* among you.

*Ch. 6. 29.

b i. e. Come now again (as this Phrase is oft used) and renew the Debate, as I see you are prepared and resolved to do; and I am ready to receive you. Or, return into your selves, and consider my cause again; peradventure your second thoughts may be wiser. *c* To wit, in this matter. None of you speak like wise or good Men, but like rash and heady Persons, you censure me as a rotten Hypocrite, and misjudge of God's ways, and condemn the Generation of God's Children upon frivolous grounds.

11 * My days *d* are past, my purposes *e* are broken off, *even* † the thoughts of my heart *f*.

*Chap. 6. 8, 9, 35. † Heb. *the possessions.*

d The days of my life. I am a lost and dying man, and therefore the hopes you give me of the bettering of my condition are vain and groundless. *e* Or, *my designs,* or *thoughts*, to wit, which I had in my prosperous days, concerning my self and Children, and the continuance of my happiness. *f* Heb. *The possessions of my heart*; *i. e.* those thoughts which in a great measure possessed my heart, which were most natural, and familiar, and delightful to me. All my thoughts, and designs, and hopes are disappointed and come to nothing.

12 They *g* change the night into day *h*: the light *is* † short *i*, because of darkness *k*.

†Hebr. *near.*

g Either 1. my Friends. Or 2. my Sorrows, of which he is here speaking. Or 3. my Thoughts last mentioned. Possibly these words may be joyned with them thus: *The thoughts of my heart change the night into day. h* They do so unceasfantly pursue and disturb me, that I can no more rest and sleep in the dark and silent nights, than in the midst of the Light and Tumults of the day. Or, *they change the day into night.* Heb. *they put the night for,* or *instead of* (as the Hebrew *Lamed* is elsewhere used) *the day, i. e.* They make the day as sad and dark as the night to me. So it seems best to agree with the following branch of the Verse. *i i. e.* The day-light, which oft-times gives some little Comfort and Refreshment to Men in Misery, seems to be gone and fled as soon as it is begun. *k i. e.* Because of my grievous Pains and Torments which follow me by day as well as by night.

13 If I wait *l*, † the Grave *is* mine house *m*: I † Heb. *hell.* have made my bed in darkness *n*.

l If I should give way to those hopes of my Deliverance and Restauration which you suggest to me. *m* I should be sadly disappointed; for I am upon the borders of the Grave, which is the only house appointed for me, instead of that goodly House which you promise to me here upon condition of my Repentance. *n* I expect no other rest but in the dark Grave, for which therefore I prepare my Bed.

14 I have † said to corruption *o*, thou *art* my father *p*: to the worm, thou *art* my mother: and my sister *q*.

†Heb. *cried, or called.*

o Heb. *To the pit* of Corruption, the Grave. *p* I am near a kin to thee, as being taken out of thee, and thou wilt receive and embrace me, and keep me in thy House, as Parents do their Children. *q* Because of the same original, and the most strict and intimate Union and Conjunction between me and the Worms.

15 And where *is* now my hope *r*? *As for* my hope *s*, who shall see it *t*?

r And what then is become of that hope which you advised me to entertain? *s i.e.* The fulfilling of my hope, or the Happiness which you would have me expect. *Hope* being put for the thing hoped for, as *Prov.* 13. 12. 1 *Cor.* 9. 10. *t* No Man shall see it; it shall never be.

16 They *u* shall go down to the bars of the pit *x*, when *our* rest together *is* in the dust *y*.

u Either 1. They that would see my hope, they must go into the Grave to behold it. Or rather 2. My hopes of which he spake in the singular number, v. 15. which he here changeth into the plural as is very usual in these Poetical Books. *x i. e.* Into the closest and innermost parts of the Pit: My hopes are dying, and will be buried in my Grave. *y* So the Sense is, when those Spectators, together with my self, shall be in our Graves. Heb. *Seeing that* (as this Hebrew Particle, *im*, oft signifies: or, *certainly*, as it is used *Numb.* 17. 13. *Job* 6. 13. and elsewhere,) our *rest* shall be *together in the dust*, *i. e.* I and thy hopes shall be buried together.

CHAP. XVIII.

Bildad's Reproof: Job's words many: He despised his Friends: He vexed himself; but in vain, 1——4. *The Calamity of the wicked,* 5——21.

THen answered Bildad the Shuhite, and said:

2 How long *will it be ere* ye *a* make an end of words? Mark *b*, and afterwards we will speak.

a Either 1. You my Brethren. Why do you not give over discoursing with *Job*, who is wholly transported with Rage, and not fit to be discoursed with, at least until both you and he have better considered what to say. Or rather 2. Thou, O *Job*, of whom he speaks here, as also v. 3. in the plural number, either because there were some other Person or Persons present at this Debate, who by their Words or Gestures shewed themselves Favourers of *Job*'s cause; or because it was a common Idiotism of the Eastern Language, to speak thus of one Person, especially where he was one of Eminency or Authority. *Job*'s Speeches were generally longer than his Friends, and they seemed very tedious to them. *b* Consider the matter and our words better. Or, *inform us*, Heb. *make us to understand.* Seeing thou lookest upon us as ignorant and brutish Men, as it follows, do thou instruct and inform us. Cease cavilling and railing, and produce thy strong Reasons, that we may consider and answer them, or yield to them.

†Heb. *hid-den.* Lam. 1.

3 Wherefore are we counted as beasts *c*, *and* † reputed vile *d* in your sight *e*?

c i. e. Ignorant, blockish and stupid Men, *Chap.* 17. 4, 10. *d* Heb. *polluted*, or *unclean, i.e.* not fit to be conversed or discoursed with; or contemptible, as such things are. *e* Either 1. To your Faces, or in your own hearing. Or 2. In thy sight or Judgment, O *Job*; for he speaks of *Job* in the plural number, as he did. v. 2.

†Heb. *his God.*

4 He teareth † himself *f* in his anger: shall the earth be forsaken *g* for thee *h*? and shall the rock be removed out of his place *i*?

f i. e. Job, of whom he speaks in the third Person for the second, as *Chap.* 12. 4. & 16. 7. *Obad.* 3. 3. Or, *O thou that teareſt thy self.* Thou complainest of us for vexing thee with our Speeches, when in truth thou art thy own greatest Tormenter by thy own Impatience and Rage. *g* To wit, by God. Shall God give over the Government of the Earth, and Men, and things in it, and suffer all things to fall out by chance, and promiscuously, to good and bad Men, without any regard to his Truth, or Wisdom, or Justice? Shall God forbear to rule the World righteously, as he hath hitherto done, in favouring good Men, and destroying the wicked? *h i.e.* For thy sake; or to prevent thy Complaints and Clamours. *i* Shall the Counsels of God, which are more firm and unmoveable than Rocks, and the whole course of his Providence be altered to comply with thy Fancies or Humours?

5 Yea, *k* the light of the wicked shall be put out *l*, and the spark of his fire *m* shall not shine.

k The thing is true and certain, notwithstanding the Dissatisfaction and Opposition against it. *l* All their Glory and Felicity shall perish. *m i.e.* Their highest and brightest Glory, which he calleth *the spark*, &c. because, like a Spark, it shines briskly for a moment, but is quickly extinct.

6 The light shall be dark in his tabernacle *n*, and †Or, Lamp. his ‖ candle shall be put out with him *o*.

n i.e. In his Family. Instead of his former Splendor, both he and his shall fall into Extremity of Misery. *o i. e.* His Glory shall die with him, and not descend to his Posterity, as he hoped and designed. Or, *his Candle*, which was *with him*, or *shone upon him*, shall be put out.

7 The steps of his strength *p* shall be straitned *q*, and his own counsel shall cast him down *r*.

p i. e. His strong Steps, by a vulgar Hebraism. By *steps* he means his Counsels, as the next branch explains it, his attempts and actions; and by *steps of strength*, such of them as seem to be most firm and settled, contrived with greatest Strength of Understanding, and carried on with great resolution and might. *q* I.e. Shall be hindred and entangled. He shall be cast into great Difficulties, and Troubles, and Perplexities, so that he shall not be able to proceed, and to accomplish his Enterprizes, but shall find himself entangled by his own Devices, as the next words declare it. This Phrase is used also *Prov.* 4. 11, 12. and it is opposed to the *enlarging* of a Man's Way or Steps, which signifies Success and Prosperity, as *Pfal.* 4. 1. & 31. 8. *r* He shall be undone by his own Contrivances, either because God will give him up to dangerous and destructive Miscakes of his way; or because God will oppose him, and turn his own Devices against him; which he can easily do, by throwing in unexpected Accidents.

8 For he is cast into a net by his own feet *s*, and he walketh upon a snare *t*.

s By his own choice, and design, and actions. *t* And therefore must needs be entangled and destroyed.

9 The * grin shall take *him* by the heel *u*, *and* the robber *x* shall prevail against him.

*Chap. 5. 5.

u i.e. Take fast hold of him, so as to keep him in those Distresses. *x* When he is entangled, the robber shall come upon him, and take, and spoil, or kill him. Or, *the horrible or terrible man*, the Huntsman, that laid the Snare for him. A Metaphor from those who hunt for wild Beasts, who first lay Snares for them, and then seize upon them in the Snares.

10 The snare *is* † laid for him in the ground *y*, and a trap for him in the way.

† Heb. *hidden.*

y Where he doth not expect nor discern it. The former Snare he laid for himself, but this was laid for him by another.

11 * Terrours *z* shall make him afraid on every side, and shall † drive him to his feet *a*.

*Ch. 15. 21 Jer. 6. 25. & 20. 3. & 46. 5. & 49. 29. † Heb. *scatter him.*

z Both from Men, and from God, and from his own inquiet Mind and guilty Conscience. *a* Shall force him to flee hither and thither, and he knows not whither, being secure and safe no where, but pursued by Terrors from place to place.

12 His strength *b* shall be hunger-bitten *c*, and * destruction *shall* be ready at his side *d*.

*Ch. 15. 23

b Either 1. His Children, which are, and are called a Man's Strength, as *Gen.* 49. 3. *Pfal.* 127. 4, 5. Or rather 2. His Wealth, and Power, and Prosperity. *c* Or *famished, i.e.* utterly consumed. *d i.e.* Shall follow him at the heels, as a most diligent Servant, or constant Companion.

13 It shall devour the † strength of his skin *e*: *even* † the first-born of death *f* shall devour his strength.

† Heb. *bars.*

e Heb. *The bars*, or rather, *the branches of the skin, i.e.* either the Veins, and Sinews, which branch out themselves through the Skin as well as elsewhere: Or the Fat and Flesh which like Bars support the Skin, and adorn and beautifie it, as branches do a Tree; without which the Skin is shrivel'd up and deformed. *f i.e.* A most remarkable and terrible kind of Death. The *first-born* was the chief of his Brethren, and therefore this Title is given to things eminent in their kind, as *Isa.* 14. 30. *Col.* 1. 18. *Heb.* 12. 23. *Rev.* 1. 5.

14 * His confidence *g* shall be rooted out of his tabernacle *h*, and it *shall* bring him to the king of terrours *i*.

*Ch. 8. 14. & 11. 20. Pſ. 112. 10. Pro. 10. 28.

g i.e. All the matter of his Confidence, his Riches, Children, &c. *h i.e.* Out of his Habitation. *i* To wit, the loss of his Confidence. *k* Either 1. Into extream Fears and Horrors of Mind. Or 2. To Death, which even *Aristotle* called, *The most terrible of all Terrifies*. And this it will do, either because it will expose him to his Enemies, who will kill him; or because the Sense of his Disappointments, and Losses, and Dangers, will oppress his Spirits, and break his Heart.

15 It shall dwell in his tabernacle *l*, because *it is* none of his *m*: brimstone shall be scattered upon his habitation *n*.

†Heb. *his God.*

l If, *i.e.* Destruction, expressed v. 12. and designed by this Particle, it, v. 13. shall not come upon him, and his for a season, for then there might be some hopes of Recovery; but it shall fix its abode with him. *m* This may be added either 1. By way of Correction, did I say, *his Tabernacle?* I must retract the Expression; for in truth, *it is none of his*, it is become another Man's. Or 2. As a reason of the ruin of his Tabernacle, because it is none of his own, but got from others by Deceit or Violence. But these words are, and may be joyned with the former, and both thus rendred. *A ſtranger*, (Heb. one *that is not his*, that is not descended from him, and hath no relation to him) *ſhall dwell in his Tabernacle, i.e.* shall poſſeſs his House and Goods. *n* It shall be utterly and prodigiously destroyed, as it were by Fire and Brimstone. He seems to allude both to the Destruction of *Sodom*, upon which God did scatter Brimstone and Fire, which happened not long before these times, and could not be unknown to them who lived near that place, and were diligent observers of God's Works; and to the Judgment which befel *Job*, *Ch.* 1. 16. when the Stranger hath taken and rifled his Dwelling, he shall forsake it as an accurſed place, and shall burn it with Fire and Brimstone; that there may be no Monument of so vile a Person left upon the Earth.

16 His roots shall be dried up beneath, and above shall his branch be cut off *o*.

o i.e. He shall be destroyed both Root and Branch, *i.e.* both himself and his Posterity. Compare *Mal.* 4. 1.

17 His remembrance shall perish *p* from the earth, and he shall have no name in the street.

Pſal. 109. 13. Prov. 2. 22. & 10. 7.

p Instead of that Honour and Renown which he designed to have both whilst he lived, and after his death, he is not so much as remembred, unless it be with contempt and reproach.

18 † He shall be driven *q* from light into darkness *r*, † Heb. *they ſhall drive* and chased out of the world.

q Heb. *They ſhall drive him*, i.e. his Enemies, or those whom he hath oppreſſed; or they whom God shall appoint to do it, whether Angels or Men. Or it is an Impersonal Speech, and to be rendred passively, as it is also *Job* 7. 3. *Luke* 12. 20. & 16. 9. *r* From a

splendid and prosperous Life to Disgrace and Misery, and to the Grave, the Land of Darkness and Forgetfulness, as the following words explain it.

19 * He shall neither *have* son nor nephew among his people *s*, nor any remaining in his dwellings. *Isa.14.22 Jer. 22.30.

s But if any such survive, they shall be in the hands and power of Strangers, or rather of their Enemies.

20 They that come after *him* shall be astonied at his day *t*, as they that ‖ went before *u* † were affrighted *x*. ‖ Or, *lived with him.* † Heb. *laid hold on her.*

t i.e. At the day of his Destruction, as the word day is used *Psal.* 37.13. & 137.7. *Ezek.*21.25. *Obad.* 12. They shall be amazed at the Suddenness, and Dreadfulness, and Prodigiousness of it, as *Job's* Friends were at his Calamities, *Chap.* 2.12, 13. *u i.c.* Before the Persons last mentioned. Those who lived in the time and place where this Judgment was inflicted. *x* Or, *filled with horrour*, partly through Humanity and Compassion, and partly for Fear, lest the Judgment should overtake them also.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God *y*.

y i.e. Who doth not acknowledge, nor fear, nor serve God, as this Phrase is used, 1 *Sam.*2.12. *Psal.*79.6. 2 *Thess.*1.8.

CHAP. XIX.

Job's answer: His Friends Strangeness and Reproaches vex him, 1---3. He layeth before them his great Misery to provoke their Pity, 5----22. His Wisheth his words might be recorded, 23, 24. His hope in his Redeemer and the Resurrection, 25----27. His Friends should not reproach his Integrity, for fear of like Judgment, 28, 29.

THen Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words *a*.

a With meer empty words, void of Sense or Argument, with your impertinent and unedifying Discourses, and bitter Reproaches, as it followeth.

3 These ten times *b* have ye reproached me: ye are not ashamed *that* ye ‖ make your selves strange to me *c*. ‖ Or, *harden your selves against me.*

b i.e. Many times. A certain number for an uncertain. So this Phrase is oft used, as *Gen.*31.7. *Numb.*14.22, *&c. c* That you carry your selves like Strangers to me, and are not concerned nor affected with my Calamities, and condemn me as if you had never known my former Piety and Integrity.

4 And be it indeed, *that* I have erred *d*, mine errour remaineth with my self *e*.

d If my Opinion in this point be faulty and erroneous, as you pretend it is. Or, if I have sinned, (for Sin is oft called Error in Scripture) and am therefore punished. *e* Either 1. It is likely to continue, I see no cause from your reasons to change my Judgment. Or 2. I suffer deeply for my Sins, and therefore deserve your pity and help, rather than your Reproaches, whereby you add Affliction to the Afflicted.

5 If indeed ye will magnifie *your selves* against me *f*, and plead against me my reproach *g*:

f i.e. Use lofty, and imperious, and contemptuous Speeches against *me*: Or, seek Praise and Honour from others, by your conquering or out-reasoning of me. *g* Either 1. Your Reproaches of me: If your reproachful and censorious Speeches must pass for solid Arguments. Or 2. My Wickedness, which, if true, were just matter of reproach, and the cause of all my Miseries. Or 3. My contemptible and calamitous Condition, for which you reproach and condemn me as an Hypocrite and wicked Man.

6 Know now *h* that God hath overthrown me *i*, and hath compassed me with his net *k*.

h Consider what I am now saying. *i* Hath grievously afflicted me in all kinds: Therefore it ill becomes you to aggravate my Miseries; and if my Passions, hereby raised, have broken forth into some extravagant and unmeet Expressions, I might expect your Pity and favourable Construction, and not such severe Censures and Reproaches, Heb. *God hath perverted me*, i.e. either my State or Condition, as was now said, or my Right and Cause. He oppresseth me with power, and will not give me a fair Hearing, as it follows, v. 7. He giveth me very hard measure, and dealeth worse with me than I might in Reason and Justice expect from so wise and gracious a God. This is an harsh Reflection upon God; but such passages have sometimes come from good Men, when under sore Afflictions and Temptations, which was *Job's* case. *k i.e.* With Afflictions on every side, so that I cannot escape, nor get any freedom to come to him and plead with him, as I desire.

7 Behold, I cry out *l* of ‖ wrong *m*, but I am not heard: I cry aloud, but *there is* no judgment *n*. ‖ Or, *violence.*

l To wit, unto God by Prayer or Appeal. *m* That I am oppressed, either 1. by my Friends: Or rather 2. by God, who deals with me according to his Soveraign Power, and exact and rigorous Justice, and not with that Equity and Benignity which he sheweth to the generality of Men, and hath promised to good Men, such as he knoweth me to be. *n* God will not hear my Cause, nor pass Sentence; which I might reasonably expect from him; but he quite neglects me, and hath utterly forsaken me, and left me in the hands of the Devil and wicked Men. See the like Complaints of other good Men in the like case of Desertion, *Psal.* 13.2. & 22.2. & 88.15. *Lament.*3.8. *Habak.*1.2.

8 He hath fenced up my way that I cannot pass *o*, and he hath set darkness in my paths *p*.

o i.e. So that I know not what to say or do, and can see no means nor possibility of getting out of my Troubles. *p* So that I cannot discern my way, or what course I should take.

9 He hath stript me of my glory *q*, and taken the crown *r* from my head.

q i.e. Of my Estate, and Children, and Authority, and all my Comforts. *r i.e.* All my Ornaments.

10 He hath destroyed me on every side *s*, and I am gone *t*: and * mine hope *u* hath he removed like a tree *x*. *Ch.24.20

s i.e. In all Respects, and to all Intents and Purposes, my Person, and Family, and Estate. *t i.e.* I am a lost and dead Man. *Going* is oft put for dying, as *Gen.* 15.2. *Psal.* 39.13. *u i.e.* All my hopes of the present Life, as he oft expresseth it; but not of the Life to come, as appears from *Job* 13.15, 16. & 19.25, *&c. x* Which being once plucked up by the roots, never groweth again.

11 He hath also kindled his wrath against me *y*, and he counteth me unto him, as *one* of his enemies *z*. *Ch.13.24 Lam.2.5.

y He hath stirred up his Wrath against me of his own accord, without any Provocation of mine, Humane Infirmity excepted. *z i.e.* He useth me as sharply as if I were an inveterate Enemy of God and of all Goodness, though he knoweth I am and have ever been an hearty lover and Servant of him.

12 * His troops *a* come together, and raise up their way *b* against me, and encamp round about my tabernacle. *Chap.4.4.

a i.e. My Afflictions, which are but God's Instruments and Soldiers marching under his Conduct. *b* Either 1. cast a Bank or Trench round about me, as an Army doth when they go to besiege a place. Or rather 2. make a Causeway or raised Path, as Pioneers usually do in low and waterish Grounds for the march of an Army: God removes all Impediments out of the way, and lays me open to all manner of Mischief.

13 * He hath put my brethren *c* far from me *d*, and mine acquaintance verily are estranged from me. *Ps.31.11. & 38.11. & 69.8. & 88.8,18.

c i.e. My Kindred and Friends, who might and should have supported and comforted me in my Distress. *d* Either 1. In place; because they feared or disdained, or at least neglected to visit or succor me: Or 2. in their Affections which are far from me, when their Bodies are present with me, as I find in you. But this also I ascribe to God; he hath alienated your Hearts from me.

14 My kinsfolk have failed *e*, and my familiar friends have forgotten me *f*.

e To wit, to perform the Offices of Humanity and Friendship which they owe to me. *f i.e.* Neglect and disregard me as much as if they had quite forgotten me.

15 They that dwell in mine house *g*, and my maids *h* count me for a stranger *i*: I am an alien in their sight *k*.

g Heb. *The sojourners of my house*; *i.e.* such as had formerly sojourned with me, whether Strangers, Widows, and Fatherless, whom by the Law of Charity and Hospitality he entertained: Or hired Servants, who had for a good while their Habitation and Subsistence in his Family. *h* Who by reason of their Sex, commonly have and should have more tender and compassionate Hearts than Men. And therefore this is God's doing, who hath hardned their Hearts against me. *i* Regard my Commands and Concerns no more than a Stranger. *k* The same thing repeated through vehemency of Passion, because this lay very heavy upon him.

16 I called my servant *l*, and he gave *me* no answer *m*: though I intreated him *n* with my mouth *o*.

l To do some servile Office about me for my ease or relief. *m* He passed by as if he had been Deaf, because he loathed and feared to come near to me. *n* To my Commands I added humble and earnest Desires. *o* Either 1. with gentle and moving Speeches; Or rather 2. with my own Mouth and not by a Proxy.

17 My breath is strange to my wife *p*, though I entreated for the childrens *sake* of † mine own body *q*. † Heb. *my belly.*

p Who by reason of the Stink of my Breath and Sores denied me her company. *q* By these Pledges of our Mutual and Matrimonial Tye and Affection, the Children which came out of my Loyns, and were begotten by me upon her Body. But divers render the words thus; *and I entreated the children of my own body: i.e.* Either some of *Job's* younger Children, who by reason of their tender years were kept at home with their Father, when their elder Brethren and Sisters were gone abroad to the Feast; or some of his Grand-children by those grown Sons and Daughters; for such also oft come under the name of *children*. But this sense seems not so proper, partly because according to that Translation here is mention only of *Job's* entreating them, but not a word of their denying his Request; which is the only matter of his present Complaint; and partly because according to the former Translation, it is a great and just Aggravation of his Wifes Unkindness, and exactly answers to the foregoing Verse, where the Servants Perverseness is aggravated in the same manner, and by part of the same words.

18 Yea ‖ young children *r* despised me; I arose *s*, ‖ Or, *the wicked.* and they spake against me.

r Or, *Fools*; the most contemptible Persons. *s* To wit, from my Seat, to shew my respect to them, though they were my Inferiors, to shew my readiness to comply with that mean and low Condition, into which God had now brought me. Or, *I stood up*, for so this word sometimes signifies. I did not disoblige or provoke them by any uncivil and uncomely Carriage towards them, but was very courteous to them, and yet they make it their business to rail against me, as you also do.

19 * All † my inward friends *t* abhorred me: and they whom I loved *u* are turned against me. *Psal.41.9. & 55.13. † Heb. *men of my secret.*

t Heb. *the men of my secret*; my Intimates and Confidents, to whom I imparted all my Thoughts, and Counsels, and Concerns. † Heb. *the men whom I loved.* *u* Sincerely and fervently, which they so ill requite. He saith not, *they who loved me*; for their love, had it been true, would have continued in his Affliction, as well as in his Prosperity.

20 * My bone *x* cleaveth to my skin *y*, ‖ and to my flesh *z*, and I am escaped with the skin of my teeth *a*. *Chap.30.30 Ps.102.5 Lam.4.8. ‖ Or, *&*

x i.e. My Bones, the Singular collectively put for the Plural; as *Chap.* 2.5. *Prov.* 15.30. *y* To wit, immediately, the Fat and Flesh next

next to the Skin being consumed. The Sense is, I am worn to Skin and Bone: See the same Phrase *Psal.* 102.5. *z* Or, *as* (the Particle *and* being often so used, as hath been observed before) *to my flesh*, i.e. either as formerly it clave to my Flesh: Or as near and as closely as it doth to these remainders of Flesh which are left in my inward parts. *a* I am scarce found and whole, and free from Sores in any part of my Skin, except that of my Jaws, which holdeth and covereth the roots of my Teeth. This being, as divers observe, the Devil's Policy to leave his Mouth untouched, that he might more freely express his Mind, and vent his Blasphemies against God, which he supposed sharp pain would force him to do, and which he knew would be of pernicious Consequence not only to *Job*, but to others also.

21 Have pity upon me, have pity upon me, O ye my friends *b*, for the hand of God hath touched *c* me.

b For such you have been and still pretend to be; and therefore let that relation, and if you will not help me, yet at least pity me. *c i.e.* Smitten or afflicted me sorely, as this word is oft used; as *Chap.* 1.11. *Psal.*104.32.

22 Why do ye persecute me as God *d*, and are not satisfied with my flesh *e*?

d Either 1. as God doth; or rather 2. as if you were gods and not Men; as if you had the same infinite Knowledge which God hath, whereby you can search my Heart and know my Hypocrisie, and the same sovereign and absolute Authority to say and do what you please with me, without giving any reason or account of it, which is indeed the Prerogative of the great God, but it belongs not to you who are Men, and therefore liable to mistake and misjudging, and such as must give an account to God of all their words and carriages towards their Brethren, and particularly towards Persons in Affliction, and withal subject to the same Diseases and Calamities under which I groan; and therefore may need the pity which I expect from you. *e i.e.* With the Consumption and Torment of my whole Body, but add to it the Vexation of my Spirit by grievous Reproaches and Censures; but are like Wolves or Lions that are not contented with devouring the Flesh of their Prey, but also break their Bones.

23 † Oh that my words *f* were now written; oh that they were printed in a book! † Heb. *who will give, &c.*

f Either 1. the following and famous Confession of his Faith, v. 25, *&c.* Or rather 2. all his foregoing Discourses with his Friends, which he was so far from disowning or being ashamed of, that he was desirous that all Ages should know, that they might judge between him and them, whose Cause was better, and whose Arguments were stronger.

24 That they were graven with an iron pen *g* and lead *h*, in the rock for ever!

g Of which also there is mention, *Jer.* 17.1. *h* Or, *or lead*; or *with lead*, the Particle *and* being oft so used; as *Gen.*4.20. *Exod.*1.6. *Jer.* 22.7. For this Lead may be either 1. the Writing-pen which might be either of Iron or of Lead: For though Lead be of it self too soft, yet there was an Art of tempering Lead with other Metals, to such a degree of hardness, that it could pierce into a Rock; as they did also temper Brass, so that they could make Bows and Swords of them. Or 2. the Writing-table; for the Ancients did use to write divers things in Lead, as is well known. Or 3. the Writing-Ink, as I may call it: For they used to grave the Letters in a Stone with an Iron Tool, and then to fill up the Cuts or Furrows made in the Stone with Lead, that the words might be more plainly seen and read.

25 For *i* I know *k* *that* my redeemer *l* liveth *m*, ‖ *or* and *that* he shall stand *n* ‖ at the latter day *o* upon the earth *p*. ‖ Heb. *and.*

i This is the reason of his great Confidence in the Goodness of his Cause, and his Willingness to have the matter depending between him and his Friends, published and submitted to any Tryal, because he had a living and powerful Redeemer to plead his Cause, and vindicate his Person from all their severe Censures, and to give Sentence for him. *k* I have no Knowledge nor Confidence, nor hope of Restitution to the Prosperities of this Life; yet this one thing I know, which is more comfortable and considerable, and therein I rejoyce though I be now a dying Man, and in a desperate condition for this Life. *l* In whom I have a particular Interest, and he hath a particular Care of me. *Quest.* What Redeemer, and what Deliverance doth *Job* speak of in this and the two following Verses? *Answ.* Some late Interpreters understand this place Metaphorically, of God's delivering *Job* out of his doleful and desperate Condition, and restoring him to his former Splendor and Happiness in the World; it being a very usual thing in Scripture, to call eminent Dangers or Calamities by the name of Death; as *Psal.* 22.15. & 88.4,5. *Ezek.* 37.11, 12. 2 *Cor.* 11.23. And great and glorious Deliverances by the name of *Quickning* and *Resurrection*; as *Psal.*71.20. *Isa.*26.19. *Rom.*11.15. But the most Interpreters, both Ancient and Modern, understand it of Christ and of his Resurrection, and of *Job's* Resurrection to Life by his Power and Favour: Which seems most probable for many reasons. 1. From that known Rule, that a proper and literal Interpretation of Scripture, is always to be preferred before the Metaphorical, where it suits with the Text, and with other Scriptures. 2. From the Hebrew word *Goel*, here used; which although sometimes it be used of God absolutely or essentially considered, yet it most properly agrees to Jesus Christ: For this word, as all Hebricians know, is primarily used of the next Kinsman, whose Office it was to redeem by a Price paid, the fold or mortgaged Estate of his deceased Kinsman, *Levit.*25.25. and to revenge his death, *Numb.* 35.12. and to maintain his Name and Honour by raising up Seed to him, *Deut.* 25.5. All which most fitly agrees to Christ, who is our nearest Kinsman and *Brother*, *Heb.* 2.11. as having taken our Nature upon him by Incarnation; who also hath redeemed that everlasting Inheritance which our first Parents had utterly lost and sold, by the Price of his own Blood; and hath revenged the Death of Mankind upon the great Contriver of it, the Devil, by destroying him and his Kingdom; and hath taken a course to preserve our Name, and Honour, and Persons to Eternity. And if the places where God is called *Goel* in the Old Testament, be examined, it will be found, that either all or most of them may be, and some of them must be understood of God the Son, or of Christ, as *Gen.* 48.16. *Isa.* 59.20. See also *Psal.* 74.2. *Isa.*41.14. & 44.6. & 49.7. & 52.3. & 63.16. 3. Because *Job* was so far from such a firm Confidence as he here professeth, that he had not the least degree of hope of any such glorious temporal Restauration as his Friends promised to him, as we have oft seen and observed in the former Discourses, as Chap.16.22. & 17.12, 13, *&c.* And therefore that *hope* which every *righteous* Man *hath in his death*, Prov. 14.32. and which *Job* oft professeth that he had, must necessarily be fixed upon his Happiness in the future Life. 4. Because some of the following Expressions cannot without wresting and violence be applied to a Metaphorical Resurrection, as we shall see in the Sequel. 5. Because this is a more lofty and spiritual Strain, than any in *Job's* former Discourses, and quite contrary to them. And as they generally savour of Dejection and Diffidence, and do either declare or increase his Grief; so this puts him into another and much better Temper: And therefore it is well observed, that after this time and these Expressions, we meet not with any such impatient or despairing passages, as we had before; which shews that they had inspired him with new Life and Comfort. 6. Because this well agrees with other passages in this Book; wherein *Job* declareth, that although he had no hope as to this Life, and the Comforts thereof, yet he had an hope beyond death, which made him profess, *Though he slay me, yet will I trust in him*, Job 13.15. *Trust in him*: For what? Surely for Comfort and Happiness. Where? Not in this Life, for that he supposeth to be lost, therefore it must be in the next Life. And this was one reason why he so vehemently defired Death, because he knew it would bring him unto God and unto true Felicity. And this his hope and confidence in God, and in his Favour to him, *Job* opposeth to those foul and false Aspersions which his Friends had cast upon him, as if he had forsaken God, and cast off all fear of him, and hope in him. *Object.* 1. If this place had spoken of the Resurrection of the Body, some of the Hebrew Writers or Commentators upon this place, who did believe that Doctrine, would have understood it so, and have urged it against the *Sadducees*, which they did not. *Answ.* 1. All the Jewish Writers which are now extant, lived and wrote since Christ's time; when the Doctors of that People were very ignorant of many great Truths, and of the plain meaning of many Scriptures, and very corrupt in their Principles as well as in their Practises. 2. There was a manifest Reason why they could not understand this Text thus, because they believed that *Job* in his Agonies did deny God's Providence, and consequently the Resurrection and the future Judgment, which though it was a most uncharitable and false Opinion, yet forced them to interpret this Text another way. *Object.* 2. How is it credible that *Job*, in those ancient times, and in that dark State of the Church, should know these great Mysteries of Christ's Incarnation, and of the Resurrection and Life to come? *Answ.* 1. The Mystery of Christ's Incarnation was revealed to *Adam* by that first and famous Promise, that *the seed of the woman* should *break the Serpent's head*, Gen. 3.15. which being the only Foundation of all his Hopes, for the Recovery and Salvation of himself and of all his Posterity, he would doubtless carefully and diligently teach and explain it, as need required, to those that descended from him. 2. That the ancient Patriarchs and Prophets were generally acquainted with these Doctrines, is undeniably evident from *Heb.* 11. & 1 *Pet.*1.9, 10, 11, 12. 3. Particularly *Abraham*, from whom *Job* is supposed to have descended; had the Promise made to him, that Christ should come out of his Loins, *Gen.* 12.3. and is said to have *seen* Christ's *day*, and *rejoyce to see it*, John 8.56. and had his Hopes and Desires fixed upon a divine and heavenly City and Country, *Heb.* 11.10, 16. And as *Abraham* knew and believed these things himself, so it is manifest that he taught them to his Children and Servants, *Gen.*18.19. and to his Kindred and others, as he had occasion: And therefore it cannot seem strange, that *Job* professeth his Faith and Hope in these things. *m* I am a dying Man, and my Hopes are dying, but he liveth, and that for ever; and therefore though I die, yet he both can and will make me to live again in due time, though not in this World, yet in the other, which is much better; and though I am now highly censured and condemned by my Friends and others, as a great Dissembler and a secret Sinner, whom God's Hand hath found out; yet there is a day coming wherein my Cause shall be pleaded, and my Name and Honour vindicated from all these Reproaches, and my Integrity brought to light. *n* I am falling and dying, but he shall stand firm, and unmovable, and victorious, in full Power and Authority: All which this word *stand* signifies; and therefore he is able to make me to stand in Judgment, and to maintain my Cause against all Opposers. Or, *he shall arise*, as this Verb most commonly signifies; *i.e.* Either 1. he shall exist or be born, as this word is oft used; as *Numb.* 32.14. *Deut.* 29.22. *Judges* 2.10. 1 *Kings* 3.12. *Matt.*11.11. And it notes Christ's Incarnation, that although as he was God, he was now and from all Eternity in being, although as he was God, he was now and from all Eternity in being, yet he should in due time be made Man, and be born of a Woman. Or 2. he shall arise out of the Duft; which had been more probable, Or 2. he shall arise out of the Duft; which had been more probable, if it had been in the Text *from* or *out of*, as now it is *upon*, *the earth* or *dust*; for Christ's Resurrection from the Dead, might be fitly mentioned here as the Cause of *Job's* Resurrection, which followeth. *o* Either 1. in the days of the Messiah or of the Gospel, which are oft called *the latter* or *last days* or *times*; as *Isa.* 2.2. *Hos.* 3.5. *Joel* 2.28. Compared with *Acts* 2.17. 1 *Tim.*4.1. & 2 *Tim.*3.1. *Heb.* 1.1. Or rather 2. at the day of the general Resurrection and Judgment, which, as those Holy Patriarchs well knew and firmly believed, was to be at the end of the World; and which is called *the last day*, John 6.39, 40, 44, 54. & 11.24. & 12.48. 1 *Pet.*1.5. For this was the time when *Job's* Resurrection, of which he speaketh here, was to be. Heb. *at the last*? By which word he plainly intimates, that his hope was not of things present and of Worldly Felicities, of which his Friends had discourred so much, but of another kind of, and a far greater Blessedness which should accrue to him in after-times, long after he was dead and rotten. Or, *the last*: who is both *the first and the last*, *Isa.* 44.6. *Rev.* 1.11. who shall subdue and survive all his and his Peoples Enemies, and after others *the last enemy*, *Death*, 1 *Cor.* 15.26. and then shall raise up his People and

plead their Cause, and vindicate them from all the Calumnies and Injuries which are put upon them, and conduct them to Life and Glory.
p The place upon which Christ shall appear and stand at the last day. Heb. *upon the dust*; in which his Saints and Members lie or sleep, whom he will raise out of it. And therefore he is fitly said to *stand upon the dust*, or the Grave, or Death; because then he will *put* that among other *Enemies under his feet*; as it is expressed, 1 *Cor.* 15. 25, 25. Some render the words thus, and that very agreeably to the Hebrew, *The last*, or *at the last he shall arise* or *stand up against* (for so this very Phrase is used, *Gen.*4.8. *Judg.*9.18. *Psal.* 54. 3.) *the dust*, and fight with it, and rescue the Bodies of the Saints, which are held in it as Prisoners, from its Dominion and Territories. Some understand this of God, that *He* should *stand last in the field* as Conqueror of all his Enemies. But this neither agrees with the words, the Hebrew *Aphar*, signifying *dust*, and being never used of the field or place of Battel; nor with *Job*'s scope, which was to defend himself against his Friends Accusations, and to comfort himself with his hopes and assurance of God's Favour to be exhibited to him in due time. Which end the words in that sense would by no means serve, because God might and would be Conquerour of all his Enemies, though *Job* himself had been one of them, and though his Cause had been bad, and his Friends should with God have triumphed over him.

‖ Or, *after I shall awake tho' this* body *be destroyed, yet out of my flesh shall I see God.*

26 ‖ And *though* after my skin, *worms* destroy this *body q*; yet *r* in my flesh *s* shall I see God *t*:

q The style of this and other Poetical Books is concise and short, and therefore many words are to be understood in some places, to compleat the sense: The meaning of the place is this; Though my skin is now in a great measure consumed by Sores, and the rest of it, together with this Body, shall be devoured by the Worms, which may seem to make my Case quite desperate. Heb. *And* though (which Particle, as it is oft elsewhere, is here to be understood, as the opposition of the next Branch sheweth) *after my skin* (which either now is, or suddenly will be consumed by Sores or Worms) *they* (*i. e. the destroyers* or *devourers*, as is implyed in the Verb; such Impersonal Speeches being usual in the Scripture; as, *Gen.*50.26. *Luke* 12. 20. & 16.9. where the Actions are expressed, but the Persons or Things acting are understood. And by the Destroyers, he most probably designs the Worms which do this work in the Grave) *destroy* or *cut off*, or *devour this*; *i. e.* all this which you see left of me, *this* which I now point to, all this which is contained with in my skin, all my flesh and bones, *this* which I know not what to call, whether a living Body, or a dead Carkass, because it is between both; and therefore he did not say, *this body*, because it did scarce deserve that name. *r* For the Particle *and* is oft used adversatively; Or, *then*, as it is oft rendred. *s* Heb. *Out of my flesh*, or *with* (as the Particle *Mem* is used, *Cant.*1.2. & 3.9. *Isa.*57.8.) *my flesh*; *i.e.* with *eyes of flesh*, as *Job* himself calls them *Chap.*10.4. Or with bodily eyes; my flesh or body being raised from the Grave, and restored and reunited to my Soul. And this is very fitly added, to shew that he did not speak of a mental or spiritual, but of a corporeal Vision, and that after his death. *t* The same whom he called his *Redeemer*, *v.* 25. *i. e.* Christ; of which see the Note there, who being God-man, and having taken flesh, and appearing in his flesh or body with and for *Job* upon the Earth, as was said *v.*25. might very well be seen with his bodily eyes. Nor is this understood of a simple *seeing* of him; for so even they that pierced him shall see him, *Rev.*1.7. but oft seeing him with delight and comfort, as that word is oft understood, as *Gen.* 48.11. *Job* 42. 16. *Psal.* 128. 5. *Isa.* 53. 11. of that glorious and beatifying Vision of God, which is promised to all God's People, *Psal.* 16. 11. & 17.15. *Matth.* 5.8. 1 *Cor.*13.12. 1 *John* 3.2.

† Heb. *a stranger.* † Heb. *in my bosom.*

27 Whom I shall see *u* for my self *x*, and mine eyes shall behold, and not † another *y*: *though* my reins be consumed † within me *z*.

u In manner before and after expressed. No wonder that he repeats it again, because the meditation of it was most sweet to him. *x i. e.* For my own comfort and benefit, as that Phrase is oft used. Or, which is much of the same importance, on my behalf; to plead my cause, and vindicate me from all your reproaches. *y* To wit, for me or in my stead. I shall not see God by anothers eyes, but by my own, and by these self same eyes in this same body which now I have. Heb. *Not a stranger*; *i. e.* This priviledge shall be granted to me and to all other sincere Servants of God, but not to *strangers*, *i.e.* to wicked men, who are oft called *Strangers*; as *Psal.* 18. 44, 45. & 54.3. *Prov.*21.8. because they are estranged or alienated from God and from his Service and People. And if I were such an one, as you suppose me to be, I could never hope to enjoy that happiness. *z* This I do confidently expect and hope for, though at present my Case seems desperate, my very inward parts being even consumed with grief; and though, as I have said, the Grave and the Worms will consume my whole Body, not excepting the Reins which seem to be safest and furthest out of their reach. Or, without *though*, which is not in the Hebrew, *My reins are consumed within me.* So this may be a sudden and passionate Ejaculation or Exclamation (such as we find *Gen.*48. 18. and oft in the Book of *Psalms*) arising from the Contemplation and confident Expectation of this his unspeakable happiness, wherein he expresseth his vehement desire and longing for that blessed time and state. *The reins* are oft put for earnest Desires or Affections, whereof they are supposed to be the seat; as *Job* 38.36. *Prov.* 23. 16. And Men are oft in Scripture said to be *consumed* or *eaten up*, or the like, by ardent Affections; as *Psal.*69.9. & 84.2. & 119.81,82. *John* 2.17.

‖ Or, *and what root of matter is found in me?*

28 But *a* ye should say *b*, Why persecute we him *c*, ‖ seeing the root of the matter is found in me *d*?

a Or, *Therefore*, because this is my Case, and my Faith and Hope in God. *b* So the Future is used Potentially; as it is *Obad.* v. 12. and the sense is, It would become you, or, It is your duty upon this account to say. Or, *you will say*, *i.e.* Either, 1. I hope you will say so, and that you will be more moderate in your Censures and Expressions concerning me, as being convinced and sweetned by this sincere and solemn Profession of my Faith and Hope. Or, 2. Peradventure you will say; to wit, by way of Excuse for your selves. *c* So it is a correction of themselves; seeing things are thus with him, we are blame-worthy that we have persecuted him with such bitter Invectives, and we will do so no more. Or, *wherein* or *how* (for so that Particle is sometimes used, as the Learned observe) *do we persecute him*, as he chargeth us, *v.*22. He accuseth us fallly, and without cause given on our part. So it is an Apology for their hard Speeches against him, which *Job* puts into their mouths as their Exception to his Charge which he mentioned, *v.*22. and upon that occasion falls into a most serious and pathetical Exclamation, *v.*23,24. and into a most solemn Declaration of his Faith in God his Redeemer, *v.* 25,26, 27. and after that digression he resumes the former matter, and here propounds an Objection, to which he gives a severe Answer, which may seem to suit much better with this than with the former Exposition. *d* These words contain either, 1. A Motive or Reason why they should correct themselves for persecuting him, and desist from it; *because*, saith *Job*, *the root of the matter*, or, *word is in me*. The *root* notes the Occasion or the Foundation, or the Truth and Substance of a thing. And by this *matter* or *word* may be meant either, 1. That famous Profession of his Faith and Confidence in God, *v.* 25, 26, 27. which, saith he, I have not uttered vain-gloriously or hypocritically, but from my very heart, wherewith I believe what I have spoken with my mouth, as is said upon another occasion, *Rom.*10.9,10. This Word or Faith is rooted in mine heart, as it should be, *Matth.*13.21. *Col.*2.7. I am no Hypocrite, as you suppose me, but an upright person, having a root of true Religion in me; which therefore should allay your Censures, and make you willing to bear with some circumstantial Defects or Mistakes in my Discourses, or Miscarriages into which my Passion and Pain might transport me, and make you repent of your cruel usage of a truly good man. But although *Job* had this root in his heart, yet this was doubted of, and not discernable by *Job*'s Friends, and therefore could be no argument to them. Possibly it might be better to understand by this *root of the word*, to wit, of God's word, which is oft called *the word*, by way of eminency, the foundations or fundamental Truths of Divine Doctrine which *Job* held; as appeared by this glorious Confession; howsoever he might err in the matter of Controversie with them; which being a difference in lesser things, they should mildly have born with it, and not aggravated it and traduced him, as if thereby he had renounced God and the very Principles of Religion, as they did. Or, 2. The word or thing under debate among them. So the sense may be this, *The root* or truth of *the thing* debated by us *is with me*; *i. e.* is on my side. Your Discourses and Arguments have no truth nor solidity in them, as mine have. You speak whatever cometh into your minds and mouths; but my Discourses are rooted and grounded upon found Knowledge and deep Consideration. But this was no convincing answer; for they could easily retort the same thing upon him again, and their Affirmation might seem as good as his; for it was only a begging of the thing in question. Or rather, 2. a defence of themselves and of their former sharp and severe Discourses, which *Job* called Persecution, *v.* 22. And having made a short, but vehement and important digression, *v.* 23, &c. he returns to the main question between them here: And the sense of this Verse (with submission to better Judgments) seems to me to be plainly this; *But ye will say*; *i. e.* I know will object against my Charge; *How* or *wherein*, or *why do we persecute him?* Why doth he charge us with so black a Crime; *seeing* or *for* (as *Vau* is oft used) *the root*; *i. e.* the Foundation or Cause, or occasion of the *word*; *i. e.* of those words or passages of ours which are so ill taken, or *of the matter*; *i. e.* of the thing now debated among us, *is in me*; *i. e. Job* gives the occasion to it by his boisterous Passions and wicked Expressions against God, which we neither can nor ought to endure, but are to be sharply reproved. And so this Verse contains their Objection or Apology which *Job* puts into their mouths, to which he makes a sharp and suitable reply in the following Verse.

29 Be ye afraid of the sword *e*; for wrath *bringeth* the punishment of the sword *f*, that ye may know *g* that *there is* a judgment *h*.

e i. e. Of some considerable Judgment to be inflicted on you which is called *the sword*; as *Deut.*32.41. and oft elsewhere. Do not please your selves with such pretences and crafty evasions, as if the blame were wholly in me, not in you: God will not be mocked by you; He sees and will punish your most unrighteous and uncharitable Judgment of me, and dealing with me. *f* For that *wrath* or *fury* which is in your hearts, and breaks out of your lips against me, doth deserve, and will certainly bring upon you *the punishment* (Heb. *punishments* or *iniquities*: but *iniquity* is oft put for *punishment*) *of the sword*; *i. e.* a dreadful Judgment from God. Or, without any Supplement, except that which is generally understood, *for wrath* (that tin of Wrath or Rage against a Man, especially against one in Affliction) is *an iniquity* (Heb. *iniquities*, the Plural number being used by way of aggravation; as *Psal.*73.22. and elsewhere: Or, of *the iniquities*; the Hebrew prefix *Mem* being here understood, as it is in many other places) *of the sword*; *i. e.* one of those iniquities which use to be, or are fit to be punished by the sword; *i. e.* by some eminent Judgment; as *Job* 31. 19. *An iniquity of the judges is an iniquity to be punished by the judges*, as our Translation hath it. *g* The sense is either, 1. This Admonition I now give you, that you may know it in time, and for your good, that you may seriously consider and prevent it. Or, 2. This Judgment will come upon you, that you may be taught by your own sad and costly Experience what you would not learn without it. *h i. e.* That there will be a time of Judgment when God will call Men to an account for all their hard Speeches and Miscarriages, and particularly for their rash and uncharitable Censures of their Brethren, *Mat.* 7. 1. *Rom.* 14. 4. *James* 4. 11. either in this life, or at that last and dreadful Day of the General Resurrection (of which he spoke *v.* 25, *&c.*) and Judgment. God sees and observes, and will judge all your words and actions, and therefore do not flatter your selves with vain hopes of Impunity.

CHAP. XX.

Zophar's Answer: The state and portion of the wicked notwithstanding for a time he may prosper and flourish, 1——29.

THen answered Zophar the Naamathite, and said,

2 Therefore *a* do my thoughts cause me to answer *b*, and for this I make haste *c*.

a For this thy severe Sentence and Denunciation of God's Judgments against us, *Chap.*19.29. which much more justly belongs to thy self, and is actually executed upon thee; and because of thy Reproach, es,

subduing and mortifying it. *f* To suck out all the sweetness or benefit of it; though it be very delightful to him.

14 *Yet* his meat in his bowels is turned *g*; *it is* the gall of asps *h* within him.

g Into another nature or quality, from sweet to bitter. *h i.e.* Exceeding bitter and pernicious. Gall is most bitter; the Gall of Serpents is full of Poyson, which from thence is conveyed to their mouths by Veins, as *Pliny* observes; and the poyson of Asps is most dangerous, and within a few hours kills without remedy.

15 He hath swallowed down riches, and he shall vomit them up again *i*: God shall cast them out of his belly *k*.

i i.e. Be forced to restore them with great shame and torment, as Gluttons sometimes do loath, and with grief and pain cast up that Meat which they have eaten and swallowed down with much greediness and delight. *k* If no Man's hand can reach him, God shall find him out, and punish him severely.

16 *He* shall suck the poyson of asps *l*, the vipers tongue *m* shall slay him.

l That which he hath greedily and industriously sucked in as pleasant and wholsom Nourishment, shall in the issue be as ungrateful and destructive to him as the *poyson* or *head* (for the Hebrew word signifies both, and the poyson lyes in the head) of *Asps* would be to one that sucketh it. *m* Together with its Teeth, in which the Poyson lurks, which it conveys by biting a Man.

‖ Or, *streaming brooks.*

17 He shall not see *n* the rivers, ‖ the flouds, the brooks of honey and ‖ butter *o*.

n i. e. Not enjoy, as that word is oft used; as *Psalm* 106.5. *Eccles.* 2.1. *o* That abundant satisfaction and comfort (oft signified by these or such like Metaphors; as, *Psalm* 36.8. & 46.5. *Isa.*7.15,22. & 41.18.) either which he promised to himself from that great Estate which he had got by deceit and oppression; or which good men through God's blessing may and commonly do enjoy.

Or, *cream.*

† Heb. *according to the substance of his exchange.*

18 That which he laboured for *p*, shall he restore, and shall not swallow it down *q*: † according to *his* substance *shall* the restitution be *r*, and he shall not rejoyce *therein s*.

p Heb. *Labour*; *i.e.* the Goods which were gotten with labour, either 1. By the labour of others; or rather, 2. By his own labour. Which may relate as well to the Goods of others, which he got not without pains and difficulty; or to his own Goods honestly gotten by the sweat of his Brows. And this is an aggravation of his Misery, that he was forced to restore not only other mens Goods which were in his hands, but his own also to make reparation for their damages. *q* To wit, so as to hold it; for otherwise he did swallow it, but withal did speedily vomit it up again, *v.*15. which was as if he had not swallowed it. He shall not possess it long, nor to any considerable purpose. *r i. e.* He shall be forced to part with all his Estate to make compensation for his Wrongs done to others. *s i. e.* He shall not enjoy what he had gotten, because it shall be taken from him.

† Heb. *crushed.*

19 Because he hath † oppressed, *and* hath forsaken the poor *t*; *because* he hath violently taken away *an* house which he built not *u*,

t By his Oppression he brought men to utter Poverty, and then forsook or left them in that forlorn estate, affording no Mercy nor Help to them. Or, some he made poor by his Oppression, and others that were poor he suffered to perish for want of that Relief which he should and might have afforded them; which is a crying sin in God's sight, and one of those sins for which God destroyed *Sodom*, *Ezek.*16.49. and therefore fitly mentioned here as one of the sins for which God punished this wicked man. Or, *He oppresseth and leaveth poor*; as *Broughton* renders it. *u i. e.* Which was none of his. Heb. *He hath violently taken away an house, and* (or, *but*) *did not build* (or, *repair, as building* is oft used) *it*; to wit, that House for his own use; *i.e.* he did not build or possess that House as he intended to do, but was cut off by God's hand before he could enjoy the fruit of his Oppressions.

* Eccles. 5.13, 15. † Heb. *know.*

20 * Surely he shall not † feel quietness in his belly *x*; he shall not save of that which he desired *y*.

x i.e. He shall have no peace nor satisfaction in his mind in all his Gains, partly because of his perpetual fears and expectations of the Wrath of God and Man, which his guilty Conscience knoweth that he deserves: and partly because they shall be speedily taken away from him. He still continueth the Metaphor of a Glutton, whose Belly is not quiet until it hath vomited up that wherewith he had oppressed it. *y i.e.* Any part of his good and desirable things, but he shall forfeit and lose them all.

‖ There shall none of his meat be left *z*, therefore ‖ shall no man look for his goods *a*.

Or, *there shall be none left for his meat.*

z For his own future use; but he shall be stript of all. *a* It being publickly known and observed that he was totally ruined, none of his Kindred or Friends shall trouble themselves to seek for any relicks of his Estate, as is usually done after mens deaths. But this Verse is and may be rendred otherwise: *There shall none be left for his meat* (*i. e.* he shall leave no Heir who shall possess or enjoy his Goods) *because* (for so the Hebrew Particle *Al-chen* is oft used; as *Gen.*38.26. *Numb.* 14.43. *Psalm* 42.7. *Jer.*48.36.) *none of his goods shall remain*, either for his Heir, or any other; all shall be utterly lost.

22 In the fulness of his sufficiency he shall be in straits *b*: every hand of the ‖ wicked *c* shall be upon him.

Or, *troublesome.*

b In the height of Prosperity and Abundance he shall be distressed and tormented either by the horrours of an unquiet mind and guilty and tormenting Conscience, which makes him every moment expect Divine Vengeance to fall upon his head: Or rather, because of the sudden and unexpected Assault of other men combining against him, and spoiling all his Goods, as it follows. *c* Who lives by injury and the spoiling of others, and by God's Providence are directed to fall upon him. Or *the labourer*, whose wages possibly he hath detained? Or, *of such as are in trouble* or *misery*, as this word signifies, *Job* 3. 20. who may joyfully

‖

joyntly invade him, either becauſe their neceſſity tempts and drives them to ſpoil others; or rather becauſe they were ſuch as had been brought into their Calamity by his Oppreſſions, and therefore now take Reparations from him.

23 *When* he is about to fill his belly *d*, *God e* ſhall caſt the fury of his wrath *f* upon him, and ſhall rain *it* upon him *g* while he is eating *h*.

d i. e. When he hath enough and abundance to ſatisfie all his Appetites, and ſhall deſign to take the pleaſure of all his Gains, and to ſpend his days in Epicuriſm and Senſuality. *e* Who is oft underſtood in this Book where he is not expreſſed; and ſo he is here, as appears from the following words; becauſe there is no other perſon here expreſſed, who was to inflict theſe evils upon him; and becauſe they are ſaid to be *rained* down *upon him*; which implies their coming from Heaven, or from God. *f* Some dreadful and deſtructive Judgment. *g* This Phraſe notes both the Author of his Plagues, God, and the nature and quality of them, that they ſhall come upon him like rain; *i. e.* with great vehemency, and ſo as he cannot prevent or avoid it. *h* As it fell upon thy Sons, *Chap.* 1. 18,19. Compare *Pſalm* 78. 30, 31.

*Iſa.24.18. Jer.48.43. Amos 5.19 24 * He ſhall flee from the iron weapon *i*, *and* the bow *k* of ſteel *l* ſhall ſtrike him through *m*.

i i. e. From the Sword or Spear; and ſo ſhall think himſelf out of danger. *k* An Arrow ſhot out of a Bow. A diſtant place and unknown hand ſhall unexpectedly fall upon him: So that he ſhall only go from one danger to another. *l* Which is of great ſtrength, and therefore ſendeth forth the Arrow with greater force. Compare *Pſalm* 18.34. Or, *of braſs*, as the word properly ſignifies: which the Ancients did ſo temper and harden, that their Bows were commonly made of it. *m i. e.* Mortally wound him.

25 It is drawn *n* and cometh out of the body *o* yea, † the gliſtering ſword *p* cometh out of his gall *q*: terrors *are* upon him *r*.

† Heb. *the lightning cometh.* Nah.3.3. Hab.3.11. *Ch.18.11

n Either 1. a Sword, which may be underſtood out of this Hebrew Verb, which is for the moſt part uſed of that Weapon; as *Numb.* 22. 23,31. *Judges* 8.20. *&c.* and out of the following Branch of the Verſe. Or 2. the Arrow laſt mentioned, which had entred into his Body, and now was drawn out of it either by himſelf, or by ſome other perſon; as is frequent in that caſe, if peradventure he might be cured. *o* Or, *out of his body*; *i.e.* the body of the wounded man; as appears both by the next Clauſe of the Verſe, which is added to explain the former: where it is, *out of his gall*: and from the uſe of this Hebrew word, which ſignifies a man's body or carkaſs; as *Judges* 14.8. 1 *Sam.*31.12. *Iſa.*5.25. *Nahum.*3.3. *p* The word properly ſignifies *lightning*, and thence a *gliſtering weapon*, the bright Sword or Spear; as *Deut.*32.41. *Ezek.*21.10,15. *Nah.*3.3. *Habak.*3.11. Whereby it is implyed, that he was doubly wounded; firſt, by the Arrow, and then to make more ſure work, with the Sword or Spear thruſt into him. But the word may as well ſignifie *the bright* and ſharp *point of an arrow*, of which he ſpoke hitherto; and having in the general ſaid, that it *came out of his body*, now he determines the part of the body, *the gall*; which ſheweth that the Wound was both deep and deadly, as they are in that part. It is probable he mentions this in reference to the like expreſſion of *Job*, *Chap.*16.13. *q* Into which it had entred, and wherewith it was coloured. *r* To wit, the Terrours of Death; becauſe he perceived by the tincture of his Gall upon the Weapon, that his wound was incurable. Or Horrours of Conſcience, becauſe he cannot live, and dare not die.

26 All darkneſs *s ſhall be* hid *t* in his ſecret places *u*: a fire not blown *x* ſhall conſume him; it ſhall go ill with him that is left in his tabernacle *y*.

s i.e. All ſorts of Miſeries both of Soul and Body, and Eſtate. *t* Or, *is hid* or *laid up*; to wit, by God for him. This Phraſe may note, That though it be not actually upon him, yet it is reſerved and treaſured up for him, and is kept as in a ſure place, and ſhall infallibly overtake him. *u* Either 1. in his *hid treaſures*, as this very word ſignifies, *Pſalm* 17.14. He treaſures up wealth, and with God's wrath and curſe. Or 2. in thoſe places where he confidently hopes to hide and ſecure himſelf from all evils and enemies: yet even there God ſhall find him out. Or, *for*, or *in ſtead of* (or *with*, for both ways the prefix *Lamed* is oft uſed) *his hid treaſures*. *x* To wit, by man, but kindled by God himſelf, as that was, *Chap.* 1. 16. He thinks by his might and violence to ſecure himſ-lf from Men, but God by his own immediate hand, or in ſome unknown and unexpected manner will find him out. Some underſtand it of Hell-fire; of which ſee *Iſa.* 30. 33. *y i. e.* With his Poſterity or Family, who ſhall inherit his Curſe as well as his Eſtate.

*Chap.16. 18,19. 27 * The heaven ſhall reveal his iniquity *z*, and the earth *a* ſhall riſe up againſt him.

z i. e. God ſhall be a ſwift witneſs againſt him by ſome extraordinary Judgments; ſtill he reflects upon *Job*'s Caſe, and the Fire from Heaven, *Chap.*1. *a i. e.* All Creatures upon Earth ſhall conſpire with God to deſtroy him.

28 The encreaſe of his houſe *b* ſhall depart *c*, *and his goods* ſhall flow away *d* in the day of his wrath *e*.

b Either 1. his Poſterity; or rather, 2. his Eſtate got by the labour, and employed for the uſe of his Family. *c* Shall be loſt or taken away from him: See 2 *Kings* 20. 17. *d* Like Waters; to wit, ſwiftly and ſtrongly, and ſo as to return no more. *e i. e.* Of God's wrath; when God ſhall come to execute Judgment upon him.

*Ch.27.13 † Heb. *of his decree from God.* 29 * This *is* the portion of a wicked man from God *f*, and the heritage † appointed unto him *g* by God.

f Who like a wiſe Maſter of a Feaſt gives to every Man his proper Portion, and as a juſt Judge diſtributes to him according to his deſerts. *g* Heb. *the heritage* (*i.e.* the Portion, as before; called here *an heritage*; partly to note the ſtability and aſſurance of it, that it is as firm as an Inheritance to the right Heir; and partly in oppoſition to that Inheritance which he had gotten by fraud and violence) *of his word*; either 1. Of God's Word, *i.e.* which is allotted to him by the Word or Sentence of God. Or, 2. Of the wicked man's word, the reward of his ſpeeches; which, like his actions, are and may well be preſumed to be wicked and blaſphemous, and many ways offenſive to God: And he inſtanceth in his ſpeeches rather than his actions, to meet with *Job*, who, tho' he had made ſome colourable excuſes for his actions, yet was manifeſtly guilty of hard and ſinful ſpeeches againſt God, which he would hereby intimate, that they were not ſuch harmleſs and excuſable things as *Job* pretended, as appeared by theſe ſevere Judgments which they brought upon wicked men.

CHAP. XXI.

Job's Reply; he complaineth not to man, in whoſe judgment he hath moſt reaſon to grieve; but exciteth their attention to convincing and amazing truths, 1——6. *The wicked proſper till in their pride they fear not God,* 7——15. *yet he pargeth himſelf from their counſel, and acknowledgeth that often their deſtruction from God is manifeſt, at leaſt in their children,* 16——21. *God is righteous in both caſes, and both are alike in their death,* 22——26. *The wicked are indeed reſerved for deſtruction, but who dareth now withſtand them; and in the grave they are at reſt, whether all others follow them,* 27——34.

BUt *Job* anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations *a*.

a Or, *This ſhall be your conſolations*; *i.e.* I ſhall accept of your patient and diligent attention to me in ſtead of all thoſe conſolations which you owed to me in this condition, and which I expected from you.

3 Suffer me that I may ſpeak *b*, and after that I have ſpoken, * mock on *c*. *Ch.16.10

b Without ſuch interruption as you have given me, *Chap.* 20. 2, & 12. *c* If I do not defend my Cauſe with ſolid and convincing Arguments, go on in your ſcoffs if you pleaſe.

4 *As for* me, *is* my complaint to man *d*? and if *it were ſo e*, why ſhould not my ſpirit be † troubled *f*? † Heb. *ſhortned.*

d Or, *of man*; for the prefix *Lamed* commonly ſignifieth both to and of: And this queſtion implies a Denial, or that his Complaint is not to, or of man; to wit, only, but to, or of God; as is here ſufficiently implied, and oft elſewhere expreſſed by *Job* in this Book. So the ſenſe ſeems to be either 1. this, I do not make my moan or complaint unto, or expect relief from you, or from any men, but from God only: and therefore you have reaſon patiently to hear me when I am pouring forth my Complaints to God. Or rather 2. this, Do I only complain, or have I reaſon to complain only of you, and your unmerciful carriage to me; or of men who have dealt barbarouſly with me? *Chap.*1. and 30.1,9, *&c.* Surely no: But my Complaint is of God, and of his hard and ſevere dealing with me. It is he who hath alienated my Friends affections from me, and ſtirred up mine enemies againſt me. And though it hath been my chief care and buſineſs to pleaſe and ſerve him, yet he hath alſo ſet himſelf againſt me, and ſhot all his Arrows into me. And therefore my Expoſtulations with him (which here follows, *v.*7.) is the more reaſonable; and if you will hear me calmly and patiently, you will find that I have cauſe of complaining. *e i. e.* If my Complaint were only of Man, I have cauſe to be troubled. Or, *if* it be ſo, *i. e.* If I do not complain of Man, but of God, it is no wonder if my Spirit be greatly oppreſſed, and you ought to allow me the liberty of eaſing my troubled Mind, and modeſtly pleading my Cauſe before God. *f* Heb. *be ſhortned* or *ſtraitned*; *i.e.* either grieved, or vexed, as this word ſignifies, *Exod.* 6.9. *Numb.*21.5. *Judges* 10. 16. & 16. 16. The heart is enlarged by joy, and contracted by ſorrow; as appears by Philoſophy and Experience.

5 † Mark me, and be aſtoniſhed *g*, and lay *your* hand upon *your* mouth *h*. † Heb. *look unto me.*

g Conſider what I am about to ſay concerning the wonderful Proſperity of the worſt of Men, and the intolerable Preſſures of ſome good Men, ſuch as I have manifeſted, and ſhall prove that I am, and it is able to fill you that are but Spectators, with aſtoniſhment and horrour at the ſtrange and myſterious courſe of Divine Providence herein; and therefore it is no wonder, if I who ſuffer ſuch things from that God whom I have ſo faithfully ſerved, am overwhelmed with the ſenſe of it. *h i.e.* Be ſilent, as this Phraſe is oft uſed, as *Chap.*40.4. *Prov.*10.32. *Mich.*7.16. for ſhame forbear to vex me with your words: Or, *you will lay*, &c. the Imperative being put for the Future, as is uſual. I am perſwaded you will be ſilenced and convinced by what I ſhall ſay.

6 Even when I remember *i*, I am afraid, and trembling taketh hold on my fleſh.

i What I have partly obſerved, and partly felt of theſe things. The very remembrance of what is paſt, fills me with dread and horrour.

7 * Wherefore *k* do the wicked live *l*, become old *m*, yea, are mighty in power? *Ch.12.6. Pſal.17.10. & 73.12. Jer.12.1. Hab.1.16.

k He expoſtulates this matter partly with his Friends; If things be as you ſay, how comes this to paſs, *&c.* partly with God himſelf: Wherefore doth the righteous God diſtribute things ſo unequally? *l* To wit, long and happily; as *living* is oft taken, as *Lev.*18.5. 1 *Sam.* 10.24. & 25.6. *Pſal.*28.19. a painful and afflicted life being a kind of death, and oft ſo called, as *Deut.* 30. 15, 19. *Prov.* 15. 10. & 19. 16. 1 *Cor.*3.22. & 15.31. *m* To wit, in their proſperous eſtate.

8 Their ſeed *n* is eſtabliſhed *o* in their ſight *p* with them, and their off-ſpring before their eyes.

n Either 1. the Fruits of their Ground: Or, rather 2. their Children; as it is explained in the next Branch of the Verſe, the words both here and there uſed, being commonly ſo underſtood. *o i.e.* They multiply and proſper greatly. *p* Which is a great addition to their happineſs.

9 Their houſes † *are* ſafe from fear, neither *is* the rod of God upon them *q*. † Heb. *are peace from fear.*

q They neither fear nor feel any diſturbance.

10 Their bull gendreth and faileth not, their cow calveth, and caſteth not her calf.

11 They ſend forth their little ones like a flock *r*, and their children dance.

r Of Sheep or Goats, as the word ſignifies; in great numbers, and with ſweet concord: which is a ſingular delight to them and to their Parents.

12 They take the timbrel and harp, and rejoyce at the ſound of the organ.

13 They ſpend their days ‖ in wealth *s*, and in a moment *t* go down to the † grave. ‖ Or, *in a work.* † Heb. *hell.*

s In God; *i.e.* in the enjoyment of all the good things of this life, and tormenting Diſeaſe, as I now, and many other good Men die, but ſuddenly and ſweetly like Lambs; as is uſually ſaid in ſuch caſes.

14 * Therefore *x* they ſay *y* unto God, Depart from us, for we deſire not the knowledge of thy laws *z*. *Ch.22.17

x Becauſe of their conſtant Proſperity. Heb. *And*: or *Yet*. Tho' God be ſo gracious to them, yet they ſay and do thus to him. *y* Sometimes in words, but commonly in their thoughts and affections, and the language of their lives: See *Pſalm* 14. 1. & 36. 1, 2. *Mal.*3.14,15. *Tit.*1.16. *z* Much leſs the practiſe.

15 What *is* the Almighty *a* that we would ſerve him? and * what profit ſhould we have, if we pray unto him? *Ch.35.3. Job 34.9

a What excellency is there in him? and what advantage have we, or can we expect from him?

16 Lo, their good *is* not in their hand *b*: the counſel of the wicked is far from me *c*.

b This ſeems to be an anſwer to the foregoing Queſtion, and a Confutation of that ungodly opinion and practiſe, *v.*14,15. Wicked men (ſaith he) have no reaſon to neglect and reject God, becauſe of their Proſperity, for *their good*; *i. e.* all their Wealth and Felicity, is not *in their hand*; *i. e.* it neither was obtained, nor can be kept, by their own might, but only by God's power and favour, upon whom they wholly depend for it. Or, the ſenſe is, Though they have Riches, and Power, and Glory in their hands, yet *their* true and proper *good* is *not in their hand*; *i. e.* They are deſtitute of that in which their true happineſs lies; to wit, in God's love and favour; and all the Comforts which they enjoy are attended with God's wrath and curſe, and therefore not to be envied by any man in his wits. *They ſay to God, depart from us*, when indeed their true and only felicity conſiſts in the enjoyment of him. Compare *Pſalm* 4.6,7. *c* Therefore I am far from approving their Opinion, or following their courſe, or enjoying their Proſperity, or deſiring to partake of their Delicates upon ſuch terms.

*Job, lamp. 17 How oft *d* is the ‖ candle *e* of the wicked put out? and *how oft* cometh their deſtruction upon them? *God f* diſtributeth ſorrows in his anger.

d This Phraſe notes, either 1. The rarity and ſeldomneſs of it. This, I confeſs, ſometimes happens, but not oft. Or rather, 2. The frequency of it; I grant that this happens oft, though not conſtantly, as you affirm. And this ſeems beſt to agree both with the uſe of this Phraſe in Scripture, where it notes frequency; as *Pſal.*78.40. *Matth.* 18.21. *Luke* 13.34. and never ſeldomneſs; and with the foregoing words, as a reaſon why *the counſel of the wicked* was *far from him*; becauſe they oft-times pay dear for it in this life, and always in the next life; and with the following Verſes, wherein he diſcourſeth largely, not of the Proſperity of the wicked (as he ſhould have done, if the ſenſe of theſe words were this, that ſuch were but ſeldom afflicted) but of their Calamities. *e* Or, *lamp*; *i. e.* their glory and outward happineſs; as *Chap.*18.6. 2 *Sam.*21.17. *Pſal* 132.17. *f* Who is manifeſtly underſtood out of the following words, this being God's work, and proceeding from God's anger.

*Pſal.1.4. & 35.5. Iſa.5.24. & 33.3. † Heb. *ſtubble.* 18 * They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away *g*?

gi.e. Their deſtruction ſhall be ſpeedy, and certain, and irrecoverable.

19 God layeth up *h* ‖ his iniquity *i* * for his children: he rewardeth him, and he ſhall know it *k*. ‖ That is, *the puniſhments of his iniquity.* * Exod. 20.5 * Pſal.58. Jer.32.18. Lam.5.7.

h To wit, in his Treaſures, *Rom.*2.5. *i* Or rather, *the puniſhment of his iniquity*; *i.e.* He will puniſh him both in his Perſon and in his Poſterity. *k i.e.* He ſhall live to ſee the deſtruction of his Children.

20 His eyes ſhall ſee his deſtruction *l*, and * he ſhall drink *m* of the wrath of the Almighty. * Heb.11.5. and *to ſee affliction*, or *any kind of evil*, is to feel it, *Pſalm* 90.15. *Lam.*3.1. and *to ſee good*, is to enjoy it, *Chap.*7.7. & 9.25. *Pſal.* 34.12. Or this Phraſe may be emphatical, he ſhall forefee his ruin haſtening towards him, and not be able to prevent or avoid it; he ſhall ſenſibly feel himſelf ſinking and periſhing: which aggravates his miſery. *m* Not ſip or taſte, but *drink*; which word commonly notes the abundance of the thing ſpoken of.

21 For what pleaſure *hath* he in his houſe after him *n*, when the number of his months is cut off in the midſt *o*?

n Or, *for what deſire*, or *care*, or *ſtudy hath* he for, or *concerning* (as *Beth* is oft uſed) *his houſe*, *i.e.* his Children. When he is dead and gone he cares not what becomes of his Children, as irreligion commonly makes men unnatural: he is not concerned nor affected with their felicity or miſery. See *Chap.* 14. 21. And therefore God doth puniſh both him and his Children whilſt he lives, *v.* 19,20. Or thus: What delight can he take in the thoughts of the glory and happineſs of his Poſterity, when he finds that he is dying a violent and untimely death? So this is a farther proof that this man is neither happy in himſelf, nor with reference to his Poſterity. *o* When that number of Months, which by his Conſtitution and the Courſe of Nature, he might have lived, is diminiſhed and cut off by the hand of Violence.

*Iſa.10.13 & 45.9. Rom. 11. 34. 1 Cor.2.16 22 Shall *any* teach God knowledge *p*? ſeeing he judgeth thoſe *q* that are high.

p i.e. Diſcretion, or how to govern the World? For ſo you do, whilſt you tell him that he muſt not ſorely afflict the godly, nor give the wicked much and long proſperity here. *q* Either 1. The higheſt Perſons, whether in Earth, as the greateſt Kings; or in Heaven; as the Angels, he *judgeth* them, *i. e.* he exactly knows them, and accordingly gives Sentence concerning them, as he ſees fit; and therefore it is great folly and preſumption in us to direct or correct his Judgments. Or, 2. Thoſe things that are high, and deep, and far out of our reach, as Gods ſecret Counſels and Judgments are.

23 One *r* dieth † in his full ſtrength *s*, being wholly at eaſe and quiet. † Heb. *in his very perfection, or in the ſtrength of his perfection.*

r To wit, either 1. One of theſe wicked men, of whoſe conditi- on he is here ſpeaking. Or, 2. Any one man, whether good or bad. *s* In a ſtate of perfect Health, and Strength, and Proſperity; all of which this Phraſe implies.

24 His ‖ breaſts *t* are full of milk, and his bones are moiſtened with marrow *u*. ‖ Or, *Milk-pails.*

t The Hebrew word is not elſewhere uſed, and therefore it is diverſly tranſlated; either 1. *Breaſts*. But that ſeems very improper here, becauſe mens Breaſts do not uſe to be filled with Milk. Or, 2. *Milk-Pails*. But their fulneſs is common, and no ſign of eminent plenty, which is here deſigned. Beſides, the following Branch, which in *Job* and elſewhere frequently explains the former, implies that it ſignifies ſome part of man's body, as all the ancient Interpreters render it, either the *ſides*, as ſome of them have it, or *the bowels*, as others. But for the following *Milk*, they read *Fat*; the Hebrew Letters being exactly the ſame in both words: and the Hebrews by the name of *Milk* do oft underſtand *Fat*. *t* Which is oppoſed to the *dryneſs of the bones*, Job 30.30. Pſal. 102.3. which is cauſed by Old Age, or grievous Diſtempers or Calamities.

25 And another *u* dieth in the bitterneſs of his ſoul *x*, and never eateth with pleaſure *y*.

u Either 1. Another wicked man. Or, 2. Any other man promiſcuouſly conſidered, either good or bad. So hereby he ſhews how indifferently, and alike, God deals the Concerns of this Life to one and another, to good and bad. So he ſhews that there is a great variety in God's Diſpenſations; that he diſtributes great Proſperity to one, and great Afflictions to another no worſe than he, according to his wiſe but ſecret Counſel. *x i. e.* With heart-breaking Pains and Sorrows. *y i. e.* Hath no pleaſure in his Life, no not ſo much as at Meal-time, when men uſually are moſt free and pleaſant.

26 They ſhall lie down alike in the duſt *z*, and the worms ſhall cover them.

z All theſe Worldly Differences are ended by Death, and they lie in the Grave without any diſtinction, till the time of General Reſurrection and Judgment comes. So that no man can tell who is good, and who is bad by any Events which befall them in this Life.

27 Behold, I know your thoughts *a*, and the devices *b which* ye wrongfully imagine *c* againſt me *d*.

a I perceive what you think, and will object, and ſay for your own defence. *b* Or, *evil thoughts*, for ſo this word is oft uſed, as *Prov.* 12.2. & 14.17. & 24.8. *Iſa.*32.7. *c* Or, *wreſt*, or *violently force*. For they ſtrained both *Job*'s words, and their own thoughts, which were byaſſed by their Prejudice and Paſſion againſt *Job*. *d* For I know very well that your Diſcourſes, though they be of wicked men in the general, yet are particularly levelled at me.

28 For ye ſay *e*, where *is* the houſe of the prince *f*? and where *are* † the dwelling-places of the wicked *g*? † Heb. *the Tent of the Tabernacles of the wicked.*

e To wit, in your minds. *f i.e.* It is no where, it is loſt and gone. This is ſpoken either 1. Of *Job*, or his eldeſt Son, whoſe houſe God had lately overthrown. Or rather, 2. In general of wicked Princes or Potentates, as the following Anſwer ſheweth. So the meaning of the queſtion is, That it was apparent from common obſervation, that eminent Judgments, even in this Life, were ſooner or later the portion of all ungodly men. *g* Which is added to limit the former Expreſſion, and to ſhew that he ſpake only of wicked Princes.

29 Have ye not asked them that go by the way *h*? and do ye not know their tokens *i*?

h Theſe are the words, either 1. Of *Job*'s Friends, who thus contime their former Diſcourſe by a ſecond Enquiry: Or rather, 2. Of *Job* himſelf, who anſwers one queſtion with another. You may learn this, which is the matter of our debate, to wit, that good men are oft afflicted, and that wicked men do commonly live and die in great Proſperity, and are not puniſhed in this World, even from *them that go by the way*, *i. e.* either from Travellers, who having ſeen and obſerved many Perſons, and Places, and Events, are more capable Judges of this matter; or from any Perſon that paſſeth along the High-way, from every one that you meet with. It is ſo vulgar and trivial a thing, that no man of common ſenſe is ignorant of it. *i i. e.* The Examples, or Evidences, or Signs of this truth, which they that go by the way can produce. They will ſhew here and there in divers places the goodly Houſes and Caſtles, and other Monuments of Power and Dignity, which wicked Potentates have erected, and to this day do poſſeſs, and in which divers of them live and die. He alludes here to thoſe *Tokens* which are ſet up in High-ways for the direction of thoſe who travel in them.

30 * That the wicked *k* is reſerved *l* to the day of deſtruction? they *m* ſhall be brought forth * to † the day of wrath *o*. * Pro.16.4. † Heb. *the day of Wrath.*

k This is the thing which they might learn of Paſſengers. *l* Or, *with-held* or *kept back*, to wit, from falling into common Calamities, though in truth he be not ſo much kept from evil, as kept for evil; he is referred from a leſs, that he may be ſwallowed up in a greater miſery, as *Pharaoh* was kept from the other Plagues, that he might be drowned in the Sea. *m* He ſpeaketh of the ſame perſon; only the ſingular number is changed into the plural, poſſibly to intimate, that although for the preſent only ſome wicked men were puniſhed, yet then all of them ſhould ſuffer. *n* To wit, by the conduct of God's Providence and Juſtice, as Malefactors are brought forth from Priſon to Judgment and Execution, though they be brought to it ſlowly, and by degrees, and with ſome kind of Pomp and State, as this word ſignifies. *o* Heb. *To the day of wrath*; *i. e.* of ſpecial and extraordinary Wrath; either to ſome terrible and deſolating Judgments which God ſometimes ſends upon wicked Princes or People: Or, to the

the day of the last and general Judgment, which is called in Scripture *the day of Wrath*: For the day of the general Resurrection and Judgment was not unknown to *Job* and his Friends, as appears from *Chap.* 19.25,&c. and other passages of this Book.

21 Who shall declare his way *p* to his face *q*? and who shall repay him *what* he hath done *r*?

p i.e. His wicked course and actions, and whither they lead him. His power and splendour is so great, that scarce any man dare reprove him for his sin, or shew him his danger. *q i.e.* Plainly, and whilst he lives, as the same Phrase is used, *Deut.*7.10. *r* No man can bring him to an account or punishment.

† Heb. *Graves.* † Heb. *watch in the heaps.*

22 Yet *s* shall he be brought *t* to the † Grave *u*, and shall † remain in the tomb *x*.

s Heb. *And.* The pomp of his Death shall be suitable to the glory of his Life. *t* With pomp and state, as the word signifies. *u* Heb. *to the Graves*; *i. e.* to an honourable and eminent Grave: The plural number being oft used emphatically to note Eminency, as *Job* 40. 10. *Prov.*1.20. *Lam.*3.22. He shall not die a violent, but a natural Death, and shall lie in the Bed of Honour. *x* Heb. *Shall watch (i.e.* have a constant and fixed abode, as Watchmen have in the watching-place) *in the heap, i.e.* in his Grave, which is called *an heap*, either because the Earth is there heaped up, or because it was adorned with some Pyramid, or other Monument raised up to his Honour. His Body shall quietly rest in his Grave or Monument, where he shall be embalmed and preserved so entire and uncorrupted, that he might rather seem to be a living Watch-man, set there to guard the Body, than to be a dead Corps.

23 The clods of the valley *y* shall be sweet unto him *z*, and every man shall draw after him ‖, as *there are* innumerable before him.

y i. e. Of the Grave, which is low and deep like a Valley. *z* He shall sweetly rest in his Grave, free from all cares, and fears, and troubles, *Chap.*3. 17, 18. ‖ Heb. *He shall draw every man after him*, to wit, into the Grave, *i. e.* All that live after him, whether good or bad, shall follow him into the Grave, *i. e.* shall die as he did. So he fares no worse herein than all Mankind. He is figuratively said to *draw* them, because they come after him, as if they were drawn by his Example.

† Heb. *examine of confession.*

24 How then comfort ye me in vain, seeing in your answers there remaineth † falshood *a*?

* Why then do you seek to comfort me with vain hopes of recovering my Prosperity if I repent, seeing your grounds are manifestly false, and common Experience sheweth, that good men are very oft in great tribulation, while the vilest of men thrive and prosper in the World.

CHAP. XXII.

Eliphaz's Answer: Man's righteousness profiteth not God; nor can God fear man, 1——4. *He chargeth Job's misery on his sins,* 5——11. *which God beheld, and knew, nor could they be hid from him,* 12——14. *The wicked, and their misery,* 15——17. *If they prospered he would not hold with them; but their destruction the righteous should laugh at,* 18——20. *He exhorteth Job to know God and his Law, and return to him; he should grow rich; God shall be his defence, his joy and confidence,* 21——26. *If he would pray God would hear; and his desire and purpose should stand,* 27——30.

THen Eliphaz the Temanite answered and said:

* Ch. 35.7. Psal.15.2. Luk.17.10. ‖ Or, *if he may be profitable, doth but* good *succeed depend thereon?*

2 * Can a man be profitable unto God *a*, ‖ as *b* he that is wise may be profitable to himself *c*?

a i. e. Add any thing to his Perfection or Felicity, to wit, by his Righteousness, as the next Verse shews. Why then doft thou infinuate so much upon thy own Righteousness, as if thou didst oblige God by it; or as if he could not without injury afflict thee, who suppose first thy self to be a righteous person, though indeed thou art not so, as he saith, *v.* 5, 6, &c. but if thou wert really so, God is not thy debtor for it. *b* Or, *because*; or, *but*; or, *yea rather*: so this latter Clause is to be read without an Interrogation, and the former with it. *c* A wise or good man (for these in Scripture are one and the same) doth much good to himself; he promotes his own Peace, and Honour, and Happiness by his Goodness; and having so great a reward for his Vertue, God is not indebted to him, but he is indebted to God for it.

3 *Is it* any pleasure *d* to the Almighty, that thou art righteous? Or *is it* gain to him, that thou makest thy ways perfect *e*?

d i. e. Such a pleasure as he needs for his own ease and contentment, without which he could not be happy, as appears by the foregoing and following words: For otherwise God is oft said to delight in the good actions of his People, to wit, so far as to approve and accept them. *e* That thy Life is free from blemish, as thou pretendest, but falsly, as I shall shew.

4 Will he reprove thee *f* for fear of thee *g*? Will he enter with thee into Judgment *h*?

f Will, or doth, or would he reprove thee? *i.e.* punish thee. For this word is frequently used of real Rebukes or Chastisements, as hath been oft noted. *g* Because he is afraid, lest if he should let thee alone, thou wouldst grow too great and powerful for him, as Princes oftimes crush those Subjects of whom they are afraid? Surely no. As thy Righteousness cannot profit him, so thy wickedness can do him no hurt. Or, *for thy piety*: רא"ת, which is commonly called by the name of *fear*? Doth he punish thee because thou fearest and serveth him, as thou dost insinuate? No surely, but for thy sins, as it follows. *h* And condemn thee, to wit, for the reason last mentioned, as appears from the Hebrew Text, where the words lye thus, *Will he for fear of thee reprove thee, or enter with thee into judgment?*

† Heb. *no end to thine iniquities.*

5 *Is* not thy wickedness great, and † thine iniquities infinite *i*?

i Thy great sins are the true and only causes of thy misery. The words may very well be rendred thus, *Is not thy evil (i. e.* thy punishment or affliction, which is frequently expressed by this very word) *great, because* the Particle *and* being oft used *causally*, as it is *Gen.*18. 13. & 22.12. & 24.56. *Isa.*39.1. & 64.5.) *thine iniquities are infinite?* Are not thy Calamities procured by, and proportionable to thy sins? Thy own Conscience tells thee they are so. And therefore thou hast no reason to accuse God, nor any person but thy self.

6 For thou hast taken *k* a pledge from thy brother *l* for nought *m*, and † stripped the naked of their Cloathing *n*.

† Heb. *stripped the naked.*

k Or, *Surely thou hast taken.* He speaks thus by way of conjecture, charging a strong presumption, when I consider thy grievous and manifold Calamities, I justly conclude thou art guilty of all, or some of these following Crimes; and do thou search thine own Conscience, whether it be not so with thee. *l i. e.* Either of thy Neighbour, or of thy Kinsman; which are both called by the name of *Brother*. This is added to aggravate the offence. *m i.e.* Without sufficient and justifiable cause. Which he might do many ways, either by taking what he ought not to take, *Deut.*24. 6. or from whom he ought not, to wit, the Poor to whom he should give, *Prov.*3.27. or when, and in such manner as he ought not, of which see on *Deut.* 24.10,11. or by keeping it longer than he should, as when the poor mans necessity requires it, or when the debt is satisfied, *Ezek.* 18.16. *n* Either by taking their Garment for a pledge, against the Law, *Exod.* 22. 26. or otherwise by robbing them of their Rights, all other Injuries being Synecdochically comprehended under this. *Qu.* How could he strip the naked? *Answ.* He calls them *naked*, either 1. Because they had but very few and mean Cloaths, such being oft called naked, as *Deut.*28.48. 1 *Cor.*4.11. *James* 2.15. Or, 2. From the effect, because though he did not find them naked, yet he made them so. The like Phrases we have *Isa.* 47. 2. *grind Meal*, *i.e.* by grinding Corn make it Meal; *Amos* 8. 5. *falsifying the deceitful ballances, i. e.* by falsifying making true ballances deceitful: And so here, *to strip the naked*, is by stripping them to make them naked.

7 Thou hast not given water *o* to the weary *p* to drink, and thou hast with-holden bread from the hungry *q*.

o Surely thou hast been so hard hearted as to deny a Cup of cold Water to those that needed and desired it. Water was oft times scarce and precious in those hot Countries, and was appropriated to particular Persons, without whose leave other persons might not take it. *p i. e.* To him, who by reason of hard labour or travel, is weary and thirsty. So this word is used, *Prov.*25.25. *q* To whom it was due by God's Law, *Prov.*3.27. which also was known to *Job* by the Light of Nature. Hereby he intimates the greatness of this Sin of Uncharitableness, by ranking it with heinous Crimes, whereas *Job* (as he thought) esteemed it but a small fault, if any.

† Heb. *the man of arm.* † Hebr. *neer, i.e.* accepted for countenance. 2 Kin. 5.1. Isa.3.3.

8 But *as for* † the mighty man, he had the Earth *r*, and the † honourable man dwelt in it *s*.

r Heb. *And*, or *but the man of Arm*, or *Strength*, or *Power*, *to him was the Earth*, or *the Land*, *i.e.* he had the firm possession, or free enjoyment of it. Which is meant either, 1. Of *Job*, of whom he speaks individually in the third person. The mighty man *Job* possessed, and enlarged, and enjoyed his Estate without any compulsion to the Poor. Or rather, 2. Of other rich and potent men, who had the Earth or Land, either 1. By *Job*'s Judicial Sentence, which was generally given in favour of the Rich, and against the Poor: Or, 2. By *Job*'s kindness and courtesie. The Rich were always welcome to him, his House was open to them, his Land was before them, when the Poor were driven away from his House and Territories. *s* Either by thy sentence or permission, he had a peaceable and sure possession of it. He repeateth the same thing in other words.

9 Thou hast sent widows *t* away empty *u*, and the arms *x* of the fatherless have been broken.

t Whose helpless Estate called for thy pity, *Exod.*22. 22. *Deut.* 24. 17,19. *u* Either by denying them that Relief which their Poverty required, or that right which their cause deserved; or by spoiling them of their Goods, because thou knewest them to be unable to oppose thee, or to right themselves. *x i.e.* All their supports, and comforts, and rights. An heinous sin, but falsly charged upon *Job*.

10 Therefore *y* snares *are* round about thee *z*, and sudden fear *a* troubleth thee;

y For these and the like Crimes. The cause of thy ruin is not secret from God's Soveraign Power, and unsearchable Judgments (as thou pretendest) but plain and manifest, even thy own crying sins. *z* Thou art encompassed with Dangers and Calamities. *a* Besides thy present Miseries thou art tormented with the dread and expectation of further and forer Judgments.

11 Or darkness *b* that thou canst not see, and abundance of waters *c* cover thee.

b Either 1. A darkness and confusion of mind, so great that thou canst not discern the true cause and use of all thy Sufferings. Or, 2. Grievous Calamities, which are oft called *darkness*, which are such that thou canst see no way nor possibility of escaping. Either thou art troubled with *fear* of further evils, as it is said, *v.* 10. or with the gross *darkness* of thy present state of misery. *c i. e.* Plenty and variety of sore afflictions, which are frequently compared to *Waters*, as *Psal.*18.16. & 66.12. *Isa.*43.2.

† Heb. *the height of the head of the stars.*

12 *Is* not God in the height of heaven *d*? and behold † the height of the stars how high they are *e*.

d Surely he is; and from that high Tower he *beholdeth down upon men*, *Psal.*14.2. to behold, and govern, and recompense all their actions, whether good or bad. And therefore, O *Job*, thou art grossly mistaken, in thinking that all things in this lower World are managed by Chance, and without any regard to Justice, or to just men, and not by the wise and holy Providence of God: For this is the genuine Consequence of thy great Principle, that good men suffer as deeply as any others, whilst the vilest of men are exalted and flourish. *e.* Yet God is far higher than they, and from thence can easily spy all men and things here below; as the highest places afford the best prospects.

Or, what? † Heb. stars. & 59.7. & 73.11. & 94.7.

13 And *f* thou sayest *g*, ‖ How doth God know *h*? can he judge through the dark cloud *i*?

f Or, *Therefore*: From this true and certain Principle thou draw-

est this false and wicked Conclusion. Or, *Yet*, notwithstanding this undeniable Argument. *g* Thou reasonest thus within thy self, as it may seem by thy Discourses. *h i.e.* God cannot discern, and therefore doth not mind things so far below him and distant from him. *i i.e.* Through those immense and innumerable Clouds which lye between the Heaven and the Earth, although our eyes see but few of them.

14 Thick clouds *are* a covering to him that he seeth not, and he walketh in the circuit of heaven *k*.

k His conversation and business and delight is in the higher and heavenly World, which is worthy of his care, but he will not dispargage nor burden himself with the care of this contemptible spot of earth: which was the opinion of many Heathen Philosophers, and as they fancied, was *Job*'s Opinion also.

† Heb. *the ways.* ‖ Or, *world.*

15 Hast thou marked the † old way *l* which wicked men have troden?

l Heb. *The way of antiquity*, *i.e.* of men living in ancient times, or former ages: By this *way* is here meant, either 1. Their course or common practice: Or, 2. Their end or success; as the *way* is taken, 1 *Sam.*9.6,8. and as death, which is, and is called *the end of all men*, *Eccles.*7.2. is also called *the way of all the earth*, *Jos.*23.14. 1 *Kings* 2.2.

† Heb. *a flood was spued upon their foundation.*

16 Which were cut down out of time *m*, † whose foundation was overflown with a flood *n*.

m i.e. Before their time; who died a violent and untimely death. *n* Who, together with their *foundation*, to wit, the earth and all their supports and enjoyments in it, were destroyed by the general Deluge; which doubtless was very well known to them, because they lived not long after it; and which was most proper for this Argument. Or, *whose foundation*, *i. e.* all their power, and riches, and policy, upon which they build all their hopes and happiness, *was like a flood poured forth*; which made a great shew and noise for a time, but speedily vanished and came to nothing.

* Ch.21.14 *Job*, to him.

17 * Which said unto God, Depart from us: and what can the Almighty do ‖ for them *o*?

o He reports *Job*'s words, *Chap.* 21. 14, 15. (where they are explained) but to a contrary purpose. *Job* alledged them to shew that they prospered notwithstanding their professed wickedness; and *Eliphaz* produceth them to shew that they were cut off for it.

18 Yet he filled their houses with good *things p*: but * the counsel of the wicked is far from me *q*.

* Ch.21.16

p Yet it is true, that for a time God did prosper them, as he did thee; which also was the aggravation of their sin, and that which hastned their ruin: but at last, and in due time, God cut them off in a tremendous and exemplary manner; as he will also do thee, if thou dost not repent. *q* He repeats *Job*'s words, *Chap.* 21. 16. not without reflection and some kind of derision: Thou didst say so, but without sufficient reason, and against thy own principle, that God carries himself indifferently towards good and bad; but I who have observed God's terrible Judgments upon wicked men, have much more reason to abhor their Counsels which had so fad an issue.

* Psal.107. 42.

19 * The righteous see *it r*, and are glad *s*: and the innocent laugh them to scorn *t*.

r Whom God oft spares in common Calamities, and makes them to survive and see the destruction of the wicked; as *Noah*, *Lot*, &c. *s* Not that they insult over, or rejoyce in the ruin of any men, but because they delight in the vindication of God's Honour, and Justice, and Holiness, which is conjoyned with the destruction of his enemies, and which is and ought to be dearer to them than all the interests of men. *t* They justly deride them, or their vain and yet strong confidences which are now destroyed, and for their profane contempt of God and of his Judgments which now they feel, and for their deep and crafty counsels, which are now frustrated and turned against themselves.

Or, *estate.* Or, *their substance.*

20 Whereas *u* our ‖ substance is not cut down, but the remnant *x* of them *y* the fire *z* consumeth.

u Or, *when*; or, *seeing that*, or, *because*: for this Hebrew Particle *Im*, is oft used for *Chi*. And so the following words may contain the reason of the Joy and Laughter of the Innocent mentioned, *v.* 19. because when wicked Men are destroyed, they are preserved; because *our substance*, *i. e.* our Souls and Bodies, and Subsistence *was now cut down*. He should have said *their substance*; *i. e.* the substance of the Righteous; but he changeth the Person, and saith, *our substance*; either as including himself in the number of righteous Persons, and thereby intimating that he pleaded the common cause of all such, whilst *Job* pleaded the cause of the wicked, as is elsewhere observed: or because he would hereby thankfully acknowledge some eminent and particular preservation given to him amongst other righteous Men: or because he and his Brethren were of the same substance with, and descended from the Loins of them whom God had miraculously preserved, when others round about them were cut off; as God had done for *Abraham* and his Posterity, of which Race these are conceived to have been. And a like change both of Person and Number we find, *Hos.* 4. 21. *He found him* (i. e. *Jacob in Bethel*) *and there he spake with us*, *i. e.* with him, as representing us, and for all our good. *x* All that was left undestroyed in the general Calamity. Or, *their excellency*, all their desirable and delectable things. *y i. e.* Of those who are oppofed to the *righteous*, and in whose destruction the Righteous rejoiced. *z* To wit, of God's wrath: some dreadful Judgment, either proper Fire, possibly that which destroyed *Sodom* and *Gomorrah*, which such knowing and inquisitive Persons could not be ignorant of, as a thing done near their times and places; or some other fore calamity; for such oft come under the name of *Fire*. But this whole Verse is, and may be otherwise rendred, and that interrogatively. *Is not*, (or rather, *Was not*, the Hebrew Prefix, *he*, being here understood, after the manner of the Language, from *v.* 15. where it is expressed) *our substance* (i. e. almost all our nature and kind) *cut off* (almost all destroyed in the flood) *and did not the Fire consume a remnant of them*; *i. e.* of Mankind, and of ungodly Men, in *Sodom* and *Gomorrah*?

That is, with God.

21 Acquaint now thy self ‖ with him *a*, and be at peace *b*: thereby *c* good shall come unto thee *d*.

a i. e. With God, as appears both from *v.* 23. where he is expressed, and from the nature of the thing, there being no other way to Happiness. Renew thy acquaintance and converse with God by Prayer, which thou hast restrained, *Chap.* 15. 4. and repentance for all thy sins, and true humiliation under his hand, and hearty compliance with all his Commands, and diligent care to serve and enjoy him; and be no longer estranged from God, as thou now art. *b* This is either 1. a Promise, the Imperative being put for the Future of the Indicative Mood, *and so thou shalt have peace*; *i. e.* Prosperity and Happiness: Or, rather, 2. A Counsel or Command, If God be an Enemy to thee, as thou sayst he is, reconcile thy self to Him by true Repentance, and earnestly seek his Favour and Friendship, and do not provoke Him further by thy false and wicked Speeches of Him, or by thy froward carriage to Him: And whereas thou art full of unquietness and rage against God, learn to possess thy Soul in Patience, give over murmuring against him, and get a composed, and quiet, and submissive Mind and Heart; which is called *Peace*, *Judg.* 6. 23. & 19,20. *Isa.* 57. 21. Thus far is the Command or Exhortation; now followeth the Promise. *c i. e.* By following these Counsels. *d* Thou shalt be freed from all thy Calamities, and enjoy all the happiness which thy heart can desire.

22 Receive, I pray thee, the law from his mouth *e*, and lay up his words in thine heart *f*.

e Take the Law and Rule whereby thou governest thy thoughts, and words, and whole life, not from profane Heathens, whose Opinion concerning God's Providence thou hast embraced, nor from thy own imaginations or violent Passions, which have led thee into thy present Errors and Miscarriages, but from God, and from his Word, and from his Law, which is written in thy own Mind, and from the Doctrines and Instructions of the holy Men of God, who are all of our mind in this matter. *f i. e.* Do not only hear them with thine Ears, but let them sink into thy Heart, being received there by hearty affection, and fixed by serious, and frequent, and practical consideration of them, *Psalm* 119. 11. *Matth.* 13. 9. &c. *Luke* 2. 19. 51.

* Ch.8.5,6. & 11.13.

23 * If thou return to the Almighty *g*, thou shalt be built up *h*; thou shalt put away iniquity far from thy tabernacles *i*.

g Or, *home to the Almighty*; or, *so as to reach to the Almighty* and be joyned to him. The Hebrew Phrase is extraordinary, and emphatical, and implies a thorough and effectual turning not only from Sin, (which an Hypocrite may do in great part, at least for a time, upon carnal Motives, and without any respect or love to God) but also unto God, so as to love Him, and cleave to Him, and sincerely devote a Man's self to his fear and service. And he expresseth it in this manner, because he thought *Job* to be an Hypocrite, and therefore counselleth him to turn to God in another and better manner than he had done; to wit, with all his heart, and not feignedly. *h* God who hath pulled thee down in thy Estate, and Honour, and Children, will repair thy Ruines, and give thee more Children, which is oft called *building*; as *Gen.* 16. 2. *Exod.* 1. 21. *Ruth.* 4. 11. and bless thee with Prosperity and Happiness, as *building* signifies, *Jer.* 42. 10. & 31. 4. *i* This may be either 1. a Condition upon which God makes the following Promises, If (which Particle may be repeated out of the former part of the Verse) *thou shalt put away*, &c. *i. e.* If thou shalt effectually purge thy self and Family from all sin, and keep thy self and them, as far as thou canst from all appearances and occasions of sin, which is the duty of all, and the practice of true Penitents. Whereby he seems to reflect upon *Job*, as if he had been faulty and negligent in the Government of himself or Children, notwithstanding his sacrificing for them, *Chap.* 1. Or, rather 2. A Promise, because the conditions required had been expressed together, *v.* 21. 22. and in the beginning of this Verse, after which he comes to the Promises, and begins with this, *Thou shalt be built up*, and so proceeds to other Promises; and therefore it seems not probable that he should return to the Conditions again, and mix the Conditions and Promises together, which he hath so carefully separated in these Verses. And so it is either 1. a Spiritual Promise, If thou doft sincerely repent, God will give thee more Grace effectually to reform thy self and family, according to that rule, *To him that hath, shall he given.* Or, 2. a temporal Promise, *Thou shalt put away iniquity* or *injury*, or *perverseness* (i. e. either perverse and injurious Men: Or, God's Judgments, or the punishments of thy sins; as Iniquity is very oft used) *far from thy tabernacles*; *i. e.* from all thy Dwellings, and Tents, and Possessions; no hand of violence shall come near them, no evil Plague shall come upon thy own Habitation, or upon the Habitations of thy Children, as lately it did for thine and their sins.

‖ Or, *in the dust.* † Heb. *in*, or *among the stones.*

24 Then shalt thou lay up gold *k* ‖ as dust *l*, and the *gold* of Ophir † as the stones *m* of the brook.

k Solid or choice Gold, as the Word signifies. *l i. e.* In great abundance. Or, *upon the dust*, or *ground*: It shall be so plentiful, and therefore vile, that thou shalt not lock it up in Chests and Treasuries, but scatter it any where, and let it lie even upon the ground. *m* As plentifully as if the pieces of Gold were but so many Pebble Stones, which are to be found in and near every Brook. Or, *for the Stones*; *i. e.* in stead of them. Or, *in the rock*, or *among the rocks*: Gold shall be so abundant that thou mayst lay it any where, even upon or among the rocks.

‖ Or, *gold.* † Heb. *silver of strength.*

25 Yea, the Almighty shall be thy ‖ defence *n*, and thou shalt have † plenty of silver *o*.

n God by his special and watchful Providence shall protect thee from all dangers and calamities. Heb. *thy defences*, or *munitions*. One God shall keep thee as safely as many Munitions. *o* Heb. *silver of strength*, *i.e.* which by God's Blessing shall be thy Defence, *Eccles.* 7. 12. Or, *silver of heights*, *i. e.* high and heaped up like a Mountain.

* Ch.11.15

26 For *p* then thou shalt have thy delight in the Almighty *q*, and shalt * lift up thy face unto God *r*.

p So this Verse contains a Reason why he might confidently expect all those former outward Blessings, because he should have God's Favour, which is the Spring and Foundation of them. Or, *Surely*: Or, *Yea, moreover*; for this Particle *Chi*, is sometimes used by way

of aggravation, or amplification, as *Gen.* 45. 26. 1 *Sam.* 14. 41. *Isa.* 7. 9. & 32. 13. And this suits very well here; yea, God will do greater things than these for thee. *q* Thou shalt find delight not only in thefe outward comforts, but alſo, and eſpecially in God, whoſe Face ſhall ſhine upon thee; who ſhall give thee theſe things not in anger and wrath, as he doth to wicked Men, but as pledges of his love and favour to thee, and of thoſe greater and eternal Bleſſings which he hath in ſtore for thee; and accordingly thou ſhalt delight thy ſelf in worſhipping, enjoying, obeying, and ſerving God in and with all his Mercies. *r i. e.* Look up to him by meditation and prayer, not as now thou doſt, with horror and grief, which is ſignified by a dejected Countenance, 2 *Sam.* 2. 22. *Luke* 18. 13. but with chearfulneſs and confidence, as this Phraſe oft notes, as *Luke* 21. 28. See on *Job* 11. 15.

* Pſal. 50. 14, 15. 27 * Thou ſhalt make thy prayer unto him, and he ſhall hear thee *s*, and thou ſhalt pay thy vows *t*.

s i. e. Anſwer thy Prayers, and not diſregard them, and hide himſelf from thee, as now he doth. *t i. e.* Thou ſhalt obtain thoſe Bleſſings for which thou didſt make Vows to God, and therefore, according to thy Obligation, ſhalt pay thy Vows to him. The Antecedent is here ſuppoſed and underſtood out of the Conſequent.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed *u* unto thee, and the light ſhall ſhine upon thy ways *x*.

u Thy purpoſes and deſigns ſhall not be diſappointed, but effected and ratified by God; which is a great ſatisfaction. *x* In all thy Counſels, and Courſes, and Actions, God ſhall give thee the light of his direction and governance, and of comfort and ſucceſs; and thou ſhalt not be in ſuch a dark, and doubtful, and perplexed condition as now thou art.

29 When *men* are caſt down *y*, then thou ſhalt ſay *z*, *There is* liſting up *a*: and *b* he *c* ſhall ſave *d*

* Jam. 4. 6. * † the humble perſon *e*.

1 Pet. 5. 5. *y* Heb. *When they* (*i. e.* they who do this work. It is an indefinite and imperſonal Speech, which is very common in the Hebrew Language) *ſhall caſt down* or *overthrow*; either 1. proud and wicked men, as may be gueſſed by the oppoſition of the humble and innocent, who ſhould be ſaved, whilſt theſe were deſtroyed. So the ſenſe is, when there ſhall come a general calamity which ſhall ſweep away all the wicked round about them. Or, 2. Thee, or thine; which Pronoun is oft underſtood. So the ſenſe is, when through God's permiſſion thou ſhalt be brought into ſome trouble, which God fees fit for thee. *z* Within thy ſelf with good aſſurance and confidence. *a* Or, there ſhall be *liſting up*, either 1. for them, if they repent and humble themſelves, they ſhall be preſerved or reſtored. And this thou wilteſt aſſure them of from thy own experience. Or, 2. for thee and thine: God will deliver thee, when others are cruſhed and deſtroyed. *b* Or, *for*, this Particle being oft put cauſally, as hath been formerly noted. So the following words contain a Reaſon why he might confidently ſay, That there would be ſuch a lifting up for a perſon ſo humbled. *c i. e.* God, *unto whom only Salvation belongeth*, *Pſalm* 3. 8. *d* Either 1. Eſſentially; or 2. Temporally; to wit, from the Evils here mentioned. *e* Heb. *Him that hath low* or *caſt down Eyes*: Which Phraſe may here note, either 1. Humility and Lowlineſs of Mind and Diſpoſition, as Pride is oft expreſſed by *high* or *lofty looks*, as *Pſalm* 18. 27. & 101. 5. & 131. 1. *Prov.* 6. 17. And ſo this is a tacit Admonition and Reproof for *Job*, whom, for his confident juſtification of himſelf, and his contemptuous Expreſſions and Cenſures concerning them, they judged to be guilty of intolerable Pride of Heart. Or, 2. Lowneſs of Eſtate or Condition, as *James* 1. 10. So it notes him whoſe Eyes and Countenance are dejected by reaſon of his great troubles and miſeries; as on the contrary, Proſperity makes perſons lift up their Eyes and Faces.

‖ Or, *the innocent ſhall deliver the iſland.* 30 ‖ He *f* ſhall deliver *g* the Iſland of the innocent *h*: and it *i* is delivered by the pureneſs of thine hands *k*.

f i. e. God, as *v.* 29. whoſe Prerogative it is to give deliverances. *g* To wit, upon thy requeſt, as the following Clauſe ſheweth: God will hear thy Prayers even for others: which is a great honour and comfort; and much more for thy ſelf. *h* Not only thy ſelf, when thou ſhalt become innocent and pure, but for thy ſake he will deliver the whole *Iſland* (or *Country*, that word being oft uſed not only for ſuch Lands or Countries as were ſeparated from *Canaan* by the Sea, as is commonly obſerved, but alſo for ſuch as were upon the ſame Continent with it, as appears from *Gen.* 10. 5. *&c.* *Pſalm* 72. 10. & 97. 1. *Iſa.* 41. 5.) in which thou dwelleſt. Or, *the guilty*, or *him that is not innocent*: For the word here rendred *Iſland*, is ſometimes uſed for *not*, in Scripture, as 1 *Sam.* 4. 21. *Prov.* 31. 4. So the Senſe is, God will have ſo great a reſpect to thy innocency and purity, that for thy ſake he will deliver thoſe that belong to thee, or live with thee, or near thee, though in themſelves they be ſinful Creatures and ripe for Deſtruction. See *Gen.* 18. 32. *i* To wit, the Iſland. Or, *he*, *i. e.* the guilty perſon. *k i. e.* By thy Prayers proceeding from a pure Heart and Conſcience. When thou ſhalt *lift up pure hands* to God in Prayer, as it is expreſſed, 1 *Tim.* 2. 8. Whereby as he aſſerts the prevalency of the righteous Man's Prayers with God for Mercy both for himſelf and others; and by this Argument he perſwadeth *Job* to Repentance: ſo withal he alledgeth this as an Argument, or evidence that *Job* did not ſtretch out pure hands to God in Prayer, as he pretended, becauſe his Prayers could not prevail for the preſervation of himſelf or his Children, and much leſs for others at a greater diſtance.

CHAP. XXIII.

Job's reply: his deſire to plead with God, 1——5. who ſhould not confound but ſtrengthen him, 6, 7. He cannot behold God's way; but he walked in the way of his law, 8——12. God in his Providences bringeth about what he had decreed: Job's trouble herein, 13——17.

† Heb. *my hand.* THen Job anſwered and ſaid,

2 Even to day *a* is my complaint bitter *b*: † my ſtroke *c* is heavier than my groaning *d*.

a i. e. Even at this time, notwithſtanding all your Promiſes and pretended Conſolations, I find no eaſe or ſatisfaction in all your Diſcourſes: And therefore in this and the following Chapters, *Job* ſeldom applies his Diſcourſe to his Friends, but only addreſſeth his Speech to God, or bewaileth himſelf. *b i. e.* I do bitterly complain, and have juſt cauſe to do ſo. But this Clauſe is and may be otherwiſe rendred: *Even ſtill* (Heb. *at this day*) *is my complaint* called or accounted by you *rebellion or bitterneſs*? or the rage of an exaſperated mind? Do you ſtill paſs ſuch harſh Cenſures upon me after all my Declarations and Solemn Proteſtations of my Innocency? *c* Heb. *my hand*, paſſively; *i. e.* the hand or ſtroke of God upon me, as the ſame Phraſe is uſed, *Pſal.* 77. 2. and *mine arrows*, *Job*, *Chap.* 34. 6. *d i. e.* Doth exceed all my Complaints and Expreſſions: So far are you miſtaken, that think I complain more than I have cauſe. Some render the words thus, *My hands are heavy* (*i. e.* feeble and *hanging down*, as the Phraſe is, *Heb.* 12. 12. My ſtrength and ſpirit faileth) *becauſe of my groaning.*

3 * O that I knew where I might find him *e*! that * Ch. 13. 3. I might come *even* to his ſeat *f*.

e To wit, God, as his Friends well knew, and the thing it ſelf ſheweth: Thou bidſt me *acquaint my ſelf with him*, Chap. 22. 21. I deſire nothing more than his acquaintance and preſence; but alas he hides his Face from me that I cannot ſee him, nor come near him. *f i. e.* To his Throne or Judgment-ſeat to plead my Cauſe before him, as it here follows, *verſe* 4. not upon terms of ſtrict Juſtice, but upon thoſe terms of Grace and Mercy upon which God is pleaſed to deal with his ſinful Creatures: See before *Chap.* 9. 34, 35. & 16. 21. & 17. 3. And this my Confidence may be ſome Evidence that I am not ſuch a groſs Hypocrite as you imagine me to be.

4 I would * order *my* cauſe *g* before him *h*, and fill my * Chap. 13. 18. mouth with arguments *i*.

g i. e. Orderly declare the things which concern and prove the right of my Cauſe; *h* not only debating the Controverſie between my Friends and me, concerning my Sincerity or Hypocriſie before God, as a Witneſs or Judge; but alſo pleading with God as a Party, and modeſtly enquiring, whether he doth not deal more rigorouſly with me than I might reaſonably expect, wherein I deſire no other Judge but himſelf. *i* To prove my Innocency and Sincerity towards God, and conſequently that I am feverely uſed.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me *k*.

k I long to know what he would ſay, either to prove me an Hypocrite, or to juſtifie his harſh proceedings againſt me; and if he ſhould diſcover to me any ſecret and unknown ſins, for which he contendeth with me, I ſhould humble my ſelf before him, and accept of the puniſhment of mine iniquity.

6 Will he plead againſt me with *his* great power *l*? no, but he would put *ſtrength* in me *m*.

l i. e. Oppreſs me with his Soveraign and Abſolute Power, as Men do thoſe whom they cannot fairly and juſtly conquer? *m* The word *ſtrength*, or *power*, being fitly ſupplied out of the former branch of the Verſe, as is very uſual in Scripture. He would not uſe his power againſt me, but for me; by enabling me to plead my Cauſe, and giving Sentence according to that Clemency and Benignity, which according to his gracious Covenant he uſeth towards his Children. Or, *He would put or ſet* his heart (this very Verb of *putting*, or *ſetting* being elſewhere uſed in this defective manner, for *putting* or *ſetting the heart*, as *Job* 7. 17. *Iſa.* 41. 10. as it is fully expreſſed, *Iſa.* 57. 11. *Ezek.* 40. 4. & 44. 5.) *upon* (the Preposition *Beth*, *in*, being ſometimes uſed for *al*, *upon*, as *Neh.* 2. 12. *Iſa.* 21. 13.) *me*, to wit, to hear me and all my reaſons meekly, and to judge favourably, and to help and deliver me, as that and the like Phraſes commonly ſignifie in Scripture uſe.

7 There *n* the righteous *o* might diſpute with him: ſo *p* ſhould I be delivered for ever from my judge *r*.

n At that Throne of Grace, as it is called, *Hebr.* 4. 16. where God layes aſide his Majeſty, and Power, and judgeth according to his wonted Grace and Clemency. *o* Such as I do and dare avow my ſelf to be, to wit, in ſincerity, though not in perfection. *p* Humbly and modeſtly propounding the grounds of their Confidence, and the Evidences of their Righteouſneſs. *q* Upon ſuch a fair and equal hearing. *r* Either, 1. From the ſevere Cenſures of all corrupt and partial Judges, ſuch as you my Friends are. Or rather, 2. From the Damnatory Sentence of God; for he is not only pleading before him, but alſo with him. He would give Sentence for me, and againſt himſelf. This and ſome ſuch Expreſſions of *Job* cannot be excuſed from Irreverence towards God, and too great a confidence in himſelf; for which therefore God ſharply reproves him hereafter, and *Job* abhorreth himſelf.

8 * Behold, I go forward *s*, but he *is* not *there* † ; and * Chap. 12. backward *u*, but I cannot perceive him:

s i. e. Towards the Eaſt, which in Scripture is accounted the fore-part of the World, as the Hebrew name of it ſignifies, becauſe of the Light of the Sun, which ariſeth there, and draweth the eyes of men towards it. *t* To wit, ſo as I would have him, as a Judge to hear and determine my Cauſe, of which he is here ſpeaking: For otherwiſe he knew and believed that God was eſſentially preſent in all places. *u i. e.* Towards the Weſt. So alſo the North is called *the Left-hand*, and the South *the Right-hand*, *v.* 9. becauſe ſo they all are to a man who looks towards the Eaſt. He names all the ſeveral parts of the World, to ſhew his eager deſire and reſtleſs endeavours to find out God, and to preſent himſelf before him.

9 On the left hand where he doth work *x*, but I cannot behold *him*: he hideth himſelf *y* on the right hand, that I cannot ſee *him z*:

x To wit, in a ſpecial and peculiar manner, more than in other parts of the World; for ſo indeed God did work in thoſe parts which were Northward from *Job*, becauſe there Mankind (among whom God delights to be and to work) were moſt numerous, and moſt ingenious to diſcern God's Works. There alſo was the Seat of the *Aſſyrian* Empire, which was eminent in *Job*'s time, and afterwards of the other ſucceſſive Empires. In and by all which God did many great and glorious Works: But this Hebrew word is by others, and that very properly and fitly rendred, *when* or *whileſt he worketh*, to wit,

wit, in an eminent manner. So this is added to aggravate *Job*'s unwitt, in an eminent manner. So this is added to aggravate *Job*'s unthankfulneſs. We may certainly find any man when and where he is working: But I, ſaith he, ſearch for God even when and where he is working, and yet cannot find him out. *y* To wit, from me. He withdraweth his favour, and will not afford me his preſence and audience. *z* Either, 1. I cannot diſcern his Counſels, and Ways, and the Reaſons of his ſevere dealings with me. Or rather, 2. He doth not appear to me as a Judge, to examine my Cauſe and Arguments, but condemns me without hearing me.

† Heb. *he not that is with me.* 10 But *a* he knoweth † the way that I take *b*: *when* he hath tried me *c*, I ſhall come forth as gold *d*.

a Though I cannot ſee him, yet my comfort is, that he ſeeth me and my heart, and all my actions. Or, *For*, as this Particle commonly ſignifies. So this Verſe contains a reaſon why he ſo vehemently deſired that he might plead his Cauſe with or before God. *b* He cannot be deceived nor blinded, either by the Artifices of bold Accuſers or Advocates, or by his own Miſapprehenſions or Paſſions, but he exactly knows *the way* that is *with me*, *i. e.* the diſpoſition of my heart, and the whole courſe or manner of my life. *c* If he would examine me throughly, which above all things I deſire. *d* Which cometh out of the Furnace pure from all droſs. It would appear upon a fair hearing that I am free, though not from all ſin, as he had confeſſed before, yet from that Hypocriſie, and thoſe groſs Enormities wherewith my Friends charge me.

11 My foot hath held *e* his ſteps *f*, his way have I kept and not declined *g*.

e i. e. Made a free and fixed choice, and taken faſt hold of them: been firmly and ſtrongly ſettled, and reſolved to continue in them, as the word ſignifies. *f* Either, 1. Actively, the ſteps or ways in which God himſelf walks; the paths of Holineſs, Juſtice, Mercy, *&c.* wherein he *walked with*, or *after God*, as the Phraſe is, *Gen.* 5. 24. 2 *Kings* 23. 3. following his Example. Or, 2. Paſſively, the ſteps or paths which God hath appointed men to walk in, as *Chap.* 21. 14. *g* The ſame thing with that in the former part of the Verſe, in different expreſſions.

† Heb. *I have hid, or laid it up.* ‖ Or, *my appointed portion.* 12 Neither have I gone back *h* from the commandment of his lips; † I have eſteemed *i* the word of his mouth more than ‖ my neceſſary *food k*.

h i. e. Not turned aſide to any crooked or ſinful path or courſe of life, human Infirmity excepted. *i* Heb. *I have hid*, or *laid it up*, as Men do their beſt Treaſures, or what they moſt love and value. The Phraſe notes an high eſtimation of it, an hearty affection to it, and a diligent care to preſerve it. *k* Or, *my appointed* food, or *my daily portion*; *i. e.* that food or proviſion which is neceſſary for the ſupport of my life, as this word is uſed, *Gen.* 47. 22. Prov. 30. 8. & 31. 15. which is more prized and deſired than all the riches in the world.

* Chap. 9. 12, 13. & 12. 14. & 11. 10. 13 But he *is* in one *mind l*, and * who can turn him *m*? and *what* * his ſoul deſireth even *that* he doth *n*.

l i. e. Notwithſtanding all theſe Evidences of my ſincere Piety, and all my Prayers to him, he ſtill continues in the ſame mind and courſe of afflicting me. Or, *but he is*, *i. e.* if he be, *againſt one*, or *againſt any man*, as that word is oft uſed, as he now ſetteth himſelf againſt me. Or, *But he is one*, the Hebrew prefix *Beth*, being here the note of a Nominative Caſe, as it is *Job* 18. 8. *Pſal.* 68. 5. *Hoſ.* 13. 9. and elſewhere. So the ſenſe is, But why do I waſte words to no purpoſe? All my former conſtant Integrity, and my preſent profeſſion of it, gives me no eaſe, he is ſtill one and the ſame, conſtant, unchangeable in his Purpoſes and Counſels of proceeding againſt me. Or, he is alone, and there is none beſides him, to withſtand him. *m* No Man can change his Counſels or courſe, or incline him to ſhew favour to me. He is moſt abſolute and free to do what he pleaſeth, and he dealeth with me accordingly, and not by thoſe milder Methods which he uſeth towards other Men. *n* He will not do what I pleaſe or deſire, but only what pleaſeth himſelf.

14 For he performeth *the thing that is* appointed for me *o*: and many ſuch things *are* with him *p*.

o Or, *he will perfect*, or *finiſh my appointed portion*, *i. e.* thoſe Calamities which he hath allotted to me for my portion, which as he hath begun to lay on me, ſo he is reſolved to make a full end of them. *p* There are many ſuch Examples of God's proceeding with Men in way of abſolute Sovereignty and Severity, and his Counſels and Providences, though always juſt, yet are oft ſecret, and we cannot diſcern the Reaſonableneſs or Equity of them, which is my caſe.

15 Therefore *q* am I troubled at his preſence *r*: when I conſider I am afraid of him.

q In conſideration of his glorious Majeſty, and ſoveraign, and irreſiſtible Power, by which he can do whatſoever pleaſeth him, without giving any account of his matters. *r* When I preſent him to my Thoughts. Or, when he appears or manifeſteth himſelf to me. Or, *for fear* or *dread of him*; or, *by reaſon of him*.

16 For God maketh my heart ſoft *s*, and the Almighty troubleth me:

s Or, *tender*. He hath bruiſed, and broken, or melted it, ſo that I have no Spirit, nor Courage, nor Strength in me, as this or the like Phraſe is uſed, *Deut.* 20. 3. *Pſal.* 39. 11. *Iſa.* 7. 4. *Jer.* 51. 46.

17 Becauſe I was not cut off *t* before the darkneſs *u*; *neither* hath he covered the darkneſs from my face *x*.

t Becauſe God did not cut me off by death. *u i. e.* Before theſe dark and diſmal Miſeries came upon me. Or, *before the face*, or *by reaſon of the darkneſs*, *i. e.* That God hath not yet cut me off by theſe Calamities, but prolonged my days under them, that he might increaſe my Torment. *x* So that I might no longer ſee, or feel my Miſeries, but might be taken out of them by my long deſired death. *Seeing* (and conſequently having before ones Face) is oft put for experiencing, for enjoying good, or feeling evil, as *Job* 20. 17. *Pſal.* 16. 10, *&c.* Or, *but he hath covered darkneſs*, to wit, death, which is ſo called, *Job* 10. 21, 22. and elſewhere, *from my Face*, *i. e.* he will not allow me the favour to ſee Death.

CHAP. XXIV.

The Practice and Proſperity of the Wicked, 1——16. Their Puniſhment and Curſe in the End, 17——25.

* Acts 1. 7 WHy ſeeing * times are not hidden from the Almighty, do they that know him, not ſee his days *a*?

a The ſenſe of the words according to this Tranſlation is this, *Why* (how comes it to paſs) *ſeeing times*, (*i. e.* the ſeveral times or Opportunities (which are oft called *times*, as *Gen.* 24. 11. *Pſal.* 31. 15. & 119. 126. *Acts* 1. 6, 7.) for every Action, and particularly for the Puniſhment of wicked Men, about which the preſent Controverſie was) *are not hidden from*, or *unknown to the Almighty God*, (*i. e.* ſeeing all times, and Men that live, and things that are done, or to be done in their times and ſeaſons, are exactly known to God,) *do they that know him*, (*i. e.* who love and obey him, as that word is oft uſed, as *Pſal.* 9. 10. & 36. 10. & 91. 14. or they who obſerve and regard his ways and works done in the World) *not ſee* (whence it is that they cannot diſcern) *his* (*i. e.* God's) *days*? *i. e.* his Times and Seaſons which he takes for the Puniſhment of ungodly Men; which if they were conſtant and fixed in this Life, as you pretend they are, they would not be unknown to good Men, to whom God uſeth to reveal his Secrets, and they could not be unobſerved by ſo many good Men, who make it their buſineſs to mind and ſtudy the Works of God, and eſpecially the courſe and Methods of his Providence towards good and bad Men. The times or days of God's executing Judgments upon Sinners, are frequently called *the days of the Lord*, as *Iſa.* 2. 12. & 13. 6. *Jer.* 46. 10. Compare *Job* 20. 28. *Prov.* 6. 34. *Acts* 2. 20. as the time of Man's judging is called *man's day*, 1 *Cor.* 4. 3. But this Verſe is in part, and may very agreeably to the Hebrew Text be rendred and interpreted thus, *Why or how are not times* (*i. e.* the times and ſeaſons appointed for the Puniſhment of evil-doers, about which the Diſpute was) *hidden* or *reſerved by* or *with God* (*i. e.* kept as a ſecret in his own Breaſt, and concealed from the Knowledge of Mankind: How can you ſay or think with any colour, that theſe times are fixed and manifeſt to all Men, and that Sinners are conſtantly puniſhed in this Life, and that ſo notoriouſly, that all good Men ſee it, as was ſaid, *Chap.* 22. 15, 19.) *ſeeing* (as the Particle *I am* is rendred, *Chap.* 19. 28. or *for*, as it is frequently uſed) *they that know him* (that give themſelves to underſtand and conſider his doings in the World, who of all Men are moſt likely to know this, if it were true and certain) *do not ſee his days*, to wit, of puniſhing the Wicked in this Life, as was ſaid before. And this he mentions as a fit Preface to uſher in the following Diſcourſe concerning the manifold Wickedneſs of Men, and withal their preſent Impunity.

2 *Some* remove the land-marks *b*; they violently take away flocks, and ‖ feed *thereof c*. ‖ Or, *feed them.*

b Or, *they* (*i. e.* the Wicked, of whom he here treats) *touch* (to wit, in an unlawful manner, and with evil deſign, as this word is oft uſed, as *Gen.* 26. 11, 29. *Ruth* 2. 9. ſo as to invade, or poſſeſs, or remove,) *the Land-marks*, by which Mens Lands are diſcerned, and their Properties ſecured; that ſo they may inlarge their own Border by diminiſhing their Neighbour. Which is ſo horrid an Act of Injuſtice, that it hath not only been ſeverely forbidden by God, *Deut.* 19. 14. & 27. 17. *Prov.* 22. 28. & 23. 10. but alſo declared execrable by the Heathens; among whom it was permitted to any Man to kill him that did it. *c* Or, *feed them*. They do not hide or kill them, but openly feed them, either in their oppreſſed Neighbours Ground, which, by taking away the Land-marks, they have made their own, or in their own Paſtures, without any Remorſe, or Shame, or Fear of Puniſhment, either from God or Men.

3 They drive away the aſs *d* of the fatherleſs *e*; * Ch. 22. 6. they * take the widows ox *f* for a pledge *g*.

d Either *the aſſes*, the ſingular Number being uſed collectively. Or he ſaith *the Aſs*, to aggravate their Sin, that they robbed him who had but one Aſs. Compare 1 *Sam.* 12. 2, 3, 4. *e* Whoſe helpleſs Condition required their Pity and Mercy. *f* Thereby depriving her not only of the Ox it ſelf, but of all the benefit of its Labours by which ſhe ſuſtained her Life. *g* Contrary to God's Law, firſt written in Mens Hearts, and afterwards in Holy Scripture, *Exod.* 22. 26, 27. *Deut.* 24. 6, 10, *&c.*

4 They turn the needy out of the way *b*: * the poor of the earth hide themſelves *i* together *k*. * Prov. 28. 28.

b Either 1. Out of the way of Piety and Juſtice. They engage them to take evil Courſes by their Examples, or Promiſes, or Threatnings. Or 2. Out of their right. Or 3. Out of their courſe and way of living. Or rather (as the word properly ſignifies, and as the next Clauſe explains it) out of the high way; out of the path or place in which thoſe wicked Oppreſſors walk and range. They labour to keep out of their way and fight for fear of their further Injuries and Oppreſſions. *i* For fear of theſe wicked Tyrants and Perſecutors. *k* For their mutual comfort and defence againſt thoſe who ſhould invade or diſturb them there. Or, *alike*. Though ſome of the Poor are more nearly related, or have been more ſerviceable to theſe Oppreſſors, yet none of them can eſcape their Rage and Violence.

5 Behold, *as* wild aſſes *l* in the deſert *m*, go they *n* forth to their work *o*, riſing betimes for a prey: the wilderneſs *yieldeth* food for them *p*, *and for their* children *q*.

l Which are wild, and lawleſs, and unteachable, and fierce, and greedy of Prey, or Food, which they ſnatch out of the Goods or Labours of the Husbandman; in all which they are fit Emblems of theſe Men. Or, *theſe wild-men*. For ſo this word ſignifies, *Gen.* 16. 12. as elſewhere *wild Aſſes*. The Particle, *as*, is not in the Hebrew. *m* Which is the proper Habitation of wild Aſſes, *Jer.* 2. 24. If this be underſtood of the wild Men, he placeth them in the *Deſert* and *Wilderneſs*, either becauſe they by their Spoils and Violences have deſtroyed or driven away the People, as is intimated. Verſe 4. and thereby turned populous places into Deſerts; or becauſe ſuch places as have but few Houſes and Inhabitants, (which are often ſo called, as *Gen.* 28. 20, 21. *Joſ.* 15. 61, 62. 1 *Kings* 2. 34. & 9. 18. *Iſa.* 42. 11.

Matt. 3. 1.) are most fit for their Robberies. *a* Either 1. The Poor whom they spoiled and drove away from their own former Habitations into Deserts, where they hid themselves, and wrought hard for a Subsistence. Or, rather 2. The Oppressors, who are more fitly compared to wild Asses, and more truly said to seek for *prey*, than those poor oppressed Persons mentioned *v.* 4. and of whom he speak: both in the foregoing and following Verses. *o i.e.* To spoil and rob, which is their constant Work and Trade. *p* They are so diligent and industrious in that work, that they will fetch Food for them and theirs, even out of Desert-places in which the Owners can very hardly subsist. *q* Or *Servants*; for the word signifies both *Children* and *Servants*, even the whole Family.

† Heb. *they mingled corn, or dredge.* † Heb. *the wicked gather the vintage.*

6 They *r* reap *every one* his † corn *s* in the field *t*: and † they gather the vintage of the wicked *u*.

r Either the Poor, who are forced to gather in the Corn and Grapes of their wicked Oppressors: Or rather 2. the Oppressors, of whom he speaks, *v.* 4, 5, & 7. *s i.e.* The Corn of the Wicked, as it is in the next Clause. Or, *that which is not their own*; as the Seventy, and Chaldee, and Vulgar Latin translate it, reading the Hebrew as two distinct words: They reap other Mens labours. *t i.e.* In the Field of the right Owner from whom they take it. He notes their great Power and Boldness, that they did not come suddenly and carry away their Corn when it was laid up in the Barns, or in heaps, but they proceeded leisurely, and staid to reap the Corn, and by degrees carried it away; as it were in triumph, not fearing any Interruption or Hindrance either from God or Man. *u* Of such as themselves: So they promiscuously robbed all, even their own Brethren in Iniquity; whereby also he may intimate the righteous Judgment of God in punishing one wicked Man by another, and in depriving Men of those Goods which they had wickedly gotten. Or, *the wicked* (the Singular Number being used collectively for the Plural, as is frequent; the Oppressors) *gather the vintage*; to wit, belonging to other Men.

7 They cause the naked *x* to lodge *y* without cloathing *z*, that *they have* no covering in the cold *a*.

x i.e. Those whom they have made naked, whom they stripped of their Garments and Coverings; so far were they from exercising Justice or Charity towards them. *y* To sleep in the night, which is the coldest Season. *z* Without Bed-cloaths to cover them. Compare *Deut.* 24. 13. *a* Of the Night of the Winter-season. This Verse is and may fitly be rendred thus; *They cause men to lodge naked, because they have no cloathing, (i.e.* because they leave them nothing wherewith they can cloath themselves) *and no covering in the cold*: They leave them neither Rayment to wear in the Day, nor a covering for the Night.

8 They *b* are wet with the showers of the mountains *c*, and embrace the rock *d* for want of a shelter.

b i.e. The Poor being stripped of their Rayment, and forced away from their Houses. *c* With the Rain-water, which in great showers runs down from the Rocks or Mountains into the Caves or Holes in the sides of them, to which they fled for shelter. *d i.e.* Are glad when they can find a Cavern or Cleft of a Rock in which they may have some protection against the Injuries of the Weather, and an hiding-place from the fury of their Oppressors. Compare *Lam.* 4. 5.

9 The *e* pluck the fatherless from the breast *f*, and take a pledge of the poor *g*.

e The wicked Oppressor, as is manifest from the following words. *f* Either out of Cruelty, not sparing poor Infants, but killing them: or out of covetousness, and with design either to sell the Mother, or to employ her in their work to which they so strictly confine her, that they will not allow any of her time or strength for the suckling of her Infant. *g* Of which see the Notes on *Chap.* 22. 6.

10 They cause *him b* to go naked without clothing *i*, and they take away the sheaf *from* the hungry *k*.

b The poor oppressed person. *i* Leaving him nothing, or next to nothing, to cover him in the Day-time, when he should go abroad to his labour to get his living, but cannot for want of Cloaths to cover his Nakedness. *k* That single Sheaf which the poor man had got with the Sweat of his Brows to satisfie his hunger, they unhumanly take away, and added it to their own Stores and full Barns. Or, *they* are *hungry*; or they sent them away *hungry*; those words being repeated out of the former clause of the Verse, (as is most usual) which *took* or *carried the sheaf*, or *their sheaves*; *i.e.* which reaped and gathered in the rich man's Corn, for which they received Injuries instead of a just Recompence for their labour; and that when God's liberality, and the bounty of the Earth to them, invited and obliged them to kind and generous actions to others.

11 *Which* make oil within their walls *l*, *and* tread their wine-presses *m*, and suffer thirst *n*.

l To wit, the poor man last mentioned. Either 1. within their own Walls, *i.e.* in private and secret places for fear of the Oppressors. Or rather 2. within the Walls of the rich Oppressors for their use and benefit: For the poor, alas! had no Walls nor Houses, nor Olive-yards nor Vine-yards left to them, but they were violently spoiled of, and driven away from all those things, as was said in the foregoing Verses. *m i.e.* The Grapes in their Wine-presses, by a Metonymy of the thing containing, for the thing contained. *n* Because they are not permitted to quench their thirst out of the Wine which they make, though their labours both need and deserve refreshment.

12 Men groan *o* from out of the city *p*, and the soul *q* of the wounded crieth out: yet God layeth not folly *to them r*.

o Under the burden of Injuries and grievous Oppressions. *p* Not only in Deserts or less inhabited places where these Tyrants have the greater opportunity and advantage to practice their Villanies, but even in Cities where there is a face of Order and Government, and Courts of Justice, and a multitude of People to observe and restrain such actions; whereby they plainly declare that they neither fear God nor reverence Man. *q* Either 1. properly, their Soul sympathizing with the Body, and being grieved for its insupportable miseries, crieth to God and Men for help. Or rather 2. the Life or Blood (which oft cometh under that name) of those who are there *wounded* unto death, as this word properly signifies, *Ezek.* 30. 24. *crieth* aloud unto God for vengeance, *Gen.* 4. 10. *Rev.* 6. 9, 10. whereby God might seem in some sort obliged to punish them, and yet he did not, as the next words declare. *r* So the sense is, Yet God doth not impute or lay to their charge this folly, or wickedness; which in Scripture is commonly called *folly*; *i.e.* He takes no notice of these horrid Oppressions, nor hears the Cries of the Oppressed, nor punish the Oppressors. Or, *Yet God* (who seeth and permitteth all this) *disposeth* or *ordereth*, or *doth*, (for all these things this Hebrew Verb signifies) *nothing which is absurd*, or *foolish*, or *unseemly*; *i.e.* doth nothing in this permission and connivance unworthy of himself, or which a wise and considerate man cannot relish or approve, or which is not in it self righteous and reasonable, though we do not always discern the reasonableness of it.

13 They are of those that rebel against the light *s*; they know not *s* the ways thereof *u*, nor abide in the paths thereof *x*.

s This is added as the general Character of the persons before mentioned, and as a great aggravation of their wickedness, that they were not modest sinners which were ashamed of their evil ways; and therefore sinned in the dark, and in secret, as some who here follow: but sinned impudently in the face of the Sun, and in spight of all their light, as well the Light of Reason and Conscience, which abhors and condemns their wicked actions, as the Light of Divine Revelation, which was then in good measure imparted to the Church and People of God in this time, and shortly after was committed to Writing; all which they set at defiance, sinning with manifest contempt of God, and of Men, and of their own Consciences. *t* Either 1. they do not desire or care to know them; they are willingly ignorant of them. Or 2. they do not approve, nor love, nor choose them; as *knowing* frequently signifies in the Scripture use. *u i.e.* Of the light, or in such ways and courses as are agreeable to the light. Or, *in his ways*, *i.e.* in the ways of God, who is oft understood in this Book where he is not expressed. *x* If they do some good actions, yet they do not persevere in well-doing, they are not constant and fixed in a good course of life.

14 * The murderer rising with the light *y*, killeth the poor and needy *z*, and in the night is as a thief *a*.

* Prov. 7. 8.

y As soon as the Light appears, using no less diligence in his wicked practises, than Labourers do in their honest and daily employments. *z* Where he finds nothing to satisfie his Covetousness, he exerciseth his Cruelty. *a i.e.* He is really a Thief; the Particle *as* being oft used to express, not the resemblance, but the truth of the thing, as *Numb.* 11. 1. *Deut.* 9. 10. *Hos.* 4. 4. & 5. 10. *John* 1. 14. In the Night they rob men secretly and cunningly, as in the Day-time they do it more openly and avowedly.

15 * The eye also of the adulterer *b* waiteth for the twilight *c*, saying *d*, No eye shall see me: and † disguiseth *his* face *e*.

* Prov. 7. 9. † Heb. *setteth his face in secret.*

b i.e. The Adulterer; but he mentions his *Eye*, because the Eye discerns the difference between light and darkness. *c* To wit, for the Evening twilight, which is his opportunity. *d* In his heart, comforting himself with the thoughts of secretness and impunity. *e* Heb. *putteth his face in secret*, covers it with a Vizard or Cloak, that he may be undiscovered.

16 In the dark they *f* did through houses, *which* they *g* had marked for themselves *h* in the day-time: * they know not the light *i*.

* Joh. 3. 20.

f Either 1. the Adulterer last mentioned; although such persons do not use nor need these violent courses to get into the House of the Adulteress, but are commonly admitted upon milder and easier terms. Or 2. the Thief or Robber, whose common practise this is, of whom he spoke *v.* 14. and having on that occasion inserted the mention of the Adulterer as one who acted his sin in the same manner as the Night-thief did, he now returns to him again. *g* The Thief and his Complices. *h* Designing by some secret mark the House of some rich man which they intended to rob, and the part of the house where they resolved to enter into it. *i i.e.* Do not love nor like it, as *verse* 13. but abhor it, as it follows.

17 For the morning *is* to them even as the shadow of death *k*: if *one* know *them*, *they are in* the terrours of the shadow of death *l*.

k i.e. Terrible and hateful, because it both discovers them, and hinders their practises. *l* If they are brought to light or discovered, they are overwhelmed with deadly horrours and terrours. Or, as the words are, and may very agreeably to the Hebrew be rendred thus; *But* (as the Hebrew Particle commonly signifies) *they know* (Heb. *he knoweth*, every one of them knoweth; *i.e.* approveth and loveth) *the terrours of the shadow of death*, i.e. the grosseſt darkness of the Night, which to other men is as terrible as the shadow of death, but to these men is most acceptable; So this Clause is fitly opposed to the former, he hates the light, and he likes darkness.

18 He *is* swift † as the waters *m*; their *n* portion *o* is cursed in the earth *p*: he beholdeth not the way of the vineyard *q*.

† Heb. *upon the face of the waters.*

m In these words he describes either, 1. The wicked man's disposition and deportment, that such persons are *light* and frothy in their spirits; or *swift*, or *hasty* to do evil, or *unstable* in their ways *as the waters*, or *upon the face of the waters*; *i.e.* like the foam or froath, or any other light thing which swims upon the top of the waters. Or rather, 2. His miserable condition, of which he manifestly speaks in the next words, and in the two next *Verses*. For though *Job* constantly affirms and maintains it against his Friends, that many ungodly men do prosper and escape punishment in this life; yet withal he observes and asserts, that God will certainly sooner or later punish them, and that he sometimes doth it here, cutting them off by cruel and untimely Deaths, or otherwise inflicting some notable Judgment upon them; of which he also speaks, *Chap.* 21. 17, &c. So the sense is, *He is swift*, *i.e.* he quickly passeth away with

with all his glory, *as the waters* which never stay in one place, but are always hasting and running away; or like a Ship, or any other thing which swimmeth *upon the face of the waters*: Though he seems to stand as firm and unmoveable as a Rock, and to have taken deep rooting in the Earth, yet he is suddenly and unexpectedly removed and pulled up by the roots. *n* Or, *his*; for he still speaks of the same person, though with a change of the number, which is most familiar in this Book, and elsewhere in Scripture. *o* Or, *part*, *i.e.* his Habitation and Estate which he left behind him. *p* Is really accursed by God, and is by all Men who live near it, or observe it, pronounced accursed, because of the remarkable Judgments of God upon it, and upon his Posterity or Family to which he left it, and from whom it is strangely and suddenly alienated. *q i.e.* He shall never more see or enjoy his Vineyards, or other pleasant places and things, which seem to be comprehended under this particular.

19 Drought and heat † consume the snow-water; *so* doth the grave *those which* have sinned *r*.

† Heb. *violently take.*

r As the Snow, though it doth for a time lye upon the Ground, yet at last is dissolved into Water by the heat of the Season, and that Water quickly swallowed up by the Earth when it is dry and thirsty: So ungodly sinners, though they live and prosper for a season, yet at last they shall go into the Grave, which will consume them, together with all their Hopes and Comforts: Their jolly Life is attended with a sad and oft times sudden and violent Death, not with such a death as the godly die, which perfects them and brings them to Happiness, but with a consuming and never dying death.

20 The womb shall forget him *s*, the worm † shall feed sweetly on him *t*, he shall be no more remembred *u*, and wickedness *x* shall be broken *y* as a tree *z*.

† Heb. *is sweet to him.* Ch. 21. 33.

s His Mother that bare him in her Womb, and much more the rest of his Friends, shall seldom or never remember or mention him; to wit, with honour and comfort, but shall rather be afraid and ashamed to own their Relation to one that lived such a vile and wretched Life, and died such an accursed Death. This he shall have instead of all that Honour and Renown which he thirsted and laboured for, and expected should perfume his Name and Memory. *t* This proud and insolent Tyrant that preyed upon all his Neighbours, *v.* 2, 3, &c. shall himself become a prey and a sweet morsel to the contemptible Worms. *u* To wit, with Honour, or for as he desired and hoped, but his name shall rot, and scarce ever be mentioned but with Infamy and Execration. *x i.e.* The wicked man, of whom he is here treating; the Abstract being put for the Concrete, of which many Instances have been formerly given. *y* Broken to pieces, or violently broken down, as the word signifies. He shall be utterly and irrecoverably destroyed. And this expression plainly sheweth, that the former Clauses are not to be understood of the sinner's happiness in an easie and comfortable death, but of his cursed and miserable end. *z* Which being once broken, either by its own weight, or by some violent wind, or by the hand of man, never groweth again.

21 He *a* evil entreateth *b* the barren *that* beareth not *c*, and doth not good *d* to the widow.

a Either 1. God, who is oft understood, who having cut off his Person, and brought him to his Grave, continues his Judgments upon his Wife or Widow, and Family. Or rather, the Oppressor, who is the principal Subject of almost all that is said in this Chapter; whose great and manifold wickedness *Job* described from *v.* 2. to 18. where he proceeds to relate the Judgments of God upon him for his sins; which having done *v.* 18, 19, 20. he here returns to the declaration of his further Wickedness, the Cause of these Judgments. *b* Or, *feedeth upon*, or *devoureth*, or *breaketh in pieces*: for all these the word signifieth, and all come to one and the same thing. *c* Barrenness was esteemed a Curse and Reproach; and so he added affliction to the afflicted, whom he should have pitied and helped: But because such had no Children, and the Widows no Husbands, to defend or avenge their Cause, he exercised Cruelty upon them. *d* Either, 1. He did her much wrong and harm, it being usual in Scripture under such Negative Expressions to contain the Affirmation of the contrary; as *Exod.* 20. 7. *Prov.* 17. 21 & 28. 21. And so this branch answers to the former, of *evil-entreating*. Or, 2. He afforded her no help, or advice, or comfort in her Distresses: And so he intimateth the greatness of Omission-sins, and that the common neglect or contempt of plain and positive Duties, whether of Piety to God, or of Charity to Men, is to be reckoned among high and haitous Crimes.

22 He draweth *e* also the mighty *f* with his power *g*: he riseth up *h*, and ‖ no *man* is sure of life *i*.

‖ Or, *by reason of his own life.*

e Either into his Net, as *Psalm* 10. 9. or to his Party, to assist and serve him in his Enterprizes. *f* Who are mighty in Place, or Wealth, or Power: He practiseth upon these, as well as upon the Poor. *g* Which being greater than theirs, he soon forceth them to comply with his desires and demands. *h* To wit, against any man, as this Phrase is used, *Psalm* 18. 38. & 44. 5. When he sets himself against a man, and resolves to destroy him. *i i.e.* None of them whom he so oppoſeth can be secure or confident of holding his life, but all such give up themselves for lost men, as knowing they cannot resist his greater might: Compare *Deut.* 28. 26.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet ‖ his eyes *are* upon their ways *k*.

† That is, God's eyes.

‖ Heb. *He giveth to him to be in safety*, or all things necessary for his safety, *&c.* This Verse is understood either, 1. Of the Oppressor. If the Oppressor give a man his hand or promise, that he shall live in safety by him; or, If the Oppressed give Gifts to the Oppressor to purchase his quiet and safety, and as it follows, he *resteth* upon that assurance given him, *yet his*, *i.e.* the Oppressors *eyes are upon their ways*, he watcheth for their halting, and seeks for all occasions to quarrel with them, and to destroy them. Or rather, 2. Of God, and so the words are fitly rendred thus, *He*, *i.e.* God, *giveth*, or *granteth to him*, *i.e.* to the Oppressor, to be in safety, *i.e.* to live a quiet and comfortable life, *and he resteth secure*, or *he resteth or leaneth* upon him, *i.e.* upon God; his former experience of God's favour makes him confident of the continuance of it: So he is not only happy in his present enjoyments, but also of his freedom from distracting fears of future miseries; *and his*, *i.e.* God's *eyes* are upon *their ways*, *i.e.* God blesseth and prospereth him in all his undertakings, as this Phrase most commonly signifies, as *Deut.* 11. 12. *Ezra* 5. 5. *Psalm* 33. 18. Or, *yet his eyes are upon their ways*, *i.e.* although God giveth them such strange successes, this doth not proceed from his ignorance or regardlessness of their wicked actions, for he sees and observes them all, and will in due time punish them, though not always in this life, nor as soon as their sins are committed, but in such time and way as he in deep wisdom seeth most fit.

† Heb. *are not.*

24 They are exalted for a little while *l* but † are gone *m*, and brought low *n*, they are † taken out of the way *o* as all *other p*, and cut off *q* as the tops of the ‡ ears of corn *r*.

† Heb. *close up.*

l They live in honour and happiness, but not for ever, but only at best during this short and mortal life, which lasteth but for a very little time, and therefore their present happiness is not to be envied; nor is it any reproach to God's Providence, which hath time enough to reckon with them hereafter, *m* Heb. *are not*; to wit, in this World, they die. *n* As low as their Graves: Or, *after* (as the Particle *Vau* is elsewhere used, as hath been observed before) *they have been brought low*; to wit, by pining Sickness, or other grievous Judgments. *o i.e.* Out of this World and way of living, by Death. Or, *are restrained* or *shut up*; to wit, in the Grave, the place of silence and impotency. *p* They can no more prevent or delay their Death, than the meanest Men in the World. *q* By Death's Sickle, or by a violent Hand. *r* To wit, in his greatest height and maturity, when he is arrived at his perfect stature of worldly power and glory, then God cuts him off, and that suddenly and violently.

25 And if *it be* not so now *s*, who will make me a liar, and make my speech nothing worth?

s To wit, as I have discourst; if God doth not suffer wicked men to live long and prosperously in the World before he punisheth them; and if good men be not sometimes sorely afflicted here, if all things do not fall alike to all men in these matters.

CHAP. XXV.

Bildad's answer. God's majesty and purity is such as that man cannot be justified before God; before him the heavenly lights lose their lustre and purity, 1——6.

THen answered Bildad *a* the Shuhite, and said,

a Not to that which *Job* spake last, but to that which stuck most in *Bildad*'s mind, and which seemed most reproveable in all his Discourses; to wit, his bold Censure of God's proceedings with him, and his avowed and oft repeated defire of disputing the matter with him.

2 Dominion *b* and fear *c*, *are* with him *d*; he maketh peace in his high places ‖.

b i.e. Absolute and Soveraign Power over all Persons and Things, with whom to contend, is both rebellion and madness. *c* Actively understood, or *terrour*, *i.e.* that which justly makes him dreadful to all men, and especially to all that shall undertake to dispute with him; awful Majesty, infinite Knowledge, whereby he knows mens hearts and ways, far better than they know themselves, and sees much sin in them which themselves do not discover, and exact purity and justice, which renders him formidable to sinners. *d* Emphatically spoken: with him whom thou challengest; with him who is not lightly and irreverently to be named, much less to be contended with. And therefore it is thy duty to humble thy self for thy presumptuous words and carriages towards him, and quietly and modestly to submit thy self and thy cause to his pleasure. ‖ This Clause, as well as the following Verse, seems to be added to prove what he last said of God's Dominion and Dreadfulness: He keepeth and ruleth all persons and things in Heaven in peace and harmony, and the order which he hath established among them. The Angels, though they be very numerous, and differing in orders and ministeries, do all own his Soveraignty, and acquiesce in his Pleasure, without any disputing and murmuring. The Stars and heavenly Bodies, though vast in their bulk, and various in their motions, yet exactly keep their courses and the order which God hath appointed them: And therefore it is great folly and impudence to exempt thy self from God's Jurisdiction, or to quarrel with the methods of God's dealings with thee.

3. Is there any number of his armies *e*? and upon whom doth not his light arise *f*?

e Of the Angels, and Stars, and other Creatures, all which are his Hosts, wholly submitting themselves to his Will, to be and do what God would have them: And therefore how insolent and unreasonable a thing is it for thee to quarrel with him! He spoke before of God's making peace; and here he mentions the Armies by which he keeps it. *f* Either 1. properly, his Sun, which riseth upon all, *Matth.* 5. 45. Or rather 2. metaphorically, all that is in Men, which is or may be called *light*: the light of life, by which men subsist, and are kept out of the state of the dead, called a *land of darkness*, Job 10. 22. The Light of Reason and Understanding, called God's *Candle*, *Prov.* 20. 27. by which thou, O *Job*, art capable of arguing with God and with us, and all that peace, and prosperity, and comfort which thou ever didst enjoy, which oft comes under the name of *Light*, as *Esth.* 8. 15, 16. *Psalm* 97. 11. & 112. 4. which being here called *light*, is, to continue the Metaphor, most fitly said to *arise* upon men: all this is from God, and therefore is wholly at his disposal: he freely gave it all, and he may justly take it away; as thou thy self didst truly observe and confess, *Job* 1. 21. and consequently thou hast no reason to reproach God for disposing of his own as he pleaseth. Thou hast loft nothing which was thine own, and having no propriety, there is no foundation for any judicial contest with God.

4 * How then, can man *g* be justified with God *h*? or how can he *be* clean that is born of a woman *i*?

* Ch. 4. 17. &c. & 15. 14. &c.

g The word signifies *Man* that is *miserable*, which suppoſeth him to be sinful; and that such a Creature should quarrel with that Dominion of God, to which the sinless, and happy, and glorious Angels willingly submit, is most absurd and impious. *h i.e.* Before God's Tribunal, to which thou dost so boldly appeal. Thou must plead thy Cause with thy fellow Worms as we are, and expect to be justified,

justified, but wo to thee if the great God undertake to plead his Cause against thee; how severely and certainly wouldst thou then be condemned! *i* To wit, after the ordinary course; for otherwise Christ was born of a Woman, but in a singular manner. This Birth is alledged as an evidence of Man's filthiness, *Job* 14. 4. & 15. 14. *Psalm* 51. 5. and of his liableness to God's Curse and Wrath, *Gen.* 3. 16. *Ephes.*2.2. and consequently of his condemnation opposite to the justification here mentioned, and considently expected by *Job* in this Contest.

5 Behold even to the moon, and it shineth not *k*; yea, the stars are not pure in his sight *l*.

k The Moon, though a bright and glorious Creature *Job* 31. 26. *Cant.*6.10. if compared with the splendour of the Divine Majesty, is but as a dark and earthy lump, without any lustre or glory. He names the *Moon* and the *Stars*, rather than the *Sun*, because they many times are eclipsed or disappear even to our eyes, which is a plain evidence of their utter obscurity in respect of God's Light: whereas the Sun, though that also be obscure, if compared with God, yet it casts a constant and most clear light. Or by naming the *Moon*, and thence proceeding to the *Stars*, the *Sun* is included between them. *l* He can discern many spots and blemishes in them which we cannot see; and in like manner he can discover those corruptions or sins in us which are unknown to our own Consciences, which should make thee, O *Job*, tremble to appear before his Tribunal.

*Psal.22.6. 6 How much less man *that is* a* worm *m*: and the son of man *which is* a worm *n*?

m To wit, mean, and vile, and impotent; proceeding from corruption, and returning to it; and withal filthy and loathsom, and so every way a very unfit person to appear before the high and holy God, and much more to contend with him. *n* The same thing repeated in other words; only for *miserable man* in the last Branch he here puts *the son of* any *man*, of what degree or quality soever, to shew and that this is true even of the greatest and best of men.

CHAP. XXVI

Job's reply: this toucheth not Job, 1——4. *who acknowledgeth God's power and providence to be infinite and unsearchable; of which we have but small knowledge,* 5——14.

BUt *Job* answered and said,

2 How hast thou helped *a him that is* without power *b*? *how* savest thou the arm *that hath* no strength?

a Thou hast helped egregiously: It is an ironical expression, implying the quite contrary, that he had not at all helped. See the like, *Gen.*3.22. 1 *Kings* 18.27. 1 *Cor.*4.8.10. *b* Either 1. God, who it seems is weak and unwise, and needed so powerful and eloquent an Advocate as thou art, to maintain his Rights and plead his Cause. Or rather 2. *Job* himself: I am a poor helpless Creature, my strength and spirits quite broken with the pains of my Body and Perplexities of my Mind, whom Nature, and Humanity, and Religion should have taught thee to support and comfort, with a representation of the gracious Nature and Promises of God, and not to terrifie and overwhelm me with displaying his Soveraign Majesty, the thoughts whereof are already so distractive and dreadful to me.

3 How hast thou counselled *him that hath* no wisdom*c*? and *how* hast thou plentifully declared the thing as it is *d*?

c Either 1. God: Thou hast in effect undertaken to teach God how to govern the World. Or rather 2 Me, whom you take to be a man void of Understanding, *Chap.* 11. 2, 3. whom therefore you should have instructed with wholesom Counsels, instead of these impertinent Discourses; and who indeed do want wisdom, being perfectly at a loss, and not knowing what to say or do. *d* Heb. *Essence*, the truth and substance of the thing in question between us; Thou hast spoken the whole truth, and nothing but the truth, and all that can be said in the matter. Or *Wisdom*, as this word is used, *Prov.*3.21. A most wise and profound Discourse thou hast made, and much to the purpose: an Ironical expression as before.

4 To whom hast thou uttered words *e*? and whose spirit came from thee *f*?

e For whose Instruction hast thou uttered these things? For mine? Dost thou think me to be so ignorant that I do not know, that which the meanest persons are not unacquainted with; to wit, that God is incomparably greater and better than his Creatures? *f* So the sense is, whom hast thou revived or comforted by this Discourse? Not me surely. The spirit or breath of a man is in a manner suppressed and intercepted in deep sorrows and consternations, such as *Job*'s were, and when he is cheered or refreshed, it finds vent and breaths out freely as it did before. But I do not remember that ever this Phrase is used in this sense; but on the contrary, the giving or restoring of life are expressed by *the coming in*, and not by *the going out of spirit* or *breath*, as appears from *Gen.* 2. 7. *Ezek.* 37. 5, 6, 10. The words therefore are and may be otherwise understood; either thus, *Whose spirit or inspiration*, (as this word signifies, *Job* 32. 8.) *came from thee?* Who inspired thee with this profound Discourse of thine? Was it by Divine Inspiration, as thou wouldst have us to believe? Or was it not a rash suggestion of thy own vain and foolish mind? Or thus, *Whose spirit went out* (to wit, of his Body by an extasie of admiration) *for thee*, by reason of thy Discourse? I may be thought partial in my Censure of it, but thou mast perceive none of our Friends here present admire it, except thy self. Or to, or for *whom* (the Particle *eth* being here understood out of the former Branch, as is usual among the *Hebrews*) *did breath go out from thee*; *i. e.* didst thou speak? For whose good, or to what end didst thou speak this? God needed it not, I receive no Edification or Benefit by it.

‖ Or, *shall the dead be born under the waters?* So Gr. ‖ Or, *will the inhabitants?*

5 ‖ Dead *things g* are formed from under the waters, ‖ and the inhabitants thereof.

g Job having censured *Bildad*'s Discourse concerning God's Dominion and Power, as insignificant and impertinent to their question, he here proceedeth to shew how little he needed his Information in that Point, and that he was able to instruct him in that Doctrine, of which accordingly he gives divers Proofs or Instances. Here he sheweth that the Power and Providence of God reacheth not only to the things which we see, but also to the invisible parts of the World, not only to the Heavens above and their Inhabitants, and to Men upon Earth, of which *Bildad* discourfed *Chap.*25.2,3. but also to such persons or things as are under the Earth, or under the Waters; which are under the Earth; which are out of our sight and reach, and might be thought to be out of the ken or care of Divine Providence. This Hebrew word sometimes signifies *Giants*, as *Deut.* 2. 11,20. & 3. 13. & 1 *Chron.* 20. 8. Whence it may be translated to other great, and as it were, gigantick Creatures, and more commonly *dead men*, as *Psalm* 88.11. *Prov.*2.18. & 9.18. & 21. 16. Isa. 14. 9. & 26. 14, 19. Whence it is supposed metaphorically to signifie also *dead* or *lifeless things*; though there be no example of that use of the word elsewhere; and it may seem improper to call those things *dead*, which never had nor were capable of life. The next Hebrew word, or the Verb is primarily used of Women with Child, and signifies their *bringing forth* their young Ones *with travel* or *grievous pains*, as Job 39.3. *Psalm* 29.9. *Isa.*23.4. & 45.10. and thence it signifies either to *form* or *bring forth*, as below, *verse* 13. *Prov.* 26.10. Or to *grieve* or *mourn*, or *to be in pain*. Accordingly these words are diverily understood; either 1. *Of dead*, or *lifeless things*, such as Amber, Pearl, Coral, Metals, or other Minerals, which are *formed* or *brought forth*; to wit, by the Almighty Power of God, *from under the waters*; *i. e.* either in the bottom of the Sea, or within the Earth, which is the lowest Element, and in the Scripture and other Authors spoken of as under the Waters; this being observed as a remarkable Work of God's Providence, that the Waters of the Sea, which are higher than the Earth, do not overwhelm it, *and* from under (which may be repeated out of the former Clause of the Verse, after the manner of the Hebrews) *the inhabitants thereof*; *i. e.* either of the Waters, which are Fishes, or of the Earth, which are Men. Or rather, 2. Of the *Giants* of the old World, which were Men of great Renown whilst they lived, *Gen.* 6. 3. and the remembrance of them and of their exemplary destruction was now in some fort fresh and famous; who once carried themselves insolently towards God and Men, but were quickly subdued by the Divine Power, and drowned with a Deluge; and now *mourn* or *groan from under the waters* where they were buried, *and* from under *the present inhabitants thereof*, as before. Or, 3. of vast and *gigantick Fishes* or *Monsters* of the Sea, who by God's infinite power were *formed* or *brought forth under the waters*, *with the* other *inhabitants thereof*; to wit, of the Waters, the lesser Fishes. Or, 4. of *dead men*, and of the worst sort of them, such as died in their sins, and after death were condemned to further miseries; for of such this very word seems to be used, *Prov.*2.18. & 9.18. who are here said to *mourn* or *groan from under the waters*; *i. e.* from the lower parts of the Earth, or from under those subterranean Seas of Waters, which are by Scripture and by Philosophers supposed to be within and under the Earth; of which see *Deut.* 8. 7. *Job* 28. 4,10. *Psalm* 33.7. *and* from under *the inhabitants thereof*; *i. e.* either of the Waters or of the Earth, under which these Waters are, or *with the* other *inhabitants thereof*; *i. e.* of that place under the Waters, to wit, the Apostate Spirits. So the sense is, that God's dominion is over all men, yea even the dead, and the worst of them, who though they would not own God, nor his Providence, whilst they lived, yet now are forced to acknowledge and feel that power which they despised, and bitterly mourn under the fad effects of it in their subterraneal and infernal Habitations, of which the next Verse speaks more plainly. And this sense seems to be favoured by the Context and Scope of the place, wherein *Job* begins his Discourse of God's Power and Providence at the lowermost and hidden parts of the World, and thence proceeds to those parts which are higher and visible. Nor is it strange that *Job* speaks of these matters, seeing it is evident that *Job*, and others of the holy Patriarchs and Prophets of old, did know and believe the Doctrine of the future Life, and of its several Recompences to good and bad men. Others understand this of the Resurrection of the dead; *The dead shall be born* (as this word is used *Psal.*2.7. *Prov.*8.24,25. *i. e.* shall be raised, which is a kind of Regeneration, or second Birth, and is so called, *Matth.* 19.28. *Acts* 13.33.) *from under the waters* (*i.e.* even those of them that lye in the waters, *Rev.*20.13. that were drowned and buried in the Sea, and devoured by fishes, *&c.* whose case may seem to be most desperate, and therefore they only are here mentioned) *and* (or, *even*, this Particle being oft used expositively) *the Inhabitants thereof*, *i. e.* those dead Corps which lye, or have long lain there.

6. * Hell *h* is naked before him *i*, and destruction *k* hath no covering *l*.

b As this word is frequently used, as *Job* 11.8. *Isa.*57.9. *&c.* And so it seems to be explained by the following word *destruction*, *i.e.* the place of destruction, which Interpreters generally understand of Hell, or the place of the Damned. Others *the Grave*, the most secret and obscure places and things. *i i.e.* It is in his Presence, and under his Providence. So far am I from imagining that God cannot see through a dark Cloud, as you traduced me, *Chap.* 22. 13. that I very well know, that even Hell it self, that place of utter darkness, is not hid from his sight. *k i. e.* The place of destruction, as it is also used, *Prov.* 15. 11. by a *Metonymy* of the Adjunct. *l* To wit, such as to keep it out of his sight.

* Pfal.139. 8,11. Heb. 4.13.

7 * He stretcheth out the north *m* over the empty place *n*, and hangeth the earth upon nothing *o*.

* Pfal.104.3. &c.

m i. e. The Northern Pole, or part of the Heavens, which he particularly mentions, and puts for the whole visible Heaven, because *Job* and his Friends lived in a Northern Climate, and were acquainted only with that part of the Heavens, the Southern Pole and Parts near it being wholly unknown to them. The Heavens are oft and fitly said to be *spread* or *stretched out* like a Curtain or Tent, to which they are resembled. *n* To wit, the Air, so called, not Philosophically, as if it were wholly empty, but popularly, because it seems to be so, and is generally void of solid and visible Bodies. *o* Upon its own Center, which is but an imaginary thing, and in truth nothing: Or upon no Props or Pillars, but his own Power and Providence: Which is justly celebrated as a wonderful Work of God, both in Scripture, and in Heathen Authors.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them *p*.

p This

p This also is a miraculous Work of God, considering the nature of these Waters, which are fluid and heavy, and pressing downward, especially being oft times there in great abundance: and withal, the quality of the Clouds, which are thin and loose bodies of the same nature with Fogs and Mists upon the Face of the Earth, and therefore of themselves utterly unable to bear that weight, and to keep up those Waters from falling suddenly and violently upon the Earth.

9 He holdeth back *q* the face of his throne *r*, *and* spreadeth his clouds upon it.

q i.e. To wit, from our view, that its lustre and glory should not reach us, and so dazle our sight; he covereth it with a Cloud, as the next words explain it. Or, *He holdeth fast*, or *binds together*, or *strengthens* it, that it may be able to bear that burden. *r* Either 1. this lower Air, which is as the face or open part of the Heavens, which is often called God's *Throne*, as *Psalm* 11.4. *Isa.*66. 1. *Amos* 9.6. Or 2. the appearance or manifestation of the Heaven of Heavens, where he dwelleth, whose light and glory is too great for mortal eyes, which therefore by Clouds and other ways he hides from us.

* Job 37. 7. † Heb. *and the end of light with darkness.*

10. * He hath compassed the waters *s* with bounds *t*, † until the day and night come to an end *u*.

s To wit, of the Sea; for of the upper Waters coming out of the Clouds he spake before. *t* Which are partly the Rocks and Shores, and principally God's appointment, made at the first Creation, and renewed after the Deluge, *Gen.*9. 11, 15. that the Waters should not overwhelm the Earth: See *Job* 38.8,10,11. *Psalm* 104.3. *Jer.* 5. 22. *u i.e.* Unto the end of the World, for so long these vicissitudes of Day and Night are to continue, *Gen.*8.22. & 9.9.&c. *Jer.* 5.22. & 31. 35,36.

11 The pillars of heaven *x* tremble, and are astonished at his reproof *y*.

x Either 1. those Mountains which by their height and strength may seem to reach and support the Heavens, as the Poets faid of *Atlas*; for this is a Poetical Book, and there are many Poetical expressions in it. These tremble sometimes by force of Earthquakes, or by God's glorious appearance in them, as *Sinai* did. Or 2. holy Angels, but they are not subject either to trembling or to God's rebuke. Or, 3. the heavenly Bodies, as the Sun, and Moon, and Stars, which as they may seem in some fort to support, so they do certainly adorn the Heavens: And we know Pillars are oft made, not to support, but only for ornament; as the two famous Pillars of the Temple, *Jachin* and *Boaz*, 1 *Kings* 7.21. And these oft times seem to tremble and be astonished, as in Eclipses or Tempests, and terrible Works of God in the Air, by which they are frequently faid to be affected and changed, because they seem so to us; and many things are spoken in Scripture according to appearance: See *Isa.*13. 10. & 24.23. *Joel* 2.10,31. *Matth.*24.29.&c. *y* Either 1. when God rebuketh them: for God is sometimes faid in Scripture to rebuke the lifeless Creatures; which is to be understood figuratively of the Tokens of God's Anger in them. Or 2. when God reproveth not them, but men by them, manifesting his displeasure against sinful men by Thunders, or Earthquakes, or prodigious Works.

Heb. 31.15 Isa. 50. 2. Nah. 1.4. Or, it rebukes.

12 * He ‖ divideth the sea *z* with his power, and by his understanding *a* he smiteth thorough † the proud *b*.

z He speaks either 1. of God's dividing the Red-sea for the Israelites to pass over: And consequently the Hebrew word *Rahab*, which here follows, and is translated *pride*, or *the proud*, is meant of *Egypt*, which is oft called *Rahab*, as *Psalm* 87.4. & 89. 10. *Isa.* 51. 9. But it seems most probable that that Work was not yet done, and that *Job* lived long before *Israels* coming out of *Egypt*. Or rather 2. of the common Work of Nature and Providence, in raising Tempests, by which he breaketh or divideth the Waves of the Sea, by making deep Furrows in it, and casting up part of the Waters into the Air, and splitting part of them upon the Rocks and Shores of the Sea. *a i.e.* By his wise Counsel and Administration of things, so as may obtain his own glorious ends. *b* Either 1. the Whale, which is called *King over all the children of pride*, Job 41.34. and which is sometimes by force of Tempests cast upon the shore. Or rather 2. the Sea, which is fitly called *proud*, as its Waves are called, *Job* 38. 11. because it is lofty, and fierce, and swelling, and unruly; which God is faid to *smite* when he subdues and restrains its rage, and turns the storm into a calm.

* Ps. 33.6. † Heb. *mighty by his understanding.* Isa. 27.1.

13 By his* spirit *c* he hath garnished the heavens *d*; his hand hath formed the † crooked serpent *e*.

c Either 1. by his Divine Vertue or Power, which is sometimes called his *Spirit*, as *Zach.*4.6. *Matth.*12.28. Or 2. by his holy Spirit, to which the Creation of the World is ascribed, *Gen.* 1. 2. *Job* 33. 4. *Psalm* 33.6. *d* Adorned or beautified them with those glorious Lights, the Sun, and Moon, and Stars. *e* By which he understands either 1. all the kinds of Serpents, or Fishes, or Monsters of the Sea. Or 2. the most eminent of their kinds, particularly the Whale, which may be here not unfitly mentioned (as it is afterwards more largely described) amongst the glorious Works of God in this lower World; as the garnishing of the Heavens was his noblest Work in the superiour visible parts of the World. Or 3. an heavenly Constellation, called the *great Dragon* and *Serpent*, which being most eminent, as taking up a considerable part of the Northern Hemisphere, may well be put for all the rest of the Constellations or Stars wherewith the Heavens are garnished. Thus he persisteth still in the same kind of God's Works, and the latter branch explains the former. And this sense is the more probable, because *Job* was well acquainted with the Doctrine of Astronomy, and knew the nature and names of the Stars and Constellations, as appears also from *Chap.* 9.9. and 38.31.

14 Lo, these *are* parts *f* of his ways *g*, but how little a portion is heard of him *h*? but the thunder of his power *i* who can understand?

f Or, *the extremities*, but small parcels, the outside and visible work: How glorious then are his invisible and more inward Perfections and Operations. *g i.e.* Of his Works. *h i.e.* Of his Power and Wisdom, and Providence and Actions. The greatest part of what we see or know of him, is the least part of what we do not know, and of what is in him, or is done by him. *i* Either 1. of his mighty and terrible Thunder, which is oft mentioned as an eminent Work of God; as *Job* 28. 25. & 40. 9. *Psalm* 29. 3. & 77. 18. Or 2. of his mighty Power, which is aptly compared to Thunder, in regard of its irresistible force, and the terrour which it causeth to wicked men: This Metaphor being used by others in like cases; as among the *Grecians*, who used to say of their vehement and powerful Orators, that they did *thunder* and *lighten*; and in *Mark* 3. 17. where powerful Preachers are called *Sons of Thunder*.

CHAP. XXVII

He will not renounce his integrity, 1——6. *The character of an hypocrite, and his misery,* 7——10. *The portion and heritage of the wicked.*

MOreover, Job † continued *a* his parable *b*, and † Heb. *added to take up.* said,

a When he had waited a while to hear what his Friends would reply, and perceived them to be silent. *b* His grave and weighty, but withal dark and difficult Discourse, such as are oft called *Parables*, as *Numb.*23.7. & 24.3,15. *Psalm* 49.4. & 78.2. *Prov.*26.7.

2 *As* God liveth *c*, *who* hath taken away my judgment *d*, and the Almighty, *who* hath † vexed my soul: † Heb. *made my soul bitter.*

c He confirms the truth and sincerity of his Expressions by an oath, because he found them very hard to believe all his professions. *d* Or, *my right*, or *my cause*, *i. e.* who, though he knows my Integrity and Piety towards him, yet doth not plead my Cause against my Friends, nor will admit me to plead my Cause with him before them, as I have so oft and earnestly desired, nor doth deal with me according to those Terms of Grace and Mercy wherewith he treateth other Men and Saints, but useth me with great rigour, and by his Soveraign Power punisheth me sorely, without discovering to me what singular cause I have given him to do so.

3 All the while my breath *e* is in me, and ‖ the spirit of God *f* is in my nostrils;

‖ That is, *the breath which God gave him.*

e Which is the constant Companion and certain Sign of Life both coming in with it, *Gen.*2.7. and going out with it, 1 *Kings* 17.17. *Psalm* 146.4. Or, *my Soul*, or *Life*. *f* That Spirit or Soul which God breathed into me, *Gen.* 2. 7. and preserveth in me. Or rather, *the breath of God*, *i.e.* which God breathed into me, which eminently appears in a man's nostrils.

4 My lips shall not speak wickedness, nor my tongue utter deceit *g*.

g I will speak nothing but the truth with all plainness and impartiality, neither defending my self and cause by vain and false Professions of those Vertues or Graces which I know I have not; nor yet in compliance with your desire and design, fally accusing my self of those Crimes wherewith you charge me, whereof I know my self to be innocent.

5 God forbid that I should justifie you *b*: till I die, * I will not remove *i* my integrity from me. * Ch. 2. 9.

b i.e. Your opinion and censure concerning me, as one convicted to be impious or hypocritical; by God's unusual and severe dealing with me. *i* To wit, declaratively, as real words are frequently understood; or by renouncing or denying my integrity, of which God and my own Conscience bear me witness. I will not, to gratifie you, say that I am an hypocrite, which I know to be false.

6 My righteousness I hold fast *k*, and will not let it go: my heart *l* shall not reproach *me m* † so long as I live *n*. † Heb. *from my days.*

k Heb. *I have held fast*, *i.e.* I have not only begun well, but continued in well-doing; which is a plain Evidence that I am no hypocrite. Or, the past tense is put for the future, as is usual, *I will hold fast*, declaratively, as before, I will maintain it, that howsoever you calumniate me, I am a righteous person. *l i. e.* My Conscience, as *the heart* is oft used, as 1 *Sam.* 24.5. & 25. 31. *Eccl.* 14. 5. 1 *John* 3. 20.21. *m* Either 1. with betraying my own cause and innocency, and speaking what I know to be false, to wit, that I am an hypocrite. Or 2. for my former impiety or hypocrisie, wherewith you charge me. *n* Heb. *From*, or *for*, or *concerning my days*, *i.e.* the time of my life, whether past or to come: Or the course of my Life: *days*, or *times* being put here, as it is elsewhere, for actions done in them by Metonymy.

7 Let mine enemy be as the wicked *o*, and he that riseth up against me *p*, as the unrighteous.

o I am so far from loving and practising wickedness, whereof you accuse me, that I abhor the thoughts of it, and if I might and would wish to be revenged of mine Enemy, I could with him no greater mischief than to be a wicked man. *p* Either 1. you my Friends, who instead of comforting me, are risen up to torment me. Or rather, 2. my worst Enemies.

8 * For what *is* the hope of the hypocrite, though he hath gained *q*, when God taketh away *r* his soul? * Matth. 16.26.

q There is no reason why I should envy or desire the portion of wicked men; for though they oft times prosper in the World, as I have said, and seem to be great gainers, yet death, which hasteneth to all men, and to me especially, will shew that they are far greater losers, and die in a most wretched and desperate condition; having no hope either of continuing in this life, which they chiefly desire, or of enjoying a better life, which they never regarded. But I have a firm and well grounded hope, not of that temporal restitution which you promised me, but of a blessed immortality after death, and therefore am none of these hopeless hypocrites, as you account me. *r* Or *expelleth*, or *plucketh up*: which notes violence, and that he died unwillingly. Compare *Luke* 12. 20. when good men are said to be freely and chearfully to *give* themselves or their Souls unto God. * Pf. 18. 41. & 109. 7. Prov. 1. 28.

9 * Will God hear his cry *s* when trouble cometh upon him *t*? * Ps. 28. 9. Isa. 1. 15. Ezek. 8. 18.

s An hypocrite doth not pray to God with comfort, or any solid hope that God will hear him, as I know he will hear me, though not Much. 3. 4. in the way which you think. *t* When his guilty Conscience will fly upon him in his face, so as he dare not pray, and accuse him to God, so as God will not hear him. James 4. 3. 10 Will

10 Will he delight himself in the Almighty *u*? will he always call upon God *x*?

u Will he be able to delight and satisfie himself with God alone, and with his Love and Favour, when he hath no other matter of delight? This I now do, and this an hypocrite cannot do, because his heart is chiefly set upon the World, and when that fails him, his heart sinks, and the thoughts of God are unsavoury and troublesome to him. *x* He may by his Afflictions be driven to Prayer, but if God doth not speedily answer him, he falls into despair and neglect of God and of Prayer; whereas I constantly continue in Prayer, notwithstanding the grievousness, and the long continuance of my Calamities.

‖ Or, *being in the hand*, &c.

11 I will teach you ‖ by the hand of God *y*: that which *is* with the Almighty *z*, will I not conceal.

y i. e. By God's help and inspiration; as God is said to *speak to* the Prophet *with or by a strong hand*, Isa. 8.11. I will not teach you my own vain conceits, but what God himself hath taught me. Or, *concerning* (as the prefix *Beth* is oft used, as *Exod.* 12.43,44. *Psalm* 63.5. & 87.3. *Prov.*4.11.) *the hand of God*, *i. e.* his Counsel and Providence in governing the World, or the manner of his dealing with Men, and especially with wicked men, of whose portion he discourseth *v.*13,14. &c. shewing how far the hand of God is either for them, or upon them, and against them. *z i. e.* What is in his Breast or Counsel, and how he executes his secret purposes concerning them; or, the truth of God, the Doctrine which he hath taught his Church about these matters.

12 Behold, all ye your selves have seen *it a*; why then are ye thus altogether vain *b*?

a I speak no false or strange things, but what is known and confirmed by your own, as well as others experiences. *b* In maintaining such a foolish and false opinion against your own knowledge and experience. Why do you obstinately defend your opinion, and not comply with mine, for the truth of which I appeal to your own Consciences?

13 This *c is* the portion of a wicked man with God *d*, and the heritage of oppressors *e*, *which* they shall receive of the Almighty.

c That which is mentioned in the following Verses. In which *Job* delivers either, 1. The Opinion of his Friends, in whose person he utters them, and afterwards declares his dissent from them. Or rather 2. His own Opinion, and how far he agreeth with them; for his sense differs but little from what *Zophar* said, *Chap.* 20.29. *d* Either laid up with God, or in his Counsel and appointment; or, which he shall have from God, as the next words explain it. *e* Who are mighty, and fierce, and terrible, and mischievous to Mankind, as this word implies, whom therefore men cannot destroy, but God will.

* Deut. 28.41. Hos.9.13.

14 * If his children be multiplied, *it is* for the sword *f*: and his off-spring shall not be satisfied with bread *g*.

f That they may be cut off by the Sword, either of War, or of Justice. *g* Shall be starved, or want necessaries. A Figure called *Meiosis*.

15 Those that remain of him *h* shall be buried in

* Ps.78. 64 death *i*: and * his widows *k* shall not weep *l*.

h Who survive and escape that Sword and Famine. *i* Either 1. shall die and so be buried. Or 2. shall be buried as soon as ever they are dead, either because their Relations or Dependents feared left they should come to themselves again, and trouble them and others longer; or because they were not able to bestow any Funeral Pomp upon them, or thought them unworthy of it. Or 3. shall be in a manner utterly extinct in or by death; all their hope, and glory, and name, and memory (which they designed to perpetuate to all Ages) shall be buried with them, and they shall never rise again to a blessed Life: whereas a good man hath hope in his death, and leaves his good name alive and flourishing in the World, and rests in his Grave in assurance of Redemption from it, and of a glorious Resurrection to an happy and eternal Life. *k* For they had many Wives, either to gratifie their Lust, or to encrease and strengthen their Family and Interest. *l* Either, because they durst not lament their death, which was entertained with publick joy: or, because they were overwhelmed and astonished with the greatness and strangeness of the Calamity, and therefore could not weep: or, because they also, as well as other persons, groaned under their tyranny and cruelty, and rejoyced in their deliverance from it.

16 Though he heap up silver as the dust, and prepare raiment as the clay *m*:

m i. e. In great abundance.

17 He may prepare *it*, but the just shall put *it* on *n*, and the innocent shall divide *o* the silver.

n Either because it shall be given to him by the Judge to recompence those injuries which he received from that Tyrant: Or because the right of it is otherwise transferred upon him by Divine Providence. *o* Either 1. to the Poor: he shall distribute that which the oppressors hoarded up and kept as wickedly as he got it. So this suits with *Prov.*28.8. *Eccles.*2.26. Or 2. with others, or to himself. He shall have a share of it, when by the Judges Sentence those ill-gotten goods shall be restored to the right owners.

* Ch.8.15. 18 * He buildeth his house as a moth *p*, and as a booth *that* the keeper maketh *q*.

p Which settleth it self in a Garment, but is quickly and unexpectedly brushed off, and dispossessed of its dwelling, and crushed to death. *q* Which the Keeper of a Garden or Vineyard suddenly rears up in Fruit-time, and as quickly and easily pulls it down again. See *Isa.*1.8. *Jam.*2.6.

19 The rich man shall lie down *r*, but he shall not

* 2 Kings 22.20. be * gathered *s*: he openeth his eyes *t*, and he *is* not *u*.

r Either 1. to sleep; as this word is used *Gen.*19.35. *Deut.*6.7, &c. Or 2. in death, of which it is used 2 *Sam.*7.12. *s* To wit, in Burial, of which this word is used 2 *Kings* 22.20. *Jer.* 8.2. & 25.33. Instead of that honourable Interment and Burial with his Fathers, which he expected, he shall be buried with the burial of an Ass, his Carkass shall lye like dung upon the Earth. *t* So the sense is either 1. he awaketh in the Morning, promising to himself an happy Day. Or 2. he looks about him for help and relief in his extremity. But the words are and may be rendred thus: *One openeth his eyes, i. e.* whilst a man can open his eyes, in a moment, or in the twinkling of an eye. *u* He is as if he had never been, dead and gone, and his Family and Name extinct with him.

20 * Terrours take hold on him *x* as waters *y*; a * Cha.21.11 tempest stealeth him away in the night *z*.

x From the sense of his approaching Death or Judgment. *y* Either 1. in abundance, one terror after another. Or 2. violently and irresistibly, as a River breaking its Banks, or a Deluge of Waters bears down and overwhelms all that is before it. *z* God's Wrath and Judgment cometh upon him forcibly like a Tempest, and withal secretly and unexpectedly like a Thief in the Night.

21 The East-wind *a* carrieth him away *b*, and he departeth: and as a storm hurleth him out of his place.

a i. e. Some violent and terrible Judgment, fitly compared to the East-wind, which in those Parts was most vehement and furious, and withal pestilent and pernicious; of which see *Exod.*10.13. & 14.21. *Psal.*48.7. & 78.26. *Hos.*13.15. *Jonah* 4.8. *b* Out of his place, as it follows, out of his stately Palace wherein he expected to dwell for ever; whence he shall be carried either by an enemy that shall take him and carry him into Captivity, or by Death.

22 For *God* shall cast upon him *c*, and not spare *d*: † he would fain flee out of his hand *e*.

† *In flying he would*

c His Darts or Plagues, one after another. *d i. e.* Shall shew no Pity nor Mercy to him, when he crieth to God for it. *e* He earnestly desires and endeavours by all ways possible to escape the Judgments of God, but all in vain.

23 *Men f* shall clap their hands *g* at him, and shall hiss him *h* out of his place *i*.

f Who shall see and observe these things. *g* Partly in token of their joy at the removal of such a publick Pest and Tyrant: and partly by way of astonishment: and partly in contempt, and scorn, or derision; all which this gesture signifies in Scripture use: of which see *Lam.*2.15. *Ezek.*25.6. *Nah.*3.19. *h* In token of their amazement, detestation and derision. See 1 *Kings* 9.8. 2 *Chron.* 29.8. *Jer.* 25.9. *Mich.* 6.16. *i* Now that he is out of his place and power, which they durst not do whilst he was in his place. Or, the men of his place that lived with him or near him, and daily felt the effects of his Tyranny.

CHAP. XXVIII.

The power and wisdom of God in his works of nature, 1——11. *A knowledge and wisdom answering this is not found in man, nor to be bought or acquired,* 12——21. *Death and destruction make their report of it,*22. *It is only in God,*23——27. *Man's wisdom is to fear God,*28.

SUrely there is ‖ a vein for the silver *a*, and a place for Gold, ‖ *where* they fine *it b*.

Or, *a Mine.* ‖ Or, *which they hide.*

a Where it is hid by God, and found, and fetched out by the art and industry of man. The connexion of this Chapter with the former is difficult, and diversly apprehended; but this may seem to be the fairest account of it, *Job* having in the last Chapter discoursed of God's various Providences and Carriages towards wicked men, and shewed that God doth sometimes, for a season, give them Wealth and Prosperity, but afterwards calls them to a sad account, and punisheth them severely for their abuse of his Mercies; and having formerly shewed that God doth sometimes prosper the wicked all their days, so as they live and die without any visible token of God's displeasure against them, when on the contrary, good men are exercised with many and grievous Calamities, and perceiving that his Friends were, as Men in all Ages have been, scandalized at these methods of Divine Providence, and denied the thing, because they could not understand the reason of such unequal Dispensations: In this Chapter he declares that this is one of the depths and secrets of Divine Wisdom, not discoverable by any mortal Man in this World, and that although Men had some degree of Wisdom whereby they could dig deep, and search out many hidden things, as the Veins of Silver, Gold, &c. yet this was a Wisdom of an higher nature, and out of Man's reach. And hereby he secretly checks the arrogance and confidence of his Friends, who, because they had some parts of Wisdom, the knowledge of natural things, such as are here contained, and of Human Affairs, and of some Divine Matters, therefore presumed to fathom the depths of God's Wisdom and Providence, and to judge of all God's ways and works by the scantling of their own narrow understandings. Possibly it may be connected thus, *Job* having been discoursing of the wonderful ways of God, both in the Works of Nature, *Chap.* 26. from *v.*5. to the end, and in his Providential Dispensations towards wicked men, *Chap.*27. from *v.*13. to the end, he here returns to the first Branch of his Discourse, and discovers more of God's Wisdom and Power in natural things. And this he doth partly, that by this manifestation of his singular skill in the ways and actions of God, he might vindicate himself from that contempt which they seemed to have of him, and oblige them to hear what he had further to say with more attention and consideration, and partly that by this representation of the manifold Wisdom and Power of God, they might be wrought to a greater Reverence for God and for his Works, and not presume to judge so rashly and boldly of them, and to condemn what they did not understand in them. *b* Or rather, as it is in the margent of our Bibles, which *they* to wit, the Refiners, *do fine*. For he speaks not hear of the Works of Men and of Art, but of God and of Nature, as is manifest from the foregoing and following words.

2 Iron is taken out of the ‖ earth *c*, and brass *d is* molten out of the stone *e*.

‖ Or, *Dust.*

c Being made of Earth, concocted by the heat of the Sun, into that hardness, and by Miners digged out of the Earth. *d* Or, *Copper*. *e* Wherewith it is mixed and incorporated in the Earth, and by fire and the art of the Metalist it is separated from it, and taken out of it, as *Pliny* observes 34.1,10. & 36.27.

3 He

Heb.22. 3 He *f* setteth an end *g* * to darkness, and searcheth out all perfection *h*: the stones *i* of darkness, and the shadow of death *k*.

f Either 1. Man the Miner, or 2. God, of whose Works of Nature he here speaks, or 3. God as the chief Author and Director, and Man as Gods Instrument in the Work. *g* Or, *a bound*, how far the darkness shall reach, and how far the dark and hidden parts and Treasures of the Earth shall be searched, and discovered, and brought to light. *h i. e.* Metals and Minerals, which are nothing else but Earth concocted, and hardened, and brought to maturity and perfection. Or, *unto all perfection, i. e.* he perfectly and exactly searcheth them out, although the Hebrew *Lamed* may be here only a Note of the Accusative Case, as our Translation takes it. *i* Either Gems and precious Stones, which are called by this word *Prov.* 26.8. or those stones out of which the Metals forementioned are taken. *k* Which lye hid in the dark and deadly shades and bowels of the Earth.

4 The flood breaketh out *l* from the inhabitant *m*, *even the waters n* forgotten of the foot *o*: they are dried up, they are gone away from men *p*.

l This Verse speaks either 1. Of another great and remarkable Work of God, whereby in some places either new Rivers break forth, or old Rivers break in upon the Inhabitants, and drive them away; and in other places Rivers, or other Waters, are dried up, or derived into other channels or grounds, by which means these Lands are rendred more useful and fruitful. Or rather, 2. Of an accident which commonly happens in Mines, where, whilst men are digging, a flood of Waters breaks in suddenly and violently upon them, and disturbs them in their work. *m* Heb. *from with the inhabitant*, *i. e.* out of that part of the Earth which the Miners in a manner inhabit, or where they have their fixed abode, and for the most part dwell. Or, *so that there is no inhabitant* or *abider*, *i. e.* so that the Miners dare continue there no longer, but are forced to come away. *n* Which word is easily and fitly understood out of the foregoing word *flood*. Or, without this supplement, *the flood* may be said to be *forgotten*, &c. that singular word being collectively taken, and so conveniently joined with this word of the plural number. *o i. e.* Untrodden by the foot of man, such waters as men either never did pass over, or, by reason of their depth, cannot pass over, or, such as though the Miners at first for a while did pass over, yet now cannot, or dare not, do so any more. *Forgetfulness* is here ascribed to the foot, as it is to the hand, *Psalm* 137.5. and it is put for ignorance or unacquaintedness; as all sinners are said to *forget God*, though many of them never remembred nor minded him. *p* Heb. *they are dried up* (or, *drawn up*, to wit, by Engines made for that purpose) *from men*, (*i. e.* from the Miners, that they may not be hindred in their work. Or, *with*, or *by men*, the prefix *Mem* being oft put for *Beth*, *i. e.* by the labour of men) *they remove*, or *vanish*, or *pass away*, and so the Miners return to their work.

5 *As for* the earth, out of it *q* cometh bread *r*: and under it *s* is turned up *t* as it were * *fire u*.

Heb. *Eth.*

q Out of the upper parts of the Earth. *r* Bread-corn, or other food for man's use. *s* Either 1. under the same Earth, which either at the same time yields bread out of its upper, and fire out of its lower parts; or at several times; that Earth which once was fruitful, becoming, by the disposition of Divine Providence, barren and sulphureous, &c. Or 2. under other parts of the Earth. *t i. e.* Is digged out and fetched up. *u* Either Gold and precious Stones, which glitter and sparkle like fire: or Coals, and Brimstone, and other Materials of fire.

6 The stones of it *are* the place of saphirs *x*: and it

10. *Gold* hath *y* ‖ dust of gold *z*.

u.

x i. e. Of precious Stones; the Saphire, as one of the most eminent, being put for all the rest. In some parts of the Earth, the Saphires are mixed with Stones, and cut out of them and polished. Of this Stone see *Exod.*24.10. *Ezek.*1.26. *Cant.* 5.14. *Lam.* 4.7. *y i. e.* The Earth containeth in or under it. *z* Which is a distinct thing from that Gold which is found in the mass or lump, of which *v.* 2. both forts of Gold being found in the Earth.

7 *There is* a path *a* which no fowl knoweth, and which the vultures *b* eye hath not seen.

a To wit, in the dark depths and bowels of the Earth. *b* Whose eye is very quick, and strong, and which searcheth all places for its Prey, but cannot reach to these places, which yet the wisdom of Man by the direction of God's Providence findeth out.

8 The lions whelps *c* have not trodden it, nor the fierce lion *d* passed by it.

c Heb. *The sons of Pride*, a fit name for Lions, which are lofty and stately Creatures, despising both Men and all other Beasts that oppose them. *d* Which rangeth all places for Prey, and findeth out the deepest Dens and Caves of the Earth. The Birds and Beasts have oft times led men to such places as otherwise they should never have found out; but they could not lead men to these Mines, but the finding out of them is a special gift of God, and an act of that Wisdom which he hath put into Man.

* Ch.9.5. 10. *Sent.*

9 * He putteth forth his hand upon the ‖ Rock *e*; he overturneth the mountains by the roots *f*.

e This and the two next Verses are meant either, 1. Of other eminent and considerable Works of God, who sometimes overturneth Rocks, and produceth new Rivers in unlikely places. Or rather 2. Of the same work of mining and digging for Gold, or other precious things of the Earth, and of other effects of Man's Art and Wisdom in that Work. The Miners resolve to break through all opposition, and by Iron tools, or Fire, or other ways, dig through the hardest Rocks. *f* He undermineth the very Mountains to find out the Metals lying at the bottom of them.

10 He cutteth out rivers among the rocks *g*, and his eye seeth every precious thing *h*.

g He maketh Channels there to convey away that Water which was breaking in upon him, and if not thus diverted, would have spoiled his work: of which see on *v.* 4. *h* Having with great art and indefatigable Industry broke through all Difficulties, he at last arriveth at his end, and finds out those precious Treasures which he sought for.

11 He bindeth the floods † from overflowing *i*, and *the thing that is* hid, bringeth he forth to light *k*.

† Heb. *from weeping.*

i He restraineth them, and as it were bindeth them to their good behaviour, that they may not overflow the Mine. *k* Those Metals which did lye hid in the secret parts of the Earth, he discovers to himself and others.

12 But where shall wisdom *l* be found? and where *is* the place of understanding *m*?

l Heb. *that Wisdom*, for here is an Article which seems to be emphatical. The sense is, I confess that Man hath one kind of Wisdom in a great Measure, to wit, to discover the Works of Nature, and to perform the operations of Art; but as for that sublime and eminent Wisdom, which consists in the exact knowledge of all God's Counsels and Ways, and of the several manners and reasons of his governing the World, and dealing with good and bad Men, this is far above Man's reach, and is the Prerogative of God alone. *m* There is no vein for that upon the Earth, as there is for Gold or Silver.

13 Man knoweth not the price thereof *n*, neither is it found in the land of the living *o*.

n Man knoweth neither where to purchase it, nor how much it is worth, nor what to offer in exchange for it. *o* Amongst mortal men that live upon Earth, but only amongst those blessed Spirits that dwell above.

14 * The depth *p* saith, It *is* not in me: and the sea saith, *It is* not with me.

* Ver. 22. Rom.11. 33,34.

p To wit, of the Earth, because *the Sea* here follows as a differing place. This is a very common figure, whereby Speech is ascribed to dumb and senseless Creatures. The meaning is, this is not to be found in any part of the Land or Sea, yea though a man should dig or dive never so deep to find it, nor to be learned from any Creatures: For though these discover the Being, and Power, and in part, the Wisdom of God, yet they do not instruct us in the methods and grounds of God's Providential Dispensations to good and evil Men: these are secrets of Wisdom reserved for God himself.

15 † It * cannot be gotten for gold *q*, neither shall † silver be weighed *r* for the price thereof.

Heb. *fine gold shall not be given for it.*

* Pro.3.13, 14.& 8.11, 19. & 16. 16.

q The choicest Gold laid up in Treasures, as the word signifies. *r* To wit, in the ballance: for in those times Money was paid by weight, not by tale. See *Gen.*23.16. *Jer.*32.9,10.

16 It cannot be valued with the gold of Ophir *s*, with the precious Onyx *t*, or the Saphire.

s Which was the best fort of Gold. See on 1 *Kings* 9.28. *Job* 22.24. *t* Or, *Sardonyx*. See on *Exod.* 28.20.

17 The gold and the crystal *u* cannot equal it: and the exchange of it *shall not be for* ‖ jewels *x* of fine gold.

‖ Or, *vessels of fine gold.*

u Or *Amber*, which in those parts was of very great price. Or, *the Diamond*. The Hebrew word is not elsewhere used, and it hath in it the signification of *purity*, or *clearness*, or *brightness*. *x* Or, *vessels*, wherein there is not only the excellency of the Materials, but the Curiosity of Art, which renders the other much more valuable.

18 No mention shall be made *y* of ‖ coral, or of pearls: for the price *z* of wisdom *is* above rubies.

‖ Or, *Ramoth.*

y They are of no value, nor worthy to be named the same day with this, nor fit to be mentioned as a price or recompence, wherewith to purchase this. *z* Or, *the attraction* or *acquisition*: or rather, *the extradition*, or *drawing forth*. For *Job* useth the word of art which was proper in the taking of *Pearls*, as the following word, rendred by our Translators *Rubies*, is underflood by divers, both Hebrew and Christian Interpreters, and amongst others by the late eminently learned *Bochart*, who proveth it by divers Arguments. Now these Pearls are and were taken by men that dived to the bottom of the Sea, and *drew them out* thence, which is the very word which both Arabick and Latin Authors use in the case, as indeed the same word is used of all Fishermen, who are said to draw forth with their Hook, or Net, or otherwise, Fishes, or any other thing for which they are fishing. Moreover this diving, as it produced great profit, so it was not without some danger and difficulty; for if they heedlesly put their fingers into the gaping shell, within which the Pearl was, it speedily closed upon them, and put them to exquisite pain, to the loss of their finger, and sometimes of their life. Which is a fit representation of the state of those persons who search after the knowledge of God's Counsels, and Ways, and the grounds of them, who as when they modestly enquire into them, and truly discover them, they have infinite advantage and satisfaction therein, so if they prie into them too boldly, searching into those things which God hath concealed, and rashly judging of them above what they know, which *Job* judged to be his Friends case, they expose themselves to manifold snares and dangers. And this *extradition*, or *drawing forth*, is aptly used concerning this Wisdom, which lying very deep and remote from the reach of ordinary men, is not to be obtained without diligent search and consideration. And so the place may be thus translated, *the extradition* or *drawing forth of Wisdom is above* that (to wit, the extraction) of *Pearls*.

19 The topaz *a* of Ethiopia *b* shall not equal it; neither shall it be valued with pure gold.

a Of which see *Exod.* 28.17. & 39.10. *b* Or, *of Arabia*: for *Cush* signifies both *Ethiopia* and *Arabia*; and the Topaz was found in the Red Sea, which lay between both, and so might be ascribed to either.

20 * Whence then cometh wisdom? and where is* Ver.12. the place of understanding *c*?

c Where this precious Treasure lies, and whence a man may fetch it.

21 Seeing it is hid from the eyes of all living *d*, and kept close from the fowls of ‖ the air *e*.

‖ Or, *heaven*

d Of all men that live upon the Earth. *e* Though they ſlighted, and can ſee far and well, yet they cannot diſcern this: Men of the moſt raiſed underſtandings cannot diſcover it. It is to be found no where in this viſible World, neither in the upper nor lower parts of it.

* Ver. 14. 22 * Deſtruction and death *f* ſay, we have heard the ſame thereof *g* with our ears.

f Either 1. Men that are dead, and thereby freed from the encumbrance of their bodies, which depreſs their minds, and have more raiſed thoughts than men that live here. Or, 2. The Grave, the place of the dead, to which theſe things are here aſcribed, as they are to *the depths*, and to *the Sea*, v. 14. by a Figure called *Proſopœia*. If a man ſhould ſearch for this Wiſdom, either amongſt living men, or amongſt the dead, he could not find it; yea, though he ſhould and might enquire of all men that formerly lived in the World, ſome of whom were perſons of prodigious Wit, and Learning, and of vaſt Experience, as having lived nigh a thouſand years, and made it their great buſineſs in that time to ſearch out the depths of this Divine Wiſdom in the Adminiſtration of the World. *g* We know it only by flight and uncertain rumours, but not fully and perfectly.

23 God *b* underſtandeth the way thereof *i*, and he knoweth the place thereof *k*.

b i. e. God alone; as appears by the denial of it to all other things. *i* Either the way how it is to be obtained: Or rather, the methods or courſes which it takes in the management of all Affairs in the World, together with its grounds and ends in them. *k* Where it dwells, which is only in his own Breaſt and Mind, and in the beſt of men but in part, and only as far as it pleaſeth him to afford it.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven *l*.

l He, and he only knows it, becauſe his Providence, and that only, is infinite and univerſal, reaching to all places, and times, and things, paſt, preſent, and to come; whereas the moſt acute and knowing men have narrow underſtandings, and ſee but very few things, and ſmall parcels of the Works of God, and therefore are very unfit to paſs a Judgment upon them, becauſe the Wiſdom, and Juſtice, and Beauty of God's Works is not clearly nor fully ſeen till all the parts of them be laid together.

25 To make the weight for the winds *m*, and he weigheth *n* the waters *o* by meaſure *p*.

m Which of themſelves are moſt light, and without any weight, and inconſtant, and ſuch as no Creature can order or govern them: But God manageth them all by weight, appointing to every Wind that blows, its ſeaſon, its proportion, its bounds and limits, when, and where, and how much, and how long each Wind ſhall blow, and for what ends, whether for Mercy, as to refreſh men in hot ſeaſons with its gentle gales, to cheriſh the fruits of the Earth, to waft Ships on the Sea to their deſired Havens, *&c.* or whether for Judgment, as to corrupt the Air, and thereby the Bodies of men, and Fruits of the Earth, to blow down Houſes upon their Inhabitants, as he was pleaſed to deal with my poor unhappy Children. He only doth all theſe things, and he only knows why he doth them. He inſtanceth but in ſome few of God's works, and thoſe which ſeem to be moſt trivial, and caſual, and uncertain, that thereby he might more ſtrongly imply and prove that God doth the ſame in other things which are more conſiderable, and are managed by more conſtant Cauſes, and certain Methods; that he doth all things in the moſt exact order, and weight, and meaſure. *n* But it ſeems a very improper ſpeech, *to weigh* things *by meaſure*, and therefore this word may more fitly be otherwiſe rendred, *he examineth*, or *diſpoſeth*, or *fitteth*, or *directeth*, for ſo this Verb is elſewhere uſed, as 1 Sam. 2. 3. *Pſal.* 75. 3. *Prov.* 16. 2. & 21. 2. *o* To wit, the Rain-waters, as appears from the next Verſe, which God layeth up in his Store-houſes, or Bottles, the Clouds, and thence draws them forth, and ſends them down upon the Earth in ſuch times and proportions as he thinks fit, and as may ſerve his ſeveral deſigns and ends. *p* For liquid things are examined by meaſure, as other things are by weight: and here is both *weight* and *meaſure* to ſignifie with what exact and perfect Wiſdom God doth govern the World.

26 When he made *q* a decree for the rain *r*, and a way *s* for the lightning of the thunder.

q Which was either from eternity, or at the firſt Creation, when he ſettled that courſe and order which ſhould afterwards be continued. Or, *when he maketh*: But our Tranſlation ſeems beſt to ſuit with the *then* in the next Verſe, where the ſenſe is compleated. *r* An appointment, and as it were a Statute Law, that it ſhould fall upon the Earth, and that in ſuch times, and places, and proportions, and manner, as he ſhould think fit, either *for correction*, or *for mercy*, as *Elihu* ſpeaks, *Job* 37. 13. *s* Or *path*, how it ſhould get out of the thick Cloud in which it was ſhut up, and as it were impriſoned: or, *a courſe*, which ſhould for the future be obſerved, as to the time, and meaſure, and ends, and other circumſtances belonging to it.

‖ Or, *number it.* 27 Then *t* did he ſee it *u*, and ‖ declare it *x*; he prepared it *y*, yea, and ſearched it out *z*.

t Either from eternity, when he decreed what he would do, or when he firſt created them. *u i. e.* Wiſdom, which is the ſubject matter of the preſent Diſcourſe. This God *ſaw* not abroad, but within himſelf; he looked or reflected upon it in his own mind, as the rule by which he would proceed in the Creation and Government of all things, managing them in ſuch ways and methods as were moſt agreeable to his own moſt wiſe and unſearchable Counſels, which no human or created Wit can reach or pierce into. Or, he *ſaw* it, ſo as to declare it, as it follows; ſo as to make it viſible and manifeſt in ſome meaſure to his Creatures. Or, he *ſaw* it, *i. e.* he enjoyed it, *ſeeing* being oft put for *enjoying*, as *Pſal.* 27. 13. & 34. 12. *Eccleſ.* 3. 13. & 2. 1. Compare *Prov.* 8. 22. *x i. e.* He made it evident, he diſcovered his deep Wiſdom which lay hid before in his own breaſt; or he laid the foundation of that Diſcovery of it, which then was, or afterward ſhould be made to Angels and Men, as the *Heavens* did in themſelves *declare the glory of God*, Pſal. 19. 1. before there was ſuch a Creature as Man to take notice of it, becauſe the object was viſible in it ſelf, and not made ſo by the Eye which afterwards beheld it. Or, *did number it*, *i. e.* ſhewed it as it were by number, not only in groſs, but as it were by retail, in all the ſeveral works which he made. *y i. e.* He had it in readineſs for the doing of all his works, as if he had been for a long time preparing Materials for them. So it is a Speech of God after the manner of Men. Or, *he deſpoſed it*, *i.e.* uſed or employed it in his works. Or, *he ſettled*, or *eſtabliſhed it*, *i. e.* he firmly purpoſed to do ſuch and ſuch things in ſuch manner as he thought meet, and he eſtabliſhed the order which he firſt made in the World, that it ſhould continue in after Ages. Or, *he directed it*, and directed and ordered all things by it. *z* Not properly; for ſo ſearching implies Ignorance, and that a man is at a loſs, and requires time and induſtry, all which is repugnant to the Divine Perfections; but figuratively, as ſuch expreſſions are oft uſed concerning God, *i. e.* He did, and doth, all things with that abſolute and perfect Wiſdom, and he knoweth all his own Counſels and Actions, and the reaſons of them, ſo exactly, and perfectly, as if he had beſtowed a long time in ſearching, and judging, to find them out. And this, and the other Acts mentioned in this verſe, are to be underſtood of God ſolely and excluſively, it being here, as it is oft elſewhere in this Book, ſufficiently implied, that this kind of Divine Wiſdom, which conſiſts in the accurate knowledge of all God's Counſels and Works, is far above, out of man's reach: Man doth not *ſee* this Wiſdom, but only ſo far as God is pleaſed to reveal it to him, and therefore he cannot *declare* it to others; Man did not *prepare*, nor *order*, nor *contrive* it, and therefore no wonder if he cannot *ſearch it out*. And ſo this is moſt fitly connected with the following verſe: For as here he tells us what Wiſdom is denied to man, ſo there he informeth us what is granted to him.

28 And *a* unto man *b* he ſaid *c*, behold *d*, * the fear of the LORD *e* that is wiſdom *f*, and to depart from evil *g* *is* underſtanding *h*.

* Pſal. 111. 10. Prov. 1. 7. & 9. 10. Eccleſ. 12. 13.

a Or rather, *But*: For this is added by way of oppoſition, to ſhew that man's Wiſdom doth not lie in a curious enquiry into, or an exact knowledge of the ſecret paths of God's Counſel and Providence, but in things of another, and of a lower nature. *b* Unto *Adam* at firſt, and in, and with him, to all his Race and Poſterity. *c i. e.* God ſpake it, partly and at firſt inwardly to the mind of Man, in which God wrote this with his own finger, and engraved it as a firſt Principle for his direction; and partly afterwards by the Holy Patriarchs, and Prophets, and other Teachers of his Church, whom God ſent into the World to teach men true Wiſdom; which accordingly they did, not by acquainting the People with the ſecrets and intricacies of God's Counſel and Providence, but by declaring the revealed Will of God, and inſtructing them in their duty towards God and Men, making this their great, if not only buſineſs, to make men wiſe unto Salvation. See *Deut.* 4. 6. & 29. 29. *d* Which expreſſion notes the great importance of this Doctrine, and withal man's dulneſs and backwardneſs to apprehend and conſider it, and man's proneneſs to place his Wiſdom in vain and curious ſpeculations. *e i. e.* True Religion, and the right Worſhip of God, both inward and outward, all which cometh under this name. *f* In that only conſiſts man's true Wiſdom, becauſe that, and that only, is his duty, and his ſafety, and happineſs, both for this Life and for the next; and withal this is attainable, whereas the depths of God's ways are unknown, and unſearchable to human or created Capacities. *g i. e.* From ſin, which is called *evil* eminently, as being the chief, if not the only Evil, and the cauſe of all other evils, and that which is conſtantly and immutably evil, whereas afflictions are frequently made good and highly beneficial. Religion conſiſts of two Branches, doing good, and forſaking evil; the former is expreſſed in the former clauſe of this Verſe, and the latter in theſe words. *h* Is the beſt kind of Knowledge or Wiſdom to which man can attain in this Life. The ſame thing is here twice expreſſed in ſeveral Phraſes. And the deſign of *Job* in this cloſe of his Diſcourſe, is not only to ſhew the miſtake, and reprove the arrogance and boldneſs of his Friends, in prying into God's ſecrets, and paſſing ſuch a raſh cenſure upon him, and upon God's ways and carriage towards him; but alſo to vindicate himſelf from the imputation of Hypocriſie and Profaneneſs, which they faſtned upon him, by ſhewing that he had ever eſteemed it to be his beſt Wiſdom, and true Intereſt, to fear God, and to depart from evil.

CHAP. XXIX.

Job's former proſperity in God's favour, 1——5. his honour and repute, 6——11. for his charity, 12——16. and puniſhing the wicked, 17. his hope herein, 18. his glory and honour repeated, 19——25.

† Heb. *elevated to take up.* MOreover, Job † continueth his parable, and ſaid,

2 Oh that I were as *in* months paſt, as *in* the days *a* *when* God preſerved me *a*:

a To wit, from all thoſe miſeries which now I feel. This he deſires, not only for his own eaſe and comfort, but alſo for the vindication of his Reputation, and of the honour of Religion, which ſuffered by his means: For as his Calamities were the only ground of all their hard Speeches and Cenſures of him, as a man forſaken and hated by God, ſo he rightly judged that this ground being removed, and his Poſterity reſtored, his Friends would take it for a token of God's favour to him, and beget in them a milder and better opinion of him.

3 When his ‖ candle *b* ſhined upon my head *c*, and *when* by his light I walked *through* darkneſs *d*.

‖ Or, *lamp.*

b i. e. His Favour and Bleſſing, oft ſignified by the name *light*; as his diſpleaſure, and a ſtate of affliction is frequently called *darkneſs*. *c* Or, *over my head*, to comfort and direct me. The ground of the Expreſſion is this, that lights uſed to be carried and ſet on high, that men may make the better uſe of them, as the Sun for that end was placed above us. *d* I paſſed ſafely through many difficulties, and dangers, and common Calamities, which befel others who lived round about me, and overcame thoſe troubles which fell upon my ſelf.

4 As I was in the days of my youth *e*, when the ſecret

ſecret of God *was* upon my Tabernacle *f*:

e i. e. In my former and flouriſhing days, which he calls the *days of youth*, becauſe thoſe are commonly the times of mirth and comfort, as old age is called *evil days*, Eccleſ. 12. 1. *f* When there was a ſecret Bleſſing of God upon me, and my Family, protecting, directing, and ſucceeding us in all our Affairs, which the Devil obſerved, *Chap.* 1. 10. whereas now there is a viſible Curſe of God upon me and mine.

5 When the Almighty *was* yet with me *g*; when my children *h* *were* about me:

g i. e. On my ſide; whereas now he is againſt me, and hath forſaken me. *h* Or, *ſervants*, or both, and therefore he uſeth this word which comprehends both.

6 When I waſhed my ſteps with ‖ butter *i*, and the rock poured † me out rivers of oil *k*:

Or, *cream.* Chap. 20. 17. † Heb. *with* vs.

i i. e. When I abounded in all ſorts of Bleſſings; which is oft ſignified by this or the like Phraſes, as *Gen.* 49. 11. *Deut.* 33. 24. *Job* 20. 17. *Pſal.* 81. 16. When I had ſuch numerous Herds of Cattle, and conſequently ſuch plenty of Butter, that if I had needed it, or been pleaſed ſo to uſe it, I might have waſhed my Feet with it. *k* When not only fruitful fields, but even barren and rocky Places (ſuch as that part of *Arabia* was where *Job* lived) yielded me Olive Trees and Oil in great Plenty. See on *Deut.* 32. 13.

7 When I went out *l* to the gate *m*, through the city *n*, *when* I prepared my ſeat *o* in the ſtreet *p*.

l From my dwelling. *m* To wit, of the City, as the following words ſhew; to the place of Judicature, which was in the Gates, as hath been oft obſerved. *n* Through that part of the City which belonging to the City: So *Job* might live in the Country adjoyning to it. *o* When I cauſed the ſeat of Juſtice to be ſet for me. By this, and divers other Expreſſions, it appears that *Job* was a Magiſtrate, or Judge in his Country. *p i. e.* In that void and open place within, or near the Gate, where the People aſſembled for the adminiſtration of Juſtice among them.

8 The young men ſaw me, and hid themſelves *q*: and the aged aroſe, *and* ſtood up *r*.

q Either out of a profound Reverence to my Perſon and Dignity, or out of a Conſcience of their own Guilt or Folly, which they ſuppoſed I might either underſtand by Information from others, or diſcover by their countenances or carriages in my preſence, for which they knew I would reprove them, and bring them to ſhame, or other puniſhment. *r* Whilſt I either paſſed by them, or was preſent with them. See *Levit.* 19. 32. 1 *Kings* 2. 19. So great a veneration they had for my Perſon, in regard of that Wiſdom, and Juſtice, and Faithfulneſs, which they diſcerned in me, and in all my proceedings. And therefore they judged quite otherwiſe of me than you now do.

9 The princes refrained talking *s*, and laid *their* hand on their mouth *t*.

s Either fearing that I ſhould diſcern their weakneſs by their words; or deſiring to hear my words and ſentence which they readily approved of, and fully aſſented to. Such an Opinion had they of my Wiſdom, and did not think me ſuch a fooliſh, erroneous, and impertinent Perſon as you fancy or repreſent me to be. *t* In token both of their wonder at *Job*'s wiſe Speeches and Sentences, and of their reſolution to be ſilent. See *Job* 21. 5. *Prov.* 30. 32.

† Heb. *the roof of the mouth was* to it. 10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth *u*.

u It lay as ſtill as if it had done ſo, and they could not have ſpoken.

11 When the ear heard *me*, then it bleſſed me *x*, and when the Eye ſaw *me*, it gave witneſs to me *y*:

x i. e. Pronounced me to be a Man bleſſed of God with eminent Gifts and Graces; or heartily prayed for God's Bleſſing upon me, becauſe of that Wiſdom and Integrity which they ſaw in all my actions, and of the ſatisfaction which I gave to all, and the relief which I gave to the oppreſſed, by my righteous and equitable decrees in all cauſes which were brought before me. *y* When my appearance gave them occaſion to ſpeak of me, they gave Teſtimony to my pious, and juſt, and blameleſs converſation. So far was I from being, or being thought to be guilty of thoſe crimes wherewith you charge me; of which ſee *Ch.* 22. 9.

* Pſal. 72. 12. Prov. 21. 13. 12 Becauſe * I delivered *z* the poor that cried, and the fatherleſs, and *him that had* none to help him *a*.

z From his potent Oppreſſor. They did not honour me for my great Wealth or Power, but for my impartial Juſtice and Pity to the Afflicted, and courage in maintaining their cauſe and right, againſt their mighty Adverſaries. *a* None would own or help them, partly becauſe they were poor, and unable to recompence them for it: and partly becauſe their Enemies were great, and likely to cruſh both them and their helpers. Which made *Job*'s Virtue more glorious.

13 The bleſſing *b* of him that was ready to periſh *c* came upon me: and I cauſed the Widows *d* heart to ſing for joy *e*:

b Wherewith both he, and others for his ſake bleſſed me, and begged that God would bleſs me. *c* To loſe his Life or Eſtate by the malice and tyranny of wicked Men. *d* Who are the common object of injuries and oppreſſions, becauſe for the moſt part they are unable, either to offend thoſe who moleſt them, or to defend themſelves from their Violence. *e* For her great and unexpected deliverance.

Iſa. 59. 17. Eph. 6. 14. 1 Theſſ. 5. 8. 14 * I put on Righteouſneſs, and it cloathed me *f*: my judgment *was* as a robe and diadem *g*.

f As a Garment covers the whole Body, and is worn continually all the day long, ſo I was conſtantly juſt in the whole courſe of all my Adminiſtrations, publick and private, and never put off this Garment out of a partial reſpect to my ſelf, or to the Perſons of other Men, as the manner of many Judges is. *g* My judgments or decrees were ſo equal and righteous, that they never brought ſhame and reproach upon me, but always Honour and great Reputation.

15 I was eyes *h* to the blind *i*, and feet was I to the lame *k*:

h i. e. Inſtead of Eyes to inſtruct, and direct, and aſſiſt. *i* Either 1. Corporally. Or, rather 2. Spiritually; ſuch as through Ignorance or weakneſs were apt to miſtake, and to be ſeduced or cheated by the Craft and Artifices of evil minded men. Theſe I cautioned, and adviſed, and led into the right way. *k i. e.* Ready to help him who was unable to help himſelf.

16 I *was* a father *l* to the poor; and the cauſe *which* I knew not *m* I ſearched out:

l i. e. Had the care and bowels of a Father to them. *m* Either 1. Thoſe which were not brought to my Knowledge or Tribunal, either through neglect, or becauſe the injured Perſons durſt not complain, I diligently enquired after. Or, 2. Thoſe which were hard and difficult, and poſſibly were made ſo by the frauds or arts of the Oppreſſors, or their Advocates, which the poor injured Perſon could not find out, I took pains to diſcover.

† Heb. *the jaw-teeth*, or, *grinders.* † Heb. *caſt.* 17 And I brake † the jaws *n* of the wicked, and † pluckt the ſpoil out of his teeth *o*.

n Or, *the jaw bones*; or, *the grinders*, the ſharpeſt and ſtrongeſt Teeth in the Jaw, *i. e.* their power and violence wherewith they uſed to oppreſs others. It is a Metaphor from wild Beaſts, which break their Prey with their Teeth. Compare *Pſalm* 58. & 57. 4. & 58. 6. *o i. e.* Forced them to reſtore what they had violently and unjuſtly taken away.

18 Then I ſaid *p*, I ſhall die in my neſt *q*, and I ſhall multiply *my* days as the ſand *r*.

p i. e. I perſuaded my ſelf, being thus ſtrongly fortified with the Conſcience of my own univerſal Integrity, and with the ſingular Favour of God, and of all Men. But although this was ſometimes *Job*'s Opinion, yet at other times he was ſubject to Fears, and expectation of Changes, as appears from *Chap.* 3. 25, 26. *q* Not a violent or untimely, but a natural, and peaceable, and ſeaſonable death, ſweetly expiring in my own Bed and Habitation, in the midſt of my Children and Friends, leaving the precious perfume of a Good Name behind me, and a plentiful Inheritance to all my Poſterity. *r* Which is innumerable. See *Gen.* 22. 17. & 41. 49.

† Heb. *opened.* * Pſal. 1. 3. Jer. 17. 8. 19 My root *was* † ſpread out * by the waters, and the dew lay all night upon my branch *s*.

s I was continually watred by Divine Favour and Bleſſing, as a Tree which is conſtantly ſupplied with moiſture, both in its Root and Branches, and conſequently muſt needs be fruitful and flouriſhing.

† Heb. *new.* * Gen. 49. 24. 20 My glory *was* † freſh *t* in me *u*, and my * bow was † renewed *y* in my hand.

t The Reputation which I had gained by my juſt and virtuous Life was not decaying, but growing, and every Day augmented, with the acceſſion of new Honours. *u* Heb. *with me. x i. e. My changed* ſtrength, which is ſignified by a *Bow*, *Gen.* 49. 24. 1 *Sam.* 2. 4. becauſe in ancient times the Bow and Arrows were principal Inſtruments of War. *y* Heb. *changed* it ſelf, *i. e.* grew as it were a new Bow, when other Bows by much uſe, grow weak and uſeleſs. Or, *changed* its ſtrength, which word may be here underſtood, as it is expreſſed, *Iſa.* 40. 31. *i. e.* hath got new ſtrength.

Iſa. 40. 31.

21 Unto *me* men gave ear, and waited and kept ſilence at my counſel *z*.

z Expecting till I ſpoke, and ſilently liſtening to my Counſel, which they were confident would be like the Oracle of God, Wiſe, and Juſt, and Good, and preferring it before their own Judgment.

22 After my words they ſpake not again *a*, and my ſpeech dropped upon them *b*.

a Either to confute them as falſe, or to add to them as lame and imperfect. *b* To wit, as the Rain, as the next Verſe explains it, which when it comes down gently and droppingly upon the earth, is moſt acceptable and beneficial to it; not ſo when it comes in great and violent ſhowers.

23 And they waited for me, as for the rain *c*, and they opened their mouth *d* for me *as* for the latter rain.

c As the Earth, or the Husbandman waiteth *for the rain*, to wit, the former rain; of which ſee *Deut.* 11. 14. becauſe *the latter rain* is here oppoſed to it: See *Jam.* 5. 7. *d* To receive my words, and therewith to ſatisfie their thirſt, as the dry and parched Earth gapes or opens its mouth to receive the Rain.

24 *If* I laughed on them *e*, they believed *it* not *f*; and the light of my countenance they caſt not down *g*.

e Or *ſported*, or *joſted with them i. e.* carried my ſelf familiarly and pleaſantly with them. *f* It was ſo acceptable to them to ſee me well-pleaſed with them, that they could ſcarce believe their Eyes and Ears that it was ſo: Compare *Gen.* 45. 26. *Pſalm* 126. 1. *g* My Familiarity did not breed Contempt or Preſumption in them to ſay or do any thing that might grieve me, or make my countenance to fall, as it doth in caſe of ſhame or ſorrow, *Gen.* 4. 5. They were very cautious not to abuſe my ſmiles, nor to give me any occaſion to change my Countenance or Carriage towards them.

25 I choſe out their way *f*, and ſat *g* chief *h*, and dwelt as a king in the army *i*, as one *that* comforteth the mourners *k*.

f They fought to me for my Advice in all doubtful and difficult Caſes, and I chalked out their Path, and directed them what methods they ſhould take to accompliſh their deſires. *g* As a Prince or Judge, whilſt they ſtood waiting for my Counſel. *h* Or *Head*, as their Head or Ruler, and my mind and word was as a Law or

Oracle to them. *i* Whose Presence puts Life, and Courage, and Joy into the whole Army. And no less acceptable was my presence to them. *k* As I was able and ready to comfort any afflicted or sorrowful Persons, so my Consolations were always grateful and welcom to them. Or, when he, to wit, the King, *comforteth the mourners, i. e.* his Army, when they are under some great Consternation or Dejection, by reason of some great loss or danger, but are revived by the Presence and Speech of a wise and valiant King or General.

CHAP. XXX.

His Honour is turned into Contempt, 1——14. *His Prosperity into Calamity; Fears, Pains, Despicableness,* 15——19. *Notwithstanding his Prayer now, and his former Charity, and Hope,* 20——26. *His great Sorrow,* 27——31.

†Heb. *Of fewer days than I.*

BUT now *a they that are* † younger than I *b* have me in derision *c*, whose fathers I would have disdained *d* to have set with the dogs of my flock *e*.

a My Condition is sadly changed for the worse. *b* Whom both universal custom, and the Light of Nature, taught to reverence their Elders and betters. *c* Make me the Object of their contempt and scoffs: Thus my Glory is turned into shame. *d* Or, rather, *I might have disdained, i. e.* Whose condition was so mean and vile, that in the Opinion, and according to the custom of the World, they were unworthy of such an Employment. *e* To be my Shepherds, and the Companions of my Dogs which watch my Flocks. Dogs are every where mentioned with contempt as filthy, unprofitable, and accursed Creatures; as 2 *Sam.* 16. 9. 2 *Kings* 8. 13. *Phil.* 3. 2. *Revel.* 22. 15.

2 Yea, whereto *might* the ſtrength of their hands *profit* me *f*, in whom old age was periſhed *g*?

f Nor was it strange that I did, or would, or might refuse to take them into any of my meaneſt Services, becauſe they were utterly impotent, and therefore unſerviceable. *g* Or, *loſt*, either 1. becauſe they never attain to it, but are conſumed by their luſts, or cut off for their wickedneſs by the juſt Hand of God, or Men, in the midſt of their Days. Or, 2. becauſe they had ſo waſted their Strength and Spirits by their evil courſes, that when they came to old Age, they were feeble and decripit, and uſeleſs for any labour. Or, 3. becauſe they had not that prudence and experience which is proper and uſual in that Age, by which they might have been uſeful, if not for Work, yet to Over-ſee and direct others in their Work. But the Words may be thus rendred, *In whom vigorous Age was periſhed, i. e.* who were grown impotent for ſervice. For the Word here rendred *old Age*, is uſed only here, and *Job* 5. 26. where alſo it may be ſo rendred, *Thou ſhalt come to thy Grave in a vigorous*, or *mature Age*, having the vigour of Youth even in thine old Age, and until thy Death, as *Moſes* had. And if this word do ſignifie *old Age*, yet it ſignifies not every, but only a flouriſhing and vigorous old Age; as the *Hebrews* note, and the word may ſeem to imply: Whence the Seventy Interpreters alſo render it *perfection*, to wit, of Age, and of the endowments belonging to Age.

‖Or, *dark as the night.* † Heb. *yeſternight.*

3 For want and famine *h they were* ‖ ſolitary: fleeing into the wilderneſs, † in former time deſolate and waſt:

h Brought upon them either by their own ſloth or wickedneſs, or by God's juſt Judgment. Heb. *In want and famine*, which aggravates their following Solitude. Although want commonly drives Perſons to places of reſort and company for relief, yet they were ſo conſcious of their own guilt, and contemptibleneſs, and hatefulneſs to all Perſons, that they ſhunned all company, and for fear or ſhame fled into, and lived in deſolate places.

4 Who cut up mallows *i* by the buſhes *k*, and juniper *l* roots *for* their meat.

i Or, *Purſlain*, or *Salt*, or *Bitter Herbs*, as the word ſeems to import, which ſhews their extreme neceſſity. *k* Or, *by the ſhrubs*, nigh unto which they grew. Or, *with the barks of trees*, as the Vulgar Latine renders it. *l* Poſſibly the word may ſignifie ſome other Plant, for the *Hebrews* themſelves are at a loſs for the ſignification of the Names of Plants.

5 They were driven forth from among *men m*, (they cried after them, as *after* a thief *n*)

†Heb. *holes*

6 To dwell in the cliffs of the valleys, in † caves of the earth, and *in* the rocks.

m As unworthy of humane Society, and for their beggery and diſhoneſty, ſuſpected and avoided of all men. *n* Giving one another warning of their danger from them.

7 Among the buſhes they brayed *o*, under the nettles *p* they were gathered together.

o Like the wild Aſſes, *Job* 6. 5. for hunger or thirſt. *p* Which ſeem not proper for that uſe. This Hebrew Word is uſed but twice in Scripture, and it is acknowledged both by *Jewiſh* and *Chriſtian* Writers, That the ſignification of the Hebrew Words which expreſs Plants, or Beaſts, or Stones, *&c.* is very uncertain; and therefore this is by others, and may well be underſtood of ſome kind of Thorns: And ſo this is the ſame thing with the *buſhes* in the former Branch of the Verſe, under which they hid themſelves, that they might not be diſcovered when they were fought out for Juſtice.

†Heb. *men of no name.*

8 *They were* children of fools *q*, yea, children of † baſe men *r*: they were viler than the earth *s*.

q Either 1. The genuine Children of fooliſh Parents, their Children not only by Birth, but by Imitation; as they only are eſteemed *the Children of Abraham*, who *do the works of Abraham*, John 8. 39. Or, 2. Fools, by a common Hebraiſm, as the *ſons of men* are put for Men, and *the children of Wiſdom*, for wiſe men, *&c.* r Heb. *men without name, i. e.* without any degree of Credit or Reputation; *as men of name* is put for renowned Perſons, *Gen.* 6. 4. *s* Which we tread and ſpit upon, and are not willing to touch.

9 * And now am I their ſong *t*, yea, I am their by-word.

t The matter of their ſong and deriſion: They now rejoice in my Calamities, becauſe formerly I uſed my Authority to puniſh ſuch Vagrants and Miſcreants.

*Ch. 17. 6. Pſal. 35. 15. & 69. 12. Lam. 3. 14. 63.

10 They abhor me, they flee far from me *u*, † and † Heb. *and* ſpare not to ſpit in my face *x*.

u In contempt of my perſon and loathing of my ſores. *x* Not literally, for they kept far from him, as he now ſaid; but figuratively, *i. e.* they uſe all manner of contemptuous and reproachful Expreſſions and Carriages towards me, not only behind my back, but even to my face.

with-hold *not ſtrictly* *from my face.*

11 Becauſe he *y* hath looſed my cord *z*, and afflicted me *a*, they have alſo let looſe the bridle *b* before me *c*.

y To wit, God, for it follows, He *afflicted me*, which was God's work. *z* Either 1. He hath ſlackned the ſtring (as this word ſometimes ſignifies) of my Bow, and ſo rendred my Bow and Arrows uſeleſs, either to offend others, or to defend my ſelf; *i. e.* He hath deprived me of my Strength or Defence: So this is oppoſed to that expreſſion, *Chap.* 29. 20. Or, 2. He hath taken away from me that Power and Authority, wherewith, as with a Cord, I bound them to the good behaviour, and kept them within their bounds. The like Expreſſion is uſed in the ſame Senſe, *Job.* 12. 18. *a* When they perceived that God who had been my faithful Friend, and conſtant Defender, had forſaken me, and was become mine Enemy, they preſently took this advantage of ſhewing their malice againſt me. *b* They caſt off all former reſtraints of Law, or Humanity, or Modeſty, and gave themſelves full liberty to ſpeak or act what they pleaſed againſt me. *c* They durſt now do thoſe things before mine Eyes, which formerly they trembled leſt they ſhould come to my ears.

12 Upon *my* right *hand d* riſe *e* the youth *f*, they puſh away my feet *g*, and they raiſe up againſt me the ways *h* of their deſtruction *i*.

d This Circumſtance is noted, either becauſe this was the place of Adverſaries or Accuſers in Courts of Juſtice, *Pſal.* 109. 6. *Zach.* 3. 1. Or, to ſhew their boldneſs and contempt of him, that they durſt oppoſe him even on that ſide where his chief Strength lay. *e* To wit, in way of contempt and oppoſition, or to accuſe and reproach me, as my Friends now do; as one who by my great, but ſecret wickedneſs, have brought theſe Miſeries upon my ſelf. *f* Heb. *young Striplings*, who formerly hid themſelves from my preſence, *Ch.* 29. 8. *g* Either 1. properly, they trip up my Heels. Or, rather 2. Metaphorically, they endeavour utterly to over-whelm my goings, and to caſt me down to the ground. *h i. e.* Cauſe-ways, or Banks: So it is a Metaphor from Souldiers, who raiſe, or caſt up Banks, againſt the City which they beſiege. Or, they raiſe up a Level, or ſmooth the Path by continual treading it: they prepare, and contrive, and uſe ſeveral methods to deſtroy me. *i* Either 1. paſſively, ſo the Senſe is, *they raiſe, or heap upon me, i. e.* impute to me, *the ways, i. e.* the cauſes *of their ruine.* They charge me to be the Author of their ruine. Or, rather, 2. Actively, of that deſtruction which they deſign and carry on againſt me: Which beſt ſuits with the whole Context, wherein *Job* is conſtantly reprehended as the Patient, and wicked Men as the Agents.

13 They mar my path *k*, they ſet forward my calamity *l*, they *have* no helper *m*.

k As I am in great miſery, ſo they endeavour to ſtop all my ways out of it, and to fruſtrate all my Counſels and Courſes of obtaining Relief or Comfort. And although *Job* had no hopes of a temporal deliverance or reſtitution, yet he could not but obſerve and reſent the malice of thoſe who did their utmoſt to hinder it. Or, the ſenſe is, They pervert all my ways, putting perverſe and falſe conſtructions upon them, cenſuring all my conſcientious diſcharges of my duty to God and Men, as nothing but craft and hypocriſie. *l* Increaſing it by their bitter Taunts, and Invectives, and Cenſures. Or, *they profit by*, or *are pleaſed and ſatisfied with my calamity.* It doth them good at the heart to ſee me in miſery. *m* This is added as an aggravation of their malice, they impudently perſiſted in their malicious deſigns againſt me, though none encouraged or aſſiſted them therein. Or, even *they* who had *no helper*, who were themſelves in a forlorn and miſerable condition; and yet they could ſo far forget or over-look their own calamities as to take pleaſure in mine.

14 They came *upon me* as a wide breaking in of *waters n*; in the deſolation *o* they rolled themſelves *upon me p*.

n As fiercely and violently as a River doth when a great breach is made in the Bank which kept it in. Heb. *as at a wide breach*; as a beſieging Army having made a breach in the Walls of the City, do ſuddenly and forcibly ruſh into it. *o* Or, *for*, or *inſtead of a deſolation*; *i. e.* that they might utterly deſtroy me, and make me deſolate. Or, *in the waſt place*; *i. e.* in that part of the Bank or Wall which was waſted or broken down. *p* As the Waters, or Souldiers come rolling or tumbling in at the Breach.

15 Terrors *q* are turned upon me *r*: they purſue † my ſoul *s* as the wind *t*: and my welfare *u* paſſeth *away as a cloud *x*.

† Heb. *my principal*

q To wit, from God, who ſets Himſelf againſt me, and in ſome ſort joyns his Forces with theſe Miſcreants. *r* Are directed againſt me to whom they ſeem not to belong, as being the portion of wicked Men. *s* Heb. *my principal* or *excellent one*, *i. e.* my Soul, which is fitly ſo called, as being the chief part of Man; as it is called a Man's *Glory*, *Gen.* 49. 6. and his *onely One*, *Pſalm* 22. 20. and which is the proper Seat and Object of Divine Terrors, as his Body was of his outward Pains and Ulcers. *t i. e.* Speedily, vehemently, and irreſiſtably. *u* All the happineſs and comfort of my Life. *x* Which is quickly diſſolved into Rain, or diſſipated by the Sun, or driven away with the Wind.

*Ch. 17. 6. Pſal. 35. 15. & 69. 12. Lam. 3. 14. 63.

16 And

16 And now my ſoul is poured out *y* upon me *z*: the days of affliction have taken hold upon me.

y All the ſtrength and powers of my Soul are melted, and fainting, and dying away, through my continued and inſupportable ſorrows and calamities. *z* Or, *within me*, as this Hebrew Particle is elſewhere uſed; as *Pſalm.* 42. 5, 6. *Iſa.* 26. 9. *Hoſea* 11. 8.

17 My bones are pierced *a* in me *b* in the nighteaſon *c*: and my ſinews *d* take no reſt.

a Heb. *It*, to wit, the Terror or Affliction laſt mentioned: Or, *He, i. e.* God, *hath pierced my bones.* This is no ſlight and ſuperficial, but a moſt deep wound that reacheth to my very heart and bones, and marrow. Nothing in me is ſo ſecret, but it reacheth it, nothing ſo hard and ſolid, but it feels the weight and burden of it. † Heb. *from above me*, by an Arrow ſhot from Heaven, whence my Calamities come, and that in a ſingular and eminent manner. Or, *by that* which is *upon me*: the ſores which are upon my Skin, or outward Fleſh, do pierce and pain me even to the Bones. For how he is come from deſcribing the Terrors of his Mind, to expreſs the Torments of his Body. *c* When others do, and I ſhould receive ſome reſt and refreſhment. *d* And the Fleſh of my Body which covereth the Sinews, and is mixed with them, and may ſeem to be ſynecdochically expreſſed by the Sinews, which are the ſtrength and ſupport of the Fleſh. So he ſignifies that neither his Bones nor his Fleſh reſteth. Or, *and my Veins of Arteries*, which reſt or move ſlowly when the Mind and Body are well compoſed, but in *Job* did move vehemently and reſtleſsly, by reaſon of his great heat, and pain, and paſſion.

18 By the great force *of my diſeaſe* is my garment changed *e*: It bindeth me about *f* as the collar of my coat *g*.

e My Diſeaſe is ſo ſtrong and prevalent, that it breaks forth every where in my Body, in ſuch plenty of purulent and filthy Matter, that it infects and diſcolours my very Garments. Others, *By the great Power of* GOD *my Garment is changed*. In both theſe Tranſlations the Words, *of my Diſeaſe*, and *of God*, are not in the Hebrew Text, but are ſupplied by the Tranſlators. But the words are by ſome not untruly, nor unfitly rendred thus, without any ſupplement, *With great force my Garment is changed*; for ſo this Verb is uſed, 1 *Kings* 22. 30. So the Senſe is, I cannot ſhift or put off my Garment, without great ſtrength and difficulty; the reaſon whereof is rendred in the following Words. *f* It cleaveth faſt to me, being glewed by that filthy matter iſſuing from my Sores. *g* As the faſhion of the Eaſtern outward Garments, which were ſeamleſs, and all of a piece, and had a ſtrait mouth at the top which was brought over the head, and contracted and faſtned cloſe about the Neck.

19 He hath caſt me into the mire *h*, and I am become like duſt and aſhes *i*.

h He hath made me contemptible, and filthy, and loathſom for my Sores, my whole Body being a kind of Quagmire, in regard of the filth breaking forth in all its parts. *i* Like one dead and turned to duſt; more like a rotten Carkaſs than a living Man.

20 I cry unto thee, and thou doſt not hear me *k*: I ſtand up *l*, and thou regardeſt me *not m*.

k To wit, ſo as to anſwer or help me. *l* Or, *I ſtand*, to wit before thee, *i. e.* I pray, as this Phraſe ſignifies, *Jer.* 15. 1. & 18. 20. this being a geſture of Prayer, *Mat.* 6. 5. And ſo the ſame thing is here repeated in other words after the manner: Or, *I perſiſt*, or *perſevere* in praying; I pray importunately and continually, as thou requireſt. *m* So the Particle *not* is ſupplied out of the former Clauſe. Or, without the Negation, *thou knoweſt* or *obſerveſt me*, and all my Griefs and Cries, and yet doſt not pity nor help me, but rather takeſt pleaſure in the contemplation of my Calamities, as the following words imply. Or it may be taken Interrogatively, *Doſt thou regard me? i. e.* thou doeſt not.

† Heb. *turned to be cruel.* † Heb. *the ſtrength of thy hand.*

21 Thou art † become cruel *n* to me: with † thy ſtrong hand thou oppoſeſt thy ſelf againſt me *o*.

n Heb. *Turned to be cruel*, as if thou hadſt changed thy very Nature, which is kind, and merciful, and gracious; and ſuch thou haſt been formerly in thy carriage to me: but now thou art grown ſevere, and rigorous, and inexorable. *o* Thy power wherewith I hoped and expected that thou wouldſt have ſupported me under my troubles thou uſeſt againſt me.

22 Thou liſteſt me up to the wind *p*: thou cauſeſt me to ride *upon* it *q*, and diſſolveſt my ‖ ſubſtance *r*.

‖ Or, *Wiſdom.*

p Thou doſt not ſuffer me to reſt or lie ſtill for a moment, but diſquieteſt me, and expoſeſt me, to all ſorts of ſtorms and calamities; ſo that I am like Chaff or Stubble lifted up to the Wind, and violently toſſed hither and thither in the Air, without the leaſt ſtop or hindrance. *q i. e.* To be carried and hurried about by it. *r* By this reſtleſneſs, and the vehemency of theſe Winds, my Body is almoſt conſumed and waſted, and my heart is melted within me.

23 For I know *that* thou wilt bring me *to* death *s*, and *to* the houſe appointed for all living *t*.

s I ſee nothing will ſatisfie thee but my death, which thou art bringing upon me in a lingering and diſmal manner. *t* To the Grave, to which all living Men are coming and haſtening.

†Heb. *heap.*

24 Howbeit he will not ſtretch out *his* hand to the † grave, though they cry in his deſtruction *u*.

u There is great variety and difficulty in the Senſe and Connexion of theſe words: They may be joyned either 1. with the following Verſe, as deſcribing *Job*'s compaſſion to others in affliction, which by the Principles of Reaſon and Religion ſhould have procured him ſome pity from God and Men in his affliction. And to that purpoſe the Words are, or may be tranſlated thus; *But* was *not my Prayers* for them (which words may be underſtood out of the following Clauſe) when *he ſtretched out his hand?* (to wit, againſt them to deſtroy them) *in his deſtruction* or *oppreſſion* (underſtand it *actively*, *i. e.* when God was about to deſtroy any other Man or Men) was not (the Negation being underſtood out of the former Branch of the Verſe, as is uſual) my *cry for them?* the Feminine Gender being put for the Maſculine, as it is elſewhere; or *for thoſe things*, the Feminine being put for the Neuter; that is, for thoſe deſtructive Calamities which were upon them? Or, 2. with the fore-going Verſe. And ſo theſe Words contain either 1. a Conſolation againſt the Evil laſt mentioned: So the Senſe is, Though God will undoubtedly bring me to the Grave by theſe Torments, yet this comforts me, that *ſurely he will not ſtretch out his hand* (to wit, to afflict or puniſh me further, as this Phraſe is uſed, *Exod.* 3. 20. *Iſa.* 9. 12, 13.) *in the Grave*, *though they*, *i. e.* the periſhing Perſons *cry* or *roar* (*i. e.* be forely pained and tormented) *in his deſtruction*, *i. e.* whileſt God is deſtroying them. Or, this laſt Clauſe may be read interrogatively, *Is there any cry in his deſtruction?* When a Man is cut off or deſtroyed by Death, doth he then cry and complain? No, there is an end of all theſe Miſeries. Or, rather, 2. A Confirmation of what he laſt ſaid. For the whole Context ſhews that *Job* is not taking any comfort to himſelf, but rather aggravating his Sufferings. I know, ſaith he, that I am a dead Man, and my Condition is deſperate, for *ſurely he, i. e.* God, will *not ſtretch out his hand* (to wit, to ſave or reſcue me, as this Phraſe is uſed, *Pſalm* 18. 17. & 144. 7. compared with *Acts* 4. 30.) *to or in the Grave*, *i. e.* to a dead Man, ſuch as I am in effect, having not onely one Foot, but in a manner both Feet in the Grave, as being upon the very brink of the Pit) *though they cry* (to it, unto God, *i. e.* though there be a great and a general Cry and Lamentation for him among his Friends, or others, and an earneſt deſire of him, if poſſibly he might be reſtored to Life again) *in his deſtruction*, *i. e.* when he is deſtroyed or dead; yet all theſe Cries would be in vain.

25 * Did not I weep † for him that was in trouble *x*? was *not* my ſoul grieved for the poor *y*?

* Pſal. 35. 13, 14. Rom. 12. † Heb. *for him that was hard* ſorded no Mercy nor Pity to others in Miſery? No, my Conſcience acquits me from this Inhumanity: I did not ſleightly reſent, but *of day.*

x Whence is it that neither God nor Man ſhew any compaſſion to me, but both conſpire to afflict me, and encreaſe my Torments? Doth God now mete out to me the ſame meaſure which I meted out to others? Have I now Judgment without Mercy, because I af-

bitterly mourn and weep over others in their Miſeries; and therefore I had reaſon to expect more Compaſſion than I find. *y* Even for him who was not capable of requiting my kindneſs in caſe of his Recovery: which ſhews that my Sympathy was real, and not feigned, as it is in ſome who pretend great ſorrow for the Rich in their troubles, hoping thereby to inſinuate themſelves into their favour and friendſhip, and thereby to procure ſome advantage to themſelves.

26 When I looked for good, then evil came *unto me z*: and when I waited for light, there came darkneſs.

z Inſtead of the return of the like pity to me, which I might juſtly challenge and expect whenſoever I ſhould ſtand in need of it, I meet with a ſad diſappointment, and my Pity is recompenſed with others cruelty to me.

27 My bowels boiled and reſted not *a*: the days of affliction prevented me *b*.

a i. e. My inward parts boiled without ceaſing. The Bowels are the ſeat of Paſſion and of Compaſſion; and therefore this may be underſtood, either 1. of his Compaſſionate and deep ſenſe of others Miſeries; which is oft expreſſed by *Bowels*, as *Iſa.* 16. 11. *Col.* 3. 12. and elſewhere, of which he ſpake, *v.* 25. to which he ſubjoyns the contrary uſage which he met with, *v.* 26. And then, in this firſt part of *v.* 27. he renews the mention of his compaſſion to others, and in the laſter part he adds by way of Antitheſis or Oppoſition, that his Mercy was requited with cruel Afflictions. Or, 2. of the grievouſneſs of his Troubles, which is ſometimes expreſſed by the troubling or boyling of the Bowels, or inward Parts; as *Lam.* 1. 20. *b i. e.* Came upon me ſuddenly, and unexpectedly, when I promiſed to my ſelf Peace and Proſperity, as the uſual recompence which God promiſeth and giveth to ſuch as fear and pleaſe him, as I have done.

28 * I went *c* mourning without the Sun *d*: I ſtood up *e*, and I cried *f* in the congregation *g*.

* Pſal. 38. 6. & 42. 9. & 43. 2.

c Or, *I walked* hither and thither as I could. Or, *I converſe* or appear among others. *d* Spending my Days in Mourning without any Sun-light or Comfort; or ſo oppreſſed with ſadneſs, that I did not care nor deſire to ſee the Light of the Sun. Heb. *Black, not by the Sun.* My very Countenance is changed and become black, but not by the Sun, which makes many other perſons black; *Cant.* 1. 5, 6. but by the force of my Diſeaſe and deep Melancholy which oft-times makes a Man's viſage black and diſmal. See *Pſalm* 119. 83. *Lam.* 5. 10. And this he repeats in plainer terms, *v.* 30, as an eminent token of his exceſſive grief and miſery. *e* Either becauſe my Diſeaſe and Pain made me weary of other Poſtures; Or, that others might take notice of me and be moved with pity towards me. *f* With a loud and direful clamour through great and ſudden anguiſh. *g* Where Prudence and Modeſty taught me to forbear it, if extream Neceſſity and Miſery had not forced me to it.

‖ Or, *Oſtriches.*

29 * I am a brother *h* to dragons *i*, and a companion to ‖ owls *k*.

* Pſ. 102. 6. *Iſa.* 13. 21. *Mic.* 1. 8.

h To wit, by imitation of their cries: Perſons of like qualities are often called *brethren*, as *Gen.* 49. 3. *Prov.* 18. 9. *i* Which howl and wail mournfully in the Deſerts, *Micah.* 1. 8. either through hunger or thirſt, or when he fights with, and is beaten by the Elephant. *k* Whoſe ſad and mournful noiſes are known. Or, *Oſtriches*, which alſo is noted to make lamentable out-cries.

30 * My ſkin is black upon me *l*, and my bones are burnt with heat *m*.

* Pſ. 119. 83. Lam. 4. 8. & 5. 10.

l Either by his dark-coloured Scabs, wherewith his Body was in a manner

manner wholly overspread; or by Grief, as before. *m* The effect of his Feaver and Sorrow, which dried up all his moisture, and caused great Inflammations and burning Heats within him.

31 My harp also is *turned* to mourning *n*, and my organ into the voice of them that weep.

n Either 1. I have now nothing but bitter lamentations instead of my former expressions of joy. Or, 2. Those very things which formerly were occasions and instruments of my delight, do now renew and aggravate my sorrows.

CHAP. XXXI

He protesteth his Continency and Chastity, God's Providence, Presence and Judgments, his Motives, 1——4. His just Dealings, 5——8. Free from Adultery, which ought to be punished by the Magistrate, 9——12. His just Carriage to his Servants, and the reason, 13——15. His Bounty to the Poor, for fear of God, and his Highness, 16——23. Not Covetous, nor Idolatrous, which ought to be punished by the Magistrate, 24——28. Not Revengeful, 29, 30. Hospitable to Strangers, 31, 32. His Repentance, 33. He wisheth God would answer, and his Words might be Recorded, 35——37. His Imprecation against himself, if he spake not the Truth, 38——40.

I Made a covenant with mine eyes *a*: why then should I think upon *b* a maid *c*?

a So far have I been from wallowing in the Mire of Uncleanness, or any gross wickedness, wherewith you charge me, that I have abstained even from the least occasions and appearances of evil, having made a solemn resolution within my self, and a solemn Covenant and Promise to God, That I would not wantonly or lustfully fix mine Eyes, or gaze upon a Maid, lest mine Eyes should affect my Heart, and stir me up to further filthiness. Hereby we plainly see, That that Command of Christ, *Matth.* 5. 29. was no new Command peculiar to the Gospel, as some would have it, but the very same which the Law of God revealed in his Word, and written in Mens Hearts by Nature, imposed upon Men in the times of the Old Testament. See also 2 *Pet.* 2. 14. 1 *John* 2. 16. *b i. e.* Indulge my self in filty and lustful thoughts. Seeing I was obliged, and accordingly took care to guard mine Eyes: I was upon the same reason obliged to restrain my Imagination. Or, *why then should I consider, or contemplate, or look curiously, or thoughtfully, or diligently.* Since I had made such a Covenant, why should I not keep it? *c* Which is emphatically added, to shew that that Circumstance which provokes the Lust of others, had no such power over him, and that he restrained himself from the very thoughts and desires of filthiness with such Persons wherewith the generality of Men allowed themselves to commit gross Fornication, as deeming it to be either none, or but a very little sin. Withal he insinuates, with how much more caution he kept himself from Uncleanness with any married person.

2 For *d* what portion of God *is there e*, from above *f*? and *what* inheritance of the Almighty from on high *g*?

d The reason of my Continency and Chastity, was, the consideration of God's Presence, and Providence, and Judgments. *e* What fruit or recompence might be expected from God for those who do such things? Nothing but destruction, as it follows, *v.* 3. I considered, that though these Practices might at first please me, yet they would be bitterness in the latter end. *f* An emphatical Phrase to note, That how secretly and sliely soever unchast Persons carry the matter, so as Men cannot reprove or reproach them, yet there is one who stands upon an higher place, whence he hath the better prospect, who seeth both when, and in what manner, and with what design they do these things.

3 *Is* not destruction to the wicked *f*? and a † strange punishment *g* to the workers of iniquity?

†Heb. *alienation*: So Gr.

f Destruction is their Portion. *g* Some extraordinary and dreadful Judgment, which of right and course belongs to them, and only to such as they are. although it hath pleased God out of his Soveraign Power to inflict it upon me, who have lived in all good Conscience before Him. Heb. *an alienation* or *estrangement*, to wit, from God and from his favour: Had I been such an one, I neither could nor should have expected any kindness or mercy from God, as now I do.

*2 Chr. 16. 9. Ch. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

4 * Doth not he see my ways *b*, and count all my steps?

b i. e. All my counsels and courses: This is another reason why he was so circumspect and exact in restraining his Thoughts and Senses, and whole Man from sinful Practises, because he knew that God would discern them, and therefore punish them; as he said Verse 3.

5 If I have walked *k* with vanity *l*, or if my foot hath hasted to deceit *m*;

k i. e. Conversed in the World, dealt with Men, *l i. e.* with lying, or falshood, or hypocrisie, as this word is oft used, as *Psalm* 4. 2. & 12. 3. & 36. 3. *Prov.* 30. 8. and as the next words explain it. *m* If when I have had any temptation or opportunity of enriching my self, by defrauding or wronging others, I have readily and greedily complied with it, as Hypocrites (such as you account me) use to do, and have not rejected and abhorred it: for more is here understood then is expressed. The sense is imperfect, and supposeth an Imprecation, which is either understood, after the manner of the *Hebrews*, or expressed in the next Verse.

†Heb. *Let him weigh me in balances of Justice.*

6 † Let me be weighed in an even balance *n*, that God may know mine integrity *o*.

n This is either 1. an Imprecation; or, rather 2. a Submission to tryal, as the following words shew. The Sense is, I am so far from being conscious to my self of any Hypocrisie, or secret wickedness whereby I have brought these unusual Judgments upon my self, as you traduce me, that I desire nothing more than to have my heart and life weighed in just Balances, and searched out by the All-seeing God. *o* Heb. *and let him know* (*i. e.* let him acknowledge and shew that he knoweth and approveth: or let him make known to my Friends and others, who censure or condemn me. Or, *and he will know*; (*i. e.* upon search he will find out: which is spoken of God after the manner of Men:) *mine integrity.* So this is an appeal to God to be witness of his sincerity, and to vindicate him from the imputation of Hypocrisie.

7 If my step hath turned out of the way *p*, and mine heart walked after mine eyes *q*, and if any blot *r* hath cleaved to mine hands:

p If I have wittingly and willingly, and customarily (as you accuse me) swerved from the way of truth and justice which God hath prescribed to me: For otherwise no Man here is so just, but he sometimes takes a wrong step. *Eccles.* 7. 20. *q* If I have let my heart loose to covet and seek after forbidden things, which mine Eyes have seen; which may design either 1. the Lust of Uncleanness; but of that he had spoken *v.* 1. and reneweth the discourse, *v.* 9. Or rather, 2. the Lust of Covetousness, which is called *the lust of the eyes*, 1 *John* 2. 16. partly because it is oft caused by Sight, as *Jos.* 7. 21. and partly because oft times all the satisfaction it gives, is to please the sight, *Eccles.* 5. 11. And this sin is most legible in the following punishment, *v.* 8. where his loss answers to this evil gain. The Phrase notes the common method and progress of sin, which is to enter by the Eye to the Heart, *Gen.* 3. 6. *Num.* 15. 39. *Eccles.* 2. 10. & 11. 9. *r* Or, *blemish*, to wit, any unjust gain. If I have in my hands or possession, any Goods gotten from others by fraud or violence, which would be a great scandal and a blot to my reputation.

8 Then let me sow, and let another eat *s*; yea, let my off-spring *t* be rooted out.

s Let Strangers enjoy the Fruit of my Labours, according to God's Curse, *Levit.* 26. 16. *Deut.* 28. 30. *t* As this word is used, *Job* 5. 25. & 27. 14. Or, rather, *my encrease*, or *growths*, or *sprouts*; *i. e.* all my Plants, and Fruits, and Improvements. For 1. so the Word properly signifies. 2. So this latter Branch of the Verse explains the former, as is most frequent in this and some other Books of Scripture. 3. He had not now any Children to be rooted out.

9 If mine heart have been deceived by a woman *u*, or *if* I have laid weight at my neighbours door *x*.

u To wit, by a strange Woman, or rather by my Neighbours Wife, as the next words limit it; for of a Maid he spoke before, *v.* 1. and this cannot be meant of his own Wife. He saith, *by a Woman, i. e.* either by gazing upon her Beauty, so as to be enamoured with it, and to lust after her; or by her persuasions or allurements. Or, *concerning a Woman, i. e.* concerning impure conversation with a forbidden Woman. The Phrase is very emphatical, taking from himself, and others, the vain excuses wherewith men use to palliate their sins, by pretending that they did not design the wickedness, but were merely drawn in, and seduced by the strong inticements and provocations of others. All which *Job* supposeth, and yet nevertheless owns the great guilt of such practises even in that case, as well knowing that temptation to sin is no justification of it. *x* Watching for a fit opportunity to defile his Wife. Compare *Prov.* 7, 8, 9.

10 *Then* let my wife grind unto another *y*, and let others bow down upon her *z*.

y Either 1. Let her be taken captive, and made a slave to grind in other Mens Mills; which was a fore and vile servitude, *Exod.* 11. 5. *Judg.* 16. 21. *Isa.* 47. 2. *Mat.* 24. 41. Or, rather 2. Let her be defiled by another Man, as the next words expound it, and as the *Hebrews* understand it, and as this very Phrase is used by very ancient both *Greek* and *Latine* Authors: [Of which see my *Latine Synopsis* on this place.] And this is to be cautiously understood, not as if *Job* defired, or would permit a requital in the same kind, but onely, that if in that case God should give up his Wife to such a wickedness, he should acknowledge his Justice in it, and (though with abhorrency of the sin) accept of that punishment of it. *z* Another modest expression of a filthy action; whereby the Holy Ghost gives us a Pattern and a Precept, to avoid not only unclean Actions, but also all immodest Expressions.

11 For this *a is* an heinous crime; yea, it *is* an iniquity *to be punished* by the Judges *b*.

a To wit, Adultery, whether committed by choice and design, or by the sollicitation of the Woman, *v.* 9. *b* Heb. *an iniquity of the Judges*; *i. e.* which belongs to them to take cognizance of, and to punish, and that with death; and that not only by the Law of *Moses*, *Deut.* 22. 22. but even by the Law of Nature, as appears from the known Laws and Customs of Heathen Nations in that case. See also *Gen.* 38. 24. This is oppofed to those secret and lesser sins, which are only known to, and punished by God.

12 For it *is* a fire *that* consumeth to destruction *c*, and would root out all mine encrease *d*.

c For this sin would be as a secret but consuming fire, wasting my Estate and Reputation, and Body and Soul too, provoking God, and enraging the Husband, and bringing down some extraordinary Vengeance upon me: And therefore the fear of God kept me from this and such like wickedness. *d i. e.* All my Estate: Compare *Prov.* 6. 27.

13 If I did despise the cause of my man-servant *e*, or of my maid-servant, when they contended with me *f*;

e If I used my power over him to overthrow him or his just rights. And seeing it is known that I was so just and kind to them, over whom I had such unlimited power, it is not probable that I should be guilty of such cruelty to others, as you impute to me. *f* Either for imposing heavier burdens than they could bear; or for not providing for them those supports which their Nature and necessity required, or for any other plausible cause. I heard them patiently and indifferently, and did them right even against my self, if by any mis-information or passion I had done them any Injury.

Job 14 14 What then shall I do when * God riseth up *g*? and when he visiteth *h*, what shall I answer him *i*?

g To wit, to plead the Cause of the Oppressed against the Oppressor, and to execute Judgment, as this Phrase is used, *Psalm* 68. 1. *Zach.* 2. 13. and elsewhere. I used my Servant like one who was also my self a Servant, and had a Master in Heaven, *Col.* 4. 1. to whom I was to give an account of my carriage to my Servant and to all men. *h i. e.* When he shall call me to his Tribunal, and severely examine all my actions, and particularly the Cause between me and my Servant. *i* What Apology shall I make for my self?

Job 34. 29. Psal. 10. 14. & 94. 9. Isa. 29. 15. Jer. 23. 24. Ezek. 8. 12. Amos 9. 3. Heb. *Seeth*

15 * Did not he that made me in the womb, make him *k*? and ‖ did not one fashion us in the womb *l*?

k I considered that he was, though my Servant, yet, my Fellow-creature made by the same God, and therefore one of God's Subjects, whom I could not abuse without the injury of his Supream Lord. *l* Heb. *Did he not form us in one womb?* Not in one individual Womb, but in a Womb of the same kind, in an human Womb, with a Body and Soul of the same nature and quality, a reasonable and immortal Creature, and made after God's Image, no less than my self, to whom therefore I owed some respect for God's sake.

16 If I have withheld the poor from *their* desire *m*, or have caused the eyes of the widow to fail *n*:

m i. e. Denied them what they desired of me, either in Justice or from Necessity: For he was not obliged to grant their vain, or inordinate desires. *n* To wit, with tedious expectation of my Justice or Charity. I durst neither deny or delay my help when they required and needed it.

17 Or have eaten my morsel my self alone *o*, and the fatherless *p* hath not eaten thereof:

o Without communicating part of my Provisions or Estate to the Poor, as it follows. *p* This one kind of necessitous persons is put for all the rest.

18 For from my youth *q* he was brought up with me *r*, as *with* a Father *s*, and I have guided ‖ her *t* from my mothers womb *u*.

(That is, *a widow*)

q As soon as I was capable of managing my own Affairs, and of doing good to others. *r* In my Family, or at least under my care and protection. *s i. e.* With all the diligence and tenderness of a Father. *t i. e.* The widow, mentioned *v.* 16. and commonly joyned with the Fatherless. *u i. e.* From my tender years; ever since I was capable of discerning good and evil, I have made conscience of this Duty; and this my continuance in well-doing is a good Evidence of my sincerity therein.

19 If I have seen any perish for want of clothing *x*, or any poor without covering:

x When it was in my power to cloath and arm them against cold and nakedness.

20 If his loyns have not blessed me *y*, and *if* he were not warmed with the fleece of my sheep *z*:

y i. e. Given him occasion to bless and praise me, and to pray to God to bless me for covering them; *the loyns* being put synecdochically for the whole Body: See the like expression, *Deut.* 24. 13. and compare *Gen.* 4. 10. *Luke* 16. 9. *z* With clothing made of my Wooll.

21 If I have lift up mine hand against the fatherless *a*, when I saw my help in the gate *b*:

a To smite him with the Fist of Wickedness, as the Phrase is, *Isa.* 58. 4. to bring him to the Judgment Seat, that under colour of Justice I might take away his Right, as powerful Oppressors use to do, or any ways to threaten, injure, or crush him. *b* When I undefloed my advantage against him, and that I could influence the Judges to do what I pleased.

Heb. *the bone of it.*

22 *Then* let mine arm fall from my shoulder-blade *c*, and mine arm be broken from ‖ the bone.

c I am contented that that Arm which hath been so wickedly employed, may either rot off or fall out of joynt, and so be useless and burdensom to me.

Matt. 6. 13. 1 Pet. 1. 5.

23 For * destruction *from* God *was* a terrour to me *d*, and by reason of his highness *e* I could not endure *f*.

d I was so far from denying or questioning God's Providence, wherewith you seem to charge me, that I always reverenced it, and when by reason of my great Wealth and Power, and Intereft, I had little reason to fear Man, I stood in awe of God and of his Judgments, and made it my care and business to please God. *e* Or, *Excellency* or *Majesty*, which is most glorious and terrible. *f* I found my self utterly unable either to oppose his Power, or to bear his Wrath, and therefore I durst not provoke him by any Impiety or Injustice.

Mark 10. 24. 1 Tim. 6. 17.

24 * If I have made gold my hope *g*, or have said to the fine gold, *Thou art* my confidence;

g i. e. The matter of my hope and trust, placing my chief joy and satisfaction in worldly Wealth, expecting safety and happiness from it: Compare *Psalm* 62. 10.

Phil. 62. 10. † Heb. *God much.*

25 * If I rejoyced *h* because my wealth *was* great, and because mine hand had † gotten much *i*:

h To wit, carnally and excessively, esteeming my self happy therein without God's Love and Favour; for otherwise it is not only lawful, but a duty and gift of God moderately and thankfully to rejoyce in the good things of this life: Of which see *Deut.* 12. 7. *Eccles.* 2. 24, 25, 26. & 3. 12, 13. & 5. 18, 19. *i* Ascribing my Wealth to my own Wit or Industry, rather than to God's Goodness and Mercy. And these sins he the rather mentions, partly for his own vindication, left it should be thought that God took away his Estate because he had abused it to Pride, or Carnal Confidence or Luxury, or the Oppression of others, &c. and partly for the Instruction of Mankind in succeeding Generations, that they might take notice of the malignity and odiousness of these practises, which by most men are reputed either laudable or harmless, or at worst but light and trivial Miscarriages.

Deut. 4. 19. & 11. 16. & 17. 3. Heb. *the light.* † Heb. *bright.*

26 * If I beheld *k* † the sun *l* when it shined *m*, or the moon walking † *in* brightness *n*:

k Not simply, nor only with admiration (for it is a glorious work of God which we ought to contemplate and admire) but for the end here following, or so as to ascribe to it the honour peculiar to God. *l* Heb. *the light*, to wit, the Sun, as appears by the opposition of the *Moon* following, which is called *the light* here, and *Gen.* 1. 16. *Psalm* 136. 7, 8. by way of eminency, because it is the great light, and the fountain of light to this visible World. And this is understood either 1. of *Job*'s Worldly Glory, or Prosperity, which is oft compared to *light* in Scripture, as the contrary is to darkness: And so the sense of those and the following words is, If I reflected upon my Wealth and Glory, with pride and admiration, and satisfaction. But this he had now mentioned in plain and proper terms, *v.* 25. and therefore it is not likely that he should now repeat the same thing in dark and metaphorical expressions. And although this be a great sin before God, yet this is not one of those sins which fall under the cognizance of human Judges, as it here follows, *v.* 28. Or rather 2. of the Sun in the Firmament: and so this place speaks of the Idolatrous Worship of the Host of Heaven, and especially of the Sun and Moon, the most eminent and glorious of that number, which was the most ancient kind of Idolatry, and was most frequent in the Eastern Countries, in one of which *Job* lived. *m i. e.* In its full strength and glory; for then it did most affect mens eyes and hearts with admiration at its beauty and benefits, and so move them to adore it. Or, *when it began to shine*; (the compleat Verb being used of the beginning of it, as *he reigned*, is oft put for *he began to reign*) *i. e.* at its first rising, which was a special, and the chief time for its adoration. *n* When it shines most clearly; or when it is at the full, for then especially did the Idolaters worship it.

27 And my heart hath been secretly *o* enticed *p*, or *q* † my mouth hath kissed my hand *r*:

†Heb. *my hand hath*

o In my inward thoughts or affections, whilst I made open profession of my adherence to God and to the true Religion. *p* Or, *kissed my mouth seduced or deceived*, by its plausible and glorious appearance, which might easily cheat a credulous and inconsiderate person to believe that there was something of a Divinity in them, and so induce him to worship it. This emphatical Expression seems to be used with design to teach the World this necessary and useful Truth, that no mistake or errour of mind would excuse the practice of Idolatry. *q* Heb. *and*, which seems more proper here, because the secret errour of the Mind, without some such visible Action and Evidence as here follows, had not been punishable by the Judges. *r* In token of Worship, whereof this was a sign, whether given to Men, as *Gen.* 41. 40. *Psalm* 2. 12. or to Idols, 1 *Kings* 19. 18. *Hos.* 13. 2. And when the Idols were out of the reach of Idolaters, that they could not kiss them, they used to kiss their hands, and, as it were, to throw kisses at them; of which we have many Examples in Heathen Writers: Of which see my Latin *Synopsis* on this place.

28 This also *s were* an iniquity *to be punished by* the judge *t*: for I should have denied the God *u that is* above *x*.

s No less than the other forementioned sins, Adultery, Oppression, &c. *t i. e.* By the Civil Magistrate; who being advanced and protected by God, is obliged to maintain and vindicate his Honour, and consequently to punish Idolatry. And this did not cease to be his duty, although the Magistrates of the World in *Job*'s time were so far from this, that they themselves also were Idolaters. Yet considering that both *Job* and his Friends, who lived in his time and neighbourhood, were most probably the Posterity or Kindred of *Abraham* and his Family, and by him or his instructed in the knowledge of the true God, and were also Men of great Power and Authority in their places; it seems most likely that they did restrain and punish Idolatry in their several Jurisdictions, or at least in their own large and numerous Families, where the Masters anciently had power of Life and Death without controul. *u* Not directly (for nothing is more evident than this, that even the wiser Heathens, who did worship the Sun and Moon, did yet acknowledge and adore the Soveraign and Supream God over and above all) but by consequence and construction, because this was to rob God of his Prerogative, by giving to the Creature that religious Honour or Worship which is peculiar to God. *x* Who is above the Sun and Moon, not only in place, his glorious Mansion and Palace being far above all visible Heavens, but also in power and dignity, or adorable excellency.

*Prov. 17. 5.

29 * If I rejoyced at the destruction of him that hated me *y*, or lift up my self *z* when evil found him:

y I was so far from malice and revenging my self of mine Enemy, which is the common and allowed practise of ungodly men, that I did not so much as desire or delight in his ruin, when it was brought upon him by other hands. Compare *Exod.* 23. 4. *Prov.* 24. 17, 18. Whence we may judge whether the great Duty of loving and forgiving our Enemies, be a peculiar Precept of Christianity, or whether it be a natural and moral Duty, and a part and act of that Charity which now is, and ever was the Duty of one Man another in all Ages. *z* Heb. *stirred up my self* to rejoice and insult over his misery.

*Mat. 5. 44. Rom. 12. 14.

30 * Neither have I suffered † my mouth *a* to sin, by wishing a curse to his soul:

a Heb. *my palate*, which being one of the Instruments of Speech is put for another, or for all the rest. The sense is, If any secret passion or desire of his hurt did arise in me, I forthwith suppressed it, and did not suffer it to grow and break forth into an Imprecation of hurt to him. † Heb. *my Palate.*

31 If the men of my tabernacle *b* said not, Oh that we had of his flesh *c*! we cannot be satisfied *d*.

b i. e. My Domesticks and familiar Friends, who were much conversant

verſant with me in my Houſe, and were Witneſſes of my carriage to others, and of their carriages to me, and therefore beſt able to judge in the caſe. *c* Either 1. of *Job*'s fleſh, which is thought to be an expreſſion, either 1. Of their fervent Love to him, cauſed by his great tenderneſs and kindneſs to them. But his meek and gentle carriage to his Servants he had expreſſed before in plain terms, *v.* 13. and therefore it is not likely he would repeat it at leaſt in ſuch an obſcure and ambiguous phraſe, as is no where uſed in this ſenſe, and is uſed in a contrary ſenſe, *Chap.* 19. 22. Or, 2. of their hatred and rage againſt him for the exceſſive trouble he put upon them in the entertainment of ſtrangers, which follows *v.* 32. But it is very improbable, either that ſo juſt and merciful a Man as *Job*, would put intolerable burdens upon his Servants; or that ſome extraordinary trouble brought upon them by hoſpitality, would inflame them to ſuch an height of rage as this phraſe implies, againſt ſo excellent and amiable a Maſter. Or 2. of the fleſh and other proviſions made by *Job* for ſtrangers; He feeds them liberally, but ſcarce alloweth us time to ſatiſhie our ſelves therewith; which alſo is very unlikely. Or rather 3. of the fleſh of *Job*'s enemy, of whom he luſt ſpoke, *v.* 29, 30. And ſo this is an amplification and further confirmation of *Job*'s charitable diſpoſition and carriage to his Enemy, although his Cauſe was ſo juſt, and the Malice of his Enemies was ſo notorious and unreaſonable, that all who were daily converſant with him, and were Witneſſes of his and their mutual carriages, did condemn and abhor them for it, and were ſo concerned and zealous in *Job*'s quarrel, that they proteſted they could eat their very fleſh, and could not be ſatisfied without it. And yet notwithſtanding all theſe Provocations of others, he reſtrained both them and himſelf from executing vengeance upon them, as *David* afterwards did in a like caſe, 1 *Sam.* 24. 4. & 2 *Sam.* 16. 9, 10. *d* To wit, without eating his fleſh.

* Rom. 12. 13. Hebr. 13. 2. 1 Pet. 4. 9. ‖ Or, *to the way.*

32 * The ſtranger *e* did not lodge in the ſtreet *f*: *but* I opened my doors ‖ to the traveller:

e Or *traveller*, as it follows. *f* But in my houſe, according to the Laws of Hoſpitality, and the uſage of thoſe times, when there were no publick Inns provided for the conveniency of ſuch perſons: See *Gen.* 18. 3. & 19. 2. *Judg.* 19. 15, 21.

‖ Or, *after the manner of man.*

33 If I covered my tranſgreſſions *g*, ‖ as Adam *h*; by hiding mine iniquity in my boſom *i*:

g This he adds to prevent or anſwer an Objection. So the ſenſe is, either 1. And whereas amongſt theſe and other Vertues it may well be preſumed, that I had divers failings, as I do not now deny them, ſo I never covered them, but was forward to confeſs them to God or to Men, as I had occaſion. Or (which I propoſe with ſubmiſſion to better Judgments.) 2. If I uſed all this care and caution in my carriage towards Strangers and Enemies, and others, only as a Cloak to any ſecret and ſubtile way of wickedneſs, ſuch as you accuſe me of, and did not ſeek to purge out all ſin as in God's ſight, but only to hide my ſins from men, and to have the better opportunity for oppreſſing others, or indulging my ſelf in any other cloſe ſin, under a colour, and with a reputation of Juſtice and Holineſs. *h* Either 1. as *Adam* did in *Paradiſe*: Which Hiſtory is recorded by *Moſes*, *Gen.* 3. 7, &c. and was doubtleſs imparted by the godly Patriarchs to their Children before *Moſes* his time. Or 2. *like a man*, or after the manner of men in their corrupt eſtate. Compare *Hoſ.* 6. 7. *i* In my own breaſt, and from the ſight of all men.

34 Did I fear a great multitude, or did the contempt of families terrifie me: that I kept ſilence, *and* went not out of the door *k*?

k This Verſe either 1. contains new Matter and another Argument, or evidence of his Integrity taken from his Courage and faithfulneſs in the diſcharge of his duty as a Magiſtrate. The Interrogation implies a denial, and ſo the ſenſe is, either 1. This, *I did not for fear of a great Multitude, or for any Contempt*, or *Reproach*, or other inconvenience *which might befall me from great and numerous Families*, or combinations of People, who were ingaged for him, who had an unrighteous Cauſe, *forbear to ſpeak* for the poor oppreſſed and injured Perſon whom they all oppoſed, or deny to *go out of the Door of my Houſe* to plead his Cauſe, as a timerous and manpleaſing Judge would have done. Or, 2. This, *Though I could have terrified*, or, *violently oppreſſed a great Multitude*, becauſe of my great power and intereſt, *yet did the moſt contemptible* Perſons, or *Families terrifie me*; i. e. I was afraid to do them any injury, not for fear of them, as appears from the former Cluſe, but for fear of God; *therefore I kept ſilence, and went not out of the Door*, i. e. I durſt neither move Tongue, nor Hand, nor Foot againſt them. Or, 3. It contains an Amplification or Confirmation of what he ſaid, *v.* 33. Either thus, did I cover, or conceal my Tranſgreſſions becauſe *I was afraid of the rage of the Multitude, or of the contempt of Families*, which would be brought upon me by the confeſſion of my wickedneſs? *Did I therefore keep ſilence*, i. e. Forbare to confeſs my ſin, and *not go out of my Door?* But keep at home as one in that caſe aſhamed or afraid to be ſeen abroad? No, the fear of ſhame or contempt from men, did not hinder me from giving glory to God by confeſſing my faults. Or rather thus, did I therefore cover all my oppreſſions, and frauds, and other wickednеſſes (wherewith you tax me) with the Mask of Vertue and Piety, and uſe all poſſible caution and cunning in my evil Courſes, *becauſe I feared the great Multitude*, (who were my Friends and Admirers, but in caſe of the diſcovery of my wickedneſs, would have hated and perſecuted me;) Or becauſe *the contempt* of ſo many *Families* (whoſe favour and good opinion I needed or deſired) *terrified me?* Then (as the Particle *Vau* is oft uſed, *i. e.* If that were really my caſe:) *I ſhould be ſilent* (I ſhould ſilently and patiently bear all the ſtroaks of God and all the reproaches of my Friends) and *not go out of the door of my houſe*, as one aſhamed to ſhew his Face before Men. But my condition being through God's mercy far otherwiſe, and my Conſcience bearing me witneſs of my Integrity in theſe and many other things, I dare now lift up my Head and open my Mouth to plead my Cauſe, and I deſire nothing more than a fair hearing: *O that one would hear me!* As it follows in the next Verſe.

35 O that one would hear me *l*! ‖ behold, my deſire *is* that the Almighty would anſwer me *m*, and that mine adverſary *n* had written a book *o*.

Or, *behold.*

my deſign is that the Almighty would anſwer me.

l O that I might have my Cauſe heard by any juſt and impartial Judge! *m i. e.* Anſwer my deſire herein, either by hearing me himſelf: or by appointing ſome indifferent Perſon to judge whether I be ſuch an Hypocrite as my Friends make me, or an upright Perſon, and whether I have not cauſe to complain. *n* Whoſoever he be that ſhall contend with me, or accuſe me, God himſelf not excepted, nay, poſſibly being chiefly intended, though for reverence to him he forbare to expreſs it. So this is another of *Job*'s irreverent and preſumptuous Expreſſions, for which he is ſo ſharply reproved afterwards. *o i. e.* Had given me his Charge written in a Book or Paper, as the manner was in Judicial Proceedings, that I might put in my Anſwer into the Court, which I am ready to do.

mighty will answer me.

36 Surely I would take it *p* upon my ſhoulder *q*, *and* bind it *as* a crown to me.

p i. e. That Book containing my Charge or Accuſation. *q* As a Trophy or Badge of Honour. I ſhould not fear nor ſmother it, but glory in it, and make open ſhew of it as that which gave me the happy and long deſired occaſion of vindicating my ſelf, which I doubt not fully to do.

37 I would declare unto him *r* the number of my ſteps *s*; as a prince *t* would I go near unto him *u*.

r i. e. To my Judge, or Adverſary. *s i. e.* The whole courſe of my Life and Actions, which I would exactly number to him, ſtep by ſtep, ſo far as I can remember. I would not anſwer his Allegations againſt me, but furniſh him with further matter of the ſame kind, and then anſwer all together. *t i. e.* With undaunted courage and confidence and aſſurance of ſucceſs, as being clearly conſcious of my own ſincerity, not like a ſelf-condemned Malefactor, as my Friends ſuppoſe me to be. *u* And not run away, or hide my ſelf from my Judge, as guilty perſons deſire to do.

38 If my land cry againſt me *x*, or that the furrows likewiſe thereof † complain;

† Heb. *weep.*

x To wit, to God for revenge, as the like Phraſe is uſed, *Gen.* 4. 10. *Hab.* 2. 11. Becauſe I have gotten it from the right Owners by Fraud or Violence, as my Friends charge me, and as is implied in the next Verſe.

39 If I have eaten † the fruits thereof without money *y*, or have † cauſed the owners thereof to loſe their life *z*.

† Heb. *the ſtrength thereof.*

† Heb. *caſed the ſoul of the ſons thereof to expire, or breath out.*

y Either without paying the price required by the right owner for the Land, or by defrauding my Workmen of the wages of their Labours. *z* Killing them that ſo I might have undiſturbed Poſſeſſion of it, as *Ahab* did *Naboth*.

40 Let thiſtles grow inſtead of wheat, and ‖ cockle inſtead of barley. The words of Job ‖ are ended.

Or, *ſome words.*

‖ To wit, in anſwer to his Friends: for he ſpeaks but little afterwards, and that is to God.

CHAP. XXXII.

Elihu, Job's fourth friend, ſpeaketh; he is angry with Job for juſtifying himſelf, and with his three friends for not ſatisfying, and yet condemning him, 1——5. *He excuſeth his youth; but wiſdom is from God, and not from age,* 6——9. *therefore he ſpeaketh, being full of matter, and his ſpirit conſtraining him, without accepting any man's perſon,* 10——22.

SO theſe three men ceaſed † to anſwer Job, becauſe † he *was* righteous in his own eyes *a*.

† Heb. *from anſwering.*

† Heb. *becauſe he juſtified himſelf rather then God.*

a i. e. Was ſelf-conceited and obſtinately reſolved to juſtifie himſelf both againſt God and Men: therefore they give him over as incorrigible.

2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite *b* of the kindred of Ram *c*: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather then God *d*.

b Of the Poſterity of *Buz*, *Nahor*'s Son, *Gen.* 22. 21. *Aram*; for *Ram* and *Aram* are uſed promiſcuouſly. 2 *Kings* 8. 28. with 2 *Chron.* 22. 5. and *Ruth* 4. 19. with Others, *of Abraham*, who as he was called *Abram* poſſibly called only *Ram*. His Pedegree is thus particularly deſcribed for his honour, becauſe his ſpeech declares him to be and a good Man, and principally to evidence the truth of the ſtory, which otherwiſe might ſeem to be but a Poetical fiction. *d* He juſtified himſelf, not without reflection upon God, as dealing too ſeverely with him, and denying him that hearing which he ſo paſſionately deſired. He took more care to maintain his own innocency than God's glory.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer *e*, and yet had condemned Job *f*.

e To *Job*'s Allegations and Arguments as to the main Cauſe. *f* As an Hypocrite or ungodly Man.

4 Now Elihu had † waited till Job *g* had ſpoken, because they *were* † elder than he *i*.

† Heb. *expected Job words.*

g With Patience, as the following words. *h* Add, *and his three* whereof inſtances have been given before. *i* And therefore he *Friends*, as appears from the following words: It is a Synecdoche, † Heb. *elder for* expected more ſatisfaction from them, and gave them the prece- *dency.* in the Diſcourſe. Wherein he ſhewed his prudence and modeſty.

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 And Elihu the ſon of Barachel the Buzite, anſwered and ſaid, I *am* † young, and ye are very old, *of days.*

† Heb. *few dayes.*

wherefore I was afraid *k*, and † durſt not ſhew you mine opinion.

† Heb. *feared.*

k To wit, of diſcovering my weakneſs and folly, and of being thought forward and preſumptuous.

7 I ſaid, * Days *l* ſhould ſpeak *m*, and multitude of years ſhould teach wiſdom *n*.

* Chap. 12. 12. 33. 25. Prov. 2. 6. Eccleſ. 2. 26. Dan. 1. 17. 1 Joh. 2. 20, 27.

l i. e. Multitude of days; by comparing the next Clauſe of the Verſe. Or men *of days*, *i. e.* of many days or years, old Men. *m* To wit, wiſely and pertinently, as the next words limit it. *n* Should inſtruct us that are younger in the paths of Wiſdom, and concerning the wiſe Counſels and Ways of God, about which the preſent Controverſie lay.

8 But *o there is* a ſpirit *p* in man: and * the inſpiration of the Almighty *q* giveth them underſtanding *r*.

* Chap. 33. 4. & 35. 11. Prov. 2. 6. Eccleſ. 2. 26. Dan. 1. 17. 1 Joh. 2. 20, 27.

o Or, *ſurely*: It muſt be confeſſed. *p* To wit, which gives him underſtanding, as is eaſily and fitly gathered out of the laſt words of the Verſe. And this is to be underſtood either 1. of the human Spirit, or reaſonable Soul, which is in every Man. So the ſenſe of the place is, Every man, as a man, whether old or young, hath a reaſonable Soul, by which he is able in ſome meaſure to diſcern between Good and Evil, and to judge of mens Opinions and Diſcourſes: And therefore I alſo may venture to deliver my Opinion. Or 2. of the Spirit of God; the latter Clauſe being explicatory of the former, according to the manner. So the ſenſe is, I expected a true and full diſcovery of the truth in this Controverſie from Perſons of your Years, Wiſdom, and Experience. But upon ſecond thoughts I conſider that the knowledge of theſe deep and divine Myſteries is not to be had or expected from any man as ſuch, though never ſo aged or wiſe, but only from God's Spirit, which alone knoweth the deep things of God. And this *Spirit* he ſaith is *in man*, not in every man, for the words are not univerſal, but indefinite, and *man* in this Branch is no larger than *them* who receive Divine Inſpiration in the next Branch. And ſo the ſenſe is, God is pleaſed to give his Spirit unto Mankind, unto Men of all Ages and Qualities, as he pleaſeth; and having given it in ſome meaſure to me, I may take the boldneſs to utter my thoughts. *q. i. e.* God's Spirit, or the gracious Gifts thereof breathed or infuſed into Man's Soul by God. *r* To wit, in Divine and Spiritual Matters, which are the Matter of this Debate and Book.

9 Great men *s are* not always wiſe: neither doth the aged underſtand judgment *t*.

s i. e. Men of eminency for Age or Learning, or Dignity and Power, ſuch as *Job*'s three Friends ſeem to have been. *t* What is juſt and right: Or the Judgment of God, and the Methods and Reaſons of his Adminiſtrations.

10 Therefore I ſaid *u*, Hearken to me *x*: I alſo will ſhew mine opinion.

u Within my ſelf, and now I ſay it with my mouth. *x* Thou *Job* eſpecially, who art more nearly concerned (to whom therefore he ſpeaketh in the Singular Number) and thy Friends with thee.

11 Behold, I waited *y* for your words: I gave ear to your † reaſons *z*, whileſt ye ſearched out † what to ſay *a*.

† Heb. *underſtandings.*

† Heb. *what to ſay.*

y With ſilence, and patience, and diligent attention: which therefore I now expect from you. *z* Or, *reaſonings*. Heb. *underſtandings*, or *minds*, the depth and ſtrength of your Diſcourſes, your moſt intelligent and forcible Arguments againſt *Job*; I ſearched and examined them to the bottom. *a* Whilſt you put your Inventions upon the Rack, and ſtudied to find out all that could be ſaid againſt him, and to furniſh your ſelves with the moſt convincing words and reaſons.

12 Yea, I attended to you: and behold, *there was* none of you that convinced Job *b*, or that anſwered his words:

b By ſolid and ſatisfactory Anſwers to his Aſſertions and Allegations.

13 Leſt ye ſhould ſay *c*, We have found out wiſdom: God thruſteth him down, not man *d*.

c It is a defective Speech, and may be thus ſupplied: Thus it was, or God thus left you to your own weakneſs and miſtakes, and impertinent diſcourſes, *leſt ye ſhould ſay*, &c. *i. e.* leſt you ſhould aſcribe the conquering or ſilencing of *Job* to your own Wiſdom, Age, and Experience: Or leſt you ſhould boaſtingly ſay, We have diſcovered and ſaid all that can or need be ſaid in the Cauſe, the ſum and ſubſtance of the thing, that which may fully and finally end the Controverſie, which is contained in the following words. *d* Theſe are alledged by *Elihu*, in the perſon of *Job*'s three Friends, or as their Words. The Senſe is, The ſtupendious Judgments which are upon *Job*, have not been brought upon him by Man ſolely and originally, for then there might have been ſome ground for *Job*'s Complaints, there might have been injuſtice or cruelty in them, but immediately by the Hand of God, of that God, who being Omniſcient, and juſt, and True, and Merciful, would never have dealt thus hardly with *Job*, if he were not an Hypocrite, and guilty of ſome very groſs, though ſecret ſins: which is the ground-work of our diſcourſes. But, ſaith *Elihu*, this Argument doth not ſatisfie me, and therefore bear with me if I ſeek for better.

† Heb. *ordered.*

14 Now he hath not † directed *his* words againſt me *e*: neither will I anſwer him with your words *f*.

e I am not engaged in this diſcourſe by any provoking words of *Job*, as you have been, which hath drawn forth your Paſſions, and byaſſed your Judgments, but meerly from Zeal, for the vindication of God's honour and love to Truth and Juſtice, and a ſincere deſire to adminiſter to *Job* matter both of conviction and of comfort. *f i. e.* With ſuch Words or Arguments as yours, either weak and impertinent, or fierce and opprobrious.

15 They *g* were amazed *h*, they anſwered no more *i*, † they left off ſpeaking.

† Heb. *they removed ſpeeches from themſelves.*

g i. e. Job's three Friends, of whom he ſpeaks ſometimes in the ſecond, and here in the third perſon, directing his Speech to *Job*, and the Auditors of this Diſputation. *h* They ſtood mute like perſons amazed, not knowing what to reply to *Job*'s Arguments, and wondring at his bold and confident Aſſertions of his Integrity, and of his Intereſt in God, under ſuch ſad and manifeſt tokens of God's juſt diſpleaſure againſt him. *i* Although *Job* gave them juſt occaſion to reprove and confute him for his intemperate Speeches, and preſumptuous and irreverent Expreſſions concerning God.

16 When I had waited, (for they ſpake not, but ſtood ſtill; and anſwered no more *k*;)

k Which he repeats as a ſtrange and unreaſonable thing that they ſhould be ſilent when they had ſuch Obligations to ſpeak for the Vindication both of God's Juſtice, and of their own Truth and Reputation.

17 I *ſaid*, I will anſwer alſo my part *l*; I alſo will ſhew mine opinion.

l I will take my turn and ſpeak what they have omitted.

18 For I am full of † matter *m*, † the ſpirit within me *n* conſtraineth me *o*.

† Heb. *words.*

† Heb. *the ſpirit of my belly.*

m i. e. I have many things to ſay in this Cauſe. *n* Either my own Spirit or Soul, which is wholly diſſatisfied with what hath been hitherto ſpoken, and clearly apprehends what may ſilence *Job* and end the Diſpute. Or, God's Spirit which he hath put in me, the Spirit of Underſtanding, which hath diſcovered the truth of the matter to me, and the Spirit of Zeal, which urgeth me to plead God's Cauſe againſt *Job*. *o* Forceth me to ſpeak: It is a Metaphor from a Man or Woman whoſe Belly is full with Wind, or with a Child, and is never at reſt till it be emptied and eaſed of its burden.

19 Behold, my belly *p is as* wine *q* which † hath no vent; it is ready to burſt like new bottles *r*:

† Heb. *is not opened.*

p i. e. My mind or heart, which is oft called a man's *belly*, as *Job* 15. 35. *Pſalm* 40. 8. *Hab.* 3. 16. *John* 7. 38. *q* As new Wine pent up cloſe in a Bottle, as the following words explain it and determine it. The *Wine* is here put for the Bottle in which it is, by a common *Metonymy*. *r i. e.* Bottles of new Wine, by the ſame general Figure; for otherwiſe old Bottles are moſt apt to burſt; *Matt.* 9. 17.

20 I will ſpeak, † that I may be refreſhed *ſ*; I will † open my lips, and anſwer *t*.

† Heb. *that I may breath.*

ſ That I may eaſe my mind of thoſe thoughts which now oppreſs it. *t* I will not utter impertinent words, but ſolid anſwers to *Job*'s arguments.

21 Let me not, I pray you, accept any mans perſon *u*: neither let me give flattering titles unto man *z*.

u Do not expect that I ſhould out of fear or reſpect to any of you ſpeak partially, but bear with my free and plain dealing with you all. *x* As I ſhall not cenſure and reproach *Job* as an Hypocrite or profane perſon, which you have done, ſo neither ſhall I flatter him, but faithfully reprove him for his exorbitant Speeches of God.

22 For I know not to give flattering titles *y*: *in ſo doing* *z*, my maker would ſoon take me away.

y i. e. I have neither skill nor will to flatter *Job* or any Man ſo as to debauch my Conſcience, or corrupt the Truth, or ſpeak falſly for his ſake. *z i. e.* If I ſhould be guilty of that ſin, God would quickly and ſorely puniſh me for it. Or, without this Supplement, *My Maker will quickly take me away*; to wit, out of this World. I dare not flatter any Man, becauſe I conſider I muſt ſhortly die, and go to Judgment, to give an account of all my Words and Actions.

CHAP. XXXIII.

He offereth himſelf in God's ſtead to reaſon with Job, 1——8. *who had too hard thoughts of God, who by his greatneſs giveth no account of his ways,* 9——13. *God inſtructeth man by viſions,* 14——18. *by afflictions,* 19——22. *by his miniſtery,* 23——25. *When man prayeth and confeſſeth God will be gracious,* 26——28. *Theſe are God's methods of inſtructing men,* 29, 30.

WHerefore, Job, I pray thee *a*, hear my ſpeeches, and hearken to all my words *b*.

a Perceiving the Error of *Job*'s Friends, and that by their violent and opprobrious Speeches they had exaſperated *Job*'s mind, and thereby hindred the Succeſs of their Diſcourſes, he applies himſelf to him in milder ways, and treats him kindly, thereby to gain his attention and affection, that his words might have more acceptance with him. *b* Not only to what may pleaſe thee, but alſo to what may convince and reprove thee.

2 Behold, now I have opened my mouth *c*, my tongue hath ſpoken † in my mouth *d*.

† Heb. *in my palate.*

c Now I have begun to ſpeak, and intend with thy good leave to proceed in my Diſcourſe with thee. *d* Heb. *in* or *with my palate*, for both Tongue and Palate are Inſtruments of Speech; and that a man ſhould ſpeak plainly and diſtinctly (which he deſigned to do) it is neceſſary that his Tongue ſhould oft times touch the Palate or Roof of the Mouth.

3 My words *ſhall be of* the uprightneſs of my heart *e*: and my lips ſhall utter knowledge clearly *f*.

e I ſhall not ſpeak paſſionately or partially, as one reſolved to defend what I have once ſaid, whether true or falſe, but from an honeſt mind, or what I verily believe to be true, and from a ſincere deſire to do thee good. *f* I ſhall not ſpeak my own fancies or devices, but only that which by diligent ſtudy, and divine inſpiration, I know to be true, and this I ſhall do plainly and clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life *g*.

g I am thy fellow Creature, made by God's Spirit, *Gen.* 1. 2. and quickned by that Soul which God breathed into Man, *Gen.* 2. 7. and therefore fit and ready to discourse with thee upon even and equal terms, according to thy desire.

*Ch.32.14 5 If thou canst answer me *h*, * set *thy words* in order before me; stand up *i*.

h I shall allow thee all freedom of Discourse, I cannot terrifie thee, as God would; I shall not reproach thee, nor caval at thee, as thy Friends have done. *i* To contend with me as thine Adversary in this Cause.

* Ch.9.35. & 13.20, 21. † Heb. *according to thy mouth.* † Heb. *cut out of the clay.* 6 * Behold, I *am* † according to thy wish in Gods stead *k*: I also am † formed out of the clay.

k I will plead with thee in God's name and stead, and on his behalf, which thou hast oft wished that God would do upon equal terms, and laying aside his terrible Majesty, *&c.* Or, *I am as thou art with or towards God*; *i. e.* God's Creature like thy self, as the next words explain it.

*Ch.13.21 7 Behold, *my terrour shall not make thee afraid; neither shall my hand be heavy upon thee *l*.

l Which was the Condition of that Disputation which thou didst offer to undertake with God, *Chap.*9.34. & 13. 21.

† Heb. *in mine ears.* 8 Surely thou hast spoken † in mine hearing *m*, and I have heard the voice of *thy* words, *saying*,

m I shall not charge thee with hypocrisie, as thy Friends do, which God only can discern, but with those words which I have heard from thee.

* Ch.9.17. & 10.7. & 16. 17. & 23. 10, 11. & 27.5. & 29. 14. & 31.1. 9 * I *am* clean without transgression, I *am* innocent, neither *is there* iniquity in me *n*.

n Not simply and absolutely none, for he oft confesseth himself to be a sinner, as *Chap.* 9. 1, 2, &c. & 14. 4. but no such *transgression or iniquity*, as might give God just occasion to punish him so severely, as is implied in the next verse, where he blameth God for *finding occasions against him*, implying that he had given him none by his sins. And thus far *Elihu*'s Charge was just and true, and herein it differs from the Charge of *Job*'s three Friends, who oft accuse him, and that in words much like these, for asserting his own Righteousness and Innocency; although they did it, because they thought him a secret Sinner and an Hypocrite, whereas *Elihu* doth it upon other grounds, even because *Job*'s justification of himself was accompanied with Reflections upon God as hath been said.

* Ch.16.9. 10 Behold he findeth occasions against me *o*; * he counteth me for his enemy *p*.

o He picketh quarrels with me, and *watcheth over* and *searcheth after* all my Errours and Frailties, as *Job* said, *Chap.* 10. 6. & 14. 16. 17. severely marking what is amiss in me, that thence he may take occasion to punish me worse than mine Iniquities deserve. *p* Though I have endeavoured to be his Friend and faithful Servant all my days, yet he treats me like an Enemy. This *Job* said, *Chap.* 13. 24. and 19. 11.

*Ch.13.27 & 14. 16. 11 * He putteth my feet in the stocks, he marketh all my paths *q*,

q He narrowly pries into all my actions, that he may find matter for further Severities against me.

12 Behold, in this thou art not just *r*: I will answer thee, That God is greater *s* then man.

r I do not accuse thee of hypocrisie, nor rip up the former Errours of thy Life; but in this thou art unjust and much to blame, that thou boastest so much of thine own Integrity, and chargest God with rigorous dealing, and calleth him to an account before thy Tribunal, and offerest to dispute the matter with him. *s* Not only in Power and Majesty, which thou acknowledgest, but also in Justice, and Wisdom, and Goodness, and therefore thou dost very foolishly, and presumptuously, and wickedly in contending with him, and censuring his Judgments: thou forgettest thy distance from him, and castest off that awe and reverence which thou shouldst constantly maintain towards thy Soveraign Lord.

† Heb. *he answereth not.* 13 Why *t* dost thou strive against him *u*? for † he giveth not account of any of his matters *x*.

t Upon what grounds and for what ends? What advantage dost thou expect from it? *u* To wit, in a judicial way. See *Chap.* 13. 6. *x* He neither useth nor is by any Law obliged to give an account to any of his Creatures of the grounds and reasons of his Judgments or Dispensations, as being the Supream and Absolute Governour of all Persons and Things, in whose Will and Pleasure it becometh all men to acquiesce. And therefore, O *Job*, thou exceedest all bounds of Modesty and Humility and Reverence and Submission which thou owest to thy Maker, in that thou presumest to demand a reason for his dealings with thee, and to quarrel with him for not giving it to thee at thy desire. Or, *he answereth not all his words*, *i. e.* He doth not say, or hath not said all that he can to justifie his actions, which he can do many more ways than we can imagine, but hath revealed so much of his will and ways to Mankind, as he hath thought meet, and as their narrow Capacity can comprehend; as he declareth in the following verses.

14 For *y* God speaketh *z* once, yea twice *a*, *yet man b* perceiveth it not *c*.

y Or, *Nevertheless*, as this Particle is sometimes used. Although God doth not give men an account of his matters, yet he doth that for them which is much better, and which is sufficient for them. *z* To wit, unto men by way of instruction or admonition, as appears from the following verses. *a i. e.* Again and again, or oft times, this number being sometimes put indefinitely, as below *v.* 29. 2 *Kings* 6. 10. *Psal.* 62. 11. When one speaking doth not awaken men, God is graciously pleased to give them another admonition. So God, though he will not gratifie mens Curiosity in enquiring into his hidden Judgments, yet he will supply their necessity, and acquaint them with their duty and interest so far as is fit, and they are concerned to know. *b* Which is easily and fitly understood here from the former branch of this verse, as being the Person to whom God speaketh, as appears from the next verse. And such Supplements are not unusual in the Hebrew Language, and especially in these Poetical Books, where the Stile is very concise and short, and many things to be understood. *c* Through his inadvertency or negligence or dulness. Man therefore hath no reason to charge God as if he were deficient in his notices and manifestations of his will, but to accuse himself for not improving revealed things to his own advantage, but desiring rather to pry into God's secret Counsels, which was *Job*'s errour.

15 In a dream *d*, in a vision of the night *e*, when deep sleep falleth upon men *f*, in slumbrings *g* upon the bed.

d This he mentions as the usual way of God's revealing his mind and will to Men in those days, before God's Word was committed to writing, as *Gen.* 20. 6. & 41. 1, 28. *e* This is added by way of explication and limitation, to shew that he speaks not of every dream, but of those Divine dreams in which God was pleased to vouchsafe some vision or representation of his will to the mind of a Man. *f* When mens senses are bound up, and their minds free from all distracting cares and business of the World, and wholly at leisure to receive Divine Impressions. *g* This is added, because in this case the Man is like one that slumbereth, or between sleeping and waking, or uncertain in which state he is, as *Paul* could not tell whether he was in the Body, or out of the Body, when he was in his Extasie, 2 *Cor.* 12. 1, 2.

16 Then † he openeth the ears of men *h*, and sealeth their instruction *i*. † Heb. *he sealeth, or uncovereth.*

h i. e. He revealeth his Will to the Ears and Hearts of Men, as this Phrase is used, *Job* 36.10. *Psal.*40.6. *Isa.*50.4. *i* He imprinteth those Instructions, which he hath revealed to their Ears, upon their Minds, that after they have heard and received them, they do not let them slip, as Men commonly do most things which they hear, whether from God or Men; but do retain and hold them fast, and are fully satisfied and assured of the truth and importance of them. Or, *he sealeth their chastening*, or *correction*, for so this word signifies as well as instruction, *i. e.* He gives them assurance of his purpose of correcting them for their sins, if they do not prevent it by a speedy repentance. Or, *he sealeth it* (*i. e.* his Word conveyed to their Ears and Minds) *with chastening them*, *i. e.* He gives them assurance of the truth and reality of his Revelation by striking them with a sacred dread and horrour, as was usual in such Dreams or night Visions, as we see, *Job* 4. 13, 14. Which he did that they might remember it the better, and distinguish this from such vain Dreams as are only the productions of Man's fancy.

17 That he *k* may withdraw man *from his* † purpose *l*, and hide pride *m* from man. † Heb. *work.*

k i. e. God, who was expressed, *v.* 14. and designed by this Pronoun *he* both in the foregoing and following verses. *l i. e.* From the execution of his purpose. *Heb.* from his *work*, *i. e.* from his evil work, as the *Chaldee* and *Seventy* understand it; from sin, which is truly and fitly called Man's work, because it hath its rise in and from him, and is his own proper work, and very agreeable to his Nature in his present corrupt Estate, as on the contrary all the good that is in Man is God's proper and peculiar work, and is generally ascribed to him in Scripture. So this is noted as the design of God's giving Man this warning, to keep him from executing that evil work which possibly he had designed to do; of which see examples, *Gen.* 20. 5, 6. & 31. 24. *m i.e.* Either, 1. To take it away, as God is said to *hide* sin, when he quite removes and forgives it, *Psal.* 32. 1. and *forsow* is said to *be hid*, Job 3. 10. when it never is nor was: and *understanding* is said to be *hid*, when it *perisheth*, Isa. 29. 14. And *Pride* is here mentioned as the root of those evil purposes or works last mentioned; which for the most part proceed from haughtiness of spirit, whereby men scorn to submit themselves, and their wills and actions to God's Authority, and presume to advance themselves above God, and resolve to follow their own wills and lusts in spight of God, and with contempt of him. Or, *Pride* may be here put for all matter or occasion of Pride. And God by this means is said to *hide Pride from man*, because by these glorious and terrible Representations of his Divine Majesty to a Man, he takes him off from the contemplation and admiration of his own excellency, which men are generally very prone to reflect upon, and brings him to a sight of his own nothingness and weakness, and to a sense of his dependence upon God, and to an humble and ready submission to his will and pleasure.

18 * He keepeth back *l* his soul *m* from the pit *n*, and his life † from perishing by the sword *o*. * Verse 28. † Heb. *from passing by the sword.*

l To wit, by these gracious admonitions whereby he leads them to repentance. *m* Either the Man, who is oft expressed by this the part; or, *his life*, as the next branch explains it. *n i. e.* From the Grave, from Death or Destruction. *o i. e.* By some dreadful Judgment of God which was ready to fall upon him.

19 He is chastned also with pain *p* upon his bed, and the multitude of his bones with strong *pain q*.

p Or *grief*, with some painful and dangerous Diseases, or Bodily Distempers, which is the second way whereby God instructs men and excites them to repentance: which also was *Job*'s case. *q* The pain pierceth his very Bones, even all of them. Or, *even the strong multitude of his Bones*, *i. e.* his Bones which are both many and strong. Or, according to another reading, *the contention of his bones*, (*i.e.*the pain of his Bones whereby God contends with him) is strong. This also was *Job*'s Case, *Chap.*30.17.

20 * So that his life *r* ‖ abhorreth bread *s*, and his † soul † dainty meat *t*. * Psal. 107.18. † Or, *meat.* † Heb. *loatheth.*

r i. e. His Soul, as the next Clause explains it: or his Appetite which is a sign and an act of life. *s i. e.* Common and necessary food. *t* Such as others do, and he formerly did much desire and abhor. † Heb. *meat of desire.* prize.

21 His flesh is consumed away *u*, that it cannot be seen *x*, and his bones *that* were not seen *y*, stick out.

u Through

u Through pain and pining sickness. *x* Because there is none left to be seen, but he who before was fat and flourishing, is now become a meer Skeleton. *y* Formerly, because they were covered with Flesh and Fat. But this Clause is, and may be readred thus, *and his Bones are broken*, and *are not seen*: which is to be metaphorically understood.

Heb. pit. 22 His soul draweth near unto the † grave *z*, and his life to the destroyers *a*.

z He seems to himself, and others, to be lost and past all hopes of recovery. Which he adds for *Job*'s comfort in his desperate condition. *a* To the instruments of death or destruction, whether it be Angels, whom God sometimes useth in those cases, or Devils, who *have the power of Death*, Heb. 2. 14. or Diseases, which by God's appointment are ready to give the fatal blow.

*Heb.*33.27. 23 If there be a messenger *b* with him *c*, an * interpreter *d*, one among a thousand *e*, to shew unto man his uprightness *f*: * Or, *one of a thousand.*

b Either 1. an Angel sent to him from Heaven upon this errand; for the Angels are ministring Spirits, *Psalm* 103. 20. *Heb.* 1. 14. and are, and especially in that time and state of the Church, were frequently employed by God upon Messages to Men. But why then should he say, *one of a thousand* Angels, seeing any the meanest Angel was very competent for this work? Or rather, 2. a Prophet or Teacher, for such are oft called by this Name; as *Judg.* 2. 1. *Mal.* 2. 7. & 3. 1. *Rev.* 1. 20. and such Persons are appointed by God for, and are most commonly imployed in this work. *c* Either 1. with God to plead Man's Cause, and to pray to God for Man. Or, rather, 2. with Man, who is expressed in the last Clause of this Verse, and of whom this same Pronoun *him* is twice used in the next Verse. Nor is it strange that the Pronoun Relative is put before the Noun to which it belongs, but usual in the Hebrew Language, as *Exod.* 2. 6. *Prov.* 5. 22. & 14. 33. and elsewhere. *d* One whose Office and Work it is to declare the Mind of God unto the sick Man, and wherefore God contends with him, and what God would have him to do. *e* A person rightly qualified for this great and hard work, such as there are but very few, scarce *one of a thousand*; which expression is used to denote the rarity and fewness of Persons, *Eccles.* 7. 28. By which Words he doth covertly reflect upon *Job*'s three Friends, and imply that they were not such fit persons, though they had undertaken to perform this Office or Work to *Job*; and withal modestly intimates, That although he was in himself mean and inferiour to all of them (as he acknowledgeth) yet he was selected by God for this work; which he saith, not out of a desire of vain boasting of himself, but to dispose *Job* to a more diligent attention unto, and a more ready entertainment of his present Discourses. *f* Or, Rectitude, or Righteousness. *Hu*, *i. e.* either 1. God's: To convince a Man that God is just and right in all his dealings with him, though never so severe; of which *Job* was not yet convinced. Or rather 2. Man's; to teach Man his Duty, or to direct him to the right way and method how he may please God, and procure that mercy and deliverance which he thirsts after; which is not by quarrelling with God, as *Job* did, but by an humble confession, and hearty detestation and forsaking of his sins, and supplication to God for mercy in and through Christ the Redeemer, of whom *Job* spoke before. Or thus, To discover to Man, that although he be afflicted, yet he is an upright and righteous Person, and consequently in God's favour; about which good Men oft doubt, and need the help of a skilful Minister to satisfie them therein. But this seems not so well to suit *Job*'s case, who was sufficiently, and more than enough perswaded of his own Integrity, and needed no Minister to preach that Doctrine to him.

24 Then *g* he *h* is gracious unto him *i*, and saith, *k* Deliver him *l* from going down into the pit, I have ‖ found a ransom *m*. ‖ Or, *an atonement.*

g In that case, or upon the sick Man's knowledge and practice of his duty. *h* Either 1. the Messenger or Interpreter last mentioned, who is pitiful unto the sick Man, and in compassion to him doth all that he can for him, counselling and comforting him, and praying to God for his Recovery in the following words, *Deliver him*, *&c.* for the sake of that Ransom which thou hast revealed, and I have discovered to him. Or rather 2. God, who is oft in this Book designed by this Particle *he*, or *him*; whose property and prerogative it is to be gracious unto Man; and who alone can speak the following words with power and authority. *i* Pardoning his sins, and delivering him from his dangerous Disease, and from Death, and from the Hell which attends upon it. *k* To the Angel or Messenger. *l* To wit, ministerially and declaratively; in which Sense the acts of forgiving Sins, and reconciling Sinners, and saving Souls, are ascribed to God's Ministers; as *John* 20. 23. 2 *Cor.* 5. 19, 20. 1 *Tim.* 4. 16. Declare to him that I have pardoned and will heal him. *m* Although I might justly destroy him, and should do it if I were severe to mark what is amiss in him, yet I will spare him, for I have found out an expedient and a way of ransoming and redeeming Sinners from Death, both temporal and eternal, which they by their sins have deserved, which is by the Death of my Son the Redeemer of the World, which shall be in the fulness of time, and with respect to which I will pardon this sick Man, and others that shall repent and flee to me for mercy, as he hath done.

† Heb. *than Child-hood.* 25 His flesh shall be fresher † than a childs *n*: he shall return to the days of his youth *o*.

n i. e. More found and tender: These joyful tidings delivered to him by God's Messenger shall revive his Spirit, and by degrees restore his former health and vigour. *o i. e.* To the same healthful and strong constitution of Body which he had in his youth.

26 He *p* shall pray unto God *q*: and he will be favourable unto him *r*, and he shall see his face with joy *s*: for he will render unto man his righteousness *t*.

p Either, 1. the Messenger, or rather, 2. the sick Man. *q* Being engaged and encouraged to do so, either by the aforesaid gracious Message; or by his miraculous recovery through God's goodness. *r* In hearing and answering his Prayers, which before he seemed to neglect. *s* Either, 1. God will look upon the Man with a smiling or well-pleased Countenance; whereas before, he either hid his Face from him, or frowned upon him. Or, 2. The Man shall then be emboldened and encouraged to look God in the Face with comfort and joy; which before he was, not without cause, afraid to do: but now he shall find that God is reconciled to him by the blessed effects of it, both in his Body, and in his Conscience. *t i. e.* According to his righteousness, or the fruit of his righteousness, as on the contrary *Iniquity* is oft put for the punishment of iniquity. The Sense is, He will deal with him as with one reconciled to him through the Mediator, and sincerely repenting of, and turning from his former sins unto the serious practice of righteousness and true holiness, and therefore must needs be favourable to him, as he hath declared and engaged himself to be in such cases.

27 ‖ He looketh upon men *u*, and if *any* say, I have sinned *x* and perverted that which was right *y*, and it profited me not *z*. ‖ Or, *he shall look upon men, and say, I have sinned, &c.*

u Either, 1. the sick Man shall look upon, and converse with Mankind, his Friends, or others, as he did before, *and shall say* (as the following word is, and may be rendred) *I have sinned, &c. i. e.* He shall confess to them that God was not to be blamed, but that he, by his own sin and folly, did bring that evil upon himself. And then he shall acknowledge God's great goodness to him, and shall add what follows in the next Verse, *He hath delivered my Soul, &c. and my life*, &c. as they render it. Or rather, 2. God diligently observes all Mankind, and their several carriages, especially in sickness and distress. *x* If there be any Man that sincerely saith thus, God hears it, and will pardon, and heal him, as it follows. *y* Either 1. I have judged perverstly of the just and right ways of God, censuring his proceedings against me as too severe and rigorous, whereas in truth I only was to be blamed. Or, 2. I have perverted God's righteous Law by bending it, and making it comply with my crooked ways. Or, I have swerved from the right and good way of God's commands: or, I have made crooked paths. So he repeats in other words what he said in the former branch of the Verse, *I have sinned.* *z* I got no good by so doing, as I vainly promised my self, but I got much hurt by it, even Diseases, and Griefs, and extream Dangers. This was the just fruit of my sins. It is a *Meiosis* whereby less is said, and more is understood, of which we have seen many examples before.

28 ‖ He *a* will deliver his soul *b* from going into the pit, and his life *c* shall see the light *d*. ‖ Or, *he hath delivered my Soul, &c. and my life.*

a i. e. God, whose work alone this is. *b* Himself, or as it follows, his life. *c* See on *v.* 18. *d i. e.* Shall enjoy either 1. Prosperity, which is oft called *light*, as *darkness* is put for affliction, or 2. *the light of the living*, as it follows, *v.* 30. the light of this World, *i. e.* his Life, which was endangered, shall be restored and continued. This is opposed to his *going down into the Pit*, in the former branch.

29 Lo, all these things worketh God *e* † oftentimes with man *f*. † Heb. *twice and thrice.*

e All these ways and methods doth God use to awaken, and convince, and save sinners. *f* Either severally, one way with one, and another way with another, or with the same Man, trying several means one after another, to bring him to repentance, and prepare him for deliverance.

30 * To bring back his soul from the pit, to be enlightned with the light of the living *g*. * Psal. 56. 13.

g i. e. That he may enjoy the light of life, and continue in the Land of the Living, out of which he was going.

31 Mark well, O Job, hearken unto me, hold thy peace *h*, and I will speak.

h Attend to what I have further to say to thee with patience and silence.

32 If thou hast any thing to say *i*, answer me: speak, for I desire to justifie thee *k*.

i For thy own Justification, or in answer to the charge that I have already brought against thee. *k* To wit, as far as may consist with Truth and Justice. I do not speak with evil design, or a bitter mind, or as one resolved to condemn thee whatsoever thou sayest, and I shall be glad to hear any thing from thee, which may make for thy just vindication.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom *l*.

l i. e. What thy wisdom and duty is in thy circumstances.

CHAP. XXXIV.

He accuseth Job for charging God with injustice, 1——9. God, the Almighty Disposer, Governour, and Judge of the World, cannot be unjust, 10——17. It is not fit to say of Kings and Princes they are unjust, much less of God: His power over, and observance of Man, who cannot hide from God, 18——22. He exerciseth his Power and Justice over them, 23——30. Man's Duty under God's Afflictions, 31, 32. He reproveth Job's words against God, 33——37.

FUrthermore, Elihu answered, and said,

2 Hear my words, O ye wise men *a*, and give ear unto me, ye that have knowledge.

a Who are here present: do you judge of the truth and reason of what I have said, and am further to say: for I am willing to submit all to the judgment of the truly wise.

3 * For the ear trieth words *b*, as the † mouth tasteth meat. * Chap. 6. 30. & 12. 11. † Heb. *Palate.*

b i. e. Man's mind judgeth of things spoken and heard. *The Ear*, the Sense of Discipline is put for the mind to which things are conveyed by it. See the note on *Job* 12. 11.

4 Let us choose to us judgment *c*: let us know *d* among our selves what is good *e*:

c i. e. Justice and Equity, *Judgment* being oft synecdochically used for just Judgment, as *Job* 8. 3. & 19. 7. & 32. 9. *Psal.* 37. 28. Let us not contend for victory, but only for Truth and Justice. This shall be my only care and business. Let us lay aside all prejudices and animosities,

animosities, which I perceive have had too great an influence upon thee and thy Friends, and impartially consider the naked truth and right of the cause. *d i.e.* Let us discover or make it known one to another. *e* Who hath the best cause.

5 For Job hath said, I am righteous *f*: and my God hath taken away my judgment *g*.

f Either 1. I am perfectly righteous. But this *Job* did not say, but the contrary, *Job* 9. 2, 3. & 14. 4. Or, 2. I am a sincere Person, no Hypocrite, as my Friends make me. But this *Elihu* doth not deny. Or 3. I am so far righteous, and have been so holy and blameless in my life, that I have not deserved, nor had any reason to expect such hard usage from God. And this *Job* had oft intimated, and *Elihu* doth justly blame him for it, that he blazoned his own righteousness with tacit reflections upon God for dealing so severely with him. *g* For so *Job* had said, *Ch.* 27. 2. *i.e.* He denies me that which is but just and equal, to give me a fair hearing, to suffer me to plead my Cause with, or before Him, to shew me the reasons of his contending with me, and what sins besides common Infirmities, I have been guilty of, whereby I have deserved such extraordinary Judgments. Which *Elihu* justly taxeth him with as a very irreverent and presumptuous expression.

† Heb. *mine Arrow.* 6 Should I lie against my right *h*? † my wound *is* incurable without transgression *i*.

Chap. 6. 4. & 16. 12. *h* So *Job* had said in effect, *Ch.* 27. 4, 5, 6. Should I falsly accuse my self of such sins of which I am no way conscious to my self? Should I betray mine own Cause, and deny my Integrity, and say that I deserved worse than I have done? *i.e.* Without any great, or hainous, or crying sin, as this word commonly signifies, which might reasonably bring down such terrible Judgments upon my Head.

7 What man *is* like Job, *who* drinketh up scorning like water *k*?

k i. e. Abundantly and greedily: who doth so oft and so easily break forth into scornful and contemptuous expressions, not only against his Friends, but in some fort even against God himself, whom he foolishly and insolently chargeth with dealing rigorously with him. The words may be thus read, *What Man*, being *like Job, would drink up*, &c. That a wicked or foolish Man should do thus, is not strange; but that a Man of such Piety, Gravity, Wisdom and Authority, as *Job*, should be guilty of such a sin, this is wonderful.

8 Which goeth in company with the workers of iniquity, and walketh with wicked men *l*?

l Although I dare not say, as his three Friends do, that he is a wicked Man, yet in this matter he speaks and acts like one of them.

* Ch. 9. 22. & 35. 3. 9 For he hath said *m*, * It profiteth a man nothing, that he should delight himself with God *n*.

m Not absolutely and in express terms, but by unforced consequence, and as concerning this Life, and with reference to himself; because he said that good Men were no less, nay, sometimes more miserable here than the wicked, *Ch.* 9. 22, *&c.* 30. 26. and that for his part he was no gainer as to this Life, by his Piety, but a loser, and that God shewed him no more kindness and compassion than he usually did to the vilest of Men. Which was a very unthankful and ungodly Opinion and Expression, seeing Godliness hath the Promise of this Life as well as of that to come, and *Job* had such supports, and such assurances of his own uprightness, and of his future happiness, as he confesseth, as were and should have been accounted even for the present, a greater comfort and profit, than all which this World can afford. *n* That he should chuse and delight to walk with God, and make it his chief care and business to please Him, and to do His Commandments: which is the true and proper Character of a Godly Man.

† Heb. *men of heart.* 10 Therefore hearken unto me, ye † men of understanding *o*: * far be it from God *that he should do* * Deut. 32. 4. Chap. 8. 3. & 36. 23. Psal. 92. 15. Rom. 9. 14. *wickedness p*, and from the Almighty, that he *should commit* iniquity.

n You who are present, and understand these things, do you judge between *Job* and me. *p* This I must lay down as a Principle, That the Righteous and Holy God, neither doth, nor can deal unjustly with *Job*, or with any Man, as *Job* insinuates that God had dealt with him.

* Ps. 62. 12. Pro. 24. 12. Jer. 32. 19. Ez. 33. 20. Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10 1 Pet. 1. 17. Rev. 22. 12. 11 * For the work *q* of a man shall he render unto him, and cause every man to find according to *his* ways.

q i. e. The reward of his work; or according to his work. *Job*'s afflictions, though great and sharp, are not undeserved, but justly inflicted upon him, both for his original corruption, and for many actual transgressions which are manifest to God, though *Job*, through his partiality, may not see them. And *Job*'s Piety shall be recompenced it may be, in this life, but undoubtedly in the next. And therefore Piety is not unprofitable, as *Job* saith.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment *r*.

r As *Job* hath wickedly affirmed. For the Phrase, see on Chap. 8. 3.

† Heb. *all of it.* 13 Who hath given him a charge over the earth *s*? or who hath disposed *t*? † the whole world?

s i. e. Over the Inhabitants of the Earth, to rule them according to his Laws, and to give an account to him of it? Who or where is his Superiour that made the World, and then delivered the Government of it to God? There is no such Person. God himself is the sole Creator, the absolute and supream Lord and Governour of all the World, and therefore cannot do unjustly. The reason is partly because all unrighteousness is a transgression of some Law, and God hath no Law to bound him but his own nature and will: partly because the Creator and Lord of the World must needs have all possible Perfections in himself, and amongst others, perfect Justice, and must needs be free from all imperfections and obliquities, and therefore from Injustice: and partly because he is of himself All-sufficient, and independent upon all other Persons, and able to do and procure whatsoever pleaseth him, and therefore as he hath no inclination, so he hath no temptation, to any unrighteous actions; this being generally the reason of all unrighteous actions in the World, because the Persons who do them either are obliged to do it, to gratifie some Superiour Authority who commands them to do it, or else do want or desire something which they cannot justly obtain. For he is a Monster, and not a Man, who will take away any thing by injustice or violence, which he may have by right. *t* Or, *committed*, to wit, to him, to be governed by Him, in the Name, and for the use and service of his Superiour Lord, to whom he must give an account.

14 * If he set his heart † upon man *u*; if he gather * Psal. 104. 29. † Heb. *to him.* unto himself *x* his spirit and his breath *y*:

u Heb. *upon him*, i. e. Man, as may seem probable from v. 11. & 15. where *Man* is expressed, and from the next Clause of this Verse, where he speaks of that *Spirit* and *Breath* which is in Man. If his Eye and Heart be upon Man, if he diligently and exactly observe Him, and all his ways, and whatsoever is amiss in him, and which follows upon it of course, resolve to punish him. Or, *if he set his heart against* (as this Particle *El* is used, *Amos* 7. 15. and elsewhere, as hath been noted before) *him*, to wit, to cut him off. *x* If it please him, *to gather to himself*, to wit, by Death, whereby God is said to take *away* Mens *Breath*, Psal. 104. 29. and to *gather* Mens *Souls*, Psal. 26. 9. and the *Spirit* is said to *return unto God*, Eccles. 12. 7. *y i. e.* That Spirit and Breath, or that living Soul that God breathed into Man, *Gen.* 2. 7. and gives to every Man that cometh into the World.

15 * All flesh *z* shall perish together *a*, and Man * Gen. 3. 19. Eccles. shall turn again unto dust.

z i. e. Every Man, who is called *Flesh*, *Gen.* 6. 3. 17. *Isa.* 40. 6. 12. 7. *a* Or, *alike*, without any exception, be they great or mean, wise or foolish, good or bad, if God design to destroy them, they cannot withstand his Power, but must needs perish by his stroke. The design of this and the foregoing verse is the same with that of v. 13. (where see the notes) namely, to declare God's absolute and uncontrouable Soveraignty over all men, to dispose of them either to life or to death, as it pleaseth him, and consequently to shew that *Job* had cause to be thankful to God, who had continued his life so long to him, which he might have taken away as soon as ever he had given it, and had no cause to complain of him, or to tax him with injustice for afflicting him, as he did.

16 If now *thou hast* understanding, hear this *b*: hearken to the voice of my words.

b As thou art a Man of Understanding, hear and consider what I say.

17 Shall even he that hateth right *c*, † govern *d*? † Heb. *bind.* and wilt thou condemn him that is most just *e*?

c i. e. That is unrighteous. But this he expresseth in a most emphatical manner, the reason and weight whereof seems to me to be this; If God be unjust, he is not so from fear of any Superiour (as inferiour Magistrates do many unrighteous things against their Consciences to please their Prince or Chief Ruler, or to avoid his displeasure) but meerly from an intrinsecal hatred of Justice, or love of Unrighteousness: which being most absurd to imagine concerning God, therefore he cannot possibly be unjust, or do any unjust action. *d* So this word, which properly signifies *to bind*, is fitly rendred by most Interpreters, and so it is used *Isa.* 3. 7. because Governours have a power to bind their Subjects by Laws and Penalties, and they are as it were the Ligaments by which Societies are bound and kept together, which without them would be dissolved and broken to pieces. *Elihu*'s Argument here is the same with that of *Abraham*'s, *Gen.* 18. 25. and that of St. *Paul*'s, Rom. 3. 5, 6. If *God be unrighteous, how shall he judge or govern the World?* And the Argument is undeniable; If God were unjust, there would be nothing but injustice and confusion, and mischief in the World, where as we see there is a great deal of Justice administred by Rulers in the World, and all this must proceed from him who is the Fountain and Author of all Justice, and Rule, and Authority. And as the *Psalmist* saith, *Psal.* 94. 9. *He that formed the eye, shall not he see?* So say I; He that makes men just, shall he be unjust? *e i. e.* God, who hath given so many clear and unquestionable Evidences of his Justice, in giving just and holy Laws, in encouraging and rewarding very many righteous Persons in this life, and in inflicting dreadful and remarkable Judgments upon Tyrants and Oppressours. Or, *him that is just* and *mighty*; for the next verse speaks of such who were generally in those times more considerable for their Power and Authority, than for their Justice. So here is a double Argument against *Job*'s censures of God's Justice. He is *just*, and therefore giveth thee no cause to condemn him, and withal *potent*, and therefore can punish thee yet far worse for so doing.

18 *Is it fit* to say to a King, *Thou art* † wicked *f*: † Heb. *Belial.* *and* to princes, *ye are* ungodly?

f Or, thou art *Belial*, or a Son of *Belial*. Though a King may really be unjust and wicked, yet their Subjects neither may nor dare presume to call them so, *Exod.* 22. 28. And therefore if some evil Thought did arise in thee, yet how wast thou not afraid to utter such unworthy and almost blasphemous expressions against God?

19 *How much less* to *him* that * accepteth not the * Deut. 10. persons of princes *g*, nor regardeth the rich more than the poor: for * they all *are* the work of his hands *b*. 2 Chron. 19. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17. * Ch. 31. 15.

g i. e. To God, who respecteth not the greatest Princes, so as to do any unjust thing to gain their favour, or to avoid their anger, to whom Princes and Peasants are equally subject, and infinitely inferiour; who therefore is free from all temptation to Injustice, which commonly proceeds from respect of Persons, *Lev.* 19. 15. and to whom therefore thou didst owe more reverence, than thy words have expressed. *b* And therefore of equal worth and price with him, and equally subject to his power and pleasure.

20 In a moment *i* shall they *k* die, and the people *l* shall

shall be troubled *m* at midnight *n*, and pass away *o*: and † Heb. *they take away the mighty.* the mighty shall be taken away *p* without hand *q*.

i Whensoever God doth but give the word, and send his Summons for them. *k i. e.* The Rich and the Prince, no less than the Poor, must submit to the Law of Death which God hath imposed on all men, without exception, and they cannot charge God with injury therein. *l* Whole Nations or People are no less subject to God's Power than any particular Persons: their Numbers cannot secure them from God's hand. *m i.e.* Disturbed and terrified with those Calamities which God shall bring upon them. *n* Suddenly, and when they are most secure. *o* Either, 1. Go into Captivity, or run, or fly away, they know not whether for their lives. Or, 2. Perish or die, as he said before, and as this word is oft used, as *Job* 14. 20. *Psal.* 37. 36. *Eccles.* 1. 4. So the same thing is said of the People, which in the first branch of the verse was said of the Princes. *p* Either from their place or power: or out of this life. *q* Without any hand or help of Man, by some secret and stupendious Work and Judgment of God; which he oft inflicts upon those who are out of the reach of Men.

1 Chron. 16. 30. Chap. 31. 4. Psal. 33. 15. Psal. 138. Prov. 5. 21. Jer. 32. 19. Zech. 1. 6. Jer. 16. 17. 21 * For his eyes *are* upon the ways of man *r*, and he seeth all his goings.

r This is added as the reason of the Judgments mentioned in the foregoing verse, God doth not afflict nor destroy either Princes or People unjustly, no nor out of his meer pleasure and absolute Soveraignty (to which *Job* seemed to impute his Calamities) but for their sins, which God sees exactly, although they use all possible arts and tricks to hide them from him. Therefore no man hath cause to complain of God, but of himself, for all that he may suffer in the World.

† Heb. *to rise.* Ecclus. 9. 7. 22 * *There is* do darkness, nor shadow of death, where the workers of iniquity may hide themselves *s*.

s They may flatter themselves, or cheat others by covering their wicked actions with plausible pretences and professions, but they cannot deceive God, nor keep their hearts and ways from his sight.

† Heb. *he.* 23 For he will not lay upon man more *than right s*: that he should † enter into judgment with God *u*.

t More or heavier Punishments than they deserve, or then are proportionable to their sins, which he accurately observes, as was now said, and therefore can suit Punishments to them. *u* Thereby to give him any pretence or occasion of entring into Judgment with him, or condemning his proceedings; for which there might seem to be some colour, if God did lay upon Man more than right. And therefore thou, O *Job*, hadst no cause for thy Complaints against God.

† Heb. *without searching.* 24 He shall break in pieces mighty men † without number *x*, and set others in their stead *y*.

x Neither their greatness, nor their numbers can secure them from the stroke of God's Justice. *y i.e.* Give away their power and dignity to others who shall come in their place.

† Heb. *exalted.* 25 Therefore he knoweth their works *z*, and he overturneth *them* in the night *a*, so that they are † destroyed *b*.

z i.e. Hence it appears that he knows all their evil works, because he judgeth them for them. God or Men are oft times said in Scripture to know or do a thing, when they only manifest their knowing and doing of it. Or, *Because*, &c. as this Particle is used, *Isa.* 26. 14. & 61. 7. So this is subjoined as the ground or reason why he punisheth them, as is related both in the foregoing, and in the following words, because he sees all their wicked designs and actions. *a* i.e. When they are at rest and secure; *at midnight*, as it is *v.* 20. Or, *he turneth*, or *bringeth* upon them *the night*, to wit, of Calamity and Tribulation, as the next words explain it, and as the words *night* and *darkness* are oft used. Or, *he turneth the night*, to wit, into day, i. e. He knoweth all their deeds of darkness, and bringeth them to light. See above v. 22. *b* Heb. *and* (or *then*, or *therefore*); for both these ways this Particle is sometimes used) *they shall be destroyed*, or *broken to pieces*.

† Heb. *in the place of the beholders.* 26 He striketh them as wicked men *c* † in the open sight of others *d*.

c i.e. As he useth to smite wicked men, with a grievous and terrible stroke. Compare *Isa.* 27. 7. Or, *for wicked men*, or, *because they are wicked men*, therefore he destroys them without any regard to their quality. *d* In publick view for their greater shame, and for the greater glory of God's Justice, and for the greater terrour of other Oppressours, and comfort of the Oppressed.

† Heb. *from after him.* 27 Because they turned back † from him *e*, and * would not consider *f* any of his ways *g*.

* Ps. 28. 5. Isa. 5. 12. *e* From the God, whom they or their Progenitors had owned; and his Laws, which God hath written in the minds of all men, Rom. 2. 14, 15. and it may be from the practice of the true Religion which sometimes they professed. *f* Or, *understand*. They did not define nor endeavour to know them, at least practically or to any good purpose. *g* Either, 1. God's Providential ways. They did not lay to heart any of God's Judgments inflicted upon such Oppressours as themselves, which should have given them warning, but boldly persisted in the same wicked courses. Or, 2. His Precepts; oft called his *ways*, because he hath appointed them for us to walk in. For these ways they were in a special manner obliged to consider and practise: and the next verse gives us an instance of their backsliding from these ways.

28 So that they cause the cry of the poor to come *h* unto him *i*, and he heareth the cry of the afflicted *k*.

h Heb. *To bring*, &c. which is ambiguous, and may be read, either 1. *that he*, i. e. God, *might bring*, &c. So this is a reason why God *smote them*, &c. as is said, v. 26. Or 2. *that they*, i. e. those wicked men, *might bring*, &c. and so these words contain either 1. A reason of what was last mentioned, to wit, why they would not consider nor walk in God's ways, because they were resolved to oppress the Poor, and give them cause to cry unto God; which they neither would nor could have done if they had throughly understood and considered God's ways: or 2. An evidence or instance of it wherein it did appear, that *they had turned back from* God, &c. *i i.e.* Unto God, as the following words imply, it being God's work to *hear the cry* and plead the cause of *the afflicted* or *oppressed*. Others, *Upon him*, or upon *them*, or *upon each of them*, to wit, of the Oppressours; upon whom the cry of the oppressed is said to come, because the vengeance of God is by that cry brought down upon them. *k* He delivereth the oppressed by taking the Oppressour away.

29 * When he giveth quietness *l*, who then can make trouble *m*? and when he hideth *his* face *n*, who then can behold him *o*? whether *it be done* against a nation, or against a man only *p*:

* Ch. 12. 14.

l Either to the poor and oppressed Persons last mentioned, or to any other Person or People, as it follows. *m* No Man or Creature can hinder God's design and work. *n i.e.* Withdraws his favour and help from them, and thereby exposeth them to all Oppressions or Calamities. *o i.e.* Who can look up to God with cheerfulness or confidence, to desire or expect his help? Or rather, *who then will look upon him*, or *regard him*, to wit, so as to pity or succour him! If God be against him, what Man will or dare be for him? all men will forsake and oppose him, and so he will be utterly lost. For this [*who*] answers to the [*who*] in the former branch of the verse; and both of them speak of Man and his act as opposed unto God, and to his act. *p* The case is the same in both: God can carry on his work either of Mercy or Justice, as easily and as irresistibly upon an whole Nation or People as upon one particular Person.

30 That the hypocrite reign not, lest the people be ensnared *q*.

q Having said that God could and would carry on his own work and design effectually, whether against one Man, or against an whole People, he now proceeds to give a further instance of God's mighty power above and against the greatest Monarchs, in whom their own and the Peoples strength seem to be united, yet all together cannot oppose God in his work. God when he pleaseth can and doth so order affairs, *that the Hypocrite* (i. e. *the profane wicked Prince*, as one of the Kings of *Judah* is called, *Ezek.* 21. 25. Bad Princes being called *Hypocrites*, because they do commonly cover all their Oppressions, and Injuries, and Impieties too, with the specious pretence of Justice and the Publick Good, and the discharge of their Trust and Duty) *may not reign*, (i. e. may not continue his Reign and Tyranny, that he may and shall by his Soveraign Power and Omnipotent Providence be deprived of his Kingdom) *lest the people be ensnared*, i. e. lest the People should be longer, and more and more kept and held in the Snares or Fetters of Tyranny and Oppression; *i. e.* God doth this to free poor oppressed People from the snares which ungodly and unrighteous Princes lay for them. Or, *that the People be not ensnared* any longer, Heb. *that there be no snares of* or *for the People*. Or, *for the snares*, or *scandals* or *sins* (which are oft so called) *of the People*. So the sence is, That such a wicked Prince may not continue to reign over that People, although by their sins they had provoked God to give them such a Prince, and to continue his power over them.

31 Surely it is meet *r* to be said unto God *s*, I have born *chastisement t*, I will not offend any more *u*.

r Certainly it is but fit and reasonable that Man should say thus, to his Maker and Supream Lord, and that instead of contending with God he should submit to him, Or (which comes to the same thing) *But hath he said?* So the sence is, I have shewed the absolute Power which God hath over all his Creatures, and that he may justly, and doth oft times severely punish all sorts of men as he sees fit: And this *Job* should have applied to his own case. *But*, I appeal to all of you, *hath he* i. e. *Job* (who is the principal subject of this whole discourse, and to whom he now begins to direct his discourse) *said*, that which here follows? which is a kind of form of Confession or Humiliation, which *Elihu* puts into *Job*'s mouth, as fit to have been used by him. Nay, hath not his speech and carriage been of a directly contrary nature and tendency? Instead of humbling himself under God's hand which was his duty, hath he not been full of murmurings and complaints against God? *s* Unto one so much thy Superiour, so mighty and so righteous in all his ways: with such an one, a weak and sinful Creature (as thou art) should not presume to contest. *t* Or, *I do*, or *shall bear* it, to wit, quietly and contentedly; I will bear the Lord's indignation, and accept of the punishment of my own iniquity, and not accuse God fallly and foolishly, as I have done. *u* Heb. *I will not corrupt*, to wit, my self or my ways; which is oft understood in like cases. Or, *I will take* or *demand no Pledge*: for so this Verb is oft used. So the sence may possibly be, I confess I have been too bold with God, in desiring that he would come with me into Judgment, and that I could have a Pledge or Surety that he would do so, but I will no longer desire it, but submit my self wholly to him.

32 *That which* I see not, teach thou me, *x*; if I have done iniquity, I will do no more *y*.

x I will no longer maintain mine innocency, but from thy judgments I will conclude and have reason to believe that there are some secret sins in me, for which thou dost chastise me, and which I through mine ignorance or partiality cannot yet discover, and therefore do beg that thou wouldst by thy Spirit manifest them to me. *y* I will amend my former errours.

† Heb. *should it be from with thee?* 33 † *Should it be* according to thy mind *z*? he will † recompense it; *a* whether thou refuse, or whether thou choose *b*, and not I *c*: therefore speak what thou know *est d*.

z Having advised and directed *Job* how to behave himself, and what to say to God in his case, he now proceedeth to enforce his advice by solid Arguments. *Should it* (to wit, God's chastening of thee, about which the great Controversie was) *be according to thy mind?* Heb. *from with thee*, as thou wouldst have it? Shall thy Opinion or Affection give Laws and Measures to God that he shall affect only such Persons, and in such a manner and measure, and so much only as thou wouldst have him? Doth God need, or should he seek any thing as thou wouldst have from the World, and whom, and when to for thy advice how to govern the World, and whom, and when to reward or punish? Dost thou quarrel with God, because he punisheth

eth thee worse and longer than thou expectest or desirest?
a To wit, thy iniquity expressed, *v.* 32. *b* Whether thou art satisfied or offended with his proceedings, he regards not, as not being obliged to give thee an account of his matters; whether thou would refuse his Punishments or accept of them. *c* It is not I, not thou, that must prescribe to God, but he will do what he pleaseth. Or, *but not I, i. e.* do thou refuse or choose as thou pleasest, and contend with God for doing with thee otherwise, than according to thy opinion or good will; but so would not I do, if it were my case and I can say nothing for this course which thou takest, and therefore do thou *speak what thou knowest*, or what thou canst say for it, as it here follows. *d* If thou canst say any thing for this practice, here I am ready to hear thy defence, and to justifie thee as far as I can truly and righteously do. But this verse is and may well be otherwise rendred, and that very agreeably to the Hebrew, though still the sence will be the same, *Shall he, i. e.* God, *render*, or *recompence it* (to wit, thy iniquity) *according to thy mind*, (i. e. no further than thou dost like and consent) *because thou refusest?* (to wit, his Chastisement. Is he obliged to forbear punishing thee because thou art not pleased with it? Shall not he dispense either favours or afflictions as he sees fit without thy consent?) *shalt thou choose, and not I?* (So *Elihu* speaks this in the Name and Person of God: such sudden changes of Persons being not unusual in this Book. Shalt thou, O *Job*, choose for me, and not I for my self?) *therefore speak what thou knowest.* If this be thy opinion, speak what thou canst in defence of it: and here am I ready to plead for God against thee. So here *Elihu* returns to speak in his own Person.

† Heb. of heart.

34 Let men † of understanding tell me, and let a wise man hearken unto me *e*.

e I am content that any wise Man should judge of my words, and let such consider what I say. Or, as others translate the place, *Men of Understanding will speak for* or *with* (as the prefix *Lamed* is sometimes used, as *Gen.* 46. 26. *Numb.* 18. 11. *Job* 17. 5.) *me*, *and wise men will hearken* or *assent unto me.*

35 Job hath spoken without knowledge *f*, and his words were without wisdom.

f Foolishly and inconsiderately.

‖ Or, *my Father, let Job be tried.*

36 ‖ My desire *is that* Job may be tried *g* unto the end *h*, because of his answers *i* for wicked men *k*.

g Either 1. That he may be further tried by God, or exercised with Afflictions, till he be throughly convinced or humbled. But it seems hath that he should pray for the continuance or increase of *Job*'s Afflictions. Or rather, 2. That his words and cause which I am now debating may be examined and sifted, that you that are here present, or any other wise men, may consider and judge thereof, as he desired above, *v.* 2, 10, 34. *h i. e.* Thoroughly and exactly, till the Cause be brought to an issue. Or, *unto victory, i. e.* till judgment be brought forth unto victory. *i* Or, *concerning* his *answers*, or *replies* or *discourses*; for *answering* is oft used in Scripture, both in the Old and New Testament for *speaking*. So he limits and changeth the state of the Controversie: I do not meddle with *Job*'s former life, nor charge him with hypocrisie, as his three Friends have done, but I justly reprove him for his hard Speeches against God, whereby he hath reproached his Justice and Goodness. *k i.e.* On their behalf or for their use. He hath put Arguments into their Mouths against God and his Providence. Or, *with* or *among wicked men*, as if he were one of them: or such Answers as they use to make, which therefore are very unbecoming such a Man as *Job* is, or pretends to be.

37 For he addeth rebellion unto his sin *l*, he clappeth *his hands* *m* amongst us, and multiplieth his words against God *n*.

l He sinned before, as other ways, so by impatience under his afflictions, which may be ascribed to human Infirmity; but now he is grown obstinate and incorrigible, and instead of repenting and humbling himself for his sins, he excuseth them, and justifieth himself, and accuseth the blessed God. Or thus, *For* otherwise, unless he be throughly tried and rebuked, *he will add rebellion unto his sin*, he will break forth into open rebellion against God, and (as it follows) *he will clap*, &c. For the Hebrew words are of the future tense, although such are oft rendred by the past tense. *m* In token of joy and victory, as this phrase is used, *Psal.* 47. 1. & 98. 8. insulting and triumphing, not only over us, as if none of us were able to answer him, but in a fort over God himself, inasmuch as he hath again and again desired leave of God to debate his Cause with or before him, and in that case did not doubt to maintain it, but could not obtain the favour or justice of a fair hearing. *n* Whereas the reverence which he oweth to God, and his infinite distance from him should teach him to be very modest and sparing in his Speeches of God, *Job* on the contrary poureth forth whole floods of bold and presumptuous Expostulations with God, and Reflections upon God's proceedings with him.

CHAP. XXXV.

Our good or evil extendeth not to God, 1——7. *but to men on earth who are hereby oppressed, and cry out, but not unto God, nor are delivered*, 8——12. *He exhorteth to hope in God, though for the present he be angry*, 13——16.

ELihu spake moreover and said,

2 Thinkest thou this to be right *a*, *that* thou saidst, My righteousness *is* more than Gods *b*?

a Canst thou in thy Conscience, upon second Thoughts, approve of what thou hast said? *b* Not that *Job* said this in express terms, but he said those things from which this might seem to follow, as that God punished him more than he deserved or expected, all things considered; and that if he might be admitted to debate his cause with or before God, he did not doubt to carry it, and to obtain that ease and favour from God, which otherwise God would not afford him. But this Charge against *Job* he proves in the next verse.

* Ch. 34. 9. 3 For * thou saidst, *c* What advantage will it *d* be unto thee *e*? *and* what profit shall I have‖ *if I be cleansed* from my sin *f*? ‖ Or, *by it more than by my sin.*

c This verse contains the proof of the foregoing Charges: *Job* had oft affirmed, that he was and still continued to be Righteous, though he had no present benefit by it, but much bitterness with it: and God was not kind to *Job* notwithstanding all his former and present Piety, but dealt with him as if he had been a most wicked Man: which was in effect to say, That he was more righteous than God. *d* To wit, his Righteousness last mentioned. *e i.e.* Unto me; such changes of Persons being very frequent in the Hebrew Language. *f* Or, *by the expiation of my sin*: for the same Hebrew word signifies both to *sin* and to *purge out* or *expiate sin*. Or, by it (to wit, by my righteousness) *more than by my sin*. So the sence is, I have no more present benefit by all my care to please and serve God, than wicked men have by their sins against him. God regards my cries no more than theirs, and shews no more kindness or pity to me, than he doth to the most profligate Wretches. But still remember *Job* speaks not here of the future life, wherein he knew he should have much advantage, as he protested before, but only of this present state.

† Heb. *I will return to the Word.*

4 † I will answer thee, and thy companions *g* with thee.

g i. e. Those who are of thy opinion, or with whom thou dost associate thy self in those Speeches and Carriages. Which seems to be meant not of *Job*'s three Friends (as many understand it, for their opinions were contrary to *Job*'s in this point) but of *wicked men*, with whom *Job* is said to *walk* and *go in company* for this same opinion or assertion, *Chap.* 34. 8, 9. And these men he here calls *Job*'s *companions*, partly because they are very forward to harp upon the same string, and to accuse God and justifie themselves upon all occasions; and partly, that he might awaken *Job* to a more serious review of his former assertions, by representing to him, whose Cause he pleaded, and who were his Confederates and Colleagues in this Opinion.

* Ch. 22. 12. † Heb. *Heaven.*

5 * Look unto the heavens, and see, and behold the † clouds *which* are higher than thou *h*.

h How much more is God, who is far above all Heavens, higher than thou? And therefore God is out of the reach of all profit or loss by thy actions; if thy goodness do not profit thee, it is certain it doth not profit him; and therefore doth not lay any Obligation upon him to indulge or recompence thee for it, save only so far as he hath graciously obliged himself: and therefore thou canst not accuse him of injustice for afflicting thee, nor pretend that thou hast deserved better usage from him. And this infinite distance between God and thee, should cause thee to think and speak more modestly and reverently of that glorious Majesty.

6 If thou sinnest, what doest thou against him *i*? or *if* thy transgressions be multiplied, what doest thou unto him?

i Thy sins do him no hurt, and therefore thy righteousness brings him no benefit, as it follows.

* Ch. 22. 23. Psal. 16. 2. Rom. 11. 35.

7 * If thou be righteous what giveth thou him? or what receiveth he of thine hand *k*?

k He gaineth nothing by it, nor can indeed receive any good from thee, because all thy good comes from him. And therefore thou hast no reason to boast of, nor to upbraid God with thy Piety, which is much to thy advantage, but nothing to his.

8 Thy wickedness *may hurt* a man as thou *art l*, and thy righteousness *may profit* the son of man.

l If God were such an one as thou art, he might have benefit or hurt by thine actions: but being an infinite, independent and self-sufficient being, he is far exalted above all thy good or evil.

9 By reason of the multitude *m* of oppressions, they make *the oppressed* to cry *n*: they cry out by reason of the arm of the mighty *o*.

m Or, *greatness*. This verse is supposed to contain an Argument to prove what he said, *v.* 8. that one Mans wickedness may hurt another. But he rather seems to begin a new matter, and having answered one of *Job*'s Objections, to proceed to another, which may be either 1. That which *Job* had oft complained of, that he cried to God, and God did not hear his cry; which *Elihu* answers by a Parallel case of men, crying out for oppression; whom yet God doth not hear, nor help, and that for just reasons, which he leaves to *Job* to apply to himself. Or, 2. that which *Job* had alledged, *Chap.* 24. 12. and which might seem to reflect upon God's Providence. This therefore *Elihu* repeats in this verse, and answereth in the following. *n* Not only to murmur and complain, but to cry out by reason of sore oppression, and to cry to the Oppressours, or others for pity and help. *o* Because their Oppressours are too strong for them.

* Psal. 42. 8

10 But none *p* saith *q*, Where *is* God *r* my Maker *s*? who giveth * songs *t* in the night *u*!

p Few or none (for few are oft called and accounted as none, both in Scripture and other Authors) of the great numbers of oppressed Persons. *q* To wit, seriously or sincerely, and it may be not so much as in word and profession. *r* They howl and cry out of men, and to men, but they seek not after God, they do not acknowledge him in all their ways: they praise him not for that ease, and liberty, and estate, and other mercies which God gave them; and by this unthankfulness they forfeit their mercies; and therefore if God suffer Oppressours to take them away, they have no cause to complain of God, but only of themselves: they will not vouchsafe to pray to God seriously and fervently, either to continue or to restore their lost mercies; and therefore if God do not hear, nor regard their brutish cries arising only from a natural sense of their misery, it is not strange nor unjust. *s* Who alone made me, and whose Power and Providence preserveth me every day, and who only can protect and deliver me. All which were Obligations upon them to praise God and pray to him, and depend upon him, and aggravations of their gross neglect of God. *Heb. my Makers*, in the Plural Number. Which being used not only here, but also, *Eccles.* 12. 1. *Isa.* 54. 5. and that without any necessity, when it might as well have been put in the singular number, yea though *Elohim* be Plural, as

as it is *Gen.* 1. 1. plainly implies a Plurality of Persons in the Divine Essence, of which see on *Gen.* 1. 26. *t i. e.* Matter of Songs: great occasion to rejoyce and praise God. *u* Either 1. Metaphorically taken, *i. e.* in the night of affliction; implying that they want not cause to bless God even in their afflictions. Or rather 2. Properly, as this word is always used in *Job*, one place excepted which is doubtful, to wit, *Chap.* 36. 20. which he may mention rather than the day; either because oppressed Persons, who in the day time are cruelly used by their Oppressours, are permitted to rest in the night: or because the Hand and Mercy of God is more manifest in the preservation, and rest, and sleep of the Night, than in the Blessings of the Day, which are procured by Man's industry: or because the Day is the time of Action, the Night of Contemplation, when we do and ought to remember God's Mercies with Thanksgiving: Compare *Psal.* 42. 8. & 119. 62.

11 Who teacheth us more then the beasts *x* of the earth, and maketh us wiser then the fowls of heaven.

x This is mentioned as a further aggravation of Mens neglect of God in their Misery. God hath given to Men those Gifts which he hath denied to Beasts, Reason and Religion, Wisdom to know God and themselves, and their Obligations to God, and their dependance upon him. And therefore it ill becometh them to lye like Brute-creatures, roaring and crying out in their Miseries, without taking any notice of God in way of Prayer or Praise; and if they do so, it is no wonder if God takes no notice of them.

12 There *y* they cry, (but none giveth answer) because of the pride of evil men *z*.

y Or, *Then*, as this Particle is used, *Psal.* 14. 5. *Eccles.* 3. 17. *Zeph.* 1. 14. In that time or condition. *z* Either 1. of the Oppressours. So this is the reason not of the last Clause, why none answereth, but of the former why they cry, the latter Clause being therefore shut up within a Parenthesis, and the words thus are to be transposed, as some place them; *There they cry, because of the pride of evil men, but none giveth answer.* The reason whereof followeth in the next verse. Or rather 2. of the oppressed Persons. And so there is no need of any Parenthesis, or Transposition. And so these words contain one reason of the words immediately foregoing, which is most natural and easie, and usual, to wit, why *none giveth answer*, *i.e.* why God doth not answer nor regard their cries, because of their *Pride*, &c. because they are both *evil*, wicked and impenitent, and *proud*, unhumbled for those sins for which God brought these Miseries upon them, and unsubdued to the Obedience of God.

* Ch. 27. 9. Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Ezek. 8. 18. Mich. 3. 4. Zech. 7. 13.

13 * Surely God will not hear vanity *a*, neither will the Almighty *b* regard it.

a Either 1. vain and light Persons, that have no true Wisdom or solid Piety in them, but are wholly addicted to vain and worldly things, rejoycing immoderately when they have them, and crying out for want of them, as here they do. Or 2. vain cries, which proceed not from Faith or Piety, but only from Self-love and a Natural Sense of their Misery; which is common to them with Brute-beasts. The Abstract is here put for the Concrete, as *wickedness* is oft put for wicked men, and *pride* for proud Persons, and the like. *b* Though God be able to help them, as this title of God implies, and though he be the Judge of the World, as the former Name of God signifies, to whom therefore it belongs to right the Oppressed against the Oppressour, yet in this case he justly refuseth to help them.

14 Although thou sayest, thou shalt not see him *c*, *yet* judgment *is* before him *d*, therefore trust thou in him *e*.

c Or, *thou canst not see him*; the Future Tense of the Indicative Mood being oft put potentially; *i.e.* Thou canst not have thy desire in appearing and pleading thy Cause before him. So this is a new matter, and *Elihu* answers another Objection of *Job*'s: of which see *Chap.* 23. 8, 9. and tells him that he is not to judge of God by present appearance; because though God may for a season hide his Face, and delay to give him an answer, yet he will certainly do him right. *d i. e.* Before God, or in his Presence, or at his Tribunal, or in all his Ways and Administrations: And *Judgment* is put for Justice or just Judgment, as it is *Job* 8. 3. *Psal.* 37. 28. & 99. 4. and oft elsewhere. So the sense is, God is and will shew himself to be just in all his ways, and therefore thou dost wickedly in reflecting upon God's Justice. Or, yet *judge* thy self *before him*: instead of accusing God, condemn thy self, acknowledge thy sins, and then thou maist hope for Mercy. Compare 1 *Cor.* 11. 31. *e* Instead of murmuring against him, put thy trust in him. Repent of what is past, and humble thy self under God's hand, and do not despond for the future, but wait upon God patiently in his way till deliverance come to thee; for it will certainly come if thou dost not hinder it.

‖ That is, God. † That is, Job.

15 But now because *it is* not so *f*, ‖ he *g* hath visited in his anger *h*, yet † he knoweth *it* not *i* in great extremity *k*.

f i. e. Because *Job* doth not acknowledge God's Justice and his own Sins, and wait upon God in his way for Mercy, according to the last advice given to him, *v.* 14. *g* To wit, God, to whom this great Work of *visiting* is ascribed every where in Scripture. *h i. e.* Hath laid grievous Afflictions upon him; all which is too little to bring *Job* to compliance with God. *i Job* is not sufficiently sensible of it, so as to be humbled under God's hand. *k* Or, though (which Particle is sometimes understood, of which Examples have been before) *in great extremity*, or *abundance*, to wit, of Afflictions. Though *Job* hath hitherto been and still is exercised with very sore Calamities, yet they have not brought *Job* to the knowledge of God and of himself. But this verse is and may be rendred thus; *And now* know that *his* (*i. e.* God's) *anger hath visited thee little or nothing*, (to wit, in comparison of what thou hast deserved and mightest reasonably expect) *neither hath he known* (i. e. judged or punished, as this word is used, *Prov.* 10. 9. and elsewhere) *thee in* or *according to* (as the prefix *Beth* is sometimes used) *the great abundance*, to wit, of thy sins. And therefore thy Complaints against God are very unrighteous and unreasonable.

16 Therefore *l* doth Job open his mouth in vain *m*: he multiplieth words without knowledge *n*.

l Hence it is manifest. *m i. e.* Pour forth his Complaints without any success, and gets no ease by them. *n* Thereby discovering his ignorance of God and of himself.

CHAP. XXXVI.

God is just in all his ways; towards the wicked, 1——6. *the godly*, 7——11. *the hypocrite*, 12——14. *the poor*, 15. *Job's sins hindered God's salvation to him: he admonisheth him*, 16——21. *God's power and soveraignty, and all his perfections to be magnified*, 22——33.

ELihu also proceeded, and said,

† Heb. *that there are yet words* done.

2 Suffer me a little *a*, and I will shew thee † that *I have* yet to speak on Gods behalf *b*.

a Give me thy patient attention but a little longer, and I have done. *b* That I have not said all that can be said to justifie God's proceedings against thee.

3 I will fetch my knowledge from afar *c*, and will ascribe righteousness to my maker *d*.

c i.e. From remote times, and places, and things. I will not confine my Discourse to thy particular Case, but will justifie God by declaring his great and glorious Works of Creation and Providence both in the Heaven and Earth, and the manner of his dealing with men in other Parts and Ages of the World: for these are the chief Heads of the following Discourse, and therefore the best Comment upon this General Expression. *d* I will acknowledge that which is true, that God is Righteous. He adds the words, *my Maker*, either 1. as an Argument or Evidence of God's Righteousness; partly because it is not likely that God should be unjust to his own Creatures, since even Men are not only just, but kind to their own Works and Relations: and partly because the Work of Creation gave unto God an absolute right and power to dispose of *Job* as he saw fit, as the Potter hath power over the Clay, *Rom.* 9. 21. and therefore there was no foundation for Unrighteousness, nor any temptation upon God to do it: and partly because Man's Maker must needs be a Being of all possible Perfection, and therefore one of perfect Righteousness. Or, 2. as a Motive or Obligation upon him to plead God's Cause. I do not engage my self in this Controversie out of a pragmatical or contentious humour, nor out of any prejudice or ill will to thee, but meerly from the sense of my duty to my blessed Creator. Withal, he reflects upon *Job* as guilty of great folly and ingratitude in contending with him, in or by whom he lived, and moved, and had his being.

* Ch. 37. 15

4 For truly, my words *shall* not *be* false *e*: * he that is perfect in knowledge *is* with thee *f*.

e I will not speak any thing against my own Conscience, nor against Truth, either to flatter God, or to vex thee, as thou supposest thy other Friends have done, *Chap.* 13. 7. and elsewhere. *f* This is meant either 1. of God. Thou hast to do with a God of perfect Knowledge, by whom all thy words and actions are weighed; and therefore hast need to be more wary and circumspect in thy expressions and behaviour. Or rather 2. of himself, as the former part of the verse is. And he speaketh of himself in the third Person for modesties sake. He speaks not of absolute, but of comparative Perfection. And whatsoever perfection of Knowledge he had, he doth not ascribe it to himself, but to God's Spirit, *Chap.* 32. 8. And the meaning may be this; Thou hast not to do with a Novice, but with one who hath accurately considered, and through God's grace doth fully understand these matters, Therefore hearken to me. But the word rendred *perfect* signifieth also *sincere* or *upright*, or *right*. And this may seem best to agree with the former Clause, wherein he saith that he would not speak what he knew to be false; and now he adds, That he was and would be *upright* in the use of his *knowledge*, or in the delivery of his *opinion* in this matter, and not be byassed by any passion or prejudice, either to speak otherwise than he thought, or to judge otherwise than he should.

* Ch. 9. 4. * *he is* mighty in strength and † wisdom *b*.

5 Behold, God is mighty, and despiseth not *any g*: * he is mighty in strength and † wisdom *b*.

g His greatness doth not make him (as it doth men) to scorn, or despise, or oppress the meanest. Though he may do what he pleaseth, and none can hinder him, yet he will not use it to do any wrong, Man wrong, as *Job* seemed to insinuate, *Chap.* 10. 3. & 19. 7. & 23. 13. † Heb. *heart.* *b* His Strength is guided by Wisdom, and therefore cannot be employed to do any thing unbecoming God, or unjust to his Creatures, for either of these is folly. Or, in *strength*, or *vertue of heart*: for the *and* is not in the Hebrew. So the sense is, He is truly magnanimous, of a great and generous Mind or Heart, and therefore not Unrighteous: for all Injustice proceeds from littleness or weakness of heart. Truly great Souls scorn unjust actions.

‖ Or, *afflicted.*

6 He preserveth not the life of the wicked *i*: but giveth right to the ‖ poor *k*.

i To wit, for ever; but will in his due time forsake them, and give them up to the Destroyer. Or, *he doth not*, or *will not preserve* is put for, *he will certainly and dreadfully destroy*, by the Figure called *Meiosis*, used *Prov.* 17. 21. and oft elsewhere. *k* He doth uphold, and he will certainly in his time deliver his poor oppressed ones from all their Oppressours.

* Psal. 33. 18. & 34. 15.

7 * He withdraweth not his eyes from the righteous *l*: but with kings *are they* on the throne *m*; yea, he doth establish them for ever *n*, and they are exalted *o*.

l He never ceaseth to care for and watch over them, no not when they are afflicted or persecuted, when he may seem to neglect them. *m* Though they may be oppressed for a time, yet oft times he not only delivers them, but also raiseth them to the highest Honour and Happiness in this Life; Compare 1 *Sam.* 2. 8. *Psal.* 113. 7, 8. *n* Their Felicity is more stable and permanent than that of the wicked. *o* Having mentioned the Cause, that *God did establish them*; he now mentions the effect, that *they are* or *continue to be exalted*: they are not cast down from their Dignity, as the wicked commonly are.

8 And * if *they be* bound in fetters *p*, *and* be holden in cords of affliction: * Psal. 107. 10.

p If

p If through the viciſſitude of Wordly Affairs, and the Righteous Judgment of God upon them for their ſins, they be brought from their Throne into a Priſon, as ſometimes hath been done.

9 Then he ſheweth them their work *q*, and their tranſgreſſions, that they have exceeded *r*.

q i. e. Their evil Works, as the next Clauſe explains and limits it. By theſe Afflictions he brings them to a ſight of their Sins and to Repentance, which is the way and means o. their recovery. *r* That they have greatly ſinned by abuſing their Power and Proſperity; which even good men are too prone to do.

*Ch.33.16. 10 * He openeth alſo their ear *s* to diſcipline *t*, and commandeth *u* that they return from iniquity *x*.

s i. e. He enableth and enclineth them to hearken to what God ſpeaks by the rod, who would not hear in the time of their Proſperity: like them, *Jer.* 22. 21. *t* Or, *to inſtruction*, *i. e.* to receive inſtruction: or *to chaſtening*, *i. e.* to hear the rod, and who hath appointed it; as is ſaid, *Mich.* 6. 9. *u* Either by his Word or Spirit accompanying the Affliction and diſcovering the Mind and Will of God in this Diſpenſation. *x* Which is the chief Cauſe of their Calamity.

*Ch.21.13 11 If they obey *y* and ſerve *him*, they ſhall * ſpend their days in proſperity *z*, and their years in pleaſures *a*.

y God's Admonition and Command. *z* They ſhall be reſtored to their former Proſperity, and ſhall live and die in it. This he ſpeaks according to the Tenour of God's Promiſes, eſpecially in the Old Teſtament ſtate of the Church, and according to the common courſe and method of God's Providence, which *Elihu* and other good men had obſerved. *a* Abounding in worldly Comforts, and being enabled by God to rejoyce in them, which is God's gift, *Eccleſ.* 3. 13. and delighting themſelves in God's love and favour to them.

† Heb. *they ſhall paſs away by the Sword.* Ch.33.18. 12 But if they *b* obey not, † they ſhall periſh by the ſword, and they ſhall die without knowledge *c*.

b The Righteous ſpoken of *v.* 7. oppoſed to the *Hypocrites* here following, *v.* 13. for even good men may ſometimes be diſobedient to Divine Admonitions, and may ſuffer deeply, yea, even Death it ſelf, for their folly; See 1 *Cor.* 11. 30. *c* In or for their ignorance or inadvertency or folly. Or, *becauſe they are without knowledge*: becauſe they are fooliſh, or brutiſh, and will not learn the Leſſons which God ſo plainly teacheth them.

*Rom.2.5. 13 But the hypocrites in heart *d* * heap up wrath *e*: they cry not *f* when he bindeth them *g*.

d Such as are truly void of that Piety which they profeſs. Whereby he either ſecretly inſinuates that *Job* was ſuch an one: or gives him this occaſion to ſearch himſelf whether he were not ſo: or rather admoniſheth him not to carry himſelf like ſuch an one, as he had hitherto done, and for which he reproved him, *Chap.* 34. 8. *e i. e.* By their impious and obſtinate carriage in all Conditions, they treaſure up God's wrath againſt themſelves. *f* Unto God for help. They live in the groſs neglect of God, and of Prayer. *g* To wit, with the Cords of Affliction, expreſſed, *v.* 8. which is mentioned as an Aggravation of their Wickedneſs: becauſe even wicked men, if not profligately bad, will ſeek God in a time of Affliction, *Hoſea* 5. 15. Withal he ſecretly reflects upon *Job* as one that behaved himſelf like a wicked Man, becauſe though he cried out of God in way of Complaint, yet he did not cry unto him by humble Supplication.

*Ch.15.32 & 22.16. Pſ.55.23. † Heb. *their ſoul dieth.* ‖ Or, *Sodomites.* 14 * † They die in youth *b*, and their life is *i* among the ‖ unclean *k*.

b They provoke God to cut them off before their time. Heb. *Their Soul* (*i. e.* they themſelves) *ſhall die in youth.* *i* Or, *their life* mer Clauſe after the manner of the Hebrews. *k* Or, *the filthy*, or *Whoremongers*, or *Sodomites*; to whoſe deſtruction (which happened not long before this time) he may ſeem to allude. The ſame is, They ſhall die by ſome dreadful and exemplary ſtroke of Divine Vengeance.

‖ Or, *afflicted.* 15 He delivereth the ‖ poor in his affliction, and openeth their ears *l* in oppreſſion *m*.

l i. e. Cauſeth them to hear, and underſtand, and do the will of God; *hearing* being oft put for *obeying*. And this latter Clauſe ſeems to be added to intimate, that he will not deliver all afflicted Perſons, but only thoſe whoſe Ears he openeth to receive his Counſels. *m i. e.* In the time of their oppreſſion. Or, *by oppreſſion or tribulation*, as the means of opening their Ears and Hearts.

16 Even ſo would he *n* have removed thee *o* out of the *p* ſtrait *into* a broad place *q*, where *there is* no ſtraitneſs, and † * that which ſhould be ſet on thy table *r*, ſhould be full of fatneſs.

† Heb. *the reſt of thy table.* * Pſ.23.5.

n If thou hadſt opened thine Ear to God's Counſels, and humbled thy ſelf under his correcting hand, and ſued to God for Mercy. *o* As this Verb is uſed, 2 *Chron.* 18. 31. Or, *allured*, or *inticed*, or *perſuaded thee*, as the word properly ſignifies: which poſſibly may here be emphatical, and may imply as that *Job* had by his ſins brought himſelf into theſe ſtraits, ſo that God would have brought him out of them by the uſual and regular way, to wit, by perſwading him to turn from his ſins, and humbly and earneſtly to cry to God for Mercy, which if he had complied with, God would have delivered him. *p* Heb. *out of the mouth* or *jaws of tribulation*; which like a wild Beaſt was ready to ſwallow him up. *q i. e.* Into a ſtate of eaſe and freedom. *r* Thy Diſhes, or the Food in them.

‖ Or, *judgment and juſtice, ſhould uphold* thee. 17 But thou haſt fulfilled the judgment *s* of the wicked: ‖ judgment and juſtice take hold *on thee t*.

s Or, *the cauſe*, or *ſentence*, as the word moſt properly ſignifieth. Thou haſt fully pleaded their Cauſe, and juſtified the hard and reproachful Speeches which wicked men in their rage utter againſt God, condemning God and juſtifying themſelves. *t* Or, therefore (which is oft underſtood) *the ſentence and judgment* (or, *the judicial ſentence*, to wit, of the wicked now mentioned) *ſhall take hold* on thee. Thou haſt maintained their Cauſe againſt God, and God ſhall paſs againſt thee their Sentence, or the Sentence of Condemnation due to ſuch wicked men.

18 Becauſe *there is* wrath *u*, *beware* *x* leſt he take thee away with *his* ſtroke *y*: then * a great ranſom cannot † deliver thee *z*. * Pſ.49.7. † Hebrew *thee aſide.*

u To wit, conceived by God againſt thee. Becauſe by thy pleading the Cauſe of the wicked, thou haſt deſerved that God ſhould give Sentence againſt thee, as was now ſaid, and haſt provoked God's wrath againſt thee, therefore look to thy ſelf, and reconcile thy ſelf to God by true Repentance whilſt thou maiſt, and before Sentence be executed upon thee. *x* This is not in the Hebrew, but is neceſſarily to be underſtood to make up the ſence, and is oft underſtood in the like caſes, and that before this Hebrew Particle *Pen*, as *Gen.* 3. 22. & 11. 4. & 42. 4. *Iſa.* 36. 18. See the like alſo, *Matth.* 25. 9. *Acts* 5. 39. *y* Properly, with the ſtroke of his hand or foot. It is an alluſion to men who oft expreſs their anger by clapping their hands, or ſtamping with their feet. *z* For if once God's Wrath take hold of thee, and ſentence be executed upon thee before thou doſt repent and humble thy ſelf to thy Judge, neither Riches, nor Friends, no nor any Perſon, or thing in Heaven and Earth can redeem thee; no Ranſom or Price will be accepted for thee.

19 Will he eſteem thy riches? *no* no: Gold, nor all the forces of ſtrength *a*.

a If thou couldſt recover thy loſt wealth or ſtrength, or thy Friends would employ theirs on thy behalf, neither could the one ranſom thee, nor the other reſcue thee.

20 * Deſire not the night *b*, when *c* people *d** are cut off *e* in their place *f*. * Ch. 7.4. *Ch.34.20

b Either 1. properly, that in it thou maiſt find ſome eaſe or reſt, as men uſually do. But this *Job* did not much deſire, for he complains that his Nights were as reſtleſs as his Days. Or rather 2. metaphorically, the Night of Death, which is called *the Night* both in Scripture, as *John* 9. 4. and in other Writers; and which *Job* had oft and earneſtly deſired, and even thirſted after, as this Verb notes. See *Chap.* 7. 15. And this ſeems beſt to agree with the foregoing Counſel, *v.* 18. beware *leſt he take thee away with his ſtroke*, for then, ſaith he, thou art irrecoverably loſt and gone; and therefore take heed of thy fooliſh and oft repeated deſire of death, leſt God inflict it upon thee in great anger. *c* Or, by which: which words are oft underſtood in divers Texts of Scripture. *d* Even whole Nations and Bodies of People, which are all God's Creatures as well as thou, and yet are not ſpared by him, but cut off in wrath, and many of them ſent from one death to another; take heed therefore thou beeſt not added to the number. *e* Heb. are made *to aſcend*, *i. e.* to vaniſh, or periſh, or die, as this Verb is oft uſed, as *Job* 18. 16. *Pſal.* 102. 25. *f* In their ſeveral places where they are: or, ſuddenly before they can remove out of the Place where the hand and ſtroke of God finds them: or, in the Place where they are ſettled and ſurrounded with all manner of Comforts, and Supports, and Friends, all which could not prevent their being cut off. Poſſibly this phraſe may allude to that expreſſion of *Job's*, *Chap.* 29. 18. *I ſhall die in my neſt.*

21 Take heed, regard not *g* iniquity: for this haſt thou choſen rather than affliction *h*.

g Or *look not to it*, to wit, with an approving or coveting eye, as this word is uſed, *Prov.* 23. 21. *h* Thou haſt choſen rather to quarrel with God, and cenſure his Judgments, than humbly and quietly to ſubmit to them, and to wait upon God by Faith and Prayer for deliverance in his time and way.

22 Behold, God exalteth *i* by his power: * who teacheth like him *k*? * Pſal.113. 12,25,27.

i Or, *is high*, or *exalted*, the active Verb being taken intranſitively; which is not unuſual in the Hebrew Tongue. This is a proper Argument to force the foregoing Counſels. God is Omnipotent; and therefore can with great facility, either puniſh thee far worſe, if thou beeſt obſtinate and refractory; or deliver thee, if thou doſt repent and return to him. *k* He is alſo infinitely wiſe as well as powerful, and as none can work like him, ſo none can teach like him. Therefore do not preſume to teach him how to govern the World, or to order thy Affairs; but know that whatſoever he doth with thee, or with any other men, is beſt to be done. And therefore be willing to learn from him: learn Obedience by the things which thou ſuffereſt from him; and do not follow thy own Fancies or Affections, but uſe the Methods which God hath taught thee to get out of thy Troubles, by Submiſſion, and Prayer, and Repentance. The words may be rendred, *What Lord is like him?* For the word *Moreh* in the *Chaldee* dialect ſignifies a *Lord*. This Tranſlation ſuits with the former Clauſe of this verſe, but ours agrees well enough with that, and is confirmed by the following verſe.

Rom. 11. 34. Iſa.40.13. *Ch.36.22

23 * Who hath enjoyned him his way *l*? or * who can ſay, Thou haſt wrought iniquity *m*?

l Wherein he would walk, *i. e.* what Courſes and Methods he ſhould uſe in the Adminiſtration of Human Affairs? If he hada Superiour Lord who gave him Laws for his Actions, he might be accountable to him, and queſtionable for what he did: but he is Supream, Abſolute and Uncontroulable, who hath no Law to regulate him, but his own holy Nature and bleſſed Will. And therefore how raſh and impudent, and abſurd a thing is it for any Man to cenſure his proceedings *m*? Thou haſt ſwerved from the Law and Rule given to thee.

24 Remember *n* that *o* thou magnifie his work *p*, which men behold *q*?

n Call to mind this thy duty, and take this matter into thy more ſerious thoughts, and it will prevent thy horrible Miſtakes and Miſcarriages. *o* So this Hebrew Particle is uſed here, *v.* 10. & *Job* 2. 12. *p* Or, *his works*, the Singular Number being put for the Plural; every work which he doth; do not condemn any of his Providential Works towards thee or others, but adore and gloriſie them as done with admirable Wiſdom, and Juſtice, and Faithfulneſs. *q* To wit, with admiration and aſtoniſhment: which by their greatneſs and glory draw the eyes and minds of all men towards them: which deſerve to be entertained with adoration and reverence of all men, not with cenſure and reproach.

25 Every

25 Every man may ſee it *r*: man may behold *it* afar off *s*.

r To wit, *his work*, laſt mentioned. The Power, and Wiſdom, and Greatneſs of God is ſo manifeſt in all his Works, that all who are not blind or ſtupid, muſt needs ſee and acknowledge it. *s* The Works of God are ſo great and conſpicuous, that they may be ſeen at a great diſtance; whereas little things cannot be ſeen, unleſs we be near them. This Tranſlation and Interpretation ſeems better to agree with the Context than that which is more common, *Man doth behold* it (*i. e.* God's Work or Works) *afar off*, *i. e.* They ſee them darkly and imperfectly, as things at a great diſtance, but not clearly and plainly as things near at hand, and therefore they are ſo apt to miſtake them, and miſjudge of them.

Pſ.90.2. § 102.24. Iſa. 40. 12. 26 Behold, God *is* great *t*, and we know *him* not *u*; * neither can the number of his years be ſearched out *x*.

t Infinite in Majeſty, and Power, and Wiſdom, and all Perfections, and therefore juſt in all his Ways. *u* To wit, perfectly. Though we ſee ſomething of him in his Works, as was now ſaid, yet we ſee and know but little of him in compariſon of that which is in him. He is incomprehenſibly great in his Eſſence and in his Works, and therefore be not ſo raſh, O *Job*, as to cenſure thoſe Ways of God which thou canſt not fully underſtand. *x* He is from everlaſting to everlaſting eternal, as in his Being, ſo in all his Counſels; which therefore muſt be infinitely wiſe and above the comprehenſion of ſhort-liv'd men.

27 For *y* he maketh ſmall the drops of water *y*, they *z* pour down *a* rain according to the vapour thereof *b*:

y Having affirmed that God's Works are incomprehenſibly great and glorious, he now enters upon the proof of it; and he proveth it from the moſt common and viſible Works of Nature and Providence, which if throughly conſidered, are full of wonder, and paſt the reach of the greateſt Philoſophers, who indeed ſpeak of them only by gueſs, and by their innumerable Diſputations about them diſcover their ignorance in them. And hence he leaves it to *Job* to conſider how incomparably more deep and unconceiveable the ſecret Counſels and Judgments of God muſt needs be, and therefore how fooliſh and preſumptuous a thing it was for him to judge and cenſure them. *y i. e.* He orders matters ſo wiſely and graciouſly, that the Waters which are in the Clouds, do not fall down at once in Spouts, or Rivers, or Seas; which would be both unprofitable and pernicious to the Earth and to Mankind; but by degrees, and in drops; which is beſt for mens ſafety and comfort, and for the refreſhment of the Earth. And this he obſerves as a wonderful Work of God, without whoſe Providence herein thoſe Waters might conſtantly or commonly fall in Spouts, as ſometimes part of them hath done. *z* Either the Waters, laſt mentioned; or the Clouds, as it is expreſſed in the next verſe: or the Active Verb is uſually affirmative, which is frequent in the Hebrew Language, *they pour down rain*, for, *the rain is poured down*. *a* Or, *melt* or *diſſolve*, which word is borrowed from Metaliſts, who diſſolve Metals with Fire, and then pour them forth by degrees and in parcels; as the Clouds are diſſolved, and then poured forth in drops, as was now expreſſed. *b i.e.* According to the proportion of Vapours which the heat of the Sun hath drawn up from the Earth or Sea into the Clouds. Or, *into the vapour thereof*. So it notes that great Work of God by which the Rain is firſt made of Vapours, and afterwards reſolved into Vapours, or into the matter of ſucceeding Vapours, by a conſtant rotation and reciprocation.

† Heb. *drop abundantly* 28 Which the † clouds do drop, *and* diſtil upon man *abundantly c*.

c In ſuch plenty as the neceſſities of the Earth require: which alſo is a wonderful Work of God.

† Heb. *the clouds* 29 Alſo can *any* underſtand the ſpreadings of the † clouds *d*, or the noiſe of his tabernacle *e*.

d Or rather, *of a Cloud*, as it is in the Hebrew: whence it comes to paſs, that a ſmall Cloud, no bigger than a Man's hand, doth ſuddenly ſpread over the whole Heavens: how the Clouds come to be ſuddenly gathered together, and ſo condenſed as to bring forth Thunder and Lightning, which here follows. *e i. e.* The Thunder proceeding from them, which are oft called God's *Tent* or *Tabernacle*, as *Pſal.* 18. 11. & 104. 3. becauſe there he oft times ſeems to dwell, and gives forth Tokens of his powerful and glorious Preſence in thoſe mighty Works of Thundring and Lightning, wherewith Men are frequently aſtoniſhed and affrighted.

† Heb. *the covereth* 30 Behold, he ſpreadeth his light *f* upon it *g*, and † the bottom of the ſea *h*.

f i. e. The Lightning; of which the whole Context ſpeaks, which is fitly called *God's Light*, as it is called *God's Lightning*, Pſal. 144. 6. becauſe God only can light it. *g i. e.* Upon the Cloud, which is in a manner the Candleſtick in which God ſets up this Light. *h* The Lightning ſpreads far and wide over all the parts of the Sea, and pierceth deep, reaching even to the bottom of it, and ſpreading it ſelf upon it, and ſo covering it like a gay and glorious Garment ſudenly caſt over and covering the Body of a Man or Woman; or as God is ſaid *to cover himſelf with light as with a garment*, Pſal. 104. 2.

*Ch.37.13 & 38.23. 31 For * by them judgeth he the people *i*; he giveth meat in abundance *k*.

i By Thunder and Lightning, he manifeſts his Diſpleaſure and executes his Judgments againſt ungodly People or Countries. *k* Or, and (which Conjunction is oft underſtood) *he giveth meat*, &c. *i.e.* By the ſelf-ſame Clouds he puniſheth wicked men by Thunder and Lightning, and provideth for others by thoſe plentiful Showers which accompany them.

32 With clouds *l* he covereth the light *m*, and commandeth it *not to ſhine n*, by *the cloud* that cometh betwixt *o*.

l With thick and black Clouds ſpread over the whole Heavens, as it is in times of great Thunders and Lightnings. Heb. *with hands*; either the Clouds are ſo called for their reſemblance to hands, as *1 Kings* 18. 44. as being hollow and ſpread abroad: or the meaning is, that God covereth the Light as it were by the hollow of his Hand, as a Man ſometimes covers the Light of a Candle. *m* Either the Lightning, or rather the Sun, which is fitly called *Light*, *Job* 31. 26. *Pſal.* 136. 7. as being the Fountain of Light. *n* Or, *giveth a charge concerning it*, to wit, that it ſhall be covered: Or, *forbiddeth it*, as this Hebrew word, joyned with this Propoſition, uſually ſignifies, as *Gen.* 2. 17. & 28. 6. 1 *Kings* 2. 43. & 11. 11. and elſewhere, *i. e.* gives him an expreſs Command or Prohibition, from his uſual and proper work, to wit, from ſhining. *o* Which God interpoſeth as a Vail between the Sun and Earth: by which he doth, as it were, deliver his Command or Prohibition to the Sun, that he ſhould not ſhine.

† Heb. *that the cattle* 33 The noiſe thereof *p* ſheweth concerning it *q*; alſo concerning † the vapour *r*.

p To wit, of or within the black or thick Cloud, ſpoken of *v.* 32. *which go-* *Or, his, i.e.* God's *noiſe*, to wit, the Thunder, which is called *God's voice*, Pſal. 29. 4, 5. *q* To wit, the Rain, which is the principal Subject of theſe verſes, of which he ſpeaketh expreſly, *v.* 27, 28. and of its Companions, the Clouds, and Thunder and Lightning in all the following verſes. The ſenſe is, The Thunder gives notice of the approaching Rain. *r* And as the Thunder, ſo *alſo the Cattle* ſheweth (which Verb is underſtood out of the foregoing Clauſe, after the manner) *concerning the Vapour*, *i. e.* concerning the coming of the Rain: but he puts *Vapour* for the *Rain*, becauſe divers Cattle are very ſagacious in this matter, and do not only perceive the Rain when it is ready to fall, but foreſee it at ſome diſtance by the Vapours which are drawn up by the Sun in great abundance, and by divers Motions and Actions, give Men timely notice of it, as hath been obſerved not only by Husbandmen, but alſo by Learned Authors.

CHAP. XXXVII.

God's great Works, Lightning, Thunder, Snow, Rain, Winds, Froſt, Clouds, and his Providences towards Nations, whether for Correction or Mercy, call for reverence and fear, 1——14. *as alſo his unſearchable Wiſdom in them*, 15——18. *We are ignorant, and cannot ſpeak to God; but muſt fear him who reſpecteth none*, 19——24.

AT this alſo *a* my heart trembleth, and is moved out of his place *b*.

a Of which I have already ſpoken, and am now to ſpeak further; to wit, the Thunder which hath oft times made even Atheiſts, and other wicked Men to tremble with a fear of horrour, and good men to tremble with a fear of reverence, and a due dread of God's Judgments. *b* Leaps and beats exceſſively, as if it would leap out of my Body.

† Heb. *hear in hearing.* † Heb. *his voice with trembling.* 2 † Hear attentively *c* † the noiſe of his voice *d*, and the ſound *that* goeth out of his mouth *e*.

c It ſeems not improbable that whilſt *Elihu* was ſpeaking it Thunder'd greatly, and that Tempeſt was begun, wherewith God uſhered in his Speech, as it here follows, *Chap.* 38. 1. and that this occaſioned his return to that Subject of which he had diſcourſed before, and his Exhortation to them to mind it with deeper attention. *d* Or, *his Voice*, (to wit, the Thunder, which is called a *Voice*, Exod. 20. 18. and *God's Voice*, Pſal. 29. 4.) *with trembling*; becauſe the Thunder is an effect or evidence of God's mighty Power, and oft times of his Anger alſo. *e* As the voice (and Thunder is God's Voice) goeth out of Man's mouth. Or, that is produced by God's Word or Command, which is oft ſignified by his *Mouth*.

† Heb. *light.* † Heb. *wings of the earth.* 3 He directeth it under the whole Heaven *g*, and his † lightning unto the † ends of the earth *h*.

f To wit, his Voice: which he ſhooteth or guideth like an Arrow to the Mark, ſo diſpoſing it that it may do that work for which he ſends it. *g* Far and wide through all the parts of this lower World. *h* From one end of the Heaven to the oppoſite end or part of the Earth, as *from Eaſt to Weſt*, Matth. 24. 27.

* Pſ.29.7. 4 After it * a voice *i* roareth: he thundreth with the voice of his excellency *k*, and he will not ſtay *l* them *m* when his voice is heard.

i. i. e. After the Lightning. For though the Thunder be in order of Nature before the Lightning, yet the Lightning is ſeen before the Thunder is heard. *k* Or, *with his excellent*, or *high*, or *lofty Voice*, both loud and full of Majeſty and Awfulneſs. *l* Or, *delay*. Heb. *take them by the heel*, as *Jacob* did *Eſau* in the Womb, to delay or ſtop him from entring into the World before him. *m* Either 1. the Lightnings ſpoken of in the beginning of the verſe. But theſe do not ſtay till his Voice be heard, but come before it. Or rather, 2. The Rains and Storms, of which he ſpoke before, and will ſpeak again, *v.* 6.

* Ch. 5.9. & 36.26. 5 God thundreth marvellouſly *n* with his voice: * great things doth he, which we cannot comprehend *o*.

n With a wonderful and terrible noiſe, and ſo as to produce many wonderful effects, as the breaking down of great and ſtrong Trees or buildings, the killing of Men in a ſtupendious manner, &c. *o* Even in the courſe of Nature, and in viſible things: which all men ſee, but ſcarce any can give the true and ſatisfactory reaſons of them, for the greateſt Philoſophers ſpeak only by gueſs, and are greatly divided among themſelves about them. And therefore it is not ſtrange if the ſecret and deep counſels of Divine Providence be out of our reach; and it is great arrogancy in thee, O *Job*, to cenſure them, becauſe thou doſt not fully underſtand them.

† Heb. *and to the earth.* † Heb. *and his ſtrength* 6 For * he ſaith to the ſnow, be thou *on the* earth *p*: † likewiſe to the ſmall rain: and to the great rain of his ſtrength *q*.

* Pſ. 147. 16, 17.

p By his powerful Word and Will the Snow is made in the Air, and falls upon the Earth where and when he ſeeth fit. *q i. e.* Thoſe great ſtorms or ſhowers of Rain which come with great force and irreſiſtible violence.

flower of rain, and to the flowers of rain of 7 He ſealeth up the hand of every man *r*, that all men may know his work *s*.

r By theſe great Snows and Rains he drives men out of the

Fields, and seals or binds up their hands from all that Work, and drives them home to their Houses, and in a manner shuts them up there. See *Gen.* 7. 16. *Exod.* 9. 19. Or, *By his Hand*, or *Power (i. e. By those powerful Works of his Hand here mentioned) he sealeth*, or *shutteth up*, or *keepeth close every man*, to wit, in his House, as the Beasts in their Dens, v. 8. *s* That Men being hindered from action and their own work, and so being idle and at perfect leisure, may fall to a serious contemplation of these, and other great and glorious Works of God. Or, *that he* (i. e. *every man*, as was now expressed) *may know* (or *enquire into, or take an account of*) *all his workmen*: for which the proper reason is when they are all hindred from their work, and brought together into the House.

8 Then *t* the beasts go into dens *u*, and remain in their places.

t In great Rains or deep Snows. *u* For shelter and comfort.

† Heb. *out of the chamber.* † Heb. *scattering winds.*

9† Out of the south *x* cometh the whirlwind *y*: and cold *z* out of the † north.

x Heb. *out of the inner chamber*; as the Southern part of the World is called, because in a great part it was, and is hid and unknown to those who live in the Northern Hemisphere, in which *Job*'s habitation lay; Or, *out of the Chambers of the South*, as it is more largely expressed, *Job* 9. 9. for this is oppofed to the *North* in the following Clause. *y* Violent and stormy Winds: which in those parts most frequently came out of the South, whence they are called *whirlwinds of the South*, Zech. 9. 14. So also *Isa.* 21. 1. *z i. e.* Cold and freezing Winds, which generally come from that quarter.

* Chap. 38. 29, 30. Psal. 147. 17, 18.

10 * By the breath of God *a* frost is given: and the breadth of the waters is straitned *b*.

a i. e. By the Word of God, as this very Phrase is explained, *Psal.* 33. 6. By his will or appointment, to which as the principal cause, all these Works are ascribed. *b* The Frost dries up the Waters in great measure, and bringeth the remainder into a narrower compass, as we see.

‖ Or, *clearneſs wearieth.* † Heb. *the cloud of his light.* ‖ Or, *the cloud scattereth his rain.* Isa. 13. 4.

11 Also by ‖ watering *c* he weareth the thick clouds *d*: he scatterеth † ‖ his bright cloud *e*.

c To wit, the Earth. By causing them first to receive and return, and then to pour forth abundance of Water. *d* By filling and burdening them with much Water, and making them to go long Journeys to water remote parts, and at last to spend and empty themselves there: all which things make men weary; and therefore are here faid to make the Clouds weary by a common figure called *Prosopopeia*. *e* As for the white and lightsome Clouds (which are oppoſed to the thick and black Clouds in the former Clause) he scattereth and dissolveth them by the Wind or Sun. Or, *he scattereth* other *Clouds by his light*, *i. e.* by the beams of the Sun. So he gathereth some, and scattereth others, as he pleaseth, causing either clear, or dark, and rainy weather.

12 And it is turned round about *f* by his counsels *g*: that they may do whatsoever he commandeth them *h* upon the face of the world in the Earth.

f The Clouds (now mentioned) are carried about to this or that place. *g* Not by chance (though nothing seems to be more casual and uncertain than the motions of the Clouds) but by his order and governance. *h* Either be disperſed and paſs away without effect to the disappointment of the Husbandmens hopes, or be dissolved in sweet and fruitful showers.

* Exod. 9. 18, 23. 1 Sam. 12. 18, 19. Ezr. 10. 9. Chap. 36. 27. *Heb.* 1 *rod.* † Heb. *a rod.*

13 * He causeth it to come *i*, whether for † correction *k*, or for his land *l*, or for mercy *m*.

i Heb. *He maketh it* (to wit, the Cloud or Clouds, and the Rain which is in it) *to find*, to wit, a path, or to find out the Persons or Place to which God intends either good or hurt by it. *k* Heb. *for a rod*, to scourge or correct men by immoderate showers. Or, *for a Tribe*, or certain Portion of Land, which God intends particularly to punish in that kind. *l i. e.* For God's Land, whereby he understands, either 1. The Land which he favoureth, and where his Servants live, such as *Canaan* was, which for that reason God blessed with Rain, as is noted *Deut.* 11. 12. *Psal.* 68. 9, 10. But in *Job*'s time God's People were not in *Canaan*, but in *Egypt*, where little or no Rain fell. Or, 2. The uninhabited or desert parts of the World, which may be called *God's Land* peculiarly, because it is immediately and only under God's care, as being not regarded nor poſſeſſed by any man. For it is noted as a ſpecial act of God's Providence, that he causeth Rain to fall upon such places, *Job* 38. 26, 27. Or 3. *his Earth*, as it may be rendred, to wit, the whole Earth; which is faid to be *the Lord's*, Psal. 24. 1. & 50. 12. and which may be here oppoſed to *a Tribe*, or little part of the Earth. And so this may note a general Judgment by exceſſive Rains inflicted upon the whole Earth, and all its Inhabitants, even the Universal Deluge, which then was in a manner of freſh memory, which came in a great measure out of the Clouds. And thus these two first Members speak of Correction, and the last of Mercy. *m* For the comfort and benefit of Mankind by cooling and cleansing the Air and refreshing and improving all the Fruits of the Earth, and other ways.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God *n*.

n If there be so much matter of wonder and adoration in the most obvious and senſible works of God, how wonderful muſt his deep and ſecret Counſels and Judgments be? And therefore it would better become thee humbly to admire, and quietly to ſubmit to them, than to murmur or quarrel with them.

15 Doſt thou know when God diſpoſed them *o*, and cauſed the light of his cloud to ſhine *p*?

o To wit, the things before mentioned, the Clouds, Rain, Snow, Thunder and Lightning, and other Meteors. Did God ask Counſel from thee to acquaint thee with his Counſels in the producing and ordering of them, when and where, and in what manner he ſhould diſpoſe them? God ordereth all theſe things not as it pleaſeth thee, but as he thinks meet; and in like manner he diſpoſeth of all human Affairs, and of thine among the reſt. *p* Which may be underſtood either 1. of the Light of the Sun breaking through the Clouds, when it is moſt glorious and comfortable. But though this Light break through the Clouds, yet it is very improper to call it *the light of the Clouds*. Or, 2. The Lightning, which is properly ſo called, as being produced by and in a Cloud. Or, 3. The Rainbow, which is a lightſom and glorious Work of God, and therefore not likely to be omitted in this place, and which is ſeated in a Cloud, which alſo may well be called God's Cloud, becauſe therein God puts *his Bow*, as the Rain-bow is called, *Gen.* 9. 13.

16 Doſt thou know the balancings *q* of the clouds; the wondrous works of him which is perfect *in* knowledge *r*?

q How God doth as it were weigh and ſuſpend the Clouds in Balances, ſo that although they are ponderous and full of Water, yet they are by his power kept up in the thin Air from falling down upon us in ſpouts and floods, as ſometimes they have done, and generally would do, if not over-ruled by an higher Providence. *r* Who exactly knows the weight. Theſe are effects and evidences of his infinite Power and Knowledge.

17 How thy garments *are* warm *s*, when he quieteth the earth *t* by the ſouth *wind u*?

s How and why thy Garments keep thee warm; of which as there are ſome natural cauſes, ſo it is certain that they are not ſufficient to do it without God's bleſſing, as experience ſhews, *Hagg.* 1. 6. *t i. e.* The Earth and the Air. *u* Which though ſometimes it brings Tempeſts, *v.* 9. yet commonly it uſhereth in hot weather, *Luke* 12. 55. as the North-wind brings cold, *v.* 9. Or, *from the South-wind*, *i. e.* from the Tempeſt which was noted to come out of the South, *v.* 9. Heb. *from* or *by the South*, *i. e.* by the Sun's coming into the Southern Parts, which makes the Air quiet and warm.

18 Haſt thou with him * ſpread out the skie *x*, *which is* ſtrong *y*, *and* as a molten looking glaſs *z*. * Gen. 1. 6.

x Waſt thou his Co-worker or aſſiſtant in ſpreading out the Skie like a Tent or Canopy over the Earth? Or, canſt thou ſpread out ſuch another Skie? Then indeed thou maiſt with ſome colour pretend to be privy to his Counſels, and to judge of his Works. *y* Which though it be very thin and tranſparent, yet is alſo firm and compact and ſtedfaſt, and of great force when it is pent up. *z* Made of Braſs or Steel, as the manner then was.

19 Teach us what we ſhall ſay unto him *a*: *for* we cannot * order *our ſpeech b* by reaſon of darkneſs *c*. * Chap. 13. 4

a i. e. Unto God, either by way of Apology for thee: or rather by way of debate and diſputation with him about his Counſels and Ways; about which we know not what to ſay, and therefore are willing to be taught by thee who pretendeſt to ſuch exquiſite knowledge of theſe matters. So it is a reproof of his preſumption and arrogance. *b* We know neither with what words or matter, nor in what method and manner, to maintain diſcourſe with him, or plead againſt him. The words *our ſpeech*, are eaſily underſtood out of the former Clauſe of the verſe. *c* Both becauſe of the darkneſs of the matter, God's counſels and ways being a great depth, and far out of our reach; and becauſe of the darkneſs or blindneſs of our minds.

20 Shall it be told him that I ſpeak *d*? if a man ſpeak *e*, ſurely he ſhall be ſwallowed up *f*.

d Heb. *that I will ſpeak*. Shall I ſend, or who dare carry a Challenge from me to God, or a Meſſage that I am ready and deſirous to debate with him concerning his proceedings? This indeed thou haſt done in effect, but far be ſuch preſumption from me. *e* If a Man ſhould be ſo bold and venturous to enter the Liſts with God. *f* With the ſenſe of God's infinite Majeſty and ſpotleſs Purity.

21 And *g* now *b men* ſee not *i* the bright light which *is* in the clouds *k*, but the wind paſſeth *l* and cleanſeth them *m*.

g Or, *For*, as this Particle is oft rendred; the following words containing a reaſon of thoſe which go before. *h* This Particle is either 1. A note of time, and ſo it intimates a ſudden change which then was in the Weather, which having been very dark, began now to clear up: Or rather, 2. A note of inference to uſher in the argument. *i* Either 1. do not obſerve (as *ſeeing* is oft uſed) nor conſider theſe glorious Works of God; or 2. cannot behold, or at leaſt not gaze upon it. *k* Or, *in the Skies*: For the Hebrew word ſignifies both *Clouds* and *Skies*. This is to be underſtood, either 1. of bright and lightſome Clouds: or rather 2. of the Sun, which is oft and emphatically called *Light*, as was noted before, and here *the bright Light*: which men oft times cannot behold, either when it is covered with a black and thick Cloud; or when, as it follows, the Skie is very clear, and conſequently the Sun-ſhine is very bright. And therefore it is not ſtrange if we cannot ſee God, who dwelleth in darkneſs, 1 *Kings* 8. 12. nor diſcern his Counſels and Ways which are covered with great obſcurity; and if we dare not approach to him, with whom is, as it here follows, terrible Majeſty; and if we preſume to do ſo, we muſt needs be ſwallowed up, as was ſaid v. 20. *l* Or rather, *when* (as this Particle is oft uſed) *the wind paſſeth*. *m* Either the Clouds, *i. e.* cleanſeth the Air from them: or the Skies by driving away thoſe Clouds which darkned it.

22 † Fair weather *n* cometh out of the north *o*: † Heb. *gold* with God *is* terrible Majeſty *p*.

n Or, *when* (which Particle may well be underſtood out of the foregoing verſe; and ſo this may be a further deſcription of the time when men cannot ſee or gaze upon the Sun, namely when) *fair Weather*, &c. Heb. *Gold*, either 1. properly. And ſo this may be noted as another wonderful Work of Gold, that the choiceſt of Metals, to wit, Gold ſhould be found in and fetched out of the bowels of cold Northern Countries. Or, 2. Metaphorically, as this word is oft uſed of bright and ſhining things; as we read of *golden Oyl*, *Zech.* 4. 12. and we call happy times *golden Days*. And ſo bright and fair Weather may well be called *golden*, becauſe then the Sun gilds the Air and Earth with its beams, which alſo are called

called by Poets *golden Beams*. *o i. e.* From the Northern Winds which ſcatter the Clouds, and clear the Skie, *Prov.* 25. 23. *p* And therefore we neither can nor may approach too near to him, nor ſpeak preſumptuouſly or irreverently to him, or of him. And ſo this is the Application of what he had now ſaid, that we could not Concluſion of the whole foregoing Diſcourſe. Thoſe glorious Works of his which I have deſcribed, are Teſtimonies of that great and terrible Majeſty which is in him; which ſhould cauſe us to fear and reverence him, and not to behave our ſelves ſo inſolently towards him, as *Job* hath done.

1 Tim. 6. 16. Chap. 9. 4. Dan. 2. 22

23 *Touching* the Almighty, * we cannot find him out *q*; he * *is* excellent in power *r*, and in judgment *s*, and in plenty of juſtice *t*; † he will not afflict *u*.

q To wit, to perfection, as it is expreſſed *Job* 11. 7. We cannot comprehend him: his Being, Power, Wiſdom, Juſtice, and his Counſels proceeding from them are paſt our finding out: and therefore it is moſt abſurd and intolerable that thou, O *Job*, preſumeſt to cenſure what thou doſt not underſtand. *r* And therefore as he doth not need any unrighteous action to advance himſelf, ſo he cannot do it, becauſe all ſuch things are acts and evidences of impotency or weakneſs. *s i. e.* In the juſt and righteous adminiſtration of Judgment, as this word is oft uſed, and as the thing it ſelf, and the following words plainly evince. And this he adds, to intimate that although God had indeed a Power to cruſh *Job*, or any other Man, yet he never did nor can exerciſe that power unjuſtly or tyrannically, as *Job* ſeemed to inſinuate. *t* In great and perfect juſtice, ſuch as no Man can juſtly reproach. *u* To wit, without juſt cauſe, and above meaſure: as it may and muſt be limited both from the foregoing words, and from *Job*'s Complaint which was of that very thing; and from the nature of the thing, becauſe otherwiſe this Propoſition that *God will not afflict*, is not ſimply and univerſally true. Or theſe laſt words may be joyned with the former; and ſo ſome render the place, *He is excellent in power, and* or *but*, or *yet*, *he will not afflict* any Man *with judgment and much* (i. e. too much) *juſtice*, i. e. with extremity or rigour of Juſtice.

24 Men do therefore fear him *: he reſpecteth not *y* any *that are* wiſe of heart *z*.

x For this cauſe, to wit, becauſe of God's infinite and excellent Perfections, and eſpecially thoſe mentioned in the foregoing Verſe, *Heb.* 12. 28. men *do*, or *ſhould* (for the Future Tenſe is oft uſed Potentially as Hebreacians know) *fear* or *reverence him*, and humbly ſubmit to him, and not preſume to quarrel or diſpute with him, as thou, O *Job*, haſt done. *y* Heb. *He doth not*, or *will not behold*, to wit, with reſpect or approbation; he beholdeth them afar off with ſcorn and contempt. *z i. e.* Such as are wiſe in their own eyes, that lean to their own underſtandings, and deſpiſe all other men in compariſon of themſelves, and ſcorn all their Counſels; that are ſo puffed up with the opinion of their own Wiſdom, that they dare contend with their Maker, and preſume to cenſure his Counſels and Actions. Which he hereby intimates to be *Job*'s fault, and to be the true reaſon why God did not reſpect nor regard him, nor his Prayers and Tears, as *Job* complained. And ſo this is alſo a tacit advice and exhortation to *Job* to be humble and little in his own eyes, if ever he expected or deſired any favour from God.

CHAP. XXXVIII.

The Lord Anſwers Job, 1——3. declareth his works of Creation: the foundation and the meaſures of the earth, 4——6. the Stars, the Sea and its bounds, 7——11. the morning and its light, 12——15. the depth of the ſea: the gates and ſhadow of death: the breadth of the earth, 16——18. the place of light and darkneſs: the treaſures of ſnow and hail for battel, 19——23. the eaſt-wind, ſprings, and rain for the earth, 24——30. the planets, ordinances of heaven, and their dominion on the earth: clouds and lightning, 31——35. Wiſdom and underſtanding in the heart of man; and in his works more then we can underſtand: he feedeth the Lion and the Raven, 36——41.

Nah. 1. 3

THen the LORD anſwered Job *a* * out of the whirlwind *b*, and ſaid,

a i. e. Began to debate the matter with him, as *Job* had deſired. *b i. e.* Out of a dark and thick Cloud, from which he ſent a terrible and tempeſtuous Wind, as the Harbinger of his Preſence. In this manner God appears and ſpeaks to him, partly becauſe this was his uſual method in thoſe times, as we ſee *Exod.* 19. 18. *Numb.* 9. 15, 16. See alſo 1 *Kings* 19. 11. *Ezek.* 1. 4. partly to awaken *Job* and his Friends, to the more ſerious and reverend attention to his words; partly to teſtifie his diſpleaſure both againſt *Job*, and againſt his three Friends, and partly that all of them might be more deeply and throughly humbled and abaſed within themſelves, and prepared the better to receive, and longer to retain the inſtructions which God was about to give them.

2 Who *is* this *c* that darkeneth counſel *d* by words *e* without knowledge *f*?

c It is a queſtion of admiration and reprehenſion, What and where is he that preſumeth to talk at this rate? This Language becomes not a Creature, much leſs a Profeſſour of Religion. The Perſon here deſigned is not *Elihu* who ſpoke laſt, but *Job* who had ſpoken moſt, as is apparent from v. 1. and from *Chap.* 42. 3. where *Job* takes the following reproof to himſelf, and from the following Diſcourſe wherein God convinceth *Job* by divers of the ſame kind of arguments which *Elihu* had uſed againſt him. *d* Either 1. his own Counſel; *i. e.* that expreſſeth his own mind darkly and doubtfully. But that was not *Job*'s fault. He ſpake his mind too plainly and freely. Or rather, 2. God's Counſel, which is called ſimply *Counſel* by way of eminency, as *the word* and *the commandment* are oft put for *the word* and *command of God*. For the great matter of the diſpute between *Job* and his Friends, was concerning God's Counſel, and Purpoſe, and Providence in afflicting *Job*; which being a wiſe, and juſt, and glorious action of God, *Job* had endeavoured to obſcure and miſrepreſent and cenſure. And God's Decrees and Judgments are frequently called his *Counſels*, as *Pſal.* 33. 11. *Prov.* 19. 21. *Iſa.* 28. 29. *Acts* 2. 23. *e* God doth not charge *Job*, as his three Friends had done, with hypocriſie and wickedneſs in the courſe of Life, nor with Atheiſtical Opinions of God, or his Providence, as ſome of the Hebrew Writers do, but confines his Reproof to his hard Speeches. *f* Proceeding from ignorance, and miſtake, and inconſiderateneſs; not from malice or rage againſt God, as his Friends accuſed him.

* Ch. 40. 7. † Heb. *make me know.*

3 * Gird up now thy loins *g* like a man; for I will demand of thee *h* and † anſwer thou me.

g As Warriours then did for the Battle. Prepare thy ſelf for the Combate with me, which thou haſt oft deſired. I accept of thy Challenge, *Chap.* 13. 22. and elſewhere. *h* Or, *I will ask thee queſtions*; which he doth in the following verſes.

* Pſal. 104. 5. Prov. 8. 29. & 30. 4.

4 * Where waſt thou *i*, when I laid the foundations of the earth *k*? declare, † if thou haſt underſtanding *l*.

i Then thou waſt no where, thou hadſt no being; thou art but † Heb. *if* of yeſterday; and doſt thou preſume to judge of my eternal Counſels! I made the World without thy help, and therefore can go-eſt undervern it without thy Counſel, and I do not need thee to be the Conſtanding. troller or Cenſurer of my Works. *k* When I made the Earth, which is as the Foundation or lower part of the whole World, and ſettled it as firm and faſt upon its own Center as if it had been built upon the ſureſt Foundations. *l* But if thou art ignorant of theſe manifeſt and viſible Works, do not pretend to the exact knowledge of my ſecret Counſels and myſterious Providences.

5 Who hath laid the meaſures thereof *m*, if thou knoweſt? or who hath ſtretched the line *n* upon it?

m Who hath preſcribed how long and broad and deep it ſhould be. *n* To wit, the meaſuring Line to regulate all its Dimenſions, ſo as might be moſt convenient both for beauty and uſe.

6 Whereupon are the † foundations thereof † faſtened *o*? or who laid the corner ſtone thereof *p*?

† Heb. *Sockets.* † Heb. *made to ſink.*

o This ſtrong and durable Building hath no Foundations but in God's Power and Word which hath marvellouſly eſtabliſhed it upon it ſelf. *p* By which the ſeveral Walls and parts of the Building are joyned and faſtened together, and in which, next to the Foundations, the ſtability of any Building does conſiſt. The ſenſe is, Who was it that did build this goodly Fabrick, and eſtabliſh it ſo firmly that it cannot be moved without a Miracle.

7 When the morning ſtars *q* ſang together, ‖ and all the ſons of God *r* ſhouted for joy *s*.

‖ Or, *then.* *So Gr.*

q Either 1. the Stars properly ſo called, who are ſaid to ſing and praiſe God, objectively, becauſe they give men ample occaſion to do it in regard of their glorious Light and ſtupendious Motions, &c. Compare *Pſal.* 19. 1. & 148. 1, &c. But 1. theſe Stars are not here the Objects or Matter, but the Authors or Inſtruments of God's Praiſes for the Founding of the Earth. 2. The Stars were not created when the Earth was founded, but upon the fourth day. 3. There is no ſatisfactory reaſon given why all the Stars ſhould be called *Morning-ſtars*, eſpecially when there is but one Star known by that name. Or rather 2. the Sons of God, as it here follows, the latter Clauſe of the Verſe being explicatory of the former, as is moſt frequent in this and ſome other Books of Scripture, to wit, the Angels, who may well be called *Stars*, as even Men of eminent note, and particularly Miniſters of God's Word are called, *Dan.* 8. 10. & 12. 3. *Rev.* 1. 16, 20. and *Morning-ſtars*, becauſe of their excellent luſtre and glory, for which they are called *Angels of Light*, 2 *Cor.* 11. 14. and Chriſt for the ſame reaſon is called the *Morning-ſtar*, Rev. 22. 16. *r* The bleſſed Angels; for Man not being yet made, God had then no other Sons; and theſe are called *the Sons of God*, partly becauſe they had their whole being from him, and partly becauſe they were made partakers of his divine and glorious Image. And *all* theſe are ſaid to joyn in this work of praiſing God, probably becauſe none of the Angels were as yet fallen from their firſt eſtate, though they did fall within a very little time after. *s* Rejoyced in and bleſſed God for his works. Whereby he intimates, that they neither did adviſe or any way aſſiſt him in his works, nor diſlike or cenſure any of his works, as *Job* had preſumed to do with the works of his Providence, which are not inferiour to thoſe of Creation.

8 * Or *who* ſhut up the ſea with doors *t*, when it † brake forth *u* *as if it* had iſſued out of the womb:

Gen. 1. 9.

t Who was it, thou or I, that did ſet bounds to the vaſt and raging Ocean, and ſhut it up as it were with Doors within its proper place and ſtore-houſe, that it might not overflow the Earth; which without God's powerful reſtraint it would do? See *Pſal.* 33. 7. & 104. 9. This ſenſe ſeems moſt proper, and to be confirmed by the following verſes. *u* Or, *after it had broken forth*, to it, from the womb or bowels of the Earth, within which the Waters were for the moſt part contained, *Gen.* 1. 2. Compare 2 *Pet.* 3. 5. and out of which they were by God's command brought forth into the proper place or channel which God had appointed for them.

9 When I made the cloud the garment thereof *x*, and thick darkneſs *y* a ſwadling band for it *z*:

x When I covered it with Vapours and Clouds which ariſe out of the Sea, and by God's appointment hover above it, and cover it like a garment. *y i. e.* Black and dark Clouds, called *Darkneſs* by an uſual Metonymy of the Adjunct. So the ſame thing is repeated in other words after the manner. *z* Having compared the Sea to a New-born Infant, he continues in the ſame Metaphor, and makes the Clouds as Swadling-bands to keep the Sea within its bounds: though indeed neither Clouds, nor Air, nor Sands, and Shores, can bound the Sea, but it is God alone who doth it in and with theſe things.

10 And ‖ * brake up for it my decreed *place a*, and ſet bars, and doors *b*,

Or, *eſtabliſhed my decree upon it.*

a i. e. Made thoſe Vallies or Channels, and hollow Places in the Earth, which might ſerve for a Cradle to receive and hold this great and goodly Infant when it came out of the Womb. See *Gen.* 1. 9, 10. *Pſal.* 33. 7. Or, *ordained*, or *eſtabliſhed my Decree upon* or *concerning*

* Ch. 26. 10

concerning It. *b* *i.e.* Fixed its bounds as strongly as if they were fortified with Bars and Doors.

11 And said, Hitherto shalt thou come, but no further: and here *e* shall † thy proud waves *f* be stayed.

† Heb. *the pride of thy waves.*

e To wit, at the Sand and Shore of the Sea, *Jer.* 5. 22. *f* Which rage and swell as if they would over-whelm all the Earth.

12 Hast thou commanded the morning *g* since thy days *h*? *and* caused the day-spring to know his place *i*?

g *i.e.* The Morning-light, or the Sun which is the cause of it. Didst thou create the Sun, and appoint the order and succession of Day and Night? *h* Since thou wast born. This Work was not done by thee, but by me, and that long before thou wast born. *i* To observe the punctual time when, and the point of the Heavens where it should arise; which varies every day. Was this thy contrivance or mine?

† Heb. *wings.*

13 That it might take hold of the † ends of the earth *k*, that the wicked might be shaken out of it?

* Ch. 37.3.

k That this Morning-light should in a moment spread it self over the Face of the whole Earth, from one end of the Hemisphere to the other. *l* From the Face of the Earth. And this effect the Morning-light hath upon the wicked, partly because it discovers them, and drives them into their lurking holes; whereas the darkness hides them and draws them forth and gives them opportunity to execute their Villanies without observation, *Job* 24. 15, 16, 17. and partly because it brings them to condign punishment, the Morning being the most fit and the most usual time for executing judgment: of which see *Psal.*101.8. *Jer.*21.12.

‖ Or, *of.*

14 It *m* is turned *n* as clay ‖ *to* the seal *o*, and they *p* stand *q* as a garment *r*.

m To wit, the Earth mentioned in the next foregoing verse. *n* Is transformed and changed in its shape and appearance. *o* Or, *by the seal*, which makes a beautiful or valuable impression upon that Clay, which in it self hath no form, nor worth, nor comliness in it. So the Earth, which in the darkness of the Night lies like a confused heap without either form or beauty, when the light ariseth and shineth upon it, appears; in excellent order and great glory. *p* Either 1. the Inhabitants of the Earth, and particularly the wicked, mentioned both in the foregoing and following verses. Or 2. more generally, the men and things of the Earth, whether Natural, as living Creatures, Herbs and Trees, *&c.* Or artificial, as Houses or other Buildings. *q* *i.e.* Prefent themselves to our view, for which that posture of standing is most convenient. Or, *consist*, or *abide*, or *are constituted*. *r* Wherewith the Earth is in a manner clothed and adorned as with a Garment; as the blessed God himself is said to *cover himself with light as with a garment*, Psal. 104. 2.

* Pl.10.15

15 And *s* from the wicked their light *t* is withholden, and * the high arms *u* shall be broken.

s Or, *But*, for the following words seem to be added by way of opposition to what went before. The Earth, and the Men, and the Things in it have the comfort and benefit of the Light, but so have not the wicked. *t* *i.e.* Their portion of Light: That Light which is enjoyed by others is withholden from them, either by their own choice, because they love and choose darkness rather than light; or by the judgment of God, or the Magistrate, by whom they are cut off from *the light of the living*, as it is called, *Job* 33.30. or at least deprived of their Peace, and Comfort, and Prosperity, which frequently goes under the name of *Light* in Scripture, and may be so called here by an elegant allusion to the natural Light of the Sun mentioned before. *u* Their great strength which they used tyrannically to the oppression and crushing of others.

‖ Or, *currents.* Heb. *weeping.*

16 Hast thou entred into the ‖ springs *x* of the sea? or hast thou walked in the search of the depth *y*?

x Heb. *the Tears*; *i.e.* the several Springs out of which the Waters of the Sea flow as tears do from the eyes. *y* Hast thou found out the utmost depth and bottom of the Sea, which in divers places could never be reached by the wiseſt Mariner, or the longeſt Cables? And how then canst thou fathom the depths of my Counsels?

* Pl.9.13.

17 Have * the gates of death been opened unto thee *z*? or hast thou seen the doors of the shadow of death *a*?

z Hast thou seen, or dost thou perfectly know the place and state of the Dead; the depths and bowels of that Earth in which the generality of dead men are buried; or the several ways and methods of Death; or the various states and conditions of men after death? *a* The same thing repeated.

18 Hast thou perceived the breadth of the Earth *b*? declare *c* if thou knowest it all.

b Dost thou exactly know the whole Compass and all the parts of the Earth, and the state and quality of all Countries, and of the men and things in them? *c* Give me an answer to these Questions, which is far more easier to do, than to answer me to many other Questions which I could put to thee about my secret Counsels and Providences, and the Reasons of my dealing with thee as I do.

19 Where *is* the way *d* *where* light dwelleth *e*? and *as for* darkness where *is* the place thereof?

d Or rather, *the place*, as the next Clause explains it, and the Hebrew Phrase will bear. *e* *i.e.* Hath its constant and settled abode. For in the place where *Job* lived, and in most other parts of the inhabited World, it is like a Traveller that cometh and goeth continually every day. This may be referred, either 1. to the places under the two Poles, where first the light, and then the darkness continues for six Months together. Or rather 2. to the Sun the Fountain of Light. And as this is a Poetical Book, so this may be a Poetical Expression and Question, Whither goes the Sun when it departs from this Hemisphere? Where is the Tabernacle and the Chamber in which both are placed, as *Psal.* 19. 4, 5. and profane Poets suppose the Sun to rest? Dost thou know the place where the Sun when it sets may be found, and whence thou canst fetch it back again. For it is to be carefully observed that he speaks not here of a bare and simple knowledge of this matter, which was plain and easie to *Job*, and many others, who were not ignorant that the Sun was the Fountain of Light, from whose approach Light comes, and by whose departure Darkness is caused; but of an operative Knowledge, even such as could and did enable him to *take it to the bound thereof*, as it follows v.20. And withal he seems here to speak not only of the daily course and motion of the Sun, and the vicissitude of Day and Night, but also and especially of the first production of the Light which was before *Job* was born, as is evident from v. 21. And this makes the Question more difficult and more considerable, the sense whereof may be this; Seeing there was a time when there was nothing but gross and comfortless Darkness upon the face of the Earth, what way came light into the World? Which was the place where Light dwelt at that time, and whence it was fetched? and whence came that orderly constitution and constant succession of Light and Darkness? Was this thy work? Or was it thou privy to it, or a Counsellor, or Assistant in it? Or was it not done by me alone long before thou hadst a being?

20 That thou shouldst take it *f* ‖ to the bound thereof *g*, and that thou shouldst know *h* the paths *to* the house thereof *i*?

‖ Or, *at.*

f *i.e.* Taking, bring or lead it, as this Verb is oft used, as *Exod.* 25. 2. *Psal.* 68. 29. compared with *Eph.* 4. 11. 1 *Kings* 3. 24. & 17. 10. *Hosea* 14. 2. And many other such pregnant Verbs there are in the Hebrew Language having the signification of two Verbs included in one. And this *it* refers principally to the *Light*, and secondarily to *Darkness*, as the consequent of the other. *g* *i.e.* Its whole course from the place of its abode whence it is supposed to come, to the end of its journey which it is to go. Didst thou direct or guide the Light or the Sun, that he should at first take, and afterward constantly continue in that course which now it holds; that it should go from East to West, and rise sometimes in one point or part of the Heaven, and sometimes in another, and that its days journey should be longer in one season of the year, and shorter in another? This regular and excellent course must needs be the effect of great Wisdom. And whose wisdom was it? thine or mine? *h* To wit, practically, so as to direct or lead it in the manner now expressed. *i* Where thou maist find it, and whence thou maist fetch it.

21 Knowest thou *it* because thou wast then born? or *because* the number of thy days *is* great?

k An ironical Question, If thou pretendest that thou knowest these things, and canst readily answer these Questions, how comest thou by this knowledge? Was it from hence because thou wast born when I made the World, and that first constitution of the Light and Darkness in that order and succession which continues to this day, and thereby hadst the opportunity of inspecting my Works, and seeing whence the Light came, and because thou hast gained this knowledge by long experience, as having lived ever since the Creation of the World until this time? Whereas in truth thou art but *of yesterday, and knowest nothing*, as was said, *Chap.* 8. 9. But the words are and may be otherwise rendred, *dost or didst thou know*, either by thy own remembrance, or by the information of others, *that thou wast then born* (to wit, when I made the World? Or, *didst thou know that thou shouldst then be born, then*, to wit, when thou wast born? Or, *didst thou then know*, the two Hebrew Particles being transplaced, as is not unusual in that Language, *that thou shouldst be born?* How couldst thou know this when thou hadst no being?) *and* that *the number of thy days* should be *great?* That thou shouldst live so long as thou hast lived. Thou couldst neither foreknow the time of thy Birth, nor the length of thy Life. Or, *and* is *the number of thy days great?* *i.e.* So great that it reacheth to the time of the Worlds Creation.

22 Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the hail *l*.

l Dost thou know where I have laid up those vast quantities of Snow and Hail which I draw forth when I see fit? dost thou know the causes of them, and the way to produce them? But if thou art unacquainted with these treasures, it is intolerable presumption in thee to pretend that thou knowest those treasures of Wisdom which lye hid in my own Breast.

23 Which *m* I have reserved against the time of trouble *n*, against the day of battle and war?

m *i.e.* Which Snow, and especially Hail. *n* *i.e.* When I intend to bring trouble or calamity upon any Country or People for their sins, or for their trial. Or, *against the time of the enemy*, *i.e.* when I intend to punish mine or my Peoples Enemies, and to fight against them with these Weapons. Of which see instances, *Exod.* 9. 14. *Jos.* 10. 11. Compare 1 *Sam.* 7. 10. *Job* 36. 31. *Isa.* 30. 30.

24 By what way *o* is the light parted *p*, *which* scattereth the east-wind upon the earth *q*?

o Dost thou know all the Causes, Means, Methods, and Circumstances of this Work of God? *p* Or, *dispersed*, or *distributed*, to wit, in the Air, or upon the Face of the Earth. By *Light* he understands either, 1. the Lightning, which breaks forth suddenly out of a Cloud, and with strange swiftness disperseth it self, and fleeth from East to West, as is noted *Matth.* 24. 27. But this word *Light* put by it self, and being understood properly, is constantly used in this Book for the Light of the Sun, and never for the Lightning, and where it is meant of the Lightning, there is some other word added to it, as *Chap.* 37. 15. where it is called *the light of his Cloud*. And besides, he speaks of the Lightning in the next verse; which were superfluous if it were here mentioned. Or rather, 2. of the light of the Sun, which is commonly called *light* without any other word added to it, as *Job* 3. 4, 9, 16. & 24. 14. & 25. 3, &c. And this light of the Sun, is variously parted or distributed in the World, shining in one place and time, when it doth not shine in another, or for a longer time, or with greater brightness and power and vertue than it doth in another. All which are the effects of God's infinite Wisdom and Power, and such as were out of *Job*'s reach to understand, or

or at least to effect. *q* *i.e.* Which light *scattereth*, &c. *i.e.* raiseth in thy Hemisphere? *i* By which he designs either 1. all the Constellations, and especially the Twelve Signs of the Zodiack: or, rather, 2. some particular Constellation, as all the rest here mentioned are understood. But whether this be that which is called the *Chambers of the South*, Chap. 9. 7. Or, the Dog-Star, or some other, visible in *Job*'s Countrey, but not in ours, we may be safely and contentedly ignorant, seeing even the Hebrew Doctors are not agreed therein. *k* A Northern Constellation, of which see on *Job* 9. 9. *l* To wit, the lesser Stars, which belong to it, and are placed round about it; and attend upon it, as Children upon their Parents.

or at least to effect: *q* *i.e.* Which light *scattereth*, &c. *i.e.* raiseth the East-wind, and causeth it to blow hither and thither upon the Earth. For as the Sun is justly called by the Poets, and others, *the Father of the Winds*, because he draws up those Exhalations which give matter to the Winds, and for other reasons; so in particular the East-wind is oft observed to rise together with the Sun, from which also it hath both its Latine and Greek Name. But some make this a distinct Question from the former, and render the words thus, And (repeat, *by which way*) *the East-wind* (under which all the other Winds may be comprehended) *scattereth it self upon the Earth*, i. e. Whence the Winds come, and whither they go, which is mentioned as a secret in Nature, *Job* 3. 8. and how it comes to pass that they blow in such several manners, and with such various and even contrary effects. Or thus, and by which way *the East-wind* (*scattereth* (to wit, the Clouds, or other light things: for this is noted in Scripture to be a most vehement Wind, and to scatter the Clouds, *Exod.* 14. 21. *Jonah* 4. 8.) *upon the Earth*; i. e. whence it comes to pass that the East-wind was so violent and furious. But the words may be rendred thus, Which (*i.e.* which light of the Sun, or when it, to wit, this Light) *scattereth it self* (as divers here render this Word, that conjugation being often used reciprocally, as is confessed) from (the prefix *Mem* being understood, as it is very frequently in the Hebrew Text) *the East* (for this Hebrew Word doth not only signifie the *Eastern Wind*, but also the *East*, or the Eastern part of the Heavens or Earth, as *Ezek.* 40. 19. & 42. 16. *Habak.* 1. 9. and in many other places, (and *Kedem*, the root of this word is constantly so used) *upon* or *over the Earth, all over the Earth.* And this is justly mentioned as a wonderful Work of God, That as soon as ever the Sun ariseth, it parteth or scattereth its light in an instant, from one end of the Hemisphere to another: But this I propose with submission.

25 Who hath divided a water-course for the overflowing of waters *r*? or a way for the lightning of thunder *s*,

r For the Showers of Rain which come down out of the Clouds, orderly, moderately, and gradually, as if they were conveyed in Pipes or Channels; which, without the care of God's Providence, would fall confusedly, and all together; and, instead of refreshing, would over-whelm the Earth. *s* *i.e.* For that Lightning which breaking out of the Cloud with violence, causeth Thunder. Or, *for Lightning and Thunder*. Who opened a passage for them out of the Cloud in which they were imprisoned? And these are here joyned with the Rain, because they are commonly accompanied with great Showers of Rain; which is here noted as a wonderful work of God, that Fire and Water should come out of the same Cloud?

26 To cause it to rain *t* on the earth *where* no man *is*; *on* the wilderness wherein *there is* no man *u*!

t That the Clouds being broken by Lightning and Thunder might pour down Rain. *u* To wit, to water those parts by art and industry, as is usual in cultivated and inhabited places. Which makes this work of Divine Providence more necessary and more remarkable in providing for the relief of the wild Beasts and Plants and other fruits of these forsaken Lands, which otherwise would perish with drought.

* Psl.107. 35.

27 * To satisfie *u*t the desolate and waste *ground*, and to cause the bud of the tender herb to spring forth *x*.

u By raining not sparingly, but liberally and abundantly upon it. *x* There being many excellent and useful Herbs found in Desart Places, which otherwise would be utterly neglected and despised.

28 Hath the rain a father *y*? or who hath begotten the drops of the dew?

y To wit, besides me. Is there any Man upon Earth that can beget or produce Rain at his pleasure? No, this is my peculiar work. And therefore seeing thou knowest and canst do nothing as to the government of these ordinary effects of Nature, how great presumption is it to arrogate to thy self the knowledge and management of the secret and mysterious affairs of my Providence in the disposal of men.

29 Out of whose womb came the ice? and the hoary frost of heaven who hath gendred it *z*?

z What Man either can produce them, or doth fully understand where or how they are engendred? For Philosophers speak of these things only by guess, and the reasons which some assign for them are confuted by others, and so they will confute one another to the end of the World, and prove nothing solidly, but their own ignorance and the reasonablenes of these Questions.

30 The waters are hid as *with* a stone *a*, and the

† Heb. *is taken.*

face of the deep *b* † is frozen.

a *i.e.* With Ice as hard as a Stone. *b* *i.e.* The great Sea, which is oft called *the deep*, as *Gen.* 7. 11. *Psal.* 107. 24. *Isa.* 51. 10. & 63. 13. 2 *Cor.* 11. 25. which in some parts is frozen, which is a wonderful work of God.

31 Canst thou bind *c* the sweet influences *d* of

[Or, *the seven Stars.*

† Heb. *Chimah.*

† Heb. *Cesil.*

† Pleiades *e*, or loose the bands *f* of † Orion *g*?

c *i.e.* Restrain or hinder them. Canst thou bind or shut up the Earth when they open it? *d* Or, *the delights*, because this Constellation by its benign and opening influences brings in the Spring, the Herbs and Flowers, and other delights of the Earth. *e* Called, also the Seven Stars. Of this, and the following Constellation, see *Job* 9. 9. *f* By which it binds up the Air and Earth, by bringing storms of Rain or Hail, or Frost and Snow; and withal binds or loals the hands of Workmen, as is noted *Job* 37. 7. *g* This is another Constellation which riseth in *November*, and brings in Winter. So the Sense of the Verse is, Thou canst not bind the Earth when the one looseth or openeth it, nor loose or open it, when the other binds or shutteth it up.

[Or, *the twelve Signs.*

† Heb. *guide them.*

32 Canst thou bring forth *h* ‖ Mazzaroth *i* in his season, or canst thou † guide Arcturus *k* with his sons *l*?

h To wit, into view. Canst thou make him to arise and appear

in thy Hemisphere? *i* By which he designs either 1. all the Constellations, and especially the Twelve Signs of the Zodiack: or, rather, 2. some particular Constellation, as all the rest here mentioned are understood. But whether this be that which is called the *Chambers of the South*, Chap. 9. 7. Or, the Dog-Star, or some other, visible in *Job*'s Countrey, but not in ours, we may be safely and contentedly ignorant, seeing even the Hebrew Doctors are not agreed therein. *k* A Northern Constellation, of which see on *Job* 9. 9. *l* To wit, the lesser Stars, which belong to it, and are placed round about it; and attend upon it, as Children upon their Parents.

33 Knowest thou *m* * the ordinances of heaven *n*? * Jer.31.35 canst thou set the dominion thereof in the earth *o*?

m Either 1. simply, and by speculation, dost thou understand them. Or, 2. practically, or operatively, so as to establish or rule them, as the next Clause implies. *n* The Laws which are firmly established concerning their order, motion, or rest, and their powerful influences upon this lower World. Didst thou give these Laws? Or dost thou perfectly know them? *o* Canst thou manage and overrule their influences that they shall bring such Seasons and such Weather as thou wouldst have?

34 Canst thou lift up thy voice to the clouds *p*, that abundance of waters may cover thee *q*?

p Either thundering in them: or calling to them with a loud voice, commanding them to rain. *q* *i.e.* Thy Land when it needs and requires rain.

35 Canst thou send *r* lightnings, that they may go, and say unto thee, † Here we *are*?

† Heb. *behold us.*

r At thy pleasure and upon thy errand. *s* An expression of Servants, declaring their readiness to obey their Masters commands; of which see *Gen.* 22. 1. *Isa.* 6. 8.

36 * Who hath put wisdom in the inward parts *t*, or who hath given understanding to the heart *u*?

* Ch. 32. 8. Eccles. 2. 26.

t To wit, of a Man. Comp. *Job* 19. 27. *Psal.* 51. 6. Who gave thee that wit and understanding which thou hast, and which thou now useſt so arrogantly and wickedly, to contend with me, and to censure my actions? *u* So he limits the former general expression of the *inward parts*. The heart is made by the Hebrews the seat of the understanding, and is commonly put for it in Scripture.

37 ‖ Who can number the clouds in wisdom *x*, or † who can stay the bottles of heaven *y*?

‖ Or, *declare the Skies.*

† Heb. *who*

x Who can wisely search out and exactly find the number of the Clouds? They are numberless and filled with Water, as the next *can cause* Clause implies. *y* To wit, the Clouds, in which the Rain is kept, as *to lie down.* in Bottles, out of which God poureth them when he sees fit.

38 ‖ When the dust † groweth into hardness, and the clods cleave fast together *z*?

‖ Or, *when the dust is turned into mire.*

† Heb. *is poured.*

z This Verse containeth a description, either 1. of a great drought, when the Earth grows very hard, and close, and compact: Or, 2. of the condition of the Earth presently after the fall of Rain, when the Earth, which in time of drought was much of it dissolved into dust, is now by the Rain cemented or united together. In either of these cases it is the work of God alone to keep the Clouds from pouring down more Rain upon the Earth.

39 * Wilt thou hunt the prey for the Lion *a*? or † fill the appetite of the young Lions.

* Psal. 104. 21.

† Heb. *the life.*

a Is it by thy care and providence that the Lions who live in desert places are furnished with necessary provisions? This is justly mentioned as another wonderful work of God.

40 When they couch in *their* dens *b*, *and* abide in the covert to lie in wait *c*?

b When through Age and Infirmity they cannot range abroad for Prey, as the young Lions do, but lie still in their Dens, as it were expecting their Food from God, from whom also they receive it. *c* Watching till some Beast comes that way upon which they may Prey.

41 * Who provideth for the Raven *d* his food? when his young ones cry unto God, they wander for lack of meat.

* Psal. 147. 9. Mat. 6. 26.

d Having mentioned the noblest of Brute Creatures, he now mentions one of the most contemptible and loathsome, to shew the care of God's Providence over all Creatures, both great and small. Which is more remarkable in Ravens, because 1. they devour flesh, which it is not easie for them to find. 2. They are greedy, and eat very much. 3. They are generally neglected and forsaken by Mankind. 4. Their young ones are so soon forsaken by their Dams, that if God did not provide for them in a more than ordinary manner, they would be starved to death.

CHAP. XXXIX.

Of the wild Goats and Hinds, 1——4. *The wild Asse,* 5——8. *The Unicorn,* 9——12. *The Peacock, Stork, and Ostrich,* 13——18. *The Horse,* 19——25. *The Hawk, the Eagle,* 26——30. *These Creatures not fully known to Job, nor governed by him, are sufficient to convince him, That he is no fit Judge of the Counsels of God.*

KNowest thou the time *a* when the wild goats of the rock *b* bring forth *c*? *or* canst thou mark when the * hinds do calve *d*?

* Psal.29.9.

a That thou mayest then go to them, and afford them thy help in their hard work. *b* Which dwell in high and steep Rocks where no Man can come. See 1 *Sam.* 24. 2. *Psal.* 104. 18. *c* Which they do with great difficulty, as is implied *Psal.* 29. 9. and noted by Philosophers, wherein they have no assistance from Men, but onely from God. *d* When God by his secret instinct directs them to a certain Herb called *Sefeli*, which, as Naturalists report, doth hasten and help forward their Birth.

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth *e*?

e Dost

e Dost thou exactly know when they did conceive, and when they will bring forth: which is more uncertain in these, than in other Creatures, because there fall out many accidents which cause them to bring forth before their time, as thunder, *Psal.* 29. 9. and other like causes of sudden fear, which may be many and various, in those desert places where they live.

3 They bow themselves *f*, they bring forth their young ones *g*, they cast out their sorrows *h*.

f Being taught by a Divine Instinct to dispose themselves in such a posture as may be fittest for their safe and easie bringing forth. *g* To wit, with great pain, being almost torn or rent asunder with the Birth, as the word signifies: or, without any of that help, which tame Beasts oft have. *h i. e.* Their young ones, and their sorrows together. Or, though (which Particle is oft understood) *they remit* or *put away their sorrows*, i. e. Though instead of cherishing and furthering their sorrows, which for their own ease and safety they should do, they foolishly hinder them, and so increase their own danger, yet by God's good Providence to them they are enabled to bring forth, as was now said.

4 Their young ones are in good liking *i*, they grow up with corn *k*: they go forth, and return not unto them *l*.

i Or, *grow strong*, or *fat*; notwithstanding their great weakness caused by their hard entrance into the World. *k* Which they find and feed upon in the Fields. Or, as *with Corn*, *i. e.* as if they were fed with Corn; the Particle *as* being oft deficient and to be supplied. Or, *in the Field*, as this Word in the Chaldee or Syriak Dialect signifies. *l* Finding sufficient Provisions abroad by the care and conduct of God's Providence.

5 Who hath sent out the wild ass free *m*? or who hath loosed the bands of the wild ass *n*?

m Who hath given him this disposition that he loves freedom, and avoids and hates that subjection which other Creatures quietly and contentedly endure? *n* Which is not to be understood privatively, as if God took off the bands which Men had put upon him, but Negatively, that he keeps him from receiving the bands, and submitting to the service of Man. Who hath made him so untractable and unmanageable? Which is the more strange, because home-bred Asses are so tame and tractable.

*Ch. 24. 5. †Heb. *Salt places.* 6 * Whose house I have made the wilderness *o*, and the † barren land *p* his dwellings.

o Who useth and loveth to dwell in Desert Lands, *Jer.* 2. 24. *Hos.* 8. 3. 9. *p* Called *barren*, not simply, for then he must be starved there, but comparatively, unmanaged, and therefore in a great measure unfruitful Land.

7 He scorneth *q* the multitude of the city *r*, neither †Heb. *of the Exactor* regardeth *s* he the crying † of the driver *t*.

q Either 1. he feareth them not when they pursue him, because he is swift, and can easily escape them. Or, 2. he values them not, nor any provisions or advantages which he may have from them, but prefers a vagrant and solitary life in the Wilderness before them. Or, 3. he disdains to submit himself to them, and resolutely maintains his own freedom. *r* He mentions *the City* rather than the Country, partly, because there is the greatest Multitude of People to pursue, and overtake, and subject him: and partly because there is the greatest plenty of all things to invite him; the Fruits of the Country being laid up in Cities in greatest abundance. *s* Heb. *heareth*, *i. e.* obeyeth. *t* Heb. *of the Taskmaster*, or *Exactor* of Labour, *i. e.* He will not be brought to receive his Yoke, nor to do his Drudgery, nor to answer to his cries or commands, as tame Asses are forced to do.

8 The range of the mountain *u is* his pasture, and he searcheth after every green thing.

u That which he searcheth out, or *findeth in the Mountains.* He prefers that mean provision and hardship with his freedom, before the fattest Pastures with Servitude. Why so weak and harmless a Creature as the wild Ass should be untamable, when the most Savage Lions and Tigers have been tamed; and how there comes to be so vast a difference between the tame and the wild Ass, thou canst give no reason, but must refer it wholly to my good pleasure, to which also thou should'st upon the same grounds refer all the various methods of my providence and dealings with thee, and with other Men, and not so boldly censure what thou dost not understand.

9 Will the Unicorn *x* be willing to serve thee *y*, or abide by thy crib *z*?

x It is much disputed among the Learned, but is not needful to be known by others, whether there be, or ever was such a Creature as we call the Unicorn; or whether this *Reem*, which is the Hebrew Name of it, be the *Rhinoceros*, as some would have it; or a certain kind of wild Goat, called *Oryx*, which is very tall and strong, and untractable; or one of that kind of wild Oxen or Bulls, called *Uri*; which may seem most probable, both from the description of this Creature here, and elsewhere in Scripture, which exactly agrees with its description given by other Authors; and from the description of his work in this place; which must in all reason be agreeable to Creatures of that general kind; and from the conjunction of this Creature with Bullocks in Scripture, *Deut.* 33. 17. and especially *Isa.* 34. 6, 7. where having put *Lambs*, and *Goats*, and *Rams* together, *v.* 6. as Creatures of the same, or very like fort; he mentions *Bullocks*, and *Bulls*, and *Reems*, *v.* 7. as belonging to the same general fort of Creatures. But this I shall not positively determine here. He that would know more, may see what the Reverend and Learned Mr. *Caryl* hath upon this Text out of *Bochart* and others, and my Latine *Synopsis* on *Numb.* 23. 22. *y* Canst thou tame him, and bring him into subjection to thy command. *z* Will he suffer himself to be tied or confined there all night, and to be reserved to the work of the next day, as the Oxen do? Surely no. And if thou canst not rule such a Creature as this, much less art thou able to govern the World, or to teach me how to govern it, which thou presumest to do.

10 Canst thou bind the Unicorn with his band in the furrow *a*? or will he harrow the valleys *b* after thee *c*?

a i. e. In thy furrowed Field, by a *Metonymy*. Or, *to*, or *for* (as the prefix *Beth* is oft used, as *Gen.* 11. 4. *Levit.* 16. 22. *Job* 24. 5.) *the Furrow*, i. e. to make Furrows, or to Plow: for which work Cattle use to be bound together, that they may be directed by the Husbandman, and may make right Furrows. *b* To wit, the low Grounds; which are most proper for, and most imployed in the work of Plowing. *c* Under thy conduct, following thee step by step.

11 Wilt thou trust him *d* because his strength is great *e*? or wilt thou leave thy labour *f* to him *g*?

d To wit, for the doing of these works? *e* Because he is very able for thy work. And wilt thou by thy power make him willing, or force him to put forth and spend his strength in thy service? *f* Either, 1. thy work of Plowing and Harrowing. Or, rather 2. the Fruit of thy Labour, or the Goods gotten by thy labour, as this word is oft used, as *Deut.* 28. 33. *Job* 20. 18. *Psal.* 78. 46. & 128. 2. *Job.* 4. 38. to wit, the Fruits of the Earth procured by God's Blessing upon thy industry. *g* To be brought home by him into thy Barnes, as the next Verse explains it.

12 Wilt thou believe him that he will bring home thy seed *h*, and gather *it into* thy Barn?

h Heb. *will return thy Seed*; either 1. by Plowing and Harrowing thy Land so well that it shall make a good return to thee for thy seed. Or rather, 2. by bringing into thy Barn, as it follows, thy seed, *i. e.* the product of thy seed, or thy sheaves of Corn, as this word is used, *Hagg.* 2. 19.

13 *Gavest thou i* the goodly *k* wings *l* unto the Peacocks *m*? or ‖ wings and feathers unto the Ostrich *n*? ‖ Or, *the feathers of*

i The Stile of this Book is very concise, and some Verb is manifestly wanting to supply the sense; and this seems to be fitly understood out of *v.* 19. where it is expressed. *k* Or, *triumphant*, that *and Ostrich*, wherein it triumpheth or prideth it self. *l* Or, *feathers*. Heb. *wing* or *feather*. The Peacocks beauty lies in its tail; which may well enough be comprehended under this Name, as it is confessed, that the Latine word *Ala*, which properly signifies a *wing*, is used by *Martial* and *Claudian* to express the Peacock's tail. *m* Or, as some render it, *to the Ostrich*: whose Wings are much more great and goodly, than those of the Peacock. And for the other word in the next Clause, which is rendred *Ostrich*, they translate it another way. For that the Hebrew word *Hasidah* doth not signifie *an Ostrich*, seems plain from the mention and description of that Bird, *Psal.* 104. 17. *Jer.* 8. 7. *Lam.* 4. 3. *Zech.* 5. 9. which doth not at all agree to the Ostrich. And forasmuch as the following Verses do evidently speak of the Ostrich, and it is absurd to discourse of a Bird which had not been so much as named, and consequently the Name of it must be found in this Verse, and there is no other Word in this Verse which bids so fair for it, it may seem probable that this Word is not to be rendred the *Peacock* (though it be so taken by most) but the *Ostrich*. Nor is it likely that both the Peacock and the Ostrich should be crouded together into one Verse: especially when all the following Characters belong only to the latter of them. Add to this, that it is confessed, even by the Hebrew Writers themselves, That there is a great uncertainty in the signification of the Names of Birds and Beasts; and therefore it is not strange if many Interpreters were mistaken in the signification of this word. *n* Or, *of the wings or feathers of the Stork* (or, *or*) *the Ostrich?* Or, *didst thou give* (which may be repeated out of the former Branch) *the wings and feathers to the Stork?* Or, *verily* (the Particle *im* being oft used as a note of confirmation, as *Psal.* 59. 16. & 63. 7. *Prov.* 3. 34. & 23. 18.) it hath *wings and feathers* like those of a *Stork*; for so indeed they are, black and white like them. And this may be noted as a great and a remarkable Work of God, that it should really have wings and feathers as other Birds have, and particularly the Stork, who comes neareſt to it in bulk and colour, although otherwise, by its vast bulk, it might seem to be a Beast rather than a Bird, as it is also called by *Aristotle* and *Pliny*, and others.

14 Which *o* leaveth her eggs in the earth *p*, and warmeth them in the dust *q*,

o i. e. Which Ostrich; whose property this is noted to be by Naturalists. Or, *But*: for this unnatural quality is opposed to the goodliness of her Wings or Feathers. *p* In the place where she lays them: where she leaves them, either 1. from care, lest she should crush and break them, if her vast Body should sit upon them: or rather, 2. from forgetfulness, or carelessness, or unnaturalness, or folly; to which it is manifestly ascribed in the following Verses. *q* Either 1. covering them with Sand, that they may be warmed and hatched by that, together with the heat of the Sun. But this is judged a fabulous report; for the *Arabians*, amongst whom this Bird is most frequent, and best known, affirm, That such Eggs do quickly perish and putrefie. Or, rather 2. exposing them to the heat of the Sun, which being excessive in those hot Countries, doth, and must needs quickly destroy or spoil them. And the Ostrich is said to warm them, because her leaving them there is not onely the occasion, but in some fort the cause of the Suns warming them.

15 And forgetteth that the foot *r* may crush them, or that the wild beast may break them.

r To wit, of wild Beasts (as it follows) passing that way.

16 She is hardned *s* against her young ones *t*, as though *they were* not hers *u*: her labour *x* is in vain without fear *y*;

s Or, *He*, *i. e.* God *hardens her*, or, *she hardeneth her self*. *t i. e.* Against her Eggs, which he calls her *young ones* emphatically, to aggravate her fault and folly in destroying those Eggs, which, if not neglected, would have been young ones. *u* As if they were laid by some other Bird. Or, *that they may not be to her*, *i. e.* that they may be utterly lost and destroyed; or as if it were her design to destroy their very

very being. *x* To wit, in laying her Eggs is wholly lost. *y* This may be added as a farther aggravation. She doth this, not because she is compelled to forsake her Eggs for fear of Men or Beasts, but meerly out of an unnatural carelessness. Or, she is *without fear*, or, *for want of fear*, to wit, of a provident fear and care about them.

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding *z*.

z Because God hath not implanted in her that natural Instinct, and Providence, and Affection, which he hath put into other Birds and Beasts towards their young. And yet no Man presumes to reproach me for making this difference in my Creatures. And as little reason hast thou to blame me for afflicting thee, when others not so bad as thou for the present go unpunished: because I have no less authority over thee, than over them, and can dispose of all my Creatures according to my good pleasure. The great folly of this Bird is noted by *Arabick* Writers, who best know her, and that not only for this property of forsaking her own Eggs, but also for other things, as that she eats any thing which is offered to her, as Iron, Stones, Glass, hot Coals, *&c.* Whereas other Birds and Beasts have so much Sagacity, as to reject improper and unwholsome things; that being pursued by the Hunter, she thinks her self safe and unseen, by hiding her head in the Sand: For which, and other such qualities, it is a Proverb among the *Arabians*, *More foolish than an Ostrich.*

18 What time she lifteth up her self on high *a*, she scorneth the horse and his rider *b*.

a To flee from her Pursuer: to which end she lifteth up her head and body, and spreads her wings. *b* She despiseth them in regard of her greater swiftness; for though she cannot flie because of her great bulk, being said to be as big as a new-born Camel, yet by the aid of her wings she runs so fast, that Horsemen cannot reach her, as both Greek and other Authors have noted.

19 Hast thou given the horse strength *c*? hast thou clothed his neck with thunder *d*?

c Either strength of Body: or rather courage and generous confidence, for which the Horse is highly commended. *d i. e.* With snorting and neighing; in the making of which sound the Neck, in regard of the Throat which is within it, and a part of it, is a principal Instrument: which noise may not unfitly be called *thunder*, because of the great vehemency and rage, wherewith it is attended, and the great Terrour which it causeth, especially in War and Battel, of which see *Jer.* 8. 16. and compare 1 *Sam.* 12. 17, 18. where this very term of *thundering* is ascribed to a far lower and less terrible noise. Nor is this, as some alledge, an improper Speech, because this thunder or neighing, is rather cloathed with the Neck, as being within it, than the Neck with it; for nothing is more common in Scripture than to say, That Men are cloathed *with righteousness*, *humility*, and other Graces, which yet are in strictness of Speech within the Man, and not he within them. But because this word, in this form, is not elsewhere extant, some render it otherwise, *with a mane*, with a thick, and full, and deep Mane, as the Phrase of being clothed with it implies. For this is mentioned by all Writers of Horses, as a notable mark of a generous Horse; which therefore they conceive would not be omitted here, where so many several properties and excellencies are described. And the Verb *Raam*, whence this comes, in the *Syriack* Language signifies not only to *thunder*, but also *to be high* or *lofty*: which fitly agrees to the Mane, which is in the highest part of the Horse.

20 Canst thou make him afraid as a grashopper *e*? the glory of his nostrils *f is* † terrible.

† Heb. *terrour.*

e Which is easily affrighted and chased away by the least noise of a Man. Or, as divers others render the place, *didst thou make him to move like a Grashopper*, skipping and leaping as he goes! So he describes the posture of a gallant and generous Horse, who curvets, and pranceth, and as it were danceth as he walks. *f* That snoring, or sound, and smoke which cometh out of his Nostrils, especially when he is inraged and ingaged in Battel, which is another note of a generous Horse, and strikes a terror into his adversary. Or, *the vehemency*, or *majesty*, or *magnificence of his snorting*, or *snoring*, as this word is rendered, *Jer.* 8. 16.

21 ‖ He paweth *g* in the valley *h*, and rejoiceth in *his* strength *i*: he goeth on to meet † the armed men *k*.

‖ Or, *his pit dig.* † Heb. *the armour.*

g Or, *He diggeth*. Through courage and wantonness he cannot stand still, but is beating, as it were digging up the Earth with his feet. *h* This he adds, partly because the ground being there more plain and smooth, he hath the better conveniency for his prancing and pawing with his feet, which in hilly and uneven ground he cannot so well do; and partly, because Battels use to be pitched in Valleys, or low grounds, especially Horse Battels. *i* Making semblance of great pride and complacency in it. *k* With great readiness and undaunted courage.

22 He mocketh at fear *l*, and is not affrighted: neither turneth he back from the Sword *m*.

l i. e. At all Instruments and Objects of Terror, as Fear is oft used, as *Prov.* 1. 26. & 10. 24. He despiseth what other Creatures dread. *m* Or, *because of the Sword*: or, *for fear of the Sword*, as this Phrase is used, *Isa.* 21. 15. & 31. 8. *Jer.* 14. 16. & 50. 16.

† Heb. *the flame of the Spear.*

23 The quiver *n* rattleth against him, † the glittering spear and the shield *o*.

n Or, although *the Quiver*, &c. So this comes in as an aggravation of his courage notwithstanding the just causes of fear which are mentioned in this Verse. And the *Quiver* is here put for the Arrows contained in it, by a Metonymy, very usual in this very case, and in all sorts of Authors, which being shot against the Horse and Rider, make this rattling noise here mentioned. *o* Or, rather the *launce* or *javelin*. For that this was not a defensive, but an offensive Weapon, seems plain, both from this place, where it is mentioned among such, and as on object of fear, which the Shield is not, and from *Jos.* 8. 18. 1 *Sam.* 17. 45. where it is so used.

24 He swalloweth the ground *p* with fierceness and rage: neither believeth he that *it is* the sound of the trumpet *q*.

p The Sense is either, 1. He is so earnest and eager upon the Battel, that he rusheth into it with all speed, and runs over the ground so swiftly, that he might seem to have swallowed it up. Or, 2. He is so full of war-like Rage and Fury, that he not only champs his Bridle, but is ready to tear and devour the very ground on which he goes. And the Phrase here used is not unusual, both in Arabick, and in other Authors: of which see my Latine Synopsis on this place. *q i. e.* He is so pleased with the approach of the Battel, and the sound of the Trumpet calling to it, that he could scarce believe his Ears for gladness. Compare *Gen.* 45. 26. *Luke* 24. 41. Or, thus, *He cannot stand still*, or *firm*, (as this Verb and the derivative from it is used, not only in the Chaldee and Syriack Dialect, but also in the Hebrew, as *Deut.* 28. 59. 1 *Sam.* 2. 35.) *when the Trumpet soundeth*: His Rider can hardly keep him still, but he strives and longs to run to the fight.

25 He saith among the trumpets, ha, ha *r*; and he smelleth *s* the battle afar off *t*, the thunder of the captains *u*, and the shouting.

r An Expression of Joy and Alacrity, declared by his proud neighings, whereby he doth in some fort answer the sound of the Trumpets, in way of scorn and challenge. *s i. e.* He perceiveth, as this Phrase is used, *Judg.* 16. 9. *t* At some distance, either of place, or rather of time, as the word is most frequently used. He perceives by the motion of the Souldiers, and the clattering of the Arms, that the Battle is at hand, which is very welcome to him. *u* By which he understands, either the military Orations which the Captains make and deliver with a loud voice to animate their Souldiers to the Battle: Or rather, the loud and joyful clamour begun by the Commanders, and followed by the Soldiers when they are ready to join Battle, that thereby they may both daunt their Enemies, and encourage themselves.

26 Doth the hawk flie *x* by thy wisdom *y*, *and* stretch her wings toward the south *z*?

x In so singular a manner, so strongly and steddily, so constantly and unweariedly, so swiftly and speedily, so regularly and cunningly to catch her Prey. *y* Didst thou inspire her with that Wisdom? *z* Which she doth, either 1. when she casts her old Feathers, and gets new ones, which is furthered either by the warmth of Southerly Winds, or by the heat of the Sun, which was South-ward from *Job*'s Country, as it is from ours. Whence it is, that as wild Hawks do this by natural Instinct, so the places which Men build for the keeping of tame Hawks, are built towards the South. Or in, or towards Winter, when wild Hawks flie into warmer Countries, as being impatient of cold weather.

27 Doth the Eagle mount up *a* † at thy command, and make her nest on high *b*?

† Heb. *by thy mouth.*

a Flies directly upward till she be out of thy sight; which no other Bird can do. *b* In the highest and inaccessible Rocks. Compare *Jer.* 49. 16. *Obad.* *v.* 4.

28 She dwelleth and abideth upon the rock, upon the crag of the rock *c*, and the strong place.

c Which she doth, partly for the security of her self, and her young: and partly that she may thence have the better prospect to discern her Prey, as it followeth.

29 From thence she seeketh the prey, *and* her eyes behold afar off *d*.

d Her sight is exceeding sharp and strong, so that she is able to look upon the Sun with open Eyes, and to behold the smallest prey upon the Earth or Sea, when she is mounted out of our sight; which when she spies, she flies to it with incredible swiftness, even like an Arrow out of a Bow.

30 Her young ones also suck up blood *e*: and * where the slain *are f*, there is she *g*.

* Mat. 24. 28. Luke 17. 37.

e Either of the Prey which the Eagle hath brought to her Nest for them, or of that which themselves catch and kill, being betimes inured to this work by their Dams. Naturalists note of the Eagle, That she drinketh no Water but Blood only. *f* Where any dead Carkasses are, yea, or are like to be: For natural Historians write of the Eagles, That they can presage or smell a Battle some days before it be fought. And although some Writers affirm, That there are divers Eagles who do not feed upon Carkasses, and will not meddle with them, yet that many Eagles do feed on them is sufficiently evident, by the Testimony both of Scripture, as *Mat.* 24. 28. and of divers, both ancient and later Writers. *g* To wit, in an instant, flying thither with admirable celerity.

CHAP. XL.

God's reproof of Job, 1, 2. *He humbleth himself*, 3——5. *God again declareth his Righteousness*, *Majesty*, *and the power of his Wrath to abase the proud*, 6——14. *A description of Behemoth*, 15–24.

MOreover, the LORD answered Job *a*, and said,

a Having made a little pause to try what *Job* could answer to his questions, and *Job*, being it seems astonished with God's Rebukes, or expecting what God would further say, continued silent.

2 † Shall he that contendeth with the Almighty † Heb. *to* instruct *him b*? he that reproveth God *c*, let him answer it *d*.

plead with the Almighty, *is it to* instruct.

b Shall *Job*, who presumeth to contend with me in Judgment, and to dispute the reasonableness and equity of my proceedings, give

give me Instructions or Directions how to manage my own Affairs, and govern my Creatures? He justly mentions his Almightiness, as a convincing Argument of his Justice. For how can he be unjust to his Creatures, who hath no Obligation to them, and never did nor can receive any thing from them, and who hath an absolute, soveraign, and uncontroulable Dominion over them, and who being infinitely and necessarily perfect, and allsufficient within himself, can neither have any inclination to Unrighteousness, which is an imperfection, nor any temptation to it, from any need he hath of it to accomplish his Designs, which he can do by his own Omnipotence, or from any advantage accruing to him by it. *c* That boldly censureth his ways or works; which thou hast done. *d* Let him answer my former and further questions at his peril.

3 Then Job answered the LORD, and said,

4 Behold, I am vile *e*, what shall I answer thee *f*?

* Pf.39.9. * I will lay mine hand upon my mouth *g*.

e What am I a mean and contemptible Creature, that I should presume to contend with my Maker and Judge? I confess my fault and folly. *f* I neither desire nor am able to dispute with thee. *g* I will for the future bridle my Tongue, and instead of contesting with thee, do here humbly and willingly submit my self to thee.

5 Once have I spoken, but I will not answer *h*: yea, twice *i*, but I will proceed no further *k*.

h Or, *speak* again; *answering* being oft put for *speaking*. I will contend no more with thee. *i i. e.* Oft times, or again and again, the definite number being used indefinitely. *k* In such bold and presumptuous Expressions and Accusations of thy Providence towards me. Vain therefore are the Excuses which some Interpreters make for *Job*, as if he were faultless in his foregoing Discourses, when both God chargeth him with faultiness therein, and *Job* himself confesseth it.

6 Then answered the LORD unto Job out of the whirl-wind *l*, and said,

l Which was renewed when God renewed his Charge upon *Job*, whom he intended to humble more throughly than yet he had done. Both this and the next verse are repeated out of *Chap.* 38.1,3. where they are explained.

* Ch.38.3. * Ch.42.4. * Pf. 51.4. Rom.3.4. 7 * Gird up thy loins now like a man: I will * demand of thee, and declare thou unto me.

8 * Wilt thou also disanul my judgment *m*? Wilt thou condemn me that thou maist be righteous *n*?

m Every word is emphatical, *Wilt* (Art thou resolved upon it) *thou* (thou *Job*, whom I took to be one of a better mind and temper; had it been a Stranger, or my Enemy who had spoken thus of me, I could have born it, but I cannot bear it from thee) *also* (not only vindicate thy self, and thy own integrity, but also accuse me) *disanul* (not only question and dispute, but even condemn, repeal and make void, as if it were ungrounded and unjust) *my judgment? i. e.* my Sentence against thee, and my Government and Administration of Humane Affairs? *n* Wilt thou make me unrighteous that thou maist seem to be righteous?

9 Hast thou an arm like God *o*? or canst thou thunder with a voice like him *p*?

o Thou art infinitely short of God in Power, and therefore in Justice: for all his Perfections are equal and infinite. Injustice is much more likely to be in thee, an impotent Creature, than in the Almighty God; of which see the Notes on *v.* 2. *p* Therefore do not presume to contend with him.

* Pf.104.1. 10 * Deck thy self now *with* majesty and excellency *q*, and array thy self with glory and beauty.

q Seeing thou makest thy self equal, yea, superiour to me in Justice, and consequently in Power and Majesty, take to thy self thy great Power, come and sit in my Throne, and display thy Divine Perfections in the sight of the World. These and the following are ironical expressions, to make *Job* more sensible of his distance from, and subjection to God.

11 Cast abroad the rage of thy wrath *r*: and behold every one *that is* proud, *and* abase him *s*.

r Inflict heavy Judgments upon thine Enemies, the *Chaldeans* and *Sabeans*, and others who have injured or provoked thee. *s* Destroy him with an angry look, as I can do and delight to do with such Persons.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place *t*.

t Either 1. wheresoever they are. Or, 2. Where they are in their greatest strength and glory, and therefore are most secure and confident. Or, 3. Forthwith, upon the spot, that the quickness and immediateness of the stroke may discover that it comes from a Divine hand.

13 Hide them in the dust together *u*, *and* bind their faces *x* in secret *y*.

u Kill *every one* of them (as he said *v.* 12.) at one blow, as I can do, and bring them all to their Graves, that they may sleep in the Dust, and never offend thee, nor trouble others more. *x i. e.* Condemn or destroy them. He alludes to the manner of covering the Faces of condemned Persons, *Esther* 7. 8. and of dead Men. *John* 11. 44. & 20.7. See on *Job* 9.24. *y* Either in a secret place, bury them in their Graves: Or, secretly, with a secret and invisible stroke, that it may appear it comes from the hand of a God.

14 Then will I also confess unto thee, that thine own right hand can save thee *z*.

z i. e. That thou art mine Equal, and maist venture to contend with me. But since thou canst do none of these things, it behoves thee to submit to me, and to acquiesce in my dealings with thee.

15 Behold now ‖ Behemoth *a* which I made with thee *b*, he eateth grass as an ox *c*. ‖ Or, *the Elephant*, as some think.

a That some particular Beast is designed by this word is evident from *v.* 15. and from the peculiar Characters given to him, which are not common to all great Beasts. But what it is, is matter of some dispute amongst the Learned. The generality of them are agreed that this is the Elephant, and the following Leviathan the Whale; which being two of the goodliest and vastest Creatures which God made, the one of the Land, the other of the Sea, and withal such to whom the description here given for the most part manifestly agrees, and the like is presumed concerning the rest, may seem to be here intended. And the difficulty of reconciling some few Passages to them, may arise either from our ignorance of them, or from the different nature and qualities of Creatures of the same general kind in divers parts. But some late and very learned men take the Leviathan to be the Crocodile, and the Behemoth to be a Creature called the Hippopotamus, which may seem fitly to be joyned with the Crocodile, both being very well known to *Job* and his Friends, as being frequent in the adjacent Parts, both amphibious, living and preying both in the Water and upon the Land, and both being Creatures of great bulk and strength. I shall not undertake to determine the Controversie; but shall shew how each part of the following Description is or may be applied to them severally. And this being no Point concerning Faith or a Good Life, every one may take the more liberty to understand the place of one or other of them. *b* Either 1. upon the Earth where thou art, whereas the Leviathan is in the Sea. Or, 2. as I made thee, for this Hebrew Particle is oft used as a Note of Comparison, as *Job* 9.26. *Psal.* 143. 7. and elsewhere; in the same manner, and upon the same day. Whereby he may intimate, that being equally the Creator and Soveraign Lord both of *Job*, and of this Behemoth, he had equal right to dispose of them in such manner as he thought meet. Or, (*nigh* as the Particle oft signifies) *unto thee, i. e.* in a place not far from thee, to wit, in the River *Nile* where the Hippopotamus, as well as the Crocodile, doth principally abide. But although those Creatures were now in that River, yet they were made elsewhere, even where the first Man was made. *c* This is mentioned as a thing strange and remarkable, as indeed it is, either 1. of the Elephant, in which God hath wisely and mercifully planted this disposition that he should not prey upon other Creatures, which if he had, being so strong and vast a Creature, he must needs have been very pernicious to them, but feed upon Grass as an Ox doth. Or, 2. of the Hippopotamus; of whom Historians relate, that he comes out of the River upon the Land to feed upon Corn, and Hay, or Grass, as an Ox doth, to whom also he is not unlike in the form of his Head and Feet, and in the bigness of his Body, whence the *Italians* call him *the Sea-ox*.

16 Lo now, his strength *is* in his loins *d*, and his force *is* in the navel of his belly *e*.

d He hath strength answerable to his bulk, but this strength by God's wise and merciful Providence is not an offensive strength, consisting in or put forth by horns or claws, as it is in ravenous Creatures, but only defensive and seated in his Loins, as it is in other Creatures, whereby he is rendred more serviceable to Men by the carrying of vast burdens. *e* Which though in the Elephant it be weaker than his Loins, whence the *Rhinoceros* fighting with him aims at that part, yet hath a more than ordinary strength in it, as appears by the binding of the heaviest burdens under and about it. This also agrees to the Hippopotamus in an eminent degree, whose whole skin is noted by ancient Writers to be harder than any other Creatures, and almost impenetrable.

17 ‖ He moveth his tail *f* like a cedar: the sinews of his stones *g* are wrapt together. ‖ Or, *he setteth up.*

f Which though it be but short both in the Elephant and in the Hippopotamus, yet when it is erected, is exceeding stiff and strong. But this may be understood, either 1. of his Generative Part, which is oft called by that, or the like name, which the following Clause of the verse may seem to favour. Or, 2. of the Elephants trunk, which being so eminent and remarkable a part, would not probably be omitted in this Description, to which these words very fitly agree, because of its admirable motion and strength. Nor is it strange that this is called his *Tail*, because that word is oft used improperly for any end of a thing, as *Isa.* 7. 4. See also *Deut.* 25. 18. & 28. 13, 44. *g* This may be noted because the Elephants Testicles do not hang down below the belly, as they do in other Beasts, but are contained within his belly, where they are fastned by Ligaments of extraordinary strength. Or, *the sinews of the terror thereof*, to wit, of the Trunk last mentioned under the name of the *Tail*, i. e. its terrible Sinews are strongly and strangely wrapped together, that he can move it as he listeth with wonderful dexterity and strength. Or, *the Sinews of his Thighs*, as the latter word oft signifies in the Arabick Tongue, which is very near akin to the Hebrew. The Thighs and Feet of the Hippopotamus are noted to be so sinewy and strong, that one of them is able to break or overturn a large Boat.

18 His bones *h* are *as* strong pieces of Brass *i*; his bones *are* like bars of iron.

h Under which title are comprehended his Ribs (as the LXX. here render it) and his teeth. *i* Exceeding hard and strong, as they are in both these Creatures.

19 He *is* the chief of the ways of God *k*: he that made him, can make his sword to approach *unto him l*.

k i. e. Of God's Works, to wit, of that sort, or among living and brute Creatures. This is eminently and unquestionably true of the Elephant, in regard of his vast bulk, and strength joyned with great activity, and especially of his admirable sagacity and aptness to learn, and of his singular usefulness to Mankind, his Lord and Master, and God's Vicegerent in the World, and many other commendable qualities. And the Hippopotamus also is in some sort, as others note, the chief, or one of the chief of God's Works, in

in regard of its great bulk and strength and sagacity, and the manner of his living both in the Water and upon the Land. But it must be granted that the Elephant doth exceed the Hippopotamus in many things. *l* Though he be so strong and terrible, yet God can easily subdue and destroy him, either immediately, or by arming other Creatures, as the Rhinoceros, or Dragon, or Tiger, against him. Or, *he that made him hath applied* or *given to him his Sword*, or Arms, to wit, his Trunk, which may not unfitly be called his Sword, because thereby he doth both defend himself, and offend his enemies. And this Trunk of his being a thing very observable and admirable in him, and therefore not likely to be neglected in his Description, if it were not intended by his *Tail*, *v.* 17. may seem to be designed in these words.

20 Surely the mountains bring him forth food *m*: where all the beasts of the field play *n*.

m Though this Creature be vastly great, and require much food, and no Man careth for it, yet God provides for it out of his own stores, and makes even desert Mountains to afford him sufficient sustenance. The Hippopotamus also, though he live most in the Water, fetched his food from the Land, and from the Mountains or Hills, which are nigh unto the River *Nile*. *n* They not only feed securely, but sport themselves by him or with him, being taught by experience that he is gentle and harmless, and never preys upon them.

21 He lieth under the shady trees, in the covert of the reeds, and fens *p*.

o The Elephant lies down to rest himself: and it is but fabulous which some Writers affirm that they have no joynts in their Legs, and so cannot lye down, but sleep or rest themselves standing or leaning against a Tree. Which is denied and confuted by *Aristotle* in his *History of Living Creatures*, 2.4. and by later Writers. *p* For the Elephant being a Creature naturally hot, and living generally in hot Countries, diligently seeks for and delights in shady and watersih places, as is noted by *Aristotle*, and after him by *Pliny* and *Ælian*.

22 The shady trees cover him with their shadow; the willows of the brook *q* compass him about.

q Or, *of Nilus*, of which this word is oft used in Scripture. And this seems to be the chief Argument by which the learned *Bochart* proves this to be meant of the Hippopotamus, whose constant residence is in or near the River of *Nilus*, or the Willows that grow by it. But it is well alledged by our Learned and Judicious *Caryl*, that this word *Naal* is never used to express *Nilus* when it is put by it self, as here it is, but only where the word *Egypt* is added to it, as it is in all the places which *Bochart* produceth. And this very phrase, *the Willows of the Brook*, is used of other Brooks or Rivers besides *Nilus*, as *Lev.* 23. 40. Compare *Isa.* 15. 7.

23 Behold, † he drinketh up *r* a river *s and* hasteth not *t*: he trusteth that he can draw up Jordan into his mouth *u*. † Heb. he oppresseth.

r Or, *He snatcheth*, or *draweth*, or drinketh up as it were with force and violence, as the word signifies. *s i. e.* A great quantity of water, hyperbolically called a *River*, as it is also *Psal.* 78.16. & 105. 41. This may be fitly applied to the Elephant, which because of its great bulk and vehement thirst, drinks a great deal of Water at one draught, as Naturalists and Historians have observed. *t* He drinks not with fear and caution and sparingly, as the Dogs do at *Nilus*, for fear of the Crocodile; but such is his Courage and Self-confidence, that he fears no Enemy either by Water or by Land, but drinketh securely and liberally. *u* He drinks as if he designed, or hoped, or desired to drink up the whole River. He mentions *Jordan*, either as a River well known in and nigh unto *Job*'s Land; or because possibly there were many Elephants which used to drink at it; or as a River in some parts of it but small, which therefore might give more colour to the Hyperbole, and to the Elephants fancy or expectation, than a vaster River, such as *Euphrates*, would have done. *Bochart* expounds this also of the Hippopotamus, which, though he cannot swim, and may be drowned, as Naturalists report, yet will continue securely under Water at the bottom of *Nilus* for some days together; and he renders the verse thus, *Behold, if a River oppress* or cover him, *he fears not, he is confident* or *secure, though* Jordan (which is here put for any River) *should break forth* or *over-flow above his mouth*, i. e. should overwhelm him. But the judgment of this I leave to the Reader.

Or, will any take him in his sight? or bore his nose with snares? 24 ‖ He taketh it with his eyes: *his* nose pierceth through snares *x*.

x According to this Translation the sense is this, *He taketh*, or *snatcheth*, or *draweth up* (as was now said, *v.* 23.) *it* (to wit, the River *Jordan*) *with his eyes*, i. e. when he sees it, he trusteth that he can drink it all up; as we use to say, *The eye is bigger than the belly*: *his nose* or *snout* pierceth, &c. *i. e.* he securely thrusteth his Snout into the River, even to the bottom of it, to stir up the Mud, because he delights to drink muddy Water, and if there be any Snares laid for other Creatures, he breaks them to pieces. But this verse is otherwise translated by others, *Will* or *Can* any man *take him in his eyes?* (*i. e.* openly and by manifest force? Surely no. His force and strength is too great for Man to resist or overcome: and therefore Men are forced to use many wiles and engines to catch him; which is true both of the Elephant and of the Hippopotamus:) Or *pierce his Nose with Snares or Gins? No.* He may be taken by art and cunning, but not by violence.

CHAP. XLI.

God's Kingly Power and Authority above all the Children of Pride seen in the Leviathan, 1——34.

That is, a snare, or a fishhook. † Heb. with a cord. ‖ Heb. with thy tongue.

CAnst thou draw out ‖ Leviathan with an hook? or his tongue with a cord † *which* thou letteſt down *a*?

a Canst thou take him with a Hook and a Line, as Anglers take ordinary Fishes? Surely no. *Quest.* What is this Leviathan? *Answ.* This is granted on all hands, that it is a great and terrible Monster, living in the Sea or Rivers, as *Behemoth* is a Land Monster. It is the general and received Opinion that is the Whale, which is unquestionably called the *Leviathan*, *Psal.* 104. 25, 26. which having been discovered in the Seas next bordering upon *Arabia*, probably was not unknown to *Job*, who was a very inquisitive Person, and well studied in the Works of God, as this Book manifests. But some later and very learned Interpreters conceive that it is the Crocodile ¶ which was very well known in *Egypt* and all the Parts adjacent to it. And this is evident, that the Hebrew *Thanin* (which is parallel to this word *Leviathan*, these two words being synonymous, and the one promiscuously used for the other, as appears from *Psal.* 74. 13, 14. *Isa.* 27. 1. *Ezek.* 32. 2.) is used of the *Crocodile*, *Ezek.* 29. 3, 4. & 32. 2, 3. But I shall not positively determine this Controversie; but only shew how far the Text may be understood of both of them, and then submit it to the Reader's Judgment, this being a matter of no great moment, wherein Christians may vary without any hazard. Only this I will say, That whatever becomes of the *Behemoth* of the former Chapter, whether that be the Elephant, or the Hippopotamus, that doth not at all determine the sense of this *Leviathan*, but leaves it indifferent to the Whale or the Crocodile, as the Context shall determine, which I conceive seems to me to favour the latter more than the former. To which may be added, that it seems more probable that God would speak of such Creatures as were very well known to *Job* and his Friends, as the Crocodile was, than of such as it is very uncertain whether they were known in those parts, and in *Job*'s time. This verse, noting either the impossibility, or rather the great and terrible difficulty, of taking this Monster with his Hook or Line, or such like Instruments, may agree to either of them. For the Whale there is no doubt; nor much doubt as to the Crocodile; the taking whereof was generally esteemed by the Ancients to be very difficult and perilous; whatsoever peculiar virtue or power from Nature or Art the *Tentyrite* had against them, as the *Psylli* were said to have against Serpents. Some indeed object, That the last Clause cannot agree to the Crocodile, because that hath no Tongue, as is affirmed by *Aristotle*, *Pliny*, and other Ancient Authors. But that is a mistake, and the ground of it is plain, because their Tongues are but small in proportion to their vast Bodies, and withal fastned to their under Jaws, as the self-same Authors note. And that the Crocodile hath a Tongue is positively affirmed by the said Ancient Authors, and by the Hebrew Writers, and by the *Arabians*, to whom this Creature was best known, and by later Authors.

2 Canst thou put an hook *b* into his nose *c*? or bore his jaw through with a thorn *d*.

b Heb. *a Bulrush*; i. e. an Hook like a Bulrush with its head hanging down, as is expressed *Isa.* 58. 5. *c* To hang him up by it for sale, or to carry him home for use, after thou hast drawn him out of the Sea or River, of which he spake in the former verse. *d* Or, with an Iron Hook or Instrument as sharp as a Thorn; wherewith thou useſt to carry little Fishes.

3 Will he make many supplications unto thee? will he speak soft words unto thee *e*?

e Doth he dread thine anger or power? or will he humbly and earnestly beg thy favour, that thou wouldst spare him, and not pursue him, or release him out of Prison? It is a Metaphor from Men in distress and misery, who use these means to them to whose power they are subject.

4 Will he make a covenant with thee *f*? wilt thou take him for a servant for ever?

f To wit, to do thee faithful service, as the next words explain it. Canst thou bring him into bondage, and force him to serve thee?

5 Wilt thou play with him as *with* a bird *g*? or wilt thou bind him for thy maidens *h*?

g As Children play with little Birds kept in Cages, or tied with strings; which they do at their pleasure and without any fear? *h* For thy little Daughters; which he mentions rather than little Sons, because such are most subject to fear.

6 Shall the companions *i* make a banquet of him *k*? shall they part him among the merchants *l*?

i Thy Friends or Assistants in the taking of him. *k i. e.* Feed upon him. Or, *for him*, i. e. for joy that thou hast taken him. *l* As is usual in such cases, that all who are Partners in the labour and hazard may partake of the profit also and divide the spoil.

7 Canst thou fill his skin with barbed irons, or his head with fish-spears *m*?

m This may be understood, either 1. of the Whale. And whereas it is objected, that the Whales at this day are taken in this manner, and therefore this cannot be understood of them: It may be replied, both that this art and way of taking Whales is a late invention, and was not known in *Job*'s time; and that he doth not speak of the absolute impossibility, but of the great difficulty of taking them. Or 2. of the Crocodile, whose skin is so hard that an Iron or Spear will not pierce it, as we shall see hereafter.

8 Lay thine hand upon him *n*, remember the battel *o*, do no more.

n Either 1. in a familiar and Friendly manner, that thou maist catch him by deceit when thou canst not do it by force. Or rather 2. in way of Hostility, feize upon him and take him by a strong hand, if thou dareſt do so. *o* But e're thou do attempt that, consider what thou art doing, and how hazardous thy enterprize is, and with whom, and with what disadvantage thou art going to fight, and as it follows, *do no more*, proceed no further, draw back thy hand, and be thankful for so great a deliverance. Or the verse may be rendred thus: If (which Particle is oft understood) *thou* of-

fereſt or attempteſt *to lay* violent *hands on him, thou wilt* have cauſe to *remember* (the Imperative being put for the Future, (which is frequent in the Hebrew Language) *the battel*, and *thou wilt do ſo no more*; If thou doſt eſcape, thou wilt never forget thy danger, nor attempt any thing of like nature for the time to come.

9 Behold, the hope of him *p*, is in vain: ſhall not *q one* be caſt down even at the ſight of him *r*?

r Either 1. of the Fiſh, *i. e.* the hope of taking or conquering him. Or rather, 2. of the Man who laid hands upon him, as hoping to take him by force, but in vain. *q* The prefix *He* being put for *Halo*, as it is oft times in the Hebrew Text, as *Gen.*27.36. 1 *Sam.* 2.28. *Jer.* 3.6. & 31.20. *Ezek.* 20.30. *r* Not only the fight, but the very ſight of him is moſt frightful. Such is the ſight of the Whale to Mariners, who fear the overturning of their Veſſel. And ſuch is the ſight of the Crocodile, by which alone ſome have been affrighted out of their wits.

10 None *is ſo* fierce that dare ſtir him up *s*: who then is able to ſtand before me *t*?

s When he ſleepeth or is quiet. None dare provoke him to the Battel. *t* To contend with me his Creator, as thou *Job* doſt, when one of my Creatures is too hard for him.

* Rom.11. 35. Pſal. 24.1. & 50.12. 1 Cor.10. 26.

11 * Who hath prevented me *u* that I ſhould repay *him* x? *whatſoever is* under the whole heaven is mine *y*.

u To wit, with Offices or Service done for me, by which he hath laid the firſt Obligation upon me, for which I am indebted to him. Who can be before-hand with me in kindneſſes, ſince not only the Leviathan, but all Men, and, as it follows, all things under Heaven, are mine, made by my hand, and inriched with all their indowments by my favour, without which, O *Job*, thou wouldſt not have had either reaſon or ſpeech to uſe ſo perverſly to reproach my Providence. Having now ſaid and largely proved that Man could not contend with God in power, he now adds, that he cannot do it in juſtice, becauſe God weeth him nothing, nor is any way obliged to him. Which having briefly hinted to prevent an Objection, he returns to his former Argument, the Deſcription of the Leviathan. *x* That I ſhould be ingaged to requite his favours. *y* Created by my power and favour, and wholly in my poſſeſſion, and at my diſpoſe, and therefore cannot poſſibly prevent me, as was now ſaid.

†Heb. *bars.* Ch. 18.13.

12 I will not conceal *z* his † parts *a*, nor his power, nor his comely proportion *b*.

z i. e. I will particularly ſpeak of them. Here is a *Meiofis*, as there is, *Chap.* 14.11. & 15.18. and oft elſewhere. *a* Heb. *his bars*, *i. e.* the Members of his Body, which are ſtrong like bars of Iron. *b* Which is more amiable and admirable in ſo vaſt a bulk.

[Or, *with in or*

13 Who can diſcover *c* the face of his garment *d*? or who can come *to him* ‖ with his double bridle *e*?

c Or, *uncover*, or take off from him. *d* The upper or outward part of his Garment, or, the Garment it ſelf: the word *face* being oft redundant, as *Gen.* 1.2. & 23.3. and oft elſewhere. And by the *Garment* is meant the Skin which covers the whole Body, and may be taken off from the Body like a Garment. Who dare attempt to touch his very outward Skin? much leſs dare any venture to approach to him, to give him a deep or deadly wound. *e* To put it into his mouth, and lead him by it to thy Stable and Service, as thou doſt by an Horſe. Or rather, (becauſe he plainly ſeems to perſiſt in deſcribing the ſeveral parts of his Body: of which he ſpeaks both in the foregoing and following words) *Who can come within his double Bridle*, to wit, his vaſt Jaws, which have ſome reſemblance to a double Bridle: whence the Greeks call thoſe parts of the face which reach to the Jaws on both ſides, *the Bridles*.

14 Who can open the doors of his face *f*? his teeth *are* terrible round about *g*.

f To wit, his Mouth. If it be open, none dare enter within it, as he now ſaid; and here he adds, that if it be ſhut, none dare open it. *g* This is true of ſome kinds of Whales, though others are ſaid to have either none, or no terrible teeth: but it is more eminently and unqueſtionably true of the Crocodile, of which this very thing is obſerved by all Authors who write of it.

† Heb. *ſtrong pieces of ſhield.*

15 *His* † ſcales *are* his pride *h*, ſhut up together *as with* a cloſe ſeal *i*.

h He prides and pleaſeth himſelf in his ſtrong and mighty Scales. Heb. *his ſtrong ſhields* (*i. e.* Scales) are his *pride*. Or (as other, both ancient and modern Interpreters render it) *His body* (or, *His back*, as this word is uſed, *Iſa.* 38.17. which, if meant of the Crocodile, is emphatical, becauſe his ſcales and ſtrength is in his Back, whereas his Belly is very ſoft and eaſily pierced,) is *the ſtrength of ſhields*, *i. e.* fortified with Scales ſtrong as Shields. This is meant either, 1. of the Whale, whoſe Skin, though it be ſmooth and entire, and without Scales, may be ſaid to be, as (which Particle is oft underſtood) *ſtrong ſhields*, becauſe it is, as *Galen* reports, exceeding hard and ſtrong, and almoſt impenetrable, and like a Shield, eſpecially then when Shields were made of Leather; and ſo it is not only on the back, as in the Crocodile, but alſo in the belly all over. Or, 2. of the Crocodile, which hath Scales properly ſo called, and thoſe moſt truly ſuch as here deſcribed, as all Authors and Eye-witneſſes conſent. *i* Cloſely compacted together, as things that are faſtned together by a ſeal.

16 One is ſo near to another *k* that no air can come between them.

k Which plainly ſhews that the Shields or Scales are ſeveral; which agrees better to the Crocodile, than to the Whale, whoſe Skin is all one entire piece, unleſs there were a ſort of Whales having thick and ſtrong Scales, which ſome have affirmed, but is not yet known and proved.

17 They are joined one to another; they ſtick together, that they cannot be ſundred *l*.

l It is exceeding difficult, and almoſt impoſſible by any power of Art to ſever them one from another.

18 By his neeſings *m* a light doth ſhine, and his eyes *are* like the eye-lids of the morning *n*.

m Which may be underſtood, either 1. of any commotion or agitation of the Body, like that which is in neezing, as when the Whale ſtirreth himſelf, and caſteth or ſhooteth up great ſpouts of Water into the Air by the Pipes which God hath planted in his Head for this uſe; which Water being thin and tranſparent, and illuminated by the Sun-beams, caſts forth a ſhining light. Or, 2. of neezing properly ſo called, which the Crocodile is ſaid frequently to do, becauſe it commonly turneth its eyes to the Sun, as *Strabo*, and others note; which when a Man doth, he is apt to neeze. *n* To which they ſeem very fitly compared, becauſe the Eyes both of the Whale and Crocodile are dull and dark under the Water, but as ſoon as they appear above Water, they caſt forth immediately a bright and clear light, though not like that of the Sun at noon day, which had been too great an Hyperbole, yet like the Morning light, ſuddenly breaking forth after the dark Night.

19 Out of his mouth go burning lamps *o*, *and* ſparks of fire leap out.

o i. e. His breathings and blowings are very hot, or flaming, as the following verſes explains this. This alſo may ſeem better to agree to the Crocodile, which breaths (as *Ariſtotle* affirms) like the *Hippotamus*, of which ancient Authors affirm, that *his Noſtrils are very large, and he breaths forth a fiery ſmoak like that of a Furnace*, than to the Whale, which rather caſts forth ſtreams of Water, as was noted before, than flames of Fire, there being no ſuch great heat obſerved in Whales, nor as far as I know, in any other fiſhes.

20 Out of his noſtrils goeth ſmoak, *as out* of a ſeething pot or caldron *p*.

p Heb. *Pool.* So a great Caldron is called, becauſe it ſends forth a great ſmoak as a Pool doth vapours; as in like manner the great brazen Laver in the Temple is called a *Sea*, for the great quantity of Water which it held.

21 His † breath kindleth Coals *q*, and a flame go-eth out of his mouth.

† Heb. *ſaith.*

q An Hyperbolical Expreſſion, noting only extraordinary Heat.

22 In his neck remaineth ſtrength *r*, and † ſorrow is turned into joy before him *s*.

† Heb. *ſorrow rejoyceth.*

r His Neck is exceeding ſtrong. This is meant, either 1. of the Whale, who though he hath no Neck no more than other Fiſhes have, yet he hath a part in ſome fort anſwerable to it, where the Head and Body are joyned together. Or, 2. of the Crocodile, whom *Ariſtotle* (who made it his buſineſs to ſearch out the ſeveral Natures and Parts of all living Creatures, and had all the helps and advantages which he defired to find them out,) and *Scaliger*, and others, affirm to have a Neck, though ſome deny it. *s i. e.* The approach of any Enemy, which uſually cauſeth fear and ſorrow in others, fills him with joy, as being deſirous of nothing more than fighting. Or, *ſorrow rejoyceth*, or *danceth*, or *triumpheth*, &c. *i. e.* is prevalent and victorious, and quickly invades and conquers all thoſe Men, or other Creatures, which are in his way. Sorrow is his Companion, or Harbenger, which attends upon him wherefoever he goes. This may be a Poetical Expreſſion, like that of the Poets, when they bring in Anger and Fear going along with or before *Mars* into the battle.

† Heb. *the falings.*

23 † The flakes *t* of his fleſh *u* are join'd together: they are firm in themſelves, they cannot *x* be moved *y*.

t Or, *Parts*, which ſtick out, or hang looſe, and are ready to fall from other Fiſhes, or Creatures. *u* The word *Fleſh* is uſed of Fiſhes alſo, as *Lev.* 11.11. 1 *Cor.* 15.39. *x* Without difficulty. *y* To wit, out of their place, or from the other Members of the Body.

24 His heart *z* is as firm as a ſtone, yea, as hard as a piece of the nether *mill-ſtone a*.

z Either, 1. That part of the Body is moſt firm, and hard, and ſtrong. Or, 2. His Courage is invincible; he is void of fear for himſelf, and of compaſſion to others, which is oft called *hardneſs of heart*. *a* Which being to bear the weight of the upper, ought to be the harder and ſtronger of the two.

25 When he raiſeth up himſelf *b*, the mighty *c* are afraid: by reaſon of breakings *d* they purifie themſelves *e*.

b Shewing himſelf upon the top of the Waters. Or, *becauſe of his Height* or *Greatneſs*, or *Majeſty*, for he is reprefented as a *King*, *v.* 34. *c* Even the ſtout-hearted Mariners or Paſſengers, who uſe to be above fear. *d* Either, 1. Of the Sea, cauſed by his motion, which daſheth the Waves in pieces one againſt another. Or rather, 2. Of their Mind and State: by reaſon of their great danger and diſtreſs; which is expreſſed by this very word, *Pſal.* 60.2. *Jonah* 2.4. *e* Either 1. Naturally; that being the uſual effect of great terrour. See *Ezek.* 7.17. Or rather 2. Morally, as this word is generally uſed. Thoſe Mariners who ordinarily live in a groſs and general neglect of God, and of Religion, are ſo affrighted with this imminent danger, that *they cry unto God in their trouble*, as is ſaid in like caſe, *Pſal.* 107.28. and endeavour to purge their Conſciences from the guilt of their ſins, by confeſſing and ſeemingly forſaking of them, and to make their peace with God, and obtain his favour and help, by their Vows, and Promiſes, and Prayers.

26 The ſword of him that layeth at him *f* cannot hold *g*: the ſpear, the dart, nor the ‖ habergeon *h*.

[Or, Breaſt-plate.

f That approacheth to him, and dare ſtrike at him. *g* Heb. *cannot ſtand*, *i. e.* either, 1. Cannot endure the ſtroke, but will be broken by it. Or rather, 2. Cannot abide or take hold of him, or be fixed in him; but is inſtantly beaten back by the exceſſive hardneſs of the Skin, which cannot be pierced by it, as may be gathered from this and other paſſages before and after it. This alſo ſeems better to agree to the Crocodile, whoſe Skin no Sword, nor Dart, nor Muſquet Bullet (as others add) can pierce, than to the Whale, whoſe Skin is eaſily pierced, as experience ſheweth in our Whales; except the Whale here ſpoken of were of another kind; which is not impoſſible. *h* Or, Breaſt-plate. As offenſive Weapons cannot hurt him, ſo defenſive Weapons cannot ſecure a Man from him. But Men that go upon the deſign of taking either Whales or Crocodiles do not uſe to fortifie themſelves in that manner. Some therefore take this to be another offenſive Weapon, a kind of Dart, as this word ſignifies in the *Arabick* Language; which is but a Dialect of the Hebrew, and from which the true ſignification of many Hebrew words muſt be gathered.

27 He eſteemeth iron as ſtraw *i*, and braſs as rotten wood.

i He neither fears nor feels the blows of the one more than of the other.

28 The arrow *k* cannot make him flee: ſling-ſtones *l* are turned with him into ſtubble *m*.

k Heb. *the ſon of the bow*; as it is elſewhere called *the ſon of the quiver*, Lam.3.13. the Quiver being as it were the Mother or Womb that bears it, and the Bow as the Father that begets it, or ſendeth it forth. *l* Great Stones caſt out of Slings, which have a great force and efficacy: of which ſee on 2 *Chron.* 26.14. *m* Hurt him no more than a blow with a little ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear *n*.

n So far is he from fearing it, and fleeing from it, that he ſcorns and deſies it.

Heb. *ſharp things of the potſherd.*

30 † Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire *o*.

o According to this Tranſlation the ſenſe is, His Skin is ſo hard and impenetrable, that the ſharpeſt Stones are as eaſie to him as the Mire, and make no more impreſſion upon him. But the words are and may be otherwiſe rendred as continuing the former ſenſe, They (to wit, the Arrows, Darts or Stones caſt at him) are, or fall *under him*, like (which Particle is oft underſtood) *ſharp ſtreds*, or *fragments of ſtones*, *he ſpreadeth ſharp pointed things* (to wit, the pieces of Swords or Darts which were flung at him, and broken upon him) *upon the mire*. The fragments of broken Weapons lie as thick at the bottom of the Water in the place of the fight, as little ſtones do in the Mire, or as they do in a Field after ſome fierce and furious Battle. Or thus, *with him* (or *for him*, *i.e.* for his defence) *are ſharp ſtones*, *he ſpreadeth himſelf* like *an arrow*, or *threſhing inſtrument* (which is filled and fortified with Iron) *in the mire* or *mud* in the bottom of the Water: So he doth not deſcribe his reſting place, but rather his Back, which he not unfitly compares to ſharp Stones or threſhing Inſtruments, becauſe the Darts or Stones caſt at him pierce no more into him than they would do into them if they were thrown at them.

31 He maketh the deep *p* to boil like a pot *q*: he maketh the ſea *r* like a pot of ointment *s*.

p The deep Waters, or the Sea, which is called *the deep*, Pſal. 107.24. *Jonah* 2.3. as it is explained in the next Clauſe. *q* To ſwell, and foam, and froth by his ſtrong and vehement motion, as any Liquor doth when it is boiled in a pot. *r* Either the great Sea, the proper place of the Whale, *Pſal.* 104.25. or the great River *Nilus*, which is called *a Sea*, both in Scripture, as *Iſa.* 11.15. and in other Authors (of which ſee my Latin *Synopſis*) as *Euphrates* is called *the Sea of Babylon*, Iſa. 21.1. Jer. 51.36. or Lakes or Pools, which are moſt frequently called *Seas* both in the Old and New Teſtament, as every one knows. And in ſuch Lakes the Crocodiles are no leſs than in *Nilus*, as it is atteſted by *Herodotus*, and *Strabo*, and others. *s* This Clauſe ſeems to be added very emphatically to intimate that this Leviathan cauſeth not only a vehement commotion, but alſo a great fragrancy in the Sea or Waters where it is. Which, though it was not obſerved by the Ancients, yet is unanimouſly affirmed by later Authors upon their own knowledge and experience, that it caſts a perfume like Muſk; of which ſee the Names and Words of the Authors in my Latin *Synopſis*.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary *t*.

t When he raiſeth himſelf to the top of the Waters, he doth as it were plow it up and make large furrows, and cauſeth a white froth or foam upon the Waters.

[Or, who believe themſelves without fear.

33 Upon earth *u* there is not his like, ‖ who is made without fear *x*.

u Either 1. ſtrictly ſo called, as it is diſtinguiſhed from the Sea or Rivers. There is no Land-creature comparable to him for ſtrength and courage. Or 2. largely taken. No Creature equals him in all points. Or, *upon the duſt*, as the word properly ſignifies, *i. e.* among all things that creep in the duſt, among which this may in ſome ſort be numbred for the ſhortneſs of its feet. But this were no great honour to it to be the chief of creeping things; and therefore the former Tranſlation ſeems more proper for the preſent deſign of magnifying this Creature above all others. *x* Fears no Enemy as being full of courage, and ſenſible of his own invincible ſtrength. Or, *ſo as he cannot be bruiſed* or *broken*, by reaſon of his prodigious hardneſs, of which I have ſpoken before.

34 He beholdeth all high *things y*: he *is a* king over all the children of pride.

y He doth not turn his back upon, nor hide his face from the higheſt and proudeſt Creatures, but looks upon them with a bold and undaunted countenance, as being without any fear of them, as was now ſaid. *z* He carries himſelf with Princely Majeſty and Courage towards the ſtouteſt and loftieſt Creatures; which, though of far higher ſtature than himſelf, he ſtriketh down with one ſtroke of his Tail, as he commonly doth Cows, and Horſes, and ſometimes Elephants.

CHAP. XLII.

Job's humiliation and repentance, 1—6. God preferring Job's cauſe, reproveth his friends, for whom Job muſt intercede, and God will accept him, 7—9. God magnifieth and bleſſeth Job, 10—15. His age and death, 16, 17.

THen Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do a* every *thing b*, and *that* ‖ no thought can be withholden from thee *c*.

[Or, *no thought of thine can be hindred.*

a Not only by power, (for that he always thought) but alſo by right; about which he had in ſome ſort doubted and diſputed. It is a Maxim in Law, That a Man *can* only do that which he hath a right to do. *b* Whatſoever it pleaſeth thee to do with thy Creatures. *c* He ſpeaks either, 1. of *Job*'s thoughts. Thou knoweſt me and all my ſinful and unworthy thoughts of thy Providential Dealings with me, though I was not able to ſee the evil of them. Or 2. of God's thoughts. Whatſoever thou thinkeſt or propoſeſt to do, thou canſt or muſt do it; and neither I nor any of thy Creatures can either reſtrain thee from it, or condemn thee for it, as I have boldly and wickedly preſumed to do. So this laſt Clauſe of the verſe explains the former.

3 * Who *is* he *d* that hideth counſel without knowledge *e*? therefore *f* have I uttered that I underſtood not; * things too wonderful for me, which I knew not *g*.

* Ch.38.2. * Pſ. 40.5. & 139.6.

d i.e. What am I that I ſhould dare to do ſo? Ah ſilly audacious Wretch that I am, that I ſhould be guilty of ſuch madneſs! *e* Which words are repeated out of *Chap.* 38.2. where they are explained. *f* Becauſe my mind was without knowledge, therefore my ſpeech was ignorant and fooliſh. Or, Being ſenſible of my ignorance and raſhneſs, I think fit to make this humble and ingenious confeſſion. *g* I have ſpoken fooliſhly and unadviſedly of things far above my reach, even of God's infinite and ſoveraign Majeſty, and of his deep and unſearchable Counſels and Providence.

4 Hear, I beſeech thee, and I will ſpeak *h*: I will demand of thee *i*, and declare thou unto me.

h Hear and accept my humble and penitent Confeſſion and Recantation. *i* Or, and *enquire*, to wit, Counſel or Inſtruction, *as* a Scholar doth of his Maſter, as the following words note. I will no more fawcily diſpute the matter with thee, but beg information from thee. The words which God had uttered to *Job* by way of challenge, *Chap.* 38.3. & 40.7. *Job* returns to him again in way of ſubmiſſion.

5 I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee *k*.

k The knowledge which I had of thy Divine Nature, and Perfections and Counſels, was hitherto dark, and doubtful, and conjectural, being grounded chiefly, if not only, upon the Inſtructions and Reports of other Men; but now it is clear and certain, as being immediately inſpired into my Mind by this thy glorious Apparition and Revelation, and by the Operation of thy Holy Spirit; which makes theſe things as certain and evident to me, as if I ſaw them with my bodily Eyes.

6 Wherefore I abhor *l my ſelf m*, and repent in duſt and aſhes *n*.

l i. e. Diſlike, and deteſt, and loath. *m* Or, *my former words and carriage*. One of theſe, or ſome like Supplement is neceſſary to compleat the ſenſe, and is clearly gathered from the following words. *n* Sitting in Duſt and Aſhes; which hitherto I have done in token of my grief for my Affliction; but now I deſire and reſolve to do in teſtimony of my Penitence for my Sins.

7 And it was ſo that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite *o*, My wrath is kindled againſt thee, and againſt thy two friends *p*, for ye have not ſpoken of me *the thing that is* right, *as* my ſervant Job *hath q*.

o As the eldeſt of the three, and becauſe he ſpoke firſt, and by his evil example led the reſt into the ſame miſtakes and miſcarriages. *p* To wit, *Bildad* and *Zophar*, who are not excuſed, but ſeverely reproved, although they were drawn into the ſin by *Eliphaz* his authority and influence. *Elihu* is not here reproved, becauſe he dealt more juſtly and mercifully with *Job*, and did not condemn his Perſon, but only rebuke his ſinful expreſſions. *q* Either, 1. as *Job* hath now ſpoken: you have not acknowledged your errours as he hath done. Or rather, 2. as *Job* did in his Diſcourſes with you. Which is not to be underſtood ſimply and abſolutely (as is manifeſt from God's cenſure upon *Job* for his hard and evil ſpeeches of him) but comparatively; becauſe *Job* was not ſo much to be blamed as they, partly becauſe his opinion concerning the methods of God's Providence, and the indifferency and promiſcuouſneſs of its diſpenſations towards good and bad men was truer than theirs, which was that God did generally reward good men and puniſh ſinners in this Life; partly becauſe their miſbelief of God's counſels and dealings with men was attended with horrid uncharitableneſs and cruelty

elty towards *Job*, whom they wounded with bitter and injurious Speeches, and condemned as an Hypocrite, not only without sufficient evidence, as not being able to search his Heart, but upon false and frivolous grounds, to wit, his sore Afflictions, and against many Evidences of Piety which *Job* had given: and partly because *Job*'s heavy pressures might easily cloud and darken his mind, and draw forth his impatience and passionate Speeches; which although it did not wholly excuse *Job*, yet did certainly much extenuate his Offences; whereas they were under no such Temptations or Provocations, either from God or from *Job*, but voluntarily broke forth into their hard, and severe, and untrue Expressions concerning God's Counsels and *Job*'s Conditions, thereby adding Affliction to him whom God did sorely afflict, which was most unfriendly and inhuman.

8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job *r*, and offer up *s* for your selves a burnt-offering, and my servant Job shall pray for you, for † him will I accept *t*: lest I deal with you *after your* folly *u*, in that ye have not spoken of me the *thing which is* right, like my servant Job.

† Heb. *his face*, or, *person.*

r Whom though you have censured and condemned as an Hypocrite, I own for my faithful Servant, human infirmity excepted. *s* By the hand of *Job*, whom I do hereby constitute your Priest to Pray and Sacrifice for you. *t* To wit, on your behalf as well as on his own. *u* Left my Wrath and just Judgment take hold of you for your false and foolish Speeches.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them *x*: the LORD also accepted † Job *y*.

† Heb. *the face of Job.*

x Shewing their repentance by their submission to God, and to *Job* for God's sake, and by taking shame to themselves. *y* Both for his Friends and for himself, as the next verse explains it.

10 And the LORD turned the Captivity of Job *z* when he prayed for his friends *a*: also *b* the LORD † gave Job twice as much as he had before.

† Heb. *added all that had* unto *the double.*

z i.e. Brought him out of that state of Bondage in which he had been so long held by Satan and by his own Spirit, and out of all his Distresses and Miseries. Or, *returned* Job's *captivity*, *i.e.* the Persons and Things which had been taken from him, not the same which he had lost, but other equivalent to them, and that with advantage. *a* Whereby he manifested his Obedience to God and his true Love and Charity to them, in being so ready to forgive them and heartily to pray for them; for which God would not let him lose his Reward. *b* An emphatical Particle. He not only gave him as much as he lost, but double to it.

11 Then *c* came there unto him all his brethren, and all his sisters *d*, and all they that had been his acquaintance before, and did eat bread with him *e* in his house: and they bemoaned him *f*, and comforted him over all the evil *g* that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold *h*.

c When *Job* had humbled himself, and God was reconciled to *Job*, he quickly turned the Hearts of his Friends to favour him, according to *Prov.* 16. 7. as during his impenitency, and for his trial and humiliation he had alienated their Hearts from him, of which *Job* so sadly complains. *d* Largely so called, according to the Scripture-use of these Titles, to wit, his Kindred distinguished from his other *Acquaintance*. *i.e.* Feasted with him, as that Phrase is commonly used in Scripture, to congratulate with him for God's great and glorious favour already vouchsafed to him in so eminent a Vision and Revelation. *f* They declared the sense which they had of his Calamities whilst they were upon him, although they had hitherto wanted opportunity to express it. *g* Or, *concerning all the evil*; which though it was bitter to endure when it was present, yet the remembrance of it revived in him by the Discourses of his Friends was very delightful, as is usual in such cases. *h* Partly to make up his former losses, and partly as a testimony of their honourable respect to him.

12 So the LORD blessed *i* the latter end of Job more then his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

i Not only with Spiritual, but also with Temporal and Earthly Blessings.

13 He had also seven sons and three daughters.

14 And he called *k* the name of the first, Jemima, and the name of the second, Kezia, and the name of the third, Keren-happuch.

k Giving them such Names as signifie their excellent beauty, of which see my Latin *Synopsis*.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them *l* inheritance among their brethren.

l Gave his Daughters a share, and possibly an equal share with his Sons in his Inheritance: which in so plentiful an estate he might easily do, especially to such amiable Sisters, without the envy of their Brethren: and which peradventure he did to oblige them to settle themselves amongst their Brethren, and to marry into their own Religious Kindred, not to Strangers, who in those times were generally swallowed up in the gulph of Idolatry.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.

17 So Job *m* died being old, and full of days *n*.

m After God had turned his Captivity, as is said v. 10. *n* By which length of his days it seems most probable that he lived before the times of *Moses*, when the days of human life were much shortned, as he complains.

PSALMS.

The ARGUMENT.

THE divine Authority of this Book of Psalms is so certain and evident, that it was never questioned in the Church: Which being fixed, it is of small moment that the Penmen of some of them is not now known: Nor doth this any more lessen its Authority, than it invalidates the Decree of a Prince, or an Act of Parliament, that it is not certain by whose Pen it was drawn up. Most of them were composed by David, *as is evident both from the title of them, and from the express Testimony of the New Testament concerning some of them, and that by the inspiration of Gods Spirit, as appears both from the divine matter and frame of them, and from* 2 Sam. 23. 1. Mat. 22. 43. *&c.* Act. 1. 16. and 2. 25. *But some of them were composed by other Persons; by* Moses, *as* Psal. 90. *by* Heman, *and* Ethan, *and* Asaph, *as the title of the* Psalms *shew; and by others after their times, whose names are not mentioned, as is manifest from* Psal. 126. *&* 137. *It is apparent that the* Psalms *were not written in the order in which they now lie; and they were put into this order either by* Ezra, *as the Hebrew Doctors affirm; or by some other holy Prophet or Prophets. It is sufficient for us, that the whole Book is owned as Canonical by our blessed Saviour,* Luke 24. 44.

PSAL. I.

The ARGUMENT.

THis Psalm was put first as a Preface to all the rest, as a powerful perswasive to the diligent reading, and serious study of the whole Book, and of the rest of the Holy Scripture, taken from that blessedness which attends upon the study and practice thereof.

The Godly blessed, 1. *Their delight in Gods Law,* 2. *Their fruitfulness,* 3. *The wretched course and condition of the ungodly,* 4—6.

BLessed * *is* the man *a* that walketh not in the counsel of the ‖ ungodly *b*, nor standeth *c* in the way *d* of sinners *e*, * nor sitteth in the seat *f* of the scornful *g*.

Prov. 4. 14. & 16. 29. & 24. 1. Psal. 26. 4, 5. Prov. 1. 15.

a The Hebrew words are very Emphatical: *Blessednes belongs to that man*; or, *O the blessednes of that man!* Thrice blessed is that man; who is here described negatively, and in the next verse positively. *b i.e.* That doth not lead his Life according to their counsel, or course, or manner of living: That doth not associate himself with them, nor follow their evil instigations or examples. *Walking*, notes choice of it, and continuance or progress in it, otherwise good men do sometimes step aside into an evil Action. For the explaining of the Phrase see *Gen.* 49. 6. 2 *Chron.* 22. 3, 4, 5. *Prov.* 1. 15. *&* 4. 14. *Mic.* 6. 16. *c* Which notes a more setled abode, hardness and obstinacy in it. *d i.e.* In their course or manner of Converstation; in the practice of those things which they chuse and use to do; which is called a mans *way*, *Psal.* 5. 8. *&* 25. 4. 2 *Pet.* 2. 2, 15. *e* Emphatically so called here, as also *Psal.* 26. 9. *Eccles.* 9. 2. *Mat.* 26. 45. *Luke* 7. 37. *John* 9. 16, 31. who give up themselves to the power and practice of sin, making it their great business and their delight. *f* Which notes their association, or incorporation of themselves with them; a constant and resolved perseverance in their wicked courses, with great content and security; and a great proficiency and eminency in the school of Wickedness, and an ability and readiness to instruct others therein. *g* Of those who are not only diseased, but reject, despise, and scorn all Remedies; who make a mock of sin, and of Gods threatnings and judgments against Sinners; who deride all wholesome reproofs and counsels, and make it their trade to scoff at goodness and good men. Divers have observed a gradation in this verse; the following clause still exceeding the former, for *standing* is more than *walking*, and *sitting* more than *standing*. And *the way* or course may seem to be worse than the *counsel* or design, and the *seat* is worse than *the way*: And *Sinners* in Scripture use, are worse than the *ungodly*, and *the scornful* are the worst of *Sinners*: But I would not lay great stress upon such Observations.

Josh. 1. 8. Psal. 63. 6. & 119. 15, 16, 97, 99, 148.

2 But his delight *is* in the law *h* of the LORD, * and in his law doth he meditate *i* day and night *k*.

b (*i.e.*) In the study and practice of it, as appears from the Context. The *law* of God may be here understood of the whole Doctrine delivered by God to the Church consisting of Doctrines, Precepts, Promises, and Threatnings; *&c.* as it is taken *Psalm* 37. 31. *&* 78. 1. *Isa.* 51. 7. *John* 10. 34. or more particularly of the preceptive part of it, which is commonly so called; and so this is noted as the peculiar character of a good man, that he delighteth himself not only in the Promises, which a bad man may do, *Mat.* 13. 20. but even in the commands of God, *Psal.* 112. 1. *&* 119. 47, 127, 143. 1 *John* 5. 3. which are unwelcome and burthensom to a wicked man. *i* The word implies a deep, and serious, and affectionate thoughtfulness about it: see *Psal.* 19. 14. *&* 49. 3. *Prov.* 24. 2. *Isa.* 33. 18. *k* Not seldom and slightly, as Hypocrites do, but diligently, frequently, constantly, and upon all occasions.

Ver. 17, 8. Ezek. 47. 12. Rev. 22. 2.

3 And *l* he shall be like a tree * planted by the rivers *m* of water, that bringeth forth his fruit in his season *n*; his leaf also shall not † wither *o*, and whatsoever he doth shall prosper *p*.

l Or, *for*, as this particle is oft used, as *Psal.* 60. 12. *&* 108. 13. *Prov.* 4. 17. This being the proof of that blessedness of a good man, which he had only asserted (*v.* 1.) *m* (*i.e.*) A river; the plural number being put for the singular, as it is *Judg.* 12. 7. *Jonah* 1. 5. and oft elsewhere. *n* (*i.e.*) In the time of fruit-bearing: Which being applyed to the good man, notes either, 1. His active goodness, that he seeketh and improveth all opportunities for the doing of good, exercising godliness, justice, temperance, charity, patience, *&c.* according to the several occasions offered to him; or rather, 2. His certain prosperity and happiness, as may be gathered from the end of this verse, and the opposite state of the ungodly, *v.* 4. 5. That he shall have the fruit or benefit of his godly life in due time, or when it is expedient for him; possibly in this life, but assuredly in the next life. *o* His happiness is not short and transitory, as all worldly felicity is, but fixed and everlasting, like those trees which are continually green and flourishing: Or, *and* (like a tree) *whose leaf never withers*. *p* All his actions shall be crowned with success and a blessed end or effect; see *Rom.* 8. 28.

Isa. 25. 5. Psal. 17. 13.

4 The ungodly are not so *q*: but *are* * like the chaff which the wind driveth away *r*.

q Their condition is far differing from the former. *r* In regard either, 1. of their sinful disposition. They are vain and frothy, unprofitable and hurtful, without any root of true and solid goodness, without any certain end, or constant course, tossed to and fro with every wind of their own lusts or temptations. Or rather, 2. of their wretched condition: They are restless and unquiet in their own minds and consciences; their seeming felicity, in which they please and pride themselves, hath no firm foundation, but quickly vanisheth and fleeth away as chaff doth before the wind, and their end is to be burned, see *Job* 21. 18. *Psal.* 35. 5. *Mat.* 3. 12.

Psa. 24. 5.

5 Therefore *s* the ungodly shall not * stand *t* in the judgment *u*, nor sinners in the congregation of the righteous *x*.

s To wit, because they are ungodly: Or *because*, as this particle is sometimes used, as *Gen.* 38. 26. *Num.* 10. 31. *&* 14. 43. *Psal.* 42. 6. for this verse is added to enforce or prove what he said in the former. *t* (*i.e.*) Not subsist or endure the tryal; or not be justified or carry his cause; as this word is oft used, being opposed to *falling*, as *Psal.* 18. 38. *&* 20. 8. *Mal.* 3. 2. *Luke* 21. 36. *Rom.* 14. 4. *Eph.* 6. 13. *u* Either 1. in the time of temporal calamities, when God shall arise to judge and punish them; for then the hearts of the wicked fail, and their consciences are filled with horrour. Or 2. in that great and general judgment of the whole World, called here *the judgment* emphatically; in that solemn and general Congregation of all mankind, as the next words express it. *x* (*i.e.*) In that society which shall consist of none but righteous Persons, or amongst the righteous ones on Christs right hand, *Mat.* 25. 32.

Psa. 31. 7. Prov. 21. 10.

6 For *y* the LORD * knoweth *z* the way of the righteous: but the way of the ungodly shall perish †.

y He now gives a reason of this great difference between the righteous and the ungodly, expressed in the foregoing verses. *z* Either 1. properly and speculatively he searcheth and knoweth all their hearts and ways, or actions; and therefore will preserve, prosper, and bless them; which may be gathered out of the following and opposite clause of this verse, and out of *v.* 1, 2. Or 2. practically and affectionately, as words of knowledge in Scripture do very frequently imply affection, as *Exod.* 1. 8. *Psal.* 31. 7. *&* 101. 4. *Hos.* 8. 4. *Amos* 3. 2. He approveth, loveth, and delighteth in them, and in the course of their lives, and therefore will recompence them: Or, he careth for and directeth their actions to a blessed issue. † All their wicked designs and courses shall come to nothing, and they shall perish with them.

PSAL. II.

The ARGUMENT.

THE Penman of this Psalm was *David*, as is affirmed, *Acts* 4. 25. As for the matter or subject of it, it may seem to have some respect unto *David*, and to his advancement to, and settlement in the Throne of *Juda* and *Israel*; but the chief design and scope of it, and the primary intention of the Holy Ghost in it, was to describe the Messiah and his Kingdom, as is manifest, 1. From express testimonies of the New Testament to that purpose, as *Acts* 4. 25. *&* 13. 33. *Heb.* 1. 5. *&* 5. 5. *and*, 2. *From* the consent of the ancient *Hebrew* Writers who did unanimously expound it so, as is confessed by their own brethren, particularly by *Rabbi Solomon Jarchi* upon this place; who hath this memorable passage, *Our Doctors expounded this Psalm of the King Messiah, but that we may answer the Heretick* (by which he means the Christians, as all know) *it is expedient to interpret it of* Davids *person, as the words sound.* Which words although they are left out of the latter Editions of that Book, either by the fraud of *Jews* or carelessness, or mistake of others, yet are extant in the ancient Editions of it. 3. From divers passages of the Psalm which do not agree to *David* but to Christ only, as the title of *Son*, of which see *Heb.* 1. 4, 5. The extent of his Kingdom, *v.* 8. and divine Worship, *v.* 11, 12.

The Kingdom of Christ, and the opposition of the Heathen foretold, 1—5, 6, 7. *God giveth him the Earth for his possession,* 8, 9. *He summons all the Kings and Judges of the Earth to submit themselves to him,* 10—12.

*Acts 4.25 ‖ Or, tumultuously assemble. † Heb. meditate.

1 WHY *a* * do the heathen *b* ‖ rage, and the people *c* † imagine a vain thing *d*?

a Upon what provocation, or to what end or purpose? *b* Or, *Gentiles*; who did ſo againſt *David*, as we ſee 2 *Sam.* 5. 6, 17. 1 *Chron.* 14. 8. *&c.* and againſt Chriſt, *Luke* 18. 32. *Acts* 4. 25, *&c.* *c* This is either another expreſſion of the ſame thing, as is uſual in Scripture; or as the former word notes the *Gentiles*, ſo this may deſign the *Jews* or *Iſraelites*, who alſo combined againſt *David*, 2 *Sam.* 2. 8, *&c.* and againſt Chriſt, *Acts* 4. 27. though they were all of one nation, and deſcended from one and the ſame mother, as this word ſignifies, and it is uſed *Gen.* 25. 23. *d.* What they ſhall never be able to affect, and if they could, it would do them no good, as they fancy, but great hurt.

2 The kings *e* of the earth *f* ſet themſelves *g*, and the rulers take counſel together, againſt the LORD *h*, and *i* againſt his anointed *k*, *ſaying*,

e Either thoſe mentioned 2 *Sam.* 5. *&* 8. or rather *Herod* the Great, and the other *Herod*, and *Pilate* and others with or after them. *f* So called in way of contempt, and to ſhew their madneſs in oppoſing the God of Heaven. *g* The word notes their firm purpoſe and profeſſed hoſtility, and the combination of their counſels and forces. *h* Either directly and profeſſedly; or indirectly and by conſequence, becauſe againſt his anointed, and againſt his counſel and command. *i* Or, *that is*, as that particle is oft uſed, the latter clauſe explaining the former, and ſhewing in what ſenſe they fought againſt that God whom they pretended to own and worſhip. *k* Againſt ſuch a King whom God hath choſen and exalted, and wonderfully accomplished and ſet up for his work and ſervice, who therefore will certainly defend him againſt all his Enemies.

* Nah. 1. 13. 3 * Let us break their *l* bands *m* aſunder, and caſt away their cords from us *n*.

l (*i. e.*) The Lords and his anointeds. *m* Which they deſign to put upon our necks that they may bring us into ſubjection. They mean the laws of God, which the King would oblige them to obſerve, which though eaſie and pleaſant in themſelves and to good men, *Mat.* 11. 29, 30. 1 *John* 5. 3. yet are very grievous and burthenſome to corrupt Nature, and to men of wicked lives. *n* The ſame thing expreſſed with a little more emphaſis. Let us not only break off their yoke and the cords by which it is faſtened upon us, but let us caſt them far away, that they may never be recovered, and we may never be brought into bondage again.

* Pſal. 37. 13. & 59. 8. Prov. 1. 25. 4 * He that ſitteth *o* in the heavens *p* ſhall laugh *q*: the LORD ſhall have them in deriſion.

o As the Judge upon his Tribunal, and as the King of the whole World upon his Royal Throne; who without ſtirring from his place, can with one look or word deſtroy all his enemies. *p* This is oppoſed to their being, and reigning upon *earth*, v. 2. and is mentioned here, as it is in other places of Scripture, as an evidence both of Gods clear and certain knowledge of all things that are done below, as is noted *Pſal.* 11. 4. and of his ſoveraign and irreſiſtible power, as is hence gathered, *Pſal.* 115. 3. See the Preface to the Lords Prayer. *q* (*i. e.*) Shall both deſpiſe and deride them and all their crafty devices, which he ſhall manifeſt to the World to be ridiculous, and contemptible follies. Compare 2 *Kings* 19. 21. *Pſalm* 37. 13.

‖ Or, trouble. 5 Then *r* ſhall he ſpeak to them in his wrath *s*, and ‖ vex them in his ſore diſpleaſure.

r In the midſt of all their plots and confidences of ſucceſs. *s* He ſhall ſeverely rebuke them, not ſo much verbally as really, by dreadful Judgments. For Gods *ſpeaking* is oft put for his actions; and ſo here it is explained by *vexing* in the next branch. Or, he ſhall pronounce a terrible Sentence againſt them.

† Heb. anointed. † Heb. upon Zion *the u hill of my holineſs*. 6 Yet *t* have I † ſet *u* my king *x* † upon my holy hill of Zion *y*.

t Notwithſtanding all their artifices and powerful combinations. *u* Heb. *I have anointed*, (*i. e.*) deſigned, appointed, or conſtituted, as this word is commonly uſed in Scripture, as of Prieſts, 1 *Chron.* 29. 22. and of Prophets, 1 *Kings* 19. 16, 19, 20. So alſo of Kings, as *Judg.* 9. 8, 15. 2 *Sam.* 2. 4, 7. *&* 3. 39. *Ezek.* 28. 14. *x* In a ſingular manner, who hath not his Kingdom by ſucceſſion from former Kings, nor by election of the People, as other Kings have, but by my ſpecial and extraordinary deſtination; and who ruleth in my ſtead, and according to my will, and for my ſervice and glory. *y* (*i. e.*) Over my Church and People. *Sion* properly and ſtrictly taken, was an Hill on the North part of *Jeruſalem*, *Pſalm* 48. 2. where there was a ſtrong Fort, which when *David* had taken he called it *the city of David*, 2 *Sam.* 5. 7, 9. and made it the head of his Kingdom. But in a more large and improper ſenſe it is frequently put for the City *Jeruſalem*, *Pſal.* 48. 12. *&* 87. 2. *&* 110. 2. and for the Temple of *Jeruſalem*, *Pſal.* 137. 3. *Iſa.* 18. 7. *Jer.* 51. 10. which was built upon the Hill of *Moriah*, which was either a part of Mount *Sion*, or another Hill adjoyning to it; and for the Church of the *Jews*, *Pſalm* 65. 1. *&* 69. 36. *&* 97. 8. and for the Chriſtian Church, *Heb.* 12. 22. *Rev.* 14. 1. And by theſe things it is plain why *Sion* is here called Gods *holy Hill*.

‖ Or, *for a decree.* * Acts 13. 33. Heb. 1. 5. 7 I will declare *z* ‖ the decree *a*: the LORD hath ſaid unto me, * Thou *art* my ſon *b*, this day have I begotten thee *c*.

z Or *publiſh*, that all people concerned may take notice of it, and ſubmit to it upon their peril. Publication or promulgation is eſſential to all Laws or Statutes. *a* Or, *concerning the decree*, (*i. e.*) the will or pleaſure and appointment of God concerning my advancement into the Throne, and the ſubmiſſion and obedience which the People here following ſhall yield to me. *b* Which tho' it may in ſome ſort be ſaid to, or of *David*, who was in ſome reſpects the Son of God, and begotten by him, as all Believers are, *John* 1. 12. 1 *John* 3. 9. *Jam.* 1. 18. yet much more truly and properly belongs to Chriſt, who is commonly known by this Title both in the Old and New Teſtament, as *Prov.* 30. 4. *Hoſea* 11. 1. *Mat.* 2. 15. *&* 3. 17. *&* 4. 3, 6. and oft elſewhere: And to whom this Title is expreſly appropriated by the Holy Ghoſt, who is the beſt interpreter of his own words, *Alls* 13. 33. *Heb.* 1. 5. *&* 5. 5. and to whom alone the following Paſſages belong. *c* This is alſo applyed by ſome to *David*, and ſo *this day* is the day of his Inauguration, when he might be ſaid to be begotten by God, inaſmuch as he was then raiſed and delivered from all his troubles and calamities, which were a kind of death, and brought forth and advanced to a new kind of life, of Royal State and Dignity; and ſo this was the Birth-day tho' not of his Perſon, yet of his Kingdom, as the Roman Emperors celebrated a double Birth-day; firſt the Emperor's, when he was born, and then the Empires, when he was advanced to the Empire. But this is but a lean and farfetched and doubtful Senſe; and therefore not to be allowed by the laws of Interpretation, when the words may be properly underſtood concerning Chriſt. And ſo this may be underſtood either, 1. Of his eternal generation. *Toſtidus*, from all Eternity, which is well deſcribed by *this day*, becauſe in Eternity there is no ſucceſſion, no [yeſterday,] no [to morrow,] but it is all as one continued day or moment without change or flux; upon which account *one day* is ſaid to be *with the Lord as* long as *a thouſand years, and a thouſand years as* ſhort as *one day*, 2 *Pet.* 3. 8. or rather, 2. Of the manifeſtation of Chriſts Eternal Sonſhip in time; which was done partly in his Birth and Life, when his being the Son of God was demonſtrated by the Teſtimony of the Angel, *Luke* 1. 32. and of God the Father, *Matth.* 3. 17. *&* 17. 5. and by his own words and works; but principally in his Reſurrection, which ſeems to be here mainly intended, of which day this very phraſe is expounded, *Alls* 13. 33. When Chriſt was in a moſt ſolemn manner *declared to be the Son of God with power*, *Rom.* 1. 4. And this day or time Chriſt might very well be ſaid to be begotten by God the Father, partly becauſe the Reſurrection from the dead is in Scripture called a *regeneration* or ſecond birth, *Mat.* 19. 28. as well it may, being a reſtitution of that very Being which Man received by his firſt Birth, and that by the peculiar and mighty power of God: Partly becauſe in this reſpect Chriſt is called *the firſt begotten of the dead*, *Rev.* 1. 5. and partly becauſe of that common obſervation, That *things are oft ſaid to be done in Scripture when they are only declared or manifeſted to be done*; of which ſee Inſtances, *Gen.* 41. 13. *Jer.* 1. 10. *Ezek.* 43. 3. and elſewhere.

8 * Aſk of me *d* and I ſhall give *thee* the heathen *for* * Pſ. 72.8. thine inheritance *e*, and the uttermoſt parts of the earth *f* *for* thy poſſeſſion.

d Claim or demand it of me, as thy right by my promiſe, and thy birth and purchaſe. *e* To be poſſeſſed and enjoyed by thee in a manner of an Inheritance, to wit, conſtantly, ſurely, and perpetually. *f* Either 1. the whole land of *Canaan* from one end of it to the other, as this Phraſe is uſed, *Pſal.* 61. 2. *&* 72. 8. which is but a very narrow ſenſe, and that was but a very ſmall Kingdom, and no way agreeable to thoſe magnificent expreſſions here uſed. Or rather, the whole world, not only the Jewiſh Nation, but the Gentiles alſo, as this phraſe is almoſt univerſally uſed in the Old Teſtament, as *Pſal.* 19. 4. *&* 22. 28. *&* 46. 10. *&* 64. 5. *Iſa.* 40. 28. *&* 45. 22, *&c.* And ſo thoſe words declare the great amplitude of the Kingdom of the Meſſiah.

9 * Thou ſhalt break them *g* with a rod of iron *h*; * Rev. 2. 27. & 19. 15. thou ſhalt daſh them in pieces like a potters veſſel.

g (*i. e.*) Thoſe people that will not quietly ſubmit to thee, ſhall be cruſhed and deſtroyed by thee. *h* With thy mighty power, which they ſhall never be able to reſiſt.

10 Be wiſe *i* now *k* therefore, O ye kings *l*: be inſtructed, ye judges *m* of the earth.

i Underſtand your true intereſt. *k* Whileſt you have time and ſpace for repentance and ſubmiſſion. *l* You and your people. But it ſpeaks of, and to Kings only, partly, becauſe they moſt needed the admonition, as preſuming upon their own power and greatneſs; and thinking it below them to ſubmit to him; partly, becauſe their authority and example could do much with their people; and partly, to intimate the greatneſs of this Monarch, and that he was *King of Kings, and Lord of Lords*. *m* Or *rulers*, or *governours*. The ſame called *Kings* in the former branch.

11 Serve the LORD with fear *n*, and rejoyce *o* with trembling *p*.

n (*i. e.*) with reverence and an awful ſenſe of his great and glorious Majeſty, as very careful and diligent to pleaſe him, and afraid to offend him. *o* Do not eſteem his yoke your diſhonour and grievance; but know that it is a greater glory and happineſs to be the Subjects of this King, than to be Emperors of the greateſt Empire; and accordingly rejoyce in it, and bleſs God for this ineſtimable grace and benefit. *p* This is added to expreſs the quality of this joy to which he calls them, and to diſtinguiſh it from that carnal and worldly rejoycing, which is uſually attended with ſecurity and preſumption and licentiouſneſs, and to warn them to take heed that they do not turn this Grace of God into wantonneſs, nor ſlacken their dread of Gods tremendous Majeſty, and of his terrible Judgments, if they ſhould hereafter revolt from him, or rebel againſt him; but on the contrary *work out their ſalvation with fear and trembling*, as it is preſcribed *Phil.* 2. 12. compare *Mat.* 28. 8.

‖ Or, *in the way.* * Pſal. 102. 25. * Prov. 16. 20. * Pſ. 27.3. 12 Kiſs *q* the ſon *r* leſt he be angry, and ye periſh ‖ from the way *s*, when his wrath is kindled but a little *t*: * bleſſed *are* all they that put their truſt in him *u*.

q In token of your ſubjection and adoration; whereof this was a ſign among the Eaſtern Nations, as is manifeſt both from Scripture, as 1 *Sam.* 10. 1. 1 *Kings* 19. 18. *Hoſea* 13. 2. and from Heathen Authors. Submit to his Perſon and Government. *r* To wit, the Son of God, as appears from v. 7. called here *the Son*, by

by way of eminency and in a ſingular manner. Which agrees much better to Chriſt than to *David*, who is never particularly called by this name. *s* (*i. e.*) Be taken out of the way by death or deſtruction. Or, periſh out of *the way*, (*i. e.*) by loſing the right way, by taking wrong and evil courſes, the end of which will be your covenant, and utter ruine. Or, for *the way*, (*i. e.*) for your evil way or manner of living, for your perverſe and foolish courſe of oppoſing my Son inſtead of ſubmitting to him. Or, in (which particle is oft underſtood) *the way*, (*i. e.*) in your wicked way or courſe, in the midſt of your plots and rebellions againſt him; and ſo you will *dye in your ſins*, as it is expreſſed *John* 8. 24. which is a ſad aggravation of their death, and therefore here fitly propoſed as a powerful Argument to diſſwade them from ſuch dangerous and deſtructive courſes. *t* (*i. e.*) The leaſt degree of his anger is very terrible, much more the heat and height of it, cauſed by ſuch a deſperate provocation as this is. Or, *for his wrath will be kindled ſhortly*, or *ſuddenly*, or *within a very little time*, as this word is uſed *Pſal.* 81. 14. *Cant.* 3. 4. *Iſa.* 26. 20. His patience will not laſt always, but will ſhortly be turned into fury; and therefore take heed that you neither deny nor delay ſubjection to him, but ſpeedily comply with his offers and commands before it be too late. *u* Who put themſelves under his power and protection, believing in him, and expecting ſafety and happineſs from him. Which cannot with any colour be applied to *David*, who always diſſwades all men from putting their truſt in Princes, or in any men or thing beſides or below God, *Pſal.* 20. 7. *&* 44. 6. *&* 62. 6, 7, 8. *&* 118. 8. *&* 146. 3. and every where; and therefore it would very ill have become him to invite others to *put their truſt in him*. And he is pronounced *curſed that truſteth in man*, *Jer.* 17. 5. But Chriſt is every where propounded as an object of truſt, not only in the New Teſtament, but alſo in the Old, as *Iſa.* 28. 16. And therefore they are moſt truly and fitly ſaid to be *bleſſed that put their truſt in him*. Under which ſentence the contrary is implied, that they are moſt curſed and miſerable creatures that provoke and oppoſe him; and ſo curſed and miſerable that *David* dreaded the very thoughts and mention of it, and therefore expreſſeth it by the contrary and bleſſed condition of his Friends and Subjects. And ſuch like ſignifications of the miſeries of ſinners by the bleſſedneſs of others oppoſed to them, we have *Mat.* 23. 39. *Rev.* 14. 13.

PSAL. III.

1 Sam. 19. 14. A Pſalm of David *a*, * when he fled *b* from Abſalom his ſon.

a Compoſed by *David*, as this phraſe implies, *Pſalm* 110. 1. compared with *Mat.* 22. 43. and generally elſewhere. *b* Or, *after he had fled*. Either this Pſalm was compoſed in his flight, or the matter of it was then in his thoughts; which afterwards he digeſted into this form and order.

The Pſalmiſt complaineth of the multitude of his Enemies, 1, 2. *But comforteth himſelf with his confidence in and reliance on God,* 3—6. *And the manifold experiences of his former aſſiſtance,* 7. *He prayeth for his own and the Church's Salvation,* 8.

1 LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me *c*.

c He might well ſay ſo; for almoſt all his people joyned in that Conſpiracy.

2 Many *there be* which ſay of my ſoul *d*, *There is* no help for him in God *e*. Selah *f*.

d (*i. e.*) Of me: the *ſoul* being commonly put for the perſon, as *Iſa.* 46. 2. *Amos* 6. 8. compare with *Gen.* 22. 16. *e* God hath utterly forſaken him for his many crimes, and will never help him more. *f* This word is no where uſed but in this Poetical Book of the *Pſalms*, and in the Song of *Habakkuk*, chap. 3. 3, 9, 13. Which makes that opinion probable that it was a Muſical Note, directing the Singer either to lift up his Voice, or to make a ſhort ſtop or pauſe, or to lengthen out the tune. But withal, it is generally placed at ſome remarkable paſſage; which gives occaſion to think that it ſerved alſo to quicken the attention or obſervation of the Singer and Hearer.

‖ Or, about. 3 But thou, O LORD, *art* a ſhield ‖ for me *g*: my glory *h*, and the liſter up of my head *i*.

g Or, *about me*, on every ſide, where alſo mine enemies are. *h* Either, 1. The Author of my Princely Glory and Majeſty. Thou didſt firſt give it, and I doubt not, thou wilt ſtill defend and reſtore it. Or, 2. The matter of my glorying, thou haſt formerly and frequently given, and wilt ſt further give me occaſion of glorying or boaſting of thy power and favour to me. *i* Thou doſt and wilt enable me to look up to thee with comfort and chearfulneſs, and upon mine Enemies with confidence, and thou wilt ſtill lift me out of the mire in which I now lye, and reſtore me to my former power and dignity from which I am fallen. For the Phraſe ſee *Gen.* 4. 7. *Job* 11. 15. *Luke* 18. 13.

4 I cried unto the LORD with my voice *k*, and he heard me out of his holy hill *l*. Selah.

k The witneſs of my faith and fervency of affections. *l* Either out of Heaven, ſo called *Pſal.* 11. 1. compare *Iſa.* 66. 1. Or rather, 2. Out of the hill of *Sion*, where God was eſpecially preſent, the Ark being there at this time: towards which the Saints then uſed to direct their Prayers, and from thence God heard and anſwered and bleſſed them, *Pſal.* 128. 5. *&* 134. 3.

* Pſal. 4. 8. Prov. 3. 24 5 * I laid me down and ſlept *m*; I awaked *n*, for the LORD ſuſtained me *o*.

m To wit, ſecurely, caſting all my cares and fears upon God, and relying upon his help. *n* In due time and manner, after a ſweet and undiſturbed ſleep. *o* Or, *ſupported me*, as it were with his right hand, that I ſhould not fall under my burthen. He upheld my ſpirit, and perſon, and cauſe.

* Pſ. 27.3. 6 * I will not be afraid of ten thouſands of people that have ſet *themſelves* againſt me round about *p*.

p So that I ſee no humane way to eſcape.

7 Ariſe *q*, O LORD, ſave me, O my God *r*, * for * Pſal. 31. thou haſt ſmitten all mine enemies *s upon* the cheek bone *t*: 7, 8. thou haſt broken the teeth *u* of the ungodly.

q Beſtir thy ſelf on my behalf, and be no longer as an idle ſpectator of my miſeries. *r* Who art mine by ſpecial relation and covenant, and I am thy ſon and thy ſervant: Lord ſave thine own. *ſ* Thou haſt hitherto helped me, do not now leave me. *t* Which implies either contempt and reproach, as this phraſe ſignifies, 1 *Kings* 22. 24. *Mich.* 5. 1. *John* 18. 22. *&* 19. 3. or the ſmartneſs and forenеſs of the blow, whereby, as the next clauſe explains it, their teeth were ſtruck out, and ſo they did not only receive hurt themſelves, but were diſenabled from doing that miſchief to others which they deſired and were accuſtomed to do. *u* (*i. e.*) Their ſtrength and the inſtruments of their cruelty. He compares them to wild Beaſts.

8 * Salvation *belongeth* unto the LORD *x*: thy * Pſal. 3.8. Jer. 3. 23. Hoſ. 13.4. Jon. 2. 9. bleſſing *is* *y* upon thy people *z*. Selah.

x I expect not Salvation from my forces, but from thy power and favour alone. *y* Or rather, *let it be*. So he cloſeth with a Prayer. *z* Either upon my friends and followers, who alone are thy people, the reſt being Rebels to thee as well as to me. Or, upon all thy people *Iſrael*, to preſerve my Friends, to convince and convert mine Enemies, and to ſave the body of the Nation, which without thy Mercy are likely by this Civil War to be brought to utter ruine.

PSAL. IV.

To the ‖ chief muſician *a* on Neginoth *b*, a pſalm of David. ‖ Or, overſeer.

a The Maſter or Directour of the ſacred Muſicians and Muſick of the Temple: of whom ſee 1 *Chron.* 6. 31. *&* 15. 16, 17. *&* 25. 1, 2. 2 *Chron.* 20. 21. *&* 34. 12, 13. *Heb. To him that overcometh*, or *excelleth*, or *triumpheth*, to wit, in his profeſſion of Muſick. *b* Or, *on ſtringed Inſtruments*, as this word is tranſlated, *Hab.* 3. 19. for the Hebrew verb *niggen*, whence this is derived, ſignifies to *play with the hand* upon an Inſtrument, 1 *Sam.* 16. 23. & 18. 10. This Pſalm is for the matter or ſubſtance of it much like the former, and ſeems to have been made upon the ſame or ſome other like occaſion, when he was diſtreſſed either by *Abſalom*, or by *Saul*, or by ſome other great and powerful Enemies.

David prayeth for Audience, 1. *He reproves the wicked,* 2. *Too priviledge of the Godly and his own,* 3. *An exhortation to Duty,* 4, 5. *Too ungodly ſatisfied with Earthly Bleſſings, but the godly cannot be at reſt without the favour of God,* 6, 7, 8.

1 HEar me when I call * O God of my righteouſneſs *c*: thou haſt enlarged me *d* when I was in diſtreſs; ‖ have mercy upon me *e* and hear my prayer. * Pſ. 25.5. & 50. 15. & 119. 1. ‖ Or, be gracious to me.

c Either the witneſs and defender of my righteous cauſe: Or, from whom I expect that righteous judgment and deciſion of my cauſe, which I cannot obtain from mine Enemies, who load me and my cauſe with manifold Injuries and Calumnies. Or, *O my righteous God*. Or, *O God of my mercy*; which title is given to God elſewhere, as *Pſal.* 59. 10, 17. whereas this title, *O God of my righteouſneſs*, is not given to God in any other place of Scripture, *Pſal.* 59. 10, 17. O God, to whoſe mercy I owe all that I have or hope for: which was a very fit and powerful Argument in Prayer, and very agreeable to the following words, in which there is an acknowledgment of Gods former Mercies, and a petition for Mercy. And ſo this and other words in Hebrew and Greek which properly ſignifie *righteouſneſs*, are oft uſed for *mercy* or *kindneſs*, as *Iſa.* 38. 8. *Pſal.* 31. 1. *&* 36. 10. 2 *Cor.* 9. 9. and in many other places. *d* (*i. e.*) Freed me from my former ſtraits and troubles. So he urgeth God and ſtrengtheneth his own Faith with his former Experiences. *e* Thou muſt juſtly deſtroy me for my many and great ſins, and therefore I flee from thy Juſtice to thy Mercy, on which all my hopes are grounded.

2 * O ye ſons of men *f*, how long *will ye turn* my * Pſ. 62.4. glory into ſhame *g*? *how long* will ye love vanity *h*, *and* ſeek after leaſing *i*? Selah.

f (*i. e.*) Princes and Potentates, as this Hebrew Phraſe ſeems, and is thought to ſignifie, who are engaged with *Saul* or *Abſalom* againſt me. *g* Or, ſhall *my Glory* be *for a ſhame*, (*i. e.*) be made by you matter of reproach and ſcorn? By his *Glory* probably he means that high Honour and Royal Majeſty which God had either promiſed to him, or conferred upon him; wherewith, when he was in great ſtraits and dangers, they might poſſibly reproach him in ſome fort as this, Is this the Man, whom God ſo highly loves and honours and will exalt, who now flees from one Mountain or Cave to another, who runs away to the *Philiſtines*, whom his own Son hath baniſhed out of the Land? Is this the effect of his glorying and boaſting of Gods favour and promiſes? *h* (*i. e.*) Affect and purſue theſe courſes and deſigns of oppoſing me and my Kingdom, which you will certainly find to be vain and to no purpoſe. *i* Or, *lying*, the ſame thing with *vanity*; theſe two words being promiſcuouſly uſed, as *Pſal.* 62. 9. Only this ſeems to add ſome Emphaſis, and to intimate the fair hopes and promiſing probabilities of Succeſs which they had, and which aggravate their diſappointment. Or, *by lying*, he may deſign thoſe horrid Calumnies which the Partiſons either of *Saul* or *Abſalom* had raiſed againſt him, and which they joyned with their other indeavours to make him odious to all the people, and ſo the better to effect his Ruine.

3 But know that the LORD *k*, hath ſet apart *l* him that is godly *m* for himſelf *n*: the LORD will hear when I call unto him *o*.

k You fight not againſt me but againſt the Lord. *l* Or, *hath wonderfully ſeparated me*; hath rejected the other Royal Perſon and Family, and hath called me by Name, and choſen me out of all the Tribes and Families of *Iſrael*, and out of my Fathers Family, though I was the youngeſt of them, and thought by *Samuel* and by my Father to be moſt remote from this Honour. *m* (*i. e.*) Me, whom,

whom, though you traduce and censure, as if I were an egregious Hypocrite and Impostor, who only pretended Religion for my own ambitious ends, God hath pronounced to be *a man after his own heart*, 1 *Sam.* 13. 14. And that I am such in some good measure, both my own Conscience and the general course of my Life bear me witness: Which testimony *David* gives to himself, not out of a vain-glorious humour, but meerly because he was constrained to it by the Calumnies of his Enemies, for his own just and necessary Vindication. Or, *his favourite*, as this word oft signifies: Him, whom he hath been pleased to chuse and advance, not for any worth or merit of mine, but out of his free grace and kindness to me; who therefore will maintain the work of his own hands and grace, although I cannot deny that I have been guilty of divers frailties and miscarriages, for which God might justly reject me, if he should deal with me according to the rigours of his Justice. *n* Either 1. In his stead, or to be his Vicegerent, as all Kings are, and especially the Kings of Gods own People. Or rather 2. For his own service and glory, *to fulfil all* his *will*, as it is expressed, *Acts* 13. 22. Which may be spoken by way of opposition to *Saul*, who had no regard to God, nor to his Will and Glory, but minded only his own honour and advantage. *o* Therefore I am assured that God will hear my Prayers and save me out of your hands.

4 Stand in awe *p*, and sin not *q*: commune with your own heart upon your bed *r*, and be still *s*. Selah.

p Tremble therefore and be afraid, if not of me, yet at least of God, who hath engaged himself in my Cause or Quarrel, and will be an Adversary to my Adversaries, Or, *be angry*, as this word is here rendered by all the antient and some modern Translators, and, as it is thought, by the Apostle, *Eph.* 4. 26. Or, *Are you angry.* for it may be taken interrogatively: Admit you be angry or displeased that God hath preferred me an obscure Person and of a mean Family, before so many noble and mighty men, *yet or but* (as it follows) *sin not*; *(i. e.)* do not so far indulge your anger as to break forth into murmuring against God, or rebellion against me: but seasonably suppress and mortifie your unadvised and sinful Passion, least it break forth to your own Ruine. This Hebrew word signifies in general a vehement *commotion of the mind or heart*, whether through grief, as 2 *Sam.* 18. 33. or fear, as *Exod.* 15. 14. *Deut.* 2. 25. or anger, as *Gen.* 45. 24. 2 *Kings* 19. 27, 28. *Prov.* 29. 9. *Ezek.* 16. 43. *q* By cherishing and profecuting your anger and malice against me, and your Rebellion against Gods Authority. *r* Calmly and deeply consider these things in your own Breasts in the silent night, when you are at leasure from the croud of distracting business, and free from the company of crafty and dawbing Parasites. *s* Either 1. As to your outward Actions; for this Verb oft signifies a cessation of Actions, as *Jos.* 10. 13. *Job* 30. 27. Proceed no further in your wicked speeches and contrivances against me. Or rather 2. As to your inward passions. Compose your tumultuous minds; as this Verb is used, *Psal.* 37. 7. and 62. 2. and 137. 2. Suppress your anger and rage which tho' directed against me onely, yet is indeed against God and against his Counsel and Providence.

* Psal. 51. 19. Prov. 15. 8. & 21. 27.

5 Offer *t* * the sacrifices of righteousness *u*: and put your trust in the LORD *x*.

t To wit, unto God, that he may be reconciled to you, and may pardon all your Murmurings and Insurrections against him and against me. For it seems plain that this, as well as the former verse, is spoken not to *David's* Friends and Favourers, as some think, but to his Enemies, even to those *sons of men*, *v.* 2. to whom he directeth his speech *v.* 3. *But know*, and *v.* 4. *Stand in awe*, and h. re *Offer*. *u (i. e.)* Righteous Sacrifices; which requires that the persons offering them be righteous and do righteous things, and offer them with an honest mind, and with faith (as it follows) and true repentance. Without which he intimates that all their Sacrifices were of no esteem with God, and would be wholly unprofitable to them. And withal, it is probable that he reflects upon the followers of *Saul* or of *Absalom*, who had the only place of Sacrifice in their possession, whilest *David* was debarred of the opportunity of sacrificing, as he complains, 1 *Sam.* 26. 19. and accordingly they gloried in their Sacrifices, and upon that account promised themselves success against *David*, who was by Gods providence deprived of the opportunities of reconciling and engaging God by Sacrifices. *x* And then *(i. e.)* so doing, you may rely upon God, and confidently expect his assistance, which otherwise it is in vain for you to hope for. Withal he seems to reflect upon his Enemies who trusted to an arm of flesh, to their own great numbers and power, and to intimate what his course was, to wit, to trust in the Lord.

* Num. 6. 25, 26. Psal. 21. 6. & 44. 3. & 67. 1.

6 There be many *y* that say, Who will shew us *z* any good *a*? LORD, * lift thou up the light of thy countenance upon us *b*.

y Either 1. Of my own followers, who are weary of waiting upon God and ready to despair. Or rather, 2. Of mine Enemies, and of the body of the people, who were either engaged against him, or at least unconcerned for him, and fought only their own ease and advantage. *z Heb. make* or *give us to see*, *(i. e.)* to enjoy, as this phrase is frequently used, as *Psal.* 27. 13. and 34. 12. *Eccles.* 2. 1. and 3. 13. *a (i. e.)* Worldly good, as appears by the opposition of *the light of Gods countenance* to it in the next words, and by the explication of it of *Corn and Wine* in the next verse. *(i. e.)* Who will put an end to our present Broils and Troubles, and give us that tranquility and outward happiness which is the onely thing that we desire. Withal he may seem to intimate the reason and motive which induced so many persons to take part against him, which was their eager desire of Honour or Worldly Advantage, which they promised to themselves by appearing against *David*. See 1 *Sam.* 22. 7. *b (i. e.)* Upon me and my Friends. Give us assurance of thy love and favour to us, and evidence it to us by thy powerful and gracious assistance.

7 Thou hast put gladness in my heart *c* more than in the time *that* their corn and their wine increased *d*.

c Whatsoever thou shalt do with me for the future, as to my outward distresses and concernments, I have at present unspeakable pleasure and full satisfaction in the impressions and testimonies of thy love in and to my Soul; whereby also I am encouraged with confidence to expect good success to my righteous Cause. *d* Than worldly persons have in the time of a plentiful and full Harvest, which is a time of great rejoycing, *Judg.* 9. 27. *Isa.* 9. 3. *Jer.* 48. 33.

8 * I will both *e* lay me down in peace *f*, and sleep: for thou LORD onely makest me dwell in † safety *g*.

* Psal. 3. 5. † Heb. confidence, or security.

e This word relates to the two following Verbs; as soon as I am laid down I will quietly compose my self to sleep; whereas many lye down upon their beds and cannot sleep through distracting cares or troubles. Or, *in like manner*, *(i. e.)* as they do who have abundance of Corn and Wine, of whom he last spoke, *Luke* 12. 29. *f* Either 1. In outward peace or safety, as the next clause explains it. Or 2. In inward peace or tranquility of mind, as *Luke* 2. 29. resting securely upon Gods promises, and the conduct of his wise and gracious providence. *g* I owe not my safety to my own valour or wisdom, nor to the courage of my followers, but to thee onely. Or, *thou Lord, makest me to dwell alone in safety*: Either 1. *Alone*, or apart from mine Enemies, Compare *Deut.* 33. 28. Or rather, 2. Though I be in a manner *alone*, *(i. e.)* forsaken and destitute of friends or helpers, as that word is used, *Psalm* 102. 7. *Lam.* 1. 1.

PSAL. V.

To the chief musician upon Nehiloth *a*, A psalm of David *b*.

a This is no where else used in Scripture. It is generally and probably thought to be a term belonging to Musick, and to signifie either some kind of tune: or rather an Instrument, and particularly a Wind-instrument, as Neginoth in the title of the last Psalm signified *Stringed Instruments*. *b* This Psalm supposeth *David* to be in some great distress or trouble, either from *Saul*, or from *Absalom*, or some of their Courtiers.

David *earnestly beseecheth God to hear his Prayer*, 1—3. *And assureth himself of Gods justice against his Enemies*, 4—6. *Professing his Faith in God*, 7. *He prayeth him to guide his goings*, 8. *He exclaims against his Enemies cruelty*, 9. *and prayeth God to destroy them*, 10. *but to preserve the godly*, 11, 12.

1 Give ear to my words, O LORD, consider my meditation *c*.

c (i. e.) My prayer, as the words foregoing and following shew. Which he calls his *Meditation*, to note that it was not a lip-prayer only, but that it proceeded from, and was accompanied with the deepest thoughts and most fervent affections of his Soul.

2 Hearken unto the voice of my cry, my King *d*, and my God; for unto thee will I pray *e*.

d It is the part and duty of a King to answer the just and humble desires of his Subjects. *e* To thee alone I will direct all my Prayers, and therefore from thee alone I expect succour and relief.

3 * My voice shalt thou hear in the morning *f*, O LORD, in the morning will I direct *my prayer g*, unto thee, and will look up *h*.

* Psal. 130. 6.

f Either 1. metaphorically, *(i. e.)* early, seasonably, in a time when thou wilst be found, and art ready to hear. Or 2. properly, every morning. *As soon as I awake, I am still with thee*, as he saith, *Psal.* 139. 18. The first thing that I do is to pray to thee, I neither neglect nor delay that work. But this is not spoken exclusively as to his other times of Prayer, as appears from *Psal.* 55. 17. but only eminently, to shew his constancy, diligence, and eagerness in the work. *g* Or, *mine Eyes*: Which may be well understood out of the following word; which is usual in Scripture. Or, (to it is only a defect of the Pronoun, which is most frequent) to wit, my voice, last mentioned; or, which is equivalent, *my words*, which is also understood with this very Verb, *Job* 33. 5. and is expressed with it, *Job* 32. 14. And the Verb here and there used is very emphatical, and notes his great care and exactness to *direct* or *order*, or *compose* himself and his Prayers in such a manner as was most pleasing to God. *h* To wit, unto thee (as he now said) for help. The word implies a confident, and withal a patient expectation of relief, as *Psal.* 130. 6. *Mic.* 7. 7. *Hab.* 2. 1. See also *Psal.* 145. 15. *Acts* 3. 4.

4 For *i* thou *art* not a God that hath pleasure in wickedness *k*; neither shall ‖ evil dwell with thee *l*.

‖ Or, *the evil man*, so Gr.

i Or, *but*, or *surely*. *k* Or, *in wicked men*. Thou dost not approve of, nor delight in them, or in their Prayers, but dost *hate* and wilst *destroy* them, as it here follows, compare *Prov.* 17. 15. And this he saith partly for the conviction and discouragement of his Enemies, who were such; and partly for his own vindication, to shew that he was not such a wicked man, as they saltly and maliciously represented him. *l (i. e.)* Have any friendship or fellowship, or quiet abode with thee, as those that dwell together usually have one with another.

5 * The foolish *m* shall not stand † in thy sight *n*: thou hatest all workers of iniquity *o*.

* Hab. 1. 13. † Heb. before thine eyes.

m Or, *the mad men*, as the word properly signifies, as *Eccles.* 2. 2, 12. and 7. 7. and 10. 13. *Isa.* 44. 25. *(i. e.)* Wicked men, as the next words explain it: who are indeed morally and really mad men in fighting with the Lord God Almighty, and in exposing themselves to such dreadful Hazards and Mischiefs, for such mean and momentary Advantages. *n* Either in battel against thee, as this Phrase is used, *Deut.* 7. 24. *Jos.* 1. 5. and 7. 12. Or, in Judgment at thy Tribunal; of which see on *Psal.* 1. 5. compare 1 *Sam.* 6. 20. *Job* 41. 10. *o (i. e.)* Such as make Sin their choice, design and business, giving up themselves to the constant or customary practice of it. Compare *Mat.* 7. 23. Otherwise, in a general sense, there is no man that doth not sin, or work iniquity, *Eccles.* 7. 20.

6 Thou shalt destroy them that speak leasing *p*: the LORD will abhor † the bloody and deceitful man *q*.

p Or, *lies*, that make it their business to raise and scatter Calumnies and Reproaches concerning me; as many did. *q* Those who design Mischief against me or my Friends under a pretence of kindness: of whom he oft speaks.

7 But *as for* me, I will come *r into* thy house *s* in the multitude of thy mercy *t*: *and* in thy fear *u* will I worship toward † thy holy temple *x*.

† To wit, with holy boldness and confidence, as becomes thy Son and Servant: Whereas mine Enemies cannot appear in thy presence with any comfort and safety, *v.* 5. *s* To wit, the Tabernacle: from which, though I be now excluded through the malice and power of mine Adversaries, yet thou wilst, I doubt not, restore me to my former opportunities of coming thither to worship thee, which was my constant custom and chief joy. *t* Or, *By thy great Mercy*, *(i. e.)* trusting only to thy great Mercy for admittance thither, and acceptance there. Or, *for* or *because of thy many Mercies* to me: for which I will come to pay my thanks and service unto thee. *u* With an holy dread and reverence of thy Majesty and of thy House, and a due care to please thee in my Religious Worship, and in the whole course of my Life. Which he opposeth to the carelessness of his Enemies who came thither so rudely and presumptuously, and with the Conscience of such wicked Hearts and Lives. *x* Looking towards it, when I cannot come to it. Compare *Dan.* 6. 10. Or, *at thy holy Temple*, *(i. e.)* the Tabernacle, which is sometimes called by that name.

8 Lead me *y* O LORD in thy righteousness *z*, because of † mine enemies *a*; * make the way *b* straight *c* before my face *d*.

† Heb. of, or for the sake of mine enemies.

y Direct my heart and counsels, and affairs, and all the course and actions of my life. *z* In thy righteous Laws; which sometimes are called *righteousnesses*, as *Psal.* 119. 172. *Mat.* 3. 15. Or *for* or *because of*, or *according to thy righteousness*; which is a Phrase and Argument frequently used in this Book of *Psalms*. *a* Either 1. That I may give them no occasion of slandering me or Religion for my sake. Or rather 2. Because they are such malicious and mischievous, and withal cunning and treacherous, as he describes them in the next verse (which he useth as an Argument to enforce this Petition) and they lay Snares for me, and if thou dost not assist me, will be too hard for me, and will triumph over me; which will reflect dishonour upon thee also. *b (i. e.)* The way wherein thou wouldest have me to walk, or the course which thou wouldest have me to take; for Gods Precepts or Counsels are most commonly called his *way*. *c* Or, *plain* or *smooth* that I may clearly discern it, and readily walk in it without mistake or lett, or stumbling, or offence. This was a needful request, because many good men are oft at a loss what their Duty is in several Circumstances. And God granted this request to *David*, as in many other things, so in this, that he should not cut off *Saul* when he had opportunity and instigation to do it, 1 *Sam.* 24. and 26. but that he should wait till God took him away. *d* To my view and for my walk: For men walk forward, not backward.

9 For *there is* no ‖ faithfulness † in their mouth, their inward part *is* † very wickedness *e*; * their throat *f* is an open sepulchre, they flatter with their tongue *g*.

‖ Or, stedfastness. † Or, in truth. † Heb. much. † Or, in them. Heb. in the midst of them. Heb. inward. Heb. Vain. Or, make plain. Or, from their cause. Or, *destruction*.

e They speak one thing and mean another, and under a pretence of kindness they seek my destruction; which makes it difficult for me to know how I should carry my self to them; wherein therefore I have begged thy direction. *f* Either 1. Metonymically; their speech coming out of their Throat, though smooth and subtil, yet is most pernicious. Or 2. Properly; their Throat and Mouth are wide opened ready to devour all that come within their reach. A Metaphor from wild Beasts gaping for the Prey. *g* They make shew of piety and friendship, that they may more easily deceive and destroy me.

10 ‖ Destroy thou them *h*, O God; let them fall † by their own counsels *i*: cast them out *k* in *l* the multitude of their transgressions, for they have rebelled against thee *m*.

‖ Or, make them guilty. † Heb. by. Heb. from. Or, *destruction*.

h Heb. *Hold them guilty*, *(i. e.)* Condemn and punish them. Or, *make them to offend*, to wit, in their Counsels, as it follows: so as they may either be given up to bad and foolish Counsels; or fail in the execution of their wife or crafty Counsels. Or, *make them desolate*, as the word is used, *Ezek.* 6. 6. *Joel* 1. 18. *i (i. e.)* Make their Counsels not only unsuccessful against me, but also destructive to themselves. Or, *from their, &c. (i. e.)* Let them fall short of their aims and designs. Or, *because of their Counsels*, which are ungodly and unjust, and so deserve destruction. *k* Out of thy Land, and from among thy People, whom they either infect or molest by their wicked courses. *l* Or, *for* or *because of*, as before. *m* Against thy Authority and declared Will concerning my advancement to the Throne; which divers *Israelites* opposed against their own Consciences. See 2 *Sam.* 3. 8, 9, 10.

11 But let all those that put their trust in thee *n*, rejoyce *o*: let them ever shout for joy, because † thou defendest them: let them also that love thy name *p* be joyful in thee.

† Heb. thou coverest them, or protectest them.

n That dare rely upon thy word and promise when all humane hopes and refuges fail; which was oft the case of *David* and his followers. *o* Let them have cause of great joy from thy love and care of them, and *because thou defendest them*, as it follows. *p (i. e.)* Thy Majesty, thy Word and Worship, and glory; all which is called Gods *name* in Scripture. *David* doth not confine his Prayer to his Party, but prays for all good men, though by their own mistakes, or other mens artifices, some of them might now be in a state of opposition against him.

12 For thou, LORD, wilt bless *q* the righteous: with favour *r* wilt thou † compass him as with a shield *s*.

† Heb. crown him.

q (i. e.) Thou art resolved, and hast engaged thy self by promise and covenant to bless them. And therefore my Prayer for them is agreeable to thy will. *r* With thy Love and gracious Providence. *s (i. e.)* Keep him safe on every side.

PSAL. VI.

To the chief musician on Neginoth *a* ‖ upon Sheminith *b*, a psalm of David *c*.

‖ Or, upon the eighth.

a Of which see on *Psal.* 4. 1. *b* Or, *upon the eighth*. It is thought to be the thrilleſt or loftieſt Note, as *Alamoth* is the loweſt; of which see 1 *Chron.* 15. 20, 21. and, as some add, *Meth-Labben*, *Psal.* 9. the mean. But all this is only conjecture; and the *Jews* themselves have no certain knowledge of their own antient Musick, and of the signification of the Terms belonging to it. *c* The occasion of the *Psalm* seems plainly to have been some grievous Distress or Disease of the Body then upon him, accompanied also with great trouble of Conscience for his Sins, whereby he had brought it upon himself:

David *being very weak and feeble, prosecuteth his misery before God*, 1—3. *prayeth for his Mercy and Recovery*, 4—8. *And being assured of a gracious hearing, triumphs over all his enemies*, 9, 10.

1 O * LORD, rebuke me not *d* in thine anger *e*, neither chasten me in thy hot displeasure *f*.

* Psal. 38. 1.

d (i. e.) Do not chasten or correct me, as the next Clause explains it, and as this word is frequently used, as *Job* 22. 4. *Psal.* 50. 21. *Isa.* 37. 4. *Rev.* 3. 19. *e* With rigour or severity, as my Sins deserve, but with gentleness and moderation, *Jer.* 10. 24. and 46. 28. or so as it may not be the effect of thy strict Justice or Anger, but of thy Mercy and Faithfulness. *f* The same thing repeated after the manner.

2 Have mercy upon me *g*, O LORD, for I *am* weak *h*: O LORD, heal me *i*, for my bones are vexed *k*.

g I plead not my merit, but thy free Mercy. *h* Or, *I languish*, my Body pines away, and my Spirit fails through my exceſſive pains or troubles. *i (i. e.)* The distempers of my Soul and Body, of both which this word is used, *Psal.* 41. 4. and 107. 18, 20. *k* My torment is so deep and so general, that it reacheth, and is very grievous even to my Bones, though they are inward, and might seem to be out of the reach of it, and also strong and senseless, and therefore can best bear it. See the like expressions, *Job* 4. 14. and 33. 19. *Psal.* 38. 3. and 51. 8.

3 My soul is also fore vexed *l*: but thou, O LORD, how long *m*?

l Partly by sympathy with my Body; and partly with the burthen of my Sins, and the sense of thine Anger, and my own danger and misery. *m* Wilst thou suffer me to lye and languish in this condition? It is a Figure called Apoſiopesis, very agreeable to men in pain or anguish, who use to cut their words short.

4 Return *n*, O LORD, deliver my soul *o*: oh, save me for thy mercies sake.

n Unto me, from whom thou hast withdrawn thy self, and thy smiling Countenance, and thy helping Hand. *o (i. e.)* Save me or my life, as the *Soul* oft signifies, as *Gen.* 9. 5. and 12. 5. *Job* 36. 14. *Psal.* 33. 19. *David* and other good men in those times were much afraid of death, partly because the manifestations of Gods Grace to his people were then more dark and doubtful; and partly because thereby they were deprived of all opportunities of advancing Gods Glory and Kingdom in the World. Compare *Isa.* 38. 1, 2, 3.

5 * For in death *p* there is no remembrance of thee *q*: in † the grave who shall give thee thanks?

* Psal. 30. 9. & 88. 10, 11. & 115. 17. & 118. 17. Isa. 38. 18. † Heb. hell, so Gr.

p Amongst the dead; or in the grave, as it follows. *q* To wit, by me *David*, consisting both of Soul and Body; and no such remembrance, to wit, in way of thankfulness and praise, as the next Clause of the Verse limits and explains it: which he might fain would be true, not only because he should not have occasion to praise God for this deliverance, but also because he was in grievous agonies of Conscience, and under terrors of Gods wrath, and his eternal damnation; which being oft incident to the Saints of God under the New Testament, it is not strange if it were so also under the Old Testament. Besides he speaks of the remembrance or celebration of Gods Name and Grace in the Land of the Living, to the enlargement and edification of Gods Church, and the propagation of true Religion among men; which is not done in the other life, and was justly prized at so high a rate by *David* and other holy men, to whom therefore it must needs be a great grief to be for ever deprived of such opportunities. For otherwise *David* very well knew, and firmly believed that Souls departed were not extinct, but did go to God, *Eccles.* 12. 7. and there remember and adore and enjoy God, though quite in another way than that of which he here speaks.

6 I am weary with my groaning, ‖ all the night *r* make I my bed to swim *s*; I water my couch *t* with my tears.

‖ Or, every night.

r He mentions this time, by way of aggravation of his misery, because that season, which is to others by God's appointment a time of rest, was to him very sad and doleful, whether from his Disease, which then came upon him more strongly, as it is usual; or from the opportunity which the solitude and silence of the Night gave him to think of his own Sins, or his Enemies Perfidiousness and Malice, or God's Displeasure, or his future Estate. *s* To wit, with tears. See the like Hyperbole *Jer.* 9. 1. *Lam.* 3. 48, 49. † Or, *my bed stead*.

7 * Mine eye is consumed *u* because of grief *x*; it waxeth old because of all mine enemies.

* Job 17. 7. Psal. 31. 9. & 32. 10. & 38. 10. Lam. 5. 17.

u Or, *grown dim* or *dull*, through plenty of salt tears which I shed. Or, through the decay of my Spirits. *x (i. e.)* My grief arising from

from mine Enemies, as the next Clause interprets it, and from the consideration of their multitude and rage, and falseness.

* Mat. 7. 23. & 25. 41. Luke 13. 27. Psal. 119. 115. * Psal. 31. 22.

8 * Depart from me *y*, all ye workers of Iniquity *z*; for the LORD hath heard *a* the * voice of my weeping *b*.

y I advise you for your own sakes to cease from opposing or molesting me, or insulting over me, or approaching to me, with design of deceiving and betraying me: for all your labour will be lost.

z All you wicked Enemies of mine. *a (i. e.)* He will hear; the past time being put for the future, as is usual in prophetical Passages, such as this was; *David* having received by the Spirit of God particular assurance that God would hear and deliver him. *b. (i. e.)* Of my fervent Prayers joined with my Tears.

9 The LORD hath heard *c* my supplication; the LORD will receive my prayer.

c And therefore will hear, as it follows. He draws an Argument from his former Experience.

10 Let all mine Enemies be ashamed *d* and sore vexed: let them return *e and* be ashamed suddenly *f*.

d Of their vain hopes and confidence of conquering and destroying me. Or, *they shall be ashamed*, because of their great and unexpected disappointment. *e* To wit, from their wicked ways, from their hostile and malicious practises against me, and let them come and submit to me, from whom they have revolted. Or, *let them turn back*, as it is expressed *Psal.* 56. 9. let them be put to flight. Or, *let them be converted. (i. e.)* Repent of their Sins and return to their Obedience to me. Although it seems more probable both from the foregoing and following words, that this *turning* or *returning* is rather penal than penitential. Or, *they shall turn or return.* Or this Verb may be taken adverbially and joyned to the following Verb, as it is frequently in other places, and both may be thus rendered, *Let them, or They shall be again ashamed*, clothed, as it were, with double shame. *f* Sooner than I could hope, or they did expect or believe.

PSAL. VII.

Shiggaion *a* of David, which he sang unto the LORD, concerning the ‖ words *b* of Cush *c* the Benjamite.

‖ Or, business.

a This seems to be the name of a certain kind either of Song or Tune, or Instrument, which then was very well known, but now is only matter of conjecture; wherewith I think is not fit to trouble the unlearned Reader: And the learned may consult my latin *Synopsis*. *b* The false and slanderous Reports raised or fomented by him. This was the occasion of this *Psalm*. *c* By which he designs either 1. *Saul*: whom he thought it indecent to express by his proper Name, for which he might at this time have diverse reasons, and therefore he deciphers him enigmatically, which is not unusual in holy Scripture; where *Babylon* is called *Sheshach*, *Jer.* 25. 26. and 51. 41. and *Rome* is called *Egypt* and *Sodom*, and *Babylon* in the *Revelation*; and *John* the Baptist is called *Elias*. And he might call him *Cush*; partly, by a tacit Allusion to his Father's Name *Kish*; and partly, with respect to his black and wicked Disposition planted and firmly rooted in him: Compare *Jer.* 13. 23. *Amos* 9. 7. Or 2. Some eminent and potent Commander or Courtier under *Saul* called *Cush*, though he be no elsewhere named; it being the lot of many other persons to be named but once in Scripture. And he is called the *Benjamite*, because he was one of that Tribe, in which *Saul* put most confidence: See 1 *Sam.* 22. 7.

The Psalmist prayeth for deliverance from his persecuting Enemies, 1, 2. *and maketh a solemn profession of his Innocency,* 3—7. *By Faith he feeth his Defence,* 8—11. *and the destruction of his Enemies,* 12—17.

1 O LORD my God, in thee do I put my trust *d*: save me from all them that persecute me, and deliver me.

d All my hope and confidence is in thy Favour and Faithfulness to make good thy Promise made to me.

2 Lest he *e* tear my soul *f* like a lion *g*, renting *it* in pieces, while *there is* † none to deliver *h*.

† Heb. not a deliverer

e (i. e.) Mine enemy, as it is expressed v. 4. even *Saul*, or any of his followers. *f* Out of my Body. Or destroy me and my Life, as *Psal.* 6. 5. *g* To which he compares him both for Power and Cruelty, and withal intimates his own inability to oppose or escape his Rage without God's almighty help. *h* Whilest I have no considerable Force to defend my self, but am forced to flee to Mountains and Caves, and Woods for my Safety.

3 O LORD my God, if I have done this *i*; if there be Iniquity in my hands *k*:

i (i. e.) That which *Cush* and others falsly lay to my Charge. If I design or have endeavoured to take away *Saul*'s Crown and Life by Violence, as *Saul*'s Courtiers maliciously reported, 1 *Sam.* 24. 9, 10. and 26. 19. *k (i. e.)* In my actions or carriage towards *Saul*. *The hand* is oft put for *actions*, whereof the hand is a great and common Instrument, as *Psal.* 78. 42. and 109. 27. *Jonah* 3. 8.

4 If I have rewarded evil unto him that was at peace with me *l*: (yea *m*, I have delivered him *n* that without cause *o* is mine enemy.)

l (i. e.) To *Saul*, when he was peaceable and friendly towards me: For *David* was charged with evil Designs against *Saul*, before *Saul* broke out into open Enmity against him. *m* This Particle is here used by way of correction or opposition, as it is also *Psal.* 2. 6. *Prov.* 5. 16. So far have I been from doing this, that I have done the contrary. *n* When it was in my power to destroy him, as 1 *Sam.* 24. and 26. *o* Without any Provocation on my part.

5 Let the enemy persecute my soul, and take it *p*; yea, let him tread down my life upon the earth, and lay mine honour *q* in the dust. Selah.

p I am contented, and wish that *Saul* may so persecute my life as to overtake it, and take it away. *q* Either 1. That honourable and royal Estate to which I am chosen and designed. Or 2. My Reputation and Memory. Or rather 3. The same thing which he called his *soul* and his *life* in the former branch of the verse, and here his *honour*; it being very frequent to express one thing in several words or phrases in one verse. And so here may be observed a gradation. Let him 1. Persist to *persecute* it; 2. *Take* it; 3. *Tread* it down, or destroy it, and 4. *Lay it in the dust*, or bury it, to prevent all hopes of Restitution.

6 * Arise, O LORD, in thine anger *r*, lift up thy * self *s*, because of the rage of mine enemies; and * awake for me to the judgment *that* thou hast commanded *t*.

* Psa. 35. 23. * Psal. 44. 23.

r Oppose thy just Anger to their causeless and sinful Rage against me. *s* That thou maist give them a deadly blow. A Metaphor from men who arise and lift up themselves to do so. *Heb. Be thou exalted*; *t* To execute that just and righteous Sentence of *Saul*'s Deposition, and my Advancement, which thou hast *commanded*. *(i. e.)* appointed, as that word is used *Psal.* 148. 5. 1 *Kings* 17. 4. and in this very case, 1 *Sam.* 13. 14.) and declared by thy holy Prophet *Samuel*.

7 So shall the congregation of the people *u* compass thee about *x*: for their sakes *y* therefore return thou on high *z*.

u Either 1. A great number of all sorts of people, who shall observe thy justice, and Holiness, and Goodness in pleading my righteous Cause against my cruel and implacable Oppressor. Or rather 2. The whole Body of thy people *Israel*, to whom both these Hebrew Words are commonly ascribed in holy Scripture. *x* They will, and I as their King and Ruler in thy stead will take care that they shall come from all parts and meet together to worship thee, which in *Saul*'s time they have grosly neglected, and been permitted to neglect, and to offer to thee Praises and Sacrifices for thy Favour to me, and for the manifold Benefits which they shall enjoy by my Means, and under my Government. *y* Or, *for its sake. (i. e.)* For the sake of thy Congregation, which now is wofully dissipated and oppressed, and have in a great measure lost all administration of Justice, and exercise of Religion. *z* Or, *return to thy high place. (i. e.)* To thy Tribunal to sit there and judge my cause. An Allusion to earthly Tribunals, which generally are set up on high above the people. 1 *Kings* 10. 19.

8 The LORD shall judge the people *a*: judge me, O LORD, * according to my righteousness, and according to mine integrity *that is* in me *b*.

* Psal. 18. 22.

a It belongs to thee to judg all persons and people, and to give Sentence between them, especially when they appeal unto thee; which I now do. *b* If I be guilty of those evil Designs, towards him, wherewith *Cush* and others charge me, do thou give Sentence against me; but if I be just and innocent towards him, as thou knowest I am and have been, do thou plead my right.

9 O let the wickedness of the wicked come to an end *c*, but establish *d* the just *e*: * for the righteous God * 1 Sam. 16. 7. † 1 Chr. 28. 9. Psal. 139. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. tries the heart and reins *f*.

c Let the Malice of mine Enemies cease, put a stop to their wicked Practises, either by changing their Hearts, or by tying their hands, or some other way: Say to it, as thou dost to the Sea, hitherto hast thou gone, but thou shalt go no further, and here shall thy proud Waves be stayed. Or, *The Wickedness of the Wicked shall have an end*, not an end of perfection, which is to be accomplished; but an end of termination, it shall cease; and an end of destruction, it shall be rooted out. Or, *Let, I pray thee, Wickedness consume the wicked. (i. e.)* those that are maliciously and incorrigibly such. And so this Prayer is opposed to that following Prayer for the Just. And such Prayers against some wicked Men we find used by prophetical Persons, which are not rathly to be drawn into president by ordinary Persons. *d* Or, *and thou wilt establish*, or *confirm*, or *uphold*: which is opposed to that *coming to an end*, or *consuming* last mentioned. *e* All just Persons and Causes, and mine in particular which is so. *f* And therefore he knows that I have not so much as a thought or a desire of that mischief which *Cush* and others report I am designing against *Saul*.

10 † My defence *is* of God *g*, which saveth the † Heb. *my buckler is upon God.* upright in heart *h*.

g Heb. *M. shield* is *upon God*. He doth as it were carry my Shield before me. See 1 *Sam.* 17. 7. He doth and will protect me against all mine Enemies. *h* And therefore me, whom he knoweth to be sincere and honest in my Carriage toward him and towards *Saul*.

11 ‖ God judgeth *i* the righteous, and God is angry *with the wicked k* every day *l*.

‖ Or, *God is a righteous judge.*

i (i. e.) Defendeth, or avengeth, or delivereth, as this word is oft used, as *Deut.* 32. 36. *Psal.* 9. 4. and 10. 18. and 26. 1. *&c.* To *judge*, is properly to give Sentence; which because it may be done either by absolving and acquitting from punishment; or by condemning and giving up to Punishment, therefore it is sometimes used for the one, and sometimes for the other, as the Circumstances of the place determine it. *k* Which though it may seem a bold Supplement, yet is necessary, and easily fetched out of the next and following verses. *l* Even then, when his Providence seems to favour them, and they are most secure and confident.

12 If he *m* turn not *n*, he will whet his sword *p*, he hath bent his bow *q*, and made it ready.

m (i. e.) The wicked Man last mentioned, either *Cush*, or *Saul*. *n* From this wicked course of Calumniating or Persecuting me. *o (i. e.)* God, who is often designed by this Pronoun, being easily to be understood from the nature of the thing. *p (i. e.)* Will prepare, and hasten, and speedily execute his Judgments upon him. *q* Did I say, *He will do it*, nay, *he hath* already done it, his Sword is drawn, his Bow is bent, and the Arrows are prepared and ready to be shot.

13 He

13 He hath also prepared for him *r* the instruments of death *s*; he † ordaineth *t* his arrows against the persecutors *u*.

r Either 1. For or against the Persecutor, as it follows. Or rather 2. For himself, for his own use, to wit, to shoot against his Enemies. *s* Arrows, or other deadly Weapons, † Heb. *maketh* or *worketh (i. e.)* designeth or fitteth for his very use. *u* Or, *against furious and fiery Persecutors*, as the word signifies, and as it is used Gen. 31. 36. *Psal.* 10. 2. *Lam.* 3. 19.

14 * Behold, he *x* travelleth with iniquity, and hath conceived mischief and brought forth falsehood *y*.

* Psa. 7. 14. Isa. 59. 4. James 1. 15.

x (i. e.) The Wicked, as is undeniably manifest from the matter and context. *y* This Metaphor noteth his deep Design, and continued Course, and vigorous Endeavours for the doing of Mischief, and his restlesness and pain till he have accomplished it.

15 † He made a pit, and digged it, * and is fallen into the ditch *which* he made *z*.

† Heb. he digged. * Psal. 9. 15. & 35. 8. & 57. 6. & 141. 10. Prov. 26. 27. & 28. 10. Eccles. 10. 8.

z Hath brought that Evil upon himself which he intended against me. Which may be understood either of *Saul*, who whilest he plotted and contrived against *David*'s Life, ran into apparent hazard of losing his own. 1 *Sam.* 24. and 26. Or of some Courtier or Courtiers of *Saul*, in whom this was evidently verified; although the History and Memory of it be now lost.

16 * His mischief shall return upon his own head, and his violent dealing shall come down ‖ upon his own pate.

* Psal. 9. 16. & 57. 6. & 94. 23. Prov. 5. 22. & 26. 27. Isa. 33. 1. Obad. 15.

‖ Which Phrase may note whence this retribution should come, even from Heaven or from the righteous and remarkable Judgment of God.

17 I will praise the LORD according to his righteousness †: and will sing *praise* to the name of the LORD most high.

† Declared and asserted by him in their exemplary Punishment, and my seasonable and wonderful Deliverance.

PSAL. VIII.

To the chief musician upon Gittith *a*, A Psalm of David *b*.

a The same title is prefixed to *Psal.* 81. and 84. This also is supposed to be the Name of a Tune or Song, or Instrument so called, because it was either invented or much used in *Gath*. Some render it, *For the Winepresses*, and say it was to be sung at the time of Vintage. *b* It is a great Question among Interpreters, whether this *Psalm* speak of Man in general, and of the Honor which God put upon him in his Creation; or only of the Man Christ Jesus. Possibly both may be reconciled and put together, and the Controversy, if rightly stated, may be ended. For the scope and business of this *Psalm* seems plainly to be this, to display and celebrate the great Love and Kindness of God to Man-kind not only in his Creation, but also, and especially in his Redemption by Jesus Christ; whom, as he was Man, he advanced to the Honor and Dominion here mentioned, that he might carry on that great and glorious Work. So Christ is the principal Subject of this *Psalm*, of whom it is interpreted both by Christ himself, *Mat.* 21. 16. and by his holy Apostle, 1 *Cor.* 15. 27. *Heb.* 2. 6, 7.

David extolleth the Majesty, Power, and Providence of God in the World, 1—3. *and his Love and Kindness to Mankind,* 4, 5. *in giving him Power over the Earth,* 7. *the Air, and the Sea,* 8, 9.

1 O LORD our Lord, how excellent *is* thy name *c* in all the Earth *d*! * who hast set thy glory above the heavens *e*.

* Psal. 113. 4 & 148. 13.

c (i. e.) Thy Fame or Glory, as it is explained in the next clause, and as the *Name* commonly signifies, as *Gen.* 6. 4. *Eccles.* 7. 1. *Phil.* 2. 9. And this Glory of God is most eminent in the Gospel, and the work of Redemption. *d* Not only in *Israel*, to which the Name and Knowledg of God was confined, *Psal.* 76. 2 and 147. 19. but among all Nations. Which shews that this *Psalm* speaks of the Messias, *&c.* *e* What do I speak of *the Earth? thy Glory* or *Praise* reacheth *to the Heavens*, and indeed, above all the visible Heavens, even to the Heaven of Heavens; where thy Throne of Glory is established, where the blessed Angels celebrate thy Praises, where Christ sitteth at thy right Hand in glorious Majesty, from whence he poureth down excellent Gifts upon *Babes*, *&c.* as it followeth.

Mat. 21. 16. † Heb. ordained. Perfected. Isa. 28. 29. Jer. 31. 7. Joel 3. 5. Mat. 11. 25. Rom. 16. 25. 1 Cor. 1. 27. 2 Cor. 12. 9. Jam. 2. 5.

2 Out of the mouth of babes and sucklings *f* hast thou † ordained strength *g*, because of thine enemies, that thou mightest † still *h* the enemy *i* and the avenger *k*.

f Either 1. Properly such. For there is much of God's Glory seen in Infants in their Conception and strange Progress from small and contemptible Beginnings, in their Preservation and Nourishment in the dark Cell of the Womb, in their bringing forth, and bringing up, in providing Breasts and Milk for them, and keeping them from innumerable Dangers, from which they are utterly unable to keep themselves. But this though it sets forth God's Praise, yet how it stills the Enemy and Avenger, seems not clear. Or rather, 2. Metaphorically so called, *babes* not so much in age and years, as in disposition and condition; weak and foolish, and contemptible and harmless Persons, who are very frequently called *Babes* or *Children*, as 2 *Chron.* 13. 7. *Prov.* 1. 4. *Eccles.* 10. 16. *Isa.* 3. 4. *Mat.* 18. 3. *Eph.* 4. 14. *&c.* For such are very unfit to grapple with an Enemy: and therefore when such Persons conquer the most powerful and malicious Enemies, it must needs exceedingly confound and silence them, and mightily advance the Glory of God: as indeed it did, when such mean and obscure Persons as the Apostles, and Ministers, and Disciples of Christ were, did maintain and propagate the Gospel in spight of all the Wit, and Power, and Rage of their Enemies. See 1 *Cor.* 1. 25, 27, 28, 29. And of such *Babes* as these Christ himself expounds this place, *Mat.* 21. 16. Of which more, God willing, upon that place. *g* Or, *thou hast founded* (or *confirmed, or established, or firmly settled, or fitted, or perfected*, as it is rendered by the LXX and vulgar Latin here, and by St. *Matthew*, Ch. 21. 16. *(i. e.)* perfectly or firmly settled.) *Strength*: By which he seems to understand either 1. The Celebration or Praise of his Strength or Power, by a common Metonymy of the Adjunct, which is most frequent in Scripture and all Authors. And so the word *Strength* seems to be taken *Psal.* 29. 1. and 96. 7. Or 2. A strong and mighty Kingdom, the Abstract being put for the Congrete, than which nothing is more frequent, even the Kingdom of Christ, or his Gospel, which is oft called the *Arm* or *Power of God*, as *Psal.* 110. 2, *Isa.* 53. 1. 1 *Cor.* 1. 18, 24. And this Kingdom being an everlasting, and invincible, and all-conquering Kingdom, *Dan.* 2. 44. it is no wonder it is here called *Strength*. And this Gospel or Kingdom is here said to be founded or established, not by the Hands or valiant Actions of any of Might, as other Kingdoms are, but merely by *the Mouths of Babes, &c. (i. e.)* by the Words and Discourses of Christ's Apostles and Disciples. Which is justly observed and celebrated here as a wonderful Work of God. *b (i. e.)* Silence, and Confound, and Conquer, either by Convincing and Converting them, or by destroying them. *i* The Enemies of God and of his People, the Devil, the head of them, whose Kingdom and Power is abolished by this means, and all Men who fight under his Banner against God and Christ and his Members. *k* Which Title most truly and fitly agree, first to the Devil, who being sentenced by God to eternal Flames, and Conquered, and Tormented by Christ, maketh it his great business to revenge himself, which because he cannot do upon God and Christ, he indeavours to do it upon their Servants and Children; and next, to all these Men who are his Vassals and people his Quarrel; who also are provoked and conceive, though falsly, that they are injured by the Gospel, and by the Preachers, Professors, and Practisers of it, and therefore seek to revenge themselves of them. Whereof we have an eminent Instance, *Rev.* 11. 10. Compare *Heb.* 11. 37.

3 When I consider the heavens *l*, the work of thy fingers *m*, the moon and the stars *n* which thou hast ordained *o*;

l Taine by Creation, as it follows. *m (i. e.) of thy hand*, as it is expressed *Psal.* 102. 25. A part being here put for the whole: God's *hand* and *finger* being indifferently used to note his Power, as *Exod.* 8. 19. *Luke* 11. 20. *&c.* Though some conceive that by this Phrase he intended to signifie, both with what facility God made this glorious Work, even with a touch of his Finger; and with what curious and exquisite Artifice he framed it; the Fingers being much used in such Works, *n* Either the Sun is included under this general Title: or he omitted it, because he made this *Psalm* by Night, when the Sun did not fall within his Contemplation. *o* Or, *established, or directed, or disposed, or ordered, (i. e.)* placed in that excellent and unalterable order, and directed to all their several Courses or Motions.

4 * What *p* is man *q* that thou art mindful of him *r*? and the son of man *s* that thou visitest him *t*?

* Job 7. 17. Psal. 144. 4 Heb. 2. 6.

p (i. e.) How mean and inconsiderable a thing is Man, if compared with thy glorious Majesty, who art so infinite in Power and Wisdom, as thou hast shewed in the Frame of the Heavens, *&c.* *q* Heb. *infirm*, or *miserable* Man. By which it is apparent that he speak of Man, not according to the state of his Creation, but as fallen into a state of Sin and Misery, and Mortality. *(i. e.)* Careful for him, and conferreth such high Favours upon him. *s* Heb. *the son of Adam*, that great Apostate from, and Rebel against God, the sinful Son of a sinful Father, his Son by likeness of Disposition and Manners no less than by Procreation. All which tends to magnifie the following Mercy. *t* Not in anger, as that Word is sometimes used, but with thy Grace and Mercy, as it is taken *Gen.* 21. 1. *Exod.* 4. 31. *Psal.* 65. 9. and 106. 4. and 144. 3.

5 For thou hast made him a little lower than † the angels *u*, and hast crowned him *x* with glory and honour.

† Heb. *the Gods.* Psal. 82. 6. & 138. 1.

u Thou hast in and through Christ mercifully and wonderfully restored Man to his primitive and happy Estate, in which he was but one remove below the Angels; from which he was fallen by Sin. *x (i. e.)* Man, fallen and lost Man: who is indeed actually crowned and restored to the Glory and Dominion here following, not in his own person, but in Christ his Head and Representative, who received this Crown and Dominion, not so much for himself, who did not need it, as for Man's good and in his stead; which also he will in due time communicate unto all his Members. And so the two differing Expositions of this place concerning Mankind and concerning Christ, may be reconciled. For he speaks of that happy and honourable Estate by God's Favour conferred first upon Christ, of whom therefore this place is rightly Expounded, *Heb.* 2. 6, 7, 8. and then by his hands upon Mankind, even upon all that believe in him. And so this whole place compared with that may be thus Paraphrased. What is Man that thou shouldest mind or visit him by thy Son whom thou hast sent into the World! Who, that he might restore Man to that happy and glorious Estate which was but a little below that of the Angels, was pleased to take upon him Man's miserable and mortal Nature, and thereby to make himself (who was far above all Angels, even their Lord and God) lower than the Angels, mortal and miserable for a little time; after which he was advanced to the highest Honour, and to an universal Dominion over all God's Works, the Angels not excepted.

6 * Thou hast made him to have Dominion y over the works of thy hands; * thou hast put all *things* z under his feet ‖:

* Gen. 1. 26, 28. 1 * Cor. 15. 25.

y Thou didst give all Power and all things into his hands, *Mat.* 28. 18. *John* 13. 3. *z* Both in Heaven, where are the Angels mentioned v. 4. and in the Earth, Air and Sea, as it follows. For nothing is excepted besides God, 1 *Cor.* 15. 25, 27. *Heb.* 2. 8. ‖ *(i. e.)* Made them subject to him, as this Phrase oft signifies. See *Deut.* 33. 3. *Judg.* 5. 27. *Psal.* 18. 38. and 110. 1.

7 † All

† Heb. *Flocks of Oxen all of them.*

7 † All sheep and oxen†, yea, and the beasts of the field *.

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the sea.

9 O LORD our Lord, how excellent *is* thy name in all the earth.

* Here is no perfect Enumeration, but under these are comprehended all other Beasts, and much more Men and Angels. * (*i. e.*) The wild Beasts: which together with divers Fowls and Fishes were subject to Christ, and are governed and employed as it pleaseth him; although many of them be without the reach, and are not brought under the Power of any other Man.

PSAL. IX.

To the chief musician upon Myth-labben *a*, a Psalm of David.

a This also seems to be another Title of some Song or Tune, or Instrument: of which we must and may be content to be Ignorant, as the Jewish Doctors also are. Some render it, *Upon the death of his Son*, to wit, *Absalom*, or of one called *Labben*, or, *of the middle Man*, or *the Man* that stood *between* the two Armies, to wit, *Goliah*, who is so called in the Hebrew Text, 1 *Sam.* 17. 4. But none of these suit with the design and matter of the *Psalm*, which is more general, and relates to his former manifold Dangers, and the Deliverance which God had graciously given him out of them. And that of *Goliah* agrees not with v. 14. where there is mention of Praising God in *Zion*, which then and long after was in the Hands of the *Jebusites*.

David *resolveth to praise God*, 1, 2. *for executing Judgment upon his Enemies*, 3—8. *God is a Refuge to the Oppressed*, 9, 10. David *calls the People of* Israel *to praise the Lord*, 11, 12. *He prayeth him to consider his Trouble*, 13. *that he might have cause to praise him*, 14. *The Heathen, by God's Judgment, fall into the snare they made for others*, 15, 16. *The portion of the wicked that forget God*, 17. *A Promise of Mercy to the Needy and poor*, 18. *And a Prayer for Judgment on the Ungodly*, 19, 20.

‖ Or, *I will praise the Lord.*

‖ I Will praise *thee*, O LORD, with my heart *b*; I will shew forth all thy marvelous works *c*.

b (*i.e.*) With a sincere, and affectionate, and united Heart. *c* I will discourse in the general of thy manifold Wonders wrought for me, and for thy Church and People formerly. The Particle *all* is here, as it is oft elsewhere taken in a restrained Sence.

2 I will be glad and rejoyce in thee *d*: I will sing praise to thy name, O thou most high.

d (*i. e.*) In thy favour and help vouchsafed to me.

3 When mine enemies are turned back *e*, they shall fall and perish *f* at thy presence *g*.

e (*i.e.*) Discomfited and put to flight. *f* They shall not save themselves by Flight, and reserve themselves to do further Mischief, but shall stumble as it were at Gall-traps by thee laid in their way, and shall be pursued and overtaken, and cut off. *g* Upon thy appearance against them. One angry Look of thine is able to confound and destroy them. Heb. *from thy face*, because thou didst march in the head of our Armies, and against them. They could not stand before thee. So he ascribes the Honour of his Victories to God only, and to his Presence and assistance.

† Heb. *Thou hast made my judgment.* † Heb. *In righteousness.*

4 For † thou hast maintained my right and my cause *h*, thou satest in the throne *i* judging † right *k*.

h (*i. e.*) My righteous Cause against thine and mine Enemies. *i* Thou didst judg and give Sentence for me. *k* Or, *O righteous Judg*, or, as *a just Judg*.

5 Thou hast rebuked *l* the heathen *m*, thou hast destroyed the wicked, thou hast put out their name *n* for ever and ever.

l (*i. e.*) Punished, as *Psal.* 6. 1. or destroyed, as it is explained in the next Clause. *m* To wit, the *Philistins* and other heathen Nations, who did from time to time molest *David*, or the People of *Israel*. *n* Either that Fame and Honour which they had gained by their former Exploits, but now utterly lost by their shameful Defeats: or their very Memorial, as it fared with *Amalek*.

‖ Or, *the destructions of the enemy are come to a perpetual end, and their cities hast thou destroyed, &c.*

6 ‖ O thou enemy *o*, destructions are come to a perpetual end *p*: and thou *q* hast destroyed Cities, their memorial is perished with them *r*.

o This is a sudden Apostrophe to the Enemies of God's People, *Philistins*, *Amorites*, or other Nations, who had formerly made great Havock and Waste among them. *p* Thou hast destroyed the *Israelitish* Nation utterly and irrecoverably, and, as it follows, their defenced Cities, and their very Name and Memory, according to thy own desire. So it is a Sarcasme or Irony, an usual Figure in Scripture and all Authors, whereby the quite contrary is signified; To wit, That they were not only frustrated of their Desires and Hopes of destroying the *Israelites*, but were also subdued, and in a great part destroyed by them. Or this Verse may be understood of the great Waste and Ruin which God's Enemies had brought upon *Israel* before this time: which is here remembred, to make the *Israelites* more thankful for their later or present Deliverances. Or it may be taken as a Prophecy of the future Calamities which the Enemies should by God's Permission bring upon *Israel*, of which he speaks as of a thing past and done, after the manner of the Prophets. But this place is otherwise rendred in the Margent of our Bibles, and by divers others, *The Destructions of the enemy* (which may be understood either 1. Actively, which they caused. Or 2. Passively, which they felt) *are come to a perpetual end*, or, *are fully and finally complcated*. *q* Either 1. Thou, O God, who is oft understood and couched in a Pronoun in this manner, Thou hast destroyed their Cities. Or rather 2. Thou, O Enemy: as may be gathered both from the foregoing Clause, where it is so expressed; and from the next Verse, where it follows by way of opposition to this, *But the Lord*, &c. *r* The Places and People are utterly extinct.

7 But the LORD shall endure for ever *s*: he hath prepared *t* his throne for judgment.

s Though Cities and People may perish for ever, yet the Lord abides for ever. Which is sufficient for the Enemies Terror, and for the Comfort of his Church. † Or, *established*, by his immutable Purpose, and his irrevocable Promise.

8 And * he shall judge the world *u* in righteousness; he shall minister judgment to the people in uprightness. * Psal. 96. 13. & 98. 9.

u Not you onely, but all the Enemies of his People, and all the Men of the World.

9 * The LORD also will be † a refuge for the oppressed *x*, a refuge in † times † of trouble. * Psal. 37. 39. & 46. 1. & 91. 2. Heb. An high place. † Or, Seasons. † Heb. In trouble. Sc. Gr.

x God will not only judg the World at the last day, and then give Sentence for his People against their Enemies, but even at present he will give them his Protection.

10 And they that know *y* thy name *z* will put their trust in thee; for thou, LORD, hast not forsaken *a* them that seek thee *b*.

y (*i.e.*) That throughly understand and duly consider. *z* (*i. e.*) Thy Nature and Perfections, thy infinite Power and Wisdom, and Faithfulness and Goodness: which make a Person a most fit and proper Object for Trust. *The name of God* is most frequently put for God, as he hath manifested himself in his Word and Works, as *Deut.* 28. 58. *Psal.* 7. 17. and 20. 1. *Prov.* 18. 10. *&c.* *a* The experience of thy Faithfulness to thy People in all Ages, is a just ground for their Confidence. *b* (*i. e.*) That seek Help and Relief from thee by fervent Prayer, mixed with Faith, or trust in God, as is expressed in the former Clause.

11 Sing *praises* to the LORD which dwelleth in Zion *c*: declare among the people *d* his doings.

c Whose special and gracious Presence is there; for there was the Ark at this time. *d* (*i. e.*) To the heathen Nations, that they also may be brought to the Knowledge and Worship of the true God.

12 * When he maketh inquisition for blood *e*, he remembreth them *f*: he forgetteth not the cry of the ‖ humble *g*. * Gen. 9. 5. ‖ Or, *Afflicted.*

e Heb. *Bloods*. The bloodshed or murder of his innocent and holy ones: which though he may connive at for a season, yet he will certainly call the Authors of it to a very severe Account, and avenge it upon them. *f* Either 1. The Humble, as it follows, or the Oppressed, v. 9. That trust in him, and seek to him, v. 10. Whom he seemed to have forgotten. Or 2. *The bloods* last mentioned, for that Noun, and this Pronoun are both of the masculine Gender: and then *remembring* is put for revenging or punishing, as it is *Deut.* 25. 17, 19. *Neh.* 6. 14. *Jer.* 14. 10. and 44. 21. and oft elsewhere. *g* Or, *meek*, as this word which is used also *Zech.* 9. 9. is Translated *Mat.* 21. 5. Who do not, and cannot, and will not avenge themselves, but commit their Cause to me, as the God to whom Vengeance belongeth. Or *afflicted*, or *oppressed ones*.

13 Have mercy upon me, O LORD, consider my trouble *h* which *I suffer* of them that hate me, thou that liftest me up from the gates of death *i*:

h To wit, Compassionately and effectually, so as to bring me out of it. *i* From the Brink or Mouth of the Grave into which I was dropping, being as near Death as a Man is to the City, that is come to the very Gates of it. And so the Phrase is used *Psal.* 107. 18. *Isa.* 38. 10. and in other Authors, [of whom see my Latin Synopsis.] *Gates* elsewhere signifie Power and Policy, because the Gates of Cities were places both of Counsel and Strength; but *the Gates of Death* are never so taken in Scripture.

14 That I may shew forth thy praise in the gates *k* of the daughter of Zion *l*: I will rejoyce *m* in thy salvation.

k (*i. e.*) In the great Assemblies, which were usually in the Gates. Compare *Prov.* 31. 31. *Isa.* 3. 26. These Gates he elegantly oppoeth to the former, and declareth that if he be brought off them he will go into these. *l* Either 1. Of *Jerusalem*, so called also *Isa.* 1. 8. *Zech.* 9. 9. Because at this time it was subject to *Zion*; which at this time was the seat of the Kings Palace, and of the Ark. For Cities or Towns belonging or subject unto any Metropolis are commonly called its *Daughters*, as *Jos.* 15. 45. 2 *Chron.* 13. 19. *Psal.* 48. 11. As the chief Cities are called *Mothers*, as 2 *Sam.* 20. 19. *Gal.* 4. 26. Or 2. Of the People who live in or belong to, or meet together for civil and religious Matters in *Zion*. For Cities are as it were Mothers to their People, giving them Birth and Breeding, and therefore the People are commonly called their *Daughters*. So the Names of *the Daughters of Egypt*, *Jer.* 46. 11. and of *Edom*, *Lam.* 4. 21, 22. and of *Tyre*, *Psal.* 45. 12. and of *Babel*, *Psal.* 137. 8. and of *Jerusalem*, *Lam.* 2. 13, 15. *Mich.* 4. 8. Are put for the People of those places. *m* To wit, with spiritual Joy and Thanksgiving: else it were no fit Motive to be used to God in Prayer.

15 * The heathen are sunk down in the pit *that* they * made *n*: in the net which they hid is their own foot taken. * Psal. 7. & 57. 6. Prov. 22. 8.

n Fallen into that Destruction which they designed to bring upon us.

16 The LORD is known *o*, by the judgment which he executeth *p*: the wicked is snared in the work of his own hands, * Higgaion *q*, Selah. * Psal. 92.

o Or, *hath made himself known*, or famous even among his Enemies, by his most wise Counsels and wonderful Works. *p* Upon the Wicked, as it followeth. *q* This is either a musical Term, or a Note of Attention, a kind of *behold*, intimating that the Matter deserves deep and frequent *Meditation*, or *Consideration*, as the word signifies.

17 The

17 The wicked shall be turned into hell *r*, and all the nations *s* that forget God *t*.

r Either 1. Into the Grave, which is oft called *Sheol*, into which they are said to *be turned*, or *to return*, because they were made of, or taken out of the Dust, *Eccles.* 12. 7. Or 2. Into the place of eternal Perdition; which also is sometimes called *Sheol*, as *Prov.* 15. 24. and elsewhere. For he seems to speak here of those Punishments which are peculiar to the Wicked, whereas the Grave is common to good and bad. And as v. 8. He seems to speak of the last and general Judgment of all the World, so this Verse may be understood of the general punishment of *all* Persons and *Nations* consequent upon it. And into this place wicked men may be said to *be turned back*, or to return, either 1. Because it is their own proper place, *Acts* 1. 25. to which they belong, and from which they have their original and their wicked qualities, as being of their Father the Devil, *John* 8. 44. In which respect the *Israelites* (who are by all Interpreters understood to be living Men) are said to *come out of the bottomless pit*, *Rev.* 9. 2, 3. Or 2. Because they had fet themselves as it were in Battel-array against God, and were beaten back and driven from his Presence into their Graves, and into Hell it self. *s* Whom their great Numbers and Power cannot protect from Gods Wrath. *t* That do not consider nor regard God, nor his Precepts, nor his Threatnings and Judgments, but go on Securely and presumptuously in their oppressive and wicked Courses.

18 For the needy shall not alway be forgotten *u*: * the expectation of the poor shall *not x* perish for ever. * Psal. 9. 18.

19 Arise, O LORD, let not man prevail, let the heathen be judged in thy sight.

u Though God for a time may seem to neglect or forget them, and suffer their Enemies to triumph over them. *x* Which negative Particle is fitly understood out of the former Clause, as it is *Psal.* 1. 5. and 44. 18. *Isa.* 23. 4. and 28. 27, 28.

20 Put them in fear *y*, O LORD, *that* the nations may know themselves *to be but* men *z*. Selah.

y Subdue their proud and insolent Spirits, and strike them with Terror, or with some terrible Judgment. *z* Heb. *Weak, and miserable, and mortal Men*, and therefore altogether unable to oppose the omnipotent and eternal God. This he saith, because wicked Men when they are advanced to great Power and Majesty are very prone to forget their own Frailty, and to carry themselves as if they were Gods. See *Isa.* 31. 3. *Ezek.* 30. 7, 8. *Dan.* 5. 21.

PSAL. X.

The ARGUMENT.

This *Psalm* contains *David*'s Complaint unto God against his malicious Enemies, especially those of his own People, whose wicked and deceitful Practices he here describes, and then commits his cause to God, and begs his help against them.

The Psalmist complaineth of Gods hiding himself, 1. *and of the outrage and pride of the wicked*, 2—5. *The language*, 6, 7. *and malicious practice of the wicked*, 8—10. *and their denying Gods omnipotence*. 11. David *prayeth for remedy against, and punishment upon the wicked*, 12——15. *and acknowledgeth Gods mercy in hearing the oppressed*, 16—18.

1 WHY standest thou afar off *a*, O LORD? why hidest thou *thy self b* † in times of trouble *c*?

a Like one that neither sees nor hears, nor regards me, nor intendeth any help for me. *b* Or, *thy face*, out of v. 11. which did sometimes shine upon me: Or, *thine eyes*, by comparing this with *Prov.* 28. 27. *Isa.* 1. 15. *c* When I most need thy Pity and Succour. Do not add Affliction to the Afflicted.

2 † The wicked in *his* pride *d* doth persecute *e* the poor *f*: * let them be taken in the devices that they have imagined.

d Through *pride* of Heart; which makes him forget God, v. 4. and despise the Poor, and oppress others, either because they oppose or dislike his wicked Courses, or that he may have more fewel for his Pride or Ambition. Or, *in his Exaltation*. This is the use that he makes of that power and authority to which thou hast advanced him, to persecute those whom he should protect and cherish. He seems to point at *Saul* or his Courtiers. *e* With great fervency and burning fury, as the word signifies. *f* To wit, me who am through their Tyranny poor and destitute, and miserable, and therefore the more proper Object for thy Compassion, and others who favour my righteous Cause.

3 For the wicked boasteth *g* of his † hearts desire *h*, and * ‖ blesseth the covetous *i*, *whom* the LORD abhorreth *k*,

g Or *glorieth*, or *praiseth*, or *pleaseth* himself. *h* Or, *in*, or *concerning*, or *because of the desire*, or *concupiscence*, or *lust of his heart*, or *soul*; which word is added to note the vehemency and fervency of it. He glorieth in his very Lusts, which are his Shame, *Phil.* 3. 19. and especially in the satisfaction of his desires how wickedly soever he gets it. *Desire* is oft put for the thing desired, as *Psalm* 21. 2. and 78, 29, 30. *i* And as he applaudeth himself, so he commends others that are greedy after, and get abundance of gain, though it be done by fraud and violence, accounting such the onely happy Men. Or, *the covetous* (the same with *the wicked* enlarging his desire, as was now said) *blesseth*, or *applaudeth*, or *flattereth* himself in what he hath already gotten, and in the confident expectation of the continuance and increase of his Worldly Wealth and Glory. *k* So his judgment as well as practice is contrary to Gods. Or, rather without any Supplement, as it is in the Margent, *He abhorreth*, or *despiseth*, or *provoketh the Lord*. He sets himself not only against Men but against God himself, as he declareth more fully in the next Verse.

4 The wicked, through the pride *l* of his countenance *m*, will not seek *after God n*: ‖ God *is* not in all his * thoughts *o*. ‖ Or, *all his thoughts are*, There is no God. * Psal. 14. 1. & 53. 1.

l By which he scorns to stoop to God, or, to own any Superiour, and makes himself and his own Lusts his only Rule, and his last end, and is full of self-confidence, and a conceit of his own self-sufficiency and unchangeable felicity, as is noted v. 6. *m* So called, because though Pride be properly seated in the Heart; whence it is called *Pride*, or *loftiness of Heart*, or *Spirit*, as *Psal.* 131. 1. *Prov.* 16. 18. *Eccles.* 7. 8. *&c.* Yet it is manifested in the Countenance, and therefore is oft described by lofty Looks, as *Psal.* 101. 5. and 131. 1. *Prov.* 6. 17. and 21. 4. and 30. 13. *&c.* Which possibly was done purposely to meet with the Excuses of proud Persons, who when they are charged with pride for their looks or gestures, or apparel, or the like, use to make this Apology for themselves; that pride lies in the Heart and not in these outward things. *n* (*i. e.*) Not seek, or enquire into the Mind and Will of God, to order his Life by it so as to please God, nor seek to him by Prayer for his Favour and Blessing. But the words *after God*, are not in the Hebrew, and it is thought by some too great boldness to add them here. And therefore others omit it and render the Hebrew words, *will not search*, or *consider*, to wit his Actions, which seems to be a more natural and easie Supplement: he will not trouble himself to enquire whether his Actions be just or unjust, pleasing or offensive to God, but without any care or consideration rusheth into Sin, and doth whatsoever seemeth right in his own Eyes. But these and the former words are and may be, and that very agreeably to the Hebrew, thus rendered without any Supplement, *The wicked through his pride* (for so this Hebrew word by it self signifies, *Isa.* 5. 16. and 10. 33. *will not seek his* (*i. e.* Gods, which is plain both from the foregoing and following words) *face*, which is an usual phrase in Scripture, as 2 *Chron.* 7. 14. *Psal.* 24. 6. and 27. 8. and 105. 4. *&c.* *o* He hath no serious thoughts of, nor regard unto God or his word, which ought to command him, or his Threats and Judgments, which should keep him in awe. Or, *all his thoughts are there is no God*, to wit, no such God as minds the Affairs of the World, and the Actions of Men, and punisheth Sinners. He was a Deist and owned a God, at least in words, but denied his Providence.

5 His ways are always grievous *p*: * thy judgments *q* are far above out of his sight *r*: *as for* all his enemies, he pusseth at them *s*. * Pro. 24. 7.

p His whole course and carriage is vexatious to all that are within his reach, but especially to the poor who cannot right themselves, and to just and good Men, whom he hateth and persecuteth. Or, *his ways*, (*i.e.*) his designs and enterprizes, *at all times are prosperous*, or *successful*, or *do bring forth*: for this Verb signifies as the pains and trouble, so also the success and comfort, of childbearing, or the bringing forth Children, as *Psal.* 29. 9. *Isa.* 54. 1. *Jer.* 4. 31. And the accomplishment or disappointment of designs is frequently expressed by this Metaphor: of which see 2 *Kings* 19. 23. *Psal.* 7. 14. *Isa.* 59. 4. *&c.* And this sense seems best to suit with the Context. *q* Either 1. Thy Laws, which are oft called *Judgments*. Or rather, thy Threatnings denounced against, and Punishments inflicted upon Sinners. *r* Either 1. He doth not feel them, thou removest them far from him: which indulgence of thine is the cause of his insolency. Or rather 2. He doth not discern nor regard, nor fear them, nor think of them, but goes on securely and resolvedly in his wicked courses. He hath not so much Faith nor Reason as to apprehend or consider them, but like a Brute-Beast looks only downward to the Earth, and minds not things above him. And thus it seems best to agree with the foregoing and following Clauses. His Devices succeed, and therefore he neither fears Gods Judgments nor the power of his Enemies, but fancies his Happiness to be unchangeable, as it follows, v. 6. *s* (*i. e.*) He despiseth them, being confident that he can blow them away with a Breath. This is a Gesture of contempt or disdain both in Scripture, as *Psal.* 12. 5. *Mal.* 1. 13. and in other Authors, as in *Plautus*; where one speaks thus to a proud and bragging Captain, *Thou hast blown away whole Legions with thy Breath, as Leaves are blown away by a wind.*

6 He hath said in his heart *t*, I shall not be moved *u*: for I *shall* † never *be* in adversity *x*. † Heb. unto generation

t He thinketh or perswadeth himself. *u* Or, *removed*, to wit, from my place and happy state. *x* Or, *because I am not in adversity*. And *generality*, therefore I never shall be in it. His present prosperity makes him secure for the future. Compare Rev. 18. 7. Or, *yea* (for this particle sometimes hath no other signification or use, but only to amplifie or aggravate, as it is also taken 1 *Sam* 15. 20. and 24. 11.) I shall *never be in evil*. So the sense of the place is, I shall not only be kept from total ruine or a removal from my place and estate, but I shall not meet with the least crosse or trouble. For this *evil* is not the evil of Sin, as some here understand it, in which he knew that he was, and was resolved ever to continue, but the evil of punishment, which was the only thing that he feared or regarded.

7 * His mouth is full of curfing *y*, and † deceit and ‖ vanity *b*. * Rom. 3. 14.

y Either 1. Of Oaths and Blasphemies against God. Or 2. Of reviling and execration of other men, especially those that are *evil* good; or those that stand in his way and hinder his wicked designs. ‖ Or, *iniquity.* Or rather 3. Of Oaths and Imprecations against himself, of which this word is used *Numb.* 5. 21. *Deut.* 29. 12, 21. *Neh.* 10. 29. By which he indeavours to gain Credit, and to make his Neighbours secure, and so to make way for the *deceit and fraud* which here follows. For this wretched Man is represented both here, and in the succeeding Verses, as one that doth not act with open Violence and Hostility, but with subtil and secret Artifices, using all cunning Insinuations, and Flatteries, and Lies, and among others, Oaths, of which an Atheistical Politician said, that Men were to be deceived with Oaths, and Children with Rattles or Toyes. *z* Two words signifying the same thing, to note the greatness and frequency of his Deceits. Or one word may signifie the deceit lurking

ing in his heart, and the other the manifeſtation of it in external Frauds and Stratagems. *a* Either 1. In his Heart, which is under the Tongue. Or rather 2. Under his fair and plauſible Speeches, the *Miſchief* here following is hid and covered. Withal he ſeems to allude to Serpents whoſe poyſon lies hidden under the Tongue, or within their Teeth. *b* Or rather *iniquity*, as this word is oft rendered, or *injury*, the vexation or oppreſſion of other men, which he covers with theſe fair pretences.

* Hab. 3. 14. † Heb. *hide themſelves*

8 He ſitteth in the lurking places of the villages *c*, *in the ſecret places *d* doth he murder the innocent: his eyes † are privily ſet *e* againſt the poor.

c Not within the Villages, which is not a fit place for lurking, but about them, in the ways bordering upon them or leading to them, as Robbers uſe to do. *d* That he may avoid the ſhame and puniſhment of Men; which is the only thing that he fears. *e* Heb. *Are hid.* The ſenſe is either 1. He winketh as men do when they ſhoot their Arrows at a mark. Or rather 2. He watcheth and looketh out of his lurking-place; to ſpy what paſſengers come that way. He alludes ſtill to the practices of Robbers.

† Heb. *in the ſecret places.*

9 He lieth in wait † ſecretly as a lion in his den *f*: he lieth in wait to catch the poor: he doth catch *g* the poor when he draweth him *h* into his net.

f Where he lurks and waits for prey. *g* Or *ſnatch*, or *ſeize upon*, to wit, with violence, and to devour or deſtroy him. *h* Or, *by drawing him*: or, *after he hath drawn him.* He layeth Snares for him, and when he takes him, tears him in pieces.

† Heb. *he breaketh himſelf.* ‖ Or, *into his ſtrong parts.*

10 † He croucheth, *and* humbleth himſelf *i*, that the poor may fall *k* ‖ by his ſtrong ones *l*.

i Like a Lion (for he continues the ſame Metaphor) which gathereth himſelf together and lies cloſe upon the ground, partly that he may not be diſcovered, and partly that he may more ſuddenly, and ſurely, and fiercely lay hold upon his prey. But for this Tranſlation, becauſe this *and* is not in the Hebrew, and there is another *and* there preſixed to the firſt Verb; ſome joyn that firſt Verb to the end of the tenth Verſe, and render the place thus, *He catcheth the poor by drawing him into his net, and breaks* him *to pieces*, as that Verb properly ſignifies. So there is only a defect of the pronoun, which is moſt frequent. And this makes the Senſe compleat, which otherwiſe would be imperfect in that verſe, and ſheweth us what he doth with his prey when he hath taken it. And this 10th verſe begins very well with the next Verb, *He humbleth* himſelf: Or, *He ſtoops*, or *bends* himſelf. *k* Or, *that he may fall* (for this Verb is ſometimes taken actively, as *Joſ.* 11. 7. *Job* 1. 15.) upon *the poor.* That having firſt couched and lay'n down, and then of a ſudden riſing, he may leap and fall upon his prey, like a Lion. *l (i. e.)* By his ſtrong members, his teeth or paws. So it is an Elliptis of the Noun Subſtantive; whereof we have examples, as 2 *Sam.* 21. 16. *new* for *a new ſword*; and *Pſal.* 73. 10. *full* for *a full Cup*: and *Mat.* 10. 42. *cold* for *cold water.*

11 He hath ſaid in his heart, God hath forgotten *m*: * Job 22. 13. he hideth his face *n*, he will never ſee it *o*.

m To wit, *the poor*, v. 10. or *the humble*, which we are taught Pſal. 94. 7. to ſupply out of v. 12. where he ſaith, *forget not the humble.* He & 64. 5. forgets and neglects all their Oppreſſions and Prayers, and doth not avenge their cauſe, as he hath ſaid he would do, nor execute Judgments upon their Oppreſſors, as he hath ſometimes done or been thought to do. *n* Leſt he ſhould ſee. He takes no notice of their Sufferings left he ſhould be engaged to help them. He will not encumber himſelf with the care of things done upon Earth, but leaves it wholly to men to manage their Affairs as they think fit. *o* To wit, the oppreſſion of the poor, or the deſign of oppreſſors againſt them, which is the chief ſubject of the whole *Pſalm*, and is particularly expreſſed, v. 10.

12 Ariſe, O LORD, O God, lift up thine hand *p*: ‖ Or, *afflicted.* forget not *q* the ‖ humble.

p To reſcue the poor, and to ſmite their oppreſſors with an hand ſtretched out and lifted up, that the blow may be the greater, Compare *Exod.* 7. 5. *Iſa.* 5. 25. and 9. 12. *&c.* *q* Shew by thy appearance for their Vindication, that thou doſt remember and regard them.

13 Wherefore doth the wicked contemn God *r*? he hath ſaid *in* his heart, thou wilt not require *it.*

r The ſenſe is either 1. What is the cauſe of his contempt of God? To which queſtion the next words give an anſwer, Thy connivance makes him ſecure. Therefore ſhew thy ſelf. Or 2. Why doſt thou by giving them impunity ſuffer, and occaſion them to deſpiſe thee? Do ſo no longer. Which tacit deſire he inforceth by repreſenting their atheiſtical denial of Gods providence.

† Heb. *leaveth.*

14 Thou haſt ſeen it *s*, for *t* thou beholdeſt *u* miſchief and ſpite *x*, to requite *it* with thy hand *y*: the poor † committeth himſelf *z* unto thee; thou art the helper of the fatherleſs *a.*

s Or, but *thou haſt ſeen it*, and therefore they are horribly miſtaken, as they will find to their coſt. *t* Or, *ſurely*, as this particle is oft uſed, as *Job* 8. 6. *Pſal.* 73. 18. *u* Not as an idle Spectator, but with an eye of obſervation and vindication, as it follows. *x (i. e.)* All the injurious and ſpiteful, or malicious carriages of wicked men towards thoſe who are more righteous than they. *y* Heb. *to give (i. e.* to reſtore or pay, the ſimple Verb for the compound; which is uſual in the Hebrew tongue) *it* (to wit, the miſchief which they have done to others) *with thy hand, (i. e.)* by thy own immediate and extraordinary providence, becauſe the oppreſſed were deſtitute of all other ſuccours. Or, *to put (giving* being oft uſed for *putting*, as hath been obſerved before) *it in* or *into thy hand*, that thou mayeſt have it always in thine Eye, and under thy care and conſideration, as the like phraſe is evidently uſed, *Iſa.* 49. 16. Therefore thou doſt not, and canſt not forget it, but wilſt certainly require it. *z* Or, *his matters or cauſe, (i. e.)* The care of his perſon and righteous cauſe. Heb. *he leaveth.* Which word is uſed for committing to the truſt of another, *Gen.* 39. 6. *Job* 39. 14. *Iſa.* 10. 3. *a (i. e.)* Of ſuch poor oppreſſed ones as have no friend nor helper, one kind of them being put for all the reſt.

15 Break thou *b* the arm *c* of the wicked, and the evil *man*: * ſeek out his wickedneſs *d till* thou find none *e*. * Pſ. 7. 9. & 37. 17.

b Or, *Thou wilſt break.* For it may be either a prayer or a prophecy. *c (i. e.)* His ſtrength, the inſtrument of violence and miſchief. *d* Search for it ſo ſtrictly and puniſh thereby wicked Atheiſts ſo ſeverely. *e (i. e.)* No ſuch wickedneſs, to wit, undiſcovered and unpuniſhed, or indeed left in the World, or at leaſt, in the Church. Which might happen becauſe thoſe wicked men here ſpoken of ſhould be generally either convinced or rooted out, and the reſt ſhould be warned and reformed by their Example, and ſo this *lewdneſs* ſhould *ceaſe out of the land*, as the phraſe is *Ezek.* 23. 48. *Job* 20. 7, 8. *Pſal.* 37. 36. *Rev.* 16. 20. and 18. 21. And this Gods Grace and Mercy, pardoning and purging them away, and of wicked men in the ſenſe above-mentioned.

16 * The LORD is king *f* for ever and ever *g*: * Pſal. 29. 10. & the heathen *h* are periſhed out of his land *i*. 145. 13.

f To whom it belongs to protect his Subjects. Therefore thou wilt ſt ſave the humble and puniſh the oppreſſors. *g* Therefore his peoples caſe is never deſperate, ſeeing he ever lives and reigns to help them, and therefore he will help them in his time ſooner or later. *h* Either 1. Thoſe impious *Iſraelites* who oppreſſed David and other good men, whom, although they were reputed *Iſraelites* by themſelves and others, yet he might call them *heathens* for their heatheniſh opinions of God and his providence, and for their ungodly and unrighteous lives. Compare *Iſa.* 1. 9. *Amos* 9. 7. Or 2. The *Canaanites*, whom God as King of the World, did expel or deſtroy, and gave their land to his people. By which great example he confirms his faith and hope for the future. *i (i. e.)* Out of *Canaan*, which God calls *his land*, *Levit.* 25. 23. becauſe he ſpied it out for them, *Ezek.* 20. 6. and gave it to them, and fixed his preſence and dwelling in it.

Jer. 10. 10. Lam. 5. 19. Dan. 4. 3. 6. 26. 1 Tim. 1. 17.

17 LORD, thou haſt heard the deſire of the humble *k*: thou wilt ‖ prepare *l* their heart, thou wilt † cauſe thine ear to hear *m*: ‖ Or, *eſtabliſheth.* † Heb.

k And therefore wilſt ſtill do it, being unchangeable and the ſame for ever. *l* Or, *direct* or *fit*, by thy Grace and good Spirit, *make ſtiff* either that they may ſo pray as thou wilſt hear: or that they may *ears attentive.* be made fit to receive the mercies which they deſire: which when they are, they ſhall have their prayers heard. Or, *thou wilſt confirm*, or *ſtabliſh* (as this Verb is oft uſed) *their heart*, to bear their preſent preſſures, and to wait upon, and hope, and truſt in thee for deliverance, until thou ſeeſt fit to hear and help them. *m* In due time, though for a ſeaſon thou ſeemeſt to turn a deaf ear to them. But this and the foregoing Verb may be taken as a prayer, future Verbs being oft uſed imperatively. *Prepare* or *ſtabliſh their hearts* (by giving them ſupport and aſſurance of help in the time of need, and then) *cauſe thine ear to hear.*

18 To judge *n* the fatherleſs and the oppreſſed, that the man of the earth *o* may no more ‖ oppreſs *p*. ‖ Or, *terrifie.*

n (i. e.) To defend them, and give ſentence for them, and againſt *it.* their Enemies, as this word is uſed, *Deut.* 32. 36. *Pſal.* 7. 8. and 135. 14. *o (i. e.)* Earthly and mortal men, who are made of the duſt and muſt return to it, ſuch as the oppreſſors of thy people are; who yet preſume moſt audaciouſly and madly to contend with thee their Maker and Judge. Therefore it is time for thee to repreſs ſuch inſolency, and to ſhew how unable they are to ſtand before thee. *p* To wit, the Fatherleſs laſt mentioned.

PSAL. XI.

To the chief muſician *a Pſalm* of David.

This *Pſalm* ſeems to have been Compoſed by *David* when he was perſecuted by *Saul*, and forced to flee from place to place for ſafety.

David *encourageth himſelf in God*, 1. *againſt the wicked deſigns of his Enemies*, 2, 3. *The Providence and Juſtice of God*, 4. *to the righteous and wicked*, 5.

1 IN the LORD *a* put I my truſt: how ſay ye *b* to my ſoul *c*, Flee *as* a bird *d* to your mountain *e*.

a (i. e.) In his faithfulneſs, who hath promiſed, and will, I doubt not, give me the Kingdom. *b* Either 1. Ye my Friends: who through diffidence and diſpondency adviſed him to this courſe. Or 2. Ye my Enemies: who ſaid it ſcoffingly and inſultingly: *How ſay ye.* With what face or reaſon can you ſay thus to him who hath the Lord God Almighty for his refuge? *c (i. e.)* To me, as *Pſal.* 6. 4. and 7. 2. *d* Suddenly and ſwiftly, and to ſome remote place, where thou mayſt be out of *Sauls* reach. Feed not thy ſelf with vain hopes of the Kingdom, but conſult for thy own ſafety, which thou canſt not do without taking *the wings of a Dove*, or ſome other Bird, that thou maiſt *flee away out of the land*, *and be at reſt*, as thou ſayeſt *Pſal.* 55. 6. Or, *flee away, O thou Bird*, thou little ſilly Bird; leſt the Royal Eagle ſeize upon thee. *e (i. e.)* To ſome of your Mountains in *Juda*, and there hide thy ſelf. But this was *Davids* common practice; and therefore there was no need that any ſhould adviſe him to it, or that he ſhould reprove them for that advice. Or, from (which prefix is oft wanting and to be underſtood, as *Joſ.* 10. 13. 2 *Sam.* 23. 24.) *your Mountain, (i. e.)* from *the Mountain, or mountainous Country* of Judah, as it is called *Joſ.* 20. 7. *The Mountain* being frequently put for a Mountainous Country, as *Numb.* 13. 29. and 23. 7. *Joſ.* 9. 1. and 10. 6, 40. and oft elſewhere; or, from *your Mountains*, in which thou and thy Companions uſe to hide your ſelves: Flee into ſome Foreign Land where you may be ſafe. For this was the deſign of *Davids* Enemies, as he complains 1 *Sam.* 26. 19. and afterward when *David* was under ſore Temptations, it was his practice once or twice.

2 For lo *f*, the wicked * bend *their* bow, they make ready * Pſal. 64. 3, 4.

ready their arrow upon the ſtring *g*, that they may † privily *h* ſhoot at the upright in heart *i*. † Heb. *in darkneſs.*

f Theſe are the words, either 1. Of *Davids* Friends or Enemies; confirming their former advice: which might ſuit with it, if that was the Counſel of his Friends; but not, if it was (as it ſeem to have been) the counſel of his Enemies; for theſe would never have called themſelves *wicked*, nor *David* and his men *upright in heart.* Or rather 2. Of *David* himſelf: who having directed his ſpeech to his Enemies, v. 1. now turns it to God, and pours out before him his Complaints againſt his Enemies, as his uſual courſe is in this Book. They do not only ſpeak ſcornfully of me, as I have ſaid, but, O Lord, they act againſt me with all their might and malice. *g* They lay deſigns for my deſtruction and they make all things ready to execute them. *h* Out of their lurking holes, compare *Pſal.* 10. 8, 9. and 64. 5. For as ſome of his Enemies did openly oppoſe him, ſo others did ſecretly undermine him, and with pretences of Friendſhip ſeek to betray him. *i* At me and my followers, who have manifeſted our integrity both towards God, and towards *Saul*, whom I have faithfully ſerved and ſpared when I could have taken away his life.

3 If *k* the foundations *l* be deſtroyed, what † can the righteous do *m*? † Heb. *the LORD is*

k Or, *for*, or *when.* *l (i. e.)* Piety and Juſtice, and Fidelity and Mercy, which are the *Pillars* or *Foundations* of a State or Kingdom, as they are called *Pſal.* 75. 2, 3. and 82. 5. By which they are eſtabliſhed, *Prov.* 29. 14. and which *Saul* and his Courtiers had manifeſtly violated and overthrown in perſecuting *David* and his Friends. The ſenſe is, There is nothing in publick adminiſtrations, but diſorder and oppreſſion, and right can take no place. *m* The condition of all righteous men (whom thou haſt engaged thy ſelf to protect and deliver) will be deſperate; which will not be for thine honour. Heb. *What hath the Righteous done.* As for me and my Friends upon whom all the blame is laid, what have we poor, but righteous perſons (for ſuch thou knoweſt us to be) done? namely, to cauſe all theſe Calumnies and Perſecutions, or to occaſion all theſe Commotions and Diſturbances of publick Peace and Juſtice. It is eaſie to ſlander us, but let them prove their Accuſations by any one of our Actions.

4 * The LORD *m is* in his holy temple *o*; the LORD's throne *p is* in heaven: his eyes behold, * his eye lids try the children of men *q*. * Pſal. 33. 13, 14. & 66. 7. Job 34. 21. Jer. 16. 17. Ezek. 8. 12.

n To whom I appeal from mens unjuſt Tribunals. *o* Either 1. In his Tabernacle, which is ſometimes called his *Temple*, as 1 *Sam.* 1. 9. and 3. 3. *Pſal.* 18. 6. and 28. 2. and 68. 29. where he reſides to hear the Prayers and Appeals of all his People. Or 2. In Heaven, as it is explained in the next Clauſe; which is alſo called Gods *Temple*, *Mich.* 1. 2. *Rev.* 7. 15. and which ſeems to be moſt emphatical here; for Gods being in Heaven is oft mentioned as an evidence of his glorious Majeſty, of his ſoveraign Power and Dominion over all men and things, and of his accurate Inſpection into all men and their actions here below, which from that high Tower he can eaſily behold, as it here follows. *p* Where he ſits to examine all Cauſes, and to judge all Men, and to give forth righteous Sentences according to every mans works; which is my great Comfort and Joy. *q (i. e.)* He doth exactly and thoroughly diſcern all men, and all that is in men, their moſt inward and ſecret Actions, *Pſal.* 7. 9. And therefore he ſees and will reward my Innocency notwithſtanding all the Reproaches and Calumnies of mine Enemies; and withal he ſees all their ſecret and ſubtil, and malicious Deſigns againſt me through all their cunning Pretences, and will diſcover and defeat them.

5 The LORD trieth *r* the righteous: but the wicked and him that loveth violence *s*, his ſoul hateth *t*.

r Either 1. He examines them, and knows them to be righteous, and conſequently approveth and loveth, and will preſerve and bleſs them; which may be gathered from the contrary Condition of the Wicked, whom God is ſuppoſed to try, though that be not expreſſed, and upon Trial finds them to be wicked, and therefore hates and puniſheth them, as it follows. The like Elliptis of an whole Sentence ſee on *Pſal.* 1. 6. Or 2. He tryeth and exerciſeth them and their Graces by Afflictions, or he corrects them for their Sins; which is oft called *trying*, as *Pſal.* 66. 10. *Zech.* 13. 9. *Jam.* 1. 12. 1 *Pet.* 4. 12. So this is ſpoken by way of conceſſion, and to remove the Offence which ſome men might take at *David*, whoſe perſon and cauſe they might be apt to condemn becauſe of his troubles. Therefore he ſaith, God *tries*, *(i. e.)* chaſtens, even righteous perſons, yet ſtill he loves them, and therefore will in due time deliver them. But as for the wicked, let not them rejoyce in my Tryals, for far worſe things are appointed for them: God hates them, and will ſeverely puniſh them. *s* By which Character he deſcribes and brands his Enemies, and aggravates their Malice, becauſe they choſe and practiced Violence againſt him, not for any need which they had of it (for *David* was a moſt peaceable and harmleſs man, and neither pretended nor indeavoured to do any more than to defend himſelf, and that, as far as was poſſible, without the Offence or Injury of any other man) but meerly from their love to Injuſtice and Violence and their implacable Hatred againſt goodneſs and good men. *t* He hateth with, or from his Soul, *(i. e.)* inwardly and ardently.

† Ezek. 38. 22. ‖ Or, *a burning tempeſt.* Pſ. 16. 5.

6 * Upon the wicked he ſhall rain *u* ſnares *x*, fire, and brimſtone, and ‖ an horrible tempeſt ‖: *this ſhall be* the portion of their * cup *y*.

u Which notes their original to be extraordinary, and from Gods hand, and withal that they ſhould come plentifully, ſwiftly, and ſuddenly, violently and unavoidably, as Rain commonly doth fall from Heaven. *x (i. e.)* Grievous Plagues or Judgments which are called *Snares* here, as alſo *Job* 18. 9, 10. and 22. 10. *Iſa.* 8. 14. and 24. 17, 18. Partly becauſe wicked men are oft times ſurprized with them when they leaſt expect them, *Luke* 21. 35. And partly becauſe they cannot eſcape them, nor get out of them, but are held faſt and deſtroyed by them. ‖ *(i. e.)* Dreadful Judgments ſo called metaphorically, and by alluſion to the deſtruction of *Sodom* and other places by theſe means. But this he ſeems to ſpeak not ſo much of preſent and temporal Calamities, as of their future and eternal puniſhments; becauſe he manifeſtly ſpeaks of thoſe miſeries which are peculiar to wicked men; whereas *David* knew very well both by his own Experience, and by the Hiſtory of *Job*, and of *Iſraels* Bondage in *Egypt*, that *all things* here *came alike to all men*, good or bad, *Eccleſ.* 9. 2. and that good men had many times a greater ſhare of worldly troubles than Gods own people; as *David* acknowledgeth and complaineth of it, *Pſal.* 73. *y* This is their portion, and as it were the meat and drink appointed to them by God. This ſhall certainly and unavoidably be their ſtate or condition; which is oft called a mans *part* or *portion*, as *Pſal.* 16. 5. and 63. 10. and 75. 8. *Mat.* 24. 51. He alludes to the antient cuſtom of Maſters of Families, or of Feaſts, who uſed to diſtribute the ſeveral portions of Meat to their Domeſticks or Guests.

7 For * the † righteous LORD loveth righteouſneſs: his countenance doth behold the upright *z*. † Heb. *the LORD is righteous, he loveth righteouſneſs, and there-fore* muſt needs hate wickedneſs and puniſh wicked men. Or, *But righteous* as this Particle is oft rendered. For this ſeems to be added by way of oppoſition to what he now ſaid concerning the ſtate of wicked men. *z* To wit, with an eye of Approbation, and true and tender Affection, and watchful and gracious Providence; which is oft ſignified by Gods *beholding* or *looking* upon men, as *Exod.* 2. 25. *Ezra* 5. 5. *Pſal.* 25. 18. and 33. 18. and 34. 15. *&c.* As on the contrary God is oft ſaid to hide or turn away his Face, or Eyes from wicked men. * Pſ. 5. 4. So Gr.

PSAL. XII.

To the chief muſician ‖ upon Sheminith *a*, A Pſalm of David *b*. ‖ Or, *upon the eighth.*

a The ſame Title is prefixed to *Pſal.* 6. *b* This *Pſalm* was compoſed in the time, and upon the occaſion of *Sauls* ill Government and his Perſecution of *David*, and other good men who favoured him.

David *being deſtitute of humane Comfort, craveth help of God*, 1. *He exclaims againſt flattering and deceitful Tongues*, 2. *and comforteth himſelf with Gods Judgment on them*, 3. *and aſſureth himſelf of his tryed Mercies to the needy*, 4——8.

1 ‖ HElp *c* LORD, for * the godly *d* man ceaſeth: ‖ Or, *ſave.* for the faithful fail *e* from among the children of men. * Iſa. 57. 1.

c Or, *ſave* me and other good men, from the Subtilty and Rage of wicked men. *Saul* will not help us, and other men cannot help: therefore it is a fit ſeaſon for thee to help. *d* Or *kind*, or *merciful*, as this word is oft uſed, as *Pſal.* 30. 5. and 31. 24. and 86. 2. 9. *d.* I and my Friends are ſorely and cauſelelly perſecuted, baniſhed from our Homes and Friends, and which is worſt of all, from Gods Sanctuary, and yet few or none pity us; all Mercy and Humanity is loſt. *e* Men have loſt not only ſerious Piety, but even common Honeſty in their words and dealings with men.

2 They ſpeak vanity *f* every one with his neighbour: * *with* flattering lips, *and* with † a double heart *g* do ſpeak. * Pſ. 28. 3. † Heb. *an heart and an heart.*

f Or, *falſhood*, which is a vain thing, and wants the ſolidity of truth. *g* Pretending one Heart, and that they ſpeak from a kind upright Heart, when they really have another; even a cruel and deceitful Heart.

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh † proud things *g*. † Heb. *great things*, or *great words*, either bragging or threatning what they will do, and what great things they will effect, to wit, by their Tongues, as they themſelves explain it in the next verſe, which they will uſe ſo cunningly and powerfully that they ſhall not need to uſe their Hands, or ſtrike a Stroke. *great things.*

4 Who have ſaid, With our tongue will we prevail *h*, our lips † *are* our own *i*: who *is* Lord over us *k*? † Heb. *are with us.*

h By raiſing and ſpreading Slanders and evil Reports concerning him, whereby both *Saul* will be highly and implacably inrag'd againſt *David*, and the Hearts of the People alienated from him; which was indeed a very likely way to prevail againſt him, and that by their Tongues only. *i (i. e.)* At our own diſpoſe to ſpeak what we pleaſe. *k* Who can controll or reſtrain us? This was not the Language of their Mouths, for they were *Iſraelites* that owned a God above them, and they were Subjects of *Saul*, but the Language of their Actions. Scripture oft tells us not only what men do actually ſay, but what they would ſay if they durſt, or what their Actions mean, as *Pſal.* 94. 7. *Mal.* 1. 12, 13. and 2. 17. They take as great a liberty in their Speech as if they believed there was no God or Man ſuperiour to them; becauſe neither the fear of God, nor the reverence of Men, can keep them from ſpeaking whatſoever they pleaſe, or what they ſuppoſe makes for their Intereſt.

5 For the oppreſſion of the poor *l*, for the ſighing of the needy, now *m* will I ariſe (ſaith the LORD;) I will ſet *him* in ſafety *from him* that ‖ puffeth at him *n*. ‖ Or, *would* puff.

l Oppreſſed by *Saul* through the inſtigation and artifices of his fawning Courtiers. *m* Speedily, ſooner than they imagine or expect. *n (i. e.)* From him that deſpiſeth him, and hopeth to deſtroy him with a puff of Breath, or a parcel of Words. See this Phraſe *Pſal.* 10. 5. Only there it is conſtrued with *both* and here with *lamed*; which may make ſome difference. And the Supplement in our Tranſlation may ſeem to be large, and not neceſſary. And the place is, and may be otherwiſe rendered according to the Hebrew, without any ſuch large Supplement, *I will ſet* him (to wit, the needy laſt mentioned, ſo it is an Elliptis of the Pronoun, which is moſt frequent,) *in ſafety*: he (to wit, the Lord mentioned before)

fore) *ſhall ſpeak*, (as this Verb ſignifies, *Prov.* 6. 19. and 14. 5. and 19. 5, 9. (*i. e.*) ſhall ſpeak comfortably, by a Synecdoche; or *ſhall ſpeak plainly*, as this Verb is uſed, *Prov.* 12. 17. *Hab.* 2. 3.) *to him*, (*i. e.*) to the needy here mentioned. Or, *he* (*i. e.*) *God, ſhall ſpeak* (to wit, in his wrath, as it is expreſſed *Pſal.* 2. 5.) *to him*, who is the cauſe of his oppreſſion, of whom he ſpeaks *v.* 3, 4. Or, *ſhall puff at him*, as he uſed to do at his enemies, *Pſal.* 10. 5.

6 The words of the LORD *are* pure *o* words: * as ſilver tried in a furnace of earth *p*, purified ſeven times.

* 2 Sam. 22. 31. Pſ. 18. 30. & 119. 140. Prov. 30. 5

o Or, *ſincere*, without the leaſt mixture of Vanity or Falſhood; and therefore ſhall infallibly be fulfilled. This he ſeems to add to anſwer an Objection which might ariſe in ſome mens Minds concerning what was laſt ſaid. You tell us, *Toe Lord ſaith, I will ſet him in ſafety, &c.* But ſaying and doing are two things. They are ſo indeed in men, who oft ſpeak raſhly what they cannot perform, and deceitfully what they never intend: But all Gods words are pure from all manner of droſs; from all folly or fraud, or uncertainty; he is holy and true in all his Doctrines, Threatnings, Predictions and Promiſes. *p* (*i. e.*) Made of ſuch Earth or Clay as was proper for, and then uſual in that work. See 1 *Kings* 7. 46.

7 Thou ſhalt keep them *q*, O LORD; thou ſhalt †Heb. *him*, that is, *every one of them.* preſerve † them from this generation for ever.

q Either 1. The poor and needy, *v.* 5. from the Crafts and Malice of *this* crooked and perverſe *Generation* of men, and for ever. Or 2. thy words or promiſes laſt mentioned, *v.* 6. Theſe thou wilt ſt *obſerve* and *keep* (as theſe two Verbs commonly ſignifie) both now, and *from this generation for ever.* (*i. e.*) Thou wilt ſt not only keep thy Promiſe to me in preſerving me, and advancing me to the Throne, but alſo to my Poſterity from Generation to Generation.

† Heb. *the vileſt of the ſons of men are exalted.* 8 The wicked walk on every ſide *r*, when † the vileſt men *s* are exalted.

r Which Phraſe may note 1. their great numbers, they fill all places. 2. Their Freedom and Safety, they are not reſtrained nor puniſhed, but go about boldly and ſecurely whither they pleaſe. 3. Their proficiency and ſucceſs, which is ſometimes ſignified by this Verb, as *Gen.* 26. 13. 1 *Sam.* 2. 21. *Iſa.* 40. 31. They grow worſe and worſe, and proſper in and by their Wickedneſs. 4. Their unceſſant and unwearied Induſtry in doing Miſchief to good men. Compare 1 *Pet.* 5. 8. And this is very fitly here added as another Argument to prevail with God to ariſe to help his poor people who are oppreſſed by wicked men. *s* Heb. *Vileneſſes*, (*i. e.*) all manner of wickedneſs, lying and ſlandering, profaneneſs, oppreſſion, cruelty and the like: Or, vile perſons, the abſtract being put for the concrete, which is frequent, as *pride Pſal.* 36. 11. for a proud man, and many ſuch like; both comes to one, vile perſons and vile practices were both advanced and incouraged through *Sauls* Miſgovernment, whereby all the foundations were deſtroyed, as he complained, *Pſal.* 11. 3. The Hebrew word *zolel* (whence this *zuloth* comes) ſignifies firſt *a glutton*, or *drunkard*, as *Deut.* 21. 20. *Prov.* 23. 21. and thence any *vile perſon*, as *Jer.* 15. 19. *Lam.* 1. 11.

PSAL. XIII.

‖ Or, *overſeer.* To the ‖ chief muſician, a pſalm of David.

The occaſion of this *Pſalm* was *Davids* deep and long continued Diſtreſſes, from which he prays for Deliverance.

David *complaineth to God of his delay to help*, 1. *and the Enemies triumph*, 2. *He praying for preventing Grace*, 3. *profeſſeth his truſt in God*, 4. *and bnaſteth of divine Mercy*, 5.

1 HOW long wilt thou forget me, O LORD, *Pſ. 69. 17. for ever *a*? how long wilt thou * hide thy face *b* from me?

a How long wilt thou forget (*i. e.* neglect or diſregard) *me? For ever? b* (*i. e.*) Withdraw thy favour and aſſiſtance.

2 How long ſhall I take counſel in my ſoul *c*; *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

c How long ſhall I be in ſuch perplexities and anxieties of Mind, not knowing what courſe to take, nor how to get out of my Troubles.

*Pſ. 38. 10. 3 Conſider *and* hear me, O LORD my God: * lighten mine eyes *d*, leſt I ſleep *the ſleep* of death *e*;

d Either 1. Becauſe I find my Counſel inſufficient, *v.* 2. do thou enlighten my mind, and guide me by thy Counſel and Spirit into the right way of obtaining thy Mercy and Help. So this Phraſe is uſed *Pſal.* 19. 8. *Eph.* 1. 18. Or 2. Do thou revive and comfort, and deliver me from the darkneſs of Death, which is ready to come upon me and to cloſe mine Eyes. Nothing is more common than to expreſs great Dangers and Calamities by *Darkneſs*, and great Comforts and Deliverances by *Light*, as *Job* 15. 22. and 17. 13. and 30. 26. and by an *enlightning of the Eyes*, as *Ezra* 9. 8. Compare *Prov.* 15. 30. and 29. 13. *e* (*i. e.*) Leſt I ſink under my burthen and dye; for Death is oft called a *Sleep* in Scripture, as *Job* 3. 13. and 14. 12. *Pſal.* 76. 5. *John* 11. 11.

* Pſ. 25. 2. 4 * Leſt mine enemy ſay, I have prevailed againſt him; *f* and thoſe that trouble me, rejoyce when I am moved *g*.

f To wit, by my art or ſtrength; which will reflect diſhonour upon thee, as if thou wert either unfaithful and unmindful of thy Promiſes; or unable to make them good. Therefore repreſs this their Arrogancy and Blaſphemy, and maintain thine own Honour. *g* Or, *ſtumble*, or *fall*, to wit, into Miſchief.

5 But I have truſted in thy mercy *h*; my heart ſhall rejoyce in thy ſalvation.

h Neither their Threats and Brags, nor my own Dangers ſhall ſhake my Confidence in thy Mercy promiſed to me.

6 I will ſing unto the LORD, becauſe he hath dealt bountifully with me *i*.

i Either 1. In giving me that ſupport and aſſurance of his favour which for the preſent I enjoy. Or 2. In giving me that Mercy which he hath freely promiſed me: it being a common thing for *David* and other Prophets to ſpeak of future Deliverances as if they were already come, that ſo they may ſignifie both the infallible certainty of the thing, and their firm aſſurance thereof. But the words may be rendered, *When he ſhall have dealt bountifully with me.* This Verb properly ſignifies to *requite*, or *reward* (as it may be taken here, for there is a *reward of Grace*, as well as *of Debt*, *Rom.* 4. 4.) but here it ſignifies a *free and bountiful giving*, as it doth alſo *Pſal.* 119. 17. and 142. 7.

PSAL. XIV.

To the chief muſician, *a Pſalm* of David.

The deſign of this *Pſalm* is to deſcribe and bewail the horrible Wickedneſs and Corruption of Mankind, and eſpecially of ungodly Men, and of his own Enemies.

David *ſheweth the Atheiſm and Corruption of men*, 1—3. *He convinceth the wicked by the light of Conſcience*, 4—6. *and longeth for the Salvation of God*, 7.

1 THE * fool *a* hath ſaid in his heart *b*, *there is* no * Pſ. 10. 4. God *c*: they * are corrupt *d*, they have done & 53. 1. abominable works, *there is* none *e* that doeth good *f*. * Rom. 3. &c.

a (*i. e.*) The wicked man: For ſuch are commonly and juſtly called *Fools* every where in Scripture, and that purpoſely to meet with their falſe, yet common Conceit of themſelves, as if they were the only wiſe men, and all others were Fools. *b* (*i. e.*) In his ſecret Thoughts, or within himſelf, being afraid and aſhamed to utter it with his mouth. Not that it was his fixed and conſtant Opinion and Judgment, but this he faith by Conſtruction, becauſe he heartily wiſheth there were no God, and lives as if there were none. So this Text may be explained by comparing it with *Pſal.* 36. 1. and *Tit.* 1. 16. *c* He denies not Gods Being or Exiſtence, but only his Providence. He ſaith not, *there is no Jehovah*, which name of God notes his being, but *no Elohim*, which expreſſeth God as the Judge and Governour of the World, who obſerves and recompenſeth all the Actions of all men according to their ſeveral qualities. *d* Heb. *They have corrupted*, to wit, themſelves, or their ways, as this word commonly ſignifies. Their great and wilful Wickedneſs is alledged as a ground of their Atheiſm or Infidelity. *e* To wit, of the Fools here deſcribed. *f* None of their Actions are really and thoroughly good or pleaſing to God; for if ſome of them be materially good, as when they do an act of Juſtice or Charity, yet they are poiſoned with bad Principles or Ends, not being performed by them out of a good Conſcience, and ſerious Care to pleaſe God, for then they would do one good Action as well as another, but in Hypocriſie, or with vain Glory, or ſome ſiniſter and unworthy deſign.

2 The LORD looked down from heaven *g*, upon the children of men *h*, to ſee if there were any that did underſtand, *and* ſeek God *i*.

g To ſearch out the Truth. God knoweth all things without any enquiry: But this is a Figure called Anthropopathia, whereby Scripture oft ſpeaks of God after the manner of Men. *h* Upon the whole Body of the Iſraelitiſh Nation, and upon the generality of Mankind under Heaven; for he ſpeaks of all except his *People*, and the *Righteous* ones, who are here oppoſed to theſe, *v.* 4. 5. *i* That did truly *know God*, to wit, ſo as to love, and fear, and truſt, and obey him, (for all theſe are frequently ſignified in Scripture by this Expreſſion of *knowing God*) and that did diligently *ſeek* him, (*i. e.*) Study his Mind and Will that they might do it, and ſeek his Grace and Favour.

3 They are all gone aſide *k*; they are *all* together become † filthy *l*: * *there is* none that doth good, no not † Heb. *ſtinking.* * Rom. 3. one.

k To wit, from God, whom they ſhould have ſought, *v.* 2. and from the Rule which he hath given them, and by which they ſometimes profeſſed, and ſeem'd to govern themſelves. Or, *are grown ſowre*, as this word ſignifies, *Hoſ.* 4. 18. And ſo this is a Metaphor from corrupted Drinks, as the next is taken from rotten Meat. *l* Heb. *ſtinking*, (*i. e.*) loathſom and abominable to God, and to all wiſe and ſober Men.

4 Have all the workers of iniquity no knowledg *m*? † * who eat up *n* my people *o* as they eat bread *p*, and † Heb. *the eaters of.* call not upon the LORD *q*.

m Have they loſt their Wits? have they neither Religion nor common Diſcretion, either of which would teach them not to make themſelves ſo hateful to the all-ſeeing and almighty God, and to all Men? The words may be rendered thus, *Do not all the workers of Iniquity know it?* So it is only an Elliptis of the Pronoun, which is frequent, as I have ſhewed before. Are they not conſcious to themſelves of the Truth of what I ſay? I dare appeal to their own Conſciences. But this I propound with ſubmiſſion. *n* Or, *they eat up*, (*i. e.*) devour and deſtroy, as this word ſignifies, *Deut.* 7. 16. *Prov.* 30. 14. *Jer.* 50. 17. *Nah.* 3. 15. *o* (*i. e.*) The poor and godly *Iſraelites*, of whom he principally ſpeaks: whom he calleth *my people*. Either 1. Gods people, as they were in many reſpects: Or rather, 2. *Davids* people: For *David* ſpeaks both theſe words, and all the reſt of this *Pſalm* in his own Name and Perſon. And *David* might well call them *his People*, either becauſe they were his Friends and Favourers: Or becauſe he being anointed their King, they were conſequently his People: Or becauſe he was now actually their King, and ſo they were actually his People: For ſome conceive that this *Pſalm* was made in the time, and upon the occaſion of *Abſalomes* Rebellion. *p* (*i. e.*) With as little regret or remorſe, and with as much greedineſs, and delight, and conſtancy too, as they uſe to eat their Meat. The Particle *as* is here underſtood, as it is *Pſal.* 125. 2. *Prov.* 26. 9. and in many other places. *q* They are guilty not only of groſs Injuſtice, and Oppreſſion towards men, but alſoof horrid Impiety and Contempt of God, whoſe Providence they deny, and whoſe Worſhip they wholly neglect and deſpiſe.

5 There

5 There *r* † were they in great fear *s*: for *t* God *is* in the generation of the righteous *u*.

r (*i. e.*) In the place, or upon the ſpot, where they practiſed theſe Inſolences, God ſtruck them with a panick fear. Or, *Then* (*i. e.*) In the height of their Tyranny and proſperous Impiety, when they ſeemed to have no cauſe for it. An Adverb of Place for an Adverb of Time, of which there want not Examples in Scripture and other Authors, as hath been noted before. Or *thence*, as this Particle is rendered, *Gen.* 2. 10. and 49. 24. *Iſa.* 65. 20. (*i. e.*) From that time; or, for that Cauſe, as ſome take it, and it may be taken, *Job* 35. 12. *Pſal.* 36. 12. (*i. e.*) For this their contempt of God and manifeſt injury to Men. *s* From their own guilty Conſciences, and the juſt Expectation of divine Vengeance. Heb. *They feared with fear*, (*i. e.*) Vehemently, *where there was no* cauſe of *fear*, as is here implied, (for they are now ſuppoſed to be in a State of Power and Tyranny) as is expreſſed in the Parallel place, *Pſal.* 53. 5. Or, *they ſhall be greatly afraid*, the paſt Tenſe being put for the future Prophetically. *t* For they remembred what a potent Adverſary they had, and therefore had cauſe enough to fear. Or, *But*, as this Particle is taken, *Gen.* 45. 8. *Pſal.* 37. 20. *Eccleſ.* 2. 10. and 6. 2. So he deſcribes the contrary and ſafe Condition of the Righteous. Or, *when*, as it oft ſignifies, and ſo it Anſwers to the *then* in the beginning of the Verſe, when God ſhall once appear for his People, a dreadful Horror ſhall ſeize upon their wicked Enemies. *u* (*i. e.*) Among them, with his gracious and powerful Preſence to defend them, and to fight againſt their Enemies. Or, *God is for*, &c. as the Hebrew *beth* oft ſignifies, that is, God is on their ſide, and therefore their Enemies have great cauſe to tremble.

Pſ. 22. 24. 6 * Ye have ſhamed *x* the counſel of the poor *y*; becauſe *z* the LORD *is* his refuge.

x (*i. e.*) Defired and endeavoured to bring it to ſhame or diſappoint it. Compare *Pſal.* 6. 10. Or, *ye have reproached* or *derided* it, point it. Compare *Pſal.* 6. 10. Or, *ye have reproached* or *derided* it, as a fooliſh thing. *y* (*i. e.*) The cauſe which he hath taken to defend himſelf, which is not by lying and flattery and violence, and all manner of wickedneſs, which is your Counſel and uſual Practice, but by truſting in God and keeping his way, and calling upon his Name. *z* This was the ground of their Contempt and Scorn, that he lived by Faith in Gods promiſe and Providence. Or, *but*, as in the foregoing Verſe. So there ſeems to be an Elegant and fit Oppoſition. You reproach them, but God will own and protect them, and juſtifie their Counſel which you deride.

Hebrew *Jehovah Zion* ‖ 7 † O that the ſalvation of Iſrael *were come* out of Zion ‖ when the LORD bringeth back the captivity of his people † Jacob * ſhall rejoyce *and* Iſrael ſhall be glad. Iſa. 53. 6.

‖ Theſe words directly and immediately Concern the deliverance of the People of *Iſrael* out of that ſinful and deplorable Eſtate, in which they now were; which having deſcribed in the Body of the Pſalm, he concludes, after his manner, with a prayer to God to hear and help them *out of Zion*, where the Ark then was, whence God uſed to hear and Anſwer his Peoples prayers. But ultimately and principally they Deſign a further, even the ſpiritual Redemption and Salvation of all Gods *Iſrael* by the *Meſſias*, as may appear by divers Conſiderations; 1. That the Ancient Jews did thus underſtand it, and among others, *Jonathan's* Targum or Paraphraſe on the Bible, expound it thus: *I do not expect* Gideon's *Salvation, which was but Corporeal, nor that of* Sampſon——*but the Salvation of the* Meſſias. With whom agrees the Targum of *Jeruſalem*. 2. That the Doctrine of *Iſrael's* Redemption or Salvation by Chriſt was very well known as to other ancient Patriarchs, *John* 8. 56. 1 *Pet.* 1. 10, 11, 12. ſo particularly to *David*, of whom it is expreſly ſaid, that he *knew* and *foreſaw* this Myſtery, *Acts* 2. 30, 31. in whoſe Book of Pſalms there are divers and very diſtinct and clear Prophecies of it, as we have in part ſeen upon *Pſal.* 2. and 8. and ſhall ſee more fully and Evidently hereafter. 3. That *David* and other holy Prophets in the midſt of their ſad Thoughts, and Fears, and Troubles, did uſually Comfort themſelves with the Promiſe and Expectation of the Meſſias, by whom, and by whom alone they ſhould receive that plenary Salvation for which they groaned; of which it is thought we have one inſtance, *Gen.* 49. 18. but we have many unqueſtionable Inſtances in the Prophecy of *Iſaiah*, as *Ch.* 7. 14. and 9. 6. *&c.* And this Courſe might be the more ſeaſonable for *David*, becauſe he ſpeaks here of his Troubles after he was ſetled in his Kingdom, (as may be gathered from the mention of *Zion*, where the Ark was not till that time) and poſſibly of the ſad and ſinful State of his Kingdom during *Abſalom's* Rebellion; and therefore finding himſelf ſo ſtrangely diſappointed of that Peace and Happineſs, which he Confidently expected when once he came to the Kingdom, and wiſely and juſtly preſaging that his Children and the following Generations of *Iſraelites* for the ſame Cauſes were likely to meet with the ſame or greater Calamities than this, he wearieth himſelf with the Expreſſion of his Belief, and deſire of the coming of the Meſſias to ſave his People. 4. To this alſo ſuits the mention of *Zion* becauſe the Prophets knew and foretold that the Meſſias or Deliverer ſhould firſt come to *Zion*, and ſhould ſet up his Throne there, and from thence ſend forth his Laws and Edicts to the Gentile World; as is poſitively affirmed, *Pſal.* 2. 6. and 110. 2. *Iſa.* 2. 3. and 59. 20. Compared with *Rom.* 11. 26. and in many other places. 5. The following words agree only to this time, wherein he ſpeaks of bringing back the Captivity of his people with the univerſal joy of all *Jacob* and *Iſrael*; which cannot agree to *David's* time, wherein there was no ſuch Captivity of the People, but only a Civil war and mutual ſlaughter, which is quite another thing; nor to the time of *Iſrael's* return from *Babylon*, when there was no ſuch return of all *Iſrael*, but only of *Judah* and *Benjamin*, and ſome few of the other Tribes, and the joy which the returning *Iſraelites* then had, was but low and mixed with many Fears and Dangers, and Reproaches; as we ſee in the Books of *Ezra* and *Nehemiah*. And therefore they muſt belong to the times of the Meſſias, by whom this Promiſe was fulfilled to the true *Iſrael* of God, who were brought back from that moſt real and dreadful, though ſpiritual, Captivity of ſin and Satan, as is declared; *Luke* 4. 18. *Eph.* 4. 8. and ſhall be litterally accompliſhed to the natural ſeed of *Jacob* or *Iſrael* according to the Expectation and belief of all the Jews in their ſeveral Ages, and of moſt Chriſtian Writers. † (*i. e.*) His Captive people, *Captivity*, being oft put for *Captives*, as *Deut.* 21. 10. and 30. 3. *Pſal.* 126. 1, 4. Or, his people from Captivity, of which ſee the former Note. * (*i. e.*) The ſeed or Children of *Jacob*, as *Aaron* is named for his Sons, 1 *Chron.* 12. 27. and 27. 17. and *David* for his Sons, and the like.

PSAL. XV.

The ARGUMENT.

THE occaſion and time of Compoſing this *Pſalm* is uncertain: but the Scope of it is plain, which is to give the Character of an holy and happy Man, and to deſcribe the way to true Bleſſedneſs. Wherein this is obſervable, that he is wholly ſilent as to the Ceremonial or Ritual Obſervations of the Law; not that he doth diſown them, or allow the neglect of them, as is manifeſt from *David's* conſtant Practice, and from many other paſſages, but that he might undeceive the Hypocritical *Iſraelites*, who laid too great a ſtreſs upon thoſe things, as if the diligent performance thereof would excuſe their wicked Lives, which Error almoſt all the Prophets do obſerve and Condemn in them; and that he might inform the Church of that, and all ſucceeding Ages, that the ſubſtance of Religion did conſiſt in the Practice of true Holineſs and Righteouſneſs.

A Pſalm of *David*.

David deſcribeth a Citizen of Zion, 1. i. e. *He is pure in Heart*, 2. *Governeth his Tongue*, 3. *Contemns a vile Perſon, but Honours him that fears God*, 4. *He is no Uſurer*, 5.

1 LORD *a*, * who ſhall † abide *b* in thy taber- * Pſal. 24. 3. &c. nacle? *c* who ſhall dwell in thy holy hill *d*? † Heb. ſojourn.

a O thou who art the ſoveraign Lord of this holy Hill and Tabernacle, to whom it belongs to give Laws to it, and to admit or reject ſuch Perſons, as thou ſeeſt fit, I beg of thee the reſolution of this important queſtion. And he propoſeth this queſtion to God that the Anſwer coming from him, may have the greater Authority and influence upon mens Conſciences. *b* Heb. *ſojourn*, to wit, ſo as to dwell, as it is explained in the next clauſe. Unleſs this clauſe be meant of ſojourning in the Church here, and the next of dwelling in Heaven hereafter. Who ſhall enter thither and abide there, with thy good leave and liking. *c* (*i. e.*) In thy Church, either 1. Militant. Who is a true and will be a perſevering Member of this Church? Or, 2. Triumphant, or in Heaven; which is called the *true Tabernacle not made with* mans *hands*, *Heb.* 8. 2. and 9. 11. *Revel.* 21. 3. *d* To wit, of *Zion*, ſo called *Pſal.* 2. 6. which is oft put for the Church and for Heaven. Who ſhall ſo dwell in thy Church here, as to dwell with thee for ever hereafter in Heaven?

2 * He that walketh uprightly *e*, and worketh righte- * Iſa. 33. 15. ouſneſs *f*, and ſpeaketh the truth ‖ in his heart *g*?

‖ Or, *with.*

e Or *perfectly*, or *ſincerely*, without guile or Hypocriſie, Loving, Worſhipping and ſerving God, and loving his Neighbour not in word and ſhew only, but in truth and reality; and this conſtantly, and in the whole courſe of his Life, as *walking* implies. *f* Maketh it his work and buſineſs to do juſtly, (*i. e.*) to give to every one his due, firſt to God, and then to men; for the words are general, and not reſtrained to either. *g* His words and profeſſions to God and men, agree with and proceed from the thoughts and purpoſes of his Heart.

3 *He that* back bites not with his tongue *h*, nor doeth evil *i* to his neighbour *k*, nor ‖ taketh up *l* a reproach a- ‖ Or, *receiveth*, gainſt his neighbour. *endureth.*

h He doth not take away or diminiſh his Neighbours good name, either by denying him his due praiſes, or by laying any thing to his Charge falſely or without ſufficient cauſe and Evidence. *i* (*i. e.*) Any hurt or injury. *k* (*i. e.*) To any man; as is evident, 1. from the Nature of this precept which reacheth to all, it being plain and certain, that both by Laws of Nature and of *Moſes*, it was not lawful to do evil to any man, except where God the Soveraign commanded it, as he did to the *Canaanites* and *Amalekites*. 2. From the Scripture uſage of this word *Neighbour*, which frequently ſignifies every man, though a ſtranger or an hoſtile man, as appears from *Gen.* 29. 4. *Exod.* 20. 16, 17. *Levit.* 18. 20. and 19. 15, &c. *Prov.* 25. 8, 9. *Luke* 10. 29, &c. *Mat.* 5. 43, 44. And he uſeth this word, *Neighbour*, becauſe he who is ſtrictly ſo is moſt within our reach, and moſt liable to the injuries which one man doth to another. *l* To wit, *into his Lips* or *Mouth*, which is underſtood here, as alſo *Exod.* 20. 7. *Job* 4. 2. and fully expreſſed: *Pſal.* 16. 4 and 50. 16. (*i. e.*) Doth not raiſe it, though that may ſeem to be included in the firſt Clauſe, *that Back-biteth not*: Or, doth not ſpread and propagate it; which men are too prone and ready to do; and which makes that a publick, which before was but a private injury and miſchief. Or, *nor taketh* or *receiveth*, (*i. e.*) Entertaineth it cheerfully and greedily, as men uſually do ſuch things, and eaſily believeth it without ſufficient reaſon. See *Exod* 23. 1. *Levit.* 19. 16. Or, *nor beareth* or *endureth*, as this phraſe ſignifies, *Pſal.* 69. 7. *Ezek.* 36. 15. He doth not ſuffer another to defame him without ſome rebuke or ſignification of his diſlike, *Prov.* 25. 23.

4 In whoſe eyes *m* a vile perſon *n* is contemned *o*; but he honoureth *p* them that fear the LORD: *he that* ſweareth *q* to his *own* hurt *r*, and changeth not *s*?

m (*i. e.*) In whoſe Judgment and Eſtimation. *n* (*i. e.*) One that deſerves Contempt, an ungodly or wicked Man, as appears from the next clauſe: where *he that feareth God* is oppoſed to him. *o* Or, *deſpiſed*, notwithſtanding all his Wealth and Glory; and Greatneſs. He doth not admire his Perſon, nor envy his Condition, nor court him with flatteries, nor value his Company and Converſation, nor approve of or comply with his Courſes, but he thinks meanly of him, he judgeth him a moſt miſerable man, and a great object of Pity, he abhors his wicked practices, and labours to make ſuch ways Contemptible and hatefull to all men, as far as it lyes in his power.

But

But this contempt of wicked men muſt be ſo managed as not to cauſe a contempt of juſt Authority, which if it be lodged in a wicked hand, doth Challenge not only Obedience, but alſo Honour and Reverence; as is manifeſt from the Precepts and Examples of Chriſt and of his Apoſtles, who charge this upon the Chriſtians, every where, although the Magiſtrates of thoſe times were unqueſtionably, vile and wicked men. See *Acts* 23. 5. *Rom.* 13. 1 *Pet.* 5. 13, &c. *p* (*i. e.*) He highly eſteemeth and heartily loveth them, and ſheweth great reſpect and kindneſs to them, though they be mean and obſcure as to their worldly Condition, and though they may differ from him in ſome Opinions or practices of leſſer moment. *q* To wit, a promiſſory Oath, engaging them by ſolemn Oath, to do ſomething which may be beneficial to his Neighbour. *r* (*i. e.*) To his own damage or prejudice. As if a man ſolemnly ſwear by the name of the great God, that he will ſell him ſuch an Eſtate at a price below the full worth; Or that, he will give a poor Man ſuch a Sum of Mony, which when afterwards he comes to review and conſider, he finds it very inconvenient and burdenſom to him, where he is tempted to break his Oath. *s* To wit, his purpoſe or Courſe, but continues firm and reſolved to perform his promiſe, and Sacrificeth his intereſt and profit to his Conſcience, and the Reverence of God and of an Oath. See *Ezek.* 17, 18, 19.

* Exod. 22. 25. Lev. 25. 36. Deut. 23. 19. Eze'c. 18 8. & 22. 12. Deut. 16. 19. * Exod. 23. 8.

5 * *He that* putteth not out his money to uſury *t*, * or taketh reward *u* againſt the innocent. He that doth theſe things *x*, ſhall never be moved *y*.

t In ſuch manner as is contrary to God's law: Of which ſee in, *Exod.* 22. 25. *Levit.* 25. 36, 37. *u* Or, *a bribe* from him who hath a bad cauſe; that he may either condemn the innocent or acquit the guilty: Both which God abhorreth. *x* Here enumerated, and ſuch things as naturally and neceſſarily flow from them, or are a-kin to them, and joyned with them. *y* He ſhall conſtantly perſevere in Gods Church here, and though he may be ſhaken, and ſtagger and fall, yet he ſhall never wholly and finally be removed or fall away from it, nor from that happineſs, which was propoſed and promiſed to him, but ſhall abide with God here, and go to him when he dies and be for ever with the Lord.

PSAL. XVI.

‖ Or, *a golden Pſalm of David.*

Michtam *a* of David.

a Divers render this word, *a Golden Pſalm*, becauſe of the preciouſneſs and excellency of the matter of it; for it Treats of Chriſt's Death and Reſurrection. But becauſe this Title is prefixed to *Pſal.* 56, 57, 58, 59, 60. wherein there is no ſuch peculiar Excellency, it may ſeem rather to be a Title belonging to the Muſick or the Song, which, with the reſt, is now loſt and unknown. It is a great queſtion among Expoſitors, in whoſe Name and Perſon he ſpeaketh this *Pſalm*, whether his own or Chriſt's. It ſeems hard to exclude *David*'s Perſon, to whom almoſt the whole *Pſalm* properly and literally belongs, and to whom ſome parts of it do more conveniently belong than to Chriſt: And ſome parts of it do peculiarly belong to Chriſt, of whom it is expounded by the two great Apoſtles, *Peter* and *Paul*, *Acts* 2. 25. and 13. 35. And yet it ſeems probable by the contexture of the *Pſalm*, and the coherence of the ſeveral Verſes together, that the whole *Pſalm* ſpeaks of one and the ſame Perſon. But becauſe *David* was a mixt Perſon, being both a Member, and an eminent Type, of Chriſt, he may without any inconvenience be thought to ſpeak of himſelf ſometimes in the one and ſometimes in the other Capacity, to paſs from the one to the other. And therefore having ſpoken of himſelf as a Believer or Member of Chriſt, in the former part of the *Pſalm*, he proceeds to conſider himſelf as a Type of Chriſt, and having Chriſt in his Eye, and being inſpired by the Holy Ghoſt with the knowledge and Contemplation of Chriſt's Paſſion and Reſurrection, towards the cloſe of the *Pſalm* he ſpeaks ſuch things, as though they might be accommodated to himſelf in a very imperfect, obſcure, and improper Sence, yet could not truly, literally, and properly, fully and compleatly, belong to any but to Chriſt, to whom therefore they are juſtly appropriated in the New Teſtament.

David *diſtruſting his own Merit, and hating Idolatry, fleeth to God for Preſervation,* 1—4. *He ſheweth the Hope in Life and Death,* 5—9. *Of the Reſurrection and Everlaſting Life,* 10—11.

1 PReſerve me *b* O God: for in thee do I put my truſt *c*.

b From all mine Enemies. *c* Therefore thou art in Honour and by Promiſe obliged not to deceive my Truſt.

*Pſal. 16. 2. * *Job* 22. 2. & 35. 7. Pſal. 50. 9. Rom. 11. 35.

2 * *O my ſoul d*, thou haſt ſaid *e* unto the LORD, Thou *art* my Lord *f*: * my goodneſs *g extendeth* not to thee *h*;

d Which words are fitly underſtood: For it is manifeſt he ſpeaks to one Perſon of another. And it is uſual with *David* to turn his Speech to his Soul, as *Pſal.* 42. 6. and 43. 5. *e* Thou haſt oft times avowed and profeſſed it, and doſt ſtill perſiſt to do ſo. *f* By Creation and preſervation and otherwiſe; to whom I owe all Service and Obedience upon that account. *g* Whatſoever Piety or Vertue, or Goodneſs is in me, or is done by me. *h* (*i. e.*) Doth not add any thing to thy Felicity, for thou doſt not need me nor my Service, nor art capable of any advantage from it: Or, is *not for thee*, as this word is uſed, *Gen.* 16. 5. 2 *Sam.* 1. 26. (*i. e.*) For thy uſe or Benefit. Or, *is not upon thee*, (*i. e.*) It lays no Obligation upon thee, as this very word is taken, *Judg.* 19. 20. *Pſal.* 55. 12. *Ezek.* 45. 17. All comes to the ſame thing. The Sence is, God is al-ſufficient and infinitely happy, and the Author of all the good that is in, or is done by any of his Creatures; and therefore cannot prevent nor oblige God any further, than he is graciouſly pleaſed to oblige himſelf. Thus he renounceth all Opinion of merit, and though he urged his truſt in God, as a motive to perſwade God to preſerve him, v. 1. yet he here declares that he did not do it, as thinking that God was indebted to him for it.

3 *But i* to the Saints that *are* in the Earth *k*, and to the excellent *l* in whom *is* all my delight *m*.

i (*i. e.*) But my goodneſs extendeth, which is eaſily underſtood out of the former Verſe: From which alſo there may be fetched another Supplement. *O my ſoul, thou haſt ſaid, to the Saints*, &c. *k* (*i. e.*) To thoſe holy and righteous Perſons that live upon Earth with me: To theſe only or principally my goodneſs is extended. Becauſe I cannot reach thee, I endeavour to pay a ſingular Reſpect and Love, and Kindneſs to all Saints, for thy ſake whoſe Friends and Servants they are, and whoſe image they bear. This may ſeem more properly to agree to *David*, than to Chriſt, whoſe goodneſs was principally deſigned for, and imparted to Sinners, and did not find men Saints, but make them ſo; nor was it confined to them, that lived with him upon the Earth, but extended to all the Believers of all Ages before and after him. *l* Or, *the magnificent*, or *honourable*, to wit, the Saints, as he now called them, whom, becauſe they were mean and deſpicable in the Eyes of the World, he honours with their juſt Titles, and by appropriating them to the Saints he ſufficiently intimates that all other men how great ſoever, are but ignoble and *vile Perſons*, as he had called them, *Pſal.* 15. 4. *m* (*i. e.*) Whoſe Company and Converſation is moſt Pleaſant and deſirable to me. Compare *Pſal.* 119. 63.

4 Their ſorrows ſhall be multiplied that ‖ haſten *after* another *God n*: their drink offerings *o* of blood *p* will I not offer, * nor take up their names *q* into my lips.

‖ Or, give gifts to another.

* Exod. 23. 13.

n Or, that *preſent*, or *endow* (as this Verb ſignifies, *Exod.* 22. 16.) *another God*, to wit, with Oblations, as it follows. God is not expreſſed in the Hebrew text, but ſeems fitly and neceſſarily to be underſtood, becauſe of the following *Offerings*, which are made to none that is not either really or by Reputation a God. The Senſe is, Idolaters, notwithſtanding all their zeal or coſt about their Idols, gain nothing to themſelves, but abundance of ſorrow and miſery. This he mentioneth partly as one Reaſon, why he would have no fellowſhip with them in their Idolatrous worſhip, which he adds in this Verſe: and partly that by this Compariſon he might illuſtrate and commend his own Happineſs, in having the Lord for his Portion, of which he ſpeaks, v. 5. 6. Or thus, *let their ſorrows be multiplied*, &c. Having ſhewed his great Reſpect and Affection to the Saints, and excellent Servants of the true God, he now declares what an abhorrency he had for thoſe that forſake the true God, and worſhip Idols. To whom he wiſheth increaſe of their ſorrows, whereby they may either be awakened and converted to the Lord again, or may be cut off; if they be impenitent and incorrigible. *o* Under which he comprehends all their Offerings, the reaſon being for Subſtance the ſame in all: but he mentions theſe particularly, becauſe of a ſpecial Corruption in them above their other Sacrifices, to wit, that the very matter of them was unlawful, as we ſhall ſee: Which alſo might ſerve both to convince and deter thoſe *Iſraelites* which hearkened after Idolatry, and made no Conſcience of maintaining Communion with Idolaters, which was the Caſe of many of them in *Saul*'s time; and to juſtifie himſelf for his Deteſtation of them, and of all followſhip with them. *p* In which the *Gentiles* uſed (as divers learned men have obſerved) to Offer and ſometimes to drink part of the Blood of their Sacrifices, whether of Beaſts or of Men, as either of them were Sacrificed. Which muſt needs be very hateful to God, becauſe he had ſo ſeverely forbidden the drinking of Blood to his people either at their Sacrifices, or in their common Food. *q* (*i. e.*) Of thoſe other Gods mentioned before. I abhor the very name and memory of them. Not that he thought it unlawful to name theſe Idols, which is frequently done by holy Prophets, but to expreſs the odiouſneſs of the thing by his loathing of the very name and ſhadow of them. Compare *Exod.* 23. 13. *Deut.* 12. 3. *Hoſ.* 2. 16, 17. *Eph.* 5. 3. Or the Senſe is, I will not ſwear by them: For *taking* up ones name is uſed for ſwearing, *Exod.* 20. 7.

5 * The LORD *is* the portion † of mine inheritance *r*, and of my cups *s*: thou maintaineſt my lot *t*.

* Deut. 32. 9. Pſal. 73. 26. & 142. 5. Lam. 3. 24. † Heb. *my part.*

r Or, *of my diviſion*, (*i. e.*) Of that inheritance which God hath mercifully divided, or diſtributed to me, and which I by his grace have choſen for my ſelf. I envy not the vaſt Riches and Glory of Idolaters, but do heartily rejoyce in God as my portion, and deſire no better nor no other Felicity. God who hath ſuffered other Nations to walk in their own Idolatrous ways, hath granted this favour to me, to know and worſhip him the only true God. And as other Nations have choſen, and do adhere to their falſe Gods, ſo have I choſen God and will cleave to him. *s* The ſame thing repeated in other words. *The portion of my Cup*, is the portion which is put into my Cup, as the ancient manner was in feaſts, where each had his portion of Meat, and of Wine allotted to him. See *Pſal.* 11. 6. The *Cup* oft denotes a Mans portion or Condition, as *Mat.* 20. 22. and 26. 39. *t* (*i. e.*) My inheritance divided to me by lot, as the Cuſtome then was, *Joſ.* 18. 11. *Judg.* 1. 3. *q. d.* As thou haſt given me an excellent lot, having planted me among thine own People, and in that place which thou haſt choſen for thy dwelling and worſhip, ſo, I doubt not, thou willſt uphold and preſerve me there, in ſpight of all the malicious deſigns of mine enemies that ſeek to drive me hence.

6 * The lines *u* are fallen unto me in pleaſant *places x*; yea, I have a goodly heritage.

* Pſal. 17. 5. Heb. Pſal. 78. 55. Mic. 2. 5.

u (*i. e.*) My portion, which was meaſured with lines. Compare *Joſ.* 17. 5. *Deut.* 32. 9. *x* In a fweet land flowing with Milk and Honey, and above all bleſſed with the Preſence and Knowledge, and Service of the true God.

7 I will bleſs the LORD, who hath given me counſel *y*; my reins *z* alſo inſtruct me *a* in the nightſeaſons *b*.

y Heb. *conſulted for me*, (*i. e.*) By his wiſe and gracious Counſel hath provided ſo good an heritage for me, and withal inſpired that Counſel and Wiſdom into me, by which I have choſen the Lord for my portion, and am ſo fully ſatisfied with him. *z* (*i. e.*) My inward thoughts and affections (which are commonly ſignified by *the Reins*, as *Pſal.* 7. 9. and 26. 2. and 73. 21. and 139. 13. *Jer.* 11. 20. and 12. 2. and 17. 10.) being inſpired and moved by the holy Spirit. *a* (*i. e.*) Direct

Direct me what courſe to take, how to pleaſe and ſerve God, and to put my whole Truſt and Confidence in him, as it follows. *b* Not only in the day time, but alſo in the night, when others are aſleep, but my mind is working upon God, and the things of God, and improving the ſilence and leaſure, and ſolitude of the night to holy Meditations, and the exciting of my affections towards God.

Pſal. 25. 15. Pſal. 123. 1. & 141. 8.

8 * I have ſet the LORD always before me *c*: becauſe * *he is* at my right hand *d*, I ſhall not be moved *e*.

c (*i. e.*) I have always preſented him to my mind, as my Rule and Scope, as my Witneſs and Judge, as my Patron and Protector in the diſcharge of my Office, and in all my Actions. Hitherto *David* ſeems to have ſpoken in his own Perſon, and with ſpecial reſpect to himſelf, but now he ſeems to have been tranſported by an higher Inſpiration of the Spirit of Prophecy, and to be carried above himſelf, and to have an Eye to the man Chriſt Jeſus, who is and was the end of the Law, and the great Scope of all the Prophets, and to ſpeak of himſelf only as a Type of Chriſt, and with more ſpecial reſpect unto Chriſt, in whom this and the following Verſes were much more truly and fully accompliſhed than in himſelf. Chriſt as man did always fet his Fathers will and Glory before him, as he himſelf oft declareth, eſpecially in St. *John*'s Goſpel. *d* To wit, to ſtrengthen me, (for the right hand is the chief ſeat of a Man's ſtrength, and inſtrument of Action,) to Protect, aſſiſt and Comfort me, as this Phraſe ſignifies, *Pſal.* 109. 31. and 110. 5. And this aſſiſtance of God was neceſſary to Chriſt as man. *e* Or, *removed*, either from the diſcharge of my Duty, or from the attainment of that Glory and Happineſs which is prepared for me. Though the Archers ſhoot grievoully at me, and both men and Devils ſeek my Deſtruction, and God ſets himſelf againſt me as an Enemy, withdrawing his favour from me and filling me with deadly ſorrows, through the Sence of his anger; yet I do not deſpair but am aſſured that God will deliver me out of all my Diſtreſſes.

Pſal. 16. 9. Act. 2. 26.

9 Therefore *f* my heart *g* is glad, and my glory *h* rejoyceth *i*: my fleſh alſo ſhall † reſt *k* in hope *l*.

f Upon this ground and Confidence. *g* The proper ſeat of joy and of all the Affections. *h* Either 1. my ſoul, which is indeed the Glory of a man. Or rather 2. my Tongue, which alſo is a mans Glory and Priviledge, above all other living Creatures, and the Inſtrument of glorifying both God and man; and which is oft called a mans *Glory*, as *Gen.* 49. 6. *Pſal.* 30. 12. and 57. 8. and 108. 1. and 149. 5. And ſo this very word is tranſlated, *Acts* 2. 26. And thus the diſtinction between *Heart* and *Glory*, and *Fleſh* is more certain and evident. *i* Or, *exulteth*, (*i. e.*) Declares or expreſſeth my inward joy. For this Verb ſignifies not ſo much internal joy, as the outward and viſible Demonſtrations of it, in Words or Geſtures and Carriages. *k* (*i. e.*) My body ſhall quietly and ſweetly reſt in the Grave, to which I am haſtening. *l* (*i. e.*) In confident aſſurance of its Incorruption there, and of its Reſurrection to a bleſſed and immortal Life, as it is explained v. 10, 11. The fleſh or body is in it ſelf, but a dead and ſenceleſs lump of clay, yet *Hope* is here aſcribed to it figuratively, as it is to the brute Creatures, *Rom.* 8. 19. becauſe there is Matter and Foundation for ſuch hope, if it were capable of it, the good promiſed and expected being certainly future.

† Heb. *reſt in confidence.*

Act. 2. 31. & 13. 35.

10 * For thou will not leave my ſoul *m* in hell *n*; neither wilt thou ſuffer thine holy One *o* to ſee corruption *p*.

m (*i. e.*) My Perſon, as this word is every where uſed, by a Synecdoche of the part, and then the Perſon by another Synecdoche of the whole is put for the Body. *The ſoul* is oft put for the Body, either for the living Body, as *Pſal.* 35. 13. and 105. 18. or for the Carkaſs or dead Body, as it is taken, *Levit.* 9. 28. and 21. 1. *Numb.* 5. 2. and 6. 6, 9, 11. and 9, 10. and 19. 11, 13. And ſo it is interpreted in this very place, as it is produced, *Acts* 2. 29, &c. and 13. 36, 37. *n* (*i. e.*) In the Grave or ſtate of the Dead, as appears, 1. From the Hebrew word *Scheol*, which is very frequently ſo underſtood, as is undeniably evident from *Gen.* 42. 38. *Numb.* 16. 30. *Job* 14. 13. Compare with 17. 13. *Pſal.* 18. 5. and 30. 3. and 141. 7. *Eccleſ.* 9. 10. *Ezek.* 32. 21, 27. *Jonah* 2. 2. and many other places. 2. From the following clauſe of this Verſe. 3. From *Acts* 2. and 13. where it is ſo expounded and applied. *o* (*i. e.*) Me thy holy Son, whom thou haſt ſanctified and ſent into the World. It is peculiar to Chriſt, to be called *the holy one of God*, *Mark* 1. 24. *Luke* 4. 34. *p* Or *Rottenneſs*, (*i. e.*) To be corrupted or putrified in the Grave, as the Bodies of others are. *Seeing* is oft put for perceiving by experience. In which Sence men are ſaid to *ſee good*, *Pſal.* 34. 13. and to *ſee Death*, or *the Grave*, *Pſal.* 89. 48. *Luke* 2. 26. *John* 8. 51. and to *ſee ſleep*, *Eccleſ.* 8. 16. And the Hebrew word *Shochath*, though ſometimes by a Metonymy it ſignifies the Pit or *place of Corruption*, yet properly and generally it ſignifies *Corruption* or *Perdition*, as *Job* 17. 14. and 33. 18, 30. *Pſal.* 35. 7. and 55. 23. *Jonah* 2. 6. and is ſo rendered by the ſeventy Jewiſh Interpreters, *Pſal.* 107. 20. *Prov.* 28. 10. *Jer.* 13. 14. and 15. 3. *Lament.* 4. 20. *Ezek.* 19. 4. and 21. 31. And ſo it muſt be underſtood here, although ſome of the Jews to avoid the force of this Argument render it *the Pit*. But in that Sence it is not true, for, whether it be meant of *David*, as they ſay, or of Chriſt, it is confeſſed that both of them did ſee the Pit, (*i. e.*) Were laid in the Grave. And therefore it muſt neceſſarily be taken in the other Sence now mentioned; and ſo it is properly and literally true in Chriſt alone, although it may in a lower and Metaphorical Sence be applied to *David*, who had a juſt and well grounded Confidence, that altho' God might bring him into great Dangers and Diſtreſſes, which are called *the ſorrows of Death*, and *the pains of Hell*, *Pſal.* 116. 3. yet God would not leave him to Periſh in or by them.

* Pſal. 21. 6 & 45. 7.

11 Thou wilt ſhew me *q* the path of life *r*: * in thy preſence *s* is fulneſs of joy *t*, at thy right hand *u there are* pleaſures for evermore.

q (*i. e.*) Give me an exact and experimental knowledge of it for my own Comfort, and the benefit of my People. *r* (*i. e.*) The way that leadeth to Life, not to a temporal and mortal Life here, for he is ſuppoſed to be dead and buried, *v.* 10. But to an endleſs and immortal, and bleſſed Life after death in the preſence of God, as it followeth; the way to which is by the Reſurrection of the Body. So the Sence is, Thou wilt raiſe me from the Grave, and Conduct me to the place and ſtate of everlaſting Felicity. *s* Heb. *With or before thy face.* (*i. e.*) In that heavenly Paradiſe, where thou art graciouſly and gloriouſly preſent, where thou doſt clearly and fully diſcover thy Face, and the light of thy Countenance; whereas in this Life thou hideſt thy Face and ſheweſt us only thy Back-parts, and we are in a ſtate of abſence from thee, and ſee thee only through a Glaſs darkly, and enjoy thee but in part. *t* (*i. e.*) Full and perfect joy and Satisfaction, which it is in vain to expect in this Life, and is only to be found in the ſight of thee. See *Exod.* 33. 14. *Pſal.* 17. 15. *Mat.* 4. 8. 1 *John* 3. 2. *u* Which he mentions as a place of greateſt Honour, as this was *Gen.* 48. 13, &c. 1 *Kings* 2. 19. *Pſal.* 45. 9. and the place where the Elect and Saints are placed at the laſt day, *Mat.* 25. 33, &c. and laſtly, at the place where Chriſt himſelf is ſaid to ſit, *Pſal.* 110. 1. *Mat.* 26. 64. *Col.* 3. 1. *Heb.* 1. 3. *x* Everlaſting delights in the Contemplation and fruition of God.

PSAL. XVII.

A prayer of David *a*.

a *David* being now grievoully perſecuted and diſtreſſed by *Saul* and other Enemies, and being alſo beſpattered with many Calumnies, he appeals to the heart-ſearching God, makes a ſolemn Proteſtation of his integrity, earneſtly begs of God protection and Deliverances, and being made weary of this Life, by his preſſing and manifold Calamities, he Comforts himſelf with the Contemplation and hope of an happier Life.

David *in confidence of his Integrit-*, 1—6. *prayeth to God for defence againſt his Enemies*, 7—9. *He ſheweth their Pride, Craft, and Eagerneſs to make a Prey of the Innocent*, 10—12. *And prayeth againſt them in confidence of his hope*, 13—15.

1 HEar † the right *b*, O LORD, attend unto my cry *c*; give ear unto my prayer *that goeth* † not out of feigned lips *d*.

† Heb. *juſtice.* † Heb. *without*

b Heb. *righteouſneſs*, (*i. e.*) Me who, notwithſtanding all their Accuſations and ſlaunders, am righteous; Or, thy righteous cauſe; *deceit.* do thou take notice of it and give Sentence for me: or my righteous Prayer. I deſire nothing that is unreaſonable or unjuſt, but that thou wouldeſt judge righteouſly between me and mine Enemies, and vindicate thine own Honour, and faithfulneſs in making good thy Promiſe to me; which thy righteouſneſs obliges thee to do. *c* (*i. e.*) My fervent Prayer attended with ſtrong Cries. *d* Heb: *not with deceitful lips*, which ſpeak one thing when my Heart knoweth and defigneth another. And this profeſſion of his ſincerity in his Words, doth fitly make way for his ſolemn appeal to God in the following Verſes.

* Pſal. 11. 5

2 Let my ſentence *e* come forth from thy preſence *f*: let thine eyes * behold the things that are equal *g*.

e Heb. *my right* or *judgment*, (*i. e.*) Judgment in my cauſe, or on my behalf. *f* (*i. e.*) From thee, and from thy tribunal to which I bring my cauſe. Do not ſuſpend or delay it, but ſpeedily examine my cauſe and give Sentence in it. *g* Or, *Right*. For though I deſire and need thy Grace and Favour in many other Reſpects, yet I beg only thy juſtice in this cauſe between me and them.

* *Job* 23. 10. Pſal. 26. 2. Mal. 3. 2, 3. 1 Pet. 1. 7. * Pſal. 39. 1

3 Thou haſt proved *h* mine heart, thou haſt viſited *me i* in the night *k*, * thou haſt tried me *l*, *and* ſhalt find nothing *m*: I * am purpoſed *n* that my mouth ſhall not tranſgreſs *o*.

h Or *ſearched* or *tried* it, by many and ſore Temptations and Afflictions, whereby the ſincerity or hypocriſie of mens hearts are eaſily and commonly diſcovered, and eſpecially by thy all-ſeeing Eye. And that is my great Comfort, that thou art Witneſs of my innocency. *i* Thou haſt made an inſpection and enquiry into my Heart. *k* Either 1. Metaphorically, (*i. e.*) in the time of Trouble. Or, 2. properly; when mens minds being freed from the incumbrance and diſtraction of buſineſs, and from the Preſence and Society of men (Which either lays a reſtraint upon them, or tempts them to uſe Diſſimulation,) do act moſt vigorouſly and freely, either upon Good or Evil, according to their ſeveral inclinations. *l* Accurately and ſeverely, as Gold-ſmiths do Metals. *m* (*i. e.*) Nothing of unrighteouſneſs, in Heb. *ſhalt not find*, To wit, that where of mine Enemies accuſe me, namely Hypocriſie towards thee, and evil Deſign againſt *Saul*, covered under fair Pretences, as they alledge. So this general Phraſe is to be limited from the Context, as other generals moſt frequently are. For he was far from thinking himſelf Sinleſs, that he often acknowledgeth his many and great ſins, and particularly, that, *if God ſhould enter into Judgment with him*, and be ſevere to *mark iniquities, no living man could be juſtified*. Or, *ſtand before him*, *Pſal.* 130. 3. and 143. 2. *n* Or, *I have reſolved* upon Deliberation, as the word implies. *o* I am ſo far from practiſing againſt *Saul*'s Life, as they charge me, that I will not wrong him ſo much as in a Word. Some joyn theſe Words with the next foregoing, and render the place thus, That which *I have thought, my mouth ſhall not tranſgreſs*, or rather, *hath not tranſgreſſed*; (*i. e.*) My Thoughts and Words always agree together. I abhor falſhood and Diſſimulation.

* Pſal. 21. 6

4 Concerning the works of men *p*, by the word of thy lips *q*, I have kept *me from r* the paths *s* of the deſtroyer *t*.

p Concerning my care and Caution about my Words, I have now ſpoken v. 3. now I may ſay the like concerning my works. As for the works which men generally Practice. Or, *Becauſe of* (as the prefix, *Lamed* is oft uſed; as *Gen.* 2. 23. *Numb.* 16. 34. *Jer.* 4. 31. and 22. 10. and 23. 9.) *The works of men.* So the Sence may be this, Obſerving and conſidering the quality of the Works of the men of this Age, with whom I converſe, or of all mankind, ſome few

few excepted, conſidering, I ſay, how wicked and unreaſonable and pernicious they are, not only to others, but alſo to themſelves; I was reſolved to take more care in the ordering of my own Actions. *q (i. e.)* By the help of thy bleſſed Word and the excellent Rules, Promiſes and Threatnings thereof, which by deep and frequent Meditation I have hid and fixed in mine Heart, as the beſt Antidote againſt ſin and temptation, *Pſal.* 119. 9, 11. *r* So the ſame Verb is uſed with the like Supplement, *Joſ.* 6. 18. which alſo is in a manner included in the Verb. Or, *I have obſerved*, to wit, ſo as to avoid them. *s* Or, *ways*, *(i. e.)* The Cuſtoms and Practices, or the imitation of them; as may be gathered from the next Verſe, where he prays to be kept in Gods *paths*, which are oppoſed to theſe *paths*. *t* Or, of the *violent Man*: Such as *Saul* and his Courtiers and Soldiers have ſhewed themſelves towards me. Although their rage and violence againſt me, might have tempted me to have repayed them in their own Coyn, yet I forbore it, and ſpared both others, and *Saul* himſelf when his Life was at my Mercy, 1 *Sam.* 24. and 26. and this I did in obedience to thy Word, which required me to Honour and preſerve the Lords Anointed.

5 Hold up my goings in thy paths *u* *that* my foot-
† Heb. *be not moved.* ſteps † ſlip not *x*.

u As by thy Word and Grace thou haſt hitherto kept me from the paths of evil men, and led me into thy paths, ſo, I pray thee, enable me by the ſame means to perſevere in thy ways, and in mine abhorrency of wicked courſes. *x* That I may not fall into that ſin of revenging my ſelf upon *Saul*, to which I may be more and more tempted, nor into any other ſin, whereby thou mayſt be provoked, or men may be offended, and Religion diſgraced.

6 I have called upon thee *y*, for thou wilt hear me,
O God *z*: incline thine ear unto me, *and* hear my ſpeech.

y It hath been and ſtill is, and ſhall be my conſtant courſe, to apply my ſelf to thee for aſſiſtance and for deliverance. *z* For though thou mayſt delay for a ſeaſon, I am well aſſured that thou wilt'ſt hear and anſwer me.

*Pſ. 31. 21 7 * Shew thy marvellous loving kindneſs *a*, O thou ‖ Or, *that ſaveſt them which truſt in thee* that ſaveſt by thy right hand *b*, them which put their truſt *in thee c*, from thoſe that riſe up *againſt them d*.

a To wit, in preſerving and delivering me: which, if thou doſt, I muſt ever acknowledge it to be an Act of *kindneſs*, or free Grace, or undeſerved bounty, yea and of *marvellous kindneſs*, becauſe of my extream and preſſing Dangers, out of which nothing but a great power. *c* Or, *in it*, *(i. e.)* In thy right Hand, as was now expreſſed. Or, *becauſe of* (as the Hebrew prefix *Mem* oft ſignifies, as *Pſal.* 12. 6. and elſewhere) *thoſe that exalt themſelves*, (as this word ſignifies, *Job* 20. 27. and 27. 7. *Pſal.* 59. 1.) not only againſt me, but againſt thee who haſt engaged and declared thy ſelf for me. So this Prayer is like that *Pſal.* 65. 7. *Let not the rebellious exalt themſelves*. But this place is otherwiſe tranſlated in the Margent of our Bibles, with which divers others, both Antient and latter Interpreters agree, and that more agreeably to the order of the words in the Hebrew Text, *O thou that ſaveſt* (or *uſeſt to ſave*) *them which truſt in thee* (or, as the Hebrew word may be properly rendred without any Supplement, *believers*) *from thoſe that riſe up againſt thy right hand*, *(i. e.)* Either againſt thy mighty power, which thou haſt already ſhewed in my wonderful preſervation: Or, againſt thy Counſel (which is called Gods *hand*, *Acts* 4. 28.) and revealed Will concerning my advancement to the Kingdom, which divers of thoſe men did knowingly oppoſe, as may be gathered from 2 *Sam.* 3. 5, 10. Or, *againſt* the man (which word is oft underſtood, whereof examples have been given, and more we ſhall have in this Book) *of thy right hand*, as *David* is called *Pſal.* 80. 17. According to this Tranſlation his Prayer is inforced with a double motive, to wit, his truſt in God, and his Enemies oppoſition againſt God.

*Deut. 32. 10. Zech. 2. 8. 8 * Keep me as the apple of the eye *e*: hide me under the ſhadow of thy wings *f*.

e Which God hath marvelouſly fenced on every ſide, and men uſe their utmoſt care and diligence to keep. *f* As an Hen doth her Chickens.

†Heb. *that waſte me.* † Heb. *my enemies againſt the ſoul.* 9 From the wicked *g* † that oppreſs me, *from* † my deadly enemies *h*, *who* compaſs me about *i*.

g Or, *Becauſe of the wicked*. *h* Heb. from *thoſe who are mine Enemies* in or *for*, or *againſt* my (which Pronoun is eaſily ſupplied out of the foregoing Word, where it is expreſſed) *Soul* or *Life*, *(i. e.)* Whom nothing but my Blood and Life will ſatisfie. *i* Which ſhews both their extream Malice and his great Danger.

*Pſ. 119. 70. 10 * They are incloſed in their own fat *k*: with their mouth they ſpeak proudly *l*.

k They live in great ſplendour and proſperity, whilſt I am exerciſed with many and ſore Troubles. The like Phraſe we have *Job* 15. 27. *Pſal.* 73. 7. *l* Not only againſt us whom they ſcorn, but even againſt God himſelf whom they deſpiſe, boaſting of their own power, and what great things they will certainly effect againſt me.

11 They have now compaſſed us in our ſteps *m*; they
have ſet their eyes *n* bowing down to the earth *o*:

m (i. e.) In all our ways. We go from place to place, to Rocks
† Heb. *the likeneſs of him* (that is, *of every one of them*) *is as a lyon that deſireth to raven.* and Caves, and Woods; but whereſoever we go they are at hand, and ready to ſurround us. Of which ſee an example, 1 *Sam.* 23. 25 *n* To wit, upon or againſt us, *(i. e.)* They have diſcovered us, and keep their eyes fixed upon us, that we may not eſcape, or as deſigning to ſhoot at us. *o (i. e.)* Couching and caſting themſelves down upon the Earth, that they may not be diſcovered, and ſo may watch the fitteſt opportunity to ſurprize us. Which Senſe is favoured by the next verſe, and by comparing, *Pſal.* 10. 10. Oth. *To caſt us down to the Earth.*

† Heb. *ſitting.* 12 † Like a lyon *that* is greedy of his prey *p*, and
as it were a young lyon † lurking in ſecret places *q*.

p When he is hungry and therefore cruel. *q* See *Pſal.* 7. 2. and 10. 8, 9, 10.

13 Ariſe, O LORD, † diſappoint him *r*, caſt him † Heb. *prevent him* down: deliver my ſoul from the wicked, ‖ *which is* thy *ſword* *s*.

r Heb. *Prevent his face*, *(i. e.)* Go forth againſt him, and meet and face him in battle, as Enemies uſe to do. Or, Prevent the execution of his miſchievous deſigns againſt me; ſtop him in his attempt, and give him the firſt blow. *s* Or, thy hand, as it follows, *v.* 14. *(i. e.)* Thy inſtrument to execute vengeance upon thine Enemies, or to chaſtiſe and exerciſe thy people: For which reaſon the *Aſſyrian* is called Gods *Rod*, *Iſa.* 10. 5. as being ordained for Correction, *Hab.* 1. 12. The Senſe is, do not punith me by this Rod: let me fall into thy hands, and not into the hands of wicked men, 2 *Sam.* 24. 14. Or, by (which Prepoſition is underſtood, *Pſal.* 2. 12. and oft elſewhere) *thy Sword*, *(i. e.)* by thy power. ‖ Or, *ſword me by thine hand.*

14 ‖ From men *which are* thy hand *t*, O LORD, ‖ Or, *ſent* from men of the world *u*, * *which have* their portion in *this* life, and whoſe belly *x* thou filleſt with thy * hid treaſure *y*: ‖ they are full of children *z*, and leave the reſt of their *ſubſtance* to their babes. Luk. 12. 25. Jer. 32. 2. ‖ Or, *their Children*

t Wherewith thou doſt Correct me. *u (i. e.)* Who proſper in and ſet their Hearts upon this vain and tranſitory World, and neither have, nor chuſe, or deſire any other Portion or Felicity, as it follows. *x (i. e.)* Mind or Appetite, as that word is uſed, *Job* 20. 20. *Prov.* 20. 30. *y (i. e.)* Not only with common Mercies, as Food and Raiment, but with thy choiceſt and moſt precious good things, ſuch as men uſe to hide or keep in their treaſures, with extraordinary Wealth and Glory, and all the Delights and Comforts of the preſent Life. *z* When many of the faithful Servants are barren, theſe are bleſſed with a numerous Poſterity. Or, their *Children are filled* or *ſatisfied* as well as their Parents. There is abundantly enough both for them and for their Children, and to ſpare for their Childrens Children, as it follows.

15 As for me *a*, I will [*or ſhall*] behold thy face *b* in
righteouſneſs *c*: I ſhall be ſatisfied *d* when I awake *e*
with thy likeneſs *f*.

a I do not envy this their Felicity, but my Hopes and Happineſs are of another Nature. *b* I do not place my portion in earthly and temporal Treaſures, as they do, but in *beholding Gods face*, *(i. e.)* In the enjoyment of Gods preſence and favour; which is indeed enjoyed in part in this Life, but not fully and to Satisfaction, of which *David* here ſpeaks, as appears from the laſt Clauſe of this Verſe; *The ſight of God*, and *of his face*, being frequently ſpoken of, both in the Old and New Teſtament, as a privilledge denied even to the Saints, in this Life and peculiar to the next Life, as is manifeſt from *Exod.* 33. 20. *Judg.* 13. 22. *Mat.* 5. 8. 1 *Cor.* 13. 12. 2 *Cor.* 3. 18. 1 *John* 3. 2. *c* With the Comfort of a good Conſcience, bearing me Witneſs that, notwithſtanding all the Calumnies and Cenſures of mine Enemies, I have been, and am upright and righteous in the courſe of my Life, both towards thee and towards all men. Which Teſtimony will enable me to look God in the Face with boldneſs, when mine Enemies, being Conſcious to themſelves of groſs and manifold unrighteouſneſs towards thee and me, and others, will be afraid to appear in thy Preſence. *d* I am now greatly diſtreſſed and diſſatisfied, and mine Enemies are filled and ſatisfied with good things; but my turn will come, the time is coming wherein I ſhall be abundantly ſatisfied, to wit, with beholding thy Face, which is to me more comfortable and ſatisfactory than all the Poſſeſſions of this World. *e* Either 1. When I ſhall be delivered from my preſent Diſtreſſes and Calamities. But theſe never are in Scripture, nor indeed can fitly be called by the name of *Sleep*, which is every where ſpoken of as a ſtate of reſt, and quietneſs; as *Pſal.* 127. 2. *John* 11. 12, 13. and conſequently deliverance from them, cannot be compared to *awaking*. Or rather, 2. When I ſhall ariſe from the Dead: For *Death* is very frequently called *Sleep* both in Scripture, as 1 *Kings* 1. 21. *Iſa.* 26. 19. *Jer.* 51. 39, 57. *Dan.* 12. 2. *John* 11. 11, 13. and in other Authors; and conſequently Reſurrection from the Dead, is juſtly and fitly called an *awaking*, as it is *Job* 14. 12. *Dan.* 12. 2. *John* 11. 11. And ſince the Doctrine of the Reſurrection of the Juſt to a bleſſed and endleſs Life was not unknown to the Holy Men of God in the Old Teſtament, as it were very eaſie to prove, nor to *David* in particular, as appears from *Pſal.* 16. 10, 11. and from divers other Paſſages, it cannot be imagined but *David* would Support and Comfort himſelf in his greateſt Agonies, with the Conſideration thereof, this being incomparably the moſt weighty and effectual Argument and ground of Comfort, which he could poſſibly uſe. And this alſo beſt ſuits with the Context; for *David* is here oppoſing his hopes and portion to that of his Enemies, and having noted, not without a ſecret reflection and reproach upon them for it, that their portion was in this life, *v.* 14. it was moſt conſonant to the place and to the thing it ſelf, that he ſhould ſeek and have his Happineſs in the future Life. *f* Or *Image*. By which may be underſtood either, 1. Chriſt, the Son of God, who was known to *David* and other Prophets, as is evident, and that under the name of *the Son of God*, *Pſal.* 2. 7, 12. *Prov.* 30. 4. *Hoſ.* 11. 1. compare with *Mat.* 2. 15. who being exactly like to his Father, might moſt fitly be called his *likeneſs* or *image*, as he is, *Heb.* 1. 3. Or 2. the Image of God ſtamped upon his glorified Soul; which muſt needs afford him infinite delight and ſatisfaction. Or 3. God himſelf, or the Face of God mentioned in the former Clauſe, and explained here by another Phraſe, as is very uſual in theſe Writings. And this interpretation may receive ſtrength from *Numb.* 12. 8. where *beholding the ſimilitude of the Lord* is evidently the ſame thing, which is elſewhere called *ſeeing his face*, and from *Heb.* 10. 1. where *the image* doth not note the likeneſs or repreſentation, but the truth and exiſtence of the thing.

PSAL.

PSAL. XVIII.

The ARGUMENT.

This *Pſalm*, with ſome few and ſmall Variations, is written, 2 *Sam.* 22. It was compoſed by *David* towards the end of his Reign and Life upon the occaſion here mentioned.

To the chief muſician, *a Pſalm* of David, the ſervant of
the LORD *a*, who ſpake unto the LORD the words
of * this ſong, in the day *that* the LORD delivered
him from the hand of all his enemies, and from the
hand of Saul *b*: And he ſaid:

2 Sam. 22. 1

a Who eſteemeth it a greater Honour to be thy Servant, than to be King of *Iſrael*, and who doth intirely devote himſelf to thy Service and Glory. *b (i. e.)* After the Death of *Saul*, and the Conqueſt of all his ſucceeding Enemies, and his own firm eſtabliſhment in his Kingdom.

David poſſeſſeth *his Love to God*, 1. *and his confidence in his Attributes*, 2. *He praiſes God for deliverance out of Trouble*, 3—5. *His experience of Gods hearing him in an awful manner*, 6——31. *He acknowledgeth Gods help againſt his Enemies*, 32——50.

Pſ. 116. 1 * I Will love thee *c*, O LORD my
ſtrength *d*.

c Moſt affectionately and with my whole Soul; as the Hebrew word ſignifies. I can return thee no better thing for all thy Favours than my Love and Heart, which I pray thee to accept. By *living* him he underſtands not only his inward affection, but alſo all the outward Expreſſions and Teſtimonies of it, praiſing and glorifying, and ſerving of him. *d* From whom alone I have received all my ſtrength and ſucceſs and ſettlement, and in whom alone I truſt, as it follows *v.* 2.

2 The LORD *is* my rock *e* and fortreſs, and my
deliverer: my God, † my ſtrength * in whom I will
truſt, my buckler, and the horn *f* of my ſalvation, *and*
my high tower.

Heb. *my Rock, my fortreſs, or high tower.*

e To which I flee for refuge, as the *Iſraelites* did to their Rocks. See *Judg.* 6. 2. 1 *Sam.* 13. 6. *f* By which I have both defended my ſelf and ſubdued mine Enemies. It is a Metaphor from thoſe Beaſts whoſe ſtrength lyes in their Horns. The *Hrn* is oft put for *power*, as *Pſal.* 92. 10. *Amos* 6. 13. and elſewhere.

3 I will call upon the LORD *who* is worthy to be
praiſed, ſo ſhall I be ſaved *g* from mine enemies.

g Or, *I did call*——*and was ſaved*. For the Future Tenſe is commonly uſed for that which is Paſt. And this ſeems beſt to agree with the whole Context, which is to praiſe God for mercies already received.

Pſal. 18. 4. Acts 2. 24. 4 * The ſorrows of death *h* compaſſed me, and the
floods of † ungodly men *i* made me afraid:

h (i. e.) Dangerous and deadly Troubles. Or, *the Bands* or *Cords of Death*, which had almoſt ſeized me, and was putting its Bands upon me. Compare *Pſal.* 73. 4. *i* Their great multitudes and ſtrength, and violent aſſaults, breaking in upon me like a Flood.

Acts 2. 24. 5 The ‖ ſorrows of hell *k* compaſſed me about: the
ſnares of death prevented me *l*.

‖ Or, *of the Grave*

k Or, *of the Grave*, which brought me to the brink of the Grave. *l* Had almoſt taken hold of me, ere I was aware of my danger.

Pſ. 116. 4. 6 In my diſtreſs I called upon the LORD, and cryed
unto my God; he heard my voice out of his * temple *m*,
and my cry came before him, *even* unto his ears.

m Either 1. Out of his Sanctuary; whence he promiſed to hear and anſwer the prayers of his people, which are either made there or directed thither. Or 2. Out of his Heavenly Habitation, which is oft called his Temple; ſee on *Pſal.* 11. 4.

7 Then the earth ſhook and trembled *n*, the founda-
tion alſo of the hills were moved and ſhaken *o*, becauſe he
was wroth.

n Then God appeared on my behalf in a miraculous and glorious manner, and with the great Terror and Confuſion of all mine Enemies, which is here compared to an Earthquake. *o* The Earthquake was ſo deep and violent, that it overthrew whole Mountains by the Roots. Whereby he deſigns his lofty and potent Enemies; ſuch being oft compared to Mountains, as *Pſal.* 46. 3, 4. and 144. 5. *Iſa.* 41. 15. &c.

Heb. *by him.* 8 There went up a ſmoke † out of his noſtrils *p*,
and fire out of his mouth devoured: coals were kindled
† Heb. *him.* by † it *q*.

p As is uſual in perſons tranſported with great anger and rage. He manifeſted his great diſpleaſure againſt my Adverſaries. *q* Which notes the fervency, conſtancy and efficacy of his anger.

Pſ. 144. 5. 9 He bowed the heavens *r* alſo and came down *s*, and
darkneſs *was* under his feet.

r By producing thick and dark Clouds, by which the Heavens ſeem to come down to the Earth. *s* Not by change of place, but by the manifeſtation of his preſence and power on my behalf.

Pſ. 104. 3. 10 And he rode upon a cherub *t*, and did fly: yea,
* he did fly upon the wings of the wind *u*.

t Or, *upon the Cherubims*, by an Enallage of number, that is, upon the Angels, who are ſo called, *Gen.* 3. 24. *Heb.* 9. 5. who are alſo called Gods *Chariots*, *Pſal.* 68. 17. upon which he is ſaid to ſit and ride. All which is not to be underſtood groſly, but only to note Gods uſing of the Miniſtry of Angels, in raiſing ſuch Storms and Tempeſts as are here deſcribed. *u* As ſwiftly as the Wind. He came to my reſcue with all ſpeed.

11 He made darkneſs his ſecret place *x*: his pavilion
round about him, *were* dark waters *y*, *and* thick clouds
of the skies.

x Or, *his hiding place*, (i. e.) He covered himſelf with dark Clouds, from whence he ſecretly ſhot at his Enemies, as it follows. *y (i. e.)* Watry Vapours and thick Clouds, as the next Words expound theſe.

12 At the brightneſs *that was* before him *z* his thick
clouds paſſed *a*, hail-ſtones and coals of fire.

z At his glorious and powerful appearance. *a* Or, *paſſed away*, *(i. e.)* Vaniſhed, (as this Word is oft taken, as *Pſal.* 90. 5, 6. *Iſa.* 25. 5. *Hab.* 3. 10.) being diſſolved into ſhowers of Hail-ſtones, &c.

13 The LORD alſo thundered *b* in the heavens,
and the Higheſt gave his voice *c*: hail-*ſtones* and coals
of fire.

b To wit againſt my Adverſaries. *Thunder* is a ſign of Gods Anger, 1 *Sam.* 2. 10. and 7. 10. *c (i. e.)* Thunder, oft ſo called. The ſame thing expreſſed in other words.

14 Yea he ſent out his arrows *d*, and ſcattered them *e*;
and he ſhot our lightnings, and diſcomfited them.

d To wit *Lightnings*, as it is explained in the next Clauſe. *e* To wit, mine Enemies: Which is ſufficiently underſtood from *v.* 3. and 17. and from the whole Context.

15 Then the channels of waters were ſeen, and the
foundations of the world were diſcovered *f*: at thy re-
buke, O LORD, at the blaſt of the breath of thy
noſtrils.

f By mighty and terrible Earthquakes which overturned the Earth, and made its lower parts uppermoſt and viſible.

Pſal. 144. 7. & 57. 3. 16 * He ſent *g* from above; he took me, he drew
me out of ‖ many waters.

‖ Or, *great waters.*

g Angels, or aſſiſtance otherwiſe.

17 He delivered me from my ſtrong enemy, and from
them which hated me *h*; for they were too ſtrong for me.

h From them that wanted neither Malice nor Power.

18 They prevented me *i* in the day of my calamity:
but the LORD was my ſtay.

i They were too cunning for me, and had almoſt ſurprized me; but they could not prevent thee.

Pſal. 118. 5. 19 * He brought me forth *k* alſo into a large place *l*:
he delivered me, becauſe he delighted in me *m*.

k Out of my ſtraits and difficulties; out of the little Caves in which I was ſhut up and imprifoned. *l* Into a ſtate of Freedom and Plenty, and Comfort. *m* Or, *loved me*, or *had a good will to me*, as this phraſe commonly ſignifies. Whereby he aſcribes all his Mercies and Bleſſings to Gods good Pleaſure and free Grace, as the firſt ſpring of them. Which he thought fit to premiſe, leſt the following Expreſſions ſhould ſeem to favour of boaſting of his own Merits, which he oft diſclaims.

20 The LORD rewarded me according to my righ-
teouſneſs *n*; according to the cleanneſs of my hands *o*
hath he recompenſed me.

n As I had a juſt Cauſe, and made it my care and buſineſs to deal righteouſly with God and with *Saul* and all others, ſo God (who hath engaged himſelf by his Promiſe, to ſuccour and reward them that are ſuch) was graciouſly pleaſed to own me, and to plead my Cauſe againſt my unrighteous Enemies. And becauſe I would not deliver my ſelf from ſtraits and miſeries, by unrighteous means, namely, by killing *Saul*, as I was adviſed to do, God was pleaſed to deliver me in a more honourable and effectual manner. *n (i. e.)* The innocency of my Actions, and carriage towards *Saul*, from whoſe Blood I kept my hands pure.

21 For I have kept the ways of the LORD *p*, and
have not wickedly departed from my God *q*.

p I have obſerved and obeyed his Precepts, and made mine own Will, and Paſſions and Intereſt ſtoop to them. *q (i. e.)* I have not knowingly and wilfully forſaken God, and broken his Laws as wicked men do. Which he adds by way of Correction and Explication, leſt the former or following Clauſes ſhould be interpreted as a Profeſſion of ſuch a perfect and ſinleſs righteouſneſs, whereby he might in ſtrict Juſtice be juſtified by, and before God; which he elſewhere utterly diſowns, *Pſal.* 130. 3. and 143. 2. and which *David*, eſpecially towards the end of his days, (when this Pſalm was Compoſed, as the Title ſhews) could not pretend to without great Arrogancy and Vaſthood, as having been guilty of thoſe great Sins of Murder and Adultery, and many other Errors, as he confeſſeth, *Pſal.* 19. 12. and oft elſewhere.

Pſ. 10. 5. 22 For all his * judgments *were* before me *r*, and I
did not * put away his ſtatures from me *s*.

r (i. e.) Before the Eyes of my Mind, I diligently ſtudied and conſidered them, that I might govern my whole Life by them. *s (i. e.)* Out of my view, as ungodly men do; who like not to retain God nor his Word in their Hearts or Thoughts.

Job 11. 4. 23 I was alſo ‖ upright † before him *t*: and I kept
my ſelf from mine iniquity *u*.

‖ Or, *perfect.*

† Heb. *with.* 24 Therefore hath the LORD recompenſed me ac-
cording to my righteouſneſs, according to the cleanneſs
of my hands † in his eye-ſight.

† Heb. *before his eyes.*

t I did not pretend Religion before men for my own ends, but did approve my heart and ways to the all-ſeeing God. *u (i. e.)* From that ſin which I was moſt inclined or tempted to: Either, 1. From my Hereditary and Natural Corruption, ſo far that it ſhould not have dominion over me, nor break forth into any preſumptuous or ſcandalous ſins. Or rather 2. From the ſin of killing *Saul*, which might be called *his ſin*, becauſe this might ſeem moſt agreeable and defireable to him both as a Man and as a Souldier, and as anointed to be King, as being a likely way, both to revenge and to preſerve and to advance himſelf; to which alſo he might ſeem to be both invited by the fair opportunity which Providence had put into his hand, 1 *Sam.* 24. 4. and 26. 8. and neceſſitated by *Sauls* implacable Malice, and his own perpetual and extream

Dangers and Diſtreſſes; and to which he was ſo ſtrongly tempted by his own followers, in the place now quoted.

25 With the merciful man thou wilt ſhew thy ſelf merciful: with an ‖ upright man thou wilt ſhew thy ſelf upright *x*.

‖ Or, *perfect*

x Or, *ſincere*, to wit, in performing what thou haſt Promiſed to ſuch Perſons, this being a great part or act of Sincerity, when ones Deeds and Words, or Profeſſions agree together; as on the contrary for thoſe that deal Hypocritically and wickedly with thee, thou wilt make them to *know thy breach of Promiſe*, as it is expreſſed, *Numb.* 14. 34. The Sence of the Verſe is, Thou meteſt to every one the ſame meaſure, which he meteth out to others, and giveſt to him the Fruit of his own doings, and therefore thou wilt perform mercy and truth, to thoſe who are merciful and true to others, as through thy mercy I have been.

26 With the pure thou wilt ſhew thy ſelf pure *y*; and with * the froward thou wilt ſhew thy ſelf ‖ froward *z*.

* Lev. 26. 23, 24, 27, 28.

‖ Or, *wreſtle*.

y Free from the leaſt mixture or appearance of unrighteouſneſs, or unfaithfulneſs, or unkindneſs: or ſimply and ſincerely ſuch as thou uſeſt, and haſt promiſed to be to them that are ſuch: for *Purity* is oft put for *Sincerity*. *z* Or, *perverſe*, (*i. e.*) Thou wilt Croſs him and Walk contrary to him, as thou haſt threatned, *Levit.* 26. 23, 24. See alſo, *Prov.* 3. 24. Man's *perverſeneſs* here is moral and ſinful, but God's *perverſeneſs* is judicial and penal.

27 For thou wilt ſave the afflicted people *a*; but wilt bring down high looks *b*.

a Such as I and my poor followers were. *b* (*i. e.*) Proud Perſons who diſcover the Pride of their Hearts, by their haughty looks and Carriages, *Pſal.* 101. 5. *Prov.* 6. 17. ſuch as mine Enemies were.

‖ Or, *Lamp*.

28 For thou wilt light my ‖ candle *c*: the LORD my God will enlighten my darkneſs.

c Or, *thou doſt light*, or *haſt lighted my Candle*, (*i. e.*) given me Safety and Comfort, and Proſperity and Glory, and Poſterity alſo; all which are oft ſignified by a *Candle* or a *Light*, as *Eſth.* 8. 16. *Job* 21. 17. and 29. 3. *Pſal.* 97. 11. and 132. 17. &c.

‖ Or, *broken*.

29 For by thee I have ‖ run through a troop *d*; and by my God have I leaped over a wall *e*.

d (*i. e.*) Broken through the armed Troops of mine Enemies. *e* I have ſcaled the Walls of their ſtrongeſt Cities and Caſtles, and ſo taken them.

* Deu. 32. 4. Dan. 4. 37. Rev. 15. 3.

30 *As for* God his * way *is* perfect *f*: the word of the LORD is * ‖ tryed *g*: he *is* a buckler to all thoſe that truſt in him.

* Pſ. 12. 6. & 119. 140. Prov. 30. 5.

f His Counſel and Providence, though it may ſometimes be dark and hard to be underſtood, yet is always wiſe and juſt, and every way perfect or unblameable. *g* The truth of God's promiſes is certain, and approved by innumerable Experiences, and mine among the reſt.

‖ Or, *refined*.

31 For who *is* God ſave the LORD *h*? or who * Deut. 32. is a Rock ſave our God!

39. 1 Sam. 2. 2. Pſal. 86. 8. Iſa. 45. 5.

h It muſt needs be as I have ſaid, becauſe our Lord is the only God, and therefore there is none, neither God nor Creature, that can hinder him from accompliſhing his own word and work, or from defending thoſe that truſt him: He is unchangeable and invincible. Or this is an Amplification, as God is, what I have now deſcribed him to be, ſo he only is ſuch, and there is no other God, or Rock in which they may ſafely truſt.

32 *It is* God that girdeth me with ſtrength *i*, and maketh my way perfect *k*.

i That gives me ſtrength both of Mind and Body for Battel. It is a Metaphor taken either from a Military Girdle, or from a Common Girdle, wherewith their looſe Garments were girt about them, whereby they were rendred fitter for any Action. *k* (*i. e.*) Perfectly plain and ſmooth, and clear from Impediments, as Pioneers uſe to prepare the way for the March of an Army. He guided me in all my Counſels and enterprizes, ſo that I neither miſs my way, nor ſtumble in it, nor come ſhort of my end.

* Deut. 32. 13. & 33. 29.

33 He maketh my feet like hinds *feet l*, and * ſetteth me *m* upon my high places.

l (*i. e.*) Moſt ſwift and nimble. As he made me wiſe in Counſel and Contrivance, (which he elſewhere ſaith) ſo he made me ſpeedy and Expeditious in the Execution: Which are the two great Excellencies of a Captain. He gave me great Agility either to flee and eſcape from mine Enemies, when prudence required it, or to purſue them, when I ſaw occaſion. *m* Heb. *maketh me to ſtand*, (*i. e.*) Either he placeth me in ſafe and ſtrong places, out of the reach of mine Enemies: Or he confirms and eſtabliſheth me in that high and honourable eſtate into which he hath advanced me, and gives me Wiſdom to improve my Victories.

* Pſ. 144. 1.

34 * He teacheth my hands to war *n*, ſo that a bow of ſteel is broken by mine arms *o*.

n To him I owe all that Military skill, or ſtrength or Courage which I have. *o* My ſtrength is ſufficient not only to bend it, but to break it.

35 Thou haſt alſo given me the ſhield of thy ſalvation *p*, and thy right hand hath holden me up *q*, and ‖ thy gentleneſs *r* hath made me great.

‖ Or, *with thy meekneſs thou haſt multiplied me*.

p Thy Safeguard and Protection, which hath been to me like a ſhield to defend me. *q* Kept me from falling into thoſe Snares and Miſchiefs, which mine Enemies deſigned and I feared. *r* Or, *meekneſs*, as this word ſignifies, *Numb.* 12. 3. *Pſal.* 10. 17. and 45. 4. *Zeph.* 2. 3. (*i. e.*) Thy Clemency, whereby thou haſt pardoned my ſins, which might otherwiſe have undone me, and mitigated thy Corrections which I have deſerved; thy Grace and Benignity, which thou haſt freely ſhewed to me and for me.

† Heb. *mine Ancles*.

36 Thou haſt inlarged my ſteps *s* under me, that † my feet did not ſlip *t*.

s Which before were ſtraitned and confined to a little Compaſs, and intangled with the narrowneſs and difficulty of the way. *Thou haſt ſet my feet in a large Room*, *Pſal.* 31. 8. and 118. 5. (*i. e.*) Thou haſt brought me out of all my ſtraits and Difficulties, into a ſtate of Freedom and Safety. *t* Or, *ſtumble*, as they are apt to do in narrow and uneven ways.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet *u*.

u (*i. e.*) Caſt down to the Ground, ſo as I may tread upon their Necks after the manner of Conquerors, *Deut.* 33. 29. *Joſ.* 10. 24.

39 For thou haſt girded me with ſtrength *x* unto the battel: thou haſt † ſubdued under me thoſe that roſe up againſt me.

† Heb. *caſt to him*.

x He repreats what he had ſaid v. 32. leſt he ſhould ſeem to arrogate to himſelf his great Atchievements and Victories mentioned, v. 37, 38. and that he might give God the whole Praiſe and Glory of them.

40 Thou haſt alſo given me the necks *y* of mine enemies, that I might deſtroy them *z*. that hate me.

y Either, 1. That I might ſmite or behead them. Or 2. That I might put my yoke upon their Necks, or bring them into Subjection. Or rather thus, *Thou haſt made them turn their Backs to me*, (*i. e.*) Flee away from me: for ſo this very Phraſe is uſed and rendred, *Exod.* 23. 27. *Joſ.* 7. 8, 12. and elſewhere. So far are they miſtaken, that ſay this Hebrew word *Oreph* is only uſed for the *Neck*, and not for the *Back*. *z* That I might have Opportunity to deſtroy them.

41 They cryed, but *there was* none to ſave *them*: * *even* unto the LORD *a*, but he anſwered them not.

* Job 27. 9. & 35. 12. Pſal. 18. 41. Iſa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mich. 3. 4. Zech. 13. 7.

a He ſpeaks of his *Iſraelitiſh* Enemies, who in their Diſtreſſes prayed to God for help againſt him.

42 Then did I beat them ſmall as the duſt before the wind: I did * caſt them out *b* as dirt in the ſtreets.

* Pſal. 18. 42. Iſa. 41. 15. Ezek. 26. 4.

b Or, *Rid them away*, as Dirt is uſually ſwept or carried out of Houſes or Streets. Or, *tread them down*; Or *bruiſe them*, as men do Dirt when they walk in the Streets.

43 Thou haſt delivered me from the ſtrivings of the people *c*: *and* thou haſt made me the head of the heathen *d*: a people whom I have not known *e* ſhall ſerve me.

c From Contentions, and Seditions, and Tumults of my own people under *Saul*, and *Iſhbiſheth* and *Abſalom*. *d* Of the *Ammonites*, *Moabites*, *Edomites*, *Syrians* and others. *e* Whom I had no acquaintance with, nor Relation to, no not by thy Promiſe or Grant; even barbarous and remote Nations.

44 † Aſſoon as they hear of me *f*, they ſhall obey me: † the ſtrangers ‖ † ſubmit themſelves unto me *g*.

† Heb. *at the hearing of the ear*. Heb. *the Sons of the ſtranger*. ‖ Or, *yield feigned obedience*. † Heb. *lie*.

f Either 1. At the fame of thy Name, and Victorious Arms. Or 2. At the firſt tidings of my coming towards them. Or rather, 3. As ſoon as they underſtand my Will and Pleaſure, they ſhal inſtantly comply with it. *g* Heb. *Shall lye unto me*, (*i. e.*) Shall ſubmit themſelves to me not willingly and cheerfully, as they will pretend, but only out of fear, and by conſtraint. By which it appears that this is ſpoken with reference to *David*, and not (as ſome would have it) to Chriſt, becauſe Chriſt's people are a willing People, *Pſal.* 110. 3. and thoſe whom he Conquers do freely obey him.

45 The ſtrangers ſhall fade away *h*, and be afraid *i* out of their cloſe places *k*.

h (*i. e.*) Shall wither and decay in their hopes and ſtrength. *i* (*i. e.*) Shall come trembling: one Verb being put for two, as *Pſal.* 22. 21. *thou haſt heard me*, (*i. e.*) Having delivered me, and 42. 1. *panteth*, (*i. e.*) Panting haſtneth, and in many other places. *k* Out of their ſtrong holds, where they ſhall lurk and keep themſelves for fear of me, and whence they dare not ſtir without trembling. Or, *for* (as the Particle *Mem* is oft uſed) *their cloſe places*, (*i. e.*) Leſt I ſhould aſſault and take them.

46 The LORD liveth *l*, and bleſſed *be* my rock *m*: and let the God of my ſalvation be exalted.

l He and he only is the true living God, and he hath manifeſted himſelf to be for my Comfort, and for the Confuſion of mine Enemies, when other Gods are dead and impotent Idols. Or, *Let the Lord live*. So it is a joyful and thankful Acclamation, ſpoken after the manner of earthly Princes. *m* Let him have all bleſſing and praiſe, for he is worthy of it.

47 It is God that † avengeth me *n*, and ‖ ſubdueth the people under me.

† Heb. *giveth avengements for me*. ‖ Or, *ſubdueth*.

n That executed Vengeance both by me, againſt Malicious Enemies, and for me againſt *Saul*, of whom I would not avenge my ſelf.

48 He delivereth me from mine enemies: yea, * thou liftedſt me up above thoſe that riſe up againſt me *o*: thou haſt delivered me from the † violent man *p*.

* Pſ. 56. 1. † Heb. *man of violence*.

o Above their Malice and Power. *p* From *Saul*: whom for Honours ſake he forbears to mention.

49 * Therefore will I ‖ give thanks unto thee, O LORD, among the heathen *q*: and ſing *praiſes* unto thy name.

* Ro. 15. 9. Or, *confeſs*.

q Or, *among the* Gentiles or *Nations*; (*i. e.*) Either, 1. In the great Congregations conſiſting of the *Iſraelites* of all Tribes; of whom this very word is uſed, *Joſ.* 3. 17. and 4. 1. *Ezek.* 2. 3. and elſewhere, as hath been noted before, Or 2. In the Preſence of thoſe

thoſe *Gentiles*, who reſorted to *Jeruſalem* in great numbers, or before others of them, who are either ſubject to me, or Confederate with me, as I have occaſion of ſpeaking or writing to any of them. But this was but an uncertain and inconſiderable Buſineſs. And therefore *David* is here tranſported beyond himſelf, even to his ſeed for ever, as it is expreſſed v. 50. and ſpeaks this in ſpecial Relation to Chriſt, who was to be his ſeed, and of whom he was an Eminent Type, and by whom alone this was done, to any purpoſe. And therefore this is juſtly applied to him, and to his Preaching to and calling of the *Gentiles*, *Rom.* 15. 9.

50 Great deliverance giveth he to his king *r*: and ſheweth mercy to his anointed, to David, and to his ſeed *s* * for evermore.

1 Sam. 2. 10.

r To the King whom God himſelf choſe and anointed or conſtituted. *s* To all his Poſterity, and eſpecially to the Meſſias, who is called *David's ſeed*, *Act* 13. 23. *Rom.* 1. 3. and his *Son*, *Pſal.* 89. 27, and 110. 1. Compare with *Mat.* 22. 42. and *the Seed* by way of Eminency, *Gal.* 3. 16. and *Gods anointed* and *King*, *Pſal.* 2. 2.

PSAL. XIX.

The ARGUMENT.

THE deſign of this *Pſalm* is to adore and magnifie the name of God for the diſcovery of his Wiſdom and Power, and Goodneſs, both by his great and glorious Works of Creation and Providence; and eſpecially by his Word and the holy Scripture; which he prefers before the former.

To the chief muſician, a Pſalm of David.

The Heavens declare the Glory of God, 1. So do Night and Day, 2. 3 and the Sun, 6. The Perfection, Purity, and Extent of Gods Law; its Effects, 7–12. He prayeth againſt Preſumptuous Sins, 13.

1 Gen. 1. 6. 1 THE * heavens *a* declare *b* the glory of God *c*: and the firmament *d* ſheweth his handywork *e*.

a Theſe viſible Heavens ſo vaſt and ſpacious, richly adorned with Stars, ſo various and admirable in their Courſe, or Station; ſo uſeful and powerful in their Influences. *b* Not properly, but Objectively, as *the Earth* and *Trees* and *Stars* are ſaid to ſpeak, *Job* 12. 8. and 38. 7. *Iſa.* 55. 12. they demonſtrate or make it evident and undeniable to all men, of Sence or Reaſon: They are as a moſt legible Book, wherein even he that runs may Read it. *c* (*i. e.*) His glorious Being or Exiſtence, *his eternal Power and God-head*, as it is particularly expreſſed, *Rom.* 1. 20. his infinite Wiſdom and Goodneſs. All which are ſo viſible in them, that it is Ridiculous to deny or doubt of them, as it is eſteemed Ridiculous to think of far meaner works of Art, as an Houſe or a Book, &c. that they were made without an Artiſt, or without an Hand. *d* Or, *the Expanſion*, (*i. e.*) All this vaſt ſpace extended from the Earth to the higheſt Heavens, with all its goodly Furniture, the ſame thing which he called *Heavens*. *e* The Excellency of the work diſcovers who was the Author of it, that it did not come by chance, nor ſpring of it ſelf, but was made by the Lord God Almighty.

2 Day unto day *f* uttereth *g* ſpeech *h*, and night unto night ſheweth knowledge *i*.

f Or rather, *after* (as the Hebrew *Lamed* oft ſignifies, as *Exod.* 16. 1. and 29. 38. 2 *Chron.* 30. 21. *Pſal.* 96. 2.) *Day*: For the day doth not utter this to the Day, but to us upon the Day. The Sence is, Either, 1. That orderly and conſtant, and uſeful Succeſſion of Days and Nights one after another, declare this. But of the Courſe of the Sun, the effect whereof this Succeſſion is, he ſpeaks, v. 5. Or rather, 2. Every Day and Night renews or repeats thefe Documents and Demonſtrations of God's Glory. He that negleſts them one day, may learn them the next day. *g* Or, *powreth forth*, to wit, conſtantly and abundantly and forcibly, as a Fountain doth Water, as this Hebrew Verb ſignifies. *h* Or *the Word*, or *Diſcourſe*, To wit, Concerning God. It hath as it were a Tongue to ſpeak the Praiſes of its Maker; (*i. e.*) It gives men occaſion to Magnifie and adore him. *i* (*i. e.*) Gives us a clear and certain Knowledge or Diſcovery of God their Author.

‖ Or, without theſe their voyce is heard. † Heb. without their voice heard.

3 *There is* no ſpeech nor language ‖ † *where* their voyce is not heard *k*.

k Or, *underſtood*, as the Verb oft ſignifies, as *Gen.* 11. 7. and 42. 23. 2 *Kings* 18. 26. 1 *Cor.* 14. 2. for the *hearing* of it, would have been inſignificant without the underſtanding of it, in which the force of the Argument lyes. The Sence is, there are divers Nations in the World, which have ſeveral Languages, ſo that one cannot Diſcourſe with, or be underſtood by another, But the Heavens are ſuch an univerſal and admirable Teacher, that they can ſpeak to all People under them, and be clearly underſtood by all. *No Nation, or People*, ſaith that wiſe and learned Heathen, *Tully*, *Is ſo barbarous and ſottiſh, as, when they look up to the Heavens, not to perceive that there is a God, or to imagine that thoſe things are the Effects of blind Chance, which are made with ſuch wonderful Art and Wiſdom, that it requires extraordinary Art to underſtand their excellent Orders and Courſe?* But this Verſe is by divers Learned men otherwiſe Tranſlated, not without an elegant Gradation, as ſome obſerve. *They have no Speech nor Word, nor* is any *Voyce* or *ſound heard*, in or from them. Then follow the next Verſe by way of Oppoſition, yet *their line*, &c. Or thus, *They have no Speech, nor Words*, (which is ſuppoſed to be here ſaid by way of Prolepſis, to ſoften and explain his former Expreſſions of the Heavens, *declaring* and *ſpeaking*) *yet* (or, but *without* them) *their Voyce is heard* or *underſtood*.

* Rom. 10. 18. Or their rule, Or, direction.

4 * ‖ Their line *l* is gone out *m* through all the earth *n*, and their words *o* to the end of the world: in them hath he ſet a tabernacle *p* for the ſun *q*;

l Either, 1. their admirable ſtructure made exactly, and as it were by line: ſee *Job* 38. 5. *Zech.* 1. 16. Or, 2. *Their lines*, the ſingular number being put for the plural, for the line anſwereth to the *Words* in the next Clauſe. And by *line* or *lines* he may underſtand their writing, as this very Word is taken, *Iſa.* 28. 10. which is made up of ſeveral lines. And this Expreſſion may ſeem to be very fit and Proper, becauſe the Heavens do not teach men audibly, or by ſpeaking to their Ears, but viſibly by propounding things to their Eyes, which is done in lines or writings. *m* (*i. e.*) Is ſpread abroad or drawn forth. *n* So as to be ſeen and Read, by all the Inhabitants of the Earth. *o* (*i. e.*) Their magnificent Structure, and their exquiſite Order, and moſt regular Courſe, by which they declare their Author, no leſs than if they uſed many Words, or long Diſcourſes to that purpoſe, or no leſs than men diſcover their Minds by their Words. See more concerning this Verſe, upon *Rom.* 10. 18. where it is applied to the Preaching of the Goſpel by the Apoſtles, in the ſeveral parts of the World. *p* Which is a moveable Habitation, and therefore fitly applied to the Sun, which is here deſcribed, to be in conſtant and perpetual Motion, v. 5, 6. *q* Which being the moſt Illuſtrious and uſeful of all the Heavenly Bodies, is here particularly mentioned.

5 Which *is* as a bridegroom *r* coming out of his chamber *s*; *and* * rejoyceth as a ſtrong man *t* to run a race.

* Eccl. 1. 5.

r Gloriouſly adorned with Light as with a beautiful Garment, and ſmiling upon the lower World with a pleaſant Countenance. *s* In which he is Poetically ſuppoſed to have reſted all Night, and thence to break forth as it were on a ſudden, as both Sacred and profane Poets repreſent the Matter. *t* Who being Conſcious and Confident of his own ſtrength, and promiſing to himſelf Victory and the Glory which attends it, ſets upon his Work with great Pleaſure.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it *u*: and there is nothing hid from the heat thereof *x*.

u His Courſe is conſtant from Eaſt to Weſt, and thence to the Eaſt again. *x* There is no part of the Earth which doth not one time or other feel the Comfort and Benefit of its Light and Heat.

7 The ‖ law of the LORD *y is* perfect *z*, ‖ converting *a* the ſoul: the teſtimony of the LORD *f is* ſure *g*, making wiſe *b* the ſimple *i*.

‖ Or, *Doctrine*. ‖ Or, *reſtoring*.

y (*i. e.*) The Doctrine delivered by God to his Church, whether by *Moſes* or by other Prophets, and holy men of God after him: for the Title of *Law* is given not only to the Ten Commandements, or the Moral Law, as it is, *Rom.* 2. 23, 25, 27, 31. but alſo to the whole Word of God, as *Pſal.* 1. 2. and 119. 70, &c. *Jer.* 8. 8. *Mal.* 2. 6. to the Pſalms, as *John* 10. 34. and 15. 25. Compare with *Pſal.* 82. 6. and 35. 19. and to the Writings of the Prophets, 1 *Cor.* 14. 21. Compare with *Iſa.* 28. 11. yea even to the Goſpel it ſelf, as *Iſa.* 2. 3. and 42. 4. and 51. 4, 7. *Rom.* 3. 27. *Gal.* 2. 21. And in this general Sence it muſt be here underſtood, becauſe the Effects here following, do not flow from one but from all the Parts of it, Precepts and Counſels, and Threatnings, and Promiſes, and God's gracious Covenant made with man therein revealed. Having diſcourſed hitherto of the Glory of God ſhining forth in, and Demonſtrated by, the viſible Heavens, and the Heavenly Bodies, he now proceeds to another Demonſtration of God's Glory, which he Compares with and prefers before the former. Which he doth partly to prevent that Exceſſive admiration of the ſplendour and beauty of the Sun and Stars, by the Contemplation whereof the Heathens were brought to adore them, an Error which the *Iſraelites* were not free from the Danger of, *Deut.* 4. 19. partly, to make the *Iſraelites* ſenſible of their ſingular Obligations to God, who beſides that common Light and Influence of the Heavenly Bodies, had given them a peculiar and a more neceſſary and beneficial Light; and partly, to awaken and provoke the *Gentiles* (into whoſe hands theſe Pſalms might come) to the ſtudy and love of God's law, by repreſenting thoſe excellent Advantages, which they no leſs than the *Jews* might obtain by it. *z* Without fault or defect, fully and compleatly diſcovering both the Nature and Will of God, and the whole Duty and buſineſs of man, whom and how he is to Worſhip and Serve, what he is to believe and Practice, and whatſoever is neceſſary to his preſent and eternal Happineſs. Wherein their ſeems to be a ſecret Reflection upon the former and natural diſcovery of God, by his works of Creation, as that which is defective and inſufficient for the great and glorious ends here following, which although it did declare ſo much of God's being and Nature, as left all men without excuſe, *Rom.* 1. 20. yet did not fully nor clearly manifeſt the Mind and Will of God, nor direct and bring men to eternal Salvation. *a* To wit, from the Errors of Mind and Converſation, in which men without this Light do generally wander and periſh, unto God, from whom all men are naturally revolted. Or, *Comforting* or *Reviving*, as this Word is uſed, *Ruth* 4. 15. *Pſal.* 23. 3. *Lam.* 1. 11, 16. Heb. *reſtoring* or *bringing back the Soul*, which was drooping and even going out of the Body, through grievous Troubles of the outward Man, and Terrors of the Mind and Conſcience. *f* (*i. e.*) His law, ſo called becauſe it is a Witneſs between God and Man, what God requires of Man, and what upon the performance of that Condition, he will do for Man. *g* Heb. *faithful* or *true*, which is moſt Excellent and Proper, and neceſſary in a Witneſs: It will not miſ-lead or deceive any man, that truſteth to it or followeth it; But will certainly and infallibly bring him to Happineſs. *b* Unto Salvation, as is expreſſed, 2 *Tim.* 3. 15. Which is the only true Wiſdom. *i* This is added Either, 1. By way of Commendation, or as a qualification of the Perſon whom God's word will make wiſe, he muſt be humble and fooliſh, and little in his own Eyes, and willing to be taught: See *Mat.* 11. 25. 1 *Cor.* 1. 25, &c. For God reſiſteth the proud and ſcornful, and will not give this Wiſdom to them; or rather, 2. By way of Contempe, which ſeems moſt agreeable both to the uſe of the Words, *Prov.* 1. 4. and 9. 6. and 14. 15. and 22. 3. and to the Scope of the place, which is to ſet forth the Excellency and Efficacy of God's Law in the general, without any Reſtriction to this or that ſort of Men. So it may note the weak and fooliſh even Perſons of the loweſt Capacities, and ſuch are apt to miſtake and are eaſily ſeduced, as

the Word implies. And yet theſe, if they will hearken to the Inſtructions of God's word, ſhall become Wiſe, when thoſe who *profeſs themſelves Wiſe*, ſhall by leaning to their own underſtanding, and deſpiſing or neglecting the Directions of God's word, *become and prove themſelves to be Fools*, *Rom.* 1. 22. But this is not ſpoken excluſively, as if no men of better Abilities were thus made Wiſe, but by way of Amplification, to ſhew the Uſefulneſs of God's Word to men of all ſorts and ſizes.

8 The ſtatues *k* of the LORD are right *l* rejoycing the heart *m*: the commandement of the LORD *n* is
* Pſal. 119. 140. * pure *o*, enlightning the eyes *p*.

k Another word ſignifying the ſame thing with *Law* and *Teſtimonies*. *l* Both in themſelves, as being free from Crookedneſs or Error; and in their Effect, as guiding and directing men in the right and ready way to eternal Happineſs. Which alſo reflects upon that knowledge of Divine things, which men have by the light of Nature and works of God, or by the Doctrines of the Philoſophers or others, that wanted or neglected the light of God's word, wherein there is a great deal of darkneſs and uncertainty, and Error and Danger. *m* Partly by that clear and certain knowledge of Divine things which it gives, for *knowledge is pleaſant to the Soul*, *Prov.* 2. 20. and partly by the diſcoveries of God's Love and Grace to ſinful men, in Offers and Promiſes of Mercy therein contained. *n (i. e.)* All his Commands. *o* Without the leaſt mixture of Error, or injuſtice or Deceit: Which cannot be ſaid of humane Laws. *p* To wit, of the Mind, with an evident and compleat manifeſtation of God's Will and Man's Duty: both which the works of Nature, and all the Writings of men diſcover but darkly and imperfectly.

9 The fear of the LORD *q* is clean *r*, enduring for
† Heb. *truſt*. ever *s*: the judgments of the LORD *t* are † true *and* righteous altogether *u*.

q By which he underſtands not the Grace of God's fear, as this Phraſe is commonly taken; nor the whole Worſhip of God, as it taken, *Pſal.* 34. 9, 11. *Mat.* 15. 9. but the Law and Word of God, which is the only thing that is here commended, and which is meant by all the other parallel Titles of his *Teſtimony*, and *Statutes*, and *Commandements*, and *Judgments*, and conſequently by this of his *Fear*, which is as it were hemmed in within them. And this may well be ſo called by an uſual Metonymy, becauſe it is both the Object and the Rule, and the Cauſe of this Grace of holy Fear; as God himſelf is called *Fear* for the like reaſon, *Gen.* 31. 53. and in the Hebrew, *Pſal.* 76. 11. *r (i. e.)* Sincere, not adulterated with any mixture of Vanity, or Falſhood, or Vice; not requiring nor allowing any uncleanneſs or wickedneſs, as the Religion of the *Gentiles* did, *s* Conſtant and unchangeable, the ſame for Subſtance in all the Ages of the Church and the World. Which is moſt true, both of the moral Law, and of the Doctrine of God's Grace and Mercy to ſinful and miſerable man; which two are the Principal parts of that Law, of which he here ſpeaks, as is Evident from the whole Context. For as the difference between the Old and the New Teſtament, that lyes only in Circumſtantial and Ceremonial, or Ritual things, which are not here intended; and that Alteration alſo was foretold in the Old Teſtament, and conſequently, the accompliſhment of it did not deſtroy, but confirm the certainty and conſtancy of God's word. This alſo is oppoſed to humane Laws, wherein there are, and ought to be manifold Changes, according to the difference of Times and People and Circumſtances. *(i. e.)* God's Laws frequently called his *Judgments*, becauſe they are the Declarations of his righteous Will and as it were his legal or judicial Sentence by which he expects that men ſhould govern themſelves, and by which he will judge them at the laſt day.

* Pſ. 119. 72, 127. Prov. 8. 11, 19. * Pſ. 119. 103. † Heb. *the dropping of the Hony-combs*
10 More to be deſired *are they* than gold, * yea, than much fine gold *x*: * ſweeter alſo than honey *y*, and † the honey comb *z*.

r Than Gold of the beſt quality, and in the greateſt quantity. *s* Which was moſt ſweet in thoſe Eaſtern Countries. *t* Than that Honey which the Bees have moſt diligently wrought in their Combs, and which freely flows from them; which is ſweeter than the reſt.

11 Moreover, by them is thy ſervant *a* warned: *and* in keeping of them *b there is* great reward *c*.

a I thy ſervant, though a King and a Prophet, and of ſome Repute for Wiſdom and Knowledge, yet I am daily taught by them. Or, *enlightned*, as *Dan.* 12. 3. or *clearly admoniſhed*, as this word ſignifies, *Exod.* 18. 20. 2 *Kings* 6. 10. *Eccleſ.* 4. 13. *Ezek.* 3. 17, &c. and 33. 3, 9. It is a faithful and excellent Monitor to ſhew me my Duty in all Conditions, and to preſerve me from falling into ſin and danger, and Miſchief. *b* To thoſe that make it their great Deſign, and care to conform their whole Lives to them. For he ſpeaks not of a Legal and perfect keeping of them, which no man attaineth to in this Life, *Eccleſ.* 7. 20. *Gal.* 3. 10, 11, 12. 1 *John* 1. 8. but of doing it in an Evangelical Sence, with the allowances which God through Chriſt makes for Humane infirmities. *c* In this Life, and eſpecially in the next.

*Pſ. 40. 12. 12 * Who can underſtand *d his* Errors *e*? cleanſe thou me *f* from ſecret faults *g*.

d This may be here added Either, 1. As a further Proof of the Excellency and neceſſity of God's Law, becauſe mens Errors are ſo many and hard to be diſcovered and prevented, that they indiſpenſably need ſuch a Friend and Counſellor as the Law is, to give them the true knowledge of themſelves and of their ſins. Or 2. As a juſt and ſorrowful Cenſure of himſelf, upon the Conſideration of the exact Purity of God's Law, and the Comparing of his Life with it. Thy Law, O Lord, is Holy and juſt and Good. But I am a poor ſinful Wretch falling infinitely ſhort of it, and Condemned by it. Or 3. As a ſignification of the inſufficiency of God's Law, ſtrictly ſo called for the healing and ſaving of mens Souls, and of the neceſſity of further ſupplies of the Goſpel, and grace of God; whereby the eyes of their Minds may be enlightned to ſee that light which ſhines in God's Law, and their Hearts may be renewed to yeild univerſal Obedience to it, for which therefore he prays in the following words. And withal he implies, that he did not expect that *reward* which he laſt mentioned as a juſt Recompence to his Obedience, which he confeſſeth to need a Pardon more than to deſerve a Reward, but only as an effect of God's grace and goodneſs. *e* Either, 1. His ſins of ignorance, of which this word is uſed, *Levit.* 4. 2, 22, 27. *Eccleſ.* 5. 6. Or rather, 2. His ſins in general (which afterwards he divides into *ſecret* and *preſumptuous ſins*) Or all deviations from God's Law, which are thus called, 1 *Sam.* 26. 1. *Pſal.* 119. 67, 118. *Heb.* 9. 7. *Jam.* 5. 20. The Sence is, I cannot comprehend the numbers or the ſeveral kinds, or all the Hainous Aggravations of my ſins. *f* Both by juſtification or the Pardon of my ſins, through the Blood of thy Son which is to be ſhed for me; and by Sanctification through thy holy Spirit, co-working in and with thy Word, to the further Renovation of my Heart and Life: For theſe are the two ways of *cleanſing* Sinners, moſt frequently mentioned both in the Old and New Teſtament. Though the firſt may ſeem to be Principally, if not only, Intended, becauſe he ſpeaks of his paſt ſins, which could be cleanſed no other way but by Remiſſion. *g (i. e.)* From the guilt of ſuch ſins as were ſecret Either, 1. From others; ſuch as none knows but God and my own Conſcience: Or 2. From my ſelf; ſuch as I never obſerved, or did not diſcern the evil of. Pardon my unknown ſins, of which I never repented particularly, as I ſhould have done.

13 Keep back *h* thy ſervant alſo from preſumptuous
* Pſ. 119. Rom. 6. ſins *h*, * let them not have dominion over me *i*: then ſhall I be upright *k*, and I ſhall be innocent *l* from ‖ the great tranſgreſſion *m*.

h Or, *reſtrain*, or *withdraw*. Which word is emphatical, and ſignifies Mans natural and great proneneſs even to the worſt of ſins, and the neceſſity of God's Grace, as a Bridle, to keep men from ruſhing upon them. Having begged Pardon for his former Errors, he now begs grace to keep him from Relapſes for the time to come. *i* From known and evident ſins, ſuch as are committed againſt knowledge and Deliberation, with deſign and reſolution, and Eagerneſs, with reſiſtance againſt the Checks of Conſcience, and the Motions of Gods Spirit, and with Contempt both of God's commands and Judgments, and ſo with *Pride* and *Inſolence*, which this word ſignifies. See *Exod.* 21. 14. And ſuch a ſin was that of *David* in the Matter of *Uriah*, to which he ſeems to have an Eye; and prayeth to be kept from ſuch Miſcarriages. *k* If I be at any time tempted to any ſuch ſins, Lord let them not prevail over me, and if I do fall into them, let me ſpeedily riſe again, and not willingly give up my ſelf to the Cuſtomary practice of them. *l* That will be an Evidence of my Sincerity, and I ſhall have this Comfort, that although I am not abſolutely Perfect, but incompaſſed with many infirmities, yet I am an upright Perſon, and ſuch as thou wilteſt accept. *l* Thou wilteſt hold me for Innocent. Or, *I ſhall be cleanſed*, or *kept pure*, as this Word primarily ſignifies. *m (i. e.)* From the guilt of ſuch Preſumptuous ſins, which are indeed very great Tranſgreſſions, and ſuch, as if accompanied with Obſtinacy and Impenitency, thou wilteſt not Pardon. But as for other ſins of ignorance or infirmity, thou wilteſt graciouſly remit them for thy Covenants ſake, made with me in and through thy Chriſt. Oth. *From much Tranſgreſſion*, or from innumerable ſins, which uſually follow the Commiſſion of one Preſumptuous ſin, as *David* found by his own ſad Experience.

14 Let the words of my mouth, and the meditation of my heart *n* be acceptable *in* thy ſight *o*, O LORD, † Heb. *my Rock.* † my ſtrength *p* and my redeemer *q*.

n Having prayed that God would keep him from ſinful Actions, he now prays that God would govern, and ſanctifie his Words and Thoughts, wherein he had many ways offended, as he here implies, and oft in this Book confeſſeth and bewaileth. And this he the rather doth, becauſe this Caution was very neceſſary to preſerve him from Preſumptuous ſins, which have their firſt riſe in the Thoughts, and thence proceed to Words and Expreſſions, before they break forth into Actions. *o (i. e.)* Be really good and Holy, and ſo well-pleaſing to thee. *p* O thou who haſt hitherto ſtrengthened me both againſt my temporal and ſpiritual Enemies, and whoſe gracious and powerful Aſſiſtance, is abſolutely neceſſary to keep me from my own corrupt Inclinations, and from all Temptations, to ſinful Thoughts and Words, and Actions. *q* This Expreſſion ſeems to be added emphatically, and with ſpecial reſpect to Chriſt, who was certainly much in *David's* Eyes, to whom alone this word *Goel* can here Properly belong, as may appear by my Notes, on *Job* 19. 25. to which I refer the Reader, and by whoſe blood and Spirit alone, *David* could and did expect the Bleſſings and Graces, for which he here prayeth.

PSAL. XX.

The ARGUMENT.

THis *Pſalm* contains a Prayer to be uſed by the People, both now on the behalf of King *David*, when he was undertaking ſome great Expedition, going forth, as is ſuppoſed, againſt the *Ammonites*, and *Syrians*, 2 *Sam.* 10. or ſome other potent Enemies, and hereafter in like Caſes.

The Church prayeth God to hear and defend the King, 1. *and for a Bleſſing on all his Deſigns*, 2——6. *and ſheweth wherein the Confidence of ſome is; but theirs is in God*, 7——9.

To the chief muſician, *a Pſalm* of David.

1 THe LORD hear thee in the day of trouble *a*: the Name of the God of *Jacob b* † defend thee. † Heb. *ſet thee on high.*

a In this time of War and Danger. *b (i. e.)* God himſelf; For *Names* are oft put for Perſons, as *Numb.* 26. 53. *Alls.* 1. 15. and 4. 12. and *the Name of God*, for God, as *Deut.* 28. 58. *Neh.* 9. 5. *Pſal.* 44. 98. 20. *Prov.* 18. 10. and oft elſewhere. He calls him *the God of Jacob*, or *Iſrael*, partly to diſtinguiſh him from falſe Gods; and partly as an Argument to enforce the Prayer, becauſe God had made a League, or Covenant with *Jacob* and his Poſterity, who

who are called by the Name of *Jacob*, *Pſal.* 147. 19, 20. *Iſa.* 44. 2. and whoſe cauſe *David* was now pleading againſt their Enemies.

2 Send † thee help from the ſanctuary *c*: and † ſtrengthen thee out of Zion.
† Heb. *the help.* † Heb. *ſtrengthen thee.*

c Either, 1. From Heaven, as it is expreſſed, v. 6. Or rather, 2. From the Tabernacle in *Sion*, as it is explained in the next Words, where the Ark then was; toward which the *Iſraelites* directed their Prayers, and from which God heard and anſwered them.

3 Remember *d* all thy offerings *e*, and † accept *f* thy
† Heb. *turn to aſhes*; Or, *make fat.* burnt-ſacrifice, Selah.

d To wit, with acceptance, as it follows. *e* Offered either by thee, at thy Entrance upon this Expedition: Or by us thy People on thy behalf, or by thine appointment. *f* Heb. *turn to Aſhes*, by fire ſent from Heaven, in token of his acceptance, as was uſual; of which ſee *Levit.* 9. 24. 1 *Kings* 18. 38.

4 Grant thee according to thine own heart *g*, and fulfil all thy counſels *h*.

g (i. e.) That good ſucceſs which thy Heart deſires. *h* Thy preſent deſign for God, and for his and thy People.

* Exod. 17. 15. Pſal. 60. 4. 5 We will rejoice *i* in thy ſalvation, and * in the Name of our God *k* we will ſet up *our* banners *l*: the LORD fulfil all thy Petitions.

i Hereby they ſhew their Confidence in God, and their aſſurance of the Victory. *k (i. e.)* To the Honour of God, as the Conqueror. *l* In way of Triumph; which among other ways was celebrated by the ſetting up of Banners or Trophies.

† Heb. *from the heaven of his holineſs.* ‖ Heb. *by the ſtrength of the ſalvation of his right hand.* 6 † Now know I *m*, that the LORD ſaveth *n* his anointed *o*; he will hear him † from his holy Heaven, † with the ſaving ſtrength of his right hand *p*.

m We are already ſure of Victory by the Conſideration of God's power and faithfulneſs and Love to *David*, and to his People. They ſpeak as one Perſon, becauſe they were united, and Unanimous in this Prayer. *n (i. e.)* Will certainly ſave. *o* Our Lord and King. *p* This ſhews how God will hear him, even by ſaving him with a ſtrong hand.

Pſal. 17. 13. Heb. 2. 14. 7 * Some *truſt q* in chariots, and ſome in Horſes; but we will remember *r* the Name of the LORD our God.

q Or, *Remember*; which may better be ſupplied out of the next Clauſe, *r* Or, *make mention of*, to wit, ſo as to boaſt of it, or truſt in it; for ſuch things men oft remember or mention.

8 They are brought down *s* and fallen, but we are riſen and ſtand upright *t*.

s From their Horſes and Chariots, to which they truſted. Heb. *They bowed down*, as being unable to ſtand longer becauſe of their mortal Wounds. Compare *Judg.* 5. 27. *t* Stand firmly upon our Legs, and keep the field, as Conquerors uſe to do.

9 Save, LORD, let the king *u* hear us when we call.

u Either, 1. *David*. So the Sence is, O Lord preſerve and aſſiſt the King, that when we are diſtreſſed and Cry to him for Help, he may be able and ready to Help us, Or 2. God, the Supream Monarch, the King of Kings, and in a peculiar manner the King of *Iſrael*, hear and anſwer us, when we pray for our King and People. And for the change of Perſons in this Verſe, nothing is more common. Or 3. Chriſt, called *the King* both in the Old and New Teſtament. But this Verſe is by divers learned Men rendred thus, *Lord ſave the King. He (i. e.* the Lord*) will hear us* (Or, *Let him hear us*; For the future Tenſe is oft put Imperatively:) *When we Cry*, Or *call* upon him. And this verſion is very agreeable to the Hebrew Text. For whereas the only ground of the other Tranſlation, is, that the Hebrew Accent called *Athnach* is put under the word *ſave*, which is ſuppoſed to ſtop the Sence there, it is ſufficiently evident, that *Athnach* doth not always make ſuch a Diſtinction in theſe Poetical Books, as appears from *Pſal.* 11. 5. and 17. 10. and 19. 4. and 22. 31. and therefore this may ſeem to be the better Verſion.

PSAL. XXI.

To the chief muſician, *a Pſalm* of David *a*.

a The ſubject of this *Pſalm* is the ſame with the former, both being made for the Peoples uſe, concerning the King. Only the Prayers there uſed, are here turned into Praiſes, for the Bleſſings received in anſwer to their Prayers. And as *David* was an illuſtrious Type of Chriſt, ſo in many of theſe Expreſſions he may ſeem to look beyond himſelf unto Chriſt, in whom they are more properly, and fully accompliſhed, and of whom divers of the Ancient Hebrew Doctors underſtand it.

David, *out of a ſenſe of God's anſwering his Prayers, for all he aſk't, profeſſeth his joy and gladneſs in him*, 1——6. *His Confidence for further Succeſs*, 7. *that God will find out and conſume his Enemies*, 8——12. *He prayeth that God would exalt his Strength, that he might praiſe his Power*, 13.

1 THe king ſhall joy in thy ſtrennth *b*, O LORD, and in thy ſalvation how greatly ſhall he rejoyce?

2 Thou haſt given him his hearts deſire, and haſt not withheld the requeſt of his lips. Selah.

b Conferred upon him, and put forth by thee, on his behalf againſt his Enemies.

3 For thou preventeſt him *c* with the bleſſing of goodneſs *d*; thou ſetteſt a crown of pure gold *e* on his head.

c Or, *didſt prevent him*, Crowning him with manifold bleſſings, both more and ſooner, than he either deſired or expected, ſurprizing him with the Gift of the Kingdom, and with many happy Succeſſes. *d (i. e.)* With excellent Bleſſings. Or *with abundance* (as this Word both in Hebrew and Greek is ſometimes uſed, as *Pſal.* 84. 6. *Rom.* 15. 29. 2 *Cor.* 9. 5. 6.) *of Good*. *e* Either, 1. in token of Victory. Or rather 2. As an Enſign of Royal Majeſty conferred upon him.

4 He asked life of thee *f*, *and* thou gaveſt *it* him, even * length of days for ever and ever *g*. * Pſ. 61. 6.

f He asked only the Preſervation of that ſhort and mortal Life, which was oft expoſed to utmoſt Perils, *g* Either, 1. In his Poſterity, in whom Parents are commonly ſaid to live. Thou gaveſt the Kingdom not only to himſelf for a ſeaſon, as thou didſt to *Saul*, but to him, and to his ſeed for ever. Or rather, 2. In his Perſon; For this *giving* Anſwers to *David's asking*. And the thing which *David* asked of God, was not the Kingdom (wherein God had prevented his Prayers, and granted what *David* durſt not have preſumed to ask) but only *Life*, or the ſaving and prolonging of his Life, which his Enemies deſigned to take away. Thou gaveſt him a long Life and Reign here, and after that thou didſt tranſlate him to thy Heavenly Kingdom, to live with thee for ever. But this was more eminently fulfilled in Chriſt, who asked of his Father, Life, or *to be ſaved from Death*, Heb. 5. 7. though with Submiſſion to his Will: But his Father, though he ſaw it fit and neceſſary to take away his Temporal Life, yet he inſtantly gave him another, and that far more noble inſtead of it, even the perfect Poſſeſſion of an everlaſting and moſt glorious Life, both in his Soul and Body, at his right hand.

5 His glory *h* is great in thy ſalvation *i*: honour and majeſty haſt thou laid upon him *k*.

h His fame or renown in the World. *i* By reaſon of thoſe great and glorious Deliverances, which thou haſt wrought both for him, and by him. *k* Or, *fitted to him*, or *upon him*, as the Hebrew Verb ſignifies, or *made it adequate to him*. Thou haſt given him a large and noble Soul, very capable of and fit for that high and Honourable eſtate, to which thou haſt advanced him, and thou haſt given him Honour and Power, ſuitable to ſo excellent a Perſon, and to ſuch rich Endowments.

6 For thou haſt † made him moſt bleſſed *l* for ever *m*: thou haſt † made him exceeding glad with thy coun- † Heb. *ſet him* to be *gladded* with tenance *n*.

l Heb. *thou haſt ſet* (or, *made*, as this Verb is uſed, *Pſal.* 40. 5. 89. 42. and 91. 9. *Lam.* 3. 45.) *him Bleſſings*, (i. c.) Either, † Heb. *him with joys*. 1. The Author or Inſtrument of manifold Bleſſings to the World, and eſpecially to thy People: which *David* was in a good meaſure, but Chriſt much more truly and eminently. Although this may not ſeem very ſuitable to the Context, which only ſpeaks of the Bleſſing conferred by God upon this King, and not at all of the Bleſſings flowing from him to others. Or, 2. The great example of all Bleſſings, whom the *Iſraelites* in all Ages ſhall propound to themſelves, in all their Forms and Pronunciations of Bleſſings, They ſhall ſay, *God make thee as bleſſed as this King*, Either *David* or the Meſſias. Compare *Gen.* 12. 2. and 48. 20. or rather *moſt Bleſſed*, as we tranſlate it, the abſtract Form, and the plural Number being here uſed emphatically, as they commonly are, as *Ezek.* 34. 26. *Pſal.* 5. 10. and 19. 10. and 35. 6. to Note a man in whom all ſorts of Bleſſings are united and met together, filled with Bleſſings, and as it were a man of Bleſſings, made up altogether of Bleſſings, as Chriſt upon a like Reaſon was called *a man of Sorrows*, *Iſa.* 53. 3. And poſſibly the Word *Man*, may be underſtood here, as it is in many other places. as I have ſhewed before, and the place rendred thus, *Thou haſt made him a* Man *of Bleſſings*. *m* Of which ſee on v. 4. *n* To wit, ſmiling upon him, as it muſt neceſſarily be underſtood from the foregoing Words, (i. e.) By thy Grace and Favour manifeſted, and imparted to his Soul, and by the Effects of it, in ſaving him from all his Enemies and Calamities.

7 For the king truſteth in the LORD, and through the mercy of the moſt High, he ſhall not be moved *o*.

o Or *removed* from his Kingdom, as *Saul* was.

8 Thine hand ſhall find out all thine Enemies *p*; thy right hand ſhall find out thoſe that hate thee.

p When they ſeek to hide themſelves or flee away from thee, ſhould diſcover and overtake and deſtroy them. Or, *ſhall be ſufficient* (as this Verb ſometimes ſignifies, as *Numb.* 11. 22. *Judg.* 21. 14.) *for all thine Enemies*, To wit, to Conquer them; thou ſhall need no forreign Succours to help thee.

9 Thou ſhalt make him as a fiery oven *q* in the time of thine † anger: the LORD ſhall ſwallow them up *r* in his wrath, and the fire ſhall devour them. † Heb. *face:* Pſ. 34. 16.

q Or, *Thou ſhalt put them*, (as the Hebrew word properly ſignifies) *as it were* into (So there is only an Elliptis of the Prepoſition *Beth*, which is moſt frequent) *a fiery Oven*, (i. e.) Like Wood, which when it is caſt in there, is quickly conſumed. *r (i. e.)* Deſtroy them, as this Phraſe is oft uſed, as 2 *Sam.* 20. 19, 20. *Pſal.* 56. 1, 2. *Prov.* 1. 12.

10 * Their fruit *s* ſhall thou deſtroy from the earth, * Job 18. and their ſeed from among the children of men. 16, 19.

s Either, 1. The fruit of their Labours. Or rather, 2. Their ſeed or Children, as it is explained in the next Branch, oft called a Man's *Fruit*, as *Deut.* 28. 4. *Pſal.* 127. 3. and 132. 11. *Lament.* 2. 20. God will take away both Root and Branch, the Parents and all that wicked Race.

11 For they intended evil againſt thee *t*: they imagined a miſchievous device, *which* they are not able *to perform u*.

t (i. e.) Againſt God, not directly but by Conſequence, becauſe it was againſt *David*, whom God had anointed, and againſt the Lords people, whoſe injuries God takes as done to himſelf, Zech. 2. 8. Such Supplements are uſual after this Verb, as *Exod.* 8. 18.

Pſal.

Pſal. 101. 5. and 139. 6. *Iſa.* 1. 13. Or, for which *they were unable* or *inſufficient*. Or, but *they did not prevail*, as this Verb ſignifies, *Pſal.* 13. 4. and 129. 2. This Clauſe ſeems to be added to teach us this great and neceſſary Leſſon, that men are juſtly puniſhed by God for their wicked Intentions, although they be hindred from the Execution of them, contrary to what ſome Jewiſh Doctors, and others have taught.

‖ Or, *thou ſhalt ſet them as a Bat.*

12 Therefore ‖ ſhalt thou make them turn their † back *x*, *when* thou ſhalt * make ready *thine arrows* upon thy ſtrings, againſt the face of them *y*?

† Heb. *Shoulder.*

13 Be thou exalted, LORD, in thine own ſtrength *z*: ſo will we ſing and praiſe thy Power.

* Pſ. 7.13.

x (i. e.) Flee away at the firſt ſight of thee, whereby alſo they will be a fit mark for thine Arrows. Or, *Thou ſhalt ſet them*, as a *Butt* to ſhoot at, as the like Phraſe is uſed, *Deut.* 7. 10. *Job* 7. 20. and 16.12. *y* Or, *againſt them*, the word *Face* being oft redundant. *z* By thy own Power, or by the manifeſtation thereof, whereby thou wilt'ſt have the whole Glory of the work.

PSAL. XXII.

The ARGUMENT.

THat queſtion mentioned, *Acts* 8. 34. is very Proper here, *Of whom ſpeaketh the Prophet this* (Pſalm?) *of himſelf, or of ſome other Man?* It is confeſſed that *David* was a Type of Chriſt, and that many *Pſalms* or paſſages of the *Pſalms*, though properly and litterally underſtood of *David*, yet had a further and Myſtical reference to Chriſt, in whom they were accompliſhed. But there are ſome other *Pſalms* or paſſages in the *Pſalms*, as alſo ſome Chapters or paſſages in other Prophets, eſpecially in *Iſaiah*, who lived not very long after *David*, which either by thoſe ſacred Pen-men, or at leaſt by the Holy Ghoſt inſpiring them, which is one and the ſame thing, were directly, Primarily and Immediately intended for, and are Properly and litterally to be underſtood of the Meſſias; though withal there may be ſome reſpect and alluſion to the ſtate of the Pen-man himſelf, who being a Type of Chriſt, it is not ſtrange if there be many Reſemblances between them. And this ſeems to be the ſtate of this *Pſalm*, which is underſtood of the Meſſias, by the Hebrew Doctors themſelves, and by Chriſt himſelf, and by his Apoſtles, as we ſhall ſee. And there are many paſſages in it, which were moſt litterally accompliſhed in him, and cannot in a tolerable Sence be underſtood of any other, as we ſhall ſee in the particular Verſes. And therefore, I doubt not, that *David*, though he had an Eye to his own Condition, in divers paſſages here uſed, yet was carried forth by the Spirit of Prophecy beyond himſelf and unto Chriſt, to whom alone it truly and fully agrees.

‖ Or, *the Hind of the Morning.*

To the chief muſician upon ‖ Ajeleth Shahar *a*, *a Pſalm* of David.

a Or *the hind of the Morning*. To note that the Perſon here deſigned was like an *Hind*, comely and meek and every way Lovely but withal Perſecuted by wicked men, and that oftentimes is *in the Morning*, when ſhe comes out of her lurking and Lodging place, and when the Hunters uſe to go abroad to their Work. Or this was the Title of ſome Muſical inſtrument, or Tune, or Song, which was uſually ſung in the Morning.

The Prophet as a Type of Chriſt, complaineth that God had forſaken him, 1. *and heard not his Prayers,* 2. *He ſheweth that he heard his Fathers, and delivered them,* 3——5. *But owns himſelf a Worm,* 6. *And the Reproach of Men,* 7. *He ſheweth the Language of the Enemy againſt him, yet his truſt is in God,* 8——21. *He calleth all* Iſrael *to praiſe him,*22——25. *He ſheweth the Happineſs of the the Meek,* 26. *And of all the Gentiles,* 27——31.

* Mat. 27. 46. Mark 15. 34.

MY * God *b*, my * God *c*, why haſt thou forſaken me *d*? *Why art thou* ſo far † from helping me, *and from* the words of my roaring *e*?

b Whom, notwithſtanding thy forſaking me, I heartily Love, and in whom I truſt; who art my Friend and Father, though now thou frownеſt upon me. *c* The Repetition Notes, the depth of his diſtreſs which made him Cry ſo earneſtly, and the ſtrugglings of his Faith, with his Fears and Sorrows. *d (i. e.)* Left me in the hands of Malicious men, withdrawn the Light of thy Countenance, and the ſupports and Comforts of thy Spirit from me, and filled me with the Terrors of thy wrath, ſo that I am ready to ſink under my Burden. This was in part verified in *David*, but much more fully in Chriſt, who applies theſe Words to himſelf, *Mat.* 27. 46. *e (i. e.)* From regarding, or Pitying, or Anſwering my ſtrong Prayers, and lamentable Out-cries forced from me, by my intolerable Diſtreſſes and Miſeries.

* Pſal. 31. 14. † Heb. *from my Salvation.*

† Heb. *there is no ſilence to me.*

2 O my God, I cry in the day-time, but thou heareſt me not; and in the night-ſeaſon, and † am not ſilent *f*.

f (i. e.) I continue praying Day and Night without Intermiſſion. Or thus, *I have no ſilence, (i. e.)* No quietneſs or Reſt, as this Word ſignifies, *Judg.* 18. 9. In which reſpect alſo the Sea and Waves thereof are ſaid to *be ſilent*, ſtill *(i. e.)* and quiet, *Pſal.* 107. 29. *Mark* 4. 39. And ſo this laſt Clauſe anſwers to and expounds the Former, *Thou heareſt me not*, which is moſt uſual in this Book.

3 But thou *art* holy *g*, *O thou* that inhabiteſt the praiſes of *Iſrael g*.

g (i. e.) Juſt and true in all thy ways, and therefore hearing Prayers, and keeping thy Covenant; a true Lover of Holineſs, and of all holy Men. This he adds Either, 1. To aggravate his Miſery, that ſuch a God ſhould neglect and forſake him. Or rather, 2. To ſtrengthen his Faith, and to enforce his Prayers, and prevail with God for the Honour of his holy Name, to hear and help him. *g* Either, 1. That dwelleſt in thy Tabernacle and Ark, which is called *Iſrael's glory*, 1 *Sam.* 4. 21. and the place *where God was praiſed*, *Iſa.* 64. 11. Or 2. That receiveſt and rightly poſſeſſeth the praiſes of *Iſrael*; whom thy people are perpetually praiſing for one Mercy or another; and therefore I truſt, I alſo ſhall have occaſion to praiſe thee. But becauſe this Hebrew Verb when it is uſed Tranſitively, and is taken for *inhabiting* is generally, as far as I have obſerved, Conſtrued with a Prepoſition, which here it is not, this Verſe may ſeem to be better rendred thus, as it is by divers Learned men. *But thou abideſt*, or *perſevereſt*, or *Continueſt to be* (as this Verb is uſed, *Pſal.* 9. 7. and 55. 19. and 102. 12.) *Holy*, (notwithſtanding thy preſent neglect of my Prayers and Miſeries) *O the praiſes*, Or, *O thou who art the praiſes* (Or, and *the praiſes*, *(i. e.)* the great Cauſe and Object of the *praiſes*) *of Iſrael, (i. e.)* whom *Iſrael* ſolemnly and uſually praiſed, *Deut.* 10. 21. *Jer.* 17. 14.

4 Our Fathers truſted in thee: they truſted, and thou didſt deliver them *h*.

h This he adds for the Reaſons mentioned in the firſt Note, *v.* 3.

5 They cryed unto thee, and were delivered: * they truſted in thee and were not confounded *i*.

* Pſal. 25. 2, 3. & 31. 1. Iſa. 49.23. Rom. 9.33.

i (i. e.) Not diſappointed of that for which they prayed and hoped.

6 But I am a Worm *k* and no man; a reproach of men, and deſpiſed of the people *l*.

k Our Fathers were Honoured by thee and by others, becauſe of thy appearance for their defence and deliverance, but I am treated like a Worm, *(i. e.)* Neglected and deſpiſed, both by thee who doſt not afford me Help, and by the men of my Age and Nation, as it follows. For the Phraſe ſee *Job* 25. 6. *Iſa.* 41. 14. *l* Not only of the great Men, but alſo of the common People. Which doth not ſo truly agree to *David* (who, though he was hated and perſecuted by *Saul* and his Courtiers, was Honoured and Beloved by the Body of the people) as to Chriſt, Compare *Iſa.* 53. 2, 3.

7 * All they that ſee me, laugh me to ſcorn *m*: * Mat. 27. 39. Heb. ſhoot out the lip. they † ſhoot out the lip *n*, they ſhake the head *o*, ſaying *p*.

m Inſtead of Pitying or Helping, deride me and inſult over me; ſuch is their inhumanity. *n* They gape with their Mouths, and put forth their Tongues, in Mockery. See *Job* 16. 10. *Iſa.* 57. 4. *o* Another poſture of Scoffers. See *Job* 16. 4. *Pſal.* 44. 14. *Iſa.* 37. 22. This and the next Verſe are applied to Chriſt, *Mat.* 27. 39. 43. *p* This Supplement is very uſual, and here it is neceſſary, becauſe the next Words are the Expreſſions of his inſulting Enemies.

8 * † He truſted on the LORD *q*, *that* he would deliver him *r*; let him deliver him, ‖ ſeeing he delighted in him *s*.

* Mat. 27. 43. † Heb. He rolled himſelf on the LORD. ‖ Or, *if he delight in me.*

q He Rolled himſelf *upon the Lord*. Where they ſeem to Scoff not only at the thing, but at the Expreſſion. Their Sence is, He pretended that he did wholly lean and reſt himſelf, and caſt his cares upon God, and quietly and confidently commit all his Affairs to his Providence, aſſuring himſelf of an happy Iſſue from him. *r* Or, without any Supplement, *let him deliver him*, as it follows, though the Hebrew words be differing. And ſo the ſame thing is twice repeated to ſhew both the Vehemency of their Hatred, and their Confidence of Succeſs againſt him. They thought his Caſe deſperate, and paſt all hope and Remedy. *s* As he uſeth to alledge and boaſt, but how vainly the Event now ſheweth.

9 But thou *art* he that took me out of the Womb *t*; thou ‖ didſt make me hope *u when I was* upon my mothers breaſts *x*.

‖ Or, *kept me in ſafety.*

t This is noted as an Effect of God's wonderful and gracious Providence. And although this be a Mercy which God grants to all mankind, yet it may well be alledged here, partly in way of gratitude for this great, though common Mercy; nothing being more reaſonable and uſual than for *David* and other holy men to praiſe God for ſuch Bleſſings; and partly as an Argument to encourage himſelf, to expect and to prevail with God, to grant him the Deliverance which now he deſires, becauſe he had formerly delivered him: This being a very common Argument, See 1 *Sam.* 17. 37. 2 *Cor.* 1. 10. But this is applicable to Chriſt in a ſingular manner, not, as a late learned Writer takes it, that God ſeparated him from the Womb, but that God did *bring him out* (as the word properly ſignifies) *of the Womb*, to wit, immediately and by himſelf, and without the help of any Man, by the miraculous Operation of the Holy Ghoſt, which made him there, or elſe he could never have been brought thence. *u* Or, *Truſt*: *(i. e.)* Thou didſt give me ſufficient ground for Hope and Truſt, if I had then been capable of acting that Grace, becauſe of thy wonderful and watchful Care over me, in that weak and helpleſs State. Which was eminently true of Chriſt, whom God ſo miraculouſly preſerved and provided for in his Infancy; the Hiſtory whereof we read, *Mat.* 2. It is not ſtrange that *Hope* is figuratively aſcribed to Infants, ſeeing even the Brute-Creatures are ſaid to *Hope*, *Rom.* 8. 20. and to *wait* and *Cry to God*, *Pſal.* 145. 15. and 137. 9. *x (i. e.)* When I was a ſucking Child. Which may be properly underſtood.

10 * I was caſt upon thee *y* from the Womb: thou *art* my God from my Mothers belly.

* Pſ. 71.6

y I was like one forſaken by his Parent, and caſt wholly upon thy Providence. I had no Father upon Earth; and my Mother was poor and helpleſs.

11 Be not far from me *z*, for trouble *is* near *a*; for *there is* † none to help *b*.

† Heb. *not a helper.*

z To wit, as to affection and ſuccour. *a* At hand and ready to abeſiege, ſwallow me up. And therefore if thou doſt not ſpeedily deliver me it will be too late. Which is an Argument that *David* oft uſeth, as *Pſal.* 6. 5. and 88. 11. &c. *q* They help therefore will be the more ſeaſonable, becauſe it is moſt neceſſary, and thou wilt'ſt have the more of Glory by it, becauſe it will appear that it is thy work alone.

12 Many bulls *c* have compaſſed me: ſtrong *bulls* of Baſhan *d* have beſet me round.

c Wicked and violent, and potent Enemies; for ſuch are ſo called, *Ezek.* 39. 18. *Amos* 4. 1. *d (i. e.)* Fat and Luſtly, as the Cattel there bred were, *Deut.* 3. 13. and 32. 14. and therefore fierce and furious.

Heb. *open.*

13 They † gaped upon me *with* their mouths *e*, *as a* ravening and a roaring lyon.

Heb. *tear.*

e Partly to affright me, and principally to tear and devour me, as the following Metaphor explains it. Otherwiſe it might be underſtood of their Crying out with loud and earneſt Voyces, that he might be Condemned and put to Death.

14 I am poured out like water *f*, and all my bones are ‖ out of joynt *g*: my heart *h* is like wax *i*; it is melted in the midſt of my bowels.

Or, *diſjointed.*

f My Heart faileth, my Spirits are ſpent and gone like water which once ſpilt can never be recovered; my very fleſh is melted within me, and I am become as weak as Water. See the like Phraſe *Joſ.* 7. 5. and Compare 2 *Sam.* 14. 14. *Job* 14. 11. *g* I am as weak and unable to move or help my ſelf, and withal as full of Torment, as if I were upon a Rack, and all my bones were diſjointed. Or, *all my bones are ſeparated*, one from another; as they were in ſome fort in Chriſt, by the ſtretching of his Body upon the Croſs. *h* The ſeat of Life and fountain which ſupplies Spirits, and Vigour to the whole Body. *i* Melted, as it follows, through fear and overwhelming grief, Compare *Pſal.* 68. 2. and 97. 5.

15 My ſtrength is dryed like a potſherd *k*, and my tongue cleaveth to my jaws *l*, and thou haſt brought me into the duſt of death *m*.

k I have in a manner no more Radical moiſture left in me, than is in a dry potſherd. *l* Through that exceſſive thirſt and drought. See *John* 19. 20. *m* Partly by thy Providence, delivering me into the power of mine Enemies, and partly by thy Terrors in my Mind and Soul.

16 For dogs *n* have compaſſed me; the aſſembly of the wicked *o* have incloſed me; they pierced my hands and my feet *p*.

n So he calls his Enemies for their vileneſs and filthyneſs, for their inſatiable Greedineſs, and implacable fury and fierceneſs againſt him. *o* He explains what he means by *Dogs*, even wicked men, who are oft ſo called, not ſome few of them ſingly, but the whole *Company* or *Congregation* of them; whereby may be noted, either their great Numbers, or their conſulting and conſpiring together, as it were in a lawful aſſembly. Which was moſt literally and eminently fulfilled in Chriſt. *p* Theſe words cannot with any probability be applied to *David*, nor to the attempts of his Enemies upon him; for their deſign was not to Torment his Hands, or Feet, but to take away his Life. And if it be pretended that it is to be underſtood of him in a Metaphorical Sence, it muſt be Conſidered, that it is ſo uncouth and unuſual a Metaphor, that thoſe who are of this Mind cannot produce any one example of this Metaphor, either in Scripture or in other Authors, nor are they able to make any tolerable Sence of it, but are forced to wreſt and ſtrain the Words. But what need is there of ſuch forced Metaphors, when this was moſt properly and literally verified in Chriſt, whoſe Hands and Feet were really pierced and nailed to the Croſs, according to the manner of the Roman Crucifixions, to whom therefore this is applied in the New Teſtament. See *Mat.* 27. 35. *Mark* 15. 24. *Luke* 23. 33. *John* 19. 18, 23, 37.

Mat. 15. John 19. 5.

17 I may tell all my bones *q*: * they look *and* ſtare upon me *r*.

q Partly through my Leanneſs cauſed by exceſſive grief, which is much more Credible of Chriſt than of *David*; and partly by my being ſtretched out upon the Croſs. *r* To wit, with Delight and Complacency in my Calamities, as this Phraſe is uſed, *Pſal.* 35. 21. and 37. 34. and 54. 7. and 59. 10. *Obad.* v. 12. Compare *Luke* 23. 35.

18 They part my garments among them, and caſt lots upon my veſture *s*.

s This alſo cannot be applied to *David*, without an uncouth and ſtrained Metaphor, but was literally fulfilled in Chriſt, *Mat.* 27. 35. *John* 19. 24.

19 But be not thou far from me, O LORD; O my ſtrength haſt thee to help me.

Heb. *my help me.* Pſal. 35. 17. Heb. *from the hand.*

20 Deliver my ſoul from the ſword *t*: † * my darling from the † power *x* of the dog.

t (i. e.) From the rage and violence of mine Enemies, as the next Clauſe explains it, and as *the Sword* is oft taken in Scripture. See *Jer.* 25. 16. 27. 29. *Ezek.* 38. 21. *u* Heb. *My one*, or *only One*; to wit, *his Soul*, as he now ſaid: which he ſo calls, either becauſe it was very dear to him: Or rather becauſe it was left alone and deſtitute of Friends and Helpers; for ſo this word is uſed, *Pſal.* 25. 16. and 35. 17. *x* Heb. *the hand*: Which is oft put for *Power*, and in that Sence is aſcribed to a *Flame*, *Iſa.* 47. 14. and to *Evil*, *Hab.* 2. 9.

21 Save me from the lyons *y* mouth, for thou haſt heard me *z* from the horns of the unicorn *a*.

y Either the Devil, that raging and roaring Lyon; who did many ways aſſault and annoy him: Or his Lyon-like Enemies. *z (i. e.)* Anſwered and delivered me. *a* A ſtrong and fierce and untameable Wild beaſt: though the learned are not agreed about the kind of it. See of it, *Deut.* 33. 17. *Job* 39. 9, 10. *Pſal.* 92. 10. *Iſa.* 34. 7. and my Latin *Synopſis* on *Numb.* 23.22. For it is not worth while to trouble the unlearned Reader with ſuch Diſputes.

Heb. 2.12

22 * I will declare *b* thy name *c* unto my brethren *d*: in the midſt of the congregations *e* will I praiſe thee.

b (i. e.) Publiſh or celebrate it; when thou haſt delivered me, thou ſhalt have the glory of it, as now thy Honour is eclipſed by my Calamities. *c (i. e.)* That power and faithfulneſs and goodneſs, and thoſe Perfections which thou haſt manifeſted on my behalf. *d* The ſame whom he calls *the Congregation* in the next Clauſe, and *the ſeed of Jacob* and *Iſrael* in the next Verſe. Which alſo doth not ſo fitly agree to *David*, who never to my remembrance gives this Title to any, but ſuch as were near a-kin to him, as it doth to Chriſt, who extendeth this name to all his Diſciples and Believers, *Mat.* 12. 48, 49. and 25. 40. and 28. 10. and to whom this very Text is applied. *Heb.* 2. 11, 12. *e* Not only privately but even in the publick Congregation.

23 Ye that fear the LORD, praiſe him *f*; all ye the ſeed of Jacob glorify him; and fear him, all ye the ſeed of Iſrael *g*.

f Partly for my ſake, and chiefly for your own benefit received by my Deliverance. *g* The two univerſal Particles ſeem to intimate that he ſpeaks not only of the Carnal, but alſo of the Spiritual Seed: which alſo is more than probable, by Comparing this with *v.* 27, 28.

24 For he hath not deſpiſed *h*, nor abhorred *i* the affliction of the afflicted: neither hath he hid his face from him *k*, but * when he cried unto him, he heard.

* Heb. 5. 7.

h I was deſpiſed by the People, *v.* 6. but not by God. *i (i. e.)* He did not turn away his Face from it, as men do from things which they abhor, but looked upon it with Compaſſion. *k* To wit, for ever: for he did ſo for a time: But now, ſaith he, he hath lift up upon me the Light of his Countenance.

25 * My praiſe *ſhall be* of thee in the great congregation *l*: * I will pay my vows *m* before them that fear him.

* Pſal. 35. 18. * Pſal. 50. 14.

l Either in the general aſſemblies of the *Iſraelites*, at their ſolemn Feaſts: Or in the univerſal Church, made up of *Jews* and *Gentiles*, as the following Verſes explain it. *m (i. e.)* Thoſe Praiſes and Services, which in my diſtreſs, I vowed to return unto thee, when thou didſt deliver me.

26 The meek *n* ſhall eat and be ſatisfied *o*: they ſhall praiſe the LORD that ſeek him *p*; * your *q* heart ſhall live *r* for ever *s*.

* Pſal. 69. 32.

n (i. e.) Faithful or Godly Perſons, who are frequently called *meek* ones, as *Pſal.* 25. 9. and 76. 9. and 149. 4. *Iſa.* 11. 4. and 61. 1. *Zeph.* 2. 3. becauſe the grace of God doth ſoften and ſweeten the Hearts of Sinners, and ſubdues their Pride and paſſion, and Rebellion againſt God, and their fierceneſs towards men. Or *the Poor*, as this word is oft rendred; which ſeems well to ſuit this place, Partly, becauſe theſe are oppoſed to the *fat* ones *upon* Earth, *v.* 29. Partly, becauſe the following *Eating* and *Satisfaction* may ſeem moſt proper and acceptable to ſuch as were in want: Partly, becauſe here is an alluſion to the legal Feaſts, made of the remainders of the Sacrifices, in which the poor had a ſhare: and Partly, becauſe this well agrees to the time of Chriſt's coming, when the Body of the Jewiſh Nation were a poor and afflicted people, and *the Poor* eſpecially *did receive the Goſpel*, *Mat.* 11. 5. *o* Which is mentioned as a great Bleſſing, *Joel* 2. 26. as it is threatned as a grievous Curſe that men ſhould *Eat and not be ſatisfied*, *Levit.* 26.26. *Mich.* 6. 14. But becauſe it was Comparatively a poor and mean thing to have ones Belly filled and ſatisfied, with that food which periſheth and paſſeth away preſently after it is received, this magnificent promiſe is doubtleſs to be underſtood, ſpiritually of thoſe ſpiritual Bleſſings, that Grace and Peace, and Comfort and full Satisfaction, which all believing and pious Souls have in the Sence of God's Love, and the pardon of their Sins, and in the influences of God's Spirit into their Souls. *p* That ſeek his Favour: Or that enquire after him, and Labour to know and diſcern him. Wherein poſſibly the Spirit of God may intimate to us, the neceſſity of ſeeking, and the Difficulty of finding or diſcovering God, when he ſhall appear in the Fleſh and in the Form of a Servant; which was likely to hide him from the Eyes of the Carnal, and Careleſs Jews, and not to be diſcerned, but by thoſe that were ſtudious and inquiſitive concerning the mind of God revealed in the Scriptures, concerning that matter. *q (i. e.)* Their: For he ſpeaks of the ſame Perſons ſtill, though their be a change from the third to the ſecond Perſon, as is uſual in theſe poetical and prophetical Books of Scripture. *r (i. e.)* Shall be greatly Refreſhed and Comforted; *Life* being oft put for an Happy and Comfortable Life, as 1 *Kings* 1. 25. *Pſal.* 34. 12. in which reſpect *Jacobs* Heart or *Spirit* is ſaid to have *revived*, *Gen.* 45. 27. as on the contrary *Nabals Heart* was ſaid to have *died within him*, 1 *Sam.* 25. 37. when it was oppreſſed with great gadneſs. *s* Your Comfort ſhall be ſhort and Tranſitory, as worldly Comforts are, but everlaſting.

27 * All the ends of the world *t* ſhall remember and turn unto the LORD *x*; and all the kindreds *y* of the nations ſhall worſhip before thee.

* Pſal. 2. 8. & 72. 11. & 86. 9.

t (i. e.) All Nations from one end of the World to the other. So this is an evident Prophecy of the calling of the *Gentiles* to the knowledge of God and Chriſt by thy Goſpel, and Conſequently a clear Proof, that this *Pſalm* doth directly and immediately ſpeak of Chriſt; to whom alone, and not to *David*, this and divers other paſſages of it, do manifeſtly belong. *u* It is not particularly expreſſed, what they ſhould remember, becauſe there were ſeveral things, that ſhould and would be remembred by them; which were likely to occaſion their turning to the Lord. They ſhall remember their former and manifold Wickedneſs with Grief and Shame, and Fear; and particularly their ſin and folly, in worſhipping dead and impotent Idols, that never did nor could do them, either good or hurt: They ſhall remember that God who did make lively Impreſſions upon their Minds, which yet they had in great meaſure blotted out and forgotten, but now by the preaching of the Goſpel they ſhall be revived: They ſhall remember their great and manifold Obligations to God, which they had quite forgotten, his Patience and Goodneſs in ſparing them ſo long, in the midſt of all their Impieties, and in revealing his Goſpel to them, and giving his Son for them: They ſhall remember the gracious Words and glorious Works of Chriſt, and what he did, and ſuffered for them; which poſſibly

poſſibly divers of them had been Eye and Ear-witneſſes of in *Judea* (although, with the unbelieving *Jews*, they deſpiſed and miſconſtrued them,) and others had heard the fame, and tydings of them. *x* Unto the only true God, and unto Jeſus Chriſt, to whom this Name of *Jehovah* is oft-times aſcribed in Scripture. *y* Heb. *all the Families*. Which is not to be underſtood ſtrictly, of every particular Perſon and Family, but of all ſorts, and of great numbers of them; as ſuch univerſal Phraſes are very frequently taken in Scripture.

28 For the kingdom *is* the LORD, and he *is* the governour among the nations *z*.

z This is added as a Reaſon, why the *Gentiles* ſhould be converted, becauſe God is not only the God and Lord of the *Jews*, but alſo of the *Gentiles*, and of all Nations, *Rom.* 3. 29, 30. And therefore though for a time he thought fit to confine his Kingdom to *Iſrael*, yet he had reſolved in due time to enlarge his Kingdom, and to ſet up his Throne and Government in the *Gentile* World, which were no leſs Created and Redeemed by him, than the *Jews*. Compare *Zech.* 13. 2. and 14. 9.

29 All *a* they *that be* fat upon the earth *b* ſhall eat *c* and worſhip *d*; all they that go down to the duſt *e* ſhall bow before him, and none can keep alive his own ſoul *f*.

a (*i. e.*) Many of them, as the word *all* is oft uſed, as *Pſal.* 72. 11. *Mat.* 3. 5. and 17. 11. *Luke* 6. 26. *John* 3. 26. 2 *Tim.* 3. 9. *b* (*i. e.*) Kings and Princes, and the great Men of the World, who are oft deſcribed by this Metaphor, as *Pſal.* 78. 31. *Iſa.* 10. 16. Compare *Job* 15. 27. *Pſal.* 17. 10. and 73. 7. Whoſe Converſion to Chriſt is alſo foretold in other places, as *Pſal.* 45. 12. and 72. 10, 11. *Iſa.* 60. 3, 5, 10. 1 *Tim.* 2. 1, 2. *Rev.* 21. 24. Theſe are oppoſed to the poor and miſerable part of the World, of whom he ſpeaks in the next words, as alſo *v.* 26. where ſee the firſt note. So the Senſe of the place is, That both poor and rich ſhould embrace the Goſpel. But the *Syriack* Interpreter renders theſe words otherwiſe, *the hungry of the Earth*. And another, to the ſame purpoſe, *theſe that are turned to Aſhes* (for which I ſhould rather ſay, *they that lye down in Aſhes*, which is an uſual deſcription of poor, afflicted, and humbled Perſons) *on the ground*. For the firſt Hebrew word, rendred *fat*, with the change but of one point, ſignifies *Aſhes*. *c* And be ſatisfied, as it was more fully expreſſed, *v.* 26. ſhall feed upon the bread of Life, Chriſt and all his benefits. *d* This is added to explain the former word, and to ſhew what kind of Eating he ſpoke of, not of a Carnal, but of a Spiritual Feaſt. *e* They that languiſh and draw nigh to Death, through Poverty or Miſery, or anguiſh of Mind and Conſcience: For ſuch are oft ſaid to *go down into*, or to *ſit in the Duſt*, as *Job* 30. 19. *Pſal.* 44. 25. and 113. 7. *Iſa.* 29. 4. and 47. 1. Theſe may be oppoſed to the *fat* ones mentioned in the firſt Clauſe of the Verſe. *f* This may ſeem to be a further deſcription of the ſame Perſons, and an aggravation of their miſerable Condition, from this Circumſtance that it was not in their Power to help themſelves; their Soul was going down to the Duſt, as he ſaid in the laſt foregoing Clauſe, and now he adds that none of them could ſtop it, or keep himſelf alive; ſo that their Caſe was wholly deſperate as to themſelves; and this drove them out of themſelves, to ſeek relief from God, and to receive Jeſus Chriſt and the Goſpel of Salvation gladly. Heb. *and* he who (the Pronoun Relative being here underſtood, as it is in very many places) *doth not*, or *cannot quicken*, or *enliven his own Soul*, (*i. e.*) himſelf, as *the Soul* is oft taken; and *quickening* may be put either for *nouriſhing*, as *Iſa.* 7. 21. or for *comforting*, as here *v.* 26. or *preſerving Life*, whether Temporal or Spiritual, and Eternal, as *Gen.* 19. 19. *Ezek.* 13. 19. and 18. 27. But theſe words are and may be rendred otherwiſe, and that very agreeably to the Hebrew Text, and the Scope of the place. Having ſaid that all Nations ſhould *bow before him*, (*i. e.*) before Chriſt and unto Chriſt, whom they ſhould own as their Lord and Saviour, he now adds theſe Words, Either, 1. As a Reaſon why they did receive him, or believe in him, becauſe (for ſo the Particle *Vau* is frequently rendred, as 1 *Kings* 1. 21. and 18. 3, 4. *Pſal.* 60. 12. *Iſa.* 16. 2. and 64. 5. and oft elſe where) *he did not keep alive his own Soul*, as he could eaſily have done, by his divine Power in ſpight of all that his Enemies could do, but freely gave himſelf to Death for them. Becauſe he laid down his Life for ſinners, which the Father had commanded him, and he had promiſed to do, therefore God loved him, *John* 10. 17, 18. and glorified him, and performed his Promiſe made to him upon that Condition, that *if he did make his Soul an offering for ſin, he ſhould ſee his ſeed*, &c. *Iſa.* 53. 10. Or, 2. As an Amplification or Commendation of the Faith of the *Gentiles*, in coming and bowing to Chriſt, *although* (for ſo alſo the Hebrew *Vau* is oft uſed, as *Pſal.* 99. 8. *Prov.* 26. 24. *Eccleſ.* 9. 16.) *he did not keep alive his own Soul*, but laid down his own Life, and ſuffered himſelf to be killed by wicked men: Which was one principal Reaſon, why the *Jews* would not believe on him, as is noted, *Mat.* 27. 40, 42, 43. and therefore was a juſt Commendation to the *Gentiles*, that notwithſtanding this great ſtumbling Block, believed on him. But this I propoſe with Submiſſion. Only it may be obſerved that this laſt Clauſe of the Verſe in the Hebrew, is in the ſingular number, and therefore more likely to belong to *him*, immediately going before it, which is of the ſame number, than to the other preceding Clauſes, which are all expreſſed in the plural number. And though I know Enallage of numbers, be very uſual, yet they are not to be ſuppoſed without neceſſity.

30 A ſeed *g* ſhall ſerve him; it ſhall be accounted to the LORD for a generation *h*.

g Chriſt ſhall not want a ſeed or poſterity, *Heb.* 2. 13. For though the Jewiſh Nation ſhould generally reject and forſake him, which may ſeem to be here implied, Chriſt ſhall have many Diſciples or followers, and the *Gentiles* ſhall come in their ſtead. Compare this promiſe with that, *he ſhall ſee his Seed*, *Iſa.* 53. 10. Or, their *Seed*, (*i. e.*) The ſeed of the *Gentile* Worſhippers laſt mentioned. Chriſtian Religion ſhall not be the buſineſs of one Age, but, as the *Gentiles* ſhall believe in Chriſt, ſo ſhall their poſterity

in ſucceeding Generations: This being Gods uſual method, to take Children into Covenant with their Parents, of which ſee *Deut.* 10. 15. and 30. 19. *Pſal.* 69. 35. *Iſa.* 43. 5. and 44. 3. And as when with them; ſo when the *Gentiles* embraced the Goſpel-Covenant, their Children were admitted with them. *h* That believing ſeed ſhall be Reputed both by God and Men, *The Generation*, or *Children*, or *People of the Lord*, as the *Jews* formerly were. But upon the *Jews* Contempt of Chriſt and the Goſpel, the *Gentiles* ſhall come in their ſtead, and enjoy their Titles and Priviledges. Compare this place with *Pſal.* 87. 5.

31 They *i* ſhall come *k*, and ſhall declare his righteouſneſs *l* unto a people that ſhall be born *m*, that he hath done *this n*.

i. Either, the Converts and Worſhippers, *v.* 27. 29. Or their ſeed laſt mentioned, *v.* 30. Or this may be indefinitely ſpoken as ſuch Verbs are oft uſed, *they ſhall come*, (*i. e.*) Some or other ſhall come and do the Work here mentioned, to wit, the Apoſtles and Miniſters of the Goſpel. *k* To wit, from *Judea* and *Jeruſalem* (from whence the Goſpel was firſt to go forth) to the *Gentile* World, to the ſeveral parts whereof the Apoſtles went upon this Errand. *l* Gods Righteouſneſs: Either, 1. His wonderful grace and mercy to mankind, in giving them Chriſt and the Goſpel; for *Righteouſneſs* is oft put for *Mercy* or *Kindneſs*, as hath been noted again and again. Or, 2. That Righteouſneſs which God hath appointed for the juſtification of Sinners, called *the Righteouſneſs of Faith*, *Rom.* 3. 21, 22. *Philip.* 3. 9. which the *Jews* were ignorant of and would not ſubmit to, *Rom.* 10. 3. but the *Gentiles* joyfully embraced; or 3. His truth or faithfulneſs, (which is very frequently, and fitly called *Righteouſneſs*,) in the performance of thoſe exceeding great and precious Promiſes made, and recorded in the Old Teſtament, and eſpecially thoſe two, concerning the ſending of the Meſſias, and concerning the calling of the *Gentiles*. *m* Either, 1. Spiritually, (*i. e.*) Born again: for Regeneration is oft called a *Birth*, as *Pſal.* 87. 4, 5. *John* 1. 13. 1 *Pet.* 1. 23. and a Creation, *Pſal.* 102. 18. Or rather, 2. Naturally, (*i. e.*) Unto ſucceeding Generations. Whereby *David* gives us a Key to underſtand this *Pſalm*, and teacheth us that he ſpeaks not here of himſelf, or of the Occurrences of his times, but of things which were to be done in after-Ages, even of the ſpreading of the Goſpel among the *Gentiles*, in the time of the New Teſtament. *n* (*i. e.*) They ſhall declare that this is the work of God, and not of Man, and carried on by his only power in the World, againſt all the Wit and force of Men. Or rather, *becauſe* (this being added as a Proof or Demonſtration of that *Righteouſneſs* of God now mentioned) *He* (*i. e.* the Lord, plainly underſtood here, and expreſſed in the foregoing Verſe) *hath done* or *wrought it*, to wit, his Righteouſneſs. (*i. e.*) He hath executed with his Hand, what he ſpake with his Mouth; he hath demonſtrated the truth of his Promiſes by his Actions, and by the Accompliſhment of them.

PSAL. XXIII.

The ARGUMENT.

THE matter of this *Pſalm*, gives us ſome general Diſcovery of the time of its writing; which was when *David* was delivered out of his Diſtreſſes, and quietly ſettled in his Kingdom.

David *deſcribeth his own Happineſs*, 1. *both in Temporal* 2. *and in Spiritual things*, 3—5. *His confidence in Gods Mercy, and vows to dwell in his Houſe for ever*, 6.

A Pſalm of David.

1 THE LORD *is* * my ſhepherd *a*, I ſhall not want *b*. * Iſa. 40. 11. Jer. 23. 4. Ezek. 34. 23. John 10.

a He hath ſhewed himſelf to be ſo by his gracious Providences towards me, and for me: and he hath taken upon him, that Office and Relation to me, by his entring into Covenant with me, where by he hath engaged himſelf to rule, and feed, and preſerve and heal me, and do all which Shepherds do, or are oblig'd to do to their Flocks: which *David* very well underſtood, and had doubleſs carefully performed his Duty to his Sheep; and therefore he ſtrengthens his Faith by this Conſideration, that God was his Shepherd; and as God was a much better Shepherd than he, or any man could be, ſo he might confidently expect more than ordinary Benefits from his Conduct. *b* To wit, any thing which is really neceſſary for me, either for this Life or for the next. But fooliſh man may think many things to be neceſſary for him, which the all-wiſe God knoweth to be not only unneceſſary but hurtful, and therefore mercifully denies what men ignorantly deſire to their hurt.

2 He maketh me to lye down *c* in † green paſtures *d*: he leadeth me *e* beſide *f* the † ſtill waters *g*. † Heb. paſture of tender graſs. † Heb. water of quietneſs.

c To reſt and repoſe my ſelf at Noon, as the manner was in thoſe hot Countries. See *Cant.* 1. 7. *Iſa.* 13. 20. *Ezek.* 34. 15. *d* Where there is both delight and plenty of Proviſions. *e* Leſt I ſhould wander and periſh. Heb. *He leadeth me ſweetly and gently*, accommodating himſelf to mine Infirmities, as Shepherds do to their Sheep, *Gen.* 33. 13. *Iſa.* 40. 11. and 49. 10. *f* Or, *to*, the Particle *al* being oft put for *el*, as *Gen.* 1. 30. and 16. 7. *g* Quiet and gentle Waters, either put into Watering-Troughs or Running in ſmall and ſhallow Channels; which are oppoſed to great Rivers, which both affright the Sheep with their noiſe, and expoſe them to the danger of being carried away by their ſwift and violent Streams, whilſt they are drinking at them.

3 * He reſtoreth *h* my ſoul: he leadeth me in the paths of righteouſneſs *i* for his names ſake *k*. * Pſal. 51. 12. & 71. 20. & 31. 3.

h Heb. *He bringeth it back*; Either, 1. From its Errors or wandring. Or, 2. Into the Body, out of which it was even departing and fainting away. He reviveth or comforteth me. Compare *Ruth* 4. 15. 1 *Sam.* 30. 12. *Lament.* 1. 11. *i* In ſtreight and plain, and ſafe paths, where the Sheep is neither hurt, nor wearied, nor in danger of wandering. By his Word he directs me to the right ways of Truth, and Holineſs, and Righteouſneſs, and by his

his Spirit he inclines and inables me to chuſe them, and to continue to walk in them. *k* Not for any worth in me, but meerly for the Demonſtration and Glory of his Juſtice, and Faithfulneſs, and Goodneſs.

4 Yea, though I walk through the valley of the ſhadow of death *l*, * I will fear no evil *m*: for thou *art* with me, thy rod and thy ſtaff *n*, they comfort me *o*. * Pſ. 23. 4. Iſa. 8.

l Through a dark and diſmal Valley, full of Terrors and Dangers, as this Phraſe ſignifies, *Job* 24. 17. *Pſal.* 44. 19. and 107. 10, 14. *Jer.* 2. 6. *m* I will not give way to my Fears, but confidently rely upon God. *n* Two words noting the ſame thing, and both deſigning Gods paſtoral Care over him, expreſſed by the ſign and inſtrument of it. *o* The Conſideration thereof ſupports me, under all my Fears and Diſtreſſes.

5 Thou prepareſt a table *p* before me, in the preſence of mine enemies *p*: thou † anointeſt mine head with oyl *q*, my cup runneth over *r*. † Heb. made fat.

p (*i. e.*) Thou furniſheſt me with plenty and variety of Proviſions and Comforts. *p* They ſeeing and envying, and fretting at it, but not being able to hinder it. *q* Or *Ointment*, as the *Syriack* and *Arabick* Interpreters render it; with Aromatical Ointments, which were then uſed at great Feaſts, *Pſal.* 92. 10. *Amos* 6. 6. *Mat.* 6. 17. *Luke* 7. 38. The Senſe is, thy Comforts delight my Soul, compare 45. 7. *r* Thou haſt given me a very plentiful portion, ſignified by the Cup, given to the Gueſts by the Maſter of the Feaſt.

6 Surely goodneſs and mercy *s* ſhall follow me *t* all the days of my Life *u*, and I will dwell in the houſe of the LORD † for ever *x*. † Heb. in length of dayes.

s (*i. e.*) Gods Favour, and the bleſſed and comfortable effects and benefits of it. *t* By which Empiratical Expreſſion he ſignifies Gods admirable freeneſs and readineſs to do Good to his People, and his preventing them with Bleſſings. *u* Which he juſtly concludes, from the former inſtances of Gods Favour to him, becauſe of the unchangeableneſs of Gods Nature, and the ſtability of his Covenant and promiſes. *x* Whereas I have formerly been driven from Gods Houſe, I reſt aſſured that I ſhall now conſtantly enjoy that bleſſed priviledge of ſerving and enjoying God in his Sanctuary, which I prize more than all my Dominions.

PSAL. XXIV.

The ARGUMENT.

THIS *Pſalm* is generally and probably thought to have been Compoſed by *David* upon that ſolemn Occaſion, of bringing the Ark of God from the Houſe of *Obed-Edom*, into the Tabernacle which *David* had built for it, 2 *Sam.* 6. Wherein he hath a further proſpect even to the Temple which he earneſtly deſired, and intended to build, and which he knew would be built by his Son. And when this was done, and the Ark brought into it, this *Pſalm* was to be ſung, and indeed to this time it ſeems chiefly directed. For *Davids Pſalms* were not only uſed by himſelf upon the firſt Occaſions for which he made them, but they were committed to the Prefects of ſacred Muſick, for the uſe of the Church in all ſucceeding times. And being a Prophet, he ſpeaks, as the Prophets uſed, of things to come, as if they were already preſent, and turns his Speech to the Temple, and its Gates as if they were now built. Moreover becauſe the Tabernacle and Temple and Ark were manifeſt Types of Chriſt, and of his Church, and of the place and ſtate of Heavenly Glory, *David* extended his thoughts to them alſo, or at leaſt the Holy Ghoſt deſigned to comprehend them under theſe Typical Expreſſions.

A Pſalm of David.

David *acknowledgeth Gods Sovereignty over the World*, 1, 2. *A Deſcription of the Perſons that ſhall be of his Spiritual Kingdom*, 3, 4. *Their Bleſſing*, 5, 6. *An Exhortation to receive it*, 7, 8, 9. *Who the King of Glory is*, 10.

1 Pet. 2. 25. & 5. 4. Rev. 7. 17. THE * earth is the LORDS, and the fulneſs thereof *a*: the world, and they that dwell therein.

a All the Creatures, and eſpecially the Inhabitants wherewith it is repleniſhed. Gods general Dominion over, and Intereſt in all perſons and places, ſeems to be here premiſed and aſſerted, Either, 1. To ſhew his right to chuſe any Nation whom he pleaſed to be his peculiar people: Which priviledge being conferred upon the *Iſraelites*, was a great ſtumbling Block to the Heathen Nations. Or 2. To ſet forth the ſingular kindneſs and mercy of God to *Iſrael*, who choſe them out of all the Nations of the World to be near to him, and to have ſpecial acquaintance with him, although otherwiſe he had no other Relation to them, than what he had to all mankind, to wit, that of a Creator and Governour. Or, 3. To demonſtrate the Excellency of the Jewiſh Worſhip, and Religion above all others; becauſe the God whom they ſerved, was the God and Maker of the whole World, when the Gods of the *Gentiles* were forry Idols, and eſteemed by themſelves to be but local and confined Deities.

Job 38. 6. Pſ. 104. 5. & 136. 6. 2 * For he hath founded it *b* upon the ſeas *c*, and eſtabliſhed it upon the floods *c*.

b Juſtly have I ſaid, that *the Earth is the Lords*, for he made it, and laid the Foundation of it, and that in a wonderful manner. *c* By the *Seas* and *Floods*, he means the whole Collection of Waters, as well the Sea and Rivers running into it, as that great Abyſs of Waters, which is contained in the Bowels of the Earth, of which ſee *Gen.* 7. 11. and 49. 25. 2 *Pet.* 3. 5. This is here mentioned as an evidence of Gods wiſe and powerful and gracious Providence, that he hath built ſo vaſt a Building upon ſo weak a foundation, as the Waters are, *Mic.* 6. 2. and that although the Waters are lighter than the Earth, and therefore are naturally inclined to be above it, as they were at firſt, yet God hath ſo far over ruled the inclinations of Nature, that the Waters ſhall as it were deny themſelves and run down into Channels and Caverns of the Earth, that ſo the Earth may be a convenient habitation for men and beaſts. See *Gen.* 1. 9. *Exod.* 20. 4. *Pſal.* 104. 6.

3 * Who ſhall aſcend into the hill of the LORD *d*? and who ſhall ſtand *e* in his holy place *f*? * Pſ. 15. 1.

d To wit, *Sion* or *Moriah*, the place of Gods Sanctuary and ſpecial Preſence. This is here ſubjoyned, Either, 1. By way of Oppoſition, though God is the God of the whole World, yet he is in a peculiar manner the God of *Iſrael*, and to be worſhipped no where but in their holy place. Or 2. As an Inference. Having aſſerted and proved Gods Authority and Dominion over all Mankind, and conſequently their Obligations to ſerve and worſhip him, he now propoſeth a moſt neceſſary and important Queſtion, eſpecially in thoſe times, when all Nations except *Iſrael*, were under deep Ignorance and Errors herein, namely, where and how, and by whom God will be ſerved, and his Favour and Bleſſing may be enjoyed. The place is here deſcribed, and the qualification of the perſons in the following Verſes. *e* To wit, to miniſter before him, as this word is commonly uſed with reſpect either to Men, as 1 *Kin.* 1. 2. compared with 10. 8. *Dan.* 1. 5, 19. or to God, as *Deut.* 10. 8. and 18. 7. *Dan.* 7. 10. *Zech.* 3. 4. *Standing* is the poſture of Miniſters or Servants. So the Senſe is, Who ſhall ſerve God, to wit, with Gods acceptation, and to his own Advantage. *f* In the place which he hath ſanctified for his Service.

4 * † He that hath clean hands *g*, and a pure heart *h*; who hath not lift up his ſoul into vanity *i*, nor ſworn deceitfully *k*. * Iſa. 33. 15, 16. † Heb. *the clean of Hands.*

g Whoſe Actions and Converſations are holy and unblameable. It is here very obſervable, that the Character of a right and acceptable Worſhipper of God is not taken from his Nation and Relation to *Abraham*; nor from all thoſe coſtly and laborious Rites and Ceremonies of the Law, in which the generality of the *Iſraelites* pleaſed themſelves, but in Moral and Spiritual Duties, which moſt of them groſly neglected. *h* Purged from Hypocriſie, and inward Filthineſs, and careful to approve it ſelf to God, as well as to Men, ordering a Mans very Thoughts and Affections according to Gods Word. This is fitly added, becauſe a man may keep his hands clean in good meaſure, upon meer Worldly motives, or with an evil Deſign, or without any reſpect to God. *i* Either, 1. Who doth not worſhip Idols, which are oft called *Vanities* in Scripture. Or 2. Who doth not ſwear vainly or falſly, the Phraſe here being much the ſame with that in the third Commandement, of *taking Gods Name in vain*. But that ſeems to be a quite differing Phraſe, and the *Name of God* there mentioned, determines the Senſe of that general Phraſe to Oaths, which, without that addition, or ſomething equivalent is never, to my knowledge, uſed in Scripture in that ſenſe. Nor do all thoſe learned men, who ſo expound this place give one inſtance of that ſignification of this Phraſe. And for their other Argument for that Senſe, that this Clauſe is conjoyned with the next, by the Conjunction *Vau*, and therefore is to be explained by it, it ſeems to have no weight, becauſe the ſame Conjunction joyns the two firſt Characters together, and yet it is confeſſed that *clean Hands* and a *pure Heart*, are two diſtinct and very differing things. Or rather, 3. Who doth not immoderately value and affect, or ardently deſire (as this very Phraſe of *lifting up the Soul* doth oft ſignifie, as *Deut.* 24. 15. *Pſal.* 25. 1. *Jer.* 22. 27. and 44. 14. *Ezek.* 24. 25. *Hoſea* 4. 8.) the vain things of this preſent Life and World, ſuch as Honours, Riches, Pleaſures, and the like, which are oft called *vain things*, or *Vanities* in Scripture, as *Pſal.* 4. 2. and 119. 37. *Eccleſ.* 1. 2. and 12. 8. And this is very fitly mentioned as a Character of a truly good man, becauſe hereby he is diſtinguiſhed from all ungodly men whatſoever, whoſe inſeparable Property, this is both in the Old and New Teſtament noted to be, to *love Vanity*, and to ſet their Hearts chiefly upon the *Good* things of this Life, ſuch as *Corn and Wine*, *Pſal.* 4. 2, 6, 7. and to *have their Portion in this Life*, *Pſal.* 17. 14. and to *mind Earthly things*, *Phil.* 3. 19. and to be *Preſerved in the World*, *John* 4. 4. and to *Love the World*, and *the things of the World*, 1 *John* 2. 15. Whereas good men are every where deſcribed to be ſuch as make God *their Portion*, *Pſal.* 16. 5. and prize and deſire his Favour and Service infinitely more than all the enjoyments of this Life, yea, even than Life it ſelf, *Job* 23. 12. *Pſal.* 4. 6, 7. and 63. 3. and 119. 72. and ſuch as are *weaned* from Earthly things, *Pſal.* 131. 1, 2. and have *their affections ſet on things above*, *not on things of the Earth*, *Col.* 3. 2. and *lay not up their Treaſure in Earth*, *but in Heaven*, *Mat.* 6. 19, 20. all which is directly oppoſite to this *liſting up the Soul to vanity*. *k* Heb. *unto*, or *with deceit*, (*i. e.*) Falſly, or with a purpoſe of deceiving or injuring others thereby. Under this Negative the contrary Affirmative is included, that he is one who when he is called to ſwear, doth *ſwear in Truth*, *in Judgment*, *and in Righteouſneſs*, *Jer.* 4. 2.

5 He ſhall receive the bleſſing *l* from the LORD *m*, and * righteouſneſs *n* from the God of his ſalvation. * Iſa. 45.

l (*i. e.*) The Bleſſings which God hath promiſed to his Church 8. and People, to wit, *Grace and Glory*, *and all other good things*, as they are ſummed up, *Pſal.* 84. 11. He and he only ſhall be truly Bleſſed. *m* Which is added ſignificantly, by way of oppoſition to the *Bleſſings*, which men received either from the Prieſts or from other men, which were oftentimes given unto unworthy perſons, and in that Caſe were without any effect or benefit, whereas Gods bleſſings are given only to good men, and are always effectual for their Good. *n* (*i. e.*) The bleſſed fruit or reward of his Righteouſneſs, as the *Work* is oft put for the reward of it; as *Levit.* 19. 13. *Job* 7. 2. *Pſal.* 109. 20. Or, kindneſs or mercy, and thoſe benefits which flow from it, which are oft called by the Name of *Righteouſneſs*, as *Judg.* 5. 11. 1 *Sam.* 12. 7. *Pſal.* 48. 11. and 112. 9.

6 This *is* the generation *o* of them that ſeek him *p*, that ſeek thy face *q*, ‖ O Jacob *r*. Selah. ‖ Or, *O God of Jacob.*

o The true Progeny which God regards. Whereby he reflects upon them, who boaſted of and truſted to their carnal Generation or Deſcent from *Jacob*. *p* To wit, God, mentioned in the end of *v.* 5. or his Face, as it is more fully expreſſed in the next Clauſe, (*i. e.*) That make it their Care and Study to know him and his

Mind and Will, and to please and serve him, as this Phrase is usually understood. *q (i. e.)* His Face, by a familiar change of the person; of which many Instances have been already Noted, and *his Face*, *(i. e.)* His Grace and Favour, which is oft called Gods *Face*, as *Gen.* 4. 14. *Exod.* 33. 14, 15. *Psal.* 16. 11. and 17. 2. and 44. 3. And so this phrase is used, 2 *Chron.* 7. 14. *Psal.* 27. 8. *Hos.* 5. 15. *r* So the Sense is, that seek the true Church, here called *Jacob*; that desire the knowledge of it, and Conversation with it, in which Sense many are said to *seek Solomons Face*, as the phrase is in the Hebrew, 1 *Kings* 10. 24. 2 *Chron.* 9. 23. and the Harlot to *seek* her Lovers *Face*, *Prov.* 7. 15. And so this is by some expounded of the *Gentiles*, who enquired after the true Church, and finding it in *Jacob*, were desirous to become proselytes, and to joyn themselves to the Church of *Jacob* or *Israel*. But it must be remembred that the *Psalmist* is not here speaking of the calling of the *Gentiles*, but only of the character or qualification of the true *Jacobites* or *Israelites*, who cannot conveniently be said to *seek the Face of Jacob*, *(i. e.)* their own. And the phrase of *seeking the face of Jacob* or *of the Church*, is no where used in Scripture. Or, as it is in the Margent, *O God of Jacob*. But that seems to be too large a Supplement. Or, this is *Jacob*, the Pronoun *this* being easily understood out of the beginning of the Verse. Or, the Generation (which may in the same manner be supplied) of *Jacob*, *Jacob* being here put not for the person, but for the posterity of *Jacob*, as it is *Gen.* 49. 7. *Numb.* 23. 7, 10, 23. *Deut.* 32. 9. *Psal.* 14. 7. or for the Church or people of God, which is oft called *Jacob* or *Israel*, as *Isa.* 14. 1. and 41. 8. and 44. 1, 5, 21. &c. So the Sense is, this and this only is the true *Jacob* or *Israel*, or Church of God, and all others are so only in Name and Title, although they be descended lineally from him. Or, in *Jacob*, the Particle *in* being here understood, as it is in *Psal.* 2. 12. and 17. 12. and in many other places. So the Sense of the place is, this is the true Generation of them that seek Gods Face in *Jacob*. *(i. e.)* Either in *Jacobs* Land, or Sanctuary, the only place where God was to be sought: Or, among the *Jacobites*, or *Israelites*. By which he insinuates, what is expressed, *Rom.* 9. 6. that, *all are not Israel, that are of Israel*, and that all were not *Israelites* indeed that were sprung from *Jacob*, but only those of them who were such as he described, *v.* 4. Compare *John* 1. 47. *Rom.* 2. 28, 29.

*Pl. 98.8. 7 * Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors *s*, and the King of glory *t* shall come in.

t The question was put; Who shall ascend into Gods Hill and Holy place, *v.* 3. To which Answer hath been given, and the Persons described, *v.* 4, 5, 6. But because there still were impediments in the way, and there were *Gates* and *Doors* to this Holy place, to shut out those who would ascend thither, therefore he poetically speaks to those *Gates*, to open and let in the King of Glory, who would make way for his Subjects and followers. Here is a Representation of a Triumphant entrance of a King into his Royal City and Palace; for which the Gates use to be enlarged, or at least wide opened. He speaks here of the *Gates* and *Doors*, Either, 1. Of his Royal City of *Sion*, through which the Ark was at this time to be brought to the Tabernacle, which *David* had built for it, called *Everlasting*; either from the solidity and durableness of the matter, or from *Davids* Desires and Hopes, that God would make them such in some sort, because he *loved the Gates of Sion*, *Psal.* 87. 2. Or rather, 2. Of the Temple, which by Faith and the Spirit of Prophecy, he beheld as already built, and accordingly addresseth his Speech to it, whose *Doors* he calls *Everlasting*, not so much because they were made of strong and durable Materials, as in Opposition of those of the Tabernacle, which were removed from place to place, whereas the Temple and its Doors were constantly fixed in one place; and if the sins of *Israel* did not hinder, were to abide there for ever, *(i. e.)* as long as the Mosaical Dispensation was to last, or until the coming of the Messias, as that Phrase is very commonly taken in the Old Testament. These Gates he bids *lift up their Heads*, or Tops, either by allusion to those Gates which have a Portcullis at the top of them, which may be let down or taken up, and accordingly makes the Entrance either higher and lower: Or, that by this figurative Address to the Gates, he might signifie the Duty of the People, to make their Gates higher and wider, to give their King a more magnificent entrance. But though this be the litteral sense of the place, yet there is also a mystical sense of it, and that too designed by the Holy Ghost. And as the Temple was undoubtedly a Type of Christ, and of his Church, and of Heaven it self; so this place may also contain a Representation, either of Christs entrance into his Church, or into the Hearts of his faithful People, who are here commanded to set open their Hearts and Souls, which are not unfitly called *Everlasting Doors*, for his Reception: Or of his Ascension into Heaven, where the Saints or Angels are poetically introduced as preparing the way, and opening the Heavenly Gates to receive their Lord and King, returning to his Royal Habitation, with Triumph and Glory. Compare *Psal.* 47. 5. and 68. 25. *Acts* 2. 33. *Eph.* 4. 8. *t* The glorious King *Jehovah*, who dwelt in the Temple, and between the Cherubims: Or the Messias, the King of *Israel*, and of his Church, called *the King*, or *Lord of Glory*, 1 *Cor.* 2. 8. *Jam.* 2. 1. both for that Glory which is inherent in him, and that which is purchased by him for his Members.

8 Who is the King of glory *u* ? the LORD strong and mighty, the LORD mighty in battle *x*.

u This seems to be a Prolepsis, or removal of an Objection: You will say, What is the cause of this imperious Call? and why, or for whom must those Gates be opened, in so solemn and extraordinary a manner? *x* This contains an Answer to the Question, He is no ordinary Person, no meaner and no other than *Jehovah*, who hath given so many Proofs of his Almightiness, who hath subdued all his Enemies, and is now returned in Triumph. Here is in this, and the foregoing Verse, a Sacred Dialogue between several Persons. And some suppose that the Sacred Musicians, which attended upon the Service of the Ark and Tabernacle, and were doubtless employed in this Solemnity, 2 *Sam.* 6. 5. were divided into two Quires, whereof one spake the former, and the other the latter Verse.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlasting doors, and the King of glory shall come in *y*.

y The same Verse is repeated again, partly to shame and awaken the dulness of mankind, who are so hardly brought to a serious preparation for such Solemnities; and partly, to signifie the great worth and importance of the matter, contained under these Expressions.

10 Who is *this* King of glory? the LORD of hosts *z*, he *is* the King of glory, Selah.

z Under whose Command are all the Hosts of Heaven and Earth, Angels and Men, and all other Creatures.

PSAL. XXV.

The ARGUMENT.

THis *Psalm* seems to have been Composed, when *David* was under some straights and pressures, when his outward afflictions were accompanied with inward horrors of Conscience for his Sins, by which he had forfeited Gods favour, and procured these Calamities to himself.

David *being distressed by his Enemies, taketh his refuge in God, 1—6. Prayeth for the remission of the Sins of his Youth, 7. He sheweth the Goodness of the Lord to the meek, to such as keep his Covenant, to such as fear him, 8——15. He prayeth for help in affliction, 16—18. and against his Enemies, 19—21. and to redeem his Church from trouble, 22.*

A Psalm of David.

1 UNto thee, O LORD, do I * lift up my soul *a*. *Pl.143.8.

a (i. e.) I direct my Desires and Prayers, (which are expressed by this Phrase, *Psal.* 24. 4. *Jer.* 22. 27. *Lam.* 3. 41.) with hope or expectation of a gracious Answer, which also it implies, *Deut.* 24. 15.

2 O my God, I * trust in thee, let me not be asha- * Pl. 22.5. & 31. 1.
med *b*: let not mine enemies triumph over me.

b (i. e.) Disappointed of my Hope, which will be reproachful to me, not without Reflection upon thee, of whose Power and Faithfulness I have made my boast. & 34. 8. Pl. 28. 7. Rom. 10.

3 Yea, let none that wait on thee be ashamed *c*; let them be ashamed *d* which transgress *e* * without a cause *f*. *Psal.119. 78.

c With me and for me: For if I be frustrated, all that trust in thee will be discouraged, and upbraided with my Example. *d* Blast their wicked designs and hopes. *e* Or, *prevaricate*; or *deal perfidiously* with me, violating their Faith given to me. *f* Without any provocation of mine, or without any sufficient Reason.

4 * Shew me thy ways *g*, O LORD, teach me * Pl. 5. 8. & 27. 11.
thy paths.

g (i. e.) The way of thy Precepts, what I ought to do in my & 86. 11. Psal. 37. 17. 2. Prov. 19. 23. Circumstances and Difficulties; by what Methods I may obtain & 119.27. 11.22.29. Happiness, both whilst he Lives and when he is Dead; which the thy Favour and Help. Whatsoever thou dost with me as to o- & 143. 8. ther things, grant me this Favour, teach me my Duty, and cause to me to keep close to it, notwithstanding all Temptations to the contrary.

5 * Lead me in thy truth *h*, and teach me: for thou * Pl. 26.3.
art the God of my salvation *i*, on thee do I wait all the day.

h (i. e.) In the true and right way prescribed in thy Word, which is oft called *Truth*, as *Psal.* 119. 30. *John* 8. 45, 46. and 16. 13. &c. Or, *by* or *because of thy Truth*, *(i. e.)* Because thou art Faithful, do thou lead or guide me as thou hast promised to do. *i (i. e.)* Who hast saved me formerly, and hast engaged to save me, and from whom alone I expect Salvation.

6 Remember, O LORD, * † thy tender mercies, * Pl. 103. & 106. 1.
and thy loving kindnesses *k*, for they *have been ever* of old *l*.

k O Consider thy own merciful Nature, and thy former manifold Favours vouchsafed to me, and to other miserable Sinners, and do like thy self. *l* Thou hast been gracious to such as I am, from the beginning of the World to this day, and to me in particular from my very Infancy, as he oft acknowledgeth in this Book; yea, from all Eternity thou hast had a good Will to me, and therefore, do not now desist and desert me.

7 Remember not *m* * the sins of my youth *n*, nor * Job 20. 11.
my transgressions *o*: according to thy mercy remember thou me, for thy goodness sake *p*, O LORD.

m So as to lay them to my Charge. *n* The sins committed in my young and tender years, *Eccles.* 11. 9, 10. which God frequently punisheth in riper Age, *Job* 13. 26. *Jer.* 3. 25. and therefore he now prays that God would not deal so with him. *o* Nor any of my succeeding or other sins, which either have been Acted by me, or may be imputed to me. *p* Being a sinner I have nothing to plead for my self, but thy free *Mercy* and Goodness, which I now implore.

8 Good *q* and upright *r* is the LORD: therefore will he teach sinners in the way *s*.

q (i. e.) Bountiful and gracious to sinners, ready to do good, and delighting in it. *r* Or, *Right*, *(i. e.)* Holy and True, sincere in making Promises, and in all his Declarations and Offers of Mercy to sinners, and faithful in fulfilling them. *s* Being such an one, he will not be wanting to such poor sinners as I am, but will guide them by his Word and Spirit, and gracious Providence, into the way of Life and Peace. By *sinners*, he doth not understand all that are so; not such as are obstinate and Proud, and scornful, whom God hath

declared, that he will not teach nor direct, but will leave them to the Errors and Lusts of their own Hearts, and will blind and harden them to their Ruine, as is often expressed in Scripture; but only such as being truly sensible of their sins, do humbly and earnestly seek God for his Grace and Mercy, or such as are *Meek*, as the next Verse explains it; for these he will not fail to assist and Relieve.

9 The meek *t* will he † guide in judgment *u*: and the † Heb. he will make to go meek will he teach his way *x*.

t (i. e.) The humbly and lowly, such as meekly submit themselves to Gods hand and word, and are willing and desirous to be directed and governed by him. *u (i. e.)* In the Paths of judgment, or in the right way wherein they should walk, as the next Clause explains this; or by the Rule of his word, which is oft called his *Judgment*, or *Judgments*. Or, *with Judgment*, *(i. e.)* with a wise and provident Care, and a due regard to all their Circumstances. See *Jer.* 10. 24. 1 *Cor.* 10. 13. *x* Either Gods way, which God prescribes: Or, his own way, in which he ought to walk.

10 All the paths of the LORD *are* mercy and truth *y*, unto such as keep his covenant *z* and his testimonies.

y All the dealings of God with them, yea even those that are afflictive, and grievous to the flesh, are done in kindness and faithfulness to them, as being very necessary for them, and tending to their great advantage. *z (i. e.)* The Laws or Conditions required of them by his Covenant; Or, as it follows, his Testimonies, *(i. e.)* His Precepts, which are the Testimonies or Witnesses of God's Will, and of mans Duty.

11 For thy names sake *a*, O LORD, pardon mine iniquity: for it is great *b*.

a (i. e.) For the Honour of thy Goodness, and Truth, which is concerned herein. *b* And therefore none but such a God can pardon it, and nothing but thy own Name can move thee to do it; and the pardoning of it, will well become so great and good a God, and will tend much to the Illustration of thy Glory, as the greatness and desperateness of the Disease advanceth the Honour and Praise of the Physician. Or this may be urged, not as an Argument to move God, but as the Reason that moves him to pray so earnestly, and that for God's Name sake. Or, *though* (as this Particle is oft rendred, as *Exod.* 34. 9. *Psal.* 41. 4. and elsewhere) *it be great*. Possibly he speaks of his sin against *Uriah* and *Bathsheba*. Or, *for* or *though it be much* or *manifold*: For the Hebrew word signifies both *great* and *much*.

12 What man *is* he *c* that feareth the LORD? him shall he teach in the way *that* he shall choose *d*.

c (i. e.) Whosoever he be, whether *Jew* or *Gentile*, whether more innocent, or a greater Sinner, which is my Case. *d (i. e.)* Which God appointeth, or approveth. Or, which *he*, *(i. e.)* such Person, *should* chuse; for the future Tense is oft put Potentially, and so as to express a Man's Duty, as *Gen.* 20. 9. *Mal.* 1. 6. and 2. 7.

13 His soul † shall dwell *e* at ease *f*; and * his seed † Heb. shall lodge in goodness. shall inherit the earth *g*.

e Heb. *shall Lodge*, *(i. e.)* Continue, as this word signifies, *Job* 17. 2. *Prov.* 19. 23. It notes the Constancy and Stability of his Estate. *f* Heb. *in Good*, *(i. e.)* In the possession and enjoyment of the true Good. *g* Or, the *Land*, to wit, *Canaan*; which was promised and given, as an earnest of the whole Covenant of Grace, and all its promises, and therefore is Synecdochically put for all of them. The Sense is, his Seed shall be Blessed.

14 * The secret of the LORD *h is* with them that * Prov. 3. 32. See Joh. 7. 17. Psal. his Covenant make them know it.
fear him; ‖ and he will shew them his covenant *i*.

‖ Heb. *and his Covenant to make them know it.*

h Either, 1. His Word and Counsel, to direct and guide them in the right way, which he oft mentions here as a singular Blessing, *v.* 8, 9, 12. to shew them their Duty in all Conditions, and the way to their eternal Salvation. And so this may seem to be explained by the following Words, *He will shew them his Covenant*. And this though it was revealed, yet might be called a *secret*, because of the many and deep Mysteries in it, and because it is said to be hid from many of them, to whom it was revealed, *Mat.* 11. 25. 2 *Cor.* 3. 13, 14, 15. and 4. 3. and it is not to be understood to any purpose, without the Illumination of their Minds, by God's Spirit, as is manifest from *Psal.* 119. 18, 19. and many other places of Scripture. Or rather, 2. His Love and Favour, which is called his *secret*, *Job.* 29. 4. *Prov.* 3. 32. and that very fitly, because it is known to none but him that enjoyeth it, *Prov.* 14. 10. *Revel.* 2. 17. Or his gracious and fatherly Providence: Which is here said to be *with them*, Or, as it is in the Hebrew, *towards them*, taking Care of them, and working for them; even then when God seems to frown upon them. *i* Or, *and he will make them to know* (for the Infinitive is here thought to be put for the future Tense of the Indicative, as it is *Eccles.* 3. 14, 15, 18. *Hosea* 5. 13. and 12. 2.) *his Covenant*, *(i. e.)* He will make them clearly to understand it, both its Duties or Conditions, and its Blessings or Priviledges; neither of which ungodly Men rightly understand: Or, he will make them to know it by Experience, Or, by God's making it good to them; as on the contrary God threatens to make ungodly Men to *know his Breach of Promise*, *Numb.* 14. 34. Or, as it is in the Margent of our Bibles, *and his Covenant*, *(i. e.)* He hath ingaged himself by his Promise or Covenant) *to make them know* it, to wit, his secret, *(i. e.)* That he will manifest either his Word or his Favour to them.

15 Mine eyes *are* ever towards the LORD: for † Heb. bring forth, he shall † pluck my feet out of the net *l*.

k (i. e.) My trust is in him, and my Expectation of Relief is from him only. *l* He will deliver me out of all my Temptations and Tribulations.

16 Turn thee unto me *m*, and have mercy upon me; for I *am* desolate *n* and afflicted.

m Turn thy Face and Favour to me, O thou who now hast turned thy Back upon me, and forsaken me. *n* Destitute of all other Hopes and Succours; persecuted by mine Enemies, and forsaken by the most of my Friends, as he was in *Absalom's* Rebellion.

17 The troubles of my heart *o* are enlarged: *O bring * Psal. 68. 6.
thou me out of my distresses.

o My outward Troubles are accompanied with grievous Torments of my Mind and Heart for my sins, which have procured them, and thy great Displeasure manifested in them.

18 Look upon *p* mine affliction, and my pain, and forgive all my sins *q*.

p With Compassion, as *Exod.* 3. 7, 8. *Psal.* 31. 7. and 106. 44. *q* The procuring and continuing Causes of my Trouble.

19 Consider *r* mine enemies, for they are many, and † Heb. Be-
they hate me with † cruel *s* hatred. tred of vi-olence.

r Heb. *Look upon*, as *v.* 18. to wit, with a Revengeful Eye, as *Exod.* 14. 24. 1 *Chron.* 12. 17. *Psal.* 104. 32. For this general Expression of *looking upon*, is taken several ways in Scripture, and is to be determined by the Context. *s* Heb. *Violent* or *Injurious*, Either without any Cause given by me: Or without any bounds, or in an implacable manner.

20 O keep my soul *t* and deliver me: let me not be ashamed, for I put my trust in thee.

t (i. e.) My self or my Life, as that word is commonly taken: For his Soul was out of his Enemies reach, who could only *kill* his *Body*, *Luke* 12. 4.

21 Let integrity and uprightness preserve me *u*: for I wait on thee.

u Though I have greatly offended thee, yet remember that I have dealt honestly and sincerely with mine Enemies, whilst they have dealt falsly and injuriously with me; and therefore judge between them and me, and deal with me according to the Righteousness of my Cause, and Carriage towards them.

22 Redeem Israel *x*, O God, out of all his troubles.

x If thou wilt not pity and help me, yet spare thy people who suffer for my sake, and in my sufferings.

PSAL. XXVI.

The ARGUMENT.

THis *Psalm* was certainly made by *David*, when he was in Distress, and particularly when he was falsly accused, and defamed by his Adversaries, as he frequently was by *Saul*, and his Courtiers: and therefore for his Vindication, he makes a solemn appeal to God, and a Protestation of his own Innocency, to which he was forced by their Glamours and Reproaches.

A Psalm of David.

David *declareth his Integrity and Innocency, 1, 2, 3. His Hatred to the Congregation of the Wicked, 4, 5. He publisheth God's Works, 7. Loves to dwell in his House, 8. He prays for Deliverance from his Enemies, 9, 10. and promises Thankfulness to God, 11, 12.*

1 JUdge * *a* me, O LORD, for I have walked in * Psal.7.8.
mine integrity *b*: I have trusted also in the LORD *c*: *therefore* I shall not slide *d*.

a (i. e.) Plead my Cause, or give Sentence for me; as this Phrase is commonly used, as *Psal.* 10. 18. and 43. 1. and 72. 4. *Isa.* 1. 17. I can obtain no right from Men. The Supream and subordinate Magistrates, are mine implacable and resolved Enemies. Do thou therefore do me Justice against them. *b* For though they accuse me of many Crimes, they can prove none of them, and thou and mine own Conscience, and theirs too are Witnesses for me, that my Carriage towards them hath been innocent and unblameable. *c* I have committed my Cause and Affairs to thee, as to a just Judge and merciful Father, and my Hope and Trust is fixed upon thee alone. *d* Therefore thou wilt not deceive my Trust, but wilt upholden me against all mine Enemies. For thou hast Promised to save those that Trust in thee. Or, that *I shall not slide* or *fall*. So this declares the matter of his Trust.

2 * Examine me, O LORD, and prove me *e*; try * Psal.7.8. & 17. 3.
my reins and my heart.

e Because it is possible, that I may deceive my self, and be partial & 66. 10. in my Cause, or at least mine Enemies will so judge of me, I appeal & 139. to thee, O thou Judge of Hearts, and beg that thou would search 23. Zech. and try me, by such ways and means as thou seest fit, and make me 13. 9. known to my self, and to the World, and convince mine Enemies of mine Integrity.

3 For thy loving kindness *is* before mine eyes *f*: and I have walked in thy truth *g*.

f I dare appeal to thee with this Confidence, because thou knowest that I have a true and deep Sence of thy loving kindness to me upon mine Heart, by which I have been obliged, and in a manner constrained to Love and Obey thee, and in all things to approve thy Heart and ways to thee, and to abstain from all such evil Practices, as mine Enemies Charge me with, whereby I should have forfeited thy Loving kindness, which I prize more than Life, *Psal.* 63. 3. and exposed my self to thy just Displeasure. My Experience of and Trust in thy Goodness, doth fully satisfie and support me, that I neither do nor need to use any indirect or irregular Courses for my Relief. *g (i. e.)* According to thy Word, which is oft called *Truth*, as *Psal.* 119. 142. 151. *John* 17. 17. 19. believing its Promises, and observing its Precepts and Directions; and not according to the Course of the World, as it follows.

4 * I have not sate *h* with vain persons *i*, neither will I * Psal. 1. 1. Jer. 15. 17.
go in *k* with † dissemblers *l*. † Heb. close Persons.

h (i. e.) Chosen or used to Converse with them: for *sitting* is a posture of Ease and of Continuance. I have been so far from an Approbation, or Imitation of their wicked Courses (wherewith mine Enemies reproach me) that I have avoided even their Com-

pary, and if accidentally I came into it, yet I would not abide in it. *i (i. e.)* With Lyars, or falſe and deceitful Perſons, as the next Clauſe explains it. And *Vanity* is very frequently put for falſhood or Lying. *k* Into their Company, or with deſign to joyn in their Counſels or Courſes, as the ſame Word is uſed, *Joſ.* 23. 7. And Converſation is oft expreſſed by *going out and coming in. l* Heb. *with ſuch as hide themſelves*, covering their Crafty and wicked Deſigns with fair Pretences. I abhor ſuch Perſons and Practices; though I am accuſed to be ſuch an one.

5 I have hated the congregation of evil doers *m*; and will not ſit with the wicked.

m Either, 1. Their whole Ranck or Society. I have an Antipathy againſt all ſuch Perſons, without any Exception. Or, 2. To meet and joyn with them, in their Aſſemblies and Conſultations, or *ſit* with them, as it follows.

* Exo. 30. 20. Pſ. 73. 13. 6 I will * waſh mine hands in innocency *n*; ſo will I compaſs thine altar *o*, O LORD.

n Or, *with Integrity*, Or with a pure Heart and Conſcience. I will not do, as my Hypocritical Enemies do, who Content themſelves with thoſe outward waſhings of their Hands, or Bodies preſcribed in the Law, *Exod.* 29. 4. &c. *Deut.* 21. 6. *Heb.* 9. 10. whilſt their Hearts and Lives are filthy and abominable: But *I will waſh* or *I have waſhed my Hands*, and withal purged my Heart and Conſcience from dead Works. Compare *Jſa.* 1. 15, 16. 1 *Tim.* 2. 8. *o (i. e.)* Approach to thine Altar with my Sacrifices: which I could not do with any Comfort or Conſidence, if I were Conſcious to my ſelf of thoſe Crimes, whereof mine Enemies accuſe me. For the Phraſe of *Compaſſing the Altar*, Either, 1. He alludes to ſome Levitical Cuſtom of going about the Altar, as the Prieſts did in the Oblation of their Sacrifices, and the People, eſpecially thoſe of them who were moſt devout and Zealous, who poſſibly moved from place to place, but ſtill within their own Court, that they might better diſcern what was done on the ſeveral ſides of the Altar, and ſo be the more affected with it. Or rather, 2. He implies that he would offer many Sacrifices together, which would imploy the Prieſts round about the Altar, and ſo he is ſaid to *Compaſs* it, becauſe the Prieſts did it in his Name, and upon his Account, as Perſons are very oft ſaid in Scripture to *Offer* thoſe Sacrifices, which the Prieſts offer for them.

7 That I may publiſh *p* with the voyce of thankſgiving *q*, and tell of all thy wondrous works.

p Or, *Proclaim*, to wit, *thy wondrous Works*, as it here follows. *q* Accompanying my Sacrifices, with my own ſolemn Thankſgivings and Songs of Praiſe.

8 LORD, I have loved the habitation of thy houſe *r*, and the place † where thine honour *s* dwelleth.

† Heb. of the Tabernacle of thy Honour.

r (i. e.) Thy Sanctuary and Worſhip: which is an Evidence of my Piety to thee, as I have given many Proofs of my Juſtice and Integrity towards Men. Nothing is more grievous to me then to be hindred from ſeeing and ſerving thee there. *s* Or, *thy Glory*, Either, 1. The Ark ſo called, 1 *Sam.* 4. 22. *Pſal.* 78. 61. Or 2. Thy glorious and gracious Preſence, Or the manifeſtation of thy Glory, or of thy glorious Power, and Faithfulneſs, and Goodneſs.

9 ‖ Gather not my ſoul *t* with ſinners *u*, nor my life with † bloody men.

‖ Or, *Take not away*, Pſal. 28. 3. † Heb. *men of Blood.*

t (i. e.) My Life, as it is explained in the next Clauſe. Do not bind me up in the ſame Bundle, nor put me into the ſame accurſed, and miſerable Condition with them. Seeing I have had ſo great an Antipathy againſt them, in the whole Courſe of my Life. v. 4, 5. let me not die their Death; as *Balaam* on the contrary deſired to *dye the Death of the Righteous*, *Numb.* 23. 10. And ſeeing I have loved thy Houſe and Worſhip, and endeavoured to ſerve thee acceptably, not only with Ceremonial cleanneſs, but with moral purity of Heart and Life, v. 6, 7, 8. do not deal with me as thou wilſt with thoſe that are filled with ungodlyneſs and unrighteouſneſs; do not deſtroy me with them, *the Righteous with the Wicked*, *Gen.* 18. 23. but ſave me in the common Calamity, as thou haſt promiſed and uſed to do in like Caſes. The Hebrew word, *Aſaph*, rendred *gathering*, is oft put for *taking away*, as *Gen.* 30. 23. *Iſa.* 4. 1. *Jer.* 8. 13. and 16. 5. and that by Deſtruction and Death, as 1 *Sam.* 15. 6. *Iſa.* 57. 1. *Jer.* 8. 13. *Ezek.* 34. 29. *Hoſea* 4. 3. The ground of which Phraſe may be either, becauſe by death mens Souls or Spirits are gathered and returned to God, *Eccleſ.* 12. 7. who had diſperſed them all the World over: or becauſe the ſeveral ſorts of Men, good and bad, which live here together Promiſcuouſly, are there ſevered, and all of one ſort of them gathered together, *unto their Fathers* or *Peoples*, as it is expreſſed, *Gen.* 15. 15. *Numb.* 20. 24. 2 *Kings* 22. 20. Compare *Heb.* 12. 23. *u* Profligate and Obſtinate ſinners, as the following Words deſcribe them, ſuch being oft called *ſinners* by way of Eminency, as 1 *Sam.* 15. 18. *Pſal.* 1. 1. and 104. 35. *Iſa.* 1. 28. and 33. 14.

10 In whoſe hands *is* miſchief *x*: and their right hand *y* † Heb. *ſil.* is † full of bribes. *led with.*

11 But *as for* me, I will walk in mine Integrity: redeem me, and be merciful unto me.

x Who not only imagine Miſchief in their Hearts, but perſiſt in it, and execute it with their Hands. *y* Which ſhould be ſtretched out to execute Juſtice, and puniſh Offenders.

* Pſ. 27. 11. 12 My foot ſtandeth in * an even place *z*: in the congregations will I bleſs the LORD ‖.

z Heb. *in Reſtitude*, or *in a Right* or *Streight*, or *Plain*, or *even Place*. Which may be underſtood, Either, 1. Civilly, or in regard of his outward Condition. So this is oppoſed to the *ſlippery places*, in which wicked men are ſaid to be, *Pſal.* 35. 6. and 73. 18. *Jer.* 23. 12. and the Sence is, I ſtand upon a ſure and ſolid Foundation, where I fear no fall, nor to be overthrown by the aſſaults of mine Enemies, being under the Protection of God's promiſe, and his Almighty and watchful Providence. Or, 2. Morally, or in regard of his Converſation. So the Sence is, I do and will perſiſt or

contiue (which is oft ſignified by *ſtanding*, as *Pſal.* 1. 1.) in my plain, and righteous, and ſtreight Courſe of Life, not uſing thoſe frauds and wicked Arts, and perverſe and crooked Paths, which mine Enemies chuſe and walk in, or whereof they do falſly accuſe me. And ſo this is the ſame thing for Subſtance, with his *walking in his Integrity*, expreſſed in the foregoing Verſe, as alſo v. 1. ‖ I will not only privately acknowledge, but publickly, and in the Aſſemblies of thy People celebrate thy Praiſes, both for thy Grace, inabling and inclining me to chuſe and Love, and perſevere in the ways of Holineſs and Righteouſneſs, and for thy Protection hitherto afforded to me, in the midſt of all my Dangers and Troubles, and for that well-grounded aſſurance which thou haſt given me, of thy Favour, and of my future Deliverance.

PSAL. XXVII.

The ARGUMENT.

IT is apparent from the Body of this *Pſalm*, that *David* was not yet fully delivered from the Trouble which his Enemies gave him, both by their Slaunders and other ways. But whether it belong to that Hiſtory which is recorded, 2 *Sam.* 21. 15, 16, 17. as the *Jews* conceive, whom ſome others follow, is wholly uncertain, and not neceſſary for us to know.

A Pſalm of David.

David *declareth that God is his only Comfort and Confidence in all danger*, 1—3. *His hearty Deſire to be in the Houſe of God*, 4. *The advantage of it*, 5, 6. *He prayeth for the Light of God's Face, and his Salvation*, 7——12. *and from Experience, exhorts others to wait upon him*, 13, 14.

1 THE LORD *is* * my light *a*, and my ſalvation, whom ſhall I fear? * the LORD *is* the ſtrength of my life *b*, of whom ſhall I be afraid? * Mic. 7. 8. * Pſ. 118. 6.

2 When the wicked, even mine enemies, and my foes † came upon me to eat up my fleſh *c*, they ſtumbled and fell. † Heb. *approached to.*

a (i. e.) My Counſellor in all my Difficulties, and my Comforter and Deliverer in all my Diſtreſſes. *b (i. e.)* The Supporter and preſerver of my Life. *c* Greedily to devour me at one Morſel. Compare *Job* 19. 22. and 31. 31.

3 * Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this *d* will I be confident. * Pſal. 3. 6.

d In that which I have now ſaid, that God *is my light*, &c. v. 1. and in the Experience of his Favour and Protection, v. 2.

4 One *thing* have I deſired of the LORD *e*, that will I ſeek after, that I may dwell in the houſe of the LORD all the dayes of my life *f*, to behold ‖ the beauty of the LORD *g*, and to enquire *h* in his temple *i*. ‖ Or, *the delight.* Pſal. 63. 2. & 90. 17.

e Though I am exerciſed with many Troubles, there is but one thing that I am very ſolicitous for, or deſirous of, and that is not Victory, and Triumphs over all mine Enemies, aſſured Peace and Settlement in my Throne, the Wealth and Pleaſure, and Glory of enlarging, or Ruling my Empire: Or, if I have any deſire to any of thoſe things, it is chiefly for the ſake of that which here follows. *f* That I may not be diſturbed in, or driven from the Sanctuary, and worſhip of God as I have been, but may have Opportunity of conſtant Attendance upon God. *g* That there I may Exerciſe and Delight my ſelf, in the Contemplation of thy amiable and glorious Majeſty, and of the infinite Wiſdom, Holineſs, Juſtice, Truth, Grace and Mercy, and other Perfections, which, though hid in a great meaſure from the World, are clearly manifeſted in thy Church, and Ordinances. *h* Or, *diligently to ſeek*, either God's Face and Favour: Or his Mind and Will, and my own Duty: Or, *the Lords beauty*, laſt mentioned, which is diſcovered more or leſs, as men are diligent, or negligent in ſeeking or enquiring into it. *i (i. e.)* In his Tabernacle; which he here and elſewhere calls his *Temple*, becauſe it was the ſame thing for Subſtance; and becauſe his Thoughts and Affections did conſtantly and eagerly run out upon the Temple, and ſince he was not permitted to build the thing, he would at leaſt take occaſion to ſolace himſelf with the Name, and thereby to enter his Proteſt, of his earneſt deſire to build it, if God had ſeen it fit.

5 For † * in the time of trouble he ſhall hide me *k* in his pavilion: in the ſecret of his tabernacle *l* ſhall he hide me; he ſhall ſet me up upon a rock *m*. † Heb. *in the day of evil.* * Pſal. 31. 20.

k Or, *hath hid me*: Or, *uſeth to hide me*. Juſtly do I prize the Houſe and Service of God ſo highly, both becauſe I have ſuch vaſt Obligations to him for his former Protection and Favours, and becauſe all my hope and confidence, and ſecurity depends upon him. *l* In his Tabernacle, into which mine Enemies cannot come, and in a ſecret place in it, where, if they come, they cannot find me. Or, as it were *ſ* for the note of ſimilitude is oft underſtood) *in the ſecret of his Tabernacle, (i. e.)* In as ſafe a place as the Holy of Holies, which is called Gods *ſecret*, *Ezek.* 7. 22. where none might come but the High-Prieſt, and he but one day in a year. He alludes to the antient Cuſtom of Offenders, who uſed to flee to the Tabernacle or Altar, where they eſteemed themſelves ſafe, 1 *Kings* 2. 28. *m* A place high and inacceſſable, ſtrong and impregnable.

6 And now ſhall mine head be lifted up above mine enemies *n* round about me: therefore will I offer in his tabernacle ſacrifices of joy †*o*; I will ſing, yea, I will ſing *praiſes* unto the LORD. † Heb. *of ſhouting.*

7 Hear, O LORD, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

n He will advance me above them, and give me a compleat Victory over them. *o* Or, *of ſhouting* or *reſounding*; (i. e.) Of Thankſgiving: Which were accompanied with the ſound of Trumpets and other Inſtruments, *Numb.* 10. 10. 1 *Chron.* 15. 41, 42. *Pſal.* 33. 3.

8 ‖ *When thou ſaidſt p*, Seek ye my face *q*; my heart ſaid unto thee *r*, thy face, LORD, will I ſeek. ‖ Or, *to me my heart ſaid*

p Either by thy Word, commanding and inviting me ſo to do: Or by thy Spirit, directing and inclining me to it. *q (i. e.)* Seek my Preſence and Favour, and Help, by fervent and faithful Prayer. *r* My heart readily and thankfully complied with the motion; and upon the incouragement of this Command, or invitation and promiſe couched in it, I reſolved I would do ſo, and do ſo at this time. But this Verſe is a little otherwiſe rendred by divers learned men. And the words lye in another Order, in the Hebrew Text, which runs thus: *To thee my Heart ſaid*, Thou haſt ſaid, (which Verb may well be underſtood here, as it is alſo, 1 *Kings* 20. 34. and as divers other Verbs are underſtood in the ſacred Text, as *Levit.* 24. 8. 2 *Sam.* 18. 12. and 23. 17. Compare with 1 *Chron.* 11. 19. and in many other places; which is not ſtrange in ſo conciſe and ſhort a Language, as the Hebrew is) *Seek ye my Face*, (This is thy great Command, ſo oft and ſo vehemently urged, as containing the very Subſtance and Foundation of all true Piety) *Thy face Lord I will ſeek*, I cheerfully do and will obey thy Command therein: Or the Verſe may be thus tranſlated without any Supplement, which, where it can be done, is confeſſedly the beſt way of Tranſlation, *Concerning thee* (as the Particle *Lamed* is oft uſed: Or, *For*; or, *Inſtead of thee*, as it is unqueſtionably uſed, *Gen.* 11. 3. *Exod.* 13. 16. *Prov.* 21. 18. *(i. e.)* In thy Name and Words, and according to thy Mind) *My Heart ſaid*, (To wit, to, or within my ſelf, as the word *ſaid* is frequently taken, *(i. e.)* I ſeriouſly conſider within my ſelf, this following Command of thine oft inculcated in thy Word, and preſs it upon my own Conſcience) *Seek ye my Face*; *Thy Face Lord will I ſeek*. Thou commandeſt it, and I will obey thee therein. to thee, for thee, Pſal. 63. 2. & 105. 4. is ſaid to ſeek him, or me.

9 Hide not thy face *s far* from me, put not thy ſervant away *t* in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

s Which I in Obedience to thy Command am now ſeeking. *t* To wit, from thy Face or Preſence, or from the place of thy Worſhip, from which he either now was, or formerly had been driven: Two ways God and he might be parted, either by Gods departure, or withdrawing from him, which he might do even in the place of his Worſhip; or by Gods putting him away from his Preſence. Againſt the firſt he ſeems to direct his Prayer in the firſt Clauſe, and againſt the latter in this.

10 ‖ * When my father and my mother forſake me *u*, ‖ then *x* the LORD † will take me up *y*. ‖ Or, *for* Pſal. 69. 8. † Heb. *will gather me.*

u Or, *leſt me*, as being unable to help me, and rather a burden than an help to me; for which Reaſon, *David* deſired them to leave him, and diſpoſed of them in another place, 1 *Sam.* 22. Or, his Father and Mother were now Dead. Or, by his *Father and Mother* he may ſignifie his near Relations and Friends, which forſook him in the time of Trouble, as men uſually do. Or, the Words may be rendred, *Though my Father and Mother ſhould forſake me.* *x* Or, *yet*, as the Hebrew *Vau* frequently ſignifies. *y* Or, *will receive me*, to wit, to himſelf, as this Verb is uſed, *Joſ.* 20. 4. *Judg.* 19. 15. *Mat.* 23. 37.

Pſ. 25. 4. 11 * Teach me thy way *z*, O LORD, and lead me in † a plain path *a*, becauſe of † mine enemies *b*. Pſ. 143. 10. † Heb. *of my obſervers.* † Heb. *Hebdoth.* Pſ. 27. 12. & 35. 11.

z (i. e.) What Courſe I ſhall take to pleaſe thee, and to diſcharge my Duty, and to ſave my ſelf from Ruine. *a* Of which ſee the Note on *Pſal.* 26. 2. where the Hebrew words are the ſame. *b* That I may neither open their Mouths againſt me or Religion, by my Miſcarriages, nor fall into their Hands, by my folly, nor give them any occaſion of Triumphing over me.

Pſ. 31. 24. & 40. 5. & 92. 5. & 139. 17. 12 Deliver me not over unto the will *c* of mine enemies: for * falſe witneſſes are riſen up againſt me, and ſuch as breath out cruelty *d*.

c Or, *Luſt* or *Deſire*: Heb. *Soul*; which is ſo taken, *Pſal.* 41. 2. and 78. 18. *Ezek.* 16. 27. *d* He preſſeth his Request from the quality of his Enemies, who were both falſe and cruel, and in both reſpects hateful to God and men.

13 *I had fainted e*, unleſs I had believed to ſee the goodneſs of the LORD *f* in the land of the living *g*.

e Theſe words are added to compleat the Senſe: For the Speech is abrupt and imperfect, as is very uſual, not only in the Holy Scripture, but in many other Authors, in all vehement Paſſions or Commotions of Mind, ſuch as *David* was in at this time. Having declared what perfidious and cruel Enemies did now aſſault and encompaſs him, he now ſubjoyns what impreſſion the Thoughts thereof made upon him, and ſpeaks like one that wanted Words to expreſs, how ſad and deſperate his Condition would have been, if he had not been ſupported by Faith in Gods promiſes. *f* To enjoy (which is oft expreſſed by *ſeeing*) the Mercy which God hath promiſed me. *g (i. e.)* In this World, which is oft ſo called, as *Job* 28. 13. *Pſal.* 52. 5. and 116. 9. and 142. 5. *Iſa.* 38. 11. and 53. 8. *Jer.* 11. 19. *Ezek.* 32. 32. and is oppoſed to the Grave, which is the place of the Dead. And *David* was thus earneſtly deſirous of this Mercy in this Life, not becauſe he placed his Portion in theſe things, which he ſo ſolemnly diſclaims, *Pſal.* 17. 14. but becauſe the Truth and Glory of God, were highly concerned in making good the Promiſe of the Kingdom made to him.

Pſ. 31. 24. & 130. 5. & 40. 1. & 37. 9. & 69. 32. 14 * Wait on the LORD *h*: be of good courage, and ‖ he ſhall ſtrengthen thine heart *i*: wait, I ſay, on the LORD. ‖ Or, *let* Pſ. 27. 14. & 31. 24. & 37. 34. & 40. 1. & 130. 5. Iſa. 40. 31. & 64. 4. Lam. 3. 25. Hoſ. 12. 6. Zeph. 3. 8.

h O my Soul: to which he now turneth his Speech; as he frequently doth in this Book. *i* He will uphold thee, and keep thee from fainting and ſinking under thy burdens.

PSAL. XXVIII.

The ARGUMENT.

THis *Pſalm* ſeems to be made upon the ſame Occaſion with the former, and is mixed, as many others of his *Pſalms* are, of Hopes and Fears, of Prayers and Praiſes.

David prayeth earneſtly for himſelf, 1, 2. *that he might not be led away with the wicked*, 3, 4. *Two reaſon of his Prayer*, 5. *He bleſſeth God for hearing him*, 6—8. *and prayeth for the people*, 9.

A Pſalm of David.

1 UNto thee will I cry, O LORD my rock, be not ſilent *a* † to me: * leſt *if* thou be ſilent to me, I become like them that go down into the pit *b*. † Heb. *from me.* * Pſal. 143. 7.

a Be not deaf to my Prayers, nor dumb as to thy Anſwers to them. *b (i. e.)* Leſt I be in the like or ſame condition with them, *(i. e.)* a loſt Creature; as I ſhall certainly be, if thou doſt not ſuccour me.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands ‖ towards thy holy oracle *c*. ‖ Or, *toward the*

c (i. e.) Towards the Holy of Holies, which is ſo called, 1 *Kin. Oracle of* 6. 23. Compare with 2 *Chron.* 3. 10. Compare alſo 1 *Kings* 6. 5. *thy San-* and 8. 6. becauſe there the Ark was; from whence God gave Ora- *ctuary.* cular Anſwers to his People; and to which they accordingly directed their Prayers, not only when they drew near to it, but when they were at a diſtance from it, as *Dan.* 6. 10.

3 Draw me not away with the wicked *d*, and with the workers of iniquity: * which ſpeak peace to their neighbours, but miſchief *is* in their heart *e*. * Pſ. 12. 2. & 55. 21.

d The Senſe is, either 1. Do not ſuffer me to be drawn away by their Counſel or Example to imitate their evil Courſes. For God is oft faid to do that which he doth not effect, but only permit and order, as 2 *Sam.* 12. 12. Or, 2. Do not draw me into the ſame ſnares and miſchief with them; do not drag me, as thou doſt or wilſt do all theſe Malefactors, to execution and deſtruction. Let me not dye the death of the wicked: Comp. *Pſal.* 26. 9. Thus *drawing* is uſed for drawing to death, *Job* 21. 33. *Ezek.* 32. 20. This ſeems beſt to ſuit with the following Context, wherein he imprecateth and foretelleth that deſtruction upon his Enemies, which he deprecated for himſelf. *e* Which are hypocritical and perfidious Perſons, whilſt I through thy Grace am upright and ſincere. Seeing then I am ſo unlike them in diſpoſition and practice, let me not be made like them in their Ruine.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours *f*: give them after the work of their hands, render to them their deſert.

f *David* uſeth theſe Imprecations partly to vindicate himſelf from the ſlanders of his Enemies, who reported him to be as wicked as they were, only more cloſe and cunning therein; which if he had been, he had bitterly curſed himſelf; which it could not reaſonably be preſumed that he would do: Partly, from his great and long Experience of their implacable and incorrigible Malignity, not only againſt him, but againſt God, and his declared Will, and againſt all truly good Men, and that covered with pretences of Piety to God, and of peaceableneſs towards their Neighbours, v. 3. which made their wickedneſs more inexcuſable and deteſtable: Partly by the inſtinct and direction of Gods Spirit, by whoſe inſpiration he uttered this, as well as the reſt of the Pſalm; and partly, that hereby he might provoke them to Repentance; for this Curſe belongs only to thoſe, who ſhall obſtinately perſiſt in their wicked Courſes. Add to all this, that as Verbs of the Imperative Mood, are oft uſed by the Hebrews for Futures, ſo theſe may not be proper Imprecations, but predictions of their Deſtruction.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands *g*, he ſhall deſtroy them, and not build them up *h*.

g (i. e.) The providential works of God, both for and towards his Church and People in general; the ſerious Obſervation whereof would have made them afraid of oppoſing them, and deſirous to joyn themſelves with them; and for and towards me in particular, concerning whoſe ſucceſſion to the Kingdom, God hath ſo expreſly declared his Mind and Will, and to whom he hath given ſo many, and ſuch wonderful preſervations, that they, who will not acknowledge it, but continue to oppoſe it, may well be preſumed to be guilty of Rebellion againſt Gods Will, and of the Contempt of his Providence. *h (i. e.)* Deſtroy them utterly and irrecoverably; becauſe they wilfully ſhut their Eyes againſt the Light of Gods Word and Works.

6 Bleſſed *be* the LORD, becauſe he hath heard *i* the voice of my ſupplications.

7 The LORD is my ſtrength and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.

i He ſpeaks of it as paſt, either becauſe God had in part heard, and anſwered him already. Or, becauſe God aſſured him by his Spirit, that he had heard and accepted his Prayers, and would aſſuredly anſwer him in due time.

8 The LORD *is* ‖ their ſtrength *k*, and he *is* the † ſaving ſtrength *l* of his anointed *m*. ‖ Or, *his ſtrength.* † Heb. *ſtrengths of Salvation.*

k (i. e.) The ſtrength of his people, mentioned in the next Verſe: the Relative being put before the Antecedent, which is left to be gathered out of the following matter, as it is, *Numb.* 24. 17. *Pſal.* 87. 1. Or, *his ſtrength*: for the Hebrew Affix *Mi*, which commonly is plural, is ſometimes taken ſingularly: of which ſee my Latin *Synopſis* here, and on *Iſa.* 53. 8. And *his*, *(i. e.)* Of his anointed,

anointed, as the next Clause explains it. Or, the Words may be thus rendred, *ſtrength is, or belongs to the Lord* : Heb. *Toe Lord, ſtrength is his, or to him.* It is an Hebrew Pleonaſme. *l* Heb. *Toe ſtrength of the Preſervations*, or *Deliverances*, or *Victories*, or *Salvations*, (*i.e.*) He by whoſe ſtrength alone he hath got theſe victories, &c. *m* (*i.e.*) Of me whom he hath anointed to be King, whom therefore he will defend, he ſpeaks of himſelf in the third Perſon, which is uſual in the Hebrew Tongue.

‖ Or, *Rule.* 9 Save thy people, and bleſs thine inheritance *n* : ‖ feed them alſo, and lift them up *o* for ever.

n Iſrael, for whom I pray; partly, becauſe theu haſt in ſome ſort committed them to my charge; and partly becauſe *Saul* did not take due care of them. *o* Raiſe them out of their low and afflicted condition, in which they are, by reaſon of *Sauls* weakneſs and neglect, and by the prevailing power of the Philiſtins, and advance them to a ſtate of ſafety and honour, and that not for a ſeaſon, but with Conſtancy and Perpetuity, as it follows.

PSAL. XXIX.

The ARGUMENT.

IT is ſuppoſed that this *Pſalm* was made upon the occaſion of ſome terrible Tempeſt of Thunder and Rain; which God might poſſibly ſend in the time of Battel to aſſiſt *David*, and diſcomfit his Enemies; as he had done formerly upon like Occaſions. It contains an Admonition to the Potentates of the Earth, and eſpecially to thoſe who bordered upon the Land of *Iſrael*, that they would own and Worſhip the true God; which he preſſeth from the great Majeſty and Power of *Iſraels* God above all other Gods, and particularly, from that great and glorious inſtance thereof in Thunder; which hath ſtruck the proudeſt Monarchs with the dread of that God, whom at other times they deſpiſed.

A Pſalm of David.

David *exhorteth the Mighty of this World to give Glory to God*, 1, 2. *who manifeſteth his Power by Thunder, Lightning, and by other Creatures*, 3——10. *He ſheweth Gods Protection and Bleſſing of his People*, 11.

*1 Chr. 15. 28, 29. Pſal. 96. 7, 8, 9. † Heb. *ye Sons of the mighty.* ‖ Or, *of God.*

1 GIve * unto the LORD, O † ‖ ye mighty *a*, give unto the LORD *b* glory and ſtrength *c*.

a Ye Potentates and Rulers of the Earth. To theſe he addreſſeth his Speech; partly, becauſe they are moſt apt to forget and contemn God, and inſolently to aſſume a kind of Deity to themſelves; and partly, becauſe their Conviction and Converſion was likely to have a great and powerful influence upon their people. *b* By an humble and thankful acknowledgment of it; for other ways we can give nothing to God. *c* (*i.e.*) *The glory of his ſtrength* or power, which is the Attribute fet forth in this Pſalm: Or, *his glorious ſtrength.*

† Heb. *the Honour of his name.* ‖ Or, *in his glorious Sanctuary.* 2 Give unto the LORD † the glory due unto his name *d*: worſhip the LORD ‖ in the beauty of holineſs *e*.

d (*i.e.*) The Honour which he deſerves: which is to prefer him before all other Gods, and to forſake all others, and to own him as the Almighty, and the only true God. *e* Or, *of the Sanctuary*, which is commonly called by this Name; in his *Holy and beautiful Houſe*, as it is called, *Iſa.* 64. 11. the only place where he will receive Worſhip. So he exhorts them to turn Proſelytes to the Jewiſh Religion; which was their Duty and Intereſt.

‖ Or, *great Waters.* 3 The voice of the LORD *f is* upon the waters *g*: the God of glory thundreth, the LORD *is* upon ‖ many waters *h*.

f (*i.e.*) Thunder, as is manifeſt from the next Clauſe, and the following Effects: which is oft called *the Lords voice*, as *Exod.* 9. 23, 28, 29. *Job* 37. 21, 4, 5. *Pſal.* 18. 14. and 46. 6. *g* Either, 1. Upon the Seas; where its noiſe ſpreads far and wide, and is very terrible. But the following Verſes ſpeak of the Effects of it, upon the Earth only. Or rather, 2. Above in the Clouds, which are called *Waters*, *Gen.* 1. 7. *Pſal.* 18. 11. becauſe they are of a watry Subſtance. And this Circumſtance is conſiderable here, to magnifie the Divine Power, which diſplayeth it ſelf in thoſe high places, which are far above the reach of all Earthly Potentates, and from whence he can eaſily and unavoidably ſmite all that dwell upon the Earth, and will not ſubmit to him. *h* (*i. e.*) Upon the Clouds, in which there are vaſt treaſures of Water, and upon which God is ſaid to ſit or ride, *Pſal.* 18. 10, 11. and 104. 3.

† Heb. *in Power.* † Heb. *in Majeſty.* 4 The voice of the LORD *is* † powerful: the voice of the LORD *is* † full of majeſty *i*.

i Is an evident Proof of Gods Glorious Majeſty.

5 The voice of the LORD breaketh the cedars *k*: yea, the LORD breaketh the cedars of Lebanon *l*.

k By Thunder-bolts; which have oft thrown down Trees and Towers. *l* A place famous for ſtrong and lofty Cedars. See 2 *Chron.* 2. 8. *Cant.* 3. 9. and 5. 15.

*Deut. 3. 9 6 He maketh them *m* alſo to skip like a calf; Lebanon and * Syrion *n* like a young unicorn *o*.

m The Cedars laſt mentioned; which being broken by the Thunder, the parts of them are ſuddenly and violently hurled about hither and thither. *n* An high Mountain beyond *Jordan* joyning to *Lebanon*: of which ſee *Deut.* 3. 9. and 4. 48. *Lebanon* and *Sirion* are here underſtood: Either, 1. Properly; and ſo they are ſaid to *skip* or *leap*, both here, and *Pſal.* 114. 4. by a poetical Hyperbole very uſual, both in Scripture and other Authors; which is ſo known that it is needleſs to give any Inſtances of it. Or, 2. Metonymically for the Trees or People of them, as *the Wilderneſs*, v. 8. may ſeem to be taken; and as *the Earth*, by the ſame Figure, is frequently put for the people, which dwell in it. *o* Heb. *Reem*: Of which ſee on *Numb.* 23. 22. *Pſal.* 22. 21.

† Heb. *cutteth out.* 7 The voice of the LORD † divideth *p* the flames of fire.

p Heb. *Heweth out*; (*i.e.*) It breaketh out of the Clouds, and thereby makes way for the Lightnings, which are ſuddenly diſperſed over the face of the Earth.

8 The voice of the LORD ſhaketh the wilderneſs *q*: the LORD ſhaketh the wilderneſs of Kadeſh *r*.

q (*i.e.*) Either the Trees, or rather the Beaſts of the Wilderneſs, by a Metonymy as before, *v.* 6. Compare this with the next Verſe. *r* Which he mentions as an eminent Wilderneſs, vaſt and terrible, and well known to the *Iſraelites*, *Numb.* 20. 1. 16. and wherein poſſibly they had ſeen, and obſerved ſome ſuch effects of Thunder, as are here mentioned.

‖ Or, *to calve in part.* ‖ Or, *every whit of it utterly.* 9 The voice of the LORD maketh the hinds ‖ to calve *s*, and diſcovereth *t* the foreſts: and *u* in his temple ‖ doth every one ſpeak of *his* glory.

s Through the Terror which it cauſeth, which haſtens the Birth in theſe and other places: See 1 *Sam.* 4. 19. He nameth the *Hinds*, becauſe they bring forth their young with difficulty, *Job* 39. 1, 2. *t* Heb. *maketh bare*, either of its Trees, which it either breaks or ſtrips off their Leaves: Or, of the Beaſts, which it forceth to run into their Dens. *u* Or, *but*. Having ſhewed the terrible effects of Gods power in other places, he now ſhews the bleſſed priviledge of Gods people, that are praiſing and glorifying God, and receiving the comfortable influences of his Grace in his Temple, when the reſt of the World are trembling under the Tokens of his Diſpleaſure. By which he ſecretly invites and perſwades the *Gentiles*, for their own ſafety and comfort, to own the true God, and to Worſhip him in his Sanctuary, as he did exhort them, v. 2. Or, *therefore*, (*i.e.*) Becauſe of theſe and ſuch like diſcoveries of Gods excellent Majeſty and Power, his people fear and praiſe, and adore him in his Temple.

*Pſal. 10. 10 The LORD ſitteth upon the flood *x*: yea, * the LORD ſitteth King for ever. 16.

x He moderateth and ruleth (which is oft ſignified by *ſitting*, this being the poſture of a Judge, or Ruler: of which ſee *Pſal.* 9. 7, 8, 9. and 47. 9. *Joſ.* 3. 12.) the moſt abundant and violent Inundations of Waters, which ſometimes fall from the Clouds upon the Earth; where they would do much miſchief if God did not prevent it. And theſe are here fitly mentioned, as being many times the Companions of great Thunders. And this may be alledged as another Reaſon, why Gods people did praiſe and worſhip him in his Temple, becauſe as he ſendeth terrible Tempeſts and Thunders, and Floods, ſo he alſo reſtrains and over-rules them. But moſt Interpreters refer this to *Noahs* Flood, to whom the word here uſed is elſewhere appropriated. And ſo the Words may be rendred, *The Lord did ſit upon*, or *at the Flood*, in *Noahs* time. When it is probable thoſe vehement Rains were accompanied with terrible Thunders. And ſo having ſpoken of the manifeſtation of Gods power, in Storms and Tempeſts in general, he takes an occaſion to run back to that antient and moſt dreadful Example of that kind, in which the Divine Power was moſt eminently ſeen. And having mentioned that inſtance, he adds, that as God ſhewed himſelf to be the King and the Judge of the World at that time, ſo he doth ſtill *ſit*, and will ſit as *King for ever*, ſending ſuch Tempeſts when it pleaſeth him. And therefore his people have great reaſon to worſhip and ſerve him.

11 The LORD will give ſtrength *y* unto the people; the LORD will bleſs his people with peace *z*.

y To ſupport and preſerve them in the moſt dreadful Tempeſts, and conſequently in all other dangers, and againſt all their Enemies. *z* Though now he ſees fit to exerciſe them with ſome troubles.

PSAL. XXX.

A Pſalm *and* ſong *a*, *at* the dedication of the houſe of David *b*.

a Or, *a Pſalm of Song*; (*i.e.*) Either, 1. A *Pſalm* to be ſung with the Voice to an Inſtrument. Or 2. A *Pſalm* of joy and praiſe: for ſo this is. And this Hebrew word, *Schir*, may be here taken not ſimply for a *Song*, but for a *joyful Song*, as it is, *Gen.* 31. 27. *Exod.* 15. 1. *Pſal.* 33. 3. and 42. 8. *Prov.* 25. 20. *Iſa.* 30. 29. *Amos* 8. 3, 10. *b* Either, 1. At the dedication of the Temple, called *the Houſe*, or *that Houſe*, eminently and emphatically. So called *the Houſe* Paraphraſt and the Hebrew Doctors underſtand it. And then the laſt words, *of David*, are to be joyned with the firſt, *a Pſalm and Song*. But this ſeems not probable; becauſe the Temple was not built by *David*, nor in his days, although he might preſcribe a *Pſalm* to be uſed afterwards upon that occaſion. Or, 2. At the Dedication of *Davids* Houſe, which was built, 2 *Sam.* 5. 11. and doubtleſs was dedicated, as God had commanded: See *Deut.* 20. 5. *Nehem.* 12. 27. Or, 3. At the ſecond Dedication of *Davids* Houſe, after it had been polluted by *Abſalom* and his Concubines. But there is no Law of God for any Re-Dedication of Houſes in ſuch Caſes; nor any Evidence that *David* did ſo. And indeed it ſeems ſtrange, if this *Pſalm* was made upon this occaſion; or upon any of theſe Dedications here mentioned, that there ſhould not be one Line in it ſuitable to that occaſion. Others therefore make theſe words, *the Dedication of the Houſe*, not to note the Matter of this *Pſalm* or *Song*; but either, 1. The name of the Tune to which this Song was ſung, which was the ſame that *David* uſed at the Dedication of his Houſe: and ſo this gives us a Reaſon, why the word *Song* is added to that of *Pſalm*, and why this *Pſalm* was called, *Tne Song of the Dedication*. Or, 2. The time when it was ſung; which was at the Dedication of *Davids* Houſe. For ſuch Dedications were performed in a very ſolemn manner, with divers Rites and Prayers, and Praiſes to God, as the Nature of that Buſineſs required. And it ſeems probable from the Matter of this *Pſalm*, Compared with the Title, that *David* had about this time been delivered from ſome eminent diſtreſſes, and particularly from ſome dangerous ſickneſs: For which he here gives thanks to God, taking advantage of this publick and ſolemn occaſion.

The Pſalmiſt praiſeth God for deliverance out of great danger, 1——3. *and exhorteth others to do the ſame*, 4, 5. *He acknowledgeth to God, that his Prayer was heard, and himſelf girded with Gladneſs*, 6——11. *He will give Thanks to God for ever*, 12.

1 I Will extol thee, O LORD, for thou haſt lifted me up *c*, and haſt not made my foes to rejoyce over me *d*.

c Or, *drawn up*, to wit, out of the deep Pit, or Waters; to which great Dangers and Afflictions are frequently Compared. *d* Which they both deſired, and Confidently expected an occaſion to do.

2 O LORD my God, I cryed unto thee, and thou haſt healed me *e*.

e (*i. e.*) Delivered me from the Fears and Troubles of my Mind, which are oft compared to Diſeaſes, and from very dangerous Diſtempers of my Body.

*Pſal. 71. 20. &c. † Heb. *the grave*. *Eſa. 38. 3 O LORD, * thou haſt brought up my ſoul from † the grave *f*: thou haſt kept me alive *g*, that I ſhould not go down to the pit *h*.

f My deliverance is a kind of Reſurrection from the Grave, upon the very brink whereof I was. *g* This he adds to explain the former Phraſe, which was Ambiguous. *h* (*i. e.*) into the Grave which is oft called, *the Pit*, as *Pſal.* 28. 1. and 69. 15. and 88. 4. *Iſa.* 38. 17.

*Pſal. 97. 4 Sing unto the LORD, O ye ſaints of his, and * give thanks ‖ at the remembrance of his holineſs *i*.

‖ Or, *at the mention*, &c. When you call to mind, or when others Celebrate, as I do this day, the Holineſs of God's Nature; which he Demonſtrates by his Works, by his Faithfulneſs, Care, and Kindneſs towards his holy Ones.

*Heb. *ſtriketh but a moment*. † Heb. *a moment in his anger*. 5 For † * his anger *endureth* but a moment *k*; in his favour *is* life *l*: weeping may endure † for a night, but joy cometh in the morning *m*.

k Commonly the Afflictions which he ſends upon his People are ſhort; and laſt but for a few moments of their Lives. *l* Or, *Life*, (*i. e.*) Our whole Life, *is in his Favour*, (*i. e.*) He heapeth his Favours upon them, for the greateſt part of their preſent Lives, and in the next Life which endures for ever; of which the *Chaldee* Paraphraſt expounds this place. And indeed without the Conſideration of eternal Life, the difference between the duration of the Afflictions, and of the Happineſs of God's people, were neither ſo Evident nor Conſiderable, as *David* here makes it. *Life* is oft put for a long and Happy time, as *Pſal.* 34. 12. and 133. 3. *Prov.* 3. 2. and for an Eternal and immortal Duration, 2 *Tim.* 1. 10. *Jam.* 1. 12. And in Civil Affairs, Eſtates for Life are oppoſed to thoſe that are but for a ſhort time. *m* (*i.e.*) It comes ſpeedily and in due ſeaſon.

*Pſ. 55. 6 And * in my proſperity I ſaid, I ſhall never be moved *n*.

n I thought my ſelf paſt all Danger of further Changes, forgetting my own Frailty, and the uncertainty of all Worldly things.

7 LORD, by thy favour thou haſt † made my * mountain to ſtand ſtrong *o*; thou * didſt hide thy face *p*, and I was troubled *q*.

8 I cryed to thee, O LORD; and unto the LORD I made ſupplication.

*Pſal. 48. 1. & 87. 1, 3. his *Mountain*, *Iſa.* 2. 2. *Jer.* 51. 25. *Dan.* 2. 34, 35. 44, 45. *Pſal. 104. 29. *o* Thou haſt ſo firmly ſettled me in my Kingdom: which he calls Partly, becauſe Kingdoms are uſually called Mountains in Prophetical writings, as *Pſal.* 46. 3, 4. *Iſa.* 2. 2. *Jer.* 51. and Partly, with reſpect to Mount *Sion*, where he built his Royal Palace, the Dedication whereof is mentioned in the Title of the Pſalm. *p* (*i. e.*) Withdraw thy Favour and Help. *q* I was quickly brought into ſuch Diſtreſſes of Body, and Anxiety of Mind, that I ſaw the Vanity of all my Carnal Confidences.

*Pſal. 6. 5. & 88. 11. & 115. 17. 9 What profit *is* there *r* in my blood *s*, when I go down to the pit *t*? * ſhall the duſt praiſe thee? ſhall it declare thy truth?

10 Hear O LORD, and have mercy upon me: LORD, be thou my helper.

r To wit, unto thee, as the latter part of the Verſe explains it. What wilt thou gain by it? *s* (*i. e.*) In my violent Death, as *Blood* is frequently uſed, as *Gen.* 37. 26. *Numb.* 35. 33. *Joſ.* 20. 3. 1 *Sam.* 25. 26. 33. *Mat.* 27. 6. *t* When I dye. See above, on v. 3. Shall they that are Dead, or gone down into the Duſt, Celebrate thy Faithfulneſs and Goodneſs in the Land of the Living? Or, ſhall my Duſt or Dead Corps praiſe thee? No Lord, ſhouldeſt thou cut me off in the beginning of my Reign, thy Name would loſe the Praiſes, which many will return to thee for my Life, and be expoſed to Reproaches, as if thou hadſt not kept thy Word with me; and I ſhould loſe thoſe Opportunities of praiſing thy Name, and ſerving my Generations, which I prize above my Life.

*Pſal. 51. 11 * Thou haſt turned *u* for me my mourning into dancing: thou haſt put off my ſackcloth *x*, and girded me with gladneſs *y*.

u Having related his Prayer, he now declares the gracious Anſwer which God gave him. *x* (*i. e.*) Given me occaſion to put off that Sackcloth, which they uſed to wear in times of Mourning. See *Eſth.* 4. 1. *Pſal.* 35. 13. *Iſa.* 32. 11. *Joel* 1. 13. *y* Either, with Garments of Gladneſs, or Rejoycing: Or, with joy, as with a Garment ſurrounding me on every ſide; as he is for the like Reaſon, ſaid to be *girded with ſtrength*, *Pſal.* 18. 32.

Heb. *my glory*, or, *my ſoul*. 12 To the end that ‖ *my* glory *z* may ſing *praiſe* to thee, and not be ſilent; O LORD my God, I will give thanks unto thee for ever.

z My Soul: Or, rather my Tongue, to which both *ſinging* and *ſilence* moſt properly belong. See on *Pſal.* 7. 5. and 16. 9.

PSAL. XXXI.

The ARGUMENT.

THis Pſalm was Compoſed either, when *David* was in great Diſtreſs; Or afterwards in remembrance thereof, and of God's ſingular Goodneſs in delivering him out of it, whence it is mixed of Prayer and Praiſes, of Hopes and Fears. But what thoſe particular Troubles were, which *David* here ſpeaks, is only matter of Conjecture, and therefore I ſhall rather omit, than Confidently determine.

To the chief muſician, *A Pſalm* of David.

David *prayeth for Preſervation, according to his Confidence which he putteth in God*, 1——6. *that he might rejoyce in his Mercy*, 7, 8. *He declareth what he ſuffered from his Enemies and Friends*, 9——13. *But Magnifieth the Care and Tenderneſs of God*, 14——18. and *praiſeth him for his Goodneſs to himſelf, and to the Faithful*, 19——24.

*Pſal. 22. 5. Iſa. 49. 23. * Pſal. 143. 1. 1 IN thee, * O LORD, do I put my truſt, let me never be aſhamed *a*: * deliver me in thy righteouſneſs *b*.

a To wit, of my Confidence in thy Promiſes. *b* (*i. c.*) By or For: Or, according to thy Faithfulneſs and Goodneſs; both which come oft under the Name of *Righteouſneſs*.

Heb. *me for a Rock of ſtrength.* † Heb. *of Fortreſſes.* *Pſal. 22. 3. 2 Bow down thine ear to me, deliver me ſpeedily *c*: be thou † my ſtrong rock, for an houſe † of defence to ſave me.

c Becauſe of the greatneſs and urgency of my Danger, which is even ready to ſwallow me up.

3 For thou *art* my rock and my fortreſs: therefore * for thy names ſake *d* lead me, and guide me *e*.

4 Pull me out of the net, that they have laid privily for me: for thou art my ſtrength.

d For the Glory of thy Name, (*i. e.*) Of thy Power and Truth, and Mercy to thy miſerable Servant. *e* Two words expreſſing the ſame thing with more Emphaſis: Direct me clearly, and continually in a right and ſafe Path: For without thy Conduct, I can neither diſcern the right way, or continue in it.

*Luk. 23. 46. 5 * Into thine hand *f* I commit my ſpirit *g*: thou haſt redeemed me *h*, O LORD God of truth *i*.

f (*i. c.*) To thy Care and Cuſtody. *g* (*i. e.*) My Soul or Life, called a Man's *Spirit*, as *Eccleſ.* 3. 21. and 12. 7. &c. Either, 1. To receive it: for my Caſe is almoſt Deſperate, and I am ready to give up the Ghoſt. Or, 2. To preſerve it from the Plots and Malice of mine Enemies. *h* Thou haſt delivered me formerly in great Dangers, and therefore I willingly and Cheerfully commit my ſelf to thee, for the Future. *i* Who haſt ſhewed thy ſelf to be ſo to me, in making good thy Promiſes.

*Joſh. 24. 2. 6 I have hated them *k* * that regard *l* lying vanities *m*: * but I truſt in the LORD.

k Their very Perſons, not ſimply, but for their Wickedneſs. Compare *Pſal.* 139. 21, 22. *l* Heb. *that obſerve*, to wit, with Reſpect to them, Dependence upon them, or Expectation of any good from them. *m* Or, *moſt vain Vanities*: Such as are fooliſh and deceitful, and fruitleſs. By which he underſtands, Either, 1. All Humane or Carnal Helps, any Arm of fleſh; for he that truſteth therein is pronounced *Curſed*, *Jer.* 17. 5. and therefore is hateful. Or, 2. Idols, which are oft called *Vanities*, as *Deut.* 32. 21. *Jer.* 2. 5. and 8. 19. &c. Or 3. Curious Arts, and all ſorts of Divinations by Stars, Or the Motions, or Inwards of living Creatures, or by the Dead: which Practices were common and prevalent among thoſe Eaſtern people, and by their Example, were too rife among the *Iſraelites* alſo, *Iſa.* 2. 6. of whom he here ſpeaks: for the *Gentiles* that obſerved theſe Vanities, he rather pitied than hated; but the *Iſraelites* that did ſo were Apoſtates from God, and profeſſed Enemies to him and his Laws, and therefore were the proper Objects of juſt hatred.

7 I will be glad, and rejoyce in thy Mercy: for thou haſt conſidered my troubles; thou haſt known *n* my ſoul in adverſities,

n (*i. e.*) Loved me, and cared for me; for Words of knowledge commonly imply Affection.

*Pſal. 4. 8 And haſt not ſhut me up into the hand of the enemy *o*: * thou haſt ſet my foot in a large room *p*.

o Whereof I was in great and imminent Danger, if thou hadſt not delivered me. See 1 *Sam.* 23. 7. *p* Made way for me to eſcape, when I was Encompaſſed by them, and ſet me at Liberty.

*Pſal. 6. 7. & 88. 9. 9 Have mercy upon me, O LORD, for I am in trouble: mine eye is conſumed with grief *q*, *yea*, my ſoul *r*, and my belly *s*.

q With continual weeping. See on *Pſal.* 6. 8. *r* My ſorrows are not Counterfeit or ſleight, but inward and Hearty; my Mind is oppreſſed, my Heart is ready to ſink under my Burden. *s* (*i. e.*) My Bowels contained in my Belly; which are the ſeat of the Affections, and Fountains of ſupport and Nouriſhment to the whole Body. Thus the whole Man both Soul and Body, inſide and outſide, are Conſumed.

*Pſal. 6. 7. & 88. 9. 10 For my life *t* is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity *u*, and my bones *x* are conſumed *y*.

t (*i. e.*) The time of my Life, as the next Clauſe explains it. *u* Either through my deep and juſt Sence of my ſins; which have provoked God to Afflict me in this manner: Or, for the puniſhment of mine iniquity, as this Word is frequently uſed. *x* In which my chief

chief strength lyes. *y* The juice and Marrow of them, being almoſt dryed up with exceſſive Grief.

11 I was a reproach *z* among all mine enemies, but
* Job. 19. 13. Pſal. 88. 11. & 88. 8. 18. * eſpecially among my neighbours *a*, and a fear *b* to mine acquaintance: they that did ſee me without fled from me *c*.

z (*i. e.*) The matter of their Reproaches, and Scorns. This, ſaid they, is *David*, anointed to be King of *Iſrael*, a goodly Monarch indeed, forſaken by God and Men, and in a periſhing and deſperate Condition: He pretends great Piety to God, and Loyalty to *Saul*, but in Truth he is a great Impoſtour, and a Traitor, and Rebel to his King. *a* Which aggravates their ſin, and his Miſery, Partly, becauſe they were obliged by the Laws of Neighbourhood, to perform all friendly Offices to him: and Partly, becauſe they were daily Witneſſes of his Integrity, and therefore ſinned againſt their own Knowledge. *b* Or, *a Terror*. They were afraid to give me any Countenance or Aſſiſtance, or to be ſeen in my Company; being warned by *Abimelech*'s puniſhment for it, *1 Sam.* 22. *c* Either, loathing me as a Member of men, and an unlucky Spectacle, and ſuch a Villian as mine Enemies repreſented me, and they believed me to be: Or, to prevent their own Danger and Ruine, which might be occaſioned by it.

† Heb. *a Veſſel that periſheth,* 12 I am forgotten *d* as a dead man *e* out of mind: I am like a † broken veſſel *f*.

d Whatſoever good Service I have done to the King, or Kingdom, or to any particular Perſons, Neighbours, Friends, or others, which ſometimes they have acknowledged and highly Commended, is now quite forgotten by all of them; Or, at leaſt, they carry themſelves to me, as if it were ſo. *e* Whoſe Name and Memory is quite loſt, within a few dayes. See *Pſal.* 88. 12. *Eccleſ.* 9. 5. *f* Made of Earth; which is irreparable, and uſeleſs, and therefore deſpiſed by all.

* Jer. 6. 25. & 20. 3. Lam. 2. 22. 13 For I have heard *g* the ſlander of many *h*: * fear *i* was on every ſide, while they took counſel together againſt me, they deviſed to take away *k* my life.

g Partly with my own Ears; and Partly by the Information of others. *h* Who reproach and deſame me, as a Turbulent and ſeditious Perſon, an Enemy to the publick Peace, a Conſpirator againſt the King's Life or Dignity. *i* (*i. e.*) Juſt cauſe of Fear, even of the loſs of my Life, as appears from the next Clauſe. *k* To wit, unjuſtly and violently; as this Word is uſed, *Gen.* 34. 2. and 24. 11.

14 But I truſted in thee, O LORD: I ſaid, Thou *art* my God *l*.

l Mine by paternal Relation and Care, and Affection, and by thy Promiſe or Covenant made with me.

15 My times *m* *are* in thy hand *n*: deliver me from the hand of mine enemies, and from them that perſecute me.

m Either, 1. The time of my Life, how long I ſhall Live. Or, 2. *My Opportunities*, or *fit ſeaſons*, for working out my Deliverance. Or rather, 3. All the Affairs and Events of my Life: for *time* is oft put for things done, or Accidents happening in time, as 1 *Chron.* 29. 30. *Job* 11. 17. *Pſal.* 37. 18. *Eccleſ.* 9. 11. *Dan.* 2. 21. *Acts* 17. 25. *n* (*i. e.*) Are wholly in thy Power, to diſpoſe and Order as thou ſeeſt fit, and not at all in mine Enemies Power, who can do nothing againſt me, unleſs it be given them from above.

* Pſal. 4. 6. 16 * Make thy face to ſhine upon thy ſervant *o*: ſave me for thy mercies ſake.

o Manifeſt thy Love and Favour to me, by anſwering my Prayers, and ſaving me from all mine Enemies.

* Pſ. 25. 2. * 1 Sam. 2. 9. ‖ Or, *let them be cut off for the Grave.* † Heb. *Hell.* 17 * Let me not be aſhamed, O LORD, for I have called upon thee *p*: let the wicked be aſhamed *q*, *and* ‖ let * them be ſilent in the † grave *r*.

p And therefore thy Honour, will be Eclipſed in my Diſappointment, as if thou didſt not hear Prayers, nor keep Promiſe, nor make any difference between good and bad Men. *q* Fruſtrated in their wicked Deſigns, and Carnal Confidences. *r* Seeing they are implacable in their Malice and Rage againſt innocent and good Men, do thou cut them off by thy juſt Judgment; and ſince either the Righteous, or the wicked muſt be cut off, let Deſtruction fall upon them, who moſt deſerve it.

† Pſ. 12. 3. † Heb. *a hard thing.* 18 * Let the lying lips *s* be put to ſilence *t*, which ſpeak † grievous things *u*, proudly and contemptuouſly *x* againſt the righteous *y*.

s Slanderous Tongues. *t* Either, by thy Vindication and diſcovery of my Integrity: Or, by ſome Eminent judgment, which may either Convince them, or cut them off. *u* Heb. *hard Words*, or *Things*, the ſingular Number, being put for the plural. Of this Expreſſion, See 1 *Sam.* 2. 3. *Pſal.* 60. 3. and 94. 4. *Jude* v. 15. He means ſuch as were grievous, and hard to be Born, as bitter Calumnies, Cruel Mockings, Terrible Threatnings, and the like. *x* With great Arrogancy, and Confidence of ſucceſs, and Contempt of me and mine, whom they look upon as few in number, and impotent and Fugitives, and ſuch whom they can blow away with a Breath. *y* Againſt us, whom thou knoweſt to be Righteous, notwithſtanding all their falſe Accuſations: and therefore for thy Love to Righteouſneſs ſave us, and ſilence our unjuſt Enemies.

* Iſa. 54. 4. 1 Cor. 2. 9. 19 * O how great *is* thy goodneſs *z*, which thou haſt laid up *a* for them that fear thee; *which* thou haſt wrought *b* for them that truſt in thee, before the ſons of men *c*.

z No words can expreſs the greatneſs of thy Love and Bleſſings. *a* Or, *hidden*, to wit, with thy ſelf, or in thy own Breaſt. The word is very Emphatical, and removes an Objection of ungodly Men, taken from the preſent Calamities of good Men. His Favour, it is true, is not always manifeſted, to or for them, but it is laid up for them in his Treaſure, whence it ſhall be drawn forth when they need it, and he ſees it fit. *b* Or, *haſt Prepared*, as *Exod.* 15. 17. Or, *wilt work*, the paſt time being put for the Future, to note the certainty of it, as is Common in the Prophetical writings. *c* (*i. e.*) Publickly and in the view of the World, their very Enemies ſeeing and admiring, and envying it, but not being able to hinder it.

20 Thou ſhalt hide them in the ſecret of thy preſence *d* from the ‖ pride of man *e*: thou * ſhalt keep them ſecretly in a pavilion *e* from the ſtrife of tongues *f*.

‖ Or, *Perverſities*, Or, *Conſpiracies.* * Pſ. 27. 5.

d Or, as *in the ſecret of thy Preſence*: Either, 1. As if they were in the preſence Chamber, where thine own Eye and Hand guardeth them, from all the aſſaults of their Enemies; called his *ſecret*, Partly, becauſe the greateſt part of the World are ſtrangers to God and his Preſence: and Partly, becauſe it is a ſafe and ſecure place, ſuch as ſecret and unknown places are. Or, 2. As if they were *in the ſecret of God's Tabernacle*, as it is called, *Pſal.* 27. 5. the place of God's ſpecial Preſence, where none might enter ſave the High-prieſt. Or, 3. With thy ſecret Favour and Providence, which works mightily, yet ſecretly for them, and ſaves them by hidden and unknown Methods. This is oppoſed to thoſe Caves, or other obſcure and unſafe places, where *David* was forced to hide himſelf. *e* From their Vain-glorious Boaſts and Threats, and from their bold and inſolent Attempts. *f* Or, as *in thy Pavilion*, or *Tabernacle*; and ſo this Clauſe explains the former, and the Pronoun *thy*, is here eaſily, and aptly underſtood out of the foregoing Branch. *f* (*i. e.*) From the Miſchief of Contentious and ſlanderous Tongues.

21 Bleſſed *be* the LORD; for * he hath ſhewed me his marvellous kindneſs in a ‖ ſtrong city *g*.

* Pſ. 17. 7. ‖ Or, *ſtrait City.*

g To wit, in *Keilah*: Where God wonderfully preſerved me: *City*, of which ſee 1 *Sam.* 23. 7. Others, as *in a ſtrong City*. He hath kept me as ſafe in Woods and Caves, as if I had been in a fenced City.

22 For I ſaid * in my haſt *h*, I * am cut off from before thine eyes *i*: nevertheleſs thou heardeſt the voyce of my ſupplications *k* when I cryed unto thee.

* Pſ. 116. 11. 1 Sam. 23. 26. & 24. 22.

h (*i. e.*) In my haſty flight from *Saul*, when he and his men had almoſt Encompaſſed me, 1 *Sam.* 23. 26. which happened preſently after his Deliverance, in and from the ſtrong City of *Keilah*. Or, *my Amazement*, or *Trembling*, when my Paſſion took away my Conſideration, and weakened my Faith. *i* (*i. e.*) Caſt out of thy ſight, and out of the Care of thy gracious Providence; my Caſe is deſperate. Or, cut off whilſt thou lookeſt on, and doſt not pity nor help me. *k* My Fears were quickly Confuted by thy gracious Anſwer to my Prayers.

* Pſ. 4. 3. & 17. 6. Or, *my Amazement.* Iſa. 38. 11. Jon. 2. 4

23 O love the LORD, all ye his ſaints: for the LORD preſerveth the faithful *l*, and * plentifully *m* rewardeth the proud doer *n*.

* Pſ. 31. 23.

l Or, *keepeth Faithfulneſs*, or *Faithfulneſſes*, (*i. e.*) Is faithful in fulfilling his Promiſes: Or rather, *the Faithful*, who is oppoſed to the *Proud doer* in the next Clauſe of the Verſe. *m* Heb. *With* (for to the Hebrew *al* ſometimes ſignifies) *abundance*. *n* The Enemies and perſecutors of God's faithful Ones before mentioned, whom he calls here *Proud doers*, becauſe of their Rebellion againſt God's Will, and their Contempt of his Threatnings and Judgments, and their moſt inſolent and Contemptuous Carriage towards his People: all which proceeds from the pride of their Heart, *Pſal.* 10. 4.

24 * Be of good courage *o*, and ‖ he ſhall ſtrengthen your heart, all ye that hope in the LORD.

* Pſal. 27. 14. ‖ Or, *Let your Heart be ſtrong.*

o Or, *Be ſtrong*, in the Lord, and by Confidence in his Promiſes; which will not fail you; as I have found by Experience.

PSAL. XXXII.

‖ *A Pſalm* of David, Maſchil *a*.

‖ Or, A Pſalm of David, giving Inſtruction.

a Or, *an Inſtructive*. This *Pſalm* is moſt fitly ſo called, becauſe it was Compoſed for the information of the Church, in that moſt important Doctrine, Concerning the way to true Bleſſedneſs.

They are bleſſed whoſe ſins are forgiven, 1——2. Confeſſion of ſins ſalutiferous. giveth eaſe to the Conſcience, 3——7. God's promiſe to them, that truſt in him, 8——11.

1. BLeſſed *is he whoſe* * tranſgreſſion *is* forgiven, *whoſe* ſin is covered *a*.

* Rom. 4. 6. 7. 8.

a I did indeed ſay, that they and they only were Bleſſed, that did *not walk in the Counſel of the ungodly*, &c. But *did delight in, and Meditate on Gods Law*, *Pſal.* 1. 1, 2. And it is true, this is the only way to Bleſſedneſs. But if enquiry be made into the Cauſe of mans Bleſſedneſs, we muſt ſeek that elſewhere. All men having ſinned and made themſelves Guilty before God, and fallen ſhort of the Glory of God, and of that Happineſs which was Conferred upon their firſt Parents, now there is no way to recover this loſt Felicity, but by ſeeking and obtaining the Favour of God, and the pardon of our ſins. Which is the very Doctrine of the Goſpel: to the Confirmation whereof this Text is juſtly alledged, *Rom.* 4. 6, 7. Our ſins are Debts, and they need *forgiving*: they are filthy and abominable in Gods ſight, and need *covering*.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity *b*, and * in whoſe ſpirit *there is* no guile *c*.

* Joh. 1. 47.

b. Whom God doth not Charge with the guilt of his ſins, as he might juſtly do, but graciouſly accepts and pardons him in Chriſt, and deals with him as if he had not ſinned. *c*. Who freely Confeſſeth all his ſins without Diſſembling and Concealing of them; which may ſeem to be the main thing here intended, by Comparing this with the following Verſes; and who is ſincere in his Profeſſions of Repentance, turning from ſin to God with all his Heart, and not feignedly.

3. When I kept ſilence *d*, my bones waxed old *e* through my roaring all the day long *f*.

d. To

d To wit, from a full and open Confeſſion of my ſins, as appears from *v.* 5. and from pouring out my Soul to God in ſerious and fervent Prayers for pardon and peace. Whilſt I concealed my ſins: Or, ſmothered my Fears, and ſtifled the workings of my own Conſcience. *e* My Spirits failed, and the ſtrength of my Body decayed. *f* Becauſe of the continual horrours of my Conſcience, and ſenſe of Gods wrath, wherewith I was as yet rather oppreſſed and overwhelmed, than brought to thorough Repentance.

4 For day and night thy hand *g* was heavy upon me: my moiſture was turned into the drought of ſummer *h*. Selah.

g Thy afflicting hand bringing my ſins to remembrance, and filling me with thy terrors for them. *h* My very radical moiſture was in a manner dryed up, and waſted through exceſſive Fears and Sorrows.

Heb. *I acknowledged* to *thee*. Iſa. 57. 24. 1 Joh. 1. 9. 5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: * I ſaid, I will confeſs my tranſgreſſions unto the LORD *i*; and thou forgaveſt the iniquity of my ſin. Selah.

i At laſt I took up a full Reſolution, that I would no longer dally nor deal deceitfully with God, nor vainly ſeek to hide my ſins from the all-ſeeing God, but that I would openly and candidly confeſs and bewail all my ſins with all their Aggravations, and humbly implore the pardon of them. *k* (*i. e.*) The guilt of my ſin. Or, *Tora diſdi take away the puniſhment* (as this Hebrew word oft ſignifies) *of my Sin*: Or, *my exceeding ſinful ſin*, two words ſignifying the ſame thing, being here put together by way of aggravation according to the manner of the Hebrews.

Heb. *in a time when thou mayeſt be found* Iſa. 55. 6. Pſal. 69. 13. 6 For this *l* ſhall every one that is godly pray unto thee, † in a time when thou mayeſt be found *m*: ſurely in the * floods of great waters *n*, they ſhall not come nigh unto him *o*.

l (*i. e.*) Upon the incouragement of my Example, and thy great mercy vouchſafed to me, in Anſwer to my humble Confeſſion and Supplication. *m* Heb. *in the time of finding thee*; the Pronoun *thee*, being eaſily and fitly repeated out of the next foregoing Clauſe, (*i. e.*) *While he may be found*, as it is expreſſed *Iſa.* 55. 6. or while he is near, *Pſal.* 69. 13. in an acceptable and ſeaſonable time, while God continues to offer Grace and Mercy to Sinners, *before the Decree bring forth*, *Zeph.* 2. 2. and Sentence be paſſed or executed upon them. By which Clauſe he ſeems to intimate the difference between the Godly, who pray and cry earneſtly to God for mercy in its ſeaſon; and the Wicked, who will do ſo when it is too late, and the ſeaſon is loſt. *n* (*i. e.*) In the time of great Calamities which are frequently compared to *great Waters*. *o* To wit, ſo as to overwhelm or hurt him. Or, God will ſet him in an high and ſafe place, out of the reach of them, as he provided an Ark for *Noah* when the Deluge came: to which peradventure he alludes in this place.

Pſ. 9. 9. & 32. 7 Thou *art* my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance *p*. Selah.

p (*i. e.*) With ſuch great deliverances on all ſides, as will give juſt occaſion to ſing forth thy praiſes.

Heb. *I will counſel thee: mine eye ſhall keep thee.* 8 I will inſtruct *q* thee *r*, and teach thee in the way which thou ſhalt go *s*: † I will guide thee with mine eye *t*.

q This and the next Verſe are the words, either, 1. Of God; whom *David* brings in as returning this Anſwer to his Prayers, and the profeſſion of his truſt in God. Or rather, 2. Of *David* himſelf: who having received ſingular Favours from God, and having declared what the Godly would do upon that occaſion, *v.* 6. he now undertakes to inſtruct the wicked what they ſhould do. Which he doth, partly, to expreſs his thankfulneſs to God, for delivering himſelf, and his Zeal to advance the Honour and Service of God in the World; partly as an Act of Juſtice, that he might make ſome amends to thoſe whom he had injured, and provoke them to Repentance, whom by his ſins he had ſcandalized; and either drawn to ſin, or incouraged and hardened in ſin, which he was obliged and did promiſe to do, upon this, or the like occaſion, *Pſal.* 51. 13. and partly for the diſcharge of his Office and Duty, as he was both a King and a Prophet, and a good Man; in all which Capacities he was obliged to indeavour the Converſion and Salvation of Sinners. *r* Thee O ſinner, whoſoever thou art, who haſt no underſtanding, but art a wicked man, as the two following Verſes explain it. He ſpeaks this to the generality of impenitent ſinners, as the next Verſe ſhews, which begins in the plural number, *Be not ye*, &c. Only he expreſſeth it here ſingularly, as appealing and applying himſelf particularly to the Conſcience of every individual perſon, which he thought the moſt effectual way of proceeding, as he had found in himſelf, when *Nathan* applyed his indefinite Diſcourſe to him, ſaying *Thou art the Man.* *s* (*i. e.*) In which thou oughteſt to walk; the Future Tenſe oft noting a mans duty, as *Gen.* 20. 9. *Mal.* 1. 6. *t* I will lend thee the Eyes of my Mind: Or, I will be to thee *inſtead of Eyes*, as the Phraſe is, *Numb.* 10. 31. to adviſe and direct, and caution thee; which I am able to do, not only by thoſe Gifts and Graces which God hath given me, but alſo from my own Experience. I will guide thee, as the Rider doth his Horſe, to which the perſon to be guided is compared, *v.* 9. Or, as a Maſter doth his Scholar; or as a Guide doth him who knoweth not the right way. Or, the words may be thus rendred, *I will give thee Counſel, mine Eye* ſhall be *upon thee*, as it is more fully expreſſed, *Gen.* 44. 21. *Jer.* 24. 6. and 40. 4. (*i. e.*) I will watch over thee, and inſtruct or admoniſh thee, as I have occaſion.

* Pſ. 26. 3. 9 Be ye not as the horſe, *Or* as the mule which have no underſtanding *u*: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee *x*.

u Be not ſuch brutiſh and ſottiſh Creatures, as I have been, not having Reaſon or Grace to govern your ſelves, nor hearkening to the Counſels and Admonitions of others. *x* Leſt they ſhould come too near to thee, ſo as to bite or kick thee. But neither is this the common practice of Horſes or Mules, of which he ſeems to ſpeak; nor is this the proper uſe of a Bit or Bridle, to keep them from ſo doing, but rather to bring them nearer to the Rider for his uſe, and to keep them under his Conduct and Power, from whom they are otherwiſe apt to run away. The words therefore are, and may be otherwiſe rendred, *becauſe they do not*, or *will not come near unto thee*: To wit, for thy Service, unleſs they be forced to it by a Bit or Bridle. And ſo all the antient Tranſlators underſtand it.

10 Many ſorrows *ſhall be* to the wicked *y*: but he that truſteth in the LORD *z*, mercy ſhall compaſs him about.

11 Be glad in the LORD, and rejoyce ye righteous: and ſhout for joy all *ye that are* upright in heart.

y This is an Argument to enforce the foregoing Admonition, if any men will be refractory and unruly, God hath many ways to curb and chaſtiſe them, and bring them to his Will. *z* Who relyes upon his Providence and Promiſe for his preſervation and deliverance, and commits himſelf to Gods Care and Conduct, waiting upon him in his way, and not turning aſide to crooked or ſinful paths, for ſafety or ſatisfaction.

PSAL. XXXIII.

The ARGUMENT.

THis *Pſalm* contains a Celebration of God for his great and glorious Works both of Creation and Providence.

God is to be praiſed by reaſon of his Goodneſs, 1——5. of his Power, 6——11. and of his Providence, 12——15. And they that fear him ſhall find Mercy and rejoyce in him, 16——22.

* Pſal. 147. 1. 1 REjoyce in the LORD *a*, O ye righteous, *for* * praiſe is comely for the upright *b*.

a Let his excellency diſcovered in his works, be the matter of your joy and praiſe. *b* It well becomes them to exerciſe themſelves in this work of praiſing and bleſſing of God; partly, becauſe they have ſuch ſingular and abundant obligations and occaſions to do ſo; and partly, becauſe they will praiſe God worthily and heartily, and with due Reverence and Thankfulneſs, as God requires, and deſerves to be praiſed; whereas ungodly men do indeed diſparage and pollute the Holy Name of God, while they pretend to praiſe it, and therefore God rejects their Praiſes and Prayers. See *Pſalm* 50. 16. and 109. 7. *Prov.* 28. 9.

2 Praiſe the LORD with harp: ſing unto him with the pſaltery, *and* * an inſtrument of ten ſtrings *c*.

* Pſ. 92. 3.

c He mentions theſe Inſtruments, becauſe they were uſed in the publick Worſhip and Praiſes of God in the Tabernacle.

3 * Sing unto him a new ſong *d*; play skilfully with a loud noiſe.

* Pſ. 96. 1. & 98. 1.

d Either, 1. Newly Compoſed. As God gives you freſh occaſions, ſo do not you content your ſelves with the old Songs or Pſalms, made by the holy men of God, but make new ones ſuited to the occaſions. But neither had all the *Righteous*, to whom he ſpeaks, *v.* 1. the gift of compoſing Songs, nor was it of any neceſſity or importance, that they ſhould make new Songs to praiſe God, at leaſt for the works here mentioned, when there were ſo many made by *David*, and other Holy Prophets, for the uſe of Gods Church and People, when they had any ſuch occaſion. Or, 2. Renewed or repeated, or ſung again; in which ſenſe *Job* ſaith, his *Glory* was *new*, or *freſh in him*, *Job* 29. 20. (*i. e.*) Renewed or continued from day to day, and the command of Love is called *new*, *John* 13. 34. becauſe it was renewed and reinforced by Chriſt. So this Song is here called *new*, not ſo much from the matter, as from the ſinging of it; becauſe it was ſung afreſh, or again.

Iſa. 42. 10.

4 For the word of the LORD *is* right *e*; and all his works *are done* in truth *f*.

e All Gods Counſels and Commands, either contained in the Scriptures, or given forth in his Providence, for the Government of the World, are Wiſe, and Juſt, and Good, without deceit or defect. *f* (*i. e.*) All his works of Providence agree with his Word, and are no other than the accompliſhment of his Promiſes or Threatnings, or other declarations of his Mind, and Will in his Word, although ſometimes for a ſeaſon, they may ſeem contrary to it.

* Pſ. 45. 7. * Pſ. 119. 64. Or, *mercy.* 5 * He loveth righteouſneſs and judgment *g*: * the earth *is* full of the ‖ goodneſs of the LORD *h*.

g (*i. c.*) Juſt Judgment, by a Figure called *Hendyadis*, as *Jer.* 22. 3. Or, *Juſtice* relates to the Sentence, and *Judgment* to the Execution of it. He not only doth Juſtice to all men, as was implied, *v.* 6. but, which is more, he loves it, and delights in it. *h* He not only doth no man wrong, but he is very kind and merciful to all men in the World, to whom he gives many Favours and Invitations to his love and ſervice. See *Mat.* 5. 45. *Acts* 14. 17. *Rom.* 1. 20, 21.

Gen. 1. 6. Pſalm 33. 9. Heb. 11. 3. 6 * By the word of the LORD *i* were the heavens made; and all the hoſt of them *k*, * by the breath of his mouth *l*.

i Either, 1. By the Hypoſtatical word, Chriſt, who is oft called Gods *Word*, even by the *Chaldee* Paraphraſt; as alſo *John* 1. v. 1, 2, 3. where he is ſaid to be that *Word*, by whom *all things were made*. So that which is here ſpoken more darkly and doubtedly, according to that ſtate of the Church, is more clearly declared in the New Teſtament. Or, 2. By his Will or Command, as this very phraſe is here uſed, *v.* 4. and as it ſeems to be explained, *v.* 9. And ſo it hath a great Emphaſis in it, that God made this admirable ſtructure of the Heavens, and all its glorious Stars; not with great pains and time, and help of many Artiſts and Inſtruments, as men do far meaner Works, but with one ſingle Word; which is much to the Glory of the Creator. *k* The Angels: or the Stars. See on *Gen.* 2. 1. *l* Either, 1. By the Holy Ghoſt, ſo called, *Job* 33. 4.

33. 4. And ſo here are all the perſons of the Trinity *Jehovah*, the Father, and the *Word*, and the *Spirit*; to each of which this work of Creation is elſewhere aſcribed, as was noted on *Gen.* 1. 26. Or, 2. By his Word, as it was expreſſed in the laſt Clauſe, which is ſo called *Iſa.* 11. 4. 2 *Theſſ.* 2. 8.

* Gen. 1. 9. Job 26. 10 & 38. 8. * Pſ. 78. 13.

7 * He gathereth *m* the waters of the ſea together, * as an heap *n*: he layeth up the depths in ſtore-houſes *o*.

m Or, *gathered*; For he ſpeaks of the firſt Creation when this was done, *Gen.* 1. *n* By which Expreſſion he brings to our minds this great work of God, that the Sea which is lighter and higher than Earth, is yet confined within its bounds, that it might not overflow the Earth. *o* Either in the Clouds, or in the Bowels of the Earth; whence he can draw them forth when he ſees fit.

8 Let all the earth *p* fear the LORD: let all the inhabitants of the world ſtand in awe of him.

p All the people of the Earth, as the next Clauſe expounds this; not only *Jews*, but *Gentiles*, who equally enjoy the Benefit of this great and glorious work of God.

* Pſ. 148. 5. 9 For * he ſpake, and it *q* was *done*; he commanded, and it ſtood faſt *r*.

q The work here mentioned, *v.* 6, 7. *r* Or, *ſtood forth*, as a Servant at his Maſters Command, or *was*, or *did* exiſt.

* Iſa. 19. 3. † Heb. *maketh fruſtrate.* 10 * The LORD † bringeth the counſel of the heathen *s* to nought: he maketh the devices of the people of none effect.

s Or, *of the Nations*; though Nations combine themſelves and their Counſels together, yet he defeats them when he pleaſeth. Thus he paſſeth from the work of Creation, to the works of Providence, and from the inſtances of his Power, in ſenſleſs and unreaſonable Creatures, to manifeſt his power in over-ruling the Thoughts and Wills, and Actions of all Men, whether ſingle or united.

* Prov. 19. 21. Iſa. 45. 10. † Heb. *to Generation and Generation.* 11 * The counſel of the LORD ſtandeth for ever *t*; the thoughts of his heart † to all generations.

t All his Purpoſes and Deſigns, and eſpecially thoſe which concern his choſen people, of whom he ſpeaks in the next Verſe, are always ſucceſsful and irreſiſtible.

* Pſ. 65. 4. & 94. 14. & 144. 15. 12 * Bleſſed *is* the nation whoſe God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance *u*.

u Seeing the Lord is ſo great and glorious in Wiſdom, and Power, and Goodneſs, as hath been hitherto ſaid, as they muſt needs be very miſerable, who are Strangers or Enemies to him, ſo thrice happy is that people of *Iſrael*, who, though they be deſpiſed by the *Gentiles*, are choſen by this Almighty God, to be his peculiar Portion, and Friends, and Servants.

* 2 Chro. 16. 9. Job 28. 24 Pſal. 11. 4. 13 * The LORD looketh from heaven: he beholdeth all the ſons of men *x*.

14. From the place of his habitation he looketh upon all the inhabitants of the earth.

x Although he hath a ſpecial relation to *Iſrael*, yet he hath a general Care and Inſpection over all Mankind, all whoſe Hearts and Ways he diſcerns and obſerves.

15 He faſhioneth *y* their hearts alike *z*: he conſidereth all their works *a*.

y Or *faſhioned*, or *made*, or *formeth*. For this may relate either, 1. To the Work of Creation. So he proves what he ſaid, *v.* 13, 14. that God beheld all men, becauſe he made them; yea, even their Hearts, the moſt ſecret piece of them. Or, 2. To the Works of his Providence. Having ſaid that God ſees and obſerves all Men, he now adds that he rules and governs them; yea, even their Hearts which are moſt Maſterleſs and unmanageable, and yet he frameth and diſpoſeth and inclineth them, this way or that according to the Counſel of his Will. See *Exod.* 34. 24. *Pſal.* 105. 25. *z* Or, *equally*, one as well as another: Whether they be *Jews* or *Gentiles*, Bond or Free, Princes or Peaſants; all are alike ſubject to his Juriſdiction. *a* Both outward and inward, all the workings of their Minds and Affections, and all their indeavours and Actions.

16 There is no king *b* ſaved by the multitude of an hoſt *c*: a mighty man is not delivered by much ſtrength.

b He inſtanceth in theſe, as the moſt potent and uncontrolable perſons in the World, and moſt confident of themſelves, and leaſt ſenſible of their dependance upon God. By which he ſtrongly proves his general Propoſition, of Gods powerful Providence over all Men. *c* But only by Gods Providence, who diſpoſeth of Victory and Succeſs, as he pleaſeth, and that frequently to the weakeſt and moſt fooliſh ſide, *Eccleſ.* 9. 11.

* Pſal. 147. 10. Pr. 21. 31. † Heb. *a Lye.* 17 * An horſe *d* is † a vain thing *e* for ſafety: neither ſhall he deliver *any* by his great ſtrength.

d Though he be ſtrong, *Job* 39. 19. &c. and *fit for battle*, *Prov.* 21. 31. or for flight, if need requires. And ſo this is put for all Warlike proviſions; of which Horſes were and are a very conſiderable part. *e* Heb. *a Lye*; becauſe it promiſeth that help and ſafety which it cannot give.

* Job 36. 7 Pſ. 34. 15. 1 Pet. 3. 12. 18 * Behold the eye of the LORD *f* is upon them that fear him *g*: upon them that hope in his mercy *h*.

f Whoſoever therefore would have ſafety and deliverance, muſt ſeek and expect it only from the watchful Eye, and Almighty Hand and Mercy of God. *g* Theſe are the chief Objects of his Care and Favour. *h* That place their Hope and Truſt, and Happineſs not in any Creature, but only in God, and in his Mercy and Bleſſings. The Conjunction and Order of theſe two qualifications of the Perſon whom God careth for is obſervable here, they muſt be ſuch as *fear God*, and ſo make Conſcience of keeping his Commands, *Eccl.* 12. 13. and then they may and muſt *hope in*, or relye upon his *Mercy*, for their ſafety and happineſs.

19 To deliver their ſoul *i* from death, and to keep them alive * in famine.

* Job 5. 20. Pſ. 37. 19

i (*i. e.*) Their Life, when he ſees it to be expedient for them: ſometimes it is better for them to dye than to live, as both good and bad Men have declared, and when it is ſo, it is known to God, but not to us. And therefore the conſtant accompliſhment of this and the like promiſes in a literal ſenſe, is not to be expected, nor ſimply deſired, but with ſubmiſſion to Gods Wiſe and Gracious Will.

20 Our ſoul waiteth for the LORD: he *is* our help *k* and our ſhield.

k The help of us *Iſraelites*, to whom he hath made many Promiſes and glorious Diſcoveries of his Goodneſs.

21 For *l* our heart ſhall rejoyce in him: becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

l Or, *therefore*: For this ſeems to be an Inference, either from the foregoing, or from the following Sentence.

PSAL. XXXIV.

A Pſalm of David, when he changed *a* his behaviour *b* before ‖ Abimelech *c*: who drove him away, and he departed.

‖ Or, Achiſh. 1 Sam. 21. 11, 13.

a A *Pſalm* made upon that occaſion, though not at that time. *b* Or, *his Habit* or *Poſture*, or *his Reaſon*, as this word is taken, 1 *Sam.* 25. 33. *Pſal.* 119. 66. *Prov.* 11. 22. When he counterfeited madneſs. Wherein whether he ſinned or not, is matter of diſpute; but this is undoubted, that Gods Favour, and his Deliverance at that time was very remarkable, and deſerved this ſolemn acknowledgment. *c* Called *Achiſh*, 1 *Sam.* 21. 10. But *Abimelech* ſeems to have been the common Name of the Kings of the *Philiſtins*, *Gen.* 20. 2. and 26. 1. as *Pharaoh* was of the *Egyptians*, and *Ceſar* of the *Romans*.

David *praiſeth God*, 1, 2. *and exhorteth others thereto from his own experience of Gods kindneſs*, 3——7. *He ſhoweth that they are bleſſed who truſt in God*, 8—10. *He exhorteth others to learn to fear him*, 11. *and ſheweth the way to Happineſs*, 12—14. *The priviledges of the Righteous*, *and the puniſhment of the Wicked*, 15——22.

1 I Will bleſs the LORD at all times *d*: his praiſe *ſhall* continually *be* in my mouth.

a I will never forget to bleſs God for this miraculous Deliverance.

2 My ſoul ſhall make her boaſt in the LORD *e*: the humble *f* ſhall hear *thereof* and be glad *g*.

e Shall glory in this, that I have ſo powerful and ſo gracious a Lord and Maſter. *f* Or *the meek*, (*i. e.*) the Godly, oft called in Scripture by that Title; and particularly my Friends and Favourers in *Iſrael*, whom he thus calls in oppoſition to his proud and furious Adverſaries in *Sauls* Court and Camp. *g* Both for their love to me, and to the publick good of *Iſrael*, which they know that I deſign and ſeek above all things; and for the comfort and benefit of my example to them, in like ſtraits and difficulties.

3 O magnifie the LORD with me *h*, and let us exalt his name together *i*.

4 I ſought the LORD, and he heard me, and deliver*ed* me from all my fears.

h Joyn your Praiſes with mine, O all ye humble ones. *i* Not in place, for *David* was now baniſhed from the place of Gods publick Worſhip, but in affection and work: Let our Souls meet, and let our Praiſes meet in the Ears of the all-hearing God. Or *alike*, (*i. e.*) with equal Zeal and Fervency; let none be willing to be outſtripped by another.

5 They *k* looked unto him *l*, and ‖ were lightned *m*, and their faces were not aſhamed *n*.

‖ Or, *they ſhined unto him.* Pſ. 31. 16.

k The humble, *v.* 2. or they that fear him, *v.* 7. when they were in diſtreſs. Or, it is an indefinite Expreſſion. *l* Either, 1. Unto the Lord, expreſſed *v.* 4. (*i. e.*) They ſought and expected help from him. Or rather, 2. Unto *this poor man*, as it follows, *v.* 6. or unto *David*. So he ſpeaks of himſelf in the third Perſon, which is uſual. So the ſenſe is, when I was delivered, *v.* 4. men looked upon me with wonder and aſtoniſhment, as one ſaved in a prodigious manner. *m* (*i. e.*) Comforted and encouraged by my Example. But theſe and the foregoing Words are by the antient Interpreters, read Imperatively, as an Exhortation to others, to whom he oft addreſſeth his Speech, as *v.* 3. 8, 9, 11. *Look unto him*, (with an Eye of Faith and Prayer) *and be ye inlightned*, (*i. e.*) Take Comfort in the expectation of Mercy from him. And then the laſt Words they render thus, *and your*, Heb. *their* (But the change of Perſons is very frequent in this Book) *fear ſhall not be aſhamed.* a They were not diſappointed of their hope, but found relief, as I did.

6 This poor man *o* cryed, and the LORD heard *him*; and ſaved him out of all his troubles.

o (*i. e.*) *David*, of whom they that *looked*, &c. *v.* 5. ſpake theſe words.

* Zec. 9. 8. See *Gen.* 32. 1, 2. 2 Kings 6. 17.

7 The angel *p* of the LORD * encampeth round about them *q* that fear him, and delivereth them.

p (*i. e.*) The Angels, the ſingular number being put for the plural, as it is *Pſal.* 78. 45. and 105. 33, 40. for it is both improper and unuſual to aſcribe *encamping*, and that *round about* all good men, to one created Angel. And we find many Angels employed in this work, *Gen.* 32. 1, 2. 2 *Kings* 6. 17. *q* Guardeth them from dangers on every ſide; to which work they are appointed by God, *Heb.* 1. 14.

* 1 Pet. 2. 3. * Pſ. 2. 12. 8 O * taſte *r* and ſee that the LORD *is* good *s*: * bleſſed *is* the man *that* truſteth in him.

r (*i. e.*)

r (*i. e.*) Conſider it ſeriouſly and thoroughly, and affectionately; make tryal of it by your own and others Experiences. This is oppoſed to thoſe ſleight and vaniſhing Thoughts, which men have of it. *s* (*i. e.*) Merciful and Gracious, to wit, to all his people.

9 O fear the LORD *t*, ye his ſaints: for *there is* no want to them that fear him.

t (*i. e.*) Reverence and ſerve him, and truſt in him: for *Fear* is commonly put for all the parts of Gods Worſhip.

* Pſ. 34. 10. Iſa. 11. 4. & the like. 10 * The young lyons *u* do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing x*.

u Either 1. Properly; ſee *Job* 4. 11. Or 2. Metaphorically ſo called, the great Potentates of the Earth, who are oft ſo called, as *Jer.* 2. 15. *Ezek.* 38. 13. *Nah.* 2. 13. *x* Which is neceſſary and truly good for them, all Circumſtances conſidered; of which God alone is a competent Judge. And therefore although God doth uſually take a ſpecial care to ſupply the wants of good Men, and hath oft done it by extraordinary ways, when ordinary have failed, yet ſometimes he knows, and it is certainly true, that Wants and Croſſes are more needful, and uſeful to them than Bread, and in ſuch Caſes it is a greater mercy of God to deny them ſupplies than to grant them.

11 Come ye children *y*, hearken unto me: I will teach you the fear of the LORD *z*.

y Whom I love as mine own Children, and who own me as your Civil Father, your Prince; ſee 2 *Kings* 5. 13. and as your Spiritual Father, a Prophet: For the Diſciples of the Prophets were called their *Sons*, 2 *Kings* 2. 3. *z* (*i. e.*) The true and principal way of worſhipping and ſerving God with his acceptation, and to your own Salvation.

1 Pet. 3. 10.

12 * What man *is he that* deſireth *a* life *b*, *and* loveth *many* days, that he may ſee good *c*?

a To wit, ſeriouſly and in good earneſt, ſo as to be willing to uſe any indeavours which ſhall be preſcribed to him: For otherwiſe the queſtion were needleſs; for there is no man but deſires it, at leaſt coldly and faintly. *b* A long and happy Life, begun in this World and continued for ever in the next. And thus *Life* is oft uſed, as *Pſal.* 16. 11. and 21. 5. *c* Heb. *Loveth days to ſee* (*i. e.* In which he may ſee, *i. e.* enjoy) *good*, to wit, Proſperity or Happineſs.

13 Keep thy tongue from evil *d*, and thy lips from ſpeaking guile *e*.

d From all manner of evil ſpeaking, from all opprobrious, injurious, falſe and deceitful Speeches: Which, though men commonly uſe to eaſe and gratifie their own Minds, or to compaſs their deſigns, do frequently fall upon their own Heads, by provoking both God and Men againſt them. *e* Or guileful words contrary to thy intentions, and with a purpoſe of deceiving men by them.

Pſ. 37. 27. Iſa. 1. 16. and purſue it *i*.

14 * Depart from evil *f*, and do good *g**: ſeek peace *h*, * Pſ. 43. 1. & 119. 154. Lam. 3. 58. † Heb. *implead me.*

f (*i. e.*) From all ſin, and eſpecially from all wicked and injurious acts and practices againſt thy Neighbour. *g* Be ready to perform all good and friendly Offices to all men, as thou haſt opportunity. *h* Study by all means poſſible to live peaceably and quietly with all men, avoiding Grudges, Debates, Diſſentions, Strifes and Enmities. *i* Do not only embrace it gladly when it is offered, but follow hard after it, when it ſeems to flee away from thee, and uſe all poſſible indeavours by fair words, by condeſcenſions, and by the mediation or aſſiſtance of others to recover it, and to compoſe all differences which may ariſe between thee and others. It is here obſervable, that whereas he ſaid he would *teach* them *the fear of the Lord*, *v.* 11. the Leſſons he teacheth them, *v.* 13, 14. are only ſuch as concern men. Not that he meant to exclude Duties of piety towards God, which he every where enjoyneth and preſſeth as moſt neceſſary, but only to teach us what is oft inculcated both in the Old and New Teſtament, that ſincere Religion towards God, is always accompanied with a Conſcientious diſcharge of our Duties to men; and to convince the Hypocritical *Iſraelites*, and parties to men; and to convince the Hypocritical *Iſraelites*, and parties to men; and to convince the Hypocritical *Iſraelites*, and par

tion, of *Eye for Eye, and Tooth for Tooth*, and ſo bring upon them the Evils which they deſigned againſt him. Which alſo was of great and good uſe, both to glorifie Gods Juſtice, and to warn and reform other ſinners by the terror of their Example. 3. That they may be taken only for predictions, as hath been obſerved before upon the like occaſion. *g* Either, 1. Stopped or hindered in the execution of their wicked deſign. Or rather, 2. (which is more ſuitable to the Context) diſcomfited and put to flight, as this Phraſe is frequently uſed, as *Pſal.* 9. 3. and 70. 2. and 78. 9. *Iſa.* 42. 17. *Jer.* 46. 5, 21.

* Job. 21. 18. Pſal. 1. 4. Iſa. 29. 5. Hoſ. 13. 3.

5 * Let them be as chaff before the wind *h*, and let the angel of the LORD *i* chaſe *them*.

h (i. e.) Diſperſed and chaſed from place to place, finding reſt and ſafety no where. *i* Whom God uſeth to defend his people, and to deſtroy their Enemies.

† Heb. *darkneſs and ſlipperineſs.* * Pſal. 73. 18. Jer. 23. 12.

6 Let their way *k* be † * dark and ſlippery *l*, and let the angel of the LORD perſecute them.

k By which they flee, being chaſed, as was now ſaid. *l* So as they can neither diſcern the right path, nor be able to ſtand in it, and much leſs to run away, eſpecially from ſo ſwift a perſecutor as an Angel, whereby they muſt unavoidably fall into their Enemies hands, and be deſtroyed.

7 For without cauſe *m* have they hid for me their net, *in* a pit, *which* without cauſe they digged for my ſoul *n*.

m Out of meer malice, without any injury or provocation on my part, and without any neceſſity on their parts. They are no common, but the worſt of Enemies; and therefore I may juſtly pray againſt them, as I do. *n* Theſe Expreſſions aggravate their ſins, and ſignifie that their perſecution of him was not the effect of a ſudden Paſſion, but of a deep and habitual Hatred and Malice, and of an evil deſign, carried on in a conſtant and continued courſe with deliberation, and cunning, and deceit, and that againſt his Soul or Life; for nothing leſs would ſatisfie them.

† Heb. which *he knoweth not of.* * Pſal. 7. 15, 16. & 57. 6. Prov. 5. 22.

8 Let deſtruction come upon him *o* † at unawares, and * let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.

o (i. e.) Upon each of thine and mine implacable Enemies, of whom he hath hitherto ſpoken.

9 And my ſoul ſhall be joyful in the LORD *p*: it ſhall rejoyce in his ſalvation.

p In and for his Glory and Service, which ſhall be advanced by this means, and for his favour to me, otherwiſe I am far from rejoycing in their Calamities.

10 All my bones *q* ſhall ſay *r*, LORD, who *is* like unto thee, which deliverеſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him!

q (i. e.) My whole Body, by a Synecdoche, as *Pſal.* 34. 20. as well as my Soul, mentioned *v.* 9. I will glorifie thee, both with my Soul and with my Body. *r* Speech is aſcribed to the Bones figuratively, as elſewhere they are ſaid to *fear* and to *rejoyce*, *Pſal.* 6. 2. and 51. 8. and as *the Loins* are ſaid to *bleſſ*, *Job* 31. 20. If they could ſpeak they would expreſs thy Praiſes, becauſe having been dryed up with Sorrow, they are now refreſhed by thy Mercy.

† Heb. *Witneſſes of wrong.* † Heb. *they aſked me.*

11 Falſe † witneſſes did riſe up; † they laid to my charge *things* that I knew not *s*.

s They accuſed me to *Saul* of Treachery and Deſigns againſt his Crown and Life, and other Crimes whereof I was wholly innocent and ignorant.

* Pſ. 38. 20. & 109. 5. † Heb. *deſerving.*

12 * They rewarded me evil for good *t*, to the † ſpoiling of my ſoul *u*.

t For the good Offices which I did to divers of them when I had Favour and Power in *Sauls* Court and Camp. *u* (i. e.) To the ſtripping of my perſon of all my Comforts and Hopes, and of my Life it ſelf.

* Job 30. 25. ‖ Or, *afflicted.*

13 But *as for* me, * when they were ſick *x*, my clothing *was* ſackcloth *y*: I ‖ humbled my ſoul *z* with faſting, and my prayer returned into mine own boſom *a*.

x Or in any other great miſery. *y* Which was the Habit of Mourners, *Gen.* 37. 34. *Mat.* 11. 21. *Rev.* 11. 3. *z* Heb. I afflicted my Soul (of which phraſe ſee *Lev.* 16. 29, 31. and 23. 27, 32. *&c.*) partly with Faſting, and partly with Compaſſion and fervent Prayers for them. *a* According to this Tranſlation the Senſe may be this, *And*, or *But*; Or, *Although my* Faſtings and *Prayers* did them no good, neither abated their malice, nor prevailed with God for them, ſo far as I deſired, but *returned* to me without ſucceſs, like a Gift ſent to an uncivil perſon, who diſdainfully rejects it, and returns it to the Giver. But, 1. This is not true, that his Prayers returned empty to him, and did them no good, for they prevailed with God for their Recovery, as appears by the following Verſes. 2. This doth not ſeem to ſuit well with the Context; for both in the foregoing and following words, he is only deſcribing what he did for them, and not what the effects of it were, which he deſcribes in the ſucceeding Verſes. Others therefore render the words otherwiſe, either, 1. Thus, *And my Prayer in my Boſom returned*, (i. e.) I did daily and frequently repeat my Prayers for them, and that not only in publick when I joyned with others, in a Faſt-day appointed for them, which might be done in policy or for oſtentation, but alſo in ſecret, between God and my own Soul, and that with a ſincere and hearty Affection: For what is done ſecretly and affectionately, is ſaid to be done *in the Boſom*, *Numb.* 11. 12. *Pſal.* 89. 50. *Prov.* 21. 14. although indeed there is in thoſe places another Propoſition; which may poſſibly alter the Caſe. Or, 2. (Which ſeems the trueſt Senſe) *and as for my Prayer* (to wit, which I joyned with my Faſting on their behalf) *let it return* (nothing being more frequent than for Future Verbs to be put Imperatively) *into my own Boſom*, (i. e.) If any ſhall think or ſay, that my Faſting for them was but counterfeit or politick, and that I did not pray for them, but rather againſt them, as I do in this Pſalm, and that under all this ſhew I ſecretly wiſhed their Death or Deſtruction; my earneſt deſire is, that the All-ſeeing and Heart-ſearching God would grant unto me, when I come into their Circumſtances, the ſame things which I begged for them, whether Good or Evil. And this ſenſe agrees with the common uſe of this phraſe in Scripture, where whatſoever is repay'd to any man, is ſaid to be *render'd into his Boſom*, as *Pſal.* 79. 12. *Iſa.* 65. 6, 7. *Jer.* 32. 18. *Luke* 6. 38. as elſewhere it is ſaid, to *return upon his Head*.

14 I † behaved my ſelf *b* † as though *he had been* my friend, *or* brother: I bowed down *c* heavily, as one that mourneth *for his* mother *d*.

† Heb. *walked.* † Heb. *as a Friend, as a Brother to me.*

b Heb. *I walked*, either to him, to viſit and comfort him; Or, *about the Streets*, whither my Occaſions led me. Though *walking* is oft put for a Mans Carriage or Converſation. *c* Went hanging down my Head, as Mourners uſed to do, *Iſa.* 58. 5. *d* He mentions the *Mother* rather than the *Father*, either, becauſe her tender Affection and Care, and Kindneſs to him, had more wone upon his Heart, and made him more ſenſible of the loſs; Or, becauſe through the depravation of Mans Nature, Children are many times leſs ſenſible of their Fathers loſs or Death, becauſe it is compenſated with ſome advantage to themſelves; which doth not uſually happen upon the Mothers death. Some render it, *in a Mourning Mother*, for the loſs of her Son. But this doth not ſeem to ſuit ſo well with the order of the Hebrew words.

15 But in mine † adverſity *e* they rejoyced, and gathered themſelves together *f*: * *yea*, the abjects *g* gathered themſelves together againſt me, and I knew it not *h*; they did tear me *i*, and ceaſed not *k*.

† Heb. *Halting.* * Pſ. 35. 15. † Job 30. 1, 8, 12.

e Heb. *in my halting.* (i. e.) When I was in great danger of falling into miſchief. When I had any Sickneſs, or ill ſucceſs in my Affairs, and was almoſt loſt; for ſuch are ſaid to *halt*, *Mich.* 4. 6, 7. *Zephan.* 3. 10. See alſo *Pſal.* 38. 17. *Jer.* 20. 10. *f* To wit, *againſt me*, as it is expreſſed in the next Clauſe; either becauſe they were ſo full of joy at the Tydings, that they could not contain it in their own Breaſts, but ſought to communicate it to others: Or, that they might inſult over me, and pleaſe and recreate themſelves, and one another with Diſcourſes about it: Or that they might conſult how to improve the advantage which they now had againſt me, to my utter deſtruction. *g* Or *vile Perſons*, either for the meanneſs of their condition, or for their wickedneſs, for which they were *worthy to be beaten*, as the Phraſe is, *Deut.* 25. 2. Where the Hebrew word is of the ſame Root with this. Or, *the lame*, as this very word is rendred, 2 *Sam.* 4. 4. and 9. 3. to wit, *of their Feet*, as it is there expreſſed. The Cripples that could not walk without trouble and pain, were as forward as any to go to theſe meetings upon this occaſion. *h* This may be added to expreſs either their hypocriſie and pretences of reſpect and affection to him, by reaſon whereof he had no ſuſpicion of them, nor of any ſuch practices of theirs; or his own danger, that he did not know, and therefore could not prevent their Plots and Conſpiracies againſt him. Heb. *and I knew not.* Which is by others, and well may be rendred thus, *Even* they whom *I knew not*, they whom I was ſo far from provoking by any injury, that I never ſaw their Faces, nor heard of their Names. *i* (i. e.) My good Name with Scoffs and Calumnies, and Reproaches and Curſes. *k* Heb. *were not ſilent*, (i. e.) did thus unweariedly and continually.

† Heb. *Cake.*

16 With hypocritical *l* mockers *m* in † feaſts *n*: they gnaſhed upon me with their teeth *o*.

l Or *Profane*, as this word ſignifies, *Job* 8. 13. and 13. 16. and 15. 34. and 17. 8. and as ſome add, in all other places. *m* Whoſe common practice it is to ſcoff at and deride others, and me in particular. *n* Or, *of* or *for a Cake*: Or, *a Morſel of Bread*, as this word ſignifies, 1 *Kings* 17. 12, 13. and 19. 6. By which he further ſhews what vile and worthleſs perſons theſe were, that would *transgreſs for a Morſel of Bread*, as it is ſaid *Prov.* 28. 21. They made themſelves Buffoons and Jeſters, and accuſtomed themſelves to mock and deride *David*, that thereby they might gain Admittance to the Acquaintance and Tables of great Men, where they might fill their Bellies; which was all that they ſought for, or got by it. *o* They uſed all expreſſions of Rage and Hatred againſt me, among which this was one, *Job* 16. 9. *Lam.* 2. 16. This they did to curry favour with my great and potent Adverſaries.

† Heb. *my only one.* * Pſ. 57. 4.

17 LORD, how long wilt thou look on *o*? reſcue my ſoul from their deſtructions, † my darling *p* from * the lions.

o Like an idle Spectator, without affording me any Pity or Help! *p* To wit, *my Soul*, as it is in the former Clauſe. Heb. *my only One*; which is now left alone and forſaken by my Friends, and hath none to truſt to but God. See on *Pſal.* 22. 21.

* Pſ. 22. 22. & 40. 9, 10. & 111. 1.

18 * I will give thee thanks in the great congregation *q*: I will praiſe thee among † much people.

q When I ſhall be reſtored to the Liberty of the publick Aſſemblies and ſolemn Feaſts.

† Heb. *ſtrong.*

19 Let not them that are mine enemies † wrongfully rejoyce over me, *neither* let them wink with their eye *r*, * that hate me without a cauſe.

* Pſ. 63. 4. & 109. 3. & 119. 161 Lam. 3. 52. Joh. 15. 25.

r (i. e.) Mock me or inſult over me, as this Phraſe ſignifies, *Prov.* 6. 13. and 10. 10.

20 For they ſpeak not peace *s*: but they devile deceitful matters *t* againſt *them that are* quiet in the land *u*.

s They are Enemies to all peaceable Counſels; they breathe out nothing but Threatnings and War. *t* They uſe not only open Violence but Deceit, and ſubtil Artifices. *u* Againſt me and my followers, who deſire nothing more than to live quietly and peaceably under *Sauls* Government.

21 Yea,

21 Yea, they opened their mouth wide againſt me *x*, and ſaid * Aha, aha *y*, our eye hath ſeen it *z*.

* Pſal. 35. 21. and

x Either, 1. To devour me. It is a Metaphor taken from wild Beaſts, when they come within reach of their prey. Or 2. To pour forth whole Floods of Scoffs and Slaunders, and Contumelies. *y* An Expreſſion of Joy and Triumph. See on *Job* 39. 25. *Pſal.* 40. 15. *z* Heb. *hath ſeen*, to wit, what we have long deſired and hoped for. See the ſame or like Elliplis, *Pſal.* 54. 7. and 59. 10. and 112. 8.

22 This thou haſt ſeen *a*, O LORD, keep not ſilence *b*: O LORD, be not far from me *c*.

a As they ſay they have ſeen, ſo my Comfort is, thou alſo haſt ſeen, and doſt obſerve all their Plots and Threats, and all my Diſtreſſes and Calamities, which I ſuffer for thy ſake. *b* Or, *be not deaf*, to wit, to my Prayers. The ſame word ſignifies, both *to be ſilent*, and *to be deaf*. See on *Pſal.* 28. 1. *c* Do not withdraw thy Favour and Help from me.

23 Stir up thy ſelf and awake to my judgment, *even* unto my cauſe *d*, my God and my Lord.

d At laſt undertake to plead my Cauſe againſt mine Adverſaries.

24 Judge me, O LORD my God, according to thy righteouſneſs *e*, and let them not rejoyce over me.

e Whereby thou uſeſt and loveſt to defend the Innocent, and to puniſh their Oppreſſors.

† Heb. *Ah, ah.*

25 Let them not ſay in their hearts, † Ah, ſo would we have it *f*: let them not ſay, we have ſwallowed him up.

f Heb. *Aha, our Soul*, (i. e.) Oh our Soul cryeth. *Aha*; an expreſſion of mirth, as before *v.* 21. Or, *aha*, we have *our Wiſh* or *Deſire*, as the *Soul* is taken, *Pſal.* 41. 2. *David* is now as low as we could with him.

† Heb. *together.* * Pſal. 35. 14.

26 * Let them be aſhamed and brought to confuſion together *g*, that rejoyce at mine hurt: let them be clothed with ſhame and diſhonour, that magnifie *themſelves* h againſt me.

g As they gathered themſelves together to deride and oppoſe me, ſo do thou gather them together to deſtroy them. Or, *in like manner*, one as well as another: let the proud and great ones of them be diſappointed and aſham'd, as well as the meaneſt among them. *h* The ſame Elliplis we have, *Pſal.* 38. 16. and 55. 12. *Jer.* 48. 26. Or, *their Mouth*, as it is expreſſed *Obad. v.* 12. So *Ezek.* 35. 13. That extol themſelves and their power, and look upon me with ſcorn and contempt.

† Heb. *my righteous.*

27 Let them ſhout for joy, and be glad, that favour † my righteous cauſe *i*: yea, let them ſay continually, Let the LORD be magnified *k*, which hath pleaſure in the proſperity of his ſervant.

i That with well to it, although they want either Strength or Courage to plead it. *k* (i. e.) Exalted and praiſed for his Righteouſneſs, and Truth and Goodneſs, manifeſted in my deliverance. Mine Enemies great deſign is *to magnifie themſelves*, *v.* 26. but my chief deſire is, that God may be magnified.

28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe, all the day long.

PSAL. XXXVI.

The ARGUMENT.

THis *Pſalm* ſeems to have been Compoſed by *David*, when he was perſecuted by *Saul* and his Courtiers. Upon which occaſion he enlargeth his Thoughts further, and contemplates the ſad ſtate and condition of the World, and of the Church at that time, in which Wickedneſs of all ſorts greatly abounded and ſeemed to proſper; and withal, he declares the great Felicity and Safety of Gods People, and gives an account of their ſupports and comforts, under the ſenſe of theſe publick Diſorders and Miſchiefs.

To the chief muſician, *a Pſalm* of David, the ſervant of the LORD *a*.

a (i. e.) One wholly and reſolvedly devoted to the Service of God, both in my private and publick Capacity. This Title is, as I remember, but twice uſed in this Book, *Pſal.* 18. (of which ſee there) and in this *Pſalm*, where it ſeems to be prefixed as a publick proteſtation of his Reſolution, to cleave unto the Lord in this time of general Corruption, of which he is now going to ſpeak.

David ſheweth the grievous ſtate of the wicked, 1—4. *the excellency of Gods mercy*, 5—9. *and prayeth for favour to the children of God*, 10—12.

1 THe tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes *b*.

b When I conſider the great and manifold Tranſgreſſions of ungodly Men, I conclude within my ſelf, that they have caſt off all fear and ſenſe, and ſerious belief of the divine Majeſty.

* Deut. 15. 15. & 16. 12. & 24. 18. † Heb. *is ſaid to his heart.* ‖ Or, *to hate iniquity to hate.*

2 For *c* * he flattereth himſelf in his own eyes *d*, † until his iniquity be found to be hateful *e*.

c So this is the Proof of that Aſſertion, *v.* 1. Or, *although*; and ſo it is an anticipation of an Objection againſt it. *d* He deceiveth himſelf with vain and falſe perſwaſions, either, 1. Concerning God, that he doth not ſee or mind his ſins, or that he will not puniſh them: Or, 2. Concerning himſelf and his ſins, either that they are not ſins; which a Mind bribed by Paſſion and Intereſt, can eaſily believe: Or that they are but ſmall and venial ſins: Or that they will be excuſed, if not juſtified by honeſt intentions, or by outward profeſſions and exerciſes of Religion, or by ſome good actions, wherewith he thinks to make ſome compenſation for them, or ſome other way. Oth. thus, *He flattereth him (i. e. God) in his Eyes, (i. e.)* Openly and publickly makes a ſhew of Religion, as if he deſigned to deceive or mock God, whilſt inwardly and ſecretly he is projecting wickedneſs. But it ſeems better to underſtand the laſt word reciprocally of *his own Eyes*, as the ſame word is uſed in the end of the foregoing Verſe. *e* (i. e.) Until God by ſome dreadful Judgment undeceive him, and *find*, (i. e.) Diſcover or make him and others to find and feel by Experience, that it is a ſin and a very hateful one too. Or, *Until his abominable iniquity be found out*, (i. e.) puniſhed, as the ſame word and phraſe is uſed, *Numb.* 32. 23. *Your ſin ſhall find you out*, (i. e.) bring you to condign puniſhment. In the Hebrew it is, *to find out his iniquity to hate.* But Active Verbs are oft taken paſſively, of which there are plain Inſtances, *Joſ.* 2. 5. *Eſth.* 6. 6. *Pſal.* 32. 9. and 51. 6. comp. with *Rom.* 3. 4. and *Pſal.* 119. 4. and ſo here, *to find*, is put for *to be found*, and *to hate* for *to be hated*, or *to be hateful*.

3 The words of his mouth *are* iniquity and deceit *f*: he hath left off to be wiſe, *and* to do good *g*.

f (i. e.) Are wicked and deceitful. *g* Once he had ſome ſhadows or degr. es of Wiſdom, and ſometimes did ſome things that were good in their kind, but now he hath not ſo much as the appearance of it, and is become an open Apoſtate from that which once he profeſſed.

* Mic. 2. 1. ‖ Or, *Vanity.*

4 * He deviſeth ‖ miſchief upon his bed *h*; he ſetteth himſelf *i* in a way *that is* not good *k*; he abhorreth not evil *l*.

h Which notes that he doth it, 1. Conſtantly and unweariedly preferring it before his own reſt. 2. Earneſtly and ſeriouſly, when his Mind is freed from all outward diſtractions, and wholly at leaſure to attend that buſineſs about which it is employed; compare *Pſal.* 4. 4. 3. Freely, from his own inclination, when none are preſent to provoke him to it. *i* He doth not repent of his wicked Devices, but reſolutely proceeds to execute them, and perſiſts therein. *k* (i. e.) Which is very bad, as this phraſe is uſed, 1 *Sam.* 2. 24. *Prov.* 20. 23. and 24. 23. and elſewhere. *l* Though he ſometimes pretends remorſe, and deſiſts from his violent practices againſt me, as *Saul* did, yet he doth not truly repent of nor abhor his ſin, and therefore is ready to return to it, when any occaſion offers it ſelf.

* Pſ. 57. 10. & 108. 4.

5 * Thy mercy *m*, O LORD, *is* in the heavens *n*, *and* thy faithfulneſs *o* reacheth unto the clouds *p*.

m Though this be the diſpoſition and carriage of mine Enemies towards me, and therefore I can expect no good from them, yet thou O Lord, bleſſed be thy Name, art of another temper; they are cruel and perfidious and unrighteous, but thou art infinite in *Mercy*, and *Faithfulneſs*, and *Righteouſneſs*, and *Loving-kindneſs*, as it here follows; and therefore though I deſpair of them, yet I truſt in thee, as other men do for theſe Reaſons, *v.* 7. *n* Or, is *unto* (as the prefix *Beth* oft ſignifies, as *Gen.* 11. 4. and elſewhere, and as it is here explained in the following Clauſe) *the Heavens*. As it is on the Earth, of which there was no queſtion, ſo it reacheth thence to the Heavens, (i. e.) it is infinite and incomprehenſible. *o* The truth both of thy Threatnings againſt thine and mine Enemies, and of thy promiſes made to me and other good men. *p* (i. e.) Is far above our reach, greater and higher than we can apprehend it.

† Heb. *the Mountains of God.* * Pſ. 71. 19. * Job 11. 8. Rom. 11. 33. * Job 7. 20. 1 Tim. 4. 10.

6 Thy righteouſneſs *q* is like † the great mountains *r*; thy * judgments *s* are a great deep *t*, O LORD, * thou preſerveſt man and beaſt *u*.

q In all thy Counſels and Ways in the Government of the World. *r* Either, 1. Stedfaſt and unmoveable. Or 2. Eminent and conſpicuous to all men: Or rather, 3. Very high and out of our reach: For ſo it agrees beſt with the foregoing and following expreſſions. *s* (i. e.) Thy executions of thy Counſels, or thy adminiſtrations of the Affairs of the World, and of thy Church. *t* (i. e.) Unſearchable, as the Ocean is in ſome parts. *u* The worſt of men; yea, and the Brute-beaſts have Experience of thy Care and Kindneſs, and therefore I have no Reaſon to doubt of it.

† Heb. *precious.* * Pſal. 103. 4.

7 How † excellent *is* thy * loving kindneſs *x*, O God! therefore the children of men put their truſt under the ſhadow of thy wings *y*.

x Or, *thy Mercy*: For it is the ſame word which is uſed and ſo rendred, *v.* 5. The ſenſe is, though all thine Attributes now reckoned, and the reſt of them be excellent and glorious, yet above all thy Mercy is moſt *excellent* or *precious* and amiable, as being moſt neceſſary and beneficial unto us, poor ſinful miſerable men. *y* (i. e.) Cheerfully commit themſelves to thy Care and Kindneſs, notwithſtanding their own Sinfulneſs, and the Rage and Power of their Adverſaries, againſt all which thy Mercy is a ſufficient ſecurity.

† Heb. *watered.* * Pſ. 65. 4. Prov. 5. 19. Iſa. 43. 24. Jer. 31. 14.

8 They *z* * ſhall be † abundantly ſatisfied *a* with the fatneſs of thy houſe *b*: and thou ſhalt make them drink *c* † of the river *d* of thy pleaſures *e*.

z (i. e.) Thoſe Children of Men who truſt in thee, as he now ſaid. *a* Though now they are ſtraitned, oppreſſed and perſecuted, yet they ſhall not only be protected and ſupported for the preſent, but in due time ſhall have all their wants and deſires fully ſatisfied. Heb. *ſhall be made drunk*, (i. e.) Shall be as it were over-whelmed with the plenty of it, which they ſhall no more be able to comprehend, than a drunken man is able perfectly to underſtand and judge of things; and ſhall be free, as drunken men alſo are, from all Cares and Fears, either of not obtaining it, or of loſing it. *b* With thoſe rich and delightful proviſions, which thou haſt prepared for them in thy Habitation, (i. e.) either in the Tabernacle, where they uſed to feaſt upon the remainders of the Sacrifices; to which alſo he ſeems here to allude. Or rather, 2. In Heaven; which is called Gods *Houſe*, both in Scripture, as *John* 14. 2. and in divers Antient Heathen Authors. For the Expreſſions

presſions here uſed are too magnificent to be beſtowed upon thoſe Feaſts, or indeed upon any of the enjoyments of this Life, and do ill become him, who profeſſedly diſowns the having of his *Portion in this Life*, and declares his expectation of Happineſs in the next Life, *Pſal.* 17. 14, 15. And ſeeing it is apparent from *Heb.* 11. and from many other Scriptures both of the Old and New Teſtament, that both *David* and *Job*, and *Abraham*, and the reſt of the Holy Patriarchs and Prophets, had a firm belief and hope of the future Life, and their felicity therein; it ſeems moſt reaſonable to underſtand all thoſe paſſages of *David*, and the other Prophets of it, which naturally, and without any force may be ſo underſtood: Or which number certainly this Verſe and the following is one. *c* Before they had *Fatneſs*, *(i.e.)* Fat Meats; and now, *Drink*; to note the compleatneſs of their Feaſt. *d* Which notes both their plenty, and their conſtancy and perpetuity. *e* Which thou prepareſt, and which thou enjoyeſt; whence it is called *the joy of the Lord*, *Mat.* 25. 21. Or this notes their great eminency; for things moſt excellent in their kinds are entitled to God, as the goodlieſt Cedars, Mountains, *&c.* are called *Cedars of God*, *Mountains of God*, &c.

9 For with thee *f* is the fountain *g* of Life *h*: in thy light *i* ſhall we *k* ſee light *l*.

f (i. e.) In thy power to give it, and in thy preſence to be enjoyed. *g* Which notes, 1. Cauſality. It is in God as in a Fountain, and from him is derived to us, 2. Abundance, 3. Excellency. Water is ſweeteſt in the Fountain; and Fountains were rare and highly prized in thoſe hot Countries. *h* Of that glorious and bleſſed, and endleſs Life, which alone is worthy of the name of *Life*, this Life being only a paſſage to Death, and a theater of great and manifold Calamities. Although it be true, that God is the Fountain both of Natural and Spiritual Life. *i* In the light of thy Countenance or glorious preſence, which then ſhall be fully manifeſted unto us, when we ſhall ſee thee clearly, and Face to Face, and not through a Glaſs, and darkly, as we now ſee, 1 *Cor.* 13. 12. Comp. *Pſal.* 17. 15. *k (i. e.)* Enjoy, as *ſeeing* frequently ſignifies; of which ſee on *Pſal.* 34. 12. *l The light of Life*, as it is called, *John* 8. 12. *Light* in this Branch being the ſame thing with *Life* in the former, *(i. e.)* Joy and Comfort, and Happineſs, which is oft ſignified by *Light*, as the contrary is by *Darkneſs*. See *Job* 29. 3. *Pſal.* 27. 1. *Iſa.* 9. 2. There we ſhall have pure Light without any mixture of *Darkneſs*. The word *Light* is elegantly repeated in another ſignification; in the former Clauſe it is Light diſcovered or enjoyed.

† Heb. *drawn out at length.* *Pſ.54.12. & 125. 4.

10 O † continue *m* thy loving kindneſs unto them that know thee *n*; and thy righteouſneſs *o* to * the upright in heart.

m As this word ſignifies, *Pſal.* 85. 5. *Eccleſ.* 2. 3. *Jer.* 31. 3. As thou haſt begun, ſo continue the manifeſtation and exhibition of it, both in this Life, and to the next. Or, *extend*, or *draw forth*. Let it not be like a Fountain ſealed, but let it be drawn forth for their Comfort. *n (i. e.)* Sincerely love thee, as it is explained in the next Clauſe: for *knowing* implies Affection, as *Pſal.* 9. 10. and oft elſewhere. *o* Which will appear in giving them that protection and aſſiſtance, which thou art by thy Nature inclined, and by thy promiſe engaged to give them.

11 Let not the foot of pride *p* come againſt me *q*, and let not the hand of the wicked remove me *r*.

p (i. e.) Of my proud and inſolent Enemies: the Abſtract being put for the Concrete, as *Jer.* 50. 31, 32. So alſo *Prov.* 12. 27. and 13. 6. *q* Or, *upon me*, to wit, ſo as to overthrow, or remove me, as it is in the next Clauſe. *r* Either, 1. From my truſt in thee, or obedience to thee. Or, 2. From my place and Station, from the Land of my Nativity, and the place of thy Worſhip. Or, *ſhake me*, or *caſt me down*, *(i. e.)* Subdue and deſtroy me.

12 There *s* are the workers of iniquity fallen *t*: they are caſt down, and ſhall not be able to riſe.

s Where they come againſt me, and hope to ruine me. He ſeems as it were to point at the place with his Finger, as if it were already done, and he could tell all the circumſtances of it. Or, *then*, *(i. e.)* when they thought all ſure, and me irrecoverably loſt. *t (i. e.)* They ſhall certainly and ſuddenly fall; which the Prophets uſe to expreſs in the time paſt.

PSAL. XXXVII.

The ARGUMENT.

THe deſign of this *Pſalm* is to defend the Providence of God, and to ſatisfie the minds of Men, in that great queſtion, concerning the ſeeming inequality of Gods diſpenſations, in afflicting good Men, and giving proſperity to the worſt of Men, and to inſtruct Gods people how to demean themſelves in their preſent condition, and what ſupports and comforts they have in it.

A Pſalm of David.

The Pſalmiſt perſwadeth to Patience and Confidence in God, 1—8. And ſheweth the different ſtate of the godly and wicked in all their dealings, 9——40.

* Pſ. 73. 3. Prov. 23. 17. & 24. 1. 9. 19.

FRet * not thy ſelf *a* becauſe of evil doers *b*; neither be thou envious *c* againſt the workers of iniquity.

a Give not way to immoderate Grief or Anger, or Impatience. *b* Becauſe they proſper in their wicked Enterprizes, whilſt thou art ſorely afflicted. *c* Eſteeming them happy, and ſecretly wiſhing that thou wert in their condition.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb *d*.

d For their Happineſs, the matter of thy Envy is but ſhort-lived.

† Heb. *in truth*, or *ſtedfaſtneſs.*

3 Truſt in the LORD *e*, and do good *f*, ſo ſhalt thou dwell in the land *g*, and † verily thou ſhalt be fed *h*.

e Depend upon Gods Providence and Promiſe for thy protection and ſuſtentation for their Infidelity is the root of their wickedneſs. *f* Continue in the practice of that which is good and well-pleaſing to God. *g (i. e.)* Upon this condition ſhalt dwell ſafely and quietly in *Canaan*; as God had oft promiſed. In the Hebrew it is, *dwell in the Land*, as if it were a Command to abide in *Canaan* when Troubles come, and not to flee to the *Philiſtins*, or other Heathens for ſhelter, as he had fooliſhly done. But it is rather a promiſe, by comp. this with *v.* 27. 29. ſuch promiſes being oft expreſſed by Imperative Verbs put for Futures, as *Gen.* 12. 2. and 42. 18. *Pſal.* 128. 6. *Amos* 5. 4. *h* Heb. *Thou ſhalt be fed (i.e.* every way provided for) *in Truth*, *(i.e.)* truly or aſſuredly; or with, or by Faith, as this word ſignifies, *(i.e.)* by thy truſting in the Lord; thou ſhalt *live by thy Faith*, as is ſaid, *Habak.* 2. 4.

4 Delight thy ſelf alſo in the LORD *i*, and he ſhall give thee the deſires of thine heart *k*.

i In his Favour and Service, and in the ſtudy of his Word and Promiſes. *k (i. e.)* Thy juſt deſires, or whatſoever is truly deſirable and good for thee. Which limitation is neceſſarily to be underſtood, both from divers places of Scripture, and from the Nature of the things; for it is unreaſonable to imagine that God would engage himſelf to grant their ſinful and inordinate deſires, and it would alſo be a Curſe to them to have them granted.

5 † * Commit thy way *l* unto the LORD: truſt alſo in him, and he ſhall bring it to paſs *m*.

† Heb. *Roll thy way upon the LORD.* *Pſ.55.22.*

l (i. e.) All thy cares and buſineſs, thy deſires and neceſſities. Commend them to God by fervent Prayer, referring them to his good Will, and expecting an happy iſſue of all from him. *m* Heb. *He ſhall do*, or *work*, to wit, for thee, or what is fit to be done: or what thou deſireſt in the Senſe given on *v.* 4.

6 And he ſhall bring forth *n* thy righteouſneſs as the light *o*, and thy judgment *p* as the noon-day.

Prov.16.3. Mat. 6.25. Luke 12. 22. 1 Pet. 5.7.

n To the view of the World; from which it hath hitherto ſeemed to be hid or eclipſed by Reproaches, and by grievous Calamities, which moſt men are apt to miſtake for Tokens and Puniſhments of great Wickedneſs. *o* It ſhall be as viſible to Men, as the Light of the Sun, and that at Noon-day, as it is in the next Branch. So effectually will he plead thy Cauſe. *p* The ſame thing with *Righteouſneſs*, as this word is uſed here below, *v.* 28. and 55. 4. and oft elſewhere.

7 † Reſt in the LORD *q*, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way *r*; becauſe of the man who bringeth wicked devices to paſs.

† Heb. *be ſilent to the LORD.*

q Heb. *Be ſilent unto*, or *for*, or *becauſe of the Lord*; *(i. e.)* Do not murmur nor repine at his dealings, but ſilently and quietly ſubmit to his Will, and adore his Judgments, and as it follows, *Wait* for his Help. This Advice and Command is preſſed again and again, to teach us how hard it is, to learn and practice this Leſſon. *r (i. e.)* In his evil way, as it is limited in the following words.

8 Ceaſe from anger *s*, and forſake wrath: fret not thy ſelf in any wiſe, to do evil *t*.

s Either againſt the ſinner for his ſucceſs; or againſt God, for ſo diſpoſing of things, as *Jonah* was, *ch.* 4. 1. *t* Or, *at leaſt ſo far as to do Evil.* If any ſuch Anger, or Grief, do ſecretly ariſe in thee, take care that it do not tranſport thee, either to reproach or diſtruſt Gods Providence, or to the diſlike of his ways, or to an approbation or imitation of the wicked practices of thoſe Men, in hopes of the ſame ſucceſs.

9 For evil doers ſhall be cut off *u*: but thoſe that wait upon the LORD, they ſhall inherit the earth *x*.

u To wit, from the Earth, by comparing this with the next Clauſe, and with *Pſal.* 34. 16. Their end ſhall certainly be moſt miſerable. *x* According to Gods promiſe oft made to ſuch; which alſo for the moſt part was literally fulfilled in that ſtate of the Church; and if it was not, it was fulfilled with far greater advantage in Spiritual and Eternal Bleſſings.

10 For yet a little while *y* and the wicked *ſhall* not *be*: yea, * thou ſhalt diligently conſider his place *z*, and it *ſhall* not *be*.

* Job 7. 10. & 20. 9.

y Their Time and Proſperity is very ſhort, and therefore no matter of Envy. *z* To wit, in the Land of the Living. He ſhall be dead and gone, as this Phraſe is commonly taken. *a* Induſtriouſly ſeeking to find him. *b (i. e.)* His place and Eſtate, and Glory ſhall be gone. Or, *he ſhall not be*, as before.

11 * But the meek *c* ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace *d*.

* Pſ. 25. 9. Mat. 5. 5.

c (i. e.) The Godly, who are frequently thus called, as *Pſal.* 22. 26. and 149. 4. thoſe who patiently bear Gods afflicting hand, and meekly paſs by injuries from ungodly men. *d* Partly of outward Peace and Proſperity, which God in his due time will give them: and principally of inward peace and ſatisfaction of mind, in the ſenſe of Gods Favour, and the aſſurance of his own endleſs Happineſs

12 The wicked ‖ plotteth againſt the juſt, and gnaſheth upon him with his teeth *e*.

‖ Or, *Practiſeth.*

e Out of Malice and Rage. See on *Pſal.* 35. 16.

13 * The LORD ſhall laugh at him *f*, for he ſeeth * pſ. 2. 4. that his day *g* is coming.

f (i. e.) Shall deſpiſe and deride all their hopes and indeavours againſt the good, as moſt vain and fooliſh. *g* Either, 1. Gods day, which is an uſual phraſe, as *Iſa.* 2. 12. and 13. 9. Or 2. His own day, as 1 *Sam.* 26. 10. *Ezek.* 21. 25, 29. Both ſignifie the ſame thing, the day appointed by God for his puniſhment or deſtruction, as *Iſa.* 9. 4. *Jer.* 50. 27.

14 The wicked have drawn out the ſword, and have bent their bow *h* to caſt down the poor and needy, *and* to ſlay † ſuch as be of upright converſation *i*.

† Heb. *the right of the way.*

h They are furniſhed with all ſorts of Arms, and are ready to give the deadly blow. *i* Such againſt whom they have no Quarrel, for any injury they have done them, but only for their Integrity and Righteouſneſs, or becauſe they are better than themſelves, and will not comply with their wicked Counſels and Courſes.

15 Their ſword ſhall enter into their own heart *k*, and their bows ſhall be broken.

k God will not only defend the upright from their Miſchievous Deſigns, but will make them to fall upon their own Heads.

16 A little that a righteous man hath, *is* better than the riches of many wicked *l*.

l Becauſe he hath it with many great and glorious Advantages, with God's Favour and Bleſſings, with great Serenity and Satisfaction of his own Mind, which is infinitely more Deſirable and Comfortable than all Earthly Poſſeſſions, [with the Conſolations of God's Spirit, and the aſſurance of ever-laſting Felicity:] whilſt the wicked mens Riches are loaded with many incumbrances, with the Warth and Curſe of God, the Torment of their own Conſciences and Paſſions, and the dreadful Expectation of an after-reckoning, and of endleſs Miſeries.

Pſal. 10. 15.

17 For * the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous *m*.

m. This is a Proof of what he ſaid, *v.* 16. For what the wicked have, ſhall ſuddenly be loſt and gone, but God will maintain the righteous in their happy Eſtate.

Pſal. 1. 6. & 34. 7. & 145. 20.

18 The LORD * knoweth *n* the days of the upright *o*, and their inheritance ſhall be for ever *p*.

n Obſerveth with ſingular Care and Affection. *o (i. e.)* Their Condition, and all things which do or may befal them, their Dangers and Fears, and ſuffering from ungodly men; and therefore will watch over them, and preſerve them from all the Deſigns and Attempts of their Enemies. *Days* or *Years*, or *Times*, are oft put for things done, or Events happening in them, as *Deut.* 32. 7. *Pſal.* 31. 15. and 77. 5. and 143 5. *Iſa.* 63. 11. *p* To them and there ſeed for ever: Comp. *v.* 29. And when they dye their inheritance is not loſt, but exchanged for one infinitely better.

Pſ. 34. 16.

19 They ſhall be aſhamed *q* in the evil time: and * in the days of famine, they ſhall be ſatisfied.

q. For the diſappointment of their Hopes, but their Hopes and Deires ſhall be ſatisfied, as it follows.

Heb. *in the days of famine.*

20 But the wicked ſhall periſh, and the Enemies of the LORD *ſhall be* † as the fat of lambs *r*; they ſhall conſume, into ſmoke *s* ſhall they conſume away.

† Heb. *as the excellency of lambs.*

r Which in an inſtant melteth before the fire. *s (i. e.)* Utterly and irrecoverably.

21 The wicked borroweth, and payeth not again *t*: but the righteous ſheweth mercy and giveth.

Pſ. 112. 5

t Either through Covetouſneſs and injuſtice; Or rather, becauſe of that great penury into which God ſhall bring him; whilſt the righteous is not onely provided ſufficiently for himſelf, but hath abundance and to ſpare for others. For he is here comparing the wicked and the righteous, not ſo much in their Vertues or moral Qualities, as in their outward Conditions, which alſo appears from the following Verſe, which gives the reaſon of this.

22 For *ſuch as be* bleſſed of him *u* ſhall inherit the earth; and *they that be* curſed of him ſhall be cut off.

u (i. e.) Of the Lord, as appears both from *v.* 20. where he is named, and from the Nature of the thing, this being God's Prerogative to Bleſs or to Curſe men. And this he mentions, both as the Foundation, and as the Proof of the Certainty of their future Happineſs.

Pſ. 18. 20. & 41. 12.

23 The ſteps of a *good* man *x* are ‖ ordered *y* by the LORD: and he delighteth in his way *z*.

‖ Or, *Prepared.*

x Or, *of* that *Man*, to wit, the Righteous or Bleſſed Man, expreſſed, *v.* 21, 22. *y* Or, *directed* or *diſpoſed*, *(i. e.)* So governed, as to attain the end and Happy iſſue at which he Aims. Or, *ſtrengthned* or *eſtabliſhed*, ſo as he ſhall not ſtumble nor fall into Miſchief. For ſtill he ſeems to be deſcribing, not their Vertue, but their Felicity. *z* Or, *and he ſavoureth his way*, *(i. e.)* Succeeds and proſpers his Counſels and Enterprizes.

Prov. 24. 16. Mic. 7. 8.

24 * Though he fall *a*, he ſhall not be utterly caſt down *b*; for the LORD upholdeth him with his hand.

a Either, 1. Into ſin, as this Word is uſed, *Jer.* 8. 4. 1. 1 *Cor.* 10. 12. Or rather, 2. Into Diſtreſs or Trouble, as *Micah.* 7. 8. *b. (i. e.)* Not totally, nor irrecoverably Ruined.

25 I have been young, and *now* am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread *c*.

c This aſſertion ſeems to be Contradicted by many Experiences: nor can it be denied, that both good Men and their Children, have ſometimes been reduced to great want. Queſt. How then is this true? Anſ. 1. Some render the laſt Clauſe thus, *nor* (did I ever ſee) *his ſeed* (to wit, *forſaken*, as was now laid) though *begging Bread*. So the Sence is, I have ſeen him brought to beggery, yet even then God did not forſake him. But this Sence agrees not with the Context, nor Scope, which is to ſhew the Plenty and Proſperity, where-with God bleſſeth him. 2. This is to be underſtood of the ſeed of the Righteous, treading in their Fathers ſteps from which if they degenerate, they loſe all their Priviledges, as many places of Scripture witneſs. 3. Some few Exceptions, do not deſtroy the Truth of a general Propoſition. 4. Theſe temporal Promiſes were more expreſs, and particular to the *Jews* in the times of the Old Teſtament, than to Chriſtians in the New, and therefore were more litterally fulfilled. 5. He ſpeaks not of any kind of wanting or deſiring, or receiving Relief from others, for ſo *David* himſelf did, 1 *Sam.* 21. 3. and 25. 8. but of the Cuſtomary Practiſe and Trade of begging, which was threatned as a Curſe to the diſobedient, *Deut.* 28. *Pſal.* 109. 10. 6. *Nor begging*, to wit, in vain, Or, ſo as to be *forſaken*, as now expreſſed, and may very well be here underſtood, Or, ſo as to be ſuſtained or relieved by others. 7. *David* ſpeaks only of his own Experience, which if ſince that time it be Contradicted by other mens Experiences, it is no more than what happens in all the Concernments of humane Life.

26 * He is † ever merciful, and lendeth *d*, and his ſeed is bleſſed *e*.

* Pſ. 112. 9. † Heb. *all the day.*

d He is to far from begging from others, that he hath Ability as well as Inclination, to give or lend to others, as need requires. *e* Not onely with Spritual, but with Temporal bleſſings. So far ſhall he be from waſting his Eſtate, and undoing himſelf, and Family by his Bounty and Charity, as Covetous Worldings objected or feared.

27 * Depart from evil, And do good *f*: and dwell * Pſ. 34. 14. *g* for evermore *h*.

f Having therefore theſe glorious Promiſes and Priviledges, let no man do any Evil or unjuſt thing, to enrich or ſecure himſelf, nor abſtaining from Pious and Charitable Actions, for fear of undoing himſelf by them, but let every man Live in the Conſcionable diſcharge of all his Duties to God and Men, committing himſelf and all his Affairs to God's fatherly Care and Providence, and Confidently expecting his Bleſſing thereupon. *g (i. e.)* Thou ſhalt dwell, as before, *v.* 3. to wit, in the Land, as is expreſſed, *v.* 3. and afterwards in Heaven. *h* Either Properly: Or for a long time; of which that Word is oft uſed.

28 For the LORD loveth judgment *i*, and forſaketh not his Saints *k*; * they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

* Pſ. 102. 28.

i (i. e.) Juſt judgment, or Righteouſneſs, as that Word is oft taken, as hath been ſhewed again and again; Either, 1. In himſelf, *(i.e.)* He loveth to execute Judgment upon the wicked, and for the Righteous; which he doth in the manner expreſſed in this Pſalm. Or, 2. In the Righteous themſelves, whoſe Juſtice and Piety, and Charity he ſees and Loves, and will reward it. *k* Or, *his Favourites*, or *thoſe to whom he hath a good will*: Or, *his bountiful Ones*, who exerciſe Benignity and Charity to others.

29 * The righteous ſhall inherit the land *l* and dwell * Pr. 2. 21. therein for ever *m*.

l See on *v.* 3. *m* See on *v.* 18.

30 * The mouth of the righteous ſpeaketh *n* wiſdom *o*; and his tongue talketh of judgment *o*.

* Prov. 10. 31.

n And that Freely, and Cuſtomarily, and from his Heart, as the next Verſe ſhews. Having ſhewed in divers Verſes, God's ſingular Care over, and Reſpect to the Righteous, he proceeds to give a Character of them, and withal to aſſign one Reaſon of the great Difference of God's dealings with them, and with other Men. *o* Either, 1. For the Manner of it, with Wiſdom, and Judgment. Or, rather, 2. For the Matter of it, Heavenly Wiſdom, and God's judgment, or Word or Law, as it follows, *v.* 31. When the Diſcourſes of other Men, are either Wicked or Vain, and uſeleſs, they are ſerious and Edifying, and Pious concerning the Word and ways of God.

31 * The law of his God *is* in his heart *p*; none of his ‖ ſteps ſhall ſlide *q*.

* Pſ. 40. 8. & 119. 98. * Pſ. 38. 17. Iſa. 51. 7. & 40. 2. ‖ Or, *goings.*

p According to God's Command, *Deut.* 6. 6. and Promiſe, *Heb.* 8. 10. His Thoughts and Meditations, and Affections are fixed upon it. He doth not talk Religiouſly in Deſign, or with Oſtentation, but out of the abundance of his Heart *Mat.* 12. 35. *q* This paſſage deſcribes, Either, 1. His Safety, Conſequent upon his Piety; God will uphold and preſerve him from falling into that Miſchief, which wicked men Plot againſt him. Or rather, 2. His Vertue or Piety: Which is evidenced by his Words, *v.* 30. by his Heart, in the former part of this Verſe, and by his Actions in theſe Words. *His ſteps* or *goings (i. e.* his Actions) *ſhall not*: (or rather, *do not*: For this Futures frequently are in the Hebrew Language, and as the two forgoing Future Verbs are rendred, *v.* 30.) *ſlide* or *ſlip*, or *ſwerve*, to wit, from the Rule, or from God's Law. Which is to be underſtood as that Paſſage, *Pſal.* 119. 3. *They do no iniquity*; and ſome ſuch Expreſſions, not ſimply and abſolutely, as if all good Men were Sinleſs; which is abundantly Confuted, both by many Scriptures and by univerſal Experience; but Comparatively, and in Reſpect of his Deſign and Courſe, or Cuſtome. His Converſation is ordinarily Regular and unblameable. He not only begins well, but Conſtantly perſevers in God's ways, and will not be drawn to forſake God and Religion upon any Terms.

32 The wicked watcheth *r* the righteous, and ſeeketh to ſlay him.

r To find out a fit ſeaſon or occaſion to deſtroy him.

33 The LORD will not leave him in his hand *s* nor condemn him *t* when he is judged.

* Pſ. 119. 32, 33, 35. * Pſ. 91. 8.

s (i. e.) Not give him up to his Power and Rage. *t (i. e.)* Not give his Conſent to the Sentence of Condemnation, which the wicked have pronounced againſt him, but will juſtifie him, and Vindicate his innocency and deliver him: For ſuch Negatives do oft imply the contrary Affirmatives; as God's *not holding* a man *Guiltleſs*, commonly implies that he will ſeverely puniſh him.

34 Wait on the LORD *u*, and keep his * way *x*, * when the wicked are cut off, thou ſhalt ſee *it y*.

u Seeking and truſting to him, and to him onely, for Help and Deliverance. *x* Continue in the Practiſe of thy Duty, or in thoſe ways, which God hath preſcribed to thee in his Word, and do not uſe indirected and irregular means to deliver thy ſelf. *y* Thou ſhalt

ſhall not onely eſcape the Deſtruction which they Deſign for thee, but ſhall Live to ſee their Ruine.

* Job 5.3. ‖ Or, *a green Tree that groweth in his own ſoil.*

35 * I have ſeen the wicked in great power *z*, and ‖ ſpreading himſelf *a* like a ‖ green bay-tree *b*;

z Or *Formidable*: Not only himſelf out of Danger, as it ſeemed, but terrible to others. *a* And therefore firmly and deeply rooted. *b* Which is continually green and flouriſhing, yea even in the Winter-ſeaſon. Or, *like a green Tree in its own Native ſoil*; where Trees flouriſh much better than when they are tranſplanted into another Soil.

36 Yet he paſſed away *c*, and lo, he *was* not: yea, I ſought him, but he could not be found *d*.

c He was gone in an inſtant, like a Tree blaſted and blown down or cut off and rooted out, and carried away in a moment. *d* There was no Monument nor Remainder of him left.

37 Mark the perfect *man*, and behold the upright, for the end of *that* man *is* peace *e*.

e Though he may meet with Troubles in his way, yet all ſhall end well with him; he ſhall be happy at laſt.

38 But the tranſgreſſours ſhall be deſtroyed together *f*, the end of the wicked ſhall be cut off *g*.

f Or, *alike*, one as well as another, all without any exception or reſpect of Perſons. *g (i. e.)* He ſhall be cut off at laſt, or in the end. His Proſperity ſhall end in Deſtruction. Or, *the Poſterity* (as this word ſignifies, *Pſal.* 109. 13. *Jer.* 31. 17. *Ezek.* 23. 25. *Dan.* 11. 4.) *of the wicked*, &c.

39 But the ſalvation of the righteous *is* of the LORD *h*; *he is* their ſtrength in the time of trouble.

40 And the LORD ſhall help them and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

h And therefore it ſhall certainly come to them.

PSAL. XXXVIII.

The ARGUMENT.

THis is reckoned one of *Davids* Penitential *Pſalms*. It was Compoſed upon occaſion of ſome fore Diſeaſe, or grievous Calamity; which he rightly judged to be inflicted upon him for his Sins.

* Pſal. 70. Tit.

A Pſalm of David to bring * to remembrance *a*.

a Either, 1. To God, that by this humble and mournful Prayer, he might prevail with God, to remember and pity him; for now he ſeemed quite to have forgotten him. Or 2. To himſelf, that by reviewing this Pſalm afterwards, he might call to Mind his former danger and miſery, and Gods wonderful mercy in delivering him from them; which we are very apt to forget. And that others alſo might remember and conſider what God had done to him, firſt in chaſtening, and then in reſtoring him, and might make uſe of his Example for their benefit.

David *being viſited with Sickneſs, rehearſeth his woful condition,* 1—3. *by reaſon of his Sins,* 4—8. *Prayeth for forgiveneſs, help and favour,* 9, 10. *He layes before God the unfaithfulneſs of his Friends,* 11—18. *and the cruelty of his Enemies,* 19—22.

1 O LORD, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure *b*.

b I confeſs, I both deſerve Chaſtiſement and need it, and therefore I deſire not that thou wouldeſt remove it, but only moderate it. See the ſame expreſſion, *Pſal.* 6. 1.

* Job 6.4. 2 For * thine arrows *c* ſtick faſt in me, and thy hand preſſeth me ſore *d*.

c (i. e.) Thy Judgments inflicted upon my outward and inward Man, oft compared to *Arrows*, as *Deut.* 32. 23. *Pſal.* 7. 13. and 45. 5. and 91. 5. *d* Or, *comes down upon me*, as when a ſtrong Man lifts up his Hand and Weapon, that it may fall down with greater Violence, and make the deeper Wound.

3 *There is* no ſoundneſs in my fleſh becauſe of thine
† Pſal. 6.2. † Heb. *Peace*, or *Health.* anger: * neither *is there any* † reſt in my bones *e* becauſe of my ſin *f*.

e My diſeaſe or grief, hath ſeized upon all the parts of my Body, my very Bones not excepted, ſo that my Bed can give me no reſt. *f* Which hath provoked thee to deal thus ſeverely with me.

*Ezra 9.6. 4 For mine iniquities *g* * are gone over my head *h*: as an heavy burden they are too heavy for me.

g Or, *the Punishmen of mine iniquities*, as this word is frequently uſed: Which beſt agrees both with the foregoing and following Verſes, and with the Metaphor here uſed; which in other places of Scripture is generally applyed to Afflictions, and not to Sins. *h* Like deep Waters wherewith I am overwhelmed and almoſt drowned, *Pſal.* 42. 7. and 69. 2. and 124. 4, 5.

5 My wounds ſtink, *and* are corrupt *i*: † becauſe of my fooliſhneſs *k*.

i The Bruiſes and Sores cauſed by my Diſeaſe, are not only painful but loathſome, to my ſelf and to others. *k (i. e.)* Sin, which really is, and is commonly called *folly*, as *Pſal.* 69. 5. *Prov.* 13. 16. and 14. 17. and 14. 2. *&c.*

† Heb. *wryed.* ‖ Or, *in black.* Mal. 3.14. 6 I am † troubled *l*, I am bowed down greatly; I go ‖ mourning *m* all the day long.

l Heb. *Diſtorted*, or *depreſſed*: Or, as it is expreſſed by another word, ſignifying the ſame thing, *bowed down*, to wit, in my Body, as diſeaſed perſons commonly are, and withal dejected in my Mind. *m* Heb. *In black*, the ſign of Mourning, which may here ſignifie the thing, as ſigns oft do. When for my eaſe I riſe out of my Bed and walk, or rather creep about in my Chamber, I do it with a ſad Heart, and dejected Countenance. Or, if he did walk further, his Diſeaſe had ſome Intervals and Mitigations. Or *going*, may be here meant of his languiſhing, or going towards the Grave, as

this ſame word is uſed, *Gen.* 15. 2. Compare with 25. 32. *Jof.* 23. 14.

7 For my loins are filled with a loathſome *diſeaſe n*, and *there is* no ſoundneſs in my fleſh.

n Or, *with filthineſs*: Or, *with ſcorching heat*. The Diſeaſe might be ſome burning Feaver, being alſo Malignant or Peſtilential, either burning inwardly, or breaking forth outwardly in Carbuncles, or Boyls. It is true, this and the other Expreſſions may be taken figuratively, of ſome grievous Calamity. But we ſhould not forſake the proper and the literal ſenſe of the Words without neceſſity, which ſeems not to be in this place.

8 I am feeble and ſore broken: I have roared *o* by reaſon of the diſquietneſs of my heart *p*.

o Like a Bear or a Lyon, through extream Pain and Miſery. *p* For the great Anxiety and Torment of my Mind, cauſed by the deep ſenſe of my ſins, and of Gods wrath, and of the ſad iſſue of my Diſeaſe; which being added to my bodily pains, makes them more intolerable.

9 Lord, all my deſire *is* before thee; and my groaning is not hid from thee *q*.

q I do not utter all theſe Complaints, nor roar out that thou mayeſt hear and know them, for thou heareſt and knoweſt, even my loweſt Groans; yea, mine inward Deſires and all my Neceſſities. And therefore, I pray thee, pity and deliver me, as I truſt thou wilt ſo do.

10 My heart panteth *r*, my ſtrength faileth me: as for the light of mine eyes, it alſo † is gone from me *s*. † Heb. *is not with me.*

r Or, *goes round*, wanders hither and thither, as the word ſignifies: is perplexed and toſſed with many and various Thoughts, not me. knowing what to do, nor whither to go. *s* Mine Eyes are grown dim; either through grief and tears, as *Pſal.* 6. 7. Or through weakneſs, as 1 *Sam.* 14. 28, 29.

11 * My lovers and my friends ſtand aloof † from my † ſore; and ‖ my kinſmen ſtand afar off. * Pſ. 31.11. Mat. 27. † Heb. *ſtroke.* ‖ Or, *my Neighbours.*

t Either through Neglect and Contempt, or diſdain of me: Or through Delicacy and Abhorrency, from loathſome and ſadding Spectacles: Or through fear of Infection, or ſome other Inconveniences.

12 They alſo that ſeek after my life, lay ſnares *for me u*; and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits *x* all the day long.

u That if my Diſeaſe do not kill me, they may deſtroy me ſome other way. *x* They deſign miſchief, but cover it with fair pretences.

13 But I, as a deaf *man*, heard not; and I *was* as a dumb man, that openeth not his mouth *y*.

y I carried my ſelf towards them, as if I had no Ears to hear, what they ſaid either to me, or for me, nor a Tongue to Anſwer, or reprove them for their Reproaches and Calumnies. Which he did not for want of juſt Anſwers to them, but to teſtifie his Humiliation for his Sins, and his patient ſubmiſſion to, and acceptation of the puniſhment which he had brought upon himſelf. Of which ſee an inſtance, 2 *Sam.* 16. 10, 11, 12. Wherein alſo he was an eminent Type of Chriſt, who *when he was reviled, reviled not again*, 1 *Pet.* 2. 23.

14 Thus I was *as* a man that heareth not, and in whoſe mouth *are* no reproofs *z*.

z Or *Arguments*, to convince or confute them, or to defend my ſelf.

15 For ‖ in thee, O LORD, do I hope *a*: thou wilt ‖ hear, O LORD my God. ‖ Or, *Thou didſt hear.* ‖ Or, *do anſwer.*

a I bore their Carriage ſilently and patiently, becauſe I hoped and knew that thou wouldeſt Anſwer for me, and plead my Cauſe better than my ſelf; which I would not prevent by my impatience, and avenging my ſelf. Or, *But in thee do I hope*, *(i. e.)* Though Friends forſake me, and mine Enemies plot and practice againſt me, yet I do not deſpair, becauſe I have thee on my ſide.

16 For I ſaid *b Hear me*, leſt *otherwiſe* they ſhould rejoyce over me *c*: when my foot ſlippeth *d*, they magnifie *themſelves* againſt me *e*.

b To wit, in my Heart and Prayers, I uſed this Argument which I knew was prevalent. *c* In my deſtruction, which alſo will reflect upon thee; who haſt undertaken to defend and ſave me, and for whoſe ſake I ſuffer ſo much from theſe wicked men, v. 20. *d* When I fall either into any groſs ſin, or into any miſery, or into both, as I have now done. *e* They triumph in the accompliſhment of their deſigns or deſires.

† Heb. *For Halting*, Pſ. 35. 15. Mic. 4. 6. 17 For I *am* ready † to halt *f*, and my ſorrow *is* continually before me *g*.

f Juſt falling into utter deſtruction; ſee *Jer.* 20. 10. and therefore if thou doſt not help me ſpeedily, it will be too late. *g* I am deeply and conſtantly ſenſible of thy juſt hand, and of my ſins the cauſe of it; wherewith I ſhall be overwhelmed, if thou doſt not prevent it.

18 For I will declare mine iniquity *h*; I will be ſorry *i* for my ſin *k*.

h Either to thee; or publickly to the World, becauſe my ſin hath been publick and ſcandalous. *i* Heb. *I will be* (or, *I am*: Futures being oft ſo taken) *ſollicitous* or *anxious*, full of Grief for what is paſt, and of Cares and Fears for the Future; partly, leſt I ſhould relapſe into the ſame folly upon new Temptations; and partly, leſt thou ſhouldeſt cut me off for my ſins. Therefore pity and pardon, and ſave me. *k* Or, *by reaſon of my ſin*, or upon that occaſion.

† Heb. *living are ſtrong* 19 But mine enemies † *are* lively *l*, *and* they are ſtrong; and they that hate me wrongfully are multiplied.

l Heb.

l Heb. *Living*, (i. e.) Thriving or flouriſhing, or proſperous, as *Life* is uſed, *Pſal.* 22. 26. and 34. 12. and elſewhere.

Pſ. 35.12. 20 They alſo * that render evil for good *m*, are mine adverſaries; becauſe I follow *the thing that* good *is* *n*.

m They hate and perſecute me, not only without any injury or provocation on my part, but as it were in requital of the good which I have done to them. *n* Becauſe I love and diligently practice juſtice and Godlineſs, which they hate, and which they take to be a reproach to them, and which I did exerciſe, as I had opportunity in the punihment of ſuch as they are. Compare *John* 15. 1,. 1 *John* 3. 12.

21 Forſake me not, O LORD: O my God, be not far from me.

Pſ. 38. 21, 22. 22 Make haſt † to help me, O LORD, my ſalvation.

PSAL. XXXIX.

The ARGUMENT.

THis *Pſalm* was written by *David*, when his Mind was much diſcompoſed and diſquieted with the Contemplation of the proſperity of ſinners, and the afflictions of the Godly; which being exemplified in himſelf and in his Enemies, he ſpeaks of the Caſe not in general, but as in his own perſon.

To the chief muſician, *even* to * Jeduthun *a*, *A Pſalm* of David.

a One of the three chief Maſters of the Sacred Muſick: Of whom ſee 1 *Chron.* 16. 41, 42. 2 *Chron.* 5. 12.

David *taketh care of his thoughts, words and works,* 1—3. *He conſideth the ſhortneſs and vanity of Mans Life,* 4—6. *Puts his hope in God,* 7. *Prayeth for the forgiveneſs of his ſins,* 8—11. *and for patience in his pilgrimage,* 12, 13.

1 I Said *b*, I will take heed to my ways *c*, that I ſin not with my tongue *d*: I will keep † my mouth as with a bridle *e*, while the wicked is before me *f*.

b I fully reſolved. *c (i. e.)* To order all my Actions aright, and particularly to govern my Tongue, which is very hard to do, and eſpecially under theſe provocations. *d* That if any evil Thoughts or Paſſions do ariſe in me, I will indeavour to ſuppreſs and mortifie them, and not ſuffer them to boyl and break forth into ſinful and ſcandalous Reflections upon God and his Providence, as they uſually do upon ſuch occaſions. *e (i. e.)* With all poſſible care and diligence. The Phraſe implies the great difficulty of ruling the Tongue. † Either, 1. In my Preſence. Or rather, 2. In my Thoughts, as the ſame Phraſe is underſtood, *Pſal.* 51. 3. *(i. e.)* whilſt I conſider the flouriſhing eſtate of wicked Men.

2 I was dumb with ſilence *g*; I held my peace, *even* from good *h*, and my ſorrow was † ſtirred *i*.

g I was ſo long, and ſo obſtinately ſilent, that I ſeemed to my ſelf and to others to be dumb. Two words put together, expreſſing the ſame thing, to aggravate or increaſe it. Or, *I was dumb with quietneſs*, *(i. e.)* Not out of ſullenneſs, but with ſubmiſſiveneſs to Gods Diſpenſations, which is oft noted by *ſilence*. *h* I forbare to ſpeak what I juſtly might upon that occaſion, leſt the Flood-gates of Speech being once opened, and Speech ſtirring up my Paſſion, I ſhould by degrees break forth into ſome indecent and ſinful Expreſſions, to the diſhonour of God, the wounding of mine own Conſcience, and the offence of others. Or, this may be a Proverbial Speech ſignifying ſtrict ſilence; like that *Gen.* 31. 29. *ſpeak to him neither good nor bad*, *(i. e.)* Nothing at all, to wit, about that matter to perſwade him to return. *i* My ſilence did not aſſwage my Grief but increaſe it, as it naturally and commonly doth.

3 My heart was hot within me; while I was muſing *k*, the fire burned *l*: then ſpake I with my tongue *m*.

k (i. e.) Conſidering in my own Thoughts, the great wickedneſs and ſucceſsfulneſs of mine Enemies, and other wicked men, and withal mine own and other good Mens Integrity, attended with great troubles and miſeries in this Life. *l* My Thoughts kindled my Paſſions. *m* To wit, ſuch words as I had purpoſed not to ſpeak, *v.* 1. Raſh and impatient words: Either, 1. Some words not here expreſſed; which having uttered to men, he turneth his ſpeech to God, *v.* 4. Or, 2. Thoſe which here follow.

Pſ. 119. 84. Job. what is the time &c. 4 LORD *n*, * make me to know *o* my end *p*, and the meaſure of my days, what it *is* *q*, *that* I may know † how frail I am *r*.

n This Verſe contains either, 1. A correction of himſelf for his impatient motions or ſpeeches, and his reſolvement to God for relief, under theſe perplexing and ſadding Thoughts. Or, 2. A declaration of the words which he ſpake. *o* Either, 1. Practically ſo as to prepare for it. Or, 2. Experimentally, as words of *Knowledge* are oft uſed. And ſo this is a ſecret deſire of Death, that he might be free from ſuch Torments, as made his Life a burden to him. Or, 3. By Revelation; that I may have ſome proſpect or fore-knowledge when my Calamities will be ended: Which argued impatience, and an unwillingneſs to wait long for Deliverance. *p (i. e.)* The end of my Life, as is evident from the following words. *q* How long or ſhort it is, or the utmoſt extent or period of the days of my Life. *r* Or, *How long* (Or, *how little*, for the word may be, and is by divers Interpreters taken both ways:) *Time I have*, or *ſhall continue* here.

5 Behold, thou haſt made my days as an handbreadth *s*, and mine age *is* nothing *t* before thee *u*: verily every man *x* † at his beſt ſtate *y is* altogether * vanity *z*. Selah.

Pſ. 144. 4. *s* Which is one of the leaſt meaſures, *(i. e.)* very ſhort. Theſe and the following words are either, 1. A continuance of his Complaint that although his days were of themſelves very ſhort, yet God ſeemed to grudge him their natural length, and threatned to make them ſhorter, and to cut him off before his time. Or rather, 2. A Conſolation and Correction of his laſt words, as if he ſaid: Why, am I ſo greedy to know the end of my Life, ſeeing I do already know this that my Life cannot laſt very long, and therefore if my Troubles be ſharp, they will be but ſhort. *t* Next to nothing for ſubſtance and for continuance. *u (i. e.)* In thy Judgment, and therefore in Truth and Reality: Or, if compared with thee, and with thy everlaſting duration. Comp. *Pſal.* 90. 4. 2 *Pet.* 3. 8. *x* Prince or Peaſant, Wiſe or Fools, good or bad. *y* Heb. *though ſtated or eſtabliſhed*: When he ſtands faſteſt, and likely to continue longeſt, in regard of his Health and Strength, and all poſſible means whereby Life may be ſecured, ſupported or prolonged. *z* All that he is or hath, is as light and vain, and unſtable as Vanity it ſelf, there is nothing but vanity and uncertainty in all this outward enjoyments, in the Conſtitution of his Body; yea, in the very Temper and Endowments of his Mind. By which general condition of all mankind, he indeavours to quiet and compoſe his Mind to bear the common Lot.

† Heb. *as a Image.* Pſ. 73. 20. * Job 22. Eccleſ. 2. 17. & 5. 14. 6 Surely every man walketh *a* in † a vain ſhew *b*: † ſurely they are diſquieted *c* in vain *d*: * he heapeth up *riches*, and knoweth not who ſhall gather them *f*.

a (i. e.) Paſſeth the courſe of his Life; or goeth about buſily and reſtlely hither and thither, as this Verb in this Conjugation ſignifies, and as the next Verb more plainly expreſſeth. *b* Heb. *In a ſhadow* or *Image*, *(i. e.)* In an imaginary rather than a real Life: in the purſuit of vain Imaginations, in which there is nothing ſolid or ſatisfactory. Or, as ſome read it, *Like a ſhadow*, to which Mans Life is compared, *Job* 14. 2. Man and his Life, and all his Happineſs in this World, are rather Appearances and Repreſentations and Dreams, than Truths and Realities. *c* Or, *troubled*: Heb. *Tooy make a noiſe*, or *Buſtling*, or *Tumult*, with unwearied Induſtry ſeeking for Riches, as it follows, and troubling and vexing both themſelves and others in the purſuit of them, as this word implies. *d* To no purpoſe; or without any real or conſiderable benefit, to him or his. *e* For his own uſe, and for his Poſterity after him. *f* Whether his Children, or Strangers, or Enemies, ſhall poſſeſs and enjoy them.

7 And now LORD, what wait I for? my hope *is* in thee *g*.

g Seeing this Life and all its enjoyments are ſo vain and ſhort to all Men, and eſpecially to me, I will never expect nor ſeek for Happineſs here, from theſe Vanities, I will compoſe my ſelf patiently and contentedly to bear both my own Afflictions, and the proſperity and glory of ungodly men, for both are vaniſhing and tranſitory things, and I will ſeek for Happineſs no where but in the Love and Favour of God, in ſerving and glorifying him here, and in the hope or confident expectation of enjoying him hereafter; and in the meantime, of receiving from him theſe ſupplies and aſſiſtances, which my preſent condition calls for.

8 Deliver me from all my tranſgreſſions *h*; make me not the reproach *i* of the fooliſh *k*.

h That I may not be diſappointed of my hopes of enjoying thee, and thy Favour, which is the only thing that I deſire, pardon all my ſins, which ſtand like a thick Cloud between thee and me, and fill me with Fears about my Condition both here and hereafter. *i* Let not their Proſperity and my Miſery give them occaſion to deride and reproach me, for my ſerving of thee, and truſting in thee, to ſo little purpoſe or advantage. *k (i. e.)* Of wicked men, who though they profeſs and think themſelves to be Wiſe, yet indeed are Fools, as is manifeſt from their eager purſuit of fruitleſs Vanities, *v.* 6. and from their groſs neglect of God, and of his Service, who only is able to make them happy.

* Job 40. 4, 5. 9 * I was dumb, I opened not my mouth *l*; becauſe thou didſt *it m*.

l To wit, in way of murmuring or repining againſt thee, or thy Providence, as I promiſe I would be, *v.* 1. For though when I looked only to Inſtruments, I was diſcompoſed, and did at laſt ſpeak a fooliſh word, yet when I did recollect my ſelf and looked up to thee, the firſt cauſe and ſoveraign diſpoſer of this, and all other things, I return to my former ſilence. *m* What? Either, 1. And particularly *Abſaloms* Rebellion; wherein I acknowledge thy juſt hand in puniſhing my ſins. Or, 2. And more generally, whatſoever is done in theſe matters; all the Events which befall all Men, whether good or bad: The Afflictions of the one, and the Proſperity of the other; All which are the effects of thy Counſel and Providence, in which all Men ought to acquieſce.

† Job 9.34. † Heb. *Conſiſt.* 10 * Remove thy ſtroke away from me *n*: I am conſumed *o* by the † blow of thine hand.

n But although I may not, I will not, open my mouth to complain of thee, yet I may open it to complain and pray to thee, that thou wouldeſt take off the Judgment, which thou haſt inflicted upon me. *o* Help me therefore, before I be utterly and irrecoverably loſt.

† Heb. *that which is deſired in him to melt away.* * Pſ. 4. 11 When thou with rebukes *p* doſt correct man for iniquity *q*, thou makeſt † his beauty *r* to conſume away like a moth *s*: * ſurely every man *is* vanity *t*. Selah.

p (i. e.) With Puniſhment, which are oft ſo called. See *Pſal.* 6. 1. and 76. 6. *q (i. e.)* Doſt puniſh him as his iniquity deſerves. *r* Heb. *his deſire*, *(i. e.)* his deſirable things, as this word ſignifies, *Lam.* 1. 11. *Dan.* 9. 23. and 10. 2. 11, 19. His Goodneſs, Strength, Wealth and Proſperity, and all his preſent Excellencies or Felicities. *s* Either 1. Paſſively, as a Moth is quickly and eaſily cruſhed to pieces with a touch; as this Phraſe is uſed, *Job* 4. 19. Or 2. Actively, as a Moth conſumeth a Garment, as it is, *Job* 13. 28. *Iſa.* 50. 9. to which God compareth himſelf and his Judgments, ſecretly and inſenſibly conſuming a People. *Iſa.* 51. 8. *Hoſea* 5. 12. *t* And this confirms what I ſaid, *v.* 5. *That every Man is Vanity.* Which though men in the height of their proſperity will not believe, yet when God contendeth with them, by his Judgments they are forced to acknowledge it.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears *u*: * for I *am* a ſtranger *x* with thee *y*, *and* a ſojourner, as all my fathers *were* *z*.

* Lev. 25. 23. 1 Chron. 29. 15. Pſ. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

u Joyned with my Prayers, *Heb.* 5. 7. *x* Though I be not only a Native, but either anointed, or actually King of this Land, yet in Truth I am but a Stranger, both in regard of my very uncertain and ſhort continuance here, where I am only in my Journey or Paſſage to my real and long Home, which is in the other World; and in reſpect of the many wants, and hardſhips, and contempts, and injuries to which I am expoſed, as men uſually are in ſtrange Lands. And therefore I greatly need and deſire thy pity and help, Oh thou who art the Patron of Strangers, whom thou haſt commended to our care and kindneſs, *Exod.* 12. 48. *Lev.* 19. 33. and 25. 35. &c. *y* Either 1. In thy ſight or Judgment, and therefore truly. We are apt to flatter our ſelves, and can hardly believe that we are but Strangers here, where we ſeem to have ſettled Habitations and Poſſeſſions, but thou knoweſt the Truth of the buſineſs, that we are really ſuch. Or, 2. In thy Land or Territory, in which I ſojourn only by thy leave and favour, and during thy pleaſure, as this whole Phraſe is uſed, *Levit.* 25. 23. whence theſe words are taken, as alſo *v.* 35, 36, 39, 40, 45, 47. where that branch of it, *with thee*, is ſo meant. And withal this Phraſe both here and *Levit.* 25. 23. may have a further Emphaſis in it, implying that every *Iſraelite*, and particularly *David* himſelf, in reſpect of men, were the proprietors or owners of their portions, of which no other man might deprive or diſpoſſeſs them, and therefore *Davids* Enemies had done wrongfully in baniſhing him from his, and from the Lords inheritance; but yet in reſpect of God they were but ſtrangers, and God was the onely Proprietor of it. *z* Both in thy Judgment expreſſed, *Lev.* 25. 23. and in their own Opinion, *Heb.* 11. 13. *&c.* Upon which account thou didſt take a ſpecial care of them, and therefore do ſo to me alſo.

13 O ſpare me ‖ that I may recover ſtrength † before I go hence *, and be no more.

‖ Or, *Ceaſe from me*, (*i.e.*) From afflicting me, do not deſtroy me. My Life at beſt is but ſhort and miſerable, as I have ſaid, and thou knoweſt, ſufficient for it is the Evil thereof: do not add Affliction to the Afflicted. † Both in my outward and inward man, both which are much weakened and oppreſſed. Or, *that I may be refreſhed*, or *comforted*, eaſed of the burden of my ſins, and thy terrors conſequent upon them, and better prepared for a comfortable and happy diſſolution. * Heb. *Before I go*, to wit, unto the Grave, as this phraſe is uſed, *Gen.* 15. 2. and 25. 32. or *the way of all the Earth*, as the phraſe is compleated, *Joſ.* 23. 14. or *whence I ſhall not return*, as it is *Job* 10. 21. or which is all one, into that place and ſtate in which I ſhall *not be*, to wit, amongſt the Living, or in this World, as this Phraſe is frequently uſed, both in Scripture, as *Gen.* 5. 24. and 37. 30. and 42. 36. and in Heathen Authors: Of which ſee my Latin *Synopſis*.

PSAL. XL.

The ARGUMENT.

THis *Pſalm* is a Celebration of Gods great Goodneſs and Mercy vouchſafed unto him, and all his People. It is certain and evident that *David* ſpeaks ſome things in this Book of *Pſalms*, in his own Name and Perſon, and ſome things in the Name and Perſon of Chriſt, of whom he was an eminent Type; and that ſometimes he ſpeaks in both theſe Capacities in the ſame *Pſalm*; as hath been noted before. And this ſeems to be the Condition of this *Pſalm*: wherein there are ſome Paſſages which cannot belong to Chriſt, as *v.* 13. and ſome which do not properly belong to *David*, or to that time and ſtate of the Church, but only to Chriſt, and to the Times of the New Teſtament, as *v.* 6. 7.

To the chief muſician, *A Pſalm* of David.

David *by his own experience ſheweth the benefit of truſting in God,* 1—5. *Chriſts Obedience and Sacrifice,* 6—10. *His ſufferings for Sin, his fervent Prayer,* 11—17.

† Heb. *in waiting I waited.* † Heb. *a Pit of noiſe.* * Pſal. 69. 1, 2.

1 I † Waited patiently *a* for the LORD, and he inclined *b* unto me, and heard my cry.

2 He brought me up alſo out of † an horrible pit *c*, * out of the miery clay *d*, and ſet my feet upon a rock *e*, *and* eſtabliſhed my goings *f*.

a Heb. *In waiting I waited*, which doubling of the word, notes that he waited diligently and earneſtly, patiently and perſeveringly, until God ſhould pleaſe to help him. *b* Or, *bowed*, to wit, *himſelf*, as this very word is rendred, *Judg.* 16. 30. or, *his Ear*, as it is more fully expreſſed, *Pſal.* 17. 6. and 31. 2. Such ellipſes or defects are frequent in Scripture, as *Pſal.* 3. 6. and 10. 1. *Eccleſ.* 6. 3. and 7. 15. *c* Or, *out of a ſounding Pit*, ſo called, either, from the Clamours of Men, or Beaſts falling into it: Or, from the many Waters which fall down into it, not without a great Noiſe. I was not only upon the brink, but in the very bottom of the Pit, (*i. e.*) In deſperate Dangers and Calamities, as this Phraſe ſignifies, *Pſal.* 18. 16. and 69. 1, 2. *d* In which my feet ſtuck faſt. *e* A place of ſtrength and ſafety. *f* Or, *my ſteps*, (*i. e.*). Kept me from ſtumbling or falling into Miſchief.

3 And he hath put a new ſong in my mouth *g*, *even* praiſe unto our God: many ſhall ſee *it* *h*, and fear *i*, and ſhall truſt in the LORD *k*.

g Partly, by giving me new matter or occaſion for a Song; and partly, by inſpiring me with the very words of it. *h* (*i. e.*) Shall obſerve Gods wonderful Mercies vouchſafed to me. *i* (*i. e.*) Shall ſtand in awe of that God, who by this inſtance they ſee to have ſo great Power, either to ſave or to deſtroy, and tremble at his Judgments, and give him that Reverence and Worſhip, and Obedience which he requires. *k* Yet their Fear ſhall not drive them from God, or bring them into Deſpair, but ſhall draw them to God, and be attended with truſting in God.

4 Bleſſed *is* that man that maketh the LORD his truſt *l*, and reſpecteth not *m* the proud *n*, nor ſuch as turn aſide *o* to lyes *p*.

l (*i. e.*) His only truſt or refuge, as appears from the following words, *q. d.* I ſaid, many *ſhall truſt in the Lord*, and they ſhall not be loſers by it, nor diſappointed of their hope, but they are and ſhall be Bleſſed. *m* Heb. *Looketh not towards*, to wit, with Love and Delight, and deſire to imitate them: Or, with confidence and expectation of relief from thence, as this Phraſe is oft uſed, as *Pſal.* 25. 15. and 69. 3. and 121. 1. and 141. 8. and as the oppoſition of this Clauſe to the foregoing, ſeems to imply. *n* Or, *the mighty*, (*i. e.*) The great and proud Potentates of the World, to whom moſt men are apt to look and truſt, and in whom the Pſalmiſt forbids us to put our truſt, *Pſal.* 146. 3. *o* To wit, from God, in whom alone they ought to truſt. *p* (*i. e.*) To lying Vanities, ſuch as Worldly Power, and Wiſdom, and Riches, and all other Earthly things, or perſons, in which men are prone to truſt: Which are called *Lyes* here, and *Pſal.* 4. 2. and 62. 9. *Mich.* 1. 14. and elſewhere, becauſe they promiſe more than they can perform. See alſo *Pſal.* 7. 14. and 119. 118. *Hoſ.* 10. 13. and 12. 1.

5 * Many, O LORD my God, *are* thy wonderful works *q* *which* thou haſt done, and * thy thoughts *r* *which are* to us-ward *s*: ‖ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak of them *t*, * they are more than can be numbred *u*.

* Job 5. 9. & 9. 10. Pſ. 71. 15. & 92. 5. Pſ. 139. 17, 18.

q For which I and the reſt of thy people, included in the Pronoun plural, *us*, have abundant cauſe to praiſe thee, and to truſt in thee, as was ſaid, *v.* 3. And by which it will appear, that he that truſteth in thee, is in a moſt bleſſed and ſafe condition as he ſaid *v.* 4. And this Verſe, wherein he paſſeth from the ſingular Number to the plural, may ſeem to be interpoſed as a Wall of Partition, between that which *David* ſpeaks in his own Perſon, and that which he ſpeaks in the Perſon of the Meſſias, in the following Verſes. *r* (*i. c.*) Thy gracious Counſels or Contrivances. *s* (*i. e.*) To me and to the reſt of thy People, with whom *David* oft joyns himſelf in this Book. But theſe words may be, and are by ſome joyned to the following words, and the place thus rendred. It is *not with us*, or, *in our Power*; (*i. e.*) It paſſeth our skill (and reach) *to order*, or *to reckon them up in order unto thee*, becauſe indeed they are innumerable, and therefore cannot be digeſted into any order. *t* So the Particle *if* or *when* is wanting, and to be ſupplied here, as it is *Pſal.* 39. 11. and in many other places. Heb. Yet, *I will declare and ſpeak*, to wit, ſome part of them; which accordingly he doth in the following Verſes. *u* Although I am not able to expreſs or reckon them all.

‖ Or, *can order them unto thee.*

6 * Sacrifice and offering thou didſt not deſire *x*; * mine ears haſt thou † opened *y*: burnt-offering and ſin-*offering* haſt thou not required.

* Pſ. 50. 8. & 51. 16. Iſa. 1. 11. & 66. 3. Hoſea 6. 6. Mat. 12. 7. Heb. 10. 5. † Heb. *digged.*

x Theſe and the following words, may in an improper Senſe belong to the perſon and time of *David*; when God might be ſaid, not to *deſire* or *require* Legal Sacrifices comparatively, as negative Expreſſions are frequently underſtood, as *Mat.* 9. 13. 1 *Cor.* 1. 17. and in this very Caſe of Sacrifices, as *Pſal.* 51. 16. *Jer.* 7. 22, 23. *Hoſea* 6. 6. So the Senſe is; thou didſt deſire Obedience more, or rather than Sacrifices, as was ſaid 1 *Sam.* 15. 22. But in a proper and literal and full ſenſe, they belong only to the perſon and times of the Meſſias, in whoſe Name *David* uttereth theſe words. And ſo the ſenſe of the place is, God did *not deſire or require* them, for the Satisfaction of his own Juſtice, and the Expiation of Mens ſins, which could not poſſibly be done by the Blood of Bulls or Goats, as is ſaid *Heb.* 10. 4, 5, 6. But only by the Blood of Chriſt, which was Typified by them, and which Chriſt came into the World to ſhed, in purſuance of his Fathers Will, as it here follows, *v.* 7, 8. So here is a prediction concerning the Ceſſation and Abolition of the Legal Sacrifices, and the ſubſtitution of a better inſtead of them. *y* Heb. *bored.* The Senſe is, either, 1. Whereas many men have no Ears to hear, as is implyed, *Rev.* 2. 7, 11, 17. or ſtop their Ears, as *Pſal.* 58. 4. *Zech.* 7. 11. thou haſt given me open Ears to hear and obey thy Precepts, as this Phraſe is uſed, *Iſa.* 50. 5. although indeed there is another Verb in that Text; which much alters the Caſe. Or 2. I have wholly devoted my ſelf to thy perpetual Service, and thou haſt accepted of me as ſuch, and ſignified ſo much by the *boring* of *mine Ears*, according to the Law and Cuſtom in that Caſe, *Exod.* 21. 5, 6. *Deut.* 15. 17. And whereas only one Ear was then bored, and here it is *Ears*, this may be either an Enallage of the Plural Number for the Singular; whereof divers inſtances have been given: Or elſe it may be ſo expreſſed Emphatically, to intimate that Chriſt was more ſtrictly obliged to a more univerſal Obedience, not only Active, to which the Legal Servants were bound, but Paſſive alſo, to be obedient even unto the Death, to which they were not obliged. The LXX Jewiſh Interpreters, whom the Apoſtle follows, *Heb.* 10. 5. tranſlate theſe words, *A Body haſt thou prepared me*: Wherein though the Words differ, the Senſe is the ſame; for the *Ears* ſuppoſe a *Body* to whom they belong, and the *preparing* of a *Body*, implies the preparing or diſpoſing of the Ears, and the obligation of the Perſon, for whom a Body was prepared, to ſerve him who prepared it; which the boring of the Ear ſignifies.

7 Then *z* ſaid I *a*, Lo, I come *b*: in the volume of the book, *it is* † written of me *c*:

z When I underſtood and conſidered thy Mind and Will therein, expreſſed *v.* 6. *a* Either within my ſelf, by a firm purpoſe: Or, unto thee by way of promiſe or engagement. *b* He may ſeem to ſpeak like a Servant, anſwering to the Call of his Maſter, and ſignifying his readineſs to obey him; in which ſenſe it may be accommodated to *David*. But the Servants Anſwer is uſually expreſſed in Scripture by another Phraſe, *Here am I*, and never, to my remembrance, in theſe words. Beſides this Phraſe in that ſenſe, ſeems not to be proper in this place, but rather, *Lo I hear*, which beſt ſuits with the foregoing words, *mine Ears haſt thou opened*. But theſe words do moſt Literally and truly belong to Chriſt, and the Senſe

Senſe is this: Seeing thou requireſt a better Sacrifice than thoſe of the Law, Lo, I do offer my ſelf to *come*, and I will in due time *come*, to wit, *from Heaven or in the Fleſh*, or *into the World*, as this Phraſe is more fully expreſſed, and explained in divers places of Scripture, and particularly *Heb.* 10. 5. where this place is explained and applied to Chriſt. *c* Theſe two words, *Volume* and *Book* are indifferently uſed of any Writing, and both words ſeem here to expreſs the ſame thing, as may appear by comparing *Jer.* 36. where we have the very ſame words, and what is called *the Roll* or *Volume of a Book*, *v.* 2. 4. is called ſimply a *Roll* or *Volume*, *v.* 6. 20, 21. and *the Book*, *v.* 10. 13. being uſual with the Hebrews to joyn two words together in like manner; of which we have an inſtance here above, *v.* 2. *Miry Clay*, Heb. *Clay of Mire*. Now this *Volume of the Book* is meant, either, 1. Of the Book of Predeſtination, in which Chriſt was written, as being *fore-ordained before the Foundation of the World*, 1 *Pet.* 1. 20. But that is a ſecret Book not to be Read by any man living, and therefore not fitly alledged as an Evidence in this matter. Or, 2. Of a Legal Inſtrument, wherein the Contract was drawn between God and him, wherein he did oblige himſelf to ſerve God, and to execute his Will in all things; it being the manner of the Hebrews to write their Contracts in a little *Volume* or *Book*. But 1. We read of no ſuch uſage among the Hebrews in the Contracts between Maſter and Servant, but only of the boring of the Servants Ear, *Exod.* 21. 6. So the Foundation of this Alluſion is deſtroyed. 2. At leaſt there was no ſuch contract written between God and him. And if it be ſaid, that he only ſpeaks thus by way of Alluſion, that is but a ſuppoſition without ground. And when the words may be properly underſtood as they found, of a thing really done, why ſhould we forſake the plain Senſe without neceſſity? 3. The Phraſe here uſed doth not agree to this Senſe; for then he ſhould have ſaid; *I am written in the Volume of the Book*, (*i. e.*) In the Catalogue of thy Servants; for in that caſe the Perſons or their Names are conſtantly ſaid to be *written*, as *Exod.* 32. 32, 33. *Pſal.* 69. 28. *Dan.* 12. 1. *Luke* 10. 20. *Heb.* 12. 23. *Rev.* 13. 8. and 20. 15. and 21. 27. and not any thing to be written of them, as it is here. Or, 3. Of the Holy Scriptures. In which ſomething indeed was written concerning *David*: Namely, that he was *a man after Gods own heart*, 1 *Sam.* 13. 14. But it muſt be remembred, that thoſe Books were not written till after *Davids* Death, in whoſe time here was no other Book of Scripture extant, but the five Books of *Moſes*, unleſs you will except the Book of *Job*. And therefore this is meant of the Law of *Moſes*, which is commonly and emphatically called *the Book*, and was made up in the form of a Roll or Volume, as the Hebrew Books generally were. See *Ezek.* 2. 1, 2, 3. *Zech.* 5. 1, 2. *Luke* 4. 17, 20. And ſo this place manifeſtly points to Chriſt, and muſt neceſſarily be underſtood of him, and of him only, concerning whom much is ſaid in the Books of *Moſes*, as is evident from *Luke* 24. 27, 44. *John* 5. 46. *Acts* 3. 22. and 26. 22. and 28. 23. And this Senſe being plain and natural and unforced, and exactly agreeing both with the words, and with the truth of the thing, and with the belief of all Chriſtians, I ſee no reaſon why I may not acquieſce in it.

Pſal. 119. 16. 24. 47. 70. 77. 92. 143. 174. † Heb. *in the midſt of my bowels.* Pſal. 37. 31. Iſa. 51. 7. Jer. 31. 33.

8 * I delight to do thy will *d*, O my God: yea, thy law *is* † within * my heart *e*.

d This though in a general Senſe, it may be true of *David* and of all Gods people; yet if it be compared with the foregoing Verſe, and with the explication thereof in the New Teſtament, (in which thoſe Myſteries which were darkly and doubtfully expreſſed in the Old Teſtament, are fully and clearly revealed) muſt be appropriated to Chriſt, of whom it is eminently true, and is here obſerved as an Act of Heroical Obedience, that he not only reſolved to do, but delighted in doing the Will of God, or what God had commanded him, and he had promiſed to do, which was to dye, and that a moſt ſhameful and painful and curſed Death. See *Luke* 12. 50. *John* 10. 18. *Heb.* 10. 9, 10. *e* (*i. e.*) I do not only hear and underſtand it, but I receive it with heartieſt Love and Affection, delighting both to meditate of it, and to yield Obedience to it.

Pſal. 22. 25. & 35. 18.

9 * I have preached righteouſneſs *f*, in the great congregation *g*: lo I have not refrained my lips *h*, O LORD, thou knoweſt *i*.

f To wit, *thy Righteouſneſs*, as it is expreſſed in the next Verſe, (*i. e.*) thy faithfulneſs, as it is there explained: Or Righteouſneſs properly ſo called; for both were fully declared and demonſtrated in Chriſt, the former in ſending him into the World according to his Promiſe, *Acts* 13. 23. and the latter in inflicting Death upon him for Mans ſin, *Rom.* 3. 25, 26. *g* In the moſt publick and ſolemn Aſſemblies: not only to the *Jews*, but alſo to all other Nations; to whom Chriſt preached by his Apoſtles, as is obſerved *Eph.* 2. 17. *h* To wit, from preaching it, out of Sloth or Fear, or Self-love, but have preached it publickly, and even to the Face of mine Enemies, though I knew my Preaching would coſt me my Life. *i* I call thee to witneſs the Truth of what I ſay.

10 I have not hid thy righteouſneſs within my heart *k*; I have declared thy faithfulneſs and thy ſalvation *l*: I have not concealed thy loving kindneſs, and thy truth from the great congregation.

k I had it there, *v.* 8. but I did not ſmother or ſhut it up there, but ſpread it abroad for thy Glory, and the good of the World. *l* Which thou haſt wrought both for me, and by me.

11 With-hold not thou thy tender mercies from me, O LORD *m*: let thy loving kindneſs and thy truth continually preſerve me.

m This Prayer is uttered by *David*, either, 1. In the Perſon of Chriſt; to whom it may agree. Or, 2. In his own Perſon. Having been tranſported and carried forth by the Spirit of God to the Contemplation and Commemoration of the great Myſtery of the Meſſias, of whom he was an illuſtrious Type, now he ſeems to be led back by the ſame Spirit, to the Conſideration of himſelf and his own particular Caſe.

12 For innumerable evils have compaſſed me about, mine iniquities *n* have taken hold upon me *o*, ſo that I am not able * to look up: they *q* are more than the hair of mine head, therefore my heart † faileth me.

* Pſal. 38. 4. 10. † Heb. *forſaketh.*

n Either, The puniſhment of mine iniquities, as *Gen.* 4. 13. 1 *Sam.* 28. 10. *Pſal.* 31. 10. Or, 2. The iniquities themſelves. This Phraſe cannot be underſtood of Chriſt. For although our ſins are ſaid to be *laid upon Chriſt*, *Iſa.* 53. and upon that account he is ſaid to be *made ſin for us*, 2 *Cor.* 5. 21. yet the Scripture every where repreſents him, as one that never *knew* nor *did* any ſin, as in that place, and 1 *Pet.* 2. 22. and elſewhere; and even when his puniſhment is deſcribed, yet it is expreſly noted, that he did not ſuffer for himſelf, or for his own ſins, but only for us, and for our ſins, as *Iſa.* 53. 4, 5. *Dan.* 9. 26. 1 *Pet.* 2. 24. And therefore it is not probable that the Holy Ghoſt would uſe ſuch an Expreſſion concerning the ſinleſs Chriſt of God, as is never uſed in Scripture, but either of a Mans own ſins, or of the puniſhment deſerved by his own ſins. *o* Mens ſins are figuratively ſaid to *follow* them, 1 *Tim.* 5. 24. and to *find* them *out*, *Numb.* 32. 23. and here to *take hold* of them, as a Serjeant takes hold of a Man whom he Arreſts. *p* Unto God or Men, with any Comfort and Confidence: I am aſhamed and confounded, by reaſon of my numberleſs ſins. Or, *ſo that I was not able to ſee*, either, becauſe he was as it were drowned or overwhelmed with his ſins: Or becauſe his Eyes did fail, or were conſumed through Grief, as he complains *Pſal.* 6. 7. and 38. 11. Or he means that he could not foreſee them, the Simple Verb being put for the Compound, as it is frequently among the Hebrews. They came upon him unawares, and therefore were the more grievous to him. *q* To wit, *mine iniquities* here mentioned, properly ſo called: For Gods people are more apt to aggravate their ſins, than the puniſhments of them. See *Ezra* 9. 13, 14.

13 * Be pleaſed, O LORD, to deliver me *r*: O * LORD, make haſte to help me.

* Pſ. 71. 12. &c.

r From my ſins, and the puniſhments due to them.

14 * Let them be aſhamed and confounded ſ together, that ſeek after my ſoul *t* to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

* Pſ. 35. 4. & 70. 2. & 71. 13.

s For the diſappointment of their Hopes and Deſigns. *t* (*i. e.*) My Life, as *Exod.* 4. 19. 1 *Sam.* 20. 1.

15 Let them be deſolate *u* for a reward of their ſhame *x*, that ſay unto me, Aha, aha.

u Or *amazed* or *diſma ed*, or *overthrown*: Of ſuch Imprecations I have ſpoken before. *x* (*i. e.*) Their ſinful and ſhameful Actions, as *Shame* is put for a ſhameful Idol, *Hoſea* 9. 10. and as *Fear* is oft put for the Evil feared.

16 Let all thoſe that ſeek thee, rejoyce and be glad in thee: let ſuch as love thy ſalvation *y* ſay continually, The LORD be magnified *z*.

y Either, 1. Such as deſire and rejoyce in the Salvation and Deliverance which thou giveſt to me and to others of thy people: which was a great Eye-ſore and Grief to the wicked. Or 2. Such as expect and ſeek for their Salvation and Happineſs not from Idols, nor from their wicked Courſes, nor from any Creatures, as other men do, but from thee only, and gladly accept and embrace that Salvation which thou haſt promiſed, together with the Conditions required to it, to wit, Faith and Repentance. Or 3. Such as love thy Meſſias, upon whom both *Davids* and other Holy Prophets, and Saints, Thoughts and Affections were much fixed, as is evident from many places of Scripture, as *John* 8. 58. *Acts* 2. 30, 31. 1 *Pet.* 1. 10, 11. who is called *the deſire of all Nations*, *Hagg.* 2. . and *the Glory* and *Conſolation of Iſrael*, *Luke* 2. 25, 32. yea and, by the very Title here uſed, Gods *Salvation*, *Iſa.* 62. 11. *Luke* 2. 30. whoſe appearance or coming the Godly of all Ages did love and long for; and of whom *David* had ſo lately and clearly ſpoken, *v.* 6, 7. *&c.* All which conſidered, this cannot ſeem a forced, or very far fetched Interpretation. *z* Let them have continual occaſion to magnifie God for his Mercies vouchſafed to them.

17 But I *am* poor and needy, *yet* the LORD thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

PSAL. XLI.

The ARGUMENT.

THe Occaſion of this *Pſalm* was manifeſtly ſome ſore Diſeaſe or Affliction which God had inflicted upon *David*, and which gave his Enemies Opportunity to diſcover their Hatred and Malice againſt him.

To the chief muſician; *A Pſalm* of David.

David *ſheweth Gods care of the Poor,* 1—3. *He confeſſeth his Sins, and complaineth of his Enemies treachery,* 4—9. *But fleeth to God for ſuccour.* 10—13.

† Heb. *in the day of Evil.*

1 BLeſſed *is* he that conſidereth *a* ‖ the poor *b*; the LORD will deliver him *c* † in time of trouble.

‖ Or, *the Weak or Sick.*

a Or, *That carries himſelf wiſely and prudently, with or towards* him, not raſhly and foolihly cenſures and condemns him, as my pretended Friends dealt with me, *v.* 8. nor inſulteth over him, which is a fooliſh as well as wicked thing; but conſidereth that it may be his own Caſe, and therefore pitieth and helpeth him; which is the likelieſt way to obtain the like pity for himſelf in his Trouble. *b* Or rather, *The Weak* or *Sick*, or *Languiſhing Perſon*, as may be gathered by comparing this with *v.* 3. where the Mercy which he is ſuppoſed to have afforded to him, is returned upon himſelf, and with *v.* 8. *c* Either, 1. The poor afflicted man. Though his Enemies conclude his Caſe to be deſperate, *v.* 8. God will confute them, and deliver him. Or, 2. The Conſiderer of the poor, of whom alſo this ſame Pronoun, *him*, is confeſſedly

meant, *v.* 2, 3. And ſo it is a promiſe of Recompence, the wiſe and merciful Man ſhall find Mercy.

‖ Or, *do not thou deliver.*

2 The LORD will preſerve and keep him alive *d*, and he ſhall be bleſſed upon the earth ; and ‖ thou wilt not deliver him into the † will of his enemies *e*.

† Heb. *Soul*, Pſal. 35. 25.

d Heb. *quicken him, (i. e.)* revive and reſtore him. Either, he will *preſerve him* from Trouble ; or if God ſee Trouble neceſſary or fit for him, and therefore ſuffer him to fall into it, he will raiſe him out of it. *e (i. e.)* To deſtruction, which they earneſtly deſire and indeavour to procure.

† Heb. *turn.*

3 The LORD will ſtrengthen him upon the bed of languiſhing : thou wilt † make all his bed *f* in his ſickneſs.

f Either, 1. Change or overturn his bed of ſickneſs ; which is done when a man is reſtored to health. Or rather, 2. Give him Eaſe and Comfort, which ſick men receive by the help of thoſe who turn and ſtir their whole Bed, to make it ſoft and eaſie for them. For the words foregoing and following theſe, ſuppoſe him to be and continue in a ſtate of ſickneſs. Thus the Lord elſewhere compares himſelf to a Servant, waiting upon his people at Table, *Luke* 12. 37. as here, to one that makes their Bed ; Metaphors implying ſtrange condeſcenſion.

4 I ſaid, LORD, be merciful unto me ; heal my ſoul *g*, for I have ſinned againſt thee *h*.

g (i. e.) Either, 1. My ſelf, to wit, my Body. So it is a double Synecdoche. And *the Soul* is ſo taken, *Pſal.* 16. 10. Or 2. My Soul properly ſo called ; which is ſaid to be *healed*, when it is pardoned and purged, as 2 *Chron.* 30. 20. *Iſa.* 53. 5. compared with 1 *Pet.* 2. 24. *Mat.* 13. 15. comp. with *Mark* 4. 12. *Jam.* 5. 15. So he ſtrikes at the root of his miſery, and prays for the removal of the ſin of his Soul, as the Cauſe of the Diſeaſe of his Body. *h* This may be added either, 1. As a Reaſon or Motive to God, grant this Requeſt, *for I have ſinned*, and therefore thy Grace in healing me will be more glorious and admirable : Or, for I acknowledge that I have ſinned ; for the Act is oft put for the Declaration of it, as *Exod.* 33. 13. *Pſal.* 51. 5. Or 2. As a Reaſon moving him thus to pray, *I ſaid, Lord be merciful unto me, heal my Soul* ; and great Reaſon I had to ſay ſo, *for I have ſinned againſt thee.*

5 Mine enemies ſpeak evil of me *i* : When ſhall he die, and his name periſh ?

i Vent their ill wiſhes againſt me, in the following words.

6 And if he come to ſee *me k*, he ſpeaketh vanity *l* : his heart gathereth iniquity to it ſelf *m* ; *when* he goeth abroad he telleth *it n*.

k To viſit me in my ſickneſs according to the Cuſtom. *l* Or, *falſhood*, pretending ſympathy with me, and friendſhip to me, whilſt they plot miſchief in their Hearts againſt me. *m* Even when he is with me, and pretends hearty affection to me, his Heart cannot forbear its cuſtomary practice of meditating and deviſing Miſchief againſt me ; for which he watcheth and ſeeketh for all occaſions from my Speeches, or Carriage, or the Circumſtances of my Condition, which he obſerves. *n* Partly to delight his Companions, and partly to encourage them to, and direct them in, their malicious deſigns againſt me.

† Heb. *Evil to me.*

7 All that hate me whiſper together againſt me *o* : againſt me do they deviſe † my hurt.

o (i. e.) Secretly detame me, and cloſely plot againſt me.

† Heb. *a thing of Belial.*

8 † An evil diſeaſe *p*, *ſay they*, cleaveth faſt unto him : and *now* that he lieth, he ſhall riſe up no more *q*.

p Heb. *A word* or *thing of Belial, (i. e.)* Either, 1. Some wicked Calumny which they had raiſed, and which ſtuck cloſe to him. Or, 2. His great wickedneſs, whereof this is a ſign. Or rather, 3. This ſore Diſeaſe or Miſchief, either ſent upon him in way of Vengeance for his horrid Crimes ; or ſuch as God uſeth to inflict upon the Sons of *Belial*, to ſhew that he is in Truth ſuch an one, whatſoever he pretends to the contrary. *q* Seeing God hath begun to puniſh him, he will make an end of him.

* Job 19. 19. Jer. 20. 10.

9 * Yea, † mine own familiar friend *r* in whom I truſted, which did eat of my bread, hath † lift up *his* heel *r* againſt me.

r He means either *Achitophel*, or ſome other perfidious Counſellor or Courtier, who was a Type of *Judas*, to whom therefore it is applied, *John* 13. 18. as *David* was a Type of Chriſt in being thus betrayed. So theſe words were literally fulfilled in *David*, and yet the Holy Ghoſt which dictated them, looked further in them, even to Chriſt and *Judas*, in whom they received a further and fuller accompliſhment. *r* A phraſe implying Injury, joyned with Inſolency and Contempt ; taken from an unruly Horſe, which kicks at him that owns and feeds him.

† Heb. *the man of my Peace.* † Heb. *magnified.*

10 But thou, O LORD, be merciful unto me *s*, and raiſe me up that I may requite them *t*.

s They cenſure me grievouſly, and conclude my Caſe to be deſperate, but, Lord, do thou vindicate me, and confute them. *t* Or, *and I will requite them, (i. e.)* puniſh them for their malicious and perfidious and wicked practices ; which, being now a Magiſtrate, he was obliged to Revenge, *Rom.* 13. 4. although when he was a private perſon, he was ſo far from revenging evil, that he rendred good for it, as we ſee *Pſal.* 35. 12, 13. and elſewhere.

11 By this I know that thou favoureſt me *u*, becauſe mine enemy doth not triumph over me *x*.

u Bcareſt a good Will to me, and art reſolved to make good thy promiſes to me, and wilſt plead my righteous Cauſe againſt them. *x* Becauſe hitherto thou haſt helped and ſupported me, and prolonged my days to the diſappointment of their hopes, and deſigned triumphs. This Mercy I thankfully receive as a Token of further Mercy. Compare 1 *Sam.* 17. 37. 2 *Cor.* 1. 9, 10.

12 And *as for* me, thou upholdeſt me in mine integrity *y* : and ſetteſt me before thy face for ever *z*.

y As I have kept my Integrity, ſo thou haſt kept me, in and with it. Or, *for mine Integrity*, becauſe thou haſt ſeen my Innocency notwithſtanding all the Calumnies of mine Enemies ; and thou haſt promiſed and uſeſt to afford thy protection to the innocent and upright. *z* Or, *haſt confirmed*, or *Eſtabliſhed me in thy Preſence (i. e.* Either, under thine Eye and ſpecial Care : Or, to miniſter unto thee, not only in thy Temple, but as a King over thy People, or in that Land, where thou art peculiarly preſent) *for ever*, either, 1. Properly : And ſo this was done to *David*, either in his own perſon, partly here, and partly in the next *Life* : Or in regard of his Poſterity, in whom the Kingdom was eſtabliſhed for ever. Or 2. For my whole Life, or for a long time, as that phraſe is commonly uſed.

13 Bleſſed *be* the LORD God of *Iſrael*, from everlaſting, and to everlaſting. ‖ Amen and amen †.

‖ Or, *from Age to Age*, as long as the World laſts, and to all Eternity. † *Amen* ſignifies an hearty Aſſent, and Approbation, and withal an earneſt Deſire and Confidence of the thing, to which it is annexed. And as the Pſalms are divided into five Books, ſo each of them is cloſed with this word ; the firſt here ; the ſecond *Pſal.* 72. the third, *Pſal.* 89. the fourth, *Pſal.* 106. the laſt in the end of *Pſal.* 150. the doubling of the word ſhews the fervency of his Spirit, in this work of praiſing God.

PSAL. XLII.

The ARGUMENT.

THE Penman of this *Pſalm* is uncertain, as not being named in the Title. It was Compoſed, either, 1. By *David*, when he was baniſhed from the houſe of God, either by *Sauls* Tyranny, or by *Abſalons* Rebellion : Or 2. By the Sons of *Korah*, in the time of the Captivity of *Babylon*. Whence ſome read the words of the Title of this *Pſalm*, *Maſchil of the Sons of Korah*. But this is not uſual in this Book, to name the Author of a *Pſalm* ſo obſcurely and indefinitely : For the Sons of *Korah* were a numerous Company, and it is not likely, that either all, or divers of them did joyn in the Enditing of this and the following *Pſalms* ſo called. Nor is there any one *Pſalm* where the Author is named, but he is one certain and ſingle Perſon. And therefore it ſeems more probable that *David* penned this, as it is confeſſed he did ſome other *Pſalms* which have not his Name in the Title.

To the chief muſician, ‖ Maſchil for the ſons of Korah *a*.

‖ Or, a Pſalm giving inſtruction of the Sin &c. See 1 Chr. 25.

a Who were an eminent Order of Singers in the Houſe of God : Of whom ſee 1 *Chron.* 6. 33. and 9. 19. and 26. 1.

The Pſalmiſt being deprived of Gods ſervice, ardently deſires to be in his Houſe again, 1—4. *Roweth up his Soul unto a firm hope and confidence in God,* 5—9. *His Enemies reproach him,* 10. *His Faith in God,* 11.

1 AS the hart † panteth after the water-brooks *b*, † Heb. *breaketh.* ſo panteth my ſoul after thee *c*, O God.

b The Hart is naturally hot and thirſty. And this Thirſt is increaſed ; partly, by its dwelling in deſert and dry places, to which it retireth for fear of Men and Wild Beaſts ; and partly, by its long and violent running, when it is purſued by the Hunters : And ſome add, by eating of Serpents. *c* After the enjoyment of thee in thy Sanctuary, as it appears from *v.* 4.

2 *My ſoul thirſteth *d* for God, for the living God *e* : * Pſ. 63. 1. & 84. 2. when ſhall I come and appear before God *f*.

d Thirſt is more vehement than Hunger, and more impatient of diſtatisfaction. *e* This he mentions as a juſt Cauſe of his Thirſt. He did not Thirſt after vain uſeleſs Idols, but after the only true and living God, who was *his Life, and the length of his Days*, as is ſaid, *Deut.* 30. 20. and without whoſe Preſence and Favour, *David* accounted himſelf for a dead and loſt man, *Pſal.* 143. 7. *f* In the place of his ſpecial Preſence and publick Worſhip. See *Exod.* 23. 15. and 25. 30. What is called *before the Lord*, 1 *Chron.* 13. 10. is *before*, or *with the Ark*, 2 *Sam.* 6. 7.

3 *My tears have been my meat *g* day and night, while they * Pſ. 80. 5. & 102. 9. & Pſ. 73. 10. & 115. 2. ſay continually unto me ; Where *is* thy God *h* !

g Which notes both the great abundance and conſtant courſe of his Tears, and the ſecret ſatisfaction and eaſe which he found in giving vent to his Paſſion this way. Poſſibly his Tears and Grief took away his Appetite, and ſo were to him inſtead of Food. *h* Of whom thou haſt ſo often boaſted, as of one ſo able and ready to help all that truſt in him, and call upon him ; and particularly, as one ingaged to thee by many great and ſpecial Promiſes. He is gone and departed from thee, and no where to be found of thee. He is either unable or unwilling to help thee, or regardleſs of thee.

4 When I remember theſe *things i*, I pour out my ſoul *k* in me *l* ; for I had gone *m* with the multitude *n*, I went with them *o* to the houſe of God ; with the voice of joy and praiſe, *with* a multitude that kept holy-day *p*.

i Either, 1. Which follow, to wit, my former Freedom. Or rather, 2. Laſt mentioned, my baniſhment from Gods preſence, and mine Enemies ſcoffs and triumphs upon that occaſion. *k* This Phraſe notes either, 1. His fervent Prayer, as it is taken, 1 *Sam.* 1. 15. *Pſal.* 62. 8. Or 2. His bitter Sorrows, whereby his very Heart was almoſt melted, or diſſolved, and his Spirits ſpent, and he was ready to faint away ; as it is uſed *Job* 30. 16. *Lam.* 2. 12. Comp. *Pſal.* 22. 14. Or rather, 3. Both together ; that he breathed out his Sorrows and ſad Complaints unto God by fervent Prayers. *l (i. e.)* Within my own Breaſt ; between God and my own Soul ; not openly, leſt mine Enemies ſhould turn it into matter of rejoycing and inſulting over me. *m* To wit, in the way to *Jeruſalem*. And my ſorrow was increaſed by the remembrance of my

my former Enjoyments. Comp. *Lam.* 1. 7. *n* According to the Cuſtom, and in the company of *Iſraelites*, who went thither in great numbers. Comp. *Pſal.* 84. 6, 7. *o* Or, *I led them*, encouraging them by my preſence and forwardneſs. *p* Or, *That kept the Feaſt*, to wit, the three Solemn Feſtival Solemnities, which they kept holy unto the Lord.

Pſal. 43.

5 * Why art thou † caſt down *q*, O my ſoul ! and why art thou diſquieted within me ? hope thou in God, for I ſhall yet ‖ praiſe him ‖ *for* the help of his countenance *r*.

q With exceſſive Sorrow and Deſpair. *r* Heb. *for the Salvations of his Face, (i. e.)* For thoſe Supports, Deliverances and Comforts which I doubt not I ſhall ere long enjoy, both in his Preſence and Sanctuary, to which he will reſtore me, and from his Preſence, and the Light of his Countenance, which he will graciouſly afford to me.

6 O my God, my ſoul is caſt down within me : therefore *r* will I remember thee *s* from the land of Jordan, and of the Hermonites, from ‖ the hill Mizar *t*.

r That I may revive my drooping Spirits. *s* I will conſider thy infinite Mercy and Power, and Faithfulneſs, and thy gracious Preſence in the Sanctuary, from whence thou doſt hear and anſwer all thoſe that call upon thee, in all the parts of the Land. *t (i. e.)* From all the places and parts of the Land, to which I ſhall be driven ; whether from the parts about, or beyond *Jordan* on the Eaſt : Or the *Hermonim*, *(i. e.)* either the People inhabiting *Hermon* ; or the Mountain of *Hevmon*, which was in the Northern parts, *Numb.* 34. 7. *Deut.* 3. 8. *Pſal.* 89. 12. here called *Hermonim* in the plural Number, becauſe of its great largeneſs, and many tops and parts of it, which are called by ſeveral Names : Or, *the Hill Miſſar*, an Hill ſo called, though not mentioned elſewhere, which is ſuppoſed to have been in the Southern parts of the Land : But peradventure it was in the Eaſt and beyond *Jordan* : And *David* might mention theſe places, becauſe when he was baniſhed by *Abſalom*, he had been ſucceſſively at all of them, and in all of them had remembred God, and directed his Prayer to him.

Pſa. 42. 7. Pſal. 88. 7. & 42. 9.

7 * Deep calleth unto deep *u* at the noiſe of thy waterſpouts : all * thy waves and thy billows *x* are gone over me *y*.

u (i. e.) One Affliction comes immediately after another, as if it were called for, and invited by the former. Which he expreſſeth by a Metaphor taken, either, 1. From the old Flood, when *the upper deep*, or *abyſs of Waters* (in the Clouds) *called for the lower deep*, or Abyſs of Waters in the Sea and Rivers, that both might unite their Forces together to drown the World. And thus the *Chaldee* underſtands it. Or 2. From the Sea, when its Waves rage, and it is full of deep furrows, into which Ships and Paſſingers ſink down, and then riſe and ſink again, ſucceſſively and continually. But theſe Tempeſts are cauſed in the Sea by Gods mighty Winds, rather than by his Water-ſpouts. Or 3. From violent and ſucceſſive ſhowers of Rain ; which frequently come down from Heaven, as it were *at the Noiſe*, or Call of Gods *Water-ſpouts*, to wit, the Clouds ; which by their rattling Noiſes and terrible Thunders, do in a manner invite and call forth the Showers which are contained in their Bowels. *x* Thou haſt ſent one ſharp Tryal or Affliction upon me after another. *y (i. e.)* Are gone over my Head, as this ſame Verb is uſed, *Pſal.* 38. 4. They do not lightly ſprinkle me, but almoſt overwhelm me.

Pſa. 42. 8. & 133. 3. & 149. 5.

8 Yet the LORD will command *z* his loving kindneſs *a* in the day-time, and * in the night *b* his ſong *ſhall be* with me *c*, *and* my prayer ſhall be unto the God *d* of my life *e*.

z (i. e.) Will effectually procure or confer upon me, as this Verb is uſed, *Lev.* 25. 21. *Pſal.* 7. 6. &c. The Verb is Future, but ſome render it by the time paſt : *The Lord hath commanded*, making this Rehearſal of his former Experiences of Gods goodneſs, his Argument to ſupport himſelf, and to prevail with God in Prayer. Which may ſeem to ſuit beſt with the foregoing and following Verſes. But we muſt remember that *Davids* Hopes and Fears were ſtrangely mixed, and his Expreſſions of them are commonly interwoven in the ſame Pſalm, and ſometimes in one and the ſame Verſe, as it is here *v.* 5, 11. And therefore there is no neceſſity of departing from the proper ſignification of the Verb. *a (i. e.)* His Bleſſings, the effects of his Loving-kindneſs, which God is oft ſaid to *command*, as *Deut.* 28. 8. *Pſal.* 133. 3. *b* Both Day and Night, *(i. e.)* Continually. *c (i. e.)* I ſhall have conſtant matter of ſinging and praiſing God for his loving kindneſs. *d* And therefore I will boldly and believingly direct my Prayers to him, of whoſe readineſs to hear and help me, I have had ſuch ample Experience. *e* The giver and preſerver of my Life from time to time.

9 I will ſay unto God *f* my rock *g*, Why haſt thou forgotten me *h* ? Why go I mourning *i* becauſe of the oppreſſion of the enemy ?

f I will expoſtulate the Caſe with him. *g* Who hath formerly been a ſure Refuge to me. *h* Why doſt thou now ſeem quite to forget and neglect me ? *i* Why doſt thou leave me in this mournful ſtate, and not ſuccour me ſpeedily ?

Pſa. 42. 9. Kil-

10 As with a ‖ ſword in my bones *k*, mine enemies reproach me : While they ſay daily unto me, Where *is* thy God *l* ?

k Or, *in my Body*, the *Bones* being oft put for the *Body*, whereof they are a very conſiderable part. Or as a Sword, which pierceth and cutteth my Fleſh even to the Bones, and cutteth or breaketh the very Bones alſo. So painful and vexatious are their Reproachcs. *l* Of which ſee above on *v.* 3.

11 Why art thou caſt down, O my ſoul ? and why art thou diſquieted within me ? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance *m*, and my God *n*.

m Heb. *the Salvations of my Face, (i. e.)* Either, 1. Which are preſent and manifeſt, being before my Face. Or 2. Which will make my Face to ſhine, and my Countenance cheerful, which ſuppoſeth the gladneſs of the Heart, and the bettering of his Condition. Or 3. Of his Perſon ; as *the Face* ſometimes ſignifies, as 2 *Sam.* 17. 11. *Iſa.* 3. 15. As alſo the Greek word ſignifying *Face*, is very frequently put for the *Perſon*, whereof the Face is an eminent part. *n* As he formerly was, ſo he ſtill is, and ever will be, and will ſuddenly ſhew himſelf to be my God, although for a ſeaſon he may hide his Face, or withdraw his help from me.

PSAL. XLIII.

The ARGUMENT.

THis *Pſalm* ſeems to have been Compoſed by the ſame Author, and upon the ſame Occaſion, with the former.

David prayeth againſt his fierce and crafty Enemies, 1. *and to be reſtored to his Temple,* 2, 3. *Promiſeth to ſerve him joyfully,* 4. *He encourageth his Soul to truſt in God,* 5.

1 JUdge me *a*, O God, and plead my cauſe againſt an ‖ ungodly *b* nation *c* : O deliver me † from the deceitful and unjuſt *d* man *e*.

‖ Or, *unmerciful.* † Heb. *from a man of deceit and iniquity.*

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off ? * Why go I mourning becauſe of the oppreſſion of the enemy ?

* Pſ. 42. 9.

a Or, *judge*, or *give Sentence* for me, as this Phraſe is uſed *Pſal.* 26. 1. and elſewhere. *b* Or *unmerciful, (i. e.)* Cruel or inhumane ; for it is a *Meioſis*. *c* So he calls the company of his Enemies for their great numbers, and becauſe they were the far greateſt part, and almoſt the whole Body of the Nation. *d* Who covereth his wicked deſigns with fair and falſe pretences : Which ſort of men are hateful to thee, and to all good men. *e* Either *Saul* : or rather, *Achitophel* or *Abſalom*. For he ſpeaks of *the holy Hill* of *Zion*, *v.* 3. which was not ſo till after *Sauls* time. Or *Man* may be put collectively for the men of that time.

3 O ſend out *f* thy light and * thy truth *g* ; let them lead me, let them bring me unto thy holy hill *h*, and to thy tabernacles *i*.

* Pſ. 57. 3.

f (i. e.) Actually impart and diſcover them ; for at preſent thou ſeemeſt to conceal and with-hold them from me. *g (i. e.)* Thy Favour, or the Light of thy Countenance, and the Truth of thy Promiſes made to me ; as Gods *Mercy* and *Truth* oft go together, as 2 *Sam.* 15. 20. *Pſal.* 61. 7. and 89. 14. *&c.* Or this may be a Figure called *Hendiadys*, whereby *Light and Truth* is put either for *the Light of Gods Truth* ; or rather, for *true Light*, the Illumination of Gods Spirit, and the direction of his gracious Providence, whereby he might be led (as it follows) in the right way, which would bring him to Gods holy Hill. *h* To wit, of *Zion*, the place of Gods Preſence and Worſhip. *i (i. e.)* Tabernacle. Which he calls *Tabernacles*, either, 1. Becauſe there were now two Tabernacles, one at *Zion*, where the Ark was ; and another at *Gibeon*, 1 *Chron.* 16. 37, 39. Although he here ſeems to ſpeak but of one of them, even of that which was upon Gods holy Hill. Or 2. Becauſe of the ſeveral parts of it, the moſt Holy, and the Holy place, and the Church. Theſe indeed were in that of *Gibeon*, but not in that of *Zion*. Or rather 3. By a meer Enallage of the number, the plural for the ſingular ; which is frequent as in other words, ſo in thoſe which belong to this matter, as *Tabernacles*, *Pſal.* 46. 4. and *Sanctuaries*, *Levit.* 26. 31. *Pſal.* 73. 17. *&c.* and 74. 7. *Jer.* 51. 51. Nay the moſt Holy place, though but one ſimple part is by the Greeks called *Holies*. So in other Authors, we read *the Rivers of Nilus*, of that one River ; and *Right hands*, for one Right hand ; and many like Phraſes.

4 Then will I go unto the altar of God *k*, unto God † my exceeding joy *l* : yea, upon the harp will I praiſe thee, O God, my God.

† Heb. *the gladneſs of my joy.*

5 * Why art thou caſt down, O my ſoul ? and why art thou diſquieted within me ? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

* Pſal. 42. 5, 11.

k To offer Sacrifices of Thanksgiving for my Deliverance. *l* The principal Author and Matter of all my Joy and Comfort.

PSAL. XLIV.

The ARGUMENT.

THere is no certainty, either concerning the Author, or the particular occaſion of this *Pſalm*. This is evident that it was Compoſed with reſpect unto the Calamitous Condition of the Church and People of *Iſrael*, whom it ſuppoſeth to be in a ſtate of Captivity and Perſecution. But whether it was made by *David*, who foreſaw and foretold by the Spirit of God, their future Captivity, and framed this for their uſe in that Eſtate ; or by ſome other holy Man of God, when they were actually in this Condition, is not determined, nor neceſſary to know for the underſtanding of it.

To the chief muſician for the ſons of Korah Maſchil.

The Church commemorates paſt Mercies, 1, 2. *The Arm of God, not the Sword of* Iſrael *put them in poſſeſſion of the Land,* 3. *Their truſt is in God, not in their Bow,* 4—8. *They complain of divers Troubles,* 9——16. *Their Sin the cauſe of their troubles,* 17, 18. *They profeſs their integrity,* 19—22. *A fervent Prayer for help,* 23—26.

1 WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days *a*, in the times of old.

a They alledge their former Experiences, as Encouragements to

to their Faith, and Motives to God, to continue to be gracious to them.

* Exod. 15. 17. Pſ. 78.55. & 80. 8.

2 *How* * thou didſt drive out the heathen *b with* thy hand, and plantedſt them *c*; *how* thou didſt afflict the people, and caſt them out *d*.

b The *Canaanites*. *c* To wit, our Fathers, eaſily underſtood both from the matter, and from *v.* 1. where they are expreſſed: The Pronoun being referred unto the remoter Antecedent, as it is *Gen.* 10. 12. and 19. 13. *Pſal.* 18. 15. and oft elſewhere. *d* So *them* muſt be *the People*, or *Heathens*. But becauſe the comparing of this branch of the Verſe with the former, *Plantedſt them*, to which this anſwers, and with the following, *they*, makes it more than probable, that this *them*, belongs to the Fathers, this is to be otherwiſe rendred, either, 1. Thus, *ſend them out*, to wit, free or manumitted out of *Egypt*, of which this ſame Verb is uſed, *Exod.* 5. 1. and 12. 33. And then the foregoing *People* are the *Egyptians*, not the *Canaanites*. Which yet ſeems not to agree with the foregoing and following paſſages, both which ſpeak of the *Canaanites* only, nor with the order of the words in this Verſe, it being improper to mention their coming out of *Egypt*, after their being planted in *Canaan*. Or rather, 2. Thus, *make them ſend or ſhoot forth*, to wit, *Branches*, as it is more fully expreſſed, *Pſal.* 80. 11. *Ezek.* 17. 6. where tl is Verb is uſed. And this moſt Naturally and properly follows upon and after their *Planting* mentioned in the former Cauſe.

* Deut. 8. 17. Joſ. 24. 12.

3 * For they got not the land in poſſeſſion by their own ſword *d*, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance *e*, becauſe thou hadſt a favour unto them.

d (*i. e.*) By their Arms or Valour. *e* (*i. e.*) Thy Favour, as the next words explain it; thy gracious and glorious preſence, which went along with us.

*Pſ. 74. 12.

4 * Thou art my King *f*, O God, command *g* deliverances for Jacob.

f Jacobs or *Iſraels* King, in a peculiar manner. The whole People ſpeak like one Man, as being united together in one Body. *g* (*i. e.*) Effectually procure by thy commanding word.

5 Through thee will we puſh down *h* our enemies; through thy name *i* will we tread them under that riſe up againſt us.

h Heb. *Smite with the Horn*, (*i. e.*) Subdue and deſtroy. The Phraſe is taken from *Deut.* 33. 17. and is borrowed from horned Beaſts. Comp. 1 *Kings* 22. 11. *i* (*i. e.*) By the help of thy power.

6 For I will not truſt in my bow *k*, neither ſhall my ſword ſave me.

k But in thee only, as the next Verſe implies; and therefore do not ſruſtrate my Hope and Confidence fixed upon thee.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt *l* all the day long, and praiſe thy name for ever. Selah.

l As in a moſt ſure Rock, and our only Refuge.

* Pſal. 60. 1, 10. & 74. 1. & 89. 38.

9 But * thou haſt caſt us off *m*, and put us to ſhame *n*; and goeſt not forth with our armies *o*.

m But now thy Countenance and Courage is quite changed to us. *n* Made us aſhamed of our boaſting, and truſt in thee, which we have oft profeſſed to the Face of our Enemies. *o* To lead them, and fight for them, as this Phraſe ſignifies, *Judg.* 4. 14. 1 *Sam.* 8. 20. He ſeems to allude to Gods marching with and before the *Iſraelites* in the Wilderneſs, and afterwards, as occaſion was offered. Comp. *Pſal.* 68. 7.

10 Thou makeſt us to turn back from the enemy *p*: and they which hate us ſpoil for themſelves *q*.

p By withdrawing thy Help and our Courage, according to thy Threatnings, *Levit.* 26. 36. *q* (*i. e.*) Take away our Eſtates to their own uſe, and for their only benefit, not in compliance with thy Will, which was to puniſh us for our Sins, nor for thy Service and Glory. They minded nothing but their own advantage.

* Rom. 8. 36. † Heb. *as ſheep of Meat.*

11 * Thou haſt given us † like ſheep *appointed* for meat, and haſt ſcattered us among the heathen *r*.

r Thoſe of us who were not ſlain are carried into Captivity, and diſperſed in ſeveral places.

* Jer. 15. 13. † Heb. *without Riches.*

12 * Thou ſelleſt thy people † for nought *s*, and doſt not increaſe *thy wealth* by their price *t*.

s For a thing of nought. Or *without Money*, and without Price, as it is ſaid *Iſa.* 55. 1. For a very ſmall, or for no price; *for a pair of Shooes*, as we read *Amos* 2. 6. *t* Thou haſt not advanced thy Honour and Service thereby; for thy Enemies do not ſerve thee more and better than thy people, nor yet ſo much.

* Deut. 28. 37. Pſal. 79. 4

13 * Thou makeſt us a reproach to our neighbours: a ſcorn and a deriſion *u* to them that are round about us.

u They contemn our perſons, and ſport themſelves in our Miſeries.

* Jer. 24. 9.

14 * Thou makeſt us a by-word *x* among the heathen: a ſhaking of the head *y* among the people.

x Or a *Proverb*. They uſed to ſay Proverbially, *More deſpicable*, or *miſerable than an Iſraelite*. *y* A geſture of ſcorn and inſultation. See on *Pſal.* 22. 7.

15 My confuſion *is* continually before me *z*, and the ſhame of my face hath covered me *a*.

z Before the Eyes of my Mind and Body too. They vilifie me, not only behind my Back, but even before my Face. *a* (*i. e.*) I am filled with ſhame of my Face on every ſide, being aſhamed to ſhew my Face in any place or Company.

16 For the voice of him that reproacheth and blaſpheməth *b*; by reaſon of the enemy and avenger *c*.

b That doth not only reproach me, which I could better bear, but blaſpheme God and our Religion for our ſakes; which is intolerable to me. *c* Who executeth both Gods and his own Vengeance upon me, perſecuting me with a deſpightful hatred and with great cruelty.

17 All this is come upon us *d*; yet have we not forgotten thee, neither have we dealt falſly in thy covenant *e*.

d All the Evils before-mentioned. *e* Although we cannot excuſe our ſelves from many other ſins for which thou haſt juſtly puniſhed us, yet this we muſt ſay for our ſelves, that through thy Grace we have kept our ſelves from Apoſtacy and Idolatry, notwithſtanding all the Examples and Provocations, Rewards propoſed and promiſed, or Puniſhments threatned to induce us thereunto. Which we hope thou will graciouſly conſider and not ſuffer us to be tempted above what we are able to bear.

18 Our heart is not turned back *f*, neither have our ‖ ſteps declined from thy way *g*.

‖ Or, *go.*

f To wit, from thee, or thy Worſhip and Service unto Idols, as it follows, *v.* 20. *g* Becauſe it is eaſie and ordinary falſly to pretend ſincerity of Heart, which men cannot diſcern nor confute; they prove it from the unblameableneſs of their Lives and Actions.

19 Though thou haſt ſore broken us in *h* the place of dragons *i*, and covered us with the ſhadow of death *k*.

20 If we have forgotten the name of God *l*, or ſtretched out our hands *m* to a ſtrange God.

h Or rather *into*, as others render it; which ſeems much more Emphatical. And ſo this Verb may be rendred, *thou haſt humbled*, or *brought us down*, as all the Antients rendred it. Or this is a pregnant Verb, as they call them, or one Verb put for two; of which there are many inſtances, as hath been ſhewed. So it may be rendred, *thou haſt ſore broken us*, caſting us *into*: Or, *thou haſt by ſore breakings*, brought *us into*. By inflicting upon us one breach after another, thou haſt at laſt brought us to this paſs. *i* Which ſignifies a place extremely deſolate, ſuch as Dragons love, *Iſa.* 13. 21, 22. and 34. 13. and 35. 7. and therefore full of horror, and danger, and miſchief. Thou haſt thrown us among People as fierce and cruel as Dragons. *k* (*i. e.*) With deadly Horrors and Miſeries. See on *Job* 3. 5. and *Pſal.* 23. 4. *l* (*i. e.*) Either God himſelf; or his Worſhip and Service; which we have denied that we have done, *Exod.* 9. 30. 1 *Kings* 8. 22. *Pſal.* 143. 6. *m* In way of Prayer or Adoration, whereof this is a Geſture.

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart *n*.

n We appeal to the Heart-ſearching God, concerning the ſincerity of his Profeſſion of ours.

22 * Yea *o*, for thy ſake *p* are we killed all the day long; we are counted as ſheep for the ſlaughter.

* Rom. 8. 36.

o Or, *But.* We do not ſuffer for our Apoſtacy, but becauſe we will not Apoſtatize from thee. *p* Becauſe we are thy People, and continue conſtantly and reſolutely in the profeſſion and practice of thy Worſhip, which they abhor, and from which they ſeek to draw or drive us.

23 Awake, why ſleepeſt thou, O LORD? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face *q*? *and* forgetteſt our affliction and our oppreſſion *r*?

q (*i. e.*) Doſt not regard our Miſeries, nor affordeſt us any Pity or Help. *r* When we have not forgotten thee. This ſeems not well to become thy Faithfulneſs and goodneſs.

25 For * our ſoul *s* is bowed down to the duſt *t*: our belly cleaveth unto the earth *u*.

* Pſ. 119. 25.

s (*i. e.*) Either our Lives, or Perſons; or rather Bodies, as it is explained in the next Clauſe, and as *the ſoul* is oft taken by a Synecdoche, as *Numb.* 11. 6. *Pſal.* 16. 10. and 106. 15. *&c.* Either to the ground where we lye proſtrate at our Enemies Feet: Or to the Grave. *u* We are not only thrown down to the Earth, but we lye there like dead Carkaſſes fixed to it, without any ability or hope of riſing again.

26 Ariſe † for our help, and redeem us for thy mercies ſake *x*.

† Heb. *a help for us.*

x We mentioned our ſincerity and conſtancy in thy Worſhip, only as an Argument to move thee to pity, and not as a ground of our Truſt and Confidence, or as if we merited Deliverance by it; but that we expect and implore only upon the account of thine own free and rich Mercy.

PSAL. XLV.

The ARGUMENT.

The ſubject matter of this *Pſalm* is by the Conſent both of Jewiſh and Chriſtian, Antient and Modern Interpreters agreed to be the Meſſias, and his Marriage with the Church of God. Of which it Treats, Either. 1. Remotely, under the Type of *Solomon* and his Marriage with *Pharaoh*'s Daughter, of which it is to be Primarily and Litterally underſtood, and then mediately and ultimately of Chriſt; Or rather, 2. Immediately and directly; although the Words be ſo orderd, that they carry a manifeſt Alluſion either to that, or ſome other royal Marriage. Which ſeems more then probable from the following Arguments; 1. From the great Congruity of the matter and Style of this *Pſalm*, with that of the Book of Canticles; whereof this ſeems to be a kind of Abridgement. 2. From the Magnificent preface, *v.* 1. which ſeems too ſublime and ſpiritual, for ſuch Carnal and Earthly Matters. 3. And eſpecially from the Matter

ter of the *Pſalm*. For here are many things which do not agree to *Solomon*; ſuch as the Warlike poſture and exploits, *v.* 3, 4, 5. and the Title of God, *v.* 6. which is appropriated to Chriſt, and affirmed to be incommunicable to any meer Creature, *Heb.* 1. 8. Compare with *v.* 5. and that numerous Poſterity, and the Amplitude of their Dominion, *v.* 16. and divers other Paſſages, as we ſhall ſee in the Progreſs.

To the chief muſician upon Shoſhannim *a*, for the ſons of Korah, ‖ Maſchil. A ſong of loves *b*.

‖ Or, *To inſtruct.*

a Which Title is alſo prefixed to *Pſal.* 69. and with ſome ſmall Addition, *Pſal.* 8. and with a little Variation, *Pſal.* 60. It ſeems to be the Name of a Song or Tune, or Inſtrument of Muſick. It properly ſignifies *Lillies* or *Roſes*; which ſome apply to the ſubject of the *Pſalm*, becauſe thoſe Flowers were uſed in Garlands, or otherwiſe in nuptial Solemnities, and becauſe Chriſt calls himſelf the *Lilly* and the *Roſe*, *Cant.* 2. 1. *b* To wit, of Chriſt and his Church. Or, *of the beloved Ones*, to wit, the Virgins, who waited upon the Bride, as ſome men did upon the Bridegroom, who thence were called his *Friends*, *Joh.* 3. 29. In whoſe Name and Perſon this *Pſalm* may ſeem to be uttered.

The Pſalmiſt ſingeth of the beauty of Chriſt, above that of the children of men, 1, 2. *of his terribleneſs and conqueſt over his Enemies.* 3—5. *of his everlaſting Throne, and unction above his fellows,* 6, 7, *and* 9, *The Church is invited to forſake her Fathers houſe, that Chriſt might delight in her,* 10—12. *her glory and excellency by his graces, which ſhall be remembred and praiſed for ever.* 13—17.

Pſal. 119. 97. & 139. 17. Or, *Boileth.* Or, *Ariſeth.*

MY heart *c* † is enditing *d* a good matter *e*: I ſpeak of the things which I have made *f* touching the king *g*: my tongue *is* the pen *h* of a ready writer *i*.

c I am about to utter not vain or raſh, or fooliſh or falſe Words, but ſuch as proceed from my very Heart, and moſt ſerious Thoughts and cordial Affections. *d* Heb. *Boyleth*, or *bubbleth up* like water in a Pot over the Fire. This Phraſe notes that the workings of his Heart in this Matter, were frequent and abundant, Fervent and Vehement, free and Chearful, and withal kindled by Gods Grace, and by the Inſpiration of the Holy Ghoſt. *e* Either, 1. Pleaſant or Delightful, and fit for the Nuptial Solemnity here expreſſed; as a Feaſt-day is ſometimes called a *Good day*. Or, 2. Excellent, as this Word is oft uſed, as *Numb.* 24. 5. *Deut.* 8. 12. Or, Holy and Spiritual, as it is moſt commonly uſed. This is no Vain or Carnal, or Wanton Love-Song, but Sublime and Heavenly, and full of Majeſty, as is manifeſt from the Body of this *Pſalm*. *f* Which I by Divine Inſpiration have Compoſed. *g* Or rather, *to the King*: I by Divine Inſpiration have Compoſed to the following Verſes: and for to him he addreſſeth his Speech in the following Verſes: and this Hebrew prefix, *Lamed*, generally ſignifies, *to*, though ſometimes it be rendred, *of* or *concerning*. *h* Or, as *the Pen*. Whereby he intimates that he was onely the Pen or Inſtrument in uttering his Song, and that it had another and an higher Original, to wit, the Spirit of God, by whoſe hand this Pen was guided and managed. *i* Whereby he underſtands Either, 1. Gods Spirit, who writ or ſpoke this by the Pen, or mouth of the Pſalmiſt; Or, 2. Himſelf: whom he ſo calls, not out of vain Oſtentation, or Self-Commendation, but to teach us, that this Song was not the effect of his own deep and ſerious ſtudy, but did freely flow into him by Divine Inſpiration, and did as freely and readily flow from him.

2 Thou art fairer *k* than the children of men *l*: grace is poured into thy lips *m*: therefore *n* God hath bleſſed thee for ever.

k Or, *more Beautiful*, (*i. e.*) Lovely and amiable. He ſpeaks not here ſo much of his outward Beauty, which, though it be an Ornament both to a Bridegroom and to a King, yet is not very conſiderable in either, nor is much admired, or applauded by Wiſe men, as of the inward and glorious Endowments of his Mind or Soul, ſuch as Wiſdom, and Righteouſneſs and Meekneſs, *&c.* as the particulars of this Beauty are declared, *ver.* 4. 7. *l* Than all other men. Which is moſt true of Chriſt; but not of *Solomon*; whom many have excelled, if not in Wiſdom, yet in Holineſs and Righteouſneſs, which is the chief part of this Beauty, and moſt celebrated in this Pſalm. *m* God hath plentifully poured into thy mind and tongue, the gift of ſpeaking with admirable Grace, (*i. e.*) moſt Wiſely and Eloquently, and therefore moſt Acceptably, ſo as to find Grace with, and work Grace in thy Hearers. This was in the ſame ſort true of *Solomon*, but far more Eminently and Effectually in Chriſt: of which ſee *Iſa.* 50. 4. *Luk.* 4. 22. *John* 7. 46. The former Clauſe noted his inward perfections; and this ſignifies his Ability and Readineſs to Communicate them to others. *n* Which notes not the meritorious cauſe, for that Beauty and Grace now mentioned, are declared to be the free gifts of God, and were the Effects, and not the Cauſes, of Gods bleſſing him, but rather the final Cauſe, or the end for which God endowed him with thoſe excellent Qualifications; and ſo the Senſe of the place is, Becauſe God hath ſo eminently adorned and qualified thee for Rule, therefore he hath truſted and bleſſed thee with an everlaſting Kingdom. Or, *becauſe*, as this Particle is uſed, *Gen.* 38. 26. *Pſal.* 42. 6. and elſewhere. And ſo God's bleſſing him with ſuch ſolid and everlaſting Bleſſings, is noted as the Cauſe of this ſingular Beauty and Grace here expreſſed.

3 Gird thy ſword upon *thy* thigh *o*, O *moſt* mighty, with thy glory and thy majeſty *p*.

o Either, 1. As an Enſign of Royal Majeſty. But that is uſually and much better expreſſed in Scripture, by *putting a Crown upon his head*. Or rather, 2. As an Inſtrument for War and Battel, to ſmite his Enemies, as it is declared, *ver.* 4, 5. And *the Sword* is here put Synecdochically for all his Arms, as it is in many other places, as appears from *ver.* 5. where we read alſo of his *Arrows*. And this Sword of the Meſſias is nothing elſe but the Word of God coming out of his mouth; which is fitly compared to a Sword, as may appear from *Iſa.* 49. 2. *Eph.* 6. 17. *Heb.* 4. 12. *Rev.* 1. 16. which is elſewhere called *the Rod of his Mouth*, *Iſa.* 11. 4. and *the Rod* of his *Power*, *Pſal.* 110. 2. *p* Or, which is *thy Glory and thy Majeſty*; Or, *magnificence* or *Beauty*: For theſe Words are joyned with the *Sword*, by way of oppoſition. Which Sword or Word is the great Inſtrument of maintaining and propagating thy Honour, and Glory, and Kingdom.

4. And in thy majeſty *q* † ride proſperouſly *r*, becauſe of truth and meekneſs, *and* righteouſneſs *s*: and thy right hand ſhall teach thee terrible things *t*.

† Heb. *Proſper thou, Ride thou.*

q Being thus glorioully, or magnificently Girt and Armed. *r* March on ſpeedily (which is ſignified by *Riding*) and ſucceſsfully againſt thine Enemies, (*i. e.*) Thou ſhalt do ſo, as it is in the laſt Clauſe, *ſhall teach thee*. So Imperatives are oft put for Futures, and Predictions are expreſſed in the form of Commands or Exhortations. *s* Or, *becauſe of thy Truth*, &c. (*i. e.*) Becauſe thou art worthy of this Dominion and Succeſs; for thou neither didſt obtain nor wilt manage thy Kingdom, by Deceit or Violence and unrighteouſneſs, as the Princes of the Earth frequently do, but with Truth and Faithfulneſs, with meekneſs and gentleneſs towards thy People, and to all that ſhall ſubmit to thee; with impartial Juſtice and Equity, whereby thy Throne will be eſtabliſhed, *Prov.* 16. 12. and 20. 28. Or, as it is in the Hebrew, Word for Word, *upon the Word of Truth*, &c. which may ſeem beſt to ſuit with the foregoing Words, which according to the Hebrew are, *Proſper thou, Ride thou*, and then immediately follows; *upon the Word of Tuth*, &c. To wit, the Goſpel; which is oft called *Truth*, as *Joh.* 8. 32. *Col.* 1. 5. &c. and *the Word of Truth*, *Eph.* 1. 13. and may no leſs truly be called *the Word of Meekneſs*, becauſe it is not delivered with Terror, as the Law was at *Sinai*, but meekly and ſweetly by Chriſt, and by his Miniſters, *Mat.* 21. 5. 2 *Tim.* 2. 25. and *the Word of Righteouſneſs*, becauſe it brings in everlaſting Righteouſneſs, *Dan.* 9. 24. and ſtrongly obligeth and exciteth all men, to the practiſe of Righteouſneſs and Holineſs. And ſo the Goſpel is Compared, to an Horſe or Chariot, upon which Chriſt is ſaid to ride, when the Goſpel is Preached, and carried about from place to place, *Rev.* 19. 11. And this may be here added, to ſhew the great difference between the Kingdoms of the World, that are managed with outward Pomp and Glory, and the Kingdom of Chriſt, which is a ſpiritual Kingdom and like a Spouſe, *ver.* 13. *all Glorious within*, as Conſiſting in ſpiritual Vertues and Graces, *Truth, Meekneſs and Righteouſneſs*. *t* (*i.e.*) Thou ſhalt do great and glorious Exploits, which ſhall be Grievous and Terrible to thine Enemies, as the next Verſe explains it, and this not by great Forces, and the Aſſiſtance of others, but by thine own ſingle power. Compare *Iſa.* 63. 3. Which doth by no means agree to *Solomon*, who was a man of Peace, and not ingaged in any martial actions againſt his Enemies; and, if he had done any thing Conſiderable in that kind, he could not do it by his own Right hand, but by the help of his Souldiers. But this doth excellently agree to the *Meſſias*, and to him onely. *Obj.* The things which were done by the *Meſſias* at his firſt Coming, were rather Comfortable than Terrible. *Anſ.* They were indeed comfortable to all good Men, but withal they were Terrible to the ungodly, and particularly to the Body of the *Jewiſh* Nation, to whom Chriſt was a Stone of ſtumbling, and Rock of offence, and an occaſion of their utter Deſtruction. And upon that and other Accounts, not onely Chriſt's ſecond, but even his firſt Coming, is repreſented as dreadful, as *Joel* 2. 30. *Mal.* 3. 2. and elſewhere. For the Phraſe, *thy Right hand ſhall teach thee*, it is not to be taken Properly, for ſo he taught his Hand, and not his Hand him, but the meaning is, that his Hand ſhould *ſhow him*, (*i. e.*) Diſcover and work before him: for Verbal words are oft underſtood Really, as *Calling* is put for *Being*, as *Iſa.* 1. 26. and 9. 6. ſo *teaching* or *ſhewing*, is put for *doing*, as *Pſal.* 16. laſt, and 60. 3.

5 Thine arrows *u* are ſharp in the heart of the kings enemies *x*, whereby the people fall under thee *y*.

u The ſame thing, for Subſtance with *the Sword*, v. 3. both noting the Inſtruments by which he Conquers his Enemies; which is no other than his Word, which is ſharp and powerful, and piercеth the Hearts of Men, *Heb.* 4. 12. which alſo firſt wounds Sinners, and the Hearts of Men, *Heb.* 4. 12. which alſo firſt wounds Sinners, and then heals them; and which is *for the Fall*, as well as *for the Riſing of many*, *Luke* 2. 34. and *for Judgment*, as well as for Mercy, *John* 9. 39. to *ſome a Savour of Death*, and *to others a Savour of Life*, 2 *Cor.* 2. 16. and therefore is fitly Compared to *Arrows*; which Title is ſometimes given to words, as *Pſal.* 64. 4. and frequently to God's Plagues or Judgments, *Deut.* 32. 23. *Pſal.* 18. 14. and 64. 7. ſuch as the Word becomes to ungodly Men by their own Fault. And theſe Metaphorical Weapons are oft aſcribed to Chriſt; who hath a *Bow*, *Revel.* 6. 2. and *Weapons of Warfare*, 2 *Cor.* 10. 4. and whoſe *Mouth* God is ſaid to *make a Sword*, and an Arrow, *Iſa.* 49. 2. *x* (*i. e.*) Of thine Enemies; the third Perſon being put for the ſecond, as is uſual in Prophetical Writings; which here may ſeem to have ſome Emphaſis, as deſcribing the Perſons againſt whom he ſhot his Arrows, and the Reaſon why he did ſo, becauſe they were the Enemies of his Kingdom, and *would not have him to Reign over them*, *Luke* 19. 27. *y* Either, as ſlain by thine Arrows; Or, as proſtrate at thy Feet, after the manner of Conquered Perſons, *Pſal.* 18. 38. and 20. 8. According to this and many other Tranſlations, the Words are Tranſplaced, which in the Hebrew lye thus, *Thine Arrows are ſharp*, whereby *the People do fall under thee, in the Heart*, (*i. e.* in the midſt, which is oft called *the Heart*, as *Exod.* 15. 8. *Deut.* 4. 11. And ſo it may be here; for the Army, as ſuch, hath no Heart, Properly ſo called. And ſo this is fitly alledged, as a Proof of the ſharpneſs and force of his Arrows, that they not onely wound thoſe who march in the Front, but even thoſe who are in the midſt of the Army, where they may ſeem ſecure, and out of their Reach) *of the Kings Enemies*. But the middle Words may be, and are by many included within a Parentheſis, and ſo they may agree with our Tranſlation thus, *Thine Arrows are ſharp* (*for the People fall under thee*, which is an Evidence of their ſharpneſs) *in the Heart* (*or againſt the Heart*; Or, piercing *into the Heart*. Which is an eaſie and uſual Ellipſis) *of the Kings Enemies*.

6 * Thy

* Pf.93.2. Heb. 1. 8. 6 * Thy throne, O God *z*, *is* for ever and ever *a*: the sceptre of thy kingdom *is* a right sceptre *b*.

z It is most Evident, that the Speech is still continued to the same Person, whom he calls *King*, v. 1. 11. and here *God*, Which change of the Title was very expedient, and in some sort necessary to give us a true understanding of this Psalm, and to assure us that he doth not speak of *Solomon* (to whom neither these nor the foregoing nor the following Words agree, because his Reign was peaceable and short, and stained with many and great iniquities) but a far greater King, even of the Messias, who is not onely a Man, but also *the mighty God*, as he is called, *Isa.* 9. 6. and as the Apostle to idly proves from this place, *Heb.* 1. 8. For though the Name of *Elohim*, or *God*, be sometimes given in Scripture to some Creatures, yet in those Cases it is always clogged with some diminishing Expression, signifying that they are onely made or called *Gods*, and that onely for a certain Time and Purpose, as is manifest from *Exod.* 4. 16. and 7. 1. *Psal.* 82. 6. and it is no where put simply and absolutely for any Person, but him, who is *God blessed for ever*, *Rom.* 9. 5. *a* To wit, Properly and in thine own Person, in which as he Lives for ever, so he must necessarily Reign for ever: whereas *David*, whose *Throne* is said to be *Established for ever*: 2 *Sam.* 7. 16. was a Mortal man, and therefore that Promise was not intended of, nor could be fulfilled in, his Person, without including his Posterity. And as he here gives to the Messias, the Name of *God*, which was never given to *David* nor *Solomon*, so he ascribes an everlasting Kingdom to him, in such a Sence as it was never given to them. So *Dan.* 2. 44. and 7. 14. *b* It is not strange that thy Throne is not liable to the same uncertainties, and Casualties with the Thrones of earthly Princes, because their Scepters are commonly managed with great injustice and manifold iniquities, which lay the Foundation of their overthrow; whereas thou ruleſt with exact Righteousness and Equity, whereby thy Throne is Established, *Prov.* 16. 12.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs *c*: therefore *d* God, thy God *e* hath anointed thee with the oyl of gladneſs *f* above thy fellows *g*.

c Thou doſt not onely do that which is good, and avoid that which is Evil; Which even bad Princes and Men may do, and sometimes Actually do for Politick, or Prudential Reasons, but thou doſt this sincerely, and from an inward Principle even from a true Love to God, and Goodneſs, and from an implacable Hatred against all Wickedneſs. *d* So this Particle is commonly uſed. And ſo it denoteth, Either, 1. The reward of Christ's righteous Administration of his Kingdom. So the Sence is: Because thou haſt given ſo many and great Proofs of thy Love to Righteouſneſs, and of thy Hatred of ſin, and that not onely by the conſtant Courſe of thy Life, but alſo by thy Death and Paſſion, therefore God hath raiſed and exalted thee far above all Men and Angels, to a ſtate of Joy and endleſs Glory at his right Hand; which is fitly expreſſed by *the Oyl of Gladneſs*. For *anointing* doth not always ſignifie the Conferring of inward Gifts or Endowments; but ſometimes onely notes the Deſignation or inauguration of a Perſon, to ſome high Dignity or Employment, as *Ezek.* 28. 14. and elſewhere: Or, 2. The final Cauſe, or end of Chriſt's Unction. So the Sence is; To that end, *(i. e.)* That thou mightеſt love Righteouſneſs, and hate Wickedneſs and govern thy ſelf, and thy Kingdom accordingly, God *hath anointed thee*, &c. *(i. e.)* Hath endowed thee with all the Gifts, and Graces of thy Holy Spirit, *Acts* 10. 38. in an Eminent and peculiar manner, to the Comfort and Refreſhment of thine own, and all thy Peoples hearts; and hath Solemnly called thee to be the Prieſt and Prophet and King of all his People. But the former Sence ſeems to be the trueſt, and is for Subſtance the ſame thing, which is ſaid in other Words, *Phil.* 2. 8, 9, 10. *e* According to thy humane Nature, *John* 20. 17. though in reſpect of thy divine Nature, thou art his *Fellow*, *Zech.* 13. 7. and his *Equal*, *Phil.* 2. 6. and one with him, *John* 10. 30. *f* So called here, as alſo *Iſa.* 61. 3. Partly, becauſe it not onely makes the Countenance freſh and pleaſant, *Pſal.* 104. 15. but alſo *rejoyceth the Heart*, *Prov.* 27. 9. and Partly, becauſe it was a Token of gladneſs, and uſed in feaſts, and other Solemn occaſions of Rejoycing: Of which ſee *Pſal.* 23. 5. *Dan.* 10. 3. *Amos* 6. 6. *g (i. e.)* Above all them who partake with thee in this Unction: Either, 1. Above all that ever were anointed for Prieſts or Prophets, or Kings. Or, 2. Above all Believers, who alſo have received this ſame Unction, 1 *John* 2. 20. 27. and are made *Prieſts and Kings unto God*, *Rev.* 1. 6.

8 All thy garments *ſmell* of myrrhe, and aloes, *and* caſſia *h*: out of the ivory palaces *i*, whereby *k* they have made thee glad *l*.

h Wherewith they uſed to Perfume their Garments; See *Gen.* 27. 27. This may denote thoſe glorious and ſweet ſmelling Vertues, which as they were Treaſured up inwardly in Chriſts Heart, ſo did they manifeſt themſelves outwardly and viſibly, and give forth a grateful Smell, in the whole Courſe of his Life and Actions; his Doctrine alſo was a ſweet Savour unto God and Men, 2 *Cor.* 2. 14, 15. *i* Which may be referred: Either, 1. To the Garments, which were uſually kept in, and now upon this extraordinary Solemnity were brought out of, *Palaces*, or Houſes, or Wardrobes *of Ivory*, ſo called here, as alſo, *Amos* 3. 15. not becauſe they were wholly made of Ivory, but becauſe they were adorned, or covered here and there with it. Or rather, 2. To the King himſelf, who is here ſuppoſed to reſide in his ivory Palaces, and his Garments are ſo fragrant, that they do not onely Perfume the whole Palaces in which he is; but the ſweet Savour thereof is perceived by thoſe that paſs by them, or are at ſome diſtance from them. All which is poetically ſaid, and with a manifeſt Alluſion to *Solomon's* glorious Garments and Palaces. By theſe *ivory Palaces*, he may mean either, 1. His humane Nature, in which Chriſt *dwelt*, *as in a Tabernacle*, as the Greek word ſignifies, *John* 1. 14. in which all theſe fragrant Vertues were, and from whence they were diffuſed every where. Indeed the Body is called a *Temple*, *John* 2. 19. and *an Houſe* or *Tabernacle*, 2 *Cor.* 5. 1, 2. and ſo it might be called a *Palace*. But why it ſhould be called *Palaces*, and that of Ivory, ſeems not ſo plain. Or rather, 2. Thoſe glorious and heavenly Manſions, *John* 14. 2. which may not unfitly be called *Ivory Palaces*, as elſewhere in the ſame figurative manner they are ſaid to be made of, or adorned with *Gold* and *Precious ſtones*, *Revel.* 21. 18, 19. from which Manſions Chriſt came into the World, *John* 3. 13. and into which Chriſt went, and where he ſetled his abode after he went out of the World, *John* 13. 1. *Alts* 1. 11. and from whence Chriſt poured forth all the fragrant Gifts and Graces of his Spirit, into the World and Church, *Alts* 2. 33. Although there is no neceſſity to ſtrain every particular Circumſtance in ſuch poetical Deſcriptions, nor to find out ſome particular thing in Chriſt to which it agrees; for ſome Expreſſions may be uſed, onely as Ornaments in ſuch Caſes, as they are in Parables; and it may ſuffice to know and ſay, that the Glories and Excellencies of the King Chriſt are deſcribed by ſuch things in which earthly potentates do place their Glory. *k* Or *from which*: Either, 1. From which place or Palaces. Or rather, 2. From which thing, *(i. e.)* From the ſweet ſmell of thy Garments out of thoſe ivory Palaces, or from the Effuſion of the Gifts and Graces of thy Spirit from thy Fathers right hand in Heaven; which as it is a great Bleſſing and Comfort to thoſe who receive them, ſo doth it rejoyce the Heart of Chriſt, both as it is a Demonſtration of his own Power and Glory, and as it is the happy Inſtrument of doing much good in the World, and of bringing Souls to God, which is Chriſts great work and delight. *l (i. e.)* Thou art made glad; ſuch Phraſes being oft uſed indefinitely and imperſonally, as *Luke* 15. 32. and in many other places.

9 Kings daughters *were* among thy honourable women *m*: upon thy right hand *n* did ſtand *o* the queen in gold of Ophir *p*.

m (i. e.) Amongſt them that attend upon thy Spouſe, as the manner was in Nuptial Solemnities; as men attended upon the Bridegroom, whence they were called *Friends*, *Joh.* 3. 29. In reference to Chriſt, as the Spouſe or Queen is the Church in general, ſo theſe honourable Women are particular Believers, who are daily added to the Church, *Alts* 2. 47. and ſubmit themſelves to it. And although the Church is made up of particular Believers, yet ſhe is diſtinguiſhed from them, for the Decency of the Parable, as the whole is oft diſtinguiſhed by our Minds, from the parts of which it Conſiſts, and as the Daughters of *Jeruſalem* are diſtinguiſhed from the Spouſe in the Book of the Canticles, though the Spouſe be wholly made up of them. And theſe Believers may be ſaid to be *Kings Daughters*, Either, becauſe amongſt others many perſons of Royal or princely Races did embrace the Faith, as was prophecied of them, *Iſa.* 49. 7. and 60. 10, 11. &c. or becauſe they are in a ſpiritual Sence, *King's unto God*, *Revel.* 1. 6. *n* The moſt honourable place next to the Kings. See 1 *Kings* 2. 19. *Mat.* 25. 64. *o* Which is the poſture of a Servant: to ſhew that as ſhe is a Queen, ſhe is alſo his Subject to ſerve and obey him. Or, *is placed* or *ſerved*: Which ſeems more agreeable to the perſon of a Queen, 1 *Kings* 2. 19. and of a Spouſe at the Nuptial Solemnity. *p* Clothed in the richeſt Garments made of the choiceſt Gold. By which he deſigns the Graces wherewith the Church is accompliſhed.

10 Hearken *q*, O daughter *r*, and conſider, and incline thine ears *s*: forget alſo thine own people, and thy fathers houſe *t*.

q Theſe Words are ſpoken; Either, 1. In the perſon of the Attendants upon the Bride or Bridegroom. Or, 2. Of the Bridegroom. Or rather, 3. By the *Prophet* himſelf: who having hitherto ſpoken to the Bridegroom, or King, now addreſſeth his Speech to the Bride or Queen. *r* So he calls her, partly, in token of his Reſpect and Affection to her, and partly, becauſe ſhe is ſuppoſed to be young and beautiful, and therefore the Prophet ſpeaks like and Elder and graver perſon, and as her ſpiritual Father and Counſellor. *s* He uſeth ſeveral Words, ſignifying the ſame thing, to ſhew his ſerious and Vehement deſire of her good, and the great importance and difficulty of practiſing the following Counſel. *t* Not ſimply, but Comparatively, ſo far as they oppoſe or hinder the diſcharge of thy Duty to thy Husband; or ſo far as they are Corrupted in Doctrine or Worſhip, or practice. He alludes to the Law of Matrimony, *Gen.* 2. 24. and to what *Solomon* did ſay, or ſhould have ſaid to Pharaohs Daughter, to wean her from the Idolatry and other Vices of her Fathers houſe. But this, as well as the reſt of the Pſalm, reſpects Chriſt, and is a ſeaſonable and neceſſary Advice, and command to all perſons that deſire to come to Chriſt, whether *Jews* or *Gentiles*, that they would caſt off all their inveterate Errors and prejudices, all thoſe Superſtitious or Idolatrous or wicked Opinions or practices, which they had received by long and antient, and therefore venerable Tradition from their Fathers, and intirely give up themſelves to Chriſt to be inſtructed by him, and to receive his Doctrine, though it would ſeem new to them. And by theſe Words he ſeems to intimate and tacitly to foretel that not onely the Superſtitious inventions and Traditions of Men, but even the legal Worſhip appointed by *Moſes*, and delivered to them from their Parents, ſucceſſively for many Generations ſhould be relinquiſhed by the believing *Jews*, and aboliſhed by Chriſt's coming.

11 So ſhall the King greatly deſire thy beauty *u*: for he *is* thy Lord *x*, and worſhip thou him *y*.

u So doing thou ſhalt be amiable and acceptable to thy Husband; which will abundantly recompence thee, for the loſs of thy Fathers houſe. *x* As he is thy Husband, and alſo as he is thy King, and God, as he was called, v. 6. And this is added, as a Reaſon net of the laſt Words, why *the King* would *deſire her Beauty*; but of the Advice given to her, v. 10. *y* By which he implies that her Husband was no meer Man, but God alſo, and therefore might be adored without any Violation of that known and immutable Precept of worſhipping God onely.

12 And the daughter of Tyre *z* *ſhall be there* with a gift *a*, *even* * the rich amongſt the people *b* ſhall intreat † thy favour.

* Pſ. 72. 10. † Heb. *thy Face.*

z (i. e.) The people or Citizens of *Tyre*; as *the Daughter of Zion*, or *Jeruſalem*, or *Babel*, &c. are put for their Inhabitants, 2 *Kings* 19. 21. *Pſal.* 137. 8. *Zech.* 2. 7. He mentioneth the *Tyrians* Partly,

partly, becauſe they did give Preſents to *Solomon*, 1 *Kings* 5. 1. &c. to whom here is a continued alluſion through the whole Pſalm; and partly, becauſe they among others, and before many others, were to be converted to Chriſt, as they were. See *Mat.* 11. 21, 22. *Mark* 3. 8. and 7. 24. *Alts* 21. 3, 4, 5. But they are here put Synecdochically for all the *Gentiles*, whom that City fitly repreſents, as being *the Mart of the Nations*, as ſhe is called, *Iſa.* 23. 3. And being a very rich and proud, and therefore a ſelf-conceited, and a ſtiff-necked people; their *Merchants being Princes*, *Iſa.* 23. 8. they may in a particular manner repreſent all thoſe great and proud Princes and ſtubborn people of the Gentile-World, which ſhould be ſubdued to Chriſt by the preaching of the Goſpel. *a* Partly to teſtifie their Homage, which was done by Gifts or Preſents, as appears from 1 *Sam.* 10. 27. 2 *Sam.* 8. 2. &c. and partly to procure thine, and conſequently thy Husbands Favour, as it here follows. *b* Of other Nations.

13 The kings daughter *c* is all glorious within *d*; her clothing *is* of wrought gold *e*.

c (i. e.) The Spouſe; ſo called, either, becauſe ſhe was the Daughter of one King, and the Wife of another: Or becauſe the Spouſe or Wife is ſometimes called the Husbands *Daughter*; partly, becauſe ſhe is ſuppoſed to be younger than he; and partly, becauſe of that reſpect and ſubjection which ſhe oweth to him, and that Fatherly Care and Affection which he oweth to her. See 2 *Sam.* 12. 3. *Jer.* 3. 4. So the Bridegroom calls his *Spouſe* his *Siſter*, *Cant.* 4. 19. Thus *Livia*, the Wife of *Auguſtus* is called his *Siſter* in antient Coins. *d* Either, 1. Even in her retiring Chambers in the Kings Palace, and not only when ſhe ſheweth her ſelf abroad. Or rather, 2. In her Mind and Soul, or in ſpiritual Endowments, the excellent Vertues and Graces wherewith ſhe is accompliſhed. For 1. This is oppoſed to her outward Clothing. 2. This being ſo great and ſo neceſſary a qualification of a worthy Spouſe, it is not likely it ſhould be omitted in her deſcription and commendation, eſpecially when the Bridegroom is commended for his inward Accompliſhments, as well as for his outward Glory, v. 4, 7. 3. The Church is this Bride, as hath been ſaid and proved before, whoſe true and chief Beauty is inward and ſpiritual, and not conſiſting in outward pomp and glory. *e* Her inward Perfections do not reſt within her, but break forth into vertuous and honourable Actions, wherewith ſhe is adorned in the view of the World. This ſuits well with the ſtyle of the Holy Scriptures, wherein the Saints are oft ſaid to be cloathed with Vertues and Vertuous Actions. See *Pſal.* 132. 9. 1 *Per.* 5. 5.

14 She ſhall be brought unto the king *f* in raiment of needle-work: the virgins her companions *g* that follow her ſhall be brought unto thee.

f He alludes to the Cuſtom of conducting the Bride to the Bridegrooms Houſe. *g (i. e.)* Her Bride-maidens attending upon her, called her *honourable Women*, v. 9. (which ſee ſee the Notes) and here *Virgins*, becauſe of their Spiritual Purity and Chaſtity, 2 *Cor.* 11. 2.

15 With gladneſs and rejoycing *h* *ſhall* they *be* brought: they ſhall enter into the Kings palace.

h Full of Joy for the Glory and Felicity of the Bride and Bridegroom, and for the comfort and benefit which redounded to themſelves from it.

† Pſ. 45. 16. 16 In ſtead of thy fathers ſhall be thy children, * whom thou mayeſt make princes in all the earth *i*.

i Having directed his Speech to th. Bride, he now returns to the Bridegroom, as may be gathered both from the Hebrew words, which are of the Maſculine Gender; and from the next Verſe, which unqueſtionably belongs unto him: Yet ſo that he ſuppoſeth the Bride to be concerned, and partakes with him in the priviledge here mentioned, and the Children to be common to them both. And therefore this Verſe and Pſalm cannot be underſtood of *Solomon*, and his Marriage with *Pharaohs* Daughter, becauſe he had no Children by her, and but very few by all his Wives and Concubines; and his Children were ſo far from exceeding their Parents in the largeneſs of their Dominions, or being made *Princes in all the Earth*, as is here ſaid, that they enjoyed but a ſmall part of their Fathers Dominions, and that with many Tribulations and but for a ſhort time. But this was moſt truly and fully accompliſhed in Chriſt: who inſtead of his Fathers of the Jewiſh Nation, from whom he deſcended, and by whom he was forſaken and rejected (which here ſeems to be implyed, and elſewhere is expreſly affirmed) had a numerous Poſterity of Gentile Chriſtians of all the Nations of the Earth, which here and elſewhere are called *Princes* and *Kings*, becauſe of their great Power with God and with Men, becauſe they ſubdued a very great part of the World to the Obedience of Chriſt, and ruled them in his Name and ſtead.

17 I will make thy name to be remembred in all generations *k*: therefore ſhall the people praiſe thee for ever and ever.

k As he began the Pſalm with the Celebration of the Kings Praiſes, ſo now he endeth with it, and adds this important Circumſtance, that this Nuptial Song ſhould not only ſerve for the preſent Solemnity, as others of that kind do, but that it ſhould be remembred and ſung in all ſucceſſive Generations. Which plainly ſheweth that it was not Compoſed upon ſuch a fleight and tranſitory occaſion, as that of *Solomons* Marriage with *Pharaohs* Daughter, which was ſoon forgotten, and the *Iſraelites* had little cauſe to remember it with any ſatisfaction; but upon that great and glorious and everlaſting Marriage between Chriſt and his Church; of which this is moſt properly and literally verified.

PSAL. XLVI.

The ARGUMENT.

The occaſion of this *Pſalm* is thought to be that happy ſucceſs and ſettlement, and Peace which God granted to the People of *Iſrael* in *Davids* time, and by his means, 2 *Sam.* 8.

To the chief muſician || for the ſons of Korah, a ſong upon Alamoth. || Or, *of.*

The confidence and ſafe condition of the Church under Gods care, 1—5.
manifeſted in his wonderful deliverance from her Enemies, 6—9.
He exhorteth all to conſider it, to the magnifying his name, 10, 11.

1 God *is* a our refuge and ſtrength, a very preſent *b* help in trouble.

a (i. e.) He hath now manifeſted himſelf to be ſo by the courſe of his Providence. *b* Or, *a ſufficient*, as this word is ſometimes uſed, as *Jof.* 17. 15. *Zech.* 10. 10.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea *c*.

† Heb. *the heart of the Sea.*

c Though there ſhould be nothing but ſhakings and Confuſions, and Deſolations in all the Nations round about us: which are oft expreſſed by ſuch Metaphors, as *Jer.* 51. 25. *Hagg.* 2. 21, 22. *Rev.* 6. 14.

3 *Though* the waters thereof roar, *and* be troubled *d*: *though* the mountains ſhake with the ſwelling thereof *e*. Selah.

d Though the Sea be very tempeſtuous, and its Waters (by which a multitude of People is oft ſignified, as *Rev.* 17. 1, 15.) rage, to wit, againſt us, as appears from the following Verſes. *e* Though its raging Waves aſſault mighty Princes and Kingdoms, and make them ſhake and be ready to fall down.

4 *There is* a river, the ſtreams whereof *f* ſhall make glad *g* the city of God *h*: the holy *place* of the tabernacles *i* of the moſt High.

f He either ſpeaks of, or at leaſt alludes to, the River of *Kidron*, 2 *Sam.* 15. 23. *John* 18. 1. and its two ſtreams or Rivolets following from it, *Gihon* and *Siloah*, 2 *Chron.* 32. 30. *Iſa.* 8. 6. which being ſmall and contemptible, or ſtill or gentle Waters, are not unfitly oppoſed to the vaſt and unruly Waters of the Sea. He inſinuates the weak condition of Gods Church as to outward advantages, that they had not one Sea to oppoſe to another, but only a ſmall River; which though in it ſelf deſpicable, yet was ſufficient to refreſh and defend them in ſpight of all their Enemies. And *as the Sea* and *Waters* thereof, *v.* 2, 3. are to be underſtood Metaphorically, as all agree, ſo alſo in all probability, are this River and Streams: Which therefore may deſign the gracious Preſence and Aſſiſtance, and Bleſſing of the Lord, (which is very frequently deſcribed under the Name of *Waters*, as *Iſa.* 11. 9. and 12. 3. *Zech.* 14. 8. *&c.*) or the Lord himſelf, who is expreſly ſaid to be unto the City of Zion for its defence, *a place of broad Rivers and Streams*, *Iſa.* 33. 20, 21. which probably alludes to this Text, or at leaſt explains it. *g (i. e.)* Shall not barely defend it from miſery, but alſo preſerve it from danger, and give great occaſion for rejoycing and thankſgiving. *h (i. e.)* Zion or *Jeruſalem* ſo called, alſo *Pſal.* 48. 1. *Iſa.* 60. 14. *i (i. e.)* Of the Tabernacle, the plural Number for the ſingular, as *Pſal.* 43. 3. The place where Gods holy Tabernacle is ſettled.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right early *k*.

† Heb.

k Heb. *as ſoon as the Morning appeareth*, (i. e.) Speedily, after a *when the* ſhort Night of affliction; Comp. *Pſal.* 30. 5. and ſeaſonably, when *Morning* the Danger is greateſt, and the Enemies prepare to make the aſſault; *appeareth.* which is commonly done in the Morning.

6 The heathen raged *l*, the kingdoms were moved: he uttered his voice *l*, the earth melted *m*.

7 The LORD of hoſts *is* with us, the God of Jacob *is* † our refuge. Selah.

† Heb. *an high place*

l To wit, againſt God, and againſt his People. *l.* Either he *high place* thundred; or he ſpake to them in his Wrath, as is ſaid *Pſal.* 2. 5. *for us.*

m The Inhabitants of the Earth who were combined againſt *Zion*, were diſpirited and conſumed.

8 * Come, behold the works of the LORD, || what * Pſ. 66. 5. deſolations he hath made in the earth *n*. || Or, *who*

n (i. e.) Among thoſe people of the Earth who were neigh- *hath made* bouring and vexatious to Gods people, and therefore were cut o- Deſolati- by *David*, and their Lands and Cities in great part waſted. ons.

9 He maketh wars to ceaſe *o* unto the end of the earth *p*: * he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire *q*.

* Pſ. 76. 3.

o He hath ended our Wars, and ſettled us in a firm and well-grounded peace. *p* Or, *of this Land*, to wit, of *Iſrael*: From one end of it to the other. *q* He ſpeaks of the *Bows* and *Spears*, and *Chariots* of their Enemies; for he preſerved theſe which belonged to his people.

10 Be ſtill *r*, and know that I *am* God *ſ*: I will be exalted *t* among the heathen, I will be exalted in the earth.

r He ſpeaks either, 1. To the *Iſraelites*, *be ſtill*, (i. e.) Do you henceforth ſilently and quietly wait upon me without Fear or Diffidence. Or rather 2. *To the Heathen*, who had *raged*, v. 6. and therefore now he ſeaſonably admoniſheth them to *be ſtill*, and to ſtir no more againſt Gods people. *ſ* The only True and Almighty God; and your Gods are but dumb and impotent Idols. *t (i. e.)* I will make my ſelf glorious by my great and wonderful Works.

PSAL. XLVII.

The ARGUMENT.

This *Pſalm* may ſeem to have been Compoſed upon the occaſion of that great Solemnity of carrying the Ark from the Houſe of *Obed-Edom* into the City of *Zion*; of which ſee 2 *Sam.* 6.

and 1 *Chron.* 13. and 16. But as *Zion* was a Type of the Church, and the Ark a Type of Christ, so this hath a further reference, even to Christs Ascension into Heaven, and as consequent thereunto, to the spreading of his Kingdom in all the Parts and Nations of the World. Which is the chief Scope and Design of the Psalmist, or at least of the Holy Ghost, in this *Psalm*; as will plainly appear from the words and matter of it.

‖ Or, *y*. To the chief musician, *a Psalm* ‖ for the sons of Korah.

The Church is exhorted to praise God, who subdueth her Enemies, 1—3. and give her an excellent inheritance, 4—7. A promise of calling and gathering the Gentiles, 8—9.

1 O Clap your hands all ye people *a*; shout unto God *b* with the voyce of triumph.

a Either, 1. All the Tribes of *Israel*: For the several Tribes are sometimes called several *People*. See *Judg.* 5. 14. *Ezek.* 2. 3. *Acts* 4. 27. Or 2. All Nations, not only *Jews*, but *Gentiles*; for all of them either had or might have benefit by the Ark, upon their Addresses to God there, and especially by Christ and his Ascension. *b* In the Worship, and unto the Glory of the God of *Israel*.

2 For the LORD most high *is* terrible *c*; *he is a* great King over all the earth *d*.

c Or, *is most high* (in himself, above all Gods) and (which Conjunction is oft understood) *terrible*, to all his Enemies. *d* The universal Monarch of the whole World, and not of only *Israel*.

3 He shall subdue *e* the people under us *f*, and the nations under our feet.

e Or, *lead* like *Sheep*; or *bring into the Fold*; as divers render the word, by comparing *Isa.* 5. 17. *Mich.* 2. 12. He seems to speak of such a subjugation of them, as was for the good of the people subdued, because this is matter of rejoycing to them, *v.* 1. Which is true both of those people whom *David* subdued, who thereby had Opportunities, Obligations and Encouragements, to own and worship the true God, which was the only way to their true and lasting Happiness; and especially of those *Gentiles* who were subduced to Christ by the preaching of the Gospel. *f* The Gentile-Converts were in some sort brought under the *Jews*, because they were subjected to Christ, and to his Apostles, and to the primitive Church, which were *Jews*. Or the Psalmist may speak this in the Name of the whole Church, which then were *Israelites* only, but afterwards were made up of *Jews* and *Gentiles*, unto which all particular Believers were to submit themselves in and for the Lord.

4 He shall choose *g* our inheritance *h* for us, the excellency *i* of Jacob *k* whom he loved *l*. Selah.

g (*i.e.*) He will appoint and bestow upon us. This Verb of the Future Tense may seem to agree well with the *Gentiles*, because this Blessing was not now present but future, and so the Sense designed by the Holy Ghost may be this: Though at present we are wicked and wretched Creatures, and Strangers to the Commonwealth of *Israel*, yet there is a time coming wherein God will chuse or take us into the number of his Children by gracious Adoption. But Futures are variously rendred; and accordingly the Vulgar *Latin*, *Syriack* and *Arabick* render this word, *He hath chosen*. The *Chaldee* renders this and the following words, *He will take Pleasure in us, so as to give us our Inheritance*. *h* Either the Land of *Canaan*: Or Heaven; which was typified by that Land: Or rather, God himself who is called his peoples *Portion* or *Inheritance*, as *Psal.* 16. 5. and 73. 26. and elsewhere, or the Presence and Worship, and Blessing of God. This God had chosen for the *Israelites*, and resolved to chuse or set apart for the *Gentiles*. *i* Or, *Glory*; wherein *Jacob* gloryed and excelled all other people. See *Ezek.* 24. 21. *Amos* 6. 8. and 8. 7. *k* Either 1. Of the person of *Jacob*; who, though he never had the possession of the Land of *Canaan*, yet had the Lord and his Presence, and Blessing for his Inheritance. Or rather, 2. Of the people of *Jacob* or *Israel*, who are frequently called *Jacob*, as *Numb.* 23. 7, 10, 23. *Psal.* 14. 7. and 44. 4. &c. for these did actually enjoy the promised Inheritance of *Canaan*, and the presence of God in his Sanctuary. *l* This he adds; partly as the reason why he chose such a noble Inheritance for them, not for any peculiar worth in them more than in other people, but only for his free love to them, as he declareth, *Deut.* 7. 7, 8. and 9. 5. and partly, as an evidence of the excellency of this Inheritance, because it was chosen for his beloved people.

* Psal. 68. 24, 25. 5 * God is gone up *m* with a shout; the LORD with the sound of a trumpet.

m This is meant litterally of the Ark, wherein God was present, which went or was carried up to the Hill of *Zion*, where the Tabernacle was erected for it, and afterwards to the Hill of *Moriah* into the Temple; which Solemnity was accompanied with the shouts and acclamations of the People, and with the sound of Trumpets: but Mystically it respects Christs Ascension in Heaven, as may be gathered by comparing this with *Eph.* 4. 8. where the like words uttered concerning the Ark upon the same occasion, *Psal.* 68. 18. are directly applied to Christs Ascension.

6 Sing *praises* *n* to God, sing *praises*: sing praises unto our King *o*, sing praises.

n These words are repeated four times in this Verse, to shew how vehemently desirous the Psalmist was, that God might have his due Praise and Glory; and of how great necessity and importance it was to men to perform this great, though much neglected, Duty. *o* For so he is in a special manner.

‖ Or, *every one that hath understanding*, or *sing Maschil*. Psal. 45. 7 For God *is* the King of all the earth *p*, sing ye *praises* ‖ with understanding *q*.

p Not only ours, as I now said, but also of all the Nations of the World; and therefore he may well require, and doth highly deserve all our praises. *q* Not rashly, or formally and carelessly, but seriously, considering the greatness of this King whom you praise, and what abundant cause you have to praise and admire him. Which is an intimation that the matter of this Psalm is more sublime and important than ordinary.

8 God reigneth over the heathen *r*: God sitteth upon the throne *s* of his holiness.

r (*i.e.*) Over all heathen Nations, as being *the King of all the Earth*, *v.* 7. Which was not true in *David's* time, but was fulfilled by Christ. *s* To wit, as Judge and King, exercising Dominion, or *Reigning*, as he now said; this being only another expression of the same thing. And this *Holy Throne* is either, 1. The Ark, upon which God was said to sit to govern the *Israelites*. Or rather, 2. Heaven; which is oft called Gods *Throne*, *Psal.* 11. 4. *Isa.* 66. 1. whence God is said to behold and to rule all Nations; of which general Dominion of God he here speaks. And here Christ sits at his Fathers Right-hand, for that purpose.

9 ‖ The princes of the people *t* are gathered together, *even* the people of the God of Abraham *u*: for the shields of the earth *x* belong unto God: he is greatly exalted *y*.

‖ Or, *the voluntary of the People are gathered unto the people of the God of Abraham.*

t Either, 1. The heads of the Tribes of *Israel* who were gathered together to the Tabernacle, or Temple upon solemn Feasts. Or rather 2. *The Princes* (or *the voluntary* or *willing* ones, as this word *God* is rendred, *Psal.* 110. 3.) of the *Gentiles*, who are here known by the Name of the People, *v.* 1, 3. who were divided in their Principles, and Interests, and Religions, but are now united and gathered together unto Christ, laying their Scepters at his Feet, and joyntly owning and promoting his Worship and Service. So he speaks of the Conversion of the *Gentiles*; although he mentions only their Princes, because their Conversion might seem to be most difficult in sundry respects, and therefore that being affirmed, the conversion of their people, with or after them, might very reasonably be supposed. *u* So he explains the former Clause, and shews what people he spake of; and it is observable, he doth not say *the People of Abraham*, lest this should be appropriated to the *Israelites*; but *the People of the God of Abraham*; (*i. e.*) which Worship the God of *Abraham*, whether they be *Jews* or *Gentiles*. So this is a Prophecy of the Conversion of the *Gentiles*; which also is intimated by the Name here used, which is not his Old and first Name, *Abram*, but his new Name, *Abraham*, given to him to signifie, that he should be *the Father of many Nations*, *Gen.* 17. 5. Or these words with the former, may be, and are by divers learned Interpreters rendred thus: *The Princes of the People*, (*i.e.* Of the *Gentiles*) *are* (*i. e.* Shall be, as is usual in Prophetick style,) *gathered* unto (which Particle is sometimes understood, as *Psal.* 5. 8. *Jer.* 26. 10. *Hosea* 2. 14.) *the people of the God of Abraham*, (*i.e.*) Unto the *Jews*, and so both *Jews* and *Gentiles* shall be united in one Religion; and so God *shall reign over the Heathen*, and *be King of all the Earth*, as is here said *v.* 7, 8. and *all people* shall *clap* their *hands* for joy, as it is *v.* 1. *x* Either 1. The protection of the people of all the Earth. Or rather 2. Their Princes or Rulers, who are fitly called *Shields*, *Hosea* 4. 18. because by their Office they are or should be the common Parents and Protectors of all their people, to defend them from all Oppressions and Injuries. These, saith he, are *the Lords*, (*i. e.*) At his disposal, or subject to his dominion, both as to their Hearts and Kingdoms. And so this is here conveniently added, as the Reason of that great and improbable Event, foretold in the foregoing words, that the Princes of the People (which of all others were most lofty and wilful, and incorrigible) should joyn and subject themselves to the Lord, and to his Church. *y* By this means God shall be greatly Glorified, and appear to be far above all the Princes of the World, and above all other Gods.

PSAL. XLVIII.

The ARGUMENT.

THis Psalm was Composed upon the Occasion of some eminent Deliverance vouchsafed by God to the City of *Jerusalem*, from some potent Enemy, and dreadful Danger; either that in *Jehoshaphats* time, 2 *Chron.* 20. or that under *Hezekiah*, 2 *Kings* 18. and 19. In both which times there were Holy Prophets, by some of whom this *Psalm* might be made.

A song *and* psalm *a* ‖ for the sons of Korah. ‖ Or, *of.*

a Of which see on *Psal.* 30. which hath the same Title.

The Prophet describeth the glory and excellency of the Church, 1—3. preserved from her potent Enemies, 4—8. For which God is glorified, 9, 10. and the faithful invited to take notice of its beauty and firmness, to transmit it to following generations, 11—13.

1 GReat *is* the LORD, and greatly to be praised in the city of our God *b*, *in* the mountain of his holiness *c*.

b In *Jerusalem*, which he hath chosen for his dwelling place. *c* (*i. e.*) In his holy Mountain, either *Zion* where the Ark and Tabernacle was: Or rather *Moriah*; where the Temple now was. Although both of them are supposed by some to be but one Mountain, having two tops; and it is certain that both are frequently called by one Name, to wit, *Zion*.

2 * Beautiful for situation, the joy of the whole earth *d* *is* mount Zion, *on the sides of the north* *e*, * the city of the great king *f*.

* Psl. 50. 2. Ezek. 20. 6 Dan. 8. 9. & 11. 16. * Mat. 5. 35.

d *Jerusalem* may be so called here, as it is also *Lament.* 2. 15. not actually, as if all people did rejoyce in it, or for it; but Fundamentally or Causally, because here was very great cause or ground of rejoycing for the Gentile World, if they had understood themselves, or their true Interest; because here God was graciously present and ready to hear and answer the just Desires and Prayers, not only of the *Israelites*, but of any stranger of what Nation soever, according to *Solomons* Prayer, 1 *Kings* 8. 41. &c. and here the *Gentiles* might find That God, whom like blind Men they groped for, as the Greek Phrase implies, *Acts* 17. 27. and here they might be informed of the Nature and Properties, as also of the Mind and Will of the Almighty and Everlasting God, of which they were so grosly ignorant, and of that Messias, who was the

desire of (and consequently matter of great Joy unto) *all Nations*, *Hagg.* 2. 7. And 2. Prophetically, because the joyful Dotrine of the Gospel was to go from thence unto all Nations: of which see *Isa.* 2. 2, 3. *Mich.* 4. 1, 2. Yet these words may be and are by others rendred and understood thus, *the Joy of the* or *this* (for here is an Emphatical Article) *whole Land*. *e* (*i. e.*) Which is on the Northern part of *Jerusalem*. But because *Josephus* and some others affirm, that Mount *Zion* stood Southward from *Jerusalem*, this Clause possibly may be added to signifie that *Zion* is not here to be understood strictly and properly for that Mountain, or part of the Mountain so called, but for that other Mountain, or part of the same Mountain upon which the Temple was built, which was strictly called *Moriah*, but is here called *Zion*, because that Name was far better known in Scripture, as being oft put for the Temple, as *Psal.* 137. 3. *Isa.* 18. 7. *Jer.* 51. 10. *Lam.* 5. 18. and for the whole City, and for the Church of God, in a multitude of places of Scripture. *f* (*i. e.*) The City of God, as it was now called, *v.* 1. who justly calls himself *a great King*, *Mal.* 1. 14. as being *King of Kings*, *and Lord of Lords*, *Rev.* 19. 16.

3 God is known *g* in her palaces *h* for a refuge *i*.

g To his people by sensible and long Experience, and to all neighbouring Nations, by their own observation. *h* (*i.e.*) In the Habitations, or to the Inhabitants of that City. Possibly he may here point at the Kings Palace and the Temple, which was the Palace of the King of Heaven; which two Palaces God did in a singular manner protect, and by protecting them, he protected the whole City and People. *i* Under whose shadow we are more safe and secure, than other Cities are with their great Rivers and impregnable Fortifications.

4 For lo, the kings *j* were assembled, they passed by *k* together.

j Either those Kings Confederate against *Jehoshaphat*, 2 *Chron.* 20. or the *Assyrian* Princes; whom they vain-gloriously called *Kings*, *Isa.* 10. 8. *k* In their march towards *Jerusalem*. Or, *they passed away*, (*i. e.*) Departed without the Success, which they desired and confidently expected.

5 They saw *it*, *and* so they marvelled *m*; they were troubled *and* hasted away *n*.

l They did only look upon it, but *not come into it*, *nor shoot an Arrow there*, *—nor cast a Bank against it*, as is said upon this or the like occasion, 2 *Kings* 19. 32. *m* Not so much at the structure or strength of the City, as at the wonderful Works wrought by God on their behalf. *n* See 2 *Kings* 19. 35.

6 Fear took hold upon them there, *and* pain *o*, as of a woman in travail.

o Partly, at the Tidings of *Tirhakahs* coming against them, 2 *Kings* 19. 9. and partly for that terrible slaughter of their Army, there *v.* 35.

7 Thou breakest the ships of Tarshish with an east-wind *p*.

p This is not reported as a matter of Fact, for we read of no Ships in those Expeditions to which this Psalm relates, nor did any Ships come near *Jerusalem*, because that was at a great distance from the Sea, and from any Navigable River running into the Sea; but only added by way of illustration, or allusion. The Sense is, Thou didst no less violently and suddenly destroy these proud and raging Enemies of *Jerusalem*, than sometimes thou destroyest the Ships at Sea with a fierce and vehement Wind, such as the Eastern Winds were in those parts, *Exod.* 14. 21. *Job* 27. 21. *Jer.* 18. 17. *Ezek.* 27. 26. The Words are and may be rendred thus: *Thou didst break* them as (such Ellipsis of the Pronoun, and of the note of similitude being very frequent; as I have again and again shewed) *the Ships of the Sea* (for *Tarshish*, though properly the Name of a Maritime place in *Cilicia*, *Ezek.* 27. 25. *Jonah* 1. 3. is usually put for the *Sea*, as 1 *Kings* 10. 22. 2 *Chron.* 9. 21. *Psal.* 72. 10. *Isa.* 2. 16. *Jer.* 10. 9.) are broken *with an East-wind*. Albeit the Enemies of *Jerusalem*, which are compared to the raging Waters of the Sea, in *Psal.* 46. 2, 3. may as fitly be compared to Ships upon the Sea.

8 As we have heard, so have we seen *q* in the city of the LORD of hosts, in the city of our God: God will establish it for ever *r*. Selah.

q The predictions of the Prophets, either 2 *Chron.* 20. 14. or 2 *Kings* 19. 20. &c. have been verified by the Events. Or we have had late and fresh experiences of such wonderful works of God, as before we only heard of by the Report of our Fathers. *r* From this miraculous deliverance we plainly see that God hath a singular love to it, and care of it, and therefore will defend her in all succeeding Ages, against all her Enemies. And so God would have done, if *Jerusalem* had not forsaken God, and forfeited his favour and protection.

9 We have thought of *s* thy loving kindness, O God, in the midst of thy temple.

s It hath been the matter of our serious and deep Meditation, when we have been Worshipping there in thy Temple. For when the Priests were offering Incense or Sacrifice, the Religious People exercised themselves in holy Meditation, or secret Prayer to God, as may be gathered from *Luke* 1. 10. and many other places of Scripture, and from the Nature of the thing. Or, *We have silently* or *patiently waited for*, as some Antient and other Interpreters render it.

10 According to thy name, O God, so *is* thy praise *t* unto the ends of the earth: thy right hand is full of righteousness *u*.

t For this and such like glorious Actions, thou art praised and acknowledged, and evidently proved to be such an one as thou hast affirmed thy self to be in thy Word, *God Almighty* or *All-sufficient*, *the Lord of Hosts*, *the King of thy Church and People*, and *a strong Tower to all that trust in thee*, and all other things which thou art called in Scripture. Thy Name is not an empty Title, but is filled

up with honourable and praise-worthy Works answerable to it. *u* (*i. e.*) Of righteous Actions; by which thou discoverest thy Justice and Holiness in destroying the Wicked, and incorrigible Enemies of thy People, and in fulfilling thy promises made to thy Church.

11 Let mount *x* Zion rejoyce, let the daughters of Judah *y* be glad, because of thy judgments *z*.

x Synecdochically put for *Jerusalem*. *y* (*i. e.*) The other and lesser Cities, and Towns or Villages (*i. e.* all the People) of *Judah*: for such are commonly called *Daughters* in respect of the Mother City, to which they are Subjects: See *Jos.* 15. 45. and 17. 16. *Psal.* 45. 12. and 137. 8. He mentions *Judah* only, and not all *Israel*; partly because they were more immediately and eminently concerned in *Jerusalems* deliverance; and principally because ten of the Tribes of *Israel* were now cut off from *Jerusalem*, and from the Kingdom of *Davids* House, and possibly carried away captive, 2 *Kings* 18. 9, 10, 11. *z* Upon thine and their Enemies. At which they were glad not simply, but because it was highly conducible to Gods Honour, and to the preservation and enlargement of Gods Church in the World.

12 Walk about Zion, and go round about her *a*: tell the towers thereof *b*.

a He speaketh, either, 1. To the Enemies, as triumphing over them. Or rather 2. To the People of that City and Kingdom, who had been Eye-Witnesses of this glorious work of God, as appears from the following Verses. *b* He bids them *mark well* her *Towers*, *Bulwarks* and *Palaces*, here and *v.* 13. not with vain ostentation, or carnal confidence, for he had said that God only was their *Refuge*, *v.* 3. but with thankfulness to God, when they should find upon enquiry, that not one of them was demolished, or any way defaced by so potent an Enemy.

13 † Mark ye well her bulwarks, ‖ consider *c* her palaces: that ye may tell it to the generation following *d*.

† Heb. *set your heart to her Bulwarks.* ‖ Or, *rise up.*

c Or *Exalt*, or *admire*. *d* That they may be excited to continue their Praises to God for this Mercy, by which they hold and enjoy all their Blessings, and to trust in God in the like difficulties for the future.

14 For this God *e* is our God for ever and ever; he will be our guide *even* unto death *f*.

e Who hath done this great Work. *f* (*i. e.*) Whilst we have a Being. Birth and Life, and the several Ages of Life and Death, are oft ascribed to Churches and Commonwealths, both in Scripture and in other Authors. This Promise was made to the Old and Earthly *Jerusalem*, upon condition of their Obedience, wherein they failing so grosly, lost the benefit of it, but it is absolutely made good to the New and Heavenly *Jerusalem*, the Church of Christ.

PSAL. XLIX.

The ARGUMENT.

THis *Psalm* is penned upon the same occasion with *Psal.* 39. and 73. to wit, upon the Contemplation of the Afflictions of Gods people, and of the prosperity and glory of ungodly men. The design is to justifie Gods Providence in this dark Dispensation, and to shew that all things being considered, good men have no cause for immoderate dejection of Spirit, nor wicked men for glorying in their present Felicities.

To the chief musician; *a Psalm* ‖ for the sons of Korah. ‖ Or, *of.*

The Psalmist having stirred up all Men to attention, 1—5. sheweth their vain trust in Riches, 6—14. and the contrary fruit of the faithful in God, 15. Exhorteth them not to fear the prosperity of the wicked, for it cannot deliver him from the Grave, 16—20.

1 HEar this, all *ye* people *a*, give ear all *ye* inhabitants of the world:

2 Both * low and high, rich and poor together. * Ps. 62. 9.

a Heb. *All People*; *Jews* or *Gentiles*: For all are concerned in this matter, as being apt to stumble and murmur at it.

3 My mouth shall speak of wisdom, and the meditation of my heart *shall be* of understanding *b*.

b It concerns you diligently to attend to me, for I am about to speak not of vulgar and trivial things, or such as come suddenly into my Mind, and rush as hastily out of my Mouth, but of such things as are the result of my most serious and considerate thoughts, and such as, if you observe them and lay them to Heart, will make you truly wise, and keep you from those Errors and Follies and Miscliefs, which the generality of Mankind for want of a right understanding do run into.

4 * I will incline mine ear *c* to a parable *d*; I will open *e* my dark saying *f* upon the harp, * Ps. 78. 2. Mat. 13.

c This is another Argument to perswade them to hearken to him: I will hearken what God by his Spirit speaks to me, and that and nothing else will I now speak to you: and therefore it is well worth your hearing. I also shall joyn with you in attending to it, that whilst I teach you, I my self may learn the same Lesson. For as Ministers now teach themselves whilst they teach others, so the Holy Prophets did oft times search into, and study to find out the meaning of their own Prophecies, as appears plainly from 1 *Pet.* 1. 10, 11. The Phrase is thought to be taken from the Musicians, who lay their Ear close to the Instrument when they tune it, and by their Ear try how the Voice and Instrument agree. *d* Which properly is a Figurative and Allegorical Speech, but is oft more largely taken for any excellent and important, and withal dark or difficult, Doctrine or Sentence, see *Numb.* 23. 7. and 24. 3, 15. *Psal.* 78. 2. comp. with *Mat.* 13. 35. *e* (*i. e.*) I will not smother it in my own Breast, but publish it to the World. *f* So he justly calls the following Discourse, because the thing in question is and ever hath been thought difficult, and hard to be understood.

5 Wherefore should I fear *g* in the days of evil *h*,
*Hos. 7.2. *when* the iniquity of my heels *i* shall * compass me about?

g He speaks in his own person, because he had now said that he would *incline* his *Ear*, *v.* 4. (*i. e.*) Learn and practice what he was teaching others; but his meaning is more general, that there is no sufficient cause, why he or any good man should *fear*. Which is to be understood of excessive or immoderate and prevailing Fear, causing dejection or despondency, or distrust of Gods Providence and Goodness, or diffcontent with his Condition. In which Sense men are bid *not* to *fear*, *Gen.* 50. 19. *Mat.* 28. 5. comp. with *Mark* 16. 6. Thus *Gen.* 45. 5. *Be not grieved*, to wit, inordinately: for otherwise they ought, and he would have had them to grieve for their sin. Thus *to lead a man into temptation*, *Mat.* 6. 13. is *to suffer* him *to be overcome* by it, by comparing 1 *Cor.* 10. 13. And the object or cause of this forbidden Fear is double, the one, the afflictions of good men, here following; the other, the prosperity of the ungodly, as it is declared *v.* 16. and of which he begins to treat in the very next Verse, and continues the Discourse of it to the end of the Psalm. *h* Either, 1. Of sin: when iniquity of all sorts abounds; which is many ways grievous and vexatious to every good man. Or 2. Of misery; in times of great Distress and Calamity, either publick or private, when wicked men flourish, (of which he speaks in all the rest of the Psalm) and good men are oppressed and persecuted. *i* By which he understands either, 1. His afflictions: which he might justly call the punishment of his sinful actions; for *iniquity* is commonly put for the punishment of it, and *the Heels* are put for a Mans Foot-steps, and Metaphorically, for ones ways or actions, as *Psal.* 56. 6. and 89. 51. Or 2. *The iniquity*, (*i. e.*) The violent and injurious designs and practices of his ungodly and malicious Enemies, who, as he here saith, *did compass him about*. Whereby he notes their prosperous success against him, and his being indangered and vexed by them, as this Phrase implies, *Job* 15. 13. *Psal.* 17. 9, 11. and 22. 12. and 140. 9. *Habak.* 1. 4. and withal their intention and endeavour to vex and persecute and destroy him, as this Phrase is used, *Psal.* 17. 9. and 22. 12, 16. and in many other places. This Sense is favoured both by the *Syriack* and *Arabick* Interpreters; whereof the former renders the words thus, *the iniquity of mine Enemies hath compassed me*, and the latter thus, *When mine Enemies shall* compass me about: And by the main scope of the Psalm, which is to comfort himself and other good men, against that great scandal of the prosperity of the Wicked, and the oppressions and miseries of the Righteous. But all the difficulty is, why or how he calls this, *the iniquity of his Heels*. For the clearing whereof, it is humbly proposed to Consideration, that this Genitive Case, *of my Heels*, seems to note not the efficient or meritorious cause of this *iniquity*, or punishment of it, but the Object about which this iniquity is exercised; as Nouns in the Genitive Case are frequently taken. Thus *the spoil of the Poor*, *Isa.* 3. 14. is not that spoil which was made by them, but upon them: and *the violence of the Children of Judah*, as it is in the Hebrew Text, *Joel* 3. 19. is that which was done against them, as we truly translate it. See also *Dan.* 4. 27. *Mat.* 10. 1. *Acts* 4. 9. In like manner here, *the iniquity of my Heels*, is the iniquity wherewith they compass and seek to trip up my Heels; for we shall find *David* oft speaking of the malicious practices of his Enemies, with respect to his *Heels* or *Feet*, or *Steps*. So he tells us they *pierced his Hands and Feet*, *Psal.* 22. 16. they *compassed* and *marked*, and *prepared a Net for* his *Steps*, *Psal.* 17. 11. and 56. 6. and 57. 6. as *Jeremy* also complains of his Enemies, that they hid *Snares for* his *Feet*, *ch.* 18. 22. And therefore it is not strange that the iniquity of his Enemies is here noted to be exercised about his *Heels* or *Footsteps*, as this word signifies, either because they did malignantly observe all his steps or ways, that they might find occasion to load him with reproaches in order to his Ruin; or because they *purposed* to trip up his Heels, or to *overthrow his goings*, as he complains *Psal.* 140. 4. Besides the words may be rendred, *the iniquity of my Supplanters*; for the Hebrew word rendred *Heels*, may be, and is by some learned Interpreters, taken for a Particle of that Verb, which signifies to *supplant* or trip up the Heels or circumvent, from whence *Jacob* had his Name. And this Character fitly agrees to *Davids* Enemies, who were not only most malicious, but also very deceitful and treacherous, as he every where complains.

* Job 31. 24. Pf. 62. 10. Mark 10. 24. 1 Tim. 6. 17. 6 They that * trust in their wealth *k*, and boast themselves in the multitude of their riches,

k As that which can and will secure them, from Gods Judgments and from the Calamities of humane Life. The Psalmist having said that he and other good men, had no sufficient cause of Fear, from their present sufferings from ungodly men, now he proceeds on the contrary to shew, that his ungodly Enemies had no reason to be secure and confident, because of their present Riches and prosperous success.

7 None *of them* can by any means redeem *l his* brother *m*, nor give to God *n* a ransom for him.

l To wit, from Death, as appears from *v.* 9, 10. &c. neither from the first Death, nor from the second, which he points at *ver.* 14, 19. *m* Whom he would do his utmost to preserve in Life: and consequently not himself. But he seems to mention *his Brother* rather than himself, because when his Brother is sick, he being in Health hath the full command and free use of all his Wealth, and Strength, and Wit, and all other means of redeeming his Brother; which he hath not, when he himself is dangerously or desperately sick. *n* The only Lord of Life, and the Judge who hath passed upon him the Sentence of Death.

* Job 36. 18, 19. 8 (For * the redemption of their soul *o* is precious *p*, and it ceaseth for ever *q*.)

o (*i. e.*) Of their Life, as Soul is commonly used. *p* (*i. e.*) Rare, as the word is used, 1 *Sam.* 3. 1. *Dan.* 2. 11. hard to be obtained. But he doth not call it simply impossible, because Christ hath purchased this priviledge for his true Disciples, that in some sense they shall not see Death, *John* 8. 51. *q* (*i. e.*) It is never to be accomplished, to wit, by any meer man, for himself or for his Brother.

9 That he should still live for ever, *and* * not see corruption *r*. * Pf. 89. 48.

r Or *the Pit*, or *the Grave*, (*i. e.*) Not dye, as that Phrase is oft used, as hath been noted before.

10 For he seeth *s that* * wise men die, likewise the * Eccl. 2. fool and the brutish person perish *t*, and leave their wealth to others *u*. 15.

s An impersonal expression: Every man sees and knows it; it is visible and evident, both from Reason and from universal Experience. *t* All men die without any difference between wise and fools, good and bad. *u* He saith not, to Sons or Kindred; but indefinitely, *to others*, because he is wholly uncertain to whom he shall leave them, to Friends, or Strangers, or Enemies; which he mentions as a great Vanity in Riches. They neither can save them from Death, nor will accompany him in and after Death, and after his Death will be dispofed, he knows not how nor to whom.

11 Their inward thought *is x*, that their houses *y* *shall continue* for ever *z*, *and* their dwelling places † to all generations; they call *their* lands after their own names *a*. † Heb. to Generation and Generation.

x Though they are ashamed to express it, yet it is their secret opinion and hope, and wish. *y* Either, 1. Their posterity, oft called mens *Houses*, as 2 *Sam.* 7. 11. &c. *Psal.* 113. 9. and 115. 12. Or 2. Their Mansion-Houses, as it is explained in the next Clause, which also serve for this purpose, to preserve a mans name for ever. *z* Not to them in their own persons, but to them and theirs in succeeding Generations, as it follows. *a* Fondly dreaming by this means to immortalize their Names and Memories.

12 Nevertheless *b* * man *being* in honour *c* abideth not *d*: he is like the beasts *that* perish *e*. * Pf. 82. 5.

b Notwithstanding all these fine fancies and devices. *c* Living in all the splendour and glory above mentioned. *d* The Hebrew word properly signifies *to lodge for a Night*, as *Gen.* 32. 21. *Judg.* 19. 10. and thence to *abide for a long* or *considerable time*, as *Psal.* 25. 13. and 55. 7. *Prov.* 15. 31. All his Dreams of perpetuating his Name and Estate, shall vanish and be confuted by Experience. *e* (*i. e.*) That are utterly lost and extinct. So he is in reference to all his Wealth and Honour, of which he here speaks.

13 This their way *f is* their folly *g*; yet their posterity † approve their sayings *h*. Selah. † Heb. *delight in their mouth.*

f (*i. e.*) Their Counsel and Contrivance to immortalize themselves. *g* Though to themselves and some others it seem to be wisdom, yet in truth it is apparent folly and madness. For they neither obtain that immortal Name which they seek and hope for: Nor, if they do, doth it yield them any comfort or benefit. *h* Heb. *their Mouth*, (*i. e.*) their Counsels and Suggestions which they gave them concerning these matters. The *Mouth* is oft put for the words which come out of it, as *Numb.* 35. 30. *Job* 7. 11.

14 Like sheep *i* they are laid in † the grave *k*; death shall feed on them *l*, and the * upright *m* shall have dominion over them in the morning *n*, and their ‖ beauty *o* shall consume *p* ‖ in the grave, from their dwelling *q*. † Heb. *Hell.* * Dan. 7. 22. Mal. 4. 3. Luke 22. 30. 1 Cor. 6. 2. Rev. 2. 26. & 3. 21. ‖ Or, to consume.

i Which for a season are fed in large and sweet Pastures, but at the Owners pleasure are put together in close and comfortless Folds, and led away to the Slaughters, not knowing nor considering whither they are going. *k* Or *in Hell*: For the Hebrew word signifies both. *l* The first Death shall consume their Bodies in the Grave, and the second Death shall devour their Souls. *m* Good men whom here they oppressed and abused at their pleasure. *n* Either 1. Suddenly, or within a very little time, as this phrase is oft used, as *Psal.* 30. 5. and 46. 5. and 101. 8. and 143. 8. &c. Or 2. In the day of general Judgment, and the Resurrection of the Dead. For Death being called *the night*, *John* 9. 4. and *sleep* in many places, that day is fitly compared to the morning, when men awake out of sleep, and enter upon that everlasting day. But whether this or the former be the true meaning of the Phrase, it is sufficiently evident the thing here spoken of is not done in this Life, but in the next: For 1. This proposition and priviledge being general, and common to all upright persons is not verified here, it being the lot of many good men to be oppressed and killed by the wicked, as is manifest both from Scripture, as *Psal.* 44. 22. *Eccles.* 8. 14. and 9. 2. and from the Experience of all Ages of the Church. 2. This dominion of the just over the wicked happens after the wicked are *laid in their Grave*, as is here expressed, and consequently supposeth their future Life and Resurrection: For when one person rules over another, both are supposed to exist or have a being. Nor is there any Argument against this Sense, but from a vain and absurd conceit which some men have entertained, that the Saints in the Old Testament had no firm belief nor expectation of the recompences of the Life to come. Which is against evident Reason; and against many clear places of the Old Testament, that cannot without force be wrested to any other Sense; and against the express testimony of the New Testament concerning them, *Heb.* 11. and in many other places. *o* Or *their Form*, or *Figure*, or *Image*, all which come to one, and seems to intimate that all their Glory and Felicity which they had in this Life, was rather imaginary than real, and indeed but a *shadow*, as it is called *Eccles.* 6. 12. and 8. 13. *p* Heb. *is to consume*, or *to be consumed*, (*i. e.*) shall be consumed: the Infinitive Verb being here put for the Future, as it is *Psal.* 22. 8. *Zech.* 3. 4. and 12. 10. *q* (*i. e.*) They shall be hurried from their large and stately and pleasant Mansions, into a close and dark Grave. But those words are by divers Interpreters rendred otherwise, and that peradventure more truly and fitly, to this purpose, word for word, *the Grave* (or rather *Hell*, as before, and as this word *Sheol* is confessedly oft used in the Old Testament, but no where more conveniently than here) shall be *a dwelling*, or *for a dwelling unto him*, or *them*, or *every one of them*. Which in the Prophets phrase is called *dwelling with everlasting burnings*, *Isa.* 33. 14. and in the Phrase of the New Testament, to *be cast into* and *abide in the lake of Fire and Brimstone*, *Rev.* 20. 10.

15 But God will redeem *r* my soul *s* † from the power of ‖ the grave *t*; for he shall receive me *u*. Selah. † Heb. *from the hand of the grave.* ‖ Or, Hell.

r Though no man can find out a Ransom to redeem himself or his Brother, yet God can and will redeem me. *s* Either properly: Or my self or Life; for all comes to one. *t* Or *of Hell*: for he speaks of that *Sheol* in which the wicked are left. The Grave shall not have power to retain me, but shall be forced to give me up into my Fathers hands; and Hell shall have no power to seize upon me. *u* Or *take me*, out of this vain, mortal and miserable Life, unto himself, or into Heaven, as this Phrase is used, *Gen.* 5. 24. *Psal.* 73. 24. *Acts* 7. 55.

16 Be not thou afraid *x* when one is made rich, when the glory of his house is increased;

x (*i. e.*) Discouraged or dejected. The prosperity of the Sinners is oft matter of fear and dread to good men; partly, because it enables them to do more mischief; and partly, because it shakes their Faith in Gods Providence and Promises, and is apt to engender suspicions in Mens minds, as if God did not regard the actions and affairs of men, and made no difference between the good and the bad, and consequently all Religion were vain and unprofitable. See *Psal.* 73. 12, 13.

Heb. in his life. 17 * For when he dieth, he shall carry nothing away *y*: his glory shall not descend after him. * Job 27. 19.

y For as he will shortly die, so all his Wealth and Power, and Glory will die with him, and thou wilt'st have no cause either to envy or fear him.

18 Though † whiles he lived, he blessed his soul *z*: and *men* will praise thee *a*, when thou dost well to thy self *b*. † Heb. in his life.

z (*i. e.*) He applauded himself as a wise and happy Man, comp. *Luke* 12. 19. *a* And as he pleaseth and flattereth himself, so he meets with Parasites, that applaud and flatter him for their own advantage. For he still speaks of the same man, as is manifest from the foregoing and following words, though there be a sudden change of the third into the second Person; which is most frequent in these Books. *b* When thou dost indulge and please thy self, and advance thy own Worldly Interest. For the Name of *God* in Scripture is oft ascribed unto the pleasures and profits of this Life, as *Job* 21. 13. *Psalm* 4. 6. *Eccles.* 2. 24. and 4. 8. and 11. 9.

Heb. the soul shall go. 19 † He shall go *c* to the generation of his fathers *d*; they shall never see *e* light *f*.

c Now he returns again to the third Person. Such sudden and repeated Changes are frequent in this Book. *d* (*i. e.*) To the Grave and Hell, where he shall meet with his wicked Parents, who by their Counsel and Example, led him into his evil Courses; as the Godly also are said to be *gathered to their Fathers*, *Gen.* 15. 15. *Deut.* 32. 50. *Judg.* 2. 10. *e* (*i. e.*) Never enjoy, as *seeing* is oft taken. *f* Neither *the Light of the Living*, as it is called *Job* 33. 30. *Psal.* 56. 13. or of this Life, to which they shall never return: Nor of the next Life, to which they shall never be admitted, but they shall be cast *into utter darkness*, *Mat.* 8. 12.

Ver. 12. 20 * Man *that is* in honour and understandeth not *g*, is * like the beasts that perish *h*.

g (*i. c.*) Hath not true Wisdom, to know and consider what he is, and what his true business and interest in this World is, and what use he should make of his Life, and of all his Riches and Honour, and Power, and whither he is going, and what course to take for the attainment of true and lasting Happiness. *h* Though he hath the outward shape of a Man, yet in truth he is a Beast, or a brutish, stupid, and unreasonable Creature, and he shall perish like a *brute Beast made to be destroyed*, 2 *Pet.* 2. 12.

PSAL. L.

The ARGUMENT.

THE design of this *Psalm* is partly to reprove and protest against the common Miscarriages of many Professors of Religion, who satisfied their own Consciences, and fancied that they pleased God with their External and Ceremonial Performances, notwithstanding their gross neglect of those more necessary and Fundamental Duties of Piety, and Justice, and Charity: Partly to instruct Men concerning the Nature of the true and acceptable Worship of God; and partly to prepare the *Israelites* for, and tacitly warn them of, that Change which would be made in the outward form and way of Gods Worship, under and by the Messias, and of the abolition of the Legal Sacrifices, which God did not appoint for his own need, nor for his Peoples perpetual use.

A psalm ‖ of Asaph *a*.

‖ Or, for Asaph. *a* Who was not only the chief of the sacred Singers, 1 *Chron.* 15. and 16. and 25. 2. but also a Prophet, 1 *Chron.* 25. 1. and a Compoler of some *Psalms*, as it is apparent from 2 *Chron.* 29. 30. and therefore, as is most probable, of those that go under his Name.

God cometh with great Majesty into his Church, 1—4. *and gathereth together his Saints*, 5, 6. *Testifieth he has no pleasure in Ceremonies*, 7—13. *but in Sincerity of Obedience*, 14—15. *Threatneth the wicked for contemning his Word*, 16—22. *and sheweth who it is that glorifieth him*, 23.

† Heb. God of Gods, & Gr. 1 THE † mighty God, *even* the LORD hath spoken, and called the earth from the rising of the sun, unto the going down thereof *b*.

b (*i. e.*) All the Inhabitants of the Earth, from one end to the other. Whom he here summons to be Witnesses of his proceedings in this solemn Judgment, between him and his people, which is here poetically represented. For here is a Tribunal erected, the Judge coming to it, the Witnesses and Delinquents summoned, and at last the Sentence given, and Cause determined.

2 Out of Zion *c* the perfection of beauty *d*, God hath shined *e*.

c The place where he was supposed to reside, and where he would now sit in Judgment. Or from whence he would come to a more publick and conspicuous place, where all the World might see and hear the Transactions. *d* The most beautiful and amiable place of the whole World, because of the Presence and Worship, and Blessing of God, which was there and there only. *e* (*i. e.*) Hath appeared or manifested himself in a glorious manner, as Judges do when they come to the Judgment-seat.

3 Our God *f* shall come *g*, and shall not keep silence *h*:
* a fire shall devour before him, and it shall be very tempestuous round about him *i*. * Pf. 97. 3.

f These words are used here, as they are also *Heb.* 12. 29. emphatically. The Prophet speaks this in the person of the *Israelites* and Worshippers of God, whereof he was one, and thereby takes off their fond pretence, as if because God was *their* God, in Covenant with them, and nearly related to them, by *Abraham* his Friend for ever, he would bear with their Miscarriages, and would not deal so severely with them, as some fancied; which also was their conceit, *Jer.* 7. 4. &c. *Mat.* 3. 9, 10. No, saith he, though he be our God, yet he will come to execute Judgment upon us. *g* Either 1. From Heaven, his dwelling place, to *Zion*, to sit in Judgment there. Or 2. Out of *Zion* to some other place, as was said on *v.* 2. *h* So the Sense is, he will no longer forbear or connive at the hypocrisie and profaneness of the Professors of the true Religion, but will now speak to them in his Wrath, and will effectually reprove and chastise them. But because the Psalmist is not now describing what God did, or would say against them, which he doth below, *v.* 7. &c. but as yet continues in his description of the preparation or coming of the Judge to his Throne, it seems more proper to translate the Words, as some do, *he will not cease* (for this Verb signifies not only a cessation from Speech, but from Motion or Action, as it doth 2 *Sam.* 19. 11. *Psal.* 83. 1. *Isa.* 42. 14, 15.) (*i. e.*) Not neglect or delay to come. So here is the same thing expressed, both affirmatively and negatively (as is frequent in Scripture, whereof divers instances have been formerly given) for the greater assurance of the truth of the thing. *i* This is a farther description of that terrible Majesty, wherewith God clothed himself when he came to his Tribunal, in token of that just severity which he would use in his proceedings with them. He alludes to the manner of Gods appearance at *Sinai*, *Exod.* 19. and intimates to them, that although *Zion* was a place of Grace and Blessing to all true *Israelites*, yet God would be as dreadful there, to the Hypocrites among them, as ever he was at *Sinai*. See *Isa.* 33. 14.

4 He shall call to the heavens from above, and to the earth *k*, that he may judge his people *l*.

k Either to the places themselves, and so it is a Figure called *Prosopopeia*: Or to the Inhabitants of them, all Angels and Men; whom he calls in for Witnesses and Judges of the Equity of his present proceedings. Comp. *Deut.* 4. 26. and 31. 28. and 32. 1. *l* To wit, in their presence and hearing.

5 Gather *m* my saints *n* together unto me: those that have made a covenant with me by sacrifice *o*.

m O ye Angels, summon and fetch them to my Tribunal. Which is poetically spoken; not as if they were actually to do so; but only to continue the Metaphor, and representation of the Judgment here mentioned. *n* The Delinquents, the *Israelites*, whom he calls *Saints*; partly because they were all by profession *an holy People*, as they are called *Deut.* 14. 2. partly by an Irony, intimating how unworthy they were of that Name: and partly as an Argument or Evidence against them, because God had chosen and separated them from all the Nations of the Earth, to be an holy and peculiar people to himself, and they also had solemnly and frequently consecrated and devoted themselves to God, and to his faithful Service; all which did greatly aggravate their present Apostacy. *o* (*i. e.*) Which have entred into Covenant with me, and have ratified that Covenant with me by Sacrifice, not only in their Parents, *Exod.* 24. 4. &c. but also in their own persons from time to time, even as oft as they offer Sacrifices to me. This Clause seems to be added here, to acquaint them with the proper Nature, use and end of Sacrifices, which were principally appointed to be Signs and Seals of the Covenant made between God and his people; and consequently to convince them of their great mistake and wickedness in trusting to their outward Sacrifices; when they neglect the very Life and Soul of them, which was the keeping of their Covenant with God; and withal to diminish that overweening Conceit which they had of Sacrifices, and to prepare the way for the abolition of them, as being only necessary to confirm the Covenant; which being once for all confirmed by the Blood of Christ, they might without any inconvenience be laid aside and abrogated.

6 And * the heavens shall declare his righteousness *p*: for God *is* judge himself. Selah *q*. * Pf. 97. 6.

p Which they were called to witness, *v.* 4. So was the Earth also. But here he mentions the Heavens only, as I humbly conceive, because they were the most impartial and considerable Witness in the case; for men upon Earth might be false Witnesses, either through Ignorance and Mistake, or through Prejudice and Partiality, and Passion: But the Angels understand things more thoroughly and certainly, and are so exactly pure and sinless, that they neither can nor will tell a lye for God; and therefore their testimony is more valuable. Or the meaning is, that God would convince the people of his Righteousness, and of their own Wickedness, by terrible Thunders and Lightnings, and Storms or other dreadful Signs wrought by him in the Heaven or the Air: by which he did convince his people in two like Cases, *Deut.* 4. 22, 23. &c. 1 *Sam.* 12. 17, 18, 19. *q* In his own person, or immediately. God will not

not now reprove them, or contend with them by his Priests or Prophets, with whom they may eafily ſtrive, as they uſed to do, but he will do it in an immediate and extraordinary manner from Heaven; and therefore they ſhall be forced to acknowledge his Righteouſneſs, and their own unrighteouſneſs; as they muſt needs do, when the Conteſt is between them and that God who is the great Judge of the World, and cannot poſſibly do any unrighteous thing. *Job* 34. 13. *Rom.* 3. 6. who exactly knows all their Hearts, and Works, and cannot be deceived nor contradicted.

* Pſ. 81. 8. 7 * Hear, O my people, and I will ſpeak *r*; O Iſrael, and I will teſtifie againſt thee *s*: I *am* God, *even* thy God *r*.

r Having brought in God, as coming to Judgment with them, he now gives an account of the proceſs and of the ſentence of the Judge, whoſe words are contained in this and the following Verſes. *s* I will plead with thee, and declare my Charge or Inditement againſt thee. *t* Not only in general, as thou art my Creature, but in a ſpecial manner, by many ſingular Favours and Obligations, and by that ſolemn Covenant made at *Sinai*; whereby I avouched thee to be my peculiar people, and thou didſt avouch me to be thy God, *Deut.* 26. 17, 18.

* Hoſ. 6. 6. 8 I will not reprove thee * for thy ſacrifices, or thy burnt-offerings *u*, *to have been x* continually before me.

u I do not charge thee, or at leaſt this is not the principal matter of my Charge, that thou haſt neglected Sacrifices which thou ſhouldeſt have offered; for although thou haſt many times omitted thy Duty in that kind, yet I have greater things than theſe to charge thee with. *x* Or *they have been*. I confeſs thou haſt been frequent in that work, and haſt laid too great a ſtreſs upon it, and ſatisfied thy Conſcience with it, as if thereby thou hadſt made me amends for the Errors of thy Life.

* Mic. 6. 6. Acts 17. 25. 9 * I will take no bullock out of thy houſe, *nor* he-goats out of thy folds *y*

y But be not ſo vain and fooliſh, as to imagine that thou doſt lay any obligations upon me by thy Sacrifices; or that I required them, becauſe I had need of them, or took any pleaſure in them for themſelves, or for my own ſatisfaction by them.

10 For every beaſt of the forreſt *is* mine *z*, *and* the cattle upon a thouſand hills *a*.

z I would command or diſpoſe them at my pleaſure, without thy leave or aſſiſtance. *a* Which feed upon innumerable Hills, or in Valleys and Fields.

† Heb. *with me.* 11 I know *b* all the fowls of the mountains *c*: and the wild beaſts of the field *are* † mine.

b Where they are, and whence I can eaſily fetch them when I think good. *c* Not only tame and domeſtick fowls, but even ſuch as are wild and fly up and down upon Mountains; which though out of mans reach, are at Gods command.

* Exod. 19. 5. Deut. 10. 14. Job 41. 11. Pſal. 24. 1. 1 Cor. 10. 26, 28. 12 If I were hungry *d*, I would not tell thee *e*, * for the world *is* mine, and the fulneſs thereof *f*.

d If I wanted or deſired any thing, as I do not, being the All-ſufficient God. *e* That thou mighteſt ſupply my wants. *f* (i. e.) All thoſe Creatures wherewith it is replenished.

13 Will I eat the fleſh of bulls, or drink the blood of goats *g*?

g If I did want any thing, haſt thou ſuch carnal and groſs conceptions of me, that I need or delight in the Blood of Brute Creatures.

* Hoſ. 14. 2 Heb. 13. 15. 14 * Offer unto God thankſgiving *h*, and pay thy vows *i* unto the moſt High.

h If thou wouldeſt know what Sacrifices I moſt prize, and indiſpenſably require, in the firſt place, it is that of Thankfulneſs and Praiſe proportionable to my great and glorious and numberleſs Favours; which doth not conſiſt barely in Verbal acknowledgments, but proceeds from an Heart truly and deeply affected with Gods mercies, and is accompanied with ſuch a Courſe of Life, as is grateful or well-pleaſing to God; all which is plainly comprehended in *Toankſgiving*, as that Duty is explained in other Scriptures. *i* Either 1. Ceremonial Vows, the Sacrifices which thou haſt vowed to God. Or rather, 2. Moral Vows: for the things here mentioned are directly oppoſed unto Sacrifices, and preferred before them: for having diſparaged, and in ſome ſort rejected *their Sacrifices and Burnt-Offerings*, v. 8. it is not likely that he ſhould have a better opinion of, or value for their vowed Sacrifices; which were of an inferiour ſort. He ſeems therefore to underſtand thoſe ſubſtantial Vows and Promiſes, and Covenants, which were the very Soul of their Sacrifices, and to which their Sacrifices were but Appurtenances and Seals, as was noted above, on *ver.* 5. whereby they did *avouch the Lord to be their God, and to walk in his ways*, &c. as it is expreſſed *Deut.* 26. 17. and engaged themſelves to love, and ſerve and obey the Lord according to that ſolemn Vow and Covenant which they entred into at *Sinai*, *Exod.* 24. 3, 7, 8. which they oft renewed, and indeed did implicitly repeat in all their Sacrifices, which were appointed for this very end to confirm this Covenant.

* Job 22. 27. 15 And * call upon me *k* in the day of trouble *l*; I will deliver thee, and thou ſhalt glorifie me *m*.

k And make Conſcience of that great Duty of conſtant and fervent Prayer to me; which is an acknowledgment of thy ſubjection to me, and of thy truſt and dependance upon me, and therefore is pleaſing to me. *l* When trouble comes, do not avoid it by ſinful ſhifts, nor truſt to Creatures for relief, as Hypocrites generally do, but give Glory to me, by relying upon my Promiſes, and expect help from me by hearty and unfeigned Prayer. *m* This is mentioned; either, 1. As a priviledge; thou ſhalt have occaſion to praiſe and glorifie me for thy Deliverance. Or 2. As a further Duty; thou ſhalt give me the Glory of thy Deliverance, by praiſing me for it, and improving it to my Service and Glory.

16 But unto the wicked *n* God ſaith *o*, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth *p*?

n (i. e.) The ſame ungodly and hypocritical Profeſſors, whom he calleth *Saints*, v. 5. in regard of their profeſſion, and here *wicked* in reſpect of their practice, and the truth of the thing. *o* He told them what he would not reprove them for, v. 8. and why, v. 9. 10. &c. now he tells them for what he did reprove and condemn them, even for a vain and falſe profeſſion of Religion. *p* With what confidence dareſt thou make mention of, or boaſt of Gods Grace and Favour vouchſafed unto thee, in giving thee ſuch a Covenant and Statutes, pretending to embrace them, and to give up thy ſelf to the obſervation of them? This concerns not only the Teachers (of whom ſome underſtand theſe words) but all the *Iſraelites* in general: Of whom he rather ſeems to ſpeak.

17 * Seeing thou hateſt inſtruction *q*, and caſteſt my words behind thee *r*. * Rom. 2. 21, 22.

q Seeing thy practice contradicts thy profeſſion, and makes thee a notorious and impudent Lyar. Though *with thy mouth thou ſheweſt much love* (as is ſaid of them, *Ezek.* 33. 31.) to my Statutes and Counſels, yet in Truth thou hateſt them, as they are Curbs to thy beloved Luſts, and Inſtruments of thy juſt Condemnation, and a manifeſt reproach to thy Converſation. Or *ſeeing thou hatеſt Reproof*, as this word is oft rendred. And this above all other parts of Gods Word, is moſt hateful to ungodly men, *Prov.* 9. 8. and 12. 1. and 15. 10, 12. *Amos* 5. 10. And therefore this is juſtly alledged as an evidence of their wickedneſs. *r* As men do things which they abhor or deſpiſe.

18 When thou ſaweſt *s* a thief, then thou conſenteдeſt with him *t*, and † haſt been partaker with adulterers *u*. † Heb. *thy portion was with him.*

s Or, *didſt obſerve*, or *conſider*: When he came into thy preſence and company, and thou didſt underſtand and conſider his turnings and his ſucceſs and impunity, and he invited thee to a participation of his profit. *t* Or, as many render it, *then thou didſt run with him*, thou didſt readily and greedily aſſociate thy ſelf with him, in his unrighteous Courſes. Thou didſt yield to his motions, and that with great complacency and diligence. *u* By joyning with them, in their lewd and filthy practices.

19 Thou † giveſt *x* thy mouth to evil *y*, and thy tongue frameth deceit *z*. † Heb. *ſendeſt.*

x Heb. *thou ſendeſt forth*, to wit, free; for the word is uſed of Mens diſmiſſing their Wives, or their Servants; whom they left to their Freedom. Thou haſt an unbridled Tongue, and caſteſt off all reſtraints of Gods Law, and of thy own Conſcience, and giveſt thy Tongue liberty to ſpeak what thou pleaſeſt, though it be offenſive and diſhonourable to God, and injurious to thy Neighbour, or to thy own Soul. Which is juſtly produced as an evidence of their Hypocriſie. *y* Either to ſinful or miſchievous Speeches. *z* (i. e.) Uttereth Lyes or fair Words, wherewith to circumvent thoſe who deal with them.

20 Thou ſitteſt *and* ſpeakeſt *a* againſt thy brother *b*; thou ſlandereſt *c* thine own mothers ſon.

a Thou doſt not only ſpeak evil in a ſudden Paſſion, or upon ſome great provocation, but this is thy conſtant and deliberate practice and buſineſs, which thou doſt purſue with great facility and complacency: all which this phraſe implies. *b* Strictly ſo called, as the next Clauſe explains it. Which is a great aggravation of the ſin, and a proof of his inveterate and obſtinate wickedneſs. *c* Takeſt away his good Name, which is better than all Riches; yea, than Life it ſelf. Which is contrary to my expreſs and oft repeated commands.

21 Theſe *things* haſt thou done, and I kept ſilence *d*: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf †: but I will reprove thee *e*, and ſet *them* in order before thine eyes *f*.

d I did not expreſs my diſpleaſure againſt thee in ſuch grievous Judgments as thou didſt deſerve. Or, *I was deaf*: I carried my ſelf like one that did not hear thy ſinful Speeches, nor ſee or take any notice of thy wicked Actions. † Thou didſt miſconſtrue and abuſe this my patience and long-ſuffering, as if it had proceeded from my Ignorance, or regardleſneſs, or approbation of thy evil Courſes, which I ſeemed by my connivance to juſtifie or allow; and thereupon didſt grow more audacious and impudent in ſin. See *Eccleſ.* 11. 9. *Iſa.* 26. 10. *Rom.* 2. 4, 5. *e* Not with verbal, but real Reproofs, (i. e.) By ſevere punishments, as this word is uſed *Job* 13. 10. *Pſal.* 6. 1. and 38. 1. and 39. 11. and oft elſewhere. I will quickly undeceive and convince thee of the contrary to thy coſt. *f* I will bring to thy remembrance, and lay upon thy Conſcience all thy ſins, in full number and in their order, with all their circumſtances; and thou ſhalt then ſee and know that I diligently obſerved and hated them all, and that none of them ſhall go unpuniſhed.

22 Now conſider this, ye that forget God *g*, leſt I tear *you* in pieces *h*, and *there be* none to deliver *i*.

g Ye hypocritical and ungodly *Iſraelites*, who have *forgotten* (as *Moſes* foretold you would do, *Deut.* 32. 18.) *the God that formed you*, and made you his People, and forgotten his Mercies and Judgments, by which you ſhould have been inſtructed, and the Covenant which you made with him, and by which you ſtand obliged to him. *h* Leſt my patience be turned into fury, and I proceed to take Vengeance on you. *i* Or, *for* (as the Hebrew Particle is oft rendred) *there is none that can*, or *will deliver* you. None can reſcue you from the power of mine Anger.

23 Whoſo * offereth praiſe *k*, glorifieth me *l*: and to him † that ordereth *his* converſation *aright m*, will I ſhew *n* the ſalvation of God *o*. * Pſal. 50. 23, 24. † Heb. *diſpoſeth his way.*

k Or, *Toankſgiving*, as this word is rendred, v. 14. See the note there. *l* He and he onely gives me the Honour that I require and prize, and not he who loads my Altar with a multitude of Sacrifices; whereby you vainly and falſly Conceit that you pleaſe and glorifie me, although in the mean time you live in the groſs neglect of the more important Duties of Piety and Juſtice, and Charity: whereas in truth you greatly diſhonour me, and my Worſhip and Service by your infamous Lives. *m* Heb. *that Compoſeth*, or *diſpoſeth the Way*, or manner of *his* (which Pronoun is frequently underſtood) Life, (i. e.) That lives orderly, and according to Rule: for Sinners are ſaid to walk *diſorderly*, 2 *Theſ.* 3. 6, 7. 11. and *by Chance*, as it is in the Hebrew Text, *Levit.* 26. 21. 23. which is oppoſed to Order: and the Scripture owns no *Order*, but what God preſcribes or approves; and therefore this Word, *aright*, is juſtly added in our Tranſlation. *n* Heb. *I will make him to ſee*, (i. e.) To enjoy, My Salvation; that true and everlaſting Happineſs, which I have prepared for all my faithful Friends and Servants, and for them onely. So falſe is that Poſition of ſome of the Jewiſh *Rabbins*, that *every Iſraelite hath a Portion in the World to come.*

PSAL. LI.

To the chief muſician *a*, *a Pſalm* of David, * when Nathan the prophet came unto him *b*, after he * had gone into Bathſheba. 1 Sam. 21. 2 Sam. 11. 2.

a To be ſung by him, and other ſacred Muſicians publickly in the Temple through all Ages; that his Repentance might be as manifeſt and publick as his Crime and Scandal was. *b* After his nifeſt and publick as his Crime and Scandal was. *b* After his Conſcience was awakened by *Nathan*'s Words, 2 *Sam.* 12. and *Nathan* was gone, *David* falls very ſeriouſly upon the Practice of ſincere Repentance, and digeſted his Meditations into this *Pſalm*.

David prayeth to God for the remiſſion of his Original and Actual Sins, 1, 2. wherevof he maketh a deep Confeſſion, 3—5. and for the renovation of his Holy Spirit, to ſupport himſelf, and inſtruct others, 6——14. promiſing him alſo unfeigned, and ſincere Thankfulneſs, 15—17. with a Prayer for the good of the whole Church, 18, 19.

1 HAve mercy upon me *c*, O God, according to thy loving kindneſs *d*: according unto the multitude of thy tender mercies *e*, blot out *f* my tranſgreſſions.

c Pity and Help and Anſwer me, in the Deſires I am now ſpreading before thee. *d* I pretend to no merit, but humbly implore thy free Grace and Mercy. *e* Thy mercies are infinite, and therefore ſufficient for my Relief, and ſuch indeed do I need. *f* Either, 1. Out of my Conſcience and Soul, where it hath left a ſtain and filthy Character. Or, Out of thy Book of Remembrance, and Accounts, in which all mens ſins are written, and out of which all men ſhall be judged hereafter, *Revel.* 20. 12. Which is ſpoken of God after the manner of men. See of this Phraſe *Iſa.* 43. 25. and 44. 22.

2 Waſh me throughly *g* from mine iniquity, and cleanſe me from my ſin.

g Heb. *Multiply to waſh me.* By which Phraſe he implies the greatneſs of his guilt; and the inſufficiency of all legal Waſhings, and the abſolute neceſſity of ſome other and better thing to waſh him, even of Gods Grace and the Blood of Chriſt; which as *Abraham* ſaw by Faith, *John* 8. 56. ſo did *David*, as is ſufficiently evident (allowing for the darkneſs of the diſpenſation and Expreſſions of the Old Teſtament) from divers paſſages of the Pſalms; of which I have ſpoken in their proper places; and his earneſt and paſſionate deſire of Pardon; which he deſires above all other things. Wherein he ſheweth himſelf to be a true Penitent, becauſe his chief Care and deſire was to obtain God's Favour, and the forgiveneſs of his ſins, and not the Prevention of thoſe external ſore Judgments, which God by *Nathan* threatned to bring upon him and his Houſe, 2 *Sam.* 7. 10, 11. about which here is not one Word in this Pſalm; whereas the Cares and Deſires of Hypocrites, chiefly are bent towards Worldly things, as we ſee in *Cain*, *Gen.* 4. 13, 16, 17. and *Saul*, 1 *Sam.* 15. 30. and others, *Hoſ.* 7. 14.

3 For I acknowledge *h* my tranſgreſſions *i*: and my ſin *is* ever before me *k*.

h With Grief and Shame, and abhorrency of my ſelf and of my ſins; which hitherto I have diſſembled and covered. And being thus truly penitent, I hope and beg that I may find Mercy with thee. *i* For it was not a ſingle, but a Complicated, Wickedneſs, Adultery, Murder, Injuſtice, Perfidiouſneſs; and frequent Repetition of, and long and ſtupid Continuance in abominable filthineſs, and that with publick Scandal. *k* That which I had caſt behind my Back, is now Conſtantly in my view, and fixed in my Thoughts and Memory.

4 Againſt thee, thee onely *l* have I ſinned, and done this evil in thy ſight *m*: * that thou mighteſt be juſtified *n* when thou ſpeakeſt *o*; *and* be clear when thou judgeſt *p*. Rom. 3. 4.

l Which is not to be underſtood ſimply and abſolutely, becauſe he had unqueſtionably ſinned againſt *Bathſheba* and *Uriah*, and many others who were either injured by it, or ſcandalized at it, but Comparatively. So the Sence is this, though I have ſinned againſt my own Body and Conſcience, and againſt others; yet nothing is more grievous and Terrible to me, than to conſider that I have ſinned againſt thee; Partly, upon a general Accouut, becauſe this is the chief Malignity, and ſinfulneſs of ſin, that it offends and injures the Glorious and Bleſſed God; and partly, upon particular Reaſons; Becauſe I ſet thee at Defiance, and having uſed all wicked Arts to conceal my ſins from Men, and being free from Fear of puniſhment from them, I went on boldly in ſin, caſting off all Reverence to thy Holy and Omniſcient Majeſty, and all dread of thy Judgments, and becauſe I ſinned againſt thee, to whom I had ſuch numerous and peculiar and eminent Obligations, as thy Prophet *Nathan* truly ſuggeſted to me, 2 *Sam.* 12. 7, 8. *m* With groſs Contempt of God, whom I well knew to be a Spectator of my moſt ſecret Actions. *n* The Particle, *that*, is not taken Cauſally, or Intentionally, as if this was *David*'s Deſign, but Eventually, as it is *Exod.* 11. 9. *Pſal.* 30. 12. *Hoſ.* 8. 4. This will be the Fruit or Confequent of my ſin, that whatſoever ſeverities thou ſhalt uſe towards me and mine, it will be no blemiſh to thy Benignity, or Righteouſneſs, or Fidelity, but the blame of all will reſt upon my Head, as I deſire it may, and thy juſtice will be Glorified by all Men. *o* Heb. *In thy Words*, (i. e.) In all thy Threatnings denounced againſt me by *Nathan*; and in any further Sentence which thou ſhalt fee fit to paſs upon me. *p* When thou doſt plead or contend with me, or execute thy Sentence or Judgment upon me. Or, *when thou art judged*, as it is rendred, *Rom.* 3. 4. for the Word may be taken Paſſively, as well as Actively. When any man ſhall preſume to Cenſure thee, as not keeping thy Covenant and Mercy promiſed to *David*.

5 Behold, I was ſhapen in iniquity *q*; and in ſin did my mother † conceive me *r*. † Heb. *Warm me.*

q This Verſe is both by *Jewiſh* and *Chriſtian*, by Antient and Latter Interpreters, generally and moſt truly underſtood of Original ſin: Which he here mentions, as an Aggravation of his Crime: and the Sence of the place is this, Nor is this the only ſin which I have Reaſon to acknowledge and bewail before thee; for this filthy ſtream leads me to a corrupt Fountain: and upon a ſerious Review of my Heart, and Life I find, that I am guilty of innumerable other ſins, and that this Hainous Crime, though drawn forth by external Temptations, yet was indeed the proper Fruit of my own filthy and vile Nature, which, without the reſtraints of thy Providence or Grace, ever was, and ſtill is like to be, inclinable and ready to commit theſe and ten Thouſand other ſins, as occaſion offers it ſelf. For which Contrariety of my very Nature to thine, thou mayſt juſtly loath and Condemn me; and for which I humbly beg thy Pardon and Grace. *r* Heb. *Warm*, or *Cherish me*, in the Womb, before I was *ſhapen*, or *formed* there.

6 Behold, thou deſireſt *s* truth *t* in † the inward parts: † Heb. *the reins* and in the hidden *part u* thou ſhalt make me to know *x* wiſdom *y*. *Reins.*

s Or, *delighteſt in*: Or, *requireſt*: Heb. *willeſt*. *t* Either, 1. Sincerity in Confeſſing my ſins; which therefore I have now acknowledged, though hitherto I have practiſed much Falſhood and Diſſimulation in indeavouring to conceal them from Men. Or rather, 2. Integrity or uprightneſs of Heart; which ſeems to be here oppoſed to that *Iniquity* mentioned in the laſt Verſe, in which he was, and all Men are, framed and Born. And this may ſeem to be added; partly, as a Proof or Aggravation, of the ſinfulneſs of Original Corruption, becauſe it is contrary to the holy Nature and Will of God, which requireth not onely unblameableneſs in mens Actions, but alſo Univerſal innocency, and Reſtitude of their Minds and Hearts: and partly, as an Aggravation of his actual ſin, wherein he had uſed ſuch groſs Deceit and Treachery. *u* (i. e.) In the Heart, called *the hidden Man of the Heart*, 1 *Pet.* 3. 4. and *the ſecret* Part, *Rom.* 2. 16. which in the former Branch he called *the Reins*, or *inward Parts*. *x* So declares his Hope, that God would Pardon and cure his Folly, which he had diſcovered, and make him Wiſer for the Future. But this ſeems not to ſuit well with the Context, which runs wholly in another ſtrain. The word therefore is, and may be rendred otherwiſe; *Tom haſt made me to know*. So this is another Aggravation of his ſin, that it was Committed againſt that Wiſdom and Knowledge, which God had not only revealed to him outwardly in his Word, but alſo inwardly by his Spirit, writing it in his Heart according to his Promiſe. *Jer.* 31. 33. Or thus, *do thou make me to know*, the future Verb being here taken Imperatively, and as a Prayer; as the following Futures are here Tranſlated, *ver.* 7, 8. Having now laid, for the Aggravation of his ſin, that God did *deſire* or *require Truth in the inward Parts*: He takes that Occaſion to break forth into Prayer, which alſo he continues in the following Verſes. Onely as he prays there for juſtification or pardon of ſin, ſo here he prays for Renovation or Sanctification. So his meaning is this, *Therefore* (as the Particle, *and*, is oft uſed, as hath been ſhewed) *in the hidden Part, do thou make me to know Wiſdom*. Or thus, *thou wouldeſt have me know*: for Futures are oft taken Potentially, as *Pſal.* 118. 6. and *Mat.* 12. 25. Compared with *Mark* 3. 24. and elſewhere. And Verbs which ſignifie, *making* or *cauſing* are ſometimes underſtood onely of the Will or Command; as *Jeroboam* is ſaid to *make Iſrael to ſin*, 1 *Kings* 14. 16. becauſe he Commanded them to do ſo, *Hoſ.* 5. 11. This I propoſe with ſubmiſſion, but if this Scence be admitted, the laſt clauſe of the Verſe anſwers very well to the former, as it doth in the foregoing and following Verſes, and every where in theſe Books: For this, *thou wouldeſt have me know*, Anſwers to that, *thou willeſt* or *deſireſt*; and *in the hidden* part Anſwers to that, *in the inward Parts*; and *Wiſdom*, is the ſame thing for ſubſtance with *Truth*, onely called by another Name. *y* (i. e.) True Piety and Integrity, which is called Wiſdom, *Job* 28. 28. *Pſal.* 111. 10. and in many other Texts, as ſin on the contrary is commonly called, as it really is, *Folly*. And to *know Wiſdom*, is here meant of *knowing* it practically and Experimentally, ſo as to approve and love and practiſe it; as Words of knowledge are moſt frequently taken in Scripture, and in other Authors.

7. * Purge me with hyſſop *z*, and I ſhall be clean: waſh me, and I ſhall be * whiter than ſnow. * Lev. 14. 6 Numb. 19. * Iſa. 1. 18.

z Or, as *with Hyſſop*: the note of ſimilitude being frequently underſtood. As Lepers and other unclean perſons, are by thy appointment purified by the uſe of Hyſſop and other things, *Levit.* 14. 6. *Numb.* 19. 6. ſo do thou cleanſe me, a moſt Leprous and polluted Creature, by thy Grace, and by the Vertue of that Blood of Chriſt, which is ſignified by thoſe Ceremonial uſages.

8 Make me to hear joy and gladneſs *a*, *that* the bones *which* thou haſt broken, may rejoyce *b*.

a Send me glad Tidings of thy Reconciliation to me, and by thy Spirit ſeal the pardon of my ſins to my Conſcience, which will fill me with joy. *b* That mine Heart which hath been ſorely Wounded, and Terrified by thy dreadful Meſſage ſent by *Nathan*, and

and by the diſmal Sentence of thy Law, denounced againſt ſuch Sinners as I am, now by this Occaſion brought home to my Conſcience, may be revived and Comforted by the Manifeſtation of thy Favour to my Soul.

9 Hide thy face from my ſins *c*, and blot out *d* all mine iniquities.

c Do not look upon them with an Eye of indignation and Revenge, but forget and forgive them. *d* See *ver.* 1.

10 Create in me a clean heart *e*, O God; and renew ‖ a right *f* ſpirit *h* within me *i*.

‖ Or, *a conſtant Spirit.*

e Seeing I have not onely defiled my ſelf by theſe actual ſins, but alſo have a moſt filthy Heart, corrupted even from my Birth, *ver.* 5. which nothing but God's Almighty and Creating power can puriſie, do thou Effectually work in me an Holy frame of Heart, whereoy both my inward filth may be purged away; and I may be prevented, from falling into ſuch actual and ſcandalous ſins. *f* That good Temper which before this Apoſtacy I had in ſome meaſure, be pleaſed graciouſly to reſtore it to me with Advantage. *g* Heb. *Firm* or *Conſtant*, or *Stedfaſt*, that I may not be ſo eaſily ſhaken and caſt down by Temptation, as I have been, but that my Reſolution may be more fixed and unmoveable. *h* Temper or Diſpoſition of Soul or Spirit; as the Word *Spirit* is very frequently uſed in Scripture. *i* Heb. *In my inward Parts.* He wiſely ſtrikes at the Root and Cauſe of all ſinful Actions.

11 Caſt me not away from thy preſence *k*, and take not thy holy ſpirit *l* from me.

k (i. e.) From thy Favour and Care, and gracious Communion with thee. *l* Thy ſanctifying Spirit, by which alone I can have Acquaintance and fellowſhip with thee.

12 Reſtore unto me the joy of thy ſalvation *m*, and ‖ uphold me *n* with thy free *o* ſpirit.

‖ Or, *let thy free, Or, princely Spirit uphold me.*

m The Comfortable Sence of thy ſaving Grace and Help, promiſed and vouchſafed to me, both for my preſent and everlaſting Salvation. *n* A weak and frail Creature, never able to ſtand againſt Corruption, and Temptation without thy powerful and gracious Succours. *o* Or, *ingenuous*, or *Liberal*, or *Princely*. Which he ſeems to oppoſe to his own baſe and Illiberal and Diſ-ingenuous and ſervile Spirit, which he had diſcovered in his wicked and unworthy practiſes; and Deſires a better Spirit of God, which may free him from the Bondage of ſin, and inable and incline him freely and cheerfully, and conſtantly to run the way of Gods precepts. See *Exod.* 35. 21. *Pſal.* 110. 3. *Rom.* 8. 15, 16. 2 *Cor.* 3. 17.

13 *Then* will I teach tranſgreſſors thy ways *p*, and ſinners ſhall be converted unto thee *q*.

p Either, 1. Thy Will and their Duty, and the way to their eternal Happineſs: Or rather, 2. The manner of thy dealing with Sinners; whom thou doſt ſo ſeverely Chaſtiſe for their ſins, and yet ſo graciouſly receive to Mercy upon their Repentance. Both which I will ſhew them in my own Example, which I will declare unto them, although I ſhall therewith publiſh my own ſhame; which I ſhall moſt willingly bear, that I may in ſome meaſure repair the Injury which I have done to thee and others by my publick and ſcandalous Crimes. *q* And I perſwade my ſelf that my Indeavours ſhall not want Succeſs; and that either thy Juſtice or ſeverity, or thy Goodneſs and Clemency, will bring them to Repentance.

† Heb. *Bloods.*

14 Deliver me from † blood-guiltineſs *r*, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs *s*.

r Heb. *from Bloods*, becauſe he had been the Cauſe of the Death, not onely of *Uriah* but of others of the Lords people with him, 2 *Sam.* 11. 17. *s* Either, 1. Thy Faithfulneſs in making good thy Promiſes: Or rather, 2. Thy Clemency and Goodneſs, as that Word is frequently uſed.

15 O LORD, open thou my lips *t*, and my mouth ſhall ſhew forth thy praiſe.

t Which are ſhut with ſhame and Grief and Horror. Reſtore unto me the Opportunity and Ability, and Liberty which formerly I had of ſpeaking to thee with Freedom and Boldneſs, and Familiarity, as this Phraſe ſignifies, *Ezek.* 3. 27. and 24. 27. *Eph.* 6. 19, 20.

* Pſ. 50.8. Iſa. 1. 11. Jer. 7. 22. Hoſ. 6. 6.

16 For * thou deſireſt not ſacrifice *u*, ‖ elſe would I give it *x*: thou delighteſt not in burnt-offering.

u Which is not to be underſtood abſolutely, and Univerſally, as appears from *ver.* 19. but comparatively, of which ſee on *Pſal.* 40. 6. and with particular reſpect to *David*'s Crimes of Murder and Adultery, which were not to be expiated by any Sacrifice, but by the Law of God were to be puniſhed with Death. Thou requireſt more and better Sacrifices, which here follow. *x* Elſe I ſhould have ſpared no coſt in that kind.

‖ Or, *that I ſhould give it.*

*Iſa. 57. 15 & 66. 2.

17 * The ſacrifices *y* of God *z* *are* a broken ſpirit: a broken and a contrite heart *a*, O God, thou wilt not deſpiſe *b*.

y This is inſtead of, or of more Value than many Sacrifices. *z* Which God in ſuch Caſes as mine requires, and will accept: in which Sence we Read of *the Work of God*, *Joh.* 6. 28. *a (i. e.)* An Heart deeply afflicted and grieved for ſin, humbled under the Sence of God's diſpleaſure, and earneſtly ſeeking and willing to accept of Reconciliation with God, upon any Terms. See *Iſa.* 57. 15. and 61. 1. and 66. 2. *Mat.* 11. 28. This is oppoſed to that *hard* or *ſtony Heart*, of which we Read ſo oft, which ſignifies an Heart inſenſible of the Burden of ſin, ſtubborn and Rebellious againſt God, impenitent and incorrigible. *b (i. e.)* Thou doſt highly approve; as ſuch Negative Phraſes oft ſignifie, as hath been formerly proved.

18 Do good in thy good pleaſure *c* unto Sion *d*: build thou the walls of Jeruſalem *e*.

c Or, *For*, or *according to* (for the Hebrew prefix *Beth* is frequently uſed both thoſe ways) *thy good Grace*, or *Favour*, or *Pleaſure*, *(i. e.)* Thy free and rich Mercy, and thy gracious Purpoſe and Promiſe, made to and concerning *Zion*: Of which ſee *Pſal.* 132. 14. and do not repent of it, nor retract it, as I have given thee cauſe to do. *d* Synecdochically put for *Jeruſalem*, as the next Clauſe explains it, and both put for the whole People of *Iſrael* and Church of God: whom I have highly ſcandalized and injured already, and expoſed to the Danger of utter Deſtruction, which thou mighteſt inflict upon them, for the ſins of their King, as thou uſeſt to do in like Caſes. *e* Perfect the Walls and Buildings of that City, and eſpecially let the Temple be built and eſtablihed in this City, notwithſtanding its Pollution by my ſins, which I pray thee to Purge away.

19 Then *f* ſhalt thou be pleaſed with * the ſacrifices *g* of righteouſneſs *h*; with burnt-offering, and * whole burnt-offering: then ſhall they *i* offer bullocks *k* upon thine altar.

* Mal. 3. 3. * 1 Sam. 15. 22.

f When thou haſt granted my humble Requeſts expreſſed in the former Verſes, when thou haſt renewed and Pardoned, and Comforted me, and reſtored thy Favour unto thy People, and this City. *g* Which now for our ſins thou mayſt juſtly reject and abhor. *h* Which I and my People being juſtified and reconciled to thee, ſhall offer with ſincere and penitent Hearts. Theſe are oppoſed to *the Sacrifices of the Wicked*, which God abhors, *Prov.* 15. 8. *Iſa.* 1. 11. &c. *i (i. e.)* They who by thy appointment are to do that Work, the Prieſts in the Name and on the behalf of thy People. *k* The beſt and coſtlieſt Sacrifices, and that in great Numbers in Teſtimony of their gratitude to God, for thy great Favour in pardoning mine and their ſins, and preventing that Total Ruin, which we had reaſon to expect and Fear upon that Account.

PSAL. LII.

To the chief muſician Maſchil, *a Pſalm* of David, * when Doeg the Edomite *a* came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

* 1 Sam. 22. 9.

a So called; Either, 1. Becauſe he was born or bred in *Edom*, Or, 2. From his Treacherous and Bloody diſpoſition; for which the *Edomites* are infamous in Scripture: as the *Iſraelites* are called *Sodom* and *Gomorrah*, *Iſa.* 1. 10.

David reproveth the inſolency of Doeg, 1——4. *Propheſieth his Deſtruction*, 5. *The Righteous rejoyce at it*, 6. *He ſheweth the ſtrength and hope of this wicked Man*, 7. *but placeth his own Confidence and Truſt in God, and praiſeth him*, 8, 9.

1 WHy boaſteſt thou thy ſelf *b* in miſchief, O mighty man *c*? the goodneſs of God *endureth* † continually *d*.

† Heb. *all the day.*

b As if thou hadſt done a great Exploit, which none elſe durſt undertake; and thereby eſtabliſhed the Crown upon *Saul*'s Head, and thy ſelf in his Favour; and broken all *David*'s Deſigns, by ſtriking a Terror into all his Favourers by this ſad Example. *c* He ſpeak Ironically. O Valiant Captain! O glorious Action! To kill a few Weak and unarmed Perſons in the Kings Preſence, and under the Protection of his Guards. Surely thy Name will be Famous to all Ages, for ſuch Heroical Courage. *d* God's Love and Favour to his People, and in particular to me, is not fading and inconſtant, but everlaſting and unchangeable, and therefore not to be hindred or defeated by any wicked Deſigns or Practices. And therefore though he hath permitted thee, and may do others to Rage for a ſeaſon, yet he will defend, and in due time deliver his People.

2 Thy tongue deviſeth *e* miſchiefs: * like a ſharp raſor, working deceitfully *f*.

* Pſ. 57. 4. & 59. 7. & 64. 3.

e (i. e.) Expreſeth what thy wicked Mind had deviſed. Thus *Skilfulneſs* is aſcribed to thoſe *Hands*, which are governed by a skilful or prudent Man, *Pſal.* 78. laſt. This Word implies that *Doeg*'s Words were not uttered raſhly and unadviſedly, but with premeditated malice, and a miſchievous Deſign, which he waited for an opportunity to Execute; and therefore he readily took the firſt occaſion which offered it ſelf. *f* Wherewith a man pretending onely to ſhave off the Hair, doth ſuddenly and unexpectedly cut the Throat. So *Doeg* pretended onely to Vindicate himſelf from the Imputation of Diſloyalty, 1 *Sam.* 22. 8. but really intended to expoſe the Prieſts, who were Friends to *David*, to the Kings fury and cruelty.

3 Thou loveſt evil more than good *g*; *and* lying *h* rather than to ſpeak righteouſneſs *i*, Selah.

g Evil and *Good* may be here taken; Either, 1. Morally. Thou loveſt Wickedneſs and not Goodneſs: for ſo comparative paſſages are oft meant, as *Pſal.* 118. 8. *It is better to truſt in the Lord, then to put Confidence in Man*: *(i. e.)* It is good to truſt God, but it is not good to truſt Man; for this is abſolutely forbidden, *Pſal.* 146. 3. *Jer.* 17. 5. Or, 2. Phyſically. Thou loveſt to ſpeak or Act to mighteſt, without any Danger to thy ſelf, have been ſilent concerning *Abimelech*'s Fact; or have put a favourable conſtruction upon it; but thou haſt choſen rather to miſ-repreſent and Aggravate it. He ſaith, *thou loveſt*, to imply that he did this not by any conſtraint or neceſſity, but by choice, and with complacency, and out of a Love to miſchief. *h* Whereof *Doeg* was guilty; Partly, in reporting that *he (i. e. Abimelech) enquired of the Lord for him, (David,)* 1 *Sam.* 22. 10. which he did not, *Chap.* 21. where all that Hiſtory is recorded; and partly, in putting a falſe Interpretation upon what he did, in *giving him Victuals, and a Sword*, as if he had done it knowingly, and in conſpiracy with *David*, and againſt *Saul*, as appears by comparing *Doeg*'s Anſwer with *Saul*'s enquiry, 1 *Sam.* 22. 7, 8. *i (i. e.)* The whole and naked Truth, without any ſuch lying, or Malicious Comment upon it, which was but an Act of Juſtice, due from thee to any Man, and much more on the behalf of ſo innocent and Sacred a Perſon.

4. Thou

David deſcribeth the Atheiſm and Corruption of Men, &c. See Pſal. 10. and 14.

1 THE * fool hath ſaid in his heart, *There is* no God: corrupt are they, and have done abominable iniquity: * *there is* none that doth good.

* Pſ. 10. 4. & 14. 1. *&c.* * Rom. 3. 10.

2. God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread; they have not called upon God.

5 There † were they in great fear, *where* no fear *was b*: for God hath ſcattered the bones *c* of him that encampeth *againſt* thee *d*; thou *e* haſt put *them* to ſhame *f*, becauſe God hath deſpiſed them *g*.

† Heb. *they was.* *b* Or, *feared a Fear.*

b (i. e.) Where there was no great nor ſufficient Cauſe of Fear, See *Lev.* 26. 36. *Deut.* 28. 65. *Job* 15. 21. *Prov.* 28. 1. They who deſigned to ſecure themſelves from all Fear and Danger by their Contempt of God, and by the Perſecution of good Men, and by other wicked Courſes, were by thoſe means filled with the Terrors which they fought to avoid. *c* Hath not onely broken their *Bones (i. e.)* Their ſtrength and force, which is oft noted by the Bones, as *Pſal.* 6. 2. and 31. 10. and 51. 8. but alſo diſperſed them hither and thither, ſo as there is no Hopes of a Reunion and Reſtauration. *d (i. e.)* Againſt *my People*, expreſſed *ver.* 4. or *Iſrael*, or *Sion*, as it is in the next Verſe. *e Thou* Oh *Zion* or *Jeruſalem*, which they beſiege. *f* For the great and ſtrange diſappointment of their Hopes and Confidence. It was a great Reproach to them, for ſuch numerous and mighty Forces, to be baffled and Conquered by thoſe whom they thought to ſwallow up at a Morſel. *g* Or, *Rejected them*, Curſed them. Therefore it is no wonder if they could not ſtand before thee.

6 † O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.

† Heb. *who will give Salvations &c.*

PSAL. LIV.

To the chief muſician on Negiroth, Maſchil *a Pſalm* of David, * when the Ziphims came and ſaid to *Saul*, Doth not David hide himſelf with us? *a*.

* 1 Sam. 23. 19. & 26. 1.

a Of which he ſpeaks, 1 *Sam.* 23. when they did ſeek to betray him a ſecond time.

The Pſalmiſt complaining of his Oppreſſors, prayeth for God's Protection; and for the righteous puniſhment of his Enemies, 1—3. *Placing his hope in God's help*, 4—5. *he promiſeth a free Sacrifice of Thankſgiving to him*, 6.

1 SAve me, O God, by thy Name *b*, and judge me *c* by thy ſtrength.

b (i. e.) By thy own ſtrength, as the next Words explain it, becauſe I have no other Refuge. Or, *for thy Name, (i. e.)* For thy own Glory, which is concerned in my Deliverance. *c (i. e.)* Judge or give Sentence for me, or plead my Cauſe, as this Phraſe is oft taken, as we have ſeen.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For * ſtrangers *d* are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them *e*. Selah.

* Pſ. 86. 14.

d The *Ziphites*, whom, though *Iſraelites*, he calls *Strangers* in regard of their Barbarous and perfidious Diſpoſition, and Carriage towards him, by which they ſhewed themſelves to be *eſtranged from God*, as the wicked are ſaid to be, *Pſal.* 58. 3. and from the Common-wealth of *Iſrael*, and from all the Laws of Piety and Humanity. For which Cauſes he calls ſuch Perſons *Heathens*, *Pſal.* 59. 5. and elſewhere. *e* They caſt off all regard to thy Preſence and Authority, and all Fear of thy Judgments.

4 Behold *f*, God *is* mine helper: * the LORD *is* with them that uphold my ſoul *g*.

* Pſ. 118. 7.

f Conſider it, and ſee the Vanity of all your wicked practices againſt me. *g* He fights for them, and on my behalf, and therefore againſt all mine Enemies.

5 He ſhall reward evil unto † mine Enemies; cut them off in thy truth *h*.

† Heb. *thoſe that obſerve me.*

h Or, *for* or *according to thy Truth*; wherein thou art engaged to me, fulfil thy Promiſes made to me, and thy Threatnings denounced againſt thine and mine implacable Enemies.

6 I will freely *i* ſacrifice unto thee; I will praiſe thy name, O LORD, for it *k* is good *l*.

i Not by Conſtraint, as many do, becauſe they are obliged to it, and cannot negleſt it without Shame and Inconvenience to themſelves, but with a willing and cheerful mind; which thou loveſt in and above all Sacrifices. *k* Either thy Name: Or rather, to Praiſe thy Name. *l (i. e.)* An Act of Juſtice and Piety and Gratitude.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *m* his deſire *n* upon mine Enemies.

m He ſpeaks of it as a thing already done; Either, to expreſs his Aſſurance of it: Or, becauſe this Pſalm was made after it was done. *n* Or, *thy Vengeance*: Which may be underſtood out of *ver.* 5. But there is no neceſſity of any Supplement; the Words

in the Hebrew run thus, *Mine eye hath looked upon mine Enemies*: Either with delight, as this Phraſe ſignifies, *Pſal.* 22. 17. and 27. 4. and elſewhere: Or without fear or ſhame. I ſhall not be afraid to look them in the Face, having God on my ſide.

PSAL. LV.

The ARGUMENT.

THis *Pſalm* was certainly Compoſed by *David*, when he was greatly diſtreſſed and perſecuted; either by *Saul*, or rather by *Abſalom*, and betrayed by ſome pretended or former Friend.

To the chief muſician on Neginoth, Maſchil, *A Pſalm of* David.

David *being ſurrounded and ſurprized with danger and diſtreſs, complaineth to God*, 1—8. *Prayeth for the fruſtrating the practice of his cruel and falſe Enemies*, 9—15. *and ſtrengtheneth himſelf with Gods protection*, 15—18. *and his Enemies utter deſtruction*, 19—23.

1 GIve ear to my prayer, O God: and hide not thy ſelf *a* from my ſupplication.

a Turn not away thy Face and Ear, as one reſolved not to hear nor help.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe *b*.

b For my Miſery is very great, and forceth Tears and bitter Cries from me.

3 Becauſe of the voice *c* of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me *d*, and in wrath they hate me *e*.

c (*i. e.*) Their Clamours and Threats, and Slanders and inſolent Baſtlings; all which are hateful to thee, as well as injurious to me. *d* The Cauſe is; either, 1. They make me the great object of their wicked and injurious, and miſchievous practices: Or, 2. They lay many Crimes to my Charge fallly, as if by my wickedneſs I was the cauſe of all my Calamities. *e* Their Anger and Rage againſt me, is no ſudden and tranſitory Paſſion, but is boyled up into Malice and Hatred.

4 My heart is ſore pained *f* within me: and the terrors of death *g*, are fallen upon me.

f With pains, like thoſe of a travelling woman, as the word ſignifies. My Heart, which hath commonly ſupported me in my diſtreſſes, is now ready to ſink within me: Therefore Lord pity and help me. *g* Either deadly terrors; ſuch as ſeize upon Men in the Agonies of Death: or fear of Death; which is the more grievous to me, becauſe my Death will reflect diſhonour upon thee, and bring many miſeries upon the people.

5 Fearfulneſs and trembling are come upon me, and † Heb. *covered me.* horror hath † overwhelmed me.

6 And I ſaid, O that I had wings like a dove *h*; *for then* would I fly away and be at reſt *i*.

7 Lo *then* would I wander far off, *and* remain in the wilderneſs *k*. Selah.

h Which being fearful, and purſued by birds of prey, flyes away, and that very ſwiftly and far, and into ſolitary places where it hides and ſecures it ſelf in the holes of the Rocks, or in ſome other ſecret and ſafe place. All which fitly repreſents *Davids* preſent diſpoſition and deſire. *i* Or, *that I might*, or *where I might be at reſt*, or *dwell*, in ſome ſettled and ſafe place, and be delivered from thoſe uncertainties and wanderings to which I am now expoſed. *k* Where I might be free from the company and rage, and treachery of my wicked Enemies; who are worſe than the wild Beaſts of the Wilderneſs.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt *l*.

l From the fierce and fury of mine Enemies, which now highly threatens me.

* John 7. 40, 41, &c. Joh. 10. 19, 20, &c. Acts 23. 7, 8, &c. 9 Deſtroy, O LORD, *and* * divide *m* their tongues *n*: for I have ſeen *o* violence and ſtrife *p* in the city *q*.

m (*i. e.*) Deſtroy them by dividing. *n* (*i. e.*) Their Speech, as thou didſt at *Babel*, *Gen.* 11. their Votes and Opinions and Counſels. Which was eminently done among *Abſaloms* followers, 2 *Sam.* 17. *o* Or, *I do ſee* or *perceive*, by certain and general report. *p* That Injuſtice and Fraud, and Oppreſſion and Contention bear rule there, inſtead of that publick Juſtice and Peace which I eſtabliſhed and maintained in it. *q* Either 1. In *Keilah*, where *David* thought to abide, 1 *Sam.* 23. Or 2. In *Gibeah*, where *Saul* had his abode. Or rather, 3. In *Jeruſalem*; which is called *the City* by way of eminency; and which in *Abſaloms* time was the chief Seat of Rebellion, and a meer ſink of all Sins. And this Circumſtance is noted as an aggravation of their wickedneſs, that it was committed in that City, where the Throne and Seat of publick Juſtice was ſettled; and where God was in a ſpecial manner preſent and worſhipped; and where they had great opportunities, both for the knowledge and practice of their ſeveral Duties.

10 Day and night they *r* go about it *s* upon the walls thereof *t*: miſchief alſo and ſorrow *are* in the midſt of it.

r (*i. e.*) The violence and ſtrife laſt mentioned, *v.* 10. *s* Do encompaſs it, and are as it were the Garriſon, by which they deſign to defend it. *t* In the more outward parts, as alſo *in the very midſt of it*, as it follows. So that all parts were horribly corrupted.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets *u*.

u The places of buying and ſelling, and of publick and common Converſation. So their ſins were both univerſal and impudent.

12 For *it was* not an enemy *x that* reproached me, then I could have born *it* *y*; neither *was it* he that hated me *z*, *that* did magnifie *himſelf* againſt me, then I would have hid my ſelf from him *a*.

x Either 1. Not an open and profeſſed Enemy: Or rather, 2. Not an old and inveterate Enemy, as may be gathered from the following deſcription. *y* With more patience, becauſe I could expect nothing elſe from ſuch perſons. *z* With a manifeſt or old hatred. *a* I could and ſhould eaſily have prevented or avoided the effects of his hatred.

13 But *it was* thou, † a man, mine equal *b*, * my guide *c*, and mine acquaintance. † Heb. *a Man according to*

b Not in Power and Dignity, which could not be, but in reputation for his deep Wiſdom and excellent Conduct, and the great influence which he had upon me, and upon all my people. *c* Whoſe Counſel I highly prized, and conſtantly fought and followed. All which agrees very well to *Achitophel*. See 2 *Sam.* 15. 12, 31. and 16. 23. * Pſ. 41. 9.

14 † We took ſweet counſel together *d*, *and* we walked unto the houſe of God *e* in company *f*. † Heb. *with ſweetned Counſel.*

d I imparted my ſecret Thoughts and Deſigns to thee with great delight and ſatisfaction. *e* We agreed no leſs in exerciſes of Piety, than in acts of State and Policy. *f* Or, *in conſort*; or *with conſent*, as all the Antients render it. He ſeemed as forward in Religion as I.

15 Let death ſeize upon them *g*, *and* let them go down quick into * † hell *h*: for wickedneſs *is* in their dwellings *i*, *and* among them *k*. * Num. 16. 30, 33. ‖ Or, *its Grave.*

g (*i. e.*) Him and all ſuch falſe-hearted Wretches, that pretended Religion with wicked deſign, and now have manifeſtly Apoſtatized both from the profeſſion and practice of it, and fallen into all manner of wickedneſs. For ſuch are the vileſt of Men, and moſt obnoxious to the Curſe of God. *h* Or, *into the Grave*, cut them off by a ſudden and violent Death, as thou didſt thoſe *Numb.* 16. 32. But theſe Imprecations uſed by inſpired perſons in extraordinary caſes, is no preſident for our imitation. *i* Or, *where they ſojourn.* They carry their wickedneſs along with them from place to place, and leave the impreſſions and effects of it whereſoever they come. *k* Heb. *In their inwards.* Wickedneſs is deeply rooted in their Hearts, and it breaks forth in all their Houſes and Actions.

16 As for me, I will call upon God: and the LORD ſhall ſave me *l*.

l Whilſt he deſtroys them. As they and I differ in the courſes of our Lives, ſo ſhall we in our ends.

17 Evening and morning, and at noon *m* will I pray and cry aloud: and he ſhall hear my voice.

m The three ſtated times of Prayer amongſt the *Jews*. See *Dan.* 6. 10. *Acts* 3. 1. and 10. 3, 9, 30.

18 He hath delivered *n* my ſoul in peace *o*, from the battel *that was* againſt me: for there were many with me *p*.

n Either this is an Argument whereby he encourageth himſelf now to truſt God, becauſe of former deliverances: or he ſpeaks of a future deliverance, as a thing done, becauſe of the certainty of it. *o* Or, *into Peace*. He hath reſtored me from the ſtate of War, to my former Peace and Tranquility. *p* For there were more with me than againſt me; even the holy Angels whom God imployed to defend and deliver me. See 2 *Kings* 6. 16. *Pſal.* 34. 7. and 57. 3. Or, *for*, (or rather, *though*, as this Particle is oft rendred) *there were many with me*, or *about me*, or *againſt me*, as this Particle is rendred, *Pſal.* 85. 3. and 94. 16. and in other places. So he ſpeaks here of his Enemies; which ſeems beſt to ſuit with the Context; for of them he ſpeaks implicitly in the foregoing words, and expreſly in the following.

19 God ſhall hear *q* and afflict them *r*, even he that abideth of old *s*, Selah: ‖ becauſe they have no changes *t*, therefore they fear not God *u*. ‖ Or, *with whom alſo* there be *no change, yet they fear not God.*

q Either, 1. My Prayers againſt them, mentioned *v.* 15. Or, 2. Their reproaches, *v.* 12. their deceitful and treacherous ſpeeches, *v.* 21. He ſaid God would *hear his voice*, *v.* 17. now he addes that God will hear his Enemies voice alſo, of which he ſpake, *v.* 3. *r* Or, *teſtifie againſt them*, or *give an anſwer to them*; not in words, but really, and by dreadful punithments, as this word ſignifies, *Ezek.* 14. 4. which ſeems beſt to agree with the next foregoing word, *God will hear and anſwer them.* *s* Heb. *he that inhabiteth Antiquity* or *Eternity*; who is eternal, and therefore unchangeable, and almighty; and conſequently as he ever was, ſo he ſtill is and will be ready to defend his People, and to deſtroy their Enemies; and none can prevent nor hinder him, in either of thoſe deſigns. *t* Either 1. For the better: Becauſe they do not repent nor turn from their ſins. But then the next Clauſe muſt be rendred, as it is in the Hebrew, *and not fear God*. Or rather, 2. For the worſe; for of ſuch deſtructive Changes, this word when applyed to perſons, is generally uſed in Scripture, as *Job* 10. 17. and 14. 14. *&c.* Becauſe they meet with no croſſes nor diſappointments, and hitherto all their Counſels ſucceed well, and the People flow in to them unanimouſly; as it was in the beginning and progreſs of *Abſalons* Rebellion. *u* Their proſperous ſucceſs makes them go on ſecurely and obſtinately in their wicked courſes, without any regard to God, or dread of his Judgments: There being nothing which more hardens mens hearts, and makes them preſumptuous and incorrigible, than uninterrupted proſperity. See *Pſal.* 30. 6. *Prov.* 1. 32. *Jer.* 22. 21.

20 He *x* hath put forth his hands *y* againſt ſuch as be at peace with him *z*: † he hath broken his covenant *a*. † Heb. *he hath profaned.*

x (*i. e.*) They, the perſons laſt mentioned. Before the ſingular number,

number, *v.* 13; 14. was ſuddenly changed into the plural, *v.* 15. that the Punihſment might reach not him only, but his Partners, in thoſe treacherous and treaſonable Actions. And here is as ſudden a change, from the plural into the ſingular, and he returns to that perſon, who was the chief contriver and promoter of this Rebellion under *Abſalom*, even to *Achitophel*, of whom he ſpoke, *v.* 12. and though he doth not excuſe the reſt, as we have ſeen, yet he lays the chief blame upon him, and here he adds new aggravations of his Treaſon. *y* In way of force or violence, as this Phraſe is uſed, *Gen.* 37. 22. 1 *Sam.* 25. 9. *Neh.* 13. 21. *Acts* 12. 1. *z* Againſt me, who gave him no provocation nor diſturbance, but lived in great peace, and ſecurity and friendſhip with him. *a* All thoſe ſolemn obligations, by which he was tyed to me, both as his King and as his Friend.

Pſ. 28. 3. & 55. 21 * The *words* of his mouth were ſmoother than butter, but war *was* in his heart *b*: his words were ſofter than oyl, yet *were* they drawn ſwords *c*.

b He covered his Treaſonable and Bloody Deſign, with fair and flattering Speeches. *c* Pernicious in their Deſign and Conſequences.

Pſ. 37. 5. & 55. 22. & Ja. 12. 22. 22 * Caſt thy ‖ burden *d* upon the LORD, and he ſhall ſuſtain thee: he * ſhall never ſuffer the righteous to be moved *e*. ‖ Heb. *worth*

d Or *Portion*, Heb. *Gift*: Whatſoever affliction God giveth, or ſendeth to thee; for even the ſufferings of good Men are called Gods *Gifts* in Scripture, *Phil.* 1. 29. *John* 18. 11. So it is a Synecdochical Expreſſion. Or, whatſoever Gift thou deſireſt from him. Although the following words of the Verſe ſeem to reſtrain it to Afflictions. The Senſe is: All thy Affairs and Croſſes, and Cares and Fears, lay them upon the Shoulders of the Almighty, by Faith and Prayer, with a confident expectation of a good iſſue. He diſcerneth this Speech to himſelf, or his own Soul, as he doth in this Book, and withal to all good Men in like circumſtance. Pſ. 37. 24. Heb. *Gift.* ‖ Or, *its Grace.*

e (*i. e.*) To be removed, to wit, from his ſure and happy eſtate. Or, which agrees as well with the Hebrew, *He ſhall not ſuffer the Righteous to be moved*, or *fall for ever*, as he doth wicked Men. Though he may for a ſeaſon ſuffer them to be ſhaken, yet he will not ſuffer them to be utterly overwhelmed.

Heb. *men of bloods.* Pſ. 5. 6. Heb. *bloody and deceitful men.* Prov. 12. 23. 23 But thou, O God, ſhalt bring them *f* down into the pit of deſtruction: † * bloody and deceitful men *g* ſhall not live out half their days *h*; but I will truſt in thee *i*.

f My wicked Enemies of whom I have hitherto ſpoken. *g* That colour their cruel intentions with ſpecious and deceitful pretences; which are moſt hateful to God, and all Men. *h* Not half of what others live, and they by the courſe of Nature might live; but ſhall be cut off by Gods juſt Judgment, by an untimely and violent Death. *i* And in this confidence I will quietly and patiently wait upon thee, for their downfal and for my deliverance.

PSAL. LVI.

To the chief muſician upon Jonath-elem rechokim *a*. ‖ Michtam of David, when the * Philiſtins took him in Gath *b*. ‖ Or, *a golden Pſalm of David.* 1 Sam. 21. 11.

a Which is ſuppoſed to be the Name of a Song. But many render it, as the words ſignifie, *Concerning the dumb Dove afar off*. All which agrees very well to *David* in his preſent circumſtances. He calls himſelf a *Dove* for his innocency; and ſolly (which is aſcribed to the Dove, *Hoſea* 7. 11.) in caſting himſelf into this ſnare; and for his vexation and perſecution by his Enemies, thoſe birds of prey; and for his ſad and mournful poſture. *Silent* he was, and it was his prudence ſo to be in this place and condition; and he was in a place remote enough from his Fathers Houſe, and from Gods Sanctuary where his Heart was. *b* When being chaſed by *Saul* reſtleſs malice, he had put himſelf into the hands and power of the *Philiſtins* at *Gath*. Where when he was, the following Meditations came into his Mind, which after his eſcape he digeſted into this Order and *Pſalm*.

David, *praying to God, complaineth of his ſufferings, and magnifieth his Word*, 1—10. *is confident of Gods fulfilling it, and promiſeth to praiſe him for it*, 11, 12.

1 BE merciful unto me, O God, for man *c* would ſwallow me up *d*: he fighting daily oppreſſeth me.

c (*i. e.*) Men, weak and miſerable Men, as the word ſignifies, whom thou canſt cruſh in an inſtant; *Saul* and his Courtiers, who have driven me hither; and now *Achiſh* and the *Philiſtins*, who have oft fought my ruine, which now they have opportunity to effect. *d* Like wild and ravenous Beaſts, rather than Men. Heb. *hath ſwallowed me up*. The thing is begun, and in a manner done, if thou doſt not miraculouſly prevent it.

Pſal. *mine Obſervers.* 2 † Mine enemies *e* would daily ſwallow *me* up: for *they be* many that fight againſt me *f*, O thou moſt High *g*.

e Heb. *my Obſervers*, that narrowly look to all my paths, and watch for my Haltings, and for an Opportunity to deſtroy me. *f* They truſt to their great numbers; wherein they know themſelves to be much ſuperiour to me. *g* Who from thine high place beholdeſt all their plots, and canſt moſt eaſily diſturb and blaſt them.

3 What time I am afraid I will truſt in thee *h*.

h When I have the greateſt cauſe of Fear, I will relye upon thy Providence and Promiſe for my Deliverance.

* Ver. 10, 11. * Pſ. 118. 6. Heb. 13. 6 4 * In God I will praiſe his word *i*; in God I have put my truſt, I * will not fear * what fleſh *k* can do unto me.

i The Senſe is, either, 1. I will praiſe or boaſt in the Lords Word, or the Lord for his Word. Or 2. *With* or *by the Lord* (*i. e.*

By his favour or help.) *I will praiſe his Word.* Or rather, 3. This, *a*: I humbly conceive: There are many things to be praiſed and celebrated in God, his Power, and Wiſdom, *&c.* but amongſt all and above all, I ſhall at this time praiſe him for his *Word*, which *he hath magnified above all his Name*, as is ſaid *Pſal.* 138. 2. even for his promiſes of protection and deliverance, made to his people in all their exigencies, and particularly and eſpecially for that promiſe of the Kingdom made to me; for which I will now praiſe him, becauſe I am as ſure of its accompliſhment, as if I had it already in mine hand. *k* Infirm and mortal men, altogether unable to oppoſe thy infinite Majeſty; called *Fleſh* by way of contempt, as *Pſal.* 78. 39. *Iſa.* 31. 3. *Jer.* 17. 5.

5 Every day ‖ they wreſt my words *l*: all their thoughts *are* againſt me for evil *m*. ‖ Or, *my words bring ſorrow.*

l They miſconſtrue and pervert my moſt innocent expreſſions, and turn them into matter of Calumny, wherewith they may incenſe *Saul* againſt me. Or, *They perplex my Affairs*. *m* It is their whole ſtudy to do me miſchief.

6 They gather themſelves together *n*, they hide themſelves *o*, they mark my ſteps *p* when they wait for my ſoul *q*.

n After they have ſeverally imployed their Thoughts againſt me, they meet together to compare their thoughts, and to put them in execution. *o* They lurk ſecretly; either that they may pry into all my moſt private actions; or that they may ſurprize me with unlikely unawares. Compare *Pſal.* 10. 8. *Prov.* 1. 11. *p* (*i. e.*) All my goings and doings, that they may find ſome occaſion to reproach, or entangle and ſo deſtroy me. *q* Or *Life*, to take it away from me.

7 Shall they eſcape by iniquity *r*? in *thine* anger caſt down *s* the people *t*, O God.

r Shall they ſecure themſelves by ſuch injurious and malicious practices, whereby they do not only vex me, but provoke and deſpite thee? Shall they have ſucceſs inſtead of the punihments which thou haſt threatned, and they have deſerved? God forbid. But the words may be read without an Interrogation, *By their iniquity they* hope to *eſcape*; or, *they do eſcape*, at preſent: But Lord do not ſuffer them thus to eſcape. *s* This is oppoſed to their preſent exaltation and triumphs over poor *David*, and to their hopes and confidence of ſafety and ſucceſs. *t* (*i. e.*) Theſe people, of whom I am ſpeaking, to wit, my malicious and wicked Enemies, as well thoſe followers of *Saul*, as theſe *Philiſtins* amongſt whom I now am.

8 Thou telleſt my wandrings *u*, put thou my tears into thy bottle *x*: * *are they* not in thy book *y*? * Mal. 3. 16.

u Here I have been hunted from place to place, and am now driven hither. *x* Regard and remember, and pity them. *y* But why do I pray to God to do that which I am well aſſured he is of himſelf inclined to do, and hath already done?

9 When I cry *unto thee*, then ſhall mine enemies turn back *z*: this I know, for God *is* for me.

z When I have no other Arms or Force, which is my preſent caſe, my Prayers ſhall be ſufficient to overthrow mine Enemies.

10 * In God will I praiſe *his* word: in the LORD * Ver. 4. will I praiſe *his* word *a*.

a What I have already engaged to do, *v.* 4. that I do again and again promiſe to do, and I cannot ſufficiently praiſe thy Goodneſs in making Promiſes, and thy Faithfulneſs in keeping them.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 * Thy vows *are* upon me *b*, O God: I will render praiſes unto thee. * Pſ. 61. 8.

b As I have prayed to thee, and am aſſured that thou wilt deliver me, ſo in confidence thereof I have made Vows to expreſs my gratitude to thee: and I acknowledge my ſelf obliged, and do reſolve to perform them.

13 For * thou haſt delivered my ſoul from death *c*: * Pſ. 116. will not *thou deliver* my feet from falling *d*, that I may walk before God *e* in * the light of the living *f*? 8, 9. * Job 33. 30.

c Which my Enemies deſigned, and my extream dangers threatned. *d* I am confident that thou wilt deliver, becauſe of thy promiſes, and my former experience. *e* (*i. e.*) That I may pleaſe, and ſerve, and glorifie thee, as this Phraſe implies, *Gen.* 5. 24. comp. with *Heb.* 11. 5. as alſo *Gen.* 6. 9. and 17. 1. 1 *Sam.* 2. 30. which is the great end for which I deſire Life. *f* Either 1. In Heaven. Or rather, 2. In this Life, which is here oppoſed to the *Death* laſt mentioned, as it is *Job* 33. 30. which is called *Light*, *Job* 3. 20. as Death is called *Darkneſs*, *Job* 10. 21, 22. and oft elſewhere, and which is expreſſed, by *beholding the Light*, and *the Sun*, *Eccleſ.* 11. 7.

PSAL. LVII.

To the chief muſician ‖ Al-taſchith *a*, Michtam of David, * when he fled from Saul in the cave *b*. ‖ Or, *destroy not.*

a The word ſignifies, *deſtroy not*. Which ſome think to be a Preface *from not*, *a* containing the ſum of the *Pſalm*, and reminding *David* of his Golden great diſtreſs, in which he then was; which obliged him to Pſalm. make ſervent Prayers to God, that he would not deſtroy him, * 1 Sam. nor give him up into the hands of his Enemies, who always de- 22. ſigned and deſired to deſtroy him, and now ſeemed to have a fair opportunity to do it. *b* Either 1. That of *Adullam*, 1 *Sam.* 22. 1. or that of *En-gedi*, 1 *Sam.* 24. 1. & 24. 3.

The Pſalmiſt, in Prayer, fleeth to God for protection and favour in his dangerous conditions, 1—5. *deſcribeth the wicked projects of his Enemies*, 6. *and encouraged himſelf from Gods mercy, to praiſe him*, 7—11.

1 BE merciful unto me, O God, be merciful unto * Pſ. 61. 4. me *c*, for my ſoul truſteth in thee: yea, in * the & 73. 28. ſhadow

ſhadow of thy wings *d* will I make my refuge, until *theſe* calamities *e* be over paſt.

e The repetition implies both the greatneſs of his danger, and the fervency of his Spirit in this requeſt, and withal that his whole truſt and hope was in God's mercy. *d (i. e.)* Of thy protection; to which alone I truſt, and not to the ſhadow of this dark Cave, in which I now hide my ſelf. *e* Or the time *of theſe Calamities*, which, I know, will ſhortly have an end.

*Pſal.138.8. 2 I will cry unto God moſt high: unto God that * performeth *all things* for me *f*.

f Heb. *that performeth* (or *perfecteth* or *finiſheth*, as this word is rendred, *Pſal. 138. 8. (i. e.)* will certainly perform or finiſh) *for* or *towards*, or *concerning me*. He doth not expreſs what he performeth, or perfecteth, or fulfilleth, but leaveth it to be underſtood, as being eaſie to be underſtood: *He performeth*, or *perfecteth*, to wit, all that he hath promiſed, engageth himſelf to perform, what he hath begun to do, or what is yet to be performed; it being uſual in the Hebrew Language to underſtand a Verbal Noun after the Verb. He implies that God is not like men, who make large promiſes, but either through inability or careleſneſs, or unfaithfulneſs, do not perform them, but will certainly be as good as his word.

|| Or, *he reproacheth him that would ſwallow me up.* 3 He ſhall ſend *g* from heaven, and ſave me || from the reproach of him that would ſwallow me up *h*; Selah. * God ſhall ſend forth his mercy and his truth *i*.

g Either, 1. His Angels, as *Dan.* 3. 28. Or 2. His help. Or 3. His hand; which is underſtood after this Verb, 2 *Sam.* 6. 6. by comp. 1 *Chron.* 13. 9. where it is expreſſed. Or rather, 4. *His Mercy and his Truth*, as it here follows where alſo this Verb is repeated, before thoſe words. *h (i. e.)* From that ſhameful deſtruction which they deſign to bring upon me. Or rather, as it is rendred in the Margent of our Bible, and by many others, and as it is in the Hebrew, *He hath reproached, (i. e.* He will certainly put to ſhame or reproach) *him that would ſwallow me up*, by diſappointing his expectation, and delivering me from his rage. *i (i. e.)* Shall diſcover them by their proper fruits, to wit, by affording his gracious help in purſuance of his Promiſes.

*Pſ.35.17. & 58. 6. *Pſ.55.21. 4 My ſoul *is* among * lions *k*; I lye *l even among men* that are ſet on fire *n*, *even* the ſons of men *o*, whoſe teeth *p are* ſpears and arrows *q*, and their * tongue a ſharp ſword.

k I live in the midſt of a generation of fierce and bloody men; which both in Scripture and other Authors, are oft called *Lyons*. *l* I have my abode and converſation. *m* Which Particle is eaſily borrowed out of the foregoing Clauſe. *n* To wit, *of* or *from Hell*, as is fully expreſſed *Jam.* 3. 6. who are meer Fire-brands and Incendiaries, that are continually breathing out their Wrath and Threatnings, and incenſing *Saul* againſt me. *o* Whereby he explains what he meant by *Lyons*, and tells us, they were Beaſts in the ſhape of Men. *p* Which may be conſidered; either, 1. As Inſtruments of Deſtruction, as they are in Lyons. Or rather, 2. As Inſtruments of Speech, as they are in Men; for it here follows by way of explication, as the manner is, *and their Tongue*. And both ſeem to ſignifie their wicked and pernicious Calumnies, of which he every where complains, and particularly in the Hiſtory, to which this Pſalm ſeems to relate, 1 *Sam.* 24. 10. and by which they deſigned to promote his deſtruction. *q (i. e.)* They grievouſly wound my Name, and are deviſed to do me miſchief.

*Pſ. 7. 6. & 148.13. 5 * Be thou exalted *r*, O God above the heavens *s*: *let* thy glory *be* above all the earth *t*.

r Glorifie thy Power, and Goodneſs, and Juſtice, and Faithfulneſs by my Deliverance, all which are expoſed to cenſure and reproach, whilſt thou ſuffereſt ungodly wretches to oppreſs and triumph over the Innocent and Righteous, that put their truſt in thee. *s (i. e.)* Higher than the Heavens, or to the higheſt degree poſſible; or above all the falſe Gods which are ſuppoſed to reſide in Heaven. *t (i. e.)* Above all Men upon Earth, ſome whereof do now audaciouſly lift up themſelves againſt thee, and above thee. Or, *through* (as the Hebrew Particle is commonly rendred, and it is no new thing to have the ſame Word or Particle diverſly taken in the ſame Verſe, as hath been formerly ſhewed) *the whole Earth*; not only amongſt thine own people, but ſo that even the Heathens ſhall be forced to acknowledge and admire thy Glorious Deeds.

*Pſ. 7.16. & 9. 15. 6 * They have prepared a net for my ſteps, my ſoul is bowed down *u*: they have digged a pit before me *x*, into the midſt whereof they are fallen *themſelves y*. Selah.

u Or, *was bowed down*: I was even ready to fall and periſh. Or, mine Heart was oppreſſed and almoſt overwhelmed. *x* Heb. *Before my Face*: not in my ſight, for that would have been in vain, *Prov.* 1. 17. but in my way, where they thought I would go. *y* This was fulfilled in *Saul*, who by purſuing fell into his hands, 1 *Sam.* 24. 3.

*Pſ. 108. 1. *&c.* || Or, *Prepared.* 7 * My heart is || fixed *z*, O God, my heart is fixed: I will ſing and give praiſe.

z Or, *eſtabliſhed*, in a full aſſurance of thy merciful help. It was ready to ſink with fear, or *bowed down*, *ver. 6.* but now I have through thy Grace conquered my Fears, and am fixed in a ſtedfaſt belief of thy Promiſes. Or, *is prepared*, to wit, to ſing and give praiſe, as it follows.

8 Awake up my glory *a*, awake pſaltery and harp: *I my ſelf* will awake early *b*.

a Either, 1. My Soul: Or rather, 2. My Tongue, the Inſtrument of *Singing*, which he was now about to do, *v. 7, 9. b* I will rouſe up and imploy all the Powers of my Soul and Body, to ſet forth Gods Praiſes.

9 I will praiſe thee, O LORD, among the people *c*: I will ſing unto thee among the nations.

c In the great Congregations, amongſt the *Iſraelites* of all Tribes, who are called by this Name, *Deut.* 33. 19. and amongſt Heathens, as I ſhall have occaſion, as he often had.

10 * For thy mercy *is* great unto the heavens *d*, and thy truth unto the clouds. * Pſ. 36. 5. & 71. 19. & 89. 2. & 108. 4. & Verſ. 5.

d (i. e.) Is moſt evident, and greatly exalted.

11 Be * thou exalted, O God above the heavens: let thy glory *be* above all the earth *e*.

e See the Note *t* on *v.* 5.

PSAL. LVIII.

The ARGUMENT.

THis *Pſalm* was Compoſed, as very many others were, upon the occaſion of thoſe wickedly Calumnies, and unjuſt Cenſures, and Sentences which were paſſed upon him by *Saul* and his Courtiers.

To the chief muſician, || * Al-taſchith, Michtam of David. || Or, *deſtroy me*, a Golden Pſalm of David.

David *reproving wicked Judges, deſcribeth their Nature,* 1—5. *and prayeth God to puniſh and deſtroy them,* 6—9. *for his own Glory, and the joy of the Righteous,* 10, 11.

1 DO ye indeed ſpeak righteouſneſs *a*, O congregation *b*? do ye judge uprightly, O ye ſons of men *c*? * Pſal. 57. Tit.

a The queſtion implies a Denial: You cenſure me freely without any regard to Truth or Juſtice. *b* The word ſignifies a Band or Company of Men; and ſeems to point at *Sauls* Judges and Counſellers; who met together to conſult what they ſhould do againſt *David*; and probably paſſed a Sentence upon him, as guilty of Treaſon and Rebellion. *c* So he calls them; either, 1. In contempt and oppoſition to the ſons of God, or good Men. Or 2. By way of admonition, to mind them that they alſo were Men, and muſt give an account to God for all their hard ſpeeches, and unrighteous decrees againſt him.

2 Yea, in heart *d* ye work wickedneſs; ye * weigh the violence of your hands *e* in the earth *f*. *Pſ.82.2.

d Or, *with your Heart*, with free choice and conſent, and not only by conſtraint, and out of compliance with *Saul*. *e* Or, *you weigh violence*, or *injuſtice with your hands*. The Phraſe of *weighing* hath reſpect to their Office, which was to adminiſter Juſtice, which is uſually expreſſed by a pair of Ballances. So he intimates that they did great wrong under the pretence, and with the formalities of Juſtice, and whilſt they ſeemed exactly to weigh and conſider the true and fit proportion between the Actions and the Recompences allotted to them, they turned the Scale; and partly to curry Favour with *Saul*; and partly from their own Malice againſt *David*; pronounced an unjuſt Sentence againſt him. *f* Or, *in this Land*, where God is preſent, and where you have Righteous Laws to govern you, and you profeſs better things.

3 The wicked are eſtranged *g* from the womb *h*; they go aſtray ||, * as ſoon as they be born *i*, ſpeaking lyes. || From the Belly.

g To wit, from God, *Eph.* 4. 18. and from all Goodneſs. *h* Either, 1. Hyperbolically; even from their tender years. Or 2. Strictly and properly. So the Senſe is: No wonder they act ſo unrighteouſly, for their very Natures and Principles are corrupt, even from their Birth: They are the wicked off-ſpring of ſinful Parents. And this hereditary and native corruption, though too common to all Men, he particularly aſcribes to theſe men; either becauſe their immediate Parents were ſuch as did not only convey a corrupt Nature to them, but greatly improved it by wicked Counſel and Example: Or becauſe they themſelves had improved that ſtock of Original Corruption, and inſtead of mortifying it, had made it their great deſign, and conſtant buſineſs to gratifie and obey it. || By Actual ſins, the Fruit of their Original ſin. *i* From their Childhood, as ſoon as ever they were capable of the exerciſe of Reaſon, and the practice of ſinning.

4 * Their poiſon *k is* † like the poiſon of a ſerpent *l*: *they are* like the deaf || adder *that* ſtoppeth her ear: *Pſ.140.3. Eccl. 10. 11. † Heb. according to the life. || Or, *Aſp.*

k Their virulent and malicious diſpoſition. *l* Partly in it ſelf, being natural and inveterate, and incurable; and partly in its moſt pernicious effects.

5 Which will not hearken to * the voice of charmers, || charming never ſo wiſely *m*. *Jer.8.17. || Or, *be charming never ſo cunning.*

m This ſimilitude doth neither juſtifie the practice of Charming, which in the very word here uſed, is condemned, *Deut.* 18. 11. no more than thoſe which are drawn from the unjuſt Steward, *Luke* 16. 1. *&c.* and 18. 2. *&c.* and from a *Thief*, *Rev.* 16. 15. nor yet affirm the truth of what is reported, concerning the *Aſps* or Adders, which are ſaid to lay one Ear cloſe to the ground, and to cover the other with their Tail, that ſo they may avoid the danger of Enchantment; but only was taken from the common Opinion, which he Poetically mentions to this purpoſe: As they commonly ſay of the Aſps or Adders, *&c.* ſuch really are theſe Men: Deaf to all my Counſels, and to the Dictates of their own Conſciences, and to the Voice of Gods Law. And yet of the *charming* or *inchanting* of Serpents, mention is made both in other places of Scripture, as *Eccleſ.* 10. 11. *Jer.* 8. 17. and in all ſorts of Authors, Antient and Modern, *Hebrew* and *Arabick*, and *Greek* and *Latin*, [Of which ſee my Latin *Synopſis*.] And particularly the *Arabick* Writers (to whom theſe Creatures were beſt known) name ſome ſorts of Serpents; among which the Adder is one, which they call *deaf*, not becauſe they are dull of Hearing, but, as one of them expreſly ſaith, becauſe they will not be Charmed.

6 * Break their teeth *n*, O God, in their mouth: break out the great teeth *o* of the young lions, O LORD. * Job 4. 10.

n Their Power and Inſtruments of doing Miſchief. He mentions *Teeth*; partly, becauſe the Adders poiſon lyes in its Teeth; and partly,

partly, to make way for the following Metaphor. *o* Called *the Grinders*; which are more ſharp and ſtrong than the reſt, and more uſed in breaking and tearing what they are about to eat.

7 Let them melt away as waters, *which* run continually *p*: * *when* he *q* bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces *r*. *Pſ.58.7.

p As waters ariſing from melted Snow, or great Showers, or ſome other extraordinary cauſe, which at firſt run with great force and noiſe, and throw down all that ſtands in their way, but are ſuddenly gone, and run away and vaniſh, and return no more. *q* To wit, any or every one of mine Enemies, as appears from the foregoing and following words. *r (i. e.)* Like Arrows broken aſunder, whilſt a Man ſhoots, which can do no hurt.

8 As a ſnail *which* melteth *s*, let *every one of them* paſs away *: like the untimely birth of a woman, *that* they may not ſee the ſun *t*. *Pſ.58.8.

s Which thruſts forth; and ſeems to threaten with its Horns, but is quickly diſſolved: For when it goes out of its ſhell, it ſpends its vital moiſture, until by degree it waſte away and periſh. *t* Which indeavouring violently and unſeaſonably to break forth from the Womb is choaked in the attempt, and doth not live to ſee the Light of the Sun.

9 Before your pots can feel the thorns *u*, he ſhall take them *x* away as with a whirlwind *y*, † both living, and in *his* wrath *z*. *Pſ.58.9. † Heb. as with his living, as with his wrath.

u (*i. e.*) The heat of the Fire kindled by the Thorns put under them for that purpoſe: Before your Pots can be thoroughly heated. *x* To wit, mine Enemies; whoſe ſudden deſtruction he deſcribes under this ſimilitude. *y (i. e.)* Violently and irreſiſtibly. *z* Heb. *as living (i. e.* Alive, as he did *Korah*, *Numb.* 16. the Particle, *as*, being here not a Note of Similitude, but of Truth or Aſſeveration, as it is *John* 1. 14. and oft elſewhere, as hath been noted:) *as* in (which propoſition is frequently underſtood) *wrath*, (*i. e.*) As a Man moved with great Wrath deſtroys his Enemy without Mercy, and is ready to devour him alive, if it were poſſible: Or, *both that which is raw* (as the Hebrew word *Chai* ſignifies, *Lev.* 13. 16. 1 *Sam.* 2. 15. to wit, the raw Fleſh, which is ſuppoſed to be put into the pot, that it may be boyled) *and the burning Fire*. There is indeed great variety of conſtruction and interpretation of theſe Hebrew words; which is not ſtrange, eſpecially conſidering the conciſeneſs of the Hebrew Language, and that this is a Proverbial Speech; nor is it of any great importance, becauſe it is not in any great point of Faith, and becauſe the Senſe of it is agreed, the only difference being about the manner and ground of the Phraſe. The learned Reader may ſee more upon this place in my Latin *Synopſis*.

10 The righteous ſhall rejoyce when he ſeeth the vengeance: * he ſhall waſh his feet in the blood of the wicked ||. * Pſ. 2. 4. 37. 13.

* (*i. e.*) The Vengeance of God upon his implacable Enemies; not ſimply for himſelf, but for the bleſſed effects of it; the vindication of Gods Honour, and the deliverance of himſelf and of all good Men. || (*i. e.*) There ſhall be ſo great a ſlaughter of his Enemies that he might, if he ſo pleaſed, waſh his feet in their blood. See the ſame or like Expreſſions, *Pſal.* 68. 23. *Iſa.* 63. 3. *Revel.* 14. 20.

11 So that a man ſhall ſay, Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth †. Heb. *Fruit of the righteous.*

† And theſe Adminiſtrations of Gods Providence ſhall be ſo evident and convincing, that not only good Men ſhall be ſenſible thereof, but any man that ſees them, yea, even ſuch as were apt to diſpute or doubt of Gods Providence, ſhall upon this eminent occaſion, break forth into ſuch Exclamations as this, Now I ſee that Religion is not a vain and unprofitable thing, and that there is a God who doth now obſerve and govern, and when he ſees fit, judgeth the Inhabitants of the Earth, and will hereafter judge the whole World in Righteouſneſs, and recompence every man according to his works.

PSAL. LIX.

The ARGUMENT.

THe matter and deſign of this *Pſalm* is the ſame in general, and for ſubſtance with the former, to wit, a declaration of the Cruelty and Treachery of his Enemies; and a Prayer to God to deliver him out of their hands.

To the chief muſician, || Al-taſchith, Michtam of David: * when Saul ſent and they watched the houſe to kill him. || Or, *deſtroy me*, a Golden Pſalm of David. * 1 Sam. 19. 11. Pſal. 57. Tit. *Pſ.18.48. † Heb. *ſet me on high.*

David, *in danger, prayeth unto God for deliverance from his Enemies,* 1, 2. *relating his own Innocency and their Cruelty. He truſteth in God, and prayeth againſt them,* 3—15. *Promiſeth thankfulneſs to God for being his defence and refuge,* 16, 17.

1 * DEliver me from mine enemies *a*, O my God: † defend me from them that riſe up againſt me.

a He chiefly underſtands *Saul*, but ſpeaks in the Plural Number, out of Reverence to his King, and that he might, as far as he could in Truth, derive the Envy and Hatred of theſe odious practices, upon thoſe that were about him; as he doth 1 *Sam.* 26. 19. and elſewhere.

2 Deliver me from all the workers of iniquity, and ſave me from bloody men.

3 For lo, they lye in wait for my ſoul; the mighty are gathered againſt me: not *for* my tranſgreſſion, nor *for* my ſin, O LORD *b*.

b Without any provocation, or cauſe given them by me. I am a ſinner before thee O Lord, but I have done them no injury.

4 They run *c* and prepare themſelves *d* without *my* fault: awake † to help me *e*, and behold. † Heb. *to meet me.*

c To and fro, firſt to receive *Sauls* Commands, and then to execute them with all ſpeed and diligence. *d* Or, *diſpoſe themſelves*, here and there round about my Houſe, that they may catch me when I go out of it. *e* Heb. *to meet me*, as I come abroad, and to conduct me away with Safety.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael *f*, awake to viſit all the heathen *g*: be not merciful *h* to any wicked tranſgreſſors *i*. Selah.

f A God in Covenant with all true *Iſraelites*, whom thou haſt promiſed to protect and bleſs. *g* Or, *theſe Heathens*, or *Gentiles*: Who though they are called and accounted *Iſraelites* by their Birth; yet in Truth, and in their Diſpoſitions and Manners, are meer Heathens and *Barbarians*: In which reſpect ſuch men are elſewhere called *Strangers*, *Pſal.* 54. 3. Men of *Sodom and Gomorrah*, *Iſa.* 1. 10. and *an Ethiopian*, *Amos* 9. 7. As among us ungodly Chriſtians, are oft called *Jews*, or *Turks*, or *Heathens*. *h* For indeed thou canſt not with thine Honour, nor according to thy Word, be merciful to any ſuch incorrigible offenders. *i* Or, *perfidious Tranſgreſſors*, ſuch as perfecute me, and other good men, out of malice, and againſt their own Conſciences, which tell them that I am innocent, and with pretences of Friendſhip. He might well pray ſo vehemently againſt ſuch, not only for his own preſervation, but for the juſt and neceſſary vindication of Gods Honour, and for the publick good of Mankind; whoſe common intereſt it was, that ſuch vile Miſcreants ſhould be taken out of the way.

6 They return at evening *k*: they make a noiſe like a dog *l*, and go round about the city *m*.

k After they have been buſie all day; either in plotting againſt me, or in hunting after me. In the Evening, when they ſhould compoſe themſelves to reſt, they return to their old trade of watching for me: Which they did at this time all the Night long, 1 *Sam.* 19. 11. *l* Either when he is hungry and purſuing his prey, and howls for meat; or when he is enraged, and grins and ſnarles where he cannot, or dare not bite. *m* When they did not find him in his own Houſe, they ſought for him in other Houſes, and parts of the City, where they ſuppoſed him to lurk.

7 Behold, they belch out *n* with their mouth: ſwords *o* are in their lips; for * who, *ſay they*, doth hear *p*? *Pſ 10. 11.

n Or, *they pour forth* (to wit, words, for what elſe ſhould come out of the mouth? Even ſharp and bitter words, as the next Clauſe explains it) abundantly and vehemently, as a Fountain doth Waters, as this word ſignifies, ſee *Prov.* 15. 28. *Jer.* 6. 7. *o* (*i. e.*) Words as keen and miſchievous as Swords, as *Pſal.* 55. 21. and 57. 4. *p* *David* doth not hear us, either to diſcover, and ſo to prevent our plots, or to puniſh us for them: and God either doth not hear, or not regard what we ſay and do againſt *David*: And therefore we may ſpeak and act what we think fit. & 94. 7.

8 But thou, O LORD, * ſhalt laugh at them *q*; thou ſhalt have all the heathen in deriſion. * Pſ. 2. 4. 37. 13.

q Diſappoint their high confidences, and hopeful deſigns, and then deride them, and make them ridiculous and contemptible to others.

9 *Becauſe of* his ſtrength *r* will I wait upon thee: for God *is* † my defence. † Heb. *my high place.*

r (i. e.) Sauls ſtrength: Becauſe he is too ſtrong for me. Or rather, *O my ſtrength*, as it is *v.* 17. And all thoſe antient and venerable Tranſlators, the LXX. and *Chaldee*, and vulgar *Latin*, render it, *my Strength*. In the Hebrew it is, *his ſtrength, (i. e.) Davids*. For *David* ſpeaks of himſelf in the third perſon, as he oft doth. And ſuch ſudden changes of perſons are uſual, both in theſe Poetical Books (as hath been noted before) and elſewhere, as *Dan.* 9. 4. *Mich.* 1. 2.

10 The God of my mercy *s* ſhall prevent me *t*: God ſhall let * me ſee my deſire *u* upon † mine enemies. *Pſ.22.11. † Heb. have or hope for. Heb. *of his Mercy.*

s (i. e.) The giver of all that Mercy and Comfort which I either appears by comparing this with *v.* 17.) a change of the perſon, as *ſometimes* there was in the foregoing Verſe. *t* To wit, *with the Bleſſings of Goodneſs*, as it is more fully expreſſed, *Pſal.* 21. 3. Thou ſhalt help me, and that ſeaſonably, before it be too late, and ſooner than I expect. *u* In their diſappointment and overthrow, as it follows: Which was very deſirable to *David*, no leſs for the publick good, than for his own ſafety and happineſs.

11 * Slay them not *x*, leſt my people *y* forget *z*: * ſcatter them *a* by thy power; and bring them down *b*, 4. 14, 15: O LORD our ſhield. * See *Gen.*

x To wit, ſuddenly, or at once. *y* My Country-men; or thoſe over whom thou haſt appointed me to be Governour in due time. *z* Their former Danger, and thy Glorious Mercy in delivering them, and their own Duty to thee for it. Hereby it moſt plainly appears, that *David* in thoſe and the like Imprecations againſt his Enemies, was not moved thereunto by his private Malice, or deſire of Revenge, but by the reſpect which he had to Gods Honour, and the general good of his people. *a* Heb. *make them to wander*. As they wandred about the City and Country to do me miſchief, *v.* 6. ſo let their puniſhment be agreeable to their ſin; let them wander from place to place, to wit, for Meat, as it is expreſſed *v.* 15. that they may carry the Tokens of thy Juſtice, and their own ſhame to all places where they come. *b* From that Power and Dignity in which thou haſt ſet them, which they do ſo wickedly abuſe; and from the height of their carnal hopes and confidences of ſucceſs againſt me.

12 *For* the ſin of their mouth, *and* the words of their lips *c*, let them even be taken *d* in their pride *e*; and for curſing and lying *f* *which* they ſpeak *g*.

c For

c For their ungodly and injurious, and pernicious Speeches, of which he speaks v. 7. and in many other places. *d* As in a snare in order to their ruine. Let thy Judgments overtake them. *e* For their proud and insolent Speeches against thee, v. 7. *f* For their Execrations and lying Reports, which they have raised or spread abroad concerning me. *g* Which they are ready to utter upon all occasions.

13 Consume *them h* in wrath, consume *them*, that they *may* not *be i*: and let them know *k* that God ruleth *l* in Jacob *m*, unto *n* the ends of the earth *o*. Selah.

b By degrees; and after thou hast made them to wander about, v. 11. *i* To wit, in the Land of the Living any more: As this Phrase is frequently understood; whereof divers instances have been given. *k* Experimentally, and to their cost. *l* Over and above them: That though *Saul* be King, yet God is his superiour in Power and Authority, and all things among us shall be disposed, not as it pleaseth *Saul*, which his Parasites are always suggesting to him, but as God will; and therefore I shall be preserved, and in fit time Crowned, in spight of all that *Saul* or his Forces can do against me. *m* In the Land, and over the people of *Israel*, whose King and Governour he is in a peculiar manner. *n* Or, and *unto*: The Conjunction, *and*, being oft underflood, as hath been noted before. These words may be referred; either 1. To Gods Ruling, let them know *that God ruleth*, not only in *Jacob*; but also *to the ends of the Earth*. Or 2. To mens knowing, *let them*, or *let men know even to the Ends of the Earth, that God ruleth in Jacob*: Let thy Judgments be so manifest and dreadful in the destruction of thy wicked Enemies, that not only *Israelites*, but even the remote Nations of the World may see it, and acknowledge thy Power and Providence in it. *o* Either of this Land; or rather, of the World. The Sense is, That by those eminent and extraordinary discoveries of thy Power and Wisdom, and Justice, it may be evident both to them, and to all that hear of it, that thou art no Puny or Inferiour, or Topical God, like the Gods of Heathens, whose Government is confined to a narrow compass, but the high and mighty God, and the great Ruler of the whole World.

14 And at evening let them return, *and* let them make a noise like a dog, and go round about the city *p*.

p What was their sin, and their choice to do with evil design, let it be their punishment to do it by constraint, and for Meat, as it follows v. 15.

† Heb. *to eat.* ‖ Or, *if they be not satisfied, then they will stay all Night.*

15 Let them wander up and down † for meat *q*; ‖ and grudge if they be not satisfied *r*.

q To get a Livelyhood. *r* When their Bodies are hungry, let their Minds be discontented. Or as others render the words, *And lodge, or be forced to lodge all Night, when they are not satisfied.* Let them go to their rest with an empty Stomach.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee *s*, O my strength, will I sing: for God is my defence, *and* the God of my mercy.

s (i. e.) To thy Honour: Or rather, *of* or *concerning thee*; as that Particle is sometimes used.

PSAL. LX.

To the chief musician upon Shushan-eduth *a*, ‖ Michtam of David, to teach *b*; * when he strove with Aram-naharaim *c*, and with Aram-Zobah *d*, when Joab returned, and smote of Edom in the valley of salt, twelve thousand *e*.

‖ Or, *a* Golden Psalm. * 2 Sam. 8. 3, 13. 1 Chr. 18. 3. 12.

a This, like the rest, seems to be the Name of an Instrument, or Song, or Tune, then well known, but now quite unknown and forgotten; it may be, and is by some rendred, *The Lilly*, or *Rose of the Testimony*, or *Oracle*: But why it was so called, is a matter of meer conjecture, and of small importance to us to know. *b* To wit, in an eminent manner: Or for the special instruction of Gods Church and People in some points of great moment; as, concerning the grievous Calamities, to which Gods Church and People were obnoxious, v. 1. 2, 3. and concerning the certainty of Gods promises, and of their deliverance out of them, upon Condition of their Faith and Obedience. Which Doctrines were of great moment, especially to the *Israelites*, who were, and were likely to be exercised in the same manner, and with the same variety and vicissitudes of Condition, under which their Ancestors had been. Or, whereas other Songs were to be learned only by the *Levites*, or by some of them, this possibly was one of them, which the people also were to be taught, and were to sing upon occasion, because of the publick and general Concernment which they all had in the matter herein contained. *c* Or, *the Syrians* (so called from *Aram*, the Son of *Sem*, *Gen.* 10. 22.) *of the two Rivers*, or *of Mesopotamia*, the Country between those two great and famous Rivers, *Tygris* and *Euphrates*. *d* Or, *the Syrians of Zobah*, part of *Syria* so called, 2 *Sam.* 8. 5, 12. *e* This Report seems not to agree with the Historics to which this *Psalm* is supposed to relate, 2 *Sam.* 8. 13. and 1 *Chron.* 18. 12. neither in the persons slain, who are *Edomites*, 1 *Chron.* 18. 12. but *Syrians* here, and 2 *Sam.* 8. 13. nor in their numbers, which are here only twelve thousand, and there eighteen thousand; nor in the persons to whom this Victory is ascribed, who is *Joab* here, *David*, 2 *Sam.* 8. 13. and *Abishai*, 1 *Chron.* 18. 12. But these Difficulties may easily be resolved by these Considerations: 1. That *David* being King, and *Joab* Lord General of all his Forces, and *Abishai* his Lieutenant-General, as to a considerable part of his Army, the same Victory may well be ascribed to any, or every one of them; as it is usually done in like Cases in the *Roman* and *Grecian* Histories. 2. That the *Edomites* and *Syrians* were united in this War. 3. That twelve thousand might be slain in the pitch'd battel, and the rest by the pursuers in their flight. 4. That these several places may speak of several Fights. See more of this business in the Notes, on 2 *Sam.* 8. 13.

The Psalmist complaining of former sad Judgments, 1—3. acknowledgeth Gods present Mercy, 4. Comforting himself in the promises, he prayeth for help, and therein trusteth, 5—12.

1 O God, * thou hast cast us off *f*, thou hast † scattered us *g*, thou hast been displeased; O turn thy self to us again. * Ps. 44. 9. † Heb. *broken.*

f Or *rejected*, or *forsaken us*, as to thy gracious and powerful presence, not only in the time of the Judges, but also during *Sauls* Reign. *g* Heb. *broken us*; partly by that dreadful overthrow by the *Philistins*, 1 *Sam.* 31. and partly by the Civil War in our own Bowels, between me and *Ishbosheth*.

2 Thou hast made the earth to tremble *h*; thou hast broken it: heal * the breaches thereof *i*, for it shaketh. * Ps. 69.

h A Poetical and Hyperbolical Expression, signifying great and dreadful changes among the people, as *Hagg.* 2. 7. comp. with *Heb.* 12. 26, 27. See also 1 *Sam.* 14. 15. *i* Reconcile all those differences which our Civil Wars have made among us.

3 Thou hast shewed *k* thy people hard things: thou hast made us to drink the wine of astonishment *l*.

k Heb. *Made them to see, (i. e.)* to experience or feel, as *seeing* is oft put, as *Psal.* 40. 10. and oft elsewhere. *l* Thou hast filled us with no less horrour and trembling, than men intoxicated with strong and stupifying Drink, which they are forced to drink. Compare *Isa.* 51. 17, 21.

4 Thou hast given *m* a banner *n* to them that fear thee *o*: that it may be displayed because of the truth *p*. Selah.

m Either, 1. Formerly. As thou hast sometimes afflicted thy people, so at other times thou hast delivered them. Or rather, 2. Now lately by and under me. *n* Which is a Sign and Instrument. 1. Of Union. This people who were lately divided and under several Banners, thou hast now gathered together and united under one Banner, to wit, under my Government. 2. Of Battel. Thou hast given us an Army, and power to oppose our Enemies. We had our Banner to set against theirs. 3. Of Triumph. We have not lost our Banner, but gained theirs, and brought it away in Triumph: Compare *Psal.* 20. 5. *e* Or *for*, or *on the behalf of them that fear thee*. An emphatical passage implying, that God gave so great a Blessing to the people of *Israel*, for the sake of those few sincere *Israelites* which were among them. *p* Not for any merit of ours, but to shew thy faithfulness in making good thy promises which thou hast made, both to me, concerning the establishing of this Kingdom to me, and to my seed for ever, and to thy people in general; whom thou hast frequently promised to hear and help when they call upon thee in times of trouble.

5 * That thy beloved *q* may be delivered, save *with* thy right hand, and hear me. * Psa. 108. 6, &c.

q Thy beloved people so last mentioned.

6 God hath spoken *r* in his holiness: I will rejoyce *s*; I will divide *u* Shechem *x*, and mete out the valley of Succoth *y*.

r Having prayed that God would save and hear him, he now intimates that God had done it already, and had prevented his prayers, and *had spoken* to him, and of him, about the stablishing of his Throne. *s* Or, *in the Sanctuary*, or *Holy place*, to which *David* used to resort to ask Counsel, and from whence God usually gave out his Oracles. Or rather, *by his Holiness* as this very Word is rendred, *Psal.* 89. 35. which carries the form of an Oath, and implies that God did not finally speak, but *swore by his Holiness*, as it is there expressed. *t* Therefore I will turn my prayers into praises, and Rejoycings for what God had already done and as I am assured, will further do on my behalf. *u* Or, *Distribute*; which supposeth possession and dominion. *x* A place within *Jordan*, in Mount *Ephraim*. See *Gen.* 33. 18. *Jos.* 20. 7. *y* A place without *Jordan*. See *Gen.* 33. 17. *Jos.* 13. 27. He mentions *Shechem*, and *Succoth*; either, Synecdochically for all the Land of *Canaan*, within and without *Jordan*; which having been formerly divided between him and *Ishbosheth*, was now intirely in his possession: Or because these two places had been in *Ishbosheths* hands, and possibly were extraordinarily devoted to *Sauls* House, and utterly averse from *David*; or for some other Reason now unknown.

7 Gilead *z is* mine, and Manasseh *a is* mine; Ephraim also *is* the strength of *mine* head *b*; * Judah *is* my lawgiver *c*. * Gen. 49. 10.

z All their Land beyond *Jordan*, which was possessed by *Reuben* and *Gad*, and half of the Tribe of *Manasseh*, *Numb.* 32. 29, 39, 40. *Deut.* 3. 10. &c. *Jos.* 13. 25, &c. *a* The other half of that Tribe within *Jordan*. *b* Either, 1. Mine Horns wherewith I shall push mine Enemies, according to *Moses* his prophecy of that Tribe, *Deut.* 33. 17. Or, 2. *The keeper of mine Head*, as *Abijah* spake, 1 *Sam.* 28. 2. A chief part of my strength, either to offend mine Enemies, or to defend my self. For this Tribe was very numerous, and valiant and rich. See *Gen.* 48. 19. *Deut.* 32. 11. *Psal.* 78. 9. *c* The chief Seat of my Throne and Kingdom, and of the inferiour *Thrones of Judgment*, *Psal.* 122. 5. the Tribe to which the Royal Scepter and Law-giver, are appropriated by Gods appointment, *Gen.* 49. 10.

8 Moab *is* my wash-pot *d*; over Edom *e* will I cast out my shooe *f*: Philistia, ‖ triumph thou because of me *g*. ‖ Or, *triumph thou.*

d In which I shall wash my Feet. I shall bring them into the lowest degree of Servitude, and make them contemptible and miserable. See 2 *Sam.* 8. 2. *e* An old and proud, and insolent and cruel Enemy of *Israel*. *f (i. e.)* I will use them like Slaves; either, holding forth my Shoes, that they may pluck them off, or throwing my Shoes at them; either in anger or contempt, as the manner

ner of many Masters was, and is in such Cases. Or, *I will take possession of them*; which was done by treading upon their Land. Or, *I will tread upon their Necks*; as they did in like Case, *Jos.* 10. 24. But these Notions suit not with this phrase, of *casting* or *throwing the Shoe*. *g* Or, *over me*, as thou didst in former years use to triumph and insult over the poor *Israelites*. It is an Ironical expression, signifying that her Triumphs were come to an end.

9 Who will bring me *h into* the † strong city *i*? * who will lead me into Edom *k*? * Psa. 108. 10.

h None can do it but God, as he declareth in the following Verses. *i (i. e.)* The Cities; the singular number for the plural, which is usual. Having beaten his Enemies out of the Field, and into their strong Cities; from whence they hoped to renew the War, he desires Gods Assistance whereby he may take their strong Holds, and so secure himself from further Attempts against him. *k* Which was an high and rocky Country, *Obad.* v. 3. fortified by Nature, as well as by Art, and therefore not to be invaded, and subdued without a Divine Hand. † Heb. *city.*

10 Wilt not thou O God, *which* * hadst cast us off? and *thou*, O God, *which* didst not go out with our armies *l*? * Psa. 44. 9.

l To wit, in former times; but now hast graciously returned to us. He brings to his own and peoples minds, their former Calamities, that they may be more thankful for present Mercies and Deliverance.

11 Give us help from trouble: for vain *is* the † help of man *m*.

m Though I have some Reputation for Valour and Conduct, and though my People are very numerous, and now united under me, yet all this will avail little or nothing without thy Almighty help. † Heb. *help.*

12 Through God * we shall do valiantly: for he *it is that* shall tread down our enemies. * Psa. 108. 13.

PSAL. LXI.

The ARGUMENT.

THe occasion of this *Psalm*, was some great distress of *Davids*; either by *Saul*, or by *Absalom*; though it might be Composed some time after it was past.

To the chief musician upon Neginah, *a Psalm* of David. David, *in great danger, fleeth to God for deliverance, upon experience of his former Love, 1—3. promising him perpetual Service for hearing his Prayers, 4, 5. And assuring himself a long Life, he voweth thankfulness, 6—8.*

1 HEar my cry, O God, attend unto my prayer.

2 From the end of the earth *a* will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I *b*.

a Or rather, *of the Land*: To which *David* was driven by the Tyranny of his Enemies. *b* Convey me into some high and secure Fortress, which I could not reach without thy succour, and where mine Enemies cannot come at me. He alludes to their custom of securing themselves in Rocks, 1 *Sam.* 13. 6. *&c.*

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide *in* thy tabernacle for ever *c*: I will † trust in the covert of thy wings *d*. Selah. † Heb. *in the secret place of.*

c I shall, I doubt not, be restored to the Tabernacle from which I am now banished, and, according to the desire of my Heart, worship and enjoy thee there all my days. *d* In the mean time, whilst I am in danger and trouble, I will cast my self upon thy protection with full confidence.

5 For thou, O God, hast heard my vows *e*: thou hast given *me* the heritage of those that fear thy name *f*.

e My fervent Prayers, attended with many Vows and Promises, as was usual, especially in cases of great danger or difficulty, *Gen.* 28. 20. *Judg.* 11. 30, 31. *f* Thou hast allotted me my portion, with and amongst them that fear and worship thee, who are the excellent ones, *in whom is all my delight*: And upon that account I must acknowledge it to thy praise, that *the Lines are fallen to me in pleasant places: Yea, I have a goodly Heritage*, *Psal.* 16. 3, 6. Thou hast granted me this singular Mercy, to live in Gods Land, and to enjoy his Presence and Favour, and to worship in his Tabernacle; which is the Heritage that I and all that fear thee, prize and desire above all things in the World.

6 † Thou wilt prolong the kings life *g*, *and* his years *h*, † as many generations *i*. † Heb. *days upon days.*

g (i. e.) My Life. He calls himself *King*; either, 1. Because he was actually *King*, though *Absalom* usurped the Throne: Or 2. Because he was designed and anointed to be King; and by calling himself *King*, he supports himself under his present straits, and declares his confidence in Gods promise of the Kingdom to him. Yet we must not think that *David* did commonly and publickly call, or own himself to be *King*, which had neither been true nor convenient for his Affairs: But this Psalm, either was not Composed whilst *Saul* lived, or at least was penned only for his private use and Comfort, and not *committed to the chief Musician*; which indeed it could not be till *David* had the Kingdom, and the inspection of the sacred Musick and Service of the Tabernacle. *h (i. e.)* The years of my Life and Reign. *i* As long as if I had a Lease of it for many Ages. Thus he speaks; partly, because his Kingdom was not like *Sauls*, a matter of one Age, expiring with his Life, but established to him and his Heirs for ever; and partly, because Christ, his Son and Heir, should actually, and in his own person possess the Kingdom for ever.

7 He shall abide *k* before God *l* for ever: O prepare *m* * mercy and truth *n which* may preserve him.

k Or, *sit*, to wit, in the Throne, *Jer.* 13. 13. *l* Living and ruling as in Gods presence, and serving God with his Royal Power, and Worshipping him in his Tabernacle. *m* Or, *order* or *appoint*, as this word signifies, *Jonah* 1. 17. and 4. 6. *n* Either, 1. The Graces of *Mercy* or *Compassion*, and *Truth* or *Faithfulness*; which are the great supporters of Thrones, *Prov.* 20. 28. and 29. 14. Or rather, 2. Thy Mercy and Truth, *(i. e.)* The effects of them. Thy *Truth* in giving me those Mercies which thou hast promised to me; and thy *Mercy* in giving me such further Blessings, as I need, and thou seest fit to give me.

8 So will I sing *praise* unto thy name for ever, that I may daily perform my vows *o*.

o That so I may pay unto thee those Services and Sacrifices, which I vowed to thee when I was in trouble.

PSAL. LXII.

The ARGUMENT.

THis *Psalm* was made in a time of great Danger and Distress, or at least with respect to it, as is manifest from *v.* 3, 4.

To the chief musician, † to Jeduthun *a*, *A Psalm* of David. † Heb. *upon.*

a A famous Musician; of whom see 1 *Chron.* 9. 16. and 16. 42. Heb. *Upon Jeduthun*. Which might be the Name of a Musical Instrument, or Tune invented by that *Jeduthun*, and therefore called by his Name.

David testifieth his safety and quietness in God, to the discouragement of his Enemies, 1—7. but to the encouragement of the Godly, 8. No trust to be put in Man, or Worldly things, but in God, 9, 10. to whom Power, Mercy and Justice belong, 11, 12.

1 † TRuly *b* my soul † waiteth *c* upon God: from him *cometh* my salvation *d*. † Heb. Or, *only.* † Heb. *is silent.*

b Or, *Surely*. This is my certain and fixed resolution. Or, *Nevertheless*, as this Particle is oft rendred. So the beginning of this Psalm is abrupt, as it is in some other Psalms. This seems to be the Conclusion of a long and hard Conflict, which *David* had within himself, as he often had, what course he should take to get out of his trouble. *c* Heb. *is silent*, as it is also *Psal.* 37. 7. *(i. e.)* silently, quietly and patiently looks up to God for deliverance, and that in his time and way, without murmuring or despair, or using indirect and sinful practices. *d* I have no hope of deliverance, but from and by him.

2 He only *is* my rock, and my salvation: *he is* my † defence; I shall not be greatly moved *e*. † Heb. *high place.*

e Though I may be shaken, yet I shall not be overthrown. Compare *Psal.* 37. 24. 2 *Cor.* 4. 9.

3 How long will ye *f* imagine mischief against a man *g*? ye shall be slain all of you *h*: * as a bowing wall *shall ye be*, *and* as a tottering fence *i*. * Isa. 30. 13.

f Mine Enemies; to whom now he turneth his Speech. *g (i. e.)* Against me, *a Man* like your selves, whom common Humanity obligeth you to pity; a single Man, who is no fit match for you; a poor, contemptible, miserable and impotent Creature; as the word *Man* is oft used, as *Psal.* 9. 20. and 82. 7. &c. *a dead Dog*, or *a Flea*, or *a Partridge*, as upon the same account he calleth himself, 1 *Sam.* 24. 14. and 26. 20. whom you cannot thus pursue, without reflecting disparagement upon your selves, as he there saith. *h* The mischief which you design for me shall fall upon your own heads. And accordingly *Saul* and the generality of these Men were slain, 1 *Sam.* 31. *i (i. e.)* As suddenly and easily overthrown as these are.

4 They only consult to cast *him k* down from his excellency *l*; they delight in lies *m*; * they bless with their mouth, but they curse † inwardly. Selah. * Ps. 28. 3. † Heb. *in their inward parts.*

k To wit, the man mentioned v. 3. *(i. e.)* himself: Of whom he continues to speak in the third Person. *l* From the hopes and attainment of that Royal Dignity, to which God hath designed and anointed me. *m* In secret Slanders and Execrations covered with Flatteries and fair Speeches, as it here follows.

5 My soul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *n is* my salvation and my glory *o*: the rock of my strength, *and* my refuge *is* in God.

n Heb. *upon* or *with God*. It depends upon him, and his Favour and Help. *o* Either, 1. The matter of my Glorying. Or 2. That Honour which I either have or hope for.

8 Trust in him at all times, ye people *p*; pour out your heart *q* before him: God *is* a refuge for us. Selah.

p By my Example be encouraged, and learn to trust God. *q (i. e.)* Make known all the desires, and cares, and griefs, of your hearts to him, freely and frequently, with confident expectation of obtaining what you want or desire from him.

9 * Surely men of low degree *are* vanity *r*, *and* men of high degree *are* a lye *s*: to be laid in the ballance, they *are* ‖ altogether lighter than vanity. * Psal. 39. 5. Rom. 3. 4. ‖ Or, *alike.*

r (i. e.) Most vain, impotent and helpless Creatures in themselves. This he delivers as a Reason or Argument, to enforce his foregoing Exhortation, *Trust in God*, because there is no other person or thing to which you can safely trust. *s* Because they promise much, and raise Mens expectations upon consideration of their great Power and Dignity, but are not able to perform, and generally deceive those who trust in them. In which respect *Lying* is ascribed to a *Fountain*, *Jer.* 15. 18. to *Wine*, *Hosea* 9. 2. to *the Olive*, *Habak.* 3. 17. when they do not give what they promise.

10 Trust not in oppression *t*, and become not vain *u* in

* Job 31. 25. in robbery: * if riches increaſe, ſet not your heart *upon them x.*

Luk. 12. 15. 1 Tim. 6. 17. *t* As you may not truſt any other Men, ſo neither muſt you truſt to your ſelves, nor to your own Wit or Induſtry, or Courage by which you may oppreſs others, and ſo think to ſecure and enrich your ſelves. *u* Lifting up, and feeding your ſelves with vain Hopes, and Expectations of ſafety and felicity, from thoſe Riches which you take from others by Robbery or Violence. *x* So as to pleaſe your ſelves immoderately in them, to place your Hope and Truſt, and chief Joy in them, or to grow proud and inſolent becauſe of them.

11 God hath ſpoken once: twice *y* have I heard this, that || power *belongeth* unto God *z*.

|| Or, *Strength.* *y* (*i. e.*) Frequently, as *Job* 33. 14. both immediately as at *Sinai*, and by his holy Prophets, from time to time. *z* That Power is God's Prerogative; and Conſequently all Creatures, either againſt or without him, are poor Impotent things, to which no Man can truſt without certain Diſappointment, and God alone is fit to be truſted.

* Job 34. 11. Pr. 24. 12. Jer. 32. 19. Ezec. 7. 27. & 33. 20. Mat. 16. 27 Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10 Eph. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Re. 22. 12. 12 Alſo unto thee, O LORD, belongeth mercy *a*; for || * thou rendreſt to every man according to his work †.

a Or, *Benignity*, or Readineſs to do good. Thou art no leſs willing than able, to defend and preſerve all that put their Truſt in thee. || Or, *therefore*. For the following Words ſeem to be either a Reaſon, or Proof of, or an inference from, the two foregoing Properties of God, *Power* and *Mercy*. God is Almighty, therefore he can eaſily ſubdue and deſtroy all his and mine ungodly Enemies, and Recompence unto them all their Malicious and wicked Practiſes. He is alſo mild and merciful, and therefore will pardon good Mens failings, and graciouſly reward me and others of his people according to our Integrity. † According to the Nature and quality, though not according to the proportion, of their Works, whether they are good or bad. And this as he is obliged to do by his holy Nature, and by that Reſpect which he oweth to his own Glory, ſo he is able to do it, being Omnipotent, and willing to do it to the godly (which was the only thing that might be doubted, becauſe of their manifold and great Corruptions, and Imperfections, and Miſcarriages) becauſe he is merciful and gracious.

PSAL. LXIII.

A Pſalm of David when he was in the wilderneſs of Judah *a*.

a Where he hid himſelf from *Saul*, 1 *Sam.* 22. 5. and 23. 14, 15. and 26. 1, 2.

David *in the Wilderneſs complaining bitterly of his Baniſhment from Gods Houſe, thirſteth and longeth for it,* 1—3. *His manner of beſeeching God. His Experience, Hope and Delight in God,* 4—8. *comforteth himſelf, that his Enemies ſhall be deſtroyed, and that he ſhall be in Safety,* 9—11.

* Pſ. 42. 2. & 143. 6. † Heb. *weary.* † Heb. *without Water.* 1 O God, thou *art* my God *b*, early *c* will I ſeek thee: * my ſoul thirſteth for thee *d*; my fleſh longeth *e* for thee in a dry and † thirſty land, † where no water is *f*.

b In Covenant with me. *c* Heb. *in the Morning*. Which implies the doing it with greateſt Diligence and Speed, taking the firſt, and the beſt time for it, as *Job* 8. 5. *Pſal.* 78. 34. *Prov.* 1. 28. *d* (*i. e.*) For the Preſence and Enjoyment of thee in thine Houſe and Ordinances, as the next Verſe declareth it. *e* Or, *languiſheth*, or *Pineth away*. The deſire of my Soul after thee, is ſo Vehement and inſatiable, that my very Body feels the Effects of it, as it commonly doth of all great Paſſions. *f* So called; Either, 1. Metaphorically; In a Land where I want the refreſhing Waters of the Sanctuary. Or, 2. Properly: I thirſt not ſo much for Water (which yet I greatly want) as for thee.

2 To ſee *g* thy power and thy glory *h*, ſo as I have ſeen thee *i* in the ſanctuary.

g (*i. e.*) To enjoy, as *ſeeing* is oft taken. *h* Either, 1. The Ark, which is called God's *Strength* and *Glory*, 1 *Sam.* 4. 21. 1 *Chron.* 16. 11. *Pſal.* 78. 61. Or rather, 2. The powerful and glorious Effects, and Evidences of thy gracious preſence there. *i* Whereof I have formerly had great and comfortable Experience; which makes me more ſenſible of my preſent loſs, and more Thirſty after thoſe enjoyments.

3 Becauſe *k* thy loving kindneſs *l* is better than life *m*, my lips ſhall praiſe thee *n*.

k This is the Reaſon of the foregoing thirſt after God. *l* (*i. e.*) The Diſcoveries and Influences of thy Grace and Favour, which thou uſually imparteſt to thy people in the Sanctuary. *m* Is more durable and comfortable, and ſatisfactory than the preſent Life, with all imaginable Advantages belonging to it. *n* Both for my former Taſts and Experiences of this Truth; and for the Aſſurance of my Reſtitution to the ſame bleſſed Enjoyments.

4 Thus *o* will I bleſs thee while I live: I will lift up my hands *p* in thy name *q*.

o (*i. e.*) So as I have done and now do. Or, upon that occaſion, when I ſhall be reſtored. Or, for this Reaſon, being ſo ſenſible of the ſweetneſs of thy Favour. Or, *certainly*: For this Particle is ſometimes uſed as a note of Aſſeveration, as it is, *Pſal.* 127. 2. *Iſa.* 16. 6. *p* Towards thee in Heaven, in Prayers and Praiſes. *q* According to thy Command. Or, with Confidence in thy Name.

*Pſ. 103. 5. † Heb. *Fatneſs.* 5 * My ſoul ſhall be ſatisfied *r* as *with* † marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips.

r When thou ſhalt fulfil my earneſt Deſire of enjoying thee in the Sanctuary: though now in my exile I Groan and Pine away for want of that Mercy.

6 When * I remember thee *s* upon my bed *t*, *and* meditate on thee in the *night*-watches *u*. * Pſ. 42. 8. & 119. 55.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce *x*.

s In the mean time, whilſt I cannot enjoy thee, I will Quiet and Comfort my ſelf with the Thoughts, and Remembrance of thy Kindneſs to me. *t* Heb. *Upon my Beds*, implying that he was frequently forced to change his Bed and Lodging, being driven from place to place. *u* In the ſeveral ſeaſons of the Night, which was divided into three or four Watches; of which ſee *Exod.* 14. 24. *Judg.* 7. 19. *Mark* 13. 35. When others ſleep ſecurely, my ſleep is interrupted by my Perplexity and Grief for my abſence from thy Houſe, and when I awake, my Thoughts are fixed upon thee, &c. *x* I will reſt ſecurely and joyfully in thy Protection.

8 My ſoul followeth hard after thee *y*: thy right hand upholdeth me *z*.

y (*i. e.*) Purſueth thee Eagerly and Diligently, and Reſolvedly, and as it were ſtep by ſtep, when thou ſeemeſt to run away from me: Which is the Emphaſis of this Hebrew word. My Soul and Spirit cleaveth to thee, as this Verb ſignifies, *Gen.* 2. 24. *Jer.* 13. 11. when my Body is abſent from thy Sanctuary. *z* I do not loſe my Labour in following hard after thee; for though I am not yet reſtored to the Enjoyment of thy Preſence in thy Houſe, yet I have preſent ſupports from thee, whereby my Spirit is kept from fainting under my manifold Preſſures, and is enabled with Faith and Patience to wait upon thee, till thou ſeeſt fit to deliver me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it a*, ſhall go into the lower parts of the earth *b*.

a (*i. e.*) To take away my Life. *b* Either, 1. Into Hell. Or rather, 2. Into their Grave, as this Phraſe is uſed, *Ezek.* 31. 14, 18. But how is this true, when they are ſuppoſed to be devoured by Foxes, v. 10. Anſw. This may be underſtood; Either, 1. Of divers Perſons. Some of their ſlain might be Buried, and others lye unburied. Or, 2. Of the ſame Perſons; they did go into the Earth, but not immediately, but were firſt devoured of Foxes, and the remainders of them were Buried, as is frequently done in ſuch Caſes. Or, this Phraſe may note not ſo much the Place, as the State, of the Dead; this being univerſally ſaid of thoſe that dye, whether they are buried or unburied, that they *return to the Earth* or *Duſt*, *Job* 1. 21. *Eccleſ.* 12. 7.

10 † They ſhall fall by the ſword *c*, they ſhall be a portion for foxes *d*. † Heb. *they ſhall make him run on the edge of the ſword.*

c (*i. e.*) Dye in battel, as *David* foretold, 1 *Sam.* 26. 10. and as was Accompliſhed in *Saul*, and his followers, who were *David's* greateſt Enemies, 1 *Sam.* 31. *d* Their Carkaſſes ſhall be unburied upon the Earth, and thereby become a prey to Wild and Ravenous Creatures, and eſpecially to Foxes, which were in thoſe Parts in great abundance; and which did and do feed not onely upon fruits, *Cant.* 2. 15. but alſo upon Fleſh, as Experience ſheweth. Beſides ſome very Learned men think that the Word rendred, *Foxes*, is more general, and comprehends, beſides Foxes, another ſort of Creatures, like unto them called *Toxes*, which were very numerous in this Country: Of which ſee on *Jud.* 15. 4.

11 But the king *e* ſhall rejoyce in God, every one that ſweareth by him *f* ſhall glory *g*: but the mouth of them that ſpeak lyes *h*, ſhall be ſtopped *i*.

e I who am already anointed King, and who ſhall be actually King, when theſe mine Enemies are fallen by the Sword. He ſpeaks of himſelf in the third Perſon, either out of Modeſty; or out of Prudence, becauſe it was Ambiguous, and might be underſtood; Either of himſelf, or of *Saul*, whereby he might avoid the Envy of the Expreſſion; if this Pſalm was Compoſed before he was King. *f* Either, 1. By the King; by whom they ſometimes did ſwear, as *Gen.* 42. 15. 2 *Sam.* 15. 21. But they did alſo ſwear by ſome other Perſons, of Eminent Place and Authority, though under the King, as 1 *Sam.* 1. 26. and 20. 3. Nor is it likely, that the Pſalmiſt would juſtifie thoſe kinds of Oaths, this Practice of ſwearing by ones Name, being Accounted a part of that Worſhip which is proper to God, both in the Old and New Teſtament. If this were meant of the King, it might better be rendred, *that ſweareth to* (for ſo the Particle *Beth* is ſometimes uſed) *him*, as Subjects uſed to ſwear Homage to their Prince. So the Sence is: All thoſe that ſhall own me for their King. Or, 2. By God, who was laſt mentioned, that ſweareth by the Name of God, to wit, *in Truth, and Judgment, and Righteouſneſs*, as it is expreſſed, *Jer.* 4. 2. (*i. e.*) Every ſincere Servant and Worſhipper of God; *Swearing*, being oft put for the whole Worſhip of God, whereof it is a Conſiderable part, and *Swearers* by God for Worſhippers of him, as *Iſa.* 19. 18. and 45. 23. Compared with *Rom.* 14. 11. and *Iſa.* 65. 16. *g* Shall rejoyce in my Deliverance and Exaltation, both for their Reſpect to the Honour and Service of God, which I ſhall advance, and for the Benefits which all good Men, and the whole Kingdom ſhall feel by my Government; whereas in *Saul's* time the vileſt Men were exalted, and good Men oppreſſed and perſecuted, and the whole Kingdom Groaned under his Tyranny. *h* That now make it their Buſineſs to invent or ſpread lying and ſlanderous Reports concerning me and others of God's People. *i* I ſhall ſeverely reſtrain and puniſh ſuch wicked Practices.

PSAL. LXIV.

The ARGUMENT.

THe Matter of this *Pſalm* plainly declares that it was made in a time when *David* was greatly Diſtreſſed and Reproached: Which he was both under *Saul*, and in the time of *Abſalom's* Rebellion.

To the chief muſician, *a Pſalm* of David.

The Pſalmiſt complaining of his Enemies, and deſcribing their crafty and wicked Practices, prayeth unto God for guard and deliverance, 1——5.

1——6. *foretelleth alſo their utter ruine, to the Honour of God, and Joy of the Righteous,* 7——10.

HEar my voyce, O God, in my prayer; preſerve my Life from fear *a* of the enemy.

a (*i. e.*) From Danger: The Act or Paſſion of *Fear*, being oft put for its Object, *Danger*, as *Pſal.* 14. 5. 1 *Pet.* 3. 14. and oft elſewhere.

2 Hide me from the ſecret counſel *b* of the wicked; from the inſurrection of the workers of iniquity.

b (*i. e.*) From the ill Effects of their Plots againſt me.

Pſ. 11. 2. * Pſ. 57. 4 3 * Who whet their tongue like a ſword, and * bend their *bows to ſhoot* their arrows *c even* bitter words *d*.

c Of which Phraſe ſee the notes on *Pſal.* 58. 7. *d* Slanderous and pernicious Speeches againſt me.

4 That they may ſhoot in ſecret *e* at the perfect *f*: ſuddenly *g* do they ſhoot at him, and fear not *h*.

e Lying in Ambuſh, or hiding themſelves in ſecret places, as Fowlers commonly do. *f* Or, *upright Man*; (*i. e.*) At me, who in ſpight of all their Calumnies, dare avow that my Heart is perfect with God, and that I am blameleſs as to them, having given them no juſt Provocation. *g* At the very firſt Opportunity. *h* Neither men, becauſe they conceal it from them, as appears from the foregoing and following Words; nor God, whoſe Judgments they deſpiſe.

Or, *Speech* Heb. *to hide.* 5 They encourage themſelves *i in* an evil || matter, they commune † of laying ſnares privily: they ſay, who ſhall ſee them *k*?

i Heb. They *ſtrengthen*, or *fortifie themſelves*, by firm Reſolutions, by aſſured Confidence of Succeſs, by uniting their Counſels and Forces together, and by mutual Encouragements and Exhortations. *k* Their ſnares are ſo ſecretly laid that *David* cannot diſcern, and therefore not avoid them.

Or, *are ſtedfaſtly reſolved.* Heb. *a matter.* Heb. *they have ſtrengthened.* 6 They ſearch out iniquities *l*; || they accompliſh † a diligent ſearch *m*; both the inward *thought* of every one of *them*, and the heart *is* deep *n*.

l They ſtudy Diligently and Conſtantly, to find out either Matter, which they may lay to my Charge, or new Ways and means of doing me Miſchief. *m* They have long and accurately ſearched, till at laſt they have Ripened and perfected their Thoughts, and found out a very cunning and deep Plot. Or, they ſay, *We have accompliſhed* our *accurate ſearch*. By long ſearching we have at laſt found what we deſired. *n* Mine Enemies are not onely Cruel and Malicious, but alſo very Cunning, both to contrive and conceal, and to execute their Plots.

Heb. *their God ſhall ſhoot.* 7 But God ſhall ſhoot at them *o with* an arrow, ſuddenly † ſhall they be wounded.

o Though I can neither ſearch out, or prevent their ſubtil Deviſe, yet God can and will certainly do it. *p* Shortly and unexpectedly.

8 So they ſhall make their own tongue to fall upon themſelves *q*; all that ſee them, ſhall flee away *r*.

q The Miſchief of their hard Speeches and Threats, and Crafty Counſels againſt me, ſhall be turned againſt themſelves. *r* Partly, through Abhorrency of them; and Partly, through Fear of being involved in their Deſtruction.

9 And all men *s* ſhall fear, and ſhall declare the work of God *t*; for they ſhall wiſely conſider of his doing *u*.

s (*i. e.*) A greater number of thoſe who ſhall ſee theſe Events. *t* (*i. e.*) This admirable work of Divine Power and Wiſdom, and Faithfulneſs. *u* Learning Wiſdom by their Folly and Miſery, and avoiding thoſe Evil Courſes, which brought them to Ruin.

10 The righteous ſhall be glad in the LORD *x*, and ſhall truſt in him; and all the upright in heart ſhall glory *y*.

x Or, *for the Lord*, (*i. e.*) Not out of Malice or ill Will to the Perſons of their Enemies, but for the Honour of God, which by this means is fully Vindicated, and greatly advanced. *y* To wit, in God, as their ſure Rock and all-ſufficient Portion.

PSAL. LXV.

The ARGUMENT.

THe Deſign of this *Pſalm*, ſeems to be to declare the Great and Glorious work of Divine Providence, both towards his Church, and the Land of his People, and towards the reſt of Mankind.

To the chief muſician, *a Pſalm and* ſong of David.

David *praiſeth God for ſpiritual Bleſſings, as hearing Prayer, and purging away ſin,* 1—3. *and for the bleſſedneſs of thoſe that dwell in his Courts,* 4. *and alſo for temporal Bleſſings, as governing the World, and the abundance of all worldly Enjoyments,* 5——15.

† Heb. *is ſilent.* 1 PRaiſe † waiteth *a* for thee, O God, in Zion *b*; and unto thee ſhall the vow be performed *c*.

a Heb. *is ſilent* or *ſilence*, (*i. e.*) Quietly waits, as this Phraſe is uſed, alſo *Pſal.* 62. 1. And *praiſe* may be here put for the Perſon or Perſons, who uſe to praiſe God upon all occaſions, and who are now prepared and ready to do ſo: as *Deceit* is put for *a deceitful Man*, as *Prov.* 12. 24. and *ſin* for *the Sinner*, *Prov.* 13. 6. and *Dreams* for *Dreamers*, *Jer.* 27. 9. So the meaning may ſeem to be this, God's people Patiently and believingly wait for an Opportunity, to offer their Praiſes to God: For at preſent they ſeem to be in ſome ſtraits, as divers Paſſages of this Pſalm do intimate. *b* Tho' all the People of the World have great cauſe to Praiſe thee, yet none pay thee this Tribute, but thy People in *Sion*; and they indeed have many peculiar and Eminent Obligations, and Occaſions to perform this Duty. *c* All the thank-offerings which thy People vowed unto thee in the time of their Danger, ſhall be faithfully paid, to wit, *in Zion:* Which is to be repeated out of the firſt Clauſe of the Verſe.

2 O thou that heareſt prayer *d*, unto thee ſhall all fleſh *e* come.

d That uſeſt and delighteſt to hear and Anſwer the Prayers of thy People in *Zion*. Which he juſtly mentions, as one of the chiefeſt of God's Favours, and Privileges vouchſafed to his Church. *e* (*i. e.*) Men of all ſorts and Nations, who were allured by this and other ſingular Benefits, to joyn themſelves to the Jewiſh Church, according to *Solomon's* Prediction, 1 *Kings* 8. 41, 42, 43. Withal this may be a Tacit Prophecy of the Converſion of the *Gentiles*.

† Heb. *Words and Matters of iniquities.* † Heb. *atone*, Or, *expiate.* 3 † Iniquities prevail againſt me *f*: *as for* our tranſgreſſions, thou ſhalt † purge them away *g*.

f They are a burden too heavy for me, as he Complains, *Pſal.* 38. 4. They are ſo many and great, that for them thou mighteſt juſtly reject my Prayers, and deſtroy my Perſon. *g* But this is another glorious Priviledge granted to thy people; and that, in Anſwer to their prayers, thou doſt graciouſly pardon and purge away their ſins.

4 Bleſſed *is the man whom* thou chooſeſt *h*, and cauſeſt *i* to approach *unto thee k*, *that* he may dwell in thy courts *l*: * we ſhall be ſatisfied *m* with the goodneſs of thy houſe *n*, * Pſ. 36. 8. *even* of thy holy temple.

h Out of the Lump of Mankind, to be one of thy peculiar people. *i* (*i. e.*) Permitteſt and Commandeſt, and by the diſpoſal of thy Providence, and the Influences of thy Grace, procureſt and ordereſt. *k* To draw near to God in his Houſe and Ordinances, by prayer and praiſes, and other Acts of Acquaintance and Communion with him. *l* In the Courts of thy Houſe. He mentioneth *Courts*, becauſe the people were permitted to go no further into God's Houſe. *m* For they onely get that ſolid Satisfaction which all Men deſire, but no other perſons or people can find elſewhere. *n* With the ſpiritual and everlaſting Bleſſings there conferred upon thy people, the Grace and Favour and fellowſhip of God, Remiſſion of ſins, Renovation of Heart and Life, the knowledge of God, and of our ſelves, and of our Duty, and true Intereſt, Joy and peace, and well-grounded Hopes or aſſurance of eternal Life: In Comparifon whereof all the Enjoyments of this World, are but Droſs and Dung.

5 *By* terrible things *o* in righteouſneſs *p* wilt thou anſwer us *q*, O God of our ſalvation: *who art* the confidence *r* of all the ends of the earth *s*, and of them that are afar off *upon* the ſea *t*.

o Or, *In a Terrible manner*; (*i. e.*) So as to ſtrike thy people with an holy Awe and Reverence of thee and of thy Judgments, and thine Enemies with Dread and Horror. Or, *In a wonderful manner*, as this Word is rendred in the *Chaldee*, *Deut.* 10. 21. *things wonderful* and *Terrible*, being put together, as expreſſing the ſame thing, *Pſal.* 106. 22. *p* (*i. e.*) By Vertue of thy Juſtice, or Faithfulneſs, or Goodneſs; whereby thou art inclined, and engaged to help thy people when they are in Diſtreſs, and reſort unto thee by prayer. *q* Thou wilt graciouſly Anſwer and grant our prayers and Deſires: *r* (*i. e.*) The onely Object of a ſafe and undeceiving Confidence; for there is no other perſon, or thing in the World, that any man Living can truſt to without Fear and certainty of Diſappointment. Or, Thou art the ſtay and ſupport of all Mankind, by thy powerful and gracious Providence, *Pſal.* 104. 27. *Acts* 17. 28. *Heb.* 1. 3. Others refer this to the Calling of the *Gentiles*. But that ſeems not to ſuit with the following Verſes, which manifeſtly ſpeak of God's general Providence. *s* Not onely of thy people *Iſrael*, but of all perſons and Nations, even as far as to the End of the Earth, or of this vaſt Continent in which we Live. *t* Or, *in the Sea*, (*i. e.*) in the Iſlands of the Sea, which are here diſtinguiſhed from the Continent; and under thoſe two Heads, are Comprehended all the Inhabitants of the World.

6 Which by his ſtrength ſetteſt faſt the mountains *u*; *being* girded with power *x*.

u That they are not overthrown by Floods or Winds, or Earthquakes, or other natural or violent Cauſes: Which ſtability they have onely from God's Providence, which ſuſtains all perſons, and all things. *x* This our God being able to do it, and that with one ſingle Word.

* Pſ. 89. 9. 7 * Which ſtilleth the noiſe of the ſeas, the noiſe of their waves *y*, and the tumult of the People *z*.

y When the Sea is Tempeſtuous, and Threatens to ſwallow up Ships and Men that are in it, or to overflow the Earth. *z* And as he ſtills the Natural, ſo alſo he quiets the Metaphorical Seas, Tumultuous and unruly people, for multitudes of people are oft called *Seas*, in prophetical Writings, as *Iſa.* 17. 12, 13. *Jer.* 51. 42. *Rev.* 17. 15.

8 They alſo that dwell in the uttermoſt parts *a* are afraid at thy tokens *b*: thou makeſt the out-goings of the morning and evening *c* || to rejoyce. || Or, *to ſing.*

a To wit, *of the Earth*, which is added to this Word, v. 5. *b* Or *Signs*: Either, 1. At the Sun and Moon and Stars, which are called *Signs*, *Gen.* 1. 14. But theſe are not Matter of Terror, but of delight to Men; and the Commonneſs and Conſtancy of their Courſes, makes moſt Men neither fear nor much regard them. Or, 2. At the great and terrible Judgments, which God inflicts upon wicked Men, and particularly upon the Enemies of his people. Or rather, 3. At thoſe terrible Thunders and Lightning, and Earthquakes, and Comets, or other ſtrange Meteors, or Works of God in the Air: For he is here ſpeaking of the natural Works of God. *c* By which he underſtands; Either, 1. The Eaſt, from whence the Morning or the Sun, the cauſe of it, goeth forth, as it is expreſſed, *Pſal.* 19. 6. and the Weſt, from whence the Evening or Night, is Poetically ſuppoſed to come forth. So the meaning is, That God

gives all the People of the World from East to VVest, occasion to rejoyce in the Effects of his Bounty and Goodness to them. But if the Psalmist had meant this, it is not probable that he would have expressed it in such a dark and doubtful Phrase, which is never used in that Sence, but rather by those known and usual Expressions, *from East to West*, or, *from the rising of the Sun, to the going down thereof*, which Phrase he useth, *Psal.* 50. 1. and 113. 3. Or rather, 2. The successive Courses of the Morning and Evening; Or of the Sun and Moon which go forth at those times, thereby making the Morning and Evening; both which are said to *Rejoyce* poetically, because they give Men occasion of Rejoycing, which the Sun or the Morning doth, because it gives them Opportunity for the dispatch of Business, and for the Enjoyment of manifold Recreations and Delights; and the Moon or Evening doth so, because it invites men to that rest and sleep, which is both refreshing and necessary for them. Thus this the whole Verse speaks of the natural Works of God, the former Clause of such as are extraordinary and Terrible, the latter of such as are ordinary and delightful.

‖ Or, *after thou hadst made it to desire* Rain, *or thou desirest it.* * Psal. 68. 5, 10.

9 Thou visitest *d* the earth *e* and ‖ * watereſt it *f*: thou greatly enricheſt it with the river of God *g which is* full of water: thou prepareſt *h* them *i* corn, when thou haſt ſo provided for it *k*.

d To wit, in mercy or with thy Favour, as this Word is oft used. *e* The whole Earth, which is full of thy Bounty. So he continues to declare the general Providence of God, to all men and people. Or rather *the Land*, or *this Land*, for here is an Emphatical Article. And so he comes from God's general Providence over all places and Nations, to his particular and special Providence over his people in the Land of *Canaan*, whereof he gives one Eminent and Considerable instance, to wit, his giving them Rain and fruitful Seasons, and that after a time of drought and scarcity, to which it is not improbably supposed that this Psalm relates. And this may be the particular occasion, for which the Psalmist said, that *Praise waited for God in Zion*, v. 1. *f* This is added to determine and explain the former general Word, or to shew how or wherein God visited it. *g* Either, 1. With the Rivers which God hath made in the several parts of the Earth, to make it moist and fruitful. Although the fertility of the greatest part of the Earth, doth not depend so much upon the Rivers below, as upon the Rains from above. Or, 2. With the River *Jordan*, which sometimes overflowed its Banks. But that overflow reached onely to a small part of the Land. Or rather, 3. With showers of Rain, which he very significantly calls a *River* for their plenty, and *the River of God*, (*i. e.*) Of God's immediate making and providing when he sees fit; which is opposed both to those little Rivolets or Channels, which Husbandmen or Gardiners cut for the watering of their Grounds; and to those greater Rivers, which run with a constant Course, and by their little Channels derived from them, or by their overflows do Water and inrich the Earth, as *Nilus* did *Egypt*; to which these Words may seem to have a special Reference, especially if they be Compared with *Deut.* 11. 10, 11, 12, &c. *h* By this means thou prepareſt the Earth, for bringing forth Corn, and Ripeneſt the Corn in the Earth. *i* For them; To wit, the Inhabitants of the Earth, or Land here mentioned, for their use and Benefit. *k* Or, *disposed* or *ordered*, or *prepared it*, to wit, the Earth, which without this would be hard and Barren.

‖ Or, *thou causeſt* Rain *to descend into the furrows thereof.* † Heb. *thou diſſolveſt it.*

10 Thou watereſt the ridges thereof abundantly: ‖ thou ſettled *l* the furrows thereof: † thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof *m*.

l To wit, in that Condition which is fit for Fruit. Or, *thou bringeſt down*: for the Rain diſſolves the high and hard Clods of Earth. *m* When all is done, the Fruitfulneſs of the Earth muſt not be aſcribed to the Rain or Sun, or any ſecond Cauſes, but to thy Bleſſing alone.

† Heb. *the year of thy Goodneſs.*

11 Thou crowneſt † the year with thy goodneſs *n*, and thy paths *o* drop fatneſs *p*.

n Thou by thy powerful Goodneſs, doſt inrich and adorn all the Seaſons of the Year, with their proper Fruits and Bleſſings. *o* The Clouds, upon which God is frequently ſaid to Walk or Ride, as *Job* 36. 28. and 38. 25, 27. *Pſal.* 104. 3. *Nah.* 1. 3. Which Sence is favoured by the next Verſe, where theſe Paths are ſaid to *drop*, &c. *p* Make the Earth Fat and Fruitful.

† Heb. *are girded with Joy.*

12 They *q* droop *upon* the paſtures of the wilderneſs *r*; and the little hills *s* † rejoyce on every ſide *t*.

q God's paths. *r* Which though neglected by Men, are furniſhed by God with Food for wild Beaſts, which being his Creatures, he careth for by this means. *s* The Hills of *Canaan*, which for the generality of them, were but ſmall, if Compared with the great and high Mountains in divers parts of the World. He mentions *the Hills*, becauſe theſe being moſt dry and parched with the Sun, moſt need and are moſt refreſhed with the Rain. *t* As being moiſtened and ſatisfied with Rain, in all parts and ſides of them.

13 The paſtures are clothed with flocks, the valleys alſo are covered over with corn *u*, they ſhout for joy, they alſo ſing *x*.

u This is added as the Effect of theſe Comfortable Rains, that they fill the Paſtures with Graſs for Cattel, and the Valleys (which he mentions as the moſt Fruitful places, though he doth not exclude the reſt) with Corn for the uſe of Man. *x* (*i. e.*) They are abundantly ſatisfied with thy Goodneſs, and in their manner ſing forth the Praiſes, and declare the Goodneſs of their Creator and Benefactor. Compare *Pſal.* 147. 8. ſuch Paſſions or Actions, as theſe are oft figuratively aſcribed to Life-leſs Creatures, both in Sacred and profane Poetical Writings; which are ſaid to *Rejoyce* or *Mourn*, &c. when their Condition is ſuch as calls for Rejoycing or Mourning, and would cauſe them to do ſo, if they were Capable of ſuch Actions.

PSAL. LXVI.

The ARGUMENT.

THe Author and time of the Compoſing of this *Pſalm* are uncertain. This is manifeſt and ſufficient for our underſtanding of it, that it was made upon the occaſion of ſome great and glorious Deliverance afforded to the *Iſraelites*, after and out of ſome grievous and general Calamity, and, as ſome not improbably conceive, that out of *Babylon*.

To the chief muſician, a Song *or* Pſalm.

The Prophet exhorteth all to praiſe God for his wonderful Works, 1—8. eſpecially for delivering his Church out of all trouble, 9——12. He promiſeth unto God Thankſgiving, and to pay the Vows he made in Trouble, 13—15. calling to others to ſee God's Goodneſs to his Soul, bleſſeth him for it, 16——20.

1 MAke a joyful noiſe unto God, † all ye lands *a*. † Heb. *all the Earth.*

a Ye people of all Nations, who have ſeen the wonderful Power and Wiſdom, and fidelity, and goodneſs of God in our Deliverance; it becomes you to acknowledge it with Admiration and Rejoycing. Or, *all the Land*, or *this Land*. But the former Sence is more probable from v. 4. where this Word is ſo uſed. And it is very proper in this place, and uſual in other places of Scriptures, to invite the *Gentile* World, to the Contemplation and Celebration of God's Works, to and for his people. See *Deut.* 32. 43. 1 *Chron.* 16. 23, 24.

2 Sing forth the honour of his name; make his praiſe glorious *b*.

b (*i. e.*) Praiſe him in an extraordinary and Eminent degree, ſo as he may have much Glory from you.

3 Say unto God, How terrible *are thou* in thy works *c*! through the greatneſs of thy power ſhall thine enemies ‖ † ſubmit themſelves unto thee *d*.

‖ Or, *yield feigned obedience.* † Heb. *Lye.*

c To wit, to thine Enemies, as it follows. *d* Heb. *Lye unto thee.* (*i. e.*) Profeſs ſubjection to thee, not ſincerely and freely, but by Conſtraint, and out of a ſervile Fear.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee *e*; they ſhall ſing *to* thy Name, Selah.

e Many people of divers Nations ſhall be ſo affected with thy ſtupendious Works, that they ſhall worſhip and praiſe thee for them, and all people ſhall do ſo, and ſhall have juſt cauſe to do ſo; and the time will come when all Nations will actually do ſo, to wit, in the days of the Meſſias.

5 * Come and ſee *f* the works of God; *he is* terrible * Pſ. 46. 8. *in his* doing toward the children of men *g*.

f Conſider them wiſely and ſeriouſly, for God's Glory, and for your own good. *g* To all his Enemies; whom he calls *the Children of Men*; partly, in way of Contempt, to ſhew how unable they are; Either, to avoid or reſiſt the great God; and partly, in oppoſition to his own people, who are frequently called *the Children of God*.

6 * He turned the ſea into dry land; * they went * Exo. 14. 21. through the flood *h* on foot; there did we *i* rejoyce in * Joſh. 3. 17. him.

h Or *River*, to wit, *Jordan*. *i* (*i. e.*) Our Nation, or our Anceſtors, in whoſe Loyns we then were, and the Benefit of which Antient Deliverance we at this day enjoy. See the like Expreſſions, *Pſal.* 81. 5. *Hoſea* 12. 4. The whole people of *Iſrael* are oft Conſidered as one Body, continued through all ſucceeding Generations, United in the Bond of the ſame Covenant and Worſhip, and in the poſſeſſion of the ſame Promiſes, and Priviledges, and Bleſſings, and Acted by one and the ſame Spirit; and therefore ſeveral and contrary things may reaſonably be aſcribed to them, in regard of their ſeveral Parts and Ages, and what was done in one Age, may be imputed to another by Vertue of their ſtrict Conjunction with the ſame Body.

7 He ruleth by his power for ever *i*; * his eyes be- * Pſ. 11. 4. hold the nations *k*: let not the rebellious exalt themſelves *l*. Selah.

i The ſame Power which God had and put forth for his people in Antient time, he ſtill hath in as great Vigour as ever, and is not at all weakened by Age, and is as able and ready to Act for them now, as ever he was: which he hath ſhewed by this Late and Glorious inſtance. *k* He ſees all their ſecret and ſubtil Devices, and can and will defeat them, when he ſees fit. *l* Lift up their Hands againſt God, or againſt his people. Or, *the Rebellion* (*i. e.* Thoſe people which rebel againſt this Almighty God and his Laws) *ſhall not exalt themſelves*, as they Vainly hope and Deſign to do, but ſhall be brought down and deſtroyed, as is hereby implyed.

8 O bleſs our God, ye people *m*, and make the voyce of his praiſe to be heard.

m Of other Nations, that have ſerved, or yet do ſerve other Gods.

9 Which † holdeth our ſoul in life *n*, and ſuffereth not † Heb. *putteth.* our feet to be moved *o*.

n Who by a Succeſſion of Miracles of Mercy, hath kept us alive in the midſt of a thouſand Deaths, to which we were expoſed, and hath reſtored us to Life, when we were like Dead men and dry Bones ſcattered at the Mouth of the Grave. *o* To wit, ſo as to fall into Miſchief and utter Ruin, as our Enemies deſigned.

10 For *p* * thou, O God, haſt proved us, thou haſt * Pſ. 17. 3. tryed us, as ſilver is tryed *q*.

p Or, *Yet* or *Nevertheleſs*. Though thou haſt hitherto helped us, and now delivered us, yet for a ſeaſon thou haſt ſorely afflicted us. *q* (*i. e.*) Severely, as if it were in a burning Furnace; and with a Deſign to try our ſincerity, and to purge out the Droſs, or the wicked from among us.

11 Thou

11 Thou broughteſt us into the net *r*; thou laidſt affliction upon our loyns.

r Which our Enemies laid for us, and which could never have taken or held us, but by the Permiſſion and Diſpoſal of thy Providence, which gave us into their hands.

12 Thou haſt cauſed men *s* to ride over our heads *t*; we went through fire, and through water *u*; but thou broughteſt us out into a † wealthy *place x*.

s Weak and Mortal, and miſerable Men, as the Word ſignifies, no better nor ſtronger than we, if thou hadſt not given them Power over us. *t* To Ride upon our Shoulders. By thy Permiſſion they have uſed us like Slaves, yea like Beaſts, to carry their Perſons or Burdens. Compare *Iſa.* 51. 23. *u* (*i. e.*) Through various and dangerous Tryals, and Calamities. See *Pſal.* 32. 6. and 69. 2. *Ezek.* 16. 7. and 30. 8. *x* Heb. *Into a moiſt*, or *Well-watered place*, ſuch as *Canaan* was, both in a Proper Sence, and figuratively, as being repleniſhed with Divine Graces and Bleſſings.

13 I will go *y* into thy houſe with burnt-offerings: I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath ſpoken when I was in trouble.

15 I will † offer unto thee burnt-ſacrifices of † fatlings, with the incenſe of rams *z*: I will offer bullocks with goats, Selah.

y Hitherto he ſpoke in the plural Number, but now he begins to ſpeak in the ſingular Number, but ſtill the Speech is continued of the ſame Perſon or Perſons: onely ſometimes the whole Body ſpeaks; and ſometimes one Man ſpeaks in the Name of all the reſt. *z* with the fat of Rams, which in theſe Peace-offerings was burnt upon the Altar, and ſo vaniſhed into Smoke like Incenſe, and which is no leſs pleaſing to God than Incenſe.

16 Come *and* hear, all ye that fear God *a*, and I will declare what he hath done for my ſoul *b*.

a Whether *Iſraelites* or *Gentiles* proſelyted to them. Let every *Iſraelite* take notice of what God hath done for the Nation in general, and let the *Gentiles* obſerve God's goodneſs to the Children of *Iſrael*. *b* Which he hath held in Life, as he ſaid v. 9. in the greateſt dangers of Death.

17 I cryed unto him with my mouth *c*, and he was extolled *d* with my tongue.

c With a loud Voyce and great Fervency: Or it is a Pleonaſme, as *Pſal.* 44. 1. *We have heard with our Ears.* *d* (*i. e.*) Praiſed by me; To wit, for Anſwering my Prayers.

Pſ. 18. 9. Job. 15. 31. Iſa. 59. 2. 18 If * I † regard *e* iniquity *f* in my heart *g*, the LORD will not hear *me h*.

† Heb. *If I have or had ſeen*, or *looked upon*, to wit, with approbation and affection, as *Job* 31. 26. *Hab.* 1. 13. Men look upon what they like, and turn away their Face from what they loath or hate. *f* Any ſin whatſoever, and eſpecially *Idolatry*, which is oft expreſſed by this Word, to which the *Iſraelites* were very prone, and to which they had moſt powerful Temptations from the Examples, and Counſels, and Promiſes, and Threats of the Idolaters, in whoſe Land and Power they had been. And ſo this is a Purgation of themſelves from that Crime, ſomewhat like that *Pſal.* 44. 20, 21. and in general, from thoſe groſs and Reigning ſins, whereof they had been guilty formerly. *g* If my Heart was falſe to God, and did cleave to Idols, or to any Wickedneſs, although I might for ſome prudential Reaſons forbear the groſs and outward Acts. Compare *Pſal.* 44. 17, 18. If I had been guilty of that Hypocriſie, wherewith mine Enemies charged me, and had been a ſecret Favourer of Wickedneſs when I pretended great Piety. Or, If I did not Cry unto God with my Heart, but onely howled for Corn and Wine, &c. and whilſt I cryed to God with my Tongue, my Heart was ſet upon ſin, or I deſired onely that which I reſolved in my Heart to ſpend upon my Luſts. *h* Or, *Would not have heard me*; as divers learned Interpreters tranſlate it, the Future being put Potentially, as is uſual among the Hebrews. For God heareth not ſinners, *John* 2. 31. nor Hypocrites, *Job* 27. 8, 9. *Prov.* 15. 29.

19 But verily God hath heard me *i*; he hath attended to the voyce of my prayer.

i Which is a publick Vindication, and a divine Teſtimony of my Integrity, againſt all my Calle Accuſers.

20 Bleſſeth *be* God, which hath not turned away *k* my prayer, nor his *mercy l* from me.

k Or, *rejected* or *removed*, to wit, from his ſight and Audience, but hath received and granted it. *l* Though he had now aſſerted his own Innocency, and ſincere Piety, yet he imputeth not God's hearing of his Prayers to that, but ſolely unto God's Grace and Mercy.

PSAL. LXVII.

The ARGUMENT.

THis *Pſalm* contains a Prayer for the Church of *Iſrael*, as alſo for the Gentile-World, whoſe Converſion he Prophetically deſcribes.

To the chief muſician on Neginoth, a Pſalm *or* Song.

The Church prayeth for the Enlargement of the Kingdom of God, 1, 2. to the Joy of the Nations, 3—5. and for the increaſe of Spiritual and Temporal Bleſſings, 6, 7.

Pſ. 4. 6. Heb. *with us.* 1 GOd be merciful unto us *a*, and bleſs us, *and* * cauſe his face to ſhine † upon us *b*. Selah.

a Thy People of *Iſrael*. *b* As thou haſt hid thy Face and Favour from us, ſo now do thou manifeſt it to us. For the Phraſe ſee *Numb.* 6. 25, 26. *Pſal.* 31. 16.

2 That thy way may be known upon earth *c*, thy ſaving health among all nations.

c Nor do we deſire this Mercy onely for our Comfort, but alſo for the Advancement of thy Glory, and the Propagation of the true Religion among all Nations, who by the Contemplation of thy Gracious and wonderful Works, to and for us, will be induced to Love and ſerve thee, and to lift themſelves among thy People. By God's *way* he underſtands; Either, 1. That way wherein God Walks; or the manner of his dealing with his people, how Gracious and bountiful a Maſter thou art to all thy Servants. Or rather, 2. That way wherein God requires Men to walk, the way of God's Precepts, the way of Truth, or the true Religion; as *the way* or *ways of the Lord*, are frequently taken, *Gen.* 18. 19. *Judg.* 2. 22. *Pſal.* 18. 21. and 119. 1. *Acts* 18. 25. 26, &c. the ſame which in the next Clauſe is called his *Saving Health*, Heb. *Salvation*, and both together ſignifie the way of Salvation, which the Pſalmiſt deſires may be known among all Nations; which was expected by the Antient and godly *Jews*, at the coming of the Meſſias, who is called *the Way*, *John* 14. 6. and God's *Salvation*, *Luke* 2. 30. And ſo the Sence of the place is this, Deal ſo graciouſly with thy People *Iſrael*, that thereby the Gentile-World may at laſt be allured to joyn themſelves with them, and to embrace their Religion and Meſſias; according to that famous Prophecy, *Zech.* 8. 23. *In thoſe days ten Men——out of all——Nations ſhall take hold of the skirt of——a Jew* ſaying, *We will go with you, for we have heard* that *God is with you.*

3 Let the people praiſe thee, O God; let all the people praiſe thee *d*.

d O haſten that time, when all the *Gentiles* ſhall forſake their dumb Idols, and ſerve and Praiſe thee the Living God, as they will have abundant cauſe to do.

4 O let the nations be glad and ſing for joy *e*; for thou ſhalt judge *f* the people righteouſly *g*, and † govern *h* the † Heb. *Lead.* nations upon earth, Selah.

5 Let the people praiſe thee, O God, let all the people praiſe thee.

e For thy Tranſcendent Mercy to them, in reſcuing them from the Vanities and damnable Errors of their Fathers, and in bringing them to the knowledge of the true God, and of eternal Life. *f* (*i. e.*) Rule and govern them, as it is explained in the next Clauſe, and as this Phraſe is uſed. *g* Which is the great Commendation of any Government, and the greateſt Argument and Encouragement to the *Gentiles* to put themſelves under it; the rather Becauſe they had found the Miſery of Living under the unrighteous and Tyrannical Government of the Devil, and of their Idolatrous and heatheniſh Rulers. *h* Heb. *lead*; To wit, gently, as a Shepherd doth his Sheep; and not rule them with Rigour, as other Lords had done.

Pſal. 85. 12. 6 * *Then* ſhall the earth yeild her increaſe *i*, *and* God, *even* our own God *k* ſhall bleſs us.

i When the people of the Earth ſhall be Converted to the Worſhip and Service of the true God, God will take away his Curſe from the Earth, and cauſe it to yield them abundance of all ſorts of Fruits. Under which one Bleſſing, promiſed under the Law to them that obey God, all other Bleſſings both Temporal and Spiritual are Comprehended, as is very uſual in the Old Teſtament. *k* He who is *Iſrael*'s God in a peculiar manner, by that everlaſting Covenant which he hath made with us.

7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

The ARGUMENT.

THe occaſion of this *Pſalm* ſeems to have been *David*'s Tranſlation of the Ark to *Zion*, which was managed with great Solemnity and Devotion, and Celebrated with ſome *Pſalms*, and this among the reſt. For the firſt Words are the very ſame which *Moſes* appointed for ſuch occaſions, *Numb.* 10. 35. and the following Verſes purſue the ſame Matter with the firſt. Thence he falls into a Deſcription of ſome of the excellent Properties and glorious Works of the God to whom this Ark belonged. But becauſe *David* very well knew that both himſelf and the Ark were Types of Chriſt, and that the Church and people of *Iſrael* were a Type of the Catholick Church, conſiſting of *Jews* and *Gentiles*, and that the legal Adminiſtrations and Actions were Types of thoſe of the Goſpel, he therefore by the Spirit of Prophecy, looked thorough and beyond the preſent Actions and Perſons, unto the great Myſteries of Chriſt's Reſurrection and Aſcenſion into Heaven, and of the ſpecial priviledges of the Chriſtian Church, and of the Converſion of the *Gentiles* unto God, and therefore intermixeth ſome paſſages, which directly and immediately belong to theſe things, although the Words be ſo ordered, that they carry a manifeſt Alluſion to the preſent Actions, and may in ſome ſort be applied to them, though in a more obſcure and improper and ſecondary Sence. Nor is it at all ſtrange, that in the ſame *Pſalm* there is ſuch a mixture of things, whereof ſome belong onely to the Actions or Events of that time, and ſome onely to Chriſt, and the Goſpel times; If it be conſidered, that the Pſalmiſt in himſelf doth frequently expreſs divers, and thoſe contrary Paſſions and Diſpoſitions, as Hope and Fear, &c. in the ſame *Pſalm*, and ſometimes in the ſame Verſe, and eſpecially that the ſacred Pen-Men in the Compoſition of theſe Writings were Men wholly inſpired and governed, and moved by the Holy Ghoſt, 2 *Pet.* 1. 21. by whom they were Variouſly tranſported, as he ſaw fit, and ſometimes carried away to ſpeak of the higheſt Myſteries of the Goſpel, even ſuch things as they themſelves did not fully underſtand, as appears from 1 *Pet.* 1. 10, 11.

To the chief muſician, a Pſalm *or* Song of David.

At the removing of the Ark, David exhorteth to praiſe the Lord, 1—6. for his wonderful Power and Love in delivering his people out of Egypt, 6. leading 'em through the Wilderneſs, 7—11. ſubduing their

their Enemies, 12. and chuſing Zion for his Habitation, 13——18. He bleſſeth God for his Judgments on the Churches Enemies, 19, 20. for his promiſes to his people, 21——29. and for his Toreats to the Cruel, 30, 31. The Kingdoms of the Earth are called to ſing to the Lord, whoſe Power and Majeſty is heard in the Heavens, and whoſe Strength and Excellency is over Iſrael, 32——35.

* Num. 10. 35. † Heb. *from his face.*

LEt * God ariſe *a*, let his enemies be ſcattered: let them alſo that hate him *b*, flee † before him.

a O that God would ariſe from his Seat, and beſtir himſelf and go forth to fight with his Enemies, who, if he do ſo, will eaſily and ſuddenly be ſcattered. Or, *God will ariſe.* And ſo the other Verbs following may be rendred, as being of the Future Tenſe: *Shall be ſcattered, ſhall flee,* &c. Although the Futures are frequently rendred Imperatively; and ſo they are truly rendred, *Numb.* 10. 35. whence this Verſe is taken. *b* All God's Enemies are here ſaid to *hate* God, not directly and formally, for there are few ſuch perſons, but becauſe they hate his Laws and Government, and his people and Image, and becauſe they fight againſt him and his, which is juſtly taken for an Evidence of Hatred.

2 As ſmoke is driven away *c*, ſo drive *them* away; as wax melteth before the fire, ſo let the wicked periſh at the preſence of God.

c As ſmoke at firſt mounts high and fills a great ſpace of Air, but ſpeedily Vaniſheth into Air, or is diſperſed with the Wind.

3 But let the righteous be glad, let them rejoyce before God; yea, let them † exceedingly rejoyce *d*.

† Heb. *rejoyce with Gladneſs.*

4 Sing unto God; ſing *praiſes* to his name: ‖ extol him *e* that rideth upon the heavens *f* by his name I A H *g*, and rejoyce before him *h*.

‖ Or, *prepare the way for him.* So Gr.

d For God's gracious appearance on their behalf, and for his ſetled preſence with them. *e* By praiſing him, of which this Verb is uſed, *Prov.* 4. 8. Or rather, *raiſe up* or *prepare the way for him*; For ſo this Word is commonly uſed, as *Iſa.* 57. 14. and 62. 10. and elſewhere. And this doubtleſs they did for this Solemnity of bringing the Ark to *Zion*. Compare *Iſa.* 40. 3. *f* Which phraſe is uſed, below v. 33. though in differing Words. Or, *that did Ride in the Deſert*, where the Ark was carried, and God marched along with it in the Cloudy Pillar. Or, *that* now *Rideth* as (which particle is frequently underſtood) *in the Deſert*, (*i. e.*) That is now carried from place to place as it was in the Deſert. The word here rendred *Heavens*, doth generally ſignifie *the Deſert* or *plain Fields*, as *Numb.* 33. 48. 50. and 36. 13. *Joſ.* 5. 10. 2 *Sam.* 4. 7. *Iſa.* 40. 3. Compared with *Luke* 3. 4. *g* Whereby he is known and diſtinguiſhed from all falſe Gods. For *Jah* is generally conceived to be an Abbreviature of the Name *Jehovah*, which the Heathens pronounced *Jao*. *h* Before the Ark where he is preſent, as *David* himſelf is ſaid to *Dance before the Lord*, upon this Occaſion, 2 *Sam.* 6. 14.

*Pſ. 146. 9. Jer. 49. 11.

5 * A father of the fatherleſs, and a judge of the widows *i*, *is* God in his holy habitation *i*.

i He now enters upon ſome of the Matters or Reaſons, for which God is to be extolled: Whereof this is one, that he is the Patron of ſuch as are injured and oppreſſed, and have not power to help themſelves. *i* Either in his Tabernacle: Or in Heaven. Though he dwells there, yet the Eyes of his Fatherly Providence and Care run to and fro to help his people when they are diſtreſſed.

*Pſ. 113. 9. † Heb. *in a Houſe.*

6 * God ſetteth the ſolitary † in families *k*: he * bringeth out thoſe which are bound with chains *l*, but * the rebellious *m* dwell in a dry *land n*.

* Pſal. 107. 10. *Job* 36. 7.

k Such as were ſingle and Solitary, he bleſſeth with a Wife and Children, as he did *Abraham*. *Houſes* are oft put for Poſterity, as *Exod.* 1. 21. *Ruth* 4. 11. 2 *Sam.* 7. 11. *l* He ſetteth Captives and priſoners at Liberty, as he did the *Iſraelites*, &c. *m* Thoſe who Rebel againſt God, as the *Egyptians* did. *n* Are deprived of all true Comfort, and plagued with manifold Calamities.

* Pſal. 107. 34.

7 O God, when thou wenteſt forth before thy people *o*, when thou didſt march through the wilderneſs, Selah,

o In the Cloudy Pillar, as their Captain leading them out of *Egypt*.

*Ex. 19. 18 Judg. 5. 4. Iſa. 64. 1. 3.

8 * The earth *p* ſhook, the heavens alſo dropped *q* at the preſence of God; *even* Sinai it ſelf *was moved r* at the preſence of God, the God of Iſrael.

p Either, 1. Metonymically, the Inhabitants of thoſe parts of the Earth, by Comparing *Exod.* 15. 14. Or, 2. properly, by Comparing *Pſal.* 114. 5, 6, 7. There was a great Earthquake, as a token of God's dreadful preſence. *q* (*i. e.*) Poured down great Showers, which accompanied thoſe mighty Thunders, as uſually it doth. *r* Or, *dropped*; which may be repeated out of the former Clauſe; was even melted or diſſolved with Fear. It is a poetical Repreſentation of the Terribleneſs of God's appearance.

†Heb. *ſhake out.* † Heb. *confirm it.*

9 Thou, O God, didſt † ſend a plentiful rain *s*, whereby thou didſt † confirm *t* thine inheritance *u* when it was weary *x*.

s Either, 1. In the Wilderneſs; where they oft wanted Water, and were by God's extraordinary Care ſupplied with it. Or rather, 2. In the Land of *Canaan*, which he calls God's *Inheritance* in the next Words; as alſo *Exod.* 15. 17. and in many other places of Scripture, *in* which God's people are ſaid to *dwell* in the next Verſe, of which, and the things done in it, he ſpeaks in the following Verſes, and which, being deſtitute of thoſe conſtant ſupplies, from the overflowings of a great River, which *Egypt* enjoyed, God took a ſpecial Care to ſupply with Rain as occaſion required; of which ſee *Deut.* 11. 10. 11. *t* Or, *ſtabliſh*, or *ſupport*, or *ſuſtain*. *u* Either thy people: Or rather thy Land, as was now ſaid. *x* Dry and Thirſty, and parched with exceſſive Heat, and ready to Faint for want of Rain; Compare *Pſal.* 63. 1.

10 Thy congregation *y* hath dwelt therein: thou, O God, haſt prepared *z* of thy goodneſs *a* for the poor *b*.

y Thy people of *Iſrael*, who are all united in one Body, under thee their Head and Governour. For though this Word commonly ſignifies *Living Creatures*, yet ſometimes it ſignifies a *Company* of Men, as here below, v. 31. and 2 *Sam.* 23. 13. Compared with 1 *Chron.* 11. 15. and *Pſal.* 74. 19. Or, the proper ſignification of the Word may be retained, and it may be rendred, *thy Flock*: For God oft Compares himſelf to a *Shepherd*, and his people to *Sheep*, and particularly, he is ſaid *to have led his people like a Flock, by the Hand of Moſes and Aaron, Pſal.* 77. 20. To wit, in the Wilderneſs: and Conſequently he may be here ſaid to have brought his Sheep into, and made them to dwell in *Canaan*, as in a *Green* and good *Paſture*, as God ſpeaks of his people under this very Metaphor, *Pſal.* 23. 2. ℸ Or, *prepared* it, which pronoun is oft underſtood, and here moſt eaſily out of the foregoing Clauſe of this Verſe, where it is expreſſed: *Prepared* it, to wit, this Land for the uſe of thy people: which God did many ways; partly, by deſigning it for them, and expelling the old Inhabitants to make way for them; and partly, by furniſhing it with all ſorts of proviſions, both for neceſſity and delight, and making it fruitful by his ſpecial Bleſſing, in giving Rain in its proper Seaſons. *a* By thy free and ſingular Goodneſs. Which may be referred both to the Cauſe of this preparation, God did it not for their Righteouſneſs or Worthineſs, but out of his meer Mercy, as God oft telleth them; and to the manner and Meaſure of it, God did wonderfully increaſe the Fruits of it, that it might ſuffice for the ſupply of ſuch a numerous people; which without his extraordinary Bleſſing it would not do, as appears by the ſtate of that Land at this Day, as it is Reported by Travellers and Eye-witneſſes of it. *b* To wit, for thy people of *Iſrael*, whom he here calls *poor*; partly, to repreſs that pride and Arrogance, to which they are exceeding prone; and to mind them of the Dependance upon God for all that they have and Hope for: and partly, becauſe they really were, when God undertook the Conduct of them into *Canaan*, a very poor and beggerly people, and ſo they would have ſtill been, if God had not provided for them in a ſingular manner.

† Heb. *Army.*

11 The Lord gave the word *c*; great *was* the † company of thoſe that publiſhed it *d*.

c (*i. e.*) The Matter of the Word or Diſcourſe here following. He put this Triumphant Song into their Mouths; he gave his people all thoſe Succeſſes and Victories, which are here Celebrated. Or, *gave the Matter or thing*, which was publiſhed. *d* The works of God on the behalf of his people were ſo glorious and wonderful that all ſorts of perſons, both men and women, that heard of them, broke forth into Songs of praiſe to God for them. The Hebrew word is of the Feminine Gender, becauſe it was the manner of the Hebrews, that when the Men returned Victorious from the Battel, the Women went out to meet them with Songs of Triumph; v. 25. *Exod.* 15. 20. *Judg.* 11. 34. 1 *Sam.* 18. 6.

† Heb. *did ſpoil, did ſpoil her.*

12 Kings of armies *e* † did flee apace: and he that tarried at home divided the ſpoil *f*.

e The Kings of *Canaan*, and other Nations which came forth againſt the *Iſraelites*, accompanied with great and numerous Armies. *f* The ſpoil was ſo much, that there was enough, not only for the proper uſe of thoſe who took it, but alſo to be divided to their Wives and Children, when they came home. This Verſe, and that which follows may be taken; Either, 1. For the Triumphant Song ſung by thoſe Publiſhers mentioned, v. 11. Or, 2. For the Words of *David*, continuing the Relation of the Victories granted by God to *Iſrael* over their Enemies.

13 Though ye *g* have lien among ‖ the pots *h*, *yet ſhall* ye be *i* as the wings of a dove covered with ſilver, and *her* feathers with yellow gold *k*.

‖ Or, *Ruye be i as*

g Ye *Iſraelites*: to whom he now turneth his Speech. *h* Like Scullions that commonly lye down in the Kitchin among the Pots or Hearth-ſtones, whereby they are very much diſcoloured and deformed: Which is fitly oppoſed to the following Beauty. Though you have been filled with Affliction, and Contempt. *i* Or, *ye have been.* Which may ſeem more ſuitable to the Context both foregoing and following, wherein he doth not ſpeak prophetically of things to come, but Hiſtorically of things paſt. So the Sence of the Verſe is; Though you have formerly been expoſed to great Servitude and Reproach, and Miſery, to wit, in *Egypt*, yet ſince that time God hath changed your Condition greatly for the better. *k* Beautiful and Glorious, like the Feathers of a Dove, which according to the Variety of its poſtures, and of the light ſhining upon it, look like Silver or Gold.

‖ Or, *for her, ſhe was, &c.* ‖ Or, *thou made it* to *Snow.*

14 When the Almighty ſcattered kings ‖ in it *l*, ‖ it was *white* as ſnow in Salmon *m*.

l In *Canaan*, at the coming of the *Iſraelites* thither. The Land was as white as Mount *Salmon* is with the Snow, which falls and lies for a long time upon it; which is oppoſed to the Native obſcurity of that Mountain by the many ſhady Trees which were there, *Judg.* 9. 48. But becauſe there is nothing certain; Either, concerning the great height of this Mountain, or, concerning its Snow, as we do read of *Snow of Lebanon, Jer.* 18. 14. other Interpreters, both Hebrew and Chriſtian, and the *Chaldee* among the reſt, take this Word *Salmon* for a Common, and not a Proper Name, ſignifying *Darkneſs* or *a Shadow*, as the Root, from whence it comes, unqueſtionably ſignifies. Nor is it ſtrange, if this Word be no where elſe taken in that Sence but here, becauſe that is the Lot of many Hebrew Words, or of ſome ſignifications of them, that they are to be found but in one Text of Scripture. This being granted, the Words are or may be rendred thus, *it was Snow-white*, or *thou madeſt it Snow-white in Darkneſs*, or as the *Chaldee* renders this Word, *in the ſhadow of Death*; (*i. e.*) Thou didſt cauſe Light to ſhine out of Darkneſs; When the ſtate of thy people, and of the Land of *Canaan* which thou hadſt given to them, was Dark and Diſmal or Bloody, by reaſon of the Wars raiſed againſt them by the

the *Canaanitiſh* Kings, thou didſt quickly change it, and whereas it was Red like Scarlet or Crimſon, thou madeſt it whiter than Snow.

15 The hill of God *n is as* the hill of Baſhan *o*; an high hill *as* the hill of Baſhan.

n (*i. e.*) Of *Zion*, the ſeat of Gods Ark. *o* Equal to it, to wit, in height, as the next Clauſe explains it, which yet is not to be underſtood of an external and viſible height, for *Zion* was a low and little Hill, and *Baſhan* a very high Hill; but of its ſpiritual height, or exaltation, in regard of the glorious priviledges of Gods Preſence, and Worſhip, and Bleſſing conferred upon it; in which reſpect *the Mountain of the Lords Houſe*, is ſaid to be *eſtabliſhed on the top of the Mountains, and exalted above the Hills*, *Iſa.* 2. 2.

Pſal. 133. 3. *which* God deſireth to dwell in; yea, the LORD will dwell in it for ever *q*.

16 Why leap ye *p*, ye high hills? * *this is* the hill

p Why do you triumph and boaſt of your height, and look upon poor *Zion* with ſcorn and contempt, as an obſcure and inconſiderable Hill, if compared with you? He ſpeaks to the Hills by an uſual Figure called *Proſopopeia*. *q* This Hill, though deſpicable in your Eyes, is precious and honourable in Gods Eyes, and choſen by him for his ſettled and perpetual reſidence. For though the Ark was removed from this particular place, in which it was now to be placed, to the Hill of *Moriah*, upon which the Temple was built, yet it muſt be remembred, that *Zion* and *Moriah* ſtood one near to the other, being both in *Jeruſalem*, and are by ſome ſaid to have been but two tops of one and the ſame Hill.

Pſal. 33. 2. Dan. 7. 10. Jude 14. Rev. 5. 11. 12.

17 * The chariots of *r* God are twenty thouſand *s*, ‖† *even* thouſands of angels: the Lord *is* among them *t* as in Sinai, in the holy *place t*.

r (*i. e.*) The Hoſts or Armies (whereof Chariots were a great and eminent part in thoſe times and places) which attend upon God to do his pleaſure, and to fight for him and for his people. *s* (*i. e.*) An innumerable company, a certain number being put for an uncertain, as *Pſal.* 3. 6. and 91. 7. and in many other places. *t* Here is not only the preſence of the Angels, but of the great and bleſſed God himſelf. And here the Pſalmiſt ſeems to be tranſported by the Prophetical Spirit, from the Narration of thoſe external Succeſſes, and Victories of which he had been ſpeaking in the former part of the Pſalm, unto the prediction of higher and more glorious things, even of the coming of the Meſſiah; and of the happy and tranſcendent Priviledges and Bleſſings accruing to Mankind by it, deſcribed in the next Verſe. And the connexion of this new matter with the former, is ſufficiently evident. For having preferred *Zion* before other Hills, v. 15, 16. he now proves its excellency by an invincible Argument, becauſe this is the place to which the Lord of Hoſts himſelf, the Meſſiah, God manifeſted in the Fleſh, was to come, as is manifeſt from *Pſal.* 2. 6. and 110. 2. *Iſa.* 2. 3. and 28. 16. compared with 1 *Pet.* 2. 6. *Iſa.* 59. 20. compared with *Rom.* 11. 26. and many other places of Scripture. And when he did come into the World, he was attended with a multitude of holy Angels, which celebrated his Birth, *Luke* 2. 14. ℸ God is no leſs gloriouſly, though leſs terribly, preſent here than he was in *Sinai*, when the great God attended with Thouſands of his Angels, ſolemnly appeared there to deliver the Law. Heb. *Sinai* is *in the Sanctuary*, or *holy place*. Which is a Poetical and a very Emphatical Expreſſion, and very pertinent to this place. For having advanced *Zion* above all other Hills, he now equals it to that venerable Hill of *Sinai*, which the Divine Majeſty honoured with his glorious Preſence. Here, ſaith he, you have in ſome ſort Mount *Sinai* it ſelf, to wit, all the Glories and Priviledges of it, the preſence of *Jehovah* attended with his Angels, and the ſame Law and Covenant, yea, and a greater Priviledge than *Sinai* had, to wit, the Lord *Jehovah* deſcending from Heaven into an Humane Body, as appears by his aſcending thither again, which the next Verſe deſcribes, and viſibly coming into his own Temple, as it was prophecied concerning him, *Mal.* 3. 1.

Eph. 4. 8. Heb. *To Him.*

18 * Thou haſt aſcended on high *u*; thou haſt led captivity *x* captive; thou haſt received gifts *y* † for men *z*, yea, *for* the rebellious alſo *a*, that the LORD God might dwell *among them b*.

u Having ſpoken of the Lord, and of his preſence upon Earth, he now turneth his Speech to him, as is moſt uſual in this Book. And the Contents of this Verſe do not agree to the preſent occaſion of carrying the Ark to *Zion*, but have a manifeſt reference to Chriſt, and to his Aſcenſion into Heaven, in whom, and in whom alone they are literally and fully accompliſhed, and to whom therefore they are aſcribed, *Eph.* 4. 8. Although the Expreſſions here uſed, are borrowed from the Antient Cuſtom of Princes, or Generals of Armies, who, after ſome glorious Atchievments and Victories, uſed to go up into their Royal Cities in triumphant Chariots, being attended by their captive Enemies, and afterward to diſtribute divers gifts to their Soldiers and Subjects, and ſometimes to do ſome Acts of Grace and Clemency even to their Rebels and Enemies, and to receive them into the number of his own people. *x* Either 1. Thoſe who did formerly take thy people Captives. Or rather 2. Thoſe whom thou haſt taken captive, as this word is moſt commonly uſed, as *Numb.* 21. 1. *Deut.* 21. 10. *Judg.* 5. 12, *&c.* So *poverty* is put for the poor, 2 *Kings* 24. 14. This is meant of Death and Sin, and the Devil, and all the Enemies of Chriſt, and of his People, whom Chriſt led in triumph, having *ſpoiled them*, and *making a ſhew of them openly*, as it is expreſſed *Col.* 2. 15. *y* Though as thou art God thou art uncapable of receiving any thing more than thou haſt, yet according to thy Manhood thou haſt received from God all the treaſures of wiſdom and knowledge, and all thoſe Gifts and Graces of the Holy Spirit which are neceſſary either to the perfection of thy Nature, or to the diſcharge of thine Office, or to the ſervice and good of thy Church and People. ℸ Not for thy ſelf, for thou didſt not need them, having *the fulneſs of the God-head dwelling in thee bodily*, *Col.* 2. 9. but for the

ſons of men, or which thou mighteſt give unto men; whence for *receiving for men*, the Apoſtle juſtly ſaith, *gave unto men, Eph.* 4. 8. becauſe he received them for no other end but to give them, and in ſuch caſes *receiving* or *taking* is oft put for *giving*, or for *taking and giving*, as *Exod.* 25. 2. *Judg.* 14. 2. 1 *Kings* 3. 24. and 17. 10, *&c.* *a* Nor didſt thou only receive Gifts for, and give them to thy Friends and People, as the manner of other Conquerors is, but alſo to thy moſt ſtubborn and rebellious Enemies, whether Jews or Gentiles, who reſolved to *break thy bands aſunder, and to caſt away thy cords from them*; as is ſaid *Pſal.* 2. 3. And *would not have thee to reign over them*, *Luke* 19. 14. Who crucified him, and put him to open ſhame; and yet to theſe, as well as others, thou didſt give thoſe ſaving Gifts and Graces, as we read *Acts* 2. and elſewhere. *b* That having received ſuch Gifts, and thereby being made fit habitations for God, he who as man is aſcended into the higheſt Heavens might, as God, come down to them, and dwell with them, not only in and by his Ordinances in which he is preſent, but alſo by his Spirit dwelling in their Hearts by Faith. Or, *that they might dwell* with *the Lord God*; the Particle *with* being either underſtood, as it is in many places, or being contained in the Hebrew Verb *Shacan*, which, as ſome Hebrew Criticks obſerve, ſignifies not only to *dwell*, but *to dwell with* another; of which the Learned may ſee many inſtances in *Forſterus* his Hebrew Lexicon. So the ſenſe is, that they who were eſtranged, and at a diſtance from God, and Enemies to him, might draw near to him, and dwell with him both here and in Heaven.

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits, c even* the God of our ſalvation *d*. Selah.

And beſides that great and glorious Bleſſing of his Aſcenſion which once he wrought for us, he is daily conferring new favours upon us. Heb. *Who layeth load upon us.* Which may be underſtood either, 1. Of the burden of Afflictions, for which Gods people have cauſe to bleſs God upon many accounts. Or rather 2. Of Mercies and Favours, which is more agreeable to the Context; wherewith in common ſpeech men are ſaid to be loaded by another when they receive them from him in great abundance. *d* The only Author and Finiſher both of our preſent and of our Eternal Salvation.

* Rev. 1. 18.

20 He that is our God, *is* the God of ſalvation, and * unto GOD the Lord *belong e* the *i*ſſues ‖ from death *g*.

e (*i. e.*) They are only in his hand and power to diſpoſe them ‖ Or, as he pleaſeth. *f* Heb. *The out-goings*, or *evaſions*, eſcapes or deli- *of death.* verances, as a Greek word of the ſame ſignification is uſed, 1 Cor. 10. 13. *g* Or, *in* (as the Hebrew *Lamed* is uſed *Pſal.* 16. 10. and 31. 17.) *death*, (*i. e.*) the moſt deadly dangers, yea, even death it ſelf, in and from which God through Chriſt delivers his people.

21 But God ſhall wound the head *h* of his enemies, *and* the hairy ſcalp *i* of ſuch a one as goeth on ſtill in his treſpaſſes *k*.

h Either 1. The political Head, their Ruler or Rulers, the Devil or other wicked Chriſtians: Or rather 2. The Natural Head, as appears from the following expreſſion added to explain this, and *the hairy ſcalp*: And he ſpeaks of the Heads or hairy Scalps not of one, but of all his Enemies, the ſingular number being put for the plural, than which nothing is more frequent. *i* (*i. e.*) His moſt fierce and terrible Enemies. For in antient times many people uſed to wear long and ſhaggy Hair, that their looks might be more terrible to their Enemies. *k* Of thoſe who perſiſt in their enmity and rebellion againſt him. Whereby he opens a door of hope and mercy to his very Enemies, if they return and ſubmit themſelves to him.

* Numb. 21. 33. * Exod. 14. 22.

22 The Lord ſaid *l*, I will bring again from * Baſhan *m*, I will bring *my people* again * from the depths of the ſea *n*.

l Either within himſelf, he purpoſed or he promiſed; for ſo he had done by divers of his Prophets, though not in the ſame words which are here uſed, yet to the ſame purpoſe. *m* I will repeat my ancient favours, and give my people as great deliverances as I formerly did, when I ſaved them from that great Giant *Og* King of *Baſhan*, who came out againſt them with all his Forces, *Deut.* 3. 1. whom I delivered into their hand, as it there follows. Which deliverance is oft mentioned in ſucceeding Scriptures, as one of the moſt eminent. *n* From the *Egyptians* at the *Red Sea*, and from the *Red Sea* it ſelf, through which I brought them with honour and ſafety, when it overwhelmed their Enemies.

* Pſ. 58. 10.

23 * That thy foot may be ‖ dipped in the blood of *thine* enemies, and the tongue of thy dogs in the ‖ Or, *red.* ſame *o*.

o And as it was at the *Red Sea*, and at *Baſhan* before, ſo yet again thine Enemies ſhall be ſlain in ſuch great numbers, that thou mayſt wade in their blood, and thy Dogs lick it up in the field.

24 They have ſeen *p* thy goings *q*, O God, *even* the goings of my God, my King, in the ſanctuary *r*.

p It is an indefinite expreſſion, Men ſaw and obſerved it, thy people to their comfort, and thine enemies with terror and aſtoniſhment. *q* Either 1. How thou didſt march before them through the *Red Sea* and the Wilderneſs, even until thou didſt bring them into *Canaan*, and afterward as occaſion was, and how thou didſt ſubdue their Enemies before them. Or rather 2. The proceſſion of the Ark to *Sion*, the ſolemnity whereof is particularly deſcribed in the following Verſes. *r* Or, *in holineſs*; for it was not a light and carnal, but an holy pomp: Or, *in the holy place*; as the Ark, in and with which God is ſuppoſed to go, might very fitly and truly be called. Or, *into the Sanctuary*, or holy Tabernacle prepared for it; whither the Ark was now going.

* 1 Chr. 15, 16. Pſal. 47. 5.

25 * The ſingers went before, the players on inſtruments *followed* after *s*, amongſt *them were* the damſels playing with timbrels *s*.

s Of

s Of which see 2 *Sam.* 6. 15. 1 *Chron.* 13. 8. *t* According to the usage of those times. See *Exod.* 15, *&c.*

26 Bless ye God in the congregations; *even* the Lord, ‖ from the fountain of *Israel u*.

‖ Or, ye that are of the fountain of Israel.

u Or, as it is rendred in our Margent, and by many others, ye that are of or *from the fountain of Israel*, or *Jacob*, (i. e.) All ye people of *Israel*, who are called *the fountain of Jacob*, *Deut.* 33. 28. and said to *come forth out of the waters of Judah*, *Isa.* 48. 1. and consequently *of Jacob*, or *Israel*. See also *Prov.* 5. 18. *Isa.* 51. 1. And this sense seems to be confirmed by the following Verse, wherein this fountain is distributed into its several streams, the Tribes of *Israel*. But these words may be, and are by some joyned with the former, either thus, *Bless*——*the Lord for the fountain of Israel*, (i. e.) for that *fountain* which God hath *opened to Israel for* the purging away of *sin* and *uncleanness*, as it is expressed *Zech.* 13. 1. even the Blood and Spirit of Christ and all those Spiritual Blessings which God confers upon his people in his Sanctuary, and by his Ordinances; which are oft compared to *waters*, as *Isa.* 12. 3. *Ezek.* 47. 1. and to a *Fountain* or *Well*, as *Joel* 3. 18. *John* 4. 14. See also *Prov.* 14. 27. *Jer.* 2. 13. Or thus, *Bless*——*the Lord* who is *of the fountain of Israel*, (i. e.) who though he be the most high God, yet according to the Flesh is descended from *Israel*, as is noted *Rom.* 9. 5. But the first sense seems most natural and easie.

27 There *is x* little *y* Benjamin *z with* their ruler *a*; ‖ Or, *with their company.* the princes of Judah ‖ *and* their council *b*, the princes of Zebulun, *and* the princes of Naphtali *c*.

x Present in this solemn pomp of carrying the Ark to *Sion* under the conduct of *David* their King. *y* That Tribe is called *little*, partly because it was the youngest, as being descended from *Jacobs* youngest Son *Benjamin*; and principally because it was exceedingly diminished and almost extinguished under the Judges, *Judg.* 20. and 21. He mentions this Tribe, partly because they were neareſt unto *Judah*, and to the place whither the Ark was going; and partly to note their reconciliation and submission to *David*, against whom they had flood out with more obstinacy than any other Tribe, as having been so long used to govern, and loth to part with the Regal Dignity which was by Gods appointment first seated among them. *a* With the Prince of their Tribe, who marched in the head of them. Heb. *the ruler*, (i. e.) the Tribe which had lately swayed the Scepter, but now submitted themselves to *David*, and waited upon him in this Expedition. But the first sense seems the truest, because *the Princes* of all the following Tribes are here mentioned. *b* Their Counsellors; or rather, *their company*, as it is in the Margent, the people of that Tribe who waited upon them in that action. Which may seem to be here noted to intimate, that though the Princes only of the following Tribes be named, yet the people are comprehended under them, and were present with them in that solemnity. *c* He mentions these Tribes, either 1. Because they excelled in Learning and Knowledge, as is gathered from *Gen.* 49. 21. *Deut.* 33. 19. *Judg.* 5. 14. Or 2. Because they were more hearty and forward in complying with *David*, and in his service than the rest, as may seem from the great number of them which came from the ends of the Land to *David* in *Hebron*, 1 *Chron.* 12, 33, 34. Or 3. Because they lived in the remotest parts of the Land of *Canaan*. And so by naming two of the neareſt Tribes, and two of the furthest, he leaves it to be understood that the other Tribes also did come upon this occasion, as is manifest from 2 *Sam.* 6. 15, 19. and 1 *Chron.* 13. 2, 5, 6, 8. and 15. 3, 28.

28 Thy God *d* hath commanded *e* thy strength *f*:
*Pſ. 57.2. strengthen, O God, that *which* thou * hast wrought for us *g*.

d Having spoken of *Israel*, and of their several Tribes, *v.* 26, 27. he now directeth his speech to them. *e* (i. e.) Hath ordained or effectually procured, as this word is oft used, as *Levit.* 25. 21. *Deut.* 28. 8. *Pſal.* 42. 8. and 44. 4. *f* All that strength and power which thou hast put forth at any time in fighting with thine Enemies, and which is now greatly increased by the recollection and union of all the Tribes under one head, which is the work of God himself, without whom all the differences and animosities which had for many years been among them could never have been composed and quieted. *g* Seeing therefore all our strength is in thee and from thee alone, we pray unto thee for the continuance and increase of our strength, and that thou wouldst proceed to finish that good work which thou hast begun among us, by preserving and confirming and perpetuating this blessed union, and by giving us a more full and universal deliverance from our Enemies.

*Pſ. 72. 10. 29 Because of thy temple *h* at Jerusalem, * shall kings *i* bring presents unto thee.

h Either 1. The old Tabernacle which then was; which is oft called by this name. But that was now at *Gibeon*, not at *Jerusalem*. Or rather 2. The Temple which *Solomon* should build, which *David* knew should be *very magnifical*, *of fame and of glory throughout all Countries*, as he saith, 1 *Chron.* 22. 5. and such as would command esteem and reverence even from Heathenish Princes and People, and that not only for its most splendid and glorious Structure, but especially for the wonderful works of the God of that Temple wrought by him on the behalf of his people, and in answer to the Prayers made in the Temple, of which see 1 *Kings* 8. 41, 42, 43. *i* Kings of the Gentiles: which was done in part in the times of *Solomon* and *Hezekiah*, 1 *Kin.* 10. 11, 24, 25. 2 *Chron.* 32. 23. and afterwards by others; but more fully when the Lord Christ was come into his Temple, according to that Prophecy *Mal.* 3. 1. and had built a better Temple instead of it, even the Christian Church, to which the Kings and Nations of the Earth were to flow in great abundance, according to the tenour of many Prophecies in the Old Testament.

‖ Or, *the beast of the reeds.* 30 Rebuke *k* ‖ the company *l* of spear-men *m*, the multitude of the bulls *n*, with the calves *of* the people, till *every one* submit himself with pieces of silver *o*: ‖ Or, *be scatterd.* scatter thou *p* the people *that* delight in war *q*.

k To wit, really: humble and chastize those that will not bring presents to thee, as the Kings did, *v.* 29. till they see their error and submit themselves, as it here follows. *l* So this word signifies here above, *v.* 11. and 2 *Sam.* 23. 11. *Pſal.* 74. 19. Or, *the beast*, or *wild beast*, as this word is elsewhere used, (i. e.) the Beasts; the singular being put for the plural: so the sense is the same. *m* Heb. *Of the reed*, (i. e.) that use Spears or Arrows; which may be called *reeds*, either because in length and form they resemble *reeds*; or because antiently they were made of *reeds*. And this sense seems favoured by the last words of this Verse, in which he explains this and the other Metaphors of Warriors. Or the *reed* may be taken properly; and by *the beast of the reed* he may understand the King of *Egypt*, who then was a very potent and a most Idolatrous King, and a great and old enemy to the true Religion, and to the people of *Israel*, whom therefore he desires God to rebuke and humble, that he may acknowledge the true God, which is foretold that he shall do, *v.* 31. As for this enigmatical designation of this King, that is agreeable enough both to the usage of the Prophets in such cases, and to the rules of prudence; and upon the same account the Prophet *Jeremy* threatning destruction against *Babylon*, calls it enigmatically *Sheshach*, *Jer.* 25. 26. and 51. 41. and S. *Paul* calls *Nero*, *the Lyon*, 2 *Tim.* 4. 17. But then this one King, being eminent in his kind, is by an usual Synecdoche put for all of them which were enemies to Gods people. *n* By which he doubtleſs understands Men of War, as the following words expound it; the great and potent and fierce and furious Adversaries of God, and of his Church, as this word is used *Pſal.* 22. 12. *Isa.* 34. 7. And consequently *the calves* must be their People or Soldiers depending upon them, and joyning with them in these acts of hostility against thine *Israel*. *o* This he adds as a limitation of his request, Rebuke them, O Lord, not to utter destruction, but only till they be humbled and submit themselves, and in token thereof bring pieces of silver for presents, as was foretold, *v.* 29. For *submit himself*, it is in the Hebrew *cast himself down*, or *offers himself to be trod upon*. But because this supplement may seem too large, and not necessary, the words are and may be rendred otherwise, *that tread upon*, or *walk proudly in*, or *with fragments* or *pieces of silver*, wherewith eminent Captains used to adorn themselves and their very Horses. And so this belongs to the *bulls* and *calves*, whose pride and wealth and power is described in this manner. *p* Heb. *He hath scattered*, (i. e.) He will certainly scatter, according to the Prophetical Style. So this may contain an answer, or his assurance of an answer to his prayer: I prayed, *Rebuke the company*, *&c.* and God hath heard my prayer, and I doubt not, will rebuke or scatter them. *q* That without any necessity or provocation, and merely out of a love to mischief and spoil make war upon others, and upon us particularly. Now that thou hast given thy people rest, and settled the Ark in its place, O Lord rebuke all our malicious and bloody Enemies, and give us assured peace that we may worship the Lord without disturbance. And withal *David* may seem to utter this for his own vindication. It is true, O Lord, I have been a Man of War, and therefore have lost the honour of building the Temple, and am now forced to lodge the Ark in a mean Tabernacle, which I have erected for it, but this thou knowest, that I have not undertaken any of my Wars out of wantonness, or ambition, or love to War and Mischief, but only by constraint and necessity for the just defence of my self and of thy people; and therefore do not lay my Wars to my charge.

31 Princes shall come out of Egypt; Ethiopia *r* shall soon stretch out her hands unto God *s*.

r He names only these, as the great and Antient Enemies of God, and of his People, and as a most wicked and idolatrous and incorrigible sort of men, see *Jer.* 13. 23. *Amos* 9. 7. but by them he Synecdochically understands all other Nations, and people of the like Character. *s* Either in way of humble supplication and submission, begging Mercy of him: Or to offer up the presents expressed *v.* 29. But this Prophecy, as also the next Verse, evidently belongs to the times of the Messiah, when the *Gentiles* were to be brought in to the knowledge and worship of the true God: with the thoughts and hopes whereof *David* oft comforteth himself in that confined and afflicted state of the Church in his time.

32 Sing unto God, ye kingdoms of the earth *t*: O sing *praises unto* the Lord. Selah.

t Not only *Egypt* and *Ethiopia*, but other Kingdoms and Nations also, who shall partake of the same Grace with them.

*Pſ. 18. 10. & 104. 3. † Heb. give.

33 To him * that rideth upon the heavens *u which* were of old *x*; lo, he doth † send out his voice, *and that* a mighty voice *y*.

u Upon the highest Heavens, as *Deut.* 10. 14. his truest and best Sanctuary. By which Expressions, he prevents all mean and carnal conceptions of God, as if he were confined to the Ark or Tabernacle, and lifteth up the Minds, both of *Jews* and *Gentiles* to Heaven, and representeth God as dwelling there in infinite Glory and Majesty, and from thence looking down upon all the Inhabitants of the Earth, and ruling them by his Almighty Power, and therefore most fit to be owned and received by all Kings and Kingdoms, as their Lord and Governour. *x* (i. e.) From the very beginning of the World; whereas the Ark was only some hundred years old. Or, *which are everlasting*; for this Hebrew word answers to *Olam*, which looks not only backward to time past, but forward to the future, of which this word is by divers understood, *Deut.* 33. 15. This is also opposed to the condition of the Ark and Tabernacle, and Temple; all which, as *David* by the Spirit of Prophecy well knew, would be abolished and dissolved. *y* By which he understands; either, 1. The Thunder called Gods *Voice*, *Pſal.* 29. 3. and elsewhere. Or rather, 2. His Word, to wit, the Gospel, published by Christ and by his Apostles, assisted by the Holy Spirit sent from Heaven; which might well be called Gods *Voice*, and that *a mighty Voice*, because it produced such great and wonderful *Effects*,

as are here above-mentioned, in converting all the Kings and Kingdoms of the Earth.

34 Ascribe ye strength unto God *z*: his excellency *a* is over Israel *b*, and his strength is in the ‖ clouds *c*.

‖ Or, *in the skies.*

z Acknowledge that he is mighty and able to do whatsoever he pleaseth for his people, or against his and their Enemies. *a* His excellent Power and Goodness. *b* Dwells among them, and is employed for them, as occasion requires. He is indeed the universal Lord of the whole Heaven and Earth, but in a special and excellent manner, he is the God of *Israel*. *c* Or, *in the Heavens*. He hath two dwellings and Thrones, the one in his Church and People, and the other in Heaven. See *Isa.* 57. 15.

35 O God, *thou art* terrible *d* out of thy holy places *e*: the God of Israel *is* he that giveth strength and power unto *his* people *f*: blessed *be* God.

d Or, *Venerable*, deservedly to be both reverenced and feared. *e* Or, *Sanctuaries*. He useth the plural number; either, 1. Of the Sanctuary in *Sion*, because the Tabernacle and Temple consisted of three parts, the Court, the Holy Place, and the Holy of Holies. Or rather, 2. With respect to that twofold Sanctuary here mentioned, one in *Sion*, and the other in Heaven. And out of both these Holy places God appeared, and put forth such Acts of his Power, as might justly terrifie his Enemies. *f* The strength which the Kingdom of *Israel* now hath, is not to be ascribed to my Valour or Conduct, nor to the Courage or numbers of the People, nor to that happy Union now made, and established among all the Tribes, but only to the might and Grace of God.

PSAL. LXIX.

The ARGUMENT.

THis *Psalm* of *David*, consists of his Complaints and fervent Prayers, and comfortable predictions of his Deliverance, and of the ruine of his Enemies. But the condition of this *Psalm* is like that of divers others, wherein although the matter or substance of it agree in some sort to *David*, yet there are some singular passages, which he delivers with a particular respect unto Christ, of whom he was an eminent Type, and upon whom his Thoughts were much and often fixed, and of whom they are more fully and fully understood: and therefore they are justly applied to him in the New Testament, as we shall see.

To the chief musician upon Shoshannim, *a Psalm* of David.

David *(as a Type of Christ) complaineth of his heavy and manifold Afflictions, 1–12. Fervently prayeth for help and deliverance, 13–21. Giveth over his Enemies to destruction, 22–29. And praiseth God in confidence of being accepted, 30–34. and Sins, saved, 35, 36.*

Pſal. 5. 1. SAve me, O God, for * the waters *a* are come in unto *my* soul *b*.

a (i. e.) Tribulations, which are oft expressed by *Waters*; as hath been observed. *b* (i. e.) To my Vital parts; so that I am ready to be choaked with them. My Soul is exceeding sorrowful even unto Death.

Pſal. 40. 2. 2 * I sink in † deep mire *c*, where *there is* no standing *d*: I am come into † deep waters, where * the floods overflow me.

c Heb. *In the Mire of the deep* Waters. I am not in the Shallows, or nigh the Bank, but in the middle, and deepest parts, and in the very Mire, which is at the bottom of the Waters. *d* No firm and sure footing, but I sink in deeper and deeper, and, without thy speedy and almighty help, shall be overwhelmed and destroyed.

3 I am weary of my crying *e*, my throat is dried *f*: mine eyes fail *g* while I wait for my God.

e I have prayed and cryed to God, long and fervently, and yet God seems to neglect and forsake me. *f* With loud and frequent cryes. *g* With looking to God for that assistance which he hath promised, and I confidently expected, but in vain.

Pſal. 69. 4. 4 They that * hate me without a cause *g*, are more than the hairs of mine head: they that would destroy me *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away *h*.

g Without any injury or occasion given them by me. *h* Either, because they unjustly and violently forced me to it: Or, because I was willing to do it to my own wrong for peace sake. By this one kind of wrong, he understands all those injuries and violences, which they practiced against him.

Pſal. 38. 5. 5 O God, thou knowest my foolishness, and my † sins are not hid from thee *i*.

i This is added; either 1. As a proof of his Innocency which he had now asserted by way of appeal to God; do thou, O Lord, judge between me and them, whether I be guilty of those Follies and Sins, which they lay to my Charge. And such Appeals indeed *David* useth, *Pſal.* 7. 3, 4. and elsewhere: But then they are delivered in form of a Supposition, and not a positive Assertion, as this is. Or rather, 2. As an exception to what he last said. But. O Lord, although I have been innocent to mine Enemies, and have given them no cause to hate or persecute me, as they do, yet I must confess, I am guilty of many Sins and Follies against thee, and have given thee just cause to punish me, and to give me up into their hands, and to deny or delay thine help unto me. By Foolishness he means *Sin*, as he explains it, which is commonly so called in Scripture; or by his *Foolishness*, he means lesser Sins committed through Ignorance or Inconsiderateness, and by *Sins*, those of a grosser Nature.

6 Let not them that wait on thee *f*, O LORD GOD of hosts, be ashamed *g* for my sake *h*: let not those that seek thee, be confounded for my sake, O God of Israel.

f (i. e.) Thy godly people, who relye upon thy promises, which thou hast made to all thine in general, and to me in a special manner, wherein they also are concerned. *g* (i. e.) Frustrated of their just hopes; which will make them ashamed either, to look up unto God, or to look upon their Enemies, when they shall reproach them for their Confidence in God. *h* Either, 1. For the sake of my sins last mentioned; let not all good men suffer for my sins. Or 2. Because of my sad disappointments. For if they see me rejected and forsaken of God, whom they have esteemed a great example of Faith, and Prayer, and all Vertue and Piety, they will be exceedingly discouraged by this Example; which will tend much to thy dishonour and differvice.

7 Because for thy sake *i* I have born reproach: shame hath covered my face *k*.

i For my trust in my Promise, and Obedience to thy Commands, and Zeal for thy Glory, and against all Wickedness: All which they turn into matter of derision and reproach. *k* In which Mans Majesty and Glory is most evident, which I am in a manner ashamed to shew amongst men.

Pſal. 31. 11. 8 I * am become a stranger unto my brethren, and an alien unto my mothers children *l*.

l My neareſt Kinsmen estranged themselves from me; partly, out of fear, lest they should be involved in my sufferings; and chiefly, out of dislike of his Piety and excessive Zeal in Religion, as it here follows.

Pſal. 119. 139. Joh. 2. 17. Rom. 15. 3. 9 * For *m* the zeal of thine house *n* hath eaten me up *o*, * and the reproaches of them that reproached thee *p*, are fallen upon me *q*.

m This is the Reason of that alienation of my Brethren and others from me, because there is a vast difference and contrariety in our Tempers. They mind not the concerns of God and of Religion, but are wholly intent upon Wealth and Honour, and Worldly greatness. *n* That fervent Passion which I have for thy House and Service, and Glory, and People. *o* Exhausted and wasted my Natural Moisture, and Vital Spirits, which is oft effected by Grief and Anger, and fervent Love and Desire; of which Passions Zeal is composed. *p* That speak contemptuously or wickedly of thy Name or Providence, or Truth, or Worship and Service. *q* Either, 1. By imputation: They reflect upon me, because I am engaged in the defence of thy Cause and Glory, which wicked men oppose and despise, and therefore must needs suffer in it, and with it. Or 2. By Choice and Affection. I have been as deeply affected with thy Reproaches, as with mine own. This whole Verse, tho' truly belonging to *David*, yet was also directed by him, or at least by the Spirit of God in him, to an higher use, to represent the disposition and condition of Christ, in whom this was more truly and fully accomplished then in *David*, to whom therefore it is applied in the New Testament, the first part of it, *John* 2. 17. and the latter, *Rom.* 15. 3.

10 † When I wept *r*, *and chastened* s my soul † with fasting, that was to my reproach *u*,

† Heb. *I wept in the fast of my Soul, and that, &c.*

r For their Impiety and Reproaches, which they cast upon God and Godliness. *s* Which word is here understood, out of *Pſal.* 35. 13. as it is also in 2 *Chron.* 10. 11, 14. out of 1 *Kings* 12. 11. where it is expressed. *t* Either my Body; or my self, *the Soul*, being oft used both ways. *u* They derided me for my Piety and Devotion, and for my Faith in Gods promises, and hopes of assistance from him.

11 I made sackcloth also my garment *x*, and I became a proverb to them *y*.

x Wearing it next to my Skin, in token of my Humiliation and hearty Sorrow, as the manner then was in days of Fasting. *y* They used my Name proverbially of any person, whom they thought vainly and foolishly Religious.

Pſal. 35. 15, 16. † Heb. *drinkers of strong drink.* 12 They that sit in the gate *z*, speak against me, and * I *was* the song of the † drunkards *a*.

z Either, 1. Vain and idle persons, that spend their time in the Gates and Markets, in which there used to be a confluence of people. Or rather 2. The Judges and Magistrates, who used to sit (which was their posture, *Exod.* 18. 14. *Prov.* 20. 8. *&c.*) *in the Gates* of Cities, the usual places of Judicature: For *David* oft complains of his hard usage from these men, as *Pſal.* 58. 1, 2. and 119. 23. and elsewhere; which was the more grievous, because these who were obliged by their Office to protect and right him, did joyn with others in reproaching and oppressing him. *a* Of the scum of the people; of all lewd and debauched persons. Thus both high and low conspired against him.

Isa. 49. 8. 2 Cor. 6. 2. 13 But *as for* me, my prayer is unto thee *b*, O LORD, * in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation *c*.

b But whilst they scoff I will pray, and not be driven from God, and from my Prayers and other Duties, by all their Reproaches or other discouragements. *c* Heb. *In a time of Acceptation*, or *Grace*; or *thy good Will*, or *good Pleasure*. These words may be joyned either 1. With the following words, by way of limitation: *Hear me in thy accepted time*, (i. e.) I do not limit thee to a day or time, but when thou seest fit, hear and help me. Or rather 2. With the foregoing, as an Argument to enforce his Prayer, *I pray in a time of Grace or Acceptation*, I seek thee, when *thou mayst be found*, as *Pſal.* 32. 6. *Isa.* 55. 6. *in a good Day*, as they said, 1 *Sam.* 25. 8. in the day of Grace and Mercy, in a time of great Trouble, which is the proper season for Prayer, *Pſal.* 50. 15. and whilst I have thee engaged to me by Promises, which thy Honour and Truth oblige thee to perform, I come not too late, and therefore do thou hear me. *c* Or for, or *according to thy saving Truth*, or *Faithfulness*; whereby thou art obliged to grant unto me that Salvation which thou hast graciously promised.

14 De-

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me *d*, and out of the deep waters.

d Whereby he explains his meaning in theſe Metaphors of *Mire*, and *Waters*, and *Deep*, and *Pit*.

15 Let not the water-flood overflow me, neither let
*Pſ.55.23. the deep ſwallow me up, and let not * the pit ſhut her mouth upon me.

16 Hear me, O LORD, for thy loving kindneſs *is* good *e*, turn unto me according to the multitude of thy tender mercies.

e (i. e.) Is eminently and unſpeakably good: the poſitive degree being put for the Superlative, as it is *Luke* 1. 28. 1 *Cor.* 12. 23, &c. It is moſt ready to communicate it ſelf to indigent and miſerable Creatures.

17 And hide not thy face from thy ſervant, for I am
† Heb. in trouble: † hear me ſpeedily.
make haſte to hear me.

18 Draw nigh unto my ſoul *f*, *and* redeem it: deliver me becauſe of mine enemies *g*.

f To ſupport and relieve it, O thou who ſeemeſt to be departed far away from me. *g* Partly, becauſe they perſecute it, and greedily ſeek to deſtroy it; and partly, becauſe they are thine as well as mine Enemies, and if they ſucceed, will triumph not only over me, but in ſome ſort over thee, and over Religion.

*Pſal. 22. 6, 7. Iſa. 53. 3. Heb. 12. 2. 19 Thou haſt known * my reproach, and my ſhame, and my diſhonour *h*: mine adverſaries *are* all before thee *i*.

h Thou ſeeſt how much of it I ſuffer, and that for thy ſake; as he ſaid *v.* 7. *i* Thou knoweſt them thoroughly, and all their injurious and wicked devices, and implacable malice againſt me, and all their impiety and contempt of thee; for which they deſerve to be utterly and ſpeedily deſtroyed.

20 Reproach hath broken my heart *k*, and I am full
† Heb. *to lament* with me. of heavineſs: and I looked *for ſome* † to take pity, but *there was* none *l*, and for comforters, but I found none.

k For reproach is moſt grievous to the moſt generous and noble Souls; and beſides, this was the higheſt degree, and the worſt kind of Reproach, being caſt upon him for Gods ſake, and upon God alſo for his ſake. *l (i. e.)* Few or none, as that word is frequently uſed, both in ſacred and profane Writers. For whether you underſtand it of *David*, or of Chriſt, there were ſome who pitied both of them.

*Mat. 27. 34, 48. 21 They gave me alſo gall *m* for my meat, * and in my thirſt they gave me vinegar to drink *n*.
Mar. 15. 36 Joh. 19. 29

m Or, *Poiſon*; or *bitter Herbs*, *Hoſea* 10. 4. See *Deut.* 29. 18. *Jer.* 9. 15. *Lamen.* 3. 19. Inſtead of giving me that pity and comfort which my Condition required, they barbarouſly added to my Afflictions. *n* Theſe things were Metaphorically fulfilled in *David*, but Properly and Literally in Chriſt, the deſcription of whoſe Sufferings was principally intended here by the Holy Ghoſt, who therefore directed *Davids* Pen to theſe words, and poſſibly informed him, that this ſhould be accompliſhed in Chriſt. Which may not ſeem improbable to him that conſiders the following Imprecations, which are ſo many and ſo ſevere, that they may ſeem to exceed the bounds of Juſtice and Charity, if they be applied to *Davids* Enemies, as a recompence for their Injuries done to him; whereas they moſt deſervedly and fitly belong to the Enemies, and Murderers of Chriſt.

*Rom. 11. 9, 10. 22 * Let *o* their table *p* become a ſnare before them *q*: and *that which ſhould have been* for their welfare, *let it become* a trap *r*.

o Theſe and the following Words, which are expreſſed in the form of Imprecations, are thought by divers to be the only Predictions, and that the Imperatives are put for the Futures, as ſometimes they are. And accordingly they tranſlate the words thus; *Their Table ſhall become a Snare*, &c. But if they be Imprecations, here was ſufficient Cauſe for them. And beſides it is apparent, that they were not the Dictates of Humane Paſſion, but of Divine Inſpiration, and proceeded from a juſt Zeal for Gods Glory, as hath been obſerved before. *p (i. e.)* Their Food and all their Proviſions for Neceſſity or Delight; either for Body or Soul; for the Curſes here following are Spiritual and Eternal, as well as Temporal. And ſo this may comprehend their Sacrifices and other Legal Ordinances, and the Word of God: all which became to the *Jews* through their own default, a great occaſion of ſtumbling at Chriſt. And this puniſhment in their *Table*, exactly anſwers to their ſin, in giving Chriſt *Gall for his Meat*, *v.* 21. *q* Heb. *Before them (i. e.)* Their Table or Meat, which is ſet *before them*, which is the uſual expreſſion in this caſe, as *Gen.* 18. 8. 2 *Kings* 6. 22.) *become a Snare, (i. e.)* The occaſion or inſtrument of their deſtruction. It is a Metaphor taken from Birds, or Fiſhes, that are commonly enſnared and taken with their Baits. *r* Heb. *And as for their great Peace* (which the Plural Number ſeems to import, all that Tranquility and Proſperity which they do or may enjoy) let it be a *Trap*. Or, *And their Peace-offerings* (which Sacrifices may be here mentioned, becauſe the offerers did partake of them, and feaſt upon them; and ſo this agrees with the *Table* expreſſed in the former Clauſe) *a Trap*. And ſo they were to the unbelieving *Jews*, whoſe falſe conceit of the everlaſtingneſs of the Moſaical Diſpenſation, was one Cauſe of their Rejection of Chriſt. Or thus; *And for Recompences, (i. e.* An abundant compenſation of all their Injuries) *and for a Trap*. For thus it is rendred by divers, both Antient and Modern Interpreters, and which is more conſiderable, by the Apoſtle, *Rom.* 11. 9.

23 Let their eyes *s* be darkned that they ſee not: and make their loins continually to ſhake *t*.

s Not the Eyes of their Bodies (for ſo this was not accompliſhed in *Davids*, nor in Chriſts Enemies) but of their Minds, that they may not diſcern Gods Truth, nor their own Duty, nor the way of Peace and Salvation. Puniſh them in their own kind: As they ſhut their Eyes and would not ſee, ſo do thou judicially blind them. This was threatned and inflicted upon the *Jews*, *Iſa.* 6. 10. *John* 12. 39, 40. *t* This alſo belongs to the Loyns of their Minds or Souls; of which we read *Luke* 12. 35. 1 *Pet.* 1. 13. The Loyns of the Body are the ſeat of Strength, and the great Inſtrument of Bodily Motions and Actions. Which being applied to the Mind, the Senſe may be; either, 1. Take away their Courage and Alacrity, and give them up to Puſillanimity, and Terror, and Deſpair: Or rather, 2. Take away their Strength and Ability for Spiritual Actions. In the former branch, he wiſheth that they may not be able to ſee, or chuſe their way; and here, that they may not be able to walk in it, nor to execute the good Counſels which others may give them. As on the other ſide, when God gives Men ſtrength, they are able not only to Walk, but to *Run* in the ways of God, *Pſal.* 119. 32. *Cant.* 1. 4. *Iſa.* 40. 31.

24 Pour out thine indignation upon them *u*, and let thy wrathful anger take hold of them.

u In ſuch other ways and judgments, as thou ſhalt think fit.

25 * Let † their habitation *x* be deſolate, *and* † let *Acts 1. 20. none y* dwell in their tents.

x Heb. *their Palace*, as this word ſignifies, *Gen.* 25. 16. *Numb.* 31. 10. *Cant.* 8. 9. Either their Temple, in which they place their Glory and Safety. Or rather, 2. And more generally, their ſtrongeſt and moſt magnificent Buildings, and Houſes, in which they dwelt, as it follows in the next Clauſe, which explains this. † Heb. *their Habitation.* † Heb. *be a deſart.*

y Either, 1. None of their Poſterity. Deſtroy them both Root and Branch. Or 2. None at all. Let the places be accounted execrable and dreadful. *Jer.*

26 For they perſecute * him whom thou haſt ſmit-
* Iſa. 53. 4. ten *z*, and they talk *a* to the grief of † thoſe whom thou
† Heb. *the wounded.* haſt wounded.

z Which is an act of barbarous Cruelty, and inhumane Malice. *a* Reproaching them with, and inſulting and triumphing in their Calamities.

27 Add ‖ iniquity to their iniquity *b*; and let them not ‖ Or, *Puniſhment to iniquity.* come into thy righteouſneſs *c*.

b Give them up to their own vain Minds and vile Luſts, and to a reprobate ſenſe, and take off all the reſtraints of thy Grace and Providence, and expoſe them to the Temptations of the World, and of the Devil, that ſo they may grow worſe and worſe, and at laſt may fill up the meaſure of their ſins; as is ſaid *Mat.* 12. 32. compare *Rom.* 1. 28, 29. Or, *Add Puniſhment to their Puniſhment*; as this Word is oft taken: Send one Judgment upon them after another, without ceaſing. *c* Let them never partake of thy Righteouſneſs, *(i. e.)* Either, 1. Of thy Faithfulneſs, in making good thy promiſes to them. Or, 2. Of thy Mercy and Goodneſs. Or rather, 3. Of thy Righteouſneſs; properly ſo called, of that *everlaſting Righteouſneſs*, which the Meſſiah ſhall bring into the World, *Dan.* 9. 24. which is called the *Righteouſneſs of God*, *Rom.* 1. 17. *Phil.* 3. 9. &c. Which is ſaid to be *Witneſſed by the Law, and the Prophets*, *Rom.* 3. 21. by, and for, which God doth juſtifie or pardon ſinners, and accept them in Chriſt as righteous perſons. For this was the Righteouſneſs which the *Jews* rejected to their own ruin, *Rom.* 10. 3. according to this prediction. Thus as the firſt branch of the Verſe maketh, or ſuppoſeth them guilty of many Sins, ſo this excludes them from the only remedy, the remiſſion of their Sins. And that juſtifying rather than ſanctifying Righteouſneſs is here meant, ſeems moſt probable from the Phraſe, which ſeems to be a judicial phraſe, as we read of *coming*, or *entering into Judgment*, *Job* 22. 4. and 34. 23. and *into Condemnation*, *Joh.* 5. 24. oppoſite unto which is this phraſe, of *coming into Juſtification*; or which is all one, *into thy Righteouſneſs*.

28 Let them be blotted out of the book of the living *d*
and not be written with the righteous *e*.

d Or, *Of Life*. Either, 1. Of this Life: Out of the number of living men; which antiently uſed to be written in Catalogues, out of which the Names of thoſe who died were blotted: Or rather, 2. Of Eternal Life, as both *Jewiſh* and *Chriſtian* Interpreters commonly underſtand it. Which agrees beſt, 1. To the uſe of this phraſe in Scripture: For in this ſenſe men are ſaid to be *written in the Book*, *Dan.* 12. 1. or *in Gods Book*, *Exod.* 32. 32. or *in the Book of Life*, *Phil.* 4. 3. *Rev.* 3. 5. and 13. 8. and 17. 8. and 20. 12. and 21. laſt. 2. To the laſt Clauſe of the Verſe, which explains it, of that Book, wherein none but *the Righteous* are written; whereas this Life, and that attended with health and proſperity, is promiſcuouſly given to and taken from good and bad men. 3. To the quality of the perſons of whom this is ſaid; which are the malicious enemies of God, and of his people, and the murderers of the Lord of Glory; who ſhall be puniſhed with eternal Death. In this Book Men may be ſaid to be written: Either 1. In reality, by Gods Election or Predeſtination. Or 2. In appearance, when a Man is called by God to the profeſſion and practice of the true Religion, and into Covenant with himſelf, and profeſſeth to comply with it; and ſo is *written, in the writing of the Houſe of Iſrael*, which is ſaid of all that are *in the Aſſembly of Gods People*, *Ezek.* 13. 9. and ſo ſeems to others, and it may be to himſelf; to be really written in the Book of Life. And when a Man renounceth this Profeſſion and Religion, he may be ſaid to be *blotted out* of that Book, becauſe his Apoſtacy makes it evident, that he was not written in it, as he ſeemed to be. For this is a known and approved Rule for the underſtanding of many Texts of Scripture, that things are oft ſaid to be done when they only ſeem to be done, and are not really done; as he is ſaid to *find his Life*, *Mat.* 10. 39. who falſly imagined that he did find it, when in truth he loſt it; and to *have*, *Mat.* 13. 12. who only *ſeemed to have*, as it is explained in the parallel place, *Luke* 8. 18. and to *live*, *Rom.* 7. 9. when he vainly conceited himſelf to be alive. And in like manner Men may be ſaid to be *written in*, or *blotted out of this Book*, when they ſeem to be ſo, by the courſe of their Lives and Actions. But that

that this *blotting out* is not meant, properly and poſitively, is clear from the laſt branch of this Verſe; which, after the manner of theſe Books, expounds the former, wherein this doubtful phraſe is explained, by one which is evident and unqueſtionable, even by his *not* being *written* in it. For it is impoſſible that a Mans Name ſhould be properly blotted out of that Book in which it was never written. The Senſe of the Verſe ſeems to be this: Let their Wickedneſs be ſo notorious, and the tokens of Gods Wrath upon them ſo manifeſt, that all men may diſcern that they are blotted out; that is, that they never were written in the Book of Life, in which the Righteous are written. *e (i. e.)* In the Book of Life, in which all righteous or holy perſons, and only they are written, whereby it may appear that whatſoever ſhew or profeſſion they once made, yet they neither are nor were truly righteous perſons.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high *f*.

f Out of the reach of mine Enemies: Or, lift me out of the deep Waters, and the Mire, in which I was ſinking. *v.* 14.

30 I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving.

Pſ. 31 * *This* alſo ſhall pleaſe the LORD better than an
69. 31. oxe *or* bullock *g* that hath horns and hoofs *h*.

g This ſincere and hearty Sacrifice of Praiſe, is and ſhall be more grateful to God, than the moſt Glorious Legal Sacrifices; for ſo ſuch Moral Services ever were, 1 *Sam.* 15. 22. *Hoſea* 6. 6. and ſuch Sacrifices ſhall be accepted when thoſe legal ones ſhall be aboliſhed. *h* This is added as a deſcription and commendation of the Sacrifice, or Bullock, which he ſuppoſeth to be of the beſt ſort, both tender and mature, as it is when the Horns bud forth, and the Hoofs grow hard.

Pſ. 32 * The ‖ humble ſhall ſee *this*, *and* be glad *i*, and
34. 2. your heart ſhall live *k*, that ſeek God. ‖ Or, *meek.*

i Thoſe pious perſons who are grieved for my Calamities, ſhall have occaſion to rejoyce, and they will heartily rejoyce in my deliverance and exaltation. *k* Or, *be revived*, to wit, with Joy, which were dejected, and in a manner dead with ſorrow. Comp. *Gen.* 45. 27. *Pſal.* 22. 26. and 109. 21.

33 For the LORD heareth the poor, and deſpiſeth
nor his priſoners *l*.

l Thoſe who are in Priſon, or any ſtraits and afflictions for his ſake; which is my caſe *v.* 7.

34 Let the heaven and earth *m* praiſe him, the ſeas
Pſal. and every thing that † moveth therein.
96. 11. † Heb. *creepeth.*

m Either, 1. Angels and Men. Or rather, 2. The Heaven and Earth themſelves, as in the next branch, *the Seas, and every thing that moveth therein*. All which by an uſual Figure, he invites to praiſe God, as he doth elſewhere, becauſe they all give men occaſion to praiſe God.

35 For God will ſave Sion *n*, and build the cities of
Judah: that they *o* may dwell there *p*, and have it in poſſeſſion.

n The City of *Sion* or *Jeruſalem*; and his Church and People, which are frequently expreſſed under that Title. *o* *The humble* and *poor*, *v.* 32, 33. or *his Servants*, as is explained in the following Verſe. *p* In the literal *Canaan* for a long time, and in the Heavenly *Canaan* for ever.

*Pſ. 102. 28. 36 * The ſeed alſo of his ſervants ſhall inherit it *q*,
and they that love his name ſhall dwell therein.

q Their poſterity ſhall flouriſh after them, and partake of the ſame Happineſs with them.

PSAL. LXX.

The ARGUMENT.

THe Contents of this *Pſalm* are almoſt all to be found *Pſal.* 40. 13. &c. Nor is it ſtrange that they are here repeated, becauſe the ſame or like Occaſions were oft repeated; and *Davids* returning Diſtreſſes might well make him ſometimes repeat the ſame Words. And as theſe things were joyned with many other paſſages in *Pſal.* 40. ſo they are diſtinctly repeated, as a Form of Prayer, which himſelf or others might uſe in ſuch a Condition. What is neceſſary for the underſtanding of this *Pſalm*, the Reader may find in the Notes on *Pſal.* 40.

To the chief muſician, *a Pſalm* of David, to bring to remembrance.

David *prayeth to God for ſpeedy help, to the ſhame of his Enemies*, 1—3. *The joy of the Godly, and the magnifying of his Name*, 4, 5.

Pſal. 40. 13, &c. & 71. 12. † Heb. to help. MAke haſt, * O God, to deliver me: make haſt † to help me, O LORD.

2 * Let them be aſhamed and confounded that ſeek
Pſ. 35. 4. & 70. 13. after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame,
that ſay, Aha, Aha.

4 Let thoſe that ſeek thee rejoyce, and be glad in
thee: and let ſuch as love thy ſalvation, ſay continually, Let God be magnified.

Pſ. 69. 29. 5 But * I *am* poor and needy, make haſte unto me, O God: thou art my help and my deliverer, O LORD, make no tarrying.

PSAL. LXXI.

The ARGUMENT.

THe matter of this *Pſalm* plainly ſheweth that it was written in a time of *Davids* great diſtreſs, and his *Old Age*, mentioned *v.* 9. and 18. which proves that it belongs not to *Sauls* time; but rather to the time of *Abſalons* Rebellion, which happened in his *Old Age*.

The Pſalmiſt in confidence of his Faith, and in experience of paſt favours, prayeth unto God to deliver him, but conſume his Enemies, 1—13. *Promiſing conſtancy of hope in him*, 14—16. *Praying for his perſevering Strength and Power*, 17, 18. *Acknowledgeth his Troubles to be from God*, 19—21. *Promiſeth thankfulneſs to him for his deliverance*, 22—24.

1 IN * thee, O LORD, do I put my truſt, let me
*Pſal. 25. 2, 3. & 31. 1. never be put to confuſion *a*.

a This Verſe and the next are taken out of *Pſal.* 31. 1, 2.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 † Be thou my ſtrong habitation, whereunto I may
† Heb. *be thou to me for a Rock of Habitation.* continually reſort: thou haſt given commandment *b* to ſave me, for thou art my rock and my fortreſs.

b By which he underſtands Gods purpoſe and promiſe; and his Providence, watching to execute them; all which are as certain and powerful as a Command.

4 Deliver me, O my God, out of the hand of the
wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O LORD God, *thou art*
my truſt from my youth.

6 * By thee have I been holden up from the womb *c*; * Pſal. 22.
thou art he that took me out of my mothers bowels *d*, 9, 10. Iſa. 45. 3.
my praiſe *ſhall be* continually of thee.

c (i. e.) From the time when I came out of the Womb. *d (i. e.)* Out of her Womb. Which he juſtly mentions as a great and wonderful, though a common and neglected work of Gods Power and Goodneſs.

7 * I am as a wonder *e* unto many, but thou *art* my * Zech. 3. 8. ſtrong refuge *f*.

e Or *Prodigy*; either, 1. Of Mercy, for the wonderful protections and deliverances which God hath given me. Or rather, 2. Of Judgment, for my many and ſore Calamities, as appears from the next words. They wondred both at the Calamities themſelves which befel me; which were great and various, and ſtrange; and that they ſhould befal me, one who have made it the chief care and buſineſs of my Life to pleaſe and ſerve and glorifie God; and one who God hath owned in ſo eminent a degree, and crowned with ſuch a conſtant ſucceſſion of Bleſſings and Deliverances from time to time. That ſuch a Man ſhould be forſaken by ſo gracious a God; and perſecuted even to Death by his own Son, whom he had ſo tenderly loved; and deſerted by the body of his own people, who had generally expreſſed ſo great an opinion of him, and affection to him, and had ſo many obligations to him, and ſuch ſingular benefits, by his wiſe and juſt, and pious Government; this was indeed cauſe of wonder. *f* But although men deſert me, and look askew at me, God is a ſure refuge to me.

8 Let my mouth be filled *with* thy praiſe *g*, *and with*
thy honour all the day.

g Give me occaſion to multiply my Praiſes to thee, for delivering me out of my preſent diſtreſs.

9 Caſt me not off in the time of old age *h*; forſake
me not when my ſtrength faileth.

h When I am moſt feeble, and moſt need thy help, and one who is grown Old in thy ſervice.

10 For mine enemies ſpeak againſt me, and they that
† Heb. *Watch, or obſerve.* † lay wait *i* for my ſoul, take counſel together.

i Or, *Watch* it, that they may find occaſion to deſtroy it, and that it may not eſcape their Hands.

11 Saying, God hath forſaken him *k*: perſecute and
take him, for *there is* none to deliver *him*.

k For his Adultery and Murder, and other Wickednеſſes, and therefore we ſhall certainly prevail againſt him.

12 * O God, be not far from me: O my God, make * Pſ. 70. 1.
haſt for my help.

13 * Let them be confounded *and* conſumed, that are * Pſal. 35. 4. adverſaries to my ſoul: let them be covered *with* re- 4. 26.
proach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe
thee more and more *l*.

l For which I know thou wilt yet give me abundant occaſion.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and*
thy ſalvation all the day: for * I know not the numbers * Pſ. 40. 5. *thereof m*.

m (i. e.) Of thy Salvations and Mercies vouchſafed to me, which being innumerable, oblige me the more to celebrate thy Praiſes.

16 I will go *n* in the ſtrength of the Lord GOD *o*:
I will make mention *p* * of thy righteouſneſs *q*, *even of* * Ver. 2. *thine only* *r*. 15. 24.

n I will not ſit down in deſpair, but *I will go on*, or proceed in my buſineſs couragiouſly and cheerfully, in making neceſſary proviſions for my own defence. *o* Relying only upon thy ſtrength, and not upon my own military preparations. *p* Partly to praiſe and celebrate it; and partly to ſupport and comfort my ſelf with the remembrance of it. *q* Either, 1. Of thy Mercy and Good-

ness. Or rather, 2. Of thy Faithfulness in making good all thy promises to me, as this Word is most commonly used in this Book. *r* Not of my Subjects and Friends, who are false and perfidious to thee, and to me: Nor of my own; for I have been most unfaithful to thee, and have broken my Covenant with thee.

17 O God, thou hast taught me *s* from my youth, and hitherto have I declared thy wondrous works.

s Partly, by thy Word and Spirit, convincing and assuring me; and partly, by my own Experience, *of thy Righteousness* last mentioned, the wondrous Effects whereof I have received and declared from time to time, as it here follows.

† Heb. unto old Age, and gray Hairs.

18 Now also † when I am old and gray-headed, O God forsake me not: until I have shewed thy strength *t* unto *this* generation, *and* thy power to every one *that* is to come *u*.

† Heb. thine Arm.

t Either, 1. This further Act, or instance of thy strength. Or rather, Thy great Power, which will more Eminently appear in this, than it hath done in former Deliverances, as my Danger is now greater, because this is a Civil War, and the Generality of mine own people are ingaged against me, and my Forces are very inconsiderable to theirs, and without thy Help, my Case is desperate. *u (i. e.)* To all succeeding Generations, to whom I will leave a lasting Monument of this glorious Example of al-sufficiency, such as this Psalm is.

19 Thy righteousness also, O God, *is* very high *x*, who hast done great things: O God, who *is* like unto thee?

x (i. e.) Most Eminent and Evident, as high things are.

20 *Thou* which hast shewed me great and sore trouble, shalt quicken me again, and shalt bring me up again from the * depths of the earth *y*.

* Ps. 33. 9. & 88. 6.

y (i. e.) From the Grave; for I was like one Dead and buried, and past all hope of Deliverance, without thy Almighty assistance.

21 Thou shalt encrease my greatness *z*, and comfort me on every side.

z I am assured that thou wilt not onely restore to me that Royal Majesty, which my Son hath invaded, but also increase my Honour and power.

22 I will also praise † thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

† Heb. with the Instrument of Psaltery.

23 My lips shall greatly rejoyce when I sing unto thee: and my soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto Shame that seek my hurt.

PSAL. LXXII.

The ARGUMENT.

That this *Psalm* was made by *David* is Evident, from v. 20. and that it was made with Respect to *Solomon*, is no less certain from the very Title of it. And that *David*, or at least the Holy Ghost which dictated this *Psalm*, did look beyond *Solomon*, and unto the Messiah, of whom *Solomon* was an Illustrious and unquestionable Type, seems as manifest from divers passages of this *Psalm*, which do not agree to *Solomon*, nor to any other King but the Messiah, and from the Confession of the Jewish Doctors themselves, who so understand it. It must therefore be acknowledged, that, as many others are, so this *Psalm* is also a mixt *Psalm*, belonging to *Solomon* in part, and obscurely and imperfectly, but unto Christ, more clearly and fully; divers Expressions being designedly so ordered, that the Reader might be led by them to the Contemplation of Christ, and of his Kingdom upon this occasion. Which was the more necessary for the support and Comfort of God's true *Israel*, because the Spirit of God foresaw *Solomon*'s dreadful Apostacy, and the great Miscarriages and Calamities of his Successors, and of the Kingdom under their hands, and therefore was pleased to fortifie their Hearts with that glorious Condition, which they should certainly enjoy under the Messiah, who should certainly come.

‖ Or, *of*.

A Psalm ‖ for Solomon.

David *praying for* Solomon, *sheweth the blessed and glorious State of his Kingdom (as Typifying Christ's) in its duration,* 1——7. *Largeness,* 8——11. *and graciousness,* 12——17. *and concludeth all with a hearty Thanksgiving,* 18——20.

1 Give the king *a* thy judgments *b*, O God, and thy righteousness *c* unto the kings son.

a Solomon, who was now anointed King, his Father yet Living, 1 *Kings* 1. 39. And this Psalm may seem to be made for that great and solemn Occasion. *b (i. e.)* Either, 1. Thy Statutes and Precepts, which are oft called God's *Judgments*; which as thou hast given already in thy Book, so give them to him a second, and a better way, by writing them upon his Heart, or by giving him a solid knowledge of them, and an hearty Love and Obedience to them. Or rather, 2. Thy manner of Government or Administration, which is oft called *Judgment*, as *Psal.* 94. 15. *Isa.* 28. 6. &c. that he may follow thy Example in governing thy people, as thou governest them, to wit, in *Righteousness*, as it follows. He saith *Judgments* in the plural Number, because though the Office of judging and ruling was but one, yet there were divers parts and Branches, and Acts of it; as to acquit the Innocent, to Condemn the Guilty, &c. in all which he begs that *Solomon* may be directed to do as God doth, or would have him to do in such Cases. *c* That Grace of *Righteousness*, which is a part of thine Image, and is absolutely necessary for good Government.

2 He shall judge *d* thy people *e* with righteousness, and thy poor *f* with judgment.

d To wit, if thou givest him what I have desired. And by this prediction he doth tacitly admonish him of, and oblige him to the performance of his Duty herein. Or, *Let him Judge*, the Future being put for the Imperative, as hath been oft observed. So it is a Prayer. *e* For they are thine more than his; and therefore he must not govern them according to his own Will and pleasure, but according to the Rules of thy Word, and for thy Service and Glory. *f* Or, *thy afflicted*, or *oppressed ones*, for such are *thine* in a special manner, thou art their Judge and Patron, *Psal.* 68. 5. and hast Commanded all thy people, and especially Kings and Magistrates, to take a singular Care of them, because they have few or no Friends.

3 * The mountains *g* shall bring peace *h* to the people, and the little hills by righteousness.

* See v. 16. Jer. 3. 23.

g He mentioneth the *Mountains* and *Hills*, as bringing forth this blessed Fruit: Either, because such places are usually Barren, and therefore this was an Evidence of extraordinary Fruitfulness, and a special blessing of God: Or, because they are dangerous to passengers, in Regard of the Robbers and Wild beasts, which commonly abide there. Whereby it is implyed, that other places should do so too, and that it should be common and universal. *h* All manner of prosperity and Felicity, which the Hebrews frequently express by that word.

4 He shall judge *i* the poor of the people; he shall save the children of the needy *k*, and shall break in pieces the oppressour.

i (i. e.) Vindicate them from their potent oppressours, as *judging* is used, *Psal.* 43. 1. and oft elsewhere. *k* Whom the Rich peradventure did seize upon for Bond-men, upon some pretence or other.

5 They shall fear *l* thee *m* as long as the sun and moon endure, * throughout all generations.

* Ps. 89. 4.

l Or *Reverence*, or *Worship*, as this Word is used, *Isa.* 29. 13. 36. 37. Compared with *Mat.* 15. 9. and elsewhere. *m* Either, 1. Thee, O King, to whom he suddenly turneth his Speech. And so this is Hyperbolically true of *Solomon*, but truly and litterally of Christ. Or rather, 2. Thee, O God, of whom he had spoken before, and that in the second Person, v. 1, 2. as it is here; whereas he never speaks of the King in the whole Psalm, in the second Person, but constantly in the third. And so the Sence is, This shall be another blessed Fruit of this righteous Government, that together with peace true Religion shall be established, and that *throughout all Generations*, as it here follows. Which was begun in *Solomons* days and continued, though not without Interruption, in the time of his Successors, the Kings of *Judah*, and afterwards until Christ, in and by whom this prediction and promise was most fully accomplished. *m* Heb. *With the Sun and before the Moon, (i. e.)* Whilst they continue in the Heavens. Others expound it thus, both Day and Night, as the *twelve Tribes* are said to *serve God*, *Acts* 26. 7. But the former Interpretation seems more probable, by Comparing this Verse with v. 17.

6 * He shall come down *n* like rain upon the mown grass *o*: as showers *that* water the earth.

* Hos. 6. 3.

n To wit, by the influences of his Government upon his people under him. But this phrase doth much better agree to Christ, who was yet to come, and who did come down from Heaven, and brought or sent down from Heaven his Doctrine, which is oft Compared to Rain, and the sweet and powerful influences of his Spirit. *o* Which it both refresheth and improveth, or causeth to grow and flourish, and therefore was very acceptable, especially in *Canaan*, where Rain was more scarce, and more necessary than in many other places, because of the scorching Heat, and the natural dryness of the Soyl, and the want of Rivers to overflow, or water the Land.

7 In his days shall the righteous flourish *p*, and abundance of peace † so long as the moon endureth.

† Heb. till

p As the wicked shall be discountenanced and punished, so good men shall be encouraged and advanced, and multiplyed. *q (i. e.)* Most. As long as time and the World shall last. Which neither was nor could be true of *Solomon*, who lived not long, and the Peace of whose Kingdom was sadly disturbed, and in a manner wholly lost presently after his Death, but was undoubtedly and Eminently accomplished in Christ, who brought *peace upon Earth*, *Luke* 2. 14. and left it as his Legacy to his Disciples, *John* 14. 27.

8 He shall have dominion also from sea to sea *r*, and from the rivers *s* unto the ends of the earth *t*.

r Either, 1. From the Dead Sea, or the Lake of *Sodom*, or from the Red-Sea, to the Midland Sea. For so far did *Solomon*'s Dominion extend: but so did *David*'s also; and therefore in that Respect *Solomon* hath not that Pre-eminence, which this Promise plainly seems to give him above his Predecessours. Or, 2. More generally from one Sea to another, or in all the parts of the habitable World. So it was truly and fully accomplished in Christ, and in him onely. *s* To wit, *Euphrates*: which was the Eastern border of the Kingdom of *Canaan* allotted by God, *Exod* 23. 31. *Numb.* 34. 2. but enjoyed onely by *David* and *Solomon*, and afterwards by Christ. Of whose Kingdom this may be here mentioned, as one of the Borders; partly, because the Kingdom of Christ is here described under the Type, and Shadow of *Solomon*'s Kingdom, whose bound this was: and partly, because though Christ's Kingdom did for a time extend it self beyond *Euphrates*, yet the chief part, and almost the whole Body of it, both did and doth lye on this side of it: and things do generally receive their Denomination from the greatest part. *t* Either, 1. Of the Land of *Canaan*. Or, 2. Of the World.

9 They that dwell in the wilderness *u* shall bow before him: and his enemies shall lick the dust *x*.

u In solitary places: Even rude and barbarous people, who lived without Order and Government among themselves: Of which sort great numbers submitted to Christ, and received the Gospel. *x (i. e.)* Shall prostrate themselves to the ground, in token of Reverence

Reverence and Subjection, as the Custome of the Eastern people was. See *Isa.* 49. 23. *Mich.* 7. 17.

Psa. 68. 29. & 72. 10. 10 * The kings of Tarshish and of the isles *y* shall bring presents: the kings of Sheba and Seba *z* shall offer gifts.

y Or, *of the Sea* (as *Tarshish* is understood, 1 *Kings* 22. 48. *Psal.* 48. 7.) *and*, (Or, that is: for that Conjunction is oft used Exegetically) *of the Isles*. (*i. e.*) Of remote Countries, to which they used to go from *Canaan* by Sea; all which are frequently called *Isles* in Scripture, as hath been noted before. The Kings that Rule by Sea (where *Solomon* had no great Power) or by Land. *z* Two *Arabian* Countries: unless the one be *Arabia*, and the other *Ethiopia* beyond *Egypt*.

11 Yea, all kings shall fall down before him: all nations shall serve him *a*.

a Which cannot be said of *Solomon* with any Truth or Colour, but was unquestionably verified in Christ; of whom therefore this must be understood. For what is said, 1 *Kings* 4. 21. that *Solomon Reigned over all Kingdoms*, is there limited to them that Reigned *from the River unto —— Egypt*: Whereas the Expressions here are unlimited and universal.

12 For he * shall deliver the needy when he cryeth: the poor also, *and him* that hath no helper *b*.

* Job 29. 12.

b The Fame of his just and merciful Government shall induce multitudes either to put themselves under him, or to shew great Respect and Reverence to him.

13 He shall spare the poor and needy, and shall save the souls *c* of the needy.

c Properly so called; this being Christ's proper Work to save Souls: Or, *the Lives*, which Oppressours shall endeavour to take away.

14 He shall redeem their soul from deceit and violence *d*: and * precious shall their blood be in his sight *e*.

* Ps. 116. 15.

d The two ways whereby the Souls or Lives of Men are usually destroyed. *e* He will not be prodigal of the Lives of his Subjects, casting them away meerly to gratifie his own Revenge, or Covetousness, or insatiable Desire of enlarging his Empire, as earthly Kings commonly do, but like a true Father of his people, will tenderly preserve them, and severely avenge their Blood upon those who shall shed it.

15 And he shall live *f*, and to him † shall be given of the gold of Sheba *g*; prayer also shall be made for him *h* continually, *and* daily shall he be praised.

† Heb. yea, one shall give.

f To wit, long and prosperously, as *Solomon* did; yea Eternally, as Christ did. Other Kings must lose both their Lives and Kingdoms: but this King, whom *Solomon* typified, shall Live for ever, and his Kingdom shall have no end. *g* As a Present, or Tribute. This was done to *Solomon*, 1 *Kings* 10. 15. and to Christ, *Mat.* 2. 11. and afterwards as need required. Although such Expressions as these being used of Christ and his Kingdom, are commonly understood in a spiritual Sence. *h* His Subjects shall be obliged and excited by his righteous and happy Government, to pray heartily and frequently for him; Either, 1. For *Solomon*. Or, 2. For Christ; not so much for his person, which needed not their prayers, as for the protection and propagation of his Kingdom and Gospel, and Interest in the World.

16 There shall be an handful of corn *i* in the earth *k* upon the top of the mountains *l*; the fruit thereof shall shake like Lebanon *m*, and they of the city *n* shall flourish like grass of the earth *o*.

i Which intimates the small beginnings of this Kingdom; and therefore doth not agree to *Solomon*, whose Kingdom was in a manner as large at the beginning of his Reign, as at the End; but it exactly agrees to Christ and his Kingdom, *Mat.* 13. 31, 32. *k* Sown in the Earth. *l* In the most Barren grounds; and therefore this was an Evidence of extraordinary and prodigious Fertility. *m* It shall yeild such abundance of Corn, that the Ears being thick and high and full of Corn, shall, when they are shaken with the Wind, make a noise not unlike that which the tops of the Trees of *Lebanon*, sometimes make upon the like occasion. Which Expressions, as well as many others of the like Nature in the Prophets, being applied to Christ, are to be understood in a spiritual Sence, of the great and happy Success of the preaching of the Gospel. *n* The Citizens of *Jerusalem*, which are here Synecdochically put for the Subjects of this Kingdom. *o* Shall both encrease in number, that there may be mouths to receive the Meat provided, and enjoy great prosperity and Happiness.

† Heb. shall be. † Heb. shall be a Son to continue his Fathers name. Gen. 12. 3. & 22. 18.

17 His Name *p* † shall endure for ever: † his Name shall be continued *q* as long as the Sun *r*, and * men shall be blessed in him *s*; all nations shall call him blessed.

p The Honour and Renown of his eminent Wisdom, and Justice, and Goodness. Which agrees but very obscurely, and imperfectly to *Solomon*, who stained the Glory of his Reign, by his prodigious Luxury and Oppression, and Apostacy from God, into which he fell in the latter part of his days. *q* Or, *shall be Propagated*, or *Transmitted to his Children*. Which suits much better to Christ, from whom we are called Christians, than to *Solomon*. *r* Heb. *before the Sun*; Either, 1. Publickly, and in the Face of the Sun. Or, 2. Perpetually; as a constant and inseparable Companion of the Sun; as long as the Sun it self shall continue. See before on v. 5. *s* Either, 1. As a Pattern of Blessedness. When any man shall wish well to a King, he shall say: The Lord make thee like *Solomon*. See on *Gen.* 22. 18. Or rather, 2. As the Cause of it, by and through his Merits and Mediation.

18 Blessed *be* the LORD God, the God of Israel, who onely doth wondrous things *t*.

t Who hath given to his people such a Glorious and excellent King and Governour, and such wonderful Blessings as they do, and shall enjoy under his Government.

19 And blessed *be* his glorious name for ever, and let the whole earth be filled *with* his glory *u*, Amen and amen.

u Heb. *The whole Earth shall be filled with his Glory*. For this may be either a Prayer for, or a Prophecy of the spreading of the true Religion in the Gentile-World. Which evidently relates to Christ and his Kingdom.

20 The prayers of David the son of Jesse are ended *x*.

x This Psalm is called the last of *David*'s Psalms (which are called *Prayers*, because they consist very much of Prayers) Either, 1. The last of that part, or Book of the Psalms, which reached from the beginning of the Psalms hitherto, whereof the far greatest number were Composed by *David*, and all of them digested into this Order; the rest of which follow, being Collected by some other holy Man, or Men of God after *David*'s Death, and Composed part by *David*, and part by other Prophets. Or rather, 2. The last Psalm which *David* Composed: For this was done but a little before his Death, of which see the first Note on this Psalm.

PSAL. LXXIII.

The ARGUMENT.

The Subject of this *Psalm* is the same with *Psal.* 37. concerning the promiscuous Carriage of God's Providence towards good and bad Men.

‖ *A Psalm* of Asaph *a*.

‖ Or, *A*

a Or, *for Asaph*, the famous Musician, to whom divers of *David*'s *Psalms for* Psalms were committed, as *Psal.* 50. 1. &c. But because *Asaph* Asaph. was not onely a skilful Musician, but also was Divinely inspired, and the Author of some *Psalms*, as is manifest from 2 *Chron.* 29. 30. and the style of this *Psalm* may seem to be something differing from that of *David*, it may be thought not improbable that *Asaph* was the Author or Pen-man of it.

The Prophet under Temptation by reason of wicked Mens Prosperity, 1——12. *his diffidence thereupon,* 13——16. *his way to overcome such Temptations,* i. e. *The Knowledge of God's Purpose in destroying the Wicked,* 17——20. *and that the Faithful might be contented alone with God, and communion with him,* 21——28.

1 ‖ Truly † God *is* good to Israel *c*, *even* to such as are † of a clean heart *d*.

‖ Or, *yet*. † Heb. *clean of Heart.*

b Or, *Nevertheless*. The beginning is abrupt, and sufficiently intimates that he had a great conflict within himself about this Matter, and that many doubts and Objections were raised in his mind concerning it. But at last he breaks forth like the Sun out of a Cloud, and having by God's Grace silenced and Conquered his scruples, he lays down this following Conclusion. *c* Though he may sometimes seem negligent of, and harsh and severe to his people, yet if all things be considered it is most certain, and another day will be made manifest, that God is Really and Superlatively *good*, *(i. e.)* Most kind and bountiful and a true Friend to them, and that they are most happy in him, and have no Reason to Envy sinners, their prefent and seeming Felicity. *d* To all true *Israelites*, who love God with their whole Heart, and serve him in Spirit and Truth, and uprightness. See *John* 4. 23. *Rom.* 2. 28, 29. So this Clause limits the former, and takes off a great part of the force of the Objection, even all that concerns the Calamities which befel the profane or False-hearted *Israelites*, which were vastly the greatest number of that people.

2 But *as for me e*, my feet were almost gone *f*: my steps had well nigh slipt *g*.

e Yet I must acknowledge this with grief and shame concerning my self, notwithstanding all my Knowledge of this Truth, and my own Experience and Observation of God's gracious dealings with me, and other good Men. *f* My Faith in God's Promises and Providence, was almost overthrown by the force of this Temptation; and I was almost ready to repent of my Piety, v. 13. and to follow the Example of ungodly Men. *g* Heb. *Were almost poured forth*, like Water upon the ground which is unstable, and Runs hither and thither, with great disorder and uncertainty, till it be irrecoverably lost. So was I almost Transported by my own unruly Passions, into unworthy Thoughts of God, and a sinful Course of Life.

3 * For I was envious at the foolish, *when* I saw the prosperity of the wicked *h*.

* Job 21. 7. Psal. 37. 1. Jer. 12. 1.

h I grudged and murmured at it, and had a secret Desire to partake of their Delicates.

4 For *there are* no bands in their death *i*, but their strength is † firm *k*.

† Heb. *Fat.*

i They are not dragged to Death, neither by the Hand and Sentence of the Magistrate, which yet they deserve; nor by any lingring and grievous Torments of Mind or Body, which is the Case of many good Men; but they enjoy a sweet and quiet Death, dropping into the Grave, like ripe Fruit from the Tree, without any Violence used to them. Compare *Job* 5. 26. and 21. 13. *k* Heb. *and their strength is fat*, *(i. e.)* Sound and good: the best of any thing being called *Fat* in Scripture, as *Gen.* 41. 2. *Dan.* 1. 15. And in their Life-time they have great Ease and Health, and Content, till they expire like a Lamp, meerly for want of Moysture.

5 They *are* not † in trouble *as other* men *l*: neither are they plagued † like *other* men.

† Heb. *In the Trouble of other men.* † Heb. *with.*

l Either, 1. As good Men frequently are. Or, 2. As Men generally are. They do by a secret and favourable Providence of God, escape even common Calamities.

6 Therefore pride compaſſeth them about as a chain *m*; violence covereth them *as* a garment.

m This Phraſe notes both the extent of their Pride, which appears on every ſide of them, in their Countenances, Diſcourſes, Geſtures, *&c.* and their glorying in it. The like may be ſaid of the next phraſe.

*Pſal. 119. 70. 7 * Their eyes ſtand out with fatneſs *n*; † they have more than heart could wiſh.

† Heb. *they paſs the Thoughts of the Heart.*

n As they do in ſome fat perſons, though not in others. The meaning is: They live in great plenty and proſperity, as the next Clauſe explains it.

8 They are corrupt *o*, and ſpeak wickedly *concerning* oppreſſion *p*: they ſpeak loftily *q*.

o Or, *diſſolved* in pleaſure. Or, *very Corrupt* themſelves. *p* Wickedly boaſting of their Oppreſſions; Either, of what they have done; or of what they intend to do, in that kind. *q* Arrogantly preſuming upon their own ſtrength, and deſpiſing both God and Men.

9 They ſet their mouth againſt the heavens *r*, and their tongue walketh through the earth *s*.

r (*i. e.*) Againſt God, blaſpheming his Name, denying or deriding his Providence, reviling his Saints and Servants. *s* Uſing all manner of Liberty, introducing and reproaching all ſorts of Perſons, not caring whom they diſpleaſe, or hurt by it.

10 Therefore his people *t* return hither *u*: and waters of a full *cup* are wrung out to them *x*.

t Either, 1. The people of thoſe wicked Blaſphemers; all their Children and Servants, and Friends, encouraged by their Example. Or rather, 2. The people of God, who is oft underſtood under the pronoun Relative, *he*: or *his*, though he be not expreſſed, as *Pſal.* 105. 15. *Ex.* 30. 23. See the like, *Pſal.* 87. 1. *Cant.* 1. 2. But then as God's *People are of two ſorts*, ſome that are ſo really and ſincerely, and others that are ſo only in Profeſſion and ſhew, in which Senſe the Pſalmiſt's reflection and Conſideration upon the whole Matter, from *ver.* 13. to the end. *u* Or, *turn hither*, (*i. e.*) To this wicked Company, or to their Courſe. *x Waters* in Scripture, do oft-times ſignifie Affliction, and as oft Comforts and Mercies. So the Senſe may be; Either, 1. And whilſt the wicked proſper, God doth wring out Waters out of the Cup of Tribulation, and cauſeth his holy Ones to drink them up: Compare *Pſal.* 75. 8. and 80. 5. *Iſa.* 51. 17. *Jer.* 25. 15. *&c.* Or rather, 2. And thoſe Hypocritical *Iſraels*, find themſelves gainers by their Apoſtacy, and they partake of the ſame proſperity with their Leaders, and God ſeems to give them a full Cup of Conſolation, and to pour forth his Mercies upon them in ſuch abundance, as if he would wring or ſqueeze out all his Bleſſings, out of his ſtores, to beſtow upon them. And meeting with ſuch ſucceſs to their Wickedneſs, it is not ſtrange if they put that queſtion, *v.* 11.

11 And they *y* ſay, How doth God know? and is there knowledge in the moſt High *z*!

y Either, 1. The godly. Or rather, 2. Thoſe wicked ones, whoſe Words and Actions he hath been hitherto deſcribing, or the *People* Confederate with them. For theſe and ſuch like opinions are oft aſcribed to the wicked in Scripture, but never, as far as I know, to any good man. And *Job*, though he uſed many intemperate Speeches, and though ſome ſuch Expreſſions as this were charged upon him by his Friends, as *Job* 22. 13. yet he utterly diſowned them. *z* Seeing theſe curſed and impudent Blaſphemers of God, and Enemies of all goodneſs are Crowned with ſo many Bleſſings, how is it Credible, that there is a God who ſees and Orders the Affairs of this lower World? For if God did know theſe things, certainly he neither could nor would ſuffer them to be thus managed.

12 Behold theſe *are* the ungodly *a*, who proſper in the world, they encreaſe *in* riches.

a This is their Condition and Carriage in it. Theſe ſeem to be the Words of the Pſalmiſt, ſumming up the Matter, and preparing his paſſage to the other part of the Pſalm.

*Job 21. 15 & 34. 9. & 35. 3. * Pſ. 26. 6. 13 * Verily I have cleanſed my heart in vain *b*, and waſhed my hands in innocency *c*.

b Hence I was ſometimes tempted, to think that Religion was a vain and unprofitable thing, at leaſt as to the Happineſs of this Life, which yet God had promiſed as a reward to Piety. True Religion is here ſtyly and fully deſcribed by its two principal parts and works, the cleanſing of the Heart from ſinful Luſts and Paſſions, and of the Hands, or outward Man from a Courſe of ſinful Actions. And although it be God's work to cleanſe the Heart, yet he ſaith; *I have cleanſed it*, becauſe every good Man doth Co-operate with God's Grace in cleanſing it. Compare 2 *Cor.* 6. 1. and 7. 1. *c* (*i. e.*) Kept my Hands (the great Inſtruments of Action, and conſequently the reſt of the Members of my Body) innocent and pure from evil Practiſes. I have waſhed my Hands, not only Ceremonially with water, wherewith Hypocrites ſatisfie themſelves, but alſo Morally, or with the Waters of God's Grace and Spirit, Innocency or Purity.

14 For all the day long have I been plagued, and † chaſtened every morning *d*.

† Heb. *was Chaſtiſe.*

d Whilſt their ungodlineſs hath been attended with conſtant proſperity, my piety hath been exerciſed with continual Afflictions.

15 If I ſay, I will ſpeak thus *e*, behold, I ſhould offend *againſt* the generation of thy children *f*.

e I will give Sentence for the ungodly in this manner. *f* By grieving and diſcouraging and Condemning them, and by tempting them to revolt from God, and Godlineſs. But becauſe the Hebrew Verb, *Bagad*, in this Senſe is always, ſo far as I have obſerved, Conſtrued with the Prepoſition, *Beth*, which is not here; and is conſtantly put before that Prepoſition and Word which it governs, and not after, as here it is, I rather joyn with them, who render the place thus; which is more agreeable to the Words and Order of the Text, *Behold the Generation of thy Children*, (or, *Behold* theſe are *the Generation of thy Children*, as appears by thy fatherly Care of, and indulgence and kindneſs to them, whilſt thou doſt at preſent ſeem to treat them like Baſtards who are more truly called thy Children, dealing roughly and ſeverely with them.) *I ſhall* (or rather, *ſhould*, to wit, in ſpeaking ſo) *Tranſgreſs* or *Prevaricate*, ſpeak againſt the Truth, and againſt my own Conſcience, which aſſureth me that theſe are the haters of God, and hated and Curſed by him.

16 When I thought to know this *g*, † it *was* too painful for me *h*.

† Heb. *it was labour in mine Eyes.*

g To find out the Reaſon of this Myſterious Courſe of thy Providence. *g* I was gravel'd with the Difficulty.

17 Until I went into the ſanctuary of God *i*, *then* underſtood I their end *k*.

i Till I conſulted with the Oracle, or Word of God. He alludes to the Practiſe of thoſe times, which was, in dark and difficult Caſes to reſort to God's Sanctuary, and the Oracle in it for ſatisfaction. *k* There I learned that their proſperity was ſhort, and would quickly have an End, and that a moſt diſmal and terrible one; that their fair Morn would be followed with a black and dreadful Evening, and an everlaſting Night.

18 Surely * thou didſt ſet them in ſlippery places *l*; thou caſteſt them down into deſtruction *m*.

* Pſ. 36. 6.

l Their Happineſs hath no firm Foundation; it was very unſtable, like a mans ſtanding in very ſlippery ground. *m* The ſame hand which raiſed them, will caſt them down into the Pit of utter Deſtruction.

19 How are they *brought* into deſolation, as in a moment *n*? they are utterly conſumed with terrors *o*.

n Their fall is wonderful both for its ſuddenneſs, and for its ſuddenneſs. *o* Either, with the Horrors of their own Minds: Or rather, with God's dreadful Judgments unexpectedly ſeizing upon them.

20 * As a dream when *one* awaketh *p*, ſo, O LORD, * Job 20. 8. when thou * awakeſt *q* thou ſhalt deſpiſe *r* their * Pſ. 73. 20. image *s*.

p Their Happineſs is like that in a Dream, wherein a man ſeems to be highly pleaſed and Tranſported with Raviſhing Delights, but when he awakes he finds himſelf deceived and unſatisfied. *q* (*i. e.*) Stirreſt up thy ſelf to puniſh them. Or rather, *when they ſhall awake*, out of the pleaſant Dream of this vain ſinful Life, by Death, and the Torments following it. For this ſeems to agree beſt with the Metaphor here before mentioned. And the Hebrew words being onely theſe, *in awaking*, may be applied; Either to God, or to them, as the Context directs. *r* Not ſo much Really, for ſo God ever did deſpiſe it, in the height of all their Glory, but declaratively, things being oft ſaid to be done in Scripture when they appear, or are manifeſted; as hath been more than once noted. Thou ſhall pour Contempt upon them; make them deſpicable both to themſelves and to all others; and raiſe them *to Shame, and everlaſting Contempt*, as is ſaid, *Dan.* 12. 2. *s* (*i. e.*) All their Felicity and Glory, which as indeed it ever was, ſo now it ſhall be Evidently diſcerned to be, no Real or Subſtantial and ſolid thing, but a meer image or ſhadow, or vain ſhew, which can neither abide with them, nor yeild ſatisfaction to them. See *Pſal.* 39. 6. *Acts* 25. 23. where what is rendred, *Pomp* in the Greek ſignifies a meer *Fancy* or *Imagination*. 1 *Cor.* 7. 31.

21 Thus *t* my heart was grieved, and I was pricked in my reins *u*.

t So as I have above expreſſed; for this particle ſo taken, doth not belong to what he had now wiſely and piouſly ſaid in the next foregoing Verſes, but to what he had unadviſedly ſpoken in the former Verſes, as is Evident from the following Verſe. Or, *Nevertheleſs*, as this particle is oft uſed. Although I knew very well that the proſperity of ſinners would have a ſudden and Diſmal end, yet I was ſo fooliſh as to be grieved at it. *u* I was heartily and deeply wounded with diſquieting Thoughts, and tormenting Paſſions, Envy and Sorrow, and Anger.

22 * So fooliſh *was* I, and † ignorant; I was *as a* beaſt *x* † before thee *y*.

* Pſ. 92. 6. † Heb. *I knew not.* † Heb. *with thee.*

x Heb. *Beaſts*, which may ſignifie a great Beaſt; a moſt ſtupid and ſottiſh Creature, like one not onely void of Grace, but of Reaſon too: For Reaſon it ſelf, eſpecially aſſiſted by the Holy Scriptures, did ſufficiently diſcover, that all things conſidered, I had no ſufficient cauſe to Envy the proſperity of wicked Men. I minded onely preſent things, as the Brutes do, and did not conſider things to come, as reaſonable Creatures do, and ought to do. *y* In thy ſight or Judgments, and therefore in Truth, *Rom.* 2. 2. howſoever I ſeemed to my ſelf or others, to have ſome degree of Reaſon and Diſcretion.

23 Nevertheleſs *z* I * *am* continually with thee *a*, thou haſt holden *me* by my right hand *b*.

* Or, *yet.*

z Not-

withſtanding all my Temptations, and my groſs folly in yeilding to them. *a* Either, 1. In a way of Duty; Yet I did not depart from thee, nor from thy ways, but did at laſt Conquer them, and firmly cleave unto thee by Faith. Or rather, 2. In a way of Mercy and Favour, of which he ſpeaks in the next Clauſe of this, and in the following Verſe. Although I gave thee juſt cauſe to caſt me off, yet thou didſt continue thy gracious Preſence with me, and thy Care and Kindneſs to me. And this phraſe, *with thee*, ſeems to have ſome Emphaſis in it, as being oppoſed to the other *with thee*, *v.* 22. I was a Beaſt with thee, ſuch was my folly and Wickedneſs: and yet, I was in Favour with thee, ſuch was thy goodneſs: and yet, I was in Favour with thee, ſuch was thy goodneſs: thou didſt pardon and Cure it. *b* That my Faith might not fail, and I might not be overthrown by this, or any other Temptations.

24 Thou ſhalt guide me *c* with thy counſel *d*, and || afterward receive me † to glory *e*.

|| Or, *with* † Heb. *to Glory.*

c As thou haſt kept me hitherto in all my Tryals, ſo I am aſſured thou wilt ſtill lead me ſtill into right paths, and keep me from wandring or ſtraying from thee, or falling into Miſchief. *d* Partly, by thy gracious Providence, executing thy purpoſe of Mercy to me, and watching over me: Partly, by thy word which thou wilt open mine Eyes to underſtand, as *Pſal.* 119. 18. and principally by thy Holy Spirit, ſanctifying and directing me in the whole Courſe of my Life. *e* Either, 1. Advance me to honour here. Or rather, 2. Tranſlate me to everlaſting Glory in Heaven. For 1. Thus God doth for his people moſt conſtantly and certainly, whilſt all the Occurrences of the preſent Life, do happen indifferently to good and bad; which was the common Obſervation of *Job*, and *David*, and *Solomon*, and other Holy men of God in Scripture. 2. This is far more Conſiderable than the former, and the more Satisfactory Relief againſt the preſent proſperity of the wicked, and the Afflictions of good men. 3. This future Glory is that Myſtery which was to be learned onely in Gods Sanctuary, *v.* 17. 4. At the deſtruction of the wicked mentioned, *v.* 18, 19, 20. looks beyond this Life, ſo doth the Glory of God's people.

25 Whom have I in heaven *f but thee g*? and *there is* none upon earth *that* I deſire beſides thee.

f Or, *in earth*, as it follows. There is no other perſon nor thing in the World, from which I can ſeek or hope for Happineſs, or which I am willing to accept as my Portion. Let ſinners have an earthly proſperity, I am ſatisfied with thee, and with thy Favour. Since thou giveſt me ſupport and Conduct here, and carrieſt me ſafe from hence to eternal Glory, what do I need more? Or what can I deſire more? *g* Which words muſt neceſſarily be underſtood here from the next Clauſe, where they are expreſſed.

26 My fleſh and my heart faileth *h*, *but* God is the † ſtrength of my heart, and my portion for ever *i*.

† Heb. *Rock.*

h In my ſelf, I confeſs I am a poor weak Creature, and my Body and Tribulations as theſe, and I know I ſhall ſhortly return to the Duſt, out of which I was taken. *i* But though I have no ſtrength in my ſelf, I have it in God, my never-failing Refuge, to whom I will truſt whilſt I live, and who will be my Portion to Eternity.

27 For lo, they that are far from thee *f* ſhall periſh: thou haſt deſtroyed *l* all them that go a whoring from thee *m*.

k They that forſake thee, and thy ways, preferring the proſperity of this preſent evil World before thy Love and Favour, and Acquaintance of God, that *ſay to God, depart from us, for we deſire not the Knowledge of thy ways*, as they did, *Job* 21. 14. *l* Thou wilt certainly and dreadfully deſtroy them. *m* Thoſe who having profeſſed Subjection to thee, ſhall afterwards revolt from thee, and ſell themſelves to work Wickedneſs; which is called *Whoredom* in Scripture. For none are more hateful to God, than wilful and wicked Apoſtates from the Principles and Practiſe of the true Religion, which once they owned.

28 But it is good for me to draw near to God *n*; I have put my truſt in the LORD GOD *o*, that I may declare all thy works *p*.

n But whatſoever they do, I am abundantly ſatisfied, that it is as my Duty, ſo my Intereſt and Happineſs to cleave unto thee, by Faith and Love, and Obedience, and diligent Attendance upon all thine Ordinances. *o* I depend upon him alone for all my Comfort and Felicity. *p* From which I know I ſhall have this benefit, that I ſhall have many and great occaſions, to declare God's Acts of Mercy and Kindneſs to me.

PSAL. LXXIV.

|| Maſchil of Aſaph *a*.

Or, a Poem for Inſtruction.

a (*i. e.*) Compoſed by *Aſaph*; Either, 1. By that famous *Aſaph*, who flouriſhed in *David*'s time, and by the Spirit of God foreſaw and foretold the things here mentioned. But the clear and exact, and particular, and moſt pathetical Deſcription of the thing here expreſſed, looks much more like a Narrative of what is paſt, than a Prophecy of what is to come; which uſually is delivered more darkly. Beſides ſuch a Prophecy of the Deſtruction of the Temple before it was built, would have been a great diſcouragement to the building of it, and would probably have been taken notice of by *Solomon* in his Prayer for it, when it was newly built. Or, 2. By ſome of his Poſterity, who is called by their Fathers name, *Aſaph*, as the Children of *Iſrael* are frequently called, *Jacob* or *Iſrael*, and *David*'s Succeſſours, *David*; as hath been noted. Or, 3. By ſome other perſon of that name, though of another Family: who then was a man of Renown, though now his Memory be loſt. Or this may be reudred *for Aſaph*, (*i. e.*) For his Poſterity; and it might be ſaid by ſome other Holy man of God. But the former ſeems more probable. This is Evident, that this *Pſalm* ſpeaks of the Deſtruction of the Temple and of *Jeruſalem* and of God's people by the *Chaldeans*; though ſome think it looks further, even to the pollution of the Temple by *Antiochus*. Although the things ſaid to be done, *v.* 6, 7, 8. agree much better to the former, and were not done by *Antiochus*.

The Church complaineth of the deſolation, which the Enemies had made, in the Temple and Synagogue, 1———9. *prayeth God to help, by his great Power,* 10———17. *againſt the Reproach and Blaſphemy of the Enemies,* 18. *He prayeth for God's beloved and covenanted Ones,* 19———23.

1 O God, why haſt thou caſt us off for ever *b*? why doth thine anger *c* ſmoke againſt * the ſheep of thy paſture *d*.

* Pſ. 95. 7.

b So as to leave us no viſible Hopes of Reſtitution. *c* Or *thy Noſe*. A Metaphor from a man who in a great Rage ſends forth Fumes out of his Noſtrils. *d* Againſt thy choſen and peculiar people.

2 Remember *e* thy congregation *f*, *which* thou haſt purchaſed *g* of old *h*: the || rod of thine inheritance *i* || Or, *Tribe.* which thou haſt redeemed, this mount Zion *k* wherein thou haſt dwelt.

e Shew by thine Actions, that thou haſt not utterly forgotten and forſaken them. *f* Thy Church or people. *g* Or, *Redeemed*, as it follows; Or *bought*, as it is *Deut.* 32. 6. or *procured*, though without price, as this Word is uſed, *Ruth* 4. 9, 10. *h* When thou broughteſt them out of *Egypt*, and formeeſt them into a Commonwealth, and gaveſt them Laws, and didſt enter into Covenant with them at *Sinai*. *i* That people which thou haſt meaſured out, as it were by Rod, to be thy Portion or Inheritance, as they are called alſo, *Deut.* 32. 9. See alſo, *Pſal.* 16. 5, 6. *Jer.* 10. 16. Or, *the Tribe* (as this Word commonly ſignifies) *of thine Inheritance*, (*i. e.*) The Tribe of *Judah*, which thou haſt in a ſpecial manner choſen for thine Inheritance, and for the ſeat of the Kingdom, and for the Birth of the Meſſiah. And thus here is an Elegant Gradation from the general to particulars; Firſt, the *Congregation* conſiſting of all the Tribes; then the *Tribe* of *Judah*; and laſtly, *Mount Zion*. Nor is it ſtrange, that he mentions this Tribe particularly, becauſe the Calamity and Captivity here remembred, did principally befal this Tribe, and *Benjamin*, which was united with it, and ſubject to it, and the moſt that returned were of this Tribe. For the generality of the other Tribes, were long before diſperſed into other Lands, and continue in their Captivity to this day. *k* Which is oft put for the Temple, or the Hill of *Moriah*, on which it was built.

3 Lift up my feet *l* unto the perpetual deſolations *m*; *even* all that the enemy hath done wickedly in the ſanctuary *n*.

l (*i. e.*) Come ſpeedily for our reſcue, and do not ſit or ſtand ſtill, as hitherto thou ſeemeſt to do. *m* Or rather, *Becauſe of* (as this prefix oft ſignifies) *the perpetual Deſolations*. So it is a powerful Motive to God, to come to their Help, becauſe otherwiſe our Deſtruction is everlaſting and irrecoverable. *n* Or, *againſt thy Sanctuary*: Of which ſee *v.* 7.

4 Thine enemies roar *o* in the midſt of thy congregations *p*; they ſet up their inſigns *for* ſigns *q*.

o (*i. e.*) Make loud Out-cries; Either, from their Rage and Fury, againſt the Conquered and captivated *Iſraelites* now in their power: Or rather, in way of Triumph for their Succeſs and Victory. *p* In the places where thy people uſed to aſſemble together for thy Worſhip; whereby they deſigned to inſult not onely over us, but over thee alſo, as if their Gods had been too ſtrong for thee. *q* Or, *Trophees*, or Monuments of their Victories obtained over God, and over his people, as Conquerors uſed to do in like Caſes.

5 *A man* was famous according as he had lifted up axes upon the thick trees *r*.

r So the meaning is this, The Temple was ſo noble a ſtructure, that it was a great Honour to any man to be imployed in the meaneſt part of the work, though it were but in cutting down the Trees of *Lebanon*. And this Tranſlation may ſeem to be favoured by the oppoſition in the next Verſe; *But now*, *&c.* But others underſtand the Words thus tranſlated in another Senſe: That every one of the Enemies got Renown, accordingly as they ſhewed moſt barbarous Rage in deſtroying *the thick Wood-work* (which in the next Verſe is called *the Carved Work*) of the Temple. But this ſeems not to ſuit well with the oppoſition between this work and that of the next Verſe, which is uſhered in by, *But now*. The words therefore may be (and in part are by ſome) rendred thus; *It is known* (or *manifeſt*, Heb. *It will be known*: It will be publiſhed to all Poſterity, as matter of aſtoniſhment and admiration.) That, *as one lifteth up his Axe* (Heb. *Axes*, the plural Number for the ſingular, as it is elſewhere) *upon thick Trees*, to cut them down. This is the firſt part of the ſimilitude, called the Protaſis; Then follows the latter part of it, called the Apodoſis, in the next Verſe; *So* (Heb. *And*. Which is ſometimes put for a Note of ſimilitude, as in that paſſage of the Lords Prayer, *Mat.* 6. 10. *as it is in Heaven*; and oft in the Book of the *Proverbs*) *now* (For though this Pſalm was Compoſed after the thing was done, yet he ſpeaks of it, as if it were now in doing, as the manner of the ſacred Writers frequently is, that it may be more Lively repreſented to mens Minds.) *They break down the Carved Works, &c.* The meaning is, they neither regard the Sacredneſs of the place, nor the exquiſite Curioſity and Art of the work, but cut it down as indifferently, and raſhly, as men cut down the thick and intangled boughs of the Trees of the Foreſt.

6 But now they break down the carved work thereof at once *s*, with axes and hammers *t*.

s See the Note on the former Verſe. *t* It hath been ingeniouſly obſerved, that theſe two Words are not Hebrew, but *Chaldee* or *Syriack* Words, to point out the time when this was done, even when the *Chaldeans* brought in their Language together with their Arms among the *Iſraelites*.

7 * † They

* 2 Kings 25. 9. † Heb. they have sent thy Sanctuary into the fire. † Heb. Break.

7 * † They have cast fire into thy sanctuary; they have defiled by casting down the dwelling place of thy name to the ground *u*.

u First they polluted it, and then they burnt it, and broke it in pieces.

8 They said in their heart, Let † us destroy them together *x*; they have burnt up all the synagogues of God in the land *y*.

x Root and Branch, one as well as another, or all at once. So they desired, and many of them intended, although afterwards, it seems, they changed their Counsel, and carried some away Captives, and left others to manage the Land. *y* (*i. e.*) All the publick places wherein the *Jews* used to meet together to worship God, *every Sabbath day*, as is noted *Acts* 13. 27. and upon other occasions. That the *Jews* had such Synagogues, is manifest both from these and other places of Scripture; and from the testimony of the Hebrew Doctors, and other Antient and Learned Writers, who affirm it, and particularly of *Jerusalem*, in which they say there were above four hundred Synagogues; and from the nature and necessity of the thing: For seeing it is undeniable that they did worship God publickly, in every Sabbath, and other holy times, even then when they neither did, nor could go up to *Jerusalem*, both Conscience and Prudence must needs direct them to appoint convenient places for that purpose.

* 1 Sam. 3. 1. Amos 8. 11.

9 We see not our signs *z*; * *there is* no more any prophet *a*, neither *is there* among us any that knoweth how long *b*.

z (*i. e.*) Those Tokens of Gods gracious presence, which we and our Ancestors formerly used to enjoy; either, 1. Miracles wrought for us, which are called *Signs*, *Psal.* 78. 43. and 135. 9. Or, 2. The Ordinances of God, the Temple and Ark, and Sacrifices, and solemn Feasts, all which were signs between God and his people. *a* Either, 1. Any Teacher. We have few or no Teachers left to us. Or, 2. Any extraordinary Prophet, who can so retel things to come, as the next words explain it. For as for *Ezekiel* and *Jeremiah*, they might be dead when this Psalm was Composed; and *Daniel* was involved in Civil Affairs, and did not teach the people as a Prophet, and the Prophetical Spirit, which sometimes came upon him, and made those great discoveries to him, which we read in his Book, might possibly at this time suspend his influences. Besides it is not unusual in Scripture, to say that there is none of a sort of persons or things, when there is a very great scarcity of them. But others make this their great Argument, that this Psalm speaks of that Perfecution in the time of *Antiochus*, when indeed there was no Prophet at all. *b* Either, 1. How long their Captivity should continue: For though seventy years were determined, yet there might arise doubts among them, as there now are among us, whence they were to be computed, which might make their end uncertain. Or, 2. How long they should lye under reproach, as it follows v. 10. which they really did, and might foresee that they should, even after the expiration of their Captivity, *Nehem.* 1. 2.

10 O God, how long shall the adversary reproach *c*? shall the enemy blaspheme thy Name for ever?

c Understand here *thy Name*, which is expressed in the next Clause of the Verse, by saying that thou art either unkind to thy People, or unfaithful in thy Covenant, or unable to deliver thine out of their Miseries.

11 Why withdrawest thou thy hand, even thy right hand *d*? pluck *it* out of thy bosom *e*.

d Why dost thou suspend or forbear the exercise of that Power, which thou hast so oft put forth on the behalf of thy people? *e* In which thou now seemest to hide it, as idle persons use to do, *Prov.* 19. 24. and 26. 15.——Bestir thy self on the behalf of thy people.

* Ps. 44. 4. 12 For * God *is* my king *f* of old, working salvation in the midst of the earth *g*.

f In a singular manner: It belongs therefore to thine Office to protect and save me. *g* In the view of the World: So saving thy people, so eminently and gloriously, that all people round about them observed and admired it.

* Exod. 14. 21. † Heb. Break. || Or, Whales.

13 * Thou didst † divide the sea by thy strength: thou brakest the heads of the || dragons *h* in the waters *i*.

h Or, *the Crocodiles*. He means *Pharaoh* and all his mighty Men, who were like these Beasts in Srength and Cruelty. *i* To wit, of the Sea, where they were drowned.

14 Thou brakest the heads *k* of leviathan *l* in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness *m*.

k (*i. e.*) The Head; called *Heads*; partly for the greatness of this Beast, as that great Monster is called *Beasts*, *Job* 40. 20. for the same reason; and partly for the several Heads or Princes, who were and acted under his influence. *l Pharaoh*. *m* Heb. *To the People*, or *of the desert*; either 1. To the *Israelites*, then in the Wilderness, to whom the destruction of *Pharaoh* and his Host, was *Meat*, (*i. e.*) matter of great support and refreshment. Or 2. To those savage people to whom they were *Meat*; because they lived upon Fishes, and might eat those very Fishes which had devoured *Pharaohs* Host in the bottom of the Sea. Or rather, 3. To those ravenous Birds and Beasts of the Desert, which after their manner fed and feasted themselves upon the Carcasses of the *Egyptians*, who were cast upon the Sea-shore, *Exod.* 14. 30. which were properly and immediately *Meat* unto them. And when words can be taken properly, we ought to prefer that before the Metaphorical Sense, as is agreed by Interpreters. And this was a very suitable punishment for this proud and insolent people, that they who were so haughty, that they would not own nor submit to the Lord himself, *Exod.* 5. 2. should be devoured by these contemptible Creatures, which was a great reproach, 1 *Sam.* 17. 44, 45. and oft threatned by God as a grievous Curse, as *Deut.* 28. 26. *Jer.* 7. 33. and 16. 4. &c. Neither let any think it strange, that the Name of *People* is given to these Creatures, for it is given to Conies, Grashoppers, Pismires, *&c.* both in Scripture, as *Prov.* 30. 25, 26. *Joel* 1. 6. and in *Homer*, and other Antient profane Writers. Nay, here is an elegancy in the Expression; for these Creatures are significantly called *the People of the Wilderness*, because they are the only People that inhabited it, this being *a Wilderness wherein* was *no Man*, as is said *Job* 38. 26.

15 * Thou didst cleave the fountain and the flood *n*; * thou driedst up † mighty rivers *o*. * Ex. 17. 6. Numb. 20. 11.

n (*i. e.*) Thou didst by cleaving the Rock, make a Fountain in it, and a flood or stream to flow from it, for the refreshment of thy People in those dry Deserts. The Phrase is like that *Isa.* 47. 2. 41. *Grind meal*, (*i. e.*) By grinding the Corn, make Meal. *o* Either, *Isa.* 48. 21. 1. *Jordan*, which was then more mighty than ordinarily, as hav- * Josh. ing overflowed all his Banks, and therefore may be called *Rivers*, 3. 13. because it was now equivalent to two or three such Rivers; or it † Heb. Rocks. is only an Enallage of the Plural Number for the Singular, whereof two of I have given many instances formerly. Or rather, 2. Both *Jordan* strong. and the *Red Sea*; for the Sea it self; yea, a greater Sea than that, is called *a River*, *Jonah* 2. 3. for the Hebrew word is the same which is here used, though there it be rendred *Floods*. And the same Title is expresly given to the Sea, by *Homer* and other antient Writers. To these the Antient *Chaldee* Interpreter addeth the Rivers of *Arnon* and *Jabbok*, in or about which some extraordinary work was wrought, yea something which was like Gods work at the *Red Sea*, as may seem by the conjunction of these together, *Numb.* 21. 14.

16 The day *is* thine, the night also *is* thine *p*: thou hast prepared *q* † the light *r* and the sun. † Heb. a Luminary, and the lesser Light.

p It is not strange nor incredible that thou hast done these great and wonderful Works, for thou hast made the Heavenly Bodies, and the vicissitudes of day and night, depending upon them, Sun. which is a far greater work. *q* Or rather, *Established*, as this word oft signifies; not only Created, but settled in a constant and orderly course. *r* Either, 1. That primitive light, *Gen.* 1. 2. which afterwards was condensed and gathered into the Sun. Or rather, 2. The Moon, as divers, both Antient and Modern Interpreters understand it, called here *the Light*, to wit, the lesser Luminary or Light; wherein there is either a Synecdoche of the general for the particular, or an Ellipsis of the Adjective, both which Figures are very usual. And that *the lesser Light* is here meant, may seem probable, both because it is opposed to the greater Light, the Sun here following; and because this is to rule the Night, as the Sun is to rule the Day, *Gen.* 1. 16. and so this Clause answereth to, and explaineth the former, wherein both *Day* and *Night* are mentioned.

17 Thou hast set all the borders of the earth *s*: thou hast † made summer and winter. † Heb. made them.

s Thou hast fixed the bounds, both of the habitable World in general, so as the Seas, though they do encompass and assault them, yet they shall never be able to remove them, and of all the Countries and People upon Earth, whom thou hast confined to such bounds as thou seest fit. And as this Clause of the Verse sheweth Gods Power and Government over all places, so the next Clause displays his dominion over all times and seasons. And both together are fitly alledged as a motive to God, that he would at this time take care of his poor people, and restore them to their antient Land and Borders, in which he had been pleased to set them.

18 * Remember this, *that* the enemy hath reproached * Ver. 22. thee, O LORD *t*, and *that the* foolish people *u* have blasphemed thy name.

t Though we deserve to be forgotten and destroyed, yet remember thy self, and do not suffer thine and our Enemies to reproach and blaspheme the Name of that great and glorious God, the Creator and Soveraign Lord of the whole World, whom they ought always to reverence and adore. *u* Who, though they think themselves, and are thought by others to be wise, yet in truth are fools, and herein shew their stupendious folly, that they vilifie and provoke that God, whose powerful anger they can neither resist, nor escape, nor endure.

19 O deliver not the soul *x* of thy turtle-dove *y* unto || the multitude *of the wicked* *z*; forget not the congrega- || Or, into the hand of the wild Beasts. So Gr.
tion of thy poor for ever.

x (*i. e.*) The Life: Thou hast delivered thy people into Captivity; do not deliver them to Death, nor suffer their Enemies utterly to destroy them. *y* (*i. e.*) Of thy Church, which is fitly compared to a Turtle-Dove, because of the great resemblance of their Dispositions and Conditions, being simple and harmless, and meek, and faithful, and mournful, and exposed to manifold Injuries, and unable to defend its self from them. *z* Or, *to the wild Beast*, as this word oft signifies. Or, *to the Troop*, to wit, of her Enemies.

20 Have respect unto the covenant *a*; for the dark places of the earth *b* are full of the habitations of cruelty *c*.

a Made with *Abraham*, whereby thou didst give the Land of *Canaan* to him, and to his seed for ever, and thou didst further promise, that if thy people were carried captive into strange Lands, and did there humble themselves, and pray and turn unto thee, thou wouldst mercifully restore them, 1 *Kings* 8. 47, 48, 49, 50. Do thou therefore now restore us to that pleasant and lightsome Land, which thou hast given to us. *b* (*i. e.*) This dark and dismal Land in which we live, wherein there is nothing but ignorance and Confusion, and all the works of darkness. Or which the Psalmist speaks in general Terms, out of a Principle of Prudence; because the particular designation of the place was unnecessary, and might have been of ill consequence. *c* Here is nothing but Injustice and Oppression, and Tyranny, under which we groan

groan in all the parts of this great Empire, where we have our abode.

21 O let not the oppressed return *d* ashamed; let the poor and needy praise thy name.

d From thee, and from the Throne of thy Grace, to which they make their resort in this their distressed Condition.

ver. 18. 22 Arise, O God, plead thine own cause *e*; * remember how the foolish man reproacheth thee daily.

e Maintain thy Honour and Worship, and Service against those that reproach thee, as it here follows, and was noted before, ver. 10. 18. As we are reviled and persecuted for thy sake; so thou art injured in all our wrongs.

23 Forget not the voyce *f* of thine enemies; the tu- Heb. Ascent. mult *g* of those that rise up against thee † encreaseth *h* continually. Gen. 5.

f Their insulting and reproachful Expressions against thee, as well as against us. *g* (*i. e.*) The tumultuous noise of the loud Clamours. *h* Heb. *ascendeth*, to wit, into Heaven, being either displeased thither by them; their *Mouths* being set *against Heaven*, as theirs was, *Psal.* 73. 9. or at least being perceived there by God, whose Ears were pierced with the loud cry of their sins. See *Gen.* 4. 10. and 18. 20. Or *ascending*, may be here put for *increasing*, as it is, *Isa.* 55. 13. *Jer.* 46. 7. So the Sense is; They grow worse and worse, encouraging and hardening themselves in their wicked Courses, by their continual success and prosperity, and by thy Patience extended to them.

PSAL. LXXV.

To the chief musician, || Al-taschith, a Psalm *or* Song || of Asaph *a*. Or, do not destroy. Or, for

a As the Author. Or, *to* or *for Asaph*; which may be put by way of opposition, to the foregoing and general Expression; *to the chief Musician*, which is here limited to and explained of *Asaph*. As *Psal.* 62. having said: *To the chief Musician*, he adds to *Jedithun*; and then follows the Author, *David*. This *Psalm* was either Composed by *David*, or by *Asaph* in *Davids* Name and Person, as it is not unusual for Poets to bring in Princes, speaking in their Poems. It seems to relate to the time when *David* had entred upon, but not got full possession of the Kingdom.

The Psalmist praising God for his wondrous works, promiseth to judge uprightly, 1—3. *Rebuking the proud and foolish with Gods Providence.* 4—8. *Pulleth them down, but exalteth the righteous.* 9, 10.

1 UNto thee, O God, do we *b* give thanks, *unto thee*, do we give thanks; for that thy name *c is* near *d*, thy wondrous works *e* declare.

b I in my own. and in my peoples name. *c* (*i. e.*) Thy self; or thy power. *d* Is present with us, and most ready to help us, when we cry unto thee, as this Phrase is taken, *Psal.* 34. 19. and 145. 18. Thou art not departed from us; thou dost not now *stand afar off*, as once thou didst, *Psal.* 10. 1. *e* Wrought on my behalf, and for the good of thy people.

Or, When I shall take it in times fit. 2 || When I shall receive the congregation *f* I will judge uprightly *g*.

f To wit, the whole Congregation, or Body of thy People, to wit, all the Tribes; which are now distracted and distordered by a Civil War, which is a great hinderance to the Administration of Justice. Or, *when I shall receive* or *obtain the appointment*, (*i. e.*) What God hath appointed and promised to me, to wit, the full and firm possession of the Kingdom: Or, *the time*, or *place appointed* by God for that work. Some make these and the following passages, the Words of God concerning his Church or People. Which seems not probable; partly because he speaks of God in the third Person, as one distinct from him that speaks these words, v. 7, 8. and partly because it is evident, that one and the same person speaks from hence to the end of the Psalm, and the ninth Verse cannot be spoken by God. *g* I will not use my Power tyrannically and wickedly, as *Saul* did, and as most other Princes do; but holily and righteously for the good of my people.

Psal. 60. 3 * The earth and all the inhabitants thereof are dis- † Heb. Lift up. solved *h*; I bear up the pillars of it *i*. Selah. Lev. 5.

h Or *melted*, consumed or destroyed; partly by the ill Government of *Saul* and *Ishbosheth*, and the great Officers of State and War under them; and partly by intestine Divisions and Wars. *i* Howsoever I am traduced by mine Enemies, as the great disturber of the Land, I must do my self this right to affirm that under God, I do support and establish it, by maintaining Religion and Justice, and by setting up good Magistrates, and encouraging good Ministers, and good Men, which are indeed the Pillars of a Nation.

4 I said *k* unto the fools *l*, Deal not foolishly *m*; and to the wicked, Lift not up the horn *n*.

k With Authority and Command; I charged them. *l* (*i. e.*) *The wicked*, as that is explained in the next Clause. *m* Desist from your impious and injurious practices, which shall not now go unpunished, as they have done. *n* Do not carry your selves either arrogantly boasting of your own strength, or scornfully and maliciously towards me, or others of Gods people.

5 Lift not up your horn on high *o*; speak not *p* with a stiff neck *q*.

o A Metaphor from untamed and stiff-necked Oxen, which will not bow their Heads to receive the yoke, but lift up their Heads and Horns to avoid it. Or, *against the High*, (*i. e.*) against God, who is mentioned under this same Title, *Psal.* 56. 2. though there it be rendred, *most High*. *p* To wit, against me and my Government. *q* With Pride and Contempt of my Person, and with Rebellion against Gods Will declared concerning my advancement, of which you are not ignorant. See 2 *Sam.* 3. 17, 18.

6 For promotion *cometh*, neither from the east, nor Heb. Desert. from the west, nor from the † south *r*.

r For though you envy and oppose my advancement, because I was but a poor Shepherd, and of a mean Family, yet you ought to know and consider what is notorious and visible in the World, that the Dignities and Scepters of the World are not always disposed according to humane expectations and probabilities; but by Gods Soveraign Will and Providence, as it follows. It is true, men that expect Preferment, have their Eyes fixed upon the great Persons of the World, who are thought to have the disposition of them in their Hands, and according to their several inclinations or interests; some look East-ward, others West-ward, and others South-ward, expecting assistance from some of these Quarters; but all in vain.

7 But God *is* the judge *s*; * he putteth down one, and * 1 Sam. 2. 7. setteth up another *t*.

s To wit, the righteous Judge, and supreme Lord and Governour of all the Kingdoms of the World, giving them to whomsoever he pleaseth. *t* It is he who hath rejected *Saul* and his Family, and put me in his stead: And who art thou that disputest with God, and resistest his declared Will?

8 For *u* in the hand of the LORD *x there is* a cup *y*, and the wine is red *z*, it is full of mixture *a*, and he poureth out of the same *b*: but the dregs thereof *c* all the wicked of the earth *d*, shall wring *them* out *e*, *and* drink *them*.

u This Verse is added; either, 1. As a Reason or Confirmation of the Assertion, v. 7. and to shew that God in removing one King to make way for another, did not proceed in a way of absolute Soveraignty, which yet he might have done, but in a way of Justice and Equity. Or, 2. As another Argument to inforce his Advice given, v. 4, 5. which he had now prest by one Argument, v. 6, 7. *x* God is here compared to the Master of a Feast, who then used to distribute portions of Meats or Drinks, to the several Guests as he thought fit. *y* A *Cup* in Scripture, is sometimes taken in a good sense, for Gods Blessings, as *Psal.* 16. 5. and 23. 5. and sometimes, and more frequently in a bad sense, for Gods Vengeance and Judgments, as *Psal.* 11. 6. *Isa.* 51. 22. *Jer.* 49. 12. *Mat.* 20. 23, &c. And so it is here understood, as the following words shew. *z* Such as the best Wine of *Judea* was, *Deut.* 32. 14. *Prov.* 23. 31. and so strong and heady, and intoxicating. Or, *is Troubled*; as the word more properly signifies, and is rendred by divers. Which may note its newness, when it is in fermentation, not yet cleared nor settled, and so more intoxicating. So he expresseth the power and fierceness of Gods Wrath and Judgments. *a* The Wine is mingled not with Water, as was usual in those hot Countries, *Prov.* 9. 5. but with Spices, as *Cant.* 8. 2. Or rather, strengthning and intoxicating Ingredients, which Drunkards used, *Isa.* 5. 22. *b* To wit, to the Children of Men; promiscuously to good and bad. Whereby he removes the scandal which his Enemies might take from those Troubles which God saw fit to inflict upon *David* and his followers. *c* The worst and most dreadful part of those Tribulations. *d* Or, *of the Land*, to wit, of *Canaan*, of which he spake v. 3. *e* Which Expression may imply either, that they shall be forced to squeeze out the worst for their own drinking; or that this dreadful draught was prepared for them, and brought upon them by their own choice and wickedness.

9 But I will declare *f* for ever; I will sing *praises* to the God of Jacob.

f To wit, this great and glorious work of God, or the Praises due unto God for it, as the next words imply.

10 * All the horns of the wicked *g* also will I cut * Zech. 1. off *h*; *but* the horns of the righteous shall be exalted *i*. 20, 21.

g Their Honour and Power, which they made an Instrument of mischief to oppress good men. A Metaphor from horned and mischievous Beasts. *h* When I shall be advanced to the Throne, and have Power and Authority to do what now I can only desire and pray for. *i* Good men shall be encouraged and promoted, and intrusted with the management of all publick Affairs, which will be a great Blessing to all my People.

PSAL. LXXVI.

To the chief musician on Neginoth, a Psalm *or* Song || of Asaph *a*. || Or, for Asaph.

a Or, *for Asaph*. Either it was Composed by the Prophet *Asaph*; or Composed by *David*, or some other Holy Prophet of God, and committed to *Asaph*, or to his Posterity; it being usual to put the Parents Name for his Children, of which I have formerly given divers Instances. The special and immediate occasion of this *Psalm* was unquestionably some eminent deliverance vouchsafed by God to his people of *Israel*, and especially to *Jerusalem*, which the Psalmist thought fit to celebrate: But which and when it was, is both needless to enquire, and hard to determine.

A declaration of Gods Majesty and Gracious Presence in his Church, 1—5. *At his rebuke the Enemy spoils, and by his Arm the meek are saved,* 6—10. *An exhortation to serve him with reverence,* 11, 12.

1 * IN Judah *is* God known *b*; his name *is* great *c* in * Psal. 48. 1. &c. Israel.

b Gods People do not worship an unknown God, as the *Athenians* did, *Acts* 17. 23. but one who hath made himself known, not only by his Word and Ordinances, but also by the glorious effects of his Wisdom and Power on their behalf, and against their potent and malicious Enemies. *c* (*i. e.*) Famous and renowned, and greatly to be praised and admired.

2 In Salem *d* also is his tabernacle, and his dwelling place in Zion *e*.

d In *Jerusalem*, which was antiently called *Salem*, *Gen.* 14. 18. *Heb.* 7. 1. *e* Largely so called, as it includes *Moriah* an adjoyning Hill, or another branch of the same Hill.

3 There

3 There *f* brake he the arrows *g* of the bow, the shield, and the sword *h*, and the battel *i*. Selah.

f (i. e.) In *Judah*; or at, or near *Jerusalem*. *g* Heb. *the Sparks*, the sparkling Arrows, bright and shining, swift and piercing, like sparks of Fire. *h* Both offensive and defensive Weapons, so as they could neither hurt Gods people, nor save themselves from ruine. *i* The force and fury of the Battle, and all the power of the Army, which was put in Battel-array.

4 Thou *k art* more glorious *and* excellent than the mountains of prey *l*.

k O God: To whom he directeth his Speech here, as also *v.* 6, 7, 8. *l* Either, 1. Than the greateſt Kings and Empires of the Earth, which in Prophetical Writings are oft compared to Mountains, as *Pſal.* 46. 2, 3. *Iſa.* 41. 15. *Jer.* 51. 25. *Hab.* 3. 6. And they are called Mountains of *prey*; becauſe then they generally were eſtabliſhed by Tyranny, and maintained by preying upon their own Subjects, or other inferiour Kingdoms. Or, 2. (Which amounts to the ſame thing) than the moſt powerful Enemies of thy People, upon whom they uſed, and now deſired and expected to prey: Such perſons being oft expreſſed by the name of Mountains, as *Pſal.* 144. 5. *Zech.* 4. 7. *&c.*

5 The ſtout-hearted are ſpoiled *m*; they have ſlept their ſleep *n*: and none of the men of might have found their hands *o*.

m Of all that Glory and Advantage which they either had already gotten, or further expected from the ſucceſs of their preſent expedition which they promiſed to themſelves. They became a prey to thoſe upon whom they hoped to prey. *n* Even a perpetual *ſleep*, as *Jer.* 51. 39, 57. or *the ſleep of Death*, *Pſal.* 13. 3. called *death ſleep* emphatically, as being peculiar to them, and ſuch like men, and not that ſleep which is common to the good and bad. Their Death he ſeems to call *Sleep*, becauſe they were ſlain in the Night, when they had compoſed themſelves to reſt and ſleep, and ſo paſſed inſenſibly from one ſleep to another. For it is thought by many that this Pſalm was Compoſed upon the occaſion of that prodigious ſlaughter of the *Aſſyrians* in *Judah*, 2 *Kings* 19. 35. *o* They had no more ſtrength in, or uſe of their hands, againſt the deſtroying Angel, than they who have no hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe *p* are caſt into a dead ſleep.

p The men who rode upon, and fought from Chariots and Horſes, who fight with moſt advantage, and uſually have moſt Courage; and much more unable were their Footmen to reſiſt or avoid the ſtroke.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight *q* when once thou art angry?

q To wit, to contend with thee. *Standing* is here oppoſed to flight or falling before the Enemy. See *Joſh.* 7. 12. *Dan.* 8. 4.

* Pſ. 45.6. 8 * Thou didſt cauſe judgment to be heard from heaven *r*; the earth feared, and was ſtill *s*.

r Thou didſt execute Judgment upon thine Enemies, by an Angel ſent from Heaven: which is ſaid *to be heard*, either becauſe that was accompanied with terrible Thunders and Earthquakes, which was not unuſual in the deſcent of an Angel, as *Matth.* 28. 2. and elſewhere: Or becauſe the fame of it was quickly ſpread abroad in the Land, and in the World. *s* The effect of this terrible Judgment, was that the reſt of the World were afraid to invade or diſturb the Land and People of *Iſrael*, and choſe rather to ſit ſtill in their own Territories.

9 When God aroſe to judgment *t* to ſave all the meek of the earth *u*. Selah.

t When God, who for a ſeaſon had ſat ſtill, began to beſtir and ſhew himſelf againſt his Enemies. Or, *After God had riſen, &c.* Or, *Becauſe God did ariſe, &c. u* To ſave all the godly perſons (who are oft called *meek* ones, as hath been noted again and again) in *Iſrael*, for whoſe ſakes God wrought this great Deliverance, which reached to all the people of the Land.

10 Surely the wrath of man ſhall praiſe thee *x*; the remainder of wrath ſhalt thou reſtrain *y*.

x The blaſphemous Speeches, and furious attempts of thine Enemies, ſhall ſerve thy Glory, and cauſe thy people and others to praiſe and magnifie thee for that admirable Wiſdom and Power, and Faithfulneſs, and Goodneſs, which thou ſhalt diſcover upon that occaſion. *y* Thou ſhalt prevent and diſappoint the ſucceeding malicious deſigns of thine Enemies, who will meditate Revenge for thoſe ſhameful and terrible overthrows. Or, *the remainder of wrath, thou ſhalt gird thy ſelf with, (i. e.)* Put it on as an Ornament, which the Girdle was; thou ſhalt adorn thy ſelf with it, as a Conqueror doth with the ſpoils of his Enemies.

11 Vow *z*, and pay *a* unto the LORD your God; † Heb. *to the fear.* Gen. 31. 42. 53. let all that be round about him *b* bring preſents † unto him that ought to be feared *c*.

z Vow a Sacrifice of Thankſgiving; either at this time, for this wonderful deliverance: Or hereafter in all your future ſtraits and troubles: Let this Experience encourage you to make ſuch Vows to God, with confidence of ſucceſs. *a* But when God hath accepted your Vows, and given you the deſired deliverance, forget not to pay your Vows. *b* Either, 1. All the Tribes of *Iſrael*, who have the benefit of this Mercy. Or rather, 2. All the neighbouring Nations on every ſide, to whom the fame of this mighty work of God ſhall come, I adviſe them for the future, if they love themſelves, to ceaſe from all Hoſtilities againſt God, or his People, and to ſubmit themſelves to the God of *Iſrael*. *c* Whom though they do not love, yet they ſee and feel that they have great reaſon to fear and to ſeek his favour.

12 He ſhall cut off *d* the ſpirit *e* of princes; *he is* terrible to the kings of the earth.

d As Men do their Grapes in time of Vintage, as the Hebrew Verb implies; to wit, ſuddenly, violently and irreſiſtibly. This is all which they ſhall get by oppoſing him; and therefore it is their Wiſdom to bring Preſents to him. *e* Either, 1. Their Courage. Or rather, 2. Their Breath and Life, as he did in the *Aſſyrian* Army.

PSAL. LXXVII.

The ARGUMENT.

THis *Pſalm* was Compoſed upon the occaſion of ſome ſore and long Calamity of Gods People: Either the Babyloniſh Captivity or ſome other.

To the chief muſician, † to Jeduthun, *a Pſalm* ‖ of † Heb. upon. Pſal. 62. ‖ Or, for Asaph *a*.

a Either that *Aſaph* who lived and prophecied in *Davids* time; or one of his Succeſſors long after him, called, as was uſual, by his Progenitors name.

The Prophet ſheweth what great ſtriving and combate (though by Prayer and Watching) he had with diffidence, 1—9. By the conſideration of Gods wonderfull works and former Mercies, he is raiſed and ſtrengthened, 10—20.

1 I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me *b*.

b This Verſe ſeems to contain the ſum of the whole Pſalm, conſiſting of two parts, to wit, his earneſt Cry to God in his deep diſtreſs; and Gods gracious return to his Prayers, by ſupporting him under them, and giving him aſſurance of a good iſſue out of them: of both which he ſpeaks more diſtinctly and particularly, of the firſt from *v.* 2. to *v.* 10. of the latter thence to the end.

2 In the day of my trouble I ſought the LORD; † my ſore ran *c* in the night *d*, and ceaſed not: my ſoul refuſed to be comforted *e*. † Heb. my hand.

c Toe hand in the Hebrew Tongue, and Scripture uſe, is oft put for a blow or ſtroke given by the hand. Heb. *My hand* or *hands* (the ſingular number being frequently put for the plural) *ſtowed* or *poured forth*, *(i. e.)* ſpread abroad to God in Prayer. This Phraſe he uſeth rather, than *were ſtretched out*, which is frequent in like Caſes, to imply that his Caſe was low and almoſt deſperate, his Spirits and Strength quite gone, ſo that he was not able to ſtretch them out, as he had done. *d* Which to others was a time of reſt and quietneſs, but to me of torment. *e* I rejected all thoſe Conſolations, which either my Friends, or my own Mind ſuggeſted to me.

3 I remembred God, and was troubled *e*: I complained *f*, and my ſpirit was overwhelmed *g*. Selah.

e Yea the thoughts of God, and of his infinite Power and Truth, and Goodneſs, which uſed to be very ſweet and comfortable to me, were now matter of terror and trouble, becauſe they were all ingaged againſt me, and God himſelf my only Friend, was now very angry with me, and become mine Enemy. *f* Unto God in Prayer. *g* So far was I from finding relief by my Complaints that they increaſed my Miſery.

4 Thou holdeſt mine eyes waking *h*: I am ſo troubled that I cannot ſpeak *i*.

h By thoſe ſharp and continual Griefs, and thoſe perplexing and tormenting Thoughts and Cares, which from time to time thou ſtirreſt up in me, *i* The greatneſs of my ſorrows ſtupifie my mind, and make me both lifeleſs and unable to ſpeak; nor can any words ſufficiently expreſs the extremity of my miſery.

5 * I have conſidered *k* the days of old *l*, † the years of ancient times. * Pſ. 143.5. † Heb. the years of Ages. Or, eternal years.

k If by that means I could get any Comfort. *l (i. e.)* The mighty works of God done for his people in former times. *Days* are put for Events done in them, as *Pſal.* 37. 13. and 137. 7. *Obad. v.* 12. *Mich.* 7. 4.

6 I call to remembrance my ſong in the night *m*: I commune with mine own heart, and my ſpirit made diligent ſearch *n*.

m The many and great Mercies and Favours of God vouchſafed by him to me, and to his people, which have obliged me to adore him, and ſing his Praiſes not only in the day, the time appointed for that work, but alſo by night, as oft as they come into my mind. *n* What ſhould be the cauſe of this ſtrange and vaſt Alteration, and how theſe ſore Calamities could come from the hand of ſo gracious and merciful a God, as ours is, and what might be expected as to their continuance or removal.

7 Will the Lord caſt off *o* for ever? and will he be favourable no more?

o His peculiar and choſen people? This doth not ſeem to agree either with Gods Nature, or with that everlaſting Covenant which he hath made with them.

8 Is his mercy clean gone for ever *p*? doth his promiſe fail † for evermore *q*? † Heb. to generation and generation.

p Are all the ſtores of his Mercy quite ſpent? Doth he now ceaſe to be what he hath ſtyled himſelf, The Lord gracious and merciful, long-ſuffering, and abundant in goodneſs? *q* Will he never more make good thoſe gracious Promiſes upon which he hath commanded us to hope?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

r Becauſe he hath ſo long diſuſed it. *s* So as they can never flow forth, no not to his own people.

10 And I ſaid *t*, This *is* my infirmity *u*: *but I will remember* * the years of the right hand of the moſt High *y*. * Pſ. 102. 24, 25.

t I thus anſwered theſe Objections. *u* Theſe ſuſpicions of Gods Faithfulneſs and Goodneſs, proceed from the weakneſs of my Faith, and from the miſtake of a diſeaſed Mind. *x* Which words may be underſtood out of the following Verſe, as other words frequently are in like Caſes. *y* The years wherein God hath done great

great and glorious Works, which are oft aſcribed to Gods Right hand, as *Pſal.* 17. 7. and 20. 6. and 45. 4. and 118. 15. But the word rendred *years* doth alſo ſignifie *changing*, and accordingly this Verſe is by other Learned Interpreters, and may well be rendred otherwiſe without any ſuch Supplement as is in our Tranſlation, thus, *And I ſaid, This is my Affliction* or *Grievance*, (the ſum of all, and the chief cauſe of my Trouble and Anxiety is this) *the change of the right hand of the moſt High*, that that right hand which formerly hath done ſuch great and wonderful things for his people, is at this time not only hid in Gods Boſom, and not drawn forth for their defence, but is alſo ſtretched forth againſt them, and is the principal cauſe of all our preſent miſeries. I could bear the malice and rage of our Enemies, from whom we could not expect better things, but that our gracious and Covenanted God ſhould forſake and perſecute his own people, this is that which makes it intolerable.

11 I will remember the works of the LORD, ſurely I will remember thy wonders of old *z*.

z And yet upon ſecond and ſerious thoughts of what God had formerly done for his people, many times far above their expectations, I will take comfort in remembrance of them, becauſe God is ſtill the ſame that he was in Power and Goodneſs, and love to his people, and therefore will pity and help us in this preſent Calamity, as he hath oft done in others of the ſame Nature.

12 I will meditate alſo of thy work, and talk of thy doings.

Pſ. 143.5. 13 * Thy way *a*, O God, *is* in the ſanctuary *b*: who is *ſo* great a God as *our* God *c*?

a (i. e.) Thy doings, or the courſe of thy Providence, which is oft called Gods *way*; the various methods and cauſes of thy dealings with thy people. *b* Is there contained and declared. As the proſperity of wicked men, ſo alſo the grievous calamities of Gods people, are great riddles and ſtumbling blocks to the ignorant and ungodly World, but a full and ſatisfactory reſolution of them may be had from Gods Sanctuary, as is obſerved in the former caſe by this ſame *Aſaph*, *Pſal.* 73. 16, 17. and here in the latter. Or, is in *Holineſs*. So the Senſe is, God is holy and juſt, and true in all his Works; yea even in his Judgments upon his own people, as will evidently appear from the iſſue of them. *c* And although our God at preſent ſuſpends his Power, and doth not put it forth to deliver his people out of the hands of their Idolatrous Enemies, who thence take occaſion to blaſpheme his Name, and to exalt their Idol-Gods above him, yet he is ſtill infinitely Superiour in Power, both to them and to their Gods, and can, and will in his due time, reſcue his people from them.

14 Thou *art* the God that doeſt wonders; thou haſt declared thy ſtrength among the people *d*.

d By the mighty effects of it here following.

Pſ. 66. 15 * Thou haſt with *thine* arm redeemed thy people *e*, the ſons of Jacob and Joſeph *f*. Selah.

e To wit, out of *Egypt*, after a long and hard Bondage. Which he here mentions to ſtrengthen his Faith in their preſent Captivity. *f* Whom he mentions; partly as a moſt eminent portion of the Sons of *Jacob*, branched forth into two numerous Tribes; partly becauſe the Sons of *Joſeph* were born in *Egypt*, which *Jacobs* other Sons were not; and partly, becauſe he laid the foundation of that Redemption by bringing them into *Egypt*, and preſerving and *nouriſhing Jacob* and his Sons there, *as a little Child is nouriſhed*, as it is expreſſed in the Hebrew Text, *Gen.* 47. 12. in which reſpect he was a ſecond Father to them, and they might well be called his *Sons*; without whoſe Care (to ſpeak humanely) there had been no ſuch Redemption, nor people to be redeemed.

Exod. 14. 21. Pſal. 114. 3. Iſa. 51. 10. &c. 16 * The waters ſaw thee *g*, O God, the waters ſaw thee: they were afraid *h*; the depths alſo were troubled.

g They felt the viſible effects of thy powerful Preſence. *h* And ſtood ſtill as Men, or Beaſts aſtoniſhed commonly do.

Pſal. 78. 15. Exod. 17. 6. 1 Cor. 10. 4. Neh. 9. 15. Iſa. 48. 21. Pſal. 105. 41. Iſa. 43. 20. Rev. 7. 17. 17 † The clouds poured out water *i*, the ſkies ſent out a ſound: thine arrows *k* alſo went abroad.

i When the *Iſraelites* paſſed over the Sea: In reſpect whereof the *Iſraelites* are ſaid to have been *baptized in the Cloud* (*i. e.* ſprinkled with Water, poured forth from the Clouds) *and in the Sea*, 1 *Cor.* 10. 2. *k* Either Hail-ſtones, or rather Lightnings or Thunderbolts, which are called Gods *Arrows*, *Pſal.* 18. 14. & 144. 6.

Heb. In the Wheel. &c. Rev. 4. 5. 18 The voice of thy thunder *was* † in the heaven; * the lightnings lightned the world, the earth trembled and ſhook *l*.

l This Tempeſt is not particularly recorded in its proper place, yet it may well be gathered from what is ſaid, *Exod.* 14. 24, 25 and is in effect acknowledged by *Joſephus* in his Hiſtory. And this is no new thing in Scripture, for ſome Circumſtances of Hiſtory omitted in the firſt and propereſt places to be ſupplied in following paſſages; whereof inſtances have been already given.

19 Thy way *is m* in the ſea, and thy path in the great waters, and thy footſteps are not known *n*.

m Or rather; *was* at that time: Thou didſt walk and lead thy People in untrodden paths. *n* Becauſe the waters ſuddenly returned and covered them.

Exod. 15. 13. 20 * Thou leddeſt thy people *o* like a flock *p*, by the hand of Moſes and Aaron.

Pſ. 78. 52. Iſa. 63. 13. *o* Firſt through the Sea, and afterwards through the vaſt howling Wilderneſs to *Canaan*. *p* With ſingular Care and Tenderneſs, as a Shepherd doth his Sheep. And therefore I hope thou wilt ſtill take care of thy poor diſperſed and diſtreſſed Flock, and bring them once again into their own Land.

PSAL. LXXVIII.

The ARGUMENT.

THe Scope of this *Pſalm* is plainly expreſſed, *v.* 6, 7, 8. and is this, that the *Iſraelites* might learn to hope and truſt in God, and ſtedfaſtly to keep his Laws and Covenant. Which great Leſſon he preſenteth upon them, from the ſad effects of the contrary practices in their Fore-fathers, of which he gives a brief, yet full account in a recapitulation of the moſt remarkable paſſages in the Hiſtory of their Church and Nation.

‖ * Maſchil of Aſaph. ‖ Or, a Pſalm for Aſaph to give Inſtruction.

An Exhortation to attend to, and inſtruct others in the word and works of the Lord, 1—8. A rehearſal of Gods love and long-ſuffering to the unbelieving and obſtinate Iſraelites, 9—11. in their journey out of Egypt to the Land of Canaan, 12——46. Rejecting the reſt of the Tribes, he choſeth Zion for a place of Worſhip, and David, to the Kingdom, 67—72.

* Pſ. 49. 4. & Mat. 13. 1 GIve ear, O my people *a*, to my law *b*: incline your ears to the words of my mouth.

a If *Aſaph* was the Compoſer of this Pſalm, he might well call the *Iſraelites his People*, not only as he was their Prophet and Teacher, but alſo becauſe they were of the ſame Country and Parentage with him, upon which account this very Phraſe of *my People* is uſed of them, not only by Queen *Eſther*, *Eſth.* 7. 3, 4. but alſo by the *Shunamitiſh* Woman, 2 *Kings* 4. 13. *b (i. e.)* The Doctrine which I am about to deliver to you, concerning your Duty, and the danger of neglecting it.

* Pſ. 49. 4. & Mat. 13. 35. 2 * I will open my mouth *c* in a parable *d*: I will utter dark ſayings *e* of old *f*.

c Speak to you with all freedom and plainneſs. *d* Uttering diverſ grave and weighty Sentences (for ſuch are oft called *Parables* in Scripture) or paſſages of great moment for your inſtruction and advantage. *e* So he calls the following paſſages, not becauſe the Words and Sentences are in themſelves hard to be underſtood, for they are generally Hiſtorical and eaſie, but becauſe the things contained in them, concerning Gods tranſcendant Goodneſs to an unworthy People, and their unparalled ingratitude for, and abuſe of, ſuch eminent Favours; and their ſtupid ignorance and inſenſibleneſs, under ſuch excellent and conſtant teachings of Gods Word and Works, are indeed prodigious and hard to be believed. *f* Of things done in antient times, and in a great meaſure worn out of mens minds.

* Pſ. 44. 1. 3 * Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes *g* of the LORD; and his ſtrength, and his wonderful works that he hath done.

g (i. e.) His glorious and praiſe-worthy Actions, as the following words explain it.

& 6. 7. & 11. 19. 5 For he eſtabliſhed *h* a teſtimony *i* in Jacob *k*, and appointed a law in *Iſrael*; which he commanded our fathers * that they ſhould make them known to their children *l*. * Deut. 4. 9.

h This is juſtly put in the firſt place, as the chief of all the following Mercies, and the foundation both of their temporal, and of their eternal Felicity. *i (i. e.)* His *Law*, as it is called in the next Clauſe; which is very oft called a *Teſtimony*, becauſe it is a witneſs between God and Men, declaring both the Duties which God expects from Man, and the Promiſes and Bleſſings which Man in the performance of his Duty may expect from God. *k* Peculiarly; for no other Nation enjoyed this priviledge, as is more fully expreſſed, *Pſal.* 147. 19, 20. *l* Which Teſtimony or Law God revealed to them, not for their own private uſe, but for the benefit of all their Poſterity, whom their Parents were obliged to teach, *Deut.* 6. 7. and all their Children to hear and read, and ſtudy. By which we may ſee how contrary to the mind of God that fooliſh and wicked aſſertion is, that Ignorance is the Mother of Devotion.

6 That the generation to come might know *them*, *even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children.

7 That they might ſet their hope in God *m*, and not forget the works of God, but keep his commandments.

m That by the conſideration of Gods gracious Promiſes, and wonderful Works wrought by God for his People, they might be incouraged to truſt in him.

* Ex. 32. 9. & 33. 3. & 34. 9. Deut. 9. 6. 13. 8 And might not be as their fathers, * a ſtubborn and rebellious generation; a generation † *that* ſet not their heart aright *n*, and whoſe ſpirit was not ſtedfaſt with God *o*.

n Who though they outwardly and ſeemingly complyed with the & 32. 27. forms of Worſhip which God had preſcribed, yet *did not direct*, † Heb. or *prepare their Hearts*, to the Obedience and Service of God. That *prepared not their heart.*

o Who quickly diſcovered their Hypocriſie by their apoſtacy from God, and from the Religion which they had profeſſed.

* Amos 2. 15. 9 * The children of Ephraim *p being* armed *and* † carrying bows *q*, turned back in the day of battel.

p This paſſage concerns; either, 1. The Tribe of *Ephraim*, and ſome exploit of theirs, wherein they met with this diſaſter; whether it were that mentioned 1 *Chron.* 7. 21. or ſome other not particularly related in any other place of Scripture. For we muſt not think that all the Actions and Events of the ſeveral Tribes are recorded in Scripture, but only ſome of the moſt memorable ones. Or, 2. The ten Tribes, who are very frequently called *Ephraim*, becauſe that Tribe was the chief of them, and the ſeat of the Kingdom. And ſo this is referred by ſome to the Captivity of the ten Tribes, 2 *Kings* 17. Although the Hiſtorical references of this † Heb. *Turning* forth.

Psalm, seem not to go beyond *Davids* time. Or rather, 3. All the Tribes and People of *Israel*, who are sometimes designed by the Name of *Ephraim*, as *Jer.* 31. 9, 18, 20. *Zech.* 10. 7. as well they might be, because of the eminency of this Tribe, out of which came *Joshua* their first Governour in *Canaan*, and in which the Ark of God continued for a long time, and whose people were both most numerous, and most valiant, and therefore they are fitly named for all, to shew that this slaughter was not made amongst them for any defect of power or courage in them, but merely from Gods just judgment upon them for their sins here following. And that *Ephraim* is here put for all *Israel* seems to be evident from the following Verses, wherein the sins, upon which this overthrow is charged, are manifestly the sins of all the children of *Israel*, and they who are here called *Ephraim* are called *Jacob* and *Israel*, *v.* 21. And to this passage is by divers Learned Interpreters referred unto that dreadful overthrow related 1 *Sam.* 4. Wherein they did not stand to fight, but turned their backs and fled, as is there expressed, which though it reached all *Israel*, yet *Ephraim* is particularly named, because as the Ark fo the Fight was in that Tribe; and therefore it may be presumed that the *Ephraimites* were a very considerable part of that *Israelitish* Army. And the Psalmist having related this amazing Providence and judgment of God upon his own People, he falls into a large Discourse of the causes of it, to wit, the great and manifold and continual sins of that and the former Generations, which having prosecuted from hence to *ver.* 60. he there returns to this History, and relates the sad consequences of that disaster, to wit, the Captivity of the Ark, and Gods forsaking of *Shiloh* and *Ephraim*, and removing thence to the Tribe of *Judah* and Mount *Zion*, the reason of which change of place he designed to give in the relation of this passage. *q* Which includes Arrows, and these being then the chiefest and most common Weapons are put for all other Arms.

10 They kept not the covenant of God, and refused to walk in his law *r*.

r Their disobedience was accompanied with obstinacy and contempt of Gods Laws.

11 And forgate *s* his works, and his wonders that he had shewed them.

s Not historically, but practically. They did not so remember them, as to love and serve, and trust that God of whose infinite power and goodness they had such ample experience. Words of knowledge, such as knowing, remembring, *&c.* in Scripture used frequently comprehend affection and practice, as hath been oft observed.

12 Marvellous things did he in the sight of their fathers in the land of Egypt, *in the field t* of Zoan *u*.

t (*i.e.*) In the territory or jurisdiction, not excluding City it self. In the like sense we read of the *field of Edom*, and *of Moab*, *Gen.* 32. 3. and 36. 34. *Numb.* 21. 20. *u* An ancient and eminent and the Royal City of *Egypt*. See *Numb.* 13. 22. *Isa.* 19. 11. and 30. 2, 3, 4.

* Exod. 14. 21. 13 * He divided the sea, and caused them to pass through, and * he made the waters to stand as an heap.

* Exod. 15. 8. 14 * In the day time also he led them with a cloud *x*,

* Exod. 13. 21. & 14. 24. Psal. 105. 39. and all the night with a light of fire.

x Which was very comfortable both for a shadow from the scorching heat of the Climate and Season, and for a companion and director in their Journey.

* Exod. 17. 6. Numb. 20. 11. Psal. 105. 41. 15 * He clave the rocks *y* in the wilderness, and gave *them* drink as out of the great depths *z*.

y He useth the plural number because it was twice done, once in *Rephidim*, *Exod.* 17. 6. and again in *Kadesh*, *Numb.* 20. 1, 11. *z* In great abundance.

1 Cor. 10. 4. 16 He brought streams also out of the rock, and caused waters to run down like rivers *a*.

a Which did miraculously follow them in all their travels, even to the borders of *Canaan*. See *Deut.* 9. 21. *Psal.* 105. 41. 1 *Cor.* 10. 4.

17 And they sinned yet more against him, by provoking the most High in the wilderness *b*.

b Where they had such strong and singular obligations to obedience both from the great things which God had then and there done for them, and from their dependance upon Gods favour and help for their safety and subsistance. This was a great aggravation of their sin and folly.

* Exod. 16. 2. 18 And * they tempted *c* God in their heart, by asking meat for their lust *d*.

c Desired a tryal and proof of Gods power, as the next Verse plainly sheweth. See *Numb.* 11. 4. *d* Not for their necessary subsistence for which they had *Manna*, but out of an inordinate and luxurious appetite.

* Numb. 11. 4. † Heb. *Order.* 19 * Yea, they spake against God: they said, Can God † furnish a table in the wilderness?

* Exod. 17. 6. Numb. 20. 11. 20 * Behold, he smote the rock, that the waters gushed out *e*, and the streams overflowed; can he give bread also? can he provide flesh for his people?

e Which, all things considered, seems not so wonderful, since Fountains of Water sometimes break forth unexpectedly from or through Rocks. But it is far more difficult to give us bread and flesh, which we know not whether he can do. Or at least we have just cause to doubt of his good will to us, who hath made such a penurious provision for us, and denies us these common blessings of bread and flesh, which he gives to the worst of men.

21 Therefore the LORD heard *this*, and was wroth; so a fire was *f* kindled against Jacob, and anger also came up against Israel.

f Either properly, as it was *Numb.* 11. 1. or figuratively, the fire of Gods anger, as it follows.

22 Because they believed not in God, and trusted not in his salvation *g*.

g That he both could and would save them from the famine and destruction which they feared.

23 Though he had commanded † the clouds from above, and opened the doors of heaven *h*:

† Heb. *The Skies.*

h Which he compares to a Granary or Store-house, whereof God keeps the Key, and either shuts or opens the doors of it, either gives or with-holds provisions, as he sees fit.

* Exod. 16. 4, 14, 15. Psal. 105. 40. 24 * And had rained down manna upon them to eat, and had given them of the corn of heaven *i*.

i Which was made in Heaven, or the Air, and sent down thence to the Earth.

Joh. 6. 31. 1 Cor. 10. 3. 25 ‖ Man did eat angels food *k*: he sent them meat to the full *l*.

‖ Or, *every one did eat the bread of the mighty.*

k Manna, so called, either, 1. Because it was made by the Ministry of Angels. Or rather, 2. Because of its excellency, fitted Food as might best the Angels, if they could eat Food, and such as hath some resemblance with the blessed Angels in regard of its Heavenly Originals, its pure and spirituous substance, its vigour and efficacy in preserving and nourishing those who used it according to Gods appointment. Or this place may be translated as it is in the Margent, *Every one did eat the bread of the mighty*, (*i. e.*) Even the common *Israelites* fed upon as delicious food as the greatest Nobles and Princes used to do. *l* Which may belong, either, 1. To the Flesh mentioned in the following Verses which God gave them even to satiety or glutting, which he threatned to do, *Numb.* 11. 18, 19, 20. Or rather, 2. To the Manna of which he is here speaking, which he gave them in such plenty, that their desire of other Food could not proceed from their necessity, but merely from wantonness and lust.

* Numb. 11. 31. † Heb. *Drave.* 26 * He caused an East-wind † to blow in the heaven: and by his power he brought in the South-wind *m*.

m Either he brought in first an Eastern, and afterwards a Southern Wind; or the Wind was South-east; from which Quarter these Quails might come as well as from the West, where their more common abode is; this work being confessedly miraculous.

† Heb. *Fowl of wings.* 27 He rained flesh also upon them as dust, and † feathered fowls *n* like as the sand of the sea.

n Heb. *Winged Fowl*, which is noted to shew that it was a supernatural work, whereby God took away from them the use of their Wings, and made them to fall into the hands of the *Israelites*.

28 And he let *it* fall in the midst of their camp *o* round about their habitations.

o Heb. *Of his camp*; either *Israels* Camp, or Gods Camp; for seeing *Israel* was Gods people, and he dwelt among them, their Camp was his Camp.

29 So they did eat, and were well filled: for he gave them their own desire *p*.

p What they desired both for quality and quantity.

* Numb. 11. 33. 30 They were not estranged from their lust *q*: but * while their meat *was* yet in their mouths.

q The sense is either, 1. Whilst their greedy appetite yet continued, and was not fully satisfied, before they began to loath it, as they did afterwards, *Numb.* 11. 20. Or 2. Before they were deprived or destitute of their desired food, whilst they enjoyed it, and were still feeding upon it, as the next Clause explains this. Gods patience did not wait upon them till that food was spent, but fell upon them instantly.

† Heb. *Made to bow.* ‖ Or, *young men.* 31 The wrath of God came upon them, and slew the fattest of them *r*, and † smote down the ‖ chosen *men* of Israel.

r The most healthy and strong, who probably were most desirous of this food, and fed most eagerly upon it, and grew fattest by it, and least suspected their own danger.

* Nu. 14 & 16. & 17. 32 For all this * they sinned still: and believed not for his wondrous works.

33 Therefore their days did he consume in vanity *s*, and their years in trouble *t*.

s In tedious and fruitless marches hither and thither, sometimes forward, and sometimes backward, which they knew would never bring them in their own persons to their promised and much desired Land. *t* In manifold diseases, dangers, perplexities and horrors of their own Minds and Consciences.

34 When he slew them, then they sought him *u*: and they returned *x* and enquired early after God *y*.

u They prayed to him to deliver them from their deadly dangers; which even *Pharaoh* frequently did. *x* To wit, from their Idols unto the outward worship of God: or being moved with fear they ceased for the present from their grossly wicked courses, which they might easily do without a dram of true Repentance, or hearty conversion to God. *y* Speedily and earnestly sought to God for ease and safety and comfort, as wicked men in such cases frequently do.

* Deut. 32. 4 35 And they remembred that * God *was* their rock, and the high God their redeemer *z*.

z They considered that God and God alone had preserved them in all their former exigencies, and that he only could now help them, and not those Idols or Creatures which they had preferred before him, and therefore being driven by absolute necessity they fled to him for relief.

* Hof. 10. 36 Nevertheless, they did flatter him with their mouth, and they * lied unto him with their tongues *a*.

a They made glorious but false professions and protestations of their sincere resolutions of future obedience, if God would spare them.

37 For their heart was not right with him *b*, neither were they stedfast in his covenant *c*.

b All their confessions and petitions were but hypocritical and forced, and did not proceed from an upright heart truly grieved for their former offences, and firmly resolved to turn unto the Lord. *c* They discovered their hypocrisie by their Apostacy from God as soon as their danger was past.

† Heb. *According, or, answerable.* 38 But he *being* full of compassion † forgave *their* iniquity, *d* and destroyed *them* not; yea, many a time turned he his anger away, and did not stir up all his wrath *e*.

d Not simply and absolutely. for so it is undeniably certain from the Holy Scriptures that God pardons none but true penitents, such as these were not, but respectively, and so far as not to destroy them at that time which he threatened, and was about to do, as the next words limit and explain it. He remitted their punishment, for *iniquity* is oft put for *the punishment* of it. Heb. *He expiated their iniquity.* He accepted of their attonement, or of their professed repentance so far as to compensate it with a removal of this outward and present affliction; as he did also to wicked *Ahab* upon his hypocritical humiliation, 1 *Kings* 21. 29. And this God doth for the encouragement of all true penitents, who may hence learn how much greater and better recompences they may expect and shall receive from God. *e* But set bounds to it, and though he chastened them, yet he would not utterly destroy them, as they deserved.

Psal. 103. 9 39 For * he remembred that they *were but* flesh *f*; a wind that passeth away and cometh not again *g*.

f Which here notes either 1. The corruption of their natures, which was perpetually inclining them to sin and consequently exposing them to God's wrath, which must needs have consumed them utterly and speedily, if God had let loose his anger upon them. See the same argument used to a like purpose, *Gen.* 8. 21. Or rather, 2. The frailty or infirmity of their natures, as the next clause interprets this; which is such, that if I should not restrain my wrath, I should quickly cut off the body of this wicked people, and their children with them, whom I have promised to carry into *Canaan*, Numb. 14. 31. *g* That are quickly cut off, and when once they are dead they never return to this life.

Or, *provoked him in the wilderness, and grieved him in the desert?* 40 How oft did they ‖ provoke him in the wilderness, and grieve him in the desert?

Psal. 78. 41. 41 Yea, * they turned back and tempted God, and limited the holy one of Israel *h*.

h They limited either 1. God's power, as above, *Verse* 19, 20. Or, 2. God's will, directing and prescribing to him what to do, and when, and in what manner, and murmuring at him if he did not always grant their particular and various desires.

Or, *from when he delivered them* ‖ from the enemy. 42 They remembred not his hand *i*, *nor* the day *k*

i The great and glorious works of his hand on their behalf.

k Nor that remarkable and never to be forgotten day, that *self same day*, as it is called *Exod.* 12. 41. which God had fixed four hundred years before, *Gen.* 15. 13. in which God delivered them from their greatest enemy, the tyrant *Pharaoh*.

Psal. 78. 43 How he had † wrought his signs in Egypt, and his wonders in the field of Zoan.

Psal. 105. 44 * And had turned their rivers *l* into blood; and their floods that they could not drink.

l The several branches and streams of the river *Nilus*, and those many rivulets which they brought from it.

Psal. 78. 45. Psal. 105. 31. 45 * He sent divers sorts of flies among them, which devoured them *m*; and * frogs, which destroyed them.

m Or, *destroyed them*; which they might do by their cruel and numerous stings, for these flies were doubtless extraordinary in their nature and quantity, and poysonous and hurtful qualities. And the like is to be thought concerning the frogs here following, who also might destroy the people by infecting the air with their stink, and corrupting their meats and drinks.

Psal. 105. 34. 46 He gave also their increase unto the caterpillar, and their labour *n* * unto the locust.

n The herbs and grains which were come up by their care and diligent labour.

Psal. 105. 33. Heb. *Figtrees.* 47 * He † destroyed their vines with hail, and their sycamore-trees *o* with ‖ frost.

o Or, *wild Fig-trees*, which were there in great plenty. Under these and the vines all other trees are comprehended. And this hail and frost did destroy the fruits of the trees, and sometimes the trees themselves.

Heb. *He shut up.* Or, *lightning.* 48 † He gave up *p* also their cattel to the hail, and their flocks to ‖ hot thunder-bolts.

p Heb. *He shut up* as in a prison that they could not escape them.

Heb. *An ill angel.* 49 He cast upon them the fierceness of his anger, wrath, and indignation *q* and trouble, by sending † evil angels *among them r*.

q Other most grievous plagues which were mixed with, and were the effects of his anger and wrath; whereby their miseries were greatly aggravated and distinguished from the afflictions which God sent upon the *Israelites* in *Egypt*, which were onely fatherly chastisements and the effects of God's love and occasions of their deliverance. *r* Heb. *the sending* (or the operation or effects) *of evil Angels*, or *of the Angels* or *messengers of evil things*, either of the Angels whom God imployed in producing these plagues; or of *Moses* and *Aaron*: who were to the Egyptians messengers of evil, and by whom these judgments were sent to and inflicted upon them.

† Heb. *He weighed a path.* ‖ Or, *their beasts to the Murrain, &c.* 50 † He made a way *s* to his anger, he spared not ‖ their soul from death *t* but gave ‖ their life *u* over to the pestilence.

s Heb. *He weighed a path* or *cause-way*, (*i. e.*) He made a most smooth and even and exact path as if he had done it by weight and measure, that so his anger might pass swifty and freely without interruption. The phrase also seems to note the wisdom and justice of God in weighing out their plagues proportionably to their sins, and exerciing great severity towards them answerably to their great and barbarous cruelty towards his people. *t* (*i. e.*) He punisheth them with death or killing plagues, as the next words explain it. *u* Or *their beasts*. So he speaks of the murrain among their cattel. But our Translation seems better to agree with the next foregoing and following passages which plainly speak of the death of persons.

* Ex. 12. 29. 51 * And smote all the first-born in Egypt: the chief of their strength *x* in the tabernacles of Ham *y*.

x Another expression noting the first-born, who are so called, *Gen.* 42. 3. *y* Of the *Egyptians*, the posterity of *Ham*, *Gen.* 10. 9. which title he there gives them to intimate that they were the cursed children of a cursed parent, *Ham*, *Gen.* 9. 25. and therefore were proper objects for divine wrath and vengeance.

* Ps. 77. 20. 52 But * made his own people to go forth like sheep, and guided them in the wilderness like a flock.

* Ex. 14. 27. & 15. 10. † Heb. *covered.* 53 And he led them on safely, so that they feared not: *z* but the sea * † overwhelmed their Enemies.

z But it is said that *they were sore afraid*, Exod. 14. 10. *Ans.* 1. They were afraid at first, but after *Moses* had encouraged them they grew bold and secure, one evidence whereof was, that they confidently went into the middle of the Sea, and passed between the vast heaps of water which were on both sides of them. 2. The meaning may be that they had no just cause to fear: for men are oft said to do not onely what they actually do, but also what they ought to do, as *Mal.* 1. 6. and 2. 7. *&c.*

* Ex. 44. 3. 54 And he brought them to the border of his sanctuary *a*, *even* to this mountain *a*, * which his right hand had purchased.

a Or, *of his holiness*, or *his holy place*; (*i. e.*) the Land of *Canaan*, which is so called, *Ezra* 9. 8. *Zach.* 2. 8. *&c.* as being separated by God from all other Lands, for his people and service, and sanctified by his presence and dwelling in it. *a* Either 1. The Mountain upon which the Tabernacle of Temple stood. Or rather 2. The mountainous Country of *Canaan*, which is called *a Land of hills and valleys*, Deut. 11. 11. And the word *mountain* is oft used in Scripture for a mountainous Country, as *Gen.* 36. 8. *Deut.* 1. 7. *Jos.* 11. 21.

* Ps. 136. 21, 22. 55 He cast out the heathen also before them, and * divided them an inheritance by line, and made the tribes of Israel to dwell in their tent.

56 Yet they tempted and provoked the most high God, and kept not his testimonies.

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside * like a deceitful bow.

* Hos. 7. 16. *b* Which either breaketh when it is drawn, or shooteth awry, and frustrateth the Archers design and expectation. So when they pretended, and both God and men expected obedience and gratitude to their great benefactor, they behaved themselves undutifully and unfaithfully towards him.

* Deut. 32. 16, 21. 58 * For they provoked him to anger with their high places, and moved him to jealousie with their graven images.

59 When God heard *c this*, he was wroth, and greatly abhorred Israel.

c (*i. e.*) Perceived or understood, (as *hearing* is oft used, as *Gen.* 11. 7. and 41 15, *&c.* It is spoken of God after the manner of men.

* 1 Sam. 4. 11. Jer. 7. 12; 14. and 26. 6, 9. 60 * So that he forsook the tabernacle of Shiloh, *d* the tent *which* he placed among men *e*.

d Which then was placed in *Shiloh*, from whence as the *Israelites* fetched the Ark, so God withdrew himself. *e* Whereby he insinuates both God's wonderful condescension and favour to such worthless and wretched creatures, and their stupendious folly and wickedness in despising and sinning away so glorious a priviledge.

61 And delivered his strength *f* into captivity, and his glory *g* into the enemies *h* hand.

f To wit, the Ark, called God's *strength*, 1 *Chron.* 16. 11. and *the ark of his strength*, Psal. 132. 8. because it was the sign and pledge of his strength or power put forth on his peoples behalf. *g* So the Ark is called, as being the Monument and seat of God's glorious presence, and an instrument of his glorious works. *h* Namely, the Philistins: Of which see 1 *Sam.* 4.

62 He gave his people over also unto the sword: and was wroth with his inheritance.

* Ju. 15. 6. Dan. 11. 33 † Heb. *praised.* 63 * The fire consumed their young men; and their maidens were not † given to marriage *i*.

i Because the young men who should have married them were slain. Heb. *were not praised*, to wit, with Marriage-songs, which was usual at Marriage-Solemnities among the Jews, as appears from *Jer.* 7. 34. and 16. 9. and 25. 10.

64 Their priests *k* fell by the sword, and their widows made no lamentation *l*.

k *Hophni* and *Phinehas* and others. *l* No Funeral Solemnities either because they were prevented by their own death, as the wife

wife of *Phinehas* was, or disturbed by the invasion of the enemy; or so overwhelmed with the fence of the publick calamity that the resentment of their private losses was swallowed up by it. See *Job* 27. 15. *Ezek.* 24. 23.

65 Then the LORD awaked as one out of sleep *m*, *and* like a mighty man that shouteth by reason of wine *m*.

m For God by giving up not onely his people but his Ark to the contempt and insolency of the Philistins might seem to be asleep and insensible of his own honour and interest, till by a sudden and unexpected blow he convinced his enemies of the contrary. *m* Whose spirit and courage is revived and inflamed by a liberal draught of generous wine. Which comparison is no more injurious to the Divine Majesty than that of a *thief coming in the night*, to which Christ's second coming is compared, 1 *Thess.* 5. 2.

* 1 Sa. 5. 6. & 6. 4. 66 * And he smote his enemies in the hinder parts *n*: he put them to a perpetual reproach *o*.

n With the Disease of the Emerods which was both painful and shameful. *o* He caused them to perpetuate their own reproach by sending back the Ark of God with their golden Emerods, the lasting monuments of their shame.

67 Moreover, *p* he refused the tabernacle of Joseph *q*: and chose not the tribe of Ephraim *r*:

p And as he wrote his enemies for their sins; so he punished his own people for the same cause. *q* Either, He rejected the Kingdom of the ten tribes, whereof *Ephraim* was the Head. But this Psalm reacheth not so far as the erection of that Kingdom. Or rather, 2. He would not have his Ark to abide longer in the Tabernacle of *Shiloh*, which was in the Tribe of *Joseph* or *Ephraim*. See 1 *Sam.* 4. 12. and 7. 1, 2. *Jer.* 7. 12, 14. and 26. 6, 9. *r* The same thing repeated in other words after the manner.

68 But chose the tribe of Judah *s*, the mount Zion which he loved.

s Either, 1. For the seat of the Kingdom. Or rather, 2. For the seat of the Ark and of God's Worship. *Obj. Jerusalem* was in the Tribe of *Benjamin*, Jos. 18. 27. *Ans.* 1. It was so in part, and part of it was in *Judah*, as appears from *Jos.* 15. 63. To which Tribe *Zion* belonged by special reason, because *David* the Head of that Tribe conquered and took it. 2. *Benjamin* after the division of the two Kingdoms was incorporated with *Judah*, and is oft comprehended under the name of *Judah*.

† Heb. *founded*. 69 And he built his sanctuary *t* like high *palaces u*, like the earth which he hath † established for ever *x*.

t The Temple of *Solomon*. *u* Magnificent and gloriously. *x* Not now to be removed from place to place, as the Tabernacle was, but as a fixed place for the Arks perpetual residence, unless the people by their Apostacy should cause its removal.

* 1 Sa. 16. 11. 2 Sa. 7. 8. † Heb. *from after*. * 2 Sa. 5. 2. 1 Chr. 11. 2. 70 * He chose David also his servant, and took him from the sheep-fold.

71 † From following the ewes great with young *y*, he brought him * to feed Jacob his people, and Israel his inheritance.

y By which employment he was inured to that care and diligence and self-denial which is necessary in a King or Governour; and instructed to rule his people with all gentleness and tenderness.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands *z*.

z He commends *David* for the two necessary ingredients of a good Prince. 1. *Integrity*, whereby he sincerely sought the good and welfare of his people, avoiding and abhorring those counsels and courses which were contrary thereunto. 2. *Skilfulness*; whereby he managed all the publick affairs with singular *prudence*; which is here ascribed to *his hands*, not because it was seated in them, but because it was acted and discovered by them, and appeared in all his actions or administrations.

PSAL. LXXIX.

The ARGUMENT.

THis *Psalm* was doubtless composed upon the sad occasion of the destruction of *Judea* and *Jerusalem*, either by *Antiochus*, or rather by the *Chaldeans*; as may be gathered from 1 *Mac.* 7. 16, 17. where in the relation of the persecution of *Antiochus* the second and third Verses of this Psalm are cited.

‖ Or, *for Asaph.* *A Psalm* ‖ of Asaph.

The Psalmist complaining of the desolation and ruine of Jerusalem, 1——4. *expostulateth with God about his long anger and jealousie*, 5—7. *entreateth for the forgiveness of their sins, and speedy help and mercy*, 8——12. *to the everlasting praise of his Name*, 13.

* Ps. 74. 7. 1 O God, the heathen are come *a* into thine inheritance *b*; * thy holy temple have they defiled *c*; they have laid Jerusalem on heaps *d*.

a As Invaders and Conquerors. *b* Into *Canaan* and *Judea*, which thou didst chuse for thine inheritance. *c* By entring into it, and touching and carrying away its holy Vessels, and shedding blood in it, and burning of it. *d* Made of the ruines of those goodly houses which they burned, or threw down.

2 The dead bodies of thy servants *e* have they given *to be* meat unto the fowls of heaven *f*; the flesh of thy saints unto the beasts of the earth.

e Either, 1. Of thy faithful and holy servants, who they used as cruelly as the worst of the people. Or, 2. Of the Jews, whom, though the generality of them were very wicked, he calleth God's *Servants* and *Saints*, because they were all such by profession; and some of them were really such; and the *Chaldeans* did never know nor regard those that were so, but promiscuously destroyed all that came in their way. *f* By casting them out like dung upon the face of the earth, and not suffering any to bury them.

3 Their blood they shed like water *g* round about Jerusalem, * and *there was* none to bury *them h*.

g Plentifully and contemptuously, valuing it no more than common water. *h* Because their friends who should have done it, were either slain or fled, or were not permitted, or durst not undertake to perform that Office to them.

* Ps. 141. 7. Jer. 14. 16. & 16. 4. 4 * We are become a reproach to our neighbours; a scorn and derision to them that are round about us *i*.

i We who were their terrour and scourge are now neither feared nor pitied, but become the matter of their scoffs and reproaches. See *Psal.* 80. 6. and 137. 7. *Ezek.* 35. 2. 12, &c.

5 * How long, LORD, will thou be angry for ever? shall thy jealousie burn like fire?

* Ps. 89. 46.

6 * Pour out thy wrath upon the heathen *k* that have not known thee, and upon the kingdoms that have not called upon thy name.

* Je. 10. 25.

k Though we confess that we have deserved thy wrath, yet the Heathen, by whom thou hast scoured us, deserve it much more, as being guilty of far greater impieties than we, living in gross ignorance and contempt of God and of his worship. And therefore we pray transfer thy wrath from us to them.

7 For they have devoured Jacob *l*, and laid waste his dwelling place.

l The posterity of *Jacob*, whom thou didst love, and with whom and his Seed thou madest a sure and everlasting Covenant; whereby thou didst ingage thy self to be *an enemy to their enemies*, *Exod.* 23. 22. Besides thou hatest cruelty, especially when the wicked devour those who are more righteous than themselves. *Habak.* 1. 13.

8 O remember not against us ‖ former iniquities *m*: let thy tender mercies *n* speedily prevent us *o*, for we are brought very low *p*.

* Is. 64. 7. ‖ Or, *Iniquities of them that were before us.*

m The sins committed by our Forefathers, and by us who have filled up the measure of their sins, for which, we confess, thou hast most righteously brought this desolating judgment upon us. *n* Upon which all our confidence is fixed; for merit and righteousness we have none. See *Dan.* 9. 7, 9. *o* Prevent our utter extirpation which we have deserved, and have great reason to expect. *p* Past the hopes of all humane help, and therefore we glory or our deliverance will be wholly thine.

9 Help us, O God, of our salvation *q*, for the glory of thy name *r*, and deliver us, and † purge away our sins for thy names sake.

† Heb. *atone, or expiate.*

q From whom we have oft received, and from whom alone we now expect, salvation. *r* Which is now obscured by the insolency and blasphemy of thine enemies, who ascribe this Conquest to their Idols, and triumph over thee no less than over thy people, as one unable to deliver them out of their hands. See *Dan.* 3. 15.

10 * Wherefore should the heathen say, Where *is* their God *s*? Let him be known among the heathen, *t* in our sight, *u* by the † revenging of the blood of thy servants *which* is shed.

* Ps. 42. 10. & 115. 2. † Heb. *vengeance.*

s He whom they served, and of whom they boasted. He is lost and gone, or grown impotent or idle. *t* by the execution of his judgments upon them according to *Psal.* 9. 16. *u* That we may live to see it and praise thy name for it.

11 Let * the sighing of the prisoner *u* come before thee, according to the greatness of † thy power: † preserve thou those that are appointed to die *x*.

* Ps. 102. 20. † Heb. *thine arm.*

u Of thy poor people now in prison, or at least, in captivity. *x* Heb. *the children of death*, (i. e.) Which were either designed to death, or in manifest danger of it, as being wholly in the power of their cruel and barbarous enemies.

† Heb. *reserve the children of death.*

12 And render unto our neighbours sevenfold into their bosom *y* the reproach wherewith they have reproached thee *z*, O Lord.

y (i. e.) Either, 1. Abundantly, as this Phrase notes, *Isa.* 65. 6, 7. *Jer.* 32. 18. *Luke* 6. 38. Or, 2. Sensibly, so as it may come home to them, and fall heavily upon them in their own persons. *z* As impotent or unfaithful or unmerciful to his own people. So they intimate that this desire did not proceed from a revengeful mind, but from a due fence of God's favour.

* Ps. 55. 7. † Heb. *to generation and generation.* 13 * So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise † to all generations.

PSAL. LXXX.

The ARGUMENT.

THis *Psalm* was Composed either 1. Upon the same occasion with the former, to wit, the destruction of *Jerusalem* by the *Chaldeans*, as most conceive. Which yet seems not probable, because here is no mention of the Temple, nor of *Jerusalem*, as there is in the foregoing *Psalm*; nor of the Tribe of *Judah*, which was most concerned in that desolation, but of *Joseph*, Vers 1. and of the Tribes of *Ephraim* and *Manasseth*, which were carried captive long before that time; nor do the expressions of this *Psalm* import such a desolating judgment, as those of the former do. Or, 2. Upon occasion of captivity of the ten Tribes, as some others think. But why then is *Benjamin* named, which is none of that number, nor went into captivity with them, but was joyned with *Judah*? Or, 3. Upon occasion of some other calamity, or calamities which befel the Tribes of *Israel* after their division into two Kingdoms, and before the captivity and destruction of either of them. In which time all the evils mentioned in this *Psalm* did befal

fal them, sometimes in one Tribe or part, and sometimes in another, as is manifest from their History.

To the chief musician upon Shoshannim Eduth *a*, *a Psalm* ‖ of Asaph.

‖ Or, *for Asaph.*

a It seems to be the name of a Musical Instrument: though many separate the latter part of the word from the former, and expound *Eduth*, *a testimony*, or witness between God and his people, of his relation to them, and of their dependence upon him.

The Psalmist bemoaneth the miseries and sad Condition of the Church, 1——7. *That God's past manifold Mercies are changed into deplorable Judgments*, 8——13. *He prayeth for deliverance out of them; with a promise of Thankfulness*, 14——19.

1 GIve ear, O shepherd of Israel *b*, thou that leadest *c* Joseph *d* like a flock; thou that dwellest *between* the cherubims *e*, shine forth *f*.

b Thou who hast undertaken to feed and govern thy people of *Israel*, as a shepherd doth his flock, now perform thine office, and rescue thy flock from those grievous Wolves which devour and destroy them. *c* Or, *didst lead* formerly, though now thou hast forsaken them. *d* (i. e.) The Children of *Joseph*, or of *Israel*, as he now said, this Clause being but a repetition of the former in other words. Compare *Psal.* 77. 15. And the name of *Joseph*, the most eminent of the Patriarchs both for his dignity and piety and the right of primogeniture transferred upon him from *Reuben*, 1 *Chron.* 5. 1. is elsewhere put for all the ten Tribes, as *Ezek.* 37. 16, 19. *Amos* 5. 6, 15. and 6. 6. *Zech.* 10. 6. And for all the Tribes, as *Psal.* 81. 5. *Obad.* v. 18. *e* Which were the Mercy-seat above the Ark. By which title he prudently and piously minds the ten Tribes of their revolt from God, and of the vanity of their superstitious Addresses to their Calves at *Dan* and *Bethel*, and of the necessity of their returning to the true worship of God before the Ark at *Jerusalem*, if they desired or expected any relief from him. And by this title it seems more than probable that this *Psalm* was not made upon occasion of the Babylonish Captivity, in and after which time there was no Ark not Cherubims, nor do I remember that *Daniel* or any Prophets did then apply themselves to God by that Title. See *Dan.* 9. *f* Out of the clouds wherein thou seemest to hide thy self. Shew forth thy power and goodness to and for thy poor oppressed people in the face of thine and their Enemies.

2 Before Ephraim, and Benjamin, and Manasseth, stir up thy strength *g*, and † come *and* save us.

† Heb. *Come for a help to us.*

g (i. e.) Before all the Tribes of *Israel*; for whom he mentions onely these three Tribes, either 1. Because of their special relation to *Joseph* here named, *Verse* 1. *Ephraim* and *Manasseth* being his Sons, and *Benjamin* his Brother, both by his Father and Mother: Or 2. Because these were eminent Tribes, *Ephraim* the Head of the Kingdom of the ten Tribes; *Manasseth* was planted and powerful on both sides of *Jordan*; and *Benjamin*, because the greatest part of *Jerusalem* and the Temple was in its lot. Or 3. With respect and allusion to the ancient scituation of the Tabernacle in the wilderness, where these Tribes were placed on the West-side of the Tabernacle, *Numb.* 2. 18, &c. in which the Ark was, which consequently was before them. So the sence is, O thou who didst of old go forth before these Tribes, &c. do so again at this time. Or, 4. Because these Tribes had a greater share of the Calamities here designed than others; which might be very true, though it be not expressed in the sacred History, in which we have only the substance of things, and such circumstances are commonly omitted. *r* Which seems now to be asleep, or idle and useless.

* Num. 6. 25. 3 Turn us again, *f* O God, and * cause thy face to shine, and we shall be saved.

f Either, 1. To our former quiet and flourishing estate: Or, 2. To thy self; from whom *Ephraim* and *Manasseh* with the rest of the ten tribes have apostatized. See the like prayer of *Elijah* for them, 1 *Kings* 18. 37.

† Heb. *with us.* * Ps. 35. 23. Heb. *be awake for my judgment.* 4 O LORD God of hosts, how long † wilt thou * be angry ‖ against the prayer of thy people? *t*.

t Thou art so far from answering our prayers whereby we seek to appease thee, that by thy continuance and increase of our miseries thou seemest to be the more incensed against us by them.

* Ps. 102. 9. 5 Thou feedest them with the bread of tears, *u* and giveth them * tears to drink in great measure.

u Either with tears instead of bread, which they either want, or cannot eat because their grief hath taken away their appetites: or with tears as frequent and constant as their eating it. See the like Phrase, *Psal.* 42. 3.

* Ps. 44. 14. 6 * Thou makest us a strife *x* unto our neighbours *y*, and our enemies laugh among themselves *z*.

x (i. e.) The object or matter of their strife or contention: either 1. They strive one with another who shall do us most mischief, or take our spoils to themselves. Or, 2. They are perpetually quarrelling with us, and seeking occasions against us. *y* Who used and ought to live peaceably and kindly with us. *z* Insult over us, and take pleasure in our miseries.

7 Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

* Ps. 44. 2. 8 Thou hast brought a vine *a* out of Egypt *b*: * thou hast cast out the heathen, *c* and planted it.

a To which the Israel or Church of God is oft compared; as *Isa.* 5. 2. *Jer.* 2. 21. *Ezek.* 17. 6. *Mat.* 21. 33. *b* He alludes to the custom of transplanting trees for their more advantageous growth. *c* The Nations of *Canaan*.

9 Thou preparedest *room d* before it, and didst cause it to take deep root *e*, and it filled the land.

d Or, *didst purge* or *cleanse* the Soil, taking out stones or sticks, or other roots or plants which might hinder its growth or fruitfulness. Thou didst root out these idolatrous and wicked Nations which might either corrupt or destroy them. *e* Thou gavest them a firm settlement in that Land.

10 The hills were covered with the shadow of it *f*; and the boughs thereof *were like* † the goodly cedars *g*.

† Heb. *the cedars of God.*

f They grew so numerous, that they filled not onely the fruitful Valleys, but even the barren mountains. *g* Far differing from ordinary Vines whose Boughs are weak and small, and creep upon the walls or ground. Pf. 104. 16.

11 She sent out her boughs unto the sea, and her branches unto the river *h*.

h They possessed or subdued the whole Land from the Mid-land Sea to the River *Euphrates*; which were the bounds alloted to them by God, *Gen.* 15. 18.

* Ps. 89. 40. Isa. 5. 5. 12 Why hast thou *then* * broken down her hedges *i*, so that all they which pass by the way do pluck her? *k*

i Taken away thy protection, which was to them for walls and bulwarks. *k* Pluck up her grapes and boughs, and strike at her very root.

13 The boar out of the wood *l* doth waste it, and the wild beast of the field doth devour it.

l Where Boars use to lodge, as it is noted by many Authours. By which he understands their fierce and furious enemies.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine;

15 And the vineyard *m* which thy right hand hath planted *n*, and the † branch *o that* thou madest strong *p* † Heb. *son.* for thy self *q*.

m Or, *the root*, or *stock* or *plant*, as others render it. *n* Which thou hast planted or fixed with thy might and power; whereof the right hand is both a sign or symbol and an instrument. *o* Heb. the son (i. e.) either 1. The son of man, as it is more fully expressed, *Vers.* 17. Or rather, 2. The branch; for as yet he continues the metaphor; which is called *the son*, to wit, of the root or stock mentioned in the former clause, as the Branches are called *Daughters* in the Hebrew Text, *Gen.* 49. 22. *p* Either, 1. By supporting it with stakes or walls upon which the vine groweth up: Or rather, 2. By causing it to grow in bulk and thickness, and consequently in strength. *q* For thy own especial delight and service and honour.

16 *It is* burnt with fire, *it is* cut down: they *r* perish at the rebuke of thy countenance *s*.

o To wit, thy vineyard or branch. *r* Thy people of *Israel* signified by the vine. So now he passeth from the Metaphor to the thing designed by it. *s* Through the effects of thine anger, without which their enemies could do them no hurt.

* Ps. 89. 21. 17 * Let thy hand be upon *t* the man of thy right hand *u*; upon the son of man *x whom* thou madest strong for thy self.

t To protect and strengthen him. *u* Whom thy right hand planted, *Vers.* 15. whom thou hast loved and respected even as thy right hand, which is very dear to us, *Mat.* 5. 30. and 18. 8. Compare *Zech.* 13. 7. thy *Benjamin* whom he mentioned, *Verse* 2. to whose name he seems to allude, which signifies *the son of the right hand* (i. e.) a dearly beloved son, as *Benjamin* was to *Jacob*. *x* By *man* or *son of man* he understands either 1. The Messias, oft called in Scripture *the son of man*; let him come, and let his Kingdom be established, and so thine *Israel* shall be saved and delivered out of all its troubles. Or, 2. The Royal Family, the House of *David*, in whose safety and welfare the happiness of the whole nation was wrapt up. Or rather, 3. The people of *Israel* who are oft spoken of as one person, as God's *son* and *first-born*, *Exod.* 4. 22. and here as one vine. And seeing all the foregoing complaints have been concerning the calamities of the people of *Israel*, it most reasonable to understand this prayer to be made for them; the rather because the following clause here applyed to the man and son of man, *whom thou madest strong for thy self*, is used of the root or branch of the vine, *Vers.* 15.

18 So will not we go back from thee *y*: quicken us *z*, and we will call upon thy name.

y This glorious favour of thine shall oblige us to love and serve thee, and trust in thee so long as we have a being, and no more to revolt from thee to Idolatry or wickedness, as we have too oft done. *z* Revive and restore us to our former tranquility and happiness.

19 Turn us again, O LORD God of hosts, cause thy face to shine, and we shall be saved.

PSAL. LXXXI.

The ARGUMENT.

THis *Psalm* seems to have been made for the use of the Church in solemn Feasts; particularly either upon every first day of the Month, or upon the first day of the seventh month which was celebrated with a more solemn blast of Trumpets, *Levit.* 23. 24. *Numb.* 29. 1. Because that Month was more sacred than others by reason of the concurrence of divers Religious Solemnities in it.

To the chief musician upon Gittith *a*, *a Psalm* ‖ of Asaph.

‖ Or, *for Asaph.*

a Of which Title see the Note on *Psal.* 8. 1.

An Exhortation to a solemn praising of God, 1—3. *which he requireth for his manifold Mercies, and deliverances*, 4——7. *and exporting to Obedience, and the worshipping of him the true God*, 8—10. *complaineth of their disobedience, which tendeth to their own hurt and affliction*, 11——16.

1 SIng aloud unto God our strength *b*: make a joyful noise unto the God of Jacob.

b Who

b Who is all our refuge and safeguard against all our Enemies.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery *c*.

c All which Instruments were then prescribed and used in their solemn meetings.

3 Blow up the trumpet *in the new moon d*, in the time appointed, on our solemn feast-day *e*.

d Which was a sacred and festival time, as appears from *Numb.* 10. 10. and 28. 11, 14. 2 *Kings* 4. 23. *Isa.* 66. 23. But this may be understood either 1. Generally of every New Moon. Or rather, 2. Specially of *that New Moon*, as the word may be rendred, which begun the seventh month; as may be gathered both from the following words, and by comparing this place with *Levit.* 23. 24. and *Numb.* 29. 1. Where this very day is called *a day of blowing of Trumpets*. *e* Or, *for the day, or time of our solemn festivity*; whereby may be understood either 1. the day of the New Moon, on which the Trumpets were blown for the celebration of that solemn time. Or, 2. The seventh Month, which that New Moon did introduce or begin, and in which, besides other Solemnities, they kept the Feast of Tabernacles, which the Hebrew Doctors call *the Feast* by way of eminency, and *Josephus* affirms to have been the most sacred and the chief of all the Jewish Feasts.

*Le. 23. 24. Nu. 10. 10. 4 For * this *was* a statute for Israel, *and* a law of the God of Jacob *f*.

f For this is no humane device but an appointment and command of the great God and your Lord.

5 This *g* he ordained in Joseph *h for* a testimony *i*, when he *k* went out *l* || through the land of Egypt *m*: where I *n* heard a language *that* I † understood not *o*.

|| Or, against. † Heb. knew not.

g To wit, the blowing of Trumpets. *h* Among the posterity of *Joseph*, to wit, the people of *Israel*, as is evident both from the foregoing Verse where they are called *Israel*, and from the following words in this Verse, where they are described by their coming out of *Egypt*, which was common to all the Tribes of *Israel*, who are sometimes called by the name of *Joseph*; of which see on *Psal.* 80. 1. *i* Either, 1. For a Law, which is oft called a *testimony*. Or rather, 2. For a witness and memorial of that glorious deliverance mentioned in the following words. For, 1. That this was a *statute* and *law* he had expressed, *Vers.* 4. which it is not likely that he would here repeat, especially in a more dark and doubtful phrase. 2. He seems to declare the end of that Law, which was to be a *testimony*. *k* To wit, God, *he* who *ordained*, as was now said. *l* As a Captain in the head, or on the behalf of his people. *m* To execute his judgments upon that Land or People. Or, *against*, &c. to destroy it. Or, *out of* it, as both antient and other Interpreters render this Particle *al*, which is elsewhere put for *meal*, and *meal* is put for *min*, *from* or *out of*, as is manifest by comparing 2 *Kings* 21. 8. with 2 *Chron.* 33. 8. So this Text notes the time when this and the other Feasts were instituted; which was at, or presently after their coming out of *Egypt*, even at *Sinai*. *n* (*i. e.*) My progenitors, for all the successive Generations of *Israel* make one body, and are sometimes spoken of as one person. *o* Either, 1. The Language of God himself speaking from Heaven at *Sinai*, which was strange and terrible to me. Or rather, 2. The Egyptian Language, which at first was very ungrateful and unknown to the *Israelites*, *Gen.* 42. 23. and probably continued so for some considerable time, because they were much separated both in place and conversation from the Egyptians through *Joseph's* pious and prudent design. This Exposition is confirmed from *Psal.* 114. 1. where this very thing is mentioned as an aggravation of their misery; and from other places of Scripture where this is spoken of as a curse and plague to be with a people of strange Language, as *Deut.* 28. 49. *Jer.* 5. 15.

6 I removed his shoulder from the burden *p*: his hands † were delivered from the pots *q*.

† Heb. pass. *sed aware.*

p I delivered him from burdensome slavery. *q* As this word is taken, 1 *Sam.* 2. 14. 2 *Chron.* 35. 13. Or *baskets*, as it signifies, 2 *Kings* 10. 7. *Jer.* 24. 2. In the general it seems to note all those Vessels wherein they carried water, straw, lime, bricks, &c.

*Ex. 2. 23. *Ex. 17. 6, 7. 7 * Thou calledst in trouble *r*, and I delivered thee; I answered thee in the secret place of thunder *s*: I * proved thee at the waters of || Meribah. Selah.

Nu. 20. 13. || Or, Strife.

r At the Red Sea, *Exod.* 14. 10, 11, 12. *s* From the dark and cloudy pillar, whence I thundred and fought against the *Egyptians*. See *Exod.* 13. 21. and 14. 19, 24. Others refer this to the thunder at *Sinai*. But at that time they were not *in trouble*, but in a safe and glorious condition.

*Ps. 50. 7. 8 * Hear, O my people, and I will testifie unto thee *t*: O Israel, if thou wilt hearken unto me;

t Concerning my will and thy duty. I will give thee Statutes and Judgments, in the execution of which thou mayst live and be happy for ever. This God did presently after he brought them from *Mevibah*, even at *Sinai*.

9 There shall no strange God be in thee: neither shalt thou worship any strange God *u*.

u Thou shalt renounce all false Gods and worships, and worship me onely.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide *x*, and I will fill it *y*.

x Either, 1. To pray for mercies. Ask freely and abundantly and boldly (as this Phrase oft signifies) whatsoever you need, or in reason can desire. Or, 2. To receive the mercies which I am ready to give you. *y* I will give or grant them all, upon condition of your obedience.

11 But my people would not hearken to my voice; and Israel would none of me *z*.

z Or, *did not assent to me*, or *acquiesce in me*, or *obey me*, or my commands.

12 * So I gave them up || unto their own hearts lust *a*, * Act. 7. 42. and 14. 16. *and* they walked in their own counsels *b*.

a Upon their obstinate and oft-repeated Rebellions and Rejections of my Grace and Mercy offered to them I withdrew all the restraints of my providence and my Holy Spirit and Grace from them, and wholly left them to follow their own vain and foolish imaginations and wicked lusts. *b* They practised those things both in common conversation and in religious Worship which were most agreeable not to my commands or counsels, but to their own fancies and inclinations, as appeared in the Golden Calf and many other things.

|| Or, to their hearts or imaginations.

13 * O that my people had hearkened unto me, *and* Israel had walked in my ways!

* Deut. 32. 29. Isa. 48. 18.

14 I would soon have subdued their Enemies *c*, and turned my hand against their adversaries.

c Those Remainders of the *Canaanites* whom now for their unbelief and apostacy I have left in the Land to be snares and plagues to them.

15 The haters of the LORD *d* should || † have submitted themselves unto him *e*: but their time *f* should have endured for ever *g*.

|| Or, yield. † Heb. lied. of feigned obedience.

d All the haters and enemies of God's people, as the neighbouring Nations were; whom he calls *haters of God*, partly because they hated the *Israelites* for God's sake, and for the singularity of their Religious Worship, as the Heathen oft declared: and partly to shew the strict League and Union which was betwixt God and them, by vertue whereof God had declared all their Friends and Enemies to be his own, which was a great aggravation of their wickedness. *e* Should have professed and owned their subjection to them. For the Verb and transient action, but their constant course. *o* Either, 1. In ignorance: Or, 2. In their sinful and unrighteous courses, as *darkness* is taken *Eph.* 4. 17, 18. and 5. 8. 1 *John* 1. 6. Being blinded by their corrupt affections and interests, *Exod.* 23. 8. *p* This corruption of the supreme Rulers doth flow from them to their inferior Officers and Members, and manifestly tends to the dissolution of all Civil Societies, partly by subverting that order and honesty by which they are supported; and partly by provoking God the Governour of the World to destroy them for their wickedness.

† Heb. hath lyed to him.

16 * I have said, Ye *are* gods *q*, and all of you *r are* children of the most High *s*.

q I have given you my Name and Power to rule your People in my stead. *r* Not only the Rulers of *Israel*, but of all other Nations; *for all powers are ordained by God*, Rom. 13. 1. *s* Representing my Person, and bearing both my Name and lively Characters of my Majesty and Authority, as *Children* bear the Name and Image of their Parents.

17 But ye shall die *t* like men *u*, and fall like one of the princes *x*.

t But let not this make you insolent and secure; for though you are *gods* by Name and Office, yet still you are mortal men, you must die and give up your account to me your superiour Lord and Governour; and you shall die and fall by the hands of my Justice, if you persist in your unjust and ungodly courses. *u* Or, *like ordinary men*, as the Hebrew word, *Adam*, sometimes signifies; as it doth *Psal.* 49. 2. If it be objected, that there *Adam* is opposed to *Ish*, which notes persons of an higher rank; in like manner it is here opposed to the same sort of men, who are here called *gods*. *x* So the sense is, *You* (who are esteemed by your selves and others, gods upon earth) *shall fall* (or *die*, as he said in the former branch: *falling* being oft put for dying, with this addition that it notes not an ordinary, but a violent and judicial death, as *Exod.* 19. 21. *Jer.* 39. 18. *Hosea* 5. 5.) *like one* (or *like other*, or *others*, as this very word is rendred, *Judg.* 16. 7, 11. which also is expounded there, *Ver.* 17. *like every* or *any*) *of the princes* (*i. e.*) as other unrighteous or tyrannical Rulers have done in all foregoing Ages, and still do, your eyes seeing it; even in like manner shall you, to whom now I speak, fall and perish, if you do not learn by their Examples. But these words are by some late Learned Interpreters translated otherwise, and that very agreeably to the Hebrew words and accents, *And* you, *O ye princes* (or you that *are princes*, before called *gods*) *shall fall like one* or *like every* or *any* of them, (*i. e.*) of the ordinary men last mentioned. So there is only an *Ellipsis* of the Pronoun, which is frequent in the Hebrew Language. Or, *shall fall together*, as this word is translated, *Ezra* 2. 64. and 3. 9. or *alike*, as it is rendred *Eccles.* 11. 6. *in like manner*, to wit, as ordinary men do. Your god-head shall be taken away from you, and your death shall shew you to be but mortal men as others are.

18 Arise, O God, judge the earth *y*, for thou shalt inherit all nations *z*.

y Seeing the state of the World is so universally corrupt and desperate, and thy Vicegerents betray their trust, and oppress and ruine the Nations of the Earth, whom they were appointed to preserve, do thou therefore, O God, take the sword of Justice into thine own hand, and maintain the cause and rights of the oppressed against their potent Oppressors, and let Truth and Justice be established in all the parts of the Earth. *z* For as thou wast the Creator, so thou still art the supreme and unquestionable Lord and Possessor and Ruler of all Nations, and therefore do thou protect and refuse them from all those who invade thine and their rights. And although at present thou seemest in some sort to confine thy care to *Israel*, and to neglect other Nations, yet there is a time coming when thou wilt bring all Nations to the knowledge of thy self, and the obedience of thy Laws, and govern them by thy Son and Spirit which thou wilt send into the World for that purpose. Do thou therefore preserve them in the mean time till that blessed day cometh, and hasten the coming of it.

PSAL. LXXXII.

The ARGUMENT.

THis *Psalm* contains an Admonition either 1. To the chief Rulers of *Israel*, whether Judges or Kings, or their great Council called the *Sanhedrim*. Or rather, 2. To all the Rulers of the several Nations of the World, to whom this word might come; as may be gathered partly from the expressions here used, which are general and not peculiar to the Governours of *Israel*, and therefore not rashly and unnecessarily to be restrained; and partly from the last Verse, where he mentions *the* whole *earth* and *all nations*, as concerned in the Contents of this *Psalm*.

A Psalm || of Asaph.

|| Or, for Asaph.

The Psalmist exhorting and expostulating with the Judges, 1——4, *reproveth their want of Judgment and Negligence,* 5——7. *and prayeth the Lord to judge,* 8.

1 GOd standeth *a* in the congregation of † the mighty *b*: he judgeth *c* among the gods *d*.

† Heb. God. Ps. 89. 7. & 95. 3.

a As a Judge diligently to observe all that is said or done there; and to give sentence accordingly. The Judge sits when he heareth Causes, but standeth up when he giveth sentence. Or *standing* doth not note the posture; but onely the being or presence of a person, as *Isa.* 11. 10. *Dan.* 11. 20. *John* 3. 29. Whence this Hebrew Word is by some learned Interpreters rendred, *is present*, and by others, *presideth*, as this word is used, 1 *Sam.* 19. 20. and 22. 9. *b* Or, *of the gods*, as it is explained and expressed in the next Clause; the singular number being here, as it is frequently elsewhere, put for the plural. By *Gods*, or the *mighty*, he understands Kings, or other chief Rulers, who are so called because they have their power and commission from God, and act as his Deputies in his name and stead, and must give an account to him of all their Actions. And by their *congregation* he understands not a convention or assembly of such persons which seldom meet together, but either 1. All Congregations or Assemblies of People in which Magistrates sit to execute Justice. Or, 2. All persons whatsoever of this high and sacred Order or Number: for the Hebrew Word here rendred *congregation*, doth not always signifie an Assembly of persons met together in one place, but sometimes notes all the particular persons of or belonging to such a sort and body of men, though dispersed in divers places, as *Psal.* 26. 5. *I have hated the congregation of evil doers*, (*i. e.*) all evil doers. *Prov.* 21. 16. *he shall remain in the congregation of the dead*, (*i. e.*) shall be one of that number and state. See also *Jos.* 22. 20. *Psal.* 74. 19. Some render it as it is in the Hebrew, *in the congregation of God*, in his own Congregation, the Noun being put for the Pronoun, as is usual in the Hebrew Text, (*i. e.*) in the Conventions or Tribunals of Princes or Rulers, which he rightly calls *his*, because their authority is wholly derived from him. But the former Exposition seems more agreeable both to the following words, and to the scope and whole Body of the Psalm. *c* Accurately observeth all their carriages, and passeth sentence upon them accordingly. *d* (*i. e.*) Judges and Magistrates, who are called *gods* below, *Verse* 6. and *Exod.* 12. 12. and 22. 28. compared with *Acts* 23. 5. *Psal.* 138. 1. and of whom this is expounded, *John* 10. 34, 35.

Deut. 1. 17. Chron. 19. 6, 7.

2 How long will ye judge unjustly *e*, and * accept the persons *f* of the wicked! Selah.

e The Psalmist speaketh to them in Gods Name, and reproves them for their continued and resolved unrighteousness in their publick administrations. *f* By over-looking the merits of the cause, and giving sentence according to your respect or affection to the person.

Heb. lift. Pr. 24. 11

3 † Defend the poor and fatherless *g*: do justice to *h* the afflicted and needy.

g So far as justly you may; as this Clause must be limited by comparing this with *Lev.* 19. 15. *h* Heb. *Justifie*, to wit, when his cause is just, and he is oppressed by a potent Adversary.

4 * Deliver the poor and needy *i*: rid *them* out of the hand of the wicked.

i These he recommends to the special care and protection of Magistrates, because such are commonly neglected and crushed by men in higher place and power, and they are unable to right themselves.

Heb. words.

5 They *k* know not *l*, neither will they understand *m*; they walk on *n* in darkness *o*: all the foundations of the earth are † out of course *p*.

† Heb. moved.

k The Magistrates of whom this Psalm treats. *l* To wit, the truth and right of the cause, nor the duty of their place. Men are oft said in Scripture *not to know* what they do not love and practice. *m* This their ignorance is wilful and affected: they will not search out the truth, and they shut their eyes lest they should see what they would not. *n* They persist and proceed: it is not one rash and transient action, but their constant course. *o* Either, 1. In ignorance: Or, 2. In their sinful and unrighteous courses, as *darkness* is taken *Eph.* 4. 17, 18. and 5. 8. 1 *John* 1. 6. Being blinded by their corrupt affections and interests, *Exod.* 23. 8. *p* This corruption of the supreme Rulers doth flow from them to their inferior Officers and Members, and manifestly tends to the dissolution of all Civil Societies, partly by subverting that order and honesty by which they are supported; and partly by provoking God the Governour of the World to destroy them for their wickedness.

Psal. 10. 6

6 * I have said, Ye *are* gods *q*, and all of you *r are* children of the most High *s*.

q I have given you my Name and Power to rule your People in my stead. *r* Not only the Rulers of *Israel*, but of all other Nations; *for all powers are ordained by God*, Rom. 13. 1. *s* Representing my Person, and bearing both my Name and lively Characters of my Majesty and Authority, as *Children* bear the Name and Image of their Parents.

7 But ye shall die *t* like men *u*, and fall like one of the princes *x*.

t But let not this make you insolent and secure; for though you are *gods* by Name and Office, yet still you are mortal men, you must die and give up your account to me your superiour Lord and Governour; and you shall die and fall by the hands of my Justice, if you persist in your unjust and ungodly courses. *u* Or, *like ordinary men*, as the Hebrew word, *Adam*, sometimes signifies; as it doth *Psal.* 49. 2. If it be objected, that there *Adam* is opposed to *Ish*, which notes persons of an higher rank; in like manner it is here opposed to the same sort of men, who are here called *gods*. *x* So the sense is, *You* (who are esteemed by your selves and others, gods upon earth) *shall fall* (or *die*, as he said in the former branch: *falling* being oft put for dying, with this addition that it notes not an ordinary, but a violent and judicial death, as *Exod.* 19. 21. *Jer.* 39. 18. *Hosea* 5. 5.) *like one* (or *like other*, or *others*, as this very word is rendred, *Judg.* 16. 7, 11. which also is expounded there, *Ver.* 17. *like every* or *any*) *of the princes* (*i. e.*) as other unrighteous or tyrannical Rulers have done in all foregoing Ages, and still do, your eyes seeing it; even in like manner shall you, to whom now I speak, fall and perish, if you do not learn by their Examples. But these words are by some late Learned Interpreters translated otherwise, and that very agreeably to the Hebrew words and accents, *And* you, *O ye princes* (or you that *are princes*, before called *gods*) *shall fall like one* or *like every* or *any* of them, (*i. e.*) of the ordinary men last mentioned. So there is only an *Ellipsis* of the Pronoun, which is frequent in the Hebrew Language. Or, *shall fall together*, as this word is translated, *Ezra* 2. 64. and 3. 9. or *alike*, as it is rendred *Eccles.* 11. 6. *in like manner*, to wit, as ordinary men do. Your god-head shall be taken away from you, and your death shall shew you to be but mortal men as others are.

8 Arise, O God, judge the earth *y*, for thou shalt inherit all nations *z*.

y Seeing the state of the World is so universally corrupt and desperate, and thy Vicegerents betray their trust, and oppress and ruine the Nations of the Earth, whom they were appointed to preserve, do thou therefore, O God, take the sword of Justice into thine own hand, and maintain the cause and rights of the oppressed against their potent Oppressors, and let Truth and Justice be established in all the parts of the Earth. *z* For as thou wast the Creator, so thou still art the supreme and unquestionable Lord and Possessor and Ruler of all Nations, and therefore do thou protect and refuse them from all those who invade thine and their rights. And although at present thou seemest in some sort to confine thy care to *Israel*, and to neglect other Nations, yet there is a time coming when thou wilt bring all Nations to the knowledge of thy self, and the obedience of thy Laws, and govern them by thy Son and Spirit which thou wilt send into the World for that purpose. Do thou therefore preserve them in the mean time till that blessed day cometh, and hasten the coming of it.

PSAL. LXXXIII.

The ARGUMENT.

THe occasion of the *Psalm* is manifest from the body of it; and it seems to have been a dangerous attempt and conspiracy of divers Neighbouring Nations against *Israel* or *Judah*. Probably it was that which is mentioned 2 *Chron.* 20. wherein all the people here mentioned might be engaged, though all of them be not there expressed; this being usual in the sacred Historians for the latter to record some passages which the former omitted. Or it may belong to some other History. Or it may have a more general respect unto the several Enterprizes and Combinations of all these people against them, some at one time, and some at another.

A Song or Psalm || of Asaph.

|| Or, for Asaph.

The Churches complaint to God of her Enemies conspiracies, 1——8. *Her Prayer against Oppressors,* 9——18. *That God would fill them with shame, and make them know that he alone is* Jehovah, 15——18.

1 KEep not thou silence *a*, O God: hold not thy peace *b*, and be not still *c*, O God.

a Plead for us, not by words, but by shine actions. *b* Or, *be not deaf*, to our Prayers, and to the blasphemies of thine and our Enemies. *c* (*i. e.*) Unactive and unconcerned for us.

2 For lo, thine enemies *d* make a tumult *e*: and they that hate thee, have lift up the head *f*.

d They are not only enemies to us thy people, but also to thy Will, and Name, and Glory. *e* Or, *make a tumultuous noise* both with their Tongues reproaching thee, and threatning us, and with their Arms. *f* Are grown potent, and insolent and iconsul.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ques *g*.

g (*i. e.*) Thy people of *Israel*, as it is explained in the foregoing words, and in the next Verse; who are called Gods *hidden* or *secret ones*, to intimate the singular care and respect which God hath to them, as to his *peculiar treasure*, as they are called *Exod.* 19. 5. *Psal.* 135. 4. whom he will hide and preserve in the secret of his presence, and under the shadow of his wings; and wisdom to note their folly in seeking the destruction of those whom God was ingaged and resolved to protect.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance *h*.

h Whereby they shewed both their implacable rage and malice, and their great assurance of success.

5 For they have consulted together with one † consent: they are confederate against thee *i*.

† Heb. heart.

i They have laid aside all their private quarrels and animosities, and agreed together against thee.

6 The tabernacles *k* of Edom *l*, and the Ishmaelites *m*, of Moab, and the Hagarenes.

k Put for the People dwelling in them, as *Job* 12. 6. *Prov.* 14. 11. *Hab.* 3. 7. *l* Called *the children of Seir*, 2 *Chron.* 20. *m* Some of the posterity of *Ishmael*, called by their Fathers Name, as others of them are supposed by divers to be called *Hagarens* from their Grandmother *Hagar*. See 1 *Chron.* 5. 10, 20.

7 * Gebal *n*, and Ammon, and Amalek, the Philistins * Jos. 13. 5. with the inhabitants of Tyre.

n Either, 1. The *Giblites*, or *Gebalites* dwelling near *Zidon*, of whom 1 *Kings* 5. 18. *Ezek.* 27. 9. Or, 2. An *Arabian* people so called by ancient Writers dwelling in the Southern Border of *Canaan*, where most of the people here mentioned had their abode. Yet some of these were in the Northern parts, and not far from the other *Gebal*, as some of the *Philistins* and the *Tyrians*.

8 Assur also is joyned with them *o*: † they have holpen the children of Lot *p*. Selah.

† Heb. They have been an arm to the children of Lot.

o In their Counsels, and possibly with some of their Forces, though not so openly and powerfully as afterwards. *p* *Moab* and *Ammon*, who were the principal parties in that War, 2 *Chron.* 20. called here the Children of *Lot*, to intimate their horrible degeneration from their pious Progenitors.

9 Do unto them as *unto* the * Midianites; as *to* * Sisera, as *to* Jabin, at the brook of Kison;

* Judg. 7. 22. * Judg. 4. 15, 24. & 5. 21.

10 *Which q* perished at En-dor: they became *as* dung for the earth *r*.

q Either, 1. The *Midianites*. Or rather, 2. *Jabin* and *Sisera*, who were overthrown near *Taanach* and *Megiddo*, *Judg.* 5. 19. nigh unto which places was *Endor*, as appears from *Jos.* 17. 11. *r* They were troddden under foot, and their Carkasses left unburied. Compare 2 *Kings* 9. 37. *Jer.* 8. 2. and 16. 4.

11 Make their nobles like * Oreb, and like Zeeb: yea, all their princes as * Zebah, and as Zalmunna:

* Judg. 7. 25. * Judg. 8. 12, 21.

12 Who said, Let us take to our selves the houses of God *s* in possession:

s The Houses and Lands of the *Israelites* which their God, as they pretend, gave them in *Canaan*, to which they have no rightful Title. For that we see was formerly objected by the *Ammonites*, *Judg.* 11. 13. who were a chief party in this War. So they seem to call them *houses of God*, by way of irony and derision.

13 O my God, make them like a wheel *t*: as the stubble before the wind.

t Whereas they promise to themselves a sure and firm possession in our Land, let them be like *a wheel*, or *a round ball*, which being once tumbled down from the top of an hill, runs down with great force and swiftness, and stays not till it comes to the bottom, and there also is very unstable, and soon removed.

14 As the fire burneth the wood, and as the flame setteth the mountains *u* on fire;

u Under-

u Understand by a Metonymy the Woods or Forests upon the Mountains, which in those hot Countries, when they had once taken fire, either by Lightning, or by the design of men, or by any accident, did burn with great speed and irresistible violence.

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may ſeek thy name *x*, O LORD.

x That being disappointed of their hopes, and discerning the impotency of their Idols they may own and worship thee as the only true God.

17 Let them be confounded and troubled for ever: yea, Let them be put to ſhame, and periſh *y*.

y But those of them that will not humble themselves before thee, let them be utterly destroyed.

18 That *men* may know *z*, that thou whoſe name alone is JEHOVAH, *art* the moſt high || over all the earth.

z Or, *that they may know*, to wit, by costly experience, even by their own ruine, what they would not know by information for their own good. || The most high God, and the God not only of his People *Israel*, as the Heathen fancied, and as their Gods were confined to their particular and several Territories, but the God and Governour of all the Nations and parts of the Earth.

PSAL. LXXXIV.

The ARGUMENT.

THE Author of this *Pſalm* seems to have been *David*, partly because it is ascribed to no other, and partly because it is most agreeable to his Style and Condition, and the occasion of it, his banishment or absence from the place of Gods Worship: Either, 1. In *Sauls* time, which suits not with *ver.* 7. for then the Tabernacle was not in *Zion*. Or rather, 2. During *Abſaloms* Rebellion.

|| Or, *of.* To the chief muſician upon Gittith, *a Pſalm* || for the ſons of Korah.

The Prophet commending the Sanctuary, 1. longeth for Communion with it, 2, 3. Sheweth the bleſſed ſtate and condition of ſuch as dwell therein, 4—7. Prayeth to be reſtored unto it, 8, 9. Preferreth one day therein before a thouſand elſewhere, 10. What the Lord is to them that truſt in him, 11, 12.

1 HOw amiable *are* thy tabernacles *a*, O LORD of hoſts.

a Thy Tabernacle, called *Tabernacles*; either 1. Because it consisted of several parts: Or 2. To note its excellency; as *Behemoth* or *Beaſts* is put for one eminent Beaſt, *Job* 40. 15. and *Wiſdome* for excellent Wisdom, *Prov.* 1. 20.

* Pſal. 42. 1, 2. & 63. 1. 2 * My ſoul longeth, yea, even fainteth *b* for the courts *c* of the LORD: my heart and my fleſh crieth out *d* for the living God.

b Or, *is conſumed*, with grief for want of them, and with vehement desire to enjoy them, and with the deferring and disappointment of his hopes. See *Prov.* 13. 12. *c* To enter into the outward Court with the People, and to see what is done by the Priests in the inner Court, and to joyn with them in their Religious Exercises. *d* With a doleful cry, of which this word is used also, *Lam.* 2. 19. which elsewhere and commonly signifies a joyful shout. The sense is, my Soul and Body are pained; or the passion of my Heart maketh my Tongue cry out.

3 Yea, the ſparrow hath found an houſe *e*, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, *even* thine altar *f*, O LORD of hoſts, my king, and my God.

c (*i. e.*) An habitation, to wit, a nest, as it here followeth. *f* Or *nigh* (as this Hebrew Particle *eth* is elsewhere used, and as it is rendred by the *Septuagint* and the *Chaldee*, *Judg.* 4. 11.) *thine Altar*, Heb. *Altars*, that of Burnt-Offerings, and the other of Incense. At, or near which these Birds might well and truly be said to have their Nests, because they were either in some part of the Tabernacle or Temple in which the Altars were; or in some buildings belonging, or near at least to it.

4 Bleſſed *are* they that dwell in thy houſe *g*: they will be ſtill praiſing thee *h*. Selah.

g That constantly or frequently resort to and abide in thy house; either the Priests and Levites, who kept continual watch there; or other devout *Jews* who were there perpetually, as *Anna*, *Luke* 2. 37. *h* For they are continually employed in that blessed and glorious work of praising and serving thee in the place which thou hast appointed for that end.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee *i*: in whoſe heart *are* the ways of *them* *k*,

i Who trusteth in thee as his only strength and refuge and portion. Or, *who hath ſtrength in* (or rather *for*, as the Hebrew prefix *Beth* is frequently used, as hath been noted again and again) *thee* (*i. e*) who hath (or who useth: for *having* is sometimes put for *using*; of which see *Mat.* 13. 12. 1 *Cor.* 7. 2.) ability of Body and Mind for thee, and for thy service; or for that Journey which here he seems to insinuate, and in the following Words and Verses he particularly describes. For it must be considered that all the Males of *Israel* were obliged to come to the Tabernacle or Temple thrice in a year, *Exod.* 34. 23, 24. and that some of them lived at a great distance, and consequently were to take a long and troublesome Journey, which also might at some times and places be accompanied with hazards and other inconveniences; and therefore such as wanted either courage or bodily strength might be discouraged or hindred from undertaking it, and from the enjoyment of God in his solemn and publick Worship. Which though in some cases it might not be their sin, yet surely it was a great affliction and infelicity; and consequently it was a blessed thing to be freed from those impediments, as the Psalmist here observes. *k* (*i. e.*) Of those men; for though *man* be the singular number, it is understood collectively of all that sort or company of men. But these words *of them*, are not in the Hebrew, and as some Learned Men have observed, seem to disturb or darken the sense. Others therefore seem to render the words better and more agreeably to the Hebrew Text, *in whoſe heart are* thy (which Pronoun is oft understood) *ways*, to wit, those ways which lead to thy house; or, *the ways*, so called emphatically, or by way of eminency, *the ways of* (or, *to*) *Zion*, as they are called *Lam.* 1. 4.) as is evident from the seventh Verse of this Psalm. So the meaning is, Blessed are they whose thoughts and affections are much and strongly fixed upon the high ways, and their journeys to *Zion*, who have both strength of Body, as is said in their former branch, and readiness of Heart, as is here added, to go to *Zion*; which are the two qualifications requisite for that journey. Blessed are they whose Hearts are set upon *Zion* and their journeys thither; that are continually, or from time to time stirring up, and bespeaking themselves and others as they did, *Jer.* 31. 6. *Ariſe ye, let us go up to Zion unto the Lord our God.* As when a Mans Heart is knit in true friendship to one that lives at some distance from him, he is oft thinking with great desire and delight of the place where he dwelleth, and of the way leading to it.

6 Who paſſing *l* through the valley || of Baca *m*, make it a well *n*: the rain alſo † filleth the pools *o*.

|| Or, of Mulberry-trees made him a well, &c. † Heb. covereth.

l Or, *being used to paſs*; for he seems not to speak of one particular act, but of a common course or custom. *m* A place so called, which some Jewish and other Writers affirm to have been a very dry place, and therefore incommodious for Travellers in those hot Countries, and in hot Seasons. Which place may be here mentioned not exclusively to other ways and passages, for this high way being but one, and on one side of *Jeruſalem*, could not be a general way for all the *Israelites* thither, but Synecdochically for all places of like nature, which made their journey to *Jeruſalem* unpleasant or inconvenient. But their zeal for Gods service did easily overcome this and other difficulties. Or, *the valley of tears*, as this valley might be called for the trouble or vexation which Travellers found there by reason of drought, or otherwise. *n* Or, *wells*, (*i. e.*) they dig divers little pits or wells in it for their relief. This trouble they willingly undertook rather than to neglect the opportunity of going up to *Jeruſalem* at their solemn times. And possibly they did this, not only for themselves, but for the benefit of other Travellers who came after them; whereby they shewed both their Piety and Charity. *o* God recompenseth their diligence in making pits, or little pools, or cisterns, with his Blessing, sending Rain wherewith they may be filled, and the thirsty Travellers refreshed. Possibly the words may be thus rendred, which is more agreeable to the order of the Hebrew Text, *yea*, or *alſo* (and so the Hebrew Particle *Gam*, hath that emphasis, which, as some Learned Interpreters observe, is not given to it in other Translations. They do not only make little pits or wells, as it was now said, but alſo) *pools* or *cisterns* (for this Hebrew word is by the Learned readred both ways) *which*, so the Relative Particle is to be understood, as it is very frequently in many Texts of Scripture) *the rain filleth*, or *may fill*, (*i. e.*) which may receive and keep the Rain which God sendeth for the refreshment of these Travellers, whose great numbers made the provision of water more necessary. But it is not necessary to understand this and the foregoing Clause of what these Passengers did for their own use, as they travelled through this or such like places, but it may be meant of what pious persons did before that time, who, having their Hearts set upon Gods House, and the pathways leading to it, as was said *ver.* 5. and being desirous to advance the Worship of God, and to encourage the people to come to *Jeruſalem*, endeavoured to make those ways (some parts whereof were very incommodious) easie and convenient; and particularly, because those Eastern Countries were hot and dry, and springs of water were scarce there; as we may learn from *Gen.* 26. 15. and *Judg.* 1. 15. and many other passages of Sacred Scripture and other Authors, which was a great annoyance to Travellers, they made these pits and pools or cisterns in such places where they were most necessary, and through which great numbers of people passed in their journey to the House of God.

7 They go || from ſtrength to ſtrength *p*; † *every one* of *them* in Zion appeareth before God *q*.

|| Or, *from company to company.* † Heb. *the God of gods ſhall be in Zion.* So Gr.

p The further they travel onward in that way, instead of being faint and weary as Travellers in such cases use to be, they grow stronger and stronger, being greatly refreshed with the comfortable end of their journey expressed in the following words. Or, *they go from company to company.* For they used to travel in Troops or Companies for many reasons, and some Companies were before others, accordingly as they were nearer to the place of Worship, or more diligent or expeditious in their travel. And such as were most zealous would use their utmost endeavours to out-strip others, and to overtake one company of Travellers after another, that so they might come with the first unto God in *Zion*. *q* This is here added as the blessed design and fruit of their long and tedious Journey, as that which put Life into them, and made them bear all inconveniences with great chearfulness, they are all graciously admitted into the presence of God in *Zion*. But the words are and may be otherwise rendred, until every one of them *appear before the God of gods in Zion*. Or, *The God of gods ſhall be ſeen* (or *uſeth to appear*, or *manifeſt himſelf*: for the Future Tense oft notes the continuance of the action) *in Zion*. Which is mentioned in the close as the reason of that affection and industry, which is described in the foregoing passages.

8 O LORD God of hoſts *r* hear my prayer *s*: give ear, O God of Jacob. Selah.

r Who canst easily remove and subdue those enemies of mine who banish and keep me from the place of thy Worship. *s* In restoring me to thy House and Service; which is my chief desire, *ver.* 2, 3.

9 Behold,

9 Behold, O God our ſhield, and look upon the face *t* of thine anointed *u*.

t Do not turn away thine eyes from him as men do from those whom they hate or despise, but cast a favourable eye towards him. By *face* he means either his person, the word *face* being oft redundant, as it is *Gen.* 43. 3. or his state and condition. *u* Either, 1. Of Christ, whose proper name is *the Meſſiah*, or *the anointed*. So the meaning may be, Lord, I deserve not one good look from thee, because by my great wickedness I have procured thy just displeasure, and this banishment; but look upon thy Christ, whose coming and meritorious passion, though future to us, is present to thee, and for his sake look upon me. Or, 2. Of me who, though a vile Sinner, am thine anointed King, 2 *Sam.* 12. 7. and 23. 1.

10 For a day in thy courts is better than a thouſand *x*: † I had rather be a door-keeper *y* in the houſe of my God, than to dwell in the tents of wickedneſs *z*.

Heb. *I ſaid in my haſte.* Or, *in my fear.* † Or, *I chuſe rather to ſit at the threſhold.*

x Understand *elsewhere*; which is necessary to compleat the sense: Or, *in the tents of wickedneſs*; which may be supplied out of the next Clause. Such Ellipses are usual in Scripture, as *Pſal.* 91. 7. *at thy ſide*, (*i. e.*) left side, *Prov.* 19. 1, *&c.* *y* Which was generally held a mean and contemptible Office, and belonged to the common Levites, 1 *Chron.* 9. 19. and 26. 1. and therefore might seem very dishonourable for *David*. *z* Than to live in the greatest glory and plenty and pleasure; which is ordinarily the lot of wicked men, as *David* observed before, *Pſal.* 17. 14. and 73. 6, 7. and elsewhere.

Rom. 5. 1 Pet. 1. 19. Heb. 9. 24. 1 Joh. 2. 1, 2.

11 For the LORD God *is* a ſun *a* and * ſhield *b*: the LORD will give grace *c* and glory *d*: * no good *thing* *e* will he withhold from them that walk uprightly *f*.

a To enlighten and quicken and direct and comfort all his people; whereas they that live without God in the World, *Walk in darkneſs, and know not whither they go*, as is said, *John* 12. 35. *b* To save his People from all their Enemies, and from those dreadful and deadly miseries which attend all other men. *c* His favour and friendship, which is better than life, *Pſal.* 63. 3. and all the blessed fruits of it. *d* Not the vain-glory and splendour of this World, of which *David* would not have spoken so magnificently, because upon all occasions he expresseth a great contempt of those things, but the Honour which comes from God here, and that eternal and ineffable Glory laid up for Gods People in the future world. *e* Nothing that is truly good in it self, and which is good for them; for sometimes afflictions, which are evil in themselves, are good and necessary, and highly advantageous to good men; and the good things of this World would do them much hurt; which is verified by frequent experiments. *f* That worship God sincerely, and order their Conversations aright. Which Clause *David* seems, to me, to add designedly to prevent or remove an Objection against what he had now said, which might be taken from his own case, whereby it appeared that God was no such sun or shield to him, but exposed him to great and fore calamities. Which being certain and evident, *David* here assigns the true reason of it, which was not from any defect in Gods goodness and sufficiency, but only from his own gross miscarriages whereby he had clouded this sun, and cast away this shield, and forfeited these priviledges by departing from his integrity.

Pſa. 112. 12 O LORD of hoſts, * bleſſed *is* the man that truſteth in thee *g*.

g Who, though he be deprived of the opportunity of paying that outward Worship to thee which is appropriated to thy House, yet giveth thee that inward worship which is more valuable in thy account, and placeth his chief trust and hope and happiness in thee alone.

PSAL. LXXXV.

The ARGUMENT.

THIS *Pſalm* is thought to have been made after the Peoples return from the *Babylonish* Captivity; wherein he partly gives God thanks for that glorious deliverance; and partly implores Gods Mercy in compleating that work, and rescuing his People from the relicks of their Bondage, and from the vexation which they had by their Neighbours after they were returned to *Canaan*.

To the chief muſician. *A Pſalm* || for the ſons of Kor.

|| Or, *of.*

The Pſalmiſt out of the experience of former Mercies, prayeth for the continuance of them, 1—7. Reſolveth to wait on the Lord, and hear what he will ſpeak, 8. His Confidence in his Goodneſs, Mercy and Truth, 9—13.

LORD, thou haſt been || favourable unto thy land *a*: thou haſt brought back the captivity *b* of Jacob.

|| Or, *well.* † Heb. *turned.*

a (*i. e.*) Unto thy People, in removing the sad effects of thy displeasure. *b* The Captives, as that word is used *Pſal.* 14. 7. and 68. 18. and elsewhere.

Heb. 12. 1. 2 * Thou haſt forgiven the iniquity of thy people; thou haſt covered all their ſin *c*. Selah.

c So as not to impute it to them, or to continue the punishment which thou didst inflict upon them for it.

Or, *thou haſt turned away thy fierce anger from the wrath of thy anger.*

3 Thou haſt taken away all thy wrath *d*: || thou haſt turned *thy ſelf* from the fierceneſs of thine anger.

d Those Calamities which were the effects of thy just wrath conceived against us.

4 Turn us *e*, O God of our ſalvation, and cauſe thine anger towards us to ceaſe *f*.

e Either, 1. Convert us. As thou hast brought back our Bodies to thy Land, so bring back our Hearts to thy self, from whom many of them to this day are alienated. Or rather, 2. Restore us to our former tranquillity, and free us from the troubles which we yet groan under from our malicious Neighbours and Enemies. For this best suits with the following Clause of the Verse, which commonly explains the former. *f* He prudently indeavours to take away the root and cause of their continued miseries, to wit, Gods anger procured by their sins.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again *g*, that thy people may rejoyce in thee?

g Thou hast once revived us in bringing us out of Captivity, give us a second reviving in bringing home the rest of our Brethren, and in rebuking and restraining the remainder of our Enemies wrath.

7 Shew us *h* thy mercy, O LORD, and grant us thy ſalvation.

h (*i. e.*) Grant it to us, as the next words explain it, and as *ſhewing* signifies, *Pſal.* 4. 6. so also *Pſal.* 60. 3. and 71. 20. Or, manifest thy secret purpose of mercy to us by thy Providential Dispensations.

8 I will hear *i* what God the LORD will ſpeak *k*: for * he will ſpeak peace *l* unto his people, and to his * Zech. 9. 10. ſaints *m*: but let them not turn again to folly *n*.

i (*i. e.*) Diligently observe: And the Psalmist by declaring what he would do, teacheth all the *Israelites* what they ought to do. Or he speaks in the name of all the People of God. *k* Either by his Prophets or Messengers; or by the works of his Providence; for that also hath a voice. What answer God will give to these my Prayers. *l* For I am assured from Gods gracious nature and declared will and promise, that he will give an answer of peace. *m* Which Clause seems to be added by way of explication and restriction, to shew that this glorious priviledge did not belong to all that were called Gods *people*, but only to those that were truly and really such, even *to his ſaints* or *holy ones*. *n* (*i. e.*) To sin, which in Scripture is commonly called *folly*. This is added as a necessary caution: but when God shall speak peace to his people, let them not grow wanton and secure, nor return to their former wicked courses; which if they do, they will provoke God to repent of his kindness to them, and to inflict further and forer Judgments upon them. Others render the place, *And they will not*, or *that they may not return to folly*. But the Particle *al* being prohibitive, our Translation seems to be better.

9 Surely his ſalvation *o* is nigh them that fear him *p*: that * glory may dwell in our land *q*. * Zec. 2. 8.

o That compleat salvation and deliverance for which all the *Israel* of God do pray and wait; even the Redemption of *Israel* by the *Meſſiah*; of which not only Christian, but even Jewish Writers understand this place; and to which the following passages do most properly and perfectly belong. And the Psalmist might well say of this Salvation that it was *nigh*, because the seventy weeks determined by *Daniel* for this work, *chap.* 9. 24. were now begun, this Psalm being written after *Daniels* time. *p* The true *Israel* of God, even all those that love and fear him. By which words he both excludes all hypocritical *Israelites* from this Salvation, and tacitly assigns it to all that fear God, whether Jews or Gentiles. *q* And when that Salvation shall come we shall be freed from all that scorn and contempt under which we now groan, and shall recover our ancient Glory; and the glorious presence of God, the most eminent tokens whereof we have now utterly lost; and the God of Glory himself, even Christ, who is called *the brightneſs of his Fathers glory*, *Heb.* 1. 3. compare *John* 1. 14. and *the glory of Israel*, *Luke* 2. 32. shall come and visibly dwell in this now despised Land.

10 Mercy and truth are met together: righteouſneſs and peace *r* have kiſſed *each other* *s*.

r This is to be understood, either, 1. Of these Graces or Vertues in Men. So the sense is, when that blessed time shall come, those Vertues which now seem to be banished from Humane Societies, shall be restored, and there shall be an happy conjunction of *mercy* or benignity; *truth* or veracity; *righteouſneſs* or faithfulness; and *peace* or peaceablenes and concord. Or rather, 2. Of the Blessings of God, of which the whole Context speaks. And the sense is, That great Work of Redemption by Christ shall clearly manifest and demonstrate Gods *mercy* in redeeming his People of *Israel*, and in the calling and conversion of the Gentiles; his *truth* in fulfilling that great promise of the sending of his Son, which is the foundation of all the rest; his *righteouſneſs* in punishing sin, or unrighteousness in his Son, and in conferring righteousness upon guilty and lost creatures; and his *peace* or reconciliation to sinners, and that peace of Conscience which attends upon it. *s* As Friends use to do when they meet. See *Exod.* 4. 27. and 18. 7. So this is another expression of the same thing.

11 Truth ſhall ſpring out of the earth *t*: and righteouſneſs ſhall look down from heaven *u*.

t Either, 1. Truth among men, which shall be so common amongst all men, as if it grew out of the earth. Or rather, 2. The truth or faithfulness of God; which is most truly and fitly said to *ſpring out of the earth*, partly because it had long been hid and buried like a *root in a dry ground*, without any hopes of a reviving; from whence yet God made it to grow, as is noted, *Iſa.* 53. 2. and partly because Christ, who is *the truth*, *John* 14. 6. and *a miniſter of the circumciſion*, (*i. e.* of the Circumcised, or of the Jews) *for the truth of God to confirm the promiſes made unto the Fathers*, was born upon the earth of a Virgins Womb. *u* Even Gods Justice, which was offended with Men, shall then be satisfied, and shall through Christ look down upon sinful men with a reconciled and smiling Countenance.

12 Yea, the LORD ſhall give *that which is* good *x*; and * our land ſhall yield her increaſe. * Pſ. 67. 6.

x (i. e.) All that is good in it self and for us, all Spiritual and Temporal Blessings.

*Ps.89.14. † Heb. her steps in the way, or his steps in the way. So Gr.

13 * Righteousness shall go before him *y*, and shall † set us in the way of his steps *z*.

y As his Harbenger or Attendant. He shall work and fulfil all Righteousness, he shall glorifie and satisfie the Righteousness of God, and shall advance the practice of Righteousness and Holiness among Men. z (i. e.) Shall cause us to walk in those righteous ways wherein he walketh, and which he hath prescribed to us. But this *w* is not in the Hebrew, and may seem too liberal a supplement. And the words may be, and are by almost all other Interpreters rendred otherwise, *He (i. e. God) shall set* (which may note his stability and constancy in so doing) *it* (to wit, *righteousness* last mentioned) *in the way of his steps, (i. e.)* in the way wherein he walketh. So the sense of this last Clause is the same for substance with the former, as is very usual in this Book; Righteousness in that Clause goes before him, and in this it goes along with him.

PSAL. LXXXVI.

‖ *A Prayer of* David *a*.

‖ Or, a prayer, being a Psalm of David.

a When he was in some deep distress, either from *Saul*, or by *Absalom*, or upon some other occasion.

David *strengthened himself in Prayer by the Truth of his Religion*, 1—4. *And by Gods goodness and his readiness to hear*, 5—10. *Desireth the continuance of his Grace*, 11—13. *Complaining of his proud Enemies, he entreateth for some token of his Love, to their shame and confusion*, 14—17.

1 BOw down thine ear, O LORD; hear me, for I *am* poor and needy *b*.

b Forsaken and persecuted by men, and utterly unable to save my self, and therefore a very proper object for thy power and goodness to work upon.

‖ Or, one whom thou favourest.

2 Preserve my soul, for I *am* ‖ holy *c*: O thou my God *d*, save thy servant that trusteth in thee *e*.

c Sanctified in some measure by thy Grace, and sincerely devoted to thy service. This *David* speaks, not in a way of vain ostentation, but partly as a powerful argument to move God to hear his Prayers, because he was one of that sort of men to whom God had engaged himself by his Promise and Covenant; and partly by way of just and necessary vindication of himself from the censures of his Enemies who represented him to the World, as a grosse dissembler, and secretly a very wicked man; concerning which he here makes a solemn appeal to God, desiring audience and help from God, upon no other terms, than upon this supposition, that he was an holy man. Which, by the way, favoureth of no more arrogancy than when he elsewhere professeth his great love to and longing after God, his sincere Obedience to all Gods Commands, and his hatred of every false way, and the like. *d* By thy Covenant, and my own choice. *e* Whereby thou hast obliged in honour, and by promise to help me.

3 Be merciful unto me, O LORD: for I cry unto ‖ thee ‖ daily.

‖ Or, all the day.

4 Rejoyce the soul of thy servant: for unto thee, O LORD, do I lift up my soul *f*.

f The expression notes fervent desire joyned with hope or expectation, as appears by comparing *Deut.* 24. 15. *Jer.* 22. 27.

* Ver. 15. Joel 2. 13.

5 * For thou, LORD, *art* good and ready to forgive *g*, and plenteous in mercy unto all them that call upon thee *h*.

g Herewith he relieveth himself under the sense of his guilt, whereby he had brought his present calamities upon himself. *h* To wit, *in truth*, as it is explained *Psal.* 145. 18. or with an upright heart: for *if* a man *regard iniquity in his heart, God will not hear* him, *Psal.* 66. 18.

6 Give ear, O LORD, unto my prayer, and attend to the voice of my supplications *i*.

i He repeats and multiplies his requests both to ease his own troubled mind, and to prevail with God, who is well pleased with his Peoples importunity in Prayer. See *Luke* 18. 1, &c.

*Ps.50.15.

7 * In the day of my trouble I will call upon thee: for thou wilt answer me *k*.

k Whereof I have assurance both from the benignity of thy Nature, and from the truth and certainty of thy Promises, and from my own and others experiences in former times.

8 Among the gods there is none like unto thee *l*, O LORD; * neither *are there any works* like unto thy works.

* Exod. 15. 11. Deut. 3. 24 Psal. 89. 6.

l Either for power or readiness to hear and answer Prayers. I am not now calling upon a deaf and impotent Idol, for then I might cry my heart out, and all in vain, as they did, 1 *Kings* 18. 26, &c. but upon the Almighty and most gracious God.

9 All nations whom thou hast made, shall come and worship before thee, O LORD: and shall glorifie thy name *m*.

m So true is that which I have now said of thee, *ver.* 8. that the time is coming when all the Nations of the Earth shall acknowledge it, and, forsaking their impotent Idols, shall worship thee alone. Which being a work of thy Power and Grace clearly proves that no God is like to thee, and no works like thine. And those words, *whom thou hast made*, are added to prevent or remove Objections concerning the insuperable difficulty and incredibility of this work. The God, saith he, that made them can easily convince and convert them to himself.

*Ps.72.18. & 77. 14. *Deut.6.4 & 32. 39. Isa. 37.16. & 44. 6. Mar.12.29

10 For thou art great, and * dost wondrous things *n*: * thou *art* God alone *o*.

1 Cor.8.4. Eph. 4. 6.

n This is added as a reason either why the Nations should own the true God, because they should see his wonderful Works; or why that great work, *ver.* 9. was not incredible, but should certainly be accomplished. *o* And all the Idols of the Heathen are no gods, but vanities; as the Gentiles themselves shall see and acknowledge.

11 * Teach me thy way *p*, O LORD, I will walk in thy truth *q*: unite my heart *r* to fear thy name.

* Ps. 25.4. & 119.33. & 143. 8.

p Wherein thou wouldst have me to walk. As thou hast taught me by thy Word, so also by thy Spirit enlighten my mind that I may clearly discern thy Will and my Duty in all Conditions and Circumstances. *q* In the way of thy Precepts which are true and *right in all things*, as he saith *Psal.* 119. 128. and the only true Rule of thy Worship. and the only true way to Mans Happiness. *r* Ingage and knit my whole heart to thy self and service, and deliver me from inconstancy and wavering, that I may not at any time, nor in the least degree be withdrawn from thee either to any corrupt Worship, or to the love and pursuit of the lusts or vanities of this present evil World.

12 I will praise thee, O LORD my God, with all my heart: and I will glorifie thy name for evermore *s*.

s Either, 1. If thou grantest my request, *ver.* 11. Or, 2. Because thou hast done what is expressed *ver.* 13.

13 For great *is* thy mercy toward me, and thou hast delivered my soul *t* from † the lowest hell *u*.

† Heb. Hell beneath. Pr. 16. 10.

t My person or life, as in the next Verse. *u* Either, 1. From Hell properly so called. Or rather, 2. From extreme and desperate dangers and miseries; by comparing this with *Deut.* 32. 22. and with *Psal.* 88. 6. *Thou hast laid me in the lowest* (the same word in the Hebrew which is here) *pit*. Where by the *pit* he means, as is evident and confessed, *the grave*, which is commonly called *Sheol*, the word here used.

14 O God, * the proud are risen against me, and the assemblies of † violent *men* have sought after my soul, and have not set thee before them *x*.

* Ps. 54.3. † Heb. terrible.

x They have no reverence nor regard for thee, neither for thy Word which hath conferred the Kingdom upon me; nor for thine all-seeing Eye which beholds all their wicked devices and practices against me; nor for thy Justice which will undoubtedly bring their mischief upon their own heads.

15 * But thou, O LORD, art a God full of compassion, and gracious: long-suffering and plenteous in mercy *y* and truth.

* Exod. 34. 6. Nu. 14. 18. Neh. 9. 17. Ps. 103. 8. & 145. 8. Joel 2. 13. Ver. 5.

y To wit, to thy People, and to me in particular; and therefore thou wilt set forget and forgive my manifold sins for which thou mightest justly reject me, and make me to know thy breach of Promise; and therefore thou wilt save me from my cruel Enemies.

16 O turn unto me, and have mercy upon me: give thy strength *z* unto thy servant, and save * the son of thine handmaid ‖.

* Ps. 116. 16.

z To assist, support and save me. ‖ Me, who by thy gracious Providence was born not of Heathen, but of Israelitish Parents, and therefore was in Covenant with thee from my Birth, and whose Mother was thy faithful Servant, and did intirely devote me to thy Service.

17 Shew me a token for good, † that they which hate me may see *it*, and be ashamed; because thou, LORD, hast holpen me, and comforted me.

† Vouchsafe unto me some evident and eminent token of thy good will to me, for the conviction of mine Enemies, and mine own comfort.

PSAL. LXXXVII.

The ARGUMENT.

THis *Psalm* was doubtless Compos'd after the Building of the Temple; and as Learned Men think, and it seems probable, when the People were newly returned out of *Babylon*, and laboured under many Discouragements about the return of most of their Brethren, and the Difficulties which they met with in the rebuilding of their Temple and City.

A Psalm *or* Song ‖ for the sons of Korah.

‖ Or, of.

The Prophet speaketh of the Nature and Glory of the Church, and Gods love to it, 1—3. *Of the Increase, Honour and Comfort of the Members thereof*, 4—7.

* Ps. 48. 1.

1 HIS foundation *a is* * in the holy mountains *b*.

a Whose Foundation? Either, 1. The foundation, *(i. e.)* the argument or matter of this Psalm or Song. So these words are thought to be a part of the Title, the words lying thus in the Hebrew Text, *For the Sons of Korah a Psalm or Song whose foundation is in the holy mountains*. But 1. The Hebrew word rendred *foundation* is no where used in that sense. 2. There is no example of any such like Title in the Book of the *Psalms*. Or rather, 2. Of the City or Temple of God, of which he speaks in the following Verses. And whereas the beginning is somewhat abrupt, which seems to be the only ground of the foregoing Exposition, that is no unusual thing in Scripture, and the Pronoun Relative, such as this is, is to be fetched out of the following Words or Verses: As *Numb.* 24. 17. *I shall see him*, or *it*, to wit, the Star, which follows afterward; *Psal.* 105. 19. *his word, (i. e.)* the Lords, *Prov.* 7. 8. *to her house, (i. e.)* the Harlots, mentioned *ver.* 10. And especially *Cant.* 1. 2. *Let him kiss*, to wit, my beloved, who is there understood, but not expressed, till *ver.* 14. And the ground of that abrupt and imperfect speech there seems to be the same with this here: for as the Church was there in deep meditation, and a great passion about her beloved, which caused that abruptnes of speech, which is usual in such cases, so the Psalmists thoughts were strongly fixed upon the Temple and City of God; and therefore this Relative

tive *his* had a certain Antecedent in his thoughts, though not in his words. The word *foundations* may possibly be emphatical, because this Psalm might probably be compos'd when the foundations of the second Temple were newly laid, and the old men who had seen the glory of the former House were dejected at the sight of this, of which see *Ezra* 3. 12, 12. And so the meaning of this passage may be this, Be not discouraged, oh ye Jews, that your Temple is not yet erected and built, but onely the foundations of it laid, and those too are mean and obscure in comparison of the Magnificence of your former Temple, but take comfort in this, that your Temple hath its foundations laid, and those sure and firm, sure in themselves, because they are not laid in the sand, nor in boggy or fenny grounds, but in the mountains; and sure by divine establishment, because those mountains are holy, consecrated to God, and therefore maintained and established by him. Or, he may use this word *foundations* in opposition to the Tabernacle, which was moveable, and without foundations, to note the stability and perpetuity of this Building. *b* Or, *Among*, or *within the holy mountains*, to wit, in *Jerusalem*, which was encompassed with mountains, *Psal.* 125. 2. and in which were two famous mountains, to wit, *Zion* and *Moriah*. Or the plural Number is here put for the singular, whereof we have seen examples formerly, and *mountains* are put for *the mountain*; either for Mount *Moriah*, upon which the Temple stood: or for Mount *Zion*, which is mentioned in the next Verse; which is often taken in a large and comprehensive sence, so as to include *Moriah*; in which sence the Temple is said to be in *Zion*. *Psal.* 74. 2. and 76. 2. *Isa.* 8. 18.

2 The LORD loveth the gates *c* of Zion *d* more than all the dwellings of Jacob *e*.

c (i. e.) The City *gates* being oft put for *cities*, as *Deut.* 15. 7. and 16. 5. *Psal.* 9. 14. *d* Largely so called, as was now said, to wit, of *Jerusalem*, which was built upon and near Mount *Zion*. He saith *Zion* rather than *Jerusalem*, to intimate that he loved *Jerusalem* for *Zions* sake, or for the Temple which is oft said to be in *Zion*; which place he loved and chose for his peculiar dwelling place. *e* More than all other places of the Land of *Canaan* in which the *Israelites* dwelt. For although the Tabernacle was for a season in some other parts of the Land, yet the Temple, the place of God's fixed residence. was no where but in this City.

3 Glorious things are spoken of thee, O city of God *f* Selah.

f O *Jerusalem*, though thou and thy Temple are yet in some sort in your ruines, and desolate and contemptible not onely to thine enemies, but also in the eyes of thine own People; yet comfort thy self with these great and glorious things foretold concerning thee in the Holy Prophets, as *Isa.* 62. 1, 7. and 65. 18, &c. and 66. 10, &c. *Zech.* 1. 14, &c. and 2. 4, 12. and 8. 3, &c. and 12. 2, &c. Among other things, it was foretold that *the glory of the latter house should be greater than of the former*, Hagg. 2. 9. All which Prophecies are to be understood, as this place also is of a Spiritual and Evangelical Glory accruing to *Jerusalem*; as by the birth and presence of Christ in it, so also by the accession of all People and Nations to it, of which he speaks in the next Verse.

Isa. 19. 20. & 56. 6.

4 I will make mention *g* of * Rahab *h*, and Babylon, to them *k* that know me *l*: behold *m*, Philistia, and Tyre, with Ethiopia *n*: this *man* was born there *o*.

g (i. e.) I will reckon or account them in the number of my Children and Subjects. *h (i. e.) Egypt*, so called *Psal.* 89. 10. *Isa.* 51. 9. but whether from its pride or natural strength, or figure or shape, is not material. *i* Under these two and *Philistia*, the old and constant enemies of *Israel*, he seems to understand all the keenest enemies of the *Israel* or Church of God, who shall now be not onely reconciled but united to them; which also was foretold under the similitude of *the wolfs dwelling with the lamb*, &c. *Isa.* 11. 6. *k* Or *with* or *among* them, as the prefix *Lamed* is frequently used. *l* To wit, truly, clearly, affectionately and practically, so as to love, serve and obey me, as this Phrase is very frequently used in Scripture. And upon this account, not onely Heathens, but wicked *Israelites* are said *not to know God*, as 1 *Sam.* 2. 12. and oft elsewhere. *m* Take notice of it as a thing new and strange and comfortable. *n* The Nations on every side of them, for *Tyrus* was on the North, *Ethiopia* or *Arabia* (for that seems rather to be meant by *Cush*, as hath been before observed) on the South, those nearest to them, and those more remote from them, that lived in the *uttermost parts of the Earth*, as this very Land is called, *Mat.* 12. 42. *o* Or, saying *this man*, &c. for this coheres with the first words thus, *I Will make mention of Rahab*, &c. saying, *this* man (*i. e.* these Men or People now mentioned, the singular number put collectively for the plural; and the Scripture oft speaks of a Nation as of one man, as *Psal.* 25. 22. and 130. 8.) *was born there*, or, *in her*, as it is expressed, *Verse* 5. to wit, in *Zion*; *born* by Adoption and Regeneration. See *John* 1. 12. and 3. 3, 7. *Gal.* 3. 26. and 4. 26. 1 *Pet.* 1. 23. The Gentiles shall be ingrafted into the Jewish Church, and into all their Privileges.

* Ps. 48. 8.

5 And of Zion *p* it shall be said *q*, This and that man *r* was born in her: and the Highest himself shall establish her *s*.

p (i. e.) Of *Jerusalem*, or the Church of God. *b* It shall be mentioned by God, as was said, *Verse* 4. and it shall be observed and acknowledged by men as a great and wonderful work of God. *q (i. e.)* Men of this and that Nation, *(i. e.)* of every Nation, indifferently, Jews or Gentiles, according to that prediction that *Egypt* and *Assyria* and *Israel* should be all joyned together, and blessed and owned by God for his People, *Isa.* 19. 24, 25. Heb. *Man and man, (i. e.)* every man or all sorts of men without difference of Nations; as this very Phrase *man and man*, *Lev.* 17. 10, 13. is rendred *every*, or *whatsoever man*; and as by *day and day* is meant every day, or from day to day, *Est.* 3. 4. *Psal.* 61. 8. *r* And this shall not be a sudden and transient, but a lasting work; *him* shall continue in its strength and fertility because the Almighty God is her Founder and Protector, and will finish the work which he hath begun.

6 The LORD shall count when he writeth up the people *t*, *that* this man was born there. Selah.

t Or, his *people*. So it is onely a defect of the Pronoun *his*, which is very frequent and easily understood out of the foregoing word, *the Land*. The sence is, when God, the Maker and Governour of this City shall take a survey of all his Citizens and Subjects. It is an allusion to Princes or Governours of Cities that use to write and keep a Register of all their people. Hence holy Men and true Israelites are said to be written *among the living in Jerusalem*, Isa. 4. 3. Or, *in the writing of the house of Israel*, Ezek. 13. 9.

7 As well the singers as the players on instruments *u shall be there*: all my Springs *are* in thee *x*.

u There shall be great rejoycing and praising God both with vocal and instrumental musick for this glorious and stupendious work of the Conversion of the Gentiles. He describes Evangelical Worship by Legal Phrases and Customs, as the Prophets frequently do. *x (i. e.)* in *Zion* or the Church. These words may be here added as the burden or matter of the Song; which these singers are supposed to have sung, and that either 1. In their own names, and in the name of all the *Levites* or people of God. So the sence is, all our desires and delights are in thee, all the springs of Mercy, Grace and Glory flow to us onely in and thorow thee: for *springs* or *fountains* are oft put for all precious or desirable things, as *Psal.* 36. 9. *Isa.* 12. 3. *Hos.* 13. 15. Or, 2. In God's name, whose words were frequently sung by the singers in the Old Testament. And so the sence is, all the Springs or Fountains of good things, or of my Blessings are in *Zion*, or in the Church, out of which no true Blessings are to be expected or found. And this seem to be to suit with the Phrase, *my Springs*; partly, because it seems more proper to call them God's Springs, who is the author and giver of them, than mens Springs who are onely the receivers of them; and partly, because this is more agreeable to the Phrase and Usage of Scripture which every where ascribes and appropriates them to God.

PSAL. LXXXVIII.

The ARGUMENT.

THis *Psalm* was compos'd upon a particular Occasion, to wit; *Heman's* deep distress and dejection of mind almost to despair. But though this was the occasion of it, it is of more general use for the instruction and consolation of all good men when they come into such Despondencies, and therefore was by the direction of God's Spirit made publick, and committed to the Sons of *Korah*.

‖ Or, of. ‖ Or, A Psalm of * Heman *c* the Ezrahite.

A Song *or* Psalm ‖ for the sons of Korah, to the chief musician upon Mahalath *a*, Leannoth *b*, ‖ Maschil of

Heman the Ezrahite giving instruction. 1 Chr. 2.6.

a Which seems to be the name of the tune or instrument, as *Psal.* 53. *b* This may be either the latter part of the proper name of the tune or instrument: or an appellative name, and so divers take it and render it, *to sing*, or *to be sung* to wit alternately or by turns. *c* Probably the same person who was famous in *David's* time both for his skill in Musick, and for general wisdom: of whom see 1 *Kings* 4. 31. 1 *Chron.* 6. 33. *d* As *Ethan* also is called 1 *Kings* 4. 31.

The Psalmist declares his former practice of prayer to God, 1. *beggeth present audience*, 2. *acquainteth the Lord with his misery and frailty*, 3, 4. *which he suffereth by God's wrath, and his Friends forsaking him*, 5——8. *his Mourning and Expostulation*, 9——18.

1 O LORD God of my salvation *e*, I have cried day *and* night before thee.

e Who hast so often saved me from former distresses, and, I hope, wilt yet do so at this time.

2 Let my prayer come before thee; incline thine ear unto my cry.

3 For my soul *f* is † full of troubles, and my life draweth nigh unto the grave.

† Heb. satisfied with.

f Properly so called; for that he was under great troubles of mind from a sence of God's wrath and departure from him is evident from *Verse* 14, 15, 16.

4 I am counted with them that go down into the pit *g*: I am as a man *that hath* no strength.

g I am given up by my Friends and Acquaintance for a lost man.

5 Free among the dead *h*, like the slain that lie in the grave, whom thou remembrest no more *i*; and they are cut off ‖ from thy hand *k*.

‖ Or, by thy hand.

h Well-nigh discharged from the warfare of the present life, and entred as a member into the society of the dead; as Israelitish servants when they were made free were thereby made Denizons of the Commonwealth of *Israel*. I expect no other freedom from my miseries but that which death gives, as *Job* 3. 17, 18. *i* Whom thou seemest wholly to neglect and to bury in oblivion: for he speaks of these matters not as they are in truth, for he knew very well that forgetfulness was not incident to God, and that God did remember all the dead, and would call them to an account, but only as to sence and appearance and the opinion of the World, and the state and things of this life. *k* From the care and conduct of thy providence, Which is to be understood as the former clause. Or *by thy hand*. But our translation seems better to agree both with the foregoing branch which it explains and improves, and with the sence of the words; for it seems improper after he had represented the persons as dead, and in their graves, to add that they *are put off*, to wit, by death.

† Heb. the pit of the places below. * Ps. 143. 3.

6 Thou hast laid me in † the lowest pit, * in darkness, *in the deeps l*.

l Either

l Either first in the grave; the same thing being expressed in divers words; or secondly, in hopeless and remediless calamities.

* Ps. 42.7. 7 They wrath *m* lieth hard upon me, and * thou hast afflicted *me* with all thy waves *n*. Selah.

m Either first the sence of thy wrath; or rather secondly the effects of it; as the next clause explains this. *n* With thy judgments, breaking in furiously upon me like the waves of the Sea.

* Job 19. 13. *Ps.142.4. 8 * Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them *o*: *I am* shut up *p*, and I cannot come forth.

o I am so laid a spectacle of thy vengeance that my friends avoid and detest me, lest by conversing with me they should either be filled with terrors, which men naturally abhor; or be made partakers of my guilt or plagues. *p* Either in the pit or deep mentioned, *v.* 6. or in my own House or Chamber, being afraid or ashamed to go abroad.

9 Mine eye mourneth by reason of affliction; LORD, I have called daily upon thee, I have stretched out my hands unto thee *q*.

q Understand, *without effect*: for thou dost not hear nor answer me.

* Ps. 6. 5. 10 * Wilt thou shew wonders to the dead *r*? shall the dead arise *and* praise thee *s*! Selah.

r To wit, in raising them to live again in this World, as it is in the next clause. I know that thou wilt not. And therefore now hear and help me, or it will be too late. *s* To wit, amongst mortal men in this World.

11 Shall thy loving kindness be declared in the grave? *or* thy faithfulness in destruction *t*.

t I am not without hopes that thou hast a true kindness for me, and wilt faithfully perform thy gracious promises made to me and to all that love thee and call upon thee in truth. But then this must be done speedily, or I shall be utterly uncapable of such a mercy.

12 Shall thy wonders be known in the dark *u*? and thy righteousness in the land of forgetfulness *x*?

u In the grave, which is called *the land of darkness*, Job. 10. 21, 22. *x* In the grave so called, either first actively because there men forget and neglect all the concerns of this life, being indeed but dead carkasses without any sence or remembrance. Or rather secondly passively; because there men are forgotten, not only by men, as is noted, *Job* 24. 20. *Psal.* 31. 12. but by God himself, as he complained, *v.* 5.

*Ps.88.14. Heb. *&* Ps. 95.2. 13 But unto thee have I cryed, O LORD, and in the morning shall my prayer prevent * thee *y*.

y (*i.e.*) Early come to thee before the ordinary time of Morning Prayer, or before the dawning of the Day, or the rising of the Sun. The sence is, Though I have hitherto got no answer to my Prayers, yet I will not give over praying nor hoping for an answer.

14 LORD, why castest thou off my Soul? *why* hidest thou thy face from me *z*!

z This proceeding seems not to agree with the benignity of thy nature, nor with the manner of thy dealing with thy people.

* Job 6.4. 15 I *am* afflicted and ready to die, from *my* youth up *a*: *while* * I suffer thy terrors *b*, I am distracted.

a My whole life hath been filled with a succession of deadly calamities. O Lord, take some pity upon me, and let me have a little breathing space before I die. *b* Upon my mind and conscience, which do accompany and aggravate my outward miseries.

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

‖ Or, *all the day.* 17 They came round about me ‖ daily like water *c*, they compassed me about together.

c As the Waters of the Sea encompass him which is in the midst and bottom of it.

18 Lover and friend hast thou put far from me *d*, *and* mine acquaintance into darkness.

d Of which see the note on *v* 8.

PSAL. LXXXIX.

The ARGUMENT.

THis *Psalm* manifestly treats of the declining and calamitous time and state of the House and Kingdom of *David*, either first in *Rehoboam's* Reign, as a late judicious Interpreter conceives. To which those expressions *v.* 40, 41, 42. do not agree; or rather secondly, in or about the time of the Babylonish Captivity.

‖ Or, *a psalm for Ethan the Ezrahite to give instruction.* ‖ Maschil of * Ethan the Ezrahite *a*.

a Either first, He who is mentioned 1 *Kings* 4. 31. And then the Psalm is prophetical of things to come; which yet, after the manner of the Prophets, he represents as present. And this Prophetical Psalm might be left upon record as a cordial for *David's* Family in their future distresses which *Ethan* by the spirit of Prophecy foresaw. Or secondly, some other person of the same name, and inspired by the same spirit, who had lived in the times of which the Psalmist here speaketh.

The Psalmist praiseth God for making and keeping Covenant with David *and his Seed,* 1——4. *for his great power and care over his Church,* 5——18. *for his favours to the Kingdom of* David, 19——22. *The destruction of his enemies,* 23. *the faithfulness of God to them in covenant with him,* 24——37. *Complaining of contrary Events,* 38——45. *he expostulateth with, prayeth unto, and blesseth the Lord,* 46——52.

I Will sing of the mercies of the LORD for ever *b*: with my mouth will I make known thy faithfulness *c*, † to all generations.

† Heb. *to generation and generation.*

b Intending to discourse of the doleful estate of *David's* Family and of the Kingdom, he prefaceth this, partly lest the following complaints of present miseries should argue ingratitude for former mercies: and partly to move God to pity from the remembrance of his former mercies. *c* Whatsoever hath befallen or shall befal *David's* House, or any other, it proceeded not from thy unfaithfulness but from some other causes.

2 For I have said *d*, Mercy shall be built up for ever *e*: * thy faithfulness shalt thou establish in the very heavens *f*.

* Ps. 119. 89.

d Within my self. I have been assured in my own mind. *e* As thou hast laid a sure foundation of mercy to *David's* Family by that everlasting Covenant which thou hast made and established with it; so I concluded, That thou wouldst carry on the same project of mercy towards it; that thou wouldst build it up and not destroy it. *f* So the sence may be this, Thou sittest in the Heavens, and there thou didst make this everlasting and unchangeable Decree and Covenant concerning *David* and his House, and from thence thou beholdest and ordereſt all the affairs of this lower World, and therefore, I doubt not, thou wilt so order these matters as to accomplish thine own counsel and word. But the Hebrew words are by some others, and may very well be translated thus, *with* (as the Hebrew prefix *Beth* is oft rendred) *the very heavens*, (*i.e.*) as firmly and durably as the Heavens themselves, as *with the sun* in the Hebrew Text, *Psal.* 72. 5. is by most Interpreters rendred, *as long as the sun endureth*, as our translation hath it. And so this phrase in this last branch of this Verse answers to *for ever* in the former; as it it is also in the foregoing Verse, and so in *v.* 4. in both which Verses *for ever* in the first clause is explained thus in the latter, *to all generations.*

3 I have made a covenant with my chosen *g*; I have * sworn unto David my servant.

* 2 Sam. 7. 11, &c.

g With *David*; whom I have chosen to the Kingdom.

4 Thy seed will I establish for ever, and build up thy throne † to all generations *h*. Selah.

† Heb. *to generation and generation.*

h I will perpetuate the Kingdom to thy Posterity; which was promised upon condition, and was literally and fully accomplished in Christ who was of the seed of *David*.

5 And * the heavens *i* shall praise thy wonders, O LORD: thy faithfulness also *k*, in the congregation of the saints *l*.

* Ps. 19.1.

i (*i.e.*) The Inhabitants of Heaven, the Holy Angels, as *Job* 15. 15. who clearly discern and constantly adore thy mercy and faithfulness; when men upon earth are filled with doubts and perplexities about it. *k* Understand, *shall be praised*, out of the foregoing clause; which supplements are most usual in Scripture, as hath been already shewed by divers instances. *l* Either first of thy Saints upon Earth in their publick Assemblies; who always acknowledge and celebrate thy truth, although they cannot always discern the footsteps of it. Or rather secondly, of the Angels of Heaven, of whom he speaks in the foregoing clause; who are oft called *Saints* or *holy ones*, as *Deut.* 33. 2. *Job* 15. 15. *Dan.* 4. 13, 17. and 8. 13.

6 For * who in the heaven can be compared unto the LORD? *who* among the sons † of the mighty *m*, can be likened unto the LORD?

* Ps. 86.8. † Heb. *of God.* So Gr. Psa. 29.1.

m Either first among the Potentates of the Earth: or rather secondly among the highest Angels; who well may and needs must admire and adore thee because thou art incomparably and infinitely more excellent than they.

7 God is greatly to be feared *n* in the assembly of the saints *o*; and ‖ to be had in reverence of all *them that are* about him *p*.

‖ Or, *terrible above all that are about him.* So Gr.

n With a fear of reverence: for dread and terrour have no place in those blessed Mansions and holy Spirits. *o* To the whole Society of Angels, called *Saints*, as *v.* 5. *p* The Angels which are always in his presence and encompass his Throne.

8 O LORD God of hosts, † who *is* a strong LORD like unto thee *q*? or to thy faithfulness round about thee *r*?

† Heb. *who is strong unto thee O LORD,* Ps. 130. 5. Ezr. 9.6.

q Who is equal to thee in Power, or, as it follows in faithfulness. *r* Heb. *and thy faithfulness* is *round about thee*, like a girdle adorning and encompassing thee. It appeareth in all thy paths and actions, in thy words and works.

9 * Thou rulest the raging of the sea *s*: when the waves thereof arise, thou stillest them.

* Ps. 65.7.

s Giving commands and setting bounds to its waves when they are most impetuous and unruly.

10 * Thou hast broken ‖ Rahab *t* in pieces, as one that is slain *u*; thou hast scattered thine enemies † with thy strong arm.

* Ex. 14.28. ‖ Or, *Egypt.* † Heb. *with the arm of thy strength.*

t Egypt, as *Psal.* 87. 4. *u* Thou didst wound them not slightly but unto death. See *Exod.* 14. 15.

11 * The heavens *are thine*, the earth also *is* thine; *as for* the world, and the fulness thereof *x*, thou hast founded them *y*.

* Gen. 1.1. Ps. 24.1. & 50. 12.

x All the Creatures wherewith it is replenished, as *Psal.* 24. 1. and 50. 12. *y* They are all thy Creatures, and therefore wholly subject to thy power and pleasure: and therefore all the Monarchs and Kingdoms of the Earth cannot hinder thee from making good thy Promise to the House and Kingdom of *David*.

12 The north and † the south *z* thou hast created them: Tabor and Hermon *a* shall rejoice *b* in thy name *c*.

† Heb. *the right hand.*

z The northern and southern parts of the World, yea even the remotest ends thereof, though not yet known to us, were made and are ruled by thee. Or possibly he may understand the northern and southern Empires and people of the World, who have from time to time annoyed and disturbed the Kingdom of *David* and of *Israel*, of which this Psalm principally treats, such as *Syria*, *Chaldea*, and *Assyria*; which in Scripture phrase are called *the north*, in reference to that Kingdom; and *Egypt*, and *Ethiopia* and *Arabia*, which are southward from it. These, saith he, are all thy Creatures, and none of them can withstand thee, if thou wilt undertake to deliver thy people. But this I onely propose with submission. *a* Two eminent Mountains in the land of *Canaan*, *Tabor* in the West and within *Jordan*, *Hermon* on the East and without *Jordan*. By which he may understand either first the Western and Eastern parts of the World: and so all the four parts of the World are contained in this Verse. But this may seem an uncouth and incongruous description of the East and West, partly because the North and the South here mentioned are not those parts of the land of *Canaan* but of the World with respect to it; and therefore the East and West should in reason have been so too; and partly because these places were not so situated in *Canaan*, for *Tabor* was not in the West part of *Canaan*, but rather in the middle space between the Sea and *Jordan*; and *Hermon* was not so much on the East as on the North, being indeed the northern border of the land without *Jordan*. Or secondly the several parts of the land of *Canaan*, both within *Jordan*, where Mount *Tabor* is; and without it, where *Hermon* lyes. And the Mountains may be named rather than the Valleys, because when their fertility is expressed, the fertility of the Valleys is more strongly supposed. *b* (*i.e.*) Shall be fruitful and prosperous, and so give their Inhabitants cause to rejoice. Joy and singing are oft ascribed to Mountains and Fields, *&c.* in a Poetical strain. *c* In or by thy favour and the Fruits thereof.

† Heb. *an arm with strength.* 13 Thou hast † a mighty arm: strong is thy hand *d*, and high is *e* thy right hand.

d Either thy left hand, because thy right hand seems to be opposed to it, or thy right hand, as it is limited and explained in the next clause. *e* Or, *is* or *shall be exalted*, or *lifted up*. That strength of thy hand hath been, or shall be, put forth for thy people as occasion requireth.

Or, *establishment*, *v.* Psa. 89.14. 14 Justice and judgment *f* are ‖ the habitation *g* of thy throne: * mercy and truth shall go before thy face *h*.

f (*i.e.*) Just judgment or justice in judging, as *Jer.* 9. 24. and 22. 3. A common figure called *Hendiadys*. *g* Or, *the basis* or *foundation*, as this word is used. *Ezra* 2. 68. and 3. 3. *Psal.* 97. 2. and 104. 5. the ground-work of all his proceedings and the stability of his Throne and Government. For God could not be the Judge and Ruler of the World if he did not right, *Gen.* 18. 25. Compare *Prov.* 16. 12. The sence and scope of this Verse may be this, Though thy present dispensations in breaking thy Covenant with *David*, and in suffering his Posterity and thine own people to be devoured by such as are much more wicked than they, be a great deep and secret, yet I rest satisfied that they are just. In like manner the Prophet fortifies himself under the like thoughts, *Jer.* 12. 1. *h* As thy Harbengers and Companions wherefocver thou goest. Thou art neither unmerciful nor unfaithful in any of thy dealings.

* Ps. 10.6. & 49. 13. & 17. 6. 15 Blessed *is* th: people *i* that know the * joyful sound *k*: they shall walk, O LORD, in the light of thy countenance *l*.

i The Psalmist intending to describe the doleful estate of the Royal Family and Kingdom of *Israel*, aggravates it by the consideration of their former felicity. *k* (*i. e.*) Who enjoy the presence of God and his Ordinances, and the tokens of his grace and mercy to them, to which they were called and invited by the sound of Trumpets, which upon that onely reason was very pleasant and grateful to the *Israelites*. See *Numb.* 10. 9, 10. So the sign is put for the thing signified, as is manifest both from the following clause of the Verse, and because otherwise the hearing of the outward sound of Trumpets could never make them blessed. *l* They live under the comfortable influences of thy grace and favour; whereof at present we are bereaved.

16 In thy name *m* shall they rejoyce all the day: and ‖ in thy righteousness *n* shall they be exalted.

m In the knowledge and remembrance of thy name, (*i. e.*) of thy infinite power and goodness, revealed and imparted to them. *n* Whereby thou art both inclined and in some sort engaged to hear the Prayers of thy people, and to save them from all their Enemies.

17 For thou *art* the glory of their strength *o*: and in thy favour our horn shall be exalted *p*.

o All that strength in which they do or may glory is not their own, but is a meer vouchsafement of thy grace, and to thee alone belongs the glory of all their valiant atchievements. *p* (*i. e.*) Our power and honour, which now lies in the dust, shall be raised and recovered.

Or, *Our shield is of the* LORD, *and our King is of the holy one of Israel.* 18 For *q* ‖ the LORD *is* our defence: and the holy one of Israel *is* our king *r*.

q This Verse gives a reason of the Psalmists confidence that their horn would be exalted. *r* Having therefore so potent a friend, we have no reason to despair of our restitution to our former felicity. Or, as the words may well be, and are by divers, rendred, *Of* or *From the Lord* is or was *our shield*, (to wit, our King, as it is explained in the next branch of the Verse, compared with *Psal.* 47. 10) *and of* or *from the holy one of Israel*, (*i. e.* the Lord, who is oft so called) is or was *our King*. He gave us our King and Royal Family at first, and therefore he can easily restore it when he sees it fit.

19 Then *s* thou spakest in vision † to thy holy one *u*, and saidst, I have laid help *x* upon *one that is* mighty *y*; I have exalted *one* chosen out of the people *z*.

† Heb. *to.*

s (*i.e.*) Of old: for this Particle is sometimes put indefinitely. Or, Then when thou didst set *David* in the Throne. *t* Which then was the usual way by which God spake to the Prophets, *Numb.* 12. 6. *u* To thy holy Prophets; the singular number being put for the plural; especially to *Samuel* and *Nathan*; for part of the following message was delivered to the former, and part to the latter. *x* I have provided help and relief for my people which I have put into safe hands. *y* Upon a person of singular courage and wisdom and every way fit for so great a charge. *z* One whom I have picked and chosen out of all the people, as the fittest for the Kingly Office, one enriched with eminent gifts and graces, *&c.*

* 1 Sam. 16. 12. 20 * I have found *a* David my servant: with my oyl *b* have I anointed him.

a This is spoken of God figuratively after the manner of men, to imply the great scarcity of such persons, and the difficulty of finding them out. *b* Both with material oyl, 1 *Sam.* 16. 13. 2 *Sam.* 5. 3. and with the gifts and graces of my holy Spirit, which are oft signified by oyl or unction, as *Psal.* 45. 8. compared with *Heb.* 1. 9. *Isa.* 61. 3, 1 *John* 2. 20, 27

* Psa. 80.17. 21 * With whom my hand shall be established *c*: mine arm also shall strengthen him.

c (*i. e.*) Constantly abide to protect and assist him.

* 2 Sa. 7. 10. 22 * The enemy shall not exact upon him *d*: nor the son of wickedness afflict him *e*.

d Not conquer him or make him tributary. Or, *shall not deceive* or *circumvent him*, as this word is used *Gen.* 3. 13. 2 *Kings* 18. 29. *e* To wit, so as to overthrow or destroy him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my * faithfulness and my mercy *shall be* with him *f*: and in my name *g* shall his horn be exalted.

* Ps. 61. 7.

f *Faithfulness* in making good all my promises to him; and *mercy* either in doing more for him than I have promised, or in pardoning his sins, for which I might justly make him to know my breach of promise. *g* By my favour and help.

25 I will set his hand *h* also in the sea *i*, and his right hand in the rivers *k*.

h (*i.e.*) Establish his power and dominion. *i* The midland Sea. *k* To wit, *Euphrates*, called *Rivers* in the Plural Number, as *Nilus* also is, *Isa.* 18. 1. *Ezek.* 29. 3, 4. in regard of divers branches of it and rivers which flow into it. So here is a description of the uttermost bounds of the promised land, *Exod.* 23. 31. *Numb.* 34. 3. to which the Israelitish power was extended by *David* and *Solomon*.

26 He shall cry unto me, Thou *art* my father *l*, my God, and the rock of my salvation.

l He shall find me to be a true and a kind father to him, and shall familiarly and confidently make his addresses to me as such, for all necessary supplies and assistances, which Parents willingly afford to their children, as need requires.

27 Also I will make him *my* first-born *m*, higher than the kings of the earth *n*.

m As he calls me father, *v.* 26. so I will make him my son; yea my first-born; who had divers priviledges above other sons. This and the following passage in some fort agree to *David*, who may well be called Gods *first-born*, as all the people of *Israel* are, *Exod.* 4. 22. and so is *Ephraim*, *Jer.* 31. 9. Nor can I see fit wholly to exclude *David* here, of whom all the foregoing and following Verses may, and some of them must be, understood. But this is more fully and properly accomplished in Christ, and seems to be ascribed to *David* here as a type of Christ, and that our minds might be led through *David* to him whom *David* represented, even to the Messias, to whom alone this doth strictly and literally belong. *n* This also was in some fort accomplished in *David*, partly because he had a greater power and dominion than any of the Neighbouring Kings, yea than any other Kings of his age and in those parts of the world, except the Assyrian Monarch; nor is the expression here universal, but indefinite, and if it had been said, *higher than all the Kings*, yet even such universal expressions admit of some limitation or exception, as is manifest and confessed: and partly because *David* had many priviledges wherein he did excel all other Kings of the Earth of his Age without exception; which probably he did in the honour and renown which he got by his military atchievements; and by that wisdom and justice wherewith he managed all his Dominions; but certainly he did in this, that he was a King chosen and advanced by the immediate order and appointment of God himself; that he was set over Gods own peculiar and beloved people; that he was intrusted with the care and Patronage of the true Religion and the worship of God in the World; and especially that he was not onely an eminent type, but also the Progenitor, of the Messias, who is King of kings and Lord of lords, and God blessed for ever.

* Isa. 55.3. 28 * My mercy *o* will I keep with him for evermore, and my covenant *p* shall stand fast with him.

o Declared and promised to him and his Seed, as it here follows. *p* Of which see 2 *Sam.* 7. 12, 13, *&c.*

29 His seed also will I make *to endure* for ever *q*, and his throne as the days of heaven *r*.

q (*i. e.*) To sit upon the Throne for ever, as the next words explain it. This was accomplished onely in Christ, the eternal King of the Church, and of the World, who was of *David's* Seed, according to the flesh. *r* (*i. e.*) For ever; as he now said; for as long as the World shall have a being. It shall be as unchangeable and durable as the Heavens themselves, which are of an incorruptible nature. See the like expression, *Deut.* 11. 21. *Jer.* 31. 35, 36.

30 If

30 If his children forſake my laws *s*, and walk not in my judgments:

s Of this and the two next Verſes, ſee the notes on 2 *Sam.* 7. 14, 15.

† Heb. *profane my ſtatutes.* 31 If they † break my ſtatutes, and keep not my commandments *t*:

t By this variety of expreſſions he implies, that God will pardon not onely their leſſer but even their greater ſins.

*2Sa.7.14. 32 Then * will I viſit their trangreſſion with the rod, and their iniquity with ſtripes.

*Heb. *I will not make void from him.* 33 Nevertheleſs my loving kindneſs *u* * will I not utterly take from him, nor ſuffer my faithfulneſs † to fail.

u My mercy promiſed to *David*.

†Heb. *to lie* 34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

* Heb. *If I lie.* 35 Once have I ſworn by my holineſs *x*, * that I will not lye unto David.

x Here he gives ſome reaſons why he would not break his Covenant with *David*, though he ſhould have juſt cauſe to do ſo, and though he had upon ſuch juſt cauſe broke his Covenant made with others; firſt becauſe this Covenant was confirmed by his Oath, which adds not onely more ſolemnity, but more ſtability and certainty to it, as is evident from *Heb.* 6. 17. wherein he ſheweth that God addeth an Oath to his Promiſe or Covenant to make and prove it to be immutable; and from *Heb.* 7. 20, &c. where he proveth the Prieſthood of *Melchiſedech* to be unchangeable, becauſe it was confirmed by an Oath. And though judgments ſimply threatned have not always been executed, but ſometimes were prevented, yet thoſe comminations which were confirmed by Oath were thereby rendred and declared to be irrevocable, as we ſee *Numb.* 14. 28, 29, 30. *Jer.* 44. 26. Secondly, becauſe this is ſaid to be ſworn *once*, which word and phraſe ſometimes implies the compleatneſs, certainty and irrevocableneſs of the thing ſaid or done, as *Prov.* 28. 18. *ſhall fall at once.* Thus Chriſt is ſaid to have *died* or *ſuffered once*, *Rom.* 6. 10. *Heb.* 9. 26, 28. Thirdly, becauſe God ſware by his *holineſs*; in or by which God is but ſeldom read to ſpeak or ſwear, and when he is, it conſtantly adds more weight and confirmation to the ſpeech, as *Pſal.* 60. 6. and 108. 7. *Amos* 4. 2.

*2Sa.7.16. 36 * His ſeed ſhall endure for ever, and his throne * Luke 1.33. as the ſun *y* before me.

Joh.12.34. * Pſ. 72.5. 17. *y* In reſpect of perpetual duration, as appears both from the foregoing words, and from the following Verſe.

37 It ſhall be eſtabliſhed *for* ever as the moon, and as a faithful witneſs in heaven *z*. Selah.

z Whereby he underſtands, either, firſt the moon laſt mentioned, to which this clauſe may be added rather than to the Sun, to imply that as the Moon, though ſubject to Eclipſes and frequent and manifold changes, yet doth conſtantly and perpetually remain in Heaven; as a witneſs of my *covenant of the night*, as it is called *Jer.* 33. 20. ſo ſhall the Houſe and Kingdom of *David* continue for ever notwithſtanding all the Changes and Calamities which it may undergo. Or ſecondly the Rainbow, which though in it ſelf it be unſtable and tranſient, and doth but ſeldom appear, which learned men object againſt this opinion, yet in Scripture is mentioned as Gods faithful and perpetual witneſs, being called *a token of Gods everlaſting covenant between God and every living creature for perpetual generations*, Gen. 9. 12, 15. And although it do not always appear to us, neither do the Sun or Moon do ſo, yet its appearances are doubtleſs very frequent in one or other part of the World, and will be repeated from time to time to the end of the World. Add to this that the word here rendred *Heaven*, may as well be rendred *the Cloud* or *Clouds*, as it is uſed *Deut.* 33. 26. *Job* 35. 5. and 36. 28. *Pſal.* 18. 12. and 77. 17. and 78. 23. *Prov.* 3. 20. *Iſa.* 45. 8. And ſo the place being thus tranſlated, *and as the faithful witneſs in the Cloud* or *Clouds*, doth plainly point us to the Rainbow.

38 But *a* thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed *b*.

a Having hitherto declared the certainty of Gods promiſes, he now proceeds to ſhew the unſuitableneſs of the preſent diſpenſations of God's Providence thereunto; and humbly expoſtulates with God about it. *b* That Perſon and Family which thou haſt inveſted with the Kingdom.

39 Thou haſt made void *c* the covenant of thy ſervant *d*: thou haſt prophaned his crown *e*, *by caſting it* to the ground.

c Which ſeems contrary to thy word given, *v.* 34. *d* (*i. e.*) Made with him. *e* By expoſing that ſacred Perſon and Family and Kingdom to contempt, and giving his Scepter and Power into the hands of the Uncircumciſed.

*Pſ.80.12. 40 * Thou haſt broken down all his hedges *f*; thou haſt brought his ſtrong-holds to ruine.

f All the means of his protection and ſafety.

41 All that paſs by the way ſpoil him: he is a reproach *g* to his neighbours.

g An object of their ſcorn and reproach. Is this the anointed of the Lord? Is this the Everlaſting Family and Kingdom?

42 Thou haſt ſet up the right hand of his adverſaries *h*: thou haſt made all his enemies to rejoyce.

h Thou haſt given them Courage, and Power and Succeſs.

43 Thou haſt alſo turned the edge of his ſword *i*, and haſt not made him to ſtand *k* in the battel.

i So that he can neither offend his Enemies, nor defend himſelf. *k* But to flee and fall before his Enemies: for more is underſtood than what is expreſſed.

44 Thou haſt made his † glory to ceaſe, and caſt his † Heb. *brightneſs.* throne down to the ground.

45 The days of his youth haſt thou ſhortned *l*: thou haſt covered him with ſhame. Selah.

l The youthful and flouriſhing eſtate of *David*'s kingdom was very ſhort, and reached not beyond his next ſucceſſor, and it hath been languiſhing by degrees till this time when it ſeems to be dead and buried.

46 * How long, LORD, wilt thou hide thy ſelf, for * Pſ. 79.5. ever? ſhall thy wrath burn like fire? Job 23.8, Cant. 3.1, 2. and 5. 6. Iſa. 45.15.

47 Remember how ſhort my time *m* is: wherefore haſt thou made all men in vain *n*!

m (*i. e.*) Our time, the time of our king and kingdom, in whoſe name the Pſalmiſt puts up this petition, and about whom he was much more ſolicitous than about himſelf, as is evident both from the following verſes and from the whole body of the Pſalm. The ſence ſeems to be this, Our king and all his people, and I among the reſt, are ſhort-lived and periſhing creatures, that of themſelves and according to the courſe of nature muſt ſhortly die. And therefore there is no need that thou ſhouldeſt add further afflictions to ſweep them away before their time. *n* Wherefore haſt thou made us and our king (and conſequently all other men whoſe condition is in nothing better than ours, and in reſpect of thy grace and mercy is much worſe than ours) in vain or to ſo little purpoſe? Didſt thou raiſe us and him, eſtabliſh us for thy people, ſettle the crown upon *David* and his ſeed for ever by a ſolemn and unchangeable Covenant, erect a magnificent and glorious Temple, and vouchſafe ſo many and great promiſes and priviledges, and all this but for a few years, that our Crown and glory ſhould be taken from us within a little time after it was put upon our heads; that our Kingdom ſhould be broken almoſt as ſoon as it was firmly eſtabliſhed; that thy worſhip ſhould be ſo ſoon corrupted, and thy Temple quickly robbed, and not long after frequently abuſed, and polluted and waſted, and now at laſt utterly demoliſhed? It is not ſtrange that ſuch conſiderations as theſe did fill the Pſalmiſts mind with amuſement and ſad and perplexing thoughts. Nor doth the Pſalmiſt accuſe or upbraid God herewith, but onely uſeth it as an argument to move God to repair and reſtore their decayed ſtate, that they might live to praiſe and ſerve and glorify him, and not be ſuch uſeleſs and inſignificant Creatures as now they were in this forlorn eſtate of things, and as they ſhould be if they ſhould go into the place and ſtate of the dead before the reſtitution of their broken State and Kingdom.

48 * What man *is he that* liveth, and ſhall not ſee * Pſ. 49.9. death? ſhall he deliver his ſoul from the hand of † the † Heb. *hel.* grave! Selah.

o All men at their beſt eſtate are mortal and miſerable, Kings and People muſt unavoidably die by the condition of their natures; and therefore, Lord, do not increaſe our affliction which of it ſelf is more than enough; neither proceed in theſe violent courſes upon us who, without ſuch ſeverity, muſt periſh of and from our ſelves.

49 Lord, where *are* thy former loving kindneſſes, *which* thou * ſwareſt unto David in thy truth *p*? *2Sa.7.15.

p Haſt thou forgotten or repented of all that mercy and kindneſs which thou haſt promiſed and ſworn, and ſometimes performed unto *David* and his Family and Kingdom?

50 Remember, Lord, the reproach of thy ſervants; *how* I *q* * do bear in my boſom *r the reproach of* all the * Num.11. mighty people *s*. 12.

q (*i. e.*) We thy ſervants, as he now ſaid; our King and his people; of whom he ſpeaks as of one perſon, as is very uſual in holy Scripture. Or, the Pſalmiſt ſheweth how particularly and paſſionately he reſented thoſe reproaches which were caſt upon their King and Kingdom, as if they were caſt upon himſelf. *r* This phraſe may denote either firſt the multitude of theſe reproaches, things being ſaid to be given or received into a mans boſom, which are given or received in great plenty, as *Iſa.* 65. 6. *Luke* 6. 38. Or ſecondly their grievouſneſs, that they pierced him to the very heart, which is ſometimes called *the boſom*, as *Eccl.* 7. 9. *s* Of the great Potentates and Princes of the World who now reproached the Houſe of *David* with their vain and confident boaſting of the everlaſtingneſs of their Kingdom, which was now in a deſperate and loſt condition. Or, *all* the reproaches *of many people*.

51 Wherewith thine enemies have reproached, O LORD, wherewith they have reproached the footſteps of thine anointed *t*.

t Or, *of thy Meſſiah*. By whom he ſeems to underſtand either firſt the Kings of *Judah*, the ſingular number being put for the plural; and by their *footſteps* may be meant either their ways or actions, and the ſad conſequences thereof; or the traces or memorials of their antient ſplendor and dominion, wherewith they now upbraid them; Or rather ſecondly the Meſſiah moſt properly and eminently ſo called; of whom not onely many Chriſtians, but the Chaldee Paraphraſt and the Hebrew Doctors, underſtand this place. And this ſuits very well both with the ſingular number here uſed which points at one particular and eminent perſon anointed by God to be the King of his People, and with the matter and occaſion of this Pſalm. For it was univerſally believed by the Jews, that the Meſſiah ſhould come of the Seed of *David*, and that by him the antient glory and power of *David*'s Houſe ſhould be revived and vaſtly increaſed. And this coming of the Meſſiah the Jews did continually expect for a long time together before he did come, and ſupported themſelves therewith under all their Calamities. All which being well known to many of the Heathens, they reproached the Jews with the vanity of this belief and expectation. And by *the footſteps* of the Meſſiah he may underſtand his coming, as by the *feet* or *footſteps* of Miniſters, *Iſa.* 52. 7. their coming and bringing the Goſpel with them is underſtood.

52 Bleſſed

52 Bleſſed *be* the LORD *u* for evermore. Amen and Amen.

u Let thine Enemies reproach thee and thy promiſes concerning the ſending of the Meſſiah, and the deliverance of thy people by his hand, I do and will heartily bleſs and praiſe thee for them, and encourage my ſelf with them, not doubting but thou wilt conſider and take away all our reproaches, and in thine own due time (which is the beſt) ſend him who is the conſolation and expectation of *Iſrael*, and the deſire of all Nations.

PSAL. XC.

Or, *A Prayer of Moſes the man of God, &c.* ‖ A Prayer of Moſes the man of God *a*.

a Who conſidering that terrible but righteous ſentence of God concerning the cutting off all that ſinful Generation in the Wilderneſs, of which ſee *Numb.* 14. takes that occaſion to publiſh theſe Meditations concerning Mans Mortality and Miſery in this Life, which might be uſeful both to that and to all ſucceeding Generations.

Moſes ſetting forth the Eternity and Providence of God, 1, 2. deſcribeth the miſery and ſhortneſs of Mans Life, 3—11. Prayeth for Wiſdom to number his days, 12. And for the knowledge and ſenſible Experience of Gods good Providence, 13—17.

1 LORD, thou haſt been our dwelling-place † in all generations *b*.

† Heb. *in all generation.*

b Although we and our Fathers, for ſome Generations, have had no certain and fixed Habitation, but have been *ſtrangers in a land that* was *not ours*, and *afflicted* for *four hundred years*, according to thy prediction, *Gen.* 15. 13. And although we now are, and have been for ſome time, and ſtill are like to continue in a vaſt howling Wilderneſs, having no Houſes, but dwelling in Tents, and wandring from place to place, we know not whither; yet thou, O Lord, haſt fully ſupplyed this want, and haſt been in ſtead of, and better than, a dwelling place to us, by thy watchful and gracious Providence over us in all places and exigences. And this is a very proper Preface to this Pſalm, to intimate that all the following miſeries were not to be imputed to God but unto themſelves who by their own ſins had brought theſe miſchiefs upon themſelves.

2 Before the mountains *c* were brought forth, or ever thou haſt formed the earth, and the world *d*, even from everlaſting to everlaſting, thou *art* God *e*.

c Which he mentions as the moſt fixed and ſtable part of the Earth. *d* (*i. e.*) From Eternity; which is frequently deſcribed in this manner, as *Prov.* 8. 25, 26. *Job.* 17. 24. *Eph.* 1. 4. becauſe there was nothing before the Creation of the World but Eternity. And thus the words here following do explain it. And this Eternity of God is here mentioned, partly that Men by the contemplation thereof might be wrought to a deeper ſenſe of their own frailty and nothingneſs, which is the foundation of humility and of all true piety; and to a greater reverence and admiration of the Divine Majeſty; and partly for the comfort of Gods people, who notwithſtanding all their preſent miſeries have a ſure and everlaſting refuge and portion. *e* Or, *thou art the ſtrong God*. Thou haſt thy power and all thy perfections, not by degrees, as men have theirs, but from all Eternity. Or, *thou* art or waſt, *O God*.

3 Thou turneſt man to deſtruction *f*, and ſayeſt *g*, Return ye children of men.

f But as for man, his caſe is far otherwiſe, his time is ſhort, and though he was made by thee an happy Creature, and ſhould have been immortal, yet upon and for his ſin thou didſt make him mortal and miſerable. *g* Or, *didſt ſay*, (*i. e.*) pronounce that ſad ſentence here following, *Return*, O men, to the duſt out of which you were taken, *Gen.* 2. 19. *Pſal.* 146. 4. *Eccleſ.* 12. 7.

4 * For a thouſand years *h* in thy ſight *i* are but as yeſterday ‖ when it is paſt *k*, and as a watch *l* in the night *m*.

* Heb. *as.* ‖ Or, *when.*

h If we ſhould now live ſo long as ſome of our Progenitors welnigh did. As he compared Mans duration with Gods in reſpect of its beginning, *v.* 2. ſo here he compareth them in reſpect of the end, or continuance. *i* In thy account, and therefore in truth; which is oppoſed to the partial and falſe judgment of men, who think time long becauſe they do not underſtand Eternity: Or in compariſon of thy endleſs duration. *k* Which is emphatically added; becauſe time ſeems long when it is to come, but when it is paſt, and men look backward upon it, it ſeems very ſhort and contemptible, and men value one hour to come more than a thouſand years which are paſt. *l* Which laſted but for three or four hours; for the night was antiently divided into three or four Watches. See *Judg.* 7. 19. *Mark* 6. 48. and 13. 35. *Luke* 12. 38. *m* Which alſo hath its weight; for the ſilence and ſlumbers of the night makes time ſeem ſhorter than it doth in the day.

5 Thou carrieſt them *n* away as with a floud *o*; * they are *as* a ſleep *p*: in the morning * *they are* like graſs which ‖ groweth up *q*.

Pſ.90. Pſ.103. * Heb. *It is.* Or, *it paſſeth.* ‖ Or, *is changed.*

n (*i. e.*) Mankind, of whom he ſpake, *v.* 3. *o* Unexpectedly, violently and irreſiſtibly, univerſally, without exception or diſtinction. *p* Short and vain, as ſleep is, and not minded till it be paſt. Or like a Dream, when a Man ſleepeth, wherein there may be ſome real pleaſure, but never any ſatisfaction, or ſome real trouble, but very inconſiderable, and ſeldom or never pernicious. Even ſuch an idle and inſignificant thing is humane life conſidered in it ſelf without reſpect to a future ſtate, in which there is but a meer ſhadow or dream of felicity, only the calamities attending upon it are more real and weighty. *q* Heb. *which is changed*, either firſt for the worſe, *which paſſeth away*, as ſome render the word. Which having generally affirmed here, he may ſeem more particularly to explain in the next Verſe. Or rather ſecondly for the better, as this word is ſometimes uſed; as *Job* 14. 7. *Iſa.* 40. 31. which ſprouteth out of the Earth, and groweth more apparent and green and flouriſhing. And this interpretation is confirmed from the next Verſe, where this ſame word is uſed in this ſenſe; where alſo *the morning* is again mentioned, and that as the time not of its decay, but of its flouriſhing.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down and withereth *r*.

r The whole ſpace of Mans Life is compared to one day, and his proſperity is confined to a part of that day, and ended in the cloſe of it.

7 For we *s* are conſumed *t* by thine anger *u*, and by thy wrath are we troubled.

s Either, 1. We Men: Or rather, 2. We *Iſraelites* in this Wilderneſs. *t* Either naturally by the frame of our bodies, or violently by extraordinary judgments. Thou doſt not ſuffer us to live ſo long as we might by the courſe of Nature. *u* Caſt upon us for ſinful ſtate and lives.

8 Thou haſt ſet our iniquities before thee *x*; our ſecret *ſins* *y* † in the light of thy countenance.

† Heb. *the luminary of thy countenance.*

x Thou doſt not now cover or blot out or paſs by our ſins, as thou haſt uſually done to thy people; but thou doſt diligently ſearch them out, and accurately obſerve them, as a ſevere, but righteous Judge, and art now calling us to an account for them. *y* Thou doſt not only puniſh us for our notorious and ſcandalous ſins, which thine honour may ſeem to oblige thee to do, but even for our ſecret Luſts, the murmuring, and unbelief, and apoſtaſie, and idolatry of our hearts; which though hid from the eyes of men, thou haſt ſet before thine eyes, and brought them to light by thy Judgments.

9 For all our days are † paſſed away *z* in thy wrath: we ſpend our years ‖ as a tale *that is* told *a*.

† Heb. *turned away.* ‖ Or, *as a meditation.*

z Or, *turn away themſelves* or *their face* from us. They do not continue with us, but quickly turn their backs upon us, and leave us. *a* Which may a little affect us for the preſent, but is quickly ended and gone out of mind. Or, *as a word*, as *Job* 37. 2. which in an inſtant is gone, and that irrevocably. Or, *as a thought*, or *a ſigh*, or *a breath*. All which come to one ſenſe.

10 † The days of our years *b* are threeſcore years and ten *c*; and if by reaſon of ſtrength *d they be* four-ſcore years, yet is their ſtrength *e* labour and ſorrow *f*: for it *g* is ſoon cut off *h*, and we flee away *i*.

† Heb. *as for the days of our years in them are ſeventy years.*

b Either, 1. Of the *Iſraelites* in the Deſart, who being twenty years old, and ſome thirty, ſome forty, ſome fifty years old when they came out of *Egypt*, and dying in the Wilderneſs, as all of that age did, *Numb.* 14. 29. a great number of them doubtleſs dyed in their ſeventieth or eightieth year, as is here implyed. Or rather, 2. Of the generality of mankind, and the *Iſraelites* no leſs than others, in that and all following Ages, ſome few perſons excepted, amongſt whom were *Moſes*, and *Caleb*, and *Joſhua*, who lived an hundred and twenty years; which is therefore noted of them as a thing ſingular and extraordinary. This ſenſe ſuits beſt with the following words, and with the ſcope of *Moſes*; which was to repreſent the vain and tranſitory condition of men in this life, and how much mankind was now ſunk below their Anceſtors, who commonly lived many hundreds of years, and that the *Iſraelites*, though Gods peculiar people, and endowed with many priviledges, yet in this were no better than other men. All which may be conſidered, either as an argument to move God to pity and ſpare them, or as a motive to awaken and quicken the *Iſraelites* to ſerious preparations for death, by comparing this with *v.* 12. *c* Which time the antient Heathen Writers alſo fixed as the uſual ſpace of mens lives. *d* (*i. e.*) By the ſtrength of their Natural Conſtitution *i* which is the true and common cauſe of longer life. *e* Their ſtrongeſt and moſt vigorous old Age. Or, *their excellency*, or *pride*; that old age which is their glory, and in which men do commonly glory. *f* Filled with troubles and griefs from the infirmities of Age, the approach of Death, and the contingencies of Humane Life. *g* Either our Age, or our Strength. *h* It doth not now decline by many degrees and ſlow ſteps, as it doth in our young and flouriſhing age, but decayeth apace, and ſuddenly fleeth away. *i* We do not now go to Death, as we do from our very Birth, nor run, but flee ſwiftly away like a Bird, as this word ſignifies.

11 Who knoweth *k* the power of thine anger *l*? even according to thy fear *m*, *ſo is* thy wrath *n*.

k Few or none ſufficiently apprehend it, or ſtedfaſtly believe it, or duly conſider it, or are rightly affected with it. For all theſe things are comprehended under this word *knoweth*. *l* The greatneſs and force and dreadful effects of thine anger conceived againſt the ſons of men, and in particular againſt thine own people for their miſcarriages. *m* (*i. e.*) According to the fear of thee; as *my fear* is put for *the fear of me*, *Mal.* 1. 6. and *his knowledge* for *the knowledge of him*, *Iſa.* 53. 11. According to that fear or dread which ſinful men have of a juſt and holy God. Theſe fears of the Deity are not vain Bugbears, and the effects of ignorance and folly or ſuperſtition, as Heathens and Atheiſts have ſometimes ſaid, but are juſt and built upon ſolid grounds, and juſtified by the terrible effects of thy Wrath upon Mankind. *n* It bears full proportion to it, nay indeed doth far exceed it. It cannot be ſaid of Gods Wrath, which is ſaid of Death, that the fear of it is worſe than the thing it ſelf. But this Verſe is by many both antient and later Interpreters rendred otherwiſe, and that very agreeably to the Hebrew Text, *Who knoweth the power of thine anger, and thy wrath according to thy fear?* (*i. e.*) Either, 1. According to the fear of thee; or ſo as thou art to be feared, or anſwerably to thy terrible diſpleaſure againſt ſin and ſinners. Or, 2. So as to fear and dread thee in ſuch manner and meaſure as ſinful Creatures ought to fear the infinite and offended Majeſty of God their Creator and Judge, and Soveraign, and thereby to be moved to humble himſelf before thee, and fervently to ſeek thy face and favour; which is the only true wiſdom, for which he prayeth in the next Verſe:

* Pl. 39.4. †Heb. *cause to come.*

12 * So teach us *o* to number our days *p*, that we † apply *our* hearts unto wisdom *q*.

o By thy Spirit and Grace, as thou hast already taught us by thy Word. Or, *Teach us rightly* (as this word is used *Numb.* 27. 7. and 2 *Kings* 7. 9.) *to number*, &c. as it follows. *p* To consider the shortness and miseries of this Life, and the certainty and speedines of Death, and the causes and consequences thereof. *q* That we may heartily devote our selves to the study and practice of true wisdom, which is nothing else but piety, or the fear of God. And why so? Not that the *Israelites* might thereby procure a revocation of that peremptory sentence of Death passed upon all that Generation; nor that other men might hereby prevent their Death, both which he very well knew to be impossible, but that men might arm and prepare themselves for Death, and for their great account after Death, and might make sure of the happiness of the future Life. Of which this Text is a plain and pregnant proof.

13 Return, O LORD *r*, how long *s*! and let it repent thee concerning thy servants *t*.

r To us in Mercy; for thou seemest to have forsaken us and cast us off. *s* Understand, *wilt thou be angry*; or, *will it be ere thou return to us.* *t (i. e.)* Of thy severe proceedings against us, and change thy course and carriage to us.

14 O satisfie us early *u* with thy mercy, that we may rejoyce, and be glad all our days.

u Speedily or seasonably, before we be utterly consumed.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil *x*.

x Our Afflictions have been sharp and long, let not our Prosperity be small and short.

16 Let thy work appear unto thy servants, and thy glory unto their children *y*.

y Let that great and glorious work of giving thy people a compleat deliverance, which thou hast long since designed and promised, be at last accomplished and manifested unto us, and in the sight of the World.

17 And let the beauty of the LORD *z* our God be upon us, and establish thou the work of our hands upon us *a*; yea the work of our hands establish thou it.

z (i. e.) His favourable countenance, and gracious influence, and glorious presence. *a* Or, *in us*. Do not only work for us, but in us. And because the glorious work of thy hands is hindered by the evil works of our hands, be thou pleased by thy Holy Spirit to *direct* or *establish* (for this Hebrew word signifies both) *the works of our hands*, that we may cease to do evil and learn to do well, and turn and constantly cleave unto thee, and not revolt and draw back from thee, as we have frequently done to our own undoing.

PSAL. XCI.

The ARGUMENT.

THe Penman of this Psalm is uncertain. The occasion of it seems to have been that great Pestilence recorded, 2 *Sam.* 24.

The Psalmist representeth the State of the Godly, 1, 2. Their safety, and place of habitation, 3—10. Comfortable promises of Gods preserving them, 11. Of his support and salvation, 12—16.

* Psal. 27. 1 4. 5. & 31. 20. † Heb. *lodge.*

1 HE that * dwelleth in the secret place *a* of the most High shall † abide under the shadow of the Almighty *b*.

a Or, *hiding place*. He that makes God his habitation and refuge, as he is called below, *v.* 9. reforting to him, and relying upon him in his dangers and difficulties. *b* He shall not be disappointed of his hope, but shall find a quiet and safe repose under the Divine Protection. A *shadow* in Scripture phrase commonly signifies protection. See *Gen.* 19. 8. *Judg.* 9. 15. *Psal.* 17. 8. *&c.*

2 I will say of the LORD, *He is* my refuge *c*, and my fortress: my God, in him will I trust.

c Upon that ground I will confidently commit my self and all my affairs to God.

* Pl. 124. 7. 3 Surely * he shall deliver thee *d* from the snare of the fowler, and from the noisom pestilence *e*.

d O thou believing pious Soul, who after my example shalt make God thy refuge, thou shalt partake of the same priviledge which I enjoy. *e* From the Pestilence, which like a Fowlers snare taketh men suddenly and unexpectedly, and holdeth them fast, and commonly delivers them up to Death.

* Pl. 57. 1. 4 * He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *f shall be* thy shield and buckler.

f Whereby he is obliged to fulfil all his gracious promises, and amongst the rest, that of protection in dangers.

* Job 5. 19, &c. Pro. 3. 23. Isa. 43. 2.

5 * Thou shalt not be afraid for the terror by night *g*; *nor* for the arrow *h* that fleeth by day *i*:

g When evil accidents are most terrible and least avoidable. *h* The Pestilence, or any such common and destructive Calamity; for such are frequently called *Gods arrows*, as *Deut.* 32. 23, 42. *Lam.* 3. 12, 13, *&c.* *i* Which is the time for shooting of Arrows. The sense of the Verse is, He shall be kept from secret and open mischiefs at all times.

6 *Nor* for the pestilence *k that* walketh *l* in darkness *m*: *nor* for the destruction *that* wasteth at noonday *n*.

k This Verse explains the former, and sheweth what that *terror* and *arrow* signifies. *l* That spreadeth or maketh progress. *m* Either invisibly, so as we can neither foresee nor prevent it. Or rather, by night; as *v.* 5. *n* That like a bold Enemy assaults us openly, and though discovered cannot be resisted.

7 A thousand shall fall at thy side *o*, and ten thousand at thy right hand: *but* it shall not come nigh thee *p*.

o *At thy* left *side*, because this is opposed to the *right side* here following. See the like *Ellipsis*, *Numb.* 5. 16. *Psal.* 84. 11. *p* This and such like promises are not to be understood absolutely and universally, as if no truly good man could be cut off by the Plague or other common Calamities, which is confuted both by other plain Texts of Scripture, and by unquestionable experience, but with due limitations and conditions, either on mans part, as if there be a defect in his Faith or Obedience; or on Gods part, when God sees that Death is more for his good than Life, as it apparently is when righteous men are taken away from the evil to come, as is said *Isa.* 57. 1. In which case though God doth not give the thing promised, yet he giveth a far greater Mercy instead of it, and so fulfils his promise in the best sense, and with most advantage. As if one man should solemnly promise to another to give him his daily food every day, he not only might but ought, notwithstanding this promise, to deny and withdraw this Food, when his Body is so distempered, that in the Judgment of the wisest Physicians the taking of his Food would evidently endanger his Life.

8 Only * with thine eyes shalt thou behold *q*, and see the reward of the wicked *r*. * Pl. 37. 34.

q Without any terrour or danger to thy self, and with a delightful and thankful reflection upon Gods goodness to thee. *r* The just recompence of their sins, or the vengeance of God upon them.

9 Because thou hast made the LORD *which is* my refuge, *even* the most High thy habitation *s*,

s Or, as the words lye in the Hebrew, and others render them, *Because thou, O Lord, art my refuge, thou* O my Soul (which is easily understood out of the foregoing words, and to which *David* oft suddenly turneth his speech) *hast made the most High thine habitation.* Which is the only ground and reason of that safety last mentioned. As for the variation of persons, that he sometimes speaketh to and of others, and sometimes to and of himself, nothing is more frequent in this Book; nor doth it make any alteration in the sense.

10 There shall no evil befal thee, neither shall any plague come nigh thy dwelling *t*.

t To wit, so as to destroy thee, as the next Verse limits and expounds it. For surely this promise is not made to all that dwell nigh to his Children and Servants, who may possibly be wicked men, and so strangers from Gods Covenant and Promises. How far this secures his own person, see on *v.* 7.

11 * For he shall give his angels *u* charge over thee, to keep thee in all thy ways *x*. * Pl. 34. 7. Mat. 4. 6

u Those blessed and powerful and watchful spirits, whom God hath appointed to mind the affairs of this lower World, and to take care of the Heirs of Salvation, *Heb.* 1. 14. *x* In the whole course of thy life, and in all thy lawful undertakings. Luk. 4. 10.

12 They shall bear thee up ‖ in *their* hands *y*, lest ‖ Or, with thou dash thy foot against a stone *z*.

y Sustain or uphold thee in thy goings, as we do a Child or a weakly Man, especially in uneven or dangerous paths. Or shall carry thee aloft as upon Eagles Wings, when it shall be needful for thee. *z* So as to hurt thy foot, or to cause thee to fall.

13 Thou shalt tread upon the lion *a*, and ‖ adder: the young lion and the dragon *b* shalt thou trample under feet. ‖ Or, asp.

a The Lyon shall lie prostrate at thy feet, and thou shalt securely put thy Feet upon his Neck, as the *Israelites* did upon the Necks of the *Canaanitish* Kings, *Jos.* 10. 24. *b* By which he syneedochically understands all pernicious Creatures, though never so strong and fierce and subtil, and all sorts of Enemies.

14 Because he hath set his love upon me *c*, therefore will I deliver him *d*: I will set him on high *e*, because he hath known my name *f*.

c This and the two following Verses are the words of God, whom the Psalmist here, as oft elsewhere, introduceth as giving an account of the reasons of Gods singular care of all believing or pious persons. *d* I will abundantly recompence his love with my favour and blessing. *e* In an high and safe place, where no evil can reach him. *f* With a true and saving knowledge, so as to love me and put his trust in me. Gods *name* is here put for God himself, as it is also *Deut.* 28. 58. *Psal.* 20. 2. and 115. 1.

15 * He shall call upon me *g*, and I will answer him: *I will be* with him in trouble *h*; I will deliver him, and honour him. * Pl. 50. 15.

g To wit, in trouble, which is expressed in the following clause. As he knoweth and loveth me, so he will offer up sincere and fervent Prayers to me upon all occasions. *h* To keep him from sinking under his burden.

16 With † long life *i* will I satisfie him, and shew him my salvation *k*. † Heb. *length of days.*

i Either in this World, when it is expedient for my service and for his benefit; or, at least, in the next World, where he shall live to Eternity in the blissful sight and enjoyment of God in glory. *k* Either here or hereafter.

PSAL. XCII.

A psalm *or* song for the sabbath-day *a*.

a To be sung upon the Weekly Sabbath. To which the matter of this Psalm very well agrees. For it celebrates the works of God, both that first and great work of Creation, and that succeeding and no less wonderful work of his Providence, by which he upholds

holds and governs all his Creatures, and especially that by which he ruleth all sorts of men, both good and bad, and that by which he preserveth and manageth his Church and People.

The Prophet exhorteth to praise God, 1—3. for his great works, 4, 5. His Judgments on the wicked, 6—9. Gracious Promises to the righteous, 10—12. They shall be fruitful, 13—15.

Ps. 147. 1. 1 IT *is a* * good *thing b* to give thanks unto the LORD, and to sing *praises* unto thy name, O most High.

b It is a good work and a just debt to God.

2 To shew forth thy loving kindness in the morning, and thy faithfulness † every night *c*. † Heb. *in the nights.*

c To adore and celebrate thy goodness and truth continually, and especially at those two solemn times of Morning and Evening, which on every day, and especially upon the Sabbath-day, were devoted to the worship and service of God.

3 Upon an instrument of ten strings, and upon the psaltery; ‖ upon the harp † with a solemn sound. Or, upon a solemn viol with a cry. † Heb. *with joyful sound.*

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands *d*. Ps. 42. 5. Ps. 43. 4.

d Which thou didst create by thine Almighty Power, and dost still govern with Infinite Wisdom; one instance whereof we have in the following Verses.

5 * O LORD, how great are thy works! and * thy thoughts *e are* very deep. Ps. 33. 11.

e Thy Counsels and Methods in the Government of the World and of thy Church.

Ps. 73. 6 * A brutish man *f* knoweth not: neither doth a fool understand this *g*.

f Who cannot or doth not seriously consider things, whose mind is corrupted by his sensual and brutish appetites; who is led by Sense, and not by Reason and Faith. *g* The depth of Gods Counsels and Works mentioned, *v.* 5. or that particular work of God described, *v.* 7.

Ps. 12. 6. Pro. 12. 11. Ps. 73. 7 * When the wicked spring as † the grass, and when all the workers of iniquity do flourish, *it is* that they shall be destroyed for ever *h*. Ps. 37. 35.

h Their present worldly prosperity is a presage and occasion of their utter and eternal ruine.

Ps. 34. 8 But thou, LORD, *art* most High for evermore *i*.

i So this Verse is added by way of opposition to the former, *They shall perish, but thou shalt endure*, as is said in a like comparison *Psal.* 102. 25. they flourish for a season, but thou rulest for ever to judge and punish them. Or, *for* (as this Hebrew Particle is not seldom used, whereof instances have been formerly given) *thou, Lord, art*, &c. So this Verse gives a reason of the former, as well as the first branch of it, why God suffers the wicked to flourish so long, because he is not like Man, of short and uncertain continuance here, to whom a little time is long and tedious, who therefore impatiently expects the time of vengeance, and fears lest the offender should escape it; whereas God is unchangeable and everlasting, and therefore long-suffering without any inconvenience, and the longest time of the prosperity of the wicked is but short and inconsiderable in his Eyes, *a thousand years* being *in his sight but as yesterday, when it is past*, *Psal.* 90. 4. and they can never escape out of his hands: as also of the latter branch of the Verse, why the wicked shall be destroyed for ever, because God lives and reigns for ever to execute that just sentence of everlasting punishment which he hath pronounced against them.

9 For lo *k*, thine enemies, O LORD, for lo, thine enemies shall perish: all the workers of iniquity shall be scattered.

k He represents their destruction as present, and as certain which the repetition of the words implies.

10 But my horn shalt thou exalt *l* like *the horn* of an unicorn *m*: I shall be anointed *n* with fresh oil *o*.

l But as for me, and other righteous persons (of whom he saith the same thing, *v.* 12.) we shall be advanced to the height of honour, and true and lasting felicity. *m* Of which see on *Deut.* 33. 17. *n* I shall have great cause of rejoycing and testifying my joy by anointing my self, as the manner was in Feasts and all joyful Solemnities. *o* Sweet and uncorrupted.

11 Mine eye also shall see *my desire p* on mine enemies; *and* mine ears shall hear *q my desire* of the wicked that rise up against me.

p To wit, in the ruine of thine and mine incorrigible Enemies. *q* What I do not see my self, I shall understand by the certain reports of others.

Psal. 92. 12 * The righteous shall flourish like the palm-tree *r*: he shall grow like a cedar *s* in Lebanon. 4, 5.

r Which is constantly green and flourishing, and fruitful, *Cant.* 7. 8. and growing even when it is pressed down; and so is a fit emblem of a just mans person and condition. See *Revel.* 7. 9. *s* Which spreads it self wide, and grows very high and strong, and is very durable, and in some fort incorruptible.

13 Those that be planted *t* in the house of the LORD *u*, shall flourish in the courts *x* of our God.

t Whom God by his Gracious Providence and Holy Spirit hath planted or fixed there. *u (i. e.)* In its Courts, which are a part of the House, and oft come under that name in Scripture. And by this *House* he means the Church of God, whereof all just persons are real and living members. *x* Which he mentions rather than the House, because he speaks not here of the Priests, but of all just men, who were permitted to come no further than into the Courts.

14 They shall still bring forth fruit in old age *y*: they shall be fat, and † flourishing: † Heb. *green.*

y When their natural strength decayeth, it shall be renewed; their last days shall be their best days, wherein as they shall grow in grace, so they shall increase in comfort and blessedness.

15 To shew that the LORD *is* upright *z*: *he is* my rock, and *there is* no unrighteousness in him.

z This glorious work of God in compensating the short prosperity of the wicked with everlasting punishments, and of exchanging the momentany Afflictions of the Just with Eternal Glory and Happiness, doth clearly demonstrate that God is just and blameless in all the dispensations of his Providence in the World.

PSAL. XCIII.

The ARGUMENT.

THis Psalm contains an assertion or declaration of Gods sovereign and universal dominion in and over the whole World. Which is here set forth, partly for the comfort of Gods Church and People against all the assaults of their numerous and potent Adversaries; and partly to give an intimation and assurance of the accomplishment of that great Promise of the Kingdom of the Messias, which was not to be confined to the *Israelites*, but to be extended to all the Nations of the Earth; which, though wonderful in our Eyes, the Supream and Almighty Ruler of the World could easily effect. This and the six following Psalms, according to the opinion of the Hebrew Doctors, belong to the times of the Messias.

A description of the Majesty, 1. and Power of God, 2—4. The certainty of Gods Word, and necessity of Holiness in Gods House, 5.

1 * THe LORD reigneth *a*, * he is clothed with majesty; the LORD is clothed with strength *b wherewith* he hath girded himself: the world also is established, that it cannot be moved *c*. * Pl. 96. 10. & 97. 1. & 99. 1. * Pl. 104. 1.

a He is the King and Governour, not only of *Israel*, but of the whole World, as the last clause of the Verse expounds it: and accordingly he will in his due time set up his Empire over all Nations, in the hands of his Son the Messias. *b* That Majesty and Strength which he always had in himself, he now hath and will shortly much more shew it forth in the Eyes of all people. *c* The effect of Gods Government of the World shall be this, that he will order and over-rule all the Confusions, and Divisions, and Hostilities in the World, so as they shall end in an orderly, peaceable and happy settlement, and in the erection of that Kingdom of the Messias, which can never be moved.

2 * Thy throne is established † of old: thou *art* from everlasting *d*. * Pl. 45. 6. † Heb. *From then.*

d And this Kingdom of thine is no new or up-start Kingdom, as it may seem to the ignorant World, but the most antient of all Kingdoms, being from Everlasting to Everlasting, although it was not always equally manifested in the World.

3 The floods *e* have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves *f*.

e The Enemies of thy Kingdom, who are oft compared to floods for their numbers, force, rage, *&c.* See *Isa.* 8. 7, 8. and 17. 12, 13. *Jer.* 46. 7, 8. *f* Have both by their words and actions made opposition against it.

4 The LORD on high *is* mightier than the noise of many waters; *yea, than* the mighty waves of the sea *g*.

g The King of Heaven is too strong for all Earthly Potentates, and will subdue them under his feet.

5 Thy testimonies *h* are very sure: holiness becometh thine house *i*, O LORD, † for ever. † Heb. *to length of days.*

h (i. e.) Thy words; either, 1. Thy Precepts, which are commonly called Gods *testimonies*. And so having spoken of Gods *days*. Kingdom, he now sheweth that the Laws of that Kingdom are just, and true, and holy; which is a singular commendation of it. Or, 2. Thy Promises, as may be gathered from the following words, *are sure*, or *true*, or *faithful*; which Attribute properly belongs, and every where in Scripture is ascribed to Promises rather than to Precepts. And the Promises no less than the Precepts are Gods *Testimonies*, or the witnesses or declarations of his Mind and Will to Mankind. And he seems here to speak of those great and precious promises concerning the erection and establishment of his Kingdom in the World by the Messias. Which, saith he, are infallibly true, and shall certainly be accomplished in thy time. *i* This is to be understood, either, 1. Of Gods Church or People, who are sometimes called Gods *House*, and whose business and delight is in Gods House and Service there performed. So the sense is, It becometh thy people to be holy in all their approaches to thee, and worshippings of thee. Or rather, 2. Of God himself, who dwelt in his House, from whence he gave forth his Oracles, and where all his testimonies were kept upon record. This seems better to suit with the Context, the business of this Psalm being rather to describe the dominion of God than the Duty of his People. And so the sense seems to be this, Holiness is the constant Ornament and Glory of thy House. Or it becometh thee who dwellest in thy House to be holy in all thy words and actions; and therefore thy testimonies are very sure, and thou wilt undoubtedly fulfil all thy Promises. For *holiness* seems to be here taken for Gods faithfulness, as it is *Psal.* 60. 6. and 89. 35. or which comes to the same thing, for his Justice or Righteousness, whereby he is obliged to make good all his promises, as that word is very commonly used.

PSAL. XCIV.

The ARGUMENT.

THe matter of this Pſalm plainly declares the occaſion of it to be the oppreſſions and perſecutions of Gods people by wicked and cruel Tyrants and Enemies, againſt whom he prays for the divine aid.

The Pſalmiſt calling to God for Juſtice, 1—4. *complaineth of Tyranny and Impiety,* 5—7. *Teacheth Fools Gods Providence,* 8—11. *Sheweth the bleſſed effects of Affliction,* 12, 13. *and a promiſe of his preſence with the afflicted,* 14, 15. *He is their ſupport,* 16—23.

† Heb. *God of revenges.* † Heb. *ſhine forth.* Pſ. 80. 1.
1 O LORD † God to whom vengeance belongeth *a*: O God, to whom vengeance belongeth, † ſhew thy ſelf.

a As thou art the ſupreme Judge of the World, the Patron and protector of the Righteous, and the declared Enemy of all wickedneſs and wicked men.

* Pſ. 7. 6. * Gen. 18. 25.
2 * Lift up thy ſelf *b*, thou * judge of the earth: render a reward to the proud.

b Either, 1. Aſcend thy Tribunal to pronounce the Sentence. Or 2. Ariſe from thy ſeat, and beſtir thy ſelf to puniſh thy proud Enemies, as it here follows.

3 LORD, how long ſhall the wicked, how long ſhall the wicked triumph!

4 *How long* ſhall they utter *c*, *and* ſpeak hard things *d*! *and* all the workers of iniquity boaſt themſelves *e*.

c Or *pour forth* freely, conſtantly, abundantly, as a Fountain doth waters, as this Hebrew word ſignifies. *d* Grievous, and inſolent, and intolerable words againſt thee and thy people; blaſphemous, malicious, contemptuous and minatory words. *e* Boaſt of their invincible power, and proſperous ſucceſs in their wicked deſigns.

5 They break in pieces thy people, O LORD, and afflict thine heritage *f*.

f Thoſe righteous perſons whom thou haſt choſen for thy portion or inheritance.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs *g*.

g Whom common humanity obliged them to ſpare, and pity and relieve.

* Pſal. 10. 11, 12. & 59. 7.
7 * Yet they ſay, The LORD ſhall not ſee *h*: neither ſhall the God of Jacob *i* regard *it*.

h Their impunity and proſperity in their impious and barbarous practices makes them ready to doubt of, or to deny the Providence of God in the government of his Church and of the World. *i* So they call him ſarcaſtically, He who taketh that name to himſelf, but hath no regard to his people, but gives up his *Jacob* to the ſpoil, and to the rage of their Enemies.

* Pſ. 92. 6.
8 * Underſtand, ye brutiſh among the people *k*: and ye fools, when will ye be wiſe!

k You who though you think your ſelves the wiſeſt of men, yet in truth are the moſt brutiſh of all people; for the Hebrews oft expreſs their ſuperlatives in this manner, as *Prov.* 30. 30. *Cant.* 1. 8. *&c.* You that have only the ſhape, but not the underſtanding, of a man in you.

* Exod. 4. 11. Prov. 20. 12.
9 * He that planted *l* the ear, ſhall he not hear *m*! he that formed *n* the eye ſhall he not ſee!

l The word is very emphatical, ſignifying the excellent ſtructure of the Ear, or the ſeveral Organs or Inſtruments belonging to the ſenſe of Hearing, and the exact poſition and firm ſettlement of all thoſe parts in their proper places; which is juſtly admired by all that underſtand it. *m* He muſt neceſſarily hear. The truth of the inference depends upon that evident and undeniable principle in reaſon, that nothing can give to another that which it hath not either formally or more eminently in it ſelf, and that no effect can exceed the vertue of its cauſe. *n* By which word he ſeems to intimate the accurate and moſt curious workmanſhip of the Eye which is obſerved by all that write upon that ſubject.

10 He that chaſtiſeth the heathen, ſhall not he correct *m*! he that teacheth man knowledge *n*, *ſhall not he know o*!

m He who, when he pleaſeth, can and doth puniſh the Gentiles or Nations of the World, is he not able to puniſh you for your wicked ſpeeches and actions? Or, *He that inſtructeth*, or *teacheth* (as this word ſignifies, *Prov.* 9. 7. *Iſa.* 8. 11. *&c.*) *the nations* (not only the Jews, but all other people, all mankind, as this clauſe is explained by the next, *he that teacheth man knowledge*) *ſhall not he correct* or *reprove*? and therefore muſt not he diſcern and know all your hard ſpeeches and wicked actions? Thus the conſequent ſeems to be put for the antecedent, as is frequent in Scripture, and that not without emphaſis, to imply that God does not know their ſins with a ſimple or ſpeculative knowledge, but ſo as to proceed upon that knowledge to judge and puniſh them. *n* By giving him underſtanding, and the knowledge of many excellent things by the Light of Nature. *o* To wit, mens thoughts, of which ſee *v.* 11. and their words and actions, of which he ſpoke, *v.* 6, 7. Theſe words are not in the Hebrew Text, but are eaſily underſtood out of the foregoing clauſe. And the like defects we find elſewhere, as 2 *Sam.* 5. 8. comp. with 1 *Chron.* 11. 6. eſpecially in vehement commotions of the mind, when a mans paſſion ſtops his ſpeech, as it is here, and *Pſal.* 6. 3. and in other Authors.

* 1 Cor. 3. 20.
11 * The LORD knoweth the thoughts of man *p*, that they are vanity.

p This is an Anſwer to the foregoing Queſtion, *ſhall not he know*? Yes, he *knoweth* all things, yea even the moſt ſecret things, as *the thoughts of men*; and in particular your atheiſtical thoughts, and much more doth he know your wicked practices, which you ſaid he did not ſee, *v.* 6, 7. And he knows that they are generally vain and fooliſh, and that whilſt you mock God and applaud your ſelves in ſuch thoughts, you do not relieve, but only delude your ſelves with them.

* Heb. 12. 11.
12 * Bleſſed *is* the man whom thou chaſteneſt, O LORD, and teacheſt him out of thy law *q*.

q And whereas theſe ungodly perſons eſteem themſelves the only happy men, and conclude thy people to be of all men the moſt miſerable, becauſe of the manifold perſecutions and afflictions which they commonly ſuffer, and upon this account diſpute againſt thy Providence, ſo far is their opinion from the truth, that the contrary is moſt certain, that as their proſperity is a real miſchief to them, ſo thoſe afflictions of good men which are accompanied with divine inſtructions are great and true Bleſſings to them, themſelves being judges.

13 That thou may'ſt give him reſt from the days of adverſity, until the pit be digged for the wicked *r*.

r For their preſent and ſhort troubles prepare them for, and lead them to true reſt and bleſſedneſs, whilſt the ſeeming felicities of the wicked make way for thoſe tremendous Judgments which God hath prepared for them.

* 1 Sam. 12. 22. Rom. 11. 1, 2.
14 * For the LORD will not caſt off his people *s*, neither will he forſake his inheritance.

s Though God may for a time correct his people, yet he will not utterly deſtroy them, as he will their Enemies, but will in his time put an end to all their Calamities.

† Heb. *ſhall be after it.*
15 But judgment ſhall return unto righteouſneſs *t*: and all the upright in heart † ſhall follow it *u*.

t But although the World is now full of unrighteous Judgments, and even God himſelf ſeems not to judge and adminiſter things juſtly, becauſe he ſuffers his people to be oppreſſed, and the wicked to triumph over them, yet the ſtate of things ſhall be otherwiſe ordered, God will declare himſelf to be a righteous Judge, and will advance and eſtabliſh Juſtice in the Earth, and eſpecially among his People. *u* To wit, juſt Judgment reſtored; they will all approve of it, and imitate this Juſtice of God in all their actions, whereas *the wicked will ſtill do wickedly*, as is ſaid *Dan.* 12. 10. and *in a land* and ſtate *of uprightneſs will deal unjuſtly, and will not behold the majeſty of the Lord*, as it is *Iſa.* 26. 10. Oth. *ſhall follow him*, to wit, the Lord, expreſſed *v.* 14. whoſe act it is to bring Judgment to Juſtice. Whilſt the wicked forſake God, theſe will cleave to him, as being confident that, howſoever he may ſuffer them to be oppreſſed for a ſeaſon, yet he will in due time plead their cauſe, and bring forth their Righteouſneſs.

16 Who will riſe up for me *x* againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

x To defend and help me. I looked hither and thither, and called to my Friends for their help, ſaying, *who will*, &c. But none of them appeared, but God alone helped me, as he ſaith in the next Verſe.

|| Or, *quickly.* * Pſ. 115. 17.
17 Unleſs the LORD *had been* my help, my ſoul had || almoſt dwelt * in ſilence *y*.

y In the place of ſilence, to wit, the Grave. Compare *Job* 3. 17, 18. *Pſal.* 88. 12. and 115. 17.

18 When I ſaid, My foot ſlippeth *z*, thy mercy, O LORD, held me up.

z I am now upon the point of falling into miſchief and utter deſtruction.

19 In the multitude of my thoughts *a* within me, thy comforts *b* delight my ſoul.

a Whilſt my Heart was filled with *various and perplexing thoughts*, as this Hebrew word ſignifies, and tormented with cares and fears about my future ſtate. *b* Thy promiſes contained in thy word, and ſet home by thy Spirit upon my Soul, and the remembrance of my former experiences of thy care and kindneſs to me. Comp. *Pſal.* 119. 50, 76.

* Iſa. 10. 1.
20 Shall the throne of iniquity have fellowſhip with thee *c*, which * frameth miſchief *d* by a law *e*!

c Wilt thou take part with the unrighteous powers of the World who oppreſs thy people? It is true they partake of thy Name, being called *gods*, *Pſal.* 82. 1. but, I know, thou wilt not afford them thy Protection and Patronage, but wilt manifeſt thy juſtice and diſpleaſure againſt them. This ſeems to have been one of thoſe comfortable thoughts wherewith the Pſalmiſt delighted his Soul, as he now ſaid. *d* Who deviſe wicked devices, and lay heavy burdens upon men that are more righteous than themſelves. *e* Either by vertue of thoſe unrighteous decrees which they have made in form of Laws: Or by falſe pretences of law. Or, *againſt law*, againſt all right and the laws both of God and Men.

21 They gather themſelves together againſt the ſoul *f* of the righteous, and condemn the innocent blood *g*.

f Againſt the Life, as *the Soul* commonly ſignifies, and as the next clauſe explains it. They are not ſatisfied with the ſpoil of their Eſtates, but do alſo thirſt after their Lives. *g* They ſhed the blood of thoſe innocent perſons whom they have wickedly condemned. *Innocent blood* is here put for the Blood or Life of an innocent perſon, as it is alſo 1 *Sam.* 19. 5. *Mat.* 27. 4.

22 But the LORD is my defence: and my God is the rock of my refuge.

* Pſ. 7. 16.
23 And * he ſhall bring upon them their own iniquity *h*, and ſhall cut them off in their own wickedneſs *i*: *yea*, the LORD our God *k* ſhall cut them off.

h (*i. e.*) The fruit and puniſhment of their Sins. *i* Either in the midſt of their Sins: Or, by their own wicked Devices, the miſchief whereof he will cauſe to fall upon their own Heads. *k* The God of *Jacob*, of whom they ſaid that he did *not ſee nor regard* them, but now they find the contrary proved to their coſt.

PSAL. XCV.

The ARGUMENT.

THe Author of *Pſalm* was *David*, as is affirmed *Heb.* 4. 7. and although this *Pſalm* be delivered in general terms as an invitation to mankind to yield unto the true God that praiſe, and worſhip, and obedience, which he requireth and deſerveth, yet it hath a ſpecial reference to the dayes of the Meſſiah; of which Chriſtians have no great reaſon to doubt, ſeeing it is ſo underſtood by the Hebrew Doctors themſelves; as alſo by the Apoſtle, *Heb.* 3. 7, *&c.* and eſpecially *Heb.* 4. 3, 4, 5, 6, 7, 8, 9. where he not onely expounds it of thoſe times, but proves that it cannot be meant of the former times and ſtate of the Church.

An Exhortation to praiſe God, 1, 2. *for his great power, goodneſs, and tenderneſs to his people,* 3——7. *A caution againſt hardneſs of heart,* 8. *it grieves the Lord,* 9, 10. *God's threatning againſt it confirmed with an Oath,* 11.

1 O Come, let us *a* ſing unto the LORD; let us make a joyful noiſe to the rock of our ſalvation.

a He ſpeaks to the *Iſraelites*, whoſe backwardneſs to this work in the times of the Goſpel was foreſeen by the ſpirit of God which dictated this *Pſalm*.

† Heb. *prevent his face.* Mat. 27. 33.
2 Let us † come before his preſence *b* with thankſgiving, and make a joyful noiſe unto him with pſalms.

b Which he will then afford us in a ſingular manner in his Son the Meſſiah, in and by whom he will be viſibly preſent with the Sons of men.

* Pſ. 96. 4. Pſ. 135. 5. Pſ. 86. 8.
3 For * the LORD *is* a great God, and a great King above * all gods *c*.

c Above all that are accounted and called *Gods*, Angels, and Earthly Potentates, and eſpecially the falſe gods of the Heathens, which upon Chriſts coming into the World were ſtruck dumb, and could no more deliver their Oracles, as *Plutarch* and other Heathens obſerved with admiration, nor deceive the World, but were forced to give place to the true God, and to the knowledge and worſhip of him alone, which was propagated among all Nations by the Goſpel.

† Heb. *in whoſe.* || Or, *the heights of the hills are his.*
4 † In his hand *d* are the deep places *e* of the earth: || the ſtrength of the hills *f* *is* his alſo.

d Under his Government. *e* Thoſe parts which are far out of mens ſight and reach, and much more thoſe that are at mens diſpoſal. *f* The ſtrongeſt or higheſt Mountains are under his feet and at his diſpoſal. The ſence of the Verſe is, All the parts of the Earth, whether high or low, are ſubject to his power and providence, and therefore it is not ſtrange if all the Nations of the Earth be brought to the acknowledgment of him, and if the Gentiles receive his Goſpel.

† Heb. *whoſe the ſea is.*
5 † The ſea *is* his, and he made it: and his hands formed the dry lands.

6 O come, let us worſhip, and bow down: let us kneel *g* before the LORD our maker.

g By which expreſſions he teacheth that even in Goſpel-times God is to be glorified and worſhipped as well with the members of our bodies as with the faculties of our Souls.

* Pſ. 79. 13. Pſ. 100. 3. Heb. 3. 7. & 4. 7.
7 For he *is* our God *h*, and * we *are* the people of his paſture *i*, and the ſheep of his hand *k*: * to day *l* if ye will hear his voice *m*.

h In a peculiar manner; and therefore it will be moſt unreaſonable and abominable for us to forſake him when the Gentiles ſubmit to his law. *i* Whom he feedeth and keepeth in his own proper Paſture, or in the Land which he hath appropriated to himſelf. *k* Which are under his ſpecial care and conduct or government, which is oft expreſſed by *the hand*, as *Numb.* 4. 28. and 31. 49. *Judg.* 9. 29. *l* (*i. e.*) Forthwith or preſently, as this word is uſed *Deut.* 4. 4, 8. and 27. 9. *Joſ.* 22. 16, 18, *&c.* Or *this day*, in this ſolemn day of grace or of the Goſpel, which the Pſalmiſt ſpeaks of as preſent according to the manner of the Prophets. And this word though belonging to the following clauſe, as appears from *Heb.* 3. 7. may ſeem to be thus placed to ſhew that it had ſome reſpect to the foregoing words alſo. For the ſence of the place may be this. *We* (Jews) are or ſhall be *the people of his paſture and the ſheep of his hand*, God will ſtill own us for his people *this day*, (*i. e.*) in the days of the Meſſiah, if *this day* or in that time we *ſhall hear his voice*. Otherwiſe God will reject us and receive the Gentiles in our ſtead. *m* If you will hearken to his call and obey his further commands. Which may be added as a neceſſary caution and admonition to the Iſraelites, that they might underſtand and conſider that Gods preſence and favour was not abſolutely, neceſſarily, and everlaſtingly fixed to them, as they were very apt to believe but was ſuſpended upon the condition of their continued obedience, which if they violated they ſhould be rejected, and the Gentiles performing it ſhould be received to his mercy. And this clauſe may be connected either 1. with the former words, as the condition of their intereſt in God as their God, as was now ſaid. Or 2. with the following Verſe, If you are willing to hearken to Gods call delivered by his Son, take the following counſel.

* Exod. 17. 2, 7. Num. 14. 22. & 20. 13. Deut. 6. 16. † Heb. *contention.*
8 Harden not your hearts *n*, * as *in* the † provocation *o*, *and* as *in* the day of temptation *p* in the wilderneſs:

n By wilful diſobedience and obſtinate unbelief rebelling againſt the light, and reſiſting the Holy Ghoſt and his clear diſcoveries of the truth of the Goſpel. *o* As you did in that bold and wicked conteſt with God in the Wilderneſs. Or, *As in Meribah*, which was the proper name of the place where that happened, and which alſo was called *Maſſah*, as is evident from *Exod.* 17. 7. and *Deut.* 33. 8. *p* In the day in which you tempted me. Or, *as in the day of Maſſah*, (*i. e.*) when you were at *Maſſah*.

9 When *q* your fathers tempted me, proved me, and ſaw *r* my works *s*.

q Or, *In which place.* Which may belong either to *Meribah* and *Maſſah*; or to the Wilderneſs laſt mentioned. Or, *Surely*, as this word is oft uſed in Scripture, as hath been obſerved once and again. *r* Or, *Although* or *After that they ſaw* or *had ſeen*. Which is added as a juſt and great aggravation of their unbelief after ſuch a ſenſible and evident experience of Gods power and goodneſs to them. *s* Both my works of mercy which gave them abundant cauſe to truſt me; and my works of juſtice, for which they had reaſon to fear and pleaſe me. Heb. *my work*, to wit, that great and ſtupendous work of bringing my people out of *Egypt* with a ſtrong hand, and of conducting them ſafely through the Red Sea into the Wilderneſs, and of deſtroying the Egyptians. For not many more of Gods great works were done before they came to *Meribah*.

10 Forty years long was I grieved with *this* generation *s*, and ſaid, *It is* a people that do err in their hearts *t*: and they have not known *u* my ways *x*.

s Or rather, *with* that *generations* which then lived, who were your Anceſtors. *t* They do not onely ſin through infirmity and the violence and ſurprizal of temptations, but their hearts are unſincere and inconſtant, and given to backſliding, and therefore there is no hopes of their amendment. Compare *Pſal.* 78. 8. *u* Or, *they do not know*, to wit, with a practical and uſeful knowledge, as that word commonly notes in Scripture. They did not rightly underſtand nor duly conſider, nor ſeriouſly lay to heart. They remain ignorant after all my teachings and diſcoveries of my ſelf to them. *x* Either, 1. my laws or ſtatutes, which are frequently called Gods *ways*. Or rather, 2. my works, as it is expreſſed, *v.* 9. which alſo are commonly ſo called. They did not know, nor conſider and remember, thoſe great things which I had wrought for them and among them.

† Heb. *if they enter into my reſt.*
11 Unto whom I ſware in my wrath *y*, † that they ſhould not enter into my reſt *z*.

y Being full of juſt wrath againſt them I paſſed an irreverſible ſentence and confirmed it by an Oath; of which we read *Num.* 14. *z* Into the promiſed land, which is called *the reſt*, *Deut.* 12. 9. See alſo 1 *Chron.* 23. 25. *Pſal.* 132. 14. And this Hiſtory the Pſalmiſt propounds to the men of his Age, not as a matter of meer ſpeculation, but as an inſtruction for all after Ages, and particularly for thoſe Iſraelites who ſhould live in the times of the Meſſias, that they ſhould *take heed of falling after the ſame example of unbelief*, as the Apoſtle infers from this place, *Heb.* 4. 11.

PSAL. XCVI.

The ARGUMENT.

THis *Pſalm* was compoſed by *David* upon occaſion, or at the time, of the bringing of the Ark of God into the Tabernacle which *David* had prepared for it in *Zion*, as may be gathered by comparing it with 1 *Chron.* 16. 7, 23, 24, *&c.* where almoſt the whole Pſalm is to be found. But as the Ark was an evident type of the Meſſiah, which *David* very well knew, as hath been oft noted before; ſo *David's* thoughts, or at leaſt the deſign of Gods ſpirit, which indited this *Pſalm*, was extended beyond and above it, even to the times of the Meſſiah, and to his glorious and univerſal Kingdom, in which not the Jews onely but the Heathen Nations alſo ſhould worſhip the true God and kiſs his Son the Meſſiah.

All the Inhabitants of the Earth and Sea are called to praiſe the Lord, for his great Honour and Majeſty, 1——7. *for his wiſe governing the World,* 8—10. *Heaven and Earth are called to rejoyce before him, for his Righteous Judgment,* 11—13.

* 1 Chr. 16. 23. Pſ. 33. 3.
1 O * Sing unto the LORD a new Song *a*: ſing unto the LORD all the earth *b*.

a Upon this new and great occaſion, not the removal of the Ark, wherein there was nothing new but an inconſiderable circumſtance of place, and that not yet fixed; but the coming of the Meſſiah, and the confirming of the New Covenant by his blood, and the calling of the Gentiles. *b* All the Nations of the Earth, who ſhall then partake of thoſe great bleſſings and priviledges which are now peculiar to *Iſrael*.

2 Sing unto the LORD, bleſs his name: ſhew forth his ſalvation *c* from day to day.

c That great work of the redemption and ſalvation of the World by the Meſſias.

3 Declare his glory among the heathen, his wonders among all people *d*.

d You who ſhall be called out of all the Heathen Nations to the knowledge of God and Chriſt, publiſh this glorious and wonderful work amongſt all the Heathen Nations to whom you belong or may come.

* Pſ. 95. 3.
4 For the LORD *is* great, and greatly to be praiſed: * he *is* to be feared above all gods *e*.

e The gods of the nations as the next Verſe expounds it.

5 For all the gods of the nations *are* idols *f*; but the LORD made the heavens.

f Or, *nothings*, as they are called, 1 *Cor.* 8. 4. and 10. 19. or *vain things*, as the word ſignifies and is tranſlated by others. The ſence is, Though they have uſurped the name and place of the Divine Majeſty, yet they have nothing of his nature or power in them.

6 Honour and majeſty *are* before him *g*: ſtrength and beauty *are* in his ſanctuary *h*.

g (*i. e.*) In his preſence, like beams ſhot out from his face, who is the Sun of righteouſneſs. There is an unconceivable glory and majeſty in his countenance and in the place of his preſence. *h* Or, *in his holy place*, where he records his name and affords his preſence:

There are the manifestations of Gods power and grace, or goodnes, and all his perfections.

7 Give unto the LORD, O ye kindreds of the people *i*, give unto the LORD *k* glory and strength.

i Or, *O ye families of the people* of the World. And the word *families* may be understood either 1. strictly and properly; and so it may be intimated that this great blessing of salvation by Christ should not be imparted to whole Nations, but onely to some persons taken *out of every people and nation*, as it is expressed, *Revel.* 5. 9. or 2. more largely for nations, as it is taken *Gen.* 12. 3. *Jer.* 25. 9. *Zech.* 14. 18. and so it may be implied that not onely some few of the Heathen people should be brought to the acknowledgment and worship of the true God, as was usual in the times of the Old Testament, but that whole Nations should come in to the Church of God together. *k* Ascribe to him or acknowledge to be in him.

* Pf. 29. 1, 2. † Heb. *of his name.*

8 * Give unto the LORD the glory † *due unto* his name: bring an offering and come into his courts *l*.

l Into the Courts of his House. But under this one part of worship he comprehends the whole of worship of God; and he speaks of the worship of the New Testament under the expressions of legal worship, as the Prophets elsewhere do, as *Mal.* 1. 11. and elsewhere.

*Pf. 110. 2. ‖ Or, *in the glorious sanctuary.*

9 O worship the LORD *‖ in the beauty of holiness *m*: fear before him all the earth.

m Either in the holy place which he shall appoint to that end: or, clothed with all those holy Ornaments, those gifts and graces, which are necessary and required in Gods worship.

* Pf. 93. 1. & 97. 1.

10 Say among the heathen *n*, *that* * the LORD reigneth *o*: the world also shall be established that it shall not be moved *p*: he shall judge the people righteously *q*.

n You converted Gentiles declare this to those who yet remain in the darkness of Heathenism. *o* That God hath now set up his Throne and Kingdom in the World. *p* And as that *Kingdom shall never be destroyed* but *shall stand for ever*, as is said *Dan.* 2. 44. so the Nations of the World shall by the means of it enjoy an established and lasting peace; which is every where mentioned as one of the blessings which the Messiah shall give to the World, as *Psal.* 72. 3, 7. *Isa.* 9. 6, 7. and 66. 12. *Mic.* 5. 5. *Zech.* 9. 10. *q* He shall not abuse his invincible power and established dominion to the oppression of his people, as other Princes frequently do, but shall govern them by the rules of justice and equity, which is the onely foundation of a true and solid peace. See *Isa.* 32. 17.

11 Let the heavens rejoyce, and let the earth be glad *r*;

* Pf. 98. 7. * let the sea roar, and the fulness thereof.

r It is a figure called *Prosopopœia*, whereby he signifies the great felicity of those times, which shall be such that even those liveless Creatures would testifie their joy and thankfulness for it, if they were in a Capacity so to do.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoyce,

13 Before the LORD *s*; for he cometh, for he

* Rev. 19. 11. cometh to judge the earth *t*: * he shall judge the world with righteousness, and the people with his truth *u*.

s At the presence and approach of their Lord and Maker. *t* To take to himself that power and authority which belongs to him, to set up his Throne and Dominion among all the Nations of the Earth. *u* Or, *in his faithfulness*, (*i. e.*) so as he hath promised to do. He will certainly and abundantly fulfil all Gods promises made to his people.

PSAL. XCVII.

The ARGUMENT.

THis *Psalm* seems to have both the same Author and the same scope with the former. And although the Psalmist might take occasion to pen it from those signal manifestations of God's power and righteousness on his behalf, and against his enemies, yet he had a further aim in it, even at the coming of the Messias, which he here describes. And whereas there are two comings of Christ plainly distinguished in the New Testament, these are but confusedly mentioned in the Old Testament: and the Prophets sometimes speak of his first coming in words and phrases which seem more properly to agree to the second, as *Mal.* 3. 1, 2. and 4. 1, 2. But whatsoever the Psalmist designed or understood, this is certain, that the Holy Ghost meant the last clause of *v.* 7. of Christ, as is affirmed *Heb.* 1. 6. and therefore it is more than probable that all the rest of the Psalm is to be understood of him and of his coming and kingdom.

A description of the Majesty of Gods Kingdom, 1——6. *The Church reioyceth at his Justice and Judgment upon Idolaters,* 7—9. *with an Exhortation to godliness and spiritual reioycing,* 10—12.

1 THE LORD reigneth *a*, let the earth rejoyce: let the † multitude of Isles *b* be glad

†Heb. *many or great Isles.* *thereof*.

a See on *Psal.* 96. 10. *b* The Gentile Nations, as this word being used *Isa.* 42. 4. is expounded *Mat.* 12. 21. even those which are most remote from *Judæa*, (then the onely seat of Gods people and worship) from which they were divided by the Sea, or to which they usually went by Sea: such places being commonly called *Isles* in Scripture, as *Gen.* 10. 5. *Isa.* 11. 11. and 66. 19. Which being mentioned, because there might be some doubt about them, it is sufficiently implied that those Countries which were nearer to them should unquestionably partake of the same priviledge.

*Pf. 89. 14. ‖ Or, *establishment*, or *place.*

2 Clouds and darkness are round about him *c*: * righteousness and judgment *d* *are* the ‖ habitation *e* of his throne.

c A dark Cloud doth encompass him. Wherein he seems to allude to that dark Cloud in which God did antiently so often manifest his presence for the comfort of his Saints, and for the terror and punishment of evil-doers. The design of these words is to describe either 1. the depth and unsearchableness of Gods judgments. Or 2. the obscurity of Christs coming, that the Divine Majesty did vail himself with flesh and came not with that outward splendour which the Jews expected. Or rather 3. the terror of his presence and coming to his Enemies, of which he manifestly speaks in the following Verses; and of which the Prophets frequently speak when they make mention of his coming, as *Joel* 2. 31, 32. *Mal.* 4. 1. *d* (*i. e.*) Righteous judgment or righteousness in judgment. *e* Or, *the foundation* or *establishment*; for *the throne is established* (and the Hebrew Verb there is the same from whence this word here comes) *by righteousness*, *Prov.* 16. 12. All his Decrees and Administrations are grounded upon and managed with righteousness.

3 A fire goeth before him, and burned up his enemies round about *f*.

f This fire, and lightning and Earthquake, and the said effects of them mentioned here, and *v.* 4, 5. signifie those dreadful judgments of God which should be inflicted upon the Jews and others for their refusal and contempt of the Messias; which was foretold in the Old Testament, and accomplished in the New Testament.

4 * His lightnings enlightened the world *g*: the earth *Pf. 77. 18. saw and trembled.

g This phrase signifies not so much illumination as terrour and judgments, as appears both from the following words, and from the constant use of the phrase in that sence, as *Psal.* 18. 14. and 144. 6. *&c.*

5 * The hills *h* melted like wax at the presence of the * Mic. 1. 4. LORD: at the presence of the LORD of the whole Nah. 1. 5. earth *i*.

h The strongest and lostiest parts of the Earth. Whereby he may understand the great Potentates of the World who set themselves against the Messias. *i* Whose Dominion shall not then be confined in *Canaan*, as now in a manner it is, but shall be enlarged over the whole Earth.

6 * The heavens *k* declare his righteousness: and all * Pf. 19. 1. & 50. 6. the people see his glory *l*.

k Either 1. the thunders and lightnings and tempests sent from Heaven to plead his righteous cause against his enemies. Or 2. the Angels, yea God himself from Heaven, who gave manifest testimony to the righteousness of the Messias. *l* Both Jews and Gentiles shall see and feel the glorious effects of his coming.

7 * Confounded be *m* all they that serve graven ima- * Exo. 20. 4. Lev. 26. 1. ges, that boast themselves of idols: * worship him all Deut. 5. 8. * Heb. 2. ye gods *n*.

m Let them be ashamed of their former folly herein, and be thereby brought to detest and forsake them, and those who will obstinately persist in their impiety and Idolatry, let them be brought to confusion. Or, *They shall be confounded*: for this may be a prediction and not an imprecation. *n* All you whom the Gentiles have made the objects of their worship, and who are capable of giving him worship; which two qualifications agree principally, if not solely, to the Angels of God, whom the Heathens manifestly worshipped in their images as an inferiour sort of gods, of whom therefore this Text is expounded, *Heb.* 1. 6.

8 Zion *o* heard *p*, and was glad, and the daughters of Judah *q* rejoyced; because of thy judgments, O LORD.

o Thy people dwelling in *Zion*, or *Jerusalem* and *Judah*, to whom Christ came, and among whom the Gospel was first preached. Or, thy Church and People who both in the Prophetical Writings are oft called *Zion*. *p* The fame of thy judgments, as the following words declare; the ruine of Idolatry and the setting up the Kingdom of the Messias in the World. *q* Particular Churches or rather persons members of *Zion*. *r* Not that they took pleasure in the ruine of others, but because that made way for the advancement of Gods glory and Christs Kingdom in the World.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods *s*.

s As thou always wert so in truth, so thou hast now proved and declared thy self to be such in the Eyes of the whole World, by subduing them under thy feet.

10 Ye that love the LORD *t*, * hate evil *u*: he *Pf. 34. 14. Am. 5. 15. Rom. 12. 9. preserveth the souls of his saints, he delivered them out of the hand of the wicked *x*.

t O all you who love and worship the true God and his anointed, and rejoice in the establishment of his Kingdom. *u* Shew your love to him by your abhorrency of all Idolatry, which is sometimes called *evil* or *sin* by way of eminency, and of all other wickedness. *x* And although you that love the Lord Christ and his Kingdom will meet with many troubles and persecutions, yet be not discouraged, for he will preserve you in troubles, and in his time deliver you out of them all.

11 * Light *y* is sown *z* for the righteous, and gladness *Pf. 112. 4. for the upright in heart.

y (*i. e.*) Joy and felicity, as this word is used *Esth.* 8. 16. *Psal.* 112. 4. and oft elsewhere. *z* Is prepared or laid up for them, and shall in due time be reaped by them, possibly in this life, but undoubtedly in the next. And therefore bear your afflictions for Christ with patience and cheerfulness.

12 Rejoyce in the LORD, ye righteous: and give thanks ‖ at the remembrance of his holiness *a*. ‖ Or, *to the memorial.*

a In consideration of his holy and righteous nature and government, or of his faithfulness in making good that great promise of sending the Messias into the World: for *holiness* is sometimes taken for *faithfulness*, which is one part or branch of it.

PSAL.

PSAL. XCVIII.

The ARGUMENT.

THe matter and scope of this *Psalm* is the same with the former, and is an evident prediction of the coming of the Messias, and of the blessed effects thereof.

A Psalm.

To Prophet exhorteth Jews, Gentiles, *and all the Creatures, to praise God for his Truth and Salvation,* 1——9.

*Isa. 42. 10. & 44. 23. & 49. 13. & 52. 9. & 55. 12. * O Sing unto the LORD a new song, for he hath done marvellous things: his right hand and

† Heb. his holy arm * hath gotten him the victory *a*.

a God by his own onely power hath overcome all difficulties and Enemies, and hath in spight of all set Christ upon his Throne and propagated his Kingdom in the World.

*Isa. 40. 5. & 52. 10. & 56. 1. & 62. 2. & Luke 2. 30. & 3. 6. & Acts 28. 28. 2 * The LORD hath made known his salvation *b*: his righteousness *c* hath he ‖ openly shewed in the sight of the heathen.

b The redemption or salvation of the World by the Messias: which was hitherto referred as a secret among the Jews, yea was not thoroughly known and believed by the most of the Jews themselves. *c* Either his faithfulness in accomplishing this great promise of sending the Messias: or his goodness and mercy oft called by this Hebrew word: or the righteousness of God or of Christ revealed in the Gospel.

3 He hath remembred his mercy and his truth *c* toward the house of Israel: all the ends of the earth *d* have seen *e* the salvation of our God.

c He hath now actually given that mercy which he had promised to the Israelites. *d* All the Inhabitants of the Earth from one end to another. *e* (*i. e.*) Enjoyed it, as this word is oft used, as hath been proved again and again.

4 Make a joyful noise unto the LORD all the earth *f*: make a loud noise, and rejoice, and sing *praise*.

f Because you all do now partake of the same priviledges with the Jews, join with them in worshipping and praising of God.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm *g*.

g The worship of the New Testament is here described in phrases taken from the rites of the old, as *Psal.* 92. 3. and oft elsewhere.

6 With trumpets, and sound of cornet: make a joyful noise before the LORD, the king.

7 Let the sea roar, and the fulness thereof *h*: the world, and they that dwell therein.

h All those Creatures wherewith it is replenished, which by a poetical strain are invited to praise God. See of this and the next Verses the notes on *Psal.* 96. 11, 12, 12.

8 Let the floods clap *their* hands: let the hills be joyful together,

*Pf. 96. 13. 9 Before the LORD; *for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSAL. XCIX.

The ARGUMENT.

THis *Psalm* is supposed to be *David's*, and the matter of it seems to suit to his time and the state of affairs which then was: although as *David* was a type of Christ, so this *Psalm* may look beyond *David* unto the Messias. But it doth not speak so fully nor clearly of the Messias as the foregoing *Psalms* do.

The Psalmist setteth forth the weighty power of God in Zion, 1, 2. *Gods Holiness a reason for our praising him,* 3. *Equity and Righteousness executed in* Jacob, 4. *The Church exhorted by the Example of their Forefathers,* 5——8. *to praise and magnifie him in his holy hill,* 9.

*Pf. 93. 1. & Pf. 97. 1. * THe LORD reigneth, let the people *a* tremble: * he sitteth *between* the cherubims *b*, let

*Heb. *stagger.* the earth *c* be † moved *d*.

a To wit, such as are enemies to God and to his people. *b* Upon the Ark. See 1 *Sam.* 4. 4. He is present with his people to protect them and to punish their Enemies. *c* The people of the Earth, by comparing this clause with the former. *d* To wit, with fear and trembling, as in the former clause.

2 The LORD *is* great in Zion *e*, and he *is* high above all people *f*.

e In the Hebrew Text the words lie in this order, *The Lord in Zion (i. e.* which dwelleth in *Zion*, as is said *Psal.* 9. 11. *Isa.* 8. 18. *Joel* 3. 21.) *is great*. *f* Above all the people of the Earth, and of whom he spake *ver.* 1. who shall exalt themselves against him.

3 Let them *g* praise thy great and terrible name: *for* it *is* holy *h*.

g To wit, *all people* last mentioned. *h* For it is not onely great but holy, and therefore most praise-worthy.

*Ps. 98. 6. 4 * The kings strength also loveth judgment *i*: thou dost establish equity *k*; thou executest judgment and righteousness in Jacob *l*.

i Though his Dominion be absolute and uncontroulable and his power irresistable, yet he doth not abuse it to tyranny and oppression, as the Princes of the World commonly do, but tempers and manageth it with righteousness, and not onely doth judge justly, but, which is more, loves to do so. *The Kings strength* is by a known Hebraism put for *the strong*, or *powerful King*. *k* To wit, in all thy proceedings. Equity is thy constant and stable course. *l* Amongst thine own people; whom, when they do amiss, he punisheth no less than other people, as he notes below *v.* 8. where. by he sheweth that he is no respecter of persons, but a righteous and impartial Judge to all sorts of men.

5 Exalt ye the LORD our God, and worship at his foot-stool *q*: *for* ‖ he *is* holy *r*. ‖ Or, *it is holy.*

q Before the Ark, which is so called 1 *Chron.* 28. 2. *Psal.* 132. 7. *r* Or rather, for *it* (to wit, the Ark) *is holy*: it is consecrated to be a pledge of Gods presence and the onely place of Gods publick worship.

6 Moses and Aaron among his priests, and Samuel *s* among them that call upon his name *t*: they called upon the LORD, and he answered them *u*.

s He presseth them to perform the duty of praising and worshipping God by the examples of three eminent persons who practised this duty, and that with happy success. He reckoneth *Moses* among the Priests not without cause, partly because before the institution of the Priesthood he executed that office, *Exod.* 24. 6. *Numb.* 7. and partly because he oft interceded to God for the people; which was a very considerable part of the Priests work. See *Numb.* 6. 23, *&c. Joel* 2. 17. *t* Who used frequently and solemnly to intercede with God on the behalf of the people. So the general expression is here used synecdochically for this particular kind of prayer: such Synecdoche's being very frequent in Scripture. *u Moses, Exod.* 32. and elsewhere; *Aaron, Numb.* 16. *Samuel, 1 Sam.* 7. 9. and 12. 19. Compare *Jer.* 15. 1.

7 He spake unto them *x* in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them *y*.

x (*i. e.*) To some of them; for the expression is only indefinite and therefore doth not necessarily reach to all of them: to *Moses* frequently; to *Aaron, Exod.* 19. 24. and 33. 9, 10, 11. *Numb.* 12. 5. And for *Samuel*, he answered him if not by words yet really and by his actions, thundering against the Philistins, 1 *Sam.* 7. 9, *&c.* which supposeth a Cloud, if not a Cloudy Pillar. *y* This is added, not onely for their commendation but for the instruction of the Israelites, to teach them that God will not hear the Prayers of them who do not keep his Commandments.

8 Thou answeredst them *z*, O LORD our God: thou wast a God that forgavest them *a*, though thou tookest vengeance of their inventions *b*.

z The intercessours before mentioned. *a* Either 1. *Moses* and *Aaron*, who did sin, and whose sins God did pardon, yet so that he did punish them with exclusion from the Land of *Canaan*; of which see *Numb.* 20. 12. *Deut.* 32. 50, 51. Or rather, 2. the people for whom they prayed; which though not expressed may be easily understood from the following words and from the Histories to which these words relate. For this *forgiving* was evidently the effect of Gods *answering* the Prayers of the persons above mentioned. And therefore as their Prayers recorded in Scripture were not for the pardon of their own sins, but for the pardon of the peoples sins, so this forgiveness granted was for the sins of the people. And whereas the people are not here mentioned; it must be remembred that in Scripture the relative is frequently put without the antecedent, as it is *Numb.* 7. 89. and 114. 2. *Prov.* 14. 26. *b* This clause limits and explains the former. Thou didst forgive the sins of the people not absolutely and universally, for thou didst punish them severely, but so far as not to inflict that total and final destruction upon them which they deserved, and thou hadst threatned. See *Exod.* 32. 10, 14, 34.

9 Exalt the LORD our God, and worship at his holy hill *c*: for the LORD our God is holy.

c Either in *Zion*: or in his Church typified by it, and oft called *Zion*.

PSAL. C.

The ARGUMENT.

THis *Psalm* seems to have been composed for the use of the *Israelites* in their thank-offerings, or upon other solemn occations of praising God, as the title speaks; but withal it hath a further prospect even to the days of the Messiah, as some of the Hebrew Doctors acknowledge, and to the calling of the Gentiles whom he invites to join with them in the praises of God their Lord and Maker.

A Psalm of ‖ praise. ‖ Or, *thanksgiving.*

An Exhortation to praise God joyfully, 1, 2. *for his greatness, power,* 3. 4. *goodness, and faithfulness to his Church,* 5.

1 MAke a joyful noise *a* unto the LORD † all ye † Heb. *all the earth.* lands *b*.

a Partly with Voices and Songs of rejoicing and thanksgiving; and partly with musical infruments as the manner then was. *b* All the inhabitants of the Earth. Or, *all the land*, (*i. e.*) all the people of *Israel* dwelling in this Land. Although his invitation seems to be more general, extending also to the Gentiles, of whom many even in those days joined themselves to the Church of God.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God; *it is* he *that* hath made us *c*, ‖ and not we our selves *d*; * we are his ‖ Or, *and his we are.* people, and the sheep of his pasture. * Pf. 95. 7. Ezek. 34. 30, 31.

c Both by Creation, and by adoption and Regeneration, whereby he made us his people, which also is called a *creation* or *making*, as *Deut.* 32. 6. *Isa.* 29. 23. and 43. 7. *Eph.* 2. 10. *d* Therefore we owe him homage and service, and him onely and not other gods who made us not.

4 Enter into his gates *d* with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

d The gates of his Courts; for the people might enter no further, and the Courts had Walls and Gates as well as the House.

5 For the LORD *is* good: his mercy *is* everlasting; and his truth *endureth* † to all generations.

† Heb. *to generation and generation.*

PSAL. CI.

The ARGUMENT.

This *Pſalm* was compoſed by *David* between times of God's promiſing the Kingdom to him and his actual and plenary poſſeſſion of it, as appears both from *v.* 2. and from the contexture of the *Pſalm*, wherein he ſpeaks not of his preſent practice, but of his purpoſe for the future, and ſolemnly declares his reſolution, and obligeth himſelf to theſe things when he ſhall be in a capacity to put them in Execution.

A Pſalm of David.

David maketh a vow to praiſe the Lord, 1. to walk perfectly for an Example, 2. to deſtroy all the wicked, 3—5. and to delight in the faithful of the Land, 6—8.

1 I Will ſing of mercy and judgment *a*: unto thee, O LORD, will I ſing.

a Either 1. of God towards me; of Gods mercy towards me, and of his juſt judgments upon mine Enemies. Or 2. of mine towards my people, I will in my Song declare my obligation and full purpoſe to execute mercy and judgment in my Dominion; which are the two Pillars of Government: of which he ſpeaks in the following Verſes. Interpreters are much divided which to chuſe. Poſſibly both may be joyned together, and the ſence may be this; I will praiſe thee, O Lord, as for all thy other excellencies, ſo particularly for thoſe two Royal perfections of *mercy* and *juſtice* or *judgment*, which thou haſt ſo eminently diſcovered in the Government of the World, and of thy people *Iſrael*; and I will make it my care and buſineſs to imitate and follow thee as in other things ſo eſpecially in thoſe vertues which are ſo neceſſary for the diſcharge of my truſt and the good government of thy and my people.

2 I will behave my ſelf wiſely in a perfect way *b*; O when wilt thou come unto me *c*! I will walk within my houſe *d* with a perfect heart *e*.

b I will manage all my affairs with wiſdom and integrity; which are the two chief qualifications requiſite for all men, *Mat.* 10. 16. and moſt neceſſary in Princes. *c* O when wilt thou give me the Kingdom which thou haſt promiſed me, that ſo I may be capable of executing theſe good purpoſes both for my own comfort and for the benefit of thy people? Or, without an interrogation, as this Particle is uſed, *Exod.* 20. 24. *when thou ſhalt come to me*, to wit, in the performance of that promiſe to me. He ſpeaks not excluſively, as if he would not walk wiſely and righteouſly in the mean time, but emphatically, that he would continue to do ſo when he was advanced to the Kingdom, and that he would not ſuffer himſelf to be corrupted by his Royal Power and Dignity, as the Princes of the World commonly were. Withal he may intimate, that now he could not do as he deſired, and that by the neceſſity of his affairs he was forced to make uſe of ſuch men as he did not like, and to wink at thoſe miſcarriages, which it was not now in his power to reform. God is oft ſaid in Scripture to *come* to men when he fulfils a promiſe to them, or confers a favour or bleſſing upon them, as *Gen.* 18. 10. *Exod.* 20. 24. *Pſal.* 80. 2. *Iſa.* 35. 4. *&c.* *d* In my own Court and Family, as well as in my publick adminiſtrations; knowing how great an influence the example of my private converſation will have upon my people either to reform or corrupt them. *e* This Clauſe adds weight to the former, I will not onely walk in a perfect or right way (which a man may do for politick reaſons or with evil deſign, but I will do ſo) with an upright and honeſt heart, which is moſt acceptable to God.

† Heb. *thing of Belial.* 3 I will ſet no † wicked thing before mine eyes *f*: I hate the work of them that turn aſide *g*; it *ſh* ſhall not cleave to me.

f To wit, to look upon it with deliberation and deſign, or with deſire and delight, as this phraſe here and elſewhere implies. If any ungodly or unjuſt thing ſhall be ſuggeſted to me, whatſoever ſpecious pretences it may be covered with, as reaſon of ſtate or worldly advantage, I will caſt it out of my mind and thoughts with abhorrency, ſo far will I be from putting it in Execution. *g* From God and from his Laws. *h* To wit, ſuch work: Or, the Contagion of ſuch Examples. I will neither imitate nor indure ſuch works, nor ſuch workers.

4 A froward heart *i* ſhall depart from me *k*: I will not know *l* a wicked *perſon*.

i A man of a corrupt mind and wicked life, ſuch as other Princes chuſe and prefer as being ſuitable to themſelves, and to their wicked deſigns. *k* Shall be turned out of my Court, leſt they ſhould tempt me or infect the reſt of my Family, or be injurious or ſcandalous to my people. *l (i. e.)* Not own nor countenance.

5 Whoſo privily ſlandereth his neighbour *m*, him will I cut off: him that hath an high look, and a proud heart *n*, will not I ſuffer.

m Such as by ſecret and falſe informations and accuſations of others ſeek to gain my favour and to advance themſelves by the ruine of others; which are the common peſts of Courts and Kingdoms; *n* Theſe he mentions, becauſe Pride is the common Plague of Courts, and the fountain of many enormities in Courtiers; it makes them imperious and inſolent towards the poor oppreſſed Subjects that reſort to them for relief; it inclines them to thoſe counſels and courſes not which are beſt for the publick good, but which are moſt for their own honour and advantage, it makes them oppreſſive and injurious to others that they may have wherewith to ſatisfie their own luſts.

6 Mine eyes *ſhall be* upon *o* the faithful *p* of the land, that they may dwell with me *q*: he that walketh ‖ in a perfect way *r*, he ſhall ſerve me *s*.

‖ Or, *preſt in the way.*

o Either 1. to find them out. Or 2. to favour or encourage them, as this phraſe is oft uſed, as *Pſal.* 34. 15. *Jer.* 39. 12. and 40. 4. *p* Men of truth, juſtice and integrity, who will be faithful firſt to God and then to me and to my people. *q* Or, *to ſit* or *abide* or *converſe with me*, in mine Houſe and Counſels and publick adminiſtrations. *r* In the way of Gods precepts which are pure and perfect. *s* In domeſtick and publick employments.

7 He that worketh deceit *t* ſhall not dwell within my houſe: he that telleth lies *u* ſhall † not tarry in my ſight *x*.

† Heb. *ſhall not be eſtabliſhed.*

t He who ſhall uſe any frauds, or cheats, or ſubtil artifices to abuſe or wrong any of my people. Which *David*'s Courtiers were more likely to indeavour, becauſe he would not permit any open violence. *u* He that ſhall abuſe me with lyes, as Courtiers uſually do their Princes, either to defend and excuſe the guilty, or to betray the innocent. *x* I will certainly and immediately banish him from my preſence.

8 I will * early *y* deſtroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD *z*.

* Jer. 21. 12.

y Speedily and without delay, as ſoon as I ariſe in the Morning, or, as ſoon as I am ſeated in the Throne, that ſo I may both prevent all that miſchief which otherwiſe they might do; and hinder the infection of others by their evil example; and diſcourage and deter all my Subjects from the like practiſes. Heb. *In the mornings, (i. e.)* every Morning, as the ſame phraſe is uſed alſo, *Job* 7. 18. *Pſal.* 73. 14. *Iſa.* 33. 2. The Morning was the time allotted for the exerciſe of judgment. See *Jer.* 21. 12. *z* Either 1. from *Jeruſalem*, which, though now in the hands of the Jebuſites, he looks upon by an eye of faith as if he had it in poſſeſſion; which he deſigned for the chief and Royal City of his Kingdom, and for the ſeat of the Ark and worſhip of God. And therefore this place above all others was to be purged and preſerved from wickedneſs and wicked men. Or 2. from the whole Nation or Commonwealth of *Iſrael*: for *David* did intend and was obliged to reform not onely that one City, but his whole Kingdom, which alſo may come under the name of a *City*, as being combined and united under one Government: for which reaſon the name of *City* is given both to the whole Church of Chriſt, as *Iſa.* 26. 1. *Heb.* 12. 22. *Revel.* 20. 9. and to the great Anti-Church, the Kingdom of myſtical *Babylon*, *Revel.* 11. 8, 13. and 17. 18. *&c.*

PSAL. CII.

A Prayer ‖ of the afflicted when he is overwhelmed, and poureth out his complaint before the LORD *a*.

‖ Or, *for.*

a This Pſalm contains a form of Prayer and Expoſtulation with God compoſed for the uſe of all true Iſraelites, in the name and behalf of their Mother the Church of *Iſrael*. It ſeems to have been compoſed in the time of their Captivity and near the end of it, *v.* 13, 14. But as the literal *Jeruſalem* was a type of the ſpiritual or of the Church of God and of Chriſt, and the rebuilding of the former a type of the reviving and edification of the latter, ſo the Pſalmiſt looks through that mercy of the rebuilding of the City of *Jeruſalem* and the Temple to the further progreſs and to the end and perfection of that work, which was in the coming of the Meſſiah, by whom it was to be compleated, and by whom the Gentiles were to be brought to the knowledge and worſhip of the true God.

The Church prayeth for audience, 1, 2. and maketh a grievous complaint of her heavy afflictions, 3——11. comforteth her ſelf in the eternal Mercy of God, 12——17. which is to be recorded for future generations, 18. Deliverance from the Babylonian *Captivity, and the reſtauration of* Jeruſalem *predicted, 19——28.*

1 HEar my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, encline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed ‖ like ſmoke *b*, and my bones *c* are burnt as an hearth *d*.

‖ Or, *(as ſome read) into ſmoke.* Pſ. 37. 20.

b Which paſſeth away in obſcurity and ſwiftly and irrecoverably. Or, *into ſmoke*, as Wood or any combuſtible matter put into the fire waſteth away in ſmoke and aſhes. *c* The moſt ſtrong and ſolid parts of my body which ſeemed faſeſt from the fire. *d* Either as an Hearth is heated or burnt up by the Coals which are laid upon it: or as the Hearth being ſo heated burns up that which is put upon it.

4 My heart is ſmitten, and withered like graſs *e*; ſo that I forget to eat my bread *f*.

e Which is ſmitten and withered by the heat of the Sun either whilſt it ſtands, or after it is cut down. *f* Becauſe my mind is wholly ſwallowed up with the contemplation of my own miſeries.

5 By reaſon of the voice of my groaning, * my bones cleave to my ‖ skin *g*.

* Job 19. 20. Lam. 4. 8.
‖ Or, *fleſh.*

g My fleſh being quite conſumed with exceſſive ſorrows.

6 * I am like a pelican *h* in the wilderneſs: I am like an owl of the deſert.

* Job 30. 29.

h Or, *bittern*, as the ſame word is tranſlated, *Iſa.* 34. 11. *Zeph.* 2. 14. It is a ſolitary and mournful Bird, as alſo the *Owl* here following is.

7 I watch, and am as a ſparrow *i* alone upon the houſe-top.

i Which

i Which hath loſt its Mate, and then is very ſad and ſolitary, as ſome report; although that be uncertain and improbable. But this Hebrew word doth not only ſignifie a *Sparrow*, but in general any *Bird*, as *Levit.* 14. 4. *Deut.* 14. 11. *Dan.* 4. 9, 11, 30. And ſo it may here deſign any one or more ſort of Birds, which uſed to ſit alone watching and mourning upon houſe-tops.

8 Mine enemies reproach me all the day: *and* they that are mad againſt me, are ſworn againſt me *k*.

k Or, *and being mad or enraged at or againſt me they ſwear againſt me*, they ſwear they will do me yet more miſchief: Or, *they ſwear by me*, they make uſe of my name and miſery in their forms of ſwearing and imprecation; as when they would expreſs their malicious and miſchievous intentions againſt another, they ſwear that they will uſe him or make him as miſerable as a *Jew*. See the like expreſſions *Numb.* 5. 21. *Iſa.* 61. 15. *Jer.* 29. 22.

9 For *I* have eaten aſhes like bread *m*, and * mingled my drink with weeping *n*.

* Pſ. 42. 3. & 80. 5.

l So this Verſe gives a reaſon either of his great ſadneſs, expreſſed *v.* 6, 7. or why they ſwore by him in the ſenſe laſt given. Or, *Surely*, as this Particle is oft uſed. Or, *Therefore*, becauſe of thoſe bitter reproaches laſt mentioned. *m* The ſenſe is, Duſt and Aſhes are as conſtant and familiar to me as the eating of my Bread; I cover my head with them; I ſit, yea lye down and roll my ſelf in them, as Mourners oft did, 2 *Sam.* 13. 19. *Job* 2. 8. 12. and 15. 15. *Iſa.* 47. 1. *Mich.* 1. 10. by which means the Aſhes might eaſily be mingled with their Meat, as Tears were with their Drink in the next Clauſe. *n* He alludes to the cuſtom of mingling their wine with water.

10 Becauſe of thine indignation and thy wrath *o*: for thou haſt lifted me up, and caſt me down *p*.

o Becauſe I do not only conflict with men, but with the Almighty God, and with his anger. *p* As a man litts up a perſon or thing as high as he can, that he may caſt it down to the ground with greater force. Or he aggravates his preſent reproach and miſery by the conſideration of that great honour and happineſs to which God had formerly advanced him, as *Job* did, *ch.* 29. and 30. and the Church, *Lam.* 1. 7.

Pſ. 135. 11 * My days *q* are like a ſhadow that declineth *r*: and I am * withered like graſs.

* Pſ. 144. 4.
q Our hopes and comforts and happineſs; *days* being oft put for Iſa. 32. 12. for happy days, or an happy ſtate, as *Pſal.* 37. 18. *Lam.* 5. 21. as Pſal. 6. elſewhere they are put more generally for the events which happen Iſa. 10. in thoſe days: in both which caſes it is a Metonymy of the Adjunct.
Eccl. 12. *r* Or, *that is extended* or *ſtretched out* to its utmoſt length, as it is when the Sun is ſetting, when it ſpeedily and totally vaniſheth. And juſt ſo the hopes of our reſtitution, which ſometimes we have, are quick y cut off and diſappointed.

Lam. 5. 12 But * thou, O LORD, ſhalt endure for ever *s*, and * thy remembrance *t* unto all generations.

* Pſ. 135. 13.
s But this is my comfort, although we dye and our hopes vaniſh, yet our God is everlaſting and unchangeable, and therefore invincible by all his and our enemies, conſtant in his counſels and purpoſes of Mercy to his Church, ſtedfaſt and faithful in the performance of all his promiſes; and therefore he both can and will deliver his people. *t* Either, 1. The fame and memory of thy wonderful works. Or rather, 2. Thy name, *Jehovah*, mentioned in the former Clauſe, which is called by this very word, Gods *remembrance* or *memorial*, and that *unto all generations*, *Exod.* 3. 15. Thus this clauſe exactly anſwers to the former; and both of them deſcribe the Eternity of Gods exiſtence, whereby the Pſalmiſt relieves and ſupports himſelf under the conſideration of his own and his peoples frailty and vanity.

13 Thou ſhalt ariſe, *and* have mercy upon Zion *u*: for the time to favour her, yea the ſet time *x* is come.

u Upon *Jeruſalem*, or thy Church and People. *x* The end of thoſe ſeventy years which thou haſt fixed: of which ſee *Jer.* 25. 12. and 29. 10. *Dan.* 9. 2.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof *y*.

y Thy people value the duſt and rubbiſh of the holy City more than all the Palaces of the Earth, and paſſionately deſire that it may be rebuilt.

15 So the heathen ſhall fear the name of the LORD: and all the kings of the earth thy glory *z*.

z Which was in ſome ſort fulfilled when the rebuilding of the Temple and City of God was carried on and finiſhed through ſo many and great difficulties and oppoſitions, to the admiration, envy and terrour of their Enemies, as we read *Neh.* 6. 16. Compare *Pſal.* 126. 2. but much more truly and fully in building of the Spiritual *Jeruſalem* by Chriſt, unto whom the Gentiles were gathered, and the Princes of the World paid their acknowledgment.

16 When the LORD ſhall build up Zion, he ſhall appear in his glory *a*.

a His glorious power and wiſdom and goodneſs ſhall be manifeſted to all the World.

17 He will regard the prayer of the deſtitute *b*, and not deſpiſe *c* their prayer.

b (i. e.) Of his poor forſaken deſpiſed people in *Babylon*. *c (i. e.)* Will accept and anſwer.

18 This ſhall be written *d* for the generation to come *e*: Pſ. 22. 31. and * the people which ſhall be created *f* ſhall praiſe the LORD.

* Pſ. 102. 18.
d This wonderful deliverance ſhall not be loſt nor forgotten, but carefully recorded by thy people. *e* For the inſtruction and incouragement of all ſucceeding Generations. The ſingular number put for the plural, as is ordinary. *f* Which may be underſtood, either, 1. Of the Jews which ſhould be reſtored, who were in a manner dead and buried in the grave, and meer dry bones, *Iſa.* 26. 19. *Ezek.* 37. and therefore their reſtauration might well be called a Creation; or as it is elſewhere, a Reſurrection. Or 2. Of the Gentiles who ſhould be converted, whoſe Converſion is frequently, and might very juſtly be called a ſecond *Creation*. See 43. 1, 7, 15. and 65. 18. *Eph.* 2. 10, 15.

19 For he hath looked down *g* from the height of his ſanctuary *h*: from heaven did the LORD behold the earth:

g To wit, upon us not like an idle ſpectator, but with an eye of pity and relief, as the next Verſe declares. *h* From his higher or upper Sanctuary, to wit, Heaven, as the next Clauſe explains it, which is called Gods *high and holy place*, *Iſa.* 57. 15.

20 * To hear the groaning of the priſoner; to looſe † thoſe that are appointed to death *i*.

* Pſ. 79. 11.
† Heb. *the children of death.*

i To releaſe his poor Captives out of *Babylon*, and, which is more, from the Chains and Fetters of Sin and Satan, and from eternal deſtruction.

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem *k*.

k That they being delivered might publiſh and celebrate the name and praiſes of God in his Church.

22 When the people are gathered together, and the kingdoms to praiſe the LORD *l*.

l When the Gentiles ſhall gather themſelves to the Jews, and joyn with them in the praiſe and worſhip of the true God, and of the Meſſias. This Verſe ſeems to be added to intimate, that although the Pſalmiſt in this Pſalm reſpects the deliverance of the Jews out of *Babylon*, yet he had a further deſign and a principal reſpect unto that greater and more general deliverance of his Church and People by the Meſſias.

23 He *m* † weakned my ſtrength in the way *m*; he † Heb. *afflicted.* ſhortned my days *n*.

m To wit, God, to whom he aſcribes theſe Calamities, *v.* 10. to whom therefore he addreſſeth himſelf for relief. *m* Either, 1. In the midſt of our expectations. Whilſt we are expecting the accompliſhment of thy promiſe, either of bringing us out of *Babylon*, or of ſending the Meſſias, we faint and one of us periſh after another, and our hope is like the giving up of the Ghoſt. Or rather, 2. In the midſt of the courſe of our lives. Which ſenſe is confirmed, 1. From the following clauſe. Which after the manner explains the former, *he ſhortned my days*; as alſo from the next Verſe where he begs relief from God againſt this miſery in theſe words, *take me not away in the midſt of my days.* 2. From the uſe of this word *way*, which is uſed for the courſe of a Mans Life, *Pſal.* 2. 12. and (which comes to the ſame thing) for the courſe of a journey as it is oppoſed to the end of the journey, *Gen.* 24. 27. *Exod.* 23. 20. and elſewhere; the life of man being oft compared to a journeying or travelling and death to his journeys end. And the Pſalmiſt here ſpeaks (as other ſacred Writers do elſewhere, and as all ſorts of Writers frequently do) of the whole Commonwealth: as of one man, and of its continuance as of the life of one man. And ſo this ſeems to be the matter of his complaint and humble expoſtulation with God; O Lord, thou didſt chuſe us out of all the world to be thy peculiar people, and didſt plant us in *Canaan*, and cauſe a glorious Temple to be built to thy Name to be the only place of thy publick and ſolemn worſhip in the World, and didſt make great and glorious promiſes, that thine *eyes and heart* ſhould be *upon it perpetually*, 1 *Kings* 9. 3. and that thy people ſhould be planted in thy land ſo as not to be moved any more or afflicted, as they had been in the dayes of the Judges, 2 *Sam.* 7. 10, 11. From whence we promiſed to our ſelves a long and ſettled proſperity. But alas, how ſoon were our hopes blaſted, not long after the beginning of our ſettlement, in *Rehoboams* time, and ſo ſucceſſively in the courſe of our affairs under the following Kings, till at laſt thou didſt give us up to ruine and deſolation, as at this day. And this he doth not alledge to accuſe God, or excuſe himſelf or his people, but only that he might move the Divine Majeſty to ſhew them ſome pity conſidering the ſhortneſs of their days, and his own Eternity, as he purſues the Argument in the following Verſes. *n* The days of my life, or of my proſperous ſtate, as above *ver.* 11. for adverſity is a kind of death, and is frequently ſo called.

24 I ſaid, O my God; * take me not away *o* in the midſt of my days *p*: thy years *are* throughout all generations *q*.

* Job 36. 20. Heb.

o Do not wholly cut off and deſtroy thy people of *Iſrael*. *p* Before they come to a full age and ſtature, and to the plenary poſſeſſion of thy promiſes, and eſpecially of that great and fundamental promiſe of the Meſſias, in and by whom alone their happineſs is to be compleated, and until whoſe coming thy Church is in ſo nonage; of which ſee *Gal.* 4. 1, 2, 3, 4. Poſſibly the Pſalmiſt (whom ſome learned Interpreters ſuppoſe to be *Daniel*) may have reſpect to that Prophecy, *Dan.* 9. 24, 25. which probably was publiſhed before this time; for this time was almoſt preciſely the midſt of the days between the building of the material Temple by *Solomon*, and the building of the Spiritual Temple or the Church by the Meſſias; there being about a thouſand years diſtance between thoſe two periods, whereof ſeventy Prophetical weeks, or four hundred and ninety years were yet to come. And ſo he prays that God would not root them out in this Babyloniſh Captivity, but would graciouſly reſtore them to their own Land, and preſerve them as a Church and Nation there until the coming of the Meſſias. *q* Though we ſucceſſively die and periſh, yet thou art the everlaſting and unchangeable God, and therefore art and will ever be able to deliver thy people, and faithfulin performing all thy promiſes; and therefore we beſeech thee to pity our frail and languiſhing ſtate, and give us a more ſettled and laſting felicity than yet we have enjoyed; and therefore we truſt that thy people ſhall *continue and be eſtabliſhed before thee*, as he ſaith *v.* 28. becauſe as thou art the everlaſting God, ſo thou haſt made an everlaſting Co-

venant with them, *Pſal.* 105. 10. *Iſa.* 55. 3. *Jer.* 32. 40. to be their God for ever; and therefore thou wilt not now forſake or reject us.

* Heb. 1. 10. 25 * Of old haſt thou laid the foundation of the earth, and the heavens *are* the work of thy hands *r*.

r The Eternity of God looks both backward and forward, it is both without beginning and without end. The former is affirmed and illuſtrated *v.* 24, 26, 27. the latter is clearly implyed in this Verſe. Thou hadſt a being before the Creation of the VVorld, when there was nothing but Eternity, but the Earth and Heavens had a beginning given them by thy Almighty Power.

* Iſa. 15. 6. † Heb. *ſtand.* 26 * They ſhall periſh *s*, but thou ſhalt † endure: yea, all of them ſhall wax old *t* like a garment *u*; as a veſture ſhalt thou change them, and they ſhall be changed.

s Either 1. As to the ſubſtance of them, which ſhall be annihilated. Or 2. As to their preſent nature and uſe. See *Iſa.* 65. 17. and 66. 22. 2 *Pet.* 3. 7, 10, 11. The Heavens and the Earth, although they be the moſt permanent of all viſible beings, and their continuance is oft mentioned to ſignifie the ſtability and immutability of things, yet if compared with thee are as nothing, they had a beginning and ſhall have an end. *t* (i. e.) Decay and periſh. *u* Which is worn out and laid aſide, and exchanged for another. And ſo ſhall this preſent frame of Heaven and Earth be.

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue *x*, and their ſeed ſhall be eſtabliſhed before thee *y*.

x Though the Heavens and the Earth periſh, and though we thy ſervants *pine away in our iniquities*, according to thy righteous ſentence and threatning, *Lev.* 26. 39. and dye in Captivity, yet by vertue of thy eternal and unchangeable Nature and Covenant, we reſt aſſured that our Children, and their Children after them, ſhall enjoy the promiſed Mercies, an happy reſtitution to, and ſettlement in their own Land, and the preſence of our and their Meſſias, whom, being not to come till after 490 years, we ſhall not live to ſee. The expreſſion here uſed is general, not without deſign, partly to ſhew that this promiſed bleſſing belongs to the Jews not upon the account of any carnal relation to *Abraham*, but as they are and continue to be Gods ſervants, from whom if they revolt, they loſe this and all their other priviledges; and partly to imply that it belongs to all Gods faithful Servants, and to their Children, whether they be Jews, or Gentiles, of whoſe Converſion he ſpoke *v.* 22. *y* In the place of thy gracious preſence, either here in thy Church, or hereafter in Heaven, from which we are now baniſhed. And this phraſe further intimates that their happineſs did not conſiſt in the enjoyment of the outward Bleſſings of the Land of *Canaan*, but in the preſence and fruition of God there, which he mentions as the top and upſhot of all his deſires and their felicities.

PSAL. CIII.

The ARGUMENT.

THis Pſalm contains a thankful Commemoration and Celebration of Gods Mercies to the Pſalmiſt himſelf, and to the people of *Iſrael*, and to all good men.

A Pſalm of David.

David *ſtirreth up himſelf to bleſs God*, 1, 2. *who forgiveth his Sins*, 3. *Redeemeth and ſatisfieth his Soul*, 4, 5. *For other manifold Mercies to himſelf and the Church*, 6—14. *He conſidereth the frailty of Man*, 15. *and ſheweth Gods Everlaſting Mercy to his Covenanted ones*, 14—19. *He exhorteth all Creatures to praiſe him*, 20—22.

| * Pſ. 104. 1. & 146. 1. 1 * BLeſs the LORD, O my ſoul: and all that is within me, *bleſs* his holy name *a*.

a Let all my thoughts and affections be engaged, and united and ſtirred up to the higheſt pitch in and for this work.

2 Bleſs the LORD, O my ſoul, and forget not all his benefits.

* Mat. 9. 2, 6. Mar. 2. 11. Luk. 7. 47. 3 * Who forgiveth all thine iniquities: who healeth all thy diſeaſes *b*.

b Either, 1. Spiritual Diſeaſes, Luſts or Corruptions which he ſubdues and purgeth out by his Grace; as this phraſe is uſed *Pſal.* 41. 4. *Iſa.* 6. 10. and 53. 5. Or 2. Corporal Diſeaſes or Miſeries, of which this word is uſed, 2 *Chron.* 21. 18, 19. *Jer.* 14. 18. and 15. 4.

4 Who redeemeth thy life from deſtruction *c*; who crowneth thee *d* with loving kindneſs and tender mercies.

c Both temporal and eternal, from deadly dangers and miſeries. *d* (i. e.) Encompaſſeth and adorneth thee, as a Crown doth.

5 Who ſatisfieth thy mouth with good *things e*, *ſo that* *Iſa. 40. 31 * thy youth is renewed like the eagles *f*.

e Who ſatisfieth all thy juſt deſires and neceſſities. *f* Either, 1. As the Eagle reneweth her youth by caſting all her old Feathers and getting new ones, whereby it ſeems to grow young again. But this being common to all Birds would not have been appropriated to the Eagle. Or rather, 2. Like the youth of an Eagle. As the Eagle lives long in great ſtrength and vigour, ſo that the *old age of* an *Eagle* is uſed proverbially for a lively and vigorous old age. So this is a promiſe of a long and comfortable life.

* Pſ. 146. 7. 6 The LORD * executeth righteouſneſs and judgment for all *that are* oppreſſed *g*.

g Which being a ſingular perfection, and that wherein moſt of the Princes of the World were and are defective, is juſtly celebrated in God.

7 He made known his ways *h* unto Moſes; his acts *i* unto the children of Iſrael.

h Either 1. His Laws, which are oft called Gods *ways*. Or 2. The manner and methods of his dealings with men, and eſpecially with his people, called in the next clauſe his *acts*; his merciful and gracious Nature and Providence, which is particularly called Gods *way*, *Exod.* 33. 13. compared with *v.* 18. 19. and with *Exod.* 34. 6, 7. and which is here deſcribed in the following Verſes. *i* His marvellous and gracious works.

8 * The LORD *is* merciful and gracious, ſlow to * Exod. anger *k*, and † plenteous in mercy. 34. 6, 7. Nu. 14. 18. Deut. 5. 10. Neh. 9. 17. Pſ. 86. 15.

k Not ſpeedily puniſhing ſinners, but patiently waiting for their Repentance.

9 * He will not always chide *l*; neither will he keep † Heb. *his anger m* for ever. *great of mercy.* * Iſa. 57. 16. Mic. 7. 18.

l Or, *contend*, by his Judgments with Sinners, but is ready to be reconciled to them, to wit, upon their true Repentance, as is manifeſt from innumerable Texts, and from the whole ſcope and deſign of Scripture. *m* Which word is underſtood here, as alſo *Levit.* 19. 18. *Jer.* 3. 5. *Nah.* 1. 2. as is evident from the thing it ſelf and from the former clauſe. The Hebrew is a conciſe Language, and there are many ſuch Ellipſes in it, as 2 *Sam.* 5. 6. compared with *Exod.* 9. 9. and 1 *Chron.* 18. 6. comp. with 2 *Sam.* 8. 6. *Pſal.* 3. 7. *Eccleſ.* 7. 15.

10 He hath not dealt with us after our ſins *n*; nor rewarded us according to our iniquities.

n He hath puniſhed us leſs than our iniquities have deſerved, as was confeſſed *Ezra* 9. 13.

11 For † as the heaven is high above the earth, *ſo* † Heb. *according to* great *o* is his mercy toward them that fear him *p*. *the height of the heaven.*

o So much above their deſerts and expectations, and above the mercy which one man ſheweth to another. *p* Which clauſe he adds here, as alſo *ver.* 17, 18. to prevent mens miſtakes and abuſes of Gods mercy, and to daſh the vain hopes of impenitent ſinners in Gods mercy.

12 As far as the eaſt is from the weſt; *ſo* far hath he removed our tranſgreſſions from us *q*.

q The guilt of our ſins from our perſons and conſciences. The ſenſe is, He hath fully pardoned them, ſo as never to remember them more, as he promiſeth *Jer.* 31. 34. *Heb.* 10. 17.

13 Like as a father pitieth *his* children, *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame *r*; * he remembreth * Pſ. 78. 39. that we *are* duſt.

r Either, 1. The corruption of our Natures; which God is pleaſed ſometimes to make an argument to pity and ſpare men; as *Gen.* 8. 21. So the ſenſe is, He conſidereth that great and conſtant propenſion to evil, which is naturally in all mankind, and that therefore if he ſhould deal ſeverely with us, he ſhould immediately deſtroy us all. So this clauſe contains one motive of Gods pity, and the next another. Or rather, 2. The weakneſs and mortality of our Natures, and the frailty and miſery of our Condition, as it ſeems to be explained in the following clauſe, *that we are but duſt*. So the ſenſe is, He conſidereth that if he ſhould let looſe his hand upon us, and pour forth all his wrath, we ſhould be ſuddenly and irrecoverably deſtroyed, and therefore he ſpareth us.

15 *As for* man *, his days *are* as graſs: * as a flower * Pſ. 90. 5. * Job 14. of the field *ſ*, ſo he flouriſheth. 2. Jam. 1. 10, 11.

ſ Which is more expoſed to Winds, and other violences, than the Flowers of the Garden, which are ſecured by the art and care of the Gardiner.

16 For * the wind paſſeth over it *t*, and † it is gone: * Iſa. 40. 7. † Heb. *is* and the * place thereof ſhall know it no more *u*. *not.* * Job 7. 10.

t A blaſting or ſtormy wind bloweth upon it. *u* There is no more any appearance nor remembrance of it in the place where it ſtood and flouriſhed.

17 But the mercy of the LORD *is* from everlaſting & 20. 5. to everlaſting *x* upon them that fear him *y*: and his righteouſneſs *z* unto childrens children:

x But though we quickly decay and periſh, yet Gods mercy to us doth not die with us, but as it was from Eternity exerciſed in gracious purpoſes, ſo it will be continued unto eternity in that future and endleſs life. *y* See before on *v.* 11. *z* Either his faithfulneſs; or (that this branch may anſwer to the former) his mercy or benignity: this word being frequently uſed in both theſe ſenſes, as hath been proved before. But it is here called *righteouſneſs*, to intimate that Gods kindneſs to the poſterity of his people is not only an act of his goodneſs, but alſo a diſcharge of his obligation under which he put himſelf to them, as elſewhere, ſo *Exod.* 20. 6. to which this place ſeems to relate. Hence it is called *mercy to Abraham*, and *truth to Jacob*, *Mic.* 7. 20.

18 * To ſuch as keep his covenant *a*, and to thoſe that * Deut. 7. 9. remember his commandments to do them *b*.

a To them that perform the condition of Gods Covenant; that ſincerely love and obey him. Such reſtrictions are oft added, as in the general to overthrow the preſumptuous hopes of ungodly men, ſo particularly to admoniſh the *Iſraelites* not to reſt too much upon the priviledges of their Parents, or the Covenant made with them, nor to expect any benefit by it, but upon condition of their continuance in Gods Covenant. *b* That have them much in their thoughts, and practice them in the courſe of their lives.

19 The LORD hath prepared *c* his throne in the heavens *d*; and his kingdom ruleth over all *e*.

c Or rather, *eſtabliſhed*. Having celebrated Gods mercy to his people, he now praiſeth him for his excellent Majeſty and univerſal Dominion. *d* Which notes the eminency, glory, power, ſtability and unchangeableneſs of Gods Kingdom. *e* Over all Creatures both in Heaven and in Earth.

20 Bleſs the LORD *ye* his angels † that excel in † Heb. ſtrength *g*, that do his commandments *h*, hearkening *mighty in ſtrength.* unto the voice of his word *i*.

f Which, though glorious Creatures, are but his Miniſters and Meſſengers, as the word ſignifies. And by inviting the Angels to bleſs

bleſs God, he quickens men to the ſame Duty as having more dependance upon God, and obligation to him. *g* Of which ſee one evidence 2 *Kings* 19. 35. You are freed from the impotencies and infirmities of mankind. *h* That live in an univerſal, conſtant and perfect obedience to all Gods Commands, which the beſt of men through the infirmity of the fleſh do frequently violate. *i* That diligently wait for Gods Commands or Errands, and execute them with all chearfulneſs and readineſs.

21 Bleſs ye the LORD, ‖ all *ye* his hoſts *k*, *ye* miniſters *l* of his that do his pleaſure *m*.

k Ye Angels; to whom he ſtill continues his addreſs, and whom he more particularly deſcribes by the name of *hoſts*, a title oft given to the Angels, as *Gen.* 32. 2. 1 *Kings* 22. 19. 2 *Chron.* 18. 18. *Luke* 2. 13. *Revel.* 19. 14. in regard of their vaſt numbers, mighty power, unanimous concurrence, and exquiſite order. In the former Verſe the expreſſion was indefinite and general, *ye his Angels*. here it is univerſal and yet particular, *all ye his hoſts*. He ſeems to apply himſelf to the ſeveral Orders of Angels, of whom ſee *Eph.* 3. 10. *Col.* 1. 16. and to each individual Angel. *l* This Hebrew word is commonly uſed of the higheſt and moſt honourable ſort of Servants. *m* Whoſe conſtant buſineſs and delight it is to execute the will and commands of God.

22 Bleſs the LORD all his works in all places of his dominion *n*: bleſs the LORD, O my ſoul *o*.

n All Creatures both in Heaven and Earth, according to your ſeveral capacities. *o* Which thou haſt ſpecial and abundant reaſon to do. Thus he ends the Pſalm with the ſame words wherewith he began it.

PSAL. CIV.

The ARGUMENT.

AS the next foregoing Pſalm treats of the ſpecial favours of God to his Church and People, ſo this declares and celebrates the wonderful and gracious works of God to all Mankind in the Creation of this viſible World, and in the wiſe and powerful diſpoſition of all things therein to mans uſe and comfort.

The Prophet ſtirring up himſelf to praiſe God for his Power manifeſted in the Creation, 1—6. *His wonderful Wiſdom and Power in governing of all things*, 7—33. *Voweth perpetually to praiſe him*, 34. *And curſeth the unthankfulneſs of the wicked*, 35.

Pſ. 33. 1. 1 BLeſs the LORD, O my ſoul: O LORD my God, thou art very great *a*; * thou art clothed *b* with honour and majeſty *c*.

a As in thy own nature and perfections, ſo alſo in the glory of thy works. *b* Surrounded and adorned. *c* With honourable Majeſty.

2 Who coverеſt *d thy ſelf* with light *e*, as *with* a garment: who ſtretcheſt out the heavens like a curtain *f*.

d Or *adorneſt* or *cloatheſt*. *e* Either, 1. With that *light which no man can approach unto*, as it is called 1 *Tim.* 6. 16. wherewith therefore he may well be ſaid to be covered or hid from the eyes of mortal men. Or rather, 2. With that firſt-created Light, *Gen.* 1. 3. which the Pſalmiſt fitly puts in the firſt place, as being the firſt of Gods viſible works. *f* The uſe whereof it hath, partly in reference to that glorious Manſion of the bleſſed God and his holy Angels, which theſe viſible Heavens (far above which it is, *Eph.* 4. 10.) do veil and cover; and partly in reference to the Earth which they enclaſe and protect.

Heb. 9. 3 * Who layeth the beams of his chambers in the waters *g*; who maketh the clouds his chariots, * who Pſ. 18. 10. walketh upon the wings of the wind *h*.

g *In the waters above the heavens*, as they are called *Gen.* 1. 7. Or, in the Clouds, as it is explained in the next Clauſe. In which he many times reſides and rides, and manifeſts his preſence. *h* Who manageth and employeth the Clouds and Winds in his ſervice.

Heb. 1. 7. 4 * Who maketh his angels ſpirits *i*: his miniſters a flaming fire *k*.

i (i. e.) Of a ſpiritual or incorporeal Nature, that they might be fitter for their employments. Or, *who maketh his Angels winds*, as this laſt word moſt commonly ſignifies, (*i. e.*) Who made them like the Winds, powerful and active and nimble in executing Gods pleaſure. Or, who uſeth and governeth thoſe glorious Creatures at his pleaſure, even as he commands the ſenſleſs Winds. *k* Or, like *a flaming fire*, the note of ſimilitude being here underſtood, as it is *Gen.* 49. 9. *Deut.* 32. 22. *Pſal.* 11. 1. and oft elſewhere: to which he compares the Angels for their irreſiſtible force, and great agility and fervency in the execution of Gods Commands. Or the ſenſe is, who ſometimes clotheth his Angels with ſubtil bodies of VVind or Air, or of Fire, as he ſees fit. And the Angels may not unfitly be mentioned in this place amongſt and in the cloſe of thoſe works of God which were done in the Heavens, of which he hath hitherto ſpoken, *v.* 2, 3. becauſe they were made at the ſame time when the Heavens were made, and for the ſame uſes and purpoſes, and becauſe they are commonly employed by God in managing the Clouds and VVinds and Meteors to accompliſh Gods deſigns by them. But this Verſe is otherwiſe rendred both by Jewiſh and ſome Chriſtian Interpreters, and that very agreeably to the Hebrew Text, *He maketh the winds his angels*, and *the flame* or *flames of fire* (*i. e.* the Lightning and Thunder, and other Fiery Meteors in the Air) *his miniſters*, He maketh uſe of them no leſs than of the holy Angels; and oft-times for the ſame purpoſes, and they do as certainly and readily obey all his Commands as the bleſſed Angels themſelves do. This interpretation may ſeem moſt agreeable to the ſcope of the Pſalm, and to the Context, wherein he is ſpeaking of the viſible works of God. The only difficulty is, that this ſeems to invalidate the Allegation and Argument of the Apoſtle, who expounds it of the Angels, *Heb.* 1. 7. But indeed it doth not: for (to ſay nothing of other ſolutions given by other men) when the Pſalmiſt ſaith that God *maketh* or uſeth *the winds* as *his Angels*, &c. he plainly ſignifies that the Angels are Gods Miniſters or Servants, no leſs than the winds. And that is ſufficient to juſtifie the Apoſtles Argument, and to prove the preeminency of Chriſt above the Angels; which is the Apoſtles deſign in that place.

5 † * Who laid the foundations of the earth *l*, *that* it † Heb. *he hath* ſhould not be removed *m* for ever *n*. *founded the earth upon her baſes.*

l He hath *founded* or *eſtabliſhed the Earth upon its own baſis or foundations*, (*i. e.*) upon it ſelf or its own weight, whereby it ſtands as faſt and unmoveable, as if it were built upon the ſtrongeſt foundations imaginable. VVhich is a ſtupendious work of divine power and wiſdom. *m* Out of its proper place, which is the loweſt part of the world. *n* As long as the world continues. † Job 26. 7. & 38. 4. Pſal. 24. 2. & 136. 6.

6 Thou coveredſt it *with* the deep *o* as *with* a garment: the waters ſtood above the mountains *p*.

o Either, 1. In the general Deluge. Or rather, 2. In the firſt Creation, as we read *Gen.* 1. 2, 9. of which the Pſalmiſt is here ſpeaking. *p* The Mountains were not made by the Deluge, as ſome have thought, who for that reaſon underſtand this Verſe of the ſaid Deluge, for it is apparent they were before it, *Gen.* 7. 19. and moſt probably were in the firſt Creation, becauſe this variety of Mountains and Valleys is both ornamental and uſeful to the World.

7 * At thy rebuke *q* they fled *r*: at the voice of thy * Gen. 8. 1. thunder *ſ* they haſted away.

q Upon thy ſevere command, *Gen.* 1. 9. which he calls a *rebuke*, to imply that there was ſomething in that ſtate of things which might ſeem to need reproof and correction, even that confuſion of Earth and Water together, which therefore God amended in his ſecond days work. *r* They immediately went to the place which God had allotted to them. *ſ* Of thy Soveraign Command, which as they could not but hear, ſo they durſt not diſobey. He aſcribes Senſe and Reaſon to inanimate Creatures by a Figure called *Profopopœia*.

8 ‖ They go up by the mountains; they go down by ‖ Or, *the* the valleys *t* unto the place which thou haſt founded for *mountains aſcend, the* them *u*. *valleys deſcend.*

t In that firſt diviſion of the Waters from the Earth, ſome part of them by Gods Command, contrary to their own Nature, went upwards, and became Springs in the Mountains, and the greateſt part went downwards to the Chanels made for them. Others, both antient and later Interpreters, read the words thus, *The Mountains aſcend, the Valleys deſcend*, when the Waters were ſeparated, part of the Earth went upward and made the Mountains, and part went downward and made the Valleys or low Grounds. But our Tranſlation ſeems the beſt, as being moſt agreeable to the Context, becauſe he ſpeaks of the Waters both in the foregoing and following Verſes. *u* Unto their proper Chanels and Receptacles which God provided for them.

9 * Thou haſt ſet a bound *x*, * that they may not paſs * Pſ. 33. 7. over: that they turn not again to cover the earth *y*. * Gen. 9.

x Even the ſand of the Sea-ſhore, as it is expreſſed *Jer.* 5. 22. 11, 15. which, though in it ſelf contemptible, and a very poor defence to the Earth againſt that ſwelling and raging Element, yet by Gods Almighty Power and gracious Providence is made ſufficient for that purpoſe. Which is noted as a wonderful work of God, *Job* 38. 8, &c. *y* To wit, the whole Earth, as it did in the beginning of the Creation. This was Gods appointment, and the courſe of Nature ſettled by him. But when men tranſgreſſed their bounds, all the Laws of God and Men, it is not ſtrange if the Waters alſo tranſgreſſed their bounds, and once again overwhelmed the Earth in the general Deluge.

10 † He ſendeth the ſprings *z* into the valleys, *which* † Heb. *who* † run among the hills *a*. *ſendeth.*

z And the Rivers which come from them. *a* Wherewith God hath ſtuft in the Rivers where he ſaw fit, that they might not over-flow the Land. † Heb. *walk.*

11 They give drink to every beaſt of the field: the wild aſſes *b* † quench their thirſt. † Heb. *break.*

b Which he mentions partly becauſe they are dry and thirſty Creatures; and partly becauſe they live in dry and deſolate Wilderneſſes, and are neither ruled nor regarded by men, and are moſt ſtupid Creatures, and yet are plentifully provided for by the care and bounty of Divine Providence.

12 By them *c* ſhall the fowls of the heaven have their habitation, *which* † ſing among the branches *d*. † Heb. *give a voice.*

c Either upon the Waters, where many Fowls have their common abode; or in the ground nigh unto them; or in the Trees, which commonly grow by the Banks of Rivers. *d* Which being delighted and refreſhed by the Waters ſend forth their pleaſant Notes.

13 * He watereth the hills *d* from his chambers *e*; *Pſ. 147. 8. * the earth is ſatisfied *f* with the fruit of thy works *g*. * Pſ. 65. 9.

d Which moſt need moiſture and have leaſt of it in them. *e* From the Clouds, as above *v.* 3. *f* By this means all the parts of the Earth, the Mountains as well as the Valleys, are made fruitful. *g* With the effects of thoſe ſweet ſhowers, which he calls Gods *works*, becauſe he alone can and doth give them, as is noted *Jer.* 10. 13. and 14. 22.

14 * He cauſeth the graſs to grow for the cattel, and * Gen. 1. herb for the ſervice of man *h*: that he may bring forth 29, 30. food out of the earth *i*. & 3. 18.

h Both for delight, and for neceſſity either as Food or Phyſick. *i* And this God doth, he watereth the Earth that thereby it may be prepared or diſpoſed for the production of neceſſary proviſions for Beaſts and for Men, *that ſo he* (to wit, God) *may bring forth food out of the Earth*, which without this Bleſſing of God the Earth would never yield. * Judg. 9. 13. † Heb. *to make his face ſhine*

15 And * wine *k that* maketh glad the heart of man, *with oil*, *and* † oyl to make *his* face to ſhine *l*, and bread *m which* or, *more* ſtrengtheneth mans heart *n*. *than oil.*

k He alſo bringeth out of the Earth the Vines which yield Wine. *l* He alludes to the cuſtom of thoſe times and places which was upon ſolemn and feſtival occaſions to anoint their Faces with Oyl. See *Pſal.* 23. 5. But theſe words with the former are by divers Learned Interpreters rendred otherwiſe, which ſeems more agreeable to the order and contexture of the Hebrew Text, *And* (he giveth) *wine* that *maketh glad the heart of man, to make* (or, *that he may make*, (i. e.) that thereby he may alſo make) *his face to ſhine more than oyl*, (i. e.) more than it ſhineth when it is anointed with Oyl: Or, as *with oyl*. So he ſpeaks only of the Wine which he commends from two qualities, that it makes the Heart chearful, and the Countenance pleaſant. *m* (i. e.) Bread Corn, by a Metonymy. *n* Which hath a ſingular faculty to preſerve or renew our ſtrength and vigour; whence it is called *the ſtaff of life*.

†Heb. *ſhall be ſatisfied.* So Gr. *Nu. 24. 6.

16 The trees of the LORD *o* are † full *of ſap p*: the cedars of Lebanon *q* * which he hath planted.

o (i. e.) Which the Lord hath planted, as the next Clauſe expounds this; which came up and grew, and thrive not by Mans Art and Induſtry, but meerly by the care of Gods Providence. *p* Heb. *Are* or *ſhall be ſatisfied*, to wit, with the Rain, of whoſe good effects he is yet ſpeaking. *q* Yea even the talleſt and largeſt Cedars, ſuch as theſe were, are ſupported and nouriſhed by it.

17 Where the birds make their neſts: *as for* the ſtork *r*, the fir-trees *s are* her houſe.

r Which make their Neſts not only in the tops of Houſes, but alſo in the Field and in high Trees, as *Varro* and others have noted. *s* Which alſo are Trees of great height and bigneſs; and which being here ſaid to afford the Storks an Houſe, are thereby ſuppoſed to be preſerved and nouriſhed by the Rain water.

18 The high hills *are* a refuge for wild goats, *and* the rocks for the conies *t*.

t So he paſſeth from the Rain to other works of Gods Providence, as that God hath made ſuitable and ſufficient proviſion for the ſecurity of theſe Creatures againſt their Perſecutors. Although this Verſe alſo may have a reference to the former work, and the barren and rocky Hills may be mentioned as receiving benefit by the Rain, and it may be thus rendred, And *the high hills* (underſtand, *are ſatisfied*, which is expreſſed *v.* 16. and may very well be carried hither) which (that Particle being frequently underſtood) *are a refuge for wild goats, and the rocks* (underſtand out of the former branch, according to the uſual manner, *which are a refuge*) *for the conies*; or, as others tranſlate this word, for *the mountain-mice*.

19 He appointeth the moon for ſeaſons *u*; the ſun knoweth his going down *x*.

u To meaſure and diſtinguiſh the times, both Months, and, amongſt many Nations, Years alſo; as alſo the Seaſons of divers Natural Events, as of the ebbing and flowing of the Waters, and of the humours in Mans Body; and other Seaſons for ſacred and civil affairs, which were commonly regulated by the Moon, not only amongſt the Jews, but among Heathens alſo. See on *Gen.* 1. 14. *x* To wit, the time and place in which he is to ſet every day of the Year, which, though varied from day to day, yet he ſo regularly and exactly obſerves, as if he had the underſtanding of a Man or Angel to guide him in obeying the Laws of his Creator. See *Job* 38. 12. What is here expreſſed concerning his ſetting, is neceſſarily ſuppoſed concerning his riſing alſo; but he mentions only his ſetting, as moſt agreeable to the Context, becauſe that did uſher in the riſing of the Moon, of which he now ſpake, and the entrance of the Night, of which he ſpeaks in the next words.

20 Thou makeſt darkneſs *y*, and it is night: wherein † all the beaſts of the foreſt do creep forth *z*.

†Heb. *all the beaſts thereof do trample on the foreſt.*

y Which ſucceeds the Light by vertue of thy Decree and eſtabliſhed Order. *z* To look out for prey, which in the day time they dare not do for fear of men. So by this viciſſitude of day and night God hath wiſely and mercifully provided both for men, that they may follow their day-labours without danger from wild beaſts, and for the beaſts that they may procure a ſubſiſtence.

* Job 38. 39.

21 * The young lions *a* roar after their prey *b*, and ſeek their meat from God *c*.

a Which can no more ſubſiſt without Divine Providence than thoſe which are moſt old and decrepit. *b* They roar when they come within ſight and reach of their prey, as Naturaliſts obſerve; whereby this place may be reconciled with *Amos* 3. 4. *c* This is a Figurative and Poetical Expreſſion: their roaring is a kind of Natural Prayer to God for relief, as the cryes of Infants are a kind of Prayers to their Mothers for the Breaſt. And this is juſtly noted as an act of Gods ſpecial Providence, becauſe the Lions are very ravenous and need much prey, and alſo are dull in their ſcent, and ſo difficultly find it, and ſlow in their motion, and unable to reach it: and therefore God hath provided another Creature, of quicker ſenſe and motion, which is uſually confederate with them, and procures prey for them, partaking of it with or after them.

22 The ſun ariſeth, they gather themſelves together *d*, and lay them down in their dens.

d Or rather, *they retire* or *betake themſelves*: for the Lions do not commonly go in Companies to one place, but ſeverally, each to his own Den.

23 Man goeth forth *e* to his work, and to his labour until the evening.

e With ſecurity and confidence, knowing the Nature and Cuſtom of wild Beaſts, that they hide themſelves by day.

24 O LORD, how manifold *are* thy works! in wiſdom haſt thou made them all: the earth is full of thy riches *f*.

†Heb. *wide of hands, or ſpaces.*

f Of excellent and comfortable things, which are the effects of thy bounty and power.

25 *So is* this great † and wide ſea, wherein *are* things creeping *g* innumerable, both ſmall and great ‖ beaſts.

‖ Or, *living creatures.*

g This word is common to all Creatures that move without Feet, creeping or touching with their Belly the Element in which they move, whether they creep upon the Earth or ſwim in the Sea. So Gr.

26 There go the ſhips; *there* is that Leviathan *h*, *whom* thou haſt † made to play therein *i*.

† Heb. *formed.*

h Either the Whale, or the Crocodile. Of which ſee the notes on *Job* 40. and 41. *i* Who being of ſuch vaſt ſtrength and abſolute Dominion in the Sea, tumbles in it with great ſecurity, and ſports himſelf with other Creatures, which he taketh and devoureth at his pleaſure.

27 * Theſe all *k* wait upon thee *l*, that thou mayeſt give *them* their meat in due ſeaſon *m*.

* Pſ. 136. 25. & 145. 15, 16.

k Both Beaſts and Fiſhes. *l* Expect ſupplies only from thy Providence. Which is ſaid of them figuratively, and with an alluſion to the manner of tame Beaſts and Fowls which commonly look after and wait upon thoſe perſons who bring their food to them. *m* When it is neceſſary or convenient for them. By which expreſſion he intimates the moderation of the Beaſts in their deſires of food, and tacitly reproves the intemperance of men who feed themſelves in ſeaſon and out of ſeaſon.

28 *That* thou giveſt them, they gather *n*: thou openeſt thine hand *o*, they are filled with good.

n Whatſoever they receive is from thy bounty and gift. *o* Thou provideſt plentifully for them; as this phraſe implies, *Deut.* 15. 1. comp. *Prov.* 21. 20.

29 Thou hideſt thy face *p*, they are troubled *q*; * thou takeſt away *r* their breath, they dye, and return to their duſt *s*.

* Pſ. 146. 4. Eccl. 12. 7.

p When thou withdraweſt or ſuſpendeſt the favour and care of thy Providence. *q* Dejected and diſtreſſed. *r* So this word is uſed, *Hoſea* 4. 3. *Zeph.* 1. 2. and elſewhere. *s* To the Earth from whence they had their firſt original.

30 Thou ſendeſt forth thy ſpirit *t*, they are created *u*: and thou reneweſt the face of the earth *x*.

t Either, 1. That Spirit by which they live, which is called *the ſpirit of a beaſt*, *Eccleſ.* 3. 11. which is called *their breath* or *ſpirit* (for the word is the ſame there and here) *v.* 29. and here may be called Gods *ſpirit*, becauſe it was given and preſerved by him. Or rather, 2. Thy quickning Spirit; for here ſeems to be an oppoſition between *their ſpirit*, *v.* 29. and *th ſpirit* here, and this latter is mentioned as the creating or productive cauſe of the former. And this may be underſtood either, 1. Of the Holy Ghoſt; to whom, no leſs than to the Father and the Son, the work of Creation is aſcribed, *Job* 33. 4. *Pſal.* 33. 6. Or rather, 2. That quickning power of God by which he produceth Life in the Creatures from time to time. For he ſpeaks not here of the firſt Creation, but of the continued and repeated production of living Creatures. *u* Either, 1. The ſame living Creatures which were languiſhing and dying are ſtrangely revived and reſtored; which may not unfitly be called a *Creation*, as that word is ſometimes uſed, becauſe it is in a manner the giving of a new life and being to a Creature. Or 2. Other living Creatures are produced or generated; the word *created* being taken in its largeſt ſenſe for the production of things out of indigeſted matter by ſecond Cauſes, as it is uſed, *Iſa.* 41. 20. and 54. 16. *&c.* *x* And thus by thy wiſe and wonderful Providence thou preſerveſt the ſucceſſion of living Creatures upon the Earth, which otherwiſe would be deſolate or without habitants.

31 The glory of the LORD † ſhall endure for ever: the LORD ſhall rejoyce in his works *y*.

† Heb. *ſhall be.*

y So the ſenſe is, Thus God doth and will advance the glory of his wiſdom and power and goodneſs in upholding and continuing the works of his hands from generation to generation, and he doth and will take pleaſure both in the preſervation and bleſſing of his works, as alſo in his reflection upon theſe works of his Providence, as he did reſt and delight himſelf in the contemplation of his works of Creation, as is noted *Gen.* 1. 31. and 2. 2, 3. But the words are by divers, and, as it may ſeem, more agreeably to the Hebrew Text, rendred thus, *Let* (for the firſt word is of the Imperative Mood) *the glory of the Lord endure for ever, and let the Lord have joy* (or, *then ſhall the Lord rejoyce*) *in his works*. So this is added as a convenient Doxology or Thankſgiving after the commemoration of his great and gracious works: and the ſenſe may be this, Seeing therefore God hath enriched the Earth and us with ſo many fruits of his bounty, let it be our conſtant deſire and endeavour, that God may be perpetually ſerved and glorified in and by them, and that God may be no more grieved at the remembrance of his kindneſs to us, as he was *Gen.* 6. 5, 6. and thereby be again provoked to deſtroy us, but may take pleaſure in beholding and cheriſhing of his own workmanſhip.

32 He looketh on the earth, and it trembleth; * he toucheth the hills, and they ſmoke *z*.

* Pſ. 144. 5.

z This is a further illuſtration of Gods powerful Providence over all the Creatures, and their dependance upon him: As when he affords his favour to Creatures, they live and thrive, ſo on the contrary one angry look or touch of his upon the Hills or Earth, makes them tremble and ſmoke, as once *Sinai* did when God appeared in it. And this conſideration he may poſſibly ſuggeſt to inforce the foregoing exhortation of glorifying God, becauſe if we do not give him the glory due to his name, he can quickly right himſelf, and deſtroy us and all his works.

33 * I will ſing unto the LORD *a* as long as I live; I will ſing *praiſe* unto my God, while I have my being.

* Pſ. 146. 2.

a But whatſoever others do, I will not fail to give God his glory and due praiſes.

34 My meditation *b* of him *c* ſhall be ſweet *d*: I will be glad in the LORD *e*.

b Or, *my ſpeech* or *diſcourſe*, my praiſing of God mentioned *ver.* 33. *c* Concerning the glory of his works. *d* Either, 1. To God; he will graciouſly accept it; praiſe being his moſt acceptable Sacrifice, as is affirmed *Pſal.* 69. 30, 31. Or rather, 2. To my ſelf, as may be gathered from the next Clauſe. He implies that he ſhall not only do this work, which a man may do unwillingly or by conſtraint, but that he will do it chearfully and with delight; which is moſt pleaſing to God. *e* I will rejoice in the contemplation of Gods works, and in praiſing him for them.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more *f*: bleſs thou the LORD, O my ſoul *g*: Praiſe ye the LORD.

f But as for thoſe ungodly Creatures who do not regard the works of the Lord, which is noted as a moſt grievous ſin, and puniſhed with a grievous impreccation, like this *Pſal.* 28. 4, 5. nor give him the glory due to his name, but diſhonour God and abuſe his Creatures, and thereby provoke God to deſtroy the earth, and the men and things which are upon it, it is my Prayer for thine honour and for the ſafeguard of all mankind, that thoſe Sinners who obſtinately and reſolutely continue in this practice of diſhonouring and diſobeying their Creatour may be taken out of this World, that they may no longer infect it nor procure its total deſtruction. Or it may be a prediction delivered in the form of an imprecation, as hath been noted before in like Caſes. *g* But thou, O my Soul, come not into this wretched ſociety, but employ thy ſelf in this great work of bleſſing and praiſing God; and it is my deſire and hope that others will follow my Example,

PSAL. CV.

The ARGUMENT.

THE Penman of this Pſalm was *David*, as is manifeſt from 1 *Chron.* 16. 8, *&c.* It is a thankſgiving to God for his Mercies to his People of *Iſrael*.

An exhortation to praiſe God, and to remember his works and wonders, 1—6. *The ſtory of Gods Promiſes to, and Providences over* Abraham, 7—15. Joſeph, 16—22. *and* Jacob in Egypt, 23—25. *over* Moſes *delivering the* Iſraelites, 26—36. *and over them whom he ſet in the wilderneſs, and planted in* Canaan, 37—45.

1 Chron. 16. 8, *&c.*

O * Give thanks unto the LORD, call upon his name *a*; make known his deeds among his people *b*.

a Or, *proclaim his name*, (i. e.) the fame and glory of his works, as it follows. *b* Each of you amongſt his and your people, or even among the Heathens, as you have opportunity.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name *b*: let the heart of them rejoice that ſeek the LORD *c*.

b Glory in the God whom you ſerve, as the only true God, and one of infinite power and goodneſs. *c* That ſeek his face or preſence, as it follows, his acquaintance and favour, above all the World.

4 Seek the LORD, and his ſtrength *d*: ſeek his face *e* evermore.

d (i. e.) By a Figure called *Hendiadys*, *the Lord in his ſtrength*, to wit, in his Sanctuary, or before the Ark, which is called *Gods ſtrength*, *Pſal.* 63. 2. and 78. 61. and *the ark of his ſtrength*, *Pſal.* 132. 8. *e* (i. e.) His gracious preſence in his Sanctuary and the bleſſed fruits of it. See on *Pſal.* 27. 8.

5 Remember his marvellous works that he hath done; his wonders and the judgments of his mouth *f*.

f Either, 1. The Laws delivered from his mouth. Or rather, 2. The plagues or puniſhments (as this ſame word is uſed here *v.* 7. and every where) which he brought upon *Egypt* by his meer word or command, as is oft noted in the Hiſtory of them in *Exodus*.

6 O ye ſeed of Abraham his ſervant, ye children of Jacob *g* his † choſen.

†Heb. *elect ones.*

g To whom he reſtrains the former more general expreſſion, becauſe thoſe were the only branch of *Abrahams* Seed to whom the following Covenant and Bleſſings belong.

7 He *is* the LORD our God; his judgments *are* in all the earth *h*.

h Either, 1. The fame of his Judgments upon the Egyptians is ſpread over the face of the Earth. Or, 2. God executes his Judgments upon all Nations and People. Which may be here noted as a foil to magnifie Gods Grace to them who were the Monuments of his Mercy, when all the World beſides them fell under his juſt ſeverity.

8 He hath remembred *i* his covenant for ever; the word *k* *which* he commanded *l* to a thouſand generations *m*.

i Practically, ſo as to perform it; as that word is frequently uſed in Scripture. *k* The word of promiſe or the Covenant, as is explained both in the foregoing and following words. And ſo the *word* is taken, *Judg.* 13. 12. *Luke* 1. 38. *l* (i. e.) Eſtabliſhed or ordained or appointed, as this word is oft taken, as *Pſal.* 68. 28. and 71. 3. and 133. 3. *Iſa.* 13. 3. and 23. 11. *m* To all generations; a certain number being put for an uncertain. He ſeems to allude to that paſſage *Exod.* 20. 6.

Gen. 17. 8. 22. 16. Luke 1. 73. Heb. 6. 17. †Heb. *a word.*

9 * Which *covenant* he made with Abraham, and his oath *n* unto *Iſaac*.

n Wherewith he ratified the Covenant with *Iſaac*, *Gen.* 26. 3.

Gen. 26. 3. & 28. 13. & 35. 11. *and to* Iſrael *for an everlaſting covenant.*

10 And confirmed the ſame unto Jacob for † a law *o*,

o Either that it might be as firm and irrevocable as a Law; or that it might have the uſe and force of a Law towards God, becauſe God did hereby put himſelf under an obligation of making it good in regard of his own truth and righteouſneſs.

11 Saying, * Unto thee will I give the land of Canaan, † the lot *p* of your inheritance:

* Gen. 13. 15. & 15. 18. † Heb. *the cord.*

p The portion aſſigned to you by lot and the deſignation of Divine Providence. See on *Deut.* 32. 9. *Pſal.* 15. 6.

12 * When they were † *but* a few men in number *q*: yea, very few, and ſtrangers in it.

* Gen. 34. 30. † Heb. *men of number.* Deut. 26. 5. *very few*, as the next words explain it.

13 When they went from one nation to another *r*, *of* from *one* kingdom to another people:

r Both in *Canaan*, where there were ſeven Nations, *Deut.* 7. 1. and in *Egypt*, &c.

14 He ſuffered no man to do them wrong: yea, he reproved *s* kings for their ſakes

s Both verbally, and really, by his Judgments. See *Gen.* 12. 17. and 20. 3.

15 *Saying*, Touch not *t* mine anointed *u*, and do my prophets no harm.

t Hurt not, as this word is uſed of theſe very perſons, *Gen.* 26. 11, 29. and elſewhere. *u* My Prophets, as the next words explain it, to wit, *Abraham* and *Iſaac* and *Jacob*, as is evident; who are called Gods *anointed* becauſe they were eminently bleſſed of God, and conſecrated to be his peculiar people, and to be Kings and Prieſts in their Families, and replenished with the Gifts and Graces of the Holy Ghoſt, in reſpect whereof many perſons are ſaid to be anointed in Scripture, who never had any material Oyl applied to them, as *Pſal.* 45. 8. *Iſa.* 61. 1. 2 *Cor.* 1. 21. And they are called *Prophets*, becauſe God did familiarly converſe with them and revealed his mind and will to them, and by them to others; and becauſe they were inſtructers or teachers of others in the true Religion. See *Gen.* 18. 19. and 20. 7.

16 Moreover, † he called for *x* a famine upon the land: he brake the whole ‖ ſtaff of bread *y*.

† Gen. 41. 54. ‖ Iſa. 3. 1. 8. 1. *Iſa.* 47. 1, 5. and 56. 7. *Rom.* 5. 17. *y* (i. e.) Bread which is the ſtaff or ſupport of our animal lives. See *Lev.* 26. 26. *Pſal.* 104. 15. *Ezek.* 4. 16.

17 * He ſent *z* a man before them, † *even* Joſeph *who* was ſold for a ſervant.

* Gen. 45. 5. & 50. 20. † Gen. 37. 28.

z By the direction of his ſecret Providence.

18 ‖ Whoſe feet they hurt with fetters: † he was laid in iron *a*.

‖ Gen. 39. 20. † Heb. *his ſoul came into iron.*

a Heb. *his ſoul came into iron.* Which ſeems to be added emphatically to aggravate his impriſonment, and to ſhew how grievous it was to his very ſoul, which muſt needs ſympathize with his body, and moreover was greatly vexed to conſider both the great injury which was done to him, and yet the foul and publick ſcandal which lay upon him.

19 Until the time *b* that his word *c* came: the word of the LORD tried him *d*.

b Till which time, his eminent Prudence, and Innocency, and Piety gave him no relief. *c* Either, 1. *Joſephs* word, or his Prophecy concerning the chief Butler and Baker; which is ſaid to *come* when it was fulfilled, as that word is uſed *Judg.* 13. 12, 17. *Ezek.* 24. 24. and elſewhere. But the event confutes this; for *Joſeph* was not delivered at that time, but *two years after* it, *Gen.* 41. 1. Or rather, 2. *The word of the Lord*, as it follows; the Pronoun Relative being here put before the Subſtantive to which it belongs, as it is alſo *Exod.* 2. 6. *Job* 33. 20. *Prov.* 5. 22. and 14. 13. He ſeems to ſpeak of that word or revelation which *came* firſt to *Pharaoh* in a Dream, *Gen.* 41. 1, 2. *&c.* and then to *Joſeph* concerning the interpretation of it, *v.* 15, 16. For the word of the Lord is ſaid to *come*, not only when it comes to paſs, but alſo and moſt commonly when it is firſt revealed, as *Jer.* 7. 1. and 11. 1. and 18. 1. and God is ſaid to *come* when he doth reveal it, as *Gen.* 20. 3. and 31. 24. *d* Either, 1. Tryed his ſincerity and conſtancy. But that was not done by Gods Word, but by his Rod. Or rather, 2. Diſcovered him, to wit, unto *Pharaoh* and his Courtiers, how innocent, and holy, and knowing a perſon he was; or *purged* him from thoſe Calumnies which were caſt upon him, and ſo prepared the way for his releaſe, which here follows *v.* 20. This Verſe may well be rendred thus, *Until the time that his word came*, even *the word of the Lord*, which *tried him*; ſuch Ellipſes being moſt uſual in the Hebrew Text.

20 * The King ſent and looſed him: *even* the ruler of the people, and let him go free.

* Gen. 41. 14.

21 ‖ He made him Lord of his houſe, and ruler of all his † ſubſtance *d*.

‖ Gen. 41. 40. † Heb. *poſſeſſion.*

d Heb. *of all his poſſeſſion*, (i. e.) of his whole Kingdom.

22 To bind his Princes *e* at his pleaſure, and teach his Senators *f* wiſdom.

e By his Commands, and if they were refractory, to puniſh them. *f* His wiſeſt Counſellors, whom he commanded to receive inſtructions from *Joſeph* upon all occaſions.

23 * Iſrael *g* alſo came into Egypt; and Jacob ſojourned in the land of Ham *h*.

* Gen. 46. 6

g *Jacob* in his Perſon, and with his Children. *h* (i. e.) *Egypt*, ſo called here, alſo *Pſal.* 78. 51. and 106. 22. from that curſed *Ham*, *Gen.* 9. 22. who was the Father of *Mizraim*, or the *Egyptians*, *Gen.* 10. 6. And the Pſalmiſt ſeems to call it by this name, to intimate that they were the people of Gods Curſe, and thereby to caution the *Iſraelites* againſt returning to that Land, which they were particularly forbidden to do, *Deut.* 17. 16.

24 And † he increaſed his people greatly: and made them ſtronger *i* than their enemies.

† Exod. 1. 7.

i Not really, but according to their Enemies apprehenſions and expreſſions, *Exod.* 1. 9. Or, *more numerous*, as this word is elſewhere uſed. So this latter branch anſwers to the former. And this

was true; for though they were not ſimply more in number than the Egyptians, yet they multiplied much faſter.

‖Ex. 1. 8. 25 ‖ He turned their heart to hate his people *k*, to deal ſubtilly with his ſervants *l*.

k Not by putting this wicked hatred into them, which is not conſiſtent either with the holineſs of Gods nature, or with the truth of his word, and which was altogether unneceſſary, becauſe they had that and all other wickedneſs in them by nature; but partly by withdrawing the common gifts and operations of his Spirit, and all other reſtraints and hindrances to it, and wholly leaving them to their own miſtakes and paſſions, and corrupt affections, which of their own accord were ready to take that courſe; partly by ordering the affairs of his people in ſuch manner, as might give them occaſion of hatred; and partly by directing and governing that hatred, which was wholly in and from themſelves, ſo as it ſhould fall upon the Iſraelites rather than upon other people. *l* To deſtroy them by crafty devices: of which ſee *Exod.* 1. 11, &c.

*Ex.3.10. 26 * He ſent Moſes his ſervant, *and* Aaron whom he had choſen *m*

m To be the companion and interpreter of *Moſes* in this expedition of which ſee *Exod.* 3. 10. and 14. 12, *&c.* This clauſe he adds, to ſhew that *Aaron* was no leſs called and choſen by God to this work than *Moſes*, which otherwiſe was not ſo evident from the Hiſtory: Or, this clauſe may belong to both *Moſes* and *Aaron*.

‖Ex. 7. 9. † Heb. *words of his ſigns.* 27 ‖ They ſhewed † his ſigns *n* among them, and wonders in the land of Ham.

n Heb. *the words of his ſigns*, an emphatical expreſſion. Firſt, they boldly declared the Word and Will of God concerning the ſeveral Plagues, and then they actually inflicted them.

*Exo. 10. 22. 28 * He ſent darkneſs, and made it dark: and they rebelled not againſt his word *o*.

o Either, 1. the darkneſs and other Plagues; which obeyed Gods word, and inſtantly came at Gods call. So this may be a reflection upon the Egyptians, that thoſe brutiſh or unreaſonable Creatures were more obedient to the will and command of God than they were. Thus diſeaſes are ſaid to *come* or *go* at Gods command, *Mat.* 8. 8. Or rather, 2. *Moſes* and *Aaron*, mentioned *v.* 25. and called *they*, *v.* 27. whoſe obedience in denouncing and inflicting thoſe Plagues, and eſpecially that Plague of darkneſs, is noted and commended here as an act of great faith and fortitude, becauſe they inflicted that Plague after *Pharaoh* had threatned them, *Exod.* 10. 10. as the obedience of their Parents is commended as a great act of faith, becauſe they preſerved and hid their Son contrary to the expreſs command of the King of *Egypt*.

†Ex.7.20. 29 † He turned their waters into blood, and ſlew their fiſh.

‖Ex. 8. 5. 30 ‖ Their land *p* brought forth frogs in abundance, in the chambers *q* of their kings *r*.

p Their Country: for otherwiſe they were produced by their Rivers, *Exod.* 8. 3. *q* Which entred *into the Chambers*. *r* Of *Pharaoh* and his Sons, and his chief Nobles and Governours of Provinces under him; for ſuch perſons are oft called *Kings* in Scripture, *Judg.* 1. 7. 1 *Kings* 20. 1, 12. *Iſa.* 19. 2.

*Exod.8. 17.24. 31 * He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts *s*.

s Or, Borders, (*i. e.*) in all their Land, even to the utmoſt Ends or Borders of it.

‖Ex.9.23. † Heb. *he gave their rain hail.* 32 ‖ † He gave them hail for rain: *and* flaming fire in their land.

33 He ſmote their vines alſo and their fig-trees, and brake the trees of their coaſts.

*Ex. 10. 4, 13. 34 * He ſpake, and the locuſts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

†Ex. 12. 29. 36 † He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength *t*.

t To wit, their firſt-born, as it is in the firſt clauſe, who are ſo called *Gen.* 49. 3. *Pſal.* 78. 51. and *the beginning* of their *ſtrength*, Deut. 21. 17.

‖Ex. 12. 35. 37 ‖ He brought them forth alſo with ſilver and gold: and *there* was not one feeble *perſon u* among their tribes.

u Diſeaſed or unable for his journey: which in ſo vaſt a Body, and in a time of ſuch Mortality as it had been in *Egypt*, and in a People which had been ſo long and ſo dreadfully oppreſſed as the Iſraelites were, was wonderful; but they all journeyed on foot, *Exod.* 12. 37.

*Ex. 12. 33. 38 * Egypt was glad when they departed: for the fear of them *x* fell upon them.

x (*i. e.*) Of the Iſraelites, leſt God for their ſakes ſhould deſtroy them.

†Ex. 13. 21. 39 † He ſpread a cloud for a covering *y*, and fire to give light in the night.

y To protect them from the heat of the Sun, which in that hot and open Country had otherwiſe been intolerable to them, eſpecially in ſo long a Journey.

*Ex. 16. 12, *&c.* † Pſal. 78. 24, 25. 40 **The people* aſked, and he brought quails *z*: and † ſatisfied them with the bread of heaven *a*.

z He ſpeaks of the firſt giving of Quails, *Exod.* 16. 13. which God gave them as a refreſhment, notwithſtanding their Sin in deſiring them, which he graciouſly pardoned; and not of that ſecond giving of Quails, which God gave them in judgment, *Numb.* 11. and therefore would not have been numbered here amongſt Gods favours vouchſafed to them. *a* With Manna which came out of the Air, which is commonly called *Heaven*.

41 * He opened the rock, and the waters guſhed out: * Exo.17. 6. Nu.20.11. they ran in the dry places *like* a river *b*. 1 Cor.10.4.

b They flowed in Channels which God provided for them, and followed the Iſraelites in their March, as is noted 1 *Cor.* 10. 4. Hence they complained no more of want of Water till they came to *Kadeſh*, *Numb.* 20. which was many years after this time.

42 For he remembered * his holy promiſe, *and* Abraham *c* his ſervant. * Gen. 15. 14.

c Or, rather, *with* (as this Particle is oft uſed) *Abraham*; made with or to *Abraham*.

43 And he brought forth his people with joy, *and* his choſen with † gladneſs: † Heb. *ſinging.*

44 * And gave them the land of the heathen: *and* they inherited the labour of the people *d*: * Deut. 6. 10, 11. Joſh. 24.13.

d The fruits of their labour, their Cities, Vineyards, Olive-yards, *&c.*

45 ‖ That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord. ‖ Deu.4.1. 40.& 6. 24, 25.

PSAL. CVI.

The ARGUMENT.

THis *Pſalm* was unqueſtionably compoſed in the time of the *Iſraelites* Captivity and Diſperſion, as is manifeſt from *v.* 47. but whether it was that of *Babylon*, or ſome other of a later date, is neither caſie nor neceſſary to determine.

The Pſalmiſt exhorteth to praiſe God, 1—3. prayeth for the remiſſion of his ſin, 4, 5. The Story of the Iſraelites rebellion, and of God's Mercy, in their Journey from Egypt *to* Canaan *rehearſed, 7—46. concluding with prayer and praiſe unto the Lord, 47, 48.*

1 † PRaiſe ye the Lord; O * give thanks unto the Lord, for he *is* good, for his mercy *endureth* for ever *a*. † Heb. *Hallelujah.* * Chron.16. 34. Pſ.107.1. & 118.1. & 136.1.

a He deſerves our Praiſes, notwithſtanding all our ſufferings which are not to be imputed to him, for he is Gracious and Merciful but onely to our own Sins.

2 Who can utter the mighty acts of the Lord? *who* can ſhew forth all his praiſe *b*?

b (*i. e.*) His Praiſe-worthy actions, by an uſual Metonymy.

3 Bleſſed *are* they that keep judgment *c*, *and* he that doth righteouſneſs at all times *d*.

c That obſerve and practiſe what is juſt and right towards God and Men; which in the next clauſe he calls *doing righteouſneſs*. *d* In Adverſity as well as in proſperity. And this clauſe may belong either, 1. to the laſt foregoing Words, *that doth righteouſneſs at all times*, conſtantly and perpetually: Or rather, 2. to the firſt Words, *they are bleſſed at all times*, even in the Day of their calamity, which therefore ought not to hinder us from this great and juſt Duty of praiſing God. And ſo this verſe coheres with the former.

4 Remember me *e*, O Lord, with the favour † *that thou beareſt unto* thy people *f*: O viſit me with thy ſalvation *g*. † Heb. *with the favour.* *People.*

e Or, *us*: for he ſpeaks here in the name, and on the behalf of the whole Nation, as is evident from *v.* 6, 7, 47, of which he oft ſpeaks as of one Perſon. *f* With thoſe favours and bleſſings which thou doſt uſually and peculiarly give to thy people; ſuch as the pardon of all our ſins, by which we have procured our preſent miſeries, and a compleat deliverance, and that improved to thy preſent and glory, as well as to our own comfort, as is clearly implied *v.* 47. *g* Give me that ſalvation or deliverance which thou haſt promiſed, and which none but thou canſt give.

5 That I may ſee *h* the good of thy choſen *i*, that I may rejoice in the gladneſs of thy nation *k*: that I may glory *l* with mine inheritance *m*.

h (*i. e.*) Enjoy, as the next clauſe explains it, and as this word is frequently uſed. *i* Of thy choſen people; which thou uſeſt to give to thine Elect, or to ſuch as are Iſraelites indeed. *k* With ſuch joy as thou haſt formerly afforded unto thy beloved Nation or people. *l* That we may have occaſion to glory in Gods Goodneſs towards us. *m* Either in the Congregation of thy people: that we thy people may jointly and ſolemnly praiſe thy Name: Or, as thy people, who are commonly called Gods *inheritance*, in former ages have frequently done, for the particle, *with*, is ſometimes uſed as a Note of compariſon, as it is in the very next Verſe, and *Job* 9. 26. *Eccleſ.* 2. 16. and 7. 11.

6 * We have ſinned with our fathers *n*: we have committed iniquity, we have done wickedly. * Dan.9.5.

n As our Fathers did, and have not been made wiſer or better by their examples, as we ſhould have been.

7 Our fathers underſtood not *o* thy wonders in Egypt; they remembred not the multitude of thy mercies, † but provoked *him* at the ſea, *even* at the Red ſea *p*. † Ex. 14. 11, 12.

o Or, *conſidered not*, to wit, ſo as to be rightly affected with them, to give thee that Love, and praiſe, and Truſt, and Obedience, which they deſerved and required. *p* When thoſe wonders of thy power and Goodneſs in *Egypt* were but newly done, and freſh in memory.

8 Nevertheleſs; he ſaved them for his names-ſake *q*; ‖ that he might make his power to be known. ‖ Ex.9.16.

q That he might gloriſie his name, and vindicate it from the blaſphemous reproaches, which the Egyptians and others would have caſt upon it, if they had been deſtroyed. This Argument was urged by *Moſes*. Numb. 14. 12, *&c.* * Ex. 14.

9 * He rebuked the Red ſea alſo, and it was dried up: 21.

Pſ.136. ſo he led them through the † depths as through the wilderneſs *r*. † Heb. *deeps.*

Ex.14. 22. *r* As ſecurely as if they had walked upon the dry Land.

Pſ.78. 19. 10 And he ſaved them from the hand of him that hated *them*: *ſ*, and redeemed them from the hand of the enemy:

ſ Of *Pharaoh* who purſued them with cruel Rage and Hatred.

Ex.14. 28. Pſ.136.15. 11 * And the waters covered their enemies: there was not one of them left.

Pſ.78.42. 12 ‖ Then believed they his words; they ſang his praiſe.

Pſ. 78. 13 * † They ſoon *t* forgat his works; they waited not for his counſel *u*.

Num.14. 34. Pſ.78.11. *t* Even within three days, *Exod.* 15. 22, 23. *u* They did not wait patiently and believingly upon God for ſupplies from his hand, in ſuch manner and time as he in his own counſel had appointed and thought fit.

Num.11. 4. Pſ.78. 17. 18. 41. & 78. 56. Iſa.63.10. Heb.3.16. 14 * But † luſted exceedingly *x* in the wilderneſs, and tempted God in the deſart.

x To wit, for fleſh, as the next Verſe ſheweth.

Num.11. 31. 15 ‖ And he gave them their requeſt, but ſent leanneſs into their Souls *y*.

y Either into their perſons: Or rather, their Bodies, which are oft underſtood by this word; of which ſee the Notes upon *Pſal.* 16. 10. So their inordinate deſire of pleaſing and pampering their Bodies, was the occaſion of deſtroying them; whileſt God denied his Bleſſing, which alone makes food able to nouriſh us, and inflicted his curſe, which made their food as deſtructive as poyſon to them.

Num.16. 1, &c. 16 * They envied Moſes alſo in the camp, *and* Aaron the Saint of the Lord *z*.

z So called here not ſo much for his inherent Holineſs, whereof *Moſes* had a greater ſhare, but becauſe he was conſecrated or ſet apart by God for that ſacred office of the Prieſt-hood, in which reſpect all the Prieſts are ſaid to be *holy*, Levit. 21. 6, 7, 8. Hereby he intimates, that their Envy and Rebellion was not onely againſt *Aaron*, but againſt God himſelf.

Num.16. 32. 17 † The earth opened, and ſwallowed up Dathan *a*, and covered the company of Abiram.

Deut.11.6 *a* With his company, which is ſufficiently underſtood out of the following clauſe, and out of the Hiſtory, *Numb.* 16.

Num.16. 35. 18 ‖ And a fire was kindled in their company *b*, the flame burnt up the wicked.

b In their Aſſociates or Confederates, thoſe *wicked* men, as he calls them in the next clauſe, to wit, *Korah* and his company, who were *conſumed by a Fire from the Lord*, *Numb.* 16. 35. compared with *v.* 1, 2, 16, 17, 18, 19.

Exo.32.4. 19 * They made a calf in Horeb *c*, and worſhipped the molten Image.

c When they were but very lately brought out of *Egypt* by ſuch wonderful Power and Goodneſs of God, and had ſeen the dreadful plagues of God upon the Egyptian Idolaters, and upon their Idols too, as is noted *Numb.* 33. 4. and when the Law of God was but newly delivered to them in ſuch a ſolemn and tremendous manner, and the moſt high God was yet preſent, and delivering further precepts to *Moſes* for their *benefit* upon the top of that very Mount. This greatly aggravated their ſin.

Pſ.106.11. Rom.1.23. 20 Thus * they changed *d* their glory *e* into the ſimilitude of an † ox that eateth graſs *g*. * Jer.2.11. † Heb. *ſtiy thou beareſt unto thy people.*

d As far as in them lay, and in reſpect of their Worſhip. *e* Their God, who was indeed their glory; for they had this juſt occaſion of triumphing and glorying over all the Nations of the World; that whereas all other Nations worſhipped ſtocks and ſtones, or the heavenly Bodies, or dead Men, they only worſhipped the living true God, who was preſent and in Covenant with them, and with them only. *f* Into the Golden Image of an Ox or Calf. *g* Which is ſo far from feeding his people, as the true God did the Iſraelites, that he muſt be fed by them. And yet the Image of ſuch a creature was preferred by them, before the all-ſufficient and ever-bleſſed God, which was an evidence of their horrid contempt of God; and alſo of their prodigious folly and ſtupidity.

21 They forgat God their Saviour, which had done great things in Egypt.

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

†Ex.32. 11,12. 23 † Therefore he ſaid *h* that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach *i*: to turn away his wrath, leſt he ſhould deſtroy *them*.

h He declared his intention in expreſs words, as *Exod.* 32. 10. and elſewhere. *i* God had made an Hedge or Wall about them; but they had made a gap or breach in it by their ſins. at which the Lord, who was now juſtly become their Enemy, might enter to deſtroy them; which he had certainly done, if *Moſes* by his prevailing interceſſion had not hindered him. See *Deut.* 9. 12. and 10. 10. It is a Metaphor from a Beſieged City, where the Enemy indeavours to make a breach in the Walls, and thereby to enter into the City; which he will do, unleſs ſome valiant Champion ſtand in the gap to oppoſe him.

† Heb. *a land of deſire.* 24 Yea, they deſpiſed *k* ‖ the pleaſant land *l*: they believed not his word *m*:

k Preferring *Egypt* and their former Bondage before it, *Numb.* 14. 3, 4. and not thinking it worthy of a little hazard and difficulty in taking the poſſeſſion of it. *l Canaan*, which was ſo not only in truth, *Deut.* 11. 11, 12. *Jer.* 2. 19. *Ezek.* 20. 6. but even by the relation of thoſe Spies, who diſcouraged them from entring into it. *m* (*i. e.*) His promiſe of giving them the land, and ſubduing all their Enemies before them; which they knew by late and manifold experience, that God was both able and willing to do.

Num.14.2. 25 * But murmured in their tents, *and* hearkned not unto the voice of the Lord *n*.

n To Gods command, which was, that they ſhould boldly and confidently enter into it.

† Nu. 14. 28. 26 † Therefore he lifted up his hand *o* againſt them, to overthrow them in the wilderneſs:

o He ſware, as this phraſe is commonly uſed, as *Gen.* 14. 22. *Deut.* 32. 40. *Nehem.* 9. 15. *Revel.* 10. 5, 6. of this dreadful and irrevocable Sentence and Oath of God, See *Numb.* 14.

‖ Heb. *to make them fall.* 27 ‖ * To overthrow their ſeed *p* alſo among the Nations, and to ſcatter them in the lands.

p He ſware alſo (though not at the ſame time) that he would puniſh their Sins, not only in their perſons, but alſo in their Poſterity. See *Exod.* 20. 5, and 32. 34. *Levit.* 26. 33. others refer this to the ſame Oath and Hiſtory, *Numb.* 14. becauſe God intended at firſt to deſtroy both Parents and Children even the whole Nation, *v.* 12. 15. though afterwards upon *Moſes* his interceſſion he limited the judgment to that Generation. But that Deſtruction threatned by the *Peſtilence*, *v.* 12. not, as here, by Captivity and Baniſhment. Beſides, God *ſaid* that, *v.* 11. but he did not ſwear it, but the Oath came afterward, *v.* 21. *Pſ44.11. Ezek. 20. 23.

Num.25. 2, 3. & 31. 16. Rev. 2.14. 28 * They joyned themſelves *q* alſo unto Baal-peor, and ate the ſacrifices of the dead *r*.

q To wit, in Worſhip, whereby they had an union and communion with him, as Gods people have with God in acts of his Worſhip. And this phraſe ſeems alſo to note their Carnal Copulation with *the Daughters of Moab* in the Temple, or to the Honour of *Baal-Peor*. *r* Which were offered to Idols, which he calls *dead*, in oppoſition to the true and living God, and by way of contempt, and to note the fortiſimeſs of Idolaters who worſhipped lifeleſs things, as ſtocks and ſtones or dead Men. And ſome learned men conceive that this is ſpoken with particular regard to *Baal-Peor*, or *the Lord of Peor*, a place ſo called, who had been a Perſon of great eminency in thoſe parts, and therefore was Worſhipped according to the cuſtom of the Heathens, after his Death, by Sacrifices and rеaits appointed for his Honour and Memory.

29 Thus they provoked *him* to anger with their inventions: and the Plague brake in upon them.

†Nu.25.7. 30 † Then ſtood up Phineas and executed judgment, and ſo the Plague was ſtayed.

31 And that was counted unto him for righteouſneſs *s*, unto all generations for evermore.

s And although that action of his might ſeem harſh, and raſh, and irregular, as being done by a private perſon and a Prieſt, and alſo without the Deſtinquents no ſpace for Repentance, it was accepted and rewarded by God as an Act of Juſtice and Piety agreeable to his mind, and proceeding from a ſincere zeal for Gods honour, and for the good of Gods people; and God gave him a publick teſtimony of his approbation to be recorded to all Generations, and the Prieſt hood to be continued to him and his in all ſucceeding Generations, of all which ſee *Numb.* 25.

* Num.20. 3,12,13. 32 * They angered *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes *t*.

t Or, *becauſe of them*, upon occaſion of their unbelief and murmuring, whereby he was provoked to ſpeak unadviſedly, as it here follows.

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly *u* with his lips.

u So this word is thought to ſignifie, *Lev.* 5. 4. *Prov.* 12. 18. Or, *he ſpake*, as the word commonly ſignifies. Not that it was in it ſelf a Sin to ſpeak, but becauſe *he ſpake* when he ſhould have been ſilent; or *he ſpake* to the people, when God commanded him only to ſpeak to the Rock, *Numb.* 20. 8, 9, 10. or, *he ſpake*, to wit, the provocation of his ſpirit, or ſuch words as were agreeable to it, and might be expected from it. He mentions not here what *Moſes* ſpake, becauſe that was fully known from the Hiſtory, and becauſe he would throw a veil over *Moſes* his infirmity, and rather imply than expreſs his fault.

† Judg. 1. 21, 27. ‖ Deu. 7.2. 34 † They did not deſtroy the nations, ‖ concerning whom *x* the Lord commanded them.

x (*i. e.*) Concerning whoſe deſtruction: Or rather, *which* thing, to wit, to deſtroy thoſe Canaanitiſh Nations: for in the Hebrew there is nothing but *aſher*, which ſignifies only, either *whom* or *which*.

* Jud.1.21. & 2. 2. & 3. 5, 6. 35 * But were mingled *y* among the heathen, and learned their works.

y In their Habitations and Negotiations, as alſo in Marriages.

36 And they ſerved their idols which were a ſnare unto them *z*.

z Which Idols were an occaſion of their falling both into further and greater ſins, as it follows *v.* 37, 38. and into utter ruine, as this phraſe alſo notes, *Exod.* 23. 33. *Judg.* 2. 12, &c.

† 2 Kings 16.3. Iſa. 57. 5. Ezek. 16. 20. & 20. 26. 37 Yea, † they ſacrificed their ſons and their daughters *a* unto devils *b*:

a Of which Heatheniſh practice, ſee the notes on *Levit.* 18. 21. *b* By which expreſſion he informeth them that they did not worſhip God, as they preterded and ſometimes deſigned, but Devils in their Idols; and that thoſe ſpirits, which were ſuppoſed by the Heathen Idolaters to inhabit in their Images, and which they worſhipped in them, were not Gods or good Spirits, as they imagined, but evil Spirits or Devils. See *Levit.* 17. 7. *Deut.* 32. 17. 1 *Cor.* 10. 20. *Revel.* 9. 20.

38 And ſhed innocent blood *c*, *even* the blood of their ſons

fous and of their daughters, whom they sacrificed unto
‖ Num. 33. 55. the idols of Canaan: and ‖ the land was polluted with blood.

c The blood of their Children, who, though Sinners before God, yet were innocent as to them, from any crime deserving such barbarous usage from them.

39 Thus were they defiled with their own works, and went a whoring with their own inventions *d*.

d Committed spiritual Whoredom by worshipping those Idols which were but humane inventions, and that in such an unnatural and blood manner, as they had devised.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen, and they that hated them, ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

*Jud. 2. 16 † Or, *impoverished*, or, *weakned*. 43 * Many times did he deliver them, but they provoked *him* with their counsel *e*, and were † brought low for their iniquity.

e By forsaking Gods counsel and the way which he had appointed, and following after their own inventions and evil inclinations, as he charged them *v.* 30. See the like *Numb.* 15. 39.

‖ Jud. 3. 9. & 4. 3. & 6. 7. & 10. 10. * Deut. 30. 3. 44 Nevertheless, he regarded their affliction, when ‖ he heard their cry.

45 * And he remembred for them his covenant *f* and repented *g* according to the multitude of his mercies.

f The Covenant made with their Fathers, which, notwithstanding their horrible violation of it, he made good unto them, and in consideration thereof delivered them. *g* Changed his course and dealing with them, as penitent persons usually do. See the Note on *Gen.* 6. 6.

† 1 Kings 8. 50. Jer. 42. 12. 46 † He made them also to be pitied of all those that carried them captives *h*.

h By charging their opinions of them, and inclining their hearts towards them, which he had alienated from them. See on *Psal.* 105. 25.

47 Save us, O LORD our God *i*, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise *k*.

i O thou who hast so often pardoned and saved us, notwithstanding our former and manifold provocations, be thou pleased once more to deliver us. *k* In thy Praise-worthy work wrought for us; *Praise* being put for actions worthy of Praise, as it is here above *v.* 2. 1 *Chron.* 16. 35. *Psal.* 9. 14. *Phil.* 4. 8. and oft elsewhere.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

PSAL. CVII.

The ARGUMENT.

THe most of the *Psalms* have a peculiar respect unto the Church or People of God, or to some eminent members thereof; but there are some few *Psalms* which have a more general respect to all Nations, of which number this is one. Wherein the Psalmist discourseth of the merciful Providence of God towards all mankind, and of his readiness to help them in all their distresses, some few particular instances whereof he mentioneth, and leaveth the rest to be understood, there being the same reason of all. But withal he takes notice also of Gods Judgments upon wicked persons and people, And by this representation of Gods mercies and judgments, he invites all Nations to an acknowledgment of the true God, to praise him for his favours, and to tremble at his judgments, which is their just duty and reasonable service.

An Exhortation to the redeemed to praise and celebrate the Lord, and to observe his manifold Providences, 1—3. *to strangers and captives,* 4——16. *to sick, and sea-men,* 17——32. *and to all others, commending them that carefully observe this,* 33, 43.

*Psal. 106. 1. & 118. 1. & 136. 1. O * Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever *a*.

a This whole verse occurs also *Psal.* 106. 1. Only there the addresse is made to the Israelites, and here to all mankind.

2 Let the redeemed of the LORD *b* say *so c*, whom he hath redeemed from the hand of the enemy *d*.

b All they whom God hath redeemed, as it is expressed in the next clause, or delivered from all the following calamities. *c* To wit, that *the Lord is good*, &c. as it is *v.* 1. *d* Of such as had taken them Captives, either in Battel, or in their Travels, to which they were led by their own inclinations, or by their necessary occasions.

† Heb. *from the Sea.* 3 And gathered them out of the lands, from the east and from the west, from the north *e*, and † from the south *f*.

e Bringing them into their own land, out of the several quarters of the World into which they had been carried. *f* Heb. *from the Sea.* Which in Scripture commonly notes the West, because the great Mid-land Sea was on the West of *Canaan*; but here, as it appears from the opposition of this to the *North*, it notes the South, so called from the Red-sea, which was on the South. and which is sometimes called *the Sea*, simply and without addition, as *Psal.* 72. 8. and 114. 3.

4 They wandred in the wilderness *g* in a solitary way, they found no city to dwell in *h*.

g Mistaking their way, which they might easily do in the vast and sandy desarts of *Arabia*. *h* Or rather, *no City*, or *Town inhabited*, where they might refresh themselves, as Travellers used to do; for they did not go into the Wilderness to seek for a City or Habitation there, but only intended to pass through it, as appears by the context, and by the nature of the thing.

5 Hungry and thirsty, their Soul fainted in them *i*.

i Partly for want of necessary provisions, and partly through anguith of spirit.

6 Then they cryed unto the LORD *k* in their trouble, *and* he delivered them out of their distresses *l*.

k Heb. *Unto Jehovah*, to the true God. For the Heathens, of whom he speaks, had many of them some knowledge of the true God, and did in their manner worship him with and in their Idols; and especially in their distresses, when they discovered the impotency of their Idols, they did direct their Prayer immediately to the true God, of which there are many instances of Heathen Writers. *l* In answer to their prayers, which he did not, because their prayers were acceptable to him, but partly out of the benignity and compassionateness of his nature to all his creatures; partly to encourage and preserve the use of Prayer and Religion among the Gentiles, and to oblige them to a more diligent search after the knowledge of the true God, and of his Worship; and partly to give his own people assurance of his great readiness to hear and answer all those prayers, which with upright hearts they offered to him according to his word.

7 And he led them forth *m* by the right way, that they might go to a city of habitation *n*.

m Out of the Wilderness where they had lost their way, *v.* 4.

n See before on *v.* 4.

8 † Oh that *men* would praise *o* the LORD *for* his † Heb. *to them confess to the LORD his goodness* goodness, and for his wonderful works to the children of *men p*.

o Heb. *Let them praise.* Or, *They shall praise*, (*i. e.*) They are highly obliged to praise. *p* Not only to his peculiar people, but to all mankind, to whom he is very kind and bountiful. So Gr.

9 For he satisfieth the longing *q* soul, and filleth the hungry soul with goodness *r*.

q Either the thirsty, opposed to the hungry here following: or the hungry, as this general phrase is limited and expounded in the next clause. *r* With the fruits of his goodness, *with good things*, Psal. 103. 5. *with food and gladness*, *Acts* 14. 17. with that good which they wanted and desired.

10 Such as sit in darkness and in the shadow of death *s*, *being* bound in affliction and iron *t*.

s In a disconsolate and forlorn condition, in dark prisons or dungeons. *t* With afflicting or grievous irons. Or, *in the cords of affliction*, as they are called *Job* 36. 8. and particularly *m iron* fetters.

11 Because they rebelled against the words of God *u*, and contemned the counsel of the most High:

u Against Gods commands made known either 1. by his written Word delivered to the Jews, of which the Gentiles were not ignorant, which therefore they should have diligently enquired after and searched into, as the Queen of *Sheba* came from the ends of the earth to hear the wisdom of *Solomon*, and as divers of the Heathens travelled into very remote parts to gain a more perfect knowledge of the Arts and Sciences: which will justly be laid to their charge, and condemn them for their neglect of that Divine wisdom, which was treasured up in the holy Scriptures. Or, 2. by the Prophets, who some times were sent to the Gentiles. Or, 3. by the Law and light of Nature, and by its Interpreters, their wise and learned Philosophers, who delivered many excellent rules and precepts of piety and vertue which were sufficient, though not for their salvation without Christ, yet for the conduct of their lives in a great measure, and to leave them without excuse for their gross disobedience thereunto.

12 Therefore he brought down their heart *x* with labour *y*; they fell down, and there was none to help *z*.

x The pride and rebellion and obstinacy of their hearts. *y* Or, *with trouble* or *troubles*. *z* They fell into their enemies hands, and into hopeless and remediless miseries.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 * He brought them out of darkness, and the shadow of death, and brake their bands in sunder. * Psal. 68. 6. & 146. 7.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men.

16 For he hoth broken the gates of brass, and cut the bars of iron in sunder *a*.

a He restored them to liberty in spight of all impediments and oppositions.

17 ‖ Fools *b*, † because of their transgressions *c*, and ‖ Psal. 38. 5. † Heb. *from the way of* because of their iniquities, are afflicted *d*.

b (*i. e.*) Wicked men, whom he calls *fools*, because of the mischiefs which through their own folly they bring upon themselves. *c* Heb. *because of the way of their transgression*, (*i. e.*) their custom and course of sinning, as the word, *way*, is used *Psal.* 1. 1. *Prov.* 2. 12. They did not fall into sin one or twice, as good men may do, but it was their usual practice, and therefore they are justly punished. *d* With wasting sicknesse, as appears from *v.* 18, 20. Compare *Job.* 33. 19, &c. *Psal.* 39. 12, &c.

18 * Their soul *e* abhorreth all manner of meat *f*, * Job 33. 20. and they draw ‖ near unto the gates of death *g*. ‖ Ps. 9. 13. as & 82. 3.

e Either themselves with all their soul: or their appetite, as *the*

taken, *Job* 33. 20. *Isa.* 29. 8 *f* Which is an usual effect o[f] ...ness. *g* They are sick well-nigh unto death.

19 Then they cry unto the LORD in their trouble, ...veth them out of their distresses.

20 He sent his word *h*, and healed them, and delivered *them* from their destructions.

h His command, or his blessing, which came with power.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men.

22 And * let them sacrifice the sacrifices of thanksgiv- * Psal. 27. 6. & 54. 6. & 116. 17. ing *i*, and declare his works with † rejoycing.

i Either properly so called; or, praises and thanksgivings to God, which in Scripture are called *Sacrifices*, because they are no less acceptable to God than costly Sacrifices.

23 They that go down to the sea *k* in ships; that do business *l* in great waters:

k He saith, *go down*, either because the Sea or the shore of it is commonly lower than their habitations from whence they come, or than the natural or artificial banks which are raised to prevent the inundation of the waters: or because the Sea is lower than the earth, as may be gathered from the rivers which run down into it. *l* Whose occupation lies there, either as Merchants, or as Marriners.

24 These see the works of the LORD, and his wonders *m* in the deep.

m His wonderful works, either, 1. of Creation, fishes of various kinds and shapes, and fame of prodigious greatness, which are unknown to other men. Or, 2. Of Providence, in raising and laying storms, of which he speaks in the following verses.

25 For he commandeth, and † raiseth the stormy wind *n* which lifteth up the waves thereof.

n The winds and storms come not by chance, but by the disposition of Divine providence.

26 They mount up to the heaven, they go down again to the depths *o*, their soul is melted, because of trouble *p*.

o Towards the bottom of the Sea. *p* Through the perplexity of their minds, and fear of sudden and violent death.

27 They reel to and fro, and ſtagger like a drunken man *q*, and † are at their wits end.

q Not so much from the giddiness of their heads, which is not usual in persons accustomed to the Sea, as through the violent and various motions of the Sea and the ship.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men.

32 Let them exalt him also in the congregation of the people *r*, and praise him in the assembly of the elders *s*.

r Not only in their own hearts and families, but even in publick assemblies, and before all persons, as they have opportunity. *s* The Magistrates or Rulers; who are here opposed to the people. The sence is, let them not be ashamed nor afraid to speak of Gods wonderful works and praises before the greatest of men, as mean persons commonly are. Compare *Psal.* 119. 46. Or he mentions the Elders particularly, because they were most apt to neglect and forget God, and to exalt themselves above and against him; and therefore it was meet and necessary that they should be acquainted with the Almighty power and universal providence and dominion of God, that they themselves might learn subjection and reverence to God, and might promote it among their people.

33 He turneth rivers *t* into a wilderness *u*, and the water-springs into dry ground:

t Either 1. properly so called; which he can divert or dry up when he pleaseth, as sometimes he hath done. Or rather, 2. those grounds which are well watered, and therefore very fruitful, as the next verse explains this. And so *the water-springs* here and *v.* 35. and *the standing water v.* 35. are taken. *u* Into a dry ground, as it follows, which is like a parched and barren wilderness.

† Heb. *fruitfulness.* 34 A fruitful land into † barrenness *x*, for the wickedness of them that dwell therein *y*.

x Heb. *Into saltness*, who procures barrenness. See *Deut.* 22. 23. *Judg.* 9. 42. *y* He doth not inflict these judgments by choice or without cause, but for the punishment of sin in some, and the prevention of it in others.

* Isa. 41. 18 35 * He turneth the wilderness into a standing water *z*, and dry ground into water-springs.

z Into a well-watered and fruitful land.

36 And there he maketh the hungry *a* to dwell, that they may prepare a city for habitation;

a Poor people who could not provide for themselves, or were banished from their own land by potent oppressors, and were driven into wildernesses, like them *Job* 30. 3. which God in pity to them made fruitful.

37 And sow the fields, and plant vineyards, which may yield *b* fruits of increase *c*.

b Heb. *and they shall make* or, *procure* from their fields and vineyards. *c* Such fruits as they use to produce.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattel to decrease *d*.

d Preserves them from abortion and deadly diseases, and on the contrary causeth them to increase, as he had in the former branch, which is here repeated in other words after the same manner.

39 Again they *e* are minished and brought low *f*, through oppression, affliction and sorrow *g*.

e These poor men; who when they are exalted and blessed by God, kick at him, and grow insolent and secure, as the manner of men is. *f* Are by Gods just judgment diminished in their numbers and in their blessings. *g* Or, *through wicked oppression* (by the tyranny of others, who God sends to spoil them of their abused riches) *and by* other *griefs* or grievous calamities which God inflicts.

40 * He poureth contempt upon princes *h*, and * Job 12. 21, 24. causeth them to wander in the ‖ wilderness where there is ‖ Or, *void place*. no way *i*.

h Those who were honourable and adored like Gods by their people, and terrible to all their enemies, he renders them despicable to their own Subjects, and to other Nations; and this he doth suddenly, abundantly, and unavoidably, as this phrase of *pouring it out upon* them seems to imply. *i* Either, 1. he giveth them up to foolish and pernicious counsels, by which they are exposed to contempt, and brought to their wits end, not knowing what course to take. Or, 2. he banished them from their own Courts and Kingdoms, and forced them to flee into desolate wildernesses for shelter and subsistence.

41 * Yet setteth he the poor on high *k* ‖ from affliction, * 1 Sa. 2. 8. Ps. 113. 7, 8 and maketh *him* families like a flock *l*. ‖ Or, *after*.

k And whilst he bringeth down great potentates, at the same time he advanceth those who were obscure and contemptible. *l* Which increase very much in a little time.

42 † The righteous shall see *it* *m*, and rejoyce *n*, and † Job 22. 19. all * iniquity *o* shall stop her mouth *p*.

m Or rather, *these things*, as it is expressed in the next verse. * Job 5. 16. They shall diligently observe these wonderful works of Gods mercy and justice. *n* Not only in the mercies of God vouchsafed to them and to other persons in want and misery, but also in Gods judgments upon his implacable enemies, which afford matter of rejoicing to good men, as hath been once and again declared in this book, both for the honour which God hath by them, and for the sins and calamities of others, which by this means are prevented. *o* (*i. e.*) Unrighteous or ungodly men, the abstract being put for the concrete, as *faithfulnesse* for the *faithful*, *Psal.* 12. 1. and *pride* for the *proud*, *Psal* 36. 12. *p* Shall be put to silence. So this o the like phrase is used *Judg.* 18. 19. *Job* 5. 16. and 21. 5. and 29. 9. They who used to *speak lustily* and *wickedly*, and to *set their mouth against the heavens*, as they did *Psal.* 73. 8, 9. to reproach God and his providence as either negligent or unrighteous in the management of the world, shall now be forced to acknowledge his power and justice in those judgments which he hath brought upon them.

43 * Whoso *is* wise, and will observe these *things* *q*, * Hos. 14. 9. even they *r* shall understand the loving kindness of the LORD *s*.

q Or, *Who* (for the Hebrew particle, *mi*, is interrogative) *is wise? for* (as the conjunctive particle is frequently used) *he will observe these* things. All who are truly wise will consider all these events, and lay them to heart, as being very useful for their own instruction. *r* Or, *each of them*, all such wise and considering persons. *s* Will see and acknowledge that God is kind or *good to all*, *and* that *his tender mercies are over all his works*, as it is said, *Psal.* 145. 9. and singularly kind and gracious to all wise and godly men.

PSAL. CVIII.

The ARGUMENT.

THis *Psalm* is almost word for word taken out of two foregoing *Psalms*, the first five verses out of *Psal.* 57. 7, 8, 9, 10, 11. and the rest out of *Psal.* 60. 5, &c. to which the Reader must resort for the explication of it. This only is observable that the Psalmist designing to take the body of this *Psalm* out of *Psal.* 60. doth industriously lay aside that mournful Preface *v.* 1, 2, 3, 4. and borrows one more pleasant out of *Psal.* 57. The reason of which change is supposed to be this, that *Psal.* 60. was composed in the time of his danger and distress, and the latter after his deliverance.

A Song, *or* Psalm of David.

David *raiseth up himself to praise the Lord*, 1——4. *praying also for his assistance, being fully assured of it, against his Enemies,* 5——13.

1 O God, my heart * is fixed, I will sing and give * Ps. 57. 7, 8, &c. praise even with my glory *a*.

a Either, 1. with my heart or soul, which is fixed for that work, as he said in the former branch. Or rather, 2. with my tongue, which is called a mans *glory*, *Psal.* 16. 9. compared with *Acts* 2. 26. So the first branch describes the fixedness of his heart, to which this adds the expression of his mouth.

2 Awake psaltery and harp: I *my self* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing *praises* unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the ‖ clouds. ‖ Or, *skies*.

5 Be

5 Be thou exalted, O God, above the heavens : and thy glory above all the earth ;

* Pſ. 60. 5, &c. 6 * That thy beloved may be delivered : ſave *with* thy right hand and anſwer me.

7 God hath ſpoken in his holineſs, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head, Judah *is* my law-giver.

9 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe : over Philiſtia will I triumph.

10 Who will bring me into the ſtrong city ? who will lead me into Edom *b* ?

b This he repeats in this place, either becauſe, though the enemies were defeated and ſubdued, yet there was ſome ſtrong City or Cities which were not yet taken ; or in way of thankful commemoration of Gods goodneſs in anſwering his former requeſts, as if he had ſaid, I remember this day to thy glory and my own comfort, my former ſtraits and dangers, which made me cry out, *Who will bring me*, &c.

11 *Wilt* not *thou*, O God, *who* haſt caſt us off ? and wilt not thou, O God, go forth with our hoſts ?

12 Give us help from trouble : for vain *is* the help of man.

13 Through God we ſhall do valiantly : for he *it is that* ſhall tread down our enemies.

PSAL. CIX.

The ARGUMENT.

IT is ſufficiently evident from the body of this Pſalm, that it was Compoſed by *David* when he was in a ſtate of perſecution either by *Saul* or by *Abſalom* ; and that amongſt and above all the reſt of his enemies he takes very particular notice of, and breaks forth into vehement expreſſions of anger againſt one particular perſon, which whether it were *Doeg* or *Achitophel* is not certain, nor at all neceſſary to know. But as *David* was, and very well knew himſelf to be a Type of Chriſt, and conſequently his enemies did typifie or repreſent the enemies of Chriſt, and this particular adverſary of his did repreſent ſome ſingular and eminent enemy of Chriſt, which though *David* might not, yet the Spirit of God which indited this Pſalm, did know to be *Judas*, and accordingly directed all theſe bitter invectives and imprecations againſt him, who deſerved and received far worſe puniſhments for his monſtrous wickedneſs, than all which are here mentioned. And that he was the perſon principally aimed at in this Pſalm, will ſeem very probable to him who conſiders *Davids* mild and merciful temper even towards his enemies, which he both profeſſed in words in this very book, as *Pſal.* 35. 12, 13, 14. and practiſed in deeds, as 2 *Sam.* 16. 10, 11. and 19. 22, 23. and withal the ſeverity of theſe imprecations, reaching not only to the perſons of his enemies, but to their children, who yet by the Law of God were not to ſuffer for their Parents ſins, *Deut.* 24. 16.

To the chief muſician, A Pſalm of David.

David *complaining of his falſe accuſers, who requited him evil for good, devoteth them and their Children to all miſery and oblivion.* 1—15. *becauſe of their unmercifulneſs and cruelty,* 16—20. *Sheweth his great affliction, prayeth for deliverance, and promiſeth thankfulneſs.* 21—31.

1 HOLD not thy peace *a*, O God of my praiſe *b*.

a Do not neglect me, but take notice of my extreme danger and miſery, and deliver me, which thou canſt do by the ſpeaking of one word. *b* The Author and matter of all my praiſes ; who haſt given me continual occaſion to praiſe thee, whom I have uſed to praiſe, and will praiſe whilſt I live ; do not therefore now give me occaſion to turn my praiſes into lamentations.

† Heb. *mouth of deceit.* †Heb. *have opened* themſelves. 2 For the mouth of the wicked, and the † mouth of the deceitful *c* † are opened *d* againſt me : they have ſpoken againſt me *e* with a lying tongue *f*.

c Of thoſe who add hypocriſie and perfidiouſneſs to their malice. *d* They ſpeak freely, boldly and publickly, without any fear or ſhame. *e* Or, *to* or *with me*, as this Particle commonly ſignifies. *f* Either, 1. With Calumnies, or falſe and malicious Reports. Or, 2. With deep diſſimulation and profeſſions of friendſhip and kindneſs.

* Pſ. 69. 4. 3 They compaſſed me about alſo with words of hatred *g* : and fought againſt me * without a cauſe *h*.

g Which though covered with ſpecious pretences, proceeded from deep malice and hatred, and were deſigned to work my deſtruction. *h* Without any juſt provocation given them by me.

4 For my love, they are my adverſaries *i* : but I *give my ſelf unto* prayer *k*.

i They requite my love and good will with enmity and miſchief, as it is explained *v.* 5. *k* Heb. *but I prayer, (i. e.)* I am a man of Prayer, or I betake my ſelf to Prayer. Thus *I peace* is put for *I am for peace*, as we render it *Pſal.* 120. 7. and *thy bread* for *the men of thy bread*, or, *that eat thy bread*, *Obad. v.* 7. The ſenſe is, whilſt they reproach and curſe me, I pray either, 1. for them, as he did *Pſal.* 35. 13. or, 2. for my ſelf : I did not render unto them evil for evil, but quietly committed my ſelf and my cauſe to God by Prayer, deſiring him to plead my cauſe againſt them ; and I had no other refuge.

*Pſ. 35. 12. & 38. 20. 5 And * they have rewarded me evil for good, and hatred for my love,

* Zac. 3. 1. || Or, *an adverſary.* 6 Set thou a wicked man *l* over him *m*, and let * || Satan ſtand at his right hand *n*.

l Heb. *the wicked.* Which may be underſtood either, 1. Of ſome wicked Tyrant, which may rule him with rigour and cruelty. Or, 2. Of Satan, who is mentioned in the next clauſe. Let him be delivered over to Satan, to be acted and ruled by him at his pleaſure. *m* Either, 1. All mine enemies ; for the ſingular number is ſometimes uſed in like manner. Or rather, 2. One particular enemy, who was worſe than any of the reſt, more implacable and inexcuſable, whom he thought not fit to expreſs by name, nor was it in the leaſt neceſſary to do ſo, becauſe he was ſpeaking to God, who knew his thoughts, and whom he meant. *n* Either, 1. To moleſt and vex him, and hinder him in all his affairs ; for the right hand is the great inſtrument of action. Or rather, 2. To accuſe him ; for this was the place and poſture of accuſers in the Jewiſh Courts. And as for his condemnation, which is the conſequence of this accuſation, that follows in the next verſe.

7 When he ſhall be judged *o*, let him † be condemned, † Heb. *go out guilty,* and * let his prayer become ſin *p*. or wicked. * Pro. 28. 9.

o When he ſhall be called to an account, and his cauſe examined before thy Tribunal. *p (i. e.)* Be turned into ſin, or be imputed to him as his ſin, or be as unavailable with God for his relief as his ſins. When he makes ſupplication to his Judge, as *Job* ſpeaks *Job* 9. 15. for pity and pardon, let him be the more provoked and enraged by it.

8 Let his days *q* be few, and * let another take his || office *r*. * Acts 1. 20. || Or, charge.

q The days of his life. Let him die an untimely death. *r* Made void by his death. He alſo implies that his enemy was a man of power and reputation.

9 Let his children be fatherleſs *s*, and his wife a widow *t*.

s Whilſt they are but children, and ſo unable to provide for themſelves. *t* Either made a Widow by his death ; or conſtantly a Widow ; all perſons abhorring her who was related to ſo vile a miſcreant.

10 Let his children be continually vagabonds *u*, and beg *x* : let them ſeek *their bread* alſo out of their deſolate places *y*.

u Having no certain place of abode. Which is a grievous Curſe in it ſelf, *Gen.* 4. 12, 14. *Iſa.* 16. 2. *x* This increaſeth their miſery. *y* Into which they are fled for fear and ſhame, as not daring to ſhew their faces amongſt men.

11 Let the extortioner *z* catch *a* all that he hath : and let the ſtranger *b* ſpoil his labour *c*.

z Or, *uſurer*, or *creditor*. *a* Heb. *Enſnare*, which is an emphatical expreſſion, *(i. e.)* take away not only by oppreſſion and violence, but alſo by cheats and cunning artifices, whereby ſuch perſons entangle, and ſo ruine their debtors. *b* Who hath no right to his goods, and will uſe no pity nor meaſure in ſpoiling him. *c* All the fruits of his labours.

12 Let there be none to * extend mercy unto him : neither let there be any to favour his fatherleſs children *d*. * Pſ. 34. 16.

d Let him and his be unpitied and hated as the publick enemies of mankind.

13 * Let his poſterity be cut off, *and* in the generation following *e* let their name be blotted out. * Job 18. 19.

e Heb. *in another generation*, either in the third generation, or in the ſecond, or that which next followed the Generation of his Fathers. So in this clauſe he limits the time of that deſtruction which he imprecates or foretells in the former.

14 Let the iniquity of his fathers be remembred *f* with the LORD, and let not the ſin of his mother be blotted out.

f Againſt him, or puniſhed in him, as God hath threatned to deal with great delinquents, *Exod.* 20. 5.

15 Let them *g* be before the LORD *h* continually, that he may * cut off the memory of them from the earth. * Job 18. 17.

g The ſins of his Parents laſt mentioned. *h* In Gods ſight and memory to provoke God to puniſh them : let them not be covered or pardoned. Pſ. 34. 16.

16 Becauſe that he remembred not *i* to ſhew mercy ; but perſecuted the poor and needy man *k*, that he might even ſlay the broken in heart *l*.

i His duty to God, and his obligation to me for my former kindneſs expreſſed *v.* 4, 5. *k* My ſelf, who was deſolate and miſerable, whoſe condition required pity and not additions of cruelty. *l* Whoſe ſpirit was grieved, and even broken with the burden of his calamities.

17 * As he loved curſing *m*, ſo let it come unto him : as he delighted not in bleſſing *n*, ſo let it be far from him. * Ezek. 35. 6.

m Either, 1. Curſed or ſinful courſes. Or rather, 2. To curſe others, as appears from the bleſſing here oppoſed to it, and from the next verſe ; to wiſh and to procure miſchief to others, and eſpecially to me. *n* In deſiring and promoting the welfare of others, which indeed was an eye-ſore and torment to him.

18 As he clothed himſelf with curſing like as with a garment *o*, ſo let it come † into his bowels like water *p*, and like oyl *q* into his bones. † Heb. *within him.*

o Which a man wears conſtantly, and that as an Ornament. *p* VVhich when a man drinks, goes into his bowels, and ſearcheth all the inwards of his belly. *q* VVhich is more piercing than water, and being applied to outwards parts, reacheth even to the bones and marrow.

19 Let it be unto him as the garment *which* covereth him, and for a girdle *r* wherewith he is girded continually.

r Which cleaves cloſer and faſter to a Man than a Garment, eſpecially than the Eaſtern Garments did, which were large and looſe.

20 *Let*

Heb. *Satan.* 20 *Let* this *be* the † reward of mine adverſaries *a* from the LORD, and of them that ſpeak evil againſt my ſoul *t*.

a Of thoſe who were conſiderate with that arch-enemy in his wicked enterprize. *t* With deſign to take away my life.

21 But do thou for me *u*, O GOD the LORD, for thy names ſake *v* : becauſe thy mercy is good *y*, deliver thou me.

u To wit, what I deſire, which he expreſſeth in the next clauſe. Or, *do thou act for me* ; be not ſilent or ſtill, but ſtir up thy ſelf to work on my behalf. *x* For the glory of thy faithfulneſs, which is highly concerned in giving me the deliverance which thou haſt promiſed to me. *y (i. e.)* Gracious, and ready to do good to all, eſpecially to thoſe that love and fear thee. As *ſin* is ſaid to be *ſinful*, *Rom.* 7. 13. ſo Gods mercy may be ſaid to be merciful, to wit, in an eminent degree, and above the mercy of all the creatures.

22 For I *am* poor and needy *z*, and my heart is wounded within me *a*.

z And therefore a very proper object for thy pity and help. *a* I am wounded not ſlightly, but even to the very heart with ſoul-piercing ſorrows.

Pſa. 102. 11. 23 I am gone *b* * like the ſhadow, when it declineth *c* : I am toſſed up and down as the locuſt *d*.

b Heb. *I am made to go*, either, 1. from place to place ; which was *Davids* caſe when he was perſecuted by *Saul* and by *Abſalom* ; and Chriſts caſe upon earth, where he had no certain place *where to lay his head*, *Mat.* 8. 20. Or, 2. into the grave, as this phraſe is uſed 1 *Chron.* 17. 11. *Pſal.* 58. 9. and oft elſewhere. *c* Towards the even ng, when, the Sun ſetting, it vaniſheth inſtantly, and irrecoverably until the Sun riſe again, which it never will do to me in this World, when once I am gone out of it. *d* Which of it ſelf is unſtable, continually ſkipping from place to place, and is eaſily driven away with every wind. So am I expoſed to perpetual and ſucceſſive changes within my ſelf, and to a thouſand violences and miſchiefs from other perſons and things.

24 My knees are weak through faſting *e*, and my fleſh faileth of fatneſs *f*.

e Either with voluntary Faſts, to which the frequency and long continuance of my calamities obliged me ; or with forced Faſts, ſometimes through want of neceſſary proviſions, but moſt commonly from that loathing of meat, which was occaſioned by his exceſſive ſorrows and terrors. See on *Pſal.* 107. 18. *f* Or, *for want of fatneſs*. See the like Hebrew phraſes *Gen.* 18. 25. *Jer.* 48. 45. *Lam.* 4. 8.

25 I became alſo a reproach unto them *g* : when they looked upon me, they ſhaked their heads *h*.

g Inſtead of that pity, which either Religion or Humanity ſhould have taught them to a man in extreme miſery, they loaded me with reproaches and ſcorns. *h* A geſture of contempt and deriſion : of which ſee *Job* 16. 4. *Pſal.* 22. 8.

26 Help me, O LORD my God : O ſave me according to thy mercy :

27 That they may know *i* that this *is* thy hand : *that* thou, LORD, haſt done it.

i Being convinced of the eminency and ſingularity and ſtrangeneſs of the work.

28 Let them curſe *k*, but bleſs thou : when they ariſe *l* let them be aſhamed, but let thy ſervant rejoyce.

k I can patiently bear their Curſes, as being cauſleſs, and fully compenſated by thy Bleſſing. Or, *they do and will curſe*, I expect nothing elſe from them. *l (i. e.)* Reſtir themſelves againſt me. Both God and Men are oft ſaid to *ariſe* when they enter upon any undertaking, as *Joſ.* 24. 9. *Judg.* 8. 21. 2 *Chron.* 13. 6. and 21. 4, *&c.*

29 Let mine adverſaries be clothed with ſhame *m* : and let them cover themſelves with their own confuſion, as with a mantle.

m For the diſappointment of their wicked hopes and deſigns, and for that unexpected deſtruction which they have brought upon themſelves.

30 I will greatly praiſe the LORD *n* with my mouth : yea, I will praiſe him among the multitude *o*.

n For that deliverance which I confidently expect. *o* Or, *among the mighty* or *great men*, as this word ſometimes ſignifies. Comp. *Pſal.* 119. 46.

† Heb. *from the right hand of Joſhua.* 31 For he ſhall ſtand at the right hand of the poor *p*, to ſave *him* † from thoſe that condemn his ſoul *q*.

p To defend him from his adverſary, who ſtood in that place to accuſe him, and to procure his condemnation and deſtruction. See above on *v.* 6. *q* That paſs a ſentence of death upon him.

PSAL. CX.

The ARGUMENT.

THat the Pen-man of this Pſalm was not *Eliezer*, *Abrahams* ſervant, who writ it upon the occaſion of *Abrahams* victory over thoſe Kings, *Gen.* 14 (as ſome of the later Jews have deviſed out of oppoſition to Chriſtianity) nor any other perſon but *David*, is manifeſt from the Title of the Pſalm, which is a part of the ſacred Text. That this Pſalm belongs to the Meſſiah, is abundantly evident both from the expreſs teſtimony of the New Teſtament, *Acts* 2. 34. 1 *Cor.* 15. 25. *Heb.* 1. 13. and 10. 13. and from the conſent of the ancient Hebrew Doctors manifeſted implicitly in *Mat.* 22. 44. and expreſly from their own mouths. Of which ſee my Latin Synopſis upon this place ; and from the matter of the Pſalm, which can by no means or arts be made to agree to *David*, who was not *Davids Lord*, nor a *Prieſt*, much leſs a *Prieſt for ever*, or *after the order of Melchiſedech*, the Prieſthood of *Aaron* being in *Davids* time in uſe and force, and in the hands of another perſon and family. And whereas divers other Pſalms, though principally directed to, and to be underſtood of the Meſſiah, yet in ſome ſort may be underſtood concerning *David* alſo, or at leaſt took their riſe and occaſion from *David*, or from ſomething relating to him, this Pſalm is directly and immediately and ſolely to be underſtood concerning the Meſſiah ; the Spirit of God wiſely ſo ordering this matter, that it might be a moſt expreſs and convincing teſtimony againſt the unbelieving Jews concerning the true Meſſiah, and concerning the nature and quality of his Kingdom.

A Pſalm of David *a*.

a Written by *David*, as is manifeſt both from this Title, which being given to this, as well as to many other Pſalms, whereof *David* is confeſſed to be the Author, either proves this to be *Davids*, or proves none of them to be ſo, and from *Mat.* 22. 43, 44. and *Mark* 12. 36. where alſo *David* is ſaid to have ſpoken this Pſalm *in or by the Spirit* of God, or by Divine Inſpiration.

An account of the calling the Kingdom of Chriſt, 1—3. *Of his everlaſting Prieſthood,* 4. *Of his mighty Conqueſt over his Enemies,* 5, 6. *And of his Sufferings and Triumph,* 7.

1 THE * LORD *b* ſaid *c* unto my LORD *d*, * Mat. 22. Sit thou at my right hand *e*, until *f* I make *g* 44. Mark 12. thine enemies *h* thy footſtool *i*. 36.

b God the Father, the firſt Perſon in the Trinity, to whom accordingly the original of all things, and eſpecially of the work of Mans Redemption by Chriſt is aſcribed. *c* Decreed or appointed it from Eternity, and in due time publiſhed this Decree, as is noted *Pſal.* 2. 7. and actually executed it ; which he did when he raiſed up Chriſt from the dead, and brought him into his heavenly manſion. *d* Unto his Son the Meſſias, whom *David* defignedly calls *his Lord*, to admoniſh the Jews and the whole Church, that although he was his Son according to the fleſh or his humane nature, *Acts* 2. 30. *Rom.* 1. 3. yet he had an higher Nature and Original, and was alſo his *Lord*, as being by Nature God bleſſed for ever, and conſequently *Lord of all* things, as he is called *Acts* 10. 36. and by Office as he was God-man, the Lord and King of the whole Church, and of all the World for the Churches ſake. And this was a neceſſary proviſion to prevent that ſcandal which the Holy Ghoſt foreſaw the Jews and others would be apt to take at the meanneſs of Chriſts appearance in the Fleſh. The Hebrew word *Adon* is one of Gods Titles, ſignifying his *Power* and *Authority* or *Lordſhip* over all things, and therefore is moſt fitly given to the Meſſias, to whom God hath delegated all his Power in the World, *Mat.* 28. 18. *e* Thou who haſt for many years been veiled with infirm and mortal fleſh, deſpiſed and rejected and trampled upon by men, and perſecuted unto the death, do thou now take to thy ſelf thy great and juſt Power ; thou haſt done thy work upon Earth, now take thy reſt and the poſſeſſion of that Soveraign Kingdom and Glory, which by right belongeth to thee ; do thou rule with me with equal Power and Majeſty, as thou art God ; and with an Authority and Honour far above all Creatures, ſuch as is next to mine, as thou art Man ; as this phraſe is expounded in other places. See *Mark* 16. 19. *Luke* 22. 69. 1 *Cor.* 15. 25. *Heb.* 1. 3, 13. and 8. 1. and 10. 12, 13. *Eph.* 1. 20, &c. It is a Metaphor from the cuſtom of Earthly Princes, who place thoſe perſons whom they honour moſt at their Right-hand : of which ſee 1 *Kin.* 2. 19. *Pſal.* 45. 10. *Mat.* 20. 21. *Sitting* is put for *reigning*, 1 *Kin.* 3. 6. comp. with 2 *Chron.* 1. 8. and withal notes the continuance of the Reign, 1 *Cor.* 15. 25. *f* Which word doth not neceſſarily note the end or expiration of his Kingdom at that time ; for in other places it notes only the continuance of things till ſuch time, without excluding the time following, as is evident from *Gen.* 28. 15. *Pſal.* 112. 8. *Mat.* 1. *ult.* So here it may ſignifie that his Kingdom ſhould continue ſo long, even in the midſt of his Enemies, and in ſpight of all their power and malice, which was the only thing which was liable to any doubt ; for that he ſhould continue to reign after the conqueſt and utter ruine of all his enemies, was out of all queſtion. And yet this is a word of limitation, in regard of the Mediatorial Kingdom of Chriſt, in reſpect of which Chriſt rules with a delegated Power, as his Fathers Vice-Roy, and with the uſe of outward means and inſtruments and ordinances, *&c.* for that manner of adminiſtration ſhall ceaſe ; which alſo ſeems to be intimated by this word, as it is expounded 1 *Cor.* 15. 25. *g* By my Almighty Power communicated to thee as God by eternal generation, and vouchſafed to thee as Mediator, to enable thee to the full diſcharge of thine Office. *h* Which alſo are the enemies of thy Church ; all perſecutors and ungodly men, who *will not have* Chriſt to *rule over them*, *Luke* 19. 14. Sin and Death and the Devil, 1 *Cor.* 15. 26. *i* Thy ſlaves and vaſſals to be put to the meaneſt and baſeſt ſervices, as this phraſe implies, 1 *Kings* 5. 3. *Pſal.* 18. 39. and 91. 13. being taken from the manner of Eaſtern Princes, who uſed to tread upon the Necks of their conquered Enemies, as we read *Joſ.* 10. 24. *Judg.* 1. 7. And long after thoſe times *Sapores* the Perſian Emperor trod upon *Valerian* Emperor of the Romans, and *Tamerlan* uſed to tread upon *Bajazet* the Turkiſh Emperor, whom he kept in an Iron Cage for that purpoſe.

2 The LORD ſhall ſend *k* the rod of thy ſtrength *l* out of Zion *l* : rule thou *m* in the midſt of thine enemies *n*.

k Or, *ſend forth*, into the World. *l* Thy ſtrong or powerful Rod, by an uſual Hebraiſm. And the *Rod* is put for his Scepter, or Kingly Power, as it is *Iſa.* 10. 24. *Jer.* 48. 17. *Ezek.* 7. 10, 11. and 19. 11, 12. But as the Kingdom of Chriſt is not Carnal or of this World, *John* 18. 36. but Spiritual, ſo this Rod or Scepter is nothing elſe but his Word publiſhed by himſelf, or by his Apoſtles and Miniſters, and accompanied with his Spirit, by which the Meſſias did his great exploits, and ſet up and eſtabliſhed his Kingdom, converting ſome of his Enemies, and confounding and deſtroying others of them by that ſame inſtrument, as is manifeſt by comparing *Iſa.* 2. 3. and 11. 4. *Mich.* 4. 2. 2 *Cor.* 10. 4. 2 *Theſſ.* 2. 8. Hence this word is called *the word of the kingdom*, *Mat.* 13. 19. and *the power of God*, *Rom.* 1. 16. *David* having ſpoken of

the Messias *v.* 1. now turneth his speech to him. *l* From *Jerusalem*, which is frequently understood by the name of *Zion*, which was an eminent and venerable part of it, as *Psal.* 48. 13. and 87. 2. and 102. 14, 17, &c. Where the Scepter of the Messias was first to be established according to the predictions of the Prophets, *Psal.* 2. 6, 8. and 48. 3. *Isa.* 2. 3, &c. to which the event exactly answered, *Luke* 24. 47. *Acts* 1. 4. and 2. 1, 2, &c. and from whence it was to be sent forth into all the parts and kingdoms of the World, to bring in the Gentiles, which also the Prophets had foretold, as *Isa.* 2. 3. and in divers of the foregoing Psalms, as hath been already frequently observed and proved. *m* Thou shalt rule, the Imperative being here put for the Future, as it is *Gen.* 12. 12. *Psal.* 37. 27. and oft elsewhere. For this is not a command, but a prediction or a promise that he shall rule. Which he doth partly by his Grace, converting some, and so ruling their Hearts by his Word and Spirit, and subduing their Lusts in them, and their external enemies for them; and partly by his powerful providence, whereby he defends his Church and People, and subdues and punisheth all their adversaries. *n* Who shall see it, and do what they can to oppose thy dominion, but shall never be able to hinder it, but shall split themselves against it.

‖ Or, *give free-will-offerings.* * Or, *more than the womb of the morning: thou shalt have,* &c.

3 Thy people *o* ‖ *shall be* willing *p* in the day of thy power *q*, in the beauties of holiness *r* * from the womb of the morning: thou hast the dew of thy youth *s*.

o Thy subjects. *p* Heb. *willingnesses, (i. e.)* most willing, as such plural words are frequently used, as *Psal.* 5. 10. and 21. 7. Or, *freewill-offerings*, as the word properly signifies. Whereby he may intimate the difference between the Worship of the Old Testament and that of the New. They shall offer and present unto thee as their King and Lord, not Oxen or Sheep or Goats, as they did under the Law, but themselves, their souls and bodies, as living sacrifices, as they are called *Rom.* 12. 1. and as freewill-offerings, *giving up themselves to the Lord*, 2 *Cor.* 8. 5. to live to him, and to die and be offered for him. The sense is, Thou shalt have friends and subjects as well as enemies, and thy subjects shall not yield thee a forced and feigned obedience, as those who are subject to, or conquered by, Earthly Princes frequently do, of which see on *Psal.* 18. 44, 45. but shall most willingly and readily and chearfully obey all thy commands without any dispute or delay or reservation, and they shall not need to be pressed to thy service, but shall voluntarily list themselves, and fight under thy Banner against all thy enemies. *q* When thou shalt take into thy hands *the rod of thy strength*, as it is called *v.* 2. and set up thy Kingdom in the World, and put forth thy mighty Power in the preaching of thy Word, and winning Souls to thy self by it. Or, *in the day of thine army*, or *forces*, when thou shalt raise thine Army, consisting of Apostles, and other Preachers and Professors of the Gospel, and shalt send them forth to conquer the World unto thy self. *r* Adorned with the beautiful and glorious Robes of Righteousness and true Holiness, wherewith all new Men or true Christians are cloathed, *Eph.* 4. 24. compare *Revel.* 19. 8, 14. with various gifts and graces of Gods Spirit, which are beautiful in the eyes of God and of all good men. The last clause noted the inward disposition, the willingness, of Christs Subjects, and this notes their outward habit and deportment. Wherein there seems to be an allusion either, 1. to the beautiful and glorious garments of the Levitical Priests, all Christians being *Priests unto God*, *Rev.* 1. 6. 1 *Pet.* 2. 5, 9. Or, 2. to the military robes wherewith Souldiers are furnished and adorned, all Christians being Souldiers in the Christian warfare. But the words are and may well be rendred thus, *in the beauties* or *glories of the Sanctuary, (i. e.)* by an usual Hebraism, in the beautiful and glorious Sanctuary, which is called the *Holy and beautiful house*, *Isa.* 64. 11. either in the Temple at *Jerusalem*, which was honoured with Christs presence, whereby it excelled the glory of the first house, according to *Hagg.* 2. 9. in which both Christ and the Apostles preached, and by their preaching made many of these willing people: or in *Jerusalem*, which is oft called the *Holy* place or city, by the same word which is here rendred *Sanctuary*: or in the Church of God and of Christ, which was the Antitype of the old Sanctuary or Temple, as is evident from 1 *Cor.* 3. 16, 17. 2 *Cor.* 6. 16. *Heb.* 3. 6. 1 *Pet.* 2. 5. And this place may be mentioned as the place either where Christs people are made willing, and shew their willingness, or where Christ exerciseth and manifesteth that power last mentioned. *s* This place is judged the most difficult and obscure of any in this whole Book. The words are diversly rendred and understood. They are to be understood either, 1. of Christ himself, and that in respect either, 1. of his divine and eternal generation, which may be called *the dew of his youth* or *birth*, and which he may be said to have had *from the womb of the morning*, before the first Morning or Light was created or brought out of its Womb; that is, before the World was, which is a common description of Eternity in Scripture. Or, 2. of his Humane Nature and Birth, and so the words may be thus rendred, *From the womb of the morning.* (Or, as it is rendred by divers others, *From the womb, from the morning (i. e.* from thy very first birth) *thou hast* or *hadst the dew of thy youth, (i. e.)* those eminent Blessings and Graces wherewith thou wast enriched, *e. thy youth* or *childhood was* like *the dew*, precious and acceptable. Or rather, 2. of Christs subjects or people, of whom he evidently spoke in the former part of the Verse, wherewith these words are joyned. And it seems not probable, that the Psalmist after he had discoursed of Christs advancement to his Kingdom, and his administration of it, and success in it, both as to his enemies and friends, would run back to his birth, either Divine or Humane, both which were evidently and necessarily supposed in what he had already said of him. But then these words may be read either, 1. separately, as two distinct clauses, as they seem to be taken by our English Translators, and by the Colon which they placed in the middle. And so the first clause belongs to the foregoing words, as noting the time when *the people should be willing*, which having declared more generally in those words, *in the day of thy power*, he now describes more particularly and exactly, that they should be so even *from the morning*, or in a Poetical strain, which is very suitable to this Book, *(from the womb of the morning*, to wit, of that day of his power, *(i. e.)* from the very beginning of Christs entrance upon his Kingdom, which was after his Resurrection and Ascension into Heaven, and from the very first preaching of the Gospel after that time, when multitudes were made Christs willing people by the preaching of the Apostles, as we read *Acts* 2. and 3. and 4. and 5, *&c.* And for the second clause, it is to be understood thus, *thou hast childhood*, for the word *jeled*, from which this is derived, signifies sometimes a *young man*, and sometimes a *child* or *infant*. By *youth* or *childhood* he here seems to understand those young men or children which shall be born to the Messias, who are called his *children*, *Heb.* 2. 13. and *his seed*, *Isa.* 53. 10. wherein possibly there might be an allusion to this *dew*. Thus the abstract is here put for the concrete, which is very frequent in the Hebrew Tongue, as *Circumcision* and *Uncircumcision* are put for the Circumcised and the Uncircumcised, *&c.* And even in the Latin Tongue this very word *youth* is oft used for a *young man* or for a *company* of young men. By *the dew of youth* he means *youth* or young men like *dew*, the note of similitude being oft understood. And this progeny of Christ is compared to the dew, partly because of their great multitude, being like drops of dew innumerable, and covering the whole face of the earth; see 2 *Sam.* 17. 12. and partly because of the strange manner of their generation, which like that of the dew, is done suddenly and secretly, and not perceived till it be accomplished, and to the admiration of those that behold it; of which see *Isa.* 49. 21. Or, 2. joyntly, as one entire sentence, *The dew of thy youth (i. e.* Thy posterity, which is like the dew, as was noted and explained before) is as the dew (which may very well be understood out of the foregoing clause, as the word *sect* is understood in like manner, *Psal.* 18. 33. *He maketh my feet like hinds* feet) of or *from the womb of the morning*, it is like the *morning* dew, as it is called both in Scripture, as *Hos.* 6. 4. and in other Authors. Nor is it strange that a *womb* is ascribed to the morning, seeing we read of *the womb of the Sea*, and of *the womb of ice and frost*, *Job* 38. 8, 28, 29.

4 The LORD hath sworn *t*, and will not repent, * Thou art *u* a priest *x* for ever *y* after the order of Melchizedek *z*. * Heb. 5. 6. & 7. 17, 21.

t Which he did not in the Aaronical Priesthood, *Heb.* 7. 21. but did it here, partly because the thing was new and strange, and might seem incredible, because God had already erected another, and that an *everlasting Priesthood*, *Numb.* 25. 13. and given it to *Aaron* and his posterity for ever, and therefore this needed all possible assurance: and partly that this Priesthood might be *established upon better promises*, as is said *Heb.* 8. 6. and made sure and irrevocable, and such that God neither could nor would repent of it, as it follows. *u* To wit, by my order and constitution: thou shalt be so, and I do hereby make thee so. *x* As well as a King. Those Offices which were divided before between two Families, are both united and invested in thee, both being absolutely necessary for the discharge of thine Office, and for the establishment of thy Kingdom, which is of another kind than the Kingdoms of the World, spiritual and heavenly, and therefore needs such a King as is also a Minister of holy things. This word plainly discovers that this Psalm cannot be understood of *David*, as some of the Jews would have it, but only of the Messias. And although this word *Cohen* be sometimes used of a Prince or great Person in the State, as the Jews object, yet it cannot be so understood here, partly because it signifies a *Priest* in *Gen.* 14. 18. from whence this expression is borrowed; partly because that word is never used of a Soveraign Prince or King (such as the Jews confess the Messias to be) but only of inferiour Princes or Ministers of State, as *Gen.* 41. 45. 2 *Sam.* 8. *ult.* partly because such an inconsiderable assertion would never have been ushered in by so solemn an Oath, especially after far greater things had been said of him in the same kind, *ver.* 1, 2, 3. and partly because this is evident from 1 *Chron.* 6. 13. compare *Jer.* 20. 21. and 35. 15, 18. *y* Not to be interrupted or translated to another person, as the Priesthood of *Aaron* was upon the death of the Priest, but to be continued to thee for ever. *z* Or, *after the manner*, &c. so as he was a Priest and also a King, and both without any successor and without end, in the sense intended *Heb.* 7. 3.

5 The LORD *a* at thy right hand shall strike thorow kings *b* in the day of his wrath *c*.

a Either, 1. God the Father, whose words and oath he last mentioned, *v.* 4. So this is an Apostrophe of the Psalmist to Christ, Thy God and Father is at thy right hand, to wit, to defend and assist thee, as that phrase is used *Psal.* 16. 8. and 109. 31. and elsewhere. See the Notes on *v.* 1. And he, to wit, God the Father, *shall strike*, &c. as it follows. Although this latter clause may belong to the Messias; and as in the former he spake to him, so in this he speaketh of him; such changes of persons being very frequent in this Book. Or, 2. God the Son, or *the Lord*, who is *at thy right hand*, as was said before *v.* 1. *shall strike*, &c. So this is an Apostrophe to God the Father concerning his Son. This seems best to agree with the following verses; for it is evident that it is the same person who *strikes thorow Kings*, and *judgeth among the heathen*, and *filleth*, &c. And so this whole verse, and those which follow, speak of one person, which seems most probable. *b* Shall mortally wound and destroy all those Kings and Potentates who are obstinate enemies to him and to his Church. *c* In the day of battel, when he shall contend with them, and pour forth the floods of his wrath upon them.

6 He shall judge *d* among the heathen; he shall fill *the places d* with the dead bodies *e*: he shall wound the heads *f* over ‖ many countries. ‖ Or, great.

d Either, 1. conquer and govern them: or rather, 2. condemn and punish them, as it is explained in the following clauses, and as this word is used *Gen.* 15. 14. *Rom.* 2. 1, 2. 1 *Pet.* 4. 6. and elsewhere. *d* Or, *the place* of battel, which is necessarily supposed in the fight, and therefore may very well be understood. *e* Of his

his enemies slain by his hand, and lying in the field in great numbers and heaps, and that unburied to their greater infamy. *f* Heb. *the head.* Which may be understood either, 1. of some one person eminent adversary of Christ and of his Kingdom, either the Devil, by comparing this with *Gen.* 3. 15. *Heb.* 2. 14. who was indeed the Head or Ruler of many Countries, and indeed of all Nations, except that of *Israel*: or the *Roman* Empire, which was the great enemy and obstructer of Christs Kingdom, and therefore was to be destroyed by him, as is declared *Dan.* 2. 44, 45. and 7. 7, *&c.* or the great Antichrist, or the Beast after which the whole World wondered, *Revel.* 13. 3. which Christ will destroy, as we read 2 *Thess.* 2. 8. and in divers places of St. *Johns* Revelation. Or, 2. of all those Heads or Princes which oppose him; the Singular number *Head* being here put collectively for *Heads*, as is very usual in the Hebrew Tongue and Text. And so the meaning is, that none of Christs enemies, though never so many or great, and their Empire be never so large and potent, shall be able to withstand his force, or escape out of his hand; and that he shall not only destroy the common Souldiers, but also their greatest Commanders and Princes, who in such cases do frequently make their escape. But this and the other like passages both here and in the Prophets, are not to be understood grossly and carnally, but spiritually, according to the nature of Christs Kingdom, the weapons of Christs warfare, by which he accomplished his great works, being spiritual; and therefore such must be his battels and judgments, as is evident from many other Scriptures, although these also are followed many times with temporal plagues.

7 He shall drink of the brook in the way *g*: therefore *h* shall he lift up the head *i*.

g This may be understood either, 1. properly, to express the fervency and diligence of the Messias in the prosecution of his business; who having routed and destroyed the main body of his enemies forces, pursues those that fled with such eagerness, that he will not lose any time in refreshing himself, as might seem necessary after such hot and hard service, but will content himself with drinking a little water out of the brook which he finds in his way, that being a little refreshed therewith, he may proceed with more vigour and efficacy in his work. And so this place alludes to the History of *Gideons* 300 men, who onely lapped a little of the water; of whom see *Jud.* 7. Or, 2. metaphorically, to express the humiliation and Passion of the Messias, and thereby to prevent a great mistake which might arise in mens minds concerning him, from the great successes and victories here ascribed to him, which might induce them to think that the Messias should be exempted from all sufferings, and be crowned with constant and perpetual Triumphs. To confute this conceit, he intimates here, that the Messias, before he should obtain that power and glory mentioned in the foregoing verses, should have a large portion of afflictions in the way to it, or whilst he was in the way or course of his life, before he came to his end or rest, and to that honour of sitting at his Fathers right hand. *Waters* in Scripture do very frequently signifie afflictions or sufferings, as *Psal.* 42. 7, &c. To *drink* of them signifies to feel or bear them, as *Isa.* 51. 17. *Jer.* 25. 15. and 49. 12. *Mat.* 20. 22. and in this case it may note Christs willing submission to them. A *brook* or *river* of water is oft used in Scripture to express a great abundance either of comforts, as *Psal.* 36. 8. or of tribulations, as *Psal.* 18. 4. and 124. 4. and therefore may be more fitly used in this place than a *cup*, by which the afflictions of other men are commonly expressed, to intimate that the sufferings of the Messiah were unspeakably more and heavier than the sufferings of other men, and that he should drink up not a small cup, but the whole river or Sea of his Fathers wrath due to our sins. *h* Which word may note either the effect or the consequent of his sufferings. *i (i. e.)* Shall be delivered from all his sorrows and sufferings, and exalted to great glory and joy and felicity, as this phrase usually signifies, as *Psal.* 3. 4. and 27. 6. *Jer.* 52. 31. and oft elsewhere; as on the contrary, to *hang down the head* is a signification of great grief and shame, as *Lament.* 2. 20.

PSAL. CXI.

The ARGUMENT.

THE excellency of this *Psalm* appears, as from other things, so from the Psalmists care to digest the several parcels of it into an exact order according to the order of the letters of the Hebrew Alphabet, that it might be better fixed in the memories of those who read it. It is a short yet full commemoration of Gods works.

The Psalmist by his own Example exhorteth all men to praise God, 1. rehearseth his glorious and wonderful works, 2—4. his keeping Covenant with them that fear him, 5——9. whose fear is the beginning of wisdom, 10.

Hallelujah. 1 * PRaise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright *a*, and *in* the congregation.

a Of the sincere Worshippers of God, of the *Israel* of God, as this very word is explained, *Numb.* 23. 10. where they who are called *Israel* in one clause, are called *righteous* or *upright* in the next. And this title he gives to the Assembly or Congregation of *Israelites*, partly because many of them were such, and he was obliged in charity to judge all of them to be so, of whom he had no evidence to the contrary; partly because upright persons do most exercise and delight themselves in this duty of praising God; and hypocrites, though sometimes they give themselves to prayer, yet are very apt to neglect the duty of thanksgiving; partly because this duty of *praise* is most *comely for the upright*, *Psal.* 33. 1. and partly because *Davids* heart was most united to the sincere *Israelites*, and his desire was, as far as he could, to associate himself with such in the worship and service of God.

2 The works of the LORD *b* are great *c*, sought out *d* of all them that have pleasure therein *e*.

b Either, 1. the works of Creation: or rather, 2. the works of his Providence in the World, and especially in and for his Church and people; of which he speaks in the rest of the Psalm. *c* For the infinite power and wisdom and goodness manifested in them. *d* Highly valued and regarded, as this very word and phrase is used *Deut.* 11. 12. *Isa.* 62. 12. or frequently called to mind, and diligently meditated upon; when others either never regarded them, or instantly forget them: or, *found out*, as this word is taken, *Isa.* 65. 1. the antecedent being put for the consequent, which is frequent in Scripture, as *Rom.* 12. 2. where *proving* or *trying* (for so the Greek word there signifies) is put for *approving*, which follows after it. And, *found out, (i. e.)* truly and throughly understood, both as to the nature of them, and Gods counsels and ends in them; whereas the works of God are oft-times not apprehended or minded, or are mistaken and misconstrued, by ungodly men. *e* Of all them who take delight in observing and considering the works of God.

3 His work *f* is * honourable and glorious *g*: and his righteousness *h* endureth for ever *i*. * Heb. *his now and glory.*

f Either all his works, of which see the Note on *v.* 2. or that eminent branch of those works, his providence towards his people, as it is expressed afterwards. *g* Becoming the Divine Majesty, and bringing glory to him from all that observe and consider it. *h* His justice or faithfulness in performing his word. *i* Hath always been and will still be evident to his people in all generations and in all conditions, even when he afflicts them, and seems to deal most severely, and to break his promise with them.

4 He hath made his wonderful works to be remembred *k*: the LORD *is* gracious and full of compassion *l*.

k Either, 1. by those memorials which he hath left of them in his Word: or rather, 2. by their own wonderful nature, and the lasting effects and benefits flowing from them, which are such as cannot easily be forgotten. *l* Towards his people, as appears from his works and carriage towards us, in sparing and pardoning and restoring and preserving us when we have deserved to be utterly destroyed.

5 He hath given * meat *m* unto them that fear him *n*: * Heb *prey.* he will ever be *n* mindful of his covenant *o*.

m Which includes all necessary provisions for their being and well-being. The word signifies *spoil*, and so may relate to the spoil of the *Egyptians*, granted by God to the *Israelites*; but it is sometimes used for *food*, as *Prov.* 31. 15. *Mal.* 3. 10. *n* To the *Israelites*, the only people in the world which feared and worshipped the true God according to his will; and especially to those among the true God according to his will; and especially to those among them that truly feared God, and, for their sakes, to the body of that Nation, as well in the Wilderness, as in their following straits and miseries. *n* Or, *he hath ever been*; for both in the first branch of this verse, and in the foregoing and following verses he is speaking of the former works of God. So the Future tense is put for the past, as it is frequently, and as on the contrary the past tense is put for the Future. *o* Which he made with *Abraham* and with his seed for ever; whereby he obliged himself to be their God, and to provide all necessaries for them.

6 He hath shewed *p* his people the power of his works *q*, that he may give them the heritage of the heathen *r*.

p Not onely by words, but by his actions, *q* His mighty power in his works, and especially in that which here follows. *r* The land of *Canaan*, which had been possessed and inherited by the heathens.

7 The works of his hands *s* are verity and judgment *t*; * all his commandments *u* are sure *x*. * Pf. 19.7.

s All that he doth either on the behalf of his people, or against his or their enemies; of both which sorts of works he spoke in the foregoing verse. *t* Are exactly agreeable to his word or promises, and to the rules of justice. *u* Either, 1. his Laws given to the *Israelites*, especially the Moral Law comfidered with its Sanction, the promises made to the observers of it, and the threatnings denounced against transgressors. Or, 2. his works, as it is in the first clause, called his *Commands*, because they were done by virtues of his decree, and by his power and authority; as in like manner God is said to *command* those blessings which he purposeth to give, and doth effectually procure, as *Deut.* 28. 8. *Psal.* 42. 9. and 68. 28. and 133. 3. and to *command* those creatures which he moveth and affecth as he pleaseth; as 1 *Kings* 17. 4. *Mat.* 8. 27. *x* Or *faithful* or *certain*, constant and unchangeable, as his Laws are, being grounded upon the immutable rules of justice or equity; infallible and irresistible, as his counsels and ways are.

8 * They † stand fast *y* for ever and ever, *and are* done *z* in truth and uprightness. * Isa. 40. 8. Mat. 5. 18. † Heb. are *established.*

y Heb. *They are established* upon the sure foundations of truth and uprightness, as it follows. *z* Constituted or ordered.

9 He sent redemption *a* unto his people; he hath commanded *b* his covenant for ever *c*: holy and reverend *d* is his name. * Deu. 4. 6. Job 28. 28. Prov. 1. 7. & 9. 10.

a That deliverance out of *Egypt*, which was a type and pledge of that greater and higher redemption by Christ. *b (i. e.)* Appointed or established firmly by his power and authority. And so this word is oft used, as *Psal.* 33. 9. and 42. 8. and 105. 31, 34. See also before on *v.* 7. the ground of which signification may be taken from hence, that the command of a sufficient authority concerning any thing, doth commonly establish and effect it. *c* Through all succeffive gencrations of his people to the end of the world; for the Covenant is the same for substance in all, and differed onely in circumstances. *d* Terrible to his enemies, and venerable in his peoples eyes, and holy in all his dealings with all men.

10 * The fear of the LORD *e* is the beginning of wisdom *f*: Eccl. 12. 13

‖ Or, *good successe.* † Heb. *that do them.* Pf. 19. 9.

wisdom *f*: ‖ a good understanding have all they † that do his *commandments g*: his praise endureth for ever.

e Piety or true Religion, which consists in the fear or worship and service of God. *f* Is the onely foundation of and introduction to all true wisdom. Or, is the chief part of wisdom; those things which are most excellent in their kinds being oft said to be *first*, to wit, in dignity, as *Num.* 24. 20. *Deut.* 18. 4, *&c.* and in other Authors. And *the first command*, *Mark* 12. 28. is called *the greatest command*, *Mat.* 22. 36. *g* Heb. *that do them*, to wit, Gods commands, or the things which the fear of God requireth.

PSAL. CXII.

The ARGUMENT.

THis *Psalm* containeth a description of a good mans gracious disposition and carriage; as also of his blessed condition even in this life as well as in the next.

The blessednes of them that fear the Lord in this Life, and in that to come, 1———7. *For which the wicked envy them, and are grieved.* 8. 10.

* Heb. *Hal-lelujah.*

* PRaise ye the LORD. Blessed *is* the man *that* feareth the LORD *a*, *that* delighteth greatly *b* in his commandments *c*.

a The fear of God, as it is mans onely wisdom, *Psal.* 111. 10. so it is his onely way to true happiness. *b* Who makes it his chief delight, care, and business to study and obey Gods commandments. *c* He intimates that zeal and fervency in Gods service, is essential to true piety.

2 His seed shall be mighty upon earth: the generation *d* of the upright shall be blessed.

d (*i. e.*) The posterity, as this word is oft used, as *Lev.* 23. 43. *Numb.* 9. 10. *&c.* called *his seed* in the former branch.

3 Wealth and riches shall be in his house *e*; and his righteousness *f* endureth for ever.

e Possessed by him whilst he lives, and continued in his family after his death. *f* (*i. e.*) The fruit or reward of his righteousness, which is Gods blessing upon his estate: for the work is oft put for the reward of it, as in the Hebrew, *Levit.* 19. 13. *Job* 7. 2. *Psal.* 109. 20. And *righteousness* may be here taken for his bounty or charity, as it is below *v.* 9. and as this Hebrew word is frequently taken.

*Pf.97.11. 4 Unto the upright their ariseth * light in the darkness *g*: *he h is* gracious, and full of compassion, and righteous.

g And although he is subject to the troubles and calamities of this life, as others are, yet God will give him support and comfort in them, and an happy issue out of them, whereas the wicked sink under their burdens, and their present miseries usher in their eternal destruction. *h* Either, 1. God. And so this is added as a reason why God causeth light to shine to the upright out of darkness, because the Lord is *gracious*, &c. Or rather, 2. the good or upright man, of whom he speaks both in the foregoing and following words. So this is either, 1. a reason why God dealeth thus with good men; it is not from a partial and fond affection to them, but because they are such persons to whom God hath ingaged himself by promise and Covenant to bless them, they are *gracious*, &c. Or, 2. as an effect of their affliction and deliverance out of it; thereby they learn to be more *merciful* and *compassionate* and *just* or bountiful to others in want and misery.

* Heb. *words.* † Heb. *judgment.*

5 A good man sheweth favour and lendeth *i*; he will guide his * affairs *k* with † discretion *l*.

i Giveth freely to some, and kindly lendeth to others according to the variety of their conditions. *k* Maintain and manage his estate or domestick affairs. *l* Heb. *with judgment*, so as is fit and meet, and as God requires, not getting his estate unjustly, nor casting it away prodigally or wickedly, nor yet withholding it uncharitably from such as need it.

6 Surely he shall not be moved for ever *m*: the righteous shall be in everlasting remembrance *n*.

m Though he may for a season be afflicted, yet he shall not be utterly and eternally destroyed, as wicked men shall. *n* Though whilst he lives he may be exposed to the censures and slanders and contradictions of sinners, yet after death his memory will be precious and honourable both with God and with all men, his very enemies not excepted.

7 He shall not be afraid of evil tidings *o*: his heart is fixed, trusting in the LORD *p*.

o At the report of approaching calamities and judgments of God, at which the wicked are so dismayed and affrighted. *p* Casting all his care upon God, and securely relying upon his providence and promise.

* Pr. 1.33. 8 His heart *is* established; * he shall not be afraid, until he see *his desire* upon his enemies *q*.

q And although his enemies be many and mighty and terrible, yet he shall confidently and cheerfully wait upon God, until he see their ruine and his own deliverance and safety.

*2Cor.9.9. †Pf.75.10. 9 * He hath disperſed *r*, he hath given to the poor; † his righteousness *s* endureth for ever *t*; † his horn shall be exalted with honour *u*.

r To wit, his goods, and that freely and liberally, to several persons, as occasion is offered, as this word implies. *s* (*i. e.*) His liberality, as this word is used *Prov.* 10. 2. and 11. 4. *Dan.* 4. 27. 2 *Cor.* 9. 9, 10, *&c.* or the reward of it, as before *v.* 3. *t* Either, 1. his charity is not a transient or occasional act, but his constant course, of which he is not weary, but perseveres in it to the end of his life. Or, 2. what he gives is not lost nor cast away, as covetous or ungodly men judge of alms, but indeed is the onely part of his estate, which will abide with him unto all eternity. *u* Though he may be reproached by ungodly men, yet his innocency shall be cleared, and his name and honour gloriously exalted.

10 The wicked shall see *it*, and be grieved *x*; he shall gnash with his teeth, and melt away; the desire *y* of the wicked shall perish.

x At the felicity of good men, partly from envy at the happiness of others: partly from his peculiar hatred of all godly men: and partly because it is a plain testimony of Gods justice and providence, and therefore a certain presage of his own ruine. *y* His desire either of the misery of good men; or of his own constant prosperity and happiness in the world.

PSAL. CXIII.

The ARGUMENT.

THis *Psalm* is a declaration of Gods powerful and universal providence towards all men, and especially towards his afflicted people.

An Exhortation for all men to praise the Lord, for his Excellency and Greatness, 1———5. *for his condescention to the poor and humble-minded,* 6———9.

* Heb. *Hal-lelujah.*

1 * PRaise ye the LORD. Praise, O ye servants of the LORD *a*: praise the Name of the LORD.

a Ye Levites, who are peculiarly devoted to this solemn work, who sometimes are called Gods *servants* in a special sence, and all you faithful souls.

*Dan.2.20 2 * Blessed be the Name of the LORD, from this time forth and for evermore.

*Mal.1.11. 3 * From the rising of the sun unto the going down of the same *b*; the LORD's Name is to be praised *c*.

b From one end of the world to the other; from East to West, which he mentions rather than from North to South, because those parts of the world were at this time much uninhabited and unknown. *c* For his glorious works of Creation and Providence, the benefit of which all Nations enjoy; and for his gracious purpose and promise of bringing in all Nations to the knowledge of his truth by the Messias.

* Pſa. 8.1. 4 The LORD *is* high above all nations *d*, *and* * his glory above the heavens *e*.

d Superiour to all Princes and bodies of people in the world. *e* Whereas the glory of earthly Monarchs is confined to this lower world and to small pittances of it, the glory of God doth not only fill the earth, but heaven too, where it is celebrated by thousands and myriads of blessed Angels, yea it is far higher than heaven, being infinite and incomprehensible.

* Heb. *exalteth himself to dwell.* 5 Who *is* like unto the LORD our God, who * dwelleth on high *f*?

f To wit, far above all heavens, as was now said, being exalted as in place, so in power and dignity, above all persons and things visible and invisible.

‖ Or, *beholdeth the things below.* So Gr. *Pſ.138.6. 6 ‖ * Who humbleth *himself* to behold *the things that are* in heaven, and in the earth *g*?

g Who is so high, that it is a wonderful vouchsafement and condescension in him to take any notice or care of his holy and heavenly host, and much more of sinful and miserable men upon earth, which yet he is pleased to do.

Iſa. 57.15. † Sa.2.8. Pf.107.41. 7 * He raiseth up the poor *h* out of the dust *i*, *and* † lifted the needy out of the dunghil:

h Yea he stoops so low as to regard and advance those whom all men, and even their own brethren slight and despise. *i* From a most contemptible and miserable condition. Beggers and mourners used to lie in the dust, or, as it follows, upon *the dunghil*, 1 *Sam.* 2. 8. *Lament.* 4. 5.

* Job 36.7. 8 That he may * set *him* with princes *k*; *even* with the princes of his people *l*.

k In equal honour and power with them, as he did *Joseph*, *David*, and others. *l* Which in Gods account and in truth are far more honourable and happy than the Princes of Heathen and barbarous Nations, because their Subjects are more noble, and they have Gods special presence and providence among them.

* 1 Sa.2.5. † Heb. *to dwell in an house.* Pſa. 68. 6. 9 * He maketh the barren woman † to keep house *m*, *and to be* a joyful mother of children. Praise ye the LORD.

m Heb. *to dwell in an house* or *family*, or *amongst children*, to wit, coming out of her own womb, as is clearly implied by the opposition of this to her barrenness. And the word *house* is oft put for children, as *Exod.* 1. 21. *Ruth* 4. 11. *Pſal.* 115, 10, 12. And so it is explained in the next clause.

PSAL. CXIV.

The ARGUMENT.

THis *Psalm* is a solemn commemoration of *Israels* deliverance out of *Egypt*; and probably it was to be sung, amongst others, at the celebration of the Passover.

The Psalmist rehearsing God's delivering the Israelites *out of* Egypt, *exhorteth all Creatures to praise him,* 1———8.

1 WHen * Israel went out of Egypt, the house of Jacob from a people of strange language *a*;

* Ex.13.3.

a Which was a great aggravation of their captivity and misery. Compare *Jer.* 5. 15.

2 Judah *b* was his *c* sanctuary *d*, *and* Israel his dominion *e*.

b Or, *Israel*, as it is explained in the next clause; one Tribe being put for all; which is a common Synecdoche. *Judah* he mentions as the chief of all the Tribes, not onely in number and power, but also in dignity, in which the Kingdom was to be seated, *Gen.* 49. 10, *&c.* as at this time it actually was, and from which the

the Messias was to spring. *c* (*i. e.*) Gods, which is easily understood from the whole context, and from the nature of the thing. *d* Or, *holiness*, *the people of* Gods *holiness*, as they are called *Isa.* 63. 18. or, *his holy people*, as *Deut.* 26. 29. *Dan.* 8. 24. sanctified or set apart from all the Nations of the World to be his peculiar people and possession. *e* In a peculiar manner to be governed by his laws, and honoured with his special presence and favour.

Iſa. 14. back. 3 * The sea saw *it*, *f* and fled; † Jordan is driven

f To wit, this glorious work of God in bringing his people out of *Egypt*.

Iſa. 55. 12. 4 The mountains *g* skipped like rams, *and* the little hills like lambs.

g *Horeb* and *Sinai*, two tops of one mountain, and other neighbouring hills or mountains. Compare *Exod.* 19. 18. *Pſal.* 68. 8. *Habak.* 3. 6, 10.

Hab.3. 8. 5 * What *ailed* thee, O thou sea, that thou fleddest *h*? thou Jordan, that thou wast driven back?

h What was the cause of this unusual motion? Such speeches directed to senceless creatures, are very frequent both in Scripture and in other Authors, and especially in Poetical writings, such as this is.

6 Ye mountains, *that* ye skipped like rams; and ye little hills like lambs?

7 Tremble thou earth at the presence of the LORD *i*; at the presence of the God of Jacob.

i But why do I ask these questions? Ye mountains did no more than what was just and fit at the approach and appearance of the great God: yea the whole earth hath reason to tremble and quake upon such occasions.

Exo.17.6. Num.20.11. 8 * Which turned the rock *into* a standing water, the flint into a fountain of waters.

PSAL. CXV.

The ARGUMENT.

THe occasion of this *Psalm* was to manifest some eminent danger or distress of the people of *Israel* from some Idolatrous Nations. But whether it was that mentioned 2 *Chron.* 20. or what other, is but matter of conjecture, and not worth our inquiry.

The Church prayeth to God to keep them for his glorious Name, 1—3. *from the vanity of Idol-worship,* 4———8. *exhorteth to confidence in him, being assured of his blessing,* 9———17. *they resolve for ever to praise the Lord,* 18.

1 NOt unto us, O LORD, not unto us, but unto thy Name give glory *a*, for thy mercy, *and* for thy truths sake.

a As we intreat thy favour and aid, and that thou wouldst work gloriously on our behalf to bring us out of our present straits and extremities, so we do not desire this out of a vainglorious humour, as usually men do in such cases, that we may get renown by the conquest of our proud and mighty enemies, but that thy honour may be vindicated from all their contempts and blasphemies; and if thou wilt deliver us, we will not arrogate the praise and glory of it to our own worth or valour, but onely to thy *mercy* and *truth*, as it follows.

Pſ.42.10. Iſa. 57.15. Pſ.2.17. 2 Wherefore should the heathen say *b*, * Where is now *c* their God *d*?

b Why dost thou suffer them, or give them any colour or occasion to say or think so, by conniving at their wickedness, and by giving thy people into their hands? *c* He is no where; he is lost or at a loss, either unable or unwilling or not at leisure to save them. *d* Who hath undertaken to be their God and Saviour, and whom they onely worship, and of whom they use to boast and insult over us and over our Gods.

Pſ.135.6. 3 * But our God *e is* in the heavens *f*; he hath done whatsoever he pleased *g*.

e Whom, notwithstanding your reproaches, we are not ashamed to own for our God. *f* Although he have no visible shape nor bodily presence with us here upon earth, as your Idols have, which is a certain proof of their basenes and weakness, yet he hath a certain and a glorious place where he resideth, even the highest heavens, where he is cloathed with infinite Power and Majesty, and from whence he beholdeth and governeth this lower world, and all that is in it. *g* Or, *he doth*, &c. By his onely will and pleasure all things were at first made, and are still disposed, and without this nothing cometh to pass. And therefore all your insolencies and injuries and successes against us do not come from an invincible power in you or in your Idols, nor from any defect of strength or goodness in our God, but onely from hence, that it pleased him for many wise and good reasons to afflict us, and to give you prosperity for a time.

*Deut. 4. 28. Pſ.135.15. Iſa. 40. 19. &c. 4 * Their idols *are* silver and gold *h*, the work of mens hands *i*.

h Thus glorious and powerful is our God, O ye heathens, of whom you so boldly ask, who and where he is: but as for your Gods or Idols, they have no power nor worth in them, but what is taken from their materials. *i* As their matter is wholly from the earth, so their form or figure they have from the art of man; and therefore they should rather, if it were possible, worship man, as their Creator and Lord than be worshipped by him.

5 They have mouths, but they speak not *k*; eyes have they, but they see not.

k For although the blind Heathen are by their Idolatrous Priests made to believe otherwise concerning their Idols, in regard of the Spirits which they pretend to dwell in them, yet this is the truth of the matter, and confirmed by long and constant experience, that they are but vain and senceless things, they can neither *speak* in answer to your prayers of inquiries, nor *see* what you do or what you want; nor *hear* your petitions; nor *smell* your incenses and sacrifices; nor *handle* or use their hands either to take any thing from you, or to give any thing to you; nor so much as *mutter*, or give the least signification of their apprehension of your condition and concerns.

6 They have ears, but they hear not; noses have they, but they smell not.

7 They have hands, but they handle not; feet have they, but they walk not; neither speak *l* they through their throat.

l Or, *mutter*, or *make a noise*, as this word signifies *Isa.* 13. 14. They are so far from speaking with their throat and other instruments of speech, as men do, that they cannot make such an inarticulate and senceless sound with them, as the beasts do.

8 They that make them *m* * are like unto them *n*; *so is* every one that trusteth in them.

* Heb. *let them be like unto them.* So Gr.

m Or, *they that observe* or *worship them*. For the Psalmists quarrel was not so much with those few Artists who formed the Images, as with all the adorers of them. And the word here rendred *make* doth sometimes signifie to *worship*, as some understand it, not without probability, *Exod.* 32. 35. *because they made* (*i. e.* worshipped) *the calf which Aaron made*, and as in other Languages words answering to this do signifie, as hath been oft observed by learned men; and it oft signifies to *observe*; as when men are said *to make* (as it is in the Hebrew) *the Sabbath*, *Deut.* 5. 15. and *the passe*, and *the Passover*, and *the feast of weeks*, as *Deut.* 15. 1. and 16. 1. 10. *n* This is a sharp reflection, either 1. upon the Idols, whose highest preferment it is to be made like unto man, a mortal, weak and miserable creature, infinitely inferior to the true God. Or, 2. to the makers or worshippers of them, who by this absurd and foolish action, shew that they are as ignorant and stupid and void of all sence and reason as their Images.

9 O Israel *o*, trust thou in the LORD: he *is* their help *o* and their shield.

o Do not thou follow the example of these brutish Idolaters, but serve the Lord onely. *o* Who trust in God, as he now required. Or, *their* is put for *your* by a change of persons, which is most frequent in Scripture, and especially in these Books.

10 O house of Aaron *p*, trust in the LORD: he *is* their help and their shield.

p You Priests and Levites proceeding from *Aaron*, or related to him, who have special reason and many obligations to do it, who have a more distinct knowledge of God, which is the foundation of trust, *Pſal.* 9. 10. and who are to be both instructers of and examples to the people in this as well as in other duties.

11 Ye that fear the LORD *q*, trust in the LORD: he *is* their help and their shield.

q All and every one of you who worship the true God, not onely Aaronites and Israelites, but even Gentile-profelytes, who are said to *come to trust under the wings of the God of Israel*, *Ruth* 2. 12. And such there were many at this time in the Church of *Israel*, whom therefore he fitly invites to trust God, because he is no less their, than the Israelites help and shield, as it follows.

12 The LORD hath been mindful of us *r*; he will bless *us*, he will bless the house of Israel, he will bless the house of Aaron.

r In our former straits and calamities, and therefore we trust he *will* still *bless us*, &c. as it follows. Or, *is* or *will be mindful of us*. Though he hath chastened us sore, yet he hath not yet cast us out of the care of his providence.

13 He will bless them that fear the LORD, *both* small ‖ and great *s*.

‖ Heb. *with.*

s Either in age or condition, of whatsoever quality, high and low, rich and poor; for he is no respecter of persons.

14 The LORD shall encrease you *t* more and more, you and your children.

t In number, notwithstanding all the attempts of your enemies to diminish and destroy you. Or, *shall add to you*, to wit, further and greater blessings.

15 Ye *are* blessed of the LORD, which made heaven and earth *u*.

u Who therefore can bless you indeed in spight of all your enemies curses and oppositions; and not of an impotent Idol that can do you neither good nor hurt.

16 The heaven, *even* the heavens *are* the LORD's *x*: but the earth hath he given to the children of men *y*.

x To wit, in a peculiar manner, where he dwelleth in that light and glory to which no man can approach, and whence he beholdeth and disposeth all persons and things upon earth. *y* For their habitation, possession and use. But these words may be and are thus rendred by others, *and the earth* which (which particle is very oft understood) *he hath given*, &c. And then as the foregoing verse declared that God was the Creator of Heaven and Earth, *v.* 15. so this asserts that he is also their Lord and Governor to dispose of all men and things as he pleaseth.

*Pſ.88.10, 11, 12. Iſa. 38.18. †Pſ.94.17. 17 * The dead *z* praise not the LORD, neither any that go down into † silence *a*.

z Such as we shall suddenly be, if thou dost not succour us. *a* Into the place of silence, the grave.

*Dan.2.20 18 * But we will bless the LORD *b*, from this time forth and for evermore. Praise the LORD.

b But we hope for better things, that notwithstanding our present and urgent danger, yet thou wilt deliver us, and so give us occasion to bless thy Name: whereby thou wilt have the praise and glory of our deliverance.

PSAL.

PSAL. CXVI.

The ARGUMENT.

THis Psalm contains a solemn thanksgiving to God for a glorious deliverance from grievous and dangerous calamities; as also from great perplexities and terrors of mind arising from the sence of Gods displeasure.

The Psalmist professeth his love to God for his manifold mercies in delivering him out of great straits and dangers, 1——8. promising to walk holily, prayeth for his future protection, studieth and promiseth to be thankful, 9——19.

1 I Love the LORD, because he hath heard my voice, *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* ‖ as long as I live *a*.

‖ Heb. *in my days.*

a Heb. *in my days*: as long as I have a day to live, as this phrase is used 2 *Kings* 20. 19. *Isa.* 39. 8. Compare *Job* 27. 6.

*Ps.18.56. ‖Heb. *found me.*

3 * The sorrows of death *b* compassed me, and the pains of hell *c* ‖ gat hold upon me *d*: I found trouble and sorrow.

b Dangerous and deadly calamities, as bitter as death. Or, *the cords of death*. *c* Or, *of the grave*, or, *of death*, either killing pains, or such agonies and horrors as dying persons use to feel within themselves. *d* Heb. *found me*, (*i. e.*) surprized me. Having been long pursuing me, at last they overtook me and seized upon me, and I gave up my self for lost.

4 Then called I upon the Name of the LORD: O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD *e*, and righteous *f*: yea, our God *is* merciful.

e This he mentions either, 1. as that which he found by experience in answer to his prayers: or, 2. as the argument by which he encouraged himself to pray. *f* Therefore he will maintain me and my just cause against my unrighteous oppressors, and perform his promises, and save those who faithfully serve him and put their trust in him.

6 The LORD preserveth the simple *g*: I was brought low, and he helped me.

g Sincere and plain-hearted persons, who dare not use those frauds and crafty and wicked artifices in saving themselves or destroying their enemies, but wait upon God with honest hearts in his way and for his time of deliverance. Which was the case of *David*, who, though he had the prospect and the promise of the Kingdom, yet would not make haste to it by indirect courses, as by cutting off *Saul*, when he had great provocation and fair opportunity to do it: of which see 1 *Sam.* 24. and 26. Such persons he calls *simple* or *foolish*, as this word is commonly rendred, not because they are really so, but because the world esteems them so.

* Ps. 13.6. 7 Return unto thy rest *h*, O my soul, for * the LORD hath dealt bountifully with thee.

h Unto that tranquillity of mind and cheerful confidence in Gods promises and providence, which thou didst once enjoy.

*Ps.55.13. 8 * For thou hast delivered my soul *i* from death, mine eyes from tears, *and* my feet from falling *k*.

i My self. *k* To wit, into mischief and the pit of destruction.

9 I will walk before the LORD *l* in the land of the living *m*.

l Or, *I shall walk*, &c. This is either 1. the Psalmists promise to God in requital of the favour last mentioned, I will therefore please God, as this phrase is used *Gen.* 5. 24. compared with *Heb.* 11. 5. *Gen.* 17. 1. I will devote my self to the worship and service of God. Or, 2. his thankful acknowledgment of Gods further favour. Though I be now banished from the place of thy presence and worship, yet I assure my self that I shall be restored to it, and shall spend my days in thy house and service, which is the one thing that I desired above all other things, *Psal.* 27. 4. *m* Amongst living men of this world. See on *Psal.* 27. 13.

*2 Cor. 4. 13. 10 * I believed *n*, therefore have I spoken *o*: I was greatly afflicted *p*.

n To wit, Gods promise of deliverance and of the Kingdom made to me by *Samuel*, which I was confident he would perform in spight of discouragements and difficulties. *o* So these words are translated, as by others, so by the Apostle, 2 *Cor.* 4. 13. *I have spoken*, either, 1. what I have now said, *v.* 9. or 2. what I have uttered to others concerning Gods promises made to me. Which I was not ashamed nor afraid to publish when I had occasion, because I was fully perswaded that God would make them good. *p* Or, when *I was*, &c. or, although *I was*, &c. such particles being very frequently understood. The sence is, And this I did even in the midst of many and sore afflictions.

*Rom.3.4. 11 I said *q* in my haste *r*, * All men *are* liars *s*.

q Yet once I confess I spake very unadvisedly. *r* Through hastiness and precipitation of my mind, for want of due consideration, as the same phrase is used, *Psal.* 31. 22. Or, *in my terror* or *amazement*, when I was discomposed and distracted with the greatness of my troubles. *s* The sence is either, 1. All men, yea even my former friends and companions, prove deceitful and perfidious, all humane help faileth me; so that my case is desperate, if God do not help me. Or, 2. All men, Gods own Prophets not excepted, are liable to mistakes by the condition of their nature, as they are men, and therefore may easily deceive others; and this might be the case of *Samuel* in his promise of the Kingdom to me. Thus he questions the truth of Gods promises, yet so as he doth not strike directly at God, but onely reflects upon the instrument.

12 What shall I render unto the LORD *for* all his benefits towards me *t*?

t Yet notwithstanding all my dangers and my distrust of God too, God hath conferred so many and great blessings upon me, that I can never make sufficient returns to him for them.

13 I will take the cup of salvation *u*, and call upon the Name of the Lord *x*.

u I will offer the sacrifice of thanksgiving to God, as this phrase seems to be explained below, *v.* 17. where the latter clause of the verse is the same with that which here follows. The phrase is taken from the common practice of the Jews in their Thank-offerings, in which a Feast was made of the remainders of the Sacrifices, and the Offerers, together with the Priests, did eat and drink before the Lord, and amongst other Rites, the Master of the Feast took a cup of wine into his hand, and solemnly blessed God for it and for the mercy which was then acknowledged, and then gave it to all the guests, who drunk successively of it. See 1 *Chron.* 16. 2, 3. To which custom it is supposed that our blessed Saviour alludes in the institution of the Cup, which also is called *the Cup of blessing*, 1 *Cor.* 10. 16. which is in effect the same with *the Cup of salvation*. This Metaphor of a *Cup* is used both of afflictions, as *Psal.* 11. 6. and 75. 9. and of comforts, as *Psal.* 23. 5. *Jer.* 16. 8. *x* Or, *publish* or *preach in* or *of the name of the Lord*, (*i. e.*) his gracious nature and the great things which he hath done for me. For he speaks of praise rather than of prayer, as appears both from the former clause, and by comparing *v.* 17.

14 I will pay my vows *y* unto the LORD, now in the presence of all his people *z*.

y The praises and sacrifices which I vowed to God in the time of my distress. *z* That they who heard my vows, or understood them by the report of others, might be witnesses of my payment of them, and not be scandalized by my unfaithfulness in that matter.

15 Precious in the sight of the LORD *is* the death *a* of his saints.

a He sets an high price upon it; he will not readily grant it to those that greedily seek it; and if any son of violence procure it, he will make him pay very dearly for it; and when the Saints suffer it for Gods sake, as they frequently do, it is a most acceptable Sacrifice to God, and highly esteemed by him. Thus, *the blood* of Gods people is said to be *precious in his sight*, *Psal.* 72. 14. And, in the same sence, the *life* of a man is said to be *precious in* his *eyes* who spareth and preserved it, as 1 *Sam.* 15. 21. 2 *Kings* 1. 13. Gods people are precious in his eyes, both living and dying, for *whether they live, they live unto the Lord*, or *whether they die, they die unto the Lord*, Rom. 14. 8.

16 O LORD, truly I *am* thy servant *b*, I *am* thy servant, and * the son of thy handmaid *c*: thou hast * Ps.86.16. loosed my bonds *d*.

b This is either, 1. an argument used in prayer, It becometh thee to protect and save thy own servants, as every good master doth: or rather, 2. a thankful acknowledgment of his great obligations to God, whereby he was in duty bound to be the Lords faithful and perpetual servant. For this suits best with the context. *c* Either, 1. the son of a mother who was devoted and did devote me to thy service. Or, 2. like one born in thy house of one of thy servants, and so thine by a most strict and double obligation. *d* Thou hast rescued me from mine enemies, whose captive and vassal I was, and therefore hast a just right and title to me and to my service.

17 I will offer to thee * the sacrifice of thanksgiving, *Lev.7.12. and will call upon the Name of the LORD.

18 I will pay my vows unto the LORD, now in the presence of all his people *e*;

e And as I said before, so I now repeat my promise, for the greater assurance, and to lay the stricter obligation upon my self.

19 in the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSAL. CXVII.

The ARGUMENT.

THis *Psalm* contains a Prophecy of the Calling of the Gentiles, as appears both from the matter of it, and from *Rom.* 15. 11. where it is quoted to that purpose.

An Exhortation to all Nations to praise God for his mercy and truth's sake, 1, 2.

1 O * Praise the LORD *a* all ye nations: praise * Rom.15. him all ye people. 11.

a Acknowledge the true God, and serve him onely, and cast away all your Idols.

2 For his mercyful kindness is great towards us *b*; and the truth of the LORD *endureth* for ever. Praise ye the LORD.

b Either, 1. towards us Jews, to whom he hath given those peculiar priviledges which he hath denied to all other nations. But this may seem an improper argument to move the Gentiles to praise God for his mercies to others from which they were excluded. Or, 2. towards all of us, all the children of *Abraham*, whether carnal or spiritual, who were to be incorporated together, and made one body and one fold by and under the Messias, *John* 10 16. *Eph.* 2. 14. which mystery seems to be insinuated by this manner of expression.

PSAL. CXVIII.

The ARGUMENT.

THis *Psalm* most probably was composed by *David* when the Civil Wars between the Houses of *Saul* and *David* were ended, and *David* was newly setled in the Kingdom of all *Israel*, and had newly brought up the Ark of God to his Royal City. But though

though this was the occasion, yet *David*, or at least the Spirit of God, which indited this Psalm, had a further reach and higher design in it, and especially in the latter part of it, which was to carry the Readers thoughts beyond the Type to the Antitype, the Messias and his Kingdom, who was chiefly intended in it. Which is apparent both from the testimonies produced out of it to that purpose in the New Testament, as *Mat.* 21. 9, 42. *Mark* 12. 10, 11. *Acts* 4. 11, &c. and from the consent of the Hebrew Doctors both ancient and modern; one evidence whereof is that in their Prayers for their Messiah, they use some part of this Psalm: and from the matter it self, as we shall see hereafter. The form of this Psalm may seem to be dramatical, and several parts of it are spoken in the name of several persons, yet so, that the distinction of the persons and their several passages is not expressed, but left to the observation of the intelligent and diligent Reader, as it is in the Book of the Song of *Solomon*, and in some part of *Ecclesiastes*; and in many profane Writers. *David* speaks in his own name from the beginning to *v.* 22. and from thence to *v.* 25. in the name of the people; and thence to *v.* 28. in the name of the Priests; and then concludes in his own name.

The Psalmist exhorteth all the Godly to praise the Lord, who had been merciful to them, 1—4. By his own Experience sheweth how good it is to trust in the Lord, who had delivered him from his Enemies, 5—18. Under the Type of the Psalmist, the coming of Christ whom the chief of the people refuse, is expressed and blessed, 19—29.

1 Chron. 16. 34. Psal. 106. 1. 107. 1. Jer. 33. 11. Psal. 136. 1. 1 O * Give thanks *a* unto the LORD, for *he is* good: because his mercy *endureth* for ever.

a All sorts of persons, which are particularly expressed in the three next verses, as they are mentioned in like manner and order, *Psal.* 115. 9, 10, 11. where see the Notes.

2 Let Israel *b* now say, that his mercy *endureth* for ever.

b After the flesh, all the Tribes and people of *Israel*, except the Levites.

3 Let the house of Aaron *c* now say, that his mercy *endureth* for ever.

c The Priests and Levites, who were greatly discouraged and oppressed in *Sauls* time, and shall receive great benefits by my government.

4 Let them now that fear the LORD *d* say, that his mercy *endureth* for ever.

d The Gentile-Proselytes, whereof there were in *Davids* time, and were likely to be, greater numbers than formerly had been.

Psal. 18. 6. & 120. 1. & 130. 1. 5 I called upon the LORD † in distress: the LORD answered me, *and* * *set me* ‖ in a large place.

e Which Verb is tacitly included in the former, and is easily understood out of *Psal.* 21. 8. where the full phrase is expressed, and from the following word. See the like examples in the Hebrew Text, *Gen.* 12. 15. *Psal.* 22. 21, &c.

Ps. 56. 4, 11. & 118. 6. Heb. *with me.* Heb. *for me.* 6 * The LORD *is* ‖ on my side, I will not fear: what can man *f* do unto me?

f A frail and impotent Creature in himself, and much more when he is opposed to the Almighty God.

Ps. 54. 4. & 118. 7. 7 * The LORD taketh my part with them that help me *g*: therefore shall I see *my desire* upon them that hate me.

g He is one of the number of my helpers, and enables them to defend me.

Ps. 40. 4. & 118. 8. Isa. 2. 9. Jer. 17. 5, 7. 8 * *It is* better to trust in the LORD, than to put confidence in man *h*.

h As mine adversaries do in their own numbers and in their great confederates.

Ps. 146. 3. 9 * *It is* better to trust in the LORD, than to put confidence in princes.

10 All nations compassed me about *i*: but in the Name Ps. 118. of the LORD † will I destroy them. 11, 12, 18. Heb. *cut them off.*

i The Neighbouring and Heathen Nations, *Philistins*, *Syrians*, *Ammonites*, *Moabites*, &c. who were stirred up, partly by the overthrows which *David* had given some of them, partly by their jealousie at *Davids* growing greatness and fear for themselves, and partly by their hatred against the true Religion.

11 They compassed me about, yea, they compassed me about *k*: but in the Name of the LORD I will † destroy them.

Heb. *cut them off.* Deut. 1. 44. Psal. 83. 2. Heb. *cut them off.*

k The repetition implies their frequency and fervency in this action, and their confidence of success.

12 They compassed me about * like bees *l*; they are quenched *m* as the fire of thorns *n*: for *o* in the Name of the LORD I will † destroy them.

l In great numbers, and with great and potent fury, and to their own ruine, as Bees do when they fly about a Man, and leave their stings in him. *m* So this word is used *Job* 6. 17. and 18. 5, 6. and 21. 17. Or, as the LXX. and Chaldee render it, *they burnt* or *flamed*, (*i. e.*) raged against me like fire, as it follows. And this is supposed to be one of those Hebrew Verbs, which have not only divers, but contrary significations. *n* Which flameth out terribly, and makes a crackling noise, and burneth fiercely, but quickly spends it self without any considerable or lasting effect. *o* Or, *but*, as this very Particle is frequently used, and here twice in this very phrase, *v.* 10, 11. So as the former part of the verse notes their hostile attempt, this notes their ill success and utter ruine. Here is an inversion of words in this last clause, which is not unusual in the Hebrew Text. Although these words may be, and are by a learned man of our own, rendred as they lye in the Hebrew, I trust (which word may easily be understood out of *v.* 8. and 9.) *in the name of the Lord*, *therefore* (for so the Hebrew *chi* is oft rendred, and is so taken by the Chaldee in this place) *I shall destroy them*, or *cut them off*.

13 Thou *p* hast thrust sore at me that I might fall: but the LORD helped me.

p O mine enemy and the head of all mine enemies. Possibly he understandeth *Saul*; whom for honours sake he forbears to name: or some other chief Commanders of his Enemies. Or the singular word is here put collectively for all his enemies.

Ps. 140. 7. 14 * The LORD *is* my strength and song *q*, and is * Ex.15.2. become my salvation *r*. Psa. 12. 2.

q The Author of my strength, and therefore the just object of my song and praise. *r* (*i. e.*) My Saviour.

15 The voice of rejoycing and salvation *s is* in the tabernacles of the righteous *t*: the right hand of the LORD doth valiantly *u*.

s Of rejoycing and thanksgiving for the salvation and deliverance which God hath wrought for me. *t* Partly because they clearly saw Gods hand in the work, and therefore took pleasure in it: and partly because all good men suffered great inconveniences under *Sauls* Government, as *David* complains in divers of the foregoing Psalms, and expected and received singular benefits by *Davids* advancement both in their Civil and Religious concernments. *u* These are the words of that song of joy and praise now mentioned.

16 The right hand of the LORD is exalted *x*; the right hand of the LORD doth valiantly.

x Hath appeared evidently, and wrought powerfully and gloriously on my behalf.

17 I shall not die *y*, but live, and declare the works of the LORD *z*.

y To wit, so soon as mine enemies desire, nor by their sword, as they hope and endeavour. *z* One branch whereof is the total destruction of mine enemies. He implies that he did not desire life, nor should employ it, as his enemies did theirs, but for the service and glory of God.

18 The LORD hath chastened me sore *a*, but he hath not given me over unto death,

a By the hands of mine enemies, whom God used to that very purpose for my greater good, and their own greater and surer ruine and confusion.

19 Open to me *b* the gates of righteousness *c*: I will go in to them, *and* I will praise the LORD.

b O ye porters, appointed by God for this work. Or it is a figurative and poetical manner of expression, whereby he speaks to the gates themselves, as if they had sense and understanding. Or by saying, *open*, he implies that they had been long shut against him in *Sauls* time. *c* To wit, the gates of the Lords Tabernacle; the proper and usual place for the solemn performance of the duty here following, which he calleth *the gates of righteousness*; partly in opposition to *the gates of death*, of which he speaks implicitly *v.* 18. and expressly, *Psal.* 9. 14. and 107. 18. which may be called the gates of sin or unrighteousness, because death is the wages of sin; partly because there the rule of righteousness was kept and taught, and the sacrifices of righteousness (as they are called *Psal.* 4. 5.) were offered, and divers other exercises of righteousness or of Gods service were performed: and partly because those gates were to be opened to all righteous persons (such as *David* had oft professed and proved himself to be, upon which account he claims this as his just priviledge) and only to such, for the unclean and unrighteous were to be shut and kept out by the porters, 2 *Chron.* 23. 19. compare *Isa.* 26. 2.

20 This is the gate of the LORD into which the righteous shall enter *d*.

d These may be the words either, 1. of the Levites, the porters returning this answer to the foregoing question, This is the gate of the Lord which thou seekest, and which shall be opened to thee according to thy desire, and thy just priviledge; for thou art one of those righteous ones to whom this of right belongs: Or 2. of *David* himself, who stands as it were pausing and contemplating, before he makes his entrance, This, this is that holy and blessed gate, which I so long and earnestly thirsted for in my banishment, and which is now very beautiful in my sight, into which I will enter, and all other righteous persons by my example and encouragement. But as *David* was a Type of Christ and the Temple of Heaven, to this place hath a further prospect than *David*, and relates to Christs ascending into Heaven, and opening the gates of that blessed Temple both for himself and for all righteous men or believers.

21 I will praise thee, for thou hast heard me, and art become my salvation.

22 * The stone *which* the builders refused *e*, is be- * Mat. 21. come the head *stone* of the corner *f*. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 7.

e The Commonwealth of *Israel* and the Church of God are here and elsewhere in Scripture compared to a building, wherein as the people are the stones and the matter, so the Princes and Rulers are the builders, whose office it was to erect and support and improve the building, and to use their wisdom and power in chusing fit materials for the several parts and purposes of the building, and in the rejection of what was unprofitable and inconvenient. And these Master-builders rejected *David* as an obscure and treacherous and rebellious person, fit to be not only laid aside and thrown away, but also to be crushed to pieces. And so their successours rejected Christ, as an enemy to *Moses*, a friend to sinners, and a blasphemer against God, and therefore deserving death and damnation. *f* The chief stone in the whole building, by which the several parts of the building are upheld and firmly united and kept together. Thus *David* united all the Tribes and Families of *Israel*, who had been miserably distracted and divided by the Civil Wars between the Houses of *Saul* and *David*. And thus Christ united Jews and Gentiles together, as is observed, *Eph.* 2. 14, &c. And

although

although *David* alludeth to himself and his own condition, yet it is not to be doubted but that having the Prophetical Spirit, by which he foresaw the coming of Christ, and his ill usage from the Jews, of which he speaks very particularly *Psal.* 22. and elsewhere; and having his thoughts much taken up with Christ and the events of his Kingdom, of which he speaks in divers of his Psalms, he had his eye principally fixed upon him in these and the following expressions. And therefore this place is justly expounded of Christ in the New Testament, as *Mark* 12. 10. *Acts* 4. 11. *Rom.* 9. 32. *Eph.* 2. 20. 1 *Pet.* 4. 6. compared with *Isa.* 28. 16. And to him indeed the words agree much more properly and fully than to *David*.

† Heb. *this is from the* LORD. 23 † This *g* is the LORD's doing *h*; it *is* marvellous in our eyes.

g This strange event: the Feminine gender being put for the Neuter, as it is in other places of Scripture. *h* Peculiarly, an effect of his Omnipotent Wisdom; done not only without the help of man, but against all the artifices and forces of men.

24 This *is* the day *which* the LORD hath made *i*; we will rejoyce and be glad in it.

i Either created; or exalted and glorified, as this word is used 1 *Sam.* 12. 6. or sanctified by his glorious presence and work and by his appointment, as a time or season never to be forgotten, but to be observed with great thankfulness and rejoycing, as it follows.

25 Save now, I beseech thee *k*, O LORD: O LORD, I beseech thee, send now prosperity.

k Or, *we beseech thee*: for the Hebrew words may be rendred either way. These seem to be the words of the Levites, to whom he spake v. 19. or of the people, using these joyful acclamations or prayers to God for the preservation of their King and Kingdom. This also is interpreted of and was applied to Christ, even by the Jews themselves. *Mark* 11. 9. *John* 12. 13.

* Mat. 21. c. & 23. 39. Mar. 11. 9. Luke 19. 38. See Zech. 4. 7. 26 * Blessed *be* he *l* that cometh *m* in the Name of the LORD *n*: we have blessed you out of the house of the LORD *o*.

l We earnestly pray that God would bless his person and government and all his enterprizes. *m* To wit, unto us, from whom he was long banished; or unto the Throne; or from his Father into the World: the Messias, who is known by the name of him *that cometh* or *was to come*, as *Mat.* 11. 3. and 21. 9. *Luke* 7. 20. and 13. 35. *John* 12. 13. and of whom this very word is used, *Gen.* 49. 10. *Isa.* 35. 4. He who is about to come, or will certainly come. *n* By command and commission from him, and for his service and glory. *o* We who are the Lords Ministers attending upon him in his house, and appointed to bless in his Name, *Numb.* 6. 23. *Deut.* 10. 8. do pray for, and in Gods Name pronounce his blessing upon thee. So these are the words of the Priests.

† Heb. *The* LORD *is* God, *and hath shewed*, &c. Pf. 18. 31. 27 † God *is* the LORD *p* which hath shewed us light *q*; bind the sacrifice with cords, *even* unto the horns of the altar *r*.

p God hath proved himself to be the Lord Jehovah by the accomplishment of his promises. See the Notes on *Exod.* 6. 3. Or, as it is in the margent, *the Lord* or *Jehovah is God*, as it was said upon another solemn occasion and appearance of God, 1 *Kings* 18. 39. or, *is the mighty God*, as this Name of God signifies, and as he shewed himself to be by this his mighty and wonderful work. *q* Who hath caused light to shine out of darkness; who hath scattered our thick and dark clouds, and put us into a state of peace and comfort and safety and happiness; all which are frequently signified by *light* in the holy Scripture. Or, who hath discovered and will in due time send the Messias, who is called *the light of the Gentiles*, or *of the world*, or *of men*, *Isa.* 42. 6. *John* 1. 4. and 8. 12. and 12. 35, 46. and by whom he will more clearly and fully reveal his whole mind and will to us, and *tell us all things*, as the Jews expected, *John* 4. 25. who also will enlighten our dark minds by his Spirit. *r* These words, as well as those which go before them in this verse, and those which follow after them, v. 28. may be the words of *David* unto the Priests, who had now blessed him in Gods Name, v. 26. And this blessing of God which you wish me, God hath already given me; and therefore in way of gratitude I will offer Sacrifices to him, which do you, O ye Priests, according to your Office, *bind to the horns of the Altar*: of which see *Exod.* 27. 2. Which horns are supposed by divers learned men to be made for this very use, that the beasts should be bound and killed there. And this may seem probable from *Exod.* 29. 11, 12. and *Levit.* 4. 7, &c. where we read that the beasts were to be killed *by the door of the Tabernacle*, which was very near the Altar of Burnt-offerings, and then immediately part of their *blood* was to be *put upon the horns of the Altar*, and the rest *poured out at the bottom of it*. Although these words may be thus rendred, *Bind* and bring (one pregnant word being put for two, as above v. 5. and in many other places of Scripture) *the sacrifice with cords unto the horns of the Altar*, that it may be killed beside it, and its blood put upon the horns after the manner. So they may be *Davids* words to his servants to go and bring one of his beasts to be offered to God in his Name.

28 Thou *art* my God, and I will praise thee; *thou art* my God, and I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy endureth for ever.

PSAL. CXIX.

The ARGUMENT.

THe Author of this Psalm was *David*; which I know none that deny; and of which there is no just reason to doubt. The scope and design of it is manifest, to commend the serious and diligent study and the stedfast belief and the constant practice of Gods Word, as incomparably the best counsellor and comforter in the World, and as the only way to true blessedness. And this he confirmeth by his own example, which he proposeth to them for their imitation; and he declareth the great and frequent experience which he had of its admirable sweetness and manifold benefits in all conditions, and especially in the times of his distresses. And because it was an hard thing rightly to understand this Word in all its parts, and harder to put it in practice, he therefore intermixeth many prayers to God for his help therein, thereby directing and encouraging others to take the same course. And because this Psalm was very large, and the matter of it of greatest importance, the Psalmist thought fit to divide it into two and twenty several parts, according to the number of the Hebrew Letters, that so he might both prevent tediousness, and fix it in the memory. It is further observable, that the Word of God is here diverfly called by the names of *Law*, *Statutes*, *Precepts* or *Commandments*, *Judgments*, *Ordinances*, *Righteousness*, *Testimonies*, *Ways* and *Word*. By which variety he designed to express the nature and the great perfection and manifold parts and uses of Gods Word. Which is called his *Word*, as proceeding from his mouth, and revealed by him to us; his *Way*, as prescribed by him for us to walk in; his *Law*, as binding us to obedience; his *Statutes*, as declaring his Authority and Power of giving us Laws; his *Precepts*, as declaring and directing our Duty; his *Ordinances*, as ordained and appointed by him; his *Righteousness*, as exactly agreeable to Gods righteous Nature and Will; his *Judgments*, as proceeding from the great Judge of the World, and being his Judicial Sentence to which all men must submit; and his *Testimonies*, as it contains the witnesses of Gods mind and will, and of mans duty. And there are very few of these 176 verses contained in this Psalm, in which one or other of these Titles is not found.

This Psalm contains the commendation of Gods Word: Davids *love to it*: *A Prayer for Grace to carry himself according to it*: *With an account of Gods Law, Institutions, Commandments, Testimonies, Precepts, Word, Promises, Ways, Judgments, Name, Righteousness, Truth*, &c. *With a Prayer for help and assistance.*

ALEPH.

1 BLessed *are* the ‖ undefiled *a* in the way *b*, who walk in the law of the LORD *c*. ‖ Or, perfect, or sincere.

a Or, *the perfect* or *sincere*, as this word properly and most frequently signifies; such whose hearts and course of life agrees with their profession. *b* Either, 1. in their way or course of life, which in Scripture is oft called a mans *way*: Or, 2. in the way of the Lord, as it seems to be explained by the next clause. *c* Who order their lives according to the rule of Gods Law or Word.

2 Blessed *are* they that keep *d* his testimonies *e*, *and that* † seek him *f* with the whole heart *g*. † Heb. *search him*, or *seek him diligently*. So Gr.

d In mind and heart, that carefully and diligently observe. *e* His Precepts. For the reason of this and the other Titles of Gods Word, see the Argument or Preface to this Psalm. *f* To wit, the Lord, expressed ver. 1. that seek his presence and favour and acquaintance. *g* Sincerely, industriously and fervently, above all other things. This is opposed to hypocrisie and sloth and lukewarmness in Religion.

3 They also do no iniquity *r*; they walk *s* in his ways *t*.

r Or, *are not workers of iniquity*, (*i. e.*) do not knowingly and resolvedly and industriously and customarily continue in sinful courses. So this phrase is understood *Job* 31. 3. and 34. 8. *Psal.* 5. 5. and 6. 8. and 125. 5. *Prov.* 10. 29. *Luke* 13. 27. otherwise *there is not a just man upon earth that sinneth not*, *Eccl.* 7. 20. *s* This is their constant practice, and the general course of their lives, which is commonly signified by *walking*, as *Psal.* 1. 1. and every where. *t* In the paths which God hath prescribed to them.

4 Thou hast commanded *us* to keep thy precepts diligently *u*.

u Nor is it strange that thy people do so exactly and diligently observe and practice thy precepts, because they are commanded so to do by thee their Soveraign Lord.

5 O that *x* my ways were directed *y* to keep thy statutes!

x My desires answer thy commands. *y* Or, *established*, to wit, by thy Grace and Holy Spirit; for the direction of Gods word he had already.

6 Then shall I not be * ashamed *z*, when I have respect *a* unto all thy commandments *b*. * Ver. 80.

z Either of my actions; or of my profession of Religion; or of my hope and confidence in thy favour. When sinners shall be ashamed both here, *Rom.* 6. 21. and hereafter, *Dan.* 12. 2. Having the conscience of mine own integrity shall lift up my head with courage and *boldness* both before men, when they either accuse or persecute me; and before God *in the day of judgment*, as it is said 1 *John* 4. 17. *a* A due and true respect, which implies high valuation, hearty affection, diligent study, and common practice. *b* So as not to be partial in my obedience, not to allow my self in the practice of any known sin, or in the neglect of any known duty.

7 I will * praise thee *c* with uprightness of heart *d*, when I shall have learned † thy righteous judgments *e*. * Ver. 171. † Heb. *judgments of thy righteousness*.

c (*i. e.*) Worship thee, one eminent duty of Gods worship being put for all, as is frequent in Scripture. *d* Or, *with a right mind* or *heart*, in a right manner, so as may be acceptable to thee, and beneficial to my self. *e* When by thy good Spirit I shall be more fully instructed in the meaning of thy Word, which is the only rule of thy Worship; for want of a found knowledge whereof many persons run into superstitious or erroneous practices.

8 I will keep thy statutes *f*: O forsake me not utterly *g*.

f It is my full purpose to do so, whatsoever it cost me. *g* Not totally and finally; for then I shall fall into the fouleft sins and greateft mischief. Not that he was contented to be forsaken in the least degree, but this he more especially deprecates, as he had great reason to do.

BETH.

BETH.

9 Wherewithal shall a young man *h* cleanse his way *i*? by taking heed *thereto* according to thy word *k*.

h Or, any man. But he names the *young man*, because such are commonly void of wisdom and experience, heady and wilful and impatient of admonition, full of violent passions and strong lusts, and exposed to many and great temptations. *i* Reform his life, or purge himself from all filthiness of flesh and spirit. *k* By a diligent and circumspect watch over himself, and the examination and regulation of all his actions by the rules of thy Word.

10 With my whole heart have I sought thee *l*: O let me not wander *m* from thy commandments.

l Deny me not thy grace and assistance, which I have so sincerely and earnestly desired, and laboured to obtain. *m* Heb. *do not make me to wander*, to wit, by leading me into temptation, by withdrawing thy grace, which is necessary to keep me from wandring.

Psal. 37. 31. 11 * Thy word have I hid in mine heart *n*, that I might not sin against thee *o*.

n I have not contented my self with bare hearing or reading thy Word, but have received it in the love of it, have diligently pondered it, and laid it up in my mind and memory like a choice treasure, to be ready upon all occasions to counsel or comfort or quicken or caution me, as need requires. *o* That by a diligent and affectionate consideration of thy precepts and promises and threatnings, I might be kept from sinful courses, against which these are the best Antidote.

Ver. 26. Psal. 25. 4. & 27. 11. & 86. 11. & 119. 64, 68. & 135. 12. & 143. 8, 10. 12 Blessed *are* thou *p*, O LORD: * teach me thy statutes *q*.

p Thou art infinitely blessed, and most worthy of all blessing and praise, and therefore do thou bless me in teaching me, as it follows. Or, *Blessed be thou*. I bless and praise thee for that great blessing of thy Word, v. 11. *q* Both to know and to practice them better.

13 With my lips have I declared *r* all the judgments of thy mouth.

r If thou wilt teach me, I will teach others, as I have already done; and so thou shalt have glory, and others benefit by it.

14 I have rejoiced in the way of thy testimonies *s*, as *much as* * in all riches. Ver. 72. Psal. 62.

s In the study and practice of them.

Ver. 23. 15 I will * meditate in thy precepts *t*, and have respect unto *u* thy ways.

t I will diligently and seriously consider the nature and design and extent of thy precepts, and especially so far as they concern my own duty. *u* Or, *look unto* them, as workmen constantly and carefully look to their rule to guide themselves by it.

16 I will delight my self in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully *y* with thy servant, *that* I may live *z*, and keep thy word *a*.

y I plead no Merit, but only thy free Grace and rich Mercy. *z* Safely and comfortably, in spight of all the attempts of mine enemies to take away my life. *a* I do not desire Life that I may satisfie my own lusts, but that I may spend it in thy service.

Heb. *uncover*. Psal. 25. 18 † Open thou mine eyes *b*, that I may behold * wondrous things out of thy law *c*.

b Inlighten my mind by the light of thy Holy Spirit, and dispel all ignorance and errour. *c* Those great and marvellous depths of Divine Wisdom and Goodness, and those profound Mysteries of Christ and of Gods Grace to mankind, and of that future and everlasting state, which are contained in Gods Law, and which were not to be known but by divine illumination, *Mat.* 16. 17. 1 *Cor.* 2. 11, 14. 2 *Cor.* 3. 13. and 4. 4, 6. *Eph.* 1. 17. especially in the times of the Old Testament.

Gen. 47. 9. 1 Chron. 29. 15. Heb. 11. 13. 1 Pet. 2. 11. 19 * I *am* a stranger *d* in the earth, hide not thy commandments *e* from me.

d Or, *sojourner*. I am not here as in my home, but as a pilgrim travelling homeward in a strange land: which calls for thy pity and help. That Law of Nature, which thou hast planted in all mens minds, teacheth them to shew humanity to strangers, and to direct travellers. Much more may this be expected from thee. *e* Which are my chief support and guide in my pilgrimage.

Ver. 40. Psal. 119. 20 * My soul breaketh *f* for the longing *that it hath* unto thy judgments *g* at all times.

f Fainteth, as it frequently doth, when a thing vehemently desired is denied or delayed. Compare *Prov.* 13. 12. *g* To a more found knowledge and serious practice of them.

Threatned as they shall be by the Lord. 21 Thou hast rebuked *h* the proud *i* that *are* ‖ cursed *k*, which do erre *l* from thy commandments.

h Or, *dost rebuke*, (*i. e.*) severely punish and destroy. And therefore I justly long for thy judgments, as for the love which I have to them, so for fear of those terrible judgments which thou sendest upon the despisers of them. *i* Obstinate and presumptuous sinners, who sin with an high hand, and with contempt of God and of his Laws, and of his Judgment; all which is the effect of pride. *k* That have the Curse of God upon them, and upon all which they have or do: which is the depth of misery. *l* Or, *wander*, knowingly and wilfully and maliciously, as proud sinners use to do.

22 Remove from me reproach *m* and contempt, for I have kept thy testimonies *n*.

m Which I suffer unjustly and for thy sake; as he elsewhere complains. *n* And therefore I am innocent from those crimes for which they censure and reproach me. Or, and therefore thou wilt maintain mine honour and interest according to thy promise made to such as keep thy testimonies, and I beg with some confidence that thou wilt do it.

23 Princes also did sit *and* speak *o* against me: *but* thy servant did meditate in thy statutes *p*.

o Did speak against me continually (for *sitting* notes continuance) and when they sate upon their seats of Judicature, and when they sate together in companies, entertaining one another with Discourses. *p* All their Contumelies and Reproaches did not discourage nor divert me from the study, belief and practice of thy Word.

24 Thy testimonies also *are* my delight *q*, and † my counsellors *r*. † Heb. *men of my counsel*.

q My chief comfort under all their censures and persecutions. *r* To teach me how to carry my self under them.

DALETH.

25 My soul cleaveth unto the dust *s*: quicken thou * me *t* according to thy word *u*. * Ps. 71. 20.

s I am in evident danger of present death, through the rage and power of mine enemies: I am like one laid in the grave without all hopes of recovery. So this phrase is used *Psal.* 22. 15. *t* Preserve my life, or revive me and raise me out of the dust by thy Almighty power. *u* According to thy promise.

26 I have declared my ways *x*, and thou heardest me: * teach me thy statutes. * Ps. 25. 4. & 27. 11. & 86. 11.

x My sins, in way of confession; and all my cares and fears and troubles and concerns, in way of humble petition to thee, as appears from Gods answer.

27 Make me to understand *y* the way of thy precepts *z*: so shall I talk of thy wondrous works *a*.

y More thorowly and more practically. Either, 1. The full mind and meaning of thy Precepts, which are exceeding broad, as he saith afterwards: Or, 2. The way wherein I may walk according to thy Precepts. *z* How to demean my self in all the varieties of my condition, and in all my affairs and actions, so as is most agreeable to thy precepts. *a* Even the wonders of the Law mentioned before, v. 18.

28 My soul † melteth *b* for heaviness *c*: strengthen † Heb. *droppeth*; thou me *d* according unto thy word.

b Like wax before the fire; it hath no strength nor consistency left in it, but consumeth or pineth away. *c* Through grief, partly for my extream danger and misery; and principally for my sins, and thy wrath and terrors following upon them. *d* That so I may bear my burdens patiently and chearfully, and vanquish all my temptations.

29 Remove from me the way of lying *e*; and grant me thy law graciously *f*.

e Or, *of falshood*: Either, 1. The practice of lying and dissembling and chcating, which is so rife in *Sauls* Court, and in the Courts of most Princes; but, Lord, let it not be so in my Courts: Or rather, 2. Every false way of Doctrine or Worship; for to this way he opposeth Gods *Law* in the next clause. And he justly prayeth to God to keep him from Apostasie, Heresie, Idolatry and Superstition, because his own corrupt Nature of it self and without Gods Grace, was prone to these errours, and not only Heathens, but many Israelites did frequently fall into them. *f* Vouchsafe unto me an accurate knowledge and firm belief of thy Word, and that I may constantly attend and adhere to it, and govern my self by it in all things.

30 I have chosen the way of truth *g*: thy judgments have I laid *before me* *h*.

g To wit, thy Word or Law, for my portion and the rule of my worship and whole life. *h* Or, *set* before me, as the Phrase is fully expressed, *Psal.* 16. 8. as a delightful object; or as a mark to aim at; or as a rule to direct me.

31 I have stuck unto thy testimonies *i*: O LORD, put me not to shame *k*.

i I have resolutely persisted in the practice of thy precepts in spight of all temptations, reproaches, persecutions and discouragements, to which I was exposed in and for so doing. *k* Either, 1. By giving me over to Apostasie or Transgression, which will bring shame. Or rather, 2. By the disappointment of my hopes and confidence in those promises of the blessings of this life, as well as of the next, which thou hast made to the obedient, of which I have made my boast.

32 I will run the way of thy commandments *l*, when thou shalt enlarge my heart *m*.

l I will obey thy Precepts with all readiness, fervency and diligence. *m* Either, 1. When thou shalt bring me out of my present straits or distresses. This indeed is called *enlarging*, as *Psal.* 4. 2. and 18. 36. but never, to my remembrance, *the enlarging of the heart*. Or rather, 2. When thou shalt replenish my heart with more wisdom, and love to, and delight in thee and thy Law; for this *enlargement of heart* in Scripture is ascribed to wisdom, 1 *Kin.* 4. 29. and love, 2 *Cor.* 6. 11. and joy, *Isa.* 60. 5. When thou shalt knock off those fetters of remaining corruption, and give me a more noble and generous disposition towards thee, and stablish me *with thy free Spirit*, as it is expressed *Psal.* 51. 12. Thus *David* both owns his Duty, and asserts the absolute necessity of Gods Grace to the performance of it.

HE.

33 Teach me, O LORD, the way of thy statutes, and I shall keep it *unto* the end *n*.

n Or, *that I may keep it*, &c. That I may persevere; for Apostasie proceeds from the want of a good understanding.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 Make me to go *o* in the path of thy commandments; for therein do I delight *p*.

o By directing my mind into the right way, by inclining my will, and ſtrengthening my reſolution. *p* Forſake not him who delighteth in thee and in thy ſervice: and as thou haſt wrought in me to will, work in me alſo to do.

*Pſ.141.4. 36 * Incline my heart unto thy teſtimonies *q*, and not to covetouſneſs *r*.

q To the love and practice of them. *r* Not to the inordinate love and deſire of riches. Which particular luſt he mentions, partly becauſe this luſt is moſt ſpreading and univerſal, and there is ſcarce any man who doth not deſire riches either for the love of riches, or upon pretence of neceſſity, or for the ſervice of pride or luxury, or ſome other luſt: partly becauſe this luſt is moſt oppoſite to Gods teſtimonies, and doth moſt commonly hinder men from receiving Gods Word, and from profiting by it. See *Matth.* 13. 22. *Luke* 16. 14. and partly becauſe this luſt is moſt pernicious, as being the root of all evil, 1 *Tim.* 6. 20. and is moſt miſchievous in Princes and Governours, ſuch as *David* was, and therefore in a ſpecial manner forbidden to them, *Exod.* 18. 21.

† Heb. *make to paſs.* * Ver. 27. 37 † Turn away mine eyes from beholding vanity *s*: *and* quicken thou me in thy * way *t*.

s The vain things and luſts of this preſent evil world, ſuch as riches, honours, pleaſures: *from beholding* them, to wit, with admiration and inordinate affection: for ſuch a ſight of the eyes doth uſually affect the heart, and ſtir up mens luſts and paſſions. Of which ſee *Numb.* 15. 39. *Job* 31. 1. *Prov.* 4. 25. and 23. 5, 6. *Mat.* 5. 28. *t* As I deſire that I may be dull and dead in affections to worldly vanities; ſo, Lord, make me lively and vigorous and fervent in thy work and ſervice.

38 Stabliſh thy word *u* unto thy ſervant, who *is devoted* to thy fear.

u Confirm and perform thy promiſes as concerning the Kingdom, ſo alſo for the giving of gracious aſſiſtances, directions and comforts to thoſe that fear thee, of which number I am one.

39 Turn away my reproach *x* which I fear: for thy judgments *are* good *y*.

x Either, 1. for the ſhameful diſappointment of my hopes and confident boaſtings concerning the truth and certainty of thy promiſes: Or, 2. for my manifold failings, and particularly for that ſhameful matter about *Uriah* and *Bathſheba*: Or, 3. for my inſtability in or apoſtacy from thy ways; which in reſpect of mine own weakneſs and folly, I have great cauſe to fear. *y* This may be a reaſon either, 1. why he prayed and hoped that God would turn away reproach from him, becauſe Gods Word and Statutes were good, and therefore it was not fit for any to ſuffer reproach in and for his diligent obſervation of them: Or, 2. why he feared reproach, becauſe he had, and feared he might hereafter, tranſgreſs thoſe judgments or ſtatutes of God which were and he very well knew to be *good*, (*i. e.*) juſt and holy and excellent, and therefore it was a ſhameful thing to violate them.

40 Behold, I have longed after thy precepts *z*: quicken me *p* in thy righteouſneſs *q*.

z After a more ſolid knowledge and conſtant performance of thy precepts. *p* Do thou preſerve and maintain both my natural and ſpiritual life. *q* According to thy juſtice or faithfulneſs, which obligeth thee to make good thy promiſes.

V A V.

41 Let thy mercies come alſo unto me *r*, O LORD, * Ver. 49. *even* thy ſalvation according to thy * word.

r Let promiſed mercies be performed to me.

‖ Or, *ſo ſhall I anſwer him that reproacheth me in a thing.* 42 ‖ So ſhall I have wherewithal to anſwer him that reproacheth me *s*: for I truſt in thy word *t*.

s That chargeth me with folly for my piety and truſt in thy promiſes. *t* Or, *becauſe I truſt*, &c. This was the matter of their reproach.

43 And take not the word of truth utterly out of my mouth *u*; for I have hoped in thy judgments *w*.

t Do not deal ſo with me, that I ſhall be altogether aſhamed to mention thy word, which I have ſo often affirmed to be a word of truth and infallible certainty, of which I have often made my boaſt. *u* Either in thy word and promiſes, or in thy judicial adminiſtrations and government of the world, which as it is matter of terrour to the wicked, ſo it is matter of comfort and hope to me.

44 So ſhall I keep thy law continually *x*, for ever and ever.

x So ſhall I be obliged and encouraged to the conſtant and perpetual ſtudy and obſervation of thy Laws.

† Heb. *at large.* 45 And I will walk † at liberty *y*: for I ſeek thy precepts.

y Or, *I ſhall walk at large*, as it is in the margent; I ſhall be delivered from all my preſent ſtraits both of the outward and inward man, and enjoy great freedom and comfort in thy ways.

46 I will ſpeak of thy teſtimonies alſo before kings *z*, and will not be aſhamed.

z Who commonly entertain all godly diſcourſes with ſcorn and contempt.

47 And I will delight my ſelf in thy commandments *a* which I have loved.

a Whereas other Princes place their delight in the glories and vanities of this World, and the ſtudy and practice of Religion is generally irkſom and loathſom to them, thy Law ſhall be my chief delight and recreation.

* Gen. 14. 22, 23. Exod. 6.8. 48 * My hands alſo will I lift up *b* unto thy commandments which I have loved: and I will meditate in thy ſtatutes *c*.

b To lay hold upon them, to receive and embrace thy precepts and promiſes by faith and love, and chearfully and vigorouſly to put them in practice: for as the *hanging down of the hands* is a geſture of ſloth and liſtleſneſs, as 2 *Chron.* 15. 7. and elſewhere; ſo *the lifting up of the hands* is the poſture of a man entring upon action, as *Gen.* 41. 44. 2 *Sam.* 20. 21. *c* My deepeſt thoughts, as well as my hands, ſhall be exerciſed in them.

Z A I N.

49 Remember the word *d* unto thy ſervant, upon which thou haſt cauſed me to hope *e*.

d Thy promiſes. *e* By thy command requiring it of me, and by thy grace working it in me.

50 This *f* is my comfort in my affliction: for thy word hath quickened me *g*.

f To wit, thy word, as is evident both from the foregoing and following words. *g* Hath preſerved my life in manifold dangers, and hath revived and cheared my ſpirit.

51 The proud have had me greatly in deriſion *h*: *yet* have I not declined from thy law.

h For my godlineſs and truſt in thy word, as the following words imply.

52 I remembred thy judgments of old *i*, O LORD, and have comforted my ſelf.

i Thy former and ancient diſpenſations to the children of men in puniſhing the ungodly, and protecting and delivering thy faithful ſervants, whoſe experience is my encouragement.

53 Horrour *k* hath taken hold upon me, becauſe of the wicked that forſake thy law *l*.

k A mixed paſſion made up of indignation at their perſons as ſinful, and abhorrency of their ſins, and dread and ſorrow at the conſideration of the judgments of God coming upon them. *l* For the diſhonour which they bring to God, the ſcandal and miſchief to others, and their own certain ruine.

54 Thy ſtatutes have been my ſongs *m* in the houſe of my pilgrimage *n*.

m The matter of my ſongs, my delight and recreation. *n* Either, 1. in this preſent world, which I do not own for my home, wherein I am a ſtranger and pilgrim, as all my fathers were, *Pſal.* 39. 13. comp. *Gen.* 47. 9. Or, 2. in mine exile and in the wilderneſſes and other places where I have been oft forced to wander, when I was baniſhed from all my friends, and from the place of thy Worſhip, and had no other ſupport or comfort but the remembrance of thy ſtatutes.

55 I have remembred thy Name *o*, O LORD, in the night *p*, and have kept thy law *q*.

o Thy holy Nature and Attributes, thy bleſſed Word, and thy wonderful Works: all which come under the title of Gods *Name*. *p* When darkneſs cauſeth fear in others, I took pleaſure in remembring thee; and when others abandon all buſineſs, and wholly give themſelves up to reſt and ſleep, my thoughts and affection were working towards thee. *q* This was the fruit of my ſerious remembrance of thee.

56 This *r* I had, becauſe I kept thy precepts *s*.

r This comfortable and profitable remembrance and contemplation of thy name and ſtatutes, of which he ſpoke *ver.* 54, 55. *s* Which if I had wilfully and wickedly broken, the remembrance of theſe things would have been ſad and frightful to me, as now it is comfortable, becauſe I kept them.

C H E T H.

57 * *Thou art* my portion *t*, O LORD; I have * Pſ.142.5. ſaid *u*, that I would keep thy words.

t Whereas other men place their portion and happineſs in worldly things, I have choſen thee for my portion and chief treaſure, as he ſaid *Pſal.* 16. 5. and 73. 26. and thou haſt an all-ſufficient and an excellent portion for me. *u* I have not only purpoſed it in my own heart, but have profeſſed and owned it before others, and I do not repent of it.

58 I intreated thy † favour *x* with *my* whole heart: † Heb. *face.* be merciful unto me according to thy word.

x Thy gracious preſence and merciful aſſiſtance, as it follows.

59 I thought on my ways *y*, and turned my feet unto thy teſtimonies *z*.

y I ſeriouſly conſidered both my former counſels and courſes, that I might be humbled for my paſt errours, and might now amend them, and my duty in all my future actions. *z* And finding that my feet had too often ſwerved from thy rule, I turned them to it. And although the ways of ſinful pleaſure and advantage were preſented to my mind, yet I rejected them, and turned my ſelf wholly to thy ways.

60 I made haſte, and delayed not *a* to keep thy commandments.

a Being fully convinced of the neceſſity and excellency of obedience, I preſently reſolved upon it, and immediately put it in execution.

61 The ‖ bands of the wicked have robbed me *b*: ‖ Or, *companies.* *but* I have not forgotten thy law.

b Or, *made a prey of me*: done me many injuries, for my reſpect to thy Law.

62 At midnight I will riſe *c* to give * thanks unto thee: * Ver. 164. becauſe of thy righteous judgments *d*.

c Out of my bed to praiſe thee in a ſolemn manner; not being contented with thoſe ſhort ejaculations which he might have uſed lying in his bed. *d* (*i. e.*) Laws, which are ſo uſeful to direct and comfort me.

63 I *am* * a companion of all *them* that fear thee *e*, * Ver. 79 and of them that keep thy precepts.

e Not excepting the pooreſt and meaneſt, whoſe ſociety other Princes diſdain.

64 The

64 The earth, O LORD, is full of thy mercy *f*: teach me thy ſtatutes *g*.

f Thou doſt ſatisfie the juſt deſires and neceſſities of all men and all creatures with the fruits of thy goodneſs. *g* The generality of other men chiefly deſire the bleſſings of this life; but, Lord, give me thy ſpiritual bleſſings, the ſaving knowledge, love and practice of thy Law.

T E T H.

65 Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me ‖ good judgment *h* and knowledge *i*: for I have believed thy commandments *k*.

h Whereby I may rightly diſcern between truth and falſhood, good or evil, between the mind of God, and my own or others inventions; that ſo I may be kept from thoſe miſtakes and errours in which many are involved, that I may truly judge what thy Law requires or permits, and what it forbids. Heb. *the goodneſs of taſte*, an experimental ſenſe and reliſh of divine things. Comp. *Pſal.* 34. 8. *i* A ſpiritual and experimental knowledge. And *judgment* or *taſte* and *knowledge* may, by an uſeful Figure called Hendiadys, be put for *judicious* or *ſolid* or *practical knowledge*. *k* I have believed the divine authority of them, and the truth and certainty of thoſe promiſes and threatnings which thou haſt annexed to them.

Ver. 71. & 75. 67 * Before I was afflicted I went aſtray *l*: but now have I kept thy word.

l As men generally do in their proſperity. See *Deut.* 32. 15. *Pſal.* 73. 4, 5, 6, &c. *Prov.* 1. 32. *Jer.* 22. 21.

68 Thou *art* good *m*, and doſt good *n*: teach me thy ſtatutes *o*.

m Gracious and bountiful in thy nature. *n* To all men, both good and bad, *Mat.* 5. 45. and in all things, yea even when thou afflicteſt. *o* Which is the good that I deſire above all things.

69 The proud have † forged a lie *p* againſt me: but † Heb. *ſmeared.* I will keep thy precepts *q* with *my* whole heart.

p A ſlander, charging me with hypocriſie towards God, and rebellion againſt my Prince. *q* My practice ſhall confute their calumnies.

70 Their heart is as fat as greaſe *r*: *but* I delight in thy law *s*.

r The ſenſe is, either 1. they are ſtupid and inſenſible and paſt feeling, not affected either with the terrours or comforts of Gods word. So the like phraſe is uſed *Iſa.* 6. 10. comp. with *John* 12. 40. or 2. they proſper exceedingly, and are even glutted with the wealth and comforts of this life. *s* But I do not envy them their jollity, and I have as much delight in Gods Law, as they have in worldly things.

71 *It is* good *t* for me that I have been afflicted, that I might learn thy ſtatutes *t*.

t Neceſſary and greatly beneficial. *t* He repeats what in effect he ſaid before, *v.* 67. partly to intimate the certainty and importance of this truth, and partly becauſe it is a great Paradox to worldly men, who generally eſteem afflictions to be evil, yea the worſt of evils.

Pſ.19.10. Prov.3.14. 72 * The law of thy mouth *is* better unto me *u*, than thouſands of gold and ſilver.

u Not only thy promiſes, but even thy precepts, which are ſo unpleaſant and hard to ungodly men, to me they are more deſirable and more needful and profitable, becauſe they do not only give me abundant ſatisfaction and comfort in this life, but alſo they conduct me with ſafety and delight unto that eternal and moſt bleſſed life, where gold and ſilver bear no price.

Y O D.

Job 10. Pſ. 119. 73 * Thy hands have made me and faſhioned me: give me underſtanding that I may learn thy commandments *x*.

x I am thy Creature, and therefore obliged to ſerve and obey thee with all my might; which that I may do aright I beg thy inſtruction or aſſiſtance. Or, thou haſt made me once, make me a ſecond time, and renew thy decayed image in me, that I may know and ſerve thee better, and that as I was made by thee, ſo I may be guided by thy Grace to ſerve and glorifie my Creator.

Ver. 79. 74 * They that fear thee, will be glad *y* when they ſee me *z*: becauſe I have hoped in thy word *a*.

y Partly for my ſake, of whoſe innocency and piety they are convinced, and therefore ſympathize with me: and partly for their own ſakes, both for the encouragement they have by my example to truſt in God, and for the manifold benefits, both ſpiritual and temporal, which they expect from my government. *z* To wit, alive and in ſafety, notwithſtanding all the force and malice of mine enemies, and advanced to the Kingdom. *a* In thy promiſe, and have not been diſappointed of my hope, which is a great confirmation of their faith and hope in God, that they ſhall obtain all the good things which God hath promiſed them.

† Heb. *righteouſneſs.* Pſ. 119.8. 75 I know *b*, O LORD, that thy judgments *c* are † right, and *that* thou in faithfulneſs *d* haſt afflicted me.

b By the convictions of my own Conſcience, and by experience. *c* (*i. e.*) Thy corrections, as the next clauſe explains this. *d* In purſuance of thy promiſes, and in order to my good, that by my afflictions thou mightеſt purge me from thoſe ſins which might provoke thy wrath againſt me, and prepare me for a better adminiſtration, and more laſting and comfortable enjoyment of my Kingdom.

† Heb. *to anſwer me.* 76 Let, I pray thee, thy merciful kindneſs be † for my comfort, according to thy word *e* unto thy ſervant.

e Yet in Judgment remember Mercy, and give me that comfort and aſſiſtance in, and that deliverance out of my troubles, which thou haſt promiſed me.

77 Let thy tender mercies come unto me, that I may live *f*: for thy law *is* my delight *g*.

f That I may be preſerved from that violent and untimely death which mine enemies deſign to bring upon me. *g* I humbly beg and expect thy protection, becauſe I am thy faithful ſervant.

78 Let the proud be aſhamed, for they dealt perverſly with me *h* without a cauſe; *but* I will meditate in thy precepts *i*.

h Heb. *they have perverted me*, either by their Calumnies, whereby they have put falſe and perverſe conſtructions upon all my words and actions; or by endeavouring to overthrow and deſtroy me, or to turn me out of the way of thy precepts. *i* All their wicked attempts againſt me ſhall never drive me from the ſtudy and love and practice of thy precepts.

79 Let thoſe that fear thee, turn unto me *k*, and thoſe that have known *l* thy teſtimonies.

k Either, 1. turn their eyes to me as a ſpectacle of Gods wonderful mercy: Or rather, 2. turn their hearts and affections to me, which have been alienated from me, either by the artifices and calumnies of my adverſaries, or by my ſore and long diſtreſſes, which made them prone to think that either I had deceived them with falſe pretences, or that God for my ſins had utterly forſaken me. Which doubtleſs was a very grievous burden to *David*, who had a far greater eſteem and affection for ſuch perſons, than for all other men, and deſired above all things to ſtand right in their opinions. *l* (*i. e.*) Loved and practiſed them; as words of knowledge are oft uſed.

80 Let my heart be † found *m* in thy ſtatutes; that I be not aſhamed *n*. † Heb. *perfect.*

m Heb. *perfect* or *entire*, that I may love and obey them ſincerely, conſtantly and univerſally. *n* To wit, for my ſins, which are the onely juſt cauſes of ſhame, and for the diſappointment of my hopes following upon them.

C A P H.

81 * My ſoul fainteth *o* for thy ſalvation: *but* I hope * Pſ. 84.2. in thy word.

o With longing deſire and earneſt expectation and hope deferred, and hitherto diſappointed.

82 * Mine eyes fail *p* for thy word, ſaying, When * Ver. 123. wilt thou comfort me!

p With looking hither and thither, and to thee for help.

83 For I am become like a bottle in the ſmoke *q*: *yet* do I not forget thy ſtatutes.

q Hung up in a ſmoaking Chimney. My natural moiſture is dryed and burnt up, I am withered and deformed and deſpiſed, and my caſe grows worſe and worſe every day.

84 How many *are* the days *r* of thy ſervant? when wilt thou execute judgment on them that perſecute me?

r Either, 1. the days of my life, as the word *days* is commonly uſed *Gen.* 6. 3. *Job* 7. 1, 6. *Pſal.* 39. 5, 6. I have but a little while to live in the world; give me ſome reſpite before I die, and help me ſpeedily, otherwiſe it will be too late: Or rather, 2. the days of my miſery, as the next clauſe implies, and as *days* are taken *Pſal.* 27. 13. and 116. 2. and elſewhere. How long, Lord, ſhall my miſeries laſt? for ever?

85 * The proud have digged pits for me *s*, which *t* * Pſ. 35.7. *are* not after thy law.

s Have fought to deſtroy me by deceit and treachery, as well as by violence. *t* Either, 1. which men have no reſpect to thy Law, which forbids ſuch things. Or rather, 2. which thing, to wit, to dig pits for me, an innocent and juſt man, is not agreeable to thy Law, but directly contrary to it.

86 All thy commandments *are* † faithful *u*: they perſecute me wrongfully; help thou me. † Heb. *faithfulneſs.*

u They are in themſelves moſt juſt and true, and they require juſtice and faithfulneſs from men, promiſing many bleſſings to thoſe that perform it, and ſeverely forbid all fraud and falſeneſs, threatning grievous puniſhments to thoſe that uſe it; and ſuch promiſes and threatnings are true, and ſhall certainly be executed.

87 * They had almoſt conſumed me upon earth *x*: * Ver. 109. but I forſook not thy precepts. and 143.

x As to my preſent life and all my happineſs upon earth; whereby he implies that his immortal Soul and eternal happineſs in Heaven, of which he ſpeaks, *Pſal.* 16. 11. and 17. 15. and elſewhere, was ſafe and out of their reach.

88 Quicken me after thy loving kindneſs; ſo ſhall I keep *y* the teſtimony of thy mouth.

y Heb. *and I will keep.* I will teſtifie my gratitude to thee by my obedience.

L A M E D.

89 * For ever, O LORD, * thy word is ſetled in * Pſ. 89.2. heaven *z*. * Ver. 152. & 160.

z Although many things happen upon earth which ſeem contrary to thy word, and at which men take occaſion to queſtion the truth of thy word, yet in Heaven it is ſure and certainly true. *In heaven*, either 1. with thee in thy heavenly habitation, or in thy breaſt: as thy Nature is unchangeable, ſo thy Word is infallible. Or rather, 2. in the heavenly bodies, which are not ſubject to thoſe changes and decays which are in this lower world, but conſtantly continue the ſame in their ſubſtance and order and courſes, and this by vertue of that Word of God by which they were made and eſtabliſhed in this manner; and therefore Gods Word delivered to his people upon earth, which is of the ſame nature, muſt needs be of equal certainty and ſtability. This ſenſe beſt ſuits with the following verſes, and with other Scriptures wherein the

certainty of Gods word is set forth by comparing it with the stability of the Heaven and the Earth, as *Mat.* 5. 18. and elsewhere.

†Heb. *to generation and generation.* ‖ Heb. *standeth.* † Heb. *stand.*

90 Thy faithfulneſs *is* † unto all generations *a*: thou haſt eſtabliſhed the earth, and it ‖ abideth *b*.

a Every age gives freſh proofs of the truth of thy Word. *b* In that place and ſtate in which thou didſt eſtabliſh it. See *Eccleſ.* 1. 4.

91 They *c* † continue this day according to thine ordinances *d*: for all *are* thy ſervants *e*.

c The Heaven and the Earth laſt mentioned. *d* As thou haſt appointed, and by virtue of thine appointment. *e* All things are ſubject to thy power and pleaſure, and none can reſiſt thy will, or word.

92 Unleſs thy law *had been* my delights, I ſhould then *f* have periſhed in mine affliction.

f At the very inſtant; I could not have out-lived one ſtroke of thine afflicting hand.

93 I will never forget thy precepts: for with them thou haſt quickned me *g*.

g Revived and cheared me, when my heart was ready to ſink and die within me.

94 I *am* thine *h*, ſave me: for I have ſought thy precepts.

h By Creation and Redemption, and manifold obligations, as alſo by my own choice and deſignation. I have devoted my ſelf to thy ſervice, and committed my ſelf to thy care.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies *i*.

i As my beſt comforters and counſellours and defenders againſt all the aſſaults and deſigns of mine enemies.

96 I have ſeen an end of all perfection *k*; *but* thy commandment *l is* exceeding broad *m*.

k I have obſerved by my experience, that the greateſt and moſt perfect accompliſhments and enjoyments in this world, the greateſt glory, and riches and power and wiſdom are too narrow and ſhort-lived to make men happy. *l* Thy word; one part of it being Synecdochically put for the whole. *m* Or, *large*, both for extent, and for continuance: it is uſeful to all perſons in all times and conditions and for all purpoſes, to inform, direct, quicken, comfort, ſanctifie and ſave men: it is of everlaſting truth and efficacy; it will never deceive nor forſake thoſe who truſt to it, as all worldly things will,but will make men happy both here and for ever.

97 O how love I thy law *n*! it *is* my meditation all the day.

n O Lord, thou knoweſt it, and to thee I appeal herein againſt all the cenſures and calumnies of mine enemies to the contrary.

98 Thou, through thy commandments, haſt made me wiſer than mine enemies *o*: for † they *are* ever with me *p*.

† Heb. *it is mine for ever.* SoGr.

o Becauſe by that means I have thy wiſdom to guide me, and thy power engaged to proteſt and ſave me; which is a more certain and effectual way to obtain my deſires and ends than all the policy and craft of mine enemies is to hinder them, as I have found by experience. *p* They are continually before mine eyes, as a rule by which to govern all my actions, whereby I am kept from ſplitting upon thoſe rocks whereby others are ruined.

99 I have more underſtanding *q* than all my teachers *r*: for thy teſtimonies *are* my meditations *s*.

q He ſpeaks not here of notional, but of ſpiritual and practical and experimental knowledge. *r* Than all or moſt (for that general word is oft ſo underſtood) of thoſe who taught me formerly, or of the publick teachers in *Saul*'s time; which probably were for the generality of them neither ſo knowing, nor ſo good, as they ſhould have been. *s* The matter of my conſtant and moſt diligent ſtudy.

100 I underſtand more *than* the ancients, becauſe I keep thy precepts *t*.

t By which reaſon He intimates, that the practice of Religion is the beſt way to underſtand it, and that mens vicious hearts and lives are the greateſt hindrances of all true and ſolid knowledge of it.

101 I have refrained my feet from every evil way *u*, that I might keep thy word *x*.

u Or, *way of evil*, which either is evil or leads to it; ſin and the temptations or occaſions of ſin. *x* I did this not for any carnal reaſons, as ſome men abſtain from divers ſins for their credit or advantage, but out of pure reſpect to thy Word.

102 I have not departed from thy judgments: for thou *Job 26.2.* * haſt taught me *y*.

y To wit, by thy bleſſed Spirit, illuminating my mind, and working upon my heart, which other teachers cannot do.

*Pſ.19.10. Pr. 8.11. † Heb. *palate.* 103 * How ſweet are thy words unto my † taſte! *yea*, *ſweeter* than honey to my mouth *z*.

z The ſtudy and obedience of thy words yields me more ſatisfaction and delight than any worldly men find in their ſenſual pleaſures.

104 Through thy precepts I get underſtanding *a*: * Ver.128. therefore *b* * I hate every falſe way *c*.

a True and uſeful and powerful knowledge. *b* Becauſe that diſcovers to me, as the wickedneſs, ſo the folly and miſchief of ſuch practices. *c* Every thing which is contrary to that rule of truth and right, all falſe doctrine and worſhip, and all ſinful or vicious courſes.

N U N.

‖ Or, *candle.* 105 Thy word *is* a ‖ lamp unto my feet *d*, and a light unto my path.

d To direct me in all my doubts and difficulties, to preſerve from ſin and miſery, both which oft come under the name of *darkneſs*, and to comfort me in all my fears and diſtreſſes.

106 I have ſworn *e*, and will perform *it f*, that I will keep * thy righteous judgments. * Ver.145.

e Obliged my ſelf by ſerious purpoſe and ſolemn vow, or by a formal oath, which was not unuſual amongſt Gods people, as 2 *Chron.* 15. 15. *Nehem.* 10. 29. *f* I do not repent of it, but by Gods grace I will fulfil it.

107 I am afflicted very much: quicken me,O LORD, according unto thy word.

108 Accept, I beſeech thee, the free-will offerings of my mouth *g*, O LORD, and teach me thy judgments.

g Either, 1. thoſe which I have promiſed with my mouth, though I am not now in a capacity of performing my promiſes, as being baniſhed from thy houſe. Or, rather, 2. the ſacrifices of prayer and praiſes, which I do freely and frequently offer unto thee; which are called *Sacrifices*, as *Pſal.* 50. 15. and *calves* of our *lips*, *Hoſ.* 14. 2.

109 My ſoul is continually in my hand *h*: yet do I not forget thy law.

h Expoſed to perpetual and extreme danger, as any precious and frail thing is which a man carrieth openly in his hand, whence it may eaſily fall or be ſnatched away by a violent hand. See the ſame or like phraſe, *Judg.* 12. 3. 1 *Sam.* 19. 5. *Job* 13. 14.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an * heritage for ever: for they *are* the rejoicing of my heart. * Deut.33. 4.

i I have choſen them for my chief portion, from which I will never part.

112 I have inclined my heart *k* † to perform thy ſtatutes alway, *even* ‖ *unto* the end. † Heb. *to do.* ‖ Or, *for the* 36.

k As I prayed to thee to incline mine heart to them, above v. *ſame.*

36. ſo I did not neglect my duty, but chearfully complied with the motions of thy Spirit, and yielded up my mind and heart to the ſtudy and practice of them. *Or, to reward.*

S A M E C H.

113 I hate *vain* thoughts *l*: but thy law do I love.

l This word ſignifies *thoughts*, *Job* 4. 13. and 20. 2. or *opinion*, 1 *Kings* 18. 21. Which being indifferent to good and evil, is here taken in an evil ſence, for vain *thoughts*, as we render it, or for thoughts or opinions or devices of men differing from or oppoſite to Gods Law, as may be gathered from the next clauſe, where Gods *Law* is oppoſed to theſe, and as ſome both Jewiſh and Chriſtian Expoſitors underſtand it. Nor is it unuſual in the Hebrew Text for one and the ſame word to be taken both in a good and an ill ſence in ſeveral places: whereof we have one inſtance in a word of the ſame ſignification with this, *mezimmah*, which ſignifies a *thought*, and is ſometimes taken in a good ſence, as *Prov.* 1. 4. and 3. 21. and 8. 12. and 13. 16. *Jer.* 51. 11. but elſewhere in a bad ſence, as *Job* 21. 27. *Pſal.* 10. 2, 4. *Prov.* 12. 2. and 14. 17. The like hath been obſerved concerning another Hebrew word of the ſame or near ſignification, *hamah*, which is taken in a good ſence, *Prov.* 1. 4. and 13. 16, *&c.* and in an ill ſence, as *Exod.* 21. 14. *Joſh.* 9. 4. *Job* 5. 13. And the like may be ſaid concerning this word alſo. But the ancient Interpreters underſtand this word not of things, but of perſons, and ſo it may be underſtood of men *that think evil*, that deviſe wicked devices, or that have falſe and evil opinions, oppoſite to Gods Law, or tending to ſeduce men from it.

114 * Thou *art* my hiding place, and my ſhield: I * Pſ.32.7. hope in thy word.

115 * Depart from me, ye evil doers; for I will keep * Mat.7.23. the commandments of my God *m*.

m And therefore will avoid your ſociety and converſation, leſt I ſhould be hindred from that which is good, and drawn to ſin by your evil counſel or example.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope *n*.

n Or, *becauſe of my hope*, or *confidence* in thy promiſes, of the certainty whereof I have oft made my boaſt before others.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually *o*.

o And being freed from thoſe diſtractions and diverſions which my preſſing dangers occaſion, I will wholly devote my ſelf to the ſtudy and practice of thy bleſſed word.

118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſhood *p*.

p All their craftу and deceitful devices, by which they deſign to enſnare and ruine me and other good men, ſhall deceive them and their own expectations, and bring that deſtruction upon themſelves which they deſign for others.

119 Thou † putteſt away *q* all the wicked of the earth *like* droſs *r*; therefore I love thy teſtimonies *s*. † Heb. *cauſe to ceaſe.*

q Thou removeſt them from thy preſence and from the ſociety of thy people and from the land of the living. *r* Which though for a ſeaſon it be mixed with gold or ſilver, is not onely ſeparated from it as an uſeleſs and contemptible thing, but alſo is utterly conſumed by fire. *s* Becauſe they are the beſt preſervatives againſt wickedneſs, and againſt thoſe dreadful puniſhments attending upon it, of which he profeſſeth his fear in the next verſe.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments *t*.

t The obſervation of thy terrible judgments againſt ungodly men, and the conſcience of my own infirmity and manifold ſins, makes me fear leſt thou ſhouldſt puniſh me alſo, as thou mighteſt juſtly do, if thou ſhouldſt be ſtrickt to mark what is amiſs in me, or leſt I ſhould partake with them in their ſins, and conſequently in their plagues.

A I N.

121 I have done judgment and juſtice *u*: leave me not to mine oppreſſors.

u (*i.e.*) juſt judgment, as *Eccleſ.* 5.7. to wit, towards mine oppreſſors, whom I have no way injured.

122 Be ſurety for thy ſervant *x* for good *y*: let not the proud oppreſs me.

x Do thou undertake and plead my cauſe againſt all mine enemies, as a ſurety reſcues the poor perſecuted debtor from the hands of a ſevere creditor. *y* For my ſafety and comfort.

Ver. 81. Pſal.143.7. 123 * Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs *z*.

z For the performance of thy righteous or faithful or merciful word or promiſe.

124 Deal with thy ſervant according unto thy mercy *a*, and teach me thy ſtatutes.

a Not according to ſtrict juſtice, nor according to my ſins.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 *It is* time *b* for thee, LORD, to work *b*: for they *c* have made void thy law *d*.

b It is high time or a fit ſeaſon. *b* To put forth thy power for the vindication of thy own name and cauſe, and for the reſtraint and puniſhment of evil-doers. *c* To wit, mine oppreſſors, or the wicked; whom it was needleſs to expreſs, both becauſe they had been lately and frequently mentioned before, and partly becauſe it was evident from the following words. *d* Or, *abrogated thy law*, have profeſſedly and openly caſt off its authority, refolvedly preferring their own wills and luſts before it, trampled upon thy plain commands, and deſpiſed both thy promiſes and thy threatnings. They have not onely ſinned through ignorance and infirmity, but preſumptuouſly and maliciouſly.

Pſal.10. ver.2. 2.11. 127 * Therefore I love thy commandments *e* above gold, yea, above fine gold.

e Partly becauſe it is one evidence of their excellency that they are diſliked by the wiſeſt of men; partly out of a juſt indignation and oppoſition againſt my ſworn enemies; and partly becauſe the great and general Apoſtaſie of others makes this duty more neceſſary to prevent their own and other mens relapſes.

128 Therefore *f* I eſteem all *thy* precepts *concerning* all *things to be* right *g*; *and* I hate every falſe way.

f For the reaſons now mentioned. *g* I do not make void all thy precepts, as they did v. 126. nor yet am I partial in my approbation of them, as others are, who reiect all ſuch as are oppoſite to their luſts and intereſts; but I approve all of them without any exception, and that not onely in my judgment, but in my heart and life, as appears by that hatred of ſin which is oppoſed to it in the next clauſe.

P E.

*Ver.18. 129 Thy teſtimonies *are* * wonderful *h*: therefore doth my ſoul keep them.

h In regard of the deep and wonderful myſteries, and moſt excellent counſels and directions, far exceeding all the rules of the greateſt Philoſophers, and the exceeding great and precious promiſes of God contained in them. This is the reaſon of his high eſtimation of them expreſſed in the laſt verſe.

*Pſ.15.7. 130 The entrance of thy words *i* giveth light: * it giveth underſtanding unto the ſimple *k*.

i The very beginnings and rudiments of it; the firſt diſcoveries of thoſe ſacred Myſteries; and much more the depths of them, in which their chief excellency conſiſts. Or, as others both ancient and later Interpreters render the place, *the opening of thy words*, by which may be underſtood either, 1. the opening of mens minds by the Word of God; but that ſeems to be the ſame thing with *giving light*, which here follows: or, 2. the opening or declaration of Gods mind made in and by his Word. *k* To the moſt ignorant and unlearned perſons, who are but willing to learn.

131 I opened my mouth, and panted *l*: for I longed for thy commandments.

l I thirſt after thy precepts, and purſue them eagerly, as it were with open mouth, ready and greedy to receive them. It is a Metaphor from one that makes great haſte after another, whereby he is forced to pant and to open his mouth for air to refreſh himſelf.

132 Look thou upon me *m*, and be merciful unto me, † as thou uſeſt to do unto thoſe that love thy Name *n*. †Heb. *according to the judgment towards thoſe that love.*

m To wit, favourably, as the next clauſe explains it, and as this phraſe is commonly uſed: whereby alſo he implies that God at preſent did hide his face and favour from him. *n* As thou haſt done in all former ages. Do not deny me the common priviledge of all the faithful.

*Pſ.19.13. 133 Order my ſteps *o* in thy word *p*; and * let not any iniquity have dominion over me *q*.

o By thy grace direct and govern all my motions and actions. *p* In the way preſcribed in thy Word: Or, *by thy word*. Let thy Spirit accompany thy Word, and ingraft it within me, ſo that I may be guided and ruled by it. *q* And although I have evil inclinations and affections within me, let them not bear ſway in me, nor withdraw me from the courſe of obedience.

134 Deliver me from the oppreſſion of man *r*: ſo will I keep thy precepts.

r As he prayed againſt the inward impediment of his obedience, v. 133. ſo here he prayeth againſt an external impediment of it, and a common temptation to ſin.

135 Make thy face to ſhine upon thy ſervant *s*, and teach me thy ſtatutes.

s Look upon me with a pleaſed and favourable countenance. Compare *Numb.* 6. 25. *Prov.* 16. 15.

136 * Rivers of waters *t* run down mine eyes, becauſe * Ver. 53. & 158. they *u* keep not thy law. Jer. 9. 1. & 14. 17. See Ezek. 9. 4.

t Plentiful and perpetual tears, witneſſes of my deep ſorrow for Gods diſhonour and diſpleaſure, and for the miſeries which ſinners bring upon themſelves and others. *u* To wit, the wicked, as before, v. 126. who were not worthy to be mentioned: for this Pronoun is oft uſed in way of contempt, as *Luke* 14. 24. and 19. 27. *John* 7. 11. and 8. 10. *Acts* 15. 36.

T S A D D I.

137 Righteous *art* thou *x*, O LORD, and upright *are* thy judgments.

x By thine eſſence and nature, and therefore it is impoſſible that thou ſhouldeſt be unjuſt in any of thy Laws or Providences.

138 Thy teſtimonies *that* thou haſt commanded *are* † righteous, and very ‖ faithful *y*. †Heb. *righteouſneſs.* ‖ Heb. *faithfulneſs.*

y But this verſe is otherwiſe rendred by all the ancient Interpreters and by divers others, and that more agreeably to the order of the words in the Hebrew Text, *Thou haſt commanded righteouſneſs even thy teſtimonies* (or, *the righteouſneſs of thy teſtimonies*, or, *thy righteous teſtimonies*, by a common Hebraiſm, or rather, *righteouſneſs* in or by *thy teſtimonies*, nothing being more frequent than the Ellipſis of the prefix *beth* which ſignifies *in* or *by*:) *and truth* (or, *and true*, thy righteous and true teſtimonies: although the other ſeems to be the better tranſlation) *earneſtly*. So the Sence is, Thou haſt ſtrictly and ſeverely, under the higheſt obligations and penalties, commanded in thy Word that men ſhould be juſt and true in all their actions. And this agrees very well with the next foregoing verſe, wherein he affirmed that God is righteous, and doth righteous things; and then here he adds that he requires righteouſneſs and truth from all men.

139 * My zeal hath † conſumed me *z*, becauſe mine * Pſ. 69.9. enemies have forgotten thy words *a*. John 2.17. † Heb. *cut me off.*

z I am tormented and eat to the heart with grief and anger at it. *a* (*i.e.*) Deſpiſe and diſlabey them; which in Scripture uſe is oft called a forgetting of them, as the remembring of them is oft put for loving and practiſing them.

140 * Thy word *is* very † pure *b*: therefore *c* thy * Pſ. 12.6. & 18. 30. ſervant loveth it. † Heb. *tryed* or *refined.*

b Without the leaſt mixture of any falſhood or ſin, both which are frequent in the words or precepts of men. *c* Becauſe of that exact purity and holineſs of it, for which very reaſon ungodly men either deſpiſe or hate it.

141 I *am* ſmall *d* and deſpiſed: yet do not I forget thy precepts.

d Or, *a little one*, not for age, but in reſpect of my condition in the world; mean and obſcure.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs *e*, and thy law *is* the truth *f*.

e Conſtant and unchangeable, the ſame in all ages and places and to all perſons, of eternal truth and juſtice, never to be diſpenced with, nor to be made void. *f* Nothing but truth; or as true as truth it ſelf.

143 Trouble and anguiſh *g* have † taken hold on me: † Heb. *found me.* yet thy commandments *are* my delights.

g Outward troubles and anguiſh of ſpirit: or, great anguiſh or diſtreſs.

144 * The righteouſneſs of thy teſtimonies *is* ever- * Ver.106. & 160. laſting: give me underſtanding, and I ſhall live *h*.

h I ſhall be kept from thoſe ſins which deſerve and bring death.

K O P H.

145 I cried with *my* whole heart, hear me, O LORD: I will keep thy ſtatutes.

146 I cried unto thee, ſave me, ‖ and I ſhall keep thy ‖ Or, *that may keep.* teſtimonies.

147 * I prevented the dawning of the morning *i*, and * Pſ.5.3.& cried: I hope in thy word. 130. 6.

i Heb. *the twilight*, to wit, of the morning, by comparing *Pſal.* 88. 13. And ſo this word is uſed 1 *Sam.* 30. 17.

148 * Mine eyes prevent the *nights* watches *k*, that I * Pſ.63.1,6 might meditate in thy word.

k Heb. *the watches*; which were kept onely by night. And theſe watches were then three, as hath been more than once obſerved. And this is not to be underſtood of the firſt watch, which was at the beginning of the night, for the prevention thereof was very eaſie and frequent and inconſiderable, but of the *middle watch*, as it is called *Judg.* 7. 19. which was ſet in the middle of the night; and eſpecially of the *morning watch*, as it is called *Exod.* 14. 24. which was ſet ſome hours before the dawning of the day: and ſo this is an aggravation and addition to what he ſaid v. 147.

149 Hear my voice according unto thy loving kindneſs: O LORD, quicken me according to thy judgment *l*.

l According to thy word, which is oft called Gods *Judgment*; or, according to thy cuſtom or manner of dealing with me and with others of thy people; as this word is taken above v. 132.

150 They

150 They draw nigh *m* that follow after miſchief: they are far from thy law *n*.

m To wit, to me, or againſt me, as *Pſal.* 27. 2. they are at hand and ready to ſeize upon me. *n* They caſt away far from them all thoughts of and reſpect to thy Law, which forbids ſuch wicked practices.

151 Thou *art* near, O LORD: and all thy commandments *p are* truth.

o To me. Thou art as ready and preſent to ſuccour me, as they are to moleſt me. *p* Conſidered with the promiſes and threatnings, which are frequently annexed to them. Or, the promiſes, as this word ſeems to be uſed, *Pſal.* 111. 7. and elſewhere in this *Pſalm.* And God is ſaid to *command* not onely his precepts or the obſervation thereof, but alſo his *Covenant*, *Pſal.* 105. 8. and 111. 9. which is a collection or body of the promiſes; and his *loving kindneſs*, *Pſal.* 42. 8. which is the fountain of the promiſes; and his *bleſſing*, *Pſal.* 133. 3. which is the fruit of his promiſes; and *deliverances*, 44. 4. which are the things promiſed. And therefore it is not ſtrange if the promiſes be ſometimes called *Commandments*.

† Heb. *I knew of old from thy precepts.* So Gr.

152 † Concerning thy teſtimonies, I have known of old *q*, that thou haſt founded them for ever *r*.

q By my own long experience, ever ſince I arrived at any knowledge in thoſe matters. *r* That thou haſt eſtabliſhed them upon ſure and everlaſting foundations.

ver. 89. Pſ. 111. 7, 8

R E S H.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

* Pſ. 35. 1. Mich. 7. 9.

154 * Plead my cauſe, and deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they ſeek not thy ſtatutes *s*.

s And therefore on the contrary I truſt that thou wilt ſave me becauſe I do ſeek them. My wicked enemies ſhall certainly be deſtroyed, by which means I ſhall be delivered.

‖ Or, *many.*

156 ‖ Great *are* thy tender mercies, O LORD: quicken me according to thy judgments *t*.

t According to the manner of thy adminiſtrations towards thy people, as *v.* 149.

157 Many *are* my perſecutors, and mine enemies; *yet* do I not decline from thy teſtimonies *u*.

u Though they tempt me to do ſo, and perſecute me becauſe I will not do it.

158 I beheld the tranſgreſſors *x*, and was grieved, be cauſe they kept not thy word.

x I obſerved and conſidered their ungodly courſes.

* Ver. 132.

159 Conſider how * I love thy precepts *y*: quicken me, O LORD, according to thy loving kindneſs.

y Which was the cauſe of my grief for their violation of them.

† Heb. *The beginning of thy word* is ever. * Ver. 89.

160 † Thy word *is* true *from* the beginning *z*: and * every one of thy righteous judgments endureth for ever.

z Either from the beginning of the world: or ever ſince thou haſt revealed thy mind by thy word to the ſons of men; all thy words have been found to be true and certain, and ſo they will be to the end of the world, as is implied in the next clauſe. Or, as it is in the margent, *the beginning* (or, as others render it, *the ſumm*, as this very word is uſed, *Exod.* 30. 12. *Numb.* 26. 2. and 31. 26. to wit, the whole of it, there is not the leaſt part of it, which is not ſo) *of thy word is true.*

S C H I N.

161 Princes *a* have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word *b*.

a Who had power to do it, and who ought to have uſed their authority to protect me whom they knew to be innocent and injured. *b* But I feared thine offence and diſpleaſure more than their wrath.

162 I rejoice at thy word, as one that findeth great ſpoil.

163 I hate and abhor lying *c*: *but* thy law do I love.

c Or, *falſhood*, either 1. in my ſpeech and actions; all hypocriſie and deceit, which is the common practice of mine enemies and of all godleſs Politicians: or, 2. in doctrine and worſhip, as this word ſeems to be uſed *v.* 29. becauſe both there and here it is oppoſed to Gods *Law*.

* Ver. 52.

164 * Seven times *d* a day do I praiſe thee: becauſe of thy righteous judgments.

d Many times; that definite number being oft taken indefinitely, as *Levit.* 26. 28. and elſewhere.

165 Great peace *e* have they *f* which love thy law, and † nothing ſhall offend them *g*.

† Heb. *they ſhall have no ſtumbling block.* Pr. 22. 5.

e Either outward proſperity and happineſs, which God in his Law hath expreſly promiſed to good men; or at leaſt inward peace, ſatisfaction and tranquillity of mind, ariſing from the ſence of Gods love to them and watchful care over them in all the concerns of this life and of the next. *f* Heb. is *to them*, or, ſhall be *to them*; for the Verb being not expreſſed, it may be underſtood either way. Although they may meet with ſome diſturbance, yet *their end ſhall be peace*, as is ſaid *Pſal.* 37. 37. *g* Heb. *they ſhall have no ſtumbling block*, to wit, ſuch at which they ſhall ſtumble and fall into miſchief and utter ruine, as ungodly men have, before whom God doth oft lay ſtumbling blocks or occaſions of ſin and deſtruction, as it is affirmed by God himſelf, *Jer.* 6. 21. *Ezek.* 3. 20. *Rom.* 9. 33. out of *Iſa.* 8. 14.

* Gen. 49. 18.

166 * LORD, I have hoped for thy ſalvation, and done thy commandments *h*.

h Thus performing the condition which thou haſt required, I juſtly and confidently hope for thy mercy promiſed.

167 My ſoul hath kept thy teſtimonies, and I love them exceedingly *i*.

i I have not onely obeyed thy commands, which an hypocrite may ſometimes and in part do for worldly ends, but I have done it with my very ſoul, and from an hearty love to them.

168 I have kept thy precepts and thy teſtimonies: for *k* all my ways * *are* before thee.

* Or, were.

k Or, *becauſe*. This is added either, 1. as the reaſon or motive of his obedience, which was the conſideration of Gods Omniſcience, and his deſire to approve himſelf and his ways to God: or, 2. as a proof and evidence of it. Whereas this and all his former profeſſions of his piety were charged by his enemies with deep hypocriſie, and might ſeem to favour of pride and vain-glory, here in the cloſe of them he makes a ſolemn appeal to that God, who knew his heart and all his ways, and whether theſe things were not true and real; which if they were not, he tacitly imprecates Gods judgment upon himſelf.

T A U.

169 Let my cry come near before thee *l*, O LORD: give me underſtanding *m* according to thy word.

l Which at preſent thou ſeemeſt to *ſhut out*, as the Church complained, *Lam.* 3. 8. *m* Whereby I may both know and perform my duty in all particulars.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 * My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

* Ver. 7.

172 My tongue ſhall ſpeak *n* of thy word *o*, for all thy commandments *p are* righteouſneſs.

n Heb. *ſhall pour forth* freely and abundantly like a fountain. *o* In praiſe of it, for its righteouſneſs, as it here follows, its truth and purity and other excellencies. *p* Even thoſe which to men of corrupted minds ſeem harſh and unjuſt.

173 Let thine hand help me: for * I have choſen thy precepts *q*.

* Joſ. 24. 22. Pro. 1. 29.

q For my guide and companion and chief joy and treaſure.

174 I have longed for thy ſalvation *r*, O LORD: and thy law *is* my delight.

r Either, 1. for deliverance from my preſent ſtraits and calamities, that I may ſerve thee with more freedom, and may glorine thy Name in a more ſolemn and publick manner: or, 2. that thou wouldeſt compleatly ſave me, not onely from my outward preſſures, but alſo from my ſins. from my dulneſs and deadneſs in thy ſervice, from all inclinations and temptations to Apoſtaſie and impiety. and from my other indiſpoſitions and corruptions, againſt which he prayeth in divers parts of this Pſalm; and that at laſt thou wouldeſt crown me with eternal Salvation in thy Kingdom, which it is apparent that *David* did believe and expect, and hath been already proved from divers paſſages of this Book.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy judgments *s* help me.

s Either, 1. thy providential diſpenſation whereby thou judgeſt and ruleſt the world, puniſhing the wicked, and protecting and delivering the godly. Or, 2. thy word or teſtimonies, as this word moſt commonly ſignifies in this Pſalm, which are the onely ground of my hope in thy help.

176 I * have gone aſtray like a loſt ſheep *t*, ſeek thy ſervant *u*: for I do not forget thy commandments.

* Iſa. 53. 6. Luke 15. 4.

t This is meant either, 1. of ſinful errours. I have too often ſwerved from the path of thy precepts through mine own infirmity, or the power of temptation: or, 2. of penal errours. I have been baniſhed by the power and tyranny of mine enemies from all my friends and relations, and, which is far worſe, from the place of thy worſhip and preſence, and forced to wander hither and thither, hiding my ſelf in mountains and caves and woods, expoſed to a thouſand ſnares and dangers. *u* As the ſhepherd doth his wandring ſheep, and bring me back into thy fold.

PSAL. CXX.

The ARGUMENT.

THis *Pſalm* ſeems to have been compoſed, either, 1. by *David* in the time of his perſecution by *Saul*, when he was expoſed both to the ſwords and to the calumnies of his enemies; of which two evils he complains in this *Pſalm*: or, 2. by ſome other holy Prophet in a time of the Churches perſecution.

A ſong * of degrees *a*.

* Heb. a Or, *of aſcents*, as others render it, and as the word properly ſignifies. This title is given to this and to the fourteen following Pſalms; concerning the reaſon whereof there are divers conjectures, the chief of which are theſe; either, 1. becauſe of the excellent matter of them, as eminent perſons are called *men of high degree*, 1 *Chron.* 17. 17. For in them are contained, as learned men have obſerved, many doctrines or inſtructions of great uſe and importance, and thoſe delivered with extraordinary brevity and elegancy: or, 2. becauſe they were ſung upon the fifteen degrees of ſtairs of the Temple, which the Jewiſh Writers mention, or, at leaſt, upon ſome high place: or, 3. becauſe they were ſung with a very loud voice: or, 4. becauſe they were ſung by the Jews when they returned from *Babylon* and went up to *Jeruſalem*. Which ſome judge the more probable, becauſe it ſuits with the order of theſe Pſalms; whereof the firſt was to be uſed by them when they were preparing for their departure, and ſuffered delays in it from the calumnies of their enemies; the ſecond, in their journey; the third, upon their arrival at *Jeruſalem*; the fourth, after the building of the City and Temple, &c. And although one of theſe Pſalms is aſcribed

aſcribed to *David*, and another to *Solomon*, yet they alſo, as well as the reſt, might be applied to this uſe; and ſo might this Pſalm alſo, though *David* firſt compoſed it upon another occaſion: or, 5. from ſomething which was peculiar in them either in the Poetry or in the manner of ſinging them. But theſe things being now loſt and unknown, not onely to Chriſtians, but even to the Jews themſelves, we muſt be contentedly ignorant of this as well as of moſt other Titles of the Pſalms; and the rather, becauſe they do not at all concern the matter, nor are they neceſſary to the underſtanding of them.

David *prayeth againſt lying lips and deceitful tongues*, 1——4. *and complaineth that his habitation was unavoidably among wicked and unpeaceably men*, 5—7.

Pſ. 22. 1

IN * my diſtreſs I cried unto the LORD, and he heard me.

2 Deliver my ſoul, O LORD, from lying lips *b*, *and* from a deceitful tongue *c*.

b From the unjuſt cenſures and malicious ſlanders of mine enemies, who traduce me as an egregious hypocrite, as a rebel and traitor. *c* Which covereth miſchievous deſigns with pretences of kindneſs.

Or, What ſhall be given unto thee? *or* what ſhall be done unto thee, *O* thou deceitful tongue? See the like phraſe, Gen. 31. 30. what ſhall I do unto thee? and what ſhall I do unto you? Judg. 9. 38.

3 ‖ What ſhall be given unto thee *d*? or what † be done unto thee, thou falſe tongue?

d Whoſoever thou art who art guilty of theſe practices. He applies himſelf ſeverally to the conſciences of every one of them. Or, he deſigns Doeg or ſome other perſon in *Sauls* Court eminent for this wickedneſs. The ſence may be this, It is true, thou doſt me ſome miſchief. But what benefit doſt thou get by it, if all thy accounts be caſt up? For although thou mayſt thereby obtain ſome favour and advantage from *Saul*, yet thou wilt aſſuredly bring upon thy ſelf the curſe and vengeance of God; and then thou wilt be no gainer by the bargain. And to do miſchief to another without benefit to thy ſelf, is an inhumane and diabolical wickedneſs.

Or, It is *as* ſharp arrows of a mighty man with coals of juniper. Pro. 26. 18.

4 ‖ Sharp arrows of the mighty, with coals of juniper *e*.

e So this verſe contains an anſwer to the queſtion *v.* 3. and declares the ſlanderers recompence: which is the wrath and vengeance of the mighty God, which in Scripture, and particularly in this Book, is oft compared to *arrows*, as *Pſal.* 7. 13, 14, &c. and here to *arrows of the mighty*, (*i. e.*) ſhot by the hands of a ſtrong man; and to *coals*, *Pſal.* 140. 10. and here to *coals of juniper*, which being kindled burn very fiercely and retain their heat for a long time. And the Pſalmiſt may poſſibly expreſs it in theſe words, to ſhew the ſuitableneſs of the puniſhment to the ſin; as thy tongue ſhoots arrows, for ſo calumnies are called *Pſal.* 57. 4. and 64. 3.) and kindles coals, ſo thou ſhalt bring Gods arrows and coals kindled by the fire of his wrath upon thy ſelf. But according to the other Tranſlation, which is in the margent, this is a further declaration of the ſin of calumny. Though, all things conſidered, it doth thee no good, yet it doth others much hurt, to whom it is like *ſharp arrows*, &c.

5 Wo is me, that I ſojourn in Meſech; *that* I dwell in the tents of Kedar *f*.

f *Meſech* and *Kedar* are two ſorts of people oft mentioned in Scripture, and reckoned amongſt the heathen and barbarous Nations. But their names are not here to be underſtood properly, (for we do not read that either *David*, or the Iſraelites in the Babyloniſh Captivity dwelt in their lands) but onely Metaphorically, as the ungodly Iſraelites are called *Sodom* and *Gomorrah*, *Iſa.* 1. 10. and *Amorites* and *Hittites*, *Ezek.* 16. 3, 45. and as in common ſpeech among us, men of an evil character are called *Turks* or *Jews*. And ſo he explains himſelf in the next verſe by this deſcription of them, *him* or them *that hated peace*, although *David* fought peace with them, *v.* 7. And ſo he ſpeaks either, 1. of the Philiſtins, among whom he ſojourned for a time. But he did not ſeek peace with them, but fought their ruine, as the event ſhewed; nor did they wage war againſt him, whilſt he lived peaceably among them. Or, rather, 2. the Courtiers and Souldiers of *Saul*, and the generality of the Iſraelites, who to curry favour with *Saul*, fought *David's* ruine, and that many times by treachery and pretences of friendſhip; of which he oft complains in this Book; whom as he elſewhere calls *Heathen*, as *Pſal.* 9. 5. and 59. 5. it is not ſtrange if he compares them here to the ſavage *Arabians*. And amongſt ſuch perſons *David* was oft forced to ſojourn in *Saul's* time; and with them he fought peace by all ways poſſible, but they hated peace, and the more he purſued peace, the more eagerly did they proſecute the war, as it here follows.

6 My ſoul hath long dwelt with him that hateth peace.

Heb. *a man of* peace. War.

7 I *am* ‖ *for* peace: but when I ſpeak, they *are* for war.

PSAL. CXXI.

The ARGUMENT.

THe matter of this *Pſalm* ſufficiently ſheweth, that the Pſalmiſt was conflicting with great difficulties and oppoſitions, and looking hither and thither for help, as men in ſuch caſes uſe to do, and then turning his eyes to God and his Providence, and encouraging himſelf by Gods promiſes made to his people.

A ſong of degrees.

Or, *Shall I lift up* mine eyes to the hills? whence *ſhall* my help come? *Pſal.* 121. 1. *Pſal.* 87. 1. or rather, 2. to the hills in general, whereof there were many in the land of *Canaan*, and upon which the forces, which he hoped would come to his aid, might be ſeen at a great diſtance. *b* Or, *may come*, Heb. *will come.*

The Pſalmiſt ſheweth that the great ſafety of the godly is from the Lord, 1——5. *who keepeth them, in their out-goings and in-comings from all evil*, 6—8.

1 ‖ I Will lift up mine eyes unto the * hills *a* from whence cometh *b* my help.

* Pſ. 87. 1. *a* Either to *Sion* and *Moriah*, which are called *the holy mountains*,

2 * My help *cometh* from the LORD *c* which made heaven and earth. * Pſ. 124. 8.

c From God alone, and therefore to him alone will I turn mine eyes.

3 He will not ſuffer thy foot *d* to be moved *e*: he that keepeth thee will not ſlumber *f*.

d He ſpeaketh as it were from God to himſelf, but withal to the encouragement of his followers and of all good men. *e* To wit, ſo as to fall into miſchief. *f* Will not overlook, nor neglect any thing which is neceſſary for thy preſervation.

4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5 The LORD *is* thy keeper: the LORD *is* thy ſhade *g* upon thy right hand *h*.

g Both to refreſh thee and keep thee from the burning heat of the Sun, as it is expreſſed in the next verſe, and to protect thee by his power from all thine enemies; for which reaſon God is oft called a *ſhadow* in Scripture. *h* Partly to uphold thy right hand, which is the chief inſtrument of action; and partly to defend thee in that place where thine enemies oppoſe thee: of which ſee on *Pſal.* 109. 6. And compare *Pſal.* 16. 8. and 109. 31.

6 The ſun ſhall not ſmite thee *i* by day, nor the moon *k* by night.

i With exceſſive heat. *k* With that cold and moiſture which comes into the air by it and with it. Intemperate heats and colds are the two ſprings of many diſeaſes. He alludes both to the conditions of Souldiers or Travellers, who are expoſed to the open air by day and by night, and alſo to the cloudy Pillar which defended the Iſraelites both by day and by night. The ſence is, He ſhall protect thee from all evils both by day and night.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall preſerve thy going out, and thy coming in *l*, from this time forth, and even for evermore.

l Shall guard and aſſiſt thee in all thy expeditions and affairs and actions either at home or abroad. So this phraſe is uſed *Num.* 27. 17. *Deut.* 28. 6.

PSAL. CXXII.

The ARGUMENT.

THis *Pſalm* ſeems to have been written by *David* for the uſe of the people when they came up to *Jeruſalem* to the ſolemn Feaſts.

A ſong of degrees of David.

David *profeſſeth his joy, when he went into the Houſe of the Lord*, 1, 2. *prayeth for the welfare, proſperity and peace of it*, 3——9.

1 I Was glad when they ſaid unto me, Let us go *a* into the houſe of the LORD.

a Exhorting one another to it, as *Deut.* 33. 19. Or, *we will go.* The ſence is, It delighteth me much to hear that the people, who had ſo long lived in the neglect or contempt of Gods worſhip, were now ready and forward in it.

2 Our feet † ſhall ſtand *b* within thy gates, O Jeruſalem *c*.

† Heb. *were ſtanding.* So Gr.

b Thither we ſhall come, and there we ſhall make our abode during the times of ſolemn worſhip. *c* In that City, where the Ark is now fixed. We ſhall wander no more from place to place as the Ark was removed.

3 Jeruſalem is built as a city that is * compact together *d*.

* See 2 Sa. 5. 9.

d Partly in its buildings, which are not diſperſed, as they are in Villages, nor divided into two Cities, as it was before, but united and enlarged, 1 *Chron.* 11. 7, 8. and principally in its Government and Religion, which was diſtinct and oppoſite, before *David* took the Fort of *Zion* from the *Jebuſites*.

4 * Whither the tribes *e* go up, the tribes of the LORD *e*, *unto* the teſtimony of Iſrael *f*, to give thanks unto the name of the LORD *g*.

* Exod. 23. 17. Deut. 16. 16.

e Not ſome few pious people of each Tribe, as in *Saul's* time and under the Judges, but whole Tribes, nor onely one or two of the Tribes, as it was during the late Civil Wars, but all the twelve Tribes. *e* Whom God hath choſen to be his people, and whom he hath invited and required to reſort thither. *f* Unto the Ark, which is oft called *the Teſtimony*, as *Exod.* 16. 34. *Levit.* 16. 13. and 24. 3. *Numb.* 17. 4. and more fully *the Ark of the Teſtimony*, as *Exod.* 26. 33, 34. and elſewhere; becauſe of the Tables of the Covenant laid up in it, which are called Gods *Teſtimony*, and *the Tables of the Teſtimony*, as *Exod.* 25. 16. and 31. 18, *&c.* And this may well be called *the Teſtimony of* or *to Iſrael*, becauſe it was given by God to them and for their good. Or, by or according *to the Teſtimony of Iſrael*, (*i. e.*) Gods command given to *Iſrael*, which may be alledged here as the reaſon which moved them to this journey. *g* To worſhip God; this one eminent part and action thereof being put for all the reſt.

5 For *h* there † are ſet thrones of judgment *i*: the thrones of the houſe of David *k*.

† Heb. *Do ſit.*

h This is added as another reaſon inviting and obliging them to go up to *Jeruſalem*, and as another commendation of this City. *i* The ſupream Courts of Juſtice for Eccleſiaſtical, and eſpecially for Civil affairs, as the next clauſe explains it. *k* The Royal Throne allotted by God to *David* and to his poſterity for ever, and the inferiour Seats of Juſtice eſtabliſhed by and under his Authority. See 2 *Chron.* 19. 8, 9, 10.

6 Pray for the peace of Jerusalem *l*: they shall prosper *m* that love it.

l In whose prosperity both your Civil and your Religious Privileges are deeply concerned. *m* Or, *let them prosper*, the future being taken imperatively, as is very frequent. The Lord grant them prosperity and all happiness.

7 Peace be within thy walls *n*, *and* prosperity within thy palaces *o*.

n In all thy dwellings. *o* Especially in the Court and the dwellings of the Princes and Rulers, whose welfare is a publick blessing to all the people.

8 For my brethren and companions sakes *p*, I will now say, Peace *be* within thee.

p And this I desire not only nor chiefly for my own security, and for the glory of mine Empire, but for the sake of all my fellow-citizens, and of all the Israelites, whom, though my Subjects, I must own for my brethren and companions in the chief priviledges and blessings enjoyed at *Jerusalem*.

9 Because of the house of the LORD our God *q*, I will * seek thy good.

* Neh. 2. 10.

q Which is now fixed in this City.

PSAL. CXXIII.

The ARGUMENT.

This Psalm contains a description of the great agony and distress of Gods people, and of their carriage under it.

A song of degrees.

The Godly profess their patient trusting and confidence in God, 1, 2. And withal earnestly pray to be delivered from the contempt of the proud. 3, 4.

*Ps.115.3. 1 Unto thee *a* lift I up mine eyes, O thou * that dwellest in the heavens.

a Unto thee only, because all other persons either cannot, or will not, help me.

2 Behold, as the eyes of servants *look* unto the hand of their masters *b*, *and* as the eyes of a maiden unto the hand of her mistress: so our eyes *wait* upon the LORD our God, until that he have mercy upon us *c*.

b Either, 1. for supply of their wants, which comes from their masters hand: Or, 2. for pity, the hand being the instrument whereby Masters commonly correct their Servants, and looking to the hand may express the posture of one supplicating for Mercy: Or rather, 3. for help and defence against their oppressors. For Servants were unable to defend themselves, and were not allowed to wear defensive weapons, but expected and had protection from their Masters in case of injury. For this phrase of *having ones eyes towards another* both in this and other Sacred Books, constantly notes expectation and desire of help from them, as *Psal.* 25. 15 and 69. 4. *Isa.* 17. 7. *Ezek.* 23. 27. and oft elsewhere. And the phrase of Gods *having mercy* upon another, doth most commonly signifie that act or effect of his mercy in helping and delivering him. *c* Until he graciously help and save us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt *d*.

4 Our soul is exceedingly filled with the scorning of ‖ those that are at ease, *and* with the contempt of the proud *e*.

‖ Or, *The insolent.*

2 Kings 9. 28.

d With opprobrious words and injuries. *e* With the scornful and contemptuous carriage of thine and our enemies, who live in great ease and glory, whilst we, thy people, are overwhelmed with manifold calamities.

PSAL. CXXIV.

The ARGUMENT.

This Psalm was Composed by *David* in the name and for the use of all the Church and People of *Israel*, as a thanksgiving for their deliverance from some eminent danger or dangers from proud and potent enemies. Many such they had in *Davids* time: but which of them is here intended, is hard to determine, and not worth the inquiry.

A song of degrees of David.

The Church setteth forth Gods Mercy for a miraculous deliverance, out of the apparent danger of powerful Enemies, 1—5. and blesseth him for it, 6—8.

*Ps.129.1. 1 If *it had not been* the LORD who was on our side, * now may Israel say:

2 If it had not been the LORD who was on our side, when men rose up against us;

3 Then they had swallowed us up quick *a*, when their wrath was kindled against us.

a They had speedily and utterly destroyed us, as *Korah*, &c. were *Numb.* 16.

4 Then the waters had overwhelmed us, the stream had gone over our soul.

5 Then the proud waters *b* had gone over our soul.

b Our enemies compared to *proud waters*, for their great multitude and swelling rage and mighty force.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth *c*.

c A Metaphor from wild beasts which tear and devour their prey with their teeth.

*Prov.6.5. 7 Our soul is escaped * as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.

*Ps.121.2. 8 * Our help *is* in the name of the LORD, who made heaven and earth.

PSAL. CXXV.

The ARGUMENT.

This Psalm was designed for the consolation and encouragement of Gods Church and People in all Ages, against all the plots and malice of their enemies.

A song of degrees.

The stedfastness of such as trust in God, 1—3. A Prayer for the Godly to do them good, and against the Ungodly to destroy them, 4, 5.

1 They that trust in the LORD *shall be* as mount Zion, which cannot be removed *a*, *but* abideth for ever.

a Or, *overthrown* by any winds or storms, partly because of its own greatness and strength; and partly because of the divine protection afforded to it.

2 *As* the mountains *are* round about Jerusalem *b*, so the LORD *is* round about his people, from henceforth even for ever.

b By which it was defended both from stormy winds and from the assaults of its enemies.

3 For the rod of † the wicked *c* shall not rest *d* upon the lot of the righteous *e*: lest the righteous put forth their hands unto iniquity *f*.

† Heb. wickedness

c The power and authority of cruel Tyrants. *d* Not continue for ever, nor too long. *e* Upon the habitations and persons of good men. *f* Left through humane frailty and the great weight or long continuance of their troubles, they should be driven to impatience, or to despair, or to use indirect and sinful courses to relieve themselves.

4 Do good, O LORD, unto *those that be* good *g*, and to *them that* are upright in their hearts.

g As thou hast promised to keep thy people from evil, *v.* 3. be pleased also to vouchsafe unto them those blessings which are good for them. Or thus, Having declared Gods tender care of his people, and his promise made to them, he now prayeth for the execution of the said promises.

5 As for such as turn aside unto their crooked ways *h*, the LORD shall lead them forth *i* with the workers of iniquity *k*: *but* * peace *shall be* upon Israel *l*.

*Ps.128.6. Gal. 6.16.

h But those hypocrites, who either through fear of the Rod mentioned *v.* 3. or for other considerations, shall turn aside from the ways of God which for a time they professed and seemed to own unto sinful courses, whom he opposeth to the *upright*, *v.* 4. *i* To wit, unto punishment, as malefactors are commonly led to the place of execution. *k* With the most obstinate and profligate sinners, of whose plagues they shall certainly partake as they did of their sins. *l* Upon the true *Israel* of God.

PSAL. CXXVI.

The ARGUMENT.

This Psalm was Composed by *Ezra*, or some other man of God at the return of *Israel* from *Babylon*.

A song of degrees.

The Church celebrating and praising God for her return out of the Babylonian *Captivity, 1—3. Prayeth to perfect his work, and foreteleth the good success thereof, 4—6.*

1 When the LORD † turned again the captivity of Zion *a*, we were like them that dream *b*.

† Heb. *turn the captivity of Zion.*

a (*i. e.*) Brought the captive Israelites out of *Babylon* into their own land. *b* We were so surprised and astonished with the report of such a favour, that we could not believe our own eyes and ears, but thought it to be but a dream or delusion of our own fancies: as is usual in matters of great joy, as *Gen.* 45. 26. *Luke* 24. 11. *Acts* 12. 9.

2 Then * was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD † hath done great things for them *c*.

* Job 8. 21.

† Heb. *hath magnified to do with them.* Psal. 33. 9. & 113. 5.

c They did and well might wonder at it, that an Heathen Emperor should of his own meer motion shew so much kindness to so hateful and despicable a people as the Jews were.

3 The LORD hath done great things for us, *whereof* we are glad.

4 Turn again our captivity *d*, O LORD, as the streams of the south *e*.

d As thou hast brought us home, bring home also the rest of our brethren who are dispersed and yet remain captives in *Babylon*, or in any other parts of the world. *e* As thou art pleased sometimes to send floods of water into dry and barren grounds, such as the Southern parts of *Canaan* and the parts adjacent were, which is an act of thy great power and goodness; and no less will this reduction of thy people be, and no less shall we rejoyce in it, and bless God for it.

5 * They that sow in tears, shall reap in ‖ joy *f*.

* See Jer. 31. 9, &c.

‖ Or, *singing.*

f This is an Argument wherewith he presseth the foregoing prayer, *v.* 4. taken from the common course of Gods Providence, towards Men of all Nations, to whom he affords vicissitudes of sorrow and comfort, and particularly towards husbandmen, who though oft-times they sow their seed corn with care and fear and sorrow, yet afterwards for the most part meet with a joyful harvest. And therefore we hope thou wilt not deny this favour to thine own people. And as thou hast in some good measure granted it to us, so we pray thee grant it to our brethren, who are yet exercised with hard labours and griefs, that they and we together may at last obtain that blessed and full harvest which we still pray and hope for.

6 He

6 He that goeth forth *g* and weepeth *h*, bearing ‖ precious seed *i*, shall doubtless come *k* again with rejoycing, bringing his sheaves *with him*.

‖ Or, *good seed.*

g The Husbandman that goeth out into his Field, and walketh hither and thither to scatter his Seed, as the manner is. *h* For fear of the loss of his seed, and of a bad harvest. *i* Seed Corn when it is scarce and dear. Or, *the basket of seed*, as it is rendred in our Margent, as also by the Chaldee Paraphrast, and some others. *k* Heb. *coming shall come.* Which manner of expression may note either the certainty of the thing, or the frequency and customariness of it. This verse is only an amplification of the former.

PSAL. CXXVII.

A song of degrees ‖ for Solomon *a*.

‖ Or, *of.*

a Or rather, *of Solomon*, as this Particle is generally used in this Book. Nor is there any thing in this Psalm which gives us just ground to question whether *Solomon* was the Author of it or no.

No success in City or Family, without Gods Blessing and Protection, 1, 2. Good Children are his Gifts, 3, 4. Their happiness that have them, 5.

1 Except the LORD build the house *b*, they labour in vain † that build it *c*: except the LORD keep the city, the watchman waketh *but* in vain.

† Heb. *that build.*

b (*i. e.*) Assist and bless those that build the house, either an artificial house, the Temple, or the Royal Palace, or any of those numerous structures which *Solomon* raised; or a natural or civil House, a Family or a State or Kingdom. *c* They will never bring it to perfection, nor have any comfort in it.

2 *It is* in vain for you *d* to rise up early, to sit up late *e*, to eat the bread of sorrows *f*: for ‖ so *g* he giveth *i* his beloved *k* sleep *l*.

‖ Or, *even.*

d He directs his speech to the persons forementioned, *the builders*, or *watchmen*, of both which sorts there are many that use the following course. *e* To use constant and unwearied diligence from the very dawning of the day unto the dark night, that so you may accomplish your designs. *f* To eat the bread which you get by excessive and grievous pains. *g* To wit, by his blessing, which, though not expressed, is sufficiently understood out of the former verse, where it is twice expressed. As therefore he saith it is in vain for them to build or watch, if God do not give his blessing and assistance, *v.* 1. so here he adds, that it is in vain to be diligent in their labours and callings, understand, without Gods blessing; for *so*, (*i. e.*) not singly by their industry, but by his blessing upon their labours. But the Hebrew word rendred *so* may be and is by others rendred *when* or *whereas* or *since*; by others, *rightly* or *well*, when it is convenient and needful for them; by others, as it is in our margent, *certainly*, the sleep which they have is undoubtedly from God's blessing, without which all possible endeavours would never procure it. *h* The Lord, expressed in the former and in the following verses. *i* To wit, freely, without that immoderate toiling and drudgery wherewith others pursue it. *k* His people, who though hated and maligned by men, are beloved of God, over whom his providence watcheth in a special manner. In this expression he seems to allude to the name of *Jedidiah*, which was given to *Solomon*, and signifies *the beloved of the Lord*, 2 *Sam.* 12. 25. *l* A quiet rest both of body and mind. Which many of those greedy worldlings cannot enjoy, as is observed *Eccles.* 5. 11.

3 Loe, children *m are* an heritage of the LORD *n*: *and* * the fruit of the womb *is his* reward *o*.

*Gen.28.3

m Which he mentions here, partly because they are the chief of all those blessings; and partly because all the fore-mentioned toil and labour is in a great measure and most commonly undertaken for their sakes. *n* They come not from the power of Nature, and from a Mans Conversation with his Wife, or with a multitude of Wives or Concubines, which *Solomon* had, but only from Gods blessing, even as an inheritance is not the fruit of a Mans own labour, but the gift of his Father, or rather the gift of God, both enabling and inclining his Father to give it to him. *o* Not a reward of debt merited by good men, but *a reward of grace*, of which we read *Rom.* 4. 4. which God *gives them graciously*, as *Jacob* acknowledgeth of his Children, *Gen.* 33. 5. And although God gives Children and other outward Comforts to ungodly men in the way of common providence, yet he gives them only to his people as favours, and in the way of promise and covenant.

4 As arrows *are* in the hand of a mighty man *p*; so *are* children of the youth *q*.

p When they are shot out of a bow by a man of great strength against his enemy, which are of great use and power both to offend the enemy, and to defend himself. *q* Children begotten in youth, as an Husband or Wife married in their youth are called an *husband* or *wife of youth*, *Prov.* 5. 18. *Isa.* 54. 6. *Joel* 1. 8. and as a son begotten in old age is called *a son of old age*, *Gen.* 37. 3. And begotten in old age is called *a son of old age*, *Gen.* 37. 3. And these he prefers before other Children in this point, partly because these he prefers before other Children in this point, partly because such are commonly more strong and vigorous than others; and partly because they live longest with their parents, and to their comfort and support, whereas children born in old age seldom come to any maturity of years before their parents death.

5 Happy *is* the man that † hath his quiver full of them *r*: they shall not be ashamed *s*, but they ‖ shall speak with the enemies in the gate *t*.

† He hath filled his quiver with them.

‖ Or, *shall subdue*, as Ps. 18. 47. *who destroys.*

r Who hath a numerous issue; which as it is a great blessing in it self, so *Solomon* want of it made it more valuable in his eyes. *s* Such Parents fear not the reproach of barrenness, which was grievous, especially among the Jews; of which see *Luke* 1. 25. nor any other shame from their enemies. *t* They shall courageously plead their cause in Courts of Judicature, which were in the gates, *Deut.* 21. 19. and 25. 7. not fearing to be crushed by the might of their adversaries, as weak and helpless persons frequently are.

PSAL. CXXVIII.

The ARGUMENT.

This Psalm contains a description of the blessedness of good men.

A song of degrees.

The Psalmist sheweth the happy state of such as fear God; in his Labour, 1, 2. Wife and Children, 3. He shall also see the good of Jerusalem, *and peace upon* Israel, 4—6.

1 Blessed *is* every one that feareth the LORD: that walketh in his ways.

2 * For thou shalt eat the labour of thine hands *a*: happy *shalt* thou be, and *it shall be* well with thee *b*.

* Isa.3.10.

a Thy labour shall not be vain and fruitless, and the fruit of thy labours shall not be taken away from thee, and possessed by others, as God threatned to the disobedient, *Deut.* 28. but enjoyed by thy self with comfort and satisfaction. *b* Both in this World and in the World to come, as even the Chaldee Paraphrast explains these words.

3 Thy wife *shall be* as a fruitful vine *c* by the sides of thine house *d*: thy children like olive-plants *e* round about thy table *f*.

c Like the Vine for fruitfulness: Or, like that sort of Vines known by this name for its eminent fruitfulness, as some Trees amongst us are for the same reason called *the great bearers*. *d* Where the Vines are commonly planted for support and other advantages, Which being applied to the Wife, may signifie either, 1. the Wives duty to abide at home, *Tit.* 2. 5. as the Harlot is deciphered by her gadding abroad, *Prov.* 7. 11, 12. Or rather, 2. the legitimateness of the Children, which are begotten at home by the Husband, and not abroad by strangers. *e* Numerous, growing and flourishing, good both for ornament and manifold uses, as Olive trees are. *f* Where they shall sit at meat with thee, for thy comfort and safety.

4 Behold, that thus shall the man be blessed, that feareth the LORD.

5 The LORD shall bless thee out of Zion *g*: and thou shalt see the good of Jerusalem *h* all the dayes of thy life.

g From the Ark in Zion, and with those spiritual and everlasting Blessings which are to be had no where but in Zion, and from the God who dwelleth in Zion, and with all other mercies which thou shalt ask of God in Zion. *h* The prosperity of that City to which thou belongest, and which is the only seat of Gods special presence and of his Worship, whose felicity therefore is very delightful to every good man, and upon whose peace the peace and safety of every member of it depends, as every Seaman is concerned in the safety of the Ship, in which he is.

6 Yea, thou shalt see thy childrens children, *and* * peace upon Israel *i*.

*Ps.125.5.

i Not only upon *Jerusalem* and the parts adjacent, but upon all the Tribes and People of *Israel*.

PSAL. CXXIX.

The ARGUMENT.

This Psalm contains a joyful and thankful remembrance of the Churches former and manifold calamities from barbarous enemies, and of Gods wonderful mercy in delivering them out of their hands.

A song of degrees.

The various and manifold afflictions of the Church described, but delivered out of all, 1—4. The haters thereof cursed and devoted to judgment, 5—8.

1 ‖ Many a time have they *a* afflicted me from my youth *b*, may * Israel now say.

‖ Or, *much.*

*Ps.124.5.

a Some enemies or oppressors; which is easily understood both from the nature of the thing, and from *v.* 3. where they are expressed under the name of *plowers*. *b* From the time that I was a people, when I was in *Egypt* and came out of it, which is called the time of *Israels youth*, *Jer.* 2. 2. *Ezek.* 23. 3.

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back *c*: they made long their furrows *d*.

c They have not only thrown me down and trod me under foot; but have cruelly tormented me, wounded and mangled me, and had no more pity upon me than the plowman hath upon the earth which he cuts up at his pleasure. He saith, *upon my back*, either because they did literally scourge the Captives upon their backs with such *cords* as are mentioned *v.* 4. although we do not read that the Israelitish Captives were thus used by any of their enemies; or by way of allusion to that usage, which made a sort of furrows in their backs upon which they used to lay on their strokes. *d* They oft repeated their injuries and prolonged my torments.

4 The LORD *is* righteous *e*: he hath cut asunder the * cords *f* of the wicked.

*Ps.140.5.

e Faithful or merciful, as that word is frequently used. *f* Wherewith the plow was drawn; by which means they were stopped in their course. So he persists in the same Metaphor of a plough. By these *cords* he understands all their plots and endeavours.

5 Let them all be confounded and turned back *g* that hate Zion.

g Forced to retreat with shame and disappointment.

6 Let them be as the grass *upon* the house-tops *h*, which withereth afore it groweth up *i*:

h Which there were flat, and therefore more capable of Grass or green Corn growing between the stones, than ours are. *i* Which having

having no deep root, never comes to maturity. And so all their designs shall be abortive, and never come to perfection.

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you *k*: we bless you in the name of the LORD.

k Which was an usual salutation given by passengers to reapers, as *Ruth* 2. 4. So the meaning is, It never continues till the harvest comes.

PSAL. CXXX.

The ARGUMENT.

THis Psalm was composed by the Prophet when he was conflicting with horrors of his Conscience for the guilt of his Sins, and imploring Gods Mercy and Pardon.

A song of degrees.

The Psalmist being troubled for, and acknowledging his Sins, professeth his hope in God, 1—6. and exhorteth Israel *to hope also in him, 7, 8.*

* Lam. 3. 55. Jon. 2. 2.

1 OUt * of the depths *a* have I cried unto thee, O LORD.

a Being overwhelmed with deep distresses and terrors, and ready to despair.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

*Psl.143.2. 3 * If thou, LORD, shouldest mark iniquities *b*, O LORD, who shall stand *c*?

b Observe them accurately, and punish them severely, as they deserv.. *c* In thy presence, or at thy Tribunal. No man can acquit himself or escape the sentence of condemnation, because all men are sinners, *Eccles.* 7. 20. *Jam.* 3. 2. *To stand* is a judicial phrase, and notes a mans being absolved or justified upon an equal tryal, as *Psal.* 1. 5. *Rom.* 14. 4. where it is oppofed to *falling*.

4 But *there is* forgiveness with thee *d*, that thou mayest be feared *e*.

d Thou art able and ready to forgive repenting sinners. *e* Not with a slavish, but with a Child-like fear and reverence. This Grace and Mercy of thine is the foundation of all Religion and Worship of thee in the World, without which men would desperately proceed on in their impious courses without any thought of Repentance.

*Ps.27.14. & 40. 1. 5 I * wait for the LORD *f*; my soul doth wait, and in his word *g* do I hope.

f That he would manifest his favour to me in the pardon of my sins. *g* Wherein he hath declared his merciful nature, *Exod.* 34. 6, 7. and his gracious purpose and promises for the pardoning of sinners.

6 My soul *waiteth* for the LORD, more than they || Or, *which watch unto the morning.* that wait for the morning *h*: || *I say, more than* they that watch for the morning.

h Whether Souldiers that keep the Night-watches in an Army or City, or the Priests or Levites who did so in the Temple; who being wearied with hard service and want of convenient rest, diligently look for and fervently desire the morning when they may be discharged. Compare *Psal.* 119. 148.

7 Let Israel *i* hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption *k*.

i Every true Israelite by the encouragement of mine example. *k* Abundantly sufficient for all persons who shall accept it upon Gods terms, and for the remission of all sins: and therefore here is good ground of hope for all contrite and returning sinners.

8 And he shall redeem *l* Israel *m* from all his iniquities *n*.

l The Lord, either God the Father by his Son, or God the Son by his own blood. *m* All true Israelites, whether of the carnal or spiritual seed. *n* From the guilt and punishment of all their sins

PSAL. CXXXI.

The ARGUMENT.

THis Psalm seems to have been composed by *David* during *Sauls* persecution. When he was charged with boundless ambition, and a greedy affectation of the Royal Throne, and that he sought it by wicked practices against *Sauls* life and dignity. And for his own just vindication he is forced to publish his own integrity, and to declare that as the right of the Kingdom was not sought or coveted by him, but freely conferred upon him by the unexpected and undefired favour of God, so that he had no thought or design to invade the Throne before his time, but was willing to stay Gods leisure for it, and in the mean time was resolved to behave himself towards *Saul* as because a faithful Subject, seeking nothing but to preserve his own Life from the rage of unrighteous and bloody Men.

A song of degrees of David.

David *testifieth his humility, 1, 2. and exhorteth* Israel *to trust in the Lord, 3.*

† Heb. *walk.* *Ps.139.6. †Heb. *wonderful.*

1 LORD, my heart is not haughty *a*, nor mine eyes lofty *b*: neither do I † exercise my self in great * matters, or in things too † high for me *c*.

a Or, *lifted up*, with that pride whereof I am accused, as thou the searcher of all hearts knowest. *b* Which is a sign and effect of pride, *Prov.* 6. 17. and 21. 4. *c* Heb. *neither have I walked in great matters*, &c. It neither is nor hath been my course to attempt or arrogate any thing to my self above my degree and private capacity, or to affect worldly glory or domination.

2 Surely I have behaved and quieted † my self *d* * as a child that is weaned of his mother *e*; my soul is even as a weaned child. † Heb. *my soul.* * Matt. 18.

d When my mind was provoked to irregular practices either by my own corrupt heart, or by *Sauls* implacable rage and tyranny, or by the solicitation of any of my followers, as 1 *Sam.* 24. & 26. I restrained and subdued all such evil motions. *e* Either, 1. as void of all that ambition and malice wherewith I am charged as a Child newly weaned: Or rather, 2. as wholly depending upon Gods Providence for the way and time of bringing me to the Kingdom, as the poor helpless Infant, when it is deprived of its natural and accustomed food, the Mothers Milk, takes no care to provide for it self, but wholly relies upon its Mothers care and providence for its support. 1 Cor. 14.

3 Let Israel hope in the LORD *f*, † from hence- forth and for ever. *Heb. *from now.*

f Let all Israelites learn by my example to commit themselves to God in well-doing, and to fix all their hope and trust upon him alone.

PSAL. CXXXII.

The ARGUMENT.

THe Penman of this Psalm was either, 1. *David*, when God had graciously declared his acceptance of *Davids* desire to build an House for God, and his purpose of establishing the Kingdom to *David* and his seed for ever: Or, 2. *Solomon*, as may be gathered from the whole matter of the Psalm, which seems better to agree to him than to *David*, and particularly from *v.* 8, 9, 10. compared with 2 *Chron.* 6. 41, 42. where we have the same words with no great alteration.

A song of degrees.

David *in Prayer commendeth unto God the care he had for the Ark, 1—7. With his Prayer over it, 8—10. A rehearsal of Gods Oath and Promises of the everlasting Kingdom of Christ, 11—18.*

1 LORD, remember David *a*, *and* all his afflictions *b*.

a Either, 1. thy Covenant made with *David*: Or rather, 2. *Davids* eminent piety and zeal for thy service, amplified by the following clause. *b* All his sufferings for thy sake, all the solicitude of his mind, all his hard and wearisome labours for thy service and glory, and for provisions towards the building of thy Temple, and for the establishment of thy people in peace and tranquillity, that so way might be made for that great work.

2 How he sware unto the LORD, *and* vowed *c* unto the mighty *God* of Jacob *d*;

c He made a solemn Vow, and confirmed it with an Oath, which he undoubtedly did, although no mention be made of it, 2 *Sam.* 7. Thus many historical passages which were omitted in their proper places, are afterwards recorded upon other occasions; of which examples have been formerly noted. *d* Of *Isaac*; *Jacob* and *Israel* are frequently put for their posterity, as hath been frequently observed.

3 Surely I will not come into the tabernacle of my house, nor go up to my bed *e*;

e This and the following clauses are not to be understood strictly and properly, as if he would never come into his House or Bed till this was done, which is confuted by the history, 2 *Sam.* 11. 2. but figuratively, as an hyperbolical expression, such as are usual both in Scripture and in all other Authors, to signifie his passionate desire of doing this work, which was so earnest, that neither his House nor Bed nor Sleep could give him any content till this work was done, or in some forwardness.

4 I will not give sleep to mine eyes, *or* slumber to mine eye-lids:

5 Until I find out a place for the LORD *f*, † an habitation for the mighty *God* of Jacob. † Heb. *habitations.*

f Either, 1. until I can understand from God what place he hath chosen for his house to be built in. Or rather, 2. until I have fitted or raised an house in which the Ark may be put; *an habitation*, as this is explained both in the next clause, and in *v.* 7. and *Acts* 7. 46. For this and not the former was the matter both of *Davids* desire, and of Gods answer delivered by *Nathan*, 2 *Sam.* 7.

6 Loe, we have heard of it *g* at Ephratah *h*: we found it *i* in the fields of the wood *k*.

g Of the place or habitation for the Lord last mentioned. *h* Either, 1. in *Bethlehem*, which is called *Ephratah*, *Gen.* 35. 19. and 48. 7. *Mich.* 5. 2. So the sense is either this, We heard a rumour at *Bethlehem* among *Davids* Relations, that the Ark should be removed to a new place, and that *David* had pitched upon it: Or this, We heard that *Bethlehem* would be the place for it, because it was the City of *David*. Or rather, 2. in the Tribe of *Ephraim*, which was called also *Ephratah* or *Ephrathah*, as is manifest, because the men of *Ephraim* were called *Ephrathites*, as *Judg.* 12. 5. in the Hebrew Text, though in the English it be *Ephraimite*. So *Jeroboam* is called an *Ephrathite*, 1 *Kings* 11. 26. So the sense is, We heard it from our Fathers, that the ancient place of it was *Shiloh*, which was in the land of *Ephraim*. Whereby he covertly intimates that God rejected and forsook that place, and chose us the tribe of *Ephraim*, as it is said *Psal.* 78. 67. that so he might make way for *Zion*, which was the place chosen by God for it, as it follows here *v.* 13. *i* Afterwards we found it elsewhere. *k* (i. e.) In a field, or in one of the fields of the Wood; for that little spot of ground in which the Tabernacle or Temple was built, was not likely to be in several fields. Thus *Jephthah* was buried *in the cities of Gilead*, *Judg.* 12. 7. (i. e.) in one of them. This is meant either, 1. of the Mount *Moriah*, which might possibly be called *the field of the wood*, as being anciently a place full of wood, *Gen.* 22. 13. or of *the threshing-floor of Araunah*, of which see 2 *Sam.* 24. 28. which before the building of the Temple is said to have been a woody place. Or rather, 2. of *Kiri.th-jearim*, which signifies *a city of woods*, in the

the field or territory whereof the Ark was seated for twenty years, as we read 1 *Sam.* 7. 1, 2. And from this place it was removed to *Zion*, 2 *Sam.* 6. 1, &c.

*Ps.95.7. 7 We will go *l* into his tabernacles *m*: * we will worship at his footstool *n*.

l Seeing the Ark is now fixed in a certain place, we will go to it more generally and constantly than formerly we did. *m* Into his Tabernacle or Temple, the Plural number put for the Singular, as *Psal.* 43. 3. and 46. 4. &c. *n* Either the Temple: or rather the Ark, so called 1 *Chron.* 28. 2. *Lament.* 2. 1. because God is oft said to *sit between the Cherubims*, which were above the Ark.

Num.10. 35. Psal. 68. 1. & 74. 22. 8 * Arise *o*, O LORD, into thy rest *p*: thou, and the ark of thy strength *q*.

o (i. e.) Arise and come. One word put for two, as *Gen.* 43. 32. (i. e. marvelled looking) *one at another*; and *v.* 34. *he took messes*, i. e. *he took, and sent messes*, as our Translation renders it. And this word is very proper in this place, because it was to be used by Gods appointment when the Ark was to be removed from one place to another, *Numb.* 10. 35. as now it was from the Tabernacle in *Zion* to the Temple in *Moriah*, upon which occasion this and the two following verses were used by *Solomon*, 2 *Chron.* 6. 41, 42. *p* Into thy resting place, the Temple so called *Isa.* 66. 1. where thou hast now a fixed habitation. *q* The seat of thy powerful and glorious presence, from whence thou dost put forth and manifest thy strength on the behalf of thy people when they desire and need it.

Psa. 15. 9 Let thy priests be cloathed with * righteousness *r*; and let thy saints shout for joy *s*.

r Not onely with those outward Sacerdotal garments of glory and beauty which thou hast appointed for them, but especially with those inward ornaments of righteousness and true holiness, that so their persons and services may be accepted by thee both for themselves and for all thy people, and they may be *cloathed with salvation*, as it is expressed here below *v.* 16. and 2 *Chron.* 6. 41. which is the effect or consequent of the former clothing. *s* Let all thy people have cause of rejoycing in the tokens of thy goodness; which they eminently had at the dedication of the Temple, as is noted 1 *Kings* 8. 66.

10 For thy servant Davids sake *t*, turn not away the face *u* of thine anointed *x*.

t In regard of thy singular kindness and promises vouchsafed to *David*, as this is explained in the following verses. And this verse makes it more than probable, that *David* was not the Penman of this *Psalm*, who never used to beg mercies from God for his own sake, but constantly for *his names sake*, and *for the sake of his truth, mercy, goodness* or *righteousness*, as will be evident to any one that reads this Book. *u* Cast me not out of thy presence, do not reject or deny my request, as this phrase is expounded, 1 *Kings* 2. 16. *x* Of me whom thou hast anointed to be King over thy people. He speaks of himself in the third person, as is usual.

Psa.89.3, 4, &c. Psa.132. 17. Ezek.29. 21. Dan.7. 14. Luke 1.69. 2 Sam.23. 5. Ezek. thy 29. 11 * The LORD hath sworn *in truth* y unto David, he will not turn from it, * Of the fruit of † thy body *z* will I set upon thy throne.

y Not falsly or deceitfully, as men sometimes do, but sincerely and faithfully, what he will inviolably observe and fulfil, as the next clause expounds this. *z* Some of thy posterity.

12 If thy children will keep my covenant and my testimonies that I shall teach them; their children also shall sit upon my throne for evermore.

13 For the LORD hath chosen Zion *a*: he hath desired *it* for his habitation.

a Not strictly, but largely taken, either for the whole mountain, whereof *Zion* and *Moriah* were two parts or tops; or for *Jerusalem*, which was in a great part built upon Mount *Zion*, whence it is oft called *Zion*, as hath been noted again and again. For he speaks here of that place which he chose to be his *rest for ever*, as it follows *v.* 14. which unquestionably was the Temple: whence also it appears that this *Psalm* was not written by *David*, nor before the building of the Temple.

Psa.68.16. 14 * This *is* my rest for ever: here will I dwell *b*, for I have desired it.

b I will no more wander to several places as I have done, but here I have fixed my abode.

* Ps. 147. 14. 15 * I will || abundantly bless her provision *c*: I will || Or, *surely.* satisfie her poor with bread.

Acts 2. 41. 16 I * will also cloath her priests with salvation *d*: and her saints shall shout aloud for joy.

c I will plentifully provide for *Jerusalem* and all that live in her or resort to her for Worship: nor shall they seek my face in vain. *d* With my saving graces and blessings, *with righteousness*, as thou didst desire *v.* 9. and moreover with that protection and benediction which by my promise belongs to righteous persons.

Ezek.29. 21. Luke 1.69. Psa.mdle. Act 1 Kin. 11.36. 17 * There *e* will I make the horn of David to bud *f*: I have ordained a || lamp *g* for mine anointed.

e In *Jerusalem*, the seat of the Kingdom, and, which is no small advantage to that family, the onely place of my presence and worship in the world. *f* His power and glory to flourish and increase and to be propagated to his posterity. *g* A successor or succession to continue for ever in his family, as this phrase is expounded 1 *Kings* 11. 36. and 15. 4. and particularly one eminent and glorious light, to wit, the Messias, who shall come out of his loyns, and revive and vastly enlarge his Kingdom.

18 His enemies will I cloath with shame *h*: but upon himself *i* shall his crown flourish.

h For the shameful and unexpected disappointment of all their vain hopes and wicked designs. *i* Upon him and his posterity, which are nothing else but a mans self multiplied.

PSAL. CXXXIII.

The ARGUMENT.

THis *Psalm* was composed by *David* upon the happy occasion of the ending of the Civil War between the two Houses of *Saul* and *David*. In which having felt the fad effects of discord and division, both the King and People were more sensible of the great blessing of reconciliation and unity.

A song of degrees of David.

David *extolleth the benefit and excellency of the unity and brotherly Communion of the faithful, 1—3.*

† Heb. *even together.*

1 BEhold, how good and how pleasant *it is a*, for brethren *b* to dwell † together in unity.

a You have been haraffed by a Civil War, take notice of this blessed change with thankfulness to God for it. *b* For us who are brethren not onely by nature and blood, but also by combination in one and the same Commonwealth, and by the profession of the same Religion.

2 *It is* like the * precious ointment upon the head, * Ex. 30. that ran down upon the beard, *even* Aarons beard *c*, that went down to the || skirts *d* of his garment. || Or, *collar.*

c It is no less grateful and refreshing than that oyl which was plentifully poured forth upon *Aarons* head at the time of his Consecration to the Priestly office, which was exceeding pleasant, not only for the extraordinary fragrancy of it, but because by this, together with the other Rites prescribed, he was initiated into that sacred Office, which was so acceptable to God, and so comfortable and beneficial to the people, as being the happy instrument of making attonement to God for them, and of procuring and maintaining their peace with God, upon which all their happiness of this life and of the next depends. *d* Or, *skirt*, for the Hebrew word is of the Singular number. Not to the lower skirt or bottom of his Sacerdotal garment, for that the sacred Oyl was poured forth in so great plenty is not probable, nor was it necessary or convenient; but to the upper skirt of it, or the mouth of it; as this Hebrew word properly signifies; or to the collar of his upper Priestly garment, which the oyntment falling upon his beard, might easily reach.

Deut.4.48 || Or. *descendeth.* * Lev. 25. 21. Deut. 28.8. 3 As the dew of * Hermon *e*, *and as the dew that* || descended upon the mountains of Zion *f*; for *g* * there *h* the LORD commandeth blessing *i*, *even* life *k* for evermore.

e It is no less grateful than the dew is which falls upon that great and goodly hill of *Hermon*, whereby it is both refreshed and made fruitful. *f* And as the dew which falleth *upon the mountains of Sion, (i. e.)* either upon the several parts and ridges or tops of that mountain, whereof one was peculiarly called *Sion*, and another *Moriah*, or upon the mountains which are round about *Jerusalem*, *Psal.* 125. 2. which is oft called *Zion*, as *Psal.* 132. 13. And these may be oppofed to *Hermon*, which was remote and beyond *Jordan*. But peradventure (which yet I propose with all submission) this *dew* is not to be taken litterally, for the falling of the dew availed very little to the refreshment or improvement of the hills of *Sion* and *Moriah*, especially as now they were filled with buildings, but Allegorically, for the favour or blessing of God, which is frequently called and compared to the *dew*, as *Prov.* 19. 12. *Isa.* 18. 4. *Hos.* 14. 5. *Mich.* 5. 7.* And thus it may seem to be explained in the following clause: and so the fence of the place is this, It is as desirable as the natural dew which falls upon mount *Hermon*, nay which is more, as that blessed and heavenly dew of Gods ordinances and graces which he hath commanded to fall upon the mountains of *Sion*, *(i. e.)* either upon mount *Sion*, the Plural number being put for the Singular, as it is *Psal.* 132. 7. and oft elsewhere, as I have observed in several places; or upon the mountains of *Zion* and *Moriah*, and others which are round about *Jerusalem*, as was now said. And if it seem strange, that the *dew* should be taken litterally in the first clause, and mystically in the next, we have a like instance *Mat.* 8. 22. *Let the dead* (spiritually) *bury the dead* (naturally.) *g* He now gives the reason either why this unity is so good a thing; or why the dew descending upon *Zion*, to which that is compared, is so desirable. And so upon this occasion he slides into the commendation of *Zions* felicity, as the sacred Writers frequently do upon other like occasions. *h* Either, 1. where brethren live in peace and unity: or rather, 2. in *Zion* last mentioned. *i* Ordained, promised, conferred and established his blessing, to wit, all manner of blessedness for his people that sincerely worship him in that place. *k* To wit, an happy and pleasant life; for to live in misery is accounted and oft called *death* both in Scripture and in other Authors.

PSAL. CXXXIV.

The ARGUMENT.

THe form of this *Psalm* seems to be dramatical. In the two first verses the Psalmist speaks in the name of some eminent person, either the King or Chief Priests, exhorting and requiring all the Priests and Levites to perform the duties of their place and calling; and in the last verse in the name of the Priests and Levites returning him thanks for his good advice.

A song of degrees.

The Priest and Levites are exhorted to bless the Lord in his Sanctuary, 1—3.

1 Chr.9. 33.

1 BEhold, bless ye the LORD *a* all ye servants of the LORD *b*, * which by night *c* stand *d* in the house *e* of the LORD.

a Do not stand there like statues, dumb and idle, but employ your hearts and tongues in singing forth the praises of the Lord. *b* Peculiarly so called, Priests and Levites, who are set apart to the service of God and of the Sanctuary, as the next clause restrains this general expression. *c* Not onely by day, but also and especially by night, when their watch was more necessary. See *Exod.*

Exod. 27. 21. *Levit.* 8. 35. 1 *Sam.* 3. 3. As you watch by night when others ſleep, ſo do you utter the praiſes of God when others are ſilent. *d* (i. e.) Serve or miniſter, as this word is uſed *Deut.* 10. 8. and 18. 7. and oft elſewhere. *e* Which word includes both the Temple and Courts belonging to it, as hath been noted before.

‖Or, in *bolineſs.*

2 Lift up your hands *f* ‖ *in the* ſanctuary *g*: and bleſs the LORD.

f Unto God in prayer and praiſes, thus expreſſing and exciting your inward devotion. *g* In that holy houſe of God where you ſtand, *v.* 1. Or, in or with *boline ſs*: *Lift up your hands*, as it is preſcribed, 1 *Tim.* 2. 8. Do not content your ſelves with lifting up your hands, but ſee that this be done with pure and holy hearts.

3 The LORD that made heaven and earth, bleſs thee *h* out of Zion *i*.

h Either, 1. thee whoſoever thou art who doſt faithfully perform the duty here commanded. Or, 2. thee, O King, or Prieſt, who doſt engage and encourage us in this bleſſed work. *i* Where God dwells, and from whence he heareth the prayers of his people, and giveth them the bleſſings which they deſire and need.

PSAL. CXXXV.

The ARGUMENT.

THis *Pſalm* contains an exhortation to all the Iſraelites, and eſpecially to the Prieſts and Levites, to praiſe God for his great and wonderful works; ſome particulars whereof are here recorded.

The ſervants of the Lord are exhorted to praiſe him for his Mercy to Iſrael, *by his Might and Power*, 1———7. *for his Judgments on* Egypt *and other Nations*, 8———14 *The vanity of idols, and thoſe that truſt in them*, 15———18. *The Houſe of* Aaron *and* Levi *are exhorted to bleſs God*, 19—21.

1 PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe him, O ye ſervants of the LORD *a*.

2 Ye that ſtand in the houſe of the LORD, in the courts *b* of the houſe of our God.

a Ye Prieſts and Levites, as *Pſal.* 134. 1. *b* Either in the Temple or the inner Court, which were appropriated to the Prieſts and Levites; or in the outward Court, which was for the people. See 2 *Chron.* 4. 9.

3 Praiſe ye the LORD, for the LORD *is* good *c*: ſing *praiſes* unto his name, for *it is* pleaſant *d*.

c Bountiful and gracious, eſpecially to you, and therefore he juſtly expects and deſerves your praiſes. *d* The work it ſelf of praiſes to God is pleaſant, as it is more fully expreſſed, *Pſal.* 147. 1.

* Ex. 19. 5. Deut. 7. 6. *and* Iſrael for his peculiar treaſure.

4 For * the LORD hath choſen Jacob for himſelf,

* Pſ. 95. 3.

5 For I know that * the LORD *is* great, and *that* our LORD *is* above all gods *e*.

e Above all that are called *Gods*, or worſhipped as Gods by the heathen people. And therefore ſeeing they commonly praiſe and extol their Idols, it becometh you not to be ſilent as to the praiſes of your God.

* Pſ. 115. 3. † Heb. *depths.*

6 * Whatſoever the LORD pleaſed *f*, *that* did he in heaven and in earth *g*, in the ſeas, and all † deep places *h*.

f Either in the creation or government of them. *g* His power and juriſdiction is univerſal, and not like that of the heathen Gods, which is confined to their ſeveral Countries. *h* In the viſible Seas, and in thoſe inviſible depths both of earth and of the waters which are contained in the bowels of the earth.

* Jer. 10. 13. & 51. 16. †Gr. *clouds* So Prov. 25. 14. * Job 38. 24, &c. Zech. 10. 1.

7 * He cauſeth the † vapours *i* to aſcend from the ends of the earth *k*; * he maketh lightnings for the rain *l*: he bringeth the wind out of his treaſuries *m*.

i Which are the matter of clouds and rain. *k* Either, 1. from the Sea, the common ſource of vapours, 1 *Kings* 18. 44. *Amos* 5. 8. wherewith both the earth in general, and ſeveral particular countries, are terminated or bounded: or rather, 2. from all parts of the earth from one end to another; as *the borders* of a land are commonly put for the whole land from one border to another, as *Pſal.* 105. 31, 33. and 147. 14. and oft elſewhere. For in this ſence this phraſe is generally uſed in Scripture, as *Job* 28. 24. and 38. 13. *Pſal.* 19. 4, 6. and 48. 10. and every where. *l* He bringeth water even out of the fire: he maketh thick clouds, which being broken, produce lightnings, and ſo are diſſolved into ſhowers of rain. So the lightnings are both a ſign and in ſome ſort the cauſe of rain. Or, *he maketh lightnings with* (as this Particle is uſed *Gen.* 46. 26. *Pſal.* 89. 4. and 119. 56, 98.) *rain*, (i. e.) he cauſeth both of them to come out of the ſame cloud. *m* Out of thoſe ſecret places where he reſerves them, and whence he bringeth them. as he ſees fit. Thus we read of *treaſures of ſnow and hail*, *Job* 38. 22. not that they are formally laid up in any certain places, but to ſignifie that God hath them as much at his diſpoſal, as any man hath that which he hath laid up in his ſtores.

* Ex. 12. 29. † Heb. *from man unto beaſt.*

8 * Who ſmote the firſt-born *n* of Egypt, † both of man and beaſt.

n From the general works of Nature he comes to Gods ſpecial works of Providence towards his people.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

* Num. 21. 24, 25, 26, 34. 35. * Joſ. 12. 7

10 * Who ſmote great nations, and ſlew mighty kings.

11 Sihon king of the Amorite, and Og king of Baſhan, and * all the kingdoms of Canaan.

12 * And gave their land *for* an heritage; an heritage unto Iſrael his people.

* Joſ. 12. 7. Pſ. 78. 55. * Pſ. 102. 12.

13 They * name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, † throughout all generations *o*.

† Heb. *to generation and generation.*

o Theſe wonderful works of thine ſhall never be forgotten, and the Land which thou gaveſt us, *v.* 12. and which we yet enjoy, is an everlaſting monument of thy power and goodneſs, and an obligation and encouragement to truſt in thee in all our preſent or future difficulties.

14 For the LORD will judge his people *p*, and he will repent himſelf concerning his ſervants *q*.

p Will in due time plead the cauſe of his people, or give judgment for them, as this phraſe is uſed *Deut.* 32. 36. *Jer.* 5. 28. and 22. 16. *q* He will recal that ſevere ſentence which for their ſins he had paſſed upon them, and be reconciled to them.

15 * The idols of the heathen *are* ſilver and gold *r*, the works of mens hands.

* Pſ. 115. 4, 5, 6, 7, 8, 9, 4, 5, &c.

r Of this and the following verſes ſee the Notes on *Pſal.* 115. 10, 11.

16 They have mouths, but thy ſpeak not: eyes have they, but they ſee not.

17 They have ears, but they hear not: neither is there *any* breath in their mouths.

18 They that make them † are like unto them: *ſo is* every one that truſteth in them.

† Heb. *let them be.* So Gr.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20 Bleſs the LORD, O houſe of Levi: ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion *s*, which dwelleth at Jeruſalem *t*. Praiſe ye the LORD.

s By the aſſemblies of his people in *Zion* or *Jeruſalem*. *t* This clauſe may be added either to diſtinguiſh the true God from the gods which were worſhipped in other places and countries; or as a reaſon why they ſhould bleſs God, becauſe he had bleſſed and honoured that place with his gracious and glorious preſence.

PSAL. CXXXVI.

The ARGUMENT.

THe matter of this Pſalm is the ſame with the former, onely it is a little more fitted to the uſe and ſervice of the Temple, by the continued repetition of that ſolemn clauſe, *for thy mercy endures for ever*, which was much uſed by the ſacred Singers. See 2 *Chron.* 7. 3. and 20. 21.

The Pſalmiſt exhorteth all to praiſe God, for his power and wiſdom in creating and governing the World, 1———9. *for delivering the* Iſraelites *out of* Egypt, *and bringing them to the promiſed Land*, 10———26.

1 O * Give thanks unto the LORD, for *he is* good: * for his mercy *endureth* for ever.

* Pſ. 105. 1. & 107. 1.

2 O give thanks unto * the God of gods *a*: for his mercy *endureth* for ever.

* Deut. 10. 17. & 118. 1. * 1 Chr. 16. 41.

a Who is infinitely ſuperiour to all that are called *gods*, whether Angels, or Princes, or Idols.

3 O give thanks unto the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone *b* doth great wonders: for his mercy *endureth* for ever.

b He and none elſe. Or, he without the help of any other perſon or thing; whereas no other being can do any thing alone or without his help.

5 * To him that by wiſdom *c* made the heavens: for his mercy *endureth* for ever.

* Gen. 1. 1.

c To wit, by eminent and admirable wiſdom, far exceeding the capacity of all humane or Angelical creatures.

6 * To him that ſtretched out the earth above the waters *d*: for his mercy *endureth* for ever.

* Gen. 1. 9. Jer. 10. 12.

d Of which ſee on *Gen.* 1. 9. *Pſal.* 24. 2.

7 * To him that made great lights: for his mercy *endureth* for ever.

* Gen. 1. 14

8 The ſun † to rule by day *e*: for his mercy *endureth* for ever.

† Heb. *for the ruling by day.*

e Of which phraſe and the like in the next verſe, ſee my Notes on *Gen.* 1. 16.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10 * To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

* Ex. 12. 2.

11 * And brought out Iſrael from among them: for his mercy *endureth* for ever.

* Ex. 12. 51. & 13. 17.

12 * With a ſtrong hand, and with a ſtretched out arm: for his mercy *endureth* for ever.

* Ex. 6. 6.

13 * To him which divided the Red ſea into parts: for his mercy *endureth* for ever.

* Ex. 14. 21, 22. Pſ. 74. 13.

14 And made Iſrael to paſs through the midſt of it *f*: for his mercy *endureth* for ever.

f To wit, without fear or danger, by comparing this with the next verſe.

15 * But † overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.

* Ex. 14. 28. † Heb. *ſhaked off.*

16 * To him which led his people through the wilderneſs *g*: for his mercy *endureth* for ever.

* Deut. 32. 10.

g Through that vaſt howling wilderneſs where there was neither way nor proviſion; through which none but the Almighty God could have ſafely conducted them.

17 * To him which ſmote great kings: for his mercy *endureth* for ever.

* Pſ. 135. 10, 11.

18 * And ſlew famous kings: for his mercy *endureth* for ever.

* Pſa. 78. 71. & 135. 10

19 * Sihon king of the Amorite: for his mercy *endureth* for ever.

* Num. 21.

20 * And Og the king of Baſhan: for his mercy *endureth* for ever.

* Deut. 3. 12.

21 * And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant *h*: for his mercy *endureth* for ever.

h He ſpeaks of all that people as of one man, becauſe they were united together in one body in the worſhip of one and the ſame God. Thus God calleth them all *his firſt-born*, *Exod.* 4. 22.

23 Who remembred us in our low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

Pſ. 104. 27. & 145. 9.

25 * Who giveth food to all fleſh *i*: for his mercy *endureth* for ever.

i Either to all mankind: or to all living creatures. For which God deſerves great praiſes, which the Pſalmiſt by his example teacheth us to render to God for them, becauſe thoſe who are moſt concerned either cannot or do not perform this duty.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSAL. CXXXVII.

The ARGUMENT.

THe Penman of this *Pſalm* is uncertain: the occaſion of it was unqueſtionably the conſideration of the Babyloniſh Captivity: and it ſeems to have been compoſed either during the time of that Captivity, or preſently after their deliverance out of it.

The ſad complaint of the Jews *in captivity*, 1—3. *Of the ſcoffing of their enemies, yet their conſtancy to remember* Jeruſalem, 4, 5. *Judgments imprecated upon* Edom *and* Babylon, 6— 9.

1 BY the rivers of Babylon *a*, there we ſat down *b*; yea, we wept when we remembred Zion *c*.

a Either, 1. of the City of *Babylon*, and then the river is *Euphrates*, here called *rivers* for its greatneſs, and by a common Enallage of the Plural for the Singular, as *Tigris* alſo is, *Nah.* 2. 6. yea and *Jordan*, *Pſal.* 74. 15. Or, 2. of the Territory of *Babylon*, in which there were many rivers, as *Euphrates*, which alſo was divided into ſeveral ſtreams or rivulets; and *Tigris* and others. Here they were either by the appointment of their Lords for the making or repairing of the works beſide the river: or by choice, retiring themſelves thither from the noiſe and obſervation of their enemies, as they had opportunity, that they might diſburden their oppreſſed minds before the Lord. *b* The uſual poſture of mourners, *Ezra* 9. 4, &c. *Job* 2. 12. *Iſa.* 47. 1, 5. *c* Either, 1. our former enjoyments in *Zion*, which greatly aggravated their preſent miſery, *Lament.* 1. 7. Or, 2. *Zions* preſent diſolations and pollutions.

2 We hanged our harps *d* upon the willows *e*, in the midſt thereof.

d Theſe are not without great probability ſuppoſed to be the words of ſome holy Levites, who had been acculſtomed to muſick, both vocal and inſtrumental, in the ſervice of the Temple. *Harps* are here put by a Synecdoche for all inſtruments of muſick. It is here put by a Synecdoche for all inſtruments of muſick. It is further to be obſerved, That although the harp was uſed by the Grecians in mourning, yet it was uſed by the Hebrews in rejoycing, as is manifeſt from *Gen.* 31. 27. 2 *Chron.* 20. 27, 28. *Pſal.* 43. 4, &c. This paſſage is to be underſtood either, 1. figuratively, ſignifying onely that they abandoned all ſigns and means of comfort: or rather, 2. properly, as the following ſongs are, which the Babylonians required them to ſing to their harps. And theſe harps they might either, 1. bring from *Jeruſalem*, which they might deſire to do to preſerve thoſe ſacred utenſils, and their enemies might either permit or command them to do for their own delight: or, 2. procure in *Babylon*, that they might ſometimes ſolace themſelves with the practice of ſome of the Temple-muſick, which they deſired and intended to do; but when they came to the tryal, they were not able to do it, and therefore laid them by. *e* Which commonly grow upon the banks of rivers as they did by *Euphrates* in ſuch plenty, that from thence it is called *the brook of willows*, Iſa. 15. 7.

3 For there they that carried us away captive, required of us † a ſong; and they that † * waſted us, *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion *f*.

† Heb. *the word of a ſong.* † Heb. *laid us waſte.* * Pſ. 79. 1.

f Such ſongs as you uſed to ſing in the Temple at *Sion*. Which they required either out of curioſity, or to delight their ears, or rather by way of ſcoffing and inſultation over them and their Temple and Religion.

† Heb. *land of a ſtrange.*

4 How ſhall we ſing the LORD's ſong *g* in a † ſtrange land *h*?

g Thoſe ſongs which were appointed by God, and to be ſung onely to his honour and in his ſervice. *h* When we are baniſhed from our own Temple and Land, and amongſt thoſe who are ſtrangers and enemies to God and to his Worſhip? So we ſhould proſtitute and profane Gods Ordinances. And this Anſwer they either expreſſed to their enemies, or kept in their own breaſts when they refuſed to comply with their deſire.

5 If I forget thee *i*, O Jeruſalem, let my right hand *k* forget *her cunning l*.

i If I do not retain a deep and ſorrowful ſence of thy ruine and miſery or if I indulged my ſelf in mirth and jollity, as if I had forgotten thee. *k* The chief inſtrument of playing upon muſical inſtruments and of other actions. *l* (i. e.) Loſe its skill of playing. In the Hebrew it is onely, *forget*, without expreſſing what, to intimate the extent and generallity of this wiſh, Let it forget or be diſenabled not onely for playing, but for every action in which it was formerly uſed.

6 If I do not remember thee *m*, let my tongue cleave to the roof of my mouth *n*; if I prefer not Jeruſalem above † my chief joy *o*.

† Heb. *the head of my joy.*

m With affection and ſympathy, ſo as to damp my joys. *n* Be made uncapable of ſinging or ſpeaking or moving, as it is in ſome diſeaſes. Compare *Job* 29. 10. *Pſal.* 22. 15. *o* If do not value and deſire *Jeruſalems* proſperity more than all other delights, and conſequently if *Jeruſalems* miſery doth not ſo deeply affect me as to hinder my delight in all other things.

7 Remember, O LORD, *p* * the children of Edom *q* in the day *r* of Jeruſalem; who ſaid *s*, † Raſe *it*, raſe *it*, *even* to the foundation thereof.

* Jer. 49. 7. Ezek. 25. 12. Obad. 10.

p So as to puniſh them. *q* Our conſtant and inveterate enemies, who had no regard either to conſanguinity or humanity. *r* In the time of its calamity or deſtruction, which is oft called a *day*, as *Job* 18. 20. *Pſal.* 37. 13. *Ezek.* 30. 9. *Hoſ.* 11. 11 *Obad. v.* 12. *s* To the Babylonians, whom they aſſiſted and provoked againſt *Jeruſalem*: of which ſee *Lam.* 4. 11. *Ezek.* 25. 12. *Obad. v.* 11, 12, 13, 14.

‖ Heb. *make bare.*

† Heb. *waſted.*

8 O daughter of Babylon *t* who art to be † deſtroyed *u*: happy *ſhall he be* that * rewardeth thee, as thou haſt ſerved us *y*.

‖ Heb. *that recompenſeth thee thy deed* which Sentence devoted to certain deſtruction. *x* As being Gods inſtrument to vindicate his honour, and execute his juſt judgments, *thou didſt* and fulfil his counſel and word. which *Cyrus* was to his own great *joy* and advantage, as appears both from ſacred and profane Hiſtory. *y* That ſhall uſe thee with equal cruelty.

* Jer. 50. 15, 29.

9 Happy *ſhall he be* that taketh and * daſheth thy little ones againſt † the ſtones *z*.

* Iſa. 13. 16 Rev. 18. 6. † Heb. *the rock.*

z As thou didſt uſe our little ones. So this was but a juſt retaliation foretold here, as alſo *Iſa.* 13. 16.

PSAL. CXXXVIII.

The ARGUMENT.

THis is a *Pſalm* of thankſgiving to God for thoſe great deliverances which he had granted to *David* from *Saul* and other enemies. By the remembrance whereof *David* encourageth himſelf to truſt in God in all his future difficulties.

A *Pſalm* of David.

David *praiſeth God for his Goodneſs and Truth ſhewed to him, and foretelleth, that the Kings of the Earth ſhall alſo praiſe him*, 1———6. *and profeſſeth the fruit of his truſting in God in the midſt of troubles*, 7, 8.

1 I Will praiſe thee with my whole heart: * before the gods *a* will I ſing praiſe unto thee.

* Pſ. 119. 46.

a Either, 1. before the Angels, who were repreſented by the Cherubims upon the Ark, who are called *Gods*, *Pſal.* 8. 6. and 97. 7. Comp. with *Heb.* 1. 6. and 2. 7. who alſo are preſent in the congregations of Gods people, 1 *Cor.* 11. 10. Or rather, 2. before Kings and Princes, by comparing this with *v.* 4. *All Kings* (provoked by my example) *ſhall praiſe thee*; and with *Pſal.* 119. 46. I *will ſpeak of thy teſtimonies before kings*. And theſe are moſt commonly called *Gods* in Scripture, as *Exod.* 21. 6. and 22. 9, 28. comp. with *Deut.* 19. 17. Beſides, *David* mentions this as ſomething ſingular and extraordinary, and deſigned by him, whereas the doing of this before the Angels is common to all, and is unavoidably neceſſary.

2 I will worſhip towards thy holy temple *b*, and praiſe thy Name, for thy loving kindneſs and for thy truth: for thou haſt magnified thy word above all thy Name *c*.

b Where the Ark was. He ſaith *towards* it, becauſe he was not permitted to enter into it. *c* For thou haſt glorified thy word or promiſe or thy faithfulneſs in fulfilling thy promiſes unto me more than any other of thy glorious perfections by which thou art known. Not that one of Gods Attributes is really and in it ſelf more great or glorious than another, or can be made ſo, but becauſe one may be more celebrated and admired by men than another, as here Gods gracious promiſe made to *David*, and the wonderful accompliſhment thereof in ſpight of all thoſe difficulties which ſtood in the way, and which ſeemed to men to be inſuperable. was at this time more obſerved and admired than any other of his Attributes or actions. But here we muſt remember, that amongſt the reſt of the promiſes made to *David*, one was that the Meſſias ſhould come out of his loyns, and that thoſe parts of the promiſed mercies which *David* had actually received, were pledges to aſſure him that he ſhould receive the reſt in due time, and eſpecially that great and eminent word of promiſe concerning the Meſſias, which might well be ſaid to be magnified above all Gods name.

3 In the day when I cried, thou anſweredſt me: *and* ſtrengthenedſt me *with* ſtrength in my ſoul *d*.

d This laſt clauſe limits and explains the former, how God anſwered him ſo ſpeedily, not by giving him the thing which he deſired

fired in that very instant, but by giving him inward support and patience to wait Gods time, and to bear all his troubles chearfully in the mean time, which was a singular mercy, and indeed greater than the actual donation of any temporal blessing.

4 All the kings of the earth *e* shall praise thee, O LORD, when they hear the words of thy mouth *f*.

e Either, 1. All neighbouring Kings: or, 2. the generality of Kings and Princes upon earth. And so this is a Prophecy of the calling of the Gentiles. Which seems to be confirmed by the next verse, which expresseth their extraordinary joy and an eminent advancement of Gods glory, which agrees much better to this great occasion, than to that of *Davids* exaltation to the Throne, wherein the other Kings of the earth were not much concerned. *f* Either, 1. thy promises declared unto them by me: or, 2. the Gospel preached among them.

5 Yea, they shall sing in the ways of the LORD *g*; for great *is* the glory of the LORD.

g Or, *of*, or, *for* or *because of the ways of the Lord*, (*i. e.*) his wonderful counsel and gracious providences towards themselves and others. *h* Or, *great* shall be. At that time the worship and glory of God shall not be confined to one small land as now it is, but shall be extended to all the parts of the world.

* Pf. 113. 6 * Though the LORD *be* high, yet † hath he
5, 6. Isa. 57. 15. † Heb. *he seeth.* * Jam. 4. 6. 1 Pet. 5. 5. ‖ Or, *and.* * respect unto the lowly *i*; ‖ but the proud he knoweth afar off *k*.

i Unto such as are mean and obscure in the world; to me a poor contemptible shepherd, whom he hath preferred before great Princes, and to such as are little in their own eyes. *k* But as for the great men of the world, who are lifted up in pride, he looks upon them as they do upon others, with scorn and contempt, and at a great distance, as disdaining to admit them into his presence. But the words may be, and by divers Interpreters are rendred otherwise, *And he who is high or the lofty one from afar* (*i. e.* from his high and holy place, even the highest Heavens where he dwells, notwithstanding that distance) *doth know* them, or *will owne* them. So this is the repetition of the former sentence, as is very usual in this Book. And this seems best to suit as with the foregoing, so also with the following words, and thus all will be understood of one and the same sort of persons.

7 Though I walk in the midst of trouble *l*, thou wilt revive me *m*: thou shalt stretch forth thine hand *n* against the wrath of mine enemies *o*, and thy right hand shall save me.

l (*i. e.*) Be encompassed with dangers. *m* Thou wilt chear my spirit and preserve my life. *n* Put forth thy Almighty power. *o* To oppose and restrain their rage, and to save me from them, as it follows.

* Pf. 57. 2. Phil. 1. 6. ‖ Or, *for me.* 8 * The LORD will perfect *that which* ‖ concerneth me *p*: thy mercy, O LORD, *endureth* for ever *q*: forsake not *r* the works of thine own hands *s*.

p Will finish that great work of my deliverance and advancement, which he hath undertaken and carried on hitherto. *q* It is not inconstant and changeable, as mens affections are, but everlasting. And this may be either a proof of the foregoing assertion, *the Lord will perfect*, &c. or an argument to enforce the following petition, therefore *forsake not*, &c. *r* Or, *leave not*, or, *do not desist from* or *give over*. *s* The work of my salvation which is thus far advanced, not by any humane help, but by thine own extraordinary power, and providence, and therefore it is not for thine honour to desert it at last. This he calls *works* in regard of the many and various parts and actions which concurred to this work.

PSAL. CXXXIX.

The ARGUMENT.

THis *Psalm* is esteemed by the Hebrews the most excellent in the whole Book. The matter of it is noble and sublime, and so is the style. The occasion of it seems to have been those heavy censures and reproaches wherewith *David* was loaded by his enemies, who branded him for a notorious hypocrite and impostor that pretended Religion onely for the covering and promoting his own ambitious and wicked designs against his lawful King, whose life and Crown he fought to take away. Against these he comforteth himself with the consideration of God Omnisicence, to whom he appeals as the onely proper Judge of the integrity of his heart.

To the chief Musician, A Psalm of David.

David *magnifieth the All-seeing Providence of God,* 1——16. *His great and tender Mercies to him before he had a being in the world,* 17, 18. *abhorreth all converse with wicked men,* 19—— 22. *prayeth for, and testifieth his, Sincerity,* 22, 24.

1 O LORD, thou hast searched me, and known me *a*.

2 Thou knowest my down-sitting, and mine uprising *b*; thou understandest my thought *c* afar off *d*.

a (*i. e.*) Knowest me exactly, as men do those things which they diligently search out. *b* All my postures and motions, my actions and my cessations from action. *c* All my secret counsels and designs. *d* Before they are perfectly formed in my mind. Thou knowest what my thoughts will be in such and such circumstances, long before I know it, yea from all eternity.

‖ Or, *winnowest.* 3 Thou ‖ compassest my path *e*, and my lying down *f*, and *art* acquainted *with* all my ways.

e Thou watchest me on every side, and therefore discernest every step which I take. It is a Metaphor either from huntsmen watching all the motions and lurking places of wild beasts, that they may catch them; or from Souldiers besieging their enemies in a City, and setting watches round about them. *f* Me when I lye down in my bed, where men oft contrive what they execute in the day time.

4 For *there is* not a word in my tongue, *but* lo, O LORD, thou knowest it altogether *g*.

g Thou knowest what I speak, and with what design and disposition of mind. Or rather, as others render it, and which is more admirable, *When* there is *not a word*, &c. Thou knowest what I intend to speak either in prayer to thee, or in conversation with men, when I have not yet uttered one word of it.

5 Thou hast beset me behind and before *h*, and laid thine hand upon me *i*.

h With thine all-seeing and all-disposing Providence. *i* Thou keepest me, as it were with a strong hand, in thy sight and under thy power.

6 * *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it *k*. * Pf. 131. 1.

k I am so far from equalling thy knowledge, that I cannot apprehend it, in what manner thou dost so perfectly know all things, even such as are most secret and have yet no being, and seem to depend upon many casualties and uncertainties.

7 * Whither shall I go from thy spirit *l*? or whither shall I flee from † thy presence *m*. * Jer. 23. 24. † Heb. *thy face.*

l Either, 1. from the Holy Ghost, the third Person in the Trinity: or, 2. from thee who art a Spirit, and therefore canst penetrate into the most secret parts: or, 3. from thy mind or understanding, of which he is here speaking, as this word seems to be taken, *Isa.* 40. 13. compared with *Rom.* 11. 34. for what there is called *the Spirit of the Lord*, is here called *the mind of the Lord*. And as the *Spirit of God* is oft used in Scripture for its gifts and graces, so the *Spirit* of God in this place may be put for that knowledge which is an Attribute or action of God, *m* A man can go to no place which is out of thy sight. So Gr.

Jer. 23. 24. 8 * If I ascend up into heaven, thou *art* there: if I make my bed in hell *n*, behold, thou *art there*. * Amos 9. 2, 3, 4. * Pf. 139. 11.

n If I should or could repose and hide my self in the grave or in the lowest parts of the earth, which are at the furthest distance from Heaven.

9 If I take the wings of the morning, *and* dwell in the uttermost parts of the sea *o*:

o If I should flee as swiftly from thy presence as the morning light doth, which in an instant scattereth it self from East to West: for the *Sea* being the Western border of *Canaan*, is oft put for the West in Scripture. And *wings* are Poetically ascribed to the morning or morning light here, as they are elsewhere to the Sun, as *Mal.* 4. 2. and to the winds, as *Psal.* 18. 11. and 104. 3. and to other things of eminent swiftness.

10 Even there shall thy hand lead me, and thy right hand shall hold me *p*.

p I could neither go thither without thy conduct, nor subsist there without thy powerful support, and much less could I go out of thy sight; for a man may see many things which are out of his power.

11 If I say, Surely the darkness shall cover me; even the night shall be light *q* about me.

q Shall be as clear and manifest to God as the light it self.

12 Yea, * the darkness † hideth not from thee; but the night shineth *r* as the day: † the darkness and the light *are* both alike to thee *s*. * Job 26. 6. Psal. 22. 24. † Heb. *darkneth not.* † Heb. *both as the darkness, so is the light.*

r Or, *enlighteneth*, as this word is used *Psal.* 19. 9. *Prov.* 29. 13, &c. discovereth me and all mine actions. *s* This is repeated so oft to reprove and confute the ridiculous conceits of many ungodly men, who flatter themselves with hopes of secrecy and impunity for those sins which they commit in the dark. See *Isa.* 29. 15.

13 For thou hast possessed *t* my reins *u*: thou hast covered me *x* in my mothers womb.

t Or, *thou dost possess*, thou dwellest in them, thou art the Owner and Governor of them, and therefore must needs know them. Or, *thou hast formed*, as some of the Ancients and others render it. *u* The most inward and hidden part of the body, supposed also to be the seat of mens lusts and passions. *x* Either, 1. with that covering called the *after-birth*, wherein the infant is wrapped and preserved in the womb by the wonderful care of Divine providence. Or, 2. *with skin and flesh*, as it is expressed *Job.* 10. 11.

14 I will praise thee, for † I am fearfully and wonderfully made *y*; marvellous *are* thy works *z*, and *that* my soul knoweth † right well *a*. † Heb. by dreadful things I am become wonderful. † Heb. *greatly.*

y Thy infinite power and wisdom manifested in the rare and curious structure of mans body, doth fill me with wonder and astonishment and with the dread of thy Majesty. *z* Both in the lesser world, man, and in the greater. *a* I am well assured both by thy word and by the contemplation and study of thy works, to which I have much addicted my self, that they are wonderful, although I do not so accurately understand all the particulars of them as I would do.

15 * My ‖ substance *b* was not hid from thee, when I was made in secret *c*; *and* curiously wrought *d* in the lowest parts of the earth *e*. * Job 10. 8, 10. Eccl. 11. 5. ‖ Or, *strength, or body.*

b Or, *My bone*, as the LXX and others render the word. And *bone* may be here taken collectively for *bones*, as is usual in such words, or for the whole fabrick of the bones. And the *bones* may be very fitly mentioned here, because they are inward and invisible, as being covered with skin and flesh and sinews. Or, the *bones* may be put Synecdochically for the whole body, as being the most substantial part of it, as they are *Psal.* 35. 10. *c* In the dark vault of my mothers womb. *d* Heb. *embroidered*, exquisitely composed of bones and muscles and sinews and veins and arteries and other parts, all framed with such wonderful skill, that even Heathens upon the contemplation of all the parts of mans body, and how excellently they

they were framed both for beauty and use, have broken forth into pangs of admiration and adoration of the Creator of man, as *Galen* particularly did. *e* Or, as it were *in the lowest parts of the earth*. So there is onely an Ellipsis of the note of similitude, which is very frequent in Scripture, as hath been often said and proved. In a place as secret and remote from humane eyes, as the lowest parts of the earth are, to wit, in my mothers womb. And so what was said in the former clause is repeated in this in other words.

16 Thine eyes did see my substance yet being unperfect *f*, and in thy book *g* † all *my members h* were written, ‖ *which* in continuance were fashioned *i*, when *as yet there was* none of them *k*. † Heb. all them. ‖ Or, which in continuance were fashioned.

f When I was a meer Embryo, a rude and shapeless lump, when I was first conceived. *g* In thy counsel and providence, by which thou didst contrive and effect this great work and all the parts of it according to that model which thou hadst appointed. This is a Metaphor taken from workmen, who when they are to make some curious structure, they first draw a rude draught or delineation of it, by which they govern themselves in the building of it. *h* All the several parts of my substance. *i* Which in due time and by degrees were formed into bones, fleshy sinews, &c. Or, as it is in the margent, what *days* (and *the days* in which, *they were* or *should be fashioned*, by what steps, in what order and time each part of the body should receive its proper form. This also was written or appointed by God. *k* Heb. *and not one of them*, understand either *year*, as it is in our Translation; or, *was lacking*, to wit, in thy book. All my parts without exception were written by thee. But then these words are not to be joyned with those immediately foregoing, but with the former, and the words are to be read thus, *in thy book all* my members *were written* (which *in continuance were fashioned*) *when* as yet, &c. For. Or, what one they shall be viz. Heb. all days.

* Pf. 40. 5. 17 * How precious also are thy thoughts *l* unto me, O God! how great is the summe of them *m*!

l Toy is taken either, 1. passively, my thoughts of thee: or rather, 2. actively, *thy thoughts*, counsels or contrivances on my behalf, which are admirable and amiable in mine eyes. Thou didst not only form me at first, but ever since my conception and birth thy thoughts have been employed for me in preserving and providing for me and blessing of me. *m* Thy gracious designs and providences towards me are numberless, as it follows.

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee *n*.

n To wit, by my thoughts and meditations. Thy wonderful counsels and works on my behalf come constantly into my mind, not only in the day time, but even in the night season, which is commonly devoted to rest and sleep, whensoever I awake either in the night or in the morning: These are my last thoughts when I lye down, and my first when I rise.

19 Surely thou wilt slay the wicked *o*. O God: depart from me therefore *p*, ye bloody men *q*.

o And as thou hast precious and gracious thoughts towards me and all that love and fear thee, so thou hast other kinds of thoughts and purposes towards wicked men, such as thou knowest mine enemies to be, even to destroy them utterly. *p* I renounce your friendship and society. I will not partake with you in your sins, lest I should also partake of your plagues. *q* Heb. *ye men of blood*, either, 1. passively, deserving death, or *guilty of blood* or *of death*, as the phrase is, *Numb.* 35. 27, 31. *Mat.* 25. 66. Or rather, 2. actively, bloody-thirsty, or shedders of blood, as this phrase is generally taken, as 2 *Sam.* 16. 8. *Psal.* 25. 9. & 55. 24. & 59. 3. Having called them *wicked* men in general, he now gives a particular account of their wickednesse, they were unjust and cruel towards men, and withal profane and impious towards God, as he tells us in the next verse.

20 For they † speak against thee wickedly *r*, *and* thine enemies take *thy Name* in vain *s*. † Heb. speak of thee for a wicked device, and thine enemies lift up themselves in vain.

r By profane scoffs, and a profession of denial or contempt of thine Omniscience and Providence. Or, *they speak of thee in or unto wickedness*, they make use of Religion to cover or further their wicked designs. But our Translation is more favoured by the Context, which speaks of Gods open and professed enemies. *s* Or, according to the order of the Hebrew words, and *take* thy Name *in vain*, and are *thine enemies*, or haters of thee, as it follows v. 20. These words, *thy Name*, are understood here, as also *Isa.* 3. 7. out of *Exod.* 20. 7. where they are expressed. They abuse thy blessed Name with hellish oaths and perjuries and blasphemies.

21 Do not I hate them, O LORD, that hate thee *t*? and am I not grieved with those that rise up against thee *u*?

t I appeal to thee the omnipresent and omniscient God, whether I do not perfectly hate them so far as they are enemies to God and goodness. *u* In open hostility and rebellion against thine Authority.

22 I hate them with perfect hatred: I count them mine enemies *x*.

x I am no less grieved with their enmity against thee than if they directed it against my self.

* Job 31. 4. Pf. 26. 2. 23 * Search me, O God, and know my heart: try me, and know my thoughts *y*.

y And whether I do not speak this from my very heart, do thou judge who art the searcher of hearts, and deal with me accordingly.

† Heb. *way of pain, or, grief.* * Pf. 5. 8. & 143. 10. 24 And see it *there be any* † wicked way in me *z*, and * lead me in the way everlasting *a*.

z Heb. *Way of trouble* or *grief*, any course of life which is grievous, either, 1. to my self, as all sin is to the sinner sooner or later: or, 2. to others; as I am accused of causing much trouble and designing mischief to the King and Kingdom. *a* In the right and good way, which is lasting and leads to everlasting life, whereas the *way of wickedness*, to which this is opposed, will *perish*, as is said *Psal.* 1. 6. and bring men into utter destruction. Or, as others render it, *in the old way*, which is *the good way*, as it is called *Jer.* 6. 16. in the way of righteousness and holiness, which may well be called *the old way*, because it was from the beginning of the world written in mans heart, whereas wickedness is of a later date. Possibly it may be rendred, *in* thy *way* (the Ellipsis of the Pronoun being very frequent, as hath been noted and proved before: or *in the way*, to wit, the way of God, which is oft called emphatically *the way*, as *Psal.* 25. 8. & 119. 1. *Prov.* 23. 19. & 29. 27. and which is sufficiently understood from its opposition to *the wicked way* in the former clause) *for ever*, or, as long as I live; as this Hebrew word *Olam* without any prefix to it is used, 2 *Sam.* 27. 12. *Job* 41. 4. *Psal.* 21. 4, & 45. 7. and elsewhere. But this with submission.

PSALM CXL.

The ARGUMENT.

THis Psalm was composed by *David* upon occasion of those slanderous and reproachful speeches and treacherous dealings which *David* had from his enemies in *Sauls* time, of which we have an account in the history.

To the chief Musician, A Psalm of David.

The Psalmist prayeth for deliverance and safety from wicked men, 1—7. *for judgment upon them,* 8—11. *and Comforteth himself with an assurance of God's righteousness,* 12, 13.

1 Deliver me, O LORD, from the evil man *a*: preserve me from the † violent man. † Heb. *man of violences.*

a Either *Saul* or *Doeg* or some other malicious enemy, or rather *man of violences* the word *man* being taken collectively for *men*, as appears from the next verse, where he speaks of this man in the Plural number.

2 Which imagines mischiefs in *their* heart: continually are they gathered together for war *b*.

b To execute those bloody enterprises which they had devised in the first clause of this verse.

3 They have sharpned their tongues *c* like a serpent *d*; * adders poison *is* under their lips. * Pf. 58. 4. Rom. 3. 13.

c Their malicious hearts stirred up their tongues to utter vile slanders against me. *d* Either whetting their tongues as serpents are said to whet theirs when they about to bite: or rather, using words as sharp and piercing as the sting of a serpent.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man, who have purposed *e* to overthrow my goings *f*.

e Whose design and full resolution it is, if thou dost not prevent it. *f* Or, *my feet or footsteps*, i. e. to throw me down to the ground, to defeat all my hopes and counsels, and bring me to ruine.

5 * The proud *g* have hid a snare for me, and cords; they have spread a net by the way † side *h*: they have set grins for me. Selah. * Pf. 35. 7. & 57. 6. & 141. 9. Jer. 18. 23. † Heb. *hand.*

g My insolent enemies who despise me for my meanness, and exalt themselves against thee. *h* In which I used to walk.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation; thou hast covered my head *i* in the day of battel.

i With thy powerful protection as with a helmet or shield.

8 Grant not, O LORD, the desires of the wicked; further not his wicked device *k*, ‖ * lest they exalt themselves. Selah. ‖ Or, *let them not* be exalted. * Deut. 32. 27.

k Which is to destroy me. *l.* Not onely against me, but against thee also, as if by their power and policy they had frustrated thy design and promise made to me.

9 *As for* the head *m* of those that compass me about, * let the mischief of their own lips cover them *n*. * Pf. 7. 16. & 94. 23. Prov. 12. 13. & 18. 7.

m Or, *heads*, the Singular number put for the Plural, as is frequent. By which he understands either, 1. their politick heads, their chiefs or ring-leaders, who were most malicious, and by whom all the rest were supported and stirred up: or, 2. their proper and natural heads, as this word is used v. 7. and this covering of their heads here is opposed to that covering of *Davids* head there. *n* Let the mischief which by their Calumnies they design against me, fall upon themselves.

10 * Let burning coals *o* fall upon them, let them be cast into the fire: into deep pits, that they rise not up again *p*. * Pf. 11. 6.

o Divine vengeance, which is compared to coals of fire, as *Psal.* 18. 12. and elsewhere. *p* Either to my danger, or their own comfort.

11 Let not † ‖ an evil speaker *q* be established in the earth: evil *r* shall hunt the violent man to overthrow him. † Heb. *a man of tongue.* ‖ Or, *an evil speaker, a wicked man of violences* in the earth: let him be hunted to his overthrow.

q Such as slander me and other innocent persons, to exasperate Princes against us. *r* Either the evil of punishment, or, which comes to the same thing, the evil of sin, their own wickedness, which shall recoil upon themselves.

12 I know *s* that the LORD will maintain the cause of the afflicted, *and* the right of the poor. *s* Both by Gods word which hath promised it, and by my own experience of it in the course of Gods providence.

13 Surely the righteous shall give thanks unto thy Name: the upright shall dwell in thy presence *u*. *t* Shall have occasion to praise thee for their deliverance. *u* Shall constantly enjoy thy gracious and powerful presence and assistance.

PSAL.

PSAL. CXLI.

The ARGUMENT.

THis Pſalm alſo muſt be referred to the time of *Davids* perſecution by *Saul*. It is an humble prayer that God would deliver him from the rage and malice of his enemies, and from thoſe ſins to which he might be inclined or provoked upon that occaſion.

A Pſalm of David.

David *prayeth that he might be heard and Comforted*, 1—2. *that his ſervice might be ſincere*, 3—6. *and his Life ſafe from the ſnares of his Adverſaries*, 7——10.

1 LORD, I cry unto thee, make haſte unto me, give ear unto my voice, when I cry unto thee.

† Heb. *directed.* 2 Let my prayer be † ſet forth before thee *a* as incenſe *b*; *and* the lifting up of my hands *c* as the evening ſacrifice *d*.

a Heb. *Be directed to thy face.* Let it not be loſt, but let it come unto thee and find audience. *b* Owned and accepted by thee no leſs than the incenſe, which by thy command, *Exod.* 30. 7, &c. is offered upon thine Altar, from which I am now baniſhed and ſo diſenabled to offer it there, and therefore I truſt thou will accept my prayer inſtead of it. *c* My prayer made with hands lifted up, which was the uſual geſture. See *Job* 11. 13. *Pſal.* 63. 5. & 88 10, &c. *d* Which was offered every evening, *Exod.* 29. 39, &c. Which he mentions either, 1. by way of oppoſition to the incenſe which was offered in the morning: or, 2. Synecdochically, ſo as to include the morning-ſacrifice and all the ſacrifices of the day, of which this was the cloſe; ſuch Senecdoches being moſt frequent, as hath been already obſerved: or, 3. becauſe the evening-ſacrifice was more ſolemn than the morning, and was attended with more company and more prayers, whence the *ninth hour*, which was the time of this ſacrifice, is called *the hour of prayer*, *Acts* 3. 1.

3 Set a watch, O LORD, before my mouth *e*; keep the door of my lips *f*.

e That I may not through mine own infirmity and the great provocations of mine enemies, break forth into any unadviſed ſpeeches, or any expreſſions of impatience or diſtruſt or envy or malice, &c. *f* My lips which are the door of my mouth whence words come forth.

4 Incline not *g* my heart *h* to *any* evil thing, to practiſe wicked works with men that work iniquity *i*: and let me not eat of their dainties *k*.

g Suffer it not to be inclined or led aſide, either by my own errours or luſts, or by the temptations of the world or of the Devil. Thus God is frequently ſaid *to harden* mens *hearts* not poſitively, for he can do no evil, nor tempt any man to it, *Jam.* 1. 13. but privatively, by denying ſoftning grace. *h* Keep me not onely from wicked ſpeeches, *v.* 3. but from all evil motions of my heart, which otherwiſe will draw me to many evil ſpeeches and actions. *i* Either, 1. to joyn with them in their ſinful courſes: or, 2. to do wickedly as they do. *k* Let me never enjoy or deſire worldly comforts upon ſuch terms as they do, to wit, with Gods wrath and curſe, as inſtruments of wickedneſs, and of my own eternal deſtruction. My afflictions are more deſirable than ſuch proſperity. Let none of their ſweet morſels, the pleaſures or advantages which they gain by their wickedneſs, tempt me to approve of or imitate their ways.

5 *‖ Let the righteous ſmite me *l*, *it ſhall be* a kindneſs *m*; and let him reprove me, *it ſhall be* an excellent oil *n*, *which* ſhall not break my head *o*: for yet my prayer alſo *ſhall be* in their calamities *p*.

* Pro. 9. 8. ‖ Or, *let the righteous ſmite me kindly, and reprove me; let not their precious oil break my head*, &c.

l To wit, with his tongue by reproofs as, the next clauſe explains it, which are called *wounds*, *Prov.* 27. 6. As I pray unto thee that thou wouldeſt keep me from ſinful practices, ſo I beg it of all juſt men, that if I do tranſgreſs, or if, by the arts and ſlanders of mine enemies, any of them are made to believe that I am guilty of evil deſigns againſt *Saul*, or of any other wickedneſs, that they would freely admoniſh and reprove me for it. And their reproofs ſhall pleaſe me better than the dainties of the wicked laſt mentioned, *v.* 4. *m* I ſhall be ſo far from being offended with it as an enmity or ill will, as they may ſuſpect, that I ſhall eſteem it an act and ſign of true friendſhip. *n* Or, it ſhall be as *the oil of the head*, as it is in the Hebrew, (*i. e.*) which is poured upon the head, as the manner was in great feaſts and ſolemnities. *o* Not hurt or diſturb it, but on the contrary, ſhall heal and greatly refreſh and delight it. Which is here underſtood by a known figure called *Meioſis*, whereby more is intended than is expreſſed, as *Prov.* 17. 21. and oft elſewhere. *p* Either, 1. in the calamities of thoſe righteous perſons who reproved and cenſured him. So this is an evidence of what he laſt ſaid, that he ſhould take their reproofs for a kindneſs, becauſe when they came into ſuch calamities as thoſe wherein he was involved, as all righteous men muſt expect ſufferings at one time or other, he would not inſult over them nor cenſure them, but pity them and pray for them: or, 2. in the calamities of his enemies, of which he ſpeaks in the next words. And ſo this may be added as a reaſon why he did ſo freely offer himſelf to the righteous to be reproved by them, if he or his cauſe were ſo bad as his enemies made them, becauſe he was well aſſured that he was ſincere and his cauſe good, and that God would bring him out of all his calamities, and bring his enemies into ſuch calamities, that they ſhould need and deſire his prayers, which alſo he would willingly grant to them; and then all good men would be fully ſatisfied of the juſtice of his perſon and cauſe.

6 When their judges *q* are overthrown *r* in ſtony places *s*, they ſhall hear my words, for they are ſweet *t*.

q The chief of mine enemies, their Governors Civil and Military. *r* Or, *ſhall be overthrown*, or caſt down headlong by thine exemplary vengeance. Or, as others, *were left free*, unhurt by me, when it was in my power to deſtroy them: of which ſee 1 *Sam.* 24. & 26. to which hiſtories this place is by divers learned Interpreters thought to allude. And then by *their Judges* he means *Saul*, although he thought not fit diſtinctly to mention him, but onely to intimate him in an obſcure and general way. *s* Heb. *in the hands or by the ſides of the rock.* Which may relate either, 1. to the rocky nature of thoſe places in which *Saul* fell into *Davids* hands. See 1 *Sam.* 24. 2. or, 2. to the ancient manner of puniſhing malefactors, which was by throwing them down from the tops of rocks: of which ſee 2 *Chron.* 25. 12. or, 3. to aggravate their overthrow; for falls in ſtony places are as moſt eaſie and frequent, ſo alſo moſt miſchievous. *t* Then *they*, either the Judges, who will be wiſe too late; or the people ſpared by my favour, when others were overthrown and warned by that fearful example, *will hear my words*, (*i e.*) hearken to my counſels and offers which now they deſpiſe, and then *they*, my words, *will be ſweet* and acceptable to them, which now they reject. Others thus, *then they did hear my words that they were ſweet*, then they acknowledged that my words and carriage towards *Saul* were full of meekneſs and gentleneſs, and that I was not ſo falſe and malicious, as they had repreſented me to be.

7 Our bones *u* are ſcattered at the graves mouth *x*, as when one cutteth and cleaveth *wood* upon the earth *y*.

u My bones and the bones of my friends and followers. Our ſkin and fleſh is in a manner conſumed, and there is nothing left of us but a company of dead and dry bones. Whereby he intimates that their condition was deſperate. Comp. *Ezek.* 37. 11. *x* Either, 1. literally and properly. So barbarouſly cruel were our enemies, that they not only killed us, but left our carkaſſes unburied, by which means our fleſh and ſinews, &c. were conſumed or torn in pieces by wild beaſts, and our bones diſperſed upon the face of the Earth, our common grave: or, if any of my followers were dead and buried, they pulled their bones out of the grave, and ſcattered them about: or rather, 2. Metaphorically. So the ſence is, Our caſe is almoſt as hopeleſs as of thoſe who are dead, and whoſe bones are ſcattered in ſeveral places. *y* As much neglected and deſpiſed by them as the chips which a Carpenter makes when he is cutting wood, which he will not ſtoop to take up. Or rather, as the LXX. and Chaldee and Syriack underſtand it, and as it is in the Hebrew, *as when one* (to wit, the husbandman) *cutteth and cleaveth the earth* or *in the earth*; which he teareth without any mercy.

8 But mine eyes are unto thee, O GOD the Lord: † in thee is my truſt, † leave not my ſoul deſtitute *z*.

† Heb. *make not my ſoul bare*, or, *naked.*

z Or, *naked*, as this word ſignifies *Pſal.* 137. 7. and as *Aaron* is ſaid to have *made the people naked*, *Exod.* 32. 25. (*i.e.*) deprived of thy favour and protection. Or, *do not pour out my ſoul*, to wit, unto death, as this word is uſed, *Iſa.* 53. 12.

2 Cor. 5. 2, 3.

9 Keep me from * the ſnare *which* they have laid for me, and the grins of the workers of iniquity.

* Pſ. 140. 5 & 142. 3.

10 Let the wicked fall into their own nets *a*, whilſt that I withal *b* † eſcape.

† Heb. *paſs over.*

a Heb. *Into his nets*, either into Gods nets, the Relative being put without the Antecedent, as is uſual in ſuch caſes, where it is eaſily underſtood. Or, each *into his own nets*, to wit, the miſchiefs which he deſigns againſt me. *b* Or, *together*, to wit, with my followers: or, *in like manner*, as I have done formerly. But this word may ſeem to be more fitly joyned to the foregoing clauſe, to which it is next placed in the Hebrew, and the verſe may be and is by divers both ancient and later Tranſlators, thus rendred, *Let the wicked fall.* (Or, *The wicked ſhall fall*) *into their own nets together*, (altogether, or *alike*, one as well as another, *Saul* himſelf not excepted, whom though I dare not deſtroy, God will judge) *whilſt that I eſcape*, am preſerved from that common calamity in which mine enemies ſhall periſh. Which was verified by the event. For *David* was ſtrangely kept out of harms way when *Saul* and others of *Davids* enemies were cut off by the Philiſtins, 1 *Sam.* 31.

PSAL. CXLII.

‖ Maſchil of David; a prayer when he was in the cave *a*.

Or, A Pſalm of David *giving inſtruction.*

a Either that of *Adullam*, 1 *Sam.* 22. or that of *Engedi*, 1 *Sam.* 24. There he meditated this Pſalm, which afterwards he more accurately compoſed and committed to writing.

David, *finding help no where in his ſtraits and affidlions*, 1—4. *crieth and comforteth himſelf in prayer to God.* 11. 12.

1 I Cried unto the LORD with my voice *b*: with my voice unto the LORD did I make my ſupplication.

b Either, 1. with the voice of my ſoul. But ſo this addition would be ſuperfluous, and much more the repetition of it, becauſe that is neceſſarily implied in the former word, *I cried*, and in the following, *I make my ſupplication.* Or rather, 2. with my corporeal voice, which the fervor of my ſoul forced me to uſe, when I could not do it without ſome danger, the enemy being at the mouth of the cave. And ſo this addition is emphatical, and therefore is repeated. But it is probable that *David* ſpoke with a low voice, (as I that he might do ſo without very great danger, is manifeſt from that diſcourſe which paſſed between *David* and his men, even when *Saul* was entred into the cave, 1 *Sam.* 24. 4. & 5. 7.

2 I * poured out *c* my complaint before him: I ſhewed before him my trouble.

* Pſ. 102. tit.

c I did it fully and fervently and confidently.

3 When my my ſpirit was overwhelmed within me, * Pſ. 140. then thou kneweſt *d* my path *e*: * in the way wherein I walked *f* have they privily laid a ſnare for me.

d To wit, practically, ſo as to direct me to it. *e* What paths I ſhould chuſe whereby I might eſcape *Saul*, when I fled hither and thither in deſarts and mountains and woods; and which way I ſhould get out of his hands when he and all his men were at the caves

caves mouth, which paſſed my skill. *f* Wherein I uſed to walk, or they ſuppoſed that I would walk.

Or, look *on my right hand* and *ſeek me*, but *there was* no man *h* that would know me *i*; refuge † failed me: ‖ no man cared for my ſoul *k*.

g The place where the Patron or Aſſiſtant uſed to ſtand. See *Pſal.* 16. 8. & 109. 31. & 121. 5. *h* To wit, in *Sauls* Court or Camp: none of my former aquaintance and friends and relations. *i* Own me, or ſhew any reſpect or kindneſs to me. *k* Or, *for my life*, to wit, to preſerve it; but they all conſpired to take it away; which is here implied.

5 I cried unto thee, O LORD, I ſaid, Thou *art* my refuge, *and* * my portion *l* in the land of the living *m*.

* Pſ. 16. 5. *l* Thou onely art both *my refuge* to defend me from all evil, and *my portion* to ſupply me with all the good which I need and deſire. 26. *my portion*

m Even in this life, wherein I doubt not to ſee Gods goodneſs, as he ſaid *Pſal.* 27. 13.

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

7 Bring my ſoul out of priſon *n*, that I may praiſe thy Name: the righteous ſhall compaſs me about *o*: for thou ſhalt deal bountifully with me.

n Bring me safe out of this cave wherein I am impriſoned, and ſet me at perfect liberty. *o* Shall flock to me from all parts, partly out of curioſity to ſee ſuch a ſpectacle and miracle of Gods power and mercy; and partly to rejoyce and bleſs God with me and for me, and for all the benefits which they expect from my government.

PSAL. CXLIII.

The ARGUMENT.

THis Pſalm is much of the ſame nature with the former, and ſeems to have been compoſed much about the ſame time and upon the like occaſion. This is the laſt of thoſe which are called Penitential Pſalms, the former being *Pſal.* 6. & 32. & 38. & 51. & 102. & 130.

A Pſalm of David.

The Pſalmiſt prayeth that God in faithfulneſs would hear him, and not enter into Judgment with him, 1, 2. *Complaineth of his perſecuting enemies*, 3, 4, *praying alſo for ſpeedy deliverance: Inſtructions in Gods wayes, and the deſtruction of his Enemies*, 5——12.

1 HEar my prayer, O LORD, give ear to my ſupplications; in thy faithfulneſs anſwer me, *and* in thy righteouſneſs *a*.

a Whereby thou art inclined and engaged to favour righteous perſons and juſt cauſes.

Or, *but.* 2 ‖ And enter not into judgment with thy ſervant *b*: for * in thy ſight ſhall no man living be juſtified *c*.

* Exod. 34. 7. Pſal. 130. 3. Rom. 3. 20. Gal. 2. 16.

b But when I appeal to thy righteouſneſs, I do it onely with reſpect to mine enemies, whoſe cauſe as well as their perſons is worſe than mine, but not in reference to thee, as if I could abſolutely juſtifie my ſelf upon a ſevere tryal at the Tribunal of thy Juſtice; for if thou ſhouldeſt rigorouſly examine all the paſſages of mine heart and life, I dread the thoughts and conſequences of it. *c* To wit, upon terms of ſtrict juſtice, without thy indulgence and infinite mercy.

3 For *d* the enemy hath perſecuted my ſoul *e*; he hath ſmitten my life down to the ground *f*: he hath made me to dwell in darkneſs *g*, as thoſe that have been long dead *h*.

d This is not a reaſon of what he laſt ſaid, *v.* 2. but an argument to enforce his petition delivered *v.* 1. and repeated *v.* 7, &c. For though I am not faultleſs, if thou ſhouldeſt make an exact ſearch into me, yet mine enemies are more culpable and highly unjuſt, and therefore I hope for thy help againſt them, from thy juſtice as well as mercy. *e* (*i. e.*) My life; for nothing leſs will ſatisfie him. *f* He hath beaten me down to the ground where I lie ſtruggling for life. *g* He hath forced me to have mine abode in dark vaults and caves. *h* Where I am out of ſight and memory, and in as forlorn and hopeleſs a condition in the eye of man, as thoſe that have lain long rotting in the grave.

4 Therefore is my ſpirit overwhelmed within me *i*: my heart within me is diſolate *k*.

i See on *Pſal.* 61. 2. & 142. 3. *k* Deprived of all hope and comfort. Or, *is aſtoniſhed.*

Pſal 77. 5, 11. 5 I * remember the days of old *l*, I meditate on all thy works: I muſe on the works of thy hands.

l (*i. e.*) What thou haſt done for thy ſervants in former times, Which he mentions either, 1. as matter of terror to conſider how unlike God now was unto himſelf and to his former dealings: or, 2. as matter of ſupport from former experience, becauſe God was ſtill the ſame. Either way it drive him to his prayers, which here follow.

* Pſ. 63. 1. 6 I ſtretch forth my hands unto thee *m*: * my ſoul *thirſteth* after thee *n*, as a thirſty land *o*. Selah.

m I pray to thee fervently. See on *Pſal.* 141. 2. *n* After thy favour and help. *o* To wit, thirſteth for rain.

* Pſ. 28. 1. 7 Hear me ſpeedily, O LORD, my ſpirit faileth: ‖ Or, *for I become* &c. hide not thy face from me *, ‖ leſt I be like unto them that go down into the pit *p*.

p That are dead and buried, of whom there is no hope.

8 Cauſe me to hear thy loving kindneſs in the morning *q*, for in thee do I truſt: cauſe me to know * Pſ. 25. 1. the way wherein I ſhould walk *r*, for * I lift up my ſoul unto thee.

q (*i. e.*) Early; as this phraſe is taken, *Pſal.* 90. 14. and elſewhere; ſeaſonably and ſpeedily. *r* So as to pleaſe thee, and to ſecure my ſelf.

9 Deliver me, O LORD, from mine enemies: I † flee unto thee to hide me *s*.

† Heb. *hide me with thee.*

s Without whoſe care theſe caves and rocks can give me no protection.

10 * Teach me to do thy will *t*, for thou *art* my God: * thy ſpirit *is* good, lead me *u* into the land of uprightneſs *x*.

* Pſal. 25. 4, 5. & 139. 24.

t To continue in faithful obedience to thee, notwithſtanding all temptations to the contrary. *u* Or rather, as it is exactly in the Hebrew, and as many both ancient and modern Tranſlators render it, *Let thy good Spirit lead me.* Leave me not to my own blind and vain mind or corrupt affections, neither give up to the evil Spirit, as thou didſt *Saul*, but conduct me in all my ways by thy *good*, (*i. e.*) gracious and holy *Spirit*. *x* Or, *in plain* or *even land* or *ground*, in a ſtraight and ſmooth path, that I may not ſtumble nor fall either into ſin or miſchief. This is oppoſed to the crooked and rugged ways in which ſinners are ſaid to walk. See *Pſal.* 125. 5. *Prov.* 2. 15. *Iſa.* 40. 4.

11 Quicken me, O LORD, for thy Names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy † cut off mine enemies, and * deſtroy all them that afflict my ſoul: for * I *am* thy ſervant.

* Pſal. 116. 16.

† Out of thy mercy to me, whoſe life they ſeek.

PSAL. CXLIV.

The ARGUMENT.

THe matter of this Pſalm is partly gratulatory for mercies received, and partly petitionary for further bleſſings. It ſeems to have been compoſed after *Sauls* death, and in the beginning of *Davids* reign, when he was expoſed to many perils both from his own rebellious Subjects, and from the Philiſtins and other forcign enemies, yet ſo that he had a good proſpect and aſſurance of a more compleat and eſtabliſhed felicity.

A Pſalm of David.

David *bleſſing God for his mercy to him in his Wars, and Government, Confeſſeth his own, and man's nothingneſs*, 1—4. *prayeth that he would deliver him from his powerful Enemies*, 5—8. *and promiſeth to praiſe him*, 5—11. *The happineſs of that Kingdom, whoſe God is the Lord*, 12—15.

1 BLeſſed *be* the LORD † my ſtrength, * which teacheth my hands † to war, *and* my fingers to fight *a*.

† Heb. *my rock.* * Sam. 22. 35. † Heb. *to the war*, &c.

a Who haſt given me that skill in military conduct, and that dexterity in the management of my weapons, which was wholly unſuitable to and much above my education and former courſe of life.

2 * ‖ My goodneſs *b* and my fortreſs, my high tower and my deliver, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me *c*.

* 2 Sam. 22. 2, 3. 40. 48. ‖ Or, *my mercy.*

b Or, *my mercy*: or, the God *of my mercy*, as God is called *Pſal.* 59. 10, 17. the Name of God being eaſily underſtood from the foregoing verſe. Or, he who is exceeding good or merciful to me, as good as goodneſs it ſelf: the abſtract being put for the concrete, as it is frequently in ſpeeches of God, who is called *Wiſdom*, *Truth*, *Goodneſs*, &c. and ſometimes of men, as *Pſal.* 12. 2. *Prov.* 10. 29. where *faithfulneſs* and *uprightneſs* are put for *faithful* and *upright men*. *c* Who haſt diſpoſed my peoples hearts to receive and obey me as their King.

3 * LORD, what *is* man *d*, that thou takeſt knowledge of him *e*! *or* the ſon of man, that thou makeſt account of him *f*?

* Job 7. 17. Pſal. 8. 4. Heb. 2. 6.

d He aggravates Gods goodneſs to him expreſſed *v.* 2. by the conſideration of his own meanneſs. Though I am King over my people, yet alas I am but a man, a baſe, ſinful, mortal and miſerable creature, if compared with thee, leſs than nothing and vanity. *e* (*i. e.*) Haſt any care and kindneſs for him, as words of knowledge commonly imply in Scripture. *f* The ſame thing repeated in other words.

4 * Man is like *g* to vanity *h*: his days *are* as a ſhadow that paſſeth away *i*.

* Job 14. 2.

g In his nature and continuance in the world. *h* Or, *to a vapor* or *a breath*, as *Iſa.* 57. 13. which is gone in an inſtant. *i* Or, *declineth*, as *Pſal.* 102. 11. & 109. 23. that groweth leſs and leſs till it be quite out of ſight and loſt.

Pſal 77. 5, 11. 5 * Bow thy heaveus, O LORD, and come down *k*: * touch the mountains, and they ſhall ſmoke *l*.

* Pſ. 18. 9. * Pſal. 104. 32.

k To help me, before it be too late, remembring what a frail and periſhing creature I am. *l* Or, *that they may ſmoke*: or, *and let them ſmoke*, as *Sinai* did at thy glorious appearance, *Exod.* 19. 18. This is figurative and Poetical deſcription of Gods coming to take vengeance upon his enemies, which is continued in the next verſe.

6 * Caſt forth lightning, and ſcatter them: ſhoot out thine arrows *m*, and deſtroy them.

* Pſal. 18. 13, 14.

m Thy thunderbolts which oft accompany the lightnings and thunder.

7 * Send thine † hand from above, rid me, and deliver me out of great waters: from the hand of ſtrange children *n*.

* Pſal. 18. 16. † Heb. *hands.*

n Either of the Heathen nations which envy and hate me: or of the rebellious Iſraelities, who, though they profeſs themſelves to be the Lords people, yet in truth and for their carriage to me are like the barbarous Heathens.

8 Whose mouth speaketh vanity *o*: and their right hand *p* *is* a right hand of falſhood *q*.

o Either, 1. vain brags and threatnings which ſhall come to nothing: or, 2. vain and deceitful promiſes or profeſſions of friendſhip. *p* Here mentioned either, 1. as it is uſed in ſwearing, to note their perjury: or rather, 2. as an inſtrument of action. *q* Deceiving either, 1. themſelves, by being unable to do what they deſigned: or, 2. others, by not giving them that help which they promiſed to them.

* Pſal. 33. 2, 3. 9 I will * ſing a new ſong unto thee *r*, O God: upon a pſaltery, and an inſtrument of ten ſtrings will I ſing *praiſes* unto thee.

r When thou haſt granted this requeſt of mine, *v.* 7, 8. which I know aſſuredly thou wilt do.

‖ Or, *viſitory.* 10 *It is he* that giveth ‖ ſalvation unto kings *s*: who delivereth David his ſervant from the hurtful ſword.

s Who are not preſerved by their own power or prudence, but by Gods ſpecial providence, which for the publick good of the world watcheth over them.

11 Rid me, and deliver me from the hand of ſtrange children *t*; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

t And upon theſe accounts grant me the mercy which I deſired before, and now again do repeat.

12 That our ſons *may be* as plants grown up in their youth *u*; *that* our daughters *x may be* as corner-ſtones † Heb. *cut.* † poliſhed *after* the ſimilitude of a palace *y*.

u This mercy I beg not only for my own ſake, but for the ſake of thy people, that thine and our enemies being ſubdued, and peace eſtabliſhed in the land, thy people may enjoy thoſe bleſſings which thou haſt promiſed to them; and particularly, *that our ſons*, which are the ſtrength and ſafety and hopes of a nation, may be *like plants*, flouriſhing and thriving and growing in height and ſtrength, as plants do *in their youth*, and they only; for when they grow old, they whither and decay. *x* Upon whom the hope of poſterity depends. *y* Strong and beautiful, and adorned with all the ornaments belonging to their ſex.

† Heb. *from kind to kind.* 13 *That* our garners *may* be full, affording † all manner of ſtore: *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets *z*.

z So as they may fill our ſtreets, being brought in thither for food to the Towns and Cities. Or, *in our folds* or *ſtables*, as the Chaldee and others render it; or, as the LXX. and others, *in their* (or rather, *in our*, as it is in the Hebrew) *outlets* or *outgoings*, (*i. e.*) in the fields where they abide.

† Heb. *able to bear burdens*, or, *loaden with fleſh.* 14 *That* our oxen *may be* † ſtrong to labour *a*: that *there be* no breaking in *b*, nor going out *c*: that *there be* no complaining *d* in our ſtreets.

a Heb. *laden*, either with fleſh and fat, as many underſtand it: or, as others, with young: but then the foregoing word is not to be rendred *oxen*, but *cows*, as the ſame word and in the ſame Maſculine gender is uſed *Deut.* 7. 13. And ſo this agrees beſt with the former prayer for the ſheep *v.* 13. and he wiſheth the ſame bleſſing of fruitfulneſs both for greater and ſmaller cattel. *b* To wit, of enemies invading the Land, or aſſaulting our Cities, and making breaches in their walls. *c* To wit, of our people, either out of the Towns and Cities to fight with an invading enemy: or out of the Land into captivity. *d* Or, *no outcry*, or *howling* for any ſad tidings, or publick grievances or calamities.

* Pſal. 33. 12. & 65. 4. 15 * Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people, whoſe God *is* the LORD *e*.

e This is a correction of the laſt ſentence. This is a very deſirable eſtate, but the true and chief happineſs of our *Iſrael* doth not conſiſt in theſe things, which are common to others with us, but in this peculiar priviledge that the true and bleſſed God is our God by covenant and ſpecial relation.

PSAL. CXLV.
The ARGUMENT.

THis Pſalm and the reſt which follow to the end are wholly laudatory, ſetting forth the praiſes of God. The excellency of this Pſalm appears not onely from the opinion of the Hebrew Writers, but alſo from the care which the Pſalmiſt took to digeſt it into ſuch accurate and alphabetical order, that it might be more eaſily fixed in the mind and memory of the reader.

Davids *Pſalm* of praiſe.

David Magnifieth God for his greatneſs, and terrible Acts, 1—7. *for his goodneſs and everlaſting Kingdom,* 8——13. *for his care and providence over all,* 14—16. *and for his ſaving mercies to them that fear him.* 17——21.

‖ Or, *the king.* Compare Jer. 38. 9. 1 I Will extol thee my God ‖ O King *a*, and I will bleſs thy Name for ever and ever.

a Or, *the King*, by way of eminency; the King of kings, the God by whom Kings reign, and to whom I and all other Kings owe ſubjection and obedience.

2 Every day will I bleſs thee, and I will praiſe thy Name for ever and ever.

† Heb. *and of his greatneſs.* there *is no ſearch.* * Job 5. 9. & 9. 10. 3 Great *is* the LORD, and greatly to be praiſed; † and * his greatneſs *b is* unſearchable.

b In his Being, Majeſty and Glory, and all Perfections.

4 One generation ſhall praiſe thy works to another *c*, and ſhall declare thy mighty acts.

c The people that live in one age ſhall relate them to their poſterity, and ſo ſucceſſively in all ages.

† Heb. *things*, or, *words.* 5 I will ſpeak of the glorious honour of thy majeſty *d*, and of thy wondrous † works.

d Here are divers words heaped together to intimate that no words were ſufficient to expreſs it.

6 And *men* ſhall ſpeak of the might of thy terrible acts: † Heb. *declare its* and I will † declare thy greatneſs. † Heb. *pour out.*

7 They ſhall ‖ abundantly utter the memory of thy great goodneſs *e*, and ſhall ſing of thy righteouſneſs.

e The memorials of thy kindneſs to thy people, thy never to be forgotten bleſſings.

* Exod. 34. 6, 7. Numb. 14. 18. Pſal. 86. 5. & 103. 8. Heb. great in mercy. 8 * The LORD is gracious and full of compaſſion; † ſlow to anger, and † of great mercy.

9 The LORD is good to all *f*, and his tender mercies *are* over all his works.

f Not to *Iſrael* onely, but to all mankind, *whoſe hearts he fills with food and gladneſs*, as it is ſaid *Acts* 14. 17. yea to all his creatures, as it is in the next clauſe, to beaſts, as well as men. See *Pſal.* 39. 6. and 147. 9.

10 All thy works ſhall praiſe thee *g*, O LORD, and thy ſaints ſhall bleſs thee.

g Objectively, they give men and Angels juſt occaſion to praiſe thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

† Heb. *a kingdom of all ages.* 13 Thy kingdom *is* † an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

* Pſ. 145. 8. 14 The LORD upholdeth all *h* that fall, and * raiſeth up all *thoſe that be* bowed down.

h Either, 1. all that look up to him for help: or, 2. all that are upheld: whoſe ſupport is not from themſelves, nor from other men, but onely from Gods powerful and good providence.

‖ Or, *look unto thee.* 15 The eyes of all ‖ wait upon thee *k*, and * thou giveſt them their meat in due ſeaſon *l*. Pſ. 136. 25.

i Of all living creatures. *k* Expect and receive their ſupplies wholly from thy bounty. Expectation is here figuratively aſcribed to brute creatures, as *Pſal.* 104. 27. *Rom.* 8. 22. *l* When they need it.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing *m*.

m Or, as divers render it, and which is more agreeable to the order of the words in the Hebrew Text, *thou ſatisfieſt every living thing* with thy *favour* or *good-will*, (*i. e.*) with the fruits of thy bounty: the Pronoun *thy* being eaſily and fitly underſtood out of the foregoing clauſe.

‖ Or, *merciful*, or, *bountiful.* 17 The LORD *is* righteous in all his ways, and ‖ holy *n* in all his works.

n Or rather *merciful*, as this word moſt commonly ſignifies. There is a mixture of mercy in the moſt ſevere and terrible works of God in this life, *judgment without mercy* being reſerved for the next life, *Jam.* 2. 13. *Rev.* 14. 10.

* Deut. 4. 7. 18 * The LORD *is* nigh unto all them *o* that call upon him in truth *p*.

o To anſwer their prayers for relief. *p* Sincerely or with an upright heart, truſting to him, and waiting upon him in his way.

19 He will fulfil the deſire *q* of them that fear him: he alſo will hear their cry, and will ſave them.

q So far as it is agreeable to his own will, and convenient for their good; not inordinate deſires, which God commonly denies to his people in mercy, and granteth to his enemies in anger.

20 The LORD preſerveth all them that love him: but all the wicked will he deſtroy *r*.

r Frequently in this world, but infallibly in the next.

21 My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſs his holy Name for ever and ever.

PSAL. CXLVI.
The ARGUMENT.

THe deſign of this Pſalm is to perſwade men to truſt in God, and in him alone.

The Pſalmiſt voweth perpetual praiſes to God, 1—2. *and exhorteth, that none put their truſt in man, but in God,* 3—4. *in regard of his power, faithfulneſs and everlaſting Government,* 5——10.

† Heb. *Hallelujah.* 1 † PRaiſe ye the LORD. Praiſe the LORD, O my ſoul.

* Pſ. 104. 33. 2 * While I live will I praiſe the LORD: I will ſing *praiſes* unto my God, while I have any being.

* Pſ. 118. 8, 9. ‖ Or, *ſalvation.* 3 * Put not your truſt in princes, *a*, *nor in* the ſon of man, in whom *there is* no ‖ help *b*.

a In men of greateſt wealth and power, in whoſe favour men are very prone to truſt. *b* Who are utterly unable frequently to give you that help which they promiſe, and you expect.

* Pſ. 104. 29. Eccl. 12. 7. † Heb. *ſpirit* So Gr. 4 * His † breath goeth forth, he returneth *c* to his earth *d*: in that very day *e* his thoughts *f* periſh.

c In his body, *Eccleſ.* 12. 7. *d* To that earth from which all mankind, Princes not excepted, had their original. *e* As ſoon as ever he is dead. *f* All his deſigns and endeavours either for himſelf or for others.

* Gen. 1. 1. 5 Happy *is he* that *hath* the God of Jacob for his help; whoſe hope *is* the LORD his God:

6 * Which made heaven and earth, the ſea, and all that therein is: which keepeth truth for ever *g*:

g Both becauſe he liveth for ever to fulfil his promiſes, and becauſe he is eternally and unchangeably faithful.

7 * Which

* Pſ. 103. 6. & 68. 6. 7 * Which executeth judgment for the oppreſſed, which giveth food to the hungry: * the LORD looſeth the priſoners.

* Matth. 9. 30. & 20. 34. Pſ. 146. 8. 8 * The LORD openeth *the eyes of* the blind *h*; * the LORD raiſeth *them that are* bowed down; the LORD loveth the righteous *i*.

h Either, 1. the eyes of their mind, which he enlightens and directs in doubtful and difficult cauſes: or, 2. their bodily eyes; which he did abundantly by his Son Jeſus Chriſt. *i* Even when he doth afflict them, which alſo he doth out of love, *Heb.* 12. 6.

Deut. 10. 9 * The LORD preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down *k*.

k He *overthroweth their goings*, as the phraſe is *Pſal.* 140. 4. He maketh them to loſe their way; he not onely fruſtrateth their plots and enterpriſes, but turneth them againſt themſelves. This and all the foregoing ſentences are ſo many arguments to encourage all good men to truſt in God in all their ſtraits and afflictions.

Pſ. 45. 18 & 135. 16. & 145. 13. 10 * The LORD ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the LORD.

PSAL. CXLVII.
The ARGUMENT.

THis *Pſalm* may ſeem from *v.* 2. and 13. to have been compoſed by ſome holy Prophet after the return of *Iſrael* from the Babylonith Captivity. It containeth an ample celebration of Gods praiſes both for common mercies, and for ſpecial favours.

The Prophet exhorteth the people to praiſe God for his care over his Church, 1——14. *His Wiſdom and Government over all,* 15——18. *And for his Salvation to the faithful,* 19, 20.

Pſ. 92. 1. 1 PRaiſe ye the LORD: for *it is* good *a* to ſing *praiſes unto* our God; for *it is* pleaſant, *and* * praiſe is comely.

Pſ. 33. 1. *a* It is acceptable to God, and greatly comfortable and beneficial to our ſelves.

Deut. 30. 3. 2 The LORD doth build up Jeruſalem *b*: * he gathereth together the out-caſts *c* of Iſrael.

b It is the Lords own doing, and not mans. *c* Or, *the baniſhed*, who were carried captives out of their own land, and diſperſed in divers ſtrange countries.

† Heb. *griefs.* 3 He healeth the broken in heart *d*, and bindeth up their † wounds.

d Either with the fence of their ſins: or with their ſorrows and grievous calamities. He ſeems to ſpeak peculiarly of the captive Iſraelites now returned.

Pſ. 40. 4 * He telleth the number of the ſtars *e*: he calleth them all by *their* names *f*.

e Which no man can do, *Gen.* 22. 17. For thoſe thouſand and twenty five which Aſtronomers number, are onely ſuch as are moſt diſtinctly viſible to the eye, and moſt conſiderable for their influences. *f* This ſignifies, 1. that he exactly knows them as we do thoſe whom we can call by name; he is able to give diſtinct names to each of them, becauſe he accurately underſtands their ſeveral natures and operations: 2. That he hath a Soveraign power over them, as men have over their children or ſervants or ſouldiers whom they can call by name; that he appointeth and governeth all their motions and influences to the fulfilling of his own pleaſure and purpoſes.

† Heb. *of his underſtanding there is no number.* Pſ. 145. 9. 5 Great *is* our LORD, and of great power: † his underſtanding *is* infinite.

6 * The LORD liſteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the LORD with thankſgiving: ſing *praiſes* upon the harp unto our God

Pſ. 104. 13, 14 8 * Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

* Job 38. 41. Matth. 6. 26, 27. & 12. 24. Luke 12. 24. 9 * He giveth to the beaſt his food, ‖ *and* to the * young ravens *g* which cry.

g Which he mentions partly becauſe they were moſt contemptible, eſpecially to the Jews, to whom they were unclean and forbidden for food: partly becauſe they are greedy and voracious: and partly becauſe they are not onely neglected by men, but alſo forſaken by their dams as ſoon as ever they can flie, and ſo are wholly left to the care and keeping of Divine providence.

Or, *even.* * Job 38. 41. Pſ. 33. 16. Iſa. 1. 7. 10 * He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man *h*.

h As if he needed either the one or the other for the accompliſhment of his deſigns.

11 The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy *i*.

i That believing and patiently expect and ſeek relief and happineſs from God alone, and from his meer grace and mercy, and not from any creature, nor from their own merits.

† Heb. *who maketh thy borders peace.* Pſ. 132. 15. † Heb. *fat of wheat.* Pſ. 81. 10. 12 † Praiſe the LORD, O Jeruſalem: praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates *k*: he hath bleſſed thy children within thee.

k Thy ſtrength conſiſts not in thy walls and gates and bars, but in his protection.

14 † He maketh peace in thy borders *l*, *and* * filleth thee with the † fineſt of the wheat.

l In all thy land, even to its utmoſt borders, which are moſt liable to the incurſion of enemies.

Iſa. 40. 7. 15 He ſendeth forth his commandment *m upon* earth: his word runneth very ſwiftly *n*.

m Which is ſufficient without any inſtruments to execute whatſoever pleaſeth him, either in works of nature or of providence. *n* The thing is done without delay or difficulty.

16 He giveth ſnow like wool *o*: he ſcattereth the hoar froſt like aſhes *p*.

o Not onely in colour and ſhape and ſoftneſs, but alſo in uſe, keeping the fruits of the earth warm. *p* In colour and ſmalneſs of parts, as alſo in its burning quality.

17 He caſteth forth his ice *q* like morſels: who can ſtand before his cold *r*?

q Either, 1. pieces of ice, which God may be ſaid to *caſt forth* or to *caſt down*, becauſe he ſendeth it, and oft-times ſuddenly: or, 2. great hail-ſtones, which are of an icy nature and ſubſtance, and which are very properly *caſt forth* or *caſt down* out of the clouds, and that like morſels or fragments, the particles being congealed in them. *r* The cold which he ſometimes ſends into the air is ſo ſharp, that it would be intolerable, if men did not defend themſelves from it by houſes, cloaths, fire, *&c.*

† Heb *ſpirit* Iſa. 40. 7. 18 He ſendeth forth his word, and melteth them: he cauſeth his † wind *s* to blow, *and* the waters flow *t*.

s The Southern or ſome other warm wind ſent with commiſſion to diſſolve the ice. *t* The rivers return to their courſe which before were bound up by, or turned into, ice.

† Heb. *his words.* 19 He ſheweth † his word *u* unto Jacob *x*; his ſtatutes and his judgments unto Iſrael.

u He fully declared his mind and will by revelation and in his word. *x* To the children of *Jacob* or *Iſrael*, and to them alone, as it follows.

† See Rom. 3. 1, 2. 20 * He hath not dealt ſo with any nation *y*: and *as* † for his judgments, they have not known them, Praiſe ye the LORD.

y He left all others to their own native darkneſs and blindneſs, and to thoſe dim diſcoveries of God and of themſelves which they had from the light of Nature.

PSAL. CXLVIII.
The ARGUMENT.

THe nature of this *Pſalm* is for ſubſtance the ſame with the former containing an invitation to all the creatures to praiſe God for his manifold bleſſings.

The Pſalmiſt exhorted all celeſtial and terreſtrial creatures, eſpecially man, to praiſe God for his Favour and Mercy to his Church, 1——14.

† Heb. *Hallelujah.* 1 † PRaiſe ye the LORD. Praiſe ye the LORD † from the heavens *a*; praiſe him in the heights *b*.

a All the holt of Heaven, which he particularly expreſſeth in the following verſes. *b* In thoſe high and heavenly places.

* Pſ. 103. 20, 21. 2 * Praiſe ye him all his Angels *c*: praiſe ye him all his hoſts *d*.

c He inviteth the Angels here, and the ſenſeleſs creatures afterward, to praiſe God, not as if the former needed, or the latter were capable of, his exhortation, but onely by a Poetical rapture, the deſign whereof is, that men by this means might be more provoked to this duty. *d* The Angels, called *hoſts*, here and 1 *Kings* 22. 19. for their vaſt numbers, exquiſite order, and perfect ſubjection to their General, the Lord of hoſts.

3 Praiſe ye him ſun and moon *e*: praiſe him all ye ſtars of light.

e You which are adored by the blind Heathens for gods, you are but his creatures, and therefore were obliged, if you were capable, to worthip and praiſe him for your glorious light and powerful influences.

Pſ. 33. 9. 4 Praiſe him ye heavens of heavens *f*, and ye waters that *be* above the heavens *g*.

f Ye higheſt and moſt glorious Heavens, the place of Gods Throne and glorious preſence, as this phraſe is uſed, *Deut.* 10. 14. 1 *Kings* 8. 27. *Neh.* 9. 6. *Pſal.* 115. 16. Or ye ſtarry Heavens, which alſo may well be ſo called, becauſe they are above the air, which is oft called *Heaven* in Scripture. *g* Ye clouds which are above a part of the Heavens. Of which ſee on *Gen.* 1. 7.

Gen. 1, 6. Pſ. 33. 9. 5 Let them praiſe the Name of the LORD: for * he commanded, and they were created *h*.

h They owe their being wholly to Gods good will.

* Pſ. 89. 37. & 119. 90. 6 * He hath alſo eſtabliſhed them for ever and ever *i*: he hath made a decree *k* which ſhall not paſs *l*.

i Either abſolutely as to the ſubſtance of them, or at leaſt to the end of the world. He hath made them conſtant and incorruptible, not changeable and periſhing, as the things of the lower world are. *k* Either concerning their ſeveral courſes and influences: or rather for their continuance for ever; which beſt agrees with the foregoing and following words. *l* Which decree ſhall never be made void.

7 Praiſe the LORD from the earth, ye dragons *m* and all deeps.

m Either, 1. dragons and ſerpents, which abide in the deep caverns and holes of the earth; or, 2. whales or other Sea-monſters, which dwell in the depths of the Sea, which are oft called by this name, as *Job* 7. 12. *Ezek.* 29. 3. and elſewhere, as the word here rendred *deeps* is moſt commonly uſed concerning the Sea.

8 Fire *n* and hail, ſnow and vapor *o*; ſtormy wind fulfilling his word *p*.

n Lightnings and other fire-works of the air. *o* Or, *fumes*, hot exhalations, as the word properly ſignifies, as cold exhalations are comprehended

comprehended under the title of *snow*. And both of them arising from the earth, are here fitly mentioned as belonging to it. *p* Executing his commands either for the comfort and refreshment, or for the punishment, of the inhabitants of the earth.

9 Mountains and all hills, fruitful trees and all cedars *q*.

q Admirable for you height and strength and use, though not for your fruit.

†Heb. *birds of wing.* 10 Beasts and all cattel, creeping things, and † flying fowl.

11 Kings of the earth *r*, and all people: princes, and all judges of the earth.

r Who, though you are called *gods*, and adored like Gods by your Subjects, yet are but men, and the creatures and Subjects of this Soveraign Lord, to whom you owe both your being, and all your power and dignity.

12 Both young men and maidens, old men and children.

13 Let them praise the Name of the LORD: for * Ps. 8. 1. Isa. 12. 4. * his Name alone is † excellent; his glory *is* above the earth and heaven *s*.

* Heb. *exalted.* *s* Not so much in place as in excellency, above all the glories which are in earth and in Heaven.

14 He also exalteth the horn of his people *t*, the praise *u* of all his saints, *even* of the children of Israel, a people near unto him *x*. Praise ye the LORD.

t To wit, above the horns of all the people in the world, in respect of their spiritual and eternal priviledges, as it here follows. *The horn* in Scripture doth commonly note strength, victory, glory and felicity, as *Deut.* 33. 17. and every where. *u* Either, 1. He is *the praise*, as God is called *Deut.* 10. 21. to wit, *the God* of their *praise*, as 109. 1. the chiefest object and matter of it: or, 2. which is *the praise*. Which work of God in exalting their horn is their glory, and maketh them praise-worthy, or obligeth and provoketh them in a singular manner to perform this great duty of praising God, which is so generally neglected by others. *x* By special relation and friendship and covenant, and by familiar intercourses, God manifesting his face and favour to them, and they frequently and solemnly approaching into his presence, and worshipp ng him at his foot-stool.

PSAL. CXLIX.

The ARGUMENT.

THe scope and design of this *Psalm* is to stir up and encourage Gods people to praise him, either, 1. for their deliverance out of *Babylon*, and the promises which God had given them of the perfection of that work and of the enlargement of their power and dominion in the world, or rather, 2. for the establishment of the Kingdom of *Israel* in *Davids* hands, and for that safety and glory and victory over their enemies which they expected by that means. But withal, the Psalmist, or the Spirit of God which dictated this Psalm to him, had a further prospect, even to the Messiah, of whom *David* was a Type, and who was to succeed *David* in the Throne, and to bring that Kingdom to its highest perfection. And so divers of the Jewish Doctors understand this Psalm.

An Exhortation to praise God for his love to his people, 1——5. *and for enabling them by his power to overcome their enemies.* 6——9.

†Heb. *Hal-lelujah.* 1 † PRaise ye the LORD. * Sing unto the LORD a new song *a*: *and* his praise in the congrega- * Ps. 33. 3. tion of saints.

a For these new mercies conferred upon us, denied to former times.

*Ps. 100. 3. 2 Let Israel rejoyce in * him that made him *b*: let the children of Zion be joyful in their king *c*.

b That made them not onely his creatures, but, which is unspeakably greater, his people: or, that advanced and adorned them with singular priviledges, as this word is used, 1 *Sam.* 12. 6. and elsewhere. *c* *David* and his posterity, and especally the chief of all of them, the Messiah. Let them rejoyce and bless God that they have so potent, so wise, and so just a King.

* Ps. 81. 2. 3 * Let them praise his Name ‖ in the dance: let them ‖ Or, *with the pipe.* sing *praises* unto him with the timbrel and harp *d*.

d According to the usage of that time and dispensation.

4 For the LORD taketh pleasure in his people *e*: he will beautifie *f* the meek *g* with salvation *h*.

e He loveth them above all people, and rejoyceth over them to do them good. *f* Heb. *adorn* or *glorifie*, make them amiable and honourable in the eyes of the world, who now hate and despise them. *g* Or, *humble*, to wit, his people, as he now said, who are oft in Scripture described by that character, because all true Israelite are such, and all Israelites profess and ought to be such. Or, *the afflicted*, as that word is oft used in Scripture, which hath been observed before; his poor afflicted and oppressed people, to whom the following salvation is most needful and acceptable. *h* Both temporal, in delivering them from, and setting them above, all their enemies, and afterwards, with everlasting salvation and glory.

5 Let the saints be joyful in glory *i*: let them sing aloud upon their beds *k*.

i For the honour which God putteth upon them. *k* Either, 1. for their safe and sweet repose and peace, which is signified by *resting in beds*, *Isa.* 57. 2. Or, 2. by night as well as by day, even in the time devoted to rest and sleep, which they shall borrow to praise God for his eminent and extraordinary blessings, as *David* frequently did upon such occasions.

6 *Let* † the high praises of God *be* ‖ in their mouth *l*, † Heb. *the exaltations* and a * two-edged sword in their hand *m*: ‖ Heb. *in their throat.* * Heb. 4. 12. Rev. 1. 16.

l Heb. *in their throat*. Which signifies vocal praise, and that with a loud voice. *m* Not onely to defend themselves from their enemies, but, as it follows, to revenge themselves upon them.

7 To execute vengeance upon the heathen *n*, *and* punishments upon the people.

n For all their cruelties and injuries towards Gods people. This was literally accomplished by *David* upon the Philistines, Ammonites, Syrians, and other neighbouring Nations and Princes, which were bitter enemies to Gods people. And the same thing was done afterward in the Christian world, when God raised up Christian Princes, who did by the help of the Christians fighting with and under them, severely revenge the blood of the martyred Christians upon their cruel Persecutors and Tyrants in divers ages. It may also be understood of the spiritual plagues which Christ by the hand or ministry of his Apostles and Ministers did inflict upon the hearts and consciences of his incorrigible enemies, who by Gods word and ordinances were either tormented or hardned to their destruction. Yea it may have a respect unto the last day of judgment, in which the Saints shall judge the world, 1 *Cor.* 6. 2. which will be a most dreadful execution of this vengeance, *&c.*

8 To bind their kings with chains, and their nobles with fetters of iron *o*.

o Of which see the Note on the foregoing verse.

9 * To execute upon them the judgment written *p*: * Deut. 7. this honour have all his saints *q*. Praise ye the LORD. 1, 2.

p Appointed and declared in the holy Scripture, as *Deut.* 12. 32. and 29. 19. and 32. 41, 42, 43. and elsewhere. This is added to shew that they do not this work to satisfie their own malicious or revengeful inclinations, but in obedience to Gods command, and onely in such manner as God hath allowed in his word. *q* The honour of these actions belongs to all the Saints, for whose sakes God appointed this in his word, and afterwards executed it by his providence.

PSAL. CL.

The ARGUMENT.

THis *Psalm* agrees much with the former; and is an invitation to all men to praise God, and especially to the Levites, or those of them who were appointed to this work, as may be gathered both from the place in which they are to praise him, which is, according to our Translation, *in his Sanctuary*, v. 1. and from that great variety of instruments here mentioned, all which were frequently used in their Temple-service, and seldom elsewhere.

An Exhortation to praise the Holiness, Power, and Kindness of God, with all sort of musical Instruments, 1——6.

1 † PRaise ye the LORD. Praise God in his san- †Heb. *Hal-lelujah.* ctuary *a*: praise him in the firmament of his *lelujah.* power *b*.

a In his Temple, where this work was to be performed constantly and solemnly. Or, who dwelleth *in his Sanctuary*. So it describeth and limiteth the object of their praises. Or, *for* (as this particle is used in the next verse) *his Sanctuary*, for this great favour of placing his Sanctuary and dwelling place amongst men. *b* In his heavenly mansion, there let the blessed Angels praise him. Or, who dwelleth *in the firmament*, or *spreading forth of his power*, to wit, in the Heavens which were stretched out by his great power, and in which are the most glorious testimonies of his infinite power. Or, *for the firmament*, &c. for that glorious and astonishing piece of his workmanship.

2 * Praise him for his mighty acts: praise him accor- * Ps. 145. ding to his excellent greatnels *c*. 5, 6.

c As his infinite Majesty deserves to be praised.

3 Praise him with the sound of the ‖ trumpet: * praise ‖ Or, *cornet.* * Ps. 81. 2. him with the psaltery and harp.

4 Praise him with the timbrel and ‖ dance: praise him & 149. 3. ‖ Or, *pipe.* with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath *d*, praise the LORD. Praise ye the LORD.

d Every living creature in heaven and in earth, *Apoc.* 5. 13. according to their several capacities, some objectively, others actively, as was noted before.

PROV.

PROVERBS.

THe Pen-man of this Book is expressed in the Title, Solomon, *who was famous for his Proverbs, of which* he spake Three Thousand, *as it is recorded,* 1 King. 4. 32. *the most eminent and useful of them being doubtless collected in this Book. And that the greatest part of this Book was composed by* Solomon *doth sufficiently appear because that part of it which was collected and composed by other hands is so plainly distinguished from the foregoing part,* Chap. 25. 1. *The Nine first Chapters contain a Preface or Introduction to the Book, or an Exhortation to true Wisdom; and all the following Chapters contain the Precepts of Wisdom called Proverbs. Wherein we are not to expect that order and coherence which is in many other Books of Scripture.*

CHAP. I.

The use of the Proverbs, 1—6. *An Exhortation to fear God, and believe his Word,* 7. *The Glory of those Children that obey the Instruction of their Parents,* 8, 9. *A caution against yielding to enticing sinners,* 10. *The contrivance,* 11, 12. *Arguments and Invitation of these Sinners,* 13, 14. *Reasons against a complying with them,* 15—19. *Wisdom's call to Repentance,* 20—22. *Her promise,* 23. *Her complaints and threatnings,* 24—30. *The fruit of sin,* 31—32. *Peace to the Penitent,* 33.

1 THe * proverbs *a* of Solomon *b*, the son of David, king of Israel.

a Proverbs are antient, and wise, and short Sayings in common use: whereof some are plain and easie, others are intricate and obscure. *b* Proceeding from *Solomon*, and most of them digested by him into this Book. See the Preface.

2 To know *c* wisdom *d* and instruction *e*, to perceive the words of understanding *f*.

c Written to help men to know thoroughly and practically. *d* Both humane Wisdom to conduct our Affairs in this Life, which divers of the following Proverbs do, and especially Divine Wisdom which *Solomon* chiefly designed; or to make men wise to know their duty, and to save their Souls. *e* The Counsels and Instructions delivered either by God, or by Men, in order to the attainment of Wisdom. *f* Either 1. Which are the effects of a good understanding: Or 2. Which teach a man true Understanding, whereby to discern between Truth and Error, between Good and Evil, to chuse the former, and to refuse the latter.

3 To receive the instruction *g* of † wisdom *h*, justice, and judgment, and † equity *i*.

g Willingly to receive the Counsels of others, which is a good step to Wisdom, and a part of it. *h* Such as is wise, and tends to make men wise and prudent. This is opposed to *the Instruction of Fools* and *folly*, of which *Prov.* 16. 22, & 19. 27. For folly or wickedness hath its School, and multitudes of Scholars, that are very apt to learn its Lessons. *i* Which teach men just judgment or equity, to wit, their whole Duty, both to God and to others, and to themselves. These three words seem to signifie the same thing, and are heaped together to note either the necessity of the Precept, or the exactness and diligence which is required in the practice of it.

4 To give subtilty *k* to the simple *l*, to the young † Heb. *Heb.* man *m* knowledge and ‖ discretion. *Ad.*

k Or rather, *Prudence*, as this word is used, *Prov.* 3. 21. & 5. 2. & 8. 5, 12. which elsewhere is taken in an evil sense for *craft* or *subtilty*. *l* Such as want wisdom, and are easily deceived by others, and therefore most need this blessing. *m* Which wants both Experience and Self-government.

5 * A wise *man* will hear *n*, and will encrease learning *o*; and a man of understanding shall attain unto wise counsels *p*.

n Is not self-conceited, as Fools are, but willing to learn from others; and therefore will attend to the following Instructions. *o* And therefore will gain this great benefit to grow in knowledge and wisdom. This he adds to shew that this Book is useful and necessary, not only to the simple, but also to the most wise and knowing Persons. *p* Not to deep speculations, but practical consideration; to the art of governing himself or others well and prudently.

6 To understand a proverb and ‖ the interpretation *q*; the words of the wise, and their dark sayings *r*.

q i. e. The Interpretation of a Proverb, by a Figure called *Hendiadys*, or the meaning and use of the wise sayings of God, or of men; to know this practically, and for his direction and benefit; for practice is the great design of this Book. *r* Such as are hard to be understood by inconsiderate and ungodly men, but to be found out by diligent, and humble enquiry.

7 * The fear of the LORD *s* is ‖ the beginning *t* of knowledge: *but* fools *u* despise wisdom and instruction *x*.

s Reverence and obedience to God, or his Worship and Service, as this word is commonly used. *t* Either the Foundation, or the Top, and Perfection, or chief Point, without which all other knowledge is vain and useless. *u* Wicked men, called *Fools* through this whole Book; such as do not fear God. *x* Are so far from attaining true Wisdom, that they despise it, and all the means of getting it. Which fully proves what he now said, that *the Fear of the Lord is beginning of Wisdom*.

8 My son *y*, * hear the instruction of thy father *z*, and forsake not the law of thy mother *a*.

y He speaks to his Scholars with paternal Authority and Affection to make them more attentive and obedient. Teachers among the Hebrews and others, were commonly called *Fathers*, and their Scholars their *Sons*. *z* It's good and wholsome Counsels, but not such as are contrary to Gods Law, *Prov.* 19. 27. *a* Those pious instructions which thy Mother instilled into thee in thy tender years. See *Prov.* 31. 1. 2 *Tim.* 1. 5. & 3. 14, 15. This he adds, because Children when grown up, are very prone to sleight their Mothers advice, because of the infirmity of their Sex, and because they have not that dependance upon, and Expectation from their Mothers which they have from their Fathers.

9 For they *shall be* † an ornament of grace unto thy † Heb. *an adding.* head, and chains about thy neck *b*.

b This will make thee amiable and honourable in the sight of God and of men; whereas the forsaking of those good Counsels will make thee contemptible.

10 My son, if sinners *c* entice thee, consent thou not.

c Eminently so called, as *Gen.* 13. 13. *Psal.* 1. 1. & 26. 9. such as fell themselves to work all manner of Wickedness; particularly Thieves, and Robbers, and Murtherers, as appears from the next verses, as also Oppressors and Cheaters, by comparing this with 10, 19.

11 If they say, Come with us *d*, let us lay wait for blood *e*; let us lurk privily *f* for the innocent *g* without cause *h*:

d We are numerous, and strong, and sociable. *e* To shed Blood. He expresseth not their words, which would rather affright than inveigle a young novice, but the true nature and consequence of the Action, and what lies at the bottom of their specious pretences. *f* So we shall neither be prevented before, nor discovered and punished afterward. *g* Harmless Travellers, who are more careless and secure, and unprovided for opposition, than such Villains as themselves. *h* Though they have not provoked us, nor deserved this usage from us. This *Solomon* adds to discover their malignity and basenes, and so deter the young Man from association with them.

12 Let us swallow them up alive as † the grave *i*, † Heb. *hell.* and whole, as those that go down into the pit *k*. Num. 16.

i Which speedily covers and consumes dead Bodies. See *Psal.* 55. 15. 33. & 124. 3. We shall do our work quickly, easily, and without fear of discovery. *k* Into some deep Pit, into which a Traveller falls unawares, and is utterly lost and never discovered.

13 We shall find all precious substance; we shall fill our houses with spoil *l*.

l As our danger is little, so our profit will be great.

14 Cast in thy lot among us *m*; let us all have one purse *n*:

m i. e. Put in thy Money into our Stock. Or rather, *thou shalt cast thy lot amongst us*, i. e. thou shalt have a share with us, and that equally and by lot, although thou art but a Novice and we Veterans. This agrees best with their design, which was to allure him by the promise of advantage. *n* Or, *we will have*, &c. One Purse shall receive all our profits and furnish us with all expences. So we shall live with great facility and true friendship.

15 My Son *, walk not thou in the way with them * Ch. 4. 14. *o*; refrain thy foot from their path *p*.

o Avoid their courses, and their conversation, and company. *p* When thou hast any thought, or inclination, or temptation to follow their counsels or examples, suppress it, and restrain thy self as it were by force and violence, as the word implies.

16 * For their feet run *q* to evil *r*, and make haste to * Isa. 59. 7. shed blood *s*. Rom. 3. 15.

q They make haste, as it follows without considering what they are doing. *r* To do evil to others as was expressed, *v.* 11, 12. which also will bring evil upon themselves. *s* To shed innocent blood: which is an inhumane and dangerous practice.

17 Surely in vain the net is spread † in the sight of † Heb. *in the eyes of* any bird *t*. *every thing that*

t The design of these words is to set forth the folly of these men by the similitude of a Bird, which yet is very variously applied and understood by divers Interpreters. But I shall not confound the Reader with the rehearsal of them. This Clause, *in vain*, upon the understanding whereof the whole depends, may be understood, either, 1. in respect of the Fowler. So the sense is, The Fowler who spreads his Net in the sight of the Bird loseth his labour, because the Bird perceiving the danger, will not be tempted to come to the Bait, but flees away from it. *But*, or *yet*, *these* (as the first words of the next Verse may well be, and by the Chaldee Translator are rendred) are more foolish than the silly Birds, and tho they are not Ignorant of the danger and mischief which these evil courses will bring upon themselves, which I have here represented, yet they will not take warning, but madly rush upon their own ruine. Or, 2. in respect of the Bird. So the sense is, The silly Bird, although it see the spreading of the Net, yet is not at all instructed and cautioned by it, but through the greedinesse of the Bait rusheth upon it, and is taken by it. And these men are not one jot wiser, but albeit they know and find that by these practices they expose themselves to the justice of the Magistrate, and to the vengeance of God, the sad effects whereof they daily see

in the destruction of their Brethren in iniquity, yet they will boldly and madly run themselves into the same miseries. Both ways the sense comes to the same.

18 And *u* they lay wait for their *own* blood *x*; they lurk privily for their lives.

u Or, *But*, or *Yet*, or *So*, for all these ways this Particle is used. Which is more fully expressed in the next Verse. *x* The destruction which they design to others, falls upon themselves. *Their blood* answers to *their feet*, *v.* 16. and belongs to the same Persons.

19 So *y* are the ways *z* of every one that is greedy of gain *a*: *which b* taketh away the lives of the owners thereof *c*.

y As is expressed both in the foregoing and following words. *z* The actions and courses, which are *so* in the tendency and event of them. *a* That seeks gain by unrighteous and wicked practices. *b* Either *which greedinesse*: or rather, *which gain*, by comparing the last words. *c* Brings sudden and violent death upon those who had made themselves Masters and Possessors of such gain.

†Heb. *Wisdoms*, that is, *excellent Wisdom*. 20 † * Wisdom crieth *d* without *e*; she uttereth her voice in the streets;

d Having expressed the counsels and invitations of folly and of wicked men, he now declareth the voice of Wisdom. By the name of Wisdom or *Wisdoms* he seems to understand the wisdom or counsel of God revealed to the Sons of men by his Word. Which he calls *Wisdoms* here, as also *Prov.* 9. 1. either to note the excellency of this Wisdom beyond all other, as the greatest and chief of Beasts is called *Behemoth* or *Beasts*, Job 40. 15. or because it consisteth of a multitude of wise Precepts; or because it hath been delivered to Mankind at sundry times, and in divers manners, and by many Persons, Prophets and Apostles, and especially by the Son of God, who is called *the Wisdom of God*, Luke 11. 49. And this wisdom is said to *cry* with a loud voice, to intimate both God's earnestness in inviting sinners to repentance, and their inexcusableness if they do not hear such loud cries. *e* Or, *abroad*, or *in the streets* or *open places*, as many others render it, and as it is in the next Clause. Not in corners and privily, as Seducers perswade men to error or wickedness, being afraid of the light, but openly and publickly before all the World.

* Ch. 8. 1.

21 She crieth in the chief place of concourse *f*, in the opening of the gates *g*: in the city *h* she uttereth her words, *saying*,

f Where there is probability of most success. *g* Where Magistrates sit in Judgment, and People are assembled. So it crieth both to the wise and to the unwise, as *Paul* preached, *Rom.* 1. 14. *h* Not only in the gate, but in every part of the City. Or, *in the Cities*, the Singular number being put for the Plural.

22 How long ye simple ones *i* will ye love simplicity *k*? and the scorners *l* delight in their scorning, and fools *m* hate knowledg?

i Ye ignorant, and easie, and credulous Persons, who are so soon cheated by the World and the Devil, and do not understand your own Interest. *k* Being unwilling to part with it, or to be made wiser. *l* That scoff at all Religion, and contemn the Word and faithful Ministers of God. *m* Willful and wicked fools, as *Prov.* 17. 10. & 26. 4.

23 Turn ye *n* at my reproof *o*: behold, I will pour out *p* my * spirit *q* unto you; I will make known my words unto you *r*.

* Isa. 44. 3.

n From your evil courses unto me. *o* Upon this admonition here given to you. *p* If you will do so, I will freely and abundantly impart unto you. *q* Either my mind, as *Spirit* is taken, *Psal.* 77. 6. *Prov.* 29. 11. or the gifts and graces of my Spirit, which he hath promised to such Persons, *Luke* 11. 13. *John* 4. 14. & 7. 39. *r* By my Spirit I will cause you truly and savingly to understand my word which is hid from others, 2 *Cor.* 4. 3.

* Isa. 65. 2. 66. 4. Jer. 7. 13. Ezek. 8. 18. 24 * Because I have called *s*, and ye refused; I have stretched out my hand *t*, and no man regarded *u*;

s By my Ministers, and by my Judgments upon you or others, and by the motions of my Spirit and your own Consciences. *t* Offering Grace and Mercy to you, and earnestly inviting you to accept of it. Left through your deafness or distance from me you should not hear, I have beckned to you with my hand, which this Phrase signifies, *Isa.* 13. 2. & 65. 2. *u* Few or none complied with it.

* Psa. 107. 11. Luke 7. 30. 25 But ye * have set at naught *x* all my counsel *y*, and would none of my reproof:

x Or *despised*, or *made void*, resisted its power and authority. *y* Either, 1. my design of doing sinners good, which you have made of none effect to your selves. Or, 2. my commands and councels, which suits better with the next Clause.

26 I also *z* will laugh at your calamity *a*: I will mock when your fear *b* cometh;

z As you have scoffed at me and my ways. *a i. e.* destroy you without pity and take pleasure therein. Comp. *Revel.* 18. 20. *b* The misery which you do or should fear. The act for the object, as *Isa.* 8. 12. and elsewhere.

27 When your fear cometh as desolation *c*, and your destruction cometh as a whirlwind *d*; when distress and anguish cometh upon you.

c As some desolating Sword or Judgment, which quickly over-runs a whole Country. *d* Which instantly spreadeth it self from place to place with great and irresistible violence and doing much mischief.

* Job 27. 9. Isa. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4. Zech. 7. 13. 28 * Then shall they call upon me, but I will not answer; they shall seek me early *e*, but they shall not find me *f*.

e Or, *in the Morning*, as the word properly signifies, and is here rendred by others, as soon as their calamity comes; or rather, with great diligence and fervency, as this Phrase commonly signifies. *f* Because they do not seek me by choice and with sincerity, but only by constraint and that they may be freed from their miseries.

29 For that they hated knowledg *f*, and did not chuse *g* the fear of LORD.

f To wit, the practical knowledge of God and of their duty to him, as it is explained in the following Clause. *g* Not heartily approve of it and love it, but only made some shew of it.

30. They would none of my counsel *h*: they despised all my reproof.

h They refused to be guided by my Counsels or Precepts.

31 Therefore shall they eat of the fruit of their own way *i*, and be filled with their own devices *k*.

i They shall receive punishments answerable to their sins. *k* With the fruits or effects of their wicked devices. What was sweet in their Mouths shall be bitter in their Bellies, and that destruction which they have plotted against others shall fall upon themselves.

32 For the turning away *l* of the simple shall slay them, and the prosperity of fools shall destroy them *m*.

l To wit, from God and from his counsels and reproofs; so this is opposed to *hearkning unto* God, *v.* 33. Or, as it is rendred in the Margent, and by divers others, *the ease* or *rest*, the peace or tranquility, as it seems to be explained in the next Clause. *m* It commonly proves the occasion of their ruine, by making them presumptuous, and secure, and worldly, and proud, and forgetful of God and of their own Eternal happiness, whereby they provoke God's Wrath, and bring upon themselves swift and certain destruction. Thus he meets with the common objection against the fear of God, taken from the present impunity and prosperity of ungodly men.

33 But whoso hearkneth unto me, shall dwell safely *n*, and shall be quiet from fear of evil *o*.

n Or, *securely* or *confidently*, resting himself upon the conscience of his own integrity, and upon the promises and favour of God. *o* From sinful and tormenting cares and fears. And as a wicked Man's mind is oft full of anxiety in the midst of all his outward prosperity and glory, so the mind of a good man is filled with peace and joy even when his outward man is exposed to many troubles.

CHAP. II.

Solomon exhorteth his Son to get wisdom, 1—4. Telleth him the benefit, he shall receive thereby, 5—10. And the evils which he should avoid, 11, 12. The wicked manner ways are described, 13—20. An habitation promised the righteous, 21. The end of the wicked miserable, 22.

1 MY son *a*, if thou wilt receive my words, and * hide my commandments with thee *b*; * Chap. 7. 1.

a These words are spoken by *Solomon*, either, 1. in the name of wisdom, as before: Or rather, 2. in his own name. *b* Lay them up in thy Mind and heart with care, as men do their choicest Treasures.

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding *c*:

c Give thy self to the study of it with affection and diligence.

3 Yea, if thou criest *d* after knowledg, and † liftest up thy voice for understanding: † Heb. *givest thy voice.*

d To wit, unto God, the only giver of it, *v.* 6. Heb. *If thou callest*, inviteſt it to come unto thee; earnestly desirest its conduct.

4 * If thou seekest her as Silver, and searchest for her, as *for* hid treasures *e*: * Mat. 13. 44.

e With the same unwearied diligence and earnest desire and patient expectation under all delays, disappointments and difficulties, which Worldlings use in the purchase of Riches, or in digging in Mines of Silver.

5 Then shalt thou understand *f* the fear of the LORD *g*, and find the knowledge of God.

f More perfectly and profitably; for that very *seeking* and *searching after it*, *v.* 4. supposed some understanding. *g* Which is *the beginning* of this *Wisdom*, Chap. 1. 7.

6 * For the LORD † giveth *h* wisdom: out of his mouth *i* *cometh* knowledge and understanding. * 1 Kin. 3. 9, 12. † Heb. *giveth.*

h Heb. *will give*, hath promised to give it, to wit, to those that so seek it. Whereby he also teacheth them not to ascribe any Wisdom which they may obtain, unto their own Wit and Industry, but only unto God's favour and blessing. *i* From his Word, or appointment and good will; as *the word of God* is taken, *Deut.* 8. 3.

7 He layeth up sound wisdom *k* for the righteous: * *he is* a buckler to them *l* that walk uprightly. * Chap. 30. 5.

k Heb. *Essence* or *substance*, either, 1. solid and true felicity, opposed to the vain enjoyments of this World, which are said to have no substance or being, *Prov.* 23. 5. Or 2. true and substantial Wisdom, which is satisfactory and everlasting, opposed to worldly Wisdom, which is but an empty shadow of Wisdom, and perisheth with us. *l* To protect and save them from that mischief and ruine which shall befall all wicked men.

8 † He keepeth * the paths of judgment *m*, and preserveth the way of his Saints *n*. † Heb. *keep.So* * Psal. 17. 9.

m He guardeth and guideth the paths or ways, *i. e.* the counsels and actions of good men, as the next Clause explains this, which are called *Paths of Judgment*, or, righteous Paths, *Judgment* being here put for *Righteousness*, as it is in *Psal.* 99. 4. and oft elsewhere. And *keeping* of *Paths* may be put for keeping them in their Paths so as they shall neither swerve from them, nor stumble and fall in them. *n* The same thing repeated in other words.

9 Then *o* shalt thou understand righteousness, and judgment, and equity *p*; *yea*, every good path *q*.

o When thou hast done thy part expressed, *v.* 1, 2, 3, &c. and God in answer to thy desires hath given thee Wisdom, *v.* 6. or when it is with thee, as it follows, *v.* 10. *p.* All the parts of thy duty to Man, as well as *the fear of God*, *v.* 5. which contains all duties to God. These three words are used here, as also Chap. 1. 3. to signifie the same thing. *q* The practice of all Vertues and Graces.

10 When wisdom entreth into thine heart *r*, and knowledge is pleasant unto thy Soul;

r When thou dost truly love it and passionately desire it, and hide its Precepts in thy Heart, according to *Psal.* 119. 11.

11 Discretion shall preserve thee *s*, understanding shall keep thee:

s From wicked courses and the mischiefs which attend upon them; as is particularly expressed in the following Verses.

12 To deliver thee from the way of the evil *man t*; from the man that speaketh froward things *u*.

t From following his counsel or example, which others for want of Wisdom commonly do. *u* With design to corrupt thy mind and entice thee to evil Principles or Practices.

13 Who leave the paths of uprightness *x*, to walk in the ways of darkness *y*:

x The way of God's Precepts. *y i. e.* Of sin, which is oft called *darkness*, as *Rom.* 13. 12, *&c. Ephes.* 5. 11. because it comes from darkness, ignorance and errour, and loves darkness and hates light, and leads to utter darkness.

14 Who rejoyce to do evil *z*, *and* delight in the frowardness of the wicked *a*.

z Seeking and embracing occasions of sin with diligence and greediness, and pleasing themselves both in the practice and remembrance of sin, whereas upright men abhor and watch against all occasions of sin beforehand, and mourn bitterly for it afterwards. *a* Not only in their own sins, but in the sins of other wicked men, which shews a greater malignity of mind and love to sin. See *Rom.* 1. 32.

15 † Whose ways *are* crooked *b*, and *they* froward in their paths. † Heb. *whose.*

b Or, *Who make their ways crooked*, i. e. whose course of Life swerves from the right and straight way of God's Law.

16 To deliver thee from the strange woman *c*; * *even* from the stranger *which* flattereth with her words *d*. * Chap. 5. 3. & 6. 24. & 7. 5.

c From the Adulteress or Whore; called *strange*, partly because such Persons were commonly Heathens, or are supposed to be such by reason of that severe Law against these practices in *Israelitish* women, *Deut.* 23. 17. or are justly reputed Heathens, as being degenerate *Israelites*, which are oft called *Strangers*, as hath been noted in the book of the *Psalms*: and partly because conversation with such Persons is forbidden to men, as those *Israelites* which were not Levites are called *Strangers*, *Numb.* 1. 51. in respect of the Holy things which they were prohibited to touch; and forbidden Fire is called *strange fire*, Numb. 3. 4. *d* Which useth all arts and ways to allure men to unchast actions: one kind being put for all the rest.

17 Which forsaketh * the guide of her youth *e*, and forgetteth *f* the covenant of her God *g*. * Or, *good success.*

e To wit, her Husband whom she took to be her guide and governour, and that in her youth; which circumstance is added to aggravate her sin and shame, because love is commonly most sincere and fervent between *an Husband* and *Wife of youth*, as they are for that reason emphatically called, *Prov.* 5. 18. *Isa.* 54. 6. *Joel* 1. 8. *Mal.* 2. 14, 15. *f i. e.* Violateth or breaketh, as that word is commonly used in a practical sense. *g* The marriage Covenant; so called partly because God is the Author and Institutor of that society and mutual Obligation: and partly because God is called to be the witness and judge of that solemn Promise and Covenant, and the avenger of the transgression of it.

18 For her house inclineth unto death *h*, and her paths unto the dead *i*.

h Conversation with her (which was most free and usual in her own House) is the ready and certain way to Death, which it brings many ways, by wasting a Mans Vital spirits and shortning his life, by exposing him to many and dangerous Diseases, which Physicians have declared and proved to be the effects of inordinate lust, as also to the fury of jealous Husbands or Friends, and sometimes to the Sword of Civil Justice, and undoubtedly, without repentance, to God's wrath and the second Death. This is here mentioned as one great priviledge and blessed fruit of Wisdom, to be delivered from this evil. *i* Or, as the Chaldee and some other render it, *unto the Giants*, to wit, those rebellious Giants, *Gen.* 6. 4. or, as others, *unto the damned*, or, *unto Hell*. See for this word, *Job* 7. 9. *Psal.* 88. 11. *Prov.* 9. 18. & 21. 16.

19 None *k* that go unto her *l*, return again *m*; neither take they hold of the paths of life *n*.

k Few or none. An hyperbolical expression used, *Isa.* 64. 7. *l* That go to her House, or that lie with her, as this Phrase is used, *Gen.* 16. 4. & 30. 4. *Jos.* 2. 3. *m* From her and from this wicked-ness, unto God. Adulterers and Whoremongers are very rarely brought to repentance, but are generally hardned by the power and deceitfulness of that Lust, and by God's just judgment, peculiarly inflicted upon such Persons, *Heb.* 13. 4. He alludes to the nature of corporal death, from which no man can without a Miracle return to this life. *n* Of those courses which lead to true and eternal Life.

20 That thou mayest *o* walk in the way of good *men p*, and keep the path of the righteous.

o This depends upon *v.* 11. and is mentioned as another happy fruit of Wisdom, the former being declared from *v.* 12. to this Verse. *p* Follow the counsels and examples of the godly. Whereby he intimates, that it is not sufficient to abstain from evil company and practices, but that we must choose the conversation of good men.

21 * For the upright shall dwell in the land *q*, and the perfect shall remain in it. * Psal. 37. 29.

q Shall have a peaceable and comfortable abode in the Land of *Canaan*, which also is a type of their everlasting felicity. See *Psal.* 37. 3, 9, 18, 29.

22 * But the wicked shall be cut off from the earth, and the transgressors shall be ‖ rooted out of it. * Job 18. 17. Psal. 104. 35. ‖ Or, *plucked up.*

CHAP. III.

Solomon exhorteth his Son to Obedience, 1—4. To Faith 5, 6. and trust in God, the benefits that they shall receive thereby, 7, 8. To honour God with our estates, 9. The advantage in so doing, 10. To patience under Gods Chastisements, 11. A reason for it, 12. The happiness of him, that findeth wisdom, 13. Wisdom set out with the benefits that attend her, 14—18. The effects, 19, 20. Another exhortation to perform our duty, 21—26, 27. To charitableness, 28. To avoid strife, 29, 30. Against envy, 31. The misery of the wicked and blessings of the just, 32—35.

1 MY son, forget not my law *a*; * but let thine heart keep my commandments *b*: * Deut. 8. 1. & 30. 16.

a My doctrine or counsel; or the Law of God, which might be called *his Law*, as the Gospel is called *Paul's Gospel*, 2 Tim. 2. 8. because delivered by him. *b* By diligent meditation and hearty affection.

2 For * length of days, and † long life, and peace shall they add to thee *c*. * Chap. 4. 10, 22. † Heb. *years of life.*

c God will add these Blessings which he hath promised to the obedient, *Deut.* 8. 18. & 30. 20. 1 *Tim.* 4. 8.

3 Let not mercy and truth *d* forsake thee: * bind them about thy neck *e*; write them upon the table of thine heart *f*. * Exod. 13. 9. Deut. 6. 8. Chap. 6. 21. & 7. 3.

d Either, 1 God's Mercy and Truth. So it is a promise, God's Mercy and Truth shall not forsake thee. Or rather, 2. That Mercy and Truth which is Man's duty. So it is a Precept: which seems most probable both from the form of the Hebrew Phrase, and from the following words of this Verse, which are plainly preceptive, and from the promise annex'd to the performance of this Precept in the next Verse. *Mercy* and *Truth* are frequently joyned together as they are in God, as *Psal.* 25. 10. & 57. 3. *&c.* or in men, as *Prov.* 16. 6. & 20. 28. *Hos.* 4. 1. and here. *Mercy* notes all that benignity, clemency, charity, and readiness to do good freely to others; *Truth* or *Faithfulness* respects all those duties which we owe to God or Man to which we have special Obligation from the Rules of Justice. *e* Like a Chain, wherewith Persons adorn their Necks, at it is expressed, Chap. 1. 9. which is fastned these and not easily lost. which also is continually in ones view. *f* Either 1. upon those Tablets which the *Jews* are faid to have worn upon their Breasts, which are always in sight. So he alludes to *Deut.* 6. 8. Or 2. in thy mind and heart, in which all God's commands are to be received and engraven, as is oft required in this Book, and every where. So *the Table of the Heart* seems to be oppoſed to *the Tables of Stone* in which God's Law was written, as it is *Jer.* 31. 33. 2 *Cor.* 3. 3.

4 So shalt thou find favour *g*, and ‖ good understanding *h* in the sight of God *i* and man. * Psal. 111. 10. ‖ Or, *good success.*

g i. e. Obtain acceptance, or be gracious and amiable to them. *h* Whereby to know thy duty, and to discern between good and evil. The serious practice of Religion is an excellent mean to get a solid understanding of it: as on the contrary a vitious life doth exceedingly debase and darken the mind, and keep men from the knowledge of Truth, which not only Scripture but even Heathen Philosophers have oft observed. Others render it, *good success*. Which seems not to suit well with the following words, *i Grace* or *favour* with God, and that *understanding* which is *good in God's sight*, i. e. truly and really; as a truly good Man is called *good before God*, in the Hebrew, *Eccles.* 7. 26.

5 Trust in the LORD *k* with all thine heart, and lean not unto thine own understanding *l*.

k Wholly and securely rely upon God's Promises and Providence for help and relief in all time affairs and dangers. *l* Think not to accomplish thy designs by the strength of thine own Wit without God's Blessing. Under this one kind of carnal confidence, which is most frequent and most plausible, he understands, and forbids all other confidences in bodily strength, wealth, friends, *&c.*

6 * In all thy ways *m* acknowledge him *n*, and he shall direct thy paths *o*. * 1 Chr. 28. 9.

m Designs and undertakings for the things of this Life or of the next. *n* Heb. *know him*, to wit, practically; or, *own him*, his Wisdom in following his counsels, his power and goodness, in expecting succeſs from him, his Soveraignty in managing all thy Affairs so as to please and glorifie him. *o* Assist and bless all thine endeavours, and keep thee from the paths of sin and destruction.

7 * Be not wise in thine own eyes *p*: fear the LORD *q*, and depart from evil. * Rom. 12. 16.

p Be not puffed up with vain conceit of thine own Wisdom, as if that were sufficient for the conduct of all thine affairs without direction or assistance from God, or without the Advice of others. *q* This he adds because the reverence and dread of the Divine Majesty will make a man, when he compareth himself with God, little and vile in his own eyes. Reverence God's Wisdom, and thou wilt despise thine own.

8 It shall be † health to thy navel *r*, and † marrow to thy bones. † Heb. *medicine.* † Heb. *watering*, or *moistning.*

r i. e. To thy Body, which is signified by the *Navel*, which is a noble and useful part of the Body, by which the Infant receives nourishment in the Womb, and which is the ligament or bond by which the bowels, a principal part of the Body, are united together and preserved. *s* Which is the nourishment and strength of the bones, and a great preserver and prolonger of life, as the decay of it is a chief cause of the weakness and dryness and decay of the Body. The sense of the Verse is, This Wisdom or fear of God is not only useful to the Salvation of the Soul, but also to the health and welfare of the Body, both as it prevents those Diseases and Distempers which are oft procured by sinful Lusts and Passions, and as it giveth us an inter-

Interest in all God's promises, and putteth us under the care of his special Providence.

*Exod.23. 19 & 34. 26. Deut. 26. 2. &c. Mal. 3.10. &c. Luk.14.13.

9 * Honour the LORD with thy substance *t*, and with the first-fruits *u* of all thine increase.

t Or, *with thy Riches*. Lay out thy Estate not only to please and advance thy Self or Family, but also to glorifie God; which is done by the payment of all those offerings and dues which God hath required; by giving according to thy Abilities, whatsoever is necessary for the support and advancement of God's Worship and Service in the World; by free and liberal Contributions to those whom God hath made his Deputies, and, as I may say, the Receivers of his Rents, to wit, faithful Ministers and good Christians, and all others who need and require thy help. The performance of these Duties is here called an *honouring of God*, partly because that word is sometimes used for *giving of gifts*, as 1 *Tim.* 5. 17. and elsewhere; and partly because it is a Testimony of our respects to God, of our obedience to him as our Soveraign Lord, and that in hard and costly Duties, of our thankfulness to him as our chief Benefactor and Donor of all that we have, and of our belief of his Promises made to the faithful practicers of this duty: which if they were believed, the most covetous Persons would be the most charitable. *u* Or, *with the chief* or *best*, or *first*, which answers to the first-fruits under the Law.

*Deut. 28. 8.

10 * So shall thy barns be filled with plenty *x*, and thy presses shall burst out *y* with new wine.

x This is not the way to diminish thy estate, as covetous and profane Persons alledge, but rather to increase it. *y* Shall be so filled, that they would burst out if not carefully prevented.

*Job 5.17. Psa.94.12. Heb. 12.5. Rev. 3.19.

11 * My son, despise not *z* the chastning of the LORD: neither be weary of his correction *a*.

z Either 1. by making light of it, or not being duly affected with it; and so this is one extream opposed to the other in the next clause. Or rather 2. by accounting it an unnecessary, and useless and troublesome thing, but rather esteem it as a priviledg and favour from God, and a benefit to thy self; for such Negatives do oft imply the contrary Affirmatives by a common figure called *Meiosis*, as *Prov.* 17. 21. and oft elsewhere. And this sense seems to agree better both with the following Clause, which repeats the same thing with some aggravation, after the manner; and with the reason used to enforce this and the following command, *v.* 12. which concerns not such as are insensible, but rather such as had too deep a sense of the evil of affliction. *a* Neither esteem it tedious and intolerable, but endure it with patience and chearfulness.

*Deut.8.5.

12 For whom the LORD loveth, he correcteth *b*, even as a Father the son, *in whom* he delighteth.

b Afflictions are not infelicities but benefits and comforts, because they are Testimonies of God's love, which is infinitely more desirable than any evil can be terrible. They shew God's purpose, and desire, and care to purge us from our sins, and to make us fit for his Presence and Kingdom. This and the former Verse seem to be here inserted in the midst of his commendations of Wisdom to remove an objection against the excellency and happiness of wise or pious men, taken from those many Calamities to which such Persons are frequently exposed, the reason of which Providence he here giveth.

† Heb. *the man* that *draweth out understanding*.

13 Happy *is* the man *c that* findeth *d* wisdom, and † the man *that* getteth *e* understanding.

c Notwithstanding all his afflictions. *d* Which supposeth his diligent searching for it, expressed, Chap. 2. 4. *e* Heb. *that draweth out*. Which expression implies two things, 1. that Man hath it not naturally in himself, but must have it from another, even from God and his word. 2. that men should labour for it, as those do that dig and draw forth Metals out of the Earth.

*Job 28. 15. &c. Psal.19.10. Chap.8.11 & 19.&16.18. † Heb. *res uenue*.

14 * For the merchandise of it *is* better than the merchandise of silver, and the † gain thereof than fine gold *b*.

b It is more necessary and advantageous, because it is so, not only for this short life, but also to the future and everlasting life, in which Gold and Silver bear no price.

Ch. 8. 19.

15 She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her *c*.

c For true worth and usefulness.

16 Length of days *is* in her right hand: *and* in her left hand riches and honour *d*.

d Wisdom is here represented as a great and generous Princess distributing gifts to her Subjects. She giveth them *long life*, &c. unless when she foresees that these things would prove snares and mischiefs to them, as they very frequently do to others.

17 Her ways *are* ways of pleasantness *e*, and all her paths *are* peace *f*.

e Are exceeding delightful, to wit, to those who know them and walk in them. Whose judgment is certainly to be preferred before the contrary opinion of ungodly men who are grosly ignorant of them, and professed enemies to them. *f* Procure a blessed tranquility in a Man's Mind and Conscience, prosperity in his undertakings, and eternal rest with God in glory.

*Chap.11. 30.

18 She *is* * a tree of life *g* to them that lay hold upon her *h*; and happy *is every one* that retaineth her *i*.

g She is a certain Pledge and mean of Everlasting life and happiness. He alludes to that *Tree of Life*, Gen. 2. 9. & 3. 22. which if eaten by Man in Paradise before his Fall, should have perpetually preserved him in life and health and vigor; and intimates, that this is the only reflorer of that life which we have lost by sin. *h* That eagerly pursue after her, and when they overtake her do greedily and gladly apprehend and embrace her, as the Hebrew word signifies.

*Psal.136. 5. *i* That holdeth her fast and is constantly resolved not to forsake her.

Ch. 8. 22, 27.

19 * The LORD by wisdom *k* hath founded the earth *l*; by understanding hath he ‖ established *m* the heavens.

‖ Or, *prepared.*

k Either 1. by Christ, the co-essential and co-eternal Wisdom of God the Father. Or, 2. by that Divine perfection of Wisdom, which is the Fountain of that Wisdom that is in Man, which *Solomon* hath hitherto commended; and therefore the commendation of that Wisdom tends to the commendation of this which is a stream flowing from it. *l* Hath fixed it in the lowest part of the World. *m* Or, *fitted* or *ordered them*, framed them in that exquisite order which now they have.

† Heb. *clouds*.

20 By his knowledge the depths are broken up *n*, and the † clouds drop down the dew *o*.

n That great Abyss or Depth of Waters which was mixed with *this*, and contained in the bowels of the Earth did break forth into Fountains and Rivers for the use of men and beasts. Which is justly remembred here as an illustrious Effect of God's Wisdom, by which the Earth was made habitable, and the Waters serviceable. *o* Under which the Rain is comprehended as being of the same nature and use.

21 My son, let them *p* not depart from thine eyes *q*: keep sound wisdom and discretion.

p To wit, *wisdom and discretion*, of which he hath hitherto discoursed, and which are expressed in the end of this Verse, and may be referred hither by a Figure called Trajection; and the words may be put into this order, *Let not sound Wisdom and Discretion depart from thine Eyes*, but *keep* them *diligently*. The like Trajections are found in other Texts of Scripture. *q i. e.* From the Eyes of thy Mind. Constantly and seriously meditate upon them, and upon those excellent Precepts and Rules which proceed from them.

22. So shall they be * life unto thy soul *r*, and grace to thy neck *s*.

*Vers. 8.

r Either 1. to thee or thy Person. They shall prolong and perpetuate thy life and make it life indeed, to wit, pleasant and happy; whereas a miserable life is reputed a kind of Death, and is often so called. Or, to thy Soul properly so called. They shall quicken and delight and save thy Soul. *s* Like a beautiful Chain or Ornament about thy Neck, as above *v.* 3. & Chap. 1. 9.

*Psal. 4. 8.

23 * Then shalt thou walk in thy way *t* † safely *u*, and thy foot shall not stumble *x*.

† Heb. *confidently*, without danger or fear; casting thy care upon God in the discharge of thy duty. *x* At those stumbling-blocks and temptations at which heedless Sinners commonly stumble and fall. Thou shalt thereby be kept from falling into sin, and that mischief which generally attends upon it.

*Chap. 11. 12. † Heb. *securely*. So ver. 29.

24 * When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet *y*.

*Psal. 3. 5. & 4. 8.

y Free from distracting cares and terrours which oft-times haunt Sinners even in their sleep, because thy Mind shall be composed and serene through the sense of God's Favour and Providence, and the Confcience of thine own integrity.

*Psal.91.

25 * Be not afraid *z* of sudden fear *a*, neither of the desolation of the wicked *b* when it cometh.

z i. e. Thou shalt not be afraid. For that it is a Promise, seems most probable from the Context: only it is for greater Emphasis delivered in the form of a Precept; I allow thee and require thee not to be afraid, which is both thy duty and priviledge. *a* For sudden and unexpected evils are most frightful and grievous. And *fear* is here put for the evils feared, as *Prov.* 1. 26, 27. and oft elsewhere. *b* Either 1. actively, which they bring upon thee. Or rather 2. passively, which befals them, when *the Lord cometh out of his place to punish the Inhabitants of the Earth for their Iniquity*, as it is expressed, *Isa.* 26. 21. and thou mayest be apt to fear lest thou shouldst be involved in the common calamity; but fear not, for God will then hide thee in his Chambers, as he promised, *Isa.* 26. 20.

26 For the LORD shall be thy confidence *c*, and shall keep thy foot from being taken *d*.

c A sufficient and sure ground of confidence to thee. *d* In the snares either of sin, or of mischief.

† Heb. *owners thereof*.

27 With-hold not *e* good *f* from † them to whom it is due *g*, when it is in the power of thine hand to do *it h*.

e Do not deny it, but readily and chearfully impart it, which is implied in the contrary, as above, *v.* 11. and oft in this Book as we shall see. *f* Any thing which is good, either Spiritually, as counsel, comfort, reproof, &c. or civilly, the good things of the present life, as *good* is taken, *Psal.* 4. 6. called *this Worlds good*, 1 John 3. 17. *g* Heb. *from the Lords* or *owners of it*; from those who have any kind of right to it, either 1. by the Law of Justice and Equity prescribed both by the natural and written Laws of God, and by the civil Laws of men. So this place commands the payment of just debts, and the restitution of things either found or committed to our trust, or taken from others by fraud or violence. Or, 2. (which seems to be chiefly intended by comparing this with the next Verse, though the former is not to be excluded) by that great and soveraign Law of Love or Charity, which God hath written in the Hearts of men by Nature, and frequently and severely injoyned in his word, whereby every Man is obliged according to his ability and opportunity, to pity and relieve such as are in real want or misery: who in that case are here called *the Owners* of our goods, not in respect of men, as if men in want might seize upon the riches of others, but in respect of God who is the sovereign Lord, and only true Proprietary of all mens Estates, who giveth them when and to whom he pleaseth, and who doth not give away his right, nor make men absolute Lords of them to dispose them as they will, but only allows them the use and comfort of them upon such conditions, and with such reservations and Rent-charges, as I may call them, as he hath appointed, whereof this is one, that men should readily and freely communicate them to other men who need and require their help. And

And such actions, though they be acts of Charity and Bounty to men, yet, as to God, they are acts of *Righteousness* as they are called, *Prov.* 11. 18. 2 *Cor.* 9. 9. and in many other places. *h* Either 1. to withold it. Or, 2. to do good. And this Clause may be added, either 1. as a limitation, to intimate that God expects from men *according to what they have, and not according to what they have not*, as is said, 2 *Cor.* 8. 12. Or, 2. as an argument to perswade them to take the present season, to perform this duty when they are capable of so doing, because by the changes of this World, and the course of Divine providence they may be disenabled from the performance of this great and necessary duty, and then they will be without excuse.

28 * Say not *i* unto thy neigbour *k*, Go, and come again, and to morrow I will give *l*: when thou hast it by thee.

i The former Verse forbad the denial, and this forbids the delay of this duty. *k* Unto any Man, as the word *Neighbour* is commonly used in Scripture, as hath been oft proved. *l* To wit, what is thy due in manner before expressed, or what thou needst: for this word is generally used concerning free or charitable gifts, and not concerning due debts.

*Prov. 3. 29. *m* he dwelleth securely by thee *n*.

29 ‖ Devise not evil *m* against thy neighbour, seeing

m Any thing injurious or hurtful. Having commanded doing of good, *v.* 27, 28. he here forbids doing or designing any evil. *n* Relying upon thine integrity: do not therefore betray thy trust, which is hateful even to Heathens.

30 Strive not *o* with a man without cause *p*, if he have done thee no harm *q*.

o Either by words before the Magistrate; or otherwise by thine actions. *p* Without just and necessary cause. *q* Whereby he clear himself.

*Psal. 24. & 41. 12. † Heb. *familiarly*. So ver. 35.

31 * Envy thou not † the oppressor *r*, and choose none of his ways *s*.

r For his impunity and success in his wicked designs, and the Wealth which he gains by his unrighteous practices. *s* For what men envy in others they seek to obtain for themselves.

32 For the froward *t is* abomination to the LORD *u*: * but his secret *is* with the righteous *x*.

t Or, *perverse*, who walketh in crooked or sinful paths as the Oppressour last mentioned; opposed to the upright Man, who is called *right* or *straight*, as *Deut.* 32. 4. *Prov.* 29. 27. *u* God hates him, and therefore sooner or later he must needs be extremely and eternally miserable. *x* They are God's Friends and Favourites, to whom he familiarly imparts, as men use to do to their Friends, his mind and counsels, or his secret favours and comforts to which other men are strangers. Compare *Psal.* 25. 14. *Joh.* 15. 15. *Revel.* 2. 17.

*Chap. 3. 33 * The Curse of the LORD *is* in the house of the wicked *y*: but he blesseth the habitation of the just.

y Not only upon his own Person, but also upon his Posterity and upon all his domestical concerns.

34 * Surely he scorneth *z* the scorners *a*: but he giveth grace *b* unto the lowly.

z He will expose them to scorn and contempt. *a* Proud and insolent Sinners, who *make a mock at sin*, Prov. 14. 9. and at God and Religion also, and despise all counsels and means of amendment. Comp. *Psal.* 1. 1. & *Prov.* 1. 22. *b* To wit, favour, both with himself and with men, as this Word and Phrase is used, *Exod.* 3. 21. & 11. 3. & 12. 36. *Eccles.* 9. 11. *Luk.* 2. 52. *&c.*

35 The wise shall inherit glory *c*; but shame † shall be the promotion of fools *d*.

c Shall enjoy it not only for a season, as wicked men oft-times do, but as an Inheritance constantly and to perpetuity. *d* Instead of that glory which they greedily seek they shall meet with nothing but ignominy. Or, as it is in the Margent, *shame exalteth* or *lifteth up fools*, *i. e.* it makes them manifest and notorious, as this very word is used, *Prov.* 14. 29. Or, as the words lie in the Hebrew Text, *fools take* or *carry away* (as this word is here rendred by divers both ancient and modern Translators, and as it is used, *Levit.* 6. 10, 15. and oft elsewhere) *shame*, to wit, as his proper Portion or Inheritance; which is here very fitly opposed to the Portion or Inheritance of the Just. And although the Verb be singular, yet it agrees well enough with the Noun plural, because this is taken distributively, such constructions being very usual in the Hebrew Text.

CHAP. IV.

Solomon sheweth the excellency of his Doctrine, 1—4. His counsel to get Wisdom, 5, 6. And Understanding, 7. The Honour which cometh thereby, 8, 9. The good effects of it, 10—12. He dehorts from the paths of the Wicked, by the evil consequences thereof, 13—19. And exhorteth to keep several precepts for the better government of himself, 20. Concerning Eyes, 21, 22. His Heart, 23. His Mouth, 24. And his feet, 25—27.

1 HEar, ye children, the instruction of a father *a*, and attend to know understanding.

a Of me your Teacher, who have paternal authority over you and affection to you.

2 For I give you good doctrine *b*; forsake ye not my Law *c*.

b Not vain or foolish or false or pernicious counsels, but such as are true and profitable. *c* God's Law or Commands delivered to you by my mouth. See on Chap. 3. 1.

*2 Sam. 12. 3. *Psa. 116. 16.

3 For I was † my fathers son *d*, * tender *e* and only *beloved f* in the sight of my mother,

d In a special manner, his best-beloved Son and designed to be his Successor in the Throne. *e* Young and tender in years and capable of any impressions, and tenderly educated. *f* Heb. *only*, or *the only Son*: Or rather, because *Bathsheba* seems to have had other Sons,

*1 Chron. 5. 1. *as an only Son*, as dearly beloved as an only Son: in which sense this Title is given to *Isaac*, *Gen.* 22. 2, 12, 16. though he had another Son, and to others. And all these circumstances are mentioned to shew the necessity and great benefit of wholesome instruction, which his Royal Parents would not neglect, no not in his tender years, and thereby to prepare and excite them by his example to receive instruction.

*1 Chr.28. 9. *Ch. 7. 2.

4 * He taught me also, and said unto me *g*, Let thine heart retain my words; * keep my commandments and live *h*.

g The following Verses, at least as far as the Tenth Verse, are propounded as the words of *David*, that the Name of so great a King and Holy a Prophet might add the more Authority and Efficacy to his Counsels. *h i. e.* Thou shalt live. It is a promise in the form of a command, as Chap. 3. 25.

5 Get wisdom, get understanding: forget *it* not, neither decline from the words of my mouth *i*.

i From the belief and practice of my Word.

6 Forsake her not, and she shall preserve thee: love her *k*, and she shall keep thee.

k He intimates, that it is not enough to do what is good, which may sometimes proceed from worldly or sinful Motives, but that we must have a sincere and fervent love to it.

‖ Or, *substance*, Ch. 23.23.

7 Wisdom *is* the principal thing *l*; *therefore* get wisdom: and with all *m* thy ‖ getting get understanding.

l The most excellent of all possessions. *m* Even with the price of all, though it cost thee the loss of all which thou hast. Or, *in or among all*. Whilst you labour for other things, do not neglect this.

*Ch. 1. 9. ‖ Or, *shall compass thee with a Crown of Glory.*

8 Exalt her *n*, and she shall promote thee: she shall bring thee to honour *o*, when thou dost embrace her.

n Let her have thine highest esteem and affection. *o* Both with God and men: which *Solomon* knew by experience.

9 She shall give to thine head * an ornament of grace *p*: ‖ a crown of glory shall she deliver to thee.

p i. e. An acceptable or beautiful ornament, such as they used to put upon their heads.

*Psal. 91. 11, 12. Ch. 3. 23.

10 Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11 I have taught thee in the way of wisdom *q*: I have led thee in right paths.

q Either, 1. which procureth Wisdom. Or 2. which Wisdom directeth thee to walk in.

*Ch.3.18.

12 When thou goest, thy steps shall not be straitned *r*, * and when thou runnest, thou shalt not stumble *s*.

r Thou shalt manage thine affairs with great facility and safety and success. It is a Metaphor from those who walk in a strait and uneven path, where they are apt to stumble and fall. *s* Not miscarry.

13 * Take fast hold of instruction, let *her* not go; keep her, for she *is* thy life *t*.

t The conducter, and preserver, and comfort of thy life.

*Psal.1.1. Ch. 1. 10,

14 * Enter not into the path of the wicked *u*, and go not *x* in the way of evil *men*.

u Avoid their courses and company. *x* Do not proceed further 15. If thou hast unadvisedly entred into it, do not perisht in it, but get thee speedily out of it.

15 Avoid it, pass not by it *y*, turn from it *z*, and pass away.

y Keep at a great distance from it. Compare *Job* 22. 23. *Prov.* 5. 8. *z* Shun all occasions of sin.

16 For they sleep not *a* except they have done mischief: and their sleep is taken away unless they cause some to fall *b*.

a They cannot compose themselves to sleep with quietness and satisfaction to their own minds. *b* Into their own Snares, either into sin, or into mischief.

17 For they eat the bread of wickedness *c*, and drink the wine of violence *d*.

c The sense is either, 1. Wickedness is as necessary and as pleasant to them as their Bread. Which suits well with the former Verse. Or, 2. They live wholly upon what they get by wicked courses. Which gives the reason of what he last said, why they could not sleep without prey. *d i. e.* Gotten by violence. See on the former Clause.

*Prov. 13. 9. & 24. 20. Job 18. 5. & 21. 17. & 38. 15. Psal. 18. 28. & 97. 11. Isa. 9. 2. & 42. 16. & 58. 8, 10. Dan. 12. 3. Matth. 13. 43. 2 Cor. 4. 6. 1 Pet. 1. 19. 2 Pet. 1. 19.

18 But the path of the just *is* as the shining light *e*, that shineth more and more unto the perfect day *f*.

e The common course of their lives or actions is pure and spotless, clear and certain, safe and comfortable, as light is. *f* Just men do daily more and more grow in knowledge, and grace, and consolation, until all be perfected and swallowed up in glory.

19 The way of the wicked *is* as darkness *g*: they know not at what they stumble *h*.

g Full of gross ignorance and errour, of uncertainty and confusion, of wickedness, of danger and misery: all which come under the name of *darkness* in Scripture use, and suit well with the context. *h* Heb. *shall stumble*. Though they are always in danger, yet they are always secure, and do not discern their danger, nor the cause, or manner, or time of their ruine, till they be surprized with it.

20 My Son, attend to my words: incline thine ear unto my sayings.

*Ch. 3. 3, 21. 21 * Let them not depart from thine eyes: keep them in the midst of thine heart *i*.

i Heartily

i Heartily love them and stedfastly retain them.

22 For they *are* life unto those that find them, and
*Ch. 3. 8. * † health to all their flesh.
†Heb. *Medicine.*
23 Keep thy heart *k* † with all diligence: for out
† Heb. *above all keeping.* of it *are* the issues of life *l*.

k Thy mind and thoughts, and especially the will and affections, which are the more immediate and effectual cause of all mens actions.
l From thence proceed all the actions, as of the natural, so of the Spiritual life, which lead to Eternal life and happinesse; as on the contrary all evil actions tending to Death spring from thence, which is here implied.

† Heb. *frowardnesse of mouth, and perverseness of Lips.*
24 Put away from thee † a froward mouth *m*, and perverse lips put far from thee.

m All sorts of sinful words, which proceed from and discover an evil Heart.

25 Let thine Eyes look right on *n*, and let thine eye-lids look straight before thee.

n Direct all thine actions by a good intention to a right end, and keep thy mind fixed upon that way which leads to it, and neither look nor turn aside to the right hand nor to the left, as it follows *v.* 27.

‖Or, *all thy ways shall be ordered aright.*
26 Ponder the path of thy feet *o*, and ‖ let all thy ways be established *p*.

o Consider thine actions before thou doest them, and see that they agree with the Rule. *p* Let thine Actions be uniformly and constantly good in spight of all temptations to the contrary. Or, *Let thy ways be directed* or *disposed aright*, as this Hebrew word signifies. Or, *thy ways shall be established.* So this is a promise to confirm the foregoing Precept. If thou doest ponder them, thou mayest expect God's blessing and good success in them.

* Deut. 5. 32. & 28. 14.
27 * Turn not to the right hand, nor to the left *q*: remove thy foot from evil.

q Fly all extreams, and neither add to God's commands nor take from them.

CHAP. V.

An Exhortation to the study of Wisdom, 1, 2. To shun the company of strange Women, 3, 4, 5. The mischief of Whoredom and Riot, 14. In a married estate exhorted to Chastity in that state, and rejoyce with wife the of his youth 15—19. God's pondering our ways, an Argument to close with the Exhortation, 20, 21. The miserable end of the Wicked, 23.

1 MY son, attend unto my wisdom, *and* bow thine ear to my understanding.

2 That thou maist regard *a* discretion *b*, and *that* thy lips may keep knowledge *c*.

a Or, *keep*, *i. e.* hold fast, as it is in the next clause *b* Spiritual Wisdom for the conduct of thy Life, as this word is used, *Prov.* 1. 4. and elsewhere in this Book. *c* That by wise and pious discourses thou maist preserve and improve thy Wisdom for thine own and others good.

*Ch. 2. 16. & 6. 24. † Heb. *palate.*
3 * For *d* the lips of a strange woman drop *as* an hony-comb *e*, and her † mouth *is* smoother than oil.

d It concerns thee to get, and to use discretion, that thou maist be able to resist and repel those manifold Temptations to which thou art exposed. *e* Her words and discourses are sweet, and charming and prevalent.

4 But her end is bitter as wormwood *f*; sharp as a two-edged Sword.

f Her design, and the effect of that lewdnesse to which she enticeth men, is the sinners destruction.

* Chap. 7. 27.
5 * Her feet *g* go down to death: her steps take hold on hell.

g Her course or manner of Life.

6 Lest thou shouldst ponder the path of life *h*, her ways are moveable *i*, *that* thou canst not know *them* *k*.

h To prevent thy serious consideration of the way and manner of rescuing thy self from this deadly course of Life. *i* Various and changeable. She transforms her self into several shapes to accommodate her self to the humours of her Lovers, and hath a Thousand Arts and Deceits to ensnare them, and hold them fast. *k* Thou canst not discover all her subtil practices, and much less deliver thy self from them.

7 Hear me now therefore, O ye Children, and depart not from the words of my mouth.

* Chap. 7. 7, 8, &c.
8 * Remove thy way far from her, and come not nigh the door of her House *l*.

l Lest thine eyes affect thine Heart, and her allurements prevail over thee.

9 Lest thou give thine honour *m* unto others *n*, and thy years *o* unto the cruel *p*.

m Thy Dignity and Reputation, the strength and vigour of thy Body and Mind, which is an honour to a man, and which are commonly wasted by Adulterous practices. *n* Unto Whores and their Husbands and Children and Friends. *o* The flower of thine age, thy youthful years. *p* To the Harlot, who though she pretends ardent Love and kindness to thee, yet in truth is one of the most cruel Creatures in the World, wasting thy Estate and Body without the least pity, and then casting thee off with scorn and contempt, and when her Interest requires it, taking away thy very life, of which there are innumerable examples, and damning thy Soul for ever.

† Heb. *thy strength.*
10 Lest strangers *q* be filled with † thy wealth, and thy labours *r be* in the house of a stranger,

q Not only the strange women themselves, but Bawds, Panders, and other Adulterers, who are in league with them. *r* Wealth gotten by thy labours.

11 And thou mourn at the last *s*, when thy flesh, and thy body *t* are consumed *u*,

s Bitterly bewail thy own madness and misery when it is too late. *t* Thy Flesh, even thy Body; the particle, *and*, being put expositively. *u* By those manifold diseases which filthy and inordinate Lusts bring upon the Body, of which Physicians give a very large and sad Catalogue, and the Bodies of many Adulterers give full proof.

12 And say, How have I hated instruction *x*, and my heart despised reproof *y*?

x Oh what a mad beast have I been to hate and sleight the fair warnings which were given me, and against mine own knowledge, to run headlong into this pit of destruction! Which are not the words of a true penitent mourning for, and turning from his sin, but only of a man who is grieved for the sad effects of his delightful Lusts, and tormented with the horrour of his own guilty Conscience. *y* I did with my whole Heart abhor all admonitions.

13 And have not obeyed the voice of my Teachers *z*, nor enclined mine ear to them that instructed me.

z Of my Parents and Friends, and Ministers, who faithfully and seasonably informed me of those mischiefs and miseries which now I feel.

14 I was almost in all evil *a*, in the midst of the congregation and Assembly *b*.

a Oh what a miserable man am I! There is scarce any misery in respect of Estate, or Body, or Soul, into which I am not already plunged. The words also are and may well be rendred thus, *In a moment I am come into all evil.* In how little a time, and for what short and momentany pleasures am I now come into extream and remediless misery! *b* I who designed and expected to enjoy my Lusts with secrecy, and impunity, am now made a publick example and shameful spectacle to all men, and that in the Congregation of *Israel*, where I was taught better things, and where such Actions are most infamous and hateful.

15 Drink Waters out of thine own cistern; and running waters out of thine own well *c*.

c This Metaphor contained here, and *v.* 16, 17, 18, is to be understood, either 1. of the free and lawful use of a mans estate, both for his own comfort, and for the good of others. Or rather 2. of the honest use of Matrimony, as the proper Remedy against these filthy practices. This best suits with the whole context both foregoing and following: and thus it is explained in the end of *v.* 18. So the sense is, Content thy self with those delights which God alloweth thee, with the sober use of the Marriage Bed. Why shouldst thou ramble hither and thither, trespassing against God and men, to steal their Waters which thou mightest freely take out of thine own Cistern or Well. The ground of the Metaphor is this, that waters were scarce and precious in those Countries, and therefore men used to make Cisterns and Wells for their own private use. And the same Metaphor of *Waters*, and of a *Pit*, or *Well* is applied to things of this nature elsewhere, as *Prov.* 23. 27. *Isa.* 48. 1. & 51. 1.

16 Let thy fountains *d* be dispersed abroad *e*, *and* rivers of Waters in the streets.

d Thy Children proceeding from thy Wife, called *thy fountain*, *v.* 18. and from thy self, as the Israelites are said to come from the *Fountain of* Israel, *Deut.* 33. 28. *Psal.* 68. 26. Compare *Isa.* 51. 1. And *Fountains* are here put for *Rivers* flowing from them, as it is explained in the next clause, and as it is *Psal.* 104. 10. by a Metonymy of the Cause for the Effect. And this title may be the more fitly given to Children, because as they are Rivers in respect of their Parents, so when they grow up, they also become Fountains to their Children. *e* They shall be multiplied, and in due time appear abroad in the World to thy Comfort and Honour, and for the good of others: whereas Whores are commonly barren, and men are ashamed to own the Children of Whoredom.

17 Let them be only thine own, and not strangers with thee *f*.

f Hereby thou mayest be secured, that thou dost not father and leave thine Estate to other mens Children; whereas the Parents of Harlots Children are common or uncertain.

18 Let thy fountain *g* be blessed *h*: and rejoyce with the wife *i* of thy youth *k*.

g Thy Wife, as the next clause explains it. *h* She shall be blessed with Children; for Barrenness was esteemed a curse and reproach, especially among the Israelites. Or rather, she shall be a Blessing and a Comfort to thee, as it follows, and not a Curse and a Snare, as an Harlot will be. *i* Seek not to Harlots for that delight which God alloweth thee to take with thy Wife. So here he explains the foregoing Metaphor, and applies it to his present design. *k* Which thou didst marry in her and thine own youthful days, with whom therefore in all reason and justice thou art still to satisfie thy self, even when she is old. Or he mentions *Youth*, because that is the season in which men are most prone to unclean practices, against which men are commonly fortified by the infirmities of Old Age.

19 *Let her be as* the loving hind *l*, and pleasant roe; † Heb. *water thee.*
let her breasts *m* † satisfie thee at all times *n*; and † be † Heb. *thou always in her love.*
thou ravished *o* always with her love.

l Or, *as the beloved Hind*, Heb. *the Hind of Loves*; as amiable and delightful as the Hinds are, either 1. to their Males, the Harts; or 2. to Princes and great men, who used to make them tame and familiar, and to take great delight in them, as hath been noted by many Writers; of which see my Latine *Synopsis*. *m i. e.* Her Loves and Embraces, expressed by *lying between the Breasts*, Cant. 1. 13. Compare *Ezek.* 23. 3. 8. 21. *n* At all convenient times: For that there may be excess in the use of the Marriage-Bed is

manifest, not only from many Scriptures, but from the light of Nature, and the consent of wise and sober Heathens, who have laid restraints upon men in this particular. A man may be drunk with his own Wine, and intemperate with his own Wife. Or, in all ages and conditions. Do not only love her when she is young and beautiful, but also when she is old and deformed. *o* Love her fervently. It is an Hyperbolical Expression.

20 And why wilt thou, my son, be ravished with a strange Woman *p*, and embrace the bosome of a stranger?

p Why wilt thou destroy and damn thy self for those delights which thou maist enjoy without sin or danger?

*Ch. 6. 21 * For the ways of man *are* before the eyes of the LORD *q*, and he pondereth all his goings *r*.

q God sees all thy filthy actions, though done with all possible cunning and secrecy. *r* He taketh an exact account of all their doings, that he may recompence them according to the kinds, degrees, numbers, and aggravations of all their unchast actions.

22 His own iniquities * shall take the wicked himself, and he shall be holden with the cords of his † sins *s*.

s In vain doth he think to disentangle himself from his lusts by repenting when he grows in years, and to escape punishments; for he is in perfect bondage to his Lusts, and is neither able nor willing to set himself at Liberty, and if he do escape the rage of a jealous Husband, and the sentence of the Magistrate, yet he shall be infallibly overtaken by the righteous Judgment of God.

23 * He shall die without instruction *t*, and in the greatness of his folly *u* he shall go astray *x*.

t Because he neglected Instruction. Or, *without Correction* or *Amendment*. He shall die in his sins, and not repent of them, as he designed and hoped to do before his death. *u* Through his stupendious Folly, whereby he cheated himself with hopes of Repentance or Impunity, and exposed himself to endless torments for the momentany pleasures of sinful Lusts. *x* From God and from the way of Life, and from eternal Salvation.

CHAP. VI.

A Dehortation against suretyship, 1. The danger of it, 2. And the way of delivery, 3—5. Sluggards reproved by a Similitude of the Ant, 6—11. The carriage of the wicked described, 12—14. And his sudden ruine 15. Of seven things which are displeasing to God, 16—19. The benefits of keeping the Commandments, 20—24. The Mischief of Adultery, 25. It's evil consequences, 26—35.

1 MY son, if thou be * surety *a* for thy friend; if thou hast stricken thy hand *b* with a stranger *c*:

a To wit, rashly, without considering for whom, or how far thou dost oblige thy self, or how thou shalt discharge the Debt, if occasion require it. Otherwise suretyship in some cases may be not only lawful, but an Act of Justice, and Prudence, and Charity. See *Gen.* 42. 37. & 43. 8. *Philem. v.* 19. Or, *to* (as this prefix most commonly signifies) *a friend*. *b* Obliged thy self by giving thine Hand, or joining thine Hands with another mans, as the custom then was in such cases: Of which see *Job* 17. 3. *Prov.* 17. 8. and 22. 26. *c* With the Creditor, whom he calls a *Stranger*, because the Usurers in *Israel*, who lent Money to others for their necessary occasions, upon condition of paying use for it, were either Heathens, or were reputed as bad as Heathens, because this practice was forbidden by Gods Law, *Deut.* 23. 19. Or, *to* or *for a Stranger*; for here is the same prefix which is rendred *for* in the former clause. And so he may imply, that whether a man be surety to, or for, a friend, or to, or for, a stranger, the case and course to be used is much of the same kind.

2 Thou art snared *d* with the words of thy mouth; thou art taken with the words of thy mouth.

d Thy Freedom is lost, and thou art now in Bondage to another.

3 Do this now, my son, and deliver thy self, when thou art come into the hand *e* of thy friend *f*, go humble thy self *g*, ‖ and make sure thy friend *h*.

e Into the Power. *f* Either 1. Of the Creditor, who possibly may be also thy Friend; yet take the following course with him, and much more if he be a Stranger. Or 2. Of the Debtor, for whom, as being thy Friend, thou didst become Surety; whereby thou art not only in the Creditors Power, to exact payment, but also in the Debtors Power, by his neglect or unfaithfulness, to expose thee to the payment of the Debt. And this may seem best to agree both with *v.* 1. where *Friend* is taken in that sense, and is distinguished from the Creditor who is called a *stranger*, and with the words here following; for this *humbling of himself* was not likely to have much power with a Stranger, and a griping Usurer; but it might probably prevail with his Friend, either to take effectual care to pay the Debt, or at least to discharge him from the Obligation, or to secure him against it some other way. *g* Heb. *Offer thy self to be trodden upon*, or *Throw thy self down* at his feet. As thou hast made thy self his Servant, bear the fruits of thine own Folly, and humbly and earnestly implore his Patience and Clemency. *h* Or, *and prevail with thy Friend*, strive to win him by thine incessant and earnest solicitations. Or, *honour* or *magnifie thy Friend*, which is fitly and properly opposed to, and indeed is in some good measure done by the humbling a mans self before him.

4 Give not sleep to thine eyes, nor slumber to thine eye-lids *h*.

h To wit, until thou hast taken care for the discharge of this obligation. Be not secure, nor negligent, nor dilatory in this matter.

5 Deliver thy self as a roe from the hand *of the Hunter k*, and as a bird from the hand of the fowler.

k With all possible expedition, as the Roe runs swiftly away.

6 Go to the ant *l*, thou sluggard; consider her ways *m*, and be wise:

l This is another distinct precept; and it is for the most part as needless to seek, as hard to find, Coherence in the Proverbs and Counsels of this Book. *m* Her actions and manner of living, especially her Diligence and Providence, which are the things commended in her, *v.* 7, 8. of which Naturalists give many Instances, as that the Ants watch the fittest seasons for all things, that they provide most plentifully against the time of Famine, that they never hinder, but always assist one another in their work, and unite their force together to carry away such things as are too large or heavy for one of them, that they prepare fit cells or repositories for their Corn in the ground, and such as the Rain cannot easily reach; and if through excessive rain their Corn be wet, thy bring it forth to be dried, that they bite off the ends of the Grains of Corn that they may not grow, *&c.*

7 Which having no guide, overseer, or ruler *n*,

n Which might direct them in, or quicken them to the work, as the Bees have their Kings, and many other Creatures have their Leaders. This heightens their commendation.

8 Provideth her meat in the summer, *and* gathereth her food in the harvest *o*.

o When they come forth in great numbers, as in Winter they stir not out of their holes.

9 * How long wilt thou sleep *p*, O sluggard? when *Ch. 24. 33. wilt thou arise out of thy sleep?

p When the Ants are watchful and labour not only in the day-time, but even by night, when the Moon shineth.

10 Yet a little sleep, a little slumber *r*, a little folding of the hands *s* to sleep.

r This he speaks in the person of the sluggard, refusing to arise, and requiring more sleep, that so he might express the disposition and common practice of such persons. *s* Which is the gesture of men composing themselves to sleep.

11 * So shall thy poverty come as one that travel- * Ch. 13. 4. & 20. 4.
leth *t*, and thy want as an armed man *u*.

t Swiftly and unexpectedly. *u* Irresistibly or unavoidably.

12 A † naughty person, a wicked man walketh with †Heb. *Man of Belial.*
a froward mouth *x*.

x He sheweth the naughtiness of his Heart by the wickedness of his Talk and Discourses, to which he doth accustom himself, as *walking* implies.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers *y*.

y He vents his wickedness, as by his speech, so also by his gestures, whereby he secretly signifies what he is afraid or ashamed to express openly to his complices, his intentions or desires of some evil towards another person: which having in the general declared by the motion of his Eyes or Feet, he points out the particular person by his fingers.

14 Frowardness *z is* in his heart, he deviseth mis- †Heb. *casteth forth.*
chief continually, he † soweth discord *a*.

z Perverse or wicked thoughts and desires. *a* Either out of malice against others: or out of a base design of improving it to his own advantage.

15 Therefore shall his calamity come suddenly: suddenly shall he be broken without remedy *b*.

b Heb. *and there* shall be *no healing*: no prevention of it beforehand, nor recovery afterward.

16 These six things doth the LORD hate *c*; yea, seven *are* an abomination † unto him: † Heb. *of*

c To wit, above many other sins, which have a worse name in *his soul.* the World.

17 * † A proud look *d*, a lying tongue *e*, and hands * Psal. 18. 27.
that shed innocent blood.

d Pride of heart, which commonly discovers itself by a mans † Heb.
looks and gestures. See *Psal.* 101. 5. & 131. 1. *Prov.* 30. 13. *e* He *haughty eyes.*
that accustometh himself to lying and deceit in his common conversation.

18 An heart that deviseth wicked imaginations *f*, * feet that be swift in running to mischief *g*. * Rom. 3. 15.

f He whose practice it is to design and contrive Wickedness. *g* Such as greedily and readily execute their wicked designs, without any restraint or delay.

19 A false witness *that* speaketh lies *h*, and him that soweth Discord among brethren *i*.

h To wit, in judgment: whereby this differs from the former lying, *v.* 17. *i* Dear Relations or Friends.

20 * My son, keep thy fathers commandment *k*, *Chap. 1. 8. and forsake not the law of thy mother *l*.

k So far as it is not contrary to Gods command. *l* Whom Children are too apt to despise. See *Prov.* 1. 8.

21 * Bind them continually upon thine heart *m*, *and* *Chap. 7. 3. tie them about thy neck *n*.

m Constantly remember, and duly consider them. *n* See on *Prov.* 1. 9. & 3. 3.

22 When thou goest, it *o* shall lead thee *p*; when thou sleepest, it shall keep thee: and *when* thou awakest, it shall talk with thee *q*.

o The Law of God which thy Parents have taught thee, and prescribed upon thee. *p* Direct thee how to order all thy steps and actions *q* It shall give thee Counsel and comfort.

23 * For the commandment *is* a ‖ lamp *r*, and the * Psal. 19. 8. & 119. 105. law *is* light, and reproofs of instruction *s are* the way ‖ Or, *candle*
to life *t*:

r It

r It enlightens thy dark mind, and clearly discovers to thee the plain and right way. *s* Wife and instructive Reproofs or Admonitions. *t* Both to preserve and prolong this Life, and to procure eternal Life to those that obey them.

*Chap. 2. 16. & 5. 3. & 7. 5. ‖ Or, *of the strange tongue.*

24 * To keep thee from the evil woman *u*; from the flattery ‖ of the tongue of a strange woman.

u Which is mentioned as a great commendation of Gods word, because neither worldly Discretion, nor civil Education, nor moral Precepts, nor any other consideration, are sufficient Preservatives against this lust, as is manifest from daily experience.

*Mat 5.28.

25 * Lust not after her beauty in thine heart *x*; neither let her take thee with her eye-lids *y*.

x Do not give way to, nor delight thy self with unchaste thoughts or affections. Compare *Mat.* 5. 28. *y* Either with her Beauty, which consists much in the Eyes; or rather with her amours and wanton glances.

*Ch 29.3. † Heb. *the woman of a man, or a mans wife.*

26 For * by means of a whorish woman *a man is brought* to a piece of bread *z*: and † the adultress will hunt for the precious life *a*.

z To extream Poverty, so as to want and be forced to beg his bread. *a* To take away a mans life; either by consuming his body and spirits, and so shortning his days; or more directly and strictly, when she hath any great provocation to it, or any prospect of considerable advantage by it. Or, *for the precious Soul*, which she corrupteth and destroyeth. But I prefer the former sense.

27 Can a man take fire in his bosom, and his cloths not be burnt *b*?

b The question implies a denial: he cannot escape burning. No more can he who burns in Lust avoid Destruction.

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife *c*: ‖ Or, *not be acquitted.* whosoever toucheth her *d*, shall ‖ not be innocent *e*.

c That lieth with her, as the Phrase signifies, *Gen.* 19. 31. and 29. 21, 23, &c. *d i. e.* Hath carnal knowledge of her, as this word is used, *Gen.* 20. 6. 1 *Cor.* 7. 1. and in *Terence*, and other Writers. *e* Shall be punished as a Malefactor either by God or Man.

‖ Or, *sight.* 30 *Men* do not ‖ despise *f* a thief, if he steal to satisfie his Soul when he is hungry:

f i. e. Abhor or reproach him, but rather pity and pardon him, who is urged by meer necessity to these practices.

31 But *if* he be found, he shall restore seven-fold *g*, he shall give all the substance of his house.

g Caush. How doth this agree with Gods Law, which required only that he should restore double, or, at most, four-fold, or five-fold? *Exod.* 22. 1, 4. *Answ.* 1. The number of *Seven* may be here put indefinitely for many times, as it is *Gen.* 4. 24. *Levit.* 26. 28. and in many other places. 2. Some think that as Thefts were multiplied, so the punishment of it was increased in *Solomon's* time, or at least, that it was the Practice of some Nations to require this seven-fold restitution. 3. He speaks not of that restitution which the Law required, but of that which either the wronged Person being potent might force the Thief to make, or which the Thief would willingly give rather than be exposed to publick shame; as appears by the following Clause, wherein he adds to this seven-fold restitution *all his substance*, which no Law of God or Man required. See on *Exod.* 22. 4.

32 *But* whoso committeth adultery with a woman lacketh † understanding *h*: he *that* doth it, destroyeth † Heb. *his own soul.* his own soul *i*.

h Is a brutish and silly Man, who madly rusheth upon these filthy courses without any sense or consideration of the horrid shame, and certain destruction which attends upon them. *i* Or, *life*: is guilty of self-murder and of Soul-murder.

33 A wound *k* and dishonour shall he get, and his reproach shall not be wiped away *l*.

k Civil or corporal punishment from the Magistrate, or rather from the Womans Husband, as it follows. *l* Although it be forgiven by God, yet the reproach and scandal of it remains.

34 For jealousie *is* the rage of a man *m*; therefore he will not spare in the day of vengeance *n*.

m It enflames a Man with rage and fury against the Adulterer. *n* When he hath an opportunity to avenge himself upon the delinquent.

† Heb. *he will not accept the face of any ransom.* 35 † He will not regard any ransom: neither will he rest content, though thou giveſt many gifts *o*.

o He will accept of no other recompence for the injury beneath thy life.

CHAP. VII.

Solomon again perſwadeth to keep his Lawes, and delight in Wisdom, 1—5. A young man void of Understanding is inſnared by an Harlot, 6—9. A deſcription of an Harlot, 10, 11. From her Practice, 12, 13. Of her Subtilty, 14—20. By which ſhe gain'd compliance to her deſire, 21, 22. The danger of it, ſet forth under the ſimilitude of a Bird, 23. He craveth their attention, 24. And debarreth from uncleanneſs, 25—27.

*Chap. 2. 1. MY Son, keep my words, and * lay up my commandments with thee.

*Lev. 18 5. Chap. 4. 4. 2 * Keep my commandments, and live *a*: and my law as the apple of thine eye *b*.

a i. e. Thou ſhalt live. A promiſe in the form of a command, as *Prov.* 3. 25. *b* With all poſſible care and diligence, as men guard that part from all dangers, yea even from the leaſt more. The Eye is a moſt noble and neceſſary, and therefore highly eſteemed and beloved part of the Body, and the Apple thereof is the moſt honourable, and beautiful, and uſeful part of that part, and it is a moſt tender part, eaſily hurt or deſtroyed, and therefore needs to be diligently watched.

3 * Bind them upon thy fingers *c*; write them upon the table of thine heart *d*. *Deut. 6. 8. & 11. 18. Or, *Ch.*

c As a Ring which is put upon them, and is continually in a Man's Eye. Conſtantly remember them, and meditate upon them. *d* Fix & ſet them in thy mind and affection. See on *Prov.* 3. 3.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman *e*:

e When other ſooliſh young men ſeek wanton Miſtreſſes, whom they frequently call *Siſters* or *Kinſwomen*, let wiſdom be thy Miſtreſs; acquaint and delight thy ſelf with her, and let her have the command of thy Heart, and the conduct of thy life.

5 * That they may keep thee from the ſtrange woman *f*; from the ſtranger *which* ‖ flattereth with her words. *Ch. 2. 16. ‖ Or, *ſmoothes her words.*

f This priviledge *Solomon* doth ſo oft inculcate, either becauſe he found in himſelf the great power and beſotting nature of luſtful inclinations; or becauſe he obſerved theſe Vices to abound more in his time, in which Peace and Proſperity made way for Luxury and Uncleanneſs.

6 For at the window of my houſe I looked through my caſement *g*,

g This is either an hiſtorical relation, or rather a parabolical repreſentation of that which frequently happened.

7 And beheld among the ſimple ones, I diſcerned among † the youths, a young man *h* void of underſtanding, † Heb. *Simi.*

h Whoſe ſtrength and heat made him moſt ſubject to luſtful impreſſions, and who wanted judgment and experience as well as grace to keep him from ſuch courſes.

8 Paſſing through the ſtreet *i* near her corner *k*, and he went the way to her houſe *l*;

i Idle and careleſs. *k* Near the corner of the Street in which her Houſe ſtood, ſuch places being moſt convenient for that wicked purpoſe, as giving opportunity either for the diſcovery of Paſſengers in ſeveral Streets, or for the eſcape of ſuch as might be in danger of being taken in her Houſe. Comp. *v.* 12. *l* Not with intention to act groſs filthineſs with her, as may be gathered from the following paſſages, but to gratifie his curioſity, and to underſtand the manner of ſuch Perſons, and to pleaſe himſelf with the ſight of her, or diſcourſe of her.

9 In the twilight † in the evening *m*, in the black, † Heb. *the cuſtoming of the day.* and dark-night *n*.

m When the Day labour being ended he was at leiſure for any thing; and when ſuch Strumpets uſed to walk abroad for prey. *n* When it begun to be black and dark.

10 And behold, there met him a woman *with* the attire of an harlot *o*, and † ſubtil *p* of heart. † Heb. *ſecured.*

o With an habit and carriage agreeable to her quality and deſign. *p* Or, *wary* or *reſerved*, as ſhe ſhewed in her following diſcourſe, wherein ſhe propoſeth all things which might invite him, and conceals whatſoever might diſcourage him.

11 * She *is* loud *q* and ſtubborn *r*, * her feet abide not in her houſe *s*. *Ch. 9. 13. * Tit. 2. 5.

q Or, *clamorous*, or *full of talk*, which ſerved her deſign. *r* Rebellious againſt God, and againſt her Husband, and incorrigible by all admonitions of Miniſters or Friends. *s* She minds not her buſineſs, which lies at home, but gives up her ſelf wholly to idleneſs, and pleaſure, which ſhe ſeeks abroad with other men.

12 Now *is ſhe* without *t*, now in the ſtreets *u*, and lieth in wait at every corner *x*.

t Standing or waiting without or nigh the Door of her houſe. *u* In places of reſort. *x* At the corners of the Streets, where ſhe might either conceal or diſcover her ſelf, as ſhe ſaw fit.

13 So ſhe caught him and kiſſed him, and † with an impudent face ſaid unto him, † Heb. *ſtrengthned her face and ſaid.*

14 † *I have* peace-offerings with me; this day have I payed my vows *y*. † Heb.

y I have paid my Peace-offerings which I had Vowed. Whereby ſhe ſignifies, either 1. that ſhe was no common Harlot, but one of good repute for Religion. Or rather 2. that ſhe had plentiful and excellent Proviſions at her Houſe for his entertainment. For the Peace offerings were to be of the beſt Fleſh, *Levit.* 22. 21. and a conſiderable part of theſe Offerings fell to the Offerers ſhare, wherewith they uſed to feaſt themſelves and their friends. See *Levit.* 3. 3, &c. and 7. 31, &c. and 19. 6, &c. and 22. 30, &c. whereas the Burnt-offerings were wholly conſumed, and the Fleſh of the Sin-offerings and Treſpaſs offerings belonged to the Prieſt. *Peace Offerings* *ſtrings upon me.*

15 Therefore came I forth to meet thee; diligently to ſeek thy face *z*, and I have found thee *a*.

z As not being able to take any pleaſure in my Feaſt without thy company. *a* By an happy providence of God complying with my deſires.

16 I have deckt my bed with coverings of tapeſtry, with carved works, with fine linnen of Egypt *b*.

b She deſigns to inflame his luſt by the mention of the Bed, and by its Ornaments and perfumes.

17 I have perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come, let us take our fill of loves until the morning, let us ſolace our ſelves with loves.

19 For the good-man *c is* not at home; he is gone a long journey;

c Whom ſhe doth not call her Husband, leſt the mention of that name ſhould awaken his Conſcience or Diſcretion.

20 He hath taken a bag of money † with him *d*, *and* will come home at the ‖ day appointed *e*. † Heb. *in his hand.* ‖ Or, *great day.*

d Which is an evidence that he deſigns to go far, and to ſtay a conſiderable time. *e* So that we need not fear any ſurprital.

21 With much fair ſpeech *f* ſhe cauſed him to yield *g*; with the flattering of her lips ſhe forced him *h*.

f Which implies that her alluring words were more effectual with him than her impudent kiſſes, which poſſibly had a little alienated his mind from her. *g* Whereby he ſignifies that no provocation to ſin is a ſufficient excuſe for ſin. *h* She prevailed over him. Which argues that there was ſome reluctancy in his judgment or conſcience againſt it.

22 He goeth after her † ſtraightway *i*, as an oxe to the ſlaughter *k*, or as a fool to the correction † of the ſtocks *l*. † Or, *to.*

i Without delay and conſideration. *k* Either being drawn and driven to it: Or going to it ſecurely, as if it were going to a good Paſture. *l* Or, which is more agreeable to the order of the words in the Hebrew Text, *as* one in *Fetters*, or, bound with Fetters, *to the correction of a Fool, i. e.* to receive ſuch correction or puniſhment, as belongs to fools. Which may imply, either 1. that he hath no more ſenſe of the ſhame and miſchief which he is bringing upon himſelf than a Fool. Or, 2. that he can no more reſiſt the temptation, nor avoid the danger than a man faſt tied with Chains or Fetters can free himſelf, although his be a moral and voluntary and not a natural impotency.

23 Till a dart ſtrike through his liver *m*, as a bird haſteth to the ſnare, and knoweth not *n* that it *is* for his life.

m i. e. His vital parts, whereof the Liver is one. Till his life be loſt, as it is explained in the next Clauſe. *n* Which may be referred either to a fooliſh and inconſiderate young Man; or to the ſilly Bird to which he is compared, which comes to the ſame thing.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways *o*; go not aſtray in her paths.

o Either to the Paths which lead to her Houſe: or to her manner of living.

26 For ſhe hath caſt down many wounded; yea many ſtrong *men p* have been ſlain by her.

p Men that excel others, either 1. in bodily ſtrength, upon which they preſume, which yet is waſted, and by degrees ruined by theſe courſes. Or, 2. in wiſdom and fortitude and reſolution. Whereby he implies how much more neceſſary it is for a weak and fooliſh young Man to uſe all poſſible care and diligence to avoid this miſchief.

27 * Her houſe *is* the way to hell *q*, going down to the cambers of death. *Ch. 9. 18. Iſa. 5. 14.

q Or, *to the Grave*; for the word is uſed in both ſenſes; and this ſenſe ſeems better to agree both with the foregoing and following words. Although, without repentance, Hell will certainly be their portion, and their firſt death will be followed by the ſecond.

CHAP. VIII.

Wiſdom's Fame, Call, and Exhortation, 1—9. Her Excellency, Nature, and Hatred of evil, 10—13. Her Power, 14—16. and Love to the Godly, 17. Her Riches, 18, 19. Her Eternity, 20—30. An Exhortation to true Her Delights in the Children of Men, 31. An Exhortation to true Wiſdom, 32, 33. And the Bleſſedneſs of them that are truly Wiſe, 34, 35. The fruits of Sin, 36.

DOth not * wiſdom *a* cry? and underſtanding put forth her voice *b*! * Iſa. 58. 1.

a It is a great Queſtion what this *Wiſdom* is, of which *Solomon* diſcourſeth ſo largely and profoundly in this Chapter. Some underſtand it of that attribute or perfection of the Divine nature called Wiſdom, whereby God perfectly knoweth all things, and maketh known to men what he judgeth neceſſary, or expedient for them to know. Others underſtand it of the ſecond Perſon in the God-head, the Son of God, who is called *the Wiſdom of God, Luk.* 11. 49. And it cannot fairly be denied that ſome paſſages do beſt agree to the former, and others to the latter Opinion. Poſſibly both may be joined together, and the Chapter may be underſtood of Chriſt conſidered partly in his Perſonal capacity and partly in regard of his Office which was to impart the mind and will of God to Mankind, which he did, 1. by revealing it to, and writing it upon the mind of Man, at his firſt Creation: for it was Chriſt who then gave being, and life, and light to Mankind, as is undeniably evident from *John* 1. 1, 2, 3, 4, &c. 2. By publiſhing it unto the Holy Patriarchs and Prophets in the time of the Old Teſtament; for it was Chriſt who ſpake and diſcovered things to them from time to time, as is manifeſt from 1 *Pet.* 1. 11. & 3. 18, 19, 20. and from many other Scriptures both of the Old Teſtament, as I have formerly noted in their proper places, and in the New Teſtament, as we ſhall ſee hereafter. 3. By declaring it from his own mouth and by his Apoſtles and Miniſters under the Goſpel. *b* Clearly and audibly inſtructs men how to avoid thoſe fleſhly luſts? He oppoſeth the inviting words of Wiſdom to the ſeducing ſpeeches of the Harlot.

2 She ſtandeth in the top of high places *c*: by the way in the places of the paths *d*.

c Where ſhe may be beſt ſeen and heard, not in corners and in the dark, as the Harlot did. *d* Where many paths meet, where there is a great concourſe, and where Travellers may need direction.

3 She crieth *at the gates e*, at the entry of the City *f*, at the coming in at the doors *g*.

e The places of Judgment, and of the confluence of People. *f* To invite Paſſengers at their firſt coming, and to conduct them to her Houſe. *g* To wit, of her Houſe, as the Harlot ſtood at her Door to invite Lovers.

4 Unto you, ‖ O men, I call, and my voice *is* ‖ to the ſons of men *b*. ‖ Or, *O great men.* Pſal. 62, 9.

b To all men without exception, even to the meaneſt, who are thus called, *Pſal.* 49. 2. ‖ Or, *to mean men.*

5 O ye ſimple *i*, underſtand † Wiſdom; and ye fools *k*, be ye of an underſtanding heart. † Heb. *ſubtilty.*

i Who want knowledge and experience, and are eaſily deceived. *k* Wilful and obſtinate Sinners.

6 Hear, for I will ſpeak of † excellent *things l*; and the opening of my lips *ſhall* be right things. † Heb. *princely*

l Heb. *of Princely things*: worthy of Princes to learn and practiſe things. them. Or, ſuch as excel common things as much as Princes do ordinary Perſons.

7 For my mouth ſhall ſpeak *m* truth, and wickedneſs *is* † an abomination to my lips *n*. † Heb. *the abomination of my lips.*

m Heb. *ſhall meditate, i. e.* ſhall ſpeak not raſhly, and haſtily, but what I have well conſidered and digeſted. *n* I hate to ſpeak it; therefore you may be aſſured that I ſhall not deceive you.

8 All the words of my mouth *o are* in righteouſneſs; *there is* nothing † froward or perverſe in them *p*. † Heb.

o All my Precepts, Promiſes, Threatnings, &c. *p* Not the leaſt mixture of vanity, or error, or folly in them, as there is in the words of the wiſeſt Philoſophers, &c. *wreathed.*

9 They *are* all plain *q* to him that underſtandeth *r*, and right to them that find knowledg *s*.

q Evident and clear to their minds: or, *right*, juſt and good *r* Either to him who with an honeſt mind applies himſelf to the ſtudy of them in the diligent uſe of all the means appointed by God to that end: or to him whoſe mind God hath enlightned by his Spirit, though they ſeem otherwiſe to ignorant and carnal-minded men. *s* That are truly wiſe and diſcerning Perſons and taught of God.

10 Receive my inſtruction, and not ſilver *t*; and knowledg rather than choice gold.

t i. e. Rather than Silver, as ſuch negative expreſſions are underſtood, *Gen.* 45. 8. *Exod.* 16. 8. *Jer.* 7. 22. & 16. 14, 15. and in many other places. Though withal he ſeems to intimate the inconſiſtency of theſe two ſtudies and deſigns, and the great hinderance which the love of Riches give to the ſtudy of Wiſdom.

11 * For wiſdom is better than rubies; and all the things that may be deſired, are not to be compared to it. * Job 28. 15. Pſal. 19. 10. & 119. 127.

12 I wiſdom dwell with ‖ prudence *t*, and find out knowledg *u* of witty inventions *x*. Ch. 3. 14, 15. & 16. 16. ‖ Or, *ſubtilty.*

t I do not content my ſelf with high Speculations, but my inſeparable Companion is Prudence to govern all my own actions, and to direct the actions of others, by good counſels. This he ſaith, becauſe ſome Perſons have much wit and knowledge, and nothing of diſcretion. *u i. e.* I know them as clearly and certainly as if I had found them out by diligent ſearching. Or, *I find out*, is put for I help men to find out, as the Spirit is ſaid to *intercede*, Rom. 8. 26. when it helpeth us to do ſo. *x* Of all ingenious deſigns and contrivances for the ſervice and glory of God, and for the good of our ſelves and others. But why may it not be rendred, *of wicked devices*, as this very word is tranſlated, *Prov.* 12. 2. & 14. 17. & 24. 8. For ſurely this is one great work of Prudence to diſcover and ſo avoid all evil counſels or devices, and the effects of them. But this I propoſe with ſubmiſſion, becauſe I have not the concurrence of any Interpreter in this Expoſition.

13 The fear of the LORD *y is* to hate evil *z*; pride *a* and arrogancy, and the evil way *b*, and the froward mouth *c* do I hate.

y Which he had before noted to be *the beginning of Wiſdom*, Chap. 1. 7. *z* It conſiſts in a careful abſtinence from all ſin, and that not from carnal or prudential Motives, but from a true diſlike and hatred of it. *a* Which he mentions firſt as that which is moſt hateful to God, and moſt oppoſite to true Wiſdom and to the fear of God, which conſtantly produce humility. *b* All wicked Actions, eſpecially ſinful cuſtoms and courſes. *c* Falſe Doctrines, and bad Counſels and Deceits.

14 Counſel *is* mine, and ſound wiſdom *d*: I *am* underſtanding *e*, † I have ſtrength *f*. † Heb. *is*

d All ſolid and ſubſtantial and uſeful, yea eſſential Wiſdom is natural and eſſential to me, for the word properly ſignifies *eſſence*. *strength* *e* By my nature and eſſence, as was now ſaid. Or, I am the Author of Underſtanding; as *Job.* 17. 3. *This is Life Eternal i. e.* this is the cauſe or means of it. *f* Courage and reſolution to execute all my Counſels and to conquer all difficulties.

15 * By me kings reign *g*, and princes decree juſtice *h*. *Dan. 2. 21. Rom. 13. 1.

g Either 1. They get their Kingdoms by mine appointment and providence. Or rather 2. They rule their Kingdoms wiſely, and juſtly, and happily by my counſel and aſſiſtance. For this beſt ſuits with the next Clauſe. *h* Their injuſtice or wickedneſs is from themſelves, but all the juſt and good things which they do, they owe to my conduct.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me *i*, and * thoſe that ſeek me early *k* ſhall find me. * Jam. 1. 5.

i I do not deſpiſe their love, though it be but a ſmall and inconſiderable thing to me, but I kindly accept it and will recompence it with my love and favour. *k i. e.* With ſincere affection, and great diligence, and above all other perſons or things in the world. Which he

he mentions as the effect and evidence of their love: for otherwise all men pretend to love God.

*Ch. 3. 16. 18 * Riches and honour *are* with me: *yea*, durable riches and righteousness *l*.

l Which he mentions here, either 1. as the best and surest way to get and to keep Riches, for Estates unjustly gotten quickly vanish, as is manifest both from Scripture and from common observation. Or 2. to signifie that this Wisdom gives both Worldly, and Spiritual or Heavenly Blessings together to its followers, whereas God gives Riches alone to ungodly men, and they are to expect no other Portion.

*Ch. 3. 14. 19 * My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

‖ Or, *walk*. 20 I ‖ lead in the way of righteousness, in the midst of the paths of judgment *m*.

m Keeping at an equal distance from both extreams, and from the very borders of them: which is called a *putting away iniquity far from us*, Job 22. 23.

21 That I may cause those that love me, to inherit substance *n*: and I will fill their treasures.

n Substantial, and true, and satisfying happiness: which is here opposed to all worldly enjoyments, which are said *not to be*, Prov. 23. 5. which are but meer shadows and dreams of felicity.

22 The LORD possessed me *o* in the beginning *p* of his way *q*, before his works of old.

o As his Son by Eternal Generation, who was from Eternity *with him*, as is said, *Joh.* 1. 1. and *in him* as he also was *in me*, Joh. 14. 10. *p* Yea and before the beginning, as it is largely expressed in the following Verses. *q* Either 1. of his counsels or decrees. Or rather 2. of his works of Creation, as it follows.

23 I was set up *r* from everlasting, from the beginning *s*, or ever the earth *t* was.

r Heb. *anointed*, ordained or constituted to be the Person by whom the Father resolved to do all his works, first to create, and then to uphold and govern and judge, and afterwards to redeem and save the World; all which works are particularly ascribed to the Son of God, as is manifest from, *Joh.* 1. 1. *&c. Col.* 1. 16, 17. *Heb.* 1. 3. and many other places, as we may see hereafter in their several places. *s* Before which there was nothing but a vast Eternity. *t* Which he mentions, because this together with the Heaven, was the first of God's visible works.

24 When *there were* no depths *u*, I was brought forth *x*: when *there were* no fountains abounding with water.

u No abyss or deep Waters either mixed with the Earth, as they were at first, or separated from it. *x* Begotten of my Fathers Essence.

†Heb *sunk*. 25 Before the mountains were † settled *y*; before the hills, was I brought forth.

y Or, *fixed* by their Roots in the Earth.

26 While as yet he had not made the earth *i*, nor

‖ Or, *open place*. ‖ Or, *the chief part*. Heb. *head*. the ‖ highest part *b* of the dust of the world *c*.

z i. e. The dry Land called *Earth* after it was separated from the Waters, *Gen.* 1. 10. *a* The plain and open parts of the Earth distinguished from the *Mountains* and *Hills*, and the Valleys inclosed between them. *b* Or, *the first part*, or *beginning*: or, *the best part*, Heb. *the Head*: that which exceeds other parts in riches or fruitfulness: which he seems to distinguish from the common Fields. *c* Of this lower part of the World which consisteth of dust.

‖ Or, *a circle*. 27 When he prepared the heavens, I *was* there *d*: when he set ‖ a compass upon the face of the depth *e*:

d Not as an idle Spectator, but as a co-worker with my Father. *e i. e.* Of that great and deep abyss of Water and Earth mixed together, which is called both *Earth* and *Water* and *the deep*, Gen. 1. 2. When he made this lower World round, or in the form of a Globe agreeable to the form of the upper World.

† Heb. *the sk. es*. 28. When he established *f* † the clouds above; when he strengthned the fountains *g* of the deep *h*:

f Heb. *strengthned*, by his Word and Decree, which alone upholds the Clouds in the Air, which of themselves are thin and weak Bodies and would quickly be dissolved or dispersed. *g* When he shut up the several Fountains in the Cavities of the Earth, and kept them there as it were by a strong hand for the use of Mankind. *h* Which have their Original from the deep, either from the Sea, or from the Abyss of Waters in the Bowels of the Earth.

*Gen. 1. 9, 10. Job 38. 10, 11. Psal. 104. 9. Jer. 5. 22. 29 * When he gave to the sea his decree *i*, that the waters should not pass his commandment *k*: when he appointed *l* the foundations of the earth *m*.

i Or, *his bound* or *limits*, to wit, those parts of the Earth which border upon it. *k i. e.* Not overflow the Earth. *l* Or, *laid*, *m* Either, 1. the Center of the Earth: Or, 2. the Earth it self which is the Foundation of the World: Or rather, 3. the firm standing of the Earth upon its Foundations notwithstanding all the Assaults which the Waters of the Sea or within the Earth make against it: which is a singular work of God's Providence.

*Joh. 1. 1. ‖ Or, *a fitter Child* † Heb. *sporting*. 30 * Then I was by him *n*, *as* ‖ one brought up *with him o*: and I was daily *his* delight, † rejoycing always before him *p*:

n Conversant with him, and united to him, as was said before. *o* As one tenderly and dearly beloved by him. *p* He and I had constant and intimate and swee: converse together.

† Heb. *sporting*. 31 † Rejoycing in the habitable part of his earth *q*, and my delights *were* with the sons of men *r*.

q In contemplating the wonderful Wisdom and Goodness of God in the making and ordering of all his Creatures, and of Man especially. *r* To uphold them by my Power and Providence, to reveal my self and my Fathers mind and will to them from Age to Age, to assume their Nature and to redeem and save them, which I would not do for the fallen Angels.

32 Now therefore *s* hearken unto me, O ye children: for * blessed *are they that* keep my ways.

*Psal. 1. *s* Seeing I have such a true love to you, and seeing I am so thoroughly acquainted with my Fathers mind, and so excellently qualified to 128. Luk. 11. 28. declare it to your Counseller and Ruler.

33 Hear instruction, and be wise, and refuse it not *t*.

t Or, *do not make it void*, or unprofitable to you by your own sloth or wilfulness.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors *u*.

u As Servants and Clients, and others wait at the doors of Princes or Persons of eminency for place, or power, or wisdom, that they may be admitted to speak or converse with them.

35 For whoso findeth me, findeth life, and shall * † obtain favour of the LORD.

*Ch. 8. 12. 36 But he that sinneth against me *x*, wrongeth his own soul *y*: all they that hate me *z*, love death *a*.

x By the neglect or contempt of, or rebellion against my commands. *y* Is guilty of self-murder and of Soul-murder. *z i. e.* Who reject and disobey my counsels and live wickedly, which in God's account is an hating of him, as is here implyed and elsewhere, as *Exod.* 20. 5. *Deut.* 7. 10. & 32. 41. *a* Not directly or intentionally, but by consequence, because they love those practices which they know will bring certain destruction upon them.

CHAP. IX.

Wisdom's call to her People unto blessed communion and fellowship with her self, set out under a similitude of making a Feast, 1. Her Preparation, 2. and Invitation, 3—5. She deserteth from evil company, 6. Her Councels concerning reproof and Instruction, 7—9. A description of the Fear of God, 10. with the Benefits thereof, 11, 12. The Nature of a foolish Woman, 13—15. Her Invitation, 16. and Arguments to enforce the Simple, 17. The Miserable state of them that are deceived by Her, 18.

1 WIsdom hath built her house *a*: she hath hewn out her seven *b* pillars *c*.

a For the reception and entertainment of her Guests, as appears from the following passages. This House is opposed to the Harlots House mentioned, *Prov.* 7. 8. and it is to be understood, either 1. of the heavenly House or the Palace of Glory: Or rather 2. of the Church which Christ, the Wisdom of the Father, hath erected, and established in the World, in which this following Feast is made which is called God's *House*, *1 Tim.* 3. 15. *Heb.* 3. 3, 4. *&c.* Many Pillars; whereby is intimated both the beauty and the stability of the Church. *c* Prophets, and Apostles, and Ministers of Holy things, which, in Scripture are called *Pillars*, as *Gal.* 2. 9. and elsewhere.

2 * She hath killed † her beasts *d*; she hath mingled her wine *e*; she hath also furnished her table *f*.

*Mat. 22. 3, &c. † Heb. *killing*. *d i. e.* Made provision for the Guests: which is meant of the Ordinances, Gifts, Graces, Comforts and Eternal Felicities which God doth offer and give to men in and by the Church. *e* Either 1. with Spices, to make it strong and delightful, this mixed Wine being mentioned as the best, *Prov.* 23. 29, 30. Or 2. with Water, as they used to do in those hot Countries, partly for refreshment, and partly for wholsomness. Whereby also may be intimated that Wisdom teacheth us temperance in the use of our comforts. *f* With all necessaries, and now waits for the Guests.

3 She hath sent forth her maidens *g*; * she crieth † upon † the highest places *h* of the city:

† Heb. *wings of the high places*. *g* Her Servants to invite the Guests, Ministers of the Word whom he calls *Maidens* partly for the decency of the parable, for Wisdom being compared to a great Princess, was fit to be attended upon by Maidens; and partly to shew that God by his Word did work sweetly, though strongly, and did allure and draw, rather than drive sinners to repentance. *h* Either upon the tops of the Houses which were flat: Or rather from such high seats as those from which Judges delivered their Sentences, and Officers made Proclamations, for the conveniency of the Peoples better hearing.

4 Whoso *is* simple *i*, let him turn in thither: as for him that wanteth understanding *k*, she saith to him,

i Ignorant, and weak, and subject to delusion and willing to learn: to shew that Wisdom rejects those Scholars, who are proud and self-conceited. *k* Heb. *heart*, which signifies *understanding*, *Jer.* 5. 21. *Hos.* 7. 11.

5 * Come, eat of my bread, and drink of the wine, *which* I have mingled.

*Cant. 5. 1. Isa. 55. 1.

6 Forsake the foolish *l*, and live: and go in the way of understanding *m*.

l i. e. The wicked, and their courses and society: you must either forsake them or me, for we are irreconcilable enemies. *m* Which leads to it and is prescribed by it.

7 He that reproveth a scorner *n*, getteth to himself shame *o*: and he that rebuketh a wicked man, *getteth* himself a blot *p*.

n The connexion may be conceived thus, Having invited the simple, he forbids the invitation of scorners: Or thus, He sheweth who

who he meant by the *foolish*, *v.* 6. even *scorners* and *wicked men*, as they are here called, and he presseth his last advice of *forsaking* them because there was no good, but hurt to be got by conversation with them. *o* Partly from the scorner who will revile and deride him; and partly from others, because he is fruitrated in his design and hope, and by his imprudence hath brought an inconvenience upon himself. *p* A censure or reproach.

*Psal. 1. 1. 8 * Reprove not a scorner *q*, lest he hate thee *r*: rebuke a wise man *s*, and he will love thee *t*.

q An obstinate and incorrigible sinner who scornfully rejects and despiseth the means of amendment. Thus Physicians deny Physick to Persons in desperate condition. *r* Whereby thou wilt not only expose thy self without necessity to his malice and rage, but also make thy self utterly uncapable of doing him that good which possibly thou mightest do by other more prudent and proper means. *s* Who is opposed to the *Scorner*, to intimate that *Scorners*, howsoever they are thought by themselves or others to be witty or wise, yet in God's account, and in truth, are fools. *t* Both for that faithfulness and charity which he perceiveth in thee, and for that benefit which he receiveth from thee.

*Lev. 19. 17. 9 * Give *instruction u* to a wise man, and he will be yet wiser; teach a just man *x*, and he will increase in learning.

u In the Hebrew it is only, *give*: for as *receiving* is put for learning, *Prov.* 1. 3. so *giving* is put for teaching both in Scripture and in other Authors: of which see my Latin *Synopsis*. *x* Called *a wise man* in the former branch; to intimate that good men are the only wise men.

*Job 28. 28. Psal. 111. 10. Prov. 1. 7. & 15. 33. 10 * The fear of the LORD *is* the beginning of wisdom: and the knowledg of the holy *y is* understanding *z*.

y Either 1. of holy men, whether such as all Saints learn, or rather such as the holy men of God, the Servants of this Wisdom, teach from God's Word: Or rather 2. of Holy things, the Hebrew word being here taken in the Neuter Gender, as it is *Numb.* 5. 17. and elsewhere: for this seems best to answer to *the fear of the Lord* in the other branch. *z* Is the only true and necessary and useful knowledge.

*Ch. 10. 27. 11 * For by me thy days shall be multiplied: and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thy self *a*: *Mal. 3. 15. but *if* thou scornest, thou alone shalt bear it *b*.

a Thou dost not profit me, but thy self by it: I advise thee for thine own good. *b* The blame and mischief of it falls wholly upon thee, not upon me or my Word or Ministers who have warned thee.

*Ch. 5. 11. 13 * A foolish woman *c is* clamorous *d*; she is simple and knoweth nothing *e*.

c By which he understands, either 1. folly, which is opposite to that Wisdom of which he hath been so long discoursing, and so it may include all wickedness, either in principle, as Idolatry, Heresie, *&c.* or in practice. Or 2. the Harlot: which with submission, seems most probable to me, partly because all the following description exactly agrees to her, especially what is said, *v.* 17. as also *v.* 18. which in effect was said of the Harlot before, Ch. 2. 18. & 5. 5. and partly because such transitions from discoursing of Wisdom, to a discourse of Harlots are frequent in *Solomon*, as we have seen Chap. 2. 16. & 5. 3. & 7. 5. *d* Speaks loudly that she may be heard and vehemently that Persons might be moved by her persuasions. *e* To wit, aright, nothing that is good, nothing for her good, though she be subtil in little artifices for her own wicked ends.

14 For she sitteth at the door of her house *f* on a seat, in the high places of the city.

f Which notes her idleness and impudence and diligence in watching for occasions of sin.

15. To call passengers, who go right on their ways *g*:

† Heb. *the high places*. *g* Who were going innocently and directly about their business without any unchast design; for others needed none of those invitations or offers, but went to her of their own accord. And he sides such loud Persons take a greater pleasure in corrupting the innocent.

16. Whoso is simple *h*, let him turn in hither; and as for him that wanteth understanding, she saith to him,

h Which title is not given to them by her, for such a reproach would not have allured them, but driven them away; but by *Solomon* who represents the matter of her invitation in his own words that he might discover the truth of the business, and thereby dissuade and deter those whom she invited.

*Prov. 20. 17. 17. * Stolen waters *i* are sweet *k*, and bread † *eaten* in secret is pleasant.

i By which he understandeth, either 1. Idolatry or other wickedness, which in *Solomon's* time before his fall were publickly forbidden and punished, but privately practised, Or rather 2. Adultery. *k* Partly from the difficulty of obtaining them; partly from the art which men use in contriving such secret sins; and partly because the very prohibition renders it more grateful to corrupt Nature.

18. But he knoweth not *l* that the dead *are* there, *and that* her guests *are* in the depths of hell.

l i. e. He doth not consider it seriously, whereby he proveth his folly

CHAP. X.

From this Chapter to the five and twentieth, are simply Observations of Moral Virtues, and their contrary Vices, with Excellent Rules for the Government of our Conversation.

1 THe proverbs of *Solomon a*. * A wise *b* son maketh a glad father *c*: but a foolish son *is* the heaviness of his mother *d*.

*Ch. 15. 20.

a Properly so called; for the foregoing Chapters, though they had this title in the beginning of them, yet in truth were only a Preface or preparation to them, containing a general Exhortation to the study and exercise of wisdom, to stir up the minds of men to the greater attention and regard to all its Precepts, whereof some here follow. Of which in general these things are fit to be observed, to help us in the understanding of them: 1. That these sentences are generally distinct and independent, having no coherence one with another, as many other parts of Scripture have: 2. That such sentences being very short, as their nature requires, more is understood in them than is expressed, and the Causes are commonly to be gathered from the Effects, and the Effects from the Causes, and one opposite from another, as we shall see, 3. That they are delivered by way of comparison and opposition, which for the most part is between Virtue and Vice, but sometimes is between two Virtues, or two Vices *b i. e.* Prudent, and especially virtuous and godly, as this word is commonly meant in this Book, and in many other Scriptures. *c* And a glad Mother too: for both Parents are to be understood in both branches, as is evident from the nature of the thing which affects both of them, and from parallel places, as *Ch.* 17. 25. & 30. 17. although one only be expressed in each branch, for the greater Elegancy. *d* The occasion of her great sorrow, which is decently ascribed to the Mothers, rather than to the Fathers, because their passions are most vehement, and make deepest impression in them.

2 * Treasures of wickedness *e* profit nothing *f*: but righteousness *g* delivereth from death *h*.

*Ch. 11. 4.

e Either 1. All worldly Treasures and Riches, which are called the *Mammon of Unrighteousness*, Luke 16. 9. of which see the Reasons there, to which Righteousness or Holiness, which are spiritual and heavenly Riches, may be fitly opposed. Or 2. Such Treasures as are got by any sort of unjust or wicked practices. *f* They do the possessor no good, but, which is implied from the opposite member, much hurt; they do not only not deliver him from death, but oft expose him to it, either from men, who take away his Life that they may enjoy his Wealth, or from God, who shortens his days, and makes his death more terrible, as being attended with guilt, and with the second death. *g* Either 1. True Holiness of Heart and Life. Or 2. Justice and Equity in the getting of Riches, or an Estate honestly obtained, which may be fitly opposed to *Treasures of Wickedness*. Or 3. A liberal and charitable use of Riches, which is oft called Righteousness, as *Psal.* 112. 9. *Dan.* 4. 27. 2 *Cor.* 9. 10. &c. and is indeed but an act of Justice, of which see on *Prov.* 3. 27. which also is conveniently opposed to an unjust getting of Riches; and so this contains a great Paradox, yet a certain truth, that the charitable laying out of Money is more profitable to men than an unjust and covetous laying it up. *h* Oft times from temporal death, because men generally love, and honour, and will assist such persons in cases of danger, and God gives them the blessing of a long Life; and always from eternal death, when such Charity proceeds from a sincere and honest mind, and a good Conscience.

*Psal. 33. 19. ‖ Or, *the wicked for edneſs*. 3 * The LORD will not suffer the soul of the righteous to famish *i*: but he casteth away ‖ the substance *k* of the wicked *l*.

i Will preserve them from Famine, according to his Promises, *Psal.* 34. 10. and elsewhere, which, as other temporal Promises, is not to be understood simply and universally, but with this limitation, except this be necessary for Gods Glory, which in all reason should over-rule the Creatures good, and for their own greater benefit. For to say nothing of eternal Felicities which follow every good mans death, it is certainly in some times and cases, a less evil for men to be killed with Famine, than to survive to see and feel those miseries which are coming upon them, and upon the Land where they live. *k* As this word is used, *Psal.* 52. 7. or *the Wickedness*, *i. e.* the wealth gotten by wickedness, as *Righteousness*, *v.* 2. is by divers understood of an Estate got with Righteousness. *l* Who by that means shall be exposed to want and Famine.

*Ch. 12. 24. & 19. 15. *Ch. 13. 4. & 22. 5. 4 * He becometh poor, that dealeth *with a* slack hand *m*: but * the hand of the diligent maketh rich *n*.

m Negligently and slothfully, as appears from the *diligence* opposed to it in the next branch, and from the use of this word in this sense, *Prov.* 12. 24, 27. & 19. 15. *Jer.* 48. 10. Heb. with a *deceitful hand*, so called, partly because it seems and pretends to do something, when in truth it doth nothing; and partly because such persons usually endeavour to maintain themselves by deceit and wickedness, which they cannot or will not do by honest labour and diligence. *n* Not by it self, nor necessarily, as is manifest from Experience, and is noted, *Eccles.* 9. 11. but through God's blessing, which commonly is given to such, by comparing this verse with *v.* 22. here following.

5 He that gathereth *o* in summer *p*, *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame *q*.

o The fruits of his field. *p* In harvest, as it follows, which is a part of Summer. He that watcheth for and improveth the proper seasons and opportunities of doing good to himself, and to others. *q* Both to himself for his folly, and that Poverty and Misery caused by it, and to his Parents, to whose negligent or evil Education such things are oft, and sometimes justly imputed.

6 Blessings *are* upon the head of the just *r*: but * violence covereth the mouth of the wicked *s*. * Ver. 11.

r All sorts of blessings are wished to them by Men, and conferred upon them by God. He saith, *upon their head*, either to shew that these Blessings come from above: and that openly in the sight of the World, so that he can confidently speak of them to God's Praise, and to his own Comfort and Honour; or because Blessings were commonly pronounced by men with this Ceremony by laying their hands upon the Head of the party blessed. *s Violence* (either 1. Their own Violence or Injustice, which may be here put for the fruit or punishment of it, as *Iniquity* is oft put for the punishment of Iniquity. Or 2. Violence, or the violent and injurious, and mischievous practices of others against them, deserved by their own Violence committed against others, and inflicted upon them by the curse and righteous Judgment of God) *shall cover the mouth of the wicked, i. e.* shall fall upon them. This Phrase of covering their Mouth, is used either. 1. With allusion to the ancient custom of covering the Mouths and Faces of condemned Malefactors; of which see *Esth.* 7. 8. *Job* 9. 24. Or 2. To signifie that the Curse and Judgment of God upon them should be so manifestly just, that their mouths should be stopped, and they not be able to speak a word against God, or for themselves. Or 3. to intimate that Gods judgment upon them should be publick and evident to all that behold them, as any covering put upon a mans Mouth or Face is, as for the same reason the Blessings of the Just were said to be upon their Heads. And the *Mouth* may be put for the *Face*, or *Countenance*, by a *Synecdoche*: But this clause is otherwise rendred by divers learned Interpreters, *the mouth of the wicked covereth* (*i. e.* concealeth or smothereth within itself, and doth not utter that) *violence* or *injury*, which he meditateth in his Heart, and designeth to do to others, and therefore shall be accursed and miserable. But this suits not so well with the former clause, wherein the *Blessings of the just* are not meant actively of those Blessings which they wish or give to others, but passively of those Blessings which others with or give to them, and consequently this *violence* is not understood of that which they do to others, but of that which is done to them by others.

*Pf.112.6. 7 * The memory of the just *is* blessed *t*: but the name of the wicked shall rot *u*.

t i. e. Honourable and acceptable to those who mention them. Compare *Job* 31. 20. *Psal.* 62. 5. *u* Shall perish, and be cursed and detestable amongst men, shall stink above ground.

8 The wise in heart will receive commandments *x*: † Heb. *a fool of lips.* ‖ Or, *shall be beaten.* but † a prating fool *y* ‖ shall fall *z*.

x Is ready to hear and obey the Counsels and Precepts of God and of Men, by which means he shall stand fast and live. *y* One who is slow to hear, and swift to speak, who instead of receiving good Admonitions, cavils, and disputes against them. In the Hebrew he is called *a fool of Lips*, either because he discovers the folly of his Heart by his Lips, and thereby exposeth himself to the mischief here following, or because he is *without heart*, as is said of *Ephraim*, Hos. 7. 11. or, his *Heart is little worth*, as is said here, *v.* 20. or because he speaks rashly without any consideration. Or, it may be rendred, *a fool by his lips, i. e.* by his foolish and wicked speeches, contrary to the commands of God, by talking much and ill, when it is more comely and necessary for him to hear and receive Instruction from others. *z* To wit, into mischief: or, *be punished*, as the word is used, *Hos.* 4. 14. or, *be beaten*, as below *v.* 10.

*Pfal.23.4. 9 * He that walketh uprightly *a* walketh surely *b*: but he that perverteth his ways *c* shall be known *d*.

a Who is sincere, and just, and faithful in his dealings with God and with men. *b* Or, *securely*, or *confidently*, as the word properly signifies, and is here rendred by all the ancient Interpreters, and by most of the others, quietly resting upon Gods Favour, and gracious Providence for his Protection, and being supported by the Testimony of a good Conscience, and therefore not fearing nor caring who knows or observes his Actions, which he endeavours to approve both to God, and to men. *c* That walks perversly, or frowardly, or in crooked and sinful paths; that dealeth hypocritically and deceitfully with God, or with men, using all possible crafts to conceal his wickedness. *d* His wickedness shall be publickly discovered, and so he shall be exposed to all that shame and punishment which his sins deserve, and which he thought by his cunning practices to avoid.

*Ch.6.15. 10 * He that winketh with the eye *e* causeth sor-*Verf. 8. ‖ Or, *shall be beaten.* row *f*: but *g* a prating fool *h* ‖ shall fall.

e That secretly and cunningly designs mischiefs against others, as this Phrase is used, *Psal.* 35. 19. *Prov.* 6. 13. *f* To others, and afterwards to himself. *g* Or, *and*, as it is in the Hebrew: for vice is not here opposed to virtue, as it is in many other Proverbs, but one vice is compared with another. *h* Who is so far from such deceits, that he runs into the other extream, and *uttereth all his mind*, as is said of the Fool, *Prov.* 29. 11. and thereby speaks many things offensive to others, and mischievous to himself.

*Pf.37.30, 31. Ch. 14.14. *Ver. 6.* 11 * The mouth of a righteous man *is* a Well of life *i*: but * violence covereth the mouth of the wicked *k*.

i Continually sending forth Waters of Life, or such good and wholsome words, as are very refreshing and useful both to themselves and others, for the preserving of their natural Life, and for the promoting of their Spiritual and eternal Life. We have the same Phrase, *Psal.* 36. 9. *k* The same words were used before, *v.* 6. where see the Notes; and they may be understood in the same sense here, and the opposition of this clause to the former, may be conceived thus: As the Mouth of a good man speaketh those things which are good and beneficial to himself and others, so the Mouth of the wicked uttereth violence, or injury, or things injurious to others, which at last fall upon himself. But it is no new thing for the same words and Phrases to be taken in different senses, in the same Chapter, and sometimes in the same verse, as *Matth.* 8. 22. and elsewhere; and therefore these words may here be, and are, by many translated and interpreted thus, *the mouth of the wicked covereth* (*i. e.* concealeth,) *violence* or *mischief*, which he plotteth against others. And so here is a double opposition between the Righteous and the wicked; first in the contrary effects, the former causeth Life, the latter mischief and death; and secondly in the manner of producing them, the righteous doth it by uttering his words, and the wicked doth it by concealing his mind.

12. Hatred stirreth up strifes *l*: but * love covereth all sins *m*. *(Cor.13. 1 Pet.4.8.

l Upon every slight occasion, by filling men with suspicions and surmises, whereby they imagine faults where there are none, and aggravate every small offence. *m* Either doth not severely observe, or doth willingly forget and forgive the Offences or Injuries of others and so preventeth contention and mischief.

13. In the lips of him that hath understanding wisdom is found *n*: but * a rod *is* for the back of him † Heb. *heart.* that is void of † understanding *p*. *Ch. 26.3.

n His Wisdom sheweth it self in his prudent speeches, by which he escapeth that rod which fools meet with, and gaineth that Reputation and Advantage to himself which Fools lose. *o* He may expect Rebukes and Punishments from God and men. *p* Which he sheweth by his foolish words.

14. Wise men lay up *q* knowledg *r*: but the * mouth of the foolish *is* near destruction *s*. *Ch.18.7.

q To wit, in their minds and memories, to be brought forth thence upon fit occasions. *r* Whereby they may be enabled to speak both what, and when it is seasonable, for their own or others good. *s* Fools are more forward to lay out than to lay up, and for want of knowledge speak much and foolishly, whereby they frequently bring destruction upon themselves.

15. * The rich man's wealth *is* his strong city *t*: the destruction *u* of the poor *is* their poverty. *Ch.18.11.

t Either 1. really, as *money is* called *a defence*, Eccl. 7. 12. because it oft-times redeems a man from Dangers and Calamities. Or, 2. *in his own conceit*, as tis explained, and fully expressed, *Ch.* 18. 11. It makes him secure and confident. *u* It is the cause of their ruin. Or, *the contrition*, or *the terrour*, or *consternation*, as others, both ancient and modern, render it. Their Poverty takes away their Spirit and Courage, and fills them with Fear and Despair

16. * The labour of the righteous *tendeth* to life *x*: the fruit *y* of the wicked to sin *z*. *Ch.11.

x Either 1. the design of his labour is only this, that he may have wherewith to live honestly, without sinful shifts. Or, 2. the fruit or effect of his labour or industry (as this word, *labour*, is most commonly understood, and this best answers to the following clause, where *fruit* is put instead of this *labour*) is the preservation, and prolongation of this Life, and the obtaining of eternal Life, to which an honest and conscientious Diligence in mens Worldly Callings doth in some manner contribute. *y* The fruit of all their Labours and endeavous. *z* Tendeth to sin, serves only for fuel to mens Pride, and Luxury, and Worldliness, and by that means oft causeth Temporal, and always, without Repentance, Eternal Death.

17 He *is in* * the way of life *a* that keepeth instruction *b*: but he that refuseth reproof, ‖ erreth *c*. *Ch.6. ‖Or,*is in error.*

a Which leadeth to Life and Blessedness. *b* That observeth and obeyeth the wholsom Counsels of God, and of good men. *c* To wit, from the way of Life, or into the ways of sin, and so of Death. Heb. *leadeth into errour*, or *seduceth*, to wit, himself, as appears by the opposition of this to the former clause; he wittingly and willingly exposeth himself to Temptation and Wickedness, because he rejecteth that Admonition which is a proper Preservative from it.

18 He that hideth hatred *with* lying lips *d*, and he *e* that uttereth a slander, is a fool *f*.

d With flattering words and false pretences of Friendship. *e* Heb. *he*, *i. e.* both of them, one no less than the other. So he condemneth two opposite vices, secret Hatred, and manifest Slander. *f* Because a sinner; and because the mischief of these things will fall upon himself.

19 In the multitude of words there wanteth not sin *g*: but he that refraineth his lips *h* is wise.

g Men that love and commonly use much talking, do frequently run in many miscarriages, because such persons for the most part want Wisdom to order their words aright, *Eccles.* 5. 3. and speak hastily without care and consideration. *h* That forbeareth to utter what cometh into his mind, before he hath weighed whether it be true, and fit to be spoken, or not.

20 The tongue of the just *is as* choice silver *i*: the heart *k* of the wicked is little worth.

i Of great worth and use, bringing credit to himself, and much benefit to others. *k* And consequently the Tongue, which speaketh *out of the abundance of the Heart*, Mat. 12. 34.

21 The lips of the righteous feed many *l*: but fools die for want † of Wisdom *m*. † Heb. *hearts.*

l By their wise and pious Discourses, Counsels, and Comforts, which are so many evidences of their Wisdom. *m* They have not Wisdom to feed or preserve themselves, much less to feed others.

22 The blessing of the LORD, it maketh rich *n*, and he addeth no sorrow with it *o*.

n Riches are not got by Wisdom or diligence, but only by God's Favour and Blessing. *o i. e.* With that blessing which gives Riches, but gives them content and comfort in their Riches, which is a singular gift and blessing of God, of which see *Eccles.* 2. 24, 26. & 3. 13. & 5. 17, 18. whereas the Riches which wicked men get, are attended with God's Curse, with many discontents, with tormenting cares and fears, with horrours of Conscience, and with the just dread of a sad account to God for them.

23 * *It is* as a sport *p* to a fool to do mischief *q*: but a man of understanding *hath* wisdom *r*.

p He doth it with ease and delight, and without any shame, or remorse, or fear. *q* Or, as others, *to work wickedness*, yea, great and premeditated wickedness, as the Hebrew word properly signifies. *r* Whereby he is kept from committing Wickedness, and even learned Interpreters rendred thus, *and, or is is Wisdom to a man of Understanding*, it is a sport or pleasure to him to practise Wisdom or Piety. Which Translation makes the Opposition more evident.

24 The fear *s* of the wicked it shall come upon him: but the desire of the righteous shall be granted *t*.

s The evils which he feareth, or hath cause to fear, as *fear* is oft taken. *t* God will not only prevent the mischiefs which they fear, but grant them the good things which they desire.

25 As the whirlwind passeth *u*, so *is* the wicked no more *x*: but * the righteous *is* an everlasting foundation *y*. *Pro.10.25.

u Which is suddenly gon, though with great noise and violence. *x* His Power and Felicity is lost in an instant. *y* Or, hath *an everlasting*, &c. His hope and happiness is built upon a sure and unmovable Foundation.

26 As vinegar to the teeth *z*, and as smoak to the eyes, so *is* the sluggard *a* to them that send him.

z Which by its cold and sharpness it offends. *a* Unserviceable and vexatious.

27 * The fear of the LORD † prolongeth days *b*: but * the years of the wicked shall be shortned. *Pro.10.27. †Heb. *addeth.*

b Partly because it gives them a title to the Promise of long life, as well as to other Promises; partly because it gladdeth the heart, which doth good like a Medicine, *Prov.* 17. 22. and preserves a man from those wicked practices which tend to the shortning of the days.

28 The hope of the righteous *shall be* gladness *c*: but the * expectation of the wicked shall perish *d*. *Pro.10.28.

c Though at present it be mixed with doubts, and fears, and disappointments, yet at last it shall be accomplished, and turned into enjoyment. *d* Shall be utterly frustrated, and so end in sorrow.

29 The way of the LORD *e is* strength *f* to the upright; but destruction *g shall be* to the workers of iniquity.

e Either 1. The way or course of God's Providence in the government of the world. Or rather 2. The way of God's Precepts, as God's *way* or *ways* are most commonly understood in Scripture, or walking in God's ways; for this is opposed to *working iniquity* in the next clause. *f* Gives strength, *i. e.* either courage and confidence: or support and protection from that *destruction* here following. *g* Or, *terrour* or *consternation*, as the word properly signifies, and many render it. The design of this verse is to shew that Piety is the only true Policy.

30 * The righteous shall never be removed *h*: but *Pro.10.30.* the wicked shall not inhabit the earth *i*.

h They shall live long and happily here, when this is most expedient for them, and eternally in Heaven. *i* They shall not have so much as a long and quiet abode upon Earth, unless where this is a Curse and Mischief to them, and much less shall they have any possession in Heaven.

31 * The mouth of the just bringeth forth *k* wisdom *l*: but the froward tongue shall be cut out *m*. *Pro.10.31.

k Freely, and abundantly, and constantly, as the Earth or a Tree bring forth their proper fruit, as the word properly signifies. *l* Wise Counsels, by which he directeth and secureth himself and others. *m* Because it bringeth forth not Wisdom, but Folly and Wickedness.

32 The lips of the righteous know *n* what is acceptable *o*: but the mouth of the wicked *speaketh* † frowardness. *Pro.10.32. †Heb. *turneth aside.*

n To wit, practically, so as to consider and speak Knowledg is here ascribed to the *Lips*, as it is to the *Hands*, Psal. 78. 72. because they are conducted by knowledg and Wisdom. *o* To God and good men, or what is truly worthy of acceptation; for this is opposed to what is *froward* or wicked in the next clause.

CHAP. XI.

1 A * † false balance *a is* abomination *b* to the LORD *c*: but † a just weight *is* his delight. *Pro.20.23. †Heb. *a stone of deceit.*

a The use of all false weights and measures in commerce. *b. i. e.* Highly abominable, as the abstract signifies; which is opposed to the false opinion of men who account it a fineness of wit, or, at worst, but a trivial fault. *c* Partly because this wickedness is acted under a colour of Justice; and partly because it is destructive to humane Society, and especially to the poor, whose Patron the Lord owneth himself to be.

2 * When pride cometh, then cometh shame *d*: but *Pro.11.2. with the lowly *is* Wisdom *e*. †Heb. *humble.*

d Pride, as it is the effect of Folly, so it bringeth a man to contempt and destruction, such persons being commonly hated both by God, and by all men. *e* Whereby they are kept from those foolish and wicked actions which expose men to shame.

3 * The integrity of the upright *f* shall guide them *g*: but the perverseness of transgressors shall destroy them *h*. *Pro.11.3.

f Their sincere Obedience to Gods Laws. *g* Shall keep them from crooked and dangerous courses, and lead them in a right and safe way. *h* Those wicked devices by which they design and expect to secure themselves, shall be the instrument of their destruction.

4 * Riches profit not in the day of Wrath *i*: but righteousness *k* delivereth from death *l*. * Ch. 10.2. Ezek.7.19. Zeph.1.18.

i In the time of God's Judgments, when he is executing Wrath and Vengeance upon Sinners. *k* Or, *Mercy*, as this word is oft rendred, or Charity to the poor, which is fitly opposed to Riches laid up in store. *l* It moveth God to deliver them oft times from temporal Calamities, and always from eternal Death, where such actions are done from a right Principle.

5 The righteousness of the perfect shall † direct his way *m*: but the wicked shall fall by his own wickedness. †Heb. *rectifie.*

m Shall bring all his designs and endeavours to an happy issue, by comparing this clause with the next.

6 The righteousness of the upright shall deliver them *n*: but * transgressors shall be taken in *their own* naughtiness. * Ch. 5.22.

n From many snares and dangers.

7 When a wicked man dieth *his* expectation shall perish *o*: and the hope of unjust *men p* perisheth.

o All his hope and felicity, which he placed wholly in earthly things, is lost and gone with him. *p* So it is a repetition of the same thing in other words. Or, as divers render it, *the hope of their strength*, *i. e.* which they place in their carnal strength, their Riches, Children, Friends, &c. So this is added by way of aggravation.

8 * The righteous is delivered out of trouble, and the wicked cometh in his stead *q*. *Ch.21.18.

q Is by God's Providence brought into the same miseries which either he designed against the Righteous, or had formerly inflicted upon the Righteous, and now lately removed from them.

9 An hypocrite with *his* mouth *r* destroyeth his neighbour: but through knowledge *s* shall the just be delivered *t*.

r By his corrupt communication, whereby he endeavours to draw him to errour or wickedness. *s* To wit, of God, and of his word, which makes men wise, and discovers, and so prevents the frauds of Deceivers. *t* From the infection of the Hypocrites evil and crafty Counsel.

10 When it goeth well with the righteous *u*, the city rejoiceth *x*: and when the wicked perish, *there is* shouting *y*.

u When such men are encouraged and advanced into places of Power and Trust. *x* The Citizens or Subjects of that Government rejoyce, because they confidently expect Justice and Tranquility, and many other benefits, by their administration of publick affairs. *y* A common rejoycing, partly for the just vengeance of God upon them who have been the instruments of so much mischief; and partly for their deliverance from such publick grievances and burdens of the Land.

11 By the blessing of the upright *z* the city is exalted: but it is overthrown by the mouth of the wicked *a*.

z Wherewith they bless the City, to wit, by their sincere Prayers, and wise and wholsom Counsels. *a* By their Curses, and Oaths, and Blasphemies, and wicked and pernicious Counsels, whereby they both provoke God, and mislead men to their own ruine.

12 He that is † void of wisdom despiseth his neighbour *b*: but a man of understanding holdeth his peace *c*. †Heb. *destitute of heart.*

b Which contempt he sheweth, either 1. by contemptuous or reproachful expressions of him; or 2. by not asking, or not regarding his advice, but trusting wholly to his own understanding. *c* Either 1. He forbeareth all such expressions against his neighbour. Or 2. He silently and patiently bears these Reproaches from his neighbour, and doth not render one Reproach for another; wherein he sheweth true Wisdom. Or 3. He desireth and beseecheth to the Counsels of others. Any of these ways the opposition is sufficiently evident.

13 † A tale-bearer *d* revealeth secrets *e*: but he that is of a faithful Spirit *f* concealeth the matter *g*. †Heb. *he that walketh, being a tale-bearer.*

d Or, *He that goeth about* (from one place or person to another, as the manner of such is) *telling tales*, making it his business to scatter Reports. *e* This tatling humour is so prevalent with him, that he cannot forbear to publish, either his neighbours secret faults, or such things as were committed to his trust with a charge of secrecy. *f* That hath a sincere, and constant, and faithful mind, which both can and will govern his Tongue. *g* So far as he can lawfully do.

14 * Where no counsel *h* is, the people fall; but in the multitude of counsellors *i there is* safety. * 1 Kin.12. 1, &c. Pro.15.22.

h Or, *No wise counsel*, as the word properly signifies, as *Job* 37. 12. *Prov.* 1. 5. *i* To wit, of wise and good Counsellors, for such will employ and unite their Counsels together for the publick good.

15 He that is surety for a stranger *k* † shall smart for it: and he that hateth † suretiship *l*, is sure. †Heb. *shall be sore broken.*

k Whose condition he doth not throughly understand, and therefore knows not his own danger. *l* Of which see on *Prov.* 6. 1. † Heb. *those that strike hands.*

16 A gracious woman *m* retaineth honour *n*: and * strong *men* retain riches.

m Heb. *a*

m Heb. *a Woman of grace and favour, i. e.* one who by her meekness, and modesty, and prudence, and other Virtues renders her self acceptable and amiable to God and to men. *n* Or, *holdeth fast her honour*, or good reputation, with no less care and resolution, than strong men do Riches, as it here follows. *o* Or, *as*; for so this conjunction is often used in this Book, of which we have seen some, and may afterwards see more instances.

17 The merciful man doeth good to his own soul *p*: but *he that is* cruel *q*, troubleth his own flesh *r*.

p i. e. To himself, because his liberality shall turn to his own infinite advantage both in this life, and in the next. *q* Hard-hearted and uncharitable to others. *r* Either 1. his own Children or Kindred, who are commonly expressed by this very word, for whose sakes he is thus covetous and uncharitable, that he may hoard it up for them: but they, saith the wise Man, shall have nothing but trouble and vexation, and God's curse with it. Or 2. himself denominated here from his *flesh* or Body as in the former Branch from *his* Soul. But he may seem to mention his *flesh* rather than his *Soul*, to intimate that the mischiefs of his covetousness shall not only fall upon his Soul, which he despiseth, but upon his Flesh or outward Man, which is the only thing that he loveth.

18 The wicked worketh a deceitful work *s*: but to him that soweth *t* righteousness *u*, *shall be* a sure reward.

s A work which will deceive his expectation of that good for which he worketh. *t* That worketh it with constancy, and diligence, and hope of recompence, as they do who sow in Seed-time. *u* Good works, acts of Piety towards God, and Charity to men.

19 As righteousness *tendeth* to life, so he that pursueth evil *x*, *pursueth it* to his own death.

x Who are not over-taken by sin, as a good Man may be, *Gal.* 6. 1. but studiously design it, and follow after the occasions of it earnestly, and greedily, and industriously.

20 They that are of a froward heart *y*, *are* abomination to the LORD *z*; but *such as are* upright in *their* way *a*, *are* his delight.

y Hypocrites, as appears from the opposition of these to the *upright* in the next Clause: whose Hearts are false to God, and contrary to their own professions. *z* Though by their cunning Artifices they may deceive men, and gain their good opinion and favour, yet God sees their naughty Hearts and hateth them. *a* In the course of their lives and actions. By which changing of the Phrase, from *Heart* in the first Clause, to *way* here, he intimates that the sincerity and hypocrisie of mens hearts are discovered, and to be judged by their conversations.

* Ch. 16. 5. 21 * *Though* hand *joyn* in hand *b*, the wicked shall not be unpunished *c*: but the seed of the righteous *d* shall be delivered *e*.

b Though they are fortified against God's judgments by a numerous Issue and Kindred, and Friends, and by mutual strong combinations or confederacies. *c* They shall be punished even in their own Persons, as well as in their Posterity. They shall not be able either totally to prevent God's judgment, or to delay it from coming in their days. *d* Not only their Persons, but their Children. *e* Without any such Auxiliaries, by God's special Providence.

† Heb. *departeth from.* 22 *As* a jewel of gold in a swines snout *f*, *so is* a fair woman which † is without discretion *g*.

f Which would not adorn the Swine, but only be disparaged it self. It was the custom of some of the *Jews* to wear Jewels upon their Noses, and some of their Neighbours wore them in their Nose. *g* Which disgraceth the beauty of her Body by a foolish and filthy Soul.

23 The desire *h* of the righteous *is* only good: *but* the expectation of the wicked is wrath.

h Either 1. properly so called. So the sense is, His desires are generally and constantly to do good to men, as wicked mens designs are to do hurt, and to execute wrath and hatred against them. Or rather 2. the object, or event, or effect of their desire, as appears from the next Clause, where *expectation* is clearly put for the object or event of it: And the sense of the Proverb seems to be this, The desires and expectations of the Righteous shall end in their good and happiness, but the desires and expectations of wicked men shall be sadly disappointed, and end in the wrath of God, and their utter ruine.

24 There is that scattereth *i*, and yet increaseth *k*; and *there is* that withholdeth more than is meet *l*, but *it tendeth* to poverty *m*.

i That giveth liberally of his Goods to the Poor: for so this Hebrew word is used, *Psal.* 112. 9. *He hath dispersed*, which is explained in the following words, *he hath given to the Poor.* *k* Through God's secret Blessing upon his Estate. *l* Heb. *from what is right or just, i. e.* what by the Law of God, and the Rules of general Justice, he is obliged to give: of which see *Prov.* 3. 27. *m* By God's Providence secretly blasting his Estate, either in his own or his Childrens hands, as it very frequently befals covetous

* 2 Cor. 9. 8, 9, 10. Wretches.

† Heb. *the soul of blessing.* 25 * † The liberal soul *n* shall be made fat *o*: and he that watereth shall be watered also himself *p*.

n Heb. *the Soul of Blessing*, that man who is a Blessing to others, who blesseth them, *i. e.* doth good to them, as *Blessing* is oft used for a gift, as *Gen.* 33. 11. 1 *Sam.* 25. 27. 2 *Cor.* 9. 5. *o* Shall be greatly enriched both with Temporal and Spiritual Blessings. *p* Possibly it is a Metaphor from a Fountain, which when it poureth forth its waters is instantly filled again, whereas if it be stopped it groweth empty, and the Water seeketh another course. Others render it, *he shall be a Rain, i. e.* he shall receive such liberal supplies from God that he shall be able to pour forth showers of good things upon others.

26 * He that with-holdeth corn *q*, the people shall curse him: but blessing *r shall* be upon the head of him that selleth it *s*. * Ac. 5, 6

q In a time of scarcity, when others need and desire it. *r* The blessing of God which the People shall heartily beg for him. *s* Upon reasonable terms.

27 He that diligently seeketh *t* * good *u*, procureth favour *x*: * but he that seeketh mischief *y* it shall come unto him *z*. * Ch. 11. 27. † Psal. 7. 16.

t Which is opposed to those who content themselves with lazy desires, or cold and careless endeavours. *u* To do good to all men, as he hath opportunity. *x* With God and men. *y* To do any mischief or injury to others. *z* It shall be requited either by mens malice and revenge, or by God's just judgment. * 5. 21. & 10. 6. & 57.

28 * He that trusteth in his riches *a* shall fall *b*: * Job 24. but * the righteous *c* shall flourish as a branch *d*. * Psal. 52. 7. & 92. 12. Jer. 17.

a As his chief portion, and felicity, and ground of safety. *b* As a withered Leaf, by comparing this Clause with the latter. *c* Who makeith God alone, and not riches, his trust. *d* To wit, a green and flourishing branch.

29 He that troubleth his own house *e*, shall inherit the wind *f*: and * the fool shall be servant to the wise of heart *g*. * Ch. 11. 29.

e He who bringeth trouble and misery upon himself and Children, either 1. by carelessness, slothfulness, improvidence, prodigality, or any wickedness, whereby he consumeth his Estate. So this *troubling of his House* may be opposed to a Man's *building of his House*, Jer. 22. 28. Or 2. by covetous desires and restless endeavours to heap up Riches, whereby he greatly tires and troubles both himself and all his Family, with excessive cares and labours, which is called *coveting an evil covetousness to his House*, Habak. 2. 9. *f* Shall be as unable to keep and enjoy what he gets as a Man is to hold the Wind in his Fist, or to feed and satisfie himself with it: he shall be brought to poverty. *g* By which means such a troublesome fool shall through his extreme necessity be forced even to sell himself to such as are wiser.

30 The fruit of the righteous *h is* * a tree of life *i*, and he that † * winneth souls *k is* wise *l*. * Ch. 3. 18. † Heb. *taketh.* Dan. 12. 3.

h i. e. Which he produceth; his discourses and his whole conversation. *i* Is like the fruit of the Tree of Life; is a great preserver of his life, and a procurer of Eternal Life, not only to himself, but to others also. *k* Heb. *that catcheth Souls*, as a Fowler doth Birds; that maketh it his design and business, and useth all his skill and diligence to gain Souls to God, and to pluck them out of the snare of the Devil. *l* Sheweth himself to be a truly wise and good Man. But this Clause is and may be rendred thus, *and he that is wise* (the same with the *Righteous* in the former Clause) *winneth Souls*, or brings them to life. So this Clause agrees very well with the former.

31 Behold the righteous shall be recompensed *m* in the Earth *n*: much more *o* the wicked and the sinner *p*.

m i. e. Punished for his sins, as appears from the next Clause, the general word being here used of this one particular, by a Synecdoche. *n* Whereby he intimates, that all his sufferings are confined to this World, which is an unspeakable felicity. *o* They shall be punished more certainly and more severely, either in this life, or in the next. *p* Those who make sin their great study, and daily and most delightful exercise. Compare this Verse with 1 *Pet.* 4. 18. which is a good Comment upon it.

CHAP. XII.

1 WHoso loveth instruction *a*, loveth knowledg *b*: * but he that hateth reproof, *is* * Ch. 9. 8. brutish *c*.

a Admonition or reproof, as appears from the next Clause, which is a singular means of getting true and sound knowledge. *b* Sheweth that he is a true lover of knowledge, because he is willing to purchase it upon such unwelcome terms, as reproofs are generally esteemed. *c* Discovereth himself to be a most foolish and stupid Creature, because he is an enemy to himself and to his own happiness.

2 A good *man* † obtaineth favour *d* of the LORD: but a man of wicked devices *e* will he condemn *f*. † Heb. draweth out.

d Whereby he is and shall be acquitted and justified. *e* Who designeth and industriously committeth wickedness. *f* When he standeth in judgment; howsoever he may for the present justifie himself and deceive others into a good opinion of him.

3 A man shall not be established by wickedness *g*: but the * root of the righteous shall not be moved *h*. * Ch. 10. 30.

g By any sinful courses by which he useth to secure or stablish himself; whereby he implies that he shall be rooted up. *h* To wit, out of its place. He shall stand fast and flourish like a well-rooted Tree.

4 * A virtuous woman *is* a crown *i* to her husband: but she that maketh ashamed *k*, *is* as rottenness in his bones *l*. * Cor. 11. 7.

i A singular ornament and matter of his glorying and joy. *k* That by her folly or wickedness bringeth shame to her self and to her Husband. *l* Loathsom and vexatious, and pernicious.

5 The thoughts of the righteous *are* † right *m*: *but* the counsels of the wicked *are* * deceit *n*. † Heb. judgment. * Ch. 11. 18.

m His constant purpose is to deal justly and truly with God and with men. *n* His great care and contrivance is to wrong and deceive others by fair pretences and cunning Artifices.

6 * The words of the wicked *are* to lie in wait for blood *o*: but the mouth of the upright shall deliver them *p*. * Ch. 1. 11, 18.

o Are designed and ordered to intrap or deceive others, and to destroy them. *p* To wit, from those that lie in wait for them: which it doth, either 1. by prayer to God for their deliverance: Or 2. by pacifying the wicked with soft and gentle answers, or by diverting them from their evil course by their good counsels and admonitions: Or 3. by pleading their righteous cause in a judicial or other way.

7 * The wicked are overthrown, and *are* not *q*: but the house *r* of the righteous shall stand. * Psal. 37. 35, 36.

q Both they and their Families shall suddenly perish. *r* The Family or Posterity.

8 A man shall be commended *s* according to his wisdom *t*: but he that is † of a perverse heart *u* shall be despised *x*.

s To wit, by wise and good men. *t* More or less according to the degree of Wisdom which his discourses and actions discover to be in him. *u* Which he sheweth by his wicked words and conversation. *x* By God and all wise men.

9 *He that is* despised *y* and ‖ hath a servant *z*, *is* better *a* than he that honoureth himself *b*, and lacketh bread *c*.

y That liveth in a mean and obscure condition in the World, for such are commonly despised by men of an higher rank. *z* Hath but one Servant. Or rather, as it is in the Margent, *is Servant to himself*, hath none to wait upon him or work for him but himself, that getteth Bread by his own labours. *a* Is happier. *b* That glorieth in his high Birth or gay attire. *c* Wants necessaries for his own sustenance.

10 * A righteous *man* † regardeth the life of his beast *d*: but the ‖ tender mercies of the wicked *are* cruel *e*. * Deut. 25. 4. † Heb. *doth know.*

d Which is employed in his Service; he will not destroy it either by labours beyond its strength, or by denying to it necessary food or rest, or by any other way: and much more will he be pitiful to his own Servants, and to poor men. *e* There is much cruelty mixed even with their most merciful actions, when they pretend or intend to shew mercy. Heb. *the Bowels of the*, &c. those very Bowels which in others are the seat of pity, in him are hardned and shut up, and only stir him up to cruelty. In stead of that Mercy which is natural to other men, he hath nothing but cruelty. Their *Mercies* are here said to be *cruel*, as *the foolishness*, and *weakness* of *God*, are said to be *wise* and *strong*, 1 Cor. 1. 25.

11 * He that tilleth his land *f* shall be satisfied with bread: but he that followeth vain *persons g is* void of understanding *h*. * Ch. 28. 19.

f That employeth his time and strength in an honest calling. *g* That useth their society and idle course of living. *h* Shall through his own folly want Bread.

12 The wicked desireth ‖ the net of evil *men i*: but the root of the righteous yieldeth *fruit k*. ‖ Or, *desireth.*

i He approveth and useth those cunning and deceitful arts, which wicked men use like Nets to ensnare other men, and to bite their goods to themselves. Or, *he desireth the Fortresses of wicked men*, or, *of wickedness*, *i. e.* he seeks to fortifie and stablish himself by wicked practices. *k* That Justice and Piety, in which he is rooted, and which is the root of his actions, doth of it self, without the aid of any indirect and sinful courses, yield him sufficient fruit both for his own need, and to do good to others. But, because the word *fruit* is not in the Hebrew, and may seem to be too great a supplement, it is and may be rendred thus, *the root of the Righteous giveth* it, to wit, that Fortress or security which others seek in wickedness.

13 † * The wicked *is* snared *l* by the transgression of *his* lips *m*: but the just shall come out of trouble *n*. † Heb. *in.* * Ch. 18. 7.

l i. e. Brought into trouble. *m* By his wicked speeches against God and men. *n* To wit, by his wise and holy, and inoffensive speeches, whereby he pacifieth men and gaineth God's favour and protection.

14 * A man shall be satisfied with good by the fruit of his mouth *o*, and the recompense of a mans hands *p* shall be rendred unto him *q*. * Ch. 13. 2.

o By his pious and profitable Discourses. *p i. e.* Of his works and actions, of which the hand is the great instrument. Whereby also may be implied that God will not regard nor recompence good words, unless they be accompanied with a good conversation. *q* To wit, by God to whom the work of retribution belongs.

15 * The way of a fool *r* is right in his own eyes *s*: but he that hearkeneth unto counsel *t is* wise. * Ch. 21. 2.

r The counsel and course which his own mind suggests to him in ordering of his affairs. *s* Highly pleaseth him, so that he neglects and despiseth the opinions and advices of others. *t* That disatisfieth his own judgment, and seeketh counsel from others.

16 A fools wrath is † presently known *u*: but a prudent *man* covereth shame *x*. † Heb. *in that day.*

u By his rash words and indecent actions, whereby he exposeth himself to shame. *x* Either 1. the shame, or reproach, or injury done to him by others, which he concealeth and beareth with patience and passeth by, as his duty and interest obligeth him to do. Or 2. his own shame, to which the folly of rash anger would have betrayed him.

17 * *He that* speaketh truth *y*, sheweth forth righteousness *z*; but a false witness deceit *a*. * Ch. 14. 5. & 25. 18.

y Heb. He that *will speak truth*, *i. e.* he who accustometh himself to speak truth in common conversation; for the future Tense in the Hebrew tongue oft notes a continued act or habit. *z* To wit, as a witness in publick judgment, he will speak nothing but what is true and just; you may depend upon his Testimony. *a* He who useth himself to lying in his common talk, will use falsehood and deceit in judgment.

18 * There is that speaketh like the piercings of a sword *b*: but the tongue of the wise *is* ‖ health *c*. * Psal. 57. 4. & 59. 7. ‖ Or, *healing.* Ecclus. 5. 6.

b Hurtful and pernicious words, whereby they either corrupt mens minds and manners, or scandalize them, or injure them in their Reputation, Estate, or Life, or otherwise. *c* His speech both in judgment, and in common discourse, is sound and wholsom in it self, and tending to the comfort and benefit of others.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment *d*.

d The speaker of truth is constant, and always agreable to himself, and his words the more and longer they are tried, the more doth the truth of them appear; whereas Liars, though they may make a fair shew for a season, yet are easily and quickly convicted of falshood.

20 Deceit *e is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

e Either 1. towards others, whom they design to deceive, and then to destroy, whilst good Counsellers bring safety and joy to others. Or rather 2. to themselves. So the sense of the Verse is, They whose hearts devise mischief against others, shall be deceived in their hopes, and bring that trouble upon themselves which they design against others; but they who by good counsels labour to promote the Peace and Happiness of others, shall reap the comfort and benefit of it to themselves.

21 There shall no evil *f* happen to the just: but the wicked shall be filled with mischief.

f Either 1. of sin, or rather 2. of suffering or mischief, as the next clause explains this: No such evil shall befall them, as doth commonly befall the wicked, who are filled, or overwhelmed, and utterly destroyed by it; whereas good men are supported under their troubles, and shall be delivered out of them, and receive much benefit by them.

22 * Lying lips *are* an abomination to the LORD; but they that † deal truly *g are* his delight. * Ch. 6. 17. † Heb. *do truth.* Joh. 3. 21.

g That speak and act sincerely and truly. He implies that although lying lips alone are sufficient to purchase God's hatred, yet truth in a mans speech is not sufficient to procure God's favour, unless there be also Truth and Justice in his actions.

23 * A prudent man concealeth knowledge *h*: but * Ch. 13. 16. & 15. 2. the heart of Fools proclaimeth foolishness *i*.

h He doth not vain-gloriously and unseasonably utter what he knows, but keeps it in his breast till he hath a fit occasion to bring it forth for God's Glory and the good of others. *i* Whilest he makes ostentation of his knowledge, he betrays his Ignorance and Folly. Compare *Eccles.* 20. 3.

24 * The hand of the diligent shall bear rule *k*: but the ‖ slothful *l* shall be under tribute. * Ch. 10. 4. ‖ Or, *deceitful.*

k Shall procure Wealth and Power. *l* Heb. *The deceitful.* So he calls the slothful, because Deceit and Idleness are commonly companions, and such men seek to gain by Fraud what they either cannot or will not get by honest Labour. Compare *Prov.* 10. 4.

25 * Heaviness in the heart of man maketh it stoop; but * a good word *l* maketh it glad. * Ch. 15. 13. * Isa. 50. 4

l A compassionate or encouraging word from a Friend or Minister.

26 The righteous *is* more ‖ excellent *m* than his neighbour *n*: but the way of the wicked † seduceth them *p*. ‖ Or, *abundant.* † Heb. *causeth to err.*

m Either 1. In his temper and disposition, more just, and generous, and publick spirited, and merciful, &c. Or 2. In his condition, more happy, notwithstanding all his sufferings and the contrary opinion of the world concerning them. *n* Than any other men. *p* Heb. *maketh them to err* or *wander*, to lose that excellency or happiness which they had promised to themselves, in and by their wicked practices.

27 The slothful *man q* rosteth not that which he took in hunting *r*: but the substance of a diligent man *is* precious *s*.

q Or, *The deceitful man*, as *v.* 24. who seeks to enrich himself by fraudulent and unjust practices. *r* Doth not enjoy the fruit of his Labours or devices, either because he doth not labour, and so hath nothing to waste or enjoy; or because God oft-times deprives him either of such ill-gotten goods, or at least of a quiet and comfortable fruition of them. *s* Yields him great comfort and satisfaction, partly because it abides with him, and partly because he hath God's Favour and blessing with it.

28 In the way of righteousness *is* life, and in the path-way thereof there is ‖ no death *t*. ‖ Or, *immortality.*

t The practice of Justice and Godliness, though it expose a man to some dangers and inconveniences in the world, yet it will certainly lead him to Life and Happiness, whereas the end of all wicked courses is death and destruction.

CHAP.

CHAP. XIII.

1 A Wise son *heareth a* his fathers instruction *b*: but a scorner heareth not rebuke *c*.

a Which word is understood out of the next clause, as is frequent in the Hebrew text. *b* Or, *Rebuke or Reproof*. *c* He hateth reproof either from his Father or from any other man.

*Ch.12.14. 2 * A man shall eat good *d* by the fruit of *his* mouth *e*: but the soul *f* of the transgressors *g shall eat* violence *h*.

d Shall receive much comfort, and credit, and benefit to himself. *e* By his wise and profitable discourses. *f i. e.* The person, as *the soul* is oft used. *g* Who transgress with their Lips, as this general Phrase may be restrained from the former clause. *h* Shall have that violence and injury returned upon themselves which they have offered to others in word or deed.

*Ch.18.21. & 21. 23. 3 * He that keepeth his mouth *i*, keepeth his life *k*: *but* he that openeth wide his lips *l* shall have destruction *m*.

i To wit, shut, for this is opposed to the opening of it: who speaks sparingly, and with due care and caution. *k* Prevents many sins and mischiefs which others run into. *l* That takes liberty to speak every thing which pleaseth him, or cometh into his mind. *m* From God or men.

*Ch.10.4. 4 * The soul of the sluggard desireth, and *hath* nothing *n*: but the soul of the diligent shall be made fat *o*.

n Because he contenteth himself with lazy desire without diligent endeavours. *o* He shall be enriched with the fruit of his own Labours.

5 A righteous *man* hateth lying *p*: but a wicked ‖ Or, *causeth filench & shame.* *man q* ‖ is loathsom, and cometh to shame *r*.

p Both in himself and in other men, whereby he getteth that good name which is like a pretious Ointment. *q* Who accustometh himself to lying, as may be gathered from the foreging words. *r* Makes himself contemptible and hateful to all that know him; there being scarce any reproach which men more impatiently endure, and severely revenge, than that of being called or accounted a Lyar.

*Ch. 11.3, 5, 6. † Heb. *sin.* 6 * Righteousness keepeth *him s that is* upright in the way: but wickedness overthroweth † the sinner *t*.

s Either from sin: or from that overthrow, which befals sinners in the next clause, *t* Heb. the man *of sin*, who giveth up himself to wicked courses.

*Ch.12.9. 7 * There is that maketh himself rich, yet *hath* nothing *u*; *there is* that maketh himself poor, yet *hath* great Riches *x*.

u Some men who have little or nothing, pretend to have great Riches, and carry themselves accordingly; either out of Pride and Vanity, or with a design to gain Reputation with others whom they intend to defraud. *x* Some rich men seem and profess themselves to be very poor that they may preserve and increase their estates by concealing them from those who would either desire a share in them, or take them away by deceit or violence.

8 The ransom of a mans life *are* his Riches; but the poor heareth not rebuke *y*.

y This Verse sets forth, Either 1. The several advantages of Riches and Poverty. Riches enable a man to redeem his life when it is in greatest danger, and Poverty preserves a man from those Rebukes and injuries which endanger and oft destroy the Rich. Or 2. The convenience of Poverty above Riches. Riches frequently expose men to the peril of losing their Lives by false Accusers, or Thieves. or Tyrants, which they are forced to redeem with the loss of their Riches; whereas Poverty commonly secures men not only from such kinds of death, but even from Rebukes and Injuries, partly because such persons are cautious, that they may not offend or provoke others; and partly because their persons and actions are neglected and slighted, and they are esteemed Objects of pity.

*Job 22. 28. 9 * The light *z* of the righteous rejoiceth *a*; * but the ‖ lamp of the wicked shall be put out *b*.

*Job 18.6. & 21. 17. ‖ Or, *candle.* *z* The Prosperity or Happiness, which is oft called a *Light* or *Lamp* in Scripture, and other Authors. *a* Shineth with a pleasant and constant Brightness and Glory; for this is opposed to the *putting out* in the next Clause. *Rejoycing* is here ascribed to the light, as it is to the Sun, *Psal.* 19. 5. both Metaphorically, because they would rejoyce in it, if they were capable of any such passions, and Metonymically, because they refresh and cheer mens Spirits. So Mountains and Trees are said to rejoyce, *Psal.*65. 12. & 96. 12. *b* Their felicity shall have a sudden and a dismal end.

10 Only by pride cometh contention *c*; but with the well-advised *d is* wisdom *e*.

c Which is not to be understood exclusively as to all other causes; for contentions oft spring from Ignorance, or Mistake, or Covetousness, or other Passions, but eminently, because as Pride bloweth up those coals of Contention which other Lusts kindle, so oftimes Pride alone, without any other cause, stirreth up strife; which it doth by making a man self-conceited in his opinions, and obstinate in his Resolutions, and impatient of any opposition, and many other ways. *d* Who are not governed by their own passions, but by prudent consideration, and the good Counsel of others. *e* Which teacheth them to avoid and abhor all contention.

*Ch. 10.2. & 20.21. †Heb. *with the hand.* 11 * Wealth *gotten* by vanity *f*, shall be diminished *g*; but he that gathereth † by labour *h* shall increase.

f By vain, or deceitful, or wicked practices. *g* Because the Curse of God attends upon it. *h* By diligence in an honest Calling.

12 Hope deferred *i* maketh the heart sick; but *when* the desire *k* cometh, * *it is* a tree of life *l*.

i Delays in obtaining that good which a man passionately desireth and hopeth for. *k* The good desired and expected; Acts being oft put for the Objects. *l* It is most sweet, and satisfactory, and reviving.

13 Whoso despiseth *m* the word *n*, shall be destroyed *o*; but he that feareth the commandment *p*, ‖ shall be rewarded. ‖ Or, *be in*

m Disobeyeth it wilfully and presumptuously. *n* The word of God, which is called *the word* by way of eminency, *Deut.* 30. 14. Compare with *Rom.* 10. 18. 1 *Tim.* 5. 17. and elsewhere. *o* Except he repent, and return to his Obedience. *p* That hath a Reverence to its authority, and is afraid to violate it.

14 * The law *q* of the wise *r is* a fountain of life, to depart from the snares of death.

q The Doctrine, Instruction, or Counsel; as the word, *Law*, is frequently understood in Scripture. *r* Of holy men, who are commonly called *wise*, as sinners are called *Fools*, in this Book.

15 Good understanding *t* giveth favour *u*; but the way *x* of transgressors *is* hard *y*.

t Discovering itself by a mans holy and righteous practices and ways, as appears from the opposition of *the way of transgressors* to it; and as words of *Understanding* in this and other Books of Scripture commonly include practice. *u* Maketh a man acceptable both to God and Men. *x* The carriage or manner of conversation. *y* Or, *rough*, as this very word is used, *Deut.* 21. 4. offensive and hateful to God and Men, as rough ways are to a Traveller; fierce, and intractable, and incorrigible.

16 * Every prudent *man* dealeth *z* with knowledg *a*; but a fool † layeth open *his* folly *b*. *Ch.12.23. & 15.2. † Heb. *spreadeth.*

z Heb. *Acteth*, or *doth*, manageth all his affairs. *a* Considerately and discreetly. *b* By his heady and foolish Actions.

17 A wicked messenger *c* falleth into mischief *d*; but a faithful ambassador *is* health *e*.

c Who is unfaithful in the execution of that which is committed to his charge, as appears by the opposite clause. *d* Shall not escape punishment from God, or from them who sent him. *e* Or, *wholsom*, procureth safety and benefit, as to his Master, so also to himself.

18 Poverty and shame *shall be to* him that refuseth instruction *f*; but he that regardeth reproof *g* shall be honoured *h*.

f Whereby he might have been kept from destructive and dishonourable courses. *g* That considers it seriously, receiveth it kindly, and reformeth himself by it. *h* And enriched, which is implied from the former branch. Not that it is so always, but commonly, and when God sees it good for a Man. Or, if he do not always gain Riches, he shall certainly have honour both from God and Men.

19 * The desire accomplished is sweet to the soul *i*; * Ver. 12. but *k it is* an abomination to fools, to depart from evil.

i The satisfaction of a mans desires by the enjoyment of the things desired is very acceptable to him. Which may be taken either 1. Of the desire of Fools, which may be understood out of the next clause. So the sense of the Verse is, It is sweet to sinners to indulge and satisfie their desires, which are wholly carnal and sinful, and for that reason they love sin, and hate the thoughts of leaving it, because their desires are wholly and fully set upon it. Or 2. Of good desires, or of the desires of wise and good men, as the LXX, and Chaldee, and Syriack, and Arabick Interpreters understand it, by the opposition of *Fools* in the next clause. So the sense may be this, The desires of good men are set upon what is good, and they rejoice when they attain to it, and are grieved when they fall short of it; but the desires of the wicked are set upon sin, and it is a pleasure to them to commit it, and an abomination to them to be hindred from it. Or rather 3. Of desires in general. Whatsoever men do earnestly desire, the enjoyment of it is very sweet and grateful to them; and therefore sinners rejoice in the pursuit and satisfaction of their sinful Lusts, and abhor all Restraint and Mortification of them: For this is certain and confessed, that many things are understood in these short proverbial Speeches which are not expressed. *k* Or, *and*, as this particle properly signifies; or, *therefore*, as it is frequently used.

20 He that walketh *l* with wise *men*, shall be wise *m*; but a companion of fools † shall be destroyed. † Heb. *is broken.*

l i. e. Commonly converseth and associateth himself. *m* Shall learn Wisdom and Goodness both from their Counsels and Examples. The design of this Proverb is to shew the wonderful influence which a mans society hath upon him, either to save, or to corrupt and destroy him.

21 Evil *n* pursueth *o* sinners *p*: but to the righteous good *q* shall be repayed.

n Evil of punishment proportionable to their evil of sin, as appears from the next clause. *o* And sooner or later shall certainly overtake them, albeit they please themselves with hopes of impunity. *p* Obstinate and incorrigible sinners. *q* Gods blessings and true happiness.

22 A good *man* leaveth an inheritance to his childrens children, and the * wealth of the sinner *is* laid up for the just *r*. *Job 21. & 27. Chap. 28. Eccl. 2.

r Is by God's powerful Providence oft-times translated to good men of another Family, who will be more faithful Stewards of it.

23 * Much

23 * Much food *is in* * the tillage of the poor *s*; but there is *that is* destroyed *t* for want of judgment *u*.

s Poor and mean persons by their diligent labours in tillage or other employments, and Gods Blessing upon them oft-times grow rich. *t* Or, *consumed*, to wit, in his estate, brought to poverty. *u* Either 1. For want of discretion and convenient care and diligence in tilling his Land, and in managing his Affairs which he neglects himself, and leaves to the care of others; whereas poor men are forced by their necessities to look to their own concerns, and to use their utmost diligence in them. Or rather 2. By Injustice, as this Phrase is used, *Prov.* 16. 8. *Jer.* 17. 11. & 22. 13. *Ezek.* 22. 29. Nor do I find it in any other Scripture. By his Frauds, Rapines, and Oppressions, and other unjust and wicked practices, whereby he seeks to enrich himself, as refusing and scorning to get an Estate by honest labours. So this agrees with what is said v. 11.

24 * He that spareth *x* his rod *y*, hateth his son *z*: but he that loveth him, chasteneth him betimes ‖. *Ch.13.24.

x Heb. *with-holdeth* it from his Son when it is due to him. *y* That correction which his Sons fault requires, and he as a Father is required to give him. *z* Not directly and properly in regard of his Affection, but consequently, and in respect of the event. His fond affection is as pernicious to him as his or another mans hatred could be. ‖ Either 1. In his tender years, as soon as he is capable of it. Or 2. Speedily, before he be hardened and inveterate in sin.

25 * The righteous eateth to the satisfying of his soul †; but the belly of the wicked shall want.

† Gods Favour and Blessing gives him a competent Estate, and an Heart to use it, and Comfort and Satisfaction in it; whereas wicked men commonly want either all these Blessings, or some of them.

CHAP. XIV.

1 EVery wise woman *a* buildeth her house *b*; but the foolish plucketh it down with her hands *c*.

a He speaks of the *Woman* not to exclude the Man, of whom this is no less true, but because the Women, especially in those times, were very industrious in managing their Husbands Estates; of which see *Prov.* 31. *b* Maintaineth and improveth her Family and Estate, as this Phrase is used, *Exod.* 1. 21. 2 *Sam.* 7. 11. *Psal.* 127. 1. *c* Either by her idleness and not using her hands, or by her foolish and sinful courses.

2 He that walketh in his uprightness *d*, feareth the LORD *; but *he that is* perverse in his ways, despiseth him *e*. *Ch.16.6.

d Whose conversation is sincerely pious and righteous. The design of this Proverb and Verse is to shew, that God doth, and men may judge of mens outward professions and inward dispositions by the common course of their lives. *e* Plainly declares that he doth not fear God, but despise him, and his commands, and threatnings.

3 In the mouth of the foolish *is* a rod of pride *f*; but the lips of the wise shall preserve them *g*.

f His proud and insolent speeches as they are like a Rod, offensive and injurious to others, so they make a Rod for their own Backs, by provoking God and men against them. Which sense seems most probable both from the opposite Clause, and by comparing this place with *Prov.* 10. 13. & 26. 3. For this Phrase, *The Rod of Pride*, it may be compared with other like Phrases, as *the foot of Pride*, Psal. 36. 11. *The scourge of the Tongue*, Job 5. 21. and *the Rod of the Mouth*, Isa. 11. 4. *g* From that Rod.

4 Where no Oxen *are*, the crib *is* clean *h*: but much increase *is* by the strength of the oxe *i*.

h The Barn or Stable is empty of food for Cattel, and much more for Man, whose food is more scarce and dear. In the same sense *cleanness of Teeth* is put for Famine, *Amos* 4. 6. *i* By their labours, or by diligence in Husbandry, which then was principally managed by Oxen.

5 * A faithful witness will not lie *k*; but a false witness will utter lies *l*. *Ch.12.17.

k To wit, in common discourse and conversation, whereby he sheweth his love to truth, and giveth assurance that when he is called to be a Witness, he will be true and faithful. *l* Or, as the words lie in the Hebrew, *And* or *But* he that *will utter lies* (that accustometh himself to lying) is or will be *a false Witness*, when occasion requires it. Having debauched his Conscience by daily lying, he is thereby prepared and disposed to false-witness-bearing. Compare *Prov.* 12. 17.

6 A scorner *m* seeketh wisdom and *findeth it* not *n*; but * knowledge *is* easy unto him *o* that understandeth *p*. *Ch.15.14.

m A proud, self-conceited, and profane Person. *n* Because he, doth not seek it aright, to wit, sincerely, and earnestly, and seasonably, and in a constant and diligent use of all the means which God hath appointed to that end, and with an honest intention of employing his knowledge to the service of God, and the furtherance of his practice of Religion. *o* Is plain and easily attained by him. *p* That knoweth and is deeply sensible of his own want of knowledge, and of the great worth and necessity of knowledge, which will make him use all possible means to it, and, among other ways, pray earnestly to God for it. Or, that is honest and pious: for words of knowledge are oft understood practically, especially in this Book.

7 Go from the presence of a foolish man *q*, when thou perceivest not *in him* the lips of knowledg *r*.

q Avoid the company and conversation of ungodly men. *r* When they break forth into foolish or wicked discourses, lest thou either be infected by them, or seem to approve of them.

8 The wisdom of the prudent *is* to understand his way *s*; but the folly of fools *is* deceit *t*.

s It consists not in vain Speculations, nor in a curious prying into other mens matters, nor in cunning arts of deceiving others, but in a diligent study of his own duty, and of the way to true and eternal happiness. *t* The wit of ungodly men, which, though they account their Wisdom, is really their folly, is employed only in finding out ways of over-reaching and deceiving others, and themselves too.

9 * Fools *u* make a mock at sin *x*; but among the * righteous *y there is* favour *z*. *Ch 10.23. *Ch.21.10.

u Wicked men, as appears from their opposition to the *righteous* in the next Clause. *x* Please and support themselves with their own and other mens sins, which is an high offence and provocation to God and Men. Or, as others render it, *excuse* or *cover sin*; sin against God or men, and then justifie or extenuate their sins, which is to double the injury. Possibly this Clause may be thus rendred, *Sin deludes or makes a mock of Fools*, or sinners, *i. e.* exposeth them to shame and contempt, which is fitly opposed to *favour* in the next Clause. And thus two Ancient and Learned Interpreters, *Aquila* and *Theodotion*, render it. And this suits exactly with the Hebrew words, whereas in the other Translation the Noun and Verb governed by it are of divers Numbers, which though somtimes it be allowed, yet is not to be supposed without necessity. But this I submit to the Learned and judicious. *y* Who are so far from making a mock of sin, or excusing it, that they do not allow themselves to commit it. *z* They find favour both with God and men, as this very word thus generally expressed is used, *Prov.* 11. 27. because they make conscience of ordering their lives so that they offend neither God nor men; or if they offend either, they heartily repent of it, so far are they from excusing it or pleasing themselves with it. Or, there is *good will*, as the word properly and usually is taken: they have a real love, and are ready to do all Offices of kindness one to another, and therefore neither sin against others, nor rejoyce in the sins of others.

10 The heart knoweth † his own bitterness *a*, and a stranger *b* doth not intermeddle with his joy *c*. † Heb. *the bitterness of his Soul.*

a The sense of the Verse is this, The inward griefs and joys of mens Hearts, though somtimes they may be guessed at by outward signs, yet are not certainly known to any but a mans self. Compare 1 *Cor.* 2. 11. The scope of the Parable may be to keep men from murmuring under their own troubles or envying other mens happiness. *b* Any other Person without or besides a Mans self. *c* Doth not partake of it, nor understand it.

11 The house *d* of the wicked shall be overthrown; but the tabernacle *e* of the upright shall prosper.

d Their dwelling and family. *e* Which *is* a weak, and poor, and unstable thing, soon reared up, and soon taken down, and is here opposed to the large, and strong, and magnificent House of wicked men.

12 * There is a way which seemeth right unto a man *f*, but the end thereof *is* the ways of death *g*. *Ch.16.25.

f There are some evil actions or courses which men may think to be lawful and good, either through gross and affected ignorance; or through partiality or self-flattery; or through want of necessary diligence in examining them by the rule of God's will or word; all which are culpable causes of the mistake, and therefore do not excuse the error. *g* The event sheweth that they were sinful and destructive.

13 Even in laughter the heart is sorrowful, and * the end of that mirth *is* heaviness *h* *Ch. 5. 4.

h The outward signs of joy are commonly mixed with or end in real and hearty sorrow. The design of the Proverb is to declare the vanity of all worldly joys and comforts, and to teach men moderation in them, and to persuade us to seek for more solid and durable joys.

14 * The backslider in heart *i* shall be * filled with his own ways *k*; and a good man *shall be satisfied* from himself *l*. * Pf.44.18. *Ch. 1.31. & 12. 14.

i He who departeth from God and from the way of his Precepts with all his Heart, which implies the doing it upon deliberation, with free choice, and full purpose, and customary practice, as ungodly men commonly do, and is opposed to the slips of humane frailty; foe otherwife every sin is a revolt from God. *k* With the fruit of his ways or doings, the punishment of his sins. *l i. e.* From his ways, as appears by the opposition: from the pious temper of his own Heart which cleaveth to the Lord, when the hearts of sinners forsake him, and from the holy and righteous course of his life, from which he shall receive unspeakable comfort and satisfaction, both here and hereafter to all Eternity.

15 The simple *m* believeth every word *n*; but the prudent *man* looketh well to his going *o*.

m Either the harmless Man: or rather a foolish Man, because he is opposed to the prudent. *n* Is easily deceived with the smooth words and fair pretences of false and deceitful men. *o* Either 1. to his own going, as this is generally understood; he ordereth his conversation and dealings in the World with due circumspection, not considering so much what other men say as what he ought to do. Or, 2. to the going of the deceiver, whose the word in the former clause is supposed to be. So the sense is, he judgeth of mens words and professions by their conversations; which is a good rule.

16 * A wise *man* feareth *p*, and departeth from evil *q*; but the fool rageth *r*, and is confident *s*. * Ch. 22.3.

p Trembleth at God's judgments when they are either inflicted or threatned. *q* From sin, which is the procuring cause of all calamities. *r* Fretteth against God; or is enraged against his Mellen-

gers who bring the threatning; or disquieteth himself in vain. Or *transgresseth*, as this Verb in its simple form and first Conjugation commonly signifies; or, *goeth on in sin constantly and resolutely*, according to the *Emphasis* which this Conjugation commonly adds to the simple Verb. And this is most fitly opposed to *departing from evil*; as being *confident* is opposed to *fearing*. *t* Secure and insensible of his danger till God's Judgments overtake him.

17 *He that is* soon angry dealeth foolishly *t*, and a man of wicked devices *u* is hated *x*.

t His passion hurries him into many rash and foolish speeches and actions. *u* One who suppresseth his passion, but designeth and meditateth revenge, watching for the fittest methods and opportunities of executing it. *x* Both by God and men, as being most deeply malicious and like the Devil, and most dangerous and pernicious to humane Society; whereas men that are soon angry give a Man warning and are quickly pacified, and therefore pitied and pardoned.

18 The simple inherit folly *y*; but the prudent are crowned with knowledg *z*.

y They possess it as their Inheritance or portion, holding it fast, improving it, delighting and glorying in it. In like manner *David* took God's *Testimonies* for his *Heritage*, Psal. 119. 111. where the word is the same: Withal he may imply that folly is Natural and Hereditary to them. *z* They place their honour and happiness in a sound and practical, and saving knowledge of God and of their own duty, and therefore earnestly pursue after it, and Heartily embrace it.

19 The evil bow before the good *a*, and the wicked at the gates *b* of the righteous.

a Giving Honour to them, and supplicating their favour and help, either for supply of their wants, as being brought low for their sins, or for counsel or comfort, or for their prayers to God for them. *b* As Clients, and Petitioners, and Beggers use to wait at the Doors, and Houses of Great and Potent men. The sense is, Good men shall have the pre-eminency over the wicked, oft times in this life, when God sees it expedient, but assuredly in the next life.

20 * The poor is hated *c* even of his own neighbour *d*; but † the rich *hath* many friends.

c i. e. Despised and abandoned, as hateful Persons and Things are. *d* Strictly so called, who is nearest to him, either by habitation or by relation, and therefore most obliged to love and help him.

21 He that despiseth his neighbour *e*, sinneth *d*: * he that hath mercy *e* on the poor, happy *is* he *f*.

e That doth not pity and relieve the poor, as this is explained in the next Clause, the word *Neighbour* being here generally taken for any Man, as it is most commonly used in Scripture; which not relieving him, proceeds from a contempt of his Person. *d* And therefore shall be punished for his inhumanity, which is opposed to his being *happy* in the next Clause. *e* That sheweth his compassion by his bounty and relief. *f* He doth a worthy action, and shall be blessed in his deed.

22 Do they not err *g* that devise *h* evil *i*? but mercy and truth *k shall be to* them that devise good *l*.

g They do certainly err from the right way, and mistake their mark, and shall miss of that advantage and felicity which they promise to themselves by such practices. *h* That do not only commit it, but make it their design, and study, and business; that are Artists or Masters in it, as the word signifies. *i* Either 1. mischief to men. Or 2. any kind of wickedness against God or men; for the expression is general; and this seems best to agree to the following Clause. *k* Either 1. from men; Men shall deal truly and kindly with them, partly because such men by their carriage oblige them to do so, and partly because God indineth their hearts to it. Or 2. from God to whom these two properties are jointly ascribed in divers places of Scripture. *l* That delightedly and industriously apply themselves to the doing of all good offices to God and men.

23 In all labour there is profit; but the talk of the lips *tendeth* onely to penury *m*.

m Diligent labour is the ready way to riches, but idle talking, wherein too many spend most of their precious time, will bring a Man to poverty.

24 The crown of the wise *is* their riches *n*: *but* the foolishness of fools *is* folly *o*.

n They are a singular advantage and ornament to them, partly as they make their Wisdom more regarded, when *the poor Man's wisdom is despised*, Eccles. 9. 16. and partly as they give a Man great oppotunity to discover and exercise his Wisdom or Vertue by laying out his Riches to the honour and service of God, and to the great and manifold good of the World; which also highly tends to his own glory and happiness. *o* But as for rich fools, for to them the general word is to be restrained from the opposite Clause, their folly is not cured, but made worse and more manifest by their riches. Their Riches find them Fools, and leave them Fools; they are not a Crown, but a reproach to them, and an occasion of their greater contempt. For the Phrase, we have the like in the Hebrew Text, 1 *Sam.* 1. 24. *The Child* Samuel was *a Child*. It is an elegant Figure called *Antanaclasis* used in all Authors.

* Verf. 5. 25 * A true witness delivereth Souls *p*; but a deceitful *witness* speaketh lies *q*.

p i. e. Persons, to wit, such as are innocent from the mischief of false Accusations, by declaring the truth, which is sufficient for their Vindication. *q* To the injury and destruction of the Innocent; which is easily understood out of the former Clause, and from the practice of false Witnesses.

26 In the fear of the LORD *is* strong confidence *r*; and his children *s* shall have a place of refuge.

r A sure ground of confidence; or a strong refuge, as the next Clause explains it. *s* Either 1. God's Children. Or 2. the Children of them that fear God, who are sufficiently understood out of the former Clause.

27 * The fear of the LORD *is* a fountain of life, to depart from the snares of death *t*. * Ch. 13. 14.

t To preserve men from deadly and destructive courses.

28 In the multitude of people *is* the kings honour *u*; but in the want of people *is* the destruction of the prince.

u Because it is an evidence of his wise and good government. Under *honour* he here comprehends also strength and safety, (as appears from the opposite Clause,) which depend much upon a Princes reputation. And *honour* may be here put for strength, as *strength* is put for honour or glory, *Psal.* 8. 2. and 29. 1. and 96. 7.

29 *He that is* slow to wrath is of great understanding *x*: but *he* that *is* † hasty of spirit, exalteth folly.

† Heb. *short spirit.*

x Sheweth great and true wisdom in conquering his sinful and shameful passions. *y* Heb. *lifteth up*, like a Banner, makes it known and visible to all men.

30 A sound heart *z* is the life of the flesh *a*; but envy the rottenness of the bones *b*.

z Free from envy and such like inordinate passions, which are commonly called *the Diseases of the Soul*, not only in Sacred, but even in Heathen Writers. Or, as others render it, *An healing Heart*, mild, and merciful, and kind to others, which is opposed to envy. *a* Procureth and maintaineth the health and vigor of the whole Body. *b* It wasteth the Spirits, and consumeth even the strongest and most inward parts of the Body.

31 * He that oppresseth the poor *c*, reproacheth his maker *d*: but he that honoureth him *e*, hath mercy on the poor *f*. * Ch. 17. Mat. 25. 40, 45.

c That useth him hardly, as the Syriack renders it; that withholdeth from him that which is his due, either by the rules of strict justice, or by the great Law of Charity, of which see *Prov.* 3. 27. and so it is opposed to *having Mercy* in the next Clause. *d* Whose Image the poor Man bears, which might challenge respect; *Job* 31. 15. by whose counsel and providence he is made poor; 1 *Sam.* 2. 7. *Prov.* 22. 2. and who hath declared himself to be their protector and avenger. *e* His Image, and Works, and Laws. *f* Doth not only forbear oppressing or injuring of him, but affords him his pity and help.

32 The wicked is driven away *g* in his wickedness *h*: * but the righteous hath hope *i* in his death *k*. * Job 27. & 19. Psal. 23 1 Cor.

g To wit, in his Death, as is gathered from the opposite Clause. *driven away* from God's favour and presence, and from the Society of the Just, and from all his hopes of Happiness both in this life and in the next. This expression notes that this is done suddenly, violently, and irresistibly, as the smoke or chaff are driven away by a strong wind. *h* Or, *for his wickedness*, Heb. *in his evil*, which may be understood of the evil of punishment; in the day of his calamity, when he shall flee to God for help. *i* Of deliverance from it, or of great and everlasting advantage by it. *k* In his greatest dangers and distresses, yea even in Death it self, which therefore he can receive with comfort and confidence.

33 * Wisdom resteth *l* in the heart of him that hath understanding; but *that which is* in the midst *m* of fools is made known *n*. * Ch. 1.

l Is laid up and hid there, and not vainly nor rashly uttered by him, but only upon necessary or fit occasions. *m i. e.* In the heart, which is expressed by this very word, *Psal.* 64. 6. and elsewhere. That Folly which is there instead of Wisdom: or, that small degree of Wisdom or Knowledge which they have. *n* They will publish it in all times and companies, without any consideration or discretion.

34 Righteousness exalteth a nation *o*: but sin *is a* reproach † to any people *p*. † Heb. nations.

o Maketh it honourable in the Eyes of God, and of all other Nations, as it did the ancient Romans. *p* Brings contempt and ruine upon them by provoking both God and men against them.

35 The kings favour *is* toward a wise servant; but his wrath is *against* him * that causeth shame *q*. * Ch.

q Both to himself, by his foolish management of the Kings affairs committed to him, and to the King who made so foolish a choice of a Servant.

CHAP. XV.

1 A * soft *a* answer *b* turneth away *c* wrath; but grievous words *d* stir up anger *e*. * Ch. 25.

a Mild or gentle. *b* Which may imply a foregoing charge or accusation, although the word is and may be rendred, *speech* or *discourse*. *c* From the speaker. *d* Fierce and vexatious Replies or Speeches. *e* Kindle it, and cause into flame forth.

2 The tongue of the wise useth knowledg aright *f*; * but the mouth of fools † poureth out *g* foolishness. * Verf. & Ch. & 13. † Heb. *boileth, bubbleth.*

f Expressing what he knows prudently and gracefully; taking due care both what, and when, and to whom, and in what manner he speaks. *g* Plentifully, continually, promiscuously, and vehemently as a Fountain doth Water, as this word signifies.

3 * The

3 * The eyes of the LORD *h are* in every place, beholding the evil *i* and the good.

h His Knowledg and Providence. *i* Who are first mentioned, because they either doubt of, or deny God's Providence.

4 † A wholsom tongue *k is* a tree of life *l*; but perverseness therein *m is* a breach in the Spirit *n*.

k Which uttereth found, and comfortable, and useful Counsels. *l* Is greatly useful to preserve the present Life, and to promote the Spiritual and Eternal Life, both of the Speaker and Hearers. *m* All sorts of false or corrupt Speeches. *n* Disturbs and wounds, and oftimes corrupts and destroys the Spirits or Souls both of the Speaker and Hearers.

5 * A fool despiseth *o* his fathers *p* instruction; but he that regardeth reproof *q is* prudent.

o Doth not regard nor obey it, which is an evidence of contempt. *p* Who hath both Love to him, and Authority over him; which greatly aggravates his Folly. *q* The reproof of any person whatsoever, and much more of a Father.

6 In the house *r* of the righteous *is* much treasure; but in the revenues of the wicked is trouble *s*.

r Or, *Family*. Whereby he implies that it is not only enjoyed by him, but also left to his posterity. *s* Though he may obtain great revenues, yet they are attended with much trouble & vexation; either because they are strangely blasted and taken from them, or because they are imbittered to them by their own insatiable desires, or tormenting cares and fears, or the horrours of their guilty Consciences, or by divers other ways.

7 The Lips of the wise disperse knowledge *t*; but the heart of the foolish *doth* not so *u*.

t Freely communicate to others what they know, as they have opportunity. *u* Either because he hath no knowledge to disperse, or because he hath not an heart to perform his duty, or to do good to others. Or, as others render it, and as the last Hebrew word is rendred, *Gen.* 42. 34. and elsewhere, is *not right*; or, the place may be rendred, *the heart of foolish* (understand out of the former clause, as is very usual, *disperseth by his Lips*) *that which is not right*, foolish and corrupt discourse, which is fitly opposed to *knowledge*.

8 * The sacrifice *x* of the wicked *is* an abomination to the LORD; but the prayer *y* of the upright *is* his delight.

x All the religious services, yea, the best and most costly of them; one kind being put for all the rest. *y* The cheapest and meanest services.

9 The way *z* of the wicked *is* an abomination unto the LORD; but he loveth him that followeth after righteousness *a*.

z The Conversation or Course of Life. This verse seems to contain a reason of the foregoing. God hates wicked mens religious Performances, because they are accompanied with ungodly Lives, and they pull down with one hand what they build with another. *a* That earnestly desires, and constantly and diligently endeavours to be holy and righteous in the course of his Life, although he doth not attain to that perfect Righteousness which he thirsts after.

10 ‖ Correction *is* grievous *b* unto him that forsaketh the way *c*, and he that hateth reproof shall die *d*.

b He hateth Reproof, because it is a reproach to him, and because it strikes at that sin which he loveth. *c* God's way, emphatically called *the way* here, as also *Psal.* 119. 1. & 139. 24. *Prov.* 2. 13. *d i. e.* Be destroyed, both here and for ever: which is a more grievous thing than an hasty reproof.

11 * Hell and destruction *c are* before the LORD; how much more then * the hearts *f* of the children of men? * Job 26. 6. Psal. 139. 8. Prov. 27. 20.

c Put for the place of destruction, by an usual Metonymy; the place and state of the damned, of which men know nothing but by divine Revelation. *f* Whose thoughts and affections, though they lie deep, discover themselves by outward signs and actions.

12 A scorner loveth not *g* one that reproveth him, neither will he go unto *h* the wise *i*.

g i. e. Hateth and avoideth it; for more is here understood than is expressed, as it is *Prov.* 11. 21. & 12. 3. and elsewhere. *h* Seek their Company and Conversation, as his duty and interest obligeth him. *i i. e.* The godly, because he knows they who are so indeed will make Conscience of reproving him.

13 * A merry heart maketh a chearful Countenance; but by sorrow of the heart the spirit *k* is broken. * Prov. 17. 22.

k Either 1. His vital Spirits. Or rather 2. His Courage and Vigor, the decay whereof sheweth it self in his Countenance, as is implied from the former clause.

14 The heart of him that hath understanding seeketh knowledg; but the mouth of fools feedeth on foolishness *l*.

l Their hearts are set upon wickedness, which is meat and drink to them.

15 All the days of the afflicted *m are* evil *n*; but he that is of a merry heart *o* hath a continual feast *p*.

m Of the troubled in mind or heart, as this general Expression may very fitly be restrained from the following clause. *n* Tedious and uncomfortable; he takes no content in any time or thing. *o* Heb. *of a good heart*, *i. e.* composed, and quiet, and contented. *p* Hath constant satisfaction and delight in all conditions, yea, even in affliction.

16 * Better *is* little with the fear of the LORD *q*, than great treasure, and trouble *r* therewith. * Ps. 37. 16. Prov. 16 8. 1 Tim. 6. 6.

q Which gives a man Tranquillity and Comfort in what he hath. *r* Tumultuous Lusts and Passions, Vexatious Cares, and Fears, Horrours of Conscience, and expectation of God's Curse and Judgment, which Riches gotten without God's Fear do commonly produce.

17 * Better *is* a dinner of herbs where love *s* is, than a stalled Ox, and hatred therewith. * Ch. 17. 1.

s True Friendship and Kindness between those that eat together.

18 * A wrathful man stirreth up strife *t*; but he *that is* slow to anger appeaseth strife. * Ch. 26. 21. & 29. 22.

t Because he is very apt both to give, and to take all occasions of contention.

19 The way of the slothful *man u is* as an hedge of thorns *x*: but the way of the righteous *y* † is made plain *z*. † Heb. *is raised up.*

u The way in which he doth or ought to walk; any good work which he pretends or desires to undertake. *x* As a way hedged up with Thorns, as it is expressed, *Hos.* 2. 6. troublesom, and perplexed, and full of such difficulties as he despaireth, and therefore never striveth, to overcome. *y* Who is always diligent in his Calling, which is one branch of Righteousness, and therefore is fitly opposed to *the slothful*, who is joyned with *the wicked*, Mat. 25. 26. and censured as such both in Scripture and Heathen Authors, because idleness is both in itself a sin, and it leads the way to many other wickednesses. *z* Is easie and pleasant to him, notwithstanding all his discouragements and difficulties. *as a cause.*

20 A wise son maketh a glad father *a*; but a foolish man despiseth his mother *b*.

a By giving him that Honour and Obedience which he oweth to him. *b* Whereby he maketh her sad. See the notes on *Prov.* 10. 1. where we have the same Proverb.

21 * Folly *is* joy *c* to *him that is* † destitute of wisdom; but a man of understanding walketh uprightly *d*. * Ch. 10. 23. † Heb. *void of heart.*

c He doth not only work Wickedness, but taketh pleasure in it. *d* Heb. *directeth*, or *maketh streight his going*, *i. e.* ordereth all his actions by the rule of God's word, and delighteth in so doing, which is understood from the opposite clause.

22 * Without counsel *e* purposes are disappointed *f*; but in the multitude of counsellors *g* they are established *h*. * Ch. 11. 14. & 20. 18.

e When men do not seek, or will not receive advice from others in weighty affairs. *f* Their designs are ill managed, and succeed accordingly. *g i. e.* Of wise and good Counsellors, for such only deserve that name. *h i. e.* Accomplished and brought to a good issue.

23 A man hath joy by the answer *i* of his mouth; and a word *spoken* † in due season *k*, how good *is it*! † Heb. *in his season.*

i i. e. By a wise, or good and seasonable Answer or Advice, as is manifest both from the opposite clause, and from the nature of the thing, because it is manifest and undeniable, that a foolish Answer can be no credit nor comfort to the Answerer. Thus above *v.* 10. *the way* is put for Gods way; and such Synechdoche's are frequent in Scripture. *k* Counsel or comfort given to another in fit time and manner. *l* It is highly acceptable and useful.

24 The way of life *is* above to the wise *m*, that he may depart from hell beneath *n*. * Phil 3. 20. Col. 3. 1, 2.

m The way or course which a wise man taketh to preserve and obtain Life, is to place his Heart, and Treasure, and Conversation in things above, and to manage all his affairs in this world with due respect and subserviency to the happiness of a better Life. *n* Or, *from the lowermost Hell*; not *from the grave*, as this word is elsewhere used, for no wisdom can prevent that, but from hell properly so called, as this word is elsewhere used, as hath been formerly observed.

25 * The LORD will destroy the house of the proud *o*; but * he will establish the border *p* of the widow. * Ch. 12. 7. & 14. 11. * Psal. 68. 5, 6.

o Of the most mighty Oppressors, who conceit to themselves to be unmoveably fixed. *p* Either 1. The Estate, *the border* being oft used, for the Land within the Borders, as *Psal.* 105. 31, 33. and elsewhere. Or 2. The Border by which Lands were then bounded and distinguished, which those proud persons endeavoured to remove contrary to God's Law, *Deut.* 19. 14. & 27. 17.

26 * The thoughts of the wicked *q are* an abomination to the LORD; but *the words* of the pure *r are* † pleasant *s* words. * Ch. 6. 18. † Heb. *words of pleasantness.*

q And much more their words which express their thoughts; for *thoughts* are said to be *free*, and wicked men are seldom, and but little concerned for the sins of their thoughts. *r* Which discover and proceed from their thoughts, *Mat.* 15. 19. *s* Acceptable to God, which is opposed to *abomination* to him.

27 * He that is greedy of gain *t* troubleth his own house *u*; but he that hateth *x* gifts *y* shall live *z*. * Ch. 1. 19.

t That seeketh wealth by unjust courses, as appears from the opposite clause. *u* Bringeth God's Curse and Destruction upon himself and his Family, whom he designed to enrich and establish. *x* Who refuseth them not with dissimulation, nor only from prudential Reasons, but from an hearty abhorrency of all Unrighteousness. *y i. e.* Bribes given to corrupt Judgment. See *Exod.* 18. 21. & 23. 8. *Deut.* 16. 19. *z* Shall preserve himself and (which is understood out of the former clause) his Family from ruine.

*Ch.16.23. 28 * The heart of the righteous ſtudieth to anſwer *a*: but the mouth *b* of the wicked poureth out evil things *c*.

a He anſwers or ſpeaks conſiderately and conſcientiouſly, and therefore profitably, or to the uſe and Edification of the Hearers. *b* Not the Heart, for he is without Heart in Scripture account, and he raſhly ſpeaks what comes into his mouth, without the direction of his Heart, or Conſcience. *c* Fooliſh, and unprofitable, and hurtful Speeches.

*Pſ.34.16. *Pſal. 145. 18, 19. 29 * The LORD *is* far from the wicked *d*, but *he* heareth the prayer of the righteous.

d To wit, when they pray to him, as the next clauſe explains, and therefore doth not hear nor regard them, as he is ſaid to be *nigh to the righteous*, Pſal. 34. 18. & 145. 18. But this farneſs or nearneſs reſpecteth not God's Eſſence, which is every where, but his gracious and helpful preſence.

30 The light of the Eyes rejoiceth the heart *e*: *and* ‖ a good report *f* maketh the bones fat *g*.

‖ Or, *goodneſs.* as Ch. 25. 25.

e The light which we ſee with our Eyes, and by the help of which we ſee many other pleaſant Objects, is a great comfort and refreſhment. Compare *Eccleſ.* 11. 7. *Truly the light is ſweet, and a pleaſant* thing it is *for the eyes to behold the Sun*: which is a good Comment upon this place. *f* Either 1. Glad tidings. Or rather 2. A Good-Name, which is a more laſting thing, and makes deeper impreſſion. *g* Not only cheareth a man for the preſent, but gives him ſuch ſolid and ſtable comfort as doth both revive his ſoul, and give Health and Vigour to his body. So he compares two Senſes together, Seeing and Hearing, with reſpect to their ſeveral Objects, and prefers the latter before the former.

31 The ear that heareth *h* the reproof of life *i*, abi-
*Ver. 5. & Ch. 12. 1. deth * among the wiſe *k*.

h The man that hearkeneth to it, and delights in it. *i* That Reproof and good Counſel which leads to Life. *k* Heb. *ſhall*, or *will abide*, &c. Either 1. He will thereby be made wiſe, and be eſteemd one of that number. Or rather 2. He ſeeketh and delighteth in the Company and Converſation of the Wiſe, by whom he may be admoniſhed; as on the contrary, Fools, who hate Reproof, do avoid and abhor the Society of Wiſe men and Reprovers, *Amos* 5. 10.

‖ Or, *correction.* 32 He that refuſeth ‖ inſtruction, deſpiſeth his own ſoul *l*; but he that ‖ heareth reproof, † getteth underſtanding *m*.

‖ Or, *obeyeth.* † Heb. *poſſeſſeth an heart.*

l Which hereby he expoſeth to the danger of utter deſtruction, whereby he ſhews his Folly. *m* Whereby he ſaveth his Soul. Heb. *poſſeſſeth an heart*, which the Hebrews make the ſeat of Wiſdom.

33 The fear of the LORD *is* the inſtruction of
*Ch.18.12. wiſdom *n*, and * before honour *is o* humility *p*.

n Doth inſtruct men in, or lead them to true Wiſdom; whence it is ſaid to be *the beginning of Wiſdom*, Prov. 1. 7. & 9. 10. *o i. e.* It is the ready way to Honour both from God, and from Men. *p* Whereby men ſubmit to God, and yield to Men, which gains them Love and Reſpect; whereas Pride procures them Hatred and Contempt from God and Men.

CHAP. XVI.

*Ver. 9. & Ch. 19. 21. & 20. 24. Jer. 10. 23. ‖ Or, *diſpoſings.* THE * ‖ preparations of the heart in man, and the anſwer of the tongue *is* from the LORD *a*.

a Men can neither think nor ſpeak wiſely and well of themſelves, or without divine aſſiſtance. Or, as many others, both ancient and modern Interpreters render the Verſe, *The preparations*, or *diſpoſitions*, or *orderings of the heart are in* or *from a man*, (*i. e.* a man may conſider and contrive in his own thoughts what he wills or deſigns to ſpeak. Which is ſpoken by way of conceſſion, yet not excluding mans dependance upon God therein, which is evident both from many plain Texts of Scripture, and from undeniable Reaſon.) But *the anſwer* or *ſpeech* (as this word is oft uſed) *of the tongue it from the Lord*. Men cannot expreſs their own thoughts without Gods leave and help, and their tongues are oft over-ruled by God to ſpeak what was beſides and above their own thoughts, as he did *Balaam*, *Numb* 23. and *Caiaphas*, *Joh.* 11. 49, 50, 51.

*Ch. 21.2. 2 * All the ways of man *are* clean in his own eyes *b*, but the LORD weigheth *c* the ſpirits *d*.

b Many Men can eaſily flatter and deceive themſelves into a good opinion of themſelves, and of their own actions, though they be ſinful. See below, *v.* 25. and compare 1 *Cor.* 4. 4. *c i. e.* Exactly knoweth, as men do the things which they weigh and examine. *d* The hearts of men, from which both mans actions, and the goodneſs and badneſs of them in a great meaſure, proceeds; their ends and intentions, their diſpoſitions and affections, which are hid not only from others, but oft-times from a mans ſelf; whereby he is unfit to judge in his own cauſe, and eaſily miſtaken, if he do not uſe great diligence and fidelity. In this laſt clauſe he intimates the reaſon why men deceive themſelves, in judging of their ſtate and Actions, becauſe they do not ſearch their own hearts.

*Pſal.37.5. & 55. 22. Mat. 6. 25. Luk. 12. 22. 1 Pet. 5. 7. † Heb. *roll.* 3 * † Commit thy works unto the LORD *e*; and thy thoughts ſhall be eſtabliſhed *f*.

e Heb. *roll*, &c. as a man rolls a burden to another, which is too heavy for himſelf, imploring his help. Refer all thy actions and concerns to God, and to his Glory, as the end of them, and in the diſcharge of thy own duty depend upon God's Providence, for aſſiſtance and ſucceſs. *f* Thy honeſt deſires and deſigns ſhall be brought to an happy iſſue one way or other.

4 The LORD hath made *g* all *things h* for
*Job 21.20. Rom 9.22. himſelf *i*; * yea, even the wicked *k* for the day of evil *l*.

g Or, *hath wrought*, or *doth work*; for the Hebrews expreſs the preſent as well as the paſt time by this tenſe: he ordereth or diſpoſeth: for this may be underſtood either of the works of Creation, or of Providence. *h* And eſpecially all men. *i* For his own ſervice and glory; for the diſcovery and illuſtration of his own Wiſdom, Power, Goodneſs, Truth, Juſtice, and his other moſt glorious Perfections. *k* Wilful and impenitent Sinners. *l* For the time of puniſhment, as this Phraſe is uſed, *Pſal.* 49. 5. *Jer.* 17. 18. and elſewhere: of which the Scripture frequently ſpeaks, both to warn ſinners of their danger, and to ſatisfie the minds of them which are amazed and diſquieted with the conſideration of the preſent impunity and felicity of wicked men. Men make themſelves wicked, and God therefore makes them miſerable.

5 * Every one *that is* proud in heart *m*, *is* an abo-
*Ch. 8. 13. mination to the LORD; *though* hand *joyn* in hand *n*, he ſhall not be † unpuniſhed.

† Heb. *innocent.*

m Though he diſſemble it in his outward carriage and countenance, as *Pſal.* 10. 4. In whoſe heart Pride rules. *n* Though they have many Friends and Aſſiſtants. See the ſame Phraſe, *Prov.* 11. 21.

6 By mercy and truth *o* iniquity is † purged *p*;
† Heb. *covered, pierced.* and by the fear of the LORD *q men* depart from evil *r*.

o Either 1. By God's Mercy or Grace, and by his truth in performing his Promiſes made to ſinners in Chriſt. Or 2. By mens Mercy and Truth, as thoſe very words are joyntly uſed, *Prov.* 3. 3. & 20. 28. and elſewhere; and 2ly, in the following clauſe, *the fear of the Lord* is a Grace or Diſpoſition in men: by a merciful and juſt and faithful frame of heart and courſe of life: which are here oppoſed to Sacrifices, as *mercy* is, *Hoſ.* 6. 6. by which the hypocritical Jews expected to obtain the expiation of their ſins. *p* Not meritorioufly but inſtrumentally, as they qualifie a man to offer up acceptable Prayers to God for the Pardon of his ſins, and to receive and apply to himſelf that pardon which Chriſt by his Blood hath purchaſed for all ſincere Believers, who are filled with Mercy and Truth, and other Graces. *q* By a filial Reverence or Reſpect unto God, and by an holy fear of offending God, and by a dread of God's Judgments *r* They are kept from abuſing pardoning Mercy, and from returning to Folly or Wickedneſs. So he ſheweth that Juſtification and Sanctification are conſtant and inſeparable Companions.

7 When a mans ways pleaſe the LORD, he maketh even his enemies to be at peace with him *s*.

s By diſpoſing their hearts to kindneſs towards him.

8 * Better *is* a little with righteouſneſs, than great *Pſ.37.16. revenues without right *t*.

t This was in effect ſaid before, *Prov.* 15. 16. and is here repeated, partly becauſe of the great importance and uſefulneſs of this truth, and partly becauſe men are very hardly brought to a ſerious belief of it.

9 * A mans heart deviſeth his way *u*, but the LORD *Ver. 1. directeth his ſteps *x*.

u Conſiders and propoſeth to himſelf what he will do. *x* Overruleth and diſpoſeth all their deſigns and actions as he pleaſeth, and not as they liſt.

10 † A divine ſentence *y is* z in the lips of the † Heb. *divination.* king *a*; * his mouth tranſgreſſeth not *b* in judgment.

y Heb. *Divination*, which is ſomtimes taken in a good ſenſe for *Prudence*, as it is, *Iſa.* 3. 2. A great ſagacity and piercing judgment to diſcern dubious and difficult caſes. *z* Or, *ſhould be*, for the verb is wanting in the Hebrew, and this may be ſupplied as well as *is*. And he ſeems not ſo much to ſpeak of the matter of Fact, as if it were thus in all Kings, which is notoriouſly and confeſſedly untrue, as of the duty of Kings, in whom Wiſdom is a neceſſary qualification. For thus the two following Proverbs concerning Kings, *v.* 12. 13. muſt be underſtood, otherwiſe they are repugnant to common Experience. *a* Either 1. Of wiſe Kings; who only are worthy of that Name and Office; *King* being here put for a wiſe King, as a *Name* is put for a *good Name*, and a *Woman* for a *good Woman*, Eccleſ. 7. 28. and then this is true in fact, as it was in *David*, 2 *Sam.* 14. 17. and in *Solomon*, 1 *King.* 3. 28. Or, 2. Of Kings in general, in the ſenſe before given: for ſeeing the word is generally expreſſed without any limitation both here and *v.* 12, 13. it may ſeem preſumption to confine it to thoſe few Kings which are, or were, wiſe and good. *b* Or, *Shall*, or *ſhould not tranſgreſs*, or go beyond the bounds of Religion and Juſtice.

11 * A juſt weight and balance *are* the LORD's *c*; *Lev.19. 36. Ch.11. 1. † all the weights *d* of the bag *are* his work. † Heb. *the ſtone.*

c Are God's work, as it follows; made by his direction and appointment, ſo as no man can corrupt or alter them without violating God's Rights and Authority, and incurring his diſpleaſure. *d* Heb. *the ſtones*, which they then uſed as weights. See on *Prov.* 11. 1.

12 *It is* an abomination to kings to commit wick-
*Ch.25.5. & 29.14. edneſs *e*; for * the throne is eſtabliſhed by righteouſneſs *f*.

e They ſhould not only abſtain from all wicked practices, but abhor them both in their own perſons, and in all their ſervants and ſubjects. It is too plain, that he ſpeaks not of the common practice, but of the duty, of Kings, as on *v.* 10. And ſuch affirmative expreſſions are oft uſed in Scripture to expreſs mens duty only, as 2 *Cor.* 6. 19. *your body is* (*i. e.* ſhould be) *the temple*, &c. and 7. 32. *careth*, &c. *i. e.* ought to care. *f* And (which is implied) weakned, and ſometimes overthrown by unrighteouſneſs; and therefore this is neceſſary for their own ſecurity and happineſs.

13 Righteous lips *are* the delight of kings *g*, and they love him that ſpeaketh right.

g All

g All wiſe and good Kings do, and all Kings ſhould, delight in employing ſuch Counſellors, Judges, and Officers under them, as are juſt and faithful in their Counſels, and Sentences, and Actions because ſuch bring great honour and advantage to them.

14 * The wrath of a king *is as* meſſengers of death *h*; but a wiſe man will pacifie it *i*.

h Is as terrible as if many Meſſengers were ſent to denounce the ſentence of death, and to execute it. *i* Will uſe all prudent and lawful means to pacifie it.

15 In the light of the kings countenance *is* life *k*,
*Job 29. 24. and * his favour *is* as a cloud of the latter rain *l*.

k His Favour and ſmiling countenance is moſt ſweet and refreſhing, eſpecially to him that was under a Sentence of death, *v.* 14. *l* As acceptable as thoſe clouds which bring the latter Rain, whereby the fruits are filled and ripened a little before the Harveſt: of which ſee *Deut.* 11. 14. *Job* 29. 23. *Jam.* 5. 7.

16 * How much better *m is it* to get wiſdom than
*Ver. 22. gold *n*? and to get underſtanding, rather to be choſen than ſilver?

m It is inexpreſſibly and unconceivably better, as this Phraſe implies, *Pſal.* 31. 19. & 36. 7. & 92. 5. &c. *n* Becauſe it brings a man more certain, and compleat, and laſting comfort and advantage.

17 The high-way of the upright *o* is to depart from evil *p*: he that keepeth his way *q* preſerveth his ſoul *r*.

o Their common road, in which they conſtantly purpoſe and deſire, and cuſtomarily uſe, to walk, although ſomtimes through frailty or temptation they ſlip into the by-paths of ſin. *p* From the evil of ſin, and conſequently from the evil of puniſhment. *q* That takes heed to walk in that high-way. *r* From that miſchief which befalls thoſe that walk in the crooked paths of wickedneſs.

18 * Pride *goeth* before deſtruction *s*, and an haugh-
*Ch. 18. 12. ty ſpirit before a fall.

s It is commonly a forerunner and cauſe of mens ruine, becauſe it highly provokes both God and Men.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud *t*.

t Who will ſpoil and rob others to maintain their own Pomp and Luxury.

20 ‖ He that handleth a matter wiſely *u*, ſhall find
*Pſ.32. good *x*; and whoſo * truſteth in the LORD *y* happy *is* he *z*.

u He who orders his affairs with diſcretion. Or, as others, both ancient and later Interpreters take it, *He that underſtandeth*, or *attendeth to the Word*, to wit, the Word of God, which is called abſolutely *the Word*, Prov. 13. 13. and elſewhere, making that the rule of his actions. *x* Shall obtain happy ſucceſs. *y* Who doth not truſt to his own prudence or diligence, but to God's providence and bleſſings. Or, who mixeth God's Word with Faith, as the Phraſe is, *Heb.* 4. 2. *z* He ſhall not only find ſome good, but ſhall certainly attain to true happineſs.

21 The wiſe in heart ſhall be called prudent *a*, and the ſweetneſs of the lips *b* increaſeth learning *c*.

a The ſenſe is either, 1. He who hath Wiſdom or ſound knowledg in his Heart, will ſhew it by his prudence in ordering his Actions. Or rather, 2. He who is truly wiſe, or prudent, or intelligent (all which words moſt commonly ſignifie one and the ſame thing, both in this and in other Books of Scripture) ſhall be ſo called or accounted by others. *b* Eloquence added to Wiſdom; the faculty of expreſſing a Man's mind fitly, and freely, and acceptably. *c* Both in himſelf, for whilſt a Man teacheth others, he improveth himſelf; and eſpecially in others, who by this means are induced to hear and receive his good inſtructions. Wiſdom gets a Man repute with others, but this faculty of right ſpeaking, makes a wiſe Man more inſtrumental to do good to others.

22 * Underſtanding *is* a well-ſpring of life *d* to him that hath it *e*; but the inſtruction of fools *is* folly *f*.

d Is continually ſuggeſting wholeſom and ſaving inſtructions. *e* And to others alſo, as is underſtood from the following clauſe. *f* Their moſt grave and ſerious counſels are fooliſh

23 The heart of the wiſe † teacheth his mouth *g*,
*Pſ. 37. 30. and addeth learning to his lips *h*.

g Directeth him what, and when, and how to ſpeak, and keepeth him from ſpeaking raſhly and fooliſhly. *h i. e.* Inableth him to ſpeak learnedly and wiſely. Or, *increaſeth Learning* (in himſelf and others) *by* (as this Hebrew Particle oft ſignifies, and is by ſome rendred here) *his lips*, *i. e.* by his wiſe ſpeeches; that this may agree with the latter clauſe of *v.* 21. where this ſame Phraſe is uſed.

24 * Pleaſant words *are as* an honey-comb, ſweet
*Pſ. 119. 103. to the ſoul, and health to the bones *k*.

i The Diſcourſes of the wiſe, laſt mentioned, *v.* 23. which yield both profit and delight; their wholeſom counſels and refreſhing comforts. *k* To the body, Synecdochically expreſſed by the Bones the ſtrongeſt and greateſt parts of it, and the ſupporters of the reſt.

25 * There is a way that ſeemeth right unto a man,
*Ch. 14. 12. but the end thereof *is* the ways of death *l*.

l This whole Verſe was delivered before Ch. 14. 12. and is here repeated partly for its great importance and uſefulneſs to prevent that ſelf-deceit, which is ſo common and dangerous; and partly to keep men from leaning too much to their own underſtanding, and to oblige them to ſeek and receive the good counſels of wiſe and holy men.

26 * † He that laboureth, laboureth for himſelf *m*,
*Eccl. 6. 7. † Heb. *the Soul of him that laboureth.* for his mouth † craveth it of him *n*.

m For his own uſe and benefit. The ſcope of the Proverb is to commend and preſs diligence in a Man's calling, and to condemn idleneſs. *n* Heb. *boweth to him*, as a ſuppliant; beggeth him to labour that it may have ſomething to put into it for its own comfort, and for the nouriſhment of the whole Body.

† Heb. *boweth unto him.*

27 † An ungodly man diggeth up evil *o*, and in his
† Heb. *a man of Belial.* lips *there is* as a burning fire *p*.

o Inventeth or deſigneth miſchief to others, and proſecuteth his evil deſigns with great and conſtant induſtry. *p* As his thoughts, ſo alſo his words are very vexatious and pernicious; his Tongue is ſet on fire of Hell, and ſets himſelf and others on fire by lyes and ſlanders, and other provoking ſpeeches.

28 * A froward *q* man † ſoweth ſtrife *r*, and * a
*Ch. 6. 14, 19. & 15. 18. & 26. 21. & 29. 22. whiſperer *s* ſeparateth chief friends *t*.

q Or, *perverſe*, who perverteth his words and ways; who pleaſeth not God, and is contrary to men, as was ſaid of the Jews, 1 *Theſſ.* 2. 15. *r* By whiſpering ſuch things as may provoke one againſt another. *s* Who ſecretly carry Tales from one to another, publiſhing thoſe evil words and actions which they ſhould conceal, and detracting from their good actions, and perverting ſuch as are innocent with their falſe conſtructions. *t* Heb. *a chief Friend*, the Singular number put for the Plural, as is frequent in the Hebrew Text.

*Ch. 17.9.

29 A violent man *u* enticeth his neighbour *x*, and leadeth him into the way *that is* not good *y*.

u Heb. *A Man of violence*, *i. e.* devoted to violent and injurious courſes. *x* Into a confederacy with him in his wicked practices, as it follows. *y i. e.* That is very ſinful, as this Phraſe is uſed, *Prov.* 17. 26. & 18. 5. and oft elſewhere.

30 He † ſhutteth his eyes *z* to deviſe froward things,
† Heb. *ſendeth forth.* moving his lips *a* he bringeth evil to paſs.

z That his Thoughts may be more free and intent to contrive miſchief. *a* Which is the geſture, either 1. of one whoſe Thoughts are deeply engaged. Or 2. of one that ſpeaketh or maketh ſigns to others to aſſiſt him in executing that wickedneſs which he hath contrived.

31 * The hoary head *is a* crown of glory *b*, *if* † it
*Ch. 20. 29. † Heb. *it ſhall*, or, *muſt be found.* be found in the way of righteouſneſs *c*.

b A great Honour and Ornament, as it is a ſingular Bleſſing of God, a token of great experience and prudence, as it comes neareſt to God, who is called, *The Ancient of Days*. Dan. 7. 9. *c* If it be accompanied with true Piety, otherwiſe *an old Sinner is accurſed*, Iſa. 65. 20. Heb. *it ſhall be found*, &c. This is a privilege promiſed to righteous Perſons, *Exod.* 20. 12. *Prov.* 3. 16. & 4. 22. whereas ungodly men *ſhall not live out half their days*, Pſal. 55. 23.

32 *He that is* ſlow to anger *d*, *is* better *e* than the mighty; and he that ruleth his ſpirit *f*, than he that taketh a city.

d Not apt to revenge, but ready to forgive, injuries. *e* Becauſe he is more like to God, more wiſe to foreſee and to prevent miſchief both to himſelf and others, which oft cometh from raſh anger, of a more gallant and generous ſpirit, and more valiant and victorious, as it follows. This is oppoſed to the perverſe judgment of the World, who eſteem ſuch Perſons puſillanimous and cowardly. *f* That ſubdueth his paſſions; for his victory is the more glorious, becauſe he fights with the ſtronger enemy, he conquers by his own, and not by other mens hands, and he gets a greater glory and advantage to himſelf, and that without the injury and ruine of others, wherewith the Conqueſts of Cities are commonly attended.

33 The lot is caſt into the lap *g*, but the whole
*Ch. 18. 18. † diſpoſing thereof *is* of the LORD *h*.

† Heb. *judgment.*

g As the ancient practice was in dividing Inheritances, and deciding doubtful things, of which ſee *Numb.* 26. 55. *Joſ.* 7. 16. 1 *Sam.* 10. 20, 21. & 14. 41, 42. *Prov.* 1. 14. *Act.* 1. 26. *h* The event though caſual to men, is directed and determined by God's counſel and povidence.

CHAP. XVII.

*Ch. 15. 17. ‖ Or, *good chear.* 'BEtter *is* * a dry morſel, and quietneſs therewith, than a houſe full of ‖ ſacrifices *a* with ſtrife.

a Of the remainders of Sacrifices, of which they uſed to make Feaſts: of which ſee on *Prov.* 7. 14. Or, *of ſlain* Beaſts, as that word is uſed, *Gen.* 31. 54. and elſewhere.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame *b*, and ſhall have part of the inheritance among the brethren *c*.

b Either as being by his Father appointed Tutor or Guardian to his Son; or being by his Wiſdom advanced to that Eſtate and Dignity, which the other poſſibly hath loſt by his folly. *c* Partly as a juſt recompence for his faithful Service, as *Gen.* 15. 2, 3, &c. and partly as an Obligation to him, to take care of his Children.

*Pſ. 26. 2. Ch. 27. 21. Jer. 17. 10. Mal. 3. 3. † The trial of. 3 * The fining-pot *is* for † ſilver, and the furnace for ‖ gold, but the LORD trieth the hearts *d*.

‖ The trial of.

d The Hearts of men cannot be ſearched and known by any humane art, but by God only.

4 A wicked doer *e* giveth heed to † falſe lips *f*: *and* a liar giveth ear to a naughty tongue *g*.

† Heb. *lips of iniquity.*

e Or, *a malicious* or *miſchievous Man*, whoſe practice and delight it is to bring trouble to others. *f* Heb. *to Lips of Iniquity*, to any wicked counſels or ſpeeches, to falſe Accuſations and Calumnies, which give him occaſion and encouragement to do miſchief. *g* He who accuſtometh himſelf to falſe and wicked ſpeaking delighteth in the

the like speeches of other men. This Proverb contains a comparison between an evil-doer, and an evil-speaker, and sheweth their agreement in the same sinful practice of being greedy to hear false and wicked speeches.

*Ch.14.31. 5 * Whoso mocketh the poor *h*, reproacheth his Maker *i*; *and* he that is glad at calamities *k*, shall not
†Heb. *held innocent.* be † unpunished.

h Derideth or reproacheth him with or for his poverty. *i* God who by his Providence made him poor. See the same assertion, *Prov.* 14. 31. *k* At the miseries of other men.

*Pf.127.3. & 128. 3. 6 * Childrens children *are* the crown of old men *l*, and the glory of children *are* their fathers *m*.

l Their honour and happiness, because they are in themselves Blessings of God and Testimonies of God's favour, although sometimes they may become the shame of their Fathers House. *m* Namely such Fathers as are wise and godly, as is evident from the nature of the thing, for wicked Parents bring infamy upon their Children.

†Heb. *a lip of excellency.* 7 † Excellent speech *n* becometh not a fool *o*; much less do † lying lips a prince.

n Either 1. discourse of high and excellent things far above his
†Heb. *a lip of lying.* capacity. Or, 2. lofty or eloquent speech, which fools oft affect. Or 3. vertuous and godly Discourse. *o* Either properly so called: Or, as this word is most commonly used in this Book, a wicked man, whose actions give the lye to his Expressions.

*Ch.18.16. †Heb. *a stone of grace.* 8 * A gift *is as* † a precious stone *p* in the eyes of him that hath *it q*; whithersoever it turneth *r*, it prospereth.

p Pleasant and acceptable; and withal dazleth his eyes. *q* Heb. *of the Lord*, or *owner of it*, either 1. of the giver: Or, rather 2. of the Receiver of it, who by the giver is made Lord of it; for to his eyes it was exposed, that he might discern the beauty and worth of it, and thereby be allured to do what was desired, which accordingly he did, as it here follows. *r* To whomsoever it is presented. But this, as also many other Proverbs, are to be understood of the common course or effect with most men, but not universally of all men.

*Ch.10.12. ‖ Or, *procureth.* 9 * He that covereth a trangression *s*, ‖ seeketh *t* love *u*; but he that repeateth *x* a matter *y*, separateth very friends *z*.

s That concealeth, as far as he may, other mens faults against himself or against their friends. *t i. e.* Findeth or obtaineth, as this word is used here below, *ver.* 19. & *Prov.* 11. 27. *u* Either 1. to himself. Or rather 2. to the transgressor, or offending Friend; he maintains love among Friends, as it may be explained from the opposite clause. *x* That publisheth and spreadeth it abroad; that recals it to mind after it was past and forgotten. *y* Or, *the matter* last mentioned, to wit, the transgression. *z* Either 1. he alienateth his Friend from himself. Or rather 2. he raiseth jealousies and dissensions among Friends. This Phrase we had before, Chap. 16. 28.

§ Or, *a reproof worketh more a wise man, than to strike a fool an hundred times.* 10 ‖ A reproof entreth more into a wise man *a*, than an hundred stripes into a fool.

a Is more effectual for his reformation.

11 An evil *man* seeketh only rebellion *b*; therefore a cruel messenger *c* shall be sent against him.

b It is the constant study and business of wicked men to rebel, either 1. against men in Authority. But this is not universally true, for many most wicked Persons are not guilty of that sin. Or rather 2. against God: For 1. thus it is true of all wicked men. 2. This word is used of rebellion against God, *Deut.* 31. 27. *Ezek.* 2. 5, 6. & 3. 9, &c. 3. This word being put alone without any addition of the object seems most probably to be meant of the highest and worst kind of rebellion, according to the common rule of interpretation in such cases. *c* Or, *a cruel Angel*, the Angel of Death, the Devil, or some bloody men employed by God to avenge his quarrel; or some dreadful punishment; it being very usual in Scripture to represent things under the notion of Persons, as *Rom.* 7. and elsewhere.

*Hos.13.8. 12 Let * a bear robbed of her whelps *d* meet a man, rather than a fool in his folly *e*.

d When she is most cruel and fierce. *e* In the heat of his Lust or passion, because the danger is greater, all things considered, and more unavoidable.

*Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9. 13 Whoso * rewardeth evil for good, evil shall not depart from his house *f*.

f From his Person and Family; because such a Man is most hateful to God and to all Mankind; God will punish him, and men will not pity nor relieve him.

14 The beginning of strife *is as* when one letteth
*Ch. 20. 3. out water *g*; therefore * leave off contention before it be meddled with *h*.

g By cutting the Bank of a River, in which case the Water quickly widens the breach and breaks in with irresistible violence and fury, and causeth great mischief and destruction. *h* Avoid the occasions, any prevent the beginnings of contention.

*Ex. 23. 7. Ch. 24. 24. Isa. 5. 23. 15 * He that justifyeth *i* the wicked, and he that condemneth the just, even they both are abomination to the LORD.

i That acquitteth him as innocent by a judicial Sentence, or otherwise approveth or commendeth his evil practices. By which we may easily understand what it is to *condemn the just*.

16 Wherefore *is there a* price *l* in the hand of a fool to get wisdom *m*, seeing *he hath* no heart to it *n*?

k The Question implies that it is unworthily placed, and that it is to no purpose or benefit of the Possessor. *l* Possessions or Riches as all the ancient Translators render it, of which this word is used, *Isa.* 55. 1. and elsewhere, under which all opportunities and abilities of getting it are comprehended. *m* For the obtaining whereof, rich Men have many and great advantages above others. *n* Neither common discretion to discern the worth of Wisdom, and his advantage to get it; nor any sincere desire to get it; for *the heart* is commonly used in Scripture both for the understanding, and for the will and affections.

17 * A friend *o* loveth at all times *p*, and a brother *q* is born for adversity *r*.

o A sincere and hearty Friend. *p* Not only in prosperity, but also in adversity, when false Friends forsake us. *q* Who is so not only by Name and Blood, but by brotherly affection. *r* Was sent into the World for this among other ends, that he might comfort and relieve his Brother in his adversity. So this Proverb compareth a Friend with a Brother, and sheweth that a Friend doth that freely, and by a choice, which a Brother doth by the force and obligations of Nature, But this last clause may be, and is by divers otherwise rendred, *and* he (to wit, the Friend) *is Born a Brother* (or, *becomes*, or *is made a Brother*, *i. e.* puts on brotherly affection, as if he had received a second Birth and was born his Brother, such expressions being not unusual both in Scripture, and in other Authors) *in* or *against the* time of adversity. So the sense is, He is a Friend at all Times, but in adversity he is more than an ordinary Friend, even a Brother.

*Ch.6.1. 18 * A man void of † understanding striketh hands *s*, *and* becometh surety in the presence of his friend *t*.

s In token of his becoming Surety: Of which Phrase, and of the thing it self, see on *Prov.* 6. 1. & 11. 15. *t* The *Friend* here is either 1. before, and to the Creditor. Or rather 2. before, and with and for the Debtor, for whom, as being his Friend, he becomes Surety, as the manner of Friends is. See on *Prov.* 6. 3. And this Proverb is fitly placed after that *v.* 17. to intimate, that although the laws of Friendship oblige us to love and help our friends in trouble, as far as we are able, yet they do not oblige us to become Surety for them rashly, and above what we are able to pay, for by that means we make our selves unable to do good either to them, or to others, or to our selves.

19 He loveth transgression, that loveth strife *u*; *and* he that exalteth his † gate *x*, seeketh destruction *y*.

u Because contention is in it self a sin, and is commonly accompanied or followed with many sins, as detraction, malice, hatred, pride, *&c.* *x* Either 1. his mouth. *i. e.* who speaketh loftily: for we read of *the gate* or *doors* of ones *Mouth* in *Micah.* 7. 5. and elsewhere: but then the word *Mouth* or *Tongue* is added to determine the sense: but the Mouth is nowhere called *the gate*, simply or absolutely. Or 2. the Gate of his House, that maketh it, and consequently his House, lofty and Magnificent, beyond what befits his quality, which being an evidence and effect of pride and haughtiness of Spirit is here mentioned for all the rest. So the sense is, He who carries himself loftily and scornfully. *y* He seeks those things which will expose him to destruction, because he maketh himself odious both to God and men. Or *findeth destruction*; *seeking* being put for finding or procuring, as above *v.* 9.

20 † He that hath a froward heart *z*, findeth no good *a*; and he that hath a perverse tongue *b*, falleth into mischief.

z Whose Heart is not plain and upright, but false towards God or men. *a* Shall not get that advantage by his dissimulation which he intends and expects, but shall fall into mischief, as is implied from the opposite Clause. *b* That speaks deceitfully or wickedly. So here is a comparison between an evil heart and an evil Tongue, and the ill effects of both of them.

21 * He that begetteth a fool *c*, *doth it* to his sorrow; and the father *d* of a fool hath no joy *e*.

c Not a Natural, but a wilful fool, or a wicked Son. *d* And consequently the Mother also. *e* Which Parents usually have in the Birth of a Child, and especially of a Son, but hath great cause of sorrow, the contrary being implied in this and such like expressions, as in Scripture, as *Prov.* 10. 1, *&c.* so also in profane Authors: whose words see in my Latin *Synopsis*.

22 * A merry heart *f* doth good *g* ‖ *like* a medicine; but a broken *h* spirit drieth the bones *i*.

f Chearfulness of Soul, especially that which is solid, and ariseth from the witness of a good Conscience. *g* Even to the Body; it contributes very much to the restoration or preservation of bodily Health and Vigour, as Physicians observe, and Experience sheweth. *h* Sad and dejected. *i* Wasteth the marrow of the Bones, and the moisture and strength of the Body.

23 A wicked *man k* taketh a gift out of the bosom *l* to pervert the ways of judgment *m*.

k Whether Judge or Witness. *l* In secret, as this Phrase is expounded, *Prov.* 21. 14. being privily conveyed from the bosom of the giver into his own bosom. *m* To give or procure an unjust sentence.

24 * Wisdom *is* before him *n* that hath understanding; but the eyes of a fool *are* in the ends of the earth *o*.

n Or, *in* (as the particle *beth* is used, *Deut.* 2. 7. and is here rendred by divers Interpreters) *the face* or *countenance*. The sense is either 1. His Wisdom appears even in his gestures and looks, which are modest, and composed, and grave. Or 2. Wisdom is before him, or in his sight, as the mark at which he aims, or as the rule by which he constantly walketh, and ordereth all his steps, from time to time minding his present duty and business. *o* The sense of this clause also is either 1. His folly appears in his light, and unsteddy, and disorderly carriage and looks. Or 2. His mind is wavering and unsettled; he neither proposeth a right and certain end to himself, nor is he constant in the use of fit means to attain it; he neglects his present business, and true interest, and wanders hither and thither in the pursuit of earthly vanities, minding most

most those things which are remotest from him, and least concern him.

25 * A foolish son *is* a grief to his father, and bitterness to her that bare him *p*.

p This he said before, *Prov.* 15. 20. and elsewhere, but he here repeats it as a point of great moment and constant use, and as a powerful motive to oblige both Children to carry themselves wisely and dutifully to their Parents, as they would not be thought to be unnatural or inhumane, and Parents to educate their Children prudently and religiously, at least for their own comfort, if not for the publick good.

26 Also *q* † to punish the just *r is* not good *s*; nor to strike princes for equity *t*.

q This particle seems to have relation to the next foregoing Proverb to imply that it is a very evil thing for Children to cause grief to their Parents, as it is also to do what here follows. *r* For Parents, or Princes, or Rulers, to whom alone this power belongs to punish innocent and good men. *s* Is highly evil and abominable, as is implied. See above, *v.* 20. and *Prov.* 16. 29. & 17. 10. &c. *t* Nor to smite Magistrates, either with the Hand or Tongue, for the execution of Justice, as condemned persons are apt to do. Or, as some learned Interpreters render it, *Nor for Princes to strike* any man *for equity*, or for doing his duty, or what is just. So this clause best agrees with the former. Besides it belongs to Princes or Magistrates to punish or strike.

27 * He that hath knowledg spareth *u* his words; *and* a man of understanding is of ‖ an excellent spirit *x*.

u Heb. *restraineth*, as at other times, so especially when he is provoked to passion, in which case fools utter all their mind. *x* Which he sheweth by commanding his passions, and bridling himself from lasty and unadvised speeches. Or, as others render it, is *of a cool Spirit*, calm and moderate, not easily provoked, *humble*, as the Chaldee renders it, *patient* or *long-suffering*, as the LXX and Arabick Interpreters render the words. Or as others, *sparing* (Heb. *precious*, which is put for *rare* or *scarce*, 1 *Sam.* 3. 1. *Prov.* 25. 17. *Isa.* 13. 12.) *of his breath*, *i. e.* of his speech, as this very word is used, *Prov.* 29. 11. *Isa.* 11. 4. compared with 2 *Thes.* 2. 8.

28 * Even a fool when he holdeth his peace, is counted wise *y*: *and* he that shutteth his lips *is* esteemed a man of understanding.

y Because he is sensible of his own folly, and therefore forbears to speak lest he should discover it; which is a great point of true Wisdom.

CHAP. XVIII.

1 ‖ THrough desire a man having separated himself, seeketh *and* intermeddleth with all wisdom *a*.

a According to this interpretation the sense is, *Through desire* (of it, to wit, of Wisdom, which is easily understood out of the end of the verse; such Ellipses being frequent in Scripture) *a man having separated himself* (being sequestred from the company, and noise, and business of the World, betaking himself to retirement and solitude, as men do that apply themselves to any serious study) *seeketh* and *intermeddleth with all wisdom*, *i. e.* useth all diligence, that he may search and find out all solid knowledge and true Wisdom. And this earnest desire and endeavour to get true Wisdom within a mans self is fitly opposed to the fools contempt of Wisdom, or to his desire of it, not for use and benefit, but only for vain ostentation; which is expressed in the next verse, although coherence is little regarded by Interpreters in the several Verses and Proverbs of this Book. But this verse is otherwise rendred in the margin of our English Bible, and by divers others, *He that separateth himself* (either 1. From his friend. Or rather 2. From other men; who affects singularity is wedded to his own Opinion and through self-conceit despiseth the opinions and conversation of others) *seeketh* and *intermeddleth* (for this word is used in a bad sense, *Prov.* 17. 14. & 20. 3. and it is not found elsewhere, save in this place) *in every business*, as proud and singular persons are commonly pragmatical, delighting to find faults in others, that they may get some Reputation to themselves by it. Heb. *in every thing that is*, thrusting themselves into the actions and affairs of other men. Or, as this last clause is and may be rendred, and *contendeth* (Heb. *mingleth himself*; for words of that signification are commonly used for *contending* or *fighting*, as *Deut.* 2. 5, 9, 19. *Isa.* 36. 8. *Dan.* 11. 10.) *with* or *against* (for the Hebrew prefix *beth* oft signifies *against*) *all Reason* or *Wisdom*: whatsoever any man speaketh against his opinion and desire, though it be never so reasonable and evident, he rejecteth it, and obstinately maintains his own opinion.

2 A fool hath no delight in understanding *b*, but that his heart may discover it self.

b In getting found and saving knowledg, either by his own study, or by the instructions of wise and good men. *c* Heb. *but* (his delight is) *in the discovery of his own heart*, *i. e.* in uttering that folly and wickedness which is in his heart: being more forward to speak than to hear, which is one badge of a fool.

3 When the wicked cometh *d*, *then* cometh also contempt *e*, and with ignominy reproach *f*.

d Into any place or company. *e* Either 1. Passively; he is justly contemned and reproached by those who converse with him. Or rather 2. Actively; he despiseth and scorneth all Instruction and Reproof, neither fearing God, nor reverencing Man: For he forms here to note his sin, rather than his punishment. *f* And he doth not only contemn others in his heart, but sheweth his contempt of them by ignominious and reproachful expressions and carriage.

4 * The words of a mans *g* mouth *are as* deep waters *h*, *and* the well-spring of wisdom *as* a flowing brook *i*.

*Ch. 20. 5.

g i. e. A wise mans, as the next clause explains this; who is worthy of the name, and hath the understanding of a man in him. This Hebrew word oft-times notes an eminent or excellent person, and therefore is opposed to *Adam*, which designs any ordinary man. *h* Full of deep Wisdom. *i* That Wisdom which is in his heart is continually pouring forth wise and good counsels.

5 * It is not good *k* to accept the person *l* of the wicked, to overthrow the righteous in judgment.

*Lev. 19. 15. Deut. 1. 17. & 16. 19. Ch. 24. 23.

k i. e. It is a most wicked and hateful thing. See on *Prov.* 17. 15, 26. *l* To favour his unrighteous cause.

6 A fools lips enter into contention *m*, and his mouth calleth for strokes *n*.

m A fool by his rash and wicked speeches provoketh others to quarrel with him, and, as it follows, to strike him. *n* Procureth strokes to himself.

7 * A fools mouth *is* his destruction, and his lips *are* the snare of his Soul.

*Ch. 10. 14. & 12. 13. & 13. 3.

8 * The words of a ‖ tale-bearer *are* ‖ as wounds *p*, and they go down into the † innermost parts of the belly *q*.

*Eccl. 10. 12. *Ch. 12. 18. & 26. 22.

‖ Or, *whisperer.* † Heb. *chambers.*

o Who privily slandereth his Neighbour. *p* Deeply wound the Reputation, and afterwards the Heart, of the slandered person. Compare *Prov.* 12. 18. Or, as others render the word, are *as smooth* or *flattering*, *i. e.* they really are so; the particle *as*, being oft used to express the truth of the thing, as hath been noted before. See also *Job.* 1. 14. They are softer than Oil, as is said *Psal.* 55. 21. For slanderers use to cover and usher in their calumnies with pretences of kindness and compassion to them whom they traduce. *q* They wound mortally, piercing to the heart, which is oft meant by *the belly*, as *Job* 15. 35. & 32. 19. &c.

‖ Or, *like as* ‖ Or, *but, when men are wounded.*

9 He also that is slothful in his work, is brother to him that is a great waster *r*.

r They are alike, though they take several paths, yet both come to one end, even to extream want and poverty.

10 * The name of the LORD *s is* a strong tower *t*; the righteous *u* runneth into it, and † is safe.

*2 Sam. 22. 51. Psal. 18. 2. & 27. 1. & 61. 3. & 91. 2. & 144. 2.

† Heb. *is set aloft.*

s i. e. The Lord, as he hath revealed himself in his works, and especially in his word by his Promises, and the Declarations of his infinite perfections, and of his good will to his People. *t* Is sufficient for our Protection in case of the greatest dangers. *u* Which limitation he adds to beat down the vain confidences of those men, who though they live in a gross neglect and contempt of God, will expect Salvation from him.

11 * The rich mans wealth *is* his strong city, and as an high wall in his own conceit *u*.

*Ch. 10. 15.

u He trusts to his Wealth, as that which will either enable him to resist his enemy, or at least purchase his favour.

12 * Before destruction the heart of man is haughty *x*, and before honour *is y* humility.

*Ch. 11. 2.

x Pride is a cause and presage of ruin, as is noted *Prov.* 16. 18.
y Or, *goeth*. This clause we had, *Prov.* 15. 33.

13 He that † answereth a matter before he heareth *it z*, it *is* folly and shame *a* unto him.

† Heb. *returneth a word.*

z Before he hath fully heard and considered what another is speaking about it. *a* It is a shameful folly, though he seek the reputation of a wise man by it, as if he could readily and throughly understand all that another can say before he hath uttered it.

14 The spirit *b* of a man will sustain his infirmity *c*; but a wounded *d* spirit who can bear *e*?

b i. e. The soul, to wit, which is unwounded, as appears by the opposite branch of the verse; which is vigorous and chearful, supported by the sense of God's Love, and the Conscience of its own Integrity, and the prospect of its present Peace, and future Happiness. *c* Will easily support him under any bodily or outward troubles, as God's people have oft found by experience *d* Dejected with the sense of its own guilt and misery. *e* It is most grievous and intollerable without divine assistance.

15 The heart of the prudent getteth knowledg *f*, and the ear of the wise getteth knowledg *g*.

f By employing his thoughts and studies upon it. *g* By a greedy and diligent attention to those from whom he may learn it.

16 * A mans gift maketh room for him *h*, and bringeth him before great men *i*.

*Ch. 17. 8. & 21. 14.

h Procures him free access to great men. Heb. *enlargeth him*, as this very Phrase is rendred, *Psal.* 4. 1. and elsewhere; freeth him from straits and oppressions. *i* Gets him favour and free conversation with them.

17 *He that is* first in his own cause *k seemeth* just *l*; but his neighbour cometh *m* and searcheth him *n*.

k He that first pleadeth his cause. *l* Both to himself and to the Judg or Court, by his fair pretences. *m* To contend with him in judgment, and to plead his cause. *n* Examineth the truth and weight of his Allegations, and disproveth them, and detecteth his weakness. Or, *discovers him*: for *seeking* or *searching* are oft put for *finding*, as *Prov.* 17. 9, 19. and elsewhere.

18 The lot causeth contentions to cease *o*, and parteth *p* between the mighty *q*.

o By determining the matters in difference. *p* Maketh a partition, giveth to every one what is right or meet, by the disposition of divine Providence. *q* So it doth also between mean persons, but he mentions *the mighty* because they are most prone to contention, and most fierce and intractable in it, and most capable of doing great mischief to themselves and others by it, and therefore they most need this remedy.

19 A brother offended *r is harder to be won s* than a strong city *t*, and *their* contentions *are* like the bars of a castle *u*.

r To wit, by his Brothers unkindness or injury. *s* Or, *is stronger*, which is sufficiently understood by the mention of a *strong City*, to which he is compared, such Ellipses being frequent in the Hebrew, as hath been noted before. *t* Which is hardly to be conquered. *u* Which are very strong, and not to be broken, and make the castle strong, and hardly to be won. The truth of this assertion is confirmed by the testimony of *Aristotle* and other learned Authors, who affirm the same thing; and the reason of it is evident, because the nearness of the Relation greatly heightens the provocation, and Love abused frequently turns to extream hatred.

*Ch.12.14. & 13.2. 20 * A mans belly shall be satisfyed with the fruit of his mouth *x*, *and* with the encrease of his lips shall he be filled.

x Wise and edifying discourses tend to the comfort and satisfaction of the Speaker, as well as to the good of the Hearers.

21 Death and life *are* in the power of the tongue *y*, and they that love it *z* shall eat the fruit thereof *a*.

y Are brought upon men by the good or bad use of their tongues. *z* Either 1. The Tongue; that love and use much talking, which is oft censured as a sin, and a cause of mischief. See *Prov.* 10. 19. *Jam* 1. 19. Or, 2. The use of their tongue in either of those ways, which are plainly supposed in the former clause of the verse: they who do not only speak well, which a wicked man may sometimes do; or speak ill, which a good man may possibly do, but do love, and therefore accustom themselves to speak well or ill. *a* Shall receive either good or evil according to the quality of their Speeches.

*Ch.19.14. 22 *Whoso findeth a Wife *b*, findeth a good *thing c*, and obtaineth favour of the LORD *d*.

b Either 1. Simply a Wife; for a Wife, though she be not the best of her kind, is to be esteemed a blessing, being useful both for society of life, *Gen.* 2. 18. and for the mitigation of a mans cares and troubles, and for the prevention of sins. Or, 2. Good Wife; one that deserves the Name, and performs the dury of that relation; a wise and worthy Wife, as this word may seem to imply, being deduced from the Hebrew word, *iseh*, which sometimes notes a man of Eminency. And this limitation and explication of the word may be gathered both from the following commendations, which would hardly be given to a bad Wife, and from the usage of Scripture in which this Ellipsis is frequent, as *a path* or *way* is put for a *good path* or *way*, Psal. 119. 1. Prov. 15. 10. *an answer* for *a good answer*, Prov. 15. 23. *a King* for *a good King*, Prov. 16. 10. & 29. 4. *a name* for *a good name*, Prov. 22. 1. Eccles. 7. 1. *&c.* *c* A singular Blessing. *d* Obtaineth her not by his own Wit, or Art, or Diligence, but by God's good Providence towards him, which ordereth that and all other events as it pleaseth him.

23 The poor useth intreaties *e*, but the rich answereth * roughly *f*. *Jam. 2.3.

e Humbly begs the favour of rich men, as his necessities and occasions require it. *f* Speaketh proudly and scornfully either to the poor, or to others that converse with him, being puffed up with a conceit of his Riches, and of his self-sufficiency.

24 A man *that hath* Friends *g* must shew himself friendly; * and there is a friend *that* sticketh closer *h* than a brother. *Ch.17.17.

g Heb. *A man of Friends*; either 1. Who desires the friendship of others. Or, 2. Who professeth friendship to others. *h* To him that desires and needs his help: Who is more hearty in the performance of all friendly Offices.

CHAP. XIX.

*Ch. 28.6. 1 * BEtter *is* the poor that walketh in his integrity *a*, than *he that is* perverse in his lips *b*, and is a fool *c*.

a Who is upright in his words and actions. *b* That useth to speak wickedly, which proceeds from a wicked heart, and is usually attended with an evil Life. *c* Is an Hypocrite, or a wicked man, for this is opposed to the upright man in the former clause, yea, though he be rich, which is implied from the same clause.

2 Also *that* the soul *d be* without knowledge *e*, *it is* not good *f*: and he that hasteth with *his* feet *g*, sinneth.

d Which is the principal cause and director of all mens actions. *e* Without Wisdom or Prudence to discern his way, and what, and how, he ought to act in his several cases and concernments. *f* It is very evil and pernicious. *g* That rashly and headily rusheth into actions without serious consideration. So two vices are here censured, the want of knowledg, and the neglect or disuse of knowledg in a mans actions.

3 The foolishness of man perverteth his way *h*, and his heart fretteth against the LORD *i*.

h Either 1. enticeth him to sin. Or, rather 2. Crosseth and blasteth his designs and enterprises, and brings losses and miseries upon him. *i* He ascribes his unhappiness not to his own sin and folly, which is the true cause of it, but to God and his Providence, against which he unjustly murmurs.

*Ch.14.20. 4 * Wealth maketh many friends; but the poor is separated from his neighbour *k*.

k Is disowned and forsaken by those who are most obliged to help him.

*Ver. 9. Ex. 23.1. Deut.19.16, *he that* speaketh lies *l* shall not escape. 5 * A false witness shall not be † unpunished *l*, and

19 Ch. 6. *l* Though he escape the observation and punishment of men yet 19. & 21.28. he shall not avoid the judgment of God. *m* That accustometh him- † Heb. *shall* self to lying, either in judgment, or in common conversation. *not be innocent.*

6 Many will entreat the † favour of the prince *n*, and every man *is* a friend *o* to † him that giveth † gifts. † Heb. *bribes.*

n Or, as others, *of the liberal or bountiful man*: which comes to the same thing: for *Kings* were anciently called *Benefactors*, Luke 22. 25. *o* Not sincerely, as daily experience shews, but in shew or profession, or in the outward expressions of it, whereby they may oblige him.

7 * All the brethren *p* of the poor do hate him *q*, † Ch. how much more do his friends *r* go far from him? he pursueth *them with* words *s*, *yet* they are wanting to him *t*.

p His nearest and dearest Relations, who are oft called *Brethren* in Scripture, by a common Synecdoche. *q i.e.* Despise and shun him, as men do any thing which they hate, and as the following words explain it. *r* His former companions, who in his prosperity professed friendship to him. *s* Earnestly imploring their pity, Or, *he urgeth* (Heb. *pursueth*) their *words*, *i.e.* alledgeth their former promises, and professions of Friendship. Or, without any supplement, *he seeketh words*, as the Preacher *sought to find out acceptable words*, Eccles. 12. 10. wherewith he might prevail or move them to pity. † Heb. *they are not*, either 1. His friends are not, to wit, what they pretended to be, friends to him. Or, 2. Their words are vain, and without effect; there is no reality in them.

8 He that getteth † wisdom, loveth his own soul *u*; † He he that keepeth understanding *x* shall find good *y*. *heart.*

u Or *loveth himself*, because he procures great good to his Soul, or to himself, as it follows, as sinners on the contrary are said to *hate their Souls*, *Prov.* 29. 24. because they bring mischief upon them. *x* That observeth and carefully practiseth its precepts, as that Phrase is commonly used. *y* Shall have great benefit by it, both for his conduct in this Life, and for his happiness in the next.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish *z*.

z This was said before, v. 5. and seems to be here repeated, either for its great use and weight in humane society, and to shew how much God abhors such practices; or to shew the pernicious effects of this sin, and consequently of all other sins, one eminent kind being put for all the rest, and this in opposition to the good effects of Wisdom or Piety, which he declared in the foregoing verse.

10 * Delight *a is* not seemly for a fool *b*; much less † Eccl. * for a servant *c* to have rule over princes *d*. † Ch.

a To live in Pleasure, and Plenty, and outward Glory. *b* It doth Eccl. not become him, nor suit with him; partly because Prosperity corrupts even wise men, and makes fools mad; and partly because it gives him more opportunity to discover his folly, and to do mischief both to himself and others. He implies that a rod or punishment is fitter for him than pleasure, as is noted, *Prov.* 10. 13. & 26. 3. *c* Who is of a servile condition and disposition, not much differing from a *Fool*; who is a servant to his Lusts, and wholly unfit to rule other men. *d i.e.* Over men of better quality than himself: for servants are commonly ignorant, and when they are advanced they grow insolent, and presumptuous, and intolerable.

11 * The ‖ discretion of a man deferreth his anger, ‖ Ch. and *it is* his glory to pass over a transgression *e*. ‖ Or, *Heb.*

e This is opposed to the perverse judgment of worldly men who account it folly and stupidity, not quickly to resent a provocation, and a dishonour and reproach not to revenge it.

12 * The King's wrath *is* as † the roaring of a lion, * Ch. but his favour *is* as † dew upon the grass. & 20. † Ter

13 * A foolish son is the calamity of his father, * and the contentions of a wife *are* a continual dropping *f*. *f* Are like rain continually dropping upon an house which by degrees marreth the House and Houshold stuff, and driveth the inhabitants out of it. He compareth her to a *continual dropping*, because of that inseparable Union and necessary cohabitation of Husband and Wife together, notwithstanding such contentions.

14 House and riches *are* the inheritance of fathers, and a prudent wife *is* from the LORD *g*. *g* Is vouchsafed to a man by the singular providence of God, who is the only Searcher and Ruler of hearts, exactly discerning who are prudent or pious, in which even wise mens judgments are commonly mistaken, and inclining the minds and hearts of persons one towards another.

15 Slothfulness casteth into a deep sleep *h*, and an idle soul shall suffer * hunger. * Ch. & 20.

h Maketh a man careless and negligent, and like one asleep in his businesse, whereby he cometh to want, as it follows.

16 * He that keepeth the commandment *i*, keepeth *Luk his own soul; *but* he that despiseth his ways *k*, shall die.

i The commands of God, called by way of eminence *the commandment*, as *the Word* is oft used Emphatically for the word of God, as hath been noted before. *k* Either 1. His own ways, by not taking heed to his ways, so as to order his Conversation aright. Or 2. The ways of God, who is understood in the former clause.

17 * He that hath pity on the poor, lendeth unto *Mat. the LORD *l*, and ‖ that which he hath given will he pay 42.&c him again. ‖ Or,

l Who takes what is done to them as done to himself, because it is done to them whom God, as to this particular, hath put in his own stead, to be his receivers, and whom God hath in a peculiar manner commended to the care and charity of all other men.

18 * Chasten thy son while there is hope *m*, and let * Ch. not thy soul spare ‖ for his crying *o*. & 23. ‖ Or, *m* Before custom in sin, and thy indulgence hath made him hard- or, to hearted and incorrigible. *n* Forbear not to give him due and necessary *him to* correction.

correction. *o* Which oft stirs up a foolish and pernicious pity in Parents towards them. This word, with some small difference in the points, is used in this sense, *Isa.* 14. 11. Or, as it is in the margent, *to his destruction*, intimating that this is a cruel pity, and a likely way to expose him to that death threatned to stubborn Sons, *Deut.* 21. 18. 21. But this clause is, and may be, rendred otherwise, *yet*, or *but do not lift up thy soul* (which signifies a vehement desire, *Deut.* 24. 15. *Psal.* 25. 1. *Jer.* 44. 14. let not thy passion, or eager desire of chastening him, transport thee so far as) *to cause him to die*, *i.e.* use moderation in this work.

19 A man of great wrath *p* shall suffer punishment; for if thou deliver *him q*, yet thou must † do it again *r*. † Heb. *add*

p Or, *He who is of great wrath*, of strong passions. Which may be understood either 1. More particularly, of a Son of such a temper, who is very impatient of correction, and breaks forth into violent passions upon that occasion; and then the following words contain the Parents duty, which is to take care to punish him, because if he spare him that time for his passion, he must do so again and again, the same cause returning upon him, and so must wholly forbear to chasten him. Or 2. More generally, of any man of a fierce and furious temper and carriage, and then the next words declare only the event, by his great and repeated provocations he will bring punishment upon himself either from God or Men. *q* If either a Parent, or another person provoked by him, forbear to punish him. He turneth his speech to the party, as is usual in Scripture, and in other Authors. *r* Heb. *thou must add*, to wit, to deliver him again and again, as oft as he shall offend: or, *thou wilt add or encrease*, to wit, his wrath, which thou should subdue.

20 Hear counsel, receive instruction, that thou mayest be wise in * thy latter end *s*. * Ch. 23.19.

s Before thy Death come. Which he adds not exclusively, as if he ought not to be wise before, but Emphatically to shew, that how foolishly soever he had spent his former and younger years, it highly concerned him to be wise before it was too late, or before Death came.

21 *There are many devices in a mans heart *t*, nevertheless the counsel of the Lord *u* that shall stand *x*. *Ch.16.

t Understand out of the opposite Clause, which shall not stand but be disappointed. *u* His eternal and unchangeable and most wise Decree, which oft-times contradicts, and always over-rules the designs and purposes of men. *x i.e.* Be certainly fulfilled, as this Phrase is used, *Jer.* 44. 28, 29. and elsewhere.

22 The desire of a man *y is* his kindness, and a poor man *z is* better than a liar *a*.

y Either 1. of any or every man. All men desire, and it is desirable to be in a capacity of being kind and bountiful to others, whereby they gain love and honour, and many other great advantages. Or 2. of the poor man, expressed in the next Clause. The herty will or desire of being kind or liberal to others in necessity is all the kindness which a poor Man can shew, and is accepted by God, and should be owned by men as a real kindness. Compare 2 *Cor.* 8. 12. Or 3. of the rich Man, as may be gathered from the opposition of this Man to the poor Man in the following Clause; such Ellipses being very common in this Book, as hath been noted again and again. So the sense may be this, There be a sort of rich men all whose kindness and charity consists in good desires and well-wishes to Persons in misery, *saying to them, depart in peace, be ye warmed and filled, but not giving them those things which are needful*, as it is expressed, *Jam.* 2. 16. And this sense seems to agree very well with the following Clause. But being singular in this exposition, I submit it to the Judicious Reader. *z* Who is not able to give what he desires to do. *a* Than a rich Man who feeds the poor with good words and fair promises, but doth not perform what he pretends, and is able to do.

23 The fear of the LORD *tendeth* to life, and *he that hath it* shall abide satisfied *b*; he shall not be visited with evil *c*.

b Shall want nothing, and shall be fully contented with God's favour and blessing. *c* With any destructive affliction.

24 * A slothful *man* hideth his hand in *his* bosom *d*, and will not so much as bring it to his mouth again *e*.

d Either to keep it warm in cold Weather: Or, to give it rest, being loth to oppress it with the labour of any action. It is a sarcastical Hyperbole. *e* To wit, to feed himself; he expects that the Meat should drop into his Mouth.

25 * Smite a scorner *f*, and the simple *g* † will be- † Heb. ware; and reprove one that hath understanding, *and* he will understand knowledge *h*.

f An obstinate and impudent Transgressor, who rejects and scorns all admonitions, and therefore is to be taught with blows. *g* Who sin through ignorance, and imprudence, and infirmity, being possibly drawn to sin by the scorners evil counsel or example. *h* A verbal reproof will be more effectual for his reformation than the severest punishments will be to a scorner.

26 He that wasteth *his* father *i*, *and* chaseth away *his* mother *k*, *is* a son that causeth shame, and bringeth reproach *l*.

i i.e. His Fathers estate by unjust or riotous courses. *k* Causeth her to avoid and abhor his presence and society, and to go from the House where he is. *l* Both to himself and to his Parents and Family. But this Verse may very well be rendred otherwise, the last words being made the subject of the Proposition, as is usual in Scripture. *A Son that causeth shame and bringeth reproach* (upon himself and his friends by wicked ways) *wasteth his Fathers* (estate and health and comfort) *and chaseth* or *driveth away his Mother*. These are the effects of his wickedness.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge *m*.

m If thou hast formerly, yet do not now any longer hearken to those false Doctrines or evil counsels which tend to withdraw thee from the belief or practice of God's holy Word.

28 † An ungodly witness scorneth judgment *n*, and † Heb. *a* the mouth of the wicked devoureth iniquity *o*. *witness of Belial.*

n Hath no reverence to the place of Justice, nor to the presence of God there, nor to that Sacred and Solemn Work of executing Judgment, but in spight of all gives in a false Testimony. *o* Uttereth with as great greediness, and delight, and ease, as they swallow down delicious Meats and Drinks. Compare *Job.* 15. 16.

29 Judgments are prepared *p* for scorners, and stripes for the back of fools.

p Either by men, or at least by God; although they be deferred for a time, yet they are treasured up for them, and shall infallibly be inflicted upon them.

CHAP. XX.

1 WIne *is* a mocker *a*, strong drink *is* raging *b*, and whosoever is deceived thereby is not wise *c*.

a Wine immoderately drunk makes men mockers or scoffers at God and men. Compare *Hos.* 7. 5. *b* Makes men full of rage and passion. *c* Is a Fool, or a mad Man, because he depriveth himself of the use of his reason.

2 * The fear of a King *d is* as the roaring of a lion; *Ch.16.14. whoso provoketh him to anger, sinneth *against* his own & 19. 12. soul *e*.

d Passively taken, the terror which the wrath of a King causeth, by comparing this with Ch. 19. 12. *e* Exposeth himself to manifest danger of Death.

3 * *It is* an honour to a man to cease from strife *f*; *Ch.17.14. but every fool will be medling *g*.

f Either to prevent it, or, if it be begun, to put an end to it: which, although proud and prophane Persons esteem dishonourable to them, is indeed their glory, because it is an evidence of their great wisdom and power over their passions, and of their respect and obedience to their Soveraign Lord, in which their Honour and Happiness consists. *g* To wit, with matters of strife; he is always ready to begin strife, and obstinate in the continuance of it.

4 * The sluggard will not plow by reason of the * Ch. 10.4. ‖ cold *h*; *therefore* shall he beg in harvest, and *have* no- ‖ Or, *Winter.* thing *i*.

h Of the Plowing season, which is in *Autumn* and towards Winter. He hates and avoids all laborious and difficult work, although his own necessity and interest oblige him to it. *i* And not obtain an Alms; not in that time of Plenty and bounty, because mens Hearts are justly hardened against that Man who by his own sloth and wilfulness hath brought himself to want.

5 * Counsel *k* in the heart of man *is like* deeep Wa- * Ch. 18.4. ter *l*; but a man of understanding will draw it out *m*.

k Either 1. Wisdom or ability to give good Counsel. Or 2. Designs or purposes of doing something of moment: for this word is frequently used in both senses, but the last seems fittest here. *l* Either 1. is there in great abundance. Or 2. is secret and hard to be discovered. *m* By prudent Questions and Discourses, and a diligent Observation of his words and actions.

6 Most men will proclaim every one his own ‖ good- ‖ Or, *bounty* nesse *n*; but a faithful man *o* who can find *p*?

n Most men are forward to profess Religion, and speak of their own good deeds. *o* One who is indeed what he seemeth and professeth himself to be. *p* There are but few such to be found.

7 The just *man* walketh in his integrity *q*; * his *Pf. 112.2 children *are* blessed after him *r*.

q He proveth himself to be so not only by his profession, of which he spoke in the former Verse, but by his sincere and unblameable conversation. *r* By virtue of that Covenant which God hath made with such men, which is not confined to their Persons, but entaileth Blessings upon their Posterity.

8 * A King that sitteth in the throne of judgment *s*, *Ch.16.10. scattereth away all evil *t* with his eyes *u*. Ver. 26.

s That makes it his great care and business to execute Judgment and Justice among his People, especially if he do this in his own Person, as was usual in ancient Times, and sees things with his own Eyes. As for the Phrase, the sign or gesture is here put for the thing signified by it. *t* Effectually punisheth and suppresseth all wickedness. *u* With his very looks, or by his diligent inspection into affairs.

9 * Who can say *x*, I have made my heart clean, *1Kin.8.46. 2Chr.6.36. I am pure from my sin *y*? Job 14.4. Pf. 51.5. Ecc. 7.20. 1 Joh. 1.8.

x No Man living upon Earth can say this truly and sincerely. Compare 1 Kings 8. 46. & *Job* 14. 4. & 15. 14. *Eccles.* 7. 20. & *Joh.* 1. 8. *y* I am perfectly free from all guilt and filth of sin in my heart and Life.

10 * † Divers weights, *and* † divers measures *z*, * Ver. 23. both of them *are* alike abomination to the LORD. Deut. 25. 13. *&c.*

z One greater and true for publick shew, and one lesser and false Ch. 11. 1. for private use, when they had an opportunity of deceiving. & 16. 11.

11 Even a child is known by his doings *a*, whether Mic.16.11. his work *b* be pure, and whether *it be* right. † Heb. *a*

a Young Children discover their inclinations or dispositions even by *stone and a* their childish speeches and carriages, as not having yet learnt the art *stone.* of dissembling. *b* Or rather, *will be*; for it is not expressed in the † Heb. *an* Hebrew, and therefore may be either way supplied. The sense is, *Ephah, and* The future disposition and conversation of a Man may very proba- *an Ephah.* bly be conjectured from his childish manners.

12 * The hearing ear, and the seeing eye, the * Ex. 4.11. LORD hath made even both of them *c*. Pf. 94. 9.

c It is God alone who gives us our Senses, and Natural Faculties, and the use and exercise of them, and especially a power of employing them aright to see and observe the works of God, and to hear and receive his Word and all wholsome instructions. Whence he leaves it to us to gather, that God doth exactly see and hear all mens words,

and actions though never so secret. He names *the Eye*, and *Ear*, because these are the two Senses by which instructions are conveyed to the mind; but under them he seems to comprehend all other Senses and powers of Soul or Body, by a Synecdoche.

*Ch. 6. 9. & 12. 14. & 19. 15. 13 * Love not sleep *d*, lest thou come to poverty: open thin eyes *e*, and thou shalt be satisfied with bread.

d i. e. Immoderate sleep, or sloth or idleness. Take sleep because necessity requires it, not from any love to it. *e* Awake out of sleep, shake off sloth and betake thy self to thy employment with diligence and vigor.

14 *It is* naught *f*, it is naught saith the buyer *g*, but when he is gone his way *h*, then he boasteth *i*.

f The commodity is but of little worth. *g* To wit, to the Seller: he discomends it that he may bring down the price of it. *h* With the commodity purchased. *i* That by his wit he hath over-reached the Seller, and got a great advantage to himself. This he notes as a common but reprovable practice.

*Ch. 3. 15. & 8. 11. 15 There is gold *k*, and a multitude of rubies, but * the lips of knowledge *are* a precious jewel *l*.

k To wit, in the World, in divers mens hands, by whom it is highly prized. *l* But wise speeches proceeding from an understanding or honest Heart are of far greater worth and use, both to him that uttereth them, and to those that receive and improve them to their own benefit.

*Ch. 22. 27. & 27. 13. 16 * Take his garment *m* that is surety *for* a stranger *n*; and take a pledg of him *o* for a strange woman *p*.

m To wit, as a pledg, without which he ought not to be trusted because by this action he sheweth himself to be a Fool, and he taketh the ready way to beggery. *Obj.* This precept contradicts that Law which forbad the taking of a Garment for a Pledge, *Exod.* 22. 26. *Answ.* It doth not contradict it, for the cases vastly differ; for that Law concerned only the poor, who were forced to borrow for their own necessity, and therefore deserve pity; whereas this reacheth only those who are or would be thought rich and sufficient Security for others, and who borrow not for their own need, but for a meer Stranger, for which folly they deserve to be severely punished. Besides, this may be only a Prediction, though it be delivered in the form of a Precept, as many Predictions are; and so shews what may be expected by him that is guilty of such folly, even that he shall be stripped of his Garments and other necessaries. *n* For a Forreigner or a Person unknown to him. *o* That is surety: which words are to be understood out of the foregoing Clause. *p* For an Harlot, who is so called, *Prov.* 2. 16. and ellewhere.

*Ch. 9. 17. † Heb. *bread of lying*, or, *falshood*. 17 * † Bread of deceit *q is* sweet to a man, but afterwards his mouth shall be filled with gravel *r*.

q Gain or pleasure procured by unrighteous courses. *r* It shall be bitter and pernicious at last, like gritty Bread which offends the Teeth and Stomach: It will certainly bring upon him the horrors of a guilty Conscience, and the wrath and judgments of the Almighty God.

*Ch. 15. 22. *Ch. 24. 6. 18 * Every purpose is established by counsel *s*, and * with good advice make war.

s The way to bring our purposes and desires to a good effect, is to manage them with serious consideration and good advice. *t* Or, *therefore*. This is necessary in every common undertaking, and much more in a thing of such high importance as War is.

*Ch. 11. 13. ‖ Or, *inticeth*. 19 * He that goeth about *as* a tale-bearer, revealeth ‖ secrets *u*; therefore *x* meddle not with him *y* that ‖ flattereth with his lips *z*.

u He that delighteth in and accustometh himself to the practice of spreading Tales or evil Reports, will not forbear to publish the greatest secrets which are committed to his trust. Or, as others render it, and as the words lie in the Hebrew Text, *He that revealeth secrets* (contrary to his promise or the trust reposed in him, you may by that token be assured that) *he doth and will go about as a Tale-bearer*. He who divulgeth secrets cannot or will not forbear to publish other things, and so is not fit to be trusted with any thing. *x* To prevent that mischief. Heb. *and*. So the following Sentence is not inferred from the former, but only added to it. *y* Avoid frequent and familiar society and conversation with him. *z* By which artifice he seeks to gain thy affections, and so to fish out all thy secrets, which he may impart to others whom he may oblige hereby, and so render his company more acceptable.

*Ex. 21. 17. Lev. 20. 9. Mat. 15. 4. ‖ Or, *Candle*. 20 * Whoso curseth his father or *a* his mother, his ‖ lamp *b* shall be put out in obscure darkness *c*.

a Heb. *and*; which is used for *or*, *Exod.* 12. 5. *Levit.* 6. 3. and elsewhere. *b* His comfort and happiness, his Name and Memory which are oft compared in Scripture to a *Lamp* or *Light*. *c* Shall utterly perish; he shall die Childless, and with Ignominy.

*Ch. 28. 20. 21 * An inheritance may be gotten hastily at the beginning *d*; but the end thereof shall not be blessed *e*.

d An Estate sometimes is got suddenly in the very beginning of a Man's labours for it, in which case it may be presumed that some undirect and unrighteous courses were used, for the getting of it, because Riches are very seldom given by God, or gotten by men, without mens diligence. But this, as well as many other Proverbs, are to be understood of the common course, although it admit of some exceptions. For sometimes Merchants or others get great Estates speedily by one happy Voyage, or by some other prosperous event. This Translation follows the Hebrew Marginal reading, but according to the Textual reading, it may be thus rendred and understood. *An Inheritance gotten in the beginning* (to wit, of a mans endeavours) *is abominable*; to wit, unto God, being supposed to be unjustly gotten, as was now said. *e* At last it shall be cursed and wither by God's just judgment.

*Deut. 32. 35. Ch. 17. 13. & 24. 29. Rom. 12. 17. 1 Thef. 5. 15. 1 Pet. 3. 9. 22 * Say not thou *f*, I will recompense evil; *but* wait on the LORD, and he shall save thee.

f In thy Heart: give not way to any such evil Thoughts or Purposes. *g* To whom it belongs to execute vengeance, and to deliver his People from all their Enemies.

23 * Divers weights *are* an abomination unto the LORD *h*, and † a false balance *is* not good *i*.

h Of which see above on *v.* 10. *i* Is very wicked and hateful to God and men.

*Ver. † Heb. *lowest deceit.*

24 * Man's goings *k are* of the LORD *l*; how can a man then understand his own way *m*?

k All mens purposes and actions. *l* Are ordered and over-ruled by God's wise and powerful Providence to accomplish his own counsel and good pleasure, and not what men lift or intend. *m* Either 1. what course he ought to take; which he cannot know without God's direction and assistance, Compare *Prov.* 16. 9. *Jer.* 10. 23. Or 2. what the issue of his designs will be, whether they shall succeed or be disappointed; *the way* being taken for the end or event to which it leads, as it is in many other places. The scope of the Proverb is to shew, that all the events of humane life are neither ordered nor foreseen by Man's, but only by God's Providence, and therefore men should only mind the doing of their duty, and then quietly depend upon God for a good issue to their endeavours.

*Pr. 10. 23.

25 *It is a* snare *n* to the man *who* devoureth *that which is* holy *o*, and after vows to make enquiry *p*.

n It brings guilt and God's curse and vengeance upon him. *o i. e.* Those Meats or Drinks which were devoted or consecrated to God. Under which one kind he comprehends and forbids all alienation of Sacred or Dedicated things from God to a Man's private use or benefit: Of which see *Levit.* 27. 9. *Deut.* 23. 21. *Mal.* 3. 8, 9. *Acts* 5. 1. *&c.* *p* After a Man hath made Vows to consider whether he can possibly, or may lawfully keep them, and to invent or enquire of others all ways possible to break his Vow, and to satisfie or deceive his Conscience in so doing. Which enquiry is justly censured as a sin and snare, because it is an evidence of a covetous or irreligious Mind, and is the ready way and first step towards the open violation of it.

*Pfal. 5. &c. Verf. 8.

26 * A wise King *q* scattereth *r* the wicked, and bringeth the wheel over them *s*.

q Who seriously minds his Duty and his true interest. *r* Breaks their Companies and Confederacies, and forceth them to flee several ways for their own safety; driveth them from his presence, and from the Society of honest men, as the Chaff is by the Husbandman separated from the Corn, and driven away by the Wind, of which this Hebrew word is commonly used; and to which the next Clause hath some reference. *s* As the Cart-wheel was anciently turned over the Sheaves to beat the Corn out of them, *Isa.* 28. 27, 28. He punisheth them severely, as their Offences deserve. This or such like punishments were not unusual among the Eastern Nations, as we may gather from, 2 *Sam.* 8. 2. & 12. 31. *Amos* 1. 3.

27 The spirit *t* of a man *is* the ‖ candle *u* of the LORD *x*, searching all the inwards parts of the belly *y*.

*Pr. 20. ‖ Or, *light*.

t i. e. The reasonable Soul. *u* Is a clear and glorious light set up in Man for his information and direction. *x* So called partly because it comes from God in a more immediate and peculiar manner than the Body doth, *Eccles.* 12. 7. and partly because it is in God's stead to observe and judge all a Man's actions. *y* Discerning not only his outward actions, which are visible to others, but his most inward and secret thoughts and affections, which no other Man can see, 1 *Cor.* 2 11. *The Belly* is here put for the Heart, as it is frequently. The Soul can reflect upon and judge of its own dispositions and actions. Which plainly sheweth that the Heart is not so deceitful, but that a Man by diligent study of it, and the use of the means appointed by God, may arrive at a certain knowledge of its state and condition, in reference to God, and to Salvation.

*Pf. 101. 5. Ch. 29. 14. 28 * Mercy *z* and truth *a* preserve the king *b*, and his throne is upheld by mercy *c*.

z Clemency to Offenders, and bounty to worthy, and to indigent Persons. *a* Faithfulness in keeping his Word and Promises inviolably. *b* Because they engage God to guard him, and gain him the reverence and affections of his People, which is a King's greatest safety and happiness. *c* Which is again mentioned, to shew that although it be an act of Grace, and therefore in some sort free, yet Princes are obliged to it both by their duty, and by their interest, because it is a singular means of their preservation.

*Ch. 16. 31. 29 The glory of young men *d is* their strength; and * the beauty of old men *is* the gray head *e*.

d That wherein they glory as their Priviledge above old men. *e i. e.* Their old Age expressed by the outward sign of it, wherein they glory as their peculiar Priviledge, as a Testimony of their Piety and God's Blessing, and as a token of their great experience and wisdom. The design of this Proverb is to declare the several advantages of several Ages, and the mutual need they have one of another, and thereby to engage them to mutual love and assistance, and to friendly converse, and to make every one contented with his own Age and Condition, and not to envy nor yet despise his Brother, or the difference of their Ages, as is very usual among men.

† Heb. *purgeth Medicines gainful*

30 The blueness of a wound *f* † cleanseth away evil *g*; so *do* stripes *h* the inward parts of the belly *i*.

f Grievous wounds which make men black and blew, or severe punishments. *g* Are the most effectual means to reclaim a wicked Man, and to purge out his corruption. *h* Heb. *and stripes*, which answer to the *wounds* in the former Clause. *i* Either 1. Which pierce even to the inward parts of the Belly, and so we are to understand out of the former Branch, *cleanse away evil*. Or 2. They cleanse the inward parts of the Belly, *i. e.* of the Heart. So this is an addition to the former Clause, and the sense of the whole is, Grievous wounds or stripes do cleanse not only the outward Man by keeping it from evil actions, but even the inward Man, by expelling or subduing vile affections. Which is mentioned as a great and blessed benefit of afflictions.

CHAP.

CHAP. XXI.

1 THe kings heart *a is* in the hand of the LORD, *as* the rivers of water *b*; he turneth it *c* whithersoever he will *d*.

a His very inward purposes and inclinations, which seem to be most in a Man's own power, and out of the reach of all others, and much more his Tongue and Hand, and all his outward actions. He names *Kings* not to exclude other men, but because they are more arbitrary and uncontrollable than other men. *b* Which Husbandmen or Gardiners can draw by little Channels into the adjacent grounds as they please, and as their occasions require. *c* Directeth and boweth, partly by suggesting those things to their Minds which have a commanding influence upon their wills, and partly by a direct and immediate motion of their wills and affections, which being God's Creatures must needs be as subject to his power and pleasure as either mens Minds or Bodies are, and which he moves sweetly and suitably to their own Nature, though strongly and effectually. So as they shall fulfil his counsels and designs, either of Mercy or of Correction to themselves, or to their People.

2 Every way of a man *is* right in his own eyes; but the LORD pondereth the hearts *e*.

e This was said, *Chap.* 16. 2. where it is explained, and is here repeated, either for the great importance and usefulness of it, or because he perceived that the *Israelites* were very prone to self-deceit.

*Ch. 15. 8. 3 * To do justice and judgment *f*, *is* more acceptable to the LORD than sacrifice *g*.

f The conscientious performance of all our duties to men. *g* Than the most costly, outward services offered to God, joyned with the neglect of our Moral duties to God or men. The same thing is affirmed, 1 *Sam.* 15. 22. *Hos.* 6. 6. *Mic.* 6. 7, 8, *&c.*

*Ch. 6. 17. 4 * † An high look *h*, and a proud heart *i*, *and* ‖ the plowing *k* of the wicked, *is* sin *l*.

h One gesture or sign of Pride put for all the rest. *Prov.* 6. 17. *i* Pride lurking and reigning in the Heart, though it do not discover it self to men by outward actions, but be disguised with a shew and shadow of humility, as it is frequently. *k* Either 1. strictly and properly so called: even their civil or natural actions, which in themselves are lawful and good, are made sinful as they are managed by ungodly men, without any regard to the service and glory of God, which ought to be the great end of all our actions, 1 *Cor.* 10. 31. and with a design of serving their own wicked lusts by it. Or 2. Metaphorically, their designs and endeavours, which are said to be *sin*, because they are wholly and fully set upon sin, and they make sin their trade or business, which is called *Plowing wickedness*, Job 4. 8. But all the ancient Interpreters, and divers others render the word *the Lamp* or *Light*, as this Hebrew word, even thus pointed, is rendred, 1 *Kings* 11. 36. & 15. 4. 2 *Kings* 8. 19. 2 *Chron.* 21. 7. and the *Lamp of the wicked* is a Phrase used in this Book, Chap. 13. 9. & 24. 20. as also, *Job* 21. 17. whereas *the Plowing of the wicked* is a Phrase not elsewhere used. And this seems best to agree with the Context, for by their *Lamp* he seems to understand all their pomp and glory, that worldly Greatness and Prosperity, which is the Fewel of their Pride, and therefore is most fitly joyned with it. *l* It is by them turned into sin, and made the occasion of much wickedness. The whole Verse may be thus rendred, *An high look, and a proud Heart, which is the light or glory of the wicked* (*i. e.* wherein they glory, esteeming it magnanimity or gallantry of spirit) *is sin*, *i. e.* is a great and grievous sin. And in this manner the learned *Mercer* renders the Verse, save only that he translates the Hebrew word *Nir*, *the Plowing*.

*Pf. 127. 2. 5 * The thoughts of the diligent *m tend* only to plenteousness; but of every one *that is* hasty *n*, only to want *o*.

m Who carefully and industriously prosecutes what he hath wisely contrived and resolved. *n* Who manageth his affairs rashly without due consideration. *o* Is likely to bring himself to poverty.

*Ch. 10. 2. & 13. 11. 6 * The getting of treasures by a lying tongue *p is a* vanity tossed to and fro *q* of them that seek death *r*.

p By false-witness-bearing, or by any other false or deceitful words or actions, whereby many men get riches. *q* Is like the Chaff or Smoak driven away by the Wind; it is neither satisfactory nor durable, but quickly vanisheth away, as hath been frequently observed of Estates ill gotten. *r* Not designedly but eventually, that take those courses which will bring Death or Destruction upon them or theirs.

*Isa. 57. 20. Jer. 6. 29. Ezek. 22. 18. † Heb. *a purging*

7 The robbery of the wicked shall † destroy them *s*, because they refuse to do judgment *t*.

s The injury which they do to others shall either by God or men be returned upon their own heads. *t* They wilfully and obstinately give up themselves to unrighteous practices.

8 The way *u* of man *is* froward and strange *y*; but *as for* the pure, his work *is* right *z*.

u The course of his life. *x* Of every Man; of Man by Nature and in his corrupt estate; of a wicked or impure man, to whom *the pure* is opposed in the next Clause. *y* Estranged from God and from Man's primitive Integrity, and from the rule of his actions, Reason and Scripture: in which respects wicked men are called *strangers*, *Pſal.* 54. 2. *Book.* 44. 7. and ellewhere. *z* But he whose Heart is pure and upright, his conversation is agreeable to it.

*Ch. 25. 24. 9 * *It is* better to dwell *a* in a corner of the house, top *b*, than with † a brawling woman in a † wide house *c*.

a To wit, alone in quietness, as appears from the opposite clause. *b* Of the roof of the House, which in those Countries was flat and plain, and habitable, but was exposed to all the injuries of the Weather. *c* Or, *in a common House*, or, *an House of Society*, where husband and Wife live together, or which is capable of many Friends or Companies.

10 * The soul of the wicked desireth evil *d*: his neighbour † findeth no favour in his eyes *e*.

*Jam. 4. 5. † Heb. *is not favoured.*

d His Heart is fully and earnestly *set in him*, as it is expressed, *Eccles.* 8. 11. *to do evil*, to work wickedness, to do mischief to others, to satisfie his own lusts, though it be with injury of others. *e* If he either dissuade him from his wickedness, or stand in the way of his Lusts. He spares neither friend nor foe.

*Ch. 19. 25. 11 * When the scorner is punished, the simple *f* is made wise: and when the wise is instructed *g*, he receiveth knowledg.

f The honest or plainhearted man, as *Chap.* 19. 25. where this whole verse for the substance of it is contained and explained. *g* Or, *prospers*, as this word is used, *Prov.* 17. 8. and elsewhere. So the sense of the verse is, The simple learn Wisdom, both from the punishment of wicked men, and from the prosperity of good men.

12 The righteous *man* wisely considereth the house of the wicked *h*; *but* God overthroweth *k* the wicked for *their* wickedness.

h He looketh through its present Power and Glory (which dazleth the Eyes of others) unto that ruine to which it is designed. *i* Or, *now*, or *that*, this being the thing which he wisely considereth. *k* Or, *will overthrow* in his due time, though for a season he bear with them.

*Mat. 18. poor *l*, he also shall cry himself *m*, but shall not be 30 *&c.* heard.

13 * Whoso stoppeth his ears at the cry of the

l When they cry out by reason of Oppression or want, and beg relief from him. *m* Unto God or Men, in his straits which God will bring upon him.

*Ch. 17. 8. & 18. 16. 14 * A gift *n* in secret *o* pacifieth anger, and a reward in the bosom *p*, strong wrath.

n To a person offended and angry with us, as the following words shew. *o* Which makes it more acceptable; for gifts openly given favour of ostentation in the giver, and cause some shame or contempt to the receiver. *p* Secretly conveyed into his bosom. See on *Prov.* 17. 8. & 18. 16.

15 *It is* joy to the just *q* to do judgment *r*; but destruction *s shall be* to the workers of iniquity.

q The sense is either 1. He is highly pleased and delighted with it. Or 2. He reapeth much comfort and benefit by it, which is opposed to the following *destruction*: *joy* is put for matter or cause of joy. *r* To do what is just or good, for this is opposed to *working of iniquity*. *s* Or, as others render it, *terror* or *horror*, opposite to joy.

16 The man that wandereth out of the way of understanding *t* shall † remain in the congregation of the dead.

† Heb. *rest.*

t That forsaketh the rule of Gods word, and walketh after his own Lusts. *u* Shall, without Repentance, be condemned to eternal Death or Damnation.

17 He that loveth ‖ pleasure *x shall be a* poor man *y*; ‖ Or, *sport*. he that loveth wine and oil *z* shall not be rich.

x That gives up himself to the pursuit and enjoyment of sensual and immoderate pleasures. *y* Takes the ready course to Poverty. *z* Which are put for all delicious fare and luxurious feasting; for Wine and Oil were much used in Feasts in those parts.

*Ch. 11. 8. 18 * The wicked *shall be* a ransom for the righteous *a*, and the transgressor for the upright.

a The wicked shall be brought into those troubles which were either threatned by God, or designed by wicked men against the righteous, and by that means, as by a ransom, the righteous shall be delivered. Thus *Achan* was a ransom for *Israel*, *Jos.* 7. 26. and *Haman* for *Mordecai*.

*Verſ. 9. † Heb. *in the land of the desert.* 19 * *It is* better to dwell † in the wilderness, than *b* with a contentious and angry woman.

b Understand, *in a wide house*, as it is expressed above, *v.* 9. and as the opposition here requires.

*Pſ. 112. 3. 20 * *There is* a treasure to be desired, and oil in the dwelling of the wise *c*: but a foolish man spendeth it up.

c Wise-men lay up all necessary and desirable treasures for their own use, and for their Children, and Families. *Oil* is particularly mentioned, partly because that was a considerable part of their Wealth and Treasures in those Countries, of which see *Deut.* 7. 13. & 28. 40, 51. *Judg.* 9. 9. *Mic.* 6. 15. &c. and partly to shew that his Providence reached not only to necessaries, but even to matters of just and lawful delight.

21 He that followeth after *d* righteousness and mercy *e*, findeth *f* life, righteousness, and honour.

d That fervently desires, and diligently and constantly endeavours to attain to them, for such shall and will certainly obtain them. *e* Living in the constant exercise of these virtues. *f* Shall obtain from God, what is right and due to him, either from God by virtue of his gracious promise, or from men, whose hearts God will dispose to deal justly and kindly with him.

*Eccl. 9. 14. &c. 22 * A wise *man* scaleth the city of the mighty *g*, and casteth down the strength of the confidence thereof *h*.

g Wisdom and policy is oft-times more considerable and powerful than strength. *h* The strongest forts to which the Citizens trust most for their defence.

*Ch. 12. 13. & 18. 21. 23 Whoso keepeth his mouth and his tongue *i*, keepeth his soul *k* from troubles *l*.

i From offensive and provoking speeches. *k* His person. *l* Which a licentious and abusive Tongue frequently brings upon a man.

24 Proud *and* haughty scorner *is* his name *m*, who
† Heb. *in the wrath of pride.* dealeth † in proud wrath *n*.

m Instead of that respect and glory which he seeks by such courses, he shall be branded with the Title and Imputation of an arrogant and scornful person, which is most contemptible and hateful to Mankind. *n* Who in the conduct of his affairs and dealings in the world, is not governed by Reason and Justice, but by his own Pride and Passions.

*Ch.13.4. 25 * The desire of the slothful killeth him *o*: for his hands refuse to labour.

o Either 1. Tormenteth him almost to death, whilst he passionately desires that which he sees he shall not enjoy, and will not take pains to procure. Or 2. Exposeth him to extream want, and so to death, or to such wicked courses for the supply of his wants, as bring him to an untimely death.

26 He *p* coveteth greedily all the day long *q*: but
*Ps.112.9. the * righteous giveth and spareth not *r*.

p The slothful man mentioned in the last verse. But because the Verses in this Book are for the most part independent one upon another, this clause is and may be otherwise rendred, There is that *coveteth*, &c. Or, the wicked (which may be understood from the oppositiort of the *righteous* in the next clause) *coveteth*, &c. *q* Spends his whole time in vain and lazy desires, but will not labour to get any thing, either to use himself, or to give to others. *r* By Gods Blessing upon his industry he procures enough, not only for his own support, but also for the liberal relief of others.

*Pſal.30.9. Chap.15.8. Iſa. 66. 3. Jer. 6. 20. Amos 5.22 † Heb. *in wickedneſs:* 27 * The sacrifice *s* of the wicked *is* abomination *t*: how much more *when u* he bringeth it † with a wicked mind *x*!

s All the most glorious and costly services which they offer to God. *t* God rejects and abhors them, because they are offered by such men, and in such manner as God justly abhors. *u* Or, *because*, as all the ancient Translaters render it, the Hebrew particle, *aph*, being expletive: Or, *even because*; so the following clause gives the reason of the former Proposition. *x* With an hypocritical and impenitent Heart, or with a bad design, not in obedience to Gods Command, and with respect to his honour and service, but either to cover, or countenance, or promote some wicked intention or course, which, notwithstanding all his professions of Religion, he is resolved to prosecute.

*Ch.19.5.9 † Heb. *wit-neſs of lies.* 28 * † A false witness *y* shall perish *z*: but the man that heareth *a*, speaketh constantly *b*.

y Heb. *A witneſs of lies*, one who is forward to swear or speak false things, or such things as he hath not heard nor learned from others, nor seen, but devised in his own heart. *z* Shall be severely punished either by God or Men, and shall be confounded and silenced, because none will for the future regard or credit his testimony. *a* He who hears before he speaks, and witnesseth nothing but what he hath heard or seen, and knows to be true. *b* Doth not contradict himself, but always affirmeth the same thing. Or, as most other Interpreters render the words, *speaketh* (or, *may speak*, dare speak freely and boldly) *for ever*; when lyars are cut off, he lives, and is in a capacity of speaking and bearing witness again and again, as occasion requires, as long as he lives, and his Testimony will be received.

29 A wicked man hardeneth his face *c*: but *as for*
‖ Or, *conſi-dereth.* the upright, he ‖ directeth his way *d*.

c Continueth in evil courses with obstinacy and impudence, in spight of all the Commands of God, or Counsels of Men. *d* He ordereth his steps aright, and if at any time he goeth awry, he doth not add Rebellion to his sin, nor perſist in his errour, but considereth his ways, and turneth his feet to Gods testimonies, as *David* did, *Pſal.* 119. 59. Or, *conſidereth his way*, remembring with grief and shame what he hath done, and taking better heed to himself for the future.

*Jer. 9.23. 30 * *There is* no wisdom, nor understanding nor counsel against the LORD *e*.

e Which can prevail against the Counsel and Will of God.

*Pſal.20.7. & 33.17. 31 * The horse *f* is prepared against the day of battle: but * ‖ safety *is* of the LORD *g*.

*Pſ. 3. 8. ‖ Or, *victory.* *f* Under which particular all warlike provisions are comprehended. *g* The success of the battle depends not upon any humane strength or art, but meerly upon Gods Providence, who gives the victory when and to whom he pleaseth, and oft times to those that have least reason to expect it. Compare *Eccl.* 9. 11.

CHAP. XXII.

*Eccl. 7. 1. ‖ Or, *favour is better than*, &c. 1 A * *good* name *a is* rather to be chosen than great riches *b*, and ‖ loving favour *c* rather than silver and gold.

a Heb. *name* put for *good name*, as *Eccleſ.* 7. 2. the word *good* being easily understood out of the next clause, in which it is expressed in the Hebrew text. A good reputation amongst wife and good men. *b* Partly because it is a most special blessing from God being appropriated to worthy Persons, whereas God commonly throws away Riches upon the baseſt of men: partly because it gives a man that tranquility and satisfaction of mind, and that content and comfort in his condition, which no Riches can purchase: and partly because as it is commonly an evidence of a mans Virtue and Piety, so it is accompanied with God's Love and Favour, whereas Riches are oft given by God in wrath, and to the hurt of the owner. *c* Or, *good Grace or Favour*, a good Report among men, especially among good men, and that hearty Love and Kindness which attends upon it.

*Ch.29.13. 2 The rich and poor meet together *d*: the LORD *is* the maker of them all *e*.

d Either 1. In a way of hostility or opposition, as this word is sometimes used, the rich contemning and oppressing the poor, and the poor envying and purloining from the rich, and so the following words are a reason why that hostility should cease. Or 2. In the way of mutual converſe, they live together, and need one another.

e Not only as they are men, but also as they are poor or rich, which difference comes wholly from God's Providence. They have one common Creator, and Lord, and Judge, and the one cannot despise nor grudge at the other without a reflection upon God.

3 * A prudent man foreſeeth the evil *f*, and hideth *Ch.14.
himſelf *g*: but the simple paſs on *h*, and are punished. & 27.

f The Calamity or Judgment of God threatned, and approaching. *g* Retireth to his strong Tower, mentioned *Prov.* 18. 10. by Prayer and Repentance, putteth himself under the Protection of the Almighty. Compare *Iſa.* 26. 20. *h* In their former road and course of sin, carelesly and secretely, as Travellers do in a road where they apprehend no danger.

4 * ‖ By humility *i*, *and* the fear of the LORD *k*, *are* * Pſ. 112.
riches, and honour, and life *l*. ‖ Or, *the reward of humility*

i Or, *because of humility*: or, as many others render it, *the reward of humility*, that reward which God hath graciously promised, and will give to Humility; which is a grace of great price in God's Eyes. See *Iſa.* 57. 15. *Jam.* 4. 6. *k* By which he distinguisheth true and Christian Humility from counterfeit and moral humility, because that ariseth from a deep sense of God's greatness, and purity, and perfection, compared with our meanness and filthiness, and manifold imperfections, whereas this is quite of another nature, and from other grounds. *l* The comforts of this life, and the happiness of the next, both which are promised to Godliness, 1 *Tim.* 4 8.

5 Thorns *and* snares *are* in the way of the froward *m*:
he that doth keep his soul *n* shall be far from them *o*.

m The wicked by their evil courses expose themselves to many dangers and occasions both of sin and mischief. *n* That taketh heed to himself, and to his actions, and to the saving of his Life and Soul. *o* Either 1. Will avoid the society of such froward persons. Or 2. Shall by that circumspection preserve himself from those *thorns*, &c. with which the Pronoun, *them*, agrees in number.

6 ‖ Train up *p* a child † in the way he should go *q*,
‖ Or, *chiſe.* and when he is old, he will not depart from it *r*.

p Or, *initiate* or *inſtruct*. *q* Heb. *in*, or *according to his way*, i. e. † Heb. *his way* either 1. according to his capacity. Or rather 2. In that course or manner of life which thou wouldst have him chuse and follow. Or, as one learned man renders it, *in the beginning of his way*, i. e. in his tender years, as soon as he is capable of instruction. Heb. *in the mouth*, &c. *The mouth* is oft put for the beginning or entrance of a ny place, as *Gen.* 29. 2. *Joſ.* 10. 18. *Prov.* 8. 3. *Dan.* 6. 17. *r* To wit, not easily and ordinarily. The impressions made in childith years will remain, as hath been observed by all sorts of learned Writers. But this, as many Proverbs of like nature, are not to be understood as if this were universally and necessarily true, which Experience confutes, but because it is so for the most part, except some extraordinary cause hinder it.

7 * The rich ruleth over the poor *s*, and the borrower *is* servant † to the lender *t*.
*Jam. 2. † Heb. *that lends.*

s To wit, with rigor and Tyranny, taking advantage of his necessities. *t* Is at his mercy, and therefore forced to comply with his pleasure. The design of the Proverb is partly to correct this miscariage of the rich, and partly to oblige all men to diligence, whereby they may deliver themselves from this servitude.

8 * He that soweth iniquity *u* shall reap vanity *x*:
*Job 4. ‖ and the rod of his anger shall fail *y*. ‖ Or, *with the rod of*

u Or *unrighteouſneſs* whose common practice it is to wrong or oppress others. *x* Or *trouble* or *misery*, as this word is commonly used, and as divers here render it. The mischief which he hath done to others shall be returned to him by God's righteous sentence. *anger he ſhall be conſumed.*
y That power which he used with fury and cruelty shall be taken away from him.

9 * † He that hath a bountiful eye *z*, shall be bleſſed *a*: for he giveth of his bread to the poor.
*Cor. 9. † Heb. *of eye.*

z Heb. *A good eye.* He who looks upon the wants and miseries of others with compassion and kindness, as this Phrase is used, *Mat.* 20. 15. as *an evil eye*, is put for one that beholds others with envy and unmercifulness, *Deut.* 15. 9. *Prov.* 23. 6. & 28. 22. *a* Both by God and Men.

10 * Cast out *b* the scorner *c*, and contention shall * Pſ. 101.
go out; yea, strife and reproach *d* shall ceaſe.

b Out of your society, avoid converſation with him. *c* Who neither fears God, nor reverences Man, but scorns all admonitions, and minds only the pleasing of himself, and the gratifying of his own Lusts, which is the chief cause of most contentions. *d* Wherewith he loads those that either oppose or admoniſh him.

11 * He that loveth pureneſs of heart *e*, ‖ *for the* * Pſ. 101.
grace of his lips *f*, the king *shall be* his friend *g*. Ch. 16. ‖ Or, *hath grace in his lips*

e Who is plain hearted or sincere, and abhors dissimulation. *f* For those gracious speeches which naturally and commonly flow from a pure heart. Or, and (understand, *loveth*, out of the former clause) *grace of his lips*. Whose discourse is gracious and sincere. *g* The greateſt men will, or should, desire, and highly prize the acquaintance and advice of such persons, rather than of Dissemblers and Flatterers, wherewith they are most commonly pestered.

12 The eyes of the LORD preſerve *h* knowledge *i*,
‖ Or, *the matters.* and he overthroweth ‖ the words *k* of the transgreſſor.

h God by the watchful Eye of his Providence maintains and defends. *i* To wit, men of knowledge; the abstract being put for the concrete, as *Pride* is put for *a proud man*, *Pſal.* 36. 11. *Deceit* for *the deceitful*, as *Prov.* 12. 17. So here *Knowledge* for knowing and good men, such as the last verse spoke of, whose hearts are pure, and speeches gracious, not only the King shall be their friend, as he said there, but God also, which he adds here. *k* Their false and flattering speeches, whereby they designed and expected to gain the favour and friendship of great men, which are opposed to the sincere and gracious speeches of good men, implied in the first clause of this verse, and expressed in the foregoing verse, or, as others render it, and the word is very commonly used, *the matters*, all his Counsels, Hopes, Enterprizes, and Concerns.

13 * The

XXII.

13 * The slothful *man* saith *l*, *There is* a lion without: *I* shall be slain in the streets *o*.
*Prov. 26. 13.

l Alledgeth as his excuse to them who upbraid him with idleness, or perſwade him to diligence. *m* There are extream dangers and incredible difficulties in my way. *n* By that Lion, or some other way. *o* Which is added to shew the ridiculousness of his excuse; for Lions abide in the woods or fields, not in the streets of Towns or Cities.

14 * The mouth *p* of strange women *is* a deep pit *q*: he that is abhorred of the LORD *r* shall fall therein.
*Ch. 23. 27.

p Her fair and flattering speeches wherewith she enticeth him to gross filthiness, as it is noted, *Prov.* 7. 21. *q* Into which it is easie to fall, but hard, if not impossible, to get out of it. It is a rare thing for any person, once entred into the course of Whoredom, sincerely to repent of it, and turn from it. See *Prov.* 2. 19. *r* To wit, in an high and singular manner; who by his former impieties, and contempt of God and of his Grace, hath provoked God to leave and loth him, and to punish one sin with another: for otherwise all sinners, as such, are abhorred by God.

15 Foolishness *is* bound *s* in the heart of a child; *but*
* the rod of correction ſhall drive it far from him *t*.
*Ch. 29. 15.

s Is fixed and setled there, as being born with him, and rooted in his very nature, and not plucked up without great difficulty and diligence. *t* The smart of punishment makes him weary of his sin, and watchfull against it.

16 He that oppreſſeth the poor to encreaſe his *riches*,
and he that giveth to the rich *u*, *ſhall* ſurely *come* to want.

u That vainly and prodigally casts away his estate upon those who do not need it, or gives it to them with evil design, as that they may assist him in oppressing the poor, or at least hinder him in it.

17 Bow down thine ear, and hear the words of the
wiſe *x*, and apply thine heart *y* unto my knowledge *z*.

x Of wise and holy men of God. *y* Thirst after it, and give up thy self to the diligent study of it. *z* The knowledge of God, and of thy several duties, which I am here delivering to thee.

18 For *it is* a pleaſant thing if thou keep them *a*
† within thee *b*; they ſhall withal be fitted *c* in thy lips.

a The words of the wise. *b* Heb. *in thy belly*, i. e. in thine heart, which implies receiving them in Love, and retaining them in mind and memory. *c* Be fitly expressed: or, *be diſpoſed* or *ordered*. The sense is, when thou hast got them into thine heart, thou wilt be able and ready to discourse pertinently and profitably of them.

19 That thy truſt may be in the LORD *d*, I have
made † known to thee this day, ‖ even to thee.
† Heb. *that thou may'ſt know.*

d That knowing God, and his word, and Promises, thou mayst chearfully and confidently trust in him, which is the only way to thy safety and happiness.

20 Have not I written unto thee † excellent things *e*
f in counſels and knowledg *f*:
† Heb. *Hoſt.* 8.

e Or, *princely things*, as they are called, *Prov.* 8. 6. *the great things of Gods Law*, as *Hoſ.* 8. 12. *f* Consisting of *Counſels* to direct thy practice, and *Knowledg* to inform and enrich thy mind. Or by that known Figure *Hendiadis*, *in counſels of knowledg*, i. e. in good counsels which proceed from found knowledge, and make a man knowing and wise, which are oppoſed to *the counſels of the wicked*, *Prov.* 12. 5. which are without knowledg.

21 That I may make thee know the certainty of
the words of truth *g*; that thou mighteſt anſwer the
words of truth *h* ‖ to them that ſend unto thee *i*?
‖ Or, *with them.*

g That I may teach thee, not false, or vain, or uncertain things, as the Teachers of the Heathen Nations do, but the true and infallible Oracles of God. *h* That being inſtructed by me, thou mayst be able to give true, and solid, and satisfactory answers. *i* To wit, for thine advice in great and difficult matters. Or, *to thoſe that ſend thee*, i. e. that employ thee in any business of moment, whersoever they expect an account from thee.

22 Rob not the poor, because he *is* poor *k*: * neither oppreſs the afflicted in the gate *l*.
*Ch. 14. 31.

k This may be mentioned, either 1. As a motive to this Robbery, because he was unable to reſiſt him, or to revenge himself upon him: Do not take advantage of his Poverty. Or 2. As an Argument against it, because he is a fitter object for thy pity and Charity, than for thy Injustice or Cruelty. It is base and inhumane to crush such a person. *l* In the place of Judgment, or under pretence of Justice, and much less in other ways where there is no colour of Justice.

23 * For the LORD will plead their cauſe *m*, and
ſpoil the ſoul *n* of thoſe that ſpoiled them.
*Jer. 50. 34.

m Which he hath in a peculiar manner undertaken to do. *n* Take away not only their goods but their Lives too. So fully will he recompence their wickedness to them.

24 Make no friendſhip with an angry man, and
with a furious man thou ſhalt not go *o*:

o Into his company: not converse frequently and familiarly with him, as friends use to do.

25 Leſt thou learn his ways *p*, and get a ſnare *q* to
thy ſoul.

p Lest thou be infected by his example, or provoked by his passion to return the like to him. *q* Either 1. A mischief, which is oft the effect of unbridled rage. Or 2. An occasion of sin, either by drawing thee to an imitation or requital of his rage; or by tempting thee to unfaithfulness in performing the great office of a Friend, to wit, Admonition or reproof, which, by reason of his furious temper, thou either canst not, or wilt not do.

26 * Be not thou *one* of them that ſtrike hands, *or* * Chap. 6. 1. & 11. 15.
of them that are ſureties for debts *r*.

r To wit, rashly, or unnecessarily.

27 If thou haſt nothing to pay, why ſhould he * take *Ch.20.16.
away thy bed from under thee *s*?

s Why wilt thou put thy self into the hands of such a man, who will exact the debt from thee without any compassion? For though God did not allow this practice, covetous Creditors would frequently do it.

28 * Remove not the ancient ‖ land-mark *t* which * Deut. 19.
thy fathers have ſet. 14. & 27. 17.
Ch. 23. 10.
‖ Or, *bound.*

t Whereby the Lands of several possessors were distinguished and divided. Do not enrich thy self with the injury of other men: Do not invade the rights of others.

29 Seeſt thou a man diligent *u* in his buſineſs? he
ſhall ſtand before kings *x*, he ſhall not ſtand before
† mean *men*.
† Heb. *obſcure men.*

u Or, *expeditious*, as the word properly signifies, one of quick dispatch, vigorous and speedy in executing what hath been well and wisely contrived. *x* He is fit to be employed in the affairs of the greateſt Princes.

CHAP. XXIII.

1 WHen thou ſitteſt to eat with a ruler *a*, conſider diligently what *is* before thee *b*.

a When thou art invited to a Feast with a great man. *b* Either 1. What person or persons. Or rather 2. What things, what plenty and variety of meats and drinks, by which thou mayst easily be tempted to excess, and by that means induced to use such speeches or carriages, as may be unfit for thee, or many ways hurtful to thee.

2 And put a knife to thy throat *c*, if thou *be* a man
given to appetite *d*.

c Restrain and moderate thine appetite, as if a knife, or some other thing stuck in thy Throat, and hindred thee from swallowing what thou didſt desire; or, as if a man stood with a knife at thy Throat ready to kill thee, if thou didſt transgress; or, though it be as irksom to thee to do so, as if thou hadſt a knife put to thy Throat. So this is to be understood metaphorically, as that Phrase of *cutting off the right hand*, &c. Mat. 5. 29, 30. Or, *For thou doſt* (or, *leſt thou ſhouldſt*, as the Syriack Interpreter renders it; or *otherwiſe thou wilt* or *ſhouldſt*) *put a knife to thy throat.* So the sense is, when thou gosst to their Feasts, thou dost expose thy self to great and manifest hazards, to thy own intemperance, and to all its dangerous consequences, and to the ill effects of other mens intemperance. *d* Prone to excess in eating and drinking.

3 Be not deſirous of his dainties: for they *are* deceitful meat *e*.

e Either because they do not yield thee that satisfaction which thou didſt expect from them, but rather load thee with ill humors and the seeds of divers diseases; or because they are not provided for thee with sincerity and good Will, but with some evil design upon thee, either to discover and betray thee, or to enslave thee. See below *v.* 6, 7.

4 * Labour not *f* to be rich: ceaſe form thine own *Ch.28.20. 1 Tim.6.9, 10.
wiſdom *g*.

f Heb. Do not weary thy self with immoderate cares and labours, as many covetous men do. *g* From that carnal Wisdom which is natural to man in his corrupt estate, which perſuades men to believe that it is their interest to use all possible means to get Riches, and that the happiness of their Lives consists in the abundance of their Possessions, directly contrary to the assertion of our blessed Lord, *Luke* 12. 15.

5 † Wilt thou ſet thine eyes upon that *h* which is † Heb. *Wilt thou cauſe thine eyes to fly upon.*
not? for *riches* certainly make themſelves wings, they
fly away as an eagle *k* towards heaven.

h i. e. Look upon it with earnestness and greedy desire, employing the Eyes of thy Mind and Body about it. *i* Which hath no fixed and setled being; which is ours *to have*, but not *to hold*; which is always upon the wing, and oft times gone in the twinkling of an Eye, so that the owner is frequently at a loss, and cannot tell whether he hath his Estate, or whether he hath loſt it. *k* Swiftly, strongly, and irrevocably. We quickly lose the fight and possession of them. Their flying away from us is elegantly opposed to our Eyes being set, or, as it is in the Hebrew, flying upon them in the beginning of the verse.

6 Eat thou not the bread of *him that hath* an evil
eye *l*, neither deſire thou his dainty meats.

l Of the envious or covetous man, who secretly grudgeth thee the meat which he sets before thee, as this Phrase is used, *Prov.*28.22. *Mat.* 20. 15. as on the contrary a liberal man is said to have a *good Eye*, Prov. 22. 9.

7 For as he thinketh in his heart, ſo *is* he *m*: Eat
and drink, ſaith he to thee, but his heart *is* not with
thee *n*.

m You are not to judge of him by his words, for so he professeth kindness, as it follows, but by the constant temper of his mind, which he hath fully discovered to all that know him by the course of his life. *n* He hath no sincere kindness to thee, but inwardly grudgeth thee that which he outwardly offers to thee.

8 The morſel *which* thou haſt eaten, ſhalt thou vomit up *o*, and loſe thy ſweet words *p*.

o When thou perceivest his churlish disposition and carriage, his meat will be loathsom to thee, and thou wilt wish either that thou hadſt never eaten it, or that thou couldſt vomit it up again. *p* Thy pleasant discourse wherewith thou didſt adorn his Table, and design both to delight and profit him, is loſt, and of no effect to him, and thou wilt be ready to repent of it.

9 * Speak

*Ch.9.8. 9 * Speak not in the ears of a fool *q*: for he will despise the wisdom of thy words *r*.

q Cast not away good Counsels upon obstinate and incorrigible sinners. We have the same advice given. *Mat.* 7. 6. *r* He will scornfully reject thy wise and good admonitions.

*Deut.19.14. & 27.17. 10 * Remove not the old ‖ land-mark; and enter not into the fields of the fatherless *s*:

‖ Or, bound. *s* Either to take away their goods; or rather to possess their Lands, as this Phrase is used, 2 *Sam.* 5. 6.

*Job 31.21. Ch. 22. 23. 11 * For their redeemer *t* is mighty; he shall plead their cause with thee.

t Heb. *their near kinsman*, to whom it belongs to avenge their wrongs, and to recover and maintain their rights, of which see *Lev.* 25. 25. *Numb* 35. 12. Thus God is pleased to call himself, to shew how much he concerns himself for the relief of oppressed and helpless persons.

12 Apply thine heart unto instruction *u*, and thine ears unto the words of knowledg.

u Content not thy self with outward hearing or reading of it, but affectionately receive it into thine heart, and lay it up there as choice Treasure.

*Ch.13.24. & 19. 18. 13 * With-hold not correction from the child: for if thou beatest him with a rod, he shall not die *x*.

x It is a likely mean to prevent their corruption, and the destruction which commonly follows it, as the next verse explains this.

*& 22. 15. & 29.15,17.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall ‖ Or, even I will rejoyce. rejoyce *y*, ‖ even mine.

y In the good success of my Counsels, and in thy Piety and Happiness, which is as truly desirable and pleasant to me, as my own.

16 Yea, my reins shall rejoyce *z*, when thy lips speak right things.

z I shall rejoice not only in shew and profession, but inwardly, and with all my soul.

*Pf. 37. 1. & 73. 3. Chap 3 31. & 24. 1. 17 * Let not thine heart envy sinners *a*: but *be* thou in the fear of the LORD *b* all the day long *c*.

a Let not the consideration of their present impunity and prosperity stir thee up, either to envy them, or to approve and imitate their evil courses. *b* Reverence the presence of the Divine Majesty, and dread his power and justice, and those judgments which he hath prepared for sinners, and thou wilst see no cause to envy, but rather to pity them. *c* Not only when thou art in trouble, but in all times and conditions.

*Ch.24.14. ‖ Or, reward. 18 * For surely there is an ‖ end *d*, and thine expectation shall not be cut off *e*.

d An expected and happy end for such as fear God, which was required *v.* 17. Or, *a reward*, as this Hebrew word is rendred, *Prov.* 24. 20. *e* Thou shalt certainly enjoy that good which thou expectest, as the wicked shall lose that Happiness which they enjoy.

19 Hear thou, my son, and be wise *f*, and guide thine heart *g* in the way *h*.

f Rest not in hearing, but see that thou growest wiser and better by it. *g* Order the whole course of thine affections and actions. *h* In Gods way, oft called *the way*, as hath been observed before.

*Isa. 5. 22. Luk. 21. 34. Rom. 13. 13. Eph. 5. 18. † Heb. of their flesh. 20 * Be not amongst wine-bibbers *i*; amongst riotous eaters † of flesh.

i Avoid their conversation and company, lest thou be either infected or injured by them.

21 For the drunkard and the glutton shall come to poverty: and drowsiness *k* shall cloath a man with rags.

k Immoderate sleep, and idleness, which is as ready a way to Poverty, as Gluttony or Drunkenness is.

*Ch. 1. 8. 22 * Hearken unto thy father that begat thee *l*, and despise not thy mother when she is old *m*.

l And therefore desires and seeks thy good in all his counsels. *m* When the infirmity of age is added to that of her sex, which is apt to breed contempt.

*Ch.4.5,7. 23 * Buy *n* the truth *o*, and sell *it* not *p*; *also* wisdom, and instruction, and understanding *q*.

n Purchase it upon any terms, spare no pains nor cost to get it. *o* The true and saving knowledg of Gods Mind and Will concerning your Salvation, and the way that leads to it. *p* Do not forget it, nor forsake it for any worldly advantages, as ungodly men frequently do. *q* Whereby you may love and practise the truth known and received.

*Ch. 10. 1. & 15. 20. 24 * The father of the righteous shall greatly rejoyce, and he that begetteth a wise *child*, shall have joy of him.

25 Thy Father and thy mother shall be glad *r*, and she that bare thee *s* shall rejoice.

r He repeateth this again as a powerful Argument to prevail with all Children, that are not void of natural affection, to labour to be wise and good, that th they may glad the hearts of their Parents to whom they have such high and indelible obligations *s* With so great pain and hazard, and brought thee up with such tender care, whom thou canst not better requite.

26 My son, give me thine heart *t*, and let thine eyes observe *u* my ways *x*.

t Receive my Counsels with thy whole heart. *Solomon* speaking in God's Name, and cause, requires the heart to be given to him.

u Let thy mind seriously and practically consider. *x* Either 1. The ways in which I have walked, my evil practices: take warning by my sad example. Or 2. The ways which I prescribe, to you; as the Apostles called the Gospel which they preached, *their Gospel*, 1 Thes. 1. 5. 2 Tim. 2. 8.

27 * For a whore *is* a deep ditch *y*; and a strange woman *is* a narrow pit.

y In which a man is in evident danger of perdition, and out of which it is exceeding difficult to escape.

28 * She also lieth in wait ‖ as *for* a prey *z*, and increaseth the transgressors among men *a*.

z Watching all opportunities of ensnaring young men to their destruction. *a* She is the cause of innumerable sins against God, and against the Marriage-Bed, *against* the Soul and Body too, and by her wicked Example and Arts, involveth many persons in the guilt of her sins.

‖ Or, robbeth.

29 * Who hath woe *b*? who hath sorrow? who hath contentions? who hath babling *c*? who hath wounds without cause *d*? who hath redness of eyes?

*Isa. 5. 22.

b From the sin of Lust he proceeds to that of drunkenness, which doth frequently accompany it. *c* The sin of much and impertinent talking: or, *tumultuous noise* or *clamour*, which is usual among Drunkards. See *Prov.* 20. 1. *d* Upon every slight occasion, which men enflamed with Wine are very apt to take.

30 They that tarry long at the wine; they that go to seek mixt wine *e*.

e Either mixed with Water, or with other ingredients to make it strong and delicious. Heb. *mixture*, mixed drinks of several sorts suited to their Palats.

31 Look not thou upon the wine *f* when it is red *g*, when it giveth his colour in the cup; *when* * it moveth it self aright *h*.

*Cant. 5.

f Earnestly, so as to enflame thine Appetite towards it; in which sense men are forbidden *to look upon a Woman*, Job 31. 1. Mat. 5. 28. *g* Which was the colour of the best Wines in that Country, which therefore are called *Blood*, Gen. 49. 11. Deut. 32. 14. and such were used by them in the Passover. *h* When it sparkleth and frisketh, and seems to smile upon a Man.

32 At the last it biteth like a serpent, and stingeth like ‖ an adder *i*.

‖ Or, a Cockatrice.

i It hurts the Body in many respects, impairs the vigor of the Mind, wastes the Estate and Reputation, wounds the Conscience, and without Repentance, will destroy the Soul.

33 Thine eyes shall behold *k* strange women, and thine heart shall utter perverse things *l*.

k With evil intent, or lustfully, which is the effect of drinking much Wine, as is noted in Scripture, *Gen.* 19. 31, 35. *Hos.* 4. 18. and other Authors. *l* Thine Heart, which when thou hadst the use of thy wit, concealed, will then discover its wickedness, by filthy and perverse speeches.

34 Yea, thou shalt be as he that lieth down *m* † in the midst of the sea, or as he that lieth upon the top of a mast *o*.

† Heb. *the heart of the Sea*

m To sleep, of which that word is frequently used. *n* In a Ship in the midst of the Sea. This Phrase notes the temper and condition of the Drunkard, the giddiness of his Brain, the unquietness of his Mind, and especially his extream danger joyned with great security. *o* The worst part of the Ship, both for its perpetual tossings, and for the hazard of him that sleeps in it.

35 They have stricken me *p*, *shalt thou say*; *and* I was not sick *q*; they have beaten me, *and* † I felt it not: when I shall awake, I will seek it yet again *r*.

† Heb. *knew it*

p I cannot deny that I exposed my self by my Drunkenness to manifold abuses and injuries. *q* I was not then sensible of it, neither do I now find any great hurt by it; it was but the effect of a present frolick, at which I have no cause to be much troubled. *r* At present I find some inconvenience, and my condition requires sleep to settle my self, and when I am composed and refreshed, I purpose to return to my former course. But that which *Solomon* here expresseth, seems, rather to be the Language of their Hearts or Lives, than of their Tongues. Compare *Prov.* 1. 11.

CHAP. XXIV.

*Pf. 37. 1. &c. & 73. 3. Chap 23. 17. Ver. 19. † Heb. strength. † Heb. eth with strength. *Ch.11. & 15. & 20. 18

1 BE not thou * envious against evil men, neither desire to be with them *a*.

a Their Company or manner of life.

2 * For their heart studieth destruction *b*, and their lips talk of mischief.

b How they may oppress and destroy others, which yet at last falls upon their own heads,

3 Through wisdom is an house built, and by understanding it is established *c*.

c There is no need that thou shouldst raise thy Self and Family by ruining others, as the manner of wicked men is, which thou must more easily and effectually do by Wisdom, and the fear of God.

4 And by knowledge *d* shall the chambers be filled with all precious and pleasant riches.

d Which in Scripture Phrase includes the love and practice of that which we know.

5 * A wise man † *is* strong *e*; yea, a man of knowledge † encreaseth strength.

e Is couragious and resolute, and able by Wisdom to do greater things than others can accomplish by their own strength.

6 * For by wise counsel thou shalt make thy war *f*: and in multitude of counsellors *there is* safety.

f War is better managed by Wisdom than by strength. So this proves what he said in the last Verse.

7 Wisdom *is* too high *g* for a fool *h*; he openeth not his mouth in the gate *i*.

g Either 1. really, it is above his reach or capacity. Or 2. in his opinion; he judgeth it too hard for him, he despairs of attaining it, he pretends the impossibility of it, because he will not put himself to the charge or trouble of getting it; as on the contrary *Wisdom* is said to be easie *to him that understandeth*, Prov 14. 6. because he seriously giveth his mind to it, and therefore easily and certainly attains to it. *h* For a wilful Fool, or a wicked Man, whose lusts enfeeble and darken his Mind, and make it uncapable of Wisdom. *i* Either 1. he can say nothing for himself when he is accused before the Magistrate, for which he gives frequent occasion. Or 2. he knows not how to speak acceptably, and profitably in the publick Assembly among wise men.

8 He that deviseth to do evil, shall be called a mischievous person *k*.

k Heb. *a Master of mischief*. The sense is, Though he cover his wicked devices with fair pretences and would be better esteemed, yet he shall be noted and branded with that infamy which is due to him.

9 The thought of foolishness is *sin* *l*: † and the scorner *m* is an abomination to men *n*.

l The very inward thought or contrivance of evil, of which he spake, *v.* 8. even before it break forth into action, sits a sin in God's sight, and it is hateful to God. Or, *foolishness* is put for foolish or wicked men, by comparing this with the next clause where *the scorner* is opposed to it. So the sense is, All the Thoughts of wicked men are only evil and that continually, as is said of man in his corrupt estate, Gen. 6. 5. and therefore abominable to God. *m* He who not only deviseth and practiseth wickedness, but obstinately persists in it, and rejects all admonitions against it. *n* Is abominable not only to God, as all sinners are, but to all sober men.

10 If thou faint *o* in the day of adversity, thy strength *is* † small *p*.

o If thou art impatient and unable to bear sufferings; if thy resolution flag, and thou giveest way to despondency or dejection of Mind. *p* Heb. *is narrow*, it lives in a little compass; it is as straight as thy condition is; for there is an elegant allusion in the Hebrew words. The sense is, This is a sign that thou hast but little Christian strength or courage, for that is best known by adversity.

11 * If thou forbear to deliver *them q that are* drawn unto death *r* and *those that are* ready to be slain *s*:

q When it is in thy power to do it lawfully. *r* To wit, unjustly or by the violence of lawless men. *s* That are in present danger of Death or Destruction.

12 If thou sayest, Behold, we knew ‖ it not *t*, doth not he that pondereth the heart consider *it u*? and he that keepeth thy soul *x*, doth *not* he know it? and shall not he render to *every* man * according to his works *y*?

‖ Or, nor

t I was ignorant either of his innocency, or of his extream danger, or of my power to relieve him. *u* That this is only a frivolous excuse, and that the true reason of thy neglect was thy want of true love to thy Brother, whose life thou wast by the Law of God, and of Nature obliged to preserve, and thy sinful self-love, and a carnal fear of some mischief or trouble which might befal thee in the discharge of thy duty. *x* God who is *the preserver of men*, Job 7. 20. who daily doth and who only can keep thee both in and from the greatest dangers. And this favour of God may be here mentioned partly as a strong obligation upon him to preserve him who is made after God's Image, and whom God hath commanded him to love and preserve; partly as an encouragement to the performance of his duty herein from the consideration of God's special care and watchfulness over those that do their duty; and partly to intimate to them the danger of the neglect of this duty whereby they will forfeit God's protection over themselves, and expose themselves to manifold dangers and calamities. Or, as others render it, and as the Hebrew Verb is frequently used, *he that observeth thy Soul*, that seeth all the secret Thoughts and inward motions of the Heart. Which exposition is favoured both by the following words, *Doth not he know it?* Which agrees better to God's *observing* than to his *preserving* a man's *Soul*, and by the former clause, to which this Translation doth more exactly answer, the same thing being here repeated in other words, after the manner of the Sacred Writers. *y* God will certainly deal with thee as thou hast dealt with him, either rewarding thy performance of this duty, or punishing thy neglect of it.

13 My son, eat thou honey *z*, because *it is* good; and the honey-comb which is sweet † to thy taste.

† Heb. *to my taste.*

z This is not a command but a concession, and is here expressed only to illustrate the following Verse. Honey in those parts was excellent, and an usual and an acceptable food. See *Deut.* 8. 8. *Judg.* 14. 18. 1 *Sam.* 14. 25.

14 * So *shall* the knowledg of wisdom *be* unto thy soul, when thou hast found *it a*; * then there shall be a reward *b*, and thy expectation shall not be cut off.

*Pf. 19. 10. Prov. 2. 10. Ver. 20.

a Whereby he implies, that there is indeed some difficulty and trouble in the pursuit of Wisdom, but that it is abundantly compensated with the sweetness and advantage of it when a Man arrives at it. Heb. *and*, or, *also there is a reward*. It is not only as good as honey, sweet for the present, but it is infinitely better, bringing a sure and everlasting reward with it.

15 Lay not wait, *c* O wicked *man*, against the dwelling of the righteous *d*. spoil not his resting place.

*Ch.12. Eccl. 9.

c Do him no injury either by subtile and secret devices, or, as it follows by manifest violence. *d* Against his Person or Family or Possession.

16 * For a just *man* falleth *e* seven times *f*, and riseth up *again*: but * the wicked shall fall into mischief *g*.

*Pf. 37. 24. Mic. 7. 8.

e Either 1. Into sin. Or, rather 2. into calamities, of which he evidently speaks both in the foregoing Verse, and in the opposite and following branch of this Verse, and so this word is used in the next Verse, and *Psal.* 27. 24. *Isa.* 24. 20. *Jer.* 25. 27. *Amos* 8. 14. &c. And so this is fitly alledged as a just reason to dissuade wicked Men from their unjust attempts against righteous Men, because they should not succeed in them; and although they might, by God's permission, bring them into some distress for a time, yet God would deliver them out of their hands, and they should be disappointed of their hopes. *f* i. e. Frequently. *g* Into unavoidable and irrecoverable destruction, oft-times in this life, and infallibly in the next.

17 * Rejoyce not when thine enemy falleth *h*, and let not thine heart be glad when he stumbleth:

*Job 31. 29. Pfal. 35. 15. Chap. 17. 5.

g To wit, into mischief, as in the former Verse. Please not thy self in his destruction. Which plainly shews that the love of our enemies is a Precept of the Old Law as well as of the Gospel. See *Exod.* 23. 4, 5.

18 Lest the LORD see *it*, * and † it displease him and he turn away his wrath from him.

*Isa. 58. 2. † It be evil in his eyes.

i Understand, *upon thee*, which is implied in the Hebrew Phrase, such defects being usual in that concise Language, *Psal.* 84. 11. *Prov.* 19. 1. and oft elsewhere. This consideration strikes at the root of that sinful and inhumane disposition, which is an expectation of safety or advantage to himself by his enemies downfal, which, saith he, by this very mean thou shalt lose, for thine enemy shall be raised, and thy danger greatly increased by thy provoking both God and him against thee.

19 * ‖ Fret not thy self *k* because of evil *men* *l*, neither be thou envious at the wicked.

*Isa. 37. 1. Ch. 23. 17. Verf. 1. ‖ Or, keep not company with the wicked.

k Which Translation of the word is confirmed by the Parallel word in the following clause. *l* For their present impunity and good success.

20 For there shall be no reward to the evil *man m*, * the ‖ candle of the wicked shall be put out *n*.

* Job 18. ‖ Or, lamp.

m All his hopes and happiness shall quickly and eternally perish, 5, 6. and he shall have no share in those solid Felicities and blessed recompences of a better life which thou shalt enjoy. Therefore thou and he not to envy him. *n* All their comfort and glory shall cease.

*Pf. 37. 9, 10. & 21. 17. Chap. 13. 9. & 20. 20.

21 My son, fear thou the LORD, and the king *o* *and* meddle not with † them *p* that are given to change *q*.

† Heb. *changers.*

o Honour and obey both God and the King, and all in Authority. He puts God before the King, because God is to be served in the first place, and our obedience is to be given to Kings only in subordination to God, and not in those things which are contrary to the will and command of God, as is manifest both from plain Scripture, as *Act.* 5. 29. and from the judgment and practice of wise and sober Heathens. *p* Heb. *Mix not thy self with them*, either in their counsels and practices, or in familiar conversation. *q* That love or use changes; that are unstable in their Obedience to God or to the King, and are prone to rebellion against either of them. Those men that wickedly forsake God, and break his Laws are said to change *their God*, Jer. 2. 11. and to *change* God's *Judgments* and *Ordinances*, Isa. 24. 5. *Ezek.* 5. 6.

22 For their calamity shall rise suddenly; and who knoweth *r* the ruin of them both *s*?

r Who can conceive how sore and sudden it will be! *s* Of them that fear not God, and of them that fear not the King, for they have two potent and terrible enemies; and therefore if they will not obey them out of Conscience, as their duty binds them, yet they should do it at least for their own sakes, and for fear of those severe punishments which they will certainly inflict upon Rebels.

23 These *things* also *t* *belong* to the wise *u*. * *It is* not good † to have respect of persons in judgment *x*.

*Lev. 19. 15. Deut. 1. 17. & 16. 19.

t These Proverbs or Counsels here following to the end of the Chapter no less than those hitherto mentioned. *u* Are worthy of * Ch. 18. 5. the consideration, and fit for the use of them who are or would be wise; for only such are capable of understanding and improving them. *x* For Judges to determine Controversies partially, according to the quality of the Persons, and not according to the merits of the Cause. † Heb. *to acknowledge.*

24 * He that saith *y* unto the wicked, Thou *art* righteous *z*; him shall the people curse; nations shall abhor him *a*.

*Ch. 17. 15. Isa. 5. 23.

y To wit, publickly and in judgment, as he now said, and as appears by the publickness of the Curse following upon it, for *People* or *Nations* do neither observe nor hate every Man who saith thus privately. *z* That justifie wicked men in their unrighteous courses. *a* Partly for the grosness and odiousness of the Crime; and partly for the great and general mischief which such practices bring to civil Societies.

25 But to them that rebuke *him b* shall be delight *c*, and † a good blessing *d* shall come upon them.

† Heb. *a blessing of good.*

b That publickly and judicially rebuke and condemn the wicked. *c* The peace of a good Conscience, and the Comfort of a good Name. *d* Which the People shall wish, and by their Prayers obtain from God for them; which is fitly opposed to *the Peoples curse* in the last Verse.

26 *Every man* shall kiss *his* lips *e* † that giveth a right answer *f*.

† Heb. *that answereth right words*, or, *plain words, as* Chap. 9. 9.

e Shall highly respect and love him, of which kissing was a sign. *f* Who being called to speak either as a Judge, or Witness, or otherwise, in weighty matters, speaks pertinently, and plainly, and truly to the conviction and satisfaction of the hearers.

27 Prepare thy work without, and make it fit for thy self in the field; and afterwards build thine house *g*.

g This is a Domestical Precept requiring both Industry and Prudence in the management of a Man's concerns, that he take care in the

the first place to furnish himself with Cattel and the Fruits of the Field which are necessary for his subsistence, and after that he may procure such things as are for Ornament and Comfort, such as the building of a convenient House is.

28 Be not witness against thy neighbour *h* without cause *i*: and † deceive *not k* with thy lips.

†Gr. *be not wide in thy lips.*

h Either in judgment or in private conversation. *i* Rashly or falsly, without just and sufficient cause. *k* Neither thy Neighbour, to whom thou hast made a shew of friendship, nor the Judge, nor any other hearers with false information. Or, this clause forbids flattering him to his face, as the former forbids slandering him behind his back.

*Ch.20.22. Rom. 12. 17, 19.

29 * Say not *l*, I will do so to him as he hath done to me: I will render to the man according to his work *m*.

l Within thy self: give not way to any such Thoughts or Passions. *m* I will repay him all his calumnies and injuries.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And lo, it was all grown over with thorns, *and* Nettles had covered the face thereof, and the stone wall thereof was broken down.

†Heb. *Set my Heart.*

32 Then I saw, *and* † considered *it* well: I looked upon *it*, *and* received instruction *n*.

n I learned Wisdom by his folly, and by his gross idleness was provoked to greater care and diligence.

* Ch. 6. 9, &c.

33 * Yet a little sleep *o*, a little slumber, a little folding of the hands to sleep:

c See this, and the following Verse in *Prov.* 6. 10, 11.

34 So shall thy poverty come, as one that travelleth; and thy want as † an armed man.

†Heb. *a man of Shield.*

CHAP. XXV.

Observations about Kings, 1, 2–7. a caution against Contention, 8. against revealing of Secrets, 9. The reason of this Caution, 10. With divers other Rules, 11—28.

1 THese *a are* also proverbs of Solomon, which the men of *b* Hezekiah king of Judah copied out *c*.

a Which are contain'd in this and the following Chapters. *b* Certain persons appointed by *Hezekiah* for that work, whether Prophets, as *Isaiah*, *Hosea*, or *Micah*, who lived in his days, or some others, it is neither evident nor material. Most of them are political Precepts, and such as in a special manner concerned *Hezekiah*, and other Princes, to know, for the conduct of their House and Kingdom. *c* Either out of other Books or Writings of *Solomon*, concerning natural or civil things, of which we read, 1 *Kin.* 4. 32. Or out of the historical Records which were then extant concerning *Solomon*'s speeches and actions in the History of the Kings of *Judah*, which is oft mentioned in holy Scripture.

* Deut. 29. 29.

2 * *It is* the glory of God *d* to conceal a thing *e*: but the honour of kings *is f* to search out a matter *g*.

Rom. 11. 33.

d It is agreeable to the Nature, and highly conducing to the Honour of God, because it is a Testimony of his infinite Wisdom and Knowledg, of his absolute Power and Soveraignty, and of his other incomprehensible Perfections. *e* To keep his counsels, and the reasons of his actions in his own Breast, that he needs not to impart them to any other for their advice and assistance, as being self-sufficient both for the contrivance and execution of whatsoever pleaseth him, and accountable to none for any of his matters. *f* But Kings must not affect to be like God in this respect, because they are Creatures, and therefore ignorant and insufficient, and accountable to an higher Authority. *g* In the conduct of their great affairs, not to lean to their own understandings, nor to be wedded to their own wills, but to communicate their counsels to others, that so they may search and find out the true and right way, and to be ready to give a satisfactory account of the Justice and reasonableness of them as occasion shall require.

3 The heaven for height, and the earth for depth *h*, and the heart of kings † *is* unsearchable *i*.

† Heb. there is *no searching.*

h As no Man upon Earth can exactly discover the height of Heaven, or the depth of, or discern what is contained in them. *i* Though wise Kings will search out other men and things, yet their inward thoughts and purposes are hardly discoverable; partly because every Man's Heart lies out of the sight of others; and partly because it is the practice of Kings industriously to conceal their intentions.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer *k*.

k Then, and not till then it is fit for that use.

* Ch. 20. 8.

5 * Take away the wicked *from* before the king, *l* and his throne shall be established *m* in righteousness *n*.

l From his Court and Councels. *m* By removing them who by their wicked counsels and practices provoked God's displeasure against the King, and blasted his Reputation, and alienated the hearts of his People from him. *n* By such impartial execution of Justice.

† Heb. *Set not out thy glory.*

6 † Put not forth thy self o in the presence of the king, and stand not in the place of great *men p*.

o Heb. *Do not magnifie, or, glorifie thy self*, by vaunting speech or carriage, but, which is implied, carry thy self humbly and modestly, which is most pleasing to Kings, and most becoming and safe for thee. *p* Do not affect nor use frequent and familiar Society with greater Persons than thy self, whereby thou maist easily involve thy self in much guilt, and expose thy self to envy or contempt, and to many other inconveniences.

*Luk. 14. 10.

7 * For better *it is q* that it be said unto thee *r*, Come up hither: than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen *s*.

q It is more for thy credit and comfort. *r* By some publick Officer, or by the King himself. *s* Into whose presence and acquaintance thou hast so boldly intruded thy self, who as before he observed thy impudence, so now he sees and suffers this publick disgrace to be cast upon thee.

8 Go not forth hastily *t* to strive *u*; lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame *x*.

t Without necessary cause and due consideration. *u* Either judicially or otherwise. *x* For thy folly in undertaking what thou wast not able to accomplish, and for thy injustice in charging him wrongfully.

9 Debate thy cause with thy neighbour *himself y*; and ‖ discover not a secret *z* to another,

‖ Or, *reveal not.*

y If thou hast any quarrel with him, first try to compose it by private discourse with him. Compare *Mat.* 5. 25. & 18. 15. *Luk.* 12. 58. *z* Any secret. Let no heat of contention provoke thee to divulge any of his secret counsels committed to thy trust, or to reproach him with any of his secret faults, as is usual in Law-suits, and other contentions. Or, *the secret*, any secret difference between thee and him, which therefore is first to be ended secretly between you, and not to be imparted to any other.

*Heb. *thine ethir.*

10 Lest he that heareth *it*, put thee to shame *a*, and thine infamy turn not away *b*.

a Reproach thee for thy gross violation of the Laws of Prudence, and Justice, and Charity, and Friendship therein. *b* And that disgrace which thou didst design against another fall, and be fastened upon thy self.

11 A word † fitly spoken *c is like* apples of gold in pictures of silver *d*.

† Heb. *words spoken upon their Wheels.*

c For the matter, and season, and other circumstances of it. *d* Which it seems was usual in those times, and was grateful to the Eye for the beauty and variety both of the Colours and Figures, the golden Apples appearing through Net-work of Silver, or being engraven or pourtrayed upon Tablets of Silver.

12 *As* an earing of Gold, and ornament of fine gold *e*, *so is* a wise reprover *f* upon an obedient ear *g*.

e Highly acceptable and a great Ornament, and not an offence and disthonour, as fools esteem it. *f* That reproves an offender faithfully. Yet prudently in the fittest manner and season. *g* To a Man that hearkens to it, and is instructed and reformed by it.

13 * As the cold of snow *h* in the † time of harvest, *so is* a faithful messenger to them that send him: for he † refresheth the soul of his masters *i*.

† Heb. Gen. 2. 5.

† Heb. *bringeth rest to.*

h Either 1. as drink cooled with Ice or Snow, as was, and is useful in hot Countries. Or 2. as a cool Air such as is in Snowy seasons. Or 3. as drink which is as cold as Snow. *i* With a true account and speedy dispatch of those important affairs which were committed to him.

14 Whoso boasteth himself † of a false gift *k*, *is like* * clouds and wind without rain *l*.

† Heb. *a gift of falshood.* Jude 12.

k Pretending that he hath given, or promising that he will give a Man those gifts, which he neither hath given, nor intendeth to give him. *l* Like empty Clouds carried about with wind, and not affording that Rain which by their appearance they promise.

15 * By long forbearing *m* is a prince persuaded *n*, and a soft tongue *o* breaketh the bone *p*.

* Gen. 4. & 18.

m By patient submission and expectation. *n* Or, *pacified*, where as his rage is increased by opposition. Compare *Eccles.* 10. 4. *o* A mild and humble answer. *p* Softeneth an heart which is as hard as Bone or Stone. He alludes to those Oyls which sink through the Flesh to the very Bone. See *Psal.* 109. 18.

Ch. 15. 1. & 16. 14.

16 * Hast thou found honey *q* † eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it *r*.

† Heb. *Verse. enjoy.*

q Which in those parts was oft found in Woods or Fields, as *Judg.* 14. 8, &c. 1 *Sam.* 14. 25. By *Honey* he understands, not only all delicious Meats, but all present and worldly delights, which we are here taught to use with moderation. *r* Honey excessively taken disposeth a Man to vomiting.

17 ‖ Withdraw thy foot from thy neighbours house † lest he be † weary of thee, and *so* hate thee *s*,

‖ Or, *Let fall thy foot in.* † Heb. *loathe.*

s Visit him not too frequently nor unseasonably. *t* As men are apt to loath those Meats of which they surfeit, as was now observed, *v.* 16.

† Heb. *neighbour.* † Heb. *house.*

18 * A man that beareth false witness against his neighbour, *is* a maul, and a sword, and a sharp arrow *u*.

* Psal. 120. 3, 4. Ch. 12. 18.

u Is as cruel and pernicious to him as any instrument of Death. The design of the Proverb is to shew the wickedness of slander, and that a false witness is in some respect as bad as a Murderer.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joynt *x*.

x It is not only deceitful, but hurtful, as a broken Tooth though it make shew of helping, yet is not only unhelpful to a Man for chewing his Meat, but also troublesome and painful; and as a Foot out of Joynt, doth not help but hinder, and pain him that attempts to walk upon it.

20 *As* he that taketh away a garment in cold weather *y*, *and as* vinegar upon nitre *z*; so is he *a* that singeth songs to an heavy heart *b*.

y When it is most seasonable and necessary. *z* Which dissolves the Nitre, and makes it useless and ineffectual. *a* He is no less absurd and impertinent. *b* Whose grief is not relieved, but increased by it, as common experience sheweth, and divers learned Authors have observed.

21 * If thine enemy be hungry, give him Bread *c* to eat: and if he be thirsty, give him water to drink,

* Ex. 23. 4. Matt. 5. 44. Rom. 12. 20.

c By *Bread* and *Water* he understands all things necessary for his subsistence.

22 For

Rom. 12. 20. 22 For *d* thou shalt heap * coals of fire upon his head *e*, and the LORD shall reward thee *f*.

* Psal. 140. 10.

d Understand, *in so doing*, which words are expressed *Rom.* 12. 20. where this Text is quoted. *e* Either 1. In a bad sense, Thou shalt hereby aggravate his Sin, and occasion a more speedy and grievous Vengeance from God, which, like fire from Heaven, shall fall upon his head and consume him. Not that he perfuades him to do a kindness with an evil intent, with an expectation or desire, or design of bringing God's wrath upon him, but only he foreseeth what would happen, and dissuades him from taking Vengeance, and provokes him to kindness instead of it, because Vengeance is God's peculiar Work which he will certainly inflict upon such Persons; which Argument is used to that very purpose by St. *Paul*, *Rom.* 12. 19. Or 2. in a good sense, Thou shalt melt him into Repentance, and inflame him with Love and Kindness to thee for so unexpected and undeserved a Favour; he shall be as heartily grieved and tormented with the Thoughts of his vile and wicked Carriage to thee, as a man would be that had burning Coals of Fire heaped upon his head. But if these Coals of Fire do not melt him, but still he hardens his heart against thee, they will consume him. Thus either by the one or by the other way thou shalt be secured and deliver'd from him. The Metaphor may seem to be taken from Founders, who melt the hardest Metals by heaping Coals of Fire upon them. And *the Head* may be here mentioned rather than any other part, because in Scripture Phrase both Blessings and Curses are said to fall upon men's Heads, *i. e.* upon them, *Heads* being frequently put for Persons. *f* Thy Charity to him shall be fully recompensed to thee, if not by him, yet by God, which is far better.

23 * ‖ The North-wind driveth away rain: so *doth* an angry countenance *g* a backbiting tongue *h*.

† Heb. *keen or sharp.*

g In the Hearer, who by his Countenance sheweth his Dislike of such Persons and Practices. *h* Heb. *a secret Tongue*, which *privily slandereth his Neighbour*, as it is expressed *Psal.* 101. 5. and as the manner of Backbiters is. But this Verse is otherwise rendred in the Margent, and by divers others, *The North-wind bringeth forth* (as this Verb properly and most frequently signifies, and as it is rendred by all the Ancient Interpreters, and by many others) *Rain*: (which it doth in *Judea*, because the Sea lies Northward as well as Westward, from it, as also in *Africa*, as *Aristotle* observes, though it drive away Rain in Countries of another situation) *so doth a backbiting Tongue* (cause) *an angry Countenance*: it causeth much Anger and Mischief, both to the Person slandered, and to the Slanderer, and to other Persons who may be concerned with or for either of them, as is manifest from common Experience.

24 * It is better to dwell in a corner of the house top, than with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul, *so is* good news from a far country *i*.

i Because it comes thither more rarely and difficultly, after it hath been long expected and earnestly desired; all which Circumstances make it more acceptable.

26 A righteous man falling down *k* before the wicked, *is as* a troubled fountain, and a corrupt spring.

k Either 1. into Sin. So the Sense is, When a just Man is either allured or terrified into any sinful Practice before wicked Men, or into any base and servile Compliance with their Lusts, he who by his excellent Counsels was like a Fountain or *Well of Life*, as his Mouth is called *Prov.* 10. 11. sending forth refreshing Streams for the Benefit of many, is now corrupted and rendered unserviceable. Or rather, 2. into Misery, of which kind of falling this Word is constantly used, and never to my remembrance of falling into Sin. And so the Sense is this, When righteous Men are oppressed and devoured by the Wicked, the face of that Commonwealth is as deplorable, as if the publick Fountains, from whence all the People fetch their Water, were corrupted, and it is a sign that the Fountains of Justice are poisoned.

Prov. 25. 16. 27 * *It is* not good *l* to eat much honey; so *for men m* to search their own glory *n*, *is not* glory *o*.

l To wit, for the health of the Body. *m* Which words are easily understood both out of the foregoing Clause, where the Honey is supposed to be eaten by Men, and out of the following words which are evidently meant of them. *n* Industriously to seek for Honour and Applause from Men. *o* Is not only sinful, but shameful also, and a sign of a vain and mean Spirit. The Negative Particle *Not*, is here understood out of the former part of the Verse, as it is *Psal.* 1. 5. and 9. 18.

Ch. 13. 23 28 * He that *hath* no rule over his own spirit *p*, *is like* a city *that is* broken down *and* without walls *q*.

p Over his Passions, and especially his Anger, which is signified by this Word, *Prov.* 16. 2. *Eccles.* 10. 4. *q* Exposeth himself to manifold Dangers and Mischiefs.

CHAP. XXVI.

Rules how to carry it towards Fools, 1—12. The Slothful Man described, 13—16. The Charakter of a Contentious Man, and of a Busiebody, and Tale-bearer, 17—23. The Evil of Hypocrisie and Lying, 24—28.

1 AS snow in summer, and as rain in harvest *a*, so honour is not seemly for a fool *b*.

a Unbecoming and unseasonable. *b* Because he neither deserves it, nor knows how to use it, but his folly is both increased and publickly manifested by it.

2 As the bird by wandring *c*, as the swallow by flying, so the curse causeless shall not come *d*.

c From place to place; by its perpetual Restlessness it secures it self from the Fowler, that he cannot shoot at it, nor spread his Net over it. *f* To wit, upon the innocent Person, but he shall escape from it like a Bird, &c.

3 * A whip for the horse, a bridle *e* for the ass, and a rod *f* for the fools back.

* Pf 32. 9. Ch. 10. 13.

e Which was very proper and useful for an Ass, when they rode upon it, (as the Jews most commonly did) though not to restrain him from running away, which is the principal use of it in Horses, yet that the Rider might rule and guide him, which was very necessary for that stupid Creature. Although the ancient Interpreters render it a *Goad*, or *Spur*, or something of the like Nature and Use. *f* Which is most proper and necessary for him. Not Words, but Blows, must make him better.

4 Answer not a fool *g* according to his folly *h*, lest thou also be like unto him *i*.

g How can these contrary Rules be reconciled, *answer him not*, and *answer him*? *Ans.* Easily, by considering the difference of Persons, and Times, and Places, and other Circumstances, and of the manner of answering. And such seemingly contradictory Precepts are not only used by, but are esteemed elegant in, other Authors. *Answer* him not, when he is incorrigible, or when he is enflamed with Passion or Wine, &c. or when it is not necessary, nor likely to do him good. *Answer* him, when he is capable of receiving good by it, or when it is necessary for the Glory of God, or for the discharge of a Man's Duty, or for the good of others. *h* So as to imitate his Folly, by such passionate, or reproachful, or foolish Speeches as he useth to these. *i* Shew thy self to be as great a Fool as he.

5 Answer a fool according to his folly *k*, lest he be wise in † his own conceit *l*.

† Heb. *his own eyes.*

k So as his Folly needs and requires, convincing him strongly, reproving him sharply, exposing him to just Shame, and correcting him with a Rod, where he deserves it, and thou hast a just power to use it. *l* Lest thy silence make him arrogant and presumptuous, as if his Words were unanswerable.

6 He that sendeth a message by the hand of a fool *m*, cutteth off the feet *n*, *and* drinketh ‖ damage *o*.

‖ Or, *Violence.*

m He that employeth a Fool upon any important Errand or Business which is too hard for him. *n* To wit, of his Messenger; for he bids one go that wants Legs; he sends one who wants that Discretion, which is as necessary for that Employment as Legs are for going. *o* He bringeth upon himself abundance of Loss and Mischief, not only spoiling that business about which he sends him, but making himself contemptible to the Person to whom he sends him, and to others with him, as if he had not common Prudence to chuse a fit Messenger, and giving occasion, by the Folly of his Messenger, to further Misunderstandings, and Jealousies, and Inconveniencies. For the Phrase, we may observe that *Drinking* in Scripture frequently notes the plentiful doing or receiving of any thing, as they who multiply Sins are said to *drink iniquity like water*, *Job* 15. 16. and 24. 7. and they who are greatly afflicted are commonly said to *drink the Cup*.

7 The legs of the lame † are not equal *p*, so *is a* parable in the mouth of fools *q*.

† Heb. *are lifted up.*

p Heb. As (which note of Similitude is plainly understood from the Particle *so* in the following Clause) *the legs of the lame are lifted up*, to wit, in going, or rather in dancing, which is done with great Inequality and Uncomeliness. *q* No less absurd and indecent are wise and pious Speeches from a foolish and ungodly man, whose Actions grossly contradict them, whereby he makes them contemptible, and himself ridiculous.

8 ‖ As he that bindeth a stone in a sling *r*, so *is he* that giveth honour to a fool *s*.

‖ Or, *As he that putteth a precious stone in an heap of stones.*

r Whereby he hinders his own Design of throwing the Stone out of it. Or, who fastens it there only for a season, that he may speedily and violently throw it away. Or, as it is rendred in our Margent, *in an heap* and by many others, *As he that putteth a* precious *stone* (Heb. *a Stone*, of *Stones*, which is oft emphatically used for a precious Stone, both in Scripture, as *Exod.* 39. 10. 1 *Chron.* 29. 8. and elsewhere, and also in other Authors) *in an heap of Stones*, where it is obscured and lost. *s* No less absurd is he that giveth to a Fool that Honour and Praise which he is not capable either of receiving, or retaining, or using aright, but it is quite wasted upon him, and doth him more hurt than good.

9 *As* a thorn goeth up into the hand of a drunkard *t*, so *is* a parable in the mouth of fools.

t As a Thorn is in a Drunkards hand, which he cannot hold and manage cautiously, but employeth to his own and others hurt. *u* As improper and unprofitable, and, by accident, hurtful to himself and others. See on *Verse* 7.

10 ‖ The great *God* that formed all *things*, both rewardeth the fool, and rewardeth transgressors *x*.

‖ Or, *a great man grieveth all, he that teth a fool, he that teth also Transgressors.*

x God, who is oft called *great*, as *Psal.* 86. 10. and 135. 5. &c. and is described by the name of *the most high*, as *Psal.* 9. 2. and 21. 7. &c. who created all things, and therefore observeth and governeth all Men and Things, will certainly give that Recompence which is meet for and deserved by *Fools and Transgressors*, *i. e.* by such as Sin either through Ignorance and Heedlessness, or wilfully and wickedly. Or, as it is in the Margent, *A great man* (a Prince or Potentate, who are called by this Title, *Esth.* 1. 8. *Dan.* 1. 3. &c.) *grieveth* (as this Word is used, *Isa.* 51. 9. and 53. 5. and elsewhere) *all* (to wit, all that are subject to him, or all that stand in his way) *he hireth* (as this Word most commonly signifies) *the fools, he hireth also Transgressors.* So the Sense is, It is the manner of many Princes to vex and oppress their Subjects, which because they cannot do by themselves alone, they hire others, both *Fools*, who do not know or consider what they do, and *Transgressors*, who are ready to execute all their Commands, right or wrong, that they may be their Instruments in that Work.

11 * As a dog returneth to his vomit *y*, *so* a fool † returneth to his folly *z*.

* 2 Pet. 2. 22. † Heb. *itteth his folly.*

y To lick up that which he had lately vomited, forgetting how burdensome and vexatious it was to him. *z* Such like is the Impudence and Madness of Sinners, who having smarted for their Sins, and been forced to forsake them for a time, do afterwards return to the Commission of them.

12 * Seest thou a man wise in his own conceit? *a* there is more hope of a fool *b* than of him.

* Ch. 29. 20.

a Who, being a Fool, thinks himself wise, and therefore scorneth the Counsels of others. *b* Of doing good to one who is a Fool, and liable of his Folly, and ready to receive instruction.

13 The slothful *man* saith, *b* There is a lion in the way, a lion *is* in the streets.

b To excuse his idleness, and keeping himself at home. See on *Chap.* 22. 13.

14 As the door turneth upon his hinges, *c* so *doth* the slothful upon his bed.

c Moving hither and thither upon it, but not removing one jot from its place.

15 * The slothful hideth his hand in *his* bosom; ‖ it grieveth him to bring it again to his mouth *d*.

* Ch. 19. 24. ‖ Or, *he is weary.*

d He will not take the least pains for the most necessary things.

16 The sluggard *is* wiser in his own conceit *e*, than seven men that can render a reason *f*.

e Because by his Idleness he avoids those Troubles and Dangers on which other Men by their Activity expose themselves, forgetting in the mean time what Reproach and loss, and how much greater Mischiefs, both here and hereafter, are brought upon him by his slothfulness. *f* To wit, a Solidatory Reason of all their Actions, *i. e.* who are truly wise Men.

17 He that passeth *by g, and* ‖ meddleth with strife *belonging* not to him *b*, *is like* one that taketh a Dog by the ears *i*.

‖ Or, *is enraged.*

g Who is going upon the way, and about his business. But this word is by some referred to the last clause, *is like one that taketh a dog by the ears as he is passing by* him, without any thought of doing him harm; which agrees very well both with the order of the Words in the Hebrew Text, and with the Matter of the other Clause to which this Similitude is referred. *h* In which he is not concerned, nor any way obliged to meddle. *i* Exposeth himself to great and needless Hazards, as a Man that causelessly provoketh a Mastiff dog against himself.

18 As † a mad *man* *k* who casteth † fire-brands *l*, arrows, and death *m*:

† Heb. *one that maketh himself mad.* † Heb. *flames or sparks.*

k As one feigneth himself mad, that under that pretence he may do Mischief with Impunity. *l* To hurt his Neighbour's Person, or to consume his House or Goods. *m* Any instruments of Death.

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport *n*?

n That wrongs him under a false pretence of Kindness and Familiarity.

20 † Where no wood is, *there* the fire goeth out, so * where *there is* no ‖ tail-bearer *o*, the † strife ceaseth.

† Heb. *without wood.* * Ch. 22. 10. ‖ Or, *whisperer.*

o To carry such Reports from one to another, as may provoke them to mutual Rage and Strife.

21 * *As* coals *are* to burning coals, and wood to fire, so *is* a contentious man *p* to kindle strife.

† Heb. *is silent.* * Ch. 15. 18. & 29. 22.

p Heb. *a man of Contentions*, that loveth and giveth himself up to Contentions.

22 The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly *q*.

† Heb. *chambers.*

q This was delivered before, *Chap.* 18. 8. and is here repeated as being a Point of great Concernment to the Peace and Welfare of all Societies, and fit to be oft and earnestly prest upon the Consciences of Men, because of their great and general proneness to this Sin.

23 Burning *r* lips, and a wicked heart, *are like* a potsherd covered with silver dross *s*.

r Either 1. With Love. Words delivered with shew of true and fervent Affection. Or rather 2. With Malice or Hatred. A slanderous or evil Tongue: For this Word is constantly used in a bad Sense, and notes the heat of Rage and Perfecution. *s* Such a Tongue and Heart are of no real worth, although sometimes they make a shew of it, as Dross doth of Silver.

24 He that hateth ‖ dissembleth *t* with his lips, and layeth up deceit within him.

‖ Or, *is known.*

t Or, *carrieth himself like another man*, pretends Love and Kindness; which Sense seems to agree best both with the next Clause of this Verse, and with the two following Verses.

† Heb. *maketh his voice gracious.*

25 When he † speaketh fair, believe him not, for *there are* seven abominations in his heart.

26 ‖ *Whose* hatred is covered by deceit *u*, his wickedness shall be shewed before the *whole* congregation *x*.

‖ Or, *hatred is covered in secret.*

u With false Professions of Love. *x* Instead of that Secrecy and Impunity which by this Art he designed and promised to himself, he shall be brought to publick Shame and Punishment.

* Pfal. 7. 15, 16. & 9. 15. & 57. 6. Eccles. 10. 8.

27 * Whoso diggeth a pit *y* shall fall therein, and he that rolleth a stone *z* it will return upon him.

y That another may fall into it. It is a Metaphor from Hunters, who used to dig deep Pits, and then to cover them slightly with Earth, that wild Beasts passing that way, might fall into them, and sometimes in the heat of pursuit fell into them themselves. *z* To wit, up the Hill with design to do mischief to some Person or Thing with it.

28 A lying tongue hateth *those that are* afflicted by it ‖, and a flattering mouth † worketh ruine.

‖ Because by his Calumnies he hath made them his Enemies. † Which though it be more smooth and plausible than a slandering Mouth, yet is in truth no less pernicious, betraying others either to Sin, or to Danger and Mischief.

CHAP. XXVII.

Counsel against Self-confidence, 1, 2. The Love of Friends, 5, 6. The Praises of a Faithful Friend, 5—10. The different Events of Prudence and Folly, 11, 12. Sundry Rules and Answers, 13—27.

1 * BOast not thy self of † to morrow; for thou knowest not what a day may bring forth *b*.

* Jam. 4. 13. † Heb. *to-morrow.*

a Of any good thing which thou purposest to do, or hopest to receive in morning, or hereafter, the time being here put Metonymically for things done or had in the same. 2 Kings 7. 1. Luke 12. 19. The same Caution is given, Exod. 16. 23. &c. *b* What may happen in the space of one day, which may hinder thy designs or expectations. *The day* is said to *bring forth* what God by his Almighty Power and Providence doth either cause or suffer to be brought forth or done in it.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own *lips*.

a Because it is basely necessary, either for thy own just vindication, or for the honour of God, or for the edification of others, in which cases this hath been allowed and practised by wise and virtuous men, as particularly by St. *Paul*, 2 *Cor.* 11. 12.

3 A stone *is* † heavy, and the sand weighty; but a fool's wrath *is* heavier *a* than them both.

† Heb. *sinks.*

a More grievous and insupportable, as being without cause, which, without measure, and without end.

4 † Wrath *is* cruel, and anger *is* outrageous, but who is able to stand before ‖ envy *c*?

† Heb. *wrath is cruel.*

c Envy is worse than both of them; partly because it is more unworthy, just and unreasonable, as not caused by any provocation, as wrath and anger are, but only proceeding from a malignity of mind, where, seeing a man is grieved for another mans happiness in which he should rejoice; partly because it is more deeply rooted and implacable, whereas the other passions are commonly allayed; and partly because, cause it is more secret and undiscernible, and therefore the mischievous effects of it are hardly avoidable; whereas wrath and anger discover themselves, and so forewarn and forearm a man against the danger.

‖ Or, *jealousie.*

5 Open *d* rebuke is better *g.* than secret *h* love.

d Heb. *which is manifested or discovered*, either, 1. Publickly and before others, when it is needful, in which case, though it put a man to some shame, yet it doth him good. Or, 2. Privately, and to the offenders face, a plain and down-right reproof. *g* More desirable and beneficial. *h* Which lies hid in the heart, and doth not shew it self by friendly Actions, and particularly by free and faithful Reproof, which is a principal End and Benefit of Friendship.

6 * Faithful *are* † the wounds *k* of a friend; but the * Pf. 141. 5. † Or, *precious.*

kisses *l* of an enemy *are* ‖ deceitful *m*.

‖ Or, *cares.*

i They proceed from an upright, and truly loving, and faithful Soul, and really promote the good of the person reproved. *k* The stiff, or sharpest reproofs which for the present wound his Spirit and Reputation. *l* All the fair Speeches and outward Professions of Friendship. *m* Or, *are to be deprecated*, are perfidious and pernicious, and *deprecate.* such things as one may pray to God to be delivered from them. Or, are *forced*, like things which are procured with great difficulty, and many inreaties.

7 The full soul *n* † loatheth an honey comb *o*; but † Heb. *treadeth* * to the hungry soul every bitter thing is sweet. *under foot.*

n A man whose appetite or desire (which is oft expressed in Scripture by the name of *Soul*) is fully satisfied. *o* The most delicious meats. The design of this Proverb is to shew the inconvenience that oft times attends upon plenty, and the advantage of Poverty, that the Rich might learn moderation, and the Poor content. * Job 6. 7.

8 As a bird that wandereth from her nest *p*, *so is* a man that wandereth from his place *q*.

p That flies very much abroad from place to place, whereby she is exposed to all the arts of Fowlers, and to Birds of Prey, from which she is safe whilest she keeps her nest. *q* That through vanity or lightness changeth the place of his abode, or, his Calling and course of Life, the ill effects whereof have been frequently observed and noted, even in vulgar Proverbs, as when we say, *A rolling Stone gathers no Moss.*

9 Ointment and perfume rejoyce the heart *r*; *so doth* the sweetness of a mans friend † by hearty counsel *s*.

† Heb. *from the counsel of his soul.*

r By increasing and comforting the spirits. *s* No less grateful and pleasant is the company and conversation of a true friend, in respect of his good and faithful counsel, which comes from his very Heart, the Soul, and Soul, and contains his most inward and serious Thoughts, whereas deceitful persons give such counsels, not as they think to be best, but as most serve their Lusts or Designs.

10 Thine own friend and thy fathers friend *t* forsake not; nither go into thy brothers house *u* in the day of thy calamity; *for* * better *is a* neighbour *x that is* near, *y* than a brother far off.

* Ch. 17. 17. & 18. 24.

t Of whose friendship thou hast had long experience. *u* To wit, for comfort and relief, and so as to forsake or neglect thy friend for him. *x* The friend mentioned in the beginning of the verse, who hath shewed himself to be a true and a good neighbour. *y* Either 1. In place by cohabitation. Or rather 2. In affection, in which respect God is oft said to be *near* to the righteous, and *far* from the wicked.

11 * My son, be wise, and make my heart glad, that I may answer him that reproacheth me *z*.

* Ch. 10. 1. & 23. 15.

z For being the father of a wicked son, as if I had either deserved it from him as a curse from God, or made him so by my example, or by the neglect of his education. See *Ezek.* 16. 44. 1 *Tim.* 3. 4.

12 A prudent *man* foreseeth the evil, *and* hideth himself, *but* the simple pass on, *and* are punished *a*.

a This

a This was delivered *Chap.* 22. 3. and is here repeated to enforce the foregoing Exhortation, by representing the great advantage of wisdom.

13 * Take his garment that is surety for a stranger, and take a pledge of him for a strange woman *b*.

* Ch. 20. 16.

b Possibly this is here repeated as a part of the Fathers counsel to his Son begun v. 11. to avoid rash Suretyship, to which Young men are most prone, and by which they are exposed in the beginning of their days to many sins and miseries, which they carry with them to their graves.

14 He that blesseth his friend *c* with a loud voice *d*, rising early in the morning *e*, it shall be counted a curse to him *f*.

c That falsereth, or praiseth, and applaudeth him to his face, as the manner of flatterers is. *d* That both he, and others, may be sure to take notice of it. *e* To perform this Office, to shew his great forwardness, and diligence, and zeal in his Service, which was the custom of the *Romans* afterward, and possibly of some of the Jews at this time. *f* His friend will value this kind of blessing no more than a curse, because it plainly discovers a base design, and is an high reflection upon him, as if he either did not understand such gross and palpable flattery, or were so ridiculously vainglorious as to be pleased with it.

15 * A continual dropping in a very rainy day, and a contentious woman are alike *g*.

* Ch. 19. 13.

g Are equally troublesom, the first not suffering a man to go a-bread with comfort, the latter not permitting him to stay at home with quietness.

16 Whosoever hideth her *h*, hideth the wind *i*, and the ointment of his right hand *k which* bewrayeth *it self*.

h i. e. Attempts to smother or bridle her passion, that it may not break forth to her shame, and to his own discomfort and reproach. *i* Undertakes that which is impossible. *k* Which being the great instrument of action by its much stirring diffuseth the savour of it.

17 Iron sharpeneth iron *l*, so a man sharpeneth the countenance of his friend *m*.

l Iron Cutting-tools are made bright, and sharp, and fit for use by rubbing them against the File, or some other Iron. *m* So a Man, who being alone is sad, and dull, and unactive, by the Company and Conversation of his Friend is greatly refreshed, his very wits are sharpened, and his Spirit revived, and he is both fitted for and provoked to Action. *The Countenance* is here put for the Mind or Spirit, whose Temper or Disposition is commonly visible in Mens Countenances.

18 Whoso keepeth the fig-tree *n*, shall eat the fruit thereof; so he that waiteth on his master *o* shall be honoured *p*.

n Which he mentions because they abounded in *Canaan*, and were more valued and regarded than other Trees. *o* That serves him faithfully, prudently, and diligently. *p* Shall receive that Respect and Recompence which he deserves.

19 As in water face *answereth* to face, so the heart of man to man *q*.

q The Sense is either, 1. As the image of a Man's Face in the water answers to his natural Face who looks into it; or, as in water one Man's Face is like anothers, the Difference of Mens Faces being not there visible, so one Man resembles another, either in the Temper of his Mind or Body, in which many Men are alike one to another; or in the Corruption of his Nature, in which all are alike. Or, 2. As a Man may see his own Face if he look into the Water, which is Nature's Looking-glass, or into any other Looking-glass, so a Man may discern his own Heart, if he look into those Glasses whereby it discovers it self; if he examine his Thoughts and Inclinations, together with the general course of his Actions. Or, 3. As the Face of a Man standing by the Waters, is visible not only to himself, but to others, by the Shadow or Image of it in the Waters, so the Heart of a Man is in some measure discernible, not only to himself, but to others also, who observe his Disposition and Carriage.

20 * Hell and destruction are † never full *r*, so * the eyes *s* of man are never satisfied.

* Prov. 30. 15, 16. † Heb. *always ready to receive and devour more and more without end.*

r The Grave devours all the Bodies which are put into it, and is always ready to receive and devour more and more without end. *s i. e.* The Desires which work and discover themselves by the Eyes, 1 *John* 2. 16. and other Senses; for otherwise *the Eyes* in themselves are neither capable of Satisfaction nor of Dissatisfaction.

21 * As the fining-pot for silver *t*, and the furnace for gold, *so is* a man to his praise *u*.

* Ps. 12. 6. & 66. 10. Isa. 48. 10. Zech. 13. 9. 1 Pet. 1. 7.

t Is appointed and used for the trial of Silver, and the detection and separation of the Dross from it. *u* Or, *according to his Praise.* The Sense is, So a Man is known by his Praises, either 1. By the quality of those who praise and applaud him; and as they are good or bad, so is he thought to be. Or 2. By his Carriage under Praises; as he carries himself either humbly and modestly with Thankfulness to God, and a due Sense of his own Infirmities, which is the Case and Temper of a good Man; or ambitiously and vaingloriously taking to himself the Honour which he should give to God, as ungodly Men generally do in that case.

22 Though thou shouldst bray a fool *x* in a mortar, among wheat with a pestil, *yet* will not his foolishness depart from him.

x Not a natural, but a moral and wilful Fool, who by long continuance in Sin is hardened and stupified, and so incorrigible under all the means of Amendment.

23 Be thou diligent to know the state of thy flock *y*, *and* † look well *z* to thy herds.

† Heb. *set thine heart.*

y That thou may'st preserve and improve what thou hast, and take care that thine Expences may not exceed thine Incomes. *Flocks* and *Herds* are here put for all Riches and Possessions, because anciently they were the chief part of a Man's Riches. *z* Heb. *set thine heart.* Trust not wholly to thy Servants, as many do, that they may give up themselves wholly to Ease and Pleasure, but make use of thine own Eyes and Reason for the Conduct of thine Affairs, lest thou come to ruin, as many have done by this very means.

24 For † riches *a are* not for ever, and doth the † crown *b endure* † to every generation?

† Heb. *strength.* † Heb. *to generation and generation.*

a Or, *Treasure.* The Sense is, What thou dost now possess, or hast laid up, will not last always, but will soon be spent, if thou dost not take care to preserve and improve it. *b* By which he understands a condition of the greatest Honour and Plenty. If a Man had the Wealth of a Kingdom, without provident Care and due Diligence it would quickly be brought to nothing. Hence the greatest Kings have minded Husbandry, as *Solomon*, *Uzziah*, and others.

25 The hay appeareth, and the tender grass sheweth it self *c*, and herbs of the mountains *d* are gathered *e*.

c In their proper Seasons. These things may be here mentioned, either, 1. As the matter of his Diligence. Take care that thy Hay and Grass may be well managed, and seasonably gathered for the use of thy Cattel. Or rather 2. As another Argument and Encouragement to Diligence, because God invites thee to it by the plentiful provisions wherewith he hath enriched the Earth for thy sake. Thou needest not compass Sea and Land for them, for God puts them into thy hand if thou will'st but receive them. *d* Even the most barren parts afford their help. *e* Or, *are to be gathered*, as such Passive Verbs are oft used; they are ripe and ready for the gathering. So this Clause suits best with the former.

26 The lambs *are* for thy cloathing *f*, and the goats *are* the price of the field *g*.

f By their Wool and Skins, either used to cloath thy self with, or sold to purchase all manner of Cloathing for thy self and Family. *g* By the Sale whereof thou may'st either pay the Rent of the Field which thou hirest, or purchase Fields or Lands for thy self. Either *Goats* are put for all Cattel, or he mentions *Goats*, because these might better be spared and sold than *Sheep*, which brought a more certain and constant Profit to the Owner.

27 And *thou shalt have* goats milk enough for thy food *h*, for the food of thy houshold, and *for* † maintenance for thy maidens *i*.

† Heb. *life.*

h Or, if thou chusest rather to keep than to sell thy Goats, the Milk of them will serve thee for Food to thy self, and to thy Family. In ancient times men used a plain and simple Diet, and neither knew nor used that Curiosity and Luxury in it which After-Ages invented. *i* Who are named, because this Nourishment was more proper for the weaker Sex, whereas Men required a stronger Diet.

CHAP. XXVIII.

The Character of the Righteous and of the Wicked, with the blessed Fruits of Integrity, and evil Effects of Sin, 1——12. The Evil of Concealing, and blessedness of Confessing Sin, 13. The Evil of Oppression and Violence, the Benefit of Industry and Faithfulness, with sundry other Observations, 15——28.

1 THe * wicked flee when no man pursueth *a*: but the righteous are bold *b* as a lion.

* Lev. 26. 17, 36.

a Because the Conscience of their own Guilt puts them into a continual Expectation and Dread of God's Judgments. *b* Are courageous and resolute, having the Witness of a good Conscience, and the Assurance of Divine Favour and Protection, and the Supports and Consolations of the Holy Ghost.

2 For the transgression of a land, many *c are* the princes thereof: but ‖ by a man of understanding *and* knowledge *d* the state *thereof* shall be prolonged *e*.

‖ Or, *by men of understanding.*

c Either 1. Together, contending for Supremacy. Or rather 2. Successively, as appears from the following Clause. Their Princes are soon cut off, and other persons, and oft times persons of other Families, come in their stead, which is justly threatned as a Curse, because such frequent Changes are seldom for the better, and commonly for the worse, and are frequently attended with Blood and Slaughter, with the Change and Subversion of Laws, with heavy Taxes and Charges, with the Ruin of many Families, and with many other Mischiefs. *d* By a wise and good Man. Which may be understood either 1. Collectively, for *Men of Understanding*, &c. as it is rendred in the Margent; *i. e.* when the Men or People of a Land are wise and good. Or rather 2. Singularly, and that either 1. Of a wise and righteous Prince, who by the good Government of himself, and his Family, and Kingdom, by punishing and preventing the Transgressions of the People, turns away God's Wrath, and saves himself and People. Or 2. Of any other Man of eminent Wisdom or Piety, who prevents this Judgment, either by his good Counsels given to the Prince and People, and entertained by them, or by his Intercession to God; for God hath sometimes spared a People for the sake of one Man, as he did *Zoar* for *Lot*, *Gen.* 19. 20, 21. and the *Israelites* for *Moses*, *Psal.* 106. 23. *e* The Land shall enjoy its former State and Tranquillity, and the Life of their good Prince shall be prolonged. *and discerning.*

3 A poor man that oppresseth the poor *f*, *is like* a sweeping rain † which leaveth no food *g*.

† Heb. *without food.*

f When a poor Man being advanced into a place of Authority, abuseth it to oppress those that are poor and unable to resist him. *g* Is like a violent Rain or Flood, which washeth away the very Seeds which are in the Earth, and spoileth the Corn and Fruits which are upon it. He is the worst of all Oppressors, because as he is of a base Mind, which also is made much worse by a sudden Change and Elevation into an high Condition, so his own Necessities inflame his Desires,

and make him greedy to take all, yea, even the small Advantages of enriching himself. Which the Ancients expressed by the Similitude of an empty Horseleach; which sucketh much more strongly than that which is already filled; and of a dry Sponge, which licks up far more water then that which was wet before.

* Pf. 10. 3. Rom. 1. 32. 4 * They that forsake the law *h* praise the wicked *i*: but such as keep the law contend with them *k*.

h That live in the Contempt of, and Disobedience to God's Law. *i* Honour their persons, contrary to *Psal.* 15. 4. freely and familiarly associate themselves with them, and approve of their sinful Courses; all which proceeds from their great Likeness to them. *k* Are so far from praising or applauding them, that they severely rebuke them, and to the utmost of their power oppose them in their wicked Enterprizes.

* 1 Cor. 2. 15. 1 Joh. 2. 20, 27. 5 Evil men understand not *l* judgment *m*: but * they that seek the LORD *n*, understand all *things o*.

l Because their Minds are naturally blind, and are farther blinded by their own Prejudices and Passions, and by the God of this World who rules in and over them. *m i. e.* What is just and right; what is their Duty in all Cases and Conditions, as *Judgment* is frequently understood. *n* By diligent study of his Word, and by fervent Prayers to him for Advice. *o* Which are necessary to be known by them, either for the discharge of all their present Duties to God and Men, or for their everlasting Happiness.

* Ch. 19. 1. † Heb. *two ways.* 6 * Better *p* is the poor that walketh in his uprightness, † than *he that is* perverse † *in his* ways *q*, though he be rich.

p In a much safer and happier Condition. *q* Heb. in *two ways*, halting between two ways, pretending to Virtue, but practising Vice; or, covering his wicked Designs with good Pretences; or sometimes erring on one hand, and sometimes on the other, as wicked Men commonly do.

* Ch. 29. 3. ‖ Or, *feedeth gluttons.* 7 * Whoso keepeth the law, *is* a wise son *r*: but he that ‖ is a companion of riotous *men s*, shameth his father *t*.

r And consequently a Credit and Comfort to his Father, as hath been oft noted before. *s* Which is both a manifest Violation of God's Law, which forbids this Society, and is the ready way to a total and final Apostacy from God, and from his Law. *t* Because he is a foolish Son.

* Chap. 13. 22. Eccles. 2. 26. † Heb. *by increase.* 8 * He that by usury and † unjust gain *u* increaseth his substance, he shall gather it for him that will pity the poor *x*.

u Heb. *By usury and* (or, *or*) *encrease, i. e.* by any kind of Usury, whereby the Poor are oppressed, as is implied from the opposite Clause; or by any unrighteous Practices. See more of these Words and of this thing on *Exod.* 22. 25. *Lev.* 25. 35, 36. *Psal.* 15. 5. *Ezek.* 18. 8. *x* It shall not long continue with him or his, but shall by God's righteous and powerful Providence be disposed into more just and merciful hands.

* Pf. 66. 18. 9 * He that turneth away his ear from hearing the law *y*, even his prayer *shall be* abomination *z*.

y That obstinately refuseth to yield Audience or Obedience to God's Commands. *z* To God, whose Law he despised, God will abhor and reject his Person, and all his Services.

* Ch. 26. 27. 10 * Whoso causeth the righteous to go astray in an evil way *a*, he shall fall himself into his own pit; but the upright shall have good *things* in possession *b*.

a That by evil Counsel, or Example, or Artifice, draws them into such Practices as expose them to great Danger and Mischief. *b* Shall by God's good Providence towards him, both keep the Good of which the Wicked seeks to deprive him, and escape that Mischief which he plotteth against him.

† Heb. *in his eyes.* 11 The rich man *is* wise † in his own conceit *c*: but the poor that hath understanding searcheth him out *d*.

c Thinks himself to be wise when he is not, being puffed up with the Opinion of his Riches, which also he imputes to his own Wisdom, and with the Admirations and Applauses of Flatterers, which commonly attend upon them. *d* Knoweth him better than he knoweth himself, and, looking through all his pomp and vain shew, he sees him to be what indeed he is, a foolish and miserable Man, notwithstanding all his Riches, and discovers the Folly of his Words and Actions.

* Ver. 28. Chap. 11. 10. Eccl. 10. 6. ‖ Or, *fought for.* 12 * When righteous *men* do rejoyce *e there is* great glory *f*; but when the wicked rise *g*, a man is ‖ hidden *h*.

e Are encouraged and promoted to Places of Trust and Power. *f* In that Commonwealth. The state of that Kingdom is honourable, and comfortable, and safe, so as good Men can shew their Faces with Courage and Confidence. *g* Are advanced to Honour and Authority. *h* The state of that Nation is so shameful and dangerous, that wise and good Men, who only are worthy of the Name of *Men*, wish draw themselves, or run into Corners and obscure Places; partly out of Grief and Shame to behold the Wickedness which is publickly and impudently committed; and partly to avoid the Rage and Injuries of wicked Oppressors, and the Judgments of God, which commonly follow such persons and their Confederates in Sin. Or, as others, both ancient and later Interpreters render it, *a man is sought out.* Sober and good Men who had retired themselves, are searched for, and brought forth like Sheep to the slaughter, as being most suspected, and hated, and feared by bloody Tyrants.

* Pf. 32. 3, 5. 1 John 1. 9, 10. 13 * He that covereth his sins *i* shall not prosper *k*: but whoso confesseth and forsaketh *them i* shall have mercy *m*.

i That doth not confess them (as appears by the opposite clause) to God, and to Men too, when occasion requires it. That being convinced or admonished of his Sins, either justifieth, or denieth, or excuseth them. *k* Shall not succeed in his Design of avoiding Punishment by the Concealment of his Sins; shall not find mercy, as is implied from the next Clause. *l* By hearty Dislike and Hatred of all his Sins, and by a resolved Cessation from a sinful Course of Life. This is added, to shew, that although the dissembling or hiding ones Sins is sufficient for his Damnation, yet meer Confession without forsaking of Sin is not sufficient for Salvation. *m* Both from God who hath promised, and from Men who are ready to grant Pardon and Favour to such persons.

14 Happy is the man *n* that feareth *o* alway *p*: * but he that hardeneth his heart *q* shall fall into mischief. * Rom. 2. 5.

n Because he shall thereby avoid that Mischief which befalls fearless Sinners, which is expressed in the next Clause, and procure that eternal Salvation which they lose. *o* To wit, the Offence and Judgments of God. Who having confessed and forsaken his Sins, as was now said, is afraid to return to them again, and careful to avoid them, and all occasions of them. *p* In all Times, Companies, and Conditions; not only in the time of great trouble, when even Hypocrites will in some fort be afraid of sinning, but in times of outward Peace and Prosperity. *q* That goeth on obstinately and securely in sinful Courses, casting off due Reverence to God, and just Fear of his Threatnings and Judgments.

15 *As* a roaring lion, and a ranging bear *r*, *so is* a wicked ruler *s* over the poor people *t*.

r The Lion and *Bear* are always cruel and greedy in their natures, and especially when they are hungry and want Prey, in which case the Lions roar *Psal.* 104. 21. *Isa* 31. 4. and Bears range about for it. *s* Instead of being a nursing Father, and a faithful and tender Shepherd, as he ought to be, he is a cruel and infatiable Oppressor and Devourer of them. *t* Whom he particularly mentions, either to note his policy in oppressing them only who were unable to withstand him, or to revenge themselves of him; or to aggravate his sin in devouring them, whom the Laws of God, and common Humanity bound him to relieve and protect; or to express the effect of his ill government, in making his people poor by his frauds and rapines.

16 The prince that wanteth understanding, *is* also a great oppressor *u*; *but* he that hateth covetousness *x*, shall prolong *his* days *y*.

u The Tyranny or Oppression of a Prince, though by some accounted Wisdom, is in truth a manifest act and sign of great folly, because it alienateth from him the Hearts of his People, in which his Honour, and Safety, and Riches consist, and oft times causeth the shortning of his days, either from God who cuts him off by some sudden judgment, or from men who are injured by him and exasperated against him. *x* Which is the chief cause of all oppressions and unjust practices. *y* By Gods favour, the peace and satisfaction of his own mind, and the hearty love of his people, which makes them careful to preserve his life by their fervent Prayers to God for him, by willingly hazarding their own Estates and Lives for him, when occasion requires it, and by all other possible means.

17 A man that doeth violence to the blood of *any* person *z*, shall flee to the pit *a*; let no man stay him *b*.

z That sheddeth any mans Blood, or taketh away his Life unjustly. *a* Shall speedily be destroyed, being pursued by divine Vengeance, and the Horrours of a guilty Conscience, and the Avengers of Blood. *b* So it is a prohibition that no man should endeavour to save the Life of a wilful Murderer, either by intercession, or by offering satisfaction, or any other way. Of which see *Gen.* 9. 6. *Exod.* 21. 14. *Numb.* 35. 31. Or, as the ancient and many other Interpreters render it, *no man shall stay him:* None shall desire or endeavour to save him from his deserved punishment: He shall die without pity, being an object of publick hatred.

18 * Whoso walketh uprightly, shall be saved *c*: * Ch. 10. 9. but *he that* is perverse *in his* ways *d*, shall fall at once *e*. 25

c To wit, from destruction, because God hath undertaken, and promised to protect him. *d* Heb. in *two ways*, of which Phrase see above on *v.* 6. *e* Once for all, so as he shall not need a second thrust, 1 *Sam.* 26. 8. and so as he shall never rise more. Or, *in one*, to wit, of his ways. Though he hath various ways and arts to secure himself, yet none of them shall save him, but he shall perish in one or other of them, and shall be given up by God to the mistake of his way, that he shall chuse that course which will be most pernicious to him.

19 * He that tilleth his land shall have plenty of * Ch. 12. bread: but he that followeth after vain *persons f*, shall 11. have poverty enough.

f Chusing their Company, and imitating their Example; who gives up himself to vanity and idleness, and so is fitly opposed to the diligent man in the former clause.

20 * A faithful man *g* shall abound with blessings; * Ch. 13. but he that maketh haste *h* to be rich, shall not be 11. & 20. 21. & 28. ‖ innocent *i*.

g Heb. *A man of truth*, or *truths*, who deals truly and justly in all his bargains and transactions with men. *h* More than God alloweth him; that taketh the nearest and readiest way to Riches, whether it be right or wrong; that is unfaithful and unjust in his dealings. *i* Shall not obtain the blessings which he seeks, but shall bring curses and miseries upon him instead of them. 1 Tim. 6. 9. ‖ Or, *unpunished.*

21 * To have respect of persons, *is* not good: for, * Ch. 18. for a piece of bread that man will transgress *k*. 5. Ezek. 13. 19. 24. 25

k When a Man hath once viriated his Conscience, and accustomed himself to take Bribes, a very small advantage will make him sell Justice, and his own Soul into the Bargain. The design of the Proverb is to warn men to take heed of the beginings of that sin, and consequently of other sins.

22 He that hasteth to be rich, *hath* an evil eye *l*, ‖ and

‖ and considereth not that poverty shall come upon him *m*.

l Is uncharitable to Persons in want, envious towards those who get any thing besides him, and covetous or greedy of getting Riches by all ways possible, whether just or unjust. Thus *an evil Eye* is Taken, Prov. 23. 6. *Mat.* 20. 15. as a *good Eye* notes the contrary dispostion, *Prov.* 22. 9. *m* And consequently that he shall need the pity and help of others, which he cannot expect either from God or men, who hath so hardened himself against others in misery.

23 * He that rebuketh a man, afterwards *n* shall find more favour than he that flattereth with the tongue.

n When he comes calmly to consider the fidelity of the reprover, and the benefit coming to himself by the reproof, and withal the baseness and mischief of flattery.

24 Whoso robbeth his father or his mother, and saith *n*, *It is* no transgression; the same *is* the companion of † a destroyer *o*.

n In his Heart, supposing that he hath a right to his Fathers goods. *o* Either 1. he hereby sheweth that he is fallen into such wicked Society, from whom he had such counsel or example. Or 2. he is no less guilty than a Thief who robs and destroys men upon the Highway: he is a Thief and Robber, because he hath no right to the actual possession of his Fathers goods before his Death or without his consent.

25 * He that is of a proud heart *p* stirreth up strife *q*: but he that putteth his trust in the LORD *r*, shall be made fat *s*.

p Whose property it is to overvalue himself, and to trust to himself and his own Wit, or Wealth, or Strength. *q* Because he makes it his great business to advance and please himself, and hateth and opposeth all that stand in his way, and despiseth other men, and is very jealous of his honour and impatient of the least slighting, or affront, or injury, and indulgeth his own passions; and therefore shall not be far, but lean and miserable, as is implyed from the opposite clause. *r* Which is mention'd as a plain and certain evidence of an humble Man, who is mean and vile in his own Eyes, and therefore trusts not to himself, but to God only, making God's will, and not his own will, and passion, and interest, the rule of all his actions, and can easily deny himself, and yield to others, all which are excellent preventives of strife. *s* Shall live happily and comfortably, because he avoids that strife which makes mens lives miserable.

26 He that trusteth in his own heart *t* is a fool *u*: but whoso walketh wisely *x*, he shall be delivered *y*.

t Who trusts to his own wit, neglecting or slighting the advice of others, and the counsel of God himself. *u* And shall receive the fruit of his folly, to wit, destruction. *x* Distrusting his own judgment, and seeking the advice of others, especially of God, as all truly wise men do. *y* From those dangers and mischiefs which fools bring upon themselves; whereby he sheweth himself to be a wise Man.

27 * He that giveth unto the poor shall not lack *z*: but he that hideth his eyes ‖, shall have many a curse †.

z Shall not impoverish himself by it, as covetous men imagine or pretend, but shall be inriched, which is implied. ‖ Lest he should see poor and miserable men, and thereby be moved to pity or obliged to relieve them. So he cunningly avoids the beginnings and occasions, and provocations to Charity, teaching us to use the same caution against sin. † Partly from the Poor, whose Curses being not causeless shall come upon him, and partly from God, who will curse his very Blessings, and bring him to extream want and misery.

28 * When the wicked rise, men hide themselves †: * Ch. 11. 10. but when they perish, the righteous increase ‖.

† *Men, i. e.* righteous men, as appears from the following clause, are ashamed and afraid to appear publickly; of which see on *v.* 12. ‖ They who were righteous do now again appear in publick, and being advanced to that power which the wicked Rulers have lost, they use their Authority to encourage and promote Righteousness, and to punish Unrighteousness, whereby the number of wicked men is diminished, and the righteous are multiplied.

CHAP. XXIX.

The Excellency of Wisdom, with Rules for Government, 1—14. The Parents Duty to correct their Children, 15—17. The misery of them that know not God's Law, 18. Of Anger, Pride, Thieving, Cowardise, and Corruption, 18—26. The godly and wicked an Abomination to each other, 27.

1 † HE that being often reproved, hardneth *his* neck *a*, shall suddenly be destroyed, and that without remedy *b*.

a Is incorrigible and obstinately persists in those sins for which he is reproved. *b* Utterly and irrecoverably.

2 * When the righteous are ‖ in authority *c*, the people rejoyce *d*: but when the wicked beareth rule the people mourn *e*.

c Which interpretation is confirmed from the opposite clause. The Hebrew word signifies to increase either in number, or in dignity and power. *d* For the blessed effects of their good government. *e* Both for the oppressions and mischiefs which they feel, and for the dreadful Judgments of God which they justly fear.

3 * Whoso loveth wisdom *f*, rejoyceth his father: * but he that keepeth company with harlots *g*, spendeth *his* substance *h*.

f And therefore hateth and escheweth all folly and wickedness. *g* Whereby he plainly discovers himself to want Wisdom; of which see *Prov.* 7. 7, &c. *h* Whereby he not only ruineth himself; but also grieveth his Father, as is implied from the opposite clause.

4 The king by judgment *i* stablisheth the land: but † he that receiveth gifts *k*, overthroweth it. † Heb. *a Man of Oblations.*

i By the free and impartial exercise of Justice. *k* Heb. *a Man* (for he would not vouchsafe to call him a King, as being unworthy of that Name and Office) *of Oblations*, or *Gifts*, *i. e.* whose delight and common practice it is to take Bribes, and sell Justice.

5 A man that flattereth his neighbour *k*, spreadeth a net for his feet *l*.

k That praiseth or applaudeth another in a sinful state or course. *l* Kills him under a pretence of kindness: is an occasion of his sin, and consequently of destruction, which possibly he may design to accomplish by that means.

6 In the trangression of an evil man *there is* a snare *m*: but the righteous doth sing and rejoyce *n*.

m His sin will bring him to dreadful horrors and certain ruin. *n* Because he hath sweet peace in his own Conscience and assurance of present safety and eternal happiness.

7 * The righteous *o* considereth the cause of the poor *p*: *but* the wicked regardeth not to know *it q*. * Job 29. 16.

o Whether Magistrate or any private Person concerned to know it, and capable of helping him in it. *p* His poverty neither hinders him from taking pains to examine it, nor from a righteous determination of it. *q* Will not put himself to the trouble of searching it out, either because it yields him no profit, or because he resolves to give away his right.

8 Scornful men ‖ bring a city into a snare *r*: but ‖ wise *men* s turn away wrath *t*. ‖ Or, *set a City on fire.*

r Expose it to God's wrath and to destruction by their self-conceit and wilfulness, by their wicked counsels and courses whereby they seduce and infect the generality of the People, by their Contempt of God, of his just Laws and righteous Judgments, and of the Opinions and Advices of wise men. *s* Who do not scorn, but hearken to the Counsels of God and of prudent men. *t* The wrath of God or of men who were enraged against it.

9 *If* a wise man contendeth with a foolish man *u*, whether he rage or laugh, *there is* no rest.

u Either judicially or otherwise debating any matter with him, endeavouring to convince him of any error. *x Whether he*, the wise man, *rageth* (or *is angry*) *or laugheth*, (*i. e.*) whether he deal sharply and severely with him, rebuking him for his Folly, or mildly and pleasantly smiling at it, *there is no rest*, no end or fruit of the Debate, the Fool will not be satisfied nor convinced. Or, as it is in the Hebrew, *He* (to wit, the Fool last named, to whom the following Carriages may seem more fitly to agree) *both rageth and laugheth*, (He will not yield nor be convinced, but persists in his folly, which he discovers sometimes by his furious and unbridled Passions, and sometimes by foolish Laughter and Scorning) *and* there is *no rest*, he will never be quieted.

10 † The blood-thirsty hate the upright *y*: but the just seek his soul *z*. † Heb. *men of blood.*

y And consequently seek their ruin, as is implied from the following Clause. *z* Either 1. to require his Soul or Life at the hands of those who have taken it away. Or, 2. to preserve it from those who attempt to take it away, as this Phrase is taken, *Psal.* 142. 4. though commonly it signifie to seek to destroy it.

11 * A fool uttereth † all his mind *a*: but a wise *man* keepeth it in till afterwards *b*. * Ch. 14. 33. † Heb. *all his spirit.*

a All at once, unnecessarily, and unseasonably, without reservation or caution. *b* Till he have fit occasion to express it.

12 If a ruler hearken to lies *c*, all his servants are wicked *d*.

c Delight in Flatteries or Calumnies, or any lying Words or deceitful and wicked Practices. *d* Partly because he chooseth only such for his Service; and partly, because they are either corrupted by his Example, or engaged by their place and interest to please him, and comply with his base Lusts.

13 The poor and ‖ the deceitful *e* man meet together *f*: the LORD lighteneth both their eyes *g*. ‖ Or, *the Usurer.*

e Heb. *the Man of Deceits*, or *of Usuries*, *i. e.* who hath enriched himself by such Practices. *f* Converse together, and one needeth the other, as *Chap.* 22. 2. *g* Either their bodily eyes with the Light of the Sun, which promiscuously shines upon both; or the Eyes of their Minds with the light of Reason and Grace, which he indifferently gives to them; and therefore the one should not envy nor despise the other, but be ready to do good one to another, as God doth good to both.

14 * The king that faithfully judgeth the poor *h*, his throne shall be established for ever. * Ch. 20. 28.

h And the rich too: but he names *the poor*, because these are most oppressed and injured by others, and least regarded by Princes, and yet committed to their more special care by the King of Kings.

15 * The rod and reproof *i* give wisdom: but a * child left *to himself k* bringeth his mother *l* to shame. * Ver. 17. * Ch. 10. 1. & 17. 25.

i Correction and Instruction going together. *k* Suffered to follow his own Will or Lusts without restraint and chastening. *l* And Father too; but he names only *the Mother*, either because her Indulgence oft spoils the Child, or because Children commonly stand in least awe of their Mothers, and abuse the weakness of their Sex, and tenderness of their Natures.

16 When the wicked are ‖ multiplied *m*, transgression increaseth *n*: but * the righteous shall see their fall *o*. ‖ Or, *in Authority.* * Pf. 37. & 58. 10, & 92. 8.

m Or rather, *are advanced*, because this is opposed to their *falling* in the next Clause; and so this Hebrew word is taken above, *verf.* 2. 36. *n* Sin and Sinners abound and grow impudent by Impunity, and the Example and Encouragement of such Rulers. *o* The Destruction of such Transgressors, in due time.

17 * Cor-

17 * Correct thy son, and he shall give thee rest *p*; yea, he shall give delight unto thy soul.

p Satisfaction to thy Mind, and Comfort in his Amendment.

18 Where *there is* no vision *q*, the people ‖ perish *r*: but he that keepeth the law *s*, happy *is* he.

q i. e. No Prophecy, for *the Prophets* were anciently *called Seers*; 1 *Sam.* 9. 9. *i. e.* no publick Preaching of God's Law or Word (as appears by the opposite Clause) which is called *Prophecy*, Rom 12. 6. 1 *Cor.* 14. 1, *&c.* Where the People are destitute of the means of Instruction. *r* Because they want the only means of Salvation. Or, *is made naked*, stripped of their best Ornaments, God's Favour and Protection, as this Word is taken, *Exod.* 32. 25. *s* This he saith rather than, *he that hath vision*, which the Laws of Opposition might seem to require, to teach us, that although the want of God's Word be sufficient for Mens Destruction, yet the having, and hearing, or reading of it, is not sufficient for their Salvation, except they also keep or obey it.

‖ Or, *made naked.*

19 A Servant *t* will not be corrected by words *u*: for though he understand *x* he will not answer *y*.

t Who is so not only in Condition, but also in the temper of his Mind, disingenuous, perverse, and stubborn. *u* By meer Words without Blows. Compare *Prov.* 19. 29. *x* Though he know thy Mind, and Words, and his own Duty. *y* Either by Words, expressing his Readiness; or by Deeds, speedily and chearfully performing thy Commands; but will neglect his Duty, pretending that he did not hear or understand thee.

‖ Or, *in his matters*

20 Seest thou a man *that is* hasty ‖ in his words *z*? *there is* more hope of a fool *a*, than of him *b*.

z Or rather, *in his Business*; who is rash and heady in the management of his Affairs. *a* Who is sensible of his Folly, and willing to hearken to the Advice of others, as this Word is used *Chap.* 26. 12. though commonly it be meant of a wilful and wicked Fool. *b* Because he is self-conceited, and neither considers things seriously within himself, nor seeks Counsel from the wise.

21 He that delicately bringeth up his servant *c* from a child, shall have him become *his* son *d* at the length.

c Allowing him too much Freedom, and Familiarity, and delicious Fare. *d* Will find him at last grow insolent and presumptuous, and forgetful of his servile Condition.

* Ch. 15. 18. & 29. 21.

22 * An angry man stirreth up strife *e*: and a furious man aboundeth in transgression *e*.

e Is by his Passion easily transported into grievous and manifold Sins against God, and others, and himself, as Swearing, and Cursing, and Violence, yea sometimes even to Murder.

* Job. 22. 29. Ch. 15. 33. & 18. 12. Mat. 23. 12. Luk. 14. 11 & 18. 14. Jam. 4. 6, 10. 1 Pet. 5. 5.

23 * A mans pride shall bring him low *f*: but honour shall uphold the humble in spirit *g*.

f Because both God and Man conspire against him and abhor him. *g* Or, as others render it, without any difference in the Sense, *the humble in spirit shall hold their honour*, shall be honoured by God and Men. Thus Honour, like a shadow, flees from them that pursue it, and follows them who flee from it.

24 Whoso is partner with a thief *h*, hateth his own soul *i*: he heareth cursing *k*, and bewrayeth *it* not *l*.

h By receiving a share of the stolen Goods upon condition of his concealment of the Theft. *i* He carreth himself towards it as if he hated it; he woundeth and destroyeth it. *k* He *heareth the voice of swearing*, as is said *Levit.* 5. 1. the Oath given to him by a Judge adjuring him and other suspected Persons to give Information concerning it. *l* Which he is bound to do both by virtue of his Oath, and for the publick Good, which ought to be preferred before all private Contracts or Friendships.

† He's, *shall be set on high.*

25 The fear of man *m* bringeth a snare *n*: but whoso putteth his trust in the LORD *o*, † shall be safe.

m Inordinate fear of harm or mischief from Men, which is fitly opposed to trust in God, because it comes from a distrust of God's Promise and Providence. *n* Is an occasion of many Sins, and of great danger, both of Injuries from Men, and of fore Punishments from God. *o* Keeping God's ways, and securely relying upon God to protect him from the Designs and Rage of wicked Men.

* Ch. 29. 6. † Heb. *the face of a Ruler.*

26 * Many seek † the rulers favour *p*; but every mans judgment *q cometh* from the LORD *r*.

p Men study to please and engage their Rulers by their obliging Carriage, and humble Petitions, and all other means, supposing that to be the only way to procure either Right or Favour from them, as they need or desire it. *q* The Decision of his Cause, and the Success of all his Endeavours. *r* Dependeth wholly upon God who ruleth and inclineth their Minds and Hearts as it pleaseth him, *Prov.* 21. 1.

27 An unjust man *is* an abomination to the just *s*: and *he that is* upright in the way, *is* abomination to the wicked *t*.

s Because such Men, as such, are hated by God, and Haters of, and Enemies unto God and all Goodness, and publick Plagues to the Church and State in which they live; and therefore he who loves these must needs hate them, as true Friends hate those who are Enemies to their Friends. *t* Of which see above on *Ver.* 10.

CHAP. XXX.

Agur's Prophecy, 1. *Wherein he acknowledgeth his own Ignorance,* 2, 3. *The Purity of God's Word, with the Happiness of them that trust in him,* 5. *He dehorts from adding to the Scriptures, by the danger of it,* 6. *The two points of his Prayer, with their reason,* 7—9. *Four wicked Generations,* 10—14. *Four things insatiable,* 15. *Parents not to be despised,* 17. *Four things hard to be known,* 18, 19. *The way of an Adulterous Woman,* 20. *Four things intolerable,* 21—23. *Four things little, but wise,* 24—28. *Four things stately,* 29—31.

1 THE words of Agur the son of Jakeh *a*, *even* the prophecy *b*: the man spake unto Ithiel, even unto Ithiel and Ucal *c*.

a A Person so called, as appears from the Designation of his own and his Father's Name, who lived either in *Solomon's* time, or rather afterwards, and was famous in his Generation for Wisdom, and Piety, and Prophecy, and therefore his Proverbs were thought fit to be added to those of *Solomon* either by those men of *Hezekiah* mentioned *Chap.* 25. 1. or by some other. But that this should be meant of *Solomon*, may easily be supposed, but cannot be proved; nor is it probable, as being contrary both to the Style of the whole Chapter, and to the Matter of some parts of it, as *Ver.* 7, 8, 9. which agrees not to *Solomon*; and to the Laws of good Interpretation, one of which is, that all Words should be taken in their most natural and proper Sense, when there is no evidence nor necessity of understanding them improperly and figuratively, which is the present case. *b* The Prophetical Instruction; for as the Prophets were publick Preachers as well as Foretellers of things to come, so their Sermons, no less than their Predictions, are commonly called their *Prophecies*. *c* Two Friends or Disciples, and Contemporaries of *Agur*, called by those Names, who having a great and just Opinion of his Wisdom, desired his Instructions. Others, *concerning-Ithiel* and *Ucal*; which they understand of Christ called *Ithiel*, which signifies *God with me*, and answers to *Immanuel*, which is *God with us*; and *Ucal*, which signifies *Power* or *Prevalency*. But if he had meant this of Christ, why should he design him by such obscure and ambiguous Names, as if he would not be understood? Why did he not call him by the Name of *Shiloh* or *Messiah*, or some other Scripture-Title belonging and ascribed to him? Besides, this Interpretation agrees not with the Contents of this Chapter, wherein there is only a short and occasional mention of Christ, but the Chapter consists in a manner wholly of Counsels and Sentences of a quite other kind.

2 Surely I *am* more brutish than ‖ *any* man, and have not the understanding of ‖ a man *d*.

‖ Or, *a great man*

d You come to me with a great opinion of my Wisdom, and you expect that I should inform and instruct you in all things, yea, even in the greatest Mysteries: but you are much mistaken in me; I am as ignorant and foolish as other men generally are, yea more than many others. Which he utters either 1. from a deep sense of the common Corruption of Humane Nature, and of the blindness of mens minds in things concerning God and their own Duty, and of the necessity of Instruction from God's Word, and of Illumination from his Spirit, without which they can never understand these matters. Or 2. from a modest and humble apprehension of his own Ignorance, which hath extorted such like Expressions even from Heathen Philosophers: whence *Pythagoras* rejected the Title of a *Wise Man* when he was ascribed to him; and *Socrates*, though reputed the Wisest Man of his Age, professed that he *knew nothing but this, that he knew nothing*.

Ch. 8. 5. Or, *I mean* ‖ Heb. *know.*

3 I neither learned wisdom *e*, nor † have the knowledge of the holy *f*.

e I have not been taught in the Schools of Wisdom, as the Sons of Prophets were, but must own my self to be an unlearned Man, as the Prophet *Amos* was, *Amos* 7. 14, 15. Or, I have not learned it, neither by my own Understanding and Study, nor by the help of other men. *f* Either 1. of the Holy Angels, who are called *Holy* by way of Eminency, as *Deut.* 33. 2. *Job* 15. 15. *Dan.* 4. 13, 17, 23. and 8. 13. But it was vain to deny that Angelical Knowledge to be in him, which no man imagined to be in him, and which was not in *Adam* in the state of Innocency. Or 2. of the Holy Prophets. So the Sense is, I have not such Divine Inspirations as Prophets strictly so called have received, whereby I should be enabled to know or explain those great Mysteries wherein you desire Information from me. Or 3. of holy things, of the Mind and Will of God concerning Man's Salvation, and the way which leads to it. Not that he denieth that he had any knowledge of these things, but only a full and comprehensive and perfect Knowledge, which they falsly supposed to be in him.

† Joh. 3. 13. † Heb. *ascended* Job 38. 4, &c. Psal. 104. 3.

4 * Who *g* hath ascended up into heaven *h*, † or † descended? who hath gathered the wind in his fists *k*? who hath bound the waters *l* in a garment? who hath established all the ends of the earth *m*? what *is* his name, and what *is* his sons name, if thou canst tell *n*?

g What meer Man? None at all; and therefore I may truly say, *&c.* that I have not that which no mortal Man ever yet had. *h* There to learn the Mind of God who dwells there, and that Wisdom which is from above. *i* Or rather, *and descended*, to teach Men below what he had learned above. The Meaning of the Place is, No Man can fully know and teach us these things unless he hath been in Heaven, and sent down from thence to the Earth to that end. Whence our Saviour Christ justly applies these Words to himself, *Joh.* 3. 13. and appropriates this work of declaring God's Nature and Will, to Men, to himself, upon this account, that he alone was in his Fathers bosom, *Joh.* 1. 18. *k* To hold them in, or let them out, and rule them at his pleasure? Where is there a Man that can do this? And none but he who made and governs all the Creatures, can know and teach these things. *l* Those above in the Clouds, and those below, the Sea which God keeps as it were *within Doors*, and in a *Garment*, and *Swadling-band*, as it is expressed *Psal* 38. 8, 9. and the Waters which he shuts up in the Bowels of the Earth. *m* The whole Earth from one end to another, which God upholdeth in the Air by the Word of his Power, and secureth from the Rage of the Sea, by the Banks and Shores wherewith he hath begirt it for that purpose. *n* The Sense is, Either 1. seeing it is apparent that no Man hath this Power, and consequently this Knowledge, but that this is the Prerogative of the great God, declare, if thou are able, his Name. *i. e.* his Nature and Perfections, and the eternal Generation, and the Perfections of his Son. Or rather 2. if thou thinkest there be any such Man who can do these things, I challenge thee to produce his Name; or, if he be long since dead, and gone out of the World, the Name of any of his Posterity that can assure us that their Progenitor was such a Person. Which because thou canst not do, I must conclude, that none can throughly understand this matter but the blessed God and his Son Christ, and they to whom God shall reveal them by Christ.

5 * Every

5 * Every word of God *is* † pure *o*: he is a shield unto them that put their trust in him *p*.

† Heb. *tried.*

o And therefore you, *Ithiel* and *Ucal*, must not expect the full knowledge of Divine Mysteries from me, nor from any Man, but from the Word of God, which is a certain Rule both of your Belief and Practice, because every part and parcel of it is Holy, and True, and Good, and there is not the least mixture of Falshood and Folly in it, as there is in all the Words and Writings of Men. *p* Which supposeth their knowledge of him by his Word, *Psal.* 9. 10. and consists their reliance upon his Promises, joined with Obedience to his Commands.

6 * Add thou not unto his words *q*, lest he reprove thee *r*, and thou be found a liar.

q And as the Word of God is pure, do not thou corrupt or abuse it, by adding to it thine own or other Mens Inventions and Opinions, and delivering or receiving of them in the Name and as the Words of God. He here forbids only adding to it, not diminishing from it, which yet is equally forbidden, *Deut.* 4. 2. and 12. 32. because the *Israelites* then and always were, and others are more prone to add than to diminish, because it is more easie to add under colour of interpreting, and because it is more agreeable to the humour of Mankind, which is much delighted with its own Inventions, as the experience of all Ages sheweth. *r* By words or deeds; by discovering thy folly and bringing thee to deserved shame and punishment.

7 Two *things* have I required *s* of thee, † deny me them not before I die *t*.

s I do earnestly and especially desire. *t* Heb. *Withhold them not from me before I die, i. e.* whilst I live, as things of great and continual necessity for thy honour and service, and my own good.

8 Remove far from me *u* vanity *x* and lies *y*: give me *z* neither poverty nor riches, * feed me with food † convenient for me *a*:

u From my Heart, and from the course of my Life. This is the first of *Agur's* Petitions. *x* Either 1. all vain and false Opinions concerning God or the things of God; all Unbelief, Idolatry, or Misbelief. Or 2. all vanity of Heart and Life; a vain Conversation, an Affectation of the vain things of this World, as Riches, Pleasures, or Honours, the bewitching power and sad effects whereof he had observed in others, and feared in himself, as the following Request implies. *y* All Falshood and Deceit in my Words and Carriage towards God or Men. *z* This is his second Request, which may seem to have some reference to the former, *Poverty* being commonly the Occasion and Temptation to the Sin of *Lying*, and *Riches* being the great Occasions and Enticements to *Vanity*. Thus as his first Petition was against the Sins themselves, so this latter is against the Occasions of them. *a* Moderate and suitable both to my natural Necessities, and to that estate and condition of Life in which thou hast put me, and to that work and service which thou hast for me to do. And this Mediocrity of Estate is so amiable, that it hath been oft desired by wise Heathens as more eligible than a state of the greatest plenty and glory.

9 * Lest I be full, and † deny *thee b*, and say, Who *is* the LORD *c*? or lest I be poor, and steal, and take the name of my God *in vain d*.

b By trusting to Riches, which is a Denial of God, *Job* 31. 24-28. by unthankfulness for, and abuse of his Mercies, and by Rebellion against him, and divers other Courses and common Practices of rich Men, whereby God is denied in Truth, and in Works, even when he is owned in words and in shew. *c* That I should obey or serve him. I do not need him, I can live of my own without him. Lest by degrees I should arrive at downright Atheism or Infidelity, which is most incident to rich and great men, as is manifest from Experience. *d* Use false Oaths either to vindicate my self when I am suspected or accused of Theft, and my Oath is required according to the Law, *Exod.* 22. 8—11. or to gratifie others for filthy lucre, as poor men frequently do.

10 † Accuse not *e* a servant *f* unto his Master, lest he curse thee *g*, and thou be found guilty *h*.

e To wit, malitiously, rashly, or without just and sufficient Cause: for otherwise, in some cases this may be not only lawful, but a Duty, as when a Servant lives wickedly, or robs his Master, or the like. *f* Whose Condition is in it self mean and miserable, and therefore thou should'st not make it worse without great and apparent necessity. *g* Desire God to curse and punish thee, which, though it may be sinful in him, yet being deserved by thee, thou hast reason to fear and expect. *h* By God, who is ready to plead the Cause of the afflicted, and upon strict search shall find thee guilty, and punish thee accordingly.

11 *There is* a generation *i that* curseth their father *k*, and doth not blesh their mother.

i A sort of Men, abominable both to God and Men; which is implied concerning these and the following kinds of Sinners, v. 12. 13, 14. *k* And Mother too, as it follows; ungrateful and unnatural Monsters.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness *l*.

l Who not only pretend to others, but conceit within themselves that they are truly religious Persons, when they live in a course of Wickedness.

13 *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up *k*.

k Who are proud and insolent, advancing themselves, and despising all others in comparison of themselves, and shewing the pride of their Hearts in their Countenances and Carriages.

14 * *There is* a generation whose teeth *are as* swords, and their jaw-teeth *as* knives, to devour the poor *l* from off the earth, and the needy from *among* men.

l Extortioners, and cruel Oppressors, who grind the Faces of the Poor.

15 The horse-leach *m* hath two daughters *n*, *crying*, Give, give *o*: There are three *things* † *that* are never satisfied *q*, *yea*, four *things* say not *r*, † *It is* enough.

† Heb. *wealth.*

m An insatiable Creature, sucking blood till it be ready to burst. *n* Which are either 1. The two Forks into which her Tongue is divided, and wherewith she sucks: But those who have more accurately observed and described the frame of that Creature, tell us that they have no Tongue, and that they suck either by three little Teeth, or several parts of the Mouth gathered and compressed together. Or rather 2. The following things, which resemble the Horse-leach in its insatiableness; nothing being more ordinary than to call those Persons or Things *the Sons* or *Daughters* of those whose Examples they imitate. And whereas it is objected, that they are not only two, but *three*, yea, *four*, as is said in the next Clause, the Answer is easie, That though he begin with two, yet he proceeds from thence to three, and four, all which are said to be the Daughters of the Horse-leach, if the Words be rendred commodiously, and as they are in the Hebrew, as we shall presently see. *o* Never filled, and always craving, and ready to receive more and more. *p* Or, yea (which may be understood in this, as it is in our Translation of the next Clause) *they* (to wit, the Daughters of the Horse-leach) are *three*. *q* Which is added partly to explain the former Clause, *give, give*, and to shew the cause of that excessive Desire of more, because they were not contented with what they had, and partly to give the reason why he calls them *the Daughters of the Horse-leach*. *r* Or, yea, *they* (the Daughters forementioned) are *four*, which *say not*.

16 † The grave, and the barren womb *s*, the earth *t* *that* is not filled with water, and the fire *u* that saith not, It is enough.

† Heb. *hell.* Ch. 27. 20. Hab. 2. 5.

s For as the Israelitish Women did generally and vehemently desire many Children, for divers Reasons elsewhere mentioned, so those who were barren amongst them, were most eager in those Desires, as we see in *Rachel*, *Gen.* 30. 1. and as in all other cases, Persons most prize and thirst after those good things which they want. *t* Which when it is dry thirsts for Rain, and in a little time sucks up great quantities of Water, and gapes for more. *u* Which continually burns as long as there is any combustible matter left for it.

17 The eye *that* mocketh at *his* father *u* and despiseth to obey *his* mother, the ravens of ‖ the valley shall pick it out *x*, and the young eagle *y* shall eat it.

‖ Or, *the brook.*

u He that scorneth or derideth his Parents, though it be but with a Look or Gesture, and much more when he breaks out into opprobrious Words and Actions. *x* He shall die an unnatural, and untimely, and ignominious Death, and after Death shall lie unburied, and to be exposed to the Birds and Beasts of Prey, and amongst others, to the Crows, or Ravens, who use to feed upon dead Carcases, and particularly to pick out their eyes, as is noted by all sorts of Writers; of which see my Latin Synopsis. He saith, *the ravens of the valley*, either because they most delight in Valleys, or with a particular respect unto that Valley near *Jerusalem*; which was called *the valley of dead bodies*, Jer. 31. 40. from the Carcases cast out there, to which therefore the Ravens resorted in great numbers according to their manner: Or, as others render, *the ravens of the brooks*, because they are of an hot and dry temper, and therefore delight in places adjacent to the brooks of Water. *y* Which also preyeth upon dead Carcases, and especially upon their eyes, as the Ravens do, the reason being the same in both, whether it be the softness of that part which makes it more easie to them to take, or from the pleasant taste of it.

18 There be three *things which* are too wonderful for me *y*, yea, four which I know not:

y The way whereof I cannot trace or find out.

19 The way *z* of an eagle in the air, the way of a serpent upon a rock *a*, the way of a ship in the † midst of the sea *b*, and the way of a man with a maid *c*.

† Heb. *heart.*

z Either 1. The manner of her Flight, which is exceeding high, and swift, and strong. Or rather 2. The way or part of the Air through which she passeth, without leaving any print or sign in it, which though it be true of all Birds, yet is here attributed to the Eagle, of whom this is more true, because she flies out of sight, where neither her Body, nor any sign of it, can be discerned. *a* Where she leaves no impression, nor Slime, nor Token where she was, as she doth in foster Bodies, and as Birds leave their Feathers there. *b* Which though at present it make a Furrow, yet is speedily closed again. *c* Either 1. The various Methods and Artifices which Young-men use to entice or perswade young Virgins, either to honest Love and Marriage, or to unlawful Lust and Uncleanness. Or rather, 2. The impure Conversation of a Man with one who goeth under the name of a Maid, but is not so in truth, which is managed with so much Secrecy and Cunning, that it can very hardly be discovered. Which Exposition agrees best with the foregoing Similitudes referred to it, and with the following Verse.

20 Such *d is* the way of an adulterous woman *e*; she eateth *f*, and wipeth her mouth *g*, and saith, I have done no wickedness *h*.

d So secret and undiscernible. *e* Of her who though she be called and accounted a *Maid*, yet in truth is an Adulteress, not a common Strumpet; for of such the following words are not true, but one that secretly lives in the Sin of Adultery or Fornication. *f* To wit, *the bread of deceit in secret*, by which is understood the act of Filthiness, *Prov.* 9. 17. and 20. 17. which such persons do as greedily desire, and as delightfully feed upon, as hungry persons do upon Bread. Thus chastly doth the Holy Ghost express the most filthy actions, to teach us to avoid all immodest and obscene Speeches as well as Actions. *g* As a Child doth when it hath eaten some forbidden food, and would not be discovered. *h* Denies the Fact, and avoweth her Innocency.

21 For

21 For three *things* the Earth *i* is disquieted, and for four *which* it cannot bear *k*.

i Either 1. The earth it self trembleth and is moved, so it is an Hyperbole. Or rather 2. The Inhabitants of the Earth. They do by their insolence and impudence cause great and dreadful disturbances in the places where they live. *k* Which are intolerable in humane societies.

* Ch. 19. 10. Eccl. 10. 7. 22 * For a servant when he reigneth *l*, and a fool *m* when he is filled with meat *n*;

l When he is advanced to great Power and Dignity; for such an one is ignorant and unfit for his place, and therefore commits many errours; he is poor, and therefore an insatiable oppressor, according to *Prov.* 28. 3. he is proud and imperious, and being maligned and hated by others he is provoked to hate them, and to be injurious and cruel to them. *m* A conceited and wilful fool, or an obstinately wicked man. *n* Either 1. When he is glutted with meat or drink, which dulls mens Reason, and heats their Blood, and stirs them up to many insolencies. Or rather 2. When he abounds in Wealth, which in that case is like a Sword in a mad mans hand, being an instrument and occasion of innumerable wickednesses and mischiefs, as appears from common experience.

23 For an odious *o woman* when she is married *p*, and an handmaid that is heir to her mistress *q*.

o Proud, and perverse; and full of hateful and offensive qualities. *p* For then she displayeth, and exerciseth all those ill Humours, which before for her own ends she concealed; then she is puffed up, and imperious, and becomes intolerable to her own Family, and to her Relations and Neighbours. *q* That possesseth her Estate, either by the gift of her Mistress, into whose Favour she had insinuated her self by her cutting and officious Carriage: or rather by the Marriage of her Master, which great and sudden change transports her beside her self, and makes her insufferably proud, and scornful, and injurious to all that converse with her.

24 There be four *things which are* little upon the †Heb. *wise, made wise.* earth, but they *are* † exceeding wise *r*.

r Comparatively to other brute Creatures. They act very wisely and providently, not from any reason which they have, but by the direction of Divine Providence, which secretly guides them to do those things for their own Preservation which are most agreeable to the Rules of Wisdom. The Design of this Observation is either 1. To commend Wisdom to us, and to teach us to imitate the Providence of these Creatures, as we are provoked to imitate their diligence, *Prov.* 6. 6. Or 2. To keep us from being proudly conceited of our own Wisdom, because we are either equalled or exceeded therein by the unreasonable Creatures in the wise Conduct of their Affairs. Or 3. To direct us to whom to retort for Wisdom when we want and desire it, even to that God who is able to inspire Wisdom even into the brute Creatures.

* Ch. 6. 6, &c. 25 * The ants *are* a people *s* not strong, yet they prepare their meat in the summer *t*,

s Which Title is oft given to the unreasonable Creatures both in Scripture, as *Joel* 1. 6. and 2. 2. and in *Homer*, and *Virgil*, and divers other Authors. *t* Of which see on *Prov.* 6. 6, 7, 8.

* Ps. 104. 18. 26 * the conies *are* but a feeble folk, yet make they their houses in the rocks *u*.

u In rocky ground, or in the holes of Rocks for their safety, against their too potent Enemies.

† Heb. *gathered together.* 27 The locusts have no king *x*, yet go they forth all of them † by bands *y*.

x To rule and order them. *y* In great numbers, and in several Companies, and in exact order, as is observed in Scripture, as *Judg.* 6. 5 & 7. 12. *Joel* 1. 7. & 2. 7. and by other Writers.

28 The spider taketh hold *z* with her hands *a*, and is in kings palaces *b*.

z Of the thread which she spins out of her own bowels. *a* With her Legs which he calls *Hands*, because they serve her for the same purpose, to do her work, to weave her web, and to catch Gnats or Flies, &c. *b* Is not only in poor Cottages, but many times in Palaces also, where she makes a shift to keep her abode, notwithstanding all the care and pains which is taken to sweep and cleanse it.

29 There be three *things* which go well, yea, four are comely in going *c*:

c That walk decently, and with great Alacrity and Courage; which are here commended to us to imitate in the management of our affairs.

30 A lion *which* is strongest among beasts, and turneth not away for any *d*.

d He doth not flee from his Pursuers, whether Men or Beasts, but walketh away with a slow and majestick pace, as is observed by *Aristotle*, and many others.

‖ Or, *Horse.* † Heb. *girt in the loins.* 31 A ‖ † gray-hound *e*, an he-goat *f* also, and a king, against whom *there is* no rising up *g*.

e Called in Hebrew, *girt in the loins*, either because its loins are slender, and as it were girt up into a little compass, and tight or well trussed up: or because of its great agility and swiftness, for the girding of the loins was used for expedition in going or working. Or as it is rendred by others, *an Horse*, to wit, a War-horse, having his Armour girt about him, and marching to the Battel, which he doth with great Majesty and Courage, as God himself observes at large, *Job* 39. 19, &c. *f* Which marcheth in the head of the Flock in grave and stately manner, conducting them with great Courage and Resolution, and being ready to fight for them, either with Beasts or Men that oppose him. Whence great Captains are oft compared to *he-goats*, as *Isa.* 14. 9. *Jer.* 50. 8. *Dan.* 8. 5, 21. *Zech.* 10. 3. *g* A mighty and victorious King, whose power none can withstand, who therefore goeth hither and thither, and proceedeth in his affairs with invincible Courage and Majesty. But this place, with the variation of one Hebrew Point, reading *ammo* for *immo*, may be rendred, as I very learned Man observes, *a King and his People with him*, a King when he hath the Hearts and Hands of his People going along with him in his Undertakings.

32 If thou hast done foolishly in lifting up thy self *h*, or if thou hast thought evil *i*, * *lay* thine hand upon thy mouth *k*. * Job 5. 5.

h Either 1. By Rebellion or Sedition against the King last mentioned. Or 2. By Anger or Wrath, of which he speaks in the next Verse. But this Verse hath no necessary dependance either upon the foregoing or following Verse. Or 3. Through thy Pride, which makes men carry themselves very foolishly, and scornfully, and injuriously, and is the root of Contention, as was observed *Prov.* 13. 10. *i* *i. e.* Designed any mischief or injury against thy Neighbour. *k* To wit, to shut it: Be silent, as this Phrase is used, *Job* 21. 5. and 29. 9. Restrain thy self, do not speak one word, much less do any thing tending to the accomplishment of it: Do not open thy mouth to justifie or excuse it, but silently and seriously consider the evil of it, and repent of it, and do so no more.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath *l* bringeth forth strife *m*.

l The stirring up of Wrath, either 1. In a mans self towards others, by giving way to Passion, or by fixing his Thoughts upon those things which may enflame it. Or 2. In others by Reproaches, Injuries, or any other Provocations. *m* Is the cause of many Quarrels, and much mischief among men.

CHAP. XXXI.

Lemuel's Lesson concerning Chastity and Temperance, 1—5. The proper use of Wine, 6, 7. An Exhortation to righteous judgment, 8, 9. A Description of a virtuous Wife, 10. With her Husband's Confidence in her, 11. Her work and careful provision for her Houshold, 12—20. Their Furniture and Cloathing, 21, 22. The Properties and Praise of a good Wife, 23—29. The Vanity of Beauty, the Good are to be praised, 30, 31.

1 THe words of king Lemuel *a*, the prophecy *b* that his mother *c* taught him.

a i. e. Of *Solomon*, by the general Consent both of Jewish and Christian Writers; to whom this Name doth very fitly agree, for it signifies one of, or *from God*, or *belonging to God*, and such an one was *Solomon* eminently, being given by God to *David* and *Bathsheba*, as a pledge of his Reconciliation to them after their Repentance, of whom it is expressly said, that *the Lord loved him*, 2 Sam. 12. 24. and who was by God himself appointed to succeed *David* in the Kingdom. Possibly his Mother gave this name to mind him of his great Obligations to God, and of the Justice and Necessity of his devoting himself unto God's Service and Glory. *b* So called, either 1. More especially, because she did either by natural Sagacity, or by divine Inspiration, foresee *Solomon*'s Danger, and what sins he was most likely to be either inclined or tempted to commit; and therefore thought fit to give him these Precautions. Or 2. More generally, as all godly Discourses or Counsels are called *Prophecies*; of which see on *Prov.* 30. 1. and elsewhere. *c* *Bathsheba*, who having truly repented of her Adultery, did not only avoid it in her self for the future, but seriously endeavoured to prevent that and such like sins in others, and especially in *Solomon*, whom the remembrance of her sin might possibly provoke to an imitation of her example. But when she gave him these Instructions, is but matter of conjecture. Probably it was, either 1. When the first discerned his inclinations to those sins of which she here warns him, to which she saw he was like to have many and strong Provocations. Or 2. After he was made King, and had more plainly discovered his proneness to these Excesses, although he had not yet broken forth into those scandalous Enormities into which he afterwards fell.

2 What *d*, my son! and what, the son of my womb! *e*! and what the son of my vows *f*!

d A short Speech, arguing her great passion for him; What dost thou do? or, What words shall I take? What Counsels shall I give thee? My heart is full, I must give it vent: but where shall I begin? *e* My Son, not by Adoption, but whom I bare in my Womb, and brought forth with great pain, and brought up with tender care; and therefore it is my Duty to give thee Admonitions, and thine to receive them; and what I speak is from sincere and fervent Affection to thee, which I trust thou wilt not despise. *f* On whose behalf I have made many Prayers and Sacrifices, and solemn Vows to God; whom I have, as far as in me lay, devoted to the Work, and Service, and Glory of God.

3 * Give not thy ‖ strength *g* unto women, nor thy ways *h* to that * which destroyeth kings *i*. * Ch. 5. 9. ‖ Or, *loins.*

g The vigour of thy Mind and Body, which is greatly impaired by inordinate Lusts, as all Physicians agree, and frequent Experience sheweth. *h* Thy Conversation or Course of Life. † The same thing repeated in other words, as is very usual in these Books: To the immoderate Love of Women, which is most destructive to Kings and Kingdoms, as was well known to *Solomon* by the Example of his Father *David*, and by many other sad Instances left upon record in all Histories.

4 * *It is* not for kings, O Lemuel, *it is* not for kings to drink wine *i*, nor for princes strong drink. * Eccl. 10. 17.

i To wit, to Drunkenness or Excess, as the next Verse explains it.

5 Lest they drink and forget the law *k*, and † pervert the judgment † of any of the afflicted *l*.

k The Laws of God, by which they are to govern themselves and their Kingdoms. *l* Which may easily be done by a drunken Judge, because Drunkenness deprives a Man of the use of Reason; by *of* † Heb. *all the children* which *m*

which alone men can distinguish between right and wrong, and withall stirs up those Passions which incline him both to Precipitation and Partiality.

6 * Give strong drink unto him *m* that is ready to perish *n*, and wine to those that be † of heavy hearts. * Job 5. 5.

m Which is to be understood comparatively, to him rather than to Kings, partly because he needs a liberal draught of it more than Kings do; and principally, because if it proceed to Excess, in him it is only a private inconvenience, but in Kings it is a publick Mischief and Grievance. *n* Sorely afflicted and overwhelmed with Sorrow, as it is explained in the following words; for such need a Cordial.

7 Let him drink, and forget his poverty *o*, and remember his misery no more.

o For Wine, moderately used, allayeth mens Cares and Fears, and cheereth their Spirits, *Psal.* 104. 15.

8 Open thy mouth *p* for the dumb *q* in the cause of all † such as are appointed to destruction *r*.

p Speak freely and impartially, as becomes a King and Judge to do. *q* For such as cannot speak in their own Cause, either through Ignorance and Infirmity; or because of the dread of their more potent Adversaries, or of the Majesty of the King sitting in judgment. *r* Who without such succour from the Judge, are like to be utterly ruined, whom therefore both Justice and Charity oblige thee to preserve.

9 Open thy mouth, * judg righteously, and plead the cause of the poor and needy. * Ps. 82. 3.

10 * Who can find † a virtuous woman *s*? for her price *is* far above rubies. * Ch. 12. 4. † Heb. *valiant.*

s Whom he may take to wife. Such a person is hardly to be found. Compare *Eccles.* 7. 28. And here he lays down several Characters or Qualifications of an excellent wife, which are here delivered in Alphabetical Order, each Verse beginning with a several and the succeeding Letter of the Hebrew Alphabet: which method is used in some, and but in a few places of Scripture, to oblige us to the more diligent consideration and careful remembrance of them, as things of more than ordinary importance. And such this matter is, partly because the good or bad Education even of private Families, which depends much upon the Mother's Qualifications, hath a mighty influence upon the welfare or misery of Commonwealths; and partly because the right Education of Royal Families is in it self a very publick Blessing, and therefore it is the interest and happiness of whole Kingdoms, that their Kings should have virtuous and pious wives.

11 The heart of her husband doth safely trust in her *t*, so that he shall have no need of spoil *u*.

t For the prudent and faithful management of all his domestick Affairs, which are committed to her care. *u* The sense is either, 1. He shall want no necessary Provisions for his Family, which are sometimes called *spoil*, or *prey*, as below, *ver.* 15. *Psal.* 111. 5. *Luke* 11. 22. Or, 2. He shall not need to use indirect and unlawful courses to get Wealth, by cheating or oppressing his Subjects or others, as Princes have oft done to maintain the Luxury of their Wives, and as *Solomon* himself afterwards did; of which see on 1 *Kings* 12. 4, 10, 11. because all shall be abundantly supplied to him by her Providence.

12 She will do him good and not evil *x* all the days of her life.

x She will improve, and not waste his Estate.

13 She seeketh wool, and flax *y*, and worketh willingly with her hands *z*.

y That she may find Employment for her Servants, and not suffer them to spend all their time unprofitably in ease and idleness. *z* She encourageth them to work by her Example; which was a common practice among Princesses in those first and purest Ages of the world. Not that it is the Duty of Kings and Queens to use manual or mechanical Operations, but that it is the duty of all Persons, the greatest not excepted, to improve all their Talents, and particularly their Time, which is one of the noblest of them, one way or other to the Service of that God to whom they must give an account, and to the good of that Community to which they are related and obliged.

14 She is like the merchants ships, she bringeth her food from afar *a*.

a By the sale of her home spun Commodities she purchaseth the choicest Goods which come from far Countries.

15 She riseth also while it is yet night *b*, and giveth meat *c* to her houshold, and a portion *d* to her maidens.

b Early in the morning, to redeem time. *c* Distributeth all her necessary Provisions. *d* Either 1. Of Work, which she allots to them. Or rather 2. Of Provisions for them; for so this word is used *Gen.* 47. 22. *Lev.* 10. 13, 14 *Prov.* 30. 8. and no where, to my remembrance, of an Allotment of Work. And so this Clause agrees best with the former, expressing the same thing in other words, according to the manner.

16 She considereth *e* a field, and † buyeth it: with the fruit of her hands *f* she planteth a vineyard *g*.

e Whether it be fit for her use, and of a reasonable price, and how she may purchase it. This excludes the Rashness, as her proceeding to *buy* it excludes the Inconstancy, which is oft Incident to that Sex. *f* With the effects of her Diligence. *g* She improveth the Land to the best Advantage.

17 She girdeth her loins with strength *h*, and strengtheneth her arms *i*.

h She useth great Diligence and Expedition in her Employment; for which end, Men in those times us'd to gird up their long and loose Garments about their Loins. *i* Putteth forth her utmost strength in her business.

18 † She perceiveth that her merchandise *is* good *k*: her candle goeth not out by night *l*.

† Heb. *terr.* † Heb. *all the night.*

k She finds great Comfort and good Success in her Labours. *l* Which is not to be taken strictly, but only signifies her unwearied Care and Industry, which is oft expressed by labouring *day and night*; or *continually*.

19 She layeth her hands to the spindle *m*, and her hands hold the distaff.

m By her own Example she provoketh her Servants to Labour. And although in these later and more delicate and luxurious times, such mean Employments are grown out of fashion among great Persons, yet they were not so in former Ages, neither in other Countries, nor in this Land; whence all Women unmarried are to this day called in the Language of our Law, *Spinsters*.

20 † She stretcheth out her hand to the poor *n*; yea, † she reacheth forth her hands to the needy. † Heb. *spreadeth.*

n To relieve their Necessities. Her Designs are generous and noble; for she labours not only to supply her own and her Houshold Necessities, or to support her own state, much less to feed her Pride and Luxury, but that she may have wherewith to supply the wants of others who crave or need her Assistance. Which also procures God's blessing upon her Husband, and Children, and whole Family, to whom, by this means, she brings both Honour and Advantage.

21 She is not afraid of the snow *o* for her houshold: for all her houshold are cloathed with ‖ scarlet *p*. ‖ Or, *double garments.*

o Or of any Injuries of the weather. *p* She hath provided enough, not only for their necessity and defence against Cold and other Inconveniences, which is here supposed, but also for their Delight and Ornament; so that not only her self, and Husband, and Children, but some of the better rank of her Servants, wear Scarlet; which was more cheap and familiar in those Times and Countries than now it is with us. Or, as it is rendred in our Margent, and by divers others, *are cloathed with double Garments*, which is necessary and customary in cold Seasons.

22 She maketh her self coverings of tapestry *q*, her cloathing *is* silk and purple *r*.

q For the Furniture of her house. *r* Which was very agreeable to her high Quality; though it doth not justifie that Luxury in Attire which is now usual among persons of far lower ranks both for Wealth and Dignity.

23 Her husband is known *s* in the gates, when he sitteth among the elders of the land *t*.

s Observed and respected, not only for his own worth, but for his wife's sake; not only for those rich Ornaments which by her care and diligence she provides for him, which others of his Brethren, by reason of their wives Sloth or Luxury, are not able to procure, but also for his wisdom in chusing, and his Happiness in enjoying so excellent a wife, by whose prudent care, in the management of his domestick concerns, he hath perfect freedom wholly to attend upon publick affairs. *t* In Counsel or Judgment.

24 She maketh fine linnen, and selleth *it*, and delivereth girdles *u* unto the merchants.

u Curiously wrought of Linnen, and Gold, or other precious Materials, *Jer.* 30. 1. *Dan.* 10. 5. which in those parts were used both by men, 2 *Sam.* 20. 8. and by women, *Isa.* 3. 24. *Cant.* 7. 1.

25 Strength *x* and honour *y* *are* her cloathing *z*, and she shall rejoice † in time to come *a*. † Heb. *in the last day.*

x Not strength of Body, which is no ornament of that Sex, save *the latter* only as she preserves her Health and Strength by Sobriety and Exercise, which other women waste by Intemperance and Idleness; but Gr. *in the* strength of Mind, Magnanimity, Courage, Resolution, Activity. *y* Either 1. Her prudent, and pious, and amiable behaviour, which true Honour principally consists. Or 2. That good Name and honourable Esteem which she hath gained amongst all that know her by her virtuous Disposition and Carriage. *z* These, and not her rich Garments mentioned before, are her great Ornament and Glory. *a* The Sense is, either 1. In her old Age she reaps the Comfort and Benefit of her youthful Labours. Or rather 2. She lives in constant tranquility of mind, and a confident and chearful expectation of all future events, how calamitous soever; partly because she hath laid in provisions for a rainy day, and chiefly, because she hath the comfortable remembrance of a wellspent Life, and which follows thereupon, a just confidence in Gods gracious Providence and promises made to such persons.

26 She openeth her mouth with wisdom *b*, and in her tongue *is* the law of kindness *c*.

b She is neither sullenly silent, nor full of vain and impertinent talk, as many Women are, but speaks discreetly and plously, as occasion offereth itself. *c* Her Speeches are not froward and provoking, as those of foolish Women frequently are, but most obliging and amiable, as being guided by Wisdom and Grace, and not by inordinate Lusts and Passions. And this practice is called *a law in her tongue*, because it is constant and customary, and proceeds from an inward and powerful Principle of true Wisdom, which in a manner necessitates and constrains her to discourse like her self, so that in a moral sense she cannot speak otherwise, unless she offer violence to her self, or the nature of the thing require sharp and severe Expressions.

27 She looketh well to the ways of her houshold *d*, and eateth not the bread of idleness *e*.

d She diligently observeth the management and progress of her domestick business, and the whole Carriage and Conversation of her Children and Servants. Whereby also he intimates that she spends not her time in gadding abroad to other Houses, and idle Discourses about the Concerns of other Persons, as the manner of many women is, but is wholly intent upon her own house and proper business. *e* That which is got by Idleness, or without Labour.

28 Her children *f* arise up *g*, and call her blessed *h*; her husband *also*, and he praiseth her *i*.

f Whose testimony is the more considerable, because they have been constant eye-witnesses of her whole Carriage, and therefore must have seen her Misdemeanours, if there had been any, as well as her Virtues.

Virtues. *g* Either 1. In token of Reverence to her, which agrees not to the following Clause, wherein the same Phrase is understood concerning her Husband. Or rather, 2. That they may seriously and industriously apply themselves to the work of setting forth her Praises, as this Phrase is used, *Gen.* 37. 25. *Exod.* 2. 17. and oft elsewhere. For Sitting being commonly the posture of Idleness, men that set about any work, are said to rise in order thereunto. *h* Both for her own Excellency, and for many happy fruits which they have gathered from her wise and godly Education. *i* In the following words.

‖ Or, *have gotten riches.*

29 Many daughters *k* ‖ have done virtuously, but thou excellest them all *l*.

k Daughters of Men, *i. e.* Women, so called also, *Gen.* 34. 1. *Ezek.* 30. 18. *l* He esteems it but just, that his Praises should bear proportion to her real and manifold Perfections.

30 Favour *m is* deceitful *n* and beauty *is* vain: *but a* woman *that* feareth the LORD *o*, she shall be praised.

m Comeliness, or, as the next clause explains it, Beauty, which commonly gives Women favour or acceptation with those who behold them. These are the words either 1. Of her Husband continuing to praise her. Or 2 Of *Bathsheba*, giving the summ of what she had said in few words. *n* Partly because it gives a false representation of the person, being oft times a cover to a most deformed soul; and to many evil and hateful qualities; partly because it doth not give a man that content and satisfaction, which at first view he promised to himself from it; and partly because it is soon lost, not only by death, but by many Diseases and contingencies. *o* Which character is here mentioned either as the Crown of all her perfections. Or 2. As a key to understand the foregoing passage of that Wisdom, and Fidelity, and Diligence, which proceeded from, or is accompanied with the fear of God.

31 Give her of the fruit of her hands *p*, and let her own works praise her *q* in the gates *r*.

p It is but just and fit that she should enjoy those Benefits and Praises which her excellent Labours deserve. *q* Give her the Praises which her own Works may challenge. If men be silent, the lasting Effects of her Prudence and Diligence will loudly trumpet forth her Praises. *r* In the most publick and solemn Assemblies.

ECCLESIASTES.

THree things in general are to be noted concerning this Book. 1. *The Author of it; who was* Solomon, *as is manifest both from the common Consent of Jewish and Christian Writers, and from the express words of the first Verse. Nor can any thing be opposed to it, but bold and groundless Conjectures. That he wrote it in his Old Age, is more than probable from divers Passages in it, as, that he did it after his Buildings,* chap. 2. 4. *which yet took up Twenty years of his life,* 1 Kings 9. 10. *and after some considerable enjoyment of them, and planting of Gardens, and Orchards, and reaping the fruit of them,* chap. 2. v. 5, 6. *and after long and much consideration and experience of all those Methods in which Men expected to find Happiness, and after he had been deeply plunged in impure and inordinate Loves,* ch. 7. 27, &c. *and from many other places, which may be observed by any diligent Reader. And so this Book was written by him as a publick Testimony of his Repentance, and Detestation of all those vain and wicked Courses to which he had addicted himself: wherein he followed the Example of his Father* David, *who, after his sad Fall, penned the Fifty First Psalm. And the truth of this Opinion may be confirmed by that Expression,* 2 Chron. 11. 17. they walked in the way of *David* and *Solomon*, i. e. *wherein they walked both before their Falls, and after their Repentance.* 2. *The form or method of it. For whereas there are some Passages in it which may seem offensive and impious, for which some few persons have suspected its Authority, it must be considered, that it is in part dramatical, as was said before of the Book of* Proverbs, *and that* Solomon *speaks some and most things in his own Name, but some other things in the Names, and according to the Opinions of those worldly and ungodly Men, as is undeniably manifest both from the Scope and Design of the Book, as it is expressed both in the Beginning and in the Conclusion of it, and from his serious and large Dissuasion against those wicked Principles and Courses. And this way of writing is not unusual amongst both Sacred and Profane Writers.* 3. *The Design and Business of it; which is, to describe Man's true Happiness, and the way leading to it. Which he doth both Negatively, asserting and proving, that it is not to be found either in secular Wisdom, or in sensual Pleasures, or in worldly Greatness and Glory, or in abundance of Riches, or in a vain profession of Religion; and positively, shewing that it is to be had only by the Fear of God and Obedience to his Laws, which alone can give a Man a contented and chearful enjoyment of his present Comforts, and assurance of his future and everlasting Happiness.*

CHAP. I.

All is Vanity; our Labour great and unprofitable, 1—3. *The whole course of things is always going and returning,* 4—7. *Nothing in Nature is satisfied,* 8. *Nothing new: old things are forgot,* 9—11. *The search after Wisdom is it self a vain Labour; cannot supply our natural Wants; nor satisfie our Desires; but encreaseth Sorrow: all this the Preacher found out by Experience,* 12—18.

1 THe words of the preacher *a*, the son of David, king in Jerusalem *b*.

a Who was not only a King, but also a Teacher of God's People, which he did both by Words, upon some solemn occasions, and by Writings. Who having sinned grievously and scandalously in the Eyes of all the World justly thought himself obliged to Preach or Publish his true Repentance for all his folly and wickedness, and to give publick warning and wholsom counsels to all Persons to avoid those Rocks upon which he had split. The Hebrew properly signifies either *gathering* or *gathered*, and so it signifies, either 1. a Preacher, as it is commonly rendred, whose Office it is to gather in Souls unto God or his Church. Or 2. A Penitent or Convert, or, one *gathered*, or brought back by true Repentance to God, and to his Church, from which he had so wickedly revolted. *b* This is added partly as a description of the Person or Author of this Book, *Solomon*, who was the only Man that was both *Son of David*, properly so called, and *King in Jerusalem*: and partly as an aggravation of his sin, because he was *the Son of David*, a wise and godly Father; who had given him both excellent Counsel, and for his general course, a good Example; and for the evil Example which he gave him in the matter of *Uriah*, that also, considered with his hearty and effectual Repentance for it, and the dreadful punishments of it upon his Person and Family, was a fair warning and most powerful instruction to him to learn by his Fathers Example; and because he was a *King*, not by Birth, for he was not *David*'s eldest Son, but by the special favour and designation of that God whom he had now so ill requited, and that in *Jerusalem*, an Holy City, the place of God's special Presence, and of his Worship, where he had daily Opportunities to know, and Obligations to practise better things, which place he had defiled by his horrid sins, and thereby made it, and all God's People, and the true Religion, and the Name of the blessed God, odious and contemptible amongst all the Nations round about him.

2 * Vanity of vanities *c*, saith the preacher *d*, va- * Pf. 38. 5, 6. & 62. 9. & 144. 4. Ch. 12. 8. † Heb. *all.* * Rom. 8. nity of vanities, † * all *e is* vanity *f*.

c Not only *vain*, but *vanity* in the Abstract, which notes extream Vanity, especially where the word is thus doubled, as *a King of Kings* is the chief of Kings, and *a Servant of Servants* is the vilest of Servants, and *a Song of Songs* is a most excellent Song. *d* Upon deep Consideration and long Experience, and by divine Inspiration. This Verse contains the general Proposition, which he intends particularly to demonstrate in the whole following Book. *e* All worldly things, and all mens Designs, and Studies, and Works about them. *f* Not in themselves for so they are God's Creatures and therefore good and really useful in their kinds, but in reference to men, and to that happiness, which men seek and confidently expect to find in them. So they are unquestionably *vain*, because they are not what they seem to be, and perform not what they promise, content and satisfaction, but instead of that are commonly the causes or occasions of innumerable cares, and fears, and sorrows, and mischiefs, and because they are altogether unsuitable to the noble Mind or Soul of Man, both in nature or quality, and in duration, as being unstable and perishing things. And this vanity of them is here repeated again and again, partly because it was most deeply fixed, and perpetually present in *Solomon*'s Thoughts; partly to shew the unquestionable certainty and vast importance of this truth; and partly that he might more throughly awaken the dull and stupid minds of men to the consideration of it, and might wean mens Hearts from those things upon which he knew they excessively doted.

3 * What profit *g* hath a man of all his labour *h* * Ch. 2. 22. & 3. 9. which he taketh under the Sun *i*?

g Or, as others render it, *What remaindey?* What real and abiding benefit hath a man by it? None at all. All is unprofitable as to the attainment of that happiness which *Solomon* here is, and all men in the World are enquiring after. *h* Heb. *his toilsom labour*, both of Body and Mind in the pursuit of Riches, or Pleasures, or other earthly things. *i* In all subluinary or worldly matters, which are usually transacted in the day-time, or by the light of the Sun. By this Restriction he implies that that profit and happiness which in vain is sought for in this lower World is really and only to be found in Heavenly places and things.

4 *One* generation passeth away, and *another* generation cometh *k* * but the earth † abideth for ever *l*.

k Men continue but for one, and that a short Age, and then they leave all their possessions to the succeeding Age, and therefore they cannot be happy here, because happiness must needs be unchangeable and eternal; or else the perpetual fear and certain knowledge of the approaching loss of all these things will rob a Man of all solid contentment in them. *l i. e.* Through all successive Generations of men: and therefore Man in this respect is more durable and miserable than the very Earth upon which he stands. And which, together with all the glories and comforts which he enjoyed in it, he leaveth behind him to be possessed by others.

5 The sun also ariseth, and the sun goeth down, and † hasteth to his place where he arose *m*.

m The Sun is in perpetual motion, sometimes arising, and somtimes setting and then arising again, and so constantly repearing its courses in all succeeding Days, and Years, and Ages; and the like he observes concerning the Winds and Rivers, *v.* 6, 7. And the design of these similitudes seems to be, either 1. that by representing the constant changes and restless motions of these particular things he might intimate that it is so with all other earthly things; and therefore no Man can expect satisfaction from them. Or 2. that by comparing the Sun and Wind, and Rivers, as *v.* 4. he compared the Earth with Man, he might shew that Man, considered as mortal, is in a more unhappy condition than these things, because when the Earth abides, Man goes; and when the Sun sets, he riseth again, and so the Wind and Rivers return to their former place and state, but Man when once he dies, he never returns again, to this life; of which comparison see *Job* 14. 7, 12. Or, 3. to shew the vanity of all worldly things, and that Man's mind can never be satisfied with them, because there is nothing in the World but a constant repetition of the same things, which is so irksom a thing, that the consideration thereof hath made some Persons weary of their lives; and there is *no new thing under the sun*, as is added in the foot of the account, *v.* 9. which seems to me to be given us as a Key to understand the meaning of the foregoing passages. And this is manifest and certain from experience that the things of this World are so narrow, and the mind of Man so vast, that there must be something new to satisfie the Mind, and even delightful things by too frequent repetition or long continuance, are so far from yielding satisfaction, that they grow tedious and troublesome.

6 The wind goeth toward the south, and turneth about unto the north *n*; it whirleth about continually, and the wind returneth again according to his circuits *o*.

n The Wind also sometimes blows from one Quarter of the World, and sometimes from another; all of them being Synecdochically comprehended under these two eminent quarters. But because this Word, the *Wind*, is not expressed in the Hebrew, but is only borrowed or understood from the latter Clause of the Verse, this first Clause is by other judicious Interpreters understood of the Sun, of whom he last spake; the words being thus rendred according to the Hebrew, *He* (the Sun) *goeth towards the South* (which he doth one half of the Year) *and turneth about unto the North*, which he doth the other half. And so here is the whole motion of the Sun towards the four quarters of the World particularly described; his daily motion from East to West, and back again, *v.* 5. and his yearly motion from North to South, between the Signs of *Cancer* and *Capricorn*. *o* This Clause is by all understood of the Wind, which is fitly mentioned immediately after the Sun, because it hath its rise from the Sun who is therefore called *the Father of Winds*, and the Winds do usually rise with the Sun, and are laid when he sets. But then it is rendred thus, and that very agreeably to the Hebrew, *the Wind goeth continually whirling or compassing about, and he returneth again to his circuits*, being sometimes in one, and sometimes in another quarter, and successively returning to the same quarters in which he had formerly been.

7 * All the rivers run into the sea, yet the sea *is* not full *p*: † unto the place from whence the rivers come *q*, thither they return again.

p To wit, to the brink, or so as to overflow the Earth, which might be expected from such vast Accessions to it. Whereby also he intimates the emptiness and dissatisfaction of mens minds, notwithstanding all the abundance of Creature Comforts. *q* Either 1. unto the Sea, from whence they are supposed to return into their proper Channels, and then, as it is expressed, *thither* (*i. e.* into the Sea) *they return again.* Or 2. unto their Springs or Fountains, to which the Waters return by secret Passages of the Earth, as is manifest from the *Caspian* Sea, and reasonably supposed in other places. Or rather 3. unto the Earth in general, from whence they come or flow into the Sea, and to which they return again by the Reflux of the Sea. For he seems to speak of the visible and constant motion of the Waters, both to the Sea and from it, and then to it again in a perpetual Reciprocation: which agrees best with the former Similitudes, *ver.* 5, 6.

8 All things *r are* full of labour *s*; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing *u*.

r Not only the Sun, and Winds, and Rivers, which I have mentioned, but all other Creatures. *s* Both subjectively, as they are in continual Restlesness and Change, never abiding in the same place or place; and efficiently, as they cause great and sore Labour to men, in getting, and keeping, and enjoying of them, yea even in the study of them, as is noted hereafter. *t* The Labour is inexpressibly and unconceivably great. *u* As there are many things in the World troublesome and vexatious to Mens Senses and Minds, so even those things which are comfortable and acceptable to them are not satisfactory, but Men are constantly desiring some longer Continuance or fuller Enjoyment of them, or variety in them, and they never say, It is enough, I desire no more. *The Eye* and *Ear* are here synecdochically put for all the Senses, because these are most spiritual and refined, most curious and inquisitive, most capable of receiving Satisfaction, because they are exercised with more Ease and Pleasure than the other Senses, whose Satisfactions are oft attended with greater Weariness, and manifold Dangers and Inconveniences.

9 * † The thing that hath been, it *is that* which * Ch. 3. 15. † Heb. *what is it that hath been? the same that* *shall be*. shall be; and that which is done, *is* that which shall be done: and *x there is* no new *thing* † under the sun.

x There is nothing in the World but a continued and tiresome Repetition of the same things. The Nature and Course of the Beings and Affairs of the World, and the Tempers of Mens Minds, are generally the same that they ever were and shall ever be; and therefore *shall be*, because no Man ever yet received satisfaction from any worldly things. *So* Gr. it is a vain and foolish thing for any Person hereafter to expect it. † To wit, in the nature of things, which might give us hopes of attaining that satisfaction which things have not hitherto afforded. For otherwise this doth not restrain the God of Nature who hath frequently done and still can do, new and miraculous works, and who can and doth discover to particular Persons new inventions, when it pleaseth him.

10 Is there *any* thing whereof it may be said See, this *is* new? it hath been already of old time *a*, which was before us.

y For the proof hereof I appeal to the Consciences and Experiences of all Men. *a* The same things have been said and done before, though possibly we did not know it.

11 *There is* no remembrance of former *things*; *b* neither shall there be *any* remembrance of *things* that are to come, with *those* that shall come after *c*.

b This seems to be added to prevent this Objection, There are many new Inventions and Enjoyments unknown to former Ages. To this he answers, This Objection is grounded only upon our ignorance of ancient times and things, which is very great, and which if we did exactly know or remember, we should easily find Parallels to all present Occurrences in former Ages. *c* This Clause tends both to illustrate and confirm the former. The Sense is, There are many thousands of remarkable Speeches and Actions done in this and the following Ages which neither are, nor ever will be, put into the publick Records or Histories, and consequently they must unavoidably be forgotten and lost unto succeeding Ages; and therefore it is just and reasonable to believe the same concerning former Ages; seeing the same Causes are most likely to produce the same effects.

12 I the preacher was king over Israel in Jerusalem *d*.

d This Verse is a Preface to the following Discourse, that by the consideration of the quality of the Speaker they might be induced to give more Attention and respect to his words. Having asserted the Vanity of all things in the general, he now comes to prove his Assertion in all those Particulars wherein Men commonly seek and with greatest probability expect to find true Happiness. He begins with secular Wisdom. And to shew how competent a Judge he was of this matter, he lays down his Character, that he was *the Preacher*, which implies eminent Knowledge and Ability to teach others, or, *the Convert*, who had learnt by dear-bought experience what he now taught them; and a *King*, who therefore had all imaginable Opportunities and Advantages for the Attainment of Happiness, and particularly for the getting of Wisdom, by consulting all sorts of Books and Men, by trying all manner of Experiments, and many other ways; and no ordinary King, but *King over Israel*, God's own and only beloved People, a wise and an happy People, *Deut.* 4. 6, 7. and 33. 29. whose King he was by God's special and gracious Appointment, and furnished by God with singular Wisdom for the discharge of that great trust; and whose Royal Palace and Abode was *in Jerusalem*, where were the House of God and the most wise and learned of the Priests attending upon it, and the Seats of Justice, and Colleges or Assemblies of the wisest Men of their Nation; of which see 2 *Kings* 22. 14. 1 *Chron.* 25. 8, &c. *Psal.* 122. 5. All which helps concurring together in him, which very rarely do in any other men, makes the Argument drawn from his Experience more convincing and undeniable.

13 And I gave my heart *e* to seek and search out *f* by wisdom *g* concerning all *things* that are done under heaven *h*: this sore travel *i* hath God given to the sons of man *k*, ‖ to be exercised therewith *l*.

‖ Or, *to afflict them.*

e Which Phrase notes his serious and fixed purpose, his great Industry and Alacrity in it. *f* To seek diligently and accurately. *g* Wisely, or by the help of that Wisdom wherewith God had endowed me. *h* Concerning all the works of God and Men in this lower World; the works of Nature, and their Causes, Effects, Properties, and Operations; the works of Divine Providence, and God's Counsels and Ends in them; the work and depths of humane Policy in the conduct of Personal, and Domestical, and Publick Affairs. *i* This difficult and toilsome work of searching out these things. *k* God hath inflicted this as a just punishment upon Man for his earing of the Tree of Knowledge, that instead of that sweet and perfect Knowledge which God had freely infused into Man at his first Creation, he should now grope after some small Parcels or Fragments of it, and those too not to be gotten without the Sweat of his Brows and Brains. *l* To employ themselves in the painful study of these things, which now is both their Duty and their Punishment. Or, as it is rendred in the Margin, and by many others, *to afflict* them *in* or *by it*, to chastise their former Curiosity, and to give them matter of continual Humiliation and Vexation. And therefore Knowledge is so far from making Men happy, that it exposeth them to Trouble and Infelicity.

14 I have seen *m* all the works that are done under the sun, and behold *n*, all *is* vanity and vexation of spirit *o*.

m i. e. Diligently observed, and in great measure understood.
n For it was a great surprise to me, and therefore may seem strange to you.
o And not only unsatisfying, but also troublesom, and an affliction or breaking to a mans spirit or mind. Or, as others, both ancient and modern Translators, render it, *a feeding upon wind*, as these very words, save only that there is the verb from which this noun seems most probably deduced, are rendred, *Hos.* 12 1. where also it signifies a fruitless or lost labour, and a disappointment of their hopes and desires of satisfaction. And so this is a repetition of the same thing in other words, according to the manner of these Books.

* Ch. 7. 13. † Heb. *de-fect.* 15 * *That which is* crooked cannot be made streight *p*: and † that which is wanting *q* cannot be numbred *r*.

p All our knowledg serves only to discover our diseases and miseries, but is of it self utterly insufficient to heal or remove them; it cannot rectify those confusions and disorders which are either in our own Hearts and Lives, or in the men and things of the world.
q To wit, in our knowledg, and in order to mans compleat satisfaction and felicity.
r We know little of what we should or might know, or did know in the state of Innocency, or shall know in the future Life.

* 1 Kin. 4. 30. & 10. 7. 23. † Heb. *had seen much.* 16 I communed with mine own heart *s*, saying, Lo, I am come to great estate *t*, and have gotten *u* * more wisdom than all *they* that have been before me *x* in Jerusalem *y*: yea, my heart † had great experience *z* of wisdom and knowledg *a*.

s I considered within my self in what condition I was, and what degrees of knowledg I had gained, and whether it was not my Ignorance that made me unable to rectifie those errours, and supply those wants, and wiser Men could do it, though I could not.
t Heb. *I am grown great*, to wit, in Wisdom: Or, *I have magnified*, or *greatly enlarged*.
u Heb. *have added*. As I had a large stock of Wisdom infused into me by God, 1 *King.* 3. 12. & 4. 29. so I have greatly improved it by Conversation, and Study, and Experience.
x Whether Governours, or Priests, or private Persons. Which was no vain boast, but a known and confessed truth, and profession hereof was necessary to demonstrate his assertion.
y Which was then the most eminent place in the World for Wisdom and Knowledg.
z Heb. *had seen much*; which intimates that his Knowledg was clear, and certain, and experimental, as that is which we have from our own eye-sight.
a Two words signifying the same thing, as may be gathered from *v.* 18. and from the promiscuous use of them in this Book, and in the Proverbs, and elsewhere, and implying all manner of knowledge, divine or humane, speculative or practical, political or philosophical.

* Ch. 2. 12. & 7. 23, 25. 17 * And I gave my heart to know wisdom, and to know madness and folly *b*: I perceived that this also is vexation of spirit *c*.

b That I might throughly understand the nature and difference of Truth and Error, of Virtue and Vice, all things being best understood by Contraries, and might discern if there were any Opinion or Practice amongst Men which would give him full satisfaction.
c Or, *feeding upon wind*, as *v.* 14.

‖ Or, *indignation.* 18 For in much wisdom *is* much ‖ grief *d*: and he that encreaseth knowledge encreaseth sorrow *e*.

d Or, *indignation*, or displeasure within himself, and against his present condition.
e Which he doth many ways, partly because he gets his Knowledge with hard and wearisome Labour, both of Mind and Body, with the Consumption of his Spirits, and shorning and imbitterment of his Life; partly because he is oft deceived with Knowledge sadly so called, and oft mistakes Errors for Truths, and is perplexed with manifold Doubts, from which ignorant Men are wholly free; partly because he forefees, and consequently feels the terror of many Miseries which are, or are likely to come to pass, which are unobserved by less knowing persons, and which possibly never happen; partly because he hath the clearer prospect into, and quicker sense of his own Ignorance, and Infirmities, and Disorders, and withal how vain and ineffectual all his Knowledge is for the prevention or removal of them; and partly because his Knowledge is very imperfect and unsatisfying, yet increasing his thirst after more Knowledge, and consequently after more Dissatisfaction, because instead of that just Honour, and Delight, and Advantage which he expects from it, he meets with nothing but Envy, and Opposition, and Contempt, because his Knowledge quickly fades and dies with him, and then leaves him in no better, and possibly in a much worse Condition than the meanest and most unlearned Man in the World.

CHAP. II.

Pleasure and Mirth also Vanity, 1, 2. Wherher in Wine, or Buildings and Gardens, or Servants, or Cattel, or Silver and Gold, or Musick, 3—8. This the Preacher searched out and found, and none need try after him, 9—12. Wisdom excelleth Folly, 13, 14. but the like Event is to both, and both are forgotten; therefore is Wisdom also Vanity, and Life hateful, 15—17. Men labour they know not for whom, but the Fool enjoyeth the wiseman's pains; this rendred his Toil irksome; that he reaped no fruit, and yet his days were Travel and Grief, 18—23. There is nothing better than to enjoy contentedly what God giveth us; and this also is of God, who giveth travel to the Sinner, 24—26.

1 I Said in mine heart *a*, Go to now, I will prove thee *b* with mirth *c*, therefore enjoy pleasure *d*: and behold, this also *is* vanity *e*.

a Being disappointed of my hopes from Knowledge, I resolved in my own Mind to try another course.
b O my Soul I will try whether I cannot make thee happy.
c By allowing to my self the free enjoyment of the present and sensible Delights of humane Life.
d Take thy fill of pleasure, and expect satisfaction there.
e Is vain, and unable to make men happy, because sensible pleasures are mean and unsuitable to the noble and heaven-born Soul of man, and if excessively used, apter to cloy and glut men, than to satisfie them, and are frequently mixed with, and most commonly end in bitterness, as being the great instruments and occasions of sin, and of all its fatal consequences.

2 I said of laughter *f*, *It is* mad *g*: and of mirth, What doth it *h*?

f Of excessive Mirth, which discovers it self by immoderate Laughter, and other outward gestures.
g This is an act and sign of madness, more fit for fools who know nothing, than for wise men at least in this sinful, and dangerous, and deplorable state of mankind, which calls for seriousness and sorrow from all considerate persons, in which case it is like the laughter of one in a phrenzy. And none but a Fool, or mad Man, can take satisfaction in such light and frothy Pleasures, or expect Happiness from them.
h What good doth it? Or how can it make men happy? I challenge all the Epicures in the World to give me a solid and satisfactory Answer.

3 * I sought in mine heart † to give my self unto wine *i*, (yet acquainting my heart with wisdom *k*) and † to lay hold on folly *l*, till I might see what *was* that good for the sons of men, which they should do under the heaven † all the days of their life *m*.

* Ch. 2. † Heb. *drawing.* † Heb. *the taste of the heart.* † Heb. *of their life.*

i To relax and gratifie my flesh with delicious meats and drinks, the Synecdochically expressed by *Wine* here, as also *Prov.* 9. 2. *Cant.* 2. 4. &c. as necessary food is by *Bread*, *Amos* 7 12 compared with 8. 11.
k Yet resolving to use my Wisdom, either 1. To set bounds to my pleasures. Or rather 2. That I might try whether I could not arrive at Satisfaction, by mixing Wine and Wisdom together, by using Wine to sweeten and allay the Toils of Wisdom, and Wisdom to prevent that Destruction which many bring upon themselves by intemperate Pleasures whilst they seek for Satisfaction, that so I might have the comfort, without the danger and mischief of Pleasures.
l To pursue and addict my self to carnal Pleasures, which was my Folly.
m Till by trying several methods I might find out the true way to Contentment and Satisfaction, during this mortal Life.

4 I made me great works *n*, I built me houses *o*, I planted me vineyards *p*.

n Magnificent works for my honour and delight.
o Of which see 1 *King.* 7. 1. &c. & 9. 15, &c.
p See *Cant.* 8. 11.

5 I made me gardens *q* and orchards, and I planted trees in them of all *kind of* fruits *r*,

q Heb. *Paradises*, or Gardens of Pleasure.
r Mixing Pleasure and Profit together.

6 I made me pools of water *s*, to water therewith the wood that bringeth forth trees *t*.

s Because the Rain there fell but seldom.
t The nurseries of young Trees newly planted in the Orchards, which for the multitude of them were like a Wood or Forrest.

7 I got *me* servants and maidens, and had † servants † Heb. *of my house* born in my house *u*; also I had great possessions of great and small cattle, above all that were in Jerusalem before me.

u Of my Bond-servants, which therefore were a part of my possessions, See 1 *King.* 10. 1. *Ezra.* 2. 55.

8 * I gathered me also silver and gold, and the peculiar treasure of kings *x*, and of the provinces *y*: I gat me men-singers and women-singers *z*, and the delights of the sons of men *a*, as † musical instruments and that of all sorts.

* 1 Kin. 9. 28. & 10. 14. † Heb. *musical instruments* or *a chest of women* or *choice men.* Or *men and women of all heart.*

x Either 1. Vast Riches, answerable to the State of a King. Or 2 The greatest Jewels and rarities of other Kings, which they gave to me either as a Tribute, or by way of Present: of which see 1 *King.* 4. 21. & 9. 11. & 10. 2, 10.
y Which were imposed upon or presented by all the Provinces of my Dominions.
z Whose voices were more sweet than the Mens.
a Either 1. All other delightful things. Or 2. That in which men generally delight, to wit, *musical instruments*, as it follows.

9 So I was great *b*, and increased more than all that were before me in Jerusalem; also my wisdom remained with me *c*.

b In Riches, and Power, and Glory.
c As yet I was not wholly besotted and seduced from God by these things, as I was afterwards. I still had the use of my Reason, whereby I was capable of searching after and finding satisfaction, if it was to be had in those things.

10 And whatsoever mine eyes desired *d*, I kept not from them *e*; I withheld not my heart from any joy *f*: for my heart rejoyced in all my labour *g*, and * this was my portion of my labour *h*.

* Ch. 3. 22. & 5. 18. 19.

d Whatsoever was grateful to my Senses, or my Heart desired.
He ascribes Desire to the *Eyes*, because the Sight of the Eyes is the usual and powerful Incentive of Desires; of which see *Jos.* 7. 21. *Job* 31. 1. *Mat.* 5. 28.
e I denied my self nothing, at least of lawful Delights, but went to the very utmost bounds of them: which was the occasion of his falling afterward into sinful Pleasures.
f As my Heart was vehemently set upon Pleasure, so I did not resist or curb it therein, but made all possible Provisions to gratifie it.
g I had the Comfort of all my Labours, and was not hindred from the free and full Enjoyment of them by Sickness or War, or any other calamitous

calamitous occurrent.
h This present and temporary Enjoyment of them, was all the Benefit which I could expect or receive from all my Labours. So that I made the best of them, I had an heart to use them, which many men through Covetousness have not, and I tasted the sweetness of them, which others cannot do; and therefore if any man could arrive at Happiness by this means, I had done it.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do *i*: and behold, all *was* * vanity and vexation of spirit *k*, and *there was* no ‖ profit *l* under the sun.

* Ch. 1. 14. *i* I made a serious Review of my former Works and Labours, and considered whether I had obtained that Satisfaction in them which I designed and expected.
k I found my self suddenly disappointed and wholly dissatisfied in this course.
l The Pleasure was past and gone, and I was never the better for it, but as empty as before, and had nothing left but sorrowful Reflections upon it.

12 And I turned my self to behold wisdom, * and madness, and folly *m*: for what *can* the man *do* † that cometh after the king *o*? ‖ *even* that which hath been already done *p*.

* Ch. 1. 17. † Heb. *bring.* ‖ Heb. *done.*

m Of which see *Chap.* 1. 17. Being frustrated of my hopes in pleasure, I returned to a second and more serious Consideration of my first choice, to see whether there was not more Satisfaction to be got. even from Wisdom, than what I discovered at my first view.
n To find out the truth in this matter, to discover the utmost Satisfaction which was possibly to be found in Pleasures. So this is added as a Reason why he gave over the Thoughts of Pleasures, and directed them to another Object, and why he so confidently asserted their Vanity from his own particular Experience, because he had made the best of them, and it was a vain thing for any private man to expect that from them which could not be found by a *King*, and such a King, who had so much Wisdom to invent, and such vast Riches to pursue and enjoy all imaginable Delights, and who had made it his Design and Business to search this to the bottom.
o That succeeds me in this Enquiry.
p As by others in former times, so especially by my self. They can make no new Discoveries as to this point.

13 Then I saw *q* † that wisdom excelleth folly *r*, as † *there* far as light excelleth darkness *s*.

† Heb. *I saw.*

q Or, *yet I saw*. For this is added to prevent an Objection or Mistake.
r Although Wisdom is not sufficient to make men truly and perfectly happy, yet it is of a far greater Use and Excellency than vain Pleasures, or any other Follies *i. e.* Vastly and unspeakably.
s Light is very pleasant and comfortable, and withal of great necessity and singular use to discover the Differences of Persons and Things, to prevent Mistakes and Dangers, and to direct all a man's paths in the right way, whereas Darkness is in it self doleful, and leads men into innumerable Confusions, and Errors, and Miseries.

14 * The wise mans eyes *are* in his head *t*, but the fool walketh in darkness *u*: and *x* I my self perceived also, that * one event happeneth unto them all *y*.

* Ch. 9. 2, 3.

t In their proper place, and therefore they can see, which they could not do if they were out of his head. He hath the use of his Eyes and Reason, and sees his way, and orders all his Affairs with Discretion, and foresees, and so avoids many Dangers and Mischiefs.
u Manageth his Affairs ignorantly, rashly, and foolishly, whereby he sheweth that his Eyes are not in his head, but in his heels, or as it is expressed *Prov.* 17. 24. *in the ends of the earth.*
x Or, *Yet*, notwithstanding this Excellency of Wisdom above Folly, for our Conduct in the matters of this Life, yet at last they both come to one end.
y Both are subject to the same Calamities, and to Death it self, which utterly takes away all difference between them.

15 Then said I in my heart, As it happeneth to the fool, so it † happeneth even to me; and why was I then *more* wise *z*? Then I said in my heart, That this also *is* vanity.

† Heb. *befal him.*

z What Benefit have I by my Wisdom? Or, To what purpose did I desire and take so much pains for Wisdom?

16 For *there is* no remembrance of the wise more than of the fool for ever *a*; seeing that which now *is*, in the days to come shall all be forgotten: and how dieth the wise *man*? as the fool *b*.

a Their Name and Memory, though it may flourish for a season among some men, yet it will not last for ever, but will in a little time be worn out; as we see in most of the wise men of former ages, whose very Names, together with all their Monuments, are utterly lost, as hath been oft observed and bewailed by learned Writers in several Ages.
b He must die as certainly as the fool, and after death be as little remembred and honoured.

17 Therefore I hated life *c*, because the work that is wrought under the sun *is* grievous unto me *d*: for all *is* vanity and vexation of spirit.

* Ch. 2. 17. & 5. 18.

c My Life, though accompanied with so much Honour, and Pleasure, and Wisdom, was a burden to me, and I was apt to wish either that I had never been born, or that I might speedily die.
d All humane designs and works are so far from yielding me that satisfaction which I expected, that the consideration of them encreaseth my Discontent.

Heb. *labour.* 18 Yea, I hated all my labour, which I had † taken under the sun *e*: because * I should leave it unto the man that shall be after me *f*.

* Ps. 49. 10.

e All these Riches and Buildings, and other fruits of my Labour, were the matter of my Repentance, and Aggravations of my Misery.
f Because I must, and that everlastingly, part with them, and leave them all behind me.

19 And who knoweth whether he shall be a wise *man* or a fool *g*? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sun. This *is* also vanity.

g Who will undo all that I have done, and turn the effects of my Wisdom into Instruments of his Folly, and Occasions of ruine. Some think he had such an Opinion of *Rehoboam*.

20 Therefore I went about to cause my heart to despair *h* of all the labour which I took under the sun.

h I gave my self up to Despondency, and despair of ever reaping that Satisfaction which I promised to my self.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity *i*: yet to a man that hath not laboured therein *k*, shall he † leave it *for* his portion. This also *is* vanity, and a great evil *l*.

† He's give.

i Who useth great Industry, and Prudence, and Justice too in the management of his Affairs, and therefore might as confidently expect God's blessing, and the comfort of his Labours, as any other Man.
k So as I have done: who hath spent his days in sloth and folly.
l A great disorder in it self, and a great disgrace to this World, and a great torment to a considering mind.

22 * For what hath man *m* of all his labour, and of the vexation of his heart wherein he hath laboured under the sun?

* Ch. 1. 3. & 3. 9.

m What Comfort or Benefit remains to any Man after this short and frail Life is once ended? Or, what Advantage hath he by all his Labours above him who never laboured, and yet enjoyeth all the fruits of his Labours?

23 For all his days *are* * sorrows *n*, and his travel grief *o*; yea, his heart taketh not rest in the night *p*. This is also vanity.

* Job 14. 1.

n Or, *Though all his days* were *sorrows*, *i. e.* full of sorrows. For this seems added to aggravate the Evil mentioned in the foregoing Verse. Though he took great and unwearied pains all his days, yet after death he hath no more benefit by it than another man hath.
o The toils of his Body are, or were, accompanied with the Vexations of his Mind.
p Either because his Mind is distracted, or his Sleep broken, with perplexing Cares and Fears.

24 * *There is* nothing better for a man *q*, *than* that he should eat and drink, and *that* he ‖ should make his soul enjoy good *r* in all his labour. This also I saw that it *was* from the hand of God *s*.

* Ch. 3. 12, 13, 22. & 5. 18. & 8. 15. ‖ Or, *delight his senses.*

q Or, Is there *any thing better for a man*? Which implies that there is nothing better, to wit, for mans present comfort and satisfaction; this is the chief, and indeed the only considerable benefit of his labours.
r That he should thankfully take, and freely and chearfully enjoy the comforts which God gives him:
s That this also is a singular gift of God, and not to be procured by a mans own Wisdom or Diligence.

25 For who can eat *t*, or who else can hasten *hereunto u* more than I?

t Who can more freely and fully enjoy the Comforts of this Life than I did? This Verse is added to confirm what he said in the foregoing Verse from his own Experience, which was the more considerable, because no Man ever was a more capable Judge of these matters, none could either have more Creature-comforts, or more addict himself to the enjoyment of them, or improve them to better advantage than he did, and therefore he could best tell what was the greatest good to be found in them, and whether they were able of themselves, without Gods special gift, to yield a man satisfaction.
u To wit, to the procuring and enjoying of them. Who can pursue them with more diligence, or obtain them with more speed and readiness, or embrace them with more greediness and alacrity?

26 For *God* giveth to a man that *is* good † in his sight *x*, wisdom and knowledge *y*, and joy *z*: but to the sinner he giveth travel, to gather and to heap up ‖, that * he may give to *him that is* good before God †. This also *is* vanity, and vexation of spirit.

† Heb. *before him.* * Job 27. 16, 17. Prov. 28.

x Who not only seems to be good to Men, as many bad Men do, but is really and sincerely good. Or, *who pleaseth him*, as this Phrase is rendred, *Eccles.* 7. 26. and oft elsewhere. Whereby he seems to intimate the Reason why he found no more comfort in his Labours, because his ways had been very displeasing to God, and therefore God justly denied him that gift.
y To direct him how to use his Comforts aright, that so they may be blessings, and not snares and curses to him.
z A thankful and contented Mind with his portion. ‖ He giveth him up to insatiable desires, and wearisom labours, to little or no purpose. † That he may have no comfort in them, but leave them to others, yea to such as he least expected or desired, to good and virtuous men, into whose hands his Estate falls by the wise and all-disposing Providence of God.

CHAP. III.

Every thing hath its time: in which, to enjoy it, and therewith do good to others, is our good, 1—13. God doth all according to his Decree that we should fear him, and there is nothing new, 14, 15. The Vanity of unjust Judgment; God is the great Judge of all, 16, 17. And he will make men know, that they are here but as brute Beasts, 18—22.

1 TO every *thing there is* a season *a*, and a time to every purpose *b* under heaven.

a A certain time appointed by God for its being and continuance, which no humane Wit or Providence can prevent or alter. And by virtue of this Appointment or Decree of God, all the vicissitudes and changes which happen in the world, whether comforts or calamities

lamities, do come to pass. Which is here added partly to prove what he last said, *Chap.* 2. 24, 26. that both the free and comfortable Enjoyment of the Creatures which some have, and the Crosses and Vexations which others have with them, are from the Hand and Counsel of God: partly to prove the principal Proposition of the Book, that all things below are vain, and Happiness is not to be found in them, because of their great uncertainty, and mutability, and transitoriness, and because they are so much out of the reach and power of Men, and wholly in the disposal of another, to wit God, who doth either give or take them away, either sweeten or imbitter them, as it pleaseth him; and partly to bring the minds of men into a quiet and chearful dependence upon Gods Providence and submission to his Will, and a state of preparation for all events. *b* Or, *will* or *desire*, to wit, of man. To all mens designs, attempts and businesses. Not only natural, but even the free and voluntary actions of men, are ordered and disposed by God to accomplish his own purpose. But it must be considered, that he doth not here speak of a time allowed by God wherein all the following things may lawfully be done, which is wholly besides his Scope and Business, but only of a time fixed by God, in which they would or should be done.

† Heb. *to bear.*

2 A time † to be born, and a time to die *c*: a time to plant *d*, and a time to pluck up *that which is* planted:

c A certain period unknown to Man, but fixed by God, in which a man must unavoidably die; of which see *Job* 14. 5. *Joh.* 13. 1. *d* Wherein God enclines a mans heart to planting.

3 A time to kill *e*, and a time to heal *f*: a time to break down *g*, and a time to build up:

e When a man shall die a violent death, either by chance, as *Exod.* 21. 13. or by the sentence of the Magistrate, or by the hands of Murderers. *f* When he who seemed to be mortally wounded shall be healed and restored. *g* When houses shall be demolished either by the fancy of the owner, or by the rage of other men, or otherwise:

4 A time to weep *h*, and a time to laugh: a time to mourn, and a time to dance:

h When Men shall have just occasion for weeping and mournings.

5 A time to cast away stones *i*, and a time to gather stones together: a time to embrace *k*, and a time

† Heb. *to be far from.*

† to refrain from embracing *l*:

i Which were brought together in order to the building of a Wall or House, but are now cast away, either because the man who gathered them hath changed his mind, and desists from his project, or by other causes or accidents. *k* When persons shall enter into Friendship, and perform all friendly offices one to another. *l* Either through alienation of affections, or grievous calamities. See *Joel* 2. 16. 1 *Cor.* 7. 5.

‖ Or, *seek.*

6 A time ‖ to get, and a time to lose *m*: a time to keep, and a time to cast away *n*.

m When Men shall lose their Estates, either by Gods Providence, or by their own choice. *n* When a man shall cast away his Goods voluntarily, as in a storm to save his Life, as *Jonah* 1. 5. *Act.* 27. 18, 19. or out of Love and Obedience to God, as *Mat.* 10. 37, 39— *Heb.* 10. 34.

7 A time to rent *o*, and a time to sew: a time to keep silence *p*, and a time to speak:

o When men shall rend their Garments, as they did in great and sudden griefs, as *Gen.* 37. 29. *Joel* 2. 13. *p* Wherein men will or shall be silent, either through grief, as *Job* 2. 12, 13. or by sickness or weakness, or because God denies a man ablity to utter his mind.

8 A time to love *q*, and a time to hate: a time of war, and a time of peace.

q When God will stir up the affection of Love, or give occasion for the exercise or discovery of it to others.

* Ch. 1. 3.

9 * What profit hath he that worketh, in that wherein he laboureth?

r Seeing then all actions and events in the world are out of mans power, and no man can at any time do or enjoy any thing at his pleasure, but only what and when God pleaseth, as hath been now shewed in many particulars, and it is as true and certain in all others, hence it follows, that all mens labours, of themselves, and without Gods help and blessing, are unprofitable, and utterly insufficient to make them happy.

10 I have seen *s* the travel *t* which God hath given to the sons of men *u*, to be exercised in it *x*:

s I have diligently observed and considered upon this occasion. *t* Or, *the occupation* or *business*, mens various employments, and the differing successes of them. *u* Either 1. Which God hath imposed upon Men as their duty: and therefore Men must labour, although it brings them no profit, as was now said. Or 2. Which God hath inflicted upon Mankind as a just punishment for their sins; to which therefore Men ought quietly to submit. *x* That hereby they might have constant matter of exercise for their diligence, and patience, and submission to Gods Will and Providence, and for all other Graces. Or, *that they might be afflicted* or *humbled therewith*; as the same phrase is rendred by divers, *Eccl.* 1. 13.

* Ch. 8. 17.

11 He hath made every thing beautiful in his time *y*: also he hath set the world in their heart *z*, so that * no man can find out the work that God maketh from the beginning to the end *a*.

y This seems to be added as an Apology for Gods Providence, notwithstanding all the contrary events and confusions which are in the world. *He* (*i. e.* God, expressed in the last clause of the verse) *hath made* (or *doth make* or *do*, by his Providence in the government of the world) *every thing* (which he doth either immediately, or by the ministry of Men, or other Creatures, for God worketh in and with all his Creatures in all their actions, as is agreed by Divines and Philosophers) *beautiful* (decently and conveniently, so that, all things considered, it could not have been done better) *in his time*, in the time which he had appointed, or which he saw most proper and fit for it; or *in its time* or *season*, when it was most fit to be done. Many events seem to mens shallow and perverse judgments, at least for a time, to be very irregular and unbecoming, as when wicked men prosper in their impious and unrighteous Enterprizes, and good men are sorely oppressed and afflicted, and that for righteousness sake; but when men shall come throughly to understand God's works, and the whole frame and contexture of them, and to see the end of them, they will then say, that all things were done most wisely and most seasonably; whereof we have eminent instances in *Joseph*, and *David*, and *Mordecai*, and the *Jews* of his time. *z i. e.* In the hearts of men, as the following words shew, where *Man* is expressed. The sense is either 1. Although all God's works are beautiful, yet men do not discern the beauty of them, because the World is in their Hearts; their minds are so busied and distracted with the thoughts, and cares, and love, and business of this World, that they have neither leisure, nor heart, seriously to study God's works. But this inordinate Love of the present World comes from Man's own Corruption, and not from God, and therefore it seems harsh to impute it to God, and improbable that *Solomon* would have phrased it thus, that *God hath set* or *put the World*, *i.e.* worldly Lusts *in* mens *Hearts*. Or 2. As God's Works are beautiful in themselves, so Men are capable of discerning the Beauty of them, because *God hath set the World in mens Hearts*, he hath exposed the World, and all his Dispensations in the World, unto the view of mens minds; both because he hath wrought his Works so evidently, and publickly, that Men might easily observe them; and because he hath given Men Reason whereby they may discover the Wildom and Beauty of all God's works, if they diligently apply themselves to the study of them. *a* So this is another reason why Men do not discern the Beauty of God's works, because they do not see the whole Frame or Course of them from the Beginning to the End, but only some small Parcels or Fragments of them, the eminent works of God being oft begun in one Age, and finished in another. Or yet *so that*, &c. Or *except that* (as this Phrase properly signifies, and is elsewhere used) *no Man can find out*, &c. Thus it is an Exception to the next foregoing Clause, and the Sense is, It is true God hath put the World into Mens Hearts, or made them capable of observing all Events and Dispensations of God in the World; but this is to be understood with a Limitation, because there are some more mysterious works of God, which no Man can fully understand, because he cannot search them out through or from the Beginning to the End.

12 I know *b* that *there is* no good *c* in them *d*, but for *a man* to rejoyce, and to do good *e* in his life.

b By clear Reason, and my own long and certain Experience. *c* No other Satisfaction or Felicity which a Man can enjoy. *d* In Creatures or worldly Enjoyments. *e* Either 1. to himself, as it is fully expressed, *Psal.* 49. 18. Or 2. to others; to employ them in Acts of Charity and Liberality towards others. Or 3. towards God, to use them, and to live in the fear of God, which is necessary to the Happiness of this as well as of the other Life.

13 And also that every man should eat and drink *f*, and † enjoy the good of all his labour, it *is* the gift of God *g*.

† Heb. *Job* 7. 7. Ps. 34. 12.

f i. e. Hath power or an Heart to use what God hath given him, as it is expressed *Ch.* 6. 2. *g* Of which see the Notes on *Ch.* 2. 24.

14 I know that whatsoever God doth, it shall be for ever *h*: nothing can be put to it, nor any thing taken from it *i*: and God doth it, that *men* should fear before him *k*.

h All God's Counsels or Decrees are eternal and unchangeable, and his Providence works effectually, so as Men cannot resist or hinder it. *i* Men can neither do any thing besides or against God's Counsel and Providence, nor hinder any work or act of it. *k* Not that men should make this an occasion of despair, or idleness, or dissolute ness, as some abuse this Doctrine, but that by the consideration of his Sovereign and irresistible power in the disposal of all Persons and things as pleaseth him, men should learn to trust in him, to submit to him, to fear to offend or rebel against him, and more carefully and industriously to study to please him.

15 That which hath been, is now; and that which is to be, hath already been *l*, and God requireth *m* † that which is past *n*.

† Heb. *that which is driven away.*

l Things past, present, and to come, are all of the same nature, and all ordered in the same manner by one constant counsel, and settled course in all Parts and Ages of the World. There is a continual return of the same motions and influences of the Heavenly Bodies, of the same seasons of the Year; and a constant succession of new Generations of Men and Beasts, but all of the same quality. The same thing in substance was said before, Chap. 1. 9. *m i. e* Beneweth, as this word is used, *Job* 3. 4. *n* That time and those things which are irrecoverably gone in themselves, but are as it were recalled, because others of the same kind arise and come in their stead. Heb. *that which is driven away*, with a mighty force, as time present is violently thrust away by that which comes after it.

16 And moreover *o*, I saw *p* under the sun the place of judgment *q*, *that* wickedness *was* there *r*; and the place of righteousness *s*, *that* iniquity *was* there.

o This is mentioned, either 1. as another Vanity, to wit, the Vanity of Honour and Power, which is so oft an Instrument of Injustice and Oppression. Or rather 2. as another Argument of the Vanity of worldly things, or an hindrance of that Comfort which men expect in this Life, because they are oppressed by their Rulers. *p* I perceive it by Information from others, and by my own Observation. *q* In the Thrones of Princes and Tribunals of Magistrates, where Judgment should be duly executed. *r* Judgment was perverted, the guilty acquitted, and the innocent condemned. *s* In which Righteousness should be found and should dwell, if it were banished from all other places.

17 I said in mine heart *t*, God shall judge the righteous and the wicked *u*: for *there is* * a time *x* there *y*, for every purpose, and for every work *z*.

* Ver. 1.

t Mine heart was sorely grieved at this Disorder, but I quieted it with this Consideration. *u* Absolving and saving the Just, and condemning the Wicked. *x* Fixed by God's unalterable Decree. He implies, that as this life is the Sinners time in which he doth whatsoever seemeth good in his own eyes, so God will have his time to reckon with them, and rectifie all these Disorders. *y* In the Presence or at the Judgment-seat of God; which is easily understood out of the foregoing words, the Relative being put for the Antecedent, as it is *Numb.* 7. 89. *Esth.* 9. 25. *Job* 1. 21. *Psal.* 14. 4. and 114. 2. Or it may be rendred *then*, as this Particle is used *Psal.* 14. 5. *Hos.* 2. 15. and as it is usual in other Authors for Adverbs of Place to be put for Adverbs of Time. *z* For the examining and judging not only all mens Practices or open Actions, but also all their secret Thoughts and Purposes; all the evil which they either did, or designed, or desired, or endeavoured to do. The design of this Verse is partly to strike a Terror into oppressing Potentates, and partly to satisfie the Doubts, and support the Spirits of good men who are oppressed in this life.

18 I said in my heart *a* concerning the estate of the sons of men *b*, ‖ that God might manifest them *c*, and that they might see that they themselves are beasts *d*.

‖ Or, *that God might manifest them.*

a And farther I considered with my self. *b* Concerning their condition and deportment in this present World. *c* God suffers these horrible Disorders among Men, expressed *ver.* 10. *that he might discover* men to themselves, and by permitting these Actions, shew what strange Creatures they are, and what vile hearts they have, which Men would not otherwise understand or believe. See 2 *Kin.* 8. 13, 14. *d* Heb. *that they are Beasts to themselves*, either 1. one to another, devouring and destroying one another. Or 2. in their own Judgment, or themselves being Judges; that although God made them Men or reasonable Creatures, yet they have made themselves Beasts by their brutish practices, and that Men, considered only with respect unto the present Life, which is the only thing valued and regarded by most Men, and the vanity whereof is the principal Subject of this Book, are as vain and miserable Creatures as the Beasts themselves, the great Differences between Men and Beasts being such as respect the other life. For Men seem here to be called Beasts in both these respects, and the latter he prosecutes more largely in the following Verses.

19 * For that which befalleth the sons of men, befalleth beasts *e*, even one thing befalleth them: as the one dieth, so dieth the other *f*; yea, they have all one † breath *g*, so that a man hath no preeminence above a beast: *h*: for all *is* vanity.

* Ps. 49. 12, 20.

† Heb. *spirit.*

e They are subject to the same Diseases, Pains, and Casualties. *f* As certainly, and no less painfully. *g* One breath of Life, which is in their Nostrils; one and the same living Soul, by which the Beasts perform the same vital and animal Operations. For he speaks not here of Man's rational and immortal Spirit, nor of the future Life. *h* In respect of the present Life and sensible things. Nay the Beasts have quicker Senses than Men, and therefore enjoy more pleasure in those things, and that with less Dangers and Mischief than Men do.

20 All go unto one place *i*; * all are of the dust, and all turn to dust again *k*.

* Gen. 3. 19. Job 34. 15. Psal. 104. 29. Eccl. 12. 7.

i To the Earth, as it is expressed, *ver.* 21. out of which they were both taken. *k* Which is meant only of their Bodies, as it is explained, *Eccles.* 12. 7.

21 Who knoweth *l* the spirit † of man that † goeth upward, and the spirit of the beast that goeth downward to the earth.

† Heb. *of the sons of men.* † Heb. *of the beast.*

l It might be objected, that the Condition of Men and Beasts are vastly differing, because Man's Spirit goeth upward to God, *Chap.* 12. 7. but the Spirit of a Beast goeth downward together with its body, and perisheth with it. To this he answers, *Who knoweth this?* Which is not to be understood as if no Man did know it, or as if the thing were utterly uncertain and unknown, for he knew it, and positively affirms it, *Chap.* 12. 7. but that few know it; as the same manner of Expression is understood, *Prov.* 31. 10. *Who can find?* Isa. 53. 1. *Who hath believed?* &c. Which note the Scarcity or Difficulty, but not the Nullity or Impossibility of the thing. Besides, he seems here to speak not so much of a speculative, as of a practical Knowledge, as such words are most commonly used. Who considers or regards this, or layeth it to heart? True it is, there is such a difference, which also is known and believed by wise and good men: but the generality of Mankind never mind it: their Hearts are wholly set upon this life, and upon present and sensible things, and they place all their hopes and happiness in them, and take no thought nor care for the things of the future and invisible World. And as to them, with whom *Solomon* hath to do in this matter, the Argument is strong and good, being, as Logicians call it, *an Argument to the Man*; and there is no considerable difference between sensual men and beasts, because their affections are set upon the same Objects, and both of them are partakers of the same sensual satisfactions, and subject to the same sensual pains and miseries, and their hopes and felicity perish together, to wit, at death, and therefore such men are no more happy than the beasts that perish. Others understand it thus, *Who knoweth this?* to wit, by sense or experience; or meerly by his own reason, or without the help of Divine revelation. But, with the leave of so many worthy Interpreters, and with submission to better Judgments, the former seems to be the truer sense.

22 * Wherefore I perceive that *there* is nothing better *m*, than that a man should rejoyce in his own works *n*; for that *is* his portion *o*: for who shall bring him to see what shall be after him *p*?

* Ver. 12.

m To wit, for a Man's present satisfaction, and the happiness of this life. *n* That he comfortably enjoy what God hath given him, and not disquiet himself with cares about future Events. He seems to speak this, not in the Person of an Epicure, but as his own judgment, which also he declareth, Ch. 2. 24 & 5. 18, 19. & 8. 15. *o* This is the benefit of his labours: he hath no more than he useth, for what he leaveth behind him is not his, but another Man's. *p* When once he is dead he shall never return into this life to see into whose hands his Estate falls, and how it is either used or abused; nor is he at all concerned in those matters.

CHAP. IV.

The Vanity of Oppression, by reason of which the Dead and the Unborn are better than the Living, 1—3. Of Envy, Sloth, Quarrel, 4—6. Of Covetousness and Selfishness 7, 8. The Advantage of Society and Friendship, 9—12. The Poor better than foolish Kings, 13. He is advanced whilst one born King is made poor, 14. The People never contented, but rejoycing in Changes, 15, 16.

1 SO I returned, and considered *a* all the * oppressions that are done under the sun *b*; and behold the tears of *such as* were oppressed, and they had no comforter *c*: and on the † side of their oppressors *there* was power *d*, but they had no comforter *e*.

* Ch. 5. 8, &c.

† Heb. *hand.*

a I considered again more seriously. *b* Whether by Supreme Magistrates or Judges, of which he spake, Ch. 3. 16. or by any other potent Persons. *c* None afforded them either pity or succour, either out of a selfish and barbarous disposition, or for fear of exposing themselves, thereby to the same injuries. *d* Both in themselves, and because most men were ready to joyn with the strongest and fisest side. So they were utterly unable to deliver themselves, and, as it follows, none else could or would do it. *e* Which is repeated as an Argument both of the great Inhumanity of Men towards others in Calamity, and of the extream misery of oppressed Persons.

Ps. 140. 4.

2 * Wherefore I praised *f* the dead which are already dead *g*, more than the living which are yet alive *h*.

* Job 3. 17, &c. Ch. 6. 3.

f I judged them more happy, or less miserable. Which he seems to deliver not only as the Judgment of the Flesh, or of the Sense, or of Men in Misery, as this is commonly understood, but as his own Judgment. For this is most true and certain, that setting aside the Advantage which this Life gives him for the Concerns of the future Life, which *Solomon* doth not meddle with in the present Debate; and considering the Uncertainty, and Vanity, and manifold Vexations of Mind, and outward Calamities of the present Life, a wise Man would not account it worth his while to live, and would choose Death rather than Life. *g* Those which are quite dead; who possibly are here opposed to them that in respect of their deplorable and desperate Condition, are even whilst they live, called *dead* men, *Isa.* 26. 19. and said to *die daily*, 1 Cor. 15. 31. *h* Which languish under their Pressures, of whom we can only say, as we use to speak of dying men, They are alive, and that is all.

3 * Yea, better is *he* than both they, which hath not yet been *i*, who hath not seen *k* the evil work that is done under the sun.

* Job 3. 11, 16, 21.

i Who was never born. How this is true, see on the foregoing verse. *k i. e.* Not felt: for as *seeing good* is put for enjoying it, *Chap.* 2. 24. so *seeing evil* is put for suffering it, as hath been more than once observed.

4 Again I considered all travel, and † every right work *l*, that † for this a man *is* envied of his neighbour *m*. This *is* also vanity and vexation of spirit.

† Heb. *all the rightness of work.* † Heb. *this of a man from his Neighbour.*

l All the worthy Designs and compleat Works of wise and virtuous Men. *m* Instead of that Honour and Recompence which he deserves, is the envy he meets with nothing but Envy and Obloquy, and many evil fruits thereof.

5 * The fool foldeth his hands together *n*, and eateth his own flesh *o*.

* Prov. 6. 10. and 24. 33.

n Is careless and idle, which is the signification of this Gesture, *Prov.* 6. 10. and 19. 24. and 26. 13. Perceiving that diligence is ascended with Envy, *v.* 4. he, like a Fool, runs into the other Extream. *o* Wasteth his Substance, and bringeth himself to Poverty, whereby his very Flesh pineth away for want of Bread, and he is reduced to Skin and Bone; and if he have any Flesh left, he is ready to eat it through extremity of Hunger.

6 * Better *is* an handful *with* quietness, than both the hands full *with* travel and vexation of spirit *p*.

* Prov. 15. 16, 17. and 16. 8.

p These are the words, either 1. of the Sluggard making this Apology for his Idleness, That his little with ease, is better than great Riches got with much trouble. Or 2. of *Solomon*, who elsewhere speaks to the same purpose, as *Prov.* 15. 16, 17. and 17. 1. and here proposeth it as a good Antidote against the Vanity of immoderate Cares and Labours for worldly Goods, against which he industriously directs his Speeches in divers places of this Book, and particularly as a seasonable Precaution against the Sin of Covetousness, of which he speaks in the following Passage.

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone q*, and *there is* not a second; yea, he hath neither child nor brother *r*, yet *is there* no end of all his labour *s*; neither is his eye *t* satisfied with riches; * neither *saith he u*, For whom do I labour *x*, and bereave my soul of good *y*? This *is* also vanity; yea, it *is* a sore travel *z*.

* Ps. 39. 6

q Either

q Either 1. who lives by himself, as grudging that any other should partake of his Provisions. Or rather 2. who hath none but himself to care and labour for, as the next words explain it. *r* To whom he may leave his vast Estate. *s* He lives in perpetual Restlesness and excessive Toils. *t i. e.* His covetous Mind or Desire, fitly expressed by *the Eye*, partly because that is the Incentive of this Sin, *Jos.* 7. 21. and partly because he hath *no good* by his Riches, *saving the beholding of them with his eyes*, as it is affirmed *Eccl.* 5. 11. compared with 2. 10. 1 *Job.* 2. 16. *u* Within himself: he considers nothing but how he may get more and more. *x* Having no Posterity nor Kindred to enjoy it, as was now said. Shall I take all this pains for a Stranger, possibly for an Enemy, who will reap the fruit of all my labours? *y* Deny my self those Comforts and Conveniencies which God hath allowed unto me? *z* A dreadful Judgment and Misery as well as a great Sin.

9 Two *a are* better than one, because they have a good reward for their labour *b*.

a Who live together in any kind of Society, and joyn their Powers together in any Enterprizes. Which he opposeth to that Humour of the covetous Man who desired to live alone, as was now said. *b* Both have great benefit by such combinations and conjunctions of their Counsels and Abilities, whereby they do exceedingly support, and encourage, and strengthen one another, and effect many things which neither of them alone could do.

10 For if they *c* fall *d*, the one will lift up his *e* fellow: but wo to him *that is* alone when he falleth; for he hath not another to help him up.

c One of them, the Plural being put for the Singular, as *Jonah* 1. 5. *Matt.* 21. 7. 1 Tim. 2. 15 Or, both of them successively. *d* In any kind, into any Mistakes and Errors, or Sins, or Dangers and Distresses. *e* Hold him up if he be falling, or raise him up if he be fallen.

11 Again, if two lie together, then they have heat *f*; but how can one be warm *alone g*?

f They will be sooner warm in a cold Bed, and cold Season. *g* Not so soon nor so throughly.

12 And if one prevail against him *h*, two shall withstand him; and a threefold cord is not quickly broken *i*.

h Against either of them. *i* If a Man have not only one, but two or more Friends, he is so much the safer and the happier.

13 Better *k is* a poor and a wise child *l*, than an old and foolish king *m*, † who will no more be admonished *n*.

† Heb. *who knoweth not to be admonished.*

k More happy. Now he proceeds to another Vanity, even that of Honour and Power, and of the highest places. *l* Who is doubly contemptible, both for his Age, and for his Poverty. *m* Venerable both for his Age and Gravity, and for his Royal Dignity. So that the Comparison is made with the greatest Disadvantage that may be. *n* Who hath neither Wisdom to govern himself, nor to receive the Counsels or Admonitions of wiser men, but is foolish, and wilful, and incorrigible.

14 For out of prison *o* he *p* cometh to reign *q*; whereas also *he that is* born in his kingdom *r* becometh poor *s*.

o Into which he was cast for his Poverty and Debt. *p* The poor and wise Child. *q* Is oft-times advanced by his wisdom to the highest Power and Dignity: which was the case of *Joseph*, and *Mordecai*, and many others. *r* That old King who was born of the Royal Race, and had possessed his Kingdom for a long time. *s* Is deprived of his Kingdom, either by the Rebellion of his Subjects provoked by his Folly, or by the Power of some other and wiser Prince.

15 I considered all the living *t* which walk under the sun *u*, with the second child *x* that shall stand up *y* in his stead.

t The general Disposition or Humour of common People in all Kingdoms, that they are fickle and unconstant, weary of their old Governours, and desirous of Changes. *u* This is a *Periphrasis*, or Description of living and mortal men, like that *Eccles.* 7. 11. *that see the Sun.* *x* These words may be joyned, either 1. with those *which walk*, or, *that they walk under the Sun* (*i. e.* upon the Earth) *with the second Child*, *i. e.* follow, and favour, and worship him as the rising Sun, upon whom the eyes and hopes of most People are fixed. Or 2. with the first words, *I considered all the living which walk under the Sun*, *i. e.* the temper of all Subjects or People, together *with* the condition *of the second Child.* Which may be understood, either 1. in general, of a King's *Child*, or Son and Heir, who is called *Second*, in respect of his Father, whose Successor he is to be. Or 2. that wise and poor Child mentioned *ver.* 13. who is said to *come to Reign*, ver. 14. and may well be called *the Second* to the old and foolish King who *became poor*, *ver.* 15. being deposed from his Kingdom, whom he succeeds, being put in his place either by the Humour of the People, or by some higher Power. *y i. e.* Arise to Reign, as that Phrase signifies, *Dan.* 8. 22, 23. and 11. 2, 3, 7, 20, 21.

16 *There is* no end of all the people *z*, *even* of all that have been before them ‖; they also that come after shall not * rejoyce in him †: Surely, this also *is* vanity and vexation of spirit.

* Ch. 2. 16.

z The Sense is either, 1. The People which have this Humour are without end, or innumerable, as this Phrase signifies, *Job* 22. 5. *Isa.* 2. 7. and 9. 6. Or 2. This Humour of the Common People hath no end, but passeth from one Generation to another; they ever were, and are, and will be unstable and restless, and given to change: which Sense the following words seem to favour. ‖ Either 1. before the two Kings abovementioned, the Father and the Son, or the Predecessor and Successor. All those who flood or desired to stand in their Presence, and waited upon them, as this Phrase is used, 2 *Sam.* 16. 19. 1 *Kings* 10. 8. Or rather 2. before the present Generation of Subjects who earnestly desired and promoted the Change of Government here expressed: for these are evidently opposed to *them that come after*, which all Interpreters understand of the People, not of the Kings. And so here are three Generations of People noted, the Authors of the present Change, and their Parents, and their Children, and all are observed to have the same Inclinations in these matters. † They shall be as weary of the Successor, though a wise and worthy Prince, as their Parents were of his foolish Predecessor. The reason whereof is partly from that itch of Novelty and Curiosity which is natural and common to Mankind, and partly from their vain and foolish hopes of Advantage from such Changes.

CHAP. V.

Vanities, in divine matters, 1—7. *In murmuring and repining,* 8. *In Riches and Covetousness,* 9. *For Riches rob Men of Ease,* 10, 11. *Procure their Death,* 13. *Fly away,* 14. *Cannot be carried with them into the Grave,* 15—17. *a Contented Life best: Tis a the Gift of God,* 18—20.

The seven first Verses of this Chapter are inserted partly as the only effectual Remedy against all the foregoing Vanities, and partly as a Caution to take heed of bringing Vanity into the Service of God, or of worshipping God vainly and foolishly.

1 KEep thy foot *a* when thou goest to the house of God *b*, and be more ready *c* to hear *d*, ‖ * than to give the sacrifice of fools *e*: for they consider not that they do evil *f*.

‖ Or, *to hear*

a The feet of thy Soul, which are the Thoughts and Affections, by which men go to God and walk or converse with him. Malè *officiæ*, straight steps. See that your Hearts be purged from sin, and prepared and furnished with all Graces or necessary qualifications, as good 15, 22. intention, reverence, humility, &c. It is a Metaphor from one that Psal. 50. walketh in a very slippery Path, in which there needs more than ordi- Prov. 15. nary care to keep him from falling. *b* The place of God's solemn and & 21. 27. publick worship, whether the Temple or Synagogue. *c* Heb. *more near*, more forward and inclinable. Prefer this duty before the following. *d* To hearken to and obey God's Word, there Read, and Preached by the Priests or Prophets; for *hearing* is very frequently put in Scriptures for obeying. *e* Such as foolish and wicked men use to offer, who vainly think to please God with the multitude and costlineſs of their Sacrifices without true Piety or Obedience. *f* They are not sensible of the great sinfulness of such Thoughts and Practices, but like Fools, think they do God good service; which is implied, as is usual in such expressions.

2 Be not rash with thy mouth *g*, and let not thine heart be hasty *h* to utter *any* ‖ thing before God *i*: for God *is* in heaven *k*, and thou upon earth *l*: therefore let thy words *m* * be few.

‖ Or, *Word*

* Prov. 10. 19.

g Speak not without good understanding and due consideration. *h* Do not give way to every sudden motion of thine Heart, nor suffer it to break out of thy Lips till thou hast well weighed it. *i* Either 1. in Prayers directed to him. Or, 2. in solemn Vows and Promises made in God's presence; which were very much in use in those times, and of which he speaks in the following Verses, where he presseth us to pay our Vows when we have made them, as here he seems to caution us in making them. *k* Is a God of infinite Majesty, not to be despised or abused; of infinite Holiness, not to be polluted or offended; of infinite Knowledge, observing all our words and carriages, not to be deceived. *l* Thou art a poor Earth-worm, infinitely below him, and therefore shouldest stand in awe of him and fear to offend him. *m* Either 1. In Prayer. Use not vain repetitions, nor multitude of words in Prayer, as if they were necessary to inform God of thy state, or to prevail with God to grant thy requests, or as if thou shouldest certainly be heard upon that very account, as Christ also cautions us *Mat.* 6. 7. For otherwise it is not unlawful, nay sometimes it is a duty, to use long Prayers and consequently many words, and to repeat the same words in Prayer, as is manifest from *Nehem.* 9. 3. *Dan.* 9. 18, 19. *Mat.* 26. 44. *Luke* 6. 12. and many other places. Or, 2. in vowing. Be not too prodigal in making more Vows and Promises than thou art either able or willing and resolved to perform, remembring that God looks down from Heaven, and heareth all thy Vows, and expects a punctual accomplishment of them. Compare the Notes on *v.* 3.

3 For a dream cometh through the multitude of business *n*, and a * fools voice *is known o* by multitude of words *p*.

* Prov. 10. 19.

n When mens Minds are distracted and oppressed with too much business in the Day, they dream of it in the Night. *o* It discovers the Man to be a foolish and rash, and inconsiderate Man. *p* Either 1. in Prayer. Or, 2 in Vowing, *i. e.* by making many rash Vows, of which he speaks in *v.* 4, 5, 6. and then returns to the mention of *multitude of dreams and many words*, *v.* 7. which Verse may be a Comment upon this, and which makes it probable that both that and this Verse are to be understood of Vows rather than of Prayers.

4 * When thou vowest a vow *q* unto God, defer not to pay it *r*: for *he hath* no pleasure in fools *s*; * pay that which thou hast vowed.

* Deut. 23. 21, 22. Psal. 50. 14. * Pſ. 66. 13, 14

q Which is a solemn Promise whereby a Man binds himself to do something which is in his power to do. *r* Perform it whilst the sense of thine Obligation is fresh and strong upon thee, lest either thou seem to repent of thy Promises, or lest delays end in denials and resolutions of Non-performance. See *Numb.* 30. 2. *Deut.* 23. 21. *Psal.* 66. 13, 14. & 76. 11. *s* In hypocritical and perfidious Persons, who, when they are in distress, make liberal Vows, and when the danger is past, neglect and break them: whom he calls *fools*, partly because it is the highest folly to despise and provoke, to think to mock

mock and deceive, the All-seeing and Almighty God; and partly in opposition to the contrary Opinion of such Persons, who think they deal wisely and cunningly in serving themselves of God, by getting the advantage or deliverance which they desire by making such Vows, and yet avoiding the inconvenience and charge of payment, when once the work is done, whereas nothing is more impious or ridiculous than such an imagination.

5 Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.

s For this was no sin; because men are free to make such Vows, or not to make them, as they think fit. See *Numb.* 30. 3, &c. *Deut.* 23. 22. *Act.* 5. 4. But having vowed we cannot forbear payment of them without sin.

6 Suffer not thy mouth *t* to cause thy flesh *u* to sin; neither say thou before the angel *x*, that it *was* an error *y*: wherefore should God be angry *z* at thy voice *a*, and destroy the work of thine hands *b*?

t By uttering any rash or foolish Vow. *u i. e.* Thy self, the word *Flesh* being oft put for the whole Man, as *Gen.* 6. 12. *Isa.* 40. 5. *Rom.* 3. 20, &c. And it seems to have some *Emphasis* here, and to intimate, either 1. that such Vows were made upon fleshly or carnal, and not upon spiritual and religious Motives. Or rather 2. that *the Flesh* or corrupt Nature of Man, which is oft called *Flesh*, was exceeding prone to set it self at ease and liberty from such Bonds, and to neglect the chargeable Duties of Religion. *x* Either 1. The blessed Angels, the Singular Number being put for the Plural, who are present in the publick Assemblies, in which these Vows were generally paid, *Psal.* 66. 13. where they observe both the matter and manner of mens religious performances as appears from 1 *Cor.* 11. 10. who as they rejoice in the conversion of a sinner, *Luke* 15. 10. So are displeased with the sins of men, and especially such as are committed in or against the Worship of God. Or 2. Christ, who in the Old Testament is frequently called an *Angel*, as hath been oft noted before, and *the Angel of the Covenant*, Mal. 3. 1. because even then he acted as God's Messenger, appearing and speaking to the Patriarchs and Prophets in his Father's Name, as a prefiguration of his future Incarnation; and who is, and was in a special manner present in all Religious Assemblies, and being Omnisicient and Omnipresent, exactly knew and observed all the Vows which men made, and whether they did perform or violate them. Or rather 3. the Priest or Minister of Holy things, who was to require of the People the payment of their Vows, to whom all Sacrifices for sins of ignorance or errors about Vows or other things were to be brought, *Lev.* 5. 4, 5. For such Persons are oft called *Angels*, or, as this *Hebrew* word is commonly rendered, *Messengers*, as *Job* 33. 23. *Mal.* 2. 7. *Revel.* 1. 20. And this Title seems to be given to the Priest here, not without some *Emphasis*, because the Vow made to God was paid to the Priest as one standing and acting in God's Name and Stead, and it belonged to the Priest, as God's Angel or Ambassador, to discharge Persons from their Vows when there was just occasion so to do. *y* I did foolishly and unadvisedly in making such a Vow, and therefore I hope God will excuse me, and instead of that which I had vowed, accept of a Sacrifice for my ignorance, according to his Law for sins of ignorance, *Levit.* 4. 2. & 5. 15. *Numb.* 15. 26. *z* Why will thou provoke God to anger? *a* Either 1. at the Vows which thou hast hastily uttered with thy Mouth, as he said above. Or rather 2. at these frivolous excuses, wherewith thou deludest thy own Conscience and vainly imaginest that thou canst deceive God himself. *b* Blast all thy Contrivances, and Labours, and Estate gotten by thy Labours, and particularly that work or enterprize for the success whereof thou didst make these Vows, which being, as thou thinkest, finished, thou refusest to pay thy Vows; but know that God can quickly undo that which thou hast done, and plentifully repay thine indignities and injuries offered to him into thine own Bosom.

7 For in the multitude of dreams and many words, *there are* also *divers vanities c*: but fear thou God *d*.

c There is a great deal of vanity and folly, as *in multitude of dreams* which for the most part are vain & insignificant, so also *in many words*, *i. e.* in making many vows whereby a Man is exposed to many snares and temptations. *d* Fear the offence and wrath of God, and therefore be sparing in making Vows, and just in performing them. Whereby he implies that this rashness in vowing, and slackness in performing Vows proceeds from the want of a just reverence and dread of the Divine Majesty, who is immediately concerned in these matters.

8 If thou seest the oppression of the poor *e*, and violent perverting of judgment and justice in a province, marvel not *f* † at the matter: for *he that is* higher than the highest *g* regardeth *h*, and *there* be higher than they *i*.

† Heb. *at the matter, that, &c.*

e Here is an account of another vanity, and a sovereign Antidote against it. *f* As if it were inconsistent with God's Wisdom, and Justice, and Truth, to suffer such disorders, or a just cause for any Man to throw off that fear and service of God, which I have now commended to thee. *g* The most High God who is infinitely above the greatest of men, and therefore, if he saw meet, could crosh them in an instant. *h* Not like an idle spectator, but like a Judge, who diligently observes and records all these miscarriages, and will so effectually punish them, that neither they shall have any cause of triumph in their former successes, nor good men to be grieved at the remembrance of them. *i* Either 1. the high and holy Angels, who are employed by God in the Government of Kings and Kingdoms, as we read in the Book of *Daniel*, and elsewhere, and for the defence of God's People, *Psal.* 34. 7. & 91. 11. *Heb.* 1. 14. Or 2 God: and so it is an Emphatical repetition of the same thing, which is frequent in Scripture, there is *an higher than they*. Or, as the words are by others fitly rendred, *the most High* (for Plural words are oft understood of God singularly) *is above them*, and therefore can controul them, and will certainly call them to an account.

9 Moreover, the profit of the earth *k* is for all *l*: the king himself is served by the field *m*.

k The fruits proceeding from the Earth by the skil and labour of the Husbandman. *l* Are necessary and beneficial to all men whatsoever. The Wise Man, after some Interruption, returns to his former subject, to discourse of the vanity of great Riches, one argument or evidence whereof he seems to mention in this Verse, to wit, that the poor Labourer enjoyeth the fruits of the Earth as well as the greatest Monarch, and that the richest Man in the World depends as much upon them as the poorest. *m* Is supported by the Fruits of the Field, Or, as many others render it, *serves or is a servant to the Field*, depends upon it, is obliged to see that his Fields be tilled and dressed that he may have subsistance for himself, and for his Servants and Subjects.

10 He that loveth silver, shall not be satisfied with silver *n*; nor he that loveth abundance *o* with increase: this *is* also vanity.

n The greatest Treasures of Silver do not satisfie the covetous possessor of it, partly because his mind is insatiable and his desires are increased by and with gains; partly because Silver of it self cannot satisfie his Natural desires and necessities as the Fruits of the Field can do, and the miserable Wretch grudgeth to part with his Silver, though it be to purchase things needful and convenient for him. *i* Or, *that loveth it* (to wit, Silver) *in abundance*, that desires and lays up great Treasures.

11 When goods increase, they are increased that eat them *p*: and what good *is there* to the owners thereof *q*, saving the beholding *of them* with their eyes *r*?

p They require and are more commonly attended with a numerous company of Servants, and Friends, and Retinues to consume them; which is a great torment to a covetous Man, of whom he here speaks. *q* What benefit hath he above others who feed upon his Provisions, and enjoy the same comforts which he doth without his fears and cares, and troubles about them? *r* Either 1. with a reflection upon his Propriety in them. Or, 2 with unlimited freedom. He can go and look upon his Bags or Chests of Silver as long and as oft as he pleaseth, whereas other men are seldom admitted to that prospect, and see only some few of the fruits or purchases of it.

12 The sleep of a labouring man *is* sweet *s*, whether he eat little † or much *u*: but the † abundance *x* of the rich will not suffer him to sleep.

† Heb. *satiety*, or, *fulness.*

s Because he is free from those cares and fears, wherewith the minds of rich men are oft distracted, and their sleep disturbed. *t* Then his weariness disposeth him to sleep. *u* In which case his healthful Constitution and laborious course of life prevents those crudities and indigestions which oft-times break the sleep of rich men. *x* Heb. *the fulness* either 1. of his Diet, which commonly disposeth their stomachs and hinders their rest: Or, 2 of Wealth; which is commonly attended with many perplexing cares which disquiet men both by ay and by Night. The Hebrew word is used in Scripture both ways, and possibly it is thus generally expressed to include both significations.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt *y*.

y Because they frequently are the instruments and occasions both of their present and eternal destruction, as they feed their Pride or Luxury, or other hurtful Lusts which waste the Body, and shorten the Life, and damn the Soul; and as they are great temptations to Tyrants or Thieves, yea sometimes to Relations or Servants, or others, to take away their lives that they may get their Riches.

14 But *z* those riches perish *a* by evil travel *b*, and he begetteth a son, and *there is* nothing in his hand *c*.

z Or, *For*: or, Or; or, *Moreover*: For this Particle is so rendred by divers others both here and in other places of Scripture. *a* If they be kept, it is to the owners hurt, and if not, they are lost to his grief. *b* By some wicked practices, either his own, or of other men; or by some secret hand of God cursing all his Enterprizes. *c* Either 1. In the Father's power to leave to his Son, for whose sake he underwent all those hard labours; which is a great aggravation of his grief and misery. Or, 2. In the Sons possession after his Fathers death.

15 * As he came forth of his mothers womb, naked * Job 1. 21. shall he return to go *d* as he came, and shall take no- Pſal 49. 17. thing of his labour, which he may carry away in his 1 Tim. 6. 7. hand *e*.

d Into the womb or belly of the Earth, the common Mother of all Mankind. See the Notes on *Job* 1. 21. *Eccles.* 12. 7. And *return to go*, is put for *return and go*; and *going* is here put for *dying* as *Job* 16. 22. *Psal.* 39. 13. *e* This is another vanity. If his Estate be neither lost, nor kept to his hurt, but enjoyed by him with safety and comfort all his days, yet when he dies he must leave it behind him, and cannot carry one handful of it with him into another World.

16 And this also *is a* sore evil, *that* in all points as he came, so shall he go: and * what profit hath he that hath laboured for the wind *f*? * Chap. 1. 3.

f Which I have last mentioned and shall now repeat. *g* For Riches, which are empty and unsatisfying, uncertain and transitory, fleeing away swiftly and strongly, *Prov.* 23. 5. which to Man can hold or stay in its course, all which are the properties of the Wind. Compare *Prov.* 11. 29. *Hos.* 12. 1.

17 All his days *h* also he eateth in darkness *i*, and *he hath* much sorrow, and wrath with his sickness *k*.

h To wit, of his life. *i* He hath no comfort in his Estate, but even when he Eats, when other men relax their Minds, and use freedom and chearfulness, he doth it with anxiety and discontent, as grudging even at his own necessary expences, and tormenting himself with cares about getting, and disposing, and keeping his Estate. *k* When he falls sick, and presageth or feareth his Death, he is filled with rage, because he is cut off before he hath accomplished his designs, and because he must leave that Wealth and World in which all his hopes and happiness lies, and must go to give up a doleful account to his Judge of all his actions and acquisitions.

* Ch. 2. 24. & 3. 12, 13. 22. & 9. 7. & 11. 9.
‖ Tim. 6. 17.
† Heb. there is a good which is comely, &c.
† Heb. the number of the days.
* Ch. 2. 10. & 3. 22.
* Ch. 6. 2.

18 Behold *that* which I have ſeen *l*: * † *it is* good and comely *m* for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, † all the days of his life, which God giveth him *: for it is his portion *n*.

l i. e. Learned by ſtudy and experience *m Good* or comfortable to Man's ſelf, and *Comely* or Amiable in the Eyes of other men, as penuriouſneſs is baſe and diſhonourable. *n* To wit, of worldly goods: for he hath another and a better portion in Heaven. This liberty is given to him by God, and this is the beſt advantage, as to this life, which he can make of them.

19 * Every man alſo to whom God hath given riches and wealth, and hath given him power *o* to eat thereof, and to take his portion *p*, and to rejoice in his labour, this *is* the gift of God.

o Heb. *hath given him the dominion*; who is the Lord and Maſter of his Eſtate, not a Slave to it. Of this and the former Verſe ſee the Notes on *Eccleſ.* 2. 24. & 3. 12, 13. *p* To his own uſe, to uſe what God hath given him.

‖ Or, *though he give not much, yet he remembreth*, &c.

20 ‖ For he ſhall not much remember *q* the days *r* of his life: becauſe God anſwereth him *s* in the joy of his heart *t*.

q So as to diſquiet or vex himſelf therewith, *r* Either 1. the troubles; *days* being here put for evil or ſad days, by an uſual Synecdoche, as *Job* 18. 20. *Pſal.* 137. 7. *Obad.* v. 12. *Mic.* 7. 4. Or, 2. the time in general; which is irkſom and tedious to men oppreſſed with diſcontent or miſery, who uſually reckon every Hour or Minute that paſſeth, and have their Minds and Thoughts conſtantly fixed upon the vanity and uncertainty of this life, upon the afflictions which they have already endured, and may further expect; whereas to men of contented, and chearful minds the time is ſhort and ſweet, and paſſeth over them before they are aware of it, and they enjoy their preſent comforts without perplexing themſelves about former or future events. *s* Anſwereth, either 1. his labours with ſucceſs, as *Money* is ſaid to *anſwer all things*, Eccleſ. 10. 19. becauſe it is equivalent to all, and able to purchaſe all things. Or, 2. his deſires. *t* In giving him that ſolid joy and comfort of his labours which his Heart expected and deſired.

CHAP. VI.

The vanity of Riches without uſe, 1, 2. *Of Children and Old age without competent wealth: their obſcurity is worſe than not to have been,* 3—6. *All labour is for neceſſaries of Life, which one getteth as at well as another,* 7, 8. *It is good for us to enjoy what we have; and not to deſire what we have not: for our portion is appointed us: and we our ſelves are vain: and other things do but increaſe our Vanity,* 9—12.

1 THere is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth *a*, and honour *, ſo that he wanteth nothing for his ſoul of all that he deſireth *b*, yet God giveth him not power to eat *c* thereof *d*, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

* Job 21. 10. Pſal. 17. 14. & 73. 7.

a All ſorts of Riches, as Gold and Silver, Cattel and Lands, *&c.* *b* Which he doth, or can reaſonably deſire. *c* Either becauſe they are ſuddenly taken away from him by the Hand and Curſe of God, and given to others: or becauſe God gives him up to a baſe & covetous mind, which is both a ſin and a plague *d i. e.* Any conſiderable part of it; whereas the *Stranger eateth* not thereof, but *it*, *i. e.* all of it; devoureth it all in an inſtant.

3 If a man beget an hundred *Children e*, and live many years *f*, ſo that the days *g* of his years be many, and his ſoul be not filled with good *h*, and * alſo *that* he have no burial *i*, I ſay, that an * untimely birth *k* is better than he.

* Iſa. 14. 19, 20. Jer. 22. 19.

* Job 3, 16. Pſal. 58. 8

e i. e. Very many Children, to whom he intends to leave his Eſtate. *f* Which is the chief thing that he deſires, and which giveth him opportunity of increaſing his Eſtate vaſtly. *g* He ſaith *days*, becauſe the Years of mens life are but few. *h* Hath not a contented mind and comfortable enjoyment of his Eſtate whilſt he lives. *i* And if after his Death he hath either none, or a mean and diſhonourable Burial, becauſe his ſordid and covetous carriage made him hateful and contemptible to all Perſons, his Children and Heirs not excepted, and he was by all ſorts of men thought unworthy of any teſtimonies of Honour, either in his Life or after his Death. Thus he deſcribes a Man who lives miſerably, and dies ignominiouſly. *k* Which as it never enjoyed the comforts, ſo it never felt the calamities of this life, which are far more conſiderable than its comforts, at leaſt to a Man that denied himſelf the comforts, and plunged himſelf into the toils and vexations of this life.

4 *For* I he *m* cometh in *n* with vanity *o*, and departeth in darkneſs *p*, and his name ſhall be covered with darkneſs *q*.

l Or rather, *although*, as this Particle is frequently rendred. For this Verſe ſeems to contain not ſo much a reaſon of what he laſt ſaid, that *an untimely Birth is better than he*, as an anſwer to an exception which might be made againſt it. Although all that is here ſaid be true of the Abortive, yet it is better than he. *m* Either 1. the covetous Man. Or rather 2. the abortive; of whom alone, and not of the former, that paſſage is true, *He hath not ſeen the Sun*, v. 5. *n* Into the World; this word being oft put for a Man's being Born, as *Job* 1. 21, *Eccleſ.* 5. 15. *o* Or, *in vain*, to no purpoſe; without any comfort or benefit by it, which alſo is in a great meaſure the caſe of the covetous wretch. *p* Dieth obſcurely without any obſervation or regard of men. *q* Shall be ſpeedily and utterly forgotten; whereas the Name of ſuch wicked men ſhall rot, and be remembred to their ſhame.

5 Moreover, he hath not ſeen the ſun *r*, nor known *any thing s*: this *hath* more reſt *t* than the other.

r He never beheld the light, and therefore it is not grievous to him to want it, whereas the covetous Man ſaw that light was very pleaſant, and therefore the loſs of it was irkſom to him. *s* Hath had no knowledge, ſenſe or experience of any thing whether good or evil. *t* Becauſe he is perfectly free from all thoſe incumbrances and vexations to which the covetous Man is long expoſed.

6 Yea, though he live a thouſand years twice *told u*; yet hath he ſeen no good *x*: do not all *y* go to one place *z*?

u Wherein he ſeems to have a privilege above an untimely birth. *x* He hath enjoyed little or no comfort in it, and therefore long life is rather a curſe and miſchief, than a bleſſing or advantage to him. *y* Whether Born out of and before their time, or in due time, whether their lives be long or ſhort. *z* To the Grave. And ſo after a little time all are alike as to this life, of which he here ſpeaks, and as to the other life his condition is infinitely worſe than that of an untimely birth.

7 * All the labour of man *is* for his mouth *a*, and yet the † appetite is not filled *b*.

* Prov. 16. † Heb. ſoul.

a For Meat to put into his Mouth, that he may get food; and as Bread is oft put for all food, ſo food is put for all neceſſary Proviſions for this life, as *Prov.* 30. 8. and elſewhere, whereof this is the chief, for which a Man will ſell his Houſe and Lands, yea the very Garments upon his back. *b* Although all that a Man can get by his labours is but neceſſary food, which the meaneſt ſort of men commonly enjoy, as is obſerved in the next Verſe, yet ſuch is the vanity of this World and the folly of Mankind, that men are inſatiable in their deſires, and reſtleſs in their endeavours, after more and more, and never ſay, they have enough.

8 For what hath the wiſe more than the fool *c*? what hath the poor, that knoweth to walk before the living *d*?

† Heb. the walking of the ſoul.

c To wit, in theſe matters. Both are equally ſubject to the ſame calamities, and partakers of the ſame comforts of this Life. *d* To wit, before the poor that doth not know this? Which words are eaſily anderſtood by comparing this clauſe with the former. And ſuch defects are uſual both in Scripture and other Authors, as hath been formerly noted, by a Figure which the Learned call *Anantapodoton*. And by this Phraſe, *that knoweth*, &c. he means ſuch a poor Man who is ingenious and induſtrious; who is fit for ſervice and buſineſs, and knows how to carry himſelf towards rich men, ſo as to deſerve and gain their favour, and to procure a livelihood.

9 Better *is* the ſight of the eyes *e* † than the wandring of the deſire *f*: This *g* is alſo vanity, and vexation of Spirit *h*.

† Heb. *the walking of the ſoul.*

e i. e. The comfortable enjoyment of what a man hath: for *ſeeing* is oft put for enjoying, as *Pſal* 34. 12. *Eccleſ.* 2. 1. & 3. 13. &c. *f* Reſtleſs and inſatiable Deſires of what a man hath not, wherewith covetous rich men are perpetually haunted and tormented. *g* This wandring of the deſire wherein moſt men indulge themſelves. *h* Is not the way to ſatisfaction, as they imagine, but to vexation.

10 That which hath been is named already *b*, and it *is* known that it is man *i*: neither may he contend with him that is mightier than he *k*.

b This verſe is added either as a proof of what he laſt ſaid concerning the vanity and wandring of inſatiable deſires; or as a further inſtance of the vanity of all things in this Life. *That which hath been* (or, *is*, for the Hebrew verb may be rendred either way, to wit, Man conſidered with all his endowments and enjoyments, whether he be wiſe or fooliſh, rich or poor, Man, who is the chief of all viſible and ſublunary beings, for whom they all were made) *is named already*, to wit, by God, who, preſently after his Creation, gave him the following name, to ſignifie what his nature and condition was or would be. Heb. *What is that which hath been*, or *is*, it *is*, or *hath been named already*. Others underſtand it thus, All the ſeveral conditions which men have had or ſhall have in the World, Riches or Poverty, *&c.* are already named, *i. e.* appointed or determined by God's unchangeable Council, and invincible Providence: But though this be true, it ſeems not to ſuit ſo well with the following clauſe, as the other Interpretation doth. *i* This is certain and manifeſt, that that being, which makes all this noiſe and ſtir in the world, howſoever magnified by themſelves, and ſometimes adored by flatterers, and howſoever differenced from, or advanced above others, by Wiſdom or Riches, or the like, is but a *Man*, *i. e.* a mean, earthly mortal and miſerable Creature, as his very name ſignifies, which God gave him for this very end, that he might be always ſenſible of his vain, and baſe, and miſerable eſtate in this world, and therefore never expect ſatisfaction or happineſs in it. *k i. e.* With Almighty God, with whom Men are very apt to contend upon every ſlight occaſion, and againſt whom they are ready to murmur for this Vanity, and Mortality, and Miſery of Mankind, although they brought it upon themſelves by their own ſins. So this is ſeaſonably added to prevent the abuſe of the foregoing paſſage.

11 Seeing there be many things that increaſe vanity *l*, what *is* man the better *m*?

l This ſeems to be added as a concluſion of the Diſputation managed in all the foregoing Chapters, *ſeeing* not only Man is a vain Creature in himſelf, as hath been now ſaid, but *there are* alſo *many* other *things* in the world, *which* inſtead of removing or diminiſhing, as might be expected, do but *increaſe* this *vanity*, as Wiſdom, Pleaſure, Power, Wealth, and the like, the vanity of all which hath been fully and particularly declared. Seeing even the good things of this Life bring ſo much Toil, and Cares, and Fears, *&c.* with them. *m* To wit, by all that he can either deſire or enjoy here. Hence it is evident, that all theſe things cannot make him happy, but that he muſt ſeek for happineſs elſewhere.

† Heb. *the days of his vanity which he ſpendeth as a ſhadow.*

12 For who knoweth what is good for man *n* in *this* † life, † all the days of his vain life *o* which he ſpendeth

as a ſhadow *p*? for who can tell a man what ſhall be after him under the ſun *q*?

* Job 8. 9. & 14. 2. & 47. 13. Pſal. 39. 6. & 144. 4.

n No man certainly knows what is beſt for him here, whether to be high or low, rich or poor, becauſe thoſe great things which men generally deſire and purſue, are very frequently the occaſions of Mens utter Ruin, as hath been noted again and again in this Book. *o* Life it ſelf, which is the foundation of all mens Comforts and Enjoyments here, is a vain, and uncertain, and tranſitory thing, and therefore all things which depend upon it muſt needs be ſo too. *p* Which, whilſt it abides, hath nothing real, and ſolid, or ſubſtantial in it, and doth ſpeedily paſs away, and leaves no ſign behind it. *q* And as no man can be happy with theſe things whileſt he liveth and enjoyeth them, ſo he can have no content in leaving them to others, becauſe he knoweth not either who ſhall poſſeſs them, or how the future owners will uſe or abuſe them, or what miſchief they may do by them either to others, or even to themſelves.

CHAP. VII.

A good name deſirable: and the Houſe of Mourning and Rebuke better than Songs and Laughter, 1—6. *Exhortations to Patience and Perſeverance,* 7—10. *Wiſdom and Money a Defence,* 11, 12. *God's Providence ſhould render us contented; our duty both in Proſperity and Adverſity,* 13, 14. *Prudence and the fear of God neceſſary in this World,* 15—18. *The praiſe of Wiſdom,* 19. *All men are Sinners,* 20. *Other men's Opinions of thee not to much to be minded: The motive thereto,* 21, 22. *The Preacher's experience thereof,* 23—25. *An Evil Woman more bitter than Death,* 26—28. *God created man good,* 29.

Having largely diſcourſed of the vanity of all worldly things, and having now ſaid in the foregoing verſe, that no man knew what was beſt for him, he now proceeds to preſcribe ſome Remedies againſt theſe Vanities, and to direct men to the right method of obtaining that felicity which is not to be expected or found in this World.

1 A * *Good* name *a is* better than precious Ointment *b*: and the day of death *c*, than the day of ones birth.

* Eccleſ. 12. 1. Cant. 1. 3.

a A good and well grounded report from wiſe and worthy perſons. Heb. *A name*, which is put for a good name by a Synecdoche, that only being worthy to be called a name, becauſe evil and worthleſs men quickly loſe their Name and Memory. Thus *a Wife* is put for *a good Wife*, Prov. 18. 22 and *a day* for *a good day*, Luk. 19. 41, 44. *b* Which was very fragrant, and acceptable, and uſeful, and of great price, eſpecially in thoſe Countries. See *Deut.* 33. 24. *Pſal.* 92. 10. and 133. 2. *Iſa.* 39. 2. *c* To wit, of a good man, or one who hath left a good Name behind him, which is eaſily underſtood both from the former clauſe, and from the nature of the thing; for to a wicked man this day is far worſe, and moſt terrible. Yet if this paſſage be delivered with reſpect only to this Life, and abſtracting from the future Life, as many other paſſages in this Book are to be underſtood, then this may be true in general of all men, and is the conſequent of all the former diſcourſe. Seeing this Life is ſo full of Vanity, and Vexation, and Miſery, it is a more deſirable thing for a man to go out of it, than to come into it. Which is the more conſiderable note, becauſe it is contrary to the Opinion and Practice of almoſt all Mankind, to celebrate their own or Childrens Birth-days with ſolemn Feaſts and Rejoicings, and their deaths with all expreſſions of ſorrow.

2 *It is* better to go to the houſe of mourning *d*, than to go to the houſe of feaſting: for that *e is* the end of all men *f*, and the living will lay *it* to his heart *g*.

d Where Mourners meet together to celebrate the Funerals of a deceaſed Friend. *e* To wit, death, the cauſe of that mourning. *f* It brings men to the ſerious conſideration of their laſt end, which is their greateſt Wiſdom and Intereſt. *g* Will be ſeriouſly affected with it, and awakened to prepare for it; whereas feaſting is commonly attended with Mirth, and Levity, and manifold Temptations, and indiſpoſeth mens minds to Spiritual and Heavenly Thoughts. Hence it is evident that thoſe paſſages of this Book which may ſeem to favour a ſenſual and voluptuous Life, are not ſpoken by *Solomon* in his own Name, or as his Opinion, but in the perſon of an Epicure.

3 ‖ Sorrow *h is* better than laughter: for by the ſadneſs of the countenance *i* the heart is made better *k*.

‖ Or, *As good as an Inheritance, yea, better too.*

h Either for ſin, or any outward troubles. *i* Which is ſeated in the heart, but manifeſted in the Countenance. *k* More weaned from the Luſts and Vanities of this World, by which moſt men are enfnared and deſtroyed, and more quickned to ſeek after, and embrace that true and everlaſting Happineſs which God offers to them in his Word.

4 The heart of the wiſe *is* in the houſe of mourning *l*; but the heart of fools *is* in the houſe of mirth *m*.

l Even when their bodies are abſent. They are conſtantly, or very frequently meditating upon ſad and ſerious things, ſuch as Death and Judgment, the Vanity of this Life, and the reality and eternity of the next; becauſe they know that theſe thoughts, though they be not grateful to the ſenſual part, yet they are abſolutely neceſſary, and highly profitable, and moſt comfortable in the end, which every wiſe man moſt regards. *m* Their minds and affections are wholly ſet upon feaſting, and jollity, becauſe, like Fools and brutiſh Creatures, they regard only their preſent delight, and mind not how dearly they muſt pay for them.

5 * *It is* better to hear the rebuke of the wiſe *n*, than for a man to hear the ſong *o* of fools.

* Prov. 13. 18. & 15. 31. & 29. 1. See Pſal. 141. 5.

n Which though it cauſeth ſome grief, yet frequently brings great benefit, even Reformation and Salvation, both from temporal and from eternal Deſtruction, both which are the portion of impenitent Sinners. *o* The flatteries, or other merry diſcourſes, which are as pleaſant to corrupt Nature, as Songs or Muſick.

6 For as the † crackling of thorns *p* under a pot, ſo *q is* the laughter of the fool: this alſo *is* vanity.

† Heb. *a ſound.*

p Which for a time make a great noiſe and blaze, but preſently waſt themſelves, and go out without any conſiderable effect upon the meat in the pot. *q* So vaniſhing and fruitleſs.

7 Surely oppreſſion *r* maketh a wiſe man mad, * and a gift *s* deſtroyeth the heart *t*.

* Deut. 16. 19.

r Either 1. Active. When a wiſe Man falls into the practice of this ſin of oppreſſing others, he is beſotted by it, and the very wiſe Riches which he by his great wit gets by it. Or rather 2. Paſſive, when a wiſe man is oppreſſed by fooliſh and wicked men, it makes him fret and rage, and ſpeak or act like a mad man; for the wiſeſt men are moſt ſenſible of indignities and injuries, whereas fools are ſtupid, and do not much lay them to heart. *s* A bribe given to a wiſe man. *t* Deprives him of the uſe of his underſtanding, which is oft called *the heart*, as *Exod.* 23. 8. *Deut.* 16. 19. *Hoſ.* 4. 18. or makes him mad, as was ſaid in the former clauſe. So this Verſe diſcovers two ways whereby a wiſe man may be made mad, by ſuffering oppreſſion from others, or by receiving bribes to oppreſs others. And this alſo is an argument of the vanity of worldly Wiſdom, that it is ſo eaſily corrupted and loſt, and ſo it ſerves the main deſign of this Book.

8 Better *is* the end of a thing, than the beginning thereof *u*: *and* * the patient in ſpirit *x* is better than the proud *y* in ſpirit.

* Pro. 14. 29.

u If this verſe relates to that next foregoing, it is an Argument to keep mens minds from being diſordered, either by oppreſſion or bribery, becauſe the end of thoſe practices will ſhew, that he who oppreſſeth another, doth himſelf moſt hurt by it, and that he who taketh Brib-s is no gainer by them. But if this be independent upon the former, as divers other verſes here are, it is a general and uſeful obſervation, that the good or evil of things is better known by their end, than by their beginning; which is true both in evil Counſels and Courſes, which are pleaſant at firſt, but at laſt bring deſtruction; and in all noble Enterprizes, in the ſtudies of Learning, and in the practice of Virtue and Godlineſs, where the beginnings are difficult and troubleſom, but in the progreſs and concluſion they are moſt eaſie and comfortable; and it is not ſufficient to begin well, unleſs we perſevere to the end, which crowns all. *x* Who quietly waits for the end and iſſue of things, and is willing to bear hardſhips and inconveniences in the mean time. *y* Which he puts inſtead of *haſty* or *impatient*, which the oppoſition might ſeem to require, partly becauſe Pride is the chief cauſe of impatience, *Prov.* 13. 10. and makes men unable to bear any thing, either from God or from Men, whereas Humility makes Men ſenſible of their own unworthineſs, and that they deſerve, at leaſt from God, all the indignities and injuries which they ſuffer from Men by God's permiſſion, and therefore patient under them; and partly to correct the vulgar error of proud men, who think highly of themſelves, and trample all others, eſpecially ſuch as are meek and patient, under their feet.

9 * Be not haſty in thy ſpirit to be angry *z*: for anger reſteth *a* in the boſom *b* of fools.

* Prov. 14. 17.

z Be not angry with any man without due conſideration, and juſt & 16. 32. and neceſſary cauſe; for otherwiſe anger is ſometimes lawful, and ſometimes a duty. *a* Hath its ſettled and quiet abode, is their conſtant companion, ever at hand upon all occaſions, whereas wiſe Men reſiſt, and mortifie, and baniſh it. *b* In the Heart, the proper ſeat of the paſſions.

10 Say not thou *c*, What is *the cauſe* that the former days were better *d* than theſe? for thou doſt not enquire † wiſely concerning this *e*.

† Heb. *out of Wiſdom.*

c To wit, by way of impatient Expoſtulation and Complaint againſt God, either for permitting ſuch diſorders in the World, or for bringing thee into the World in ſuch an evil time and ſtate of things. Otherwiſe, a man may ſay this by way of prudent and pious enquiry, that by ſearching out the cauſe, he may, as far as it is in his power, apply Remedies to make them better. *d* Either 1. Leſs ſinful. Or rather 2. More quiet and comfortable. For this, and not the former, is the cauſe of moſt Mens murmurings againſt Gods Providence. And this is an Argument of a mind diſcontented and unthankful for the many Mercies, which Men commonly enjoy even in evil times, and impatient under Gods hand. *e* This Queſtion ſheweth thy great folly in contending with thy Creator, and the Sovereign Lord and Governour of all things, in oppoſing thy ſhallow wit to his unſearchable Wiſdom, and thy Will to his Will.

11 Wiſdom ‖ *is* good *f*, with an inheritance: and *by it there is* profit *g* to them that ſee the ſun *h*.

‖ Or, *As good as an Inheritance, yea, better too.*

f i. e. Very good; the Poſitive being put for the Superlative, as it is frequently in the Hebrew Text. When Wiſdom and Riches meet in one man, it is an happy conjunction; for Wiſdom without Riches is commonly contemned, *Eccleſ.* 9. 16. and wants opportunities and inſtruments of diſcovering it ſelf, and of doing that good in the World which it is both able and willing to do; and Riches without Wiſdom are like a Sword in a mad Mans Hand, an occaſion of much ſin and miſchief, both to himſelf and others. *g* By Wiſdom joined with Riches there comes great benefit. Heb. *and it is an excellency*, or *privilege*, or *advantage*. *h i. e.* To mortal men, not only to a Mans ſelf, but many others who live with him in this World. Whereby alſo he intimates that Riches bear no price, and have no uſe in the other World.

12 For wiſdom *is a* † defence *i*, *and* money *is a* defence: but the excellency of knowledg *is*, *that* wiſdom giveth life to them that have it *k*.

† Heb. *ſhadow.*

i Heb. *in a ſhadow*; which in Scripture uſe notes both Protection and Refreſhment. And thus far Wiſdom and Money agree. *k* But herein Knowledg or Wiſdom (which commonly ſignifie the ſame thing) excels Riches, that whereas Riches frequently expoſe Men to death or deſtruction, true Wiſdom doth oft times preſerve a man from temporal, and always from eternal Ruin.

13 Consider the work *l* of God; for * who can make ‖ that streight which he hath made crooked *m*?

*Ch. 1.15. See Job 14. 4.

‖ Or, *him*, so Gr.

l Not of Creation, but of Providence; his wise, and just, and powerful Government of all Events in the World, which is propofed as the last and best Remedy against all murmurings and sinful disquietments of mind, under the sense of the great and many disorders which happen in the World, as is implied, *v.* 10. against which Wisdom is prescribed as one Remedy, *v.* 11, 12. and now here is another. *m* No Man can withstand, or correct, or alter any of Gods works; and therefore all self-tormenting fretings and discontents at the injuries of men, or calamities of times, are not only sinful, but also vain and fruitless. This reason implies that there is an Hand or Work of God in all mens actions, either effecting them, if they be good, or permitting them if they be bad, and ordering and overruling them, whether they be good or bad. And God is here said to *make* things *crooked*, as he is said to *make the hearts* of sinners *fat* or *hard*, *Isa.* 6. 10. and elsewhere, not positively, but privatively, because he denies or withdraws from men that Wisdom or Grace which should make them streight.

14 In the day of prosperity be joyful *n*, but in the day of adversity consider *o*: God also hath † set the one over against the other *p*, to the end that man should find nothing after him *q*.

† Heb. *made.*

n Enjoy Gods favours with chearfulness and thankfulness. *o* To wit, Gods work, which is easily understood out of the foregoing verse. Consider that it is Gods hand, and therefore submit to it; humble thy self under his hand, be sensible of it, and duly affected with it: Consider also why God sends it, for what sins, and with what design. This is a proper season for serious consideration, whereas Prosperity relaxeth the mind, and calls it forth to outward things. But this clause may be, and is by some rendred thus, *and look for a day of adversity.* In Prosperity rejoyce with trembling, and so as to expect a change. *p* God hath wisely ordained these vicissitudes, that Prosperity and Adversity should succeed one another in the course of mens Lives. *q* Either 1. After man himself, or, as it may be rendred, *after it*, *i. e.* after his present condition, whether it be prosperous or afflictive. So the sense is, That no man might be able to foresee, or find out what shall certainly befall him afterwards, and therefore might live in a constant dependence upon God, and might neither despair in trouble, nor be secure or presumptuous in prosperity, because of the frequent and sudden changes from one to the other. Or 2. After God, That no man might come after God, and review his works, and find any fault in them, or pretend that he could have managed things better, because this mixture of Prosperity and Adversity is most convenient both for the Glory of Gods Wisdom, and Justice, and Goodnes, and for the benefit of Mankind, who have an absolute need of this vicissitude, lest they should be either corrupted and ruined by perpetual Prosperity, as many have been, or overwhelmed with uninterrupted Adversity.

15 All *things r* have I seen in the days of my vanity *s*: * there is a just *man* that perisheth in his righteousnes *t*; and there is a wicked *man* that prolongeth *his life* in his wickednes *u*.

*Ch. 8.14.

r All sorts of events, both such as have been already mentioned, and such as I am about to declare. *s* Since I have come into this vain and transitory Life. *t* Either 1. Notwithstanding his Righteousnes; whom his Righteousnes doth not deliver in common calamities, *Ezek.* 21. 3, 4. & 33. 12. Or 2. For his Righteousnes, which exposeth him to the Envy, and hatred, and Rage of Persecutors or wicked men. *In* is sometimes used for *for*; but it is not so taken in the next clause which answers to this, and therefore the former seems to be the truer interpretation. *u* Notwithstanding all his wickednes, whereby he provokes and deserves the justice both of God and Men, who yet, for many wise and just reasons, is permitted to live long unpunished and secure.

16 Be not righteous overmuch *x*, neither make thy self over-wise *y*: why shouldest thou † destroy thy self *z*?

† Heb. *be desolate.*

x This Verse and the next have a manifest reference to *v.* 15. being two inferences drawn from the two clauses of the observation there recorded. And this verse was delivered by *Solomon*, either 1. In the name and person of an ungodly man, who taketh occasion to dissuade men from the practice of Righteousness and true Wisdom, because of the danger which attends it, and is expressed in the middle of the former, and the end of this, verse. Therefore, saith he, it is not good to be more nice than wise, take heed of Strictness, Zeal, and forwardness in Religion. And then the next verse contains an Antidote to this poisonous suggestion; yea rather, saith he, be not wicked or foolish overmuch; for that will not preserve thee, as thou maist imagine, from the last clause of *v.* 15. but will occasion and hasten thy ruine. But seeing these words are very capable of another sense, and there is no proof or evidence of this sense in them, as there is in all other places where *Solomon* speaks in the person of an Epicure, this Interpretation may seem to be dangerous, and liable to misconstruction. Or 2. In his own Person. And so these words are a caution to prevent, as far as may be, that destruction which oft attends upon righteous Men, as was observed *v.* 15. *Be not righteous overmuch*, either 1. By being too severe in observing, censuring, and punishing the faults of others beyond the rules of equity, without giving any allowance for humane infirmity, extraordinary temptations, the state of times, and other circumstances. Or 2. By being more just than God requires, either laying those yokes and burdens upon a mans self, or others, which God hath not imposed upon him, and which are too heavy for him, of which see on *Matth.* 23 4. or condemning or avoiding those things as sinful, which God hath not forbidden, which really is Superstition, but is here called *Righteousness* abusively, because it is so in appearance, and in the opinion of such persons. So he gives them the name, but by adding *overmuch* denies the thing, because Righteousness, as well as other virtues, avoids both the extreams, the excess as well as the defect. Or 3. By an imprudent and unseasonable ostentation, or exercise of Righteousness where it is not necessary, as if a Protestant travelling in a Popish Country should publickly profess his Religion to all whom he meets with, or when a man casts the pearl of reproof before Swine, against that caution, *Matth.* 7. 6. So this is a precept that men should manage their zeal with godly Wisdom, and with condescension to others, as far as may be. But this is not to be understood, either 1. Of such prudence as keeps a man from the practice of his duty, but only of that Prudence which directs him in ordering the time, manner, and other circumstances of it: Or 2. As if men could be too good, or too holy, since the strictest holiness which any man in this life can arrive at, falls far short both of the rule of Gods Word, and of those examples of God and Christ, and the Holy Angels, which are propounded in Scripture for our imitation. *y* Be not wise in thine own conceit, nor *above what is written*, 1 *Cor.* 4. 6. nor above what is meet. Which he here implieth to be the cause of being *righteous overmuch.* *z* For thereby thou wilt unnecessarily expose thy self to danger and mischief.

17 Be not overmuch wicked *a*, neither be thou foolish *b*: Why shouldst thou dye † before thy time *c*?

† Heb. *in thy time.*

a Do not take occasion, either from the impunity of sinners *v.* 15. or from the prohibition of excessive Righteousness, to run into the contrary extream, the defect of righteousness, or to give up thy self to the practice of all manner of wickedness, as the manner of many men is, *Ch.* 8. 11. But this is not to be understood as if he allowed a lower degree of wickedness, no more than that prohibition of not *letting the Sun go down upon* a mans *wrath*, Eph. 4. 26. permits him to keep his wrath all the day long; and no more than the condemnation of *excess of riot*, and of *abominable lasciviries*, 1 Pet. 4. 3, 4. doth justifie any kind of rioting or Idolatry. *b* Which he adds to shew that such sinners, howsoever they esteem themselves wise, yet in truth are egregious fools, as the following words prove. *c* Either by the justice of the Magistrate, or by the vengeance of God. For though I said that sometimes a wicked man prolongeth his days, *&c. v.* 15. yet commonly such persons are cut off, and thou hast sufficient reason to expect and fear it.

18 It is good that thou shouldst take hold of *a* this; yea also from this *f* withdraw not thine hand *g*: for he that feareth God *h*, shall come forth of them all *i*.

d Embrace and practise. *e* This Counsel last given, *v.* 17. *f* From that foregoing advice, *v.* 16. It is good to avoid both those extreams. *g* From the practice of it. *h* Who ordereth his actions so as to please God, and keep his Commands, and walk by the rule of his Word. *i* Shall be delivered from both these, and from all other extreams, and from all the evil consequences of them. The word *all* is sometimes put for both, as being used of two only, as *Eccles.* 2. 14.

19 * Wisdom *k* strengtheneth *l* the wife, more than ten *m* mighty *men* which are in the city.

* Prov. 22. & 24. Ch. 9. 18.

k True Wisdom which is always joined with the Fear of God, and which teacheth a man to keep close to the rule of his duty, without turning either to the Right Hand or to the Left. *l* Supporteth him in, and secureth him against troubles and dangers. *m i. e.* Many, uniting the forces together.

20 * For *n there is* not a just man upon earth *o* that doeth good, and sinneth not *p*.

* 1 Kings 8. 46. 2 Chr. 6. 36. Prov. 20. 9. 1 John 1. 8.

n So this is a reason either. 1. Of the forgoing Counsels *v* 16, 17, 18, the 19th verse being interposed only as a proof of the last clause of *v.* 18. Or 2. To shew the necessity and advantage of that Wisdom commended *v.* 19. because all men are very prone to folly and sin, and therefore need that Wisdom which is from above to direct and keep them from it. But this particle may be, and elswhere is commonly rendred, *Yet*, and so the sense is, although Wisdom doth exceedingly strengthen a man, yet it doth not so strengthen him, as if it would keep him from falling into all sin; or, *because*, or, *seeing that*, and so this relates to the following verse, seeing all men sin, we should be ready to pardon the offences of others against us, either by word or deed; or, *surely*, and so it is an intire sentence, such as there are many in this book. *o* Whereby he manifestly, implies, that the just in Heaven are perfect and sinless. *p* Who is universally and perfectly good, and free from all sin.

21 Also † take no heed *q* unto all words that are spoken *r*; lest thou hear thy servant curse thee *s*.

† Heb. *give not thine heart.*

q Do not severely observe, nor strictly search into them, nor listen to hear them. as many persons out of curiosity use to do. *r* To wit, concerning thee, or against thee. Under this one kind of Offences of the Tongue, which are most frequent, he seems to understand all injuries which we suffer from others, and adviseth us that we do not too rigidly examine them, nor too deeply resent them, but rather neglect and forget them. *s* Which will vex and grieve thee, and may provoke thee to vengeance and cruelty against him.

22 For oftentimes also thine own heart *t* knoweth, that thou thy self likewise hast cursed others *u*.

t Mind or Conscience, as that word is frequently used. *u* Either upon some great provocation, and sudden passion, or possibly upon a meer mistake, or false report. In which case thou hast both needed and desired the forbearance and forgiveness of others, and therefore by the Rules of Justice, as well as of Piety and Charity, thou art obliged to deal likewise with others.

23 All this *x* have I proved *y* by wisdom *z*: I said, I will be wise *a* but it *was* far from me *b*.

x Or, *All these things*; of which I have here discourfed. *y* I have diligently examined and found all this to be true. *z* By the help of that singular Wisdom which God had given me. *a* I determined within my self that I would by all possible means seek to attain perfection of wisdom, and I perfuaded my self that I should attain to it. *b* I found my self greatly disappointed, and the more I knew, the more I sawmine own folly and misery.

24 * That

25 * That which is far off, and exceeding deep, who can find it out *c*?

* Job 28. 12. Rom. 11. 33.

c No human Wit can attain to perfect Wisdom, or to the exact knowledg of God's Counsels and Works, and the reasons of them, because they are unsearchable deep, and far above our sight, some of them being long since past, and therefore utterly unknown to us, and others yet to come which we cannot foreknow.

26 † * I applied mine heart *d* to know, and to search, and to seek out *e* wisdom, and ‖ the reason *of things f*, and to know the wickedness of folly *g*, even of foolishness *and* madness.

† Job 1. 17. ‖ Or, *work* to undertake it.

d I was not discouraged, but provoked by the difficulty of the work to undertake it: which is an argument of a great and generous Soul. *e* He useth three words signifying the same thing, to intimate his vehement desire, and vigorous, and unwearied endeavor after it. *f* Both of God's various Providences, and of the differing and contrary counsels and courses of men. *g* That I might clearly and fully understand the great evil of sin, and all that wickedness, and folly, or madness which is bound up in the hearts of all men by Nature, and which discovers it self in the course of their Lives.

27 * And I find *h* more bitter *i* than death, the woman *k* whose heart *is* snares and nets *l*, *and* her hands *m* as bands *n*. † Whoso pleaseth God *o* shall escape from her *p*; but the sinner *q* shall be taken *r* by her *s*.

* Prov. 2. 16. & 5. 3. & 6. 24. & 7. 5. † Heb. *the good before him.*

h By my own sad experience. Which *Solomon* here records, partly as an instance of that folly and madness which he expressed in general, *v.* 25. and partly as a testimony of his true Repentance, for his foul miscarriages, for which he was willing to take shame to himself, not only from the present, but from all succeeding generations. *i* More vexatious and pernicious, as producing those horrors of Conscience, those reproaches, and diseases, and other plagues, both temporal and spiritual, from God, which are far worse than simple death, and, after all these, everlasting destruction. *k* The strange woman, of whom he speaks so much in the Proverbs. *l* Who being *subtil of heart*, Prov. 7. 10 is full of crafty devises to insnare men. *m* Either by Gifts, or rather by lascivious Actions. *n* Wherewith the holds them fast in cruel bondage, so that they have neither Power nor Will to forsake her, notwithstanding all the dangers and mischiefs which they know do attend upon such practices. *o* Heb. he that is *good before God*, either 1. Whom God loves and favours. Or rather 2. Who is good sincerely, or in the judgment of God who cannot be deceived; whereas Hypocrites are frequently good in the eyes or opinions of men. Which sense seems to be confirmed from the opposition of *the sinner* to him, both here, and *Eccles.* 2. 26. Hereby he intimates that neither a good temper of mind, nor great discretion, nor good Education and Instruction, nor any other thing, except God's Grace, is a sufficient preservative from the dominion of this Lust. *p* Shall be prevented from falling into that sin, or, if by surprisal or strong temptation he be drawn to it, he shall be recovered out of it by true Repentance. *q* The wilful and obstinate sinner, who gives himself up to the common practice of this or other sins; he who is a *sinner before the Lord*, as the *Sodomites* are called, *Gen.* 13. 13. who is fitly opposed to him that is *good before God*; he in whom there is not a dram of true goodness: for otherwise all men are sinners, as was said *v.* 20. *r* Shall be intangled and kept fast in her chains, as is implied, because this is opposed to *escaping from her.*

28 Behold *t*, this have I found (saith the Preacher *u*) ‖ *counting* one by one *x*, to find out the account *x*.

‖ Or, *the penitent*, who speaks what he hath learned, both by deep Study, and costly experience. *u* Considering things or persons very exactly and distinctly, one after another; and not only in general and confusedly, in which case a man may very easily be mistaken, and comparing them together, whereby I was inabled to make the truer judgment of them. *x* That I might make a true and just estimate in this matter. Or, as it is in the Margent, and was rendred *v* 25. *the reason*, to wit, of that which I am about to say. I considered the persons severally and critically, that from thence I might understand the reason of the thing.

29 Which yet my soul seeketh *y*, but I find not *z*: one man *a* among a thousand *b* have I found, but a woman *c* among all those *d* have I not found.

t It is a strange thing, and worthy of your serious observation. Or, *the penitent*, who speaks what he hath learned, both by deep

y It seemed so wonderful to me that suspected I had not made a sufficient enquiry, and therefore I returned to search again with more earnestness and accurateness. *z* That it was so he *found out*, as he now said, *v.* 27. but the whole truth and reason of the thing he could not find out. *a* One worthy of the Name of a Man; a wise and virtuous Man. *Man* is put for a worthy or good Man, as *Name* is put for *a good Name*, above *v.* 1. and *Wife* for *a good Wife*, as was noted before. *b* With whom I have converfed. He is supposed to mention this Number in allusion to his Thousand Wives and Concubines, as they are numbred by parcels, 1 *Kings* 11. 3. *c* One worthy of that Name; one who is not a diffinour to her Kind and Sex, who is not brutish in her disposition and conversation. *d* In that Thousand whom I have taken into intimate society with my self. Whereby he also passeth a severe censure upon himself that he had sociated himself with such Persons, and not with the virtuous Women, which doubtless there were in his time, as appears from *Prov.* 31. It is not *Solomon's* design to disparage this Sex, nor to make a general comparison between men and women in all Places, and Ages, but only to suggest his own experience concerning it.

30 Lo, this only have I found *e*, * that God hath made man *f* upright *g*; but they *h* have fought out many inventions *i*.

* Gen. 1. 27. & 5. 1. & 9. 6. James 3. 9.

e Though I could not find out all the streams of wickedness and their infinite windings and turnings in the World, yet I have discovered the fountain of it, to wit, Original sin, and the corruption of Nature which is both in Men and Women. *f* God made our first Parents, *Adam* and *Eve*. *g* Heb. *right*, without any imperfection or corruption, conformable to his Nature and Will, which is the rule

CHAP. VIII.

Kings to be greatly respected, 1—5. *Our times uncertain*; *Death not to be resisted*, 6—8. *An evil Magistrate buried and forgot*, 9, 10. *Men harden in sin, because not presently punished: but they shall not escape, but it shall go ill with them*, 11—13. *As it doth also sometimes with the Righteous whilst the wicked prosper*, 14. *Birth therefore, and a contented Enjoyment of God's gifts preferable to immoderate care and search*, 15, 16. *God's work herein past finding out*, 17.

1 WHo *is* as the wise *man a*? who knoweth the interpretation of a thing *b*? * a mans wisdom maketh his face to shine *c*, and † the boldnes of his face *d* shall be ‖ changed *e*.

* Prov. 4.8. & 17.24. See Act. 6. 15. † Heb. *the strength.* ‖ Or, *doubled.*

a Who is to be compared with a wise Man? He is incomparably the most excellent Man in the World. Or rather, who is truly wise? The Particle, *as* being here not a Note of similitude, but of reality, as it is *Job.* 1. 14. and in many other places as hath been noted. There are very few or no truly wise men in this World. This seems best to agree with the Next clause, which is not, *Who is as he that knoweth*, but *who knoweth*, &c. *b* How few are there who understand the reasons of things and can rightly expound the word and works of God, and instruct and satisfie himself and others in all the doubtful and difficult cases of humane actions? *c* Maketh a Man illustrious and venerable, chearful, and mild, and amiable in his carriage to others. *The face* is put for the mind or inward frame, because the mind discovers it self in the Countenance. *d* The roughness or fierceness, the pride or impudence of his disposition, as this Phrase is used, *Deut.* 28. 50. *Prov.* 7. 13. & 21. 29. *Dan.* 8. 23. *e* Into gentleness and humility.

2 I *counsel thee f* to keep the king's commandment *g*, and *that* in regard of the oath of God *h*.

f Which Verb is necessarily understood to make the sense full and compleat. See the like defects of speech, *Psal.* 120. 7, *Isa.* 5. 9. &c. *g* Observe and obey all his commands. Which is not to be understood universally, as if the King should have commanded them to deny or blaspheme God, or to worship Idols; in which case every Christian Man, who reads and believes the Bible, must needs confess that the *Israelites* especially were obliged to obey God rather than Man, but only of such commands as are not contrary to the will of God. *h* Either 1. Because of that Oath which thou hast taken to keep all God's Laws, whereof this of Obedience to Superiors is one, Or 2. because of that Covenant or Oath of Fealty and Allegiance whereby thou hast engaged thy self to him, of which see, 1 *Chron.* 11. 3. & 29. 24. *Ezek.* 17. 16, 18. Though this may also be understood, and is by some learned Interpreters taken as a limitation of their Obedience to Kings, the words being thus rendred, as the Hebrew will very well bear, *but according to the word of the Oath of God*, Obey the King's commands, with this caution that they be agreeable and not contrary to the Laws of God which thou art obliged by thy own and by thy Parents Oaths oft renewed, to observe in the first place.

3 * Be not hasty to go out of his sight *i*: stand not in an evil thing *k*, for he doth whatsoever pleaseth him *l*.

* Ch. 10.4.

i Heb. *To go from his face*, or *presence*, to wit, in dislike or in discontent, withdrawing thy self from thy King's service or obedience, as malecontents use to do; for this will both provoke him, and lead thee by degrees into Sedition or Rebellion. *k* If thou hast offended him, perfist not in it, but humbly acknowledg thine offence, and beg his pardon and favour. *l* His power is uncontrolable in his Dominions, and therefore thou canst neither resist nor avoid his fury.

4 Where the word of a king *is*, *there is* power *m*: and who may say *n* unto him, What doest thou?

m Whatsoever he commandeth he wants not power nor instruments to execute it, and therefore can easily punish thee as he pleaseth. *n* Heb. *Who shall say?* Who will presume or dare to say so? He doth not affirm that it is unlawful to say so, for *Samuel* said so to *Saul*, 1 *Sam.* 15. and *Nathan* to *David*, 2 *Sam.* 12. and several other Prophets to the Kings of *Judah* and *Israel*, but only that it is difficult and dangerous.

5 Whoso keepeth the commandment *o* † shall feel no evil thing *p*: and a wise man's heart discerneth both time and judgment *q*.

† Heb. *shall not know.*

o Either 1. of the King, of which he hath hitherto spoken. Or 2. of God, for *the Word*, or *Commandments*, or *Law* are oft used emphatically for the *Word*, *Law*, or *Command of God*, as hath been formerly and frequently observed, and the *Commandment* is put for the *Commandments*, as is very usual. And so *Solomon* passeth from his former to a new subject. *p* Shall be delivered from those mischiefs which befal the disobedient. *q* Both when, and how far, and in what manner he may or must keep the commands of the king or God. For the word here rendred *judgment* doth oft signifie *right*, as *Deut.* 21. 17. as also a *cause* or *controversie*, as *Numb.* 27. 5. and the *manner* or *rule* of actions, as *Judg.* 13. 12. The sense is, A wise Man knows both what he ought to do, and what are the fittest seasons for doing it, which he seeketh and embraceth

6 Because to every purpose there is time and judgment *r*, therefore *s* the misery of man *is* great upon him.

r There is a fit way and season for the happy accomplishment of every business which a man designeth or undertaketh to do, which is known to God, but for the most part hidden from man, as is implied

plied and may be gathered from the following words. See the Notes on *Ch.* 3. 1. *r* Because there are very few who have that Wisdom which is necessary to discern this, as was now said, *v.* 5. and most men do by their ignorance and loss of opportunities deprive themselves of many advantages, and expose themselves to manifold miseries.

*Prov. 24. 22. 7 For * he knoweth not that which shall be *s*: for who can tell him *t* || when it shall be?

Ch. 6. 12. *s* Men are generally ignorant of all future events, and of the success of their endeavours, and therefore their minds are greatly disquieted, and their expectations frequently disappointed, and they fall into many mistakes and miscarriages, which they could and would prevent if they did foresee the issues of things. *u* No wise Man, no Astrologer or other Artist can discover this.

|| Or, *how it shall be.*

*Job 14. 5. 8 *There is* no man that hath power * over the spirit *x* || to retain the spirit *y*; neither *hath he* power in the day *z* of death: and *there is* no || discharge *a* in *that* war *b*, neither shall wickedness deliver those that are given to it *c*.

|| Or, *casting off* weapons.

x i. e. The Soul of Man, which is oft called a *Spirit*, as *Job* 7. 7. & 10. 12. *Psal.* 78. 39. & 104. 29, *&c.* *y* To keep it in the Body beyond the time which God hath allotted to it. This is added as another evidence of Man's misery. *z* Or, *against the day*, *i. e.* to avoid or delay that day. *a* As there is in other Wars, when Soldiers either are dismissed from the service, or escape by flight or otherwise. *b* In that fatal conflict between Life and Death, between Nature and the Disease, when a Man is struggling with Death, though to no purpose, for Death shall always be Conqueror. *c* And although wicked men, who most fear Death, use all possible means, whether good or bad, to free themselves from this deadly blow, yet they shall not escape it.

9 All this *d* I have seen, and applied my heart unto every work *e* that is done under the sun: *there is* a time wherein one man ruleth over another *e* to his own hurt.

d All these things before-mentioned. *e* I have been a diligent observer of all actions and events. There are some Kings, who use their power tyrannically and wickedly, whereby they do not only oppress their People, but hurt themselves, by bringing the vengeance of God and men upon their own heads. Which is here noted partly for the terrour of Tyrants, and partly for the caution and comfort of Subjects groaning under those heavy pressures which they are not able to remove, that they may forbear unlawful or rebellious courses and quietly commit themselves and their cause to God, who judgeth righteously, and who both can and will call the greatest Monarchs to a fad account for all their impious and unrighteous courses.

† *Te.* 10 And so *f* I saw the wicked *g* buried *h*, who had come † and gone *i* from the place of the holy *k*, and they were forgotten *l* in the city where they had so done *m*: this *is* also vanity *n*.

f In like manner, or such another vanity or disorder. *g* Wicked Princes or Rulers as the next clause limits this. *h* Die quietly in their Beds and afterward be buried with state and pomp, whereas in truth they deserved an untimely end, and no other than the burial of an Ass. *i* Who had administred publick Justice and Government, which is frequently signified by the Phrase of *coming in* and *going out before the People*, as *Numb.* 27. 17. *Deut.* 31. 2. The LXX Jewish Interpreters, whom some others follow, render the word, *they were praised*, applauded and adored, by the variation of one Letter in the Hebrew word, which also is very like that Letter which is in the Text. *k* By which he understands, either 1. the Holy City *Jerusalem*, or the Holy Land, where *Israel* dwelt: which may be added to aggravate the wickedness of such Persons from the obligations, and Counsels, and examples which they had to do better things. Or, 2. the Seat of Majesty, and Judgment, which may well be called *the place*, or *seat of the Holy*, *i. e.* of God, who is called *the Holy one*, Habak. 3. 3. and oft elsewhere, who is in a special manner present in, and president over those places, whose work, and for whom, and in whose Name and Stead Magistrates act, who therefore are called *gods*; of all which see, *Exod.* 22. 28. *Deut.* 1. 17. 1 *Chron.* 29. 23. *Psal.* 82. 1, *&c.* And the Throne or Tribunal seems to be so called here, to aggravate their wickedness, who being Sacred Persons and advanced by God into so High and Sacred a place, betrayed so great a trust, and both practised and encouraged that wickedness which by their Office they were obliged to suppress and punish. *l* Whereas they designed to spread and perpetuate their Names and Memories to succeeding Ages, *Psal.* 49. 11. *m i. e.* Come to and go from the place of the Holy; where they lived in great splendor, and were buried with great magnificence: which might have kept up their remembrance at least in that place. *n* That men should so earnestly thirst after and please themselves with worldly greatness and glory, which is so soon extinct, and the very memory of it quickly worn out of the minds of men.

*Pf. 50 21. Isa. 26. 10. 11 * Because sentence *against* an evil work *o* is not executed speedily, therefore *p* the heart of the sons of men is fully set *q* in them to do evil.

o Or, *the Decree*, &c. God's determinate counsel or sentence for the punishment of Tyrants and all evil doers. *p* Because God's forbearance makes them presumptuous and secure, and confident of impunity. *q* Heb. *is filled*, is carried on with full sail, as the *Seventy* understand it, like a Ship with a strong and violent wind: or, is bold or presumptuous, as the same Phrase is understood, *Esther* 7. 5. *Acts* 5. 3.

*Pf. 37. 11. Isa. 26. 10. Prov. 1. 32. Isa. 3. 10, 11. 12 Though a sinner do evil an hundred times *r*, and *his days* be prolonged, yet surely I know that * it shall be well with them that fear God *s*, which fear before him *t*.

r Frequently and innumerably. *s* The time of his Life and Prosperity. *t* Whereby he implies, both that good men might for a time suffer grievous things from such wicked Tyrants, and that it should be very ill with the wicked, which is manifest from the contrary course and condition of good and bad men, and which is expressed in the following words. Compare *Psal.* 2 12. *u* Or, *at his presence*: who stand in awe of God, and forbear and fear to sin out of a sincere respect and reverence to God.

13 But it shall not be well *x* with the wicked, neither shall he prolong *his* days *y*, which are as a shadow *z*; because he feareth not before God *a*.

x i. e. It shall go very ill with him; great miseries are prepared for him: which is a Figure oft used in Scripture, as hath been formerly and frequently observed. *y* To wit, very long, or for ever, as he desireth. *z* His life, though it may be or seem to be long, yet in truth is but a meer shadow, which will quickly vanish and disappear, and be as if it never had been, and many times like a shadow, when it is longest it is nearest to abolition. *a* This is the punishment of his wickedness and his casting off the fear and service of God. For although the lives of good men upon Earth are short, as well as the lives of the wicked, yet their days are not like a shadow, because they are prolonged far beyond this mortal state, even to all Eternity, and Death it self doth but open the way for them to an endless life.

14 There is a vanity which is done *b* upon the earth, that there be just *men* unto whom it * hapneth according to the work *c* of the wicked: again, there be wicked *men* to whom it hapneth according to the work of the righteous *d*: I said, that this also *is* vanity *e*.

Pf. 73. Ch. 7.

b Either by wicked Potentates, who do commonly advance unworthy men, and oppress Persons of greatest Virtue and merit: Or, by God's Providence, who sees it fit for many weighty Reasons so to manage the affairs of the present World. *c i. e.* The merit of their work. *the work* being oft put for *the recompence* given or belonging to it, as *Levit.* 19. 13. *Job* 7. 2. *Psal.* 109. 20. The sense is, Who meets with such hard usage as the worst of men deserve. *d* Who, instead of those just and dreadful punishments which they deserve by the Laws of God and men, receive those encouragements and rewards which are due to virtuous and worthy men: *e* This is a very unreasonable and foolish thing, if it be considered without respect unto another life as it is here, where *Solomon* is discoursing of the vanity of the present life, and of the impossibility of finding satisfaction and happiness in it.

15 * Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry *f*: for that shall abide with him of his labour *g*, the days of his life, which God giveth him under the sun.

Ch. 3. & 5. 18. & 9. 7.

f This he speaks, either 1. in the Person of a sensual Man. Things being so, as was related, *v.* 14. it is best to give a Man's self up to eating and drinking, and all manner of carnal delights. Or, 2. in his own Name and Person. Upon these considerations I concluded that it was most advisable for a Man not to perplex and torment himself with the Thoughts of the seeming inequality of Divine Providence and of the great disorders which are in the World, or with cares and fears about future events, or with infinite and insatiable desires of Worldly things, but quietly and chearfully and thankfully to enjoy the comforts which God gives him. See on *Eccles.* 2. 24. & 3. 12, 13. *g* This is the best advantage which he can make of this Worlds goods as to the present life.

16 When I applied mine heart to know wisdom *h*, and to see the business *i* that is done upon the Earth (for also *there is that* neither day nor night seeth sleep with his eyes *k*)

h This he seems to add as the reason of that judgment which he had now passed, *v.* 15. because he had diligently studied wherein Man's Wisdom did consist, and had observed the restlessness of mens minds and bodies in other courses. *i* Either 1. To find out the work of God, as the next Verse may seem to explain it, and all the Mysteries of God's Providence in the Government of this present and lower World. Or, 2. To observe mens various designs and employments, and there toilsome and unwearied businesses or labours about worldly things. Which sense seems best to agree, both with the use of this Hebrew word which is constantly used in this sense, in all the places of Scripture where it is, which are *Eccles.* 1. 13. & 2. 23. 26. & 3. 10. & 4. 8. & 5. 2, 13. & 8. 16. and never concerning the works of God; and with the foregoing and following words as we shall see. *k* The sense of the words thus translated and pointed seems to be this, There is a certain Man, whom it is needless to name, (which is a modest designation of himself, like that of St. *Paul*, 2 *Cor.* 12. 2. *I know a Man in Christ*, &c.) who studied those matters Day and Night, and therefore is very capable of passing a judgment about them. But, with submission, there seems to be no need of a *Parenthesis* to cut off these words from the former, with whom they have a fit connexion. For having now mentioned the *business which is done*, or which Man doeth, *upon Earth*, he further adds, as an evidence of Man's eagerness in pursuing his business, *for even by Day and by Night he* (to wit, the busie Man, which is easily understood from the foregoing clause) *seeth not sleep with his eyes*, *i. e.* He grudgeth himself even necessary refreshments, and disquiets himself with endless cares and labours, the fruit whereof he doth but little enjoy; and therefore it is better *to eat and drink*, &c. as I now said, *v.* 15. As for the Phrase of *seeing* sleep it is a figurative expression used in other Authors, and is like that of *seeing death*, Psal. 89. 48.

17 Then *l* I beheld all the work of God *m*, that a man * cannot find out *n* the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

* Job 9. Ch. 3 & 11. 33. Rom.

l Heb. *and*, or *moreover*, *m* I considered the counsels and ways of God, and the various methods of his Providence towards good and bad men, and the reasons of them. *n* No Man, though never so wise, and inquisitive, and studious, as it follows, is able fully and perfectly to understand these things. And therefore it is best for Man not to perplex himself with endless and fruitless enquiries about these matters, but quietly to submit to God's Will and Providence, and to live in the fear of God, and the comfortable enjoyment of his blessings.

CHAP. IX.

All things in the hand of God: his Love or Hatred not visible in them; but the like happeneth to good and bad in this Life, and in Death they know nothing hereof, and are themselves forgotten, 1—6. It is best therefore for a Man to enjoy the Gifts of God with chearfulness, 7—9. To be diligent in his Calling, 10. and leave the issue to God, 11, 12. The praise of Wisdom, 13—18.

1 FOr *a* all this *b* † I considered in my heart, even to declare all this *c*, that the righteous, and the wise *d*, and their works *e* are in the hand of God *f*: no man knoweth either love, or hatred, *by* all that *is* before them *g*.

† Or, *Therefore*

a Or, *Therefore*, as the *Seventy* Interpreters render it. *b* All that I have said concerning the Methods of Divine Providence towards good and bad men. *c* To make this evident first to my self and then to others, as occasion required. *d* Whom he mentions not exclusively, as if wicked men were not in God's hand, for the next clause relates both to good and bad men, but eminently, because by the course of God's Providence towards them, they might seem to be quite neglected and forsaken by God. *e* Either efficiently, all their actions and employments; or objectively, all things done to them, all events which befal them. *f* Are subject to his Power and governed by his Providence, as this Phrase is used, Prov. 21. 1. *Job.* 3. 35. compared with *Mat.* 28. 11. And therefore although we cannot fully understand the reasons of all God's Works, as he now said, *Ch.* 8. 17. yet because they are done by his unerring Hand, we may be assured that they are done both righteously and justly, and that no Man hath cause to murmur at the Prosperity of the wicked, or at the calamities of good men. *g* No Man can judge by their present and outward conditions or dispensations of God's Providence, whether God loves or hates them, for whom he loves he chastens, and permitteth those whom he hates to prosper in the World. And this Translation and Interpretation agreeth well with the following Verse. But I must confess it differs from almost all other both ancient and modern Translations. And these words with the foregoing clause are translated otherwise, and that word for word according to the Hebrew, *The righteous, and the wise, and their works are in the hand of God, also love and hatred*: (understand out of the foregoing clause, *are in God's hand.* And this may be meant, Either 1. Of God's love and hatred which he dispenseth when, and to whom, and in what manner he pleaseth. Or, 2. Of mens love and hatred, *also* their *love* and their *hatred*, the Pronoun *their* being repeated out of the former clause as is frequent in Scripture. And so the sense is, That not only mens works, as he now said, but even their inward passions or affections, which seem to be most in their own power, are as much in God's disposal as their outward actions. Then follows the last clause in the same order in which the words lie in the Hebrew Text) *No Man knoweth all*, or, *any thing which is before him.* Which I thus understand, Whereas all men and all their affections, and actions, and the events of them are perfectly known to God and disposed by him, men know nothing, no not such things as are most plain and easie and familiar to them, and can neither foresee the plainest things, nor dispose of the smallest things as they please, but all things are wholly ordered and over-ruled by God's Providence, not as men imagine or desire, but as he sees fit.

2 * All *things come* alike to all *h*: *there is* one event to the righteous and the wicked, to the good and to the clean *i*, and to the unclean; to him that sacrificeth *k*, and to him that sacrificeth not; as *is* the good so *is* the sinner *l*, *and* he that sweareth *m* as he that feareth an oath *m*.

Job 21. 23, 24. 26.

h The good and evil things of this World do equally happen to good and bad men. *i* Either 1. morally clean or holy men. Or, 2. legally, who made Conscience of keeping himself pure from all legal defilements, according to the Law then in force, and consequently from all other sins upon the same ground. *k* That worshipeth God sincerely, though it be to his cost. *l* As to all outward things. *m* To wit, customarily, unnecessarily, rashly, without due consideration and reverence, or fallly and wickedly. For otherwise that some swearing was then allowed, and in some cases required, none do or can deny. *n* Who is afraid of offending God, or abusing his Name by vain, or rash, or false Oaths.

3 This *is* an evil *o* among all *things* that are done under the sun, that *there is* * one event unto all: yea also the heart of the sons of men *p* is full of evil *q*, and madness *is* in their heart *r* while they live, and after that *they go* to the dead *s*.

* Job 21. 32, 33.

o A great trouble and temptation to a considerate and good Man. *p* Of wicked men, such as the generality of Mankind are. *q* Either 1. of grief, upon this occasion. Or, rather 2. of wickedness, as appears from the next clause, and by comparing this place with *Eccles.* 8. 11. *r* Upon this account they go on madly and desperately in evil courses without any fear of an after-reckoning. *s* After all their mad and wicked pranks in the whole course of their life, they die in the same manner as the best men do. So hitherto there is no future difference. For *Solomon* here forbears the consideration of the future life. Only he seems to intimate that as the madness, so the happiness of the wicked is ended by Death, which is more fully expressed in the following words.

4 For to him that is joined to all the living *t*, there *is* hope *u*: for a living dog is better *x* than a dead lion.

t That continueth in the Land and Society of Living men. Or, according to the reading of the Hebrew Text, *That is chosen or allotted to Life*, whom God hath appointed yet to live in the World, when he hath appointed that many others shall die; or who are *written among the Living*, as the Phrase is, *Isa.* 4. 3. which is borrowed from the custom of Cities, where men are first chosen, and then inrolled Citizens. *u* He hath not only some comfort for the present, but also hopes of further and greater happiness in this World, which men are very prone to entertain and cherish in themselves. Yea, they may have the hopes of a better life, if they improve their opportunities. But he seems to confine himself here to the present life. *x i. e.* Much happier, as to the comforts and priviledges of this World, though in other respects Death be better than Life, as was said, *Eccles.* 7. 1.

5 For the living know that they shall die *y*: but the dead know not any thing *z*; neither have they any more a reward *a*; for the memory of them is forgotten *b*.

y Whereby they are taught to improve Life, whilst they have it, to their greatest comfort and advantage. *z* To wit, of the actions and events in this World, as this is limited in the end of the next Verse. Compare *Job* 14. 21. *Isa* 63. 16. *a* The reward or fruit of their labours in this World, which is utterly lost as to them, and enjoyed by others. See *Eccles.* 2. 21. For otherwise, that there are future rewards after death, is asserted by *Solomon* elsewhere, as we have seen and shall hereafter see. *b* To wit, amongst living men, and even in those places where they had lived in great power and glory; as was noted, *Ch.* 8. 10.

6 Also their love, and their hatred, and their envy is now perished *b*; neither have they any more a portion for ever in any *thing* that is done under the sun *c*.

b They neither love, nor hate, nor envy any Person, or thing in this World, but are now altogether unconcerned in all things done under the Sun. *c* In any worldly thing. By which limitation he sufficiently insinuates his belief of their portion in the other World.

7 Go thy way *d*, * eat thy *e* bread *f* with joy, and drink thy wine with a merry heart *g*: for God now accepteth thy works *h*.

*Ch. 8. 15.

d Make this use of what I have said. *e* Thine own, the fruit of thy own labours, not what thou takest unjustly from others. *f* Necessary and convenient food. By which he excludes excess. *g* Chearfully and thankfully enjoy thy comforts, avoiding all distracting care and grief for the occurrences of this World. *h* Is gracious to thee, hath blessed thy labours with success, and alloweth thee a comfortable enjoyment of his blessings.

8 Let thy garments be always *i* white *k*; and let thy head lack no ointment *l*.

i In all convenient times and circumstances; for there are times of mourning, *Eccles.* 3. 4 & 7. 2. Compare *Prov.* 5. 19. *k* Decent, and splendid, as far as is suitable to thy condition. The Eastern People of the best sort used white Garments, especially in times of rejoycing. as *Esth.* 8. 15. Compare *Revel.* 3. 4, 5. & 6. 11. But by this whiteness of Garments, he understands a pleasant and chearful converfation. *l* Which upon joyful occasions was poured upon mens Heads, *Amos* 6. 6. *Luke* 7. 46, *Joh.* 12. 3.

9 † Live joyfully with the wife whom thou loveſt *m*, all the days of the life of thy vanity *n*, which he hath given thee under the sun, all the days of thy vanity: * for that *is* thy portion *o* in *this* life *p*, and in thy labour which thou takest under the sun.

† Heb. *see*, or *enjoy life.*

* Ch. 2. 10. & 3. 13. & 5. 18.

m So he limits him to lawful delights. Whereby it is evident that *Solomon* doth not speak this in the Person of an Epicure, as some understand it. *n* Of this vain and frail life. Which expression he industriously useth to moderate mens affections even towards lawful pleasures, and to mind them of their duty and interest in making sure of a better life, and more solid comforts. *o* Allowed to thee by God, and the best part of worldly enjoyments. *p* By which addition he is again admonishing him of seeking another portion in the future life.

10 Whatsoever thy hand findeth to do *q*, do *it* with all thy might *r*; for *there is* no work, nor device, nor knowledge, nor wisdom in the † grave *s* whither thou goest.

† Heb. *hell.* So *Gr.*

q What thou hast opportunity and ability to do in the duties of thy calling and in order to thy comfort and benefit. *r* With unwearied diligence, and vigour and expedition. Whereby he again discovers that he doth not perfuade men to an idle and sensual life, but only to a sober enjoyment of his comforts in God's fear and with an industrious profecution of his vocation. *s* Thou canst neither design nor act any thing there tending to thy own comfort or advantage. Therefore slip not thine only season.

11 I returned and saw *t* under the sun, that the race *is* not to the swift, nor the battle *x* to the strong, neither yet bread to the wise, nor yet riches to men of understanding *y*, nor yet favour *z* to men of skill *a*, but time and chance happeneth to them all *b*.

t This may have some respect to the foregoing Verse. For having prefled men to labour with all their might, he now adds by way of caution, that yet they must not be confident of their own strength, as if they were sure of success by it, but in all, above all to look up to God for his blessing without which all their endeavours will be in vain. But it seems chiefly to be added, either 1. as another instance of the liberty and power of God's Providence in the disposal of humane affairs, of which he spake above, *v.* 1. 2. 3. Or, 2. as another of the vanities of this present life. *u* Either ability to run, or success and victory in running. *x* The victory in Battle. *y* Who yet are most likely to get and to keep riches. *z* Good acceptance

acceptance and love from men. *a* Who know how to manage themselves and all affairs, whereby they are neceſſary and ſerviceable to others, and therefore moſt likely to find favour in their eyes. *b* There are ſome times or ſeaſons, unknown and caſual to men, but certain and determined by God, in which alone he will give men ſucceſs.

12 For man alſo knoweth not his time *c*; as the fiſhes that are taken in an evil net *d*, and as the birds *that* are caught in the ſnare; ſo *are* the ſons of men * Pro.29.6. * ſnared in an evil time, when it falleth ſuddenly upon Luk.12.20 them *e*.

c To wit, the time of his death, or of ſome other ſore diſtreſs which God is bringing upon him. Which is oppoſed to the time of ſucceſs mentioned in the foregoing Verſe, and man is ſaid to be ignorant both of the one and of the other. *d* That wiliſt they are ſporting and feeding themſelves, are ſuddenly and unexpectedly enſnared to their ruin. *e* When they are moſt careleſs and ſecure.

13 This wiſdom have I ſeen *f* alſo under the ſun, and it *ſeemed* great unto me *g*.

f I have obſerved this among many other inſtances and effects of Wiſdom. Which he ſeems to add for the commendation of Wiſdom, notwithſtanding its inſufficiency for Man's ſafety and happineſs without God's bleſſing. *g* I judged it very praiſe-worthy, though others deſpiſed it, as it follows.

14 *There was* a little city *h*, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

h It matters not whether this was a real Hiſtory, or only a parable to repreſent the common practices of men in ſuch caſes.

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembred that ſame poor man *i*.

i He was ſoon neglected and his great ſervice ſo far from being recompenced according to its merit, that both it and he were quite forgotten. Which may be noted as another great vanity.

* Prov. 21. 22.& 24.5. Ch. 7. 19. 16 * Then ſaid, I wiſdom *is* better than ſtrength *k*: nevertheleſs the poor man's wiſdom *is* deſpiſed *l*, and his words are not heard.

k As was manifeſt in the foregoing inſtance. *l* Becauſe men are generally vain and fooliſh, and have a greater value for outward Ornaments than for true worth.

17 The words of wiſe *men m are* heard *n* in quiet *o*, more than the cry *p* of him that ruleth among fools *q*.

m Though poor, as may be gathered both from the foregoing relation, and becauſe he is oppoſed to the *ruling fool* in the next clauſe. *n* To wit, by wiſe men: or ſhould be *heard*, as ſuch words are oft ken, as *Mal.* 1. 6. and elſewhere. For that they were not always actually heard he declared in the laſt words of the foregoing Verſe. *o* Uttered with a modeſt and low voice, to which the following *cry* is oppoſed. *p* The clamorous and ſenſleſs diſcourſes. *q* Of a rich and potent, but fooliſh Man, who hath ſome influence upon fools, like himſelf, but is juſtly neglected and his words diſregarded by wiſe men.

18 Wiſdom *is* better than weapons of war *r*: but one ſinner *s* deſtroyeth much good *t*.

r Than armed power. *s* A wicked fool. By which expreſſion and oppoſition of a *Sinner* to a *Wiſe Man* he gives us a Key to underſtand his meaning in divers places of his Books, that by *Wiſdom* he means true Piety, and by *folly*, wickedneſs: and withal ſheweth that ſin as it is the greateſt folly, ſo it is more pernicious to men than meer folly properly ſo called. *t* By his wicked counſels and courſes brings much damage and miſchief both to himſelf and others.

CHAP. X.

Obſervations on Wiſdom and Folly, 1—3. *Of Rulers,* 4—7. *Of Wrong and Injuſtice,* 8—10. *Of Talkativeneſs, Imprudence, and it's Miſchiefs,* 11—15. *Kings, hurtful, and deſirable,* 16, 17. *Of Sloth,* 18. *Feaſts,* 19. *The King muſt not be Curſed,* 20.

† Heb. *ſt es* of death. 1 † DEad flies *a* cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdom and honour *b*.

a Falling into it and abiding and being putrefied in it, eſpecially in thoſe Countries, where there were more filthy and venemous Flies, and where the Ointments were more pure, and where the Air was more hot than in theſe parts. *b* Which comes to paſs, partly becauſe all the Actions, and conſequently the Follies, of ſuch men are moſt diligently obſerved and ſooneſt diſcerned and toſſed about in the mouths of men, whereas Fools and all their carriages are generally diſregarded; and partly becauſe of that envious and malicious diſpoſition of mens minds which makes them quick ſighted to diſcover, and glad to hear and forward to declare the faults of ſuch as by their greater eminency did out-ſhine and obſcure them.

2 A wiſe man's heart *c is* at his right hand *d*; but a fools heart *is* at his left *e*.

c. i. e. His underſtanding or wiſdom. *d* Is always preſent with him and ready to direct him in all his actions. He manageth all his affairs prudently and piouſly. He mentions *the right hand* becauſe that is the chief and moſt common inſtrument of actions, which by moſt men are done with more ſtrength and expedition and orderlineſs and comelineſs by their right hand than by their left. *e* His underſtanding and knowledge ſerves him only for idle ſpeculation and vain Oſtentation, but is not at all uſeful or effectual to govern his affections and actions. He acts prepoſterouſly and fooliſhly, like one without heart, as it follows.

3 Yea alſo when he that is a fool walketh by the way *f*, † his wiſdom faileth *him g*, and he ſaith to every one *that* he *is* a fool *h*. † Heb. *fayleth*

f Not only in great undertakings, but in his daily converſation with men, in his looks and geſtures and common talk. *g* Or, *he wants an Heart*, as if he had ſaid, did I ſay, his Heart is at his left hand? I muſt recal it, for in truth he hath no heart in him. *h* He publickly diſcovers his folly to all that meet him or converſe with him.

4 If the ſpirit *i* of a ruler riſe up againſt thee, leave not thy place *k*; for * yielding *k* pacifieth *l* great offences *m*. * Prov. 15.

i The paſſion or wrath, as is manifeſt from the following word, which is oft called *Spirit*, as *Judg.* 8. 3. 2 *Chron.* 21. 16. *Prov.* 25. 28. *Eccleſ.* 7. 9. *i* To wit, in anger or diſcontent. Withdraw not thy ſelf raſhly and haſtily from his preſence and ſervice, according to the advice, *Chap.* 8. 3. Continue in a diligent and faithful diſcharge of thy duty, as becomes a Subject; do not return anger for anger, but modeſtly and humbly ſubmit thy ſelf to him. *k* Heb. *healing*, a gentle and ſubmiſſive carriage, which is of an healing nature; whereas pride and paſſion do exaſperate and widen the breach already made. *l* Heb. *maketh* them *to reſt* or *ceaſe*, preventeth or removeth them. *m* Heb. *great ſins*, either 1. ſuch ſins as the offended Ruler might commit in the proſecution of his wrath againſt thee. Or rather 2. ſuch as poſſibly thou haſt committed againſt him for which he is incenſed againſt thee; or the greateſt offences or injuries that one Man commits againſt another, and much more thoſe ſlight miſcarriages of thine towards the Ruler. Let not therefore a falſe opinion concerning his unreconcilableneſs to thee, make thee deſperate and draw thee into Rebellion.

5 There is an evil *which* I have ſeen under the ſun *n*, as an errour *which* proceedeth † from the ruler *o*. † Heb. *before.*

n I have obſerved another great vanity and miſdemeanour amongſt men. *o* So the ſenſe is like thoſe errours which Rulers commonly commit. Or rather, which is *indeed an errour proceeding from the Ruler*. For the following miſcarriage muſt needs come from thoſe who have power of conferring Honour and Power, &c. So the Hebrew, *Caph*, is not a Note of likeneſs, but of reality, as it is, *Judg.* 13. 23. *Neh.* 7. 2. *Hoſ.* 4. 4. & 5. 10. and oft elſewere.

6 Folly is ſet † in great dignity *p*, and the rich *q* ſit in low place *r*. † Heb. *in great height.*

p Fooliſh and unworthy Perſons are frequently advanced by the favour or humour of Princes into places of Higheſt Truſt and Dignity, which is a great reproach and miſchief to the Prince, and a ſore calamity to all his People. *q* Wiſe and worthy men, as is evident, becauſe theſe are oppoſed to fools in the former clauſe: ſuch as are rich in endowments of mind. The ground of the expreſſion may be this, that rich men are capable of all the advantages of men or Books for the attainment of Wiſdom, and therefore are ſuppoſed to be wiſe in ſome meaſure. *r* Neglected and deſpiſed, or removed from thoſe High places to which their merits had raiſed them.

7 I have ſeen ſervants *s* * upon horſes *t*, and princes walking as ſervants upon Earth *u*. * Prov. 19. 10.

s Men of a ſervile condition and diſpoſition, who are althogether & 30. unfit for places of Dignity. *t* Riding upon Horſes, as a Badge of their Dignity, as *Eſth.* 6. 8, 9. *Jer.* 17. 25. *Ezek.* 23. 23. *u* Which was the caſe of his own Father, 2 *Sam.* 15. 30.

8 * He that diggeth a pit *x* ſhall fall into it *y*; and whoſo breaketh an hedg *z*, a ſerpent *a* ſhall bite him. * Pſal. 7. Prov. 26.

x With this deſign that another may unawares fall into it. *y* Shall through God's juſt Judgment be deſtroyed by his own wicked devices. *z* Whereby another mans Fields, or Vineyards, or Orchards, are diſtinguiſhed and fenced, that he may either enter upon them and take away their fruits, or by that means enlarge his own adjoyning Fields. Poſſibly he may have a particular reſpect unto Magiſtrates or Rulers, whom God hath hedged or fenced in, both with his own Inſtitution of Magiſtracy, and with his Laws, ſtrictly requiring Obedience from their Subjects; and ſo he notes the danger of riſing and rebelling againſt them. *a* Which oft lurks in hedges, and bites thoſe who come within its reach.

9 Whoſo removeth ſtones *b* ſhall be hurt therewith *c*: *and* he that cleaveth wood *d* ſhall be endangered thereby *e*.

b Either 1. The ſtones which belong to others, and limit or diſtinguiſh their Grounds, of which ſee *Deut.* 27. 17. Or, 2. Great ſtones too heavy for them. Which raſhly attempt things too high and hard for them. Which ſeems better to agree with the following clauſe than the former Interpretation doth. *c* May eaſily receive hurt by the ſtones falling unexpectedly and violently upon him. *d* With an Iron inſtrument, as the manner is, he being unskilful in that art. Poſſibly he deſigns a man who cauſeth diſcord and miſchief among Friends, or in a Family, or Kingdom. *e* May peradventure cut himſelf.

10 If the Iron *e* be blunt, and he do not whet the edg, then muſt he put to more ſtrength *f*; but Wiſdom *is* profitable to direct *g*.

e To wit, the Ax whereby he cut the wood in the former Verſe, which by the danger there mentioned may be ſuppoſed to be ſharp, but now ſaith he, if it happen to be blunt. *f* Which is neceſſary to make it cut. *g* Heb. *and wiſdom*, &c. And as Wiſdom inſtructs a man in the ſmalleſt matters, ſo in this very matter of cutting of Wood, where it teaches him in this caſe to uſe his utmoſt ſtrength, ſo it is uſeful for a mans direction in all his great and weighty affairs. And ſo he inſenſibly ſlides into the commendation of Wiſdom, and the cenſure of folly, which is the principal deſign and buſineſs of this Chapter.

11 Surely the ſerpent will bite * without inchantment *h*, and † a babbler *i* is no better. * Jer. 8. 17. † Heb. *a maſter of the tongue.*

f If not ſeaſonably prevented by the Art and care of the Charmer; which practice he doth not juſtifie, but only mention by way of reſemblance. See on *Pſal.* 58. 5. *i* Heb. *a maſter of the tongue*: who like a Serpent bites ſecretly; who may be ſo called, becauſe he takes liberty to uſe his Tongue as he liſts, without any regard either to the offence of God, or to the injury of others; like them who ſaid, *Our Lips are our own*; *Who is Lord over us?* But I do not ſee either why this Phraſe ſhould be limited to the Detractor, which equally belongs to all abuſers of the Tongue in any other way; or how this particular Vice of Detraction comes to be inſerted here among things of a quite differing nature. Or, 2. Of an Eloquent Perſon, who may well be called *a Maſter of the Tongue*, or, *of Speech*, nothing being more uſual in the Hebrew, than to call a Man *Maſter* of that which he excels in, or hath a full and free power to uſe. And this clauſe is and may be rendred thus, *And* there is *no excellency* or *profit to the Maſter of the Tongue*, *i. e.* The moſt Eloquent perſon, who doth not underſtand, and in due time uſe the Charmers Art, cannot by all his eloquence afterward hinder the biting of the Serpent, or by all his eloquence afterward hinder the biting of the Serpent, or his miſchievous effects of it: And ſo this agrees with the principal ſcope of the Chapter, which is to ſhew the neceſſity and uſefulneſs of Wiſdom, and the miſchief of Folly.

12 * The words of a wiſe mans mouth are † gracious *k*: but the lips * of a fool will ſwallow up himſelf *l*. * Eccl. 10. † Heb. *Grace.*

k Heb. *Grace*; as profitable, ſo alſo acceptable to others, procuring him favour with thoſe who hear him. *l* His diſcourſes are ungracious and offenſive to others, and therefore pernicious to himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of † his talk *is* miſchievous madneſs *m*. † Heb. *before.*

m All his talk from the beginning to the end is fooliſh and miſchievous, and the more he talks, the more doth his folly appear; he proceeds from evil to worſe, and adds wilfulneſs to his weakneſs, and never deſiſts till he hath done miſchief to himſelf or to others.

14 * A fool alſo † is full of words *n*: a man cannot tell what ſhall be; and * what ſhall be after him, who can tell him *o*? * Eccl. 10. 12. † Heb. *multiplies.*

n Either 1. Talkative. Or, 2. Forward to promiſe and brag what he will do, which is the common practice of fooliſh men: he is a man of words, as we uſe to ſay. *o* Theſe words contain either 1. A Mimical Repreſentation of his folly in uſing vain Repetitions of the ſame words, ſuch as thoſe, *a man cannot tell*, &c. and *who can tell*, &c. Or 2. A confutation of folly in promiſing or boaſting of things which are wholly out of his power: For what ſhall be, no man can either himſelf foreknow, or learn it from others.

15 The labour of the fooliſh wearieth every one of them *p*, becauſe he knoweth not how to go to the city *q*.

p Fools diſcover their folly, as by their words, of which he hath hitherto ſpoken, ſo alſo by their actions, and by their endleſs and fruitleſs endeavours after things which are too high and hard for them. *q* For he is ignorant of thoſe things which are moſt eaſie and moſt neceſſary for him, as of the way to the great City whither he is going, or obliged by his buſineſs to go, which being a great and beaten road, is known even to Children and natural fools,

16 * Wo to thee, O land, when thy king *is a* child *r*: and thy princes eat *s* in the morning *t*. * Eccl. 10.

r Either 1. In Age. Or, 2. (Which is more agreeable to the following clauſe) in Childiſh Qualities, as Ignorance, Inexperience, Injudiciouſneſs, Raſhneſs, Frowardneſs, Fickleneſs, or Wilfulneſs, and the like, in which ſenſe this word is uſed, 2 *Chr.* 13. 7. compared with 1 *Kin.* 14. 21. *Iſa.* 3. 4, 12. 1 *Cor.* 14. 20. *Eph.* 4. 14. *s* Give up themſelves to eating and drinking exceſſively and intemperately, as it is explained in the next Verſe. *t* The fitteſt time for God's ſervice, and for the diſpatch of weighty affairs, and for ſitting in judgment, *Pſal.* 101. 8. *Jer.* 21. 12. Which circumſtance is added as a plain evidence of men that wholly devote themſelves to vanity and Luxury; which muſt needs occaſion groſs neglect of the great concerns of the Kingdom, the oppreſſion of the people to ſupport ſuch extravagancies, and a woful and general corruption of the people by their example, and otherwiſe; which makes him ſay, *Wo* to that people.

17 Bleſſed *art* thou, O land, when thy king is the ſon of nobles *u*, and * thy princes eat in due ſeaſon *x*, for ſtrength *y*, and not for drunkenneſs *z*. * Pſ. 104.15.

u Not ſo much by Birth, as even the worſt of Kings commonly are, and have been, as by their noble and worthy diſpoſitions, and endowments, and carriages; for ſuch an one is oppoſed to the *Child* in the former Verſe. *Sons of nobles* are put for *noble perſons*, as *the ſons of men* for men, and *the ſons of Phyſicians* for *Phyſicians*. *x* So as may further and not hinder their main buſineſs. *y* To refreſh and ſtrengthen their Natures, that they may be fit for action and buſineſs. *z* Not only nor chiefly to pleaſe their palates, and indulge themſelves in ſenſuality,

18 By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through *a*.

a That Houſe which is neglected by its owner, and not repaired, muſt needs come to ruin. Whereby he intimates, that the Church and careleſſneſs of Princes in the management of publick affairs, which is an uſual attendant upon that Luxury, of which he hath now diſcourſed, is moſt deſtructive both to themſelves, and to their people.

19 A feaſt is made for laughter, and * Wine † maketh merry *b*: but money anſwereth all *things c*. * Pſ. 104.15. † Heb. *maketh glad the life.*

b The deſign and effect of feaſting and drinking Wine, is, that Men may exhilarate their Minds with the ſociety of their Freinds, and with the uſe of the Creatures. *c* It procures not only Meat and Drink for Feaſting, but for all other things; as *the Heavens* are ſaid to *anſwer the Earth*, when they give it thoſe ſhowers which it deſires and needs to make it fruitful, *Hoſ.* 2. 21. And this clauſe ſeems to be added as an aggravation of the ſin and folly of Luxury, becauſe Princes do thereby waſte that Money and Treaſure which is ſo highly neceſſary for the ſupport and preſervation of themſelves, and of their Kingdoms, and are forced to ſqueeze Money out of their People by oppreſſive and diſhonourable and dangerous practices, that they may have more to ſpend in riotous courſes.

20 * Curſe not the king *d*, no not in thy † thought *e*; and curſe not the rich *f* in thy bed-chamber *g*, for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter *h*. * Ex 22.28. † Or, *conſcience.*

d Having ſpoken of the miſcarriages of Kings, he now gives a caution to their Subjects, that they ſhould not thence take occaſion to ſpeak irreverently or contemptuouſly of them, or wiſh or deſign any evil againſt their Perſons or Government: For though vices may be condemned, whereſoever they are, yet both Reverence and Obedience are due to Magiſtrates, as they are God's Vicegerents and Ordinances, notwithſtanding their vices, as is manifeſt from *Rom.* 13. 1, &c. 1 *Pet.* 2. 13, &c. *e* In the moſt ſecret manner, by giving way to ſuch thoughts or affections; for theſe will very probably break forth into ſuch words and practices. *f* The Princes or Governors under the King, who are commonly rich: Or any other rich men, who can oppreſs or puniſh thee by their Wealth, as well as Kings can do it by their Power. *g* Where thy Wife or Servant may hear thee, and afterwards through folly or paſſion diſcover it to thy ruine. *h* The King will hear of it by unknown and unſuſpected hands, as if a Bird had chanced to be at the window when thou didſt ſpeak the words, and did hear them, and carry the repoſt of it unto the King. It is a Proverbial expreſſion, as when we ſay, *Hedges have Ears*, and *the Walls ſpeak*. Hence Kings are ſaid to have long Ears.

CHAP. XI.

Liberality to the poor commanded. We know not what we may come to: God giveth Rain pleaſifully; and our time of doing good is ſhort: Not too much regarding Difficulties: The Providence of God is full of Myſterious Events; which muſt quicken us to Duty and Diligence, 1—6. *Life ſweet; but the days of Death ſhall be many,* 7, 8. *Young Men are Exhorted in the midſt of their delights to think of the day of Judgment,* 9, 10.

1 CAſt thy bread † upon the waters *a*; for thou ſhalt find it *b* after * many days *c*. † Heb. *upon the face of the waters.* * Deut. 15. 10. Pro. 19. 17. Mat. 10. 42

a Solomon having diſcovered diverſe vanities, and amongſt others the vanity of heaping up Riches, he now teacheth us that it is our Intereſt as well as Duty, not ſo much to lay them up, as to lay them out in pious and charitable uſes; and having taught us the true and beſt uſe of worldly things, for our preſent comfort and benefit, which is to enjoy them with a cheatful and contented Mind, he now directs us to the beſt improvement of them, for our future, and greater advantage: and having acquainted us with our duty towards our Superiors, he now directs us in our carriage towards our Inferiors, and eſpecially to ſuch of them as are poor. The ſenſe of theſe words is either, 1. *Caſt thy ſeed* (which is here called *bread*, as it is alſo *Job* 28. 5. *Iſa.* 28. 28. and elſewhere) *beſide* (for ſo the Hebrew particle, *al*, is oft uſed) *the waters*, *i. e.* either by the Rivers ſide, or in moiſt and waterſih grounds, which uſually are very fruitful. Or, 2. *Caſt* (freely and liberally beſtow) *thy bread* (*i. e.* thy Money or Proviſions, which are oft ſignified by the name of *bread*. By ſaying *thy bread*, he cautions us that we give away only that which is our own, and not that which is anothers; as they do who give either what they get from others by fraud or power, or what they owe to others, and are unable to pay, and ſo exerciſe Charity to the hindrance of Juſtice, or of the payment of their juſt debts.) *upon the waters*, *i. e.* upon thoſe poor Creatures upon whom, by reaſon of their unthankfulneſs or inability to make any returns to thee, it may ſeem to be as utterly loſt as the ſeed which a man caſts into the Sea or River. This ſenſe agrees much better, 1. With the words; for he doth not barely mention *the waters*, (for then the particle, *al*, might have been tranſlated *beſide*) but *the face*, *i. e.* the ſurface or top, *of the waters*, in which, and ſuch like caſes, *al*, conſtantly ſignifies *upon*. 2. With the deſign and ſcope of the place, which is to perſuade men to be liberal and charitable; notwithſtanding the diſcouragements which they meet with in ſo doing, of which ſee the next clauſe, and the next Verſe. *b* It ſhall not be loſt, as coverous men, or thine own corrupt heart, may ſuggeſt, but it ſhall certainly be reſtored unto thee, either by God or by Men, and that with great Honour and Advantage. This is added to prevent an objection, and to quicken us to the duty enjoined. *c* Not immediately, but in due time, and when you leaſt expect it. So you muſt be content to wait for it with Patience, as the Husbandman doth for the fruits of the Earth.

2 * Give a portion *f* to ſeven, and alſo to eight *g*, for thou knoweſt not what evil ſhall be upon the earth *h*. * Pſ. 112.9. Luk. 6. 30.

f A part of thy Eſtate or Proviſions. He alludes to the ancient cuſtom, whereby the Maſter of the Feaſt did diſtribute ſeveral parts to each Gueſt, and withall ſent portions to the poor: of which cuſtom ſee 2 *Sam.* 6. 19. *Neh.* 8. 10, 12. *Eſt.* 9. 22. *g* To as many as thou art able; a certain number for an uncertain, as, *Mic.* 5. 5. and oft elſewhere. *h* Great calamities may come, whereby thou muſt be brought to poverty, and ſo both utterly loſe that bleſſed opportunity of doing good, which now thou haſt in thine hands, whereby thou muſt gain unſpeakable Honour, and Comfort, and Advantage to thy ſelf, and moreover need the Charity of others, which thou muſt comfortably expect, either from Men, or at leaſt from the

powerful Providence of God, disposing the hearts of men to pity and help thee, if thou hast been kind and merciful to others; as on the contrary they can expect no Mercy from God or Men, who have shewed no Mercy to others. Thus he not only answers but retorts the Argument by which the covetous man excuseth his uncharitableness, because he must lay up against a rainy day.

3 If the clouds be full of rain, they empty *themselves* upon the earth *i*: and if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be *k*.

i Learn, O man, the practice of liberality from the very lifeless Creatures, from the Clouds; which when they are filled with water, do not hoard it up, or keep it to themselves, but plentifully pour it forth for the refreshment both of the fruitful field and of the barren wilderness. *k* These words contain either 1. An Argument to perfuade Men to Charity, because they must shortly fall or die, and then all opportunity of being charitable will be lost, and they must expect certainly and eternally to reap whatsoever they have sown, whether it hath been Mercy or Unmercifulness. Or rather 2. An Answer to a common Objection against it, because we are not certain whether the person who desires our Charity doth really need it, or be worthy of it. To this he answers, As a tree when it falls, either by the violence of the wind, or being cut down by its owners order, it is not considerable whether it falls Southward or Northward, for there it lies ready for the Masters use; so thy Charity, though it may possibly be misapplied by thee, or abused by the Receiver, yet being conscientiously given by thee, it shall assuredly return to thee, and thou shalt reap the fruit of it.

4 He that observeth the wind, shall not sow, and he that regardeth the clouds, shall not reap *l*.

l He who neglects or delays the necessary works of sowing and reaping, because the weather is not exactly suitable to his desires, may possibly lose his Harvest. Whereby he intimates what is easily understood out of the foregoing verses, that Men will never do good here, which is expressed by *sowing*, *Psal.* 112. 9. 2 *Cor.* 9. 6. and consequently not receive good hereafter, which is called *reaping*, Gal. 6. 7, 8. if they be discouraged and hindred from it by every doubt or difficulty, such as covetous worldlings object to themselves, that others either do not want their Charity, or will abuse it, that they may possibly need it hereafter.

‖Or, *of the wind.* John 3. 8. * Psal. 139. 14, 15.

5 As thou knowest not what *is* the way ‖ of the spirit *m*, *nor* * how the bones *n do grow* in the womb *o* of her that is with child; even so thou knowest not the works of God *p* who maketh all.

m Of the Spirit or Soul of Man, how it first comes into the body of the child in the Womb, whether from God by Creation, or from the Parents by Propagation; nor how it is united with, and so fixed in the Body that it cannot get out of it when it would, nor how and whether it goes out of the Body; all which things are great Mysteries. Others translate it, *of the wind, whence it cometh, and whither it goeth*, as is observed *Joh.* 3. 8. or how violently it will blow, or how long it will last. But the former Translation seems to agree better with the following clause. *n i. e.* The whole Body, which is elsewhere signified by the Bones, as *Psal.* 34. 20. & 35. 10. because they are a principal part, and the very foundation and support of the Body. *o* How it comes to pass that one and the same small quantity of seed should diversifie it self into skin, and flesh, and sinews, and veins, and bones, and intrals, or how it receiveth nourishment and growth. *p* What God is doing and will do with thee or others; the Counsels and Methods of God's Providence in the future time of thy Life, what evil God will send upon the Earth, *v.* 2. or what weather he will send, of which *v.* 4. how long or how little a while God will continue thy Life or Estate, and how soon God will call thee to an account. These and many other future events thou canst not foresee, and therefore thy Wisdom and Duty is to cast off all distracting cares, and distrustful fears about them, and chearfully to commit thy self, and all thy affairs, into the Hand of God in well doing.

†Heb. *shall be right.*

6 In the morning *q* sow thy seed *r*, and in the evening *q* with-hold not thine hand *s*: for thou knowest not whether † shall prosper *t*, either this or that, or whether they both *shall be* alike good *u*.

q Early and late, in all seasons and occasions: do it speedily and continually, be not weary of it. *r* Do all good works, and especially that of Alms-giving, as *sowing* is understood, 2 *Cor.* 9 6. *Gal.* 6. 7. *s* From working or giving. *t* Which shall prosper most, as the next clause explains it; the positive Degree being put for the comparative, or the Superlative, which is not unusual in the Hebrew Text. Which shall best answer thine end, or do most good to others, or which shall tend most to the comfort of thy great and last account: for thy Morning-Alms may possibly be given to an unworthy person, or to one who did not need it, and will abuse it, and thy Evening-Alms may fall upon a person of eminent worth, yea, upon an Angel in humane shape, which is remembred as a motive to Hospitality, *Heb.* 13. 2. or upon one in extream necessity, who might possibly have perished both in Soul and Body, if thou hadst not comforted and relieved him: Or, one time thou maist give with more sincere Intention, and with more tender compassion than another time, and so one will be more right and more acceptable to God than the other. *u* Equally successful to the receiver, or to the giver.

7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun *x*.

x It cannot be denied that this present Life (which is called *light*, *Job* 3 20. & 33. 30. *Psal* 56. 13. and which is expressed Synecdochically, by *seeing the Sun*, *Eccl.* 6. 5. & 7. 11.) is in it self a great blessing, and very desirable; but it is not perpetual nor satisfactory; which is here implied and expressed in the next verse.

8 But if a man live many years *y*, *and* rejoice in them all *z*; yet let him remember *a* the days of darkness *b*, for they shall be many *c*. All that cometh *d is* vanity.

y Which is a priviledge granted but to few persons comparatively. *z* And suppose he enjoy all the comforts, and escape all the imbitterments of humane Life, all his days: which also is a great rarity. *a* It is his Duty and Interest seriously to consider. *b* Of death, or of the state of the dead, which is oft expressed by *darkness*, as *Job* 10. 21. *Psal.* 88. 12, &c. and hereis opposed to the foregoing *light*. *c i. e.* Far more than the days of this short Life, especially if to the time of lying in the Grave be added that greater and utter darkness which is reserved for impenitent sinners, and which is everlasting, *Mat.* 22. 13. & 25. 30. 2 *Pet.* 2. 17. *Jud. v.* 13. And this is added for the caution of mankind, that they may not rejoice excessively in, nor content themselves with the happiness of the present Life, but may seek for something more durable, and more satisfactory. *d* All things which befall any man belonging only to this Life, whether they be comfortable or vexatious, they are but vain and inconsiderable, because they are short and transitory.

9 Rejoice *e*, O young man *f*, in thy youth, and let thy heart chear thee *g* in the days of thy youth, and walk in the way of thy heart, and in the sight of thine eyes *h*: but know thou *i*, that for all these *things* *k* God will bring thee into judgment *l*.

e This verse is to be understood either 1. As a serious Advice to this purpose, seeing Life is short and transitory, improve it to the best advantage, take comfort in it whilst you may, only do it with moderation, and the fear of God. Or rather 2. As an Ironical concession, such as are usual both in Scripture, as 1 *Kin.* 18. 27. & 22. 15. *Ezek.* 28. 3, 4. *Mat.* 26. 45. and in other Authors. For this agrees much better with the context, and with the Expressions here used. And so the sense is, I foresee what evil use some men will make of what I have now said: Things being thus, *Let us eat and drink, for to morrow we shall die*; as they also reasoned, 1 *Cor.* 15. 32. *f* He speaks to young men particularly, because they have both the greatest ability, and the strongest Inclinations to pursue sensual pleasures, and are most impatient either of Restraint or Admonition. *g* Indulge thy frolick and jolly humour, and take thy fill of delights. *h* Whatsoever thine Eye or Heart lusteth after, deny it not to them; as this Phrase is taken, *Num.* 15. 39. nor is it ever used in a good sense. Compare *Job* 31. 7. *Psal.* 81. 12. *Jer.* 18. 12. 2 *Pet.* 2. 14. 1 *Joh.* 2. 16. *i* But in the midst of thy feastings and jollity it will become thee, if thou art a reasonable Creature, to consider thy reckoning, and whether thou dost not purchase thy Gold too dear. *k* For all thy follies and sinful Lusts, which thou fleighrest as tricks of youth. *l* Will force thee to appear before his Judgment-seat, to give a serious account of all thy youthful and exorbitant courses, and to recieve that sentence which thy own Conscience will then say thou dost justly deserve. And if thou likest thy sensuality upon these terms, much good may it do thee, I do not envy thee, nor desire to partake of thy delicates.

‖Or, *anger*

10 Therefore remove ‖ sorrow *m* from thy heart, and put away evil *n* from thy flesh *o*; for childhood and youth *are* vanity *p*.

m i. e. Sensual and disorderly Lusts, which he elegantly and emphatically calls *sorrow*, with respect to the foregoing words, to intimate, that although such practices do at present gratifie and delight mens Senses and vain Minds, yet they will shortly and certainly bring a man to intolerable and eternal sorrows, which it is thy Wisdom to prevent. *m* Or as it is rendred in the margent, and by divers others, *anger*; a passion to which men are most prone in the heat of youth. Whereby he may understand either anger against him for this sharp admonition; or rather against God, who hath laid such severe restraints upon them, and threatens such punishments to them for following their own natural Inclinations. So the sense is, do not quarrel with thy Judge, but submit and make thy Peace with him by declaring War against all thy Sins. *n* All evil Concupiscences or Lusts, which though now they seem good to thee, will another day appear to be very evil and bitter things. *o* From thy bodily members. Which he mentions not exclusively, as if he would allow them their spiritual evils, but Emphatically, because young men, to whom he is here speaking, are most given to fleshly or bodily Lusts. *p i. e.* Most vain, either 1. In their temper and dispositions. Young men are frothy, and foolish, and inconsiderate, whereby they run into manifold dangers, and therefore they shall do well to hearken to the Counsels of those who by their greater Wisdom and Experience, are more capable Judges of these matters. Or 2. In their condition. The time of Youth is vanishing and transitory, and Old-age and Death will speedily come, against which every man in his wits will take care to lay in solid provisions and comforts.

CHAP. XII.

Early Piety recommended before old age come on, and death be near: Old age described; and Death, 1—7. The Conclusion; all is Vanity, 8. The Preachers end in this Book, 9—12. The sum of all Learning, Experience, and Happiness is to fear God, and keep his Commandments; because God will bring all to Judgment, 13, 14.

1 * REmember *a* now thy Creator *b* in the days of thy youth *c*, while the evil days *d* come not, nor the years draw nigh * when thou shalt say, I have no pleasure in them *e*;

* See 2 Sam. 19. 35.

a To wit, practically, or so as to fear, and love, and faithfully serve and worship him, which when men do not, they are said to forget God, *Psal.* 9. 17 & 106. 21. and in many other places. *b* The first Author, and continual Preserver of thy Life and Being, and of all the perfections and enjoyments which accompany it, to whom thou hast the highest and strongest obligations to do so, and upon whom thou hast a constant and necessary dependance, and therefore to forget him is most unnatural, and inhumane, and dissingenous. *c* For then thou art most able to do it, and thou owest the best of thy Time and Strength to God; then thou hast opportunity to do it; and thou maist not live to Old-age: then it will be most acceptable to God, and most comfortable to thy self, as the best evidence of thy sincerity, and the best provision for Old age and Death; and then it is most necessary for the conquering those impetuous Lusts and Passions which drown so many Thousands of young Men in perdition, both in this Life, and in that to come, *d* The time of Old-age, which is *evil*, *i. e.* burdensom and calamitous in it self, and far more grievous and terrible when it is loaded with the sad remembrance of a mans youthful Follies and Lusts, and with the dreadful prospect of approaching Death and Judgment, which makes him see that he cannot live, and yet dare not die, and with the consideration and experience of the hardness of his heart, which in that age is rarely brought to true Repentance, and so generally expires either in vain presumption, or in hellish desperation. *e* My Life is now bitter and burdensome to me, and worse than death: which is frequently the condition of Old-age.

2 While the sun, or the light, or the moon, or the stars be not darkned *f*, nor the clouds return after the rain *g*:

f Heb. *While the sun, and the light, and the moon*, &c. That clause, *and the light*, seems to be added to signifie that he speaks of the darkning of the Sun, and Moon, and Stars, not in themselves, or in their own Bodies, but only in respect of that light which they afford to men. And therefore the same clause which is expressed after the Sun, is to be understood after the Moon and Stars, as is very usual in Scripture in like cases. And those Expressions are to be understood either 1. Literally, of the dimsightedness of old men, by reason whereof the light of the Sun, *&c.* seems dark to them. Which seems not to agree with the Context, partly because the dimness of their sight is expressed in the next verse, and partly because both this and the following verses are wholly Allegorical. Or rather 2. Figuratively, and that either 1. Of the outward parts of the Body, and especially of the Face, the Beauty of the Countenance, the lightsom and pleasant complexion of the Cheeks, the liveliness of the Eyes, which are compared to the Sun, and Moon, and Stars, and which are obscured in Old age, as the Chaldee Paraphrast understands it. Or 2. Of the inward parts of the Mind, the Understanding, Phancy, Memory, which may not unfitly be resembled to the Sun, and Moon, and Stars, and all which are sensibly decayed in most old men. For it may seem improbable, that *Solomon* in his description of the infirmities of Old-age should omit the decays of the most noble part of Man, which are commonly incident to Old age. And yet, with submission to those worthy persons who think otherwise, it seems not necessary that he should here speak of those inward decays, partly because they are not so general in old Men as the decays of the Body are; partly because he here directeth his Speech to sensual men who are more affected with corporal than with intellectual maladies; and partly because both the foregoing and following passages concern the state of Mens Bodies and their outward condition. Or rather 3. Of external things, and of the great change of their joy and prosperity, which they had in their youthful time, into sorrow, and manifold calamities, which are usually the companions of Old-age: For this interpretation seems best to agree both with the foregoing verse, in which he describes the miseries of Old-age, and with the following clause, which is added to explain and determine those otherwise ambiguous Expressions; and with the Scripture use of this Phrase, which is the best key for the understanding of Scripture; for a state of comfort and happiness is oft described by the Light of the Sun, *&c.* as *Judg.* 5. 31. 2 *Sam.* 23. 4. *Isa.* 30. 26. & 60. 20. and a time and state of great trouble is set forth by the darkning of the Light of the Sun, *&c.* as *Isa.* 13. 9. &c. & 24. 23. *Joel* 2. 10. & 3. 15. *Mat.* 24. 29. and oft elsewhere. *g* This Phrase notes a perpetual Succession, and Reciprocation of Rain, and Clouds bringing Rain, and then Rain and Clouds again, and so without end. Whereby he expresseth either 1. The Returns or Desluctions which do abundantly and incessantly flow in and from old Men, for want of natural heat and strength to prevent or remove them. Or rather 2. The continual vicissitude of Infirmities, Diseases, and Griefs, in old Men, one Deep calling upon another, and one Affliction beginning at the end of another; whereas in young Men after Rain the Clouds are dispersed, and fair weather succeeds.

‖ Or, *the grinders* that look out of the windows *n* be darkned.

3 In the day when the keepers of the house *h* shall tremble, and the strong men *i* shall bow themselves and the grinders *k* cease *l* because they are few *m*, and those that look out of the windows *n* be darkned.

h i. e. Of the Body, which is oft and fitly compared to an house, as *Job* 4. 19. *Psal.* 119. 54. 2 *Cor.* 5. 1. Whose *keepers* here are either 1. The Ribs and Bones into which they are fastened, which are the Guardians of the inward and vital parts, which also are much weakned and shaken by Old-age. Or rather 2. The Hands and Arms, which are mans best instruments to defend his Body from the Assaults of Men or Beasts, and which in a special manner are subject to this *trembling*, by paralitical or other like distempers, that are most incident to old Men. *i* Either the Back, or the Thighs and Legs, in which the main strength of the Body doth consist, which in old Men are very feeble, and unable both for the support of the Body, and for motion. *k* The Teeth, those especially which are commonly so called because they grind the Meat which we eat. *l* To wit, to perform their Office. *m* Heb. *because they are diminished*, either 1. In strength. Or 2 In number; being here one, and there another, and not united together, and one directly against another, and consequently unfit for their work. *n* The Eyes. By *windows* he understands either 1. The holes in which the Eyes are fixed, *Zech.* 14. 12. Or 2. The Eye-lids, which, like windows, are either opened or shut. Or 3. Those Humours and Coats of the Eyes, noted by Anatomists, which are the chief Instruments by which the Eye sees.

4 And the doors be shut in the streets *o*, when the sound of the grinding is low *p*, and he shall rise up *q* at the voice of the bird *r*, and all the daughters of musick *s* shall be brought low *t*.

o Or, *towards the streets*: which lead into the streets. This is understood either 1. Literally; because men, when they are very old keep much at home, and have neither strength nor inclination to go abroad. Or rather 2. Allegorically, as all the other clauses are understood. And so *the doors* are either 1. The outward Senses, which, as doors, let in outward Objects to the Soul. Or rather 2. The Mouth, or the two Lips, here expressed by a word of the dual number, which are oft called a *door*, both in Scripture, as *Psal.* 141. 3. *Micah.* 7. 5. and in other Authors, which like a door, open or shut the way which leads into the streets or common passages of the Body, such as the Gullet, and Stomach, and all the Bowels, as also the Wind-pipe, and Lungs; which also are principal instruments both of speaking and eating. And these are said to be *shut*, not simply and absolutely, as if they did never ear, or drink, or speak, but comparatively, because Men in extream Old-age grow dull and listless, having little or no appetite to eat, and are very much indisposed for discourse, and speak but seldom. *p* Or, *because the sound*, &c. So this may be added, not as a new Symptom of Old-age, but only as the reason of the foregoing Symptom. The Sense is, When, or because the Teeth, called *the grinders*, *v.* 3. are loose and few, whereby both his speech is low, and the noise which he make in eating is but small, And this is one great cause of his indisposedness both to eating and to speaking. Some understand this of Concoction, which after a fort doth grind the Meat in the stomach, and in the other parts appointed by God for that work. But that is transacted inwardly, and Without all noise or sound. *q* To wit, from his Bed, being weary with Lying, and unable to get sleep. *r* Either 1. Upon the smallest noise. Which doth not consist with that deafness incident to old Men, and described in the next words. Or rather 2. As soon as the Birds begin to chirp, which is early in the morning, whereas Children and Young Men, can lie and sleep long in the morning. *s* All those Senses or parts of the Body which are employed in Musick and Song, as well those which make it, as the parts of and within the Mouth, as those which receive it, to wit, the Ears. *t* Shall be cast down from their former excellency; they are become incapable either of making musick, or of delighting in it.

5 Also *when* they shall be affraid *u* of *that which is* high *x*, and fears *shall be* in the way *y*, and the almond-tree shall flourish *z*, and the grashopper shall be a burden *a*, and desire *b* shall fail: because man goeth *c* to his long home *d*, and the mourners *e* go about the streets:

u The passion of Fear is observed to be most incident to old Men, of which divers Reasons may be given. *x* Either 1. Of high things, lest they should fall upon them. Or rather 2. Of high places, of going up hills or stairs, which is very irksome to them, because of their weakness, and weariness, and giddiness, and danger, or dread of falling. And this cause, together with the next may be rendred thus, and that agreeably to the Hebrew Text, *Also they shall be afraid and terrified*, (Two words expressing the same thing, which is very frequent in the Hebrew,) of that which is *high in the way*. When they walk abroad they will dread to go up any high or steep places. *y* Left as they are walking, they should stumble, or fall, or be thrust down, or some infirmity or mischief should befal them. *z* Their heads shall be as full of gray Hairs, as the Almond-tree is of white Flowers. Such Metaphors are not unusual in other Authors. Hence *Sophocles* calls a gray or hoary Head *flowry*, and again, *covered with white flowers*. *a* If it doth accidentally hop up and rest upon them. They cannot endure the least burden, being indeed a burden to themselves. But the words may be, and are by others rendred, *the locust* (as the ancient Interpreters, and many others render it; or, as ours, and some others, *the grashopper*, which comes to the same thing; for these two sorts of insects are much of the same nature and shape,) *shall be a burden to it self*. And by the *locust* or *grashopper* may be understood either 1. The old Man himself, who bears some resemblance to it, in shape, by reason of the bones sticking out, in the constitution of the Body, which is drie and withering, and in the Legs and Arms which are slender, the flesh being consumed. Or 2. The Back, which fitly follows after the Head upon which the Almond-tree flourisheth, in which the strength of the Body lay and which formerly was able to bear great burdens, but now through its weakness and crookedness, is a burden too heavy for itself. And some of the Jewish and other Interpreters understand this word, which others render *locust* or *grashopper*, to be some part of the Body, either the *Back-bone*, or the *head of the Thigh-bone*, or the *Ankle-bone*, any of which may well be said to *be heavy or burdensome to itself*, when it moves slowly and listlelly, and not without difficulty and trouble. *b* To wit, of Meats, and Drinks, and Musick, and other carnal Delights, which are vehemently desired by men in the heat of their Youth, but are unsavory to old men; of which see an instance, 2 *Sam.* 19. 35. It is true, the former Expressions are Metaphorical, but the two next following are proper, and to be understood literally, and so may this clause also. *c* Is travelling towards it, and every day nearer to it than other. *d* From this place of his pilgrimage into the Grave, from whence he must never return into this world, and into the state and place of the future Life, which is unchangeable and everlasting. *e* Either such as were hired to that end, of whom see on *Jer.* 9. 17. *Mat.* 9. 23. & 11. 17. or true Mourners, near Relations, and dear Friends, accompany the dead Corps through the streets to the Grave.

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern *f*.

f This Verse is to be understood either 1. Literally, of the ornaments of Life, such as Chains, and Jewels, and Vessels of Gold and Silver, and of the instruments by which the necessary Provisions and supports of Life are conveyed to us, such as Fountains of Water, and Pitchers, *&c.* which may be said to be loosed or broken because they are neglected as useless things to the dead man. Or rather, 2. Allegorically, of those inward parts of Mans Body which are the chief Instruments of Life, or Sense and Motion, and of the vital or animal operations, whether such from which they first proceed, or in which they are first elaborated & contained, which may fitly be compared to

a *bowl*, and *fountain*, or *cistern*; or such by which they are derived or conveyed to the several parts of the Body, which are very conveniently designed by the *cord*, and *pitcher*, and *wheel*; all which are truly said to be *loosed* or *broken*, *i. e.* dissolved, or become useless and insufficient for the performance of their several functions. This in the general. But it seems most probable that *Solomon*, who was so profound a Philosopher, and doubtless had an accurate knowledge of all the parts of mans Body, and their several offices and operations, doth by these several Expressions describe so many particular parts and offices. By *the silver cord* it is generally and most probably conceived, that he understands the pith or marrow of the back-bone, which comes from the brain, and thence goeth down to the very lowest end of the Backbone, together with the Nerves and Sinews, which, as Anatomists observe, are nothing else but the production and continuation of the Marrow. And this is most aptly compared to a *cord*, both for its figure, which is very long and round, and for its use, which is to draw and move the parts of the Body, and to *silver*, both for its excellency and colour, which is white and bright, even in a dead, and much more in a living Body. And this may properly be said to be *loosed*, or *dissolved*, or *broken*, or *removed*, as others render the word, the sense of all these Translations being the same, because it is relaxed, or obstructed, or otherwise disenabled for its proper service. And answerably hereunto by *the golden bowl* he understands the Membranes of the Brain, and especially that innermost Membrane which is called by Anatomists, *the pious mother*, because it doth with a motherly care defend the Brain, and assist and govern its actions, which insinuates itself into all the parts of the Brain, following it in its various windings and turnings, keeping each parcel of it in its proper place, and distinguishing and dividing one part from another, to prevent disorder and mischief. This is not unfitly called a *bowl*, partly because it is round, and partly because it receives and contains in it all the substance of the Brain; and a *golden* bowl, partly for its great preciousness and usefulness; partly for its ductility, being drawn out into a great thinness or fineness, as Gold is capable of being drawn forth into thinner plates than other metals can bear; and partly for its colour, which is somewhat yellow, and comes nearer to that of Gold than any other part of the Body doth. And this is well said to be *broken*, as for the reason above noted, so because upon the approach of Death it is comonly shrivel'd up, and many times broken. And as these two former clauses concern the Brain, and the animal Powers, so the two following clauses of this verse respect the Spring and seat of the vital Powers and Operations, and of the Blood, the great instrument thereof, which hath been commonly conceived, and consequently is here understood, to be the Liver, but more truly and certainly is the Heart, which is now known and confessed to be the source of the blood. And so *Solomon* here describes the chief Organs or Vessels appointed for the Production, and Distribution, and Circulation of the Blood in Man's Body. For although the Doctrine of the Circulation of the Blood hath lien hid and unknown for very many Generations together, and therefore the honour of the Invention of it is justly ascribed to a famous Physician of our Country, yet it is not improbably supposed by some, that it was well known to *Solomon*, although after his times it was lost, as doubtless many other thing were, which he wrote concerning Plants, and other things. According to this notion *the fountain* here is the right Ventricle of the heart, which is now acknowledged to be the spring of Life, and of the vital Spirits, and the *pitcher* is the veins which convey the Blood from it to other parts, and especially that arterious Vein, as Anatomists call it, by which it is transmitted to the Lungs, and thence to the left Ventricle of the Heart, where it is better elaborated, and then by the Pulse thrust out into the great Artery, called *Arteria aorta*, and by its branches dispersed into all the parts of the Body, to give them Life and Vigour, which being done, the residue of the Blood is carried back by the Veins into the right Ventricle of the Heart, whence it is disposed, as hath been now mentioned, and so runs in a perpetual round, unless it be obstructed by some disorder in the Body. And the *cistern* is the left Ventricle of the Heart, and the *wheel* seems to be the great Artery which is joyned to it, which is very fitly so called, because it is the first and great instrument of this Rotation or Circulation of the Blood, which by its Pulse is forcibly thrust out into all the parts of the Body, whence, by various windings and turnings, it returns thither again, and so is sent again upon the same journey, which in like manner it performs again and again, as long as Life and Health continue; and when any of these parts are disenabled for the discharge of their Offices, then are they fitly said to be broken. The *pitcher* may be said to *be broken at the fountain*, when the Veins do not return the Blood to the Heart, but suffer it to stand still and cool within them, whence comes that coldness of the outward parts, which is a near forerunner of Death. And the *wheel* may be said to *be broken at the cistern*, when the great Arteries do not perform their Office of conveying the Blood into the left Ventricle of the Heart, and of thrusting it out thence into the lesser Arteries, whence comes that ceasing of the pulse, which is a certain sign of approaching Death.

*Gen. 3. 19. *Num. 16. 22 & 27. 16 Job 34. 14. Isa. 57. 16. Zech. 12. 1.

7 * Then shall the dust *g* return to the earth as it was *h*: and the spirit *i* shall return unto God *k*, * who gave it *l*.

g The Body called *dust*, both for its original which was from the dust, and to signifie its vile and corruptible Nature, *Job* 4. 19. & 30. 19. *Psal.* 103. 14. *h* Whence it was first taken. He alludes to that passage, *Gen.* 3. 19. *i* The Soul of man frequently so called, as *Gen.* 2. 7. *Psal.* 31. 5. &c. because it is of a spiritual or immaterial Nature. *k* Into his presence, and before his Tribunal, that there it may be sentenced to its everlasting habitations, either to abide with God for ever, if it be approved by him, or otherwise to be eternally shut out from his presence and favour. *l* To wit, in a peculiar manner, by his creating Power; for in a general sense *God giveth to every seed his own Body*, 1 *Cor.* 15. 38. Hence he is called *the Father of Spirits*, Heb. 12. 9.

*Ch. 1. 2. 8 * Vanity of vanities, saith the preacher, all *is* vanity *m*.

m This sentence wherewith he began this Book he here repeateth in the end of it, partly as that which he had proved in all the foregoing discourse, and partly as that which naturally and necessarily followed from both the branches of the assertion now laid down, *ver.* 7.

9 And || moreover, because the preacher was wise *n*, || Or, *more* he still taught the people knowledge *o*; yea, he gave *more* wi good heed *p*, and sought out *q*, *and* * set in order *r* many proverbs *s*.

the pre *er was,* * 1 Kin.

n Which he affirmeth not out of vain ostentation, but partly to procure the more credit and acceptance to his Doctrine and Counsel here delivered; and partly to declare his Repentance for his former follies, and Gods great Mercy in restoring his Wisdom to him. *o* As God gave him this Wisdom, that he might be a teacher of others, so he used it to that end. Therefore despise not his Counsel. *p* He did not rashly and foolishly utter whatsoever came into his mind, or mouth, but seriously pondered both his matter and words. *q* Both by the exercise of his own mind, and by reading and learning from others. *r* Or, *directed or fitted*. He selected such as were most useful. *s* Excellent and wise sayings, which are oft called *Proverbs*, as was noted before upon the Book of *Proverbs*.

10 The preacher sought to find out † acceptable † Heb. words *t*, and *that which was* written *u was* upright *x*, *words* of even words of truth *y*.

delight.

t Heb. *desirable* or *delightful*, worthy of all acceptation, such as would minister comfort and profit to the Hearers or Readers. *u* By the Preacher in this and his other Books. *x* Heb. *right* or *streight*, agreeable to the Mind or Will of God, which is the rule of right, not crooked or perverse. *y* Not fables cunningly devised to deceive the simple, but true and certain Doctrines which commend themselves to mens own Consciences or Reasons; wholsom and edifying Counsels.

11 The words of the wise *z are* as goads, and as nails *a* fastened *b by* the masters of assemblies *c*, *which* are given from one shepherd *d*.

z Not of secularly or politickly wise men, but of the spiritually wise and holy men of God; of which, and not of the former, this whole context treats. *a* Piercing into mens dull Minds, and hard Hearts, and quickning and provoking them to the practice of all their duties. *b* Which do not only amuse and startle men for the present, as the wise and grave Counsels of moral Philosophers frequently do, but make powerful and abiding impressions in them; which is the peculiar effect of God's Word. *c* By the teachers of God's Church and People, whether Prophets or others, appointed by God for that work. *d* From God, or from Jesus Christ, the great Shepherd and Teacher of the Church in all Ages, by whose Spirit the ancient Prophets, as well as other succeeding Teachers were inspired and taught, *Jer.* 3. 15. 1 *Pet.* 1. 11. & 2 *Pet.* 1. 21. And this clause seems to be added partly as the reason of that admirable Harmony and Agreement which is amongst all the men of God in all ages and places, because they are all taught by one Master, and guided by the same Hand and partly to oblige us to the greater Attention and Reverence to all their Doctrines and Counsels, which we are to receive as the word of God, and not of Men only, as it is said, 1 *Thes.* 2. 13.

12 And further, by these *e*, my son, be admonished *f*: of making many books *there is* no end *g*, and much || study *h is* a weariness to the flesh *i*.

|| Or, *reading.*

e By these Wise Men, and their Words or Writings, of which he spake in the foregoing verse. *f* Take your Instructions from them, for their words are right and true, as he said *v.* 10. whereas the words of other men are false, or at best doubtful. *g* I could easily write many Books and large Volumes upon these matters, but that were an endless and needless work; seeing things necessary to be known and done, lie in a little compass, as he informs us in the next verse. *h* The reading of many Books written by learned Philosophers about these things; which it is more than probable were then extant, though since lost, which also *Solomon*, being so curious and inquisitive a person, would in all likelihood procure and peruse as far as he had opportunity. *i* It wasteth a mans strength and Spirits, and yet (which is implied) doth not satisfie the Mind, nor sufficiently recompence the trouble and inconvenience to which man is exposed by it.

13 || Let us hear the conclusion of the whole matter *k*, * Fear God *l*, and keep his commandments *m*: for this *is* the whole *duty n* of man.

|| Or, *the end of the matter, when all is heard.*

k The sum and substance of all that hath been said or written by wise men, so far as it is necessary for us to know. *l* Which is Synecdochically put here, as it is very frequently in Scripture, for all the inward Worship of God, Reverence, and Love, and Trust, and Devotedness of Heart to serve and please God, and a Lothness to offend him, and an Aptness to tremble at his Word and Judgments. *m* This is fitly added as a necessary effect and certain Evidence of the Fear of God. Make Conscience of practising whatsoever God requires, how costly, or troublesom, or dangerous, soever it be. *n* In the Hebrew it is only, *the whole*: it is his whole work and business, his whole perfection and Happiness, it is the sum of what he need either know, or do, or enjoy.

*Deut. 6. 5. & 10. 12. *Deut. 6. 24. & 10. 12. 16. 1 Cor. 4. 5. 2 Cor. 5. 9.

14 For * God shall bring every work into judgment *o*, with every secret thing *p*, whether *it be* good, or whether *it be* evil.

*Rom. 2. 16. & 14. 10.

o This is added either 1. As a reason of what he last said, *this is the whole of man*, because all men must give an account to God of all their works, and this alone will enable them to do that with joy, and not with grief. Or 2. As another Argument to press the foregoing Exhortation, *Fear God, and keep his commandments*, for you must be called to judgment about it, *&c.* *p* Not only outward and visible actions, but even inward and secret thoughts.

CANTICLES.

BEfore I come to the Explication of this Book, *some things must be premised concerning it.* 1. *That it was of Divine Inspiration is so clear and certain, that as the Jewish Writers note, none ever questioned it, although some doubted of some other of* Solomon's *Writings. And the same Arguments which prove the Divinity of other Books, are found here, such as the quality of the Pen-man, who was confessedly a man inspired by God; the Excellency and Usefulness of the Matter; the sacred and sublime Majesty of the stile; and the singular efficacy of it upon the Hearts of sober and serious Persons, who read it with due preparation; and those other Characters which are commonly known, and therefore it is needless here to enumerate.* 2. *The form of this Book is dramatical, wherein several parts or parcels of it are uttered by, or in, the Name of several Persons, which are chiefly Four, the Bridegroom and the Bride, and the Friends or Companions of the one, and of the other. Nor is it declared what or when each of them speak, but that is secretly couched, and is left to the observation of the prudent Reader, as is usual in Writings of this Nature.* 3. *The design of the Book in general is to describe the passionate Loves and happy Marriage of two Persons, and their mutual Satisfaction therein, and the blessed Fruits and Effects thereof. But then it is not to be understood carnally concerning* Solomon *and* Pharaoh's *Daughter, as some have fancied, although the occasion of this Love and Marriage may be taken from that, or rather he makes an allusion to that, but spiritually concerning God, or Christ, and his Church and People. This is sufficiently evident from the descriptions of this Bridegroom and Bride, which are such as could not with any decency be used or meant concerning* Solomon *and* Pharaoh's *Daughter, as when he is brought in like a Country Shepherd,* Chap. 1. 7. *and is called his* Brides Brother, Chap. 5. 2. *and when he gives such high and excessive Commendations to himself, as we shall see, and when she is made the* keeper of Vineyards *and of* Sheep, *Chap.* 1. 6, 8. *and is said to be smitten and abused by the Watchmen,* Chap. 5. 7. *and to be* terrible as an Army, *Chap.* 6. 4. *and to be like* Pharaoh's Horses, *and to have an* Head like Carmel, a Nose like a Tower, Eyes like Fishpools, Teeth like a flock of Sheep, *&c. Chap.* 7. 4, 5. *And there are many such like Expressions and Descriptions, which being applied to them, are abhorred and monstrous. Hence it follows, that this Book is to be understood Mystically or Allegorically concerning that spiritual Love and Marriage which is between God or Christ, and his Church, or every believing Soul. And this will be more than probable to any man who shall consider the following particulars.* 1. *That the Scriptures both of the Old and New Testament are full of Mystical and Allegorical passages; which being known and confessed, it is needless to prove.* 2. *That the Doctrine of Christ, or the Messias, and of his being the Head, and Husband, and Saviour of Gods Church or People, was well known, at least to the Prophets, and the wise and pious Israelites, in the time of the Old Testament; whereof we have many manifest and unquestionable evidences, not only in the New Testament, but in the Writings of* Moses, *in the Books of* Psalms *and* Proverbs, *and in the Prophets, as hath been noted in part, and will, God assisting, be further observed in the proper places.* 3. *That God compares himself to a Bridegroom, and his Church to a Bride,* Isa. 62. 5. *and calls, and owns himself the* Husband *of his People,* Isa. 54. 5. Hos. 2. 16, 19, 20. *In which places, by comparing these with many other Texts of Scripture, by* God, *or the* Lord, *is meant Christ, the Second Person in the God-head, who then was to come down, and since did come from Heaven to Earth, for the consummation of that eternal project of Marriage between God and his People. Which also is fully confirmed by the writings of the New Testament, which were designed for the Explication of the Old, in which Christ is expresly declared to be the Bridegroom or Husband of his Church, as* Mat. 9. 15. & 22. 2. John 3. 29. 2 Cor. 11. 2. Eph. 5. 23. Rev. 19. 7. & 21. 2. & 22. 17. 4. *That the* 45*th* Psalm, *which is a kind of abridgment of this Book, although it had its rise from, or alludes to the Marriage between* Solomon *and* Pharaoh's *Daughter, was written concerning the Messias, as all Interpreters, both Christian and Jewish agree, and concerning the mystical Marriage between Christ and his Church; of which see my notes upon that* Psalm. *From these considerations, and many others which might be suggested, and which will offer themselves to our thoughts from several passages of it, it is sufficiently manifest, that the main scope and business of this Book is to describe the mutual Love, Union and Communion which is between Christ and his Church in the various conditions to which it is liable in this World, as in the state of Weakness, and Desertion, and Persecution from foolish Shepherds, and the like,* Chap. 1. 6, 7. & 3. 1, 2, 3, 4. & 5. 2, 7, &c. *Moreover it is to be considered, that* Solomon *doth here vary his Speech, sometimes speaking of the Church in general, as one Person or Body; and sometimes of the particular Members of it, or of several Believers, both of such as really and sincerely are so, or such as profess to be so, and of their various dispositions and conditions. And hence comes the difference of Persons here mentioned, the Mother, or Spouse, and the Children, or Daughters of* Jerusalem, Sixty Queens, *and Eighty Concubines, some that are Strangers to the Bridegroom, and some that are well acquainted with him, &c. These things being premised will give great light to the several passages of this Book.*

CHAP. I.

A description of the earnest longing of the Church after Christ, 1—4. *A confession of her deformity; Prayeth for direction,* 5—7. *Christ's direction and command,* 8. *He sheweth his love to Her both for her strength and comliness,* 9, 10. *and giveth her gracious promises,* 11. *The Churches commendation of Christ both for the sweetness of Fellowship with him, and the excellency of Ordinances,* 12—17.

1 THE song of songs *a*, which is Solomons *b*.

a The most excellent of all Songs, whether composed by profane or sacred Authors, by *Solomon*, or by any other. So this Hebrew Phrase is understood in other cases, as the *holy of holies* signifies the most holy; and the highest King is called *King of Kings*; and there are multitudes of such instances, as hath been oft observed. And so this might well be called, whether you consider the Author of it, who was a great Prince, and the wisest of all mortal Men, the two *Adams* only excepted; or the Subject of it, which is not *Solomon*, but *a greater, or than* Solomon, even Christ, and his Marriage with the Church, as hath been noted; or the Matter of it, which is most lofty and mysterious, containing in it the greatest and noblest of all the mysteries contained either in the Old or the New Testament; most pious and pathetical, breathing forth the hottest flames of Love between Christ and his People, most sweet and comfortable, and useful to all that read it with serious and Christian Eyes. Nor is it the worse because prophane and wanton Wits abuse it, and endeavour to fasten their absurd and filthy senses upon some passages in it. The truth is, this Book requires a sober and pious, not a lascivious and foolish Reader: for which reason some of the ancient Hebrews advised young men to forbear the reading of it, till they were Thirty years old. *b* Which was composed by *Solomon*: but whether before his Fall, or after his Repentance, is not easie to determine, nor necessary to be known.

2 Let him kiss me with the kisses of his mouth *c*: * for † thy love *d is* better than wine *e*.

*Ch. 4. 10. † Heb. *thy loves.*

c The beginning of this Book is abrupt, and may seem disorderly; but is very suitable to, and usual in Writings of this nature, wherein things are not related in an historical and exquisite order, but that which was first done is brought in as it were accidentally after many other passages; as we see in *Homer*, and *Virgil*, and in the Greek and Latine Comedians. These are the words of the Spouse, as all acknowledg, wherein she breatheth forth her passionate Love to the Bridegroom, whom she doth not name, but only intimate by the Pronoun Relative, *him*, which is here put without and for the antecedent, as *Psal.* 87. 1. & 114. 2. *John* 20. 15. Which manner of Expression she useth because it was needless to name him, as being so well known to the person, or persons, to whom she speaks, and being the only person who was continually in her thoughts and speeches. By *kisses*, which were the usual tokens of Love and goodwill, she means nothing else but the communications and manifestations of his Love and Favour to her, as the following clause explains this; his Graces and Comforts breathed into her from the mouth and Spirit of Christ. *d* This sudden change of the person is frequent, especially in such pathetical discourses. First she speaks of him as absent, and at a distance, but speedily grows into more acquaintance with him, and by ardent desire and faith, embraceth him as present.

e Than

e Than the most delicious meats or drinks, or than all sensual delights, this one kind being Synecdochically put for all the rest, as it is *Esth.* 5. 6. *Job* 1. 13. *Prov.* 9. 2. *Eccl.* 2. 3.

3 Because of the savour of thy good ointments *f*, thy name *g is* as ointment poured forth *h*, therefore do the virgins *i* love thee.

f Because of those excellent Gifts and Graces of God's Spirit wherewith thou art replenished, and which flow from thee upon thy Members. *g* Either 1. Thou thy self, *Names* being oft put for Persons, as *Acts* 1. 15. *Rev.* 3. 4. Or rather 2. Thy fame or report, the very mention of thee, and all those things by which thou makest thy self known to men, thy Word, and particularly thine offers and promises of Pardon and Salvation made to sinners, and all thy works, both ordinary and miraculous, especially that great work of Redemption. *h* Most lovely, and acceptable, and refreshing. *i* Called *the companions* of the Bride, *Psal.* 45. 14. particular believers, who are called *Virgins*, 2 *Cor.* 11. 2. *Rev.* 14. 4. who have their senses exercised to perceive this sweetness and fulness of Christ.

*Joh.6.44. *Psa.45.14, 15. ‖ Or, *they love thee uprightly.*

4 * Draw me *k*, we *l* will run after thee *m*: the king *n* * hath brought me *o* into his chambers *p*: we will be glad and rejoice in thee *q*; we will remember *r* thy love more than wine: ‖ the upright *s* love thee.

k By thy Grace and holy Spirit effectually enclining my Heart to come unto thee, as this Phrase implies, *Jer.* 31. 3. *Hos.* 11. 4. *Joh.* 6. 44. 45. As thou hast outwardly called and invited me, so do thou inwardly move me, who am naturally averse and backward to follow thee. *l* Both I thy Spouse, and the Virgins my Companions. And this change of numbers teaches us that the Spouse in this Book is one great Body, consisting of many Members, of whom therefore he speaks sometimes in the singular, and sometimes in the plural number. *m* Will follow thee readily, and chearfully, and swiftly; which is opposed to her former sluggishness and listlessness. We will not receive thy Grace in vain, but will improve it, and co-operate with it, and stir up all our strength to serve and obey thee. *n* Christ, my Husband and Lord, the King of his Church, as he is oft called, the King of Kings, *&c.* *o* Heb. *hath caused me to come*, by drawing me as I desired. He hath answered my prayer. *p* Where I may most freely and familiarly converse with him, and enjoy him. He hath taken me into intimate communion with himself. These *Chambers* seem to note either 1. Those heavenly Mansions into which Believers are sometimes said to be brought, even in this Life, as *Eph.* 2. 6. because they have a lively Faith, and a well grounded Hope and Assurance, and some comfortable foretasts of that blessed State. Or rather 2. Those places and conditions upon Earth, in which they enjoy the special favour and fellowship of God in Christ, as the publick Assemblies, in which Christ is in a peculiar manner present, *Mat.* 18. 20. where his Word and Ordinances are dispensed, and where he poureth forth his Spirit and Blessings, and speaks great Peace, and gives forth his Loves unto his People. Yea, even the private Closets, wherein Believers enjoy much of Christ by Prayer, and Praise, and Reading, and Meditation, are such Chambers also: For it is not the Place, but the State, or Priviledge, which is here signified, and which is considerable. *q* Or, *For thee*, in, or for, thy Love and Favour to us, which is the principal cause of our Joy. *r* Or, *commemorate* or *celebrate*. This shall be the matter of our Thoughts and Discoures. *s* Those chaste and sincere Virgins mentioned v. 3. who are here opposed to hypocritical Professors.

5 *I am* black *t*, but comely *u*, O ye daughters of Jerusalem *x*, as the tents of Kedar *y*, as the curtains of Solomon *z*.

t It might be objected who art thou, that thou shouldst have or pretend to such a Royal Bridegroom, and such Honours and Favours? To this the Church answers, I confess, as to my self, and outward appearance in the Eyes of the World, I have not that Pomp and Beauty which Men admire, but *am black*, contemptible and deformed, both for my own Infirmities and Disorders, and for the scandals of some of my own Members, and for the Reproaches and Persecutions of worldly men. She alludes to the complexion of *Pharaoh*'s Daughter, who was black. *u* Yet I am *glorious within*, *Psal.* 45. 13 and comely through the Beauty which my Husband hath put upon me, by his Graces and Blessings conferred upon me, such as Justification and Sanctification, *&c.* *x* By which she understands particular Believers, whose *Mother* Jerusalem is called, *Gal.* 4. 26. who had joined themselves to her, especially young Converts and weak Christians, who were startled and offended at the contemplation of her blackness. *y i. e.* Of the wild *Arabians*, the Posterity of *Kedar*, Gen. 25. 13. who dwelt in Tents, which were black and uncomely, both in themselves, and by the injuries of the weather, to which they were constantly exposed. *z* As the Hangings wherewith *Solomon*'s House, was furnished, which none can doubt that they were most beautiful and glorious. So these two last clauses answer to the two first, and that in the same order in which they lie.

6 Look not upon me *a* because I *am* black, because the sun hath looked upon me *b*: my mothers children *c* were angry with me *d*; they made me the keeper of the vineyards *e*, *but* mine own vineyard have I not kept *f*.

a With wonder and disdain, because of my blackness, as it follows. *b* My blackness is not essential, and inseparable, but chiefly caused by the scorching beams of the Sun, *i. e.* of fore Persecutions and Tribulations, which by God's permission have befain me, which are represented by the Sun. *Mat.* 13. 6, 21. *c* False Brethren, who pretend that the Church is their Mother, when their Actions demonstrate, that God, the Husband of the Church, is not their Father; hypocritical Professors, who are, and ever were, the keenest Enemies to the true Church and People of God, *Isa.* 66. 5. *Gal.* 4. 29. false Teachers, and their followers, who by their corrupt Doctrines, and Divisions, and Contentions, which they raise, bring great mischief to the Church. See 2 *Cor.* 11. 26. *Gal.* 2. 4. *d* Or, *fought against me*, as the ancients render it, and so marred my Beauty. *e i. e.* Of their vineyards, for to these she opposeth her own, in the next clause. Having prevailed against me, they used me like a slave, putting me upon the most dishonourable and troublesom services, such as the keeping of the Vineyards was esteemed, 2 *Kin.* 25. 12. *Isa.* 61. 5. *Mat.* 20. 17. *f* They gave me such a full and constant employment in their drudging work about their Vineyards, that they left me no time to mind my own; they hindred me from doing my own duty, and from minding my own concerns. And therefore it is no wonder; if in this posture and condition I be uncomely and scorched by the Sun. But because Churches or Societies of Professors of Religion, whether good or bad, are oft called *Vineyards*, as *Deut.* 32. 32. *Psal.* 80. 8. *Isa.* 5. 1, 2, 7. this and the foregoing clause may be thus understood, that they endeavoured to seduce and corrupt the Church with false Doctrines, and Superstitious, or Idolatrous Worship, and to oblige her to countenance and maintain them, and thereby disturbed and hindred her from her proper work, which was the propagation and advancement of the true Doctrine and Worship in particular Assemblies and Persons, belonging, or to be brought in, to her.

7 Tell me, O thou whom my soul loveth *g*, where thou feedest *h*, where thou makest *thy flock* to rest at noon i: for why should I be ‖ as one k that turneth aside *l* by *m* the flocks of thy companions *n*, ‖ Or, *as that is*

g Notwithstanding all these Discouragements and Afflictions which I suffer for thy sake, and for my Love to thee. Being reproached and persecuted by others, I flee to thee, O my only Refuge and Joy, and so I beg direction and help from thee. *h* Understand *thy flock*, as *Gen.* 29. 7. & 37. 16. Seeing false Teachers and Churches bear thy Name, *Mark* 13. 21, 22. and thy true Church sometimes lies hid, *Rev.* 12. 14. discover to me which is thy true Church, and which are those Assemblies and People where thou art present, and where thine Ordinances are dispensed in purity and power, and where thou dost and wilst *command the blessing, even Life for evermore*, as it is expressed, *Psal.* 133. 3. that I may join my self to them. This is the request of particular Believers. For it must be minded, as that which will be be useful to explain many difficulties in this Book, that the Church in this Book is sometimes considered, and speaketh, or is spoken of, as one entire Body, and sometimes with respect unto, and in the name of her particular Members, and that promiscuously; and, in which of these capacities each place is to be understood, is left to the prudent and diligent Reader to gather out of the words and Context. *i* In the heat of the day, when the Shepherds in those hot Countries used to carry their flocks into shadowy places. Whereby he means the time of hot persecution, when it is hard to find and discover the true Church, partly because she is deformed by it, and partly because she is obscured and driven into the Wilderness, as is said, *Rev.* 12. 14. *k i. e.* Be really one, the particle, *as*, being here a note of truth, as it is in many other places. Why wilst thou by withdrawing thy self from me, and denying thy direction to me, suffer me, or give occasion to me to be such a one? *l* Or, *a wanderer*, or *vagrant*, like a neglected and forlorn Creature exposed both to censure and danger, from both which it belongs to thee, my Husband, to protect and save me. *m* Or, *about*, or *towards*, as this particle is elsewhere used. *n* The assemblies of corrupt and false Teachers and Worshippers, by which I am like to be enslaved, if thou dost forsake me. These he calls Christ's *Companions*, partly because they profess the name of Christ, and their conjunction with him in God's Worship; and partly because they set themselves up in Christ's stead, and usurp his Power in delivering and imposing their own Laws and Doctrines upon mens Consciences, and behave themselves like his equals or companions, not as becometh his Subjects.

8 If thou know not *n*, * O thou fairest among women *o*, go thy way forth by the footsteps of the flock *p*, and feed thy kids *q* beside the shepherds tents *r*. * Ch. 5. & 6. 1.

n To wit, where I feed my Sheep. For this is Christs answer to his Spouse or People. *o* Though thou art black in thine own and others Eyes, yet thou art very beautiful and amiable to me, as being washed white in my Blood, and beautified with my Gifts and Graces. *p* Observe and follow the paths which my Sheep had trodden before thee, of my faithful Servants, *Abraham*, and others, whose Examples are propounded for our Imitation, *Rom.* 4. 12. *Heb.* 6. 12. For the Church in all Ages is one and the same, and there is but one way for the subsistance, in which all the Saints from the beginning to the end of the World do walk, *Christ* being *yesterday, and to day, and the same for ever*, Heb. 13. 8. and *the Lamb slain from the foundation of the World*, Rev. 13. 8. *q* Take care for the feeding or teaching of all, and especially of young and weak Christians, who do and shall associate themselves to thee, whom the Holy Ghost calls *Lambs*, *John* 21. 15, 16. as here *Kids*. For although grown and wanton *Goats* are commonly used in Scripture in a bad sense, yet the *Kids* of the *Goats* do sometimes note Believers, as *Isa.* 11. 6. and *Kids* were among those Sacrifices which represented Christ, *Heb.* 9. 12, 13, 14. *r* Under the conduct, and according to the instruction of my Faithful Shepherds, or Pastors, first and chiefly those who have gone before thee, the Prophets and Apostles, and after, and in subordination to them, and to their Writings, others whom I shall raise from time to time to feed my People with Wisdom and Understanding.

9 I have compared thee *s*, * O my love, to a company of Horses in Pharaohs chariots *t*. * Ch. 2. 10, 13.

s Heb. *I have made thee like*; which may be understood either 1. Verbally, by comparing. Or 2. Really, by making a real resemblance in Quality or Condition. *t* Either 1. For comeliness; for an Horse is a very flately and beautiful Creature, and the Egyptian Horses were preferred before others, 1 *King.* 10. 28. *Isa.* 31. 1. and *Pharaohs* own Chariot-Horses were doubtless the best of their kind. Or 2. For excellent order and usefulness, as those Horses did equally and orderly draw the Chariot, and carried *Pharaoh* with ease and speed whither he designed to go. Or rather 3. For strength and courage, to overcome all thine Enemies. For Horses are famous for that property, *Job* 39. 21, &c. And the strength of the Battle was then thought to consist very much in Horses, *Prov.* 21. 31. and Chariots, and especially in a Company or Multitude of them. & 4. 1, 7. & 6. 4. Joh. 14. 1.

them. And the Church in this Book is represented not only as fair and beautiful, but also as *terrible* to her enemies, *Cant.* 6. 10. Compare *Rev.* 19. 11, 14.

10 * Thy cheeks are comely with rows of *jewels u*, thy neck *x*, with chains of gold *y*. *Gen.41.42.

u Which being fastened to the Heads of Brides, used to hang down upon and to adorn their Cheeks, according to the manner in those times. He mentions the *Cheeks* as the chief seat of Beauty: and he intimates that the Churches Beauty is not natural, nor from her self, but from the jewels wherewith Christ adorns her. *x* Which is mentioned as another visible part and seat of Beauty, *Hos.* 10. 11. But to accomodate every part and ornament named in this Book, to some particular thing in the Church, seems to have more of Curiosity and Artifice than of solidity and use. *y* Whereby, as well as by *the rows of jewels*, he may seem to design all those persons and things wherewith the Church is made beautiful in the Eyes of God, and of men, such as excellent Ministers, and Saints, righteous Laws, holy Ordinances, and the Gifts and Graces of God's Spirit, all which are given by God to the Church, and are her best ornaments.

11 We *z* will make thee borders of gold, with studs of silver *a*.

z I thy Bridegroom, with the co-operation of my Father, and of the holy Spirit. Such plural Expressions are sometimes used in Scripture concerning one God, to note the plurality of Persons in one Divine Essence, as hath been noted upon *Gen.* 1. 26. and elsewhere. *a* Beautiful and honourable Ornaments, such as those v. 10. Variety of Expressions are used to signifie the various kinds and Improvements of the Gifts and Graces which are bestowed by Christ upon the Church. The Phrase here used may be compared with that of *Apples of gold in pictures of silver*, Prov. 25. 11.

12 While the king *b sitteth* at his table, *c* my spikenard *d* sendeth forth the smell thereof *e*.

b My Royal Husband. *c* Either 1 With the spirits of just men and blessed Angels in heavenly Glory, to which Christ was advanced after his sufferings, and from which he poureth down his Spirit upon his People. Or rather 2 With me in his Gospel and Ordinances, in which Christ entertaineth his People, and is in a special, and gracious, and glorious manner present with them, *Mat.* 18. 20. & 28. 20. which also is oft represented in Scripture under the notion of a Feast or Banquet, of which see *Prov.* 9. 1, 2, 3, 5. *Isa.* 25. 6. *Mat.* 8. 11. & 22. 12. 1 *Cor.* 10. 21. *d* The Graces of his Spirit conferred upon me, and drawn forth by his powerful presence, which is here compared to those sweet Ointments which the Master of the Feast caused to be poured out upon the Heads of the Guests, of which see *Mark* 14. 3. *Luk.* 7. 38. in which Ointments Spikenard was a chief ingredient, *Joh.* 12. 2, 3. *e* Which notes the exercise and manifestation of her Graces, which is a sweet smelling favour in the nostrils of her Husband, and of her Companions.

13 A bundle of mirrh *f is* my beloved unto me *g*; he shall lie all night betwixt my breasts *h*.

f Or, *A bag of mirrh*, in which there was a considerable quantity of the Gum which droppeth from the Mirrh-Tree. Mirrh is bitter to the taste, but sweet to the smell, and therefore was ever reckoned amongst the best perfumes. See *Exod.* 30. 23. *Psal.* 45. 8. *Joh.* 19. 39. *g* He is most precious and comfortable to me, and the Author of my sweet smell last mentioned. *h* In the place where bundles or bags of Mirrh, or other perfumes hang down, being fastened about their Necks, which yet were taken away, and laid aside by night. But the Church intimates that she will not part with Christ, neither day nor night. Or this Phrase may note the Churches intimate Union with, and hearty Affection unto Christ.

14 My beloved *is* unto me, *as* a cluster of ‖ camphire *i* in the vineyards of En-gedi *k*. ‖ Or, *Cypress*

i Or, *Cypress*, as others render it. It was an odoriferous plant growing in Vineyards, and some think that it was a most pleasant kind of Vine, like that which bears Muscatella Grapes; yea some very learned men understand it of that Plant which dropped balm, which grew in, or near, the place here specified, as is affirmed not only by the Jews, but also by Pagan Writers; as *Diodorus* and *Trogus*. Nor are we concerned to know which or what it was; it being confessed and evident, that it was some pleasant and grateful Plant, and that it sets forth that great delight which the Church hath in the enjoyment of Christ. *k* A pleasant and well watered place in the Tribe of *Judah*, *Jos.* 15. 62. *Ezek.* 47. 10. where there were many pleasant Plants, whence it was called *Hazazon Tamar*, 2 *Chron.* 20. 2.

Cant.4.1. 15 * Behold, thou art fair, ‖ my love, behold, thou *art* fair *l*, thou *hast* doves eyes *m*. ‖ or, my

l This is the Speech of Christ. The words are doubled, partly to note the certainty of the thing, notwithstanding her mean and modest opinion of her self, and partly to manifest his high esteem and fervent affection for her, and to assure her, that notwithstanding all her infirmities, he was very well pleased with her. *m* Which are 1. Comely and pleasant. 2. Modest and humble, not lofty, as the looks of some other Creatures are. 3. Mild and harmless, not fierce and fiery, not looking and watching for prey, as the Eyes of ravenous Birds are. 4. Chast and faithful looking only to their Mates: so that *if any of them cast a lustful eye upon another, her companions are enraged against her, and quickly tear her in pieces*; as some natural Historians write. And such are the Churches Eyes said to be. And by *the Eyes* he seems to design partly her Looks, and outward behaviour or Conversation, and partly and chiefly the inward disposition of her Mind, which is commonly discovered, and in Scripture is oft signified by the Eye, in which sense we read of *an evil Eye*, Prov. 23. 6. Mat. 6. 23. of *a bountiful Eye*, Prov. 22. 9. of *a single Eye*, Luk. 11. 34. of *a proud* or *lofty Look*, all which signifie such tempers of Mens Minds.

16 Behold, thou *art* fair, my beloved *n*, yea pleasant *o*: also our bed *p is* green *q*.

n The Church here again speaks, and retorts Christ's words upon himself; if I am fair, it is only by thy Grace, and favourable acceptation; thou, and thou only art fair indeed, thy beauty is exquisite and perfect. *o* As thou art beautiful in thy self, so thou art amiable and pleasant in thy condescension to me, and converse with me, in communicating thy blessed Counsels, and Graces, and Comforts to me. *p* Either 1. upon which we sit at meat, as the manner then was, *Esth.* 1. 5, 6. *Ezek.* 23. 41. Or rather 2. Upon which we lie, our nuptial Bed: for the Union and Communion between Christ and his Church is here represented under the notion of Marriage. And accordingly the Bed seems to denote the place or places where the Church enjoyeth fewer fellowship with Christ, by his Spirit accompanying his Ordinances, and imparting his Merits, and Graces, and Comforts to her. *q* Is pleasant, as that colour is to the Eye; is prepared for us, being adorned with green Garlands, or Boughs and Herbs, as the manner seems to have been with Country Brides, such as the Spouse in this Book is represented to be. Or, as others, both ancient and later Interpreters, render it, *is flourishing*, *i. e.* fruitful. So it is an happy presage, that the Church should not be barren, but bring forth many Children to Christ; of which see *Isa.* 54. 1. &c. By these and the following words, the Church invites Christ to her Bed and House, where she may freely and fully enjoy spiritual Communion with him.

17 The beams of our house *are* cedar *and* our ‖ rafters *s* of firre *t*. ‖ Or, *galleries.*

r Not only strong and incorruptible, but also fragrant and delightful. Though I am in my self but a mean and rustick person, yet the House to which I invite thee, and where thou and I shall dwell together, is, by thy favour, built with Cedar. Whereby is here signified the stability of God's Church upon Earth, which is called *God's House*, 1 Tim. 3. 15. and the firmness and sureness of God's Word and Promises. *s* The lesser Beams. Or, as it is rendred in our Margent, and by others, *Galleries*, wherein we may walk. *t* Or, as the ancients and others render it, *of Cypress*, which was used in buildings, which also was strong and fragrant, and therefore suits well with Cedars.

CHAP. II.

The excellency of the Majesty of Christ, 1, *and of his Church*, 2. *The benefits which the Church receives from him*, 3. *Christ's love to his Church*, 4. *The Church sick of love*; *her Prayer for help*, 5. *His care for her in this condition*, 6. *The Hope and Calling of the Church*, 10—13. *Christ's care of the Church*, 14, 15. *The Profession of the Church, her Faith and Hope*, 16, 17.

1 I *Am* the rose of Sharon; *a* and the lilly of the valleys *a*.

a These are the words either 1. Of the Spouse, continuing her discourse. Or rather 2 Of the Bridegroom, drawing forth the Churches Affections to him. He compares himself to the *Rose* and *Lilly*, for fragancy and beauty. Nor is it in the least degree indecent, that Christ should thus commend himself, partly because his excellency is so transendently great, that he is free from all suspicion of Vanity and Self-flattery; and partly because it is suitable to the stile of such Writtings, and to the present design of recommending himself to the affection of his Spouse. He mentions *the Rose of Sharon*, which was a very fruitful place, as is evident from 1 *Chron.* 27. 29. *Isa.* 33. 9. & 65. 10. and famous for Roses, as may seem probable from *Isa.* 35. 1, 2. Or, as others translate it, *the Rose of the field*, which may note that Christ is not only pleasant and beautiful, but free and communicative, offering himself to all that come to him. The *Lilly* is a beautiful and glorious Creature, *Mat.* 6. 29. especially to one who beholds it through a magnifying Glass. He saith, *The Lilly of the valleys*, because they grew and flourished best in such low and watersih grounds.

2 As the lilly among the thorns *b*, so *is* my love among the daughters *c*.

b Compared with Thorns, which it unspeakably exceeds in Glory and Beauty. *c* So far, and much more, doth my Church or People, excel all other Assemblies or People. The title of *Daughter*, is oft given to whole Nations; whence we read of the *Daughter of Babylon*, and of *Egypt*, and of *Edom*, *&c.* *Isa.* 47. 1. *Jer.* 46. 11. *Lam.* 4. 21. These are Christ's words, to which the Spouse makes the following Reply. And it is observable here, that as Christ is here represented as a Shepherd, and the Spouse as a Country Virgin, so the similitudes here used are agreeable to that estate.

3 As the apple-tree *d* among the trees of the wood *e*, so *is* my beloved among the sons. † I sat down under his shadow *f* with great delight, and his fruit *g was* sweet to my † taste. † Heb. *I delighted and sat*

d Whose fruit is very pleasant and wholsom. *e* Which are either *down*, &c. barren, or bear ungrateful and worthless fruit. *f* Being weary and † Heb. *pa-* heavy laden with manifold sins and troubles, inward and outward, I *sat.* confidently reposed my self under his Protection (which is commonly signified by a *shadow*, as *Isa.* 4. 6. & 25. 4, &c.) and by him was defended from the scorching heat of Gods Wrath, and from the Curse of his fiery Law, and from the mischief or hurt of all sorts of distresses. *g* The benefits which I received by him, the clear, and full, and certain knowledge of Gods Will, and the way of Salvation, Adoption, and Remission of Sins, Faith and Repentance, and all manner of Grace, and Assurance of Glory. Thus he was to me both a *Sun*, *and a Shield*, as is said, *Psal.* 84. 11.

4 He brought me to the † banqueting house *h*, and his banner over me *i* was love *k*. † Heb. *house of wine.*

h Heb. *House of wine*, or, by a common Synecdoche, of feasting. By which he understands the places in which, or the means and instruments by which Believers receive the Graces and Blessings of Christ, to wit, the Holy Scriptures, Ministers, and Publick Assemblies, and all Christ's Institutions. *i* Or, *to*, or *towards me*, by the lifting up or displaying whereof I was invited and encouraged to come into him, and to list my self under him, as Soldiers are by the lifting up of a Banner or Ensign, of which see *Isa.* 11. 10. and 49. 22. *k* The Love of Christ crucified, which, like a Banner, is displaid

displaid in the Gospel, whereby Sinners are drawn and engaged to come to Christ, see *Joh.* 3. 14. and 12. 32. 2 *Cor.* 5. 14. The Motto or Device of Christs Banner was not like those of other great Generals, a Lion, or Leopard or Eagle, but *Love*, by which alone Christ made all his Conquests.

† Heb. *strew me with apples*

5 Stay me *l* with flagons *m*, † comfort me with apples *n*; for I *am* sick of love *o*.

l Or, *Support me*, keep me from sinking or fainting. The Spouse speaks this to her Bride-maids, *the daughters of Jerusalem*, as it is expressed *v.* 7. or to the servants or Friends of the Bridegroom there waiting, and to the Bridegroom himself; as a person ready to faint cries to any or all that are near to him, or her, for help. *m* With Wine, which is a good cordial, *Psal.* 104. 15. *Prov.* 31. 6, 7. and which was there present, *v.* 4. *Flagons* are here, and 1 *Chr.* 16. 3. put for *Flagons of Wine*, as it is fully expressed, *Hos.* 3. 1. or for the Wine contained in them, as the *Cup* is put for Wine, *Luk.* 22. 20. by a common Metonymy. *n* With odoriferous Apples, such as Pomgranates, or the like, the smell whereof was grateful and useful to persons ready to faint. By these Metaphors understand the application of the Promises, and the comfortable and quickning influences of the Spirit. *o* Either 1. With transports of joy, which sometimes causes a fainting of the Spirits, as *Gen.* 45. 26. 1 *Kin.* 10. 5. Or 2. With grief for his departure from her, of which we read, *Ch.* 3. 1, 2. or for fear of it. Or rather 3. With ardent desire of a stricter Union, and clearer discoveries of his Love, and perfect and uninterrupted Communion with him in Glory. That sickness is somtimes the effect of Love hath been oft observed by Physicians.

*Chap. 8 3. ‖ Or, *was.* ‖ Or, *did.*

6 * His left hand ‖ *is* under my head *p*, and his right hand ‖ doth embrace me.

p As a pillow for me to rest upon. No sooner did I cry out for help, but he was at hand to succour me, and did manifest his tender Care and dear Love to me.

† Heb. *I adjure you.* * Ch. 3. 5. & 8. 4.

7 † * I charge you *q*, O ye daughters of Jerusalem *r*, by the roes, and by the hinds *s* of the field *t*, that ye stir not up, nor awake *u* my love *x*, till he please *y*.

q This verse is spoken either 1. By the Bridegroom, who having reposed the sick Church in his Arms, chargeth them not to disturb her, *till she please*, as the last clause in this case must be rendred. Or rather 2. By the Bride, as may be gathered, 1. From the connexion because both the foregoing and following words are hers. 2. Because it was more decent for the Bride than for the Bridegroom to give this charge to the Bride maids, *the daughters of Jerusalem*; and therefore in all places in this Book, where they are mentioned, the person speaking to them is the Bride, and not the Bridegroom, and particularly *Ch.* 3. 5. & 8. 4. where this verse is repeated, and is confessedly and evidently spoken by the Spouse. *r* My Bride-maids, Friends, and Members, over whom I have Authority. *s* Either 1. By the kindness you have to those pretty and amiable Creatures, as you would not injure nor disturb them, nor drive them away, but please your selves with the sight of them, as Shepherds and Country-Damosels commonly do. Or 2. By the Example of those Creatures, which are pleasant, and loving in their carriage towards one another. *t* Which have their usual abode in the fields. *u* That you do not disturb nor offend him by your miscarriages, but permit him and me to enjoy a quiet repose. Do nothing to grieve him, or molest me. *x* My dearly beloved, called *Love* Emphatically, to express her great passion for him. So *Love* is used, *Cant.* 7. 6. and in other Authors. *y i. e.* Never, as this word, *until*, in such like Phrases, is commonly used, as *Gen.* 28. 15. 2 *Sam.* 6. 23. *Isa.* 22. 14. For neither can sin ever please him, nor can the Church bear it, that Christ should ever be offended, or that her sweet Fellowship with him should be interrupted.

8 The voice of my beloved *z*! behold, he cometh *a* leaping upon the mountains, skipping upon the hills *b*.

z Methinks I hear his voice. The Spouse being now refreshed and revived with Christ's presence, awakes out of sleep, and breaks forth into this joyful Exclamation. Christ's voice is nothing else but the word of Grace revealed outwardly in the Gospel, or the Evangelical passages of the old Testament, and inwardly to the heart of the Spouse by the Spirit of God. *a* Either 1. He is coming, or will shortly come into the World; which *Solomon* and the rest of the old Testament Prophets, and Saints, did earnestly desire and confidently expect. Or 2. He is coming to me for my support and comfort. *b* He saith, *leaping* and *skipping*, to note that Christ came readily, and swiftly, with great desire and pleasure; and he adds, *upon the Mountains and Hills*, either with respect to *Mount Zion* or *Jerusalem*, in and from which Christ first discovered himself: or to signifie Christ's fixed resolution to come in spight of all discouragements and difficulties which stood in his way: or to shew that his coming was manifest and visible to the Eye of her Faith. Or, in this Phrase he may have a respect to the *Roes* and *Harts* here following.

* Verse 7. ‖ Or, *leaps.* † Heb. *flourishing.*

9 * My beloved *is* like a roe, or a ‖ young hart *c*: behold, he † standeth behind our wall *d*, he looketh forth *e* at the window *f*, † shewing himself through the latteſs.

c Either 1. In lovelineſs. Or rather 2. In ſwiftneſs, by comparing this verſe with the former. The ſwiftneſs of roes is noted 2 *Sam.* 2. 18. 1 *Chr.* 12. 8. He is coming to me with all ſpeed and will not tarry a moment beyond the appointed and proper ſeaſon. *d* And whilſt he doth for wiſe and juſt reaſons forbear to come; he is not far from us. Though he be not yet come into the door of our Houſe, yet he ſtands behind the wall of our Houſe, and is always at hand, to give me that ſuccour and comfort which I do or may need and deſire. Both this and the following Phraſes ſeem to note the obſcure and imperfect manner and degree of Chriſt's manifeſting himſelf to his People, either 1. Under the Law, in compariſon of his diſcoveries in the Goſpel. Or 2. In this Life, in compariſon of what he will do in the future Life. *e* From his high and heavenly palace towards me, to watch over me and refreſh me with the proſpect of his favour. *f* This Phraſe and that, *through the latteſs*, intimate that the Church doth indeed ſee Chriſt, but, as *through a gloſs, darkly*, as it is ſaid even of Goſpel-Revelations, 1 *Cor.* 13. 12. and was much more true of legal Adminiſtrations.

10 My beloved ſpake *g*, and ſaid unto me, Riſe up *h* my love, my fair one, and come away *i*.

g Invited and called me outwardly by his Word, and inwardly by his Spirit. *h* Shake off ſloth and ſecurity, and diſentangle thy ſelf more fully from all the ſnares of this World, and of thy own Luſts, that thou maiſt be more ready to come to me, and more fit for my embraces. *i* Unto me, and with me; follow me fully, ſerve me more perfectly, labour for a nearer Union, and more ſatisfying communion with me.

11 For lo, the winter *k* is paſt, the rain is over, *and* gone.

k Which made the ways in ſome ſort unpaſſable, and ſo might ſeem to hinder or affright thee from coming to me. This *winter*, and the following *rain*, may be underſtood either 1. Of worldly Tribulations, which he intimates to be paſt and gone, to wit, ſo far that they ſhall not deſtroy nor hurt the Church, but on the contrary do her much good, both by multiplying her Members, and increaſing her Graces, and promoting her Eternal Happineſs. Or rather 2. Of ſpiritual Troubles ariſing in the Minds and Conſciences of Sinners, from a deep ſenſe of the guilt of Sin, the Juſtice and Wrath of God, the Sentence and Curſe of the Law; all which made them afraid to come unto God, and deſirous, if poſſible, to run away from him. But, ſaith Chriſt, I have removed this great impediment, God is ready to be reconciled, and therefore caſt off all diſcouragements and excuſes, and come unto me.

12 The flowers appear on the earth *l*, the time of the ſinging *of birds m* is come, and the voice of the turtle *n* is heard in our land *o*.

l This and the following clauſes are here alledged as evidences of the Spring time, which, in the myſtical and principal ſenſe, ſeems to ſignifie the day of Grace, or the glad tidings of Salvation propoſed to Sinners in the time of the Law, by Types, and Shadows, and Promiſes, but much more clearly and fully in the Goſpel, and all the diſcoveries and communications of Gods Grace to Mankind in holy Ordinances, in the Gifts, and Graces, and Comforts of the Holy Spirit, vouchſafed unto, and appearing in Believers, as Buds and Bloſſoms do in the Spring time. *m* When Birds ſing moſt freely and ſweetly, as they do in the Spring. Or, as the ancient Tranſlators render it, *of cutting or cropping*, not Trees, which agrees not with that ſeaſon, but the flowers laſt mentioned; for Noſegays, or other uſes. *n* Which changeth its place according to the ſeaſon, as is obſerved, *Jer.* 8. 7. and by all other Writers, who affirm that it diſappears in Winter, and appears in the Spring, as ſome other Birds alſo do; but this ſeems particularly to be mentioned, becauſe it doth not only give notice of the Spring, but alſo doth aptly repreſent the Spirit of God, which even the Chaldee Paraphraſt underſtands by this *Turtle*, which appeared in the ſhape of a Dove, and which worketh a Dove-like Meekneſs, and Chaſtity, and Faithfulneſs, in Believers. *o* In *Immanuels Land*, as *Canaan* is called, *Iſa.* 8. 8. in the Church.

13 The fig-tree putteth forth her green figs *p*, and the vines, *with* the tender grape, give a *good* ſmell *q*. Ariſe my love, my fair one, and come away *r*.

p Which it ſhooteth forth as ſoon as it doth Leaves, in the Spring-time, *Matth.* 24. 32. *q* Which, though not ſtrong, is pleaſant and grateful, and given by it in the progreſs of the Spring. *r* Theſe words are here repeated, to ſhew both the Churches infirmity, and indiſpoſition, which needs ſo many Calls and Arguments to preſs to neceſſary and advantageous a Duty; and Chriſts tender compaſſion her weakneſs, and fervent deſire of converſe with her.

14 O my dove *s*, *that art* in the cleſts of the rock *t*, in the ſecret *places* of the * ſtairs *u*, let me ſee thy countenance *x*, * let me hear thy voice *y*; for ſweet *is* thy voice, and thy countenance *is* comely *z*.

* Ezek. 41. 7. * Ch. 8. 13.

s So the Church is called, partly for her Dove-like Temper and Diſpoſition, becauſe ſhe is chaſte, and mild, and harmleſs, &c. and partly for her Dove-like Condition, becauſe ſhe is weak, and expoſed to Perſecution, and given to Mourning, as Doves are, *Iſa.* 38. 14. & 59. 11. *Ezek.* 7. 16. and ſubject to many Fears, and therefore forced to hide her ſelf in Rocks, as it follows, *t* Where ſhe hid her ſelf, either 1. For fear of her Enemies, whom to avoid ſhe puts her ſelf into the Protection of the Almighty. Or 2. Out of Modeſty, and an humble ſenſe of her own Deformities, and Infirmities, which makes her endeavour to hide her ſelf even from her Beloved, as aſhamed to appear in his preſence, which is frequently the caſe of God's People, eſpecially after falls into ſin. And this ſenſe ſeems to be favoured by the following words, in which Chriſt relieveth her againſt ſuch diſcouraging thoughts. *u* In the holes of craggy and broken Rocks, which reſemble ſtairs. So the ſame thing is here repeated in other words. *x* Be not afraid nor aſhamed to appear before me, come boldly into my preſence and acquaint thy ſelf with me. *y* Thy Prayers and Praiſes *z* Thy Perſon and Services are accepted by me, and are amiable in my ſight.

15 Take *a* us * the foxes *c*, the little foxes *d*, that * ſpoil the vines *e*: for our vines *have* tender grapes *f*.

* Ezek. 13. 4. Luke 13. 32.

a The Bridegroom gives this charge to his Bridemen or Friends, whoſe Office it is to attend upon him, and to obſerve his Commands. 32. By whom he underſtands thoſe Magiſtrates and Miniſters to whom, under Chriſt, the cuſtody of the Vineyards, to wit, the Churches principally belong. Theſe he commands to *take* the Foxes, *i. e.* to reſtrain them from doing this miſchief. *b* Heb. *for us i. e.* at our inſtance, and for our common good, as this ſpoiling of the Vines was injurious and grievous to them both. *c* The diſturbers of the Vineyard, or the Church, Seducers or falſe Teachers, who are fitly compared to *Foxes* here, and *Ezek.* 13. 4. partly to diſtinguiſh them from great Tyrants and Perſecutors, who are compared to *wild Boars*, or other *wild Beaſts*, Pſal. 80. 13 as to *Lions*, 2 Tim. 4. 17. and partly for their fox-like qualities and actions, becauſe they are very crafty

crafty and deceitful, 2 *Cor.* 11. 13, 14. *Eph.* 4. 14. and very miſchievous alſo, *Ezek.* 34. 2, 3. 2 *Tim.* 2. 17. *Tit.* 1. 10, 11. 2 *Pet.* 2. 2. He mentions *Foxes*, becauſe theſe abounded in that Country, as is manifeſt from *Judg.* 15. 4. *Pſal.* 63. 10. *Lam.* 5. 18. &c. but under them he comprehends all noxious Creatures, upon the ſame reaſon. *d* This he adds, not as if the great Foxes were excuſed or exempted, but for more abundant caution, to reach the Church to prevent Errors and Hereſies in the beginnings of them before they ſpread, and grow ſtrong and incurable. *e* Which Foxes do many ways, as thoſe who write of them have obſerved, by gnawing and breaking the little Branches and Leaves, and the Bark, by digging holes in the Vineyards; and ſo ſpoiling the Roots, by eating the Grapes, and other ways. *f* Which gives us hopes of a good Vintage, and which are eaſily ſpoiled, if great care be not uſed to prevent it.

16 * My beloved *is* mine, and I *am* his *g*: he feedeth among the lilies *h*.

* Ch. 6. 3.

g Theſe are the words of the Bride, who having come to him upon his gracious Invitation, now maketh her boaſt of him, and of that intimate Union and Communion which was between them. *h* Either 1. He feedeth his flock in ſweet and lovely Paſtures, where there is not only Herbage to feed them, but Lilies to delight them. Or rather 2. He feedeth himſelf, *i. e.* he abideth and refreſheth himſelf amongſt his faithful People, which are compared to *Lilies*, above *v.* 2. and *Hoſ.* 14. 5. as Chriſt alſo is here, *v.* 1.

* Ch. 4. 6. 17 * Until the day † break, and the ſhadows flee away *i*: turn *k* my beloved, and be thou * like a roe, or a young hart *l* upon the mountains ‖ of Bether *m*.

† Heb. *blow.* * Ch. 2. 17. & 4. 6.

i Until the morning of that great and bleſſed day of the general Reſurrection and Judgment, when all the ſhadows, not only of Ignorance, and Sin, and Calamity, but even of all Ordinances, and outward Adminiſtrations, ſhall ceaſe, and make way for the immediate enjoyment of my Beloved. And this clauſe may be joined, either 1. With the foregoing words, and ſo the ſenſe is, Chriſt doth and will abide with his Church as long as this Life and World laſts; which agrees with Chriſt's Promiſes of being with his Church to the end of the World, *Mat.* 28. 20. But neither that nor this place imply that Chriſt will then forſake his People, but only ſecures God's People againſt that which was the chief, if not only, matter of their fear, to wit, leſt Chriſt ſhould leave them, and caſt them off in this Life, which if he did not, they were aſſured that hereafter, they ſhould *be ever with the Lord*, 1 Theſ. 4. 17. For it is well known, and hath been oft obſerved already, that the word, *until*, doth not always exclude the time to come. Or 2. With the following words. *Turn thou my Beloved until the day break*, &c. *k* Return to me. For although Chriſt had come to her, and ſhe had gladly received and embraced him, yet he was gone again, as is here implied, and evidently appears from the next following verſe. Which ſudden change is very agreeable both to the nature and method of ſuch dramatical Writings, and amatorious Tranſactions, and to the ſtate of God's People in this World, where they are ſubject to frequent changes and viciſſitudes of Chriſt's withdrawing from them, and returning to them again. *l* In ſwiftneſs; make haſt to help me, for I am ready to faint. *m* A place in the Land of Promiſe, poſſibly the ſame called *Bithron*, 2 *Sam.* 2. 29. where it ſeems thoſe Creatures were in great abundance, or where they were commonly hunted, and ſo being purſued, they made all poſſible haſte to eſcape.

CHAP. III.

The Church ſeeking Chriſt, 1—3. Her great joy ſhe findeth him, 4. Her charge to the Daughters of Jeruſalem, not to awake Her Beloved, 5. The manner of Chriſts coming out of the Wilderneſs, 6. His Bed, Guard and Chariot, 7—9. Its Maker, Matter, and Furniture, 10. An invitation of the Faithful to the Kingdom of Glory, 11.

1 BY night on my bed *a* I ſought him *b* whom my ſoul loveth, I ſought him *c*, but I found him not *d*.

a Either 1. In a time of Tribulation, which is commonly ſignified by the *Night*, and ſometimes by a *Bed*, as *Revel.* 2. 22. Or 2. When I expected to find him; for the Huſband who by his occaſions is oft forced to be abſent from his Wife in the day time, but at night returns to her, and beds with her. Or 3. When others compoſe themſelves to reſt and ſleep, my Thoughts were troubled and my Affections were working towards him, and I was very deſirous to enjoy him. *b* I ſought for Chriſt's gracious and powerful Preſence, in, and by the Word, and Prayer, and Meditation. *c* This repetition notes her perſeverance and unwearidneſs in ſeeking him. *d* For he had withdrawn himſelf, and the manifeſtations of his Love from me, either becauſe I had not ſought him diligently, or becauſe I had abuſed his favour, or to try and exerciſe my Faith, and Patience, and Love, and other Graces.

2 Now I will riſe *e* and go about the city *f* in the ſtreets, and in the broad ways *g*, I will ſeek him whom my ſoul loveth: I ſought him, but I found him not *h*.

e I will immediately apply my ſelf to ſeek him, without whom my bed can give me no reſt nor comfort. *f* The City of God, the Church in which Chriſt reſides. *g* Not finding him in private Prayer, and Meditation, I ſought him in the places of publick Aſſemblies, and Ordinances; for the People frequently met together in the ſtreets, not only for civil, but for religious ends, 2 *Chron.* 32. 6. *Neh.* 8. 1, 3, 16. *Prov.* 1. 20, 21. *Luk.* 13. 26. *h* He ſaw fit ſtill to delay the diſcoveries of his Grace, partly to chaſtiſe my former folly, partly to try my ſincerity and conſtancy, and partly that he might be more welcome when he came to me.

3 * The watch-men *i* that go about the city *k*, found me *l*: *to whom I ſaid m*, Saw *ye* him whom my ſoul loveth *n*?

* Ch. 5. 7.

i The Miniſters of Chriſt, and Rulers of the Church, who are often called *Watch-men*, as *Iſa.* 62. 6. *Ezek.* 3. 17. and elſewhere. *k* To prevent diſorders and dangers by night. *l* Whilſt they walked round about the City, according to their duty. *m* Without either fear or ſhame, as being tranſported and wholly ſwallowed up with Love. *n* She doth not name him, becauſe ſhe thought it needleſs, as ſuppoſing that a Perſon of ſuch tranſcendent excellency could not be unknown to men in that publick capacity. Their anſwer is not mentioned either becauſe they gave her no anſwer, at leaſt no ſatisfactory anſwer, or becauſe by their ſilence ſhe gathered that they were unable, or unwilling to inform her; and being eager in the purſuit of her beloved, ſhe *would* not loſe time in impertinent diſcourſes with them.

4 *It was* but a little that I paſſed from them, but I found him o whom my ſoul loveth: I held him, and would not let him go *p*, until I had brought him into my mothers houſe *q*: and into the chamber of her that conceived me *r*.

o Chriſt met me, and manifeſted his Love to me, according to his Promiſe made to thoſe that ſeek him conſtantly and diligently, *Prov.* 8. 17. *Mat.* 7. 7. &c. *p* Being taught by my late experience how doleful a thing it was to loſe him, and how hard it was to find and recover him when he was loſt. *q* That there I might entertain and embrace him, and gain my Mothers conſent, and to proceed to the conſummation of the Marriage. She ſaith her *Mothers*, rather than her *Fathers*, Houſe, becauſe the Men and the Women had ſeveral and ſeparated apartments in the Houſe. For the myſtical meaning which is the principal ſenſe intended in this Book, as the Spouſe here, and in many other places of this Book, ſignifies particular Believers, ſo her Mother is the univerſal Church, or the true *Jeruſalem*, which hath its riſe from *above*, *which is the Mother of us all*, Gal. 4. 26. in which Chriſt and Believers are united, and have ſweet communion together in holy Ordinances, into which Believers are ſaid to bring Chriſt by Faith, and Prayer, and the preparation of their Hearts for him, whereby they invite and in ſome ſort ingage Chriſt to go with them into the publick Aſſemblies, and there to give them his Loves, although otherwiſe it is Chriſt who properly brings Believers into the Church. But all particulars in Allegorical Scriptures, are not to be ſtrictly urged, as all learned Interpreters agree, many being added only for the decency of the Allegory. *r* Chriſt is as it were the Father that begets, and the Church the Mother that conceiveth and bringeth forth Believers.

* Ch. 2. 7. & 8. 4.

5 * I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that you ſtir not up, nor awake *my* love till he pleaſe *s*.

s This verſe is repeated from *Ch.* 2. 7. where it is explained. The Spouſe exhorts her ſelf, and all her Fellow-Members to be very circumſpect, leſt by any unkind or provoking carriage, they ſhould give Chriſt any cauſe to depart from them. He is ſuppoſed to allude to the cuſtom of awakening the Bridegroom and Bride by Songs and muſical inſtruments.

* Ch. 8. 5. 6 * Who is this *t* that cometh out of the wilderneſs *u* like pillars of ſmoak *x*, perfumed *y* with myrrh and frankincenſe, with all powders of the merchant *z*?

t The perſons ſpeaking ſeem to be the Daughters of *Jeruſalem*, who upon occaſion of the Brides Speech to them, make this reply, or the Friends of the Bridegroom: The perſon ſpoken of is the Spouſe or Bride. *u* From the Country, which in compariſon of Cities, is oft called a *Wilderneſs*, as *Iſa.* 42. 11. *Luk.* 1. 80. & 3. 2. and elſewhere, from whence we little expected to ſee ſo beautiful and glorious a Bride to come, ſuch Perſons being uſually bred in Courts or noble Cities. This Phraſe implies that Believers were, and were to be called out of the World, which for its barrenneſs, and diſorder, and repleniſhment with wild Beaſts, may fitly be compared to a Wilderneſs, and not only out of the Holy Land, which was as the Garden of God, but alſo out of the Gentile-World, which in Prophetical Writings is frequently deſcribed under the notion of a *Wilderneſs*, as *Iſa* 35. 1. & 43. 19, 20. Withal he ſeems to allude to the People of *Iſrael*, which to the wonder and aſtoniſhment of all thoſe parts came up out of the Wilderneſs into *Canaan*. *x* To which the Church may not unfitly be compared, partly for its excellent order and comely proportions, partly for its direct and conſtant motion towards Heaven, and partly to imply that though ſhe was really and inwardly glorious, yet ſhe was outwardly obſcure and deſpicable in the eyes of the World. Poſſibly the words may be rendred thus, *as* with (which particle is very frequently underſtood, as hath been ſhewed in divers foregoing Texts) *Pillars* or *a Pillar* (for the plural number is oft put for the ſingular) *of ſmoak*. And ſo the ſenſe may be either 1. Being conducted out of the Wilderneſs as by a Pillar of ſmoak going before them, as the Iſraelites were led through the Wilderneſs to *Canaan*, by *a Pillar of Cloud and Fire*, Exod. 13. 21, 22. Or rather 2. Attended with many Prayers and Praiſes, and other holy performances, which are perpetually aſcending from her, and offered by her unto God. So he alludes to thoſe Pillars of ſmoak which all the day long aſcended from thoſe numerous Sacrifices which were offered in the Temple, which alſo was a Type of the Prayers of the Saints offered by Chriſt unto his Father, as may be gathered from *Rev.* 8. 3, 4, 5. But this I only propoſe. *y* This doth not belong to the *Pillars*, as appears by the difference of the numbers in the Hebrew words, *the Pillars* being plural, and this word ſingular, but to the Perſon, to wit, the Spouſe, who is ſaid to be that perfumed, partly for her good Name or Renown, which is compared to perfumes, *Eccl.* 7. 1. partly for her excellent Virtues and religious Services which are pleaſant and acceptable to God, and to Angels, and Men; and partly for the Merits and Graces of Chriſt, which are a *ſweet ſavour* to God, *Eph.* 5. 2. and wherewith ſhe is enriched and beautified. *z* Which are fetched by the Merchants from *Arabia*, or other remote parts of the World for the uſe of perfuming.

7 Behold, his bed *a*, which is Solomons *b*, threeſcore *c* valiant men *are* about it, of the valiant of Iſrael *d*.

a Theſe are the words either 1. Of the Bride-men, who ſpake *v.* 6. and here continue their ſpeech, and from the admiration of the Bride proceed to the admiration of the Bridegroom. Or 2. Of the Spouſe, who being admired by the Bridemen, turns their Eyes and

Thoughts to the Bridegroom, and directs them to the study of his excellencies, and intimates that all her comfort and safety is from him. The *Bed*, the place of rest and conjugal converse, seems to denote the Church, which is comely through Christ's Beauty, and safe by his Protection, in which Christ is glorified, and Believers enjoy sweet fellowship with him, both here in the Church militant, and especially hereafter in the Church triumphant. *b* Which is the Bed, not of an ordinary Man, but of a great King, whom *Solomon* represents or typifies, and who is greater than *Solomon*. Nor is it hard to understand the *Messias* under the name of *Solomon*, his Type and Progenitor, seeing he is, upon the same reason called *David*, *Jer.* 30. 9. *Ezek.* 34. 23. and elsewhere, especially considering that this whole Book is by the confession both of Jewish and Christian Interpreters to be mystically understood. *c i. e.* very many, the certain number being put for an uncertain, as is frequent. *d* He alludes to *Solomon's* Guard, or Watchmen, whereby he designs all those Creatures, whether Angels Princes, Ministers, or others, whose Ministry God useth for the Protection of his Church.

8 They all hold swords, being expert in war: every man *hath* his sword upon his thigh *e*, because of fear in the night *f*.

e Is prepared and ready to fight, as this Phrase notes, *Exo.* 32. 27. *Psal.* 45. 3. *f* To prevent those dangers and mischiefs which are most frequent, and most dreadful in the night season. *The night* may note either 1. The time of Tribulation, Temptation, or Desertion; Or 2. The whole time of this Life, which may well be called *night* in respect of that Ignorance and Error, and other kinds of Darkness wherewith it is attended, as the future Life is compared to a *day*, this Life being the only time wherein such a Guard is necessary.

9 King Solomon made himself a ‖ chariot *g* of the wood of Lebanon *h*. ‖ Or, *bed.*

g In which the Royal Bridegroom and Bride might ride together in State, as the manner was in the nuptial solemnities of such Persons. By this *Chariot* he seems to understand the Word of Christ dispensed by his Ministers in the Church, whereby both Christ is exalted and rides triumphantly in the World, conquering his Enemies, and subduing the World to the Obedience of the Gospel, and all Believers are carried with safety and comfort through this present evil World into those blessed Mansions of heavenly Glory. *h i. e.* Of Cedars, for which *Lebanon* was famous: which wood being incorruptible doth fitly signifie *the Word of the Gospel, which endureth for ever*, 1 Pet. 1, 25. and is called *the everlasting Gospel*, Rev. 14. 6. in oppositon to the Legal institutions, which were to continue only *until the time of Reformation*, as we read *Heb* 9. 10.

10 He made the pillars thereof *i* of silver, the ‖ bottom *k* thereof of gold, the covering *l* of it of purple *m*? the midst *n* thereof being paved *o with* love *p*, † for the daughters of Jerusalem *q*. ‖ Or, *bed.* † Heb. *from the daughters.*

i Whereby the Chariot is either supported or adorned. Which may signifie either 1. Ministers, who are called *Pillars*, Gal. 2. 9. and that of silver, because they are, or should be, pure and precious like silver. Or 2. The firmness and certainty of Christ's Word, both of his Doctrines and Promises, which also are *pure as silver*, Psal. 12. 6. Although there is no necessity that either this or the following particulars should be distinctly applied to several things in or about the Gospel; but this in the general may suffice, that as all these particulars are added to shew the perfection and Beauty of the Chariot, so they do imply that Christ's Word is every way amiable, and perfect, and able to make the man of God perfect. *k* Either 1. The couch or seat, which was made of, or covered with cloath of Gold. Or 2. The under and lower part, which was at least covered with pure Gold. Whereby he may seem to understand the foundation of the Word and Promises, which is either God's Covenant, or Christ's Mediation, in whom all the Promises are Yea and Amen. *l* Either 1. The curtains whereby Persons in the Chariot are covered or hid from the sight of the People. Or rather 2. The uppermost part of it, either in the outside or the inside of it. Some render the word, *the seat or seats*. *m* Which represents Christ's Blood, which is our Propitiatory or covering to shelter us from God's Wrath. *n* The inward parts, especially those between the upper and lower parts, which have been already mentioned. *o* Covered and adorned. *p* With beautiful and lovely Ornaments, such as curious Embroidery, enriched with Gold and precious stones: *Love* being here put for lovely Objects, as *Fear* is oft put for terrible things, as hath been oft noted. Whereby we may understand the Love of Christ to the Sons of Men, or his lovely Life, and Death, and Resurrection, *&c.* which is the most amiable part and matter of the Word or Gospel. *q* For their delight and comfort, who are all concerned, and bear a part in this Marriage.

11 Go forth *r*, O ye daughters of Zion *s*, and behold king Solomon *t* with the crown wherewith his mother crowned him *u* in the day of his espousals *x*, and in the day of the gladness of his heart *y*.

r The Bride, to wit, the Church, bids particular Believers *go forth* to see this sight. Whereby is implied, that Christians must go out of the World, to wit, in affection, and out of themselves, by denying themselves, and putting off the old man, their corrupt Nature, if they desire to see and enjoy Christ. *s* The same with *daughters of Jerusalem*; for *Zion* and *Jerusalem* are oft times promiscuously used in Scripture. *t* Looking in and through him upon the *Messias*, who is *the King of Peace*, and of whom *Solomon* was an illustrious Type *u* Which being applied to *Solomon*, may design either 1. The Crown Royal, wherewith *his Mother*, *Bathsheba*, is said to have *crowned him*, because *Solomon* was crowned by *David's* Order upon her suggestion, and by virtue of his Promise confirmed by an Oath to her, 1 *Kin.* 1. 16, &c. Or 2. That Garland or Crown which was usually worn in nuptial solemnities, as may be gathered from *Ezek.* 16. 12. and is expressly affirmed by divers ancient Writers. But being applied to Christ, it notes that Honour and Glory which was given to him, which though principally done by his Father, yet is here ascribed to his *Mother*, *i. e.* to the universal Church, or Congregation of Believers, which in respect of his Humanity may be called his *Mother*, partly because he was born in, and of her, and one of her Members, and therefore was subject to her Institutions, whence she is represented as a Woman in travel, bringing forth a Man-child, to wit, Christ, *Rev.* 12. 1—5. and partly because in a Spiritual sense she is said to conceive and bring forth Christ in particular Believers, *Gal.* 4. 19. And this Mother may be said to *crown* Christ, both because it is the great design and business of the Church to advance Christ's honour in the World, and because she brings forth Believers, whom Christ esteems as *his Crown and Glory*, as God calls them, *Isa.* 62. 3. *x* When the Church is betrothed or married to him, *Jer.* 2. 2. *Hos.* 2. 19. 2 *Cor.* 11. 2. which is done when the Covenant is made or confirmed between them, or when faithful persons are converted and united to Christ, and more compleatly when they are received by Christ into his more full and immediate fellowship in the Kingdom of Glory. *y* When he *rejoiceth over his Bride*, as the Phrase is used, *Isa.* 62. 5. So this is the same thing expressed in other words. The Conversation and Salvation of sinners is the joy of Christ, as appears from *Isa.* 53. 11. *Luk.* 15. 32. and many other places of Scripture.

CHAP. IV.

Christ commendeth his Church for her beauty, 1—7. *He calleth her to go with him*, 8. *Manifesting his Love and Affection for her*, 9. *A further commendation of her*, 10—15. *She prayeth for the effectual operation of his Holy Spirit on her to make her fruitful*, 16.

1 *Behold *a*, thou *art* fair *b*, my love, behold, thou *art* fair *c*, thou *hast* doves eyes *d* within thy locks *e*: thy hair *f is* as a * flock of goats *g*, ‖ that appear from *h* mount Gilead *i*. *Ch. 1. 15. & 5. 12. *Ch. 6. 5. ‖ Or, *that sit*

a These and the following words are evidently spoken by the Bridegroom to, and concerning, his Spouse. *b* Not in thy self, but by my beauty, being cloathed with my Righteousness, and adorned with all the Graces of my Spirit, which I acknowledge to be in thee. *c* He repeats it both to confirm the Truth of his Assertion, and to shew the sincerity and fervency of his Affection to her. *d* Thou art harmless, chaste, *&c.* as appears by thine Eyes, which commonly discover the temper of the Mind or Person. See more of this Phrase *Ch.* 1. 15. And whereas the beauty of the Spouse is here described in her several parts, we need not labour much about the Application of each particular to some distinct Member or Grace of the Church, this being the chief design of this description of a Bride which is beautiful in all points, to shew that compleatness and absolute perfection which the Church hath in part received, and shall more fully receive from Christ in the future Life. Yet because the Church is a Body, consisting of divers Members, and enriched with variety of Gifts and Graces, I know no reason, but the several parts of this description may have a more special regard to one or other of them. And to her *Eyes* may here note either 1. Her Teachers, who are *instead of Eyes* to her, as the Phrase is, *Num.* 10. 31. whence they are called *Seers* and *Guides*, &c. Or 2. The disposition of her Mind or Heart, which is compared to the *Eye*, Mat. 6. 22. 23. and is oft discerned in the Eye. *e* Which being decently composed make the Eyes appear more amiable; withal this intimates the modesty of her Looks: her Eyes are not wanton, and wandring, or lofty, but sober, and humble, and confined within their proper bounds, looking directly upon her Husband, not looking asquint upon other Lovers, nor minding other Gods or Christs. If the *Eyes* signifie Teachers, the *Locks* may note the People assembled together to hear their Teachers, to whom they are a great Ornament when they thrive by his Teaching. *f* The Hair of thine Head, which is a great Ornament to the Female Sex, 1 *Cor.* 11. 15. This *Hair* may signifie either 1. The inward Thoughts and Meditations: Or rather 2. The outward Conversation, and visible fruits of Holiness, which do greatly adorn the Professors and professionof Religion, as Hair doth the Head, as is implied 1 *Tim.* 2. 9. 10. 1 *Pet.* 3. 3, 4, 5. *g* Which are comely and orderly in going, *Prov.* 30. 29, 31. and afford a goodly prospect. Or rather, *as* the hair (which word is here to be understood, as appears both from the comparison itself, and from divers places where *Goats* are put for *goats hair*, as it is in the Hebrew Text, *Exod.* 25. 4. & 26. 7. & 35. 26.) of a *flock of goats*, which in these parts was of extraordinary length, and thickness, and softness, and comeliness, and much more like to the Hair of a Man or Woman than the Hair of our Goats is, as is evident both from Scripture, as *Gen.* 27. 16. 1 *Sam.* 19. 13. and from the Testimony of other ancient Writers, as *Apuleius*, *Martial*, &c. *h* That feeding there, or coming down thence, or going up thither, shew themselves evidently to those who stand below it, or near them. Or, as it is rendred in our margent, and by others, *that eat*, or *graze of*, or *upon*. *i* Which he mentions as a very fruitful place, and fit for the breeding of all sorts of cattel, as is manifest from *Num.* 32. 1. *Jer.* 50. 19. *Mich.* 7. 14. and especially of Goats, partly because it was an hilly and woody Country, and partly because it abounded with rosinous, and oily, and gummy Trees, as appears from *Gen.* 37. 25. *Jer.* 8. 22. & 46. 11. wherewith the Goats are much delighted, as *Dioscorides* observes. And some affirm that the Hair of these Goats, was commonly of a yellow colour, as may seem probable from *Sam.* 19. 13, 16. compared with 1 *Sam.* 16. 12. and from *Cant.* 7. 5. which also was in ancient times esteemed a beauty in Men or Women, as the Learned know.

2 Thy teeth *are* like a flock *k* of *sheep that are* even shorn *m*, which came up from the washing: whereof every one bear twins *n*, and none *is* barren among them *o*.

k Numerous and placed in due order. *l* Which is here fitly supplied out of *Cant.* 6. 6. where it is expressed. *m* Smooth and even, as also clean and white, whereas unshorn sheep retain much filth in their wool, even after their washing. *n* Which seems to note the two rows of Teeth, like Twins, one directly answering to the other; which is a great part of the Beauty or comeliness belonging to the Teeth. Not let any wonder to hear of *sheep bearing Twins*; for that there were many such in the Eastern Countries is apparent, not only from holy Scripture, but also from the express Testimony of *Aristotle*, and other ancient Writers. *o* Not one Tooth is lacking. By the *Teeth* some understand the Teachers, which may be compared to Teeth, because they prepare, and as it were chew spiritual Food for the People, and to such Teeth as are here described for their great number and excellent order, and for that purity and fruitfulness which is required of them, others understand some gracious qualification or action of the faithful, either their Faith, which is compared to eating *Joh.* 6. 41. &c. and elsewhere, which also purifies the Heart and Life, and produceth good works in abundance; or their Meditation or Study of God, and of his Word, whereby, like the clean Beasts under the Law, they chew the cud; which also much promotes their purity and fertility. But, as I said on the first verse, there is no need of a distinct Application of every particular, as it is in Parables, where many things are added for decency, which belong not to the main scope, and therefore are neglected in the interpretation of them. The scope of this place is only to set forth the Churches perfection and beauty by the resemblance of a beautiful Woman, and one part of beauty consists in the colour and order of the Teeth.

3 Thy lips *are* like a thread of scarlet *p*, and thy speech *is* comely *q*: * thy temples *r are* like a piece of a pomgranate *s* within thy locks *t*. *Ch. 6. 7.

p Fine, and smooth, and soft, and round, and red, in which the beauty of the Lips consisteth. *q* Which is added partly as another ingredient of an amiable Person; and partly to explain the foregoing Metaphor. The Communication or Discourse of Believers is edifying, and comfortable, and acceptable to God, and to serious men. Compare *Psal.* 45. 2. *Col.* 4. 6. *r* Under which doubtless he comprehends the cheeks, which are joined to them, and in which a great part of beauty lies, which therefore would not have been omitted in this description. *s* In which there is a lovely mixture of red and white. This may note both the Churches beauty and her modesty, which sheweth itself by blushes in those parts when she hath fallen into any sin, as the highest Believers in this World sometimes do. *t* A further evidence both of beauty and modesty. See on *v.* 1.

4 Thy neck *s is* like the tower of David *t* built for an armory, whereon there hang a thousand bucklers, all shields of mighty men *u*.

s This may seem to represent the Grace of Faith, by which we are united to Christ, as the Body is to the Head by the Neck, and through which Christians receive their spiritual Food, and consequently their strength and ability for action. *t* Round, and smooth, and white, long, and streight, and upright, firm, and strong; and moreover adorned with chains of Gold or Pearl, or the like Ornaments. All which things as they set forth the beauty of the Neck, so they may signifie the various excellencies and uses of Faith. By this *Tower* he understands either 1. The strong hold of *Sion*, of which see 2 *Sam.* 5. 9. Or rather 2. Some other Tower built by *David*, when he repaired, and enlarged, and fortified his Royal City, 1 *Chr.* 11. 8. and used by him as an Armory. See *Neh.* 3. 19, 25, 26, 27. *u* Either 1. Such as are fit and reserved for the use of mighty Men. Or 2. Such as had been used either by themselves, or by their Enemies, from whom they took them by force, and were hung up there as Trophies or Monuments of Victory. Which is added to shew that the Church is not only beautiful and glorious, but also strong and victorious over all her Enemies, and to intimate the great power and exploits of Faith, of which read *Heb.* 11. and which is compared to a *shield*, Eph. 6. 16. A *thousand* is here put indefinitely for a great number.

5 * Thy two breasts *x are* like two young roes that are twins, which feed among the lilies *y*.

x Another part in which beauty consists, *Ezek.* 16. 7. By which some understand the two Testaments, or the two Sacraments: but these are rather Christ's than the Churches Breasts. Others, the Churches fervent Love to Christ, and to all the Saints, for the Breasts signifie Love, *Prov* 5. 19. *Cant.* 1. 13. Others her fruitfulness, both in good works, and in bringing up Children unto Christ, like a Nurse with her Breasts. But the following similitude seemeth not to respect the use of the Breasts, or the Love which is signified or manifested by them, but their comeliness. And therefore this is generally to be understood of the Churches Beauty in all parts, as hath been said. *y i. e.* In the fields where Lilies grew, as is evident both from *Mat.* 6. 28. where they are called *the Lilies of the field*, and from other Scriptures, and from the Testimony of other Writers. The *Lilies* being white and swelling, and the *Roses* of a reddish colour, and their Bodies being hid from sight by the Lilies, their Heads only appearing above them, bear some resemblance to the red nipples appearing in the top of the Lilie white Breasts. But we must remember that this Book is a sacred Pastoral, and the Bridegroom is represented as a Shepherd, and the Bride as a Country-Maid, and therefore such similitudes are used as are agreeable to Persons of that Quality, and such are usual in prophane Writers of this kind, as the learned have observed. They are compared to *Roes* for their loveliness, of which see *Prov.* 5. 19. to *young* ones for their smalness, which in Breasts is a beauty, to *Twins* for their exact likeness.

6 * Until the day † break, and the shadows flee away *z*, I will get me to the mountain of myrrh, and to the hill of frankincense *a*. *Ch. 2. 17.

z These words are uttered by the Bride, *Ch.* 2. *v.* 17. and here returned by the Bridegroom as an Answer to that Request. And this place may be understood either 1. Of the day of the Gospel, when all legal shadows shall vanish: Or 2. Of the day of Glory, or of the general Resurrection, when all manner of shadows and Ordinances shall cease. Till which time either the Spouse *feeds among Lilies*, as was now said, *v.* 5. or the Bridegroom *gets him to the Mountains*, &c. as it follows. For the words are by most joined with the foregoing, and by some with the following clause. *a* Either 1. To the Temple at *Jerusalem*, which is oft and fitly expressed by the name of a *mountain* or *hill*, because it was built upon a Mountain, and which may be called *a Mountain of Myrrh* and *Frankincense*, because of the abundance of Myrrh and Frankincense which was there used and offered; in which place the Church was to feed, and Christ would continue his presence until the dawning of the Gospel-day. Or 2. To my Church upon Earth, which was typified by the Mountain of *Moriah*, and the Temple upon it, and which in prophetical Writings is called *a Mountain*, as *Isa.* 2. 2, 3. *Mich.* 4. 1, 2. and elsewhere, and which may well be called a *Mountain of Myrrh and Frankincense*, both for the acceptable services which are there offered to God, and for the precious Gifts and Graces, and Comforts of the Holy Spirit, which are of a sweet smelling savour to God and Men, and which there, and there only, are poured forth. Thus Christ directs his Bride, to with particular Believers, where they may find and enjoy him, namely in his Church and Ordinances.

7 * Thou *art* all fair *b*, my love, *there is* no spot in thee *c*. *Eph.* 5. 27.

b It is needless to mention the several beauties of all thy parts, for in one word thou art wholly beautiful; and it may be said more truly of thee than it was of *Absalom*, 2 Sam. 14. 25. that from the sole of thy Foot to the crown of thy Head there is no blemish in thee. *c* Which is not to be understood simply and absolutely, as if the People of God were really perfect, and free from all sin, but either 1. Comparatively, no such spot or blemish as is in worldly men, or, as is inconsistent with true Grace, of which *Moses* speaks, *Deut.* 32. 5. Or 2. In regard of God's gracious acceptation, in which respect he is said, not to *behold iniquity in* Jacob, *Num.* 23. 21. God doth not look upon them with a severe Eye, as they are in themselves, but in and through Christ, in whom he accepts them as if they were perfect, partly because it is their chief design, desire, and endeavour to be so, and partly because Christ hath undertaken to make them so, *Eph.* 5. 25, 27. and they shall one day be such.

8 Come with me *d* from Lebanon *e*, *my* spouse *f*, with me from Lebanon: look *g* from the top of Amana *h*, from the top of Shenir * and Hermon *i*, from the lions dens, from the mountains of the leopards *k*. *Deut.* 3. 9.

d Unto the Mountains of Myrrh, *&c.* mentioned *v.* 6. *e* A known Mountain in the North of *Canaan*, which is sometimes mentioned as a pleasant and glorious place, as *Cant.* 5. 15. *Isa.* 35. 2. *Hos.* 14. 6. &c. in regard of its goodly Cedars; and sometimes as a barren Wilderness, as *Isa.* 29. 17. and seat of Wild Beasts, as 2 *Kin.* 14. 9. &c. Which latter sense seems more agreeable, both to the opposition which is here tacitly made between this Mountain and the *mountain of Myrrh*, and to the quality of the other mountains here joined with *Lebanon*, and to the last clause of the verse. *f* This is the first time that Christ gives her this name, which he now doth both to encourage and oblige her to go with him. *g* To the place to which I invite thee to go, which from those high Mountains thou mayst easily behold, the sight of which will certainly enflame thee with desire to go thither. He alludes to *Moses* his beholding the promised Land from mount *Pisgah*. *h* Not that *Amana* which divided *Syria* from *Cilicia*, which was too remote from these parts, but another of that name not far from *Lebanon*. *i* Which may be the names of two tops of the same Mountain, as *Horeb* and *Sinai* seem to have been. Or, *Shenir*, or (the copulative, *and*, being put disjunctively for *or*, as it is in many places, which have been observed before) *Hermon*, for this Mountain is called both *Shenir* and *Hermon*, Deut. 3. 9. and the latter name, *Hermon*, may be added to the former, as being better known to the Israelites. *k* From these or other such like Mountains, which are inhabited by Lions and Leopards, Which seems to be added as an Argument to move the Spouse to go with him, because the places where now she was, were not only barren, but also dangerous, as being the Habitations of Tyrants and Persecutors, and wild or salvage People, who are oft described by the names of wild Beasts, whose natures they have, and whose practices they imitate.

9 Thou hast ‖ ravished my heart *l*, my sister *m*, my spouse; thou hast ravished my heart with one of thy eyes *n*, with one chain of thy neck *o*. ‖ Or, *taken away my heart.*

l I am overcome with thy beauty, and therefore am so desirous of thy company. *m* So he calls her, partly because both he and she had one and the same Father, to wit, God, yea, and Mother too, being both at this time born in and of the Common wealth and Church of *Israel*; and partly to shew the greatness of his Love to her, which is such as cannot be sufficiently expressed by any one Relation, but must borrow the Perfections and Affections of all to describe it. *n* With one glance of one of thine Eyes. By which Phrase he intimates the Modesty and Humility of the Church, which was ashamed or afraid to look fully and directly upon the Bridegroom with both her Eyes, and withal alludes to the ancient custom of Virgins, who used to cover their Faces with a veil, and to look out only with one of their Eyes for the direction of their Steps. By this *one Eye* he seems to mean that fundamental Grace of Faith, by which Christians look upon Christ, and discern his beauty, and which is precious in the sight of God and of Christ. *o* With one of those other Graces and Perfections wherewith thou art adorned. How then should I be ravished if thou didst discover both thine Eyes, and thy whole Countenance, and all thy excellent Gifts and Graces!

10 How fair *p* is thy love *q*, my sister, *my* spouse! * how much better *is* thy love than wine *r*! and the smell of thine ointments *s* than all spices! * Ch. 1. 2.

p How amiable and acceptable to me. *q* I do not disdain thy love, as I might do, but take it kindly, and prise it highly. *r* Of which see on, *Ch.* 1. 2, 4. *s* Of the Gifts and Graces of God's Spirit, wherewith thou art anointed. Compare *Isa.* 61. 1. 1 *Joh.* 2. 20, 27.

11 Thy lips, O *my* spouse, drop *as* the honey-comb: honey and milk *is are* under thy tongue *x*, and the smell of thy garments *y is* like the smell of Lebanon *z*.

x Thy Speeches both to me in Prayer and Praises, and to men for their Edification, are highly acceptable to me. *u* Words more sweet and comfortable than Honey or Milk. *x* By which Phrase he may possibly intimate, that her words were not uttered in Hypocrisie, or with evil design, as many fair and smooth Speeches are, but proceed from her very heart which is under her Tongue, as *mischief* is said to be *under his Tongue*, Psal. 10. 7. who devised it in his Heart. *y* Of that Righteousness wherewith I have cloathed and adorned thee. Christ and the Graces of the Spirit are oft compared to Garments, as *Rom.* 13. 14. *Eph.* 4. 24. 1 *Pet.* 5. 5. *z* Which is also mentioned and commended

mended, *Hos.* 14. 6. which must needs be very sweet and grateful in regard of the great numbers of sweet-smelling Spices and Trees which grew in that Mountain.

† Heb. *barred.*

12 A garden *a* † inclosed *b* *is my* sister, *my* spouse: a spring *c* shut up *d*, a fountain sealed *e*.

a For Order and Beauty, for pleasant Walks, and Flowers, and Fruits. *b* Either 1. Defended by the care of my Providence: Or, 2. Reserved for my proper use. She will not admit of other Lovers, either false Teachers, or worldly Lusts, but keeps her self close for me. She is chast, and pure, and modest, as Virgins are or should be. *c* Either 1. For others, sending forth the wholsom streams of saving Doctrine, for the refreshing, and healing, and cleansing of those who receive it. Or 2. Within her self, being well watered, *i.e.* replenished with Spiritual Graces and Blessings, which are frequently compared to Waters, both in the Old and New Testament, as *Isa.* 44. 3. *Joh.* 4. 10. & 7. 38. for which the Church is compared to a *watered Garden*, or *Spring of water*, Isa. 58. 11. *d* Either 1. To preserve it from all pollution, or injury: Or 2. To reserve it for the use and service of its owner, for which reason Springs were shut up in those Countries where water was scarce and precious, as *Gen.* 29. 3. *e* The same thing is here repeated in other words.

13 Thy plants *f* *are* an orchard *g* of pomgranates, ‖ Or, *cypress* with other pleasant fruits, ‖ camphire with spikenard *h*.

f The plants of thy Garden, Believers which are planted in thee. *g* Are like the plants or fruits of an Orchard, which are pleasant to the Eye, and delicious to the tast or smell, such as are here mentioned in the following words. Whereby he signifies the variety and excellency of Gifts and Graces in the several members of the Church. *h* Which he mentions both here with *camphire* or *cypress*, and in the next verse with *saffron*, because it is mixed with both these, and being so mixed, yieldeth the more grateful smell.

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincese *i*, myrrh and aloes, with all the chief spices,

i Such Trees as produce Frankincense. Or, as others, both ancient and modern, render it, *Trees of Lebanon*, such Sweet smelling Trees and Plants as grew in *Lebanon*, of which see above on *v.* 11.

15 A fountain of gardens, a well of living waters *k*, and streams from Lebanon *l*.

k These are the words either. 1. Of the Bride, who returns this Answer to the Bridegroom. Thou calleſt me a Fountain, but in truth thou only art that Fountain from whence I derive all my streams of comfort: Or rather 2. Of the Bridegroom, who hath hitherto been speaking to and of the Church, and still continues his Speech. He seems to add this by way of correction to, or exposition of what he said, *v.* 12. Though my Spouse be in some sort a Fountain shut up or sealed, yet that is not so to be understood as if she kept her Waters to her self, for she is like a Fountain or Well of living or running water, which floweth into Gardens, and maketh its Flowers and Plants to grow and flourish. The Church conveyeth those Waters of Life which she receiveth from Christ unto particular Believers and Congregations. *l* Like those sweet and refreshing Rivers which flow down from Mount *Lebanon*, of which *Jordan* is one.

16 Awake *m*, O north-wind, and come thou south, blow upon my garden *n*, *that* the spices thereof may flow out *o*: let my beloved come into his garden *p*, and eat his pleasant fruit *q*.

m Or, *Arise*, either 1. To be gone, as being commonly hurtful to Plants and Gardens: Or rather 2. To come, as the next clause explains it: For both the North-wind and the South wind have their several uses in Gardens, the former to purge and cool the Air, and to bring fair weather, the latter to warm and moisten the Earth, and cherish the Plants. And these Winds may signifie the several Dispensations either of Gods Providence, or rather of his Spirit, which is compared to the wind, *John* 3. 8. whereby the following effects are produced. *n* This Verse is spoken by the Spouse, as appears from the last clause of it. And she calls the Garden both *hers* and *his*, because of that oneness which is between them, *ch.* 2. 15. whereby they have a common Interest one in anothers person and concerns. *o* That my Graces may be exercised to thy Glory, the Edification of others, and my own comfort. *p* Let Christ afford his gracious presence more and more to his Church. *q* And let him delight himself in that Service and Glory which is given to him, both by the religious Worship, and by the holy conversations of his People.

CHAP. V.

Christ answereth the Church's invitation, and sheweth her the delight he took in her fruit, 1. *She acknowledges her negligence to Christ in not opening the door,* 2—6. *Of the harsh usage she met with,* 7. *She tells the Daughters of Jerusalem she is sick of Love to Christ,* 8. *Their question concerning him,* 9. *A description of Christ by his Graces,* 10—15. *in whom she boasteth,* 16.

I Am come into my garden *a*, my sister, *my* spouse; I have gathered my myrrh with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk *b*: eat, O friends *c*, drink, ‖ Or, *and* ‖ yea, drink abundantly, O beloved.

a This is the Bridegrooms Answer to her Request, delivered in the next foregoing words. *b* I have eaten of my pleasant fruits, as thou didst desire. I have taken notice of, and delight in the service and Obedience of my People. *c* The friends of the Bridegroom. Whereby he understands either 1. The holy Angels and glorified Saints, who in a sublime and spiritual sense may be said to eat and drink in Heaven, the happiness whereof is frequently represented under the name and notion of a Feast: Or rather 2. Believers or Members of the Church militant upon Earth, who by the Argument of Christs gracious presence with them, and acceptation of their works signified in the last words, are here invited and encouraged with great freedom and chearfulness to eat and drink their spiritual Food, to feed upon Gods Holy Word and Sacraments, to eat the Flesh and drink the Blood of the Son of God, who here gives them an hearty welcome to this Feast.

be drunken. with love.

2 I sleep *d*, but my heart waketh *e*: *it is* the voice of my beloved *f* that knocketh *g*, *saying*, Open to me *h*, my sister, my love, my dove my undefiled *i*: for my head is filled with dew *k*, *and* my locks with the drops of the night *l*.

d Heb. *I was asleep*, *i. e.* I was dull, and sluggish, and insensible of his kind Expressions, and offers of Grace. *e* Yet in my very sleep my thoughts were running upon my Beloved, as is not unusual in such cases, which at last awakened me. Thus she implies the conflict which was between the Flesh and the Spirit, and the Spirits Victory in the Combate. *f* Between sleeping and waking I fancied that I heard his voice. *g* By his Word, and Providence, and Spirit, at the door of mine Heart, desirous that I would receive him by Faith and Love. Compare *Rev.* 3. 20. *h* Inviting me to accept of his gracious Offers, and to let him into my Soul. *i* This heap of kind compellations signifies Christs sincere and fervent Affection to his People, notwithstanding her manifold imperfections and infirmities. The title of *Dove* signifies her Chastity and constant Faithfulness to her Husband, for which Doves are famous. How she is undefiled see on *ch.* 4. 7. *k* Whilst I wait without thy door. He alludes to the custom of Lovers, which oft and willingly suffer such inconveniencies for their hopes and desires of enjoying their Beloved, and signifies his sufferings for the Churches good. *l* The dew which falls in the end of the night, or towards the morning, whence it is called *morning dew*, Hos. 6. 4.

3 I have put off my coat *m*, how shall I put it on *n*? I have washed my feet *o*, how shall I defile them?

m My day-cloaths, as persons use to do when they go to rest. *n* It is inconvenient and troublesom to do it at this time. Thus she tacitly reflects upon the Bridegroom for coming to her so unseasonably, and giving her such disturbance, and puts him off to another time, and excuseth her non-admission of him by her present indisposition, and the difficulty of the thing required of her. *o* Which the Eastern people commonly did when they went to Bed, partly to cool their Feet, and partly to cleanse them from that dust and sweat which they had contracted in the day time by Labour and Travel, as being used to go barefoot.

4 My beloved put in his hand by the hole *of the door* *p*, and my bowels were moved ‖ for him *q*. ‖ Or, (as some read)

p He assayed to open the door. When his Word would not prevail, his Spirit, which is called *the finger of God*, Luk. 11. 20. *in mt.* compared with *Matt.* 12. 28. wrought inwardly upon my Conscience, and affected mine heart. *q* With compassion for him and his sufferings, and with affection to him: for both these ways is this Phrase oft used, as *Job* 37. 1. *Phil.* 2. 1, 2. &c.

5 I rose up to open to my beloved *r*, and my hands dropped with myrrh *s*, and my fingers *with* † sweet smelling myrrh, upon the handles of the lock *t*. † Heb. *passing over.*

r I repented of my former drowsiness and neglect, and went forth to receive him. *s i. e.* With Oil or Ointment made of Myrrh, which either 1. She had taken out of her own stock to prepare her self for the entertainment of the Bridegroom: Or rather 2. Dropped from the Bridegrooms hand upon the door in great abundance, when he *put it into the hole of the door*, *v.* 4. and consequently upon her hands and fingers when she touched the door to open it. By which she signifies that Christ though he withdrew himself from her, yet left a sweet savour behind him, infusing into her, and stirring up in her the Graces of the Spirit, such as Repentance, which is bitter as Myrrh, earnest desire after Christ, &c. *t* Heb. *with Myrrh passing* or *flowing upon the handles of the lock*, which place the Bridegroom had touched when he attempted to open it. *sing. or nom. ning about* Neh. 1. 8. *Heb.*

6 I opened to my beloved, but my beloved had withdrawn himself *u*, *and* was gone *x*: my soul failed *y* when he spake *z*: I * sought him *a*, but I could not find *b* him; I called him, but he gave me no answer *b*. * Ch. 3. 1.

u Denied me his gracious and comfortable presence, as a just punishment for my former neglect and folly. *x* Either she repents the same thing to shew how deeply she was affected with it: Or this is added to imply that he had not only stepped aside, but was quite gone away. *y* Heb. *went out of me*. I fainted and was ready to die away through excessive passion, as this Phrase is used, *Gen.* 35. 18. & 42. 28. and elsewhere. *z* Or, *for what he spoke*, for those endearing Expressions related, *v.* 2. which then I did not heed, but this sad occasion brings them to my remembrance: as oft times that word which is ineffectual when it is preached, is afterwards brought to a mans Mind, and produceth blessed effects. *a* By diligent enquiry and importunate Prayer. *b* That so he might both chastise her folly, and quicken her desires, and prepare the way for a more hearty welcome, and his longer abode with her.

7 The watch-men that went about the city *c*, found me, they smote me, they wounded me *d*; the keepers of the walls *e* took away my vail *f* from me.

c The Governours of the Church, as *Chap.* 3. 3. who, though by their place and office they be obliged to comfort and protect the faithful, do frequently discourage and oppress them, as they manifestly did both in the days of *Isaiah*, and *Jeremiah*, and the other holy Prophets, and in the time of Christ and his Apostles, and in divers other Ages. *d* With bitter Calumnies and Persecutions. *e* The same with the Watch-men, whose Office is to keep the Gates and Walls of the City. *f* Which was an ornament of her Sex, *Isa.* 3. 23. and a badge of her Modesty, *Gen.* 24. 65. or an ensign of her Relation and Subjection to Christ, *Gen.* 20. 16. 1 *Cor.* 11. 5. And so the taking of this Veil away, signifies their contemptuous and injurious usage of her, their endeavours to blast her Reputation, and to represent and treat her as a common and impudent prostitute, and as one that had no Relation to Christ.

8 I charge you, O daughters of Jerusalem *g*, if ye find my beloved † that ye tell him, that I *am* sick of love *h*.

g Of whom see on *ch.* 1. 5. & 2. 7. The Church having passed the Watch-men, and patiently born, and in a manner forgotten their injuries, proceeds in the pursuit of her beloved, and enquires of every particular Believer or Professor whom she meets concerning him. *h* That I am ready to faint for want of his presence, and the tokens of his Favour. Use all your interest and importunity with him on my behalf.

9 What *is* thy beloved more than *another* beloved *i*, O thou faireſt among women *k*? What is thy beloved more than *another* beloved, that thou doſt ſo charge us? † Heb. *his* *i.* *

i Wherein doth he excel them? Which Professors of Religion might ask, because they were ignorant of Christs Excellency, and true Believers might ask it, that they might be more fully informed of it, and might give the Spouse occasion to discourse of that subject which was very grateful to them. *k* Whose Beauty may command the Respects and Affections of the most worthy persons; and therefore we conclude it must be some person of transcendent excellency with whom thou art so highly enamoured.

10 My beloved *is* white and ruddy *l*, † the chiefeſt *m* among ten thousand *n*. † Heb. *lifted up* *l.* *

l Which two colours rightly mixed together, make a Face beautiful. Or the *white* may note his pure and spotless Innocency, and the brightness of his Glory and Majesty, and the *ruddy* colour may intimate his bloody passion, which made him amiable both to God and Men. *m* Heb. *the standard bearer*; for such are usually persons of great Eminency, both for Stature, and Courage, and Dignity. *n* Among all persons, Angels or Men. A certain number is put for an uncertain. There are other Kings, and Priests and Prophets, but none to be compared with him.

11 His head *is as* the moſt fine gold *o*, his locks *p* ‖ bushy, *and* black as a raven *q*. ‖ Or, curled

o It shines like Gold, not in respect of the Hair which is black, as it followeth, but by reason of his Crown of pure Gold upon his Head, *Rev.* 14. 14. Whereby he implies that her Bridegroom was a King, which she declared above, *ch.* 3. 11. *p* In which a part of Mans Beauty consists. I shall not trouble my Reader with a distinct application of this and the following particulars, unto some special part or excellency of Christ, because such things are meer conjectures without any solid grounds, and the only design of this description seems to be this, to set forth the Beauty of Christ under the notion of a most compleat and amiable person, in whom there is no defect nor blemish, from the crown of his Head to the sole of his Feet. *q* Which is mentioned, partly because this was esteemed a beauty, and partly because it was an evidence of his Youth and vigor, as grey hairs are characters of age and infirmity, *Hos.* 7. 9.

12 * His eyes *are as the eyes* of doves *r* by the rivers of waters *s*, washed with milk *t*, *and* † fitly ſet *u*. † Heb. *fitly sitting.* *

r Lovely and pleasant, chast and innocent. *s* Where they delight to abide, and where with they bath themselves, and wash their Eyes; where also their Eyes are most lively and beautiful, both by the reflection of the waters, and from that pleasure which they take in such places. *t* Which may belong either 1. To the Eyes, which are supposed to be washed with water, as white and pure as Milk: Or 2. To the Doves, which are intimated to be of a milk-white colour, which in those parts was most esteemed, which colour also made the Eyes appear more lovely. *u* Neither sinking into the Head, nor standing out too much, but in a moderate and comely situation. Heb. *sitting in fulness*: which may note a full and competently large Eye, which is esteemed one beauty of the Eye.

13 His cheeks *x* *are as* a bed *y* of spices *z*, as ‖ sweet flowers *a*: his lips *like* lilies *b*, dropping ſweet ſmelling myrrh *c*. ‖ Or, *towers*

x His Face or Countenance, an eminent part whereof is the Cheeks, in which the Beauty or Deformity of a Face doth much consist. *y* Which being higher than other parts of the Garden fitly represents the Cheeks, which are higher than other parts of the Face. *z* Not of dry spices, for they are not in Beds, but of Aromatical Flowers which delight both the Eye with a pleasant prospect, and the smell with their fragrancy. This may also signifie the down or hair upon the Bridegrooms cheeks, which is the evidence of his mature and vigorous Age, and may denote that Christs sweetness and gentleness is accompanied with Majesty, and Gravity, and just severity. *a* This may be added to explain the former Phrase. Or, *towers of perfumes*, *i. e.* Boxes in which perfumes were put, which by their height or form, had some resemblance to a Turret. *b* Beautiful and pleasant. Or this is meant of that sort of Lilies which were of a red or purple colour, as ancient Writers affirm, and so signifie the grateful colour of the Lips. This may note that Grace which was poured into Christs Lips, and which flowed from them in sweet and excellent discourses. *c* Not only graceful to the Eye, as Lilies are, but also fragrant to the smell.

14 His hands *d* *are as* gold-rings set with the beryll *e*: his belly *f* *is as* bright Ivory overlaid *with* Saphires *g*.

d The instruments of Action and of Distribution, which may design the actions of Christ and particularly his distributing Gifts and Graces to his Members. *e* Beautiful, and precious, and richly adorned, as it were with Gold Rings set with precious stones. *f* Which seems to be here used, either 1. Metonimically, for the Bowels which are contained in the Belly: Or rather 2. Synecdochically, for the whole Body, reaching from the neck to the bottom of the Belly, which is distinguished from the Face, and the joints, which are described in the other clauses. For he speaks here of those parts which are visible to the Eye. And thus here is a compleat description of Christs beauty in all parts from his Head to his Feet. *g* Of a pure and bright white colour, intermixt with blue veins; for some Saphires are of a bright blue colour.

15 His legs *h* *are as* pillars of marble *i*, set upon sockets of fine gold *k*: his countenance *l* *is as* Lebanon *m*, excellent as the cedars.

h The instruments of local motion, and the supporters of the body. *i* White, and streight, and well shaped, and strong. Which may note the firmness and stability of Christs Kingdom in spight of all opposition. *k* Which add both beauty and strength to them. These may note his Feet compared to Gold, either for their great price and worth, or for their singular brightness, for which they are compared to *fine-brass*, *Rev.* 1. 15. or, as others, for his golden shoes wherewith they were covered or adorned, as the Spouse is commended from her shoes, *Cant.* 7. 1. *l* Heb. *his aspect* or *appearance*, his form or Person, as this Hebrew word is elsewhere used. *m* In respect of its Cedars, as the next words explain it, to wit, tall, and upright, and stately, and withal pleasant to the Eye.

16 † His mouth *is* † most sweet *n*, yea, he is altogether † lovely *o*. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem *p*. † Heb. *his* † Heb. *palate.* † Heb. *sweetneſs.* † Heb. *desires.*

n Which was said before in other words, *v.* 13. and is here justly repeated, because it was a principal part of Christs beauty, and the chief instrument of the Spouses Comfort and Happiness, which wholly depends upon his sweet and excellent Speeches, his holy Precepts, and gracious Offers and Promises contained in the Gospel. *o* Not to run out into more particulars, in one word there is no part of him which is not exquisitely beautiful. *p* And therefore you have no cause to wonder or to blame me if I am transported with Love to so excellent a personage.

CHAP. VI.

An Enquiry after Christ, 1. *The Churches Answer,* 2. *The Church confesseth her Faith in Christ,* 3. *Christ sheweth the Graces of his Church,* 4. *and the Beauty of Several parts,* 5—10. *He acquaints her where he had been, and what he had been a doing,* 11. *and discovers his affection to her,* 12. *with an invitation of her to return to him again,* 13.

1 WHither is thy beloved gone *a* * O thou faireſt among women? whither is thy beloved turned aside *b*? that we may seek him with thee *c*. * Chap. 1. 8.

a These are the words of the daughters of *Jerusalem*, last mentioned, whom this full and pathetical description of the Bridegrooms Excellency had inflamed with Love to him. *b* To wit, from thee, as thy words imply, *v.* 6, 8. where dost thou use to look for him, and to find him when thou hast lost him? *c* O thou who art well acquainted with all the places both of his usual abode, and of his diversion, inform us who are ignorant of them. *d* We ask not with any evil design, but only because we desire an interest in him.

2 My beloved is gone down into his garden *d*, to the beds of ſpices *e*, to feed *f* in the gardens, and to gather lilies *g*.

d The Spouse had hitherto been at a loss for her beloved, but having diligently sought him, and enflamed both her own and others Affections with Love to him by her just commendations, now at last she meets with a gracious Answer from God, directing her where to find him, which also comes very seasonably, not only for her own relief and comfort, but also for the benefit of others, who enquired after him. The *garden* seems to signifie the Church Catholick, and *the gardens*, as it follows here, as also *the beds*, may note the particular Assemblies of the faithful, in which Christ affordeth his Presence, and his blessing. *e* In which the Gifts and Graces of God's Spirit, which are fitly compared to Spices, or aromatical Flowers, do appear and grow. *f* To refresh and delight himself, or to gather the flowers and fruits of it, as men use to do in their gardens. *g* Which may note either, 1. Particular Believers, whom Christ gathereth to himself in his Church, who are compared to Lilies, *Cant.* 2. 2. Or 2. The Prayers and Praises tendered to him by his People in the publick Congregations, and all their gracious dispositions and actions.

3 * I am my beloveds, and my beloved *is* mine: he feedeth among the lilies. * Ch. 2. 16. & 7. 10.

4 Thou art beautiful, O my love *h*, as Tirzah *i*, comely as Jerusalem *k*, terrible *l* *as an army* with banners.

h These are the words of Christ, who had now again manifested himself to his Church, whereby he declares, that though he had for a season hid his Face from her, yet still he retained a sincere and fervent affection to her, and that notwithstanding her manifold infirmities she was yet beautiful in his Eyes. *i* A very pleasant City, as its very name signifies, and therefore made the Royal Seat of the Kings of *Israel*; of which see 1 *Kin.* 14. 17. & 15. 21, 33. & 16. 6. &c. *k* Which was beautiful both for its situation, *Psal.* 48. 2. and for its goodly buildings, especially the Temple. See *Lam.* 2. 15. *l* Either 1. To strangers, whom by her grave and Majestick looks and carriage she affrights from rude or bold attempts, whereas some Women invite others to familiarity with them by their loose and wanton carriage. Or 2. To her Enemies, whom God will certainly destroy.

5 Turn away thine eyes from me *m*, for ‖ they have overcome me: thy hair *is* as a flock of goats that appear from Gilead *n*. ‖ Or, *they have puſſed me up.*

m For I can scarce bear the Lustre of them. It is a poetical and amatorious Expression, signifying how beautiful the Church was in Christ's Eyes, and how passionately he loved her. *n* This clause, and the whole following verse are repeated from *Ch.* 4. 1, 2. And this repetition is not vain nor absurd, but very agreeable to the nature of a Pastoral and Song of Love, as being an effect and testimony of vehement Affection, and besides it confirms what was said before and sheweth that the Churches miscarriage and Christ's desertion of her upon it, had not made him change his Opinion of her, or Affection to her.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomgranate are thy temples within thy locks *o*.

o This is also repeated from *Ch.* 4. 3.

8 There are threescore queens, and fourscore concubines *p*, and virgins *q* without number.

p A certain number for an uncertain. The sense seems to be this, There are many beautiful Queens and Concubines in the World, in the Courts of Princes, and particularly in *Solomon*'s Court, but none of them is to be compared with my Spouse, and my heart is set upon none of them, but only upon my Spouse, as the following verse declareth. Or, *the Queens* and *Concubines* may note the particular Congregations which are called by Christ's name, and *the Virgins* may signifie the particular Believers or Professors; all which do make up one Catholick Church, as it follows. Compare the notes on *Psal.* 45. 10, 14, 15. *q* Either 1. Which wait upon the Queens and Concubines. Or 2. Which were referved as a Nursery, out of which Queens and Concubines were to be taken.

9 My dove, my undefiled is *but* one *r* she is the *only* one of her mother *s*; she *is* the choice one of her that bare her: the daughters *t* saw her, and blessed her; *yea*, the queen and the concubines, and they praised her *u*.

r The only beloved of my Soul, my only Spouse, in opposition of whom I despise all others. *s* Of *Jerusalem* above, *she is the Mother of us all*, Gal. 4. 26. Or, if this seem to confound the Mother and Daughter, the words may be thus rendred, *she is the only one of her Mother, i. e.* she is as dear and as precious to me as only Children use to be to their Parents, and especially to their Mothers. So there is only a defect of the note of similitude, which is frequently understood, as hath been formerly noted and proved by undeniable instances. *t* Called *Virgins*, *v.* 8. *u* As more beautiful and worthy than themselves, which was so evident that they were forced to confess it.

10 Who is she *x that* looketh forth as the morning *y*, fair as the moon *z*, clear as the sun *a*, *and* terrible *as an army* with banners *b*?

x These are the words either 1. Of the Bridegroom: Or 2. Of the Queens and Concubines last mentioned, as praising of her. And they are either words of enquiry, or rather of Admiration and commendation: *Who*, *i. e.* what manner of person is this, how excellent and glorious? and so this pronoun, *who*, is understood, *Psal.* 24. 8. *Mark* 4. 41. compared with *Mat.* 8. 27. *y* As the morning light, which coming after the darkness, of the night is very pleasant and amiable, which also suddenly spreadeth it self from the East to the West: *z* To wit, when it is full and *walking in brightness*, as the Phrase is, *Job* 31. 26. But withal he seems to intimate that the Church, like the Moon, may have her Eclipses, and be in darkness for a time, *a* Without any such spots or dark specks as are in the Moon. Which is to be understood in the same sense, that she is said to be *without spot*, or *wrinkle*, or *blemish*, Eph. 5. 27. which she is partly by God's gracious acceptation of her as such in Christ, and through his Righteousness; and partly because she shall be such in the future Life. *b* See above, *v.* 4.

‖ Or, *abounds.* *Ch. 7. 12. 11 I went down *c* into the garden of ‖ nuts *d*, to see the fruits of the valley *e*, *and* * to see whether the vine flourished, *and* the pomgranates budded *f*.

c To wit, when I went away from thee. So this is an account of the reason of his former departure from her. Or, *I am come down* to visit thee, *my garden*, Cant. 4. 12. Either way these are the words of the Bridegroom. *d* In which Nuts and other fruits are planted. By *Nuts* may be meant either 1. Ordinary Nuts, and so this is supposed to intimate the mean and contemptible condition of the Church in her outward Estate, and that her sweetnesse is all inward and spiritual. Or 2. Aromatical Nuts, to wit, Nutmegs, and so this notes how acceptable the Church and her productions are to Christ. *e* Which being low, and well watered, is most fruitful. *f* What beginnings or appearances there were of good fruits or works among Believers; whether their Practices answered their Professions.

† Heb. *I knew not.* 12 † Or ever I was aware *g*, my soul ‖ made me *h* like the chariots of Ammi-nadib *i*.

‖ Or, *set me on the chariots of willingness of my people.* *g* I was surprized with a sudden and vehement desire of enjoying my Spouse, which is to be understood figuratively, and so as to agree with the Majesty and Omniscience of Christ. *h* I made myself; which may signifie Christs activity in stirring up his Affections to the Church; or I was made; for the active Phrase is oft understood passively; and the *Soul* is commonly put for the Person. *i* Eager in my desire, and swift in my motion towards the Church. *Ammi-nadib* is supposed to be some eminent Charioteer then well known, and famous for his speed in driving Chariots. But this clause with the former is otherwise rendred, both in the margent and by others, and that very agreeably to the Hebrew words, *my soul set me on the chariots of my willing* (or as others, *noble or princely*) *people*, *i. e.* which mine and the Brides friends had prepared to bring me to the Bride with more expedition, into which I ascended with all my Soul, as longing to come to my Bride.

13 Return *k*, return *l*, O Shulamite *m*, return, return, that we may look upon thee *n*: what will you see ‖ Or, *of Mahanaim.* *o* in the Shulamite? as it were the company *p* ‖ of two armies *q*.

k Christ recalls his Spouse, who as when Christ was gone she pursued after him, so now when Christ was coming or come to her, she was ready to wander and go astray from him, according to the common and corrupt disposition and custom of Mankind, and therefore he seeks to stop or to reclaim her, and to oblige her to return to her first Love, and to repent more throughly than she had yet done. *l* This word is here repeated four times to signifie both Christ's passionate Love to her, and earnest desire of her return, and her backwardness to it, which made so many calls necessary. *m* This title signifies either 1. One born in, or belonging to *Jerusalem*, called also *Salem*, *Psal.* 76. 2. Or 2. The Wife of *Solomon*, thus called after her Husbands name, see *Isa.* 4. 1. And as Christ is called by the name of *Solomon*, *Ch.* 3. 7, 9, 11. so the Church is fitly described by the title of *Solomon*'s Wife. *n* That I and my companions, and friends may contemplate thy Beauty. *o* But what do you my friends expect to discover in her? Christ proposeth the question, that he may give the following answer; and that they should take special notice of this as a very remarkable thing in her. *p* Whereby he intimates that this one and onely Spouse was made up of the whole multitude of Believers. *q* Either 1. Opposite one against the other; and so this may note the conflict between the Flesh and Spirit, which is in all the faithful in this Life. Or 2. Confederate together, and so this may signifie either 1. The recollection and Union of Jews and Gentiles which shall one day be under Christ as their common head, *Eph.* 2. 15. Or 2. The safety and strength of the Church, which is compared to an *army with banners*, above *v.* 4, 10. and here to a numerous Host distributed into *two Armies*. Wherein also there may be in allusion to that story, *Gen.* 32. 1. where this very word, here rendred, *two armies*, is used.

CHAP. VII.

A further description of the Church's Graces, 1—7. *His design to visit the Church, with the Blessed effects thereof,* 8, 9. *She professeth her Faith, and desire,* 10. *She inviteth him to communion with her,* 11. *The end thereof,* 12, 13.

The Bridegroom who spake the last words, here continueth his speech, and breaks forth into an elegant and particular description and commendation of the Spouse, partly from the parts of her Body, and partly from her Ornaments. In which the same thing is to be observed which was noted concerning her description of the Bridegroom, that there is no necessity of a distinct application of every parcel of its the design being only this, to describe the Beauty and Glory of the Church under the representation of a beautiful and noble Woman. This also is observable, that in the description of Christ she begins at the Head, and so goeth downward, *Ch.* 5. 11, *&c.* but Christ in the description of the Spouse proceedeth from the Feet upwards.

1 HOw beautiful are thy feet *a* with shoes *b*, O princes daughter *c*! the joints of thy thighs *d* *are* like jewels, the work of the hands of a cunning workman *e*.

a Which being the chief instrument of our motion from place to place, is oft used metonimically for the motion itself, and so may here signifie either the inward motions, the workings of the affections, or the outward motions, the steps or actions of the Life, both which are right and amiable in Believers. *b* Which were anciently evidences of a free and comfortable state, whereas slaves and mourners use to go barefoot, 2 *Sam.* 15. 30. *Isa.* 20. 4. which also in Women of high quality were adorned with Gold and other Ornaments; of which see *Isa.* 3. 18. These may also signifie that the Feet of Believers should be *shod with the preparations of the Gospel of Peace*, Eph. 6. 15. *c* Both by Birth, being born of God, and by disposition and deportment agreeable to that quality. *d* Either 1. The hollow place in which the Hip or Thigh-bone moveth and turneth it self: Or rather 2. The Hip or Thigh-bone which moveth there: for this is more fitly compared to a jewel well set. Some understand this of some Ornaments worn by Women upon those parts: for the word rendred *joints* may signifie *girdles*, or any Ornament which encompasseth any part of the Body, and the same words which signifie *thighs* are both in Hebrew, and other Languages, sometimes used concerning the *legs*. Which being admitted, this might seem to be understood of the Brides Garters about her Legs, which not unfitly follows the Shoes upon her feet last mentioned. But this sense seems not to suit so well with the following comparison as the former doth. *e* Like jewels orderly and excellently set by a skilful Artist. So this signifies the uprightness and decency of her going, which depends very much upon the right situation of the Hip or Thigh-bone, which when it is dislocated or disordered causeth a lameness or uncomliness in going; whereby he understands the orderliness and amiableness of her conversation.

2 Thy navel *is like* a round goblet *f* which wanteth not † liquor *g*: thy belly *h is like* an heap of wheat *i*, set about with lilies *k*. † Hebrew *mixt.*

f To which it is not unfitly compared because it is of a round form, and hollow, and hath windings and circlings in it. *g* Thy Navel is ment of nourishing the Child or Children which are in the Womb. And so this seems to signifie the Churches fruitfulness partly in her self, in cherishing and improving all the Graces and good motions of God's Spirit within her; and principally in reference to those many Children which she bears and feeds in her Womb with the wholsom liquor of God's Ordinances. *h* In which thy Children are for a time contained and fed. *i i. e.* Of wheat corn, round and swelling, as it is in Women with child, and full of nourishment, not only of Liquor, as was last said, but also of Meat, which may note the various provisions which Christ hath laid up in his Church according to the several capacities of her Children, Milk for Babes, and stronger Meat for those who are grown up. *k* Not for defence, which the Church doth not need, having the strong God for her Protector, but for Ornament and Beauty. Whereby is implied, that she is not only fruitful but beautiful, and that her Children are not only numerous and well fed, but also comely and delightful to the Eye, as Lilies are, and withal pure and innocent, in which respect both Christ and the Church are compared to Lilies, *Cant.* 1. 1, 2.

3 * Thy two breasts *are* like two young roes *that are* † twins *l*. † Ch. 4. 5.

l Which is repeated from *Ch.* 4. 5. where it is explained.

4 Thy neck *m is* as a tower of ivory *n*, thine eyes *o like* the fishpools *p* in Heshbon *q*, by the gate of Bath-rabbim: thy nose *r is* as the tower of Lebanon *s* which looketh towards Damascus *t*.

m Of which see on *Ch.* 4. 4. *n* Clear, and smooth, and long, and streight, and erected. *o* Of which see on *Ch.* 1. 15. & 4. 1. *p* Full, and clear, and quiet, and pleasant. Possibly here were two fishpools, which being conveniently seated in a large field, might bear some resemblance to the Eyes placed in the Head. *q* A pleasant and well watered

watered City, beyond *Jordan*, as we may guess from *Num.* 32. where doubtless there were some eminent and well known fish-pools, as further appears by the exact description of the particular place here following, in which they were. *r* The instrument of smelling and discerning between pleasant and loathsom things; which may signifie the Churches sagacity in discerning between good and evil. Which though it be not elsewhere mentioned, was in all probability built by *Solomon* in the Mountain of *Lebanon* which was the Northern Border of the Land of *Israel* towards *Damascus*, and therefore a very fit place for a watch Tower. To this Tower her Nose is compared, not for its greatnesse, but for its comely and convenient proportions, and beautiful aspect, which doubtless were in this as well as in the rest of *Solomon*'s Buildings. *s* Which words seem to be added to distinguish this from another Tower or Building, in, or near to *Jerusalem*, which was called *the house of the forest of Lebanon* 1 Kin. 7. 2.

5 Thine head *u* upon thee *x is* like ‖ Carmel *y*, and the hair of thine head like purple *z*; the king *is* † held in the galleries *a*.

u Which may signifie the Churches Mind or Understanding which is seated in the head. *x* Which is upon thee, or above the rest of thy Body. *y* Eminent and pleasant to the Eye, and fruitful as Mount *Carmel* was, as hath been formerly noted. Which may note that her Mind was adorned and replenished with knowledge and other excellent Gifts of the Holy Ghost. Or, as others render it, *like crimson* or *purple*, which is called *Carmel*, 2 *Chron.* 2. 7. & 3. 14. because those fishes out of which they had their purple, were taken in the Sea bordering upon Mount *Carmel*. And so the same thing is repeated in the next clause in other words. *z* Which colour was anciently much esteemed, and commended as by sacred, so also by prophane Writers. *a* In which he walketh, and having once espied thee, is captivated by thee, and unable or unwilling either to depart, or to take off his Eyes from thee, as he if were fast bound and chained to thee. The *galleries* may note either the Ordinances, or rather the Churches, in which Christ walketh, *Revo.* 2. 1. in which Christ and Believers converse together.

6 How fair and how pleasant art thou *b*, O love, for delights *c*!

b It were infinite to reckon up all the particulars of thy Beauty, in one word, thou art universally amiable beyond Expression. *c* For those various lovely features which are in thee, and for the great and manifold delights which are or may be enjoyed in conversing with thee.

7 This thy stature is like to a palm-tree *d*, and thy breasts to clusters *e of grapes f*.

d Tall and streight, or upright, as a Tree. And he seems to mention the Palm-tree, rather than any other, partly because it grows more directly upward than other Trees; and partly because it is constantly green and flourishing, and groweth upward in spight of all pressures, and therefore was used in festival solemnities, *Levit.* 23. 40. *Joh.* 12. 13. and was a symbol of Victory, *Rev.* 7. 9. In all which respects it fitly represents the state of Believers. *e* Large, and round, and full of juice. See on *v.* 3. This particular is added as an evidence of her maturity and married estate, and of her fruitfulness. *f* Which word may easily be supplied out of the next Verse. Although the fruit of the Palm-tree also is said to grow in clusters.

8 I said *g*, I will go up to the palm-tree *h*, I will take hold of the boughs thereof *i*: now also thy breasts shall be as clusters of the vine, and the smell of thy nose *k* like apples *l*.

g Within my self, I resolved. *h* I will climb up, that so I may *take hold*, as it follows *of the boughs*, which do not grow out of the sides, as in other trees, but only at the top of it. *i* Partly to prune and dress them, and partly to gather the fruit. Whereby is signified Christ's care of his Church, and his delight in her. *k* Of thy breath; which is oft called *the breath of*, or *in*, a man's *nostrils*, *Gen.* 7. 22. *Isa.* 2. 22. *Lam.* 4. 20. *l* Either 1. Common Apples, which sometimes yield a very pleasant smell: Or 2. Odoriferous Apples. See on *Chap.* 2. 5.

9 And the roof of thy mouth *m* like the best wine *n*, ‖ Or, *for* my beloved *o*, * that goeth *down* † sweetly *p* causing the lips ‖ of those that are asleep, to speak *q*

m Either 1. Thy speech, the palate being one of the principal instruments of Speech: Or rather 2. Thy taste, whereof the Palate or Roof of the Mouth is the most proper and principal instrument, *Job* 34. 3. But then this is not to be understood actively of her taste, but passively of the taste or relish, which her beloved had of her; as in the foregoing clause, *the smell of her nose* was not meant subjectively, or actively of that sense of smelling which was seated in her Nose, but objectively or passively of the breath of her Nostrils, which was sweet to the smell of her beloved. *n* Grateful and refreshing. *o* Either 1. For thee my beloved, who reapest the comfort and benefit of that pleasure which I take in thee: Or 2. For me thy beloved, or, according to thy usual expression, *for my beloved*. Which words Christ takes as it were out of her Mouth, and repeats them emphatically. Which agrees very well to the stile and usage of these dramatical and amatorious Writings. And this clause further intimates the Churches Loyalty or Faithfulness to Christ, that she reserves her self, and all her Loves for Christ alone. *p* Whereas bad Wine either goeth down slowly and tediously, or, *that moveth it self aright*, which is given as the Character of good Wine, *Prov.* 23. 31. *q* Causing the most dull, and stupid, and sleepy headed persons to speak, and that fluently and eloquently, which is a common effect of good Wine.

10 * I *am* my beloveds *r*, and his desire *is* towards me *s*.

r This and the following verses contain the words of the Bride, in answer to the Bridegrooms most indearing Expressions delivered in the foregoing verses. *s* I perceive, and am fully satisfied, that he heartily loves me. It is my duty to have my desire towards him as my Husband, according to Gods Sentence, *Gen.* 3. 16. but it is a wonderful condescension in him, that his desire is towards me.

11 Come, my beloved, let us go forth into the field *t*: let us lodge in the villages *u*:

t That being retired from the crowd, we may more freely and sweetly converse together, and may observe the state of the fruits of the Earth. *u* In one of the villages, as *Cities* is put for *one of the Cities*, Judg. 12. 7.

12 Let us get up early *x* to the vineyards *y*, let us see if the vines flourish, *whether* the tender grapes † appear, *and* the pomgranates bud forth *z*: there will I give thee my loves *a*. † Heb. *open.*

x The Church having offended and lost her beloved by her former laziness, now doubles her diligence, and discovers how earnestly she was set upon the following work. *y* To particular congregations. See *Cant.* 6. 11. *Isa.* 5. 1. *z* Let us inquire into the success of our Labours, what Souls are brought in and built up, how they prosper and grow in Grace, whether they abound in good Works, *&c.* *a* There I will discover the sincerity and fervency of my affections to thee, and maintain communion with thee in thy holy Ordinances.

13 The mandrakes *b* give a smell, and at our gates *c* *are* all manner of pleasant *fruits*, new and old *d*, *which* I have laid up for thee *e*, O my beloved.

b This Hebrew word is used, *Gen.* 30. 14, 15. and the signification of it is very much doubted and disputed by Interpreters; of which see my Latin *Synopsis* on that place. But this is certain that the word signifies sweet and pleasant flowers, and therefore if it be understood of Mandrakes, they were of another sort than ours, as it is no unusual thing for flowers of the same kind in several Climates to have very differing Natures and Qualities. *c* Either 1. Growing there upon the Walls, or in Gardens, or Orchards, near the door of our dwelling-House: Or rather 2. Brought thither by divers Persons to congratulate and adorn our Nuptials, or laid up for our entertainment, as may be gathered from the nature of the fruits, which were not only *new*, and growing, but also *old*, and *laid up*, as it here follows. *d* Fruits of this year, and of the former, that the variety might delight. Which seems to be spiritually meant of the various fruits and operations of the Spirit, and degrees of Grace in several Believers. *e* Which have been produced by my Ministry for thy Service and Glory.

CHAP. VIII.

The Church expresseth her desire of familiarity with Christ, 1. *by the entertainment she'd make him,* 2, 3. *She charges the Daughters of Jerusalem not to disturb her beloved,* 4. *A commendation of the Church for her Faith in Christ,* 5. *She prayeth for full assurance of his Love, her invincible desire,* 6. *Which is infatiable,* 7. *The calling of the Gentiles with their intent, and her condition,* 8—13. *Christs coming prayed for,* 14.

OH that thou *were* as my brother *a* that sucked the breasts of my mother *b*; *when* I should find thee without *c*, I would kiss thee *d*, yet † I should not be despised *e*. † Heb. *they should not despise me.*

a Most intimate, and free, and familiar with me, as Brethren and Sisters commonly are. *b* That came out of the same womb, and sucked the same breasts, and consequently were Brother and Sister by Father and Mother too; for such are most dear to one another. See Gen. 43. 29. *Deut.* 13. 6. Heb. *Sucking the breasts*, &c. So she wisheth that he were as a little sucking Brother, with whom she might innocently and inoffensively delight her self, as Sisters do with such a Brother. The Church here expresseth her passionate desire of a stricter Union, and closer Communion with Christ than yet she had attained. And in particular, these may be the breathings of the ancient Jewish Church after Christs Incarnation, whereby he was to be their Brother, *Rom.* 8. 29. *Heb.* 2. 11, 12. and a sucking Infant. *c* In the open streets; I might then express my Affections to thee, and kiss thee openly without any scandal or contempt. Or, *without*, *i. e.* come forth from the Fathers bosom into the World, *Joh.* 16. 28. *d* I would demonstrate my Reverence, and Subjection, and Affection to thee, of all which kissing was a token in those times and places, as hath been oft observed in divers foregoing Texts. *e* Then should I not be ashamed or censured, as if I had done an indecent or immodest action, because such Expressions of Love are usual amongst Persons so nearly and dearly related.

2 I would lead thee, *and* bring thee *f* into my mothers house *g*, ‖ *who* would instruct me *h*: I would cause thee to drink of * spiced wine, of the juice of my pomgranate *i*. ‖ Or, *them shouldest.* * Prov. 9. 2.

f With joy and triumph, as the Bridegroom was usually brought to the Brides house. See *Psal.* 45. 15, 16. *g* Either 1. My Mothers in Law, my Husbands Mother, as the custom was, *Gen.* 24. 67. *Judg.* 12. 9. Or 2. My own Mothers; to shew her extraordinary Respect and Affection to him. In the mystical sense both come to one; for the universal Church was in some sort both his and her Mother. *h* To wit, how I should behave my self towards thee. Or, where *she did instruct* or *educate me*. *i* I would give thee the best entertainment which the House affords. My Gifts and Graces should all be employed to serve and glorifie thee.

3 * His left hand *should be* under my head, and his right hand should embrace me *k*. * Chap. 2. 6.

k The same expressions are used, *ch.* 2. 6. The sense is, He would not despise me for my forwardnels in shewing my affections to him, as men commonly do in like cases, but would kindly accept of my Love, and return Love for it.

4 * I charge you, O daughters of Jerusalem, † that ye stir not up, nor awake *my* love until he please *l*. * Chap. 2. 7. & 3. 5. † Heb. *why*

l This verse is here repeated again from *ch.* 2. 7. & 3. 5. where *should ye stir up*, or see the Explication of it.

5 * (Who *why*, &c.

Ch. 3. 6. 5 (Who *is* this that cometh up from the wilderness *m*, leaning upon her beloved *n*?) I raised thee up *o* under the apple-tree *p*; there thy mother brought thee forth *q*; there she brought thee forth *that* bare thee.

m These words are repeated from *ch.* 3. 6. of which see the notes there. This and the next clause are the words either. 1. Of the Daughters of *Jerusalem*, or the Friends of the Bride and Bridegroom, admiring and congratulating this happy conjunction: Or 2. Of the Bridegroom, who proposeth the Question, that he may give the Answer here following. *n* Which implies both great freedom and familiarity, and fervent affection, and dependence upon him. If these be the Bridegrooms words, he speaketh of himself in the third Person, which is usual in the Hebrew Language. *o* When thou wast fallen, and laid low, and wert dead in trespasses, and in the depth of misery, I revived thee. *p* Under my own shadow; for she had compared him to an apple-tree, and declared, that under the shadow of the Tree she had both delight and fruit, *Cant.* 2. 3. which is the same thing with this *raising up*. *q* Under that Tree, either the Universal or the Primitive Church did conceive and bring thee forth.

6 Set me as a seal upon thine heart, as a seal upon thine arm *r*: for love *s* is strong as death *t*, jealousie *u* †Heb *hard is* † cruel *x* as the grave: the coals thereof *are* coals of † Heb. fire *y*, *which hath a* † most vehement flame. *flame of the Lord.*

r These are undoubtedly the words of the Bride. The sense is, Let thy Mind and thy Heart be constantly set upon me, let me be engraven upon the Tables of thine Heart. He seems to allude to the engraven Tablets which are frequently worn upon the Breast, and to the signet on a mans arm or hand, which men prize at a more than ordinary rate, as appears from *Jer.* 22. 24. *Hag.* 2. 23. and which are continually in their sight. *s* My Love to thee, from whence this desire proceeds, *t* Which conquers every living thing, and cannot be resisted nor vanquished. *u* Or, *zeal*; my ardent Love to thee, which also fills me With Fears and Jealousies, lest thou shouldst bestow thine affections upon others, and cool in thy love to me, or withdraw thy Love from me: for true Believers are subject to these passions. *x* Heb *hard*, grievous and terrible, and sometimes ready to overwhelm me, and swallow me up; and therefore have pity upon me, and do not leave me. *y* It burns and melts my heart like fire.

7 Many waters cannot quench love, neither can the *Pro. 6. 35. floods drown it: * if a man would give all the substance of his house for love, it would utterly be contemned *z*.

z It is the nature of Love in general; and of my Love to thee, that it cannot be taken off, neither by Terrors and Afflictions, which are commonly signified in Scripture by *waters* and *floods*, Psal. 32. 6. & 42. 7 and elswhere; nor by temptations and allurements. Nothing but the presence and favour of the beloved person can quiet and satisfie it. And therefore do not put me off with other things, but give me thy self, without whom, and in comparison of whom, I despise all other persons and things.

8 We *a* have a little sister *b*, and she hath no breasts *c*: what shall we do for our sister *d* in the day when she shall be spoken for *e*?

a These are manifestly the words of the Bride, still continuing her speech. The present Church, which was that of the Jews, speaks of another future Church, which was to consist of the Gentiles, which she calls *little*, because she was the younger Sister, and then scarce had a being; and she calls her her *Sister*, partly because she was so in the purpose of God, their common Father, though at present she was a stranger to him; and partly to intimate that the Gentile-Church should be admitted to the participation of the same priviledges with that of the Jews. *c* No grown and full Breasts, as Virgins have when they are ripe for Marriage, *Ezek.* 16. 7. This signifies the present doleful estate of the Gentiles, which as yet were not grown up into a Church Estate, and wanted the milk or food of Life, as for itself, so also for its Members. *d* Teach us to know and perform our duty to them, which is to embrace them with sincere and fervent affections, to promote their coming in to Christ, and to rejoice in it, and not to envy it, and murmur at it, as the Jews did in the days of Christ, and of his Apostles. *e* To wit, for bringing her into the state of Matrimony: when Christ and his Apostles, and others the first Ministers of the Gospel, who were Members of the Jewish Church, did speak and act for the conversion of the Gentiles.

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar *f*.

f This seems to be Christ's Answer to the foregoing question of the Jewish Church concerning their Sister Church of the Gentiles, for which they were very solicitous. Christ therefore engageth himself to take care of her, and to provide for her, as the matter doth require, and as suits best with her condition. If the Gentiles when they are converted shall be like a *Wall*, strong and firm in Faith, fledged against all Assaults and Temptations, for a *Wall* in Scripture use signifies strength, *Isa.* 26. 1. *Jer.* 15. 20. and elsewhere; *We*, my Father, and I, and the Holy Ghost, as the principal Builders, and my Ministers as workers with, and under us, *will build upon her a palace of silver*, will add more strength and beauty to her, will enlarge and adorn her, make her more amiable in mine Eyes, and more visible and glorious in the Eyes of the World: *And if she be as a Door*, which is weaker than a Wall, and where the Enemy doth or may break in upon her; if she be weak in Faith, and sometimes overcome by the tempter, yet we will not therefore reject and forsake her, but *we will inclose* or (as many others render the word) *strengthen* or *fortifie her with Boards of cedar*, which are not only beautiful, but also strong, and durable. If she be sincere, and open the door of her Heart to me, †Heb. *p* though she be weak, I will come into her, and make her stronger.

10 I *am* a wall *g* and my breasts like towers *h*: then was I in his eyes, as one that found † favour *i*.

g These seem to be the words of the Jewish Church to Christ, O Lord, by thy Grace I am what thou wouldst have my Sister to be, *a Wall*, and therefore do humbly beg and hope, that according to thy promise to her in that case, thou wilt build upon me a Palace of Silver. *h* Which stand out from and above the Wall, and are an ornament and defence to it. Of the Churches Breast, see before *ch.* 4. 5. & 7. 3, 7. *i* When by his Grace I was made a wall, he was well pleased with me, and with his own workmanship in me.

11 Solomon had a vineyard at Baal-hamon *k*; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand *pieces* of silver *l*.

k A place not far from *Jerusalem*, where *Solomon*, had as it seems, a noble vineyard. *l* Whereby he signifies both the vast extent of the Vineyard which required so many keepers, and its singular fertility which afforded so great a Rent.

12 My vineyard *m* which *is* mine *n*, *is* before me *o*: thou O Solomon, *must have* a thousand *p*, and those that keep the fruit thereof, two hundred *q*.

m My Church, which is oft compared to a vineyard, and is here opposed to *Solomon's* vineyard. It is much doubted and disputed whether this verse be spoken by Christ or by the Spouse; the first clause seems to agree best to the former, and the following clause to the latter. Possibly the difficulty may be reconciled by ascribing the first clause to Christ, and the latter to the Spouse: such interlocutions being familiar in this Book, and in other Writings of this kind. *n* This Repetition is not idle, but very emphatical, to shew that Christ had a more eminent and special title to his Vineyard, the Church, than *Solomon* had to his Vineyard, because it was purchased not by his Money, but by his Blood, and because it was his, not only for the short time of this present Life, as *Solomon's* was, but to all eternity. *o* Is under my own Eye and Care, and is not wholly committed to the Care and Management of others, as *Solomon's* was; *I the Lord do keep it night and day*, as we read *Isa.* 27. 3. *I am with it to the end of the world* Mat. 28. 20. *p* These are the Churches return to Christ, who is here called *Solomon*, as he was *ch.* 3. 9, 11. as elsewhere he is called *David*. Dost thou, O Christ, keep thine own Vineyard, which *Solomon* did not? Then surely it is meet that thou shouldst receive, and thou shalt receive as large a Revenue from thy Vineyard, as he did from his. *q* Though the chief Revenue belongeth, and is justly given to thee, yet thy Ministers, who serve thee in thy Vineyard, shall have, and are allowed by thee to receive, some encouragement for their service. See 1 *Cor* 9. 7.

13 Thou that dwellest *r* in the gardens *s*, the companions *t* hearken to thy voice *u*: * cause me to hear *Ch. 2. 14. it x*.

r The Hebrew word is of the feminine gender, which plainly sheweth that Christ speaks here to his Spouse, being about to depart from her for a season, as the next verse sheweth. *s* Not in the Wilderness of the World, for believers are *chosen* or *called out of the World*, Joh. 15. 19. but in the Church, the Garden of God, which God hath fenced and appropriated to himself. He saith, *Gardens*, because of the many particular Congregations, into which the Church is divided. *t* The friends of the Bride and Bridegroom. *u* Diligently observe all thy words and carriages towards me, and all the transactions between thee and me. *x* When I am gone from thee, let me hear thy Prayers, and Praises, and the Preaching of my Gospel in the World.

14 † * Make haste, my beloved, and be thou like † Heb. *fa* to a roe, or to a young hart upon the mountains of *aro-* spices *y*. *Rev. 22*

y Seeing we must part for a time, make haste, O my beloved *17, 20* Bridegroom, and speedily finish the work which thou hast to do in the World, that so thou mayst take me to thy self, that I may live in thine everlasting embraces. The words of this verse are borrowed from *Ch.* 2. 17. where they are explained.

ISAIAH.

The ARGUMENT.

THE Teachers of the ancient Church were of two sorts, 1. *Ordinary, the Priests and Levites: Extraordinary, the Prophets. These were immediately called by God, and inspired, as with other singular Gifts and Graces, so particularly with a supernatural knowledge of Divine Mysteries, and of future things, and invested by God with an Authority Superiour not onely to the ordinary Teachers of the Church, but in some sort, even to the Civil Powers of the Nation. These Holy Prophets, whose Writings are contained in the Sacred Scripture, are sixteen. Of these* Isaiah, *is first in place, and, as may seem probable, in time also. But undoubtedly he was contemporary with* Hosea, *whom others suppose to have been before him. Compare* Isa. 1. 1. *with* Hosea 1. 1. *The* Jews *tell us that he was of the Blood Royal of* Judah, *which is uncertain. But undoubtedly he was the Prince of all the Prophets, whether we consider the great extent and variety of his Prophecies, the excellency and sublimity of those Mysteries which were revealed to him and by him, the Majesty and Elegancy of his style, or the incomparable liveliness and power of his Sermons. He doth so evidently and fully describe the Person, and Offices, and Sufferings, and Kingdom of Christ, that some of the Ancients called him* the fifth Evangelist. *And it is observed, that there are more Testimonies and Quotations in the* New Testament *taken out of* Isaiah, *than out of all the other Prophets.*

CHAP. I.

Judah's *Sins.* 1. 4. *her Judgments:* 5. 9. *her Worship is rejected.* 10. 15. *Exhortations to Repentance: Promises of Grace and Mercy: threatnings of sore Judgments: and Complaints by reason of their Backsliding:* 16. 31.

THE Vision *a* of Isaiah the Son of Amoz *b*, which he saw *c* concerning Judah and Jerusalem *d*, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah *e*, Kings of Judah.

a Or, *The Visions*; the word being here collectively used, as it is *ch.* 22. 1. 1 *Sam.* 3. 1. The sense is, This is the Book of the Visions or Prophecies. As Prophets were called *Seers*, 1 *Sam.* 9. 9. so Prophecies are called *Visions*, because they were as clearly and certainly represented to the Prophets minds, as bodily Objects are to mens eyes. *b* Either the Brother of *Amaziah* King of *Judah*, as the Hebrew Writers fancy: Or, rather some other person then well known. *c i. e.* Foresaw and foretold. But he speaks, after the manner of the Prophets, of things to come, as if they were either past or present. *d* Principally, but not exclusively. For he Prophesieth also concerning *Egypt* and *Babylon*, and divers other Countries; which yet he doth with respect to *Judah*. *e* In time of their Reign. Whence it may be gathered, that *Isaiah* exercised his Prophetical Office above fifty years together, See 2 *Kings* 15, and 16.

2 * Hear, O Heavens, and give ear O Earth *f*; for the Lord hath spoken *g*, I have nourished and brought up Children *h*, and they have rebelled against me.

f He directeth his speech to these senseless Creatures, that thereby he might more awaken and affect the *Israelites*, whom he hereby proclaimeth to be so dull and stupid that they were past hearing, and therefore he gives them over as desperate, and calleth in the whole Creation of God to bear witness against them. *g.* This is his Plea against them, of the equity whereof he is willing that all the Creatures should be Judges. *h* I first made them a People, and until this time I have sustained and blessed them above all other

3 * The Ox knoweth his Owner, and the Ass his Master's Crib *i*: but Israel doth not know *k*, my People doth not consider.

i The most stupid bruit beasts acknowledge and obey their Lord and Benefactor, as experience sheweth. *k* To wit, me their Owner and Master, which is easily and necessarily understood out of the former Clause. *Knowing* is here taken practically, as it is usually in Scripture, and includes reverence and obedience.

4 Ah *l* sinful Nation, a People † laden with iniquity *m*, a seed of evil-doers *n*, children that are corrupters *o*, they have forsaken the LORD *p*, they have provoked the holy One of Israel unto anger *q*, they are † gone away backward *r*.

l This Particle implies both his wonder, and anger, and grief, and shame that they were such. *m* Heb. *Of heaviness of Iniquity*, i. e. of heavy or great sins, for *heavy* is commonly put for *great* or *grievous*, as *Isa.* 21. 15. and 30. 27. Laden not with the sense of sin, as *Mat.* 11. 28. but with the guilt and bondage of sin. *n* The Children of wicked Parents, whose guilt they inherit, and whose evil Example they follow. *o* Heb. *that corrupt*, to wit, themselves or their ways, or others by their counsel and example. Or, *that destroy* themselves and their land by their wickedness. *p* Not in profession, but in practice and reality, neglecting or corrupting his Worship, refusing his yoke and conduct. *q* They have lived as if it were their great design and business to provoke him. *r* Instead of proceeding forward and growing in grace, which was their duty, they are all fain from their former professions, and grown worse and worse, and have impudently turned their backs upon me.

5 Why should ye be stricken any more *s*, ye will † revolt more and more *t*: the whole head is sick, and the whole heart faint *u*.

s It is to no purpose to seek to reclaim you by one Chastisement after another: and therefore I will utterly forsake and destroy you at once. *t* I see you are incorrigible, and turn even your afflictions into sin. *u* Your disease is mortal, as being in the most noble and vital parts, the very head and heart of the body politick, from whence the plague is derived to all the other Members, as it follows. And this is to be understood either, 1. Of their sins; or rather, 2. Of their miseries. Which best suits, 1. with the foregoing words, this being added as a reason why it was in vain to strike them any more, or to expect any amendment that way, because he had stricken them already, and that very terribly, even in their head and heart, whose wounds are most dangerous, and yet they were not at all better for it. 2. With *verse* 7, 8. where this Metaphor is so explained.

6 From the sole of the foot even unto the head, *there is* no soundness in it *x*; *but* wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ‖ ointment *y*. ‖ *Or*, Oil.

x You have been all of you punished, from the highest to the lowest, from the worst to the best. *y* I have suffered you to lie under your maladies for a time, without applying any remedies, to try whether the length and continuance of your affliction might not work that Cure which the strength of it could not do, but all in vain.

7 * Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it *z* in your presence *a*, and *it is* desolate †, as overthrown by *strangers b*. *Deut. 28. 51, 52. Chap. 5. 5. † Heb. as the over-throw of strangers.*

z All this and what follows was verified in the days of King *Ahaz*, 2 *Chron.* 28. in whose time, and upon which occasion, this Prophecie seems to have been delivered, as more exactly agreeing with that time than with any other. If any object, That this being the first of his Prophecies, must rather belong to the days of *Uzziah*, they must take notice, and it is agreed by Interpreters, and it is undeniably true, that the Prophecies of *Isaiah*, as also of the other Prophets, are not set down in the same order in which they were delivered, but oftentimes the latter are put before the former. *a* Which your eyes shall see to torment you, when there is no power in your hands to deliver you. *b* Heb. *As the overthrow of strangers*, i. e. which strangers bring upon a land which is not theirs, nor likely to continue in their hands, and therefore they spare no persons that come in their way, and they spoil and destroy all things, which is not usually done in wars between Persons of the same, or of a neighbour Nation.

8 And the daughter of Zion *c* is left as a cottage in a vineyard, as a lodg in a garden of cucumbers *d*, as a besieged city.

c i. e. Zion, or *Jerusalem*; for these two names are promiscuously used of the same place. The name of *daughter* being frequently given to cities or countries. Thus *the daughter of Babylon* is put for *Babylon* it self, *Psal.* 137. 8. *Isa.* 47. 1. In the same sence we read of *the daughter of Tyre*, *Psal.* 45. 12. and of *Zidon*, *Isa.* 23. 12. and of *Egypt*, *Jer.* 46. 11. 24. and of *Edom*, *Lam.* 4. 21. *d* Is left solitary, all the neighbouring villages and country round about it being laid waste.

9 * Except the LORD of hosts had left unto us a very small remnant *e*, we should have been as * Sodom, *and* we should have been like unto Gomorrah *f*. *Lament. 3. 22. Rom. 9. 29. *Gen. 19. 24.*

e If God, by his Infinite Power and Goodness, had not restrained our enemies, and reserved some of us. *f* The whole nation and race of us had been utterly cut off, as the people of *Sodom* and *Gomorrah* were. So great was the rage and power of our enemies, and so utterly unable we were to deliver our selves.

10 Hear the word of the LORD *g*, ye rulers of Sodom *h*; give ear unto the law *i* of our God, ye people of Gomorrah.

g I speak not my own fancies or passions, but the message of your Lord and governour, to whom you owe all reverence and obedience.

dience. *b* So called for their resemblance of them in wickedness, Comp. *Deut.* 32. 32. *Ezek.* 16. 46, 48. *i* Or, *Doctrine*, as this word is commonly used: the message which I am now to deliver to you from God, your great Lawgiver, which ought to have the force of a Law with you.

11. To what purpose *k* is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings *m* of rams, and the fat of fed beasts, and I delight not in the blood *n* of bullocks, or of lambs, or of † he-goats.

* *Psal.* 50. 8, 9. & 51. 16. *Prov.* 15. 8. & 21. 27. *Chap.* 66. 3. *Jer.* 6. 20. *Amos* 5. 21, 22. *Mic.* 6. 7. †*Heb.* great he-goats.

k They are vain and useless, being neither accepted by me, nor beneficial to you. *l* Who am a Spirit, and therefore cannot be satisfied with such carnal Oblations, but expect to be worshipped in spirit and truth, and to have your Hearts and Lives, as well as your Bodies and Sacrifices, presented unto me. *m* I am glutted with them, and therefore loath them. *n* He mentions *the fat* and *blood*, because these were in a peculiar manner reserved for God, *Levit.* 3. 15, 16. & 17. 11. to intimate, that even the best of their Sacrifices were rejected by him.

† *Heb.* to be seen.

12 When ye come † to appear before me *o*, who hath required this at your hands *p*, to tread my courts *q*?

o Upon the three Solemn Feasts, *Exod.* 23. 17. & 34. 23. or upon other occasions. *p* To wit, in this manner, and upon these terms. The thing that I commanded, was not onely, nor chiefly, that you should offer external Sacrifices to me, but that you should do it with true repentance for all your sins, with Faith in my Promises, with hearty Love to me, and sincere Resolutions of devoting your selves to my Service, without which you offer me a dead Carcass instead of a living Sacrifice. *q* The Courts of my Temple, which were two, that of the Priests, and that where the People assembled, 2 *Chron.* 4. 9. So this Reproof seems to be directed against both Priests and People, as unworthy to enjoy this Privilege.

13 Bring no more *r* vain oblations *s*, incense is an abomination unto me *t*, the new-moons *u* and sabbaths, the calling of assemblies *x*, I cannot away with *y*, *it is* also ‖ iniquity *z*, even the solemn meeting *a*.

Or, grief.

r I neither desire nor will accept of any upon these terms. *s* Heb. *Meat-offerings*; of which see *Levit.* 2. 1. *Numb.* 15. 4. *t* So far is it from being a sweet savour to me, as you foolishly imagine. *u* Which were holy to God, and observed with great solemnity. See *Numb.* 28. 11, 14. *Psal.* 81. 3. *x* All other Solemn times wherein the People were obliged to meet together, as the three great yearly Feasts, and other extraordinary Seasons. *y* Heb. *I cannot bear*: It is burdensom and grievous to me. *z* So far is it from pleasing me, that it is an offence to me, and instead of reconciling me to you, which is your design, it provoketh me more against you. *a* The most Solemn Day of each of the three Feasts, which was the last day, which is called by this very name, *Levit.* 23. 36. *Numb.* 29. 35. and elsewhere; although the word be sometime more generally used of any other Solemn Festival-day.

14 Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear them.

* *Prov.* 1. 28. *Jer.* 14. 12. *Mic.* 3. 4. †*Heb.* multiply Prayer. * *Cap.* 59. 3. † *Heb.* bloods.

15 And * when ye spread forth your hands *b*, I will hide mine eyes from you *c*: yea, when ye † make many prayers, I will not hear: your hands are full of * † blood *d*.

b When you pray with hands spread abroad, as the manner was; of which see *Exod.* 9. 29. 33. *Job* 11. 13, *&c.* *c* Which is a gesture of contempt and loathing. I will take no notice of your Persons or Requests. *d* You are guilty of Murder, and Oppression, and other crying Sins, which I abhor, and have forbidden, under pain of mine highest displeasure.

16 Wash ye, make you clean *e*, put away the evil of your doings from before mine eyes *f*; * cease to do evil,

* *Psal.* 34. 14. & 37. 27. *Am.* 5. 15. *Rom.* 12. 9. 1 *Pet.* 3. 11.

e Cleanse your Hearts and Hands from all filthiness of Flesh and Spirit, and do not content your selves with your Ceremonial Washings. *f* Reform your selves to throughly, that you may not only approve your selves to men, but to me, who search your Hearts, and try all your Actions.

17 Learn to do well *g*, seek judgment *h*, ‖ relieve the oppressed *i*, judge *k* the fatherless, plead for the widow *l*.

‖ Or, right.

g Begin and inure your selves to live soberly, righteously, and godlily. *h* Shew your Religion to God, by studying and practising Justice to Men, and neither give nor procure any unrighteous judgment. *i* Be not only just, but merciful. *k* Defend and deliver them, as this Word is used, *Psal.* 7. 8, 11. & 9. 4. and oft elsewhere. *l* Maintain the righteous Cause of poor and helpless Persons, against their unjust and potent Adversaries; whereby you will shew your love to Justice and Mercy, and that you fear God more than Men.

18 Come now and let us reason together *m*, saith the LORD: though your sins be as scarlet *n*, * they shall be as white as snow *o*; though they be red like crimson, they shall be as wooll *p*.

* *Psa.* 51. 7. *Rev.* 7. 14.

m I am willing to lay aside my Prerogative, and to submit the Matter to a fair and equal Trial, whether I do not deal justly in rejecting all your Services, which are accompanied with such gross Hypocrisie and Wickedness, and whether I do not deal very graciously, in offering Mercy and Pardon to you upon these Conditions. *n* Red and bloody, as theirs were, *v.* 15. great and heinous. *o* They shall be washed and purged by the Blood of the Messias, whereby you shall be made white and pure in God's sight. It is a Metonymical Expression, as *sins* are said to *be purged*, *Heb.* 1. 3. when Men are *purged from their sins*, *Heb.* 9. 14. *p* Which for the most part is white, and is compared to Snow for Whiteness, *Revel.* 1. 14.

19. If ye be willing and obedient *q*, ye shall eat the good of the land *r*.

q If you are heartily willing and fully resolved to obey all my Commands. *r* Together with the Pardon of your Sins, you shall receive many Temporal and Worldly Blessings.

20. But if ye refuse and rebell *s*, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it t*.

s If you obstinately persist in your disobedience to me, as hitherto you have done. *t* He hath said it, who can as easily do it as speak the Words, and who cannot lie, and therefore will do it.

21 * How *u* is the faithful City *x* become an harlot *y*! it was full of judgment *z*, righteousness lodged in it *a*; but now murderers *b*.

* *Jer.* 2.

u A Note of Admiration at so strange, and sad, and sudden a Change. *x* *Jerusalem*, which in the Reign of former Kings was faithful to God. *y* Is filled with Idolatry, which is commonly called *Whoredom*. *z* Judgment was duly and truly executed in all its Courts. *a* It was famous for being the Seat of Justice, which did not only pass through it, like a wayfaring Man, but had its settled abode in it. *b* Under that one gross kind, he comprehends all sorts of unrighteous Men and Practices, as may be gathered by the opposition. Only their Connivance at that horrid Crime of Murther is noted, to assure us, that other Crimes of a lower nature were not only unpunished, but even encouraged.

22 Thy silver is become dross *c*, thy wine mixt with water *d*.

c Thou art wofully degenerated from thy former purity. *d* If there be any remainders of Religion and Justice in thee, they are mixed with many and great Corruptions.

23 Thy Princes *are* rebellious *e*, and * companions of thieves *f*: * every one loveth gifts *g*, and followeth after rewards *h*: they * judge not the fatherless, neither doth the cause of the widow come unto them *i*.

* *Prov.* 29. 24. * *Ezek.* 22. 12. *Hos.* 4. *Mic.* 3. *Jer.* 5. *Zech.*

e Against me their Sovereign Lord; they cast off my yoke, and make their own Wills and Lusts the Rule of their Life and Government. *f* Partly by giving them connivence and countenance, and receiving a recompence from them for it; and partly by practising the same Violence, and Cruelty, and Injustice that Thieves use. *g* i.e. Bribes given to pervert Justice, which are severely forbidden, *Deut.* 10. 17. & 27. 25. *h* Pursuing them with all eagerness, and by all means possible. *i* They are so far from doing them Justice, that they will not so much as give them a fair Hearing of their Cause, because they cannot make their way to them by Gifts.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, * I will ease me *k* of mine adversaries *l*, and avenge me of mine enemies.

* *Deut.* 28. 63.

k Heb. *I will comfort my self*, ease my Mind, and satisfie my Justice, by taking vengeance, as the next Clause explains this. The same Expression is used in the same sense, *Ezek.* 5. 13. *l* Of the Israelites, who, though they have called themselves my Children and Friends, yet by their Temper and Carriage towards me have shewed themselves to be mine Enemies.

25 And I will turn my hand upon thee *m*, and † * purely purge away thy dross, and take away all thy tin *n*.

† *Heb.* according to purenesse. * *Jer.* 6. 29. *Mal.* 3.

m To chastise thee again, which God threatned that he would not do, *v.* 5. but now promiseth that he will do it, not in fury, or so as utterly to destroy them, but in mercy, and with moderation, so as to purge them, as it here follows. *n.* I will purge out of thee and destroy those wicked Men that are incorrigible, and infectious to others; and for those of you that are curable, I will by my Word, and by the Furnace of Affliction, purge out all that Hypocrisie and Corruption that yet remains in you, and requires so sharp a Cure.

26 And I will restore thy judges *o* as at the first *p*, and thy counsellers *q* as at the beginning: afterward * thou shalt be called *q*, The city of righteousness, the faithful city.

* *Zech.*

o I will give thee such Princes and Magistrates. *p* Heb. *As* thou hadst *in the beginning*, either, 1. of thy Common-wealth; such as *Moses*, and *Joshua*: or, 2. of thy Kingdom, such as *David*. *q* Thy Princes shall have and hearken to wise and faithful Counsellors, which is a singular blessing to a Prince and People. *q* To wit, justly and truly; thou shalt be such: for, *to be called* is oft put for *to be*, as *Isa.* 4. 3. & 61. 6. *Mat.* 5. 9.

27 Zion *r* shall be redeemed *s* with judgment *t*, and ‖ her converts *u* with righteousness *x*.

‖ Or, that repent of her.

r The *Jews* that live in or near Zion, and worship God in Zion. *s* Shall be delivered from all their Enemies and Calamities. *t* Or, *by judgment*, i. by God's righteous Judgment, purging out those wicked and incorrigible *Jews*, who by their sins hindered the Deliverance of the People, and punishing and destroying their unmerciful Enemies, who kept them in cruel Bondage, as he did to the *Babylonians*, whereby he made the way open for their deliverance. *u* Heb. *her returners*, those of them who shall come out of Captivity into their own Land. *x* Or, *by righteousness*, i.e. either by

by my Faithfulness, in keeping my Promise of delivering them after seventy Years; or by my Goodness; for both these come under the name of *Righteousness* in Scripture-use.

28 And *y* the * † destruction of the transgressors and of the sinners *shall be* together *z*, and they that forsake the LORD shall be consumed.

* *Jer.* 30. 11. & 46. 28. † Or rather, *But*, as that Particle is oft used; for here is a manifest opposition. *z* Though I will deliver my People from the *Babylonish* Captivity, yet those of them who shall still go on in their wickedness, shall not have the benefit of that Mercy, but are reserved for a more dreadful and total destruction.

29 For they shall be ashamed *a* of the oaks ‖ which ye have desired *b*, and ye shall be confounded for the gardens *c* that ye have chosen *d*.

a Not with an ingenuous and penitential shame for the Sin, but with an involuntary and penal shame for the disappointment of their hopes which they had in their Idols. *b* Which, after the manner of the Heathen, you have consecrated to Idolatrous Uses, that under them you might worship your Idols, as they did *Ezek.* 6. 13. *Hos.* 4. 13. See also *Isa.* 57. 5. *Jer.* 2. 20. and 3. 6. *c* In which, as well as in the Groves, they committed Idolatry; of which we read *Isa.* 65. 3. and 66. 17. *d* To wit, for the Place of your Worship, which is opposed to the Place which God had chosen and appointed for his Worship.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water *e*.

e As you have sinned under the Oaks and in Gardens; so you shall be made like unto Oaks and Gardens, not when they are green and flourishing, but when they wither and decay.

31 And the strong *f* shall be as tow *g*, ‖ and the maker of it *h* as a spark; and they shall both burn together, and none shall quench *them*.

‖ Or, his work.

f Either 1. your Idols, which you think to be strong, and able to defend you, as appears by your Confidence in them; or 2. the strongest Persons among you, who think to secure themselves against the threatned danger by their Wealth, or Power, or Wisdom; and much more they that are weak and helpless. *g* Shall be as suddenly and easily consumed by my Judgments, as Tow is by Fire. *h* The Maker of the Idol, who can neither save himself nor his Workmanship. Or, *his Work*; either all that he doth or can do, or that which he hath done, his wicked course of Life, shall bring him to ruine.

CHAP. II.

A Prophecy of Christ's Kingdom, and the Calling of the Gentiles, 1, 5. *And Rejection of the* Jews *for their Idolatry and Pride*, 6, 9. *The great Majesty and Power of God: And his Terrours on the Wicked: With an Exhortation to fear God, and not to trust in Man*, 10, 22.

THE word *a* that Isaiah the son of Amoz saw, concerning Judah and Jerusalem.

a Or, the *matter* or *thing*, as this Hebrew word commonly signifies; the Prophecy or Vision.

2 And *b* * it shall come to pass in the last days *c*, *that* the mountain of the LORDS house *d* shall be ‖ established in the top of the mountains, and shall be exalted above the hills *e*: and all nations *f* shall flow *g* unto it.

* *Mic.* 4. 1, &c.

b Or, *Now*, as this Particle is rendred 1 *Sam.* 9. 1. *Ezra* 1. 1, &c. *c* In the Times of the *Messias* or the Gospel, as the generality both of Jewish and Christian Writers understand it, and as may further appear both from the use of this Phrase in this sence, *Jer.* 48. 47. and 49. 39. *Ezek.* 38. 8, 16. *Dan.* 10. 14. *Hos.* 3. 5. *Acts* 2. 17. *Heb.* 1. 2. 1 *John* 2. 18. and from the Conversion of the Gentiles here promised, which was not to be till that time; and from the Nature of the Thing, for this really was the last Time and State of the Church in the World; the Jewish Pedagogy was to be abolished, but Christ's Institutions were to continue to the end of the World. *d* The Temple of the Lord which is upon Mount *Moriah*; which yet is not to be understood literally of that Material Temple, but mystically of the Church of God, as appears from the next following Words, which will not admit of a literal Interpretation, and from the flowing of all Nations to it, which was not to that Temple, nor indeed was fulfilled till that Temple was destroyed; and from the frequent use of this Metaphor, *the Temple*, or *the House of the Lord*, concerning the Christian Church, both in the Old and the New Testament. *e* Shall be placed and settled in a most conspicuous and glorious manner, being advanced above all other Churches and Kingdoms in the World. *f* Those Gentiles, whom you now despise, and judge to be abhorred and quite forsaken by God. *g* Shall come in great abundance, and with great eagerness, like a River, as the Word signifies.

3 And many People shall go *h* and say *i*, * Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths *k*; for *l* out of Zion shall go forth the Law *m*, and the Word of the LORD from Jerusalem *n*.

* *Isa.* 30. 29. *Mic.* 4. 2, &c.

h Shall not only have some weak desires of going, but shall be ready to take pains, and shall actually go. *i* Such shall be their Zeal, that they shall not only go themselves, but shall perswade and press others to go with them. *k* They shew the Truth of their Conversion, by their hearty desire to be instructed in the way or method of worshipping and serving God acceptably, and by their firm purpose of practising the Instructions given to them. *l* This last Clause contains the Reason why the People should be so forward to go, and to invite others to go with them; and they may be the Words either of the People, continuing their Speech; or of the Prophets now returning to speak in his own Name. *m* The New Law, the Doctrine of the Gospel, which is frequently called a *Law*, because it hath the Nature and Power of a Law, obliging us no less to the Belief and Practice of it, than the Old Law did. *n* For the Accomplishment of this Promise, see *Luke* 24. 47. *Acts* 1. 8. *Rom.* 10. 18.

4 And he shall judge among the Nations *o*, and shall rebuke *p* many people: and * they shall beat their swords into plow-shares, and their spears into ‖ pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more *q*.

* *Psal.* 46. 9. *Hos.* 2. 18. *Zech.* 9. 10. ‖ Or, Sithes.

o Christ shall set up and use his Authority among and over all Nations, not only giving Laws to them, as other Rulers do, but doing that which no other Powers can do, convincing their Minds and Consciences, conquering and changing their Hearts, and ordering their Lives. *p* Either verbally, by his Word and Spirit reproving or convincing the World of Sin; or really, by his Judgments upon his implacable Enemies, which obstruct the Propagation of the Gospel. *q* He shall root out those great Animosities and Hostilities which were between the Jews and Gentiles, *Eph.* 2. 13, &c. and between several Nations, subduing Mens Pride, and Passions, and Lusts, which are the Causes of all Wars and Contentions; and working Humility, and Meekness, and Self-denial, and true and fervent Love to all Men, from whence Peace necessarily follows. This was the Design of the Gospel in all, and the Effect oft in those that rightly received it. And that War and Dissension which was occasioned by the Preaching of the Gospel, as was foretold *Mat.* 10. 21, 22. it was wholly accidental, by reason of Mens corrupt Interests and Lusts, which the Gospel opposed; and it was not amongst those who received the Gospel in the love of it, but between them and those who were either open Enemies or false Friends to them and to the Gospel. But if this Place be understood of an external and general Peace which was to be in the World in the Days of of the *Messias*, this also may in due time be verified, when all *Israel* shall be saved, and the fulness of the Gentiles shall be brought in, and both Jews and Gentiles shall be united together into one Fold, under Christ their great Shepherd; all which is prophesied and promised *John* 10. 16. *Rom.* 11. and elsewhere. For it is not necessary that all the Prophecies concerning the Kingdom of the *Messias* should be accomplished in an instant, or at the beginning of it; but it is sufficient if they be fulfilled before the end of it. And some of them do manifestly belong to the last days of that Kingdom. And therefore there is no truth nor weight in that Argument which the Jews bring from this Place, against our *Messias*, because of those Wars that have hitherto been and still are amongst Christians; for this doth not prove that these Wars shall never cease, or that there shall not be such a Peace in the World as they understand, before the end of Christ's Kingdom.

5 O house of Jacob, come ye *r*, and let us walk in the light of the LORD *s*.

* *Chap.* 60. 1, 3.

r Seeing the Gentiles are thus ready and resolved to go to the Lord's House, let this oblige and provoke you, O ye *Israelites*, to go with them, or before them. Whereby he secretly intimates their backwardness, and that when the Gentiles did come into the Church, they would apostatize from it. *s* Take heed that you do not reject that Light which is so clear that even the blind Gentiles will discern it.

6 Therefore *t* thou hast forsaken *u* thy people the house of Jacob *x*, because they be replenished ‖ from the east *y*, and * *are* soothsayers *z*, like the Philistines *a*, and they ‖ please themselves *b* in the children of strangers *c*.

‖ Or, more than the east. * Deut. 18. 14. ‖ Or, abound with their Children, &c.

t For the following Reasons. Or, *But*, as this Particle is oft used. But why do I perswade the *Israelites* to receive the Light of the Gospel? My labour is in vain. *t* forefee they will refuse it; and God, for their many and great Sins, will give them up to Apostasy and Infidelity. *u* Wilt certainly forsake and reject. *x* The Body of that Nation. *y* Their Land is full of the impious, and superstitious, and idolatrous Manners of the Eastern Nations, the *Syrians* and *Chaldeans*. *z* These undertook to discover secret things, and to foretel future contingent things, by the superstitious Observation of the Stars, or Clouds, or Birds, or other ways of Divination, which God had severely forbidden. See *Lev.* 19. 26. *a* Who were infamous for those Practices; of which see one Instance, 1 *Sam.* 6. 2. *b* They delight in their Manners, and Company, and Conversation, making Leagues, and Friendships, and Marriages with them. *c* Either, 1. in the Children begotten by them upon strange Women; or rather, 2. in strangers, as this Phrase is used, *Neh.* 9. 2. *Isa.* 60. 10. and elsewhere.

7 There land also is full of silver and gold, neither *is there any* end of their treasures *d*: their land also is full of horses *e*, neither *is there* any end of their chariots.

d They have heaped up Riches immoderately, (which was forbidden even to their King, *Deut.* 17. 17.) and by wicked Practices; they are never satisfied, but still greedily pursuing after more and more Wealth, making this their chief Business and Joy. *e* Which even their King was forbidden to multiply, *Deut.* 17. 16. much more his Subjects.

8 Their land also is full of idols: they worship the work of their own hands *f*, that which their own fingers have made.

f They give that worship to their own Creatures which they deny to me their Creator, than which nothing can be more impious and absurd.

9 And the mean man boweth down, and the great man humbleth himself *g*: therefore forgive them not *h*.

g Men of all Ranks fall down and worship idols. *h* Cut off these incorrigible Idolaters. Such an Imprecation is not strange, considering the hainousness and inexcusableness of the Crime, the singular Condition of the Prophets, who spake such things not from any disorderly Passion, but by Divine Inspiration, and from a fer-

vent Zeal for God's Glory, which ever was and ought to be dearer to them than all the Interests of Men; and from a pious Care and Fear leſt others ſhould be infected by their Counſel or Example. Yet the Words may be taken as a Prediction, *Thou wilt not forgive them:* By this I know thou haſt determined utterly to deſtroy them; for the Hebrew Particle *al* is ſometimes taken only for a ſimple denial, as *Pſalm* 121. 3. *Prov.* 12. 28.

10 Enter into the rock, and hide thee in the duſt *i*, for fear of the LORD, and for the glory of his majeſty *k*.

i This is ſpoken ironically, and with deriſion. The ſence is, Such dreadful Calamites are coming upon you, that you will be ready to hide your ſelves in Rocks and Caves of the Earth, but all to no purpoſe. *k* For fear of the glorious and terrible Judgments of God.

*Chap. 5. 15. 11 The * lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down *l*, and the LORD alone ſhall be exalted in that day *m*.

l Judicially, as they bowed down voluntarily before their Idols. So the Puniſhment is very ſuitable to the Sin. *m* His Juſtice and Power ſhall be magnified, and the Vanity and Impotency of all other gods ſhall be detected.

12 For the day of the LORD *n* of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he ſhall be brought low;

n The time of God's taking vengeance upon Sinners, which is called *God's day*, Iſa. 13. 6, 9. *Ezek.* 13. 5. and 30. 3. and oft elſewhere.

*Zech. 11. 1, 2. 13 And upon all * the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan *o*.

o Either, 1. Metaphorically, upon the higheſt and proudeſt Sinners; or, 2. Literally, as may ſeem probable from the following Verſes, where there is diſtinct mention made of *mountains and hills*, v. 14. of *towers and walls*, v. 15. of *ſhips and pictures*, v. 16. Whereby he intimates, that the Judgment ſhould be ſo univerſal and terrible, that it ſhould not only reach to Men, but to things alſo, whether Natural or Artificial, in all which there ſhould be manifeſt Tokens of God's Diſpleaſure againſt the Land. *The cedars and oaks* ſtanding in the Mountains ſhall be either thrown down by furious Winds or Earthquakes, or torn in pieces by Thunder and Lightning; and the ſtately Houſes built with Cedars and Oaks ſhall be deſtroyed.

14 And upon all the high mountains, and upon all the hills that are lifted up *p*,

p To which Men uſed to betake themſelves in times of War and Danger. It is uſual with the Prophets to deſcribe God's Judgments upon Men by the ſhaking and ſmoaking of the Mountains, the trembling of the Earth, and the like.

15 And upon every high tower, and upon every fenced wall *q*,

q To which you reſorted and truſted for your defence.

16 And upon all the ſhips of Tarſhiſh *r*, and upon all † pleaſant Pictures.

† *Heb.* Pictures of deſire.

r The Ships of the Sea, as that Word is uſed, *Pſalm* 48. 7. whereby you fetched Riches and Precious things from the remote Parts of the World.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low *ſ*: and the LORD alone ſhall be exalted in that day.

ſ This he repeats again, partly to aſſure us of the certainty of it, and partly to fix it deeper in mens Minds, becauſe they are very backward to believe and conſider things of this Nature.

‖ *Or*, the idols ſhall utterly paſs away. 18 And ‖ the idols he ſhall utterly aboliſh *t*.

t God will diſcover the Impotency of Idols to ſuccour their Worſhippers, and thereby deſtroy their Worſhip in the World.

*Hoſ. 10. 8. Luk. 23. 30. Rev. 6. 16. & 9. 6. † *Heb.* the duſt. 19 And they *u* ſhall go into the * holes of the rocks, and into the caves of † the earth *x*, for fear of the LORD, *and* for the glory of his majeſty, when he ariſeth to ſhake terribly the earth *y*.

u The Idolatrous *Iſraelites*. *x* Their uſual Places of retreat in caſes of Danger; of which ſee *Joſ.* 10. 16. *Judg.* 6. 2. 1 *Sam.* 13. 6. *y* Either properly, or rather figuratively, to ſend dreadful Judgements upon the Inhabitants of the Land.

*Chap. 30. 22. & 31. 7. † *Heb.* the idols of his ſilver, *&c.* ‖ *Or*, which they made for him. 20 * In that day a man ſhall caſt † his idols of ſilver and his idols of gold, ‖ which they made *each one* for himſelf to worſhip, to the moles and to the bats *z*.

z Into the meaneſt and darkeſt Places, in which Moles and Bats have their abode; whereas before they ſet them up in high and honourable Places, where they might be ſeen and worſhipped. This great and ſudden Change proceeded either from true Repentance, which filled them with ſhame, and grief, and indignation againſt themſelves, and all the Inſtruments of their Wickedneſs; or from a Conviction of the Vanity of their Idols, which afforded them no help in the time of their need; or from a juſt Fear leſt God's Judgment ſhould have fallen more heavily upon them, if it had found them in the Practice of Idolatry; and that by this Profeſſion of Repentance, they might, if it were poſſible, either prevent or mitigate their Calamity.

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man *a* whoſe breath *is* in his noſtrils *b*: for wherein is he to be accounted of *c*?

a Seeing God will undoubtedly bring down the higheſt and proudeſt of the Sons of Men into ſo much Contempt and Miſery, from henceforth never admire nor place your truſt in Man. *b* Whoſe Breath, upon which his Life and Strength depends, is in his Noſtrils, and therefore is quickly ſtop'd and taken away. *c* What reed in himſelf, and without dependence upon God?

CHAP. III.

Great Confuſion on both People and Rulers for their Sin and Impudence in it, 1,——9. *Peace to the Righteous, and Miſery to the Wicked,* 10, 11. *The Oppreſſion and Covetouſneſs of the Rulers,* 12,—15. *The Pride of Women, and its Judgments,* 16,—26.

FOr behold *a*, the Lord, the LORD of hoſts, doth take away from Jeruſalem, and from Judah, the ſtay and the ſtaff *b*, the whole ſtay of bread *c*, and the whole ſtay of water.

a Look upon it as a thing as certain as if it were already done. *b* All the Supports of their State and Church. *c* Called elſewhere *the ſtaff of Bread*; whereby is underſtood, either, 1. the Nouriſhing power of Bread, which wholly depends upon God's Bleſſing; or rather, 2. Bread it ſelf, as this Phraſe is underſtood *Levit.* 26. 26. *Pſalm* 105. 16. *Ezek.* 4. 16. and directly explained *Ezek.* 5. 16. Bread which is the Staff of Life.

2 The mighty man *d* and the man of war, the judge *e*, and the prophet *f*, and the † prudent *g*, and the ancient *h*,

† *Heb.* diviner

d Strong and valiant Men. *e* The Civil Magiſtrates. *f* Either ſtrictly ſo called, the want of whom is matter of grief, ſee *Pſalm* 74. 9. or largely, ſo as to include all skilful and faithful Teachers. *g* Whoſe Wildom and Conduct was neceſſary to preſerve them from ruine. *h* Whoſe Wiſdom was increaſed by long Experience.

3 The captain of fifty *i*, and the † honourable man *k*, and the counſellor *l*, and the cunning artificer *m*, and the † eloquent orator *n*.

† *Heb.* man of count nance. † *Heb.* ſul of charm.

i There ſhall not be a Man left able to command and manage fifty Soldiers, and much leſs ſuch as could command Hundreds or Thouſands, which yet were neceſſary. *k* Men of high Birth, and Place, and Power, and Reputation. *l* Wiſe and Learned Statemen. *m* Who could make either Ornaments for Times of Peace, or Inſtruments for War; which therefore Conquerors took away from thoſe Nations whom they ſubdued, 1 *Sam.* 13. 19, 20. 2 *Kings* 24. 14. *n* Heb. *The skilful of charm.* Whereby he underſtands either, 1. Charmers, whom he threatens to take away, not as if ſuch Perſons were Bleſſings to a People, or the removing of ſuch were a Curſe, but only becauſe they made great uſe of them, and truſted to them. And ſo he ſignifies that God would remove all the Grounds of their Confidence, both right and wrong, and make their Caſe deſperate. As in like manner, and for the ſame reaſon, God threatens the *Iſraelites* that they ſhould be as *without a ſacrifice*, ſo *without Teraphim*, Hoſ. 3. 4. or 2. as moſt underſtand it, ſuch as could powerfully perſwade, and, as it were, charm that ungovernable Beaſt the Multitude of Common People, by their Eloquence, to do thoſe things which were neceſſary for their Peace and Safety: For this word may be taken in a good ſence, as *Divination* is, *Prov.* 16. 10.

4 And I will give * Children *o* to be their Princes, and babes ſhall rule over them.

* Eccl. 10. 16.

o Either 1. in Age, whoſe Minority corrupt Miniſters of State commonly abuſe to great Miſchiefs; or, 2. in Underſtanding, Experience, and Manners; fooliſh, froward, unteachable, *&c.*

5 And the People ſhall be oppreſſed *p*, every one by another, and every one by his neighbour: The child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable *q*.

p By the command or connivance of ſuch Childiſh Rulers. *q* Fooliſh and unworthy Men ſhall by wicked Arts gain the Favour and abuſe the Power of the Prince, and thereby behave themſelves inſolently towards their Betters.

6 When a man ſhall take hold of his brother, of the houſe of his father *r*, *ſaying*, Thou haſt cloathing *ſ*, be thou our ruler *t*, and let this ruine *be* under thine hand *u*,

r Whereas Envy ordinarily reigns in near Relations, when one Brother is advanced far above all the reſt. *ſ* We are utterly undone, and have neither Food nor Raiment; but thou haſt ſomething yet left to ſupport the Dignity which we offer to thee, and to enable thee to execute thine Office. *t* He ſheweth, that Miſgovernment ſhould cauſe the Diſſolution of the Government, and that the former Governours ſhould be removed either by Foreign Force, or by Domeſtick Inſurrection. *u* To wit, to heal it, as it is explained in the next Verſe. Undertake the Charge of this tottering State.

7 In that day ſhall he † ſwear *x*, ſaying, I will not be an † healer *y*: for in my houſe is neither bread nor cloathing *z*: make me not a ruler of the People.

† *Heb.* lift up the hand. † *Heb.* der up.

x Heb. *he ſhall lift up*; underſtand either 1. his Voice; he ſhall cry aloud, to ſhew his earneſtneſs in refuſing the Office; or 2. his Hand, which was the uſual geſture in Swearing, *Gen.* 14. 22. *Deut.* 32. 40, *&c.* to ſhew his reſolvedneſs. *y* A repairer of the Ruines of the State. *z* I have not ſufficient Proviſions either of Food or Raiment for my own Family; much leſs, as you falſely ſuppoſe, for the Diſcharge of ſo high a Truſt.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their Tongue and their doings *are* againſt the LORD, to provoke the eyes of his glory *a*.

a Of his glorious Majeſty, whom they ought to reverence and adore.

9 ¶ The ‖ ſhew of their countenance doth witneſs againſt them *b*, and they declare their ſin as * Sodom, they hide *it* not *d*: wo unto their ſoul, for they have rewarded *e* evil unto themſelves.

‖ *Or*, look ping. * Gen. 13. 13. & 21. 6.

b Their Pride, and Wantonneſs, and Impiety manifeſtly ſhewit ſelf

ſelf in their very Looks and Carriages, and will be a ſwift Witneſs againſt them both before God and Men. *c* They act it publickly, caſting off all Fear of God, and Reverence to Men, and glory in it. *d* As Men do who have any remainders of Modeſty or Ingenuity. *e i. e.* Procured a fit Recompence for their Wickedneſs, even utter Ruine. Or, *they have done*: for this Word is oft ſo uſed, without any ſignification of a Recompence, as *Pſalm* 7. 4. They cannot blame me, but themſelves: Their Deſtruction is wholly from themſelves. Compare *Hoſ.* 13. 9.

10 Say ye *f* to the righteous, That it ſhall be well *with him*: for they ſhall eat of the fruit of their doings *g*.

f God hath ſaid it, and doth now by me ſay it; and you, O ye Prieſts and Levites, ſay it in your Sermons to the People. *g* Let not them fear, for God will be their Safeguard and Portion in the common Calamity.

11 Wo unto the Wicked *h*, *it ſhall be* ill *with him*: for the reward of his hand ſhall be † given him.

† *Heb.* ſhall be given him.

h Theſe heavy Judgments are deſigned againſt them, and ſhall certainly find them out, though here they be mixed with the Righteous.

12 ¶ As for my people, * children *are* their oppreſſours, and women *i* rule over them: O my people, * ‖ they which lead thee *k* cauſe thee to erre, and † deſtroy the way of thy paths *l*.

* *Iſai.* 9. 16. † *Heb.* ſwallow up. ‖ *Or*, cauſe to err.

† Either 1. properly ſo called, by their Favour and Power with the Rulers; or, 2. weak and effeminate Rulers, ſuch being called *Women* both in Sacred and Profane Writings. *k* Thy Rulers Civil and Eccleſiaſtical, whoſe Duty it is to ſhew thee the right way. Or, as others, *They that bleſs thee*, *i. e.* thy falſe Prophets, which flatter thee, and ſpeak Peace to thee. *l* Keep thee from the Knowledge or Practice of that Way which leads to thy Salvation, and miſlead thee into evil Courſes, by their wicked Counſels or Examples.

13 The LORD ſtandeth up *m* to plead, and ſtandeth to judge the people *n*.

m He will ſhortly and certainly ſtand up as a Judge, to enquire into the Cauſe, and to give Sentence. *n i. e.* To defend and deliver them, or to judge for them, as this Phraſe is oft uſed.

14 The LORD will enter into judgment with the ancients *o* of his People, and the Princes thereof: for ye have ‖ eaten up *p* the vineyard *q*; the ſpoil of the poor *r* is in your houſes.

‖ *Or*, burnt

o The Princes or Rulers, as it is explained in the next Clauſe, who are oft called *Elders*, becauſe ſuch were commonly and fitly choſen out of thoſe who were ripe in years. *p* Deſtroyed in ſtead of preſerving and dreſſing it, as you ſhould have done. *q* The Church and Commonwealth of *Iſrael*, which is oft called God's Vineyard, as *Pſalm* 80. 8, 14, 15. *Iſa.* 5. 1. *Jer.* 2. 21, *&c.* and here the *Vineyard*, by way of eminency: Or, the *Vineyard* which was committed to your care to keep. *r* The Goods which you have violently taken away from the Poor.

15 What mean ye *ſ* that ye beat my people to pieces, and grind *t* the faces of the poor? ſaith the Lord GOD of hoſts.

ſ What Warrant have ye for it? How durſt you preſume to do it? *t* Or, *batter*, as the Word is uſed *Exod.* 32. 20. Smite them cruelly. See *Chap.* 58. 4.

16 ¶ Moreover, the LORD ſaith, Becauſe the daughters of Zion *u* are haughty, and walk with ſtretched-forth necks *x*, and † wanton eyes *y*, walking and ‖ mincing as they go *z*, and making a tinkling with their feet *a*:

† *Heb.* deceivers. ‖ *Or*, going with ſtately treſſes.

u The Women; as hitherto he reproved the Men. *x* Affecting Statelineſs, *Pſalm* 75. 5. and to ſeem tall. *y* Or, as others, *twinkling with their Eyes* in a laſcivious manner. *z* After the manner of looſe and wanton Perſons. *a* By ſome Ornaments which they wore upon their Shoes.

17 Therefore the Lord will ſmite with a ſcab the crown of the head *b* of the daughters of Zion, and the LORD will † diſcover their ſecret parts *c*.

† *Heb.* make bare.

b Will by ſending Scabs, or by other ways, take off the Hair of their Head, which is a Womans Glory, 1 *Cor.* 11. 15. and which doubtleſs miniſtred to their Pride and Wantonneſs. Others render it, *He will make bald*, *&c.* *c* By giving her into the power of thoſe Enemies that ſhall either ſtrip her of all her Raiments, not leaving her ſufficient to cover her Nakedneſs; or otherwiſe abuſe her, by ſuch immodeſt and contemptuous Actions, Compare *Iſa.* 47. 3. *Ezek.* 16. 37. and 23. 10, 26.

18 In that day the Lord will take away the bravery of their tinkling ornaments *about their feet*, and their ‖ cauls *d*, and their round tires like the moon *e*.

‖ *Or*, ſnets.

d As for this and the other *Hebrew* words here following, I judge it unneceſſary and improper to trouble the *Engliſh* Reader with the differing Interpretations given of them by Learned Men, which the Curious may find in my *Latin Synopſis*. It is agreed by all, that they were Ornaments uſed by that People in thoſe Times; and made Fewel to their Luſts. And it is of no concernment to the Direction either of our Faith or Manners, exactly to underſtand the Nature and Differences of them. And therefore I ſhall take them as they are in our Tranſlation. *e* There were in ancient Time, and at this day there are ſome Jewels or other Ornaments worn, which carry a manifeſt reſemblance to the Moon or Half-moon. Compare *Judg.* 8. 21, 26.

19 The ‖ chains, and the bracelets, and the ‖ muffers.

‖ *Or*, round tires like the moon. ‖ *Or*, ſweet ſmelling ſavours.

20 The bonnets *f*, and the ornaments of the legs, and the head-bands, and the † tablets *g*, and the ear-rings.

† *Or*, houſes of the ſoul.

f Theſe were Ornaments to cover the Head, common both to Men, as *Exod.* 39. 28. and to Women, as here. *g* Heb. *the houſes of the Soul*, or, *of Life*, or, *of Breath.* Whereby he ſeems to mean Boxes of excellent Perfumes, which are of great efficacy to revive our drooping Spirits, and to that end are oft applied to ſuch as are ready to faint away.

21 The rings, and the noſe-jewels *h*.

h Which were faſtned to the Head, and hung down upon the Forehead to the beginning of the Noſe. Of which ſee *Gen.* 24. 22, 47. *Judg.* 8. 24, *&c.*

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping pins *i*.

i Of Silver or Gold, either uſed to curl the Hair, or rather faſtned and worn in the Hair; which Cuſtom is not altogether diſuſed at this day.

23 The glaſſes *k*, and the fine linen, and the hoods, and the vails.

k The Looking-glaſſes, as we call them, though in Truth they were not made of Glaſs, but of bright and burniſhed Braſs.

24 And it ſhall come to paſs, that in ſtead of ſweet ſmell *l*, there ſhall be ſtink *m*; and in ſtead of a girdle *n*, a rent *o*; and in ſtead of well-ſet hair, baldneſs; and in ſtead of a ſtomacher, a girding of ſackcloth; and burning *p*, in ſtead of beauty.

l Thoſe Perfumes mentioned *v.* 20. *m* From their Scabs mentioned *v.* 17. or from other ill uſages of their Enemies. *n* Which were fine and coſtly, and uſeful to gird their Garments about them. *o* Either the rending of their Garments for grief; or torn and tattered Garments, not ſufficient to cover their Bodies. *p* By the heat of the Sun, to which they are now commonly expoſed, from which they uſed formerly to guard themſelves with great care.

† *Heb.* might.

25 Thy men ſhall fall by the ſword, and thy † might in the war.

26 And her gates *q* ſhall lament and mourn, and ſhe being ‖ † deſolate, ſhall ſit upon the ground *r*.

‖ *Or*, emptied. † *Heb.* cleanſed.

q The Gates of *Zion* or *Jeruſalem*, which, by a Figure very uſual in Sacred Scripture, and all Authors, are ſaid to lament, to imply the great Deſolation of the Place; that there ſhould be no more People to go out and come in by the Gates, or to meet together in the Gates, as they uſed to do. *r* Like a mournful Woman bewailing the loſs of her Husband and Children.

CHAP. IV.

In the Extremity of Evils, Chriſt's Glorious Kingdom ſhould appear to thoſe who are left alive, 1, 2. *Two ſhall be Holy,* 3. *Purged,* 4. *A Glory and a Defence upon them,* 5. *A Sanctuary from Evils,* 6.

AND in that day *a* ſeven *b* women ſhall take hold *c* of one man *d*, ſaying, We will eat our own bread, and wear our own apparel *e*: only † let us be called by thy name *f*, ‖ to take away our * reproach *g*.

† *Heb.* let thy name be called upon us. ‖ *Or*, take thou away. * Luk. 1. 25.

a Of which he hath hitherto been ſpeaking, *Chap.* 2. and 3. and ſtill continueth to ſpeak. In that calamitous Time. *b* Many. A certain number for an uncertain. *c* Shall ſue to him, and even lay hands upon him, contrary to their Cuſtom, and their natural Modeſty. *d* Becauſe few Men ſhall ſurvive that dreadful Stroke. They who before were not contented with their own Husbands, are now glad of a ſeventh part of a Husband. *e* We will caſt thee of that Charge, which otherwiſe would fall upon thee by God's Law, *Exod.* 21. 10. *f* Own us for thy Wives. *g* Virginity was eſteemed a Reproach, eſpecially among that People, becauſe it was a Token of Contempt from Men, and of the Curſe of God; Children, the uſual Fruit of Marriage, being both an Honour to their Parents before Men, and a great Bleſſing of God, eſpecially to that People, from ſome of whoſe Loins the *Meſſiah* was to ſpring.

2 In that day *h* ſhall the Branch of the LORD *i* be † beautiful and glorious, and the fruit of the earth ſhall be excellent *k* and comely † for them that are eſcaped *l* of Iſrael.

† *Heb.* beauty and glory. † *Heb.* for the eſcaping of Iſrael.

h About and after that time: *when the Lord ſhall have waſhed away* (as this Time is particularly expreſſed, *v.* 4.) *the filth of Zion*, by thoſe dreadful Judgments now deſcribed. *i* Either, 1. the Church and People of *Iſrael*, oft called God's *vine* or *vineyard*, as we ſaw before, and *the Branch of God's planting*, Iſa. 60. 21. or, 2. the *Meſſiah*, who is commonly defined in Scripture by this Title, *the Branch*, Iſa. 11. 1. Jer. 23. 5. and 33. 15. *Zech.* 3. 1. *whoſe Name is* expreſly ſaid to be *the Branch*, Zech. 6. 12. of whom not only Chriſtians, but even the Hebrew Doctors underſtand it. For after the foregoing Miſeries were brought upon the *Jews*, by the Remainders of the *Grecian* Empire, of which *Daniel* Propheſies of exactly and particularly, and afterwards by the *Roman* Empire, the *Meſſiah* was born; and after that utter Deſtruction brought upon the Jewiſh City, and Temple, and Nation, by *Titus*, the Kingdom of the *Meſſiah* became *beautiful and glorious*, as it here follows. *k* The Land which for the Sins of the People was made barren, upon their Repentance and return to Chriſt ſhall recover its former Fertility. Under this one Mercy he ſeems to underſtand all Temporal Bleſſings, which, together with ſpiritual and eternal, God ſhall confer upon them; and withal to intimate the Fruitfulneſs of the People (*the Earth* or *Land* being oft put for its Inhabitants) in Knowledge, and Grace, and all good works. *l* That ſhall ſurvive all the forementioned Calamities.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy *m*, *even* every one *that is* written ‖ among the living *n* in Jeruſalem *o*:

‖ *Or*. to life. So *Gr.*

m i. e. Shall be really holy, as is ſaid *Chap.* 60. 21. *To be called* is oft put for *to be*, as *Gen.* 21. 12. *Iſa.* 1. 26. and 44. 5. So this is a Reſtriction of the foregoing indefinite Propoſition. Not all

all that are left, but a great number of them, ſhall be holy, even *all that are written*, &c, *i. e.* all the Elect, who are frequently deſcribed by this Character, that they are *written in God's* or the *Lamb's Book*, or *in the Book of Life*, or *of the Living*, Pſalm 69. 28. *Dan.* 12. 1. *Phil.* 4. 3. *Rev.* 3. 5. and 13. 8. and 17. 8, *&c.* But this laſt Clauſe of the Verſe is by ſome Learned Interpreters rendred thus, *all that are in* Jeruſalem (*i. e.* a very great number of them, as ſuch general Expreſſions are frequently uſed, or the generality of them) *ſhall be written unto Life*, *i. e.* ſhall be ſuch as are elected unto Salvation through Sanctification: Which may deſerve conſideration. So he notes the ſingular Privilege of this People at this time, above the former Ages, in which many were called, but few were choſen. *o* Of the People living in or belonging to *Jeruſalem*.

4 When the Lord ſhall have waſhed away the filth of the daughter of Zion *p*, and ſhall have purged the blood *q* of Jeruſalem from the midſt thereof, by * the ſpirit of judgment, and by the ſpirit of burning *r*.

* Chap. 32. 15, 16.

p This ſhall be accompliſhed when God hath thoroughly cleanſed the *Jewiſh* Nation from their Sins. *q* The Blood-guiltineſs, and eſpecially that of killing the Lord of Life, their own *Meſſiah*. *r* This is oppoſed to the former Legal way of Purification, which was by Water. By *the ſpirit* he ſeems to underſtand the Holy Spirit of God, to which this waſhing and purging Work is commonly aſcribed, as 1 *Cor.* 6. 11. and elſewhere; which Spirit did accompany the Preaching of the Goſpel, and did this Work in part in ſome of the *Jews*, and will do it more fully in the Body of the Nation. And this Spirit may well be called *a ſpirit of Judgment*, becauſe it executes Judgment in the Church, and in the Conſciences of Men, ſeparating the precious from the vile, convincing men of Sin, and Righteouſneſs, and Judgment, *John* 16. 8, 9. manifeſting the Secrets of mens Hearts, in the Preaching of the Word, 1 *Cor.* 14. 25. accuſing and terrifying and punithing ſome, witneſſing for and with others, and filling them with Peace and Joy in believing, hardning ſome, and ſoftning and ſubduing others to God, as this Spirit is particularly promiſed to do to the *Jews*, *Zech.* 12. 10. And the ſame Spirit may be fitly called *the ſpirit of burning*, as he is compared to *Fire*, Mat. 3. 11. becauſe he doth burn up and conſume the Droſs which is in the Church, and in the Minds and Hearts of men, and enflames the Souls of Believers with Love to God, and Zeal for his Glory.

5 And the LORD will create ‖upon every dwelling place of mount Zion, and upon her aſſemblies, a * cloud, and ſmoak by day, and the ſhining of a flaming fire by night *s*: for ‖upon all the glory *u ſhall be* † a defence.

* Exod. 13. 21. ‖ *Or*, above. † *Heb.* a covering.

s Will in a marvellous manner produce, as it were by a new Work of Creation. *t* A Pillar of Cloud and Fire, like that wherewith the Lord directed and protected and honoured the *Iſraelites*, when they came out of *Egypt*: Whereby he implies, That God would be their Protector, and their Glory. *u* Upon all that Church and People, which God will make ſo glorious, not only in his own Eyes, but even in the Eyes of the World; upon all holy Aſſemblies of ſincere Chriſtians.

6 And there ſhall be a Tabernacle *x* for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

x Or, *he*, *i. e.* the Lord, *ſhall be a Tabernacle*, or *a tent*, to defend them from the violent Heat of the Sun, and other Injuries of the Weather, which was the Uſe and Benefit of Tents.

CHAP. V.

Iſrael *God's Vineyard, his Mercies, and their unfruitfulneſs, ſhould be laid waſte*, 1,—7. *Judgments upon Covetouſneſs*, 8,—10. *Upon Drunkards, and the Laſcivious*, 11, 12. *Two great Miſery of the* Jews, 13,—17. *Judgments on Impiety, Scoffers at God's threatnings, thoſe who corrupt the Notions of good and ill, Strong-Drinkers, and Unjuſt Judges*, 18,—23. *God's Anger, and the* Chaldeans *Army againſt them*, 24,—30.

NOw will I ſing *a* to my well beloved *b*, a ſong of my beloved *c* touching his vineyard *d*: My well beloved hath * a vineyard in † a very fruitful hill *e*.

* Pſal. 80. 8. Cant. 8. 12. Jer. 2. 21. Mat. 21. 33. Mar. 12. 1. Luk. 20. 9. † *Heb.* the horn of the ſon of oyl.

a I will record it to be a Witneſs for God, and againſt you, as *Moſes* did his Song, *Deut.* 31. 19. and 32. 1. *b* To the Lord of the Vineyard, as appears by the laſt Clauſe of the Verſe, to God or Chriſt, whom I love and ſerve, and for whoſe Glory, eclipſed by you, I am greatly concerned. *c* Not deviſed by me, not the Effect of my Envy or Paſſion; but inſpired by God, which therefore it behoveth you to lay to heart. *d* His Church, oft and very fitly called a *Vineyard*, becauſe of God's ſingular Reſpect to it, and Care of it, and his Delight in it, and expectation of good Fruit from it, *&c.* *e* Hills being Places moſt commodious for Vines; ſee *Pſalm* 80. 10. Heb. *in an horn* (which may ſignifie either, 1. The Figure or Shape of the Land of *Canaan*, which reſembles an Horn; or, 2. The Heighth and Hillineſs of that Land, as Horns are the higheſt parts of Beaſts; or, 3. The Goodlineſs and Excellency of it, as an *Horn*, when it is aſcribed to a Man, ſignifies his Glory and Dignity, as *Job* 16. 15. *Pſalm* 89. 17, 24, &c.) *the Son of Oil*, which, by a vulgar Hebraiſm, notes an oily or a fat Soil.

2 And he ‖ fenced it, and gathered out the ſtones thereof *g*, and planted it with the choiceſt vine, and built a tower *h* in the midſt of it; and alſo † made a wine preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

‖ *Or*, made a wall about it. † *Heb.* hewed.

f That neither Men nor Beaſts might ſpoil it. *g* Which otherwiſe would have marred the Land; of which ſee 2 *Kings* 3. 19. The fence is, He removed all Hinderances, and gave them all the Means of Fruitfulneſs. *h* For the Reſidence of the Keepers, that they might be obliged and encouraged to watch over it with more diligence.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my Vineyard *i*.

i I dare make you Judges in your own Cauſe, it is ſo plain and reaſonable.

4 What † could have been done more to my Vineyard, that I have not done in it *k*? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes *l*?

† *Heb.* there is do.

k What Work is there belonging to the Office of a Maſter or Keeper of the Vineyard, which I have neglected? *l* How unworthy and inexcuſable a Crime is it, that you have not only been unfruitfull in good Works, but alſo filled with all the Fruits of Wickedneſs.

5 And now go to; I will tell you what I will do to my Vineyard *m*; * I will take away the hedge thereof, and it ſhall be eaten up: and break down the wall thereof, and it ſhall be † trodden down *n*.

* Pſal. 80. 12. † *Heb.* treaded.

m He graciouſly warns them before-hand, that they may have ſpace and invitation to repent, and ſo to prevent the threatned Miſeries. *n* I will withdraw my Preſence and Protection from them, and give them up into the Hands of their Enemies.

6 And I will lay it waſte: it ſhall not be pruned, nor digged *o*, but there ſhall come up briars and thorns *p*: I will alſo command the clouds, that they rain no rain upon it *q*.

o Vine-dreſſers uſe to dig up and open the Earth about the Roots of the Vines, for divers good purpoſes. The meaning is, I will remove my Miniſters, who uſed great care and diligence to make you fruitful. *p* I will give you up to your own wicked Luſts. *q* I will deprive you of all my Bleſſings, which are oft compared to rain, *&c.*

7 For the Vineyard of the LORD of hoſts is the houſe of Iſrael, and the men of Judah † his pleaſant plant *r*: and he looked for judgment, but behold † oppreſſion; for righteouſneſs, but behold a cry *ſ*.

† *Heb.* plant of his Pleaſures. † *Heb.* ſcab.

r In whom God formerly delighted to dwell and converſe. Compare *Prov.* 8. 31. *Jer.* 31. 50. *ſ* From the Oppreſſed crying to Men for Help, and to God for Vengeance.

8 Wo unto them that join * houſe to houſe, that lay field to field *t*, till there be no place, that they may be placed alone *u* in the midſt of the earth.

* Micah 2. 2.

t That add new Purchaces of Houſes and Lands to their former Poſſeſſions. Not that this was in itſelf unlawful, but becauſe they did this from an inordinate and inſatiable deſire of Riches, and with the Injury of their Brethren, as is manifeſt from the foregoing and following Words. *u* That they alone may be the Lords and Owners, and all others only their Tenants and Servants.

9 ‖ In mine ears ſaid the LORD of hoſts, † Of a truth many houſes ſhall be deſolate *y*, even great and fair, without Inhabitant.

‖ *Or*, in the ears of the Lord. † *Heb.* not;

x I heard God ſpeak what I am now about to utter. Heb. *In the ears of the Lord.* Which may relate either, 1. To the foregoing Words; The Cry of your Sins, and of the Oppreſſed, is come into God's Ears; he hears and ſees it, and will certainly puniſh it: Or, 2. To the following Clauſe, which, being of great importance, he uſhers in with an Oath; I ſpeak it in God's Ears, as well as in yours; I call God to witneſs the Truth of what I ſay. *y* The Houſes which you have ſo greedily coveted, ſhall caſt you out, and become deſolate.

10 Yea, ten acres of Vineyard ſhall yield one bath *z*, and the ſeed of an omer ſhall yield an ephah *a*.

z To wit, of Wine. The Bath contained about eight Gallons. Thus an Acre did not yield one Gallon. *a* Which was of the ſame Quantity with the Bath, only the Bath was the Meaſure of Liquid things, the Ephah of Dry things; and an Ephah was the tenth part of an Homer, *Ezek.* 45. 11. So in ſtead of that great Increaſe which that fruitful Land commonly yielded, they ſhould loſe nine parts of their Seed. Thus a fruitful Land was made barren for their Wickedneſs, according to God's threatning, *Pſalm* 107. 34. and they had as little comfort in their Lands, as in their Houſes; which were the two kinds of their Purchaſes, *v.* 8.

11 * Wo unto them that riſe up early in the morning *b*, that they may follow ſtrong drink; that continue until night *c*, till wine ‖ enflame them *d*.

* Prov. 23, 30. ‖ *Or*, purſue them.

b Which was unuſual, and ſcandalous in that caſe, *Eccleſ.* 10. 16. *Acts* 2. 15. They made Drinking their daily Trade and Buſineſs. *c* Thereby waſting both precious Time, and God's good Creatures, and the Health of their Bodies, as well as of their Souls. *d* He uſeth this Word partly to ſhew their Folly and Miſery, becauſe the Wine was ſo far from quenching and ſatisfying their Appetites, that it did indeed inflame and increaſe them; and partly to prevent the vain Excuſe of them who thought themſelves innocent, becauſe they did not drink to Drunkenneſs, although they caſt themſelves into an intemperate Heat through their Exceſs.

12 And * the harp and the viol, the tabret and the pipe, and wine are in their feaſts: but * they regard not the work of the LORD *ſ*, neither conſider the operation of his hands.

* Amos 5. 6. Job 21. 12. Pſal. 28. 5.

e They give up themſelves wholly to Luxury, and that in a very unſeaſonable time, as it follows. *f* What God hath lately done, and is yet doing, and about to do among them; his grievous Judgments, partly inflicted, and partly threatned, which required another Courſe of Life, even to give themſelves to Faſting and Prayer and Reformation, that ſo they might remove the incumbent, and prevent the approaching, Calamities.

13 * There-

13 * Therefore my people are gone into captivity *g*, becauſe they have no knowledge *h*: and † their honourable men *i* are famiſhed, and their multitude † dried up with thirſt.

† *Heb.* their glory. † *Heb.* their.

g Either, 1. Are actually gone, which was true of the Ten Tribes in *Hezekiah's* Reign, 2 *Kings* 18. 9. under whom this Prophecy might be uttered; or, 2. Shall certainly and ſhortly go, as the Two Tribes afterward did. *h* No ſerious Conſideration of God's Works, and of their own Duty and Danger. *i* Who thought themſelves quite out of reach of Famine.

14 Therefore hell *k* hath enlarged † her ſelf, and opened her mouth without meaſure *l*: and their glory *m*, and their multitude, and their pomp *n*, and he that rejoyceth *o*, ſhall deſcend into it.

† *Heb.* her.

k Or, *the grave*, as this Word moſt commonly ſignifies. *l* To receive thoſe vaſt Numbers which ſhall die by this Famine, or otherwiſe, as is here implied. *m* Their Honourable men, as they were called, *v.* 13. being diſtinguiſhed both here and there from *the multitude*. *n* All their Glory ſhall die with them. *o* That ſpendeth all his days in Mirth and Jollity, and caſteth away all Cares and Fears.

15 And * the mean man ſhall be brought down, and the mighty man ſhall be humbled *p*, and the eyes of the lofty ſhall be humbled.

* Pſal. 49. 2.

p All of them, both high and low, ſhall be brought to deſtruction.

16 But the LORD of hoſts ſhall be exalted in judgment *q*, and ‖ † God that is holy ſhall be ſanctified *r* in Righteouſneſs *ſ*.

‖ *Or*, the holy God. † *Heb.* the holy.

q By the execution of this juſt Judgment upon his incorrigible Enemies. *r* Shall appear to be an holy God. *ſ* By his righteous Judgments.

17 Then *t* ſhall the lambs *u* feed after their manner *x*, and the waſte places *y* of the fat ones *z* ſhall ſtrangers *a* eat.

t When God ſhall have finiſhed that Work of Judgment upon the Ungodly, he will extend Mercy to a Remainder. This is very uſual in this Prophet, in the midſt of his Threatnings, to inſert ſomething for the ſupport of Believers. *u* The poor and harmleſs People, who ſhall be left in the Land when the Rich are carried into Captivity, as it fell out 2 *Kings* 25. 12. *x* Or, *by their Fold*, as this Word is manifeſtly uſed *Mic.* 2. 12. the only place of Scripture, except this, in which this Word is found. *y* The Lands left by their Owners, who were either ſlain, or carried into Captivity. *z* Of the Rich and Great men, ſo called *Pſalm* 22. 29. and 78. 31. *Iſa.* 10. 16. *a* The poor *Iſraelites*, who were left *to be vine-dreſſers and husbandmen*, 2 Kings 25. 12. who are called *ſtrangers*, becauſe they were ſo in reference to that Land, not being the proper Owners of it, nor related to them; as the *Iſraelites* of other Tribes are called *ſtrangers*, in oppoſition to the *Levites*, as *Numb.* 1. 51. and elſewhere; yea, and the *Levites* are ſo called, in oppoſition to the Seed of *Aaron*, Numb. 16. 40.

18 Wo unto them that draw Iniquity *b* with cords of vanity *c*, and ſin as it were with a cart-rope *d*.

b That are not only drawn to ſin by the Allurements of the World, or by the Perſwaſions of wicked men, being ſurpriſed and overtaken by Sin, as ſometimes good men are, *Gal.* 6. 1. but are active and induſtrious in drawing Sin to themſelves, or themſelves to Sin; that greedily and ſteadily purſue Sin, and the Occaſions of it, and are not at reſt till they have overtaken it; that ſin wilfully, and reſolvedly, and induſtriouſly. *c* Or, *with ends of lying*, as the laſt Word frequently ſignifies, *i. e.* with vain and deceitful Arguments and Pretences, whereby Sinners generally draw themſelves to Sin, among which, one follows in the next Verſe, to wit, the Impunity which they promiſe to themſelves. Or theſe Cords may note the Means which they uſe to accompliſh that Iniquity which they have deviſed. *d.* With all their might, as Beaſts commonly do that draw Carts with Ropes.

19 * That ſay, Let him *e* make ſpeed, and haſten his work, that we may ſee it *f*: and let the Counſel of the holy One of Iſrael *g* draw nigh and come, that we may know it.

* Pſal. 73. 11.

e To Wit, God, in whoſe Name thou and other Prophets are always repoving and threatning us. *f* He only thinks to affright us with Bugbears; but he either cannot, or will not do us any harm: we do not fear him, let him do his worſt; let him begin as ſoon as he pleaſeth. Not that any of the *Iſraelites* were ſo impudent as to uſe theſe Expreſſions; but this was the plain Language of their Actions; they lived as if they were of this Opinion; their Preſumption and Security ſhewed their deſperate Contempt of God, and of all his Judgments. *g* Who by his Holineſs is engaged to puniſh us. They ſcornfully repeated the Title, uſually given by the Prophets unto God.

20 Wo unto them † that call evil good, and good evil *h*; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

† *Heb.* that are called.

h That take away the difference between Good and Evil; that juſtifie and approve wicked Men and Things, and condemn Piety, or Vertue, or righteous Perſons. Compare *Prov.* 17. 15. Thus many call Serious Godlineſs, Humourous Singularity; and Juſtice, Moroſity; and Meekneſs, Stupidity, *&c.* as on the contrary, they call Pride, Magnanimity; and Covetouſneſs, Good-husbandry. And men are very apt to follow the Courſe of the World in their falſe Judgments of things: which therefore the Prophet ſo severely forbids.

21 Wo unto *them that are* * wiſe in their own eyes, and prudent † in their own ſight *i*.

* Iſa. 5. 21. † *Heb.* before their faces.

i That being puffed up with an Opinion of their own Wiſdom, deſpiſe the Counſels and Inſtructions of God by his Prophets, and prefer their own vain Fancies before the Judgment of the All-wiſe God, as appears by the Errour beforementioned, *v.* 20. that they affirmed that to be Evil, which God had declared to be Good.

22 Wo unto *them that are* mighty to drink wine *k*, and men of ſtrength to mingle *l* ſtrong drink.

k That can drink much without Intoxication, in which they gloried, as too many do at this day. *l i. e.* To drink: the Antecedent being put for the Conſequent; which is uſual: for they mingled it in order to drinking.

23 Which * juſtifie the wicked for reward *m*, and take away the *righteouſneſs* of the righteous from him *n*.

* Prov. 17. 15. & 24. 24.

m Not by miſtake or incogitancy, but wilfully for Bribes. *n* To wit, juridically; they pronounce Sentence againſt him, as if he and his Cauſe were unjuſt.

24 Therefore as † the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their root ſhall be as rottenneſs *o*, and their bloſſom ſhall go up as duſt *p*: becauſe they have caſt away *q* the law of the LORD of hoſts, and deſpiſed the word of the holy One of Iſrael.

† *Heb.* the tongue of Fire.

o They ſhall be like a Tree which not only withers in its Branches, but dies and rots at the Roots, and therefore is paſt all hopes of recovery. The fence is, They ſhall be deſtroyed both Root and Branch. *p* Shall vaniſh (for ſo the Word *aſcend* or *go up* is oft uſed, as *Exod.* 16. 14. *Job* 5. 26. *Jer.* 48. 15. *Ezek.* 11. 23, 24.) as the Duſt, which is blown away with every Wind; or, ſhall be reſolved into Duſt, and yield no Fruit. *q* Which implies Diſobedience joyned with Contempt.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble *r*, and their carcaſes were ‖ torn in the midſt of the ſtreets. * For all this his anger is not turned away, but his hand is ſtretched out ſtill *ſ*.

‖ *Or*, as dung. * Chap. 9. 12, 17, 21. & 10. 4.

r A Metaphorical and Hyperbolical Deſcription of a grievous Calamity, familiar in the Prophets, as *Iſa.* 64. 1, 2. *Jer.* 4. 24. and in other Authors. *ſ* Ready to give you another and a ſorer Blow. This is not the end, as you vainly imagine; but, if you repent not, the beginning of your Sorrows, and an Earneſt of further Calamities.

26 And he will lift up an enſign *t* to the nations from far *u*, and will * hiſs unto them *x* from the ends of the earth *y*: and behold, they ſhall come with ſpeed ſwiftly.

* Chap. 7. 18.

t To call them together for his Service, as Generals uſe to do for the raiſing of Armies. *u* Either, 1. To the *Aſſyrians*, of whom he ſpeaks more particularly, *ch.* 10. and that under this ſame Character of a People that *come from far*, *v.* 3. and who did not long after this Prophecy invade *Judea*, and did much miſchief in it. Although that part of the Prediction, *v.* 29. *They ſhall lay hold of the prey, and ſhall carry it away ſafe, and none ſhall deliver it*, do not ſeem to agree to them, nor that Invaſion; for the *Aſſyrians* were forced to retreat with great ſhame and loſs, and the *Jews* were delivered from them. Or, 2. To the *Chaldeans*; for even *Babylon* is called a *far Countrey*, Iſa. 39. 3. And he ſaith *Nations*, becauſe the *Chaldean* Army was made up of ſeveral Nations. *x* Or, *will whiſtle unto*, or *for them*: Will gather them together by his Word, as Shepherds gather their Sheep. He intimates how eaſily and ſpeedily God can do this Work. *y* Which is not to be underſtood ſtrictly, but popularly, and with a latitude, from very remote Places; although part of the *Chaldean* Army did come from Places not very far diſtant from the end of that Land of the World, ſo far as it was then known.

27 None ſhall be weary *z*, nor ſtumble amongſt them: none ſhall ſlumber nor ſleep *a*: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken *b*.

z Though their March be long and tedious. As I have called them to this Work, ſo I will ſtrengthen and aſſiſt them in it. *a* They ſhall all be watchful and diligent to take all Opportunities and Advantages of executing my Judgments upon my People. *b* Which otherwiſe would hinder, or at leaſt ſlacken them in their March. I will take all Impediments out of their way.

28 Whoſe arrows are ſharp, and all their bows bent *c*: their horſes hoofs ſhall be counted like flint *d*, and their wheels like a whirlwind *e*.

c Who are every way furniſhed and ready for my Work, waiting only for my Command. *d* Becauſe they ſhall not be broken or battered by the length or ſtonineſs and ruggednes of the Way. *e* Partly for the ſwiftneſs of their March, and partly for the force and violence of their Chariots in Battle.

29 Their roaring ſhall be like a lion, they ſhall roar like young lions *f*; yea, they ſhall roar and lay hold of the prey, and ſhall carry it away ſafe, and none *g* ſhall deliver it.

f Which ſignifies both their Cruelty, and their greedineſs and eagerneſs to catch and devour the Prey. *g* Neither the *Jews* themſelves, nor the *Egyptians*, to whoſe help they will truſt, nor any of their Confederates.

30 And in that day they ſhall roar againſt them, like the roaring of the ſea *h*: and if one * look unto the land, behold, darkneſs and ‖ ſorrow *i*, ‖ and the light is darkned in the heavens thereof *k*.

* Chap. 8. 22. ‖ *Or*, diſtreſs.

h Which is violent and frightful. *i* Darkneſs, to wit, Sorrows; ‖ *Or*, when the latter Word explains the former, and the Particle *and* is put it is light, expoſitively, as it is frequently. *k* When they look up to the Heavens, as men in diſtreſs uſually do, they ſee no Light there; their dark in the Comforts are wholly eclipſed, and their Hopes are like the giving deſtruction up of the Ghoſt.

on there-

CHAP. VI.

The Glory of the Lord 1,—4. *Isaiah is terrified.* 5. *Is Confirmed for his Message.* 6,—8. *Toe People's obstinacy unto desolation.* 9,—12. *A Remnant shall be saved,* 13.

* 2 *Kings* 15. 7. * *John* 12. 41. || *Or,* the skirts thereof.

IN the year that * king Uzziah died, I * saw *a* also the Lord *b* sitting upon a throne *c* high and lifted up *d*, and || his train *e* filled the temple *f*.

a In a Vision or Extasie. *q* Either, 1. God the Son, who frequently appeared to the Patriarchs and Prophets, and that sometimes in the form of a Man: Or rather, 2. the Divine Majesty as he subsisteth in Three Persons, as may be gathered both from the Plural Number *us*, used of this Lord, v. 8. and comparing other Scriptures; for God the Father is described as sitting upon a Throne, *Dan.* 7. 9. 13. and elsewhere; and the Glory of God here manifested is said to be Christ's Glory, *Joh.* 12. 41. and the Words of the Lord here following, are said to be spoken by the Holy Ghost, *Act.* 28. 25. *c* In the posture of a Judge, to hear Causes, and give Sentence. *d* Towards the Roof of the Temple. *e* Or, as the Word properly signifies, and is here rendred by divers, *the skirts* or *borders of him*, or *of it*, to wit, his Royal and Judicial Robe; for he is represented as a Judge. *f* His glorious Robes reached down to the bottom of the Temple, and were spread abroad in the Temple, which was an Evidence of a more than ordinary Majesty. *The Temple* may be here taken either, 1. largely, and so it includes the Courts as well as the House, as that Word is oft used; or, 2. strictly, for the House it self, or for that part of the Temple in which this Vision was exhibited, which may seem to have been the Porch, for that was much higher than the other Parts.

* *Ezek.* 1. 1.

2 Above it stood *g* the Seraphims *h*: each one had six wings; * with twain he covered his face *i* and with twain he covered his feet *k*, and with twain he did flie *l*.

g As Ministers attending upon their Lord, and waiting to receive and execute his Commands. *e* Certain holy and blessed Angels, thus called from *fire* and *burning*, which this word properly signifies; to represent either, 1. their Nature, which is bright and glorious, subtil, and pure, and spiritual, like Fire; or, 2. their Property, of fervent Zeal for God's Service and Glory; or, 3. their Office and present Employment, which was to execute God's Vengeance upon the *Jews*, and to burn them up like Dross. *i* Out of profound Reverence, as being so sensible of the infinite distance between God and him, that he durst not presume to look directly upon him, and judg'd himself neither able nor worthy to behold the Brightness of his Glory. *k* Either, 1. his secret Parts, which sometimes come under that name, as *Deut.* 28. 57. *Isa.* 7. 20. *&* 36. 12. of which see more in my *Latin Synopsis* upon *Exod.* 4. 25. And so this is done for our Instruction, to teach us Modesty and Chastity: Or, 2. their Feet properly so called, as that Word is generally used; from which use we should not depart without necessity, which, with submission seems not to be in this place. And so this may signifie a fence of their own natural, though not moral Infirmity, and a desire that God would not too severely examine all their Ways and Actions, which *the feet* commonly signifie, because though they did not swerve from God's Commands, yet they were not worthy of the acceptation, nor suitable to the Dignity of so glorious a Majesty. *l* Which signifies their great forwardness and expedition in executing God's Commands. Comp. *Dan.* 9. 21.

† *Heb.* this cried to this.

3 And † one cried unto another *m*, and said * Holy, holy, holy *n is* the LORD of hosts, † the whole earth *o is* full of his glory *p*.

* *Rev.* 4. 3. † *Heb.* his glory is the fulness of the whole earth.

m Singing in Consort the Praises of their Lord. *n* This is repeated thrice, either, 1. to intimate the Trinity of Persons united in the Divine Essence; or, 2. that he was most eminently and unquestionably holy in his present Work of Judgment, and in all his Ways; such Repetitions being very frequent in Scripture, for the greater assurance of the thing, as *Jer.* 7. 4. *Ezek.* 21. 9. *o* Not only *Canaan*, to which the *Jews* did vainly and arrogantly confine the presence of God, but all the World: Which seems to have a respect to the Conversion of the Gentiles, which did accompany the plenary and last Execution of this Judgment here threatned against the Jewish Nation, *v.* 10. as is evident by comparing this with *Mat.* 13. 14, 15. *&* *Act.* 28. 19. and other places of the New Testament. *p* Of the Effects and Demonstrations of his glorious Holiness, as well as of his Power, and Wisdom, and Goodness.

† *Heb.* threshold.

4 And the posts of the † door *q* moved at the voice of him that cried *r*, and the house was filled with smoak *s*.

q Together with the Door it self, as if the Door was to be removed, and the Temple thereby to be exposed to the view and rapine of profane Persons. Such violent Motions were commonly Tokens of God's Anger. *r* To wit, the Angel, which cried, *v.* 3. *s* Which elsewhere is a Token of God's Presence and Acceptance, as *Exod.* 40. 34. 1 *Kings* 8. 10. but here of his Anger, as *Psal.* 18. 8. and elsewhere.

† *Heb.* cut off.

5 Then said I, Wo *is* me, for I am † undone, because I *am* a man of unclean lips *t*, and I dwell in the midst of a people of unclean lips *u*: for mine eyes have seen the king, the LORD of hosts *x*.

t I am a great Sinner, as many other ways, so particularly by my Lips, which being in a special manner consecrated to God by my Prophetical Office, should have been intirely devoted to him: But, alas! my Speeches, either to God in prayer, or from God in preaching and prophesying to the people, have been mixed and defiled with so much irreverence, dulness, distraction of Thoughts and Affections, carnal Fear, and many other Infirmities, that I dread the thoughts of appearing before thy Judgment-seat, which I see erected in this place. For *Isaiah* had been a Prophet before this time, *chap.* 1. 1. and was now called, not in general to his Prophetical Office, but to the delivery of this special Message. *u* I am an unclean Branch of an unclean Tree; and besides my own Uncleanness, I have both by my Omissions and Commissions involved my self in the guilt of their Sins, and therefore may justly fear to partake with them in their Plagues. *x* The sight of this glorious and holy God gives me cause to fear that he is come to Judgment against me, together with others. Whilst Sinners are secure and presumptuous, the holiest persons have ever been filled with great Reverence, and oft times with Doubts and and Fears, at any extraordinary Manifestation of God's presence. See *Gen.* 15. 13. *&* 17. 3. *Judg.* 13. 23.

† *Heb.* having a live coal in his hand

6 Then flew one of the Seraphims unto me *y*, † having a live coal *z* in his hand, *which* he had taken with the tongs from off the altar *a*,

y By God's Command. *z* Both a Token and an Instrument of purification, as the next Verse explains it. *a* Of Burnt-offering, which stood in the Court of the priests near the porch, and which had always Coals of Fire upon it, *Levit.* 6. 12, 13. Hence he took it, to shew that Men are to expect purification and expiation of sin only by such means as God hath appointed, and particularly by Christ, whom that Altar did manifestly represent, *Heb.* 13. 10.

† *Heb.* laid it

7 And he † laid *it* upon my mouth *b*, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin † purged *c*.

b Slightly, so as only to touch my Lips, and not to burn them; which God could easily effect. *c* This is a Sign that I have pardoned and purged the Uncleanness of thy Lips, and do own and accept thee as a fit Minister for my Service.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for * us? Then said I, † Here *am* I, send me *e*.

† *Heb.* hold

d To deliver the following Message. The change of the Number, I and *us*, is very remarkable; and both being meant of one and the same Lord, do sufficiently intimate a plurality of Persons in the Godhead. *e* God's last and great Favour to him did both encourage and oblige him to be forward in God's Service.

9 And he said, Go and tell this people *f*, * Hear || † ye indeed, but understand not; and † see ye indeed, but perceive not *g*.

* *Mat.* 13. 14. *Mar.* 4. 12. *Luk.* 8. 10. *Joh.* 12. 40. *Act.* 28. 26. *Rom.* 11. 8. || *Or,* among the *Hebrews* are frequently put for the future, as is well out of known to the Learned. The fence is, because you have so long ing, heard my Words, and seen my Works, to no purpose, and have † *He* hardned your Hearts, and will not learn nor reform, I will punish Hear you in your own kind, your Sin shall be your Punishment. I will hear- still continue my Word and Works to you, not in Mercy, and for ing, your Good, but to aggravate your Sin and Condemnation; for I † *He* will blind your Minds, and withdraw my Spirit, so that you shall scarce be as unable, as now you are unwilling, to understand or perceive any thing that may do you good.

† *Heb.* fat

10 Make the heart of this people fat *h*, and make their ears heavy *i*, and shut their eyes *k*: * lest they see *l* with their eyes, and hear with their ears, and understand with their heart, and convert *m* and be healed *n*.

* *Mat.* 13. 15. *Joh.* 12. 40. *Act.* 28. 27. *Rom.* 11. 8. *b i. e.* Stupid and senseless: For the Fat which is in the Body is without sense; and Fatness in the Heart, makes it dull and heavy. Thus this Phrase is used, *Psal.* 119. 70. And this seems best to agree with the following Words. This making of their Hearts fat, is here ascribed to the Prophet, as it is ascribed to God in the repetition of this Prophecy, *Joh.* 12. 40. because God inflicted this Judgment upon them by the Ministry of the Prophet, partly by way of Prediction, foretelling that this would be the effect of his Preaching; and partly by way of Judicial Operation, withdrawing the Light and Help of his Spirit, and giving them up to the Power and Arts of Satan, and to their own Mistakes and Lusts, whereby they are easily and commonly lead to turn God's Word, as they do other things, into Occasions of Sin. *i* Make them dull of hearing, as *Isa.* 59. 1. *Zech.* 7. 11. as sometimes the Ears are made by an excessive Noise. *k* Heb. *daub their eyes*, as the Word is used also, *Isa.* 44. 18. *l* That they may not be able, as before they were not willing, to see. *m* Turn from their sinful Practices unto God. *n* Of Sin, which is the Disease of the Soul, by Remission and Sanctification, and of all the deadly Effects of Sin.

11 Then said I, Lord how long *o*? And he answered, Until the cities be wasted without Inhabitant, and the houses without man, and the land be † utterly desolate *p*,

† *Heb.* for a fall

o An abrupt Speech, arising from the Prophet's great Passion and Astonishment: How long shall this dreadful Judgment last? *p* Until this land be totally destroyed, first by the *Babylonians*, and afterward by the *Romans*.

12 And the LORD have removed men far away *q*, and *there be* a great forsaking in the midst of the land *r*.

q Hath caused this People to be carried away Captive into far Countries. *r* Till Houses and Lands be generally forsaken of their Owners, either because fled away from the Sword into strange Lands, or because they went into Captivity.

13 But

13 But yet in it shall be a tenth *s*, || and it shall return *t*, and shall be eaten *u*: as a teil-tree, and as an oak *x* whose || substance is in them, when they cast their leaves *y*: so the holy seed shall be the substance thereof *z*.

|| *Or,* stock

s A small Remnant reserved, that Number being put indefinitely, as is very usual. *t* To wit, out of the *Babylonish* Captivity, into their own Land. *u* That Remnant shall be devoured and destroyed a second time, by the Kings of *Syria*, and afterwards more effectually by the *Romans*. *x* Or, Yet *as*, &c. Or, nevertheless *as*, &c. such Particles being frequently understood in the *Hebrew*, as hath been noted again and again. So the Sence of the following Words of the Verse seems to be this, although the *Jewish* Nation shall undergo a second and a greater Desolation by the *Romans*, yet there shall be another Remnant, not such an one as that which came out of *Babylon*, which for the most part, were corrupt and degenerate, as appears by the Sacred Histories and Prophecies relating to that time; but an holy Seed, a number of Elect and Godly *Israelites*, who shall afterwards look upon him whom they pierced, and mourn over him, as is said *Zech.* 12. 10. and by me be received to Mercy. *y* Who when their Leaves are withered and cast, as it is in Winter, have a Substance, or Subsistence, or support within themselves, to wit, a Vital Principle, which preserves Life in the Root and Body of the Tree, and in due time sends it forth into all the Branches. But others take the *Hebrew* Word, *Shallecheth*, for the proper name of a place, to wit, a Causeway which led from the Palace to the Temple, 1 *Chron.* 26. 16. and so the place is and may be rendred thus, *As a teil-tree*, (or, *an elm*) *and as an oak* (the Singular Number for the Plural, as is very frequent) *As the elms and the oaks which* are *at or by Shallecheth* (on both sides of which Way such Trees were planted, to beautifie and to support that Causeway, as some have observed) *have subsistence* or *support in them*, either, 1. for themselves; they stand fast and firm, when other Trees are blown down: or, for the way which they uphold. *z* Or rather, *the support* (as the same Word seems to be taken in the next foregoing Clause) *thereof*, to wit, of the Land or People, which, were it not for the sake of these Elect Persons, should be totally and finally rooted out; or, of that Tenth part, which shall be delivered and preserved for the sake of that holy Seed, those true-hearted *Israelites* which are among them.

CHAP. VII.

Ahaz afraid of Rezin and Pekah is comforted by Isaiah. 1,—9. *refusing to chuse a sign, Christ is promised for one.* 10,—16. *his judgment should come by Assyria.* 17,—25.

AND it came to pass in the days of * Ahaz *a* the son of Jotham, the son of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to war against it *b*, but could not † prevail against it.

* 2 *Kings* 16. 5. † *Heb.* overcome

a A most wicked King: Yet no Prophecies are more comfortable than those which were delivered in his time; God so ordering it, partly for the encouragement of the Faithful that lived under his tyrannical and impious Reign; and partly to manifest the Riches and Freeness of his Grace, in conferring such Favours upon a most worthless Generation. *b* Which they attempted before in *Jotham's* Reign, 2 *Kings* 15. 37. but now more seriously undertook, though without success, as is noted here, and 2 *Kings* 16. 5.

2 And it was told the house of David *c*, saying, Syria † is confederate with Ephraim *d*. And his heart was moved *e*, and the heart of his people, as the trees of the wood shaken with the wind.

† *Heb.* resteth upon

c Ahaz, and his Royal Relations and Courtiers. He calls them *the house of David*, to intimate that the following comfortable Message was sent to *Ahaz*, not for his own sake, but only for the sake of his worthy Progenitor, *David*, to whom God had promised an everlasting Kingdom. *d* The Kingdom of the Ten Tribes, commonly called *Ephraim*, as *Isa.* 28. 1. *Hos.* 12. 1. because that was far the most numerous and potent of all of them. *e* With excessive fear, arising partly from the conscience of their own guilt, whereby they had put themselves out of God's Protection; and partly from the consideration of the great Strength and power of his Enemies, who having prevailed against him severally, 2 *Chron.* 28. 5, 8. and having now united their Forces, he, having no Faith in God, nor Confidence to desire or expect his help, concluded his Case desperate and deplorable.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz *f*, thou, and || Shear-jashub *g* thy son, at the end of the * conduit of the upper pool in the || high-way of the fullers field *h*:

* 2 *Kings* 18. 17. *Isa.* 36. 2. || *Or,* field

f Though he do not seek nor send to thee, as he ought. This *v.* 21. is an eminent instance of preventing Mercy. *g* Whose very Name 2 *Kings* 18. carried in it a Sign and Pledge of the promised Deliverance. *h* *Isa.* 36. Whither he probably went to take care about the Waters which thence were brought into the City, either to secure them to himself, or to keep them from the Enemy, as *Hezekiah* afterward did, 2 *Chron.* 32. 3, 4.

4 And say unto him, take heed, and be quiet *i*; fear not, † neither be faint-hearted for the two tails of these smoaking fire-brands *k*, for the fierce anger of Rezin with Syria, and of the son of Remaliah *l*.

† *Heb.* let not your heart be tender.

i See that thou be quiet, abandon thy Fears, and settle thy Mind by the belief of that joyful Message and Promise which I am now to deliver thee from the Lord. *k* They are not whole Firebrands burning in the Fire, but small pieces or ends of them, taken out of the Fire, in which there is more Smoke than Fire, and the Fire will be speedily extinguished. They have more of Shew and Terrour, than of Strength. *Pekah* King of *Israel*, *v.* 1. whom here, and in the next Verse, he calls only *the son of Remaliah*, to intimate, that he was unworthy of the Name of King, as having got that Title and Power by Usurpation, and the Murder of his Master and King *Pekahiah*, 2 *Kings* 15. 25.

5 Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying,

6 Let us go up against Judah, and || vex it, and let us make a breach therein *m* for us, and set a king in the midst of it, *even* the son of Tabeal *n*.

|| *Or,* waken; || *Or,* break

m Either, 1. break and divide that Country into two parts, one for thee, and another for me; or rather, 2. break their Power and Kingdom, and subdue it to our selves: For, 1. the same Word and Phrase is so used, 2 *Chron.* 32. 1. where there was no such Division intended. 2. Because the next Clause intimates, that the Kingdom of *Judah* was still to be united under another King, who should pay Tribute to them severally, as they should agree. *n* Some considerable Captain, in whose Fidelity both of them had good confidence; but whether he was an *Israelite* or *Syrian*, is uncertain, and not material.

7 Thus saith the LORD God, It *o* shall not stand, neither shall it come to pass.

o Their evil Counsel, as it is called, *v.* 5.

8 For the head of Syria *is p* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years *q* shall Ephraim be broken, † that it be not a people.

† Heb. *from a people.*

p Or, rather, *shall be*: for the Verb is not expressed in the *Hebrew* Text, and therefore may be either way supplied. The sence is, *Damascus* shall still continue to be the Capital and Chief City of the Kingdom of *Syria*; and therefore *Jerusalem* shall not be taken, nor become a part of *Rezin's* Dominion; but he shall be kept within his own Bounds, and be King of *Damascus* only, and not, as he hopes, of *Jerusalem*. *q* To be computed either, 1. from the Prophecy of *Amos*, who Prophesied *in the days of Uzziah, two years before the earthquake*, *Amos* 1. 1. which the *Jews* affirm to have hapned about the time of his Usurpation of the Priest's Office, and being smitten with Leprosie, 2 *Chron.* 26. 16, &c. which though it be not proved, yet it may be admitted, because it cannot be disproved. And it is more than probable, that that Action and Accident was divers years before his death, during which time *Jotham* acted as his Viceroy, 2 *Chron.* 26. 21. And the Prophecy of *Amos* being expresly and full concerning the Destruction of the People and Commonwealth of *Israel*, being also fresh in the memory of many now living, the Prophet *Isaiah* might well have respect to it. So the sense is as if he had said, There shall be but 65 years between the Delivery and the Execution of that Prophecy. And so the number of years may be thus made up. Fix the beginning of them Ten years before *Uzziah's* death, add the Sixteen Years of *Jotham's* Reign, and then the Sixteen years of *Ahaz* his Reign, and then Six of *Hezekiah's* Reign, in which *Israel* was carried Captive, 2 *Kings* 18. 10. these make up 48 years: And for the 17 years, which yet remain of the 65, they may be taken out of the rest of *Hezekiah's* Reign. For although the Transportation of that People began in the Sixth year of *Hezekiah*, yet it might be continued or repeated divers years after, and compleated 17 years after, *Jer.* 52. 28, 29, 30. Or rather, 2. these years may be computed from the time of this Prophecy of *Isaiah*. And whereas it may objected against this Opinion, That the Judgment here threatned was executed in the Sixth year of *Hezekiah*, as was before noted, and therefore within 18 or 19 years of this Prophecy, which was delivered in the third or fourth year of *Ahaz*; Two things may be answered, 1. That the *Israelites* were not transported in the Sixth year of *Hezekiah*: For although *Samaria* be said to be taken in the Sixth year of *Hezekiah*, 2 *Kings* 18. 10. and the Transportation of the *Israelites* be mentioned immediately after it, *v.* 11. yet it doth not thence follow, that it was done immediately, and at that one time; because this is not unusual in Scripture, in Historical Relations to mention those things together which were done at a considerable distance of time one from another; as it is recorded, *Act.* 7. 15, 16. *Jacob*——*died, he and our fathers, and were carried over into Sychem, and laid in the Sepulchre of Abraham*, &c. although it was above 200 years e'er all which is said in those few words was done. And other instances of like nature might easily be produced. 2. That this Work of Transportation was not done at once, but successively, and by degrees. Thus it certainly was in the Transportation of *Judah*, which was begun in *Nebuchadnezzar's* Seventh year, continued in his Eighteenth year, and perfected in his Three and Twentieth year, *Jer.* 52. 28, 29, 30. And thus it might be, and probably was, in this Transportation. It might be begun prefently after the taking of *Samaria*, and afterwards continued, until at last the whole Body of the People was removed. And as soon as that was done, and not before, the King of *Assyria* brought into their place those new Colonies mentioned, 2 *King.* 1. 24. Which that it was not done at the time of the taking of *Samaria*, but many years after it, seems to me evident, because those Colonies were not brought thither by *Shalmaneser*, who took *Samaria*, 2 Kings 18. 10. no nor by *Sennacherib*, his next Successour; but by *Esarhaddon*, as is affirmed *Ezra* 4. 2. who was the Son and Successour of *Sennacherib*, 2 Kings 19. 37. and reigned above Fifty years; for he seems to have began his Reign about the Fourteenth year of *Hezekiah's* Reign, by comparing 2 *Kings* 18. 13. and 19.

35, 36, 37. and so he reigned with *Hezekiah* about Fifteen years, and with *Manasseh* above forty years, as the Learned Sir *John Marsham* affirms in his *Chronicus Canon*, &c. page 496. And this Work of Transporting the Remainders of the *Israelites*, and bringing the new Colonies, might not be done till towards the end of his Reign: Which delay might be occasioned by his Wars, or other great Affairs. And lest this should seem to be only my own private Conjecture, if the Reader consult Sir *John Marsham's* fourth and last Chronological Table, inserted after *page* 589. of his Work, he will find that Learned Chronologer to be of the same mind, and to make above Fifty years distance between the taking of *Samaria*, and the Translation of the new Colonies into those Parts. And thus these Sixty five years might well be accomplished in his time. And so this Place agrees with other Scriptures, and the Difficulties objected against other Interpretations, seem to be avoided.

* See 2 Chr. 20. 20.

9 And the head of Ephraim is *r* Samaria, and the head of Samaria is Remaliah's son *: ‖ If ye will not believe, surely ye shall not be established *s*.

‖ *Or*, Do ye not believe? it is because ye are not stable, or shall not be established.

r Or either, *shall be*; and the sence is the same as in the foregoing Verse, *Samaria* shall continue to be the Chief City of the Kingdom of *Israel*, and *Pekah* shall not conquer *Jerusalem*, as he hoped and designed to do. *s* If you do not believe this and the other Promises of God, but, in distrust of God, shall seek to the *Assyrians* for Succour, to which I perceive you are inclined, instead of that Deliverance and Settlement which you expect, you shall be distressed and consumed thereby; the Accomplishment of which Threatning is recorded 2 *Chron.* 28. 20. And by this Threatning he implies, That if they did rely upon God's Word and Help, they should be established. Only he delivereth it in the form of a Threatning, rather than of Promise, partly because he foresaw that they would chuse the worse part, and bring the Judgment threatned upon themselves; and partly because this was most necessary for them, to affright them out of their present Security and Infidelity.

† *Heb.* And the LORD added to speak.

10 † Moreover, the LORD spake again unto Ahaz, saying,

‖ *Or*, make thy petition deep.

11 Ask thee a sign of the LORD *t* thy God *u*, ‖ ask it either in the depth, or in the heighth above *x*.

t I perceive thou dost not believe God's Word and Message now delivered by me; yet God is so patient and merciful to thee, that he gives thee liberty to demand of him any Signal or miraculous Work, whereby thou mayst be assured of the Truth and Certainty of this Promise. *u* Both by right of Dominion, and by vertue of his gracious Covenant made with all *Israel*, of whom thou art a Member, and Kings and by thy own Profession, for he still worshipped God together with his Idols; and by the continuance of his Care and Kindness to thee, and to thy People, notwithstanding all your Wickedness; whereof this Promise and Offer is a clear Demonstration. a Demand some Prodigy to be wrought, either in Earth or in Heaven, at thy pleasure.

12 But Ahaz said, I will not ask *y*, neither will I tempt the LORD *z*.

y This Refusal proceeded not from the strength of his Faith, but from his Contempt of God, and total distrust and disregard of his Word, and inward Resolution to take another Course; as is manifest both from the following words, and from the History of *Ahaz*, 2 *Chron.* 28. *z* Either, 1. By asking a Sign, as if he questioned the Truth of his Word: So this was deep Hypocrisie: Or, 2. By neglecting any means necessary for my preservation, which were indeed a tempting of God. And therefore I shall not sit still and rely upon God till I be destroyed, which will be the effect of thy Counsel; but I shall do as becometh a wise King, seek for Succour from Potent Allies, such as the *Assyrian* is. So this is that Rebellion against God.

13 And he said, Hear ye now, O house of David *a*, Is it a small thing for you *b* to weary men *c*, but will ye weary my God also *d*?

a Of which, see above, *v.* 2. He reproveth them all, because they were the King's Counsellours, and promoted the Design of sending for the *Assyrian* Succours. *b* Is not that Wickedness more than enough? Must you add more to it? *c* To vex God's Prophets and People, and the generality of your Subjects, with your Oppressions and horrid Impieties. *d* By your cursed Ingratitude and Unbelief, and Disobedience to his Commands. He saith, *my God*, i. e. the God whose Servant and Prophet or Messenger I am; to intimate, that this heinous Offence was not committed against a weak and foolish Man, such as they might think the Prophet to be, but against God himself, who sent the Message. Compare *Exod.* 16. 8.

* Mat. 1. 23. Luke 1. 31.

14 Therefore *e* the Lord himself shall give you a sign *f*; * Behold *g*, a virgin *h* shall conceive, and bear *i* a son, and ‖ shall call *k* his name Immanuel *l*.

‖ *Or*, thou, O *Virgin*, shalt call.

e Because you despise me, and the Sign which I now offer to you, God of his own free Grace will send you a more honourable Messenger, and give you a nobler Sign, to try whether that will cure you of your Infidelity. Or, *Nevertheless*, as this Particle seems to be understood, *Isa.* 30. 18. *Jer.* 16. 14. and 30. 16. Although you deserve no Sign nor Favour, yet for the comfort of those few Believers which are among you, and to leave you without excuse, I shall mind you of another and a greater Sign, which God hath promised, and will in his due Time perform; which also is a Pledge of the certain Accomplishment of all God's Promises. Or, *Surely*, as this Particle is sometimes used, as *Gen.* 4. 15. *Jer.* 2. 23. & 5. 2. *Zech.* 11. 7. *f* To wit, of your Deliverance. *Quest.* How was this Birth of a Virgin, which was not to come till many Ages after, a Sign of their Deliverance from the present Danger? *Answ.* 1. Because this was a clear Demonstration of God's infinite Power and Goodness, and Faithfulness, and consequently of the certain Truth of all God's Promises from time to time, which can never fail so long as those Attributes of God stand: And mens Faith is either strong or weak, as they believe them or doubt of them. Of which see *Psalm.* 77. 8, and 78. 19, 20. *Rom.* 4. 20, 21. And so this was a proper Remedy for *Ahaz* his Disease, which was a secret Suspicion that God either could not, or would not deliver them. 2. Because that Promise, I say not only the actual Giving, which was long after, but even the Promise of the *Messiah*, which had been made long since, and oft renewed, and was universally believed by all the People, was the Foundation of all God's Mercies and Promises unto them, 2 *Cor.* 1. 20. and a Pledge of the Accomplishment of them. 3. Because this promised Birth did suppose and require the Preservation of that City, and Nation, and Tribe, in and of which the *Messiah* was to be born; and therefore there was no cause to fear that utter Ruine which their Enemies now threatned to bring upon them. 4. This is one, but not the only Sign here given, as we shall see at *v.* 16. *g* You who will not believe that God alone is able to deliver you from the united Force of *Syria* and *Israel*, take notice, for your full satisfaction, that God is not only able to do this Work, but to do far greater and harder things, which he hath promised, and therefore both can and will accomplish. *h* Strictly and properly so called. The *Jews*, that they may obscure this plain Text, and weaken this Proof of the Truth of Christian Religion, pretend that this *Hebrew* Word signifies a *young Woman*, and not a *Virgin*. But this corrupt Translation is easily confuted, 1. Because this Word constantly signifies a *Virgin* in all other places of Scripture where it is used, which are *Gen.* 24. 43. compared with *v.* 15. *Exod.* 2. 8. *Psalm* 68. 25. *Cant.* 1. 3. & 6. 8. To which may be added *Prov.* 30. 19. *The way of a Man with a Maid*, or *a Virgin*: For, though it be supposed that he did design and desire to corrupt her, and afterwards did so; yet she may well be called a *Virgin*, partly because he found her a Virgin, and partly because she seemed and pretended to others to be such, which made her more careful to use all possible Arts to preserve her Reputation, and so made the discovery of her impure Conversation with the Man more difficult, whereas the filthy Practices of Common Harlots are easily and vulgarly known. 2. From the scope of this Place, which is to confirm their Faith by a strange and prodigious Sign, which surely could not be, that a young Woman should conceive a Child, but that a Virgin should conceive, &c. *i* Or rather, *bring forth*, as it is rendred *Mat.* 1. 23. and as this *Hebrew* Word is used *Gen.* 16. 11. and 17. 19. *Judg.* 13. 5. *k* The Virgin, last mentioned, *shall call*: Which is added as a further Evidence of her Virginity, and that this Son had no Humane Father, because the Right of Naming the Child (which, being a Sign of Dominion, is primarily in the Husband, and in the Wife only by his consent or permission, as is evident from *Gen.* 5. 29. and 35. 18. *Luke* 1. 60, 63. and many other places of Scripture) is wholly appropriated to her. *l* Which signifies, *God with us*, God dwelling among us, in our Nature, *John* 1. 14. God and Man meeting in one Person, and being a Mediator between God and Men. For the design of these Words is not so much to relate the Name by which Christ should commonly be called, as to describe his Nature and Office: As we read that *his Name shall be called Wonderful, Counsellor*, &c. *Isa.* 9. 6. and that *thin is* said to be *his* (the *Messiah's*) *Name whereby he shall be called, The Lord our Righteousness*, Jer. 23. 6. although he be never called by these Names in any other place of the Old or New Testament; but the meaning of these Places is, He shall be Wonderful, and our Counsellor, &c. and our Righteousness: For, *to be called* is oft put for *to be*, as *Isa.* 1. 26. and 4. 3, &c

15 Butter and honey *m* shall he *n* eat, that he may know *o* to refuse the evil, and chuse the good *p*.

m The common Food of Children in that Country, where they were in great abundance, and of the best sort. *n* The Virgins Son last mentioned, who, though he be God blessed for ever, yet shall become Man, and, to shew the Truth of his Humanity, shall not only be conceived and brought forth, but also shall be nourished and brought up by the same means and steps as other Children; which is justly mentioned here as a stupendous and miraculous Work of God. *o* That by this Food he may grow up, and so may know, &c. Or, *until he know*, as it is rendred by divers Learned Men, and, among others, by the *Chaldee* Interpreter, who best knew the use of this Particle among the *Hebrews*. *p* To discern between things morally good and evil; which Children are capable of doing in some measure, when they are five or six years old. Compare *Deut.* 1. 39. where young Children are described by this Character, that they *had no Knowledge between good and evil.*

* See 8. 4.

16 * For *q* before the child *r* shall know to refuse the evil, and chuse the good, the land *s* that thou abhorrest *t* shall be forsaken of both her Kings *u*.

q Or, *Yea*; for so this Particle is used by way of amplification or Addition, *Isa.* 32. 13. *Jer.* 14. 5, 18. So the sence is, Not only this Land of thine shall be preserved until the Virgin's Son be born, but thine Enemies Land shall be sorely scourged, and these two Kings destroyed, within a very little time. *r* Heb. *thin Child*; not the Virgin's Son, but the Prophet's Child, *Shear-jashub*, whom in all probability the Prophet, to prevent mistakes, pointed at, and who was brought hither by God's special command, *v.* 3. and that for this very use; for otherwise his Presence was wholly insignificant. *s* The Lands, to wit, of *Syria* and *Israel*, as is evident from the next Words. It is an Enallage of the Singular for the Plural. *t* For its cruel Designs and Practices against. Or, *which vexeth or molesteth thee*, as this Word is used *Exod.* 1. 18. *Numb.* 22. 3, &c. *u* So far shall *Pekah* and *Rezin* be from conquering thy Land, that they shall lose their own Lands, and their Lives too; which they did within two Years after this Time, being both slain by the King of *Assyria*, 2 Kings 15. 29, 30. and 16. 9.

17 The LORD shall bring *x* upon thee *y* and upon thy

thy People and upon thy Father's house *z*, days *a* that have not come, from the day that * Ephraim departed from Judah *b*, even the King of Assyria *c*.

x But although God will deliver you at this Time for his own Name's sake, yet he will remember and requite all your present and following Wickedness, and hath a dreadful Judgment in store for you. *y* For part of this *Assyrian* Storm fell in *Ahaz* his Reign, 2 *Chron.* 28. 20. *z* Upon thy Sons and Successours, the Kings of *Judah*: The Accomplishment whereof is recorded in their History. *a* To wit, evil days, by a *Synecdoche*; or Calamities: For *days* are oft put for the Events which happen in them, and especially for Judgments or Tribulations, as *Job* 18. 20. *Psalm* 137. 7. *Isa.* 9. 4. *Obad.* v. 12. *b* When Ten Tribes revolted from thy Father's House, and set up another opposite Kingdom. *c* Who may well be called their Plague or Calamity, as he is called *the Rod of God's Anger*, Isa. 10. 5. Or, *with* (as this *Hebrew* Particle oft signifies) *the King*, &c. or, *by the King*, &c. And *King* is here put for *Kings*, as *Dan.* 2. 37. and 8. 21.

18 And it shall come to pass in that day *d*, that the LORD shall hiss *e* for the flie *f*, that is in the uttermost part *g* of the Rivers *h* of Egypt, and for the Bee *i* that is in the land of Assyria *k*.

d Known to God, and appointed by him for the Execution of these Judgments. *e* See on *Isa.* 5. 26. *f* The Flies. So he calls these Enemies, to imply either their great Numbers, or their speedy March, or their unavoidable Assault. *g* In, or near, or towards their Extremity or End, where they go out into the Sea. *h* Of the River *Nilus*, which may be called *Rivers*, either for its greatness, for which cause the Title of *Rivers* is given also to *Euphrates*, Psalm 137. 1. and to *Tigris*, Nah. 2. 6. or because, towards the end of it, it is divided into seven famous Streams, by which it emptieth it self into the Midland Sea, *Isa.* 11. 15. He seems plainly to design and describe the *Egyptians*, who were always dangerous Neighbours to *Judah*, and did probably animate and assist the *Philistines*, and *Edomites*, and others, against them, and at last made a formal Invasion and Conquest of their Land, 2 *Kings* 23. 33, &c. Besides, when the *Chaldeans* had in good measure subdued the *Egyptians*, it is very probable that great numbers of the *Egyptian* Soldiers did list themselves in the *Chaldean* Army, and with them invade the Land of *Judah*. *i* The Bees, the *Assyrian* Army, who are compared to Bees, as for their numerous Forces and orderly March, so for their fierce Attempts and mischievous Effects. *k* In the Empire of *Assyria*, or *Babylon*; for these two were united into one Empire, and therefore in Scripture are promiscuously called sometimes by one Title, and sometimes by the other.

19 And they *l* shall come, and shall rest all of them *m* in the desolate valleys *n*, and in the holes of the ‖ rocks *o*, and upon all thorns, and upon all ‖ bushes *p*.

‖ *Or*, brooks

l The Flies, and especially the Bees. *m* They shall have an easie Victory; few or none of them shall be slain in the Attempt. *n* Either, 1. Such as were and had long been desolate. So it signifies the vast Numbers of their Enemies, which filled all Places, both such as are well inhabited, and such as were in a great measure desolate: Or, 2. Such as they found very fruitful, but made them desolate. *o* To which possibly the *Israelites* fled for Refuge. *p* Which he mentions partly because Flies and Bees use frequently to rest there; and partly to intimate, that no Place should escape the fury of this Enemy.

20 In the same day shall the LORD shave with a * rasour *q* that is hired *r*, namely by them beyond the River *s*, by the King of Assyria *t*, the head and the hair of the feet *u*: and it shall also consume the beard *x*.

* Chap. 32. 20.

q i. e. Utterly spoil and destroy, as *shaving* takes away all the Hair, and leaves not any thing of it visible, as there is when the Hair is only cut or polled. *r* Either, 1. By *Ahaz*, who did hire them, 2 *Kings* 15. 7, 8. And so the Prophet notes the just Judgment of God, in scourging them with a Rod of their own making; and by this Threatning he endeavours to prevent that wicked Design which then was on foot, of hiring *Assyrian* Succours: Or, 2. By God, who did stir them up, and send them upon his Errand against *Judah*, as he threatens *Isa.* 10. 6. and paid them liberally for that Service, as he did *Nebuchadnezzar*, of which see *Jer.* 25. 9. and 27. 6, 7. *Dan.* 2. 37, 38. *s* *Euphrates*, called *the River* by way of eminency, *Psalm* 72. 8. *Jer.* 2. 18. beyond which *Assyria* lay. *t* By the Successive Kings of the *Assyrian* Empire, *Sennacherib*, 2 Kings 18. 13, &c. *Esarhaddon*, 2 Chron. 33. 11. and especially by *Nebuchadnezzar*, who having subdued the *Assyrian* Monarchy, from thenceforth was King of *Assyria* as well as of *Chaldea*. And the Prophet rather mentions *Assyria* than *Chaldea*, or *Babylon*, partly because the *Assyrian* began and continued to execute this Judgment, although the *Babylonian* compleated it; and partly to inform them, that they laid the Foundation of their own Ruine, by opening the Door to the *Assyrian*, who afterwards entred at his Pleasure, and left it open for *Nebuchadnezzar*. *u* Of the lower or secret Parts, which come under that Name, *Ezek.* 16. 7, 25. and elsewhere, as it hath been noted again and again; and which the *Jewish* Writers affirm to have been shaved in the Purification of Lepers and *Levites*, Lev. 14. 8, 9. *Numb.* 8. 7. *x* Which they highly esteemed, as a great Ornament. By these Metaphorical Expressions he signifies the total Destruction of their State, from head to foot, from the highest to the lowest.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep *y*.

y This and the following Verse contain either, 1. A Mitigation of the foregoing Calamity, or some Comfort for the Remainders of the People, after the publick Devastion; or rather, 2. A further Declaration of the threatned Desolation; which best agrees not only with the foregoing, but also with the following Verses. So the sence of this Verse is this, They who formerly used to keep great Herds of Cattel, and many Flocks of Sheep, shall esteem it a great happiness if they can keep but one Cow and two Sheep, to keep themselves from Extremity of Famine.

† *Heb.* in the midst of the Land.

22 And it shall come to pass for the abundance of milk that they shall give *z*, he shall eat butter: for butter and honey *a* shall every one eat that is left † in the Land.

z Because they shall have excellent and large Pastures, by reason of the great scarcity of Cattel; whereas formerly their Lands were oft times over-stocked with Cattel. *a* Which may be here mentioned, either, 1. As mean and vulgar Food, being very common in those Parts; which are opposed to that Flesh and Corn, and other excellent Fruits of the Earth, wherewith their Land formerly abounded; or, 2. As very good and pleasant Food, which the poorer sort had formerly used to sell, to procure more necessary and cheaper Food for themselves: But now the Land should be so destitute of People, that there were none to whom they could sell them, and those few who did survive might freely eat all sorts of Provisions.

23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings *b*, it shall even be for Briars and Thorns *c*.

b Or, *pieces of silver*, as the same Word is commonly rendred. Whereby we may understand either, 1. So many Pounds; a Pound for each Vineyard, to wit, for the Annual Rent: Or, 2. So many Shekels, which Word is most commonly understood, when no particular kind of Coin is expressed, as 2 *Sam.* 18. 11, 12. *Mat.* 26. 15. and then the meaning is, not that the thousand Vineyards were lett for a thousand Shekels, a Vineyard for a Shekel, which is a contemptible price; but that each of the thousand Vineyards might have been sold or let for a thousand Shekels, which was the yearly Rent of some excellent Vineyards, as may be gathered from *Cant.* 8. 11. Except we understand this not of so many Vineyards, as other Interpreters do, but of so many single Vines, as the Word properly and generally signifies, planted together in one large Vineyard, which may be here meant by *the place* of the River; and then each Vine may be valued at a Shekel. But this place may possibly be otherwise rendred, and that exactly according to the *Hebrew* Text, *Every place where there are a thousand Vines, shall be for a thousand pieces of Silver*, i. e. It shall be valued, or offered, either to be let, or rather to be sold, at that Price; which was a very low Price, and therefore fitly signifies the greatness of the Desolation. *c* Because it shall be utterly neglected, and therefore overspread with them. Or, yea *it shall be for Briars and Thorns.* No man will either buy or hire it upon any terms.

24 With arrows and with bows *d* shall men come thither: because all the land shall become briars and thorns.

d Either to hunt, or to defend themselves from Wild Beasts, which commonly abide in such desolate and overgrown Grounds.

25 And on all hills that shall be digged *e* with the mattock, there shall not come thither the fear of briars and thorns *f*: * but it shall *g* be for the sending forth of oxen, and for the treading of lesser cattel *h*.

* Chap. 32. 20.

e Or, *that were digged*, to wit, formerly; that used to be digged and dressed for the planting of Vines, or other choice Fruit-trees. *f* The Words thus rendred, found like a Promise: But that doth no way agree with the scope of the Place. And they may be, and are by some, understood not of Briars and Thorns growing in those Grounds, which would hinder the feeding of Cattel there, but of such wherewith they were fenced, and by which the Cattel were affrighted or hindred from breaking into them, which cause of their Fear being now removed by the general Devastation, they might now enter there, and feed at pleasure, as the next Words imply. Or they may be rendred thus, as they are by a late Learned Interpreter, That *there might not come thither*, &c. which is mentioned as the Reason why they were digged and dressed, that they might be freed from Briars and Thorns. And so there is only a defect of the *Hebrew* Particle *asher*, which is frequent, and that not only as it signifies *which*, but as it is taken finally for *that*, as *Isa.* 5. 11. and 10. 2. and elsewhere. *g* Or, *even* (as this Particle is oft rendred) *there shall be*, to wit, a place; which Word is understood, 2 *Sam.* 7. 1. 1 *Kings* 18. 12. Or the Words may be thus rendred, *And all Hills that shall be digged—and thorns, even they* or *each of them shall be*, the Singular being taken collectively, as is very usual. *h* All forts of Cattel may fairly enter, and feed there, the Fences being broken down, and the Owners generally slain, or carried into Captivity.

CHAP. VIII.

Syria and Israel should be subdued by Assyria, 1.—4. *Judah also should be afflicted*, 5.—8. *God's Judgments irresistible, and to be feared*, 9.—13. *The Lord is a Sanctuary to the Godly, a Stone of stumbling to the Wicked*, 14.—15. *The Prophecy sure, God to be waited on, Necromancers not to be consulted, but the Prophecy, their Misery*, 16.—22.

MOreover the Lord said unto me, Take thee a great roll *a*, and write in it with a mans pen *b*, † concerning † Maher-shalal-hash-baz *c*.

† *Heb.* in making speed to the spoil.

a Or, *A great Volume*, because the Prophecy to be written in it was large, and God would have it written in very large and legible Characters. *b* With such a Pen as Writers use, *Psalm* 45. 1. *Jer.* 8. 6. that so all may read and understand it. *c* Concerning that he hastens thing which is signified by the Name of thy Child, which is here expressed mentioned by way of Anticipation, as not being given him till v. 3. *i. e.* concerning that which God is making haste to do, the make giving up the Kingdoms of *Syria* and *Israel* for a Prey to the *Assyrian*, as this Name is explained, v. 4.

2 And I took unto me faithful witnesses, to record *d*, * Uriah the Priest, and Zechariah the son of Jeberechiah.

* 2 Kings 16. 10.

d Persons of unquestionable Reputation, who should bear witness that the following Name and Prophecy was written and published by me according to God's Command.

† Heb. *approached unto.*

3 And I † went unto *e* the prophetess *f*, and she conceived and bare a son: then said the LORD to me, Call his name Maher-shalal-hash-baz.

e Heb. *I came near* to her. A modest Expression of the Conjugal Act. *f* So called, partly as she was the Prophet's Wife, Wives being frequently denominated from their Husbands Titles, as the Wives of *Mayor*, or *Doctor*, *&c.* are commonly called *Mayoress*, *Doctoress*, *&c.* and partly because she did concur with the Prophet to the procreation of this Prophetical Child.

4 For before the child shall have knowledge to cry, My father, and my mother *g*, ‖ * the riches of Damascus, and the spoil of Samaria shall be taken away *h* before the king of Assyria *i*.

‖ Or, *he that is before the King of Assyria shall take away the riches, &c.*

* 2 Kings 15. 9.

g To speak, and to know his Parents; which is within the space of two years. And this agrees with the other Prophecy, *Isa.* 7. 16. *Before the child shall know to refuse the evil and chuse the good*, which requires a longer time than to distinguish his Parents from Strangers; which suits well to *Shear-jashub*, who, being born some years before this, was capable of that further degree of Knowledge, as soon as this was capable of the lower degree. *h* The Kingdoms of *Syria* and *Israel*, here signified by their two Capital Cities, shall be stripped of their Wealth and Power, as they were by *Tiglath Pileser*, within the time here limited, 2 *Kings* 15. 29. *i* In his presence, and by himself and his Forces: For in Scripture use that is said to be before a Man, which is in, or is put into a man's power, as *Gen.* 13. 9. *&* 20. 15. *&c.* and men are said to be smitten *before* their *enemies*, when they are smitten by them, as *Numb.* 14. 42. *Deut.* 1. 42. *Judg.* 20. 39. and oft elsewhere. Others refer this Phrase to the ancient Custom of Conquerors, of sending or carrying their Spoils before them into their own Country.

5 The LORD spake also unto me again, saying,

6 For as much as this people ‖ † refuseth *l* the waters of Shiloah *m* that go softly *n*, and rejoyce in Rezin and Remaliah's son:

‖ Or, *despiseth.*

k Either, 1. the People of *Judah*, which are suppos'd to have grown weary of their present Government, and out of distrust of God's protection, designed to revolt from God, and from the House of *David*, and to put themselves under the power and protection of the Kings of *Syria* and *Israel*. But there are no Footsteps of any such Design or Practice of that People. And the following Clause of *rejoycing in Rezin*, *&c.* cannot with any colour be ascribed to the *Jews*, whom at this time they fought to destroy: or, rather, 2. the People of *Israel*, of whom he last spake, *v.* 4. and who are the chief Subject of this whole Prophecy, contained in this and the foregoing Chapter; and who did rejoyce not only in their own King *Pekah*, but also in the Assistance of so powerful an Allie as *Rezin* was. *l* Or rather, *despiseth*, as the Word properly and most frequently signifies. *m* That small and contemptible River or Brook which ran by that City, which is here secretly opposed to the great Rivers of *Tigris* and *Euphrates*, by which the *Assyrian* Empire was fortified. Hereby he understands the munitions and strength of the *Jews*, which their Enemies derided and contemned. *n* Gently, as little Rivers do.

† Heb. *with slowness.*

7 Now therefore *o* behold, the LORD bringeth up upon them *p* the waters of the river *q* strong and many, *even* the king of Assyria, and all his glory: *r* and he shall come up over all his chanels *s*, and go over all his banks.

o Because they despise the Opposition which they have from *Shiloah* and *Jerusalem*, they shall have a more potent Enemy. *p* Upon *Israel*. See on the foregoing Verse. *q* of *Euphrates*, oft called *the river*, for its eminent greatness: Whereby he understands the *Assyrian* Forces, as the next Words explain the Metaphor. *r* His numerous and puissant Army, in which he gloried. See *Isa.* 10. 8. *s* This great River shall overflow its own proper Channels. The meaning is, This Great Monarch shall enlarge his Dominions, and add the Lands of *Syria* and *Israel* to them. Some render the Words, *he shall come up with all his channels or streams*; for the *Hebrew* Particle *al* sometimes signifies *with*, as *Job* 38. 32. But it seems hard to understand the same Particle one way in this Clause, and another in the last Clause. Besides, the last Clause favours the former interpretation, the same thing being repeated in it, as is usual in the Sacred Writings. Or, this may be understood of the Channels and Banks of the People or Land of *Israel*. The Enemy being represented under the Metaphor of a River breaking in upon their Land, may fitly be said to overflow all their Channels and Banks, to wit, all places both low and high, so that nothing shall be able to withstand his Fury.

8 And he *t* shall pass through Judah *u*; he shall overflow and go over; he shall reach even to the neck *x*, and † the stretching out of his wings *y* shall fill the breadth of thy land, O * Immanuel *z*.

† Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*

* Ch. 7. 14.

t Or, *it*, to wit, the River, *v.* 7. which yet designs the same Person and Thing, to wit, the Invasion of the King of *Assyria*. *u* And when he shall have finished his Work against you, he shall invade the Land of *Judah*, as *Sennacherib* did some few years after his Conquest of *Samaria*, 2 *Kings* 18. 9, 13. *x* So as they shall be in great danger of being drowned or destroyed. He persists in the Metaphor of a River swelling so high as to reach to a man's Neck, and be ready to overwhelm him. Such was the danger of *Judah*'s Land, *when Sennacherib took all the fenced Cities of Judah*, 2 *Kings* 18. 13. and sent his Army against *Jerusalem*. *y* Of his Forces, or of the Wings of his Army, as they anciently were and still are called. *z* Of the Land of *Judah*, so called because the *Messiah*, who is called by God himself *Immanuel*, *ch.* 7. 14. should certainly be born and live and die there. And this is added emphatically for the Consolation of God's People, to assure them, that notwithstanding this dreadful Scourge, yet God would make a difference between *Israel* and *Judah*, and whereas *Israel* should be *so broken* by the *Assyrian*, *that they should not be a People*, as was threatned, *ch.* 7. 8. *Judah* should be restored and preserved, for the sake of the *Messiah*, to be the place of his Birth and Ministry, according to that famous Prophecy, *Gen.* 49. 10.

9 Associate your selves, O ye people *a*, ‖ and ye shall be broken in pieces; and give ear all ye of far countries *b*: gird your selves, and ye shall be broken in pieces; gird your selves *c*, and ye shall be broken in pieces *d*.

‖ Or, yet.

a Syrians and *Israelites*. *Immanuel*'s Name inspireth the Prophet with new Courage, and makes him send a Challenge to all God's Enemies, and foretell their certain downfall. *b* Whosoever you be, whether far or near, who do or shall conspire against *Immanuel*'s Land. *c* With Sword and Belt. Prepare your selves for War. *d* This is repeated for the greater Assurance of the thing, and the Comfort of God's people, who are apt to despond upon such occasions.

10 Take counsel together, and it shall come to nought: speak the word *e*, and it shall not stand: for God *is* with us *f*.

e Declare and fix your purpose, and make your boast of it. *f* The Almighty and only true God fighteth for us, and against you. He gives the Interpretation of the Name *Immanuel* expressed before, *v.* 8. for though the Word in the *Hebrew* be the same here and there, yet there it seems to be taken properly, and here appellatively.

11 For the LORD spake thus to me † with a strong hand *g*, and instructed me, that I should not walk in the way of this people *h*, saying,

† Heb. *in strength of hand.*

g With a vehement and more than ordinary Inspiration, strongly imprinting it in my Mind. *h* Of the generality of the People of *Judah*; whose eminent Danger and Calamity he foretells, *v.* 8. but withal gives them full assurance that God would deliver them out of it, *v.* 9, 10. Which he doth to aggravate the present Sin of *Ahaz* and his People, in forsaking God, and seeking to the King of *Assyria* for help, as they did 2 *Kings* 16. 6, 7, 8.

12 Say ye *i* not, A confederacy *k*, to all *them* to whom this people shall say, A confederacy: neither fear ye their fear *l*, nor be afraid.

i Thou *Isaiah*, and thine and my Children. *k* Do not approve of or consent to this wicked Design of making a Confederacy with the King of *Assyria*. *l* That thing which they fear, that, if they do not call in the *Assyrian* Succours, they shall certainly be destroyed by those two Potent Kings united against them, and that God either cannot or will not deliver them.

13 Sanctifie the LORD of hosts *m* himself, and *let* him *be* your fear *n*, and *let* him *be* your dread.

m Give him the Glory of his Power, and Goodness, and Faithfulness, by trusting to his Promises for your Deliverance. *n* Let God, and not the Kings of *Syria* and *Israel*, be the chief object of your Fear.

14 And he shall be your sanctuary *o*: but for * a stone of stumbling, and for a rock of offence *p* to both the houses of Israel *q*, for a gin, and for a snare to the inhabitants of Jerusalem *r*.

* Chap. 28. 16. *Luke* 2. *Rom.* 9. 1 *Pet.* 2.

o A sure Refuge to all that truly fear him, and relie upon him. *p* An occasion of Sin and Ruine, at whom they will take offence and stumble, so as to fall and be broken, as it is expressed, *v.* 15. *q* To the two Royal Families of *Israel*, largely so called; that of *Judah*, to wit, the House of *David*; and that of *Ephraim*: or, to the two Kingdoms, that of the Ten Tribes, and that of the Two Tribes. *r* Which are distinctly mentioned, as a very observable and wonderful thing, because *Jerusalem* was the Seat of the Temple, and of God's solemn Worship, where all the Means of Knowledge and Grace were in greatest Power and Plenty, where the Thrones of Civil and Ecclesiastical Judicature were established, where the most Wise and Learned Doctors had their constant or frequent abode. And that such a Place and People should reject *Immanuel*, or their *Messiah*, when he should appear, was so great and strange an Occurrent, that the Prediction of it was highly necessary, lest otherwise, when it came to pass, it should shake the Faith of all who did believe on him; whereas now the Accomplishment hereof was a notable Confirmation of their Faith, and an Evidence that Christ was the true *Messiah*.

15 And many among them *s* shall * stumble *t*, and fall, and be broken, and be snared, and be taken.

* *Mat.* 24. *Luke* 20. 18.

s Not all; for there shall be a Remnant, as was foretold, *Isa.* 4. 2. *&* 6. 13. *t* At that Stone or Rock, mentioned *v* 14. This was accomplished at the coming of the *Messias*, whom the *Jews* rejected to their own destruction.

16 Bind up the testimony, seal the law among my † disciples *u*.

† Heb. *learned ones.*

u These are by the consent of all, God's Words to the Prophet. By *the testimony* and *the law* or *doctrine* (for so this Word is frequently taken) he understands one and the same thing, as he doth also, *v.* 20. to wit, the Word of God, and especially that which is the main Scope and Substance thereof, the Doctrine of the *Messias*, which, though now professed by all the *Israelites*, shall be disowned by the generality of them, when the *Messiah* shall come. *Bind up* and *seal* are to be understood Prophetically, Declare and prophesie that it shall be bound up and sealed; as *Isaiah* is said to *make fat* and to *blind*, *&c. Isa.* 6. 10. and *Jeremy* to *root out* and *make full down*, *&c. Jer.* 1. 10. when they foretell these Events. Moreover, *bind up* and *seal* design the same thing, and that is, either, 1. Security and certainty, as things are bound up or sealed that they may not be lost. So he signifies, That although this Doctrine would be lost among the Body of the *Israelites*, yet it should be preserved among his Disciples. Or, 2. Secresie, as many things are bound up or sealed that they may be hid from the Eyes of others. And so he informeth them, that this Doctrine now was and should be hid in a great measure among all God's People, even till the Accomplishment of it; and that even when it was accomplished, it should still continue to be as a Secret and Mystery, known indeed to his true Disciples, but hid from the Body of the Nation, who would not see it, and therefore should be blinded by God's just Judgment, that they should not see it, as was prophesied, *Isa.* 6. 9, 10. Or, 3. both Security and Secresie, signifying, That it should certainly be fulfilled, yet withall kept Secret from the unbelieving *Jews*. For why may not these two be joyned in the Exposition of this Text, as they were in the Event? By God's *Disciples* he means those who were *taught of God*, as it is expressed, *Isa.* 54. 13. where this very word is used; or, *every one that hath heard and learned of the Father*, and therefore *cometh unto Christ*, as it is explained, *John* 6. 45.

17 And *x* I will wait upon the LORD *y* that hideth his Face *z* from the house of Jacob *a*, and I will look for him *b*.

x Or, as this Particle is rendred, *Jer.* 2. 32, 35. and elsewhere, *Yet*, notwithstanding this dreadful Prophecy concerning the Unbelief and Rejection of *Israel*. *y* I will refer my self and this Matter unto God, casting my Care upon him, and expecting the Accomplishment of his Promise, in sending the *Messiah*, and in conferring upon me and all believing *Israelites* all his Mercies and Blessings, to be procured by and through his Blood and Merits. *z* That now doth, and threatneth that he will hereafter, withdraw his Favour and Blessing, as this Phrase signifies, *Psal.* 10. 1. *&* 27. 9. and oft elsewhere. *a* From the Family or People of *Israel*. *b* With an Eye of Faith and Expectation, till his time cometh.

18 * Behold *c*, I and the children *d* whom the LORD hath given me, are * for signs, and for wonders *e* in Israel *f*, from the LORD of hosts *g*, which dwelleth in mount Zion *h*.

* *Heb.* 2. 13.

c It is worthy of your observation and admiration. These Words are literally spoken by *Isaiah* concerning himself, but withal mystically concerning Christ, of whom he speaks more frequently and fully than any other Prophet, and of whom he was an evident Type; and therefore they are fitly applied to Christ, *Heb.* 2. 13. *d* Either, 1. his natural Children, whose very Names were Prophetical, and Signs of future Events, *ch.* 7. 3. *&* 8. 3, 4. or, 2. his spiritual Children, whom he had either begotten or brought up by his Ministry. For the Prophets were called *Fathers* not only with respect to the young Prophets, who were commonly called *the Sons of the Prophets*, but also in relation to others, as 2 *Kings* 2. 12. *&* 13. 14. And this sence seems more probable than the former, because it agrees best, 1. with the following Words, which seem to be too lofty and emphatical to be used concerning his natural Children; for their Prophetical Names, which, if they were *Signs*, could not properly be called *Wonders*: 2. with the Context, and scope of the Place, which is to set forth the Incredulity of the *Israelites*, and their Contempt and Rejection of Christ, and of a Thus saith the Lord Messengers, both the Prophets, who were sent as Harbingers before his coming, and the Apostles, who were Witnesses of his coming. 3. with *Heb.* 2. 13. where they are expounded of spiritual Children. *e* Are a Gazing-stock to, and admired by them, for our folly in believing God's Promises: For so the believing *Jews* now were, to *Ahaz* and the generality of the People, who thought it their Wisdom and Interest to procure Aid from *Assyria*, and esteemed those Fools who, upon pretence of relying upon God, would neglect so great an Advantage. And so the Prophet foretells that they should be when the *Messiah* did come; which is the mystical, as the other is the literal sence: and so both of them may be meant in this place. *f* Even amongst the *Israelites*, who have been taught and do profess better things. *g* Which come to pass by the wise Counsel and Providence of God, in which I willingly acquiesce. *h* Where the Temple now was, and where the *Messiah* was to set up his Kingdom.

19 And when they *i* shall say unto you *k*, Seek unto them *l* that have familiar spirits, and unto wizards *m* that * peep, and that mutter *n*: should not a people seek unto their God *o*? for the living to the dead *p*?

* *Isa.* 29. 4.

i The *Israelites*, to whom I and my Children are Signs and Wonders, who are fallen from God, and his true Religion and Worship, into Superstition and Idolatry, and will endeavour to seduce you into the same impiety. *k* My Children, whom the Prophet here arms against the common Temptation. *l* For Advice and Help, and seek no more to the Prophets who have hitherto deluded you with vain Words. This was the Counsel of the ungodly and unbelieving *Jews*. *m* Of whom see *Levit.* 19. 31. *&* 20. 27. *&* *Deut.* 18. 11. *n* That speak with a pulling and low voice, as these two Words signifie; which they affected to do, speaking rather inwardly in their Bellies, than outwardly and audibly with their Mouths and Voice, as the Title of *Ventriloqui*, commonly given to them, signifies. *o* This Answer the Prophet puts into their Mouths, to the foregoing Counsel: Doth not every Nation, in Cases of Difficulty or Distress, seek to their own Gods for relief? Much more should we do so, that have the only true God for our God. *p* Shall they seek (which Words are easily understood out of the foregoing Clause) *for the living*, *&c.* That Living Men should enquire of the Living God, is proper and reasonable; but it is highly absurd for them to forsake him, and to seek to dead Idols, either to the Images, or to the Spirits of dead Men, which are supposed to dwell and speak in them.

20 * To the law and to the testimony *q*: if they † speak not according to this word, *it is* because *there is* † no light in them *s*.

* *Luke* 16. 29.

† Heb. *no morning.*

q Let this Dispute between you and them be determined by God's Word, which is here and in many other places called *the law*, to signifie their Obligation to believe and obey it; and *the testimony*, because it is a Witness between God and Man, of God's Mind and Will, and of Man's Duty; and so these two Titles contain two Arguments against these Idolatrous Practices. *r* Your Antagonists, that seek to pervert you, *v.* 19. *s* This proceeds from the darkness of their Minds, because they are blind, and will not see, and God hath shut their Eyes that they cannot see. But these Words are by divers Learned Interpreters understood not as a Declaration of their Ignorance, but a Commination and Prediction of their Misery, *light* being most commonly used in Scripture for Comfort and Happiness, and *darkness* for Sorrows and Calamities. And this sence seems to be much favoured by the following passages. And then the Words may be thus rendred, *Assuredly* (for the *Hebrew* Particle *asher* is frequently used as a Note of Affeveration, as 1 *Sam.* 15. 20. *Psal.* 10. 6. *&* 95. 11. *&c.* as hath been more than once observed before) *no light or morning-light* shall be (for that may as well be understood as *it*) *to them*, a Night of Misery to all come upon them, and they shall never have a Morning of Deliverance from it; they shall be swallowed up in endless Calamities.

21 And they *t* shall pass through it *u* hardly bestead *x* and hungry *y*: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king *z*, and their God *a*, and look upward *b*.

t The Idolatrous and Apostatical *Israelites*. *u* Or, *in it*, to wit, their own Land, which is easily understood out of the Context, and from the Phrase it self, the Pronoun Relative being put without an Antecedent, as it is in other places which have been formerly noted. They shall either pass through it into Captivity, or wander hither and thither in it, like distracted men, not knowing whither to go, nor what to do; whereas if they had not forsaken God, they might have had a quiet and setled abode in it. *x* Sorely distressed, as this Word is used, *Gen.* 35. 16. *&* *Job* 30. 25. *y* Destitute of Food, and of all Necessaries, which are oft signified by Food. *z* Either because he doth not relieve them; or because by his foolish Counsels and Courses, he brought them into these Miseries. *a* Either, 1. the True God; or rather, 2. their Idols, to whom they trusted, and whom they now find too late unable to help them. *b* To Heaven for help, as Men of all Nations and Religions in great Calamities use to do.

22 And * they shall look unto the earth *c*: and behold, trouble and darkness, dimness of anguish; and they *shall be* driven to darkness *d*.

* *Ch.* 5. 30.

c Finding no help from Heaven, they turn their Eyes downward, looking hither and thither for Comfort. *d* Many Words expressing the same thing are put together, to signifie the variety and extremity and continuance of their Miseries.

CHAP. IX.

Joy in the midst of Affliction. 1,—15. *The Birth: Person: Office, and Kingdom of Christ.* 6,—7. *Judgments for their Pride.* 8,—12. *for their Impenitency and Hypocrisie.* 13,—21.

NEvertheless, the dimness *shall* not *be* such as *was* in her vexation *a*, when at the first *b* he *c* lightly afflicted *d* the land of Zebulun, and the land of Nephtali *e*, and afterward did more grievously afflict her *f* by the way of the sea *g*, ‖ beyond Jordan *h* in Galilee ‖ of the nations *i*.

‖ Or, *on this side.*

‖ Or, *populous.*

a The Words thus rendred contain a Mitigation of the foregoing Threatning: And so the sence of the Verse may be this, The Calamity of this Land and its Inhabitants shall be great, yet not such as that which was brought upon the Kingdom of the Ten Tribes by the King of *Assyria*, who at first indeed dealt more gently with them, but afterwards quite rooted them out, and carried them away into a dreadful Captivity, from whence they were not to return, no not when the *Messiah* came into the World; for, after this Darkness, of which I have now spoken, there shall come a glorious Light, as it follows in the next Verse. The *Dutch* Interpreters take it in the same sence, and render the Words thus, *But* the Land *that was distressed shall not be* utterly *darkened*. To the same purpose they may be thus rendered, according to the *Hebrew*, *But darkness shall not be* (*i.e.* shall not abide or continue; for to *be* is sometimes put for to *abide* or *continue to be*, as 1 *Sam.* 12. 14. *Prov.* 23. 5. *Mat.* 17. 4. *Heb.* 8. 4.) *unto her* (to wit, the Land, which by the consent of Interpreters is understood here, as it was *ch.* 8. 21.) *to whom* this *distress* is or shall be. She shall be distressed and darkned, as I said before, *ch.* 8. 22. but not irrecoverably, nor for ever. Some understand the Words to be an aggravation of the Darkness or Misery threatned, *ch* 8. 22. rendring the Words thus, *for the dimness shall not be*, *&c.* And so the sence is, This shall not be so slight an Affliction as that which befell them by *Pul*, 2 *Kings* 15. 19. nor as that which succeeded it by *Tiglath-Pileser*, who, at the desire of *Ahaz*, did about this time make another Invasion into the Land of *Israel*, 2 *Kings* 15. 29. and was an heavier Stroke than the former; but this shall be far heavier than either of them. But the former sence seems better to agree both with the following Verses and with *Mat.* 4. 13, 14, 15. where these Words are expounded as

as a Promise, and said to be fulfilled by Christ's preaching the Gospel in these Parts. *h* In the first Invasion which the King of *Assyria* made upon *Israel*. *c* To wit, God, who is oft underflood in such Cases, and who is here supposed to be the Author or Inflicter of this Judgment. Or, it is an Impersonal Speech, *he afflicted* for *was afflicted*, than which nothing is more common in the *Hebrew* Language. *d* Either, 1. By *Pul*; or rather, 2. By *Tiglath-Pilefer*, who at this time invaded and subdued these Parts, as is expressed 2 *Kings* 15. 29. *e* These Parts are particularly mentioned, because this Storm fell most heavily upon them; but under them the other Parts of the Land are understood by a common Figure called *Synecdoche*. *f* Either, 1. By *Tiglath-Pilefer*; or rather, 2. By *Shalmaneser*, who took *Samaria*, and carried *Israel* into Captivity, 2 *Kings* 17. 5, 6. Of which Calamity, though yet to come, the Prophet speaks as if it were past, as the manner of the Prophet is. *g* In that part of the Land which bordereth upon the Sea, to wit, the Lake of *Genesareth*, which is very commonly called a *Sea*, as *Mat.* 4. 18. *John* 21. 1, &c. and upon which the Portions of *Zebulun* and *Nephtali* bordered. *h* Or, *on this side* Jordan; for this Preposition is used both ways, and this Land might be said to be either *beyond* or *on this side* Jordan, in divers respects. *i* Or, *Galilee of the Gentiles*, to wit, the *Upper Galilee*, so called because it bordered upon the *Gentiles*. But this last Clause, and the two foregoing Clauses, are otherwise rendred and interpreted by divers Learned men, as a Prophecy concerning the Light of the Gospel that should shine in those Parts. *As at the first time* (to wit, in the former Ages of the *Israelitish* Church and Commonwealth) *he made the Land of* Zebulun *and the Land of* Nephtali *vile or contemptible* (as he might be said to have done, partly by putting those People at so great a distance from his Sanctuary, partly by exposing them to some Calamities which other Tribes escaped, and partly by denying them those Honours and Privileges which he afforded to other Tribes, of which see *John* 7. 52. *Out of Galilee ariseth no Prophet*; and *John* 1. 46. *Can any good thing come out of Nazareth?* which was an eminent City of *Galilee*); so in the *latter* or *last* time (to wit, in the days of the *Messiah*, or of the Gospel, which are frequently so called in the Scriptures both of the Old and New Testament) *he made it*, (*i. e.* he will make it, for the Prophet speaks of things to come as past, as he doth most commonly in this Prophecy) *glorious* (to wit, by Christ's first preaching the Gospel in those parts) *in or towards the way of the Sea* (to wit, of *Galilee* or *Genesareth*) *beyond or on this side* Jordan, *in* Galilee *of the* Gentiles. Which Interpretation I thought fit to propose, as deserving farther Consideration.

*Mat. 4. 16. Eph. 5. 14. 2 * The people that walked *t* in darkneſs *m*, have ſeen *n* a great light: they that dwell in the land of the ſhadow of death *o*, upon them hath the light ſhined.

k The People of God, *Israel* and *Judah*, and eſpecially thoſe of them mentioned in the foregoing Verſe. *l* In *Mat.* 4. 16. it is *ſate*. It notes not their geſture, but their State or Condition, they lived or abode. Only *walking in darkneſs* is more perillous than ſitting. *m* The Expreſſion is general, and ſo may well comprehend both the Darkneſs of Calamity, and the Darkneſs of Ignorance, and Idolatry, and Prophaneneſs, in which thoſe Parts were eminently involved, by reaſon of their great diſtance from God's Sanctuary, and by their frequent Converſe with the Gentiles, who bordered upon them, and of which this place is expounded, *Mat.* 4. *n i. e.* Shall ſee at the coming of the *Meſſiah*. *o* Which notes both extream, and dangerous, or deadly Darkneſs.

‖ *Or*, to him. 3 Thou haſt multiplied the nation *p*, and ‖ not increaſed the joy *q*: they joy before thee *r*, according to the joy in harveſt *ſ*, and as men rejoyce when they divide the ſpoil *t*.

p Thou haſt made good thy Promiſe to *Abraham* concerning the Multiplication of his Seed, *Gen.* 15. 5. and 22. 17. by adding his Spiritual Seed unto the Carnal, by gathering in the Gentiles to the Jews, and making them both one People in Chriſt, *John* 10. 16. *Eph.* 2. 14, &c. For in Scripture-account the Believing Gentiles are the Seed of *Abraham*, as well as the Jews; of which ſee *Gal.* 3. 7, 8, 9. Or, *thou haſt magnified the Nation*, honoured them with peculiar Privileges above all other Nations, and eſpecially with this tranſcendent Privilege, that the *Meſſiah* and Saviour of the World ſhould be born of them, and live among them; of which he ſpeaks more fully, *v.* 6, 7. *q* Or, yet *not encreaſed their joy*. Which might very truly and fitly be ſaid of the Jewiſh Nation, upon this occaſion, partly becauſe they did not rejoyce in the Converſion of the Gentiles, as they ſhould have done, but murmured, and grieved, and ſtumbled at it; and partly becauſe, through their perverſeneſs and unbelief, that would be unto them an occaſion of their utter ruine, the Converſion of the Gentiles being attended with the Rejection of the Jews. But becauſe this Tranſlation ſeems not to agree with the following Words, which aſcribe great Joy to them, ſome render the Words otherwiſe; either thus, and *wilt thou not encreaſe their joy?* To which Queſtion, the next Words give an affirmative Anſwer. So the *Hebrew* Particle *lo* is put interrogatively for *halo*, as it is in many other places which I have formerly obſerved. Or thus, and *haſt increaſed to it*, or *him*, or *them* (to that Nation) their *joy*. For though the *Hebrew lo* be written like an Adverb, yet it may be read like a Pronoun, as it is both by Jewiſh and Chriſtian Interpreters acknowledged to be in many places; of which ſee more in my *Latin Synopſis*. *r* In thy Preſence, and in the Place of thy Worſhip; not with a Carnal and Worldly, but with a Spiritual and Religious Joy, giving thee the Praiſe and Glory of all thy Favours afforded to them. *ſ* When Men receive with great Joy, that for which they have laboured much, and long waited. See *Pſalm* 126. 5, 6. *t* When, after a bloody Fight, and a glorious Victory, they come to take the Spoil.

‖ *Or*, when thou breakeſt. * *Judg.* 7. 2. *Chap.* 10. 26. 4 ‖ For thou haſt broken *u* the yoke of his burden *w*, and the ſtaff of his ſhoulder *y*, the rod *z* of his oppreſſour *a*, as in the day of * Midian *b*.

u This notes the Matter and Occaſion of the foregoing Joy. *x* His burdenſome and heavy yoke, as *the Throne of Holineſs* is put for *the Holy Throne*, Pſalm 47. 8. *y* Either the Staff wherewith his Shoulders were ſmitten, or the Staff or Staves by which he was forced to carry Burdens upon his Shoulders. *z* Wherewith he beat him. Or, *the Scepter*, the Power and Tyranny which he exerciſed over him. *a* Of all his Oppreſſors, but eſpecially of Sin and of the Devil. *b* When God deſtroyed the *Midianites* in ſo admirable a Manner, and by ſuch unlikely and contemptible Means, by three hundred Men, and they not fighting, but only holding Lamps in their Hands, and ſounding their Trumpets. Which was an eminent Type of Chriſt's conquering the Devil, and all his Enemies, by dying upon the Croſs, and by the Preaching of a few unlearned and deſpicable Perſons, *&c.*

5 ‖ For every battel of the warriour is with confuſed noiſe *c*, and garments rolled in blood *d*; ‖ but this ſhall be with burning and † fewel of fire *e*.

‖ *Or*, the † battle

c With the triumphant Exclamations of the Conqueror, and the bitter Lamentations of the Conquered, and the differing Cries of the ſame Perſons, ſometimes conquering, and ſometimes conquered. *d* With great difficulty and ſlaughter. *e* But this Victory which God's People ſhall have over all their Enemies, ſhall be more eaſie to them, and more terrible to their Adverſaries, whom God will ſuddenly and utterly conſume, as it were by Fire.

‖ *Or*, it was † *Heb.* meat.

6 For *f* unto us *g* a child *h* is born *i*, unto us a * ſon *k* is given *l*, and the government *m* ſhall be upon his ſhoulder *n*: and his name ſhall be called *o*, Wonderful, Counſellor *p*, The mighty God *q*, The everlaſting Father *r*, The prince of peace *ſ*.

* *John*

f Having ſpoken of the glorious Light, and Joy, and Victory of God's People, he now proceeds to ſhew the Ground of it, and by what Perſon theſe things are procured. *g* Unto us *Jews*, of whom Chriſt was born, and to whom he was primarily ſent, *Mat.* 15. 24. for our uſe and Benefit. *h* The *Meſſiah* by the conſent of Interpreters, not only Chriſtian, but Jewiſh: For ſo the ancient *Hebrew* Doctors underſtood the Place, and particularly the *Chaldee* Paraphraſt; although the later *Jews*, out of oppoſition to Chriſt, wreſt it to *Hezekiah*. Which extravagant Conceit, as it hath no Foundation at all in this or any other Text of Scripture, and therefore may be rejected without any further Reaſon, ſo it is fully confuted by the following Titles, which are ſuch as cannot without Blaſphemy and Nonſence be aſcribed to *Hezekiah*, nor indeed to any meer mortal Man, as we ſhall ſee. But all the following Particulars do ſo truly and exactly agree to Chriſt, that they cannot without great violence be alienated from him, or aſcribed to any other. *i* For, *ſhall be born*, as the Prophets generally ſpeak. *k* So he determines the Sex of the Child. Or, *the Son*, to wit, of the Virgin, of whom I ſpake before, *ch.* 7. 14. *l* Is freely and graciouſly given to us by God. Other Children alſo are ſaid to be given by God, *Gen.* 30. 6. and 48. 9. but this in a peculiar manner, and therefore he is called *the Gift of God*, *John* 4. 10. *m* To wit, of *Iſrael*, or of God's People, to whom he *is given*. *n i. e.* Upon him, or in his Hands. He mentions *Shoulders*, becauſe great Burdens are commonly laid upon Mens Shoulders; and, as all Government, if it be rightly managed, ſo this eſpecially, is a very heavy Burden, requiring extraordinary Care and Diligence and Self-denial. Poſſibly here may be alſo an Alluſion to the ancient Cuſtom of carrying the Enſigns of Government before the Magiſtrate, upon the Shoulders of their Officers; or to the Croſs of Chriſt, which was laid upon his Shoulders, *John* 19. 17. which alſo was the way to his Kingdom or Government, *Luke* 24. 26. *o* Either, 1. He ſhall be called; for *Names* are oft put for Perſons, as *Acts* 1. 15. *Rev.* 3. 4. and 11. 13. or, 2. His Name ſhall be; for, *to be called* in Scripture is oft put for *to be*, as I have noted before on *ch.* 1. 26. and oft elſewhere. But this is not to be taken for a Deſcription of his Proper Name, by which he ſhould be commonly called, but of his glorious Nature and Qualities. See my Notes on *Iſa.* 7. 14. *p* Theſe Words may be taken either, 1. Severally, as they are in our Tranſlation, and by many others. This the *Jews* apply to *Hezekiah*, who, as they ſay, is called *Wonderful*, becauſe of the Miracle which God wrought for him, 2 *Kings* 20. 2, &c. and *Counſellor*, becauſe he took Counſel with his Princes about God's Worſhip, and the Defence of the City, 2 *Chron.* 29. 4, &c. and gave good Counſel to others. Which ridiculous Account is ſufficient to overthrow that Expoſition. But they agree moſt eminently to the Lord Chriſt, who is truly *Wonderful*, in his Perſon, and Natures, and Words, and Works, being made up of Wonders, in whom there was nothing which was not Wonderful; who alſo may well be called *Counſellor*, becauſe he knew the whole Counſel of God, and (ſo far as it was neceſſary) revealed it to us, and is the Great Counſellor of his Church and People in all their Doubts and Difficulties. Or, 2. Jointly, *Wonderful Counſellor*: Which may ſeem beſt to agree both with the following Titles, each of which is made up of two Words, and with *Iſa.* 28. 29. where God is called *Wonderful in counſel*, and makes the Title more full and emphatical. To call Chriſt ſimply a *Counſellor*, may ſeem too mean a Character, being common to many others with him: But to ſay he is a *Wonderful Counſellor*, is a ſingular Commendation. And ſo Chriſt is, becauſe he hath been the Counſellor of his Church in all Ages, and the Author and Giver of all thoſe excellent Counſels delivered not only by the Apoſtles, but alſo by the Prophets, as is evident from 1 *Pet.* 1. 10, 11. and hath gathered, and enlarged, and preſerved his Church, by admirable Counſels and Methods of his Providence, and, in a word, hath in him *all the Treaſures of Wiſdom and Knowledge*, Col. 2. 3. *q* This Title can agree to no man but Chriſt, who was God as well as Man, to whom the Title of God or *Jehovah* is given, both in the Old and New Teſtament, as *Jer.* 23. 6. *John* 1. 1. *Rom.* 9. 5. and in many other Places. And it is a moſt true Obſervation, That this *Hebrew* Word *El* is never uſed in the Singular Number, of any Creature, but only of the Almighty God, as is evident by peruſing all the Texts where this Word

is uſed. And although the Title of *Elohim*, which is of the Plural Number, be twice or thrice given to ſome Men, yet there is conſtantly added ſome diminiſhing Expreſſion to it, as when they are ſaid to be *afraid*, Joh 41. 25. and to *die*, Pſalm 49. 10. whereas here he adds the Epithet of *Mighty*, which is aſcribed to the Great God, *Deut.* 10. 17. and elſewhere. *r* Heb. *the Father of Eternity*. Having called him a *Child*, and a *Son*, in reſpect of his Humane Nature, leſt this ſhould be miſinterpreted to his diſparagement, he adds that he is a *Father alſo*, even *the God and Father of all things*, the Work of Creation being common and commonly aſcribed to each of the Perſons of the Bleſſed Trinity, the Maker and Upholder of all Creatures, as he is ſaid to be *John* 1. 3. and the Father of all Believers, who are called his *Children*, Heb. 2. 13. and *the Father of Eternity*; either, 1. The firſt *Author* (ſuch Perſons being called *Fathers*, as *Gen.* 4. 20. and elſewhere) *of eternal Salvation*, as he is called *Heb.* 5. 9. Or, 2. As we render it, *the Everlaſting Father*, who, though as Man he was then unborn, yet was and is from Everlaſting to Everlaſting. They who apply this to *Hezekiah* render it, *the Father of an Age*, and expound this of his long Life and numerous Poſterity: Which I the rather mention, to ſhew what abſurd Shifts they are forced to uſe, who interpret this Text of any other but Chriſt. For, he did not live very long, nor had he, that we read of, more than one Son, *Manaſſeh*. And if both theſe things had been true of him, they were more eminently true of many other men. Beſides, this *Hebrew* Word being uſed of God, as here it is of him who was now called *the mighty God*, conſtantly ſignifies *Eternity*, as *Iſa.* 26. 4. and 57. 15, *&c.* *ſ* This Title doth not fully agree to *Hezekiah*, whoſe Reign was not free from Wars, as we ſee 2 *Kings* 18. but it agrees exactly to Chriſt, who is called *our Peace*, Mic. 5. 5. *Eph.* 2. 14. and is the only Purchaſer and Procurer of Peace between God and Men, *Iſa.* 53. 5. and of Peace between Men and Men, Jews and Gentiles, *Eph.* 2. 15. and of the Peace of our own Conſciences; and leaves Peace as his Legacy to his Diſciples, *John* 14. 27. and 16. 33.

7 Of the increaſe of his Government and Peace, * there ſhall be no end *t*, upon the Throne of David *u* and upon his kingdom, to order it, and to eſtabliſh it with Judgment and with Juſtice *x*, from henceforth even for ever *y*: the * zeal of the LORD of hoſts will perform this *z*.

* *Or*, they

t His peaceable and happy Government ſhall be enlarged without end: Either, without end of Duration, for *ever*; but that is expreſſed in a following Clauſe of this Verſe: Or, without end of Limitation, or without Bounds. It ſhall not be confined to a narrow ſpot of Ground, the Land of *Canaan*, but ſhall be extended far and wide to all the ends of the Earth. *u* Which was promiſed to *David*, and to his Seed for ever. *x* Not with Oppreſſion and Tyranny, by which other Kingdoms are commonly managed, but by the Adminiſtration of Juſtice. *y* From the beginning of it, unto all Eternity. *z* This great Work, which ſurpaſſeth all the Power and Skill of Men, ſhall be brought to paſs by Almighty God, out of that fervent Affection which he hath to his own Name and Glory, and to the Honour of his dearly beloved Son, and unto his Church and People.

8 The Lord ſent a word *a* into Jacob, and it lighted *b* upon Iſrael *c*.

a A Prophetical and threatning Meſſage by me: For now the Prophet, having inſerted ſome Conſolatory Paſſages for the ſupport of God's faithful People, returns to his former Work of Commination againſt the rebellious *Iſraelites*. *b* Heb. *it fell*, *i. e.* it ſhall fall, in the Prophetical Stile. It ſhall certainly be accompliſhed. *c* The ſame with *Jacob* in the former Clauſe, the Poſterity of *Jacob* or *Iſrael*.

9 And all the people ſhall know *d*, even Ephraim *e* and the inhabitant of Samaria *f*, that ſay *g* in the pride, and ſtoutneſs of heart,

d To wit, by experience: They ſhall know whether my Word be true or falſe; they ſhall feel the effects of it. *e* The People of the Ten Tribes, and particularly *Ephraim*, the ſtrongeſt and proudeſt of them all. *f* The ſtrongeſt Place, and the Seat of the King and Court, who were moſt ſecure and preſumptuous. *g* Within themſelves, and one to another. They purpoſe and boaſt of it.

10 The bricks are fallen down, but we will build with hewn ſtones *h*: The Sycomores *i* are cut down, but we will change them into Cedars *k*.

h It is true, we have received ſome Damages from our Enemies; but, *Rezin* and the *Syrians* being now our Friends and Confederates, we doubt not we ſhall quickly repair them with great Glory and Advantage. *i* Wild Fig-trees, a contemptible ſort of Trees, if compared with Cedars, 1 *Kings* 10. 27. *k* Putting Cedars into our Buildings inſtead of Sycomores. See *Jer.* 22. 13, 15.

11 Therefore *l* the LORD ſhall ſet up *m* the Adverſaries of Rezin *n* againſt him *o*, and † joyn *p* his *q* enemies together.

l To chaſtiſe your Pride, and defeat your Hopes and Reſolutions. *m* Heb. *exalt*, advance their Power, and give them Succeſs againſt him. *n* The *Aſſyrians*, who, preſently after this Prophecy, fought and prevailed againſt him, 2 *Kings* 16. 7. He mentions *Rezin*, partly becauſe he was Confederate with *Ephraim*, and ſo his Enemies were their Enemies alſo, and partly becauſe the *Iſraelites* truſted to his powerful Aſſiſtance. *o* Either, 1. Againſt *Rezin* laſt mentioned; or rather, 2. Againſt *Ephraim* or *Iſrael*, who may eaſily be underſtood either from the foregoing or following Verſe: For againſt them this Prophecy is directed, and of them he ſpeaks both in the next Clauſe of this Verſe, and in the next Verſe; and it ſeems reaſonable, that *him* in this Clauſe, and *his* in the next Clauſe, ſhould be underſtood of the ſame Perſons. *p* Heb. *mingle*, *i. e.* unite them ſo that they ſhall agree together to fight againſt *Iſrael*, and ſhall invade him from ſeveral Quarters. *q* Not *Rezin's*, but *Ephraim's*, as appears from the next Verſe, which is added to explain this Clauſe.

12 The Syrians *r* before *ſ*, and the Philiſtims behind *t*, and they ſhall devour Iſrael † with open mouth *u*: * For all this his anger is not turned away, but his hand is ſtretched out ſtill *x*.

† *Heb.* with whole mouth. * Chap. 5. 25. and 10. 4.

r For although *Rezin* King of *Syria* was deſtroyed, yet the Body of the Nation ſurvived, and ſubmitted themſelves to the King of *Aſſyria*, and ſerved under him in his Wars, and upon his Command invaded *Iſrael* afterwards. *ſ* Heb. *on the Eaſt*: For *Syria* ſtood Eaſtward from *Iſrael*. *t* On the Weſtern ſide of the Land of *Iſrael*. *u* Like wild and furious Beaſts, with great greedineſs and cruelty. *x* His Juſtice is not fully ſatisfied, but he will yet take further vengeance upon them.

13 For the people turneth not *y* unto him that ſmiteth them, neither do they ſeek the LORD of hoſts *z*.

y From their wicked Courſes unto God, by true Repentance. *z* They do not ſtudy and endeavour to procure his Favour, by ſincere and fervent Supplication, and by removing the Cauſes of his juſt Diſpleaſure.

14 Therefore the LORD will cut off from Iſrael, head and tail *a*, branch *b* and ruſh *c* in one day *d*.

a High and low, honourable and contemptible. as the next Verſe explains it. *b* The goodly Branches of tall and ſtrong Trees, the Mighty and Noble. *c* The Bulruſh, the weakeſt and meaneſt Perſons. *d* All together, one as well as another, without any diſtinction.

15 The ancient and honourable, he is *e* the head: and the prophet that teacheth lies *f*, he is the tail *g*.

e i. e. Signifies, as that Word is commonly uſed in the *Hebrew* Tongue, as *Gen.* 41. 26, 27. and every where. *f* Whoſe Deſtruction he mentions, not as if it were a Puniſhment to them to be deprived of ſuch Perſons, but partly to ſhew the Extent of the Calamity, that it ſhould reach all ſorts of Perſons; and partly to beat down their vain Preſumptions of Peace and Proſperity, by ſhewing that thoſe falſe Prophets, which had fed their vain Hopes, ſhould periſh, and all their falſe Prophecies of Peace with them. *g* Theſe I mean by the Tail, as being in Truth the baſeſt part of the whole Body of the People.

16 * For ‖ the leaders *h* of this People cauſe them † to err *i*, and ‖ they that are led of them are † deſtroyed *k*.

* Chap. 3. 12. ‖ *Or*, they that call them bleſſed. † *Heb.* ſwallowed up.

h Their Governours both Civil and Eccleſiaſtical, and eſpecially the latter, their Teachers, even the falſe Prophets laſt mentioned. Or, *they that Bleſs* or *Praiſe them*, to wit, the falſe Prophets, that flatter them in their wicked Ways, with Hopes and Promiſes of Peace, as their manner was, *Jer.* 6. 14. and 28. 5. Both ways the ſence is the ſame. *i* Either compelling them by Power, or deceiving them by falſe Doctrines and evil Counſels and Perſwaſions. *k* Shall certainly periſh; nor will it excuſe them that they followed the Counſel and Conduct of their Leaders.

‖ *Or*, they that are bleſſed. † *Heb.* ſwallowed up.

17 Therefore the LORD ſhall have no Joy in their young men *l*, neither ſhall have mercy on their Fatherleſs and widows *m*: For every one *n* is an Hypocrite *o*, and an evil doer *p*, and every mouth ſpeaketh ‖ folly *q*: For all this his anger is not turned away, but his hand is ſtretched out ſtill.

‖ *Or*, villany.

l Shall not rejoyce over them to do them good, as he doth to his People, *Iſa.* 62. 5. *Zeph.* 3. 17. will not have mercy or pity on them, as the next Clauſe explains it, but will abhor and utterly deſtroy them; for more is here intended than is expreſſed, as *Prov.* 17. 21. *m* Who are the ſpecial Objects of his Care and Pity, *Deut.* 16. 11, 14. and 24. 19, 20. and much leſs upon others. *n* Not preciſely; for there were ſeven thouſand Elect Perſons among them, when they ſeemed to *Eliſah* to be univerſally corrupt, 1 *Kings* 19. 18. but the Body or generality of the People. *o* For though they profeſſed to worſhip and ſerve the true God, yet indeed they had forſaken him. Or, *a prophane Perſon*, as this Word is rendred, *Jer.* 23. 15. as alſo *Iſa.* 32. 6. *p* Elſewhere called, *a worker of Iniquity*, as *Job* 31. 3. *Pſalm* 5. 5. *Mat.* 7. 23. one that gives up himſelf to a conſtant courſe and cuſtom of Sinning. *q i. e.* Wickedneſs, which is commonly called *folly*. They are not aſhamed to proclaim their own Wickedneſs, and the Corruption of their Hearts breaketh forth into ungodly Speeches.

18 For wickedneſs burneth *r* as the fire, * it ſhall devour the briars and thorns *ſ*, and ſhall kindle in the thickets of the forreſt *t*, and they ſhall mount up like the lifting up of ſmoak *u*.

* Chap. 10. 17.

r i. e. Shall burn you, as it follows, *ſhall devour*. Your *Iniquity ſhall be your Ruine*, as God threatens, *Ezek.* 18. 30. *ſ* Either, 1. The Wicked, who are oft compared to *Briars and Thorns*, as 2 *Sam.* 23. 6. *Iſa.* 27. 4. or rather, 2. The low and mean Perſons; for theſe are oppoſed to *the thickets of the Foreſt*, in the next Clauſe. *t* In the Wood, where the Trees are tall, and ſtand thick, having their Boughs entangled together, which makes them more ready both to catch and to ſpread the Fire. *u* Sending up Smoak like a vaſt Furnace. Heb. with *heights* or *pride of Smoak*, *i. e.* with aſpiring Smoak, which in that caſe riſeth high, and ſpreadeth far, and filleth all the neighbouring Air.

19 Through the wrath of the LORD of hoſts is * the land darkened *x*, and the People ſhall be as the † fewel of the fire: no man ſhall ſpare his brother *y*.

* Chap. 8. 22. † *Heb.* meat.

x Either with the Smoak laſt mentioned, or with Miſery. Or, *burnt up*, as the *LXX. Chaldee* and *Arabick* Interpreters render it. *y* They ſhall deſtroy one another, as they did in their Civil Wars, which were frequent among them. The Name *Brother*

ther is oft largely used among the *Hebrews*, even of the remoter Kindred, yea of the Fellow-members of one City, or Tribe, or Nation.

† Heb. *cut.* 20 And he shall † snatch *z* on the right hand, and be hungry, and he shall eat on the left hand, and *Ch.49.26. they shall not be satisfied: * they shall eat every man the flesh of his own arm *a*.

z Every one shall greedily and violently seise upon any Provisions that come in his way. Which implies, either great Scarcity, or insatiable Covetousnes, as is manifest from the next Clause. *a* Either, 1. properly; so it notes extream Famine: in which case men are apt to eat their own Flesh. Compare *Jer.* 19. 9. Or, 2. Metaphorically, which seems best to suit with the following Verse, the Flesh of his Brethren by Nation and Religion, which are as it were our own Flesh, and are so called, *Isa.* 58. 7. *Zech.* 11. 9. and consequently, the Flesh of their Arm, is in a manner the Flesh of our own Arm. And one Tribe was to another as an Arm, *i. e.* a Support or Strength, which is called *an arm*, 2 *Chron.* 32. 8 *Jer.* 17. and elsewhere.

*Chap. 11. 13. *shall eat.* 21 * Manasseh, Ephraim *b*; and Ephraim, Manasseh: and they together *shall be* against Judah *c*. For all this his anger is not turned away, but his hand *is* stretched out still.

b Though more near and dear to one another, than any other Tribe, being both Sons of *Joseph*. *c* Which might be accomplished either before *Shalmaneser* took *Samaria*, or afterwards. For though the *Israelites* were miserably destroyed at that time, yet they were not utterly rooted out. Of which, see my Notes on *Isa.* 7. 8.

CHAP. X.

The woe of unjust oppressors. 1,—4. *Of Assyria for their Pride and Ambition: His folly in it.* 5,—19. *A Remnant of Israel shall be saved: and that speedily.* 20,—27. *Sennacherib marching toward Jerusalem.* 28.—31. *His judgment,* 32,—34.

* *Psa.*58. 1. & 94. 20. ‖ Or, *to the writers that write grievousness.* VVO unto them that * decree unrighteous decrees *a*, and † that write *b* grievousness *c*, which they have prescribed:

a Unto those Magistrates who make unjust Laws, and give unjust Sentences. *b* Either, 1. the Scribes, who were assistant to the Magistrates, and oft-times did promote or execute such Decrees; or, 2. the unjust Magistrates, whose Decrees were usually written. So the same thing is repeated in other Words. Only this *writing* may note their Obstinacy or Perseverance in their unjust Decrees, and their proceeding to the Execution of them. *c* Grievous things, such unjust Decrees as cause Grief and Vexation to their Subjects.

2 To turn aside the needy from Judgment *d*, and to take away the right from the poor *e* of my people *f*, that widows may be their prey, and *that* they may rob the fatherless.

d Or, *from* their *right*, as it is in the next Clause: or, from obtaining a just Sentence, because they either denied or delayed to hear their Causes, or gave a wrong Sentence. *e* Whom I have in a special manner committed to your Care. *f* Of *Israelites*, who professs themselves to be my People, and whom I did take into Covenant with my self; and therefore this is an injury not only to them, but to me also.

* *Job* 31. 14. 3 And * what will ye do *g* in the day of visitation, *h*, and in the desolation *which* shall come from far *i*? to whom will ye flee for help *k*? and where will you leave *l* your glory *m*?

g To save your selves. *h* When I shall come to visit you in wrath, as the next Words limit it, and as this Phrase is oft used; although sometimes it signifies a Visitation in mercy, as *Luke* 19.44. and elsewhere. *i* From the *Assyrians*. This he adds, because the *Israelites*, having weakned the *Jews*, and being in Amity with the *Syrians* their next Neighbours, were secure. *k* To the *Syrians*, as now you do? But they shall be destroyed together with you, as those were, 2 *Kings*, 16. *l* To be kept safe for your use, and to be restored to you when you call for it. *m* Either, 1. your Power and Authority, which now you so wickedly abuse; or, 2. your Wealth, got by Injustice, as *glory* is taken, *Gen.* 31. 1. *Psalm* 49. 16, 17, *&c.*

*Ch.5. 25. & 9. 12. 4 Without me they shall bow down *n* under *o* the prisoners, and they shall fall under the slain: * For all this his anger is not turned away, but his hand *is* stretched out still.

n The Words thus translated seem to contain an Answer to the foregoing Questions: In vain do you seek for a Refuge and Help from others; for *without me*, without my Favour and Help which you have forfeited, and do not seek to recover, and which I shall withdraw from you; or, because you are without me, or forsaken by me, *you shall bow down*, notwithstanding all your Succours. In the *Hebrew* here is a change of the Person and Number, which is very usual in Prophetical Writings. The *Seventy*, and some others, joyn these Words to the foregoing Verse, and translate them thus, *that you may not bow down*: So the fence of the Place is, What will you do to prevent your Captivity or Slaughter? And it is true, that the first Word is elsewhere taken for a Negative Particle. But the former Translation seems more genuine. *o* Or rather, *in the place* (as this Particle signifies, and is rendred by Interpreters, *Gen.* 30. 2. *&* 50. 19. *Exod.* 16. 29. *Jos.* 5. 8. and elsewhere) *of the prisoners*, or *among the prisoners*: And so in the next Clause, *among* or *in the place of the slain*.

‖ Or, *Woe to the Assyrian.* 5 ‖ O † Assyrian *p*, * the rod of mine anger *q*, ‖ and the staff in their hand is mine indignation *r*.

p So it is God's Call or Invitation to him to take the Charge, and set upon the Work. Or, *Woe to the Assyrian*, because though † Heb. he do my Work, yet he doth it in a wicked manner, and for wicked Ends, as we shall see. *q* The Instrument of mine Anger, wherewith I shall chastise my People. *r* Mine Anger against my People puts the Weapons of War into their Hand, and gives them Strength and Success in this Expedition. *Assur.*

6 I will send him *s* against an hypocritical *t* nation, and against the people of my wrath *u* will I give him a charge *x* to take the spoil, and to take the prey, and † to tread them down like the mire of the streets *y*. † Heb. *Lay them treadin.*

s Not by express Commission, but by the secret yet powerful Conduct of my Providence, giving him both occasion and inclination to this Expedition. *t* See on *ch.* 9. 17. *u* The Objects of my just Wrath, devoted to destruction. *x* by putting this Instinct into his mind. *y* Which signifies that he should easily conquer them, and utterly destroy them, as he did after this time.

7 * Howbeit, he † meaneth not so *z*, neither doth his heart think so, but *it is* in his heart to destroy, and † cut off nations not a few *a*. * *Mic.* 4. 11. † Heb. *not so.* *nor his heart so.*

z He doth not at all design the Execution of my Will, and the Glory of my Justice, in punishing mine Enemies; but only to enlarge his own Empire, and satisfie his own Lusts. Which is seasonably added, to justifie God in his Judgments threatned to the *Assyrian*, notwithstanding this Service. *a* To sacrifice multitudes of People to his own Ambition and Covetousnes; which is abominable Impiety.

8 * For he † saith, *Are* not my Princes altogether kings *b*? * *Kings* 18. 24 & 19. 6, &c. † Heb. *say.*

b Equal for Power, and Wealth, and Glory, to the Kings of other Nations, though my Subjects and Servants.

9 *Is* not Calno, as Carchemish *c*? *is* not Hamath, as Arpad *d*? *is* not Samaria as Damascus *e*?

c Have not I conquered one Place as well as another, the stronger as well as the weaker? Have I not from time to time added new Conquests to the old? *Calno* seems to be the same with *Calneh*, *Gen.* 10. 10. *Amos* 6. 2. a great and strong City. *Carchemish* was a City upon *Euphrates*, of which 2 *Chron.* 35. 20. *Jer.* 46. 2. *Hamath* was an eminent City of *Syria*, not far from *Euphrates*, called *Hemath*, or *Hamath the Great*, *Amos* 6. 2. of which see 2 *Kings* 14. 28. *&* 17. 24. *Jer.* 49. 23, 27. *Arpad* seems to have been an obscure Place, not being elsewhere named. Is not that as soon conquered as this? *e* Or, Shall not *Samaria* be *as Damascus*? Shall I not take that, as I have done this City? For although *Damascus* possibly was not yet taken by the *Assyrian*, yet the Prophet speaks of it as actually taken, because these Words are Prophetically delivered, and supposed to be uttered by the King of *Assyria*, at or about the Siege of *Samaria*, when *Damascus* was taken.

10 As my hand hath found *f* the kingdoms of the idols *g*, and whose graven images did excel them *h* of Jerusalem, and of Samaria.

f i. e. Hath taken, as this Word is used, *Prov.* 1. 13. and oft elsewhere, the Antecedent being put for the Consequent, because what men find they commonly take to themselves. *g* Which worshipped their own proper Idols, and vainly imagined that they could protect them from Power. He calls the Gods of the several Nations, not excepting *Jerusalem*, *Idols* by way of contempt, because none of them could deliver their People out of his hands, as he brags, *Isa.* 37. 11, 12. and because he judged them to be but Petty-Gods, far inferiour to the Sun, which was the great God of the *Assyrians*. *h* To wit, in Reputation and Strength. Which Blasphemy of his proceeded from his deep ignorance of the True God.

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols *i*?

i I shall certainly do it, and neither God nor Man can hinder me.

12 Wherefore *k* it shall come to pass, *that* when the LORD hath performed his whole work *l* * upon mount Zion, and on Jerusalem, I will † punish *m* the fruit † of the stout heart of the king of Assyria, and the glory of his high looks *n*. * 2 *Kings* 19. 35. † Heb. *fruit up.* † He. *the fr.*

k Because of this impudent Blasphemy. *l* Of chastising his People so long and so much as he sees fit and necessary for them. *m* Heb. *visit*, to wit, in wrath, as before on *v.* 3. *n* His insolent Words and Carriages, proceeding from intolerable Pride of Heart. *most heart.*

13 For he saith *o*, By the strength of my hand I have done *it*, and by my wisdom *p*; for I am prudent: and I have removed the bounds *q* of the people, and have robbed their treasures *r*, and I have put down *s* the inhabitants ‖ like a valiant *man*. ‖ Or, *many.*

o Not only within himself, but before his Courtiers and others. *p* I owe all my Successes to my own Power, and Valour, and wise Conduct, and to no other God or Man. *q* I have invaded their Lands, and added them to my own Dominions, as this Phrase is used, *Prov.* 22. 28. *Hos.* 5. 10. *r* Heb. *their prepared* things, their Gold, and Silver, and other precious things, which they had long been preparing and laying in store *s* Deprived of their former Glory and Power.

14 And my hand hath found as a Nest *t* the riches of the People: and as one gathereth eggs that are left *u*, have I gathered all the earth *x*, and there was none that moved the wing, or opened the mouth or peeped *y*. *t* As

t As one findeth young Birds in a Nest, the *Nest* being put for the Birds in it, as *Deut.* 32. 11. No less easily do I both find and take them. *u* Which the Dam hath left in her Nest. This is more easie than the former; for the young Birds might possibly make some faint resistance, or flutter away; but the Eggs could do neither. *x* All the Riches of the Earth or World. An Hyperbole not unusual in the Mouths of such Persons, upon such Occasions. *y* As Birds do, which, when they see and cannot hinder the robbing of their Nests, express their Grief and Anger, by hovering about them, and by mournful Cries.

15 Shall the ax boast it self against him that heweth therewith *z*? or shall the saw magnifie it self against him that shaketh it? † as if the rod should shake it self against them that lift it up *a*, or as if the staff should lift up it self, as if it were no Wood *b*. † How absurd and unreasonable a thing is it, for thee, who art but an Instrument in God's hand, and canst do nothing without his leave and help, to blaspheme thy Lord and Master, who hath as great a power over thee, to manage thee as he pleaseth, as a Man hath over the Ax wherewith he heweth? *a* Or, as it is rendred in the Margin, and by other Interpreters, *as if a rod should shake* (i. e. shall pretend to shake, or, should boast that it would or could shake; which may easily be understood out of the foregoing words) *them that lift it up*. *b* As if a Staff should forget that it was Wood, and should pretend or attempt to lift up it self either without or against the man that moveth it. Which is absurd in the very supposition of it, and were much more unreasonable in the practice. Nor are thy Boasts less ridiculous.

16 Therefore shall the Lord, the Lord of hosts *c*, send among his † fat ones leanness *d*, and under his glory he shall kindle a burning like the burning of a fire *e*. † Heb. *fatness.*

c The Sovereign Lord and General of thine and all other Armies. *d* Strip him, and all his great Princes and Commanders, of all their Wealth, and Might, and Glory. *e* He will destroy his numerous and victorious Army, and that suddenly and irrecoverably, as the Fire doth those combustible things which are cast into it. Which was fulfilled 2 *Kings* 19. 25.

17 And the light of Israel *f* shall be for a fire *g*, and his holy One for a flame: and it shall burn and devour his thorns and briars *h* in one day.

f That God who is and will be a comfortable Light to his People. *g* To the *Assyrians*, who shall have Heat without Light, as it is in Hell. *h* His vast Army, which is no more able to resist God, than dry Thorns and Briars are to oppose the Fire which is kindled among them.

18 And shall consume the glory of his forest *i*, and of his fruitful field *k*, † both soul and body *l*: and they shall be as when a standard-bearer fainteth *m*. † Or, *but he shall lift up his staff for thee.*

i Of his great Army, which may not unfitly be compared to a Forest, either for the multitude of their Spears, which, when lifted up together, resemble the Trees of a Wood or Forest; or for the numbers of Men, which flood as thick as Trees do in a Forest. *k* Of his Soldiers, which flood as thick as Ears of Corn do in a fruitful Field. *Heb. of his Carmel.* Wherein it is not improbably conjectured by our late most Learned Mr. *Gataker*, that there is an Allusion to that Brag of the *Assyrian*, who threatens that he would *go up to the sides of* (Israel's) *Lebanon*, and to *the Forest of his* Carmel, and there *cut down the Tall Cedars thereof*. Which though it was not uttered by the *Assyrian* till some years after this Time, yet was exactly foreknown to God who *understandeth* mens *Thoughts*, and much more their Words, *afar off*, *Psalm* 139. 2, 3, 4. and therefore might direct the Prophet to use the same Words, and to turn them against himself, Whereas thou threatnest to destroy *Israel's Carmel*, I will destroy thy *Carmel*. *I. e.* Totally, both inwardly and outwardly, both Strength and Life. Heb. *from the Soul to the Flesh.* Which may possibly signifie the manner of their Death, which should be by a sudden Stroke of the destroying Angel upon their inward and vital Parts, which was speedily followed by the Consumption of their Flesh. See *Isa.* 37. 35, 36. *m* The State of that King, and of his great and valiant Army, shall be. *n* Like that of an Army when their Standard-bearer either is slain, or rather flees away, which strikes a Panick Terrour into the whole Army, and puts them to flight.

19 And the rest of the trees of his forest *o*, shall be † few, that a child may write them *p*. † Heb. *easily numbred.*

o The Remainders of that mighty Host. *p* That they may be easily numbred by the meanest Accomptant. A Child may be their Muster-master.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob *q*, shall no more again stay upon him that smote them *r*: but shall stay upon the LORD, the holy One of Israel in truth *s*.

q Such *Jews* as shall be preserved from that sweeping *Assyrian* Scourge, by which great numbers both of *Israel* and *Judah* were destroyed, and from their succeeding Calamities. For that this Place looks beyond the Deliverance from the *Assyrian* Army, and unto the Times of the New Testament, seems probable, 1. From the following Verses, which belong to that Time, as we shall see: 2. From the State of the *Jewish* Nation, which, after that Deliverance, continued to be very bad and corrupt, and averse from that Reformation which *Hezekiah* and *Josiah* prosecuted with all their might; and therefore the Body of that People had not yet learned this Lesson of sincere Trusting in God alone. 3. From St. *Paul's* Explication and Application of these Words, *Rom.* 9. 27. of which more may be said when I come thither. And for the Words *in that Day*, which may seem to restrain this to the time

Name of God's *anointed*, as *Psalm* 20. 6. and 89. 20. and 132. 17. and elsewere; and for whose sake God gave many Deliverances to the succeeding Kings and Ages, as is expressly affirmed, 1 *Kings* 11. 32, 34. 2 *Kings* 8. 19. And, which is more considerable, God declareth, that he would give this very Deliverance from the *Assyrian for David's sake*, 2 *Kings* 19. 34. and 20. 6. But the *Messiah*, I doubt not, is here principally intended, of whom *David* was but a Type; and who was in a peculiar manner *anointed* above all *his fellows*, as is said, *Psal.* 45. 7. For he is the Foundation of all the Promises, 2 *Cor.* 1. 20. and of all the Deliverances and Mercies granted to God's People in all Ages; whence this very Prophet makes use of this great promise of the *Messiah*, as an Assurance that God would make good his promises of particular Deliverances from their present or approaching Calamities, as *Isa.* 7. 14, *&c.* and 9. 4, *&c.*. And therefore the Prophet might well say, that God would grant this Deliverance for Christ's sake: Especially if it be considered, that this was the very Reason why God had promised, and did so constantly perform his Mercy promised unto the Tribe of *Judah*, and unto the House of *David*, until the coming of the *Messiah*, because the *Messiah* was to come of the Tribe of *Judah*, and of the Posterity of *David*, and was to succeed *David* in his Throne and Kingdom; and he was to be known by this Character: and therefore this Tribe and House and Kingdom were to continue, and that in a visible manner, till Christ came.

28. He is come to Ajath *r*, he is passed to Migron: at Michmash he hath laid up his carriages *s*.

r Here the Prophet returns to his former Discourse concerning the *Assyrian* Invasion into *Judah*; which he describes, after the manner of the Prophets, as a thing present, and sets down the several Stages by which he marched towards *Jerusalem*. The Places here named are most of them Towns of *Benjamin*, and some of *Judah*, as appears from other Scriptures; of which it is needless to say more in this place. *He*, to wit, *Sennacherib* King of *Assyria*, *he come* in his way to *Jerusalem*. [Leaving such things there as were less necessary, that so he might march with more expedition. Heb. *he visited his vessels* or *instruments*: which may be meant of his taking a Survey of his Army and Artillery, to see that all things were ready for his Enterprise.

29 They are gone over the passage *t*: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled *u*.

t Some considerable Passage then well known; possibly that 1 *Sam.* 14. 4. The People fled to *Jerusalem* for fear of the *Assyrian*.

† Heb. *Cry shrill with thy voice.*

30 † Lift up thy voice, O daughter of Gallim *x*: cause it to be heard unto Laish, O poor Anathoth.

x Jerusalem was the Mother City, and lesser Towns are commonly called *her daughters*, as hath been oft noted.

31 Madmenah is removed, the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *y against* the mount of the daughter of Zion, the hill of Jerusalem.

y By way of Commination. But withal he intimates that he should be able to do no more against it, and that there his proud Waves should be stayed, as it is declared in the following Verses, and in the History.

33 Behold the Lord, the LORD of hosts shall lop the bough *z* with terrour *a*: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

z The top-bough, *Sennacherib*; or, *the boughs*, his valiant Souldiers or Commanders of his Army, which he compareth to a Forest, *v.* 18. *&* 34. *a* With a most terrible and amazing stroke by an Angel.

‖ Or, *mightily.*

34 And he shall cut down the thickets of the forrest with iron *b*, and Lebanon *c* shall fall ‖ by a mighty one *d*.

b Or, as *with iron*, as the Trees of the Forrest are cut down by Instruments of Iron. *c* Or, his *Lebanon*, the Pronoun being oft understood in the *Hebrew* Text: the *Assyrian* Army, which being before compared to a Forrest or Wood, and being called his *Carmel* in the *Hebrew* Text, *v.* 18. may very fitly, upon the same ground, be called his *Lebanon* here; especially considering that the King of *Assyria* is called *a Cedar of Lebanon*, *Ezek.* 31. 3. *&* by a mighty Angel, *Isa.* 37. 36.

CHAP. XI.

Christ, a Branch out of the Root of Jesse, endued with the Spirit of the Lord, should set up a Kingdom by the Preaching of his word, 1,——15. *The Members of his Church should live in Peace and Unity.* 6,——9. *and be Victorious over their Enemies: and to him should the Gentiles seek.* 10,——16.

* *Zech.* 6. 12

AND * there shall come forth *a* a rod *b* out of the stemm *c* of * Jesse *d*, and * a branch shall grow

Revel. 5. 5. *e* out of his roots *f*.

* *Act.* 13. 23 *a* the Prophet having dispatched the *Assyrian*, and comforted

* *Ch.* 4. 2. God's People with the Promise of their Deliverance from that

Jer. 23. 5. formidable Enemy, now he proceeds further, and declares, That God will do greater things than that for them, that he will give them their long-expected and much-desired *Messiah*, and by him will work Wonders of Mercy for them. For this is the manner of the Prophets, to take the occasion of particular Deliverances, to fix the Peoples Minds upon their great and everlasting Deliverance from all their enemies by the *Messiah*. And having said that the *Assyrian yoke should be destroyed because of the anointing*, *ch.* 10. 27. he now more particularly explains who that anointed Person was. *b* Or, *twig*, called a *branch* in the next Clause. Parents are oft compared to Roots or Trees, and their Children to Branches. He speaks of the most eminent Branch, of that famous Son of a Virgin, *Isa.* 7. 14. of that Wonderful Child, *Isa.* 9. 6. not of *Hezekiah*, as some of the *Jews* and Judaizing Christians conceit; but of the *Messiah*, as will evidently appear from the following Description. *c* Or, *trunk*; or rather, *stump*: for the Word properly signifies a Trunk cut off from the Root: Or, *root*, as the *LXX* here render the Word, and as it is explained in the next Clause. By which he clearly implies, that the *Messiah* should be born of the Royal House of *David*, at that time when it was in a most forlorn and contemptible condition, like a Tree cut down, and whereof nothing is left but a Stump or Root under Ground. Which really was the State of *David*'s Family when Christ was born, as is notoriously known; but was in a far better condition when *Hezekiah* was born. *d* He doth not say *of David*, but of *Jesse*, who was a private and mean Person, 1 *Sam.* 18. 18, 23. *&* 20. 30. to intimate, That at the time of Christ's Birth the Royal Family should be reduced to its Primitive Obscurity. *e* He speaks of one not yet born, and therefore not of *Hezekiah*, who was born divers year before his Father *Ahaz* (in whose time this Prophecy was delivered) was King, by comparing 2 *Kings* 16. 2. *&* 18. 2. but of the *Messiah*. *f* Out of one of his Roots, *i. e.* Branches, as this Word *root* is sometimes used, by a very usual Figure called a *Metonymy*, as it is here below, *v.* 10. *Isaiah* 53. 2. *Hosea* 14. 5.

2 And the spirit of the LORD *g* shall rest upon him *h*, the spirit of wisdom and understanding *i*, the spirit of counsel and might *k*, the spirit of knowledge *l* and of the fear of the LORD *m*:

g The Holy Ghost, wherewith he was anointed, *Act.* 10. 38. and by whom his Mother was overshadowed, *Luke* 1. 35. *h* Not only come upon him at certain times, as he did upon the Prophets now and then at his pleasure, but shall have its constant and settled abode in him; although the same Phrase be sometimes used of other Prophets in an inferiour sense, as *Numb.* 11. 17. 2 *King.* 2. 15. *i* Which hath these Perfections in it self, and confers them upon him. It is neither easie, nor at all necessary, exactly to distinguish these two Gifts; it is sufficient that they are necessary Qualifications for a Governour, and for a Teacher, both which Offices were to meet in the *Messiah*; and it is evident that they signifie a practical and perfect Knowledge of all things necessary for the discharge of his Trust, and for his own and Peoples Good, and a found Judgment, to distinguish between things that differ. *k* Of Prudence, to give good Counsel; and of Might and Courage, to execute it; which are two necessary Qualifications of a Ruler. *l* Of the perfect Knowledge of the whole Will and Counsel of God, especially that which concerns the Salvation of Men, the profession whereof was his great Work, as also of all secret and hidden things, yea of the Hearts of Men, the Knowledge whereof is ascribed to Christ, *Mat.* 9. 4. *Revel.* 2. 23. *m* Not a fear of Diffidence or Horrour, but of Reverence, a Care to please him, and lothness to offend him; which well became the *Messiah* towards his God and Father.

† Heb. *or smell.*

3 And shall make him of † quick understanding *n* in the fear of the LORD *o*, and he shall not judge *p* after the sight of his eyes *q*, neither reprove *r* after the hearing of his ears *s*.

n Heb. *he shall make him smell, i. e.* perceive, as that Word is used, *Judg.* 16. 9. *Job* 39. 25. understand or judge, as it is explained in the next Clause. Or, *his smelling shall be. Smelling* is put for Judging, because the Sense of Smelling, where it is quick and good, is more exact and sure in the judging of its proper Objects, than the Senses of Seeig and Hearing are. *o* Which is added, either, 1. as the Object of his Judging: He is most perspicacious and judicious in the things which concern the fear, *i. e.* the Worship and Service of God, which he was to erect and establish in his Church: Or rather, 2. as the Rule and Manner of his Judging, as may be gathered from the opposite and following Clause. So the sence is, He shall not judge rashly and partially, but considerately and justly, as the Fear of God obligeth all Judges to do. *p* Of Persons or Causes. And *judging* seems to be here Synecdochically put for all absolving or giving Sentence for a Person, as it is used, *Psal.* 7. 9, 11. and in many other places, because this is opposed to *reproving* in the next Clause. *q* According to outward Appearance, as men must do, because they cannot search mens hearts, 1 *Sam.* 16. 7. or with respect of Persons, but with *righteous judgment*, which is opposed to *judging by appearance*, *Job.* 7. 24. *r i. e.* Condemn or pass Sentence against a Person: For Christ is here supposed to be a Judge, and so he speaks of a Judicial Reproof. *s* By false or uncertain Rumours or Suggestions, but shall throughly examine all Causes, and search out the Truth of things, and the very Hearts of Men.

* *Psal.* 72. 2, 4. *Rev.* 19. 11.

4 But * with righteousness shall he judge the poor *t*, and ‖ reprove *u* with equity for the meek *x* of the earth: and he shall * smite *y* the earth *z* with the rod † of his mouth *a*, and with the breath of his lips ‖ shall he slay the wicked *c*.

‖ Or, *argue.*

* *Job* 4. 9.

t Defend and deliver them, as *judging* is oft used, as *Deut.* 32. 36. 2 *Thess.* 1. 5. *Jer.* 5. 28. *&* 22. 13. *&c.* Or, *judge for the poor*, the Hebrew Article being put for the Possessive Pronoun, as *Rev.* 1. 16. *lamed*, being understood out of the next Clause, as is usual in the *Hebrew* Language. He mentions *the poor*, partly to signifie the Justice of this Judge, because Humane Judges commonly neglect the poor, and oppress the Poor; and partly to declare the Nature of Christs Kingdom, and the Quality of his Subjects, who should, for the generality of them, be the poor and contemptible sort of men *Mat.* 11. 5. *Jam.* 2. 5. *u* Or, as this Word seems to be taken, *v.* 3. condemn, to wit, their malicious and furious Enemies. *x* On their behalf, or giving Sentence for them. He calls them *meek*, whom before he called *poor*, partly to shew his Justice in defending them who are most exposed to the Contempt and Injuries of Men; and partly to signifie that his Subjects should be poor in Spirit as well as in the World, and not poor and proud, as many worldly men are. *y i. e.* Slay, as this Word is used, *Isa.* 37. 36. and very commonly, and as it is expounded in the next Clause. *z* The men of the Earth, *the wicked*, as it is in the next Branch of the Verse: fitly called *earth*, either because of their Earthly Minds and Conversations, as they are called *the men of this World*, *that have their portion here* upon the Earth, *Psal.* 17. 14. or because the far greatest part of the Inhabitants of the Earth is wicked: *the whole world lies in wickedness*, 1 *John* 5. 19. for which reason they are oft called *the world*, as *John* 16. 20. *&* 17. 9. 25. *&c.* *a* With his Word, which is his Scepter, and *the rod of his power*, *Psal.* 110. 2. which is *sharper than a Sword*, *Heb.* 4. 12. by the preaching whereof he subdued the World to himself, and will destroy his Enemies, 2 *Thes.* 2. 8. This he adds, further to declare the Nature of Christ's Kingdom, that it is not of this World, and that his Scepter and Arms are not Carnal but Spiritual, as it is said, 2 *Cor.* 10. 4. *b* With his Word breathed out of his Lips; whereby he explains what he meant by the foregoing *rod*. *c* Either spiritually, by inflicting deadly Plagues upon their Souls; or properly, which he doth very frequently by his terrible Judgments executed upon many of them, and will certainly do, and that fully and universally, at his coming to Judgement.

5 And righteousness shall be the girdle of his loins *d*, and faithfulness the girdle of his reins *e*.

d It shall adorn him, and be the Glory of his Government, as a Girdle was used for Ornament, *Isa.* 3. 24. and as an Ensign of Power, *Job* 12. 18. and it shall constantly cleave to him, in all his Administrations, *as a Girdle cleaveth to a mans loins*, which is the Prophets Similitude, *Jer.* 13. 11. *e* The same thing in other Words.

6 * The Wolf also shall dwell with the lamb, and the Leopard shall lie down with the kid *f*: and the Calf and the young Lion, and the fatling together, and

Ch. 65. 25. *Hos.* 2. 18. a little child shall lead them *g*.

f The Creatures shall be restored to that State of Innocency in which they were before the Fall of Man. But this is not to be understood literally, which is a grosse and vain Conceit of some *Jews*; but spiritually and metaphorically as is evident. And the sence of the Metaphor is this; Men of fierce, and cruel, and ungovernable Dispositions, shall be so transformed by the Preaching of the Gospel, and by the Grace of Christ, that they shall become most humble, and gentle, and tractable, and shall no more vex and persecute those *meek* and *poor* ones mentioned *v.* 4. but shall become such as they: of which we have Instances in *Saul* being made a *Paul*, and in the rugged Jaylour, *Act.* 16. and in innumerable others. But how can this be applied to *Hezekiah* with any colour? *g* They will submit their proud and rebellious Wills to the Conduct and Command of the meanest Persons that speak to them in Christ's Name.

7 And the cow and the bear shall feed *h*, their young ones shall lie down together: and the lion shall eat straw *i* like an ox.

h Together, as if it follow'd without any Danger or Fear. *i* The Grass and Fruits of the Earth, as they did at first, *Gen.* 1. 29, 30. and shall not devour other Living Creatures, as now they do.

8 And the suckling child shall play on the hole of the asp *k*, and the weaned child shall put his hand on the ‖ cockatrice *l* den.

k A most fierce and poisonous Serpent, *Deut.* 32. 33. *Job* 20. 14, 16. which also will not be Charmed by any Art of Man, *Psal.* 58. 5. *l* A Serpent of more than ordinary Cunning and Cruelty, *Prov.* 23. 32. The meaning is, They shall not fear to be either deceived or destroyed by those who formerly watched all Opportunities to do it.

9 * They shall not hurt nor destroy in my Holy mountain *m*: for the earth *n* shall be full of the knowledge of the LORD *o*, as the Waters cover the Sea *p*.

m In *Zion*, in my Church. Where-ever the Gospel comes and prevails, it will have this effect. *n* Metonymically put for the Inhabitants of the Earth; and as before it was used for the greater part, *v.* 4. so here it is used for the better part of the World. *o* Of saving and practical Knowledge. Whereby he intimates, That all that Savageness and Maliguity which is in wicked men towards true Christians, proceeded from their deep Ignorance, and particularly from Ignorance of God; and withal, that a right Knowledge of God will make a marvellous and thorow Change in the Dispositions and Conversations of men. *p* The Channel of the Sea, the thing contained being put for the thing containing, by a *Metonymy* common in Scripture, and all Authors.

13 And in that day there shall be a root *q* of Jesse, which shall stand for an ensign *r* of the people *s*: to it shall the * Gentiles seek *t*, and his rest *u* shall be † glorious *x*

q A Branch growing upon the Root: of which see on *v.* 1. *r* Shall grow up into a great and high Tree, shall become a visible and eminent Ensign. *s* Which not only the *Jews*, but all Nations, may discern, and to which they may, and shall resort. *t* As the Gospel shall be preached to the Gentiles, so they shall receive it, and believe in the *Messiah*. *u* His Resting-place, as this Word frequently signifies, as *Gen.* 8. 9. *&* 49. 5. *Psal.* 132. 8, 14. *Isa.* 34. 14. *Mich.* 2. 10. his Temple or Church, the Place of his Presence and Abode. *x* Shall be filled with greater Glory than than the Jewish Tabernacle and Temple were; of which see on *Hag.* 2. 9. only this Glory shall be Spiritual, consisting in Glorious Ordinances, in the plentiful Effusions of the excellent Gifts, and Graces, and Comforts of the Holy Spirit.

11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time *y*, to recover the remnant of his people which shall be left, * from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea *z*.

* *Zech.* 10. 10, 12.

y The first time, to which this Word *second* relates, seems to be either, 1. the Deliverance out of *Egypt*, as most both Jewish and Christian Interpreters understand it: And then this second Deliverance must be that out of *Babylon*: Or, 2. the Deliverance out of *Babylon*: And then this second Deliverance must be in the days of the *Messiah*. Which, with submission to better Judgments, seems to me more probable; 1. because that first Deliverance is supposed to be, like the second, a Deliverance of the Remnant of this People from several Countries, into which they were dispersed: whereas that out of *Egypt* was a Deliverance not of a Remnant, but of the whole Nation, and that out of *Egypt* only: 2. because this second Deliverance was universal, extending to the generality of the Outcasts and Dispersed ones, both of *Israel* or the Ten Tribes, and of *Judah* or the Two Tribes, as is evident from *v.* 12. 13. whereas that out of *Babylon* reached onely to the Two Tribes, and to some few of the Ten Tribes which were mixed with them, as is acknowledged both by *Jews* and Christians: 3 because this second Deliverance was given them in the days of the *Messiah*, and did accompany or follow the Conversion of the Gentiles, as is evident from *v.* 9. 10. whereas that out of *Babylon* was long before the coming of the *Messiah*, and the calling of the Gentiles. *z* From all Places both far and near, into which either the Ten Tribes or the Two Tribes were carried Captives; for the Places of both their Captivities are here named, Of which it is needless to discourse particularly, because they are well known, and have been considered in former Texts. Onely *Pathros* was not named before; and that was a Province in *Egypt*, which yet is sometimes distinguished from *Egypt* strictly so called. See on *Jer.* 44. 1, 15. *Ezek.* 29. 14. *&* 30. 14.

† Heb. *wings.*

12 And he shall set up an ensign for the nations *a*, and shall assemble the out casts *b* of Israel *c*, and gather together the dispersed of Judah from the four † corners of the earth.

a All Nations, Jews and Gentiles, who shall then embrace the true Faith and the *Messiah*, as was said *v.* 10. *b* That were driven and banished out of their own Land, into Foreign Parts, as the Word implies. *c* Strictly so called, or of the Ten Tribes, as is manifest both from their opposition to *Judah* in this Verse, and from the mention of *Ephraim* in the next Verse.

* *Jer.* 3. 18. *Ezek.* 37. 16, 22. *Hos.* 1. 11. *Ch.* 9. 21.

13 * The envy also of Ephraim *d* shall depart, *e* and the adversaries of Judah *f* shall be cut off: * Ephraim shall not envy Judah, and Judah shall not vex Ephraim *g*.

d i. e. Of the Ten Tribes, frequently called by the name of *Ephraim*, as hath been already and frequently observed, between whom and *Judah* there were great Emulations and Contentions. *e* Of Enemies they shall be made Friends, and of Wolves, Lambs; as was said before on *v.* 6. they shall be united together in one Church, under the *Messiah*, keeping the Unity of the Spirit in the Bond of Peace. *f* Not the Body of *Ephraim*, for they are supposed to be reconciled, and they shall not be cut off, but live in love with *Judah*, as we see by the next Clause; but those few of them which possibly may continue in their Enmity against them, together with all the rest of their Adversaries. *g* Not onely all outward Hostilities shall cease, but also their inward Animosities.

† Heb. *the children of the East.*

14 But they shall flie upon the shoulders *b* of the Philistins toward the West, they shall spoil † them *i* of the East together: † they shall lay their hands upon Edom and Moab, † and the Children of Ammon shall obey them.

† Heb. *Edom and Moab shall be the Layders, that they may throw them down.*

† Heb. *the children of Ammon*

b Either it is a Metaphor from Birds and Beasts of Prey, which commonly fasten upon the Shoulders of Cattel; or from Wrestlers, who endeavoured to catch hold of their Adversaries Shoulders, that they may throw them down. Or, *shoulder* is put for *ing on of a side*, as *Numb.* 34. 11. *Jos.* 15. 8, 10. or, for Part or Quarter of their *hands*. to be understood of the Spiritual Victory which the Jewish *Messiah* shall obtain by his Apostles and Ministers over all Nations, in bringing them to the Obedience of his Gospel. For it is the manner of their *obedience*. such Corporal Representations.

15 And the LORD shall utterly destroy *k* the tongue of the Egyptian sea *l*, and with his mighty wind shall he shake his hand *m* over the River *n*, and shall smite it in the seven streams *o*, and make *men* go over † dry-shod

† Heb. *in shoes.*

k Shall not onely divide it, as of old, but will quite dry it up, that it may be an High-way, as it is explained in the next Verse. *l.* The Red Sea, which may well be called *the Egyptian Sea*, both because it borders upon *Egypt*, & because the *Egyptians* were drowned in it, which is called a *Tongue* in the *Hebrew* Text, *Isa.* 15. 2, 5. as having some resemblance with a Tongue: For which reason the name of *tongue* hath been given by Geographers to Promontories of Land which shoot forth into the Sea, as this Sea did shoot out of the Main Ocean into the Land. *m* He alludes to *Moses* his shaking of his Hand with the Rod of God in it over the Sea; *n* to wit, of *Egypt*, *Nilus*, as appears both from the foregoing and from the following words. *o* For which *Nilus*

Nilus is Famous in all Authors, and by which it emptieth it self into the Sea.

*Chap. 19. 23. 16 And * there shall be an High-way for the remnant of his people, which shall be left from Assyria *p*,
*Exod. 14. 26, 29. * like as it was to Israel in the day that he came up out of the land of Egypt.

p As there was another High-way from *Egypt*, in the former Verse. So the fence is, That all Impediments shall be removed, and a way made for the Return of God's *Israel* from all Parts of the World. He mentions *Assyria*, because thither the Ten Tribes were carried, 2 *Kings* 17. 23. Whose Case seemed to be most desperate.

CHAP. XII.

Thanksgiving of the Faithfull for their Redemption. 1,—6.

AND in that day *a* thou shalt say, O LORD I will Praise thee: though thou wast Angry with me, thine anger is turned away, and thou comfortest me.

a When this great Work of the Reduction of God's *Israel*, and of the Conversion of the Gentiles, promised in the foregoing Chapter, shall be fulfilled.

2 Behold, God *is* my salvation *b*: I will trust, and
*Exod. 15. 2 Psal. 118. 14. not be afraid; for the LORD JEHOVAH *is my* * strength and *my* song, he also is become my salvation.

b My Salvation hath not been brought to pass by Man, but by the Almighty Power of God.

*Joh. 4. 14. & 7. 37, 38. 3 Therefore with joy shall ye draw * water out of the wells of salvation *c*.

c Your thirsty and fainting Souls shall be filled with Divine Graces and Comforts, which you may plentifully draw from God, in the use of Gospel-Ordinances, which was oft signified by *water*, both in the Old and in the New Testament. He seems to allude to the State of *Israel* in the Wilderness, where when they had been tormented with Thirst, they were greatly refreshed and delighted with those Waters which God so graciously and wonderfully afforded them in that dry and barren Land, *Numb.* 20. 11. *&* 21. 16, 17, 18.

*1 Chr. 15. 8. Psa. 105. 1. ‖ Or, proclaim his name. 4 And in that day shall ye say, * Praise the LORD ‖, call upon his name, declare his doings among the people *d*, make mention that his name is exalted.

d In all the earth, as it follows *v.* 5. unto the Gentile-world, who shall partake in the Blessing, and will joyn with you in the praising of God for it.

† Heb. excellency. 5 Sing unto the LORD, for he hath done † excellent things: this *is* known in all the earth *e*.

e The Knowledge of this glorious Work of our Redemption by the *Messiah* shall no longer be confined to *Israel*'s Lan, as it hitherto hath been; but shall reach to all Nations.

*Chap. 54. 1. Zeph. 3. 14. † Heb. inhabiteress. 6 * Cry out and shout, thou † inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

CHAP. XIII.

God's Armies. 1,—5. *The destruction of Babylon by the* persians *and* Medes: *Their great distress and Anguish: and their utter Desolation.* 6,—22.

*Chap. 21. 1. & 47. 1. Jer. 50. & 51. THE * burden *a* of Babylon *b* which Isaiah the son of Amos did see.

a This Title is commonly given to sad Prophecies, which indeed are grievous Burdens to them upon whom they are laid. See 2 *Kings* 9. 25. *Jer.* 23. 33, 36. *b* Of the City and Empire of *Babylon* by *Cyrus*, for their manifold and great Sins, and in order to the deliverance of his People.

*Chap. 18. 3. 2 * Lift ye up a banner *c* upon the high mountain *d*, exalt the voice unto them *e*, shake the hand *f*, that they may go into the gates of the nobles *g*.

c To gather Soldiers together for this Expedition. *d* Whence it may be discerned at a considerable distance. Withal he seems to intimate, that their Enemies should come from the Mountainous Country of *Media*. *e* To the *Medes*, who are named below, *v.* 17. *f* Beckon to them with your Hand, that they may come to this Service. *g* That they may go and fight against *Babylon*, and take it, and so enter into the Palaces of the King, and of his Princes, and spoil them at their pleasure; which the *Medes* and *Persians* did. The manner of Expression implies how easily and expeditiously they did their Work, that, like *Cæsar*, they might say, they only came, and saw, and overcame.

‖ Or, prepared ones. *Jer. 6. 4. 3 I have commanded my ‖ sanctified ones *h*, I have also called my mighty ones *i* for mine anger, *even* them that rejoyce in my highness *k*.

h The *Medes* and *Persians*, fitly so called, because they were solemnly defigned and set apart by God for his own Service, and for this holy Work of executing his just Vengeance upon them. *i* Those whom I have made Mighty for this Work. *k* Or, as others render it, *in my glory*, materially considered, to wit, in the doing of that Work which tends much to the Advancement of my Glory, in destroying of the *Babylonian* Empire. For otherwise the *Medes* had no regard to God nor to his Glory, but only to their own carnal Ends.

† Heb. the likeness of. 4 The noise of a multitude in the mountains, † like as of a great people: a tumultuous noise of the kingdoms of nations *l* gathered together: the LORD of hosts mustereth the host of the battel.

l The *Medes* and *Persians*, and other Nations which served under them in this War: of which see *Jer.* 25. 14. *&* 27. 7. *&* 50. 41.

5 They come from a far Country, from the end of heaven *m*, *even* the LORD, and the weapons of his indignation *n*, to destroy the whole land *o*.

m From the ends of the Earth under Heaven, as *Mat.* 24. 30. Which is not to be understood strictly and properly, but popularly and hyperbolically, as such Expressions are commonly used in Sacred and Profane Authors. And yet in some respects this might be truly said of *Persia*, which on the South-side was bounded by the Main Ocean; as for the same reason *Sheba*, a Part of *Arabia*, is called *the utmost parts of the earth*, *Mat.* 12. 42. *n* The *Medes* and *Persians*, who were but a Rod in God's Hand, and the Instruments of his Anger, as was said of the *Assyrian*, *Isa.* 10. 5. *o* To wit of *Babylon*, of which he is now speaking.

6 Howl ye, for the day of the LORD *is* at hand;
* *Joel 1. it shall come as a destruction *p* from the Almighty *q*.

p Or rather, *a destruction* or *devastation shall come*, as the *LXX* 23. *Joel* and *Vulgar Latin* render it. For this was not *as a destruction*, but 15. was a Destruction indeed. And the Particle *as* is seldom used to express not the likeness, but the reality of the thing, as *Joh.* 1. 14. *q* Who fighteth for your Adversaries, and against you, and therefore your Destruction is unavoidable.

‖ Or, faint. 7 Therefore shall all hands ‖ be faint, and every mans heart shall melt.

8 And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman
† Heb. amazed. † Heb. one. † Heb. a man his neighbour. † Heb. faces of the flames. that travelleth: they shall † be amazed † one at another *r*; their faces *shall be as* † flames *s*.

r To see so populous and impregnable a City as *Babylon* was, so easily and unexpectedly taken. *s* Heb. *faces of flame*, either pale with Fear, or inflamed with Rage and Torment, as men in misery frequently are. Some render it *the faces of Lehabim*, a People descending from *Misraim*, *Gen.* 10. 13. 1 *Chron.* 1. 11. *i. e.* black with pain, as men use to be: of which see *Joel* 2. 6. *Nah.* 2. 10.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger *t*, to lay the land desolate; and he shall destroy the sinners thereof *u* out of it.

t Divers Words are heaped together, to signifie the extremity of his Anger. *u* The Inhabitants of that City, who were guilty of so much Idolatry and Cruelty, and all sorts of Luxury.

10 For the stars of heaven, and the constellations *x* thereof shall not give their light: the sun shall be
* *Ezek. 32. 7. Joel 2. 31. & 3. 15. Mat. 24. 29. Mar. 13. 24. Luk. 21. 25. *darkned *y* in his going forth *z*, and the moon shall not cause her light to shine.

x Which consist of many Stars, and therefore give a greater light. *y* Either, 1. properly and really, by an Eclipse; for Prodigies in Heaven do sometimes go before or accompany great and publick Calamities upon Earth: Or, 2. figuratively, and in appearance. All things shall look darkly and dismally; men shall have no comfort nor hope. See the like Descriptions of a most calamitous State, *Isa.* 5. 30. *&* 34. 4. *Joel* 2. 10, 31, *&c.* *z* As soon as he riseth, when he is most welcome to men, and giveth them hopes of a pleasant Day. As soon as they have any appearance or hope of amendment, they shall be instantly disappointed.

† Heb. evil upon the wicked and upon wicked. Iniquity. 11 And I will † punish the world *a* for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible *b*.

a The *Babyloniſh* Empire, which is called *the world*, as the *Roman* Empire afterward was, *Luke* 2. 1. because it was extended to a great part of the World, and because it was vastly populous, and *Babylon* it self looked more like a World than one City. *b* Of them who formerly were very terrible for their great Power and Cruelty.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir *c*.

c The City and Nation shall be so depopulated, that few men shall be left in it.

‖ Or, throughly. 13 Therefore I will shake the heavens, and the earth shall remove out of her place *d* in ‖ the wrath of the LORD of hosts, and in the day of his fierce anger.

d A Poetical and Prophetical Description of great Horrours and Confusions, as if Heaven and Earth were about to meet together.

14 And it *e* shall be as the chaſed roe *f*, and as a sheep that no man taketh up *g*: they shall every man *h* turn to his own people, and flee every one into his own land.

e To wit, *Babylon*. *f* Fearful in it self, especially when it is pursued by the Hunter. *g* In a most forlorn and neglected condition. *h* Those Souldiers of other and more warlike Nations, whom she had hired to assist her; which she used to do at other times, but especially upon this great occasion: of which see on *Jer.* 50. 16. *&* 51. 9.

15 Every one *that is* found *i* shall be thrust through: and every one *that is* joyned *unto them*, shall fall by the sword.

i In *Babylon*, at the taking of it. The Expectation whereof made them flee away with all speed.

* *Psal. 9. Nah. 3. 10. 16 Their children also shall be * dashed to pieces before their eyes *k*; their houses shall be spoiled, and their wives ravished.

k As *a* just Recompence for the like Cruelty acted by them upon the Jews, 2 *Chron.* 36. 17. which also was foretold *Psal.* 137. 9.

17 Behold, * I will stir up the Medes *l* against them, which shall not regard silver, and *as for* gold, they shall not delight in it *m*.

l Under whom he comprehends the *Persians*, who were their Neighbours, and Confederates in this Expedition. *m* Which is to be understood comparatively. They shall more eagerly pursue the Destruction of the People, than the getting of Spoil; whereby it shall appear, that they are only the Executioners of my Vengeance against them; they will accept no Ranson to save their Lives.

18 *Their* bows *n* also shall dash the young men to pieces *o*, and they shall have no pity on the fruit of the womb; their eye shall not spare children.

n Under which are comprehended their Arrows, and possibly other Weapons of War; for so generally sometimes is *the bow* used in Scripture, as 2 *Sam.* 1. 18. *Psal.* 78. 9. *Isa.* 41. 2. *o* Or, *shall pierce the young men through*, as the *Chaldee* renders it.

19 And Babylon the glory of Kingdoms *p*, the beauty of the Caldees excellency *q*, shall be † as when
* *Deut. 29. 23. Isa. 1. 9. Jer. 49. 18. & 50. 40. Amos 4. 11. Zeph. 2. 9. God overthrew * Sodom and Gomorrah *r*.

p Which once was the most noble and excellent of all the Kingdoms then in being, and was more glorious than the succeeding Empires, whence it was represented by the *head of Gold*, *Dan.* 2. 37. *q* The famous and beautiful Seat of the *Chaldean* Monarchy. *r* Shall be totally and irrecoverably destroyed, as is more fully expressed in the following Verses. Which yet was not done immediately upon the taking of the City by *Darius* and *Cyrus*, but was fulfilled by degrees, as is confessed by Historians, and appears this day.

20 It shall never be inhabited *s*, neither shall it be dwelt in from generation to generation: neither shall the Arabian *t* pitch tent there, neither shall the shepherds make their fold there.

s After the Destruction threatned shall be fully accomplished. *t* Who dwelt in Tents, and wandred from place to place, where they could find Pasture; but shall avoid this place, either because the Land, once noted for great Fruitfulness, is now become Barren; or because the Land is accursed by God, and abhorred by all men; or for fear of the Wild Beasts, as it follows.

† Heb. Lilin. 21 But † wild beasts of the desart shall lie there *u*, and their houses shall be full of † doleful creatures, and ‖ † owls shall dwell there, and satyrs shall dance there *x*.

u The Land being forsaken by Men, shall be possessed by Wild Beasts, which love solitary places. *x* What the *Hebrew* Words used here, and in the next Verse, signifie, the Learned may see in my *Latin Synopsis*; and for others, it may suffice to know that in which all the Learned agree, that these are frightful and solitary Creatures: Of which if I should particularly discourse, I should rather perplex than edifie the Vulgar Reader.

† Heb. Ziim. ‖ Or, Ijim. 22 And † the wild beasts of the islands shall cry in their ‖ desolate houses, and dragons in *their* pleasant places: and her time is near to come *y*, and her days shall not be prolonged *z*.

y So it was, though not according to Man's rash Judgment, and impatient Expectation, yet according to God's Estimation, and to the Eye of Faith, whereby *Abraham* saw Christ's Day as present, many Ages before it came: *Joh.* 8. 56. and comparatively; for it hapned within Two hundred years: which is but a small proportion of Time, if it be compared either with the foregoing or following Ages of the World, or with the immense duration of Eternity, from whence it was decreed by God, and therefore might well be said now to be near the Accomplishment of it. In like manner the Apostles speak of the Day of Judgment as near in their time, though it was at many Ages distance. *z* Beyond the time prefixed and appointed by God. Compare *Habak.* 2. 3.

CHAP. XIV.

Israel should be delivered from the Babyloniſh Captivity: Their triumphant Insultation over Babel. 1 — 13. *God's purpose against Assyria* 24 — 27. *Palestina is threatned.* 28 — 32.

FOR the LORD will have mercy on Jacob *a*, and
* *Zech. 1. 17. & 2. 12. * will yet chuse *b* Israel, and set them in their own land: and the stranger shall be joyned with them, and they shall cleave to the house of Jacob.

a God will pity and deliver his People; and therefore will destroy *Babylon*, which hinders it, and set up *Cyrus*, who shall promote it. *b* Will renew his Choice of them; for he had refused and rejected them. *c* So they did in part at their coming from *Babylon*, being thereunto moved either by the Favour which the Jews had in the *Persian* Court, or by the consideration of their wonderful Deliverance, and that exactly in the time designed by their Holy Prophets. But what was then begun, was more fully accomplished at the coming of the *Messiah*.

† Heb. shall take captives. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD, for servants and hand-maids: and they shall take them captives, † whose captives they were, and they shall rule over their oppressours *d*.

d Which they might do literally, and sometimes did, after their Return into their own Land, either by their Power with the *Persian* Monarchs, as in the days of *Cyrus* and *Darius*, and especially of *Ahasuerus*; or by their own Prowess, as in the time of the *Maccabees*. But this was more evidently and eminently verified in a Spiritual Sense, in the days of the Gospel, when the Apostles and other Ministers, who were of the Jewish Nation, conquered a great part of the Gentile-world to the Worship and Obedience of their *Messiah*.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear *e*, and from the hard bondage wherein thou wast made to serve:

e For besides their present hard Service, they were in perpetual fear of further Severities and Sufferings, at the Pleasure of their cruel Lords and Masters.

‖ Or, taunting speech. ‖ Or, exactness of gold. 4 That thou * shalt take up *f* this ‖ proverb against the King of Babylon, and say, How hath the oppressour ceased *g*? the ‖ golden city *h* ceased.

f Into thy Mouth, as it is fully expressed *Psal.* 50. 16. *g* This is spoken by way of Astonishment and Triumph, Who would have thought this possible? *h* As they used to call themselves; which therefore he expresseth here in a Word of their own Language.

* *Psal. 125. 3. 5 The LORD hath broken * the staff of the Wicked, and the scepter of the rulers *i*.

i This is an Answer to the foregoing Question. It is God's own Work, and not Man's; and therefore it is not strange that it is accomplished.

† Heb. a stroke without removing. 6 He who smote the people in wrath with † a continual stroke; he that ruled the nations in anger *k*, is persecuted, *and* none hindreth *l*.

k With Rigour and not with Clemency, as many Conquerours have done. *l* Neither the *Babylonians* themselves, nor their Confederates, could withstand the Power of the *Medes* and *Persians*.

7 The whole earth *m* is at rest *and* is quiet: they break forth into singing.

m The Inhabitants and Subjects of that vast Empire, who groaned under their cruel Bondage.

8 Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon *n*, *saying*, Since thou art laid down, no feller is come up against us.

n Which were felled down for the service of her Pride and Luxury, but now are suffered to stand and flourish. It is a Figure usual in Sacred and Profane Writers, called *Prosopopœia*.

‖ Or, the grave. † Heb. leaders. ‖ Or, great goats. 9 ‖ Hell *o* from beneath is moved for thee, to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the † ‖ chief ones *p* of the earth; it hath raised up from their thrones *q* all the kings of the nations.

o Or, *the grave*, as the same Word is rendred *v.* 11. and in innumerable other places; to which he elegantly ascribeth Sense and Speech, as Poets and Orators frequently do. *p* Heb. *the he-goats*; which lead and govern the Flock. *q* From their several Graves, which he seems to call their *thrones* by way of Irony or Derision, the only Thrones now left to them. Thrones both paved and covered with Worms, as is noted *v.* 11. instead of their former Thrones made of Ivory or Silver, and adorned with Gold and Precious Stones.

10 All they shall speak and say unto thee, Art thou *r* become also weak as we? art thou become like unto us?

r Who wast King of Kings, and far superiour to us in Power and Authority, that didst neither fear God nor reverence Man, that *didst slay whom thou wouldest, and keep alive whom thou wouldest*, *Dan.* 5. 19.

11 Thy pomp is brought down to † the grave *s*, † Heb. hell. *and* the noise of thy Viols *t*: the worm is spread under thee *u*, and the worms cover thee.

s All thy Glory is lost and buried with thee. *t* All thy musical and melodious Instruments, which were much used in *Babylon*, *Dan.* 3. 5, 7, 10. and were doubtless used in *Belshazzar*'s Solemn Feast, *Dan.* 5. 1. at which time the City was taken; to which possibly the Prophet here alludes. *u* In stead of those rich and stately Carpets upon which thou didst frequently tread.

‖ Or, O day-star. 12 How art thou fallen from heaven *x* ‖ O Lucifer *y*, son of the morning *z*? *how* art thou cut down to the ground, which didst weaken the nations?

x From the height of thy Glory and Royal Majesty. As Kings are sometimes called *gods* in Scripture, so their Palaces and Thrones may be fitly called their *heavens*. *y* Which properly is a bright and eminent Star, which ushers in the Sun and the Morning; but is here metaphorically taken for the high and mighty King of *Babylon*. And it is a very usual thing, both in Prophetical and in Profane Writers, to describe the Princes and Potentates of the World under the Title of the Sun or Stars of Heaven. Some understand this Place of the Devil; to whom indeed it may be mystically applied: But as he is never called by this Name in Scripture, so it cannot be literally meant of him, but of the King of *Babylon*, as is undeniably evident from the whole Context, which certainly speaks of one and the same Person, and describes him as plainly as words can do it. *z* The Title of *son* is given in Scripture not only to a Person or Thing begotten or produced by another, but also in general to any thing which is any way related to another; in which sense we read of *a son of stripes*, *Deut.* 25. 2. *the son of a night*, *Jonah* 4. 10. *a son of perdition*, *Joh.* 17. 12. and, which is more agreeable to the present Case, *the sons of Arturus*, *Job* 38. 32.

13 For thou hast said in thy heart, I will ascend into heaven *a*, I will exalt my throne above the stars of God *b*: I will sit also upon the mount of

of the congregation *c*, in the sides of the North *d*.

a I will advance my self above the State of a weak and mortal Man. Great Monarchs are easily induced, by their own vain Imaginations, and the Flattery of their Courtiers, to entertain an Opinion of their own Divinity; so far, that many of them have received and required Divine Worship to be paid to them. *b* Either, 1. above all other Kings and Potentates whom he hath set up; or, 2. above the most eminent Persons of God's Church and People, who are frequently called *Stars*, as *Dan.* 8. 10. *Rev.* 1. 16, 20. *&* 12. 1. which sense the next Words favour. *c* I will establish my Royal Throne upon Mount *Sion*, where the Jews meet together to worship God. *d* This is added as a more exact Description of the Place of the Temple, which stood upon Mount *Moriah*, which was northward from the Hill of *Zion* strictly so called, and was a part of the Hill of *Zion* largely so called. See on *Psal.* 48. 2.

14 I will ascend above the heights of the clouds *e*; I will be like the most high *f*.

e To wit, into Heaven, as he said *v.* 13. *f* In the uncontrollableness of my Power, and the universal Extent of my Dominion over all the Earth.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee, shall narrowly look upon thee *g*, *and* consider thee, *saying*, *Is* this the man that made the earth *h* to tremble; that did shake kingdoms?

g As hardly believing their own Eyes, because this Change seemed impossible to them. *h* All the Nations of the Earth.

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* ‖ opened not the house of his prisoners*?

‖ Or, *did not let his prisoners loose homeward.*

* Whereby he signifies both his irresistible Power, and his continued Cruelty. He neither was willing to give them any Liberty or Ease, nor could any force him to do it.

18 All the kings of the Nations, *even* all of them *i* lie in glory, every one in his own house *k*.

i Other Kings most commonly do, as the Word *all* is frequently used. *k* Are buried in their own Sepulchres, having stately Monuments erected to their Honour and Memory.

19 But thou art cast out of thy grave *l*, like an abominable branch *m*: *and* as the raiment *n* of *those that are* slain, thrust through with a sword, that go down to the stones of the pit *o*, as a carcase trodden under feet *p*.

l Or, *cast from thy grave* or *burying-place*. Which very probably hapned to *Belshazzar*, who was slain in the Night, *Dan.* 5. 30. when his People had neither opportunity nor heart to bestow an honourable Interment upon him, and the Conquerours would not suffer them to do it. *m* Like an useless and rotten Twig of a Tree, which he that pruneth the Trees cutteth off, and casteth away with abhorrency, and suffers to lie rotting more and more upon the Ground: Or, like a degenerate Plant of a noble Vine, which is abominable. *n* Which, being cut and mangled, and besmeared with Mire, and defiled with Blood, was cast away with contempt, and abominated as an unclean thing, as it was in divers respects, in that Age and State of the Church. *o* Which Persons being slain, they, together with their Garments, are cast into some Pit. He saith, *to the stones of the pit*, either because such Bodies are commonly thrown into the next pits, and pits were frequently made by digging Stones out of their Quarries; or because there usually are a great number of Stones in the bottoms of Pits, either naturally, or being cast in thither upon divers occasions; and when dead Bodies are cast in thither, men use to throw an heap of Stones upon them. *p* Neglected, like such a Carcass. Or, this might literally happen to *Belshazzar*'s dead Body, through Military Fury and Contempt, or from other Causes.

20 Thou shalt not be joyned with them *q* in burial, because thou hast destroyed thy land, *and* slain thy people *r*: * the seed of evil doers *s* shall never be renowned *t*.

* *Job* 18. 19. *Psal.* 21. 10. *&* 37. 28. *&* 109. 13.

q Not in place; for so the Kings of several Nations did not use to be joyned in the same Sepulchre; but in Condition, not be buried as they are. *r* Thou hast exercised great Tyranny and Cruelty, not only to thine Enemies, but even to thine own Subjects. Which it is more than probable *Belshazzar* did, and it is certain that his Parents and Predecessors had done, whose Sins contributed, together with his, to bring down God's Judgments upon that Empire. *s* Such as *Belshazzar* was, being descended from that *Nebuchadnezzar* who had made such horrid Slaughters and Devastations in the World, meerly to gratifie his own unsatiable Lusts, and who had been so impious towards God and his Temple, and so bloody towards his Church and People. *t* Or, *shall not be renowned for ever*. Although I have long born with thee and thy Family, and suffered them to get a great Name in the World, yet I will now put a period to the Renown of thy Family and Empire.

* *Exo.* 20. 5. *Mat.* 23. 35

21 Prepare slaughter for his children *u* * for the iniquity of their fathers *x*; that they do not rise *y*, nor possess the land, nor fill the face of the world with cities *z*.

u O ye *Medes* and *Persians*, cut off all the Branches of the Royal Family of *Babylon*. *x* In the Guilt whereof the Children are justly involved, partly because of that Community of Nature and Interest which is between Parents and Children, which makes them for the most part bear a share with them, as in their Rewards and Advantages, so also in their Punishments and Miseries; and partly because they justified their Sins by their Impenitency, and Imitation of their wicked Example. *y i.e.* Not recover their former Splendour and Power. *z* Erected by them, either as Instruments of Tyranny, to keep the Country round about them in Slavery, or as Monuments of their Power and Riches, as *Babylon* was, *Dan.* 4. 30.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name and remnant *a*, and son, and nephew, saith the LORD.

a The Remembrance of those that are dead, and the Persons of those who yet survive.

23 * I will also make it a possession for the bittern *b*, and pools of water *c*: and I will sweep it with the besom of destruction, saith the Lord of hosts.

* *Ch.* 34. 11. *Zeph.* 2.

b A great Water-Fowl, which thrusting its Bill into some broken Reed, or hollow thing, makes a great noise; which also delights in solitary places, as also in Waterish Grounds, such as those were about *Babylon*. Others render the Word *Hedge-hog*, or *Porcupine*: But this being not considerable in it self, nor at all necessary for the clearing of the Text, I shall not trouble the *English* Reader with any Discourse about it: And the Learned may consult my *Latin Synopsis*. *c* The Ground about *Babylon* was of it self very moist and waterish, because of the great River *Euphrates* running by it, which was kept from overflowing the Country with Charge and Labour; which being neglected, as it must needs be when the City was destroyed and dispeopled, it was easily turned into Pools of Water.

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

d I will not repent of this Threatning, as I did of that against *Nineveh*, *Jonah* 3. 4, 10. And this solemn Oath is added to confirm the Faith of God's People, because otherwise the Destruction of this vast and mighty Empire might seem incredible. But it is to be diligently observed, that this Verse doth not only concern this present Prophecy of *Babylon*'s Destruction by the *Medes* and *Persians*, but is also to be extended unto the foregoing Prophecy concerning the Overthrow of *Sennacherib* and the *Assyrian* Host, *ch.* 10. as appears by the next Verse, where the sum of that Prophecy is repeated. Nor is this any Digression, but very pertinent to the main Design and Business of this Chapter; inasmuch as the Overthrow of that great *Assyrian* Host, and of the Deliverance of God's People at that time, was a Pledge of the certain Accomplishment of that future Destruction of the City and Empire of *Babylon*, and of their Deliverance out of that Captivity.

25 * That I will break the Assyrian *e* in my land *f*, and upon my mountains *g* tread him under feet: then shall his yoke depart from off them, and his burden depart from off their shoulders *h*.

* *Nah.* 1. 11, 13.

e *Sennacherib*, and his *Assyrian* Army. *f* In *Judea*, which is my Land in a peculiar manner, being chosen by me, and consecrated to my Use and Service, and inhabited by my People. *g* In my Mountainous Country, for such *Judea* was, *Deut.* 8. 9. *Psal.* 133. 10. *Ezek.* 6. 2, 3. *&* 39. 2, 4, 17. especially about *Jerusalem*, *Psal.* 125. 2. upon some of which probably his Army was lodged. *h* Which Words are repeated from *Isa.* 10. 27. where they are explained.

26 This *is* the purpose *that is* purposed, upon the whole earth *i*: and this *is* the hand *k that is* stretched out upon all the nations.

i Upon this vast Empire, now in the hands of the *Assyrians*, and shortly to come into the hands of the *Babylonians*. *The whole earth* is put Synecdochically for a great part of it. *k* The Providence of God executing his purpose.

27 For the LORD of hosts hath * purposed, and who shall disanul *it*? and his hand is stretched out, and who shall turn it back?

* *2 Chr.* 20. 6. *Job* 9. *&* 23. 13. *Psa.* 33. 11. *Prov.* 19. 21. *&* 20. 30. *Ch.* 43. 13. *Dan.* 4. 35. * *2 Kin.* 16. 20.

28 In the year that * king Ahaz died, was this burden *l*.

l This following burdensom Prophecy concerning the *Philistines*, who, in *Ahaz* his time, made an Inroad into *Judah*, and took divers of their Cities and Villages, 2 *Chron.* 28. 18.

29 Rejoyce not thou whole Palestina, because the rod of *m* him that smote thee is broken: for out of the serpent's root shall come forth a ‖ cockatrice, and his fruit shall be a fiery flying serpent *n*.

‖ Or, *adder.*

m Most understand this of *Uzziah*, who did then much mischief, 2 *Chron.* 26. 6. But he was dead Thirty two years before this time, and therefore their Joy for his Death was long since past. Others understand it of *Ahaz*: But he was so far from smiting them, that he was smitten by them, as was noted on *v.* 27. It seems better to understand it more generally, of the Royal Race, or foregoing Kings of *Judah*, who had been a terrible Scourge to them, whose Rod might be said to be broken, because that Scepter was come into the hands of slothful and degenerate Princes, such as *Ahaz* was, who had been lately broken by the *Philistins*, and who probably was alive when this Prophecy was delivered, because he here speaks of *Hezekiah* not as a present but as a future King. It is said indeed, that *this burden was in the year that Ahaz* died: But so it might be, though it was before his Death. *n* From the Root and Race of *David* shall come *Hezekiah*, who, like a Serpent, shall sting thee to death, as he did, 2 *Kings* 18. 8.

30 And the first born of the poor *o* shall feed *p*, and the needy shall lie down in safety: and I will kill thy root *q* with famine, and he shall slay thy remnant.

o The People of the Jews, who are brought to extreme poverty by the Cruelty, and the Malice of other Enemies. The First-born were the chief of all the Children. Hence the Title of *first-born* is given to Persons or Things which are most eminent in their kinds, as to the People of *Israel*, *Exod.* 4. 22. to *David*, *Psal.* 89. 27. to a grievous Death, *Job* 18. 13. and here to Persons eminently poor. *p* Shall have plenty of Provisions, in spight of all thine Attempts against them. *q* I will utterly destroy thee both Root and Branch, so that there shall not be a Remnant of thy People referred, as it follows. It is a Metaphor from a Tree, which for want of Nourishment is dried up by the Roots.

31 Howl, O gate *r*, cry, O city *s*, thou whole Palestina *art* dissolved *t*: for there shall come from the North *u* a smoke *x*, and ‖ none *shall* be alone in his † appointed times *y*.

‖ Or, *not one.* † Heb. *assembling.*

r The *gate* is put either, 1. Metaphorically, for the People passing through the Gates, or for the Magistrates and others who used to meet in the Gate for Judgment, or upon other Occasions; or, 2. Synecdochically, for the City, as *gates* are commonly put, as *Jer.* 22. 19. and as it is explained in the next Words. *s* City, is here put collectively for their Cities, of which see 1 *Sam.* 6. 17. † Heb. *melted.* Which may be understood either, 1. of the fainting of their Spirits and Courage, as *Exod.* 15. 15. *Josh.* 2. 9, 24. *&c.* or, 2. of the Dissolution of their State. *u* Either, 1. from *Judea*; which lay Northward from some part of the *Philistine* Land. But in truth *Judea* lay more East than North from *Palestine*, and therefore the *Philistines* are said to be on *the west*, *Isa.* 11. 14. and never, so far as I remember, on the North: Or, 2 from *Chaldea*, as may be gathered, 1. from the Scripture use of this Phrase, which generally designs that Country, as *Jer.* 1. 14, 15, *&* 6. 1, 22. *&c.* 2. from *Jer.* 47. where Destruction is threatned to the *Philistins from the North*, *v.* 2. which all understand of the *Chaldeans* under *Nebuchadnezzar*. And whereas it is speciously objected, That this suits not with the next Verse, which speaks of *Zions* Safety at the time of this Destruction of the *Philistins*, whereas *Zion* and the Land and People of *Judah* were destroyed together with the *Philistins* by *Nebuchadnezzar*; I humbly conceive it may be answered, That that Verse is added to express the far differing Condition of God's People, and of the *Philistins* in the Events of that *Babylonian* War; and that whereas the *Philistins* should be irrecoverably and eternally destroyed thereby, and no remnant of them should be left, as was said *v.* 30. God's People, though they should be sorely scourged, and carried into Captivity, yet they should be strangely preserved, and after some years delivered, and restored to their own Land and Temple; whereby it would appear, that *Zion* stood upon a sure Foundation, and, albeit it was grievously shaken, yet it could not be utterly and finally overthrown. *x* A grievous Judgment and Calamity, which is oft signified by *smoak*, as *Gen.* 15. 17. *Deut.* 29. 20. *Joel* 2. 30. either because smoke is generally accompanied with Fire, or because it causeth a great Darkness in the Air; for Afflictions are frequently described under the names of *fire* and *darkness*. *y* When God's appointed time shall come for the execution of this Judgment, not one Person of all that numerous Army, which is signified by the *smoke* last mentioned, shall retire and desert his Colours, or lag behind the rest; But they shall march with great unanimity and alacrity, and none of them shall withdraw his hand till the Work be finished, till the *Philistins* be utterly destroyed.

32 What shall *one* then answer the messengers of the nation *z*? That * the LORD hath founded Zion, and * the poor of his people shall ‖ trust in it *a*.

‖ Or, *make their refuge.*

z What shall a Jew say to the People of other Nations, who shall either be sent or come to enquire concerning the State of *Zion* in that day, when not only the *Philistins*, but even the *Jews* themselves, shall fall by the hands of one and the same Enemy? *Nation* is put collectively for *nations*, as *gate* and *city* for *gates* and *cities* in the foregoing Verse. *a* They shall give them this answer, That although *Zion* at present be in a very distressed and deplorable condition, and seems to be forsaken by her God, yet she stands upon a firm Foundation, and God who first founded her, will again restore and establish her, and his poor despised People shall resort to her, as to a strong and sure Refuge.

CHAP. XV.

The Destruction of Moab. 1,—9.

THE burden of Moab *a*: Because in the night *b* Ar *c* of Moab is laid waste, *and* ‖ brought to silence *d*; because in the night Kir *e* of Moab is laid waste, and brought to silence:

‖ Or, *is brought to nought.*

a A Prophecy of the Destruction of the *Moabites*, the inveterate and implacable Enemies of the *Jews*, begun by the *Assyrian*, and finished by the *Babylonian* Empercurs. *b* Or, *in a night*, suddenly and unexpectedly; for Men sleep securely in the Night, and therefore the Evils which then overtake them, are most terrible to them. *c* The Chief City of *Moab*, *Numb.* 21. 28. *Deut.* 2. 9. *d* Or rather, *is cut off*, as the word oft signifies, as *Jer.* 47. 5. *Hos.* 10. 9, 15. and elsewhere. *e* Another eminent City of *Moab*, called more largely and fully *Kir-heres*, and *Kir-haresheth*, *Isa.* 16. 7, 11. *Jer.* 48. 31, 36.

2 He is gone up to Bajith *f*, and to Dibon *g*, the high places, to weep *h*: Moab shall howl over Nebo, and over Medeba *i*, * on all their heads *shall be* baldness, *and* every beard cut off *k*.

* Which signifies *an house*. It is supposed to be the Name of a Place so called from some eminent House or Temple of their Idols which was in it. It is called more fully *Beth-baal-meon*, that is, *The house of Baal's habitation*, *Jos.* 13. 17. *g* Another City of *Moab*, as is manifest from *Jer.* 48. 18, 22. where also was their other eminent High-places. To these two Places they used to resort in case of great Difficulties and Troubles. *h* To offer their Supplications with Tears to their Idols for help. *i* Two considerable Cities, anciently belonging to the *Moabites*, from whom they were taken by the *Amorites*, and from them by the *Israelites*; and possessed by the *Reubenites*, *Numb.* 21. 30. *&* 32. 2, 38. but were, as it seems, recovered by the *Moabites*, in whose hands they now were, as is evident, for *Nebo*, *Jer.* 48. 1, 22. and for *Medeba*, from this Text. *k* The Hair of their Heads and Beards (which was their Ornament) was shaved, as was usual in great Mournings, as hath been oft observed upon divers preceding Texts. See on *Levit.* 19. 27, 28. *&* 21. 5.

3 In their streets they shall gird themselves with sack cloth; *l*: on the tops of their houses *m*, and in their streets *n*, every one shall howl † weeping abundantly.

† Heb. *according in weeping.*

l This was another practice of Mourners. *m* Which were made flat, *Deut.* 22. 8. to which Men used to go up, either to walk, or to cry to God in Heaven or to Men for Help. *n* Publickly, without shame; whereas in ordinary Sorrows men are wont to seek secret Places for their Mourning.

or coming down with weeping.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz *p*: therefore the armed souldiers *q* of Moab shall cry out, his life shall be grievous unto him *r*.

o Two other *Moabitish* Cities; of which see *Numb.* 21. 25, 26. *&* 32. 3. 37. *p* Another City in the utmost Borders of *Moab*, *Numb.* 21. 23. called also *Jahazah*, *Jos.* 21. 36. *q* Who should be and use to be the most couragious. *r* The *Moabites* shall generally long for death, to free themselves from those dreadful Calamities which they perceive unavoidably coming upon them.

5 My heart shall cry out for Moab; ‖ his fugitives *s* shall flee unto Zoar *u*, an * heifer of three years old *x*: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim, they shall raise up a cry *y* of † destruction *z*.

‖ Or, *to the borders thereof, even to Zoar, an heifer.* † *Jer.* 48. 4. * Heb. *breaking.*

s Their Destruction approaching is so dreadful, that although they are a most vile Nation, and by their implacable Enmity against God and his People do abundantly deserve it, yet the respect which I have to Humane Nature fills me with Horrour at the very thoughts of it. Compare *Isa.* 86. 11. *t* Or, *his bars*, as others render it, and as this Word is frequently taken, as *Exod.* 26. 26, 27. *Psal.* 107. 16. *&c.* whereby we may understand their valiant Men, or their Princes and Rulers: who as they are called *the shields of the earth*, *Psal.* 47. 9. because, like Shields, they do, or should defend their People; so for the same reason they may be called *Bars*, because Bars are the strength of the Gates of Cities or Castles, and therefore are mentioned as such, *Psal.* 147. 13. *Prov.* 18. 19. *Jer.* 51. 30. *u* Or, shall cry *unto Zoar*; either shall cry as they go along the way, even till they come to *Zoar*; or, shall cry, so as they may be heard to *Zoar*: which may easily be understood out of the foregoing Verse. *Zoar* was a Town bordering upon *Moab*; of which see *Gen.* 19. 20, 21, 22. *&* *Deut.* 34. 3. *x* Which some underland of the City of *Zoar*, so called for her Strength and Wantonness. But such a Description of *Zoar* seems very improper and impertinent in this place. The words therefore are to be translated here, as they are by our Translators, *Jer.* 48. 34. *as an heifer of three years old*; and so they belong to their Cry, and signifie that it is strong and loud, like that of such an Heifer. *y* He signifies, that the Cry should be universal, in all places where they come, and reaching from one side of the Country to another. Of *Luhith*, see *Jer.* 48. 4, 5. *z* Such a Cry as Men send forth when they are just falling into the Pit of Destruction.

6 For the waters *a* of Nimrim shall be † desolate: for the hay is withered away, the grass faileth, there is no green thing *b*.

† Heb. *desolations.*

a Either, 1. properly, they shall be dried up; or, 2. figuratively, the Waterish Grounds, as *waters* seem to be taken, *Eccles.* 11. 1. *Isa.* 32. 20. Those being very fruitful, are commonly most inhabited and cultivated; but now they also, and much more the dry and barren Grounds, shall be desolate, and without Inhabitant. *b* By the just and special Judgement of God. Thus God and Man conspire together to destroy them.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they *c* carry to the ‖ brook of the willows *d*.

‖ Or, *valley of the Arabians.*

c To wit, their Enemies; which is plainly implied. *d* Unto some Brook or River having great numbers of Willows growing by it, by which they might convey them to some eminent and strong City built upon the same River. Possibly he means some such River which ran into *Euphrates*, and so gave them opportunity of carrying their Spoils by Water unto *Babylon*. Though the Words may be rendred, *into the valley of the Arabians*; whither the Spoils might be first carried, in order to their Transportation into *Assyria* or *Chaldea*: for part of *Arabia* lay between *Moab* and those Countries. But the former Translation seems better, because these very Words are so rendred, *Levit.* 23. 40.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim *e*.

e Their Cry fills all the parts of the Country.

9 For

9 For the waters of Dimon *f* shall be full of Blood: † Heb. additions.
for I will bring † more *g* upon Dimon, lions upon him that escapeth of Moab *h*, and upon the remnant of the land.

f This seems to be the same place with *Dibon* mentioned *v.* 2. here called *Dimon* for the great bloodshed in it, as it here follows; such changes of a Letter being not unusual in Proper Names, as in *Merodach* for *Berodach*, *Isa.* 39. 1. *g* Either, 1. more than upon other parts of the Country, that being one of their High-places, *v.* 2. or rather, 2. more than hath been already mentioned. *h* God shall send Lions to find out those that escape the Fury of Men.

CHAP. XVI.

The Moabites exhorted to entertain kindly the banished Jews: 1,—5. They are threatned for their pride and arrogance, 6, —8. the Prophet bewaileth them, 9, — 11. their judgment, 12,— 14.

‖ Or, *of the ruler.* SEnd ye the lamb ‖ to the ruler of the land *a*, from ‖ † Sela *b* to the wilderness *c*, unto the mount of the daughter of Zion *d*:

‖ Or, *Petra.* † Heb. *a rock.*

a The Prophet continues his Prophecy against *Moab* in this Chapter, and here turneth his Speech to them, and gives them Counsel what to do, to prevent, if possible, the threatned Desolation. In these first Words he adviseth them to the Practice either, 1. of Justice: Pay that Tribute of Lambs and Goats which you obliged your selves to pay unto *David*, and to his Posterity, 2 *Sam.* 8. 2. and pay it not unto *Israel*, as you have done, 2 *Kings* 3. 4. but unto the King of *Judah*, who is the rightful Heir of *David*, and King of the Land: Or, 2. of Piety: *Send a Lamb*, for a Sacrifice, unto God, who is *Ruler of the Land*; to wit, of your Land no less than of ours, or *of the earth*, as the Word is commonly rendred, who is *the God of the whole earth*, as he is called *Isa.* 54. 5. *the God of all the kingdoms of the earth*, *Isa.* 37. 16. Make your Peace with God, by Sacrifice, for all your Injuries done to him, and to his People. These Words may be understood Ironically, and the Design of them may be to represent their miserable and desperate Condition; as if he had said, You have tried all other ways, and sought to your Idols, *ch.* 15. 2. and all in vain; now seek to the God of *Israel*, who alone can help you. But, alas! he is highly incensed against you, and coming to destroy you. But this seems rather to be a serious Advice, by comparing these Words with *v.* 3, 4. *b* An eminent City of *Moab*, seated upon a Rock, which is here named, either because the King and his Court at this time resided there, or for some other Reason then evident, though now unknown. *c* To the Wilderness of *Moab*, of which we read *Numb.* 21. 11. *Deut.* 2. 8. and so onward to *Zion*, as it follows. Or, this may be added as a Description of the Place called *Sela*. Hence some render the Words, *Sela of the wilderness*; and others, *Sela* which lieth or looketh *towards the wilderness*. And this Limitation might be the more necessary, to distinguish this from other Places of *Moab* called by the same name, which, signifying *a rock*, might be common to several Places in that Rocky Country. *d* Unto the Temple upon Mount *Zion*.

‖ Or, *a nest forsaken.* 2 For *e* it shall be *that* as a wandring bird ‖ cast out of the nest *f*, so the daughters of Moab shall be at the fords of Arnon *g*.

e Or, *otherwise*, as this Particle is sometimes used; if you do not follow my advice. *f* Which knows not whither to go, nor what to do. *g* Which was the Border of the Land of *Moab*, where they were, either being carried that way into Captivity, or rather with design to flee out of their own Land, although they knew not whither, as the foregoing Metaphor sheweth.

†Heb. *Bring* 3 † Take counsel *h*, execute judgment *i*, make thy shadow as the night *k* in the midst of noonday, hide the out-casts *l*, bewray not him that wandreth *m*.

h Consider seriously among your selves what course to take to prevent your utter Ruine. *i* Do those things which are just and right, as to all men, so particularly to my People, to whom you have been most unrighteous and unmerciful. *k* Or, *or* the shadow *of the night*, large and dark, as the Shadow of the Earth is in the Night-season. The meaning is, Conceal and protect my People in the time of their Distress and Danger, as this Metaphor is explained in the rest of this, and in the following Verse. *l* *Mine out-casts*, as it follows *v.* 4. those of my People which are driven out of their Land. *m* Unto their Enemies, as thou hast treacherously done in former times.

†Heb. *wringer.* † Heb. *the treaders down.* 4 Let mine out-casts *n* dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the † executioner is at an end *o*, the spoiler ceaseth, † the oppressours are consumed out of the land.

n Whom though I have forsaken, and sorely chastened, yet I do, and still will, own for my People; and I do observe, and will requite, both the Kindnesses and the Injuries done to them. *o* Shall shortly be destroyed, and my people shall e're long be restored, and then thou wilt not lose the Fruit of thy Kindness. The Present Tense is put for the Future, as it is usually in Prophecies.

* *Dan.* 7. 14,27. *Mic.* 4. 7. *Luk.* 1. 33. ‖ Or, *prepared.* 5 And in mercy *p* * shall the throne *q* be ‖ established, and he *r* shall sit upon it in truth *s*, in the tabernacle *t* of David, judging and seeking judgment *u*, and hasting righteousness *x*.

p By my Mercy. Though they have sinned, and I am now punishing their Sins, yet I will deliver them for my own Mercies sake. *q* The Kingdom of *Judah*. Therefore for thine own sake shew them Kindness in this day of their distress; for they will be capable of requiting thee. *r* Their King, which is easily and necessarily understood. *s* Which may respect either 1. the Manner of his Government, exercising Truth and Justice: But that is more plainly and fully expressed in the last part of the Verse. Or, 2. the Continuance of it, *in truth*, *i. e.* firmly and constantly; for *truth* is oft put for the stability and certainty of a thing, as 2 *Chron.* 32. 1. *Prov.* 11. 18. *Isa.* 61. 8. And this makes the Argument more considerable to the present purpose. The Kingdom shall not only be restored, but firmly settled: Therefore it is your Interest, O *Moabites*, to be kind to my People. *t* In the House, or Palace, which is called *a tent*, or *tabernacle*, either because Houses are frequently so called in Scripture, as 2 *Sam.* 20. 1. 1 *Kings* 8. 66. & 12. 16. or with respect unto the unsettledness of *David*'s House, which now indeed was more like a Tabernacle than a strong Palace; and yet notwithstanding its present Imbecility, should be firmly established. *u* Seaching out the Truth of Causes and things with care and diligence, which is the Duty of a Judge. *x* Neither delaying, nor yet delaying Justice. And these good Qualifications seem to be here mentioned, partly to teach the Rulers of *Moab* their Duty towards their own People, and the *Israelites* which were among them; and partly as a Reason and Evidence of that Stability which he had promised to the House of *David*.

6 We have heard of the * pride of Moab *y*, (he * *Jer.* 29. 23. *is* very proud) *even* of his haughtiness, and his pride, and his wrath: but his lies *shall* not *be so* *z*.

y The Prophet, having spoken to the *Moabites*, and acquainted them with their Duty and Interest, now he turneth his Speech to God's People, whom he armeth and comforteth against their approaching Misery. The scope and sense of the Propet in this Verse is this, I do not expect that my Counsels will have any good effect upon *Moab*, they will still carry themselves insolently and outragiously towards you, and they promise themselves that they shall now effect what they have long desired, even satisfie their Malice in your total and final Destruction; but they shall be disappointed of their Hopes. It is well known to me, and you, and all their Neighbours, that they are a haughty and furious People, and therefore they will scorn my Advice, and doubt not to stand upon their own Legs. *z* His vain Imaginations, and false and crafty Counsels, shall not take effect. But the Words are and may be otherwise rendred, But *his strength* (as this Word is rendred *Job* 18. 13. Heb. *bars*, which are the Strength of Gates or Doors) is *not so*, not equal to his Pride or Fury. Or thus, exactly according to the Words and Order of the *Hebrew* Text, *not so liers*. A coniste Speech, such as are very common in this and other Prophets. And these Words may possibly be brought in as the Words of the *Moabites*, making this short Reply to the Prophets Counsels and Threatnings, directed to them in the foregoing Verses of this Chapter: It is not or shall not be so as thou sayst; thy Words are but Lies, we fear not thy Threats against us. But this I propose with submission.

7 Therefore shall Moab * howl for Moab *a*, every * *Jer.* 48. 20. ‖ Or, *ter.* one shall howl: for the foundations of Kirhareseth *b* shall ye ‖ mourn *c*, surely *they are* stricken *d*.

a For it self, the Noun put for the Pronoun, as is usual in the *Hebrew* Text. Or, *to Moab*. One *Moabite* shall howl or lament to or for another. *b* An ancient and eminent City of *Moab*, called *Kir*, *chap.* 13. 1. and *Kir-hareseh*, *v.* 11. which signifies, *The city of the sun*; probably because there was the Temple of the Sun: which City was preserved when their other Cities were ruined, 2 *Kings* 3. 25. and therefore the Destruction of it was more lamented. *c* Or, *ye shall meditate* or *talk*, as this Word commonly signifies. Your Thoughts and Discourses will run much upon the Ruine of such a City. *d* Or, *broken*, overthrown or destroyed.

8 For the fields of Heshbon languish *e*, *and* the vine of Sibmah, the lords of the heathen *f* have broken down the principal plants *g* thereof, they are come *even* unto Jazer *h*, they wandered *through* the wilderness *i*, her branches *k* are ‖ stretched out *l*, they are gone over the sea *m*. ‖ Or, *ed* *sq.*

e Either for want of Rain, as *chap.* 15. 6. or because there are no men left to till and manure them. *f* The *Assyrians* or *Chaldeans*, the great Rulers of the Eastern Nations. *g* The choicest Vines. Under which one Particular he seems to understand not only all other Fruits and Goods, but even their Persons and choicest People. *h* Either, 1. the Lords of the Heathen are come as far as *Jazer*, which is the utmost Border of *Moab*; or, 2. the People of *Moab* are going into Captivity, and part of them are already gone as far as *Jazer*. Some understand this and the following Clauses of the Vines, which are here commended, to aggravate the Loss and Ruine of them, and render the Words, which *reached even unto Jazer*, which Vineyards were planted for many miles together, even as far as *Jazer*. *i* Others of the *Moabites* fled away for their Lives, and wandred hither and thither in the Wilderness of *Moab*; of which see *Numb.* 21. 11. *Deut.* 2. 8. *k* *i. e.* Her People, called *plants* before. *l* Or, *are spread abroad*, as this Word signifies *Numb.* 11. 32. *Judg.* 15. 9. 1 *Sam.* 30. 16. are driven from their own Homes, and dispersed into several Countries. *m* Over the *Dead Sea*, which was the Border of *Moab*. They were forced to flee out of their own Country to save their Lives.

9 Therefore I will bewail with the weeping of Jazer, the vine of Sibmah *n*: I will water thee with my tears, O Heshbon, and Elealeh: for ‖ the shouting for thy summer fruits, and for thy harvest is fallen *o*. ‖ Or, *alarm*

n So the sense is, I will bewail *Sibmah* as I did bewail *Jazer*, which, they say, was destroyed before *Sibmah*: Or, *the weeping of Jazer* might be a Proverbial Expression; for it is used also *Jer.* *Jer.* 48. 32. like that of *the mourning of Hadadrimmon*, *Zech.* 12. 11. Though the Reason of it be now unknown, as it is in many other Proverbs. The Words are by others rendred, and that more agreeably to the *Hebrew* Text, *I will bewail with weeping* (which is an usual *Hebraism* for, I will bitterly bewail) *Jazer*, and (which Particle is oft understood) *the vine of Sibmah*. But our Translation seems to be justified by the parallel Place, *Jer.* 48. 32. where it is, *O vine of Sibmah, I will weep for thee with the weeping of Jazer*. *o* Those joyful Shouts and Acclamations which were customary in the time of Harvest and Vintage, *Isa.* 9. 3. *Jer.* 25. 30. shall cease, because thy Land shall be wasted, and thy People destroyed. Or, as it is in the Margin, *the shout or alarm is fallen upon thy summer-fruits and thy Harvest*, instead of that joyful Shout which was then used, to which he here alludes. Which seems to be the truer Translation, not only because this *Hebrew* Word is elsewhere used concerning *the shout* of an Enemy falling upon a People, as *Jer.* 25. 30. & 51. 14. but especially by considering the parallel Place, *Jer.* 48. 32. where, for *the shout is fallen*, it is, *the spoiler is fallen upon*, &c. If it be objected, That the next Verse speaks of the ceasing of their joyful Shouts, and that this *Hebrew* Word is there used for *vintage-shouting*, which at first made me incline to the former Interpretation; that seems to be fully answered from *Jer.* 48. 33. which speaks likewise of the ceasing of their Joy and joyful Shouts, but withal adds, in the close of the Verse, what may end this Controversie, *their shouting shall be no* shouting; they shall indeed have a Shouting, but not such an one as they used to have, a joyful Shouting of their own People, but an insulting Shout of their Enemies.

10 And * gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the treaders *p* shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease. * *Jer.* 48. 33.

p In those times they used to squeeze out the Juyce of their Grapes by treading them with their Feet, in Vessels appointed for that use, *Judg.* 9. 27. *Neh.* 13. 15.

11 Wherefore my bowels shall sound *q* like an harp for Moab, and mine inward parts for Kirhareseh.

q Through compassion to them: of which see on *Isa.* 15. 5. In excessive Griefs the Bowels are sometimes rolled and tumbled together, so as to make an audible noise. Hereby he signifies the greatness of their approaching Calamitie, which being so grievous to him, must needs be intolerable to them.

12 And it shall come to pass, when it is seen that Moab is weary * on the high place *r*, that he shall come to his Sanctuary *s* to pray, but he shall not prevail *t*. * Or, *upon the high place*

r When it shall appear to them and others, that all their other Devotions are vain and ineffectual. *s* To the Temple of his great God *Chemosh*, *Numb.* 21. 29. 1 *Kings* 11. 7. *Jer.* 48. 46. from whom he shall seek and expect Succour. *t* His God can neither hear nor help him.

13 This *is* the word that the LORD hath spoken concerning Moab † since that time *u*.

u Since the beginning of God's Revelation to me concerning *Moab*, and hitherto. Which Exposition seems to be confirmed by the following Words, *But now*.

14 But now the LORD hath spoken *x*, saying, Within three years *y*, * as the years of an hireling *z*, and the glory of Moab *a* shall be contemned *b*, with all that great multitude *c*; and the remnant *shall be* very small *and* ‖ feeble *d*. * *Isa.* 21. 16.

x Hath made this further discovery of his Mind to me. *y* To be computed either, 1. from the time of *Jerusalems* Destruction by *Nebuchadnezzar*, who did, as is confessed by all, invade the *Moabites* at or about that time, and execute the Judgment first foretold by this Prophet, and afterwards by *Jeremy*, *ch.* 48. or rather, 2. from the time of the Delivery of this Prophecy. Which, being uncertain, leaves us the greater Latitude for the determination of the precise time when this was fulfilled. But this is certain, from *Isa.* 1. 1. that this Prophecy must be delivered, at farthest, before the end of *Hezekiah*'s Reign. And then there ariseth this great Difficulty, How this can consist with the Prophecy of *Jeremiah*, who above or about an hundred years after this time speaketh of *Moab* as a People that had *been at ease from their youth*, and *had not gone into captivity*, *Jer.* 48. 11. and prophesieth against them in the very same words which *Isaiah* useth in this Prophecy? The Answer is, That they do not speak of the same time, nor of the same Calamity; but *Isaiah* of a former Tribulation, and *Jeremiah* of their latter Devastation. It is true, *Jeremiah* useth the same words which *Isaiah* doth, and so do the later Prophets sometimes use the words of the former, to other purposes than they were first delivered, as we shall see hereafter, and as is most evident from the *Revelation of St. John*, in which the same words are used concerning Mystical *Babylon*, which were used by the foregoing Prophets concerning the first and literal *Babylon*. And although the foregoing Prophecy of *Isaiah* seems to speak of the same Destruction threatned by *Jeremiah*, and inflicted by *Nebuchadnezzar*; yet this Prophecy contained in this Verse, and ushered in with another Preface, seems to be of a differing nature, and to speak of a more speedy and less grievous Affliction that should befall them, which should be as a Pledge to assure them of the certain Accomplishment of the other Prophecy, and of their utter Destruction. And therefore it is observable, that the Prophet doth not here fix *Within three years* as all that I have foretold and threatned shall be fulfilled; but only, *the glory of Moab shall be contemned*, &c. which is quite another thing; and as the Terms here used are much milder, so the Judgment here denounced seems much less, than in the foregoing Prophecy. And therefore this Verse may very well be understood of some great Blow given to the *Moabites*, either by *Sennacherib*, or by his Son *Esarhaddon*, from which notwithstanding they in a little time recovered themselves, and flourished again, and continued to do so, till *Nebuchadnezzar* completed their Destruction. And this may well enough consist with what is said of *Moab*'s *being at ease from his youth*, *Jer.* 48. 11. which is not to be understood simply as if they had been wholly free from War and other Calamities; for the contrary is evident both from Scripture, as 2 *Sam.* 8. 2. 2 *Kings* 3. 24, 25. and from other Histories: but comparatively, that they had not been brought to Desolation, nor carried away into Captivity, as it is explained in the following Words, and as *Israel* had been at that time, and *Judah* was threatned to be. *z* *i. e.* Within three years precisely accounted; for Hirelings are very punctual in observing the time for which they are hired; and their Thoughts and Desires run much upon it, because then they are to receive their Wages: of which see *Job* 7. 1, 2. & 14. 6. And this Exposition is confirmed by comparing this Place with *Isa.* 21. 16. where the same Phrase is used of one year. So grounded less is that Opinion which the Jewish Writers gather from this Place, compared with *Deut.* 15. 18. That three years was the usual and appointed time for the generality of hired Servants. *a* Their Strength, and Wealth, and other things in which they glory. *b* Shall be made contemptible to those who formerly admired them. *c* With the great numbers of their People, of which they boasted. *d* Comparatively to what they were before. Which might be very true, and yet afterwards, in an hundred years space, they might be sufficiently recruited.

CHAP. XVII.

Damascus, Samaria, Israel and their Cities to be ruined by the Assyrians, 1,—3. a Remnant shall consider and Repent, 4,—8. the Rest plagued for their impiety, 9. 12. the Woe of Israel's Enemies, 12,—14.

THE burden of Damascus *a*: Behold Damascus is * taken away from *being* a City, and it shall be a ruinous heap *b*. * *Jer.* 49. 23. *Amos* 1. 3. *Zech.* 9. 1.

a Both of that City and Kingdom, as appears from *v.* 2, 3. *b* This was fulfilled by *Tiglath-pileser*, 2 *Kings* 16. 9. although afterwards it was re-edified and possessed by another sort of Inhabitants.

2 The cities of Aroer *c* are forsaken: they shall be for flocks which shall lie down, and none shall make them afraid *d*.

c Of that part of *Syria* called *Aram*, from a great City of that name; of which see *Deut.* 2. 36. *Jos.* 13. 12. These Cities were possessed by the *Reubenites* and *Gadites*; whom *Tiglath-Pileser* carried into Captivity, 1 *Chron.* 5. 26. These he mentions here, as he doth *Ephraim* in the next Verse, because they were Confederate with *Syria* against *Judah*. *d* Because the Land shall be desolate, and destitute of Men who might disturb them.

3 The fortress also *e* shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria *f*: they shall be as the glory * of the children of Israel, saith the LORD of hosts. * Or, *and from*

e Either *Samaria*, their chief Fortress; or all their Fortresses or Strong Holds, the Singular Number being put for the Plural; or all their Strength and Glory; which answers to the *Kingdom* in the next Clause. *f* Or, *and* from (which Particle is easily understood from the former Clause) *the remnant of Syria*. So the sense is, The Remainders of *Damascus* and *Syria* shall be an Headless Body, a People without a King. * An Ironical Speech, implying their contemptible Condition; for their Glory is supposed to be departed from them, by what he had already said of them. The sense is, *Syria* shall have as much Glory as *Israel*, *i. e.* neither of them shall have any at all.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin *g*, and the fatness of his flesh shall wax lean.

g Or, *shall be emptied*, as this Word is rendred, *Isa.* 19. 6.

5 And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm *h*; and it shall be as he that gathereth ears in the Valley of Rephaim *i*.

h Taking care, as far as may be, that all may be gathered in, and nothing left. So shall the whole Body of the Ten Tribes be carried away Captive, some few Gleanings only being left of them, as it is in the Harvest. *i* A very fruitful Place near *Jerusalem*, *Jos.* 15. 8. & 18. 16.

6 * Yet gleaning-grapes shall be left in it *k*, as the * *Chap.* 24. 13. shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

k Some few *Israelites* were left after their Captivity, who joined themselves to the Kingdom of *Judah*, and were carried Captive to *Babylon* with them, from whence also they returned with them, as we find in the History of their Return in *Ezra* and *Nehemiah*.

7 At that day shall a man *l* look to his maker *m*, and his eyes shall have respect to the holy One of Israel.

l Those few Men that are left. *m* They shall discern it's respect, and trust, and care for (all which are understood by looking to) God, and God only, as the next Verse explains it. These Afflictions shall at last bring them to Repentance.

8 And he shall not look to the altars *n*, the work of his hands *o*, neither shall respect *that* which his fingers have made, either the groves *p*, or the images *q*.

‖ Or, *Sun-images.*

n Not resort or trust to them, or to the worship offered to Idols upon them. *o* Their own Inventions; not otherwise the Altars made by God's Command were the Work of Mens Hands. *p* Which were devised and planted by Men, as fit Places for the Worship of their Gods; and therefore were forbidden, *Deut.* 16. 21. 1 *Kings* 14. 15. *q* Worshipped in their Groves. The word properly signifies *images of the Sun*, either having the Form and Shape of the Sun, or at least erected to his Honour and Worship; of which see *Deut.* 4. 19. & 17. 3. 2 *Kings* 23. 5. 11. *Jer.* 8. 2. & 7. 18. *Ezek.* 6. 4. 6. 17. 18.

9 In that day *r* shall his strong cities be as a forsaken bough, and an uppermost branch *s*; which they left, because of the children of Israel *t*: and there shall be desolation.

r In the day of *Jacob's* Trouble, of which he spake v. 4. and continueth his Speech unto these Words, and afterwards; *s* Which he that pruneth the Tree neglecteth, either because he esteems it useless and inconsiderable, or because he cannot reach it. *t* The sense is, either, 1. *Which they*, to wit, the Enemies, *left*, or, *which shall be left* (the Active Verb being put Impersonally, as it frequently is in the *Hebrew* Text) *because of or for the children of Israel*; which God inclined their Hearts to leave or spare, out of his Love to his *Israel*. Thus this is mentioned as a Mercy, or Mitigation of the Calamity. But this seems not to agree either with the foregoing or following Words, both which manifestly speak of the greatness of the Judgment. And that their strong Cities were not left for them, but taken from them, seems evident from v. 3. 4. Or, 2. As the Cities (which Words are easily understood out of the former part of the Verse, where they are expressed) *which they* (to wit, the *Canaanites*, as the Seventy Interpreters express it; and it was needless to name them, because the History was so well known to them for whom the Prophet writes) *left* or *forsook* (which they did either by departing from them, or being destroyed out of them) *because of* (or before, or *for fear of*) *the children of Israel*. And this was a very fit Example, to awaken the *Israelites* to a serious belief of this Threatning, because God had inflicted the same Judgment upon the *Canaanites*, and that for the same Sins of which they were guilty.

10 Because thou *u* hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength *x*: therefore shalt thou plant pleasant plants *y*, and shalt set it with strange slips:

‖ Or, *plants of pleasant fruits.*

u O *Israel*: *x* That God who was thy only sure Defence. *y* Excellent Flowers and Fruit-trees. *z* Fetched from far Countries, and therefore highly esteemed. The sense is, Thou shalt use much Industry and Cost, but to no purpose, as it follows.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish *a*: but the harvest *shall be* ‖ a heap in the day of grief, and of desperate sorrow *b*.

‖ Or, *removed in the day of Inheritance, and there shall be deadly sorrow.*

a Thou shalt from day to day, beginning early in the Morning, use all Care and Diligence that what thou hast planted and sown may thrive; and thou shalt see some Effect of thy Labours, and some hopes of Success. *b* The sense of the word thus rendred is this; But in the time of your grief, *&c.* or when this grievous Calamity shall come, all your Harvest shall be but one heap, which in it self is very inconsiderable, and is easily carried away by your Enemies. But the Places and may be otherwise rendred, and that very agreeably both to the Words and Order of the *Hebrew* Text; But *the heap* (or, *heaps*, the Singular Number being most commonly put for the Plural) *of the harvest* (i. e. in stead of those Heaps of Corn which thou didst expect, and which Men usually reap in Harvest) *in the day* or *time* (to wit, of the Harvest; or, *in the day* of Calamity, of which I have spoken, v. 4. 9. or, *in a day* i. e. speedily or suddenly) shall be (or, thou shalt have) *grief and desperate sorrow*. This shall be all thy Harvest, and the Event of thy Labours.

12 Woe to the ‖ multitude of many people *d*, *which* make a noise like the noise of the seas *e*; and to the rushing of nations, *that* make a rushing like the rushing of ‖ mighty waters.

‖ Or, *many.*

c This is a new Prophecy, added for the present support and comfort of God's People. *d* Combined together against *Judah*. It matters not whether you understand this of the *Syrians* and *Israelites* who were united against *Judah*, or of the *Assyrians*, whose Army consisted of vast numbers, and of men of several Nations. The following Words agree to either of them. *e* Which is the way and word People in the great force and fury, as the Sea doth, either in its own Channel, or when it enters into the land upon Breach.

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them *f*, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing ‖ before the whirlwind.

‖ Or, *thistle-down.*

f Not in Words, but Deeds; shall discomfit and overthrow them. *g* Which is easily moved by every slight touch, and much more by a violent Wind. Or, *like waves*, to wit, of Sea, which is sometimes rolled together.

14 And behold at evening-tide trouble, *and* before the morning he *is* not *h*: this *is* the portion of them that spoil us, and the lot of them that rob us *i*.

h At Even there is a great Terrour and Consternation among God's People, for fear of their Enemies; and e'er the Morning cometh, their Enemies are cut off by the Hand of God. This was literally and eminently fulfilled in the Destruction of *Sennacherib's* Army before *Jerusalem*. Although the Words may be more generally understood of any great and sudden Change, and unexpected Deliverance, granted to God's People, when their Enemies were ready to devour them. And this Place may be compared with that in *Psal.* 30. 5.—*weeping may endure for a night, but joy cometh in the morning.* *i* This is a triumphant Conclusion, uttered by the Prophet in the name of God's People.

CHAP. XVIII.

God in defence of his Church and punishing her Enemies, will destroy the Ethiopians, 1,—6. an accesse thereby shall be to the Church. 7.

WO to the land *a* shadowing with wings *b*, which *is* * beyond *c* the rivers *d* of Ethiopia *e*:

* Chap. Ezek. 30. Zeph. 2. & 3. 10.

a Either, 1. of *Arabia*; or, 2. of *Ethiopia* beyond *Egypt*; or, 3. of *Egypt*, as some both ancient and later Interpreters judge; of whom he speaks more darkly in this Chapter, and then explains himself more clearly in the next Chapter. But this Controversie will be best determined by examining the following Description. *b* The Title of which is oft given, both in Scripture, and in other Authors, unto divers things which have some general kind of resemblance to Wings, as to the Battlements of an House or Temple, as *Mat* 4. 5. to the Skirts of a Garment, as *Ruth* 3. 9. and oft elsewhere; to an Army, as *Isa.* 8. 8. *Jer.* 48. 40. & 49. 22. and to the Sails of a Ship, as this Word is here commonly understood, and as it is unquestionably used in other Authors. And *shadowing with wings* is nothing else but overspread or filled with them. Which Title may be given either to *Ethiopia* or *Egypt*, in regard of the great numbers either, 1. of their Armies; or rather, 2. of their Ships or Vessels sailing upon the Sea or Rivers: For, 1. in these they exceeded most of those Nations who had Dealings with the Jews, whereas other Nations equalled or exceeded them in numerous Armies. But they had an innumerable Company of Ships or Boats, not only because of the Commodiousness of the River *Nilus*, and its many Branches, and the *Red Sea*, and the *Midland Sea*, for Navigation; but also because of the frequent Overflowings of the River *Nilus* over their Land, which made them absolutely necessary. 2 This best suits with the next Verse. 3 Those ancient and venerable Interpreters, the Seventy, and the *Chaldee*, who best understood the *Hebrew* words and phrases, expound it so. *c* Or, *on this side*, as this Particle is rendred *Numb.* 32. 19. and 22. 1. and in many other places. Or, as others translate it, *besides*, which may comprehend both sides; and so the Land of which he speaks is supposed to be scituated on both sides of this River or Rivers; which is most true both of *Egypt* and of *Ethiopia*. *d* A late Learned Writer understands this of three or four Rivers of *Arabia Chusea*, whereof one flows into the *Red Sea*, another into the *Midland Sea*, and a third into a great Lake. Which being obscure and very inconsiderable Rivers, and running in so distant Channels, it is not probable that this Land should receive its Denomination from them. And therefore it seems more reasonable to understand this of the great River *Nilus*, which comes from *Ethiopia*, and runs through the length of that Land, and through *Egypt*, into the *Midland Sea*; and which is here called rivers, in the Plural Number, as it is also *Exod.* 7. 19. *Isa.* 7. 18. *Ezek.* 29. 3. 4. and, unquestionably, *Nahum* 3. 8. And so it might well be called, either for its Greatness, or for the many Rivulets that run into it, or for the various Streams or Channels into which it is divided; as *Tigris*, upon the same Reasons, hath the same Title of *Rivers* ascribed to it, *Nahum* 2. 6. *e* Heb. *of Cush*. By which he seems to understand either, 1. *Arabia*, which in many places of Scripture comes under that name, though not in all places, as some Learned Men contend. Nor doth this Place seem to be understood here, because these Rivers were not interposed between *Judea*, in which *Isaiah* wrote this Prophecy, and *Arabia*; nor were the Rivers of *Arabia*, mentioned before, interposed between *Judea* and *Egypt* or *Ethiopia*: and besides, those Rivers were but small and inconsiderable, and therefore, as was noted before, this Land, whatsoever it is, would not have been denominated from them, especially when it is not properly situated either beyond them, or on this side of them. But if this *Cush* be *Arabia*, peradventure it were better to understand *the rivers*, or *the River*, as it was explained before, of the *Red Sea*, beyond which indeed both *Egypt* and *Ethiopia* were, in reference to *Arabia*. And whereas it may be objected, That the Title of river or rivers is very improperly given to the Sea, it may be fairly answered, That as Rivers are sometimes called by the name of *the Sea*, as *Euphrates* is, *Isa.* 21. 1. *Jer.* 51. 36. so this very Word here rendred *rivers*, is used concerning the Sea in the *Hebrew* Text, *Jonah* 2. 3. and indeed may not unfitly be given to the *Red Sea*, which both for its Length and Breadth hath a manifest resemblance unto those large Rivers which are in the World. And to the Words may be very truly understood either of *Egypt*, or of *Ethiopia*, both which Countries in this sense are *beyond the rivers* or *river of Arabia*. But this I only propose, and submit to the Reader's Judgment. Or, 2. *Africa*, properly so called: For the *Cushites* or *Ethiopians* are distinguished by *Herodotus*, and divers other both ancient and later Writers, into the Eastern, which seem to be the *Arabians*, and the Western, which seem to be the *Ethiopians* under *Egypt*. And it is probably thought, that these *Cushites* were first planted in *Arabia*, and, upon their increase, part of them passed over into *Africa* by crossing the *Red Sea*, part of them passed over into *Africa* by crossing the *Red Sea*, which was very short and an easie Passage, and settled there. And according to this Interpretation of the Word, the Description of the Land given in the last Clause of this Verse agrees either to *Ethiopia*, or to *Egypt*, as is evident from what hath been already said for the clearing of this dark and difficult Verse.

2 That

2 That sendeth ambassadors *f* by the sea *g*, even in vessels of bulrushes *h* upon the waters †, saying ***, Go ye swift Messengers *i* to a nation scattered *k* and peeled *l*, to a people terrible from their beginning hitherto *m*; ‖ † a nation meted out *n* and trodden down *o*, whose land the rivers have spoiled *p*.

f That at this time are sending Ambassadors after their manner, to strengthen themselves with Leagues and Alliances, whereby they think to prevent those Judgments and Calamities, which, notwithstanding all their Endeavours, I will bring upon them. The first part of this Verse seems to contain a further Description of the People of the Land, mentioned in the foregoing Verse. *g* either by the *Midland Sea*, or by the *Red Sea*, or by great Lakes which were both in and near the Land of *Egypt*; it being usual among the *Hebrews* to give the Title of *Seas* to Lakes, or any great Collections of Waters, as hath been oft observed before. *h* For both the *Egyptians* and *Ethiopians*, as *Diodorus Siculus*, and *Strabo*, and *Pliny* relate, did commonly use Boats of Rushes or Reeds, which were more convenient for them than those of Wood, because they were both cheaper and swifter, and lighter for carriage from Place to Place; for which they had frequent occasion in those Parts: and safer, because of the many Rocks, and Shelves, and Water-falls of *Nilus*. † Heb. *upon the face* or *surface of the waters*. Which is properly expressed, because such Vessels being very light, did not sink so deep into the Waters as those of Wood do. * This Word is supplied here, as it is in many other Places. And the Words here following are supposed to contain the Commission and Direction given by the People hitherto described, unto their Messengers, to go to the People described in the following Words. But this Word, *saying*, is not in the *Hebrew* Text, nor is it supplied either by the *Seventy*, or by the *Chaldee*; nor doth it seem necessary to be understood. And it seems very improbable, that the People to whom the Messengers were sent, should be described in such general and ambiguous Terms, and in so large a manner, and not a Word said concerning their Message. And therefore, with submission, I humbly conceive these to be the Words of the Prophet, who having in God's Name pronounced a Wo against the Land hitherto described, here continues his Speech, and gives a Commission from God to these *messengers* following, to go to this *nation scattered, &c.* Then he calls to all Nations to be Witnesses of the Message sent by these Messengers, *v.* 3. And then the Message follows in the succeeding Verses. And so the Coherence seems to be clear. *i* O you my Angels, or Men, whom I have appointed for this Work, go speedily to them, and tell them what I am about to do with them, or inflict the following Judgment upon them. *k* not by Banishment, but in their Habitations. Which agrees well to the *Cushites* or *Ethiopians*, both for the vastness of the Land inhabited by them, to wit, *Ethiopia* and *Arabia*, and for the manner of their Habitation, which is more scattered than that of other People. Or, these People may be called *scattered* Prophetically, not that they were so, but that they should be so. Or, this Word may be rendred, as it is in the Margin, and by some others, *outspread, or drawn out at length*; which exactly suits to *Egypt*, which is much more extended in length than in breadth. *l* Either, 1. without Hair; for so were the *Ethiopians* in a great measure, through the great Heat of their Country: Or, 2. having their Hair shaven or plucked off; for the Word doth not signifie a natural want of Hair, but a violent taking away of Hair, as appears from *Ezra* 9. 3. *Nehem.* 13. 25. *Isa.* 50. 6. And this plucking or shaving of the Hair is metaphorically used in Scripture, to signifie some great Calamity, whereby Men are stripped of all their Comforts, as *Isa.* 7. 20. and elsewhere. And this Title may be given to them Prophetically, to signifie their future and approaching Destruction. *m* Such were the *Egyptians*, and *Ethiopians* or *Cushites*, as appears both from Sacred and Profane Histories. And this may be here added as an Aggravation of their impending Miseries, that they who had been for a long time terrible to others, should now become a contemptible and wretched People. *n.* Heb. *of line line*, i. e. meeted out as it were with Lines to Destruction; of which Phrase and Custom see 2 *Sam.* 8. 2. 2 *Kings* 21. 13. *Psal.* 60. 6. *Isa.* 34. 11. *o* By Divine Sentence, and to be trodden down by their Enemies. *p.* Which may be taken, either, 1. literally, because *Egypt* and *Ethiopia* were frequently overflowed by those two great Rivers *Niger* and *Nilus*; although that Overflow was rather an Advantage to the Land, by making it fruitful, than a Mischief: Or, 2. metaphorically and prophetically, of the *Assyrians* or *Babylonians* breaking in upon them like a River, and destroying their Land and People; of which see more on *Ezek.* 30. For powerful Enemies invading a Country, are oft compared to a River, as *Isa.* 8. 7. 8. & 59. 19. *Jer.* 46. 7. 8.

3 All ye Inhabitants of the world, and dwellers on the earth, see ye *q* when he lifteth up an ensign on the mountains, and when he bloweth a trumpet *r*, hear ye *s*.

q Take notice of what I say, and God will do. Or, *Ye shall see* it; you shall be Eye-witnesses of this dreadful Wo or Judgment which I am bringing upon the People of whom I have spoken. The Prophet doth in a manner summon all Nations to bear witness of his Prophecy, and of the accomplishment thereof. *r* When God shall gather together the Nations, as it were by the lifting up of an Ensign, or by the sound of a Trumpet, to execute his Judgments upon this People. Heb. *as when a man lifts up an ensign upon the mountains*, which men can easily see; and *as when a man sounds a trumpet*, they can hear; no less visible and manifest shall this Judgment of God be. *s* *Ye shall hear* it, as in the other Branch.

4 For so the LORD said unto me, I will take my rest *t*, and I will ‖ consider *u* in my dwelling place *x*, like a clear heat ‖ upon herbs, *and* like a cloud of dew in the heat of harvest *y*.

‖ Or, *regard my dwelling.*

t I will sit still, and not bestir my self, either to help this People, or to hinder their Enemies. God is said in Scripture *to rest* or *sit still*, when he doth not work on the behalf of a Person or People; as, on the contrary, he is said *to bestir* himself, when he acts for them. *u* Or, *I will contemplate*, or *look upon* them, to wit, the People of whom I am here speaking. So it is only an Ellipsis of the Pronoun. Now God's *looking* in Scripture is variously used; sometimes in way of Favour and Mercy, as *Psal.* 25. 18. *Isa.* 66. 2. *&c.* and sometimes in a way of Anger and Judgment, as *Exod.* 14. 24. *Psal.* 25. 19. and, as I humbly conceive, in this place. I know some Learned men render this and the next word, *I will look upon my dwelling place*, and interpret the Place of God's gracious Respect to his Church or People, to preserve and deliver it in the midst of all the Confusions and Combustions that happen in the World. Which Interpretation seems altogether unsuitable to the Scope and Business of the Chapter, which in all the foregoing and following Verses speaks of another sort of People, even of the *Egyptians* or *Ethiopians*, of whom therefore this Verse also must be understood, or otherwise we make a breach in the Context. *x* In Heaven, the Place where God dwells, and where he is said to *hear* Prayers, 1 *Kings* 8. 30, 32. as here to *consider* Men and Things, as elsewhere he is said to *hear* and to *look from Heaven*, as 2 *Chron.* 6. 21. *Isa.* 63. 15. the *Hebrew* Particles *beth*, *in*, and *mem*, *from*, being put promiscuously one for another, as hath been noted before. *y* The sense is, That God would look upon them, as the Sun with clear Heat looks upon Herbs, *&c.* But this may be understood either, 1. in way of Mercy, as most take it: And so the sense is, That God would look out and shine forth upon his Church and People, and be as comfortable and refreshing to them, as *the clear heat* which shines *upon the Herbs*; or, as others render it, *after the rain*, or, *as a cloud of dew is in the heat of harvest*: Or, 2. in way of Judgment: And so the sense is, That God would look upon them with as uncomfortable an Influence as the Sun with *a clear heat upon the Herbs*, which are scorched and killed by it; and *as a cloud of the dew*, which brings Dew or Rain, *in the heat of harvest*, when it is unwelcome and hurtful. And this sense seems best to agree with the following Verse, which continueth the Metaphor of an Harvest, and manifestly speaks not of refreshing, but of the destruction of the Fruits thereof.

5 For afore the harvest *z*, when the bud is perfect, and the sowre grape is ripening in the flower, *a*, he *b* shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches *c*.

‖ Or, *after rain.*

z Before they receive the end of their Hopes, and finish the Work which they have designed and begun. *a* When the Bud or Flower is turned into a perfect but unripe Grape, which gives hopes of a good Vintage. The Body of this People are compared to a Vine-tree. *b* The Lord, who is easily understood from the foregoing Verse, and who is here represented under the Notion of an Husband-man or Vine-dresser. *c* In stead of the gathering of the Grapes, he shall cut down the Body and Branches of the Tree, and throw it into the Fire.

6 They *d* shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them *e*.

d The Sprigs and Branches being cut down and thrown upon the Ground, with the unripe Grapes upon them. *e* They shall lie upon the Earth neglected by Men, as being unripe, and unfit for their use, so that either Birds or Beasts may shelter themselves with them, or feed on them, both Summer and Winter. You are not to understand that the Summer is appropriated to the Fowls, and the Winter to the Beasts; but this is only an Elegancy of the *Hebrew* Language, to use such Distributions, of which we have many Instances in Prophetical Writings.

7 In that day *f* * shall there a present be brought unto the LORD of hosts, of a people *g* ‖ scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Name of the LORD of hosts, the mount Zion.

* *Zep.* 3. 10.

‖ Or, *outspread and polished.*

f Which is to be taken largely and indefinitely, as it is frequently in the Prophets, as we have already seen, and shall more fully see hereafter. At or after that time, when the Judgment threatned in the foregoing Verses shall be fully and compleatly executed, whereby that People will be awakened to Repentance. *g* The People of whom I am speaking shall present and offer themselves, and their Sacrifices, unto the True God. He speaks of their Conversion to God and Christ, by the Preaching of the Gospel; the Accomplishment of which Promise is recorded in the Histories of the Church.

CHAP. XIX.

The Confusion of Egypt: their Intestine Dissention: their Idols deceive them: Cruel Lords over them: Waters fail them: their Trade dead: their Princes and Counsellors made foolish: their terrour before the Lord, 1, 17. the calling of Egypt to the Church, 18,—22. the Covenant of Egypt, Assyria and Israel, 23,—25.

* THE burden of Egypt *a*: Behold the LORD * *Jer.* 46. rideth *b* upon a swift cloud *c*, and shall come 13. into Egypt, and the idols of Egypt shall be moved 29. & 30. at his presence, and the heart of Egypt shall melt in the midst of it *c*.

a Some

a Some Learned men conceive, that what was said more generally and darkly in the foregoing Chapter, is here more particularly and clearly explained to be meant of *Egypt*; it being usual for the Prophets to mix obscure and plain Passages together, and to clear the one by the other. Others understand that Chapter of *Ethiopia*, and this of *Egypt*. But this Controversie must be decided by an exact consideration of all the passages of the former Chapter. *b* As a General in the Head of his Army; or, as a Judge riding the Circuit to execute Judgment. *c* Which Phrase sheweth, that the Judgment shall come speedily, unexspectedly, and unavoidably. And Clouds being very unusual in *Egypt*, the Appearance of a Cloud was a kind of Prodigy, and a Prognostick of some grievous Calamity. *d* From their Seats, and from their former Reputation. Or, *shall shake* or *tremble*. So far shall they be from helping the *Egyptians*, as they expect, that they shall tremble for themselves; which divers of the *Egyptian* Gods, being living Creatures, might properly do. *e* They shall lose all their ancient Strength and Courage, for which they had been famous formerly.

† Heb. *mingle.* 2 And I will † set the Egyptians against the Egyptians *f*; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom *g*.

f I will raise Civil Wars among them. *g* For although all *Egypt* was now one Kingdom, and under one King, yet not many years after this time it was divided into twelve several Kingdoms, between whom there were many and cruel Wars, as is related by the Historians of those Times, and particularly by *Herodotus* and *Diodorus*.

† Heb. *shall be emptied.* †Heb. *swallow up.* 3 And the spirit *h* of Egypt † shall fail in the midst thereof: and I will † destroy the counsel thereof: and they shall seek to the idols *i*, and to the charmers, and to them that have familiar spirits, and to the wizards.

h Either, 1. their Courage: But of that he spake *v.* 1. Or, 2. their Understanding, as it is explained in the next Clause: for the Word *spirit* is oft put for the Reasonable Soul, as *Eccles.* 3.21. & 12. 7. and for the Thoughts of the Mind, as *Prov.* 29. 11. *Ezek.* 13. 3. *i* As not knowing what to do, without the help of an higher Power.

‖ Or, *shut up.* 4 And the Egyptians will I ‖ give over into the hand of a cruel lord, and a fierce king *k* shall rule over them, saith the LORD, the LORD of hosts.

k Either, 1. of the King of *Assyria* or *Chaldea*; or, 2. of those twelve petty Kings, the Singular Number being put for the Plural; or, 3. of *Psammetichus*, who being at first one of those twelve Kings, waged War with the rest, and subdued them, and conquered all the Land of *Egypt*, and ruled it with rigour.

5 And the waters shall fail from the sea *l*, and the river *m* shall be wasted and dried up *n*.

l Which may be understood either, 1. Metaphorically, of the taking away of their Dominion or Commerce, *&c.* or rather, 2. Properly, as may be gathered from the following Words and Verses. For as the River *Nilus*, when it had a full Stream, and free Course, did pour forth a vast quantity of Waters by its seven famous Mouths into the Sea, so when that was dried up, which is expressed in the next Clause, those Waters did truly and properly fail from the Sea. So there is no need of understanding by *sea* either the River *Nilus*, or the great Lake of *Mœris*, which, after the manner of the *Hebrews*, might be so called. *m* To wit, *Nilus*, upon whose Fulness and Overflow both the Safety and the Wealth of the Land depended, as all Authors agree; and therefore this was a very terrible Judgment. *n* Not totally, but in a very great measure, as such Phrases are commonly used.

6 And they shall turn the rivers far away *o*, *and* the brooks of defence *p* shall be emptied and dried up: the reeds and flags *q* shall wither *r*.

o Which is to be taken Impersonally, as such Expressions are very frequently, for, *the rivers* (those small Rivolets by which the Waters of *Nilus* were conveyed and distributed into several Parts of the Land) *shall be turned far away*, as they must needs be, when the greater River *Nilus*, which fed them, was dried up. *p* The several Branches of the River *Nilus*, which were a great Defence to *Egypt*, as is well known. *q* Which were very useful to them for making their Boats, which were absolutely necessary in that Country, and divers other things. *r* As they commonly do for want of Water.

7 The paper-reeds *s* by the brooks, by the mouth of the brooks, and every thing sown by the brooks † Heb. *and shall not be.* shall wither, be driven away, † and be no *more*.

s Which by a Needle, or other fit Instrument, were divided into thin and broad Leaves, which being dried and fitted, were used at that time for Writing, as our Paper is; and consequently was a very good Commodity. *t* And much more what was sown in more dry and unfruitful places.

8 The fishers also shall mourn *u*, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

u Because they could catch few or no Fish, by which Trade they got their Living. Which also was a great Plague to the People, whose common Diet this was, because out of Superstitious Conceits they killed and eat but few Living Creatures, as appears both from Sacred and Profane Writers.

‖ Or, *white works.* 9 Moreover they that work in fine flax *x*, and they that weave ‖ net-works shall be confounded.

x That make fine Linen, which was one of their best Commodities; of which see 1 *Kings* 10. 28. *Prov.* 7. 16. *Ezek.* 27. 7.

† Heb. *foundations.* 10 And they shall be broken in the † purposes thereof *y*, all that make sluces and ponds † for fish. † Heb. Ends and Hopes; for the Fishes in them shall die for want of living Water.

11 Surely the princes of Zoan *z* are fools, the counsel of the wise counsellers of Pharoah is become brutish *a*: how say ye unto Pharoah *b*, I *am* the son of the wise *c*, the son of ancient kings *d*?

y *i.e.* Of *Egypt*, or of the *Egyptians*. They shall lose their living.

z The chief City, in which the King and Court frequently resided. See *Psal.* 78. 12. *a* Exceeding foolish, and destructive to themselves. *b* Why do you put such false and foolish Words into *Pharoah's* Mouth? *c* Wisdom is hereditary and natural to me. This vain Opinion of himself they cherished by their Flatteries, although he undid himself and his People by his Folly. *d* He derides the Vanity of the *Egyptians*, who used to make great brags of the Antiquity of their Nation, and especially of their Kings, who, as they pretended, had reigned successively for above Ten thousand years. Which number of years they made up by this Craft, by making those Successive Kings, which reigned together at the same time, in their several *Nomi*, or Provinces.

12 Where *are* they? where are thy wise *men e*? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

e Who pretended, that either by their deep Policy, or by their Skill in Astrology or Magick, they could certainly foresee things to come.

13 The princes of Zoan are become fools, the princes of Noph *f* are deceived, they have also seduced Egypt, *even* ‖ † they that are the stay *g* of the tribes *h* thereof.

‖ Or, *governors.* † Heb. *corner.*

f Another chief City, and one of the King's Seats, so called also *Jer.* 2. 16. & 44. 1. called also *Moph* in the *Hebrew* Text, *Hos.* 9. 6. and by other and later Authors, *Memphis*. *g* Heb. even the *corner*, or, the Corner-stone, which is the chief Support of the Building. Whereby he may design, either, 1. the King; or, 2. some eminent Statesman of that Age, upon whose Counsel both King and People depended; or, 3. their chief Counsellors, the Singular Number being here put collectively, as it is in many other places. *h* Of the Provinces, which he calls by a Title borrowed from the *Hebrews*, in whose Language he spake and wrote this Prophecy.

14 The LORD hath mingled *i* † a perverse spirit *k* in the midst thereof; and they have caused Egypt to err in every work thereof *l*, as a drunken *man* staggereth in his vomit *m*.

† Heb. *spirit of perverseness.*

i Or, *hath poured out* or *given them to drink*, as appears from their Drunkenness, expressed in the end of the Verse. Which also suits with the Scripture-phrase, whereby *a cup* signifies God's Judgments, as *Isa.* 51. 17, 21, 22. *Jer.* 25. 15. *k* Heb. *a spirit of perverseities* or *crookednesses*; or, as the *Seventy* and *Chaldee* render it, *of errour* or *delusion*; a Disposition of Mind very apt to mistake, and to mislead them into foolish and crooked Counsels and Courses. Which God could easily effect, partly by laying occasions of stumbling in their way, and partly by withdrawing or darkning that Wisdom which he had infused, by which alone Men can discern their way. *l* In all their Designs and Undertakings. *m* When he is so exceedingly drunk, that he reels to and fro, and vomits up his Drink.

15 Neither shall there be *any* work for Egypt; which * the head or tail, branch or rush may do *n*. *Chap. 9. 14.

n All People, both high and low, shall be at their Wits end, not knowing what to do.

16 In that day shall Egypt * be like unto Women *o*: * *Jer.* 51. and it shall be afraid and fear, because * of the shaking of the hand of the LORD of hosts *p*, which he shaketh over it. *Nah.* 3. 13. * *Zech.* 2. 9.

o Feeble and fearful, as it follows. *p* Because they shall perceive that they do not fight with Men only, but with the Lord of Hosts, who now lifts up his Hand against them, as he did against their Forefathers, *Exod.* 14. the very remembrance whereof is very terrible to them.

17 And the land of Judah shall be a terrour unto Egypt *q*, every one that maketh mention thereof shall be afraid in himself; because of the counsel of the LORD of hosts, which he hath determined *r* against it *s*.

q Either, 1. because of *Judah's* Calamities and Desolations: For *Judah* was their Bulwark against the *Assyrians* and *Babylonians*; and when this Bulwark was removed, the *Egyptians*, their Neighbours and Confederates, had just cause to fear: Or, 2. because of their manifold both former and later Injuries against *Judah*, for which they now apprehend that God is calling them to an account. Which Interpretation seems to be favoured by the following Words; for their fear of mentioning *Judah's* Name seems to have proceeded partly from the sense of their Guilt and Miscarriages towards *Judah*, and partly from their Apprehension and Experience of the irresistible Power and Justice of the God of *Judah*, whom they had provoked, and who was now marching to plead his own and *Judahs* Cause against them. Compare *Jer.* 23. 34, *&c.* *r* Because God is now about to execute his appointed Judgments. *s* Against *Egypt*.

18 In that day † shall five cities *u* in the land of Egypt speak † the language of Canaan *x*, and swear † to the LORD of hosts; one *z* shall be called the city ‖ of destruction.

† Heb. *lip.* ‖ Or, *of the sun.*

† After that time, as this Phrase is used *Isa.* 4. 2. & 18. 7. *res*, or, and *the sun.*

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and oft elsewhere. In the Times of the Gospel, which are oft noted in the Prophets by that very Expression. *u* A considerable number of their chief Cities, a certain number being put for an uncertain. *x* Professe the Jewish Religion, agree with them in the same Mind; which is fitly signified by speaking the same Language, because *out of the abundance of the heart the mouth speaketh*. Thus the changing and purifying of a People's Lips, is used to signifie the change of their Hearts and Lives, *Zeph.* 3. 9. and praising God with one Mouth, to note their Unity or Consent in the Faith, *Rom.* 15. 6. *y* It is well observed by some Learned Interpreters, that he doth not say *swear by the Lord*, which is the most common Phrase, and which, being one eminent Part and Act of Worship, is put for the whole, but *swear to the Lord*; which Phrase is also used, 2 *Chron.* 15. 14. *Psal.* 132. 2. *Isa.* 45, 23. and it implies the Dedication, or Oblation, and yielding up of a Person or Thing to the Lord, by a solemn Vow, or Covenant, or Oath, as appears by the Places now quoted. In like manner God is said to *swear to a* Man, *Deut.* 26. 15. and one Man to another, *Gen.* 21. 23. when they oblige themselves by Oath to do such or such a thing for them. And therefore what is called *swearing to God*, *Isa.* 45. 23. is rendred or expounded *bowing the knee* (which signifies the subjection of a man's self) *to God*, and *confessing to God*, *Rom.* 14. 11. *z* Not one of the five, for they are supposed to be saved in the foregoing Clause; but one City, or another City, the sixth City. As divers Cities shall be converted and saved, so some other Cities shall continue in their impenitency, and be destroyed. Others render this Clause thus, *One* of them *shall be called* (or, *shall be*) for, *to be called* is oft put for *to be*) *the city of the sun*; or, as the *Graecians* call it, *Heliopolis*; which the *Egyptians* called *On*, *Gen.* 41. 45. which was a very eminent City, and a chief Seat of Idolatry, being a City of Priests, as *Strabo* reports; and therefore its Conversion to the Faith was more wonderful.

19 In that day shall there be an altar *a* to the LORD in the midst of the land of Egypt, and a pillar *b* at the border thereof *c* to the LORD.

a For God's Worship; not a Levitical, but a Spiritual and Evangelical Altar, as appears from hence, because that was confined to one place, *Deut.* 12. 13, 14. The *altar* is put for the Worship of God, as it is in many places both of the Old and New Testament. And nothing is more common in the Prophets than to speak of Gospel-worship in the Phrases of the Law. *b* A Monument of the True Religion. Here also he alludes to the ancient Custom of erecting Pillars to God; of which see *Gen.* 12. 7. & 28. 18, *&c.* *Jos.* 22. 10. & 24. 26, 27. *c* As before, *in the midst* of it. The meaning is, There shall be Evidences of their Piety in all Places.

20 And * it *d* shall be for a sign, and for a witness unto the LORD *e* of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a Saviour and a great one *g*, and he shall deliver them.

d The Altar or Pillar last mentioned. *e* To testifie that they own the Lord for their God. *f* Being sorely distressed, and finding the weakness of their Idols, they shall turn unto the True God. *g* A great or mighty Saviour, by a common Figure called *Hendiadwo*, as *a cloud and smoke* is put for *a smoakie cloud*, *Isa.* 4. 5. or, *a Saviour and a Prince*, even Christ, who is so called *Act.* 5. 31. as is evident from the whole Context, which apparently speaks of Gospel-times. And the emphatical Phrase here used, directed them to look for an extraordinary Saviour.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD *h* in that day, and shall do sacrifice and oblation *i*; yea, they shall vow a vow unto the LORD, and perform it *k*.

h Shall acknowledge, and love, and serve them; for Words of Knowledge in Scripture commonly include Affection and Practice, as hath been often observed. *i* Shall worship God spiritually; which yet is signified by Typical Phrases, as it is *Mal.* 1. 11. and in many other Places. *k* They shall not only profess and promise Piety, but shall seriously and diligently practise it.

22 And the LORD shall smite Egypt, he shall smite and heal *it l*, and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

l God will afflict them by Oppressours, *v.* 20. and otherwise; and by those Afflictions he will convert and save them.

23 In that day * shall there be a high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria *m*, and the Egyptians shall serve *n* with the Assyrians.

m They who were implacable Enemies one to another, and both to the Church and People of God, shall now be reconciled and united together in the service of God, and Love to his Church. *n* To wit, the Lord; who is easily understood from *v.* 21. & 25.

24 In that day shall Israel be the third *o* with Egypt, and with Assyria *p*, *even* a blessing *q* in the midst of the land *r*:

o The third Party, to wit, in that sacred League, whereby all of them oblige themselves to God. *p* these People are named, because they were the most obstinate and malicious Enemies to God's Church, and therefore in a special manner accursed by God; but they are here put Synecdochically for all the Gentiles. *q* This is peculiar to *Israel*, who is not only a *third* Party, as the others are, but is the most eminent and blessed of the three, as being the Fountain, or rather the Conduit-pipe, by which the Blessing is conveyed to the other two, because Christ was to be born of them, and the Gospel-Church and Ordinances were first established among them, and from them derived to the Gentiles. *r* Or, *of the earth*. Which may be added, to imply, that God's Blessing should be conveyed from and by *Israel*, not only to the *Egyptians* and the *Assyrians*, but to all the Nations of the Earth, in the midst of which the Land of *Israel* might well be said to lie. Or, *of that Land*, of which I am here speaking; or, the Singular Number being put for the Plural, *of those Lands*, *Egypt* and *Assyria*, between which *Israel* lay.

25 Whom the LORD of hosts shall bless *s*, saying, Blessed *be* Egypt my people *t*, and Assyria the work of my hands, and Israel mine inheritance.

s Whom. *i.e.* which People, to wit, *Israel*, *Egypt*, and *Assyria*, expressed both in the foregoing Verse, and in the following Clause of this Verse; of whom he speaks as of one People, in the Singular Number, because they are all united into one Body and Church. Or, *For*, or *Because* (as this Particle is taken, 1 *Sam.* 15. 15. and elsewhere) *the Lord of hosts shall bless him or them*. So this is added as a Reason why he said, *Israel* should be a Blessing to them all. *t* This Title, and those which follow, that were peculiar to the People of *Israel*, shall now be given to these and all other Nations of the World.

CHAP. XX.

The Captivity of Egypt and Ethiopia represented: to take off the Jews from seeking to them for help, 1,—6.

IN the year that * Tartan *a* came unto Ashdod *b*, (when Sargon *c* the king of Assyria sent him) and fought against Ashdod and took it: * 2 *Kings* 18. 17.

a A great Commander in *Sennacherib's* Army, 2 *Kings*, 18. 17. *b* An eminent and strong City of the *Philistines*, *Jos.* 13. 3. 1 *Sam.* 5. 1. in the utmost part of the Land of *Canaan*, towards *Egypt*. *c* What King of *Assyria* this was, is much disputed. It is well known, and confessed, that one and the same Person hath frequently several Names, both in Scripture, as hath been observed again and again, and in other Authors. And therefore this may be either, 1. *Salmanesser*, who when he took *Samaria*, might also by *Tartan* take this Place; or, 2. *Sennacherib*,, who, before he came to *Jerusalem*, *came up against and took all the fenced cities of Judah*, 2 *Kings* 18. 13. of which *Ashdod* might be reckoned one, as being in the Tribe of *Judah*, *Jos.* 13. 3. & 15. 47. and taken by *Hezekiah* from the *Philistins*, as it seems very probable from that passage, 2 *Kings* 18. 8. *He smote the Philistins even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city*: Or, 3. *Esarhaddon*, *Sennacherib's* Son, who, by cutting off the first Letter, is called *Sarchedon*, *Tobit* 1. 21. and thence possibly, by abbreviation, *Sargon*: Who might do this thing in *Hezekiah's* time, some years after his Father's Death, and his coming to the Empire, although it be not recorded in Scripture: For no man doubts that there were many great Actions in those Times, which are wholly omitted in the Sacred Writings.

2 At the same time spake the LORD † by Isaiah † Heb. *by the hand of Isaiah.* the son of Amoz, saying, Go, and loose *d* the sackcloth *e* from off thy loins *f*, and put off thy shoe from thy foot: And he did so, * walking naked *g* and bare-foot *h*. * *Mich.* 1. 8, 11.

d Ungird it and put it off; the Antecedent put for the Consequent, which is very usual, as hath been often noted. God would sometimes have his Prophets to add to their Word a visible Sign, to awaken Peoples Minds to a more serious Consideration of the Matters propos'ed to them. *e* Either, 1. his course and hairy Garment, which the Prophets used to wear, 2 *Kings* 1. 8. *Zech.* 13. 4. as many understand it. But that is expressed by another Word in the places quoted, and never, to my knowledge, by this Word: Or, 2. his mournful Habit, which was commonly made of Sackcloath, and which he wore in token of his hearty grief for the great Calamities which were already come upon *Israel*, and were either come or coming upon *Judah*. *f* Upon which the upper Garments were commonly girt, 1 *Kings* 20. 32. 2 *Kings* 9. 1. *g* Not wholly naked, which had been indecent and scandalous, and withal very dangerous, at least to do so for three years, as he did, *v.* 3. but without his upper Garmment, as Slaves and Prisoners used to do, whose posture he was to represent, *v.* 4. And so the word *naked* is used, 1 *Sam.* 19. 24. 2 *Sam.* 6. 20. *John* 21. 7. Thus also men are said to be *naked* when they are ill cloathed, as *Job* 22. 6. *Mat.* 25. 36. 1 *Cor.* 4. 11. *James* 2. 15. *h* After the manner of Mourners, 2 *Sam.* 15. 30. and Captives, *Jer.* 2. 25.

3 And the LORD said, Like as my servant Isaiah hath walked naked and bare-foot three years *i* for a sign *k* and wonder upon Egypt, and upon Ethiopia;

i Not constantly, but when he went abroad among the People, to whom this was appointed for a Sign. Some think it was only three days, a *day* being usually put for a year in Prophetical Scriptures, as *Numb.* 14. 33, 34. *Ezek.* 4. 4, 5, 6. But although a *day* be put for a *year*, yet a *year* is never put for a *day*. *k* Either, 1. when this Judgment should come; to wit, three years after this Prophecy. Or, 2. how long it should continue; for three years: For some have observed that the *Chaldeans* spent so much time in Conquering *Egypt* and *Ethiopia*.

4 So shall the king of Assyria lead away *l* † the Egyptians prisoners, and the Ethiopians captives, young and old, naked and bare-foot, *even* with their buttocks uncovered *m* to the † shame of Egypt.

† Heb. *the captivity of Egypt.* † Heb. *nakedness.*

l Like Beasts, of which this Word is commonly used. *m* Having their Garments cast off by the middle, to the discovery of their Buttocks and their Secret parts. Compare 2 *Sam.* 10. 4. *Isa.* 47. 2.

5 And

5 And they *n* shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

n All they that shall trust to them, and glory in them, as appears from the following Words, the Pronoun *they* being put Indefinitely here, as it is *Isa.* 2. 19. and elsewhere. But under this general expression the *Israelites* not only are comprehended, but seem to be principally intended, because to them this Prophecy was delivered, and they were eminently guilty of this Sin; of which see *Isa.* 30. 2. & 31. 1.

‖ Or, *Country.* 6 And the inhabitants of this ‖ isle *o* shall say in that day, Behold, such *is* our expectation *p* whether we flee for help *q*, to be delivered from the King of Assyria: and how shall we escape *r*?

o Of this Land, in which the Prophet was, and to whose Inhabitants, these Words were uttered. For the Title of *Isles* or *Islands* in Scripture is frequently given not only to Lands encompassed with the Sea, but also to such Countries, as lay upon the Sea-Coasts, as *Psal.* 72. 10. *Ezek.* 26. 15, 18. as *Palestina* or *Canaan* did, yea to such Countries as are remote or separated from that place in or of which the Words are spoken, as *Esth.* 10. 1. *Isa.* 24. 15. & 42. 4, 10, &c. as *Canaan* was from *Egypt*, or at least from *Ethiopia*. Add to this, that *Canaan* had some resemblance with an *Isle*, either because it was almost incompassed with the Midland Sea on one side, and with the Dead Sea, and the Sea of *Galilee* or *Tiberias* and *Jordan* on the other side; or because, as Isles are separated from other Lands by the Sea, so this Land and People were separated from all the rest of the World by God's special Providence, and Presence, and Worship. *p* So vain is our hope placed upon such a People as are unable to deliver themselves, and much more to deliver us. *q* To whom we now and usually trust: for this was the common disease of the People of *Israel*, although *Hezekiah* was in a good measure free from it, as we read 2 *Kings* 18. 5. *r* Either by their help, who cannot defend themselves; or, by our own strength; seeing they who were much more potent than we are, could not escape.

CHAP. XXI.

The Prophet's fear and trouble at his Vision of Babylons Ruin by the Medes and Persians 1,—4. *he mocketh Babel* 5,—9. *Edom scorning the Prophet is called to Repentance*, 11, 12. *the time of Arab's Calamity set*, 13,—17.

* *Zech.* 9. 14. THE burden of the desert of the sea *a*. As * whirlwinds in the south *b* pass through *c*, *so* it *d* cometh from the desart *e*, from a terrible land *f*.

a Of *Babylon*, as is evident both from her destroyers, the *Medians*, *v.* 2. and especially from *v.* 9. where she is named. She seems to be called *Desart* Prophetically, to intimate, that although she was now a most Populous City and Kingdom, yet shortly she should be turned into a Desolate Wilderness, as was threatned, *chap.* 13. 19, &c. But the Word here rendred *Desart* sometimes signifies *a Plain*, as a very learned Interpreter hath observed, and thus it most properly agrees to *Babylon* and the Land about it, which Geographers note to be a very plain Country, without any Considerable Mountains in it. It is called the *Desart of the Sea*, because it is scituate by the Sea, as *the Isles of the Sea*, *Esth.* 10. 1. are those Countries which were beside the Sea. And the Title of *the Sea* might well be given to the Waters of *Babylon*, because of the great plenty and multitude of them, the great Channel of *Euphrates*, and the several lesser Channels cut out, and the vast Lakes of Water; in which respects it is said to *sit upon many waters*, *Jer.* 51. 13. the Name of *Sea* being given by the *Hebrews* to every great Collection of Waters. *b* In those Parts which lay Southward from *Judea*, where there were many and great Deserts, in which the Winds have greater force. See *Job* 1. 19. *Jer.* 4. 11. *c* As meeting with no stop or opposition. *d* The Burden or Judgment. Or, *he*, the *Median*, as it is in the next Verse. *e* From *Media* and *Persia*; thus expressed, either because those Countries were full of Desarts; or because a great Desart lay between them and *Chaldea*, as Geographers and Historians report. *f* From the *Medes*, a warlike and formidable People, as appears both from Sacred and Prophane Writers.

†Heb. *hard.* 2 A † grievous vision *g* is declared unto me, the treacherous dealer dealeth treacherously, and the spoiler spoileth *b*: * Go up *i*, O Elam *k*; Besiege *l*, O Media; all the sighing thereof *m* have I made to cease.

* *Chap.* 13. 17. *g* A Vision or Prophecy, containing dreadful Calamities which were to fall upon *Babylon*. *h* This is spoken either, 1. of the *Chaldeans*, as their Sin, for which God sends the following Judgment: So the sense is, The *Chaldeans* still persist in the Practice of Treachery and Rapine, to which they have been so long accustomed: Or, 2. of the *Medes* and *Persians*, who are here noted to pay the *Babylonians* in their own Coin, and to use the same Treachery and Violence towards them, which they had done to others. To which purpose the Words are and may well be rendred otherwise, either thus, *The treacherous dealer* hath found *a treacherous dealer*, *and the spoiler* hath found *a spoiler*: or thus, *O thou that dealest treacherously with the treacherous dealer: and that spoilest the spoiler, go up, O Elam*, &c. as it followeth. These Words will be much illustrated by comparing them with *Isa.* 33. 1. There is no doubt to be made, but the *Medes* and *Persians* used Treachery as well as Force against *Babylon*: And besides other Instances now unknown, we have one upon Record, of their entertaining those two Traytors, *Gadatas* and *Gobrias*, and following their Counsel and Conduct in taking the City, which made them Partakers of their Treason. *i* To fight against her. *k* These are God's Words, either giving them Command and Commission to do so, or rather foretelling what they would do; which is oft done in this form of Speech. *k Persia*, called *Elam* Synecdochically, because *Elam* was an eminent Province of *Persia*, bordering upon the *Medes*. *l* To wit, *Babylon*, *v.* 9. *m* Either, 1. *Babylons* sighing, which shall cease, because they shall have no time to sigh, or lament their Miseries, being suddenly surprised, and cut off in a moment, as they were. As God is said to *seek out the wickedness* of wicked men *till he find none*, *Psal.* 10. 15. when he utterly destroyeth them in or with their Sins: Or, 2. the sighing and groanings of God's People, and other Nations under the heavy Oppressions of that potent and cruel Empire; the Pronoun *her*, or *thereof*, being taken here not passively, as commonly it is; but actively, or efficiently, as sometimes it is; as *Deut.* 11. 25. *your fear*, *i. e.* the fear of you; and *Job* 33. 7. *my terrour*, *i. e.* the terrour or dread of me upon thee.

3 Therefore are my loins *n* filled with pain; pangs have taken hold upon me, as the pangs of a woman that travelleth *o*: I was † bowed down at the hearing *of it*, I was dismayed at the seeing *of it*. †Heb. *pained.*

n Which he mentions with respect to the following Similitude of childbearing, in which the loins are sorely pained. And this the Prophet speaks, either, 1. in the Name and Person of the *Babylonian*. Or rather, 2. in his own Name; which is most natural, and agrees best with the last clause of the Verse, which plainly speaks of the torment which he had in the inner hearing of the Word, and seeing the Vision, and not of that which they had in the feeling of it; although the latter is implied in the former; and the Prophet expresseth his horror in hearing and seeing, to intimate the dreadful horrour which should seize upon them when it came upon them. *o* Sharp and grievous pains.

4 ‖ My heart panted, fearfulness affrighted me: the night of my pleasure *p* hath he *q* † turned into fear *r* unto me. ‖ Or, *my mind wandred.* †Heb.

p The night, in which I used to have a sweet Repose and Sleep. He seems to have had this Vision in a night. But withal this horrour of the Prophet by night was Typical, and did signifie that grievous horrour and destruction, which should befal the *Babylonians* in a night of great Feasting and Jollity, as it did *Dan.* 5. 1, 30. *q* God, who shewed him that Vision. *r* Into a time and matter of fear.

5 Prepare the table *s*, watch in the watch-tower *t*, eat, drink: arise, ye Princes *u*, *and* anoint the shield *x*.

s Furnish it with Meats and Drinks, as it follows. The Prophet foretells what the *Babylonians* would be doing when their Enemies were their Doors, that they would give up themselves to Feasting Security. *t* To give us notice of any approaching danger, that in the mean time we may more securely indulge our selves in Mirth and Pleasures. *u* Either, 1. *e Medes* and *Persians*: Whilst your Enemies the *Babylonians* are feasting securely, prepare to make your Assault. Or, 2. ye Princes of *Babylon*: Arise from the Table and run to your Arms. Which sudden alarm and change of their Posture proceeded from Tidings out of the Watch-tower, as may be gathered from the former Clause, and is more fully expressed in the following Verses. *x* Prepare your selves and your Arms for the Battle approaching. *The shield* is put for all their weapons of Offence and Defence. They used to Anoint their Shields with Oyl, partly to preserve and polish them; and partly to make them slippery, that their Enemies Darts might not fasten in them, but slide off from them.

6 For thus hath the Lord said unto me *y*, Go, set a watchman *z*, and let him declare *a* what he seeth.

y I speak not my own fancies, but what God hath made me to see and hear in a Vision; the Particulars whereof are related in the following Verses. *z* Either, 1. a Prophet; such being oft so called, as *Ezek.* 3. 17. & 33. 2. Or rather, 2. a Military Watchman. For this was now done only in a Vision, which yet did foresignifie what should be done really afterwards. *a* To thee in Vision, to them Really.

7 And he saw *b* a chariot *c with* a couple of horsemen *d*, a chariot of asses, and a chariot of camels *e*; and he hearkned diligently *f* with much heed.

b A short Speech, for he told me that he saw. *c* Not for Burden, but for War, in which Chariots were then much used. *d* Attended with two Horsemen. So there were both Chariots and Troops of Horsemen. Or, with *a couple of Horses*, as this Word is sometimes used, as 1 *Sam.* 8. 11. 2 *Sam.* 1. 6. The Chariot was drawn with two Horses. *e* Two Chariots, one drawn by Asses, (under which Title some understand Mules, as being engendred of Asses) and the other by Camels. Whereby he signifies the Variety and Abundance of Warlike Provisions which the *Medes* and *Persians* should have for this Expedition, and particularly of Chariots, whereof some were for the Carriage of Necessary Things, and others for the Battle. *f* He carefully observed what he saw, and what he could further discover.

8 And he ‖ cried, A lion *g*: my Lord *h*, I stand continually upon the * watch-tower in the day-time, and I am set in my ward ‖ whole nights *i*. ‖ Or, *cried as a lion.* * Heb. *a tower.* ‖ Or, *every night.*

g The sense of the Words thus rendred is this, The Watchman cried out, I see also a Lion, to wit, marching before the Horsemen and Chariots already mentioned; which they suppose to represent *Cyrus* or *Darius* marching in the Head of their Armies. Or, as it is rendred in the Margin, and by divers others, *he cried* as (which Particle is oft understood, as hath been formerly and frequently noted) *a lion*, with a terrible Cry, as being affrighted with the Vision, and withal signifying the dreadfulness of that Judgment which was here represented as coming upon *Babylon*. The Watchman speaks these Words either to God, or to the Prophet, who by command from God had set him in this Place and Station; to whom therefore he gives the following Account of his Discharge of the Work wherewith he was intrusted. *i* According to thy Command I have stood, and do yet stand continually, both day and night, upon my Watch-Tower.

9 And behold *k*, here cometh a chariot of men *l*, *with* a couple of horsemen *m*: and he *n* answered and said, * Babylon is fallen, is fallen: and all the * graven images of her gods *o* he *y* hath broken unto the ground. * *Isa.* 21. 9. * *Isa.* 42. 17.

k The sum of what I have discovered is this. *l* Not filled with Goods, as Chariots of Burden use to be; but provided with Men, to fight from or with them. *m* Understand, *and a chariot of asses*, *and a chariot of camels*: which is easily understood from *v.* 7. where they are expressed. *n* The Prophet *Isaiah*, who set the Watchman; or the Lord, by whose Command he was set, *v.* 6. who here gives an explication of the Vision. *o* Which is mentioned as an Evidence that she was fully conquered, because otherwise they would not have suffered their Idols to have been thrown to the Ground. *p* God, by the Hands of *Cyrus*, his Instrument. Or, it is an indefinite Speech, *he hath broken*, &c. for *they are broken*, &c.

10 O my threshing *q*, and the † corn of my floor *r*: that which I have heard of the LORD of hosts, the God of Israel, have I declared *s* unto you *t*. †Heb. *flour.*

q Threshing is here put for the Corn threshed, as it is explained in the following words, the Act being frequently put for the Object, as *captivity* for the Captives, *fear* for the thing feared, *grief* as hath been noted before. And the Corn threshed is here metaphorically put for People sorely afflicted and punished, which is oft expressed by Threshing, as *Isa.* 25. 10. & 41. 15. *Mich.* 4. 13, &c. This is spoken either, 1. of the *Jews*, to whom he now turneth his Speech, whom God did grievously thresh and afflict by the *Babylonians*, and whom he here comforts with these Tidings, as if he had said, though thou wilt be threshed fast, yet *Babylon* shall be threshed last, and most dreadfully, and their Threshing shall be thy Deliverance. This Interpretation is thought necessary, because of the latter Clause of the Verse, wherewith this is to be joined. Or, 2. of *Babylon*. *O my threshing*: or, thou art *my threshing*, whom I have undertaken to thresh and punish. And so this is fitly mentioned here, to assure them that this Prophecy of *Babylon's* Fall must necessarily be accomplished, because the Almighty was engaged in the Work. And this Interpretation seems not to be inconsistent with the rest of the Verse, as we shall see. *r* The Corn which I will cause to be threshed upon the Floor. Heb. *the son of my floor*. For the Title of *son* is oft given to lifeless things, as Arrows are called *the sons of the bow*, or *of the quiver*, *Job* 5. 7. & 14. 28, &c. *s* What I have foretold is not my own Invention, but the Word of God, and therefore shall infallibly come to pass. *t* Either, 1. unto you my People, or Hearers; for all the Prophecies, even concerning other Nations, were published to them, and for their Use and Comfort: Or, 2. Unto, (or, Concerning, as this *Hebrew* Particle is sometimes used, as the Learned know) you *Babylonians*, to whom this was in some sort declared, because it was published among the *Jews*, and by their means might easily come to the knowledge of other People, and consequently of the *Babylonians*. Nor is it unusual for the Prophets, in their Prophecies delivered to God's People concerning *Babylon*, by an *Apostrophe* to turn their Speech to the *Babylonians* themselves; of which we have instances, *Jer.* 50. 24, 31. & 51. 13, 14, 25, 26.

11 The burden of Dumah *u*. He *x* calleth to me *y* out of Seir *z*, Watchman *a*, what *of the night b*? watchman, what of the night *c*?

u Either, 1. of a part of *Arabia*, so called from *Dumah*, one of *Ismael's* Race, *Gen.* 25. 14. 1 *Chron.* 1. 30. Or rather, 2. of *Edom* or *Idumea*, as seems most probable from the mention of Mount *Seir*, which was a part of *Edom*; which may here be called *Dumah*, either by an abbreviation, or cutting off the first Letter from *Edomea*, as *Ram* is put for *Aram*, 1 *Chron.* 2. 9. *Job* 32. 2. or rather prophetically and farcastically; for *Dumah* signifies *silent*: Whereby he intimates, That *Edom*, which was much given to vain boasting and railing against God, and against his People, as we read elsewhere, should be brought to silence and utter ruine. And such new, and enigmatical, and significant Names are elsewhere given by the Prophets to divers known Places, as *Babylon* is called *Sheshach*, *Jer.* 25, 26. and *Egypt*, *Rahab*, *Mich.* 7. 12, &c. *x* To wit, *Dumah*, or the People of *Dumah*, of whom he speaks, or one of them in the name and by the appointment of the rest. *y* To the Watchman, as appears by the following Words. For the Prophet delivers his Prophecy in the form of a Dialogue between the People and the Watchman. *z* Out of *Edom*, which is frequently called *Seir*, as *Gen.* 32. 3. & 36. 8. 2 *Chron.* 20. 20, &c. *Ezek.* 25. 11. *a* Whereby he means either, 1. the Prophet *Isaiah*, whom they call *watchman*, either seriously, or in scorn, because the Prophets were so called by God, and by the People of the Jews: Or, 2. the Watchman of *Edom*, whom they had set as People use to do in times of great Danger. *b The night* is taken either, 1. metaphorically, for a time of Tribulation. So they ask the Prophet what he hath to say concerning that Night of Calamity which he had so long and oft threatned to them, whereof as yet they saw no appearance: Or, 2. properly; *the night* being the proper and chief time in which the Watchman's Care is most necessary, because then their Enemies had opportunity to do them most harm. So the People are supposed to come to him very early in the Morning, to enquire what had happed in the Night; which shews a State of great Perplexity and Fear: which might well be called a *burden*, both because Fear in it self is a great Torment, and because this Fear was a Sign or Presage of their approaching Miseries. *c* The repetition of the same Words, shews the greatness of their Solicitude and Fear.

12 The watchman said, The morning cometh, and also the night *d*: if ye will enquire, enquire ye: return, come *e*.

d The Night is past without any great mischief to you, and the comfortable Light of the Morning is approaching, which freeth mens Minds from the Terrours of the Night; but although the Morning be coming, it will be gone, and the Night will return, and your Fears with it. The *night* seems to be here taken properly, as the *morning* is; yet so, that he alludes to the Metaphorical Signification of the Word, and intimates, that the Night of Affliction was coming upon them. *e* If this Watchman be the Prophet *Isaias*, then the sense of these Words is this, *If you will be enquiring, enquire* sincerely and seriously of God by me, concerning your Danger, and the way to prevent it; *return* unto the Lord by true Repentance, who alone can secure you, and come unto me for Direction. But if it be their own Watchman, which, with submission, I conceive most probable, the sense is, *If you will enquire, enquire*; I perceive, by what I have observed this Night, that your Danger is not past, and therefore will be occasion for further Enquiries from time to time; and therefore *return* and, *i. e.* either *return* to them that sent you with this Message, and then come to me for further Tydings; or come again, as *return*, *go home*, is put for *go down again*, 1 *Sam.* 9. 7. come to me the next Morning, as you have reason to do, and so from Morning to Morning; for I see every Night is likely to bring some evil Things upon you.

13 ‖ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim *h*.

‖ Or, *In Arabia shall ye lodge, O ye travelling companies of Dedanim.*

f Not, as you used to do, in the Houses or Tents of the *Arabians*. Whereby he implies, That that Populous Country should be turned into a desolate Wilderness. *g* In those Parts Travellers then did, and still do go together in Companies. See Gen. 37. 25, 28. *Job* 6. 19. *h* Or, *Declanites*; of whom see Gen. 25. 3. *Jer.* 25. 23, 24. & 49. 7, 8. These were Merchants, and used to Trade with the Babylonians, and to go to and fro with their Wares in the same Parts of *Arabia*.

14 The inhabitants of the land of Tema ‖ brought water to him that was thirsty, they prevented with their bread him that fled *i*. ‖ Or, *bring ye.*

i A part of *Arabia*, of which see *Job* 6. 19. *Jer.* 25. 23. Where by he implies, That those other *Arabians*, against whom this Prophecy is principally directed, should be reduced to great scarcity of all necessary Provisions, and forced to flee for their Lives, from a bloody Enemy, as is more fully expressed in the next Verse.

15 For they fled † from the Swords, from the drawn sword, and from the bent bow, and from the grievousness of war. †Heb. *from the face.*

16 For thus hath the Lord said unto me, Within a year *k*, according to the years of an hireling *m*, and all the glory *n* of Kedar shall fail. * *Chap.* 16. 14.

k From the time of this Prophecy. *m* To wit, an exact Year; for Hirelings diligently observe and wait for the end of the Year, when they are to receive their Wages. *n* Their Power, and Riches, and all things wherein they used to glory. This was executed by the *Assyrians*. *o* Of whom see 2 *Kings* 18. 13. *Isa.* 36. 1. 2 *Chron.* 32. 28.

17 And the residue of the number of archers *p*, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*. †Heb. *bows.*

p Bows and Arrows were their chief Weapons, and they were expert in the use of them, both against Beasts and Men, as occasion required.

CHAP. XXII.

The Anguish of Judah: the Prophet much grieved, 1.—5. *by the Persians, Medes and Assyrians*, 6, 7. *he reproveth their carnall Wisdom*, 8,— 11. *and prophane joy*, 12, 13. *which God would certainly punish*, 14. *Shebnah's deprivation for his Pride*, 15, 19. *Eliakim put in his place: his glory*, 20,— 25.

THE burden of the villany of Vision *a*. What aileth thee now, that thou art wholly gone up to the house tops *b*?

a Of *Judah*, and especially of the City of *Jerusalem*, as the next Verse sheweth. Which is called a *valley*, because a great part of it stood in a Valley, and comparatively to those higher Mountains whereunto it was encompassed; of which see *Psal.* 121. 1. & 125. 2. *Isa.* 22. 7. and *the valley of vision*, because of the many and clear Visions or Revelations of God's Mind, in that Place, above all other Parts of the World. As the Prophets are called *Seers*, 2 *Sam.* 9. 9. so Prophecy is frequently called *vision*, as 1 *Sam.* 3. 1. *Isa.* 1. 1. *Ezek.* 7. 13, 26. as they used to do in times of great Confusion and Consternation, that they might mourn, and look, and cry to Heaven for help. Compare *Isa.* 15. 3. *Jer.* 48. 38.

2 Thou art full of stirs *c*: a tumultuous *d* city, a joyous city: thy slain *men* are not slain with the sword, nor dead in battle *e*.

c Or, *Thou who wast full of stirs*, or *noise*, to wit, of joyful Shouts, as the following Words limit it, and as this Word is used *Zech.* 4. 7. though elsewhere it be taken for doleful Cries. *d* Or, *stargerous*, full of noise and clamour, through Revelling and Jollity. See *Prov.* 20. 1. *Ezek.* 9. 19. *e* But either by Famine or Pestilence in the Siege, as many died, *Jer.* 14. 18. & 38. 2. or in their Flight, as others were; both which were inglorious kinds of Death.

3 All the rulers *f* are fled together *g*, they are bound † by the archers *g*: all that are found in thee † Heb. *of the bow.* are bound together *i*, *which* are fled from far *k*.

f Zede-

f Zedekiah and his Chief Commanders, whose Flight he foretels. *g* Heb. *from the bow*, i. e. so as they were disenabled from using the Bow: which is an usual *Hebraism*, as *from a king* is put *for from being a king*, 1 *Sam.* 15. 23. and *from seeing*, *Psal.* 69. 23. is rendred *that they cannot see*, *Rom.* 11. 10. But this Word is by some, and may very well be joyned to the foregoing Clause; for the Words in the *Hebrew* lie thus, *All thy rulers are fled together from the bow* (or, *bowmen*, as this Word is rendred, *Isa.* 21. 17.) *they are bound.* Which seems most plain and unforced, and suits both with the following Words, as also with the Prophet's use of the same Phrase, *chap.* 21. 15. *they fled — from the bent bow, &c.* *h* That remained there with *Zedekiah* in the Siege; for those who had fled to the *Chaldeans* saved their Lives and Liberties. *i* In Fetters, *Jer.* 52. 11. *k* Which fled to *Jerusalem* from the remotest parts of the Land. *l* But he rather speaks of those who fled from *Jerusalem*, and from their Ellemite, whereof some had fled away, but were pursued and overtaken by their Enemies, and bound, as others had been. And the Words seem to be well rendred, *they fled far away*, as this very Word is used, *Isa.* 23. 7. which may be understood either of the same Persons who fled, but were taken in their Flight, as was now said; or of others, who fled away, when others abode there and were bound.

*Jer. 4. 19. & 9. 1. † Heb. *I will be bitter in weeping.*

4 Therefore said I, * Look away from me *a*; † I will weep bitterly, labour not to comfort me *b*; because of the spoiling of the daughter of my people.

l Take off your Eyes and Thoughts from me, and leave me alone, that I may take my full of Sorrows. *m* For all your Labour will be lost, I neither can nor will receive any Consolation. *n* Of that City and Nation whereof I am a Member. The Title of *daughter* is oft given both to Cities and Nations, as hath been noted before.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts *p* in the valley of vision, breaking down the walls *q*, and of crying to the mountains *r*.

o In which my People are trodden under foot by their insolent Enemies. *p* This is added partly to shew, that this did not happen without God's Providence; and partly to aggravate their Calamity, because not only Men, but God himself fought against them. *q* Of the strong Cities of *Judah*; which was done by *Sennacherib*, 2 *Kings* 18. 30. *r* With lusty loud and dismal Outcries as should reach to the neighbouring Mountains, and make them ring again therewith.

†Heb. *made naked.*

6 And Elam *s* bare the quiver *t* with chariots of men and horsemen *u*, and Kir *x* † uncovered *y* the shield *z*.

s The *Persians*, who now, and for a long time after, were subject to the *Assyrian* and *Chaldean* Emperours, and were employ'd by them in their Wars. *t* Being expert Bowmen, as appears from *Jer.* 49. 35. and from *Strabo*'s Testimony. *u* As some of them fought on foot, so others fought from Chariots and Horses. *x* The *Medes*, so called by a *Synecdoche* from *Kir*, an eminent City and Region of *Media*, of which see 2 *Kings* 16. 9. *Amos* 1. 5. *y* Prepared it and themselves for the Battel; for in times of Peace Arms were wrapt up and covered, to preserve them clean, and fit for use. *z* Their defensive and offensive Weapons.

†Heb. *the choice of the valleys.* ‖ Or, *towards.*

7 And it shall come to pass, *that* † thy choicest valleys shall be full of chariots *a*, and the horsemen shall set themselves in array ‖ at the gate *b*.

a Valleys were the most proper Places for the use of Chariots: See *Jos.* 17. 16. *b* To assist and defend the Footmen whilst they made their Assault, and withal to prevent and take those who endeavoured to escape.

*Cha. 30. 1. * 1 *Kings* 10. 17.

8 And he *c* discovered * the covering of Judah *d*, and thou didst look in that day to the armour *e* * of the house of the forrest *f*.

c The Enemy, *Sennacherib*, of whose Invasion he seems to speak. *d* He took those fenced Cities, which were a Covering or Safeguard both to the People of *Judah*, who fled to them, and to *Jerusalem*, which was begirt and defended by them. *e* Thy Hope and Trust was wholly or chiefly placed in the Arm of Flesh. For although *Hezekiah* was commended for his Trust in God, yet the Generality of the People were guilty of Distrust in God, and Confidence in the Creature. *f* More fully called *the house of the forest of Lebanon*, 1 *Kings* 7. 2. not because it was built in *Lebanon*, for it was in *Jerusalem*; but either because it was built of the Trees of *Lebanon*, for which cause the Temple is called *Lebanon*, *Zech.* 11. 1. or for other Reasons. See my Notes on 1 *Kings* 7. 2.

9 Ye have seen *g* also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool *h*.

g *i. e.* Observed or considered, as this Word is used, *Exod.* 32. 9. and elsewere, in order to the Reparation of them, and to fortifie the City, as the next Words manifest. *h* That you might both deprive the Enemy of Water, and supply the City with it; of which see on 2 *Chron.* 32. 4, 5.

10 And ye have numbred the houses of Jerusalem *i*, and the houses *k* have ye broken down to fortifie the wall.

i That they might exactly know their own Strength, and the Number of their People, and so lay the Burdens more equally upon them, and make sufficient Provisions for them. *k* Which stood upon or without the Walls of their City, and so gave their Enemies any Advantage against them, and hindred the fearching or fortifying the Walls and City.

11 Ye made also a Ditch between the two walls *l* for the water of the old pool *m*: but ye have not looked unto the maker thereof *n*, neither had respect unto him that fashioned it o long ago *p*.

l Either those 2 *Kings* 25. 4. or those 2 *Chron.* 32. 5. in both which Places ye read of two Walls. *m* To receive the Waters conveyed into it by Pipes from the old Pool. *n* Either, 1. of the Water; for both the Springs and the Rain which filleth the Pools are from God alone: or, 2. of *Jerusalem*, expressed in the foregoing Verse, and easily understood here, because all these Works were undertaken for *Jerusalems* Defence and Provision. And it is usual in Scripture for the Pronoun Relative to be put by it self, without any express mention of the Person or Thing to which it belongs, which is left to the Reader to gather out of the foregoing or following Words; of which see the Notes on *Psal.* 87. 1. *Cant.* 1. 1. *o* *Heb. the former*, or *framer* of it, God, who made it a City, and the Place of his special Presence and Worship; which also he had undertaken to protect, if the People would observe his Commands; to whom therefore they should have resorted and trusted in this time of their distress. *p* Which Clause may be added to aggravate their Sin, in distrusting that God who had now for a long time given proof of his Care and Kindness in defending this City.

12 And in that day did the Lord GOD of hosts call *q* to weeping, and to mourning; and to baldness *r*, and to girding with sackcloth.

q Invite and oblige them by the Course of his Providence, and require this by the Precepts requiring these things in such Times and Conditions. *r* to make themselves bald, by plucking or shaving off the Hair of their Heads, as was usual in great Sorrows, as *Ezra* 9. 3. *Job* 1. 20. *Mic.* 1. 16. although it was forbidden in case of the Death of Relations, for a special Reason; of which see on *Lev.* 19. 27, 28. & 21. 5.

13 And behold, joy and gladness, slaying Oxen, and killing sheep, eating flesh *s*, and drinking wine; * let us eat and drink for to morrow we shall die *t*. * *Chap.*

s Not only for Necessity, but to Excess and Luxury, as *eating and drinking* are taken *Mat.* 24. 38. *t* The Prophets tell us, that we shall certainly and suddenly be destroyed; it concerns us therefore to make our best of the present time, and to be merry whilst we have the opportunity. A most perverse and desperate Conclusion, proceeding from obstinate Profaneness, and Contempt of God's Judgments.

14 And it was revealed in mine ears *u* by the LORD of hosts, surely this iniquity shall not be purged from you, till ye die *x*, saith the Lord GOD of hosts.

u What I am saying is not my own Invention, nor uncertain Reports; but what I heard with these Ears of mine. The like Phrase we have 1 *Sam.* 9. 15. *the Lord hath told Samuel in his ear.* *x* You shall feel the sad Effects of this wickedness, and thy just displeasure for it, as long as you live. This is not spoken exclusively, as if it should be purged after their death, which is absurd and impious to imagine, at least concerning such as lived and died in this desperate and impenitent Condition; but emphatically, to shew that God will have no mercy upon them in that time of Life, in which he useth and delighteth to give Repentance and Remission of Sins unto Mankind.

15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer *y*, *even* unto Shebna *z*, which *is* over the house *a*, *and say*,

y Which the Prophet might boldly do, because he had the Protection not only of God, who sent him upon this Errand, but probably of *Hezekiah* also, who at the time of this Prophecy was either King, or his Fathers Viceroy, or at least Heir-apparent to the Crown. *z* Who seems to have been advanced by wicked *Ahaz*, and to have been a great Patron of Impiety and Injustice in his Reign, and by politick Compliance with *Hezekiah*, thought to gain his Favour, and so to keep his Place and Power at Court. *a* Over the House of *David*, as is more fully expressed below, v. 22. Possibly he was not only the Lord Treasurer, but also the King's Prime Minister of State.

16 What hast thou here *b*? and whom *c* hast thou here, that thou hast hewed thee out a sepulchre *d* here *e* ‖ *as* he that heweth him out a sepulchre on high *f*, and graveth an habitation *g* for himself in a rock *h*.

b Or, *What dost thou here?* what right hast thou to this Place and Office? *c* Either, 1. What Friends, in whom thou canst confide? Thou hast so ill managed thy self and thy Affairs, that thou art universally hated. Or, 2. What Kindred or Relations? For the Jews say, he was a Stranger by Birth; which is the more probable, because his Pedegree is not mentioned in any of those Places of Scripture where he is named. *d* As great and ambitious men used to do. *e* Not in thine own Country, the proper Place for such a Monument; but in *Jerusalem*, which should not be defiled nor disparaged with it. *f* In an high and eminent Place, as *Isa.* 57. 7. *g* Either, 1. a Sepulchre, which is called a mans *house*, *Job* 30. 23. or, 2. a Dwelling-House. He erected, or is compared to one that doth erect, a stately House to live in, and a stately Sepulchre to receive him when he dies. And these two are fitly joined together, because their Sepulchres were commonly built in or near their Houses. See *Isa.* 14. 18. *Job.* 19. 41. *h* A fit Place both for Strength and State. Thus we read of a *sepulchre hewed out of a rock*, *Mat.* 27. 60.

17 Behold, ‖ the LORD will carry thee away with † a mighty captivity *i*, and will surely cover thee *k*.

i Will cause *thee* to be carried into Captivity by a strong Hand, or by the Hand of a mighty man, from which therefore thou shalt not be able to escape. Or, *will cast thee away with the captivity casting of a mighty man*, *i. e.* with great force: or, *in casting will cast thee away, O thou mighty man.* *k* To wit, with confusion, as is here implied, and as this Phrase is more fully expressed, *Psal.* 89. 40. & 109. 29. Or, *covering* may be put for obscuring his Glory, which he designed to publish, and to that end erected stately Monuments, *&c.* Or, this may be an Allusion to the ancient Custom of covering the Faces of Condemned Persons; of which see *Esth.* 7. 8. Compare *Job* 9. 24. *Ezek.* 12. 6, 12.

18 He will surely violently turn and toss thee *like a* ball *l* into a † large country *m*: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lords house *n*.

l Heb. *Wrapping he will wrap thee up like a Ball*, which consists of Materials wrapped and bound together, that it may be tossed far away. Or, *Rolling he will roll thee with the rolling of a Ball.* *m* Like a Ball which is cast into a large and plain spot of Ground, where being thrown by a strong man it runs far and wide. Or, to a far Countrey, which seems to be here called *large of spaces*, not so much in it self, for that was inconsiderable to him, whether the Land of his Captivity was large or little, as in respect of its distance from the Place of his Birth and Abode. *n* The sense of the Words thus rendred, seems to be this, Thy glorious Chariots wherein thou didst ride in great State at *Jerusalem*, shall then and there be turned into shame to thy self, and to thy Master, to whom it is just matter of reproach, that he was so foolish as to advance and trust such a faithless and unworthy Person. But the Words are by divers others fitly rendred, *there the chariots of thy glory* shall be, (or, shall die or vanish, *i. e.* That shall be the end of all thy pompous Chariots, and other Monuments of thy Pride) O thou who art *the shame of thy Lord's house*, who by thy unjust and wicked Practices hast exposed thy King and Master, and the Royal Family, to Reproach and Contempt.

19 And I *o* will drive thee from thy station, and from thy state shall he *p* pull thee down.

o The Lord, whose Words these are, v. 15. as is manifest from the following Verses. *p* The Lord; such sudden changes of Persons being very usual in these Writings.

20 And it shall come to pass in that day, that I will call *q* my servant * Eliakim the son of Hilkiah:

q By my Spirit fitting him, and by my powerful Providence moving *Hezekiah's* heart to call him.

21 And I will cloath him with thy robe, and strengthen him with thy girdle *r*, and I will commit thy government into his hand, and he shall be a father *s* to the Inhabitants of Jerusalem, and to the house of Judah.

r There was a peculiar sort of Robe and Girdle which was the Badge of his Office, which should be taken from him, and given to *Eliakim*. *s* He shall not only have the Authority of a Father, which thou now hast, in which respect all Rulers are called *fathers*, as *Exod.* 20. 12. *Numb.* 36. 1. but shall also govern them with Fatherly Care and Affection, and not with Rigour and Cruelty, as thou dost.

22 And the key *t* of the house of David will I lay upon his shoulder *u*: so he shall * open and none shall shut *x*, and he shall shut and none shall open.

t The Government, the Power of opening and shutting, of letting men into it, or putting them out of it, whereof a *key* is a fit Emblem; whence the delivering of the Keys of an House or City into the Hands of another, is a Sign to signifie and confirm the giving him the Power and Possession of it. *u* He mentions *the shoulder* rather than the Hand, in which Keys are commonly carried, either from some Ceremony then in use, of carrying a Key upon the Shoulder, either of the Officer of State himself, or of another in his name and stead; or to signifie that this was a Key of greater weight than ordinary, and that Government, which is designed by this Key, is an heavy Burden, and therefore in Scripture-phrase said to be *upon the shoulder*, as *Isa.* 9. 6. *x* Against his Will, or without his Commission or Consent.

23 And I will fasten him *y* as * a nail in a sure place *z*: and he shall be for a glorious throne to his fathers house *a*.

y I will establish the Power in his Hands. *z* In the strong walls, or solid Timber, in the House: Which is oppoſed to *Shebna*'s instability, signified by a Ball, v. 18. *a* By his prudent and righteous Government he shall procure great Glory, not only to himself, but to all that have any relation to him. This also is opposed to what is said of *Shebna* in the end of v. 18.

24 And they shall hang upon him all the glory of his fathers house *b*, the off-spring and the issue *c*, all vessels of small quantity *d*; from the vessels of cups, even to all the ‖ vessels of flagons *e*.

b Of his own Kindred and Family, who shall all depend upon him, and receive Glory from him: of the House of *David*, which is called *his fathers house*, either because Kings are called *the fathers* of all their Subjects, both in Scripture, as 1 *Sam.* 24. 12. 2 *Kings* 5. 13. & 16. 7. and in other Authors; or, as *Calvin* ingeniously conjectures, because he was of the Blood Royal. Otherwise this had been no great Commendation to him, that he studied so much the Advancement of his own private Family. And this seems more probable, because this Character is oppoſed to that of *Shebna*, who was *the shame of his Lords*, to wit, the King's *house* or Family, v. 18. *c* Great and small, the Children and Grandchildren of his Fathers house. *d* The meanest of them shall receive a Lustre and Advantage from their Relation to him. *e* All sorts of Vessels, great or small, mean or precious, may be hanged upon him, without any fear of falling; whereas ordinary Nails or Pins, if they be oppressed with too great weight, are easily broken down, and the Vessels fall with them.

25 In that day, saith the LORD of hosts, shall the nail *that is* fastned in the sure place *f*, be removed, and be cut down, and fall: and the burden that *was* upon it *g* shall be cut off: for the LORD hath spoken *it*.

f Shebna, who seemed to be so, both in his own Eyes, and in the Eyes of others. *g* All those wicked Officers that were advanced and supported by his Power.

CHAP. XXIII.

The Destruction of Tyre: from God: for their Pride. 1,—14. *the time of her rising again*, 15,—17. *and Conversion to God*, 18.

*Jer. 25. 22. & 47. 4. *Ezek.* 26. & 27. & 28.

*THe burden of Tyre *a*. Howl ye ships *b* of Tarshish *c*, for it is laid waste *d*, so that there is no house, no entring in *e*: from the land of Chittim it is revealed to them *f*.

a The Prophecy of the heavy Calamity and Destruction of *Tyre*; which now stood in its Strength and Glory, being seated in an Island, upon a Rock, abounding in Riches, mighty in Naval Power, having lately conquered that Navy which the *Assyrians* brought against them. Yet this City was, according to this Prophecy, destroyed; and that twice, first by *Nebuchadnezzar*, and long afterward by *Alexander the Great*. And although this Prophecy seem directly and properly to respect the former Destruction, yet it seems to have some reference to the latter also; only it is intimated, That after seventy years *Tyrus* should recover her former Power and Glory, before her second and final Destruction. *b* Either, 1. properly; to which Howling and Lamenting is ascribed by a known Figure called *Prosopopeia*: or, 2. Metonymically, the Merchants and Owners of Ships, who had much Commerce with this illustrious Mart. *c* Either, 1. of *Tarsus*, a great Port of *Cilicia*, which anciently had the Dominion of that part of the Sea: or, 2. of the Ocean, which is so called, 1 *King.* 10. 22. *Psal.* 48. 8. *Isa.* 2. 16. *d* It shall shortly be laid waste; Which was fulfilled not by *Shalmaneser*, as some would have it; for though he straitned it for some time, yet he never took it; but by *Nebuchadnezzar*. *e* So effectually wasted, that there is not an House left in it, nor any Merchants or others that go into it, either to Trade in it, or to repair it. *f* The sense of the Words thus rendred may be this, *It*, *i. e.* this Burden or Destruction of *Tyre*, *is*, *i. e.* shall be, *revealed*, declared or made known, *unto them*; either, 1. to the *Tyrians*, to whom this Notice should be sent concerning the Preparations of their Enemies against them: or, 2. to the Ships, by which he means their Owners or Merchants, *from the land of Chittim*: which may be here mentioned either because they first had and gave them notice of it, as was now said; or because their last and forest destruction was brought upon them by *Alexander*, who was *of the land of Chittim*, as is affirmed by that very ancient and venerable, though Apocryphal Writer, 1 *Maccab.* 1. 1. & 8. 5. But this Place is otherwise rendred, both by ancient and later Interpreters, which seems to be more natural and easie, and no less agreeable to the *Hebrew Text*; either thus, *that she is laid waste, so that there is no house, nor entring or coming in* (to wit, for Traffick) *from the land of Chittim, is made known to them*, to wit, to the Ships or Merchants that used to resort thither for Traffick: or rather thus, *for it is laid waste, so that there is no house*, (not any Houses left for the Citizens to dwell in) *nor entring or coming in* (to wit, of Merchants) *from the land of Chittim*; *she* (to wit, her People) *is removed or gone into captivity*, as this Word properly signifies, and is rendred, *Isa.* 38. 12. And for the last *Hebrew* Word, *lamo*, which is rendred *to them* (which is the only Objection against this Interpretation) it is only added as an Elegancy of the *Hebrew* Language, and hath no farther signification, as it is also, *Psl.* 58. 7. and as the Particle *lo*, which signifies the same thing, and such other Pronouns, are frequently redundant and insignificant in the *Hebrew* Text, as hath been oft observed by *Grammarians* and Interpreters. He mentions *the land of Chittim*, because this was an eminent Place for Shipping and Trading, as is manifest from *Numb.* 24. 24. *Ezek.* 27. 6. *Dan.* 11. 30. and therefore doubtless had great Dealings and Commerce with *Tyre*, and may here be put Synecdochically for all other Countries which Traded with her. It is not necessary, for the understanding of this Text, to determine what *Chittim* is, whether it was *Italy*, or *Greece*, or the Islands in those Parts; it is sufficient to know, that it was a Seafaring Place in the *Midland Sea*, and so much startled and concerned in the Destruction of *Tyre*.

† Heb. *silent.*

2 Be † still *g* ye inhabitants of the isle *h*, thou whom the merchants of Zidon *i*, that pass over the sea *k*, have replenished *l*.

g Heb. *Be silent*, as one confounded, and not knowing what to say, or as Mourners use to be, *Job* 2. 8, 13. *Isa.* 47. 5. boast no more of thy Wealth and Power, as thou usedst to do. *h* Heb. of *Tyrus*, which now was an Island, *Ezek.* 27. 3. & 28. 2. till *Alexander* joined it to the Continent, as *Pliny* reports. Although the Title of *Islands* is oft given by the *Hebrews* to Places bordering upon the Sea. *i* An eminent City of *Palestina*, nigh unto *Tyre*, much concerned with her and for her. *k* That are a Seafaring People. *l* With Mariners, *Ezek.* 27. 8. and Commodities.

3 And by great waters *m* the seed of Sihor *n*, the harvest of the river *o* *is* her revenue *p*, and she is a mart of nations *q*.

m By the Sea, which is very fitly called *the great waters*, *Psal.* 107. 23. understand, *cometh*, or is brought to her. *n* The Corn of *Egypt*, wherewith *Egypt* abounded, and furnished divers other Parts of the World, whence it was called the Granary of the *Roman* Empire; which also was easily conveyed by Sea from *Egypt* to *Tyre*, and thence to divers other Countries. This is called *seed* here, as also *Hag.* 2. 10. and elsewhere, by an usual *Metonymy*, *and the seed of Sihor*, because it grew up the more abundantly because of the Overflow of the River, as all forts of Authors have noted.

noted. For *Sihor* is nothing else but *Nilus*, as appears from *Jer.* 2. 18. which is called *Sihor*, as by the *Greeks* it was called *Melas*, from its black Colour. And this and no other River seems to be that *Sihor*, which is so oft mentioned as one of the bounds of the Land of *Canaan*, as *Numb.* 34. 5. *&c.* because that Land, at least in that extent which God allotted and gave it to the *Israelites*, though they through neglect or cowardise might not actually possess it, did reach to one of the Branches of that River: And indeed, if *Sihor* be not *Nilus*, that great and Neighbouring River is not named in all the Scripture, which seems very improbable. *o* This Clause explains the former; that plentiful Harvest of Corn which comes from the Influence and Inundation of *Nilus*, which is emphatically called *the river*, as here, so also *Exod.* 1. 22. *Isa.* 19. 5. *Ezek.* 29. 3. 9. as *Euphrates* is in other Texts of Scripture. *p* Is as easily procured, and plentifully enjoyed by her, as if it grew in her own Territories. *q* A Place to which all Nations resort for Traffick.

4 Be thou ashamed, O Zidon *r*; for the sea *s* hath spoken, *even* the strength of the sea *t*, saying, I travel not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins *u*.

r For *Zidon* was a great City near *Tyre*, and strongly united to her by Commerce and League, and called by some the Mother of *Tyre*, which they say, was built and first inhabited by a Colony of the *Sidonians*; and therefore she must needs be greatly concerned in the Destruction of *Tyrus*. *s* That part of the Sea in which *Tyrus* was, and from which Ships and Men were sent into all Countries. *t* This is added to explain what he meant by *the sea*, even *Tyrus*, who might be called *the strength of the Sea*, either actively, because it defended that part of the Sea from Pyracies and Injuries; or passively, because it was defended and strengthned by the Sea, which encompassed it. And this Title is here given to *Tyrus*, to shew what great cause of Confusion and Fear *Sidon* had from this Example, which for Strength was much inferiour to *Tyrus*. *u* I who was so exceeding fruitful and populous, that I sent forth Colonies into other Countries, (of which the Famous City of *Carthage* was one) am now become barren and desolate.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre *x*.

x According to this Translation the sense is, All the neighbouring Nations shall be no less terrified at the Tidings of the Destruction of *Tyrus*, than they were of old upon the Report of God's former and dreadful Judgments upon the *Egyptians*; of which see *Exod.* 15. 14, 15, 16. *Jos.* 2. 9, 11. because they shall despair of resisting that Enemy against whom that vast and potent City, which was deemed impregnable, could not defend it self. But the words are by the *Seventy*, and other both ancient and later Interpreters, rendred otherwise, and that very agreeably to the *Hebrew* Text, *When the report* (to wit, of the Destruction of *Tyre*) came, or shall come, (which Word is easily understood, as it is above, *v.* 3. and in other Texts of Scripture before mentioned) *to the Egyptians, they shall be sorely pained according to the report of Tyre*; their Grief shall be answerable to the Report; as the Report is very dreadful, so their Grief and Anguish shall be very great: or, they shall fear left they should be destroyed in like manner as *Tyrus* was destroyed.

6 Pass ye over to Tarshish *y*, howl ye inhabitants of the isle *z*.

y Flee from your own Country to *Tarsus* of *Cilicia*, and there bewail your Calamities. Or, rather, as others render the Place, *Pass over the Sea*, which is oft call'd *Tarshish*; of which see on *v.* 1. *z* Of *Tyrus*, as before, *v.* 2.

7 *Is* this your joyous *city a*, whose antiquity is of ancient days *b*? her own feet shall carry her *c* † afar off to sojourn *d*.

† Heb. *from afar off.*

a That formerly lived in so much Pomp, and Pleasure, and Security. *b* Being built before *Joshua*'s time, as is manifest from *Joshua* 19. 29. *c* Whereas before, like a delicate Lady, she would not set the sole of her foot to the ground, as the Expression is, *Deut.* 28. 56. but used to be carried in stately Chariots, or Magnificent Vessels. *d* To seek for new Habitations. For, as some of the *Tyrians* were taken and carried Captive into *Chaldea* and other Places, so others fled by Sea into several Parts of the World, *Carthage*, and divers other Towns of the *Midland Sea*, as is recorded by ancient Historians.

8 Who hath taken this counsel against Tyre *e*, the crowning *city f*, whose merchants *are* princes *g*, whose traffiquers are the honourable of the earth?

e Words of Admiration: Who and where is he that could imagine or durst attempt such a thing as this? This is the Work of God, as is expressed, *v.* 9. and not of Man. *f* Which was a Royal City, *Jer.* 25. 22. and called a *kingdom*, *Ezek.* 28. 2, 12. and carried away the Crown from all other Cities, and Crowned her self and her Citizens with Glory and Delights. *g* Equal to Princes for Wealth, and Power, and Reputation.

9 The LORD of hosts hath purposed it *h*, † to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth *i*.

† Heb. *to pollute.*

h This is the Lord's own doing; therefore do not doubt it, nor wonder at it. *i* God's Design is by this one Example to abate and abase the Pride of all the Potentates of the Earth, that they may see and know what weak and wretched Creatures they are, when God leaves them, and sets himself against them.

10 Pass through thy land *k* as a river *l*, O daughter of Tarshish *m*, *there is* no more † strength *n*.

† Heb. *girdle.*

k Tarry no longer in thy own Territories, but flee through them, and beyond them, into other Countries, for Safety and Relief. *l* Swiftly, left you be prevented; and continually, till you be all gone; and in Sholes and Multitudes. *m* *Tyrus*; for of her he speaks both in the foregoing and following words. And *Tyrus* might well be called *the daughter of Tarshish*, *i. e.* of the Sea, as that Word is used, *v.* 1. and elsewhere, because it then was an Island, and therefore as it were born of the Sea, and nourished and brought up by it. *n* Heb. *no more girdle*: the Girdle, which strengthens the Loins of a Man, is put for Strength, as *Job* 12. 21. & 38. 3. It behoveth you, O People of *Tyrus*, to flee away, as I advise you; for your City is unable to defend you; your Wealth, the Sinews of War, is lost; your Walls broken down; the Sea, which, like a Girdle, surrounded and defended you, is now in part filled up by your Enemies, who have joined you to the main Land; your former Friends and Allies forsake you.

11 He *o* stretched out his hand *p* over the sea *q*, he shook the kingdoms *r*: the LORD hath given a commandment *s* ‖ against † the merchant *city t*, to destroy the ‖ strong holds thereof.

‖ Or, *concerning.* † Heb. *Canaan.* ‖ Or, *strengths.*

o The Lord, expressed, *v.* 9. *p* To strike it, the Antecedent being put for the Consequent. *q* Or, *against the Sea*; *i. e.* against *Tyrus*, the Daughter of the Sea, as she was now called; and consequently against all those Ships and Men which used to Traffique with *Tyrus*, and were enriched by that Trade, and therefore suffered in her Fall. *r* Heb. *He made the kingdoms to tremble*; either, 1. the two Kingdoms of *Tyre* and *Sidon*; or rather, 2. the neighbouring and confederate Kingdoms, as appears by comparing this with *Ezek.* 26. 15, 16, 17, 18. who might justly quake at her Fall, partly for the dreadfulness and unexpectedness of the thing; partly because *Tyre* was a Bulwark, and a Refuge, and a great Advantage to them; and partly because her Fall made way for their Ruine, as being destroyed by their common Enemy. *s* Hath contrived and purposed it, as was said, *v.* 8, 9. hath put this design into the Heads and Hearts of her Enemies, and given them Courage to attempt, and Strength to execute so difficult an Enterprise. *t* Heb. *against Canaan*: the Word *Canaan* being taken either, 1. for a *merchant*, as it is used, *Job* 41. 6. *Hos.* 12. 7. or rather, 2. for the Proper name of a Place or People, as it is generally used: for the *Tyrians* and *Sidonians* were descended from *Canaan*, *Gen.* 10. 15. and were the only considerable Remainders of that cursed Race whom God had devoted to Destruction. And so this Phrase may be here used, both as an Evidence and as an Argument of their intended and approaching Ruine.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin *u*, daughter of Zidon *x*: arise, pass over to Chittim *y*, there also shalt thou have no rest *z*.

u So he calls her, either for her Pride and Beauty, and living in great ease and pleasure; or because she had hitherto never born the yoke of a conquering Enemy: though withal he declares, that she should be *oppressed* or deflowred very suddenly. *x* Whereby he understands either, 1 *Zidon* her self, who suffered in and with *Tyre*; for so this Phrase seems generally to be used, *the daughter of Sion*, or of *Jerusalem*, or of *Babel*, or *Egypt*, *&c.* being nothing else but *Sion*, *Jerusalem*, *Babel*, *Egypt*, *&c.* or rather, 2. *Tyre*, as most Interpreters both Jewish and Christian understand it, of whom this whole Context and Prophecy speaks; which may well be called *the daughter of Zidon*, because she was first built and possessed by a Colony of the *Sidonians*; as *Pliny* calleth *Carthage* the Daughter of *Tyre*, because she was built by a Colony of *Tyrians*. And the Title of *daughter* is oft-times given in Scripture to Towns or Cities which had their Being from, or Dependence upon other Cities; in which sense we read of *the daughter of Heshbon*, *Numb.* 21. 25. and of *Rabbah*, *Jer.* 49. 2, 3. and of *Sodom*, and of *Samaria*, *Ezek.* 16. 46, 49, 53. And *the daughter of Tarshish* here above, *v.* 10. is not meant of *Tarshish* it self, but of *Tyrus*, which had a Relation to, and Dependence upon *Tarshish*. *y* Of which Place, see on *v.* 1. *z* Thither thine Enemies shall pursue thee, and there shall they overtake thee, although thou wilt think thy self secure when thou art fled to remote Parts beyond the Sea.

13 Behold the land of the Caldeans *a*; this people was not *b*, *till* the Assyrian founded it for them that dwell in the wilderness *c*: they set up the towers thereof, they raised up the palaces thereof *d*, *and* he *e* brought it to ruine *f*.

a You *Tyrians*, who think your City impregnable, cast your Eyes upon the Land and Empire of the *Chaldeans*, or *Babylonians*; which, though now it be a flourishing Kingdom, and shall shortly grow far more glorious and potent, even *the glory of kingdoms*, as it is called, *Isa.* 13. 19. yet shall certainly be brought to utter ruine: and therefore your Presumption is most vain and unreasonable. *b* The *Chaldeans* at first were not a People, nor formed into any Commonwealth or Kingdom. *c* Till *Nimrod*, the Head and Founder of the *Assyrian* Monarchy, built *Babel*, *Gen.* 10. 9. now the head of the *Chaldean* Monarchy, which he built for those People, who then lived in Tents, and were dispersed here and there in wild and waste places, that he might bring them into Order, and under Government, and thereby establish and promote his own Empire. *d* The *Chaldeans* being by this means brought together into a Body, fell to the Work of Building their City, and its Towers and Palaces, and thereby got Power and Dominion over their Neighbours, till at last they grew the greatest of all the Monarchies that then were upon Earth. *e* The Lord, who is expressed before, and is frequently designed in Scripture by this indefinite Pronoun *he*, as hath been many times observed: whereby he insinuates the true Reason why neither the *Chaldeans* nor the *Tyrians* should be able to stand, because the Almighty God was engaged against them. *f* Will infallibly bring that great Empire to ruine. He speaks of a future thing as if it were already past, as the Prophets use to do. The *Chaldeans* shall now return to their

their first Nothing, and become no People again.

14 Howl, ye ships of Tarshish: for your strength *g* is laid waste.

g The City of *Tyre*, where you found Safety and Wealth.

15 And it shall come to pass in that day, that Tyre shall be forgotten *h* seventy years *i*, according to the days of one king *k*: after the end of seventy years † shall Tyre sing as an harlot *l*.

h Neglected and forsaken by those who used to resort thither. *i* During the whole time of the Jewish Captivity in *Babylon*. For *Tyrus* was taken by *Nebuchadnezzar*, *Jer.* 27. 3, 8. *Ezek.* 26. 7. a little after the taking of *Jerusalem*, and was restored by the favour of the *Persian* Monarchs after the return of the Jews from the Captivity of *Babylon*. *k* Either, 1. of the Kingdom of *Babylon*, which lasted so long after this time; the Word *king* being put for *kingdom*, as it is *Dan.* 7. 17. & 8. 21. or, 2. of one Royal Race, of *Nebuchadnezzar*, including his Son, and his Son's Son, in whom his Family and Kingdom were to expire, as we read *Ezek.* 28. 7. *l* She shall by degrees return to her former State of Prosperity and Traffick, whereby she shall easily entice the Merchants of the World to converse and trade with her, as Harlots use to entice their Customers by Lascivious Songs.

† Heb. *the height of the people.*

16 Take an Harp, go about ‖ the city *m*, thou harlot *n* that hast been forgotten; make sweet melody, sing many songs, that thou mayst be remembred *o*.

‖ Or, *circuit.*

m As Harlots use to do, to allure Customers. *n* So he calleth *Tyre*, partly because she enticed Merchants to deal with her by various Artifices, and even by dishonest Practices, as Harlots use: and partly because of the great and general Uncleanness which was both committed and tolerated in it. *o* By those who had forgotten thee, *v.* 15.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre *p*, and she shall turn to her hire *q*, and shall commit fornication with all the kingdoms of the world *r* upon the face of the earth.

p To vit, in mercy, as this Phrase is used *Ruth* 1. 6. *Psal.* 65. 9. and elsewhere. *q* The *Hebrew* Word properly signifies, *the hire of an harlot*; which agrees well with the *fornication* in the next Clause: although these Phrases are not to be understood properly, but metaphorically, of Trading or Commerce with others. *r* Shall trade promiscuously with People of all sorts of Nations, as Harlots entertain all Comers.

18 And her merchandise, and her hire shall be holiness to the LORD *s*: it shall not be treasured nor laid up *t*: for her merchandise shall be for them that dwell before the LORD *u*, to eat sufficiently, and for † durable clothing.

† Heb. *covering.*

s He speaks not here of what the *Tyrians* would do immediately after their Restitution, but some time after it, even in the days of the *Messias*; of which even some of the Jewish Rabbies understand it. *t* To which the Prophets have a special respect in their several Prophecies, and *Isaiah* among and above the rest of them. So this is a Prophecy concerning the Conversion of the *Tyrians* to the True Religion, of the Accomplishment whereof, something is said *Acts* 21. 3, 4, 5. and more in other Authors. *t* Either out of Covetousness, or for the service of their Pride and Luxury, as they formerly did; but now they shall freely lay it out upon Pious and Charitable Uses. *u* For the Support and Encouragement of the Ministers of Holy Things, who shall teach the good Knowledge of the Lord, who dwell in God's House, and minister in his Presence; the Support of such Persons being not only an Act of Justice and Charity, but also of Piety, and of great use and necessity to maintain and propagate Religion in the World. Although this doth not exclude, but rather imply their Liberality in contributing to the Necessities of all Christians.

CHAP. XXIV.

Judgments on Judah for their defilements and transgressions, 1, — 2. *a Remnant shall praise God*, 13, — 15. *God, by his judgments on his People and their Enemies, will advance his Kingdom*, 16, — 23.

BEhold, the LORD maketh the earth *a* empty, and maketh it waste *b*, and † turneth it upside down *c*, and scattereth abroad the inhabitants thereof.

† Heb. *perverteth the face thereof.*

a Or, *the land*, to wit, of *Canaan*, or *Israel*, or *Judæa*. It is usual with all Writers, when they write of their own Country, to call it *the Land*, by way of eminency. There are many things in this Prophecy which manifestly concern this Land and People; and nothing, at least before *v.* 21. which may be taken as a new and additional Prophecy, which is necessary to be understood of other Nations. But this I speak with submission, and due respect to those Learned and Judicious Interpreters who take this to be a Prophecy against *Judæa*, and all the neighbouring Nations. *b* He will shortly make it waste, first by the *Assyrians*, and then by the *Chaldeans*. *c* Bringeth it into great disorder and confusion.

2 And it shall be, as with the people, so with the ‖ priest *d*; as with the servant, so with his master; as with the maid, so with her mistress; * as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

‖ Or, *priestess.* * *Isa.* 3. 17.

d The approaching Calamity shall be universal, without any respect or distinction of Persons or Ranks of Men; the Priests themselves having been Partakers of the Peoples Sins, shall also partake with them in their Plagues. *e* The Purchaser of Lands shall have no more left than he that hath sold all his Patrimony; and all Persons shall be made equal in Beggary and Slavery.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world *f* languisheth *and* fadeth away, † the haughty people *g* of the earth do languish.

† Heb. *the height of the people.*

f From this Word come infer, That this Prophecy concerns not only the Land of *Judæa*, but also the neighbouring Countries: But if the proper Signification of that Word be urged, this Prophecy must be extended to all the Parts of the World, which these Learned Men will not allow. And *the world*, both in Scripture, and other Authors, is often used Synecdochically for that which in truth is but a small part of it, at least in comparison with the Whole; as it is not only of the *Roman* Empire, as *Luke* 2. 1. *Acts* 11. 28. but also of *Babylon*, *Isa.* 13. 11. and, which cometh nearer to the point, of this very Land of *Judæa*, as *Job.* 12. 19. & 18. 20. and elsewhere. And therefore it may well be so underst[illegible] here, especially when this Word *world* is explained by those other Words *the earth*, and *the land*, which the very next Verse sheweth to be meant of *Israel* or *Judæa*, as we shall there discover. *g* Not only Common People, who use to be of low Spirits; but the High and Lofty Ones, who use to be stout in their Words and Carriages towards me, and to deride my Threatnings.

5 * The earth also *h* is defiled under the inhabitants thereof *i*: because they have transgressed the laws *k*, changed the ordinance *l*, broken the everlasting covenant *m*.

* *Gen.* 3. 17.

h Heb. *And the land*, or, *this land*; for here is an emphatical Article in the *Hebrew* Text. *i* By the Wickedness of its People; of which see *Levit.* 18. 25, 27. *Num.* 35. 33, *&c.* *k* The Laws of God revealed to them, and prest upon them in a singular manner, called simply *the laws*, as the Word of God is oft-times called *the word* by way of eminency. *l* God's Ordinances concerning his Worship and Service; the Singular being put collectively for the plural. *m* The Covenant made between God and *Abraham*, and all his Posterity, renewed with the *Israelites* at *Sinai*, which was everlasting, both on God's part, who, upon the Conditions therein expressed, engaged himself to be a God to them and to their Seed for ever; and on *Israel*'s part, who were obliged thereby to constant and perpetual Obedience through all Generations. All these Clauses clearly prove, that *the earth* or *land* which this Prophecy concerns, is no other than the Land of *Israel* and *Judah*.

6 Therefore hath the curse *n* devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned *o*, and few men left.

n The Curse of God threatned to Transgressours, *Deut.* 28. 15, *&c.* and 29. 20. and imprecated by and upon themselves, if they should not persist in their Obedience to God, *Deut.* 27. 26. and elsewhere. *o* Are consum'd by the Wrath of God, which is commonly compared to Fire.

7 * The new wine mourneth *p*, the vine languisheth *q*, all the merry-hearted *r* do sigh.

* *Chap.* 16. 8, 9. *Joel* 1. 10, 12.

p Because there are either none, or none but the Enemies of God and *Israel*, to drink it. Grief is ascribed to senseless Creatures by a Figure usual in all Authors. *q* Either because there are no People left to dress it, or gather its Grapes; or because it is broken down and spoiled by the Enemy. *r* That made their Hearts merry with Wine, *Psal.* 104. 15.

8 The mirth * of tabrets *s* ceaseth, the noise *t* of them that rejoyce endeth, the joy of the harp ceaseth.

* *Jer.* 7. 34. & 16. 9. & 25. 10. *Ezek.* 26. 13. *Hos.* 2. 11.

s Which they used in their Feasts and Revellings. *t* The Word properly signifies a roaring Noise and confused Clamour, such as drunken men make, *Psal.* 78. 65. *Zech.* 9. 15.

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it *u*.

u Because of the Fears and Miseries wherewith it is mixed.

10 The city *x* of ‖ confusion *y* is broken down: every house is shut up *z*, that no man may come in.

‖ Or, *emptiness.*

x *Jerusalem*, and other Cities; for the Singular Word may be here taken collectively. *y* Or, *of vanity*, or *emptiness*, or *desolation*; for this *Hebrew* Word signifies all these things. And the City may be thus called, either, 1. in regard of the Judgments of God coming upon it, as if he had said, a City devoted to Desolation or Destruction, to be emptied of its Goods and People: or, 2. for its Sin, a City of Confusion or Disorder, breaking all the Laws and Orders which God had established among them; or a City that *walketh with* or *after vanity*, as the Scripture speaks, *Job* 31. 5. *Jer.* 2. 5. that *loveth* and *speaketh vanity*, as they did *Psal.* 4. 2. & 12. 2. And this may seem most convenient, that the Sin of the City should be noted in this Word, as the punishment is expressed in the next. *z* Either for fear of the Enemy who have entred the City; or rather, because the Inhabitants are either fled, or dead, or gone into Captivity, and so there are none to go into it, or come out of it.

11 *There is* a crying for wine *a* in the streets, all joy is darkned, the mirth of the land is gone.

a For the want or loss of their Wine, and spoil of their Vines, whereby they were deprived of the Means both of their Delight and Profit. Whereby he intimates their gross Sensuality and Sottishness, that instead of crying for their Sins, and humbling themselves under God's Judgments, did only *howl for their corn, and wine, and oil*, as they did *Hos.* 7. 14.

12 In the city is left desolation, and the gate is smitten with destruction *b*.

b The Gates of the City are totally ruined, that the Enemy may enter when and where they please.

13 When thus it shall be *c* in the midst of the land *d* among the people, * *there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done *e*.

* *Chap.* 17. 5, 6.

c When this Judgment shall be executed. *d* In the Land: But withal this Phrase may intimate, that the Judgment should not be slight and superficial, and in the Skirts of the Land; but that it should reach their very Heart, their most inward and best defended Parts. *e* There shall be left a Remnant, and that but a very small Remnant; as there are some few, and but a few Olives or Grapes left after the Vintage is over. Which, by comparing this with the following Verse, seems to be added by way of mitigation, to signifie, that God would in Judgment remember Mercy.

14 They *f* shall lift up their voice, they shall sing for the majesty of the LORD *g*, they shall cry aloud *h* from the sea *i*.

f The Remnant preserved. *g* For his glorious Power and Goodness manifested in their Deliverance. *h* In way of Exultation and Thanksgiving to God. *i* From the Isles of the Sea, as this is explained in the next Verse; from those Parts beyond the Sea into which they were carried Captive, and in which they were miraculously preserved.

(Or, *valleys*. * *Ezek.* 35.) 15 Wherefore, glorifie ye the LORD *k* in the ‖ * fires *l*, *even* the Name of the LORD God of Israel in the isles of the sea *m*.

k These are the Words either, 1. of the Remnant, who being themselves delivered, do encourage and exhort their Brethren to glorifie God with them: or, 2. of the Prophet, directing and exciting God's People to glorifie God in their Afflictions, because of that Deliverance which he had promised, and would assuredly give to them. *l* When you are in the Furnace of Affliction; although this Word is never used in Scripture in this sense. Others therefore render the Word, *in the valleys*; and others, *in the holes*, you that are now forced to hide your selves in Holes. Possibly it may be better rendred, *for light* or *illumination*; which may be understood either of the Light of the Truth which God would reveal to them; or for the Comfort and Felicity which God would confer upon them; Light being frequently taken both ways in Scripture. For this *Hebrew* Word, in all other Places of Scripture where it is found, signifies that *Urim* which was in the High-Priest's Breast-plate, and which properly signifies *illumination*, as both Jews and Christians render it, whereof that was both a Sign and Instrument; of which see on *Exod.* 28. 30. Add to this, that this part of the Prophecy seems to concern the Days of the Gospel, and that Light which the Jews should then receive by the *Messias*, of whom the High-Priest with his Ephod and Urim was a Type. And so this is an Exhortation to the converted Jews to bless God for the true Urim, even for Christ and the Gospel. And some of the ancient Translators had this signification of the Word in their Eye, as the *Vulgar Latin*, who render it, *in doctrines*; and the *Chaldee*, who translate it, *when light shall come to the just*. But this I propose with submission. *m* In remote Countries, beyond the Sea, which in Scripture are commonly called *isles*, as hath been formerly and oft observed. Whereby he seems to imply, that he here speaks not so much of a Temporal Felicity which the Jews should receive and enjoy in their own Country, as of a Spiritual Advantage which they should have by the *Messias* in the Places where they were dispersed.

(†Heb. *wing*. † Heb. *Leannefs to me*. Or, *My secret to me*.) 16 From the † uttermost part of the earth *n* have we heard songs *o*, *even* glory to the righteous *p*: but I said *q*, † My leanness, my leanness *r*, wo unto me: the treacherous dealers have dealt treacherously *s*, yea, the treacherous dealers have dealt very treacherously *t*.

n From all the Parts of the Earth or Land in which the Jews are or shall be. *o* Songs of Joy and Praise. *p* Or, *glory be to the righteous*; which may seem to be the Matter of the Song. By the *righteous* may be here understood either, 1. the Generation of Righteous and Holy Men, who formerly were despised, but now, upon this eminent Deliverance, shall be highly honoured: or, 2. the Lord, whom they were exhorted to glorifie in the foregoing Verse, and who may well be called *the righteous one*, as he is frequently stiled *the holy one*, as *Hos.* 11. 9. *Habak.* 3. 3, *&c.* or, 3. the *Messiah*, to whom this Title of *just* or *righteous* is frequently given, as *Isa.* 53. 11. *Jer.* 23. 5. *Zech.* 9. 9, *&c.* And the believing Jews call him *righteous* emphatically, partly to intimate that he is the Author and Procurer of all true Righteousness, and partly in opposition to their unbelieving Brethren, who rejected and condemned him as a Malefactor. All which the Prophet foresaw by the Spirit of Prophecy. *q* But in the midst of these joyful Tidings, I discern something which interrupts my Joys, and gives me cause of bitter complaint and lamentation. *r* I faint and pine away for grief, for the following Reason. *s* The Jews, who have been frequently guilty of great perfidiousness towards God, are now acting the same Part. Which he speaks either, 1. of those who lived in his time; or rather, 2. of those who should live when the *Messias* was upon Earth, of whom he foresaw by the Spirit, that they would forsake God, and reject their *Messiah*, and thereby bring utter Destruction upon themselves. For even the *Hebrew* Doctors expound this Place of the Perfidiousness of some Jews in the times of the *Messiah*. And it is not strange that so sad a sight made the Prophet cry out, *My leanness, &c.*

* *Jer.* 48. 43, 44. *See* deeply he was affected with it.

1 *King.* 19. 17. *Amos* 5. 12.

t He repeats it to shew the horridness of the Crime, and how

17 * Fear, and the pit, and the snare *x* *are* upon thee, O inhabitant of the earth.

x Great and various Judgments, some actually inflicted, and others expected and justly feared, as the punishment of their last-mentioned Treachery.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear *y*, shall fall into the pit *z*; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the * windows from on high are opened, and the * foundations of the earth do shake *a*.

* *Gen.* 7. 11. * *Psal.* 18. 7.

y Upon the Report of some terrible Evil coming towards him; the Act *fear*, being here put for the Object, or the thing feared, as it is in many places. And thus this very Phrase is taken, *Job* 15. 21. *z* When he designs to avoid one Danger, by so doing he shall plunge himself into another, and a greater Mischief. *a* Both Heaven and Earth conspire against him. He alludes to the Deluge of Waters which God poured down from Heaven, and to the Earth-quakes which he oft-times causeth below.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly *b*.

b This is repeated again, partly to shew the dreadfulness and certainty of these Judgments, and partly to awaken and affect the stupid *Israelites*, who greatly needed it.

20 The earth *c* shall * reel to and fro like a drunkard *d*, and shall be removed like a cottage *e*, and the transgression thereof shall be heavy upon it *f*, and it shall fall, and not rise again.

* *Chap.* 19. 14.

c The People of the Earth. *d* Shall be sorely perplexed and distressed, not knowing whither to go, nor what to do. *e* Or, *like a lodge* in a Garden, of which this Word is used, *Isa.* 1. 8. which is soon taken down, and set up in another place, as occasion requires. Or, as others render it, *like a tent*, which is easily and commonly carried from place to place. *f* Those Sins which they formerly esteemed light and pleasant, shall now be most burdensome and grievous to them, because of the dreadful punishments which shall follow them.

21 And it shall come to pass in that day *g*, *that* the LORD shall † punish the host of the high ones *that* are on high *h*, and the kings of the earth *i* upon the earth.

† Heb. visit upon.

g Either when God shall punish the Apostatical Jews; or, about or after that time; or, in a time known to God: for this Phrase is oft used indefinitely, and without any respect to the time designed in the foregoing passages. *h* The proud and potent Enemies of God, and of his People, who possess the High-places of the Earth. *i* Either, 1. the great Monarchs of the World, who now scorn and trample upon God's People; or, 2. the Princes and Rulers of *Israel* or *Judah*: for the Name of *king* is frequently given in Scripture unto mean and inferior Rulers, as *Judg.* 1. 7. 1 *Kings* 20. 1, 12. *Psal.* 119. 46. and elsewhere.

22 And they shall be gathered together *k* † as prisoners are gathered in the ‖ pit; and shall be shut up in the prison *l*; and after many days shall they be ‖ visited *m*.

† Heb. *the gathering of prisoners*. ‖ Or, *punished*.

k By God's special Providence, in order to their punishment, as the following Words shew. And thus the unbelieving *Jews* were generally gathered together at *Jerusalem*, to their solemn Feast, when *Titus* came and besieged, and after some time took and destroyed them. Which was a very remarkable Hand of God, as *Josephus* and other Historians observed. And I know nothing to the contrary, but this very thing may be meant in this place; it being confessed, that divers Passages of this Chapter concern the times of the *Messiah*. *l* As Malefactors, which are taken in several Places, are usually brought to one common Prison, where they are reserved in order to their Trial and Punishment. *m* Either, 1. in Judgment, as *visiting* is oft used. So the sense is, After they have been punished with long Imprisonment, and tormented with Expectation and Fear, they shall be brought forth to receive condign Punishment. Or, rather, 2. in Mercy. And so the sense may be either, 1. After the Jews shall have suffered many and grievous things from the *Assyrians*, *Chaldeans*, *Persians*, and others, at last their *Messiah* and Deliverer shall come into the World, *&c.* Or, 2. After the Unbelieving and Apostate Jews shall have been shut up in Unbelief, and in great Tribulations for many Ages together, they shall be convinced of their Sin in crucifying their *Messiah*, and brought home to God and Christ by true Repentance.

23 Then the * moon shall be confounded, and the sun ashamed *n*, when the LORD of hosts *o* shall reign in mount Zion and in Jerusalem *p*, and ‖ before his ancients *q* gloriously *r*.

* *Chap.* 30. 26. *Ezek.* 32. 7. *Joel* 2. 31. *Rev.* 6. 12. 24. 22. 5. 15.

n *The sun* and *moon* are here considered either, 1. as they were ‖ abused to Idolatry; for these two were most eminent Idols, and most generally worshipped, especially in those Eastern Countries, *Deut.* 4. 19. *&c.* 17. 3. *Job* 31. 26, *&c.* and so may be put for all Idols, which were confounded by Christ at his coming, as was foretold in Scripture, and verified by the Testimony of Ancient, yea even of Heathen Historians: Or, 2. as they were the most eminent and glorious Lights of the World, and were oft used, both in Scripture and other Authors, to signifie the great Kings and Potentates and Glories of the World, as hath been formerly noted, and we shall have further occasion to remember. So the sense is, That all Earthly Powers and Glories should be obscured with the far greater Splendor of Christ the King of Kings, at whose Feet even the Kings of the Earth shall fall down and worship, as we shall see in other parts of this Prophecy. *o* The *Messiah*, who, though Man, yet is also God, and the Lord of Hosts, and is so called *Zech.* 2. 8, 11. *p* Shall come in the Flesh, and set up his Kingdom, first in *Jerusalem*, and afterward in all other Nations.

Or, *shall be ashamed*. *Isa.* 19. 1. *Jer.* 43. 12. *Ezek.* 30. 13. *Amos* 1. 5. *Zeph.* 2. 11. *Zech.* 10. 11. *ancients*

q Before his Ministers, who are in some sort the Courtiers of this King of Glory, as being continually attending upon him, and enjoying his Presence, and executing the Powers and Offices of his Kingdom; and especially before his Apostles, who were the Witnesses of his Divine Words and Works, and particularly of his Resurrection and Ascension, by which he entred upon his Kingdom; and of this exercise of his Royal Power, in subduing both Jews and Gentiles to himself. The Word *ancient* or *elder* is not a Name of Age, but of Office, as it is in very many Texts of Scripture. And *the Ancients* are here put Synecdochically for the whole Church, in whose Name and for whose Service they act. *r* Heb. in *glory*; for that Prepositon is very frequently understood.

CHAP. XXV.

God Glorious in his Judgments on Babel, 1,—5. *and his People's Salvation,* 6,—12.

O LORD, thou *art* my God, I will exalt thee, I will praise thy Name *a*; for thou hast done wonderful things; *thy* counsels of old are faithfulness *and* truth *b*.

a The Prophet reflecting upon those great and glorious Prophecies which he had delivered concerning the Destruction of his Enemies, and the Protection and Deliverance of his People, and the sending of the *Messiah*, and the Establishment of his own Kingdom in spight of all opposition, interrupteth the Course of his Prophecies, and breaketh forth into a Solemn Celebration of all these wonderful Works. *b* Thy *counsels* from which all thy Works proceed, and which thou hast from time to time revealed to thy Prophets and People, which were *of old*, being conceived from all Eternity, and long since made known by thy Threatnings and Promises, are *true* and *firm*, and therefore shall certainly be accomplished.

2 For thou hast made * of a city *c*, an heap; *of a* defenced city, a ruin: a palace of strangers *d*, to be no city, it shall never be built *e*.

* *Chap.* 17. 1, 2, 3.

c Which is put collectively for *cities*. He speaks of the Cities of *strangers*, as the following Clause explains it, or of Enemies of God, and of his People. And under the Name *cities* he comprehends their Countries and Kingdoms, of which Cities are an eminent and commonly the strongest part. *d* The Royal Cities, in which were *the palaces of strangers*, *i.e.* of the Kings of strange People, or of the Gentiles. *e* Their Cities and Palaces have been or shall be utterly and irrecoverably destroyed.

3 Therefore shall the strong people glorifie thee, the city of the terrible nations shall fear thee *f*.

f Thy stoutest Enemies observing thy wonderful Works, in saving thy People, and in destroying others of thine and their Adversaries, shall be either converted, or at least convinced, and forced to acknowledge thy Power, and shall tremble before thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat *g*, when the blast of the terrible ones *is* as a storm *against* the wall *h*.

g For thou hast defended thy poor and helpless People, against the fiercest Assaults of their Enemies. *h* Or, *for* (as this Particle commonly signifies; or rather, *therefore*, as it is frequently used, because thou art their Defender) *the blast if the terrible*, or *strong*, or *violent one*, was *like a storm* (of Hail, or Rain or Wind) *against a wall*, which makes a great and terrible noise, but without any effect, for the Wall stands firm in spight of it. It is probable the Prophet in these Words had a special respect to that miraculous Deliverance of *Jerusalem* from the Rage and Attempt of *Sennacherib*; although the Words be general, and include other Deliverances of a like nature.

5 Thou shalt bring down the noise *i* of strangers *k*, as the heat in a dry place; *even* the heat with the shadow of a cloud *l*: the branch *m* of the terrible ones shall be brought low.

i The tumultuous noise, as the Word properly signifies, which he called their *blast* in the foregoing Verse; by which he means their Rage and furious Attempts, which are commonly managed with much noise and clamour. *k* Of those strange and Heathen Nations that fought against God's People. *l* With as much ease as thou dost in the Course of thy common Providence allay the Heat of a dry Season and Place, either by the shadow of thy Clouds, or by the Rain which falleth from black and shadowy Clouds. *m* The Arm or Power, as a Branch is the Arm of a Tree. Or, the Prince or Commanders: for the Word *branch* is sometimes put for a Person of eminent place and Power, as *Psal.* 80. 15. *Isa.* 4. 2. *Zech.* 3. 8. *&* 6. 12. But others render the Word, *the song*, as it is used, *Cant.* 2. 12. their jovial and triumphant Song.

6 And in this mountain *n* shall * the LORD of hosts make unto all people *o* a feast of fat things *p*, a feast of wines on the lees *q*, of fat things full of marrow, of wines on the lees well refined.

* *Isa.* 49. 6. *&* 56. 7. *&* 66. 20. *Zech.* 8. 20, 22.

n In Mount *Zion*, to wit, in God's Church, which is very frequently meant by the Names of *Zion* and *Jerusalem*, both in the Old and in the New Testament. *o* Both Jews and Gentiles, who shall then be admitted to the participation of the same Privileges and Ordinances. *p* A Feast made up of the most exquisite and delicate Provisions: Which is manifestly meant of the Ordinances, Graces, and Comforts given by God in and to his Church. *q* Which have continued upon the Lees a competent time, whereby they gain strength, and afterwards drawn off from the Lees, and so refined, as it is explained in the next Clause.

7 And he will † destroy in this mountain the face of the covering *r* † cast over all people, and the vail *s* that *is* spread over all nations.

r Which is put either, 1. for the covering of the Face, by an *Hypallage*, as *silver of shekels* is put for *shekels of silver*, *Lev.* 5. 15. or, 2. for the Covering or *veil*, as the next Clause expounds it, the Word *face* being oft superfluously used in the *Hebrew* Language, as *Gen.* 1. 2, 29. and elsewhere. *s* The Vail of Ignorance of God, and of the true Religion, which then was upon the Gentiles, and now is upon the Jews, 2 *Cor.* 3. 14, 15, 16. which, like a Vail, covers mens Eyes, and keeps them from discerning between things that differ. It may be also an Allusion either to the Vail which was put upon *Moses* his Face, *Exod.* 34. 33, 34. or to the Vail of the Sanctuary, by which the persons without it were kept from the sight of the Ark. This is a manifest Prophecy concerning the Illumination and Conversion of the Gentiles.

8 He *t* will * swallow up death *u* in victory *x*, and the Lord GOD will * wipe away tears *y* from off all faces, and the rebuke of his people *z* shall he take away from off all the earth *a*: for the LORD hath spoken *it b*.

† 1 *Cor.* 15. 54. * *Rev.* 20. 14 * *Rev.* 7. 17. *&* 21. 4.

t The Lord, expressed both in the foregoing and following Words, even the *Messiah* who is God and Man. *u* Shall by his death destroy the Power of Death, as is said *Heb.* 2. 14. take away the Sting of the First Death, and prevent the Second Death, and give Eternal Life to the World, even to all that believe in him. *x* Heb. *unto victory*, *i. e.* so as to overcome it perfectly; which compleat Victory Christ hath already purchased for, and will in due time actually confer upon his People. *y* Will take away from his People all Sufferings and Sorrows, and all the Causes of them; which is begun here, and perfected in Heaven. *z* The Reproach and Contempt which was daily cast upon his faithful People by the ungodly World, and, among others, by the Apostate and Unbelieving *Jews*, who accounted the Christians to be the scum and off-scouring of all things. *a* Or, *from off all this Land*, *i. e.* from all the Church and People of God, wheresoever they shall be, from all their faces, as was said in the foregoing Clause. *b* Therefore doubt not of it, though it seem incredible to you.

9 And it shall be said *c* in that day, Lo, this *is* our God *d*, we have waited for him *e*, and he will save us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his salvation.

c By God's People, in way of triumph and reply to their Enemies. *d* Your Gods are senseless and impotent Idols; but Our God is Omnipotent, and hath done these great and glorious Works which fill the World with Admiration. We may well boast of him; for there is no God like to him. Possibly it may be an intimation, that God should take flesh, and become visibly present amongst Men. *e* Our *Messiah* or Saviour, long since promised, and for whom we have waited a long time, now at last is come into the World, bringing Salvation with him.

10 For in this mountain shall the hand of the LORD rest *f*, and Moab *g* shall be ‖ trodden down ‖ under him *h*, even as straw is ‖ trodden down for the dunghill *i*.

Or, *threshed*. ‖ Or, *threshed in Madmenah*.

f The powerful and gracious presence of God (which is oft signified in Scripture by God's *hand*) shall have its constant and settled abode; it shall not move from place to place, as it did with the Tabernacle; nor shall it depart from it, as it did from *Jerusalem*, but shall continue in his Church even to the end of the World, *Mat.* 28. 20. *g* the *Moabites*, which having been constant and implacable Enemies to *Israel*, are Synecdochically put for all the Enemies of God's Church, as the *Edomites* upon the same account are, *Isa.* 34. 6. *&* 63. 1. *h* Under his Feet, as appears by the following Similitude. *i* As easily and as effectually as the Straw, which being left upon the Ground, and mixed with the Dung which lies there, is trampled upon by the Feet of Men and Beasts.

11 And he *k* shall spread forth his hands *l* in the midst of them, as he that swimmeth spreading forth his hands *m* to swim: and he shall bring down their pride together with the spoils of their hands *n*.

k Either, 1. *Moab*, who being plunged into a Sea of trouble, shall endeavour to swim out of it, but to no purpose; or rather, 2. the Lord, who is designed by this very Pronoun *he*, both in the latter Clause of this Verse, and in the following Verse; whose Power they shall be no more able to resist, than the Waters can resist a Man that swims, who with great facility divides them hither and thither. *l* Or, *stretch forth his hands* to the utmost, to smite and destroy them. *m* Which he doth to the uttermost. *n* With all that Wealth which they have gained by Rapine, and spoiling of God's People, and others. But the Words are otherwise rendred by others *with* or *by* (as this *Hebrew* Particle is used, *Esth.* 9. 25.) *the arms of his hands*: which he may mention, because the Strength of a Man, and of his Hands, consisteth in his Arms; whence also *the arm* in Scripture, is oft put for Strength: or, *by the motion* or *stroke of his hands*, as all the ancient Translators do in effect render it. And this seems to agree best with the Metaphor here borrowed from one that swimmeth, which is performed in that manner.

12 And the * fortress of the high fort of thy walls *o* shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

* *Ch.* 26. 5.

o All thy Walled Cities and Fortifications, to which thou trustest.

CHAP. XXVI.

A Song of Praise and Confidence in God: for the blessings of Righteousness: judgments on their Enemies: and favour to his People: their Chastisement, repentance, and hope. 1,—21.

In

IN that day *a* shall this song be sung in the land of Judah *b*, We have a strong city *c*, * salvation will *God* appoint *for* walls and bulwarks *d*.

* *Chap.* 60. 18.

a When God shall do such glorious Works for the Comfort of his People, and for the Ruine of his and their Enemies, as he hath described in the foregoing Chapter. *b* In the Church of God, described in the foregoing Chapter by the Titles of *Judah*, and *Jerusalem*, and *Sion*, or the like. *c Jerusalem*, or the Church, which is oft called or compared to a City, as *Psal.* 87.3. *Rev.* 3.12. *&* 11.2. *&* 21.2. *d* God's immediate and saving Protection shall be to his Church instead of Walls, *&c.* But I conceive, with submission, the Words may very fitly be thus rendred, *He will send or put or make her walls and bulwarks salvation*, *i.e.* as safe as Salvation it self: or, in *safety*, there being only a defect of the Preposition, which is very frequent in Scripture.

* *Psal.* 118. 19, 20. † Heb. *truths.*

2 * Open ye the gates *e*, that the righteous nation *f* which keepeth the † truth *g* may enter in.

e Of the City mentioned v. 1. *f* Either, 1. those godly Jews who are returning from *Babylon*; or, 2. the whole body of righteous and holy Men, whether Jews or Gentiles. For he seems to speak here, as he apparently did in the foregoing Chapter, of the Times of the Gospel. *g* Which is sincere and stedfast in the Profession and Practice of the True Religion.

† Heb. *peace, peace.* ‖ Or, *thought*, or, *imagination.*

3 Thou wilt keep *him* in † perfect peace, *whose* ‖ mind is staid on *thee h*: because he trusteth in thee.

h Heb. *the fixed thought* or *mind* (*i.e.* the Man whose Mind and Thoughts are fixed and setled upon thee by Faith, as the next Clause explains it, the Qualifications being put for the Person so qualified, as *folly* and *wisdom* are put for a Fool and a Wise man, *Prov.* 24.9. *Mic.* 6.9. and *peace* for a Man of Peace, *Psal.* 120.7.) *thou wilt keep in peace peace*, *i.e.* in all manner of peace, in constant and perfect peace. In the foregoing Verse the Righteous were admitted into the City, and here they were preserved and defended in it by God's Almighty Power.

† Heb. *the rock of ages.* *Deut.* 32.4.

4 Trust ye in the LORD for ever *i*: for in the LORD JEHOVAH *is* † everlasting strength *k*.

i In all times and Conditions. *k* Heb. *the rock of ages*, a sure Refuge to all those that trust in him, through all generations; therefore you may safely *trust* in him, and that *for ever*.

* *Chap.* 25. 12. *&* 32. 19.

5 For he bringeth down *l* them that dwell on high *m*, the * lofty city *n*, he layeth it low, he layeth it low, to the ground, he bringeth it *even* to the dust.

l Heb. *he hath brought down*, which yet may be put for the future, *he will bring down*, *&c.* You may trust him; for he can and doth raise some, and throw down others, according to his own good pleasure. *m* He speaks not so much of heighth of Place, as of Dignity and Power; in which sense also he mentions *the lofty city* in the next Clause. *n* Which may be understood either of proud *Babylon*; or, collectively, of all the strong and stately Cities of God's Enemies.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy *o*.

o God will bring it under the Feet of his poor and weak and despised People.

7 The way of the just *is* uprightness *p*: thou most upright, dost weigh the path of the just *q*.

p Or, *most even* or *plain*. Heb. *evenness* or *plainness*. Which is understood either, 1. of the Rectitude or Goodness of his Actions for Course: or rather, 2. of the good Success of his Affairs: for this suits best with the Coherence. When the way of the Wicked is rugged, in which they easily stumble and fall into mischief, of which he spoke v. 5, 6. the path of Just men is plain and smooth, and they walk safely and comfortably in it. *q* The sense of the Words thus rendred is, *Thou*, O God, who art *most upright* in all thy ways, and therefore a Lover of Uprightness, and of all upright Men, *dost weigh* (*i.e.* examine) *the path of the just*, the Course of his Actions, and, which is implied, dost approve of them, and therefore direct them to an happy issue. But the Words are otherwise rendred by some late Learned Interpreters, to this purpose, *Thou dost level* or *make plain* (as this very Word signifies *Psal.* 78. 50.) *the path of the just exactly*. Heb. with *evenness*, or *evenly*, so as to make it very even. Thus the first Clause declares that it was even or plain, and this sheweth whence or by whom it is made such, even by God.

* *Chap.* 64. 5.

8 Yea, * in the way of thy judgments, O LORD, have we waited for thee *r*; the desire of *our* soul *is* to thy Name, and to the remembrance of thee *s*.

r And as we thy People have loved and served thee when thou hast made our way plain and easie for us; so we have not forsaken thee, but waited upon thee, when thou hast made it rugged and troublesome by thy Judgments. He speaks of the same Just men, v. 7, 8, 9. though it be with a change of the Numbers and Persons, which is usual in Prophetical Writings, *the just*, v. 7. *we* v. 8. *I*, v. 9. *s* Heb. *to thy name and thy memory*; which by a known Figure called *Hendiadys*, may be put for the remembrance of thy Name. And *the Name of God* is here, as it is in many other places, put for God himself, as he hath made himself known by his Word and Works. And so the sense of this Clause is, Our Affections are not alienated from thee by thy Judgments, but we still continue to desire thy Presence and Favour, and we support and comfort our selves with the remembrance of what thou art, and what thou hast done, and what thou hast promised to be to do to thy People.

* *Cant.* 3.1.

9 * With my soul *t* have I *u* desired thee in the night *x*, yea, with my spirit within me will I seek thee *y* early *z*: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness *a*.

t Sincerely and most affectionately, as *Psal.* 63.1. and elsewhere. *u* The Prophet speaks this in the name of all God's People, by comparing this with the foregoing Verse. *x* Either, 1. figuratively, in the time of Affliction, which is often called *night* or *darkness*; or rather, 2. properly, as appears from the next Clause, wherein *early* or *in the morning* is opposed to it. When others are sleeping, my Thoughts and Desires are working towards God. *y* By fervent Prayer for thy Loving-kindness. *z* Betimes in the morning, as the Word signifies. *a* And good reason it is that we should thus desire and seek thee in the way of thy Judgments, because this is the very design of thy Judgments, that men should thereby be awakened to learn and return to their Duty; and this is a common effect of them, that those who have been careless in Prosperity, are made wiser and better by Afflictions. *The inhabitants of the world* seem to be here taken not in opposition to God's People, as if not they only, but even the wicked World would do thus; but in a general Notion, so as to include, yea principally to design God's People, as may be gathered both from the former part of this, and the foregoing Verse, in which he describes their pious Carriage under Affliction; as also from the two following Verses, in which he speaks of *the wicked*, whom he seems to oppose to these *inhabitants of the world*, because these learn Righteousness, whilst those wicked men remain incorrigible both under Mercies and Judgments, v. 10, 11.

* *Eccl.* 8.12.

10 * Let favour be shewed to the wicked, *yet* will he not learn righteousness *b*: in the land of uprightness *c* will he deal unjustly, and will not behold the majesty of the LORD *d*.

b This is the Carriage of thy People; but the Course of Wicked men is directly contrary in all conditions: For if thou dost spare them, when thou punishest thine own People, they will not accept of that gracious Invitation to Repentance, nor walk worthy of so great a Mercy. *c* Even in God's Church, and among his People, where Righteousness is professed and taught, and by many practised; and where Unrighteousness is discountenanced and punished: all which things are Aggravations of his Sin. *d* Although God gives such plain and clear Discoveries of his Majesty and Glory, not only in his Word, but also in his Works, and especially in this glorious Work of his Patience and Mercy to Wicked men, yet they wilfully shut their Eyes at it, and will not acknowledge it.

* *Jer.* 5.3. *Psal.* 28. 5. *Chap.* 5. 12. ‖ Or, *to* wards *the people.*

11 LORD, *when* thy hand is lifted up, they * will not see *e*: *but* they shall see, and be ashamed for *their* envy ‖ at the people *g*; yea, the fire of thine enemies *h* shall devour them.

e And they are guilty of the same obstinate Blindness when thou dost smite and punish them, which is commonly signified by *lifting up the hand*, as *Ezek.* 44. 12. *Micha* 5. 9. Compare also 2 *Sam.* 20. 21. 1 *Kings* 11. 26. Or, as others render it, *When thine hand is high* or *exalted*, *i.e.* When thy Works are most evident and most glorious, when thou appearest most gloriously for the defence of thy People, and for the punishment of thine and their Enemies, *they will not see*. *f* The same Word is repeated in another sense: They shall feel and know that by sad and costly Experience, which they would not learn by other and easier ways. *Seeing* is oft put for *feeling*; in which sense Men are said to *see affliction*, *Lam.* 3.1. and to *see death*, *Psal.* 89.48. and the like. *g* Or, *at* or *towards* thy *people*, the Pronoun *thy* being repeated out of the following Clause, as it is in many other places of Scripture, as hath been before noted. Their Envy and Hatred against God's People blinded their Minds, that they neither could nor would see that God was on their side, though the Tokens of it were most manifest and undeniable. Which was the Case of *Pharaoh* and the *Egyptians*, who were not sensible that *the Lord fought for Israel against the Egyptians*, as they said *Exod.* 14. 25. till it was too late. *h* Not efficiently, but objectively: Such Fire or Wrath as thou useth to pour forth upon thine implacable Enemies. As *my wrong*, *Gen.* 16. 5. is not the Wrong done by me, but to me; and *my violence*, *Jer.* 51. 35. is *the violence done to me*, as we translate it, not *by me*.

‖ Or, *For*

12 LORD, thou wilt ordain peace for us *i*: for thou also hast wrought all our works *k* ‖ in us *l*.

i As thou wilt destroy thine and our Enemies, so thou wilt bless us thy People with Peace and Prosperity. *k* Either, 1. all the Good Works done by us, which are the Effects of thy Grace: or rather, 2. all the Good and Great Works which have been wrought for us, all our wonderful Deliverances and singular Blessings come from thee. And so the Argument is this, God hath delivered us formerly upon all occasions, and therefore he will still deliver us, and give us Peace: Which Inference is frequently made by Holy Men in Scripture. *l* Heb. *to or for us.*

* *Chap.* 63. 12. 8.

13 O LORD our God, * *other* lords besides thee *m* have had dominion over us *n*: *but* by thee only *o* will we make mention of thy Name *p*.

m Others besides thee, who art our only *Judge and King*, *and Law-giver*, *Isa.* 33. 22. and besides those Governours who have been set up by thee, and have ruled us for thee, and in subordination to thee, even Foreign and Heathenish Lords, such as the *Philistins*, and lately the *Assyrians*. *n* Have exercised a Tyrannical Power over us. *o* By thy Favour and Help, by which alone (and not by our Strength or Merits) we have been rescued from their Tyranny. *p* We will celebrate thy Praise, and trust in thee for the future. Thou only hast given us both Ability and Occasion to magnifie thy Name, whereas without thy Succour we had gone into the place of Silence, where there is no remembrance of thee, as is said *Psal.* 6. 5.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise *q*: therefore *r* hast thou visited

visited and destroyed them, and made all their memory to perish *s*.

q Those Tyrants and Enemies are utterly and irrecoverably destroyed, so as they shall never live or rise again to molest us. Possibly he speaks of the miraculous destruction of *Sennacherib's* Army before *Jerusalem*. *r* That they might be so effectually destroyed, thou didst undertake the Work. Or, rather, *because* (as this Particle is used *Numb.* 14. 43. *Psal.* 42. 6.) *thou hast*, *&c.* as it follows. *s* Thou hast destroyed both them and theirs, and all the Monuments or Memorials of their Greatness and Glory.

15 Thou hast increased the nation *t* O LORD, thou hast increased the nation, thou are glorified *u*: thou hadst removed *it* far *unto* all the ends of the earth *x*.

t Heb. *Thou hast added to the nation.* Which may be understood either, 1. in way of Mercy, of adding to their Numbers, as our Translation takes it; and so we have in effect the same Phrase, 2 *Sam.* 24. 3. *The Lord add to the people*, *&c.* and *Psal.* 115. 14. in the *Hebrew* Text, *The Lord shall add upon or to you*: or, 2. in way of Judgment, of adding to their Plagues or Miseries, of which we read *Rev.* 22. 18. in which sense the Phrase is found in the *Hebrew* Text, *Psal.* 120. 3. *What shall be added to thee*; and in that usual Form of Imprecation, *The Lord do so to me and more*, *Ruth* 1. 17. 1 *Sam.* 3. 16, *&c.* where it is in the *Hebrew*, *The Lord do so to me and add.* And this sense seems to be favoured by the Context, as also by the ancient Greek Translators, who render the Words, *add to them evil* or *punishments*. And so the Word *adding* may be used emphatically and sarcastically: God indeed will add to them; but what? Not Numbers, and Power, and Glory, as they expected; but Plagues and Judgments one after another. This *nation* is is supposed by the Current of Interpreters to be the People of *Israel*, emphatically called *the nation*. Possibly it may be the *Assyrians*, of whom he spoke in the last Verse. But this I propose with submission. *u* Thy Justice is glorified in their Punishment or Destruction. *x* Which may be understood either, 1. of *Israel*, and that either in a way of Mercy, Thou hast by destroying the *Assyrians* enlarged thy People, who were shut up in *Jerusalem*, so that now they may go to the remotest parts of the Land; or in way of Judgment: Thou hast removed thy People out of their own Land, and suffered them to be carried Captive to the ends of the Earth: Or, 2. of the *Assyrians*; Thou hast removed them from *Jerusalem*, which they had besieged, and caused them to flee into their own Country, which in Scripture-phrase was *in the ends of the earth*; of which see *Isa.* 5. 26. & 13. 5.

16 O LORD, in trouble have they *y* visited thee *z*, they poured out *a* a † prayer *b when* thy chastning was upon them *c*.

y To wit, thy People, as appears both from the Matter of this Verse, and from the following Verses. *z* Come into thy Presence, with their Prayers and Supplications, as the next Clause explains it. *a* Which notes the Plenty or rather the Earnestness of their Prayers, as *Psal.* 42. 4. & 142. 2. *b* Heb. *a muttering* or *lowly speech*, such as Charmers use, and such as *Hezekiah* used when he was in great distress, *Isa.* 38. 14. *Like a crane or swallow so did I chatter*, *I did mourn as a dove*; and such as is usual in case of great humiliation and dejection of Mind. *c* When thou wast punishing them for their Sins.

† Heb. *a whispering.*

17 Like as * a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs: so have we been *d* in thy sight *e*, O LORD.

d Such was our Anguish and Danger. *e* Whilst thou didst only look upon us like a meer Spectator, without affording us the least degree of Pity or Help. Or, this Phrase notes only the reality of the Thing; God was Witness of this our Misery, and knoweth the Truth of what I say.

18 We have been with child, we have been in pain, we have as it were brought forth wind *f*, we have not wrought any deliverance *g* in the earth *h*, neither have the inhabitants of the world *i* fallen.

f We have had the Torment of a Woman in Childbearing, but not the Comfort of a Living Child, *Job.* 16.21. for we have brought forth nothing but Wind; all our Labours and Hopes were vain and unsuccessful. The Prophet here represents their deplorable and desperate Condition, before God appeared so eminently to deliver them. *g* we found that we were utterly unable to deliver our selves. *h* Or, in the *land*, in our own Country, where yet we had far greater Advantages than we could have had elsewhere. *i* The *Assyrians*, or our other Enemies; for they are here opposed to God's People.

19 Thy dead *men* shall live *k*, *together with* my dead body *l* shall they arise *m*: awake *n*, and sing, ye that dwell in the dust *o*: for thy dew *p* is as the dew of herbs *q*, and the earth shall cast out the dead *r*.

k The Prophet here turneth his Speech to God's People, and gives them a Cordial to support them in their deep Distress, expressed in the foregoing Verse. Thy dead Men are not like those v. 14. for they shall not live, as I there said; but thine shall live. You shall certainly be delivered from all your Fears and Dangers. Nothing is more frequent, both in Scripture and other Authors, than for great Calamities to be compared to *death*, and Deliverance from them to *life*, and *reviving*, and *resurrection*: And particularly the Captivity of the *Jews* in *Babylon*, and their Deliverance out of it, is largely expressed by this very Similitude, *Ezek.* 37. 11, *&c.* *l* As I my self, who am one of your number, and of these Dead men, shall live again. You shall be delivered together with me. Which he might add, to meet with an Objection; for they might think that God would take some special Care of this holy Prophet, and would preserve him when they should be destroyed. No, saith he, As I am at present like a dead Carkass no less than you, so you shall be restored to Life no less than I. If the Supplement of our Translation seems to be too literal, it may be rendred to the same purpose, as *my body*, the Particle *as* being oft understood, as I have divers times observed: As my dead Body shall rise, so shall theirs also; we are equally dead, and shall equally live again. *m* Unto Life, as appears from the former Clause. *n* Out of your sleep, even *the sleep of death*, as it is called *Psal.* 13. 3. Death being oft compared to a Sleep, as *Job.* 11.11. *All.* 7. 60. and Restauration to Life unto *awaking*, as 2 *Kings* 4. 31. *o* You that are dead and buried in the Dust, as the Dead are said to *sleep in the dust*, *Dan.* 12. 2. *p* The Favour and Blessing of God upon thee, which is oft compared to *the dew*, as *Hos.* 14. 5. *Micb.* 5. 7. The Pronoun *thy* is here taken not efficiently, but objectively, as *thy curse Gen.* 27.13. is the Curse coming upon thee. *q* Which gently refresheth and reviveth them, and maketh them to grow and flourish. *r* As an abortive Birth is cast out of the Womb, to which the Grave is compared, *Job* 1. 21. But because the Verb here used doth not signifie to *cast out*, but to *cast down*, which seems not proper here, these Words may be and are, both by ancient and later Interpreters, rendred otherwise, *and thou wilt cast down the land of the giants*, or *of the violent ones*, of the proud and potent Tyrants of the World. For the Word here rendred *dead*, is elsewhere rendred *giants*, as 2 *Sam.* 21. 16, 18. See also *Job* 26. 5. *Prov.* 9. 18. & 21. 16. But then the Words seem to be better rendred, *and thou wilt cast the giants down to the ground*: Either, 1. *thou*, O God, who is oft underflood in such Cases; or rather, 2. *thou*, O my People, to whom he speaks in the foregoing Clauses of the Verse, *thy dead body*, and *thy dew*, and here continueth his Speech, *thou wilt* or *shalt cast*, *&c.* thou shalt subdue even the most Giant-like and mighty Enemies. Which though it be properly God's Work, the Church is oft said to do, because she by her Prayers engageth God to do it. And so as the former Clauses of the Verse speak of the Deliverance and Prosperity of God's Church and People, so this Clause speaks of the Destruction of their Enemies, which usually accompanieth it.

* *Psal.* 30.5. *Chap.* 54. 7, 8. 2 *Cor.* 4.17.

20 Come, my people *s*, enter thou into thy chambers, and shut thy doors about thee *t*: hide thy self as it were * for a little moment *u*, until the indignation *x* be overpast.

s Having foretold the wonderful Deliverance and great Happiness of God's People, and the utter Destruction of their Enemies, lest they should think they were now entring into the possession of this Felicity, he adds what here follows, and intimates, that for the present they were to expect Storms, and to prepare for them, and patiently to wait God's time for the Accomplishment of so great a Mercy. *t* Withdraw thy self from the Company and Conversation of the Wicked World, lest partaking with them in their Sins, thou dost also partake of their Plagues; pour out thy Prayers to God in thy Closet, as this may be explained by comparing *Mat.* 6. 6. put thy self under the protection of my Providence and Grace by Faith and Prayer. He alludes to the common practice of Men, who when there are Storms or Dangers abroad, betake themselves into their own Houses or Chambers for safety; or, as some think, to that History, *Exod.* 9. 19, 20. or to that Command of *not going out of their houses*, *Exod.* 12. 22. or to the like Charge given to *Rahab*, as the Condition of her Preservation, *Jos.* 2. *u* Whereby he intimates, that all their Afflictions, how long and tedious soever they may seem, are but short and momentary, in comparison of that Happiness which is reserved for them. *x* The dreadful Effects of God's Anger, those fore Judgments of God mentioned in the following Verse.

* *Mic.* 1. 3.

21 For behold, the LORD * cometh out of his place *y* to punish the inhabitants of the earth *z* for their iniquity: the earth also shall disclose her † blood, and shall no more cover her slain *a*.

† Heb. *bloods.*

y Cometh down from Heaven; which God in Scripture is frequently said to do, when he undertaketh any great and glorious Work, either of Delivering his People, or of Destroying their Enemies. The Speech is borrowed from the manner of Princes, who come out of their Palaces either to sit in Judgment, or to fight against their Enemies, which is the Case here. *z* All the Enemies of God and of his People; for these are here opposed to God's People: Therefore take heed you be not found in the number of them. *a* The innocent Blood which hath been spilled upon the Earth shall be brought to light, and shall be severely revenged upon the Murderers. For the Phrase see on *Gen.* 4. 10. *Job* 16. 18. *Ezek.* 24. 7.

CHAP. XXVII.

God's care over his Vineyard, 1,—6. *his chastisements on them*, 7,— 9. *his severe judgments against them*, 10,—11. *their return*, 12,— 13.

IN that day the LORD with his sore and great and strong sword shall punish Leviathan *a* the ‖ piercing serpent *b*, even Leviathan that crooked ser- pent *c*, and he shall slay * the dragon *d* that *is* in the sea.

‖ Or, *crossing like a* * *Chap.* 51. 9.

a What kind of Creature the *Leviathan* is, see in my Notes on *Job* 41. 1, *&c.* Whence it is evident, that it was a very great and terrible Sea-monster. But here it is certain that the Expression is metaphorical, and that by this *Leviathan*, *Serpent* and *Dragon*, (for all signifie the same thing) he understands some very powerful Enemy or Enemies (for the Singular Number may be here put for the Plural, as it is in many other places) of God, and of his Church or People, which may well be called by these Names, partly for their great Might, and partly for the great Terrour and Destruction which they cause upon the Earth, as the *Leviathan* doth in the Sea. He seems to have a special respect to some

some particular Enemy and Oppressor of God's People; either the *Assyrian* Emperour, who now was so; or rather the *Babylonian*, who should be so: Some understand this of the Devil: But although it may be applied to him in a mystical sense, it seems to be literally meant of some potent and visible Adverſary; which seems more agreeable to the following Verſes, and to the Stage of this and other Prophets. *b* Which by its sting pierceth quickly and deeply into Mens Bodies. Or, *the bar* (as this Word is elsewhere used) *serpent*, as this may be called, either for its length, or strength, or swift motion. *c* Winding and turning it self with great variety and dexterity. Whereby he seems to signifie the Craftiness and Activity of this Enemy, which being added to his Strength, makes it more formidable. *d* Or rather, *the whale*, as this Word is rendred, *Gen.* 1. 21. *Job* 7. 12. and elsewhere; which agrees better with the following Words, *that is in the sea*, which possibly were added only to limit that general and ambiguous Word to a Sea-Monster, and not to describe the Place in which the Enemy signified by this Dragon had his abode. Although the *sea*, which here follows, may be metaphorically understood of the great largness of his Empire, and the multitude of his Subjects, by comparing this with *Rev.* 17. 1, 15.

2 In that day *e* sing ye unto her, A vineyard of red wine *f*.

e When this potent Enemy shall be destroyed. *f* The Words in the *Hebrew* Text lie thus, *A vineyard* (Behold, *a vineyard*; or, *Jacob* or *Israel*, my Church and People, which is sufficiently understood from the next Verſe, and is expressed *v.* 6. shall be *a Vineyard*, shall be defended and dressed, shall thrive and flourish like a Vineyard) *of red wine* (*i. e.* of the choiceſt and beſt Wine, which in those parts was Red, as appears both from Scripture, as *Prov.* 23. 31. whence it is called *the blood of the grape*, *Gen.* 49. 11. *Deut.* 32. 14. and from other Authors) *sing ye* (O you faithful Souls, sing with Joy and Thanksgiving to God) *to* (or *of*, or, *concerning*, as this Prefix is elsewhere used) *her*, or *it*, to wit, the Vineyard or Church, (which is frequently compared to a Vineyard, as *Pſal.* 80. 8. *Iſa.* 5. 7. and elsewhere) now delivered from her great Enemy, and bleſſed with peace and proſperity.

3 I the LORD do keep it *g*, I will water it every moment: leſt *any* hurt it, I will keep it night and day.

g I will ſecure it, that neither Men, nor Beaſts, nor Drought ſhall ſpoil it; which alone are the things that can hurt it. I will protect my Church from all the Aſſaults of her Enemies, and ſupply her with all neceſſary Proviſions, with my Ordinances, and with my Spirit and Grace.

4 Fury *h* is not in me: who would ſet the briars and thorns againſt me in battel? I would ‖ go through them, I would burn them together *i*.

‖ Or, *march againſt.*

h To wit, againſt my Vineyard, or my People; which is eaſily underſtood both from the foregoing and following Verſes, I have been diſpleaſed with them, and have chaſtiſed them; but I am not implacable towards them, and reſolved utterly to deſtroy them as their Enemies are, and would have me to be. *i* This is added as a Reaſon of the foregoing Clauſe and Aſſertion; which may be conceived either, 1. thus, I rather deſire to contend with Briars and Thorns, *i. e.* with the wicked Enemies of my Church, who are thus called, *Iſa.* 10. 17. *Ezek.* 28. 24. and if my Wrath was now kindled againſt them, as it is againſt my People, I would be furious towards them, and never leave till I had utterly conſumed them; but I will deal more indulgently with my People. Which Expoſition ſeems to receive ſome light and ſtrength from *v.* 6, 7, 8. Or, 2. thus, For I conſider the weakneſs of my People, that if I ſhould let looſe my Fury upon them, they could no more ſtand before me, than Briars and Thorns (to which God's People, when they fall into Sin, and provoke God, are not unfitly reſembled) can ſtand before a devouring Fire, and therefore they would in an inſtant be utterly deſtroyed; which I will not do. And this Conſideration of Man's Imbecillity is elſewhere alledged as a Reaſon of God's Indulgence, as *Pſal.* 103. 13, 14, 15, 16. *Iſa.* 57. 16. But this I deliver with ſubmiſſion.

5 Or *k* let him *l* take hold of my ſtrength *m*, *that* he may make peace with me *n*, *and* he ſhall make peace with me.

k Or if at any time Fury be, or ſeem to be in me againſt my Vineyard or People. *l* My People, as is clearly implied from the following Words; for, *there is no peace* to thoſe who are not God's People, or *to the wicked*, *Iſa.* 57. 21. and is expreſſed in the following Verſe. *m i. e.* Take hold of my Arm, which is metonymically *ſtrength*, and ſtay it from giving the Blow, not by Force, which is impoſſible, but by humble Submiſſion and earneſt Supplication. Or, *ſtrengthen himſelf or be ſtrong* (as this Word properly ſignifies, and is elſewhere uſed) *by my ſtrength*; not by his own ſtrength, which he will oppoſe to mine, but by my Strength, which he may by humble and frequent Prayers not only reſtrain from doing him hurt, but effectually engage to aſſiſt him, and do him good. He ſeems to allude to that Hiſtory of *Jacob*'s Wreſtling with the Angel of God, *Gen.* 32. 28. which he could never have done but by a Strength received from God. *n* That in ſtead of oppoſing me, he may in this manner reconcile himſelf to me. Or, *and he ſhall make peace with me*, as the ſame Words are rendred in the next Clauſe; which may be repeated to aſſure them of that great & important Favour, that God would make Peace with them. Or, the Words may be rendred in both Clauſes, *let him make peace with me*, yea *let him make peace with me*, this Future Verb being taken Imperatively, as the other is in the former clauſe of the Verſe.

6 He ſhall cauſe them that come of Jacob to take root *o*: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit *p*.

o To be firmly ſetled in their Poſſeſſions, and not toſſed hither and thither, as they have been. *p* Their Poſterity ſhall be ſo numerous, that their own Land ſhall not be ſufficient for them, but they ſhall be forced to ſeek Habitations in other Countries, and ſhall repleniſh them with People. But this ſeems to be underſtood of the Spiritual Seed of *Jacob*, or of Believers, who are oft called God's *Iſrael*, as *Rom.* 9. 6. and elſewhere.

7 Hath he ſmitten him, † as he ſmote thoſe that ſmote him *q*? *or* is he ſlain according to the ſlaughter of *them that are* ſlain by him *r*?

† Heb. *according to the ſtroke of him that ſmote him.*

q The Queſtion implies a Denial; He hath not ſo ſmitten him, to wit, *Jacob*. He hath not dealt ſo ſeverely with his People, as he hath dealt with his and their Enemies, whom he hath utterly deſtroyed. This may look either, 1. backward upon times paſt. If you conſult former Experiences, you will find, that God hath done ſo, hath ſpared and reſtored his People, and in Judgment remembred Mercy to them, when he hath totally ruined their Enemies; or, 2. forward upon the time to come, of which he ſpeaks as of a thing paſt, after the manner of the Prophets, and of which he ſpeaks in the next Verſe. *r* of thoſe who were ſlain by *Iſrael*, or rather by God at the Prayer and on the behalf of *Iſrael*. Heb. *of his ſlain ones*, *i. e.* of thoſe of his Smiters or Enemies who were ſlain. Which Expoſition is favoured by comparing this with the foregoing Clauſe.

8 * In meaſure *ſ* ‖ when it ſhooteth forth *t*, thou wilt debate with it *u*: ‖ he ſtayeth his rough wind *x* in the day of the eaſt-wind *y*.

* *Job* 23. 6. *Jer.* 10. 24. & 30. 11. & 46. 28. ‖ Or, *when thou ſent it forth.* ‖ Or, *he removeth it.*

ſ With moderation, in certain Proportions which God meteth out and fitteth to their Strength. *t* When the Vine ſhooteth forth its luxuriant Branches, he, like the Vine-dreſſer, cutteth them off, but ſo as not to ſpoil or deſtroy the Vine. Or, as divers Interpreters render it, and the Word properly and frequently ſignifies *in* or *by caſting* or *diſmiſſing* or *ſending her* or *it out*, or, *when thou doſt caſt* or *ſend her out*, to wit, out of her own Land, in which ſhe was planted, into Captivity. He alludes to a Man that divorceth his Wife, which is expreſſed by this Word; but withal intimates, that this ſhall not be peremptory and perpetual, as other Divorces were. *u* God is ſaid to *debate* or *contend* with Men, when he executeth his Judgments upon them, as *Iſa.* 49. 25. & 57. 16. *Amos* 7. 4. *x* He mitigateth the ſeverity of the Judgment. But, I muſt confeſs, I do not meet with any of the ancient or modern Tranſlators that agree with ours in this Verſion: nor is the *Hebrew* Verb ever uſed, ſo far as I know, in the ſignification of *ſtaying* or *reſtraining*: beſides, our Tranſlation takes no notice of the *Hebrew* Prepoſition. But this Word unqueſtionably ſignifies *to remove* or *take away*, as 2 *Sam.* 20. 13. *Prov.* 25. 4, 5. and thus moſt Interpreters underſtand it. And ſo the place is very fitly thus rendred, *he* (or, when *he*, which Particle may eaſily be underſtood out of the former Clauſe, as is uſual) *removeth* (underſtand either *it*, to wit, the Vine; or *them*, to wit, the Enemies of God and his People. And ſo this agreeth with the former Verſe, in repreſenting the different way of God's proceeding againſt his People, and his and their Enemies. Either way there is only a defect of the Pronoun, which I have before ſhewed in divers places to be very uſual in the *Hebrew* Language) *with* or *by his rough wind*, by which ſometimes Vines and other Trees are pulled up by the roots, as that did, 1 *Kings* 19. 11. whereby he underſtands his moſt terrible Judgments. *y* In the time when he ſendeth forth his Eaſt-wind; which he mentions becauſe that Wind in thoſe Parts was moſt violent and moſt hurtful to Trees and Fruits, as hath been oft obſerved, and therefore is uſed to ſignifie the moſt grievous Calamities.

9 By this *z* therefore *a* ſhall the iniquity of Jacob be purged *b*, and this *is* all the fruit, to take away his ſin *c*: * when he maketh *d* all the ſtones of the altar *e* as chalk-ſtones *ſ that are* beaten in ſunder *g*; the groves *h* and ‖ images ſhall not ſtand up *i*.

* 1 *Kings* 12. 32. ‖ Or, *Sun-Images.*

z By this manner of God's dealing with his People. *a* That the difference between *Jacob* and his Enemies, in their ſeveral Sufferings, may appear. *b* Heb. *expiated* or forgiven upon their true Repentance, which ſhall be the happy effect of their Chaſtiſement. *c* The effect hereof ſhall not be to deſtroy the Sinner, as it is in other Men, but only to take away the guilt and power of their Sins. *d* Which ſin of *Jacob*'s ſhall be purged and taken away, and the Judgment removed, when he ſhall truly repent of all his Sins, and eſpecially of his Idolatry, to which they were moſt inclined, and for which the moſt of God's Judgments which they had hitherto felt had been inflicted upon them. *e* Which by an uſual *Enallage* may be put for the Altars, to wit, their Idolatrous Altars, as is evident from the following Words. Poſſibly he may ſay *the altar* with reſpect to that particular Altar which *Ahaz* had ſet up in the place of God's own Altar; and this Prophecy might be delivered either to the Prophet, or by him to the People, in *Ahaz* his time, while that Altar ſtood and was uſed. *f* When he ſhall break all thoſe goodly Altars in pieces, which God by his Law had enjoyned. *g* Which kind of Stones are of themſelves apt to break into ſmall pieces, and by the Artificer are broken into ſmaller pieces for making Mortar. He ſeems to allude to that Fact of *Moſes*, who to ſhew his deteſtation of Idolatry, *took the* golden *calf, and burnt it*, and ground it to powder; and intimates, that when their Repentance ſhould be ſincere, it would diſcover it ſelf by their Zeal in deſtroying the Inſtruments of their Idolatry. *h* Which were frequently erected to the Honour of Idols, of which we have many inſtances in Scripture, which God therefore commanded his People to deſtroy, *Deut.* 7. 5. & 12. 3. *i* Shall be thrown down with Contempt and Indignation.

10 Yet *k* the defenced city *l ſhall be* deſolate, *and* the habitation *m* forſaken and left like a wilderneſs *n*: there ſhall the calf *o* feed, and there ſhall he lie down, and conſume the branches thereof *p*.

k Yet before this glorious Promiſe concerning the removal of *Iſrael*'s Sin and Calamity be fulfilled, a dreadful and deſolating Judgment ſhall firſt come upon them. *l Jeruſalem* and the reſt of the Defenced Cities in the Land, the Singular Number being put for the Plural. *m* The moſt inhabited and populous places. Or, as the *Hebrew* Word properly ſignifies, *their pleaſant habitations*, whether in the City or Country. *n* Which was fulfilled in the time of the *Babyloniſh* Captivity. *o* Which is Synecdochically put for all ſorts of Cattel, which may ſecurely feed there, becauſe there ſhall be no Men left to diſturb or annoy them. *p* Of their pleaſant Habitation; of the young Trees which ſhall grow up in that ruinated Country.

11 When the boughs thereof are withered *q*, they ſhall be broken off *r*: the women *ſ* come *and* ſet them on fire: for * it *is* a people of no underſtanding *t*: therefore he that made them *u*, will not have mercy on them; and he that formed them, will ſhew them no favour.

q When they ſhall begin to wither, as they will when they are thus gnawed and cropped by Cattle. *r* That there may be no hopes nor poſſibility of their Recovery. *ſ* He mentions *women*, either becauſe it is their uſual Work in the Country to make Fires and to gather Fewel for them; or to ſignifie, that the Men ſhould be generally deſtroyed. *t* They do not underſtand either me or themſelves, either my Word or Works; they know not the things which concern their own Peace and Happineſs, but like brute Beaſts, made to be deſtroyed, they blindly and willfully go on in thoſe Courſes which will bring them to certain ruine. * Both as they are Creatures, and as they are his People; for this alſo is expreſſed by *making* or *forming*, as *Pſal.* 100. 3. & 102. 18. & 149. 2. Thus he overthroweth their falſe and preſumptuous Conceits, that God would never deſtroy the Work of his own Hands, nor the Seed of *Abraham* his Friend for ever, and plainly declareth the contrary.

12 And it ſhall come to paſs in that day, *that* the LORD ſhall beat off *x* from the channel of the river unto the ſtream of Egypt *y*, and ye ſhall be gathered one by one *z*, O ye children of Iſrael.

x Or, *ſhall beat out*: Which is not meant in a way of puniſhment, which is rather deſigned by *threſhing*, as *Iſa.* 21. 10. & 25. 10. than by *beating*; but as an Act of Mercy, as is evident from the following Clauſe of this, and from the next Verſe. It is a Metaphor from ſome Grains which were beaten out with a Rod or Staff, of which ſee *Iſa.* 28. 27, 28. and then were carefully gathered and laid up for the uſe of man. *y* From *Euphrates* to *Nilus*, which were the two Borders of the Land of Promiſe, *Joſ.* 1. 4. & 13. 3. All the *Iſraelites* which are left in the Land; which are here oppoſed to thoſe of them that are diſperſed into Foreign Parts, ſuch as *Aſſyria* and *Egypt*.. *z* Which ſignifies either the ſmalneſs of the Remnant of that numerous People; or rather God's exact and ſingular Care of them, that not one of them ſhould be loſt.

13 And it ſhall come to paſs in that day, *that* the great trumpet *a* ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria *b*, and the out-caſts in the land of Egypt *c*, and ſhall worſhip the LORD in the holy Mount at Jeruſalem.

a Which may be heard even to the remoteſt parts of the Earth. God ſhall ſummon them all together as it were by ſound of Trumpet, to wit, by an eminent Call or Act of his Providence on their behalf. He alludes to the Cuſtom of calling the *Iſraelites* together with Trumpets; of which ſee *Numb.* 10. 2, 3. *b* Where the Ten Tribes were carried Captive. *c* Where many of the *Jews* were, as is manifeſt both from Scripture, as *Jer*, 43. 7. & 44. 28. *Hoſ.* 8. 13. *Zech.* 10. 10. and from other Authors.

CHAP. XXVIII.

The Drunkenneſs of Ephraim bringeth Deſtruction on them: a Remnant ſhall be honourable, 1,—8. *their unteachableneſs*, 9,—13. *their mock at God's threatnings*. 14,—15. *Chriſt propheſied for a ſure foundation to Believers*, 16. *and deſtruction to the mockers, who are exhorted to amend*, 17,—22. *God's Providence, it's work and ſeaſons towards the Church, ſet out by a Husbandman*, 23,—29.

WO to the Crown of Pride *a*, to the Drunkards *b* of *Ephraim c*, whoſe glorious Beauty *is* a fading Flower *d*, which *are* † e on the head of the † fat Valleys *ſ* of *them that are* † overcome *g* with Wine.

† Heb. *Valley.* † Heb. *fatneſs.*

a That proud and inſolent Kingdom; for the *Crown* is oft put for *the Kingdom*, as *Jer.* 13. 18. & 48. *b* Either 1. Metaphorically, drunk with proud ſelf-confidence, and ſecurity, and proſperity: Or rather, 2. Properly, by comparing this with *v.* 7. & *Hoſ.* 7. 5. *Amos* 6. 6. where the *Iſraelites* are taxed with this ſin. For having many and excellent Vines among them, they were expoſed to this Sin, and frequently overcome by it. *c* Of the Kingdom of the Ten Tribes; which is commonly called by the name of *Ephraim*, as hath been oft noted before. *d* Whoſe Glory and Greatneſs ſhall ſuddenly wither and periſh. *e* Which proud and drunken *Iſraelites* have their common and chief abode. Or, *which* is, *i. e.* which flower is; or which beauty or glory is. † Either 1. in *Samaria*, which might well be called *the Head*, as being ſeated upon a Mountain, and the Head of the Kingdom, and *the head of the fat Valleys*, becauſe it was encompaſſed with many fat and rich Valleys. Or, 2. Upon the chief or choiceſt (as this word ſignifies, *Exod.* 30. 23. *Cant.* 4. 14. *Iſa.* 9. 14, 15. and elſewhere) of the fat or rich Valleys: which they made occaſions and inſtruments of *Luxury*, *g Heb. That are ſmitten*, or *broken*, or *overthrown*, or *knocked down*; all which ſignifications of this word fitly agree to Drunkards.

2 Behold, the Lord hath *h* a mighty and ſtrong One *i*, *which* as a *Tempeſt* of Hail, *and* a deſtroying Storm, as a flood of mighty Waters overflowing, ſhall caſt down † to the Earth with the hand *l*.

† Heb. *with reſt.*

3 The Crown of Pride, the Drunkards of *Ephraim*, ſhall be trodden † under Feet *m*.

† Heb. *with feet.*

h To wit, at his Command, prepared and ready to execute his Judgments. *i* The King of *Aſſyria*. *k* Underſtand *it*, the crown of pride, or *them*, the drunkards of *Ephraim*. *l* Or, by his *hand*, either by that King's force or ſtrong hand; or by the hand of God, which ſhall ſtrengthen, and ſucceed him in this work. *m* The Expreſſion is emphatical; the Crown which was upon their own heads, ſhall be trodden under the feet of others; and they, whoſe Drunkenneſs made them ſtagger, and fall to the ground, ſhall be trodden down there.

4 And the glorious Beauty which *is* on the head of the fat Valley, ſhall be a fading Flower, *and* as the haſty Fruit *n* before the Summer: which *when* he that looketh upon it, ſeeth it, while it is yet in his hand, he † eateth it up *o*.

† Heb. *ſwalloweth.*

n Which coming before the Seaſon, and before other Fruits, is moſt acceptable. *o* Which, as ſoon as a Man ſees he covets it, and plucks it off, yet doth not long enjoy it, but through greedineſs devours it, almoſt as ſoon as he can get it into his hand. And ſo ſhall it be with *Ephraim*'s glory, which his Enemies, as ſoon as they obſerve, ſhall covet and ſpoil, and devour it greedily, and with delight.

5 In in that day *p* ſhall the Lord of Hoſts be for a Crown of Glory, and for a Diadem of Beauty *q* unto the reſidue of his People *r*:

p When the Kingdom of *Iſrael* ſhall be utterly deſtroyed. *q* God ſhall give them eminent Glory and Beauty. *r* Unto the Kingdom of *Judah*, who ſhall continue in their own Country, when *Iſrael is carried* into Captivity.

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength *s* to them that turn the battel to the gate *t*.

s He explains how, or wherein God would glorifie and beautifie them, even by giving wiſdom to their Rulers, and courage to their Souldiers; which two things contribute much to the ſtrength and ſafety, and glory of a Nation. *t* To their Warriors; whom he deſcribeth by this Phraſe to intimate, That their Valour ſhould be crowned with Succeſs, and that they ſhould not only drive their Enemies from their own Gates and Land, but ſhould purſue them into their own Lands, and beſiege them in their own Cities, which *Hezekiah* did, 2 *Kings* 18. 8.

7 But they alſo *u* have erred through wine, and through ſtrong drink are they out of the way *x*: the prieſt *y* and the prophet *z* have erred *a* through ſtrong drink, they are ſwallowed up *b* of wine: they are out of the way through ſtrong drink, they err in viſion *c*, they ſtumble *in* judgment *d*.

u But alas! *Judah* is guilty of the ſame ſins with *Iſrael*, and therefore they alſo muſt expect the ſame Calamities; of which he ſpeaks afterward. *x* They run into the ſame exceſs of Wine and ſtrong Drink, whereby they beſot themſelves, and fall into many errors and miſcarriages, both in ſacred and civil Things. The many emphatical Phraſes and Repetitions of the ſame thing in other words, in this verſe ſeem to evince, That he here ſpeaks of Drunkenneſs, properly ſo called, although he afterward chargeth them with Ignorance, and Error, and Stupidity; which alſo were the Companions, and in part, the Effects of that Sin. *y* To whom ſtrong Drink was expreſly forbidden, in the time of their Sacred Miniſtrations, leſt they ſhould thereby be led into errors in their work, *Levit.* 10. 9, 10. *z* The Teachers, who ſhould have been patterns of Sobriety to the People, and to whom Sobriety was abſolutely neceſſary for the right diſcharge of their Office. *a* In their Converſation, and in their holy Adminiſtrations. *b* They are, as we ſay, drowned in it; their Senſes and Reaſon are ſwallowed up, and loſt in it. *c* The Prophets miſcarry in their Sacred Employment of Propheſying or Teaching, which is called *Viſion*, *Prov.* 29. 18. and elſewhere. *d* The Prieſts miſtake in pronouncing the Sentence of the Law, which was their duty, *Deut.* 17. 9, 10, 11.

8 For all tables *e* are full of vomit, *and* filthineſs, *ſo that there is* no place *ſ clean*.

e At which the Prieſts and Prophets, and other *Jews* did eat and drink. They hardly made one ſober meal: Drunkenneſs was their daily practice. *ſ* No Table, or no part of the Table; no not ſo much as the holy Places, in which the Prieſts did frequently eat their meals.

9 Whom ſhall he *g* teach knowledge? and whom ſhall he make to underſtand † doctrine? *them that* are weaned from the milk, *and* drawn from the breaſts *h*.

† Heb. *the hearing.*

g To wit, the Teacher, which is eaſily underſtood, out of the following Verb; either God, or his Prophets, or Miniſters. *h* Who is there among this People, that are capable and willing to be taught the good knowledge of God? A Miniſter may as ſoon teach a young Child, as theſe Men.

10 For precept ‖ *muſt be* upon precept *i*, precept upon precept; line upon line *k*, line upon line; here a little, *and there* a little.

‖ Or, *hath been.*

i They muſt be taught, like little Children, ſlowly, and by leiſure, the ſame things being oft repeated, becauſe of their great dulneſs.

dulneſs. *k* One line of the book after another, as Children are taught to read.

†Heb. *ſtammerings of lips.*

11 For *l* with † * ſtammering lips *m*, and another tongue *n* ‖ will he ſpeak to this people *o*.

* 1 *Cor.* 14. 21. ‖ Or, *he hath ſpoken.*

l Or, *therefore*, as this Particle is oft uſed. For this ſeems to be the puniſhment of their dulneſs. *m* Either 1. in way of condeſcention, as Mothers and Nurſes teach Children, liſping and ſtammering with them. Or, 2. in way of judgment; which ſuits beſt with the next Clauſe. *n* By People of a ſtrange Language, whom he ſhall bring among them, and into whoſe power He ſhall deliver them; which is a great aggravation of their Miſery, ſee *Deut.* 28. 49. *Jer.* 5. 15. *Ezek.* 3. 5. *o* Seeing they will not hear Him ſpeaking, by His Prophets and Miniſters, in their own Language, they ſhall hear their Enemies ſpeaking to them in a ſtrange and rough Language.

12 To whom he ſaid *p*, This *q* *is the reſt* *r* *wherewith* ye may cauſe the weary to reſt *s*, and this *is* the refreſhing: yet they would not hear *t*.

p To which People the Lord, by his Miniſters, ſaid. *q* This Doctrine or Precept, as it is expreſſed, *ver.* 9, 10. or the Word of the Lord, as it follows, *ver.* 13. *r* The only way, in the obſervation of which you will find reſt and ſatisfaction. *s* Heb. *Cauſe the weary* (underſtand either *Soul* or *Country*) *to reſt.* As Reſt is offered to you by the Prophets in God's name, do you embrace it; which is to be done by hearkning to God's Word, as appears by the following Clauſes. So ſhall this People, which hath been ſo oft, and ſo long wearied, and haraſſed by great and manifold Calamities, find Reſt and Peace. *t* They are willfully ignorant, and obſtinately refuſed the very means of inſtruction.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little *u*; that they might go and fall backward, and be broken, and ſnared, and taken *x*.

u The ſenſe of the Words thus rendred, may be this, They ſpake of God's Word, with ſcorn and contempt, repeating the Prophets Words in a ſcoffing manner, and with a ſtammering and ridiculous tone, ſaying, *Precept upon Precept*, &c. as if they had ſaid, It ſeems the Prophet takes us to be meer Children, that need to be taught our firſt Rudiments, and that but ſlowly. That theſe were *ſenſual men*, and *mockers*, is affirmed, *ver.* 14. 22. and as ſcoffers frequently catch the words out of others mens Mouths, and uſe them in way of deriſion; ſo it may be thought they did with the Prophets words. But the words may be, and by divers learned Men, are rendred a little otherwiſe; *And the word of the Lord ſhall be unto them, precept upon precept*, &c. As this Method hath been uſed by them, and was altogether neceſſary for them; ſo it ſtill is, and for the future ſhall be. As they were Children in underſtanding, they ſhall ſtill continue to be ſuch; they ſhall be ever learning, and never come to the knowledge of the Truth; as they formerly would not, ſo now they ſhall not profit by the Word; and their ſin ſhall be their puniſhment. And this ſeems to ſuit with the following Clauſe, which notes the dreadful dilation and effect of that judicial blindneſs, *That they may go and fall backward*, &c. *x* According to the former, which is our Tranſlation, this Clauſe notes only the event, or conſequent of their Sin: According to the Latter, it notes the Judgement of God deſigned and inflicted for it; that God's Word being ſo horribly abuſed by them, might be an occaſion at which they might ſtumble and fall, and that backward, which is the worſt, and moſt dangerous way of falling; and ſo be broken to pieces, or by which they might be ſnared and taken.

14 Wherefore hear the word of the LORD, ye ſcornful men *y* that rule this people, which *is* in *Jeruſalem*.

y Which make a mock at ſin, and at *God*'s Words and Threatnings; and doubt not by your witty Devices, and by your wicked Practices, to eſcape *God*'s Judgments, of which we read in the next *Verſe*.

15 Becauſe ye have ſaid *z*, We have made a covenant with death, and with hell are we at agreement *a*; when the overflowing ſcourge *b* ſhall paſs through *c*, it ſhall not come unto us; for we have made lies our refuge, and under falſhood have we hid our ſelves *d*.

z In your hearts. *a* We are as ſafe from *Death*, and *Hell*, or the *Grave*, as if they had entred into Covenant with us, that they would not invade us. The word rendred *Hell*, moſt commonly ſignifies the *Grave*; which alſo ſeems moſt proper in this place, that ſo the ſame thing may be repeated in other words, as is moſt uſual in Prophetical Writings. *b* The judgment of God, which is called a *Scourge*, for its ſharpneſs and ſeverity, and *overflowing* for its univerſality; two differing Metaphors being joyned together; which is not unuſual, both in Scripture, and in other Authors. *c* To wit, the Land. *d* We ſhall ſecure our ſelves by lying and diſſimulation, by compliance with our Enemies, and with their Religion too if it be neceſſary, and many crafty de-

* *Pſal.* 118. 22. *Mat.* 21. 42. *Act.* 4. 11. *Rom.* 9. 33. *Eph.* 2. 20. 1 *Pet.* 2. 5, 7, 8. † Heb. *ſtone of tryal.* *Jer.* 6. 27. * *Rom.* 10. 11.

vices. Or by *lies* and *falſhood*, he means their Riches and Strength, to which they truſted, to which he giveth theſe Titles, not that they called or thought them ſuch; but that he might ſignifie what they really were, and would appear to be; ſee the Notes on 5. 33. *Eph. Prov.* 1. 11.

16 Therefore *e* thus ſaith the Lord GOD, Behold, I lay *f* in *Zion* for a foundation *h*, * a ſtone *i*, a † tried ſtone *k*, a precious *l* corner-ſtone *m*, a ſure foundation *n*: he that believeth *o*, * ſhall not make haſt *p*.

e The Coherence is ſomething obſcure and difficult. It may be made either 1. thus, Therefore I will bring moſt terrible Judgments upon you; which are fully expreſſed, *ver.* 17, 18, 19, 20, 21. But before he comes to the Commination, to which, *therefore*, properly belongs, he firſt propoundeth a comfortable Promiſe concerning the ſending of the *Meſſiah*, partly for the ſupport of Believers, who are apt to tremble at God's Word, and might otherwiſe be apt to deſpond at the prediction of ſuch dreadful Things: And partly to aggravate their Miſery by comparing it with the ſafety and happineſs, which the Godly, and Believing *Jews*, whom they deſpiſed and mocked, ſhould find in *Zion*; and by ſignifying, that that bleſſed and ſure Foundation laid in *Zion*, ſhould yield them no ſupport nor benefit, nor ſecure them from the Vengeance of God. Or, 2. thus, Becauſe your Refuges are ſo mean, and vain, and deceitful; therefore I will direct you to a better and ſurer Refuge, which will never fail thoſe that truſt to it, which God hath made in *Zion*. But if you ſhall deſpiſe and reject that Refuge, which I now offer to you All, if you will believe; then know, that *I will lay judgment to the line*, &c. as it follows, *v.* 17. And this ſeems to me, to be the moſt natural and eaſie Connexion. *f* I have purpoſed and promiſed it, and will, in the fulneſs of time, actually perform it. *g* In my Church, which is commonly called *Zion*; and in *Jeruſalem*, where this Stone ſhall be firſt laid, which afterwards ſpread further, and filled the whole Earth, as it is ſaid of it, *Dan.* 2. 35. *h* Upon which I will Build my Church, conſiſting both of *Jews* and *Gentiles*, the Foundation of all the hopes, and comfort, and happineſs of my People; the Foundation of my Covenant made with my Church, and of all my Promiſes. *i* Not *Hezekiah*, but the *Meſſiah*, as appears: 1. From thoſe Scriptures of the *Old-Teſtament*, in which Chriſt is called a *Stone*, as *Pſal.* 118. 22. *Iſa.* 8. 14. *Dan.* 2. 34, 35, 45. *Zach.* 3. 9. 2. From the *New-Teſtament*, where this Text is directly expounded of Chriſt, as *Rom.* 9. 32, 33. 1 *Pet.* 2. 4. 3. From the laſt Clauſe, wherein He requires Faith in this Stone, which is not to be given to any meer Man, *Jer.* 17. 5. and wherein He implies, That this Stone was not yet come, nor to come ſpeedily into the World; whereas *Hezekiah* was King at the time of this Prophecy. 4. From the uſual practice of the Prophets, and eſpecially of this Prophet, which is, to comfort and fortifie God's People, againſt the dread of approaching Calamities, by that great and fundamental Promiſe of the *Meſſiah*, in whom alone all other Promiſes are, Yea, and Amen; whereof we have ſeen ſome Inſtances already, and ſhall ſee more hereafter. *k* Which I have tried, and approved as every way ſufficient to be a Corner-ſtone, and a Foundation-ſtone. Such Stones in Buildings uſe to be choſen with care, and to be thoroughly examined by the Builder. *l* Giving not only ſtrength but beauty, and glory to the Building, as Corner-ſtones frequently do, *Pſal.* 144. 12. *m* Uniting the ſeveral parts of the Building together, making *Ephraim* and *Judah*, now ſadly divided, *one ſtick*, *Ezek.* 37. 19, 24. and *Jews* and *Gentiles*, now implacable Enemies, one Church and People, *Eph.* 2. 14, &c. *n* Upon whom you may ſecurely reſt; One who will not fail, nor deceive you, as your lying Refuges will. *o* To wit, this Promiſe; or in this Stone, as it is explained, 1 *Pet.* 2. 6. *p* Shall not make more haſt than he ought, or, as we ſay, more haſt than good ſpeed; ſhall not haſtily and greedily catch at any way of eſcaping his danger, whether it be right or wrong, but ſhall patiently wait upon God in His way, till he deliver him. Withal, here is a plain intimation, that the Mercy here promiſed was not to be given preſently, but after ſome conſiderable time; and therefore, that they ſhould quietly, and patiently ſubmit to *God*'s Will, under their preſent difficulties, and expect the accompliſhment of it in *God*'s due time; compare *Hag.* 2. 3. The Word here rendred, *make haſt*, is by the *Seventy* Interpreters rendred, *be confounded*, whom the Apoſtles follow, *Rom.* 9. 33. and 1 *Pet.* 2. 6. either becauſe they thought it moſt convenient, in a matter where the difference was not conſiderable, to follow that Tranſlation which was moſt uſed, and beſt underſtood by the generality of *Jewiſh* and *Gentile* Chriſtians; or becauſe the ſame Word hath both theſe ſignifications in the *Eaſtern* Languages, as the moſt Learned, and Worthy Dr. *Pocock* hath proved; or becauſe the one follows upon the other; and precipitation or haſt, commonly expoſeth Men to ſhame and confuſion; which alſo is implied in the following Verſes, wherein the dreadful Judgements of *God* are denounced againſt thoſe, who ſhould not believe, and would make haſt to prevent or remove their Dangers by any means whatſoever.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet *q*, and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding place *r*.

q I will Execute juſt Judgment, as it were by a Line and Plummet annexed to it, *i. e.* with exactneſs and care. And this may be underſtood, either, 1. That *God* would ſo order and ſettle things in His Church, that Juſtice and Judgment ſhould prevail, and not Iniquity, as hitherto it had done: or rather, 2. That as *God* would build up, and preſerve all Believers upon that Foundation-Stone, ſo he would ſeverely puniſh, and utterly deſtroy all thoſe unbelieving *Jews*, who ſhould reject that Stone. For *the line* and *plummet*, or *the plumb-line*, was not only uſed in erecting Buildings, but alſo in pulling them down; thoſe parts of the Building being thus marked out, which were to be demoliſhed; and therefore is uſed in Scripture, to ſignifie the Deſtruction of a Place or People, as is evident from 2 *Kings* 21. 13. *Iſa.* 34. 11. *Lament.* 2. 8. *Amos* 7. 7, 8. And this ſenſe agrees beſt with the following Clauſe and Verſe. *r* My Judgments, which in Scripture are compared to a ſtorm of Hail or Rain, ſhall diſcover the vanity of all your crafty and wicked Devices, and ſhall ſweep you away with the Beſom of Deſtruction, in ſpight of them.

18 And your covenant with death ſhall be diſannulled *s*, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through,

through, then ye ſhall be † troden down by it *t*.

s Made void or of none effect: it ſhall ſtand you in no ſtead. † Which you flattered your ſelves, that it ſhould not come unto you, *ver.* 15.

19 From the time that it goeth forth, it ſhall take you *u*: for morning by morning it ſhall paſs over *x*, by day and by night; and it ſhall be a vexation, only ‖ to underſtand the report *y*.

u As ſoon as this overflowing Scourge or Judgment ſhall go forth from me into the Land, it ſhall aſſuredly, and with the firſt, take or ſeize upon *you* ſcoffers, or *carry you away*, which agrees well, both with the *Hebrew* word, which is frequently taken in that Senſe, and with the Metaphor of a Flood, which is here uſed. *x* It ſhall not only come to you, contrary to your preſumption, *ver.* 15. but it ſhall abide upon you; and when it hath paſſed over you, it ſhall return again to you, morning after morning; and ſhall follow you day and night, without giving you the leaſt reſpite. *y* So dreadful ſhall the Judgment be, that it ſhall ſtrike you with great horror, when you only hear the rumor of its approach, or of the ſad effects of it, upon other perſons or parts of the Land.

20 For the bed is ſhorter than that a *man* can ſtretch himſelf on *it*: and the covering † narrower, than that he can wrap himſelf in it *z*.

z For thoſe lying Refuges, to which you truſt, will not be able to give you that Protection and Comfort, which you expect from them; no more than a man can ſtretch himſelf (as theſe luxurious *Iſraelites* uſed to do, *Amos* 6. 4.) upon a bed which is too narrow for him, or wrap or keep himſelf warm, with a covering or bed cloaths, which are not large enough for him.

21 For the LORD ſhall riſe up *a* as in mount * *Perazim b*, he ſhall be wroth as *in* the valley of * *Gibeon c*, that he may do his work, his ſtrange work *d*; and bring to paſs his act, his ſtrange act.

a To act and fight againſt you, as he is ſaid to *ſit ſtill*, when he doth forbear to act. *b* Where he fought againſt the *Philiſtines*, 2 *Sam.* 5. 20. *c* Where he fought againſt the *Canaanites*, *Joſ.* 10. 10, &c. and afterwards againſt the *Philiſtines*, 1 *Chron.* 14. 16. *d* The execution of his Judgment againſt *Iſrael*, which he calleth his *ſtrange work*, to intimate, either 1. That God would puniſh them not with ordinary puniſhments; but in a moſt dreadful and ſingular, and extraordinary manner; ſuch a Judgment being called *a marvellous work*, *Iſa.* 29. 14. although the *Hebrew* word there uſed, be not the ſame with this, but of a much differing ſignification: Or rather 2. That this work of bringing total and irrecoverable Deſtruction upon *Iſrael*, was contrary to the benignity of his own Nature, and to the uſual way of dealing with his people, whom he uſed and delighted to protect, and ſpare, and bleſs; and whom, even when he is angry with them, and puniſheth them, he handleth more gently, than he doth other perſons, in Judgment remembring Mercy to them, as was noted, *Iſa.* 27. 7, 8. ſee alſo *Chap.* 26. 11.

22 Now therefore be ye not mockers *e*, leſt your bands be made ſtrong *f*: for I have heard * from the Lord GOD of hoſts a conſumption, even determined upon the whole earth *g*.

e For your own ſakes do not make a mock of God's Word and Threatnings, as you uſe to do. *f* Leſt thereby you make the Judgments of God, which are oft compared to *bands*, as *Pſal.* 66. 11. and 73. 4. and elſewhere, more ſure and unavoidable, and more ſevere and terrible, as bands are, when they are tied faſter, and more ſtrongly upon a priſoner. *g* God hath aſſured me, That he will utterly root out, and deſtroy the people of *Iſrael*; as indeed he did in *Hezekiah*'s reign.

23 Give ye ear, and hear my voice; hearken and hear my ſpeech *h*.

h Obſerve what I ſay, and do you judge if it be not reaſonable.

24 Doth the plowman plow all day to ſow? doth he open *k* and break the clods of his ground *l*?

i The Plowman doth not ſpend all his time in plowing the Ground, in order to the ſowing it, or, as it follows, in opening it, and breaking its clods; but he hath ſeveral times for ſeveral works, a time for plowing, and a time for ſowing and harrowing, and a time for reaping, and a time for threſhing or beating, and bruiſing the Corn for his own uſe. Which wiſdom God hath put into him. This is the Sum of the ſimilitude propounded here, and in the following Verſes. The deſign and meaning whereof ſeems to be this, to teach them, That God had his times and ſeaſons for ſeveral Works, and that the methods of his providence were various at ſeveral times, and towards ſeveral Perſons or People; and therefore that thoſe ſcoffing *Iſraelites* were guilty of great Folly, in flattering themſelves, and deſpiſing God's Threatnings, becauſe of God's long Patience towards them, and becauſe of their preſent impunity and proſperity; for God would certainly and ſpeedily take a time to Threſh, and break them with his judgments, as at preſent he Plowed and Harrowed them, and ſo prepared them for it by his threatnings. *k* Underſtand, *all day*, or continually, out of the foregoing Clauſe, *l* Which they uſed to do with a kind of Harrow, or other proper Inſtrument. See *Jer.* 4. 3. *Hoſ.* 10. 11, 12.

25 When he hath made plain the face thereof *m*, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in ‖ the principal wheat *n*, and the appointed barley *o*, and the ‖ rie in their † place *p*?

m By breaking the Clods, which made it ragged and uneven. *n* Either 1. the Wheat, which is the principal or chief of all theſe Grains: Or, 2. The beſt Wheat, which He prudently choſeth for Seed. *o* That proportion of Barley which He appointed. Or, as others, *the marked Barley*; or, *the choiſe Barley*, which they laid aſide in a Sack for Seed; and therefore ſet aſide with a peculiar Mark upon it. *p Heb.* in *his Border*; each Seed in a ſeveral and proper place.

26 ‖ For his God doth inſtruct him to diſcretion, *and* doth teach him *q*.

‖ Or, *and he bindeth it in ſuch ſort as his God doth teach him.*

q The Senſe of the Words thus rendred is this, All this he performeth by that diſcretion, which God hath put into him: and therefore be aſſured, That God will order all His Affairs with Judgement, and will in due ſeaſon execute the Puniſhments which now He threatens, and will perfect His own Works. But the Words by ſome, are rendred otherwiſe. *And he beateth it out* (as this Word may be rendred, 1 *Kings* 12. 11. *Prov.* 19. 18. and 29. 17.) *in ſuch ſort, as his God doth teach him*, in a diſcreet manner, which being generally mentioned here, is particularly deſcribed in the following Verſe.

27 For the fitches are not threſhed with a threſhing inſtrument *r*, neither is a cart-wheel *s* turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod *t*.

r Which then and there was made like a Sled ſhod with Iron, which was drawn by Men or Beaſts, over the ſheafs of Corn, to bruiſe them, and beat the Grain out of them. *s* A leſſer and lower Wheel than a Cart-wheel, but of the ſame form, upon which poſſibly the threſhing Inſtrument was drawn. *t* As being unable to bear harder uſage.

28 Bread-*corn* is bruiſed *u*; becauſe *x* he will not ever be threſhing it, nor break *it y* with the wheel of his cart, nor bruiſe it with his horſemen *z*.

u With a threſhing Inſtrument, by comparing this with the foregoing Verſe, and the following Words. *x* Or rather, *but*, or *nevertheleſs*, as the Word is frequently uſed. The Senſe is, The Husbandman doth indeed threſh the Bread-corn, but he doth it with moderation, and only for a time, not for ever. *y* Underſtand, *for ever*, out of the foregoing Clauſe, as is uſual in Scripture. *z* Which governed the Horſe or Horſes, that drew the threſhing Inſtrument. Or, *with horſes*: For it is evident, and hath been obſerved before, that this *Hebrew* word ſignifies *Horſes*, as well as *Horſemen*. And this was another way of Threſhing out the Corn, by driving Horſes, or other Cattel, over the Sheaves to tread it out: of which, ſee *Deut.* 25. 4. *Mich.* 4. 13.

29 This alſo ‖ cometh forth from the LORD of * hoſts, *which* *† is wonderful in counſel, *and* excellent in working †.

* *Jer.* 32. 19. † Heb. *he hath made counſel wonderful, he hath made wiſdom great.*

‖ This part of the Husbandmans diſcretion expreſſed, *v.* 27, 28. as well as that expreſſed, *v.* 24, 25. † Theſe words contain the Application of the Similitude. The Husbandman manageth all his Affairs with common diſcretion; but God governs the World, and His Church, with wonderful Wiſdom: He is great and marvellous, both in the deſign or contrivance of Things, and in the Executing on of them.

CHAP. XXIX.

The Temple and City of Jeruſalem deſtroyed, 1, — 6. *her Enemies unſatiable,* 7, 8. *their ſenſleſneſs,* 9, — 12. *and deep hypocriſie,* 13, — 17. *the ſcorner and oppreſſor being cut off: the reſt ſhall be converted,* 18, — 24.

‖ WO to *Ariel a*, to *Ariel* ‖ the city *where David* dwelt *b*: add ye year to year; let † kill ſacrifices *c*.

‖ Or, *Oh Ariel*, that is, *the lion of God.* ‖ Or, *of the city.* † Heb. *cut off the heads*

a This Word ſignifies *a ſtrong Lion*, or *the Lion of God*; and is uſed concerning *Lion-like* Men, as it is rendred, 1 *Chron.* 11. 22. and of God's *Altar*, as it is rendred, *Ezek.* 43. 15, 16. which ſeems to be thus called, becauſe it devoured and conſumed the Sacrifices put upon it, as greedily, and as irreſiſtably, as the Lion doth his prey. If the Altar be here meant, it is put Synecdochically for the Temple, and the words may be rendred, *Wo to Ariel, to Ariel* of or in *the City*, or, and *the City*; for that conjunction is ſometimes underſtood, as *Iſa.* 22. 6. *Heb.* 3. 11. And ſo the Threatning is denounced both againſt the Temple, and againſt *Jeruſalem*. But he ſeems rather to underſtand it of *Jeruſalem*, as may be gathered: 1. From the next words, which ſeem to be added by way of Appoſition, to explain what he meant by that obſcure and ambiguous Term: *Wo to Ariel, to Ariel*, even to *the City*: 2. From the following Verſes, which plainly declare, That this *Ariel* is the place which God threatens, that he would *diſtreſs* and fill with *Heavineſs*, *ver.* 2. and *lay ſiege* againſt Her, *ver.* 3. And that *the Nations* ſhould *fight againſt her*, *ver.* 7. All which Expreſſions agree much better to *Jeruſalem*, than to the Altar. And this City might be called *Ariel*, or *the ſtrong Lion*: Either 1. For its eminent ſtrength in regard of its Scituation and Fortifications, by reaſon whereof, it was thought almoſt impregnable, both by themſelves and others, *Lam.* 4. 12. Or, 2. For its Lion-like Fierceneſs and Cruelty, for which ſhe is called *the bloody City*, *Ezek.* 7. 23. and 22. 2. and in effect, *Iſa.* 1. 15. and 59. 3. and *Jer.* 19. 4. and for which her Princes are called *Lions*, *Ezek.* 19. 2. *Zeph.* 3. 3. Or, 3. In reſpect of the Altar of God, which was erected in, and confined to that City, and in which the Strength and Glory of that City did chiefly conſiſt. *b* The Royal City, and Seat of *David* and his Poſterity. Which is here mentioned, as the ground of their Confidence; and withal, it is implied, That their Relation to *David*, and their ſuppoſed Intereſt in the Promiſes made to him, and to his Seed, ſhould not ſecure them from the Deſtruction here threatned. *c* Go on in killing Sacrifices from time to time, one year after another, whereby you think to appeaſe me, and to ſecure your ſelves: But all ſhall be in vain.

2 Yet *d* I will diſtreſs *Ariel e*, and there ſhall be heavineſs and ſorrow, and it ſhall be unto me as *Ariel f*.

d Notwithſtanding all your Sacrifices. *e* By bringing and ſtrengthning her Enemies againſt her. *f* The ſenſe is, Either 1. I will treat her like a ſtrong and fierce Lion, which the People, among whom it is, indeavour by Nets, or Pits, and all other ways to take and to deſtroy, Or, 2. I will make *Ariel* the City, like *Ariel* the Altar,, filling it with Sacrifices, even with Men, whom I will ſlay in my Anger; which Act of God's is called *his Sacrifice*, *Ezek.* 39. 17, 19.

‖ Or, *with an army.* ‖ Or, *with a ſetled Camp, or leaguer.*

3 And I will camp againſt thee ‖ round about, and will lay ſiege againſt thee *g* ‖ with a mount, and I will raiſe forts againſt thee.

g By thoſe Enemies whom I will aſſiſt, and enable to deſtroy thee. This was fulfilled, Either 1. by *Sennacherib*, as ſome learned Men think. But what is here affirmed of theſe Enemies, is expreſly denied concerning *Sennacherib*, *Iſa.* 37. 3. or rather 2. by the *Chaldeans*, 2 *Kings* 25. 1. *&c.*

4 And thou ſhalt be brought down, and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt *h*, and thy voice ſhall be as of one that hath a familiar ſpirit out of the ground *z*, and thy ſpeech ſhall † whiſper out of the duſt.

†Heb. *peep, or chirp.*

h Thou who now ſpeakeſt ſo ſtoſtily, and ſcornfully againſt the Lord's Prophets and others, ſhalt be humbled and confounded, and afraid and aſhamed to ſpeak aloud, and ſhalt in a ſubmiſs manner, and with a low Voice, beg the favour of thine Enemies. *z* Who, that they might poſſeſs the People with a kind of Reverence and Horror, uſed to ſpeak and deliver their Anſwers with a low Voice, either out of their Bellies, or from ſome dark Cave under the ground.

Ch. 8, 19.

5 Moreover, the multitude of thy ſtrangers *a* ſhall be like ſmall duſt *b*, and the multitude of the terrible ones *b ſhall* be * as chaff that paſſeth away: yea it ſhall be *c* at * an inſtant ſuddenly.

*Job 21.18 *Ch.* 17. 13. * *Chap.* 30. 13.

a Either 1. of the Strangers that Encamp and Fight againſt thee. Or, 2. of the *Egyptians*, and other Strangers, whom thou haſt hired to aſſiſt thee, as indeed they did, when the *Chaldeans* came againſt them. This Expoſition ſeems to agree beſt, as with the phraſe, *thy ſtrangers*, ſo with the ſcope of the place, and with the whole Context, eſpecially the foregoing Verſes; which plainly ſhews, that this is not a Promiſe to *Jeruſalem*, but a threatning againſt it. *b* Quickly blown away with the leaſt Wind, by comparing this with the following Glauſe. *b* Of thy great Commanders, and ſtouteſt Souldiers. *c* This diſſipation and deſtruction of thy Strangers, and terrible ones ſhall come to paſs.

6 Thou *d* ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire *e*.

d Thou, O *Ariel* or *Jeruſalem*, of, or to whom this whole Context manifeſtly ſpeaks. *e* With dreadful Judgments, which are frequently expreſſed in the Prophets, by theſe and ſuch like Metaphors.

7 And the multitude of all the nations that fight againſt *Ariel*, even all that fight againſt her, and her munition, and that diſtreſs her, ſhall be as a dream of a night viſion *f*.

f Wherein it ſhall be ſo, is explained in the next verſe.

8 It ſhall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh, and his ſoul is empty *g*: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion *h*.

g His appetite or deſire (as *the ſoul* is taken, *Pſal.* 41. 4. and 78. 18. and elſewhere) is unſatisfied. Or, his ſtomack or body (as *the ſoul* is uſed, *Pſal.* 16. 10.) is empty. *h* no leſs unſatisfied and intiatiable, ſhall the Enemies of the *Jews* be, with all the Cruelties which they have committed againſt you; and they ſhall be always thirſting after more of your Blood, as if they had never taſted any of it.

‖ Or, *take your pleaſure and riot.*

9 Stay your ſelves and wonder *i*, ‖ cry ye out, and cry *k*: they are drunken, but not with wine *l*; they ſtagger, but not with ſtrong drink:

i Pauſe upon it, and you will ſee cauſe to wonder at the ſtupidity of this People, of which he is now about to ſpeak. He diſcreteth his Speech, either to the Religious part of the People, or to thoſe particular perſons, who heard him, when he delivered this Prophecy. *k* Cry out again and again, either in way of Supplication for them; or rather through Aſtoniſhment and Horror. Or, *They take pleaſure* or *ſport themſelves* (as this word moſt commonly ſignifies) *and riot*: In the midſt of all theſe Threatnings and Dangers, they are ſecure, and give up themſelves to ſenſuality; which is matter of juſt wonder. *l* But either 1. With drinking the Cup of God's fury, wherewith they are ſaid to be made drunk, *Iſa.* 51. 17. 20. And then *they are drunk*, is put for, *they ſhall be drunk*, after the manner of the Prophets. Or 2. With the ſpirit of giddineſs or ſtupidity, which makes them like drunken Men, inſenſible of their Danger, and not knowing what to do.

Rom. 11. 8. † Heb. *heads.*

10 For * the LORD hath poured out upon you *m* the ſpirit of deep ſleep *n*, and hath cloſed your eyes: the prophets and your † rulers, the ſeers *o* hath he covered *p*.

m Which Phraſe notes the plenty, and vehemency of this Judgment. *n* Hardneſs of heart, and inſenſibleneſs of your danger and miſery, which God is faid to ſend, becauſe he denies, or withdraws his Light and Grace, which alone can cure thoſe Maladies. *o* Your Magiſtrates and Miniſters, whoſe blindneſs or ſtupidity is a great Curſe and plague to the people. Or, *the Prophets, even the chief* (for *the head* is oft put for the chief of perſons or things, as *Exod.* 30. 23. 1 *Chron.* 12. 18. and elſewhere) *of your ſeers.* *p* With the vail of ignorance and ſtupidity, or as to their Eyes, which is underſtood out of the former Clauſe. And this laſt Clauſe is, and may be rendred thus, The Eyes (which may be repeated out of the foregoing Clauſe) *of your Prophets, and of, or even of your principal ſeers* (or, *and of your moſt intelligent rulers*) *hath he covered.*

11 And the viſion of all *q* is become unto you, as the words of a ‖ book *that* is ſealed *r*, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot, for it *is* ſealed.

‖ Or, *letter*

12 And the book is delivered to him that is not learned *s* ſaying, Read this, I pray thee: and he ſaith, I am not learned.

q Of all your Prophets, whether the true or falſe Ones. *r* In which no Man can read, whilſt it is ſealed up, as books then ſometimes were, 1 *Kings* 21. 8. *Eſth.* 3. 12, 13. being made in the form of Rolls, which was convenient for that purpoſe. *s* Unſealed and opened, as the following Clauſe implies. God ſo orders the manner of delivering this Book, that neither the learned nor unlearned could read and underſtand it.

13 Wherefore the LORD ſaid, * Foraſmuch as this people draw near *me* † with their mouth, and with their lips *u* do honour me, but have removed their heart far from me *x*, and their fear towards me is taught by the precept of men *y*:

* *Ezek.* 33. 31. *Mat.* 15. *Mat.* 7. 6. † Heb. *with their mouth.*

t To wit, in acts of Worſhip. *u* With outward Devotions, and the profeſſion of Religion. *x* They do not pay me that Love, and Fear, and Obedience, which I require, and prefer before all Sacrifices, and external Services. *y* They Worſhip me not in ſuch way and manner, as I have commanded and preſcribed, but according to their own, and other Mens inventions, preferring the devices and traditions of their falſe Prophets, before my Inſtitutions. For this was a common Errour among the *Jews*, as we learn from *Jer.* 7. 31. *Hoſ.* 5. 11. and many other Scriptures, and thus our bleſſed Saviour expounds this very place, *Mat.* 15. 7,8,9.

14 Therefore behold, † I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder, * for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid *z*.

† Heb. *I will add.* * *Jer.* 49. 7. *Obad.* ver. 8. 1 *Corin.* 1. 19.

z Shall diſappear and vaniſh; for this anſwers to, *ſhall periſh*, in the former Clauſe. A vail ſhall be caſt upon the Eyes of their Minds: they ſhall give no evidences or proofs of their Wiſdom, but their folly ſhall be made manifeſt. And this was indeed a wonderful Thing for their wiſe men to be made fools.

15 * Wo unto them that ſeek deep *a* to hide their counſel from the LORD *b*, and their works are in the dark *c*, and * they ſay, Who ſeeth us? and who knoweth us *d*?

* *Ch.* 30. 1. * *Pſ.* 94. 7.

a Heb. that make deep. A Metaphor from Men, who uſe to dig deep into the Earth, that they may hide any thing there, which they would keep ſafe and unknown. *b* Vainly imagining, That they can keep all their Hypocriſie and ſecret Wickedneſs out of God's ſight, and that they can deceive, not only Men, but God, by their external Profeſſions and Services. *c* Their wicked Counſels are contrived, and their Idolatry is practiſed in ſecret and dark places, of which, ſee *Ezek.* 8. 12. *d* We act ſo cunningly, that neither God nor Man can diſcover us.

16 Surely your turning of things upſide down *e* ſhall be eſteemed as the potters clay *f*: for ſhall the * work ſay of him that made it, He made me not? or ſhall the thing framed, ſay of him that framed it, He had no underſtanding *g*?

* *Ch.* 45. 9.

e All your ſubtle devices, by which you turn your ſelves into all ſhapes; and turn your Thoughts hither and thither, and pervert the order which God hath appointed. *f* It is no more to me, than the Clay is to the Potter, who can not only diſcern it thoroughly, but alter and diſpoſe it as he ſeeth fit. *g* And no leſs abſurd and ridiculous is your Conceit, that I your Maker, and ſupream Governour, cannot diſcover, and controul all your Artifices at my pleaſure.

17 *Is* it not yet a very little while, and *Lebanon* ſhall be turned into a fruitful field: and the fruitful field ſhall be eſteemed * as a forreſt *h*?

* *Pſal.* 72. 16.

h The Forreſt of *Lebanon*, which was a barren Mountain, and a deſolate Wilderneſs, ſhall by God's wonderful providence, become a fruitful and populous place; and theſe places which are now fruitful and populous, ſhall then become as Barren and Deſolate, as that Forreſt. This Senſe is confirmed by that parallel place, *Iſa.* 32. 15. And from both places compared togerher, this ſeems to be a Prophecy of the rejection of the wicked and unbelieving *Jews*, whoſe Sins and marvellous Judgments, and particularly Infatuation, are declared in the foregoing Verſes; and of the calling of the *Gentiles*, of which he ſpeaks in the following Verſe, as appears further by comparing that Verſe with *Iſa.* 35. 5. And this Opinion may receive ſome Countenance from *Matth.* 15. 7. *&c.*

where Chriſt expounds the foregoing words, *ver.* 13. upon which theſe have a dependance, of his own times.

18 And in that day ſhall * the deaf *i* hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs *k*.

* *Iſa.* 35. 5.

i Who were deaf before, God by his Word and Grace did open their Ears: even the deaf and blind Gentiles, as was now noted. Compare *Iſa.* 35. 5. *k* Being, by God's Grace, brought out of that groſs, and worſe than *Egyptian* darkneſs of ignorance and wickedneſs, in which they formerly lived, unto a clear and ſaving knowledge of the Truth.

19 The meek *l* alſo † ſhall increaſe *their* joy in the LORD *m*, and the poor *n* among men ſhall rejoyce in the holy one of *Iſrael*.

† Heb. *ſhall add.*

l The humble and meek Believers, oppoſed to thoſe proud and ſcornful *Iſraelites* or *Jews*, of whom he ſpeaks in this, and in the foregoing Chapter. *m* Shall greatly rejoyce in this, that the Lord, and holy one of *Iſrael* is now their God and Portion. *n* Either 1. Spiritually, of which *Mat.* 5. 3. Or 2. outwardly, mean and deſpicable People, ſuch as the *Gentiles* were in the Opinion of the *Jews*, and ſuch as the greateſt part of the firſt believing Chriſtians were, *Mat.* 11. 5. 1 *Cor.* 1. 26. *Jam.* 2. 5.

20 For the terrible one *o* is brought to nought, and the ſcorner *p* is conſumed, and all that watch for iniquity *q* are cut off:

o The proud and potent Enemies of thoſe *meek* and *poor* Believers now mentioned, ſuch as the unbelieving *Jews*, and the heathen Potentates were in the firſt Age of Chriſtianity. *p* The ſcornful Oppoſers of God's Word and People. *q* That early and diligently apply themſelves to the practice of Wickedneſs, or to do miſchief to others.

21 * That make a man an offender *r* for a word *s*, and lay a ſnare for him that reproveth *t* in the gate *u*, and turn aſide *x* the juſt *y* for a thing of nought *z*.

* *Iſa.* 29. 20, 21.

r That condemn and puniſh a Man, as if he were a great Criminal. *s* For a verbal Reproof, as appears from the next Clauſe. *t* For God's faithful Prophets and Miniſters, whoſe Office it is to reprove ungodly men, ſuch as theſe were. *u* Publickly; which they took for a great Affront and Diſgrace; although the Reproof ought to be publick, where the Sin is publick and ſcandalous. He mentions *the gate*, becauſe there the People uſed to aſſemble, both upon Civil and Sacred Accounts, and there Prophets uſed to deliver their Prophecies; of which, ſee *Jer.* 7. 2. and 17. 19. *x* To wit, *from Judgment*, as this Phraſe is more fully delivered, *Iſa.* 10. 2. or from his right; which is elſewhere called *the perverting*, or overturning, or overthrowing of *a man's right* or *judgment*, as *Deut.* 27. 19. *Prov.* 17. 23. *Lam.* 3. 35. *y* The faithful Prophets and Miniſters of God, and among others Chriſt, who is oft called *the juſt* or *righteous one*, both in the *Old* and *New-Teſtament*. *z* Not for any great advantage, but for a triſle, which is a great Aggravation of their injuſtice. Or, *with vanity*, *i. e.* with vain and frivolous Pretences, or without any colour of Reaſon or Juſtice.

22 Therefore thus ſaith the LORD, who redeemed *Abraham a*, concerning the houſe of *Jacob*, *Jacob* *b* ſhall not now be aſhamed, neither ſhall his face now wax pale *c*.

a From manifold dangers, and eſpecially from that Idolatry in which his Family and Anceſtors were generally involved, *Joſ.* 24. 2, 3. *b* The *Iſraelites* or poſterity of *Jacob*, who are oft called *Jacob* in Scripture, who had great cauſe to be aſhamed, for their continued infidelity, and for their Perſecutions of God's Prophets, and righteous Servants, and for their Rejection of their own *Meſſiah*; but ſhall at laſt be brought back unto the God of their Fathers, and to their *Meſſiah*. *c* Through fear of their Enemies, who, from time to time, have moleſted them, but now they ſhall be delivered from them all, and ſhall ſerve God without fear, as is ſaid, *Luke* 1. 74.

23 But when he ſeeth his children *d*, the work of mine hands *e*, in the midſt of him *f*, they ſhall ſanctify my name, *g*, and ſanctify the holy one of *Jacob*, and ſhall fear the God of *Iſrael*.

* *Ch.* 45. 11.

d When the believing Seed of *Jacob* ſhall ſee thoſe Children, whom they have begotten to God, by the Preaching of the Goſpel, even the *Gentiles* converted by their Miniſtry. *e* The children, *not of the fleſh, but of the promiſe*, Rom. 9. 8. whom I, by my Almighty Power and Grace, have Created or Regenerated, of Stones raiſing up Children to *Abraham*. *f* Which *Gentiles* ſhall be incorporated with the *Jews*, into one and the ſame Body and Church. *g* They ſhall not deſpiſe and hate the *Gentiles*, and envy them the Grace of God, and an intereſt in their *Meſſiah*, but ſhall praiſe and glorify God, with them and for them, as the believing *Jews* did, *Act.* 11. 18.

24 They alſo that erred in ſpirit *h* † ſhall come to underſtanding *i*, and they that Murmured, ſhall learn doctrine *k*.

† Heb. *ſhall know underſtanding.*

h Thoſe *Gentiles*, whoſe Spirits or Minds were ignorant of, and erred from God's Truth; and who were led aſide by a lying Spirit, or by the Spirit of errour and deluſion to Idolatry, and all manner of Impiety. *i* Shall come to the knowledge of the Truth. *k* They that would not receive the doctrine of God, but murmured at God's faithful Prophets and Teachers, who delivered it, which was the practice of divers, both *Jews* and *Gentiles*, ſhall now learn Doctrine, and receive God's Truth in the Love of it.

CHAP. XXX.

The Prophet threatneth the People for their Confidence in Egypt, 1,—7. and contempt of God's word, 8,—11. wherefore they ſhall be deſtroyed, 12,—17. God's mercies towards the Church, 18,—26. God's wrath and his Peoples joy in the deſtruction of Aſſyria, 27, 33.

WO to the rebellious children *a*, ſaith the LORD, * that take counſel *b*, but not of me *c*, and that cover with a covering *d*, but not of my ſpirit *e*, that they may add ſin to ſin *f*:

* *Chap.* 29. 15.

a The *Jews*, who call themſelves God's Children, though they are rebellious Ones, as was ſaid, *Iſa.* 1. 2. *b* That Conſult together, and reſolve to do what follows, *ver.* 2. *c* Not following, nor asking my Advice, which they had command and encouragement from me to do. *d* That ſeek protection. *e* Not ſuch as by my Spirit, ſpeaking in my Word, I have directed, and required them to do; but ſuch as I have ſeverely forbidden to them; for the contrary Affirmative is frequently implied in the Negative; of which I have formerly given many inſtances. *f* That unto thoſe Sins, by which they have deſerved and procured my Judgments upon them, they may add diſtruſt of my power and Mercy to Save them, and confidence in an Arm of Fleſh, which alſo is Rebellion againſt my expreſs Command to the contrary.

2 * That walk to go down into *Egypt g* (and have not asked at my mouth *h*) to ſtrengthen themſelves in the ſtrength of *Pharaoh*, and to truſt in the ſhadow *i* of *Egypt*.

* *Ch.* 31. 1.

g That ſend Ambaſſadors to *Egypt* for ſuccour, as we read, *v.* 4. which the *Jews* were forward to do upon all occaſions, and did now upon the invaſion of the King of *Aſſyria*, as is evident, from *Iſa.* 20. 5, 6. and did the like againſt the King of *Babylon*, *Jer.* 37. 7. *Ezek.* 17. 15. *h* Either by the Prieſts or Prophets, as they were to do in weighty caſes; of which, ſee *Numb.* 27. 21. *Joſ.* 9. 14. 1 *Sam.* 23. 9, 10. 1 *Kings* 22. 7. *Jer.* 21. 2. and 42. 2, 20. or by ſtudying my Word; which plainly directs them to another courſe, and forbids them this practice. *i* In their power (as it is in the foregoing Glauſe) and protection, which is oft ſignified by *the ſhadow*, as *Judg.* 9. 15. *Pſal.* 17. 8. and 91. 1, 4.

3 Therefore ſhall the ſtrength of *Pharaoh* be your ſhame *k*, and the truſt in the ſhadow of *Egypt* your confuſion.

k As being not only unprofitable, but miſchievous to you.

4 For his princes *l* were at *Zoan*, and his ambaſſadours came to *Hanes m*.

l The Princes of *Judah*, either ſent by the King, or by the appointment of their Brethren. *m* An eminent City of *Egypt*, called more largely *Tahapanes*, and *Tahpanhes*, *Jer.* 2. 16. and 43. 3, 8.

5 * They *n* were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame and alſo a reproach.

* *Jer.* 2. 36.

n Both the Meſſengers, and they who ſent them.

6 The burden *o* of the beaſts of the ſouth *p*: into the land of trouble and anguiſh *q*, from whence *come* the young and old lion *r*, the viper and fiery flying ſerpent *s*; they *t* will carry their riches *u* upon the ſhoulders of young aſſes *x*, and their treaſures upon the bunches *y* of camels, to a people *that* ſhall not profit *them*.

o Either 1. the Prophecy; which is oft called *the burden*: or rather 2. the burden of riches or treaſures, as it is explained in the latter part of the Verſe. *p* Which is carried upon Aſſes or Camels, as it follows, into *Egypt*, which lay ſouthward from *Judea*. *q* Into *Egypt* and *Ethiopia*, or *Cuſh*; for both are joyned together in this matter, *Iſa.* 20. whoſe Land ſeems to be called *a land of trouble and anguiſh* prophetically, becauſe they ſhould diſtreſs them, and not help them; as was ſaid of the *Aſſyrians* in the like caſe, 2 *Chron.* 28. 20. Some render it, *by* or *through the land*, &c. and underſtand it of the vaſt Wilderneſs which lay between *Judea* and *Egypt*. But it was more proper, and important to ſpeak of the Land, to which theſe Men and Beaſts went, than of that, through which they were to paſs; which it was needleſs ſo particularly to deſcribe. Nor was the direct Road from *Judea* to *Egypt*, ſuch a place as is here deſcribed. *r* Which may be underſtood properly, becauſe theſe and the following Creatures did abound, and were very fierce and miſchievous in *Egypt* and *Ethiopia*: But withal, ſeems to deſign the craft and cruelty of that People, and the danger of their Confederacy with them, and the harm which they ſhould have from them. *s* That there were flying Serpents in thoſe parts, is affirmed, not only in Scripture, but alſo by *Herodotus*, *Cicero*, *Ammianus*, and divers other Authors. *t* The *Jews* deſigned by the ſame pronoun, *they*, *ver.* 5. *u* Either 1. to ſecure them: or rather 2. to procure their aſſiſtance. *x* Much uſed there for carrying Burdens, as is evident from *Gen.* 32. 15. and 45. 23. &c. *y* Upon the backs, which were ſtrengthned with bunches, by a *Synecdoche*.

7 For the *Egyptians* ſhall help in vain, and to no purpoſe: therefore have I cryed ‖ concerning this *z*, * Their ſtrength *is* to ſit ſtill *a*.

‖ Or, *to be.* * *Ch.* 7. 4. *ver.* 15.

z Concerning this Counſel or Practice. Or, *to her*, to *Jeruſalem*. *ver.* 15. *Iem or Judah.* *a* It is ſafer and better for them to ſit quietly at home, ſeeking to me for help, than to go or ſend to *Egypt* for help. He ſeems indaſtriouſly to uſe an ambiguous word, *Rahab*, which ſignifies both *ſtrength*, as *Job* 9. 13. *Pſal.* 90. 10. and *Egypt*, as *Pſal.* 87. 4. *Iſa.* 51. 9. So called from its ſingular Strength, to intimate, that if they did not go to *Rahab*; *Rahab*, or what they expected

expected from *Rahab* or *Egypt*, which was powerful Succour, should come to them.

8 Now go, write it *b* before them *c* in a table, and note it in a book *d*, that it may be for † the time to come *e*, for ever and ever:

† Heb. *the Latter day.*

b Write this Prophecy and Warning which I have now delivered. *c* In their presence, in the publick Assembly: For the Prophets were many times commanded to do such Actions, as well as to deliver their Messages. *d* So this was to be written twice over, once in a Table, to be hanged up in some publick place, that all that were then and there present, might read it; and again, in a Book, that it might be kept for the use of Posterity. *e* As a Witness for me and against them, that I have given them fair warning, and that they have willfully run upon their own Ruine.

9 That this *is* a rebellious people, lying children *f*, children *that* will not hear the law of the LORD *g*.

f Which profess one thing, and practise another. *g* The Commands of God, either contained in Scripture, or delivered by my Mouth, whereby these Practices are expresly forbidden to them.

* *Jer.* 11. 21. *Amos* 2. 12. *Isa* 7. 13. *Mich.* 2. 6.

10 * Which say to the Seers, See not; and to the Prophets, Prophesie not unto us right things *, speak unto us smooth things, prophesie deceit *h*:

h He speaks not of the words of their Mouths; for none could be so mad or impudent, as to have or profess a desire to be Cheated, but of the Language of their Actions. They do so discourage and threaten God's faithful Prophets; and so encourage their own false Prophets; as if they had rather be deceived to their Destruction, than hear the Truth for their Preservation and Salvation. They prefer the pleasing of their Humours, before the Saving of themselves.

Mich. 2. 11.

11 Get ye out of the way *i*, turn aside out of the path, cause the holy one of *Israel* to cease from before us *k*.

i In which you now walk, out of your present course of Preaching unfavourly, and frightful things to us. *k* Do not trouble us with harsh and repeated Messages from God, as you use to do.

12 Wherefore thus saith the holy one of *Israel*, Because ye despise this word, and trust in ‖ oppression *l* and perverseness *m*, and stay thereon:

‖ Or, *fraud.*

l In the Wealth which you have gotten by Oppression, whereby you now think to procure *Egyptian* Succours; of which see on *ver.* 6. *m* And in your perverse and rebellious Course of sending to *Egypt* for help.

* *Psa.* 62. 3.

13 Therefore this iniquity *n* shall be to you * as a breach ready to fall, swelling out in a high wall, whose breaking * cometh suddenly at an instant *o*.

* *Ch.* 1. 29. 5.

n Of sending and trusting to *Egypt* for Succour. *o* Like a Wall which is high, and seems to be strong, but swelling forth in some parts, which, upon the least Accident, falleth down suddenly to the Ground. Such shall be the issue of your high and towring Confidence in *Egypt*.

* *Jer.* 19. 11. † Heb. *the bottle of the potters.*

14 And * he shall break it *p* as the breaking of † the potters vessel, that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water *withal* out of the pit.

p He, either God, or he whom God shall send against them: Or, *It shall be broken*; for such Phrases are oft taken indefinitely and passively: *it*, *this iniquity* last mentioned, *ver.* 13. your carnal confidence, and all the grounds of it, and you that lean upon it.

15 For thus saith the Lord GOD, the holy one of *Israel*, * In returning *q* and rest shall ye be saved; in quietness *r* and in confidence *s* shall be your strength; and ye would not.

* *Ver.* 7.

q Either from your present purpose of sending to *Egypt*; or unto God, as the *Seventy*, and *Syriack*, and *Arabick* Translators render it. Or, *In quietness*; for the Verb, from which this word comes, is elsewhere used in that sense, as *Psal.* 23. 3. *Jer.* 30. 10. and 46. 27. *r* In sitting still, and quieting your own Minds. *s* To wit, rightly placed upon Me, and my promises for your deliverance.

16 But ye said, No, for we will flee *t* upon horses, therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you, be swift.

t Out of this Land from the King of *Assyria*; which it is very probable, divers of the Richer sort did, having sent their Treasures before them, as we read *ver.* 6.

* *Lev.* 26. 8. *Deut.* 28. 25. & 32. 30.

17 * One thousand *shall flee u* at the rebuke *x* of one: at the rebuke of five shall ye flee *y*, till ye be left as ‖ a beacon upon the top of a mountain, and as an ensign upon an hill *z*.

‖ Or, *a tree bereft of branches* or *boughs*: or *A mast.*

u Which words are fitly supplied out of the following Clause. *x* Either 1. at his real Rebuke, upon his assault or on-set: Or rather 2. at his verbal Rebuke, upon his meer Threats, as fearing that he will proceed from words to blows. *y* All of you, how numerous soever. *z* Till you be generally Destroyed, and but a few of you left.

* *Psal.* 7. 6. *Ch.* 33. 3, 10. * *Psal.* 2. 12. & 34. 8. *Prov.* 16. 20. *Jer.* 17. 7.

18 And therefore *a* will the LORD wait *b*, that he may be gracious unto you; and therefore will he * be exalted *c*, that he may have mercy upon you: for the LORD *is* a God of Judgment *d*; * blessed *are* all they that wait for him *e*.

a Because of your general Destruction and great Misery; which is frequently mentioned in Scripture, as a motive to God's Mercy, as *Deut.* 32. 36. and in many other places, as hath been oft observed already. But some rendred this *Hebrew* particle, *Yet* or *notwithstanding*, as it is supposed to signifie, *Isa.* 51. 21. *Jer.* 16. 14. *Ezek.* 39. 25. *Hos.* 2. 14. *b* Patiently expect your Repentance, and stop the course of His Judicial Proceedings against you, that you may have an opportunity of making your Peace with Him, and of preventing your utter ruine. *c* He will lift up and bestir himself, and will Work gloriously in your behalf, as this Phrase is used, *Psal.* 21. 13. and 46. 10. *Isa.* 33. 10. and oft elsewhere; and as the following Verses explain it. *d* Who carrieth himself towards his People (for of them only he speaks in this place) not with furious Passion, but with Judgment and Discretion, or with equity and moderation; for *judgment* is oft opposed to Fury and rigorous Justice, as *Psal.* 112. 5. *Jer.* 10. 24. and 30. 11. *e* This waiting upon God, in his way, with Faith and Patience, is a furer way to your Safety and Happiness, than seeking to *Egypt*, or any other carnal Remedies.

19 For the people shall dwell in *Zion* at *Jerusalem f* thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry: when he shall hear it, he will answer thee *g*.

f For although the time is coming, when the People shall be banished from *Jerusalem*, and carried Captives into *Babylon*; yet after a set time, they shall return to *Jerusalem*, and have a fixed and comfortable Abode there. Which was in part accomplished upon their return from *Babylon*; but more fully in the times of the Gospel, when many of them were, and the whole Body of them shall be brought into Christ's Church, which is oft called *Zion* and *Jerusalem*, both in the Old and New-Testament. *g* Whereas now He seems to be deaf to thy Prayers.

20 And *though* the LORD give you the bread of adversity, and the water of ‖ affliction *h*, yet shall not ‖ Or, *strait.* thy teachers be removed into a corner any more *i*, but thine eyes shall see thy teachers *k*.

h And although in that time and state of the Church, you will be subject to many outward Straits and Afflictions. This Phrase is borrowed from *Deut.* 16. 3. and 1 *Kings* 22. 27. He seems to allude to the condition of besieged Cities, and particularly of *Jerusalem*, as it was straitned and distressed by *Sennacherib*; and is it should be far more straitned by the *Chaldeans*; of which see 2 *Kings* 25. 3. Heb. *And the Lord will give*, &c. Or, *The Lord indeed will give*, &c. *i* As they have been in former times, both in *Israel* and *Judah*, when the Godly Prophets and Ministers were but few, and when they were persecuted and banished by their wicked Rulers. But in the *New-Testament* God hath made better provision for his Church, sending his Son, the great Teacher of the Church, into the World; and pouring forth the Gifts and Graces of the Spirit in abundance, and increasing the number of able and faithful Ministers; and promising a continued Succession of them to the end of the World, *Mat.* 28. 19, 20. *k* Thou shalt have their presence, and their instruction and assistance.

21 And thine ears shall hear a word *l* behind thee *m*, saying, This *is* the way, walk ye in it, when ye * turn to the right hand, and when ye turn to the * *Isa.* 1. left.

l As oft as need requires thou shalt hear the voice of God's Word and Spirit directing thee in thy Course. *m* A Metaphor borrowed either, 1. from the custom of Shepherds, who use to follow their Sheep, and to recall them when they go out of the way. Or 2. from Travellers, who, when they are gone out of the right way, are oft-times recalled and admonished of their Error, by some other Passenger or Person, who is behind them, and therefore discerns their mistake; which he could not so easily discover, if he were before them.

22 * Ye shall defile *n* also the covering *o* of † thy graven images of silver, and the ornament *p* of thy molten images of gold: thou shalt † cast them away ‖ as a menstrous cloth *q*; thou shalt say unto it, Get thee hence.

* *Ch.* 2. 20. & 31. 7. † Heb. *scatter.* ‖ Heb. *as a removed thing.*

n To shew your contempt of it, and to make it unfit for your own, or any others use. *o* The Leaves or Plates wherewith their wooden Images were frequently covered: of which see *Exod.* 38. 17, 19. *Numb.* 16. 38, 39. *p* Or, *the coat or covering.* Heb. *the Ephod*, as this very Word is rendred, *Exod.* 28. 8. and 39. 5. which was a costly and glorious Robe. The Idolaters spared no Cost in the making and adorning their Idols: And, among others, the Image of *Jupiter* in *Sicily*, had a Coat put upon it made all of massy Gold. *q* Thou shalt so deeply abhor Idolatry, that thou shalt cast away with indignation, all the Monuments and Instruments thereof.

23 Then shall he give the rain of thy seed *r* that thou shalt sow the ground withal, and bread of the increase of the earth *s*, and it shall be fat and plenteous *t*: in that day shall thy cattel feed in large pastures.

r Or rather, as others render it, *to* or *for thy seed*, when thou hast newly sown thy Seed, which was called *the former rain*; or such as thy Seed requires, which may include both the former, and the latter Rain. Their Sins, the cause of all God's Judgments which had befallen them, being removed by their sincere Repentance, and God's gracious Pardon, God showreth down all his Blessings upon them. *s* Which shall be the Fruit of thy own Land and Labour: which is a great Mercy and Comfort. *t* Thy Bread shall be excellent for quality, which is called *fat*, *Deut.* 32. 14. and abundant for quantity.

24 The oxen likewise and the young asses that ear

ear the ground shall eat ‖ clean *u* provender, which hath been winnowed with the shovel and with the fan.

‖ Or, *leaven.*

u Or, as Learned Mr. *Gataker* renders it, *Threshed*, which agrees well with the following Clause, Corn being first Threshed, and then Winnowed. The Sense is, There should be such plenty of Corn, that there very Beasts, instead of Straw, should eat Corn; and that not in the Ear, or with the Straw, but the pure Grain.

25 And there shall be upon every high mountain, and upon every † high hill *x*, rivers, and streams of waters, in the day of the great slaughter *y*, when the towers *z* fall.

† Heb. *lofty.*

x Which are commonly dry and barren, and destitute of Rivers. *y* When God shall destroy the Enemies of His People, He will shower down his Blessings upon his People. *z* Either properly, the Towers of *Babylon*, for which She was Famous; or Metaphorically, the high and mighty Potentates, which fought against God's People, as *Isa.* 2. 15.

26 Moreover the light of the moon shall be as the light of the sun *a*, and the light of the sun shall be sevenfold, as the light of seven days *b*, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound *c*.

a For constancy and brightness: Which, as also the following Clause, is to be understood Metaphorically, of the most glorious and comfortable Condition of God's Church, far surpassing what it was in former Ages. And so this, as well as other passages in this Chapter, concerns the times of the Gospel. *b* As if the Light of seven days were combined together in one: Its Light shall then be transcendently more bright and glorious, than it hath hitherto been. Which magnificent Expressions seem to be too high for the deliverance of the *Jews*, either from *Sennacherib*, or out of *Babylon*: And do much better agree to the times of the Gospel, in which the Light is far more clear, and the Grace of God much more abundant, than ever it was in former times. And this exposition seems the more probable, because it is the manner of the Prophets; and especially of this, who is rightly called the *Evangelical* Prophet, to take all occasions to speak of the days of the *Messiah*, and of the blessed Priviledges of that time and state of the Church, among which, they constantly reckon *Light*, whether you take it for Knowledge or for Comfort, to be one. *c* When God shall effectually Cure the Wounds and Breaches of his People, first making up the Breach between Him and them, then making *Israel* and *Judah* to be one, who now are sadly divided; and making *Jew* and *Gentile* to be one Fold under one Shepherd, even the *Messiah*, which the Prophets foretel, that it shall be in the times of the Gospel.

27 Behold *d*, the name of the LORD *e* cometh from far *f*, burning with his anger, ‖ and the burden *thereof* is † heavy *g*: his lips are full of indignation, and his tongue as a devouring fire *h*.

‖ Or, *upon it.* † Heb. *weighty.*

d Here begins the last part of the Chapter, wherein he gives them an earnest of those greater Mercies promised for times to come, by assuring them of the approaching Destruction of the *Assyrian* Forces. *e* The Lord himself: For as *the names* of Men are oft put for the Men themselves, as *Numb.* 26. 53. *Acts* 1. 15. *Rev.* 3. 4. and 11. 13. So *the name of God* is frequently put for God, as *Gen.* 4. 26. *Deut.* 28. 58. *Psal.* 20. 1, 7, &c. *f* From a very remote place; even from Heaven, whence God sent His Angel to destroy them, *Ist.* 37. 36. Possibly this Expression may respect the judgment of the *Assyrians*, who looked upon God as one afar off, not only in his Presence, which they thought to be confined to Heaven, but in his care of, and affections to the *Jews*; and therefore, no more expected any opposition from Him, than from them who live in the ends of the Earth. *g* He will inflict heavy Judgments upon them. *h* He hath pronounced a severe Sentence against them, and will give command for the Execution of it.

28 And his breath *i* as an overflowing ſtream *k*, shall reach to the midst of * the neck *l*, * to sift *m* the nations *n* with the sieve of vanity *o*: and *there shall be* a * bridle in the jaws of the people *p*, causing them to err *q*.

* *Isa.* 8. 8. * *Isa.* 37. 29.

i Either 1. *The breath of his Nostrils*, as it is called, *Job* 4. 9. or *The blast of the breath of his Nostrils*, as *Psal.* 18. 15. in both which places it is mentioned, as a sign and effect of God's Anger, and the cause of the Destruction of those, against whom it is directed. And the Expression seems to be borrowed from hence, that Men discover their Anger by a strong and vehement breathing through their Nostrils. Or 2. *The breath of his Lips* or *Mouth*, to which the destruction of God's Enemies is elsewhere ascribed, as *Job* 15. 30. *Isa.* 11. 4. which may be the same thing with *his Lips* and *Tongue* in the foregoing Verse, or may design a strong blast coming out of his Mouth: for God is frequently said to destroy wicked Men, by *blowing* upon them, as *Isa.* 40. 7, 24. *Ezek.* 21. 31. and 22. 21. *k* Coming from Him as vehemently as a mighty Torrent of Waters. *l* Shall bring him into a most dangerous condition, as a Man, who is in deep Waters, which reach to his Neck, is in danger of being drowned; and afterwards, as is related in the following Verses, will utterly Destroy him. And this was fulfilled in *Sennacherib*, who was highly endangered, when he lost so great a part of his Army, and shortly after slain by his own Sons. Although these words may be added as a description of *the overflowing stream* now mentioned, and may be thus rendred, *which Reacheth even to the midst of the Neck*; for the relative Particle is frequently understood in Scripture. *m* To shake and scatter, as it were with a Sieve: or to try and vex, as this Metaphor signifies, *Amos* 9. 9. *Luke* 22. 31. *n* The *Assyrian* Army, which was made up of the People of several Nations. *o* Not with an ordinary Sieve, which casteth away the Chaff only, but keepeth the Corn; but with a Sieve, which should shake them so long and so vehemently, as to cast away all together, and to make a full End of them. *p* God will restrain and over-rule them by His secret and powerful Providence. *q* Whereas other Bridles guide the bridled Creatures into the right way, this shall turn them out of the way, by giving them up to their own Mistakes, and foolish Counsels, and wicked Courses, which shall bring them to sore and certain Ruine.

29 Ye shall have a song *r*, as in the night, *when* a holy solemnity is kept *s*, and gladness of heart, as when one goeth with a Pipe *t* to come into the mountain of the LORD, to the † mighty one of *Israel*.

† Heb. *rock.*

r You shall have occasion of great Joy, and songs of Praise for your stupendious Deliverance from that formidable Enemy. *s* He mentions the Night, either because the *Jewish* Feasts begun at the Evening, and were Celebrated with great Joy in part of the Night-season, as well as on the following Day; or because He hath a particular respect to the solemnity of the Passover, in which they spent some considerable part of the Night in Feasting, and Rejoycing, and singing of Psalms and Songs before the Lord. *t* Like the joy of one that is going up to the solemn Feasts with Musick, and the voice of Joy and Praise, as they used to do, *Psal.* 42. 4. to cheer up themselves in the way, which to many of them was long, and would otherwise have been tedious.

Deut. 32. 4.

30 And the LORD shall cause † his glorious voice *u* to be heard, and shall shew the lighting down of his arm *x*, with the indignation of *his* anger *y*, and with the flame of a devouring *fire*, *with* ſcattering, and tempest, and hailstones.

† Heb. *the glory of his voice.*

u His Thunder, which is called God's *Voice*, and said to be *full of Majesty*, *Psal.* 29. 4. But then Thunder is Metaphorically taken for some terrible Judgment, as it is in many places of Scripture. *x* Upon the *Assyrian*, whom he will smite with a deadly blow in the face of the World. The Phrase is taken from the gesture of a Man, who is about to smite another; who first lifts up his hand, and then lets it fall with great force upon him, whom he designs to strike. *y* With great wrath; which is signified by the heaping of so many words of the same signification together.

31 For through the voice of the LORD *z* shall the *Assyrian* be beaten down, *which* smote with a rod *a*.

z That Voice mentioned in the last Verse. *a* Which was the Rod wherewith God smote His and other people, *Isa.* 10. 5, 6. He who used to smite others, shall now be smitten himself. Or, as the words may be, and by another, as *Nebuchadnezzar*, *He* (the Lord last mentioned) *shall smite* him *with a rod*, or *with* his *rod*.

32 And † in every place where the grounded staff *b* it shall pass, which the LORD shall † lay *c* upon him *d*, it shall be with tabrets and harps *e*: and in battles of ‖ shaking *f* will he *g* fight ‖ with it *h*.

† Heb. *every passing of the rod founded.* † Heb. *cause to rest upon* ‖ Or, *against him.*

b Heb. *the founded rod*, the Judgment of God, which is frequently called a *Rod* in Scripture, and may be here called *a founded him. Rod*, or *the Rod of Foundation*; either because it was firmly established, and certainly to come by God's immutable Purpose and Appointment: or because the Rod should not slightly touch him, and pass over him, but strike deep, and be fixed, and as it were grounded or founded in his Flesh; and made to rest upon him, as it follows in the next Clause. *c* Heb. *shall cause to rest*; which is contrary to the manner of God's dealing with His People, upon whom He will *Not suffer the rod of the wicked to rest*, *Psal.* 125. 3. *d* Upon the *Assyrian*, mentioned in the foregoing Verse. *e* The Sense is, Either 1. their Destruction shall be Celebrated, by God's People, with joy and musick, and songs of Praise. Or, 2. the Victory shall be got, not by warlike Instruments and Atchievements, but as it were by Tabrets and Harps. Wherein He may possibly allude to the Victory which *Jehoshaphat* got against *Moab* and *Ammon*, not by fighting, but only by singing, and praising God with the Voice, and with musical Instruments, 2 *Chron.* 20. 19, 21, 27, 28. God being pleased to Fight for them, by his own immediate Power; which also was the case here, which made the People of God sing a Triumph before the Fight, *Isa.* 37. 22. *f* Or, *with battles or fightings of shaking*, to wit, of shaking of the Land, of which kind of Shaking this *Hebrew* word is constantly used, such as are performed by the meer shaking of the hand; namely, by God's shaking His Hand against them, as He threatens to do against others, *Isa.* 11. 15. and 19. 16. in which last place this very word is used; and in the former, the Verb from whence it comes. For that this Shaking is an Act of God, seems more than probable, and from the following words, *Will he*, *i.e.* God, as all understand it, *fight against it*. And so the Sense of the place may be this, God will Fight against them, and destroy them by His own Hands. *g* To wit, the Lord, who declareth himself to be the Enemy of the *Assyrian*, both in the foregoing and following Verses. *h* With the Army of the *Assyrians*: Or, according to the other *Hebrew* reading, *with them*, with the *Assyrians*.

33 For *Tophet i is* ordained † of old *k*: yea, for † Heb. *from* the king *m* it is prepared, he *n* hath made it deep *and* large *o*: the pile thereof *is* fire and much wood *o*; * the breath of the LORD *p*, like a stream of brimstone *q*, doth kindle it *r*.

* *Chap.* 33. 11.

i This was a place near *Jerusalem*, in which the Idolatrous *Israelites* used cruelly to Offer up their Children to *Moloch*, 2 *Chron.* 28. 3. and 33. 6. See also *Jer.* 7. 31. and 19. 6. And it may be put Synecdochically, for any place of Torment or Misery: And particularly it is put for Hell, as well in the Writings of the ancient *Jewish* Doctors, as in holy Scripture, as *Mat.* 18. 8, 9. and 23. 15. *Mark* 9. 43. 44. And so this place may be understood: Either

Either 1. literally of *Tophet* in the Valley of *Hinnom*, in which the *Assyrian* Host was, either slain by the Angel, as *Josephus* reports, or buried, or burnt. For although the *Assyrians* did not make any great attempt upon *Jerusalem*, *Isa.* 37. 36. yet *Rabshakeh* came very near it with a great Army, *Isa.* 36. 2. Or 2. figuratively of Hell. *k* Or, was *ordered* or *prepared*. And it might be said, in some sort, to be prepared by *Hezekiah* for this end, by the care which he took to purge this and other places, abused to Idolatry, which made them more fit to receive so great a Favour and Deliverance from God. But for Hell, that doubtless was ordained or prepared by God, for the punishment of impenitent Sinners. *l* Heb. *From yesterday*: Which Phrase is sometimes used of a time but lately past, as *Job* 8. 9. 2 *Sam.* 15. 20. and sometimes of any time past, without limitation. *m* For the King of *Assyria*, Either 1. for the Kings, the *Singular* Number being put for the *Plural*, whereby he may understand the Princes or Chief Commanders of the Host, by comparing *Isa.* 10. 8. *Are not my Princes altogether Kings*. Or 2. for *Rabshakeh*, the General of this Army, who, according to the style of Scripture, might very well be called King. Or, 3. *Sennacherib*; for whom this place might be said to be ordained or prepared: partly because it was ordained for the Destruction of his Host; nothing being more ordinary, both in Sacred and Prophane Writers, than to intitle the King, or General of the Army, to all the Victories procured, or Losses and Slaughters sustained by his Army: And partly because the sudden Destruction of the *Assyrian* Army, supposed to be in this place, was the occasion of the Conspiracy of that King's Sons, and so of the King's Death. But if this *Tophet* design Hell, this is Emphatically denounced against him, to intimate, That although he escaped that sudden Plague which cut off his Army, yet there was a more terrible Judgment appointed for him, which he should be utterly unable to escape. *n* The Lord, who is oft designed by this *Pronoun*, as in the next foregoing Verse, and elsewhere; and who is expressed in the following words. Or it is an indefinite Expression; for, *it is made deep and large*. *n* Capable of receiving vast Numbers; whereby he intimates, That he designed to make a great and general Destruction of the *Assyrians*; and withal, that it was a vain and foolish Confidence which the *Assyrians* had in their numerous Host, seeing the greatest Numbers of God's Enemies are wholy unable, either to oppose Him, or to save themselves from his wrath and power. *o* Whereby he further implies, That he intended to make a great slaughter among them. And he alludes in this Phrase, to the ancient Custom, either of burning Sacrifices, and particularly of burning Children to *Moloch*, or of burning the dead Bodies of Men. *p* The immediate hand of God, or his Word of Anger: See on *ver.* 28. *q* He seems to allude to that shower of Fire and Brimstone, *Gen.* 9. 24. *r* The pile of Fire and Wood now mentioned.

CHAP. XXXI.

The folly and punishment of Trust in Egypt, 1,—3. God will fight for Jerusalem, 4,—5. if they will turn unto him, 6,—7. the fall of Assyria. 8,—9.

*Ch. 30. 2. WO to them * that go down to *Egypt* for help *a*, and stay on horses *b*, and trust in chariots, because *they are* many, and in horsemen, because they are very strong: but they look not unto the holy one of *Israel*, neither seek the LORD *c*.

a As the *Jews* did contrary to God's Command, *Deut.* 17. 16. and 26. 68. *b* For *Egypt* had many and choice Horses. *c* Their confidence in the Creature was accompanied with, and did produce a distrust of God, and a neglect of seeking to him by Prayer for his help.

† Heb. *remove.* 2 Yet he also *is* wise *d*, and will bring evil *e*, and will not † call back his words *f*: but will arise *g* against the house of evil doers *h*, and against the help *i* of them that work iniquity.

d You think you are wise, and act wisely in ingaging the *Egyptians*, who are a wise and warlike People, to help you; but God is not inferiour to them in Wisdom nor in Strength, but much their Superiour; and therefore you have done foolishly, and wickedly in preferring them before him. *e* Will execute his Judgements upon you, notwithstanding all that you, or your Allies the *Egyptians*, can do to hinder it. *f* His Threatnings denounced against you, but will infallibly Execute them. *g* Though at present he sit still, yet he will bestir himself and Fight. *h* Against this wicked and rebellious People of the *Jews*. *i* The helpers, as it is explained in the next Verse: The Abstract being put for the Concrete.

† Heb. *Egypt is a man.* 3 Now † the *Egyptians are* men and not God *k*, and their horses flesh *l*, and not spirit *m*, when the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

k And therefore utterly unable to defend you, either without or against my Will. *l* Weak and frail, as that word signifies, *Psal.* 78. 39. *Heb.* 5. 7. and elsewhere. *m* Not like spiritual Substances, such as the Angels, who are immortal, and invisible by Men; whereof we have Instances, *Exod.* 12. 29, 30. *Isa.* 37. 36.

4 For *n* thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey *o*, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself *p* for the ‖ noise of them, so shall the LORD of hosts come down to fight for *q* mount *Zion*, and for the hill thereof.

‖ Or, *multitude.*

n Or, *But*: or, *Nevertheless*, as this Particle is elsewhere used, as hath been proved before. Although you have done evil in sending to *Egypt* for help, and they shall not be able to help you; yet the Lord himself will, of his own grace, and for the glory of his own Name, give you that help and deliverance which you do not deserve, and have no reason to expect from him. And therefore desist from those evil Counsels and Courses, as those which are both unnecessary and pernicious. *o* When he is ready to seize upon it, and devour it. *p* It hath been observed of Lions, that when they are pursued, they do not run away with all speed, as other Creatures do, but march away slowly, and make an honourable Retreat. *q* Although this *Hebrew* particle might be rendred *against*; and so this place might be understood of God's fighting against the *Jews* and *Egyptians*, of which he speaks, *ver.* 3. yet it is better rendred, *for*, as it is taken in many other places, as is manifest from the following similitude and verse.

5 * As birds flying *r*, so will the LORD of hosts * *Psal.* defend *Jerusalem*; * defending also he will deliver *it*, * *Isa.* *and* passing over *s* he will preserve *it*.

r Which come from above, and so cannot be kept off; which fly swiftly, and ingage themselves valiantly and resolutely, when they perceive that their young Ones are in eminent danger. He seems to allude, and to oppose this to those boasting Expressions of the *Assyrian*, *Isa.* 10. 14. compare *Deut.* 32. 11, 12. *Mat.* 23. 37. *s* The destroying Angel shall pass over *Jerusalem* untouched, and shall fall upon the *Assyrians*. He seems to allude to the History of God's passing over, and sparing the Houses of the *Israelites*, when he slew the *Egyptians*, in which this Word is constantly used, *Exod.* 12. 12, 22, 26.

6 Turn ye unto *him t from* whom the children of *Israel u* have deeply revolted *x*.

t Let the consideration of this gracious Promise ingage you to repent of your carnal Policies, in seeking and trusting to *Egypt* for Help, and sincerely to return to God. *u* Either 1. the *Israelites*, strictly so called, who are now utterly destroyed for their Apostacy; and therefore take heed that you do not follow their Example. Or 2. you *Jews* who are the Children of *Israel*: which Title, he here gives them, partly to admonish them of their great and many Obligations to God; and partly to aggravate the sin of their Apostacy. *x* In neglecting and forsaking him, and seeking to *Egypt* for help; which he calls *a deep revolt*, partly because it was an hainous Sin, being contrary to God's express Command, and highly dishonourable to God: And partly because it was carried on with deep Dissimulation, and with a publick profession of cleaving to God, and with a design of *seeking deep to hide this their counsel from the Lord*, wherewith he charged this People, *Isa.* 29. 15.

7 For in that day every Man shall * cast away his * *Ch.* 2. *lg* 30. 22 idols *y* of silver, and † his idols of gold, which your † Heb. *idols of* own hands have made unto you *for* a sin *z*. *gold.*

y For when the *Assyrian* shall invade your Land, you shall find the vanity of those Idols, to which you have trusted; and therefore shall cast them away with indignation, and be forced to seek to me for help. So this is added, as an Argument to persuade them to practise his Counsel of turning to God. *z* Which you have made as Instruments of your sin of Idolatry. Or, *Which your sinful hands* (by a common Hebraisme, called *hands of sin*) *have made for you*. Or, *the sin* (as an Idol is called, *Deut.* 9. 21.) *which your hands have made for you*. So there is only a Transposition of one Word, which is very usual in the *Hebrew* Text.

8 Then *a* shall the *Assyrian* fall with the sword, not of a mighty man, and the sword, * not of a * *See* mean man *b* shall devour him, but he shall flee ‖ from *2 King.* the sword *c*, and his young men *d* shall be † dis- *19. 35.* ‖ Or, *for* comfited *e*. *fear of the* † Heb. *sword, shall tributary.*

a When you have cast away your Idols, and seriously sought to me for help; both which things were performed by *Hezekiah*. *b* By the Sword, not of any Man, either mean or mighty, but of an Angel. *c* From, or for fear of, that Plague which so strangely and suddenly destroyed his Army. *d* Heb. *his choice young men*, his Guards and valiant Commanders and Souldiers. *e* Heb. *shall melt* † Heb. *away*, a great part of them being destroyed by the Angel; and the hearts of the rest melting for fear. *melting,* ‖ Or, *tributar.*

9 And † he shall pass over to ‖ his strong hold *f* for † Heb. *his* fear, and his princes shall be afraid of the ensign *g*, *rock shall* saith the LORD, whose fire *is* in *Zion h*, and his fur- *pass away* nace in *Jerusalem i*. *for fear.* ‖ Or, *his strength.*

f *Sennacherib* shall flee away, with all speed, from *Jerusalem*, to his strong City of *Nineveh*, *Isa.* 37. 37. Or, as it is in the Margent, and as the Words lie in the *Hebrew* Text, *his rock* (i. e. his Strength, the greatest Champions of his Army, to whom he trusted) *shall pass away* (shall flee with all speed from *Jerusalem*) *for fear*, lest the Sword of the destroying Angel should overtake them. *g* Either 1. of any Ensign. This dreadful Judgment shall strike them with such a Terrour, that they shall not dare to look any Enemy in the Face. Or 2. of the Lord's Ensign, which He hath lifted up against them. *h* So the Sense is, Either 1. whose Fire is ontinually burning upon the Altar in *Zion*; which signifies his Presence and residence there. Or rather 2. who is, and will appear to be in *Zion*, like a Fire to defend his People, and to consume their Enemies; for which end God promiseth, That he would *be unto Jerusalem a wall of fire round about*, Zech. 2. 5. &c. And that he would *make the Governours of* Judah *like a hearth of fire among the wood, and like a Torch of fire in a sheaf*; and that *they* should *devour all the People round about*. Possibly these and the following Words, may be thus rendred, and that very agreeeable to the *Hebrew* words, *Who* will be *a fire* (to wit, a consuming Fire) *to him* (to the King of *Assyria*, of whom he is here speaking) *in Zion* (from whence he will send forth that Fire which shall consume his Army: Or, for *Zion*, *for Zion's* sake; for the Prefix here rendred *in*, frequently signifies

for, as hath been proved) *and a furnace to him in or for Jerusalem*. But this I only propose, leaving it to the Judgment of the intelligent Reader. *i* The same thing repeated in other Words.

CHAP. XXXII.

Christ's Kingdom, and it's Blessings, 1,——8. Careless Women shall be troubled, 9,——11. and the Land laid waste, 12,——14. until a Restoration, 15,——20.

Jer. 23. 5. BEhold, a * a king *b* shall reign *c* in righteousness, and princes *c* shall rule in judgment.

a This seems to me to be a distinct Prophecy from the former, and delivered at another time, and probably before that which is related in the former Chapters. For this is certain, and confessed by all, That the Prophecies are not always set down in that order, in which the Prophets delivered them. The foregoing Prophecy seems to have been delivered, not in the time of *Ahaz*, for he sent to the *Assyrian*, and not to the *Egyptian*, for Help; but in the days of *Hezekiah*, who *Rebelled against the King of Assyria*, as is said, 2 *Kings* 18. 7. was too prone to *trust upon the staff of Egypt*, as the *Assyrian* expresly chargeth him there, *ver.* 21. To which Course it is likely he was drawn or tempted by some of his wicked Princes and Counsellours, whom the Prophet therefore severely censures and condemns in the two foregoing Chapters. And this seems to have been delivered in the time of *Ahaz*, and to speak of *Hezekiah*, and of his righteous and happy Government: but withal, as *Hezekiah* and his Reign was an eminent Type of Christ, and of his Kingdom; so this Prophecy looks thorough *Hezekiah* unto Christ, as many other Scriptures in their literal Sense do unquestionably concern *David*, which yet have a mystical Sense, and are also meant of Christ, in whom those things were more fully and eminently accomplished. *b* *Hezekiah*, a Type of Christ, and Christ Typified by him. *c* Therefore *Hezekiah* was not King when this Prophecy was delivered. And whereas some say, That he speaks of the good Government of *Hezekiah*, after the Destruction of *Sennacherib*; it is easie to observe, That his Government was as good before that time as after ward; and that in the very beginning of his Reign, he Ruled with Righteousness, and the fear of God, as the History plainly declareth. *c* The Ministers of State, and Justice, and War, under the King. For a wise and good King will take care to have like Ministers.

2 And a man *d* shall be as an hiding place *e* from the wind *f*, and a covert from the tempest: as rivers *Heb.* of water in a dry place *g*, as the shadow of a † great rock in a weary land *h*.

d Either 1. the Man or King spoken of. Or 2. each or every one, to wit, of his Princes. That King shall not patch up an old Garment with new Cloth, nor mingle good and bad together; but shall take care to purge out all the corrupt Magistrates, and, as far as he can, to settle good Ones in all places. *A man* is oft put for *every* or *any man*, as *Isa.* 2. 20. and 3. 5. 6. and elsewhere. *e* Unto the People under their Government, especially to such as are oppressed or injured by those who are more Potent than they. *f* From the rage and violence of evil Men. *g* No less refreshing and acceptable shall this King and his Princes be to their Subjects. *h* In a dry and scorched Country, which is called *weary* here, as also *Psal.* 63. 1. Metonymically, because it makes Travellers weary; as *death* is called *pale* in other Authors, because it makes men's Faces pale.

3 And the eyes of them that see, shall not be dim, and the ears of them that hear, shall hearken *i*.

i This is meant, Either 1. of the Princes or Magistrates, who are instead of Eyes and Ears, both to the King, and to the People, who, by their Office, are to see and observe all things, and to hear all Causes. These, saith he, shall not shut their Eyes, nor suffer them to be blinded with Gifts, to favour a rich Man in an unjust Cause; they shall not shut their Ears against the Complaints of the poor oppressed Ones, as wicked Princes commonly do. Or 2. of the People, they shall not shut their Eyes and Ears against the good Counsels and Examples of their Religious King and Rulers, as they have done formerly: Both Princes and People shall be reformed. This was done in some poor measure in *Hezekiah's* time; but far more fully and eminently in the days of the *Messiah*, who, by his grace, changeth Men's Hearts, and cureth them of that wilful and obstinate Blindness, whereof they had been Guilty before. Which clearly sheweth, That this Prophecy looks through *Hezekiah* unto Christ. And the like may be said of the following Verse.

† Heb. *rash.* 4 The heart also of the † rash *k* shall understand knowledge *l*, and the tongue of the stammerers *m* shall be ready to speak ‖ plainly. ‖ Or, *distinctly.*

k Who were hasty and heady in judging of Things; which is an Argument of Ignorance and folly. *l* Shall become more knowing and considerate in their Judgments and Actions. *m* That used to speak of the Things of God, darkly, and doubtfully, and unwillingly. As Men's Understandings shall then be enlightned, so their Speech shall be reformed. Which though it was in part fulfilled in *Hezekiah*'s time, this Reformation being effected in some measure by his Counsel and Example, and by the powerful Preaching of the Levites, whom he excited and encouraged to *Teach the good knowledge of the Lord*, as is said, 2 *Chron.* 30. 22. yet was truly and fully accomplished only by Christ, who wrought this wonderful Change in an innumerable company both of *Jews* and *Gentiles*.

Heb. 5 The vile person *n* shall be no more called ‖ liberal *o*, nor the churl *p* said to be bountiful. ‖ Or, *honourable.*

n Fool and wordily so Men. Heb. *the fool*: which in Scripture-use commonly signifies a wicked Man. *o* Or, *Noble*, or a *Prince*, or *Lord*: as this word is used, *Psal.* 118. 9. and 146. 3. and elsewhere. The Sense of the place is, Either 1. Unworthy Men shall not be advanced to places of Honour and Power, as the *Seventy*, and some others understand it; for, *to be called*, is oft put in Scripture for, *to be*, as hath been frequently observed. Or 2. vicious and worthless Persons shall no longer be reputed Honourable and Vertuous, because of their high and honourable Places, as commonly they are under wicked Princes, by means of Flatterers; but wickedness shall be discovered and punished wheresoever it is, and Vertue shall be manifested and rewarded; and all things shall be Managed with sincerity and simplicity: Which was eminently fulfilled under the Gospel; by the Preaching whereof, and by Christ's Spirit, Hypocrites are detected, and Men are enabled to discern between Good and Evil, both Persons and things. *p* The fordid and covetous Man; which is a great Vice in any Man, but especially in Magistrates; who therefore must be, Men *hating covetousness*, *Exod.* 18. 21. But under this one Vice, all Vices are understood by a *Synecdoche*, very frequent in Scripture, and in other Authors; as under the opposite Vertue of *bountifulness*, all Vertues are comprehended.

6 For the vile person will speak villany *q*, and his heart will work iniquity *r*, to practise hypocrisie *s*, and to utter errour against the LORD *t*, ‖ to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail *u*.

q So this is a reason of the Assertion, *ver.* 5. either thus, Such shall not be Advanced to Places of Trust and Dignity; for if they were, they would abuse them by unjust Sentences and Practices: Or thus, Men shall no longer be misealled; for every one will discover what he is by his Words and Actions; which also shall be narrowly observed. But these and the following Words are, and may be otherwise rendred: *But* (as this Particle oft signifies) he shall be called or said to be (which words are easily understood out of the former Verse, as is very frequent in Scripture) *a fool*, who (which relative Particles is understood in very many places) *shall speak villany, and whose heart shall work iniquity*, &c. *r* He will, from time to time, be devising Wickedness, that he may Execute it when he hath opportunity. *s* To do bad things, but with a pretence of Religion and Justice, which he shall use to keep himself from the displeasure of his Prince, and from the lash of the Law. Or, *to practise prophaneness* or *wickedness*, as this Word, at least sometimes, seems to signifie. *t* To pass unjust Sentences, which is directly contrary to the Will and Command of God. *u* Whereby they take away the Bread and Drink of the Poor, and give it to their rich Oppressors.

7 The instruments also of the churl are evil *x*, he deviseth wicked devices *y* to destroy the poor with lying words *z*, even ‖ when the needy speaketh right. *a*. ‖ Or, *when*

x Heb. *The vessels*, &c. which is a Word of a very general Signification among the *Hebrews*, and signifies any person or things, as the which is employed in a Man's use and service. I say *person*, for the *word* in name of *vessel* is given to such Persons as are instrumental to another; as to the *Babylonians*, who were God's instruments in executing His Vengeance, *Isa.* 13. 5. to God's Ministers, *Acts* 9. 15. 2 *Cor.* 4. 5. and to useful Christians, 2 *Tim.* 2. 20. and to Wives, 1 *Pet.* 3. 7. And so it may here noted, That such covetous or wicked Princes most willingly chuse, and employ wicked Men in their Affairs, because such Men will, without any regard to Conscience or Justice, serve all their exorbitant Desires or Lusts. But withal, it seems to include his Counsels, and Practices, and Arts, which are here declared to be generally Evil. But this Verse is, and may be otherwise rendred, as the former was; *And* (repeat, *he shall be called*) *a churl* (as indeed he is one) whose *Instruments are evil, and who deviseth*, &c. Which agrees with the order of the Words in the *Hebrew* Text, and with the order of the foregoing Verses: For as he speaks of *the vile person*, and of *the churl*, *ver.* 5. So he gives a Description of the vile Person, *ver.* 6. and then of *the churl*, in this Verse. *y* He useth all his Wit and Art to do Injury to others, without any inconvenience to himself. *z* With false and unrighteous Decrees. *a* When their Cause is just and good.

8 But the liberal deviseth liberal things, and by liberal things shall he ‖ stand *b*. ‖ Or, *be established.*

b He who is truly Liberal and Vertuous, will shew it by designing and practising liberal or vertuous Actions: And he who doth so, will not destroy himself thereby, as wicked Men falsely suppose, but establish and advance himself. But this Verse also, as well as the former, is, and may be otherwise rendred: *And* (repeat, *he shall be called*, as before) *liberal, who deviseth liberal things, and persisteth, or continueth in liberal things*. If it be thought strange, That so many Verses should be spent in Affirming that which, in effect, was said, *ver.* 5. it must be considered, that these Verses do not only contain an Affirmation, that they should be called *vile persons*, or *churles*, or *liberal*, that were so; but also a Description of their Qualities and Practices, which was useful for their Conviction, and for the Instruction of others.

9 Rise up *c* ye women that are at ease *d*, hear my voice ye careless *e* daughters *f*, give ear unto my speech.

c Bestir, and prepare your selves to hear, as it follows; and shake off Sloth and Carelessness. *d* That indulge your selves in Idleness and Luxury. *e* Heb. *confident* or *secure*, who are insensible of your sin and danger. *f* The same before called *women*: Whom he here reproveth, and threatneth for their Sins, as he did the Men before, for seeking to *Egypt* for Help, and divers other Sins, whereof the Men were most Guilty.

10 † Many days and years *f* shall ye be troubled, † Heb. *days* ye careless women: for the vintage shall fail *g*, the *above a* gathering *h* shall not come. *year.*

f Heb. *Days above a year*, i. e. a year and some days: Which notes, Either 1. the time from this Prophecy to the beginning of

this Judgment: Or rather 2. the time of the continuance of it; that it should last for above one Year; as indeed this did, and no longer: For *Hezekiah* Reigned in all but *twenty nine* Years, 2 *Kings* 18. 2. and *Sennacherib* came in his *fourteenth* Year; and after his defeat and departure, God promised, and added to him *fifteen* Years more, 2 *Kings* 20. 6. *g* During the time of the *Assyrian* Invasion. And this Commination is here added to qualify the foregoing Promise, and to warn them, that although God would give them so good a King, and there should be some Reformation of their former abuses under the Government of *Ahaz*; yet as there were many Sins among them, not yet repented of, so they should be severely chastised for them. *h* To wit, of the other Fruits of the Earth; as that Feast, which was observed after the gathering of all the Fruits, was called *the feast of in-gathering*, Exod. 23. 16.

11 Tremble ye women that are at ease, be troubled, ye careless ones: strip ye and make ye bare *i*, and gird *sackcloth* upon your loyns.

i Put off your Ornaments, as God commanded upon a like occasion, *Exod.* 33. 5. that you may put on Sackcloth instead of them, as Mourners and Penitents used to do.

† Heb. *the fields of desire.*

12 They shall lament for the teats *k*, for † the pleasant fields, for the fruitful vine.

k Either 1. properly, because, through Famine, your Teats are destitute of Milk for the nourishment of your poor Children. Or rather 2. Metaphorically, as the following Words explain it, for the pleasant and fruitful Fields, which like Teats yielded you plentiful and and excellent Nourishment, for which the Land was said *to flow with milk*, Ezek: 20. 6. And the Earth being compared to the Womb that bare us, *Job* 1. 21. it is not strange, if its fruitful Fields be compared to the Breasts which nourish us.

* Chap. 34. 13. Hos. 9. 6. ‖ Or, *burning upon*, &c.

13 * Upon the land of my people shall come up thorns *and* briers *l*, ‖ yea upon all the houses of joy *m* in the joyous city:

l If any of you think there is no great cause for such Trembling and Lamentation, which shall last but for a year and some days; know that this Calamity, by the *Assyrians*, is but an earnest of further and fore-r judgments: For the time is coming, when this Land shall be laid desolate; and instead of Vines and other Fruits, it shall yield nothing but Briers and Thorns: of which, see on *Isa.* 7. 23, 24. *m* Upon that Ground, where now your Houses stand, in which you delight, and take your fill of mirth and pleasure.

‖ Or, *cliffs and watch-towers.*

14 Because the palaces *n* shall be forsaken, the multitude of the city shall be left *o*, the ‖ forts and towers shall be for dens for ever, a joy of wild asses *p*, a pasture of flocks.

n Heb. *the palace*, the King's House, and other magnificent buildings in the City. *o* Or rather *shall be forsaken*, to wit, of God, and given up into their Enemies hands. And the Verb in the foregoing Clause, may be rendred, *shall be left*. *p* Desolate places, in which wild Asses delight to be, *Job* 39. 5. *Jer.* 2. 24.

15 Until the spirit be poured upon us from on high *q*, and * the wilderness be a fruitful field, and the fruitful field be counted for a forrest *r*.

* *Chap.* 29. 17. *& 35.* 2. *&* 37. 24.

q And this Calamity and Desolation shall, in a manner, continue until the time come, in which God will *pour*, or, as the *Hebrew* Word properly signifies, *reveal*, *i. e.* evidently and plentifully pour out *his spirit* from Heaven upon his people. Which was done in some fort upon the return of the People from *Babylon*, when God, by his Spirit, stirred up the Spirit, both of *Cyrus* to give them liberty of returning to *Jerusalem*, and of the people to return and build the City and Temple: But was far more clearly and fully accomplished in the days of the *Messiah*. And indeed the promises contained in these, and the following Words and Verses, were not fulfilled upon their coming out of *Babylon*, after which time they had but *a little reviving* in their *bondage*, as is said, *Ezra* 9. 8. and continued in servitude and distress under the *Persian* Emperours. *Nehem.* 9. 36, 37. and afterward suffered many and grievous Calamities, from the Kings of *Syria*, and *Egypt*, and from the *Romans*: which suits very ill with that glorious Promise here following, *ver.* 18. And therefore these promises concern the times of the Gospel, when God's Spirit was in a most evident and glorious Manner poured forth upon the Apostles, and other believing *Jews*, to the Astonishment of their very Adversaries; and when the following Promises were in a good Measure fulfilled, and are more fully to be accomplished in God's due time. *r* Which is Allegorically understood. The meaning may be this; God's people, who were desolate and destroyed, shall be Revived and Flourish, and their flourishing Enemies shall be brought to Desolation and Destruction. It may also signify, The Conversion of the barren and despised *Gentiles*, and the Rejection of the *Jews*, in the time of the *Messiah*.

16 Then judgment *s* shall dwell in the wilderness, and righteousness remain in the fruitful field *t*.

s Just Judgment, as the next Clause explains it. *t* Justice shall be Executed in all the parts of the Land, both in the barren and fruitful Places, and shall be practised by all My People: Which agrees with that Promise, *Isa.* 60. 21. *Thy people shall be all righteous*, &c.

17 And the work of righteousness shall be peace *u*, and the effect of righteousness, quietness *x* and assurance *y* for ever.

u The effect of this prevailing practice of Righteousness shall be Prosperity and outward Felicity. *x* Tranquility, both of Mind and outward Estate. *y* Or, *confidence*. The observation of God's Precepts will beget in them a confidence, and assurance of God's Mercy, and the fulfilling of his Promises.

18 And my people *z* shall dwell in a peaceable habitation; and in sure dwellings, and in quiet resting places:

z Either the *Gentiles*, who then shall be My People: Or, the *Jews*, to whom this Promise shall be made good upon their Conversion to Christ in the latter times of the Gospel.

19 When it shall hail, coming down on the forest *a*, ‖ and the city *b* shall be low in a low place *c*.

‖ Or, *and the city shall be utterly abased.*

a Heb. *And it shall hail*, &c. As my Blessings shall be poured down upon my People, who, from a Wilderness, are turned into a fruitful Field, as it is said, *ver.* 15. So my Wrath and Judgments (which are signified by *hail*, *Isa.* 28. 2, 17. and elsewhere) shall fall upon them, who were a fruitful Field, but are turned into a Forrest, as was said, *ver.* 15. *i. e.* upon the unbelieving and rebellious *Jews*, who seem there to be designed under that Notion. *b* Either 1. *Babylon*, the great Enemy and Oppressour of God's People. Or 2. *Jerusalem*, which, though now it was the Seat of God's Worship and People; yet he foresaw, by the Spirit of Prophecy, That it would be the great Enemy of the *Messiah*, and of God's People. *c* Heb. *Shall be humbled with humiliation*: Which, by an ordinary *Hebraisme* signifies, *shall be greatly humbled*, or *brought very low*.

20 Blessed *are* ye that sow *d* beside all waters *e*, that send forth *thither* the feet of the ox and the ass *f*.

d As the barren Forrest shall be destroyed with *hail*, *ver.* 19. so the fruitful Field shall be improved, and bring forth much Fruit; which is signified by a Declaration of the blessedness of them that Sow in it. *e* In all moyst and fat Grounds, which are like to yield good Fruit. But this passage, as well as others in the foregoing Verses, is to be understood mystically, and seems to respect the times of the Gospel. The Prophet reflecting upon his own unsuccessful Labours, of which he complains, *Isa.* 49. 4. and elsewhere, and foreseeing by the Spirit, the great and happy Success of his Successors, the Ministers of the Gospel; tacitely bewails his own unhappiness, who sowed his Seed upon dry and barren Ground, by congratulating the happiness of the Apostles, who sowed their Seed more generally, upon all fit Grounds, without any distinction between *Jews* and *Gentiles*; and who found the Ground, to wit, the hearts of the people, more moistned and softned, and better prepared to receive the good Seed of God's Word. *f* Which Creatures they employed in plowing and sowing the Ground, *Deut.* 22. 10. *Psal.* 144. 14. *Isa.* 30. 24.

CHAP. XXXIII.

The destruction of the Enemies of the Church: who are devided, 1,—13. *which terrifieth the Sinners in Zion,* 14. *the safety and priviledges of the Godly,* 23,—24.

WO to thee that * spoilest *a*, and thou *wast* not spoiled *b*, and dealest treacherously *c*, and they dealt not treacherously with thee *d*; when thou shalt cease to spoil, thou shalt be spoiled *e*; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

* *Chap.* 21. 2. *Hab.* 2. 8.

a To *Sennacherib*, who wasted the Land of *Judah*, *b* Thou didst not meet with any considerable Opposition, but wast victorious over all thine Enemies; of which, the *Assyrian* boasteth, *Isa.* 10. 8, 9. & 36. 18, 19. *c* As *Sennacherib* did with *Hezekiah*, 2 *Kings* 18. 14, 17. *d* None of thine Enemies could prevail against thee, either by force, of which he speaketh in the former Clause, or by treachery, as here. Or *when they dealt not*, &c. when *Hezekiah* did not deal treacherously with thee. If it be said, that *Hezekiah* dealt treacherously with him, in breaking his Faith, and rebelling against him; it may be answered, That *Hezekiah* neither promised nor owed him any Service or Subjection. What was done in that kind, was done by *Ahaz* only: And he only begged his assistance for a particular Work, and paid him well for it, 2 *Kings* 16. 7, 8. and the King of *Assyria* did not keep his Conditions with him; for, *he distressed him, but strengthned him not*, 2 *Chron.* 28. 20. *e* When thou hast performed the Work of chastising my People, for which I sent thee, thou also shalt be spoiled by thine Enemies.

2 O LORD, be gracious unto us *g*; we have waited for thee, be thou their * arm *e* every morning *f*, our salvation also in the time of trouble.

* *Psal.* 89. 7, 8.

d The Prophet contemplating the Judgment which was now coming upon God's People, directeth his Prayer to God for them. *e* Our Arm or Strength. The change of persons is most frequent in Prophetical Writings. *f* When we offer the Morning Sacrifice, and call upon Thee: Which yet is not meant exclusively, as if he did not desire God's help at other times, but comprehensively, the Morning being put Synecdochically for the whole day. The Sence is, Help us speedily and continually.

3 At the noise of the tumult *g* the people *h* fled; at the lifting up of thy self the nations *i* were scattered.

g Which the Angel shall make in destroying the Army. *h* Those of the Army, who escaped that stroke. *i* The People of divers Nations, which made up his Army.

4 And your spoil *k* shall be gathered *l* like the gathering of the caterpillar *m*: as the running to and fro of locusts *n* shall he run upon them.

k That Treasure which you have raked together, by spoiling divers People. *l* By the *Jews* at *Jerusalem*, when you shall be forced to flee away with all possible speed, leaving your Spoils behind you. *m* Either 1. passively, with as much ease, and in as great numbers as Caterpillars are gathered and destroyed. Or rather 2. actively, as appears from the next Clause; as Caterpillars or Locusts (for the Word signifies either) gather and devour all the Fruits of the Earth; which was a common Plague in those Countries. *n* As Locusts, especially

especially when they are feat, and Armed by Commission from God, come with great force, and run hither and thither, devouring all the Fruits of the Earth, wheresoever they find them.

5 The LORD is exalted *o*; for he dwelleth on high *p*, he hath filled *Zion q* with judgment and righteousness *r*.

o Will get great Glory by the marvellous Destruction of so proud and potent an Army: and by the Defence of his People. *p* For he is, and willappear to be Superior to his Enemies, both in Place and Power. He dwelleth in the Heaven, whence He can easily, and irresistably pour down Judgments upon his Enemies. Although these words may be, and by some are joined with those that follow, thus, *For he that dwelleth on high hath filled*, &c. *q* He will fill *Jerusalem*. *r* Either 1. with a glorious Instance of his just Judgment against the *Assyrians*. Or 2. with the Execution of Justice by good *Hezekiah*, as before it was filled with impiety and injustice under *Ahaz*. The City shall not only be delivered from that wicked Enemy, but shall also be established and blessed with true Religion and Righteousness; which was a great addition to that Mercy.

6 And † wisdom and knowledge *s* shall be the stability of thy times *t*, and strength of salvation *u*: the fear of the LORD is his treasure *x*.

† Heb. *the stay of thy times, wisdom and knowledge shall be the strength of thy salvation.*

s To govern thy self and thy People well. *t* Of thy Reign; *times* being oft put for things done in those times, as 1 *Chron.* 12. 32. *Psal.* 31. 15. *&* 37. 18, &c. He turneth his speech to *Hezekiah*. The Sense is, Thy Throne shall be established upon the sure Foundations of Wisdom and Justice. *u* Thy saving Strength, or thy strong or mighty Salvation. *x* And although thou shalt have great Treasures of Gold and Silver, *&c.* yet thy chief Treasure and Delight is, and shall be in promoting the Fear and Worship of God; which shall be a great honour and safeguard to thy self and people. He saith, *his treasure*, for *thy treasure*, by a sudden Change of the Person, usual in these Books.

7 Behold *y*, their ‖ valiant ones *z* shall cry without *a*, the embassadours of peace *b* shall weep bitterly *c*.

‖ Or, *messengers.*

y That the Mercy here promised might be duly magnified, he makes a lively Representation of their great danger and distress, in which it found them. *z* Or, *their heralds* or *messengers*, as the *Hebrew* Doctors expound the word: Either 1. those whom the King of *Assyria* sent to *Jerusalem*, 2 *Kings* 18. 17. Or rather those whom *Hezekiah* sent to Treat with the *Assyrian* Commissioners, 2 *Kings* 18. 18. as the next Clause sheweth. *a* Through grief and fear. *b* Whom he shall send to beg Peace of the *Assyrian*. *c* Because they cannot obtain their desires.

8 * The high-ways lie waste, the wayfaring man ceaseth *d*, he hath broken the covenant *e*, he hath despised the cities *f*, he regardeth no man *g*.

* *Chap.* 24. 16.

d Because the *Assyrian* Soldiers possessed and filled the Land. *e* *Sennacherib* broke his Faith, given to *Hezekiah*, of departing for a Sum of Mony, 2 *Kings* 18. 14, 17. *f* The defenced Cities of *Judah*, which he contemned, and easily took, 2 *Kings* 18. 13. *g* Either to spare them, or to fear them, or to keep Faith with them. He neither feareth God, nor Reverenceth Man.

9 The earth mourneth *h* and languisheth, *Lebanon* is ashamed *and* ‖ hewn down *i*: * *Sharon k* is like a wilderness, and *Bashan* and *Carmel l* ‖ shake off *their fruits m*.

‖ Or, *are hewn down.*

h Being desolate and neglected. *i* By the *Assyrians*. Or, as the Word signifies, and is here rendred by others, *withereth* or *languisheth*, because its Trees are not now used by the *Jews* for their Buildings, as they have been: And because they are spoiled and destroyed by the *Assyrians*. *k* A pleasant and fruitful Place, as appears from 1 *Chron.* 27. 29. *Cant.* 2. 1. *Isa.* 35. 2. *l* Two places eminent for Fertility, and especially for good Pastures, *Deut.* 32. 14. 1 *Sam.* 25. 2. which are here Synecdochically put for all such places. *m* Are spoiled of their Fruits. Or, as it is rendred in the Margent, and by some others, *yeld or roar*, as this Word is rendred, *Jer.* 51. 38.

10 Now will I rise *n*, saith the LORD; now will I be exalted, now will I lift up my self.

n In this extremity, I will appear on the behalf of my People and Land.

11 * Ye shall conceive chaff, ye shall bring forth stubble *o*, your breath *as* fire shall devour you *p*.

* *Isa.* 26. 17, 18.

o Instead of Solid Corn. Your great hopes and designs, O ye *Assyrians!* shall be utterly disappointed. *p* Your Rage against my People shall bring Ruine upon your selves.

12 And the people shall be *as* the burnings of lime *q*, *as* thorns cut up shall they be burnt in the fire.

q Shall be burnt as easily and effectually, as Chalk is burned to make Lime.

13 Hear ye *that are* far off, what I have done, and ye *that are* near, acknowledge my might *r*.

r My Power and Justice in destroying the *Assyrians*, shall be so evident, that People, both far and near, shall be forced to acknowledge it.

14 The sinners in *Zion* are afraid *s*; fearfulness hath surprized the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings *t*?

s This is spoken, not of the *Assyrians*, as some would have it, but of the *Jews*, as appears, both from the Words themselves, and from the following Verses. The Prophet having foretold the Deliverance of God's People, and the Destruction of their Enemies, ver. 10, 11, 12. for the greater Illustration of that wonderful Mercy, here returns to the Description, and gives a lively representation of the dismal and frightful Condition, in which the *Jews*, especially such of them as were ungodly and unbelieving, were before this Deliverance came. Although the godly *Jews* were, in some measure, supported by the fear of God's Favour, and by God's Promises delivered to them by *Isaiah*; yet the generality of the People were filled with Horrors, and expectation of utter Destruction. *t* How shall we be able to abide the Presence, and endure, or avoid the Wrath of that God, who is a consuming Fire; who is now about to destroy us utterly by the *Assyrians*, and will afterwards burn us with unquenchable Fire? For seeing it is sufficiently evident, from both *Old* and *New-Testament*, as hath been formerly observed and proved, That the *Jews*, except the *Sadducees*, did generally believe the rewards and punishments of the future Life; and these Temporal Judgments, as they did frequently cut Men off from this Life, so they transmitted them into that future and endless Life: It is not strange, if their guilty Consciences made them dread both the present Judgment here, and the terrible Consequences of it hereafter. Heb. *Who shall dwell for us*, &c. *i. e.* in our stead? Who will interpose himself between God's Anger and us? How shall we escape these Miseries? That this is the Sence of this Question, may be gathered from the Answer, given to it in the following Verse; in which, he directs them to the right Course of removing God's Wrath, and regaining His Favour.

15 He that * walketh † righteously *u*, and speaketh † uprightly *x*, he that despiseth *y* the gain of ‖ oppressions, that shaketh his hands from holding *z* of † bribes, that stoppeth his ears from hearing of † blood *a*, and shutteth his eyes from seeing evil *b*.

* *Psal.* 15. 2. *&* 24. 4. † Heb. *in righteousness.* ‖ Or, *deceits.* † Heb. *uprightnesses.* † Heb. *up-holdings.*

u Who is just in all his dealings with Men, of which the following Clauses explain it: Which is not spoken exclusively, as if ‖ Or, *&c.* Piety towards God were not as necessary, as Righteousness towards Men; but comprehensively, this being one Evidence, and † Heb. a constant companion of Piety. *x* Who speaks truly and sincere-*blondes*. ly, what He really intends. *y* That refuseth it, not for politick Reasons, as Men sometimes may do, but from a contempt and abhorrency of injustice. *z* Or, *from taking* or *receiving*; as this Verb signifies, *Prov.* 4. 4. *&* 5. 5. *&* 28. 17. That will not receive, much less retain, Bribes. *a* Who will not hearken or assent to any Counsels or Courses, tending to shed Innocent Blood. *b* That abhorreth the very sight of Sin committed by others, and guardeth his Eyes from beholding occasions of Sin; of which, see on *Job* 31. 1.

16 He shall dwell on † high *c*, his place of defence *shall be* the munitions of rocks, bread shall be given him, his waters *shall be* sure *d*.

† Heb. *the heights*, or *high places.*

c Out of the reach of danger. *d* God will furnish him with all necessaries.

17 Thine eyes shall see the king *e* in his beauty *f*; they shall behold † the land that is very far off *g*.

† Heb. *the land of far distance.*

e First *Hezekiah*, and then *Christ*, as before. *f* Triumphing over all Enemies, and Ruling his own People with Righteousness; in which two things, the beauty and glory of a King and Kingdom, doth chiefly consist. *g* Thou shalt not be shut up in *Jerusalem*, and confined to thine own narrow Borders, as thou hast been, but thou shalt have free Liberty to go abroad with honour and safety, where thou pleasest, even into the remotest Countries, because of the great renown of thy King, and the enlargement of his Dominions.

18 Thine heart shall meditate terrour *h*; * Where *is* the scribe? where *is* the † receiver? where *is* he that counted the towers *i*?

* 1 *Cor.* 1. 20. † Heb. *weigher.*

h This is, Either 1. a Premonition concerning a future Judgment, as if he said, before these glorious Promises shall be accomplished, thou shalt be brought into great straits and troubles: Or, rather 2. a thankful Acknowledgment of deliverance from a former Danger; as if he had said, When thou art delivered, thou shalt, with pleasure and thankfulness, recal to mind thy former Terrours and Miseries. *i* These Words are, Either 1. words of Gratulation, and Insultation over the Enemy. Thou shalt then say, Where are the great Officers of the *Assyrian* Host? They are no where, they are not, they are dead or slain. Or rather 2. the words of Men dismayed and confounded, such as proceeded from the *Jews*, in the time of their distress; and are here remembred to aggravate the present Mercy. For the Officers here mentioned, seem not to be those of the *Assyrian* Army, who were actually fighting against the *Jews* and *Jerusalem* (for then he would rather have mentioned *the Captains of the host*, as the Scripture commonly doth in these cases, than *the scribes* and *receivers*, &c.) but rather of the *Jews* in *Jerusalem*, who, upon the approach of *Sennacherib*, began to make Military preparations for the defence of the City, and to chuse such Officers, as were necessary and usual, for that end; such as these were, to wit, *the scribe*, whom we call *Muster-Master*, who was to make and keep a List of the Souldiers, and to call them together, as occasion required: *The receiver*, who received and laid out the Money for the Charges of the War; and he *that counted the Towers*, who surveyed all the parts of the City, and confidered what Towers or Fortifications were to be made or repaired for the Security of the City. And unto these several Officers the People resorted, with great distraction and confusion, to acquaint them with all Occurrences, or to quicken them to their several Works, or to transact Matters with them, as occasion required.

* 2 *Kings* 19. 32.

19 * Thou shalt not see a fierce people *k*, a * people of a deeper speech than thou canst perceive *l*; of a † stammering tongue *m*, *that* thou canst not understand.

* *Deut.* 28. 49. *Jer.* 5. 15. ‖ Or, *ridiculous*, or *barbarous.*

k As *barbarous*

k As *Moses* said of the *Egyptians*, *Exod.* 14. 13. So I say of the *Assyrians*, that fierce and warlike People, whom thou hast seen, with great Terrour, near the Walls of *Jerusalem*, thou shalt see them again no more. *l* A foreign Nation, whose Language is abstruse and unknown to thee. *m* Of which, see on *Isa.* 28. 11.

20 Look upon *Zion* *n* the city of our solemnities *o*, *Psal.46.5. & 125.1,2. thine eyes shall see * *Jerusalem* a quiet habitation, a tabernacle *that* shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken *p*.

n Contemplate *Zions* beauty and safety, and her glorious and peculiar Priviledges: it is an Object worthy of thy deepest Meditation. *o* This he mentions, as the chief part of *Zions* Glory and Happiness, that God was solemnly Worshipped, and the solemn Assemblies and Feasts kept in her. *p* Which was but very obscurely and imperfectly fulfilled in the literal *Zion*; but was clearly and fully accomplished in the mystical *Zion*, the Church of God in the times of the Gospel, against which, we are assured, that *the gates of Hell shall not prevail*, Mat. 16. 18.

‖ Or, *but there (glorious is the LORD) we shall have a place*, &c. † Heb. *broad of spaces or hands.*

21 ‖ But there *q* the glorious LORD *will be* unto us a place † of broad rivers *and* streams *r*, wherein shall go no galley with oars, neither shall gallant ships pass thereby *s*.

q In and about *Zion*. *r* Though we have nothing but a small and contemptible Brook to defend us; yet God will be as sure and strong a Defence to us, as if we were furrounded with such great Rivers, as *Nilus* or *Euphrates*, which were a great security to *Egypt* and *Babylon*. *s* But although they shall have from God, the security of a great River, yet they shall be freed from the disadvantage of it; which is, That the Enemies may come against them in Ships; for no Galleys, nor Ships of the Enemies shall be able to come into this River to annoy them.

* *Jam.* 4. 12. † Heb. *statute-maker.*

22 For the LORD *is* our judge *t*, the Lord *is* our * † lawgiver *u*, the LORD *is* king, he will save us.

t To judge for us, to plead our Cause against our Enemies, as the ancient Judges of *Israel* did, *Judg.* 2. 16. *u* Our chief Governour, to whom it belongs, to give Laws, and to defend his People.

‖ Or, *they have forsaken thy tacklings.*

23 ‖ Thy tacklings are loosed *x*, they *y* could not well strengthen their mast, they could not spread the sail: then is the Prey of a great spoil divided, the lame take the prey *z*.

x He directeth his Speech to the *Assyrians*; and having tacitely designed their Army under the notion of *a gallant Ship*, *ver.* 21. he here represents their broken and undone condition, by the Metaphor of a Ship, tossed in a tempestuous Sea, having her Cables broken, and all her Tacklings loose, and out of order, so as she could have no benefit of her Masts and Sails; and therefore is quickly broken, or swallowed up by the Sea. *y* The *Assyrians*, of whom he still speaks, as in the first Clause he spake to them. *z* They, who came to spoil and prey upon my People, shall become a prey to them, and shall be forced to flee away so suddenly, that they shall leave so many Spoils behind them, that when strong and active Men have carried away all that they desired, there shall be enough left for the Lame, who come last to the Spoil. The general Sence of the place is, That God's People shall be victorious over all their Enemies.

24 And the inhabitant *a* shall not say, I am sick *b*: the people that dwell therein shall be forgiven their iniquity *c*.

a To wit, of *Jerusalem*; God's people. *b* Shall have no cause to complain of any sickness or calamity; shall be fully delivered from all their Enemies and evil Occurrents; shall enjoy perfect tranquility and prosperity. *c* This may be added, Either 1. as the Reason of the foregoing priviledge; Their Sins, the main causes of all their Distresses, shall be pardoned; and therefore their Sufferings, the effects of Sin, shall cease: Or 2. as an additional Favour. They shall not only receive from me a glorious Temporal Deliverance; but, which is infinitely better, the pardon of all their Sins, and all those spiritual and everlasting Blessings, which attend upon that Mercy.

CHAP. XXXIV.

God's fury and wrath against his Church's Enemies, 1, — 10. *their Land utterly desolate,* 11, — 15. *the certainty hereof: and duration,* 16, 17.

† Heb. *the fulness thereof.*

COme near, ye nations, to hear, and hearken ye people *a*: let the earth hear, and † all that is therein; the world, and all things that come forth of it *b*.

a Let the People of all Nations take notice of what I am about to say and do, as that wherein they are generally concerned, and by the consideration whereof, they may, if they will, be instructed, and so delivered from the Calamity here denounced. *b* Heb. *All the off-springs of it*: Either 1. all the Trees and Fruits, and other productions of it: For it is usual with the Prophets, by a Figure, to turn their Speech to these senseless Creatures. Or 2. all the Inhabitants of the World, as the *Chaldee* and other Ancients restrain and understand this general Expression; which also is Emphatical, and admonisheth the proud and insolent Sons of Men, of their mean and obscure Original, that how great and glorious soever they may seem to themselves or others; yet in truth, they are but a better sort of Mushrooms springing out of the Earth, for *Dust they are, and unto dust they must return*, as was said, *Gen.* 3. 19.

2 For the indignation of the LORD *is* upon all nations *c*, and *his* fury upon all their armies: he hath utterly destroyed them *d*, he hath delivered them to the slaughter.

c Not only upon the *Assyrians*, and those Nations which were Confederate with them in this Expedition, but upon all other Enemies of my People whatsoever. *d* He will infallibly destroy all of them.

3 Their slain also shall be cast out *e*, and * their stink shall come up out of their carcases, and the mountains *f* shall be melted with their blood *g*.

* *Joel* 2. 20.

e Into the Fields, where they shall lie unburied, and be left for a prey to all ravenous Birds and Beasts: Whereby he implies, either the vast Numbers which shall be Slain, so as they could not have time or place to Bury them: Or the curse of God upon them, and the Peoples contempt and abhorrency of them. *f* About *Jerusalem*, where they are supposed to be gathered to Fight against *Jerusalem*, as the *Assyrians* now were, and as other Enemies afterward would be, *Zech.* 12. 2. & 14. 2. *g* Shall be filled with their Blood, which shall run down abundantly from the Mountains with great force, and dissolve and carry down part of the earth of the Mountains with it, as great showers of Rain frequently do.

4 And all the host of heaven *h* shall be dissolved *i*, and the heavens shall be * rolled together as a scroll *k*, and all their host shall fall down as the leaf that falleth off from the vine *l*, and as a * falling *fig* from the fig-tree.

* *Rev.* 6. 14. * *Rev.* 6. 13.

h The Sun, and Moon, and Stars, which frequently come under this name in Scripture, as *Deut.* 4. 19. & 17. 3. and elsewhere. *i* Shall seem to be dissolved. So great shall be the confusion and consternation of Mankind, as if all the frame of the Creation were broken into pieces. Some understand this of the general Judgment; which some passages here following will not permit. But it is a very usual thing for Prophetical Writers, both in the *Old* and *New-Testament*, to represent great and general Calamities, in such words and phrases, as properly agree to the Day of Judgment; as on the contrary, The glorious Deliverances of God's People are set forth in such Expressions, as properly agree to the Resurrection from the Dead. See *Ezek.* 37. 7. *Joel* 2. 31. & 3. 15. *Rev.* 6. 12, 13. *k* Heb. *as a book*; for Books were then written in Scrolls, which they usually rolled up together; and when they were so, no Man could read any word in it; and no more shall any Man be able to see those goodly Lights of Heaven, for they shall all be obscured and confounded. This Phrase is used also, *Isa.* 8. 1. & *Rev.* 6. 14. *l* When it is withered. *m* Which falleth, either through great Maturity, or being thrust out by great Figs coming forth, or by any other accident.

5 For * my sword shall be bathed *n* in heaven *o*; * *Jer.* 46. behold, * it shall come down upon *Idumea p*, and upon * *Jer.* 49. the people of my curse *q* to judgment.

n In the Blood of these People. Heb. *Is or shall be made drunk.* *o* Either 1. in my Church, which is called *Heaven*, *Dan.* 8. 10. *Rev.* 4. 1. & 12. 1. in and against which, these Enemies are said to be gathered together. Or 2. in the highest Heaven, where God dwells; in which this is said to be done, because it was there decreed and appointed to be done. *p* Upon the *Edomites*, who, though they were nearly related to the *Israelites*, and were Circumcised as well as they; yet were their most inveterate and implacable Enemies, watching all opportunities, and being ready to joyn with all those that attempted to Destroy them; whereof we have many intimations and instances in Scripture. But these are not named Exclusively, but rather Comprehensively, and Synecdochically, for all the Enemies of God's Church, of whom they were a considerable Part, and an eminent Type. *q* To whom my Curse belongs; or, whom I have Cursed, and devoted to utter Destruction, as this *Hebrew* Word properly signifies.

6 The sword of the LORD is filled with blood *r*, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams *s*: for * the LORD hath a sacrifice *t* in *Bozrah u*, and a * *Zeph.* 1. great slaughter in the land of *Idumea*.

r Shall drink it full of Blood. The Metaphor is here taken from a great Glutton or Drunkard, who is almost insatiable with Meat and Drink. *s* By *Lambs*, and *Goats*, and *Rams*, he means People of all ranks and conditions, high and low, rich and poor. *t* So he calleth this bloody Work, because it was done by God's Command, and for his Honour; and therefore was a Service acceptable to him. *u* A chief City of *Edom*, *Isa.* 63. 1. *Jer.* 49. 13. and a Type of those Cities which should be most opposite and mischievous to God's People.

7 And the ‖ unicorns *x* shall come down *y* with them, and the bullocks with the bulls, and their land shall be * soaked with blood, and their dust made fat with fatness *a*.

‖ Or, *rhinoceroti.* * Or, *drunken.*

x Heb. *the Reemim*. But what kind of Beast is this, whether that Beast which is commonly called *an Unicorn*, which seems to be but a fiction in the Judgment of the Learned; or a Rhinoceros, or a wild Ox, or Bull; it is needless to trouble the ordinary Reader about it; and the Learned may consult my Latine *Synopsis* upon *Numb.* 23. 22. about it. It is confessed, That it was a Beast of great strength and fierceness; and it is certain, that it is Metaphorically used in this place, to signifie their Princes and Potentates. *y* Shall be humbled and cast down. The *Seventy* and *Syriack* render it, *they shall fall down*, as such Beasts do, when they have received a deadly blow. *z* With the Lambs, and Goats, and Rams, last mentioned, *ver.* 6. *a* With the Fat of the slain Sacrifices, which shall be mingled with it.

8 For *it is* the day of the LORD's * vengeance, *and* * *Ch.* 63. the year of recompences for the controversie of *Zion b*.

b This is the time which God hath long since appointed and fixed, to avenge the cause of his oppressed and persecuted People, against all their Enemies.

Mat. 9 * And the streams *c* thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch *d*.

c Which seem most secure from this Danger, and much more the Land. *d* *Idumea* shall be dealt with, as *Sodom* and *Gomorrah* were, even utterly Destroyed, as it were by Fire, or burning Pitch and Brimstone thrown down upon it from Heaven.

Rev. 14. *Rev.* 19. 3. 10 It shall not be quenched night nor day, * the smoke thereof shall go up for ever: from generation to generation it shall lie wast, none shall pass through it for ever and ever *e*.

e It shall be irrecoverably ruined, and shall remain as a spectacle of God's vengeance to all succeeding Ages.

Isa. 13. 21. 11 * But the ‖ cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it *f*, and he shall stretch out upon it the line of confusion, and the * stones of emptiness *g*.

Zeph. 2. 14. *f* The Inhabitants shall be wholly cut off, and it shall be entirely possessed by those Creatures which delight in Deserts, and wast Places. See the same or like Expressions in the like case, *Isa.* 13. 21, 22. & 14. 23. *g* He shall use the Line, or the Stone or Plummet joyned to it, not to build them, but to mark them out to Desolation and Destruction, as work-men commonly use them, to mark what they are to pull down.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there *h*, and all her princes shall be nothing *i*.

h They shall endeavour to heal their Breaches, but in vain: The remnant of the People shall seek for any fit Person, and offer the Kingdom to him; but they shall not find any such, who shall be willing to undertake the Government. *i* Either shall be lost and cut off: Or, shall have no Courage or Strength left in them.

Isa. 5. 6. *Hos.* 9. 6. *Amos* 5. 16. *Mic.* 2. 4. 13 And * thorns shall come up in her palaces, nettles and brambles in the fortresses thereof *k*, and * it shall be an habitation of dragons, *and* a court for ‖ † owls.

k This is another Mark and Evidence of extream Desolation, as it is also, *Hos.* 9. 6.

Jer. 9. 11. 14 † The wild beasts of the desert shall also meet with † the wild beasts of the island, and the satyr shall cry to his fellow *l*, the ‖ screechowl also shall rest there *m*, and find for her self a place of rest.

l See on *Isa.* 13. 21, 22. *m* Because there shall be no Men left to disturb or affright them, *Isa.* 17. 2.

15 There shall the great owl *n* make her nest, and lay and hatch, and gather under her shadow *o*, there shall the vultures also be gathered, every one with their mate.

n Whether this, or what other Creature is meant by this *Hebrew* Word, the learned Reader may find largely discoursed in my Latin *Synopsis* upon this place: For others, it may suffice to know, what all agree in, that, whether it be a Bird of a Serpent, it is a Creature that lives in desert places. *o* As fearing no Disturbance from any Men.

16 Seek ye out of the book of the law of the LORD, and read *p*: no one of these shall fail, none shall want her mate *q*: for my mouth it hath commanded, and his spirit *r* it hath gathered them *s*.

p When this Judgment is executed, if you peruse this Book of holy Writ, and particularly this Prophecy of mine, you will find, that all things shall exactly come to pass, as I have told you. *q* As I have said, That the Vultures should each have their Mate; so shall it be: And this Prophecy shall be exactly fulfilled, even in its smallest Circumstances. *r* My Spirit; such sudden Changes of Persons being frequent here. And God's *Spirit* may be put for his Might and Power, as it is in many places of Scripture. *s* Hath brought all these Creatures together, as he formerly brought the Creatures to *Adam*, and to *Noah*, by an instinct which he put into them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line *t*: they shall possess it for ever, from generation to generation shall they dwell therein.

t He hath divided the Land to them, as it were, by Lot and Line, as *Canaan* was divided among the *Israelites*.

CHAP. XXXV.

The joyful flourishing of Christ's Kingdom, 1, 2. *the weak he strengthens and comforts,* 3, 4. *his Miracles,* 5, 6. *the prosperity and peace of his people,* 7, — 10.

Heb. 12. 12. THE wilderness and the † solitary place *a* shall * be glad for them *b*, and the desert shall rejoyce, and blossom as the rose.

a And as the Land of God's Enemies, which was exceeding Fruitful, shall be turned into a desolate Wilderness; as was declared in the foregoing Chapter; so on the contrary, *Emanuel's* Land, or the Seat of God's Church and People, which formerly was deserted, and despised like a Wilderness, and which the rage and malice of their Enemies had brought to desolation, shall flourish exceedingly. *b* For the Wilderness and solitary Place: or, *for those things*, which were Prophesied in the foregoing Destruction, concerning the Ruine of the implacable Enemies of God, and his Church. But that *Hebrew* Letter which is in the end of this *Hebrew* Verb, and is here rendred *for them*, is by all the ancient Translators, and by divers others neglected in their Translations, as if it were only added to the Verb Paragogically, as *Grammarians* speak; and therefore those two words may well be omitted.

2 It shall blossom abundantly, and rejoyce even with joy and singing: the glory of *Lebanon* shall be given unto it, the excellency of *Carmel* and *Sharon*: they *a* shall see the glory of the LORD *c*, *and* the excellency of our God.

c The Wilderness shall be as pleasant and fruitful as *Lebanon*, and *Carmel*, and *Sharon*; which were eminent parts of the Land of *Canaan*, as hath been oft noted. *d* Who are understood *by the Wilderness*. *e* The glorious discoveries and effects of God's power and goodness to his People.

Heb. 12. 12. 3 * Strengthen ye the weak hands, and confirm the feeble knees *f*.

f Ye Prophets and Ministers of God, comfort and encourage God's people, who are now ready to faint, with hopes and allurance of that Salvation, which, in due time, I will work for them. He mentions *hands* and *knees*, because the strength and weakness of any Man, eminently appears in those parts.

† Heb. *hasty.* 4 Say to them *that are* of a † fearful heart, Be strong, fear not: behold, your God will come *g* with vengeance *h*, *even* God *with* a recompence, he will come and save you.

g Though he seem to be absent, and departed from you, he will come to you, and abide with you. He will shortly come in the flesh. For although this, and the following Promises may be Metaphorically taken, concerning the temporal Deliverance of his People from *Babylonian* and other Oppressors; yet they are much more Emphatically and Literally understood concerning the Redemption of God's People by Jesus Christ, as is sufficiently manifest, both from the Words and Phrases themselves, and from divers places of the *New-Testament*, where they are to expounded by Christ and the Apostles. *h* To execute Vengeance upon the Enemies of God, and of his People: Which also was verified in Christ, who was *Set for the fall, as well as for the rising of many in Israel*, Luke 2. 34. and who did accordingly inflict most dreadful Judgments, both temporal and spiritual, upon the unbelieving and apostate *Jews*, who were the great Persecutors of Christ, and of his People.

Chap. 29. 18. & 42. 7. 5 Then * the eyes of the blind shall be opened, and * the ears of the deaf shall be unstopped *i*.

i The most ignorant and stupid Creatures shall be forced to *Mat.* 9. 27, Acknowledge the wonderful Works of God. Or rather thus, The &c. poor *Gentiles*, who before were Blind and Deaf, shall now have *& ver.* 11. 5. the Eyes and Ears of their Minds opened to see God's Works, and *& ver.* 12. 22. to hear and receive his Word. And in token hereof, many Per- *& ver.* 20. 30. sons, who are corporally blind and deaf, shall have sight and *& ver.* 21. 14. hearing miraculously conferred upon them: All which being so *Joh.* 9. 6. 7. fully and literally accomplished in Christ, and applyed by Christ *Mat.* 11. 5. to himself; it is a plain Proof, That this Prophecy belongs to *Mar.* 7. 32, &c. the times of the Gospel.

Mat. 11. 5. *& ver.* 15. 30. *& ver.* 21. 14. *Joh.* 5. 8, 9. *Act.* 3. 2, &c. *& ver.* 8. 7. *& ver.* 14. 8, &c. *Mat.* 9. 32, 33. *& ver.* 12. 22. 6 Then shall the * lame *man* leap *k* as an hart, and * the tongue of the dumb sing: for in the wilderness shall * waters break out, and streams in the desert *l*.

k For joy, or go nimbly and readily. And this Clause also, and that which follows are to be understood, both Spiritually and Literally, as in the former Verse. *l* The most dry and barren Places shall be made moist and fruitful: Which is principally meant of the plentiful Effusion of God's Grace upon such Persons and Nations, as had been wholly destitute of it. *m* Those dry *for reeds*, and parched Deserts, in which Dragons have their Abode, shall yield abundance of Grass, and Reeds, and Rushes, which grow only in moist Grounds. *Job* 8. 11.

Joh. 7. 37. *Rev.* 21. 27. 7 And the parched ground shall become a pool, and the thirsty land springs of waters: in the habitation of Dragons where each lay, *shall be* ‖ grass with reeds and rushes *m*.

Mat. 9. 8, 9. *Act.* 3. 2, &c. *& ver.* 8. 7. *& ver.* 14. 8, &c. *Mat.* 9. 32, 33. *& ver.* 12. 22.

8 And an high way shall be there, and a way *n*, and it shall be called the way of holiness *o*, * the unclean shall not pass over it *p*, ‖ but *it shall be* for those *q*: the way-faring men, though fools, shall not err therein *r*.

Rev. 21. 27. ‖ Or, *for the rest shall be with them:*

n The high-way, and *the way* are not to be taken for two different Ways, but for one and the same Way, even a Causey or Cast-way, which is both raised Ground, as the first *Hebrew* Word signifies, and a Way; both signifying a convenient, prepared, plain, and common Road, or Path for Travellers, such as the Doctrine of the Gospel is, which is frequently compared to a *Way*, both in the *Old* and *New-Testament*, as hath been often observed. *o* It shall be an holy Way, trodden by holy Men, and filled with holy Practises. *The People* (walking in it) *shall be all* (i. e. a very great number of them, not to few as in the times of the Law) *righteous*, as is declared and prophesied afterward, *Isa.* 60. 21. *p* Either to disturb or desile it. Unclean Persons shall, in a good measure, be kept or cast out of my Church, by the strict exercise of good Discipline here, and hereafter not one unclean Person shall enter into my Kingdom. *q* But this way shall be appropriated unto those Persons above-mentioned; the Weak, and Blind, and Lame, whom God will Heal and Save, *ver.* 3, 4, 5, 6. The pronoun Relative is put without an Antecedent, as it is in many other places. But this, and the following Clause, is, and may well be, rendred

rendred otherwise, *and be* (to wit, God, who is oft defigned by this Pronoun, and is eafily underſtood out of the Context) ſhall be *to* or *with them walking* in the *way* (their Companion and Guide in their Way, which is a great felicity) *that fools may not err therein.* *r* The Way ſhall be ſo plain and ſtraight, that even the moſt fooliſh Travellers (who are deſcribed by this Character, that *They know not the way to the City*, Eccleſ. 10. 15.) cannot eaſily miſtake it.

† Heb. *robber of*, or *aman*: *beaſts.*

9 No lion ſhall be there, nor *any* † ravenous beaſt ſhall go up thereon, it ſhall not be found there *s*, but the redeemed ſhall walk *there.*

s It ſhall not only be a plain but a ſafe Way, free from all annoyance or danger from miſchievous Creatures. This is the ſame Promiſe for ſubſtance, with that Iſa. 11. 9. *They ſhall not hurt nor deſtroy in all my holy Mountain.*

* *Chap.* 51. 11.

10 And the * ranſomed of the LORD *t* ſhall return and come to *Zion u* with Songs, and everlaſting joy upon their heads; they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away *x*.

* *Rev.* 21. 4.

t They whom God ſhall Reſcue and Redeem from their corporal Slavery in *Babylon*, and eſpecially from their ſpiritual Bondage under Sin and Satan. *u* Shall come again to *Zion*, from whence they had been carried away Captive. Or, *ſhall return*, to wit, to the Lord now mentioned, *and come to Zion*, *i. e.* joyn themſelves to God's Church and People. *x* Which Expreſſions are too magnificent and emphatical, to be ſatisfied by the return of the *Jews* from *Babylon* to their own Land, which was accompanied and followed with many Sighs and Sorrows, as appears, both from ſacred and other Hiſtorians; and therefore muſt neceſſarily be underſtood of Goſpel-times, and of the Joy and Happineſs purchaſed by Chriſt for his People, begun here, and continued to all Eternity.

CHAP. XXXVI.

Sennacherib invadeth Judah, 1. he ſendeth Rabſhakeh, who by his blaſphemous perſuaſions tempteth Hezekiah to deſpair, and the people to revolt, 2, — 22.

* *Kings* 18. 13. 2 *Chr.* 32. 1.

NOw * it came to paſs in the fourteenth year of king *Hezekiah*, *that Sennacherib* king of *Aſſyria* came up againſt all the defenced cities of *Judah*, and took them.

2 And the king of *Aſſyria* ſent *Rabſhakeh*, from *Lachiſh* to *Jeruſalem*, unto king *Hezekiah*, with a great army; and he ſtood by the conduit of the upper pool, in the high-way of the fullers field.

3 Then came forth unto him *Eliakim Hilkiahs* ſon, which *was* over the houſe, and *Shebna* the ‖ ſcribe, and *Joah Aſaphs* ſon the recorder,

‖ Or, *ſecretary.*

4 And *Rabſhakeh* ſaid unto them, ſay ye now to *Hezekiah*, Thus ſaith the great king, the king of *Aſſyria*, What confidence *is* this wherein thou truſteſt?

† Heb. *a word of lips.* ‖ Or, *but counſel and ſtrength are for the war.*

5 I ſay, *ſaiſt thou* (but *they are but* † vain words) I *have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

* *Ezek.* 29. 6, 7.

6 Lo, thou truſteſt in the * ſtaff of this Broken reed, on *Egypt*, whereon if a man lean, it will go into his hand and pierce it; ſo *is Pharaoh* king of *Egypt* to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our GOD: *is it* not he, whoſe high places, and whoſe altars *Hezekiah* hath taken away, and ſaid to *Judah*, and to *Jeruſalem*, Ye ſhall worſhip before this altar?

‖ Or, *hoſtages.*

8 Now therefore give ‖ pledges, I pray thee, to my maſter the king of *Aſſyria*, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on *Egypt* for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, Go up againſt this land, and deſtroy it.

11 Then ſaid *Eliakim*, and *Shebna*, and *Joah* unto *Rabſhakeh*, Speak, I pray thee, unto thy ſervants in the *Syrian* language, for we underſtand *it*: and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But *Rabſhakeh* ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath* he not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you?

13 Then *Rabſhakeh* ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of *Aſſyria*.

14 Thus ſaith the king, Let not *Hezekiah* deceive you, for he ſhall not be able to deliver you.

15 Neither let *Hezekiah* make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, this city ſhall not be delivered into the hand of the king of *Aſſyria*.

16 Hearken not to *Hezekiah*, for thus ſaith the king of *Aſſyria*, ‖ † Make an agreement with me by a preſent, and come out to me, and eat you every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern.

‖ Or, *my bleſſing.* † Heb. *make a preſent.*

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards,

18 *Beware* leſt *Hezekiah* perſwade you, ſaying, the LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of *Aſſyria*?

19 Where *are* the gods of *Hamath*, and *Arphad*? where *are* the goods of *Sepharvaim*? and have they delivered *Samaria* out of my hand?

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver *Jeruſalem* out of my hand?

21 But they held their peace, and anſwered him not a word, for the kings commandment was, ſaying, Anſwer him not.

22 Then came *Eliakim* the ſon of *Hilkiah*, that *was* over the houſhold, and *Shebna* the ſcribe, and *Joah* the ſon of *Aſaph* the recorder, to *Hezekiah* with *their* clothes rent, and told him the words of *Rabſhakeh*.

The Hiſtory related here, and in the Three following Chapters, is, for the ſubſtance of it, and almoſt wholly, in the ſame words contained, 2 *Kings*, Chap. 18. and 19. and 20. It is fitly inſerted here, to explain and confirm ſome of the foregoing Predictions. It may ſeem to have been firſt Written by this Prophet, and from him to have been taken into the Book of *Kings*, to compleat that Hiſtory.

CHAP. XXXVII.

Hezekiah mourneth and ſendeth to Iſaiah to pray for them, 1, — 5. he comforteth them, 6, 7. Sennacherib called away againſt the King of the Ethiopians, ſendeth a blaſphemous Letter to Hezekiah, 8, — 13. his prayer, 14, — 20. Iſaiah's Prophecy, 21, — 35. An Angel ſlayeth the Aſſyrians, 36. Sennacherib is ſlain at Nineveh by his own ſons, 37, 38.

ANd * it came to paſs when king *Hezekiah* heard *it*, that he rent his clothes, and covered himſelf with ſackcloth; and went into the houſe of the LORD.

* 2 *Kings* 19. 1, &c.

2 And he ſent *Eliakim* who was over the houſhold, and *Shebna* the ſcribe, and the elders of the prieſts covered with ſackcloth, unto *Iſaiah* the prophet the ſon of *Amoz*.

3 And they ſaid unto him, Thus ſaith *Hezekiah*, This day *is* a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the † birth, and *there is* not ſtrength to bring forth.

‖ Or, *preſſing.* † Heb. *breach*, or *breaking place*, that *is*, *the mouth of the Womb.*

4 It may be the LORD thy God will hear the words of *Rabſhakeh*, whom the king of *Aſſyria* his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* † left.

† Heb. *found.*

5 So the ſervants of king *Hezekiah* came to *Iſaiah*.

6 And *Iſaiah* ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of *Aſſyria* have blaſphemed me.

7 Behold, I will † ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

‖ Or, *put a ſpirit into him.*

8 So *Rabſhakeh* returned, and found the king of *Aſſyria* warring againſt *Libnah*, for he had heard that he was departed from *Lachiſh*.

9 And he heard ſay concerning *Tirhakah* king of *Ethiopia*, He is come forth to make war with thee, and when he heard *it*, he ſent meſſengers to *Hezekiah*, ſaying,

10 Thus ſhall ye ſpeak to *Hezekiah* king of *Judah*, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, *Jeruſalem* ſhall not be given into the hand of the king of *Aſſyria*.

11 Behold thou haſt heard what the kings of *Aſſyria* have done to all lands by deſtroying them utterly, and ſhalt thou be delivered?

12 Have

12 Have the God's of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and *Haran*, and *Rezeph*, and the children of *Eden* which *were* in *Telaſſar*?

13 Where *is* the king of *Hamath*, and the king of *Arphad*, and the king of the city of *Sepharvaim*, *Hena* and *Ivah*?

14 And *Hezekiah* received the letter from the hand of the meſſengers, and read it: and *Hezekiah* went up unto the houſe of the LORD, and ſpread it before the LORD.

15 And *Hezekiah* prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of *Iſrael*, that dwelleſt *between* the cherubims; thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee: and hear all the words of *Sennacherib*, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of *Aſſyria* have laid waſt all the † nations and their countreys:

† Heb. *lands.*

19 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone, therefore they have deſtroyed them.

† Heb. *gave.*

20 Now therefore, O LORD our God, ſave us from his hand, that all the kingdoms of the earth may know, that thou *art* the LORD, *even* thou only.

21 Then *Iſaiah* the ſon of *Amoz* ſent unto *Hezekiah*, ſaying, Thus ſaith the LORD God of *Iſrael* Whereas thou haſt prayed to me againſt *Sennacherib* king of *Aſſyria*:

22 This *is* the word which the LORD hath ſpoken concerning him, The virgin, the daughter of *Zion* hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of *Jeruſalem* hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the holy One of *Iſrael*.

24 † By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides * of *Lebanon*, and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof; and I will enter into the height of his border, *and* ‖ the forreſt of his *Carmel*.

† Heb. *by the hand of thy ſervants.* * Heb. *of Lebanon.* ‖ Or, *lay waſt defenced cities into* ruinous heaps.

25 I have digged and drunk water, and with the ſole of my feet have I dried up all the rivers of the ‖ beſieged places.

‖ Or, *fenced.*

26 ‖ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs, that thou ſhouldeſt be to ‖ lay waſt defenced cities *into* ruinous heaps.

‖ Or, *lay waſt defenced cities into* ruinous heaps.

27 Therefore their inhabitants *were* † of ſmall power, they were diſmayed and confounded; they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

† Heb. *ſhort of hand.*

28 But I know thy ‖ abode, and thy going out, and thy coming in, and thy rage againſt me.

‖ Or, *ſitting.*

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears; therefore will I put my hook into thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of it ſelf: and the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And † the remnant that is eſcaped out of the houſe of *Judah*, ſhall again take root downward, and bear fruit upward.

† Heb. *that which is eſcaped of the houſe of Judah.*

32 For out of *Jeruſalem* ſhall go forth a remnant, and † they that eſcape out of mount *Zion*: the * zeal of the LORD of hoſts ſhall do this.

† Heb. *the eſcaping.* * 2 *Kings* 19. 31. *Iſa.* 9. 7.

33 Therefore thus ſaith the LORD concerning the king of *Aſſyria*, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

35 For I will * defend this city to ſave it, for mine own ſake, and for my ſervant *David's* ſake.

* 2 *Kings* 19. 34.

36 Then the * angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold they *were* all dead corpſes.

* 2 *Kings* 19. 35.

37 So *Sennacherib* king of Aſſyria departed, and went and returned, and dwelt at *Nineveh*.

38 And it came to paſs as he was worſhiping in the houſe of *Niſroch* his god, that *Adrammelech* and *Sharezer* his ſons ſmote him with the ſword, and they eſcaped into the land of † *Armenia*: and *Eſar-haddon* his ſon reigned in his ſtead.

† Heb. *Ararat.*

For the underſtanding of this, and the foregoing Chapter, the Reader is deſired to conſult my Notes upon 2 *Kings* 18. & 19. & part of 20.

CHAP. XXXVIII.

Hezekiah in his ſickneſs receiveth from Iſaiah a meſſage of death, 1. by Prayer, 2, —3. hath his life lengthned: the Sun goeth backward for a ſign thereof, 4, —8. his Song of Praiſe to God, 9, —20.

IN * thoſe days was *Hezekiah* ſick unto death, and *Iſaiah* the prophet the ſon of *Amoz* came unto him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order, for thou ſhalt die, and not live.

* 2 *Kings* 20. 1. 2 *Chron.* 32. 24. † Heb. *give charge concerning thy houſe.*

2 Then *Hezekiah* turned his face toward the wall, and prayed unto the LORD,

3 And ſaid, Remember now O LORD, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: and *Hezekiah* wept † ſore.

† Heb. *with great weeping.*

4 Then came the word of the LORD to *Iſaiah*, ſaying,

5 Go and ſay to *Hezekiah*, Thus ſaith the LORD, the God of *David* thy father, I have heard thy prayers, I have ſeen thy tears: Behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the King of *Aſſyria*, and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken.

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the † ſun-dial of *Ahaz* ten degrees backward: ſo the ſun returned ten degrees, by which degrees it was gone down.

† Heb. *degrees by or with the ſun.*

9 The writing of *Hezekiah* a king of *Judah*, when he had been ſick, and was recovered of his ſickneſs.

a Who was a good Man, and full of the Holy Ghoſt, and inſpired by him to Write this, both as a Teſtimony of his own Gratitude to God, and for the inſtruction of after Ages.

10 I ſaid *b* in the cutting off of my days *c*, I ſhall go to the gates of the † grave *d*; I am deprived of the reſidue of my years *e*.

† Heb. *hell. Mat.* 16. 18

b To and within my ſelf I Concluded it. *c* When my days were cut off by the Sentence of God, related here, ver. 1. *d* I perceive, That I muſt die without any hopes of prevention. The Grave is called a Man's *long home*, Eccleſ. 12. 5. and *The houſe appointed for all living Men*, Job 30. 23. and Death opens the gates of this Houſe. We read alſo of *the gates of death*, Pſal. 9. 13. & 107. 18. *e* Which I might have lived according to the common courſe of Nature, and of God's diſpenſations; and which I expected, and hoped to live for the Service of God, and of my Generation.

11 I ſaid, I ſhall not ſee the LORD *f*, *even* the LORD in the land of the living *g*; I ſhall behold man no more with the inhabitants of the world *h*.

f I ſhall not enjoy him; for *ſeeing* is put for *enjoying*, as hath been frequently noted. *g* In this World, which is ſo called, *Pſal.* 27. 13. & 116. 9. *Iſa.* 53. 8. in his Sanctuary. Which Limitation is prudently added to intimate, That he expected to ſee God in another place and manner, even in Heaven, Face to Face. *h* I ſhall have no more Society with Men upon Earth.

12 Mine age is departed *i*, and is removed from me as a ſhepherds tent *k*: I have cut off *l* like a weaver *m* my life: he *n* will cut me off ‖ with pining ſickneſs; from day even to night wilt thou make an end of me *p*.

‖ Or, *from the thrum.*

i The time of my Life is expired. *k* Which is eaſily and ſpeedily removed. *l* To wit, by my Sins, provoking God to do it. Or, I do declare, and have concluded, That my Life is or will be ſuddenly cut off: For Men are oft ſaid in Scripture, to do thoſe Things which they only declare and pronounce to be done; as Men are ſaid to *pollute*, and *to remit* and *retain ſins*, and the like, when they only declare Men and things to be polluted, and Sins to be remitted or retained by God. *m* Who cutteth off the Web from the Loom, either when it is finiſhed, or before, according

cording to his pleasure. *n* **The Lord, who pronounced this Sentence against him.** *o* With a consuming Disease, wasting my Spirits and Life. Some render this Word, *from the thrum*, from those Threds at the end of the Web, which are fastned to the Beam. So the similitude of a Weaver is continued. *p* The Sense is, Either 1. this Sickness will kill me in the space of one day. Or rather 2. thou dost pursue me night and day with continual Pains, and wilt not desist till thou hast made a full End of me; so that, I expect that every day will be my Last day.

13 I reckon till morning *q*, *that* as a lion, so will he break all my bones, from day even to night wilt thou make an end of me.

q When I was filled with Pain, and could not Rest all the Night long, even till Morning, my Thoughts were working and presaging, That God would instantly break me to pieces, and that every moment would be my last; and the like restless and dismal Thoughts followed me from Morning till Evening. But he mentions only the time before Morning, to aggravate his Misery, that he was so grievously Tormented, when others had sweet Rest and Repose.

14 Like a crane *or* a swallow *r*, so did I chatter *s*: I did mourn as a dove *t*; mine eyes fail *with looking* upward *u*: O LORD, I am oppressed *x*, ‖ undertake for me *y*.

‖ Or, *ease me.*

r Or, *a crane* and *a swallow*; the conjunction, *and*, being here, as it is *Heb.* 3. 11. and elsewhere, understood, as is manifest from *Jer.* 8. 7. where it is expressed with these very words. *s* My complaint and cry was like to the noise of a Swallow, quick and frequent; and like that of a Crane, loud and frightful. And this very Comparison is used of Mourners, not only in Scripture, but in other Authors; concerning which, the Learned Reader may consult my Latine Synopsis. *t* Whose mournful Tone is observed, *Isa.* 59. 11. *Ezek.* 7. 16. and elsewhere. *u* Whilst I lift up mine Eyes and Heart to God for relief, but in vain. *x* By my grievous Disease, which like a Seriеant hath seized upon me, and is haling me to the Prison of the Grave. *y* Stop the Execution, and rescue me out of his hands.

15 What shall I say *z*? he hath both spoken unto me, and himself hath done *it a*: I shall go softly *b* all my years in the bitterness of my soul *c*.

z I want words sufficient to express my deep Sense of God's dealings with me. *a* He did foretel it by his Word, and effect it by his Hand. This Clause and Verse is, Either 1. a Continuance of his Complaint hitherto described: God hath passed this Sentence upon me, and hath also put it in execution, and to Him I must submit my self: Or 2. a Transition or entrance into the Thanksgiving, which is undoubtedly contained in the following Verse. So the Sence is, God hath sent a gracious Message to me by his Prophet, concerning the prolongation of my Life; and he, I doubt not, will make good his Word therein. And this Sence seems the more probable: 1. Because here is mention of his years to come, whereas in his sickness he expected not to live to the end of a day. 2. Because the *Chaldee* Paraphrast, and the *Seventy*, and *Syriack*, and *Arabick* Interpreters expound it so in their Versions. 3. Because this suits best with the context and coherence of this Verse, both with the former, and with the following Verse. For as he endeth the foregoing Verse with a Prayer to God for longer Life, so in this Verse he relates God's gracious Answer to his Prayer: And if this Verse be thus understood, the next Verse hath a very convenient Connexion with this; whereas it seems to be very abrupt and incoherent, if the Thanksgiving begin there. *b* I shall walk in the course of my Life; Either 1. humbly, with all humble thankfulness to God for conferring so great a Favour upon so unworthy a Person: Or 2. easily and peaceably with leisure, not like one affrighted, or running away from his Enemy: Or 3. by slow and gentle paces, as Men commonly spin out their Days by degrees unto a just length, which is most desired by those that are in Sickness, whereas not unfitly opposed to his former hasty and time of Sickness, wherein his *days* were *swifter than a weavers shuttle*, and *than a post*, as *Job* complained upon the same occasion, *Job* 7. 6. & 9. 25. and were cut off like a weavers Web, as he complained, ver. 12. *c* Arising from the remembrance of that desperate Condition, from which God had delivered me: For great dangers, though past, are oft-times very terrible to those that reflect upon them. But the Words may be rendred, *upon or after* (as this particle is rendred, *Isa.* 12. 4.) *the bitterness of my soul*, after the deliverance from this bitter and dangerous Disease. Which may be compared with ver. 17. where he saith, *For or after peace, I had great bitterness*, as here he prefageth and assureth himself of the contrary, That he should have Peace after his great bitterness. The *Chaldee* Paraphrast renders the Words, *Because of my deliverance from bitterness of Sin*; *bitterness* being put for *deliverance from bitterness*, as truth is put for *lack of true*, as we render it, *Gen.* 18. 28. and *fat* for *want of fat*, *Psal.* 109. 24. and *fruits* for *want of fruits*, *Lam.* 4. 9. And other such like Defects there are in the *Hebrew*, which is a very concise Language.

16 O Lord, by these *things d men* live, and in all these *things is* the life of my spirit *e*: so ‖ wilt thou recover me, and make me to live *f*.

‖ Or, *hast recovered me or, made me live*

d By vertue of thy gracious Word or Promise, and powerful Work; by the Promises, and thy performances of them, mentioned in the foregoing Verse. This place may be explained by comparing it with *Deut.* 8. 11. *Man doth not live by bread, but by every word that proceedeth out of the mouth of the Lord.* The Sense is, Not I only, but all Men do receive and recover, and hold their Lives by thy Favour, and the Word of thy Power: And therefore it is not strange, That one Word of God hath brought me back from the very jaws of Death. *e* And as it is with other Men, so hath it been with me in a special manner; for *in these above all* other things *is the life of my spirit* or *Soul*, i. e. either the comfort (which is sometimes called *Life*) of my Spirit: or rather, That Life, which is in my Body, from my Spirit or Soul united to it. *f* Or, *and or for thou hast recovered me*, &c. to wit, by these things.

17 Behold, ‖ for peace I had great bitterness *g*, but † thou hast in love to my soul *h delivered it* from the pit of corruption; for thou hast cast all my sins behind my back *i*.

‖ Or, *in peace* † Heb. *great bitterness.* † Heb. *hast loved my soul from the pit.*

g My Health and Prosperity was quickly changed into bitter Sickness and Affliction. Or, as others render it, *My great bitterness was unto peace*, was turned into Prosperity, or became the occasion of my safety and further advantages: For that drove me to my prayers, and prayers prevailed with God for a gracious Answer, and the prolonging of my Life. *h* In kindness to me, the Soul being oft put for the Man. This is an emphatical Circumstance: For sometimes God prolongs mens days in anger, and in order to their greater misery. *i* Thou hast forgiven those sins which brought this evil upon me, and upon that account hast removed the punishment of them; which sheweth that thou didst this in love to me. The phrase is borrowed from the custom of men, who when they would accurately see and observe any thing, set it before their Faces, and when they desire, and resolve not to look upon any thing, turn their backs upon it, or cast it behind them.

18 For *k* the † grave cannot praise thee *l*, death † Heb. *Hell* cannot celebrate thee: they that go down into the pit † Psal. 115. 17. cannot hope for thy truth *m*.

k In this and the following verse, he declares Gods design in delivering him, that he might praise him in his Church; which if he had died he could not have done. *l* The dead are not capable of glorifying thy Name among men upon Earth: which I desire and determine to do. See the like expressions, *Psal.* 6. 5. & 30. 9. & 88. 10, &c. *The Grave* is put for the persons lodged in it by a Metonymy. *m* They cannot expect nor receive the accomplishment of thy promised goodness in the Land of the Living.

19 The Living, the living, he shall praise thee *n*, as I do this day, the father to the children shall make known thy truth *o*.

n They are especially obliged to it, and they only have this priviledge. *o* They shall not only praise thee whilst they live, but take care to propagate and perpetuate thy Praise and Glory to all succeeding generations.

20 The LORD *was ready* to save me *p*, therefore we *q* will sing my songs to the stringed instruments *r*, all the days of our life, in the house of the LORD.

p Was a present help to me, ready to hear, and succour me upon my prayer in my great extremity. *q* Both I and my People, who are concerned in me, and for me will sing forth those songs of praise which are due especially from me, for Gods great mercy to me. *r* According to the custom of those times.

21 For * Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover *s*.

* 2 *King.* 20. 7.

s This was rather a sign appointed by God, than a natural means of the cure: For if it had a natural faculty to ripen a sore, yet it could never cure such a dangerous and pestilential disease at least in so little time.

22 Hezekiah also had said *t*, What *is* the sign, that I shall go up *u* to the house of the LORD *x*.

t Or, *For Hezekiah had said*, had asked a sign, which is here added as the reason, why *Isaiah* said what is related in the foregoing *verse*: to wit, in answer to *Hezekiah's* question. *u* Within three days, as is more fully related, 2 *Kings* 20. 5, 8. *x* For thither he designed in the first place to go, partly that he might pay his vow and thanksgivings to God, and partly that he might ingage the people to praise God with him, and for him.

CHAP. XXXIX.

The King of Babel sendeth Ambassadors with Letters and a present to Hezekiah: who sheweth them all his treasures, 1, 2. *Isaiah foretelleth him of the Babylonish Captivity,* 4, — 7. *his Resignation,* 8,

AT * that time Merodach-baladan the son of Baladan king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick and was recovered.

* 2 *King.* 20. 12, &c.

2 And Hezekiah was glad of them, and shewed them the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and the house of his † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

‖ Or, *spicery.* † Or, *jewels.* † Heb. *vessels, or, instruments*

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thy house? and Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts.

6 Be-

6 Behold, the days come that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon, nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken: he said moreover, For there shall be peace and truth in my days.

The History contained in this Chapter is related in the same words, 2 *Kings* 20. 12, &c. only he who here is called *Merodach* is there called *Berodach*, meerly by the change of one letter, which is very usual in the *Hebrew* Language, especially in proper Names, as *Dimon* is put for *Dibon*, *Isa.* 15. 9. and the same man is called *Nebuchadnetsar*, *Nebuchadretsar*. This King is called, *Merodach* from the Idol so called, *Jer.* 50. 2. and *Baladan* from his Fathers Name. But whether this man was an *Assyrian* or a *Mede* or a *Babylonian* it is not easie to determine nor worth while to enquire. But this is certain, that about this time there were Wars between the *Assyrians*, and the *Babylonians*, the issue whereof was, that the latter subdued the former.

CHAP. XL.

The Prophet having now foretold the *Babylonish* Captivity, *chap.* 39. 6, 7. doth here arm his People against it by the consideration of their certain deliverance out of it, and their blessed condition after it, as in other things so especially in the coming of the *Messiah*, and the great and glorious priviledges conferred upon God's Church and People in his days.

The Preaching of the Gospel by John Baptist and the Apostles, 1,—11, *The Power and Wisdom of God in governing the World,* 12,—17. *the folly of Idolatry,* 18,—26. *God knoweth the state of his People: and both can and will protect them,* 27,—31.

COmfort ye, comfort ye my people *a*, saith your God.

a Ye Prophets and Ministers of the Lord, which now are, or hereafter shall be, deliver this comfortable message from me to my People, that they may not sink under their burdens.

2 Speak ye † comfortably to Jerusalem, and cry unto her *b*, that her ‖ warfare *c* is accomplished, that her iniquity is pardoned *d*: for she hath received of the LORD'S hand * double for all *e* her sins.

† Heb. *to the heart.* ‖ Or, *appointed time.* * Or, *double for all her sins.*

b Proclaim it in my name. *c* The time of her servitude, and captivity, and misery. *d* I am reconciled to her; I will not impute sin to her, to punish her any longer for it. *e* Not twice as much as her sins deserved, for she her self confessed the contrary, *Ezra* 9. 13. *Lam.* 3. 22. but abundantly enough to answer God's design in this chastisement, which was to humble and reform them, and to warn others by their example. *Double* is oft put for abundantly, as *Isa.* 61. 7. *Jer.* 16. 18. & 17. 18. God here speaks of himself after the manner of men, and compareth himself to a tender-hearted Father, who when he hath corrected his Child for his misdemeanour relenteth and repenteth of his severity, and casteth his Rod away.

3 * The voice *f* of him that crieth in the wilderness *g*, Prepare ye the way *h* of the LORD *i*, make straight *k* in the desert a high way for our God.

* Mat. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.

f An abrupt and imperfect speech, such as there are many in the *Hebrew* Language. Methinks I hear a voice: Or, a voice shall be heard. *g* Which words declare the place either, 1. Where the cry was made: Or, 2. Where the way was to be prepared, as it is expressed in the following Clause, which is added to explain this. And such places being commonly path-less, and many ways incommodious to passengers, it was the more necessary to prepare a way there. But both come to one thing, for the cry was to be in that place which was to be prepared. This place seems to be understood immediately of the deliverance of the Jews out of *Babylon*, and of smoothing their passage from thence to *Judea*, which lay through a great Wilderness; but ultimately and principally concerning their Redemption by the *Messiah*, whose coming is ushered in by the Cry of *John* the Baptist, who did both cry and prepare the way in the Wilderness, as we read, *Mat.* 3. 1, &c. Where this Text is directly expounded of him. But withal the terms of *Wilderness* and *Desert*, seem to be here chiefly used in a metaphorical sense, to express the desolate and forlorn condition of the Jewish Nation, and especially of the Gentile-world, when Christ came to redeem them; for so these words are frequently used in prophetical writings, as hath been noted in divers places. *h* You to whom this work belongs. He alludes to the custom of Princes who send Pioneers before them to prepare the way through which they intend to pass. The meaning is only this, That God shall by his Spirit so dispose mens hearts, and by his providence so order the Empires and affairs of the World, as to make way for the accomplishment of this promise. *i* For the Lord, as it is expounded in the next clause, that the Lord may walk in it: Which though it may be understood of their coming out of *Babylon*, when God might in some sort be said to march in the head of them, conducting and preserving them, yet it was much more evidently and eminently fulfilled, when Christ who was and is God blessed for ever, came into the World in a visible manner. *k* Either *direct*, in opposition to crooked, or even and level, in opposition to the Mountains and Valleys mentioned in the next verse.

4 Every Valley shall be exalted, and every Mountain and Hill shall be brought low: and the crooked shall be made ‖ straight, and the rough places plain *l*.

‖ Or, *a straight place.* ‖ Or, *a plain place.*

l This is only a more particular explication of that which was generally expressed *ver.* 3. The sense is, All obstructions shall be removed, and the way made in all respects convenient and easie for the passenger.

5 And the glory of the LORD shall be revealed *m*, and all flesh *n* shall see *it* together; for the mouth of the LORD hath spoken *it o*.

m So it was in some sort, when God brought them out of *Babylon*, which was a glorious work of God, but far more properly and eminently, when Christ who was the glorious God, was manifested in the flesh, and gave much clearer and fuller discoveries of God's glorious wisdom, and holiness, and goodness, and other divine perfections than ever yet had been imparted to mankind and to the Church. *n* All Nations, both *Jews* and *Gentiles*. *o* Though this may seem incredible, yet God is able to accomplish it.

6 The voice said *p*, Cry. And he said *q*, What shall I cry? * All flesh is grass, and all the goodness thereof *is* as the flower of the field *r*.

* *Job* 14. 2. *Psal.* 102. 11. & 103. 15. *Jam.* 1. 10. 1 *Pet.* 1. 24.

p God speaks unto his Prophets or Ministers. *q* The Prophet desires to know God's mind, and his message. *r* The Prophet having foretold glorious and wonderful things, which God had declared and determined to do, and suspecting that men would hardly believe them; he confirmeth their faith, and the certainty of the thing in this, and the two next verses, by representing to their minds the vast difference between the nature, and word, and work of men and of God. All that men are or have, yea their highest accomplishments, are but like the grass or flower of the field, weak and vanishing, soon mpt and brought to nothing; but God's word is like himself, immutable and irresistible: and therefore as *the* mouth of the Lord, and not of man, *hath spoken* these things, as was said *ver.* 5. So doubt not but they shall be fulfilled.

7 The grass withereth, the flower fadeth; because * the Spirit of the LORD *s* bloweth upon it: surely the People *t is* grass.

* *Psal.* 147. 18. *Hos.* 13. 15.

s Or, *The breath*, &c. as this word is rendred, *Psal.* 147. 18. the wind, as it frequently signifies, which hath this effect upon grass and flowers, *Psal.* 103. 16. *Jam.* 1. 11. *t* The same which he called *Flesh*, and said they were *Grass*, *ver.* 6. Which that he might prove, in this verse he first declares the frail nature of Grass and flowers, and then he applies this to the People: Or, *this People*, the *Jews* no less than the *Gentiles*; for here is an Article in the *Hebrew* Text, which is frequently emphatical and restrictive.

8 The grass withereth, the flower fadeth, but the word of our God shall stand for ever *u*.

* *Job.* 12. 34. 1 *Pet.* 1. 25.

u Whatsoever God hath said shall infallibly come to pass.

9 ‖ O Zion that bringest good tidings *x*, get thee up into the high mountain *y*: ‖ O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid *z*: say unto the Cities of Judah *a*, Behold your God *b*.

‖ Or, *O thou that tellest good tidings to Zion.* ‖ Or, *O thou that tellest*

x O *Zion*, to whom the glad tidings of the coming of Christ into the World, and of the Salvation of Mankind by him were first published by Christ and his Apostles, and by whom they were also published to all Nations. But the words are otherwise rendred in the margent, and by others, *O thou* (whosoever thou art, Prophet or Apostle) *that bringest good tidings to Zion.* So *Sion* is not the deliverer but the receiver of these good tidings, as she is in the Parallel place, *Isa.* 52. 7. But our translation seems to agree better with the *Hebrew* Text, in which the particle, *unto*, is not here expressed, as it is in the latter part of the verse; by comparing which part with the former, it seems most probable, that *Zion* or *Jerusalem* is the Speaker or Publisher, and the *Cities of Judah* the hearers. *y* That thy voice may be better heard, as appears from the next branch of the verse. See *Judg.* 9. 7. 1 *Sam.* 26. 13, 14. *z* Left thou shouldest be found a false Prophet; for it shall certainly be fulfilled. *a* To all my People in the several places of their abode, whether Cities or Countries. Only he names *Cities* to intimate, that they also, though they should be destroyed, yet should afterwards be rebuilt, and inhabited again. *b* Take notice of this wonderful Work, and glorious appearance of your God, who will be visibly present with you, so that men may point at him and say, *Behold here he is.*

good tidings to Zion.

10 Behold the Lord GOD will come ‖ with strong *hand c*, and his arms shall rule for him *d*; behold, * his reward *is* with him *e*, ‖ and his work before him *f*.

‖ Or, *against the strong.* * *Chap.* 62. 11. ‖ Or, *recompence for his work.*

c With invincible strength conquering all his Enemies. The word *Hand* or *Arm*, may very well be understood out of the following clause. *d* He shall need no succours, for his own Power shall be sufficient to govern his People, and to destroy his Adversaries. *e* He comes furnished with recompences as well of Mercy and Blessings for his Friends and Followers, as of Justice and Vengeance for his Enemies. *f* He carrieth on his work or design effectually, so as none can hinder him: for that is said in Scripture to *be before a man* which is in his Power, as *Gen.* 20. 15. & 24. 51, &c. Or *Work* is here put for *the reward of the Work*, as it is, *Isa.* 49. 4. & 62. 7. and elsewhere. And so the same thing is repeated in other words, as is very usual.

11 He shall * feed his flock like a shepherd, he shall gather the lambs with his arm, and carry *them* in his bosome, *and* shall gently lead those ‖ that are with young *g*.

* *Chap.* 49. 10. *Ezek.* 34. 23. *Joh.* 10. 11. ‖ Or, *that give suck.*

g He shall perform all the Offices of a tender and faithful Shepherd towards his People, carrying himself wiah great Wisdom and Condescension, and Compassion to every one of them according to their several Capacities and Infirmities.

12 Who hath measured the waters in the hollow of his hand *h*? and meted out heaven with the span, and comprehended the dust of the earth in † a measure, and weighed the Mountains in scales, and the hills in a ballance!

† Heb. *a tierce.*

h i. e. Who can measure them? for indicative Verbs in the Hebrew Language are often taken potentially; who can do this and the following things but God? And this discourse of God's infinite Power and Wisdom, is here conveniently added to give them the greater assurance, that God was able, as he had declared himself willing, to do these great and wonderful things which he had promised; and that neither men nor false Gods were able to hinder him in it. God is here compared to a mighty Giant, supposed to be so big that he can take up, and hold all the waters of the Sea and Rivers of the whole World in one hand, and span the Heavens, and then take up and weigh the whole Earth with the other hand.

* *Job* 21. 22. & 35. 22, 23. *Rom.* 11. 34. 1 *Cor.* 2. 16. † Heb. *weighed. Prov.* 16. 1. † Heb. *man of his counsel.*

13 * Who hath † directed the spirit of the Lord, or, *being* † his counsellour hath taught him *i*?

i Who did God either need or take to advise him in any of his Works, either of Creation or the Government of the World; Were they not all the effects of his own sole Wisdom? Therefore though all the Nations of the World contrive and conspire against him, and against this Work of his, as indeed they will do, yet his own counsel shall confound all their devices, and carry on his Work in spight of them.

14 With whom took he counsel, and *who* † instructed him, and taught him in the path of judgment *k*, and taught him knowledge, and shewed to him the way of † understanding?

†Heb. *made him understand.* † Heb. *understandings.*

k How to walk and manage all his Affairs with good Judgment and Discretion.

15 Behold, the nations *l*, are as a drop of a bucket *m*, and are counted *n*, as the small dust of the balance *o*; behold, he taketh up the Isles *p* as a very little thing.

l All the Nations of the World; *m* Compared with all the Water in the Bucket wherein are innumerable drops: such are they if compared with God. *n* By him, and in comparison of him. *o* Which accidentally cleaves to the Ballance, but makes no alteration in the weight. *p* Those numerous and vast Countries to which they went from *Judea* by Sea, which are commonly called *Isles*, as hath been oft observed.

16 And Lebanon *u* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering *q*.

q And although he is pleased to accept of poor and small Sacrifices from his People, yet if men were to offer a Sacrifice agreeable to his infinite excellency, the whole Forest of *Lebanon* could not afford either a sufficient number of Beasts to be sacrificed: Or, a sufficient quantity of Wood to consume the Sacrifice.

* *Dan.* 4. 35. 17 All nations before him *r are as* * nothing, and they are counted to him *s* less than nothing *t*, and vanity.

r Either in his eyes: Or, being set against him, as this Hebrew word properly and most usually signifies. *s* Either in his Judgment: Or, in comparison of him. *t* Less than a thing of nought or of no account or worth: Or, as others render it, *For nothing.*

* *Chap.* 45. 5. *Act.* 17. 29. 18 To whom then will ye * liken God *u*? or what likeness will ye compare unto him?

u This is a proper inference from the foregoing discourse of God's immense and infinite greatness; from whence he taketh occasion to shew both the folly of those that make mean and visible representations of God, as not the *Gentiles* only but even some of the *Jews* did; and the utter inability of Men or Idols to give any opposition to God in the doing of these great Works. And this discourse of the madness of Idolaters prosecuted both here, and in the following Chapter, was designed by God, as a necessary antidote whereby the *Jews* might be preserved from the contagion of Idolatry, to which God saw they now had strong inclinations, and would have many and great temptations when they were in Captivity.

* *Chap.* 41. 7. & 44. 12. *Jer.* 10. 3. 19 The workman melteth a graven image *x*, and * the goldsmith spreadeth it over with gold *y*, and casteth silver chains *z*.

x He melteth some base Metal into a mould, which giveth it the form of an Image, which afterwards is graven or carved to make it more exact and amiable. Thus the Image oweth all its excellency to the Earth for the matter of it, and to the art of man for the form or fashion of it. *y* Beaten out into Leaves or Plates. *z* Either for Ornaments: Or, rather for use, to fasten it to a Wall or Pillar, left it should fall down, and be broken in pieces. Which is spoken in way of scorn and derision of such ridiculous deities as needed such supports.

† Heb. *a poor of oblation.* 20 He that † *is* so impoverished that he hath no oblation *a*, chooseth a tree *that* will not rot; he seeketh unto him a cunning workman *b* to prepare a

* *Chap.* 41. 7. graven image *that* * shall not be moved *c*.

a That he can hardly procure Mony sufficient to buy the meanest Sacrifice for his God. *b* He is so mad upon his Idols, that he will one way or other find money to procure the choicest materials, and the help of the best Artist to make his Idol. *c* Which after all this cost and art, cannot stir one step out of its place to give you any help.

21 Have ye not known *d*? have ye not heard? hath it not been told you from the beginning *e*? have you not understood from the foundation of the earth?

d To wit, God to be the only true God, the Maker and Governour of the World, and all its Inhabitants: how can you be ignorant of so evident a truth? He addresseth his speech to the Idolatrous *Gentiles*. *e* To wit, of the World, as the next clause explains it: Were not these infinite perfections of God manifestly discovered to all mankind by the Creation of the World.

22 ‖ *It is* he that sitteth *f* upon the circle of the earth *g*, and the inhabitants thereof *are* as grashoppers *h*, that * stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in *i*.

‖ Or, *him that sitteth*, &c. * *Job* 9. 8. *Psal.* 104. 2. *Isa.* 44. 24. *Jer.* 10. 12.

f As a Judge or Governour upon his Throne: *g* Or, *above the Circle*, &c. far above this round Earth, even in the highest Heavens; from whence he looketh down upon the Earth, where men appear to him like Grashoppers. He alludes to one that looks down upon the Earth below him from some high place. As here we have *the Circle of the Earth*, so elsewhere we read of *the Circle of Heaven*, *Job* 22. 14. and of *the Circle of the Deep*, or *Sea*, *Prov.* 8. 27. because the form of the Heaven, and Earth and Sea is circular and round, as is evident both from Sense, and from the Principles of Philosophy. *h* Small and contemptible in his sight. Compare *Numb.* 13. 33. *i* For the benefit of the Earth and of Mankind, that all parts might partake of its comfortable influences. See on *Job* 9. 8. *Psal.* 104. 2.

23 That bringeth the * princes to nothing *k*, he maketh the judges of the earth as vanity.

* *Job* 12. 21. *Psal.* 107. 40.

k That can at his pleasure destroy all the great Potentates of the World.

24 Yea, they *l* shall not be planted, yea, they shall not be sown *m*, yea, their stock shall not take root in the earth; and he shall also blow upon them *n*, and they shall wither, and the whirlwind shall take them away as stubble.

l The Princes and Judges last mentioned. *m* They shall take no root, as it follows, for *Planting* and *Sowing* are in order to taking root, and are necessary to it. They shall not continue and flourish, as they have vainly imagined, but shall be rooted up and perish, as is declared in the rest of the verse. *n* Blast them, as a vehement east-wind doth Plants.

25 To whom then will ye liken me *o*, or shall I be equal? saith the holy One.

o He repeateth what he had said *ver.* 18. that he might oblige them to the more serious and frequent consideration of the absurdity of the Idolatry.

26 Lift up your eyes on high *p*, and behold who hath created these things *q*, that bringeth out *r* their host by number *s*, he * calleth them all by names *t* by the greatness of his might, for that he is strong in power *u*, not one faileth *x*.

* *Psal.* 147. 4.

p To the high and starry Heaven, as appears from the following words. *q* Which you see on High, the Host of Heaven as it follows. *r* That at first brought them out of nothing, and from day to day brings them forth, making them to rise and set in their appointed and fixed times. *s* As a General brings forth his Army into the Field, and there musters them. *t* As a Master calleth all the Members of his Family. *u* Which work is a certain and evident proof of God's infinite power, *x* Either to appear when he calleth them; or to do the work to which he sends them.

27 Why saist thou *y*, O Jacob, and speakest, O Israel, My way *z* is hid from the Lord, and my judgment *a* is passed over from my God *b*?

y In thy heart: why dost thou give way to such jealousies concerning thy God, of whose infinite Power and Wisdom, and Goodness, there are such evident demonstrations given to all mankind, and to thee in a singular manner? *z* The course and condition of my Life. He takes no notice of my Prayers and Tears, and Sufferings for his Name, but suffers my Enemies to abuse me at their pleasure, and doth not attempt to rescue me out of their hands. This complaint is uttered in the name of the People being prophetically supposed to be in Captivity. *a* Either 1. My Punishment: Or, rather 2. My Cause, as this word is most commonly used. God hath neglected to plead my Cause, and to give Judgment for me against mine Enemies, as he hath formerly done. *b* God hath dismissed it, and left it and me in the hands of mine Enemies, and now our case is so desperate that God cannot help us: for which reason they compared themselves to dry Bones lying in the Grave, *Ezek.* 37.

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the creator of the ends of the earth *c* fainteth not, neither is weary *d*? * *there is* no searching of his understanding *e*.

* *Psal.* 147. 5.

c Of all the Earth and the Inhabitants thereof, from one end to another. He seems to mention the *ends* or utmost bounds, because they might seem to be more out of the reach and care of God's Providence, as being most remote from *Jerusalem*, the only place of God's solemn and publick Worship in the World, and being then thought to be uninhabited. The argument is clear and strong: God who made all, even the most desolate and barbarous parts of the Earth, and consequently takes care of them, will not neglect his own Land and People. *d* He is not by age or hard labour become weak and unable to help his People, as men are apt to be. *e* His Counsels by which he governeth all the World, and in a most particular manner thine affairs, are far above the reach of thy understanding: and therefore thou dost ignorantly and foolishly in passing so rash a censure upon the Ways and Works of the infinitely Wise God.

29 He giveth power to the faint, and to *them that have* no might he encreaseth strength *f*.

f He hath strength enough not only for himself but for all, even the weakest of his creatures, whom he can easily strengthen to bear all their burdens, and to vanquish all their oppressors.

30 Even the youths *g* shall faint, and be weary, and the young men shall utterly fall:

g The youngest and strongest men, left to themselves or without God's help, or which do not wait upon God; which is easily understood from the opposition in the following verse.

31 But they that wait upon the LORD *h*, shall † renew their strength *i*, they shall mount up with wings as eagles *k*, they shall run and not be weary, *and* they shall walk and not faint *l*.

h That rely upon him for strength to bear their burdens, and for deliverance from them in due time. *i* Shall grow stronger and stronger in Faith and Patience, and Fortitude, whereby they shall be more than Conquerors over all their Enemies and Adversities. *k* Which flyes most strongly and swiftly and high out of the reach of all danger. *l* They shall be enabled to run or walk in their way as they please, without any weariness.

CHAP. XLI.

God called Abraham, and won with him: the Nations Idolatrous, 1,—8. *Israel encouraged by promises of safety and deliverance,* 9,—20. *the vanity of Idols,* 21,—24. *Redemption by Christ,* 25,—29.

KEep silence before me *a*, O islands *b*, and let the † people renew *their* strength *c*: let them come near *d*, then let them speak *e*: let us come near together to judgment.

a Attend diligently to my plea, and then answer it if you can. *b* O you Inhabitants of Islands, as the next clause explains this. By Islands he here means, as he doth *Chap.* 40. 15. and elsewhere, Countries remote from *Judea*, inhabited by the Idolatrous Gentiles, with whom he here debateth his cause. *c* Strengthen themselves to maintain their cause against me; let them unite all their strength together. *d* Unto me that we may stand together, and plead our cause before any indifferent Judge. *e* I will give them free liberty to say what they can on their own behalf.

2 Who *f* raised up *g* † the righteous man *h* * from the East *i*, called *him* to his foot *k*, * gave the nations before him, and made *him* rule over kings *l*? he gave *them* as the dust *m* to his sword, *and* as driven stubble to his bow.

* *Chap.* 45. 1. ‖ Or, *from.* * *Chap.* 46. 11.

f What man or God? Was it not my alone work? The Idols were so far from assisting me, that they did their utmost to oppose me in it. *g* Into Being and Power, stirring up his Spirit, and strengthning him to the work. *h* Heb. *Righteousness*, which is put for a man of Righteousness, as *Pride* is put for a proud man, *Psal.* 36. 11. and *Deceit* for a deceitful man, *Psal.* 109. 2. For it is evident from the following words, that he spake here of a person: But who this person is, is much disputed by interpreters. Some understand it of Christ. And doubtless the Person here spoken of was an eminent Type of Christ, and so in a mystical sense it may belong to him. But the things here said to be done by this Righteous Man, seems to agree much better unto a Man of War, than unto the Prince of Peace. And therefore this place is immediately understood either. 1. Of *Abraham*, who was a Person eminently Righteous, and came out of *Chaldea*, which sometimes seems to be called the *East*, as *Isa.* 2. 6. *Zech.* 8. 7. who did the things here mentioned; partly in his own person, conquering five Kings and the Nations with them, *Gen.* 14. and following God he knew not whither; and partly by his Posterity; whose exploits may well be ascribed to him, not only because they came out of his Loyns, but also and especially, because all their successes and victories were given to them for *Abraham's* sake, and by the virtue of God's Promise and Covenant made with *Abraham*, for the giving of *Canaan* to him and to his Seed for ever. And this Interpretation may seem to receive some countenance from *ver.* 5, 6. which agrees well to the practice of the *Canaanites* and Neighbouring Nations; who upon *Israel's* March towards them were filled with great consternation, and used all possible diligence in seeking both to their Idols, and to men for help against them, as we read in that Sacred History. And thus God's argument against Idolatry, is taken from an illustrious example of God's infinite Power, put forth in saving his people, and destroying their enemies before them; and of the impotency of Idols to hinder him in that work: Or, 2. of *Cyrus*, who might be called *a Righteous man*: Or, as it is in the *Hebrew*, a man of *Righteousness*; because he was *Raised up in Righteousness*, as it is said of him, *Isa.* 45. 13. and *Righteousness* is put for his Righteousness; both his Faithfulness, in fulfilling his promise of delivering his people out of *Babylon* after seventy years (*Righteousness*'s being often put for Faithfulness) and his Justice, in punishing the Enemies and Oppressors of his People, the wicked *Babylonians*; upon which account the *Medes*, who served under *Cyrus* in his Expedition against the *Babylonians*, are called God's *Sanctified Ones*, *Isa.* 13. 3, 17. And all the other expressions here used are very applicable to him, and were verified in him. He came *from the East*, from *Persia* which was directly eastward, both from *Judea* and from *Babylon*, and which is called *the East* in this very case, *Isa.* 46. 11. He was *raised up* by God in an eminent and extraordinary manner, as is noted both by sacred and profane Historians; and therefore this very word is used concerning him and his Army, not only here, but elsewhere; as *Isa.* 13. 17. *Jer.* 50. 9. and 51. 1, 11. To him also all the following passages agree, as we shall see. And although this great person & action were yet to come; yet the *Prophet* speaks of them as if they were already past, as the Prophets most frequently do. And as in the clause of the former Chapter he speaks of God's People, as if they were actually in the captivity of *Babylon*, *ver.* 27. so here he speaks of them, as if they were actually brought out of *Babylon* by *Cyrus*. And by this instance he pleads his cause against the *Gentiles* and their Idols; because this was an evident proof of God's Almighty Power, and of the vanity and weakness of Idols, which eminently appeared in the destruction of the *Babylonians*, who were a People mad *upon their Idols*, as is said, *Jer.* 50. 38. and yet were destroyed together with their Idols, *Jer.* 51. 47. *i* From a Country *Eastward* from *Judea*, as *Chaldea* was in part, but *Persia* more directly. *k* To march after him, and under God's Banner against *Babylon*. Thus *Barachs* Army is said to be *at his feet*, *Judg.* 4. 10. Compare also *Gen.* 30. 30. *l* Subdued Nations and their Kings before him. *m* To be beaten by him as small as dust, as is said, *Psal.* 18. 42. Or, to be put to flight as easily as the dust is scattered by the wind, as the following clause expounds this.

3 He pursued them *and* passed † safely *n*; *even* by † Heb. *in peace.* the way *that* he had not gone with his feet *o*.

n Went on in the pursuit with great ease and safety, and success. *o* Which is added as a further evidence of God's wonderful providence, in encouraging and inabling him to march by unknown paths; which hath oft proved dangerous and destructive to great Armies. This also was verified both in *Abraham*, and in *Cyrus*, as is well known.

4 Who hath wrought and done it *p*, * calling *q* the * *Chap.* 43. 10. *Ch.* 43. 10. & 44. 6. & 48. 12. *Rev.* 1. 17. & 22. 13. generations from the beginning *r*? I the Lord, the * first, and with the last *s*, I *am* he.

p Whose work was this but mine? *q* Either 1. Calling them out of nothing, giving to them breath and being: Or, 2. Calling them to his foot, as he said above, *ver.* 2. disposing and employing them as he sees fit, sending them upon his errands. *r* All Persons and Generations of mankind from the beginning of the World to the end of it. *s* Who was before all things even from Eternity, and shall be unto Eternity; whereas the Idols, to whom God herein opposeth himself, were but of yesterday, being made by mens hands, and shall within a little time vanish, and be destroyed.

5 The isles *t* saw *it*, *u*, and feared *x*; the ends of the earth were afraid, drew near, and came *y*.

t Even remote Countries, as *ver.* 1. *u* Discerned the mighty Work of God in delivering his People, and overthrowing their enemies, in so wonderful a manner. *x* Lest they should be involved in the same Calamity, as being conscious to themselves, that they also were enemies to God's people. *y* They gathered themselves together to consult for their common safety, and to maintain the cause of their Idols, whom by this instance they perceived in great Jeopardy.

6 * They helped every one his neighbour, and *every one* said to his Brother, † Be of good courage *z*.

* *Chap.* 40. 19. & 41. 7. † Heb. *be strong.*

z They encouraged and assisted one another in their Idolatrous Practices.

7 So the carpenter *a* encouraged the ‖ goldsmith *b*, *and* he that smooetheth *with* the hammer ‖ him that smote the anvil, ‖ saying, It *is* ready for the soldering *c*: and he fastned it *d* with nails *that* it should not be moved.

‖ Or, *founder.* ‖ Or, *the smiting.* ‖ Or, *saying of the solder, it is good.*

a Who brought wood to compose the body of the Idol. *b* Who was to prepare golden plates for covering, and adorning of the Image, which some of them beat out upon the Anvil, and others smoothed or polished, as it follows. *c* That we may put the several parts together, and set it up to be worshipped. *d* To the Wall or Pillar, left it should fall down, or go, or be carried away from them. See *Isa.* 40. 19, 20.

8 But thou Israel *are* my Servant *e*, Jacob whom I have * chosen *f*, the seed of Abraham my friend *g*.

* *Deut.* 7. 6. & 10. 15. & 14. 2.

e Thus the *Gentiles* shew themselves to be the Servants of their Idols, and own them for their God; but thou art my people and *Psal.* 135. 4. I am and will be thy God. *f* Out of the heap of the Idolatrous Nations to be my peculiar People. *g* With whom I made a strict league of perpetual friendship; of which see *Gen.* 12. 2, 3. and * 2 *Chron.* 15. 1, 8. 20. 7.

9 *Thou* whom I have taken from the ends of the earth *h*, and called thee from the chief men thereof *i*, and said unto thee, Thou *art* my servant, I have chosen thee, and not cast thee away *k*.

Jam. 2. 23.

h Thou *Israel*, whom I took to my self, and brought hither in the loins of thy Father *Abraham* from a remote Country; to wit, *Chaldea*: Or, whom I brought back out of *Babylon* into thine own Land, which though yet to come, he may speak of as of a thing past, as the Prophets use to do, as was noted before. But the former interpretation seems to agree better with the foregoing verse. *i* From the midst of many great and noble persons among whom he lived in *Chaldea*. So this notes Gods singular mercy to *Abraham*, and consequently to the *Israelites* descended from him, that he passed by many of *Abraham's* betters, and called him into fellowship with himself. *k* I have chosen thee not for a small moment, but for ever, by making an everlasting Covenant with thee and thy Seed through all Generations. Or the

sense is this: As I have chosen thee at first, so I have not since that time cast thee off, as thou hadst frequently given me sufficient occasion to do. Or, *and did not refuse thee*, as this word is elsewhere used. So the same thing is repeated in other words, not without some emphasis; for he intimates that he chose them when he had just cause of refusing them.

10 Fear thou not, for I *am* with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness *l*.

l Which I do and will manage with Righteousness, whereby I will deliver thee, and destroy thine and mine enemies, as it follows.

11 Behold, all *they that were* incensed against thee, shall be * *ashamed* and confounded *m*: they shall be as nothing *n*, and † they that strive with thee shall perish.

* Exod. 23. 22. Chap. 45. 24. & 60. 12.

Zech. 12. 3.

† Heb. *the men of thy strife.*

m Both because their hopes and designs shall be utterly disappointed, and because the mischief which they contrived against thee shall fall upon themselves. *n* Shall come to nothing, or perish, as the next clause explains it.

12 Thou shalt seek them, and shalt not find them, even † them that contended with thee: † they that war against thee shall be as nothing, and as a thing of nought *p*.

† Heb. *the men of thy contention.*

† Heb. *the men of thy war.*

o They shall be so totally consumed, that although thou searchest for them, thou shalt not be able to find them any where in the World. *p* Shall be utterly brought to nought. The thing is twice repeated, to shew the certainty and greatness of their destruction.

13 For I the LORD thy God will hold thy right hand *q*, saying unto thee, Fear not, I will help thee.

q Or, *will strengthen*, &c. as this word properly signifieth; will assist and enable thee to vanquish all thine enemies.

‖ Or, *few men.*

14 Fear not, thou worm *r* Jacob, *and* ye ‖ men of Israel: I will help thee, saith the LORD, and thy redeemer, the holy One of Israel.

r Who art weak in thy self, and despised and trodden under foot by thy proud and potent enemies.

15 Behold, I will make thee a new *s* sharp threshing instrument having † teeth *t*: thou shalt thresh the mountains *u*, and beat *them* small, and shalt make the hills as chaff.

† Heb. *mouths.*

p And therefore sharper and stronger than another which hath been much used. *t* Such as were usual in those times and places: of which see on *Isa.* 28. 25, 28. *u* The great and lofty Potentates of the World which set themselves against thee, such persons being frequently expressed in Scripture under the notion of *Hills* and *Mountains*.

16 Thou shalt fan them *x*, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoyce in the LORD, *and* shalt glory in the holy One of Israel *y*.

x When thou hast beaten them as small as dust or chaff. *y* For to him, and not to thy self, thou shalt ascribe thy victory over thine enemies.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them *z*.

z When my poor people are come to the greatest extremity of danger and misery; then will I appear for their relief.

* Chap. 30. 25. & 35. 7. & 44. 3. * Psal. 107. 35.

18 I will open * rivers in high places *a*, and fountains in the midst of the Valleys *b*: I will make the * wilderness a pool of water, and the dry land springs of water *c*.

a Upon the Mountains where by the course of nature there are no Rivers. *b* Or, *in the Valleys*, to wit, in such of them as are not well watered. *c* These people who are like a dry and barren Wilderness, I will abundantly water with my Blessing, and make them fruitful and beautiful, as the next Verse sheweth: which may be understood, either of the *Jews* who were in a Wilderness condition, till God brought them out of it; Or, of the *Gentiles* converted to the true Religion under the Gospel.

* Chap. 55. 13.

19 * I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desert the fir-tree, *and* the pine, and the box-tree together *d*:

d Trees which are both useful and pleasant to the eye, and giving a good shadow to the traveller, which in those hot and parched Countries was very comfortable. Thus much is evident and confessed: But what particular Trees these *Hebrew* words signifie, seems to me improper to discourse here, because only the Learned are capable of judging in this case, and they may consult my Latin *Synopsis* upon this, and other places of Scripture where they are mentioned.

20 That they may ‖ see *e*, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy One of Israel hath created it.

‖ Or, *That men may see*

e Or, *That men may see* t for it is an indefinite expression. The sense is, That all that see this wonderful change may consider it, and may know that this is the work of God alone.

21 † Produce your cause *f*, saith the LORD; bring forth your strong *reasons g*, saith the King of Jacob.

† Heb. *to come near.*

f The Prophet having pleaded God's cause against the Idolatrous *Gentiles*, whom he challenged to a dispute, *ver.* 1. he now reneweth the Challenge, and gives them liberty and invitation to speak whatsoever they can on the behalf of their Idols. *g* To prove the Divinity of your Idols.

22 * Let them *h* bring *them* forth, and shew us what shall happen *i*: let them shew the former things *k*, what they *be*, that we may † consider them *l*, and * know *m* the latter end of them *n*; or declare us things for to come *o*.

* Chap. 21. 5. & 46. 10.

† Heb. *for us to hear.*

b Either the Idols: Or, which is all one, the Idolaters in the name and by the help of their Idols. *i* All future events; which he divides into *two* sorts in the following clause, the former and the later, as we shall see. *k* Which is not to be understood of such things as are past, for such things might easily be known by men from History, much more by the Devils who possessed and acted in their Idols, but of such things as should shortly come to pass, which may be better discerned, than those things which are yet at a great distance. So he propounds the easiest part first. Let us try whether they can foretel those things which are even at the door, and if so we will try them further. Let them tell us what things shall happen, and in what order, which first, and which last. *l* Heb. *and we will set our heart* to it; we will allow the argument its due weight, and either fairly answer it, or give up our cause against Idols. *m* That we may know, or let us know by their information. *n* The consequence of them, whether the events did answer to their predictions: Or, what things hapned next after those former things. *o* To wit, *hereafter*, or after a long time; which limitation may be easily gathered, both from the opposition of this clause to the former, and from the next following clause, where it is so limited and explained.

23 Shew the things that are to come hereafter: that we may know that ye *are* gods: *p* yea, * do good, or do evil *q*, that we may be dismayed, and behold *it* together *r*.

* Jer. 10. 5.

p That we may have, if not a certain proof, yet at least a probable argument of your Deity. It may be objected that the Devil hath foretold future events by Idols: but it may be answered, that such predictions were but rare, and oftentimes were false, and confuted by the event; and generally were dark, and doubtful, as hath been noted; and when they were verified by the event, that was only done by Divine Permission and revelation, for the tryal or punishment of wicked men, of which we have an instance, *Deut.* 13. 1, 2, 3. and therefore doth no more prove them to be Gods, than the predictions made known by God unto the Prophets, proved them to be Gods. *q* Protest and Bless your Worshippers whom I intend to destroy, and destroy my People whom I intend to save, and then you have some colour to assert your Deity. But alas! You can neither do good nor evil. *r* That I and my People may be astonished, and confounded, and forced to acknowledge your Godhead.

24 Behold, * ye *are* ‖ of nothing *s*, and your * work *t* ‖ of nought: an abomination *is he that* chooseth you *u*.

* Chap. 41. 24. 1 Cor. 8. 4.

‖ Or, *Worthless thing.*

‖ Or, *worthless lyer.*

s You lately were nothing, without any Being at all, and now you have nothing at all of Divinity or Vertue in you. *t* Either 1. Passively, your workmanship, all the cost and art which is laid out upon you. Or, 2. Actively, all that you can do. Your Operations are like your Beings, there is no reality in your Beings, nor efficacy in your Actions. *u* He that chooseth you for his Gods, is most abominable for his folly, as well as his wickedness.

25 I have raised up *x one* y from the north, and he shall come: from the rising of the Sun shall he ‖ call upon my name *z*, and he shall come *upon* princes as *upon* mortar *a*, and as the potter treadeth clay.

‖ Or, *proclaim.*

x You neither foreknow nor can do any thing. But I do now foretel, and will certainly effect a great revolution and change in the World, which you shall not be able to hinder. *y* Which word, though not expressed in the *Hebrew* must necessarily be understood, as being oft designed in the following words by the pronoun *He*. He understands one People: Or, rather one Person, Prince or General together with his People or Forces, as appears from the latter part of the Verse. Some conceive that the Prophet in this place speaks of two several persons; in the first clause of *Nebuchadnezzar*, who in Scripture is commonly said to come *from the North*, as *Jer.* 1. 13, 15. and 4. 6. and the next clause of *Cyrus* who came from the *East*, *Isa.* 46. 11. And then the words may be thus rendred, one *from the North, and he shall come*: and one *from the rising of the Sun, He shall call*, &c. But it seems more natural and easie to understand the whole context of one and the same Person, even of *Cyrus*, of whom he spake before, *ver.* 2, &c. who might well be said to come, both *from the North*, and *from the East*; *from the North* rather, because he was a *Mede* by his Mother, as he was a *Persian* by his Father; or because a great part of his Army was gathered out of *Media*, which was, and in Scripture is said to be *Northward* in reference to *Judea*, *Jer.* 50. 9, 41. and 51. 48. and because *Darius* the *Mede* was joyned with him in this expedition: and *from the East*, because *Persia* was directly eastward from *Judea*. And peradventure this work of *calling* upon or *proclaiming* [illegible] *Name*, is here ascribed to him as he came from the East [illegible] than as he came from the North, because that work [illegible] by *Darius* the *Mede*, but by *Cyrus* the *Persian*. *z* [illegible], as others render it, *who shall call upon*: Or rather, *proclaim my name*, which *Cyrus* did in express and emphatical terms, *Ezra* 1. 1, 2. *a* Treading them down, as easily as a man treadeth down morter.

25 Who

26 Who hath declared from the beginning *b*, that we may know? and before-time *c*, that we may say *d*, *He is* righteous *e*? yea, *there is* none *f* that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words *g*.

b Which of all your Idols did or could foretel such things as this from the beginning of the World unto this day? They never yet did nor can foretel any such things, further than I think fit to reveal it to them. *c* Either in time past: Or, before the things come to pass. *d* That we may be convinced and forced to acknowledge. *e* His Cause now pleaded is just and good: He is a God indeed as he pretends to be, he claims his Divinity by a good title. *f* Heb. *Surely there is none* of your Gods that hath done or can do this, and therefore their claim to the Deity is false and foolish. *g* None of your Worshippers ever heard any such thing either from you or of you: nor indeed doth any man hear your words, because you are dumb and cannot speak.

27 * The first *h* *shall say* to Zion *i*, Behold, behold them *k*, and I will give to Jerusalem one that bringeth good tidings *l*.

* Chap. 40. 9. & 52. 7.

h I who am the first, as I said before, *ver.* 4. and therefore capable of declaring or foretelling things to come from the beginning, which your Idols cannot do, *ver.* 26. *i* Do and will foretel unto my people by my Prophets things to come. *k* I represent things future as if they were present, and to be beheld with your eyes. By *them* he means either, 1. These things which are to come: Or, 2. These men, either *Cyrus* and his Forces who came to deliver the *Jews* out of *Babylon*: Or, which is the same thing in effect, the *Jews* returning from their captivity in *Babylon*. *l* A Messenger or Messengers, the singular number being here put for the plural, as it is in many other places, to wit, my Prophets who shall foretel the good tidings of their deliverance from Captivity.

28 For I beheld *m*, and *there was* no man *n*, even amongst them, and *there was* no counseller *o*, that when I asked of them, could † answer a word *p*.

† Isa. 41. 28.

m Heb. *And I beheld*, I looked about me to see if I could find any man of them that could certainly, and of themselves foretel such future events. *n* Not any, to wit, of the Idols; for the word *Man* is sometimes used by the Hebrews of brute creatures, and even of lifeless things, as *Isa.* 34. 15. and 40. 26. and elsewhere. *o* Though these Idols were oft consulted, and by the help of the Devil did sometimes deliver Oracles, yet none of them were able to give any solid and certain advice concerning future things. *p* When I tried their divinity by this character, they had nothing to say for themselves.

29 Behold, they *are* all vanity *q*, their works *are* nothing *r*: their molten Images *s are* wind *t*, and confusion *u*.

q This is the conclusion of the whole dispute, and the just sentence which God passeth upon Idols after a fair trial; they are vain things, and are fally called *Gods*. *r* See *ver.* 24. *s* Which he mentions, because their materials were most precious, and more cost and art was commonly bestowed upon them, for after they had been molten they used to be carved or polished and adorned: but under these he synecdochically comprehends all Images whatsoever. *t* Empty and unsatisfying things, which also like the wind, do quickly pass away and come to nothing. *u* Confused and deformed and useless things, like that rude heap in the beginning of God's Creation, of which this very word is used, *Gen.* 1. 2.

CHAP. XLII.

The Person and office of Christ appointed by the Father, 1, — 9. *a new song to God for his Gospel, among the Gentiles,* 10, — 16. *the idolatry of the Heathen: and obstinacy of the Jews,* 17, — 25.

BEhold *a*, * my servant *b* whom I uphold *c*, mine elect *d* in *whom* my soul * delighteth *e*: I * have put my Spirit upon him *f*, he shall bring forth *g* judgment *h* to the Gentiles *i*.

Isa. 41. 8. & 43. 10. & 44. 1. & 45. 4. & 65. 9, 15, 22. Matt. 12. 18. * Chap. 11. 2. & 61. 1. John 3. 34.

a The Prophet, having in the former Chapter detected the vanity of Idols, by their gross Ignorance of future things, and having given one eminent instance of God's certain Foreknowledge of things to come, in the prediction of the destruction of *Babylon*, and the deliverance of the *Jews* out of it by *Cyrus*; he now addeth another more eminent and remote example of it, and foretelleth the coming of the *Messiah*, and several great effects or consequences thereof. Which he rather doth, because this was the person by whom the Idols were to be utterly abolished, as was foretold, *Isa.* 2. 18. compared with *ver.* 2, 3, 4. and as it fell out in the event: This having been observed not only by Christians, but even by the learned Heathens, not without astonishment. That at that time, when Christ came into the World, Idols were generally struck dumb, and the Oracles ceased. *b* The person, of whom he here speaketh, is by some supposed to be *Cyrus*, and by others *Isaiah* himself, and by others the People of the *Jews*. But the most and best Interpreters understand this place of Christ. And although I am sensible, that some learned men have done wrong to the sacred Text, and to the Christian cause, by expounding some places of Christ without sufficient evidence, yet this is one of the many places in this Prophecy, which cannot without manifest violence be applied to any other; which is so evident, that not only the generality of Christians, but divers of the most learned *Jews* understand it of the *Messiah*, and of him alone; and pass a severe censure upon their Brethren, that expound it of any other person, and affirm that they are smitten with blindness in this matter. Moreover this place is expressly interpreted of Christ, *Mat.* 12. 18, &c. And to him, and to him only all the particulars here following do truly and evidently belong, as we shall see. *c* Whom I will assist and enable to do and suffer all those things which belong to his Office to do. *d* Chosen by me to this great work of Mediation and Redemption, to which he is said to be *sealed and sent*, *John* 6. 27, 29. and *predestinated*, 1 *Pet.* 1. 20. and *chosen of God*, 1 *Pet.* 2. 4. *e* Or, as this same word is often rendred, *is well pleased*, both for himself and for all his people, being fully satisfied with that Sacrifice, which he shall offer up to me. *f* I have furnished him with that abundance and eminency of gifts and graces, which are necessary for the discharge of his high and hard employment. *g* Shall publish or *shew*, as this word is translated, *Mat.* 12. 18. shall bring to light what before was hid in his breast, or in his Fathers bosome. *h* This word is very ambiguous, and elsewhere is put for punishment, which cannot be meant here, because the whole context speaks of his mercy and sweetness, and not of his severity: but here it is clearly put for God's *Law*, as this very word is expounded here below, *ver.* 4. and as it is frequently used in the Holy Scriptures, as *Psal.* 119. and elsewhere: which also best agrees with the *bringing forth* or *publishing* of it here mentioned, publication being necessarily required and constantly used about Laws. And this interpretation is confirmed by the following words, *to the Gentiles*. For the great things which Christ published unto all the World, both *Jews* and *Gentiles*, was nothing else but the Law and Will, and Counsel of God concerning man's salvation, and the way, and means of obtaining it. *i* Not only to the *Jews*, to whom the knowledge of God's Laws had been hitherto appropriated, but to the Heathen Nations of the World.

2 He shall not cry *k*, nor lift up *l*, nor cause his voice to be heard in the street *m*.

k, Either 1. In a way of contention, as *anger* is oft accompanied with *clamour*, *Eph.* 4. 31. Or, 2. In a way of ostentation. It seems to be meant both ways, by comparing this place with *Mat.* 12. 16, 17, 20. He shall neither erect nor manage his Kingdom, with violence and outward pomp and state, as worldly Princes do, but with meekness and humility. *l* His voice, which is easily understood out of the following clause, and from many other Scriptures, where that word is added to this verb, to compleat the Phrase. *m* As contentious and vain-glorious persons frequently do.

3 A bruised reed shall he not break *n*: and the ‖ ‖ smoaking flax shall he not † quench *o*: * he shall bring forth judgment unto truth *p*.

‖ Or, *dimly burning.*

† Heb. *quench it.*

* Psal. 94. 15.

n He will not break it to pieces; but rather will strengthen and bind it up. It is a common figure, whereby more is understood than was expressed, and one contrary is left to be gathered from another, of which many instances have been given in former Texts. The sense is plainly this, Christ will not deal roughly and rigorously with those that come to him, but he will use all gentleness and kindness to them, passing by their greatest sins, bearing with their present infirmities, cherishing and encouraging the smallest beginnings of grace, comforting and healing wounded consciences, and the like. *o* The same thing is repeated in other words, to give us the greater assurance of the truth of it. That wick of a Candle (called *Flax* metonymically, because it is made of Flax) which is almost extinct, and doth only smoke and not flame, he will not utterly quench, but will revive and kindle it again. *p* *Judgment* may be here taken either, 1. for the Law or will of God, or the Doctrine of the Gospel, which he will *bring forth*, *i. e.* publish, which he will do *unto* or *in* or *with* or *according to* (for this preposition is used all those ways) *truth*, *i. e.* truly and faithfully, not concealing nor corrupting it, as false teachers commonly do. So this is a character, like that which is given to Christ, Mat. 22. 16. *Thou art true and teachest the way of God in truth*: And thus this phrase of *bringing forth Judgment*, is taken here as it is *ver.* 1. Or, 2. for the Cause which is debated, or for the sentence which is given in the cause, as this word is most frequently used, which he will *bring forth*, *i. e.* bring to light, or discover or publish; and this he will do according to truth and equity, and not unjustly and partially, as corrupt judges use to give sentence against the poor and meek. In this sence this very phrase of *bringing forth Judgment*, is taken *Psal.* 37. 6. And this sense seems to be favoured, both by the consideration of the quality of the Persons, to whom this judgment is here implied to be brought forth, who are called *bruised Reeds*, and *smoaking Flax*, whereby they are supposed to be Persons discouraged, and oppressed, and in a contest with themselves, or with their spiritual adversaries about the state of their Souls; as also by comparing this place with *Mat.* 12. 20. where these very words are quoted, and thus rendred, *Till he send forth Judgment unto Victory*, *i. e.* till judgment or sentence be given for him, in which case a man is said to be victorious in Judgment. If it be said for the former interpretation, that it seems most reasonable to understand *Judgment* here as it is understood, *ver.* 1, and 4. and *bringing forth Judgment* here as it is taken, *ver.* 1. it may be truly and fairly answered, that it is a very common thing in Scripture, for the same words or phrases to be used in several senses, not only in two neighbouring verses, but sometimes also in the very same verse, whereof I have formerly given divers instances.

4 He shall not fail, nor be † discouraged *q*, till he have set judgment in the earth *r*: and the isles shall wait for his Law *s*.

† Heb. *broken.*

q Though he be thus meek, and gentle, yet he is also courageous, and resolute against all the great, and many difficulties and conflicts, to which he will be exposed, and will not give over till he have finished his work: Or, as others render the words, *He shall not be darkened* (This glorious light shall not be eclipsed or obscured: Or, *He shall shine forth brightly* and gloriously, as the Seventy render this word) *nor broken*, by all the attempts and vigorous endeavours of his Enemies who design it. *r* Till he hath published and established his law or doctrine (as this *Judgment*

ment is expounded in the next clause) among the nations of the Earth. And this word, *still*, respects only the time past, but not the time to come, as if he would then *fail*, or be *discouraged*, when once he had *set Judgment on the Earth*; which is contrary to reason, and to other evident Scriptures. And so this word is used, *Gen.* 28. 15. *Psal.* 71. 18. *Mat.* 1. 25. *s* The Countries remote from *Judea*, to which God's Law was now confined, as this word is oft used. *t* Shall gladly receive his Doctrine and commands from time to time.

* *Chap.* 44. 24. *Zech.* 12. 1. 5 Thus saith God the LORD, * he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein *u*:

u This large description of God's infinite power, is here seasonably added, to give them assurance of the certain accomplishment of these great and wonderful promises, which otherwise would seem incredible.

6 I the LORD have called thee in righteousness *x*, and will hold thine hand *y*, and will keep thee *z*, and
* *Ch.* 49. 8. * *Ch.* 49. 6. *Luk.* 2. 32. *Act.* 13. 47. give thee for * a covenant *a* of the people *b*, for * a light of the Gentiles *c*;

x To declare my righteousness, as is said, *Rom.* 3. 26. or my faithfulness, which is frequently called *Righteousness* in Scripture, according to my promise long since made, and oft renewed. As the former verse asserted God's Power, so this clause declares his will and firm purpose and obligation, to effect this work, and both together evince the certainty and necessity of it. *y* I will give thee counsel and strength for thine high and hard work. *z* That thou shalt not fail in, nor be hindred by thine enemies, from the accomplishment of thy work. *a* To be the Angel of the Covenant, as Christ is called, *Mal.* 3. 1. or the Mediator in and by whom my Covenant of Grace is made, and confirmed with mankind. *b* Either of my People, the *Jews*: Or, indefinitely or universally, of all People, not only *Jews* but *Gentiles* also, as it follows. *c* To enlighten them with true and saving knowledge, and to direct them in the right way to true happiness, from which they had miserably wandred. He alludes to God's fiery Pillar, which enlightned and directed the *Israelites* in the Wilderness.

7 To open the blind eyes *d*, and to bring out the
* *Ch.* 35. 5. *& 61.* 1. *Luk.* 4. 18. prisoners *e* from prison, *and* them that sit in * darkness out of the prison-house.

d The eyes of their minds blinded with long ignorance, and deep prejudice and inveterate error, and by the Power and Policy of the God of this World, 2 *Cor.* 4. 4. which nothing but the almighty Power of God could cure. *e* Sinners *who are taken captive by the Devil at his will*, as we read, 2 *Tim.* 2. 26. and as daily experience sheweth, and who are enslaved and chained by their own lusts, and made Free-men only by Christ, *Joh.* 8. 32, 36. Compare this portion of Scripture with *Isa.* 61. 1. and both with *Luke* 4. 17, 18, 19, 20, 21 Where it is said to be fulfilled in and by Christ.

* *Chap.* 43. 11. 8 I *am* the LORD *f* that *is* my name *g*, and my * glory will I not give to another, neither my praise to graven images *h*.

f Heb. *Jehovah*: Who have all being in and of my self, and give being to all my Creatures, and to all my promises, as this name signifies. The everlasting, and unchangeable, and omnipotent God, who therefore both can, and will fulfill all my promises, and plead the cause, and set up the Kingdom of my Son in spight of all opposition, and destroy all those Idols which are set up against him and me. *g* Which I must own and justifie to the World. He seems to allude to *Exod.* 3. 14, 15. and 6. 3. *h* I will not any longer suffer that Honour and Worship, which is peculiar to me, to be given to Idols as it hath been, but I will by Christ and the Gospel, abolish Idolatry in the World.

* *Chap.* 43. 9, 10. *& 44.* 7, 8. *& 46.* 9, 10. 9 Behold, the former things are come to pass and * new things do I declare *i*: before they spring forth I tell you of them *k*.

i As all things, which I have formerly promised or foretold, have exactly come to pass in their proper seasons, and not one of them failed, as was noted *Josh.* 23. 14. So you have great reason to believe, that what I now promise, though it be new, and strange to you, shall infallibly be accomplished. *k* That when they come to pass, you may know that I am God, and that this is my Work. Compare *John* 13. 19.

* *Psal.* 33. 3. † Heb. *the fulness thereof.* 10 * Sing unto the LORD a new Song *l*, *and* his praise from the end of the earth *m*: ye that go down to the sea, and † all that is therein; the isles and the inhabitants thereof *n*.

l Upon this new and great occasion, the calling and salvation of the World by Christ. *m* All Nations from one end of the Earth to another, who shall be sharers in this Mercy. *n* You that go by Sea carry these glad tidings from *Judea*, where Christ was born, and lived, and died, and published the Gospel, unto the remotest parts of the Earth, that they may joyn with you in singing forth God's praises for his marvellous kindness and grace to them.

11 Let the wilderness *o* and the cities thereof lift up *their voice*, the villages that Kedar *p* doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains *q*.

o Those parts of the World which are now like a Wilderness; not literally, for he speaks of their *Cities* in the next clause, but spiritually, desolate and forsaken of God; dry and destitute of the waters of God's grace, and barren of all good fruits. *p* The *Arabians*; which were an Heathenish and Barbarous People, and well known to the *Jews*, and are synecdochically put for all Nations in the same circumstances. *q* Having mentioned *Cities* and *Villages*, he now adds those who dwell upon *Rocks* and *Mountains*, which are commonly more savage and ignorant than others, and therefore harder to be taught and reformed.

12 Let them give glory unto the LORD, and declare his praise in the islands *r*.

r In the remotest parts of the World, as well as in *Arabia*, which was near to them.

13 The LORD shall go forth *s*, as a mighty man, he shall stir up jealousie *t* like a man of war: he shall cry, yea, roar *u*; he shall ‖ prevail against his enemies. ‖ Or, *shall himself mightily.*

s To wit, to war, or battle, as this Phrase is used, *Numb.* 1. 3, 18. 2 *Sam.* 11. 1. *t* He shall stir up himself, and his strength, and anger against the obstinate and implacable enemies of his Son and Gospel. *u* As a Lyon doth upon his prey, and as Souldiers do when they begin the battle.

14 I have long time held my peace *x*, I have been still *and* refrained my self; *now* will I cry like a travailing woman *y*, I will destroy and † devour at once *z*. † Heb. *swallow up.*

x I have for many ages suffered the Devil and his Servants, Tyrants, and Idolaters and Persecuters to prevail in the world, to afflict my people, and to hinder the entertainment of my Doctrine and Worship in the World. *y* Now I will bring forth and accomplish that glorious work which I have long conceived in my mind. *z* I will suddenly and utterly destroy the incorrigible enemies of my Truth, and of my Sons Kingdom. He alludes to those wild Beasts which open their mouths wide, and devour all their prey at one morsel or at one time. *Isa.* 42. 14.

15 I will make waste mountains and hills *a*, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools *b*.

a Not dry and barren ones, for these were waste already, but such as are clothed with Grass and Herbs, as the following words imply. Which is to be understood Metaphorically, of God's destroying his most lofty and flourishing enemies, who are oft compared in Scripture unto *Mountains* and *Hills*. *b* I will remove all impediments out of the way: which is expressed in the Prophetical dialect, by *drying up Euphrates*, *that the way of the Kings of the East might be prepared*, Rev. 16. 12. He seems to allude to that which God did in drying up first the Red Sea, and then *Jordan*, to give his people passage into *Canaan*. And this exposition is confirmed by the following verse.

16 And I will bring the blind *c* by a way *that* they know not *d*, I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things † straight *e*. These things will I do unto them, and not forsake them *f*. † Heb. *and straight things.*

c The *Gentiles* who were blind and were called so above, ver. 7. and in many other places of Scripture, and were so accounted by the *Jews*. *d* By the way of truth, which hitherto hath been hidden from them, until by my Word and Spirit I revealed it to them *e* I will take away all hinderances, and give them all advantages and conveniences for their Journey. I will direct them in the right way. I will enlighten their dark minds, and rectifie their perverse wills and affections. *f* Until I have brought them with safety and comfort to the end of their journey.

17 They shall be * turned back, they shall be greatly ashamed that trust in graven images *g*, that say to the molten images, Ye *are* our gods. * *Psal.* 97. 7. *Chap.* 1. 29. *& 44.* 11. *& 45.* 16.

g This may be understood either 1. Of the Converted *Gentiles*; who shall be *turned back* from their former sinful course, and shall sincerely grieve, and be ashamed *that* they *did trust*, &c. as the word may be rendred; that they should ever be guilty of such wickedness and madness to Worship and Trust in Idols: Or, rather 2. of those *Gentiles* who, when their Brethren embraced the true God and Christ, persisted obstinately in their Idolatrous courses, who shall be confounded and destroyed: For this phrase of *being turned back* is generally used in Scripture in a bad sense; or of them who are overthrown, or put to flight in battle, as *Psal.* 9. 3. *& 35.* 4. *& 70.* 2, 3, *&c.* And the like I may say of *being ashamed*, or, *confounded* or *put to shame*, especially where this Phrase is joyned with the other, as it is in the two places of the *Psalms* last quoted.

18 Hear ye deaf, and look ye behind, that ye may see *h*.

h O you, whosoever you are, whether *Jews* or *Gentiles*, which shall resist this clear light, and obstinately continue in your former errours, attend diligently to my words, and consider these mighty works of God.

19 * Who *is* blind but my servant *i*? or deaf as my messenger *k that I* sent? who *is* blind as *he that is* perfect *l*, and blind as the LORD's servant *m*. * *Chap.* 43. 8.

i But no People under Heaven are so blind as the *Jews* who call themselves my Servants and People, who will not receive their *Messiah*, though he be recommended to them, with such evident and illustrious Signs, and miraculous Works, as force belief from the most unbelieving, and obstinate *Gentiles*. *k* My Messengers, the singular number being put for the plural, as it is commonly in Scripture. *l* The Priests and other Teachers whom I appointed to instruct my People in the right way. *m* As the most eminent Teachers and Rulers of the *Jews*, whom he calleth *Perfect*, either because it was their duty to know and teach the way, and truth of God perfectly; or rather Sarcastically, because they pretended to greater perfection, and proudly called themselves *Rabbies* and *Masters*, as our Saviour observed, and despised the People

People as *cursed* and *not knowing the Law*, *Joh.* 7. 49. and derided Christ, for calling them *blind*, *Joh.* 9. 40. *m* Which title as it was given to the *Jewish* People in the first clause of the verse; So here it seems to be given to the Priests, because they were called and obliged to be the Lords Servants, in a special and eminent manner.

Isa. 42. 22. 20 Seeing many things, * but thou observest not: opening the ears, but he heareth not *n*.

n Thou dost not seriously and impartially consider the plain word, and the wonderful Works of God, of which thine ears and eyes have been witnesses, which are abundantly sufficient for the Conviction of any considering man.

Isa. 59. 21 The LORD is well pleased *o*; * for his righteousness sake *p*, he will magnifie the Law, and make ‖ it honourable *q*. ‖ Or, *him.*

o To wit, with you: Or, as this word is most commonly used, *hath a good will*, to you or to *this People*: which may be understood out of the following verse, as is very usual in sacred Scripture. The meaning seems to be this; Although thou art a wicked people that rebellest against the clearest light, and therefore God might justly destroy thee suddenly, yet he is very unwilling to do it, and will patiently wait for thy repentance that he may be gracious unto thee. *p* Not for thy sake, for thou deservest no such thing from him, but for the glory of his own faithfulness, in fulfilling that Promise and Covenant, which he made with thy pious Progenitors for themselves, and for their Seed. *q* He will maintain the honour of his law, and therefore is not forward to destroy you, who profess God's Law, and the true Religion, lest his Law should upon that occasion be exposed to contempt.

22 But this *is* a people robbed and spoiled *r*, ‖ they *are* all of them snared in holes, and they are hid in prison-houses *s*: they are for a prey, and none delivereth; for a † spoyl, and none saith, Restore *t*. ‖ Or, *to all of them.* † Heb. *spoyling.*

r But notwithstanding this great respect which God hath to his Law, and to his people for the sake of his Law; it is apparent that God hath severely scourged you for your sins: and therefore take heed that you do not provoke him by your obstinate infidelity, lest he cast you off for ever. *s* They are, or have been, taken in snares made by their own hands, and by God's just judgment delivered into the hands of their enemies, and by them cast into Pits or Dungeons and Prisons. *t* None afford them either pity or help in their extremities.

23 Who among you will give ear to this? *who* will hearken and hear † for the time to come *u*? † Heb. *for the time to come.*

u O that you would learn from your former and dear-bought experiences to be wiser for the future, and not to provoke God to your own total and final ruine.

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD *x*, he against whom we have sinned? for they would not walk in his wayes, neither were they obedient unto his law.

x Do not flatter your selves with a conceit of impunity, because you are a people whom God hath favoured and endowed with many, and great priviledges, which the *Jews* were very prone to do, as we see, *Jer.* 7. 4, *&c.* and elsewhere; for as God hath punished you formerly, doubt not, but if you continue to sin, he will proceed in punishing you more and more for your sins.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battel *y*: and it hath set him on fire round about, yet he knew not *z*; and it burned him, yet he laid *it* not to heart.

y Most grievous Judgments. *z* They were secure and stupid under God's Judgments, neither fearing them when threatned, nor truly sensible of God's hand in them, and of the causes of God's displeasure against them, and of the means of cure.

CHAP. XLIII.

Promises to protect and enlarge the Church, 1, — 5. God appealeth to them as witnesses of his power and knowledge, 6, — 13. He foretelleth them the destruction of Babylon: and a new deliverance of his people, 14, — 21. whose sins, 22, — 24. against God's mercies render them inexcusable, 25, — 28.

BUt now thus saith the LORD *a* that created thee *b*, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee *c*, I have called *thee* by thy name *d*, thou *art* mine.

a But notwithstanding thy gross insensibleness under former judgments, for which I might justly send far heavier ones upon thee, yet I will deal mercifully with thee. *b* That made thee his people, and that in so miraculous a manner, as if he had created thee a second time out of nothing; and therefore he will be gracious to his own workmanship. *c* From the *Egyptians*, and divers other enemies; and therefore I will redeem thee again. *d* By the name of *God's People*, which was as proper and peculiar to them, as the name of *Israel*.

Psal. 66. 6. 2 When thou * passest through the waters, *I will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee *e*.

e Though I will chastise thee for thy sins, yet I will not suffer thine enemies utterly to destroy thee, Compare, *Jer.* 30. 11.

3 For I *am* the LORD thy God, the holy One of Israel, thy saviour: *I* gave Egypt *for* thy ransom *f*, Ethiopia and Seba *g* for thee.

f This was fulfilled either, 1. When God smote the *Egyptians*, both first-born and others in *Egypt*; and drowned *Pharaoh*, and his Host in the Red Sea, for the safety and benefit of his people; Or, 2. When the King of *Assyria*, either *Sennacherib*, as many think, or rather *Esar-haddon*, who designed to revenge his Fathers disgrace, and losse before *Jerusalem*, upon the *Jews*, but was diverted and directed by God to employ his Forces against *Egypt*, and *Ethiopia*, and *Seba*, as it follows. See the Notes upon *Isa.* 20. 1, *&c.* *g* The *Sabaans* who were confederate with the *Ethiopians*, or *Cushites*.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee *h*; therefore will I give men for thee *i*, and people for thy † life. ‖ Or, *per sons.* † Heb. *soul.*

h So the sense is, from that time that I chose thee for my precious and peculiar treasure and People, I have had a great esteem and affection for thee. But the words may well be, and by some are rendred thus, *since that* (or, *For that*: or, Because) *Thou wast precious in my sight, thou wast honourable*, (the same thing repeated in other words.) *and I love thee.* *i* As I did give up the *Egyptians*, so I am ready to give up others to save thee, as occasion requires.

5 * Fear not, for I *am* with thee; I will bring thy seed from the east, and gather thee from the west *k*. * *Chap.* 44. 1, 2. *Jer.* 30. 10. *& 46.* 27.

k Although the *Jews* shall for their sins be carried captives out of their own Land Northward and Eastward into *Babylon*, and the adjacent Countries, and others of them shall flee Southward and Westward, and shall there pine away in their iniquities, as I threatned; yet their posterity I will bring back into *Canaan*, from all the places where they are dispersed.

6 I will say to the north, Give up; and to the south, keep not back; bring my sons *m* from far, and my daughters from the ends of the earth.

l Thou who hast so long had and held my people in Bondage, resign them to me, and permit them to return to their own Land. He speaks either to the Countries themselves by a Prosopopœia: Or, to the Inhabitants of them. *m* Do not only permit but assist and further their return.

7 *Even* every one *that is* called by my name *n*: for * I have created him for my glory *o*, I have formed him, yea, I have made him *p*. * *Psal.* 100. 3. *Chap.* 29. 23. *Joh.* 3. 4, 5. 2 *Cor.* 5. 17. *Eph.* 2. 10.

n They are called by my Name. I own them for my People and Children; and therefore what kindness or cruelty you exercise to them, I take it as done to my self. So it is an argument to move those people to let their Captives go: Or, it is an argument to confirm the faith of God's People, that God would deliver them, because they are his own. *o* And therefore I will glorifie my Power and Goodness, and Faithfulness in delivering them. *p* I have not only *created* them out of nothing, as I did all other people, but I have also *formed* and *made* them my peculiar People.

8 Bring forth the blind People that have eyes, and the deaf that have ears *q*. * *Chap.* 42. 16. *Ezek.* 12. 2.

q The sense is either, 1. Bring out of Captivity my People who were blind and deaf, but now have their eyes and ears opened by my grace. So this verse relates to the foregoing passages: Or rather, 2. O ye Idolatrous *Gentiles*, produce and bring forth your false Gods, which have eyes but see not, and ears but hear not, as is said *Psal.* 115. 5, 6. So this verse belongs to the following context, in which God reneweth his contest with Idols; which in this verse he calleth *blind*, and in the next verse proveth them so to be.

9 Let all the Nations be gathered together, and let the people be assembled *r*: * who among them can declare this *s*, and shew us former things? let them bring forth their witnesses *u*, that they may be justified *x*; or let them hear and say, *It is* truth *y*. * *Chap.* 41. 21, 22.

r To plead the cause of their Idols with me. *s* This wonderful work of mine in bringing my people out of Captivity, which I have already foretold, and shall further declare; and that so exactly, that I shall name the person by whom this work shall be begun, even *Cyrus*, who is yet unborn, and shall be so for above 200 years; let any of your Heathen Gods do the like. *t* Not things already past, but such things as shall happen long before the return from the Captivity, which yet your blind Idols cannot foresee. See on *Isa.* 41. 22. *u* Who can testifie the truth and certainty of any such predictions of theirs. *x* That they may be owned for true Gods, which in that case I allow them to expect. But of this argument see on *Isa.* 41. 22, 23. *y* Or if they can produce no evidence of any such thing, as I am well assured that they cannot, let them be silent, and hear me and my witnesses, as it follows in the next verse; and let them confess, that what I say is truth, that I only am the true God, and that they are but vanity and falshood.

10 Ye *are* my witnesses *z*, saith the LORD, and my servant whom I have chosen *a*: that ye may know and believe me, and understand that I *am* he *b*: * before me there was ‖ no God formed, neither shall there be after me *c*. * *Chap.* 41. 4. *& 44.* 8. ‖ Or, *nothing formed of God.*

z They can produce no witnesses for themselves, but you my people are able to witness for me, that I have given you many plain demonstrations of my certain foreknowledge of future events, by my predictions and promises delivered to you from time to time. *a* Either, 1. *Isaiah*, and other Prophets, the singular word being put Collectively: Or, 2. *Cyrus*, who is an eminent instance and proof of God's foreknowledge: Or, 3. the *Messiah*, as not only Christians but even the *Chaldee* Paraphrast understands it; who is called by this very title, *Isa.* 42. 1. who also is the most eminent witness in this cause; and that both passively, as he and the time and

and place, and other circumſtances of his birth, and life, and death were particularly foretold by God in Scripture; and actively, as many future things were foretold by Chriſt, of which we have many examples in the New Teſtament. *b* He of whom the preſent diſpute is, or *he whom* I have affirmed my ſelf to be. That I only am that true God whom we are now ſeeking in this debate. *c* The Gods of the Heathens neither had a being before me nor ſhall continue after me. Wherein more is underſtood than is expreſſed, That whereas the Lord is God from everlaſting to everlaſting, theſe falſe pretenders to the Deity are but of yeſterday, and ſhall ſhortly be abolished. And withal he calleth them *Formed Gods*, in way of contempt, and to ſhew the ridiculouſneſs of their pretence to the Divinity, which are formed by the hands of Men.

* *Chap.* 45. 21. *Hoſ.* 13. 4. 11 I, *even* I * *am* the LORD, and beſides me *there* is no ſaviour *d*.

d That can and doth ſave his Worſhippers; Whereby he implies, that the falſe Gods were not only weak and unable to ſave their People, but alſo were the deſtroyers of their People, as being the great cauſe of their ruine.

* *Deut.* 32. 12. 12 I have declared, and have ſaved *e*, and I have ſhewed *f*, * when *there was* no ſtrange *god* among you *g*: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

e I firſt foretold your deliverance, and then effected it. *f* I foretold it. This branch he repeated, becauſe this is the principal argument uſed here, and Chapter 41. to determine this controverſie between God and Idols. *g* And this I did when you did not worſhip any Idols, and therefore it could not be pretended that you had this knowledge from them.

† Heb. *from the day.* † Heb. *turn it back.* * *Job* 9. 12. *Chap.* 14. 27. & 45. 10. 13 Yea, † before the day *was h*, I *am* he, *i*, and *there is* none *k* that can deliver out of my hand; *l*: I will work, and who ſhall † * let it *m*.

h Before all time: Or, which is all one, from all eternity: Or, *Since the day* was, ſince the Beginning of time and things, in all ages ſince the creation of the world, *i* I am God, and I have proved my ſelf to be ſo. *k* None of thoſe which are called Gods. *l* That can ſave them whom I will deſtroy. Therefore they are impotent, and conſequently no Gods. *m* Nor can they hinder me in any other work which I reſolve to do.

† Heb. *barres.* 14 Thus ſaith the LORD your Redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon *n*, and have brought down o all their † nobles *p*, and the *Chaldeans q*, whoſe cry *is* in the ſhips *r*.

n I have ſent *Cyrus*, and the *Medes* and *Perſians* with him to war againſt *Babylon*, to this very end and purpoſe, that he might deliver you out of Captivity, and reſtore you to your Land according to promiſe. *o* From that height of Power and glory to which they were advanced. *p* Their Princes and great Commanders, who as they are called *Shields*, *Pſal.* 47. 9. So here they are called *Bars*, for the ſame reaſon, becauſe of that ſtrength and defence which they give to their People. *q* The common People of *Chaldea*, together with their great men who had Palaces in *Babylon*. *r* Who make fearful outcries, as they flee away from the *Perſians* in Ships; which they had opportunity to do, becauſe of their two great and famous Rivers, *Euphrates* and *Tigris*, and the ſeveral branches of them.

15 I *am* the LORD, your holy One *s*, the creator of Iſrael, your king.

s The holy One of Iſrael, as he frequently ſtileth himſelf, who ſanctifie and glorifie my ſelf in this and ſuch other glorious Works, with reſpect to you, or for your benefit.

* *Ex.* 14. 22 *Ch.* 51. 10. * *Joſh.* 3. 17. 16 Thus ſaith the LORD, which * maketh a way in the Sea, and a * path in the mighty waters *t*:

t Who as he formerly made a path-way for his people through the Red Sea, ſo he will in no leſs wonderful manner remove all impediments or difficulties out of the way of his people, when they return from *Babylon*.

17 Which bringeth forth the chariot and horſe, the army and the power *u*; they ſhall lie down together, they ſhall not riſe *x*: they are extinct, they are quenched as tow *y*.

u Or rather, *Who brought forth the Chariots*, &c. *i. e. Pharaoh* and his Chariots and Horſes, and Army: as may be gathered from the next verſe, where the things here mentioned are called *former things* and *things of old*. *x* Or, *they did lie down together* (to wit, in the bottom of the Sea,) *they did not riſe*; *they ſank like lead*, as it is ſaid, *Exod.* 15. 10. and they never roſe again to moleſt the *Iſraelites*, as God promiſed, *Exod.* 14. 13. Theſe two Hebrew Verbs are of the future tenſe, but that ſeems to be put for the preter-tenſe, becauſe the two following Verbs, which treat of the ſame thing, and are added to explain theſe, are of the preter-tenſe. *y* As the wiecke of a Candle when it is put into the Water is wholly extinguiſhed, and not the leaſt ſpark of fire left, ſo were they utterly deſtroyed, and not one of them remained.

* *Ch.* 46. 9. 18 * Remember ye not the former things, neither conſider the things of old *z*.

z But although your former deliverance out of *Egypt* was in it ſelf a moſt glorious work, which you ought always to remember and conſider, yet this other work of your deliverance out of *Babylon* by *Cyrus*, and thoſe bleſſings which ſhall follow upon it, and particularly that ineſtimable mercy of ſending the *Meſſiah*, ſhall be ſo tranſcendent a favour, that in compariſon thereof, all your former deliverances are ſcarce worthy of your remembrance and conſideration. Which expoſition is confirmed by two parallel texts, *Jer.* 16. 14, 15. & 23. 7, 8. From all which texts laid together it appears, that this later deliverance, compared with that out of *Egypt*, is not to be confined to their freedom from the *Babyloniſh* Captivity, but to be extended to the conſequences of it, and eſpecially to the Redemption by Chriſt; becauſe otherwiſe that *Egyptian* deliverance, was more glorious and wonderful in many reſpects, than the *Babylonian*.

19 Behold, I will do a * new thing *a*: now *b* it ſhall ſpring forth, ſhall ye not know it? I will even make * a way in the wilderneſs, *and* rivers in the deſert *d*.

* *Ch.* 42. 9. & 48. 6. * *Chap.* 35. 8. *a* Such a work as was never yet done in the World, even the Redemption of the World by the *Meſſiah*. *b* Shortly although it was not to be done till after ſome hundreds of years. For ſo the Scripture oft ſpeaketh of things at a great diſtance of time, as if they were now at hand, as *Hagg.* 2. 6. *Jam.* 5. 9. *Rev.* 22. 20. and elſewhere, which it doth to correct our impatience, and to make us willing to wait till God's time come; and to aſſure us that the mercy ſhall come as ſoon as ever it is fit for us, and we for it; and to make us ſenſible of the inconſiderableneſs of time, and all temporal things in compariſon of God, and of the eternal things; upon which account it is ſaid that *a thouſand years are in God's ſight but as one day*, *Pſal.* 90. 4. *c* Certainly you *Jews* ſhall know it by experience, and ſhall find that I do not deceive you with vain hopes. *d* I will give you direction and proviſion in the Wilderneſs, where there is commonly no path, and where all neceſſaries are wanting: Which as it literally ſpeaks of God's conducting them in the way from *Babylon* to *Jeruſalem*, which lay through a great deſert; ſo it is myſtically meant of thoſe ſpiritual bleſſings, which God in and through Chriſt will confer upon all his people, not the *Jews* only, but alſo the *Gentiles*, who in Prophetical Language are oft compared to the Wilderneſs, as *Iſa.* 35. 1. and elſewhere.

20 The beaſt of the field ſhall honour me *c*, the dragons *f* and the ‖ † owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people *g*, my choſen.

c Shall have cauſe, if they had abilities, to honour and praiſe me for their ſhare in this mercy. Poſſibly *the beaſt of the field* may myſtically ſignifie the *Gentiles*, whom the *Jews* reputed as Beaſts, and who were as deſtitute of all ſaving knowledge, as the Beaſts which periſh, yet ſhould become the Lord's *People*, as they ſeem to be called, *ver.* 21. *f* Which live in dry and barren deſerts, and are very thirſty, and therefore more ſenſible of this mercy. *g* To whom theſe waters were principally deſigned, for the beaſts fared better for their ſakes. Thus Chriſt was primarily ſent *to the loſt Sheep of Iſrael*, *Mat.* 15. 24. yet the *Gentiles* there compared to Dogs, fared better for the Children, picking up ſome crumbs of their bread; and the *Jews* generally rejecting Chriſt, the *Gentiles* came in their ſtead.

21 * This people *h* have I formed for my ſelf, * they ſhall ſhew forth my praiſe *i*.

h My People, as he now called them, *ver.* 20. conſiſting in part of the *Jews*, but eſpecially of the *Gentiles*. *i* I have created as it were out of nothing, I have called them into my Church, that I might have glory and praiſe from them for ſo ſtupendious a mercy.

22 But *k* thou haſt not called upon me *l*, O *Jacob*, but thou haſt been weary of me, *m* O *Iſrael*.

k Or, *For*, as this conjunction is oft uſed. So this may be added as a reaſon, why God called the *Gentiles* to be his People, becauſe the *Jews* forſook him. *l* Thou haſt groſly neglected or very ſlightly performed the duties of my worſhip. *m* Thou haſt not eſteemed my ſervice to be a priviledge, as in truth it is, but as a burden and bondage. Compare *Mal.* 1. 13.

† Heb. *I have not made thee to ſerve.* 23 Thou haſt not brought me the † ſmall cattel of thy burnt offerings *n*, neither haſt thou honoured me with thy ſacrifices *o*, I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe *p*.

n Either, 1. Becauſe thou didſt not offer thy Sacrifices to me but to Idols. Or rather, 2. becauſe what thou didſt offer, was not done to me, not for my ſake, not from a principle of love and obedience to me, not to pleaſe and honour me with it, but meerly for thine own ends. Which interpretation ſeems to be favoured by the following clauſe, and by comparing this with *Zech.* 7. 5, 6. *Did ye faſt unto me, even to me? And when ye did eat—did ye not eat* for your ſelves? *o* Becauſe thou didſt either neglect this work of Sacrificing to me; or didſt perform it meerly out of cuſtome or ill deſign, and not with a purpoſe to pleaſe and glorifie me; or didſt diſhonour me, and pollute thy Sacrifices by thy wicked courſe of life. *p* So the ſenſe may be this; I did not require theſe weariſome ſervices of thee, to wit, upon theſe terms, or to be offered in ſuch a manner, as God ſpeaks, *Iſa.* 1. 11, 12, 13. But the words may very well be rendred, although *I did not cauſe thee to ſerve with Offerings, nor weary thee with Incenſe*: the Particle *Although*, being here underſtood, as it is in many other places, as hath been formerly noted. And ſo this is an aggravation of their former ſin, of being weary of, and negligent in his ſervice; although God hath not laid ſuch heavy burthens upon them, nor required ſuch hard ſervices or coſtly offerings from them, as might give them cauſe to be weary, nor ſuch as Idolaters did freely and greedily perform in the ſervice of their Idols.

† Heb. *made me drunk, or abundantly miſſitted.* * *Mal.* 2. 17. 24 Thou haſt bought me no ſweet cane *q* with money, neither haſt thou † filled me with the fat of thy ſacrifices *r*, but thou haſt made me to ſerve with thy ſins *s*, thou haſt * wearied me with thine iniquities.

q Or, *Calamus*, as this word is rendred, *Exod.* 30. 23. which was uſed in the making of that precious Ointment, *Exod*, 30. 34. and as a perfume, or for the Incenſe, *Exod.* 30. 7. See *Jer.* 6. 20. The meaning of this clauſe ſeems to be this, Thou haſt been niggardly in my ſervice, when thou haſt ſpared for no coſt in the ſervice of thine Idols, as is elſewhere noted. *r* Thou haſt offered no more Sacrifices than were ſimply neceſſary, thou haſt not multiplied thy thank offerings and free-will offerings, though I have given thee ſufficient occaſion to do ſo. *s* Thou haſt made me to bear the load and burden of thy ſins, which are very grievous and oppreſſive to me, *Amos* 2. 13. and great exercies of my patience. Yea thou haſt made it neceſſary for me, to take upon me the form of a Servant, that I might bear and carry away thy ſins. This clauſe and that which follows are oppoſed to, and aggravated by what he ſaid, *ver.* 23. I did not make thee to ſerve or weary thee with offerings, though that work was honourable and beneficial to thee, as well as conducing to my ſervice; but thou haſt made me to ſerve in the vileſt manner, with ſuch things as are not only offenſive to me, but alſo pernicious to thee.

25 I, *even* I *t am* he that * blotteth out *u* thy tranſgreſſions for mine own ſake *x*, and will not remember thy ſins *y*.

t I whom thou haſt thus deſpiſed, and wearied and provoked to deſtroy thee. *u* Out of my book in which they were all written, and to be read unto thee, and charged upon thee another day. See *Jer.* 17. 1. *Rev.* 20. 12. Sins are oft compared to debts, *Mat.* 6. 12, 14, &c. which are written in the creditors Book, and croſſed or blotted out when they are paid, *x* Being moved thereunto not by thy merits, but by my own meer goodneſs and free mercy, *y* So as to puniſh them and deſtroy thee for them, as thou deſerveſt.

26 Put me in remembrance *z*: * let us plead together: declare thou, that thou mayeſt be juſtified.

z I remember nothing by which thou haſt deſerved my favour and the pardon of thy ſins; if thou knoweſt any ſuch thing, bring it to my mind, I allow thee free liberty to plead with me, as it follows, and if thou haſt right on thy ſide, I will juſtifie thee. It is an ironical ſpeech, whereby he inſulteth over thoſe, who were puffed up with an opinion of their own innocency, and merit; which was the caſe of many *Jews*, as this and other Prophets have oft obſerved.

27 Thy firſt * father *a* hath ſinned; and thy † teachers *b* have tranſgreſſed againſt me.

a Either, 1. *Adam*, from whom the guilt and filth of ſin is propagated to thee: Or rather, 2. *Abraham*, who might well be called *the firſt father* of the *Iſraelites*, becauſe they all deſcended from him, had all their right and title to God's Ordinances and Promiſes, and other ſpecial Priviledges from God's Covenant made with *Abraham*, and with his Seed, and who is oft emphatically called their *Father*, as *Joſh.* 24. 2. *Iſa.* 51. 2, &c. and the *Jews* gloried in, and truſted to that relation, which they had to *Abraham*, as we read *Mat.* 3. 9. *Joh.* 8. 33. and elſewhere. And this agrees well with the foregoing context. For having ſufficiently intimated, that they had no merits of their own, he now addeth, that even their Father *Abraham*, to whoſe merits they truſted, had no merits of his own, nor any occaſion of boaſting, for he alſo was a ſinful man, and hath left ſome inſtances of his failings: Or, *the firſt father* may be put collectively for their *Forefathers*; and ſo he tells them, that as they were ſinners, ſo alſo were all their Progenitors, yea even the beſt of them, *Abraham* and *David*, and others, for whoſe ſakes they expected to be pardoned and rewarded. And this indeed is uſual with God to upbraid the *Iſraelites* with the ſins of their Fathers. *b* Thy Prieſts and Prophets; who were their Interceſſours with God, and who were generally preſumed to be the holieſt part of that people, and therefore if theſe were tranſgreſſours, the People had no reaſon to fancy themſelves to be innocent.

28 Therefore I have profaned *c* the ‖ princes of the ſanctuary *d*, and have given *Jacob* to the curſe *e*, and *Iſrael* to reproaches *f*.

c As they have made themſelves profane, ſo I have dealt with them as ſuch, without any regard to the ſacredneſs and dignity of their functions. I have expoſed them to contempt and deſtruction. *d* The higheſt and beſt of your Prieſts, whoſe perſons were moſt ſacred, and therefore ſuppoſed by themſelves and others, to be the furtheſt from danger. *e* To utter deſtruction, to which perſons or things accurſed were devoted, of which this *Hebrew* word is conſtantly uſed. *f* To be the Objects of their Enemies ſcorn and reproaches.

CHAP. XLIV.

A further Promiſe of Spiritual Bleſſings: 1,—5. *the vanity of Idols, and folly of Idol-makers, and Worſhippers*, 7,—20. *an Exhortation to praiſe God*, 21,—23. *our Redeemer and Maker*, 24. *for his wiſdom*, 25, *truth*, 26. *power*, 27. *and goodneſs*, 28.

YEt now hear, * O *Jacob* my ſervant, and *Iſrael* whom I have choſen *a*.

a Although I have Chaſtiſed thee for thy Sins, and had juſt cauſe utterly to Deſtroy thee, yet in judgment I will remember Mercy, and will ſtill own thee for my Servant and choſen People.

2 Thus ſaith the LORD * that made thee, and formed thee from the womb *b*, *which* will help thee, Fear not, O *Jacob*, my ſervant, and thou *Jeſurun c*, whom I have choſen.

b From the time of thy Birth, or coming out of the Womb. From that time that I firſt took thee to be my People, I have been forming and faſhioning thee, by giving thee Laws, and Ordinances, and Teachers, by threatnings and corrections, and many other ways. He ſeems to allude to the practice of Midwives, who uſe to compoſe all the parts of the new-born Infant into a right frame. *c* Another name of *Jacob* or *Iſrael*, given to him, *Deut.* 32. 15. and 33. 5, 26.

3 For I will * pour water *d* upon him that is thirſty *e*, and floods upon the dry ground: I will pour my ſpirit *f* upon thy ſeed, and my bleſſing *g* upon thine offſpring:

d My Spirit and Bleſſing, which is frequently compared to Water; and ſo it is expounded in the latter part of the Verſe. *e* Either 1. upon him that deſires it. Or rather 2. upon him that is deſtitute of it; For what is here *thirſty*, in the next Clauſe it is called *dry ground*. *f* The gifts and graces of my Spirit: Whichexpreſſion he ſeems defignedly to uſe, to lift up the minds and hearts of the *Jews* from carnal and worldly Things, to which they were too much addicted, unto ſpiritual and heavenly Bleſſings, and thereby to prepare them for the better entertainment of the Goſpel. *g* All the Bleſſings of my Covenant, both Spiritual and Temporal.

4 And they ſhall ſpring up *as* among the graſs *h*, as willows by the water-courſes.

h They ſhall increaſe and flouriſh like Graſs, and thoſe Herbs and Plants which grow up in the midſt of it.

5 One ſhall ſay, I *am* the LORDS: and another ſhall ‖ call *himſelf* by the name of *Jacob*: and another ſhall ſubſcribe *with* his hand unto the LORD, and ‖ ſirname *himſelf* by the name of *Iſrael i*.

‖ Or, *name the name of Jacob.* ‖ Or, *name the name of Iſrael.*

i The Bleſſing of God upon the *Jews* ſhall be ſo remarkable, that the *Gentiles* ſhall joyn themſelves unto them, and accept the Lord for their God, and own themſelves for his People.

6 Thus ſaith the LORD *h* the king of *Iſrael*, and his redeemer the LORD of hoſts, * I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God.

* *Chap.* 41. 4. & 48. 12. *Rev.* 1. 8, 17, & 22. 13. *k* Here God reneweth his Conteſt with Idols: which he inſiſteth upon ſo oft, and ſo much, becauſe his own People were exceeding prone to Idolatry.

7 And who *l*, as I, ſhall call, and ſhall * declare *m* it *n*, and ſet it in order *o* for me *p*, ſince I appointed the ancient people *q*? and the things that are coming, and ſhall come *r*? let them ſhew unto them *s*.

* *Chap.* 41. 22. & 45. 21. *l* Which of all the heathen Gods. *m* Shall by his powerful Call or Word cauſe it to be, and by his infinite fore-Knowledge declare that it ſhall be. Or, *Shall publiſh and declare*: Two words expreſſing the ſame thing, as is uſual. *n* That which ſhall come to paſs, whatſoever it be; which is eaſily underſtood out of the following Clauſe. *o* Orderly relate all future Events in the ſame manner as they ſhall happen. *p* *Heb. to me*, ſo as I may hear it, and thereby be convinced of their Divinity. *q* Since the time that I appointed or called the *Iſraelites* to be my People, whom he calleth *the ancient People*, becauſe they were his People long before this time; or, as the Words may be rendred, *the everlaſting People*, becauſe he determined, That he would never totally and finally caſt them off and deſtroy them, as he would do other Nations. But the Words are, and may well be otherwiſe rendred, *Since I Conſtituted* or *made* (as this Word is elſewhere rendred) *The people of the world*; ſince I firſt made Man upon Earth, as the *Seventy* and others underſtand it. Let them give me an account of any of their Predictions of future Events from the beginning of the World to this day. *r* Such things as are near at hand, and ſuch as are to come hereafter. *s* Unto their Worſhippers, who conſult their Oracles about future Events, as I have *told* them *unto thee*, O *Jacob*, as it follows in the next Verſe. So the Pronoun Relative is put for the Antecedent, which is left to be underſtood out of the following Clauſe. Or, *to or for themſelves*, in their own defence. Although theſe Words might have been omitted in the Tranſlation, as being inſignificant, ſuch Pronouns being oft redundant in the *Hebrew* Language, as *Gen.* 12. 1. and oft elſewhere, as alſo in the *Greek* and *Latine*.

8 Fear ye not, neither be afraid: have not I told thee *t* from that time *u*, and have declared *it x*? * ye *are* even my witneſſes *y*. Is there a God beſides me *z*? yea, * *there is* no † God, I know not *any a*.

* *Ch.* 43. 10. * *Deut.* 4. 35, 39. & 32. 39. † Heb. *rock.* 1 *Sam.* 2. 2. *Ch.* 45. 5. *Deut.* 32. 4. *t Thee*, O *Iſrael*, whom he bids not to fear. The Senſe is, I call you *Iſraelites* to bear me Witneſs, whether I have not, from time to time, acquainted you with things to come, ſuch as your Sojourning in a ſtrange Land for *Four Hundred* Years, and your deliverance and happineſs after that time, *Gen.* 15. 13, 14. and many things of the like nature? *u* From the time when *I appointed the ancient people*, as I now ſaid, *ver.* 7. Theſe were pregnant Inſtances of God's Prediction of things to come, not only from the beginning of the *Jewiſh* Common-wealth; but even from the firſt Ages of the World, as unto *Enoch*, *Jude ver.* 14. and unto *Noah*, *Gen.* 6. 3. To ſay nothing of what other Authors relate concerning *Adam* and *Seth*. *x* Have publiſhed it to the World in my Sacred Records. *y* Both of my Predictions, and of the exact agreeableneſs of Events to them. *z* Judge by this Character, whether I be not the only true God. *a* If any of you be wiſer than I am, I am willing to be informed. It is a ſarcaſtical Speech. But this Clauſe may be, and is, by others taken interrogatively, *do not I know it?* Is it not a certain and undeniable Truth, that there is no other God?

9 They that make a graven image *are* all of them vanity *b*, and their † deſectable things *c* ſhall not

† Heb. *deſirable.*

* *Pſal.*115. 4, &c. profit, and they *are* their own witneſſes *d*, * they ſee not, nor know *e*; that they may be aſhamed *f*.

d Hereby diſcover themſelves to be vain, empty, or fooliſh Men. Or thus, *They that make graven images, all of them* make (which Word may fitly be repeated out of the foregoing Clauſe, as is very uſual in Scripture) *a vanity* or *a thing of nought*. Which Tranſlation ſeems better to agree, 1. With the following Clauſe, which is added to explain this, in which, not the Idol-makers, but the Idols themſelves, are ſaid to be vain or unprofitable. 2. With the uſe of the *Hebrew* Word in Scripture, which is never applied to Perſons, but conſtantly to Things, and ſometimes to *Idols*, as 1 *Sam.* 12. 21. *e* Their *Idols*, in the ſight and worſhip of which, they take ſo much Pleaſure. *d* They that make them, are Witneſſes againſt themſelves, and againſt their *Idols*, becauſe they very well know, That they are not God's, but the work of their own Hands, in which there is nothing but mean matter and Man's Art. *e* Or, that *they* (to wit, their *Idols*) *do not ſee nor know*, have neither Senſe nor Underſtanding. *f* Therefore they have juſt Cauſe to be aſhamed of their Folly and Stupidity, in worſhipping ſuch ſenſeleſs Things.

10 Who hath formed a god, or molten a graven
* *Hab.*2.18. image *that* is * profitable for nothing *g*?

g What Man in his Wits can eſteem That a god which his own Hands have formed; or melt a Graven Image (underſtand out of the former Clauſe, *to be his God*) which is profitable for nothing? He ſpeaks of *melting a graven image*, becauſe the *Image* was firſt molten and caſt in a Mould, and then poliſhed and graven with a Tool, as was obſerved before. Or thus, Who art thou, O Man, that formeſt a god, or meltеſt a graven image to worſhip it, which is profitable for nothing? Come hither and let me reaſon the Caſe with thee. Which he doth in the following Verſes: So this Verſe is a kind of Summons to *Idolaters*, to come and plead their own Cauſe.

* *Pſal.*97.7. *Chap.*1.29. *& 42.17. & 45.16.* 11 Behold, all his fellows *h* ſhall be * aſhamed: and the work-men, they *are* of men *i*: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together *k*.

h Either 1. the Workmen, as it follows, who in this Work are Companions or Partners with him, by whoſe coſt and command the Work is done. Or 2. thoſe who any way aſſiſt and encourage him in this Work, and joyn with him in worſhipping the Image which he maketh. *i* They are of Mankind, and therefore cannot poſſibly make a god. Or, *They* are *of the meaneſt ſort of Men*; for ſo the *Hebrew* Word, *Adam*, ſometimes ſignifies. *k* Though all combine together, and ſtand up with all their might to maintain the Cauſe of their falſe gods, they ſhall be filled with Fear and Confuſion, when God ſhall plead his Cauſe againſt them.

* *Chap.* 40. 19. *& 41.* 6. *Jer.*10.3. ‖ Or, *with an axe.* 12 * The ſmith ‖ with the tongs both worketh in the coals, and faſhioneth it with hammers *l*, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint *m*.

l Firſt he makes the Metal ſoft and pliable, by putting it among burning Coals, and then he taketh it out, and beateth it into what form he pleaſeth. It muſt be here noted, That ſome of theſe Images were made of Braſs and Iron, as others were of Gold and Silver, *Dan.* 5. 4. *m* This is mentioned; Either 1. as an Argument of the vanity of *Idols*, which cannot relieve their poor Workmen, when they are ready to faint away through Hunger, and Thirſt, and Wearineſs. Or, 2. as an evidence of great Zeal, and induſtry in carrying on this Work; ſo that they forget or neglect to eat and drink when their neceſſities require it. This I preferr, 1. Becauſe it ſuits beſt with the next foregoing Clauſe, *He worketh with the ſtrength of his arms*, i. e. fervently, and putting forth all his might in the Work. 2. Becauſe the Prophet in this, and in the next following Verſes, is only deſcribing the mechanical part, or the matter of Images, and the art and labour of the Workmen in making them; and afterwards proceeds to the Theological conſideration of the thing, and the confutation of theſe Practices, as we ſhall ſee.

13 The Carpenter *n* ſtretcheth out *his* rule: he marketh it with a line *o*: he fitteth it with planes, and he marketh it out with a compaſs, and maketh it after the figure of a man, according to the beauty of a man *p*; that it may remain *q* in the houſe *r*.

n He here ſpeaks; Either 1. of the ſame Image, which is ſuppoſed to be made of Wood, and then covered with ſome Metal: Or, 2. of another ſort of Images made of Wood, as the former might be made of Iron. It is not material which way you underſtand it. *o* He meaſureth and marketh that portion of Wood by his Rule and Line, of which the Idol is to be made. *p* In the ſame comely Shape and Proportions which are in a Living Man, whom he deſigns to repreſent as exactly as is poſſible. *q* Or *ſit* or *dwell*. Which implies, Either 1. that it cannot ſtir out of its place: Or, 2. that when the Image is made, it is ſet up and fixed in its appointed place. *r* Either in the Temple appointed for it: Or in the dwelling Houſe of him that made it; that he and his Family might more frequently give Worſhip to it, and might receive Protection from it, as Idolaters vainly imagined.

14 He heweth him down cedars, and taketh the
‖ Or, *taketh courage.* cypreſs and the oak *s*, which he ‖ ſtrengthneth for himſelf among the trees of the forreſt *t*: he planteth an aſh, and the rain doth nouriſh *it*.

s Which afford the beſt and moſt durable Timber. *t* The Senſe of the Words thus rendred, it, That he planteth, and with care and diligence improveth thoſe Trees, among and above all the Trees of the Forreſt, that he or his Poſterity may thence have Materials for their Images, and thoſe things which belong to them. And this Senſe ſeems to be favoured by the following Clauſe, wherein it is ſaid, *He planteth an Aſh* for this very reaſon: Or the Senſe may be this, Which he ſuffers to grow to greater ſtrength and largeneſs, than other Trees of the Forreſt, that they may be better and fitter for his uſe. Heb. *And he ſtrengtheneth himſelf*, &c. And he uſeth all his ſtrength among the Trees of the Forreſt, in planting ſuch as are proper for this end; in walking hither and thither to ſurvey which is the beſt of them; in hewing them down, and in other things relating to them.

15 Then ſhall it be for a man to burn: for he will take thereof and warm himſelf: yea, he kindleth *it*, and baketh bread; yea, he maketh a god; and worſhippeth *it*; he maketh a graven image, and falleth down thereto *u*.

u Having related the practices of Idolaters, he now diſcovers the vanity and folly of them, that he maketh his fire and his god of the ſame Materials, diſtinguiſhed only by the Art of Man.

16 He burneth part thereof in the fire: with part thereof he eateth fleſh *x*: he roſteth roſt, and is ſatisfied; yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire *y*.

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto *it*, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me, for thou *art* my god.

x He dreſſeth Fleſh for his eating. *y* I have felt the warmth of it. *Seeing* is oft put for other Senſes, as *Feeling*, *Hearing*, &c. as hath been oft obſerved before.

18 * They have not known, nor underſtood *z*; * *Chap.* for he *a* hath † ſhut their eyes, that they cannot ſee; 20. † Heb. *daubed.* *and* their hearts, that they cannot underſtand.

z This theweth, That they want common diſcretion, and have not the underſtanding of a Man in them. *a* To wit, God; who is eaſily underſtood, and is oft expreſſed by this pronoun, *He*; and to whom this very act is frequently aſcribed in other places of Scripture: And therefore Men need not to be ſhy in aſcribing it to God here. Which yet is to be ſoberly underſtood; not as if God did make Men wicked, but only permits them ſo to be, and orders, and over-rules their Wickedneſs to his own glorious Ends. And ſuch paſſages as theſe are added in ſuch caſes, to give an account of the prodigious madneſs of Sinners herein; becauſe, as they wilfully ſhut their own Eyes, and harden their own Hearts, ſo God judicially blinds and hardens them, and ſends ſtrong Deluſions upon them, and gives them up to believe Lies, and then it is no wonder if they fall into ſuch dotages.

19 And none † conſidereth in his heart *b*, neither † Heb. *is there* knowledge nor underſtanding to ſay, I have *return to his heart.* burnt part of it in the fire, yea, alſo I have baked bread upon the coals thereof: I have roſted fleſh and eaten *it*, and ſhall I make the reſidue thereof an abomination? ſhall I fall down to † the ſtock of a tree? † Heb. *the block of a tree.*

b Whereby he implies, That the true Cauſe of this, as well as of other abſurd and bruitiſh practices of Sinners, is the neglect of ſerious and impartial Conſideration of things.

20 He feedeth of aſhes *c*: * a deceived heart *d* * *Hoſ.*4.12. hath turned him aſide *e*, that he cannot deliver his ſoul *f*, nor ſay, *Is there* not a lie in ‖ my right hand *g*? ‖ Or, *a*

c Which is an unſavoury, unprofitable, and pernicious Food, and no leſs unſatisfying, uncomfortable, and miſchievous is the worſhip of Idols. *d* A Mind corrupted and deceived by long cuſtom, deep prejudice, groſs errour, and eſpecially by his own Luſts. *e* From the way of Truth, from the knowledge and worſhip of the true God, unto this brutiſh Idolatry. *f* From the ſnares and dangers of Idolatry. This *cannot* is to be underſtood morally, ſo as to note the great difficulty, but not the utter impoſſibility of it; for if Idolaters would conſider things, they might be convinced of, and turned from that groſs way of Wickedneſs, as is implied from the foregoing Verſe. *g* What is this Idol, which I have made with my right Hand, *i. e.* with all my ſtrength, as was ſaid before; the right Hand being the ſtrongeſt, and the chief inſtrument of this and other actions; which I ſet at my right Hand, as the true God is ſaid in Scripture to be *at the right hand* of his People, *Pſal.* 16. 8. *&* 109. 31. *&* 121. 5. Which I highly honour, for the moſt honourable place was on the right Hand, as is known; to which, I look and truſt for relief and aſſiſtance, which God in Scripture is ſaid to afford to his People, by *being at* and *holding of their right hand*, *Pſal.* 73. 23. *&* 110. 5. What, I ſay, is this Idol? Is it not a lie, which though it ſeems and pretends to be ſomething, and to be a god, yet in truth is nothing but vanity and falſhood, deceiving all that put their truſt in it?

21 Remember theſe *h*, O Jacob and Iſrael; for thou art my ſervant; I have formed thee, thou art my ſervant: O Iſrael, thou ſhalt not be forgotten of me *i*?

h Either theſe Men: Or, which comes to one, theſe things, the deep ignorance and ſtupidity of Idolaters; which may be a warning to thee. *i* I will not forget nor forſake thee; and therefore thou ſhalt have no need of *Idols*: Or, as the ancient Interpreters and divers others render it, *do not forget me*; what I am, and what I have done, and can and will do for Thee; the forgetting whereof is the ready way to *Idolatry*.

22 I have blotted out as a thick cloud *k*, thy tranſgreſſions, and as a cloud, thy ſins: return *l* unto me, for I have redeemed thee *m*.

k As the Sun commonly diſſolveth, or the Wind ſcattereth the thickeſt and blackeſt Cloud, ſo as there is no remnant, nor appearance of it left. *l* From thine *Idolatry*, and other wicked practices. *m* Therefore thou art mine, and obliged to return and adhere to me.

*Pſal.*96. *Iſa.* 42. *& 49. & 52.* 9. 23 * Sing, O ye heavens: for the LORD hath done *it*: ſhout ye lower parts of the earth: break forth into ſinging ye mountains, O forreſt, and every tree therein *n*: for the LORD hath redeemed *Jacob*, and glorified himſelf in *Iſrael*.

n By ſuch invitations to the ſenſeleſs Creatures to praiſe God with and for his People, he ſignifies the tranſcendent greatneſs of this Mercy and Deliverance, ſufficient to make even the Stones, if it were poſſible, to break forth into God's praiſes; and withal, that as the brute Creatures were Sufferers by Man's fall, ſo they ſhould receive benefit by Man's Redemption.

*Iſa.*41. 8. 44. 2. 24 Thus ſaith the LORD thy redeemer, and * he that formed thee from the womb *o*, I *am* the LORD, that maketh all *things*, * that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by my ſelf *p*:

o Of which Phraſe ſee above on *ver.* 2. *p* And therefore I can ſave thee without the help of any other gods or men.

25 That fruſtrateth the tokens of the liars *q*, and maketh diviners mad *r*; that turneth wiſe *men* backward *s*, and maketh their knowledge fooliſh:

q Of the Magicians, and Aſtrologers, and Sorcerers, who were numerous, and greatly employed and eſteemed in *Babylon*, *Iſa.*47. 12, 13. *Dan.* 2. 2, 48. and who had forctold the long continuance and proſperity of the *Chaldæan* Empire. But, ſaith God, I will confute their tokens or predictions, and prove them to be Liars. *r* With grief for the diſappointment of their hopes and predictions, and their diſgrace and loſs which followed it. *s* Stopping their way, thwarting and blaſting their deſigns, ſo as they can proceed no further, but are forced to retreat and take new Counſels, and giving them up to ſuch counſels and courſes, as are fooliſh and pernicious to themſelves.

26 That confirmeth the word of his ſervant *t*, and performeth the counſel of his meſſengers; that ſaith to *Jeruſalem*, Thou ſhalt be inhabited, and to the cities of *Judah*, Ye ſhall be built, and I will raiſe up the † decayed places thereof. † Heb. *waſte.*

t Of his Servants, the Prophets, as appears from the next Clauſe, which anſwers to this, where he uſeth the *plural* number, *his Meſſengers*; *Iſaiah* and other Prophets, whom God ſent upon this Errand, to foretell the deſtruction of *Babylon*, and the redemption of his People.

*Chap.*42.24. 27 That ſaith * to the deep, Be dry, and I will dry up thy rivers *u*.

u That with a word can and will dry up the Sea (which in Scripture is very frequently called *the deep*, as *Pſal.* 107. 24. *Iſa.* 63. 13. *Jonah* 2. 3, &c.) and Rivers, and remove all impediments, and make the Way plain, that my People may return. Some think theſe words relate to that ſtratagem of *Cyrus*, whereby he diverted, and in a great meaſure dryed up the River *Euphrates*, and made it paſſable for his Army. But he ſeems rather to allude to that great Action of God's drying up the *Red-Sea* and *Jordan*, to give paſſage to the *Iſraelites*.

*Chap.*36. *Jeſalem*, * Thou ſhalt be built; and to the Temple, Thy foundation ſhall be laid. 28 That ſaith of *Cyrus x*, *He is* my ſhepherd *y*, and ſhall perform all my pleaſure *z*, even ſaying to *Jeruſalem*, * Thou ſhalt be built; and to the Temple, Thy foundation ſhall be laid.

x Whom God here deſigneth by his proper Name, *Two Hundred* Years before he was born, that this might be an undeniable Evidence of the certainty and exactneſs of God's fore-knowledge, and a convincing Argument, and ſo moſt fit to Conclude this Diſpute between God and Idols. *y* Him will I ſet up to be the Shepherd of my People, to Reſcue them from Wolves or Tyrants, to gather them together, to Rule them gently, and to provide comfortably for them. *z* All that I command him to do, even to give leave and order, for the rebuilding of the City and Temple of *Jeruſalem*; as it here follows.

CHAP. XLV.

Cyrus his work and ſtrength foretold, 1, — 4. *God hath all Powers,* 5, — 12. *will aſſiſt Cyrus,* 13, 14. *the myſtery of Providence,* 15. *Idols and their worſhippers ſhall be deſtroyed: and God alone exalted,* 16, — 21. *the Gentiles come in to Chriſt,* 22, 23.

THus ſaith the LORD to his anointed *a*, to *Cyrus*, whoſe right hand I have ‖ holden *b*, to ſubdue nations *c* before him: and I will * looſe the loyns of kings *d* to open before him the two leaved gates *e*, and the gates ſhall not be ſhut.

‖ Heb. *graſped.* * *Iſa.*5.

a i. e. His King, whom God hath deſigned, and ſeparated, and fitted, in all reſpects, for his Work and Service; in which, and ſuch like Reſpects, divers Perſons are ſaid to be Anointed, who never had any material Oyl poured upon them, as the King of *Tyrus*, *Ezek.* 28. 14. and Chriſt, *Iſa.* 61. 1. and *Zerubbabel*, *Zech.* 4. 14. and Chriſtians, 2 *Cor.* 1. 21. 2 *Joh.* 2. 27. And they are thus called by way of alluſion to the practice of the *Jews*, whoſe Kings were frequently Anointed, 1 *Sam.* 10. 1. and 16. 13, &c. *b* Or, *Strengthned*: whom I will powerfully aſſiſt, teaching his Hands to War, as the Phraſe is, *Pſal.* 18. 34. ſupporting and directing his right Hand to ſtrike home. *c* The *Babylonians*, and thoſe other Nations which were Confederate with them, and fought for them, as may be gathered from *Jer.* 51. 9. *d* I will weaken them, for a Man's ſtrength conſiſts much in his Loyns, and receiveth ſome advantage by the girding of his Loyns: Or, I will take away their Girdle, which was about their Loyns, to wit, their Power and Authority, whereof that was an Enſign, of which, ſee on *Job* 12. 18. *Iſa.* 22. 21. *e* The great and magnificent Grates of their Cities and Palaces, which ſhall be opened to him as Conqueror.

2 I will go before thee *f*, and make the crooked places ſtraight: I will break in pieces the gates of braſs, and cut in ſunder the bars of iron *g*.

f To remove all obſtructions, and to prepare the Way for thee, as it follows. *g* I will Deſtroy all them that oppoſe thee, and carry thee through the greateſt difficulties.

3 And I will give thee the treaſures of darkneſs *h*, and hidden riches of ſecret places, that thou mayeſt know *i*, that I the LORD, which ‖ call *thee* by thy name, *am* the God of Iſrael. ‖ Or, *name thy name.*

h Such as have been ſtored up, and long kept in dark and ſecret Places, as well in *Babylon*, *Jer.* 50. 37. and 51. 13. as in other Countries, which *Cyrus* Conquered; and from which he took infinite Treaſures, as *Pliny* and others relate. *i* By the accompliſhment of theſe Predictions. *Chap.* 44.2.

4 For Jacob my ſervants ſake, and Iſrael mine elect, I have even called thee by thy name *k*: I have ſirnamed thee, though thou haſt not known me *l*.

k I have called thee to this Honour, and that by name; not for thy ſake, but for *Iſraels* ſake: Therefore do not deſpiſe them, thou wilt find them a poor and inſlaved People, neither be puffed up into a great Opinion of thy ſelf. *l* I knew, and called thee by thy name, when thou didſt neither know nor think of me; nay, when thou haſt no Being.

5 * I *am* the LORD, and *there is* none elſe, * *there* * *Deut.* 4. *is* no God beſides me: I girded thee *m*, though thou haſt not known me. 35, 39. 32. 39. *Chap.*44.6.

m I made thee ſtrong and active, and fitted, and diſpoſed thee for theſe great and warlike Enterprizes. For theſe were the uſes and ſignifications of *girding* in Scripture: See 1 *Kings* 20. 11. *Pſal.* 18. 32. *&* 45. 3. * *Ver.* 14, 18, 21.

6 That they may know *n* from the riſing of the ſun, and from the weſt, that *there is* none beſide me; I *am* the LORD, and *there is* none elſe.

n That all Nations may know it by my foretelling of theſe things ſo long before-hand; and by the wonderful Succeſs that I ſhall give thee, and by my over-ruling thine Heart and Counſels, and Victories, to the deliverance of my People according to my Promiſe.

7 I form the light, and create darkneſs *o*: I make peace, and * create evil: I the LORD do all theſe *things*. * *Amos* 3. 6.

o All mens Comforts and Calamities come from my Hand.

8 Drop down, ye heavens from above, and let the ſkies pour down righteouſneſs *p*; * let the earth * *Chap.* 51. open *q*, and let them *r* bring forth ſalvation *s*, and let 11. righteouſneſs ſpring up together *t*: I the LORD have created it *u*.

p The righteous and gracious Acts of God for his People, ſhall be ſo many and illuſtrious, as if God rained down ſhowers of righteouſneſs out of Heaven. *q* Open it ſelf either to receive thoſe ſhowers of righteouſneſs to be poured down from Heaven: or to bring forth thoſe Fruits which might be expected from ſuch Showers. *r* The Heavens and the Earth conſpiring together. *s* The Redemption of God's people. *t* Together with Salvation. Whereas Perſons or People are ſometimes delivered from their Troubles by unjuſt Courſes; this ſhall be effected with Righteouſneſs, both on God's part, who will hereby aſſert his own Juſtice and Faithfulneſs to his People; and on *Cyrus* his part, who will do a moſt righteous and worthy Action in reſcuing a righteous and oppreſſed Nation from cruel Tyrants and Oppreſſors. *u* This great Work of Salvation and Righteouſneſs; whereof, though *Cyrus* is the Inſtrument, I am the chief Author.

9 Wo unto him that ſtriveth with his maker *x*: let the potſherd ſtrive with the potſherds of the earth *y*: * ſhall the clay ſay to him that faſhioneth it, * *Chap.* 29. What makeſt thou? or thy work *z*, He hath no Hands *a*? 16. *Jer.*18. 6. *Rom.* 9. 20.

x This *wo* is denounced; Either 1. againſt thoſe *Jews* who hearing this and many other Prophecies, and Promiſes of their deliverance out of Captivity, and yet continuing in Captivity, were ever prone to diſtruſt God, and to murmure at him for puniſhing them ſo grievouſly, and for not making more ſpeed to deliver them. Or 2. againſt the *Babylonians*, the great oppoſers of *Cyrus*, and of the deliverance of God's People, whom they were reſolved to keep in Bondage, in ſpight of God and Men. And therefore as God here makes many glorious Promiſes to *Cyrus*, in order to this Work, ſo he pronounceth a Curſe upon them, who ſhould endeavour to hinder it; and admoniſheth the *Babylonians*, That they did not only fight againſt *Cyrus*, a Man like themſelves, but againſt God, the Maker and Governour of the World. For what *Nebuchadnezzar* ſpoke with reſpect to thoſe three *Jews*, *Dan.* 3. 15. the *Babylonians* ſpoke in their Hearts, in reference to the People of the *Jews*, *Who is that God that ſhall deliver you out of my hands?* *y* Contend, if you pleaſe, with your fellow Creatures, but not with your Creator. *z* He taxeth his Speech to the Potter, of whom he ſpake in the Third Perſon in the foregoing

going Clause; such sudden Changes of Persons being usual in Prophetical Writings. *a* The Potter that made me, had no hands, *i. e.* no ability or skill to make good Work.

10 Wo unto him that saith unto *his* Father, What begettest thou? or unto the woman, What hast thou brought forth *b*?

b As it were an absurd and impudent Thing, for a Child to quarrel with his Parents, either simply for Begetting him, or for Begetting him of this or that Sex, contrary to his desire; no better is it for any Persons to quarrel with God the Maker and *Mother of all things*, as God is called, 1 *Cor.* 8. 6. for disposing of Persons and their Affairs, by his Providence, as he sees fit; and otherwise than they desire or expect; as the *Jews* quarrelled with God, for bringing them into Captivity; and the *Babylonians*, for Translating the Empire from them to the *Persians*.

11 Thus saith the LORD, the holy One of *Israel*, and his maker *c*; † Ask me of things to come concerning my sons, and concerning the work of my hands command ye me *d*.

† Heb. *do they ask me of things to come concerning my Sons, and concerning the work of my hands will ye command me?*

c Israel's Maker, who not only Created him, as I did all others, but made him a new Creature, and a peculiar People to my self. *d* The Words thus rendred, contain a concession or permission; and the Sense may be this, Although the Potter doth not give an account to the Clay, nor Parents to their Children; yet I will so far condescend to you, as to ke at your Command in this matter, to give you an account of these great Actions of mine, for which you quarrel with me. As for the Expression, *Command ye me*, though it seem to be harsh, yet there are instances in Scripture of such wonderful Condescentions, as when it is said, that *The Lord will make* his People in Heaven *to sit down to meat, and will come forth and serve them*, Luk. 12. 17. But the Words seem to be better rendred interrogatively, as they are in the Margent, and by some other Interpreters, *Do you, or, will you ask me of things to come concerning my Sons, and concerning the work of mine hands will ye command me?* Will you not allow me that Liberty which your selves take, of disposing of my own Children and Works as I see fit? Must I give you an account of these matters? Will you set Bounds to me by your commands, that I shall do this, and not that according to your good pleasure? This is intolerable boldness in you; and yet I am able to give a good account of my Actions. And the Account is given in the following Verse.

12 I have made the earth, and created man upon it *e*: I, *even* my hands have stretched out the heavens, and all their host have I commanded *f*.

e They are wholly and solely my Creatures, and therefore absolutely at my disposal. *f* I have commanded them to be, or made them by my Command, or the Word of my Power: Compare *Psal.* 148. 5.

13 I have raised him *g* up in righteousness *h*, and I will ‖ direct all his ways *i*: he shall * build my city, and he shall let go my captives, * not for price nor reward *k*, saith the Lord of hosts.

‖ Or, *make straight.*
* 2 *Chron.* 36. 22, 23. *Ezra* 1. 1. *Chap.* 44. 28
* *Chap.* 52. 3.

g Cyrus, who was named before, *ver.* 1. *h* Not in a way of absolute Soveraignty, as I might have done, but most justly, to punish the wicked *Babylonians*, to plead the Cause of the innocent oppressed Ones, to manifest my own Righteousness, and Truth, and Goodness. *i* Guide and assist him in all his Travels and Marches, in all his Attempts, and Battels, and Sieges, crowning him with Success in all his undertakings. *k* Freely without requiring any Ransom for or from them, as is usual in such cases. Such an exact Prediction of these things which depended wholly upon the Mind and Will of *Cyrus*, is mentioned here, as an infallible Evidence of the certainty of God's foreknowledge, and of his being the only true God; because *Idols* could discover no such things, at such a distance of time.

14 Thus saith the LORD, The labour of Egypt *l*, and merchandise of Ethiopia, ‖ and of the Sabeans, men of stature *m* shall come over unto thee *n*, and they shall be thine, they shall come after thee, in chains they shall come over *o*: and they * shall fall down unto thee, and they shall make supplication unto thee *p*, *saying*, Surely God *is* in thee *q*, and * *there is* none else, *there is* no God *r*.

‖ Or, *and the Sabeans, men of stature, so Gr.*
* *Chap.* 60. 14.
* 1 *Cor.* 14. 25. *Ver.* 5.

l The wealth gotten by their labour. *m* A tall and strong People, who yet shall use their strength not to oppose thee, but to serve thee, and to bring their labour to thee. *n* Either, 1. To thee O *Cyrus*: Because thou wast so generous as to dismiss my people freely, I will give thee another, and a better recompence, even *the labour of Egypt*, &c. Or, 2. to thee, O my City, or my Captivity or Captive People. For it is not to be neglected, that there are no less than six pronouns in this Verse, all which are of the feminine gender, which seems not to agree to *Cyrus*. It is true which is objected by the most learned Author of this part of the English *Annotations*, that the Scripture oft speaks of States and Kingdoms in the feminine gender; but when it speaks of any particular King or Emperour, it constantly speaks of him in the masculine gender, as it doth of *Cyrus* in this very Chapter, *ver.* 1. and elsewhere. And thus the Sense of the place seems to be this, *Jerusalem* shall not only be rebuilt, but the Wealth and Glory of other Countries shall be brought to it again, as it was in former times. Which although it was in part verified in *Jerusalem*, yet it was much more fully accomplished in the Church of the Gospel, which is oft expressed in Scripture under the name of *Jerusalem*, and in the Accession of the *Gentiles* to that Church which began in *Jerusalem*, and from thence spread it self into all the parts of the World. And this Sense seems best to agree with the latter part of this and with the following Verse, as we shall see. *o* They shall be taken captive by thee, and willingly submit themselves to thee. Which was accomplished in the Conversion of the *Gentiles*, whole subjection to God's Church is oft expressed in Scripture under such Metaphors as this; as *Psal.* 45. 9. and 149. 8, &c. *Psal.* 68. 18. compared with *Eph.* 4. 8. *p* To obtain thy favour and society. *q* Or, *with thee*. We plainly discern that God is on thy side, or in the midst of thee; and therefore we desire to joyn our selves with thee. *r* We are now convinced, that thou art the only true God, and that Idols are vain and empty nothings. Which was but very obscurely fulfilled in *Cyrus* his time, but was most evidently and eminently accomplished in the days of the *Messiah*, of whom *Cyrus* was a Type; as also this deliverance of the *Jews* from *Babylon* by *Cyrus*, was a Type of the Redemption of God's People by Christ.

15 Verily thou *art* a God *s* that hidest thy self, O God of Israel the Saviour. *Ch.* 8.

s These are the words of the Prophet drawn from him by the contemplation of the great and various works and dispensations of God towards his Church, and in the World. *t* To wit, from thy people for a season: Thy Counsels are deep and incomprehensible, thy ways and carriages are past finding out, and full of beautiful variety: Sometimes thou hidest thy face, and withdrawest thy help from thy people, and sometimes thou dost shew thy self to be their God and Saviour, as it follows. And therefore it is meet that we should patiently wait for the accomplishment of these glorious things here promised to us. And this admonition is most fitly inserted here, to prevent the mistakes of God's people, and to intimate, that these promises were not to be speedily executed, but that they must expect and prepare for many and sharp afflictions, before that time should come, which yet should end in their Salvation.

16 They *u* shall be ashamed, and also confounded all of them: they shall go to confusion together *that are* * makers *x* of Idols. * *Chap.* 41.

u The Idolatrous *Gentiles*, as it is explained in the end of the 11. verse, oppoſed to *Israel* in the beginning of the next verse. *x* Either the artificers, or the chief masters that set them on work, and consequently all their Worshippers; although the Makers being most guilty, and the cause of the sins of others, might justly expect a higher degree of confusion.

17 But Israel shall be saved in the LORD with an everlasting Salvation *y*: ye shall not be ashamed nor confounded world without end. ‖ Or *by*

y Not for a short time, as it was in the days of the Judges and of the Kings, under whom their dangers and calamities did frequently return upon them; but unto all ages, as it follows, whence it appears, that he speaks not only nor chiefly of their Deliverance out of *Babylon*, which was far from being compleat or perpetual, as appears both from Scripture, as *Ezra* 9. 8. and elsewhere, and from other Authors; but of their Redemption by Christ, by which this was truly and fully verified, unto a great number of *Israelites* after the Flesh, and especially unto the mystical, God's Church and People, who are frequently called in Scripture by that name; as the Ordinances and Priviledges of the Gospel are commonly described in the Old Testament, by expressions borrowed from the Levitical dispensation. And that this is the meaning of the place is evident from *ver.* 22. wherein *all the ends of the Earth* are said to be sharers in this Salvation.

18 For thus saith the LORD * that created the heavens, God himself that formed the earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited, * I *am* the LORD, * *there is* none else *z*. * *Chap.* 42. 5. * *Ver.* 5.

z This description of God is here added, Either 1. To detect the vanity of Idols, by asserting, that none was to be owned as the true God, besides that one God who made the Heavens and the Earth, and the Inhabitants thereof: Or, 2. To demonstrate God's Sufficiency to fulfill all these glorious promises made to his Church, because he made the World of nothing, and upholds it by the word of his Power; and withal to discover God's goodness to mankind, inasmuch as he did not Create the Earth in vain, but for the use and comfort of men, that it might be a fit habitation for them: whence it was easie to infer, that God would much more be gracious to his own People.

19 I have not spoken in * secret, in a dark place of the earth *a*: I said not unto the seed of Jacob, Seek ye me in vain *b*: I the LORD speak righteousness, I declare things that are right *c*. * *Deut.* 30. 11. *Chap.* 42. 16.

a The Heathen Idols deliver their Oracles darkly and doubtfully, in obscure Cells and Caverns of the Earth, or out of the bellies of their Priests: but I have delivered my Oracles to *Israel* publickly and plainly, as one that was neither afraid nor ashamed to utter my mind, lest I should be convinced of folly and falſhood; which was the case of Idols. *b* Serve and worship me for nought. As I appointed them work, so I promised, and from time to time have given and shall give them, abundant recompence for their service. whereas the *Gentiles* seek to their Idols in vain, for they can do them no good, as is observed in the next verse. *c* I require nothing of my people which is not highly just and good; whereas the Idols commanded their Worshippers to do many sinful and shameful things, even in their worship, as is notoriously known.

20 Assemble your selves and come: draw near together ‖ ye *that are* escaped of the nations *e*: * they have no knowledge *f* that set up *g* the wood of their graven Image, and pray unto a god that cannot save. * *Chap.* 44. 9, 17, 18 &c.

d To

d To debate the business with me concerning the Divinity of your Idols, and hear what I have said, and am now about to say again in that matter. *e* The remnant of the *Gentiles*, which shall survive those great and many destructions, which I am bringing upon the heathen Nations, for their abominable Idolatries and other wickedness. Let these dreadful Judgments upon others, and God's singular mercy in sparing you, awaken you to a more impartial and serious consideration of this point, and cast off these Idols which have now discovered their own vanity and inability to help those who serve them, and trust in them. *f* They hereby discover their deep ignorance and stupidity. *g* In an high place where it may be seen and worshipped.

21 Tell ye, and bring *them* near, yea, let them take counsel together *h*: * who hath declared this from ancient time? who hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour *k*, *there is* none beside me. * *Deut.* 4. 35. *Chap.* 43. 11. *Hos.* 13. 4.

h To maintain the cause of their Idols. *i* This great work of which I have spoken, concerning *Babylon*'s destruction, and the redemption of God's People. *k* Whereas the Gods of the Heathens are neither Just nor Saviours to their People, but wicked, and the Authors and Abetters of all sorts of wickedness; and so far from being either able or willing to save their worshippers, that they are the chief occasion of their utter destruction.

22 Look unto me and be ye saved all the ends of the earth *l*: for *I am* God, and *there is* none else.

l Upon these considerations, I advise all People upon earth, from one end to the other, to cast away their *Idols*, and to turn their eyes and hearts to me, expecting Salvation from me, and from me only; and their labour shall not be in vain, for they shall be saved: the imperative being put for the future, as *Gen.* 42. 18. and oft elsewhere. And this is not only an exhortation to the Gentiles to turn from *Idols* to God, but a Prediction that they shall turn to him and look upon Christ, who shall be the Author of Salvation to all that obey him, whether Jews or Gentiles, which is confirmed by the following verse.

23 I have sworn by my self *m*, the word is gone out of my mouth *in* righteousness *n*, and shall not * return *o*, that unto me every * knee shall bow, every tongue ‖ shall swear *p*. ‖ Or *by* * *Isa.* 45. 23. *Rom.* 14. 11. *Phil.* 2. 10.

m Which is the highest and most solemn Oath that is possible. *Heb.* 6. 13. and therefore signifies, that the matter here sworn is of an extraordinary importance. *n* It is not a vain word rashly uttered, and afterwards never remembred nor observed; but what I sincerely speak, and will most faithfully and infallibly perform. *o* To wit, *unto me void*, or without effect, as this Phrase is more fully delivered, *Isa.* 55. 11. It is a Metaphor from Ambassadours, who sometimes return to their Princes without any success in their business. *p* Not only the *Jews*, but a People of all Nations shall worship me, and submit to my laws; which is signified by an outward act, the bowing of the knee, which is a posture of reverence and subjection; and by one eminent part of God's Worship, which is swearing by his name.

24 ‖ Surely, shall *one* say *q*, In the LORD *r* have I † righteousness *s*, and strength *t*: *even* to him shall *men* come *u*, and all that are incensed against him shall be ashamed *x*. ‖ Or, *only* † Or, *righteousnesses*

q Or, *shall he say*, each or every one of those, whom he now said, that they should bow their knees to God, and swear by him, *ver.* 23. Or, *it shall be said*, such active verbs being oft used impersonally. *r* By or from God alone, or the *Messiah*, who is the true *Jehovah* as well as man. *s* To *justifie me from all things from which I could not be justified by the Law of Moses*, as is said, *Act.* 13. 39. This plainly points us to the *Messiah*, whose very name is, *the Lord our Righteousness*, *Jer.* 23. 6. and whose great business it was to *bring in everlasting Righteousness*, *Dan.* 9. 24. and who is *made unto us of God Righteousness*, 1 *Cor.* 1. 30. *t* Support and assistance to bear all my burdens, and overcome all my enemies, and perform all my duties. The sense is, The Gentiles shall expect and obtain from Christ both Justification, or forgiveness of sins by his blood, and Sanctification by his Spirit. *u* The *Gentiles* shall come to God and Christ, either 1. By constraint, or necessity to be judged by him at the last day: Or, 2. willingly by Prayer to seek, and by Faith to receive Righteousness and Strength from him: Which seems better to agree with the foregoing Clause, which speaks of true Believers only. *Coming* to Christ is put for *believing on him*, *Mat.* 11. 28. *John* 5. 40. and 6. 35, 36, 37. and elsewhere. *x* Or, *but* (as this Particle is oft rendred) *all that are*, &c. But all his implacable enemies shall be brought to shame and punishment.

25 In the LORD shall all the seed of Israel *y* be justified *z*, and shall glory ‖. ‖ Or *at*

y All Israelites indeed, whether *Jews* or *Gentiles*; all Believers, who are frequently called God's *Israel* in Scripture, as *Psal.* 24. 6. *Rom.* 9. 6. and vers. 26. *Gal.* 6. 16. *z* Acquitted both from and guilt before God, and from all false aspersions before the World; for this justification of the true Israel is opposed to their enemies *being ashamed*, *ver.* 24. which seems to design their publick shame and confusion before God and men. ‖ Shall not only receive him, but shall rejoyce and triumph in him as their God and portion.

CHAP. XLVI.

The Ruine of Babylon and her Idols, 1,—2. *God's Love and Faithfulness to the Jews*, 3,—7. *Idols not to be compared with God*, 5,—7. *for power, knowledge, and sure Salvation*, 9,—13.

BEL *a* boweth down *b*, Nebo *c* stoopeth, their Idols were upon the beasts *d*, and upon the cattel: your carriages *e* were heavy loden, *they are* a burden to the weary beast. Or, *your luggage was*

a The Chief God of the Babylonians; *Bel* signifying *Lord*, as also *Jupiter Belus*, called by Profane Historians. *b* As the *Babylonians* used to *bow down* to him, to worship him, so now he bowed down and submits himself to the victorious *Persians*. *c* Another of the famous Idols, which used to deliver Oracles, as his name signifies. *d* were taken and broken, and the materials of them, which were Gold, and Silver, and Brass, as both Scripture and other Authors witness, were carried upon Beasts into *Persia*. *e* O ye *Babylonians*, to whom he suddenly turneth his speech, as is usual. *f* They lie upon the backs of your Cattel like dull and unprofitable and heavy burdens to the beasts, as they have been to Men before.

2 They *g* stoop, they bowed down together, *h*; they could not deliver the burden *i*, but † themselves are gone into captivity. † Heb. *their soul.*

g Either 1. Of the Idols, of which these words are used, *ver.* 1. Or, 2. The *Babylonians*, who are sufficiently implied in that expression, *their Idols*, *ver.* 1. Either 1. one as well as another; both the *Babylonians* and their *Idols* together, neither could help the other. 2 Either 1. the *Idols* could not deliver themselves, who were now a burden to the Beasts, and forced away by them; Or, 2. the *Babylonians* could not deliver their *Idols*, which he now had called *burdens*. And this Sense seems most probable from the following Clause, which clearly speaks of the same persons or things, *but themselves*, &c. *Heb. their Shule*: For although the *Sun* is here put for the Person, as is frequently so, yet that Title is never given to any *Idol* or lifeless thing, but only to such Creatures as have or had Souls within their Bodies. So the meaning of this and the foregoing Verse, is this, That neither the *Babylonians* nor their *Idols*, could either save themselves or one another; but both are bowed down, and gone into Captivity together.

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel *i* * *which are* born *by me*, from the belly, *which are* carried from the womb *k*. * *Ch.* 44. 2.

i Fitly so called, with respect either 1. to all the Tribes of *Israel*, Ten of which were now lost and gone: Or, 2. to the state of the *Jews* at their return from *Babylon*, there being only a remnant of the two Tribes which did Return. *k* Whom I have nourished, and cared for from time to time, ever since you were a People, and came out of *Egypt*; and that as affectionately and tenderly, as Parents bring up their own Children.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs * will I carry *you*: I have made, and I will bear; *even* I will carry and will deliver *you*. * *Ex.* 19. 4. *Deut.* 1. 31. & 32. 11.

l And that care and kindness which I have had for you from the beginning, I will continue to you to the end; never forsaking you, unless you wilfully and obstinately cast me off, as the *Jews* did when their *Messiah* came. *m* You are my Workmanship, both as you are Men, and as you are my peculiar People; and therefore I will preserve and deliver you.

5 * To whom will ye liken me, and make *me* equal, and compare me, that we may be like *n*? * *Chap.* 40. 18, 25.

n If you are tempted or inclined at any time to exchange me for an *Idol*, do me and your selves this Right, seriously to consider, Whether you can find another God, who will be more able, and more ready to do you good, than I have been; which if you can do, I am content you should prefer him before me, but if not, as will appear by what I am now saying, *ver.* 6, 7. then it is best for you to adhere to your ancient God and Friend.

6 * They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god *o*: * they fall down, yea, they worship. * *Chap.* 40. 19. & 41. 6. & 44. 12. *Jer.* 10. 3. * *Chap.* 44. 17.

o Let us suppose, a God made with the greatest Cost and Art.

7 They bear him upon the shoulder, they carry him *p*, and set him in his place, and he standeth; from his place shall he not remove *q*: yea, * *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. * *Chap.* 45. 20.

p Either 1. in pomp upon solemn Occasions: Or, 2. from that place where he is made, unto that place where they intend to set him up, as it is expressed in the following words. *q* Or rather, *he cannot remove*. He can stir neither hand nor foot to help his People.

8 Remember this *r*, and shew your selves men *s*: bring *it* again to mind *t*, O ye transgressors *u*. * *Chap.* 44. 19.

r Consider these things which I now speak, O ye *Israelites*. *s* As the reasonable Creatures, and be not so brutish as to worship your own Works: Be so wise and courageous as to withstand all Solicitations to *Idolatry*. *t* Think of this again and again. *u* You who have been guilty of this foolish Sin; and therefore are obliged to take the better heed, that you do not relapse into it again.

9 Remember the former things of old, ‖ for I *am* God, and *there is* none else, I *am* God, and *there is* none like me.

‖ What I have done for you, and in the World, my evident Predictions of future things justified by the event; and those other miraculous Works whereby I have abundantly proved my Divinity.

10 Decla-

10 Declaring the end from the beginning *z*, and from ancient times the things that are not yet done, saying, * My counsel shall stand *y*, and I will do all my pleasure:

* *Psal.* 33. 11. *Prov.* 19. 21. & 21. 30. *Heb.* 6. 17.

z Foretelling from the beginning of the World, or from the beginning of your Nation, those future Events which should happen in succeeding Ages, even to the end of the World, or to the end of your Commonwealth; for such Predictions we find delivered by *Moses*, the first founder of their Common-wealth. *y* As I will not, so no other Power can disappoint my Purposes and Predictions.

† Heb. *the man of my counsel.*

11 Calling a ravenous bird *x* from the East *a*, † the man that executeth my counsel *b* from a far country *c*: yea, I have spoken it, I will also bring it to pass, I have purposed it, I will also do it.

x *Cyrus* called *a bird* for his swiftness and great expedition, and *ravenous* for his fierceness, and victoriousness over his Enemies. *a* From *Persia*, as *Isa.* 41. 2. *b* Concerning the deliverance of my People, and the destruction of their cruel oppressors, the *Babylonians*. *c* From *Persia*, which was far from *Babylon*, but much farther from *Judea*.

12 Hearken unto me, ye stout hearted *d*, that are far from Righteousness *e*.

d Or, *You whose hearts are proud* or *hard* or *stubborn*. He speaks either, 1. to the *Babylonians*, you who are stout against God, and say or think that neither God nor any man can deliver my People out of your hands: Or rather 2. to the *House of Jacob*, expressed, *ver.* 3. Where he bespeaks them in the same words here used, *hearken to me*; and to whom alone he directeth his speech in this whole Chapter; for though he speaketh of the *Babylonians*, yet he doth not speak to them; and to whom the Prophet, for the most part, turneth his speech in all his Prophecies, unless where there is something in the Text or Context, which determineth it to some other Person or People: And this very crime of stoutness, or hardness of heart, is most justly and most frequently charged upon the *Jews*, by their own Prophets every where, because of their gross contempt of, and incorrigibleness under all God's Words and Works. And the Prophet speaks this, either to the *Jews* of his Generation; Or rather to that generation which was carried Captive to *Babylon*, whose stout-heartedness is particularly noted and reproved, *Zech.* 7. 11, 12. Compare *Mal.* 3. 13, 14, 15. *e* That are not only void of, but enemies to righteousness and true holiness: that give up your selves to wickedness, that despise my counsels, and promises, and threatnings.

13 I bring near my righteousness *f*, it shall not be far off *g*, and my salvation shall not tarry: and I will place salvation in Zion *h* for Israel my glory *i*.

f Though you are most unrighteous persons, and have given me just cause to *make you to know my breach of Promise*, as I threatned in the like case, *Numb.* 14. 34. Yet I will shew my self to be a Righteous and Faithful God, making good my promise of delivering you out of *Babylon* after seventy years; and though you think the time long, and are apt to distrust the thing it self, yet it shall come, and that speedily, *I will bring it near*, or *cause it to approach*, or *come unto you*, and as it follows, *it shall not tarry* beyond the appointed time. *g* My work of saving you from the *Babylonish* Captivity. *h* I will bring my People from *Babylon* to *Zion*, and there I will save them from all their Enemies. *i* In whom I will once again glory as my People, and the illustrious monuments of my glorious Wisdom, and Power, and Truth and Goodness; whom I will make a great and glorious People, though now they are mean and contemptible, and in whom I will once more settle my glorious Presence and Ordinances.

CHAP. XLVII.

God's Judgments upon Babylon and Chaldea: for their Cruelty towards God's People, 1,—6. their Pride and other sins, 7,—10. their Enchantments shall not deliver them, 11,—15.

COme down *a* and sit in the dust *b*: O virgin daughter of Babylon *c*, sit on the ground: *there is* no throne *d*, O daughter of the Chaldeans: for thou shalt no more be called *e* tender and delicate.

a From thy Throne, as it follows. *b* Either necessarily, because thou shalt have no higher seat: Or, voluntarily, as mourners do, bewailing thine approaching calamities. *c* So called either, 1. because she had not yet been humbled and conquered: Or rather, 2. Because she was *tender and delicate*, as the next Clause informeth us. *d* To wit, for thee. The empire is taken away from thee, and translated to the *Persians*. *e* Either be reputed so, Or rather be so: for *to be called* is frequently put for *to be*, as hath been divers times noted. Thou shalt be reduced to great hardships and miseries.

2 Take the Millstones *f* and grind meal *g*, uncover thy locks *h*: make bare the leg: uncover the thigh *i*, pass over the Rivers.

f Betake thy self to the Millstones; as we commonly say, *take thy bed*, or, *betake thy self to thy bed*. The meaning is, Thou shalt be brought down to the baseest kind of slavery, which grinding at the Mill was esteemed; of which see on *Exod.* 11. 5. *Judg.* 16. 21. *Job* 31. 10. *Lament.* 5. 13. For this work was not performed by horses, as now it is, but by the labour of Slaves and Captives. *g* Grind Bread-Corn into Meal for thy Master's use. Such metonymical expressions, we find *Isa.* 28. 28. *Hos.* 8. 7. and elsewhere. *h* Or, *thine hair*. Take off the Ornaments wherewith such Women as were free, and of good quality, used to cover and dress their heads. This and the following passages, though delivered in the form of a Command, are only Predictions of what they should be forced to do or suffer, as appears from the next verse. *i* Gird up thy garments close and short about thee, that thou mayest be fit for service, and for travelling on foot, and as it follows, for passing over those Rivers, through which thou wilt be constrained to wade, in the way to the Land of thy Captivity.

3 Thy nakedness shall be uncovered *k*, yea thy shame shall be seen *l*: I will take vengeance *m*, and I will not meet *thee as a* man *n*.

k Either, 1. for want of raiment to cover it: Or, rather, 2. by thine enemies in way of scorn and contumely, by comparing this place with *Ezek.* 16. 37. & 23. 29. *l* Upon thee for thy many and great injuries done to my people. *m* As a man meets his enemy in the field, to contend with thee. *n* With moderation and gentleness, as those men who have not quite put off Humanity use to do, but like a Lyon tearing thee to pieces, to which God in such case compareth himself, as *Hos.* 5. 14. & 13. 7, 8. Compare *Hos.* 11. 4.

4 As for our redeemer, the LORD of hosts *o* is his Name, the Holy one of Israel *o*.

o According to this version, the Prophet inserteth this passage in the midst of this Prophecy against *Babylon*, as *Jacob* inserteth a like passage in the midst of his Blessings and Prophecies concerning his Children, *Gen.* 49. 18. And this may be here interpoled, either, 1. As the reason why the Judgment here denounced should be certainly inflicted, because he who had undertaken it was the *Lord of hosts*, and therefore able to effect it, and *the Holy One*, and *the Redeemer of Israel*, whom the *Babylonians* had cruelly oppressed, whose quarrel God would avenge upon them, and whom he had determined and promised to deliver out of their hands: Or, 2. As a pathetical exclamation or acclamation of God's People, for this wonderful work of breaking the staff of their oppressors, which they here ascribe to God, as he is their God and Redeemer, whom they here make their boast of, and whom they Celebrate for this glorious deliverance. But because these words, *as for*, are not in the *Hebrew* Text, and therefore another word may be as conveniently supplied; this verse may be, and is by some learned Interpreters, otherwise rendred, and joyned with the foregoing words thus, *I will take vengeance, and I will not meet thee as a man, saith our Redeemer, whose Name is the Lord of Hosts, the Holy One of Israel.* For the word, *saith or saying*, is frequently understood, and therefore supplied by Translators, as 1 *Kings* 22. 34. *Psal.* 27. 8. & 105. 15. and in this very Prophecy, as *Isa.* 5. 9. & 45. 14. and elsewhere.

5 Sit thou silent *p*, and get thee into darkness *q*, O daughter of the Chaldeans: for thou shalt no more be called the Lady of Kingdoms *r*.

p Through grief and shame, and as mourners use to do, *Job* 2. 13. Cease thy vaunting, and insolent speeches: thou canst say nothing for thine own justification. *q* Thou shalt go into an obscure, disconsolate, and calamitous condition. *r* The chief and glory of all Kingdoms, as *Isa.* 13. 19. the most large and potent and glorious Empire of the World, as thou hast been.

6 I was wroth with my people: I have polluted mine inheritance *s*, and given them into thine hand *t*: thou didst shew them no mercy *u*; upon the ancient hast thou very heavily laid the yoke *x*.

s I cast them away as an unclean thing; I stained their glory; I removed them from the Holy Land, and from the place of my presence and worship, which alone made them an holy and peculiar People; I banished them into a polluted Land, amongst uncircumcised and unclean persons, by whom they were many ways defiled; I rejected them from being my People, and so they were in my sight no better than the rest of the Heathen Nations. *t* To punish them, and deal with them as thou saweſt fit. *u* Thou hast exceeded the bounds of thy Commission, and instead of that compassion, which humanity teacheth men to shew to such as are in misery, thou didst add to their afflictions. *x* Who besides their common calamity were afflicted with the miseries of Old Age, and therefore did require both pity and reverence.

7 And thou sayest, I shall be * a Lady for ever: *so* that thou diddest not lay these things *y* to thy heart, neither didst remember the latter end of it *z*.

* Rev. 18. 7.

y Thy cruel usages of my People, and the heavy Judgments which thou hadst reason to expect for them. *z* Of that Lady, or of *Babylon*, and her Glory and Empire, or of thy self; here being a sudden change of the person, of which I have noted many Examples in this Prophet. The sense is: Thou wast befotted with the sense of thy present felicity, and didst not consider, as thy duty and common discretion obliged thee, what might and was likely to befall thee afterward; thou didst neither expect a change nor prepare for it.

8 Therefore hear now this, thou that are given to pleasures, that dwellest carelessly, that sayest in thine heart, *I am a*, and none else besides me *b*; I shall not sit *as a* widdow, neither shall I know the loss of children *c*.

a I am independent, and self-sufficient and unchangeable, as that Phrase implies, which therefore is appropriated to God, *Isa.* 41. 4. and 43. 10. and elsewhere. The Prophet doth not here use the very Phrase which the *Babylonians* used, but expresseth their sense in a Scripture Phrase. *b* Which is not either subject to me, or far inferiour to me in Power and Glory, so that in comparison of me it may be said not to be, because it disappears like Stars at the presence of the Sun. *c* I shall never want either a King or People to defend me from all dangers.

9 But

9 But these two * things shall come to thee in a moment in one day; the loss of children, and widowhood; they shall come upon thee in their perfection *d*, for the multitude of thy sorceries, *and* for the great abundance of thine inchantments *e*.

* Rev. 18. 8.

d In the highest degree. They King and Kingdom shall be utterly and eternally destroyed. *e* For thy superstitious and magical Practices, which were very frequent there, as we see below, *ver.* 12, 13. and as was observed before. Or, as it is in the Hebrew, *In the multitude of thy Sorceries*, &c. in the midst of, and notwithstanding all thy diabolical Artifices, whereby thou thinkest to foresee any dangers, and to secure thy self from them.

10 For thou hast trusted in thy wickedness *f*: thou hast said, None seeth me *g*: Thy wisdom and thy knowledge *h*, it hath ‖ perverted thee *i*, and thou hast said in thine heart, I *am*, and none else besides me *k*.

f Confidently expecting to preserve thy self by these and other wicked Arts and Policies. *g* My Counsels are so deeply and cunningly laid, that God himself can neither discover nor prevent the Execution of them. *h* In State-Policy, and the Arts mentioned above and below. *i* Hath misled thee into the way of Transgression and Perdition. *k* Which was said, *ver.* 8. and is here repeated, to note their intolerable Arrogancy and Self-confidence.

11 Therefore shall evil come upon thee *l*, thou shalt not know † from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to † put it off: and desolation shall come upon thee suddenly *m*, which thou shalt not know.

l Or rather, *when it shall come*: Heb. *the morning of it*, the day or time of its approach: And they are justly upbraided and derided for this ignorance, because *the Astrologers, the Star-gazers, and the monthly Prognosticators*, mentioned here, *ver.* 13. pretended punctually to foretell the particular time of all future events. And this Explication agrees with the History, *Babylon* being surprized by *Cyrus*, when they were in deep Security, as is manifest, both from Scripture, *Jer.* 51. 31. *Dan.* 5. and from other Histories. *m* Or, when, *thou shalt not know* it. Thou shalt not apprehend thy danger till it be too late.

12. Stand *n* now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth *o*: if so be thou shalt be able to profit, if so be thou mayest prevail.

n This Word notes! Either 1. continuance. Persist or go on in these Practices. Or 2. their gesture. For those that enquired of their Gods by any of these superstitious Practices used to stand, this being a posture, both of Reverence, and waiting for an Answer. But this is not a command or concession, but a sacred Irony, or scoff at the folly of these Men, who having so oft been disappointed by these Impostures, yet were as forward to use them, and trust to them, as if they had never deceived them. *o* From the beginning of thy Common-wealth or Kingdom. For the *Chaldeans* in all Ages were famous, or rather infamous, for the study and practice of these Arts.

13. Thou art wearied *p* in the multitude of thy counsels: let now the † Astrologers, the Star-gazers, the † monthly Prognosticators stand up, *and* save thee from these things that shall come upon thee,

p Thou hast spent thy time and strength in going from one to another, in trying all manner of Experiments, and all to no purpose. *q* To Succour thee, or to enquire for thee.

14 Behold, they shall be as stubble: the fire shall burn them, they shall not deliver † themselves *r* from the power of the flame *s*: *there shall* not *be* a coal to warme at, *nor* fire to sit before it.

r And much less thee. *s* They shall be totally consumed, and all the comfort which thou didst expect from them, shall utterly vanish.

15 Thus *t* shall they *u* be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his quarter: none shall save thee *x*.

t Such comfortless and helpless Creatures. *u* Either 1. thy Merchants, as it follows, with whom thou hast trafficked. Or, 2. thy Sorcerers, Astrologers, *&c.* with whom they are said to *have laboured*, both here, and *ver.* 12. who also may possibly be called their *Merchants*, because they traded so much with them; and because of their deceitful practices; for which *Ephraim* is called *a Merchant*, *Hos.* 12. 7. And so the following Clause may be rendred, who have been *thy Merchants from thy Youth*. Or, the last clause may be understood of Merchants, properly so called, who came from several Countries to trade with *Babylon*, as is noted in Scripture, and by other Authors: And the Verse may be thus rendred. *Thus* (vain and unprofitable) *shall they* (thy Sorcerers, *&c.*) *with whom thou hast laboured be unto thee.* (So here is only a transposition of Words, than which nothing is more usual in Scripture. Then follows another matter in the next Clause:) also *Thy Merchants*, or *they with whom thou hast traded from thy Youth, shall wander every one to his own quarter.* *x* They shall all leave thee, and flee away with all possible speed to their several Countries and Habitations.

CHAP. XLVIII.

God reproveth their hypocrisie and obstinacy by his Prophecies, 1,—8. he spareth them for his names sake: and that they may learn to know him aright, 9,—11. God's powerful Salvation a motive to obedience, 12,—17. God lamenteth their backwardness, 18,—19. Deliverance out of Babylon, 20,—21. no peace to the wicked, 22.

HEar ye this *a*, O House of Jacob, which are called by the Name of Israel *b*, and are come forth out of the waters of Judah *c*: which swear *d* by the Name of the LORD, and make mention of the God of Israel *e*, *but* not in Truth, nor in Righteousness *f*.

a What I am now going to say against thee, that thou mayest be assured, that that great deliverance, which I have determined and declared to give thee, is not for thy own sake, but for my names sake. *b* Which are *Israelites* in name, but *not in Truth*, as it follows. *c* From the lineage of your Progenitor, *Judah*, as waters flow from a Fountain, and as the *Israelites* are said to be *of the Fountain of Israel*, *Psal.* 68. 26. Compare also, *Deut.* 33. 28. *Prov.* 5. 15. *&c.* *d* Which profess the true Religion; one act of Religion being put for all. *e* Either in Oaths, or otherwise: that own him, and seem to glory in him as their God, and call themselves by his name. *f* Which are the two chief ingredients of a lawful oath, *Jer.* 4. 2. They are guilty of fallhood and injustice both in oaths, and in their whole Converſation.

2 For *g* they shall call themselves of the Holy City *h*, and stay themselves *i* upon the God of Israel, the LORD of Hosts *k* is his Name *k*.

g Or, as others render it, and this Particle frequently signifies, *Though*. And so this is added as a great aggravation of their want, and neglect of Truth and Righteousness. *h* They glory in this, that they are Citizens of *Jerusalem*, a City sanctified by God himself to be the only place of his true worship, and gracious presence, which as it is a great priviledge, so it laid a great obligation upon them, to walk more holily than they did. *i* Not by a true and well-grounded Faith, but by a vain and presumptive confidence, flattering themselves, as that People commonly did, that they should enjoy peace and safety, notwithstanding all their wickedness; because they were the Lord's People, and had his Temple and Ordinances among them; which disposition the Prophets frequently observe, and sharply censure in them. *k* Or, *Woose name is the Lord of Hosts.*

3 I have declared the former things from the beginning *l*, and they went forth out of my mouth, and I shewed them, I did *them* suddenly, and they came to pass *m*.

l Those things which have formerly come to pass, which I punctually foretold from time to time before they came to pass: Whereby I gave you full proof of my Godhead. *m* What my mouth foretold my hand effected.

4 Because I knew *n* that thou art † obstinate, and thy Neck *a* an Iron sinew *o*, and thy brow brass *p*.

†Heb. *hard.*

n Therefore I gave thee the more and clearer demonstrations of my divine nature and providence, because I knew thou wast an unbelieving and perverse Nation, that would not easily nor willingly be convinced. *o* Which will not bow down to receive my yoke, nor to obey my commands. It is a metaphor taken from untamed and stubborn cattel: of which see also *Nehe.* 9. 29. *Zech.* 7. 11. *Act.* 7. 51. The sense is, I considered that thou wast unteachable and incorrigible. *p* Thou wast impudent, and therefore wouldst boldly pretend that thou didst forsake me, for want of full conviction of my Divine Authority, and of thy duty: therefore I determined that I would leave thee without excuse.

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed it thee *q*, lest thou shouldest say, Mine idol hath done them, and my graven image and my molten image hath commanded them.

q I foretold these things, that it might be evident, that they were the effects of my counsel, and not of thine Idols as I knew thou wast very inclinable to believe.

6 Thou hast heard; see all this *r*, and will not ye declare *it*? I have shewed thee new things from this time *s*, even hidden things, and thou didst not know them.

r As thou hast heard all these things from my mouth, from time to time, so now I advise thee to see, *i. e.* seriously to consider them, and to lay them to heart. *s* I call you to witness: must you not be forced to acknowledge the truth of what I say? Deny it if you can: Or, *have ye not declared it* unto all People as occasion required it? Have you not boasted unto the *Gentiles* of this as your Honour and Priviledge? *t* And I have now given thee new Predictions of secret things, and such as till this time were wholly unknown to thee, as it follows, concerning thy deliverance out of *Babylon* by *Cyrus*.

7 They are created now, *u*, and not from the beginning *x*; even *y* before the day when thou heardest them not *z*; lest thou shouldest say, Behold I knew them *a*.

u *i.e.* Revealed unto thee by me; brought to light, as things are by Creation. Things are frequently said to be made or done in Scripture, when they are declared or manifested, *Job* 5. 9. *I cursed,*

cursed, i.e. I pronounced it cursed, Psal. 51. 4. *That thou mightest be justified, i.e.* declared and acknowledged to be just, *Hos.* 5. 15. *Till they acknowledge their offence*; which in the *Hebrew* is, *till they be guilty.* z Heb. *Not from thence*, not from these ancient times when other things were revealed unto thee. y Heb. *and* (or, *or*, as this particle is frequently used:) *before this day*, Such pronouns are oft understood, as we have seen: and *this day* answers to *now* in the first clause: and this clause seems to be added as an exposition of the next foregoing clause which is more general and ambiguous, *not from then or before this day.* z Heb. *and thou didst not hear them*, to wit, before this time in which God hath revealed them to thee by my Ministry. a Either by thine own sagacity: or by the help of thine Idols. The sense is, That it might appear, that thou hadst the knowledge of these things only from me, who made known unto thee only what, and when I pleased.

8 Yea thou heardest not, yea thou knewest not *b*, yea from that time that thine ear was not opened *c*: for I knew that thou wouldest deal treacherously *d*, and wast called *e* a transgressor from the womb.

b The same thing is repeated again and again, because this was so illustrious a proof of the infinite power and providence of the God of *Israel*, and so clear and full a discovery of the vanity of Idols. *c* Heb. *Tea from then* (of which phrase see the foregoing verse) *thine ear was not opened, i.e.* thou didst not hear, to wit, from me: I did not reveal these things unto thee: for so this Phrase of *opening the ear* is understood, 1 *Sam.* 9. 15. 2 *Sam.* 7. 27. *d* I knew all these cautions were necessary to cure thine infidelity and Apostacy. *e* To wit, justly and truly: Or, thou was indeed such a person, *to be called* put for *to be* as we have oft noted.

9 For my Names sake will I defer mine anger *f*, and for my praise *g* will I refrain *h* for thee, that I cut thee not off.

f And although thou dost justly deserve my hottest anger and most dreadful judgments, which also, if thou repentest not, I will in due time inflict, yet at present I will spare thee, and deliver thee out of Captivity, not for thy sake, be it known to thee, but meerly for my own sake, and for the vindication of my name and glory, as it follows, *ver.* 11. *g* That I may be praised and magnified for my Power, Faithfulness and Goodness, and other perfections. *h* To wit, *mine anger*; which is easily understood out of the foregoing clause.

‖ Or, *for silver.*

10 Behold, I have refined thee *i*, but ‖ with silver *k*, I have chosen *l* thee in the furnace of affliction.

i Or, *I will refine thee.* Although I will not cut thee off, or utterly destroy thee, as I now said, yet I will put thee into the Furnace, not to consume thee, but to purifie thee from that dross which cleaveth to thee, and needs such afflictions to purge it away. *k* Or, *not among Silver*: Or, *not as Silver*, which is put into, and kept in the Furnace so long till all the dross be purged away from it. I will not deal so rigorously with thee; for then I should wholly consume thee: in judgment I will remember mercy. *l* Or, *I willchuse thee*, or *I will yet chuse thee*, as it is expressed *Isa.* 14. 1. *Zech.* 1. 17. Or, *I will chuse thee* again, as *Zech.* 2. 12. For it must be considered, that God had in a manner rejected *Israel*, when he sent them into Captivity, and *given her a bill of divorce*, as he saith, *Jer.* 3. 8. see also *Isa.* 50. 1. and therefore it was necessary that God should chuse this people a second time, that they might be *betrothed to him* again, as is expressed and promised, *Hos.* 2. 19, 20. This seems to me the true sense; although it may be thus understood, *I will chuse thee, i.e.* I will manifest by my carriage to thee that I have chosen thee: Or, that thou art my chosen People. Things be oft said to be done when they are manifested, as was observed on *ver.* 7.

11 For mine own sake, *even* for my own sake will I do *it* *m*; for how should *my Name n* be *Cha. 42. 8. polluted? and I will not give my * glory unto another *o*.

m This great work of delivering my People out of *Babylon*. *n My Name* is here fitly supplied both out of *ver.* 9. where it is expressed, and out of the following clause of this verse, where he saith, *my glory*, which is equivalent to it. The sense is, If I should not spare and deliver my people, my name would be sadly prophaned and blasphemed, as if I were either impotent or implacable to them. *o* I will not give any colour or occasion to Idolaters, to ascribe the Divine Nature and Properties, which are my peculiar, unto Idols. as they would do if I did not rescue my People out of their hands in spight of their Idols.

12. Hearken unto me, O Jacob, and Israel my *Cha. 41. 4. & 44. 6. Rev. 1. 17. & 22. 13. called *p*; *I am* he; *I am* the * first, I also *am* the last.

p Whom I have called out of the World to be my peculiar People, to serve, and glorifie, and enjoy me, and therefore you of all others have least cause to forsake me, or to follow after Idols.

‖ Or, *the palm of my right hand spread out.*

13. Mine hand also hath laid the foundation of the earth, and ‖ my right hand hath spanned *q* the Heavens: *When* I call unto them, they stand up together *r*.

q Or, *doth span, i.e. mete out the Heavens with a span*; as the Phrase is, *Isa.* 40. 12. Although that be expressed there in other *Hebrew* words. Or, *hath spread them out with its palm, or like a palm*, when the hand is stretched out. *r* Either they stood up and arose out of nothing, when I commanded them to do so: Or, they are still continually in readiness to execute my commands.

14 All ye * assembled † your selves and hear: which among them hath declared these things *s*? the LORD hath loved him *t*: he will do his pleasure on Babylon *u*, and his arm shall be on the Chaldeans *x*.

* Ye Jews, to whom he addressed his speech, *ver.* 12. and continueth his speech, *ver.* 16, 17, &c. † I challenge you all to answer what I have said before and am now a going to say again. *s* Which of the Gods whom any of you have served or do still hanker after? *t* To wit, *Cyrus*, who might easily be understood out of the foregoing context, in which he is frequently mentioned. The pronoun is put for the noun, and is usual both in Scripture and in other Authors. Now God loved *Cyrus*, not with a special, and everlasting, and complacential love, for he was an Heathen, and had some great Vices as well as Vertues, but with that general love and kindness, which God hath for all his Creatures, as is observed, *Psal.* 145. 9. and moreover with that particular kind of love, which God hath for such men as excel others in any Vertues, as *Cyrus* did; in which sense Christ *loved* the young man, *Mark* 10. 21. and with a love of good will, and beneficence. God had such a kindness for him, as to make him a most glorious and victorious General and King, and the great instrument for the deliverance of his own People; which was a singular honour and advantage to him, and might have been far greater, and extended to the eternal Salvation of his Soul, if he had not wanted an heart to use the price which God hereby put into his hand. And as *anger* being ascribed to God, is not meant of the affection, for such passions are inconsistent with the perfection of God's nature, but of the effect; so the *Love* of God when it is applied to Scripture, to such Persons as *Cyrus*, is not so much to be understood of an inward affection, as of the outward effects of it; and so this *Love* is explained in the following Words, by that prosperous Success which God gave him against the *Chaldeans*. *u Cyrus* shall execute that I have appointed him to do for the Destruction of *Babylon*, and for the Redemption of my People; which was in it self a good Work: And therefore this is added, as the reason why God loved him. *x* He shall smite and subdue them.

15 *I, even* I *y* have spoken, yea I have called him: I have brought him, and he shall make his way prosperous *z*.

y Both the foreknowledge and the execution of this great Atchievement cannot be ascribed to *Idols*, but to me only. *z* God will give him good Success in this undertaking. Here is a sudden change of the Person, from *I* to *he*, which is very usual. Or, as others render it, *he shall prosper in his way:* the preposition in being most frequently understood.

16 Come ye near unto me *a*; hear ye this; *I* have not spoken in secret *b* from the beginning *c*: from the time that it was *d*, there *am I e*: and now the Lord GOD and his spirit *f* hath sent me *g*.

a That you may the better hear me, as it follows. A Speech of God after the manner of Men. *b* I have not smothered the Counsel and Word of God, but have plainly and publickly declared it unto you: Or, I have openly Revealed my mind to you. See the Note on *Isa.* 45. 19. where these very Words are spoken by God in his own Name, as here by the Prophet in God's name; and so all comes to one. *c* Either 1. from the first time that I began to Prophesie until this time. Or, 2. from the beginning of my taking you to be my People, and of revealing my Mind to you. See on *Isa.* 41. 26. *d* These Words also, as well as the former, are the Words, Either 1. of the Prophet; and so the Sense seems to be this, From the time that I was first called to be a Prophet, I have been there, *i.e.* I have diligently pursued my Prophetical Function; I have hearkned from time to time, to hear what God would speak to me, that I might impart it to you: Or, 2. of God; and then the Sense may be this, From the time that I first spoke of it, or foretold it, I am or was there, to take care to effect what I had foretold: I minded it carefully from that time, as being then more especially obliged to do it, lest my Truth or Power should be questioned. Or the Words may be thus rendred and explained, *From the time that this shall be*, when the time appointed for the doing of this Work shall come, *there I* will be, to encourage and assist *Cyrus* in the Work. *e* This is opposed to those foregoing Words, *from the beginning.* *f* God by his Spirit; or God, even the Spirit or the Holy Ghost, to whom the sending and inspiring of God's Prophets is ascribed, 2 *Pet.* 1. 21. *g* To wit, the Prophet *Isaiah*; who yet was a Type of Christ, and so this may have a Respect to him also.

17 Thus saith the LORD thy Redeemer, the holy One of *Israel*, *I am* the LORD thy God which teacheth thee to profit *h*; which leadeth *i* thee by the way *that* thou shouldest go.

h Which from time to time have made known unto thee, not vain and frivolous things, but all necessary and useful Doctrines; which, if believed and observed by thee, would have been infinitely profitable to thee, both for this life and that to come. So that it is not my fault, but thine own, if thou dost not profit. *i* Which acquainteth thee with thy Duty and Interest in all the parts and concerns of thy Life; so that thou canst not pretend ignorance.

18 O that thou hadst hearkened to my Commandements *k*, then had thy peace been as a river *l*, and thy righteousness *m* as the waves of the sea *n*.

k The failure hath not been on my part, but on thine: I gave thee my Counsels and Commands, but thou hast neglected and disobeyed them, and that to thy own great disadvantage. Such wishes as these are not to be taken properly, as if God longed for something, which he gladly would but could not effect; or as if he wished that to be undone, which was irrevocably past and done; which is a vain and foolish wish even in a Man; and much more are such wishes inconsistent with the infinite perfection and happiness of the divine Nature: but they are only significations of God's good and holy Will, whereby he requires and loves Obedience, and condemns and hates Disobedience. *l* Which runs Sweetly, Strongly, Plentifully, and Constantly; and such had been thy Prosperity. Then thou hadst never gone into this *Babylonish* Captivity, nor needed such prodigies of my power and goodness to Deliver thee out of it. *m* Not properly so called (for he is not now speaking of their Vertues, but of their Priviledges) but thy Peace and Prosperity, as appears by the foregoing Clause, to which this manifestly answers; which is called *Righteousness* here, as it is also, 1 *Sam.* 12. 7. and *Hos.* 10. 12. and elsewhere, by a Metonomy, because it is the fruit of Righteousness, both of God's Righteousness, and of Man's Righteousness; as by the very same figure, *iniquity* is very frequently put for the fruit and punishment of iniquity. *n* Infinite and continual.

19 Thy seed also had been as the sand *o*, and the off-spring of thy bowels *p* like the gravel thereof: his name *q* should not have been cut off *r*, nor destroyed from before me *s*.

o To wit, for multitude, according to my Promise made to *Abraham:* Whereas now I have, for thy Sins, made thee to know thy breach of Promise, as is said, *Numb.* 14. 34. and greatly diminished thy Numbers. *p* Which come out of thy Bowels, or Belly, or Loins; for all these are but various Expressions of the same thing. *q* Which is continued in a Man's Posterity, and commonly dies with them; and so the *name* here is the same thing in effect with *the seed* and *off-spring* in the former Clauses, which, for the most part, are only the memorials of Men, and of their Names, when they are dead and gone. *r* As now it hath been in a great measure, and should have been totally and finally cut off, if I had not spared them for my own Names sake, as he said before. *s* Or, *out of my sight*, out of their own Land, the place of my special Presence and Residence.

20 Go ye forth of *Babylon t*: flee ye from the *Chaldeans*, with a voice of singing *u*, declare ye *x*, tell this, utter it even to the end of the earth: say ye, *Isa. 49. 6.* The LORD hath * redeemed his servant *Jacob*.

t The imperative is here, as it is very frequently, put for the future. *Ye shall go forth*, &c. for this is not so much a command as a promise. Although this form of speech may be the rather used to intimate, That it was their duty to *go forth*, as well as God's promise to carry them forth. *u* With Joy and Songs of Praise to the Lord. *x* Publish God's wonderful Works on your behalf to all Nations.

21 And they thirsted not *when* he led them through *Isa. 41. 17. & 43. 20.* the deserts *y*: he * caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

y This is part of the matter which the *Jews* are obliged to declare to all People, as they have opportunity, to wit, That God took the same care of them in their return from *Babylon* to *Canaan*, which was through many dry and desolate places, as he did in their march from *Egypt* to *Canaan*. *They thirsted not*, &c. *i.e.* They shall not Thirst. He speaks of things to come, as if they were already past or present, as the Prophets commonly do.

Rev. 7. 16, 17. 22 * *There is* no peace, saith the LORD, unto the wicked *z*.

z God having in the next foregoing Verses, foretold that Peace and blessed Deliverance which he would certainly give to *his servant Jacob*, ver. 20. He here adds an explication and limitation of this Mercy; and declareth, That wicked Men should not enjoy the benefit of this Mercy. Where, by *the wicked*, he means, Either 1. the *Babylonians*, who well deserved that Title; who shall be destroyed, when God's *Israel* shall be delivered: Or rather 2. the unbelieving and ungodly *Jews*; of whom these very Words are used again, *Isa.* 57. 21. and to whom such a Denunciation as this, was far more proper and necessary, at least in this place, than to the *Babylonians*; for, he had already said far more and worse things, than this concerning them, having again and again declared, That *Babylon* should be destroyed, in order to this deliverance of God's People out of it. But there was great need why he should say this to the ungodly *Jews*, because they were exceeding prone to cry *peace, peace* to themselves, when there was no solid ground of Peace; and they confidently expected a share in this great Deliverance. This therefore was a very seasonable Caution to the *Jews* in *Babylon*, to take heed to themselves, and to prepare for this Mercy, and to purifie themselves from all Wickedness; because those of them, who should either wickedly tarry in *Babylon*, when God invited and required them to go out of it; and when their Godly Brethren returned to their own Land, and to the place of God's Worship; or continue in Wickedness, when they were restored to their own Country, should not enjoy that Tranquillity and Comfort which they promised to themselves. And the necessity of this Commination appears from the event; for the *Jews* that returned to *Canaan*, did, for the most part, relapse to many of their former Sins, and therefore fell short of that Peace and Prosperity, which otherwise they might have enjoyed.

CHAP. XLIX.

Christ being sent to the Jews complaineth of them, 1, — 4. he is sent to the Gentiles with gracious Promises, 5, — 12. God's Love to his Church perpetual, 13, — 17. the ample restoration of the Church: and its enlargement, 18, — 23. powerful deliverance out of Captivity, 24, — 26.

L Isten, O Isles *a*, unto me *b* and hearken ye people from far *c*. The LORD hath called me from the womb *d*, from the bowels of my mother hath he made mention of my name *e*.

a God having in the last Words secretly signified the Wickedness of the *Jewish* Nation, after so glorious a deliverance, and foreseeing, that, for their Wickedness, he should cast them off, he here turneth his Speech to the Nations of the *Gentiles*, who are frequently described in this Prophecy, and elsewhere under the Title of *Isles*, as hath been formerly noted, and inviteth them to hearken to those Counsels and Doctrines which the *Jews* would reject. *b* Unto Christ: for it is apparent from *ver.* 6. and other passages of this Chapter, that *Isaiah* speaks these words in the name of Christ, by whose Spirit they were dictated to him, 1 *Pet.* 1. 11. and unto whom alone they belong, as we shall see. So this Chapter is a Prophecy of Christ, which also is very proper and seasonable in this place. The Prophet having at large prophesied of the Deliverance of the *Jews* out of *Babylon*; he now proceeds further, and prophesieth of the Redemption of the World by Christ, of which that deliverance out of *Babylon* was a Type and Forerunner. *c* Which live in Countries far from *Judea*, now the only Place of God's special Presence and Worship. It is evident from the foregoing Clause, and many other Passages following, that he speaks of distance of Place, not of Time. *d* This or the like expression is used of *Jeremy*, *chap.* 1. 5. and of *Paul*, *Gal.* 1. 15. but it was far more eminently true of Christ, who, as he was chosen to this great office of Redemption from Eternity, so he was separated and called to it before he was born, being both conceived and sanctified by the Holy Ghost in his Mothers Womb, and sent into the World upon this Errand; of which see *Mat.* 1. 21. and *Luke* 1. 31, &c. and 2, 11, &c. *e* Called by my Name, and by such a Name as signified my Office and Work, in the Places now mentioned.

2 And he hath made my mouth like a sharp sword *f*, in the shadow of his hand hath he hid me *g*, and made me a polished shaft *h*, in his quiver *i* he hath hid me.

f As he made me the great Teacher of his Church, and of the World, so he assisted me by his Spirit, and made my Word or Doctrine *Quick and powerful, and sharper than any two-edged-sword*, &c. as it is said to be, *Heb.* 4. 12. killing Men's Lusts, convincing, humbling, and converting their Souls; and *Mighty to the pulling of strong holds*, *And every high thing that exalteth it self against the knowledge of God, and bringing into Captivity every thought to the obedience of Christ*, as we read, 2 *Cor.* 10. 4. 5. *g* He will Protect me by his Power from all mine Enemies, until I have finished the Work, for which he sent me. *h* Like an Arrow, whose point is bright and polished; which therefore pierceth deeper. This Metaphor signifies the same thing with the former, Christ's piercing of Men's Hearts by his Word and Spirit. *i* Where Arrows are hid and kept. The *Quiver* signifies the same thing with *the shadow* in the foregoing Clause, even God's powerful and gracious Protection of him from Dangers and Mischiefs.

3 And said unto me; Thou *art* my servant, O *Israel k*, in whom *I* will be glorified.

k As the name of *David* is sometimes given to his Successors, 1 *Kings* 12. 16. and particularly to Christ, *Jer.* 30. 9. *Ezek.* 34. 23. *Hos.* 3. 5. and *Jacob* is called, as many think, by the name of his Grand-Father, *Abraham*, *Acts* 7. 16. and the name of *Isaac* is given to his Posterity, *Amos* 7. 9. So here the name of *Israel* may not unfitly be given to Christ, not only because he descended from his Loins; but also because he was the true and the great *Israel*, who, in a more eminent manner, prevailed with God, as that Name signifies, of whom *Jacob*, who was first called *Israel*, was but a Type: And as the name of *Christ*, the Head is sometimes given to the Body, the Church, as 1 *Cor.* 12. 12. So it is not strange if, on the contrary, the name of *Israel*, which properly belongs to the Church, be given to Christ the Head of it. But this Word may be otherwise rendred, being joyned, Either 1. with the foregoing words, *Thou art my servant, unto, or in, or for Israel, i.e.* to bring them back unto me, from whom they have revolted: Or 2. with the following words; it is *Israel, in whom I will glorifie my self by thee.*

4 Then *I* said *l*, I have laboured in vain, *I* have spent my strength for nought *m*, and in vain; *yet* surely my judgment *n is* with the LORD, and ‖ my work with my God.

‖ Or, *may reward.*

l By way of Objection. Lord, thou saiest thou wilst be glorified by my Ministry; but I find it otherwise. *m* Without any considerable Fruit of my Word and Works among the *Israelites*. *n* My right, the reward which by his Promise, and my Purchase is my right. *Judgment* is oft put for *that which is just* or *right*, as *Exod.* 23. 6. *Job* 8. 3. and in many other places. And so this Clause agrees with the next; and the Sense of both is this: Though I see no fruit of my Labour among the *Jews*, and meet with nothing but contempt and reproach, and ill usage from them; yet God sees my fidelity and diligence in my Work, and he will give Judgment for me, and my reward is laid up with and by him, which he will give me in due time.

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him *o*, Though Israel be ‖ not gathered *p*, yet shall I be glorious in the eyes of the LORD *q*, and my God shall be my strength *r*.

‖ Or, *that Israel may be gathered.*

o To Convert the Wicked and Apostate *Israelites* unto God. *to him, and* *p* Not brought home to God by my Ministry. This Word implies, *I may, &c.* That the *Israelites* were divided and scattered from God, and divided among themselves, as they were in a high degree when Christ came into the World, and *Turned every one to his own way,*

as is said, *Isa.* 53. 6. and therefore needed to be gathered. Either it is a Metaphor from wandring Sheep, which the good Shepherd diligently seeketh, and bringeth home to the Fold: Or, it is an Allusion to the state of the *Israelites*, who either now were, or shortly were to be dispersed into several parts of the World, from whence God had promised to gather them, and bring them into their own Land, and unto his Temple, *Isa.* 43. 5, 6. and elsewhere. The Sense is, Though *Israel*, God's own and only People, reject me, which will be an occasion of great wonder and scandal. *q* God will not despise me for the unsuccessfulness of my Labours, but will honour and glorifie me, both with himself and in the face of the World, in crowning my Indeavours with glorious Success among other People. *r* To support and strengthen me under this, and all other discouragements and difficulties in the discharge of mine Office.

‖ Or, *art thou lighter than that thou should.* 6 And he *s* said, ‖ It is a light thing *t* that thou shouldest be my servant to raise up the tribes of Jacob *u*, and to restore the ‖ preserved of Israel: I will also give thee for a * light to the Gentiles, that thou mayest be my salvation *x* unto the end of the earth.

e.3. &c.

‖ Or, *desolation.*

**Cha.* 42. 6.

s The Lord; expressed both in the foregoing and following verses. *t* This is but a small favour in comparison of what follows. *u* That remnant of them which shall survive all their calamities and desolations. *x* I will make thy labour effectual for the illumination and conversion, and salvation of the Gentiles in all the parts of the World: Which cannot be said of *Isaiah* with any truth or colour, and therefore must be understood of Christ, by whom this was literally and fully accomplished. By *my Salvation* he means the great Instrument and Author of that Eternal Salvation which I will give to the *Gentiles*.

‖ Or, *to him that is despised in soul.* 7 Thus saith the LORD the Redeemer of Israel, *and* his Holy One *y*, ‖ to him whom man despiseth *z*, to him whom the nation obhorreth, to a servant of rulers: Kings *a* shall see and arise *b*, Princes also shall worship, because of the LORD, that is faithful *c*, *and* the Holy one of Israel, and he shall choose thee *d*.

y The Holy One of *Israel*, as he is frequently called. *z* To Christ, to whom, as he was in the days of his Flesh, this description doth most truly and fully agree, being the same in effect with that, *Isa.* 53. 3. for *men*, both *Jews* and *Gentiles* among whom he lived, did *despise him* from their very hearts and souls, as is here implied; and *the whole Nation*, of which he was a member, and among whom he converfed and preached, *abhorred* both his Person and his Doctrine; and he was so far from being a great temporal Monarch, as the *Jews* vainly imagined, that he came in the form of a Servant, and was a *Servant of Rulers*, professing subjection and paying tribute unto *Cæsar*, *Mat.* 17. 24, 25. & 22. 21. and being treated by the Rulers both of the *Jews*, and the *Romans*, like a Servant, being despitefully used and Crucified, which was the proper Punishment of Servants. *a* Though for a time thou shalt be despised, yet after a while thou shalt be advanced to such Royal Majesty and Glory, that Kings shall look upon thee with admiration and reverence. *b* From their seats in token of reverence, as was usual, *Levit.* 19. 32. *Judg.* 3. 10. *Job* 29. 8. or to worship thee, as the next clause explains it: *shall see and arise* may be put for *when they see* thee *they shall arise* to thee: which is a common *Hebraism*. *c* Because God shall make good his promises to thee concerning the raising thee from the dead, and concerning the effusion of his Spirit upon thy Disciples, by whose assistance they shall preach most powerfully, and confirm their Doctrine by evident and glorious Miracles, and concerning the *giving unto thee the Heathen for thine Inheritance. and the uttermost parts of the Earth for thy possession*, as he promised, *Psal.* 2. 8. These and such like considerations were the great motives which prevailed with the Princes and People of the *Gentiles* to receive thee as the true *Messiah* and Saviour of the World. *d* And although thou shalt be rejected by thine own People. and *refused by* their Builders or Rulers, as was Prophesied, *Psal.* 118. 22. and for a time, and in some respects forsaken by God himself, *Mat.* 27. 46. yet God will return to thee and chuse thee again, and manifest unto the World, that thou, and thou only art the Person whom God hath chosen to be the Redeemer of Mankind, and whom, in spight of all opposition, he will make *the head-stone of the Corner*. For the Phrase see on *Isa.* 28. 16. But these words are well rendred by others, *who will chuse* or *hath chosen thee*, the conjunction, *and*, being put for the pronoun relative, as *Isa.* 44. 14. and in many other places, as hath been observed before.

**2 Cor.* 6. 2. 8 Thus saith the LORD *e*, * In an acceptable time *f* have *I* heard thee *g*, and in a day of salvation *h* have *I* helped thee: and *I* will preserve thee *i*, and give thee for a covenant *k* of the people *l*, ‖ to establish the earth *m*, to cause to inherit the desolate heritages *n*.

‖ Or, *raise up.*

e God the Father unto Christ. *f* Heb. *In a time of good will*, in that time when I shall have, and in a special manner manifest my good will unto the Sons of men, in the day of my Grace, and of mans Salvation, as this Phrase is explained in the next clause, in the time of the Gospel, which is the time of God's *good Will towards men*, as the Host of Heaven declared at the Birth of Christ, *Luk.* 2. 14. *In the days of thy flesh*, when thou dist *offer up Prayers and Supplications with strong crying and tears, unto him that was able to save thee from death*, as we read, *Heb.* 5. 7. which text is a good comment upon this place. *g* Though not so as to deliver thee from death and from the sense of my wrath, yet so as to keep thee from sinking under these burdens, and so as thou shouldest not be *holden under the Pains* or Power *of Death*, *Acts* 2. 24. and so as to Crown thee with Glory and Honour, and a blessed success of all thy labours and sufferings. *h* In the time of grace and of the Gospel, which I have appointed for the working out of mans Salvation by thee. *i* Upon earth till thy work be finished, and unto that eternal Kingdom and Glory which is prepared for thee. *k* To be the *Mediator* and *Surety* of that *Covenant*, which is made between me and them; as Christ is called, *Heb.* 7. 22. and 8. 6. to renew and *confirm the Covenant*, which the *Messiah* is said to do, *Dan.* 9. 27. by his own blood, by which God and men are reconciled and united one to the other. And therefore he may well be called the *Covenant* by a known Metonymy, which is very usual in such cases, as upon the same account Circumcision, the sign of the Covenant, is called God's *Covenant*, *Gen.* 17. 10. and the Paschal Lamb is called *the Passover*, *Exod.* 12. 11. and the Sacramental Cup is called *the New Testament*, *Luk.* 22. 20. and *the Communion of the Blood of Christ*, 1 *Cor.* 10. 16. *l* Indefinitely of all my People, not only *Jews*, but also the *Gentiles*, as may be gathered from the context, and by comparing this place with *Isa.* 42. 6. Where the same Phrase is used. From both which places it is most manifest, that the *Messiah* is designed, and not *Isaiah*, to whom this and divers other Phrases here used cannot be ascribed without great force. *m* To compose and settle the Earth and the Inhabitants thereof by making peace between God and men, and between *Jews* and *Gentiles*, and by establishing Truth and Righteousness and Holiness upon Earth, and by subduing those Lusts and Passions, which are the great disturbers of Humane Society: which was the design of God in sending, and of Christ in coming into the World. *n* That desolate Places may be repaired and repossessed. That Christ may possess the Heathen, according to *Psal.* 2. 8. who were in a spiritual sense in a most desolate and forlorn condition.

**Cha.* 42. 7. 9 That thou mayest say *o* * to the prisoners *p*, Go forth *q*: to them that *are* in darkness, Shew your selves: they shall feed in the ways, and their pastures *shall be* in all high places *r*.

o To wit, with power and effect, as when God said, *Let there be Light*, &c. *p* To the *Gentiles* who are fast bound by the cords of their sins, and taken Captive by the Devil at his will, as this same Phrase is understood, *Isa.* 42. 7. *q* Come forth to the light, receive Divine illumination and consolation. *r* They shall have abundant provision in all places, yea even in those which commonly are barren and unfruitful, and such are both common roads and high grounds.

**Rev.* 7. 16. 10 They shall not * hunger nor thirst, neither shall the heat nor Sun smite them *s*: for he that hath mercy on them shall lead them *t*, even by the springs of water shall he guide them.

s They shall be supplied with all good and necessary things, and kept from all evil occurrents. *t* God who hath magnified his mercy to them will conduct them with safety and comfort.

11 And I will make all my Mountains a way, and my high ways shall be exalted *u*.

u I will remove all hinderances, and prepare the way for them, by levelling high grounds, and raising low grounds: of which see on *Isa.* 40. 3. 4.

12 Behold these shall come from far *x*: and lo, these from the North, and from the West *y*, and these from the land of Sinim *z*.

x My People shall be called and gathered even from the most remote parts of the Earth. He speaks here, and in many other places of the Conversion of the *Gentiles* with allusion to that work of gathering, and bringing back the *Jews* from all parts where they were dispersed, into their own Land. *y* From the several parts of the world; which are here synecdochically expressed, as they are in many other places. *z* Either of the *Sinites* as they are called, *Gen.* 10. 17. who dwelt about the Wilderness of *Sin*, which was Southward from *Judea*: Or, of *Sin*, a famous City of *Egypt*, called *the strength of Egypt*, which may be synecdochically put for all *Egypt*, and that for all Southern parts. And so he here mentions the several quarters of the World, where the generality of the *Jews* were dispersed; *the North*, which is every where named as the chief place of their banishment and dispersion, as *Jer.* 16. 15. and 31. 8. and elsewhere; *the West*, the western Countries and Islands; and the South.

13 Sing, O Heavens, and be joyful, O Earth, and break forth into singing, O Mountains: for the Lord hath comforted his People *a*, and will have mercy upon his afflicted.

a God hath now sent that long-desired Consolation of *Israel*.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me *b*.

b This is an objection against all these glorious predictions and promises hitherto mentioned. How can these things be true, when the condition of God's Church is now so sad and desperate, as it was when the *Jews* were Captives in *Babylon*, in which the Prophet here supposeth them to be?

15 Can a woman forget her sucking child † that she should not have compassion on the Son of her womb? yea they may forget, yet will I not forget thee *c*.

† Heb. *from having compassion.*

c Earthly Parents sometimes are so unnatural and monstrous; but do not entertain such unworthy thoughts of me. I will remember thee effectually, to bring thee out of *Babylon*, and which is infinitely greater, to send my Son into the world to work out eternal redemption for thee.

16 Behold I have graven thee upon the palms of *my* hands *d*: thy walls *are* continually before me *e*.

d Mine eye and heart is constantly upon thee. He alludes to the common practice of men who use to put signs and memorials upon their hands or fingers of such things as they dearly affect, and would remember. See *Exod.* 13. 9. *Deut.* 6. 8. *Prov.* 6. 21. *Cant.* 8. 6. *Jer.* 22. 24. *e* My thoughts run continually upon the Walls of *Jerusalem*, which are now broken down that I may repair them as soon as ever the set time cometh, and then proceed to do far greater things for thee.

17 Thy children *f* shall make haste, thy destroyers, and they that made thee waste, shall go forth of thee *g*.

f Or, as others render it, *thy Builders*; which is favoured by the next clause where the *destroyers* are opposed to them. However the sence is the same, for her children were her Builders, as we read in *Ezra* and *Nehemiah*. *g* Shall be separated and driven from among thee, and so shall neither hinder nor annoy thee.

64. 18 * Lift up thine eyes round about, and behold: all these *h* gather themselves together, *and* come to thee *i*, as I live, saith the LORD, thou shalt surely cloath thee with them all, as with an ornament *k*, and bind them *on thee* as a bride doth.

b To wit, the *Gentiles*, as sufficiently appeareth from what hath been already said, and from that which followeth. The sence is, Thy Church shall not only be restored and established in *Jerusalem*, but it shall be vastly enlarged and adorned by the accession of the *Gentiles* to it. *i* To receive instruction from thee, and to be incorporated with thee into one and the same Church. *k* They shall not be a burden, as the *Gentiles* formerly were when they mixed themselves with the *Jews*, but an Ornament in respect of those excellent gifts and graces wherewith they shall enrich and honour thy Church.

19 For thy waste and thy desolate places *l*, and the Land of thy destruction *m* shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up, shall be far away *n*.

l Thy own Land, which is now waste and desolate, and wherein divers parts lay formerly waste and desolate for want of People to possess and manage them. *m* Or rather, *Thy Land of Destruction*, for called because it is devoted and shall be exposed to destruction. *n* To wit, *from thee*.

20 The children which thou shalt have, after thou hast lost *o* the other, shall say again *p* in thine ears, the place *is* too strait for me: give place to me that I may dwell.

o Heb. *The Children of thine orbity* or *barren and Childless-state*. Those Children which thou shalt have when thou art grown past the ordinary age and state of Child-bearing, as *Sarah* was made the Mother of a most numerous Posterity: to which he seems here to allude. Those *Gentiles* which shall be begotten by thee, to wit, by the Ministry of thy Children, Christ and his Apostles, when thou shalt be deprived of thine own natural Children, when thou shalt become barren and unfruitful as to Conversion of natural *Jews*, when the generality of the *Jews* shall cut themselves off from God and from his true Church, by their Apostacy from God; and by their unbelief, and obstinate refusal of their *Messiah*. *p* Or rather, *shall yet say*, though for the present it be otherwise.

21 Then shalt thou say *q* in thine heart, Who hath begotten me these *r*, seeing I have lost my children *s* and am desolate *t*, a captive, and removing to and fro *u*? and who hath brought up these *x*? Behold I was left alone; these, where *had they been* ?

q Not without admiration. *r* Whence, or by whom have I this numberless issue? *s* Seeing it is not long since that I was in a manner left childless. *t* Without an Husband, being forsaken by God, who formerly owned himself for my *Husband*, *Isa.* 54. 5. *Jer.* 31. 32. and elsewhere. *u* Which condition is in many respects a great impediment to the procreation of Children. *x* The speech a great impediment to the procreation of Children. *x* The speech a great impediment to expresse the miraculousness of this same thing repeated again to expresse the miraculousness of this same thing repeated again to expresse the miraculousness of this work, and the great surprisal of the *Jews* at it: which sheweth that he speaks of the Conversion of the *Gentiles*.

22 Thus saith the Lord GOD, Behold I will lift up mine hand *y* to the Gentiles, and set up my standard *z* to the people *a*: and they shall bring thy sons ‖ Heb. *bosoms.* *b* in *their* † arms *c*: and thy daughters shall be carried upon *their* shoulders *d*.

† Heb. *Princes.*

y I will call them to me, and command them to do this work, as men commonly signifie their calls and commands by this gesture. *z* As Generals do to gather their Forces together. See on *Isa.* 11. 12. *a* Unto thee, or to thy Church and People. *b* Those which shall be thine, if not by natural Generation, yet by adoption, that shall own God for their Father, and *Jerusalem* for their Mother. *c* With great care and tenderness, as Nurses carry young Infants. The sence is, even the Heathen shall contribute to the increase and preservation of those Children which shall be begotten to thee. *d* As sick or infirm persons used to be carried. See *Mark* 2. 3. *Luke* 15. 5.

† Heb. *nursing fathers.* 23 And Kings shall be thy † nursing fathers, and their † queens thy nursing mothers *e*: they shall bow down to thee with their face toward the earth, and * lick up the dust of thy feet *f*, and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me *g*.

† Heb. *Princesses.*

**Psal.* 72.

e Kings and Queens shall have a sincere affection, and tender regard unto thee and thy Children, which was in some sort fulfilled by *Cyrus*, *Ahasuerus*, and some few others of the *Persian* Kings or Queens, but much more truly and fully by those many

Kings, and Emperours of the *Gentile* World, which after Christs time did both themselves embrace the true Religion, and also set it up in their several Dominions. *f* They shall highly reverence and honour thee, and shall most humbly and readily submit themselves unto thee, which was not verified in any of the *Persian* Kings, but only in those Kings who were converted to the Christian Faith and Church. The expressions are borrowed from the practice of the Eastern People in their Prostrations and Adorations, when they bowed so low as to touch and kiss the ground, where by they did or might seem to lick up the very dust of the ground which was about or under the feet of those whom they adored. *g* Their hopes and expectations shall not be disappointed, but abundantly satisfied.

† Heb. *the captivity of the Just.* 24 Shall the prey be taken from the mighty *h*, or † the lawful captive delivered *i*?

h Here he started an objection against the forementioned promises: How can Gods Church be delivered when she is become a prey to, and is in the hands of her most potent Enemies? *i* He who was taken Captive in a just War, as Gods People might in some fort be said to be, because God himself had delivered them into their Enemies hands, and that justly for their sins. So there is a double impediment to their deliverance out of their Corporal and Spiritual Bondage, the great Power of the Enemy which kept them in Bondage, and the Justice of God which pleads against them and against their deliverance.

† Heb. *the captivity.* 25 But thus saith the LORD, Even the † captives of the mighty shall be taken away, and the prey of the terrible *k* shall be delivered: for I *l* will contend with *him* that contendeth with thee, and I will save thy children.

k Or, *of the violent*, which is opposed to *the lawful Captive* in the foregoing verse: and it is hereby intimated that although God was just in delivering them into Captivity, yet their Oppressors were guilty of injustice and violence both in desiring and indeavouring to keep them in perpetual Bondage, beyond the seventy years which God had fixed, and in their cruel usage of them. *l* The Almighty God will undertake thy quarrel, and this work, and therefore it must necessarily be accomplished.

**Rev.* 14. 20. & 16. 6. ‖ Or, *new wine.* 26 And I will feed them that oppress thee, with their own flesh *m*, and they shall be drunken with their own * blood, as with ‖ sweet wine: and all flesh shall know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

m I will make them eat their own Flesh, either through hunger, as *Lev.* 26. 29. *Isa.* 9. 20. or through rage and madness. Or, I will make thine Enemies to destroy one another, and that greedily and with delight, as the next clause implies. All their Enemies are here represented as one Body, and so when one part of them devoured another, it was their *own flesh* that was destroyed.

CHAP. L.

The Derelition of the Jews is not of Christ: for he hath Power to save, 1, —4. *And was obedient in that Work: and God is present with him,* 5, —9. *An Exhortation not to trust in our selves, but in God,* 10, 11.

**Isa.* 2. 2. THus saith the LORD *a*, Where * *is* the bill of your mothers divorcement *b*, whom I have put away: or which of my * creditors *is it* to whom † See 2 *Kin.* have sold you *c*? Behold, for your Iniquities have ye sold your selves, and for your transgressions is your mother put away *d*.

a This is another Sermon begun here, and continued in the next Chapter. The main scope of it is to vindicate Gods Justice, and to convince the Jews that they were the causes of all their calamities which they imputed to God. *b* God had formerly espoused the *Israelites* to himself in a kind of Matrimonial Covenant, but seemed to cast them off when he sent them to *Babylon*, and did wholly reject them afterward from being his People, and took the *Gentiles* into their stead; which great and wonderful change was foretold in the Old Testament, as hath been already observed, and we shall see again, and accomplished in the New. And because God foresaw that those strange dispensations would provoke the Jews to murmur and quarrel with God, for casting them off without sufficient cause, as indeed they were always prone to accuse God, and to vindicate themselves, he bids them produce their Bill of divorce: For those Husbands which put away their Wives meerly out of Levity or Passion, were obliged to give their Wives a Bill of Divorce, which vindicated the Wives Innocency, and declared that the Husbands Will and Pleasure was the cause of the Divorce; of which see the notes on *Deut.* 24. 1. *Mat.* 19. 3. *c* Have I any creditors to whom I was obliged or willing to sell you for the payment of my Debt? Produce then the Bill of sale to witness against me. Parents might, and in some cases were forced to sell their Children to their Creditors: of which see on *Exod.* 21. 7. and 2 *Kings* 4. 1. *d* You can blame none but your selves and your own sins, for all your captivities and miseries.

2 Wherefore *e* when I came *f*, *was there* no man *g*? when I called *h*, *was there* none to answer *i*? * Is my hand shortned at all, that it cannot redeem? Or have I no power to deliver *k*? Behold, * at my rebuke *l* I * dry up *m* the sea: I make the * rivers a wilderness *n*: their fish stinketh because *there is* no water, and dieth for thirst

**Num.* 11. *Chap.* 59. 1. **Nah.* 1. 4. **Ex.* 14. 21. **Josh.* 3. 16.

e The general Accusation delivered in the last words he now proveth by particular Instances. *f* *When I*, first by my Prophets, and at last by my Son, *came* unto them, to call them to Repentance, and to redeem and deliver them, as it is explained in the following clauses of this verse. *g* That regarded and received me, that complied

plied with my Call and Offer of Grace, as it follows. Whereby he implies that the Generality of the *Jews* were guilty of gross infidelity, and obstinate Disobedience, and therefore might justly be rejected. *b* Called them to Repentance, or to come unto me, or to do my Will, as Masters call their Servants. *i* To come at my Call, to obey my Commands. *k* What is the reason of this horrible contempt and Rebellion? Is it because you expect no good from me, but think that I am either unwilling or unable to save you? Because you see no Miracles wrought for you to save you from the *Babylonians*; and because my Son, your *Messiah*, cometh not with Pomp and Power, as you expect, but in the form of a Servant, poor, and exposed to contempt and death; do you therefore believe that my power to deliver you is less than it was? *l* This Phrase is borrowed from *Psalm* 106. 9. and it is used *Mat.* 8. 26. At my Word or Command, whereby I rebuke and check its proud waves. *m* Heb. *I will dry up*, or, *I can dry up*; the future Verb being put potentially. As I did it once, so I can and will do it again, when occasion requires it. *n* As dry and fit for travel as a Wilderness.

3 I cloath the Heavens with blackness *o*, and I make sackcloth their covering *p*.

o Or, *I will* or *can cloath*, &c. What I once did in *Egypt*, when I drew black curtains before all the heavenly Lights, and caused an unparallel'd and amazing Darkness for three days together, to the great terrour of mine Enemies, so I can and will do still when it is necessary to save my People. And therefore you have no reason to distrust me. *p* I cover them with thick and dark Clouds *black as Sackcloath*, as is said, *Rev.* 6. 12. or as that stuff of which the Tents of *Kedar* were made, *Cant.* 1. 5. From this and some other Expressions it appears, that they wore a black sackcloath, which also was most suitable to the state of mourners, by whom it was used.

4 The LORD GOD hath given me *q* the tongue of the learned *r*, that I should know how to speak a word in season to *him that is* * weary *s*: he wakeneth *k* morning by morning *t*, he wakeneth mine ear to hear *u* as the learned *x*.

* *Mat.* 11. 28.

q God having asserted his own power, to shew the groundlesness of the Infidelity of the *Jews*, he proceeds to shew what excellent and effectual means he used to bring them to Repentance and Salvation; which he mentions as a great aggravation of their Unbelief and Rebellion, which by this means was without all excuse. This and the following passages may be in some sort understood of the Prophet *Isaiah*, though but obscurely and imperfectly, but they are far more evidently and eminently verified in Christ, and indeed seem to be meant directly of him. For seeing there are many other passages in this Prophecy, which are directly meant of Christ, and of his Ministry, and not at all of the Prophet, why may not this be added to the number of them? especially considering that there is nothing here which forceth us to understand this place of *Isaiah*, and several of these passages are expounded of Christ in the New Testament, as is confessed. Besides, this seems to suit best with the coherence: For according to this Exposition the same person speaketh here who hath spoken in all the foregoing Verses of the Chapter, even the Lord himself considered as Man, because he was both God and Man, as is abundantly evident from many Scriptures, both of the old and new Testament, as hath been already proved, and will hereafter be more fully evinced. *r* An ability of speaking plainly, and convincingly, and perfusingly, and in all points so as becometh a person taught of God, and filled with all Divine and Heavenly Wisdom and Knowledge, and with a singular skill of winning Souls, and of working upon Mens Hearts and Consciences. *s* Burdened with the sense of his sad and deplorable condition, in which case a word of comfort is most seasonable and acceptable. This was the proper and principal design of Christs Ministry, to give Rest and Comfort to distressed Souls, according to what is said, with respect to this place, *Mat.* 11. 28. And all the Doctrines, Reproofs, and Threatnings of Christ were directed to this end, to make men fit for Comfort and Salvation. *k* To wit, *me*, the Pronoun being oft understood: or, as it follows, *mine ear*. *t* From time to time, and continually. *u* Because humane Nature is of it self weak and sloathful, he by his Divine Power assisteth and stirreth me up to the observation and practice of all his Commands and my Duties. *x* Either, 1. As learned Men or Teachers use to awaken their Scholars to hear, and learn of them from time to time: Or rather, 2. As those that are or desire and endeavour to be learned, use to hear with all possible attention and diligence: For this title of *learned* is in the former part of the verse given not to the Teacher, who is said to be God, but to the person taught by him.

5 The LORD GOD hath opened mine ear *y*, and I was not * rebellious *z*, neither turned away back *a*.

* *Joh.* 14. 31. *Phil.* 2. 8. *Heb.* 10. 5, &c.

y Hath revealed unto me: Or rather, hath given me a power and Will to hear and receive his commands, as this Phrase is used, *Psalm* 40. 6. *Isa.* 35. 5. and elsewhere. *z* I readily did and suffered what he required of me. *a* The same thing repeated in other words. I did not turn away mine Ear from hearing any of Gods Commands, nor my feet from going where God lent me, how difficult or dangerous soever my employment was. He seems to allude to the former Prophets who had, divers of them, shrunk back, and for a time refused such work as God called them to, as *Moses*, *Exod.* 3. 11, 13. *Jonah*, *ch.* 1. 3. and others.

6 * I gave my back to the smiters *b*, and * my cheeks to them that plucked off the hair *c*: I hid not my face from shame *d* and spitting *e*.

* *Mat.* 26. 67. & 27. 26. * *Lam.* 3. 30.

b I patiently yielded up my self, and turned my back to those who smote me. I was willing not only to do, but to suffer the Will of God, and the Injuries of men. This and the following passages were litterally fulfilled in Christ, as is expressly affirmed, *Mat.* 26. 57, 67. and 27. 26, 30. and elsewhere; but we read of no such thing concerning *Isaiah*. And therefore it is most safe and reasonable to understand it of Christ, the rather because it is not usual with the Prophets to commend themselves so highly, as the Prophet here commends the person of whom he speaketh. *c* Which was a contumely or punishment inflicted upon Malefactors, *Neh.* 13. 25. *d* From all manner of reproachful usages, but did knowingly and willingly submit my self thereunto. *e* Spitting in a mans Face was used in token of contempt and detestation, *Numb.* 12. 14. *Job* 30. 10. And this was litterally fulfilled in Christ, *Mat.* 26. 67.

7 For the LORD GOD will help me *g*, therefore shall I not be confounded *h*: therefore have I set my face like a flint *i*, and I know that I shall not be ashamed.

f Or rather, *But*, as this particle is oft rendred. For Gods favour is here opposed to the injuries of Men. *g* Though as a man I am weak and inconsiderable, yet God will strengthen me to go through my great and hard work. *h* Therefore I assure my self of success in my employment, and of victory over all mine Enemies. *i* I have hardened my self with resolution and courage against all opposition. So this or the like Phrase is used, *Ezek.* 3. 8, 9. which elsewhere signifies obstinacy and impudence, as *Jer.* 5. 3. *Zech.* 7. 12. so that it notes any settled and unmoveable purpose, whether good or evil.

8 * *He* is near *k* that justifieth me *l*, who will contend with me? let us stand together: who *is* † mine adversary? let him come near to me *m*.

* *Rom.* 8. 33, 34. † Heb. *master of cause, suit.*

k God, though he seem to be at a distance, and to hide his face from me, yet he is in truth at my right hand, and ready to help me. *l* That will publickly acquit me from all the calumnies of mine adversaries, who say that I am a transgressor of the Law, a false Teacher and Deceiver, a Blasphemer, and a Devil, and the like, in which opinion they are confirmed by my Death and Sufferings. But God will clear up my Righteousness, and shew by many and mighty signs and wonders, that he is well pleased with me and that I lived and died his faithful Servant. *m* I challenge all my Accusers to stand and appear before the Judge Face to Face, and to produce all their charges against me: for I am conscious of mine own Innocency, and I know that God will give sentence for me.

9 Behold, the LORD GOD will help me, who *is he that* shall condemn me *n*? Lo, they all *o* shall wax old as a garment: the * moth shall eat them up *p*.

* *Ch.* 50. 9.

n That dare attempt it, or can justly do it. *o* Mine Accusers and Enemies. *p* *Shall pine away in their iniquity*, as God threatned, *Lev.* 26. 39. shall be cut off and consumed by a secret curse and Judgment of God, which is compared to a *Moth*, Hos. 5. 12. whilest I shall survive and flourish, and *the pleasure of God shall prosper in my hands*, as is said, *Isa.* 53. 10.

10 Who *is* among you that feareth the LORD *q*, that obeyeth the voice of his servant *r*, that walketh *in* * darkness *s*, and hath no light *t*? let him trust in the name of the LORD, and stay upon his God *u*.

* *Ch.* 9. 2. & 50. 10.

q He now turneth his Speech from the unbelieving and rebellious *Jews* to those of them who were or should be pious. *r* Of the same person of whom he hath hitherto spoken, of Christ, who is called Gods *Servant*, *Isa.* 52. 13. and 53. 11. partly by way of eminency, and partly to intimate that although he was God, yet he should *take upon himself the form of a Servant*, as is said, *Phil.* 2 7. He hereby signifies that the Grace of God, and the comfort here following belongeth to none but to those that hear and believe this great Prophet of the Church; which also was declared by *Moses*, *Deut.* 18. 15. compared with *Acts* 3. 22, 23. *s* Not in sin, which is oft called, *darkness*, as *walking in darkness* is put for living in wickedness, 1 *John* 1. 6. but in misery, which also frequently cometh under the name of darkness: that liveth in a most disconsolate and calamitous condition, together with great despondency or dejection of Spirit. *t* No comfort nor hope left. *u* Let him fix his Faith and Hope *in the Name*, *i. e.* in the most excellent and amiable nature, and infinite perfections, and especially in the free Grace, and Mercy, and Faithfulness, *of the Lord*, declared in his word, and in his propriety or interest in God, who by the mediation of this Servant is reconciled to him and made *his God*.

11 Behold, all ye that kindle a fire *x*, that compass *your selves* about *y* with sparks *z*: walk in the light of your fire, * and in the sparks *that* ye have kindled *a*. This shall ye have of mine hand, ye shall lie down in sorrow *b*.

* *Job* 5. 7.

x That you may enjoy the light and comfort of it, as it is explained in the following words. You that reject the light which God hath set up, and refuse the counsel of his Servant, and seek for Comfort, and Safety, and the Knowledge of Gods Mind, and the enjoyment of his favour by your own inventions; which was the common errour of the *Jews* in all Ages, and especially in the days of the Messiah, when they refused him and that way of Righteousness and Salvation which he appointed, and rested upon their own Traditions and devices, *going about to establish their own Righteousness, and not submitting unto the Righteousness of God*, as is expressed, *Rom.* 10. 3. *y* Endeavouring to warm and refresh your selves on all sides. *z* Or rather, *with Firebrands*, as this very word is fitly rendred, *Prov.* 26. 18. which is better than *sparks* or *flames*, which is there out in the margent, because firebrands only, and not sparks or flames, are capable of being thrown by one man at another. And this word is no where else used in Scripture. He mentions *fire-brands*, either to imply that these fires yielded more smoak than heat or light: or because these were the usual materials of a fire. *a* Use your utmost endeavours to get comfort and satisfaction from these devices. *b* This shall be the fruit of all, through my just Judgment, that instead of that comfort and security which you expect by these means, you shall receive nothing but vexation and misery, which shall pursue you both living and dying: for this word, which is here rendred *lie down*, is frequently used for dying, as *Gen.* 47. 30. *Job* 21. 26. and elsewhere. Or it is a metaphor from a man that lying down on his Bed for rest and ease, meets with nothing but trouble and pain, as *Job* complain'd, *Chap.* 7. 13, 14.

CHAP.

CHAP. LI.

Abraham our Pattern to trust in Christ: in his Promises, and righteous Salvation: this is constant, but men are transitory, 1—8. A Prayer of the Godly in Affliction, 9,—11. The Lord's Answer, 12,—17. He bewaileth Jerusalem, 18,—20. The bitter Cup taken from her, and given to her Enemies, 21,—23.

HEarken to me, ye that follow after righteousness *a*, ye that seek the LORD *b*: look unto the rock *whence* ye are ‖ hewen, and to the hole of the pit *whence* ye are ‖ digged *c*.

‖ Or, *cut.*

a Now he turneth his Speech again to the believing and godly Jews. *b* That make it your chief care and business to seek favour and help from God. *c* Consider the state of *Abraham* and *Sarah*, when they procreated *Isaac*, from whom *Jacob* and all of you sprang: For so he explains the Metaphor in the next verse. He compareth the Bodies of *Abraham* and *Sarah* unto a *Rock*, or *Pit*, or Quarry out of which stones are hewed or digged, thereby implying that God in some sort actually did that which Christ said he was able to do, *Mat.* 3. 9. even of *stones to raise up Children unto Abraham*; it being then as impossible by the course of nature for *Abraham* and *Sarah* in that age to procreate a Child, as it is to hew a living Child out of a Rock, or to dig one out of a Pit of Stone.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him *d* alone *e*, and blessed him, and encreased him *f*.

d From his own Country and kindred to follow me to an unknown Land, where I promised that I would multiply and bless him, as is particularly explained, *Gen.* 12. 1, 2, 3. *e* Heb. *one*, either 1. Him only of all his kindred; for though he carried some few of them with him, yet I called none but him. So this notes God's singular favour to their Progenitors above all the rest of the World. Or, 2. Him when he was alone or solitary, to wit, as to any Issue; when he neither had nor was likely to have any Child by *Sarah*. And this word *alone*, seems to belong not only to this word wherewith it is joined, but also unto the two following words, especially if we consider the order of the words in the Hebrew Text, where they lie thus; for, *one* (or *alone*, or when he was alone, or but one) *I called him, and blessed him, and encreased him.* *f* Into a vast multitude, when his condition was desperate in the eye of reason. And therefore God can as easily raise and deliver his Church when they are in the most forlorn condition, and seem to be dead, and buried, and consumed, to shut nothing but dry bones remain of them, as it is declared at large, *Ezek.* 37.

3 For *g* the LORD shall comfort Zion *h*: he will comfort all her waste places, and he will make her wilderness like Eden, and her desart like the garden of the LORD *i*: joy and gladness shall be found therein, thanksgivinng and the voice of melody.

g So this comes in as a reason why they should look unto, or consider that famous example of *Abraham* and *Sarah*, because they should find the like wonder wrought on their behalf. Or, *Therefore*, should find the like wonder wrought on their behalf. Or, *Therefore*, or for the sake of *Abraham*, my Friend, and of that Covenant which I made with him, and by which I promised to bless him and his seed for ever. *h* His Church, which is frequently called by that name both in the Old and New Testament. *i* Although she shall be waste and desolate like a Wilderness or Desart for a time, yet she shall be restored, and be made as pleasant and flourishing as the Garden of *Eden* was.

4 Hearken unto me, my people *k*, and give ear unto me, O my nation: for a law *l* shall proceed from me, and I will make my judgment to rest *m* for a light of the people *n*.

k Seeing the Gentiles will hearken to me, as I have formerly told you, take heed that you Jews, whom I chose to be my peculiar people, do not reject my counsel, nor forsake your own mercies, as I fear you will do. *l* A new Law, even the Doctrine of the Gospel, which ought to have the force of a Law with you, and I expect your Obedience to it, no less than to my Law delivered by *Moses*. *m* *Judgment* is here the same thing with *Law* in the former clause, the word of God, which is frequently called *Judgment*, as hath been observed again and again, or the Evangelical Doctrine, of which he saith that he *will make it to rest*, *i. e.* settle and establish it: whereby he may possibly intimate the stability and perpetuity of this light in the Church, that it shall not be like the light of the Mosaical Dispensation which was only to shine for a season, even *until the time of Reformation*, Heb. 9. 10. when all those dark shadows were to vanish and give place to the Sun of Righteousness, and to that Kingdom and State that should never be moved, as we read, *Dan.* 2. 44. *Heb.* 12. 26, 27, 28. and in many other places. *n* Heb. *of* or *to the Peoples*, not only to you Jews, but unto People of all sorts and Nations, who shall receive and walk in that light which you will reject, and use all possible endeavours to extinguish.

5 My righteousness *o* is near: my salvation is gone forth *p*, and mine arms shall judge the people *q*: the isles *r* shall wait upon me *s*, and on mine arm shall they trust.

o My Salvation, as it is expounded in the next clause, the Redemption of all my people, both Jews and Gentiles, which is the effect of his *Righteousness*, either his Justice, or his Faithfulness, or his Mercy and Goodness, for all these are called by the name of Righteousness in Scripture, and all these contributed to the work of Man's Redemption. *p* Shall shortly go forth: my secret and eternal purpose of saving my People shall speedily be fulfilled. *q* Either 1. Shall destroy those People who obstruct or oppose this work. Or rather, 2 Shall subdue the Gentiles to mine Authority, and rule them by my Word and Spirit, which agrees best with the following clause. *r* The remote Countries of the Gentiles, as *Isa.* 41. 1. & 42. 4. and elsewhere. *s* Shall confidently expect and hope for this promised Righteousness and Salvation from me, and from me only, and not from Idols, as they have done; nor by any other way.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the Heavens shall vanish away like smoak, and the earth shall wax old like a Garment *t*, and they that dwell therein shall die ‖ in like manner *u*, but my salvation shall be for ever, and my righteousness shall not be abolished.

* *Psal* n 102. 26. *Mat.* 24. 35. ‖ Or, *as a louse.*

t The Heavens and Earth shall pass away, either 1 Simply, and by a substantial corruption or annihilation, which is yet to be understood comparatively or conditionally, that these should sooner vanish into nothing, than God's promise of Salvation should not be accomplished: as when it is said, *Heaven and Earth shall pass away*, but *my words shall not pass away*, Mat. 24. 35. it is thus expounded, *It is easier for Heaven and Earth to pass*, than (for) *one tittle of the Law to fail*. Or 2. In regard of their present State and Properties, and Use, as *Smoak* is here said to *vanish*, although the substance of it be not destroyed. *u* As they *shall be dissolved*, as we read, 2 *Pet.* 3. 11. and death is nothing else but a dissolution.

7 Hearken unto me, ye that know *x* righteousness, the people * in whose heart *is* my law *y*, * fear ye not the reproach of men *z*, neither be ye afraid of their revilings.

* *Psal.* 37. 31. * *Mat.* 10. 28.

x That love and practise it, as *knowing* is commonly used. *y* Who are tacitly opposed to the carnal Jews that had the Law written only in Tables. Compare 2 *Cor.* 3. 3. *Heb.* 8. 10. *z* The censures of the carnal Jews, who will load their believing and godly Brethren with a world of Reproaches: but let not these things discourage you.

8 For * the moth shall eat them up *a* like a garment, and the worm shall eat them like wool *b*: but my Righteousness shall be for ever, and my salvation from generation to generation.

* *Ch.* 50. 9.

a Your Reproachers shall be easily destroyed, and so God will revenge your cause upon them, and deliver you from their Reproaches. *b* Like a woollen Garment, which is sooner corrupted by Moths or such Creatures than linnen.

9 Awake, awake *c*, put on strength *d*, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut *e* Rahab *f*, *and* wounded the * dragon *g*?

* *Ps.* 74. 13, 14. *Ezek.* 29. 3.

c Thou who hast carried thy self like one asleep, and unconcerned for thy People, and unable to save them. The Prophet having foretold what Great things God would do for his Church, and longing for the accomplishment of them, and knowing that Prayer was one means by which God fulfills his Promises, he poureth forth this Prayer to God in his own name, and in the name of God's People. *d* Cloath and adorn thy self with mighty works; put forth thy strength. *e* Heb. *hewed* with thy Sword. *f* *Egypt*, so called here, and *Psal.* 87. 4. & 89. 10. either from its Pride or strength, or from the shape and figure of that Land. *g* *Pharaoh*, so called, *Psal.* 74. 13. *Ezek.* 29. 3. & 32. 2.

10 *Art* thou not it which hath * dried the sea *h*, the waters of the great deep? that hath made the depths of the sea a way for the ransomed *i* to pass over?

* *Ex.* 14. 21.

h Art not thou the same God, and as potent now as then thou wast. *i* For thy people whom thou didst redeem and bring out of *Egypt*.

11 Therefore *k* * the redeemed of the LORD shall return, and come with singing unto Zion, and everlasting joy *shall be* * upon their head *l*: they shall obtain gladness and joy, *and* sorrow and mourning shall flee away.

* *Ch.* 35. 10. * *Ps.* 7. 16.

k Or, *So*. Heb. *And*. This verse contains an answer to the Prophet's Prayer. It is true, I did these great things, and I will do the like again. *l* Like a Crown of Glory. But for the accomplishment of this magnificent Promise we must needs look beyond their return from *Babylon* into their own Land, when they met with many discouragements, and troubles, and calamities, and extend it unto the coming of Christ, by whom these great things were procured, and actually conferred upon his People.

12 I, *even* I *am* he that comforteth you: who *art* thou *m*, that thou shouldest be afraid * of a man *that* shall die, and of the son of man *which* shall be made * as grass *n*?

* *Psalm* 118. 6. *Jer.* 40. 6. 1 *Pet.* 1. 24.

m How unreasonable and distrustful art thou, O my Church! how unlike to thy self! how unsuitable in these despondencies unto thy own professions and obligations! *n* Of a weak Mortal and perishing Creature.

13 And forgettest the LORD thy maker *o*, that hath * stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy *p*? and where *is* the fury of the oppressour *q*?

* *Job* 9. 8. *Ps.* 104. 2. *Ch.* 40. 22. & 42. 5. & 44. 24. ‖ Or, *made himself ready.*

o And dost not consider the infinite power of that God who made thee, and who will plead thy cause. *p* As if it were in his power to destroy thee in a moment. *q* What is become of the power & rage of the *Babylonians*? Is it not all gone? Are not they broken, and thou delivered?

delivered? He speaks of the thing as if it were already done, because it should certainly and suddenly be done. *Where is it?* It is no where, it is quite, and gone, as this Phrase is frequently used, as *Psal.* 42. 3. *Rev.* 1. 9. 1 *Cor.* 15. 55.

14 The captive exile hasteneth that he may be loosed *r*, and that he should not die in the pit, nor that his bread should fail.

r God is not slack, as you think, but maketh haste to fulfil his promise, and to rescue his captive and oppressed People from all their oppressions and miseries.

‖Or, *that stilleth the sea, when the waves thereof roar.* *Job* 26. 12. *Jer.* 31. 35. *Deut.* 18. *Ch.* 49. 2, 3.

15 But I *am* the LORD thy God ‖ that * divideth the sea, whose waves roared: the LORD *of hosts is* his name.

16 And I have put my words * in thy mouth *s*, and have covered thee in the shadow of mine hand *t*, that I may plant the heavens, and * lay the foundations of the earth *u*, and say unto Zion, Thou *art* my people *x*.

s These great and glorious Promises which are in thy mouth, are not the vain words of Man, a weak and uncoastant, and unfaithful Creature, but the words of the Almighty, unchangeable, and faithful God, and therefore they shall be infallibly accomplished. These words are manifestly spoken by God, either 1. To *Isaiah*, by whom these promises were delivered: Or 2. To Christ, of whom, and to whom many things are said in this Prophecy, as we have already seen, and will further appear. And such abrupt and sudden Apostrophe's to persons not mentioned in the foregoing words are not unusual in this Prophecy, as hath been observed. Or rather 3, To *Israel*, to God's Church and People, to whom he speaks both in the foregoing and following verses. For God's Word is frequently said to be *put into the mouths*, not only of the Prophets, but of the People also, as *Isa.* 59. 21. as also *Deut.* 30. 14. *Jos.* 1. 8. &c. *t* Have protected thee by my almighty power. See the same Phrase, *Isa.* 49. 2. *u* I have given thee these Promises, and this protection in all thy calamities, to assure thee of my care and kindness to thee, and that I will reform thee in a most glorious manner, and bring thee unto that perfect and blessed estate which is referred for the days of the Messiah; which in Scripture Phrase is called a *making of new Heavens, and a new Earth*, *Isa.* 65. 17, and 66. 22. 2 *Pet.* 3. 13. and elsewhere. *x* That I may own thee for my People, in a more illustrious manner than ever I have done.

Ch. 52. 1. 17 * Awake *y*, awake, stand up *z*, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury *a*; thou hast * drunken the dregs of the * cup of trembling *b*, *and* ‖ wrung *them* out *c*.

* *Psa.* 75. 8. * *Zech.* 12. 2.

‖Or, *sucked them out.*

y Either 1. Out of the sleep of security. Or 2. Out of the sleep of death. Heb. *Rouze up thy self*: come out of that forlorn and discomfortable condition in which thou hast so long been. This sense suits best with the following words. *z* Upon thy feet, O thou who hast fallen, and been thrown down to the ground. *a* Which hast been sorely afflicted; for so this Metaphor is used, *Psal.* 75. 8. *Jer.* 25. 15. *Ezec.* and 49. 12. *b* Which striketh him that drinketh it with a deadly horrour. *b* Drunk every drop of it. See on *Psal.* 75. 8.

18 *There is* none to guide her among all the sons *whom* she hath brought forth: neither *is there any* that taketh her by the hand, of all the sons *that* she hath brought up *d*.

d When thou wast drunk with this Cup, and not able to go, neither thy Princes, nor Prophets, nor Priests, were able or willing to lead and support thee.

* *Ch.* 47. 9. † Heb. *happened.* † Heb. *breaking.*

19 * These two *things* *e* † are come unto thee: who shall be sorry for thee? desolation, and † destruction, and the famine, and the sword: by whom shall I comfort thee *f*?

e Either 1. Those which were now mentioned, 1. That she was drunk with the cup of God's wrath, v. 17. 2. That she had none to support or comfort her in that condition. Or 2. Those which here follow, which although they be expressed in 4 words, yet they may fitly be reduced to two things, *the desolation* or *devastation* of the Land, and *the destruction* of the People, by *Famine* and *Sword*. So *Famine* and *Sword* are not named as new evils, but only as the particular ways or means of bringing the *destruction* there mentioned, and the words may be thus rendred, *desolation and destruction, even* (this Hebrew particle being oft taken expositively, whereof many instances have been given) *famine* (or, by *famine*) *and sword*. Or, *two* may be put indefinitely for *many*, as *double* is put for abundantly more, *Job* 11. 6. *Isa.* 40. 2. & 61. 7. *Zech.* 9. 12. and elsewhere. *f* I cannot find any man who is able to comfort and relieve thee.

* *Lament.* 2. 11, 12. 20 * Thy sons have fainted *g*; they lie *h* at the head of all the streets *i*; as a wild bull in a net *k*: they are full of the fury of the LORD, the rebuke of thy God.

g They are so far from being able to comfort thee, as was said, v. 18. that they themselves faint away for want of comfort, and through famine. *h* Dead by Famine or the Sword of the Enemy. *i* Where men enter in or go out of the streets, where the Enemy found them either opposing their entrance, or running out of them to make an escape. *k* Those of them who are not slain are struggling for Life, and although they murmur at God, and fight with men, yet they cannot prevail or escape.

21 Therefore hear now this, thou afflicted, and * drunken, but not with wine *l*.

* *Ch.* 29. 9.

l But with the cup of God's fury mentioned above, v. 17.

22 Thus saith thy Lord, the LORD, and thy God *that* pleadeth the cause of his people *m*, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou shalt no more drink it again.

m Who though he hath fought against thee, is now reconciled to thee, and will maintain thy cause against all thine adversaries.

23 But * I will put it into the hand of them that afflict thee: which * have said to thy soul, bow down that we may go over *n*: and thou hast laid thy body as the ground, and as the street to them that went over.

* *Jer.* 25. 26. * *Psal.* 12.

n Lie down upon the ground, that we may trample upon thee, as Conquerours used to do upon their Conquered Enemies. See *Jos.* 10. 24. *Psal.* 110. 1.

CHAP. LII.

The Church redeemed and called upon to rejoice therein. 1,—6. *The Universal Preaching of the Gospel glorious.* 7,—10. *A Call to free our selves from bondage.* 11,—12. *Christ's Kingdom shall be exalted,* 13,—15.

* *Ch.* 51. 17. AWake, awake, put on thy strength *a*, O Zion, put on thy beautiful garments *b*, O Jerusalem, the holy city *c*: for henceforth there shall no more come into thee *d* the uncircumcised *e*, and the unclean *f*.

a God biddeth his Church do that which she intreated him to do, *ch.* 51. 9. And because God's word is operative, and effectual, and his sayings are doings, this is a prediction and promise what she should do, that she should *awake* or *arise* out of her low estate, and be strong and courageous. *b* Thy sorrows shall be ended, and thou shalt be advanced into a most glorious and blessed condition. *c* O my Church, which is every where called by the name of Zion or *Jerusalem*. *d* Either to molest thee, or to associate themselves with thee, or to defile or corrupt thee. *e* Heathens or Infidels, who are commonly called *uncircumcised*. *f* Nor any others, who though they be circumcised, as the *Jews* generally were, are unclean in any thing. Whereby he intimates, that there should be a greater purity and Reformation in the Church than formerly there had been, which was eminently accomplished in the Church and Kingdom of Christ.

2 Shake thy self from the dust *g*: arise, *and* sit down *h*, O Jerusalem: loose thy self from the bands of thy neck *i*, O captive daughter of Zion.

g In which thou hast lain as a Prisoner, or fate as a mourner. *h* Upon thy Throne. Or, *sit up*, as this word is rendred, *Gen.* 27. 19. *i* The yoke of thy captivity shall be taken off from thee. It is a Metaphor from Beasts that have the yoke fastened by bands to their necks.

3 For thus saith the LORD, * Ye have sold your selves *k* for nought *l*, and ye shall be redeemed without money *m*.

* *Psa.* 44. 12. *Ch.* 45. 13. *Jer.* 15. 13.

k By your sins, into the hands of the Chaldeans. *l* Without any price or valuable consideration paid by them either to you, or to me your Lord and owner. *m* Without paying any ransom.

4 For thus saith the Lord GOD, My people went down aforetime into * Egypt to sojourn there *n*, and *o* * the Assyrian *p* oppressed them without cause *q*.

* *Gen.* 46. 6. * *Jer.* 50. 17.

n Where they had protection and sustenance, and therefore owed subjection to the King of *Egypt*. And yet when he oppressed them I punished him severely, and delivered them out of his hands. Which is easily understood from the following words. *o* Or, *but*; for here is an opposition made between these two cases. *p* The King of *Babylon*, who is called *the King of Assyria*, 2 *Kin.* 23. 29. compared with *ch.* 24. 7. as also the *Persian* Emperour is called, *Ezra* 6. 22. because it was one and the same Empire which was possessed, first by the Assyrians, then by the Babylonians, and afterwards by the Persians. *q* Without any such ground or colour, by meer force invading their Land, and carrying them away into captivity. For although it be said that God gave this Land and People *into his hand*, 2 *Chr.* 36. 17. by his Counsel and Providence, yet that was neither known to, nor regarded by the King of *Babylon*, nor was it a good and lawful Title, God's Word, and not his Providence, being the Rule by which Mens rights are determined; otherwise a Robber hath a right to my purse, which he cannot take from me upon the high-way without God's Providence.

5 Now therefore, what have I here *r*, saith the LORD, that my people is taken away *s* for nought *t*? they that rule over them *u*, make them to howl *x* saith the LORD, and my name continually every day *is* * blasphemed *y*.

* *Ezek.* 36. 20, 23. *Rom.* 2. 24.

r Heb. *What to me here?* The sense is either 1. What do I here? Why do I sit still here, and not go to *Babylon* to punish the Babylonians, and to deliver my People? Or 2. What honour have I by suffering this injury to be done to my People? *s* Were carried away Captive by the Babylonians. *t* Without any provocation or pretence of right. See before on v. 3. *u* Who by their Office are obliged to deal justly and tenderly with their subjects. *x* By their tyrannical and unmerciful usage of them. *y* Instead of that praise and service which the Babylonians owe me for all their successes and Conquests, they blaspheme me as if I wanted either power or good will to save my People out of their hands.

6 Therefore my People shall know my name: therefore

therefore *they shall know a* in that day *b*, that I *am* he that doth speak, behold, *it is* I *c*.

z They shall have sensible Experience of my infinite power and goodness in fighting for them and against you: whereby they shall be able to put your blasphemous tongues to silence. *a* Which word is understood from the foregoing clause, as is very frequent in Scripture. *b* When I shall redeem my People: which work was begun by the return of the Jews from *Babylon*, and afterwards carried on, and at last perfected by the coming of the Messiah. *c* That all these promises are not the words of a weak, or fickle, or deceitful man, but of him who is the Omnipotent, and Unchangeable, and Covenant-keeping God. Or thus, That I who have formerly spoken to you by my Servants the Prophets, (for it was *the Spirit of Christ which was and spake in them*, 1 Pet. 1. 11.) do now speak to you in my own person, being cloathed with flesh. Which agrees well, as with the Analogy of Faith, and with divers other Scriptures, so particularly with the next verse, and with divers following passages, which so evidently speak of the person and Kingdom of Christ, th they cannot without great force be understood of any other.

7 * How beautiful *d* upon the mountains *e* are the feet *f* of him *g* that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation *h*, that saith unto Zion, Thy God reigneth *i*.

* *Nah.* 1. 15.

d These are words of rejoicing and admiration. They are exceeding precious and acceptable. *e* Of *Zion*, and *Moriah*, which are sometimes mentioned as one Mountain, and sometimes as two. Or, in the mountainous Country of *Judea*, to which these glad tidings were brought, and from which they were spread abroad into other Countries. *f* Which carry this welcome messenger; or the messenger himself. *g* Or, of them, for the singular number is oft put for the plural: although it may be here emphatically used, to signifie, that although there were many Messengers, yet one was the chief, and Lord of the Embassy, whose coming was more acceptable than the rest: which suits excellently to the Messiah, who is called *the Messenger of the Covenant*, Mal. 3. 1. and is oft said to be *sent* by God, as *Joh.* 6. 38. & 8. 16, 18. &c. to publish the glad tidings of Salvation. *h* Those emphatical and repeated Expressions are a sufficient evidence, that something further and better is here intended than their deliverance out of *Babylon*, which in it self was but a very imperfect work, and reached at first but to a few of that numerous People, and was attended with many fears, and sorrows, and remainders of their bondage, *Ezra* 9. 8, 9. *Nehem.* 1. 3. and that although that was the beginning of these glad tidings, yet they extended much further even to the coming of Christ, by whom alone true *Peace* and *Salvation* were procured. *i* It is true, this might in some sort be said when God so over-ruled the affairs of the World, and the heart of *Cyrus*, that his People were freed from the Babylonish Captivity and restored into and setled in their own Land. Although he that considers the state of God's People in their own Land after their return, will find that the reign of God in and over the World was not then either very conspicuous or glorious. And therefore it seems far more reasonable to understand it of the days of the *Messiah*, when God did discover and exercise his dominion over the World far more eminently than ever he had done from the beginning of the World until that time.

8 Thy watchmen *k* shall lift up the voice *l*, with the voice together shall they sing: for they shall see *m* eye to eye *n*, when the LORD shall bring again Zion *o*.

k Thy Ministers who shall descry the approach and coming of this heavenly King and Kingdom. *l* Partly to give notice to all People of these glad tidings; and partly by way of exultation, to sing forth the Praises of God for this glorious day and Mercy, as it here follows. *m* They shall understand, and so be able to teach Divine Mysteries. *n* Very distinctly and clearly, and familiarly, their eyes beholding the Eyes of this King or Glory, as it is said of *Zedekiah*, Jer. 34. 3. *Thine Eyes shall behold the Eyes of the King of Babylon*; and as it is said, *Mouth to Mouth*, Numb. 12. 8. and *Face to Face*, Gen. 32. 30. Exod. 33. 11. Numb. 14. 14. They shall see with their bodily Eyes the King of the Church, or the Word made Flesh, as they are said to have done, *Joh.* 1. 14. & 1 *Joh.* 1. 1. They shall be Eye and Ear-witnesses of the Words and Works of Christ, and therefore their Testimony of these things shall be more certain and valuable. *o* When God shall compleat the work of bringing his Church out of Captivity; which was begun at the return out of *Babylon*, and perfected by Christs coming into the World.

* *Isa.* 13. 19. 12. 9 Break forth into joy, * sing together, ye waste places of Jerusalem *p*: for the LORD hath comforted his people, he hath redeemed Jerusalem.

p For you shall be restored unto your former, and a far greater fertility.

10 The LORD hath made bare his holy arm *q* in the eyes of all the nations, and * all the ends of the earth shall see the salvation of our God *r*.

* *Isa.* 2. 2. & 3. 6.

q Hath discovered and put forth his great power, which for a long time hath lain hid, and seemed to be idle. *r* All Nations of the World shall with astonishment behold the wonderful work of God, first in bringing his People out of *Babylon*, and afterwards in their Redemption by Christ.

* *Isa.* 30. 20. & 48. 17. & 52. 14. 11 * Depart ye, depart ye, go ye out from thence *s*, touch no unclean *thing* *t*, go ye out of the midst of her, be ye clean, that bear the vessels of the LORD *u*.

s Make haste, O ye banished Jews, to depart out of *Babylon* into your own Land, that there I may meet with you, and bless you, and perform those further and greater things which I have promised there to do for you. And this invitation was the more necessary, because God foresaw that a great number of the Jews would upon worldly considerations continue in those foreign Countries in which they were setled, and be very backward to return to the Holy Land. *t* And when you go thence, take heed that you carry not along with you any of their Superstitions or Idolatries, but purifie and prepare your selves, that so God may return to you in mercy, when you return into your own Land. *u* And especially you Priests and Levites, whose Office it is to minister in holy things, and to carry back the holy Vessels of the Temple, keep your selves from all pollution.

12 For ye shall not go out with haste, nor go by flight *x*: for the LORD will go before you: and the God of Israel *will* † *be* your rearward *y*.

† Heb. *gather you up.*

x But securely, and in triumph, being conducted by your great Captain the Lord of Hosts. And therefore you will have both the greater Obligation, and the more leisure and opportunity to cleanse your selves from all filthiness. *y* So that none shall be able either to oppose and stop you in your march, or to fall upon you in the rear, as Enemies commonly do.

‖ Or, *prosper.*

13 Behold *a*, my servant *b* shall ‖ deal prudently *c*, he shall be exalted, and extolled, and be very high *d*.

a This is the beginning of a new Prophecy, which is continued from hence to the end of the next Chapter; and therefore it is well observed by divers, both ancient and modern Interpreters, that the Fifty and Third Chapter should have begun here. *b* *Qu.* Of whom doth the Prophet here speak? It is apparent that these three last verses of this Chapter, and all the following Chapter speak of one and the same person. And that that Person is Christ is so evident, that the Chaldee Paraphrast, and other ancient, and some later Hebrew Doctors, understand it directly of him, and that divers Jews have been convinced and converted to the Christian Faith by the evidence of this Prophecy. And there is not a verse in this whole context which doth not afford a clear and convincing proof of this truth, as we shall see. And there needs no other Argument to confirm it, than the variety and vanity of the pretended Expositions of the Jews, who use all possible Wit and Art to wrest all these passages to other persons. Those who would seem wiser than the rest, and confute the other Expositions of their Brethren, understand it either of the Jewish People in general, or of the Prophet *Jeremiah* in particular. But both these conceits are so groundless and absurd, that there is scarce a verse but confutes them, as we shall clearly discern in the Expoition of them. And therefore other Jews reject them both, and understand it of *Abraham*, or *Moses*, or *Joshua*, or *Ezra*, or *Zorobabel*; and they might as well have named twenty persons more, to whom this place might be applied upon as good grounds as to any of these. But there is not one clause in all this context which is not most truly and fitly applied to Christ, as I shall make apparent, step by step. And first this Title of God's *Servant* is in an eminent and peculiar manner given to Christ in this very Prophecy, as *Isa.* 42. 1. & 49. 6. & 53. 11, & *Ezek.* 34. 23. *Zech.* 3. 8. *c* Shall manage his Kingdom with admirable Wisdom. Or, *shall prosper*, as it is in the margent, and as this word is frequently rendred, and particularly in this very case, and of this same person, *Jer.* 23. 5. Which also seems best to agree with the following Clause, and with *Chap.* 53. 10. 11. And this intimation concerning the future prosperity and advancement of the Messiah, is fitly put in the first place to prevent those scandals which otherwise might arise from the succeeding passages which largely describe his state of Humiliation and deep affliction. *d* Here are three words signifying the same thing to express the Height and Glory of his Exaltation. Which agrees most fitly to Christ, but cannot without great force be applied to *Jeremiah*, who had no greater honour or favour done him by the Chaldeans at the taking of *Jerusalem*, than to be left at liberty to go where he pleased, *Jer.* 40. 4. and who after that time met with great contempt and hardship from his own Countrey-men, *Jer.* 42. and 43, and 44.

* *Ch.* 53. 3, 10. 14 As many were astonied *e* at thee *f*; (his * visage was so marred more than any man, and his form more than the sons of men *g*.)

e Were struck with wonder, either 1. At his glorious Endowments, and the Excellency and Power of his Doctrine, and his miraculous works. Or rather 2. At his great deformity, and stupendious Humiliation and calamity, as may be gathered, both from the following words, and from the use of this word in Scripture, which is generally used in a bad sense, or of wondring at some extraordinary evil, as *Jer.* 18. 16. & 19. 8. and oft elsewhere, and never in a good sense, or of wondring at any thing which is extraordinarily good. *f* At thee, O my Servant, to whom he now turneth his speech, and then turneth his speech from him, and speaks of him in the next words; such sudden changes of Persons, and speaking of one and the same man, sometimes in one person, and then presently in another, being very frequent in the Writings of the Prophets, as we have already seen in divers instances. *g* He was more deformed or uncomely than any other man. Which was undoubtedly verified in Christ, who in respect of his Birth, and Breeding, and manner of Life, was most obscure and contemptible, and therefore said to be *a worm, and no man, a reproach of men, and despised of the People*, Psal. 22. 6. who was more hated and vilified by the generality of the Jews than any man upon Earth, and was accounted and called by them a *Deceiver*, a *Samaritan*, a *Blasphemer*, and a *Devil*, &c. whose Countenance also was so marred with frequent Watchings, and Fastings, and Troubles, that he was thought to be near fifty Years old when he was but about Thirty, *Joh.* 8. 57. and was farther spoiled with buffetings, and crowning with Thorns, and other cruel and despightful usages from men, and with the deep and continual sense of the burden of mens sins, and of God's displeasure due unto them; all which did not only oppress his spirit, but had a great influence upon the very constitution of his Body.

15 So *b* shall he sprinkle *i* many nations, the kings
* *Rom.* 15. 21. shall shut their mouths at him *k*: for *that* * which had not been told them shall they see *l*, and *that* which they had not heard shall they consider *m*.

b His Exaltation shall be answerable to his Humiliation. *i* Either 1. With his Blood, which is called, *the blood of sprinkling*, Heb. 12. 24. or, shall justifie them, as it follows, *Isa.* 53. 11. which is frequently expressed by *washing*, as *Psal.* 51. 2, 7. *Ezek.* 16. 9. and by *sprinkling clean water*, *Ezek.* 36. 25. Or 2. With his Word or Doctrine; which being oft compared to Rain or Waters, as *Deut.* 32. 2. *Isa.* 55. 10, 11. *Hab.* 2. 14, &c. may be faid to be *sprinkled*, as it is faid to be *dropped*, *Deut.* 32. 2. *Ezek.* 20. 46. *&* 21. 2. And this fenfe feems to be moft favoured by the following words. *k* Shall be filent before him out of a profound Humility, and Reverence, and Admiration of his Wifdom, and an eager defire to hear and receive Counfels and Oracles from his Mouth. Compare *Job* 29. 9, 10, 11, 21. They fhall no more contend with him, nor blafpeme the true God and Religion as they formerly ufed to do. *l* For they fhall hear from his Mouth many excellent Doctrines, which alfo will be new and ftrange to them, fuch as Men are very defirous to hear. And particularly they fhall hear from him that comfortable Doctrine concerning the Converfion and Salvation of the Gentiles, which was not only new to them, but was ftrange and incredible to the moft of the Jews themfelves. *m* Or, *they fhall underftand*. Which is added to fhew that the *feeing* in the former claufe was meant of difcerning thefe things with the Eyes of their Minds.

CHAP. LIII.

The incredulity of the Jews: the death of Chrift: and the bleffed Effects thereof, 1,—11. *his Exaltation and Glory,* 13,—15.

* *Joh.* 12. 38. *Rom.* 10. 16. ‖ Or, *declarine.* † Heb. *heard.*

WHo hath believed our ‖ † report *a*? and to whom is the Arm of the LORD *b* revealed *c*?

a The Prophet having in the three laft Verfes of the former Chapter, made a general report concerning the great and wonderful Humiliation, and Exaltation of Chrift, of which he intended more largely to difcourfe in this Chapter, before he defcended to particulars he thought fit to ufe in this Preface, *Who*, not only of the Gentiles, but even of the Jews, *will believe* the truth of what I have faid and muft fay? Few or none. The generality of them will never receive, nor believe in fuch a *Meffias* as this. Thus this place is expounded by Chrift himfelf, *Joh.* 12. 38. and by *Paul*, *Rom.* 10. 16. And this premonition was highly neceffary, both to caution the Jews that they fhould not ftumble at this Stone, and to inftruct the Gentiles that they fhould not be furprifed, nor fcandalized, nor feduced with their Example. *b* Either 1. The Word of God, called the *report* in the former claufe; the Doctrine of the Gofpel, which is expreffly called *the power of God*, *1 Cor.* 1. 18. becaufe of that admirable Virtue and Succefs which accompanied the preaching of it. Or 2. The *Meffiah*, who alfo is called the arm or *power of God*, *1 Cor.* 1. 24. and that moft fitly, becaufe the Almighty power of God was both feated in him, and declared and exercifed by him in his powerful Words and mighty Deeds, as *Simon* for fome great works wrought by him, was called by the Samaritanes, *the power of God*, Acts 8. 10. *c* Not outwardly, for fo Chrift was revealed and preached to vaft numbers, both of Jews and Gentiles, as is evident from this Context, and from divers other places of Scripture, but inwardly and with power to their Minds and Hearts, of which kind of Revelation, See *Ephef.* 1. 17, 18, 19. and compare it with 2 *Cor.* 4. 4. Thus even *Mofes*, though fufficiently revealed to the Eyes and Ears of the Jews, yet is faid to be unrevealed or hid from their Minds and Hearts, 2 *Cor.* 3. 14, 15. The fenfe of the place is, few or none of the Jews will believe the Gofpel, or receive their *Meffiah* when he comes among them.

* *Ch.* 49. 7. *&* 52. 14. *Mark* 9. 12. 2 * For he fhall grow up before him as a tender plant, and as a root out of a dry ground *d*: he hath no form nor comelinefs *e*: and when we fhall fee him, *there* is no beauty that we fhould defire him *f*.

d And the reafon or occafion why the Jews will fo generally reject their *Meffiah*, is becaufe he fhall not come into the World with fecular pomp, and power, like an earthly Monarch, as they carnally and groundlefly imagined, but *he fhall grow up* (or *fpring up*, Heb. *afcend*, to wit, out of the ground, as it follows, brought forth, and brought up) *before him* (before the unbelieving Jews of whom he fpake, v. 1. and that in the fingular number, as here, who were witneffes of his mean original; and therefore defpifed him, according to Chrift's obfervation, *Joh.* 4. 14. or, as others, *according to his face*, or outward appearance, as he was man; whereby he fufficiently implies that he had another, a far higher, and a Divine Nature in him,) *as a tender plant* (or, as this very word is tranflated, *Ezek.* 17. 4. *a young twig*, which is a fmall and inconfiderable thing) *and as a root* (as Chrift is called, *Rom.* 15. 12. and elfewhere: or, *as a branch*, the *root* being put Metonimically for the *branch* growing out of the root, as it is apparently ufed, where Chrift is called *the root of Jeffe*, and of *David*, *Ifa.* 11. 10. *Rev.* 5. 5. and in other places, as 2 *Chr.* 22. 10.) *out of a dry ground*, out of a mean and barren foil, whofe productions are generally poor and contemptible; either 1. Out of the Womb of a Virgin; but that was no ground of contempt: Or 2. Of the Jewifh Nation, which was then poor, and defpifed, and enflaved: Or 3. Out of the poor, and decayed, and contemptible Family, fuch as the Royal Family of *David* was at that time. *e* His bodily prefence and condition in the World fhall be mean and contemptible. *f* When we fhall look upon him, expecting to find incomparable Beauty and Majefty in his Countenance, and Carriage, and Condition, we fhall be altogether difappointed, and fhall meet with nothing amiable or defirable in him. This the Prophet fpeaketh in the perfon of the carnal and unbelieving Jews, *we*, *i. e.* our People, the Jewifh Nation.

3 He is defpifed and rejected of men *g*, a man of
‖ Or, *he hid as it were his face from us.* † Heb. *hiding of faces from him*, or, *faces from us.* forrows *h*, and acquainted with grief *i*: and ‖ † we hid as it were *our* faces from him *k*; he was defpifed, and we eſteemed him not *l*.

g Accounted as the fcum of Mankind, as one unworthy of the company and converfation of all men. *h* Whofe whole Life was filled with, and in a manner made up of an uninterrupted fucceffion of Sorrows and Sufferings. *i* Who had conftant Experience of and familiar converfe with grievous afflictions: for knowledge is oft taken practically, or for Experience, as *Gen.* 3. 5. 2 *Cor.* 5. 21. and elfewhere. *k* We feemed and loathed to look upon him. Or, as others, *he hid as it were his face from us*, as one aſhamed to fhew his Face, or to be feen by any Men, as perfons conficious to themfelves of any great deformity do commonly fhun the fight of men, as Lepers did, *Lev.* 13. 45. *l* Here are divers words expreffing the fame thing, to fignifie both the utmoft degree of contempt, and how ſtrange and wonderful a thing it was, that fo excellent a perfon fhould be fo defpifed.

4 Surely * he hath born our griefs, and carried our
* *Mat.* 8. 17. forrows *m*: yet we did eſteem him ſtricken, ſmitten of God and afflicted *n*.

m And whereas it may ſeem an unreaſonable and incredible thing, that ſo excellent and glorious, and ſo innocent and juſt a perſon ſhould meet with this uſage, it muſt be known that his griefs and miſeries were not laid upon him for his own ſake, but wholly and ſolely for the ſake of ſinful men, in whoſe ſtead he ſtood, and for whoſe ſins he ſuffered, as it here follows. *n* Yet our people, the Jews, were ſo far from giving him the Glory and Praiſe of ſuch a prodigious condeſcenſion and compaſſion, that they made a moſt perverſe conſtruction of it, and ſo great was their prejudice againſt him, that they believed that he was thus diſgraced and puniſhed, and at laſt put to death by the juſt judgment of God, for his Blaſphemy and other manifold Wickedneſſes.

5 But *o* he *was* ‖ * wounded *p* for our tranſgreſſions *q*,
‖ Or, *tormented.* he was bruiſed for our iniquities; the chaſtiſement of our peace *r was* upon him *s*, and with his * † ſtripes we are healed *t*.

o But this was a moſt falſe and unrighteous Sentence. *p* Which word comprehends all his pains, and puniſhments, and his Death among and above the reſt. *q* Not *by* them, which is expreſſed by another particle, not by the wickedneſs of the Jews, but *for* or *becauſe of* them, as this particle commonly ſignifies, for the guilt of their ſins, whe he had voluntarily taken upon himſelf, and for the Expiation of their ſins, which was hereby purchaſed and procured of God for Men. Which Interpretation is confirmed, 1. By the oppoſition of this truth to the falſe opinion mentioned in the foregoing clauſe, that he was *ſmitten of God* for the guilt of his own ſins. 2. By the following clauſe, as we ſhall ſee. 3. By the nature of the thing, this being evident from Scriptures both from the Old and New Teſtament, that Chriſt was not to ſuffer for his own, but for other mens Sins. See *Dan.* 9. 24, 26. *r* Thoſe puniſhments by which our *Peace*, *i. e.* our reconciliation to God, and Salvation, or Happineſs, was to be purchaſed. *s* Was laid upon him by God's juſtice with his own conſent. *t* By his ſufferings we are ſaved from our ſins, and from the dreadful effects thereof.

6 All we * like ſheep *u* have gone aſtray *x*: we
* Heb. *made the iniquities of us all to meet on him.* have turned every one to his own way *y*, and the LORD † hath laid *z* on him the iniquity *a* of us all.

t All mankind, the Jews no leſs than the Gentiles. *u* Which are ſimple and fooliſh Creatures, and exceeding apt to ſtraggle and loſe themſelves. *x* From God, and from the way of his Precepts, in which he put our firſt Parents, and in which he commanded us to walk. *y* In general, to the way and courſe of ſin, which may well be called a mans *own way*, as ſins are called mens *own Luſts*, *Jam.* 1. 14. 2 *Pet.* 3. 3. and elſewhere, becauſe ſin is natural to us, inherent in us, born with us, and very dear to us; and in particular, to thoſe ſeveral paths of divers Luſts, which ſeveral men chuſe and follow, according to their differing Opinions, Inclinations, Occaſions, and Circumſtances. *z* Heb. *hath made to meet*, as all the Rivers meet in the Sea. *a* Not properly, for ſo he knew no ſin, 2 *Cor.* 5. 21. but the puniſhment of iniquity, as that word is moſt frequently uſed, as *Gen.* 4. 13. *Lev.* 20, 17, &c. That which was due for all the ſins of all his people, whether Jews or Gentiles, which muſt needs be ſo great and heavy a load, that if he had not been God as well as Man, he muſt have ſunk under the burden of them. This was actually verified in Chriſt. And both this and divers other paſſages here do manifeſtly and fully point at Chriſt, as if they were not a prophetical Repreſentation of things to come, but an hiſtorical Relation of them after they were done. Nor do I ſee how they can be excuſed from the fearful *wreſting of the Scripture*, that expound theſe places of the Prophet *Jeremiah*, or any other perſon but Chriſt.

7 He was oppreſſed, and he was afflicted *b*, yet
* *Mat.* 26. 63. *&* 27. 12, 14. *Mar.* 14. 61. *& 15. Act.* 8. 32. he opened not his mouth *c*, he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb *d*, ſo he openeth not his mouth.

b He was ſorely puniſhed for our ſins. But there is another Tranſlation, which ſeems to be more emphatical and more agreeable to the Hebrew Text: *It* (to wit, our iniquity laſt mentioned, or the puniſhment of all our ſins) *was exacted*, or *required*; (as this word moſt properly and frequently ſignifies, of which ſee my Latin *Synopſis*. God's juſtice expected and required ſatisfaction from us for our ſins; which, alas! we could not make to him:)

and he was afflicted or *puniſhed*: he bore the guilt and puniſhment of our Sins in his Body upon the tree, as is ſaid, 1 *Pet.* 2. 24. or, as others render this laſt word, *and he anſwered*, *i. e.* became our ſurety, or undertook to pay the debt, and to ſuffer the Law in our ſtead, and for our ſake. *c* He neither murmured againſt God, for cauſing him to ſuffer for other mens Sins, nor reviled men for puniſhing him without cauſe, nor uſed Apologies or endeavours to ſave his own Life; but willingly and patiently accepted of the puniſhment of our Iniquity. *d* Bears the loſs of its fleece or Life without any ſuch clamour or reſiſtance as other Creatures uſe in ſuch caſes.

8 ‖ He was taken from priſon and from judgment *e*:
‖ Or, *when he was taken away from diſtreſs and from judgment.* and who ſhall declare *f* his generation *g*? for he was cut off *h* out of the land of the living; for the tranſgreſſion of my people † was he ſtricken *i*.

e Theſe words are underſtood either, 1. Of Chriſts Humiliation or Suffering: and then the words are to be thus rendred, *He was taken away* (to wit, out of this Life, as this word is uſed, *Pſalm* 31. 13. *Prov.* 1. 19. and elſewhere: he was put to death:) *by diſtreſs* (or *violence* or *tyranny*, as this word is uſed with this Prepoſition before it, *Pſalm* 107. 39.) *and judgment*, by oppreſſion and violence under a form and pretence of Juſtice. Or rather, 2. Of Chriſts Exaltation, becauſe of the following clauſe: which is not unſeaſonably mentioned in the midſt of his Sufferings, to take off the ſcandal which might have ariſen from Chriſts Sufferings, if there had not been a proſpect and aſſurance of his victoriouſneſs over them, and his Glory after them: and ſo the words may be rendred, *He was taken up* (or, *taken away*, freed or delivered) *from Priſon* (*i. e.* from the Grave, which being called an *Houſe*, Job 30. 23. and a *Pit*, in which men are *ſhut up*, *Pſalm* 69. 15. may fitly be called a *Priſon*: or *from diſtreſs*, or *affliction*, or *oppreſſion*, from the power and malice of his Enemies, and from the torment of his own Soul, ariſing from the ſenſe of Mens ſins and Gods diſpleaſure) *and from judgment*, *i. e.* from all the ſufferings and puniſhments inflicted upon him, either by the unrighteous judgment of men, or by the juſt judgment of God, puniſhing him for thoſe ſins which he had voluntarily taken upon himſelf: or, which is the ſame thing, from the Sentence of Condemnation, and all the effects of it: For in this ſenſe *Judgment* is very commonly taken both in Scripture and other Authors. *f* Who can declare it? The future being taken potentially, as it is frequently: no words can ſufficiently expreſs it. *g* Either, 1. His Age, or the continuance of his Life. So the ſenſe is, That he ſhall not only be delivered from death, and all his puniſhments, but alſo ſhall be reſtored to an inexpreſſible or endleſs Life, and to an everlaſting Kingdom. Thus great Interpreters underſtand it: with whom I cannot comply, becauſe I do not find this Hebrew word to be ever uſed in Scripture of the continuance of one mans Life. Or rather, 2. His Poſterity; and ſo this word is unqueſtionably uſed, *Gen.* 15. 16. *Exod.* 23. 5. *Deut.* 23. 2, 3, 8. and in many other places. And ſo the ſenſe of the place is this, That Chriſts death ſhall not be unfruitful, and that when he is raiſed from the dead, he ſhall have a ſpiritual ſeed, as is promiſed, *ver.* 10. a numberleſs multitude of thoſe who ſhall believe in him, and be regenerated and adopted by him into the number of his Children, and of the Children of God, *John* 1. 12. *Heb.* 2. 10, 13, 14. *h* To wit, by a violent death. And this may be added as a reaſon both of his Exaltation, and of the bleſſing of a numerous poſterity conferred upon him, becauſe he was willing to be cut off for the tranſgreſſion of his People; and, as it followeth, *ver.* 10. *made his Soul an offering for Sin*; Chriſts death being elſewhere declared to be the only way and neceſſary means of obtaining both theſe ends, *Luke* 24. 26, 46. *John* 12. 24, 32, 33. *Phil.* 2. 8, 9. But theſe words may be rendred, *although he was cut off*; to ſignifie that his Death ſhould not hinder theſe glorious Effects. *i* This is repeated again, as it was fit it ſhould be, to prevent mens miſtakes about, and ſtumbling at the death of Chriſt, and to aſſure them that Chriſt did not die for his own Sins, but only for the Sins and Salvation of his People.

9 And he made his grave with the wicked *k*, and
* *Mat.* 27. 57. with the rich *l* in his † death *m*, becauſe he had done no violence, neither was any * deceit in his mouth *n*.

k And although he did not die for his own, but only for his Peoples Sins, yet he was willing to die like a Malefactor, or like a Sinner, as all other men are, and to be put into the Grave. as they uſed to be; which was a farther degree of his Humiliation. He ſaith, *he made his Grave*, becauſe this was Chriſts own Act, and he willingly yielded up himſelf to death and burial. And that which follows, *with the wicked*, doth not note the ſameneſs of place, as if he ſhould be buried in the ſame Grave with other Malefactors, but the ſameneſs of Condition: As when *David* prayeth *Pſalm* 26. 9. *Gather not my Soul* (to wit, by Death) *with Sinners*, he doth not mean it of the ſame Grave, but of the ſame ſtate of the Dead. *l* This paſſage is thought by many to ſignifie that Chriſt ſhould be buried in the Sepulchre of *Joſeph*, who is ſaid to be both *Rich*, Mat. 27. 57. and *Honourable*, Mark 15. 43. which they conceive to be intimated as a token of Favour and Honour ſhewed to him. Which to me ſeems not probable, partly becauſe this diſagrees with the former clauſe, which confeſſedly ſpeaks of the diſhonour which was done to him; and partly becauſe the burial of Chriſt, whatſoever Circumſtances it was attended with, is ever mentioned in Scripture as a part of his Humiliation, *Acts* 2. 24, 27. And it ſeems more reaſonable, and more agreeable to the uſage of the Holy Scripture, that this clauſe ſhould deſign the ſame thing with the former, and that by *Rich* he means the ſame perſons whom he now called *Wicked*, not as if all rich men were, or muſt needs be wicked, but becauſe for the moſt part they are ſo; upon which ground, *riches* and *rich* men do commonly paſs under an ill Name in Scripture; of which ſee *Pſalm* 37. 10. and 49. 6. *Luke* 6. 24. and 18. 24. *Jam.* 1. 11. and 5. 1. *m* Heb. *in*, or *at* (or *after*, as this particle is frequently taken, as hath been already noted) *his Deaths*: for Chriſts Death might well be called Deaths in the plural number, becauſe he underwent many kinds of death, and many deadly dangers and pains, which are frequently called by the name of *death* in Scripture, of which inſtances have been formerly given; and he might ſay, with no leſs Truth than *Paul* did, 1 *Cor.* 15. 31. *I die daily*, and 2 *Cor.* 11. 23. I was *in Deaths oft*. *n* This ſome ſuppoſe to be added as a reaſon of the laſt branch of the foregoing clauſe, why God ſo over-ruled matters by his Providence, that Chriſt ſhould not be buried in the ſame Grave, or in the ſame ignominious manner as Malefactors were, but in a more honourable manner, in *Joſephs* own Tomb. But the laſt part of the foregoing clauſe cannot, without violence, be pulled aſunder from the former; wherewith it is ſo cloſely joined, not only by a Conjunction copulative, *and*, but alſo by being under the government of the ſame Verb: And therefore this latter clauſe of the verſe, if thus rendred, muſt be added as the reaſon of what is ſaid to be done in the former. And ſo the ſenſe of the place may be thus conceived, This was all the reward of the unſpotted innocency of all his words and actions, to be thus ignominiouſly uſed: But theſe words may well be, and are otherwiſe rendred both by Jewiſh and Chriſtian Interpreters, either thus, *although he had done*, &c. or rather thus, *nor for* (as theſe two ſame particles placed in the very ſame order, are rendred by our Tranſlator, and others, *Job* 16. 17.) *any violence* (or *injury*, or *iniquity*) which *he had done*, *nor* for any *deceit* which *was in his mouth*; not for his own Sins, but, as hath been ſaid before, for his Peoples Sins. In which Tranſlation there is nothing ſupplied but what is moſt frequent in Scripture alſo.

10 Yet it pleaſed the LORD to bruiſe him *o*, he
‖ Or, *when his ſoul ſhall make an offering.* † Heb. *If thou ſhalt make his ſoul ſin:* 2 *Cor.* 5. 21. 1 *Pet.* 2. 24. hath put *him* to grief *p*: ‖ † when thou ſhalt make his Soul an offering for Sin *q*, he ſhall ſee his ſeed *r*, he ſhall prolong *his* days *s*, and the pleaſure of the LORD ſhall proſper in his hand *t*.

o But although he was perfectly innocent, it pleaſed God for other juſt and wiſe Reaſons to puniſh him. *p* God was the principal cauſe of all his Sorrows and Sufferings, although mens ſins were the deſerving cauſe. *q* When thou, O God, ſhalt make, or have made, thy Son a Sacrifice, by giving him up to death for the attonement of mens Sins. His *Soul* is here put for his Life, or for himſelf, or his whole humane Nature, which was facrificed, his Soul being tormented with the ſenſe of God's Wrath, and his Body crucified, and Soul and Body ſeparated by Death. Or the words may be rendred, *When his Soul ſhall make*, or *have made*, it ſelf *an offering for Sin*: whereby it may be implied that he did not lay down his Life by force, but willingly. *r* His Death ſhall be glorious to himſelf, and highly beneficial to others, for he ſhall have a numerous iſſue of Believers reconciled to God, and ſaved by his Death. *s* He ſhall be raiſed to immortal Life, and ſhall live and reign with God for ever; *he ſhall die no more*, Rom. 6. 9. and *of his Kingdom there ſhall be no end*, Luke 1. 33. *t* Gods gracious decree for the Redemption and Salvation of Mankind ſhall be effectually carried on by his Miniſtry and Mediation.

11 He ſhall ſee *u* of the travel of his ſoul *x*, and
* *Ch.* 42. 1. *&* 49. 3. ſhall be ſatisfied *y*: by his knowledg *z*, ſhall * my righteous ſervant *a* juſtifie *b* many *c*: for he ſhall bear their iniquities *d*.

u He ſhall receive or enjoy, as this word commonly ſignifies. *x* The comfortable and bleſſed fruit of all his hard labours, and grievous ſufferings. *y* He ſhall eſteem his own and his Fathers Glory, and the Salvation of his People, an abundant recompence for all his Sufferings. *z* Either, 1. Actively, by that knowledge of Gods Will, and of the way of Salvation, which is in him in its higheſt perfection, and which by him is revealed unto men, and by his Spirit is imprinted in the Minds and Hearts of his People, ſo as to produce Faith and Obedience in them. Or, 2. Paſſively, by the knowledge of him, as *my fear* and *thy fear* are put for *the fear of me* and *of thee*, Pſalm 5. 7. *Jer.* 32. 40. *Knowledge* being here, as it is moſt frequently in Scripture, taken practically for that kind of Knowledge which worketh Faith, and Love, and Obedience to him. So the ſenſe is the ſame in both caſes. *a* Which title is here given to Chriſt, partly to vindicate him from thoſe falſe imputations of wickedneſs which were faſtened upon him by his Adverſaries, and which found the more belief becauſe of his moſt grievous and unexampled Sufferings both from God and Men; and partly to ſhew his fitneſs for this great work of juſtifying ſinners, becauſe he was exactly *holy*, *and harmleſs*, *and undefiled*, Heb. 7. 26. and *fulfilled all Righteouſneſs* according to his duty, *Mat.* 3. 15. and therefore his perſon and performance muſt needs be acceptable to God, and effectual for the Juſtification of his People, which was the great deſign of his coming into the World. *b* Acquit them from the guilt of their ſins, and all the dreadful conſequences thereof: For *Juſtification* is here oppoſed to Condemnation, as appears from the following clauſe, and from many other paſſages in this Chapter, and as it is uſed in all places of Scripture, one, or two at moſt, excepted, where it is mentioned. And Chriſt is ſaid to *juſtifie* Sinners meritoriouſly, becauſe he purchaſeth and procureth it for us; as God the Father is commonly ſaid to do it authoritatively, becauſe he accepted the price paid by Chriſt for it, and the pronunciation of the ſentence of Abſolution is referred to him in the Goſpel Diſpenſation. *c* Which word is ſeaſonably added, partly by way of reſtriction, to ſhew that Chriſt will not juſtifie all, but only ſuch as believe in him, and obey him: and partly by way of Amplification, to declare that this bleſſed priviledge ſhall not now be, as hitherto it had in a manner been, confined to *Judea*; and the *Jews*, but ſhall be conferred upon an innumerable company of all the Nations of the World. *d* For he ſhall ſatisfie the Juſtice and Law of God for them, by bearing the puniſhment due to their ſins, and therefore by the principles of Reaſon and Juſtice they muſt be juſtified or acquitted, otherwiſe the ſame debt ſhould be twice required and paid.

12 Therefore will I *e* divide him *f* a portion *g* with the

the great *h*, and he shall divide the spoil with the strong *i*: because he hath poured out his Soul unto death *k*: and he * was numbred with the transgressors *l*, and he bare the sin of many *m*, and * made intercession for the transgressors *n*.

*Mar.15. 28. *Luk.* 22. 37. * *Luk.* 23. 34. *Rom.*8. 34. *Heb.* 7. 25. & 9.24. 1 *Joh.* 2. 1.

h God the Father, the Spectator and Judge of the Action or Combat. *i* Give him his share. Or, *impart*, or *give to him*; for this word is oft used without respect to any distribution or division, as *Deut.* 4. 19. and 29. 25. and elsewhere. *g* Which is very commodiously supplied out of the next clause, where a word which answers to it, *the spoil*, is expressed. *h* Or, *among the great*; such as the great and mighty Potentates of the World use to have after a sharp Combat and a glorious Victory. Though he be a very mean and obscure person, as to his extraction and outward condition in the World, yet he shall attain to as great a pitch of Glory as the greatest Monarchs enjoy. *i* The same thing is repeated in other words, after the manner of prophetical Writers. The sense of both clauses is, That God will give him, and he shall receive great and happy success in his glorious undertaking: he shall conquer all his Enemies, and lead Captivity Captive, as is said *Eph.* 4. 8. and set up his universal and everlasting Kingdom in the World. *k* Because he willingly laid down his Life in Obedience to Gods Command, *John* 10. 17, 18. and in order to the Redemption of Mankind. Death is here called a *pouring out of the Soul*, or *Life*, either because the Soul or Life, which in living men is contained in the Body, is turned out of the Body by Death; or to signifie the manner of Christs Death, that it should be with the shedding of his Blood, in which the Life of Man consists, *Levit.* 17. 11, 14. *l* He was willing for Gods Glory and for Mans Good to be reproached and punished like a Malefactor, in the same manner and place, and betwixt two of them, as is noted with reference to this place, *Mark* 15. 27, 28. *m* Which was said, *ver.* 11. and is here repeated to prevent a mistake, and to intimate, that although Christ was numbred with Transgressors, and was used accordingly, yet he was no Transgressor, nor did submit to, and suffer this usage for his own Sins, but for the Sins of others, the punishment whereof was by his own consent laid upon him. *n* Either, 1. By way of satisfaction: he interposed himself between an angry God and sinners, and received those blows in his own Body which otherwise must have fallen upon them. Or, 2. In way of Petition, as this word is constantly used. He prayed upon Earth for all Sinners, and particularly for those that crucified him, *Luke* 23. 34. and in Heaven he still interceedeth for them, not by an humble Petition, but by a legal demand of those good things which he purchased for his own People by the Sacrifice of himself, which, though past, he continually represents to his Father, as if it were present.

CHAP. LIV.

The Blessings and Fulness of the Gospel-Church, 1,—4. *the Gentiles becoming Christs Spouse: to whom his Love is everlasting,* 5,—10. *her Glories,* 11, 12. *the Gifts of the Holy Ghost,* 13. *her sure Preservation,* 14,—17.

* *Zeph.* 3. 14. *Gal.* 4. 27. *1 *Sam.*2.5. *Ch.* 49. 20, 21.

* SIng, O barren *a*, thou *that* didst not bear; break forth into singing, and cry aloud thou *that* didst not travail with child: for * more *are* the children of the desolate, than the children of the married wife *b*, saith the LORD.

a The Prophet having largely discourse of the sufferings of Christ, and of the blessed fruits or effects thereof, among which, one is, that he should have a numerous seed that should believe on him, and that when the *Jews* rejected him, the *Gentiles* should gladly receive him, and here foreseeing by the Spirit of God that glorious state of the Church, he rejoiced in it, as *Abraham* did upon the like occasion, *John* 8. 56. and breaks forth into this song of triumph. He turneth his Speech to the Church and Spouse of God, or of Christ, as is manifest from the following words, and especially from *ver.* 5. and from *Gal.* 4. 27. where it is so expounded. And although this Chapter is by some understood of the flourishing condition of the Jewish Church and State after their return from *Babylon*, yet the magnificent and glorious Promises here following do so vastly exceed their Condition at that time, which was full of uncertainties, and Distractions, and Troubles, as all the Histories of those times assure us, and far from that Glory and lasting Tranquillity which is here assured to her, that it must necessarily be referred to the times of the Gospel, in which all that is here said was or will be remarkably fulfilled. And therefore as the foregoing Chapter doth directly and literally speak of Christ, so doth this literally speak of the Church of Christ, or of the Kingdom of the Messiah, of whom the ancient Hebrew Doctors understood it. And this Church, consisting at first of the *Jews*, and afterwards of the *Gentiles*, who were incorporated with them into the same Body, he calleth *barren*, not because it now was so, but because before and until the coming of Christ it had been so, as *Simon* is called *the leper*, *Mat.* 26. 6. after he was cured. Now this Church of the *Jews* might well be called, and had been, barren, because the sincere converts brought forth to God by her Ministry had been but few among the *Jews* comparatively, and simply few among the *Gentiles*. *b* The Church or Congregation of the *Gentiles*, which in the times of the Old Testament was desolate, having neither Husband nor Children, doth now under the Gospel bring forth unto God a far more numerous posterity than the Church of the *Jews*, which had been married to God for many ages, until by her Apostacy from God, and from her Messiah, she provoked God to put her away. He alludeth here either to the History of *Sarah*, who was long and naturally barren, but by the supernatural Power of God, was enabled to bring forth a numberless issue: or to that remarkable passage of Gods Providence concerning *Hannah* and *Peninnah*, 1 Sam. 2. 5. *the barren hath born seven, and she that hath many Children is waxed feeble.*

2 * Enlarge the place of thy tent *c*, and let them * *Ch.*49.19. stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes *e*.

c That it may be capable of the *Gentiles*, which shall flock to thee in great numbers, and desire to associate themselves with thee. *d* Those to whom that work belongs. The meaning is, they must and shall be stretched out. *e* That they may be able to support that great weight which the Tents thus enlarged shall be upon them.

3 For thou shalt break forth *f* on the right hand, and on the left *g*, and thy seed *h* * shall inherit the Gentiles *i*, and make the desolate cities *k* to be inhabited. * *Ch.*61. 4, 5, 6.

f Thou shalt bring forth a multitude of Children; for this word is commonly used of any great and extraordinary propagation of living Creatures, whether Beasts or Men, *Gen.* 30. 30. *Exod.* 1. 12. *g* On every side, in all the parts of the World. *h* Either, 1. Thy spiritual seed, the Church of the New Testament, which is accounted *Abraham's* Seed, or Children, *Gal.* 3. 7, 8, 9, 29. Or 2. Thy natural seed, Christ and his Apostles, and other Ministers, who were *Jews*, by whom this work was first and most eminently done. *i* Shall subdue the *Gentile* World to the Church, and to the Obedience of the Faith. *k* These Cities and Countries which in a spiritual sense were desolate and forsaken by God.

4 Fear not, for thou shalt not be ashamed *l*: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy * youth *m*, and shalt not remember the reproach of thy widowhood *n* any more. * *Ezek.*23. 8.

l For that Barrenes and Widow-hood, which once was the matter of thy grief and shame, because now thou shalt be delivered from it, and God will own thee for his Wife, and beget Children of thee; as it is explained in the following Words. *m* It shall be forgotten both by thee and others: thou shalt not be upbraided with thy former barrenness in thy youthful state, nor confounded and tormented with the remembrance of it; both *remembring* and *forgetting* in Scripture use connote or comprehend those affections which naturally and usually follow upon them; so great shall be thy fertility and felicity, that it shall cause thee to forget thy former unfruitfulness and misery, as Men commonly do in like Cases, as *Gen.* 41. 51. *Job* 11. 16. *Isa.* 65. 16. *John* 16. 21. *n* That time and state when thou wert like a Widow disconsolate and desolate, forsaken by her Husband, and having in a manner no Children; which was a great reproach, especially among the *Jews*.

5 For thy maker *o* is thine husband *p*, (the * LORD of hosts *q* is his name) and thy redeemer the holy One of Israel, the God of the whole earth *r* shall he be called. * *Luk.*1.32

o He who made thee out of nothing, and therefore can easily fulfil all these Promises, how unlikely soever they seem to be; and he who made thee a People, and, which is far more and better, his People, and therefore will not easily nor utterly forsake thee. *p* He will own thee for his Spouse, and will do the part of an Husband to thee. *q* Who hath the soveraign command of all Men and Creatures, and therefore can subdue the *Gentiles* to thee, and can make thee to encrease and multiply in so prodigious a measure, even in thine old age, notwithstanding thy barrenness in the days of thy youth, of which he speaketh in the foregoing verse. *r* The God and Father of all Nations, whereas formerly he was called only *the God of Israel*, and the *Gentiles* had no special Relation to him, nor Interest in his Covenant and Favour, as was observed *Psalm* 147. 19, 20. and elsewhere.

6 For the LORD hath called thee *s* as a woman *t* forsaken *u* and grieved in spirit *x*, and a wife of youth *y*, when thou * wast refused *z*, saith thy God *a*. * *Jer.* 3. 1.

s To return and come again to him. *t* When thou wast like a Woman forsaken. Or, as an Husband recalleth his Wife. *u* By her Husband, who hath given her a Bill of Divorce. *x* For the loss of her Husbands Favour and Society, and for the reproach attending upon it. *y* Or, *and*, *as* (which note of similitude is supplied here by the Seventy, and Chaldee Interpreters, and is easily understood out of the foregoing clause, in which it is expressed) *a Wife of youth*, *i. e.* as readily and affectionately as an Husband recalleth his Wife which he married in her and his own youth, of whom see on *Prov.* 5. 18. whom though he might through a sudden and violent passion put away, yet he soon repents of it, and his affections work towards her, and he invites her to return to him. *z* When thou wast in a desolate Estate, and hadst been for some time rejected by me, then I recalled thee. Or, *although thou wast refused*, or *dismissed*, or *despised* by me, and that justly, yet I had mercy upon thee, and freely offered Reconciliation to thee. *a* Who will again be, and still shew himself to be, thy God, and will renew his Covenant with thee.

7 * For a small moment *b* have I forsaken thee *c*, but with great mercies *d* will I gather thee *e*. * *Psal.* 30. 5. *Ch.* 26. 20. 2 *Cor.*4.17

b For the space of some few years, as Seventy years in *Babylon*, and some such intervals, which may well be called a *small moment* in comparison of Gods *everlasting Kindness* mentioned in the next verse. *c* Withdrawn my favour and help from thee, and left thee in thine Enemies hands. *d* Such as are most precious and sweet for quality, as is here said, and such as are of long continuance, as is said in the following Verse. *e* From all the places where thou art dispersed, from all the parts of the World.

8 In a little wrath I hid my face *f* from thee, for a moment; but with everlasting kindness *g* will I have mercy on thee, saith the LORD thy Redeemer.

f I removed the means and pledges of my presence and kindness. *g* With kindness to thee and thy seed through all succeeding Generations, here and unto all Eternity.

*Isa.*54. 9 For this *is as* the waters of * Noah unto me *h*: for *as* I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee *i*, * nor rebuke thee. 11. * *Isa.*54. 9.

h This Covenant of Grace and Peace made with thee shall be as certain and perpetual as that which I made with *Noah*, that there should never be another flood of waters to drown the World; of which see *Gen.* 9. 11. *i* To wit, so as I have been, or so as to forsake the utterly.

*Isa.*54. 10 For * the mountains shall depart, and the hills be removed *k*, but my kindness shall not depart from thee, neither shall the covenant of my peace *l* be removed, saith the LORD, that hath mercy on thee *m*. 2. & 55. 12.

k Which hath been verified in some Mountains and Hills, that by Earth-quakes, or otherwise, have been removed from their places. But these kind of absolute expressions are oft times comparatively understood, of which see on *Isa.* 51. 6. and so the sense is, The Mountains shall sooner depart from their places, than my kindness shall depart from thee. As when it is said absolutely, *I desired Mercy and not Sacrifice*, it is meant comparatively, I desired Mercy more than Sacrifice, as it is explained in the following clause. *l* That Covenant whereby I have made Peace and Friendship with thee, and have promised unto thee all manner of happiness, which frequently comes under the name of *peace* in Scripture. The sense of the place is, That God will not cast off his Christian Church, as he did cast off the Church of the Jews; and that the New Covenant is established upon better and surer Promises than the Old, as is observed, *Heb.* 8. 6, 7, &c. and elsewhere. *m* Who doth thus with thee not for thine own merits, but meerly for his own Grace and Mercy.

11 Oh thou afflicted, tossed with tempests, *and* not comforted *n*, behold, I will lay thy stones with * fair colours, and lay thy foundations with saphires *o*. *Isa.*54. 11.

n Oh thou my poor Church, who hast frequently been, and wilt again and again be in a most afflicted and comfortless condition for a time; be not discouraged thereby. *o* I will make thee exceeding beautiful and glorious. Which yet is not to be understood of outward Pomp and worldly Glory, as is evident from many places of Scripture, which assure us that Christ's Kingdom is of another nature, and that the external condition of God's Church is, and for the most part will be, mean and calamitous in this World; but of a spiritual Beauty and Glory consisting in the plentiful effusion of excellent Gifts, and Graces, and Comforts: although these shall be followed with eternal Glory in Heaven. See the like description of the Churches Glory, *Rev.* 21. 11, &c.

12 And I will make thy windows of agates *p*, and thy gates of carbuncles, and all thy borders *q* of pleasant stones.

p One kind of which stones was transparent like glass, as *Pliny* writes in his Natural History, *l.* 37. *ch.* 10. But some render this word, *crystal*, and the Seventy, and some other of the ancients, translate it *jasper*. But the proper signification of the Hebrew names of precious stones is unknown to the Jews themselves, as hath been noted before. It may suffice us to know that this was some very clear, and transparent, and precious stone. *q* The utmost parts or Walls. The Church is here evidently compared to a Building, whose *Foundation*, *Pavement*, *Gates*, and *Windows*, were named before.

*Isa.*49. 13 And all thy Children *shall be* * taught of the LORD *r*, and great *shall be* the peace *s* of thy children. 13. *Joh.*6.45. *Jer.*31.34. *Heb.*8.10. *Isa.*60.17.

r Not only outwardly by his word, which was made known to all the Jews under the Old Testament, but inwardly by his Spirit, which is poured forth under the New Testament, both upon a far greater number of persons, and in a far higher measure, and with much more efficacy and success than it was under the Old. *s* 1. Inward Peace of Mind or Conscience arising from the clear discoveries of God's Love and Reconciliation to us, and wrought by the spirit of adoption which is more abundantly given to Believers under the Gospel, whereas the spirit of bondage was more common and prevalent under the Law. 2. Outward Peace, Safety, and Happiness, which is more fully promised in the following verses, and which God, when he sees fit, will confer upon his Church.

14 In righteousness *t* shalt thou be established: thou shalt be far from oppression *u*, for thou shalt not fear *x*, and from terrour, for it shall not come near thee.

t Either 1. As the means of thy Establishment. This Kingdom shall not be set up, and settled by fraud or Tyranny, as other Kingdoms frequently are, but by Justice: Or rather 2. As the effect of the establishment. Thine affairs shall be managed with Righteousness, which is the Glory and Felicity of any society, and not with oppression, as it follows. Justice shall be freely and impartially executed. *u* Either by thine own Governours, or by forreign Powers. *x* Thou shalt neither have any just cause of fear, nor be given up to the torment of fear without cause.

15 Behold they shall surely gather together *y*, *but* not by me *z*: whosoever shall gather together * against thee *b*, shall fall for thy sake *c*. * *Psal.* 56. 2.

y It is true, there will not want some that shall combine and make an attempt against thee. *z* As they do this without any such commission from me, as *Sennacherib* and *Nebuchadnezzar* had, *Isa.* 10. 6, 7. *Jer.* 25. 9. so they shall not have my help in it, without which all their endeavours will be vain and unsuccessful. *a* To battle, as is manifest from the following words, of which

kind of gathering this word is used *Psal.* 140. 2. and elsewhere. *b Heb. with thee.* But *to fight with a man* is all one with *fighting against him.* *c* For that Respect and Love which I bear to thee. Or, *before thee*, as this particle is sometimes used, so as thine Eyes shall behold it.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster *d* to destroy *e*.

d Both the Smith that maketh all warlike Instruments, and the Souldier that useth them, are my Creatures, and totally at my Command, and therefore they cannot hurt you without my leave. *e* To destroy only whom and when I please.

17 No weapon that is formed against thee, shall prosper *f*, and every tongue *that* shall rise against thee in judgment, thou shalt condemn *g*. This *is* the heritage *h* of the servants of the LORD, and their righteousness *i is* of me *k*, saith the LORD.

f And as they cannot do any thing against thee without my leave, so I assure thee I will not suffer them to do it: and if any Smith shall make any weapons to be employed against thee, he shall not succeed in it. *g* And I will deliver thee not only from the fury of the War, but also from the strife of Tongues, from all the threatnings and boasts, and reproaches of thine Enemies, and from all the claims and pretences which they have of any right and power over thee. So thine Enemies shall neither prevail against thee by violence, nor by pretences of Justice. *h* This blessed condition described in this Chapter, is the portion allotted to them by me. *i* Either 1. The Reward or Fruit of their Righteousness, as *Righteousness* is used, *Psal.* 112. 3, 9. Or, 2. Their Right or the righteous Administration of all their concerns whereby they are preserved from all manner of oppressions, as *Righteousness* was used *v.* 14. *k* I give it, and I will continue it to them, and who then can take it away from them.

CHAP. LV.

An invitation to seek for Spiritual Blessings from Christ: whom the father sendeth, 1, — 5. *to come to him speedily and by Repentance,* 6, 7. *his Grace Infinite,* 8, 9. *his Word Powerful,* 10, 11. *the joy of Believers,* 12, 13.

HO, * every one *a* that thirsteth *b*, come ye to the waters *c*, and he that hath no money *d*; come ye, buy *e*, and eat, yea come, buy wine and milk *f*, without money, and without price. * *Joh.*4.14. & 7.37. *Rev.*21.6. & 22.17.

a Not only Jews but Gentiles. The Prophet having largely discourse of Christ, *ch.* 53. and of the Church of Christ, *ch.* 54. doth here invite all persons to come to Christ, and to his Church. *b* For the Grace of God, and the blessings of the Gospel. This *thirst* implies a vehement, and active, and restless Desire after it, not to be satisfied with any thing short of it. *c* Which are mentioned either 1. As the place where they were to buy the following commodities, it being usual to convey provisions to Cities by Rivers. Or rather 2. As the commodity to be bought, the Graces and comforts of God's Spirit, which are frequently compared to *Waters*, as *Isa.* 12. 3. and 35. 6, 7. *Joh.* 7. 37, 38. and elsewhere, and which are designed by all these Metaphorical Expressions of *Waters*, *Wine*, *Milk*, and *Bread*. *d* Even those who are most poor, in the World, and those who are most worthless and wicked, if they do but thirst, may be welcome. *e i. e.* Procure or receive that which is freely offered to you if you do but come for it, and are willing to take it. Thus *buying* is used, *Prov.* 23. 23. *Rev.* 3. 18. Nor can this be understood of *buying* properly, because here is no price paid. *f* Which are Synecdochically put for all sorts of provisions; which also are to be understood of Spiritual and Gospel-Blessings, as is evident from the following words.

2 Wherefore do ye † spend money *e* for *that which* † Heb. *is* not bread *f*, and your labour for *that which* satisfieth not? hearken diligently unto me *g*, and eat ye *that which is* good *h*, and let your soul delight it self in fatness *i*. weigheth

e All your time, and strength, and cost in seeking it. *f* For those vain or foolish things which can never nourish or satisfie you, such as worldly goods, or your own Inventions, Superstitions and Idolatries. *g* Unto my Doctrine and Counsel. *h* That which is truly, and solidly, and everlastingly good, and not such things which though they be called, and seem to be good, yet really are evil, and most pernicious to men. *i* In this fat and most pleasant food of Gospel-enjoyments.

3 Incline your ear, and come unto me: hear *k*, and your soul shall live *l*, and I will make an everlasting covenant with you *m*, *even* the * sure mercies of David *n*. * *2 Sam.* 7. 8. 2 *Chr.*6.42. *Psal.* 89. 24, 28, 29, 33, 34.

k Hearken attentively and obediently to my Counsel: *hearing* being oft put for *obeying*, as *Deut.* 18. 15. 1 *Sam.* 15. 22, 23. *Psal.* 95. 7, &c. *l* To wit, comfortably and happily; which only is worthy of the name of *Life*. *m* That everlasting Covenant of Grace and Peace which I made with *Abraham*, and his Seed, the Israelites, I am ready to make it with every one of you thirsting Gentiles. *n* Even that Covenant which was made first with *Abraham*, and then with *David*, concerning the exhibition of those glorious and sure Mercies or Blessings which God hath promised to his People, one and the chief of which Mercies was the giving of Christ to die for their sins, and to rise again for their justification. This Exposition may receive light and strength by comparing this place with *Acts* 13. 33, 34. He mentions *David* rather than

than *Abraham*, either 1. Because these Promises, and especially that great Promise, which is the foundation of the rest, concerning Christ and his eternal Kingdom, were far more frequently, and expressly, and fully made and revealed to *David*, than they were to *Abraham*. Or 2. Because *David* was a more evident and illustrious Type of Christ than *Abraham* was, as being raised from a mean condition to the highest honour, being made a great and most victorious and righteous King, and the first King of that Throne upon which the *Messiah* was to sit. Or 3. Because the name of *David* is not here put personally for the King of that Name, but patronimically for the *Messiah* who was to be *David*'s Son and Successor, and who is therefore called *David* in the prophetical Scriptures, as *Jer.* 30. 9. *Ezek.* 34. 23, 24. & 37. 24, 25. *Hos.* 3. 5. as *Rehoboam* upon the same account is called *David*, 1 *Kings* 12. 16. And this is the more probable, because the next verse, which hath a manifest Relation to this verse, is confessedly understood of Christ.

4 Behold, I have given *o* him *p* *for* a witness *q* to the people *r*, a leader and commander *s* to the people.

o I have already appointed, and will in due time actually give. *p* The *David* last mentioned, even Christ, the Son and Successor of *David*, as is plain and certain from the titles and works ascribed to him in this and in the following Verse. But of this see the last Note upon the former Verse. *q* To be a Prophet or Teacher, to declare the Counsel and Will of God concerning the duty and Salvation of Men, *to bear witness unto the truth*, as Christ himself affirmeth, *Joh.* 18. 37. *to confirm God's Promises*, *Rom.* 15. 8. and, amongst others, those which respect the calling and reconciliation of the Gentiles: to be a witness for both parties of that Covenant made between God and Men. *r* Not only to my People of *Israel*, but to all People, Gentiles no less than Jews, as is evident from the following Verse, and from *Isa.* 49. 6. and divers other places. *s* A Soveraign Prince to give them Laws, and exact their Obedience, and in case of their Obedience to give them Protection and Rewards.

‖Or, *knowest not.*

5 Behold, thou *l* shalt call *m* a nation *that* thou ‖ knowest not *n*, and nations *that* knew not thee *o* shall run unto thee *p*, because of the LORD thy God *q*, and for the holy One of Israel; for he hath glorified thee *r*.

l Thou, O *Messiah*, of whom he now spake, *v.* 4. and to whom he suddenly turneth his speech, as is very common in the Prophets. *m* To wit, unto thy self, and to the knowledge of thy self, as appears from the following words, and by thee unto acquaintance and fellowship with God. *n* Or rather, *didst not know*, to wit, with that special knowledge which implies approbation, and tender Care and Affection, as words of knowledge are most frequently used in Scripture: the Gentiles to whom, in former times, thou didst not make known thy Law and Covenant, and the way of Salvation, *Acts* 14. 16. and 17. 30. *o* That had but little knowledge of God, and no knowledge of the *Messiah*. *p* Upon thy call shall speedily and readily come to thee to receive Instructions from thee, and to follow thee whithersoever thou shalt lead them. *q* Because the Lord shall by many evident and unquestionable tokens, manifest himself to be thy God, and thee to be his Son and faithful servant. *r* Because the God of *Israel*, who is the only true God, will highly honour thee by his singular presence with thee, by his almighty Power accompanying thy Word, and making it wonderfully effectual for the conversion of an innumerable company, both of Jews and Gentiles, and by confirming thy Word with illustrious Signs and miracles, and particularly by thy Resurrection, and glorious Ascension. These and other like considerations were the motives which convinced the Gentiles, that Christ was the true *Messiah*, and the Religion which he taught was the true Religion.

* *Psa.* 32. 6. 6 * Seek ye the LORD *s* while he may be found: *s* call ye upon him while he is near *u*.

s Having discoursed of the Office and Work of Christ, and shewed that he should call People and Nations to himself, and to God, he now endeavours to persuade the People to hearken to his Call, and to *seek the Lord*, &c. To labour to get the knowledge of God's Will, and to obtain his Grace and Favour; neither of which things were to be done but in and through Christ. And this Invitation or exhortation is general like that *v.* 1. reaching to all nations, both Jews and Gentiles, implying, that both of them had lost him and his Favour, and were gone astray from him. Seek him ye Gentiles, whom he now inviteth so to do, and will assist in finding him. And seeing the Gentiles seek him earnestly, let their example provoke you Jews to imitate them therein, and take heed that you do not reject him whom they will receive and own. *t* In this day of Grace, whilest he offereth Mercy and Reconciliation to you; which he will not always do. Compare *Prov.* 1. 24, &c. *Luk.* 19. 41. 2 *Cor.* 6. 2. *u* Near to you by his gracious presence and offers, in his Ordinances, ready and desirous to receive you to Mercy upon the following conditions.

† Heb. *the man of iniquity.*

† Heb. *he will multiply to pardon.*

7 Let the wicked man *x* forsake his way *y*, and † the unrighteous man his thoughts *z*: and let him return unto the LORD *a*, and he will have mercy upon him, and to our GOD *b*, for † he will abundantly pardon *c*.

x Any wicked man, either Jew or Gentile. *y* His evil or wicked way, as is evident from the foregoing word, and as it is more fully expressed, *Jer.* 18. 11. & 25. 5. which is called *his way*, because it is natural, and customary, and dear to him, and in opposition to God's good way: his sinful course or manner of Life. Let him *cease to do evil*, as it is *Isa.* 1. 16. This he adds to intimate that Men's seeking and calling upon God will do them no good without Reformation of their Lives. *z* The sinful devices and purposes of his Mind. Thus he strikes at the root of sinful actions, and sheweth that the heart must be purged and changed as well as the outward actions. *a* As he hath departed from God by sin, let him turn to him by sincere Repentance, and the practice of all God's precepts. Whereby he intimates that a meer abstinence from wicked courses is not sufficient, without the exercise of the contrary Graces: that we must not only *cease to do evil*, but also *learn to do well*, as it is prescribed, *Isa.* 1. 16. *b* To the God of *Israel*, who is and hath shewed himself to be a most merciful and gracious God. *c* He useth so many Words and Arguments to encourage them to Repentance, because the persons here invited were guilty of Idolatry, Apostacy, and many other gross wickednesses: which he knew, when they came to themselves, and to a serious sense of their sins, and of the just and holy Nature and Law of God, would be an insupportable burden to their awakened Consciences, and make them very prone to conclude, that God either could not or would not pardon such horrid Delinquencies, and therefore would rather drive them from God, than draw them to him.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways *d*, saith the LORD.

d My disposition and carriage is vastly differing from yours. If any man provoke or injure you, especially if he do it greatly and frequently and maliciously, you are very slow and backward to forgive him, and if you do or seem to forgive, and promise to forget, and pass it by, yet you retain a secret grudge in your hearts, and upon the least occasion, and slight offence, you forget your Promise, and you are soon weary with forgiving, and prone to revenge your selves upon him; but it is not so with me: For I am slow to anger, and ready to forgive all true penitents, how many, and great, and numberless soever their sins be; and my Promises of Mercy and Pardon shall be infallibly made good to them. And therefore you need not fear to come to me, or to find Mercy and acceptance with me.

9 For *as* the heavens are higher than the earth *e*, so are my ways higher than your ways, and my thoughts than your thoughts.

e Inexpressibly and infinitely: for the distance between the Earth and the highest Heavens is unmeasurable by any man upon Earth.

10 For * as the rain cometh down, and the snow *f* *Deut. 32. 2. from heaven, and returneth not thither *g*, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater *h*.

f Which in its season contributes to the fruitfulness of the Earth as well as the Rain. *g* To wit, void or without effect, as it is expressed in the next verse: or immediately: it is not drawn up again as soon as it is come down, and abides for a covenient time upon the Earth, until it do that work for which it was sent. *h* That it may bring forth store of Bread-corn, both for mens present supplies, and for seed for the next year.

11 So shall my word *i* be that goeth forth out of my mouth: it shall not * return unto me void *k*, but **Ch.* 45. 23. it shall accomplish that which I please, and it shall *Mat.* 10. 15. prosper *in the thing* whereto I sent it *l*.

i My promises before recited concerning the sending of the *Messiah*, and the blessing of his Labours with such wonderful success, and concerning the reconciliation and pardon of the greatest sinners, and concerning the Redemption and Salvation of his People. *k* Without success. It is an allusion to an Ambassador who returns without dispatching that business for which he was sent. *l* It shall have that effect which I intended, it shall certainly be fulfilled in manner before expressed.

12 For *m* ye shall go out *n* with joy, and be led forth *o* with peace *p*: the mountains and the hills shall * **Psa.* 96. 12. & 98. 8. break forth before you into singing, and all * the trees * *1 Chr.* 16. 33. of the field shall clap their hands *q*.

m Or, *Therefore*: because God hath promised it, and therefore will effect it. *n* Ye shall be released from the place and state of your Bondage. He alludes to their going out of *Egypt*, which was a type of their succeeding deliverances, and especially of their Redemption by Christ from the power of sin and of the Devil. *o* Or, *be led along*, be conducted by the gracious and powerful presence of God, as you were in the Wilderness. *p* Safely and triumphantly without fear of being setaken and brought back into slavery by your Enemies. *q* There shall be a great and general rejoycing at your deliverance: so that even the senseless Creatures shall seem to rejoice with you and for you.

13 * Instead of the thorn shall come up the fir-tree, * *Ch.* 41. 19, 20. and instead of the briar shall come up the myrtle-tree *q*: and it shall be to the LORD for a name *r*, for an everlasting sign *s* that shall not be cut off *t*.

q Whereas your Land was filled *with Thorns and Briars*, as was foretold, *Isa.* 7. 24. they shall be rooted out, and it shall be planted with Fir-trees and Myrtle-trees, and such other Trees, which are useful either for Fruit or for Delight. Or, this Promise may be answerable to that *Ezek.* 28. 24. *There shall be no more a pricking briar unto the house of Israel, nor any grieving thorn*, &c. but instead of them shall be such Trees as shall yield shade and refreshment. The meaning is, The Church shall be delivered from pernicious men and things, and replenished with sincere and serious Believers, and with all sorts of divine Graces and Blessings. *r* This wonderful change shall bring much honour to that God by whom it is wrought. *s* For a Monument, or evident and glorious Token of God's infinite Power, and Faithfulness, and Love to his People unto all succeeding Generations. *t* Which shall never be abolished, but shall aways live and flourish in the Minds and Mouths of Men.

CHAP.

CHAP. LVI.

Blessedness of the Godly: without any respect of persons, 1, ——8. *Blind watchmen shall be destroyed,* 9, ——12.

THus saith the LORD *a*, Keep ye judgment, and do justice *b*: for my salvation *c is* near to come *d*, and my righteousness *e* to be revealed.

a This verse and the rest of this Chapter, until *v.* 9. seems to belong to the foregoing Prophesie. From the consideration of God's Promises made to them he moveth them to perform their duty to him. *b* This Phrase elsewhere signifies the duties which one man oweth to another, but here it seems to signifie the Duties which men owe to God, as it is explained in the following verses. *c* That eminent Salvation by the *Messiah* so largely promised, and insisted upon in the foregoing Chapters: for which it behoves you to prepare your selves, and in which, without this condition you shall have no share nor benefit. *d* So the Scripture useth to speak of things which are at a great distance, as if they were present or at hand, See *Hab.* 2. 3. *Jam.* 5. 8, 9. *Rev.* 22. 20. *e* The same thing which he now called *Salvation*, and here calleth his *Righteousness*, because it is an evident demonstration of God's Righteousness, as in the fulfilling of his promises, so in the punishment of sin, and in the salvation of sinners upon just and honourable terms.

2 Blessed *is* the man *f* *that* doth this *g*, and the son of man *that* layeth hold on it *h*: that keepeth the sabbath from polluting it *i*, and keepeth his hand *k* from doing any evil *l*.

f Every man, not only Jews, but Gentiles, or Strangers, as it is explained in the following Verses. *g* Judgment and Justice, mentioned *v.* 1. *h* Or, *that holdeth it fast*, that is resolute and constant in so doing; that not only begins well, but perseveres in it. *i* That guardeth the Sabbath from prophanation, and doth not defile it, either by forbidden practices, or by the neglect of commanded duties. And the Sabbath seems to be put here, as Sacrifice is elsewhere, Synecdochically for the whole Worship of God, whereof this is an eminent part, and the bond of all the rest. *k* Which being the great instrument of Action, is put for all the kinds and means of Action. *l* To wit, to ones Neighbour, as it more fully expressed, *Psal.* 15. 3.

3 Neither let the son of a stranger *m*, that hath joined himself to the LORD *n*, speak, saying, The LORD hath utterly separated me from his people; neither let the eunuch *o* say, Behold, I *am* a dry tree *p*.

m The stranger, as *the son of man* is the same with *the man*, *v.* 2. the Gentile, who by Birth is a stranger to God, and to the Common-wealth of *Israel*. *n* That hath turned from dumb Idols to the living God, and to the true Religion: for such shall be as acceptable to me as the Israelites themselves, and the partition-wall between Jews and Gentiles shall be taken down, and Repentance and Remission of sins shall be preached and offered to men of all Nations. *o* Who is here joined with the stranger, because he was forbidden to *enter into the Congregation of the Lord*, Deut. 23. 1. as the stranger was, and by his barrenness might seem no less than the stranger to be cast out of God's Covenant, and cut off from his People, to whom the blessing of a numerous Posterity was promised. And under these two Instances he understands all those persons, who either by Birth, or by any Ceremonial Pollution, were excluded from the participation of Church priviledges, and so he throws open the door to all true Believers: without any restriction whatsoever. *p* A fapless and fruitless Tree, accursed by God with the curse of barrenness, which being oft threatned as a Curse, and being a matter of Reproach among the Jews might easily occasion such discouraging thoughts as are here expressed.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me *q*, and take hold of my covenant *r*:

q That observe my Commands not by custom, or force, or fear, but by free choice, and full consent, with love to them and delight in them. *r* That resolvedly and stedfastly keep the conditions of my Covenant.

5 Even unto them will I give in mine house *s*, and within my walls *t*, a place and a name better than of sons and daughters *u*: I will give them an everlasting name, that shall not be cut off.

s In my Temple, to serve me there as Priests, which Eunuchs were not allowed to do, *Lev.* 21. 17, &c. *Deut.* 23. 1. *t* In the Courts of my Temple, which were encompassed with Walls. This seems to be added with respect to the People who were admitted into the Court, but not into the House it self. *u* A far greater Blessing and Honour than that of having posterity, which was but a temporal Mercy, and that common to the worst of men, even my Favour, and my Spirit, and eternal Felicity.

6 Also the sons of the stranger, that join themselves to the LORD *x*, to serve him, and to love the name of the LORD *y*, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant:

x That with purpose of heart cleave unto him, as is said, *Acts* 11. 23. *y* To serve him out of love to him, and to his Worship.

Ch. 2. 2. 7 Even them will I * bring to my holy mountain *z*, and make them joyful *a* in my house of prayer *b*: their burnt-offerings and other sacrifices shall be accepted upon mine altar *c*: for * mine house shall be called an * *Mat.* 21. 13. house of prayer for all people *d*.

z To my house, as it is explained in the following clause, which stood upon Mount *Sion*, largely so called, including Mount *Moriah*. *Mat.* 11. 17. *Luk.* 19. 46. Formerly the Gentiles neither had any desire to come thither, nor were admitted there; but now I will incline their heats to come, and I will give them admission and free liberty to come into my Church. *a* By accepting their services, and comforting their hearts with the sense of my Love, and pouring down all sorts of blessings upon them. *b* In my Temple, in and towards which Prayers are daily made and directed unto me, 1 *King.* 8. 19, 28. *c* They shall have as free access to mine House and Altar, as the Jews themselves, and their services shall be as acceptable to me as theirs. Evangelical Worship is here described under such Expressions as agreed to the Worship of God which then was in use, as it is *Mal.* 1. 11. and elsewhere. See also *Rom.* 12. 1. *Heb.* 13. 15. *d* Jews and Gentiles shall have equal freedom of access to my House, and shall there call upon my Name. Possibly he may call it *an House of Prayer*, either to imply that Prayer to God, whereof Thanksgiving is a part, is a more considerable part of God's Worship than Sacrifice, which being considered in it self is little valued by him, as he frequently declareth: or to signifie that in the New Testament, when the Gentiles should be called, all other Sacrifices should cease, except that of Prayer, and such like Spiritual Services. Which also is confirmed from the nature of the thing. For seeing Sacrifices were confined to the Temple at *Jerusalem*, and it was impossible that all Nations should resort thither to offer up Levitical Sacrifices in such time and manner as God appointed, it was necessary upon supposition of the general conversion of the Gentiles, that that way of Worship should be abolished, and such a way prescribed as they were capable of practising.

8 The Lord GOD, which gathereth the out-casts of Israel *e*, saith, Yet will I gather *others* to him, † † Heb. *to his gathered.* besides those that are gathered unto him *f*.

e Which will gather to himself, and bring into their own Land, *ed.* those poor Israelites which are, or shall be, cast out of their own Land, and from God's presence, and dispersed in divers parts of the World. *f* As there are some few Gentiles whom I have made Proselytes, and added to the Jewish Church, so I shall make another and a far more comprehensive gathering of the Gentiles, whom I shall bring into the same Church with the Jews, making both Jews and Gentiles one fold under one Shepherd, as it is promised, *Joh.* 10. 16.

9 All the beasts of the field, come to devour, *yea*, all ye beasts in the forrest *g*.

g This invitation or proclamation is a prediction of *Israel*'s Destruction by their cruel Enemies, which are oft expressed in Scripture under the names of ravenous Beasts. But the great Question is, What connexion this part of the Chapter hath with the former? Which may be thus conceived: The Prophet having largely discourfed concerning the *Messiah*, and his Church and Kingdom, and particularly of the great accession and conversion of the Gentiles to it, and of the Infidelity, Apostacy, and manifold Wickednesses of the Jewish Nation, and having comforted and encouraged the Gentiles with God's gracious promises made to them, he now proceeds to terrifie the unbelieving and ungodly Jews, and to shew that as the Gentiles should believe, and be saved, so They should reject their *Messiah*, and be utterly destroyed; although we need not labour much about the coherence: For this may be a new Sermon, and therefore many learned Interpreters make this the beginning of the 57th Chapter.

10 His *h* watchmen *i* *are* blind: they are all ignorant *k*, they *are* all dumb dogs, they cannot bark *l*, ‖ sleeping, lying down, loving to slumber *m*.

‖ Or, *dreaming, or talking in their sleep.*

h *Israel's*, as is evident from the following verses: the Pronoun Relative being put without, and instead of the Antecedent; of which I have given divers Instances before. *i* Priests and Prophets, or other Teachers, who are commonly called *Watchmen*, as *Ezek.* 3. 17. & 33. 2. *Hos.* 9. 8. He mentions only the Teachers, because Ignorance was most shameful in them, but hereby he suppoteth the gross ignorance of the People, who neither pretended nor desired to be wiser than their Teachers. *k* Of God's Will and Word, and of their own and the Peoples duty, and of the true *Messiah*. *l* They are also slothful and negligent in instructing the people, and do not faithfully reprove them for their sins, nor warn them of their dangers, nor keep them from Errours and Corruptions in Doctrine, and Worship, and Conversation, as they ought to do. *m* Minding their own ease and safety more than the Peoples benefit.

11 Yea, they *are* † greedy dogs *which* † * can never have enough *n*, and they *are* shepherds that cannot † Heb. *strong of appetite.* † Heb. *know not to be satisfied.* understand *o*: they * all look to their own way *p*, every one for his gain from his quarter *q*.

n Insatiably covetous. *o* Heb. *that know not to understand*, that do not care, or love, or desire (as *knowing* is frequently taken) either to understand the Law, or Word of God themselves, or to make the People to understand it. *p* They regard neither God's Command and Glory, nor the Peoples good, but only the satisfaction of their own base Lusts. See on *Isa.* 53. 6. *q* In their several places and stations, as they have opportunity: Heb. *from his or their end or extremity*, i. e. universally, or all from one end of that Body or Society of men unto the other: as the same word signifies *Gen.* 19. 4. from one end of the City to the other, or, as we there render it, *from every quarter*: and as the same word is by divers learned Men rendred 1 *Kings* 12. 31. not *of the meanest* of the people, but *out of all the people*, or indifferently out of every Tribe: of which see my note there. But if that Phrase be rightly rendred there, *out of the meanest of the people*, as divers also expound the same Phrase, *Gen.* 47. 2. *of the meanest* of his Brethren; why may it not as well be rendred here, *even from the meanest*

Ch. 53. 6. & 57. 17.

meaneſt or pooreſt of his flock, which is a great aggravation of their covetouſneſs and cruelty, to extort gains from ſuch as needed their Charity.

12 Come ye, *ſay they q*, I will fetch wine, and we will fill our ſelves *r* with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant *s*.

q Unto their Brethren, by Office, and in Iniquity: unto their Fellow-Priests, or other jolly companions. *r* We will drink not not only to Delight, but even to Drunkenneſs, as the word ſignifies, *Mich.* 1. 10. and elſewhere. *s* Which ſheweth their dreadful ſecurity and contempt of God, and of his Judgments, and their total and reſolved abandoning of all care of their own or Peoples Souls.

CHAP. LVII.

The bleſſed death of the Righteous: not duly lamented by the Jews: who alſo commit Idolatry: and truſted in man: they are threatned, 1, —— 12. *Evangelical Promiſes to the Penitent,* 13, 19. *no peace to the wicked,* 20, 21.

THe righteous *a* periſheth, and no man *b* layeth it to heart *c*; and † * merciful *d* men *are* taken away, * none conſidering that the righteous is taken away ‖ from the evil *to come e*.

† Heb. *men of kindneſs.* * Or, *godly men.* *Mic.* 7. 2. * 2 *King.* 22. 20. ‖ Or, *from that which is evil.*

a Juſt and holy men, who are the pillars of the place and ſtate in which they live, yea, as the Jews call them, the pillars of the World. *b* Few or none of the People. So he ſheweth that the Generality of the People in the Prophets no leſs than in the Priests. *c* Is ſad, affected with this ſevere ſtroke and ſad ſign of God's diſpleaſure. *d* Or, *godly*; the ſame whom he now called *righteous*, whoſe duty and practice it is to exerciſe both Mercy or Kindneſs, and Juſtice. *e* From thoſe dreadful Calamities which are coming upon the Nation.

‖ Or, *go in peace.* ‖ Or, *before him.*

2 He ſhall ‖ enter into peace *f*: they *g* ſhall reſt in their beds *h*, *each one* walking ‖ *in* his uprightneſs *k*.

f The juſt and merciful man ſhall enter into a ſtate of peace and reſt, where he ſhall be out of the reach of the approaching miſeries. Or, *he ſhall go* (to wit, *to his Fathers*, as it is fully expreſſed, *Gen.* 15. 15. Or, *he ſhall die*, *going* being put for *dying*, as 1 *Chr.* 17. 11. compared with 2 *Sam.* 7. 12. *Job* 10. 21. & 14. 20. *Luke* 22. 22. and elſewhere:) in *peace*. *g* Juſt men. Here is a ſudden change of the number, which is very frequent in the Prophets. *h* In their Graves, which are not unfitly called their *Beds*, or ſleeping-houſes, as their death is commonly called *ſleep* in Scripture. *i* Or that *walketh* or *did walk*, *i. e.* live. *k* In a ſincere and faithful diſcharge of his duties to God and Men. Or, *before him*, *i. e.* before God, according to the uſual Phraſe of Scripture, as *Gen.* 17. 1. 1 *King.* 2. 4. & 8. 25. For God is oft underſtood where he is not expreſſed, but only deſigned by this or the like pronoun, as *Gen.* 51. 13. and elſewhere.

3 But draw near hither *l*, ye ſons of the ſorcereſs *m*, the ſeed of the Adultereſs, and the whore *n*.

l To God's Tribunal, to anſwer for your ſelves, and to hear what I have to ſay againſt you, and to receive your ſentence. *m* Not by propagation, but by imitation; ſuch being frequently called a Man or Womans Sons that learn their Art, and follow their Example: you Sorcerers, either Properly or Metaphorically ſo called: for the Jews were guilty of it both ways. *n* Not the genuine Children of *Abraham*, as you pretend and boaſt, but begotten in Fornication upon a common Whore. Which is not to be underſtood properly but figuratively, becauſe their diſpoſitions and carriages were far more ſuitable to a baſtardly brood, than to *Abraham*'s Seed.

4 Againſt whom do ye ſport your ſelves *o*? againſt whom make ye a wide mouth, *and* draw out the tongue *p*? *are* ye not children of tranſgreſſion, a ſeed of falſhood *q*?

o Conſider whom it is that you mock and ſcoff when you deride God's Prophets, as they did, *Iſa.* 28. 14, 22. and know that it is not ſo much Men that you abuſe, as God, whoſe Cauſe they plead, and in whoſe name they ſpeak. *p* Theſe are the known and common geſtures of Mockers, of which ſee *Job* 16. 10. *Pſal.* 22. 7. & 35. 21. *q* Either an adulterous brood, as was ſaid before: or, a Generation of Liars, whoſe practices groſly contradict your principles and profeſſions, who deal deceitfully and perfidiouſly both with God and with Men.

† Heb. *with gods*, or *among the oaks.* * 2 *Kings* 16. 4. * *Ezek.* 16. 20. & 20. 26.

5 Enflaming your ſelves † with idols * under every green tree *r*: * ſlaying the children *s* in the valleys *u* under the clifts of the rocks *x*?

r Heb. *being enflamed*, &c. luſting after them, and mad upon them, as the Phraſe is, *Jer.* 50. 38. ſervent both in making and in worſhipping of them, as was obſerved, *Iſa.* 44. 12, &c. It is a Metaphor borrowed from Whoredom to which Idolatry is oft compared. *s* Wheresoever you ſee an Idol erected, which was commonly done in Groves, or under great and ſhady trees, which both defended the Worſhippers from the heat of the Sun, and were ſuppoſed to ſtrike them with a kind of ſacred Horrour and Reverence. See on *Deut.* 12. 2. 2 *King.* 16. 4. & 17. 10. *t* In way of Sacrifice to their Idols, after the manner of the barbarous Heathens; of which ſee on *Lev.* 18. 21. *Deut.* 12. 31. 2 *King.* 21. 6. & 23. 10. *u* Or, *beſides the brooks*, which run in the valleys: which was moſt commodious for ſuch bloody work. He ſeems to allude to to valley of *Hinnom* in which theſe cruelties were practiſed, *Jer.* 7. 31. through which alſo the Brook *Kidron* is ſuppoſed to have run. *x* Which they choſe either for ſhade, or for thoſe dark vaults and hollow places, which were either by Nature or Art made in rocks, and which were convenient for, and frequently appointed to idolatrous uſes.

6 Among the ſmooth ſtones of the ſtream *u* thy portion *y*; they, *are* thy lot *z*: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering *a*. Should I receive comfort in theſe *b*?

y Thou haſt choſen for thy portion thoſe Idols which were either made of thoſe ſmooth ſtones which were caſt up by Rivers; or which were worſhipped upon Altars made of ſuch ſtones; or which were worſhipped by the ſides of Brooks or Rivers where ſuch ſmooth ſtones commonly lie. *z* Thou haſt forſaken me and choſen Idols for the great object of thy Worſhip and Truſt. *a* For the Devil is God's Ape, and Idolaters uſed the ſame Rites and offerings in the Worſhip of Idols which God had preſcribed in his own, *Num.* 15. 4, &c. *b* Should I be pleaſed with ſuch a people and ſuch Actions? Muſt I not needs be highly provoked, and ſhew my diſpleaſure by an exemplary puniſhment of ſuch wicked and fooliſh Actions? This is an uſual Figure, called *Meioſis*, or *Litotes*, when leſs is ſaid, and more is underſtood.

7 * Upon a lofty and high mountain *c* haſt thou ſet thy bed *d*: even thither wenteſt thou up to offer ſacrifice.

* *Ezek.* 16. 25.

c In high places, which were much uſed for Religious Worſhip, both by Iſraelites and by Heathens. *d* Thine Altar, as appears from the *Sacrifice* here following, in which thou didſt commit ſpiritual Whoredom with Idols. Compare *Ezek.* 23. 17, 41.

8 Behind * the doors alſo and the poſts *e* haſt thou ſet up thy remembrance *f*: for thou haſt diſcovered *thy ſelf to another* than me *g*, and art gone up *h*: thou haſt enlarged thy bed *i*, and ‖ made *a covenant* with them *k*; * thou lovedſt their bed ‖ where thou ſaweſt it *l*.

* *Ezek.* 8. 10. & 23. 41. ‖ Or, *knew it for it ſelf* larger than *this.*

e Which by a Figure called *Hendiadus* may be put for *the doors than theſe poſts*, as it is expreſſed, *Deut.* 11. 20. Behind the poſts of the doors of thine Houſe: where the Heathens are ſaid to have placed their tutelar gods to whoſe protection they committed themſelves and their Houſes, that ſo they might have their Eyes and Minds upon them, whenſoever they went out or came in. Here alſo the Iſraelites might put them in ſome cloſe corner, that they might keep them ſecret, it being opprobrious, and oft times dangerous for them to worſhip Idols. *f* Thoſe Images or Monuments and tokens which thou didſt make and ſet up there as remembrances of thoſe Idol-gods whom they repreſented, or to whom they belonged. He ſaith, *thy remembrance*, in oppoſition to God's remembrances, or to that Writing of God's Law upon their door-poſts, which God preſcribed to keep him and his Law in their remembrance, *Deut.* 6. 9. & 11. 20. *g* Thou haſt uncovered thy nakedneſs; *i. e.* proſtituted thy Body (as the Phraſe commonly ſignifies) to others beſides me thine Husband. Heb. *from with me* (departing from me, or, as it were riſing out of my Bed) *thou haſt uncovered* or proſtituted thy ſelf to others like an impudent and inſatiable ſtrumpet. *h* Into the Adulterous Bed, as this very word is uſed, *Gen.* 49. 4. *i* That it might receive many Adulterers together. Thou haſt multiplied thine Idols and Altars. *k* Thou haſt covenanted to ſerve them, and to expect help from them. But becauſe the verb here uſed being thus put by it ſelf, never ſignifies *to make a Covenant*, it ſeems to be better rendred in the margent of our Bible, and by others, *haſt hewed* it (to wit, thy Bed, which is expreſſed both in the next foregoing, and in the next following words:) *for thy ſelf* (for thine Idolatrous uſes:) larger *than theirs*, than their Bed, as it follows: or thus, *didſt hew down* (to wit, trees, which is eaſily underſtood both from the Verb, and from the nature of the thing) *to* or *for thy ſelf* (to make Images or other things relating to thy falſe Gods) *more than they*, more than the Heathens, of whom thou haſt learned theſe practices, as God complains, 2 *Kings* 21. 9. *Ezek.* 16. 46, 47, 52. *l* No ſooner didſt thou ſee their Idols but thou waſt enamoured with them, and didſt fall down and worſhip them, like an unchaſte and lewd Woman, who upon all occaſions, and at the very firſt view of any man, is inflamed with Luſt towards them. Heb. *thou loveſt their Bed* (*i. e.* their filthy converſation) *in the place* (for ſo this Hebrew word frequently ſignifies, as *Deut.* 23. 12. *Iſa.* 22. 18. and elſewhere,) *where thou ſaweſt it.* Or, thus, *thou loveſt their bed, thou didſt provide* (as this word ſignifies, *Exod.* 18. 21. and ſo doth a word of the very ſame ſignification, *Gen.* 22. 8.) *a place* for it, to receive their Bed, to ſet up their Idols in thine own houſe.

9 And ‖ * thou wenteſt *l* to the king *m* with ointment *n*, and didſt encreaſe thy perfumes *o*, and didſt ſend thy meſſengers far off *p*, and didſt debaſe *thy ſelf even* unto hell *q*.

‖ Or, *thou reſpecteſt the King.* * *Ch.* 30. 6. *Ezek.* 16. 33. & 23. 16.

l Either by thy ſelf, or, by thy meſſengers, as it follows. Or, *thou didſt look*, to wit, earneſtly, with expectation and vehement affection. *m* Either to *Moloch*, which was as it were the King or chief of their Idols, and which ſignifies a King. Or, to the great King of *Aſſyria*, called *the King* by way of eminency, to whom the Iſraelites in the days of *Iſaiah* were very prone to ſeek, and truſt, and ſend preſents. Although the word, *King*, may be here taken collectively for the Kings of *Aſſyria* or *Egypt*, or any other King, from whom they deſired or expected help in their ſtraits. And ſo the Prophet paſſeth here from their Idolatry to another ſin, even to their carnal confidence in Heathen Princes, for which they are oft ſeverely reproved; although theſe two ſins were commonly joined together, and they eaſily received Idolatry from thoſe Kings whoſe help they deſired. *n* With pretious Ointments, and particularly with balm, which was of great price, and was a commodity peculiar to thoſe parts, and was ſometimes ſent as a preſent. See *Gen.* 43. 11. *Jer.* 8. 22. & 46. 11. *o* Didſt ſend great quantities thereof to them to procure their aid. *p* Into *Aſſyria*, which was far from *Judea*. *q* Thou waſt willing to ſubmit to the baſeſt terms to procure their aid.

10 Thou art wearied in the greatneſs of thy way *r*; *yet* ſaidſt thou not, There is no hope *s*: thou haſt found

ſaving. found the ‖ life of thine hand *t*, therefore thou waſt not grieved *u*.

r Thou haſt not eaſed or relieved, but only tired thy ſelf with all thy tedious journeys, and laborious endeavours. *s* And yet thou waſt ſo ſtupid under all thy diſcouragements and diſappointments, that thou didſt not perceive that thy labour was loſt, and that thy caſe was not mended, but made worſe and deſperate by theſe practices. *t Thou haſt found* (*i. e.* Thou falſly imagineſt that thou haſt found, or ſhalt aſſuredly find by theſe courſes) *the life* (*i. e.* the ſtrength and vigour) *of thine hand*, that thine hand is ſtrengthned by theſe practices: or, *life* by *thine hand*, *i. e.* by theſe endeavours and applications of thy ſelf to others for help. Or, thou haſt ſometimes found ſucceſs in theſe ways. *u* Therefore thou didſt not repent of thy ſin and folly herein, but didſt perſiſt and applaud thy ſelf in ſuch courſes.

11 And of whom haſt thou been afraid or feared *x*, that thou haſt lied *y*, and haſt not remembred me *x*, nor laid *it* to thy heart *a*? have not I held my peace even of old *b*, and thou feareſt me not *c*!

x And what or who are they, the fear of whom drives thee to theſe wicked and deſperate courſes? Are they not men, weak and mortal Creatures, ſuch as wholly depend upon me, and can do nothing to thee either againſt me or without me? *y* That thou haſt dealt thus diſloyally and perfidiouſly with me, and fought for ſuch foreign aſſiſtances, contrary to my command, and thy ſolemn Covenant. *z* Haſt thou forgotten all thoſe great things which I have done for thee, and all thoſe Promiſes which I have made to thee, and conſtantly performed, when thou haſt not groſly violated the conditions upon which they were made. *a* Or thus, *nor ſet me upon thine heart*, as theſe very words are rendred, *Cant.* 8. 6. And ſo this is a repetition of what is ſaid in the foregoing clauſe in other words. The ſenſe is, Thou haſt not ſeriouſly and affectionately conſidered what I am, how all-ſufficient, and faithful, and gracious, for then thou wouldeſt not have diſtruſted or diſobeyed me. *b* Have not I forborn to reprove and puniſh thee for this and for other ſins, from time to time, ever ſince thou waſt my People, that by this goodneſs I might oblige thee to love me, and to cleave unto me? *c* Or, *therefore thou doſt not fear or regard me.* Thus thou abuſeſt mine indulgence and long-ſuffering, taking occaſion from thence to deſpiſe me.

12 I will declare *d* thy righteouſneſs and thy works *e*, † for they ſhall not profit thee *f*.

† *Heb.* and.

d I will no longer be ſilent and patient towards thee. *e* Which may be put for *the righteouſneſs of thy works* by that known figure, of which ſee the firſt note on v. 8. whereby he means their wickedneſs, which he calleth their *righteouſneſs* either Ironically, or becauſe it was covered with a pretence of Righteouſneſs, and they alledged that this was a juſt and lawful thing when they were diſtreſſed to ſeek for help from their Neighbours or Allies. The ſenſe is, I will diſcover whether thy works be righteous, as thou pretendeſt they are: my puniſhments ſhall manifeſt the wickedneſs of thy Actions. *f* Theſe Actions ſhall do thee no good but much hurt.

13 When thou crieſt *g*, let thy companies deliver thee *h*: but the wind ſhall carry them all away *i*; vanity *k* ſhall take *them l*; but he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit my holy mountain *m*.

g To wit, unto me for deliverance. *h* Expect it not from me whom thou haſt forſaken and deſpiſed, but from thoſe foreign troops to whom thou haſt fought and truſted for ſuccour. *i* But they ſhall be ſo far from ſaving thee that they ſhall not be able to deliver themſelves, but ſhall be carried away ſuddenly and violently by the blaſt of mine anger. *k* A vapour or puff of Breath which quickly vaniſheth away. It is the ſame thing in effect with the *wind*. *l* Or, *take* them *away*, as this verb ſignified, *Hoſ.* 11. 13. and elſewhere. *m* Shall enjoy my favour and preſence in my Temple.

14 And ſhall ſay *n*, * Caſt ye up, caſt ye up *o*, prepare the way, take up the ſtumbling block out of the way of my people *p*.

Iſa. 40. 3. *Iſa.* 10.

n Heb. *And he ſhall ſay*: or, *and* one *ſhall ſay*. God will raiſe up a man who ſhall ſay theſe words, and that with authority and efficacy, ſo as the thing ſhall be done. *o* Make cauſeways, where it is needful, for their ſafe and eaſie paſſage. *p* Remove all things which may hinder them in their return.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy *q*, I dwell in the high and holy *place*; * with him alſo *that is* of a contrite and humble ſpirit *r*, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

Iſa. 40. 18. *Iſa.* 31. 17. *Iſa.* 38. 6. *Dan.* 9. 66. 2.

q Who is omnipotent, everlaſting and unchangeable, holy in all his words and ways, and therefore both can and will deliver his People, as he hath promiſed to do. *r* With ſuch alſo whoſe Spirits are broken and humbled by Afflictions, and by a ſenſe of their ſins for which they were afflicted; which doubtleſs was the caſe of many of the Jews in the Babyloniſh Captivity: whom therefore he here implies that God would pity and deliver out of their Diſtreſſes.

Iſa. 30. 9. *Iſa.* 7. 18.

16 For * I will not contend for ever *s*, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls * *which* I have made *t*.

Hom. 16. *Job* 34. *Heb.* 12.

s I will not conſtantly proceed to the utmoſt ſeverity with ſinful men in this Life, and therefore I will put an end to the miſeries of the Jews, and turn their captivity. *t* For then their Spirits would ſink and die under my ſtroke, and I ſhould do nothing elſe but deſtroy the works of mine own hands. Therefore I conſider their Infirmity, and ſpare them. Compare *Pſal.* 78. 38, 39. & 103. 13, 14.

17 For the Iniquity of his covetouſneſs *u* was I wroth, and ſmote him: I hid me *x*, and was wroth, and he went on † frowardly in the way of his heart *y*.

† Heb. *turning away.*

u Of which ſin the Jews were eminently guilty, as is expreſly affirmed *Jer.* 6. 13. & 8. 10. But this is not mentioned excluſively as to other ſins, but Synecdochically ſo as to comprehend all thoſe ſins for which God contended with them. *x* I withdrew my Favour and help from him, and left him in great calamities. *y* Yet he was not reformed by corrections, but in his diſtreſſes treſpaſſed more and more, as was ſaid of *Ahaz*, and obſtinately perſiſted in thoſe ſinful courſes which were choſen by and were moſt pleaſing to the Luſts of his own corrupt Heart.

18 I have ſeen his ways *a*, and will heal him *b*: I will lead him alſo, and reſtore comforts unto him, and *c* to his mourners *d*.

a I have taken notice of theſe evil ways in which he ſeems reſolved to walk, and that he is neither bettered by Mercies nor Judgments. *b* Or, *yet I will heal him.* Although I might juſtly deſtroy him, and leave him to periſh in his own ways, yet of my meer Mercy, and for my own Names ſake, I will pity them, and turn them from their ſins, and bring them out of their troubles. *c* Or, *to wit*, the copulative Conjunction being put expoſitively, as it is frequently. *d* To thoſe who are humbled under God's Hand, *that mourn in* Sion, *Iſa.* 61. 2, 3. for their own and others ſins, *Ezek.* 9. 4. and for the Calamities of God's Church and People, *Iſa.* 66. 10.

19 I create *e* * the fruit of the lips; peace *f*, peace *g* to *him that is* far off, and to *him that is* near *h*, ſaith the LORD, and I will heal him.

* *Pro.* 10. 31. *Heb.* 13. 15.

e I will by my Almighty Power, and in a wonderful manner produce. *f* Either 1. Praiſe or Thankſgiving, which is called *the fruit of our lips*, *Hoſ.* 14. 2. *Heb.* 13. 15. and Peace: Or rather 2. That Peace which is not wrought by Mens hands, but only by God's Lips or Word, Peace with God, and in a mans own Conſcience, which God hath promiſed to his People, and which he hath publiſhed and offered to all ſorts of men by the preaching of the Prophets, and eſpecially of the Apoſtles; as may be gathered both from the Object of this Peace in the following words, and by the excluſion of all wicked Men from the Peace, *ver.* 20, 21. *g* The doubling of the word ſignifies the certainty and abundance of this Peace. *h* To the Gentiles who are far from God, and from Salvation, *Acts* 2. 38, 39 *Eph.* 2. 12, &c. as well as to the Jews, who are called *a people near unto God*, Pſal. 148. 14.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt *i*.

Iſa. 48. 22.

i Their Minds are reſtleſs, being perpetually hurried and tormented with their own luſts and paſſions, and with the horrour of their guilt, and the dread of the Divine Vengeance due unto them, and ready to come upon them.

21 * *There is* no peace, ſaith my God, to the wicked *k*.

k Though they may have as great a ſhare of proſperity as the beſt of Men have, as appears from *Pſal.* 37. 35. & 73. 3, &c. *Eccl.* 8. 14. & 9. 1. yet they have no ſhare in this inward, and ſpiritual, and everlaſting Peace.

CHAP. LVIII.

The Jews hypocriſie: in their faſts, 1, —— 5. *a true faſt deſcribed,* 6, —— 7. *promiſes to Godlineſs,* 8, 12. *to the keeping of the Sabbath,* 13, 14.

CRy † aloud *a*, ſpare not *b*, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

† Heb. *with the throat.*

a The Prophet having in the foregoing Chapter noted and cenſured divers groſs miſcarriages of the Jews, proceeds upon the ſame Subject in this Chapter, and in God's name expoſtulates with them for other miſdemeanours. *b* Forbear not to ſpeak whatſoever I command thee for the conviction of this People.

2 Yet they ſeek me daily *c*, and delight to know my ways *d*, as a nation that did righteouſneſs *e*, and forſook not the † ordinance of their God *f*: they aſk of me the ordinances of juſtice *g*: they take delight in approaching to God *i*.

† Heb. *judgment.* *Jer.* 5. 4. & 8. 7.

c They cover all their wickedneſs with a profeſſion of Religion, from time to time reſorting to my houſe, pretending to aſk Counſel of me, and to deſire and ſeek my Favour and Bleſſing. *d* Either 1. They ſeem to delight in it: for men are oft ſaid in Scripture to be, or do, that which they ſeem or profeſs to be, or do, as *Mat.* 13. 12. *that which he hath*, is thus explained in *Luke* 8. 18. *that which he ſeemeth to have*, and *Rom.* 7. 9. *I was alive*, *i. e.* I falſly thought my ſelf to be alive. See alſo *Phil.* 3. 9. Or 2. They really delight; for this is evident, that there are many men who take ſome pleaſure in the knowing of God's Will and Word, and yet do not conform their Lives to it. *e* As if they were a righteous and godly People. *f* As if they were not guilty of any Apoſtacy from God, or neglect of, or diſobedience to God's precepts. *g* As if they deſired and reſolved to obſerve them. *i* Of which ſee the ſecond note upon this verſe. *i* In coming to my Temple to hear my Word, and to offer Sacrifices.

3 Where-

3 Wherefore have we fasted, *say they*, and thou seest not *k*? *wherefore* have we afflicted our soul *l*, and thou takest no knowledge? Behold, in the day of your ‖ Or, *things wherewith ye grieve others.* † Heb. *grief.* fast *m*, ye find pleasure *n*, and exact all your † labours *o*.

k They complain of hard usage from God, that although they prayed, and fasted, and kept the rest of God's ordinances, all which are synecdochically comprehended under the title of *fasting*, all their labour was lost, and God neither regarded nor delivered them. *l* Defrauded and pinched our Appetites with fasting, of which this Phrase is used, *Levit.* 16. 29. & 23. 27, 29. *m* In those solemn days of fasting which I have appointed: or, in those times when I have called you by the course of my Providence, and counsels of my Prophets, unto fasting, and *weeping and mourning*, &c. *Isa.* 22. 12. *n* Either 1. You indulge your selves; in sensuality, as they did, *Isa.* 22. 13. But this doth not agree with *that afflicting of their Souls* which they now professed, and which God acknowledgeth, *ver.* 5. Or rather 2. You pursue and satisfie your own Lusts: though you abstain from bodily food, you do not mortifie your own sinful concupisences, and when you are restrained from outward Acts, yet even then your Thoughts and Affections are set upon, and working toward those things which gratifie your fleshly Inclinations and worldly Interests. *o* Your money got by your labour, and lent to others either for their need, or your own advantage: for *Labour* is oft put for Wealth, as *Deut.* 28. 33. *Isa.* 45. 14. &c. Heb. *your griefs*, not passively, those things which are grievous to you, but actively such as are very grievous and burdensom to others, either hard Service, above the strength of your Servants, or beyond the time limited by God for their Service, of which see an Instance, *Jer.* 34. 13, 14, 15, 16. or debts, which you require either with usury, or at least with rigour and cruelty, when either the general Law of Charity, or God's particular and positive Law, commanded the release or at least the forbearance of them; of which see an instance, *Nehem.* 5. 1, 2, &c.

4 Behold, ye fast for strife and debate *p*, and to smite with the fist of wickedness *q*: ‖ ye shall not fast ‖ Or, *ye fast not as this day.* as ye *do this* day, to make your voice *r* to be heard on high.

p Your fasting days, wherein you ought in a special manner to implore the Mercy of God, and to shew compassion to Men, you imploy in a great measure in injuring or quarreling with your Brethren, your Servants or Debtors, or in contriving mischief against them, as if the design of your fasting and praying to God, were only to obtain a licence to oppress Men. Compare *Mat.* 23. 14. *q* Or, *with a wicked fist*, a Genitive of the Adjunct. To deal rigorously and injuriously with your Servants or Debtors, which Servants, it may be, had sold themselves to the year of Redemption, *Exod.* 21. 2. *Lev.* 25. 39, 40, 50. You handle them with an hard hand, the word is used for *fist*, *Exod.* 21. 18. the LXX add the *humble*, *poor*, or *inferiour* person, and that not only their Debtors with a *summum jus* exact rigour, which seems elsewhere to be expressed by *grinding* the face, *ch.* 3. 15. and in that Parable by taking by the throat, *Mat.* 18. 28. but also their Servants out of meer Will and Pleasure, and in contempt of them, treating them opprobriously, as Christ was handled in contempt and scorn, *Mat.* 26. 67, 68. *Job.* 18. 22. *r* Either 1. In strife and Debate, in which Mens Passions shew themselves by loud clamours. Or 2. So as to cause the cry of the oppressed, by reason of your injuries, of what kind soever, to enter into the Ears of God, which is a *crying* sin, whether it proceed from *unmercifulness*, *Exod.* 22. 25, 26, 27. which sometimes encreaseth to *rage*, 2 *Chr.* 28. 9. or from *injustice*, *ch.* 5. 7. or from *fraud* and *deceit*, *Jam.* 5. 4. The Scripture doth frequently express whatever sin is against Charity in special, as also general complex sins, by *crying*, *Gen.* 18. 20, 21. *Jon.* 1. 2. Or 3. By way of Ostentation, to note their *Hypocrisie*, they love to be taken notice of by others, *Mat.* 6. 2, 5, 16. or, their *Folly*, supposing that they shall be heard for their much speaking, upon which account *Baals* Priests are mocked by *Elijah*, 1 *King.* 18. 27, 28. 4. *Voice* here relates principally to their *Prayer*, it is a Synecdoche of the kind; so the sense is, this is not the way to have your Prayers heard; if you desire that, you must fast in another manner, and abstain from all kind of oppression: And this seems best to suit the Context, which is to shew what kind of fast the Lord reproves, and what he approves in the following verses.

5 Is it * such a fast that I have chosen *s*? ‖ a day *t* for a man to afflict *u* his soul *x*? *is it*, to bow down his * *Zech.* 7. 5. * *Lev.* 16. 29. ‖ Or, *to afflict his soul for a day.* head as a bulrush *y*, and to spread sackcloth and ashes under *him z*? wilt thou call *a* this a fast *b*, and an acceptable day to the LORD *c*?

s *Approve of*, *accept*, or *delight in*, by a Metonymy, because we delight in what we freely chuse. *t* Or, to afflict his Soul for a day, It is an *Hypallage*, and so it may be understood, either for a man to take a certain time to afflict his Soul in, and that either from even to even, *Lev.* 23. 32. or from morning to evening, *Judg.* 20. 26. 2 *Sam.* 3. 35. or else, to afflict his Soul for a little time. *u* Or, keep himself low, or chastise the body for want of Food, *viz.* outwardly without any inward sorrow, or compunction for sin, working a true Humiliation in the sight of God. *x* Put here Synecdochically for the Body or Person, as is usual in Scripture, *Gen.* 45. 18, 22, 25. *Lev.* 2. 2, 4. & 7. 20, 21, 27. & 22. 11. *y* Here the Prophet sets down those external gestures and postures in particular, which they did joyn with their hypocritical fasts, as he had mentioned it before in general. To *bow down*, bowing is the posture of mourners, *Psal.* 35. 14. and here it is either, as if through weakness of Body their Heads did hang down; or counterfeitly, to represent the posture of true penitents, moving sometimes their Heads this way, and that way, as the word signifieth, not unlike the ballance of a Clock, as the Bullrush moved by the Wind boweth it self down, waving to and fro, in a kind of circular, or semicircular motion, the contrary motion of lifting up the Head being an Indication of Pride, *Ch.* 3. 16. It is the guise of Hypocrites to put on affected Countenances, *Mat.* 6. 16. *z* The Jews to express their sorrow, made use of Sackloth and Ashes two ways: 1. Sometimes by putting on Sackloth upon their Bodies, as 1 *Kin.* 21. 27. *Psl.* 69. 11. and casting ashes upon their Heads, 2 *Sam.* 13. 19. And 2. Sometimes by spreading Sackcloth under them, and lying down upon Ashes, *Esth.* 4. 3. *Job* 2. 8. The intent of *Sackcloth* was to afflict the Body by its unpleasing, harshness, and of *Ashes* to represent their own vileness, as being but Dust and Ashes; their putting of them on might note their uncasiness under sin, and laying on them their self-abhorrency, shaming themselves for it. *Quer.* Are such Rites now convenient on a day of Humiliation to help us in our afflicting of our selves? *Answ.* Gospel Services neither require them, or need them, respecting more the Inward afflicting of the Soul with godly sorrow, and deep contrition; yet may they carry this instruction along with them, that our Ornaments, our best and gawdy Apparel, ought to be laid aside, as not suiting either the ground and cause, or the end and design of days of Humiliation. *a i. e.* Canst thou upon a rational account as a meer man call it so? Canst thou think, suppose, or believe it to be so? *b* It being such an one as has nothing in it, but the lifeless Skeleton and dumb signs of a *Fast*, nothing of deep *Humiliation* appearing in it, or, real *Reformation* proceeding from it: Not that the Prophet blames them for these external Rites in this outward way of afflicting themselves. For this he commands, *Leu.* 23. 27, 31, 32. and appoints certain Rites to be used, *Leu.* 16. 19, 21. And these particular Rites were frequent in their solemn Humiliations, 1 *Kin.* 21. 27. *Esth.* 4. 3. *Dan.* 9. 3. used also by the Heathen, *Jon.* 3. 5, 6. See *Mat.* 11. 21. But that which he condemns is their Hypocrisie in separating true Humiliation from them, for bodily exercise profiteth little, 1 *Tim.* 4. 8. *c* A day that God will approve of, as before. Heb. *a day of acceptance*, or that will turn to a good account on your behalf.

6 *Is* not this the fast that I have chosen *d*? to loose the bands of wickedness *e*, to undo † the heavy burdens *f*, and * to let the † oppressed *g* go free *h*, and that ye break every yoke *i*? † Heb. *the bundles of the yoke.* * *Jer.* 34. 10. † Heb. *broken.*

d Or, *approve*, as before, v. 5. or, ought not such a Fast to be accompanied with such things as these, where he is now about to shew the concomitants of a true Fast, with reference to the thing in hand, namely, to exercise works of *Charity*, consisting partly in acts of self-denial in this Verse, and partly in doing good to those in distress in the next. In this verse he instanceth in some particulars, and closeth with a general. *e viz.* The cruel obligations of Usury and Oppression. *f* Heb. *bundles*, a Metaphor, possibly pointing at those many *bundles* of Writings, as *Bills*, *Bonds*, *Mortgages*, and *Acknowledgments*, which the Usurers had lying by them. The former may relate to unjust and unlawful Obligations extorted by force, or fear, which he would have cancelled; This latter to just Debts contracted through proverty and necessity, the rigour whereof he would have abated, whether by reason of loans upon too hard conditions, called a *drawing them into a net*, Psal. 10. 9. and so much is implied, *Prov.* 6. 5. or, under too hard circumstances, whether they were loans of Food, or money, of which the People so bitterly complained, *Neh.* 5. 1, 2, 3, 4. and is expresly forbid, *Exod.* 22. 25. For Debts may be called *Burdens*, 1. Because they lie as a great load upon the Debtors Spirits, under which who ever can walk up and down easily, doth not so much excel in fortitude as in folly. 2 Because they usually introduce Poverty, Slavery, Imprisonment, &c. *g* Either in a large sense, *viz.* any ways grieved or vexed, whether by the gripings of Usury, or the bondage of Slavery accompanied with cruel usage; or, more peculiarly (according to some) relating to their being confined, and shut up in Prisons, which latter sense the word *free*, may possibly seem to favour, the former being comprised in that general expression that follows of *breaking every yoke*. Heb. *broken*, i.e. like a bruised Reed, so crushed and weakned, that they have no consistency or ability, either to satisfie their Creditors, or support themselves, and we usually call such insolvent persons, *broken*, that cannot look upon themselves to be, *sui juris*, but wholly at anothers Mercy; you have the same kind of oppression, and the same words used, *Amos* 4. 1. *i* Namely, That is grievous, a Metaphor, *i. e.* free them from all sorts of Vexation, whatever it is that held them under any Bondage; the LXX refer it to Bonds and Writings: But it seems more general: the word properly signifies that *stick* or *cord* that holds both ends of the yoke, that it spring not out, or fall off from the neck on which it is laid, *Exod.* 25. 14. where the same word is used for staves, and called the bands of the Yoke, *Lev.* 26. 13. *I have broken the bands of your yoke, and made you go upright*, the same thing that God would have them do here.

7 *Is it* *k* not * to † deal *l* thy bread *m* to the hungry, and that thou bring *n* the poor o that are † cast out *p*, to thy house *q*? when thou seest the naked *r*, that thou cover him *s*, and that thou hide *t* not thy self from thine own flesh *u*? * *Ezek.* 18. 7, 16. *Mat.* 25. 35. † Heb. *break.* ‖ Or, *afflicted.*

k *Viz.* The Fast that pleaseth me, supplied from the former verse; having shewed the evil they are to abstain from in order to an acceptable Fast, *viz. cruelty*, he here speaks of the duty that is required, *viz. Mercy*, as a manifestation of Repentance, *Dan.* 4. 27. *Luke* 19. 8. For there are two parts of Justice, one to do no man wrong, the other to do good to all. Which two ought always to accompany each other, and cannot be parted, especially in acts of Humiliation; and as by those evils mentioned he understands all other evil whatsoever, that they are to be abstained from as the consequence of a day of Humiliation, so under these duties mentioned are comprised all the duties that we are to set upon as the effect of true Repentance; and he instanceth rather in those of the second Table than those of the first, not that they are to be neglected, but because chearful performance of external duties to our Neighbour, is the clearest discovery and indication of our inward Piety towards God, 1 *Joh.* 4. 20. *l* The word properly signifies to divide, or break into parts, for the more equal and expeditious doing whereof, they were wont of old to bake their Loaves with cuts or clefts in them, more or fewer according to the bigness of the Loaf, not much unlike that which we ordinarily call buns. It implies, that as none is obliged to give away *all*, so none is exempted from giving *some*, but a distribution to be made according to the abilities of Rich and Poor: or, the meaning is, what thou spareſt on thy fasting day from thine own Belly, thou giveſt it to refresh the bowels of the hungry: What thou takeſt for thy self give to another, that thy poor Neighbour's Body may be refreshed by that. *m* Bread is taken for all necessaries for the Support of humane Life, and here for all kind of Food, and it is here limited by a term of propriety, *Thy*, Which may seem to have some Emphasis in it; see my note on *Eccles.* 11. 1. speaking of their grinding and oppressing the poor, he would have them be sure to give of their *own*, not that which of right is anothers, and thou hast, it may be, unjustly gotten. For to refresh some poor with that which thou hast gotten by the oppressing of others, and thereby possibly made them poor, will turn but to a bad account, it will bring a curse upon thy house, or Family, *Proverbs* 15. 27. or will transfer thy Estate over to such strangers, that will manage it as thou shouldeſt have done. *Prov.* 28. 8. *n i. e.* Voluntarily, without pressing. Invite, encourage, freely accommodate. *o Viz.* That are not only needy, and necessitous, as to their present condition, but helpless, and shiftless as to the means of getting out of it. *p* And thereby become wanderers, having no abiding place; or rather, suffered to abide no where, such are mentioned, *Heb.* 11. 37, 38. Or, this word coming from a root that signifies to *rebel*, it may be applied to such as have been adjudged, whether wrongfully or no, *Rebels*, and therefore cast out, *viz.* of favour and protection, and so become as banished ones, or Pilgrims in another Country; or *afflicted*, as in the margent, *viz.* grievously oppressed by the cruelty of great men, whereby they are cast out of their possessions, and so become wanderers, seeking Relief abroad. *q* That thou be hospitable, and make thy house a shelter to them that have none of their own left, but, as we usually say, *cast out of house and home*: see *Acts* 16. 34. *r i. e.* Either that have no cloaths, or that are so meanly cloathed that they have scarce enough to cover their nakedness, 1 *Cor.* 4. 11. where *naked* is to be taken as *hunger* and thirst is, not absolutely starved, so neither quite stripped: But either in a ragged and undecent condition, as to others sight, or so thinly and insufficiently cloathed as not to defend him from the injury of weather, as to his own sense of feeling. *s i. e.* That thou give him raiment suited to these wants, or that wherewith he may procure it, *Jam.* 2. 15, 16. most of these circumstances we find were the cases of the Apostles, 1 *Cor.* 4. 11. *t* That thou not only seek no occasion to excuse thy self, either by absence, or discountenancing, and disowning of him; but that out of compassion thou apply thy self heartily to his speedy relief; that thou beest not like that Priest and Levite, *Luke* 10. 31, 32. but like the good Samaritan, *Luke* 10. 33, 34, 35. not giving him occasion to complain as *David*, *Psal.* 142. 4. *u* Some confine this to our own kindred; and Relations, and Family, and this the LXX seem to favour, who render it, *Those of thine own House*, *of thine own seed overlook not*; agreeable to that of 1 *Tim.* 5. 8. where the Apostle useth the same word that the LXX doth for *Kindred*: But this would confine our Charity within too narrow a compass, in as much as often, nay most commonly, the necessities of others are greater than our own; neither is it congruous that the other words should be taken in the greatest latitude, and this alone confined within so narrow a compass: 'Tis true the Hebrews by their *own flesh* do mostly understand those who are of the same Stock, or Lineage, and Tribe, as *Gen.* 37. 27. & 2 *Sam.* 19. 12, 13. and thus many understand *Paul's* meaning, *Rom.* 11. 14. But here it is to be taken more generally, for *every man*, he being thine own nature; and in this latitude our Saviour interprets the relation of neighbour to that Lawyer, *Luke* 10. 29, 30. &c. We can look on no man, but there we contemplate our *own flesh*, and therefore it is barbarous, not only to tear, but to starve and succour our own flesh, *Neh.* 5. 5. In which soever of these two senses you take it, there is a note of similitude to be understood; so that the sense is this, *Break thy Bread*, &c. to them as unto thine *own flesh*; be not more severe to them than thou wouldeſt be to thy self; and thus it agrees with that of our Saviour, *Mat.* 22. 39. and with that of the Apostle, *Eph.* 5. 29. In short, feed him as thou wouldeſt feed thy self, or have it fed; shelter him as thou wouldeſt shelter thy self, or have it sheltered; cloath him as thou wouldeſt cloath thy self, or be cloathed; if in any of these respects thou wert in his circumstances.

8 Then shall thy * light *x* break forth as the morning *y*, and thine health *z* shall spring forth speedily: and thy righteousness *a* shall go before thee *b*, the * glory *c* of the LORD † shall be thy rereward *d*. * Isa. 11. 17 & 60. 1. & 59. 9, 19. † Heb. *shall gather thee.*

x It is put in general for all *happiness* and prosperity; as all kind of Adversity and Calamity is set forth and resembled by *darkness*; but here more particularly for a comfortable and free Estate after their dark and calamitous condition in the Babylonish Captivity; for the like reason *Josephus* tells us, *lib.* 12. *cap.* 11. that the Jews instituted a Feast to be observed by their posterity, upon the account of the service of the Temple being re-established, which they called *The Feast of Lights*, because, saith he, so great a Happiness brake forth upon them beyond their hope. *y* Here is a Metaphorical allusion in a Metonimical Expression, viz. of the *efficient*, describing the comfortable effect of humbling themselves in a right manner, which like the day light, shall break forth from the blackness of their night of affliction, and bring with it the joy and comfort of all good things; And he doth not only say this light shall appear, but *break forth*, dart it self forth, notwithstanding all difficulties, as the Sun breaks, & pierceth through a cloud, noting how ready God is to help his People when they are rightly humbled, how quickly, and how clearly Salvation shall break forth upon them. *z* Another Metaphor to express the same thing, unless there may be this difference, the *Light* with reference to their outward state, and *Health* with reference to the inward delight of their Minds, in both to describe the compleat satisfaction they should have: Deliverances out of great pressures are often in Scripture represented by the recovery of Health, as *ch.* 38. 18. & *Jer.* 8. 22. and this Prophet especially delights in this Metaphor; because all affliction is as it were a sickness to the Soul, altering the Heart and Countenance, See *Neh.* 2. 2, 3. and a recovery out of this estate maketh the Heart glad, and the Countenance chearful, *Esth.* 8. 16, 17. *Jer.* 33. 6. compare v. 10, 11. Hence the LXX render it *Medicines*. *a* Either 1. Thy uprightness and sincerity, *Gen.* 30. 33. Or 2. The reward of thy Righteousness, by a Metonymy, *ch.* 48. 18. *Psal.* 24. 5. and here perhaps it may particularly relate to their works of Mercy, and Charity, it being the thing in hand, and often so called, *Psal.* 112. 9. and applied by the Apostle to this purpose, 2 *Cor.* 9. 9. It brings temporal, spiritual, and eternal Blessings, and all this not of desert but free grace, and eternal Blessings, and all this not of desert but free grace, as a reward, that naturally springs forth from the faithfulness of his Promises, as the Harvest from the Earth, when the seed is sown, see *Hos.* 10. 12. so the fruit and reward of our Righteousness springs not from our deserts, but from Gods Righteousness, *Heb.* 6. 10. Or 3. The witness of thy Righteousness, by what thou doest or thou wilt appear to be righteous, *Psal.* 37. 6. For such a notion as this was vulgarly sucked in, that Adversity did never befal a person or People, but for their sins, and was strongly urged by way of argument against *Job's* integrity by his Friends, therefore thy being delivered shall be as a testimony of thy Righteousness. Or 4. The fruit and effect of thy Righteousness, *viz.* the due, just, and right order of thy Government, which, as *Calvin* saith, is a sign of Gods fatherly kindness; things that are now in a confusion he will bring into right order again, *i. e.* Justice shall be duly administred, and men shall carry themselves justly all the Land over, See *Isa.* 32. 16, 17, 18. Or 5. Christ's Righteousness, *Jer.* 23. 6. compare with 33. 16. Then the meaning is, He shall go in and out before thee, *b* As it were making way for thy better state, as the break of day, or the morning Star goes before the Sun. *c i. e.* The glory of his Power and Providence, or his glorious Power shall be seen in bringing thee up from Captivity, and defending thee free from their pursuit; or, as some, a glorious state shall succeed this thy calamitous condition, and called the Glory of the Lord to express the greatness of this glory, as very great mountains are called the mountains of God, and tall Cedars the Cedars of God: The glorious Lord, by a Metonymy of the Adjunct. *d* Heb. *shall gather thee*, Lord, by a Metonymy of the Adjunct. *Dan*, who was appointed to bring thus the word is used concerning *Dan*, who was appointed to bring up the Rear, or to close up the march of the Israelites, when they marched from the Wilderness of *Sinai*, *Num.* 10. 25. This Office God takes upon himself; for it argues great skill and courage, and makes him fit for the Honour and Glory of a Commander, both to gather up all the Straglers, that none be picked up by the Enemy, which relates to the Hebrew word of *gathering*, and to secure and cover the Rear of his Army; Thus the Angel of his presence secured the Israelites when they came up out of *Egypt*, *Exod.* 14. 19.

9 Then shalt thou call *e*, and the LORD shall answer *f*? thou shalt cry, and he shall say, Here I *am g*: if thou take away from the midst *h* of thee, the yoke *i*, the putting forth of the finger *k*, and speaking vanity *l*,

e They made great complaint, v. 3. that God took no notice of their Services, which complaint God seems now to satisfie, *q. d.* these conditions observed, call upon me, and thou shalt see I will regard, *Psal.* 34. 15. See *Isa.* 1. 18. *f* He will give an effectual demonstration, that he hears thee, by the real answer that he will give to thy request, *Psal.* 34. 17. & 99. 6. & 118. 5. *g* A Phrase used to a person to be ready at hand, for Work, as *Isaiah, ch.* 6. 8. but notes a person to be ready at hand, for Work, as *Isaiah, ch.* 6. 8. but notes a person to be ready at hand, for Work, as *Psal.* 145. 18, 19. or for Help, as God here, and *Psal.* 46. 1. or both, *Psal.* 145. 18, 19. or for Help, as God here, and *Psal.* 46. 1. or both, *Psal.* 145. 18, 19. *h* Not a Geometrical middle, or center, but having a place among others: the meaning is, from among you. *i i. e.* All those prescribed before, v. 6. all that barbarous fures and Grievances before mentioned, v. 6. all that barbarous fures and Grievances before mentioned, v. 6. all that barbarous slavery they brought their Brethren into; the particulars expressed by that one Hebrew word, *motah*, three times used in this Chapter. *k* There being often an indication of a mans mind by the postures of several parts of the Body, as of Lust, malice, Scorn, Revenge, &c. *Prov.* 6. 12, 13, 14. this putting forth of the finger may point at divers things all springing from two roots; either the secret malice of the Heart, or just and open violence. It is used 1. Sometimes by way of scoff, reproof, or disdainful insulting, as the Pharisee seems to point at the Publican, *Luke* 18, 11. pointing with the Finger, like winking with the Eye, seeming to indicate something that may cause shame in another; and this is reckoned among *Hebr.* 11, 36. See 2 *Chron.* 36. 16. *Jer.* 20. 7. great afflictions, *Hebr.* 11, 36. See 2 *Chron.* 36. 16. *Jer.* 20. 7. 2. Sometimes for beating, or other injurious treating men, seized either their Persons or Estates; such a putting forth of the Hand you have mentioned, 1 *Sam.* 22. 17. and this agrees well to *Micah* 2. 1. *viz.* not only not stretch out thine hand against thy Brother, but not so much as be lavish with thy tongue, so as to upbraid, reproach, or injure him, or threaten with thy Finger, which seldom is done without sin; and thus the counsel here may suit with our Saviours, *Mat.* 5. 21, 22. *viz.* not only not stretch out thine hand against thy Brother, but not so much as be lavish with thy tongue, so as to upbraid, reproach, or injure him, or threaten with thy Finger, which seldom is done speaking vanity may be a *Meiosis*, for not railing, the LXX render it *muttering*, which is an incompleat kind of speaking, whereby we insinuate, or hint at, what we dare not speak out, or is an incomplete kind of speaking, whereby we reproach another in low, informed, undigested Expressions: But it

it seems here rather to signifie *Affliction*, not only because the word used in this place doth properly so signifie, but because it is most agreeable to the matter discourſed of, and the Chaldee render it *violence*, and then the ſenſe is, ſpeaking *words of affliction*, or that will vex and grieve, like thoſe words of *Nabal* to *Davids* Servants, 1 *Sam.* 25. 10, 11. *Prov.* 18. 23. And thus it relates to their harſh and unjuſt Commands, wherewith they were wont to burden their Servants, a Synecdoche of the kind.

10 And *if* thou draw out *m* thy ſoul *n* to the hungry, and ſatisfie *o* the afflicted ſoul *p*; then ſhall thy light riſe *q* in obſcurity, and thy darkneſs *be* as the noon day *r*.

m Or, *open*, as when we break open a Store, or Magazine to ſatisfie the wants of the needy: it implies bounty and Liberality. A Phraſe contrary to that of *ſhutting up of the bowels*, 1 Joh. 3. 17. *n* Thy affection, *i. e.* thy pity and compaſſion, a Metonymy of the Subject, as one that condoles with them in their miſery; affectionately, and with delight, *Rom.* 12. 8. 2 *Cor.* 9. 7. God loves a chearful giver, as well as a liberal giver, not grudgingly, not of conſtraint, not becauſe thou muſt, but becauſe thou wilt, not out of neceſſity, but of choice: Compaſſion and Mercy in a work is more than the work of mercy it ſelf; for this is ſomething only without a man, but the other is ſomething from within, and of himſelf: This argues a Sympathy, which the other doth not, all without this being as nothing, 1 *Cor.* 13. 3. *o* Here the Prophet notes the work that is to be done, as in the former Expreſſion the affection, wherewith it is to be done, otherwiſe it would be no more than what the Apoſtle *James* reproves, *Jam.* 2. 15, 16. and the Pſalmiſt joyns them both together, *Pſal.* 37. 21. And then further it implies a compleat and proportionable anſwering of his wants, that the ſupply anſwer the neceſſity, that is, be ſuch as may ſatisfie, not barely keep him from ſtarving. *p* *i. e.* The perſon afflicted with wants. *q* This is the ſame promiſe, and expreſſed in the ſame figure, as in *ver.* 8. See the ſame phraſe opened there. The Hebrews delight to expreſs the ſame things often by a little altering of the Phraſe; only here it ſeems to be carried to an higher degree: There the light ſhall break forth, but here *Light* ſhall be in *obſcurity*. *r* In the very darkneſs of the affliction it ſelf thou ſhalt have comfort, *Pſal.* 112. 4. There it ſhall be as the morning ſtill increaſing, here as the noon-day in its Zenith, and height of perfection, which ſhall be without ſo much as any ſhadow of affliction.

11 And the LORD ſhall guide thee *s* continually, and ſatisfie thy ſoul * in † drought *t*, and ‖ make fat thy bones *u*: and thou ſhalt be like a watered garden *x*, and like a ſpring of water, whoſe waters † fail not *y*.

* Or, *thee.*
† Heb. *droughts.*
‖ Or, *make nimble thy bones.*
† Heb. *lie, or deceive.*

s Viz. like a Sheperd, *Pſal.* 23. 1, 2, 3. or, as the Vulgar, ſhall give thee reſt, and ſo it may relate to the reſt that God would give them in *Judea*, upon their return from Captivity, as anſwering to their complaints in *Babylon*, *Lam.* 5. 5. And he adds *continually* to ſhew that his conduct and bleſſing ſhall not be momentary, or of a ſhort continuance, but all along, as he did to *Iſrael* in the Wilderneſs, not leaving them, till he brought them into *Canaan*. *t* *Heb. Droughts*, or, drought of droughts; which being in the plural number, notes extremity of drought, *Pſ.* 78. 72. *Skilfulneſſes*, that is, great skill: And *Prov.* 1. 20. *Wiſdoms*, i. e. excellent wiſdom: and conſequently great ſcarcity and famine: The meaning is, that when thy ſoul ſhall fall in the extremity of ſuch a condition, either as to time, or place, he will abundantly ſatisfie thy ſoul, *i. e.* thee, by a Synecdoche; thou ſhalt have plenty, when others are in ſcarcity. *u* Or, *make nimble*, and ſo the expreſſion relates to bones full of marrow, which cauſeth agility and nimbleneſs, a ſtate of health and ſtrength; ſee *Prov.* 15. 30. Or, it notes chearfulneſs, which is often the cauſe of bones well covered with fat, therefore a broken, or a ſorrowful ſpirit is ſaid to dry up the bones, *Prov.* 17. 22. This may be ſpoken in oppoſition to the ſad effects of Famine, whereby the *fleſh is conſumed away, that it cannot be ſeen, and the bones that were not ſeen, ſtick out*, *Job* 33. 21. they cleave to the skin, *Pſal.* 102. 5. And thus it may have reſpect to their afflicted eſtate in *Babylon*, where they complain that their bones were broken, *Lam.* 3. 4. but now in their return their bones ſhould not only be made whole, but ſtrong, and in good condition; ſee *Pſal.* 51. 8. Our Engliſh Annotations, after divers ſenſes given, chuſe to cloſe with the Vulgar Tranſlation, *he will deliver, or ſet free thy bones*, and ſo the word doth ſignifie, *Prov.* 11. 8, 9. Some make each expreſſion of theſe promiſes to anſwer as ſuitable, and conditional rewards of their ſeveral duties, *ex. gr.* If thou conduct the caſt-outs, and harbourleſs to thy houſe, *ver.* 7. God will guide and conduct thee continually: If thou draw forth thy ſoul to the hungry, ſo as to ſatisfie them, *ver.* 10. God will ſatisfie thee in a time of drought, and in famine thou ſhalt have ſufficient, *Pſal.* 33. 19. If thou let the oppreſſed go free, and break every yoke, *ver.* 6. & 9. then God will make thy bones to rejoyce, by delivering them from their burdens, *i. e.* if thou wilt free them, he will free thee. And if thou continue thus to draw forth thy ſoul, that it be ever running to the refreſhing of the needy, thou ſhalt be as a ſpring of waters that ſhall never fail thee, but like the Widdows Oil, ever flowing: If thou relieve the poor, thou ſhalt never be poor, but as a well watered garden, always flouriſhing; ſee *Prov.* 3. 9, 10. *x* Like a *Garden*, for the pleaſure and beauty of it, a Paradiſe; like a garden *watered* for the continual flouriſhing of thy eſtate, there ſhall be no withering, or decay upon thy proſperous condition, *Pſal.* 1. 3, 4. contrary to what is ſaid of the Wicked, *Pſal.* 37. 2, 10, 20. 35, 36. And thus *Jeremiah* ſpeaks of the return of this ſame People, *Jer*, 31. 12. *y* Heb. *deceive not*, a Metaphor which further notes alſo the continuance of this flouriſhing ſtate, which will not be like a land flood, or brooks, that will ſoon be dried up with drought; ſee *Job* 6. 15. but will be fed with a ſpring of bleſſing, that will never fail; a very ſignificant Metaphor, it being the nature of ſprings, ſpontaneouſly and freely, as it were to pour out their bowels to all that upon their wants come to receive it; neither is ever ſcanty, but flows ſtill like freſh milk to the Breaſt the more it is drawn; hence God is called a fountain of goodneſs.

12 And *they that ſhall be* of thee *z*, * ſhall build the old waſt places *a*: thou ſhalt raiſe up the foundations of many generations *b*; and thou ſhalt be called *c*, The repairer of the breach *d*, the reſtorer of paths *e* to dwell in *f*.

* *Ch.* 61.

z *i. e.* Either *1.* A remnant of thee among the Captivity, that ſhall be as perſons raiſed from the dead: Or, 2. Thy Poſterity, expreſſed thus, becauſe they ſprang, or proceeded from them. *a* Heb. *waſts of eternity*, *i. e.* which have lain long waſte; for *olam* doth not always ſignifie what is bounded by no time, but what reſpects a long time, looking either *forward*, as *Gen.* 13. 15. *Exod.* 21. 6. or, *backward*, as here, *viz.* the ſpace of ſeventy years, and ſo may truly be rendred *the waſts of an Age*. By *waſt places* he means the City and Temple, with Cities and places adjacent, turned as it were all into a waſt, or wilderneſs, void and untilled, and which was done not only by *Nebuchadnezzar* King of *Babylon*, but by *Sennacherib* alſo, and the other Kings of *Aſſyria*. They had lain ſo long deſolate, that the Foxes inhabited them inſtead of men, *Lam.* 5. 18. And it was turned ſo much into a Deſert, that they were forced to fight with the beaſts that poſſeſſed it, to get their food, *Lam.* 5. 9. *b* Either the foundations that were laid many generations ago, as thoſe of *Jeruſalem*, which was not only built, but was the head of a Kingdom in the days of *Melchizedek*, who was King thereof in the days of *Abraham*, as appears, *Gen.* 14. 18. If that *Salem* were *Jeruſalem*, as is generally agreed, and *Joſephus* writes, *lib.* 1. *antiquit. cap.* 10. who was born about the 300th year after the Flood: the ſuperſtructures were now deſtroyed, *viz.* of *Jeruſalem*, and divers other Cities; or, that ſhall continue for many generations yet to come. *c* Thou ſhalt be honoured with this Title, as we uſe to ſay the *Father of our Country*, *i. e.* deſervedly ſo called becauſe thou art ſo; the like Phraſe, *chap.* 48. 8. *d* *Breach* is put here collectively for *Breaches*, which were made by God's Judgement breaking in upon them in ſuffering the walls of their Towns and cities to be demoliſhed, and their State broken, *ch.* 5. 5. *e* Such as one was *Moſes*, *Pſal.* 106. 23. And this tends to the ſame ſenſe with the former expreſſion, becauſe men were wont to make paths over thoſe breaches, to go the neareſt way; or it may more particularly point at the recovering of the antient paths, and bringing them into their wonted courſe, which were either thoſe chief Streets through the Gates of the Cities, or other Lanes out of thoſe Streets, which were now forgotten and loſt, partly by being covered with rubbiſh, and partly by thoſe ſhorter paths that were trod, and made over the Breaches; ſuch a Reſtorer of paths was *Nehemiah*, *Neh.* 6. 1. And we read of the ſeveral Repairers he made uſe of, *Neh.* 3. Or, thoſe paths that led from City to City, which being now laid deſolate, and uninhabited, were grown over with graſs, and weeds, for want of Travellers, or ſafety of travelling, (of ſomething a like caſe we read in the time of the Judges, *Judg.* 5. 6, 7.) and ſo loſt as in a wilderneſs, wherein there is no way, and by building up thoſe Cities again, the ſeveral paths leading to them would be reſtored. *f* Theſe accommodations being all recovered their ancient Cities might be fit to be re-inhabited.

13 If thou turn away thy foot *g* from the ſabbath *h*, *from* doing thy pleaſure *i* on my holy day *k*, and call the ſabbath a delight *l*, the holy of the LORD *m*, honourable *n*, and ſhalt honour him, not doing thine own ways *o*, nor finding thine own pleaſure, nor ſpeaking *thine own* words *p*.

g This is taken, either properly, *i. e.* if thou take no unneceſſary journeys, or do any ſervile works either of hand or foot that are forbidden on the Sabbath day, the inſtrument being here put for the work; or, Metaphorically, *i. e.* if thou keep thy mind, and affections clear, and reſtrain thy ſelf from whatever may prophane it, as *David* did concerning the word, *Pſal.* 119. 101. *Feet* are often put for the *Affections*, Eccl. 5. 1. becauſe the mind is moved by the affections, as the body is by the feet: if we do not let our thoughts be extravagant either upon impertinencies, or unlawful things. The ſum is, if thou be careful not to break the Sabbath. *h* Or for the Sabbath's ſake, whether we underſtand it more largely of the occaſional Sabbath in ſolemn humiliations or otherwiſe ſet apart for ſacred ſervices, which is called a Sabbath, *Lev.* 16. 31. and 23. 32. Days of this nature were ſet apart before the captivity, *Ch.* 22. 12. *Jer.* 36. 9. and alſo in the Captivity, *Zech.* 7. 5. And thus it may be pertinent to the occaſion of this diſcourſe, *v.* 3. And further, though Sabbath be here only mentioned, yet it may take in every inſtitution of God, that they were in a capacity of obſerving during their captivity; Thus I conceive it is underſtood, *ch.* 56. 1, 2. Or, whether we take it more particularly for the weekly Sabbath, ſuch a carriage doth God expect, as doth become it. *i* Satisfying thy luſts, and the corruption of thy will. *k* *i. e.* on my Sabbath, which is an holy day. *l* *Full of delights* in thy Judgement, not looking on it as a burthen; and Practice, performing the duties of it with chearfulneſs, delighting in the ordinances of it, and ſo the Sabbath by a Metonymy is put for the works of the Sabbath, the time being put for the things that ought to be done in that time; Therefore *Calling* here is not only a *verbal*, but *affectionate* calling, the *underſtanding* aſſenting, the *will* conſenting, and the *actions* conforming thereto; this delight appears in the Saints of God, in their breathings after it, as it did frequently in *David*, *Pſ.* 27. 4. & 36. 8. & 42. 1. with many more. *m* Or *to* the Lord. *i. e.* dedicated to him, conſecrated to his ſervice. The Jews had a Law that no man might take from the Sabbath, to add to the prophane days, but he might on the contrary. *n* *viz.* the chief of days, worthy of all honour, and therefore honourable; becauſe holy; and ſo ſhall honour, either *it*, *i. e.* the day; or, *him*. *i. e.* the Lord, whoſe day it is. For to ſanctify God, and to ſanctify his day is all one, compare *ch.* 8. 13. with *Exod.* 20. 8. thus eſteem it an *honour* as well as a pleaſure. *o* Or works, or courſe of life; a man's whole courſe being deſcribed by a way or walk, *Gen.* 17. 1. *Eph.* 5. 8. *p* *Viz.* That are properly thine own. *i. e.* thine own in oppoſition to what God commands, *pr* oceeding from the corruption of Nature, and vanity of the mind, or not ſpeaking words. *i. e.* vainly, impertinently, and not ſuitable to the work of the day, tending neither to thy profit, or pleaſure; or rather injurious, revengeful, or reproachful words, contrary to reſt, quiet, and ſedate compoſedneſs of the Sabbath. And thus it refers to what was their uſual practice upon their ſolemn aſſemblies, or Sabbaths towards their poor brethren, which they are charged with, *ver.* 3. and is called ſpeaking vanity, *ver.* 9. See there: and accordingly the LXX render it, *if thou ſpeak not a word in anger.*

14 Then ſhalt thou delight thy ſelf *q* in the LORD, and I will cauſe thee to * ride upon the high places of the earth *r*, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD *s* hath ſpoken *it*.

* *Jer.* 17. 25.

q This hath reference to the foregoing *verſe*. If thou wilt delight thy ſelf in the Sabbath, then thou ſhalt delight in the God of the Sabbath; or, thou ſhalt have cauſe to delight in the Lord, *viz.* in his goodneſs, and faithfulneſs to thee, and ſo ſhalt live by faith in him as the fountain of all good, as *Pſal.* 37. 4. in the aſſurance of his love and favour, *Pſal.* 33. 21. and that in great abundance, *Pſal.* 36. 8. Such delights as no wicked man can have, *Prov.* 14. 10. *r* Thou ſhalt be above the reach of danger, *chap.* 33. 16. Or, it may have reſpect to their being brought out of *Babylon*, which lay very low in reſpect of *Judea*, called the *Earth*, as it is elſewhere, *Luke* 23. 44. and *high*, both in reſpect of the ſituation of it, as alſo its mountainouſneſs: Or, the expreſſion may import the ſubduing of their enemies, as it is, *Deut.* 33. 29. *Riding* is oft uſed for conquering, *Pſal.* 45. 4. See the Note there, *Rev.* 6. 2. The ſenſe is, they ſhall come out of *Babylon*, not ſneakingly as on foot, but triumphantly and gloriouſly, *riding*, as God brought *Iſrael* out of *Egypt* harnaſſed, in good order, and with an high hand; or, they ſhall ride to and fro in their Chariots at their pleaſure. *s* *i. e.* Thou ſhalt enjoy the good of the land of *Canaan*, which God had promiſed as an heritage of *Jacob*, and his ſeed, *Gen.* 35. 12. and feed on the fruits of it. *Queſt.* Why doth he ſay of the *heritage of Jacob*, and not of *Abraham*, or *Iſaac*. *Anſw.* Becauſe the whole Poſterity of *Jacob* was within the Covenant, but *Iſhmael* and *Eſau*, one the ſeed of *Iſaac*, the other the ſeed of *Abraham*, were both excluded. *t* This is to expreſs the certainty, and indubitableneſs of it, being from the mouth of him who cannot lie: ſee of the ſame expreſſion of aſſurance, *chap.* 1. 20. & 40. 5. And this *Calvin* refers both to what was ſpoken in the beginning of the Chapter, that it was in vain for thoſe hypocrites to contend with God; and alſo as the confirmation of his promiſe, if they would rightly obſerve thoſe promiſes: *the mouth of Lord hath ſpoken it*, he ſpeaks of himſelf, as of a man by a Proſopopœia: Or, it may relate to the Prophet, the Lord, whoſe mouth and inſtrument I am.

CHAP. LIX.

Sin ſeparates between God and us, 1, — 2. *murther, theft, falſhood, injuſtice, cruelty*, 3, — 8. *calamity for ſin*, 9, — 15. *ſalvation only of God*, 16, — 19. *the Covenant of the Redeemer*, 20, — 21.

Behold, the LORDS hand is not * ſhortned *u*, that it cannot ſave: neither his ear heavy *x*, that it cannot hear.

* *Ch.* 50. 2.

u He is not grown weaker, than in former times, as omnipotent as ever he was; *hand* is here by a *Synecdoche* put for *arm*, and ſo for *ſtrength*, becauſe the ſtrength of a man doth generally put forth it ſelf in his arm, and thus it is applied to God in his bringing *Iſrael* out of *Egypt*, *Pſal.* 136. 12. *x* Or thick of hearing; he is not like your Idol Gods, that have hands, and cannot help, and ears, and cannot hear. The phraſes are much to the ſame purpoſe, ſave only, that they ſeem to be appropriated to the double cavil, or quarrel, that the Jews might have with God, as 1. Surely if God were not heavy, or hard of hearing, he could not but hear thoſe ſtrong cries that we put up in the days of our faſt, or, 2. If he did hear, certainly he could not help us, and thus it may have reſpect to the beginning of the 58th chap. Or, the words may be by way of confirmation, and eſtabliſhment, and ſo may relate to the cloſe of it, to let them know, that if they fought him as they ought, and was before preſcribed, he was not inexorable, but willing to hear, and able to make good all thoſe promiſes that he had made from *ver.* 8. to the end. The ſum is, to ſhew that the fault was not in God, that their faſts and cries were not regarded, for his *ear* was as quick to hear as ever; nor their ſervices rewarded, for his *hand* was as able to help as ever, but the obſtruction lay in their ſins, which is poſitively aſſerted, *ver.* 2. and a more particular account given of them in the ſequel.

2 But your iniquities have ſeparated *y* between you and your God; and your ſins † have hid *his* face *z* from you, that he will not hear *a*.

† Or, *have made him hide.*

y Have been as a thick wall between God and you; have ſet him at a great diſtance, *Prov.* 15. 29. *z* This may be put Synecdochically for the whole Perſon, and the Prophet ſpeaking of God by an Anthropopathy may underſtand his *preſence*, and then it is, hath made him hide, or withdraw his preſence, as one that turns away his face from ſome noiſom thing: or rather his *favour*, that though you cry to be delivered out of *Babylon*, yet you ſhall not find that favour. *a* *i. e.* He will not grant it, thus it is uſed, *Pſal.* 45. 12. *Hoſ.* 5. 15. ſee on *chap.* 1. 15. ſee *Judg.* 10. 13.

3 For * your hands are defiled with blood *b*, and

* *Ch.* 1. 15.

your fingers *c* with iniquity, your lips have ſpoken lies *d*, your tongue hath uttered *e* perverſeneſs *f*.

b Here the Prophet comes from a more general, to a more particular charge againſt them; by *blood* we are to underſtand either murders, and bloodſhed, properly ſo called; or ways of injuſtice, extortion, oppreſſion, and cruelties, whereby men are deprived of a livelihood; hence hating our Brother, is called murder, 1 *Joh.* 3. 15. and the inhabitants of *Jeruſalem* called murderers. See how the Prophet phraſeth their oppreſſion, *Mic.* 3. 1, 2, 3. *c* This is not added to protract the diſcourſe, but to aggravate their ſin. *q. d.* Not only your hands, but your fingers; you are not free from the leaſt part of injuſtice. *d* Not only properly ſo called, but perjuries, and wronging your Neighbours by ſlanders, and falſe accuſations, wherein he ſhews they did not only offer violence by the hand, but they had ways of circumventing with their lips. *e* The verb doth properly ſignifie to *muſe*, or *meditate*; then the meaning is, that what they mutter, or utter with the tongue, they do it out of premeditated malice from a perverſe ſpirit; you may have a larger comment upon this, *Jer.* 9. 3, 4, 5, 6. *f* Perverſe words are ſuch as are contrary to God's Word, and it is put here in the *abſtract*, to intimate that their words were every way contrary to God's Will.

4 None calleth for juſtice *g*, nor *any* pleadeth for * truth: they truſt in vanity *h*, and ſpeak lies *i*, * they conceive miſchief, and bring forth iniquity *k*.

* *Jer.* 9. 4.
* *Job.* 15. 35. *Pſal.* 7. 14.

g *i. e.* None ſeek to redreſs theſe wrongs, and violences; they commit all rapines, and frauds under impunity: Either 1. Becauſe the Judges are corrupt. Or, 2. Becauſe none will warn the Judges of their duty. Or, 3. Becauſe none ſeek to bring offenders to juſtice. Or, 4. Becauſe none will plead a righteous cauſe, or plead it righteouſly, or countenance goodneſs, and this the next expreſſion favours, and ſo Juſtice ſuffers, which the Hebrew word *miſpat* being in the paſſive voice, ſeems to intimate; the ſenſe is the ſame, and whereas it is ſaid *none*, it is as much as to ſay very few, as we ſay few or none; the like, *Pſal.* 14. 3. *Qu.* How could this be charged upon them, when in the time of their Captivity they had no Courts? *Anſw.* It is probable they had Courts among themſelves, to judge between one another by leave of the Babyloniſh Kings. *h* Either, 1. Relating to their lies, which are words empty, and void of all conſiſtency, and ſo it is the ſame with the next expreſſion, *and ſpeak lies*. Or, 2. In their Idols, which are ſtocks and ſtones, and ſo oft called *vanity* and nothing, 1 *Cor.* 8. 4. For even in *Babylon*, they worſhipped Idols as appears by *Jer.* 16. 11, 12, 18. Or, rather, 3. In their power, and craft, and policy, whereby, laying aſide Juſtice, they can oppreſs others, and ſo he calls it vanity by a *Metonymy* of the *Adjunct*, becauſe it would prove all vain in the end, and either, 1. Fruſtrate their ends. Or, 2. Not juſtifie them againſt God's proceedings with them. Or, 3. Bring all into emptineſs and confuſion; the word is *tohu*, whereby the confuſion, and mingling of all things is expreſſed, before the world was brought into order and form, *Gen.* 1. 2. *i* It may refer both to the Judges, and to the Lawyers, and falſe Prophets, that tell them they ſhall not go into Captivity; they ſpeak that which they know to be falſe. *k* Theſe two words of *Conceiving*, and *Bringing forth*, note their whole contrivance, and perfecting their wickedneſs; the former notes their plotting, the latter their execution of miſchief; whatever is in the mind only out of ſight, warmed, and formed there by cogitating and meditation, is called *Conception*, which being ripe, and produced to view, is called a *Birth*, intimating that the wicked ſin not occaſionally, and accidentally, but premeditatingly, and profeſſedly; they grow big with it. The expreſſion is *Allegorical*, and in the two next verſes compared to the *Cockatrices Eggs* for the wickedneſs of it, and to a *Spiders Web* for the vanity of it.

5 They hatch ‖ cockatrice-eggs *l*, and weave the ſpiders web *m*: he that eateth *n* of their eggs dieth, and ‖ *that which is* cruſhed, breaketh out into a viper *o*.

‖ Or, *adders.*
‖ Or, *that which is* ſprinkled, as if there *brake out a viper.*

l Or *Adder*, or *Baſilisk*; one kind put for any venemous creature, a proverbial ſpeech ſignifying by theſe *Eggs* miſchievous deſigns, and by *hatching* them their putting them in practice; this is to ſhew, that miſchief is natural to them, and they can do no otherwiſe, as poiſon is natural to theſe Eggs. *m* Another Proverbial ſpeech, whereby is taught, both how by their plots they weave nets, lay ſnares induſtriouſly with great pains and artifice, whereby they may entangle, and involve their poor Neighbours, in intricacies, and perplexities, and ſo devour them, as the Spider weaves her web to catch flies, and then to feed on them: And alſo how that they contrive nothing but what will tend to their own ruine, as the iſſue of the Viper is the death of the Mother; and they, and their deſigns will come to nothing, and not anſwer their end, as the Spiders web is ſoon ſwept away, and is ſeen no more, which doth well agree with what follows. *n* Here is a Catachreſtical alluſion noting, that he who hath commerce with them, and approves their Counſels, which are the *Eggs* which they hatch, will be poiſoned with them. *o* If *and* be *copulative* here, then the ſenſe is either, if any ſeek to cruſh, and diſappoint their plots, or if they be ſprinkled, or diſperſed abroad (as the margin ſeems to favour) they will ſeek his ruine, will be as a Viper to him: But if *and* be *Cauſal*, as it often is, and may be here, then the ſenſe is, *q. d.* he *dieth*, becauſe the Eggs being cruſhed, a poyſonous Viper proceeds from it: the more you partake of their counſels, the more you are infected, there lies ſuch a deadly poyſon embodied in them.

6 * Their webs ſhall not become garments *p*, neither ſhall they cover themſelves with their works: 6 Aa 2 their

* *Job* 8. 14, 15.

their works *are* works of iniquity *q*, and the act of violence *is* in their hands *r*.

p i. e. Their contrivances, and deep designs shall not advantage them, they being like a thin, and raw garment, either, through which all their wretchedneſs, and malice will appear, as the next words intimate; or, for want of ſolidity, and ſubſtance, ſhall not be able to defend them from their impending evils. *q i. e.* Works of *injuſtice*, whereby they grieve and vex their Brethren, which the next words do clear. *r i. e.* They exerciſe themſelves in all acts of violence, and oppreſſion.

* *Prov.* 1. 16. *Rom.* 3. 15. †Heb. *breaking.*

7 * Their feet *s* run to evil, and they make haſte to ſhed innocent blood: their thoughts *t are* thoughts of iniquity, waſting and † deſtruction are in their paths *u*.

s This ſeems to be taken from *Prov.* 1. 16. See the note there. He had ſpoken of their Hands, Lips, and Heart, *&c.* before, and now of their *Feet*, to ſhew that they were wholly ſet upon miſchief. *t i. e.* Their heart, and mind, it ſet upon doing wrong, and injury, they not only do evil, but do it deliberately. You have the wicked deſcribed by this kind of working of their thoughts, *Pſal.* 64. 6. they meditate on little or nothing elſe. *u* A Metaphor put for the behaviours and carriages of Men; in what way or work ſoever they are engaged, it all tends to ruine and deſtruction. A Metaphor taken from an overſpreading torrent, or ſweeping Plague, or Beaſts of prey, that tear and devour whatſoever comes in their way.

8 The way of peace they know not *x*, and *there is* ‖ Or, *right.* no ‖ judgment *y* in their goings *z*: they have made them crooked *a* paths: whoſoever goeth therein ſhall not know *b* peace.

x They are of ſuch turbulent Spirits, living in ſuch continual contentions, and diſcords, that, breaking in pieces the very bonds of Society, they neither know 1. How to make and keep Peace; neither 2. Do they feel or enjoy the ſweet fruits of it: And therefore by conſequence 3. They take not the courſe that leads to Proſperity and Happineſs. They are not friends to Peace. *y i. e.* No Juſtice, Equity, Faith or Integrity, which are the foundation of Judgment. *z* As *Paths* did note their habitual way or manner of living, ſo *goings* do ſignifie their actual progreſs in that way, or their works, thus *Job* 14. 16. *a* They walk by no rule, which ſhould diſcover the crooked from the ſtraight; they are full of unevenneſſes and uncertainties, contrary to what *David* ſpeaks, *Pſal.* 26. 12. The LXX render it *perverſe*: *Moſes* joins them both together, *Deut.* 32. 5. and ſo doth *Solomon*, ſpeaking what Wiſdom ſhall deliver from *Prov.* 2. 15. and it ſtands in oppoſition to them that walk uprightly, *Prov.* 28. 18. It may note 1. Their Hypocriſie, that pretend one thing, and do another, that oppreſs under a pretence of Juſtice. Or 2. Their profeſſed and owned irregularities, and deviations from the rule of Juſtice. *b i. e.* Shall not experience it; Whoſoever do as they do, will be turbulent, and perverſe, as they are, and have as little Peace within, or Happineſs without, as they have *ch.* 57. 21. They ſhall be poyſoned by having converſe with them, as in *v.* 5. which the next words do intimate.

* *Ver.* 11, *&* 14.

9 Therefore is * judgment far from us *c*, neither doth juſtice *d* overtake us: we wait for light *e*, but behold obſcurity; for brightneſs, *but* we walk in darkneſs *f*.

c This ſeems to be ſpoken in the perſon of thoſe Jews that did partake of theſe ſins, giving the reaſon by way of complaint of thoſe evils that they groaned under. *d Judgment*, and ſo Juſtice is here taken for deliverance, *Iſa.* 1. 27. *q. d.* God doth not defend our right, nor revenge our wrong, nor deliver us, becauſe of theſe outrages, and acts of violence, injuſtice, and oppreſſion, that are committed among us, ſo that deliverance is called here *Judgment* and *Juſtice* by a *Metonymy* of the efficient. *q. d.* If we had executed Judgment, and Equity among one another, they would not now have been far from us; as works are ſometimes put for the reward of works, *Job* 7. 2. *Pſal.* 109. 20. So Judgment and Juſtice is put for the reward of Judgment and Juſtice; or wicked men are in Power, and ſeats of Judicature, that execute no judgment or juſtice in the behalf of the oppreſſed. *e* How the Hebrews uſe *Light* and *Darkneſs*, ſee before on *ch.* 58. 8, 10. *f* Or, *miſt*, we are in ſuch a thick miſt, that which way ſoever we look, we ſee no way out, no hope of deliverance, we are ſtill in Captivity, and like ſo to be, till we ſee Judgment and Juſtice executed, and then we may expect good days.

* *Deut.* 28. 28, 29. *Job* 5. 14. *Amos* 8. 9.

10 We * grope *g* for the wall like the blind, and we grope as if *we had* no eyes *h*: we ſtumble at noonday *i* as in the night; *we are* in deſolate places as dead *men k*:

g As a blind man, that hath no other Eyes than his Hands, feels for the Wall, from whence he expects either direction, or a reſting place to lean on, ſo they expect Salvation as it were blindfold, not taking direction from the Prophets, but hoping to obtain it by their cries and faſts, though they continued in their ſins, and therefore may well be ſaid to grope after it; See *Deut.* 28. 28, 29. *Job* 12. 25. *h* As if we were ſtark blind, *and* being here put for *yea*, thereby aggravating the miſery in repeating the expreſſion. *i* This notes their exceeding blindneſs, as it muſt needs be with one that can diſcern no more at noon day, than if it were midnight, *Job* 5. 14. *k* He compares their Captivity to men dead without hope of recovery: their bonds render them as free among the dead, *Pſal.* 88. 5. They can ſee the way, or get out of their Captivity no more than dead men can get out of their Graves; Thus a calamitous eſtate is ſet forth, *Pſal.* 44. 19. great calamity and deſpair oft going together: they are as men caſt out no more to be looked after. Compare *Lam.* 3. 6. All darkneſs is uncomfortable, but that of the Grave terrible.

11 We roar *l* all like bears, and * mourn *m* ſore like doves: we look for Judgment, but *there is* none; for ſalvation, *but* it is far from us *n*:

* *Ch.* 38. 14.

l This ſignifies the greatneſs of their anguiſh, that forced from them theſe loud outcries. *m* This notes ſome ſenſe of their condition, that wrought in them theſe ſorrowful Lamentations: Or, it may relate to the condition, that both ſorts of people were in under their oppreſſing Governours. It made the *wicked* roar like Bears, and the *godly* mourn like Doves: It is thus expreſſed becauſe theſe properties are peculiar to theſe Creatures. The *Bear*, when robbed, goes into his den and roars: The *Dove*, when abſent from her mate, ſits ſolitary, and mourns. *n* See the Expoſition of this laſt part of the verſe, *v.* 9.

12 For our tranſgreſſions *n* are multiplied before thee *o*, and our ſins teſtifie *p* againſt us: for our tranſgreſſions *are* with us *q*, and as for our iniquities we know them *r*:

n The word here ſignifies ſins of an high nature, ſuch as wherein there is much of Mans Will againſt Light: Rebellious Sins. *o q. d.* They admit of no excuſe; for they are acted before thee, and multiplied againſt thee, whereby thou art juſtly provoked to deny us all help. *p* Every ſin that is charged upon us is like ſo many Witneſſes produced to prove the guilt of our Conſciences; or, as the Hebrew word, *do anſwer*, and ſo ſome make it an elegant Metaphorical Alluſion to the *Eccho*, which, as it returns the voice again, ſo thoſe Judgments they cry out of, are but the meritorious Repercuſſion of their ſins: They had been cruel to others, neither had they executed Judgment, and Juſtice, and here they ſuffer all kind of cruelties, and indignities from the Chaldæans, as the true and juſt repreſentation or Eccho of their own works; See a perſonal inſtance in Adoni-bezek, *Judg.* 1. 6, 7. *q i. e.* We lie under the guilt of them, they are a burden to us; God hath not yet forgiven them. *r* We are convinced of them; our guilty Conſciences muſt own and acknowledge them, *Pſal.* 51. 3. It notes either their Conviction, or Sorrow, or both, See *Jer.* 14. 7. Or, we know what are thoſe ſins thou art ſo angry with us for: and this is favoured by the ſequel, where they ſeem to particularize thoſe ſins in the following verſes.

13 In tranſgreſſing *s* and lying *t* againſt the LORD, and departing *u* away from our God, ſpeaking *x* oppreſſion and revolt, conceiving and uttering *y* from the heart words of falſhood *z*.

He now enumerates ſome of thoſe particular ſins they profeſs themſelves to be convinced of, whereby he doth not mean the ſins of ſome particular perſons, or ſome ſlight ſins, but a general deſection and corruption of the whole body. *s* Properly we rebel againſt God, ſo the word is, *ch.* 1. 2. and have perſiſted in our Rebellion. *t* Being true to none of their Engagements, Vows, and Promiſes; ſome make *tranſgreſſing* here, and *lying* to be one and the ſame thing, inaſmuch as in their tranſgreſſing of the Law of God, they did break their ſolemn engagement to God upon Mount *Sinai*, *Exod.* 19. 8. *&* 24. 3. and elſewhere frequently, which is a downright lying againſt God; For wherein do we more lye to God, than in a perfidious withdrawing from him? So that by *tranſgreſſing* here he doth mean not a breach of one, or another of the Laws of God, but there being as it were fugitives, that would be under no yoke, *u i. e.* Turning from God to Idols. *x* As it were talking of little elſe one among another, but how to oppreſs their Neighbours, and apoſtatize from God. *y i. e.* Firſt contriving and forging in their heart falſe accuſations to the ruine of their Neighbour, and falſe Worſhip to the diſhonour of God; laying the contrivance ſo, that it might be effectual; and then *uttering* it, or venting themſelves one to another in their diſcourſes, thereby encouraging each other in their perverſe ways, ſee *v.* 3. and whereas it is ſaid *from the heart*, it notes a reſoluteneſs in their wickedneſs, being a great deal worſe, than now and then to deal falſly upon ſome occaſion or temptation. *z* They are called words of *falſhood*, both with reference to men, and ſo ſignifie ſlanders, and falſe accuſations; as alſo to God, and ſo ſignifie their dealing falſly with God, as an Adultereſs doth with her Huſband, hence Idolaters are called the *ſeed of falſhood*, *ch.* 57. 3, 4, 5. and it is ſaid *from the heart*, to ſhew that when they dealt with men in ways of fraud, it was *from the heart*, but when they ſpake with God it was but from the lip.

14 And judgment is turned away backward *a*, and juſtice ſtandeth afar off *b*: for truth is fallen *c* in the ſtreet *d*, and equity cannot enter *e*.

a He ſpeaks here of the Sentences and Decrees in courts of Judicature, which are carried quite contrary to Right and Juſtice: God denies you Juſtice as you have denied help to others. *b* It notes the ſame thing with the former, to ſhew that Juſtice and Judges are far aſunder. *c* A *Metaphor* taken from a feeble perſon, that wants ſupport, without which he falls; thus *Truth* hath none to ſupport or patronize it: the ſame, only otherwiſe expreſſed, with *v.* 16. Truth is caſt upon the ground, and Juſtice trampled under foot. *d i. e.* in publick. *e* No ſuch thing will be admitted in their Courts; all corrupt, ſo that all Equity and Juſtice is violently kept off by the authority of the great ones.

15 Yea, truth faileth *f*, and he *that* departeth from evil *g* maketh himſelf a prey *h*: and the LORD ſaw *it*, and † it diſpleaſed him *k* that *there was* no judgment.

‖ Or, *is accounted mad.* † Heb. *it was evil in his eyes.*

f q. d. Truth is more than *fallen*, which he had ſaid in the former verſe; It *faileth*. For being only *fallen* it may recover it ſelf again, but *falling* notes the loſs of its very Vitals: as being every where neglected, in Court, in City, in Country, in inferiour as well as ſuperiour Ranks, in the Streets, in the Gates, in the Markets, in the Fairs, in all publick places of commerce, the condition muſt like that under the Beaſt coming out of the Earth, *Rev.* 13, 11, *&c.* See *Pſal.* 10. 7, 8, *&c.* All things are amiſs, neither Judgment or Juſtice, or Truth is to be found among us, but Fraud and Deceit, yet none troubled at it. *g* That ſeparateth himſelf from evil things, and Perſons; will not be as vile, as others. *h* Or, *is accounted mad*, is laughed at that talks of Juſtice, ſo ſome. *Joſephus* tells us, that immediately before the deſtruction of *Jeruſalem* it was matter of ſcorn to be religious. Though there be no ſolid ground for, nor need of that marginal reading, yet is it a truth: The Tranſlators reach the meaning by *Prey*: The wicked, like wild Beaſts, endeavouring to devour ſuch as are not as bad as themſelves; where Wickedneſs rules, Innocency is oppreſſed, in bargaining, as buying, and ſelling. They that are ſimple, and innocent are outwitted by the crafty and fraudulent, as not willing, or rather daring to oppoſe fraud with fraud, but to do all things in ſincerity. *i i. e.* Took notice of it, 'tis ſpoken of God after the manner of men, as *Gen.* 11. 5. & 18. 21. and many other places. *k q. d.* If you would know why God is ſo angry with you, it is for ſuch things as theſe; the Lord takes notice of it, and it is a great *evil in his eye*.

16 And he ſaw that *there was* no man *l*, and wondred *m* that there was no interceſſour: * therefore *n* his arm brought ſalvation unto him *o*, and his righteouſneſs *p* it ſuſtained him.

* *Iſa.* 59. 1. *Jer.* 23. 5. *&* 33. 16. *Ezek.* 22. 30.

l Viz. To *intercede*, which is ſuppoſed from the following words; or no man to help in ſuch a caſe, to ſhew himſelf, and appear in ſuch a corrupt ſtate in the behalf of equity, as *ver.* 4. the like circumſtances we have *Ezek.* 22. 29, 30. or none fit to intercede. *m* Heb. *iſtomen*, was *amazed*, aſtoniſhed, as it were, not knowing what to do: This notes both God's ſollicitouſneſs about their condition, together with their dulneſs, and becauſe of their not concerning themſelves about it, eſpecially conſidering they had been a people ſo well inſtructed, and yet under the guilt of ſuch groſs ſins, ſhould be no more ſollicitous about pardon, which God would readily have granted, if any ſuch could have been found, *Jer.* 5. 1. *n* Or, *Yet*, as it is uſed, *ch.* 7. 14. *&* 51. 21. *o* This may relate 1. To the parties thus oppreſſed: Or 2. To God, as that either 1. He would do his work without help from any other, *ch.* 51. 5. Or 2. He would avenge himſelf, his own honour; thus the word is uſed 1 *Sam.* 25. 26. and this may, and ſeems to be the meaning of the next clauſe: Or 3. He had made proviſion for the maintaining his own righteous cauſe, and peoples intereſt; this ſenſe, that phraſe, ſo like this, favours *ch.* 63. 5. *Salvation unto me.* *p Viz.* His Juſtice, *q. d.* ſeeing there could be no Juſtice found among them, he would avenge the innocent himſelf, which agrees with *ver.* 8. and is juſtified by *ch.* 63. 5. where ſpeaking of the deſtruction of the *Idumeans*, you have the ſame words, only the word *Fury* changed for *Righteouſneſs*. The literal meaning is God's taking vengeance on the Chaldeans for his Peoples ſake: The myſtical is Chriſt's making uſe of his own Righteouſneſs for the redemption of loſt man, being deſtitute of all other.

1 *Theſſ.* 5. 8.

17 * For he put on righteouſneſs as a breaſt-plate *q*, and an helmet *r* of ſalvation upon his head; and he put on the garments of vengeance *s for* clothing, and was clad with zeal *t* as a cloke.

q God, reſolving to appear as a Man of War againſt *Babylon*, that did now oppreſs his People, puts on his Arms, Heb. *Wrapt himſelf*, and particularly his *Breaſt-plate* which he calls *Righteouſneſs*, to ſhew the juſtneſs of his Cauſe, as alſo his Faithfulneſs in making good his Promiſes to his People. *r* As the *Breaſt-plate* is to defend the Heart and vital parts, whereby God doth ſignifie the Innocency and juſtneſs of his Cauſe, as well as his Faithfulneſs; ſo the *Helmet* is to defend the Brain, the fountain of the animal Spirits, and therefore by this piece of armour would have us know that he is invincible: As by the other, that he defends a juſt Cauſe in his Truth, and Faithfulneſs, ſo by this, that he cannot be diſappointed in it by reaſon of his Power, and Invincibleneſs. *s* Or Garments made of Vengeance: as God is ſaid to put on the former for their ſakes, whom he would preſerve, ſo he puts on theſe for their ſakes, whom he will deſtroy, *viz.* his Peoples Enemies, the Chaldeans, and other enemies of the Jews. *t* Either 1. Zeal for his own honour, which had been given to Idols; or 2. Zeal for his own People, who were now in diſtreſs: Or 3. Zeal, and Indignation againſt the Babylonians, who were ſuch great oppreſſors of his People, which are the materials, that his garment of vengeance, and his cloke of Zeal is made of. It may be trifling to follow the *Metaphor* of Garments too cloſe; ſee of the Phraſe, *Judg.* 6. 34. marg. The ſum of all theſe expreſſions is this, to deſcribe both the cauſe, and effect together, the cauſe was *Righteouſneſs* and *zeal* in God, the effect *Salvation* to his People, *and vengeance* on his enemies, as is evident from the next verſe.

† Heb. *recompences, deſerts.*

Ch. 63. 6.

18 * According to *their* † deeds *u*, accordingly he will repay, fury *x* to his adverſaries, recompenſe to his enemies, to the iſlands *y* he will repay recompenſe.

u Heb. *Recompenſes* or *deſerts*, *i. e.* he will recompenſe his Adverſaries with thoſe effects of his fury that they have deſerved. *x* A Metonymy of the Efficient; for the effects of his fury. *y* Or, *Iſlanders*, a Metonymy of the containing for the contained, either *Meſopotamia*, and other adjacent Iſlands, encompaſſed by *Tygris* and *Euphrates*; or thoſe remoter Nations (for the Hebrews call Nations remote from *Judæa*, *Iſlands*, *Gen.* 10. 5. *ch.* 41. 1. See on *ch.* 20. 6. and the reaſon of it.) under the King of *Babylon* that thought themſelves ſecure.

19 So ſhall they fear the name of the LORD *z* from the weſt *a*, and his glory *b* from the riſing of the ſame: when the enemy *c* ſhall come in, * like a flood, the ſpirit of the Lord ſhall † lift up a ſtandard *d* againſt him.

* *Rev.* 12. 15. † Or, *put him to flight.*

z i. e. Either worſhip the Lord: For the *name* of God is put for God himſelf, as hath been often ſhewed, and *Fear* is put for his worſhip. Or, make his name renowned. *a Viz.* The weſtern part of the world. *b* Or the glorious God. *c Viz.* the eaſtern parts of the world: The ſum is the whole world, either a Syncedoche of the part for the whole, or, if you divide the world through the poles, the one half will be Eaſt, and the other Weſt, and ſo compriſeth the whole World. It ſhall fear and worſhip God, and make his Name renowned, laying aſide their Idolatries: whether you refer it to the deliverance of his people out of *Babylon*, when they ſhall hear how God hath executed vengeance on his Enemies; or, to the Redemption by Chriſt, and his calling of the Gentiles, *Mal.* 1. 11. *d* Either againſt the *Babylonians*, as ſome underſtand it, and ſo it is probably meant of *Cyrus*, who ſhall come like a violent flood, againſt whom there is no head to be made: Him God would ſtir up againſt the Babylonians for the deliverance of the Jews. Or, againſt his own People, and ſo it may have either 1. A more particular reſpect to *Jeruſalem*, when *Sennacherib* came up againſt it, which ſuits well with what God ſaith of him *ch.* 8. 7, 8. Or, 2. More general, at what time ſoever the *Devil*, or his Inſtruments ſhall make violent irruptions upon the Church, *Rev.* 12. 15. for powerful Enemies invading a Country are oft compared to a River. See on *ch.* 18. 2. It is an alluſion to the overflowing of *Euphrates*, which by its violent inundations was wont to do much hurt and damage to the *Babylonians*. *e* And here again, if it be taken in the firſt ſenſe, *viz.* againſt the *Babylonians*, then the meaning is, God himſelf ſhall, as it were carry the ſtandard in the midſt of *Cyrus* his Army, the *Medes* and *Perſians*, and that with a great deal of fury, intimated here by the *Spirit* of the Lord: for *Spirit* is often uſed among the Prophets for the paſſions of the Soul, as Anger, Wrath, Fury, *&c.* Or, as a violent blaſt, or gale of Wind ſhall help forward the violence of the torrent, and if ſo, then *him*, by an *Enallage* of the Number, which is frequent, is put for *them*. But if in either of the other two ſenſes, *viz.* with particular reſpect to *Sennacherib*, then the ſpirit of the Lord, as with a blaſt, only ſhall paſſ him away, which was made good, *Iſa.* 37. 7, 36, 37. Or, with more general reference to the violence of Enemies againſt the Church; then the meaning is, God ſhall make known himſelf to take their part and defend them, *Pſal.* 6. 3, 4, 5. and cauſe the Enemies to give back, *or put them to flight*, as in the margin, *Iſa.* 17. 12, 13, 14. and that without Power, but by his *Spirit* alone, as caſie as by a puff of wind, *Zech.* 4. 6. Again, if you take this (as ſome learned men do) in a ſpiritual ſenſe, then it notes the ſuddenneſs of the Goſpels ſpreading it ſelf by the Spirit in the Miniſtry of the Apoſtles and Evangeliſts, bearing down like a flood, all that oppoſes it, the Lord Jeſus Chriſt being lifted up in it as a Banner or Enſign; but this ſenſe, though true, ſeems to be more forced, and as it relates to temporal deliverances, more genuine and natural: however the Prophet being about to ſpeak of the ſpiritual deliverances, and ſtate of the Church by Chriſt, he ſeems to ſlide, as it were, into it by ſuch plain Alluſions, and Types, being to ſpeak of it more directly in the following Chapters.

* *Rom.* 11. 26.

20 And *f* * the redeemer *g* ſhall come to Zion *h*, and unto them that turn from tranſgreſſion in Jacob *i* ſaith the LORD *k*.

f Moreover, or *to wit*. *And* being here not ſo much copulative as expoſitive. *g* The word notes a Redemption with Power, *viz.* 1. *Cyrus*, the inſtrument for the efficient, *viz.* God the Redeemer, *ch.* 43. 14. *&* 45. 13. Or, 2. Chriſt of whom the Apoſtle expounds it, *Rom.* 11. 26. the Prophets uſually concluding their Promiſes of temporal deliverances with the Promiſes of ſpiritual, eſpecially ſuch, of which the temporal were evident Types. *h Viz. Jeruſalem*, to which though *Cyrus* came not in perſon, yet his ſavours, and the good effects of his Conqueſt over *Babylon* reached it, ſetting free the Citizens of *Zion*, as Chriſt alſo his Church, it, ſetting free the Citizens of *Zion*, as Chriſt alſo his Church, which is often called by the name of *Zion*, and *Jacob*, and *Iſrael*, *&c.* *i Viz.* Among the Jews, who were the children of *Jacob*, and he deſcribes to whom of theſe, namely to them, and none elſe, that *turn from tranſgreſſion*, ſuch only whoſe hearts God touched, and turned to Righteouſneſs; and ſo to come *to Sion* here by the Prophet, and *out of Sion* by the Apoſtle, is one and the ſame thing, ſee on *Deut.* 23. 2. for the Hebrew *lamed* is not only an Article of the Dative Caſe, but put often for *mim*, *of* or *from*, ſo that *letſion* is *out of Sion*: And for Chriſt to be given a *Redeemer to Sion* is the ſame thing, as his coming to *take iniquity from Jacob*. And ſo the Apoſtle doth by this expound that, taking an Apoſtolical Liberty not only to quote, but to expound this Text, and ſo by laying them together, and making them one, would teach us, that God muſt do for us what he requireth of us, *Acts* 3. 26. or elſe, which is in the opinion of ſome, he takes the laſt clauſe from ſome other Text, or Texts as *Iſa.* 4. 4. I incline to the former, partly becauſe there is no need of ſearching for any other Text, and partly becauſe, as the Apoſtle quoteth it, it is agreeable to the LXX, which he frequently makes uſe of; and this the Apoſtle improves as an allegory to prove that the Jews toward the end of the world ſhall be converted, and ſaved, when the fulneſs of the Gentiles ſhall be brought in. *q. d.* As this People of old were delivered out of a dark and doleſome eſtate, when they ſeemed as it were extinct, ſo toward the end of the world the remnant of the Jews, that ſeem to be rejected, God will again bring home unto himſelf. *k* Or, thus it is Decreed, and determined by the Lord; the Prophets are wont to ſet down theſe

these words as a sacred seal of certainty, security, or confirmation of such signal promises as this is of the Redeemer, like to that of the Apostle, 2 *Tim.* 1. 15.

21 And *as for me*, this *is* my covenant *l* with them, saith the LORD. My spirit that *is* upon thee *m*, and my words which I have put in thy mouth *n*, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed *o*, saith the LORD, from henceforth and for ever *p*.

l Or what I have promised, and so am engaged to see fulfilled, *viz.* to them that turn from their iniquity; or rather, the promise of his word, and Spirit to abide in his Church, upon which account it is also, that the *Spirit* is promised in the next words, by which is understood, either the gift of Prophecy, or the Prophecy it self given here to *Isaiah*, and so to the Church. *And* being here, as in the foregoing *verse* explicative, not copulative; unless it note, that in an ordinary way the Spirit, and the Word go together where-ever either of them are effectual, the Spirit impressing what the word expresses, *Joh.* 14. 16, 17, 18. and it is the Spirit of Satan, that is different from the word. *m* See on *Num.* 11. 17, 25, &c. & 2 *Kings* 2. 15. *n* Which thou hast uttered by vertue of my Spirit, it being the Churches great treasure, and happiness to have God present with his word. *o* The sense is either, these words, and the fulfilling of them shall be always talked of, where-ever the mention of this deliverance shall come, as is said of *Maries* ointment, *Mat.* 26. 13. Or, rather, he seems to promise the perpetual presence of his Word, and Spirit with the Prophets, Apostles, and Ministers, and Teachers of the Church to all succeeding ages thereof, and may have a special reference to the Gospel, or new Covenant in Christ. *p* i. e. for a long, though yet a definitive space of time, as is it often used.

CHAP. LX.

The Glory and Blessings of the New Church after a short affliction, 1,—22.

A Rise *q*, ‖ shine *r*, for thy light *s* is come, and * the glory of the LORD *t* is risen *u* upon thee.

‖ Or, *be enlightned for thy light cometh.*
* *Mal.* 4. 2.

q A word of encouragement accommodated to the Jewish, or Hebrew stile, wherein, as by *lying down* is described a servile and calamitous condition, *chap.* 47. 1. So by *rising*, and standing up, a recovery out of it into a free, and prosperous one, as may be seen frequently; *Rouze up*, intimating her deliverance to be at hand. And here under a type, or hieroglyphical description of *Jerusalem's* restauration, is desplayed the flourishing state of the Gentile Church under the Messiah, and that in the greatness, for quality, and also the number of her Proselytes; in the description whereof, the Evangelical Prophet, whatever he doth in other parts of his Prophecy, doth here most briskly sparkle forth in divine Eloquence. *r* Discover thy self as one breaking forth from a dark night; or look out, as men do at Sea, who use to look out sharp, to see what they can discover after a dark, and stormy season; or be enlightned with more knowledge; or, be thou filled with joy, a metaphorical *metonymy of the efficient*, as thou art about to change thy condition, change thy countenance; be chearful in that light, or salvation that is approaching. *s* Either, 1. Thy flourishing and prosperous estate. an allusion to peoples rising, when after a dark night, the light breaks forth, they begin to rise; Or, 2. The Causer of thy light, the *effect* for the *efficient*; viz. Thy God, or Christ, because the fountain of all happiness, as the Sun and Moon are called Lights, because they give light, *Gen.* 1. 16. Thus Christ is called the *true Light*, *Joh.* 1. 9. and compare *Joh.* 8. 12. with *Eph.* 5. 14. and you'll find these words quoted to that purpose. *t* i. e. The greatest glory, as the *Cedars* of God, the *Mountains* of God, &c. comp. *Rev.* 21. 11. or, the *glorious Lord*, or the *Lord of glory*, or *Christ*, who is the glory of the Father, is come unto thee; he is at hand to make himself glorious in some wonderful work for thy salvation: either, in his Doctrine, or Miracles, or work of Redemption, that his glory may rest upon thee, suitable to the Psalmists prayer, *Psal.* 85. 6, 7, 9. *u* Like as when the Sun spreads it self into every place, leaving none dark, thus it refers to the glorious Gospel, called such a glorious Light, 2 *Cor.* 4. 4.

2 For behold, the darkness *x* shall cover the earth *y*, and gross *z* darkness the people: but the LORD *a* shall arise upon thee, and his glory shall be seen *b* upon thee.

x Either Affliction, and Misery, a known Metaphor; or Ignorance, and Idolatry; as also all kinds of Errours, and Immoralities, with which all that are out of the Church are smutted, and polluted, compare *Ephes.* 4. 18, 19. *y* Either 1. General, all the Inhabitants of the Earth, such as through ignorance reject the Gospel. Or, rather, 2. More particular, the *Babylonians*, by a *Synecdoche* of the *whole* for a *part*, in that dismal condition being harassed by *Cyrus*, whereby the Jews were delivered; this being also a type of the deliverance of God's People by the Messiah, which this Text principally intends. *z* An allusion to that Egyptian darkness, *Exod.* 10. 21, &c. palpable ignorance, the inlet and nursery to gross Idolatry and all prophaneness. *a* i. e. Christ, *Mal.* 4. 2. *Luke* 1. 77, 78, 79. *b* Shall be wonderful conspicuous; as the Lord's arising answers to the *darkness covering the Earth*, so the *glory being seen*, answers to that *gross* darkness. The sense is, that whereas the time was, that the people of God were under great calamities, while their enemies were in ease and prosperity, now it shall be quite contrary; now these shall be in Adversity, and those in prosperity, a great turn of Providence; and withal implies, that this light of grace is a *peculiar* to his people, in respect of which all other prosperity is but darkness, and misery; as Light was peculiar to *Goshen*, when darkness was in all the Egyptian houses, *Exod.* 10. 23.

3 And the * Gentiles shall come *c* to thy light, and *d* kings *e* to the brightness of thy rising. * *Rev.* 21. 24.

c Either to congratulate thy deliverance; or to note the respect that should be shewn them by other Nations upon their deliverance; or rather, shall be allured by thy light to come to thee; as Travellers in a dark night, and out of their way, when a light discovers it self, do make to it; so the Doctrine of the Gospel shall shine so bright, and be made so conspicuous by preaching, and miracles, that they shall not only congratulate them, and wish them much joy, but rejoyce and participate with them in their happiness, *Rev.* 21. 24. A plain Prophecy of the calling of the Gentiles, which promise was made to Christ, *Ch.* 49. 6. *d* Or, *yea*, or *even kings*, which was fulfilled under *Cyrus*, *Darius*, *Alexander*, and the *Ægyptian Kings*. *e* To add to thy lustre, thou shalt not be honoured only by the conversion of mean persons, but even of honourable Personages, embracing the Christian faith, and submitting themselves to Christs Scepter and Government. See *ch.* 49. 23. To observe thy progress, and how thou shalt encrease by degrees, as the Sun in its ascending; In Christ's time there were 12 Apostles, afterwards 120 Disciples, in a short time many thousands, then the Church grew into Congregations, and then spread to Nations.

4 * Lift up thine eyes round about *f* and see; all * *Chap.* 49. 18, 22, & 66. 12. they gather themselves together *g*, they come to thee, thy sons *h* shall come from far, and thy daughters shall be nursed at *thy* side.

f Or in a Circle; into all parts of the Earth; it seems to relate to the Apostles, and Disciples, with their successors, carrying the Gospel into all parts of the world: And in regard it would be as it were a thing incredible, he bids them *lift up their eyes*, as if they were to behold it in some Vision, or upon some Watch-Tower in *Jerusalem*; there is the like expression, *chap.* 49. 18. *g* He speaks more particularly either of the Jews flocking from all parts to *Jerusalem*, when they shall hear of their return from *Babylon*, which may be true in the type; or especially, of the coming in of some of all nations to the Gospel. *h* The same thing, only for elegancy sake expressed in its parts; the sense respects both Persons, and place; as to persons, thy *Sons* and thy *Daughters* also shall be brought unto thee tenderly, as it were in arms, *Isa.* 49. 22. where *by thy side* by equivalent expressions of *Arms*, *Bosoms*, and *Shoulders*, is supplied with reference to them both, and may import they shall be brought unto the Church of Christ as unto their Mother, and it may further be observed, that where the Masculine gender is joined with the Feminine of the same *species*, it notes multitude, and variety, as, *Eccles.* 2. 8. *Men-singers*, and *Women-Singers*. i. e. All sorts and variety of vocal Musick: and as to *place* both thy *Sons* and thy *Daughters* that are not only near, but also afar off, shall come to thee as we say *far and near*, *Acts* 2. 39. or, it is the same with what was said before *round about* in all quarters of the world; *from far*, noting the Longitude, and *ad latus*, *at*, or *on* thy side the Latitude, and even those that perhaps were before at enmity one with another.

5 Then thalt thou see *i*, and ‖ flow *k* together, ‖ Or, *flow* and thine heart shall fear *l*, and be enlarged *m*, because the abundance of the sea *n* shall be converted unto thee, the ‖ forces *p* of the Gentiles shall come unto thee. ‖ Or, *noise of the sea shall be turned toward thee.*

i viz. With a great deal of delight the multitudes of thy Children running to thee. *k* As when one River meeting with another and joining Waters, run sweetly together as one and the same River, this notes the abundance of their united Joys and delights: or they shall flock together to behold such an amazing sight. Or standing amazed to see such multitudes come in to the Lord Christ, see on *Chap.* 54. 1, 2. &c. As it were surprized with it, as those *Acts* 2. 7. or, overwhelmed with the joyful sight, as *Jacob* was with the tydings of *Joseph*, *Gen.* 45. 26. and those of the Circumcision, that were with *Peter*, *Act.* 10. 45. such a mixture of fear and joy you have expressed, *Jer.* 33. 9. the sense is much the same with *Chap.* 49. 18. *m* Both with joy, and love; joy within at the coming in of the Gentiles, and this outwardly expressed in the enlargednes of love and charity towards them. *Fear* doth properly contract the heart, therefore this expression intimates it to be a *fear* mixed with such an affection as will dilate it. *n* Either the Islands of the Sea, *viz.* the Nations, as before; *a Metonymy of the subject*; shall turn to thee in Religion, or Affection; they that formerly so much hated thee (they that live by the Sea coasts being usually noted for the worst of men) shall now love thee; or, the wealth and traffick of those that trade by Sea, the Riches of the Merchant, and so possibly the Prophet may allude to *Ps.* 72. 10. for *Tharsis* is sometimes taken for the Sea as hath been before shewed: see on 1 *King.* 10. 22. *o* Thy traders shall not so much convert their Riches to their own use as to thine. *p* Or *wealth*, thou shalt not have only the *wealth*, but the strength of the Nations to stand by thee, which hath also an Eye, as in the type, to that readiness, and willingness that would be in the Nations to help them out of *Babylon*.

6 The multitude of camels *q* shall cover thee: the dromedaries *r* of Midian and Ephah *s*: all they from Sheba *t* shall come: they shall bring ‖ * gold and incense *u*, and they shall shew forth the praises *x* of the LORD. ‖ Or, *wealth* * *Ps.* 61. 6.

q i. e. the abundance of wealth and Treasure, that is brought upon Camels, this being the Creature the Eastern people used for carriage of their gold and spice, and other rich Treasure, which are said to *cover* them, the like phrase with that *Judg.* 6. 5. or, where-by is understood those people, that did use to ride on Camels, as the *Arabians*, and the bordering Countries; for by these, and such like figurative and borrowed expressions in several verses of this Chapter is particularized several Nations, and by them is implyed the coming in of all Nations unto Christ, and therefore they are brought in as presenting the chiefest Commodities of their respective Countries, so that we may be the better excused from speaking particularly to them in their respective places. *r* or, *also*, or *even* the Dromedaries, which are a lesser sort of Camel, so called from their swiftness in running, to which they are the better enabled, because, as *Pliny* observes, they can indure thirst four days together. *q. d.* They shall make all the hast imaginable in bringing their Riches to thee. *s* Both these *Midianites*, and *Ephaites* descended from *Abraham* by *Keturah*, *Gen.* 25. 2, 4. they dwelt beyond *Arabia*, and Camels are mentioned coming from hence, because of all places they were the most numerous here, *Judg.* 7. 12. *t* This *Sheba* descended from *Cush*, the Son of cursed *Ham* the Son of *Noah*, *Gen.* 10. 6, 7. from whom a certain Countey in *Arabia Felix* took its name, whose Queen it was, that came to visit *Solomon*, 1 *King.* 10. 1. and her bringing gifts might be a type of this, *Solomon* being a type of Christ, of which the wise men might be the first fruits, *Mat.* 2. *u* The Principal Commodities with which this Country abounded, and by which we are to understand whatever is precious; and Frankincense is only peculiar to *Arabia*. *x* The motive drawing them thither, being more for Religion than trade.

7 All the flocks of Kedar *y* shall be gathered together unto thee, the rams *z* of Nebajoth *a* shall minister unto thee: they shall come up with acceptance *b* on mine altar, and I will glorify the house of my glory *c*.

y The People whereof descended from *Ishmael*, and lived in *Arabia Petrea*, who were principally Shepherds. *z* q. d. Nay the chief of the flock, *viz.* for Sacrifice, this *Nebajoth* being put for the people thereof, and sprang from *Ishmael* also, *Gen.* 25. 13. Rich as the other were in *flocks*, and inhabiting the same Country. As the *Sabeans* offered the Proper Commodities of their Country, as Gold, and Spice, so these of theirs, *viz.* Cattle, shewing that each Country, and to each Person should bring that wherewith they did most excel. *a* This shews that *Abraham's* Children according to the flesh should also be brought into the Gospel, compare *Mal.* 1. 11. *b* Being offered, they shall not now, as heretofore, be rejected, and hereby they shall be distinguished from the profane oblations of the Gentiles. *i. e.* In the name of Christ, who is the true, and only Gospel Altar. *c* i. e. The Temple, or my house: *Glory* being put here by a *Metonymy of the Adjunct* for God himself, who is glorious: God shall become glorious by the multitude of Sacrifices, that shall be offered, and accepted here, *Psal.* 29. 9. and it is a Type how glorious his New Testament Spiritual Worship shall be, this Altar pointing at Christ, out of whom nothing is accepted, and that his Church should be glorious being built of living stones, 1 *Pet.* 2. 5.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

d In the 4th *verse* he spake to them as upon some high watch Tower, whereby they might behold as in a Circle all the parts of World. Now espying from all parts, he brings them in calling out with admiration *who are these?* Partly with reference to the number, or partly with reference to the Persons; to the *Heb. what are these?* They being not Jews, but strangers, and so directly intimating the Gentiles flocking into the Church that come so swiftly, and in so great flocks; the same thing still; The former Metaphor of clouds imports their number as well as their speed, *Ezek.* 38. 9. thus abundance of Witnesses is called a *cloud of Witnesses*. *Heb.* 12. 1. the scope is to note great confluence of people that should come into the Church, that should be begotten by the Apostles Doctrine; which the LXX Translation seems to point at, who render it as *Doves with their young ones, unto me*: and by *flying* may be noted their Spiritual state, being elevated above the world, as the Clouds above the Earth, and Doves when upon the wing.

9 Surely the isles *f* shall wait for me, and the ships *g* of Tarshish *h* first *i*, * to bring thy sons *k* from far *l*, their *m* silver and their gold with them, unto the name *n* of the LORD thy God: and to the holy One of Israel because he hath glorified thee *o*.

* *Ch.* 66. 20.

f See *Chap.* 14. 1. & 59. 18. *g viz.* to convey them to me. *h* i. e. Those that Traffick by Sea, as before, see *Chap.* 2. 16. these lying most convenient for that imployment. In naming this he implies by a Synecdoche all that had commerce with other Nations. *i* Preferring this before any other business they take in hand; this hath undergone the various states of divers Interpreters, such as are not fabulous, and vain, I conceive, may run into one of these two; either 1. By reading it with a supplement of the note of similitude, which is frequent, *as at first*, or *formerly*, viz. As in the days of *Solomon*, who was a type of Christ, the matter here spoken of seeming to suit with it; 1 *King.* 10. 12. See 2 *Chron.* 9. 21, &c. Or, rather 2. By taking the word *first*, as the Hebrews mostly do, not so much with reference to time, or order, as to dignity, namely they shall have the precedency, and honour of bringing themselves, and conducting others; this may be true also as to time, and so verified in the wise men coming the first to Christ, when he was born, and as the first fruits of the rest of the Gentiles. *k* Begotten by the word. *l* From the remotest parts; this may be understood with reference either to place, as how great a distance soever either in place or time, they shall come to Christ, who hath sons abroad in God's decree, not yet called; *other sheep that he will bring into his fold*, Joh. 10. 16. *m* Their may refer either to the Merchants bringing traffick with him, as verse 6. or the Jews, as *Israel* came out of *Egypt* with all their treasure with them, and what others gave them, *Exo.* 1. 4. as also the vessels, that were sent back with them, *Exo.* 1. 7. *n* i. e. To the Lord himself, by a periphrasis; or to his Temple, where his name was placed, the Type of the Church, compare 2 *Sam.* 7. 13. with 1 *Chron.* 17. 12. or in the name of the Lord; or for his sake, who is the holy one, the like *Metonymies* having been formerly and frequently pointed at. *o* He will spread thy fame, and make thee honourable in the Eyes of the World, and that especially in setting up the ministry of the Gospel in the midst of thee. The name of God, and so also of *Israel* were contemptible among the Gentiles before the coming of Christ, and spreading of the Gospel, but (as a consolation to his people) it is promised they shall both be honourable; and here God by an *Enallage* of the Person speaks of himself in the third Person.

10 And the sons of strangers *p* shall build up thy walls, and their kings shall minister *q* unto thee: for in my wrath I smote thee, but in my favour have I had mercy *r* on thee.

p viz. Such as were not *Israelites*, and he puts *Sons* of strangers by an usual *Hebraism* for *strangers* properly termed *alienigenæ*, see *Ch.* 56. 3. this was literally fulfilled in repairing the walls of *Jerusalem*; he spake before of the Temple, now of the City, and Spiritually in the Ministers of the Gospel, who are the walls, and Bulwarks of the Church by Preaching, and writing for her; and Ecclesiastical History affords us many instances of Kings, and Princes that were great Benefactors to her, among whom *Constantine* did greatly excel, not caring what he bestowed on her, *Valentinian* and *Theodosius*, &c. *q* Shall administer all necessaries to thee; as they had been demolished by the *Babylonians*, so they were repaired by the favour of *Cyrus*, *Darius Hystaspes*, *Artaxerxes*, &c. All strangers, *Exra* 6. 7, &c. or strangers becoming Proselytes, see *Chap.* 56. 6. *r* As I afflicted thee in my anger, so out of my compassions I will abundantly bless thee.

11 Therefore *s* thy gates * shall be open continually; they shall not be shut day nor night, that men may bring unto thee the ‖ forces *t* of the Gentiles, and *that* their kings *may be* brought *u*. * *Rev.* 21. 25. ‖ Or, *wealth.*

s For that end and purpose; or by reason of the conflux of people, that shall be continually flocking thither, arguing abundance of peace and security, and great enlargement of the Church, and that the Christian Church shall be always open to the Godly, to receive all comers, freely. *t* Or wealth, either all wherein they excel; or all the prey taken in fight. *u* As it were Captives in Chains, such as they took in war, being made victorious, so say some; but rather, such as were led, and conducted in state.

12 For * the nation and kingdom that will not serve thee *x* shall perish *y*: yea *those* nations shall be utterly wasted *z*. * *Zech.* 14. 17.

x Do offices of kindness, so is the word used, *Chap.* 19. 23. or rather, that will not submit to Christ's Scepter. *y* Shall be no more *sui juris*, but subdued to thee, and as refusing subjection to Christ shall perish everlastingly; as they all perished in the deluge, that were not in the Ark: they that should be saved were added to the Church, *Act.* 2. 47. & *Rev.* 21. 24. *z* Heb. *Wasting be wasted*, *viz.* By the sword: accordingly we read of many victories in *Josephus* that the Jews obtained, and in the Book of the Macchabees, as a fulfilling of this Prophecy; but this doth Principally relate to the Spiritual *Jerusalem*, and this seems to anticipate an objection, If the gates stand continually open, we shall be in danger of enemies; not so, saith he, for they shall either serve thee, or perish.

13 * The glory *a* of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautifie *b* the place of my sanctuary *c*, and I will make the place of my feet *d* glorious. * *Ch.* 35. 2. & 41. 19.

a The *Box*, the *Fir*, the *Pine*, and the *Cedar*, on account where-of *Lebanon* grew so famous, a *Metonymy of the Efficient*; Kings, and great ones, the glory of the world, and also Persons of a lower rank, the *Pines*, *Firs*, and *Box* trees, as also the choicest Persons, endued with the special gifts of the Holy-Ghost shall be the materials, and members of Christ's Church, as those also of a lower size, and pensive. We find the godly called trees, *Ch.* 61. 3. they shall have sweet Communion together; the *Box* shall not envy the *Pine*, nor the *Pine* despise the *Box*, they shall worship the Lord together. *b* This is the reason and end why the *glory of Lebanon* is to be brought hither; by these trees understand the beauty, and Nobility of the Church. Trees being both for building and for beautifying. *c* The Temple wherein was the Sanctuary, this being a Type of the Church both actively, as that which his presence Sanctifieth; and passively, as that, wherein he is worshipped, and Sanctified. *d viz.* The Ark, 1 *Chron.* 28. 2. described here by a periphrasis; so called because, supposing God after the manner of man to sit as on a seat between the wings of the *Cherubims*, his feet would rest upon the Ark, and therefore called the mercy seat, *Exod.* 25. 17, 18, 19, 20. The Temple, and *Sion* is called his rest, *Psal.* 132. 13, 14. and all this is made good in the Gospel Church, 2 *Cor.* 6. 16.

14 The

14 The sons *e* also of them that afflicted thee,
*Ch.45.14. shall * come bending *f* unto thee, and all they that
& 49.23. despise thee shall * bow themselves down at the soles *g*
* Rev. 3.9. of thy feet; and they shall call thee, The city *h* of
the LORD, the Zion of the holy One of Israel.

e Either their posterity acknowledging their Fathers sins in afflicting thee; or themselves, for it is the manner of the Hebrews to put the Sons of a thing for the thing it self. *f* Humbling themselves, as penitents, this being the sign of Reverence, and respect; and that either for love, or fear, submit to the yoke of Christ; they shall be like Christ, of an humble, and meek Spirit, and the degree of this is mentioned in the next clause. *g* This notes that great degree of submission that even despisers, and enemies shall yield to the Church prostrating themselves as humble suppliants. See *Chap.* 49. 23. or rather to Christ the Head, King, and Husband of the Church. *h* They shall give her that honourable title, or acknowledge her to be so, and so called both from the Love that God had for her, and from the Temple of God that was in her.

15 Whereas thou hast been forsaken *i* and hated *k*,
so that no man went through *thee* *l*, I will make thee
an eternal excellency *m*, a joy of many generati-
ons *n*.

i Both of God, *i. e.* As to outward appearance; and of her inhabitants, being upon the matter depopulated. *k* Either slighted, and neglected, or suffering actual miseries, and slaughters; thus was she dealt with, *Lam.* 1. 2. *l* Thy streets were left desolate. *m* The *Abstract* is put here for the *Concrete*, whereby the Hebrews were wont to express the superlative degree, and in this happy estate we find the Church, *Zech.* 2. *per tot.* and 9. 9, &c. Which refers to the coming of Christ; and it is said to be *Eternal*. *i. e.* For a great while, it being an hyperbolical expression frequent with the Hebrews, who express a long time by eternity. *n* The Churches happiness should be the rejoycing and comfort of succeeding generations; the would be the matter of their great rejoycing, a *Metonymy* of the Object.

*Ch.49.23. 16 * Thou shalt also suck *o* the milk of the Gen-
& 61.6. tiles, and shalt suck the breast of Kings, and thou
* Ch.43.3. shalt know *p* that * I the LORD *am* thy saviour and
thy redeemer, the mighty One of Jacob *q*.

o A *Metaphor* taken from Children sucking nourishment from the breast, the sense is that the Church should draw, or drain the wealth of Nations, and the riches, and power of Kings, and whatever is most excellent, and that it should come freely, and affectionately, as milk flows from the breast of the Mother; the same thing intended, *Chap.* 49. 23. and in the foregoing *verses*. *p i. e.* Experience it; knowing is often put for an experimental knowing. *q* Styled so either with reference to *Jacob's* Person, he being the first that gave God this title, *Gen.* 49. 24. or with reference to *Jacob's* posterity, *viz.* the Jews. These things will certainly be accomplished, for he is the *mighty God*, and so able, and the *God of Jacob*, so obliged by Covenant, and Relation.

17 For brass I will bring gold *r*, and for Iron I
will bring silver, and for wood brass, and for stones
iron: I will also make thy officers peace *s*, and thine
exactours righteousness *t*.

r Here is the effect of the former promise, thy poverty shall be turned to riches, all things shall be altered for the best; an allusion to the days of *Solomon*, when Gold was as brass: thus on the Contrary, when they change for the worse in the state, it useth to be expressed by the like *Metaphors*, *Chap.* 1. 21, 22, 23. *s i. e.* *Loving*, *Meek* and *Peaceable*, the *Abstract* put for the *Concrete*, as is usual, whether you understand it of Under-officers, they shall be Officers of peace, or, of Governours, thou shalt have a peaceable Government, as it was made good to them under *Ezra*, *Nehemiah*, *Zorobabel*, and such like. *t* Most righteous, as before peace for peaceable. The Church is not freed from Taxes, and pyaments, that is given by *Christ* and *Peter* unto *Cæsar*, but it shall be without oppression, and grinding; no more than is necessary, and not exacted rigorously; though all these were made good in their return out of *Babylon*, yet doth it more properly relate to the meliorating of the Church under the Gospel, wherein instead of Carnal Ceremonies, the had Spiritual Ordinances, which is the scope of the Apostle, *Heb.* 9. and larger measures of the holy Spirit; and should have such Officers as would speak peace to the Consciences, by discovering the compleat, and perfect righteousness of him, who fulfilled all righteousness.

18 Violence *u* shall no more be heard in thy land,
wasting nor destruction within thy borders *x*: but
*Ch.26.1. thou shalt call * thy walls salvation *y*, and thy gates
praise *z*.

u That this, and what follows must necessarily be understood of the Church Triumphant (though there only it will be compleat) I see no necessity, neither will obtrude my Judgement, but leave it to the judicious as being more proper in a Comment; none to offer violence to this quiet state thou shalt attain to, either within thee to oppress by *Injustice*, *Rapine*, or *Fraud*, or without thee by *hostile invasions*, and this the Prophet mentions as the effect of good Officers in the former *verse*. *x* No havock made among thy people. *y* They shall be safe, and able to defend thee; thou shalt be as safe as salvation it self can make thee. When a thing is said in Scripture to be *called so*, it often signifies as much as to be *so*, *Ch.* 26. 1. & 47. 1. & 65. 7. and it intimates as much as that God will be salvation to his Church: when they shall be without Gates, and Walls, he will be their safety, and the matter of their praise. See *Isa.* 26. 1. and God's care of his Church is the matter of that exhortation to praise him, *Psal.* 147. *z* A double *Metonymy*, *viz.* of the *Effect*, as salvation will cause praise, and of the *Adjunct* as it is worthy of praise; so that *within* or *upon* thy Gates and Walls, thou shalt sing praises.

19 * The sun shall be no more thy light *a* by day,
* Rev. 21.23 & 22.5 neither for brightness shall the moon give light unto
thee: but the LORD shall be unto thee an everlasting
*Zech. 2.5 light *b*, and * thy God thy glory *c*.

a These shall not be at all esteemed in comparison of the Spiritual light of the Church; and this is laid down as the assurance of the Churches *Comfort* as the former was for her safety, so that God will not only be a shield, but a Sun to her, *Psal.* 84. 11. not that they shall not have the Sun, and Moon among them, but that the light of the godly as such, should principally consist in what is Spiritual. *b* Christ shall scatter all darkness and ignorance, enlightning thee with the doctrines of the Gospel, and graces of his Spirit; and this shall be *Everlasting*, not *wax*, and *wane*, and suffer *Eclipses*, and settings, as the Sun and Moon do, but it shall be constant without shadow of change; no night; which will be undoubtedly true of the Church in Heaven, whatever it will be, or, how near soever it will come to it here, which I presume will bear its analogy. *c* Always ministring matter of thy glorying in him; or, thy interest in this God shall be great honour to thee; or else, it is the same thing with the sentence immediately before in other words, that will make thee glorious, a *Metonymy* of the *Efficient*, thus he is said to *give glory*, *Psal.* 84. 11.

20 Thy sun shall no more go down, neither shall
thy moon withdraw it self: for the LORD shall be
thine everlasting light, and the days of thy mourning
shall be ended *d*.

d Literally he means the Jews mourning in *Babylon*; but especially the uninterrupted happiness of the Church; the Hebrew here for *ended* signifies *recompensed*, their days of rejoicing shall abundantly recompense all their days of mourning.

21 Thy people also *shall be* all *e* righteous *f*: they
*Ch.4. shall inherit the land for ever *g*, the * branch of my
& 61.3. planting *h*, * the work of my hands, that I may be
Ch.32. Mat.15. glorified *i*.
Ch.29. & 45.

e i. e. The greater part; the word in this use hath been shewn frequently; or, *altogether* righteous, compleatly righteous. *f* As this respects the Jews, the sense may be, they went into Captivity wicked, but most of them being dead, and many of the Survivors tarrying behind, they that are returned are said to be righteous, *Chap.* 1. 25, 26, 27. & 4. 4. but Principally as it respects the Church they shall be all Saints either by profession, as *Paul* calls them frequently Saints by calling; or rather by an inherent righteousness, or perfectly by the imputed righteousness of Christ, see on *Ch.* 35. 8. *g i. e.* for a long time, as you have many instances; and this is spoken, lest that poor remnant should be afraid of being driven out again; but with reference to the Church, that they should for ever be continued as God's peculiar people. *h* Put by *apposition*, *viz.* *Thy people* being *of my planting*, and so also the next clause, the *work of my hands*, and therefore cannot miscarry, being what I shall take delight in, and thus the Children of God are said to be his *workmanship created in Christ Jesus*, *Eph.* 2. 10. *i* Either that I may make them glorious in being thus planted, or, my self glorious in thus planting them.

22 A little one shall become a thousand *k*, and a
small one a strong nation *l*: I the LORD will hasten
it in his time *m*.

k Though of very small beginning, and contemptible, yet shall greatly multiply: Though the Church at first will be but a very few, yet will it encrease into many thousands; this plant or seed will spring up to many; some understand it, that many shall be converted, and brought into the Church by men of very few, low, and mean parts; however these things seem to agree better to some state of the Church here, than to the state of the Church Triumphant. *l* If this signifie not the same with the other, as probably it may, the word *strong* signifying numerous, *Joel* 1. 6. then we may understand it, that as the former respected *their number*, so this their *strength*. *m viz.* In due time, the time that I have appointed. *q. d.* Let not this be doubted because I have undertaken it, to whom nothing is difficult. When the time of the promise comes, he will make hast, it will be done speedily; or, as soon as it begins, it shall hasten apace, as it did in *Peter's* Sermon, 3000 in one day, *Acts* 2. and 5000 in another, *Acts* 4. and so soon filled the whole world, and one *Paul* planted whole Churches, as the people in *Egypt* increased from 70 Persons to a vast multitude.

CHAP. LXI.

Christ and his blessed Office, 1, —3. *the Church's Repair and Increase*, 4, —6. *and joy*, 7, — 11.

THe * spirit of the LORD *a* upon me *n*, because
*Luke 4.18. the LORD hath annointed *o* me to preach
good tidings *p* unto the meek, he hath sent me to
bind up *q* the broken-hearted *r*, to proclaim liberty
to the captives *s*, and the opening of the prison to
them that are bound *t*.

n As it were to accomplish that which is foretold, and promised in the foregoing Chapter, whereby this appears to be either the Holy-Ghost, see on, 1 *King.* 18. 12. or the Spirit of Prophecy; *i. e.* the

i. e. the gift of Prophecy; so we are often to understand by the Spirit, *viz.* The *gifts*, as the Spirit upon *Samson*, *viz.* The gift of valour, and courage, and strength, see, 1 *Cor.* 12. 4, &c. Though the Prophet may speak this of himself in Person, yet that it is principally understood of Christ, is evident, because he applieth this Text unto himself, *Luke* 4. 18. being the first text he preached upon after his Baptism, at which time the Holy-Ghost did descend upon him in a visible shape, of which that *John*, who Baptized him, was an ocular witness, *John* 1. 32, 33. and so making good the truth of this Prophecy; and it is said to rest upon, and dwell in him, according as it is prophesied, *ch.* 11. 2. & 42. 1. *o* Set me apart, *i. e.* both capacitating him with Gifts, and commissionating him with Authority; and yet more, as it is applied to Christ, a Power to make all effectual, from whence he hath also the name of *Messiah* among the Hebrews, and of *Christ* among the Greeks; nay Christ alone among the Prophets hath obtained this name, *Psal.* 45. 7. and the Prophet seems here to describe, first, who Christ is, and then what are his Offices, this being the usual Ceremony for the designing Persons to the Offices of Prophets, Priests, and Kings, as hath Been divers times shewn, in all which respects it doth most eminently belong to Christ, so that the Prophet doth hereby intimate both the final cause of his unction, *viz.* that he should execute these Offices to which he was anointed; and the effect of it; that unction being upon him as the head, it would flow from thence to his members, and so is an unction more peculiar to them, and in a more general way it hath respect unto all the faithful, 2 *Cor.* 1. 21, 22. 1 *John* 2. 20, 27. *p* Being meant of Christ, this relates to his Prophetical Office. Literally this points at the good news that *Isaiah* brought of *Cyrus* his being raised up to bring them out of *Babylon*, now they are become meek and humble; but if it be thus taken, it must be understood of his Prophecies left behind him, for he died many years before the Captivity. But they chiefly signifie the good tidings of the Gospel, that discovers Christ come in the flesh to redeem poor sinners from the Captivity of sin, and Satan, such as are *meek*, and humble, or *afflicted*, as the word signifies, because ordinary *afflictions* make men *meek*, and *humble*; called also the *Poor*, and our Saviour expresseth it by that word, *Luke* 4. 18. To these the Gospel, these *good tidings* are brought, *Mat.* 11. 5. Whether by *Poor* you understand, 1. The Gentiles void of all Grace and Salvation, or tenders of it till now. Or, 2. Properly so called, *indigent* and *needy* Persons, of which sort were the greatest number that followed Christ, of which the reason might be, because Christ preached the contempt of the World, and Riches, which the Poor would therefore sooner embrace, and the Rich more likely to oppose. Or, 3. The Poor in Spirit. *q* Now follow several particular expressions to describe the same thing that he mentioned before more generally; a Metaphor taken from Chirurgians, that carefully and tenderly roll up a broken bone, *Hos.* 6. 1. and this relates to Christs Priestly Office. *r* The heart dejected, and broken with sorrow. I am sent to ease their pains, whose Consciences are wounded with a sense of God's wrath. *s* Those Captives in *Babylon*, but principally to Satan, that they shall be delivered: and this appertains to Christ's Kingly Office, whereby he proclaims liberty from the Dominion, and Bondage of sin, and from the Fear, and Terrour of Hell. See *Ch.* 42. 7. *t i. e.* Supposing them to be in chains, and fetters, yet they should be delivered, though in the greatest bondage: the further explication of these things will be found upon *Luke* 4. 18. Because there are some passages expressly mentioned here.

2 To proclaim *u* the acceptable *x* year *y* of the
LORD, and the day of vengeance *z* of our God, to
comfort all that mourn *a*.

u To declare, as it respects the Jews, that their liberty is at hand. *x viz.* the happy age of God's grace, either which will be grateful, and welcome news to them, or acceptable to God, a time wherein it pleaseth him to favour them; but this must be understood of a farther extent than to *Babylon*, and rather unto Mankind in Jesus Christ, *Gal.* 4. 4. and *Tit.* 3. 4. called a time of God's good will in that Angelical Song, *Luke* 2. 14. On the account of those good tidings which the Angel brought, *v.* 10, 11. called so possibly from the arbitrariness, and good pleasure of God, having no respect to any satisfaction from man. *y* Not precisely, as if Christ preached but one year, the mistake of some Ancients mentioned, and refuted by *Irenæus*; *lib.* 2. *ch.* 38. But for time indefinitely, and may include the whole time of preaching the Gospel. See *Rom.* 10. 15. which I take to be the meaning of that *now*, 2 *Cor.* 6. 2. and probably hath a pertinent allusion to the year of *Jubilee*, which was a general release proclaimed by sound of Trumpet, which relates also here to the word *Proclaiming*, *Lev.* 25. 10. *z viz.* on *Babylon*, it being necessary, that where God will deliver his People, he should take vengeance on their enemies; but mystically, and principally on the enemies of his Church, and the Spiritual ones chiefly, *viz.* Satan, Sin, and Death. *a* Either by reason of their sufferings, or of their sins, *Mat.* 11. 28. Or, the miseries of *Sin*. See on *ch.* 57. 18.

3 To appoint *b* unto them that mourn in Zion *c* to
give unto them beauty for ashes *d*, the oyl of joy for
mourning *e*, the garment of praise for the spirit of
heaviness, that they might be called *f* trees of righteousness, *g*, the planting of the LORD, *h* that he
might be glorified *i*

b Supple it. *viz.* Comfort, or Joy, or else it may refer to those Accusative cases following, *Beauty*, *Oyl*, *Garments*. *c* Put by a *Metonymy* for the Jews, *q. d.* among the Jews; and they for the Church of God, or, according to the Hebrew *For* Zion. *d* By *ashes* understand whatever is most proper for days of mourning, as Sackcloth sprinkled with Ashes, and these ashes which were sprinkled on their heads, mixing themselves with their tears, would render them of a woful Aspect, which was wont to be the habit of Mourners, as by *Beauty* whatever may be beautiful, or become times of rejoycing. *e* The same is the same with the former, he calls it *Oyl of joy* in allusion to those anointings they were wont to use in times of joy, *Psal.* 104. 15. and also the same with what follows, *viz.* Gladness for heaviness, gladness brings forth Praise to God; and it is called a *Garment* in allusion to their Festival Ornaments, for they had Garments appropriated to their conditions, some suitable to times of rejoycing, and some to times of mourning; or else an allusion to comely garments; and the *spirit of heaviness*, because heaviness doth oppress, and debase the Spirits. It is all but an elegant description of the same thing by a threefold Antithesis. *f* That is, that they may be so, as it is usually expressed, *Ch.* 58. 12. & 60. 18. they shall be acknowledged so, *v.* 9. *g* He ascribes Righteousness to Trees, understanding thereby Persons by a Metaphor, by which he means, that they shall be firm, solid, and well rooted, being by faith engrafted into Christ, and bringing forth fruit suitable to the Soil wherein they are planted, that had been as dry trees, see on *Isa.* 56. 3. *viz.* the Church, the Vineyard of God, and the hand by which they are planted, as in the next words. *h* Planted by the holy Lord, who being himself holy, and righteous, would plant none but such, which notes also their soundness, and stability, an allusion to that passage in *Moses* his Song, *Exod.* 15. 17. *i* Either in that glory which he should confer upon them, or that glory he may expect and receive from them, that so it may be evident whose handy work it was. See *ch.* 60. 21.

4 And they shall * build the old wasts, they shall
*Ch.58.12. raise up the former desolations, and they shall repair the wast cities, the desolations of many generations *k*.

k See *ch.* 58. 12. As it is applied to Gospel times, the meaning may be, that *Gentilism*, which was as a wilderness overgrown with Briars, and Thorns, shall be cultivated, and made Christian, and Provinces of the Gentiles, that lay as it were wast, void of all true Religion, shall now by the Ministry of the Word, be edified in the true worship of God.

5 And strangers *l* shall stand *m* and feed your
flocks *n*, and the sons of the alien *o* *shall be* your plow-
men, and your vine-dressers *p*.

l viz. *Gentiles*, such as are not of the natural race of the Jews, but Gentile Converts. Or, such as shall have no more than an outward profession, strangers to the true work of Grace. *m* Ready to beat thy service, a like expression, *ch.* 48. 13. *n* The Churches with the word of God. *o* The same with *strangers*, or their successours. *p* As the words describe the prosperous estate of the Jews, the meaning of them is, that they should be in such a flourishing and prosperous condition, that without their own labour, they should have all inferiour offices executed, either by slaves taken in War, or by Persons hired for reward, which they should have Riches and Wealth enough to accomplish; But as they principally relate to the spiritual State of the Church, so probably by Strangers we may understand Converted Gentiles with their successors meant by the *Sons of Aliens*, which should be ready to discharge all Offices for the advantage of the Church, feeding the Flocks, *viz.* the Churches of Christ with the Word of God, and should manage the whole work of God's Spiritual Husbandry therein; see 1 *Cor.* 3. 6, 7, 8, 9. Or, by Strangers may be meant Members of the Church only by an outward Profession, even *they* shall be some way serviceable to her in ordinary and inferiour matters: *The Earth shall help the Woman*, Rev. 12. 16.

6 But ye shall be named the priests *q* * of the
* 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. *Ch. 60.6, 16. LORD: *men* shall call you the ministers of God: * ye
shall eat *r* the riches of the Gentiles, and in their
glory shall ye boast *s* your selves.

q For your part, ye emphatically shall be as Priests, Either 1. For *Maintenance*, as the Priests of old were plentifully provided for without their labour, so shall you by the labour of Strangers: Or, 2. For *Countenance*, you shall be every where as greatly valued as the Priests were wont to be; you shall be esteemed as Princes; for so the word is often used, the word *Priest* being applied not only to the Sacred Function, but to one that was of great note among the People, and was supplied with all necessaries from others, without any labour of his own. Thus *David's* Sons were called *Priests*, or *Princes*: Or rather, 3. For *Priviledge*, the whole body of them shall now be as peculiar, and as neat to God as the Priests were formerly, and shall be a Royal Priesthood, 1 *Pet.* 2. 9. This is most certainly true of all the faithful under the Gospel, hence they have also their Spiritual Sacrifices, *Rom.* 12. 1. *Heb.* 13. 15, 16. 1 *Pet.* 2. 5. *r* It relates to the Riches of the Gentiles, which did consist most in Flocks, and Herds: Or, what you eat shall be purchased by the Riches of the Gentiles. *s* You shall exalt your selves, or be renowned by others: The LXX render it, you shall be *wonderful*, or to *admiration*; or grow high by the accesse of that glory, which they shall bring unto you, *viz.* in *Riches*, *Parts*, *Learning*, *Chap.* 60. 5. 11.

7 For your shame *ye shall have* double *t*; and for
confusion they shall rejoyce in their portion *u*: there-
fore *x* in their Land they shall possess the double: ever-
lasting *y* joy shall be unto them.

t See on *Chap.* 40. 2. Supple *honour*; though you have been little accompted of among your Enemies, yet now you shall be greatly in their esteem, *Zech.* 9. 12. you shall have double damages. *u viz.* of honour, that God will give them, the same thing with the former; or, in their Inheritance, which God shall restore to them; and that either, 1. For *worth* and value through God's blessing upon it: Or, 2. For *room* and space, and that possibly by reason of

of the few that will return to inhabit there, viz. only a tenth part, *Chap.* 6. 13. Or, that which he shall give them out of their Enemies Land. *z* Or rather, Because, being rendred as a reason of their rejoycing, because of the doubling of their portion, in which sense it is taken, *Chap.* 16. 14. *y* Of long continuance here, and everlasting hereafter; or, to be perpetually remembered on their Anniversary Festivals; though this had its accomplishment in their return from *Babylon*, yet was it most signally made good in that great change for the better, which they should find in the Gospel-state in the enlargement of Christ's Kingdom, and encrease of his People, with whom they should ever rejoyce together.

* *Ch.* 1. 13. ‖ Or, recompense. Heb. *give*, *Ezek.* 7. 3.

8 For I the LORD love judgment *z*, * I hate robbery *a* for burnt-offerings, and I will ‖ direct their work in truth *b*, and I will make an everlasting covenant *c* with them.

z q. d. They have suffered a great deal of hardship under their Enemies, and I will do them Right, for I love Justice in my self, and in them that practise it: Or, he gives a reason why he will recompense those Strangers that did so freely minister to his People. *a* All things gotten by injustice, though it be for Sacrifice: As God will not accept of that which cost nothing; so much less of that which is the Effect of Rapin, and Oppression; a foundation, whereon most of our Abbies and Monasteries were built, *viz.* to expiate some great Crimes. And thus by making God a *Receiver*, they did interpretatively make him a *Confederate*. *b* Either I will lead, and guide them so, that they shall do all things in sincerity; they shall do good works, and to good Ends; they shall now love Truth, and walk in Truth, and serve him in Spirit and Truth: Or, I will reward them; or, I will make their work stable and firm. *Truth* notes stability; see the Notes on *Ch.* 16. 5. (work being here put *metonymically* for the reward of work) proportionably to their work. *c q. d.* Though you have broken Covenant with me, and I have seemed to forsake you in giving you up to Captivity, yet I will renew my ancient Covenant made with your Fathers, confirmed with the blood of Christ, and it shall be everlasting, never to be abrogated, *viz.* it shall be continued in the Gentiles that shall come in your rooms, that for breach of Covenant were broken off.

9 And their seed shall be among the Gentiles *d*, and their off-spring among the People: all that see them shall acknowledge them, that they *are* the seed which the LORD hath blessed *e*.

d i. e. Eminently, a promise of the increase of the Church; such shall be their prosperity, and multiplying, that they shall be known abroad by their great increase; or else, the meaning is, the Church shall have a seed of the Gentiles, the borders of the Church shall be enlarged, whereas it hath been confined as it were to one corner of the World, now it shall remain in one Nation alone no more, but shall fill all the Nations of the Earth. *e* They shall be known to be the seed of *Abraham*, partly by their holy conversation, and partly by their exceeding blessings, it being the seed that the Lord had so often promised to bless: There shall be such visible Characters of God's love to them, and of God's grace in them.

10 I will greatly rejoyce *f* in the LORD *g*, my soul shall be joyful in my God *h*; for he hath clothed me with the garments of salvation *i*, he hath covered me with the robe of righteousness *k*, as a bridegroom † deckereth *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

† Heb. *decketh as a Priest.*

f This by a Prosopopœia is spoken in the Person of the Church, wherein she doth thankfully acknowledge God's kindness to her in the forementioned promise, expressed here in the greatness of her affection with reference both to her present deliverance from *Babylon* and to the happiness of her Gospel-state. *g* Or because of the Lord, or of the goodness of the Lord towards me, an usual form of gratulation. *1 Sam.* 2. 1. and *Hab.* 3. 18. and *Luke* 1. 47. or thus, I will not rejoyce so much in my deliverance, as in the Lord. *h* This clause is to the same purpose, save only she varies the expression, *q. d.* Yea I do it with my whole Soul. *i* With Salvation, as with a garment, so in the next with righteousness, as with a Robe, the meaning is the Salvation that God will work for me, will render me as beautiful, and considerable, as they are, that are clothed with the richest garments, as Bridegrooms usually are, and Brides with their Jewels, or as venerable, as Kings in their Princely Robes; my Sack-cloth will now be turned into Robes, or, I shall be compassed about with glory, as garments do compass the body. *k i. e.* Either with the fruits, and effects of his Love, and many favours to the Church, in which sense *Righteousness* is taken, *Psal.* 112. 3, 4, 9. compar'd with 2 *Cor.* 9. 9. and *chap.* 57. 6, 8. She should see the *Righteousness* of God in fulfilling all these promises. Or that *Righteousness* of Christ imputed to us, which we are said to put on, *Rom.* 13. 14. or those graces imparted to us, and acted in an holy life.

* *Ch.* 45. 8. 11 * For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness *m* and praise *n* to spring forth before all Nations *o*.

l By this and the other Metaphor he shews not only the reviving of the blessings of the Church after they had been as it were dead in the winter of affliction, but the great plenty, and abundance of blessings that should break forth; that which had been as a wilderness, shall be as a Paradise, pointing at the effects of his grace, and bounty. *m i. e.* His great work of Salvation shall break out and appear. *n* As the natural product, and fruit of it, his own glory being the Principal end of making his Righteousness to appear and manifest it self. *o* These things will not be done in a Corner, but will be eminently conspicuous in the sight of all the world, for which purpose these *Hymns* penned by the godly will ever be famous in the Churches of Christ to all ages, as of *Moses*, *Hannah*, *Mary*, *Zechary*, *Simeon*, &c.

CHAP. LXII.

A Prayer of the Watchmen for the Church in confidence of God's Gracious Designs and Promises to it, 1. —— 12.

FOR Zions *p* sake will I not hold my peace, *q* and for Jerusalems sake I will not rest, until the righteousness *r* thereof go forth as brightness *s*, and the salvation thereof as a lamp that burneth *t*.

p Viz. The Churches sake, *Sion*, and *Jerusalem* being both put for the Church, *Heb.* 12. 22. *q* These seem to be the words of the Prophet strongly resolving, notwithstanding all difficulties, to solicit God for the Churches happiness, and constantly excite to the belief of it by his Preaching, though it were long ere it came, for *Isaiah* lived near 200 years before this was accomplished; but his Prophecy lived, and the tenour of it was continued by other Prophets, whom the Lord stirred up to be still establishing his people till this Salvation was wrought; his meaning might be, as long as he lived, he would never hold his peace; or he might include himself among those, who should be then alive, as *Paul* doth among the other Saints, 1 *Thes.* 4. 17. *we which are alive.* Thus may we also include God speaking these words as some would have it, *viz.* By the mouth of *Isaiah*, and other of his holy Prophets, that never held their Peace, till they saw this blessed State of the Church appear. *r* With reference to the *Babylonians*, understand it of the Righteousness of God, who hath promised his People deliverance, and he must be Righteous, and so understand *Salvation* before; or rather, the vindicating of his People's cause in the Eyes of the Nations by the ruin of the *Babylonians*; he will shew that his People have a Righteous cause: or with reference to the Church, till Christ, who is her Righteousness shall appear and be manifested in the Gospel. *s* Clearing up their miserable, and dark estate which the Church might be supposed to be in before Christ's coming, with much joy, and happiness. *t* And to that purpose is set up where it may be seen continually, to signifie how eminently conspicuous this prosperous estate of the Church should be among the Nations, and as it may particularly relate to revealing of Christ unto the World.

2 All the Gentiles shall see thy righteousness *u*, and all kings *x* thy glory: and * thou shalt be called by a new name, which the mouth of the LORD shall name *y*.

* *Ch.* 65. 15. *See ver.* 12.

u See what is said in the foregoing verse, some read thy *Just One*, *viz.* Jesus Christ. *x* Those that were wont to scorn thee, shall now be taken with the admiration of thy Glory. *y* Not the seed of *Abraham*, or the *Children of Israel*, but of God; that whereas they were by nature the Children of Wrath, now by Grace they shall be the Children of God: Or, another Name, as it is said of Tongues. Compare *Mark* 16, 17. with *Acts* 2. 4. Or, a Name, the honour whereof shall make them famous, as *Gen.* 11. 4. they shall be called *Christians*. Or, The Church shall be more renowned than ever, both in respect of her *condition*, and so called *Hephzibah*, and of her *Relation*, and so called *Beulah*, and this new name the Lord gives them accordingly, *ver.* 4.

3 Thou shalt also be a * crown of glory *z* in the hand of the LORD *a*, and a royal diadem *b* in the hand of thy God.

* *Zech.* 9. 16.

z An expression to set forth the dignity of her state. *a i. e.* Either, as placed upon thee by God's hand, that he will dispose of, or dispense to thee; an usual form of speech in Scripture, as *Hag.* 1. 1. *by the hand of Haggai*, to *Mal.* 1. 1. Or, *In the hand of God*: He shall so manage thine honourable estate, that thou shalt be a *Crown*, a Credit and Honour to him; and so the word *Crown* may be used for any kind of ornament, or matter of Honour: Or, preserved, and defended by God's Hand; a Phrase that expresseth it to be out of all danger, as to put a Man's *Life in his hands* is to expose it to dangers, *Judg.* 12. 3. 1 *Sam.* 19. 5. & 28. 21. *b* The same thing with the former for substance. Or, the Royal Priesthood, whereof the Apostle speaks, 1 *Pet.* 2. 9.

4 * Thou shalt no more be termed, Forsaken *c*; * neither shall thy land *d*, any more be termed desolate *e*: but thou shalt be called *f* ‖ Hephzi-bah *g*, and thy land ‖ Beulah *b*: for the LORD delighteth in thee, and thy land shall be married *i*.

* *Hos.* 1. 10. 1 *Pet.* 2. 10. * *Ch.* 54. 6. ‖ That is, *delight is in her.* ‖ That is, *married.*

c As a Woman forsaken by her Husband, contemptible, and of low esteem. *d i. e.* The Inhabitants of the Land, a Metonymy of the Subject. *e* Though it be now almost void of Inhabitants it shall be impeopled again. *f* [*c*], for as you have frequently had such instances. *g My delight is in her*, a new Name agreeing with her new Condition. *h Married*, agreeing to her new Relation: she shall be as one well married, to the great improvement of her state. *Jer.* 2. 19. *Isa.* 2. 18, 19, 20, 21. Thou shalt see the increase of thy Children again in thy Land, as the fruit of thy married condition, which by reason of thy being forsaken of thy Husband, were in a manner wasted and decayed: And this refers to the great enlargement of the Church in the Gospel days: Or rather, shall be *possessed*, as the word *hanh* properly signifies; and so it answers to *desolate*; thou shalt be no more *desolate*, but *possessed*, and this helps to solve a difficulty in the next verse, which otherwise may

may seem an impropriety, That the Sons would marry the Mother.

5 For as a young man marrieth a virgin *k*, so shall thy sons *l* marry thee: and † as the bridegroom rejoyceth *m* over the bride, so * shall thy God rejoyce over thee.

† Heb. *with joy of the bridegroom.* * *Isa.* 65. 19.

k This is delivered as a demonstration of what was said in the close of the 4th verse, and it is said *Young*, and *Virgin* to note their suitableness, not *Old*, and *Young*, but such as may delight each in other, signifying that mutual content that would be in all parties, thus it was at the first preaching of the Gospel, *Acts* 2. 41, to 47. *l* Whereas it is improbable that the Spirit of God should carry on so sacred a Prophecy by a similitude so abhorrent to Nature, the *Son should marry the Mother*, the scruple is easily satisfied by taking the word in its right signification to *possess*, as in the foregoing verse, reading it thus, as a young man marrieth or *possesseth* a Virgin, so shall thy Land be inhabited or *possessed* by thy Sons; they shall dwell with thee as a man dwells with his Wife, and thus the LXX. And it is said *Sons* to distinguish them from *strangers*, by whom she should not any longer be inhabited, but by her own natives; and expressed by *marrying* to signifie not only their unity of affection in the evenness of their living, but of Faith in their common profession called the *Common Faith*, *Tit.* 1. 4. according to which *Paul* calls *Titus* his Son. *m* Taketh delight in her, so shall thy God, *viz.* Christ, God and Man, in thee; see ver. 4. Christ is often called a *Bridegroom*, and his Church a Bride, 2 *Cor.* 11. 2. *Rev.* 21. 2, 9.

6 * I have set watchmen *n* upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night *o*: ‖ ye that make mention *p* of the LORD, keep not silence *q*;

* *Isa.* 52. 7. ‖ Or, *that put the LORD in remembrance.*

n Understand by these, either 1. *Angels*, as they are called, *Dan.* 4. 13, 23. Or, 2. *Magistrates*, see *chap.* 56. 10. Or rather, 3. *Ministers*. When once the Church shall be restored again, God will undertake for its Safety and Protection, partly by Magistracy, and partly by Ministry, whom he here by a Metaphorical Allegory calls *Watchmen*, but the next words seem principally to intimate Spiritual Watchmen, thy spiritual safety, *Heb.* 13. 17. and said to be upon the Walls, as being thence able to espy dangers at the greater distance, *Cant.* 1. 7. *o* There shall be a most vigilant, and industrious Ministry, their constancy being intimated by *Day* and *Night*, either in Praying or Teaching, or warning, this being their Office. *p i. e.* Are his servants; To make mention of one is, according to the Hebrew Phrase, to be servant to him of whom we make mention, *ch.* 26. 13. And here especially are meant his Servants in ordinary, his *Remembrancers*, either such as put God in mind of his Promise, like such Officers that great Men have about them on purpose to mind them of the publick affairs; Or, such as make the Lord to be remembred, putting his People in mind of him. *q* This seems to be the charge that he gives to his Watchmen, that they never prove remiss or negligent.

7 And give him no † rest *r* till he establish, and till he make Jerusalem a praise in the earth *s*.

† Heb. *silence.*

r The same with the foregoing Verse, and very acceptable to God, *Luke* 11. 8, 9, 10. *s* By sending the *Messiah*, and those Labourers into his Vineyard, whereby the Church may be establish-ed, and setled on sure foundations, and so become matter of Praise to God. All the Nations may praise him for her, *Psal.* 67. 3, 4. Or, that she may be praised, and become renowned, and famous in the Eyes the World, see *ch.* 60. 9. & 61. 9. 11.

8 The LORD hath sworn by his right hand *t*, and by the arm of his strength, † Surely *u*, I will no more * give thy corn *to be* meat for thine enemy, and the sons *x* of the stranger shall not drink thy wine, for the which thou hast laboured *y*:

† Heb. *If.* * *Isa.* 62. 8. *&c.* *Jer.* 48. 28. *Ezek.* 36. 5. *Joel* 3. 17.

t This, and the next Verse are much to the same purpose, wherein the Prophet, to encourage them to their industrious endeavours, tells them that the Lord had *sworn* to see to the prosperity of Jerusalem; And he names the *Hand* to signifie his faithfulness, as the giving of our hand notes our Fidelity, and *Arm* to signifie his Power, *the Arm of his strength*, i. e. his strong Arm; these being eminently to be engaged, and put forth for his People, he swears by them. *u* Or, *If I give*, an usual *Apostrophe*, an abrupt form of swearing, implying something of an imprecation, as great as can be expressed, *q. d.* never account me Faithful, or Almighty, if I accomplish not this. *x* See *ch.* 61. 5. *y* The meaning is, that Meat, and Drink, and all necessaries, that thou hast laboured for, the Babylonians took away from thee, but now it shall be so no more, he will not give thee up to the Will of thine Enemies.

9 But they that have gathered it *z*, shall eat it, and praise the LORD *a*; and they that have brought it together, shall drink it * in the courts of my holiness *b*.

* *Deut.* 12. 17. & 16. 11, 14.

z i. e. The Wine mentioned in the former verse, that have brought it from their several Vineyards, and laid it in their Cellars, every one shall eat the fruit of his own labours; thou shalt not sow, and another reap, as formerly. *a* They themselves shall praise him, *viz.* for his Bounty, and Goodness; and others also, that shall be partakers with them; God will be bountiful, and they shall be thankful. *b* As I have commanded, *Deut.* 14. 23. in my Courts: Holiness being put for God himself by a *Metonymy* of the *Adjunct*; alluding to those anniversary Feasts, and thank-offering that were to be eaten in those places about the Temple, and perhaps in special to that part which was appropriated to the Priests; implying herein, that they should be all Priests, and, for ought I know, here may be an allusion to the great Gospel-feast, or Thank-offering in the Lord's Supper, these Promises being not only applicable *to*, but do point *at* the Soul-protections, and the Soul-provisions of the Church of Christ.

10 Go through, and go through the gates *c*; * prepare ye the way *d* of the people, cast up, cast up the high way, gather out the stones *e*, lift up a standard *f* for the people *g*.

* *Ch.* 40. 3 & 57. 14.

c It is doubled by way of Emphasis, *q. d.* make haste to your own Land, as if *Cyrus* should say, get you out of Captivity as soon as you will, *ch.* 48. 20. Or, it may intimate an invitation issued out from them at *Jerusalem* to those that were scattered about in the Captivity, therein possibly typifying the going of Christ's Disciples into the various parts of the World, to bring those that were scattered up and down into the Church. Or, go meet the *Gentiles*, whom God purposeth to bring into the Church, that by pure Doctrine, and your holy Lives they may be the sooner won. *d* Let them not have any obstructions in their way, he seems to call upon others to prepare the way for them; Thus *John* was sent to prepare the way for Christ, as was prophesied, *ch.* 40. 3. accordingly it is ordered to be *cast up*, see *ch.* 57. 14. *e* That there be no stumbling stone, or offence in their way: Or, *q. d.* go to and fro, and remove every scandal that they may boggle at, *Rom.* 14. 13. The former notes the *certainty* of their deliverance, harbingers sent before; this the *speed* of it, no impediment. *f* An allusion to Soldiers, that usually set up their *Standard* that the Army may know whether to repair from all quarters. See *ch.* 49. 22. and *lifting of it up*, is that it may be more visible, see *ch.* 11. 10, 11, 12. and this is Christ held forth in the preaching of the Gospel. *g* Or, over the People.

11 Behold, the LORD hath proclaimed *h* unto the end of the world, * say ye to the daughter of Zion *i*, Behold, thy salvation *k* cometh, behold, his * reward *is* with him, and his ‖ work *l* before him.

* *Zech.* 9. 9. *Mat.* 21. 5. *Joh.* 12. 15. * *Ch.* 40. 10. *Rev.* 22. 12. ‖ Or, recompense.

h This may be understood of *Cyrus* his Proclamation, being thereunto directed by God, see 2 *Chr.* 36. 22, &c. *i i. e.* To *Jerusalem*, or the Church, the sum of which Proclamation is in the following words. *k* Either 1. The time of it is come, *ch.* 46. 1. & 60. 1. Or rather 2. The Person that effects it, thy Saviour, by a Metonymy of the Efficient, *Luke*, 2. 30. *l i. e.* the Reward due to the work, the same thing with the former; see of this on *ch.* 40. 10. Or, his work is ready cut out for him, which he is to do: Or, he will industriously set himself about the work that is before him; *Joh.* 4. 34. and he is said to bring it *with him*, *viz.* the reward, that he will give to his true Worshippers, Or, he brings eternal Salvation with him, or the Reward of Redemption which is the Subject of the next Chapter.

12 And they shall call them, The holy people *m*, the redeemed of the LORD: and thou shalt be called, sought out *n*, a city not forsaken *o*.

m Or, they shall be called, or they shall be a peculiar separate People, *ch.* 4. 3. *n* Or, one found that was lost, see *Ezek.* 34. 16. Or, fought *out*, or for, or one in great esteem, one that the Gentiles should seek to join themselves withal, so as to be one Church with her: That reproach should be wiped off from her, that *this is Sion whom no man seeketh after*, Jer. 30. 17. Or, cared for, *viz.* by God, whom he hath out of infinite Love gathered to himself. *o* See v. 4. The meaning is, that thus they shall esteem the Gospel Church; she shall be accosted with such salutations as these are, the *Holy People*, the *Redeemed of the Lord*, &c.

CHAP. LXIII.

Christ's victory over his Enemies, 1, —— 6. *and mercy towards his Church: in judgment remembring mercy,* 7, —— 14. *the Church's Prayer and Complaint in faith,* 15, —— 19.

VVHo *is this* ? that cometh from Edom *q*, * with † died *r* garments from Bozrah *s*? *this that is* † glorious in his apparel *t*, travelling in the greatness of his strength *u*? I that speak in righteousness *x*, mighty to save *y*.

* *Rev.* 19. 13. † Heb. *wet.* † Heb. *deck-ed.*

p In these two verses either the Prophet as in some vision or Extasie is put probably upon enquiry by God himself, rather than by *Christ* or *Michael*, or *Judas Maccabæus*, as some have thought, and the rather, because this place doth thus suit best with *chap.* 59. 16, 17. Or, the Church makes enquiry, and that with admiration, who it is that appears in such a habit or posture, v. 1. and why, v. 2. *q* That is the Country of *Idumæa*, where *Esau* dwelt, and *Esau* himself was sometimes called by this name, *Gen.* 25. 30. and it is put Synecdochically for all the Enemies of the Church, as *Moab* is, *Isa.* 25. 10. See the Notes. *r* Or, *stained*: Thus Christ is described, *Rev.* 19. 13. and so also *ver.* 3. LXX. the redness of Garments. *s* The Capital City of *Idumæa*; see further *ch.* 34. 6. a parallel Text; and *Edom* and *Bozrah* here are mentioned, either 1. Not as relating to the places so called, but by way of allusion to the Garments of this Conqueror, *Edom* signifying *Red*, and *Bozrah* a *Vintage*. The one relating to his treading the Winepress, and the other to the blood sprinkled upon his Garments, v. 3. the like manner of speaking you have, *Psal.* 120. 5. Or rather, 2. Put Synecdochically for all the Enemies of the Church, among whom, though *Antichrist* be not particularly designed, yet may be reckoned, being one of the chief of them, thus typifying Christ's Victories over all the Enemies of the Church, *Rev.* 19. 19, 20, 21. and this is usual; *Babylon* is put for any detestable City, and *Moab* for all that are vile and abominable,

Isa. 25. 10. so *Edom* here for all Gods Enemies; and he mentions these *Idumeans* rather than the *Chaldeans*, who were the Jews chief and particular Enemies: 1. partly to set forth the greatness of the enmity, being of old standing, and an inbred malignity, *Gen.* 25. 22, 23. and irreconcilable, and perpetual, *Amos* 1. 11. and particularly put forth, when the *Babylonians* took *Jerusalem*. *Psal.* 137. 7. 2. Partly to comfort the Jews, both because God would take particular revenge upon *Edom*, as he had threatned, and prophesied by *Obadiah* which is the substance of that whole Prophecy; And also these being their near Neighbours, God doth give them security, that they shall not only be delivered from the *Chaldeans*, those remoter Enemies, but from the *Idumeans* also, whose vicinity and neighbourhood might have been troublesom to them. *t* Such as Generals are wont to march before their Armies in, or great Conquerors, that walk in state and Gallantry from their Conquests. *u In, or according to* the Majesty of his Gate, being an indication of the greatness of his strength, and intimating that he hath throughly done his work, and fears no pursuing Enemy, as the Lion that keepeth his Majestick Gate without the fear of any other Beast, *Prov.* 30. 30. this notes the invincibleness of his Power, and that it is his own strength, he needeth not the help of Armies or other instruments, and thus he will travel through all the Countries of his Enemies. *x* Here the Lord Christ gives an answer, wherein he both asserts his *Fidelity*, that he will faithfully perform what-he hath promised, and that he will truly execute *Justice*, *Rev.* 19. 11. and hereby also he distinguisheth himself from all Idol Gods, *Isa.* 45. 19, 20. *y* I have power to accomplish Salvation, as powerful as faithful, *Isa.* 19. 20.

* *Revel.* 19. 13. 2 Wherefore *z* * *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

z Having enquired of the Person, now he enquires the Reason of his habit being thus sprinkled.

3 I have trodden *a* the wine-press alone *b*, and of the people *there was* none with me *c*: for I will tread them in mine anger, and trample them in my fury *d* and their blood shall be sprinkled *e* upon my garments, and I will stain *f* all my raiment.

a i. e. I have destroyed the Enemies of my People, I have crushed them as Grapes are crushed, this being an usual Metaphor to describe the utter destruction of a People, *Psal.* 44. 5. *Isa.* 25. 10. *Rev.* 14. 19, 20. and the easiness of doing it, no more than to crush a bunch of Grapes. *b* To note his Good-will, and great Power, the Masters of Vineyards are not willing to do this drudgery themselves, neither, if they would, could they be able to manage a whole Vintage by themselves: But Christ was willing to undertake it, and able to go through it without calling in the help of any other. *c* 1. Not that he excludes the Jews, but the other Nations that dwelt about them, therefore he saith *of the people there was none with him*, but God and his own People may be reckoned as one, *Judg.* 5. 23. And though this be true of his passion in which sense some would carry it, yet doth it not so well suit with the design: For Christ is described here not as a Priest Sacrificing, or shedding of his own blood, but as a King, conquering and shedding the blood of his, and his Churches Enemies; hence it is said *their blood*, not *his own*; to shew that it cannot fairly relate to his Passion: Besides Christ could expect no help in that, for he knew none could; but here he looked, and wondred that there was none, *v.* 5. And though it may be said, that he makes use of Instruments both in his conquering of temporal Enemies, and also spiritual, consider 1. That here he speaks as a General, and therefore the whole Victory is ascribed to him alone. 2. They do it not only by commission and authority derived from him, but by strength conveyed to them from him, without which they could do no more than a Watch without a Spring, or Tool without the Work-man's strength and skill: And that Christ may make it appear they are no Coadjutors that he needs, he makes them bring about such things as they never designed, as he speaks of the *Assyrian*, Isee on *ch.* 10. 6, 7. and this is to be understood in like manner of Christ's Conquest over spiritual Enemies, 2 *Cor.* 4. 7. See *Acts* 3. 12, 13. *d* This latter expression is but an aggravating of the former; it implies a kind of insulting, an allusion to Conquerours, who were wont to make the conquered to lie down, that others might trample on them, *ch.* 51. 23. *e* Or, *was sprinkled*. As in treading of Grapes the juice sparkles upon the cloths, *q. d.* in his anwer, thus came my Garments to be sprinkled. *f* It shall not be, or it *was not* only sprinkled, but perfectly stained, as it were rolled in blood, *ch.* 9. 5.

**Ch.* 34. 8. & 61. 2. 4 For the * day of vengeance *g is* in mine heart *h*, and the year of my redeemed *i* is come *k*,

g Designed and purposed by me to take vengeance on the Enemies of my Church. Or, particularly the posterity of *Esau*; *Day* and *Year* is all one, save the latter may have some respect to the length of their Captivity. *h* Or, *was* in my heart, a desire of Execution, *Psal.* 40. 8. I have meditated or studied revenge, being long forborn hath wrought in me resolutions of Revenge, therefore wonder not that I am so bloody, noting the severity of his proceedings against his Enemies. *i* The *Jews* have this title, because he redeemed them out of *Egypt*, and would also out of *Babylon*. *k is at hand*; see *Psal.* 102. 13. *ch.* 34. 8. The former part of the verse shews that Christ is still about his work, though he defer the Execution till the fit time come; he may allude to the year of Jubilee.

**Ch.* 59. 16. 5 * And I looked, and *there was* none to help *l*; and I wondred that *there was* none to uphold *m*: therefore **Ps.* 98. 1. mine own * arm brought salvation unto me, and my fury *n*, it upheld me.

l Not that he needed it, for help implies a defect of power, or wisdom, or wealth, or opportunity, *&c.* But to see what men would do, in regard his people needed it, therefore the standing, or not standing by his people is the same thing with standing, or not standing by him, *Judg.* 5. 23. *Math.* 25, 35, 40, 42, 45. *m* A *Metaphor*, taken from a staff, that is an help to one that leans on it. *n* Or *zeal*, *viz.* Against the Adversaries of the Church: God's *Arm* notes his strength, and Power, and his *zeal* sets this Power on work, *chap.* 9. 7. but see on *chap.* 59. 16, 17.

6 And I will tread down the people in mine anger, and make them drunk *o* in my fury, and I will bring down their strength to the earth *p*.

o The Hebrew often expresseth Calamities by a cup of wine, or strong drink, by which the distressed Persons are made drunk, *Psal.* 75. 8. *chap.* 51. 21. 22. they go as it were to and fro, not knowing what to do with themselves; and in special drunk with their own blood, *chap.* 49. 26. *Rev.* 16. 6. *p* Whatever it is wherein their strength lies, their strong ones, or, their strong places, or deep Counsels, *&c.* he will bring to the very dust, to nothing; like drunken Men they shall fall to the ground, not being able to stand, the most miserable condition that men can fall into, *Ps.* 36. 12.

7 I will mention *q* the loving kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.

q Whether this ought to be the beginning of a new Chapter, or no, is not material, but certainly here begins a new matter, which contains the Prophet's prayer, either in his own name, or the Church's to the end of *chap.* 64. wherein he begins with mentioning the great kindnesses, that God had shewn the *Jews*, and that *Emphatically*, setting it forth with the greatest advantages; and the more either to aggravate their great unkindness, or to give them some hope of finding him the like again in their distresses, or by way of argument with God to shew them mercy, because he had been so good to them.

8 For he said *r*, Surely they *are* my people *s*, children *that* will not lie *t*, so he was their Saviour *u*.

r viz. within himself of old, when he made a Covenant with our Fathers, and brought them out of *Egypt*. *s* In Covenant, though they are unworthy of me, yet I cannot but look upon them as my people. Their enemies would persuade themselves, O they are not God's People, but cast-outs, that none cared for, or looked after, but God will own them. *t* That will keep my Covenant; they will not deal fallly with me, that are under such obligations: or, I presume they will not, though they did go after their Idols, and prove unfaithful to me in serving *Baal*, and *Ashteroth*, *&c.* Now I presume they will do so no more; Thus Parents are apt tenderly to think of those Children, that they have been indulgent to, that they will not offer to abuse their kindness, thus God thinks the best of them: or, he intimates here what they are obliged to do, though he knew they would do otherwise: or, they will not degenerate after I have renewed them. *u viz.* On these hopes and on these Conditions he undertook the charge of them, *Exod.* 19. 5, 6. *Psal.* 81. 8, 9, 10. or, *he*, so he alone was their Saviour: when none to save, none to uphold, then *he* saved them, not *Cyrus*, *Zerubbabel*, *Nehemiah*, *&c.* But Christ himself.

9 * In all their affliction he was afflicted *x*, and the **Jer.* 30. 10. angel of his presence *y* saved them *z*: * in his love and **Deut.* 7. 7, 8. in his pity *a* he redeemed them, and he * bore them, * *Exod.* and carried *b* them all the days of old. 19. 4. *Deut.* 1. 31. *Ch.* 46. 3.

x Because of all the afflictions they endured in *Egypt*; this notes the Sympathy that is in Christ, he having the same Spirit in him, that the Church hath, and her head and Father; or, *in all their afflictions no affliction*, so the words may be read; their afflictions were rather *favours* than *afflictions*; all that befell them from the red Sea through the wilderness; and then *Tzar* is taken *actively*, he afflicted not; this may note his Clemency, their sting was taken out; either way it may be read according to the different spelling of *lo*, whether by *Aleph*, or *Vau*. The first seems the more genuin, they that list to drive this notion further, may consult the Latine *Synopsis*, and the English Annotations. *y* The same that conducted them through the wilderness, called an *Angel*, *Exod.* 33. 2. and his *Presence*, *ver.* 14. and *Jehovah*, *Exo.* 13. 21. so that it must be the Lord Jesus Christ, who appeared to *Moses* in the bush, as *Stephen* doth interpret it, *Act.* 7. 35, *&c.* Other Angels are in his presence, but they were not always, he was ever so, therefore so called by way of eminency, hence the LXX express it not a *Legate*, or *Angel*, but *himself*. *z* From the house of Bondage; brought them through the red Sea, the wilderness, *&c.* Their *rock was Christ*, 1 *Cor.* 10. 4. This shews the ground of his kindness, they were a flubborn, Superstitious, idolatrous People, yet Christ's Love, and pity saved them for all that; It was because he loved them. *b* He left them not to shift for themselves, but bare them as a Father his Child, or an Eagle her young ones; he carried them in the arms of his power, see *Chap.* 46. 4. and on the wings of his Providence; see *Deut.* 32, 10, 11, 12. and the Notes on *Deut.* 1. 31. And he is said to do it *of old*, To remember his ancient kindness for many Generations past; *Olam* signifies an Eternity, or a long time past, as well as to come, from the days of *Abraham* or *Moses*, from their Bondage in *Egypt*, to the time of *Isaiah* and it is used as an Argument to move him to do so still, he will carry her, till he bring her unto his Father.

10 But

Exodus 14. 11. *Ps.* 78. 40. *Isa.* 63. 9, 10. *Eph.* 4. 30.

10 But they rebelled, *c* and * vexed his holy spirit *d*; therefore he was turned to be their enemy, *e and* he fought against them.

c Many of their Rebellions we read of in *Exodus* and *Numbers* in their Travels. The Lord tells *Moses*, that they had tempted him ten times, and therefore severely threatens them, *Numb.* 14. 22, 23. There were three principal Times of their Rebellion; 1. In the *Wilderness*, where they murmured for want of Bread and Water. 2. In *Canaan*, in not destroying, but only making Tributary such Nations as God commanded them to destroy. 3. Before the *Babylonian Captivity*, when they set themselves against the Prophets, which *Stephen* chargeth upon them, *Acts* 7. 51, 52. Among which also we may reckon all their behaviours under their *Judges*, and their *Kings*: Or, we may understand it of their not answering their God's End and Expectation. *d Spirit of his Holiness*; they vexed him by their obstinacy against his will and mind, and walking contrary unto him; not that there are such Passions in God, but it is spoken after the manner of men, as they are vexed when their will is crossed. *e* overthrew them not only in the Wilderness, *Psal.* 78. 31, 33, 59, 60, *&c.* sending among them fiery Serpents, *Numb.* 21. 9. but even in *Canaan*, stirring up against them Adversaries, sometimes the *Philistines*, anon the *Midianites*, and then the *Moabites*, &c.

Heb. of eternity. *Exodus* 14. 30. *Psa.* 2. 6. Or, Shepherds, as *Ps.* 77. 20. *Heb.* 13. 20.

11 Then *f* he remembered *g* the days † of old, Moses *and* his people *h*, *saying*, Where *is* he that * brought them up out of the sea *i*, with the ‖ shepherd *k* of his flock? Where *is* he that * put his holy spirit *l* within him?

f Or yet. *g* This relates either, 1. To the People, and then *He* is collectively taken, and so it looks like the Language of the People in *Babylon*, and must be read, he *shall remember*. Or, 2. It may look back to their condition in the Wilderness, and thus they may properly say, Where is he? or that God that delivered his People of old, to do the like for us now? there is a like Phrase used by *Elisha*, 2 *King.* 2. 14. Or rather, 3. To God as it were recollecting himself in a pathetical *Prosopopeia*; *q. d. Where is he?* Where am I with my former bowels, that moved me to help them of old, that I would now turn to be their Enemy? Or, Is my hand shortned that I cannot do it? And so in the following *verses* he gives a particular description how kind he had been to them formerly, the times mentioned, *v.* 9. and thus God seems to work upon himself. *h* Or, what great things he had done for them by *Moses*. *i* Here God speaks of himself, as in the former clause, *viz.* that divided the Sea from them, being one of the greatest Miracles that ever God wrought for his People; it is therefore frequently mentioned by way of encouragement to them, when they are in sore troubles. *k* Or, *Shepherds*, viz. *Moses*, that brought out his People as a Shepherd doth his Flock; *He* and *Aaron* are both joyned, *Psal.* 77. 20. *l i. e.* Those Abilities and Gifts, wherewith God furnished *Moses*, as properly proceeding from the Spirit, he can do the like again, and qualifie Instruments for his work.

* *Exodus* 14. 21. *Isa.* 63. 12. 12 That led *them* by the right hand *m* of Moses, with his glorious arm *n*, * dividing the water *o* before them, to make himself an everlasting name *p*.

m viz. The Strength and Power that God gave to *Moses*, expressed by the *Right hand*, that being usually esteemed the stronger, *Psal.* 16. 8. & 20. 6. Or, the *Rod* in his Right hand; by which understand also all the wonders that he did for them in *Egypt*. *n* Or, that *Arm*, wherewith God gained to himself so much glory, being alway present at the Assistance of *Moses*, *Deut.* 4. 34. Or, *Moses* his Right Hand led by God's glorious Arm, as Parents lead their Children, that God may have all the glory in the using of his Instruments. *o* The *Red Sea*, *Exod.* 14. 21. and also *Jordan*, *Josh.* 3. 15, 16. *p* With reference both to his Power and Providence, as respecting either his Aim and End in doing what he did, or, the Effect of it when it was done, it got him Renown.

13 That led them through the deep, *q* as an horse in the wilderness *y*, that they should not stumble *r*.

q Shewing, that God did not dry up shallow places, but the very depth of the Sea, the very Channel, which is the deepest part. Or, between those heaps of waters, that stood up as a wall on each side of them, which might make it seem terrible, and therefore it is ascribed to their Faith, *Heb.* 11. 29. *r* Or, *Plain*, for so Wilderness is sometimes taken, and may be here meant, by comparing it to a Valley in the next *verse*, *viz.* with as much safety as the Horse runs up and down in the plain ground. Or, with as much ease and tenderness, as an Horse led by the Bridle; not as men affrighted, but soberly, and orderly. *s* This may be taken *Metaphorically*, they came to no harm; Or, *Properly* that, though the Sea were bai newly divided, yet it was so dried, that the mud, as also the unevenness of the ground, was not any occasion of their stumbling, or their sticking in it; probably so dried, and smoothed by the wind, that God sent as it were to prepare the way before them. See *Chap.* 40. 3, 4, 5.

14 As a beast goeth down into the valley *s*, the spirit of the LORD *u* caused him to rest *x*: so didst thou lead *y* thy people, to make thy self a glorious name.

t A laden beast goeth warily, and gently down the hill: or, as a Beast goeth down to the vally for Grass, that being a Mountainous Country; or, *going down* for *going along*, so the word is used, *Isa.* 38. 8. noting the evenness of their passage; or, alluding to their going down from the shore into that great Channel (as the coming out of it is called a going up, *ver.* 11.) now made through the Sea, orderly, and composedly, not like the Gadarен Swine through consternation, ready to break their necks for haste

u i. e The Lord himself. *x* Led them easily, that they should not be over-travelled, or fall down, or come to any injury through weariness; thus *Jeremiah* expresseth it, *chap.* 31. 2. and thus God gave them rest from their enemies, drowning of them in the Sea, and in their safe conduct, that they could not annoy or disturb them, leading them till he found them a place for resting, the word for *leading*, and *resting* being much of a like notion, *Zech.* 10. 6. pointing at their several rests by the way, *Num.* 10. 33. or it may be read by way of Interrogation, as all the foregoing words, and be the close of that inquiry, and where is the Spirit, that caused them to rest? or he led them to *Canaan* the place of their rest, so called, *Deu.* 12. 9. and *Psal.* 95. 11. *y* the Prophet here by an *Apostrophe* doth only repeat the words in the name of the Jews, that he had spake before, *ver.* 1, 2. *q. d.* as thou didst then, so mayest thou do again if thou pleasest.

15 * Look down from heaven *z*, and behold from * *Deut.* 26. 15. the habitation of thy holiness *a*, and of thy glory? Where *is* thy zeal *b*, and thy strength *c*, ‖ the sounding * of thy bowels *d* and of thy mercies towards me? ‖ Or, *the multitude.* * *Jer.* 31. 20. are they restrained *e*?

z Now they, or the Prophet begin to pray, and expostulate with God, and to argue both from the goodness of his nature, and from the greatness of his works, that he had done. God sees everywhere, and every thing, but he is said to *look* down from *Heaven*, because there is his throne whereon he sits in great Majesty, and Splendor. *Behold* is added to note, that he would not only barely see, and look on, but that he would behold with regard, and respect his poor people in Captivity. *a* A description of heaven by a *Periphrasis* frequently used and explained, *Deut.* 26. 15. *b* What is become of that love, which of old would not let thee suffer thy people to be wronged, *chap.* 37. 32. *c* That power of thine manifested in those valiant Acts, which thou didst put forth for thy people, *Psa.* 145. 11, 12. and 150. 2. see *Jer.* 14. 9. *d* By the sounding thereof may be understood those Sympathizing sighs, and compassionate groans, that proceed from the bowels, when they are affected, which being thought the subject of pity are often by a *Metonymy* put for compassion, and hence proceed those rumblings of the bowels occasioned by strong passions called *yernings*; it is spoken of God after the manner of men? Is all this shut up from me? Thou art naturally so compassionate, doest thou lay restraint upon thy self, that thy bowels shall not move towards me? *e* Or canst thou be thus straitned? *Psal.* 77. 7, 8, 9. and *chap.* 64. 12. an expostulation, that agrees very well with the next *verse*, *doubtless*, *&c.* How can this come to pass?

16 Doubtless thou *art* our Father *f*, though Abraham *g* be ignorant of us, and Israel *h* acknowledge us not: thou, O LORD, *art* our Father, ‖ our Redeemer *i* thy name *is* from everlasting *k*. ‖ Or, *our redeemer*

f Thus they urge God with that relation he stands in unto them, from *Mal.* 2. 10. therefore we as thy children expect the bowels, and compassions of a Father. *g* He who was our Father after the flesh, though he be dead, and so ignorant of our condition. *h* Or, *Jacob*, who was also our Father, and therefore a vain thing to call upon them; or if they were not dead, they could not help us out of our streights; or, if they were alive, we are so much degenerate, that they would not own us. Some say *Abraham*, and *Israel* are here mentioned, and not *Isaac*, 1. Because the Covenant was made more solemnly, and the promises more frequently renewed with them, then with *Isaac*.. 2. Because with *Abraham* the Covenant was first made, and the whole seed of *Israel* was taken into it, but not so of *Isaac*. Or else, 3. *Abraham* and *Israel* being named *Isaac* is included, *i* This is urged as another argument for pity, and the more because their Father was their Redeemer, *Deut.* 32. 6. *k* Or, *Redeemer is thy name from Everlasting*, thou hast been our Redeemer of old. *thy name.* *Isaiah* is

17 O LORD, why hast thou made us to err from thy ways *l*, *and* hardned our heart from thy fear *m*? Return for thy servants sake *n*, the tribes of thine inheritance *o*.

l Commandments: it is the Language of the godly among them being troubled, and therefore complaining that so gracious a Father should leave them to such exigences: *made us to sin* by withdrawing thy Spirit, and leaving us to our selves, *Psa.* 81. 12. It is not to be understood, as if God did force them to it, but either letting loose their hearts, or by giving occasion to their hearts, being naturally too apt to Apostatize by their severe Afflictions; see this more cleared in the Latine Synopsis: or, make us desperate, by leaving us so long under the Oppression of the Adversary, thereby casting off thy Worship. *m* Or fear of thee, *viz.* as the object, *Psal.* 5. 7. or that we *may* not fear thee, as *seeing*, that *they may not see*, *Psa.* 69. 23. or thy service, *chap.* 29. 13. so as to go after other gods. *n* Either our godly Fore-fathers, or particularly to *Abraham*, *Isaac*, *&c. viz.* For the sake of thy promises made to them: or rather, our sakes, that little remnant that are thy Servants, be reconciled to us, *Psa.* 90. 13. for the next words seem to be put by *apposition* to the former. *o* Either, 1. The people themselves, which were divided into tribes; or rather. 2. The land of *Canaan*, which God gave them as an inheritance, as appears by the next *verse*. *q. d.* What will thine enemies say if thou suffer us to perish, or thine *Inheritance* to be destroyed; or *rods*, meaning their *Rulers*, see *chap.* 43. 28. or heads of their tribes.

18 ‖ The people of thy holiness *p* have possessed *it* but a little while *q*: * our adversaries have trodden down thy Sanctuary *r*. ‖ Or, *they have possessed thy holy people for a while.* * *Ps.* 74. 7.

p Or they holy people, as being set apart for his servants; *holiness* being to be understood for a Covenant-separation from other people.

ple. *q i.e.* 1. Comparatively to the promise which was for ever, though they had possessed it about 1400 years. Or, 2. It seeming to them so, as things, especially such as are desirable, seem when they are past, *Job* 9. 25, 26. and *Psa.* 90.4. or 3. they enjoyed but small spaces of time in quietness, so they had small enjoyment of it, or 4. It may respect the Temple which flood but 400 years. *r* The Temple called the *Sanctuary* from the holiness of it; this our Adversaries the *Babylonians* have trodden down, 1 *Chro.* 36. 19. and this also implies their ruining of their whole Ecclesiastical Policy.

‖Or, *thy name was not called upon them.*

19 We are *thine s*, thou never barest rule over them *t*; ‖ they were not called by thy name *u*.

s We continue so; we are in Covenant, which they never were; and thus it is an Argument they use with God to look upon them. Or, the word *thine*, being not in the Text, some do otherwise interpret it; we are even in the same condition we were in at first, either in *Egypt*, or *Ur* of the *Caldees*, before thou broughtest us into Covenant, and are accordingly dealt with; we are become even as they, whom thou didst not bear Rule over. Or, we are as if thou hadst never ruled over us of old. *t* Not in that manner, or in that relation to them, that thou didst over us. *u* Neither owned thee, nor owned by thee; this phrase implies a near relation in some Circumstance or other, as Wife, or Servant, or Child, *&c. Chap.* 4. 1.

CHAP. LXIV.

The Churches Prayer continued: for the illustration of God's Glory, 1,—5. *with a confession of their Sins: and complaint of their Afflictions,* 6,—12.

*Am. 9. 5. Micah 1.4.

O That thou would'st rent the heavens *x*, that thou wouldest come down, that * the mountains might flow down *y* at thy presence.

x Either the earnest desire of the Prophet, or the Jews strong wish for the coming of the *Messias*: Or rather, their cry to God for vengeance upon their Adversaries, on consideration of the Enemies unmerciful dealing with them, and their insolent and opprobrious usage of God in his Temple; partly expressing their hast and earnestness, and partly intimating, that God would do it with *violence* and *fury*, implied in the word *Renting* them, *Psal.* 18. 6, 7, &c. spoken after the manner of man, who, if he were shut up, must have room made for his coming forth: This God is said to do, when he puts forth some signal manifestation of his power, *Ps.* 144. 5. 2 *Metaphor* taken from men, that when they would resolutely and effectually help one in distress, break and fling open doors, and whatever may hinder coming to their relief. *y* Or, *melt*, *Psa.* 68. 1, 2. & 97. 5. *Micah* 1. 3, 4. that all impediments might be removed out of the way; possibly an allusion to God's coming down upon Mount *Sinai*, in those terrible flames of fire, *Judg.* 5. 4, 5.

† Heb. *the fire of meltings.*

2 As *when* † the melting fire burneth *z*, the fire causeth the waters to boil, to make thy name known *a* to thine adversaries, *that* the Nations *b* may tremble at thy presence.

z Come with such Zeal for thy People, that the solid Mountains may be no more before thy breath, than Metal that runs, or Water that boils by the force of a vehement fire; and thus, for the most part, when God will take vengeance of his Enemies, the Scripture expresseth him coming with fire. *a* Thy *Power* known, that thine Enemies, and Persecutors of thy Church may know thy power, and that thy Name may be dreaded among them; his *Name* put for his *Power*, *Psal.* 106. 8. *b* Not the *Babylonians* only, but the Nations round about.

*Exod. 34. 10. *Judg.* 5. 4, 5. *Psal.* 18. 8. *Hab.* 3. 3.

3 When * thou didst terrible things *c which* we looked not for *d*: thou camest down, the mountains flowed down *e* at thy presence.

c This may relate to what he did among the *Egyptians*, though it be not recorded, and afterward in the Wilderness. *d viz.* Our Forefathers, of whose Race we are: before we expected them; or such things as we could never expect. *e q. d.* Seeing thou hast made the Mountains thus to melt, thou canst do the same again: This may allude either, 1. To those showers of Rain that fell with that terrible Thunder and Lightning, and so ran violently down those Mountains, and the adjacent, as is usual in such Tempests: Or rather, 2. The running along of the fire upon the ground, *Exod.* 9. 23, 24. It is possible it may allude to those Mountains, that do cast forth sulphureous matter, running down into the Valleys and Sea, like melted streams of fire. And Kings, Princes, and Potentates, may also *metaphorically* be understood by these Mountains.

Ps. 31. 19. 1 *Cor.* 2. 9. ‖Or, *seen a God besides thee*, which *doth* [*s*] *for him, &c.*

4 For since the beginning of the world * *men* have not heard, nor perceived by the ear, neither hath the eye ‖ seen *f*, O God, besides thee, *g what* he hath prepared for him that waiteth *h* for him.

f Whereas there are but three ways, whereby men ordinarily come to the knowledge of a thing, *viz.* by the Ear, either our own hearing, or by hear-say; and by the Eye, and by Reason, which the Apostle adds, where he makes use of this Text, 1 *Cor.* 2. 9. two of them are mentioned here. *g* With reference either to the Gods that do them, never any other God could do like thee: Or, to things done, never any *besides thee* could do such things as were never seen, or heard of; he refers to those terrible things mentioned in the former *verse*. It seems to be clear by comparing this with *Deut.* 4. 31, 32, 33, 34, 35. Not to be restrained to these, but to be applied to all the wonderful works, that God at all times wrought for his People: And thus they are a Plea with God, that they might well expect such things from him now, that had done such wonderful things for their Fathers of old. *h* the Apostle hath it, that *Love* him, 1 *Cor.* 2. 9. To shew that none can *wait* on him, that *Love* him not; so all that *Love* him will *wait* on him. This may be taken with reference both to the state of Grace and Glory in Christ in the mysteries of the Gospel, as well as the good things of this present life, which the Prophet may here literally aim at, it being not unusual for the Prophets in mentioning these temporal things to point at spiritual, especially being things that do so well suit with each other.

*Ch. 26. 8.

5 Thou meetest *i* him that rejoyceth, and worketh righteousness *k*, * *those* that remember thee in thy ways *l*: behold, thou *art* wroth, for we have sinned *m*: in those is continuance *n*, and we shall be saved *o*.

i Or, *wast wont* to meet: Or, thou preventest him, *ch.* 65. 24. and *Psal.* 21. 2, 3. as the Father the Prodigal. *k viz.* That rejoyce to work Righteousness, the same thing expressed by two words, by a Figure called *Hendiadis*. *l* An amplification of the former words, *q. d.* To walk in thy ways, whether of Providence, Precept, or Counsel, by vertue of the Covenant they have with thee. *m* Or, greatly angry, for, or because we have sinned, and provoked thee to wrath thereby, 1 *King.* 8. 46. *ni. e.* to those that work Righteousness: *in* for *to*. *o Viz.* In so doing, in working Righteousness. Or as some by way of Interrogation; in *those*, *i. e.* In our sins is continuance, and shall we be saved? Or in *those viz.* Works of Righteousness, in keeping in them is our continuance, and means to be saved; or thou continuest to shew mercy, *and* or *therefore* we shall be saved. The meaning of the place is to comfort the godly, that though they may have provoked God by their sins, yet looking upon the ways of God's former proceedings (in which he still continues, being unchangeable) they may find hopes of Salvation, and this is that which is amplified in the three following *verses*.

*Psalm 90. 5, 6.

6 But we are all as an unclean *thing p*, and all our righteousnesses *q are* as filthy raggs *r*, and we all do * fade as a leaf *s*, and our iniquities, as the * wind, have taken us away *t*.

p He alludes, either to things unclean under the Ceremonial Law, wherein the Leprosy was found, and was to be burnt, *Lev.* 13. 55. or rather to Persons unclean. They compare their present state with the former. *q. d.* Formerly there were some that feared thee, and walked uprightly before thee, and were in thy favour; but now we are all as one polluted mass, nothing of good left in us by reason of an universal degeneracy, *Isa.* 1. 4, 6. *q* this according to the most Commentators, refers either to the observances of the rites, and Ceremonies of the Law, wherein they thought their Righteousnesses did much consist; or to the best work, and actions that can be performed by us; or to our natural, universal depravities: but the best Interpreters, and such as aim at the peculiar sense of the place, refer it to the gross provocations that this people were guilty of, causing God to cast them out of their habitations; or else, to their Persons. *i.e.* the most righteous among us, and being plural, it raiseth it up to the highest degree, the Scripture frequently putting the *Abstract for the Concrete*, as *wisdoms* for the *greatest wisdom*, *Prov.* 9. 1. and many the like instances formerly given, so that the meaning is, the very best of us all are no better than the uncleanest things or Persons, see *Micah.* 7. 2, 3, 4. and the rather because he lived about the time of *Isaiah*. *r* A cloath made up of patches, or such as come from a putrid sore, or are defiled with the menstruous blood of a woman, the LXX. as a rag of one that *sits down*, possibly alluding to *Rachel*, *Gen.* 31. 34, 35. or whatever may be most filthy. *s* Blown off the tree, and so withers. *t* Carried us away to *Babylon* from our habitations, as leaves hurried away by a Boisterous Wind; our iniquities have been the procuring cause.

*Hos. 7. 7.

7 And * *there is* none *u* that calleth *x* upon thy name, that stirreth up himself to take hold of thee *y*: for *z*, thou hast hid thy face from us, and hast † consumed us *a*, because of our iniquities *b*.

† Heb. *melted.*

u Or *yet*, there is *none*. *i. e. Few*, *Ps.* 14. 3. they are not to be discerned among the multitude. *x* Such as call upon thee as they ought, as *Jacob*, and *Moses*, and *David*, *&c.* did, which often prevents the ruine of a State, or kingdom: it points out the universal Apostacy of the last times of the Jewish State, for which they were cut off. *y* Either to stay thee from departing from us, see *Luk.* 24. 28, 29. or to fetch thee back, when departed, *Jer.* 12. 7. or it is an *Allegorical* allusion to one struck down and still smitten, but never stirs to lay hold on the arm, that smites him, *ch.* 27. 5. it notes their great sloathfulness, and carelessness, and some refer it to their lukewarmness, and dead heartedness, relying upon their privileges before they went into Captivity, and so a great presage of their approaching Judgments. *z* Or *when*; so the particle is used, *Job* 5. 21. *Ps.* 75. 2. *a* Or *melted*; our sins have kindled such a fire of thy wrath, that we are melted with it. *b Heb. in the hands of our iniquities. i. e.* Either, in the *place* of our iniquities, the land wherein they were Committed; or, *into the hands* of our iniquities to be punished by them, and as it were consumed, or melted down, or our strength exhausted by them, as wax before the fire, *Lev.* 26. 39. *Ezek.* 33. 10. or, as we translate it, our iniquities being the procuring cause of it.

*Ch. 29. 16. & 45. 9. *Jer* 18. 6. *Rom. 9. 20, 21.

8 But now, O LORD, thou *art* our Father *c*: * we *are* the clay *d*, and thou our potter, and we all *are* the work of thy hand *e*.

c An argument, or pathetical plea for pity; or notwithstanding all this thou art our Father both by Creation, and by Adoption, therefore pity us thy Children. *d* A *Metonymy* of the *matter*, *clay* for the vessels made of clay: Or, we are *clay*, pointing at our Original matter: Or, it may relate to their state, that God framed them into a Body Civil and Ecclesiastical out of a confused multitude; they plead at the same time their own frailty, why they would be pitied, and God's Covenant interest in them, why he should pity them. *e* Another argument of the same nature with the former, *Psal.* 138. 8. not only as men, but as a Body of men made thy peculiar People.

*Isa. 79. 8.

9 Be not * wroth very sore, O LORD, neither remember iniquity for ever *f*: behold, see, we beseech thee, we *are* all thy people *g*.

f viz. Thou hast been angry with us a long time, be not so for ever, but deal with us, as may best consist with a father's bowels: It hath reference both to *Quantity* and *Time*, that it might not be very great, nor of long durance. See on *Psal.* 79. 8. *g* Thy *peculiar* People, *Chap.* 63. 19. Another argument to back the former Petition, *Psal.* 28. 9. Though we are very bad in our selves, and very badly handled by our Enemies, thou sufferest in our sufferings, for thou hast no people in Covenant but us, and wilt thou not leave thy self a People in the world?

10 Thy holy cities *h* are a wilderness, Zion is a wilderness, Jerusalem is a desolation *i*.

h Either *Sion*, and *Jerusalem*, being the Cities they instance in, *q. d.* Thy holy Cities, *viz. Sion*, and *Jerusalem*: Or rather, other Cities also in the Land of *Judea*, besides those two, called *Holy*, Either, 1. Because they were built upon God's Inheritance, *Chap.* 63. 17. Or, 2. Because they were inhabited by the *Jews*, who were an holy People, *Deut.* 7. 6. *Dan.* 12. 7. Or, 3. Because God had his *Synagogues* in them, *Psal.* 74. 8. For all which reasons also they are called *Thy* Cities. *i* Utterly wast, not only the ordinary Cities, but even *Jerusalem*, and *Sion* themselves, the one called the *upper Jerusalem*, or, the *City of David*, because it was built upon Mount *Sion*; the other the *lower City*, because it lay under the Hill of *Sion* in the Valley; he particularizeth *Sion* and *Jerusalem*, though he had mentioned the *other Cities* before, because the chiefest of the Cities, it being usual notwithstanding the mentioning of generals, in which all the particulars, or individuals, are included, to name the particular again; as, *and from the hand of Saul*, *Psal.* 18. *title.*

11 Our holy and our beautiful house *k*, where our fathers *l* praised thee, is burnt up with fire: and all our pleasant things are *m* laid waste.

k The *Temple*, *Chap.* 60. 7. *q. d.* Not only our Cities, and our Principal Cities, but even our *Temple*, which we thought sacred, and inviolable, in which we have gloried, because it was *Thine*, and our *Father's*, and *Ours*, the place where thy holy service was performed, and thy Glory and Presence was manifested. *l* Not performed, and thy Glory and Presence was manifested. *l* Not performed, and thy Glory and Presence was manifested. *l* Not performed, as forming to mention themselves, they had been so every way abominable, but their *Fathers*. *m* The King's Palace, and the houses of the Nobles, and other pieces of State and Magnificence, 2 *King.* 25. 9. *Lam.* 1. 7, 10. Or, their *Synagogues*: Or, those stately pieces about the Temple.

12 Wilt thou refrain thy self for these *things n*, O LORD? Wilt thou hold thy peace *o*, and afflict us very sore *p*?

n viz. That are done by the *Babylonians*; do none of these things move thee to take vengeance on them? *o* Wilt thou be as one that regards not? Wilt thou be still, and suffer them? *p* See *verse* 9. For these our sins, or for these our sufferings; shall we feel the smart of it, that have done no such things, but have been sufferers under the *Babylonians*? to which God answers in the next Chapter.

CHAP. LXV.

The calling of the Gentiles, 1. *the Jews for their Incredulity, Idolatry, and Hypocrisie, rejected,* 1,—7. *a Remnant shall be saved,* 8,—10. *judgments on the Wicked and blessings on the Godly,* 11,—16. *the flourishing and peaceable state of the New Jerusalem,* 17,—26.

† *Rom. 9. 24, 25, 26. & 10. 20. & 2. 12, 13.

I † am sought *a* of *them* that asked not *for me b*: I am found *c* of *them that* sought me not: I said, Behold me, behold me, unto a nation *d that* was not called by my name.

That in the primary sense of this Text, it is a Prophecy of the Conversion of the Gentiles, *upon the rejection of the Jews, for their contempt and crucifying of Christ, cannot be doubted by any, who will not arrogate to themselves a greater ability to interpret the* Prophesies *of the Old Testament, than Paul had, who,* Rom. 10. 20. *expressly so interpreteth it, and applieth it, which sheweth the vanity of the* Jews *in their other interpretations of it.*

a The word signifies properly a diligent enquiry in things relating to God, 2 *Cor.* 14. 4. *Psal.* 34. 4. *Jer.* 37. 7. *I am diligently enquired of* by them. *b* That in times before made no enquiry after me; (as the Gentiles, who are said to be *without God in the World*, Eph. 2. 12.) As *seeking* may more strictly relate to *Prayer*, as the word is used, *Isa.* 55. 6. so this word translated *asked*, may also be so taken, and is so 1 *Sam.* 1. 20. † *Sam.* 22. 13. but (possibly) it is better interpreted more generally. *c* Yea, *I was found* of them before they sought me, those who formerly did not seek me, now seek me, but they were *found* of me before they *sought me*, I prevented them by my Grace, sending my Son *to preach peace to those that were afar off*, Eph. 2. 17. and my Apostles to intreat them to be reconciled to God, 2 *Cor.* 5. 20. and *my Spirit to convince the world of Sin, Righteousness, and Judgment*, Joh. 16. 8. *d* I invited whole Nations by the preaching of my Gospel to *behold me*, and I invited them with importunity, doubling my words upon them, and this I did unto a *Nation not called by my name*, with whom I was not in Covenant, and which did not profess any relation to me, which none of the Gentiles could pretend unto. The Prophet speaks of a thing to come many years after, as if it were a thing then done, to signifie the certainty of it. God doth the same thing yet in every soul that is converted. But the Text is manifestly to be interpreted of the conversion of the Gentiles.

2 I have spread out my hands *e* all the day long to a rebellious people *f*, which walketh in a way that *was* not good after their own thoughts *h*:

e Applied to the Jews, *Rom.* 10. 21. *I have stretched out my hands*, that is, I have used all probable means to reduce them, I have stretched out the *hands* of a paffionate *Orator* to perswade, of a *tender Mother* to protest and defend them, of a *liberal Benefactor* to load them with my Benefits; this I have done continually in the whole course of my Providence with them, yet *f* They are a *rebellious people*; *Paul* expoundeth it by ἀπειθοῦντα καὶ ἀντιλέγοντα, a People not perswaded, not believing, but contradicting the will of God. *g That walketh in a way that is not good*, that term, *is not good*, often signifies what is very bad, see 1 *Sam.* 2. 24. *Prov.* 28. 21. & 24. 23. *Psal.* 36. 5. Though all sins be not equal, yet what is *not good* is bad. *h After their own thoughts*. What is here called *after their own thoughts*, is elsewhere called a *walking after the imaginations of their hearts*, an ordinary Phrase, by which sin (especially sins in the matter of the Worship of God) are expressed. Eight times in the Prophet *Jeremiah* sinning is thus expressed, *Jer.* 3. 17. & 7. 24. & 9. 14. & 11. 8. & 13. 10. & 16. 12. & 18. 12. & 23. 17. so also *Deut.* 29. 19. Errours in matter of Worship are ordinarily thus expressed, certainly to let us know, that *all Worship must be according to Gods revealed Will*, and of such errours this Text seemeth by what followeth, to speak, though indeed, the reason of all sin is mens fondness of their own imaginations in opposition to Gods revealed Will, whence it is that *self-denial* is made the Law of a Disciple-ship to Christ.

3 A people that provoketh me to anger *i* continually to my face *k*, that sacrificeth in gardens, and burneth incense ‖ upon altars of brick *l*.

‖Or, *upon bricks.*

i That the Jews are the People here intended is without question; the Prophet speaking of the calling of the Gentiles upon their rejection, reckons up their sins, which were the causes. For though their rejection and crucifying of Christ, was that sin which was the proximate cause, yet God did but *visit* on that Generation *their Iniquities*, and the *iniquities of their fathers together*, they having by that act *filled up their measure*. They had provoked God continually to anger to his *face*. *k* Either in *his Temple*, the place where he used to manifest himself: or (considering what followeth) more probably the Phrase signifieth their impudence, not taking notice of Gods Omnipresence, and Omnisicience. *l* The particular provocations instanced in, are deviations in the matter of divine Worship. *Sacrificing in gardens* is one thing instanced in, and *burning incense on brick*, or *altars of brick*, is another, *Deut.* 12. 13. there was a particular *Altar of Gold* appointed for *Incense*, *Exod.* 40. 5. God commanded, *Exod.* 20. 24, 25. that his Altars should be made of *Earth*, or *rough stone*. This people transgressed both these Laws, sacrificing in *gardens*, for which the Prophet reflected on them, *ch.* 1. 29. and again, *ch.* 66. 17. whether in gardens consecrated to Idols, or in such Gardens as the Heathens worshipped Idols in, is not much material for us to know, and *burning Incense upon altars of brick*, directly contrary to the divine Rule. Their Worship was doubtless Idolatrous, and these Phrases signific committing Idolatry, but the expressing that sin by these Phrases lets us know that the doing contrary to the direction of the Divine Rule in Gods Worship is a great part of the sinfulness of *Idolatry*.

4 Which remain amongst the graves *m*, and lodge in the monuments *n*, which eat swines flesh *o*, and ‖ broth of abominable things *p* is in their vessels.

‖Or, *pieces.*

They remained amongst the Graves, either there expecting Revelations by dreams, or there *consulting with Devils*, who were thought to delight in such places, or to practise *Necromancy*, all which were forbidden, *Deut.* 18. 11. *ch.* 8. 19. *n* And they *lodged in the Monuments*, the *Hebrew* word here used gives advantage to Interpreters to vary in their senses. The word signifies only *places kept*, or *observed*, some Interpret it of Idol Temples, some of Caves and Denns, in which the Heathens used to worship their Idols, some of Tombs or Monuments for dead persons; besides the Idolatry of the thing, there was in it a sinful imitation of the Heathens, and a swerving from the Rule which God had given them. *o* They also ate Swines flesh, contrary to the divine Law, *Lev.* 11. 7. *Deut.* 14. 8. and they indured in their vessels *p Broth of abominable things*, so the word is used, *Jud.* 6. 19, 20. others read it *parts* or *pieces* of *abominable things*, that is, broth, or pieces of such flesh as was to the Jews unclean by the Law, *Levit.* 11. Every Creature of God is good, but Gods *Prohibition* had made the flesh of divers Creatures an abominable thing to the Jews, they might not touch their flesh, *Lev.* 11. 28. but they taking the measures of their duty from their Appetite, or from their Reason, concluding from natural Principles, made no Conscience of the positive Law of God. This was their iniquity which is further aggravated in the next verse.

5 Which say, Stand by thy self, come not near to

to me, for I am holier than thou *q*: These *are a* ‖ Or, *anger.* smoak in ‖ my nose *r*, a fire that burneth all the day.

q Though they were so exceedingly guilty, yet they pretended to a singular Sanctity, so as they would not suffer others to come near, or touch them. The Samaritans are usually charged with this uncharitableness, and the use of this form of Words; but as some do more excuse the Samaritans than the other Jews as to this rigour, so it may be questioned whether they were not at this time carried into Captivity: and certain it is, that amongst the Jews there was such a generation from whom the Pharisees in our Saviours time were derived, and this was the reason of their *not eating, except they washed, when they came from the Market*, Mark 7.4. left peradventure they should there have touched some Heathen, or some person who was legally unclean. *r* Thus they esteemed themselves *holier* than others, though all their *holiness* lay in these rituals, and those too such as God never commanded. And indeed those who most exceed in such ritual Holiness (lying meerly in a separation from others, by the usage of some unwritten traditions) come most short in moral and true Holiness: For of these God saith, *These are a smoak in my nostrils, a fire that burneth all the day*; that is, a continual provocation to me: as *smoak* is an *offence* to our *Noses*, *Prov.* 10. 26. which seemeth to be the sense rather than what some make, who make it a threatning of Gods wrath smoaking against them, which is sufficiently expressed in the following verses.

6 Behold, it is written for me *s*, I will not keep silence *t*; but will recompense even recompense into their bosom *u*;

s They may think that I take no notice of these things, or if I take any notice, I will forget them, or at least not enter into judgment with them for them; but I as certainly know and will remember them, as Princes or great men that record things in writing which they would not forget. And they shall know that I know, and take notice of, and will remember them; for *t* I will not long neglect the punishment of them, though for a while I have delayed it like a man who bites in his wrath, for some wise reasons which are know unto himself best. *Psal.* 50. 21. *u* My punishment of them shall be severe, and certain, but yet it shall be just, but a giving them what is their own, as they are obnoxious to my Justice, *Jer.* 32. 18. *Deut.* 7. 10. like the payment of an *Ox* for *an Ox*, Exod. 21. 36. (where the same word is used) they have been *froward against me*, and I will shew *my self froward against them*, Psal. 18. 26.

7 Your iniquities, and the iniquities of your fathers together *x* (saith the Lord) which have burnt incense upon the mountains *y*, and blasphemed me upon the hills *z*: therefore will I measure their former work into their bosom *a*.

x Yea, and when I reckon with them, I will punish them, not only for their personal sins, but for the sins of their Parents, which they have testified their approbation of, by continuing in them, and so made them their own, by an apish sinful imitation. *y* Their Fathers burnt Incense upon the mountains, there performing to Idols that homage which I obliged them to pay unto me, or if any of them pretend it was to me, though before an Image, yet it was in a way which I directed them not, who had appointed them the place where I would be worshipped. *z* So as that instead of blessing, they indeed *blasphemed* me upon *the hills*, instead of speaking well they spake ill of my name, worshipping me in a way which I had not appointed, and for which they only took their copy from *Idolaters*. *a* Therefore I will punish them, and that justly, as he that rendreth another his due by *measure*, giving *measure* for *measure*, and *weight* for *weight*, only they must expect that I should not only punish the late sins that they have committed of this nature, but the former sins of this kind which those in this nation, that went before this present Generation, did commit, and the present age hath continued in the guilt of.

8 Thus saith the Lord, as the new wine is found in the cluster, and *one* saith, destroy it not *b*, for a * *Joel* 2.14. * blessing *is* in it: so will I do for my servants sake *c*, *that* I may not destroy them all.

b These words must be conceived as a gracious answer from God to the *Prophet*, saying as *Abraham*, *Gen.* 18. 23, 25. or as *Moses*, *Ex.* 32. 11, 12, 13. pleading Gods covenant with *Abraham*, *Isaac*, and *Israel*. To this God replieth, that he intended no such severity, the unfaithfulness of men should not make his promise of no effect, *Rom.* 3. 3. His threatning should be made good upon the generality of this people, whose *Vine* was of *Sodom*, and *of the fields of Gomorrhah*, *Deut.* 32. 32. *c* But yet, as in a Vineyard, which is generally unfruitful, there may be some particular *Vine* that brings forth fruit, or as in a *Vine* which is full of *luxuriant branches* that bring forth no fruit, there may be here and there a branch, that bringeth forth fruit, and hath the hopes of *new wine in the cluster*, and as to such, the Gardiner bids his Servant *destroy it not, or them not*; for they are fruitful, there is in them what speaketh Gods *blessing*, or what may be of use, and do us good. So (saith God) *will I do for my Servants sake, that I may not destroy them all*, either for the sake of my Servants, *Abrahams*, *Isaac*, and *Jacob*, with whom I anciently made a Covenant, or for my Servant *Davids* sake, or for the sake of such as are my *Elect*, at this time amongst them, see *Jer.* 30. 11. *Amos.* 9. 1.

9 And I will bring a seed out of Jacob *e*, and out of Judah *f*, an inheritor of my mountains *g*: and mine elect *h* shall inherit it, and my servants shall dwell there.

e No seed beareth a proportion to the tree, or plant that it produceth, but in comparison with that is very little, yet it is enough through the vertue which the God of nature hath put into it, to preserve and uphold the *species* to which it doth relate. They are but a remnant (saith God) that shall be saved, see *Rom.* 11. 5. but a small number that shall come out of the Captivity of *Babylon*, or (which I rather chuse) they will be but a few that shall believe in my Son, yet they shall be enough for my promise to live in; this, *Paul* argueth, *Rom.* 11. as the plant yet lives in the seed, when the root is pluckt up, the leaves drop off, and the Stalk is burnt up, so the *promise of God* lives in a few, when the generality of a people for their sins are cast off and destroyed. The favour of God to men, and the promise of God to good men, lived in one family of *Lot*, when the five Cities were burned, and in the one family of *Noah*, when the world was drowned; the favour and promise of God to *Abraham*, *Isaac*, and *Jacob*, and *David*, lived in the few that returned out of *Babylon*, and in those few who under the Gospel received Christ, and believed in him, though the generality of them rejected the counsel of God against themselves. *f* God further promiseth to bring out of *Judah an inheritor of his Mountains*, which the most, and best interpreters do interpret of the Jews return out of the Captivity of *Babylon* to *Hierusalem*, and into their own Country, and particularly to worship God in his *Temple*, upon *Mount Sion g* the Country of *Judea* was a Mountainous Country, *Ezek.* 36. 1, 8. The Mountains were *round about Hierusalem*, Psal. 125. 2. See also *Ezek.* 38. 8. God calls these Mountains his *Mountains*, because he had chosen that Country before all others, and was once truly worshipped there. *h Mine Elect* signifieth here Gods chosen Ones, as in *Psal.* 106. 23. *ch.* 48. 10. The term doth not always signify such as belong to the *Election of Grace*, but such as are dignified with some special favour. The whole Nation of the Jews are called *a chosen people*. But possibly this promise is to be interpreted, with relation to the sincerer part of that people, after that the others should be wasted by the Captivity.

10 And Sharon shall be a fold of flocks *i*, and the * Valley of Achor *k* a place for the herds to lie down * *Hos.*2.15. in, for my people that have sought me *l*.

i Sharon was a place of great fruitfulness for pastures. *David*; herds were kept there, 1 *Chron.* 27. 29. It was become like a wilderness, *Isaiah* 33. 9. God here promiseth that it should again be a *place for the flocks*, So *Jer.* 31. 27. God promised to sow again the house of *Judah*, *with the seed of man, and with the seed of beast*. *k* The *Valley of Achor* had its name from the stoning of *Achan* there, *Josh.* 7. 26. It is thought to have been the first place the Jews set foot in when they had passed *Jordan*; hence *Hos.* 2. 14. God promised to make it a *door of hope*, and here the text saith, *the flocks should lie down*. *l* But left the wicked idolatrous Jews should apply this promise to themselves, God limiteth it in the last words to the people that *had sought him*, that is, that had truly worshipped him, according to his own institution, and that the words have the force of such a limitation, appeareth from what followeth.

11 But ye *are* they that forsake the Lord *m*, that forget my holy mountain *n*, that prepare a table for that ‖ troop *o*, and that furnish *p* the drink offerings unto their ‖ number *q*.

‖ Or *Gad.* ‖ Or *Meni.*

m Do not you that are Idolaters, think that these promises belong to you, *ye are they that forsake the Lord*, that is, the way of the Lord; it is a phrase opposed to a *walking with God*. Our walking with God is in the way of his Statutes; *forsaking of him*, signifieth a declining, or turning aside from that way. *n To forget Gods holy mountain*, signifies not to regard the *true worship of God*, or not to mind it. God calleth *Zion* his *holy Mountain*, *Joel* 3. 17. and *Jerusalem* is called Gods *holy Mountain*. The hill of *Zion* is called the *Mountain of Gods holiness*, *Psal.* 48. 1. as the *Temple* is called the *beauty of holiness*, Psal. 29. 2. Psal 96. 9. their not regarding the worship of God there, but worshiping God or *Idols* in *Gardens*, amongst the *graves* and *monuments*, is what is here called, a *forgetting his holy Mountain*. *Isaiah* prophecied in the time of *Ahaz*, *ch.* 1. 1. of whom it is said, 2 *Chron.* 28. 23, 24. that he *sacrificed to the Gods of Damascus, that he cut in pieces the vessels of the Lords house, shut up the doors of the house of the Lord, and made him altars in every corner of Hierusalem, and in every several City of Judah he made high places to burn incense to other Gods*. See also more of his practices. *v.* 2, 3, 4. of that chap. and 2 *Kings* 16. 3, 10, 11, 12. and there were certainly many of his people that joined with him, in his worship, who are all here said to *forget Gods holy Mountain*, *o* And to *prepare a table* for that *troop*: The *Idols of the ten Tribes*, 2 *Kings* 16. 3. and of the *Assyrians*, 2 Chron. 28. 23. which were a *troop*, whereas the *God of Israel was one God*. And as God had *altars*, which are sometimes called a *table*, as in *Ezek.* 41. 22. So they prepared *altars* for the *Idols*; as may be read in the aforementioned story of *Ahaz*: though by *preparing a table*, here seems rather to be meant the *feasts* they made upon their sacrifices in their *festival days*, which was in imitation of what the true God had commanded his people, *Deut.* 16. 14, 15. Idolaters also made in honour to their Idols, as appears from *Jud.* 9. 27. *Ezek.* 18. 6, 11. *Amos* 2. 8. 1 *Cor.* 8. 10. *p* Nor did they only *feast* in honour to the Idols, but *they furnished their offerings unto their Number*. God had appointed *Drink offerings* for his honour, and as a piece of homage to him, *Exod.* 29. 40, 41. *Levit.* 23. 18, 37. these people had paid this homage to Idols. See *Jer.* 7. 18. & 19. 13. & 32. 29. *q* What we translate *Number* in the *Heb.* is *La Meni* to *Meni*. *Avenarius* translates it *Mercury*, an Idol whom *Merchants* worshipped for good success in trading; others understand it of the *Host of Heaven*; others of the multitude of their idols; our translation reads it *their number*. The word coming from an *Heb.* root, which signifieth to *number*, is no where else found in Scripture, which makes it hard to positively to assert the true meaning of it.

12 Therefore will I number you to the sword *r*, and

and you shall all bow down to the slaughter *s*, because * when I called *t* you did not answer, when I spake, you did not hear, but did evil before mine eyes, and did chuse *u that* wherein I delighted not.

* *Isa.* 65. 24. * *Jer.* 7. 13.

r You have offended in *number*, worshiping a multitude, a troop of Idols, there shall be a great number of you perish by the sword; or possibly the term *number* may refer to *all* in the next phrase, to let them know that none of them should escape. God saith he will *number them*, tell them out one by one to the Sword. *s* As you have bowed down to Idols, *Isa.* 44. 17. (which are mine Enemies) I will make you bow down to your Enemies Swords. *t* I *called* you by my *Prophets*, *Zech.* 7. 7, 11, 12. you did not answer by doing the things which I by them spake to you for, but not considering that I *saw you*, or if considering it, yet not regarding it, you impudently did evil; yea, *u* You sinned deliberately, chusing sinful courses, the things which I *hated*, which are here (as often) expressed by a *Meiosis*, and calling the things in which God delighteth not. In matters of Worship we ought to chuse nothing wherein God delighteth not, and reason, as well as Scripture will assure us, he can delight in nothing of that nature which himself hath not directed. It is observable that ruin is here threatned to this People, not for their immoralities, or lewd lives, but for their errors, and superstitions in Divine Worship. Other sins provoke God to wrath, but those of this nature alone, are enough to ruin Souls and Nations.

13 Therefore thus saith the Lord God: Behold my servants shall eat, but you shall be hungry *x*: Behold my servants shall drink, but you shall be thirsty: Behold my servants shall rejoyce, but ye shall be ashamed:

x As there are a party amongst you, who instead of serving God, are the Servants of men, in complying with Idolatry, and superstition; so I have some Servants amongst you who have distinguished themselves by keeping close to my Institutions from the rest of you, I will distinguish them from you in the dispensations of my Providence; those that have *eat* bread at their Idol Feasts, shall be hungry, my people that would not do so, they shall have enough; those who have furnished a *drink-offering* to *Meni*, or that *number of Idols*, shall want that *drink*, by which they have so prophaned my name, but *my Servants*, from whose mouths you pull'd the drink, because they would only furnish a *drink-offering to me*, they shall *drink*. My Servants whom now you make to mourn, and upon whom you pour shame, and contempt, shall *rejoyce*, and you shall be *ashamed*; you that now rejoyce, and shout, while my Servants that cannot comply with you are afflicted, and by you made to mourn, you shall cry for sorrow, and houl through vexation, while my Servants who keep close to my institutions shall sing for joy of heart. Those who in an hour of Persecution for Religion, can have patience under the Enemies Triumphs and Rage, will find that the *Rod of the wicked shall not always rest upon the lot of the righteous*.

14 Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall houl for ‖ vexation of Spirit.

‖ breaking.

15 And ye shall leave your name for a curse unto my chosen *y*; for the Lord God shall slay thee *z*, and * call his servants by another name.

* *Isa.* 62.

y Your name *shall rot*, as *Prov.* 10. 7. or only be used when men would curse others, saying, let them be made like such persons. As the names of *Leah* and *Rachel*, *Ruth* 4. 11. and others of God's Servants were used in blessing: so your names shall only be used in *cursing*, or when men will curse themselves, they shall use your names as examples of the eminent wrath of God upon sinners. *z* For you shall not perish by an ordinary hand, but by the hand of the *Lord God*, and as is the God, so is his justice, so is his strength, yea God himself shall look upon your name as accursed, and not suffer his people to be called by it, they shall not be called *Jews*, but *Christians*, *Acts* 11. 26. The Children of God, *John* 1. 12. So detestable a sin is *Idolatry*, that God will not suffer himself to be called by a name given to Idols, how proper soever it be to express his perfection, *Hos.* 2. 16, 17. Nor yet suffer *his own people* to be called by a name by which *Idolaters* are known.

16 That he who blesseth himself in the Earth, shall bless himself in the God of truth *a*, *and* * he that sweareth in the Earth, shall swear by the God of truth *b*, because the former troubles are forgotten, and because they are hid from mine eyes *c*.

Deut. 33. Psal. 63. 11. Isa. 19. 18. Jer. 4. 2. Zech. 1. 5.

a I will bring it to pass, that over all the world, if any man *bless himself*, or bless another it shall be in God, *Amen*. So the *Heb.* (we translate it *the God of truth*) *Amen* is a name given to Christ, Rev. 3. 14. *These things saith the Amen, the faithful and true witness*, being here applied to God, many think it makes a great proof of the God-head of Christ, and judge the sense of this text to be: That under the times of the Gospel men should not bless themselves (as before) in the names of *Abraham*, & *Isaac*, & *Jacob*, but in the name of *Christ*, in the God *Amen*, nor is this an improbable sense. Others taking it more appellatively by *Elohim*, *Amen*, here understand that God who shews himself *true and faithful in his promises*. *b* In like manner it is prophesied, that those that *swear* (by which some understand worship God, others calling God to be a witness) should swear by the *God of truth*; or in the God of truth. Either worshipping God in Christ the *Amen*, or calling the faithful God to attest their sincerity, or swearing by that God who hath approved his truth and faithfulness by saving and delivering his people. *c* because they shall see what God promised is fulfilled, the troubles of his people are at an end, and they are hid from God's Eyes, that is, they are at an end.

17 For behold *c*, I create * new heavens, and a new earth *d*, and the former shall not be remembred nor † come into mind *e*.

* *Ch.* 66. 22. 2 *Pet.* 3. 13. *Rev.* 21. 1. † Heb. upon thy heart.

c I will tell you yet a more admirable thing, I am about wholly to alter and change the *state* not only of *my people*, who are now afflicted, restoring them to a more lightsome state, more free from trouble and afflictions, but *d* bringing a new face upon the *world*, *shall come* sending my Son to raise up a new Church, and to institute a new worship, *John.* 4. 21, 24. and giving out my Spirit in a more plentiful manner, *Acts* 2. 17. which new state shall abide until a new *Heavens and Earth appear, in which shall dwell nothing but righteousness*, 2 *Pet.* 3. 13. *Rev.* 21. 1. and *e* That state of things shall be such, and so glorious, as the former state of my People shall not be remembred, nor come into mind: whether this *new Heavens and new Earth* here promised, signifies such a state of the Church, wherein Christ shall personally reign upon Earth, over his Saints, the wicked being destroyed (as some have thought he shall for a thousand years) I very much doubt, and do not see how from this, and the parallel texts any such thing can be concluded.

18 But be you glad, and rejoyce for ever *f*, *in that* which I create, for behold I create Hierusalem *g*, a rejoycing, and her people a joy.

f You that are my people, though you cannot rejoyce with that degree of joy, that attendeth a present fruition of good, yet be glad, and rejoyce with the *rejoycing of hope*, for the thing is certain, what I am already doing, nor let your present state, or the discouragements you have from seeming improbabilities, spoil your joy, for it is not a work to be produced in an ordinary course, or by an ordinary power, but by the power of me who brings something out of nothing, or out of what hath no fittednes's to such a production, and I will create *g Hierusalem a rejoycing, and her people a joy*; by *Hierusalem*, here must be meant the Church, as well under the Gospel, as under the law, (because the Gospel Church is grafted into that Olive) or else this prophecy, must be understood as fulfilled in the coming of Christ, *Luke* 2. 10. Or else it referreth to a more full calling of the Jews, than we have yet seen or heard of.

19 And * I will rejoyce in Hierusalem, and joy in my people *i*, and the * voice of weeping shall be no more heard in her, nor the voice of crying *k*.

* *Ch.* 62. 5. * *Ch.* 35. 10. *Rev.* 7. 17. & 21.

i The nature of joy lying in the satisfaction, and well pleasednes's of the Soul in the obtaining of the thing it hath willed; agreeth unto God, and joy and rejoycing are applied to him, *ch.* 62. 5. and in this text, so also, *Jer.* 32. 41. *Zeph.* 3. 17. *k* Such kind of promises are to be found, *ch.* 35. 10. & 51. 11. *Jer.* 31. 12. *Rev.* 21. 4. which must be understood either *comparatively*, they shall indure no *such misery* as formerly; or (if interpreted to a state in this life) as signifying only *some long*, or *eminent state of happiness*; if as to another life they may be taken strictly, as signifying *perpetuity*, and *perfection* of *joy and happiness*.

20 There shall be no more thence, an infant of days, nor an old man that hath not filled his days *l*: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed *m*.

l Whereas God hath made many promises of long life to the Jews, they should all be fulfilled to Gods people among them, so as there should be rare abortions among them, *Exod.* 23. 26. few infants should be carried out to burial, nor but few that should not have filled up their years; those that were now Children, should die at a great age; *m* yet none of these things should be of any advantage to wicked men, but if any of them should live to be an hundred years old, yet they should die accursed. This seemeth to be the plain sense. If any desires to read more opinions of these words, he may find enough in the *English Annotations*.

21 And * they shall build houses and inhabit *them*, And they shall plant Vineyards, and eat of the fruit of them *n*.

* *Amos* 9. 14.

n The quite contrary to what is said of the slothful man, and *Job* 27. 13, 14, 15, 16, 17. *Prov.* 12. 27.

22 They shall not build, and another inhabit, they shall not plant, and another eat, for * as the days of a tree *are* the days of my people, and mine elect † *shall* long enjoy the work of their hands *o*.

* *Psalm.* 92. 12. † *Shall make them continue long, or shall wear out.*

o Duration, and perpetuity are promised to them, in their happy estate.

23 They shall not labour in vain, nor bring forth for trouble, for they *are* the seed of the blessed of the Lord, and their off-spring with them *p*.

p And not only, a blessing to them, but also to their Off-springs. But, what is here promised which wicked men do not oft-times enjoy, and Gods People oft-times want? *Answ.* 1. Wicked men may have them for their good Parents sake, and good men may sometimes want them for evil Parents sake. 2. Bad men may have some of these things, but they cannot expect them: good men may at present want them, but they may expect them from the hand of God, if they be good for them. 3. Bad men may have them in wrath, the blessing of God gives them to good men and adds no sorrow therewith.

24 And it shall come to pass that before they call, I will answer *q*, and whiles they are yet speaking *r* I will hear.

q God

q God promised, ch. 58. 9. to answer them, when they called: here he promiseth to be so ready to answer, as to answer the words assoon as they should be formed in their hearts before they should get them out of their lips, Psal. 32. 5. Dan. 10. 12. r Yea while they were speaking, Dan. 9. 20, 23. Acts 10. 44. nor doth God say only, they shall have the things they would have (for so wicked men may sometimes have from the bountiful hand of Divine Providence) but they shall have them, as an answer or return unto their prayers.

*Ch. 11. 6, 9. 25 The * wolf and the lamb shall feed together, and the lion shall eat straw like the bullock s, and dust shall be the serpents meat t, they shall not hurt nor destroy in all my holy mountain u, saith the Lord.

s This verse containeth a promise much like that, ch. 11. 6, 9. And relates to the ceasing of persecution. The People of God for their whiteness, and innocency, are often compared to Lambs, and Sheep, wicked men to Wolves and Lions, for their antipathy to the seed of the Woman; God here promiseth to take off the fierceness of the Spirits of his Peoples Enemies, so that they shall live quietly and peaceably together. t Wicked men are compared to Serpents, Micah 7. 17. compared with Psal. 72. 9. God promiseth a time of tranquility to his Church under the Metaphor of Serpents eating the dust, their proper meat, Gen. 3. 14. instead of flying upon men: it signifies such a time, when wicked men should mind their proper business, and not make it their work to eat up the people of God like bread. u For the last phrase, see ch. 11. 9. what is there noted. But will some say, When shall these things be? The Scripture gives us no record of any such period of time yet past. And it is very probable that this is a promise yet to be fulfilled, and it is not for us to know the times and seasons: but in the mean time to let our faith and patience be seen; in the mean time we may learn, That it is Gods work to restrain the Wolves and Serpents of the world, who would else be always doing what they are sometimes doing, and it is a sad sign that God is not yet at peace with that People, where we see Wolves devouring Lambs, and Serpents destroying men instead of licking up dust, nor well pleased with that part of his holy mountain where there is nothing but hurting and destroying, biting and devouring one another. When God shall be at peace with a people these things shall not be found amongst them.

CHAP. LXVI.

God is served with the Spirit, and not by Ceremonies, 1,—5. the wonderful Birth and Benefits of the Gospel-Church, 6,—14. severe judgments against the wicked, 15,—17. the Gentiles shall be an Holy Church, 18,—23. the Eternal Punishment of the wicked, 24.

1 Kin. 8. 27. Acts 7. 48, 49. & 17. 24. Thus saith the LORD, The heaven is my throne a, and the earth is my footstool b: where is the house that ye build unto me c? and where is the place of my rest d?

a The Heaven, that is, the highest Heavens, are the place where I most manifest my power and glory, and shew my self in my Majesty. So Psal. 11. 4. Psal. 103. 19. Matt. 5. 34. Hence we are taught to pray; Our Father which art in Heaven. b And the Earth is my footstool, or a place wherein I set my feet, Matt. 5. 35. c Can there be an house builded, that will contain me, who can encompass the Heavens and the Earth with an house? d Or, where is the place wherein I can be said to rest in a proper sense? The Ark is indeed called God's footstool, and the place of his rest, in a figurative sense, because there God manifested himself, though in degrees much beneath the manifestations of himself in Heaven, but properly, God hath no certain place of Rest.

*Psal. 34. 18. & 51. 17. Ch. 57. 15. *Ez. 9. 4. & 10. 3. Pr. 28. 14. & v. 5.

2 For all those things hath my hand made e, and all those things have been f, saith the Lord: but to this man will I look, * even to him that is poor and of a contrite spirit g, and * trembleth at my word h.

e The Heavens and the Earth are the work of my hands, Gen. 1. 1. Joh. 1. 3. (some expound it of the Temple, and the Sacrifices.) f They were not only made by God, but subsisted and were kept in being by him. These things were not therefore valued by him, nor could he have any need of, or respect to any house which is but a very little part of the Earth; he having made the Heavens and the Earth, had all them at his command, and how could he need a Temple? or, wherein could he be advantaged from it? g But God will look with a respect, and with a favourable Eye to him that hath a broken and contrite spirit, whose heart is subdued to the Will of God, and who is poor, and low in his own Eyes, Mat. 5. 3. Luke 6. 20. And h who trembleth when he heareth God's threatning words, nor ever heareth any revelation of the Divine Will without a just Reverence.

‖ Or, Kid. *Deut. 23. 18. † Hebr. maketh a memorial of.

3 He that killeth an ox i, is as if he slew a man: he that sacrificeth a lamb ‖, as if he *cut off a dogs neck k: he that offereth an oblation, as if he offered swines blood: he that † burneth incense, as if he blessed an idol l: yea, they have chosen their own ways m, and their soul delighteth in their abominations n.

i Solomon, Prov. 15. 8. gives us a short, but full commentary on the whole verse; The Sacrifice of the wicked is an abomination to the Lord. He that killeth an ox, that is, for Sacrifice, as it is expounded by the next words, He that sacrificeth a Lamb. k The comparison sheweth God's detestation of ceremonial performances from men of wicked hearts and lives. l From hence it is plain, that the Prophet is not here reflecting upon Idolatrous Worship, but Formal Worship: for to say, He that burneth Incense to an Idol, is as he that blesseth an Idoll, is but to say, he that blesseth an Idol, blesseth an Idol; but upon those who in a formality worshipped the true God, and by acts which he had appointed, such were offering Sacrifices, Oblation, Incense. God by the Prophet declares, that these mens Services were no more acceptable to him than Murther, Idolatry, or the most horrid prophanation of his name. Such would cutting off a dogs neck for Sacrifice, have been, or offering Swines blood; so little do ritual performances, though instituted by God himself, please God when they are but meer formalities, as they always are, m When those that perform them, live as they list, leud, and loose lives, and think to save themselves by their prayers, like the Whore, Prov. 7. 14, 15. n Not only sinning by humane frailty, but taking pleasure in their sins, Prov. 15. 26. To offer a Sacrifice with an heart resolved (when it is offered) to go on in sinful courses, is to offer it with an evil mind. This is a dreadful text to those persons who will murder, and steal, and swear, and curse, and lie, and commit Adultery, and then come and stand before God in his house, which is called by his name, that is, come to serve him in acts of Worship, Levit. 10. 3. See Psal. 50. 16, 17, 18. Isaiah 1. 11, 12, 13, 14. Jer. 7. 9, 10. Mat. 7. 21, 22, 23. John 4. 24. 1 Tim. 4. 8.

‖ Or, Devices. *Pr. 1. 24. Ch. 65. 12. Jer. 7. 13.

4 I also will chuse o their ‖ delusions p, and bring their fears upon them q, * because when I called none did answer r, when I spake, they did not hear s, but they did evil before mine Eyes, and chose that in which I delighted not.

o They had made their choice, they chose not the ways of God, but their own ways, that which God delighted not in, as in the latter part of this verse, therefore (saith God) I will also chuse. p Their delusions, or illusions, or devices, Montanus translates it, adinventionibus, it is a Noun derived from a word which signifies to speak childishly or corruptly, the word in this form is only used in this text, and in 1 Sam. 25. 3. it signifies studies, or works, Psal. 12. 4. Isa. 3. 4. Hos. 4. 9. It is an ordinary thing for God thus generally to declare his justice against men. That he will deal with sinners, as they deal with him, so Psal. 18. 25, 26. Lev. 26. 27. Jer. 34. 17. Prov. 1. 24, 28. The meaning is, I will be no kinder to them, then they have been to me, They have chosen to mock and delude me, I will chuse to suffer them to delude themselves; or they have chosen to work wickedness, I will chuse the effect. q That is (say some) the things which they feared, and did these things to avoid, as Jer. 42. 16. Ezek. 11. 8. Others by their fears chuse rather to understand such terrors and affrightments as are natural to men upon the prospect of great evils, as Jer. 20. 4. as God in mercy delivereth his people from their fears, Psal. 34. 4. So in judgment he causeth fears as a great judgment to possess sinners, Lev. 26. 16. Deut. 28. 66. r Because when by my Prophets, I exhorted you to your duty; very few yielded obedience, see Prov. 1. 24. ch. 65. 12. Jer. 7. 13. s Hearing here signifieth hearkning, or obeying, not hearing is expounded by doing evil, and chusing that wherein God delighted not. God accounts that those do not hear, who do not obey his will.

5 Hear the word of the Lord, you that * tremble at his word s: your brethren t that hated you, that cast you out u for my names sake x said, * Let the Lord be glorified y but he shall appear to your joy, and they shall be ashamed z. *ver. 2. *Ch. 5. 19.

s The Prophet turneth his discourse from denouncing judgment against the Idolaters, and formalists amongst the Jews, to such as feared God, whose religion is described by a trembling at his word, as v. 2. such a turning of the Prophets discourse was, ch. 50. 10. ch. 51. 1, 7. The same words belong not to Saints and presumptuous Sinners. t Your Brethren, by Nation, or by external profession in Religion, tho' false brethren, Gal. 2. 4. Thus Paul calls all the rejected Jews Brethren, Rom. 9. 3. u That either shut you out of their intimate society, or (which is more probable) excommunicate, and cast you out of their Synagogues, or cast you out of their City, and some of you out of the world, John 9. 35, 22. John 16. 2. x i. e. For my sake, for your owning me, and adherence to my law, said. y Either mocking you as the Jews did Christ, when hanging upon the cross, Mat. 27. 43. Luke 23. 35. thus they mocked at David, Psal. 42. 3. Or, Let the Lord be glorified, thinking they did God good service, John 16. 2. z There will come a day when God shall appear and let them know his judgment concerning their violence, and rage, then you shall have joy, and they shall be ashamed, 2 Thes. 4. 16, 17, 18.

6 A voice of noise from the city a, a voice from the temple, a voice of the Lord that rendereth recompence to his Enemies b.

a The expression of a Prophetical extasy, as much as, methinks I already hear a voice of noise, rather a sad and affrighting noise, than the noise of Triumphers (as some think) yea, it comes not from the City only, but from the Temple, wherein these formalists have so much gloried, and reposed so much confidence. There is a noise of Soldiers slaying, and of the Priests or poor people fled thither, shrieking or crying out. b A voice of the Lord, not in thunder, which is sometimes called so, Psal. 29. 3, 4, 5, &c. but that rendreth recompence to his enemies. Thus, the noise of Soldiers, the roaring of Guns, the sound of Drums and Trumpets are the Voice of the Lord. Thus the Prophet seemeth to express the destruction of the Jews by the Roman Armies, as if a thing at that time doing.

7 Before

7 Before she travailed she brought forth, before her pain came, she was delivered of a man-child c.

c The whole verse is expressive of a great and sudden salvation, which God would work for his Church, like the delivery of a woman, and that of a man-child, before her travail, and without pain. The only doubt is, whether it referreth to the deliverance of the People out of Babylon, or the worlds surprizal with the Messiah, and the sudden and strange propagation of the Gospel, and it is a question not easily determined. The delivery of the Jews out of Babylon, indeed was without strugglings or any pain, not like their deliverance from Egypt, after the wasting of their enemies by ten successive Plagues, but by the kind Proclamation of Cyrus: but it seems not to have been suddenly only as to the day, and hour, and manner, for Daniel understood by Books that the time was come, Dan. 9. 2. and the people had a prospect of it 70 years before, Jer. 25. 12. & 29. 10. The Prophecy therefore seems rather to refer to the coming of Christ, and the sudden Propagation of the Gospel. The Popish Interpreters applying it to the Virgin Mary bringing forth Christ, is like other of their fond dreams.

8 Who hath heard such a thing d? who hath seen such things e? shall the earth be made to bring forth in one day? or shall a Nation be born at once? for as soon as Zion travelled, she brought forth children f?

d The Prophet calls either to the whole world, or to such as feared God among the Jews, to admire God in his stupendious works of Providence, either in the easie manner of the deliverance of the Jews out of the Captivity of Babylon, without any pain, without so much as one throw; or else in the erecting of his Gospel Church, into which all the Jews that received Christ, were gathered as well as the Gentiles, making both one, Eph. 2. 14. e Which seems to be meant by the Earths bringing forth in one day, as great a work of Providence, as if all the women in the world should have brought forth in a day; or as if all the plants of the Earth had brought forth their flowers and fruit in one day. f As soon as the Church of the Jews began to move out of the Captivity of Babylon, God put it into the hearts of multitudes to go up, Exod. 1. 5. ch. 2. 1, 2, &c. Or, as soon as the voice of the Gospel put the Church of the Jews into her Travel in John Baptists, Christ's, and the Apostles time, it presently brought forth. In John Baptist's time, the Kingdom of Heaven suffered violence, and the violent took it by force, Mat. 11. 12. and it continued so, as 3000 were converted at Peters Sermon, Acts 2. The Gentiles were the Children of Zion, being planted into their flock; the law of the Gospel first going out of Zion.

9 Shall I bring to the birth, and not cause to bring forth? saith the Lord g; shall I cause to bring forth, and shut the womb? saith thy God h.

g The work before spoken of, seemeth not after the manner of men, who do things that are great gradually; nor in an ordinary course of nature, whose motions also bring things by degrees to their perfection, but you must consider who it is that speaketh (saith the Lord) now as is the God, so is his strength. Again, men may undertake things, and for want of power not bring them to perfection, but shall I do such a thing? I have by many prophecies and promises secured you in the expectation of such a thing, and shall I not by my Providence effect it? I, that in the ordinary course of my providence use to give a birth to Women, to whom I have given a power to conceive, shall I not give a birth to Zion, to my people, whom by my prophecies, and promises I have made to conceive such hopes, and expectations? h Nor shall Zion once only bring forth, but she shall go on teeming, her womb shall not be shut, she shall every day bring forth more and more children, my presence shall be with my Church to that end, to the end of the world.

10 Rejoyce ye with Hierusalem, and be glad with her all ye that love her: rejoyce for joy with her, all ye that mourn for her i.

i There is nothing more ordinary amongst men, than for friends, and neighbours, to meet together with their friends recovered from affliction, or brought into a better state, to rejoice with them, especially such friends as in their afflictions have mourned with them. Thus Mary, Luk. 1. 40. went to rejoice with Elizabeth, and Jobs friends came to rejoice with him, Job 42. 11. The Prophet in like manner calls to all the friends of Hierusalem, especially such as in the days of her affliction had mourned for her, to come and rejoice and be glad with her, upon the prospect of her better state after the Babylonish Captivity: or at least in the time of the Messiah; for though joy and gladness be the affection of the Soul that works upon its union with its desirable object, and the deliverance of the people out of Babylon was not so for many years after this, nor the Messiah to come, for many years after that, yet faith being the evidence of things not seen, there is a rejoycing of hope, hope giving the Soul an union with its object hoped for, and these things were now present to believers who by faith called the things that were not as if they were: because they had the security of a divine Revelation for them, and they were already existent in their necessary causes.

11 That you may suck and be satisfied with the k breasts of her consolations l, that you may milk out, and be delighted with the abundance of her glory m.

k Hierusalem is here set out as the mother of us all, as indeed she was, for out of Zion went forth the law, and the word of the Lord from Hierusalem, Isaiah 2. 3. Christ was of the seed of Abraham, he was sent to the lost Sheep of the house of Israel, and is called Rom. 15. 8. the Minister of the Circumcision; they were the Olive, the Branches; the Gentiles but a wild Olive, grafted in amongst them, Rom. 11. 17. we sucked at their breasts, Christ was first preached to them, the 12, the 70. were all of them. l The Gospel doctrine was their breasts of consolation. Christ was in the first place, m The glory of the people of Israel, though he was also a light to the Gentiles, Luk. 2. 32. we are required to rejoice with Hierusalem, That we may suck and be Satisfied, &c. Intimating, that our joy should not be a meer act of charity to them, but a proper expression of our sense of Gods goodness to our selves, who should suck and be Satisfied with the glad tidings of the Gospel first published unto them, and our selves be inlightned from what was at first the glory of Israel.

12 For thus saith the Lord, Behold I * will extend peace to her like a river, and the glory of the Gentiles n like a flowing stream o; then shall ye * suck p; ye shall be * born upon her sides, and be dandled upon her knees q. *Chap. 48. 18. & 60. 5. *Cha. 60. 16. *Chap. 49. 22. & 60. 4.

n That this promise respects the times of the Messias seems plain, not only from the consideration that no history gives us any account of any great or long peace or prosperity the Jews had before that time, nor indeed then, if we understand it not of a Spiritual Gospel-peace, which Christ preached to them that were nigh, as well as those afar off, Eph. 2. 17. o It also appears from the mention of the glory of the Gentiles as a flowing stream, which can hardly be understood of any thing but Christ and the preaching of the Gospel to the Gentiles. But I leave it to the issues of Providence to expound and determine, whether the Prophecy of this text doth not relate to a further conversion and calling of the Jews than hath been yet seen. p When Christ was revealed to the Jews not those only of the Gentiles, but those of the Jews who belonged to Gods Election sucked Gospel doctrine. q The Gentiles were born upon the sides of Hierusalem and dandled upon her knees, as first hearing from the Apostles (who were some of the Daughters of Hierusalem, members of the Jewish Church) the glad tidings of Salvation.

13 r As one whom his mother comforteth, so will I comfort you, and you shall be comforted in Hierusalem.

r That is, in the most tender, and compassionate way imaginable. The husband doth not comfort his wife with that tenderness, and those bowels that the mother comforteth the Child after it hath received some fall, or mischief. Hierusalem now mourneth, and you mourn with her, but she shall recover from her affliction and from her sorrows, and shall be comforted; and you that mourn for her, shall partake of her joys, as you now share with her in her afflictions, God in the day that he wipeth tears from her Eyes, shall also wipe them from yours: and you shall have as great an occasion of joy from the happy, as now you have of sorrow from the afflicted, state of Hierusalem.

14 And when you see this, your heart shall rejoice, and your bones shall flourish like an herb s: and the hand of the Lord shall be known toward his servants x, and his indignation toward his Enemies y.

s The peace, and tranquility of the Church and the propagation of the Kingdom of Christ, is always the cause of an heart-rejoycing to such as fear God, Psal. 105. 3. the reason is because it is the greatest object of their desires, which are then satisfied, and their thoughts are then at rest, and besides they are members of the same body, so as their own bones, which before are dry and withered, Ezek. 37. 1, 2. and the sinews, and the flesh, comes again upon them, and the skin covers them above, so as they flourish like an herb in the spring, all whose verdure and beauty in the winter was concealed in the root hid in the earth. x And in this the power, protection and influence of God for, of, and upon, such as truly serve and obey him, shall be made manifest and known. y But the wicked shall be under a quite contrary dispensation, Psal. 1. 4. As they have had a day, which hath been to you the power of darkness; so you shall have a day, which shall be to them the power of darkness, as Gods hand shall be upon and toward such as fear me, to cover, and bless, and influence them, so his indignation shall in that day be shewed towards those of your nation who have declared themselves the enemies of the Lord.

15 For behold, the Lord will come with fire z, and with his chariots, with a whirle-wind a, to render his anger with fury b, and his rebukes c with flames of fire.

z Here the Prophet comes more particularly to expound what indignation should be shewed towards his enemies. That is, with terrible Judgments, nothing being more terrible, and wasting than fire, or with fire in a proper sense, understanding it of the fire with which enemies use to consume places brought under their power. a With a sudden sweeping Judgment that like a whirle-wind shall destroy this people. b With fury, that is, with fervor; for fury properly taken is not in God, ch. 27. 4. but God sometimes executes justice and judgment more smartly and severely. c By rebukes, he means punishments, for it is said God, will execute them with flames of fire. They had contemned the rebukes of his law, now God will rebuke them with fire, and sword.

16 For by fire, and by his sword, will the Lord plead d with all flesh e, and the slain of the Lord shall be many f.

d This

q God promised, *ch.* 58. 9. to answer them, *when they called*: here he promiseth to be so ready to answer, as to answer the words afoon as they should be formed in their hearts before they should get them out of their lips, *Psal.* 32. 5. *Dan.* 10. 12. *r* Yea while they were speaking, *Dan.* 9. 20, 23. *Acts* 10. 44. nor doth God fay only, they shall have the things they would have (for so wicked men may fometimes have from the bountiful hand of *Divine Providence*) but they shall have them, as an *answer* or return unto their prayers.

*Ch. 11. 6, 9. 25 The * wolf and the lamb shall feed together, and the lion shall eat ſtraw like the bullock *s*, and duſt *ſhall be* the ſerpents meat *t*, they ſhall not hurt nor deſtroy in all my holy mountain *u*, ſaith the Lord.

s This verſe containeth a promiſe much like that, *ch.* 11. 6, 9. And relates to the ceaſing of perſecution. The People of God for their *whiteneſs, and innocency*, are often compared to *Lambs*, and *Sheep*, wicked men to *Wolves* and *Lions*, for their antipathy to the ſeed of the Woman; God here promiſeth to take off the fierceneſs of the Spirits of his Peoples Enemies, ſo that they ſhall live quietly and peaceably together. *t* Wicked men are compared to *Serpents*, *Micah* 7. 17. compared with *Pſal.* 72. 9. God promiſeth a time of tranquility to his Church under the Metaphor of *Serpents eating the duſt*, their proper meat, *Gen.* 3. 14. inſtead of flying upon men: it ſignifies ſuch a time, when wicked men ſhould mind their proper buſineſs, and not make it their work to eatup the people of God like bread. *u* For the laſt phraſe, ſee *ch.* 11. 9. what is there noted. But will ſome ſay, *When ſhall theſe things be?* The Scripture gives us no record of any ſuch period of time yet paſt. And it is very probable that this is a promiſe yet to be fulfilled, and it is not for *us to know the times and ſeaſons*: but in the mean time to let our *faith* and *patience* be ſeen; in the mean time we may learn, That it is Gods work to reſtrain the *Wolves* and *Serpents* of the world, who would elſe be always doing what they are ſometimes doing, and it is a ſad ſign that God is not yet at peace with that People, where we ſee Wolves devouring Lambs, and Serpents deſtroying men inſtead of licking up duſt, nor well pleaſed with that part of his holy mountain where there is nothing but *hurting* and *deſtroying*, biting and devouring one another. When God ſhall be at peace with a people theſe things ſhall not be found amongſt them.

CHAP. LXVI.

God is ſerved with the Spirit, and not by Ceremonies, 1, — 5. the wonderful Birth and Benefits of the Goſpel-Church, 6, — 14. ſevere judgments againſt the wicked, 15, — 17. the Gentiles ſhall be an Holy Church, 18, —— 23. the Eternal Puniſhment of the wicked, 24.

*1 Kin. 8. 27. Acts 7. 48, 49. & 17. 24. THus ſaith the LORD *, The heaven *a* my throne *a*, and the earth *is* my footſtool *b*: where *is* the houſe that ye build unto me *c*? and where is the place of my reſt *d*?

a The Heaven, that is, the higheſt Heavens, are the place where I moſt manifeſt my power and glory, and ſhew my ſelf in my Majeſty. So *Pſal.* 11. 4. *Pſal.* 103. 19. *Matt.* 5. 34. Hence we are taught to pray; *Our Father which art in Heaven*. *b* And the *Earth is my footſtool*, or a place wherein I ſet my feet, *Matt.* 5. 35. *c* Can there be an houſe builded, that will contain me, who can encompaſs the Heavens and the Earth with an houſe? *d* Or, where is the place wherein I can be ſaid to reſt in a proper ſenſe? The Ark is indeed called *God's footſtool*, and the *place* of his reſt, in a figurative ſenſe, becauſe there God manifeſted himſelf, though in degrees much beneath the manifeſtations of himſelf in Heaven, but properly, God hath no certain place of Reſt.

2 For all thoſe *things* hath my hand made *e*, and all thoſe *things* have been *f*, ſaith the Lord: but to this *man* will I look, * *even* to him *that is* poor and *Pſ.* 34. 18. *& 51. 17. Ch. 57. 15. of a contrite ſpirit *g*, and * trembleth at my word *h*. * Ez. 9. 4. 1. 1. *Joh.* 1. 3. (ſome expound it of the *Temple*, and the *Sacrifices*.) *& 10. 3. f* They were not only made by God, but *ſubſiſted* and were kept *Pr.* 28. 14. in being by him. Theſe things were not therefore valued by him, *& v.* 5. nor could he have any need of, or reſpect to any houſe which is but a very little part of the Earth; he having made the Heavens and the Earth, had all them at his command, and how could he need a Temple? or, wherein could he be advantaged from it? *g* But God will look with a reſpect, and with a favourable Eye to him that hath a *broken and contrite ſpirit*, whoſe heart is ſubdued to the Will of God, and who is poor, and low in his own Eyes, *Mat.* 5. 3. *Luke* 6. 20. And *h* who *trembleth* when he heareth God's threatning words, nor ever heareth any revelation of the Divine Will without a juſt Reverence.

3 He that kil'eth an ox *i*, *is as if* he ſlew a man: ‖Or, *Kid.* he that ſacrificeth a lamb ‖, *as if* he * cut off a dogs *Deut. 23. 18. neck *k*: he that offereth an oblation, *as if he offered* † Hebr. ſwines blood: he that † burneth incenſe, *as if* he *makes a me-* bleſſed an idol *l*: yea, they have choſen their own *morial of.* ways *m*, and their ſoul delighteth in their abominations *n*.

i Solomon, *Prov.* 15. 8. gives us a ſhort, but full commentary on the whole verſe; *The Sacrifice of the wicked is an abomination to the Lord*. He that killeth an ox, that is, for Sacrifice, as it is expounded by the next words, *He that ſacrificeth a Lamb*. *k* The compariſon theweth God's deteſtation of *ceremonial performances* from men of wicked hearts and lives. *l* From hence it is plain, that the Prophet is not here reflecting upon *Idolatrous Worſhip*, but *Formal Worſhip*: for to ſay, *He that burneth Incenſe to an Idol, is as he that bleſſeth an Idoll*, is but to ſay, he that bleſſeth an Idol, bleſſeth an Idol; but upon thoſe who in a formality worſhipped the true God, and by acts which he had appointed, ſuch were offering Sacrifices, Oblation, Incenſe. God by the Prophet declares, that theſe mens Services were no more acceptable to him than *Murther, Idolatry*, or the moſt *horrid prophanation of his name*. Such would cutting off a dogs neck for Sacrifice, have been, or offering *Swines blood*; ſo little do ritual performances, though inſtituted by God himſelf, pleaſe God when they are but meer *formalities*, as they always are, *m* When thoſe that perform them, live as they liſt, leud, and looſe lives, and think to ſave themſelves by their prayers, like the Whore, *Prov.* 7. 14, 15. *n* Not only ſinning by humane frailty, but taking pleaſure in their ſins, *Prov.* 15. 26. To offer a Sacrifice with an heart reſolved (when it is offered) to *ſin* on in ſinful courſes, is to offer it *with an evil mind*. This is a dreadful text to thoſe perſons who will *murder*, and *ſteal*, and *ſwear*, and *curſe*, and *lie*, and *commit Adultery*, and then come and ſtand before God in his houſe, which is called by his name, that is, come to ſerve him in acts of Worſhip, *Levit.* 10. 3. See *Pſal.* 50. 16, 17, 18. *Iſaiah* 1. 11, 12, 13, 14. *Jer.* 7. 9, 10. *Mat.* 7. 21, 22, 23. *John* 4. 24. 1 *Tim.* 4. 8.

4 I alſo will chuſe *o* their ‖ deluſions *p*, and bring ‖ Or, *De-* their fears upon them *q*, * becauſe when I called none *vices.* did anſwer *r*, when I ſpake, they did not hear *s*, but *Pr.* 1. 24. *ch.* 65. 12. they did evil before mine Eyes, and choſe that in *Jer.* 7. 13. which I delighted not.

o They had made their choice, they choſe not the ways of God, but *their own ways*, that which God delighted not in, as in the latter part of this verſe, therefore (faith God) I will alſo chuſe. *p* Their *deluſions*, or *illuſions*, or *devices*, *Montanus* tranſlates it, *adinventionibus*, it is a Noun derived from a word which ſignifies to *ſpeak childiſhly* or *corruptly*, the word in this form is only uſed in this text, and in 1 *Sam.* 25. 3. it ſignifies *ſtudies*, or *works*, *Pſal.* 12. 4. *Iſa.* 3. 4. *Hoſ.* 4. 9. It is an ordinary thing for God thus genterally to declare his juſtice againſt men. That he will deal with inners, as they deal with him, ſo *Pſal.* 18. 25, 26. *Lev.* 26. 27. *Jer.* 34. 17. *Prov.* 1. 24, 28. The meaning is, I will be no kinder to them, then they have been to me, They have choſen to *mock and delude me*, I will chuſe to ſuffer them to *delude themſelves*; or they have choſen to work wickedneſs, I will chuſe the effect. *q* That is (ſay ſome) the things which they *feared*, and did theſe things to avoid, as *Jer.* 42. 16. *Ezek.* 11. 8. Others by *their fears* chuſe rather to underſtand ſuch *terrors* and *affrightments* as are natural to men upon the proſpect of great evils, as *Jer.* 20. 4. as God in mercy delivereth his people *from their fears*, *Pſal.* 34. 4. So in judgment he cauſeth *fears* as a great judgment to poſſeſs ſinners, *Lev.* 26. 16. *Deut.* 28. 66. *r* Becauſe when by my Prophets, I exhorted you to your duty; very few yielded obedience, ſee *Prov.* 1. 24. *ch.* 65. 12. *Jer.* 7. 13. *s* Hearing here ſignifieth hearkning, or obeying, *not hearing* is expounded by *doing evil*, and chuſing that *wherein God delighted not*. God accounts that thoſe do not hear, who do not obey his will.

5 Hear the word of the Lord, you that * tremble * *ver.* 2. at his word *s*: your brethren *t* that hated you, that *Ch.* 5. 19. caſt you out *u* for my names ſake *x* ſaid, * Let the Lord be glorified *y* but he ſhall appear to your joy, and they ſhall be aſhamed *z*.

s The Prophet turneth his diſcourſe from denouncing judgment againſt the *Idolaters*, and *formaliſts* amongſt the Jews, to ſuch as *feared God*, whoſe religion is deſcribed by *a trembling at his word*, as v. 2. ſuch a turning of the Prophets diſcourſe was, *ch.* 50. 10. *ch.* 51. 1, 7. *The ſame words belong not to Saints and preſumptuous Sinners*. *t* Your *Brethren*, by *Nation*, or by *external profeſſion* in Religion, tho' falſe brethren, *Gal.* 2. 4. Thus *Paul* calls all the rejected Jews *Brethren*, *Rom.* 9. 3. *u* That either ſhut you out of their intimate ſociety, or (which is more probable) *excommunicate*, and caſt you out of their Synagogues, or caſt you out of their City, and ſome of you out of the world, *John* 9. 35, 22. *John* 16. 2. *x i. e. For my ſake*, for your owning me, and adherence to my law, ſaid. *y* Either mocking you as the Jews did Chriſt, when hanging upon the croſs, *Mat.* 27. 42. *Luke* 23. 35. thus they mocked at *David*, *Pſal.* 42. 2. Or, *Let the Lord be glorified*, thinking they did God good ſervice, *John* 16. 2. *z* There will come a day when God ſhall appear and let them know his judgment concerning their violence, and rage, then you ſhall have joy, and they ſhall be aſhamed, 2 *Theſ.* 4. 16, 17, 18.

6 A voice of noiſe from the city *a*, a voice from the temple, a voice of the Lord that rendereth recompence to his Enemies *b*.

a The expreſſion of a Prophetical *extaſy*, as much as, methinks I already hear a *voice of noiſe*, rather a faſt and affrighting noiſe, than the noiſe of *Triumphers* (as ſome think) yea, it comes not from the City only, but from the *Temple*, wherein theſe *formaliſts* have ſo much gloried, and repoſed ſo much confidence. There is a noiſe of Soldiers ſlaying, and of the *Prieſts* or *poor people* fled thither, ſhrieking or crying out. *b* A voice of the Lord, not in thunder, which is ſometimes called ſo, *Pſal.* 29. 3, 4, 5, &c. but that rendreth *recompence to his enemies*. Thus, the noiſe of Soldiers, the roaring of Guns, the ſound of Drums and Trumpets are the *Voice of the Lord*. Thus the Prophet ſeemeth to expreſs the deſtruction of the Jews by the *Roman Armies*, as if a thing at that time doing.

7 Before

7 Before ſhe travailed ſhe brought forth, before her pain came, ſhe was delivered of a man-child *c*.

c The whole verſe is expreſſive of a great and ſudden ſalvation, which God would work for his Church, like the delivery of a woman, and that of a *man-child*, *before her travail*, and *without pain*. The only doubt is, whether it referreth to the deliverance of the People out of *Babylon*, or the worlds ſurprizal with the *Meſſiah*, and the ſudden and ſtrange propagation of the Goſpel, and it is a queſtion not eaſily determined. The delivery of the Jews out of *Babylon*, indeed was without *ſtruglings or any pain*, not like their deliverance from *Egypt*, after the waſting of their enemies by ten ſucceſſive Plagues, but by the *kind Proclamation of Cyrus*: but it ſeems not to have been ſuddenly only as to the *day*, and *hour*, and *manner*, for *Daniel* underſtood by Books that the time was come, *Dan.* 9. 2. and the people had a proſpect of it 70 years before, *Jer.* 25. 12. & 29. 10. The *Prophecy* therefore ſeems rather to refer to the *coming of Chriſt*, and the *ſudden Propagation* of the *Goſpel*. The Popiſh Interpreters applying it to the *Virgin Mary*, bringing forth Chriſt, is like other of their fond dreams.

8 Who hath heard ſuch a thing *d*? who hath ſeen ſuch things *e*? ſhall the earth be made to bring forth in one day? or ſhall a Nation be born at once? for as ſoon as Zion travelled, ſhe brought forth children *f*?

d The Prophet calls either to the *whole world*, or to *ſuch as feared God among the Jews*, to admire God in his ſtupendious works of Providence, either in the eaſie manner of the deliverance of the Jews out of the Captivity of *Babylon*, without any pain, without ſo much as one throw; or elſe in the erecting of his Goſpel Church, into which all the Jews that received Chriſt, were gathered as well as the Gentiles, *making both one*, *Eph.* 2. 14. *e* Which ſeems to be meant by the *Earths bringing forth in one day*, as great a work of Providence, as if all the women in the world ſhould have brought forth in a day; or as if all the plants of the Earth had brought forth their ſeaſon and fruit in one day. *f* As ſoon as the Church of the Jews began to move out of the Captivity of *Babylon*, God put it into the hearts of multitudes to go up, *Exod.* 1. 5. *ch.* 2. 1, 2, &c. Or, as ſoon as the voice of the Goſpel put the Church of the Jews into her *Travel* in *John Baptiſt's*, *Chriſt's*, and the *Apoſtles time*, it preſently brought forth. In *John Baptiſt's time*, *the Kingdom of Heaven ſuffered violence*, *and the violent took it by force*, Mat. 11. 12. and it continued ſo, as 3000 were converted at *Peters Sermon*, Acts 2. The Gentiles were the Children of *Zion*, being planted into their ſtock; the law of the Goſpel firſt going out of Zion.

9 Shall I bring to the birth, and not ‖ cauſe to bring forth? ſaith the Lord *g*; ſhall I cauſe to bring forth, and ſhut *the womb* ? ſaith thy God *h*. ‖ Hebr. *cauſe to bring.*

g The work before ſpoken of, ſeemeth not after the manner of men, who do things that are great *gradually*, and not in an ordinary courſe of nature, whoſe motions alſo bring things by degrees to their perfection, but you muſt conſider who it is that ſpeaketh (*ſaith the Lord*) now as is the God, ſo is his ſtrength. Again, men may undertake things, and for want of power not bring them to perfection, but ſhall I do ſuch a thing? I have by many prophecies and promiſes ſecured you in the expectation of ſuch a thing, and ſhall I not by my Providence effect it? I, that in the ordinary courſe of my providence uſe to give a birth to Women, to whom I have given a power to conceive, ſhall I not give a birth to *Zion*, to my people, whom by my prophecies, and promiſes I have made to conceive ſuch hopes, and expectations? *h* Nor ſhall *Zion* once only bring forth, but ſhe ſhall go *on-teeming*, her womb ſhall not be ſhut, ſhe ſhall every day bring forth more and more children, my preſence ſhall be with my Church to that end, to the end of the world.

10 Rejoyce ye with Hieruſalem, and be glad with her all ye that love her: rejoyce for joy with her, all ye that mourn for her *i*.

i There is nothing more ordinary amongſt men, than for friends, and neighbours, to meet together with their friends recovered from affliction, or brought into a better ſtate, to rejoice with them, eſpecially ſuch friends as in their afflictions have mourned with them. Thus *Mary*, *Luke* 1. 40. went to rejoice with *Elizabeth*, and *Jobs* friends came to *rejoice with him*, *Job* 42. 11. The Prophet in like manner calls to all the *friends of Hieruſalem*, eſpecially ſuch as in the days of her affliction had mourned for her, *to come and rejoice* and *be glad with her*, upon the proſpect of her better ſtate after the *Babyloniſh Captivity*: or at leaſt in the time of the *Meſſiah*; for though joy and *gladneſs* be the affection of the Soul that works upon its union with its deſirable object, and the deliverance of the people out of *Babylon* was not to be for many years after this, nor the *Meſſias* to come, for many years after that, yet *faith being the evidence of things not ſeen*, there is a *rejoycing of hope*, *hope* giving the Soul an union with its object hoped for, and theſe things were now *preſent to believers* who by faith called the things that were not as if they were; becauſe they had the ſecurity of a divine Revelation for them, and they were already exiſtent in their neceſſary cauſes.

11 That you may ſuck and be ſatisfied with the *k* breaſts of her conſolations *l*, that you may milk out, and be delighted with the abundance of her glory *m*.

k Hieruſalem is here ſet out as the mother of us all, as indeed ſhe was, for *out of Zion went forth the law*, *and the word of the Lord from Hieruſalem*, *Iſaiah* 2. 3. Chriſt was of the *ſeed of Abraham*, he was ſent *to the loſt Sheep of the houſe of Iſrael*, and is called *Rom.* 15. 8. *the Miniſter of the Circumciſion*; they were the *Olive*, the *Branches*; the Gentiles but a *wild Olive*, *grafted in amongſt them*, *Rom.* 11. 17, we ſucked at their breaſts, Chriſt was firſt preached to them, the 12, the 70. were all of them. The Goſpel doctrine was their breaſts of conſolation. Chriſt was in the firſt place, *m* The *glory of the people of Iſrael*, though he was alſo *a light to the Gentiles*, *Luk.* 2. 32. we are required to rejoice with *Hieruſalem*, *That we may ſuck and be Satisfied*, &c. Intimating, that our joy ſhould not be a meer act of charity to them, but a proper expreſſion of our ſenſe of Gods goodneſs to our ſelves, who ſhould ſuck and be Satisfied with the glad tidings of the Goſpel firſt publiſhed unto them, and our ſelves be inlightned from what was at firſt the *glory of Iſrael*.

12 For thus ſaith the Lord, Behold I * will extend *Chap. 48. 18. peace to her like a river, and the glory of the Gentiles *Ch.* 60. 5. *like a flowing ſtream *o*; then ſhall ye * ſuck *p*; ye *Chu.* 60. 4. ſhall be * born upon her ſides, and be dandled upon her *Chap.* 49. 22. & 60. 4. knees *q*.

n That this promiſe reſpects the times of the *Meſſias* ſeems plain, not only from the conſideration that no hiſtory gives us any account of any great or long peace or proſperity the Jews had before that time, nor indeed then, if we underſtand it not of a Spiritual *Goſpel-peace*, which Chriſt preached to them *that were nigh*, as well as *thoſe afar off*, *Eph.* 2. 17. *o* It alſo appears from the mention of the glory of the Gentiles as a flowing ſtream, which can hardly be underſtood of any thing but Chriſt and the preaching of the Goſpel to the Gentiles. But I leave it to the iſſues of Providence to expound and determine, whether the Prophecy of this text doth not relate to a further converſion and calling of the Jews than hath been yet ſeen. *p* When Chriſt was revealed to the Jews not thoſe only of the Gentiles, but thoſe of the Jews who belonged to *Gods Election* ſucked Goſpel doctrine. *q* The *Gentiles* were born upon the ſides of *Hieruſalem* and dandled upon her knees, as firſt hearing from the *Apoſtles* (who were ſome of the *Daughters of Hieruſalem*, members of the Jewiſh Church) the glad tidings of Salvation.

13 *r* As one whom his mother comforteth, ſo will I comfort you, and you ſhall be comforted in Hieruſalem.

r That is, in the moſt tender, and compaſſionate way imaginable. The husband doth not comfort his wife with that tenderneſs, and thoſe bowels that the mother comforteth the Child after it hath received ſome fall, or miſchief. *Hieruſalem* now mourneth, and you mourn with her, but ſhe ſhall recover from her affliction and from her ſorrows, and ſhall be comforted; and you that mourn for her, ſhall partake of her joys, as you now mourn with her in her afflictions, God in the day that he wipeth tears from her Eyes, ſhall alſo wipe them from yours: and you ſhall have as great an occaſion of joy from the happy, as now you have of ſorrow from the afflicted, ſtate of *Hieruſalem*.

14 And when you ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb *s*: and the hand of the Lord ſhall be kuown toward his ſervants *x*, and his indignation toward his Enemies *y*.

u The peace, and tranquility of the Church and the propagation of the Kingdom of Chriſt, is always the cauſe of an heart-rejoycing to ſuch as fear God, *Pſal.* 105. 3. the reaſon is becauſe it is the greateſt object of their deſires, which are then ſatisfied, and their thoughts are then at reſt, and beſides they are members of the ſame body, ſo as their own bones, which before are dry and withered, *Ezek.* 37. 1, 2. and *the ſinews*, *and the fleſh*, *comes again upon them*, *and the skin covers them above*, ſo as they flouriſh like an herb *in* the ſpring, all whoſe verdure and beauty in the winter was concealed in the root hid in the earth. *x* And in this the power, protection, and influence of God for, of, and upon, ſuch as truly ſerve and obey him, ſhall be made manifeſt and known. *y* But the wicked ſhall be under a quite contrary diſpenſation, *Pſal.* 1. 4. As they have had a day, which hath been to you *the power of darkneſs*; ſo you ſhall have a day, which ſhall be to them *the power of darkneſs*; as Gods hand ſhall be upon and toward ſuch as fear me, to cover, and bleſs, and influence them, ſo his indignation ſhall in that day be ſhewed towards thoſe of your nation who have declared themſelves the enemies of the Lord.

15 For behold the Lord will come with fire *z*, and with his chariots, with a whirle-wind *a*, to render his anger with fury *b*, and his rebukes *c* with flames of fire.

z Here the Prophet comes more particularly to expound what indignation ſhould be ſhewed towards his enemies. That is, with terrible Judgments, nothing being more terrible, and waſting than fire, or with fire in a proper ſenſe, underſtanding it of the fire with which enemies uſe to conſume places brought under their power. *a* With a ſudden ſweeping Judgment that like a whirle-wind ſhall deſtroy this people. *b* With fury, that is, with fervor; for fury properly taken is not in God, *ch.* 27. 4. but God ſometimes executes juſtice and judgment more ſmartly and ſeverely. *c* By *rebukes*, he means puniſhments, for it is ſaid God will execute them *with flames of fire*. They had contemned the rebukes of his law, now God will rebuke them with fire, and ſword.

16 For by fire, and by his ſword, will the Lord plead *d* with all fleſh *e*, and the ſlain of the Lord ſhall be many *f*.

d This

thee, and whatsoever I command thee, thou shalt speak.

a Do not plead Excuses. *b* This is God's Answer to *Jeremiah* in respect of his sense of his own Inability; this may be by way of Command, and then it is a check to his Timorousness; thou shalt go, therefore draw not back: or, by way of Promise, and then it is a satisfactory Answer to his Excuse, as both proceeded from a sense of his own Insufficiency, *q. d.* Fear not, I will make thee eloquent and courageous. *c* This relates, either to Persons or Things. *To all, i. e.* to all Persons to whom I shall send thee; thou shalt baulk none: See *Rev.* 10. 11. Or *upon*, so is the *Hebrew*, and then it is, thou shalt go upon all Errands and Messages that I shall send thee. See *Isa.* 55. 11. and *Acts* 26. 16.

* Jos. 1. 5. Heb. 13. 5, 6.

8 Be not afraid of their faces *e*: for * I *am* with thee *f* to deliver thee *g*, saith the LORD.

e Their fierce Looks, *Ezek.* 3. 9. the Indication of their enraged Minds, *Dan.* 3. 19. Neither when thou delivereſt my Message to them, nor when thou mayeſt be cited before them, *Mat.* 10. 18, 19. This is God's Answer to *Jeremy*'s Fears in respect of the Persons he was to deal with, as the other was in respect of his own Conſciouſneſs of Inſufficiency; and he mentions their Faces, becauſe the majeſtick Countenance of Princes and Magiſtrates is apt to ſtrike a great Awe and Terrour upon Children. *f* I'll not only ſend thee as other Gods their Ambaſſadours, but I will go with thee: This God promiſes to *Moſes*, *Exod.* 3. 12. and *Deut.* 31. 6, 8. *g* Here God promiſes his Protection for Encouragement.

9 Then the LORD put forth his hand *h*, and touched *i* my mouth, and the LORD ſaid unto me,

* Chap. 5. 14.

Behold, I have * put my words in thy mouth.

h God having before excited the Prophet to his work by Command and Promiſe, doth now in a Viſion eſtabliſh and confirm him, either by the hand of an Angel, as *Iſa.* 6. 6, 7. or rather, by himſelf in ſome viſible ſhape. *i* Heb. *Came upon*, as the Word is uſed *Judg.* 20. 41. hereby enabling him to ſpeak; or thou ſhalt be my mouth to deliver my Words; partly to let *Jeremy* underſtand, that they were God's Words; and partly to intimate, that they ſhould be effectual; and partly, that he ſhould never be without them, but continually ſupplied. See the like kind of Phraſe *Chap.* 5. 14. And he adds, *Behold, q. d.* attend to what I am about to ſay; or, look upon this outward Sign, and let it aſſure thee of the thing ſignified.

10. See, I have this day ſet thee over the nations, and over the kingdoms *l*, to * root out, and to pull down *m*, and to deſtroy, and to throw down, to build and to plant *n*.

* Chap. 18. 7. 2 Cor. 10. 4, 5.

l Having now received his Commiſſion, he is directed to whom he is to go, *viz.* to the greateſt, not only ſingle Perſons, but whole Nations, as the *Babylonians*, *Perſians*, and *Egyptians*, and exhorted to greatneſs of Mind, as being ſent as an Ambaſſadour from God, to deliver his Meſſages without Flattery or Cowardice; and that he might make that proud People ſenſible of their Folly, that looked upon themſelves as above Reproof, he gives unto his Prophet this large Authority. *m i. e.* To Prophеſie, that I will pull down; which I will as certainly effect, as if thou hadſt done it thy ſelf: for, according to Scripture-uſage, the Prophets are ſaid to do that which they foretell ſhall come to paſs, *Gen.* 49. 7. *Ezek.* 43. 3. *i. e.* to pronounce Deſtruction: hence God is ſaid to ſlay them by the Words of his Mouth, *Hoſ.* 6. 5 and ſo are all the following Expreſſions to be underſtood. *n* Metaphors taken from Architects and Gardiners: Either the former Words relate to the Enemies of God, and the latter to his Friends; or rather to both conditionally: If they repent, he will build them up, *i. e.* he will increaſe their Families, and plant them, *viz.* ſettle them in the Land, *Chap.* 24. 6. If they do not, he will root them up, and pull them down, &c. He will do the contrary. Compare this with *Chap.* 42 10. and 45 4 The reaſon why God uſeth ſo many Words to the ſame purpoſe, ſeems to be, partly to ſhew how deeply all kind of Wickedneſs and Contempt of God had taken root; which poſſibly may be one reaſon why he placeth Pulling down and Rooting up, before Building and Planting, to ſhew what a deal of Rubbiſh there was to be removed, before he could reform, and repair his Church and State; or rather, becauſe the Prophet was to begin with theſe in his Prophecy, as appears by his ſecond Viſions, *Verſe* 11, 13. and partly to quicken the Prophet's Zeal againſt them.

11 ¶ Moreover, the word of the LORD came *o* unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an almond-tree *p*.

o This and the boiling Cauldron, *Verſe* 13. is thought to be at the ſame time, and in the ſame Viſion, when he was firſt appointed to his Work. *p Viz.* That had Leaves, and poſſibly Bloſſoms, on it, like *Aaron*'s, *Numb.* 17. 8. for without Leaves at leaſt, 'tis poſſible he had not ſo readily gueſſed of what kind it had been. This is a Tree that bloſſoms early, and ſpeedily, and hence hath its Name in Hebrew *Seaked*, ſignifying watchful, forward, nimble, or quick; and ſo it may point at either God's Readineſs to ſmite, *Verſe* 12. which is deſcribed elſewhere by Summer-Fruit, *Amos* 8. 1, 2. or *Iſrael*'s Ripeneſs to be ſmitten, as we have the like *Ezek.* 7. 10, 11. or both; this Rod being like a portentous Comet, ſhewing to *Jeremiah* the Miſeries that were at hand, as the Death of *Joſiah*, which ſoon followed this Viſion, 2 *Kings* 23. 29. and the Taxing them by *Pharaoh Necho*, 2 *Kings* 23. 33. and preſently after the breaking in of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*, 2 *Kings* 24. 2. and then the *Babylonian* Captivity, 2 *Kings* 24. 10. which happened in the 8th Year of *Jehoiakim*, 2 *Kings* 24. 12. when *Nebuchadnezzar* took him with others, and carried them away about 23 Years from hence; and about the 40th Year *Jeruſalem* was taken, and the Temple burnt.

12 Then ſaid the LORD unto me, Thou haſt well ſeen *q*: for I will haſten *r* my word *ſ* to perform it.

q Or thou haſt ſeen and judged right; or, as the *Hebrew*, *thou haſt done well to ſee, i. e.* in ſeeing ſo. *r* Word for Word, *I will Almond-tree it, i. e.* I will be upon them ſpeedily, in a ſhort time, and ſuddenly, ere they are aware; or, I will watch, and be ready to accompliſh this in the time. *ſ i. e.* My Word of Threatning againſt *Judah* and its Inhabitants.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething-pot *t*, and the face *u* thereof *is* † towards the north *x*.

† Heb. *From the face of the north.*

t After the ſmaller Puniſhment from the Lord, follows this of the Boiling-pot, by which underſtand *Judea* and *Jeruſalem*, as may appear by the Application that they themſelves make of it in a way of Scorn and Deriſion, *Ezek.* 11. 3, 7. Some put the *face of the pot* for the Pot it ſelf; as *the face of the cold*, the *face of his anger* for Cold, and Anger it ſelf, *q. d.* I ſee a Pot coming, meaning the *Babylonian* Army flowing in upon them; like boiling or ſcalding Water, as ſome interpret it: but this ſeems not to be ſo congruous to the Viſion; but rather thus, the *Babylonians* ſhould beſiege, as a fire plays round the Furnace, when it is to be made boil, ſo ſhould theſe *Chaldeans* begirt it, as *Ver.* 15. and reduce the Inhabitants to moſt miſerable Extremities, with unſpeakable Cruelty, as if they were like fleſh roaſting by the fire, or boiling in a Pot, as their Sufferings are deſcribed, *Micah* 3. 3. *u* Or front of the Pot, or Furnace, the place where the fire was put in, or blowed up to make it boil: as a Pot, hanged in the form of a Furnace, ſeems to be all but one and the ſame Pot or Veſſel, the face of which may be eaſily conceived to ſtand toward the North, not the mouth of the Pot; for that looks directly upward, unleſs we conceive it to be repreſented in the Viſion leaning, of which Conceit there is no need. *x* Indicating from whence their Miſery ſhould come, *Verſe* 14. *viz.* from *Chaldea*, which lay North from *Jeruſalem*.

14 Then the LORD ſaid *y* unto me, out of the * north *z* an evil ſhall † break forth *a* upon all the inhabitants of the land *b*.

* Chap. 4. 6. and 6. 1. † Heb. *Be opened.*

y Explained this Viſion. *z i. e.* From *Babylon*, a *Metonymy* of the Subject; for though it lie Eaſtward, yet it is North from *Jeruſalem*, as lying four Degrees more from the Equinoctial. See *Verſe* 13. *a* It ſhall be withheld, or reſtrained, no longer in my Treaſure; I will let it out; *viz. That* evil of puniſhment repreſented by the Fire. *b* Though God gave almoſt all the then known World to the King of *Babylon*, yet here he underſtands the Land of *Judea*, *Chap.* 25. 9.

15 For lo, I will * call *c* all the families *d* of the kingdoms *e* of the north, ſaith the LORD: and they ſhall come, and they ſhall ſet every one his throne *f* at the entring of the Gates *g* of Jeruſalem, and againſt all the walls *h* thereof round about, and againſt all the cities *i* of Judah.

* Chap. 5. 15.

c Or, I am upon calling, it is at hand, I am about to incline the Northern Countries to joyn together in this Work, *Chap.* 6. 22. and 10. 22. and 25. 9, 26. *d* Or Kindreds; *viz.* thoſe divers Countries and Nations, that were under one Lord, as a chief Ruler is called the Father of his Country. *e Viz.* The *Babylonians*, and their Aſſiſtants, the *Medes* alſo being in Confederacy with them, whoſe King's Daughter *Nebuchadnezzar* married. *f* Their Seats, Pavilions or Tents ſhall be pitched, which ſhall be as ſo many Thrones, where I will ſee my Judgments executed by the *Chaldeans*, *Chap.* 52. 4. *g* At the entring to the Gates, or way leading to the Gates, *Judg.* 9. 35. 2 *Kings* 7. 3. *Chap.* 43. 9. which Beſiegers have always a ſpecial regard to, that there be no going in, or coming out, *Iſa.* 22. 7. *h* They ſhall begirt it round, noting the great Multitude, Power, and Courage of the *Chaldeans*. *i* There were none of them ſhould fare any better than *Jeruſalem*.

16 And I will utter my judgments *k* againſt them touching all their wickedneſs, who have forſaken me *l*, and have burnt incenſe unto other gods *m*, and worſhipped the works of their own hands *n*.

k Cauſe Sentence to be paſſed according to my Threatning. See *Chap.* 39. 5. Or, I will place my Bounty and their Unworthineſs before them. Or, I will upbraid them with their Ingratitude, Rebellion, and breach of Covenant, &c. I will ſpeak with them by thee *Jeremiah*, and others of my Prophets. *l* Either noting the Perſons againſt whom, or rather the Cauſe for which, becauſe they have forſaken me; the ſame Particle being ſo uſed *Chap.* 13. 25. and elſewhere. Or their Sins whereby, as it is alſo expreſſed *Chap.* 16. 11. and 22. 9. *m i. e.* Worſhipped ſtrange Gods, a Synecdoche of the part for the whole. *n i. e.* Their Idolatrous Images expreſſed here by a Periphraſis. *Iſa.* 2. 8.

17 ¶ Thou therefore gird up thy loins *o*, and ariſe *p*, and ſpeak unto them all that I command thee *q*: be not diſmayed at their faces *r*, leſt I ‖ confound thee *ſ* before them *t*.

‖ Or, *break to pieces.*

o By this Expreſſion God quickens, and haſtens him upon his Work, not to ſtand heſitating, but to be doing; prepare thy ſelf; for it is a Speech taken from the Cuſtom of the Countries where they did wear long Garments; and therefore they did gird them up about them, that they might not hinder them in any Work that required Expedition. See the Phraſe and Practice, *Exod.* 12. 11. 2 *Kings* 4. 29. and in many other Texts: It implies two things; 1. Speed and Diſpatch. 2. Courage and Reſolution; *Job* 38. 3. *p* Another Expreſſion to the ſame purpoſe, to ſpeed him about his Work; the like *Chap.* 13. 4. *q* Heb. *Shall command thee.* *r* Diſ-

r Diſcover no Fear, and conceal no Meſſage. See *Verſe* 8. *ſ* Heb. *Break thee in pieces*, either leſt thou prove confuſed, and ſhattered in thy Notions, and unable to deliver thy Meſſage, leſt I leave thee, and forſake thee. Or, leſt I terrifie thee worſe than they are able to do, even to ruin thee. See *Matth.* 10. 28. *t* It ſeems to be ſpoken by way of Aggravation; God would ſhame him, or deſtroy him even in their ſight, to become their Reproach. Or, think not to eſcape any more than *Uriah*, *Ch.* 26. 23.

* Iſa. 50. 7. Chap. 6. 27. and 15. 20.

18 For behold *u*, I have made thee this day * a defenced city *x*, and an iron pillar *y*, and brazen walls *z* againſt the whole land *a*, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

u Heb *For I*, lo, *q. d.* for my part, I will not fail to do what I have promiſed, to ſtand by thee. *x* Heb. *City of Defence*, impregnable, which the two following Expreſſions do import, it ſhould be ſupported with *y* Pillars, not of Wood, but of Iron. *z* And encompaſſed with Walls, not of Stone but of Braſs, noting hereby both great Uprightneſs, and alſo Strength. *a i. e.* All its Inhabitants in general, none to be ſpared, as he doth particularly rank them in their ſeveral degrees in the following words, intimating hereby, that though Men of all degrees ſhould fet themſelves againſt him, yet God would ſupport him againſt them all, and that he would carry him through his Work, though his Troubles and Tryals would not be only great, but long, *viz.* paſſing through ſeveral Kings Reigns, therefore poſſibly ſaid *Kings* here in the plural.

19 And they ſhall fight *b* againſt thee, but they ſhall not prevail *c* againſt thee: for I *am* with thee *d*, ſaith the LORD, to deliver thee.

b Make united Attempts upon thee. See *Judg.* 20. 11. *c* They ſhall not be able, by all their Devices, to ſhorten thy days, *Chap.* 15. 20. and 20, 10, 11. *d* Here is the reaſon given of his Safety, God will be his guard. See *Verſe* 8. 2 *Tim.* 4. 17, 18.

CHAP. II.

God's numerous and continued Mercies render the Jews in their Idolatry inexcuſable, and unparallel'd in any Nation; and themſelves the Cauſes of their Calamities, 1,——19. Their groſs Idolatry, 20,——28. Incorrigibleneſs, Blood-ſhedding, and Hypocriſie, 29,——37.

MOreover, the word of the LORD came unto me, *e* ſaying,

e Now God begins by *Jeremy* to deal with the *Jews*, and to put him upon his Work, having fitted him for it: This ſeeming to be his firſt Sermon, it notes ſpeed, and quick diſpatch about his buſineſs.

2 Go *f*, and cry in the ears *g* of Jeruſalem *h*, ſaying, thus ſaith the LORD *i*; I remember *k* ‖ thee, the kindneſs of thy youth *m*, the love of thine eſpouſals *n*, when thou wenteſt after me in the wilderneſs *o*, in a land *that was* not ſown.

Or, *for my ſake.*

f Viz. From *Anathoth* to *Jeruſalem*. *g* Proclaim it ſo, that they may hear it. *h* Declare God's Will to the Inhabitants thereof; a *Metonymy* of the ſubject. *i* The Prophet's uſual form of Words in this Book, whereby he frequently intimates, that he came with God's Meſſage, not his own; and therefore directs his Sermon here, as in God's Name and Perſon, to the whole Body of the People. *k* I record, or I mind thee of the Kindneſs that was between us, though this be ſometimes taken in a way of favour, *Neh.* 13. 31. yet not always ſo, as *Neh.* 13. 29. *Pſal.* 137. 7. *m* Either thoſe forward and early Affections of thine to me in thy Youth; or rather, the Kindneſs that I ſhewed thee in thy Youth, *Iſa.* 46. 3. for this relates to the time of Gods bringing them out of *Egypt*, which is ſometimes called the Birth of this People, *Iſa.* 44. 2. *Hoſ.* 2. 3. and their Youth, *Iſa.* 54. 6. *Hoſ.* 2. 15. The Story ſeems to favour moſt this latter ſenſe, *Deut.* 9. 6. 24. *n Viz.* When I entred into a Covenant-relation with thee at the giving of the Law, *Exod.* 24. 7, 8. *Deut.* 4. 20, 23, 34. *Ezek.* 16. 8. &c. *o* Either out of that Love and Affection that thou didſt ſhew to me in following my Conduct; or rather, when thou went led by me in the Wilderneſs, and I took ſuch care of thee, both for Protection, and Proviſion in that howling Wilderneſs, though thou didſt ill deſerve it, where nothing neceſſary to thy Subſiſtence could have been expected: and therefore it is expreſſed in the next Words by a Periphraſis, a Land that was not ſown; and more enlarged upon *Verſe* 6. for it plainly appears by the Story, that they did not follow him with entire Affection, but went a whoring from him, *Amos* 5. 25, 26. and which we have a large Account of, *Pſal.* 106. 7. &c.

Exod. 19. 5, 6. * Chap. 12. 14.

3 * Iſrael *was* holineſs *p* unto the LORD, *and* the firſt fruits of his increaſe *q*: * all that devour *r* him ſhall offend *ſ*; evil ſhall come upon them *t*, ſaith the LORD.

p Or *Holy*, the Abſtract for the Concrete, *i. e.* a People dedicated to God: thus the Word is uſed *Lev.* 21. 7. and 27. 14. ſet apart from other People for my ſelf by peculiar Laws and Rites. *q* This Supplement *and* is better left out, it being not in the Text, and rendring the Senſe more obſcure; therefore better read, either, being the firſt fruits, by *Appoſition*: Or, *as the firſt fruits*, *i. e.* as the firſt fruits were holy to God, ſo was *Iſrael*. *r* Or rather devoured; for it refers to the time paſt, not to the future; and ſo the following Words, all that were injurious to him, *ſ* or did offend, were obnoxious, and liable to Puniſhment, as he that devoured that which is holy, *Prov.* 20. 25. *t* *Came* upon them: ſome Evil was inflicted on them from the Lord, that was always wont to ſtand up for the Vindication of his People, as upon the *Egyptians*, *Amalekites*; *Sihon*, Og, the *Midianites*, *Canaanites*, and others, as the four laſt Books of *Moſes* do abundantly teſtifie: And by theſe Expreſſions is inſinuated, that now they are like to find it otherwiſe, *Chap.* 50. 7. this minding of them what God had done for them, making way for the cloſer ſetting home the following Reproofs.

4 Hear ye the word of the LORD *u*, O houſe of Jacob *x*, and all the families *y* of the houſe of Iſrael.

u He beſpeaks their Attention to what he is about to ſpeak, as unto the Word of the Lord, telling them, that he delivers Gods Meſſage, and vents not his own Paſſions: the like *Iſa.* 1. 10. and elſewhere frequently, both in the Old and New Teſtament, as, 1 *Cor.* 11. 23. 1 *Theſſ.* 4. 15. *x i. e.* His Poſterity, *Jacob* and *Iſrael* here being the ſame; as it is *Iſa.* 43. 1. *y Viz.* Tribes, *Chap.* 31. 1.

5 ¶ Thus ſaith the LORD, what iniquity *z* have your fathers found in me that they are gone far from me, and have walked after vanity *a*, and are become vain *b*?

z God having, as it were on his own behalf, ſhewn how kind he had been, calls upon them to ſpeak now, if they knew any thing of injury, either in breach of Covenant, or Severity, that they can charge him with, that they have thus Apoſtatized. See on *Iſa.* 1. 18. and 5. 3. compare *Micah.* 6. 2, 3, 4. By this manner of Speech his proceeding appears the more juſtifiable; he both makes their Conviction the clearer, and the Reproof the ſharper. *a Viz.* Idols, ſhewing their Folly in going from God to ſuch vain things as Idols are, *Deut.* 32. 21. 1 *Sam.* 12. 20, 21. and ſee on *Iſa.* 41 29. the Abſtract for the Concrete, *Eccl.* 1. 2. *b Viz.* in following their Imaginations; Fools, *Rom.* 1. 21, 22. as ſenſleſs as the Stocks and Stones that they made their Idols of, *Pſal.* 115. 8. and herein they are ſaid to go far from God, and chuſe their deluſions, *Jon.* 2. 8.

* Iſa. 63. 9, 11, 13.

6 Neither ſaid *c* they *, where *is* the LORD that brought us up *d* out of the land of Egypt, that led us through the wilderneſs, through a land of deſarts *e*, and of pits *f*: through a land of drought *g*, and of the ſhadow of death *h*, through a land that no man paſſed through, and where no man dwelt *i*?

Hoſ. 13. 4.

c i. e. With themſelves, thought not. *d* The Expreſſion may have ſome reſpect to the ſituation of the place, as lying lower than *Canaan*; but the Deſign is, to reprove their Sloth and Stupidity, charging herein their Apoſtacy, not upon their Ignorance, but Wilfulneſs, their Deliverance from *Egypt*, and therefore is it here mentioned, being ſuch a Deliverance, as never greater was wrought for any People, wherein there was ſo much of his Power and Love ſeen: they never regarded the Operations of his hands, never concerned themſelves about what God had done for them, *Ver.* 8. which ſhould have engaged them to a more cloſe cleaving to him. *e* Deſolate places, *Chap.* 50. 13. and then what follows is to amplifie the greatneſs of their Dangers in the Wilderneſs, and therein the greatneſs of their Deliverance. *f* Either thoſe natural dangerous Pits that were there; or, put for the Grave, where Paſſengers are ſo often buried quick in the heaps of Sand ſuddenly blown up by the Wind; or threatning in every reſpect nothing but Death, which may be implied in that Expreſſion of the *Shadow of Death* in this *Verſe*, which may allude to ſeveral kinds or fears of Death in paſſing through a Wilderneſs. See in the *Synopſis*. *g* Where they had no Water but by Miracle; the LXX render it a *Land without water*. *h* See in the Word *Pits*; the LXX render it a *Land without fruit*, bringing forth nothing that might have a tendency to the Support of Life, therefore nothing but Death could be expected; and beſides, it yielding ſo many venomous Creatures, as Scorpions, and Serpents, &c. as alſo the many Enemies that they went in continual danger of; all which could not but look formidable, and as the *Shadow of Death*. *i* As having in it no Accommodation for Travel, much leſs for Habitation: In theſe reſpects may it well be called a waſte howling Wilderneſs, *Deut.* 32. 10.

7 And I brought you into a plentiful Country *k*, to eat the fruit thereof, and the goodneſs *l* thereof; but when ye entred, ye * defiled my land *m*, and made mine Heritage *n* an abomination.

* Pſ. 78. 58.

k Heb. *Land of Carmel*, *Iſa.* 29 17. underſtand *Canaan*, *Num.* 13. 27. See on *Iſa.* 35. 2. *l* To enjoy all the Bleſſing of it. *m i. e.* Confecrated to my Name, *Lev.* 25. 23. and this you have defiled by going a whoring after your Idols, *Chap.* 3. 1. and many other Abominations, *Pſal.* 106. 29, 35, 37, 38, 39. *n* In the ſame Senſe that it is ſaid in the foregoing Clauſe *my Land*, and which you received from me as your Heritage, the place that I choſe for my Churches preſent Habitation, and earneſt of their future heavenly one.

8 The Prieſts ſaid not, where is the LORD? and * they that handle the * law knew *o* me not: the paſtors *p* alſo tranſgreſſed againſt me, and the Prophets prophеſied by Baal *q*, and walked after *things that* do not profit *r*.

* Rom. 2. 19, 20, 21.

o q. d. They that ſhould have taught others, knew as little as they, or regarded as little to know, *Hoſ.* 4. 6. who are ſaid here to handle or teach the Law, *viz.* the Prieſts and Levites, who were the ordinary Teachers of the Law, not that they did ſo, but that, either they ought to do ſo, or pretended to do ſo. This was their Office, *Deut.* 33. 10. and their Practice, *Neh.* 8 8. The Phraſe is a Metaphor taken from Warriours, that are ſaid *tractare bellum*, to handle their Arms. *p* Either Teachers as Inſtructors, or Kings and Princes, as Conductors. See 1 *Kings* 22. 17. *q* They that ſhould have taught the People the true Worſhip of God, were themſelves Worſhippers of *Baal*, 1 *Kings* 18. 22. Or, inſtead of fetching their Oracles from me, ſaying, *Thus ſaith the Lord*, they would ſay, *Thus ſaith Baal*, or they did make uſe of leſſer Deities (for ſo doth *Baal* or *Baalim* ſignifie) in conjunction

junction with God, perſwading themſelves, they could honour God together with them, as the Calves, 1 *Kings* 12. 28. *r Viz.* Idols, a *Periphraſis*, that were never able to do them any ſervice, as *Verſe* 5, 11. See on *Iſa.* 44. 10. Sure the ſtate muſt be very bad when Prieſts, Prophets, and People, were thus corrupt.

9 ¶ Wherefore I will yet plead *ſ* with you, ſaith
* Lev. 20. the LORD, and * with your childrens children *t* will
5. I plead.

ſ This is to be underſtood, either really by his Judgments, *Pſal.* 74. 22. and that with great Severities; or verbally he will go on to deal with them, to convince them by his Prophets, as he did with their Fathers, that they may be left without excuſe, *Chap.* 7. 23, 25. *t* Either for the heinouſneſs of their Fathers ſins; for God doth often viſit the Iniquities of the Parents upon their Children, *Exod* 20. 5. or becauſe they do imitate their Parents.

‖ Or, *over to.* 10 For paſs ‖ over the iſles of Chittim *u*, and ſee, and ſend unto Kedar *x*, and conſider diligently, and ſee if there be ſuch a thing *y*.

u A Synecdochical Expreſſion, extending to all Iſles in the *Mediterranean* Sea, or any other the neighbouring Coaſts; for the *Hebrews* call all People, that are ſeparated from them by the *Mediterranean* Sea, Illanders, becauſe they come to them by Shipping. See of *Chittim*, *Iſa.* 23. 1. *x* Underſtand *Arabia*, that lay Eaſt-South-Eaſt of *Judea*, as *Chittim* did more North or North Weſt, *q. d.* go from North to South, Eaſt to Weſt, and make the Experiment; look to *Chittim* the moſt Civilized, or *Kedar* the moſt Barbarous, yet neither have changed their Gods. *y* Not that they were to paſs over locally, or ſend Meſſengers thither actually; but *q. d.* caſt your eyes thither, and make your Obſervations, by what you have ever ſeen, or heard, did you ever hear of ſuch a prodigious thing? If you ſhould either go, or ſend, you will find it ſo.

* Mich. 4. 5. 11 * Hath a nation changed *z their* gods, which *are* * yet no gods? but my people have changed their
* Chap 16. 20. glory *a* for *that which* doth not profit *b*.

z q. d. No, they are unmoveable and fixed to their Idols, although they are falſe Gods: what they receive from their Fathers they tenaceouſly hold. *a Viz.* The true God, who was their Glory; a *Metonymy* of the *Adjunct*, *Pſal.* 106. 20. and who always did them good, giving them cauſe to glory in him, and to make their boaſt of him. *b* For thoſe which never did, or can do them good, that have no Eſſence, or Power; but of whom they muſt neceſſarily be aſhamed, as *Verſe* 26.

* Iſa. 1. 2. 12 * Be aſtoniſhed, O ye heavens *c*, at this, and be horribly afraid *d*; be ye very deſolate *e*, ſaith the LORD.

c Angels ſay ſome, but rather the viſible heavenly Bodies; a pathetical Expreſſion in a Poetical *Proſopopœia*, as *Deut.* 4. 26. and 32. 1. intimating that it is ſuch a thing, that the very inanimate Creatures, could they be ſenſible of it, would be aſtoniſhed. 2 The *Heb.* imports as much as *Let your hair be liſted up*, ſuch a fright as we uſually ſay, makes our Hair ſtand on end; ſuch a Trembling, as ſome dreadful Tempeſt doth ſometimes cauſe in a Man. *e* Loſe your Brightneſs, Luſtre, and Shining, as the Sun, that heavenly Body, ſeemed to do when Chriſt ſuffered, *Matth.* 27. 45. or melting, the heinouſneſs of ſuch a thing, as it were, diſſolving them.

13 For my people have committed two evils *f*:
* Pſal. 36. 9. Chap. 17. 13. and 18. 14. they have forſaken me the * fountain of living waters *g*; and hewed them out ciſterns *h*, broken ciſterns, that can hold no water.

f Viz. Remarkable ones, and with a witneſs. *g* A *Metaphor* taken from Springs, called *living* here, and *Gen.* 26. 19. and elſewhere, becauſe they never ceaſe, or intermit; ſuch had God's Care and Kindneſs been over, and to them. See on *Iſa.* 58. 11. his Spirit continually proceeding from the Father and the Son to refreſh their Conſciences. Compare *John* 4. 10. and 7. 38, 39. *h* It is doubled, to ſhew the multitude of their Shifts, and *broken* is added, to ſhew the helpleſneſs of them, as being able to hold no Water, but when a Man hath made many hard ſhifts to get Water, he cannot keep it, but it dries away; or, if it abide, proves unwholſome; by which underſtand either their *Idols*, which are empty vain things, that never anſwer Expectation, or the *Aſſyrians* and *Egyptians*, as *Verſe* 18. which proved but broken Reeds, and as all other Supports or Props, Friends, Traditions, Merits, *&c.* are, that are truſted to, beſides God; they are but Ciſterns at the beſt whoſe Water will putrefie, or broken, riven Veſſels, through which they will ſoak, and leave nothing but Mud and Dirt behind them.

14 ¶ *Is* Iſrael a ſervant? *is* he a home-born
‡ Heb. *become a ſpoil.* *ſlave i*? why is he ‡ ſpoiled *k*?

i Did I ever account him ſo, or did I not rather always reckon him my firſt-born? ſo ſome, as *Verſe* 31. But it may better relate to his ſad Condition, and Abuſes from others, as *Chap.* 49. 1. which God or the Prophet doth here enquire into; and *Slave* is here rightly added to *home-born*, (though not in the Text) to expreſs the baſeneſs of his Service, becauſe the Maſter had Power to make thoſe Slaves who were born of Slaves in his houſe; which argues his Condition very low, whether he were thus born, or had been forced to ſell himſelf to be a Slave. *k* He ſpeaks, either of the thing that is to be, as if it were already done, becauſe of the Certainty of it, as of that Deviaſtation made by the *Aſſyrians* and *Chaldeans* who afflicted the Remnant of the *Jews*, or of that Havock that was made of them formerly by *Senacherib*, the *Aſſyrians*, and *Egyptians*: Why is he thus tyrannized over, *Iſa.* 42. 24. as if Strangers had the ſame right over him as Owners over their Slaves? He removes here the falſe Cauſes of *Iſrael*'s Miſery, that he may the more aggravate and ſet home the true, as *Verſe* 17, 19. He was my Son; if he now become a Slave, he may thank himſelf.

15 The young lions *l* roared upon him, and † yel- † Heb.
led *m*, and they made his land waſte: his cities are *gave out their voice.* burnt without inhabitant *n*.

l Underſtand the *Aſſyrians*, *Babylonians*, and *Egyptians*, &c. called *Lions* from their Fierceneſs, and *young* from their Strength. See this *Chap.* 4. 7. and 50. 17. *m* Noting the terrible Voice that the Lion puts forth either in the ſeizing the Prey, ſome ſay in ſport, *Lam.* 2. 7. or the devouring it, *Iſa.* 5. 29. A *Metaphor*, noting the Cruelty of the Enemy, *Pſal.* 74. 4. *n i. e.* So conſumed and waſted, that they are uninhabitable, or ſhortly ſhall ſo conſume and waſte them. See *Verſe* 14.

16 Alſo the children of Noph and Tahapanes *o* ‖ Or, *feed on thy* have broken the crown *p* of thy head.

o Two of the King of *Egypt*'s principal Seats. Concerning *Noph* *Crown.* ſometimes called *Memphis*, now *Cairo*, ſee on *Iſa.* 19. 13. Deut. 33. Concerning *Tahapanes*, ſee *Ezek.* 30. 18. probably taking its name 12. from *Tahpenes* Queen of *Egypt*, 1 *Kings* 11. 19. called alſo *Ha-* Iſa. 8. 8. *nes*: See on *Iſa.* 30. 4. And the Inhabitants and Natives of theſe Cities are called here their *Children*, *Iſa.* 37. 12. *p* They that take the *Heb.* Word in the notion of *Breaking*, underſtand this of deſtroying whatever is chief or principal among them, either of Perſons or Things; Wounds in the Head being moſt dangerous. Or, deſiling the chief of the Land, either by their corporal Adulteries, and ſo take the Word under the notion of *Knowing*, as *Gen.* 19. 5. or ſpiritual, namely Idolatries, *Chap.* 44. 17. or their cruel tyrannical Oppreſſions, trampling upon all their Glory, expreſſed by riding over their Heads, and that univerſally in a moſt inſulting manner: but the Word may be better taken in the notion of *Feeding*, as the Word is uſed *Chap.* 3. 15. *i. e.* They have fed upon her moſt fruitful and pleaſant, the top and head of all her Paſtures, that lay in the Southern Borders towards *Egypt*: See *Chap.* 13. 18, 19, 20. Thus depriving them of all way of Subſiſtence, *Chap.* 12. 10. In ſhort, they ſhall make havock of all that is excellent in thee, *Iſa.* 28. 4. The Sum is, Thy League, *O Judea*, with *Egypt* againſt the *Chaldeans*, will be the Cauſe of thy total Ruin. For the Kings of *Judah* had not rebelled againſt the *Babylonians*, but to gratifie the *Egyptians* in expectation of help from them.

17 Haſt thou not procured this unto thy ſelf *q*, in that thou haſt forſaken *r* the LORD thy God, when he led thee by the way *ſ*?

q Here God by his Prophet ſhews, that they may thank themſelves for all that is haſtening upon them. See *Numb.* 32. 23. *r* Here he ſhews wherein, *viz.* in forſaking God; not that he left them, but they him, and that without any Temptation or Provocation; and therefore were the more inexcuſable. *ſ Viz.* By the Conduct of his Providence in the Wilderneſs, keeping thee in ſafety from all Dangers. *Exod.* 13. 21, 22. *Iſa.* 63. 12, 13. or in the way of his Counſels, which the ways of their own carnal Wiſdom were ſo oppoſite unto.

18 And now what haſt thou to do in the way of Egypt *t*, to drink the waters of Sihor *u*? or what haſt thou to do in the way of Aſſyria, to drink the waters *x* of the river *y*?

t What Buſineſs haſt thou there? or what doſt thou expect from thence? or what need haſt thou to go, or ſend Meſſengers thither, if thou would'ſt but keep cloſe to me. *u Viz. Nilus*, it ſignifies Black, from whence called *Melas* by the *Greeks*, either from the Blackneſs of the Land it paſſed through, or of the Soil it caſteth up. See on *Iſa.* 23. 3. *x* Here and by the ſame Words before is meant, to ſeek help from either place noting their ſtrength, *Iſa.* 8. 6. A *Metaphorical Allegory* wherein God minds them of two of their broken Ciſterns, and ſhews them their folly to go ſo far when they might have been better ſupplied nearer home; as if God were not able to help them. Compare *Verſe* 36. *y i. e. Euphrates*, often called ſo by way of Eminency, the chief River of *Aſſyria*, *Iſa.* 7. 20.

19 * Thine own wickedneſs ſhall correct *z* thee, * Iſa. 3. 9. and thy backſlidings ſhall reprove *a* thee: know *b* therefore and ſee, that *it is* an evil *c thing* and bitter, that thou haſt forſaken the LORD thy God *d*, and that my fear *e* is not in thee, ſaith the Lord GOD of hoſts.

z The meaning is, either, 1. There needs no farther evidence againſt thee than thine own evil Courſes, *Hoſ.* 5. 5. or rather *might* correct thee, *i. e.* one would think ſhould be ſufficient to reclaim thee. See *Hoſ.* 2. 7. Or. 2. Thy own Wickedneſs is the cauſe of thy Correction. Or, 3. Thy Wickedneſs will be an evidence, that whatever thou ſuffereſt is juſt. *a* The ſame with the former, but in other words, after the manner of the *Hebrews*, or a *Metonymy* of the *Effect* for the *Cauſe*; thou wilt not be perſwaded, till thou come to ſuffer; thou wilt not be inſtructed, until corrected; or rather, as before, thy many backſlidings might teach thee more Wiſdom, and convince thee of thy Folly; ſo doth the Word Reprove ſignifie, *Job* 6. 25. *b i. e.* Call to mind thy Experiences, and conſider well with thy ſelf, and thou canſt not but be convinced of thoſe things, what forſaking of God hath coſt thee. *c Viz.* Of Puniſhment principally, ſo *Iſa.* 45. 7. though it be true alſo of Sin: therefore he calls it bitter, becauſe the effect of it will be ſo; it will be unpleaſing, and bitterneſs in the latter end. *d i. e. Me.* *e* Or the fear of me, or thou haſt not my fear in thee, this being the ground of all thy Sin and Suffering, *Pſal.* 36. 1. *Rom.* 3. 16, 18.

20 ¶ For of old time I have broken thy yoke *f*, *and* burſt thy bands *g*, and thou ſaideſt, I will not ‖ Or *ſerve.* ‖ tranſgreſs *h*: when *i* * upon every high hill *k*, and * Chap. under 3. 6.

under every green tree *l* thou wandreſt *m*, playing the harlot *n*.

f i. e. The Bondage and Tyranny that thou wert under in old time in *Egypt*, as alſo divers times beſides, as appears through the Book of *Judges*: The Hebrew *Olam*, that ſignifies Everlaſting, is ſometimes uſed for a long time to come, and alſo for a long time paſt; ſo here, and *Gen.* 6. 4. *Iſa.* 57. 11. *g* A double Alluſion, either to the bands and fetters, with which Priſoners are wont to be bound, *Chap.* 40. 4. or thoſe bands wherewith the ends of the Yoke of Beaſts were wont to be bound. See on *Iſa.* 58. 6. *h* When the Deliverance was freſh, thou didſt put on good Reſolutions, *Heb. Serve*, *i. e.* Serve or Worſhip Idols: The Word is of the Feminine Gender, becauſe God ſpeaks of his People, as of a Woman promiſing Faithfulneſs, but breaking Covenant. Some underſtand *Thee*, I will not ſerve thee, *q. d.* which thou madeſt appear, *when upon every hill*, &c. And thus he accuſeth them of their Ingratitude, who owed themſelves to their Redeemer. But this doth not ſo well agree with their Engagement, *Exod.* 19. 18. *i* Or, notwithſtanding all thy Promiſes. *k* Idolaters were wont to ſacrifice upon the tops of high Hills, becauſe there they thought themſelves nearer Heaven: nay, ſome have eſteemed high Hills to be Gods, as the *Indians* of *Peru* at this day. *l* Under theſe Shades Idolaters thought there lay ſome hidden Deity, with which they converſed. *m Viz.* Changing thy way to gad after Idols, as one that haſt broken Covenant. See on *Iſa.* 57. 8. The Word properly ſignifies, to go from ones place, as Harlots uſe to do, inſtigated either by unbridled Luſt, or Covetouſneſs; *i. e.* making great haſte from one tree to another, or from one Idol to another. See *Ver.* 23, 24. Others, Thou lieſt down, or thou ſetteſt thy ſelf. *n* Committing Idolatry, which is a ſpiritual Harlotry, *Chap.* 3. 1, 2. This is frequent. Some read the former part of the Text otherwiſe, making it the daring boaſt of the People, *Thou haſt ſaid I have broken*, &c. and ſaidſt, *I will not ſerve*, *i. e.* I will not obey. But this will not ſuit well with the reſt of the Text.

*Exod. 15. 17. Pſal. 44. 2. Iſa. 21. 33. Ezek. 12. 1. Luk. 20. 9. Deut. 2. 32.

21 Yet I had * planted thee a noble vine *o*, wholly a right ſeed *p*: how then art thou turned into † the degenerate plant *q* of a ſtrange *r* vine unto me.

o An uſual *Metaphor* for the Church, *Pſal.* 80. 8, 9, &c. See on *Iſa.* 5. 1. The *Heb.* is *Sorek*, and may refer to the Place, or to the Plant: With reference to the Place it may be taken either for a proper Name, as *Carmel* for any fruitful Place; ſo here noting, either the Place whence, *viz.* A Vine of the ſame kind with thoſe that come from *Sorek*; poſſibly that Country where *Samſon* law *Dalilah*, *Judg.* 16. 4. Or, the Place where planted, *viz.* in a fruitful Land, *Exod.* 15. 17. See on *Iſa.* 1. 2. If it be referred to the Plant, then it points at the excellency of its kind; and this the next Clauſe ſeems to favour: and thus it notes both God's Care; he had as great a care of it as of the choiceſt Plant: See on *Iſa.* 27. 2, 3. And alſo his Expectation, that it ſhould prove ſo, *Iſa.* 5. 4. And the ſenſe is, I planted thee, that thou ſhould'ſt bring forth choice fruit to me. *p* A right Seed of true Believers, as in the days of the Patriarchs *Abraham*, *Iſaac*, and *Jacob*. Or, ſuppoſing *With* to be underſtood before *Right Seed* (as it often is in the *Heb.*) we may underſtand it of the Ordinances of his Church, which are ſaid to be the Plants, or Seed, that God furniſheth it withal, *Matth.* 13. 24. and theſe are called *right*, *Neh.* 9. 13. not falſe, or counterfeit. *q* Though there be only degenerate or declining in the *Heb.* Text, yet the Supplement is neceſſary in regard of the *Metaphor*. *r* This muſt here be taken in a bad Senſe, as the Word *degenerate* going before intimates, though it be ſometimes for what is rare, and excellent: here it notes their Apoſtacy and Infidelity, and other Wickedneſſes; where God ſpeaks after the manner of Man, both in a way of Wonder and Reproof.

Job 9. 30. Job 14. 17. 22 For though thou * waſh thee with nitre, and take thee much ſoap *ſ*, *yet* † thine iniquity is marked *t* before me, ſaith the Lord GOD.

ſ Though Interpreters do greatly vary in deſcribing what is particularly meant here by *Nitre* and *Soap*, and would be ſuperfluous to mention here; yet all agree, they are ſome Materials that Artiſts make uſe of for the cleanſing away Spots from the Skin, Cloaths, or other things: and the Senſe is plain, that the blot of his People is by no Art to be taken out; it cannot be covered by Excuſes; though thou wouldſt diſſemble thy Idolatries, thou canſt not deceive me: nor expiated by Sacrifices; it is beyond the Power of all ſuperſtitious or religious Waſhings to cleanſe away, which may be underſtood by theſe natural and artificial ways of cleanſing. *t* The Meaning ſeems to be, either thy Filthineſs is ſo foul that it leaves a brand behind it that cannot be hid or waſhed out, but will abide: ſee *Jer.* 17. 1. Or, according to another Acceptation of the Word, *It is laid up with God*. See the like *Deut.* 32. 34. and *Hoſ.* 13. 12. Purge thee, waſh thee, do what thou will, thou canſt by no means conceal thy Wickedneſs from me, *Job* 9. 20. They that would ſee greater Variety of Interpretations, let them conſult the *Synopſis*.

23 How canſt thou ſay *u*, I am not polluted, I have not gone after Baalim *x*? ſee thy way ∴ in the valley *y*, know what thou haſt done *z*: ‖: *thou art* a ſwift ‖ Or, *O* dromedary *a*, traverſing *b* her ways. *firſt Dromedary.*

u With what face canſt thou go about to excuſe thy ſelf, or deny what is ſo evident, and ſo truly charged upon thee, *Ver.* 20. *x* The Word is plural, as comprehenſive of all their Idols, *Hoſ.* 11. 2. and is a Name uſually given to ſeveral of them, as *Baalzebub*, 2 *Kings* 1. 16. and *Baal-Peor*, *Numb.* 25. 3. and therefore their worſhipping of many. Becauſe they had the Temple, and Sacrifices, *&c.* they ſtill perſwaded themſelves, that they worſhipped the true God, though they joyned their Idolatries with it, as the Papiſts, though they make uſe of Idols in Worſhip, yet would not be accounted Idolaters. ∴ The Filthineſs thou haſt left behind thee, whereby thou may'ſt be traced, where thou left-

eſt, as it were, thy Footſteps, and Monuments of thy frequent Idolatries. *y* Thy frequent Courſes in the Valleys, whether of *Hinnom* where they burnt their Childrens bones in Sacrifice, *Chap.* 7. 31. or, in any Vallies where thou haſt been frequent in thy Idolatries; it ſeems to be thus largely taken. *z* Look on and conſider thy ways, as *Ver.* 19. *a* Or *thou art as*, &c. or, *O Dromedary*, a Beaſt much uſed by Carriers in *Arabia*, being viſe there. See on *Iſa.* 60. 6. *b* A *Metaphor* taken from Creatures that are hunted, that keep no direct path, alluding to the Nature of the She *Dromedary*, which in gendring time runs capering this way, and croſſing that way, making many Vagaries to find out ſometimes one Male, ſometimes another without any Rule or Order, fetting forth hereby the Diſpoſition of this People, that were ſo mad upon their Idols, that they ran ſometimes after this, and ſometimes after that, called *Wandring*, *Ver.* 20. and that with great eagerneſs, fitly termed *traverſing*, much like the Deſcription of a Whore, *Prov.* 7. 11, 12. the Word being no where found but here, and being derived from a Word that ſignifies a *Shooe-latchet*. If any be curious, let the Learned conſult *Symp. Critic.* and the Engliſh Reader, the *Engliſh Annotations* on the place.

‖ Or, *O wild Aſs.* 24 ‖ A wild aſs *c* † uſed to the wilderneſs, *that* ſnuffeth up the wind *d* at * her pleaſure *e*, in her † Heb. occaſion who can ‖ turn her away *f*? all they that *taught.* ſeek her will not weary themſelves *g*; in her month * Heb. *b* they ſhall find her. *the deſire of the heart.*

c Or, *O wild Aſs*, another Similitude for the more lively Deſcription of the ſame thing; neither need we be ſolicitous about ‖ Or, *re-* the variety or extravagancies of Conjectures about this Beaſt: or *verſe it.* *you may conſult as before.* It is ſaid to be wild and untamed, as being *uſed to the Wilderneſs* doth alſo imply; and as to ſatisfying its Luſt, much of the nature of the other. *d This ſnuffing* properly appertains to the Senſe of Smelling, by which certain Creatures, by a natural Sagacity, find out what they miſs, which Huntſmen expreſs by a proper term of *Winding*, or having in the Wind: and thus it is underſtood here; for this Creature, by the Wind, ſmells afar off which way her Male is; for there is another Sence of *ſnuffing up the Wind*, *viz.* for the Service of Health, as allaying inward Heat and Drought, *&c. Chap.* 14. 6. *e* As her Deſire or Luſt ſerves when it runs out after the Male; implying alſo, that no Choice, or Judgment, or Meaſure, is obſerved in theſe Beaſts, when carried out after their Luſts. *f i. e.* When ſhe is ſet upon it, and hath an Occaſion and Opportunity to run impetuouſly to her Male for the ſatisfying her Pleaſure, the bears down all Oppoſition before her; there is none can ſtop, or put a Bridle upon her raging Luſt. *g i. e.* Either they need not weary themſelves, (ſpeaking of *Jeruſalem*, to which all the reſt alſo is to be applied as in an *Allegory*;) they that have a mind to be filthy with her, may eaſily trace her, *Verſe* 23. ſhe refuſes none: Or, rather, they will not beſtow their labour in vain, when ſhe is hot upon her Luſt, but let her take her Courſe until ſhe be ſatisfied, and wait their Time and Opportunity: and this agrees with the next Words. *h* If this relate to the former Sence of not wearying themſelves, it notes her Impudence and Unſatiableneſs; you may have her at any time, even in her Months, or new Moons, a ſeaſon wherein ſuch Acts are abhorrent even to Nature it ſelf. Some underſtand this of the Idolatry they committed every new Moon: but it more properly points at the Month of her Breeding, or growing big and weighty; *Month* put collectively for *Months*, ſuch as *Job* ſpeaks of, *Job* 39. 1, 2. Or, in her laſt Month, becauſe they grow then unweildy. That this Creature ſleeps one Month in the Year, and that is the Month ſhe may be taken, is generally deemed but a Fancy. The Sence of the Verſe is, That though *Jeruſalem* be now madly bent upon going after her Idols, and other unclean Courſes, that there is no ſtopping or controuling of her, as in the next Verſe, and *Verſe* 31. *Chap.* 22. 21. yet the time may come, in their Afflictions, that they may grow more tame, and willing to receive Counſel, as *Verſe* 27. and *Hoſ.* 5. 15.

‖ Or, *it is the caſe* 25 Withhold thy foot from being unſhod *i*, and thy throat from thirſt: but thou ſaidſt, ‖ There is *deſperate.* no hope *k*. No, for I have loved ſtrangers *l*, and after them will I go *m*.

i Good Counſel given them by the Prophet to tarry at home; either that they do not go a gadding after their ſpiritual or corporal Adulteries, or ſeek foreign Aids, thereby to wear out their Shooes; a *Metonymy* of the *Effect*, *Joſh.* 9. 13. or that thou put not off thy Shooes to go into the Bed of Luſt, or uncover thy Feet; a modeſt *Hebrew* Expreſſion, as alſo of other Languages, for *expoſing thy Nakedneſs*, *Ezek.* 16. 25. or take not thoſe Courſes that will reduce thee to Poverty, to go bare foot, and bare legged, and to want wherewith to quench thy thirſt, as in the next Clauſe, *Prov.* 6. 26. *Iſa.* 20. 2, 4. See *Iſa.* 5. 13. *k* She ſeems to return a croſs Anſwer, the Word pointing at ſomewhat that is deſperate, *Eccl.* 2. 20. It either expreſſeth the Deſperateneſs of their Condition; *q. d.* we are as bad as we can be, and there is no hope that God ſhould receive us into favour; or elſe by way of Interrogation, Is there no Hope? May we not hold on ſtill, and proſper? Muſt we deſiſt from our Ways? No, we will not, but we will go after other Gods, and they ſhall defend us. *Iſa.* 57. 10. and *Chap.* 18. 12. or, the Deſperateneſs of their Reſolution upon it, *q. d.* We care not ſince there is no Remedy; you loſe your labour to go about to reclaim us; which agrees with the next Clauſe. *l Viz.* Idols, or ſtrange Gods. *m* Come what will of it.

26 As the thief is aſhamed when he is found *n*: ſo is the houſe *o* of Iſrael aſhamed *p*; they, their kings, their princes, and their prieſts, and their prophets *q*.

n Not aſhamed of his Sin of Theft, but that he is found, that his Shifts and Blinds would ſerve him no longer, eſpecially if he have had the Reputation of an honeſt Man. *o* Or Families, the Twelve

Twelve Tribes; *a Metonymy* of the *Subject*. *p* Or confounded, in the *Passive* Voice, *viz.* when they shall be taken by *Nebuchadnezzar*, then their Idols, which they went a Whoring after, shall be discovered, and so put them to shame; in the *Active* Voice their Inability to help them, *Verse* 28. *Isa.* 1. 29. *Hos.* 4. 19. and their Shame will be the more, because they had the Repute of being my People. *q* Rulers and Teachers, such as should have given better Examples, and better Instruction.

27 Saying to a ſtock, Thou *art* my father; and to a ſtone *r*, Thou haſt ‖ brought me forth *ſ*: for they have turned † *their* back *t* unto me, and not their face: but in the time of their * trouble they will ſay, Ariſe, and ſave us *u*.

‖ Or, *begotten me.* † Heb. *the hinder part of the neck.* * Iſa. 26. 16.

r Idol; *a Metonymy* of the *Matter*, becauſe Idols are made of theſe Materials, *Dan.* 5. 4. *ſ* Or *begotten me*; ſo is the Word uſed *Gen.* 4 18. This notes the ſottiſh Stupidity of this People, to take a lifeleſs Stock or Stone to be their Maker, and to give the Honour of God unto them, *Iſa.* 44. 17. They that make them are like unto them, as ſenſeleſs as they. *Pſal.* 115. 8. *t* They turn their Faces wholly towards their Idols; it notes the Openneſs of their Apoſtacy, *Chap.* 7. 24. *u* The uſual Language of God's Children in diſtreſs, *Pſal.* 3. 7. and often elſewhere, when they found the Vanity of their Idols, and their own folly in relying on them, that cannot help, or ſave, and rejecting me, *Ver.* 31. then they will come to me, *Judg.* 10. 10. *Hoſ.* 5. 15. the ſame thing with finding her in her Month, *Verſe* 24. herein abuſing God's Gentleneſs, making him their Neceſſity not their Choice.

28 But where *are* thy gods *x* that thou haſt made thee? let them ariſe *y*, if they * can ſave thee in the time of thy † trouble: for *according* to the number of thy cities *z* are thy gods, O Judah.

* Iſa. 45. 20. † Heb. *evil.*

x Thy Idols, *viz.* Gods of thy own making, what do they do for thee? *Iſa.* 31. 3. *y* Either by way of Challenge, let them produce their Idols now, to help them, if they can, whom they call their Fathers and their Makers: or by way of Scoff, as *Eliah* to *Baal*'s Prieſts. See *Judg.* 10. 14. Beſides, in this Word *Ariſe* there is an Inſinuation of their Lifeleſneſs and Deadneſs, *Iſa.* 46. 7. *Chap.* 10. 5. And farther, there may be a ſecret Reply couched in it, *q. d.* in your Trouble you will ſay to me, *Ariſe*, ſave us: now ſay ſo to them, and ſee if they can ariſe, and ſave you. *z q. d.* Thou haſt them near to thee, and enough of them, imitating the Heathens, who had, according to *Varro*, above 30000 *Deities*; no marvel if I, who am but one, be ſlighted, when thou haſt in every City at leaſt one, 2 *Kings* 17. 29, 30, 31. and in *Jeruſalem* one in every ſtreet, *Chap.* 11. 13. It's a hard caſe if none, nor all theſe thy tutelar Gods, can help thee: See *Deut.* 32. 37, 38, 39. Make trial if any, or all of them together, can help thee.

29 Wherefore will ye plead with me? ye all *a* have tranſgreſſed againſt me *b*, ſaith the LORD.

a q. d. You are all at my Mercy, why will you contend? All this that I charge you with is clear and evident, and all makes againſt you, *Verſe* 23, 24. Wherefore do you expoſtulate, and put me to my Proofs? This they were good at, *Chap.* 16. 10. There is nothing that you can juſtly reply, *Ver.* 19. *b i. e.* Some of all ſorts; there is not any one ſort of you innocent.

30 In vain have I * ſmitten your children *c*; they received no correction *d*: your own ſword *e* hath * devoured *f* your prophets, like a deſtroying lion *g*.

* Iſa. 1. 5. and 9. 13. Chap. 5. 3. * Matth. 23. 29, &c.

c Either your Poſterity, that you breed up like your ſelves; or rather, your Inhabitants in every City, they being frequently called the *Children* of ſuch a City, or ſuch a Place, *Children of Seir*, 2 *Chron.* 25. 14. *Children of the Province*, *Ezra* 2. 1. and *Children of thy People*, *Lev.* 19. 18. and abundance more the like: And thus it is comprehenſive both of Parents and Children. *d i. e.* The fruit of Correction, *viz.* Inſtruction: The ſame Word is rendred *Correction*, *Prov.* 23. 13. which ſignifies *Inſtruction*, *Prov.* 5. 12. and in other Places: and ſo to be taken here, it notes their Refractarineſs, that though they were corrected, yet they would not be inſtructed; though God did ſmite them, yet the Rod prevailed as little with them, as the Word. *e* Either the Sword that I have ſent to deſtroy you hath deſtroyed your Falſe-Propiets together with you, *Hoſ.* 4. 5. and ſo it is both a Prophecy and a Threatning; or rather, you have been ſo far from receiving Counſel and Inſtruction, that you have, by the Sword, and other ways of Deſtruction, (which is to be underſtood by the Sword) murdered thoſe that I ſent to reprove your Follies in the days of *Aſa*, *Joaſh*, *Manaſſeh*, &c. *Neh.* 9. 26. See *Matth.* 23. 34. 35 *f* Or eaten up; a *Metaphor*: Hence we read of the *Edge of the Sword*, which both in *Hebrew* and *Greek* is called the *Mouth of the Sword*, *Chap.* 21. 7 *Luke* 21. 24. *g* Without Reſpect or Pity; with all manner of ſavage Uſage. See *Pſal.* 7. 2. laying aſide all Humanity.

31 ¶ O generation *h*, ſee *i* ye the word of the LORD *k*: have I been a wilderneſs *l* unto Iſrael? a land of darkneſs *m*? Wherefore ſay *n* my people, † We are lords *o*, we will come no more unto thee?

† Heb. *we have dominion.*

h Or, Oh ye Men of this Generation, a Note of *Admoration*; or rather, O Generation, a Note of *Compellation*: it is to you I ſpeak, *i. e.* Look well to it, conſider it; as the Rod is to teach, and therefore ought to be heard, *Mic.* 6. 9. ſo the Word is to be conſidered of, and therefore ought to be looked into, *Chap.* 1. 19. *k* He ſpeaketh here, not ſo much of the Doctrine of the Word, as of the Thing it ſelf, *q. d.* You ſhall ſee the Thing with your Eyes, becauſe you give the Doctrine the hearing only, as we uſe to ſay, *i. e.* your Ears are ſtuft againſt it. *l* Here God challengeth them again to tell him, what Unkindneſs he had ſhewed them, as before *Ver.* 5. Have I been like the Wilderneſs of *Arabia*, have not I accommodated you with all Neceſſaries at all times, *Deut.* 32. 13, 14. *Ezek.* 34. 13, 14, 15. nay in the Wilderneſs it ſelf I was not a Wilderneſs unto you; an Account whereof, *Nehemiah* gives, *Neh.* 9. 15. to 23. And you have the Story of it *Pſal.* 78. *m* Divers Interpreters derive this Word from a different Root, and accordingly, render the Sence variouſly. Some from a Root that ſignifies to *fade* or *fall*, as a Land where Fruits fall off before they be ripe, bringing nothing to Perfection; and ſo *Tremelius* and *Junius* tranſlate it. *Iſa.* 28. 1, 4. *q. d.* Have you found me to fail your Expectations in any thing that I have promiſed you, *Joſh.* 21. 45. and 23. 14. Others derive it from a Word that ſignifies *Late*, as a Land that brings forth its Fruit late in the Year, which either ripeneth not, or ripeneth unkindly, *q. d.* Have you found me backward in any thing to do you good? Have I not fed you to the full? Others from *Darknes*, properly thick Darkneſs, *Exod.* 10. 22. *Joel* 2. 2. And it is the more ſignificant, becauſe *Jah*, the Name of God, is added to it, *q. d.* the *Darkneſs of God*, as a Sleep of God, for a *deep Sleep*, 1 *Sam.* 26. 12. *Flame of God* for a *vehement Flame*, *Cant.* 8. 6. as if it were a Land unihabitable, becauſe of the total want of Light, *q. d.* Have I been a God of no Uſe or Comfort to them, that they thus leave me? Have they had nothing from me but Miſery and Affliction? As this notion of *Darkneſs* may import, *Iſa.* 8. 22. *Lam.* 3. 2. Hence the LXX expreſs it by a *Land bringing forth thorns*. Or this Expreſſion, a *Land of Darkneſs*, may be put by Appoſition to the former. *n i. e.* In their Heart. *o* Words of Pride and Boaſting: God had endeavoured to make them ſenſible, that all their Happineſs they owed to him, and now *q. d.* you rule as Lords without us, ſee 1 *Cor.* 4. 8. Now you caſt me off; or rather, we are well enough eſtabliſhed in our Government by foreign Aids, and Compacts with the *Egyptians*, and *Aſſyrians*, &c. and have Rulers of our own; we have no ſuch great need of thee: Hence the LXX render it in the *Paſſive* Voice, we will not be ruled; which agrees with the next Words of the *Verſe*, *Deut.* 32. 15, 16. Something of this appeared in *Uzziah*, 2 *Chron.* 26. 15, 16. and *Hezekiah*, 2 *Chron.* 32. 25. neither was *David* wholly clear, *Pſal.* 30. 6.

32 Can a maid forget her ornaments *p*, *or* a bride her attire *q*? yet my people have forgotten me *r* days without number *ſ*.

p How ſeldom is it, and how unlikely, that a Maid ſhould forget her Ornaments? *q* Whether it belongs to the Head, or the Breaſt, or Arms, whether Bracelets or Jewels where-ever worn, is not worth the diſputing, but underſtand thoſe rich Jewels which the Bridegroom was wont to preſent his Bride with, partly for a general Obligation, and partly of particular Signification, and all of them ornamental, whatever may render her amiable in the Eyes of her Bridegroom; Virgins, and eſpecially Brides, will not uſually neglect any thing that may make them comely. *r Viz.* In the neglect of my Worſhip; me, who was not only their Defence, but their Glory, *Verſe* 11. &c. that for which other Nations honoured them, *Pſal.* 148. 14. *Ezek.* 16. 10. to 15. *ſ i. e.* For a long time paſt, time out of mind, or as the Hebrew *Days*, of which there is no number.

33 Why trimmeſt *t* thou thy way to ſeek love *u*? therefore haſt thou alſo taught *x* the wicked ones thy ways ‖.

t Or *deckeſt*, *Ezek.* 23. 40. thinking thereby to entice others to thy help: thus is the Word uſed, *Chap.* 4. 30. Or why doſt thou uſe ſo much Art and Skill, and take ſo much Pains, to go and ſend here and there to contract a Friendſhip with foreign People, and to bring them to thy Embraces, *Iſa.* 57. 9. 10 or thinking to ſet a good Face or Gloſs upon the Matter, and excuſe thy ſelf, as if thou couldſt delude God, *Pſal.* 78. 36, 37. whereas all thou doſt is to get Acquaintance with other Idolaters. *u i. e.* To commit Filthineſs with thy Idols; a *Synecdoche* of the *kind*. *x i. e.* Thou art become ſo vile, that even Strumpets themſelves may come to learn of thee, 2 *Chron.* 33. 9. Or by thy Example: Nations that have been vile enough of themſelves, by thy Example are become more vile. ‖ *i. e.* Thy Actions; a *Metaphor*.

34 Alſo in thy ſkirts ∴ is found the blood of the ſouls of the poor innocents *y*: I have not found it by † ſecret ſearch *z*, but upon all theſe *a*.

† Heb. *digging.*

∴ *Viz.* Of thy Garments; a *Synecdoche* of the *Kind*: The tokens of thy Cruelty may be ſeen openly there; or in *thy hands*, as the LXX; or a *Metaphor* from Birds of Rapine, whoſe wings are bloody with their Prey; but not ſo well. *y i. e.* In thee is found the Murders expreſſed here by *blood* of innocent Perſons, meant here by *Souls*, comprizing both their Sacrificing of their little Children to their Idols, *Pſal.* 106 37, 38. *Ezek.* 16. 20, 21. 36. Murdering Souls as well as Bodies; and alſo all thoſe Cruelties, Oppreſſions, and Murders, that they executed upon poor innocent Perſons, which were not a few, in what *Manaſſeh* did 2 *Kings* 21. 16. *Ezek.* 7. 23. and 9. 9. and in ſpecial the Prophets, *Verſe* 30. that came in God's Name to reclaim them; which notes their deſperate Malice, as well as Cruelty, to ſlay their Phyſicians. *z Heb.* by *digging*; as if the Earth had covered the Blood, or as if they had committed their Wickedneſs in ſome obſcure places. *a* Upon thy Garments openly enough, as expoſed to publick View. There needs no ſuch ſtrict Scrutiny to be made.

35 Yet thou ſayſt *b*, becauſe I am innocent *c*, ſurely his anger ſhall turn *d* from me. Behold, I will plead with thee *e*, becauſe thou ſayeſt, I have not ſinned *f*.

b Or interrogatively, Dareſt thou ſay? Haſt thou the Impudence to affirm it? *c* Clear of this whole Charge. *d* Shall not break out againſt me, *Iſa.* 5. 25. *e* I will proceed in my Judgment againſt thee, *Verſe* 9. *Chap.* 25. 31. Or it is a ſoft Expreſſion, wherein he ſhews that he will not act like a Tyrant, carried on raſhly and furiouſly, but as a judge, regularly and righteouſly, *Ezek.* 20. 35. and it ſhews, that he will convince her. *f* Becauſe thou doſt juſtifie thy ſelf, as if I had no cauſe to be angry with thee. God is not angry with her ſo much becauſe ſhe hath ſinned, as becauſe ſhe will not acknowledge her Sin.

* Chap. 31. 22.

36 * Why gaddeſt thou about ſo much to change thy way *g*? thou alſo ſhalt be aſhamed of Egypt *h*, as thou waſt aſhamed of Aſſyria.

g i. e. Thy Actions: a *Metaphor*. See on *Verſe* 33. Why doſt thou ſhuffle thus with me, to ſeek Auxiliaries any where, rather than to cleave to me, *Ver.* 18. See on *Iſa.* 57. 9, 10. Or, like Strumpets, whoſe Love is never fixed, but ſometimes ſet on one, ſometimes on another. *h* Thou haſt run to *Aſſyria*, and then to *Egypt*, and they ſhall both make thee aſhamed by their diſappointing of thee: thou ſhalt be aſhamed of *Egypt*, as others have been, *Iſa.* 36. 6. Or rather, *Egypt* ſhall ſtand thee in no more ſtead than *Aſſyria* hath done, *Iſa.* 30. 3, 5. And how *Tilgath Pilneſer* ſerved them, ſee 2 *Chron.* 28. 20. Before *Hezekiah*'s time the Jews made a League with the *Aſſyrians*, againſt the *Syrians*, and the *Iſraelites*, and then againſt the *Egyptians*: neither proſpered. He tells them, they muſt expect no better Succeſs from *Egypt*.

37 Yea, thou ſhalt go forth from him *i*, and thine hands upon thine head *k*: for the LORD hath rejected thy confidences *l*, and thou ſhalt not proſper in them *m*.

i Some apply it to the ſad and ineffectual Return of the Ambaſſadours, being diſappointed in their Expectation from the King of *Egypt*; but rather, all the help thou canſt procure from abroad ſhall not prevent thy Captivity, but from hence thou ſhalt go. *k* An uſual poſture of Sadneſs and Mourning, 2 *Sam.* 13. 19. ſuited here to her going into Captivity. *l* Refuſed to give Succeſs unto them, 2 *Chron.* 16. 7. Or rejected thee for thy Confidences; or he diſapproves thy Confidences, *viz.* all thy Refuges, which thou ſeekeſt out of God. *m Viz.* In thy Refuges and Dependencies.

CHAP. III.

God's Forbearance with the Idolatry of Judah, *who is worſe than* Iſrael, 1,—11. *Both called to Repent, with Goſpel-Promiſes*, 12,—19. *Miſery by Sin; Salvation only of God*, 20,——25.

† Heb. *ſaying.*

1 † THey ſay *n*, If a man put away his *o* wife, and ſhe go from him, and becomes another man's, ſhall he return unto her again *p*? Shall not that land be greatly polluted *q*? But thou haſt play'd the harlot with many *r* lovers; yet return again to me, ſaith the LORD.

n Or, *Men uſe to ſay*. If this, with the four following Verſes, belong to the former Chapter, then it ſeems to expreſs God's Condeſcenſion to them, *q. d.* though, if a Woman forſake her Husband, and be married to another Man, the Law will not permit him to receive her again; yet God would receive thee again upon thy returning to him: but thou cauſeſt rather obſtinately to adhere to thy other Confidences, wherein thou ſhalt not proſper. But, if we look upon them as beginning a new Argument, then here God declares his Readineſs to receive them again upon their Repentance, though it be very unuſual for Husbands ſo to do, when their Wives have proved treacherous unto them, in betaking themſelves to other Husbands: And ſo this Chapter may very well begin with ſuch a proverbial Speech, *they ſay*, or *men uſe to ſay*, or *it is commonly ſaid*. *o* Or give her a Bill of Divorce, *Deut.* 24. 1. *p q. d.* He cannot take her again according to the Law, *Deut.* 24. 1, 2, 3, 4. Or rather, will a Man do ſuch a thing? If the Law were not againſt it, would any Man be ſo eaſily wrought upon, as to take her again? No certainly, it is an Argument from the leſs to the greater, to ſet forth God's great Lenity towards them, *q. d.* if an Husband ſhould turn away his Wife meerly becauſe he pleaſed her not, tho ſhe gave him no juſt cauſe, and ſhe ſhould beſtow her ſelf on another, he would not be reconciled to her, neither might he take her again; but you have gone a Whoring from me, and ſufficiently provoked me to reject and turn you off. I will diſpenſe with my own Law for your ſakes, and will act by my Prerogative: I am ready to be reconciled, to follow them that fly from me, as in the cloſe of the Verſe; and *Zec.* 1. 3. and *Mal.* 3. 7. God will pardon Sins of Apoſtacy, and falls after Repentance. *q* Heb. *In being profane be profaned.* Would not ſo great a Sin greatly pollute a State or Nation, *Lev.* 18. 27, 28. It muſt needs be polluted by ſuch Marriages to and fro, and promiſeuous Couplings, *Deut.* 24. 4. *r* Not with one only, as being ſufficient to make thee an Adultreſs, but with many Companions, or many Idols.

* Gen. 38. 14.

2 Lift up thine eyes *ſ* unto the high places *t*, and ſee where thou haſt not been lien *u* with: * In the ways *x* haſt thou ſat for them, as the Arabian *y* in the wilderneſs: and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs *z*.

ſ Do but look, and conſider, whether I do charge thee wrongfully or no. *t* He directs her to the Places of her Whoredoms and Idolatries, called *High Places*, being principally upon Hills, 2 *Kings* 21. 3. and divers other places, though ſometimes in Vallies, *Chap.* 2. 23. Which notes alſo her Impudence, that, whereas other Whores affected Privacy, ſhe ſhould be filthy in the open view. *u* Thy Filthineſs has been every where ſo frequent, that thou canſt ſcarce ſhew a Place that hath been free from thy Pollutions, *Verſe* 6. 13. where there are not the Footſteps of thy Fornications and Idolatries. *x Viz.* To allure Paſſengers, (ſee *Ezek.* 16. 24, 25.) and waiting for them, *viz.* thy Aſſociates; not being drawn by others Allurements, but thine own Laſciviouſneſs. *y* An Alluſion to the Manner and Cuſtom of that People, either lying in wait by the way for Paſſengers, as Robbers uſe to do, *Hoſ.* 6. 9. they being noted for Robbers. Or rather, in way of Traffick, that were wont to pitch their Tents by the way-ſides, that they might meet with their Cuſtomers to trade, as they paſſed along, very properly pointing out the Practice of Harlots. See *Prov.* 7. 11, 12. *z* Not only thy Idolatries, but all other thy wicked Courſes.

* Chap. 5. 25.

3 Therefore the * ſhowers have been withholden *a*, and there hath been no latter rain *b*: and thou haſt a * whores forehead *c*, thou refuſedſt to be aſhamed.

* Chap. 14. 4. Zeph. 3. 5.

a Viz. By me, according to my threatning, *Lev.* 26. 19. and 8. 12. *Deut.* 28. 23, 24. *i. e.* a drought ſent upon thee, either as a Puniſhment of thy Wickedneſs; thus publick Sins bring publick Judgments: or, as an Aggravation of it; and then it muſt be read *though*, as it often is, *q. d.* notwithſtanding the great drought; and this the laſt Words of the Verſe ſeem to favour. *b* This added to *Showers* before mention'd, ſeems to imply, there had been no former nor latter Rain, the former for the ſpringing of the Corn, the latter for the plumping and ripening it; this coming a little before Harveſt. *c* For all this, thou didſt ſtill remain impudent and obſtinate, as aſhamed of nothing, *Chap.* 6. 15. thus proverbially expreſſed, becauſe Shame doth firſt and moſtly appear in the Forehead. Thus *Antichriſt*'s Impudence is expreſſed *Rev.* 17. 5. And ſome ancient Hereticks were called *Effrontes*.

4 Wilt thou not from this time *d* cry unto me, My Father *e*, thou *art* the guide of my youth *f*?

d Viz. That I have withholden Showers. Some refer this, 1. To the Time to come: Wilt thou not yet be wiſe? and for the future ſeek to me, having found all thy other ways ſucceſleſs, *Iſa.* 9. 13. *Chap.* 8. 14. 2. To the Time preſent: How canſt thou challenge me for my preſent Severity, and continuing it towards thee, when thou ſtill retaineſt thy Filthineſs, thy Whores Forehead, *Verſe* 3. Thou ſtill continueſt worſhipping Idols, and yet fanſieſt thy ſelf faithful to me. 3. To the Time paſt, *i. e.* Haſt thou not all along pretended Kindneſs to me, and as if thou hadſt walked cloſe with me, 2 *Kings* 17. 32, 33. *Ezek.* 23. 39. *e* Wilt thou not as a Child call upon me, whom thou haſt thus greatly provoked, and own me as a Father, *Verſe* 19. for ſuch have I been to thee, *Pſal.* 103. 13. *Mal.* 1. 6. and 3. 17. *f* Either on whom I have depended, as being brought up by thee, or the ſubmiſſive Expreſſion of a Wife ſeeking to be reconciled to her Husband, that God would be to her as he had been in the days of her Youth: ſuch a Caſe as is expreſſed 1 *Cor.* 7. 11. Words of Flattery uſual with Hypocrites; or rather, being Married to thee in thy Youth; a *Periphraſis* for Husband, *Prov.* 2. 17. which argues great Tenderneſs towards her, *Verſe* 2. Thus the Tenderneſs of this Relation is expreſſed, *Mal.* 2. 14. and ſo God is ſaid to eſpouſe them to himſelf, *Ezek.* 16. 8.

* Iſa. 57. 16.

5 * Will he reſerve *g* his *anger* for ever? will he keep *it* to the end *h*? Behold, thou haſt ſpoken and done *i* evil things as thou couldeſt.

g Here being a Defect of the Noun, the Jews ſupply it with *thy Sin*, *Iſa.* 43. 25. but the moſt and beſt, as we do, *his Anger*. Compare it with *Verſe* 12. *Pſal.* 103. 9. *Nahum* 1. 2. in which Texts there is a Defect of the ſame Word. This may ſeem to be the Words of the Prophet, and ſo the Connexion is eaſie with the foregoing Words, *q. d.* If thou wouldſt do ſo, try me now, &c. would he reſerve his Anger? Would he not be reconciled? but thou haſt taken quite another Courſe: Or, they may be the Words of God, as it were, teaching his People how they ſhould accoſt him: God is more forward and earneſt for Reconciliation, than Sinners themſelves. *h* The ſame with the former *for ever*. *i* God's Challenge of the People, charging them, either with their reſolved Wickedneſs, that they had made good all their evil Words by their evil Actions, they had even done as they ſaid; or rather, with their Hypocriſie, *q. d.* Notwithſtanding all thy former Promiſes, yet thou perſiſteſt ſtill in thy Lewdneſs and Obſtinacy, *Iſa.* 58. 2. *Hoſ.* 7. 14.

6 ¶ The LORD ſaid alſo *k* unto me *l*, in the days of Joſiah the king *m*, haſt thou ſeen *that* which backſliding Iſrael hath done *n*? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

k Or again, ſhewing that here begins a new Sermon, in which the Prophet, from God, 1. Declares *Iſrael*'s Apoſtacy, and how it fared with them for it. 2. Aggravates *Judah*'s Sin, for not taking warning. 3. Iſſues forth an Invitation of them both to Repentance, with a Promiſe of Acceptation, and re-uniting them under the *Meſſiah*. 4. Relates the Compliance of the Faithful among them with this Invitation. *l Viz.* By Revelation; for he ſpeaks of things that *Iſrael* had done when they were carried away by the King of *Aſſyria*, 2 *Kings* 17. 5. to 13. long before *Jeremiah* was born; therefore he faith, Haſt thou not ſeen, *i. e.* conſidered wherefore God gave her a Bill of Divorce. *m* When he would have purged the Land, and reſtored the pure Worſhip of God. *n Viz.* The ten Tribes who fell off from *Judah*, and ſet up a diſtinct Kingdom of their own under *Jeroboam*: What they did, *viz.* in their Idolatries expreſſed in the next Words, and *Chap.* 2. 20. ſee there, when they openly Apoſtatized from God, and that with one common Conſent; inſomuch, that all their Kings provved wicked and idolatrous, and poſſibly it may look as far back as *Salomon*'s Defection, 1 *Kings* 11. 4, 5, &c. which may now come in remembrance.

7 And I ſaid, after ſhe had done all theſe *things*, turn thou unto me *o*. But ſhe returned not. And her treacherous ſiſter Judah *p* ſaw it *q*.

o Viz. By Repentance, *Acts* 3. 19. Although ſhe had been ſo vile and abominable, yet the Lord waited in expectation of her Return. *p Benjamin* is alſo here comprized, but *Judah* being the chief is only named, theſe two abiding together after the other ten revolted to *Jeroboam*; called *Iſrael*'s Siſter, becauſe they were all deſcended from the Patriarch *Jacob*, *Ezek.* 16. 46. Compare *Ezek.*

Ezek. 23. 2. 4. and *treacherous*, or the *treacherous one*, because of her frequent revolts, 2 *Chron.* 21. 6, &c. and 24. 17, 18. and many other times, and after as frequent renewed Covenants, and Promises both in conjunction with the reſt of the Tribes, *Deut.* 5. 2, 3, 23, &c. and 29. 10, 11, 12, &c. and afterwards, 2 *Chron.* 13. 9, 10, &c. and 2 *Chron.* 15. 12, &c. and 23. 16. and 29. 10. *q i. e.* They were not ſtrangers to it but knew it, as the word is *Pſal.* 40. 3. They could not but know how I had dealt with *Iſrael*.

8 And I ſaw *r*, when for all the cauſes *ſ* whereby backſliding Iſrael committed adultery, I had put her away and given her a bill of divorce *t*, yet her treacherous ſiſter Judah feared not *u*, but went and played the harlot alſo *x*.

r q. d. That which others diſcern not, I ſaw well enough, *viz.* Both her Hypocriſie and Diſſimulation, and her incorrigibleneſs notwithſtanding what had been befallen *Iſrael*, whoſe correction ſhould have been her inſtruction; thus God ſpeaks of the notice he took of both, *Chap.* 23. 13, 14. *Iſrael* is ſaid to be backſliding, but *Judah treacherous*, becauſe ſhe retained the Worſhip of God, though ſhe did often privately, and cloſely embrace Idols, and ſometimes publickly under *Manaſſeh* and *Ahaz*, and other wicked Kings. *ſ* Or notwithſtanding all the ground and reaſon I had to deal ſo with *Iſrael* in regard of her Adulteries, as to put her way. *t* Delivered her up into the hands of the *Aſſyrian*, where God took from her the title of being his Church. 2 *King.* 17. 5, 6. &c. which he calls here a Bill of Divorce, not ſuch a one as the *Jews* were allowed to give upon every ſlight ground (for ſuch an one God denies, that ever he gave them, and challengeth them to produce it, *Iſa.* 50. 1.) but upon juſt, and great occaſion, *viz.* her playing the Adultereſs againſt him in her Idolatries. *u i. e.* Was neither afraid of giving me offence, nor of the like puniſhment. *x* Although ſhe had ſeen the judgment of God executed upon *Iſrael* before her eyes, which made it the more ſtupendious, that ſhe would take no warning by her Siſters ſufferings, *Prov.* 28. 14. yet ſhe went on ſtill, *Ezek.* 23. 11, 12, &c.

9 And it came to paſs through the ‖ lightneſs of her whoredom *y*, that ſhe defiled the land *z*, and committed adultery with ſtones and with ſtocks *a*. ‖ Or, *fame.*

y Whether of *Judah's* or of *Iſrael's* is not agreed upon, but the right applying of it doth depend much upon the right acceptation of the word *Lightneſs*, which comes from an *Hebrew word* that ſignifies *voice*, and ſo it may refer, either to the noiſe or fame of it, that would fly abroad, and thus it is applyed to *Iſrael*, *i. e.* Though *Iſrael's* Whoredoms were never ſo much blazed abroad, yet *Judah* regarded it not: Or, it may be taken for the heinouſneſs of it, a crying voice, as *Gen.* 4. 10. and ſo by an *hypallage*, her *Whoredoms of fame* or notorious Whoredoms; and is not ill expreſſed here by *lightneſs of her Whoredom*, noting her impudence in it, as we uſe to term a common Harlot a light Womanand thus it is applyed to *Judah*, both the foregoing and following words ſeeming to be an aggravation of *Judah's* refractarineſs. *z* Brought the whole Land under the imputation of filthineſs. *a i. e.* With Idols made of Stone and Wood, a Metonymy of the Matter to note the baſeneſs of the Fact.

10 And yet for all this *b*, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but † feignedly, ſaith the LORD. † Heb. *in falſehood.*

b Though God ſaw what ſhe did, and though ſhe ſaw the ſhameful Idolatry of *Iſrael*, and what ſhe had ſuffered, yet ſhe was not warned, ſee *verſe* 8. but fell to Idolatry under *Manaſſeh*, who undid what *Hezekiah* had done, 2 *Chron* 33. 3. though under fair pretences ſhe diſſembled with God in the days of *Joſiah*, 2 *Chron.* 34. 32, 33. as appeared by her ſudden revolt, *viz.* in leſs than three Months after *Joſiah's* Death, 2 *King.* 23. 31, 32.

11 And the LORD ſaid unto me; The backſliding Iſrael hath juſtified *c* her ſelf more than treacherous Judah.

c Was leſs vile, hath more to ſay for her ſelf; *Judah's* ſin being greatly aggravated compared with *Iſrael*, *Ezek.* 16. 51. and 23. 11. See *Luk.* 18. 14. For, though *Iſrael's* ſins were more, and their Idolatry continued, yet in *Judah* it was more heinous. 1. Becauſe of their unruly headſtrongneſs, that broke the Reins and reſtraint, which their external Worſhip ought to have had upon them. 2. Becauſe of their ſtupid ſecurity in not being warned by the judgments, that they had ſeen befal *Iſrael* for the very ſame things. 3. Becauſe of their intolerable Pride, boaſting that their ſtate was ſtill unſhaken. 4 Becauſe of their groſs perfidiouſneſs in making Promiſes, and breaking them, which *Iſrael* did not, becauſe ſhe brought not her ſelf under ſuch ſolemn and frequent obligations, ſee *Verſe* 7. Laſtly, Becauſe they were a great deal more zealous in their Idolatries than *Iſrael* was, *viz.* under *Manaſſeh*, when they ſlew all the Prophets of the Lord.

12 ¶ Go *d*, and proclaim theſe words toward the north *e*, and ſay, Return thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger *f* to fall *g* upon you: For I *am* * merciful *h*, ſaith the LORD, *and* I will not keep *anger* for ever. * Verſe 5.

d It may poſſibly be uſed here as an Adverb of exciting, namely go to, as is uſual, or it notes ſpeed, go quickly, out of hand, not locally, but let thy face, *Chap.* 2. 2. or feet that way, or by thy office addreſs they ſelf to them, *viz.* by way of Proclamation, crying aloud; poſſibly implying the diſtance of place: This voice may in time reach them, though a great way off. Or rather the deafneſs of *Iſrael*, or the obduratenels of *Judah*, that they might hear what God ſaith to *Iſrael*, conceive hope and be reclaimed by their example, and be excited to emulation. *e i. e.* To *Aſſyria* and *Media* and the Regions thereabouts that lay Northward from *Judea*, whither the Ten Tribes were carried by *Tiglath-Pileſer*, and *Salmaneſer*, 2 *Kings* 15, 29. and 17. 6. *f* Upon condition of returning to their former true Worſhip of God, that thereby *Judah* might be awakened, he promiſeth that he will not let his anger, or his *face*, as in the *Hebrew*, (becauſe anger principally appears in the face) his *angry face* or countenance to be upon them, ſo it is uſed, *Lev.* 17. 10. *Pſal.* 34. 16. and not be inexorable, *viz. for ever*, which is to be ſupplyed from the next words: For otherwiſe his anger lay heavy upon them at this time. *g* A *metaphor* from things on high that drop down to the hurt of whatever is under them, and ſo *Chap.* 23. 34. compare *Gen.* 19. 24. *h* Here is the ground of this conditional promiſe, taken from the nature of God, that ſinners may not deſpair, *Pſal.* 86. 15. and 103. 8, 9. *&c.*

13 Only acknowledge *i* thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers *k* under every green tree, and ye have not obeyed my voice *l*, ſaith the LORD.

i Which will be the evidence of thy Repentance, without which thou canſt not lay claim to any pardon, *Prov.* 28. 13. *Iſa* 55. 7. This is ſpoken by way of limitation, leſt the *Iſraelites* ſhould fanſie a too eaſie pardon from God's merciful Nature. Exhortations to Repentance ſhould always accompany the exhibition of Promiſes. *k Viz.* To other Nations, or rather to other Gods, or to Idols, running here and there up and downlike a light impudent Harlot, ſometimes to one, ſometimes to another, thus ſucking in divers ſuperſtitions, called *ſcattering thy ways*. *Ver.* 6. 2 *King.* 17. 4, 9, 10. and *Chap.* 2. 23, 25. *Feet* whereby we go on in ways; *a metaphorical Metonymy.* *l* So that your ſin is not a ſin of ignorance, but of obſtinacy, ſhutting your ears againſt my Counſels, which I ſent you by my Prophets for your reclaiming. 2 *King.* 17. 13, &c.

14 Turn, O backſliding children, *m* ſaith the LORD; for I am married unto you: and I will take you one of a City, and two of a family, *n* and I will bring you to Zion *o*.

m I am in Covenant with you, *Deut.* 29. 1, 10, 11, 12, &c. and this Covenant notwithſtanding all your unfaithfulneſs, I am ready to renew with you, *Hoſ.* 2. 19, 20. *n* This word *Family* is not always to be taken ſtrictly for an houſhold; for then the expreſſion would ſeem to imply more in a Family than in a City; but frequently for a *Country* or *Nation*, compare *Gen.* 12. 3. with 22. 18. See *Chap.* 1. 15. or for a *Tribe*; and this may partly reſpect the fewneſs of thoſe that will be found Penitents and return. God will have a ſprinkling in every City, and in every Family, or Tribe, or Country; but chiefly it reſpects God's exact care of them, that being now married to them, there ſhall not be one in a City, or two in a Country or Tribe, but he will find them out, if there be but one or two, he will not overlook them, this ſeems to be intimated, *Iſa.* 27. 12. a Text that points at the ſame thing. *o i. e.* To *Jeruſalem* a Type of the Church, a double *Metonymy* of the *Subject*. It is the manner of the Prophets, when they are treating of temporal Deliverances, eſpecially from *Babylon*, frequently to break out abruptly into the ſpiritual deliverance by Chriſt, and ſo probably he doth here; and therefore *bringing them to Zion* muſt be underſtood, either of joyning them to his Church, under the *Meſſiah*, or bringing them again to Worſhip with *Judah* at *Jeruſalem*: as may ſeem to be intimated *Chap.* 31. 6. but the Ten Tribes did never return into their own Land, and therefore that Text muſt be underſtood of a ſpiritual going up to *Zion*, *viz.* when all *Iſrael* ſhall be ſaved. *Rom.* 11. 26. See *Iſa.* 56. 7, 8. and 66. 20. and this Chapter *Ver.* 18. Thus we may look upon this part of the Prophecy to have reſpect, partly to what God was at that time about to do, in this *Verſe*, and partly what he would hereafter do, when they ſhould be again ſetled in their own Land, under the *Meſſiah*, *Ver.* 16, 17, 18, 19.

15 And I will give you * paſtors *p* according to * Ezek. mine heart *q*, which ſhall feed you with knowledge 34. 23. and underſtanding *r*.

p Either Civil Magiſtrates, which are ſometimes ſo called, *Mic.* 5. 5. Or, rather Eccleſiaſtical, as appears both from the reaſon of God's Judgments upon *Iſrael*, *viz.* Their Paſtors being generally, either Thieves, or dumb Dogs; and alſo from the nature of their office in the cloſe of the Verſe, and thus they are called, *Eph.* 4. 11. *q* Such as I will both chuſe for you, and approve off, and that ſhall faithfully and skilfully declare unto you my mind, which intimates not only a ſingle act of deliverance, but his conſtant preſervation of them. *r* This notes, either the nature of their food. See *Neh.* 8. 8. *Mal.* 2. 7. Or rather the manner of their feeding. See *Pſal.* 78. 72. See 1 *Pet.* 5. 2. ſee more of this promiſe, *Chap.* 23. 4.

16 And it ſhall come to paſs when ye be multiplied *ſ*, and increaſed in the land, in thoſe days *t*, ſaith the LORD, they ſhall ſay no more, The ark *u* of the covenant *x* of the LORD: neither ſhall it come † to † Heb. mind, neither ſhall they remember it, neither ſhall *upon the* they viſit *it*, neither ſhall ‖ *that* be done any more *y*. ‖ Or, *it be heart.*

ſ After the growth of the Church under the *Meſſiah*. *t* Pointing at the great work of Converſion, that ſhould be among them, eſpecially in the days of the *Meſſias*, and how greatly the Church ſhould be encreaſed by the acceſſion of the Gentiles, a beginning whereof we read *Act.* 2. 41. and 4. 4. *u* A *Synecdochical* expreſſion for all the legal Ceremonies, whereof the Ark was a chief part, the ſenſe is, that whole Worſhip with all the Rites and Ceremonies belonging to it ſhould wholly ceaſe, Chriſt being come, who was the ſubſtance of what the Ark, and all other Rites did but ſhadow out for a time, he being now our propitiatory, inſtead of the covering of the Ark, or Mercy-ſeat, *Rom.* 3. 25. He anſwers all the uſes and purpoſes thereof. In the Ark was laid up the *Manna*, *Aaron's Rod*, and the *Tables of the Law*, *Heb.* 9. 4. He is now the *bread*

bread of Life; *Joh.* 6. 35. he is our Rod *of Government*, *Pſal.* 23. 4. in him is the whole *Law fulfilled*, *Rom.* 10. 4. and now God ſhall reign gloriouſly in his Church by his Word and Spirit, and ſhall be ſo Worſhipped without Ceremony, *John* 4. 21, 23. For if this ſo eminent, and comprehenſive a token of God's preſence muſt ceaſe in the days of the Goſpel, much more the Temple Service, with all the Rites belonging to it, *Joh.* 1. 17. *Col.* 2. 17. *Heb.* 10. 8, 9. *x* Called alſo the *Ark of the Teſtimony*, *Exod.* 25. 22. and 30. 26. and 31. 7. and the reaſon is, becauſe the two Tables of the Law, which were the Teſtimony, or witneſs of the Covenant were cloſed up in it, *Exod.* 25. 16, 21. and 40. 20. *y i. e.* It ſhall be no more in uſe, neither ſhall there be any miſs of it, or any thing like it, there ſhall be no ſuch thing; Men ſhall not trouble their thoughts about it, or mention it, compare *Iſa.* 65. 17. or repair to it as an Oracle to receive the anſwers of God; nor for God's Worſhip, compare *Jer.* 16. 14, 15. or to the place of its reſidence, as if no where elſe to be had; in a word, it ſhall not at all be had in honour or reſpect or made much of. The word עשה *Haſah*, *done* or *made*, ſignifies to *magnifie*, as it ſeems to be uſed, *Deut.* 32. 6. and 1 *Sam.* 12. 6. The whole Church ſhall now be the Throne of God, *Ver.* 17. to which purpoſe the Ark formerly ſerved, now God foreſeeing, partly how hard a thing it would be to be believed, and partly the Pleas that the corrupt Wit, and Invention of Man would find out for the retaining of theſe Rites, and by conſequence their loathneſs to forgo them, he uſeth ſuch an heap, and variety of expreſſions to the ſame thing, that he may leave no room for doubting in a thing ſo plainly, and fully prohibited in Goſpel-times.

17 At that time they ſhall call Jeruſalem the throne *z* of the LORD: and all the nations ſhall be gathered *a* unto it, to the name of the LORD, to Jeruſalem *b*: neither ſhall they * walk any more after the † imagination of their evil heart *c*. * Chap. 11. 8. † Heb. *ſtubbornneſs.*

z Inſtead of the Ark, whereon was the Mercy-ſeat, now the Church typified by *Jeruſalem*, *Gal.* 4. 26. and *Rev.* 21. 2. ſhall be the place of God's Reſidence, where by his Spirit he will rule and act in his Word and Ordinances, and in ſpecial the *Meſſias*. See *Chap.* 14. 21. and *Ver.* 16. *a* Intimating both their readineſs to come in, and their number, according to that Prophecy of *Jacob*, *Gen.* 49. 10. See *Iſa.* 2. 2. By *Nations* here underſtand, either the *Ten Tribes* who are called many People, both *Iſrael* and *Judah* united, their diſtance being taken away, ſee *Ver.* 18 or rather ſome of all Nations, that ſhall flock into the Goſpel Church; for when the Prophets foretel this ſtate, they generally uſher it in with the return of this People. at which time the Church ſhall be greatly enlarged. *b i. e.* Dwelling in *Jeruſalem*, or where the Lord placed his Name, *viz.* of old in *Jeruſalem*, *Pſal.* 122. 2, 3, &c. but now his Name, *viz.* of old in *Jeruſalem*, *Pſal.* 122. 2, 3, &c. but now in the Church, *Rev.* 21. 2. 3. without Ark or Temple, *Rev.* 21. 22. where he will be known as it were by his proper Name, *Iſa.* 60. 9. *c* Both *Jew* and *Gentile* ſhall now conform themſelves to the Will of God, *Iſa* 2 3. The word *imagination* here comes from a root, that ſignifies to *ſee*, and thus it is *nation* here comes from a root, that ſignifies to *ſee*, and thus it is ſometimes applied to the judgment, *Pſal.* 17 2. and ſometimes to the affection, *Pſal.* 66. 18. here it may comprehend both, they will follow neither their own judgment. or affection, but wholly the Word of God. The word is thus phraſed, *Numb.* 15. 39. and *Eccl.* 11. 9. ſome read it *after the hardneſs*, *Deuteronomy* 29. 19.

18 In thoſe days the houſe of Judah ſhall walk ‖ *d* with the houſe of Iſrael, and they ſhall come together out of the land of the north *e*, to the land *f* that I have ‖ given for an inheritance unto your fathers. ‖ Or, *to.* ‖ Or, *cauſed your fathers to poſſeſs.*

d Theſe two Kingdoms ſhall become one, that had been ſo long divided, the enmity that was between them ſhall be taken away, and they ſhall walk hand in hand in a friendly manner one with another, which is implyed in this phraſe of walking together, *Pſal.* 55. 14. *Amos* 3. 3. and this points at their incorporating into one body united by the ſame Spirit, *a* members under the ſame body under Chriſt their Head, and that without diſtinction of Nations. See *Iſa.* 11. 12, 13. and *Ezek.* 37. 16, 17. *Eph.* 2. 14, 15, 16. and 3. 6. *e Viz.* Of their Captivity, fee the place *Verſe* 12. *f Viz. Canaan* both a promiſe of their enjoying again their ancient poſſeſſion at their laſt converſion, and typifying the Church of Chriſt, which they ſhall be of, when brought out of their ſpiritual Captivity.

19 But I ſaid, How ſhall I *g* put thee among the children *h*, and give thee a † pleaſant land *i*, † a goodly heritage *k* of the hoſts of nations *l*? and I ſaid, thou ſhalt call me, my father *m*, and ſhalt not turn away † from me. † Heb. *Land of deſire.* † Heb. *an heritage of glory, a beauty.* † Heb. *from after me.*

g Words that ſpeak, either firſt God's putting them to their own thoughts, how they could think he ſhould bring ſuch a perfidious people as they were into the Land, which he had promiſed? Elſe, Secondly his conſidering within himſelf, how or what courſe he ſhould take to bring ſuch a thing about, and accompliſh it, they had ſo greatly degenerated from him, and diſobliged him. See *Hoſ.* 6. 4. both implying that ſuch a thing could not be brought about without Repentance, and true converſion to him, wrought by his free grace, *Eph.* 1. 5, 6. *h* Eſteem thee as my Child, till thou give ſome clearer proof, and demonſtration of thy Repentance. *i* How ſhall I put thee into poſſeſſion of that pleaſant Land of deſire, that I have promiſed thee, *Canaan* is ſo called, *Pſal.* 106. 24. *Dan.* 8. 9. and 11. 16, 41. *k* Heb. *Heritage of glory*, or *beauty*, ſee *Iſa.* 4. 2. / So called either becauſe poſſeſſed by ſeveral potent Nations, *Num.* 13. 28. and *Deut.* 4. 38. or rather it may note the great hoſts and multitudes of Nations, or Gentiles, that ſhould be joyned to them in the Goſpel Church. *viz.* Of God's Elect, and ſo an heritage of the greateſt delights, or the deſire of Nations; 2 People to whom all the Nations would deſire to flock. See *Ezek.* 20. 6. and may be ſpoken alſo of the heavenly *Canaan*; the LXX render it, the *Heritage of God* the *Omnipotent Governour of the Nations*. *m* God comes now to a reſolution how he would do it. Either it is a direction, *q. d.* on this condition, that thou wilt own me, and not return any more to Idols, this ſhall be done: or a preſumption, I will cauſe thee to own me, and give thee perſeverance, that thou ſhalt not depart from me: and this is very applicable to the work of *Chriſt*, ſee *Joh.* 1. 12. See alſo 2 *Cor.* 6. 17, 18. and the condition is indeed no more, than God promiſeth to effect in them.

20 ¶ Surely, *as* a wife treacherouſly departeth from her † huſband *n*, * ſo have you dealt trea- † Heb. cherouſly with me, O houſe of Iſrael, ſaith the *friend.* * Chap. LORD. 3. 11.

n God hereby telling her what ſhe had formerly been, endeavours to engage her to what ſhe ought to be, namely conſidering her former unfaithfulneſs in time paſt, how ſhe ought to carry it for the future. See 1 *Pet.* 4. 3.

21 A voice was heard *o* upon the high places *p*, weeping *and* ſupplications *q* of the children of Iſrael *r*: for they have perverted their way, *and* they have forgotten the LORD their God *ſ*?

o Here the Prophet ſeems to expreſs *Iſrael's* Repentance and turning to God; and that, which they were at preſent imagining themſelves in, (the word being participial, and in the preſent Tenſe) delivered in a Prophetical ſtile, as that in *Chap.* 31. 15. and that not only out of a ſenſe of their judgments, that they were under, but chiefly of their ſins they were guilty of, and the pardon of which they were now begging, which is intimated by weeping, and ſupplication. *p Viz.* That their cry might be the more publick, both open and loud, *Chap.* 22. 20. and *Matth.* 10. 27. poſſibly alluding to the uſual practice, of praying on the tops of houſes in great calamities, *Iſa.* 15. 3. and 22. 1. *Jer.* 7. 29. *q* Or rather *weeping ſupplications* ſhewing the intenſeneſs of it, *praying in weeping, and weeping in prayer*, *Zech.* 12. 10. like *Peter's* weeping, *Matth.* 26. 75. *r* The end of which might be to provoke *Judah* alſo to Repentance, or otherwiſe to charge upon them their ſtupidity, and threaten them with the like judgments, if they would not return upon *Iſrael's* example. *ſ* This expreſſeth, rather the matter of their Prayer, than the cauſe of it, *Lam.* 5. 16. drawn chiefly from their ſins, as alſo from their calamities.

22 Return *t*, ye backſliding children, *and* I will heal your backſlidings *u*: Behold, we come unto thee, for thou *art* the LORD our *x* God.

t Viz. Repent for Sin and from Sin; here God calls upon them, and invites them to conſider whither they are going, and to hearken unto the voice of his Miniſters, *Hoſ.* 14. 1. *Act.* 3. 19. See Verſe 12. God doth as it were bid them hearken to his Meſſengers, and then he will heal their backſliding.

u i. e. Idolatries, whereby you turned from me, and rebelled againſt me, I will take you into that ſtate, as if you had never turned from me, I will make all whole again among you, and reconcile you to my ſelf, *Iſa.* 57. 18. *Chap.* 32. 40. See *Zech.* 10. 6. and 13. 9. I will not only remove your judgments, but your ſins alſo ſhall be forgiven? This is either God's framing their anſwer for them, preſcribing the manner and form of their Repentance by a figure called *Mimeſis*, *Hoſ.* 14. 2, 3. or it is their reply to God by way of promiſe, which they performed under *Joſiah*, 2 *King.* 22. and 23. which with their confeſſion, reacheth to the end of the Chapter. *x* Words expreſſing the ſtrongeſt inducements to it imaginable, becauſe God hath right to them, is willing to accept them, and able to ſave them, *Iſa.* 55. 7. *Chap.* 14. 22.

23 Truly in vain *is ſalvation hoped for* from the hills *y*, *and* from the multitude of mountains *z*: * truly in the LORD our God *is* the ſalvation of * Pſal. 3. 8. Iſrael *a*.

y i. e. Either from their *Idols* which were worſhipped upon Hills, a *Metonymy* of the *Subject*, *Chap.* 2. 20. *Idols of the hills*, or from any other external power whatſoever, either of perſons, or things, as the ſtrength of Hills, or Forts, High places, and ſtrong places, and aſſiſtance from Kings, *Hoſ.* 14. 3 *z Viz.* The abundance of them that they have in their Mountains, or the multitude of Sacrifices, which they offer in the Mountains, or to multiply Sacrifices. *Queſt.* But doth not the Pſalmiſt hope for Salvation from the Hills, *Pſal.* 121. 1. *Anſwer.* Yes the Hills of the Land of Promiſe, which were a pledge of God's favour to his People, eſpecially thoſe two of *Zion* and *Moriah*, where God did peculiarly manifeſt his preſence, *Pſal.* 87. *a* Or our Salvation which we do now acknowledge is only in our God, and not in *Idols*, of which we have had ample experience, *Pſal.* 44. 7. and 130. 7, 8. See *Iſa.* 43. 10, 11. *Hoſ.* 13. 4. 9.

24 For ſhame *b* hath devoured the labour of our fathers *c* from our youth *d*; their flocks and their herds, their ſons and their daughters *e*.

b Either in general put for ſin, which cauſeth ſhame. *a Metonymy* of the *Effect*; for that brought ſhame firſt into the World, *Gen.* 2. 25. Or, in particular, the Idol *Baal* called the *ſhameful thing*, *Jer.* 11. 13. *Hoſ.* 9. 10. 2 *Sam.* 2. 4. This hath been the fruit of our Idolatry, to have all things go to ruine, both in reſpect of expence, that which our Fathers having got for themſelves, and we by their induſtry, they have expended upon *Baal*, and other Idols; *Ezek.* 16. 16. to 21. and alſo of the heavy Judgments that God brought upon us for it, *Chap.* 5. 17. *d* Either with reference to the Nation, ever ſince they began firſt to be a People unto God, and followed him in the Wilderneſs, *Chap.* 2. 2. or rather ever ſince we were born, or took notice of any thing, thus it hath been time to time; we had from our Childhood, that our Fathers have labboured in vain, and all things have proceeded ill with us, becauſe of their departure from God. *e* All theſe things are mentioned to

shew, that they did thrive in nothing, but either a Blast upon all from God, *Hos.* 9. 11. to the end, *Mal.* 2. 2, 3. or Idolatrous Sacrifices consumed all, *Amos* 4. 4, 5. the Idols not sparing even their very Children, *Psal.* 106. 37. or the Enemy spoiled them of all, *Chap.* 5. 17. and all this as the sad Effect of their Idolatries.

25 We lie down *f* in our shame, and our confusion covereth us *g*: for we have sinned against the LORD our God, we and our fathers *b* from our youth even unto this day *i*, and have not obeyed the voice of the LORD our God.

f We are perplexed, and confounded within our selves; we are such a Reproach both to God and Man, that we cannot but lift up our hands for shame, even we, that had once an Whores Forehead, *Verse* 3. but must lie down in our shame: An Expression to set forth the greatness of their Repentance and Sorrow; as one in great perplexity, not knowing what to do, throws himself down upon his Couch or Bed, 1 *Kings* 21. 4. *g* A *Metaphor*, from Persons muffled up in the Bed-cloaths, as ashamed to be seen: The like Expression *Psal.* 44. 15. *h* This notes the Universality of their Sins, the whole Generation of us, like Fathers, like Children. True Confession wraps up our own and others Sins, *Ezra* 9. 7. *Neh.* 9. 33, 34. *Psal.* 106. 6, 7. *Chap.* 14. 20. and keeps us from all Excuse by others Examples, 2 *Kings* 17. 41. which gross Guilt of theirs in this kind, is described *Chap.* 44. 17. *i* As the former sets forth the Universality of their Sins, so this the Continuance of them, *Deut.* 9. 7. 2 *Kings* 17. 34, 41.

CHAP. IV.

An Invitation to true Repentance, by Promises, 1,—4. and Judgments coming on them by the Babylonians, *contrary to the Predictions of their false Prophets, for their Sins, 5,—18. A grievous Lamentation for the Miseries of* Judah, 19—31.

1 IF thou wilt return, O Israel, saith the LORD, * return unto me *k*, and if thou wilt put away thine abominations *l* out of my sight *m*, then shalt thou not remove *n*. * Joel 2. 12.

k This seems to be a Continuation of the former Sermon: So that *Israel* having promised Repentance, they are here directed how it must be qualified; *viz.* It must not be hypocritical and feigned, but real and hearty, *Chap.* 24. 7. as *Josiah's* was 2 *Kin.* 23. 25. and it must be unto the Lord, not to this Idol and that Idol, hither and thither, shifting their way, but unto *Me*, see *Chap.* 2. 36 or to my Worship, and as thou hast promised *Chap.* 3. 22. And this sence agrees best with the Coherence: Or it may be an emphatical, short, peremptory Expression, If thou wilt return, return; make no longer Demur or Delay about it; like that *Isa.* 21. 12. The *Hebrew* read the Words in the Future Tense, *If thou wilt return thou shalt return*; and so they may be taken partly as a Promise, and that with reference either to their returning into their own Land; and so they concern *Israel*; thus *Deut.* 30. 2, 3, 4, 5. see *Chap.* 3. 14. But if the Word be taken in the Notion of *Resting*, not *Returning*, as some do, and as it is taken *Isa.* 30. 15. then it rather concerns *Judah*, *q. d.* thou shalt abide quietly where thou art, and shalt not wander into Captivity; and this may agree with the last Expression in that Verse, *nor remove*; or else with reference to the Assistance that God would give them to return unto him; partly, and that rather, as a Direction (for in the *Hebrew*, though the Word *Return* be in the Future Tense, yet it is often used Imperatively.) *l Viz.* Idols; a *Metonymy* of the *Adjunct*, which are so abominable in God's sight, *Deut.* 27. 15. *Ezek.* 20. 7, 8. called *Dung Gods*, *Deut.* 29. 17. See 2 *Chron.* 15. 8. *m* Though God's eye be every where; and hence implieth, that Idols are no where to be admitted, either in private or publick; yet it doth particularly relate to the place of his more immediate Presence, as their Land and Temple, 1 *King.* 9. 3. and spiritually to our Hearts, Hypocrites thinking it enough, if they conceal their Wickedness from Man's eye. *n* If this be read Imperatively, then it is *Remove not*, as it may be read; and so it agrees with *Israel*, Depart not away from me to thy Idols upon the Mountains and Hills: if read in the Future Tense, then it agrees with *Judah*, Thou shalt not go out of thine own Land into Exile. See the first Clause of the Verse.

2 And thou shalt swear *o*, the LORD liveth in truth, in judgment, and in righteousness *p*, and the nations shall bless *q* themselves in him, and in him shall they * glory *r*. * 2 Cor. 10. 17.

o This is to be understood, partly by way of Command, as *Deut.* 10. 20. and partly by way of Direction if thou swear, or when thou sweareſt: it is put here *Synecdochically*, for the whole Worship of God, hereby acknowledging and owning God as the only God. *p* Here he prescribes, 1. the Form of the Oath, *viz.* the *Lord liveth*, or *by the Life of God*, which was that Form which they did use in Swearing, 1 *Sam.* 14. 39, 45. and many other places; so *Joseph* swore *by the Life of Pharaoh*, *Gen.* 42. 15, 16. and *Elisha* very frequently useth this Form, 2 *Kings* 2. 2, 4, 6. and 3. 14. and 5. 16. which is also to be understood exclusively, *q. d.* not by any Idol, as *Baal*, &c. or any Creature, *Chap.* 5. 7. *Matth.* 5. 34, 35, 36. *James* 5. 12. but by God alone, *Isa.* 65. 16. See *Heb.* 2. 17. for by this indeed we declare the Godhead of him whom we Worship, *Isa.* 29. 18. 2. The Qualification of it, in which indeed are comprized all the Requisites to a Religious Oath and Worship of God, both in our general and particular Calling, with respect to God, our Selves, our Neighbours.

r In *Truth*, that the Matter and Substance of it be really true in it self, *Rom.* 9. 1. that which agrees with the Intent of the Mind, *Psal.* 24. 4. and with the Intent of him that administers it, not doubtful, feigned, or deceitful, as they did, *Isa.* 48. 1. and *Chap.* 5. 2. but as true as the Lord lives. 2. In *Judgment*, *i. e.* Either in Matter or Places of Judicature, for the Decision of Controversies deliberately, advisedly, and reverently, well considering both of the Form and Matter of the Oath, *Lev.* 5. 4. that God's Name be neither taken in vain customarily, or in Matters trivial, *Deut.* 5. 11. nor abused by Oaths that are rash and precipitant, such as *Saul's* was 1 *Sam.* 14. 39. and as *Herod's*, *Matth.* 14. 7. and without Necessity. 3. In *Righteousness*, that none be injured by it, that the Things we engage be, 1. Both Lawful and Possible. See 1 *Sam.* 25. 21, 22. and 28. 10. 2 *Kings* 19. 2. And, 2. That we look to the Performance, *Psal.* 15. 4. *Matth.* 5. 33. the want of either of which Circumstances make it a Bond of Iniquity, *Eccl.* 5. 4, 5. *q* This shall be a means to work upon the Heathen Nations, and prevail with them to come into the same way of Worship, that now scorn both you and me, because I am forced to make them the Rod of my Anger against you, in regard of your Provocations, *Psal.* 47. 8, 9. *Chap.* 3. 17. They shall think themselves happy to be incorporated with thee, that it may be with them according to that Promise *Gen.* 12. 3. and 22. 17, 18. They shall, as it were, bless themselves in such like form, *the Lord make me and mine as Israel; blessed be Israel, and the God of Israel.* Or rather, *r* Whereas before they gloried in their Idols, now, being taken into the true Church, among God's *Israel*, they shall glory in God alone, *Psal.* 106. 5. who indeed alone is the Glory of his People, *Psal.* 89. 17. and 148. 14.

3 ¶ For thus saith the LORD to the men *s* of Judah and Jerusalem *t*, break up *u* your fallow ground, and * sow not among thorns *x*. * Matth. 13. 7, 22.

s Heb. *Man*, *i. e.* to each Man; I speak to every individual among you, *Ezek.* 20. 7, 8. *t* The Lord having spoke what he had to say at present to *Israel*, turns now his Speech from *Israel* to *Judah*, and so continues it; which consists of several Subjects, and first with Repentance. *u i. e.* Prepare your Hearts by making them soft, tender, and pliable, fit to embrace my Word; a *Metaphor*, taken from Plow-men, that do either prepare the Ground that hath lain some time waste and untilled, by tearing up the Surface of the Earth, making it mellow, and soft, to receive the Seed; (for the *Hebrew* Word *Nir* seems to be of larger Extent than bare Preparation: God useth the same Word when he speaks to the same Purpose to *Israel*, *Hos.* 10. 12. and so it is used *Prov.* 13. 23.) or it may relate to both, that every thing that may be injurious to the Seed may be stubbed up. Or rather, from such as plow the Ground. *x* Rid your Hearts and Hands of what may hinder you of embracing my Word; grub up all those Briers, and Thorns, and mischievous Weeds, that will not suffer my Counsels to take, or my Graces to thrive with you; such as use to over-run the Sluggards Field, *Prov.* 24. 30, 31. Here the Lord begins to call upon them to Repent: The Phrase seems to intimate, that the Jews had been wont to mix the Truths of God among their own Inventions, as Seed among Thorns, and so corrupted it: as also, that they retained many secret and hidden Sins, like Hypocrites, which he exhorts them to eradicate.

4 * Circumcise *y* your selves to the LORD *z*, and * Deut. 30. 6. take away the fore-skins of your heart *a*; ye men of Judah, and Inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it b*, because of the evil of your doings.

y Put away your natural Corruptions; which was signified by the Sacrament of Circumcision, *Col.* 2 11. See 1 *Per.* 3. 21. the same thing with the other, but expressed in other Words. *z* Or *to me*, *viz.* so as I will approve. *a* Let it be inward, not outward, *viz.* in the Flesh only, (in which you so much glory in the sight of Men) but take away that Brawniness and Obstinacy that (having to do with God, who hath respect unto the heart) is upon your hearts, *Deut.* 10. 16. *Ezek.* 44. 9. *Acts* 7. 51. *Rom.* 2. 29. *b* Not only fierce and consuming, like Fire, *Deut.* 4. 24. but unquenchable, especially when it gets among your Thorns, *Verse* 3. which are very apt to kindle, *Isa.* 10. 17. lest you proceed so far in your Obstinacy, that I will not be appeased, *Chap.* 21. 12. *Amos* 5. 6. there being nothing that stirs up God to Anger but Sin, as in the next Clause, which is an Explication of those Metaphors of *Thorns* and *Foreskins*.

5 Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet *c* in the land: cry *d*, gather together *e*, and say, * assemble your selves, and let us go into the defenced cities *f*. * Chap. 8. 14.

c The Lord being now about to bring Enemies upon them, he bespeaks them in martial Language, by stirring them to a speedy Provision, and warning of them of the nature of their approaching Judgment; not Famine or Plague within them, but a foreign Enemy from without, *Chap.* 6. 1. *viz.* the coming of *Nebuchadnezzar* and the *Chaldeans*. *d* That your Voice may be heard afar off, that all may hear. *e* Either to unite your Forces, or to take Counsel what to do, that you may be in safety: the same thing with *Assemble your selves*; implying, that the Calamity was general. *f* To secure from those Invasions, that are coming upon us.

6 Set up the standard *g* toward Zion ‖, retire *h*, ‖ Or, stay not; for * I will bring evil from the north *i*, *strengthen* and a great † destruction. * Chap. 1. 13, 14, 15. and 6. 22. † Heb. *breaking.*

g i. e. Either for them to resort to, as is usual in War, and it is therefore said to be towards *Zion* or *Jerusalem*, as being a Signal to shew them whither they should repair: see *Chap.* 50. 5. *Jerusalem* being their principal Place of Strength, and *Zion* the strongest part of it, 2 *Sam.* 5. 6, 7. *h* Or *strengthen*, fortifie or strengthen your selves for the Fight. Or rather, make haste away as Men use to do in a great Fright, *viz.* for your Security; such a use there is of the Word, *Isa.* 10. 31. and *Chap.* 6. 1. which Sence is confirmed by the next Words *Stay not*, or as some, *Stay not your selves in Sin*, where you promise your selves Security. *i i. e.* I am about to bring a great Destruction upon you from *Chaldea*, *Chap.*

Chap. 1. 13, 14, 15. some take this and the former Verse to be spoken *Ironically*.

* Dan 7. 4. 7 * The lion is come up from his thicket *k*, and the destroyer of the gentiles *l* is on his way *m*, he is gone forth from his place * to make thy land desolate *n*; *and* thy cities shall be laid waste, without an inhabitant *o*.

* Chap. 2. 15.

k i. e. Nebuchadnezzar called here a *Lion* from his fierceness, and strength, *Prov.* 30. 30. A *Metaphor*; especially in this expedition, (see *Isa.* 5. 27, 28, 29.) shall come up from *Babylon* where his chief seat is, *Dan.* 4. 30. as Lions are principally among the thickets of the Forest, in Covers; this place being so remote, and hid from them that they least expected trouble to arise from thence / Another description of the same person, of whose destroying Armies the Nations have had woful experience, *Isa.* 14. 16, 17. called the *hammer of the whole Earth*, *Chap.* 50. 23. *q. d.* and how shall you think to escape him? *m i. e.* As it is expressed in the next clause, he is gone forth from his place, he is already upon his march. *n i. e.* With a resolution so to do. *o i. e.* As places uninhabited, soon lie waste, and are overgrown with grass, as the notation of the word seems to import.

8 For this gird you with sackcloth *p*, lament and howl *q*: for the fierce anger of the LORD is not turned back from us *r*.

p The usual habit of mourners, especially in those days, *Isa.* 22. 12. *Chap.* 6. 26. it is a calling upon them to repent. *q* Probably these expressions do import the several ways that Men have to set forth their bitter complaints and sorrows of the mind, both by the gestures of the body, *Chap.* 2. 37. *Luk.* 18. 13. and expressions of the Tongue, *Psal.* 32. 3. *Isa.* 59. 11. *r* Neither will it, until it have accomplished its ends, *Chap.* 30. 24.

9 And it shall come to pass at that day saith the LORD, *that* the heart of the king shall perish *s*, and the heart of the princes; and the priests shall be astonished *t*, and the prophets *u* shall wonder *x*.

s The *King*, *viz.* of *Judah*, and the great Men, that should have encouraged the People in such a calamitous day, and been their great support, shall not only be afraid, but their own hearts shall melt within them, they shall be even at their wits end. See *Josh.* 5. 1. They shall have no heart at all to do any thing, they shall not be able to help their People, either by their Counsel, or Arms; their Courage will utterly fail, and their Counsel perish See *Psal.* 73. 26. This was fulfilled in *Zedekiah*. *Jeremiah* 39. and 52. whose flight would not advantage him. *t* Shall be in such a consternation, that they shall not know what course to take. *u Viz.* False Prophets, that had nothing but visions of peace for them, *Ezek.* 13. 16. *Zech.* 13. 3, 4. *Chap.* 8. 11. See next *Verse*. *x* Not so much at the disappointment of their Prophecies, for they knew well enough they were false, *Chap.* 23. 26, 27. as that they should be possessed with the same horror, and frights with the rest, not knowing where to flew, or rather to hide their heads for the shame that would fall upon them, when their Lyes should be discovered, they would be put to shame, and perish with the rest, and whither shall they cause their shame to go.

10 Then said I, Ah Lord GOD, *y* surely thou hast greatly deceived *z* this people, and Jerusalem, saying, Ye shall have peace *a*; whereas the sword reacheth unto the soul *b*.

y The Heb. *aha*, is a word both of admiration and lamentation together; they are *Jeremiah's* words, and complaint breathed out in the great sorrow and sighing of Soul, which he expresseth more emphatically, *Chap.* 23. 9. *z* Either hath suffered them to be thus deluded by these false Prophets, *Isa.* 63. 17. *Ezek.* 14. 9. compare 1 *Kings* 22. 21, 22, 23. and 2 *Thes.* 2. 11. or possibly, it may be read better by way of interrogation, *q. d.* How can it possibly be, that thou shouldst suffer thy people to be thus deluded by their false Prophets, *Num.* 23. 19. thou being a God, that canst not lye, *Titus* 1. 2. *a* Under the word *Peace* is comprized, and intended all good, intimating all things should go on prosperously with them, *Gen.* 37. 14. and seems the rather to be thus expressed, because it was the common Language and Phrase of the false Prophets, *Chap.* 8. 11. and 23. 17. *b* To persuade them it should be well with them, when the sword is at the door, not only ready to take away the comforts of Life, but even Life it self, *Soul* being put for *Life*, *Verse* 30. *Psal.* 69. 1. *Mat.* 16. 25, 26. It may intimate also a great cutting off, and slaughter among them, especially their great ones, they being, as it were, the Soul of the People.

11 At that time *c* shall it be said to this people, and to Jerusalem *d*, A dry wind *e* of the high places in the wilderness *f* toward *g* the daughter of my people, not to fan, nor to cleanse *h*.

c There shall be tydings brought both to the Country and City, *Verse* 5. *d Viz.* When *Nebuchadnezzar* is upon this expedition, *Verse* 7. *e* The meaning is a drying wind, such as shall blast, and scorch where it comes, without any Rain or moisture, or any other way for use or refreshment, as the last word in the Verse intimates, and it may also allude unto the Coast, from whence this wind comes, *viz.* from *Babylon*, or the North which drives away Rain, *Prov.* 25. 23. for it points at the stormy and furious irruption of the *Babylonian* Army, destroying all before them, a *Metaphorical Allegory*, *Chap.* 23. 19. and 30. 23, 24. *f* Or in the Plain, where there is no stop or obstacle in the way to hinder the wind, or to break its fury, *Isa.* 21. 1. *Chap.* 13. 24. See on *Isa.* 63. 13. *g i. e.* Directly, and designedly, coming along in the way leading to my People, for so we are to understand this expression, the *Daughter of my People*, as the *Daughter of Zion*, *Isa.* 1. 8. or rather, the *Daughter Zion*, which is as comely and beautiful in my eyes, and tender to me as a Daughter, *Chap.* 9. 1. *h* Not such a gentle wind, which is made choice of to separate the Chaff from the Wheat, the bad from the good, but so boisterous and violent, that it shall depopulate, sweep away, and lay waste all together, *Chap.* 51. 1. *Ezek.* 21. 3. ‖ Or, *a full wind than those*, † Heb. *utter judgments.*

12 *Even* ‖ a full wind *i* from those *places* shall come unto me *k*: now also will † I give sentence *l* against them.

i Heb. *Fuller than they.* A wind too strong for them. This is a farther description of the former wind, it shall be full, even fuller wind, that shall do its work throughly. *k* These are either God's words, *q. d.* It shall prefently come to me, to receive my Commission, and be at my Beck, and do my Will, *Psal.* 148. 8. Or, they relate, as it were, what will be the Language of the People at that time *unto me*, for *against* me. *l q. d.* The coming of this terrible wind, shall in effect speak the execution of my judgment upon them, which is pointed at by this word *now*, *viz.* at the time of the coming of this terrible storm from *Chaldæa*, Heb. † Heb. *utter judgments.*

13 Behold, he shall come up as clouds *m*, and * his chariots *shall be* as a whirlwind *n*: * his horses are swifter then eagles: Wo unto us, for we are spoiled *o*. * Isa. 5. 28. * Hab. 1. 8.

m Either noting the vast number of them, *Isa.* 60. 8. *Heb.* 12. 1. or the suddenness of them, when not expected, Clouds often rising on a sudden, and overspread the whole face of the Heavens, or rather, the great speed and swiftness, with which *Nebuchadnezzar* shall march against them, *Isa.* 19. 1 *Hyperbolically* described by the swiftness of Eagles in this Verse, *Coap.* 48. 8. *n* Which, beside the swiftness, notes also the confusion and amazement, that they will cause, *Isa.* 66. 15. *o* The dreadful apprehensions, that the People have of their woful condition, or possibly the words of the Prophet lamenting their misery.

14 O Jerusalem, wash thine heart *p* from wickedness *q*, that thou mayest be saved *r*: how long shall thy vain thoughts *s* lodge within thee?

p Cleanse your inward parts, O ye Men of *Jerusalem*, not your hands only, as Hypocrites do, but your hearts, *James* 4. 8. The same exhortation with *Verse* 3. 4. only in another *Metaphor* of *washing*, which seems to be taken from such Potions, that Physicians give to clear the inward parts from noxious humours. See *Isa.* 1. 16, 17. *q Viz.* From all filthiness of Flesh and Spirit, 2 *Cor.* 7. 1. *James* 1. 21. *r* This hath reference in this place to Temporal Salvation; it is prescribed as a means to prevent the judgments that are impending on them, as is plainly expressed, *Verse* 4. yet not exclusive of Spiritual Salvation, 2 *Thes.* 2. 13. *Tit.* 3. 5. *s* Wicked thoughts, or rather hopes, or expectation from any helps, *Chap.* 2. 5, 37. pleasing thy self with vain fancies of safety and security, which thoughts of thine will assuredly bring ruine and misery upon thee, which is inevitably coming, as in the next *Verse*.

15 For a voice *t* declareth from Dan *u*, and publisheth affliction from mount Ephraim.

t i. e. Either the voice of the Prophets, that is still sounding it in your ears, and declaring it unto you, or rather the rumour and noise of this Army is already come through your Land, you have the heavy tydings of this great affliction, *Chap.* 8. 16. to note the near approach of it. *u* This is laid to come from *Dan* and *Ephraim*, because *Dan* was the first place these *Chaldæans* must come to, it being the utmost boundary of *Canaan* Northward, and *Ephraim* the innermost border of *Israel* in the North of *Judea*, intimating the march of the *Babylonians* through all *Israel* toward *Jerusalem*.

16 Make ye mention to the nations *x*, behold, publish *y* against Jerusalem, *that* watchers *z* come *a* from a far country *b*, and give out their voice *c* against the cities of Judah.

x These are either the Nations in *Judea*, or these words are a Proclamation, summoning in the Nations by the *Chaldeans*, as it were in pursuance of a Commission from God, to bring great Armies together against *Jerusalem*, or they are the Prophets turning away from *Judah*, as despairing of doing any good upon them, and calling for the Nations to execute God's Sentence. *y* Let her be acquainted with what is coming upon her, let her have publick notice before hand, that she may be warned. *z* Military watchers, *i. e.* the *Chaldean* Soldiers, that shall so carefully and watchfully encompass *Jerusalem*, that none shall escape; possibly a *Metaphor* from *Hunters*, that in hunting their Prey, lay wait at every passage, that the game may not escape. See 1 *King.* 25. 4, 5. Or possibly, there may be an allusion to *Nebuchadnezzar's* Name, the *Heb.* word for *Watchers* being *Notserim*, which comes from *Natser*, the end of his Name, as if they were termed *Nebuchadnezzarians*, as the Keepers, or Guards of his Person; as they were called *Cæsareans* from *Cæsar*. *a* They are now at hand, you may as it were see them. *b* From *Chaldea*. *c* They will proclaim War against them; or a shout, either encouraging Soldiers to the Battle, or triumphing after the Victory; or the Outcries that they will make, such as the *Turks* now make in their Onsets, *Chap.* 2. 15.

17 As keepers of a field are they against her round about *d*; because she hath been rebellious *e* against me, saith the LORD.

d They will strictly besiege her, as Keepers of a Field will be careful who go in, and who go out, *Zech.* 2. 2. they will watch that none go in to relieve them, and also, that none get out to escape; See 2 *Chron.* 26. 1. *e* God doth not threaten his Judgments only, but he labours to convince them, that there is a sufficient reason for it; both here, and in the next Verse.

* Psal. 107. 17. 18 * Thy way *f* and thy doings have procured these *things* unto thee *g*, this *is* thy wickedness, because it is bitter *h*, because it reacheth unto thine heart.

f Thy manner of Life, and particularly thy Idolatries. *g q. d.* Thou canst not lay any blame upon me. *h* Thy wickedness hath been the cause of this thy grievous affliction, *Isa.* 50. 1. *Chap.* 2. 17, 19. of this thy bitterness of bringing such a bitter Enemy against thee, a *Metonymy* of the *efficient*, which hath reached unto thy very Heart, as the sword is said to reach unto the Soul, *Verse* 10.

* Isa 15.5. and 16. 11. and 21. 3 and 22.4 † Heb. *the walls of my heart.* 19 ¶ * My bowels, my bowels *i*, I am pained at † my very heart *k*, my heart maketh a noise *l* in me, I cannot hold my peace *m*, because thou hast heard, O my soul, the sound of the trumpet *n*, the alarm of war.

i Here begins the woful Complaint of, and the great Trouble the Prophet was in, upon the consideration of these things, crying out as one even under great pain and torment, doubling his words for want of vent, thereby expressing the excess of his sorrow, which in words was inexpressible, like 2 *Sam.* 18 33. which sorrow of his he expresseth, *Chap.* 9. 1, 10. *k* Heb. *The walls of my heart*, or my heart strings, that surrounded and encompassed my Heart, are ready to break; he may possibly allude to their encompassing the Walls of *Jerusalem*: Or, the proper meaning is, my Heart is ready to break, the LXX rendereth it doth *beat* or *pant*. *l* Is disturbed within me, I can have no rest nor quiet within. *Job* 30. 27. *Lam.* 1. 20. *m* I cannot forbear my Complaints, I am so troubled and grieved, *Job* 7. 11. *Isa.* 22. 4. *n i. e.* I have heard in the Spirit of Prophecy; it is as certain, as if I now heard the Trumpet sounding, and the alarm of War beating up.

* Psal. 42. 7. 20 * Destruction upon destruction *o* is cryed, for the whole land is spoiled *p*: suddenly are my tents *q* spoiled, *and* my curtains in a moment.

o A further expression of his bitter Lamentation, redoubling his complaint; the end of one, but the beginning of another, *q. d.* worse and worse. *Deut.* 32. 23. *Ezek.* 7. 26. Good *Josiah* slain, and four of his Successors carried away, or slain, or both, 2 *Chron.* 36 *p* This is more particularly described, *Verse* 23, 24, 25, 26 *q* The Enemy makes no more of overthrowing my stately Cities, and magnificent Palaces, sometimes described by Tents, *Isa.* 54. 2. than if he were plundering of a Camp, or overturning of Tents made of Curtains. *Chap* 49 29. either alluding to their ancient way of living, *Numb.* 24. 2, 5. or their Wilderness condition, when they abode in Tents: *q. d.* We are reduced to as mean a condition as then, and that suddenly, ere we are aware, and it is done with as much ease as overturning a poor Shepherds Cottage, *Lam.* 2, 5, 6. *Jeremiah* possibly personating a Shepherd, speaks in the Shepherds stile, and may here signifie the destruction of their whole Country, even all those Places and Fields, where Shepherds were wont to pitch their Tents

21 How long *r* shall I see the standard, *and* hear the sound of the trumpet?

r He seems to have these Concomitants of War, both of *Judea*, preparing for defence, and especially those of the Enemy preparing for ruine and destruction, always in his Eye and Ear, *Verse* 19. and bewailing the countenance of it in taking City after City, with the several sackings of *Jerusalem* under her three last Kings. The LXX read, *how long shall I see them flying?* reading *nas* a *Refuge*, for *nes* a *Banner*, differing only in the Points.

22 For my people *is* foolish *s*, they have not known me *t*, they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge *u*.

s Though God shew them here, that the cause of all these Calamities is their folly, *Chap.* 2. 17, 19. *Psal.* 38. 3, 5 yet he owns them for his People, *Chap.* 2. 11, 31, 32. *t* Which is indeed the only true wisdom; they have not studied my disposition, or mild ness toward them; they are so sottish, that they have neither regarded my Counsels nor Threats, but utterly stupid; they know not what is for their own good, have no understanding. *u i. e.* Their knowledge is as bad, or worse than none, it is very ill employed in doing evil, only witty here, crafty and subtile. See 2 *Sam.* 13. 3 But how to do any good they know not, *Chap.* 9. 3. *Luke* 16 8. this the Apostle deherts from 1 *Cor.* 14. 20.

* Isa 5.25. 23 * I beheld *x* the earth, and lo, *it was* without form and void *y*: and the heavens, and they *had* no light *z*.

x Either I *Jeremiah* saw all this in a vision, or I fansied and framed such an *Idea* of it in my mind, it seems to be impressed upon my thoughts *Graphically*, as in a Map, in such a rueful manner; for in this, and the three following Verses, he doth as one transported with sorrow, elegantly, and *hyperbolically* describe the *Phænomenon*, face or appearance of it. *y* The Land was so squalid, and so ruined, that he fansieth it to be like the first Chaos, for which reason possibly he calls *Judea* the Earth, in allusion to *Gen* 1. 2. and herein implying that *Judah's* sins were such, that they had even overturned the Course of Nature, being laid waste and desolate, not of Inhabitants only, but of all things that might tend either to ornament or use, without Men, without Houses, without Fruits, without Beasts or Birds for Food or Service, *Verse* 25, 26. *z* Some say being obnubilated, and darkened by the abundance of smoke that would ascend from the desolating Fires of Towns and Cities, *Isa.* 9. 18, 19. of which you may read in the History of this breaking in of the *Chaldees*. But he seems to proceed rather in his *Metaphor* of the *Chaos*; it being an expression, whereby the Scripture doth set forth the saddest Desolations, *Isa.* 13. 9. *&c. Ezek.* 32. 7. *&c. Joel* 2. 10. 30, 31. every thing above and below seemed to be in a mournful posture, wrapt up in dismal blackness.

24 I beheld the mountains, and lo, they trembled *a*, and all the hills moved lightly *b*.

a He proceeds in his figurative Elegancies, *q. d.* Behold how the Mountains of *Judea* tremble! A like expression, *Psal.* 18. 7, 8. *Isa.* 5. 25. as if the very senseless Creatures were astonished at the greatness of God's Anger, and he mentions these as being the most stable part of the Earth, yet shake before him. *b* As easily as if they were some very light matter, or as dust, or feathers in a Whirlwind. See *Psal.* 114. 4, 6. Or these may be said *hyperbolically* to tremble. and move by reason of the multitudes of trampling and prancing Horses and Chariots furiously pacing over them.

25 I beheld, and lo, *there was* no man *c*, and all the birds of the heavens were fled *d*.

c Quite depopulated and laid waste, all either slain, or carried captive, or fled: For after the flight of Men, Women and Children into *Egypt*, upon the Death of *Gedaliah*, scarce a Jew was left in *Judea*. *d* Such Birds as are used to inhabited places, that live, feed and build among Men; (others indeed, both Birds and Beasts would continue, which implies but the greater desolation, and wast of the Land, as is threatned against *Babylon*; *Isa.* 13 19, 20 21, 22.) *Fled*, either to seek Provisions, here being no food left for them, or frighted with the hideous noises and clatterings that do attend Armies; as we have read, that such hath been the concussion of the Air by the loud clamours and noises of Armies, that Birds have fallen down to the earth. *Chap* 9. 10. *Zeph.* 1. 2, 3.

26 I beheld, and lo, the fruitful place *e was* a wilderness, and all the cities thereof were broken down *f* at the presence of the LORD, *and* by his fierce anger *g*.

e Heb. *Carmel*, either *properly* for that part of the Land so called for its fruitfulness, or rather *Appellatively* for, not only their most pleasant, but most fruitful Lands, that were kept dressed and occupied for food, both for necessity and delight, *Verse* 27. *Isa.* 29. 17. and 33 9. *f* No place left for Men to inhabit, *Isa.* 1. 7. *g* That which the Enemy could not have done with all his fury and fierceness, had it not been for the Anger of the Lord, which by their great provocation, they had brought upon themselves, 2 *Kings* 24. 3 *Jer.* 9. 12, 13.

27 For thus hath the LORD said, the whole land shall be desolate; * yet will I not make a full end *h*. * Chap. 5. 10. 18. & 46. 28.

h Some expound it, neither shall this punishment suffice, nor my fury stop here, I will not thus have done with them; and so look to what they have further to endure in their long captivity. See *Lev.* 26. 36, 39. But it seems rather to be a word of comfort, that they shall not be utterly extinct, he will preserve a remnant, *Chap* 5. 10. *Isa.* 1. 9. and 24. 13. *q. d.* Though I am greatly moved with anger, yet I will not be inexorable, I will remember my Covenant, *Chap.* 30. 11. in the midst of judgment he will remember mercy, after 70 years Captivity he brought them back again.

28 For this shall the earth mourn, and * the heavens above be black *i*: because I *k* have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it. * Isa 5 30. and 50. 3.

i Expressions to set forth the dreadfulness of the judgment, he makes the Elements to personate Mourners, a sad face of things above and below, a *Metaphor*, and therein to shame the stupidity of his People. *k q. d.* You would not believe, either that my Prophet spake, or what they said, now I tell you I speak my self, and what I have resolved upon. I will not revoke See *Ezek* 24. 13, 14. and *Chap.* 15. 6. for I have purposed it, I have not spoken in my heat or fury, but upon mature deliberation, an *Anthropopathy*, or what the Prophets have denounced I will ratifie.

29 The whole city shall flee, for the noise *l* of the horsemen and bowmen, they shall go into thickets *m*, and climb up upon the rocks: every city *n shall be* forsaken, and not a man *o* dwell therein.

l The Inhabitants of all Ranks and Qualities shall seek to escape the fury of this *Chaldean* Army, *Chap.* 39. 4. *m* Either upon the report of their coming, hereby as it were deriding their confidence, or rather at the approach of their vast Armies, for they were close besieged before they fled, as appears 2 *Kings* 25. 4. *n* Such a consternation there shall be upon them, that they shall run into every hole to hide themselves; thus *Manasseh* was taken among the thorns, 2 *Chron.* 33. 11. the *Heb.* is *ahm* the *clouds*, possibly alluding to dark places on the tops of hills, reaching as it were to the clouds, or among the cloudy shades of Trees and Groves that usually grew there, the LXX render it *Caves*, and so the Rocks for shelter, or the clefts, *Caves* and hiding places in the Rocks. See *Isa.* 2. 21. *o* There shall be an utter desolation, their Cities quite forsaken, not any to inhabit them, *Ver.* 25, 26.

30 And *when* thou *art* spoiled *p*, what wilt thou do *q*? Though thou clothest thy self with crimson *r*, though thou deckest thee with ornaments *s* of gold, though thou rentest † *t* thy face *u* with painting, in vain *x* shalt thou make thy self fair, *thy* lovers will despise *y* thee, they will seek thy life. † Heb. *Eyes.*

p Which will certainly come upon thee, or when this destruction shall come upon thee, which is very near thee. *q Viz.* When thou, O Daughter of *Zion*, as *Verse* 31. art besieged by the *Babylonians*, what course wilt thou take? It is not to be avoided: A kind of an insulting way of speech, as it were upbraiding them with their pride and confidence, *q. d.* your condition is desperate. *r* Or Scarlet, 2 *Sam.* 1. 24. See on *Isa.* 1. 18. *s* Though thou dost superinduce those Ornaments, or Jewels of Gold,

Gold, that may render thy Attire the most rich and splendid, 2 *Sam.* 1. 24. *t* It is observed, that they that paint much make their Skins withered. *u* Heb. *Eyes*, the Wantonness thereof their Skins withered. *u* Heb. *Eyes*, the Wantonness thereof being possibly set out more by Painting. See *Isaiah* 3. 16. or rather, Face and Eyes being sometimes put one for the other. See 1 *Sam.* 16. 12. and *Isa.* 25. 8. Compare with *Rev.* 21. 4. *x* All thy tricking up thy self, thinking thereby to ingratiate thy self with the *Chaldeans*, will be to no purpose; for they will work thy Ruin, as in the Close of the Verse, and *Chap.* 19. 7. *y* They will slight thee more than ever; they that have doted on thee, thy unchaste Paramours, their Lust being satisfied, shall abhor thee; see 2 *Sam.* 13. 15. and the Pronoun, being not in the Original, it may signifie, that no Lovers at all will look after thee; thou shalt be cast off by all. See thus of *Tyre*, *Isa.* 23. 16, 16. Those that were in Confederacy with thee, and thy professed Friends, *Hosea* 2. 5. shall not only forsake thee, but join with thine Enemies to destroy thee, *Lam.* 1. 2. And thus is *Babylon* to be dealt withal, *Rev.* 17. 16. 17. The Sence is, That notwithstanding all thy Allurings and Enticements, either to obtain the help of thy Friends and Allies, the *Egyptians*, whom thou takest to be thy Lovers, and didst forsake me to cleave to them, or to stop the fury of thine Enemies, the *Chaldeans*; to them, or to stop the fury of thine Enemies, the *Chaldeans*; (possibly alluding to *Jezabel's* practice, in painting her self to stop the fury of *Jehu*, 2 *Kings* 9. 30.) yet shall it advantage thee nothing; thou shalt be no more regarded than a forsaken Strumpet, *Ezek.* 16. 36, 37. and 23. *tot.*

31 For I have heard a voice as of a woman in *z* travail, *and* the anguishes of her that bringeth forth her first *a* child, the voice of the daughter of *b* Zion: *that* bewaileth her self, *that* spreadeth her hands *c*, *saying*, Wo is me *d* now, for my soul is wearied because of *e* murderers.

z When the Scripture would express any exquisite Sorrow, exceeding all other Pains, it doth it by a Woman in travail, *Isa.* 13. 8, 9. *Chap.* 6. 24. and 30. 6, 7. *a* Which of all seems to be the most painful, both from natural Causes, and because they have less Patience to bear, having not had former Experience of the like. *b* Viz. *Jerusalem*, *Isa.* 1. 8. *c* In her great Distress, she either reacheth them out to God for some help, *Isa.* 1. 15. or rather according to the Use of Persons in great Anguish, clapping or wringing their hands together, as both the former Expression of *bewailing her self*, fetching of deep Sighs and Lamentations, and the following *Wo is me*, intimates. See *Chap.* 2. 37. *d* Or the time of my Woe is at hand; it draws near. *e* There is no more Spirit left within me, I am ready to sink under my Distress, considering not only that my Destruction is so near, but that those of whom I have been so fond, and whose Idols I have so zealously served, should become my Murderers, *Verse* 30. and that I should fall into the hands of such, as will have no Compassion, 2 *Chron.* 36. 17.

CHAP. V.

None godly in Judah, 1. *They swear falsly, though God be a God of Truth; they are incorrigible and senseless, and know not the Law, or else wilfully violate it,* 1,——6. *Their Idolatry, Adultery,* 7,——9. *Contempt of Gods Word and Prophets, which should be sadly verified,* 10,——18. *They forsake, forget, and fear not God, whose Power is so great,* 19,——24. *They are rich through Deceit and Violence; their False Prophets,* 25,——31.

1 RUn ye *a* to and fro through the streets of Jerusalem, and see now and know, and seek in the *b* broad places thereof, if ye can find a *c* man, if there be *any* that executeth *d* judgment, that seeketh the *e* truth, and I will pardon *f* it.

a Whether this begins a new Sermon, or be part of the former, is neither certain nor material; but here the Prophet is called upon to go up and down, and search here and there, in every part of the City, and to make a diligent Enquiry in every Street, and Places of Concourse; a Phrase frequently used for searching and enquiring after a thing, *Dan.* 12. 4. *Amos* 8. 12. and it is spoken in the Plural Number, not restrained to *Jeremy* in particular; *q. d.* Let who will search, they will find it even so: it implies the great Scarcity of good Men, that must be thus searched for: God gives leave to all the Earth to look into the state of *Jerusalem*, by which he vindicates himself in the face of the whole World from all severity towards his People, whatever he brings upon them, and so stops the Mouths of the Jews. *b* Even there, where usually is the greatest Resort for Merchants and Merchandizes, where Men meet from all Quarters. *c* It seems worse than *Sodom* and *Gomorrah*, for God condescends to pardon *Jerusalem*, if there be but one righteous Man found in it; there he came no lower than ten. But it will be objected, if it be understood thus individually, What must we think of *Jeremiah* himself, and *Baruch*, and *Ebedmelech*, and other few, who were then, no doubt, in *Jerusalem*? *Answer*, Either he speaks of the corrupt Body of the People, Courtiers, Priests, False Prophets, not one, or scarce one among them to be found, or if any, so few as not to be discerned: A Man might walk the Streets of *Jerusalem* long enough before he could meet with any one truly Religious; which Universality of Corruption is thus expressed in divers Places, *Psalm* 12. 1, 2. and 14. 2, 3. *Ezek.* 22. 30. *Mic.* 7. 1, 2. Or it may be understood *Hyperbolically* for a few. *d i. e.* Among the Magistracy that rightly administer Justice. *e i. e.* Among the Commonalty that deal faithfully and uprightly, it signifies, That among them all, there are none given to it; so far from endeavouring and seeking it fervently with their whole Heart, that they are not inclined to it, but are given to Oppressions, Falsehoods, and Deceits; they do not seek the Truth. *f* Or *him*, I will not destroy it for the sake of those few: the like he promiseth with reference to those five Cities, *Gen.* 18. 24. *&c.*

2 And though they say, the LORD *g* liveth, surely they swear *h* falsely.

g Though when they swear, they use the form of an Oath, and say, the *Lord liveth*, *Chap.* 4. 2. or by the *living God*. By Swearing here we may understand all their Service of God, by a *Synecdoche*; Swearing being a part of God's Worship. *h Per*, or *therefore* they swear falsly; either they swear to that which is false; or, if to that which is true, they are so perfidious to me, that they do it deceitfully, not in Sincerity, and in Reverence to that Holy Name by which they swear: possibly they may often speak of God, and not swear by False Gods, *Verse* 7. but it is all but Hypocrisie and Deceit, *Isa.* 48. 1. *Chap.* 12. 2. and 42. 5, 20. 2 *Tim.* 3. 5. It is neither in Truth nor Righteousness, two of the principal Qualifications of a lawful Oath: Thus they prostitute the Name of God, making themselves guilty, not of Hypocrisie only, but Sacrilege.

3 O LORD, *are* not thine eyes upon the *i* truth? thou hast * stricken them, but they have not * Isa. 9. 13. grieved; thou hast *l* consumed them, *but* * they have * Zeph. 3. refused to receive correction: they have made their faces harder than a *m* rock, they have refused to *n* return.

i The Prophet, observing the Obstinacy of this People, abruptly turns himself to God, yet emphatically insinuates their Incorrigibleness. This may refer either to God's discerning and knowing Truth from Falsehood, as being impossible that any thing should be hid from him, *Psalm* 11 4. or rather (more agreeable to the Phrase) to God's approving; and this some again refer to *Persons*, as, *Men of truth* for *true Men*, so *Man of Wisdom* for a *wise Man*, *Micah* 6. 9. but others, better, to Truth and Faithfulness, as that which God hath a great Respect for, and Delight in, *Psalm* 51. 6. and was not to be found among these People. Though none of these Senses be improper, this seems the most genuine. *k* They have been under sore Grievances that God hath laid them under, yet they seem unconcerned, *Prov.* 23. 35. *Isa.* 42. 25. or it is probable they were griev'd at their Sufferings, but they have not repented, thereby to turn away the Causes of his just Displeasure. See 2 *Cor.* 7. 9, 10. *l* God had not only lightly chastised them, but wasted them by several Enemies, as the *Assyrian*, *Isa.* 10. 5, 6. and 36. 1 and *Pharaoh Necho*, 2 *Kings* 23. 33. and the *Chaldees*, *Syrians*, *Moabites*, and the *Ammonites*, 2 *Kings* 24. 2 and *Nebuchadnezzar*, 2 *Kings* 24. 13, *&c.* All these he made use of as the Rod of his Indignation, yet they refused to receive Correction. See *Chap.* 2. 30. a *Metonymy* of the *Effect*; they have profited nothing by it, not at all reformed, *Isa.* 1. 5, 16. *Amos* 4. 6, 8, 9, 10, 11. *m* Noting their Obstinacy and Impudence, laying aside all sense of Judgments, as past feeling, *Prov.* 21. 29. *Zech.* 7. 12. *n* Wilfully rejected Counsel, and slighted Correction, resolving to persist in their Obstinacy.

4 Therefore I said *o*, surely these *are p* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of *their* GOD.

o Or *perhaps* I said with my self, not possibly, that he thought so, but that he might thus express himself, as Men use to speak. *p* Poor, low-spirited, or of the meanest rank among the Vulgar, understand but little, either Men of greater Ignorance, *John* 7. 49. and therefore said not to know the way of the Lord. See *Chap.* 8. 7. being better skill'd in Fields and Vineyards, than in the Law; or of less Conscience than the better sort may be, and therefore said to be foolish, or infatuated, or put upon greater Temptation by reason of their Poverty, *Prov.* 30. 9. *&c.* The Methods or Ways of his Providence, the usual manner of his Dealings; so *Judgment* is to be taken here for the same with *ways*, 1 *Sam.* 2. 13. as it is also *Chap.* 8. 7.

5 I will get me to the *q* great men, and will speak unto them; for they have *r* known the way of the LORD, *and* the judgment of their GOD: but these have altogether broken the yoke, *and* burst the *s* bonds.

q i. e. To the Nobles, both *Prince* and *Priest*, that have more time to consider these things, have been better taught and educated, *Prov.* 4. 4. Not that *Jeremiah* had any better Thoughts of these, but as carrying a great Probability with it. *r* Had it been only among those in the former Verse, it might have been more excusable; but it is in the very Nobles themselves: the State is wholly corrupt from Head to Foot, who cannot plead Ignorance, therefore the more inexcusable. *s* These are more refractary than the other, more heady and obstinate; no Law of God is able to hold them, *Psal.* 2, 3. See *Luke* 19. 14, 27. There is not one better than another among them, whether poor or rich.

6 Wherefore a *t* lion out of the forest shall slay them, * *u* a wolf of the ‖ *x* evenings shall spoil * Psal. 104. 20. them *, *y* a leopard shall watch over their cities: ‖ Or, *Deserts.* every one that goeth out thence shall be torn in pieces, because their transgressions are many, *and* their backslidings are † *z* increased. * Hof. 13. 7. † Heb. *Libanus*, woody places, are here pointed at under the *Metaphor strong*.

t *Nebuchadnezzar* and the *Chaldean* Army from *Syria* and

u Or their Greediness and Unsatiableness; one Wolf will destroy abundance of Sheep; and said to be the *Wolf of the Evening*, or Deserts, or Plains, they being the usual Haunts of the

the Wolf; or *Evening*, because then they are observed to be most ravenous, *Hab.* 1. 8. possibly, because lying most part of the day in their Dens for fear of the Huntsmen, want of Prey enrageth their Hunger at night, and because of this greedinesse to devour, the Judges among themselves are said to be *Evening Wolves*, described *Zeph.* 3 3. They gnaw not the Bones till the morrow, either through Hunger or Rage. *x* The *Chaldæan* Army compared to a Leopard. not for its speed only, but especially for its Vigilancy and Subtilty; they will be so vigilant, that scarce any shall escape, according to Verse 16. *y* Heb. *Strong*; here is the reason why God would bring such a Devastation upon them, because they did, as it were, strengthen themselves in the multitude of their Rebellions against him.

7 ¶ How shall I *z* pardon thee for this? thy *a* children have forsaken me, and sworn by *them that are b* no gods: when I had fed them to the full, they *c* then committed *d* adultery, and assembled themselves by *e* troops in the harlots houses.

z How canst thou expect that I shall bear such Affronts? I shall expose my self, and seem to lay aside my power, I shall be look'd upon as one, that either regard not such Injuries, or cannot avenge them, as *Verse* 9. *a* Thy Inhabitants both in City and Country. *b* But by Idols; Swearing is here put, not for any part of Worship, as sometimes it is, but for a religious Worship and Service of them, *Chap.* 4. 2. *c* Here is noted the abuse of God's Bounty, or the natural Effect of our unsanctified Prosperity. *Deut.* 32. 15. *Chap.* 2 7. *Jude* 4. That which in good Men doth oft breed Forgetfulnesse, in bad Men generally breeds Filthinesse: rising up to play the Wanton, was the Effect of *Israel*'s Eating and Drinking, *Exod.* 32. 6. and of *Sodom*'s Sin, *Ezek.* 16. 49. *d* Either 1. *Metaphorically* to be understood of their going a Whoring after their Idols; or, 2. *Properly* for corporal Uncleanneſs, they usually going both together, *Numb.* 25. 1, 2. *Hoſ.* 4. 12, 14. *e* It may be read in the *Nominative Case*, the *House of the Harlot assembled themselves*, *q. d.* the whole House of *Israel*, *Jerusalem*, and *Judea*, are but one Stew; if it refers to their Idolatry, then it alludes to their making the Temple a common House of spiritual Harlotry; but rather, as it refers to the corporal Uncleanneſs, it seems to intimate that they did not act their Adulteries clandestinely or by stealth, but laying aside all Modesty, they went to Harlots Houses like brute Beasts in company, as ashamed of nothing.

8 They were *as f* fed horses in the *g* morning: every one *h* neighed after his neighbours wife.

f To note the Greatnesse and Unruliness of their Lust, pampered Horses being most wanton, like that *Deut.* 32. 15. *g* It is questioned, whether *Morning* relates to Horses, or to Men; if to *Horses*, then they are compared to Stallions, that having been fed to the full over-night, and lain at ease, in the Morning they are most lusty: but rather it seems to relate to *Men*, shewing that they were very early in going about their Filthinesses, *Zeph.* 3. 7. following their Uncleanneſs with as great Eagernesse as it is said that Drunkards follow strong Drink. *Isa.* 5. 11. *h i. e.* With an impetuous Earnestnesse and unwearied *Hunting*, they sought after the Adulteresses to satisfie their beastly lusts. It notes 1. The strength of their Lust, a thing in Horses much taken notice of by Authors. 2. The Unbridledneſs and Uncontroulablenesse of it, as is seen in the pampered Horses hunting after the Mare, of which *neighing* is a Sign, thus expressed *Chap.* 13 27. Thus the Grecians would express Men extreamly libidinous by the Word ἱππᾶσθαι, and ἱππομανεῖς, and that they do ἱππομανεῖν, so the LXX, and thus described *Ezekiel* 22 11.

* Ver. 29. Chap 9. 9. 9 * Shall I not *i* visit for these *things*? saith the LORD: and shall not my *k* soul be avenged on such a nation as this?

i i. e. Punish, *Psal.* 89. 32. Should I connive at such things, the wicked would say, I did not see them, or take notice of them *Psal.* 50. 21. much to the same purpose with *Verse* 7. begin. and *Punishment* may be termed *Visiting*, as implying the Equity of God's Procedures, that he first sees and considers the case, before he inflicts Punishment: as in the case of *Sodom*, *Gen.* 18. 21. spoke after the manner of Man *k* For I, it speaks the Greatnesse of God's Displeasure, Shall not my very Soul be in this work of Vengeance? *Psal.* 11. 5.

10 ¶ Go ye *l* up upon her walls, and *m* destroy; but make not a full *n* end: take away her *o* battlements; for they *are* not the *p* LORDS.

l Ye *Babylonians*, go now execute my Vengeance on them. I give them into your hands; behold, I give you a Commission. *m* I permit and order you not only to take the City, but make havock of her Inhabitants, *Isa.* 10. 6. *n* Though God give them a large Commission to destroy, yet he puts in a Limitation, that he will reserve a Remnant from Destruction; he sets bounds to the most raging Adversary, beyond which he must not pass. See on *Chap.* 4. 27. *o* Lay her and all her Fortifications level with the ground; take away her Counterscarp, or high Towers, or whatsoever may tend to the Defence of a City; to let *Jerusalem* know, that the did but in vain trust to her high Walls and strong Towers; and *Battlements* may as well be taken for the foundation of her Walls, which spread wider than the Wall it self: The Word the Prophet useth, signifies things that spread; and thus it agrees with the Scope, that is describing the utter Overthrow and eradicating of it: so LXX, *take away her Supports*. *p* I undertake their Defence no longer; I disown them; take my Protection from them, and give them up into your hands, O ye *Chaldæans*, though they make their boast that they are sheltered under my Wing and Protection, because there was the Temple and Altar; but they will find themselves deceived; for I disown them.

* Chap. 3. 20. 11 For * the House of Israel and the house of *q* Judah have dealt very *r* treacherously against me, saith the LORD.

q Whether *Israel* be put here for the Ten Tribes, and *Judah* for the two, as often they are *Chap.* 2. 4. and fundry other places; or rather, whether *Judah* here be only explicative, and the Word meant of the two Tribes only, read thus, the *House* of Israel, *even the House of* Judah, is not much material. *r* Have apostatized and dealt perfidiously beyond measure, not only as to the Grosseſt, but as to the Universality of it.

12 They have *s* belyed the LORD, and said, * *It is* not he, neither shall evil come upon us; neither shall we see *t* sword nor famine. * Isa. 28. 15.

s This may signifie either a denying, *viz.* a renouncing, making little or nothing of him, as some; or a denying, *i. e.* not believing, that these Words of the Prophet were God's Words, or God did not say so; he gave not the Prophet, nor any other, any such Commission, and possibly their Atheism might grow to so high a degree as to deny his Providence, Power, and Justice, &c. so it agrees with the following Words, *it is not he*, or God did not speak as he meant; but he would only fright us, it shall not be thus. *t* This Siege or Famine, or any other such dreadful Judgments, as *Jeremiah* speaks of, shall not befall us. *Seeing* is used here for *Feeling*, as it is in *Job* 7. 7.

13 And the prophets shall become *u* wind, and the word *is* not in *x* them, thus shall it be done *y* unto them.

u A proverbial Speech, very frequent, not in common Language only, but Scripture also, *Job* 6. 26. *Eccles.* 5. 16. and elsewhere; *i. e.* all the Prophet's Threats shall come to nothing: and thus they scoffed at them, Tush, what do they signifie? they are but *brutum fulmina*: see 2 *Chron.* 36. 15, 16. *x* This, possibly, they give as the Reason that they apprehend the Prophet's Words to be but as Wind, because they are not from God, they speak but Dreams of their own fansying. *y* It shall fall upon their own heads that have thus threatned us, not upon us; or, we will kill them with the Sword, for thus vainly threatning us; we will use them like False Prophets, as they are; and we shall see in the Sequel of this Prophecy how they used *Jeremiah*; or it may be an Imprecation, *q. d.* may it fall upon their own Heads: thus the Heb. *So be it unto them.*

14 Wherefore *z* thus saith the LORD God of *a* hosts, Because ye speak this *b* word, * behold, I will make my words in thy mouth fire, and this people wood, and it shall devour *c* them. * Chap. 1. 9.

z These vile Wretches having now done speaking, God begins to speak; and because they had thus slighted the Prophet, and God speaking by him, (as in the next Words, *Because ye speak this Word*) here tells them what he will do; or rather, turns himself abruptly to the Prophet, as Men usually do in a Passion. *a* He makes his Majesty and Power known, to cloath his Words with the greater Terror. *b Viz.* At the rate they discourſed in the former Verse. *c i. e.* It shall take place suddenly, and irresistibly, and fiercely, as Fire is wont to take in dry Wood to their utter Ruin and Overthrow. *Psal* 83. 14, 15. *Isa.* 9. 18, 19. They shall be but Fuel to my Wrath which shall be executed by the *Chaldæan* Army, that shall consume, and eat them up like fire; they shall find my Words to be more than Wind.

15 Lo, I will bring a * nation upon you from *d* far, O house of *e* Israel, saith the LORD: it *is* a mighty *f* nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they *g* say. * Isa. 5. 26. Chap. 1. 15. and 6. 22.

d Viz. From *Chaldæa*. *e* By these are meant *Judah*; for *Israel* properly so called, *viz.* the Ten Tribes, were in Captivity before: see on *Chap.* 4. 1. called the House of *Israel*; not only because they descended from *Jacob*, but because they were the chief of that Stock. *f* It is both potent, or, as the Word is, *rough* and *harsh*, and of great Antiquity, ever since the laying the first Foundation of *Babylon* by *Nimrod*, about 170 Years after the Flood; and hence it is called the Land of *Nimrod*, *Mic.* 5. 6. And this doth much add to their Cruelty, that they have had Dominion and Rule in their hands so long, and whereby they have not only grown more proud and haughty, but having been brought up so long in ways of Blood and Slaughter, they must needs by this time become skilful to destroy. *g* Which makes thy case much more desperate. It is a great disadvantage when Persons understand not one another; they will neither understand thy intreaties, nor thou their offers, being both unintelligible, and inexorable, which will render thy condition much more sad and perplexed; speech being that by which the affection is readily communicated, and is the bond of humane Society: Hence this was part of the Judgment threatned, *Deut.* 28. 36, 49, 50. the *Jews* not well understanding the *Syrian* Tongue, which the *Chaldæans* spake, having had no converse with them before the Captivity. It was this put a stop to all converse at the building of *Babel*.

16 Their *h* quiver *is* an open *i* sepulchre, they *are* all mighty *k* men.

h Collectively expressed for *Quivers*; a *Synecdoche* for the whole military preparations, and a *Metonymy* of the *containing* for the *contained*, *viz.* the Arrows, that will be shot out of them, called the *sons of the Quiver*, *Lam* 3. 13. Bow and Arrow being the chief Weapons for War in those Countries, and in those days. *i* A proverbial speech, *Psal.* 5. 9. relating to the dreadful havock, and destruction, that will be made devouring the living, as the Grave doth the dead, or making work for the greedy devouring Grave, that never saith it hath enough, *Prov.* 1. 12. Or, they shall destroy many with one Quiver, as one Grave will swallow

swallow many dead, which may note their skill, and the success they shall have, few of their Arrows shall fail of doing execution. *k* These *Chaldeans* are all men of valour fit for Warriours.

17 And they shall eat up thine * harvest, and thy bread, *which* thy sons and thy daughters should *m* eat, they shall eat up thy flocks, and thine herds, they shall eat up thy vines and thy *n* figtrees, they shall impoverish thy fenced cities wherein thou trustest, with the *o* sword. * Lev. 26. 16.

l They shall make clean riddance, leave thee no supports of life, but bring an utter Famine upon thee, it is thus threatned, *Deut.* 28. 30, 48, 51. *m* Or, they shall eat up thy Sons and thy Daughters, but this is only a *Metonymy* of the *effect*; but *properly* this aggravates the dreadfulnesse of the Judgment; Parents, out of the tenderneſs of their affection, chusing rather to die themselves, than to live to see their Children starved before their eyes, and they no ways able to relieve them, *Lam.* 2. 10, 11. *n* A particular enumeration of the Desolation, that would be made, all tending to the greatneſs of the former. *o i. e.* Beside the waste that the Famine would make among Persons; their Cities also should be depopulated by the sword of the Enemy: or rather, possibly the Siege should be so streight, and strict, as may be implyed in the word *impoverish*, that they should be forced to eat one another, till they were quite wasted, they should be reduced to such poverty and exigencies; or the sword may relate to the mentioned mischiefs, as the cause of them all, the sword shall do all this. In all which he doth not so much tell them, that the *Chaldeans* shall conquer them, for that is taken as it were for granted, as, what Cruelties they shall use when they have conquered.

18 Nevertheless in those days, saith the LORD, I will not make a full ‖ end with you.

‖ See this *Verse* explained, *Chap.* 4. 27. save only, that I think, here it is taken in the first sense there mentioned; for it is not said only, or in that Verse, *I will not make a full end*, or a full end *of* you, but a full end *with* you; *q. d.* I have not done with you yet. See *Lev.* 26. 14. *ad* 40.

19 ¶ And it shall come to pass when ye shall say *, Wherefore doth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served *q* strange gods in your land, so shall ye serve strangers in a land, *that is* not *r* yours. * Chap. 22. & 10.

p This speaks, either their unparallel'd insolency, in a manner challenging God, as if they had not deserved such dealing at his hands, they might have expected better usage from him; the *Jews* were good at these kinds of challenging of God, *Isa.* 58. 3. Or gross stupidity, as being such Sots as not to be sensible of what they had done to provoke him; like to that *Chap.* 16. 10. *q* Heb. *Gods of the stranger*; he doth not say *strange Gods*, but *Gods of the stranger*, which aggravated their crime, that while they lived in their own land, and the true God among them, they would precariously go fetch in Gods from the Heathens. *r* Here the Prophet 1. opposeth *strange Lords* to rule over them, to those strange Gods, that they had served, which God calls a forsaking of him. 2. He opposes a land *not theirs*, to *their own land*; so that by this the Prophet shews what resentments God had of their sin; for it implys that their sin was much greater, that they served strange Gods in their own land, than if they had done it in another, under the Tyrannical impoſition of a stranger, and therefore he would accordingly suit their punishment, that they should serve in a strange land, which should be worse, than to be servants in their own. This is a dreadful but a just Retaliation.

20 Declare this in the house of Jacob, and publish it in *s* Judah, saying,

s See of this *Chap.* 4. 5. By *Judah* and *Jacob* we are to understand the two Tribes only, as *Ver.* 11. which see.

21 Hear now this, * O fooliſh people, and without † understanding; which have eyes and see not; which have ears, and *u* hear not: * Ps. 6. 9. Ezek. 12. 2. † Or, Isa. 44. 13 14. Jer. 11. 8. Heb. ears.

t Heb. *Heare*. They have no heart to return, or to any thing of Instruction, or Reformation, but are stupid and sottish, regardless of all Counsel, Wisdom, and common Prudence. The Heart is said to be the Symbol. and according to *Galen*, the seat of Wisdom; so the Poet placeth it, Cor *sapit*, & pulmo *loquitur*, fel *commovet iram*, &c. *u* See *Chap.* 6. 10. They are wilfully blind, and obstinately deaf, will neither see, nor hear the Word, Will or Works of God, of which he giveth two instances in two following Verses, *Ver.* 22, 24. *viz.* in *governing the Sea*, and *appointing the seasons of the Year*. It may be he alludes herein to their Idols, to which they were so much addicted.

22 Fear ye not *x* me? saith the LORD: will ye not tremble at my presence, which have placed the *y* sand *for* the * bound of the sea, by a *z* perpetual decree, that it cannot pass it; and though the waves thereof toss *a* themselves, yet can they not *b* prevail; though they roar, yet can they not pass over it? * Psal. 104. 9.

x Either a convincing Argument to perſwade them to submit unto him; will ye not submit to me, that can rule the Sea? which as unruly a thing as it is, yet quietly yields to my will; or rather, a very angry Challenge and Expostulation; do you think, that I, that can tame the boisterous Sea, cannot tame you? *y* That stand not in need to make Rocks for Walls and Bounds unto it, but can give a check to it by so small a matter, as the Sand, that of it self is not only yielding and penetrable, but subject to be blown away with every wind. *z* Either looking backward, that it never could, or forward that it never shall. Whether this decree have respect to the Creation, or to the Deluge, it is not much material; the stri-

ving of which tides it could not have been contained within its bounds, neither in the latter could it have exceeded them, without God's special order, as no time since. *a* Though they swell, rage, roar, and threaten never so much, as if they would swallow up all before them; though they foam against the Rocks that stand in their way, yet, when they come to their bounds appointed, shall tamely yield unto the Sand, and retire back. *b* Not get any ground upon or against God's decree and appointment. Either the *decree* or the *sand*, which in regard of their form, situation, unrulineſs, and flurability would overflow the whole earth, were it not for the limits, and restraints that are laid upon it, *Job* 38. 11. By this instance, God may shew what he could do with reference to that enraged, and raging Army, that is about to come upon them like a torrent, if his people would repent. Or rather he hereby upbraids the *Jews* with their unreasonable fottishness, that they are more mad in their Rebellions against God, than the raging waters of the Sea, that as boisterous as they are, yet obey his Will.

23 But this people hath a revolting and *a c* rebellious heart; they are revolted, and *d* gone.

c They are not only revolted from me, and gone back, but they continue obstinate, and will not return, *Psal.* 78. 8. as the next clause intimates, where God shews their obstinacy by the *effect* of it. *d Viz.* From me, they persist in their courses, no reclaiming of them, for they are not only revolted, but they are gone quite away, and are irreclaimable.

24 Neither say they in their *e* heart, Let us now *f* fear the LORD our God, that giveth *g* rain, both the * former and the *h* latter in his season: he reserveth unto us the appointed weeks of the *i* harvest. * Deut. 11. 14.

e They are so careleſs, that they never trouble themselves about it; or so obdurate, and stiff, that they never lay it to heart, or consider that it is God that dispoſeth of all things according to his own pleasure, both in the Earth and in the great deep. *f* Or *serve* and *obey*, all service to God being both performed in it, and proceeding from it. *g* Without which nothing could subsiſt. By this the true God is distinguished from all false Idol Gods. *Chap.* 14 22. and in this appears not only his power in decreeing, *Job* 28. 26 and preparing it, *Psal.* 147. 8. his Soveraignty in withholding it. *Amos* 4. 7. but his general goodneſs in bestowing it, *Deut.* 28. 12. *Matt.* 5. 45. and his special providence in the seasonable disposal of it, according as there is need, and which he gives as a witness of it. *Acts* 14. 17. As in the former instance God sets forth his Peoples insensiblenesse of the works of his greatneſs, and power in so easily taming such an unruly Element; so here he doth also further manifeſt the same by instances of his providence and goodneſs, implying, that so stupid, resolute and obstinate they are grown, that they are neither afraid of him for his greatneſs, which possibly may be understood by the former *fear*, nor fear him for his goodneſs, which possibly may be the sence of the word in this latter place. *h* He means not the former and latter part of the year, but according to their seasons of Sowing and Reaping; the former to prepare the ground for Sowing, and the latter to prepare the Corn for plumping, and ripening. See *Chap.* 3. 3. *i* He gives seasonable Harvests according to his appointment, the sum is, God would let them know by this, what an impudent and fooliſh, as well as wicked thing it is for them to set themselves against that God, that keeps the whole order of Nature at his own dispoſal, which he can govern and order as he sees Men behave themselves towards him.

25 Your iniquities have turned away these *things k*; and your sins have withholden good *things* from you.

k q. d. Do not say your ground is parched up with drought, or your fruits are corrupted and rotted by too much, or unseasonable Rain; we have nothing now in so due a course, as we were wont to have it, would you know the reason of it? You have inverted the Ordinances and order of Nature, have put Heaven and Earth out of their regular courses by your iniquities. ∴ That either you have been cut short of these good things, or denied a blessing upon them; by this God would not have prophane Men think, that unusual seasons either for better, or worse, do come by chance, but as he sees convenient either for the encouragement of the obedient or punishing the obstinate.

26 For among my *l* people are found wicked *men*: they ‖ * lay *m* wait as he that setteth snares; they set a trap, they catch *n* men. ‖ Or, *pry as Fowlers* * Prov. 1. 17, 18.

l I need not search for such among the Heathen Nations for they are found even among them, that are called by my Name, whereas all my People ought to have been holy. *m* Or contemplate mischievous designs, under deceits, as Fowlers do hide themselves, when they watch the Birds coming to the Snare or Net, *Prov.* 1. 11. *Mic.* 7. 2. and therefore the next expression, *he that setteth Snares* is but a *periphrasis* for a *Fowler*, the *Heb.* word being always so taken: *Psal.* 91. 3. *Prov.* 6. 5. and elsewhere, or they pry, *i. e.* they narrowly look, where they may get an advantage, hence Enemies are called pryers, or obſervers, as you may frequently find in the *Psalms*; *Psal.* 5. 8. and 27. 11. 56. 2. and 59. 10. and 92. 11. *n* Intimating the succeſs of their wicked Policies in bringing their wicked decrees to pass, *Psal.* 37. 7. as false Witnesses and Trapanners use to do, when they go about to ensnare Men that are innocent; such a Trap did *Jezebel* lay for *Naboth*, 1 *King.* 21. 9, 10. Such an one was that Conspiracy of more than 40 Men against *Paul*, *Acts* 23. 13, 14, 15.

27 As a ‖ cage is full of birds, so *are* their houses full of *o* deceit: therefore they are become great, and waxen *p* rich. ‖ Or, *coop.*

o i. e. They fill up their Houses with the Goods and Wealth of those that they deceive, and overreach; ill gotten Goods *à Metonymy* of the effects; as the Fowler carries his Cage along with him, wherein he puts the Birds which he catcheth, to keep safe that they get not away, which once they are caught, as also by their appearance,

pearance, and singing to entice others. *p* Shewing how, and in what manner they got their riches, *therefore*, or *by this means*; such as are gotten by a lying Tongue, *Prov.* 21. 6. called the *treasures of wickedness*, Mich. 6. 10.

Deut. 32. 15. 28 They are waxen * fat, they *q* shine: yea, they overpass the deeds of the *r* wicked: they judge not
* Job 12. 6. Psal. 73. 12. the *s* cause of the fatherless, * yet they *t* prosper; and the right of the needy do they not judge.

Chap. 12. 1. *q* Or, so fat that they shine; by reason of their wealth and riches they pamper themselves till their *eyes stand out with fatness*, *Psal.* 73. 7. their wrinkles are filled up with fat, which makes their faces shine. *r* Either, they go beyond the very Heathens themselves in wickedness, *Ezek.* 5. 6, 7. or rather, they escape the hardships and sufferings that others undergo, *Psal* 73. 5, 6, 7, 8. they 'scape better than others; or they slightly pass over judgments threatned. *s* Such whom even the Law of Nature commits to their patronage, they either disregard them, or wrong and injure them, either by refusing them a fair hearing, *Isa.* 1. 23. or giving wrong sentence against them in Courts of Judicature, *Zech.* 7. 10. expressly forbidden, *Exod.* 22. 22. *t* Things go well with them, they live happily according to their desire, *prosperum scelus*, *Job* 21. 7, &c. Or, that they *might* prosper, *viz.* that God might bless them.

29 Shall I not visit for these *u things*? saith the LORD: shall not my soul be avenged on such a nation as this?

u It is expressed as a thing taken for granted, he certainly will. Can I be a God, and wink at such things? It cannot be. See this explained, *Verse* 9.

|| Or, *astonishment and filthiness.* 30 || A wonderful and *x* horrible thing is committed in the *y* land.

x So prodigious, or stupendious a Crime, that it is beyond the thought or apprehension of Man to conceive, much more to express, and so abominable, that a Man would even loath the thoughts of. What this is, we have in the next *Verse*. *y* Heb. *This land* aggravating the greatness of the wonder, that such a thing should be in such a land: See *Isa.* 26. 10.

* Chap. 14. 14 & 23. 25, 26. Ezek. 13. 6. 31 The prophets prophesie *z* * falsly, and the priests || bare rule by their *a* means; and my people love *to have it* so: and what will ye do in the end of thereof?

|| Or, *take into their hands.* *z* Either spreading and dispersing abroad the Lyes of their Idols, particularly *Baal*, *Chap.* 2. 8. or venting their Lyes in the Name of the true God, *Chap.* 4. 10. *a* By this means it comes to pass, that the *Princes* and *Priests* are encouraged to do all their mischiefs, whether it were in corrupting Judgment by Bribes, or countenancing fraud and oppression, and hardening themselves against God's Threatnings, or whatever else, they were encouraged by the Lyes of the false Prophets, they and the Priests and Princes combining, and setting themselves against the true Prophets of God, *Chap.* 26. 8. and thus the Priests in effect take the management of all the affairs into their *own hands*; so the Heb. *take into their hands*, which intimates the Authority they used in their Ministry. *b* They are very well pleased with the Flatteries and Lyes of the false Prophets, not being able to bear the Truths that were delivered them from God, *Mic.* 2. 11. *c* *q. d.* Whither do you think these things will tend? You must look for nothing but utter ruine as the fruit and effect of such doings, *Mic.* 3. 11, 12. when this City, which you look upon to be perpetuated, shall be overthrown, and you utterly perish in its ruine, how miserably will you find your selves to be deluded by your false Prophets, and disappointed in your hopes? A sad *Apostopasis* concerning the extirminating of the People by the *Chaldeans*.

CHAP. VI.

God sendeth and strengthneth the Babylonians *against* Judah, 1,——5. *for her Oppression and Spoils*, 6,——8. *and Obstinacy*; *which provokes God's Wrath and their Destruction*, 9,——12. *Their Covetousness*, *false Confidence*, *and Impudence*; *People and Priests refuse to obey God*, 13,——17. *Their Hypocritical Worship shall not prevent their sure Destruction*, 18, ——25. *The People called to mourn*, 26. *The Prophet encouraged under their wickedness*, *and the fruitlessness of his Ministry among them*, 27,——30.

1. O Ye Children of *a* Benjamin, *b* gather your selves to flee out of the midst of Jerusalem, and blow the trumpet in *c* Tekoa: and set up a sign of *d* fire in Beth-haccerem: for evil appeareth out of the *e* North, and great destruction.

a He means, either the *Inhabitants of Jerusalem*, because part of it stood in the lot of *Benjamin*, *Josh* 18. 28. or else, he means all *Judah*, because, when the Ten Tribes fell off, the Tribe of *Benjamin* adhered to *Judah*, and was incorporated into them; If it be asked why the Prophet rather speaks here to *Benjamin* than to *Judah*, the reason probably may be, because he being of *Anathoth* was of that Tribe, and therefore mentions them as his own Country-men. *b* Spoken, either *ironically* that they should set themselves in Array, and make head against the Enemy, that is now at hand; or rather, that they should flee away together at once, make haste out of *Jerusalem* in Troops, as the next expressions intimate, not counselling them what they should do, *viz.* for succour, *Chap.* 4. 5. 6. but rather telling them what they must expect, *viz.* to be forced to flee out of it, if they may escape. *c* *q. d.* Gather your selves together by the sound of the Trumpet at *Tekoa*, possibly alluding to the Name, which signifies *Trumpeting*; or rather, it being one of those fenced Cities 12. Miles from *Jerusalem* that *Rehoboam* built, and made exceeding strong for, and with his warlike Provisions, 2 *Chron.* 11. 6, 11, 12. and being built upon the advantage of a Hill towards the North of *Judea* in the way that the *Babylonians* were to come, *q. d.* there furnish your selves out of that Armory, and see if you can make head against them. An *Irony*; a place noted in Scripture, where dwelt that *Tekoitish* Woman, that interceded with *David* for *Absalom* by the subornation of *Joab*, 2 *Sam.* 14. 2. and also for the Herdsmen, of whom *Amos* was, *Amos* 1. 1. and (it is probable) a place where in time of danger they were wont, by the sound of the Trumpet, to summon the People together. *d* The word used is of very large extent; *maseh* is used for any thing that is lifted up, neither is there any more in the Text. The LXX also render it only a sign, and the sign of *fire* possibly is mentioned, rather than any other, by a *Metonymy* of the *Subject*, because, partly in time of danger of Invasion, it is the most usual, and commodious sign, being seen in regard of its lifting, or raising up of it self at once afar off, *q. d. fire a Beacon*, and a sign, whereby the *Benjamites* themselves once found they were surprized, *Judg.* 20. 38, 40. 2. It is a sign sooneft given of any. 3. Possibly, as being a more proper sign, than any other would be to the Vine-dressers, that they should secure themselves in some safe place, which seems to be *pointed* at by the next word *Beth-haccerem*. It signifies the House of the Vineyard, probably some high Tower built among the Vineyards for the Keeper, or Keepers of them to watch them, that no damage came to them, this seeming to be usual, *Isa.* 5. 2. Or, it may be the Name of a Town, such a one, as some report to lie between *Jerusalem* and *Tekoa*, the same mentioned, *Neh.* 3. 14. though that seems to be adjoyning to *Jerusalem*; whichsoever it be, it is probable, it relates to some place noted for Vineyards, which were wont to be planted upon Hills, and lying in the way that the *Chaldeans* were to come, and by these two we are to understand all other places that lie in that Coast. *e* That they may know whence their Misery will come, he doth as it were point it out with the finger: See *Chap.* 1. 14. & 4. 6.

2 I have likened the daughter of Zion, to a || comely and delicate *f* woman.

|| Or, *dwelling at home.*

f This Supplement is not in the Text, they that approve it render the Epithete *comely* variously, for one *dwelling at home* as the Hebrew *Nawa* doth also signifie, *Hab.* 2. 5. and so the word *delicate* serves to explain it, as shewing the reason of her tarrying at home, not as a good Housewife, discreetly guiding and governing her affairs at home, as she is described, *Prov.* 31. 10, &c. and *Tit.* 2. 5. but through her delicacy exposing her self to all wantonness, and voluptuousness, tarrying at home to give entertainment to her Paramours, or she through her state and pride, is so delicate and nice that she will not set her foot out of door, *Deut.* 28. 56. possibly occasioned by the great Wealth and Riches that God had blessed *Jerusalem* with; this may also point at *Judah's* effeminacy that will be so disspirited as not to have courage to oppose the adversary, but easily taken in her Dwelling and Habitation. Others, as a *beautiful Shepherdess*; some there are, that rather chuse to supply the defect by the word *Land* or *Pasture*, as being that, which is greatly desirable by Shepherds, as if she were some comely Shepherdess, solacing her self in her delightful Pastures: See *Ezek.* 34. 14. and so it may not be without some allusion to the next *Verse*, where her Enemies are called by the Names of *Shepherds*, as being enticed by the pleasantness of her Land.

3 The shepherds with their *g* flocks shall come unto her; they shall pitch *their* tents against her round about ∴; they shall feed every one in his *h* place.

g The Prophet here proceeds in his *Metaphor*, and possibly the rather, because he chuseth to speak in the stile of his own education, which may also give some countenance to the Supplement of *Pasture*, or *Land* in the former *Verse* instead of *Woman*, the meaning is, the *Chaldean* Princes, with their Armies, as so many Flocks, shall come into this pleasant Land: See *Chap.* 12. 10. in which expression there is something of a Scoff, as *Chap.* 4. 16, 17. ∴ They shall so place their warlike Tents, as to form a Siege to begirt her round. *Chap.* 1. 15. *Ezek.* 4. 2. *h* Heb. *hand*. *i.e.* near hand, or *beside*, or *near one another*; thus 2 *Chron.* 21. 16. and *Job* 1. 14. thus *hand* is taken for *place*, *i. e.* each one in his quarter or station, not a Man, but shall do his part, and shall be skilful, and powerful to destroy wherever he comes: It intimates also that every thing shall be so much at the Enemies own disposal, that they shall be able to chuse their own quarters, they shall place their Army in Wings and Troops, and Regiments, as they see good, to their best advantage, to be helpful one unto another, as *shepherds* are wont to do their Flocks; or, they shall fight in several Parties, and each destroy his part assigned him through the whole Country, and they shall joyn as it were in one body against *Jerusalem*.

4 Prepare ye *i* war against her; arise, and let us go up at *k* noon. Wo unto us, for the *l* day goeth away, for the shadows of the evening are *m* stretched out.

i The Prophet now passeth from his *Metaphor* to tell them plainly what he means by the *Shepherds*, *viz. Warriours*; some make these the words of the *Chaldeans* making preparations for their Invasion, and it may be by some of their accustomed Rites, that they used before War; but they seem more probably to be the Words of God inviting them, and calling them into this Work, therefore in the *Heb.* it is *sanctifie* War against her, *Chap.* 22. 7. he speaks unto such, as he had sanctified, or set apart for this work, his *sanctified ones*, *Isa.* 13. 3. *k* This shews how ready they will be to obey God's Call; the like we read, *Isa.* 21. 5. and therefore they are said to go or *march* up at *noon*, not only to note their daringness, as needing no stratagems, or strength, or needing to stay for help, but rather to shew their forwardness to March on without stop or stay, they would not burn day-light, but be speedy in their work, and they would take the first opportunity, whether Morning or

or Noon, Day or Night, as the next *Verse*. The next Words seem to strengthen this sence; *Woe unto us, the l day goeth away*, &c. we lose time, let us make haste about our Work, expressing their Greediness after their Prey, as Souldiers use to do: or this *Woe unto us* may be some Form of Imprecation, either against God or Men, which kind of Speeches are usual with Soldiers when they are chafed, and going upon some sudden Onset or Exploit; though not a few make it the Complaint of the Prophet in the Name of the People, foreseeing how their Night of Affliction hasted on, their joyful Days being as it were gone, *Amos* 8. 9, 10. But the former seems best to agree with the Scope. *m* They were so eagerly set upon it, that they watched the very lengthning of the Shadow, which shews the Approach of the Evening, *Psal.* 109. 23. See *Hab.* 1. 8.

Arise, and let us go by *n* night, and let us destroy her *o* palaces.

n Or, *this Night*. They were set upon it, they would lose neither Day nor Night; which shews that they were extraordinarily stirred up by God in this Expedition. *o* This was the Bait or Motive that they propounded to themselves; *viz.* to have the Spoil of all the stately Palaces, and rich Houses of the Nobles, and great ones.

6 For thus hath the LORD of hosts said *p*, Hew ye down *q* trees, and || cast a *r* mount against Jerusalem. This *is* the city to be *s* visited; she *is* wholly *t* oppression in the midst of her.

|| Or, *pour as the Engines of Shot.*

p *Viz.* To the *Chaldeans*: Here God declares whence they have their Commission, *q. d.* they come not up on their own heads, see *Chap.* 5. 14, 15. God would have the *Jews* to know, that they have not so much to do with the *Chaldeans* as with him; that they are his Rod to scourge them for their Sins, *Chap.* 1. 15, 16. See 2 *Kings* 18. 25. And thus God is said to hire for such whom he will employ in such Work, *Isa.* 5. 26. and 7. 18. And he stiles himself the *Lord of Hosts*, to shew that it is in vain to contend in Battel with them, whom he sends forth, and will be, as it were, the Captain of their Hosts. *q* Heb. *A Tree* collectively taken, *q. d.* cut them down all, as one Tree, not sparing their very Fruit-Trees, which indeed were to be spared in such a case, *Deut.* 20. 19. Either such as lie in the way of your March, or all round about *Jerusalem*; or, such as you may have need of there or elsewhere for your Use, either to raise up Works against the strong places, *Deut.* 20. 20. or to make other Instruments of War. *r* Throw up one continued Trench, as a Mount round about it: see on *Isa.* 37. 33. Heb. *Pour out the Engine*, of that see 2 *Sam.* 20. 15. *s* God is said to visit sometimes in Mercy, *Gen.* 50. 24. *Zeph.* 2. 7. and sometimes in Judgment, as here and *Psal.* 59. 5. and 89. 32. They are ripe for it, *Ezek.* 7. 10, 11, 12. See 1 *Thes.* 2. 16. and it is decreed against them, and ready to come upon them, *Chap.* 23. 12. *Hos.* 9. 7. All Attempts have failed, and now there is no remedy. *t* In the *Abstract* she doth nothing but oppress: there are found in her all kinds of Oppression and Injustice; a *Synecdoche* for all other Cruelties, 2 *Kings* 24. 3, 4. *Ezek.* 7. 23. even in that City, which was once full of Judgment, and Righteousness lodged in it, *Isa.* 1. 21. swallowed up with Oppression.

7 As a fountain casteth out her waters, so she casteth out her *u* wickedness: * violence and spoil is *x* heard in her; before me continually *is* grief and *y* wounds.

* Psal. 55 9, 10, 11.

u In this *Verse* God aggravates their Sin of Oppression, mention'd in the former: a *Metaphor*, to express how natural all manner of Wickedness is to her, how full she is of it, and how incessant in it, noting her Impudence, a Fountain being not able to retain its Water: and the Expression of *Casting it out*, seems to imply her Violence in her Filthiness, as it is said of the Sea, that it *casteth out* Mire and Dirt, *Isa.* 57. 20. and favoured by the next Clause. *x* *q. d.* This is all the busieth her self about, *Chap.* 20. 8. It is the general Complaint of her Inhabitants. *y* *Viz.* That the Poor suffain: where-ever I go or look, I can hear and see nothing but the sad Complaints and Grievances of the Poor, lamenting over Oppression and Cruelties that are used against them, *Psal.* 69. 26. this being so expressly against God's Command, *Exod.* 22. 22, 23. 24, &c. *Isa.* 3. 14, 15. *Jam.* 5. 4. for this refers rather to their Sin, than to their Sufferings from the Enemy, as some would carry it.

8 Be thou *z* instructed, O Jerusalem, lest my soul depart *a* from thee: lest † I make thee desolate, a land not *b* inhabited.

† Heb. *be unloosed*, or *disjointed.*

z Heb. *Corrected*, *q. d.* By the Correction thou hast felt, and what is threatned, be perswaded to Repentance before it be too late, *Prov.* 29. 15. God doth here *in the midst of Judgment remember Mercy*, as it were suddenly putting a stop to his fury, seeking, if by any means it may yet be prevented by their Repentance, *q. d.* I would yet willingly spare them, if it might be. *a* Heb. *be disjointed*, a most emphatical *Metaphor* whereby God would express how great Grief it is to him to withdraw himself from them, could it possibly be avoided; (his great Affection to them being here expressed by *Soul* which is the Seat of it, *Psal.* 42. 1, 2.) even like the separating one Limb from another: hereby it intimated the near Communion that God hath with the Faithful, and how ready he is to return, if the will return. *b* Left he make them not a People.

9 ¶ Thus saith the LORD of hosts, They shall throughly *c* glean the remnant of Israel as a vine: turn *d* back thine hand as a grape-gatherer into the *e* baskets.

c Though Gleaning be a Term proper for all kind of Harvest, yet the Word used here is appropriated to the Vintage, and implies the thorough Riddance that the *Chaldeans* shall make, contrary to the Law for gathering the Vintage, though it may seem to allude to it, *Lev.* 19. 10. *Judah* shall be gleaned over and over, till there be a full End, none left; as the *Israelites* gleaned the *Benjamites*, *Judg.* 20. 45. for thus they *picked them up* at several times both before, 2 *Kings* 24. 2. and also at the time of *Zedekiah's* Reign, 2 *Kings* 25. 6, 7, 11, 18, 19. and this seems to be intimated in the next words. See *Heb.* 1. 9. *d* As much as to say, they should not be content with one spoiling, but they should go back a second and a third time, again and again, to carry away both Persons and Spoil, leaving nothing behind them worth carrying away, *Chap.* 52. 28, 29, 30. the first carrying away being as the Vintage, the second the Gleaning, carrying away first the principal, and afterwards the more inferiour fort. *e* As the Grape-Gatherers do, filling one Basket after another. Whether these be the Words of the *Babylonians*, calling upon and stirring up one another to do it, as some; or the Words of God to the *Babylonians*, as most; it comes much to the same thing: for what they did was by God's Commission.

10 To whom shall I speak and give *f* warning, that they may hear? Behold, their * ear *is g* uncircumcised, and they *h* cannot hearken: behold, the word of the LORD is unto them a *i* reproach; they have no delight in it.

* Chap. 7. 26.

f Heb. *Make Protestation*; noting with what Earnestness the Prophet would bespeak them in his warning of them: See *Chap.* 11. 7. The Prophet taking notice of their Obstinacy, speaks as one astonished, and highly makes complaint, being greatly grieved, that he can find none that will take warning; the like *Chap.* 7. 23, 24. he labours to perswade, but all is in vain; they turn a deaf Ear to him, as the next Expression intimates. *g* A figurative kind of Speech frequent with the Prophets; an *uncircumcised Ear* signifying the rejecting of Instruction; an *uncircumcised heart*, an obstinate and rebellious Will: Hence Circumcision was for a Testimony of Obedience; and therefore the Prophet doth tacitly intimate their Falseness to God, to whom they had promised to be obedient, 2 *Kings* 11. 17. and 23. 3. And the Scripture calls those that are void of the fear of God, and carried out to all manner of Lusts, *uncircumcised*; *Ezek.* 44. 7, 9. for Uncircumcision was abominable among the *Jews*: so that it notes both their Sin and their Shame, their Ear being stopped, unfit for hearing, as if it were with a Foreskin or Film over it, *Acts* 7. 51. *h* The Prophet doth not here lessen their Crimes, by their Inability and want of Power, but rather aggravates it, inasmuch as they had brought themselves under that Incapacity by their Obstinacy and Wilfulness: as a drunken Man that hath deprived himself of his Reason by Excess, renders the Want of his Understanding the more inexcusable. *i* Either they reproach it in the Messengers Mouth, *Luke* 11. 45. or rather they laugh at it, and scorn it, they cannot bear Counsel, they look upon reproving them to be reproaching them; they take no Delight in hearing such things: A farther Reason of their Impotency and Obstinacy, all their Admonitions and Instructions, seemed insipid, and therefore were they so stupid, according to the next Words, *Prov.* 15. 12. See *Chap.* 5. 31. 2 *Tim.* 4. 3.

11 *k* Therefore I am *l* full of the fury of the LORD; I am weary with *m* holding in; I will *n* pour it out upon the children *o* abroad, and upon the *p* assembly of young men together: for even the husband with the *q* wife shall be taken, the aged with *him that is r* full of days.

k Heb. *And*: which seems to be a better Connexion; for that which putteth him upon this Work, seems rather to be that Spirit of Prophecy that is in him, than any Consideration drawn from them. *l* I am, as it were, filled with the Fire of God's Wrath, and Curses against this People, which I am forced to discharge my self of; a *Metonymy* of the *Subject*. See *Ezek.* 3. 3. *Chap.* 4. 19. He doth not only complain of their Stupidity, as in the former Verse, but stirs up his Indignation against them. *m* But he can contain himself no longer, which implies his great Unwillingness to denounce these Curses, *q. d.* the Wrath of God, by the Impulse of his Spirit, acting so violently with mine, that it will break out: see the like *Job* 32. 18, 19. Whereby it appears, the Prophet is not carried on by his own private Spirit, but by the Spirit of God: he hath no Delight in it, but is forced to be the Messenger himself of his Wrath; therefore if he be sharp against them, they must not impute it to him, but to the Spirit of God, that constrains him thus to speak. *n* *Viz.* In prophesying, noting the great plenty of it; a *Metaphor* from violent Rains, that we say do pour down upon the Earth, *Chap.* 7. 20. *Rev.* 16. 1. *o* The Streets being the places where usually little Children are wont to sport themselves, *Zech.* 8. 5. The same Word used *Psal.* 8. 2. *p* Their secret Meetings, whether in Harlots Houses, *Chap.* 5. 7. or for Mirth and Jollity, or to join either their Strength or Counsel together, which Children are not capable of; for the *Hebrews* do not only call them Youths, that are past their Childhood, possibly at Fifteen or Sixteen Years of Age, but Men of Twenty or Thirty, grown to their full Strength and Maturity, in the flower of their Years; yet it shall advantage them nothing. *q* Heb. *Man with Woman*; the Wife shall be taken as well as the Husband, one Sex as well as the other, shall be a Prey to the Enemy. *r* Not only Men that may be termed old, as they may be from 50 to 80, which are then said to be waxing old, but such as had upon the point filled up the number of their Days, at the edge of the Grave, *Isa.* 65. 20. called very aged, as *Barzillai*, 2 *Sam.* 19. 32, 34, 35. The sence is, that all sorts, from the Children to the decrepid Old-man, had so corrupted their ways, &c. *Ver.* 13. that their Condition was desperate, and God would bring an Enemy upon them, should spare or pity none, of what Sex or Age soever.

12 And their houſes ſhall be turned unto ſ others, with their fields and t wives together: for I will u ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

f i. e. Their Houſes and their Lands ſhall be devolved, or turned over to Strangers, *Chap.* 8. 10. even that Land which they thought had been entailed upon them, and they ſo firmly fixed in for ever, *Pſal.* 132. 13, 14. t Their moſt deſirable Things, howbeit it need not be reſtrained preciſely to Wives, the *Heb.* ſignifying *Women* largely, *Chap.* 7. 18. comprizing *Maids, Wives,* or *Concubines*, and this according to the Threatning *Deut.* 28. 30. and *Chap.* 8. 10. u *Viz.* to ſmite, to give you a ſorer Blow, *Iſa.* 5. 25. a *Synecdoche* of the *kind*, ſpoken after the manner of Men. Here the Prophet gives them the reaſon of this their unexpected Calamity, that they might not think it an Impoſſibility; namely, becauſe God was become their Enemy.

13 For from the x leaſt of them even unto the greateſt of them, every one is given to y covetouſneſs *, and from the prophet even unto the prieſt, every one dealeth z falſly.

* Chap. 14. 18. & 23. 11.

x Not reſpecting ſo much their Age, as Degree and Quality, Poor and Rich, the Prophet notes the generality of their Corruption as the Reaſon of God's Severity againſt them, as *Ver.* 6. obſerving alſo, that it was even among the greateſt, who ought to have given better Examples, no Soundneſs from Head to Foot. y In which poſſibly, all their Wickedneſſes, as Cruelty, Oppreſſion, Injuſtice, &c. may be comprized, it being the Root of all Evil, 1 *Tim.* 6. 10. and may alſo ſpeak the Juſtice of God, in the *Chaldeans* taking them and all their Subſtance away, that had by Violence and Fraud wreſted it from others, *Mic.* 2. 2. z Heb. *Doing Falſhood*, as if that were their whole Work, the proper and peculiar Sin of the Prieſts and Prophets, to deceive the People, and to flatter them by falſe Viſions, as in the next *Verſe*; not that they were not alſo guilty of the other Sins, *Iſa.* 56. 11. and the Princes and People of this, *Mic.* 3. 9. *Chap.* 5. 31. for they were all involved in the ſame Wickedneſs: but the Prophet mentions thoſe Sins that were moſt peculiar to each Party. See the ſame *Chap.* 8. 10.

14 They have healed alſo the hurt *of the daughter* of my people *a* ſlightly, ſaying, *b* Peace, peace, when *there is* no peace.

a This refers peculiarly to the Prophets; either ſlighting or making light of theſe Threatnings tending to the Reproach, 1. Either of the Prophets of God bringing their Meſſage into Contempt; or, 2 The People deceiving of them, and rendring their hopes vain, *Chap.* 8. 11. Or, here the Prophet ſhews wherein their Falſe-dealing conſiſts, *viz.* in dawbing over their Miſery and Danger that was coming on them, by perſwading them, that it ſhould not come, or if it did, it would be eaſily cured; as ſome Phyſicians do with their Patients, that make light of a Wound, and ſo neglect the true Method of Cure; but either by Lenitives give ſome Eaſe for the preſent, by a ſuperficial skinning over a Sore while the Corruption is in it; or Stupefactives, making them ſenſeleſs, not feeling their Pain, *Chap.* 23. 14. *Ezek.* 13. 10. 16, 22. and ſo the Prophet makes this the Cauſe of their laſt Deſtruction. b The *Chaldeans* ſhall not come, all Things ſhall be proſperous with you, all kind of Proſperity being included in the Word *Peace*: They promiſe you Peace, but you ſhall come ſhort of it, as in the next Words.

15 Were c they † aſhamed when they had committed *e* abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall *f* fall among them that fall: at the time *that* I *g* viſit them, they ſhall be caſt down, ſaith the LORD.

† Heb. *bruiſe*, or *breach*.

c *Viz.* The Falſe Prophets. d Some read it *Actively*, as ſometimes it is taken, Did they put the People to Shame? but that is not ſo proper here: it rather notes how bold and confident, or rather impudent, they were in their Flatteries, and deceiving the People, a great Aggravation of their Sin. The Form of the Interrogation chargeth them home with the Guilt, as do alſo the next Words, *neither could they bluſh*, *q. d.* they had not the leaſt ſhew of Shame, uſually diſcovered by Bluſhing. e Or, the thing to be abominated (a *Metonymy* of the *Effect*) both by encouraging the People, and joining with them in their Idolatries. See *Chap.* 3. 3. Therefore they ſhall periſh with thoſe whom they have deceived, as in the following Expreſſions. *To fall* ſignifies to *be ſlain*, *Iſal.* 63. 10. *Luke* 21. 24. g *Viz.* Puniſh them, inflict Puniſhment on them: See *Ver.* 6.

16 Thus ſaith the LORD, ſtand ye in the *h* ways and ſee, and aſk for the *i* * old paths, where is the good way, and walk *k* therein, and ye ſhall find *l* reſt for your ſouls. But they ſaid, we *m* will not walk *therein*.

* Mal. 4. 4. Luk. 16. 29.

b Having told the Falſe Prophets their doom, he now turns his Speech to the People, and gives them Counſel; for he rather propounds than commands, by a *Metaphor* taken from *Travellers*, that being in doubt of their way, do ſtand ſtill, pauſe, and conſider, whether the Direction they have received from ſome ignorant Perſon or falſe Guide, be right or not. i Heb. *Paths of Antiquity*, ſuch as their godly Forefathers of old were wont to walk in, the *ancient paths*, *Chap.* 18. 15. Or *the Oracles of God*, what Directions his Word gives, *Iſa.* 8. 20. Or *the Providence of God*. Obſerve what hath been God's Ways and Method in Times paſt, with reference to Sin and Puniſhment, *Deut.* 4. 3, 4. *Judg.* 5. 6, 8. *Chap.* 22. 15, 16. and what have been wont to be the beſt Courſes, called here the *good Way*, or the beſt way to continue Mercies, and prevent Judgments, *Deut.* 32, 7. &c. See 1 *Theſſ.* 5. 21. k When you have found what was beſt, and moſt proſperous, keep it, ſtick to it. l You will find God to ſtand by you, and be a Sanctuary to you, *Deut.* 33. 12, 29. See *Matth.* 11. 29. You will find things mend with you; it will be well with you, as it hath been with others; you will be ſatisfied and quiet; you will not doubt any longer which way to follow: See 1 *Kings* 18. 21. m It notes their great Wilfulneſs and Obſtinacy; that, though the Prophets had directed them in the right way, and though they knew others had experimented it to be ſo, yet they would not be perſwaded to walk in it, but deliberately refuſed theſe Favours offered, *Iſa.* 8. 11, 12, 13. *Chap.* 18. 11, 12.

17 Alſo I ſet *n* watchmen over you, *ſaying*, Hearken to the ſound of the *o* trumpet. But they ſaid, We will not *p* hearken.

n *Viz.* Prophets and Meſſengers, that fought their Good, and endeavoured to prevent their Miſeries, by foretelling what was coming upon them, *Ezek.* 3. 17. and 33. 7. A *Metaphor* from *Watchmen*, that are uſually ſet upon high places to eſpy out Dangers afar off. o Either the Voice of his Prophets, which is compared to a Trumpet, *Iſa.* 58. 1. intimating his loud crying upon the account of imminent Danger: for Men do not uſe to ſound the Trumpet till Danger be approaching; or the Trumpet of the Enemy, *Chap.* 4. 19, 21. p More of their Obſtinacy ſuitable to their Carriage, *Verſe* 16.

18 ¶ Therefore hear, ye *q* Nations, and know, oh *r* congregation, what *is* ſ among them.

q He calls upon the Nations round about to be as ſo many Spectators of his Severity againſt *Judah*, though they were his own People. 1. Partly to vindicate the Juſtice of his Proceedings, that they may not think him too ſevere. 2. Partly to ſhame them, if thereby he may bring them to Repentance; and therefore he makes them Witneſſes as well of their Sin as of their Puniſhment, *Verſe* 19. Beſides, 3. It is a ſecret upbraiding them, as if the Nations were more ready to underſtand than they. r Either of *Iſrael*, and then the next Words muſt be *which* are among them; or rather, of all Nations, as ſuppoſing them gathered all together, *Pſal.* 7. 7. God is willing, that all the World ſhould be Witneſs of the Equity of his Proceedings. ſ Or, *that which is among* them, the Relative put for the Antecedent; either the height of their Wickedneſs, or the ſeverity of their Judgments; underſtand it either way, or both ways, and then it is the greatneſs of their Puniſhment, as the effect of the greatneſs of their Sins.

19 * Hear, O t earth: Behold, I will bring *u* evil upon this people, *even* the fruit of their *x* thoughts, becauſe they have not hearkened unto my *y* words, nor to my Law, but *z* rejected it.

* Iſa. 1. 2.

t The *Inhabitants of the Earth*, or elſe God having ſpoken to the rational, he now ſpeaks to the very ſenſeleſs Creatures to obſerve his Proceedings, *Ezekiel* 36. 4. u The *Chaldean* Army, with all the direful Effects of it. x *q. d.* They may thank themſelves for what is come upon them, being the fruit of all theſe Contrivances and wicked Imaginations that their Hearts were full of, *Prov.* 1. 29, 30, 31. See *Iſaiah* 59. 7. and *Chap.* 4. 14. by which Phraſe is alſo intimated, that their Sins were not ſome ſlight Overſights, but meditated and digeſted Wickedneſs; and therefore God will bring upon them the juſt Puniſhment for their Doings. y Thoſe Meſſages that I ſo frequently and earneſtly ſent unto them by my Prophets, *Prov.* 1. 24, 25. z As it were bidding open Defiance to me, ſcorning to be ruled by me.

20 * To what *a* purpoſe cometh there to me incenſe from *b* Sheba, and the ſweet *c* cane from a far Country? your burnt offerings *are* not *e* acceptable, nor your ſacrifices ſweet unto me.

* Iſa. 1. 11. and 66. 3. Amos 5. 21. Mich. 6. 6, &c.

a An Interrogation of Expoſtulation, and Contempt, wherein God by the Prophet meets with their Hypocriſie, who pleaſed themſelves with their outward Oblations and Sacrifices, and thought God would be pleaſed with them too; but he tells them plainly, they are to no purpoſe; as he ſpeaks particularly in the Cloſe of the *Verſe*, *Chap.* 7. 21, 22. *Ezek.* 20. 39. b That this was the Product of *Sheba*, a Country in *Arabia Felix*, to which Country Frankincenſe was peculiar. See on *Iſa.* 60. 6. c Or *Cane*, *i. e.* good, or the beſt Cane; the Article ה hath the force of a Superlative for *Cane* that is good; the *Hebrews* have no Degrees of Compariſon: the ſame that is mentioned as an Ingredient in the holy Oyl, *Exod.* 30. 23. See *Iſa.* 43 24. d Not that it was brought from the remoteſt parts of the World, as from *India*, as ſome; for it was known to the *Jews* in *Moſes*'s time, *Exod.* 30. 23. but becauſe it grew not in their own Land, but was fetched or brought to them from *Sheba*, *Iſa.* 60. 6. where it did grow, as *Diodorus* teſtifies, *lib.* 3. *p.* 125. and *Strabo*, *lib.* 16. 1 *Kings* 10. 2. compared with *Joel* 3. 8. who is called the *Queen of the South*, and to *come from the uttermoſt parts of the Earth*, *Matth.* 12. 42. becauſe the South-Sea did bound the Country. To what purpoſe art thou at this Trouble and Charge to fetch theſe Ingredients for thy Incenſe? e Not likely to atone me; they will not be for Acceptance; I cannot take Delight in them, *Hoſ.* 9. 4. as the next Expreſſion, *q. d.* away with theſe childiſh Trifles, whereby you think to paciſie me. By theſe *Species* he underſtands the whole legal Worſhip.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling *f* blocks before this people, and the fathers and the *g* ſons together ſhall fall upon them: the neighbour and his *b* friend ſhall periſh.

f God gives this Name to all the Occaſions of the *Jews* ruin, he expoſeth them, or ſuffereth ſuch things to be laid in their way, as ſhall be the Occaſion of their Deſtruction; ſuch things which they

* Chap. 10. 22. & 50. 41, 42, 43.

they ſhall not get over; or an *Hypallage*, I will bring Deſtruction upon them; as the *Hebrews* uſe to ſpeak, they have ſent a *City into the Fire*, *i. e.* they have ſent *Fire into the City*. Or God doth here compare his Judgments to Traps, wherein they ſhall be taken, which they thought eaſily to have evaded: What theſe Stumbling-blocks are, ſeem to be expreſſed in the following Verſes. g As well the Fathers, that have more Prudence and Policy, as the Children that are more inadvertent, or poſſibly may count themſelves leſs guilty, ſhall periſh by theſe Stumbling-blocks; no reconvering for themſelves, *Iſa.* 8. 14, 15. h Men of all ſorts and conditions, the greateſt Intimates and Aſſociates, tho all lay their Heads together for Counſel, yet ſhall they not be able to help one another, but a promiſcuous Deſtruction there ſhall be, *Ver.* 11. *Chap.* 13, 14.

22 Thus ſaith the *i* LORD, Behold, a people cometh from the * north *k* country, and a great nation ſhall be *l* raiſed from the *m* ſides of the earth.

i Now the Prophet is ſhewing what theſe deſtructive Stumbling-blocks ſhall be, of which he had propheſied 40 Years already, and yet they would not be warned. k See *Ver.* 1. l God ſhall ſtir up the *Chaldeans* like a great Storm or Tempeſt, *Chap.* 1. 15. and 25. 32. See *Ezek.* 23. 22. m The remote and uttermoſt parts of the *Babylonian* Territories, tho at the greateſt diſtance, yet God will bring them; which may note the greatneſs of God's Diſpleaſure againſt *Judah*, this Circumſtance being noted among the Curſes, *Deut.* 28. 49. See *Iſa.* 5. 25, 26, &c. *Chap.* 5. 15.

23 They ſhall lay hold on bow and *n* ſpear: they *are* cruel, and have no *o* mercy: their voice roareth like the *p* ſea, and they ride upon *q* horſes, ſet in *r* array as men for war, againſt thee, O daughter of ſ Zion.

n Or they ſhall *carry*; they ſhall not want Military Ammunition of all ſorts for the diſpatch of this great work; *Synecdochically* expreſſed for all ſorts of Weapons. So *Pſal.* 35. 2, 3. o See *Chap.* 50. 42. not be entreated, or have any pity to Sex or Age, Poor or Rich, *Chap.* 21. 7. See the like *Iſa.* 13. 17, 18. And this was as duly executed as here propheſied, 2 *Chron.* 36. 17. p Which as it is very violent, ſo it cauſeth great conſternation by its noiſe, compared to the roaring of the Devils, *James* 2. 19. Poſſibly it may intimate, they would not hearken to the Voice of his Prophets, now they ſhall hear the terrifying Noiſe of Armies like the roaring of the Sea. q Which is a Creature in eſpecial manner adapted by God for War, as he is deſcribed, *Job* 39. 19, 20, &c. implying their Speed, Strength, and Fierceneſs, *Chap.* 50. 42. r The whole Nation ſet as it were in *Battalia* againſt them, that they may perceive they have to do with Soldiers. The LXX reading ὡς *eſſo fire* for כ֣וֹ *eſh man*, render it as Fire to the War. ſ Or *Jeruſalem*; for theſe two Titles are promiſcuouſly uſed for the ſame place; and the Term *Daughter* is often given to Cities and Countries, as *Pſal.* 45. 12. and 137. 8. *Iſa.* 23. 12, and 47. 1.

24 We have heard the fame thereof: our hands * Chap. 4. 31. & 49. 24. & 50. 43. wax t feeble: * anguiſh hath taken hold of us, *and* pain, as of a woman in u travail.

t The Prophet perſonates the Peoples Affections, *q. d.* at the very Report of the Approach and Fierceneſs of this People, we are diſmayed, and diſcouraged, our Hearts melt within us; all warlike Courage is taken from us, 2 *Sam.* 4. 1. or he modeſtly reckons himſelf among the reſt. u A Deſcription of the Exquiſiteneſs of their Sufferings, *Chap.* 13. 21.

25 Go not forth into the field, nor walk by the x way; for the ſword of the enemy *and* fear *is* on y every ſide.

x Expreſſing the great danger that there would be every where, there would be no ſtirring out of their fenced Cities or Houſes, *Chap.* 8. 14. but great danger to them that go out, and to thoſe that come in, they would find Death every where; now ſeek out ſome by-ways, venture not in common Roads, *Judg.* 5. 6. y The Language of one ſpeaking to another; it ſeems to be a proverbial Speech, frequently uſed to expreſs unavoidable Dangers, *Pſal.* 31. 13. *Chap.* 20. 3, 10. and 49. 29. All places will be full of Soldiers, ſo that all Attempts will be very difficult, *Lam.* 5. 9.

* Chap. 15. 34. * Zech. 12, 10.

26 O daughter of my z people, * gird *thee* with ſackcloth, and *a* wallow thy ſelf in aſhes: * make thee mourning; *as for* an only ſon; moſt bitter lamentation: for the *b* ſpoiler ſhall ſuddenly come upon us.

z *i. e.* O my People, that art beloved as a *Daughter*. a He calls upon them to Mourning in the deepeſt manner wherein they can expreſs it, girding with Sackcloth, cloſe Mourning, *Chap.* 4. 8. wallowing in Aſhes, *Chap.* 25. 34. *Mic.* 1. 10. lying low in Humiliation, and proſtrating themſelves before him, he farther deſcribes the Nature of it in the following Expreſſion, ſuch as is for the Death of a Child, a Son, an only Son, *Amos* 8. 10. and then ſeems to ſum it up in this bitter, moſt bitter Lamentation, Heb. *Wailing of Bitterneſſes* noting the higheſt degrees of Lamentation: he ſeems to want Words to expreſs it. See *Chap.* 9. 17, 18. And it is likely the Prophet doth not ſo deſignedly exhort them to repent, as rather deſcribe the ſtate of Perſons in a loſt and deſpairing Condition. For here the Prophet takes upon himſelf the Perſon of one denouncing War: and Sackcloth and Aſhes is often mentioned where there is no hope of Converſion or Repentance. b The King of *Babylon* and his Army, *Chap.* 4. 8.

* Chap. 1. 18.

27 * I have ſet thee *for* a tower, *and a* c fortreſs among my people, that thou mayſt know and try *d* their way.

c Here God ſpeaks by way of Encouragement to the Prophet, and tells him, he had made him a fortified Tower, that he might

both diſcover the Carriages of his People, which in one ule of an high Tower, *Iſa.* 21. 5, 8. *Hab.* 2. 1. and alſo to aſſure him, tho they ſhall make ſeveral Attempts againſt him, yet he ſhall be kept ſafe, as in a Caſtle, or Fortreſs, *Chap.* 15. 20. d Their Courſes, Actions, and Manners, and which way they ſtand affected, thus muſt being all to thy ſtrict Obſervation and Scrutiny, as Goldſmiths or Refiners do Metals; for ſo is the Word *Ity uſed*: *Pſal.* 66. 10. and elſewhere; Hereby he ſhall be encouraged to reprove them more freely, and with Authority, becauſe God doth promiſe to defend him, that they ſhall not hurt him; God will give him Prudence to ſee what is amiſs, and Undauntedneſs to oppoſe it.

28 They *are* all grievous *e* revolters, * walking with *f* ſlanders: *they are* braſs and *g* iron; they are all *h* corrupters.

* Chap. 9.

e Obſtinate, and refractary, *Iſa.* 31. 6. *Chap.* 5. 23. f Being their main Buſineſs to detract from thee, and the other Prophets, *Chap.* 18, 18. and 20. 10. a Sin expreſly forbidden, *Lev.* 19. 16. g This to the end of the Chapter is all *metaphorical*, either they are impudent, as Braſs doth ſometimes ſignifie, or they are obſtinate and inflexible, as Iron notes: ſee both *Iſa.* 48. 4. or it ſignifies their corrupt Eſtate; they are not pure Metal, as Silver or Gold, but baſe and mean, as Braſs and Iron mixed together, *Ezek.* 22. 18. h This relates to their Manners; they propagate their Corruption, *Iſa.* 1. 4. They ſtrengthen one another in wickedneſs.

29 The bellows are *i* burnt, the lead is *k* conſumed of the fire; the founder melteth in *l* vain: for the wicked are not plucked *m* away.

i The Prophet profecutes his *Metaphor* taken from *Refining of Metals*, intimating herein, that the Prophets had ſpent their Lungs to no purpoſe. See the like, *Pſal.* 22. 15. and 69. 3. and their Strength was conſumed by their ſo much Labour and Pains, *q. d.* the Terror of the Lord is as a Fire in my Throat. k Some read it, the *Lead* was entire, *viz.* their Droſs did ſtill remain in them, the Lead put for their Droſs; but I ſee no reaſon for, nor need of this reading, but rather hereby is underſtood, either that means which was uſed to prevail with them, his Words compared to *Lead* for the Weight of them, and the Uſe of them; or the Judgments which were heavy, as *Lead*, that God mixed among them, the more eaſily to prevail with them, it was all upon them, as *Lead* is uſed in melting Silver, that it may melt the eaſier, it is all waſted, and doth no good. l Let the Artiſt uſe his greateſt Skill and Induſtry, yet is it all in vain; he can make nothing of it: the Prophets did but loſe their labour in all the pains they took, *Pſal.* 58. 5. after they had wearied themſelves. m Or drawn away, as the Word is, *Joſh.* 8. 16. and *Judg.* 20. 32. Their Droſs and Corruption, their Wickedneſs and Filthineſs, is not removed, *Iſa.* 32. 6. for Wicked may be read Wickedneſs:

30 * ‖ *n* Reprobate ſilver ſhall *men* o call them, because the LORD hath *p* rejected them.

* Iſa. 1. 22. ‖ Or, *refuſe ſilver*.

n Or, *Refuſe Silver*; ſuch as will be rejected in Paymenta, they are not to be purged or reformed. o Or, *he called*, *i. e.* They ſhall be eſteemed ſuch, as will not paſs for current before God or good Men, *Lam.* 3. 45. p The Prophet gives the Reaſon of their being accounted ſuch refuſe Stuff, *viz.* becauſe God, who knew their Hypocriſie in boaſting of themſelves, had rejected them, *Lam.* 5. 22. therefore every one elſe would.

CHAP. VII.

A Call to true Repentance, 1, —7. *and not living in Theft, Murder, Adultery, Perjury*, &c. *to truſt in the outward Worſhip and Temple of God, by the Example of Shiloh*, 8, -15. *the Prophet is forbid to pray for them*, 16. *Their Idolatry, and its Judgment*, 17, —20. *Their Sacrifices rejected, and Obedience requir'd*, 21, -28. *They are called to mourn for their Abominations in Tophet, and their Judgments*, 29, —34.

1 THE word that came to Jeremiah from the *a* LORD, ſaying,

a See *Chap.* 1. 2. This is the Title of a new Sermon much of the nature of the former, which reacheth to *Chap.* 10.

2 Stand in the *b* gate of the *c* LORDS houſe, and *d* proclaim *e* there *f* this word, and ſay, Hear the word of the *g* LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

b *Viz.* The Eaſt Gate, which was chiefly frequented; this being the publick place of going out and coming in, and where the People were then wont to aſſemble, *Jeremiah* 26. 2, 10. and he is ſaid to *ſtand*, becauſe he was to execute the Office of a Preacher, *Chap.* 26. 2. not of a *Judge*, where the Poſture would rather have been *ſitting*. c The Temple, *Ver.* 4. 10. d e The Place notes the Vanity of their Confidence, who, notwithſtanding all their Provocations, yet placed their Safety much in the Privileges of the Temple, glorying much in that; and the Manner, *Proclaiming* ſignifies both the Authority by which he ſpake, and the divulging of what he ſpake plainly and boldly, which, as it was in a publick place, *viz.* the Court of the People, not the Court of the Prieſts, (from which it is diſtinguiſhed, 2 *Chron.* 4. 9.) and therefore ſaid at theſe Gates, *viz.* the ſeveral Gates that were in the Wall of the Court, of which there were ſix, three on the South-ſide and three on the North; ſo poſſibly, it might be at ſome publick time of the People reſorting thither from all Quarters, *Pſal.* 122. 4, 5. when all the Males were to meet; *Exod.* 23. 17. See *Joh.* 7. 37. and therefore ſaid *all ye of Judah*. f The Meſſage that I ſend thee with. g See *Chap.* 2. 4.

3 Thus ſaith the LORD of hoſts the God of Iſ- * Chap. 18. 11. rael; * Amend your ways, and your *b* doings, and I will cauſe you to dwell in this *i* place. 12. 13.

b i.e. Mend your Manners. *Amending* signifies both to turn from our evil Works, and make our *good* better. *i* You shall not go into Captivity, implying, that otherwise they should; he will continue their Habitations to them from Age to Age, as *Ver.* 7. The doing of a thing in Scripture often implies the continuance of it: *Lev.* 26. 11. *I will set my Tabernacle, i.e.* I will continue it.

4 Trust ye not in lying words, saying, The *k* temple of the LORD, the temple of the LORD, the temple of the LORD *are* I these.

k Because this was God's House, wherein he had promised to dwell, and that for ever, *Psal.* 132. 13, 14. they flattered themselves, that he could dwell no where else, and would not depart; and certainly would not suffer the *Chaldæans* to destroy this, and therefore, that no evil could befal them, as they promised themselves, *Mic.* 3 11. therefore the Prophet cautions them not to deceive themselves, in trusting to the Temple, and its Buildings, as the two Courts, and House, and Holy of Holies, implyed in the word *these*, which he doth as it were point to with his Finger; (For where the Prophets speak distinctly of the form of the Temple, they reckon the Court, where the People did Sacrifice, and the holy place, or House whereinto the Priests only did enter, and the Oracle, or Holy of Holies, wherein was the Ark of the Covenant, and into which only the High-Priest entred, and that but once a Year) which these Hypocrites looked upon themselves secured by, as it were, by a treble Wall, Fort, or Bulwark, that they could not miscarry; but he would have them to know that neither these, nor the Services belonging to them will be able to secure them, *V.* 8. *Chap.* 4. 14. and it is likely, their false Prophets did thus perswade them, whose Prophecies he calls here these *lying words*; but God will have them know, that he doth not chuse a Nation for the places sake, but the place for the Nations sake, the like caution the Apostle gives them, 1 *Cor.* 10. 2. *&c.* The *Emphasis* that may be in this threefold Repetition, seems rather to relate to the confident, and often reiterated brags and boasts of the *Temple*, that were in their Mouths, than the worth and excellency of it, in regard of God's owning it. *l* The Prophet, standing in the Gate at which the People entred, doth as it were point at the several Buildings appertaining to the *Temple*, *viz.* the *Courts*, *House*, *Oracle*, &c.

5 For if ye throughly amend your ways, and your *m* doings; if you throughly execute Judgment between a man and his *n* neighbour;

m He tells them, it is not their vain Confidence in their privileges, and boasting of the Temple, but only their serious and through Repentance in turning to God both in point of piety and equity, that can secure them. *n i.e.* Impartially among one another, between Man and Man, without favour or hatred.

6 *If* ye oppress not the stranger, the fatherless and the *o* widow, and shed not innocent *p* blood in this *q* place, neither walk after other *r* Gods to your hurt.

o Here they are cautioned against three sins, that this people were generally addicted to, Oppression, Blood and Idolatry; and he instanceth in the worst of oppressions, *viz.* of such as God hath more especially taken into his immediate protection, because these are most void of help, and most obnoxious to injuries. The *stranger*, *Exod.* 22, 21. the *fatherless* and *widow*; and *Ver.* 22, 23, 24. see them all three together, *Deut.* 10. 18. and 27. 19. See on *Isa.* 10. 1, 2. and where God speaks of right administring of Justice, he usually makes mention of these three to prove the integrity and impartiality of Justice; and though this may more properly respect the Princes and great Ones, yet I conceive here the Prophet doth not so restrain it. *p* Either by Murder, or unrighteous Sentence, being one of those sins in special mentioned, for which God expresseth his high displeasure, and will send the *Chaldæans* upon them, 2 *King.* 24. 4. *q* Either in this City in special, or the whole Land in general; see *Ver.* 3. and there he would shew what a foolish thing it is that they should boast of their security in this place, and yet shed blood, which pollutes every place, *Numb.* 35. 31, *&c.* *r* Abstain from your Idolatrous courses, and depart not from my pure and uncorrupted Worship, unto your superstitious and Hypocritical Service, and he adds *to your hurt* or your *own* hurt; to shew that they will be the only sufferers by it, not God, *ver.* 19. God is neither benefited nor damaged by any thing that we can do, *Job* 35. 6, 7, 8.

7 *s* Then will I cause you to dwell in this place *t*, in the land that I gave to your fathers, for *u* ever and ever.

s i.e. Upon this condition, that you will return unto me, then, either I will establish, and fix you in the land; or, as anciently read *Sachanti* in *Kal*, I will dwell, *viz.* amongst you in this place, otherwise not. *t Viz. Judea* both in *Jerusalem*, and the whole Country, as the next words manifest. *u i.e.* From age to age as your Fathers did before you from the days of *Joshua*, until now.

8 *x* Behold, ye trust in lying *y* words that cannot profit.

x Take notice of it, and think of it seriously. *y* Either flattering your selves with your own conceits, whereby, in your Discourses, you strengthen one another, or depending upon the delusions of your false Prophets, *Chap.* 5. 31. and 23. 26, 27. or rather, boulstering your selves up upon your Priviledges, or bare Ceremonies which you so much boast of as *ver.* 4. all which he tells them, will profit them nothing.

9 Will ye *z* steal, murder and commit adultery, and swear falsly and burn incense unto Baal, and walk after other gods whom ye *a* know not.

z Here the Prophet mentions divers of those sins, in which they were notorious, they were *Thieves*, *Murderers*, *Adulterers*, perjured *Idolaters*, *&c.* *q. d.* Can you think, that this can be grateful unto me, or any whit advantageous to your selves, to frequent my House, and yet retain these odious sins, as if I were a Companion for *Thieves*, *Murderers*, *&c.* *a* Such as they had set up new, and never had any experience of, and therefore could have no reason to serve them, therefore called new Gods, *Deut.* 32. 17. *Judg.* 5. 8. but of his power, and goodness they had had ample proof, in their deliverance from *Egypt*, and the wonderful Miracles, and Signs that God had shewn them in the Wilderness, and his Victorious Arm for them in *Canaan*, of which things these *Jews* could not be ignorant, and therefore the more inexcusable. Four of these sins respect the second Table, these two last the first. The Name of *Baal* is here put for all Idols.

10 And come and stand before me in this *b* house † Heb. *whereupon my name is called.* † which is called by my *c* name, and say, we are delivered to do all these *d* abominations?

b In the *Temple*, either as if they had done no such thing, like the Whore, that wipes her Mouth, and saith she hath done no wickedness, *Prov.* 30. 20. noting their deep Hypocrisie, or else that barely this would expiate for all their Abominations, as if they could make God amends for their sins by their Duties, and their posture of standing notes their service, 1 *King.* 10. 8. *Prov.* 22. 29. *c* That is acknowledged to be my House, and bears my Name, dedicated to me. *d* That is, after they had appearred before God with their Sacrifices, either they thought themselves safe from all danger, and freed from God's Judgments, *Mal.* 3. 15. Or rather priviledged to return to all those wickednesses again, hereby noting their impudence. See *Isa.* 1. 12, *&c.* LXX read it, *we have abstained from all these Abominations*, as if these were the lying words in which they trusted.

11 Is * this house, which is called by my name, become * a den of *e* robbers in your eyes? behold, even I have *f* seen *it*, saith the LORD. * Isa. 56. 7. * Mar. 11. 17. Luk. 19. 46.

e Heb. *Breaker through.* The word is taken in a large notion for all sorts of *Plunderers* whether in House, *Ezek.* 7. 22. or field, High-way Men, *Dan.* 11. 14. Do you look upon this House as a Sanctuary and refuge for *Robbers* and *Murderers*, do you esteem it so, and is it so in your Eyes, so the Phrase is used *Num.* 13. 33, *&c.* hereby making me an Abetter of all your Lewdnesse, *Mat.* 21. 13. a *Metaphor*, taken from wild Beasts, and mischievous Persons, that do both secure themselves, and hide their prey in Holes, and Caves of the Earth, *Psal.* 10. 8, 9. *f q. d.* As crafty as you are, you cannot hide these things from me, nor all those workings of your thoughts about them, *Psal.* 10. 11, 13, 14. *Ezek.* 18. 12. He checks their foolish vain confidences, whereby they deceive themselves, *Isa.* 29. 15. God will not be blinded by all their vain Oblations.

12 But go ye now unto my * place which *was* in *g* Shiloh, where I set my name at the *h* first, and see what I did *i* to it, for the *k* wickedness of my people Israel. * Josh. 18. 1. Judg. 18. 31.

g A place that did belong to the Tribe of *Ephraim*, *Psal.* 78. 60. *comp.* 61. The situation whereof see *Judg.* 21. 19. and called *God's House*, as the Temple is, 1 *Sam.* 1. 3. 7. he sends them hither for an Example, which had the same priviledges and holiness with the Temple, not to go thither locally, but to cast their thoughts back, and consider of it, that they might know, that God's Prefence is not tyed to places, *Acts* 7. 48. *h* Where I did at first give you the Token and Pledges of my Prefence among you, when you first entred into the pleasant Land, noting the antiquity of *Shiloh* before the Temple. *i i.e.* He utterly forsook it, he did not only deliver up his People into the *Philistines* hands, but the *Ark* also, the token of his Prefence, which never returned to *Shiloh* more, and afterwards delivered the 10 Tribes wherein *Shiloh* was situate, into Captivity to the *Assyrian*. See *Ver.* 14, 15. wherein he upbraids them for their folly in thinking that the *Ark* or *Altar* in the Temple should any more priviledge them than it did *Shiloh*. *k* He gives them the reason of it in these words, *The wickedness of his people*, and chiefly the Priests, *Hophni* and *Phinehas*, *Eli's* Sons, 1 *Sam.* 2. 12. *&c.* and why should they think to escape, who did equal, if not exceed them.

13 And now, because ye have done all these *l* works, saith the LORD, and I spake unto you, * rising up *m* early, and speaking, but ye heard not; and * I called you, but ye answered not. * Ver. 24. * Isa. 65. 12.

l Either the same, or as bad, or worse than they did at *Shiloh*, and particularly those mentioned, *Ver.* 9. *m* A *Metaphor* taken from Persons that are diligent in their Business, they use to rise up early, *q. d.* I did not only speak by my *Prophets*, but they in my Name used all diligence to reclaim you, *Chap.* 11. 7, 8. and 25. 3, 4. calling earnestly unto you, by which he means his Exhortations and Menaces, which ought to have had some efficacy upon them, but you slighted, and disregarded, and would not come at my Call, *Prov.* 1. 24. See on 2 *Chron.* 36. 15, 16. and on *Isa.* 50. 2.

14 *n* Therefore will I *o* do unto *this* house which is called by my name; wherein ye trust, and unto the *p* place which I *q* gave to you and to your fathers, as I have done * to *r* Shiloh. * 1 Sam. 4. 10, 11.

n Because they have added this their obstinate refusing of all Admonitions to the reft of their Provocations. *o Viz.* Cause the consecrated things of the Temple to be taken away by the hand of the *Babylonians*. *p* See *Ver.* 7. *q Viz.* Upon condition of your obedience, *Psal.* 105. 44, 45. and therefore may justly, upon the breach of the Condition, take from you again, nay, by virtue of my Sovereignty, *Job* 1. 21. *r* See *Ver.* 12.

15 And

15 *s* And I will cast you out of my sight, as I have cast out all your Brethren, *even* the whole seed of *t* Ephraim.

s You shall have my presence with, and watchful eye over you no more, but I will send you into Captivity to *Babylon*, as I did your Brethren into *Assyria*. See on 2 *King.* 17. 6, 18. and the terms them here *Brethren*, to let them know, that they, and *Israel* proceeded from the same stock, and therefore had no reason to expect, but it should fare alike with them, seeing their sins were alike, 2 *King* 21. 13, 14, *&c.* *t Viz.* The Ten Tribes, *Isa.* 7. 1, 2. compared; called by this Name often, because that was the most numerous and potent of all of them, *Jeroboam* their first King was of that Tribe.

16 Therefore * *u* pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. * Chap. 14. 11.

u God forbids his Prophets to pray for them in any kind, by any Cry or Intercession; or *running upon me*, which shews that God is resolved to root them out, seeing he will admit of no Intercession: according as he charged *Moses*, *Exod.* 32. 10. and the like *Chap.* 11. 14. For God had been wont to suffer himself to be prevailed with by the Mediation of his Servants, as of *Moses*, *Exod.* 32. 11, 14. *Numb.* 14. 19, 20. But now he would admit of no Intercession. See *Ezek.* 14. 14, 20. and *Chap.* 15. 1. and the next words. This charge seems to be laid upon the Prophet, partly to take off the envy of the People from him, when they knew he was commanded to do no otherwise, partly to imbolden him in this unpleasing work, laying aside all Compassion. But certainly the Prophet did pray that God would mind his Covenant in saving a Remnant, though not that God would revoke his Decree; and to save the body of them.

17 Seest *x* thou not what they do in the cities of Judah, and in the streets of *y* Jerusalem?

x q. d. How canst thou pass along the Streets, but thou must needs be an Eye-witness of their Abominations to thy no small trouble and sorrow, as *Sodom* was to *Lot*, 2 *Pet.* 2. 8. therefore how canst thou plead with me on their behalf? How canst thou either pray for them or I pity them? *y* In City and Country. See *Chap.* 2. 28. and 11. 13.

18 The *z* children gather *a* wood, and the fathers kindle the *b* fire, and the women knead *their* dough to make *c* cakes to the ‖ queen of *d* Heaven, and to pour out *e* drink-offerings unto other gods, that they may provoke me to *f* anger. ‖ Or, *frame*, *work-manship of heaven.*

z Here God shews how busily they are employed from the youngest to the oldest, and how industrious for their Idolatry, *Chap.* 44. 17. See *Matt.* 24. 38. every one in the Family doth somewhat towards it. *a* Or *sticks*, for the word is plural, and so used, *Numb.* 15. 32, 33. an employment, if we understand small Sticks, proper for Children; if greater Wood, suitable to Youth, who excel in strength, and may be understood by *Children* and *young ones*. *b* They heat the Oven, Hearth or Stone on which they were baked. *c* Prepare all the Materials, of which to make Cakes; probably they were of some particular shape, or had some peculiar Impression of some of their Gods stamped upon them, like the Popish Wafers, some say *stamped with Stars*, as being offered up to the Host of Heaven, or with some peculiar *Star*, *Amos* 5. 26. *Acts* 7. 43. *d* Or, *frame*, or, *workmanship of Heaven*, this is diversly interpreted; some take it for the Sun, which is signified by a word of the Feminine gender, *Isa.* 24. 23. and of a feminine use, *Nah.* 3. 17. some for the Moon; as the Sun was looked upon as King, so the Moon as the Queen of Heaven, because of the largeness of her Body, in which she appears, and of the Light she gives, but especially by reason of the Government she exerciseth over Inferiour Bodies; others, more probably, for the whole Host of Heaven, *Jer.* 8. 2. and 19. 13. and so the LXX; according to which probably for their fakes they received divers stamps and impressions; they that would see more, may consult the *English Annot.* and the *Synop.* *e Viz.* Wine and other strong Drinks, *Exod.* 29. 40, 41. *Numb.* 28. 7. The Devil is God's Ape, and taught Idolaters to use the same Rites and Ceremonies that were used in God's Worship; therefore here these Idolaters in pouring their Drink-Offerings, which might seem to be Blood, or at least Blood mixed with them. See on *Psal.* 16. 4. imitated God's Drink-Offerings, as they did his Meat-Offerings in their Cakes, as in *Levi.* 2. by these they did furnish the Table mentioned, *Isa.* 65. 11. *see there.* *f* Noting rather the proper effects and consequences of their Idolatries, than that they did propound to themselves such an end in doing it, but it seemed to be a kind of bidding open defiance to God, by which it appears they were all mad upon their Idolatries, they were set upon it, as *David's* Heart was set upon the Worship of God, *Psal.* 16. 8.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own *g* faces?

g Do they think to grieve me, and trouble my Mind? They are deceived, I am without Passion, and can be without their Offerings, will not they themselves feel the smart of it, *Verse* 6? Will they not procure anger to themselves as an Arrow falls on the Head of him that shoots, 1 *Cor.* 10. 22. of the Phrase, see *Chap.* 3. 25.

20 Therefore thus saith the Lord GOD; behold, my *h* anger and my *i* fury shall be *k* poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the *l* ground; and it shall burn, and shall not be * quenched. * Psal. 78. 60 Chap. 26. 6.

h Put for his *Revenge* by a *Metonymy* of the *cause* for the *effect*. *i* This expresseth his anger boiled up to the height, *Chap.* 4. 4. *k* A *Metaphor* taken from *violent Rains*. See *Chap.* 6. 11. and may in particular allude to those showers of fire that were poured out upon *Sodom*, *Gen.* 19. 24. *l* These particulars are enumerated to express an utter desolation and ruine. See *Chap.* 4. 25. and it is threatned against these Creatures, which are innocent, because they were made for the use of Man, partly that it might shew, how greatly God is offended, and that it should work upon them not only a greater fear of his Judgments, but a greater shame for their sin, that they should occasion such sufferings upon the innocent Creature, *Rom.* 8. 20. 22. *m* He follows the threatning with shewing the irresistiblenes of it, his resolution is not to be revoked, *Chap.* 4. 4. and this is suitable to the Charge he gave the Prophet, *Ver.* 16.

21 Thus saith the LORD of hosts the God of Israel; * *n* Put your burnt-offerings unto your *o* sacrifices, and eat flesh. * Isa. 1. 11. Chap. 6. 20. Amos 5. 21.

n The *Ironical* words of one that seems to be in a great rage, take those that are peculiar, and to be all burnt to me, *Lev.* 1. 9. and put them to your own of what kind soever, eat them, and do what you will with them, I will have none of them, take it all and fill your own Bellies, for you sacrifice not to me, but to your selves. See *Hos.* 9. 4. where their Meat-Offerings are called in scorn, *Meat for their Life* to nourish their Bodies. *o* That part of your Sacrifices, which you are allowed to eat, they are but as prophane food, do not you think to be sanctified by them, because I accept them not.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning † burnt-offerings or *p* sacrifices. † Heb. *the matter of.*

p Some would argue from hence, that Sacrifices were at first an invention of Men, as *Papists* and *Socinians*, and because they should not be used to Idols, God gave way for the introducing them into his Worship; but it is evident in Scripture that they have been of Divine Institution ever since *Adam*, *Gen.* 4. 3, 4. as to the meaning of the words. God doth not condemn them, or deny them, save only *comparatively* in respect of obedience, not so much these, as obeying his Commands, 1 *Sam.* 15. 22. *Hos.* 6. 6. *i.e.* Mercy rather than Sacrifice. *Negatives* are often put for *Comparatives*, *Gen.* 45. 8. *Exod.* 16. 8. *Job.* 5. 45. Hence the *Heb.* is *the matter of burnt Offerings*, for Sacrifices were not instituted for themselves, but for other uses, and to be signs of Faith in his Promises, and obedience to his Commands, as in the next *Verse*, where the Condition, Promise and end are all set down.

23 But this *q* thing commanded I them, saying, * Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be *r* well unto you. * Deut. 6. 3. Exod. 19. 5. Levit 26. 2

q Or word, which is the Rule by which all Obedience is to be tried, *viz.* what Commands, every thing else being but meer Superstition. *r* He shews what would be the good effect of their Obedience, *Exod.* 15. 26. *Deut.* 5. 29. 33. which implies, that their Sufferings are from their Perverseness, as it is expressed in the next Verse.

24 But they hearkened not, nor *s* enclined their ear, but walked in the counsels *and* in the ‖ *t* imagination of their evil heart; and † went backward, and not *u* forward. ‖ Or, *stubbornesse.* † Heb. *were.* * Chap. 32. 33.

s It notes something of an higher degree of non attention, than bare *not hearkening*, *Viz.* their not *listening* that they might obey what they hear, *Chap.* 7. 26. and 11. 8. noting not only their slightnels, but their stiffnels. *t* Or *stubbornesse*. See *Chap.* 3. 17. *u* Like restive Beasts; see *Chap.* 2. 27. a sign of their contempt, implying either, 1. They were worse by their Admonitions and Corrections, and so nothing did thrive with them; or, 2 From the very first they have gone farther and farther from me, as *Ver.* 25, 26. 3 Or else depending upon their outward Services, they set not my Commands before their Eyes, but cast my true Worship behind their backs, *Matt.* 23. 23.

25 Since the day that your *x* fathers came forth out of the land of Egypt unto this day, I have even *y* sent unto you all my servants the prophets, daily riling up early, and sending *them*.

x God seems to upbraid them with their stock, they came of a perverse kind, their very Fathers were so before them, and they have continued in their perverseness, *Neh.* 9. 16, 17. they did not now begin to be rebellious, but it had been their practice all along; never ceasing from the time their Fathers came out of *Egypt* to the Days of *Jeremiah*. *y* God tells them what care he had taken to inform them in their Duty and Happines, not once or twice, but sending Messengers to them seasonably, and constantly from first to last, 2 *Chron.* 36. 15. *Neh.* 9. 29, 30. *Amos* 2 10, 11. See on *Ver.* 13. and *Chap.* 25. 3, 4, *&c.* The Church of God hath never wanted Teachers raised up and sent by God.

26 * Yet they hearkened not unto me, nor enclined their ear, but * hardened their neck; they did worse than *z* their fathers. * Chap. 11. 8. * Neh. 9. 16, 17, 29, 30.

z Their Fathers had done bad enough, but they were so far from reforming, that they did worse than their Fathers, *Jud.* 2. 19. *Chap.* 16. 12. *Chap.* 9. 3. and wherein he had said before *your Fathers*, *a* Now changing the Person he saith *their* Fathers, as it were in great displeasure turning away from them to the Prophet, as one speaking, but in vain, to such a stupid People. Chap. 16. 12. and 17. 23. and 19. 15. and 25. 3.

27 Therefore

27 Therefore thou shalt speak *b* all these *c* words unto them, but they will not *d* hearken to thee: thou shalt also call unto them, but they will not *e* answer thee.

b Viz. Revive upon them all that thou hast been speaking to them from me these 40 Years and upwards. *c* Whereby God shews, that there is nothing wanting on his part; for notwithstanding all their Perverseness, yet he still warns them by his Prophet, which will leave them the more inexcusable, *Ezek.* 2. 5. 7. *d* This must needs be a great Trial to the Prophet, that he is assured that he shall speak to them in vain. But this God acquants him with before-hand, *partly* for *Jeremiah's* sake, that he should not be discouraged, but the more emboldened, though he saw no Success, *Ezek.* 2. 7. and *partly* for the Peoples sake, that being foretold of their Obstinacy, they might bethink themselves and repent, if yet there might be hope, *Lam.* 3. 29 *e* This shews their farther Refractoriness, that were not only deaf to God's Message by his Prophet, but, though he cried loud, followed one Exhortation with another, yet they would make no Return unto it.

28 But thou shalt say unto them, this *is* a *f* nation that obeyeth not the voice of the LORD their God, nor receiveth *g* ‖ correction: truth is perished, and is cut off from their *h* mouth.

‖ Or, *Instruction.*

f Spoke in a way of Contempt, *q. d.* a Nation more than Heathenish, though they profess themselves a peculiar People to me, yet to be numbered among the *Gentiles. g i. e.* Answer not the Ends of Correction, *viz.* to be instructed, *Chap.* 5. 3. and submit their Necks to the Yoke, which laid the Foundation of all their Rebellion. *h* There is no trusting or believing them in any thing they say or do; no Veracity or Fidelity, but perfidious both to God and Men, being all filled with Hypocrisie, Lyes, and Deceits.

29 * Cut off thine *i* hair, *O Jerusalem*, and cast *it* *k* away, and take up a lamentation on high *l* places: for the LORD hath rejected and forsaken the generation of his *m* wrath.

* Chap. 16. 6.

i It was an usual Token of Sorrow among the *Jews* to cut off the hair, *Job* 1. 20. *Isa.* 15. 2. *Mic.* 1. 16 But here he speaketh either to *Jeremiah*; for *O Jerusalem* is not in the Text: or, to the Inhabitants of *Jerusalem*; and so speaks to them, as a Woman, whose Hair is for an Ornament, 1 *Cor.* 11. 15. Therefore this must needs signifie an higher degree of Sorrow. Cutting the Hair among the Ancients did signifie, 1. Mourning. 2. Bondage. For the cutting of the Hair in Servants was a Token of Subjection: so that this speaks *Jerusalem's* mournful Condition in her Captivity. *k* It is not to be referred, as sometimes Men and Women both do for some use, but to be cast away, and as a thing good for nought. And thus it may agree with the *Churches* Lamentation, *Lam.* 5. 16. for it is not here exhorted to, as a Token of Repentance, but as a threatning of Judgments. *l* See *Chap.* 3. 3. Lift up thy Voice on high in Lamentation, when thou hast thine Eye or Thoughts upon the high places where thou wenteſt a Whoring from me, for which thou now goeſt into Captivity. *m* Or of his *over-running Anger*, as some render it, *i. e.* with whom he is extremely vexed, *this preſent Generation*, that by their Provocations have brought themselves under his Wrath, *Ver.* 18. 20. a Generation *deſtin'd to the Wrath of God*, called elsewhere the *People of his Curſe*, *Isa.* 34. 5. and such as the Apoſtle calls *Veſſels of Wrath*, *Rom.* 9. 22. so far as it concerns the Phrase.

30 For the children of *n* Judah have done evil in my *o* sight, saith the LORD; * they have set their abomination in the *p* house which is called by my name, to pollute it.

* 2 Kings 21. 4. 2 Chron. 33. 4. Ezek. 8. 5, 6.

n Either *Judah's* Posterity, *Josh.* 14 6. or *Judah's* Inhabitants, which are often called *their Children*; so *Chap.* 2. 16. *o i. e.* Though they will not see it, yet I see it, and they shall know, that it is in my sight, *i. e.* that it displeaseth me. *p* Here he instanceth in one Species of their Abominations for all the rest, whereby it appears they were grown to a great height of Impiety: It was not enough to have their Idols and Superstitions abroad in the Hills and Groves, nor in private in their own Houses, *Isa* 57. 6, 7, 8. *Chap.* 19. 13 but they must bring them into God's House, as *Manasses* did, 2 *Kings* 21. 4 God having but one House in the World, as it were, to confront him, 2 *Chron.* 36. 14. *Chap.* 32. 34. *Ezek.* 43. 8.

31 And they have built the * high places of *q* Tophet, which *is* in the valley of the son of *r* Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my *t* heart.

* 2 Kings 23. 10. Chap. 19. 5. † Heb. *Upon my heart.*

q See on *Isa.* 30. 33. It comes from *Toph* that signifies a *drum*, because they did beat Drums to hinder the Noise of their Childrens Screeches, when they burnt them in Sacrifice upon the Altars, called here *high places*, to *Moloch*, which is also called *Melchom*. *r* *Tophet* was situate in a pleasant Valley near *Jerusalem*, a place in the possession of the Children of one *Hinnom*, *Josh.* 15. 8. watered by the River of *Siloe*. *s* This most inhumane Practice of Burning their Children, even their own Bowels, to *Moloch*, not their *Sons* only, but their *Daughters*, who were most tender; they did expreſly against the Command and Caution of God: See on *Deut.* 18. 10. having learned it of the Heathen, *Deut.* 12. 30, 31. the Devil commanding them so to do by his Oracles: They took Pattern from the *Samaritans*, where those of every Nation make Gods of their own, 2 *Kings* 17. 29, 30, 31. *t* Which was always so far from my approving, that I never let it come into my Thought or Debate, whether I should

or not: Or, which I abhorred from my Heart: he speaks herein after the manner of Men. See *Chap.* 3. 16. and 32, 35.

32 Therefore behold, the days * come, saith the LORD, that it shall *u* no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be *x* no place.

* Chap. 16. 6.

u They were called so after this, and are known by those Names to this day; but the Meaning is, they shall acquire a Name from another Occasion, that shall suit them as well, *viz.* for the great Slaughter that shall be made there, or rather thereabouts, in and about *Jerusalem*, and therefore called the *Valley of Slaughter*, from the effect of Slaughter; as *Judas's* Field was called *Akeldama*, *Acts* 1. 19. being a place for burying of the Slain, as the next Words shew. *x* Either there shall be so great a Slaughter made upon that Spot by the *Chaldeans* that they shall bury as many as the Place will contain, and the rest of the Carcases they shall throw on heaps, to rot above-ground; for to lie unburied, is frequently used as a Curse on such, the Burying of the Dead being accounted as a thing sacred, and a significant Symbol of the *Resurrection*: Or, those that are slain in and about *Jerusalem*, at the Siege and Taking of it, shall be carried thither to be buried, either because there shall be no Burying-places left about *Jerusalem*, or that Valley shall be filled, till there be no Place for more, that hereby it may be so polluted, that no Thoughts of Holiness may remain in it: for a dead Carcase under the Law was unclean; and that which before was a Valley of Pleasure and great Delight, and they had dedicated to God, shall now be a *Valley of Slaughter*.

33 And the * carcases of this people shall be meat for the fowls of the *y* heaven, and for the beasts of the earth: and none shall fray *them* *z* away.

* Psal. 79. 2. Chap. 12. 9. and 16. Chap. 9. 20. and 34.

y The *Birds* and *Beasts* of Prey shall feed on them, being exposed to open View for want of Interment, *Chap.* 19. 7. *z* (A piece of Humanity that even Nature it self teacheth) Either by reason of the Enemies Presence, for fear of whom they durst not, or rather, because there will be none left to do it: And this is reckoned among the Curse, *Deut.* 28. 26.

34 *a* Then will I cause to * cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be *b* desolate.

* Isa. 24. 7, 8. Chap. 16. 9. and 33. 11. Ezek. 26. 13. Hos. 2. 11.

a All kind and degrees of mirth shall cease, *Rev.* 18. 23. all places shall be filled with Lamentations and Woe; their singing shall be turned into sighing; they shall lay aside all things that are for the comfort of Humane Society, which is to be understood in this Expression. *b* There shall be such an utter Devastation, that there shall be neither Season nor Place for these Things, *Isa.* 64. 10, 11. *Chap.* 25. 10. where marrying shall cease, without which Mankind cannot subsist, there must needs be Desolation.

CHAP. VIII.

The Calamity of the Jews, both dead and alive, 1, —— 3. *Their brutish Impenitency,* 4, —— 7. *Their vain boast of Wisdom: their Covetousness, Security, Impudence,* 8, —— 12. *Their grievous Judgments,* 13, —— 17. *Bewailed by the Prophet,* 18, —— 22.

1 AT that time, saith the LORD, they shall bring out the *a* bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

a This *Chapter* being a Continuation of the former, he proceeds in carrying on the Threatning with higher Aggravations of the Judgment, *viz.* that when the time shall come spoken of *Chap.* 7. 32. the *Chaldeans* Rage shall reach, not only to the Living, but even against those that are in their Graves, and that sparing none of any Degree or Quality; of the *Nobles* and *Princes*, as *Manasseh* and others, possibly led to it out of Greediness, supposing to find great Treasure in their Sepulchres; of the *Priests* and *Prophets*, principally the false ones, as a just Judgment of God against them for deceiving the People; of the *Inhabitants* of *Jerusalem*, out of their spight and fury kindled against them, as Soldiers, or in Contempt and Ignominy; and this notes the utter Desolation of the City, not only razing the Walls, but turning up the very Sepulchres which were accounted sacred, and not to be violated.

2 And they shall *b* spread them before the sun, and the moon, and all the host of *c* heaven, whom they have *d* loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the *e* earth.

b Not gather them together into Charnel-Houses, as we usually do out of Humanity, but scatter them about as it were to be turned into Dust and Dung. *c Viz.* All the rest of the Stars, to shew that they should not lie out in the day-time only, but night also, before the Moon and Stars, *Chap.* 36. 30. Their Carcases shall be cast to their Idols, *Lev.* 26. 30. 2 *Kings* 23. 14, 20. A kind of *Lex Talionis*, that as they had served and worshipped these Creatures, God doth, as it were, appoint them as Spectators and Witnesses of his Vengeance, and what Contempt he pours upon them, their Carcases being brought before their Idols, which will be so shameful, as if one should draw forth the Adulteress,

theress, with the Adulterer into open view, and expose them together, and it also insinuates the inability that is in these dumb Idols to help them in their misery. *d* This and the following terms serve to express the greatness and variety of their affection and zeal in their worshipping of them, *Deut.* 4. 19. 2 *Kings* 23. 5. *Chap.* 7. 18. he multiplies words, as it were implying, that there can hardly be words enough to express their folly and madness, the Gentiles worshipping these Creatures, not only for their beauty and lustre, but according to their ancient Philosophy apprehending them to have been living Creatures, and that all events were ordered by them. *e* On the superficies of it, there shall be no care taken of them, but they shall lie in the open Country in the Air, till they rot into dung, or dry into dust, as in the beginning of the Verse. See *Psal.* 83. 10. *Chap.* 9. 22. they shall be ignominious even after Death.

3 And death shall be chosen rather than *f* life, by all the residue of them that remain of this evil family, which remain in all the places whither I have *g* driven them, saith the LORD of hosts.

f A Description of the unexpressibleness of their misery, that notwithstanding all the barbarism of the *Babylonians* exercised both upon the living, and the dead, yet a small matter in comparison of what the living would feel, of the greatness of which misery there was a double cause; not only their being led into Captivity, but God's displeasure following them, even in their banishment, being sorely oppressed, one of those threatnings, *Lev.* 26. 36, 39. See *Job* 3. 20, 21. *Rev.* 9. 6. *g* Some dispersed about the Mountains, and hiding places of *Judea*, others in the Desart of *Moab* and *Idumea*, whither they fled for fear of the *Chaldeans*, and all other places, where God would scatter them, as *Hypallage*. *h* He that hath all the Creatures as an Army at his Command, can do this against those, with whom he is displeased.

4 ¶ Moreover, thou shalt say *i* unto them, Thus saith the LORD, shall they fall, and not *k* arise? shall he turn away, and not *l* return?

c Though possibly it be all in vain, yet thou shalt keep in thy work. *k* An Interrogation that hath the force of a negative, *i. e.* surely none, or *will Men*, is there no hope? And are they upon this ground desperate? Or rather will Men fall and not arise? Are they such Fools? that having fallen by their sins, and been foretold all that is coming, that they will not accept of a remedy, *Chap.* 7. 27. *Hos.* 14. 1. *l* A *Metaphor* taken from one that is out of his way, can any imagine, that if one tell him of it, and direct him aright, that he will not hearken to him, and turn back? It is even against Nature it self for a Man not to seek his own good.

5 Why *then* is this people of Jerusalem slidden back, by *m* a perpetual backsliding? They hold fast *n* deceit, they refuse to return.

m Either an universal backsliding. Or, rather obstinately resolved to hold on, though they see they are out of the way; not out of levity or inconsiderateness, the *Heb.* word signifies *strength*, the same used, *Psal.* 13. 1. and translated *for ever*, implying a strong, stiff, stout refusal. See *Isa.* 57. 17. *Chap.* 5. 3. *n* Either their *injustice* and *cozenages* in circumventing one another, which was so frequent among them, *Chap.* 9. 4, 5, 6. *Mic.* 7. 3, 4. or their *Hypocrisie* whereby they thought to deceive God, but they did indeed deceive themselves; the great impediment of their Repentance, *Isa.* 44. 20. or rather their sticking close to their false Prophets who did deceive them, thence incouraging themselves in their wickedness, and pleasing themselves, that their Miseries should not come upon them. See on *Isa.* 30. 10. *Chap.* 5. 31. *and* 14. 13, 14, *&c.*

6 I hearkened and *o* heard, *but* they spake not *p* aright, no man repented him of his wickedness, saying, What have *q* I done? Every one turned to his *r* course, as the horse rusheth into the battle.

o i. e. That I might hear, the words rather of God than of the Prophet, which the continuance of the Speech seems to shew in the next *Verse*, in the close whereof it is plain that God speaks, expressing himself after the manner of Men, who are wont to listen diligently after the things they are very desirous of. See 1 *King.* 20. 33. *Mal.* 3. 16. *p* Or *not so* as the LXX, and the word is thus used, *Exod.* 10. 11. *Psal.* 1. 4. not so as I would have had them, so far from Repentance, that I do not perceive a word from them tending that way. *q* I see no tendency to Repentance, I see none of them so much as calling themselves to an account, not recoiling upon themselves, where Repentance usually begins, 2 *Chron.* 6. 37. as Men use upon an inconsiderate act to smite upon their Breast, or Thigh, and say what have I done, as 2 *Sam. Chap.* 3. *Verse* 24. *r* To their accustomed way, committing all wickedness without restraint. See on *Isa.* 59. 7. the fury and unbridledness of their Lusts, being spurred on by their Wills, is described in the next expression, shewing how like a headstrong *Horse*, he runs away with his Rider, or compared to the delight, that an Horse seems to take in running violently, and headstrongly into the Battle, as it is described, *Job* 39. 21, &c. and this word *rushing*, signifying properly an inundation of waters, helps to shew their uncontroulableness in another *Metaphor*: See this verified of them, *Chap.* 2. 23, 24. It is said *every one* by an hyperbole, as *Psal.* 14. 3. and frequently elsewhere.

7 Yea, the stork in the *r* heaven knoweth her appointed *s* times; and the turtle, and the crane, and the swallow observe the time of their *t* coming; but * my people know *u* not the *x* judgment of the LORD.

* Chap. 5, 4, 5.

r i. e. In the Air, which is often called *Heaven*, where the Birds fly, *Psal.* 8. 8. compare *Chap.* 7. 33. who possibly observe the fit times by the temperature of the Air. *s* *a. a.* Observeth the several Seasons of her going and coming by some natural instinct, and this is said of the *Stork*; what kind of Fowl is here meant is disputable: See *Euſtathius Annot.* and *Lat. Synop.* *t* The same thing diversified in these several Fowls, that know also their Seasons. *u* This notes the great stupidity of his People, seeming not to have as much sense in them, as the Birds in the Air, not knowing their *Summer of Prosperity*, to make a good use of God's Favours, nor the *Winter of Adversity*, either to prevent or remove that Wrath of God that hangs over their heads, *Isa.* 5. 12. *Luke* 19. 42. 44. they know not their time for Repentance, and making their peace with God, compared also, on the same account, to the Beasts of the Field, *Isa.* 1. 3. and thus Christ upbraids the *Pharisees*, *Matth.* 16. 2, 3. *x* Either God's Vengeance in general, or particularly hovering over *Jerusalem*, and *Judea*, or rather the manner of God's Dispensations with them. So the word is used, 1 *Sam.* 2. 13. and 8. 11.

8 How do ye say, We *are y* wise, and the law of the LORD is *z* with us? Lo, certainly *a* ‖ in vain made he it, the pen of the scribes is *b* in vain.

‖ Or, *the false pen of the Scribes* *b* Or, *works* for falsehood.

y q. d. These things considered where is your Wisdom? When you see the very Fowls of the Air are not so stupid, as you are; he speaks either to Princes and Priests, or to the whole body of the People. *z* This may be underStood either more general of all, or may have a more special Eye to the Priests, with whom it was intruited, *Deut.* 33. 10. *Mal.* 2. 7. They were wont to boast much of the Law, as well as of the Temple, *Chap.* 18. 18. *Rom.* 2. 17, 23. *a q. d.* for any use they made of it, they had as good have been without it, God needed not to have given them a Law, *Hos.* 8. 12. *b* Neither need it ever have been copyed out divulged, and conveighed down to them by the Scribe, *Deut.* 17. 18. or the prevarications, and collusions these Lawyers used in the false interpretation of the Law, wherein they sided with the false Prophets, should be in vain. A *Scribe* was a *Teacher*, one well versed in the Scripture, or esteemed so.

9 * ‖ The wise *men* are ashamed, they are dismayed and *c* taken; lo, they have rejected the word of the LORD; and what † wisdom *is* in *d* them?

* Chap. 6. 15. ‖ Or, *have they been ashamed*, &c. † Heb. *the wisdom of what thing.*

c They trusted to their refuges of lyes, but when God shall bring the judgment threatned, the wiseſt among them will find, that they shall be confounded among themselves, not knowing what to do for all their wisdom, but shall be taken with the rest, *Chap.* 4. 9. by *Wiſemen*, he means the *Scribes* in the former *Verse*. The same said of *Babylon*, *Isa.* 47. 10. *d* Or *what is wisdom to them?* How can they say they are wise, when they have no fear of God, which is the *beginning of wisdom*, *Prov.* 1. 7. when they have no respect at all to the Word of God, as to any holy practice which is the *fountain of all Wisdom*, *Deut.* 4 6. *Psal.* 19. 7. 2 *Tim.* 3. 15.

10 Therefore * will I give their wives unto others, *and* their fields to them that shall *e* inherit *them*: for every one from the least even unto the greateſt is given to * *f* covetousness, from the prophet even unto the priest, every one dealeth *g* fally.

* Deut. 28. 30. Amos 5. 11. Zeph. 1. 13 * Isa. 56. 11.

e A *paraphraſtical* description of the Miseries of War; God doth here insinuate that their misery shall not be for a short time, but so long, as that strangers, *viz.* The *Chaldeans* shall enjoy their Land by inheritances, so far should they be from possessing their Land for ever. *f* So greedy after their own private gain, that they took no care of equity, or justice, in which word is comprised all their fraudulent Dealings one among another. *g* Of this and the two next Verses, see on *Chap.* 6. 13, 14, 15.

11 For they have * healed the hurt of the daughter of my people slightly, saying, Peace, peace, when *there is* no peace.

* Chap. 6. 14.

12 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush, therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

* Chap. 3. 3. and 6. 15.

13 ¶ ‖ I will surely *h* consume them, saith the LORD; *There shall be* no grapes * on the vine, nor figs on the * fig *i* tree, and the leaf shall fade, and *the things that* I have given them shall *k* pass away from them.

‖ Or, *In gathering* * Matth. 21. 19. Luke 13. 6, &c. *I will consume them.* * Isa. 5. 1, &c.

h Or *in gathering I will consume them*; *q. d.* I will so gather them together into their several Cities to be befieged, that it shall be no hard matter to destroy them, *Ver.* 16. *viz.* The Body of the People, not every one, for there was a remnant, that did escape. *i* These Fruits, Grapes, and Figs, it is probable, were of greateſt account and use among them, *Isa.* 36. 16. and so may be put for all other things, either for necessity or delight, which God threatens he will deprive them of by reason of the Siege, which a Famine shall succeed, *Chap.* 5. 17. *Joel* 1. 7. *Hab.* 3. 17. See the like *Zeph.* 1. 2, 3. Or possibly, it may be spoken by way of *similitude*, *q. d.* they shall be wasted, *as* when there is no *Grapes on the Vine*, &c. the Land shall be left as bare, as when by Tempests or other violence, there is neither Leaf nor Fruit left upon the Tree, *Psal.* 78. 47. *k* If this refer to the further punishment, as some, then it is as much as to say, what they have already received from me and laid up, they shall also be deprived of, *Hos.* 2. 8, 9. or though I have given it to them, yet they shall not enjoy it, it shall be taken away by their Enemies; if it relate to the reason of the punishment, as others, then the *Copulative* is put for the *cauſal*, *q. d. because* the things that I gave them, *viz. My Laws, paſs away, i. e.* they have transgressed, *Isa.* 24. 4, 5. either sense lies fair.

* Ch. 4. 5. 14 Why do we sit *l* still? * Assemble your selves, and let us enter into the defenced *m* cities, and let us be *n* silent there; for the Lord our GOD hath put us
* Chap. 23 15. ‖ Or, *poison* to *o* silence, and given us * water of *p* ‖ gall to drink, because we have sinned against the LORD.

l The people at length seem to bethink themselves, and thus to bespeak each other. *m* In the scattered Villages, there is no safety for us, let us retire into places of greater security, *Matth.* 24. 16, 17, 18. possibly they thought they might be secured there, as they had been before in the time of *Sennacherib*. *n* Keep close within our walls, say or do nothing to provoke the Enemy, but sit down, and bewail the desperateness of our condition, *Lam* 3. 28, 29. or tremblingly expect the issue of this sad War, for there is no possibility of making head against such an Enemy, that bears down all before them. *o* They now begin to perceive, that the Hand of God is in all this, and that therefore they have not a word to say, as if they were wronged, God hath put them to shame; much less courage to oppose the *Babylonians*, their heart fails them, they are as Men in a great terror and consternation, God *hath put us to silence*, let us be silent. *p* Or *Poison* probably the name of some poisonous Herb, with the juice or infusion whereof they were wont to kill Persons, as *Hemlock*, *Nightshade*, &c. See *Hos.* 10. 4. it notes those bitter destructive judgments that God was bringing up on them. *Chap* 9. 15. which did spring from that bitter root of their sinning against him, as in the next words.

* Chap. 14. 19. 15 We * looked for peace, but no good *came*, *and* for a time of health, and behold, *q trouble*.

q Viz. Upon the perswasion of our Prophets, we expected that these Troubles would never come, but all would be well, but we find our selves meerly deluded by them, we looked so long, till even our Eyes failed us, but we see no remedy for us, *Lam.* 4. 17. A *Metaphor*: Miseries are often in Scripture compared to *Diseases*, and Deliverances to *healing*, *Deut.* 32. 39. *Psal.* 103. 3. *Chap.* 33. 6.

† Heb. *the fulness thereof.* 16 The *r* snorting of his horses was heard from *s* Dan: the whole land trembled at the sound of the neighing of his *t* strong ones: for they are come and have devoured the land and † all that is *u* in it; the *x* city, and those that dwell therein.

r The fury of the *Chaldeans* March is described by the snorting of their Horses, which is a noise they make through their Nostrils, when they are chafed, and fretted *s i. e.* Even to *Jerusalem*, *q. d.* the dreadfulness of the noise shall be heard from far, or rather, tho *Jerusalem* seem to be secure, yet the furthest Coasts of the Land are in great consternation, *viz.* the outmost boundary of *Canaan* Northward, through which the *Chaldæan* Army was to march. See *Chap.* 4. 15. or it is said *to be heard*, either the noise it self, or the fame of it, *Chap.* 6. 24. *t* His choice Horses or Cavalry, or his stout and sturdy ones, as the word signifies, and expressed by their brisk frolicksomness and courage in the word *neighing* properly applied to Horses, understanding here the chief of them, and the word for *strong ones* is applyed to any thing, that excels, as to *Man*, *Job* 34. 20. to *Angels*, *Psal.* 78. 25. *Angels food*, or the *bread of the mighty*. And for *Horses* as here, and *Judg.* 5. 22. *Chap.* 47. 3. *u* Heb. *the fulness of it*, the Trees, and Fruits, and wealth of the Land, they are entered upon their spoil, and will leave nothing in the Land, *Chap.* 4. 20. It is spoken in a Prophetical stile, who use to express the certainty of what shall be, as if it actually were already. *x viz. Jerusalem*, or rather the Cities with all their Inhabitants, as well as the Country, the *singular number* being put for the *plural*, as *Isa.* 27. 10.

* Psal. 58 4, 5. 17 For behold, I will send serpents, cockatrices, among you, which *will* not *be y* * charmed, and they shall *z* bite you, saith the LORD.

y He proceeds in increating of their terrour, *q. d.* there will be no appeasing, or allaying of their fury by any art or method, therefore represented by the Cockatrice, called in Latine *Regulus*, or King of Serpents, as putting to flight all other Serpents, but by *appolition* to *Serpents*, shewing what kind of Serpent they shall be, a sort that cannot be charmed, *viz.* such an Enemy as by no intreaty can be made exorable: See on *Isa.* 11. 8. LXX. *deadly Serpents*. *z* They shall afflict you with sore Punishments, not only Sting in their Tails, as Scorpions, but in their Teeth, whereby they shall devour you, *Verse* 16.

† Heb. *upon.* 18 *When* I would comfort my self against *a* sorrow: my heart is faint † in me.

a The language of the People being long shut up in their Cities, and finding no relief, at last faint, *Lam.* 4. 17. But more probably the Prophet now seems to speak his own Resentments, how greatly the Calamity of his People did affect him, the like *Isa* 22. 4. when he would sometimes refresh himself with the comfortable Refreshments of Nature, the thoughts of his Peoples Misery do so afflict him, that his Heart is ready to faint, to sink within him.

† Heb. *because of the country of them that are afar off.* 19 Behold, the voice of the *b* cry of the *c* daughter of my people, † because of them that dwell in a far *d* country: *Is* not the LORD in *e* Zion? *is* not her King in her? why have they provoked me to *f* anger with their graven images, *and* with *g* strange vanities?

b i. e. The greatness of their Cry, the bitter Cries and Shrieches and Complaints that methinks I hear: The words are abrupt, because the Prophet is to represent several Persons speaking; himself, the People, and God. *c* See *Chap.* 4. 11. possibly because *Jeremiah* lored them, instructed them, admonished them as a *Daughter*. *d Viz.* Their Enemies the *Babylonians*, that were to come against them from a very far Country, *Chap.* 6. 22. or the voice of them that were Captives under those of a far Country, now they begin to cry, which would not be perswaded to it before; the first is most to be approved of. *e Viz.* In *Jerusalem*, a *Metonymy* of the *Subject*. *f* Or as King in *Zion*, or have we not a King of the Seed of *David*, to whom the Kingdom was granted to be perpetual? Either the words of God, *q. d.* was not I among you to provide for you, and protect you, but you must needs repair to Idols? The like kind of Speech is in 2 *King.* 1. 3. and the close of the Verse seems to favour this, or, as others, an expostulatory Lamentation of the People, that the cruel Adversary should prevail over a People, that had God so near them, *Psal.* 48. 2, 3. and 76. 1, 2. hath God now left us? and is the promise of his continuance here at an end? *Psal.* 89. 36, 37, 38. *g* As if God should seem to reply here; Let them not think it strange, seeing they have turned their backs upon me, and trusted to Idols, which are but vanity, *Chap.* 2. 11, 13. called *vanity*, not only because Idols are as *nothing*, but because all the Confidence that is put in them is *vain*, and because Idolaters are *vain* in their Minds, and want understanding. I have not forsaken them, but they me.

20 The harvest is *h* past, the summer is ended, and we are not *i* saved.

h And the Winter no time for War, the Peoples continued complaint, not unlike that *Ver.* 15. the Year is gone, and we are still frustrated in our expectations, the time that we expected help from *Egypt*, *Isa.* 30. 2, 3, 5. *i Viz.* By the *Egyptians*, or any other Confederates.

21 For the *k* hurt of the daughter of my people am I hurt; I am *l* black; *m* astonishment hath taken hold on me.

k The Prophet here shews how deeply he is affected with the Peoples misery, he deeply sympathized with them, it signifies *breach*, I am broken in my Spirit, and so it answers to the *breach* that is made upon the People. *l* I am as those that are clad in deep Mourning, *Psal.* 38. 6. *Chap.* 14. 2. *m* I am amazed to think that my People should sin themselves beyond help, no remedy for them, as the next Verse, that no threatnings or Counsels should prevail with them.

22 *Is there* no * balm in *n* Gilead? *Is there* no *o* Phy- * Gen. 37. 25. chap. 46. 11 and 51. 8. ‖ Heb. *gone up.*
sician there? why then is not the health of the daughter of my people † *p* recovered.

n Gilead was eminent for *Balm*, *Gen.* 43. 11. taken for *Rosin* or *Turpentine*, which is a kind of more liquid *Rosin*, and either flows, or drops from certain Trees of its own accord, or their juice flows from several holes pierced into them, as from the *Pine*, *Cedar*, *Cypress*, or *Terebinth* Tree. *Heb. Tseri. Gr. ῥητίνη* from ῥέω to flow, or run. *Lat. Resina. Engl. Rosin.* A near affinity of the words in each Language, the nature whereof is to dissolve hardness, to clear, and close up wounds. *o* Or *Chirurgeon*, probably in a Country where were such plenty of Remedies, there could not want Artists, whereby their Cures might be facilitated, by means of which the *Gileadites* and *Arabians* did excel there. *p* Heb. *gone up*; the like expression, 2 *Chron.* 24. 13. the work was perfected, Heb. *the healing*, went up upon the work, and so *Neh.* 4. 7. the Prophet expresseth his grievous complaint by way of admiration, by a *Metaphor*, implying the inveteracy and obstinacy of their Hearts, that either would not come to the *Physician*, or that they should be thus incurable, where they wanted not for Prophets and Teachers, or for any spiritual means, flowing down daily upon them; can *Jerusalem* and *Judea* be without spiritual *Physicians*? Some understand it by way of *Sarcasm*, *q. d.* where are your Medicines, your *Arms*, your *Counsels*, your *Confederacies*? And where are your *Physicians*, your *Princes* and *Priests* that promised you Relief? Without God, you see, no help in any means; but the former more natural, and agrees best with the beginning of the next Chapter.

CHAP. IX.

The Prophet's Lamentation continueth over their Adultery, Deceit, Idolatry, which God would certainly punish, and they should be laid waste, when they should sufficiently lament, 1,——22. *No trust in our selves, but in God, who will punish all Nations,* 23,——26.

1 OH † * that my head were *q* waters, and mine † Heb. *who will give my head*, &c. * Isa. 22. 4. Chap. 4. 19. and 14. 17.
eyes a fountain of tears, that I might weep day and night for the *r* slain of the daughter of my people.

q Heb. *who will give*, &c. by way of enquiry, because the *Hebrews* do want the *Imperative Mood*; the Prophet in this *Chapter* principally bewailing his poor Countrey-mens Calamity, whom he therefore calls the *Daughter of his People*, he expresseth the greatness and excess of his Sorrows, by wishing that his Brains were as it were dissolved into water, (for the word is *singular*) as if he wished it were all one water, signifying plenty, and that his eyes might distil tears like a fountain; the same word in the *Heb.* for *Eye* signifies a Fountain; noting the continuance of it, as not to be drawn dry, expressed by *Day* and *Night*, apprehending it a misery so great, as never sufficiently to be bewailed. See *Luk.* 19. 41. *r* Or that are to be slain, *viz.* by the *Babylonians*, a prophetical stile, as sure to be slain, as if they were slain already.

2 Oh that I had in the wilderness a lodging place of *s* way-faring men: that I might leave my people, and go from them: for * they *be* all *t* adulterers, an * Chap. 5. 7, 8. assembly of treacherous *u* men.

s He proceeds in his Lamentation, which in the former Verse he did by way of *Compassion*, in this in a way of *Indignation*, wishing for some retiring place or forry shed, or night-Cottage: See on *Isa.* 24. 20. though it were but some mean and forry Hutt in the Wilderness

Wilderness, as *David*, *Psal.* 55. 6, 7. such as might but shelter him from the Injuries of the Weather; LXX. in some remoteſt Station or Corner, where he might not be an Eye-witness of their Miseries to grieve him so at the heart, *Psal.* 119. 136, 158. See 2 *Pet.* 2. 7, 8. and where he might hope to find better Entertainment from the savage Beasts, than from his own Countrymen. *t i. e.* For the most part, *Chap.* 5. 8. both *Properly* and *Metaphorically*, being full of all idolatrous Practices; or there is no Integrity found among them. *u* That deal perfidiously with God and Man in all the Concerns they are converſant about, *Isa.* 1. 4. And though the Word here for *Assembly* is most ordinarily used for an *Holy Assembly*, *Lev.* 23. 36. *Num.* 29. 35. which causeth some to understand it of their being most vile when they should be most devout; yet here it most naturally signifies a kind of Combination among them, as such that have conspired one among another to act all manner of Villainies.

† *Isa* 59. 13, 15. 3 And * they *x* bend their tongues *like* their *y* bow *for z* lyes: but they are not valiant for the *a* truth upon the *b* earth: for they proceed from evil to *c* evil, and they know not me, saith the LORD.

x Heb. *Tread*, because Bows are usually kneeled or trod upon when they are bent, *Chap.* 50. 14. and 51. 3. *y* Their Tongues are here compared to a *Bow*, and Lyes to *Arrows*, because as a *Bow* shoots out *Arrows*, so doth the Tongue Words, *Psal.* 64. 3. *z i. e.* All reproachful, false, and noxious Words, to the damage of one another: and so bending may be preparing, framing, and contriving, that Mischief which they purpose to vent with their *Tongues*, *Psal.* 52. 2, 3, 4. and 64. 3. as *Bending* is preparing the Bow to do Execution with the Arrow. *a Equity*, *Justice*, they are as eager in the ways of Falshood as Men engaged in War, but shew no Valour in maintaining the Truth. *b i. e.* No Truth in the Earth in them, as we use to express our selves, or rather more genuinely in the Land wherein they live, they have no Courage in what is good. *c* Either in kind, or in degree, they go on from bad to worse, 2 *Tim.* 3. 13. which speaks little Hopes of their Repentance; the ground of all which is said here to be, their *not knowing of God*, as in the next Clause, *Judg.* 2. 10, 11. 1 *Sam.* 2. 12. The heart cannot work strongly after God, where there be but mean Apprehensions of him.

* Chap. 11. 6. Mic. 7. 5, 6. ‖ Or, *friend.* 4 * Take ye heed every one of his ‖ *d* neighbour, and trust ye not in any brother: for every brother will utterly *e* supplant, and every neighbour will walk with *f* slanders.

d Better rendred *Friend* or *Companion*, as 2 *Sam.* 16. 17. and in the next *Verse*, shewing, the general Corruption will be so malignant, that one Friend will betray another; no Faith in Friends. *e* Wholly given to it. Heb. *Supplanting will supplant*, or *treading down, treadeth down*; trampling them under their Feet, noting their Oppression, which they exercise all manner of ways, as in the next *Verse*, both by Fraud and Force. Like the Interpretation that *Esau* puts upon *Jacob*, *Gen.* 27. 36. not only such as are near in Habitation, pretending Neighbourhood and Friendship, but near in Relation, even a *Brother* will circumvent, no respect to Blood, arguing them to be monstrous in Nature, putting off Humanity. The Word is here in Allusion to *Jacob*, who had his Name from *Supplanting*; a *Metaphor* taken from the *Sole of the Foot*, *Gen.* 25. 26. *f* Carrying Tales and Reports up and down, whether true or false, to the Disturbance of the Peace of Neighbourhood, *Chap.* 6. 28. and against the Law of God, *Lev.* 19. 16.

‖ Or, *mock*, 5 And they will *g* ‖ deceive every one his neighbour, and will not speak the truth: they have *h* taught their tongues to speak lyes, *and i* weary themselves to commit iniquity.

g Heb. *mock* or *deride*; they are Scoffers. *h* They have so framed their Tongues to it by Custom, and constant Use, that *Lying* is become so familiar to them, that they cannot leave it: the same Word is apply'd to the wild Ass, used or taught to the Wilderness, *Chap.* 2. 24. and 13. 23. *i* They use a great deal of Industry, Diligence, and Contrivance in it, *Psal.* 7. 14. *Isa.* 5. 18. They spare for no Labour, and feel no Weariness in it, whereby they are become expert.

6 Thine habitation *is* in the midst of *k* deceit: through deceit they refuse to *l* know me, saith the LORD.

k This God speaks to the Prophet, either to inform him, that there is no hope of this Peoples Reformation, *Chap.* 8. 5. therefore he expresseth a deceitful People by the Abstract, *Deceit*, *i. e.* nothing among them, but Deceit one to another, and Hypocrisie towards me, as *Psal.* 109. 2. and *Vanity* for *vain Men*, *Job* 35. 13. or to caution and advise him, how to behave himself among such a People, that he be very wary, he be not enfnared by them, *Chap.* 12. 6. *l* Either hoping to shift well enough by their several means they think to use, *Chap.* 8 5. they are carelesly of turning to me, or by hearkening to their false Prophets, who have all along deceived them, they obstinately reject my Ways and Counsels, *Psal.* 36. 1, 2, 3, 4. and 82. 5.

7 Therefore thus saith the LORD of hosts; Behold, I will melt them, and *m* try them: for how shall I *n* do for the daughter of my people?

m The same *Metaphor* used *Chap.* 6. 29. try them by melting them, *i. e.* Either I will try what lesser Afflictions will do, before I do utterly destroy them; or rather, I will bring Judgment upon them, the Fire and Fury of the *Chaldæan* War, that shall clear away their Dross from among them, and purge away their Deceits in which they trust, that the Remnant may be purified, *Dan.* 11. 35. as when the *Dross* is separated from *Metals*, the rest remains pure. See on *Isa.* 1. 25. *n q. d.* There is no Remedy, I have tried all other means, and they have been ineffectual, my People will take no warning; they are grown to such an height of Impiety, that I can do no less, though they are my People, *Hos.* 6. 4. or God doth expostulate with them, How can you expect, that I should treat you otherwise, that have so provoked me, and whose Impieties have redounded so much to my Dishonour?

† Heb. *his neighbour.* 8 Their tongue *is as* an *o* arrow shot out; it speaketh *p* * deceit: *one* speaketh * peaceably to † his neighbour with his mouth, but † in *q* heart *he* layeth ‖ a wait. * Psal. 12. 2. and 120. 3. ‖ Or, *ambush.*

o Before, *Verse* 3. it was compared to a *Bow*, *i. e.* ready prepared, and furnished with Materials contriving their Wickedness, what they have designed. Some translate it, a *murthering Arrow*. of him. *p* Never speaking what they mean, that thereby they may the easier deceive the Credulous; a double Tongue, speaking fair when they mean to destroy, *Psal.* 55. 21. as the next Words explain it, intending to do the greatest Mischief when they speak fairest. *q* Heb. *in midst of him*, *i. e.* in his very Inwards, with his whole Heart he contrives mischief. † Heb. *in the midst of him*, *wait for him.*

9 ∴ Shall I not visit them for these *things*, saith the LORD; shall not my soul be avenged on such a nation as this?

∴ See *Chap.* 5. 9, 29.

* Chap. 12. 4. and 23. 10. Hos. 4. 3. ‖ Or, *pastures.* 10 For the mountains will I take up a weeping, and *r* wailing, and * for the ‖ habitations *s* of the wilderness a lamentation, because they are ‖ burnt up, so that none can pass *t* through *them*, neither can *men* hear the voice of the *u* cattel; † both the fowls of the heavens, and the beasts are fled, they are gone.

r The Prophet having, *Ver.* 1. taken up a Lamentation for the Slaughter of the People, he now re-assumes it for the Desolation of the whole Land, every part of it being to be laid waste: See † Heb. *Chap.* 4. 23, 26. And it either sets forth the greatness of his Grief, *from the* that shall reach to the very mountains, as the Words may be read, *fowl even* or rather, the Cause of his Mourning, because he presently adds, *to*, &c. for the *Habitations of the Wilderness*. *s* Plain, or *Valley*, as it often signifies; so the Word is used *Isa.* 63. 13, 14. *or pleasant Plains*. The Country of *Judea* being mountainous, these Plains and Valleys were their chief places for Pasturage, which doth greatly aggravate the Devastation; these shall be burnt up, the Herbage so burnt, that it shall be left utterly barren, like a parched Heath, *Verse* 12. The *Mountains* shall not be able to secure them, nor the *Valleys* to feed them. *t* Either there being no Path; the LXX render it, *on the Paths of the Wilderness*, or none to pass to and fro, and so leave it desolate; or so parched, and waste, that none can pass through it, so far are they from being inhabited, *Chap.* 2. 6. *u* There, where once all sort of Cattel and Fowls in great plenty were wont to feed and graze, there is not so much as the Chirping of a Bird, the Bleating of a Sheep, or Lowing of an Ox to be heard. See *Chap.* 23. 10, 12, 13. and 50. 3. They are said to be fled and gone; either the Enemy hath swept away all, or they have forsaken the Land, because there was no Food, *Jer.* 12. 4. A *Figurative* Expression of an Universal Desolation.

* Isa 34. 13. Chap. 10. 22. † Heb. *desolation.* 11 And I will make Jerusalem *x* heaps, *and* a * * den of *y* Dragons; and I will make the cities of Judah † desolate, without an inhabitant.

x Viz. Of *Stones*, and *Rubbish*. *y* Noting a desolate place, not any longer fit for the Habitation of Mankind, as the next Words do speak; but for hideous Beasts; as they had made use of the Temple for a *Den of Thieves*, *Chap.* 7. 11. The same also he afterwards threatens on *Babylon* her self, *Chap.* 51. 37.

* Psal. 107. 43. 12 * Who *is* the wise-man, that may understand *z* this? and *who is he* to whom the mouth of the LORD hath spoken, that he may *a* declare it, for what the land perisheth, *and* is burnt up like a wilderness, that none passeth through.

z Viz. The ground of all these Evils, *q. d.* Is there not a wise man among you, that will concern himself, and search into the Cause of all these threatned Judgments, which hath provoked God to so great Displeasure? See *Hos.* 14. 9. It is a Question that implies there is none, or very few, that consider common Calamities in the Causes of them; but rather say of Judgments, it is a *Chance*, 1 *Sam.* 6. 9.

13 And the LORD saith, *a* Because they have forsaken my *b* law, which I set before *c* them, and have not obeyed my voice, neither walked therein;

a Either this, and the next *Verse* refers to the former, *viz.* because there are none can give the Reason why the Land perisheth, therefore God will; or else they refer to the 15 and 16 *Verses*, as shewing the Causes of those Judgments threatned; for either of the References do not alter the Sence: see *Chap.* 5. 19. this Verse contains negative Reasons. *b* He chargeth them with their Apostasie, and refusing to obey his Precepts, and conform their Conversation to them. *c* Left they should plead they were obscure and hard to be understood, therefore he tells them, he had made it plain to them, they could not be ignorant of it, except it were out of Wilfulness and Obstinacy: The like Expression, *Deut.* 11. 32.

‖ Or, *stubborn* 14 But have walked after the ‖ *d* imagination of their own heart, and after *e* Baalim, which their *f* fathers taught them.

d Or *Stubbornness* and *Obstinacy*: see *Chap.* 7. 24. *e* See *Ch.* 2. 23. *f* The Prophet doth not charge them with new Crimes, but with their tenacious sticking to their Idolatry. *f* See *Chap.* 7. 18.

It seems they might partly thank their Education for it, as well as the r own natural Perverseness: hence we should learn to follow God's Counsel in the Scriptures, and not blindly follow our Fathers Counsel, Precepts, or Examples, or our own Will, which is the worst Guide.

15 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this *g* people, with * *b* wormwood, and give them water of gall to drink.

* Chap. 23. 15.

g This Supplement *even* shews that it is spoken *emphatically*, though they be a People that presume to be my peculiar. *b Worms, Dutch Annot.* A Plant to purifie and cleanse them, say some; but this doth not seem to be spoken in favour to them; therefore rather some poisonous Plant, which may agree to any other destructive Herb, as well as *Wormwood*, and this the *Heb.* word doth intimate, to which purpose the *Water of Gall* is mentioned in the next Words, both joined together, *Deut.* 29. 18 possibly the one pointing at their Drink, the other at their Bread, both *metaphorically* to be understood, of which see on *Chap.* 8. 14.

16 I will *i* * scatter them also among the heathen, whom neither they nor their fathers have *k* known: and I will send a sword after *l* them, till I have consumed them.

* Lev. 26. 33. Deut. 28. 64.

i Either you shall wander up and down among Strangers, like *Cain's* Curse; or rather, you shall have no Friend abroad, but be sold as so many Slaves from person to person. *k* Part of the Curse threatned, *Deut.* 28. 64. *l* Neither shall this serve their turn, but I will follow them with the Sword, till they be destroyed, probably meant of those that might escape out of *Jerusalem*, and fly into *Egypt*, the *Chaldean* should pursue them thither, and either take or slay them there, *i. e.* such of them as were appointed for Destruction; for otherwise, they were not all consumed, a full End was not to be made, as is promised *Chap.* 5 10.

17 Thus saith the LORD of hosts; *m* consider ye, and call for the mourning *n* women, that they may come; and send for *o* cunning *women* that they may come.

m Either in how sad a Condition you are, what Circumstances you are under; or rather, bethink your selves what Course to take: and therefore he puts them upon mourning and bewailing their Condition, intimated by the following Expression. *n* A sort of Persons, and principally *Women*, as more apt for Passions in this kind, which they had among them, 2 *Chron.* 35. 25. whose Work it was, either to compose Funeral Elegies, or Panegyricks in praise of the Dead, and to act them in some mournful manner, as tearing their Hair, and beating their Breasts, with other mourning postures, or to sing them in some doleful Tone, thereby artificially to provoke and excite both Passions and Expressions of Grief in the Friends of the Deceased, rather wringing out Tears than shedding them, in which probably they made greater seeming Lamentations, than those that did really mourn, as being most concerned; not that God calls upon them to do this as approving the Formality, (though this foolish Custom had obtained in most Ages and Countries) any more, than other Customs that were made use of by way of Illustration; as the *Olympick Games*, and possibly that Practice mentioned 1 *Cor.* 15. 29. but makes use of it, as being customary, either to excite them to, and put them upon true Repentance, or to convince them hereby, that they were not able themselves sufficiently to bewail so great Calamities as were coming upon them, intimating hereby that he would give them occasion for the most unfeigned weeping and Lamentation. *o* Such as are most skilful in it, *Amos* 5. 16 *Wisdom* being taken for *Skill* in any Arts, as *Exod.* 31. 3. and elsewhere.

18 And let them make *p* haste, and take up a wailing *q* for us, that our eyes may run down with tears, and our eye-lids gush out with *r* waters.

p As by the calling for their Artificial Mourners, he did intimate the greatness of the Misery that was coming upon them, that with all their Art they could not sufficiently bewail it; so here, by making haste, he intimates the near Approach of it, that it was even at the doors *q* Pitch upon some form of Mourning that may be fuitable to our Condition. *r* This and the former are each of them an *Hyperbolical* Expression, and yet are too little to bewail the greatness of the Judgment, which suits with the Prophet's Lamentation, *Ver.* 1. The Prophet would herein intimate, that they that were so stupid as to hear the Prophets denouncing their Judgments with dry eyes, tho he wish'd them to have been *Fountains of Tears*, shall now suddenly feel, that they shall have cause enough to send for all the Helps, not only *real* but *artificial*, to stir up their Mournings.

19 For a voice of wailing is heard out of *t* Zion, How are we *u* spoiled? We are greatly *x* confounded, because we have forsaken the land, because our dwellings have cast *us* out.

t i. e. Jerusalem, spoken in the Prefent Tense, after the Prophetical Stile, being a frequent way of the Prophet's expressing the Certainty of a thing. *u* How great is our Misery? or how come we to be in such a desolate Condition? possibly Expressions of the *Artificial Mourners*, or rather their real Sence of it, now it is all too late. *x* Whether this be the Complaint of the Country people forced to fly from their Habitation to *Jerusalem* for shelter, or of *Jerusalem* it self, that could expect no less, it filled them with great Consternation, that they who thought their House should have continued for ever, because of God's Promise, *Psal.* 132. 10, &c must now forsake them, *Lev.* 18. 25. Either their Persons carried out into Captivity, or have them utterly demolished by the Enemy.

20 *y* Yet hear the word of the LORD, O ye *a* women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her *b* neighbour lamentation.

y Or *therefore*, *i. e.* 'Do not think I speak words out of my own Mind or Fancy, but what I speak is from the Lord. *a* Either those *hired Women* mentioned before, or rather the Women of the Land, for God would have it not a mercenary, but a real Mourning; and he mentioneth *Women*, 1. To upbraid the Men with their Stupidity; 2. As being more apt to grieve, thereby to express the Readiness that he would have the Land to be in for Mourning; 3. Because of the decay and want there would be of Men, as is expressed in the next *Verse*, by reason partly of the Slaughter, and partly of the Captivity; therefore here is mention of *Women* with reference to *Children* in the next *Verse*, after whom their Bowels would yearn, and *Daughters*, either the Scholars of the Mourning Women, or rather, with reference to *Young-men*, unto whom they might be given in Marriage; 4. Because the Female Sex is least able to help themselves in a common Calamity; or 5. Because they would be least solicitous, but would indulge their Delicacies, Pride, Sloth, and Wantonness, *Isa.* 32. 9, 11. *b* Heb. *A Woman her Friend*, namely, that the Grief might spread the farther, and become deeper; for Affections and Passions, of what kind soever, are augmented by Company: it notes how large and universal the Mourning should be, *Amos* 5. 16.

21 For death is come up *c* into our windows, *and* is entred into our palaces, to cut off the children from without *d*, *and* the young-men from the streets.

c The Unavoidableness of the Ruin is expressed *metaphorically*, *Ezek* 21. 14. *Chap.* 6. 5. most likely alluding to the violent and universal storming of a City, *Chap.* 5. 10. wherein there is no respect had to Sex, Youth, or Age. Several other Allusions. See *Engl. Annot.* The *Chaldeans* are here understood by death, as bringing Death where-ever they come; a *Metonymy* of the *Effect*. *d* No safety within or without; the Enemy shall cut off all, not only those at home, but even those that are conversing or playing in the Streets, which most commonly *Young-men* and *Children* are, *Chap.* 6. 11.

22 *a* Speak, thus saith the LORD; even the *b* carcases of men shall fall as dung upon the open *c* field, and as the handful after the *d* harvest-man, and none shall gather *e* them.

a Lest they should think these Things would never be, cease not to tell them from me, that they shall certainly come to pass, *viz.* what was said before, and what is said now in this *Verse* (these Words, *speak*, *thus saith the Lord*, being best read in a Parenthesis.) *b* Heb. A *Carcase* of a Man, noting here and there a scattered Carcase. *c* As *Jezabel* was, 2 *Kings* 9 37. exposed to all Contempt, strewed up and down on the Superficies of the Earth. Heb. *Face of the Field*, and be offensive by their stench to all that pass by, *Chap.* 44. 12. *d* Either laid in heaps by death, as the Harvest-man doth his Cocks of Hay, or Sheaves of Corn, or rather, they shall be no more regarded than a few scattered Ears that drop out of the Reapers hand, which either lye on the ground and are eaten by Birds, or tred to dirt by Beasts: thus God would pour Contempt upon them, which must needs be grievous to so proud a People as the *Jews* were *e* None shall have so much respect to them, or Compassion of them, as to afford Burial, *Chap.* 8. 2.

23 ¶ Thus saith the LORD; let not the wise *man* glory in his wisdom, neither let the mighty man glory in his might, nor let the rich man glory in his *f* riches.

f The *Jews* did glory in the Counsel of their *Wise-men*, the strength of the *Soldiers*, and the Wealth of their *Citizens*; but here God takes them off from their vain Confidences, that neither their *Counsels* and *Policy*, *Eccl.* 9. 11. nor their *Forces* and *Arms*, *Psal.* 33. 16, 17. nor their *Wealth*, or *Riches*, *Prov.* 11. 4. *Ezek* 7. 19. should be able to deliver them from being either destroyed, or carried Captive by the *Chaldeans*. In these, or some of these, Men are apt to put their Confidences, and neglect God their only Succour in distresses; and therefore he puts them upon that in the next Verse.

24 But * let him that glorieth glory in this, that he understandeth and *g* knoweth me, that *I am* the LORD which exercise loving kindness, judgment and righteousness in the *h* earth: for in these *things* I *i* delight, saith the LORD.

* 1 Cor. 1. 31. 2 Cor. 10. 17.

g Whether we make any curious Distinction between *understanding* God, as if that be more *speculative*, whereby we rightly apprehend his Nature; and *knowing* God, as if that be more *practical*, as directing the Converfation, we need not here enquire; yet certainly both center in this, that we so know and understand God as to trust in him, and depend on him alone in all Conditions. *h Kindness*, as it relates to his own people, *Psal.* 5. 12. *Judgment*, with reference to his punishing the Wicked; *Righteousness*, namely, as he deals justly and uprightly with both, *Psal.* 92 15. The meaning here. I conceive, is to shew God's orderly governing and disposing of Things in the World in his distributive Justice, that all Things are right and equal. *i* Both in himself and others, *Psal.* 11. 7.

25 ¶ Behold the days come, saith the LORD, that I will *k* † punish all *them which are* I circumcised, with the uncircumcised.

† Heb. *visit upon*

k Viz. By the *Babylonians*. *l q. d.* Do not think to insist upon your external Privilege of *Circumcision*, that you are *Abraham's* natural Seed, and thereby distinguished from other Nations as you sometimes were wont to do of the *Temple*, that you had God in the midst of you. Do not think that shall privilege you for you shall see, it shall not be long ere I bring the *Chaldeans* upon those

those other Nations, which either are circumcised in the Flesh as well as you, and upon you also who are uncircumcised in heart as well as they, or whether Circumcision was lost as being cast off by them, and so they were indeed uncircumcised: God tells them they shall fare alike: hence in the next *Verse* he ranks *Judah* next to *Ægypt* among the other uncircumcised Nations: for he looks to the Circumcision of the Heart, not of the Body; to *inward* Worship not *outward* only; therefore some read it the *circumcised* in *Uncircumcision*.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost *m* † corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are n* * uncircumcised in the heart.

† Heb. *cut into corners, or having the corner of their hair polled.* * Lev. 26. 41. Rom. 2. 28, 29.

m Some refer this to the place of their Habitation, as in Corners, and remote parts of the Wilderness, as it were separated from other Nations, and therefore might think themselves farthest remote from Danger; but some rather chuse to refer it to their Manners, as in cutting the Corners of their Hair, which was forbidden the *Jews*, *Leviticus* 19. 27. The like Description in *Chap.* 25. 23. *n* See the foregoing *Verse*, God regards not the outward Sign, but principally respects the Circumcision of the Heart. Here ends that Sermon that began at *Chap.* 7.

CHAP. X.

They are forbid to be afraid of the Token of Heaven, and consult Idols which are vain, 1,——5. and not to be compared with the Majesty and Power of God, who is Jacob's portion, 6,——16. The Babylonians destroy the Temple; the brutish Pastors and the Flocks are scattered, 17,——22. The Prophet's humble Supplication, 23,——25.

1 HEar ye the word which the LORD speaketh unto *o* you, O house of *p* Israel.

o Here begins another Sermon, *i. e.* most probably relating to *Jechonias* and the *Jews*, that were already in Captivity. *p* The ten Tribes.

2 Thus saith the LORD, learn not the way of the *q* heathen, and be not dismayed at the signs of *r* heaven, for the heathen are *s* dismayed at them.

q The *Jews* being to live among the *Chaldeans* in their Captivity, where many of them were already, the Prophet in this Sermon admonisheth them against the Superstitions of the *Chaldean Idolatries*, which he understands here by *Heathen*, who were also much addicted to *Astrology*, and esteemed the Original of Sciences: The *Customs* and their *Manners* he calls here their *Way*, as is frequent in Scripture, *Lev.* 18. 3. and 20. 23. *r* This was a Practice and Study so common among them, that *Judicial* Astrologers, of what Nation soever, were generally termed *Chaldeans*; a practice so hateful to God, that sometimes he positively prohibits it, *Deut.* 18. 10, 14. and sometimes in a way of Scorn and Derision, *Sarcastically* sends them to such. *Isa.* 47. 13. and often labours to perswade against it: for though *Astronomy* be not only lawful, but useful, as being subject to Reason, and the Rules of Art whereby many Actions of Humane Life are directed and guided, and proportioned, yet *Judiciary Astrology* is indeed originally *Diabolical* and Heathenish; and though God do suffer their Predictions sometimes to fall out right, yet it is, to punish the Curiosity of the Enquirer. *s q. d.* Leave this to Heathens; it doth not become God's People, who do wholly depend upon him; for indeed the Heathen, as many ignorant Christians do to this day, were more afraid of the Signs of Heaven, and Astrological Predictions, than of God, and what is foretold in his Word of Prophecy; as of Things were governed rather by the Influences of the Stars than the Providence of God; not but that we may be affected with such preternatural Appearances in the World, which God doth extraordinarily cause to appear, as some Tokens of his approaching Judgments, *Joel* 2. 30, 31. *Matth.* 24. 7. *Luke* 21. 11.

3 For the † customs of the people are *t* vain: for * *one* cutteth a tree out of the *u* forest, the work of the hands of the workman, with the axe.

† Heb. *Statutes or Ordinances are vanity.* * Isa. 44. 9, 12, &c.

t i. e. Such Courses, Institutions, idolatrous Customs, and Ceremonies as these, that many People follow, they are *vain*, and it is a foolish and wicked thing, that any that profess the true God, should give heed to such lying Vanities. *u* Here he annexeth their *Idolatry* to their *Astrology*, *q. d.* they cut down Timber to make the Images and Representations of these Stars and Planets, that they fear and worship as Gods, either in memorial of them, when they could not see them, or else upon a superstitious Conceit that the Stars which they worshipped, did by some *Magick* Art convey some Vertue or Spirit into these Statues or Images; or rather, he doth set forth the Folly of the Heathen, that whereas for the *matter* of them, they are but a piece of Wood, a Tree out of the Forest; and as to the *form* of them, no other than the Carver, a sorry Man, is pleased to put them into by his *Axe*, which I suppose is here put for any cutting Tool of the Artist, whereby he shapes it; yet they are afraid of these, as if they were Gods, *Isa.* 40. 20. See on *Jer.* 8. 2.

4 They deck it with silver and with gold; they fasten it with nails and † with *x* hammers, that it move not.

† Heb. *a fist upon*

x A farther Description of their Workmanship, having no other *Comeliness* but what they confer upon it, and they no *greater Security* or *certainty* of it, than as they can with Hammer and Nail make it fast, and fix it to some place, the woodden God being not able to preserve it self from falling; therefore it is rather to be meant of fastening to some Wall, or Pillar, than of fastening their parts together, because they seem to be cut out of one entire piece, and therefore need it not.

5 They *are* upright as the † palm-tree, but speak * Psal. 115. 5. and 135. 16. * Isa. 46. 1. 7. * Isa. 41. 23. not; they must needs be * born, because they cannot go: Be not afraid of *b* them, for they * cannot do evil, neither also *is it* in them to do good.

† Heb. *one, or as once.*

y The nature of which is to grow upright and tall, without any Branchings, till it comes to the top, thereby possibly representing Majesty. *z* Looking as if they were about to speak, standing in a speaking posture, but have not a word to utter, being only dumb Stocks, woodden Gods. *a* They move no farther or faster than you lift them, either when you go, to set them up, or upon any occasion of Removal, as stiff as stakes, being indeed but sticks. *b* They can do you no more harm, than the Signs of Heaven could do; they are but dead stocks: the Heathens worshipped some Idols that they might do them good, and others that they might do them no harm; but God tells them here, they can do *neither good or harm*, as in the *next words*; they can neither punish nor reward, they can neither hurt their Enemies, nor help their Friends: by this the true God will be distinguished from *Idols*, that he alone can foretell things to come, and he alone can reward or punish, *Isa.* 48. 5. and therefore the Prophet endeavours to turn them off from their Idols to the true God.

6 For *c* as much as * *there is* none like unto thee, O LORD: thou *art* great, and thy name *is* d great in *e* might.

* Exod. 15. 11. Psal. 86. 8. 10.

c This Particle כִּי *Min* is to be taken here causally, and refers either to what goes before, shewing there is no Comparison between God and Idols, or rather, to what follows, as the Ground and Reason of all due Subjection to God, as in the next *Verse*. *d* Or thou art transcendently great. *e i. e.* Though Idols may have something of a Name in the World among the Heathen, yet there was nothing of their real Power or Might seen; or if the Devil might act something through them to delude the World, yet nothing to be compared with that Might that hath manifested it self in God's Works, *Psal.* 106. 8. and 111. 6. All the Works of Idols are either none, or feeble and weak, *Ver.* 8.

7 * Who would not fear thee, O king of *f* nations? for ‖ to thee doth it appertain: for as much as among all the wise *men* of the nations, and in all their kingdoms *there is* none like *g* unto thee.

* Rev. 15. 4. ‖ Or, *it liketh thee.*

f He is called a *great King*, *Mal.* 1. 14. *q. d.* thou, by whom all Nations are governed, and all Affairs in them disposed, and by none else, who would worship any but thee, or be afraid of any but thee, seeing it is fit for, and therefore can belong to none besides, as in the *next words*, it is thy right and due, or who can be so stupid as not to acknowledge one supreme Being, and this to be but one, as among the Heathens, *Socrates*, *Plato*, *Seneca*, and divers others did; and therefore is it not a prodigious thing, that any should so withhold the truth in Unrighteousness, to be gross as to worship many Gods? *g. d.* If you search among all their *Wise-men* and *Philosophers*, all the *Grave Men* and Rulers in their Kingdoms. For these the Heathens were wont to worship as Gods after Death, *Wise-men* for their *Wisdom*, and *Kings* for their Power, you'll find none to compare with God either for *Wisdom* or *Power*: their Wise-men are but as so many Fools.

8 But they are † altogether * *b* brutish and foolish: the *i* stock is a doctrine of *l* vanities.

† Heb. *in one, or at once.* * Psal. 115. 8. Isa. 41. 29. Hab. 2 18. Zech. 10. 2. Rom 1. 21, 22.

b The awe that the Idol doth impress upon carnal mens minds, and thereby taking them off from a due Apprehension of the Essence of God, doth keep them between fuch Hope and Fear, that they become as fenseless and as inapprehensive of any true Worship, as Brutes. *i* Not only some of them, but even all both *Jews* and *Gentiles*, *q. d.* I need not stand to particularize, but take them all together, they are become stupid *Idolaters*, and have drunk in the most gross Superstitions of the *Gentiles*, as *Rom.* 1. 19, 21. *k* A *Synecdoche* put for all sorts of Idols, of what Materials soever; and a *Metonymy* of the *Matters*, &c. render them contemptible, either as deluding the ignorant, or in themselves considered; they are meer vain, foolish, helpless things. *l* The Hebrew Word *Musar* is taken for bad Instruction, *Prov.* 16 22. *q. d.* It is an easie Matter to prove them very Fools, and *brutish*, when they look upon a stock, a piece of wood, to be their God, which hath neither Knowledge nor Providence, and therefore must needs be a Doctrine of Vanity, when they think to be taught Devotion by Images, which is a teacher of Lyes; that saith to the *dumb stone*, it *shall teach*, *Hab.* 2 18, 19. like that *Doctrine of Devils* first throughed by Pope *Gregory*, who first commended *Serenus* Bishop of *Massilia* for not permitting Images to be worshipped, but reproved him for throwing them out of the Church, because they serve for Ornaments, and Lay-mens Books, which since hath been received as a *Catholick* Doctrine, that Images are *Lay-mens Books*.

9 *m* Silver spread into plates is brought from *n* Tarshish, and gold from *o* Uphaz, the work of the workman, and of the hands of the *p* founder: blue and purple is their *q* clothing: they *are* all the work of † cunning *men*.

† Heb. *wise hearted.*

m It was not Wood washed with *Gold*, nor mainly *Silver* or *Gold*, but covered over with Plates of *Silver* or *Gold*. *Exod.* 39. 3. *n* From some remote place, probably from *Spain*, whence the best Gold came 5. *Tarshish* is the proper Name of a Sea-Town in *Silicia*, *Ezek.* 27. 12, 25. *Jonah* 1. 3. and being a noted Port, from whence they had Passage to *Africa*, *India*, and other remote Countries, it is usually put for the *Ocean*, and may as well signifie from any Place *beyond the Sea*; if you take it properly, then possibly it is noted as the best Silver coming from thence, as *Uphaz* for the best Gold; for though we read also of Gold coming from thence, 1 *Kin.* 10, 22. 2 *Chron.* 9. 21. yet, where the most proper Commodities of it are mentioned, we read of no Gold, *Ezek.* 27. 12. unless what seems rather to be brought thither, *Ver.* 22.

o i.e. Precisely, as here Gold; coming from thence in those days, as that Silver from *Tarshish*, and that here was the best Gold is probable from Dan. 10. 5. there are various conjectures of what place this points at; whether the same with *Phut*, or *Fez* by an *Aphaeresis*, or *Ophir* a place not far from *Tarshish*, and divers other places are conjectured, and some think it refers to no place at all, but to point at the excellency of the Gold only; but it is not the design, that this Comment should dwell with things rather conjectural, than profitable, it is enough to know, that this place intends the purest Gold. *p* Thus saith he, the Artificer takes it, and each, according to his Art, shapes it, and adorns it; fits the Silver and the Gold for it. *q* Expositors differing about the materials, out of which they were died, do differ also in the colours, which here are called *Blue* and *Purple*, the dispute is not worth the while in a vulgar Comment, they that will may consult the *Engl. Annot.* Either this relates to the further adorning those rich Idols of *Silver* and *Gold*; or it implies other Artists, such as shape, or sew Silk or Cloth, Woollen or Linen, made use of to make these Garments for those Idols of more inferiour materials, as Wood or Stone, the other being sufficiently beautified without them. *r i.e.* The choicest men in their respective Arts were picked out for this work, that there might be nothing wanting as to exactness, richness and curiosity; all this the Prophet speaks the more to *ridicule* their Idols, as if all this would put any thing of power, vertue, or excellency in them, still *deest aliquid intus*.

10 But the LORD *is* the † true GOD, he *is* the *s* living GOD, and an † *u* * everlasting king: at his wrath the earth shall *x* tremble, and the nations shall not be able to abide his *y* indignation.

† Heb *God of truth.* † Heb. *King of Eternity.* * Psal. 10. 16.

s q. d. All these are but *false Gods*: *Jehovah* is the alone true God; they are but lyes, and the teachers of lyes; God is Truth it self, and that, both in regard of his *Essence*, as it is ascribed to *Christ*, *1 Joh.* 5. 20. and also in regard of his *Faithfulness*, *Numb.* 23. 19. *Psal.* 31. 5. *t* These are all but dead flocks and stocks, *Jehovah* is the only Living God, having Life in himself, and giving Life to all things else, *John* 5. 21, 26. Hence these Idols are not only more base than any other Creature, but even viler than the matter it self of which they are made. *u* These though accounted *Kings*, and countenanced by *Kings*, yet both they and their *Kings* do all perish; time devours them all with worm or rust, or by injuries, and violence offered to them as in the next *Verse*, but none of these, or any thing else can affect the true God, he is *Everlasting*. *x* He can with his look, or frown make the foundations of the *Heavens* and the *Earth* to shake, whereas these flocks can move them no more, than they can themselves, which is not one hairs breadth from their Stations. *y* Not able either to *flog* it, or *bear* it, but must stoop, and fall under it, *Psal.* 76. 7. the wicked will not be able to *stand in Judgment*, *Psal.* 1. 5.

11 Thus shall ye say *z* unto them, The gods that have not made *a* the heavens and the *b* earth, *even* they shall perish from the earth, and from under these heavens.

z Viz. To your great Lords the *Babylonians*, when they shall solicite you to Worship Idols. *a* This seems to have some allusion to a saying common among those *Greeks*, that held one Supream Deity; *let him that saith he is a God, make another World.* *b* Here is noted, both how frail they are, *they shall perish*, and how weak they are, they could not *make the Heaven, or the Earth*. This *Verse* is writ in the *Chaldean* Tongue, and not in the *Hebrew*, that when they came among them that did worship their Idols, they might openly and plainly profess the true God in that language which the Enemies understood better than they did the *Hebrew*, and that in such kind of bold Language as this; Let all those Gods perish from off the Earth, and under the Heaven, that were not able to make either. It is an *Imprecation* upon their Idols.

* Gen 1. 6. Chap. 51. 15, &c. * Job 9. 8. Psal. 104. 2 Isa. 40. 22.

12 He * hath made the *c* earth by his *d* power, he hath *e* stablished the world by his wisdom, and * hath stretched out the *f* heavens by his discretion.

In this and the next *Verse*, the Prophet enumerates some particulars, wherein he is transcendently above all Creatures, which he hath made, much more above Idols, which are the works of mens hands made. *c Acts* 14. 15. *i.e.* This whole *Globe* consisting of *Waters*, as well as *Earth*. *d* It must needs speak an *Almighty Power* to make such a vast body; where would the Idols have found Materials, of which to have compos'd such a Body and Bulk, the true God was not at a loss, he drew them out of nothing, and commanded them into a being by the word of his Power, Gen 1. 1. *e* Either he hath made it firm, solid and unmoveable, *i.e.* off from its *Basis*, or rather Center, (for it is out of our Sphere and Province here to meddle either with the situation, or the motion of it, that is left to the old and new *Philosophers* to dispute among themselves) or else by *establishing* we understand, he hath regulated it its use, or hath prepared it to be every way subservient to the Inhabitants thereof, both as to *delight* in prospect, and variety of Recreation, by its ornamental parts in Mountains, into Hills, Woods, Meadows, Fields, *&c.* and *necessary* to accommodate Man and Beast with all things useful, both for Habitation, and Provisions of this Mortal life, and to praise, and admire the foundery of it, *Gen.* 1. 11, 12. All which cannot always but greatly manifest the *unsearchable wisdom* of God. *f* These are *stretched out*, i.e. *expanded*, and *spread* over our head, through the whole circumference of the *Earth* with all their glorious furniture, and varieties of motions, moving regularly in their several Orbs, *i.e.* not varying the least degree, either in time or place from the Order of the Law that God hath set them, even in those which are more eccentrick and exorbitick, which must needs argue an unparallel'd skill, and understanding in God, which the word *discretion* doth here properly signifie *Exod.* 36. 1. *Job* 12. 13. all which are his *handy-work*, and do *declare his glory*, Psal. 19. 1.

13 When he uttereth his *g* voice *there is* a ‖ multitude of waters in the *h* heavens, and he causeth the *i* vapours to ascend from the ends of the earth: he maketh lightnings ‖ with *k* rain, and bringeth forth the wind out of his *l* treasures.

‖ Or, *noise.* ‖ Or, *for Rain.*

g As in the former *Verse* he relates Gods unspeakable Power and Wisdom in his creating and fixing the stated order of things, so here he further sets it forth in his *Providential* ordering and disposing their *accidents*, *i.e.* either at his command when he is pleased to call for the *Rain*, or rather, when he *thunders* in the Heavens, *Job* 37. 4, 5. *Psal.* 77. 18. though it often *rains* when it *thunders* not, and *thunders* when it *rains* not, yet when it *rains* and *thunders* the Rain usually falls more forcibly from the Clouds, and in more sudden plenty, as it were a more immediate consequent of it. *h Viz.* The *lowest Heavens*, the Region of the Air. *i Exhalations*, whether wet or dry, causing Wind or Rain, by the ascending whereof the Lower Heavens gathers them into Clouds, which, when full and burdened, descend in showers for the conveniences of the Earth and Springs. *k* Though *Fire* and *Water* be contrary, yet it opens the Clouds to make way for the Rain, and is produced in the midst of waters, all which is wonderful. *l* Which *partly* notes that it is secret and hidden, as coming from the Caverns and hollow parts of the earth, no Man knows from whence they come, or whither they go, *John* 3. 8. and it is wonderful to observe how suddenly at a calm time the Winds will rise, how they will whirle about, how various, unconstant, and contrary in their motions; and *partly* the plenty both for vehemency and continuance, signified also by *treasures* the plenty of Snow and Hail being thus expressed, *Job* 38. 22. and *partly* that it is at his dispofal to bring out of his *Treasure* when he pleases. See *Psal.* 135. 7.

14 Every man ‖ is * brutish in *his m* knowledge, every founder is *n* confounded by the graven Image, for his molten Image is *o* falshood, and *there is* no *p* breath in them.

‖ Or, *is more brutish than to know.* * Chap. 51. 17, 18.

m Some limit it to the makers of these Idols, that can employ their Arts and Wits to no better purpose, than to frame such Stocks into Gods; this suits the next expression; Men are bewitched, and befotted by these things, so as to see no more into their Folly, than if they were Brutes, and the reason that it hath taken such root may be because of Mens so much admiring the Art of *Carving* and *Painting*, or rather through their Ignorance, *q.d.* It is for want of knowledge, and understanding that Men are thus brutish, *Isa.* 44. 18. *n* Either it shall turn to his reproach, or rather, he shall see his folly and shall be ashamed of it when he shall discover it, that ever he should make such a thing, and trust in it, and expose it to be adored by others. *o* It is not that which it pretends to be, but a *deceitful* thing, *Lye*; they turn the *truth of God into a lye*, Rom. 1. 25. *p* They have nothing of life in them, nay that very vegetative life, that once was in their Stocks, is now lost, much less are they Spirits sent down from Heaven.

15 They *are* vanity *and* the work of *q* errors: in the time of their visitation they shall *r* perish.

q Either in their *vile*, so springing from Men of corrupt Minds, or the *foundators* of them: A *Metonymy* of the *effect*, Teachers and encouragers of *Lyes*, *Hab.* 2. 18. things rather to be scoffed at and derided, than adored, and worshipped, and it is expressed in the *plural number* to note the multiplicity of them. *r* When God shall have a controversie with them, shall come to reckon with *Babylon* and her Idols, they and their Worshippers shall be destroyed, alluding, possibly, to the manner of the Pagan Conquests, who were wont to carry away both *Persons*, and the *Idols* of the Country, and either break them to pieces, or burn them: Thus were they serv'd by the *Persians*, see on *Isa.* 46. 1. This possibly may be spoken by way of Encouragement to the *Jews*, that took offence at the *Chaldean* Idols, that were set up in their sight, that God may strengthen their Patience he tells them he visits them in *Mercy*, and their Enemies in *Judgment*; he will destroy those Idols.

16 * The *s* portion of Jacob *is* not like them, for he *is* the *t* former of all *things*, and Israel *is* the rod of his inheritance, the LORD of hosts *is* his name.

* Chap. 51. 19.

s A Periphrasis for the true Gods who vouchsafeth to be the portion of his People, and to be so called, *Deut.* 32. 9. *Psal.* 16. 5. and many other places, because he is in Covenant with his People in the *Messiah*, whom to have any share to him as a Portion, is that dedicate to a Man by Inheritance, and he tells you his Name in the close of the *Verse*, *Isa.* 47. 4. one who hath, the whole Host of Heaven, and Earth at his disposal. *t* Idols are things framed and formed, but God is the former of all things, *the maker of Heaven and Earth*. *u* So called, because the Portions and Inheritances of *Israel* were measured by a *Line*, *Josh.* 17. 14. and therefore called, *the rod of his inheritance*, *Deut.* 32. 9, 9. *Psal.* 74. 2. and because they were his by a continual Line of Succession, beside *Israel* is, Gen. 49. 10. *Scepter*, the *Rod*, or Scepter of his inheritance, because God did set up his Kingdom in *Israel*.

17 Gather up thy ‖ wares out of the land, † inhabitant of the † fortress.

† Heb *Inhabitress.*

The Prophet now enters upon another subject, and probably begins another Sermon. *y i.e.* Every Exile upon best any advantage by, his only thy *Domestick* concerns, but all thy *Treasure* and *Merchandize*, where ever thou hast any concern in the Land, as Men use to do in case of Invasion by an Enemy, to secure them. It seems to be a *Sarcasm*, or kind of Military *derision*. *z* This is

is understood by some, as spoken to the *Babylonians*, that they should make provision for their escape, their Idols being not able to save them, but this seems to be remote from the Prophet's meaning; It is rather therefore directed to the Inhabitants of *Jerusalem*, that being the chief place of security in *Judea*, and by a *Synecdoche* to all other places that they promised themselves security in; the approaching destruction being to pass through the whole Country.

1 Sam. 15. 29.

18 For thus saith the LORD, Behold, I will *a* * sling out the inhabitants of the land at this once, and will distress them, that they may find *it so b*.

a It notes with how much violence and speed, and with ease the *Chaldeans* shall hurry away the People into *Babylon*, as the stone doth swiftly, and violently pass, which is thrown out of a Sling, with so much ease, and therefore it is said *at this once*, I will not delay, but make one thorough quick work of it, noting not only the time, but implying the clear riddance that he would make of them, 2 *Chron.* 36. 17, 18, 19. they had been often assaulted by Enemies, and sometimes they redeemed themselves, sometimes delivered by God, their Enemies being sometimes divided; but it should not be so now, but all swept away. *b* That they may see I am in good earnest, that I have not only said it, but they shall find, that I will execute it, and though they would never believe it, yet they shall actually find the truth of my Threatnings. See *Chap.* 5. 12, 13. *Ezek.* 6. 10.

19 Wo is me for my hurt; my wound is *c* grievous: but I said, Truly this *is* a grief, and I must *d* bear it.

c Here the Prophet doth not so much express his own sorrow, though that be great, as personate the Sorrow and Complaint that the Land, *i.e.* the People of the Land, manifest, or at least ought to do; which because they do not, causeth no little grief to the Prophet himself, who cannot but be affected with their condition, which he calls not only a hurt, but a wound, and both of them very grievous. *d* Or rather, but *I better considered it*, and said within my self, I were as good be silent, it is indeed a grief *grievous* in it self, and *grievous* that I must smother it, and not complain, but it is my duty to bear it patiently. There is in this expression a double necessary preparation to Repentance, *viz.* 1. An acknowledgment, that they had deservedly brought the Judgment upon themselves, and that therefore 2. They would patiently bear it, and it doth imply something of their stupidity, *q. d.* we could not have imagined the damage could have been so very great, but now we see how it is, we will patiently bear *the indignation of the Lord because we have sinned against him*. If this be not the meaning, then it is a further obstinate persisting in their Rebelling, *q. d.* seeing it must be so, truly it is very *grievous*, but I am bound now to bear it, and rub through it as well as I can: A further persisting in their pertinacy, but I incline most to the former sence.

20 My tabernacle is spoiled, and all my cords are broken; my children are gone forth of *f* me and they *are g* not: *there is* none to stretch forth my tent *h* any more, and to set up my curtains.

e He proceeds in his *prosopopeia* to bring in the Land, or the Inhabitants thereof enumerating their Calamities, and by a *Metaphor* sets out the overthrow of the *Land*, or *Jerusalem*, by the breaking of the *Cords* of a *Tabernacle*, the use whereof it is to fasten it on every side to *Stakes* in the ground, which *Cords* being broken the *Tabernacle* falls, implying all the supports of City and Country were gone, nothing but desolation to be expected. See *Chap.* 4. 20. *f* Either the *Inhabitants* of the Land, or the *lesser Cities*, being frequently called *Daughters*, *viz.* the *Chaldeans Cities*, being frequently called *Daughters*, *viz.* the *Chaldeans Cities*, being frequently called *Daughters*, have snatched them away from me, and carried them into Captivity. *g* Of the phrase and meaning of it, see *Chap.* 31. 15. *h i.e.* 'Tis irrevocable, I am without all help either for Defence or Beauty, or any thing to regain my pristine state, which he chuseth to describe hereby, continuing this *Metaphor* rather than any other, of a *Shepherds Tent*; possibly insinuating the ground of it to arise principally from their Pastors, the neglect both of their *Civil* and *Ecclesiastical* Governours which the next Verse favours.

21 For the Pastors are become brutish, and have not sought *i* the LORD *k*; therefore they shall not *l* prosper, and all their flocks shall be *m* scattered.

i Not that the Prophet takes off all blame from the People, but that he layeth it chiefly upon the *Rulers* of Church and State; for so is Pastor taken frequently. See *Chap.* 23. 1, 2, 3. *k* Not sought unto him, and taken him into their Counsels. *l* The Prophet gives the reason why nothing went well with them, namely, because there was no regard had to *Godliness*, without which we cannot expect a blessing upon any thing. *m i.e.* All that have been committed to their care, shall be carried unto *Babylon*, and divers of them dispersed abroad into several Countries, for their sakes.

† Chap. 4. & 6. 23.

22 Behold, the noise of the bruit is come, and a great commotion *n* out of the north-country † *o* to make the cities of Judah desolate, *and* a den of dragons *p*.

n The Prophet had divers times sounded this Alarm to them now, but to very little purpose, his words seemed but as idle Tales, they believed him not; he speaks of it *poetically*, as one conceiving what dreadful *Commotions* and Concussions would be upon the Land by the clattering of Arms, prancings and neighings of Horses, sounding of Trumpets, and rattling of Chariots, making as it were the Earth to shake under them, when that vast Army of the *Chaldeans* should furiously break in upon them. *Barely*, insinuating an *obstinate* opposing the voice of God's Prophets, that had so often spoken of this, but they would not hear, against this dreadful noise, which they should not but hear and see and feel too. So that they

that would not learn of God's Prophets, shall be sent to harder Masters, that shall teach them in a manner as *Gideon* did the Men of *Succoth*, *Judg.* 8. 16. *o* See *Chap.* 1. 10. and 5. 15. *p* See on *Chap.* 9. 11.

Prov. 16. 1. & 20. 24.

23 ¶ O LORD, *q* I know that the * way of man *is* not in himself: *it is* not in man that walketh to direct his steps *r*.

q The Prophet finding that all he could say prevailed nothing upon this People, but they rather grew worse, he turns himself to God. *r* How far these words concern *Pelagianism*, or *Free-will*, either one way or other, or whether at all, concerns not this Comment; they seem *literally* to be the words of the Prophet, relating either to *himself* and other Holy Men, *q. d.* it is not in our power, neither do we presume to stop this Decree of thine against *Judea*; or else to the *Enemies* in general, or *Nebuchadnezzar* in particular, *q. d.* we know all their Marches and Designs are of thine appointing, and all their Atchievements of thine ordering, it is thy Providence that directs every *step* they take against this Land, without whom no Counsels shall prosper, who alone turneth Mens Hearts which way thou pleasest, *Prov.* 21. 1. who canst bring Men on, or turn them back, as thou seest good, *Isa.* 37. 29. so that no Man's way is properly his own, to give them what success he will; or to the people, whereby he doth tacitly insinuate, that all the Counsels and Measures they think to take, whether by their own strength at home, or Confederacies and Alliances abroad will avail nothing; however they may think to escape by some Devices, or Stratagems of their own, it is to no purpose, God can overturn all in a moment, when Men think their Counsels are ripe, and they want nothing but execution; or lastly, as others think, this is by way of *petition*, *q. d.* Lord we know it is not in our Power to divert these Judgements that are coming upon us by the *Chaldeans*, but thou canst moderate, and limit them as thou pleasest, seeing all their designs are ordered by thy Providence, they cannot do any thing against us without thy permission; this the next Verse seems to favour.

* Psal. 6. 1. & 38. 1. † Heb. *diminish me.*

24 O LORD, * correct me *s*, but with judgment *t*, not in thine anger *u*, lest thou † bring me to nothing.

s q. d. Seeing thou wilt bring the *Chaldeans* upon us to punish us for our sins, let it be a *Correction* only, not a *Destruction*, and utter ruine. *t* Let it be in measure, in judgment, *i.e.* in wisdom, proportioning it as a Father toward his Children, *Chap.* 30. 11. for so the Hebrew *Mishpat* signifies, and thus *judgment* is taken, *Isa.* 30. 18. We refuse not *correction*, but we cast our selves upon thee, therefore *in the midst of Judgment remember Mercy*. *u* The reason of this he gives in the next clause, lest if thou should'st let out thy fury upon me, thou would *bring me to nothing*, *i.e.* thou wouldst utterly consume me, or *make me few*, as Heb. that I should be no more a People, never lift up the Head again.

25 Pour out thy fury upon the heathen *x*, that know thee not, and upon the families, that call not on thy name *y*: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate *z*.

x This may imply both *Petition*, that God would do so, and *Prediction* that God will certainly do so, which toward the close of the Prophecy we find was fulfilled, God first sending the King of *Babylon* to overthrow divers of the Heathen Nations, and then *Babylon* it self destroyed, with a great destruction. He will make a difference between us and the Heathen, such as *know thee not*, *i.e.* Such as do not acknowledge and own thee for their God, the phrase is frequent, 1 *Sam.* 2. 12. *Job* 18, 21. 2 *Thess.* 1. 8. the sense is expressed here in the next words, that *do not call on thy Name*. *y* A *Synecdoche*, one part of Worship put for the whole, *q. d.* If thou will be pouring out thy fury, the effects of it be to thine *Enemies*, not unto thine own *People*, who worship thee. *z* Here he gives a reason as a motive to God, why he should do so; which words are explained on *Psal.* 79. 5, 6, 7. whence they are taken, and possibly *Jeremiah* himself was the Author of that Psalm after the City was destroyed, and he carried into *Egypt*; and for the phrase of devouring him, see *Chap.* 8. 16.

CHAP. XI.

God's Covenant, 1,—7. *Their Disobedience*, 8,—10. *Evils to come on them*, 11,—17, *and on the Men of Anathoth, for Conspiring to kill* Jeremiah, 18,—23.

1 THE word that came to Jeremiah from the LORD, saying *a*,

a What time, and in what manner this *Revelation* came from God to the Prophet is not expressed, whether it were in the days of *Josiah* or *Jehoiachim*.

2 Hear ye, the words of this covenant *b*, and speak unto the men of Judah, and to the inhabitants of Jerusalem.

b God speaking in the plural number, not *hear thou*, but *hear ye*, makes some conjecture that this was a charge given to some other Prophets, either *Zephaniah* (if it were in *Josiah's* time, *Kyth.* 1. 1.) or *Uriah* (if it were in the time of *Jehoiachim*.) The term *this* also manifests, that the Book of the Law was before *Jeremiah's* time, for all conclude, that the Covenant here spoken of, was the Covenant of the Law of God, delivered by *Moses*, to which the People more than once promised obedience.

3 And say thou unto them, Thus saith the LORD of hosts, * Cursed *be* the man that obeyeth not the words of this covenant *d*.

* Gal. 3. 10.

d In

d In *Deuteronomy* 27. 26. it is *Cursed* be *he that confirmeth not* all *the words of this Law to do them, and all the People shall say, Amen.* The Peoples saying *Amen* testified their assent, and made the Law a Covenant, but they had besides formally and explicitly covenanted with God, *Exod.* 24. 3, 7. with religious Rites and Ceremonies used in stipulations, and afterwards consented that God should punish those that violated that Covenant, *Deuter.* 27. 26.

4 Which I commanded your fathers *e* in the day *that* I brought them forth out of the land of Egypt, from the * iron furnace, *f* saying, * Obey my voice, and do them according to all which I command you *g*, so shall ye be my people, and I will be your God *h*.

* Deut. 4. 10. 1 King. 8. 51. * Lev. 26. 3, 12.

e Which Law (that you by your restipulation made a formal Covenant) I that am the Lord, and so had a soveraign power to lay Laws upon my Creatures, commanded your Fathers. *f* And obliged them to obedience before I laid my Law upon them, by bringing them out of the Land of *Egypt*, from the Furnace wherein Iron is melted, which may either be taken literally (probably that was a piece of their work in *Egypt*) or *metaphorically*, serving at Iron Furnaces, being a very hard, and servile labour. *g* For which kindness I required no more of them but a gentler service to me, in obeying my voice as to the things of this Law which I gave them in charge. *h* Nor did I only lay my Commands upon them, but I also incouraged them to the obedience of it, by my gracious promise, that if they would they should be a People, I would bless protect and defend, and bear the Name of my People, and I would be their God to own and bless them.

* Deut. 7. 12. & 8. 18. & 9. 5. † Heb. *Amen.*

5 That I may perform the * oath, which I have sworn unto your fathers, to give them a land flowing with milk, and honey, as *it is* this day *i*. Then answered I, and said, † so be it O LORD *k*.

i I required their obedience for their own good, I had swore to their Fathers that I would give their Posterity a Land abounding with plenty of all good things, the best and choicest things, upon supposition of their Obedience. I have performed that Oath, I have brought them into such a Land, and shewed my self faithful to them. *k* God having ended his Speech, the Prophet saith, *Amen*, either affirming the truth of which God had said, or wishing that the People would do according to their Covenant, or assenting to the *Curse* according as God had commanded, *Deut.* 27. 26.

6 Then the LORD said unto me, Proclaim all these words, in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant and do them *l*.

l Let it be thy work to call upon this People, not only to hear, but to do the words which I have commanded them, and they have ingaged to do.

7 For I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, * rising early, and protesting, saying, Obey my voice *m*.

* Ch. 7. 13.

m In *protesting* I *protested*, an usual way in the *Hebrew*, by which they express the seriousness, and vehemency of an action, by *protesting* be meaneth the same with charging, and commanding, with promises annexed to obedience, and threatnings denounced in case of disobedience. This God saith he had done with a great deal of Patience, and diligence even from the time that this People were brought by him out of the Land of *Egypt*.

* Ch. 7. 13. ‖ Or, *Stubbornness*.

8 * Yet they obeyed not, nor inclined their ear, ‖ but walked every one in the imagination of their evil heart *n*: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but they did *them* not *o*.

n But had not hearkned unto his Counsels, but every one *had walked after the imaginations of his own heart.* A phrase by which sin is often expressed in Holy Writ, *Deut.* 29. 19. *Chap.* 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. and 23. 17. The imaginations of mans heart are only evil, *Gen.* 6. 5. and 8. 21. Hence holiness is set out by the notion of *self-denying*, not pleasing our selves, mortifying our Members, &c. *o* For this God threatneth to bring upon them all his words of threatning, annexed to the Covenant of the Law.

9 And the LORD said unto me, a conspiracy is found amongst the men of Judah and the inhabitants of Jerusalem *p*.

p All sorts of People, whether of the City or Country, have done alike; as if they had conspired together to break my Law, and to provoke me to wrath, they are all alike and act alike. The thing is manifest, it is not done secretly, nor is it done rashly but upon a Conspiracy, upon counsel and deliberation.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words *q*: and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers *r*.

q They are turned back from me, or they are turned back from their good better courses in the time of *David*, to the sins of their forefathers that worshipped the golden Calf, or, the many Idols which they worshipped in the time of the Judges. *r* They are all alike both the Ten Tribes, which were the House of *Israel*, and the Two Tribes which made the Kingdom of *Judah*, they have all broken the Covenant, which I made with their forefathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them which they shall not be able † to escape *s*: and * though they shall cry unto me I will not hearken unto them *t*.

† Heb. *to go forth from.* * Or, *when they shall cry unto me.*

s A Judgment from which they shall by no means be delivered, by any Counsels of their own, or assistance of their Friends and Allies. *t* And though Prayer to me hath been their usual course in such cases, and I have delivered them, yet I will no more hear them though they cry unto me, *Prov.* 1. 28, 29. *Zech.* 7. 11. Ch. 14. 12. 13. God will not hear them crying to him in their Adversity, who refuse to hear him speaking to them in their Prosperity. Ezek. 8. 18. Micah 3. 4.

12 Then shall the cities of Judah, and inhabitants of Jerusalem go, and * cry unto the gods to whom they offer incense, but they shall not save them at all in the time of their † trouble *u*.

* Deut. 32. 37, 38. † Heb. *evil.*

u Shall here signifieth *Will*, and might as well have been so translated, denoting the hardness of the Hearts of this People, whom affliction would not reduce to God: or rather the *Indicative Mood* is here put for the *Imperative*, and the sense, *Let the Cities of Judah*, &c. and the phrase taken *Ironically*. So it agreeth with God's answer to the People crying to him, *Jud.* 10. 14. and what this Prophet had before said, *Chap.* 2. 28. But saith the Prophet, they shall do them no good, then they shall understand their vanity in their Superstition and Idolatry, that they have bestowed a divine Homage upon Lyes and Vanities, and things able to do them no good, nor at all to profit them.

13 For *according* to the number of thy * cities were thy gods, O Judah, and *according* to the number of the streets of Jerusalem, have ye set up altars to *that* † shameful thing *u*, *even* altars to burn incense unto Baal *x*.

* Ch. 2. 28. † Heb. *shame.*

u Not that they had just so many Idols as were Cities in *Judah*, or Altars as were Streets in *Hierusalem*, the meaning is, they had very many, and that the People who lived in every City and Street were guilty. What he calls *their shame*, or the shameful thing, is afterwards expounded *Baal*, called a *shameful thing*, because it was what they had reason to be ashamed of, and what would certainly bring them to shame and confusion. *x Baal* signifieth Lord, and was a common Name given to more Idols than one, the *Phanicians* used the Name *Baal*, the *Chaldeans*, *Bell*. God *Hos.* 2. 16. forbad his People to call him by this Name, because so abused to Idolatry. Many think that the *Sun* was what the *Phanicians* worshipped under this Name; some say *Saturn* was he, *Manasses* who preceded *Josiah*, reared up Altars for *Baalim*, and made Groves and worshipped all the Host of Heaven and served them, 2 *Chron.* 33. 3. Learned Men say, that the *Assians* called the same Idol *Baal*, whom those of *Europe* called *Jupiter*. It is not improbable which learned Men judge, That the Heathens acknowledging one supream Being, worshipped him in several Creatures; some mistaking *the Sun, Moon, and Stars* to be he, others other things; these they called *Baalim*, Lords, as they called the principal God *Baal*. The Heathens *Idolatry* seems to be their Worshipping God *in Creatures*, and paying a Divine Homage to Creatures, the Sun, Moon, and Stars, and other far inferiour to them, not believing that those Creatures were the *Divine Being*, but that the *Divine Being* was in them, and from them would hear their Supplicants and do them good; which though the Heathens might a little be excused in, having no Scriptures shewing them the nature of the true God, and how he would be worshipped; yet in the *Jews* was inexcusable, they having the Oracles of God committed to them, which both shewed them the true nature of God, and *let them* know that no Creature could be any similitude or representation of him, and that his Will was, that they should pay their Homage to him without any similitudes, or representations, exciting them to that Homage, fit for nothing but to beget in the Minds of People false Conceptions, and apprehensions of the Divine Being, which is meerly spiritual; notwithstanding which direction from the Divine Law, the *Jews* after the manner of the Heathens, would pay their Homage to God, before the *Sun, Moon* and *Stars*, and before *Images* made with hands, and make Altars to such Creatures and Images, which was the Idolatry God complains of, and of which he declares a greater abhorrence than almost of any other sin. It is likely that *Baal* here mentioned was the *Sun*, because it was near *Manasses times*, who thus highly offended God, and it is probable that though *Josiah* had begun a famous Reformation, yet a great deal of this leaven was left in the common People, besides that the sins of *Manasses*, 2 *King.* 21. 26. are reckoned up as the special proximate cause of this Wrath of God against *Judah*.

14 Therefore * pray thou not for this people, neither lift up a cry, or prayer for them, for I will not hear *them* in the time that they cry unto me, for their † trouble *y*.

* Ch. 7. 16. † Heb. *evil.*

y Once before, and we shall find once after this, *Chap.* 11. 11. God forbiddeth the Prophet to *pray for this People*, hence ariseth a Question how the Prophet is excused from Sin, in praying for them after this Prohibition, especially when God had assured him that he would not hear. *Sol.* God (*say some*) sometimes forbiddeth Prayers for Persons and People to stir them up to more fervent Prayer. 2. We find the like done by *Moses*, *Exod.* 32. 10. and *Samuel*, 1 *Sam.* 15. 35. and 16. 1. Others *say*, 3. That we must not understand these words as an absolute prohibition to *Jeremy*, but for the terrifying of the People. 4. God speaks only of a temporal evil, and willeth *Jeremiah* not to be too positive in his Prayers for them, that they might be delivered from that, but he might pray for the pardon of their sins, and their deliverance from the eternal Vengeance of God. 5. He might not pray for the obstinate part of this People, but for the Elect of God amongst them.

* Isa 1. 11. † Heb. *what is to me, be-cause in my house.* ‖ Or, *when they evil is.*

15 * † What hath my beloved to do in my house, ‖ seeing she hath wrought lewdness with many? *z* and the holy flesh is passed from thee *a*: ‖ when thou doest evil, then thou rejoycest *b*.

z Some make these words the words of the Prophet, declaring that God (whom they suppose here called the beloved) was about to forsake the Temple. Others make them the *words of God*, speaking of his Prophet, whom he calleth his Beloved. Or rather speaking of his People, whom he calleth his Beloved, upon the account of his ancient Union with them, and Marriage to them, this seemeth most probable, and agreeth both with *Chap.* 7. 9, 10. and also with the usual confidence of the Jews, because of the Temple of the Lord, and their formal Services of God in it, *my People* saith God, though I was formerly their Husband, yet have wrought lewdness with many, that is, committed Idolatry with many Idols and now what have they to do more in my House, than a base Strumpet which hath turned a Whore, hath to do in the House of her Husband? *a* Some by this phrase understand that God would own them no more as an holy People. Others that their Circumcision was become Uncircumcision. Others more probably under stand it of the Flesh of the Sacrifices they were wont to offer, either they had been remiss in offering the Sacrifices God had commanded them. Or (which is more probable) the *Flesh* of their *Sacrifices*, being set before Idols, as well as before him who was the only true God, became polluted, and was abomination to the Lord. The learned Author of our English Annotations, Notes, that the words may very fairly be translated, *and the holy flesh they shall pass away from thee*, so the words import a threatning that because they had polluted, and prophaned the Sacrifices, God would make their Sacrifices to cease. *b* And this the Lord would rather do against them, because they were not only evil, but gloried in their wickedness, or at least were as full of mirth and jolli ty, as if they had done no iniquity.

16 The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit *c*: with the noise of a great tumult, he hath kindled fire upon it, and the branches of it are broken *d*.

c That is, the Lord fixed thee when he brought thee first into *Canaan*, in a beautiful flourishing state and condition, so as thou wert in a capacity both to have done thy self much good, and to have brought him much glory, like a beautiful fair Olive-Tree, fit to bear fair and goodly fruit. *d* But thou hast so behaved thy self, that the Lord is altering the course of his Providence to thee, he that planted thee, is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches; there is nothing more usual in Prophetical Writings, than to have things, yet to come, expressed as if past, because of the certainty of them; they being who shall as certainly be, as if already done.

* Chap. 2. 21.

17 For the LORD of hosts * that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense to Baal *e*.

e This Verse expounds what was metaphorically expressed in the former Verse, *viz.* that God had declared his Will to his Prophet That he would destroy his People, the blame of which must lie upon themselves, for they had by *Idolatry* most highly provoked him, and had therein done against themselves as indeed all sinning is but an acting against our selves. God is unvulnerable, we cannot hurt him, though we may provoke his Justice to take vengeance upon us for our iniquities. And the Prophet tells them, that the Lord *that planted them* would do this, thereby hinting to them both his power to do it, and also that they had no reason to be confident that because God had made them he would not destroy them; or because he had planted them in that good Land, therefore he would not pluck them up and throw them out of it: *Vid Isa.* 27. 11.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou shewedst me their doings *f*.

f This may be understood either more generally as relating to all the wicked actions of his Countrymen, to obviate their saying, How comest thou to know our doings? Or else (which seemeth most probable) more specially, with relation to that Conspiracy against him, which is mentioned in the following Verses.

19 But I *was* like a lamb, *or* an ox *that* is brought unto the slaughter, and I knew not that * they had devised devices against me, *saying*, Let us destroy † the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred *g*.

* Chap. 18. 18. † Heb. *The stalk with his beard.*

g We have no other mention of this Conspiracy in Holy Writ, but it is plain both from this Verse, and what followeth to the end of this Chapter, that the Men of *Anathoth* (which was *Jeremiah's* own Town) were offended at his Prophesying so sharp things against the Land of *Judah*, and had threatned to kill him if he would not leave off that stile, and had conspired to that purpose, some think to mix poison with his Meat, others by starving of him, others think by beating of him, into which variety of sense they interpret that phrase in this Verse. *Let us destroy the tree with the fruit thereof*; but the sense is plain, Let us not only put an end to his *prophesying*, but to his being also; let us cut him off some way or other, that his Name may no more be remembred. Of this the Prophet saith he was as ignorant, as an Ox or a *Lamb* that is brought to the Slaughter-house, that knoweth nothing what design is against its life.

20 But, O LORD of hosts, that judgest righteously, that * triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause *h*.

* 1 Sam. 16. 7. 1 Chron. 28. 9.

h The Prophet appealeth to God, and appealeth to him as one that knew both the innocency of his heart toward them, and the malice of their hearts toward him, and used to deal out justice, impartially and committeth his cause unto God (as we are commanded, 1 *Pet.* 2. 23.) and desires that God would avenge him, and that he might see the *Vengeance*, which words some learned Interpreters think spoken not without some passion and mixture of humane frailty. Others, not as a Prayer so much as a Prophecy. Others, not out of a desire of private Revenge, but out of a pure zeal for the glory of God, whose Prophet he was, and Servant in the delivery of those Prophecies that were so ingrateful to them.

Psal. 7. 9. Ch. 17. 10. & 20. 12. Rev. 2. 23.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, * Prophesie not in the name of the LORD, that thou die not by our hand.

* Isa 30. 10 Amos 2. 12 & 7. 13 Mich. 2. 6.

22 Therefore thus saith the LORD of hosts, Behold, I will † punish them; the young men shall die by the sword, their sons and their daughters shall die by famine.

† Heb. *visit upon.*

23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their visitation *i*.

i The Prayers of God's Prophets, though they may sometimes have too much passion and humane infirmity mixed with them, yet are heard of God, and many times answered in Righteousness by terrible things, as to those against whom they are directed; the same thing they designed to do against the Prophet, God threateneth to do against them, utterly to consume them, so as no remembrance of them should remain.

CHAP. XII.

The Prophet complaineth of the Wicked's Prosperity: By Faith seeth their Ruine, 1,—4. God admonisheth him of his Brethren's Treachery against him, and lamenteth his Heritage, 5,—13. A return from Captivity promised to the Penitent, 14,—17.

1 RIghteous * *art* thou, O LORD, when I plead with thee *a*, *yet* let me ‖ talk with thee of *thy* judgments *b*. * Wherefore doth the way of the wicked prosper! *wherefore* are all they happy that deal very treacherously *c*?

* Pf. 51. 4. ‖ Or, *let me reason the case with thee.* * Job 12. 6. & 21. 13. Mal. 3. 15.

a The Prophet begins here with a Recognition of God's unquestionable Righteousness and Justice, in all his Providential Dispensations in the Government of the World. Some read the latter part, *should I plead with thee?* But let it be *should I plead?* or, *although*, or, *when I plead*, that is, *argue with thee*, yet the Prophet doth it not without a previous resolution to agree the Lord's Dispensations just, whatsoever he should say. *b* Yet saith he, let me talk with thee, not by way of accusing thee, but for my own satisfaction concerning thy judicial Dispensations in the government of the World. *c* Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal treacherously? by *all they*, he means *many of them*, and is thought to have spoken with a special relation to the Priests at *Anathoth*, that had conspired against his Life. The Prosperity of the wicked hath in all times been a Riddle, and a sore Temptation to the best of God's People; to *Job*, *Chap.* 21. 7. 13. to *David*, *Psal.* 37. 1. and 73. 2. 12. and 94. 3, 4. *Hab.* 1. 4, 5. Lord, saith *Jeremy*, I know thy ways of Providence are just and righteous, but they are dark and hidden from me, I cannot understand why thou doest this.

2 Thou hast planted them, yea, they have taken root, † they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins *d*.

† Heb. *they go on.*

d Here are a People that indeed talk of thee, and one that only observeth their Mouths, would judge thou wert near to them and they had Communion with thee, but he that observeth their Lives may easily discern that thou art far from their inward parts, they have neither fear of thee, nor love for thee, nor desire after thee, nor delight in thee, nor are they obedient to thee; yet thou hast planted them by thy Power, and by thy Providence they thrive, go on, and prosper.

3 But thou, O LORD, * knowest me, thou hast seen me, and tried my heart † toward thee. *e* Pull them out like sheep for the slaughter, and prepare them for the day of slaughter *f*.

* Pf. 17. 3. 139. 1. † Heb *with thee.*

e Here seemeth to be something understood, *viz. But Lord it is otherwise with me*, I am maligned, and my life is hunted after, yet Lord thou knowest the sincerity of my heart before and towards thee, thou hast had experience of me in the discharge of my Prophetical Office, and knowest that I have been faithful in revealing to the People what thou didst reveal to me, yet for this it is they seek my Life and would have my Blood. *f* Lord, avenge me on this wicked Generation, confirm the words against them which I have from thee denounced. Concerning the meaning of expressions of this nature, and the lawfulness of putting up such Petitions against those who are not only our Enemies, but God's also. See what was noted on *Chap.* 11. *Ver.* 20.

4 How long shall the land mourn and the herbs of every field wither, for the wickedness of them that dwell therein *g*? * The beasts are consumed, and the birds, because they said, He shall not see our last end *b*.

* Chap. 4. 25 & 7. 20. & 9. 10

g The Prophet seems to give a reason of his former Passion, and Prayer against those wicked Men he before reflected on, because they were the cause of the Nations Ruine, which is also asserted by the *Psalmist*. *Psal.* 107. 34. A Land is *said to mourn* metaphorically when it is brought to an ill complexion, and looketh unpleasantly, the Grass and green Herbs in it being destroyed by Enemies, or Drought, or Vermine. *b* Nay the effects of their wicked courses reached to the very Beasts and Birds, because they were so presumptuous as to conclude, that they should do well enough, neither the Prophet nor any other should see their last end.

5 If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace *wherein* thou trustedst *they wearied* thee, then how wilt thou do in * the swelling of Jordan *k*?

* Josh. 3. 15.

i That these are the answer of God to the Prophet is reasonably well agreed by the best Interpreters, as also that this is a Proverbial expression, but as to the application of it in this place, there is some difference: Some make it this. If thou dost not understand what is done by the Men of thine own City, how canst thou think to fathom my Dispensations of Providence in the Government of the World? But this sense seemeth not very probable, because the sense of the *Proverb* seemeth to be, If thou beest not able to encounter lesser dangers, how wilt thou be able to overcome greater? I rather agree with those who make the sense this. *Jeremy*, I have greater dangers for thee to encounter than those thou art exposed to at *Anathoth*, if thou beest so disturbed with them, who are but as *Footmen*, how wilt thou be able to grapple with those far greater Enemies which thou art like to meet with at *Hierusalem*. *k Anathoth* also seemeth to be understood by *the land of thy peace*, that is, the Land of thy Friends wherein thou hadst a confidence: If thy Enemies thou hast there met with, tire thee, what wilt thou do *in the swellings of Jordan*? That is in a place in which thou art like to meet with an increase of greater Troubles, like the swelling of *Jordan* (which in Harvest used to overflow its Banks) Many other things are said by Interpreters, both with reference to the sense of this Text, and the explication of these proverbial expressions, but the sense above-mentioned seemeth to me least strained, and best agreeing with what went before, and what follows.

6 For even * thy brethren, and the house of thy father, even they have dealt treacherously with thee *l*, yea ‖ they have called a multitude after thee *m*, * believe them not, though they speak † fair words unto thee *n*.

* Ch. 9. 4. ‖ Or, *cried after thee fully.* * Prov. 26. 25. † Heb. *good things.*

l The Men of *Anathoth*, thine own Town and Country, and those of thy own Family have conspired Evil against thee secretly. *m* Either they have exposed thee to the rage and rudeness of a multitude, or they have accused thee to a multitude. *n* Tho' therefore they give thee many fair words, yet repose no trust nor confidence in them, but look to thy self.

7 I have forsaken my house *o*, I have left mine heritage *p*, I have given † the dearly beloved of my soul into the hands of her enemies *q*.

† Heb. *the love.*

o God by his House here understandeth the Temple, which God is said here to have forsaken with respect to his gracious manifestations in it to the People that came thither to worship him. *p* By his heritage he means the whole body of the *Israelites*, called Gods Heritage not in this Chapter only, but *Chap.* 2. 7. *Joel* 2. 17. *Mic.* 7 14. whom God threateneth to leave with respect to his special Providence, by which he had taken care of them, upon which account *Canaan* is called the Land which God *cared for*, *Deut.* 11. 12. that is so cared for, as in comparison with them, he might seem to neglect all other Countreys. *q* That is, he had given that Nation which was once his dearly beloved into the hands or power of their Enemies.

8 Mine heritage is unto me, as a lion in the forest, it ‖ † crieth out against me: therefore have I hated it *r*.

‖ Or, *yelleth.* † Heb *giveth out its voice.*

r That is, the reason why my heart is alienated from them, is because they are altered, those that were as my Sheep, following me their chief Shepherd, and the guidance of those Prophets and Pastors which I set over them, are become like *Lions* in the Forest roaring against me, and rending and tearing the Prophets which I sent unto them.

9 Mine heritage is unto me *as* a ‖ speckled bird *s*, the birds round about *are* against her *t*, come ye, assemble all the beasts of the field, ‖ * come to devour *u*.

‖ Or, *talented.* ‖ Or, *cause them to come.* * Chap. 7. 33.

s The word in the *Heb.* signifies to die, or colour, and Interpreters are here divided, whether to interpret it of a Bird *coloured by Nature*, (so our Translators understood it, and therefore have translated it speckled) or *by accident*, as ravenous Birds are coloured by the blood of other Birds killed by them. Hence some interpret the Text as a reflection upon the *Jews* for their Cruelty, coloured by their oppression and innocent bloodshed. Others of their tincture by a variety of Superstition and Idolatry, the latter seemeth to me most probable, because of what follows, it being usual and natural for other Birds *t* to flock about a strange coloured Bird, such as they have not been used to see, but rather to fly from, than to come at a Bird of prey, that hath already stained her Feathers with the blood of other Birds. *u* But it may be understood of either, for the *Jews* were notoriously guilty of both, and it is God that causeth the Birds to come against her, and the Beasts of the field to devour.

10 Many Pastors have destroyed my vineyard *w*, they have troden my portion under foot, they have made my † pleasant portion, a desolate wilderness *x*.

† Heb. *portion of desire.*

w By *Pastors* most here think Civil Persons, not Ecclesiastical Officers are meant; but they are divided, some interpreting it of the Rulers and Princes of *Nebuchadnezzar*'s Army, who took *Jerusalem*, and destroyed *Judah*, called God's *Vineyard*, *Isa.* 5. 1, 2. others understanding it of the Rulers of the *Jews*, who by their wicked Government, and as wicked Examp'e had ruined their Country. *x* And caused God to turn the Country which he had chosen for his portion, and declared such a pleasure in, into a Wildness, and such a Wilderness as was not only thinly inhabited, but wholly desolate.

11 They have made it desolate *y*, *and being* desolate it mourneth unto me *z*, the whole land is made desolate, because no man layeth *it* to heart *a*.

y Heb. *He hath made it desolate*, but it cannot be meant of God, for it is God that speaketh, and God is he mentioned in the next words; It must therefore either be understood of *Nebuchadnezzar*, the instrumental cause; or (one number being put for another) of the People or the Rulers as the meritorious cause, and in that rueful state into which their sins had brought it, it cried unto God. *a* And one great cause of this sore Judgment upon the Land, was the Peoples not laying to heart, not seriously considering what God had done or was doing against it,

12 The spoilers are come upon all high places through the wilderness *b*: for the sword of the LORD shall devour from the *one* end of the land, even unto the *other* end of the land: no flesh shall have peace *c*.

b The Prophet (as very usually) speaketh of a thing as already done, which was very shortly to be done, he saith they were come up because they should come up, and no places should be so high but they should climb them; none so strong, but they should subdue them. *c* The sword of the Enemy is called the sword of the Lord, because he ordereth and succeeds it, though the Enemy manageth it, and he saith it shall be against all, of all ranks and orders, no flesh should have peace; by *no flesh* he meaneth no ranks, no orders of Men.

13 * They have sown wheat, but they shall reap * Micah. 6 15. thorns *d*: they have put themselves to pain, *but* shall not profit *e*: and ‖ they shall be ashamed of your revenues, because of the fierce anger of the LORD *f*.

Hag 1.6. ‖ Or, *ye.*

d If these words be understood literally, they only signifie, that God would blast the Labours of the Husbandman, and curse them in the Field. The Earths bringing forth *Thorns* and *Thistles* was part of the Curse for the first transgression of Man: *Gen.* 3. 18. God's blasting the Labours of Husbandmen is often threatned as a punishment of Sin. *Vid. Lev.* 26. 16. *Deut* 28. 38. if it be taken metaphorically, it is expounded by the next words. *e* That they should labour in vain, all the Works of their hands, all their Counsels and Deliberations should be of no profit, or avail unto them. *f* The fierce anger of God against them shall be so shewed that the returns of their Labours or Estates, the profits of their Trades, &c. shall be so small that they shall be ashamed of them.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit *g*, Behold, I will * pluck them out of their land, and pluck out the house of Dudah from amongst them *h*?

* Deut 30. 3. Chap.

g God will not be angry for ever with his own People, nor suffer the rod of the wicked for ever to rest upon the back of the righteous, for saith he for those that are my *evil Neighbours*, the Nations bordering upon *Judea*, which God calls his Inheritance, upon which account he calleth them his Neighbours, who *touched* his Inheritance, not so much by contiguity of Habitation, as by rapacious Fingers, to do them hurt, insulting over them when the Hand of God was upon them, and contributing to their affliction and misery, by helping their Enemies against them, as did the *Edomites*, *Philistines*, *Moabites*, &c. *h* I will also pluck them out of their Land, I will bring the sword upon them also, and they shall be led into captivity, and though they may have made some Inroads upon my People, and have carried away some of them into Captivity, yet I will fetch them out of their Captivity.

15 And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again every man to his heritage, and every man to his land *i*.

i This seemeth not to be a Prophecy only of the *Jews* return into their Land after the fulfilling of the Years of their Captivity, but also of the bringing back of these Nations after that they should be plucked up, and seems to relate to the calling of the Gentiles, but this Prophecy must be limited by what followeth in the next Verse, and not understood of all the Inhabitants of those Nations.

16 And it shall come to pass, If they will diligently learn the ways of my people to swear by my name, the

the LORD liveth *k*, (as they taught my people to swear by Baal) *l* then shall they be built in the midst of my people *m*.

k Tho these people be Heathens, yet if they will leave their Idolatries, and superstitious ways of Worship, and learn to worship and serve me as my People do and ought to worship me. *l* And *swear by my Name the Lord liveth*, that is, pay that Homage which they pay to the Divine Being to me, the living and true God; owning me alone as the fountain of life, and Searcher of the hearts (for there is a great Homage paid to the true God in swearing by his Name only, which sheweth the great impiety and profaneness of other Oaths.) *m* Then, saith God, I will bless and prosper them also, and they shall not only have a portion in the Earth but amongst my People, which was eminently fulfilled in the Conversion of the *Gentiles*, *Rom.* 11. 17. they were originally *wild Olives*, and *grafted in* amongst the *Jews*, and *with them made partakers of the root, and fatness of the Olive-tree.*

17 But if they will not obey, I will utterly pluck up, and destroy that nation, saith the LORD *n*.

n But for those, whether they be *Jews* or *Gentiles*, that shall continue in their Idolatrous, and Superstitious courses; that shall refuse the *Messias*, and continue in unbelief, and go on in courses of Rebellion and disobedience (saith God) I will utterly destroy that People. Thus *Isa.* 60. 12. *The nation and kingdom, that will not serve thee, shall perish, yea those nations shall be utterly wasted.*

CHAP. XIII.

In the Type of a Linen-Girdle God prefigureth their Destruction, 1,——11. *Under the Parable of Bottles filled with Wine, is foretold their Drunkenness with Misery,* 12,——14. *He exhorteth to prevent these Judgments by Repentance from their sins, which are the cause thereof,* 15,——27.

1 THus saith the LORD unto me, Go, and get the a linen girdle, and put it upon thy loins, and put it not in water *a*.

a God's design, by what is recorded in this Chapter, is by two Types, as in two Glasses, to let the People understand by the Prophet, how he looked upon them, and what they were in his Eyes, and also what he would do unto them, and they might expect from him, to this purpose he directeth the Prophet to procure himself a Girdle, not woollen but *linen* made of Flax, or the like, and to put it not upon his Clothes, but upon his Loins, to signifie (as some think) that this people were a people whom God had made near to him. He commands him not to put it in water, to soften it, as some think; Linen newly made, before it is wetted in water, being rough; and this they conceive the Prophet was forbidden, for a further Type of the stiffness and roughness, and stubbornness of this People. Others think, to typifie that God was no cause of this Peoples rotting, and growing corrupt.

2 So I got a girdle according to the word of the LORD *b*, and put *it* on my loins *c*.

b That is according to God's Command. *c* And used it as God commanded me, never disputing the reason, why God bid me do such a thing.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in an hole of the rock *d*.

d God having commanded the Prophet to procure such a Girdle as was before mentioned, and to tie it upon his Loins, he a second time comes to him and commandeth him to take this Girdle and carry it to *Euphrates*. This was one of the four great Rivers that the River out of the Garden of *Eden* divided it self into, *Gen.* 2. 10, 14. It was the border of the promised Land, *Gen.* 15. 18. *Deut.* 1. 7. 11. 24. 1 *Chron.* 5. 9. *Reuben's* Lot was bounded by it. The Prophet was commanded to hide his Girdle, in the *hole* of a *Rock* in that River. But why there? Were there not other places nearer, where the Prophet might have hid it? It is judged by some, that this Command was also to signifie unto them, that they should be carried out of their own Borders into Captivity, or rather that they had corrupted, and were become rotten by doing after the fashions and manners of the Heathens who lived on the other side of *Euphrates* always, but having (an hundred years before this) captivated the Ten Tribes, lived also on this side of it.

5 So I went and hid it by Euphrates as the LORD commanded me *e*.

e Most think that *Jeremiah* did this but in a Vision, for it was a very long Journey for the Prophet to take to go from *Anathoth*, or *Hierusalem* as far as *Euphrates*. *Jeremiah* was obedient to God's Command, without any disputing or asking God the meaning of this Injunction to him.

6 And it came to pass after many days that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there *f*.

f God who had bidden the Prophet go and hide the linen Girdle, after some considerable time speaks again to him to go and take it away from the place where he had lodged it.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it *g*, and behold the girdle was marred, it was profitable for nothing *h*.

g Whether the Prophet really made such a journey, or all this was but a Vision is very uncertain. *h* When he came to the place, or in his Vision, he thought when he came to the place, that he saw all the girdle rotted, and good for nothing but to be thrown upon a Dunghil.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem *i*.

i By this it appears that God commanded *Jeremiah* to do this, not only as a representation of the rotten and corrupt state of this People, but of his Vengeance which should suddenly be brought upon them, though they were a *proud people* lifted up and swelled in the Opinion of themselves, from the favour which God had shewed them, in making them a People near unto him, and as it were wearing them upon his Loins, yet they having corrupted themselves by mixing their streams with the streams of *Euphrates*, corrupting themselves with the Superstitions, corruptions and Idolatries of Heathens, God would make use of some of those Nations to abate their Pride, and pluck their feathers, and they should rot amongst those People, and in some of those Nations with whom, and by whose Example they had sinned against the Lord. This sense of these words is much confirmed by the following words.

10 This evil people which refuse to hear my words, which walk in the ‖ imagination of their heart, and walk after other gods to serve them, and to worship them shall even be as this girdle, which is good for nothing *k*.

‖ Or, *stubbornness.*

k Hitherto the Prophet had yielded a blind obedience to God, doing what he commanded him though he possibly knew no other reason for it, but because God bade him do so (which is an Homage we owe unto God, though to none but him) now God expounds himself what he meant to teach the *Jews* by this, *viz.* That he did intend that they should be consumed by the People beyond the River *Euphrates*, as that Girdle was there marred, and he also shews them, that their own sins in disobeying his word, and following the imaginations of their own hearts, particularly their Idolatry, was what had brought this sore judgment upon them.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD, that they might be unto me for a people, and for a name, and for a praise, and for a glory *l*: but they would not hear *m*.

l Here God openeth to the Prophet, why he commanded him to put the Girdle about his Loins, *viz.* to shew that he of his singular favour, had used the *Jews* as a Man useth his Girdle which he fasteneth about his Loins, and as a Man weareth his Girdle, made up of some costly Materials for an honour and praise to him, so God's design in honouring this People, wearing them as a Girdle, was, that they might bring him honour and glory, living to his praise, in the obedience of his Commands, especially such Commands as related to his Worship. *m* But they would not answer God's designs, nor hearken to any Counsels of that nature which he gave them, and therefore he was resolved to pluck them from his Loins, and to suffer them to rot, and consume as that Girdle was rotted. See *Psal.* 81. from Verse 8, to the end, which the Author of the *English* Annotations saith well, is an excellent Comment on this Text.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD the God of Israel, Every bottle shall be filled with wine, and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine *n*?

n God by his Prophet sheweth them their ruine in another Glass, he bids the Prophet tell them, that *every bottle should be filled with wine.* Wine was what they delighted in, *Hos.* 3. 1. *They loved flagons of wine*, and were for those Prophets that would prophesie *to them of wine and strong drink*, *Micah* 2. 11. God therefore sendeth them a Prophecy about Wine, bids the Prophet tell them, that *every bottle should be filled with wine.* (Glad News to the Drunkards among them!) but no very strange thing to them who often enough were wont both to fill, and to empty Bottles of Wine; but they little understood the *Wine* which God and his Prophet intended, God therefore openeth it to them.

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon Davids throne, and the priests, and the Prophets, and all the inhabitants of Jerusalem with drunkenness *o*.

o There is a Wine of astonishment and confusion. *Psal.* 60 3. A Wine that intoxicateth, and inflameth, and stupifieth, as well as a Wine that refresheth; saith God, with that Wine I will fill all Orders of Persons, *Kings*, *Priests*, *Prophets*, and all the Inhabitants of *Jerusalem*. Nor shall the *Throne of David* be a protection to your Kings, I will have no regard to them upon that account, nor to the Priests though they be Persons consecrated to me.

14 And I will dash them † one against another, even the fathers, and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them *p*.

† Heb. *a man against his brother.* † Heb. *from destroying them.*

p And I will set them one against another, raising up an evil Spirit of division amongst them, that they shall be like earthen Bottles dashed one against another, which are easily broken in pieces.

pieces. I will have no pity on them, therefore let them not presume upon my mercy, and pity, and compassion, for I am resolved to shew them no mercy, but to bring them to utter ruine, and destruction.

15 ¶ Hear ye and give ear, be not proud: for the LORD hath spoken *q*.

q God ordinarily subjoineth exhortation and counsel to his reproof, if peradventure people will change their hearts and ways. Having threatned them, therefore the Prophet speaketh to them, that they would yet hear, and that not formally but give ear, not exalting themselves against God, and nourishing a vain confidence or presumptuous hopes, and going on in their rebellious courses, despising him, and others who were but the Lord's Prophets and his Messengers unto them. The word which we bring is not ours, it is the Lord that hath spoken by us.

16 Give glory to the LORD your God *r*, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye * look for light, he turn it into * the shadow of death, *and* make *it* gross darkness *s*.

* Isa 59.9. * Pf 44.19

r Glorifie God, by an humble confession of your sins, *Jos.* 7. 19, 20. by submitting your selves to God, *Jam.* 4. 7. humbling your selves under his Word, *Jam.* 4. 10. and under his mighty hand, 1 *Pet.* 5. 6. *s* Before God brings upon you his great and heavy Judgments before threatned; as a state of prosperity is set out often in Scripture by the Notion of *Light*, which is a pleasant and chearing thing; so a state of affliction is often set out to us in Scripture under the Notion of *Darkness*, *Isa.* 8. 22. *Joel* 2. 2. *Amos* 5. 18. &c. and as in the want of light, which is directive to our feet. Men are prone to stumble at any thing that lies in their way, so as they know not how to direct their feet or take their steps, so in times of affliction, especially great afflictions, Men are ordinarily perplexed and know not what course to take. In the latter part of the Verse he seemeth to threaten God's disappointment of their expectations. The *Jews* to the last appeared highly confident looking for light, but they met with great disappointment, even gross darkness.

17 But if ye will not hear it *t*, my soul shall weep in secret places for *your* pride *u*, and * mine eye shall weep sore, and run down with tears, because the Lords flock is carried away captive †.

* Lam. 1. 2.16. & 2. 18.

t That is, if you will not listen to what I say, take heed to what I say, and obey the counsel which I give you. *u* I shall seriously and secretly mourn for your rebellion and obstinacy which is rooted in your pride, and lifting up your selves against the Lord's Monitions and Counsels. † And I shall also mourn for your calamity when it comes upon you, I shall have a personal and family concern with you, but that will not so much trouble me as to consider that you who are the Church and People of God should be led into Captivity.

18 Say unto the king and to the queen, Humble your selves *x*, sit down; for your ‖ principalities shall come down, *even* the crown of your glory *x*.

‖ Or, *your headtires.*

x The Author of holy Writ is discernible by this as by other things, that the Scripture equally speaks to the greatest Persons, as to Persons of meaner rank. God here calls to the King of *Judah*, whether it was at this time *Jehoiakim*, or his Son *Jehoiakin*, is uncertain. *x* By *Principalities* he means both their *dignity*, and their *liberty* that which he often calleth the Crown of their glory. Some expound it *head-tires*, because the word deriveth from a word which signifies the Head.

19 The cities of the south shall be shut up, and none shall open *them* *y*, Judah shall be carried away captive all of it, it shall be wholly carried away captive.

y Either the Cities of *Judah* which lay Southward from *Chaldæa*, and therefore their Enemies in the next Verse are said to come from the North, and this great evil is said to have come from the *North*; or (as some would have it) the Cities of *Egypt*, which lay yet more *Southward*, so as the *Egyptians* should neither come with sufficient force to raise the Siege, nor should there be any Sanctuary or refuge for them in *Egypt*, but they should certainly be wholly carried into Captivity.

20 Lift up your eyes, and behold them that come from the north *z*: where *is* the flock *that* was given thee, thy beautiful flock *a*?

z He speaks to them as if their Enemy was even then upon their March, that if they did but look they might see him coming. *a* The Prophet either speaks to the King, or to the Rulers, or chief of the Congregation of *Judah*, *Prov.* 14. 28. *In the multitude of the people is the king's honour.* So in the multitude of Subjects or of Members, lies much of the honour of a *Church* or State.

21 What wilt thou say when he shall † punish thee? (for thou hast taught them *to be* captains, *and* as chief over thee) shall not * sorrows take thee as a woman in travail *b*?

† Heb *visit thee.*

* Chap. 6. 24.

b That is, thou wilt have nothing to say, but be wholly confounded and ashamed when God shall visit thee with this sore judgment, or when *Nebuchadnezzar's* Army sent by God, shall visit thee; for thou, either by thy commerce and trading with them, or by thy so often calling them to thy assistance, or by thy Idolatry borrowed from them, and other Nations, hast taught them to be Captains over thee; thy sorrows and affliction will come upon thee *suddenly* and *terribly* as pain cometh upon a Woman in Travail; yea, and as *certainly* also.

22 And if thou say in thine heart, *Wherefore come these things upon me? for the greatness of thine iniquity are thy * skirts discovered, *and* thy heels ‖ made bare *c*.

* Chap. 5. 19 & 16. 10. * Nahum 3. 5. ‖ Or, *shall be violently taken away.*

c Hypocrites will rarely confess their own shame and God's righteousness, but are ready to expostulate and dispute with God, and to call him to account why he hath dealt so with them, as if God had dealt unjustly. But (saith God) if thou shouldst have any such thoughts in thine heart, do but remember thine iniquities, how many and how great they have been, thy *nakedness* is discovered because of these, and for these thou art exposed to contempt and shame; probably these phrases are fetched from the usual practice of Soldiers when they have conquered a place and taken Prisoners, to strip them, and leave those of either Sex, either no Clothes to cover their nakedness, or nothing but their own Rags, not sufficient to cover their nakedness. By *Skirts* is meant the lower part of their Bodies covered with the lower part of their Garments.

23 Can the Ethiopian change his skin, or the leopard his spots *d*? *then* may ye also do good, that are † accustomed to do evil *e*.

† Heb. *taught.*

d In the *Hebrew* it is, *Can the Cusite*, &c. from whence it is well concluded, as learned Men judge, that the *Ethiopians* are of the posterity of *Cush* the Son of *Cham*, Brother to *Misraim*, the *father of the Egyptians*, *Gen.* 10. 6. For these were the only People of old noted for their black colour in Scripture, as the *Ethiopians* are now. *e* God sheweth that the *Jews* by their continued customary sinning had so inured themselves to wicked practices, that it was as much labour in vain to endeavour to reclaim them, as to go about to wash a *Blackamore*, or to take out the natural spots of the Beasts called *Leopards*.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness *f*.

f The words denote a great, and clear dispersion, like that of the scattering of Stubble by a fierce Wind.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falshood *g*.

g This is what thou shalt have at the Lord's Hand, the dispensation which thou shalt meet with, and thou mayest thank thy self for it, for hadst thou remembred either my former kindness to thee, or the Law that I gave thee, this had not come unto thee, but thou hast forgotten me, and trusted in lyes, or in idle, vain and presumptuous hopes, therefore I have given thee but a just lot, and measured to thee a just measure.

26 Therefore * will I discover thy skirts upon thy face that thy shame may appear *h*.

* Lam. 1. 8. Ezek. 16. 37. & 23. 29. Hos. 2. 10.

h Therefore I will expose thee to all manner of shame and contempt, without any regard to thy honour. Those that honour God, God will honour, but those that despise and dishonour him, shall not be able to maintain their own honour.

27 I have seen thy adulteries, and thy * neighings *i*, the lewdness of thy whoredom, *and* thine abominations *on the hills, in the fields *k*: woe unto thee, O Jerusalem, wilt thou not be made clean? † when *shall it* once *be*?

* Chap. 5. 8. * Isa 65.7. Chap. 2. 20 Ezek. 6. 13. † Heb. *after when*

i Some think the Prophet here reflects upon them for their corporal Adulteries, and their madness upon them, which he compareth to the *neighings* of Horses, but those words *on the hills in the fields* in the next clause seem to inform us, *k* That he means here only their *Idolatries* which are in holy Writ often compared to *Adulteries*, which are the greatest sins in their kind, the greatest violations of the Marriage Covenant, and provocations of Persons in conjugal Relation, and the only cause of lawful divorce. *l* He concludes with pathetical Interrogations, intimating that yet there is almost as desperate, and not knowing what would not be, yet he leaves no means untried, but asks them if it was not yet time, or when such a thing might be hoped for at their hands?

CHAP. XIV.

A grievous Famine prophesied: Its Miseries, 1—6. *The Prophet prayeth, but God will not be entreated for them,* 7—12. *Lying Prophets no excuse for them,* 13,—16. *The Prophet's Complaint,* 17,—22.

THE word of the LORD that came to Jeremiah concerning the † dearth *a*.

† Heb. *the words of the dearths or restraints.*

a What *Dearth* we are not told, nor when it happened; some think that it was in the time of the Siege of *Hierusalem*; others, of the that it was in the beginning of the Reign of *Zedekiah*, but they judge most probably, that think it was in the time of *Jehoiakim*, for we read *Chap.* 36. 9. of an extraordinary Fast by him proclaimed, which many judge was upon this occasion: The *Heb.* Phrase which is here used, signifying, *The matter of the Restraints*; gives Interpreters some liberty to abound in their senses of this Text, but the following words make it evident, *Ver.* 4. 5. that the *Restraints* here mentioned were God's restraining of water from them, so that the *Dearth* was occasioned from a great drought, which is elegantly described in the five next Verses and deprecated, *Ver.* 7, 8, 9. which make indeed but a Preface to the Revelation of the Mind and Will of God in this Prophecy.

2 Judah mourneth, and the gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up *b*.

b By *Judah* is meant the Men and Women in the whole Country of *Judah*. The *Gates* is put for their *Cities*, or the Men of their

their Cities languished, for want of moisture for themselves or their Beasts. They are all in the Habits of Mourners, or their Faces looked swarthy, and starvedly, for want of due and wholesome Nourishment, and the *cry of Hierusalem* is gone up, either their cry unto God by their Prayers in his Temple, or their cry by the reason of their Misery and Grief is gone up to Heaven.

3 And their nobles have sent their little ones to the waters, they came to the pits *and* found no water, they returned with their vessels empty: they were ashamed and confounded, and covered their heads *c*.

c This scarcity of water, afflicted not mean Persons only, who have not so good means to supply their necessities as others; but their greatest Persons; so as they sent their little ones (it were better translated *Servants* for they are meant) to the places made to receive and retain Water, but finding no Water in the Pits, they came back again with their Vessels empty like Men ashamed and confounded, and troubled upon the seeing their expectations frustrated.

4 Because the ground is chapt *d*, for there was no rain in the earth, the plowmen were ashamed, they covered their heads *e*.

d The *Heb.* word signifieth more largely than *chapt*, broken, spoiled, turn'd into dust, as is usual in great Droughts. *e* The word also which we translate Plowmen, doth not strictly signifie Plowmen, but *Husbandmen*, there having been no Rain upon the Earth, it brought forth little or no Grass for those that imployed themselves in breeding or feeding Cattel, and it was so hard, and so much wanted moisture, that they could not Plow nor Sow, but were like Men ashamed and confounded, who knew not what to do.

5 Yea, the hind also calved in the field and forsook *it*, because there is no grass *f*.

f Hinds use not to get their Food in Fields, but upon the Mountains and in Wildernesses, but the Drought was such, that these wild Creatures came into the lower Grounds, nearer the Habitations of Men, than they were wont, and there brought forth their Young. The Hinds are loving Creatures, and as all Creatures by a natural instinct love their Young, so the Hinds especially, but their moisture being dried up, they could not suckle them, but were forced to leave them, running about here and there to seek Grass to eat.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons *g*: their eyes did fail because *there was* no grass *h*.

g The wild Asses wanting water, got upon high places, where was the freest and coolest air, and sucked in the Wind, and this it is said they did like Dragons, of whom *Aristotle* and *Pliny* report, that by reason of the great heat of their Bodies, they ordinarily stand upon high places sucking in the cool Air, and they tell us those Creatures will live upon it for some time. The Prophet describing this great Drought, tells us, the wild Asses did the like. *h* But for want of Grass their Eyes were either almost sunk in their Heads, they being almost starved, or else the Phrase signifies the frustration of their expectation, which this Phrase also some times signifies in Scripture, *Psal.* 69. 3.

7 ¶ O LORD! though our iniquities testifie against us *i*, do thou *it k* for thy names sake *l*: for our backslidings are many, we have sinned against thee *m*.

i The Prophet having described their misery, both in the cause of it, the Drought for want of Rain, and the effects of it, he applieth himself to that God, who he knew was he who alone could give the former and the latter Rain; confessing that their sins and backslidings were very many, and testified against them, that they had deserved God's severe Scourge, and God was Righteous in what of this nature he had done against them. But yet saith he *k* *do thou it*; that is, do thou what we desire, and what we stand in need of; give us Rain. *l* Though not for our sake, we deserve no such kindness from thee, yet for *thy Names sake*: Thy Word, or Promise, or rather hear for thine Honour and Glory sake. So *Isa.* 43. 25. and 48. 11. where God promiseth them to shew them kindness for his *Names sake*, so as *Jeremiah's* Prayer is but a pleading of God's Promises, that he would fulfil his word. *m* For here signifies *though*, and might have been better so interpreted.

8 O the hope of Israel *n*, the Saviour thereof in time of trouble *o*, why shouldst thou be as a stranger in the land, and as a wayfaring man, *that* turneth aside to tarry for a night *p*?

n That is the object of *Israel's* hope, he in whom alone thy People *Israel* have been wont to hope, or he in whom alone *Israel* hath just reason to hope. *o* Thou who hast formerly been their Saviour in the times of their trouble, or who alone canst save them in such times of trouble, as thou hast now brought them into. See *Psal.* 9. 9. and 46. 1. *p* Why shouldst thou be as one that regardeth thy ancient People no more than a Stranger, or a Traveller, who taketh no farther care for the place, or the House where he lodgeth, than for the short time that he is to stay or abide in it.

9 Why shouldst thou be as a man astonied *q*? as a mighty man *that* cannot save? yet thou, O LORD, † *art* in the midst of us *r*, and we are † called by thy name, leave us not. ∴

† Heb. *thy name is called upon us.*

q The *Hebrew* word here used being found in no place of Holy Writ but this, hath given Interpreters a liberty to translate it variously, *sleepy*, *weak*, *astonished*, *frighted*, like a Man in such disorder through some great Passions, that he is able to do nothing. *r* Like a Man who in his own nature is strong and mighty enough, but through sickness or passion is so weakned, that he cannot put forth any strength for the succour and relief of his Friends. *s* Yet (saith the Prophet) thou art in the midst of us, that is, we have thy *Temple* to which thou hast promised thy special Presence, or rather it is to be understood of the whole Land, according to what God had declared, *Num* 5. 3. and 35. 34. *Defile not the Land which ye shall inhabite, wherein I dwell: for I the Lord dwell among the Children of Israel.* *t* That is, we are called the Lord's People, and that not only by others amongst whom we have that repute, but by thy self. God often calleth this People in Scripture, *his People, his Portion.* ∴ Therefore he begs that God would not leave them; he means as to that special Providence, by which he had formerly watched over them, and cared for them, and been a protection to them; nor as to his *Ordinances*, and his special gracious presence with them in his Temple.

10 Thus saith the LORD unto this people, *u* Thus have they loved to wander *w*, they have not refrained their feet *x*, therefore the LORD doth not accept them *y*, * he will now remember their iniquity, and visit their sins *z*.

* Hos. 8. 13. and 9. 9.

u Here beginneth that Divine Revelation mentioned, *Ver.* 1. as an answer to the Prophet's Complaint and Prayer in the nine first Verses. The substance of which is, that for their manifold sins, he was resolved to punish them, and therefore would not be any more solicited on their behalf. *w* They have gone aside out of the way of my Precepts, and that out of a principle of love and delight, they have been fond of their Idols. *x* And they have persisted in those deviations and sinful courses, notwithstanding all Counsels, and Arguments used with them to the contrary, nothing could keep their feet to the way of my Testimonies. *y* Therefore though they pray, and cry, and fast, God will not accept them. *z* But by his punishment of them for their sins, he will let them know that as he hath seen and taken notice of, so he hath not forgot what they have done.

11 Then said the LORD unto me *. Pray not for this people for *their* good *a*.

* Exod. 32. 10.

a Twice before God had given the Prophet this charge, *Chap.* 7. 26. and 11, 14. how it could consist with the Piety of *Jeremiah*, after those charges to put up the Prayer we have *Ver.* 7, 8, 9. of this Chapter. See the Notes on *Chap.* 11. 14.

12 * When they fast, I will not hear their cry *b*, and * when they offer burnt-offering and an oblation, I will not accept them, *c* but * I will consume them by the sword and by the famine, and by the pestilence *d*.

* Isa. 58. 1. Zech. 7. 7. 13. * Chap. 6. 20. and 7. 21, 22. * Chap. 9. 16.

b The like threatning we have, *Prov.* 2. 28. *Isa.* 1. 15. *Chap.* 11. 11. *Ezech.* 8. 18. *Micah* 3. 4. *c* Men may so long despise God's Calls, Exhortations and Counsels as their case may be desperate as to the prevention of temporal Judgments by such Religious applications to God as ordinarily have their effect, to prevent and remove Judgments. See *Chap.* 15. 1. *Ezek.* 14. 14, 20. *d* He threatneth to add to their plague, three fore Judgments, ordinarily accompanying one another both in Gods Threatnings, and in the execution of them, *Chap.* 29. 17, 18. and 24. 17, &c.

13 Then said I, Ah Lord GOD! Behold the Prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you † assured peace in this place *e*.

† Heb. *Peace of truth.*

e We have many Complaints of this Prophet against false Prophets that contradicted his Prophecies, *Chap.* 4. 10. and 23. 9. and we shall hereafter meet with the Names of some of them. Corrupt Governments never want Prophets to their humour, though a bolder transgression can hardly be imagined, than for Men to intitle God to their own Imaginations and Fancies, and we shall *Ver.* 15. meet with the usual Wages of such Works.

14 Then the LORD said unto me, The prophets prophesie lyes in my name *f*, * I sent them not, neither have I commanded them, neither spake unto them: they prophesie to you a false vision and divination, and a thing of nought, and the deceit of their heart.

* Chap. 23. 21 & 27. 15. & 29. 8, 9.

f They did not only prophesie falshoods, but lyes, what they knew to be false; for they pretended, that God had revealed such things unto them; for admit the things they spake (as to Men) but future Contingencies, which might be true or false, yet it was a lye for them to pretend that God had told them any such things. The things were certainly false in themselves, being contrary to God's Revelation; but letting that aside, for them to pretend God had revealed that to them which he had not revealed, was a formed lye. God denieth that he ever commanded them to speak any such things, or sent them upon any such Errands, they prophesyed what came in their own foolish heads, and the deceits of their own hearts.

15 Therefore thus saith the LORD, concerning the prophets that prophesie in my name and I sent them not, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed *g*.

g It is a most dangerous thing for Ecclesiastical Ministers to believe that to People as the Will of God, which is not so: God here threatneth that these Prophets in testimony of the truth of the Word of God delivered by *Jeremiah*, should die by these very Judgments, which they falsely prophesied to this People as from God, an immunity from, *Vid. Ch.* 6. 15. and 20. 6. 1 *Kings* 22. 25.

16 And the people to whom they propheſie, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters; for I will pour their wickedneſs upon them *o*.

o The Security promiſed by theſe falſe Prophets, ſhall be no Excuſe to the People for giving credit to them; the Prophets ſhall periſh for propheſying falſly in my Name, and the People that hearken to, and believe what they ſay, and practiſe accordingly, ſhall periſh for their ſight and vain Credulity. As the ſinful Commands of Superiours in things Civil, will not free thoſe from Guilt that execute their Commands; ſo the Lyes and falſe Teachings of Miniſters, will not excuſe thoſe that run into Error upon the Credit of their Words: both the one and the other owe their firſt Homage and Allegiance to God, by whoſe Word they ought to examine the Precepts of the one, and the Propheſyings of the other.

17 ¶ Therefore thou ſhalt ſay this word unto them *. Let mine eyes run down with tears night and day, and let them not ceaſe, for the virgin daughter of my people is broken with a great breach with a very grievous blow.

* Ch. 9. 1. and 13. 17. Lam. 1. 16. and 2. 18.

18 If I go forth into the field, then behold the ſlain with the ſword, and if I enter into the city, then behold them that are ſick with famine, *p* yea both the prophet and the prieſt ‖ go about into a land that they know not *q*.

‖ Or, *make merchandize againſt a Land, and Men acknowledge it not.*

p The Prophet is by God directed to ſpeak ſtill of the Calamities of this People as a thing paſt though yet to come; according to the uſual Stile of Prophetical Writings; and to tell them, that whatſoever their falſe Prophets told them, yet he ſo certainly knew the contrary, that he could even with himſelf melted into Tears for them, and had even already before his eyes the doleful Spectacle of their Miſeries. Some in the Field ſlain by the Enemies Sword, others within the Walls almoſt ſtarved to death. *q* The Word in the *Hebrew* סחר which we Tranſlate *go about*, ſignifies ſo primarily, and in a ſecond Sence to Merchandize, becauſe Merchants go about Countries to trade. This hath made that variety of Senſe which the Margents of our Bible have; but our Tranſlation is true enough, and the Senſe ſeems to be, that *Prieſts* and Prophets (though accounted ſacred perſons) ſhould be made Captives alſo, and wander in a Land wherein they were Foreigners. This is thought to relate to the firſt Captivity in the time of *Jehoiakim*, when the People of the beſt Faſhion were carried into Captivity.

19 Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion *r*? why haſt thou ſmitten us, and *there is* no healing for us *ſ*? * we looked for peace, and no good, and for the time of healing, and behold trouble *t*.

* Ch. 8. 15.

r The Prophet again returns to God, expoſtulating with him, and humbly imploring mercy for his People, which lets us know that he did not underſtand God's words to him, *Ver.* 11. as an abſolute Prohibition of him to pray for this People. *Zion* was a Place whoſe gates God loved, and *Judah* was his pleaſant Portion. Lord ſaith the Prophet, is it poſſible thou ſhouldſt loath a Place which thou ſo much loveſt, or caſt off a People which thou haſt ſo much owned? *ſ* He acknowledgeth God to be he that had ſmitten them, and their Condition without him to be helpleſs and hopeleſs. *t* And that all their Hopes and Expectations were fruſtrated.

20 We acknowledge, O LORD, our wickedneſs, *and* the iniquity of our fathers, for * we have ſinned againſt thee *u*.

* Pſal. 106. 6. Dan 9 8.

u That is, both we and our Fathers have ſinned againſt thee, and have given thee a Right to puniſh and deſtroy us; we deſire not to cover or cloak our Sin, we own and acknowledge it.

21 Do not abhor *us*, for thy names ſake *w*, do not diſgrace the throne of thy glory *x*: remember, break not thy covenant with us *y*.

w The Thing which the Prophet deprecateth is, the Judgments come already, and farther coming upon this People, the Famine, Sword, and Peſtilence, with the Drought, under the ſad Conſequents of which they at preſent laboured; but he prays for the Removal of theſe Judgments, and the Prevention of ſuch as were yet to come, in this Phraſe, *Do not abhor us*; noting to us, that the Love of God to a People is the Root of all Good which they can expect; and his Hatred and Diſpleaſure, the Root of all the Evil that can betide them. Here are divers Arguments brought to back this Petition. 1. *For thy Name's ſake*, that is, thine Honour and Glory ſake, an Argument often made uſe of in Holy Writ, in the Prayers of God's People, *Joſ.* 7. 9, &c. and upon a very good Foundation, whether we conſider God's Concern for his own Glory, or the Tenure of God's Promiſes, promiſing mercy for his own Name's ſake. *x* He alſo argueth with God, from his former Love and Kindneſs to this People, which he had made the Throne of his Glory. The Words are either to be underſtood of the Throne of the Houſe of *David*, called the *Lord's Throne*, 1 *Chron.* 29. 23. or elſe the *Temple*, and the Ark in it, the more ſpecial Symbol of God's Preſence: hence he is ſaid to have dwelt betwixt the *Cherubims*, *Pſal.* 80. 1. ſo *Chap.* 17. 12. the Prophet ſaith, *A glorious high Throne from the Beginning is our Sanctuary.* Lord (ſaith the Prophet) we have deſerved all the Diſgrace thou canſt throw upon us, but do not thou diſgrace the Throne of thine own Glory. *y* *Remember, break not thy Covenant with us.* Did not *Jeremy* then know that God could not break his *Covenant*? *Anſ.* He did know it; but he alſo knew that it is our Duty to pray to God to fulfill it; or poſſibly he would extend it a little farther, and for God's Covenant ſake made with the faithful in *Iſrael*, he would have obtained mercy for the whole Body of the Nation.

22 Are there *any* among the vanities of the Gentiles that can cauſe rain *z*? or can the heavens give ſhowers? *a* * *Art* not thou he, O LORD our God? *b* therefore we will wait upon thee, for thou haſt made all theſe *things c*.

*Pſal. 135. 7. Iſa. 30. 23. Ch. 10. 13.

z The preſent Judgment under which they groaned, was a Drought, which he had deſcribed in the ſix firſt Verſes; the Prophet imploring God for the Removal of it, argues, from the Impoſſibility of Help in this caſe from any other way, none of the Idols of the Heathens, which he calls *vain things*, nothing in themſelves, and of no uſe or profit to thoſe that ran after them, could give Rain. *a* The Heavens indeed give it; but in the order of ſecond Cauſes, if God ſtoppeth thoſe Bottels they cannot run. *b* Lord, art not thou able to do it (ſaith the Prophet?) nay, art not thou he who alone is able to do it? (for ſo much the Phraſe doth import.) The Scripture conſtantly giveth God the Honour of giving Rain, *Gen.* 2. 5. *Deut.* 28. 12. 1 *Kings* 8. 36. 2 *Chron.* 6. 27. *Job* 5. 10. and 38. 26, 28. *Pſal.* 147. 8. *Ch.* 5. 24. and 51. 15. *Joel* 2. 23. *Zech.* 10. 1. *Matth.* 5. 45. *Acts* 14. 17. *c* Therefore ſaith the Prophet, we thy People will wait upon thee by Prayer, and the payment of thoſe Homages thou requireſt; for *thou haſt made all theſe things*, that is (ſay ſome) thou haſt cauſed all theſe Judgments, or afflictive Diſpenſations; or rather, thou haſt made the *Rain*, laſt mentioned.

CHAP. XV.

The Jews Rejection, and Judgments, eſpecially of four kinds; the Sins which procured them, 1,——9. The Prophet complaineth, that the People curſe and perſecute him for theſe Prophecies; they are threatned, and he inſtructed and comforted, 10,——21.

1 THen ſaid the LORD unto me, * Though * Moſes * and Samuel ſtood before me, *yet* my mind could not *be* towards this people *a*; *caſt them* out of my ſight, and let them go forth *b*.

* Ezek. 14. 14. *Exod 32. 11, 14. * 1 Sam. 7. 9.

a We are (though in another Chapter) yet in the ſame Prophecy, or Diſcourſe betwixt God and this Prophet. *Jeremiah* having been once denied, ſollicited God again, as we had it in the four laſt Verſes of the former Chapter. God here replieth to that Prayer; and the ſum of what he ſaith is, that he was inexorable in their caſe. Though *Moſes* who could obtain ſo much of God upon their ſinning, in the caſe of the Golden Calf, *Exod.* 32. 11, 14. and in the caſe of the Peoples Murmuring, *Numb.* 14. 19, 20. and *Samuel* who was ſo prevalent with God, 1 *Sam.* 7. 9. though theſe two formerly ſo potent and prevalent Mediators for a People with me, *ſtood before me*, waited (that is) upon me, and ſollicited me on the behalf of this People, yet I could not favour this People. *b* *q. d.* I am not able to abide the ſight of them, and therefore let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? *c* then thou ſhalt tell them, Thus ſaith the LORD, * Such as *are* for death, to death, and ſuch as *are* for the ſword, to the ſword, and ſuch as *are* for famine, to famine, and ſuch as *are* for captivity, to captivity *d*.

* Chap. 43. 11. Ezek. 5. 12. Zech. 11. 9.

c If they aſk thee what thou meaneſt by going forth; which being a term of Motion, implieth a Term to which the Motion ſhould be. *d* Saith God in the general, it is to Ruin and Deſtruction, but they ſhall not all be deſtroyed one and the ſame way; ſome ſhall be deſtroyed by the Peſtilence, (for that is here to be underſtood by Death) others ſhall be deſtroyed by the Famine, others by the ſword of Enemies, others ſhall go into Captivity, but one way or other the Land ſhall be quitted of the moſt of you.

3 And I will * appoint over them four † kinds, ſaith the LORD *e*, the ſword to ſlay, and the dogs to tear, and * the fowls of the heaven, and the beaſts of the earth to devour and deſtroy *f*.

* Lev. 26. 16. † Heb. *Families.* * Ch. 7. 33.

e Four kinds of Deſtroyers, the Enemies ſwords ſhall ſlay them and ſo make Meat for the Dogs, who ſhall tear their Carcaſes, and for the Birds of prey, who ſhall prey upon their dead Bodies that ſhall lie unburied. *f* And I will alſo ſend amongſt them wild Beaſts, who ſhall both tear their living Bodies and their dead Carcaſes.

4 And † I will cauſe them to be * removed into all kingdoms of the earth *g*; becauſe of * Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Hieruſalem *h*.

† Heb. *give them for a removing.* * Deut. 28. 25. Ch. 24. 9. Ezek 23. 46. * 2 King. 24. 3.

g Though the body of the People were removed into *Babylon*, yet as it is more than probable that many of them fled into other Countries to ſave themſelves, ſo there is no doubt, but the King of *Babylon* removed them into ſeveral Kingdoms belonging to his large Empire. *h* What *Manaſſeh* did, may be read 2 *Kin.* 21. 11. *He did wickedly, above all that the Amorites did that were before him, and made alſo Judah to ſin with his Idols.* Verſe 16. *Moreover, he ſhed innocent blood very much, till he had filled Jeruſalem from one end to another, beſides his ſin wherewith he made Judah to ſin,* &c. Some make a Queſtion whether God means the perſonal Sins of *Manaſſeh* and his Miniſters, or only the Sins of the ſame kind that the *Jews* ſtill continued. *Manaſſeh* lived 55 Years, his Son *Joſiah* 31 Years, it was now the time of *Jehoiakim*, the Son of *Joſiah*, who reigned but eleven Years, and it is probable this was his fifth Year, (for in that Year he proclaimed the Faſt) (for the Drought, (as is ſuppoſed) *Chap.* 36 9. Tho the People were bad enough ſtill, yet it is no way probable, that they were ſo bad as in the time of *Manaſſeh*. We know all *Joſiah's* time, the Father of this Prince, was a time of Reformation, though it be certain, much of their old Leaven of Idolatry and Superſtition was yet in them. Whatever therefore ſome think, God undoubtedly meaneth the Guilt that *Manaſſeh* and his Subjects contracted, forty Years before this time: Nor do I ſee any reaſon why any ſhould queſtion, whether it be conſiſtent with the Juſtice of God, to puniſh the Sins of Parents upon their Poſterity, when it is no more than we ſee done every day in the Puniſhments of *Traytors* and *Felons*, by the ſeizing the Eſtates of their Children, and in Wars, upon the Taking of Cities and Fortified Places; and it is no more than God hath threatned in the Second Commandment, *Exod.* 20. and declared it as a piece of his name, *Exod.* 34. and done in a multitude of Scriptural Inſtances. *Manaſſeh* is here named as the Son of *Hezekiah* for his ſhame, becauſe of his degeneracy from ſo good a Parent; it is expreſly ſaid, 2 *Kings* 23. 6. that notwithſtanding *Joſiah's* Reformation, yet the Lord turned not from the fierceneſs of his wrath, kindled againſt *Judah* for the provocations of *Manaſſeh*.

*Iſa 51. 19. † Heb. *to ask of thy peace.*

5 For * who ſhall have pity upon thee, O Hieruſalem? or who ſhall bemoan thee? or who ſhall go aſide † to ask how thou doeſt *i*.

i The ſum of this is, That this People ſhould be in a moſt miſerable pitileſs ſtate and condition; none ſhould regard them in the day of their Calamity, nor ſo much as once enquire after them, or how they fared, or what they did.

6 Thou haſt forſaken me, ſaith the LORD, thou art gone backward, therefore will I ſtretch out my hand againſt thee, and deſtroy thee, I am weary with repenting *k*.

k God here by more Phraſes of the ſame import with many that we have before met with, declareth his ſteady Reſolution to deſtroy them, for their Apoſtacy from him; and ſets out himſelf to them as angry Princes or Parents, that had been often provoked againſt a Subject or a Child, and often reſolved to puniſh the Offender, but out of their own Clemency, or upon the Mediation and Interceſſion of others for them, had altered their Minds, and reſolved to ſpare them, but at laſt met with ſo many freſh Provocations, that they are weary of forgiving them any longer; ſo God declareth himſelf weary of his patient bearing with them, and reſolved to bear no longer.

7 And I will fan them with a fan in the gates of the land *l*, I will bereave *them* of ‖ children *m*, I will deſtroy my people, *ſith* they return not from their ways *n*.

‖ Or, *whatſoever is dear.*

l Not a *purging Fan* by Affliction, to ſeparate their Chaff and Droſs from them, but a ſcattering Fan; ſome Tranſlate it *into the gates of the earth*: So it is the ſame that God had before ſaid, that he would remove them into all Nations, (Gates being put for Cities;) but it is more probable, that this is added in purſuit of the Metaphor of *Fanning*, Men uſually chuſing *Barn-doors* to fan at, that they may have the Advantage of the Wind. *m* Of *Children* is not in the *Hebrew*, and is needleſſly ſupplied; it may as well be of any, or all their Comforts or good Things. *n* Their Privilege claimed of being my People ſhall not protect them, ſo long as they go on in their lewd and ſinful Courſes.

8 Their widows are increaſed to me above the ſand of the ſeas *o*, I have brought upon them ‖ againſt the mother of the young men, a ſpoiler at noonday *p*: I have cauſed *him* to fall upon it ſuddenly, and terrours upon the city *q*.

‖ Or, *againſt the mother City, a Young-man ſpoiling, &c.* Or, *againſt the Mother and the Young-men.*

o The Prophet ſpeaking in the Name of that God who calleth things that are not as if they were, ſtill continueth his Stile, ſpeaking of Things to come as if preſent. In *Jehoiakim's* time we read of no ſuch plenty of Widows; they were multiplied when the City was beſieged and taken in *Zedekiah's* time, to a great number, *hyperbolically* compared to the Sands of the Sea. *p* There is a great Variety amongſt Interpreters, as to their Sence of this Phraſe, about which, thoſe that are curious may conſult the *Engliſh Annotations* upon this Verſe. By the Spoiler at *Noon-day* is meant *Nebuchadnezzar*, in the Senſe of the beſt Interpreters, who came not like a *Thief* who cometh by night to rob and to ſpoil, but with an Army in the day time: The Queſtion only is about thoſe Words *againſt the Mother of the Youngmen*. The *Hebrew* Word, which our Tranſlation renders *Youngmen*, is בחור, which properly ſignifieth a choice Man, or a Perſon, ſo ſon choſen, from the *Hebrew* Verb which ſignifieth to chuſe; ſo as it may as well be Tranſlated *the Mother of the Choſen*, as the *Mother of the Young-men*. Becauſe Young-men are looked upon as the *Choice Men*, whether for Beauty, or Strength and Ability for any thing, the Word often ſignifies a Young-man, *Deut.* 32. 25. 2 *Sam.* 6. 1. *Cant.* 5. 15. *Pſal.* 148. 12. *Iſa.* 23. 4. *Ezek.* 9. 6. and in many other Texts. Some will have the Senſe (as in our Margent) *againſt the Mother*, a *Young-man*, meaning by the Young-man *Nebuchadnezzar*, and by the Mother *Jeruſalem*: The *Jews* are in the *Canticles* called the *Daughters of Hieruſalem*, and *Hieruſalem which is above*, is by the Apoſtle called *the Mother of us all*. The *Hebrew* Word is in the ſingular Number; how we Tranſlate it *Young-men* I underſtand not. *Pagnine* Tranſlates it *Electi*, the *Mother of the choſen*. I do think that by the *Mother* is meant *Hieruſalem*, and that *Populs* may be underſtood to *Electi*. *Hieruſalem* was the Mother of the Jewiſh People, or *Judea* at leaſt, againſt whom, *Nebuchadnezzar* the Spoiler, at Noon-day, was ſent; and we know that the *Jews* were *God's Choſen People*. *q* This laſt Clauſe is yet more obſcure than the other, Word for Word, as it is in the *Hebrew*; it is, *I have cauſed to fall upon it ſuddenly, the City and Terrors.* The Word here uſed עיר commonly ſignifies a *City* in Scripture, and is very rarely Tranſlated otherwiſe. Were it not for the Adverb ſuddenly coming between *it* and *City*, the Sence were plain, and thus, *I will cauſe to fall upon that City, Terrors*; others read it, I will cauſe him to fall upon it, and Terrors upon the *City*. The Word ſometimes in Scripture ſignifies Enemies, and is ſo Tranſlated, 1 *Sam.* 28. 16. *Pſal.* 139. 20. *Dan.* 4. 19. In this Signification of the Word, the Sence is plain, I will ſend upon it the Enemy and Terrors. The Learned Author of our *Engliſh Annotations* obſerves it is tranſlated a *Watcher*, *Dan.* 4. 13, 23. and thinks the Senſe may be thus, I have cauſed it to fall upon them ſuddenly, a *Watcher* that bringeth *Terrors*; to which purpoſe he tells us, the *Chaldean* Forces are compared to Watchers, *Chap.* 4. 16, 17. and 5. 6.

9 She that hath born ſeven *b* languiſheth: ſhe hath given up the ghoſt, * her ſun is gone down while it *was* yet day *i*; ſhe hath been aſhamed and confounded *k*, and the reſidue of them will I deliver to the ſword, before their enemies, ſaith the LORD *l*.

* Amos 8. 9.

b Seven ſignifies many, 1 *Sam.* 2. 5. *Job* 5. 19. The Prophet complains, that *Hieruſalem*, or the Country of *Judah*, that had been very numerous in People, now grew feeble, neither able to maintain thoſe ſhe had born, nor yet to bear more. *i* In the midſt of her Proſperity ſhe became thus miſerable. *k* A part of them were confounded by the Judgments of God which came upon them before their Captivity. *l* For the Remainder of them (ſaith God) they ſhall be deſtroyed by the Sword of the Enemy.

10 * Wo is me, my mother, that thou haſt born me a man of ſtrife, and a man of contention to the whole earth *m*: I have neither lent on uſury, nor men have lent to me on uſury, *yet* every one of them doth curſe me *n*.

* Job 3. 1, &c. Chap. 20. 14.

m The Prophet in this Verſe cannot be excuſed from a great meaſure of Paſſion and Humane Infirmity; he almoſt curſeth the day of his Birth, denouncing himſelf a woful, miſerable Man, to be born a Man of *Striſe* and *Contention* to the whole World, that is, thoſe Nations in it againſt which God ſent him to denounce his Judgments; which Denunciations, how true ſoever, and the truth of which they afterward did effectually find, yet they were not able to bear, and therefore they ſtrove with him, and contended againſt him; yet it was not for his Sin. *n* Uſury was forbidden the *Jews*, *Deut.* 23. 19. and ſo was the more odious; but ſaith the Prophet, I have not followed that trade, I have neither lent nor borrowed upon Uſury, I have done them no wrong, nor given them any occaſion againſt me, yet they will not be reconciled to me, but ſpeak of me all manner of evil: This was the Lot of the old Prophets, the Lot of *Samuel*, of Chriſt, of his Apoſtles, and of all the faithful Miniſters of the Goſpel ever ſince; let them carry themſelves never ſo innocently and obligingly to People, yet if they will be faithful, and truly reveal unto People the Mind and Will of God, that is enough to anger a People whoſe Wills are not ſubjugated to the Will of God, and they will curſe them.

11 The LORD ſaid, Verily it ſhall be well with thy remnant *o*, verily I ‖ will cauſe the enemy to entreat thee *well* in the time of evil, and in the time of affliction *p*.

‖ Or, *I will entreat the Enemy for thee.*

o The latter Words of the Verſe expound the former; for by *Remnant* is here meant the Reſidue or Remnant of Days that *Jeremiah* had yet to live, not the Remnant of the People who ſhould come out of *Babylon*. *p* I will, by my Providence, ſo order it, that how cruelly and feverely ſoever the Enemy deals with thy Country-men, yet he ſhall uſe thee kindly when he ſhall take the City. See the fulfilling of this Prophecy, *Chap.* 39. 11. and 40. 3, 4.

12 Shall iron break the northern iron and the ſteel *q*?

q There is a great Variety among Interpreters as to this Verſe alſo, ſome interpreting this as a Prophecy that none ſhould break the Prophet, whom God would make as the Northern Iron and Steel, which was the hardeſt of all Iron, the *Chalybes* (from whom Steel had its Name *Chalybs*) being Northern People, and the moſt famous of any then known in the World, for tempering Iron to make it hard and tough: Others interpreting it, as denying that there ſhould ever be an Agreement betwixt the *Jews* and the *Chaldeans*; but to me, the Words of the next Verſe ſeem to give us the Senſe, that the *Jews* ſhould certainly be over-run, and conquered by the *Babylonians*; for as the *Northern* Iron and Steel is the hardeſt, and no *Iron* could break that, ſo God having edged and hardened their Enemies the *Chaldeans*, all their Oppoſition to them would ſignifie nothing.

13 Thy ſubſtance and thy treaſures will I give to the * ſpoil without price *r*, and *that* for all thy ſins, even in all thy borders *ſ*.

* Chap. 17. 3.

r All thy Riches and precious Things ſhall be ſpoiled, I will have no regard, ſaith God, to Loſs or Gain in it, or there ſhall be no Price taken for the Redemption of them; for *ſ* what ſhall be done, ſhall be by me done for all the Sins which thou haſt been guilty of in all the parts of the Country.

14 And I will make *thee* to paſs with thine enemies, into a land *which* thou knoweſt not, for a * fire is kindled in mine anger, *which* ſhall burn upon you *t*.

* Deut. 32. 22.

t As

r As the former Verse, so this also must be understood not of the Prophet, for he was not carried into *Babylon*, but of the People, whose Captivity is threatned in this place, and the cause of it declared, the Wrath of the Lord against them for their Sins, the Effects of which are compared to a fire which should burn them.

15 O LORD, thou knoweſt *u*, remember me and viſit me *w*, and revenge me of my perſecutors *x*, take me not away in thy long-ſuffering *y*: know, that for thy ſake I have ſuffered rebuke *z*.

u Either thou knoweſt my ſincerity, how faithfully I have revealed thy Will; ſo *Pſal.* 139. 1, 23. Or thou knoweſt my Sufferings, how wickedly they deal with me; or *thou knoweſt* what thou haſt to do, what is in thy purpoſe and reſolution to do, I will ſay no more unto thee; only for my own ſake I beg. *w* That I may not be out of thy Thoughts, nor without the Viſitations of thy Love, while this People is under the Viſitations of thy Wrath, *Nehemiah* 5. 19. and 13. 14. *Chap.* 18. 20. *x* Thou haſt commanded me not to avenge my ſelf, Lord! do thou avenge me upon my Perſecutors: (See the Notes on *Chap.* 11. 20. and 17. 18. how the Prophet could thus pray againſt his Enemies.) *y* Confirm thy Word, let not me be taken away into Captivity; though I be a Sinner, yet exerciſe toward me patience and long-ſuffering. *z* Lord, remember that my Reproach, and all that I ſuffer, is for thy ſake, becauſe I have faithfully publiſhed thy Truth, and maintained and defended thine Honour and Glory.

* Ezek. 3. 1, 3. Rev. 10. 9. † Heb. *thy name is called upon me.*

16 Thy words were found *a*, and I did * eat them *b*, and thy word was unto me the joy and rejoycing of my heart *m*, for † I am called by thy name, O LORD God of hoſts *n*.

a Either the Words which from time to time thou didſt reveal to me, were by me *b* greedily digeſted, and *m* though ſome of them were dreadful and terrible Words, yet becauſe they proceeded from thee, I was glad to hear them, and to be thy Inſtrument to communicate them to thy People, or (which better pleaſeth the Learned Author of our *Engliſh Annotations*, and poſſibly may be more the Senſe of the place.) thy Word of Commiſſion, (of which ſee *Chap.* 1.) by which I was made thy Prophet, was at firſt very grateful and pleaſing to me, I was glad at the heart, when thou at any time didſt reveal thy Will to me. *n* Thou art the Lord of Hoſts, and ſo able to protect thy Meſſengers. Lord, I am called by thy Name, I became a Prophet by thy Authority, therefore do thou own, protect, and defend me.

* Pſal. 1. 1. 17 * I ſat not in the aſſembly of the mockers, nor rejoyced *o*: I ſat alone becauſe of thy hand, for thou haſt filled me with indignation *p*.

o Some, and thoſe the moſt, interpret theſe Words, as an Argument the Prophet uſeth with God to obtain his favour, becauſe though the Country was full of wicked Men, ſuch as ſcoffed at the Denouncings of God's Judgments, yet he had no ſhare with them, therefore he deſires he might have no ſhare with thoſe wicked Men, in whoſe Company he had had no Delight, and in whoſe profane Contempt of God he had no ſhare: But the Learned Author of our *Engliſh Annotations* thinks, (and that very probably, if we conſider what follows) that the Words ſhould rather be Tranſlated thus, *I ſate not in the Aſſemblies of thoſe that made merry*; intimating, that though he rejoyced in his Heart when God gave him Commiſſion to be his Prophet, yet God had all along filled his mouth with ſuch dreadful Meſſages to be delivered to his People, that his whole Prophetical Life had been to him a time of Mourning and Solitude, *p* a time when he ſate alone, mourning and weeping in ſecret for the Wrath of God revealed to him againſt his People, and by him to be revealed unto the People.

* Chap. 30. 15. 18 Why is my * pain perpetual? and my wound incurable *which* refuſeth to be healed *q*? wilt thou be altogether to me * as a liar, *and as* waters † *that* fail *r*.

q The Words are judged to be the Words of *Jeremiah*, and that with relation unto himſelf, complaining of the hard Task which God had put upon him, continually filling his mouth with ſuch bitter Words of evil againſt the People, as expoſed him to their moſt implacable Rage againſt him, and Perſecution of him, ſo as his Miſery ſeemed like a Pain and a Wound, for which was no remedy but Patience. *r* *Jeremiah*, though a great Prophet of the Lord, was (as *Elijah*) a Man ſubject to like Paſſions with other Men; he here chargeth God with Unfaithfulneſs, as if he had deceived his Expectations, and had been to him as a Pit of Waters that promiſed fair, but failed a Man when he had moſt need of them. The Servants of God have ſometimes been ſurprized with ſuch Paſſions and Temptations, 1 *Sam.* 27. 1. *Pſal.* 77. 7, 9. It is an hard thing not to ſee, and yet believe.

* Zech. 3. 7. * Ezek. 22. 26. and 44. 23. 19 ¶ Therefore thus ſaith the LORD, * If thou return, then I will bring thee again *ſ*, *and* thou ſhalt ſtand before me *t*: and if thou * take forth the precious from the vile, thou ſhalt be as my mouth *u*: let them return unto thee, but return not thou unto them *w*.

ſ At the firſt reading of theſe Words, one would take them to be a Promiſe of God to reſtore this People to their former Rate, if they would reform; but upon a more wiſe and diligent Conſideration of what follows both in this and in the following Verſe, they ſeem rather God's Words unto the Prophet, rebuking his Diffidence and Diſtruſt in God, and promiſing him, that if he did return from that his Diffidence and Diſtruſt in God's Promiſe and Providence, *t* he would reſtore him to the former Favour he had had with him, and he ſhould be his Prophet to reveal his Mind to the People. *u* And if he would ſeparate the precious Truths of God from the vile Conceits of Men, or preach ſo as to diſtinguiſh good and bad Men one from another, then God would continue him as his Prophet, to ſpeak in his Name unto the People. *w* He chargeth the Prophet to keep his ground, and not to go over unto wicked Men, but to uſe his endeavour to reduce them to that Obedience which he yielded to him.

20 And I will make thee unto this people a fenced brazen * wall *x*, and they ſhall fight againſt thee, but * they ſhall not prevail againſt thee *y*, for *I am* with thee, to ſave thee, and to deliver thee, ſaith the LORD *z*.

* Chap. 1. 18. and 6. 27. * Ch. 20. 11, 12.

x Theſe Words are expounded by thoſe that follow. *y* Look as Men may throw Stones or ſtrike at a brazen Wall, but do it no hurt, ſo ſaith God, though thou ſhalt have Enemies that will be offering at thee, yet if thou continueſt ſteady in the doing of thy Duty, they ſhall do thee no harm. *z* For thou ſhalt have my power engaged for thee, to deliver and ſave thee from their malice.

21 And I will deliver thee out of the hand of the wicked *a*, and I will redeem thee out of the hand of the terrible *b*.

a The wicked *Jews*. *b* And the power of the terrible *Chaldeans*, into whoſe hands thou ſhalt come, but be preſerved from any harm, by the Workings of my Providence for thee.

CHAP. XVI.

The Prophet is commanded to abſtain from Marriage, from Mourning, or Feſtival Aſſemblies; hereby repreſenting to them their approaching Miſery, 1, —— 9. *Their Sins which cauſed it,* 10, —— 13. *Their ſtrange Deliverance from* Babylon, 14, 15. *After that their Iniquity is recompenſed,* 16, —— 18. *The Prophet's Comfort in the calling of the Gentiles,* 19, —— 21.

I THE word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place *a*.

a It is uncertain whether what we have in this Chapter, be a new Revelation, or a Continuance of his former Prophecy. God commandeth the Prophet in it under certain Types, to foretell their utter Ruin and Deſtruction. Firſt, he commandeth him to marry no Wife, nor have Sons or Daughters. He expoundeth this Command, *Verſe* 3, 4.

3 For thus ſaith the LORD concerning the ſons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.

4 They ſhall die of * grievous deaths, they ſhall not be * lamented, neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their * carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth *b*.

* Ch. 15. 2. * Ch. 25. 33. * Pſal 79. 2. Chap. 7. 33. and 15. 3. and 34. 20.

b God in theſe Verſes opens the Reaſon why he would not have the Prophet marry nor multiply Relations. In evil and calamitous times, thoſe who multiply Relations do but multiply Sorrows and Afflictions to themſelves; the Apoſtle in evil times tells the *Corinthians* that married Perſons ſhould have trouble in the fleſh, 1 *Cor.* 7. 28. and Chriſt pronounceth a Woe to thoſe that ſhould be with Child, and to thoſe that gave ſuck at the time when *Hieruſalem* ſhould be beſieged. God tells the Prophet, he was reſolved that the People of this Land, both Young and Old, ſhould die miſerable Deaths, and die ſo faſt, that there ſhould be none to bury them. They ſhould die by the *Sword* and the *Famine*, and be devoured by the Fowls and the Beaſts; and therefore it was better for him to abide free from Relations, for whoſe Miſeries he would be as much concerned as for his own Affliction.

5 For thus ſaith the LORD, Enter not into the houſe of ‖ mourning *c*, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the LORD, *even* loving kindneſs and mercies *d*.

‖ Or, *Mourning feaſt.*

c מרזח. There is ſo great a difference in the Tranſlation of this Word, that *Amos* 6. 7. the very ſame Word ſignifieth a *Banquet*, and is ſo tranſlated, yet is there no Contradiction, for Banquets are now (and probably anciently were) in the Houſes of Mourning, as well as in the Houſes of thoſe that rejoyced. It appeareth plainly by the Words that follow, that the Apoſtle was here forbidden to go to Funeral Feaſts, or to lament and bemoan any. *d* For (ſaith God) I have, that is, I will take away Peace from this People. Poſſibly the meaning of God might be this, Do not go to comfort ſuch as mourn for any Relations dead, (for their Feaſtings upon thoſe Occaſions were upon a conſolatory account; thence *ver.* 7. you read of a *Cup of Conſolation*;) for ſaith God, they have no need of it; thoſe that die are moſt happy, for I will take away the Peace of this People, and deprive them of all my Mercy and Loving-kindneſs which I have hitherto ſhewed them.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them *e*, nor * cut themſelves, nor * make themſelves bald for them *f*.

* Lev. 19. 28. Deut. 14. 1. * Iſa. 22. 12.

e There ſhall ſo many of all ranks and ſizes die in this land, that Men ſhall have no time to bury them, or there ſhall not be enough left living to bury the dead; nor ſhall Men, for their own

own miſeries have leiſure to lament for the Miſeries of other Men. *f* Cutting themſelves in their fleſh, and cutting off their Hair, were Pagan Cuſtoms, which God forbad his own People, but yet it ſhould ſeem they practiſed theſe barbarous Cuſtoms, but faith God, I will put an end to that practice, Men ſhall die ſo faſt and in ſuch Multitudes, as they ſhall have no leiſure to cut themſelves, for ſuch as are dead, they ſhall not have ſuch ſolemn mourings as they have had.

[Or, *break bread for them, as* Ezek. 24. 17.

7 Neither ſhall *men* ‖ tear *themſelves* for them in mourning to comfort them for the dead *g*, neither ſhall *men* give them the cup of conſolation to drink for their father or for their mother *h*.

g If we allow our Tranſlation here of the word פרס with the word ſupplied *themſelves*, it will be hard to give a tolerable ſenſe of theſe words, for then *tearing* is the ſame with the *cutting themſelves* mentioned in the former Verſe, which though it might be as a paſſionate expreſſion of the perſons ſorrow that did it, yet how it ſhould comfort the friends of the deceaſed, will be very hard to conceive. But the Truth is, the word hath but two ſignifications, and we have here given it what doth worſt ſute this Text. It ſignifies to *Divide*, and to *Tear* or *Rend*. Both in *Kal* the firſt conjugation, and in *Pihel* the third conjugation it is uſed to ſignifie *dividing*; in the former, *Iſa.* 58. 7. where we interpret it *deal*; to deal, that is, *divide* thy Bread to the hungry; which is the only Text (excepting this) where it is uſed in this conjugation. In the other conjugation it is ſo uſed in many Texts, *Lev.* 11. 4. 5. &c. *Deut.* 14. 7. ſo certainly it ought to have been tranſlated here, *Neither ſhall men deal out bread for them in mourning to comfort them for the dead*, and ſeemeth to hint to us a cuſtom in uſe amongſt them, when they had any Friend, that had loſt his or her Relations, to ſend them ſome Meat or Victuals (for amongſt the *Hebrews* all things that they ate were called *Bread*) and then to go and Dine or Sup with them, to have opportunity to ſpeak comfortably to them. This doubtleſs is the ſenſe of the words, and ſo it is plain enough, and this is confirmed by the next Phraſe. *h* *Neither ſhall men drink the cup of conſolation for their father*, &c. as in ſuch caſes they were wont to have ſomething to eat, ſo they were alſo wont to ſend Bottles of Wine, or other chearing Liquor to drink, that they might forget their ſorrows; this is called, *The cup of conſolation*, from the end for which the ſending and drinking of it was intended. God tells them that the time ſhould come that ſo many ſhould die, and ſo faſt, and the reſt ſhould be ſo much upon the brink of the Grave, that they ſhould have no leiſure for, or heart to theſe Ceremonies.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink *i*.

i God did not only forbid his Prophet, to go into houſes of mourning, to eat and to drink according to their Cuſtom, to comfort thoſe who had loſt their friends, but he forbad him alſo to go into Houſes, where they were wont to eat, and to drink upon a more chearful account.

9 For thus ſaith the LORD of hoſts, the God of Iſrael, Behold * I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride *k*.

* Iſa. 24. 7, 8. Chap. 7. 34. & 25. 10. Ezek. 26. 13.

k And he declares that he laid this injunction upon him as a *Type* that his Countrymen by ſuch his forbearance, might underſtand, that God in his Providence was about to put an end to all their Civil mirth in their days.

10 ¶ And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words *l*, and they ſhall ſay unto thee, * Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the LORD our God *m*?

* Chap. 5. 19. & 13. 12.

l Or all theſe things, when thou ſhalt be obſerved by this people to refuſe Marriage, and to go to the Houſes of Mourners, according to the Cuſtom, to eat or to drink with Mourners, to make them to forget their Sorrows, or to go into the Houſe of Feaſting for Jollity and Mirth, and they ſhall ask the reaſon of thy ſingularity in this Behaviour, and thou ſhalt give them the reaſon of it, according as I have inſtructed thee, and they *m* ſhall pretend to be at a loſs, to know the reaſon why God is ſo ſevere againſt them, for what ſin or iniquity it is, thinking perhaps that *Manaſſes* or *Jehoiakim's* commanding them to worſhip Idols would excuſe them, and only leave their Superiours guilty, for otherwiſe, while there was ſuch plain Idolatry amongſt them, they could not be ignorant of cauſe ſufficient that God had, conſidering the multiplied threats in the Law.

11 Then ſhalt thou ſay unto them, Becauſe your fathers *n* have forſaken me, ſaith the LORD, and have walked after other gods, and ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law.

n The Idolatrous Kings of *Judah* that were before *Manaſſes* his time, ſince whoſe time there were hardly forty years yet elapſed.

12 And ye *o* have done * worſe than your fathers (for behold ye walk every one after the ‖ imagination of his evil heart, that they might not hearken unto me.)

* Ch. 7. 26. ‖ Or, *ſtubbornneſs.*

o Ye in latter Ages, in the time of *Manaſſes*, have done worſe than your Fathers did, and now in the time of *Jehoiakim*, you run on much in the ſame courſe of Idolatry and Superſtition, which in this is worſe in you, becauſe for thirty Years together you had the better Example of good *Joſiah* the Father of your preſent King, together with what his Authority could do to reduce you; he hath not been gone now above five years, and you are returned to your old Vomit, and are all of you ſerving me according to your own fancies, ſo ſtubborn are you, and reſolved againſt obedience to me.

13 * Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye, nor your fathers *p*, and there ye ſhall ſerve other Gods day and night, where I will ſhew you no favour *q*.

* Deut. 4. 27. & 28. 36, 64, 65.

p You would not hearken to me to obey my voice in that good Land, which I gave you, and which you have known, and inherited now many Years, therefore I will throw you out into a Land which you know not, and which your Fathers knew not. *q* You would not ſerve me in this Land, but choſe to ſerve other Gods in my Land; you ſhall ſerve other Gods in a ſtrange Land, you ſhall there have no ſuch opportunities as you have here at *Hieruſalem*, to worſhip me the true God according to the preſcription and direction of my Word, ye ſhall there have no Gods elſe but Idols to worſhip, and what is now matter of choice to you, ſhall then be forced upon you, the Governours of thoſe Countries into which you ſhall be carried, ſhall force you to fall down, and to worſhip their Idols, which was veriſied afterward by *Nebuchadnezzar*, *Daniel* 3. &c.

14 ¶ Therefore *r* behold the * days come, ſaith the LORD, that it ſhall no more be ſaid, The LORD liveth that brought up the children of Iſrael out of the land of Egypt.

* Iſa. 43. 18. Chap. 23. 7, 8.

r It were better tranſlated *Notwithſtanding*, for that is manifeſtly the ſenſe. God ſweeteneth the dreadful Threatnings preceding, with a comfortable promiſe of their Reſtauration.

15 But the LORD liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them *ſ*: and I will bring them again into their land that I gave unto their fathers *t*.

ſ Which he ſaith ſhould be ſo grateful a Mercy to them, that either in regard of the newneſs of this Deliverance, or in regard of the great Miſery they ſhould be in during the Captivity of *Babylon*, when they ſhould be delivered from it, they ſhould not ſo much remember their Deliverance from the Houſe of Bondage in *Egypt*, and magnifie God for that Salvation, as this new Deliverance of them out of this Captivity. *t* For he would certainly bring them again into the Land of *Canaan*, a Land which he had given unto their Fathers.

16 ¶ Behold I will ſend for many fiſhers, ſaith the LORD, and they ſhall fiſh them; and after I will ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks *u*.

u Though ſome Interpreters make theſe words a Promiſe either of God's Reſtauration of this People and making uſe of *Cyrus* who as a *Fiſherman* or *Huntſman*, by his Proclamation fetched the *Jews* out of all parts of his Dominions, to return to *Hieruſalem*: Or of the Calling of God's Elect by the Apoſtles, who were God's Fiſhermen, and went up and down preaching the Goſpel in all places: yet the next Verſe rather guideth us to interpret it as a Threatning, and by theſe Fiſhermen and Huntſmen, to underſtand all thoſe Enemies whom God made uſe of to deſtroy theſe *Jews*, hunting them out of all holes and covers whereſoever they ſhould fly, and take Sanctuary.

17 For mine * eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes *w*.

* Job 34. 21. Prov. 5. 21. and 15. 3. Chap. 32. 19.

w God is of purer Eyes than that he can behold iniquity in any ſo as to approve it, and therefore though he be long patient, yet he will at laſt puniſh evil doers, for his Eyes behold them, their ſins are open in his ſight, and he particularly obſerveth Mens Actions, that he may render unto every one according to his Works.

18 And firſt I will recompenſe their iniquity, and their ſin double *x*: becauſe they have defiled my land *y*, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things *z*.

x Before I will reſtore them, and return in my wonted favour to them, I will puniſh them for their ſins which I have ſeen, which are ways of iniquity, and will plentifully puniſh them, (for ſo *double* here ſignifies, not the double of what their ſins deſerve.) *y* Becauſe by their Idolatry, Blood and Cruelty, and other ſins, they have defiled the Land which I own, and which I have given them. *z* And have filled that Country which I have choſen for, and named *my Inheritance*, with their *abominable things*, that is practices, or unclean Beaſts offered to their Idols in Sacrifices, or innocent perſons ſlain by them.

19 O LORD, my ſtrength and my fortreſs, and my Refuge in the day of affliction, *a* the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lyes and vanity, and *things* wherein *there is* no profit *b*.

* * Chap. 17. 17.

a The Prophet hearing God's Reſolution, before he ſhewed this People any mercy, to be avenged on them for their ſins, leaves off ſpeaking to him upon that Argument, but applieth himſelf to God for mercy for himſelf, and to confirm his Faith in him, gives him Names ſuted to his hopes in him, and which might declare his Faith in him for the obtaining favour from him in an evil day. *b* And com-

comforteth himself with the thoughts of those good days that were coming, when not only the *Jews* should be again restored to their Country, but the Gentiles also from all parts of the World (whom also many of the *Jews* should accompany) should apply themselves to God, confessing that both they and their fathers, in their worshipping dumb Idols, had but inherited Lyes and Vanity, and things that were unprofitable.

* Chap. 2. 11. 20 Shall a man make gods unto himself, and * they are no Gods?

e It is doubtful whether these be to be understood as the words of God, shewing the unreasonableness of the Sin of Idolatry, or, as others who make them, the continued Speech of the Gentiles, who after their Conversion, should see the unreasonableness of worshipping the Works of their own hands. Whoso owneth a God, owneth an *infinite being*, a first Cause and mover, and Creator of all things. Now can any be so fottishly stupid as to think that a *finite being*, should give a being to an *Infinite Being*; that he who is a Creature, should make his Creator, that he should be a Cause to the first Cause? (things which are all contradictions to the common sense of Men.) A Man is no God himself, how can he communicate a Divine Nature, which himself hath not, to another?

21 Therefore behold, I will this once cause them to know, I will cause them to know mine hand, and my might *d*, and they shall know that my * name is the LORD *e*.

*Chap 33. 2.

d Because all the goodness and mercy that I have shewed them, will not learn them to know me, my power and might, I will once for all make them to understand it, by the dreadful strokes of my Vengeance. *e* They shall know, that my Name is *Jehovah*; that I am not such a one as their Idols, but one who have my being from my self, and give Life and Being to all other things, and have all might and power in my hand, and can do whatsoever I please; and one that will make good whatsoever I have spoken whether in away of promise or threatning.

CHAP. XVII.

The Captivity of Judah *for her sin,* 1,—4. *Trust in Man Cursed: In God Blessed,* 5,—8. *The Deceitful Heart and most secret Practices are known to God,* 9,—11. *The Salvation of God,* 12,—14. *The Prophet complaineth of the Mockers of his Prophecies,* 15,—18. *Of keeping the Sabbath,* 19,—27.

* Job 19. 24. † Heb. *Nail.*

1 THE sin of Judah *is* written with * a pen of iron, *and* with the † point of a diamond *a*; *it is* graven upon the table of their heart *b*, and upon the horns of your altars *c*:

a There is much arguing amongst those that are critical about the true signification of words, what is here signified by שָׁמִיר which we translate a *Diamond*; most agree that it doth not signifie a *Diamond* (not used in ingraving) but that by the *Pen of Iron*, and the *point of a Diamond*, are meant some *Tools* with which they were wont to ingrave things upon hard substances, it may be made in a figure resembling the *Claw of a Bird*, as the word seemeth to import. *b* It is graven in their hearts they are so accustomed to sin, so inured to Idolatry, that there is no hope of any reclaiming them. For how can they that are accustomed to do evil, do well? *c* Nor is it a thing done in secret, but it is written or painted, or ingraven upon the Horns of their Altars, God's Altar was four-square, and at each corner there was a rising part made of Brass something high, these were called the *Horns of the Altar*. See *Exod.* 27. 2. *Ezek.* 43. 15, 16. Now their sin is either said to be ingraven, or published, upon the Horns of the Altar, because the Blood of the Sacrifices which they offered to Idols was sprinkled there, or because their Altars had some Inscription upon them, declaring to what Idol that Altar was consecrated, as the Altar of *Athens* had.

* Jud. 3. 7. Isa. 1. 29. & 17. 8. Chap. 2. 20 2 Whilst their children remember their altars, and their * groves, by the green trees upon the high hills *d*.

d This shewed how inveterate they were in this sin of Idolatry, that they taught it their Children, and their Children remembred their Idolatrous Altars, and the Groves, where they were wont to worship Idols by the green Trees, as they did also upon the high Hills, so their sin was derived from one Age to another. Others think that the phrase rather expresseth their fondness of their Idols, and think it should be read, *as their Children, they remember*, &c. that is, they loved their Idols, and their Idolatrous Services, as they loved their Children, which also was true, yea, they that made their Children pass through the fire to *Molech*, loved them better than their Children.

* Chap. 15. 13. 3 O my mountain in the field *e*, I * will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders *f*.

e O Mount *Zion*, for though *Jerusalem* stood in a Plain, yet it was at the foot of an Hill, and part of it was built upon the side of the Hill, upon the top of which Hills, were many pleasant Fields. Or, O *Judah*, which was a Countrey full of Mountains, God calls it his Mountain, because of the particular favour he had to this Countrey. *f* He threatneth to give all the Riches of the Inhabitants of *Judah* and *Jerusalem* as a spoil, and all the *High Places* where they had committed Idolatry throughout all their Countrey into the Enemies hands.

† Heb *in thy self.* 4 And thou, even † thy self shalt discontinue from thine heritage which I gave thee *g*, and I will cause thee to serve thine enemies, in the land which thou knowest not: for * ye have kindled a fire in my anger, *which* shall burn for ever *h*. * Chap. 15. 14.

g In the word *discontinue* there is a secret promise, that they should again come and possess and inherit their Land, they should not lose their inheritance, but only discontinue their possession and occupation of it. Some learned Authors considering that the same word is here used, which is used, *Exod.* 23. 11. in the Law concerning the *Sabbatical Rest*, when they were to let the Land rest, and lie still, *Lev.* 26. 34. think this Text hath a reference to that, and the meaning is, thou shalt discontinue thy Ploughing and Tilling the Land. *h* And go into thine Enemies Countrey and serve them in a Land of which thou hast no knowledge, because by thine Idolatry and other sins thou hast increased my Wrath into such a fire, as shall burn for a long time, for so the word *ever* is oft taken, *Exod.* 21. 6. *Deut.* 15. 17. *Psal.* 89. 1. *Isa.* 34. 10.

5 ¶ Thus saith the LORD, Cursed *be* the man, that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD *i*.

i It was the great sin of this People, for which they are often taxed in Holy Writ, 2 *Chron.* 16. 7. and 28. 26, 20. *Isa.* 30. 1, 2. and 31. 1, 2. when any danger threatned them for their sins, to make Leagues with, and flee to foreign idolatrous Nations to help and succour them, and to repose a confidence in them, and so bolster up themselves in their wicked and sinful courses promising themselves deliverance from the dangers that threatned them, by the power of their Confederates, and Allies. This sin the Prophet here reflecteth upon. That while their hearts *departed from God*, they would yet incourage themselves, from the hoped for help of Men: The Prophet from God declares that such are and shall be *cursed*, and mentioned Man, under the notion of *Flesh*, to shew his *frailty*, and *impotency*, to help against the mighty Power and Wrath of God; withal shewing us, That God alone is the true object of our *Faith* and *Confidence*, as well for the things of this Life, as those of another Life, and that none *whose heart departeth from God*, can with any security look for any help from the Creature.

6 For he shall be * like the heath in the desart, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited *k*. * Chap. 48. 6.

k The sum is, he shall not thrive, nor prosper, but be like the *Heath*, by which is meant some barren *Shrub or Tree*, about which the various guesses of Interpreters (which the Reader that is curious may find in the *English Annotations*) are but incertainties, and this planted in the Wilderness too which is a barren soil, which Tree or Plant is never the better for all the moisture that comes from Heaven, nor for all the Beams of the Sun; but stands in a dry and salt place, not inhabited by People. The scope is to let us know, that sinners who depart from God, and do not place their confidence in him in times of danger, but trust in Creature-aids and assistances, shall miss of those very good things which they might have had if they had expected them from him, from whom alone they could have been obtained.

7 * Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is *l*. * Psal. 2. 12 & 34. 10. & 125. 1. Prov. 16. 20. Isa. 30. 18

l Trusting in the Lord necessarily implieth also a walking close with him, and not in heart departing from him; for it is naturally impossible, that any should repose a confidence in another for any good things, which that other hath promised under any condition, without some satisfaction in himself, that he hath in some measure fulfilled the condition upon which the promise is made. But that Man that truly trusteth and hopeth in the Lord is, and shall be a blessed Man.

8 For he shall be as a * tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of ‖ drought, neither shall cease from yielding her fruit *m*. * Job 8. 16. Psal. 1. 3. ‖ Or, *restraint.*

m The sum is, he shall be prosperous and successful in his Counsels, and Undertakings; like a Tree planted by the side of a River, which is not affected with drought, but in a time when the leaves of Trees standing in dry mountainous places parch and wither, its leaves hold their greenness, and its colour is not altered by drought, neither doth it cease from yielding fruit, but bringeth forth much Fruit when other Trees are wholly unfruitful.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked *n*, who can know it?

n The words translated *deceitful*, and *desperately wicked*, are very variously Translated, fraudulent, perverse, supplanting, he speaks to the *Jews*, that they might not lean too much to their own Counsels, Fancies or Understandings; but it is a proposition true concerning the Hearts of all the Sons and Daughters of Men; there is nothing so false and deceitful as the Heart of Man; deceitful in its apprehensions of things, in the hopes and promises which it nourisheth, in the assurances that it *gives us*, &c. unsearchable by others, *deceitful* with reference to our selves, and abominably wicked, so that neither can a Man know his own Heart, neither can any other know our Hearts.

* 1 Sam. 16. 7. 1 Chron. 28. 9. 10 I the LORD * search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings *o*.

o Left these Hypocrites should pretend that their Hearts were not departed from God, or should say who then can judge us if none knoweth the Heart? Saith God, though no Creature knoweth the Heart of another fellow Creature, yet I know the Hearts of all Creatures, I search the secret Thoughts, and Counsels and Designs of all my Creatures, for I will judge them according to their Thoughts and the secret Motions and Affections of their Souls, according to all their ways, and the fruit of their doings. You cannot therefore mock me, and tell me your hearts are not departed from me. Psal. 7. 9. & 20. 12. Rom. 8. 27. of Rev. 2. 23.

‖ Or, *gathereth young, which she hath not brought forth.* * Psal. 55 23. 11 *As* the partridge ‖ sitteth *on eggs*, and hatcheth *them* not *p*: *so* he that getteth riches, and not by right * shall leave them in the midst of his days *q*, and at his end be a fool *r*.

p It is no wonder if we cannot be certain as to the sence of these words so far as they concern natural History, when we are not certain what Bird it is to which they relate; we translate the word *Partridge*. Others will have it the *Cuckow*; but certain it is that it is the same word which we translate *Partridge*, 1 *Sam.* 26. 20. and Cuckows use not to be much hunted after. How the Partridge is said to *sit on Eggs* and *hatch them not*, is yet a greater question. It may be occasioned so many ways, *viz.* either sitting upon *Wind-eggs*, or *being killed* before the Eggs are hatched, or having *its Eggs destroyed* by the Male Partridge, or by some Dog, or other Vermine; or its Nest being found having her Eggs taken from her, that it is hard to determine which the Prophet means; of all other I left approve of that which *Hierome* makes the sence, though the thing be true, (if we may believe *Cassiodorus*, and several natural Historians, *Aldrovandus*, &c.) That *Partridges* have such a love and desire to hatch young ones, that having lost their own Eggs, they will steal the *Eggs* of other *Partridges* and hatch them, which Birds being hatched, the young ones knowing the cry of their proper Dams, hearing them call, leave the *Partridge* that hatched them; (which is one thing quoted by *Aldrovandus* to shew the sagacity of that Bird) but if this were the sence the words would be *as the Partridge sitteth on Eggs, and hatcheth them, but enjoyeth them not*, whereas they are, *hatcheth them not*; that is, having lost them either by some Man that hath taken them from her, or by some *Vermin* or wild Beast. *r* So he that getteth an Estate by oppression or any cozenage or unrighteous Actions, shall lose it again before he cometh to die, and when he comes to die, shall understand what a Fool he was to take so much pains to no more purpose.

12 ¶ A glorious high throne from the beginning, *is* the place of our sanctuary *s*.

s It is much more hard to give an account of the connexion of these words with the former, than of their sence considered absolutely in themselves. Some would have them the words of the People, reckoning up another vain ground of their confidence, because they had amongst them the *Temple of the Lord*, which we know was what they mightily gloried in. Others would have them the words of the Prophet owning his and the good *Jews* confidence to be only in God, and themselves to worship God not in *Groves* or high places, but only in that place which he had chosen to be worshipped in, even in his Sanctuary or Temple, many other Conjectures there are, but these two seem to me the most probable.

* Psal. 73. 27. Isa. 1. 28. * Chap. 2. 13. 13 O LORD! the hope of Israel *t*, * all they that forsake thee shall be ashamed *u*, *and* they that depart from me shall be written in the earth *w*, because they have forsaken the LORD, the * fountain of living waters *x*.

t That is, he in whom alone the true *Israel* of God can hope. *u* Those who forsake thy Law, and that rule thou hast given them whereby to direct their Conversations, first or last will be ashamed of such their disobedience. *w* And those that depart from what I have, as thy Prophet, revealed to them as thy Will, shall have no portion beyond the Earth which they seem so fond of. Or their Names and Memories shall vanish, and perish, and be presently extinct like words written in Dust. *x* Because they have forsaken thee who art the alone certain relief and comfort of any People, the fountain and original of all that good they can hope for.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise *y*.

y Most Interpreters here understand the Prophet speaking in these words to God for himself; he represents himself to God as a Person wounded or sick, either with his sense of God's dishonour by the sins of the People, or with their Reproaches or Threatnings, and beggeth of God to heal him, he being he, in whose hand or power it was to heal him, and who could certainly do it. The argument is in those words for *thou are my praise*, he whom alone I have reason to praise for mercies already received, to whom alone I owe all my good things.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now *a*.

z Scoffing at me as if I had threatned them in thy Name without any order or direction from thee, as the Scoffers mentioned by *Peter*, said 2 *Pet.* 3. 4. *where is the promise of his coming*. This hath been the practice of all wicked Men hardned in their sinful courses, and resolved to go on, to put the evil day far from them, and to scoff at all Denunciations of God's Judgments, *Isa.* 5. 19. *Amos* 5. 18. *a* Daring the Vengeance of God and challenging God to damn them, or to execute the Vengeance with which he threatneth them.

† Heb. *after thee.* 16 As for me, I have not hastned from *being* a pastor † to follow thee *b*, neither have I desired the woful day thou knowest *c*, that which came out of my lips was *right* before thee *d*.

b That the words contain the Prophets appeal to God upon some reproaches cast upon him by this wicked people, as if he had thrust himself into the Prophetical Office, is evident, and reasonably well agreed by Interpreters, but they are divided about the fence of the word רָעָה, which yet always in Scripture signifies to *make haste*, or *to urge*, or *press*, the fence seemeth to be this. Lord! As I did not seek the Office of a Prophet, fo when thou wert pleased to call me to it, I did not decline to be a Pastor after thee. *c* Neither (saith he) have I desired to be a Prophet of these sad Tidings, those woful Miseries which thou hast made me thy Messenger to foretel. *d* I have spoken nothing but what was right in thy sight being what thou commandedst me to deliver as from thee, and so I know was right in thy sight.

* Chap. 16. 19. 17 Be not a terror unto me *e*, * thou *art* my hope in the day of evil *f*.

e Though these rebellious wicked Men affright and terrifie me, yet, Lord, be not thou a terrour to me, own and defend me as thy Prophet. *f* For thou alone art he in whom I place my hope and trust in a day of trouble.

* Psal. 35. 4. & 40. 14. † Heb. *break them with a double breach.* * Chap. 11. 20. 18 * Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and † * destroy them with double destruction *g*.

g That is with abundant destruction. Concerning these Prayers of the Prophet against his Enemies, see the Notes on *Chap.* 11. 20.

19 ¶ Thus saith the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem *h*.

h Most think that here begins a new Prophecy, and therefore this Verse should have began a new Chapter. The Prophets were often commanded to publish such Revelations as they had from God, either at the Gates of the City, or the Gates of the Temple, *Chap.* 7. 2. and 19. 2. It is not agreed what this particular Gate was, at which the Kings of *Judah* were wont most ordinarily to come in, and go out, but the Prophet was also commanded to publish it in all the Gates of *Jerusalem*, that all might take notice of it.

20 And say unto them, Here ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates *i*.

i The word of the Lord equally concerneth the highest, and the lowest, the greatest Princes as well as the meanest Subjects.

* Neh. 13. 19. 21 Thus saith the LORD *, Take heed to your selves *k*, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem.

k The *Hebrew* is, *take heed to your Souls*, intimating to us, that the Sanctification of the Sabbath is a great thing, wherein the welfare of our Souls is concerned.

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers *l*.

l This Command for the Sanctification of the Sabbath, was given, *Exod.* 20. 8. repeated *Chap.* 23. 12. and 31. 14, 15. *Levit.* 19. 3. and 23. 3. *Deut.* 5. 12, 15. *Ezek* 20. 12. the bearing of burdens forbidden, was such as was for profit; for in some cases it was lawful to carry burdens for the saving the Lives of Men, or Beasts, and some learned Men justifie the poor sick Man carrying his Bed when he was cured, not only from the Command of Christ alone who could authorize him to it, though against the Rule of the Law, but because he had no further occasion himself to be there, and was not obliged by the Law of the Sabbath to leave his Bed behind him, himself going away; but no unnecessary Burdens, no trading Burdens might on the Sabbath day, be either carried out of the Gates of the City, or out of the Gates of any of their private Houses.

* Chap. 11. 10. 23 * But they obeyed not, neither inclined their ear, but made their neck stiff that they might not hear, nor receive instruction *m*.

m The *Jews* were a very covetous People, and their Covetousness as well as their other Lusts, were Temptations to them to prophane the Lord's Sabbaths, *Neh.* 13. 19. *Ezek* 20. 21.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day to do no work therein.

* Chap. 22. 4. 25 * Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever.

* Chap. 32. 44. 26 And they shall come from the cities of Judah, and from * the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the LORD *n*.

m The sum of all these three Verses is, that if they would sanctifie the Lord's Sabbath, they should either continue in, or be restored unto their Ancient, Civil, and Ecclesiastical order, they should have Kings and Princes in their former order and splendor, and Men should come from all parts of the Country bringing their usual Sacrifices and Offerings to the Temple, and those of all sorts. Some think this Promise is to be understood *Synecdochically*, one principal part of the Law of God, and such a one as was in their power to obey, being put for the whole Law of God. Those who desire to be satisfied in the niceties as to the terms and places here mentioned may find satisfaction in the *English Annotations* upon this Verse. The general sence is no more, than that both their *City* and their *Temple*, their *Civil* and *Ecclesiastical State* should continue, and flourish in that order wherein it was.

27 But if you will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entring in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched *o*.

o A Threatning quite contrary to the former Promise, upon their acting contrary to the Duty to which that Promise was annexed. God would destroy their City, it should be burned with fire, and the highest and noblest Structures should be burned, and though the hand of the Enemy should do this, yet God should order them to do it, so as it should be a fire of his kindling, and therefore not like to be quenched, till it had effected that thing for which God so kindled it.

CHAP. XVIII.

By the Parable of a Potter, God's absolute Power and Disposal of Nations is set forth, 1.—10. *Judah's unparallel'd Revolt: and her Judgments,* 11.—17. *The Prophet prayeth against his Conspirators,* 18.—23.

1 THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potters house, and there I will cause thee to hear my words *a*.

a It is likely there was but one *Potter* near the place, or at least that there was one more noted and eminent than the rest, to whose House the Lord here sendeth the Prophet, intending there further to tell him his mind what he would have him publish as his Mind and Will to this People.

3 Then I went down to the potters house, and behold, he wrought a work on the ‖ wheels *b*.

‖ Or, *frames*, or *seats*.

b Jeremy yields a prefent and free Obedience to the Command of God, though he did not know God's meaning in it, and findeth the Potter at work, upon *wheels* or *frames* which he formed his Clay upon, to bring it into that form which he desired. For the true *form* of those Frames or Instruments it is hard to assert any thing, such kind of Instruments differing not only according to several Countries, but according to the several fancies of Workmen, getting Frames or Engines made fitted to their own fancies and purposes.

4 And the vessel ‖ that he made of clay *c*, was marred in the hand of the potter, so he † made it again another vessel as seemed good to the potter to make it *d*.

‖ Or, *that he made, was marred as clay in the hand of the potter.* † Heb. *returned and made.*

c That which we read *of Clay* may be read (as our Margent tells us) *as Clay*; that is, *while it was yet Clay*, it was spoiled in the Potter's Hand, so as he did not think fit to go on with his design as to the form of the Vessel, but made it into another form such as he liked best.

5 Then the word of the LORD came unto me, saying,

6 O house of Israel cannot I do with you as this potter *e*? saith the LORD: behold * as the clay *is* in the potters hand, so *are* ye in mine hand, O house of Israel *f*.

* Isa 64.8.

e God now expoundeth to the Prophet his design in bidding him go to the Potter's House, it was to instruct or confirm him in the power that he had over his Creatures. *f* For, saith he, as is the Clay to the Potter, so is the House of *Israel* (and indeed so are all the Sons and Daughters of Men) unto God, God hath the same power over them, that a *Potter* hath over the Clay, and a greater *right* to do what he pleaseth with them, than any *Potter* hath relating to the Clay; the Clay is but the Potter's Purchase, not his Creature, but Man is God's Creature. God by his Prophet *Isaiah* made use of the same similitude, *Isa.* 45 9. So doth the Apostle, *Rom.* 9. 20. That God hath an absolute sovereign power to do what he pleaseth with the Work of his Hands, can be denied by no Men of sense, whether God useth this his Soveraignty in the eternal punishment of sinners, that is another thing; he hath a soveraign power, but he acteth as a just Judge, rendring to every Man according to his Works.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy *it g*.

g God thus speaketh concerning Nations, and Kingdoms more immediately in his word, or more mediately by his Prophets and Ministers, he told *Jeremiah*, *Chap.* 1. 10. that he had *set him over Nations, to root out, and to pull down.*

8 * If that nation against whom I have pronounced, turn from their evil *h*, I will repent of the evil that I thought to do unto them *i*.

* Ezek. 18. 21. & 33. 18.

h If that Nation leaveth off those sinful courses, which I have by my Prophets threatned with Judgments. *i* I will also turn from the methods of my fevere Providence which I had resolved in case of their impenitency to proceed in against them. There is a difference betwixt *Repentance* in Man, and *Repentance* as it is attributed to God, *Repentance in Man* must be, not only a change in Action, but a change of Heart; Repentance as attributed to God, never signifieth a change of Heart, or Purpose, or Counsels, but only a change in action, an alteration of the course of his Providence. Hence God in Scripture is said to *Repent* as in this Text, and *Jonah* 3. 10. And it is also said of him, that he is not *as man that he should lye or repent*, *Num.* 23. 19. 1 *Sam.* 15. 29. God never changeth his Counsels, or Purposes, though he often varieth his actions of Providence, according to the Behaviours of his Creatures.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom to build, and to plant *it*.

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

∴ *Speaking* Verse 9. and *repenting* Verse 10. must be understood in the same sence as in the two former Verses. The reason of this is, because in all God's Threatnings and Promises of this nature there is a condition either expressed or understood. God's Threatnings of evil must be understood with this Condition, unless Men and Women repent and turn from their evil ways: And his Promises of good must be understood with this condition, if those to whom they are made be a willing and obedient People, and keep in the way of the Lord's Statutes.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold I frame evil against you, and devise a device against you: * return ye now every one from his evil way, and make your ways, and your doings good *k*.

* 2 Kings 17. 13, 23. Chap. 7 3. & 25. 5. & 26. 13. & 35. 15.

k The Lord fixeth a particular application to the more general Doctrine which he had before delivered. God had told this People, that though he had by his Prophet denounced his Wrath, and Anger, and threatned to pluck them up and destroy them, yet if they turned from their sinful Courses, he would shew mercy to them, and alter the course of his Providence. Now he tells them, that this was their case, God had a Work upon the Wheel against them, and was framing evil against them, and bringing ruine upon them, therefore it was their wisdom, now to return from their evil ways, and to make their doings good. Those who think that these Exhortations are vain, if Man hath not a power in himself to turn from his evil way, ought to consider, that none denieth, that Man hath a power in himself, by vertue of that common Grace of God which he denieth to no Man, to turn from such evil Courses as were before mentioned, *viz.* not to carry out Burdens upon the Sabbath day, not to bow down to, and worship Idols, but to worship the true and living God according to the prescription of his Word. In short, there is no Man but hath a power to do much more than he doth do, and so much as may serve to avert temporal Judgment, and although no Man without special Grace, beyond the outward means of Grace, hath a power to do whatsoever God requireth in order to his Salvation, yet he hath a power to do so much, as if he doth, no instance can be given of any to whom, so doing, God denied his special Grace, inabling him to do whatsoever God requireth of him in order to Eternal Life.

12 And they said *, There is no hope *l*, but we will walk after our own devices, and we will every one do the imagination of his evil heart *m*.

* Chap. 2. 25.

l There is no hope of us, thou dost but labour in vain in talking to us. *m* For we are resolved to run on in our former Race. It cannot be imagined that they should call the Imaginations of their own Hearts evil, unless it were in derision. The sum of what they said was this, *Jeremy*, thou hadst as good say or do nothing, as talk to us, we are resolved upon our Course, and if thou callest our Hearts *evil*, we cannot help that, according to the Purposes, Counsels and Thoughts of those our evil Hearts we are resolved to steer our Courses, we will not be guided by thee.

13 Therefore thus saith the LORD, * Ask ye now amongst the heathen, Who hath heard such things? The virgin of Israel, hath done a very horrible thing *n*.

* 1 Cor. 1. 20.

n God was moved at this desperate obstinacy and hardness of this Peoples Hearts, he appeals to the World whether ever any Heathens behaved themselves so toward their Idols which were no Gods, as this People had behaved themselves towards him. He calls *Israel a Virgin*, it is a term given to *Zidon*, *Isaiah* 23 12. and to *Babylon*, *Isa.* 47. 1. The horrible thing which they had done, was their forsaking God, their God, a thing not usual amongst the Heathens, as God tells them, *Chap.* 2. 11.

14 Will *a man* leave ‖ the snow of Lebanon, *which cometh* from the rock of the field *o*? *or* shall the cold flowing waters that come from another place be forsaken *p*?

‖ Or, *my field's fora rock*: or, *for the snow of Lebanon*: *waters be for the cold waters.*

o The Margins of our Bibles will let us know, that there is some Variety in the Opinions of the most Learned Interpreters as to the Sence of these Words; the general Sence is plain and obvious, that it is a foolish thing for Men to forsake God, who is the Fountain of all Good and Refreshment, and what Men do not use to do with reference to poor Creature Comforts, not to forbear to be named with God. But for the Grammatical Sence of the Words, *cold waters*, it is not so obvious. The vulgar Latin translates them, *Shall the Snow of Lebanon fail from the Rock of the Field? The Septuagint, Shall the dust fail from the Rocks?* Or, *The Snow from Lebanon.* The *Syriack Version* followeth them. The *Arabick* Version translateth it, *Should the Snow fail from the Mountain of Bressis, and from Lebanon.* The *Chaldee Paraphrast* thus glosseth, *Behold, as it cannot be, that the Snow-water should fail from Lebanon.* *Pagnine* seems to make *Lebanon* the Nominative Case, and renders the Sence thus, *Shall Lebanon leave the Snow from the Rock of the Field.* Our Translators supply these Words *a Man*, and so make that the Nominative Case, and make *Lebanon* the Genitive Case. *Lebanon* was a mountainous place in which were Rocks, it had also fruitful Valleys; Snow fell upon those Rocks, and upon a Thaw ran down into the lower Places, and was grateful to them as it moistned them, and made them more fruitful. *p* The latter part of the Verse seems as hard. *Pagnine* translates them, *Shall other cold flowing Waters be forsaken?* The vulgar Latin, or *Can the other cold flowing waters be plucked up?* The LXX and the Syriack, or *Shall the water fail, violently snatched up, or taken away with the wind?* The Arabick, or *Should the foreign cool waters desist?* The Chaldee *Paraphrast* glosseth, *So the rain waters that come down, and the waters of the fountain that spring shall not fail.* In this great variety, it is very hard certainly to assert the particular Sence of these Phrases, the knowledge of which depends upon some *Affections*, or *Customs* of those Places which we are not so well acquainted with. The next Verse is the best Guide we have, where the Sin laid to the Charge of this People, is *their forsaking God*; which Sin is here aggravated by this Topick, That Reason teacheth Men not to forsake a greater Good for a lesser, though that greater Good were but a poor Creature Comfort, not to be compared with God. This is the general Sence, Scope, and Sum of this Verse. So as we shall not need be very sollicitous to be able to assert the particular Grammatical Sense.

* Chap. 2. 13, 32. and 3 21. and 13 25. and 17.13.

15 Because my people hath forgotten * me *q*, they have burnt incense to vanity *r*, and they have caused them to stumble in their ways *from* the * ancient paths, *s* to walk *in* paths, in a way not cast up *t*.

* Chap. 6. 16.

q Forgotten *and forsaken* are much the same thing, differing only as the Cause and the Effect; for if Men remembred God as they ought to do, they would not forsake him. *r* By *Vanity* he means *Idols*; which are called Vanity, not only because they are in themselves *nothing* of what they are pretended to be, and because the worshipping of them is an high degree of Sin which is often called *Vanity* in Scripture, but because the Service of them is of no Use nor Profit, or Advantage; and any *Expectations* from them are idle, and vain, for which there is no ground at all. *s* Whether the False Prophets or the Idols are here said to cause them to stumble by receding from the *ancient paths*, is uncertain. The Words may either be translated *paths of Eternity*, or paths of *Antiquity*: the most and best translate it as we do, *Quod verum primum*, the ways of Truth are the most *ancient ways*. The ways wherein *Noah*, *Abraham*, *Isaac*, and *Jacob*, and all the ancient Patriarchs did walk. *t* To walk in Paths, or in a way *not cast up*, not fitting for God's People to walk in, *Prov.* 15. 19. *The way of the righteous* is said to be a way *made plain*. Heb. *raised up as a Causey*. Wicked Men, in opposition to these ways, are said to walk *in a way not cast up*.

* Chap 19. and 49. 13. and 50. 13.

16 To make their land * desolate, *and* a perpetual hissing *u*: every one that passeth thereby shall be astonished, and wag his head *w*.

u Not that this was *finis operantis*, their End which they aimed at, none wisheth ill, or doth any thing designedly to bring Evil upon himself; but it was *finis operis*, the End these Courses would certainly issue in, they would bring the land of *Judah* to Desolations, and to be a Reproach. *w* So as Strangers that were wont to admire at the Prosperity of this People above any other People, should stand astonished, and wag their Heads at them in Scorn and Derision.

* Chap. 13. 14.

17 * I will scatter them as with an east-wind before the enemy *x*: I will shew them the back and not the face in the day of their calamity *y*.

x The East-wind is (or was at least in those parts) the fiercest wind: As the East-wind scatters the Chaff, so saith God I will scatter them. *y* And when they shall be in great Calamity and Misery, I will not hearken to them, I will not turn my face to them, or shew them my Face, but I will turn my Back upon them. I will not regard them Crying, nor hear their Prayers.

* Chap. 11. 19.

18 ¶ Then said they, * Come, let us devise devices against Jeremiah *z*: * for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet *a*: Come, and let us smite him ‖ with the tongue *b*, and let us not give heed to any of his words *c*.

* Mal. 2. 7. John 7. 48, 49. ‖ Or, *for the Tongue.*

z This faithful dealing of the Prophet with them, did only enrage them (as is usual) against the Prophet; they plot against the Prophet, how to be revenged on him, because he would cross their Humours, and would not prophesie as they would have had him. *a* We have the Church on our side; the *Regular Priests* and the Prophets, they know God's mind as well as he; for there is a Promise that the Law shall not perish from the Priests, nor the Word from the Prophet: The Priests and Prophets tell us other things than this *Jeremy* doth. *b* Let us *smite him with the Tongue*, expose him, by railing on him, telling Lyes about concerning him, representing him to be what we know the People hate, abusing him to his face, informing against him; *or in the Tongue*, let us silence him, command him to speak no more; *or for his Tongue*, for prophefying at this rate; *c* And for his Words let us not value them at a rush, nor at all regard them.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me *d*.

d The several following Verses, to the end of this Chapter, contain the Prophet's Prayer by way of appeal to God against these wicked Men; Lord (saith he) though they are resolved to take no heed to my Words, yet do thou give heed to them, and do thou take notice of those Men that contend with me. Take notice of what they say, not to confirm, but to cross their Desires, and to be revenged on them for them.

20 Shall evil be recompensed for good *e*? For they have digged a pit for my soul *f*: Remember that I stood before thee to speak good for them *g*, *and* to turn away thy wrath from them *h*.

e To require Good for Evil is divine; God maketh his Sun to shine, and his Rain to fall upon the just and unjust. To requite *evil for evil*, or *good for good*, is but *humane*, what the Nature of reasonable Men prompt them to: but to requite *evil for good* is *diabolical*, and the Character of those that are the Children of the evil one. *f* Lord, saith the Prophet, these Men have done thus, they have laid snares for my Life. *g* Though thou knowest, that as a Prophet I stood before thee, both preaching and praying for their good. *h* Their Wrath is kindled to a great height against me, and thou knowest my Business was both in my Preachings to them, and Prayers for them, to turn away thy Wrath from them. Lord *remember this*, both for Good to me, and for Vengeance upon them.

21 Therefore deliver up their children to the famine *i*, and † pour out their *blood* by the force of the sword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* slain by the sword in battel *k*.

† Heb. *pour them out.*

i A dreadful Imprecation: we meet with more of the same nature, *Chap.* 11. 20. and 15. 15, 17, 18. We find also several such Imprecations in the Psalms, *Psal.* 35. 4. and 40. 14. and 69. 22, 23, 24, 25, 27, 28. and 109. 6, 7, 8, 9, 10, &c. Hence a Question is raised, Whether it be lawful for God's Servants to pray for Evil against their Enemies. That which makes the Doubt is, Christ's Command to us, to *pray for them that persecute us*, *Matth.* 5. 43, 44. his own Example, and *Stephen's*, *Acts* 7. 60. See the Notes upon the aforementioned Texts. It is doubtless our Duty, to pray for the *Conversion*, *Forgiveness*, and *eternal Salvation* of our worst Enemies: so *Christ* prayed, and *Stephen*, but neither of them prayed for their outward prosperity in their Perfection and Rage; and without doubt we may pray against God's Enemies, that God would tie their hands, weaken their power, confound their devices. *k* For such other Particulars as are mentioned in this Verse, and the beginning of the following Verse, and such as *David* mentions, *Psal.* 69. we must know they were both Prophets, and did but pray to God to do that thing which God had revealed to them he would do.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them, for they have digged a pit to take me, and hid snares for my feet *l*.

l That is, let the Enemy break into their houses, which are in an ordinary Course of Providence, Mens Castles and Sanctuaries, and cause such Shrieks as use to be heard in such cases, for their malicious seeking my life by all secret practices.

23 Yet LORD, thou knowest all their counsel against me to † slay *me not*: forgive not their iniquity, neither blot out their sin from thy sight *n*, but let them be overthrown before thee; deal *thus* with them in the time of thine anger *o*.

† Heb. *for death.*

m Lord, thou knowest I do not charge them fallly, though their Counsels have been fecret against my life. *n Obj.* Will some say, doth *Jeremy* here pray for the eternal Damnation of his Adversaries? Is this lawful? *Sol.* I do not think this is to be granted lawful, being so highly against Charity: nor that *Jeremy* in this is to be excused as a *Prophet*, for even Prophets had no such Revelations; but I take these Phrases to be expounded by the next Words, *Let them be overthrown before thee*; and that all which the Prophet prayeth for is God's shewing some temporal Displeasure and Vengeance against them. For *forgiving*, and *not forgiving sin*, doth not always in Holy Writ signifie the discharging or not discharging the persons from the Obligation to eternal Death, under which Sin layeth them; but sometimes, the discharging or not discharging of them from the punishments in this Life, to which Sin doth expose the Sinner; and all *Jeremy's* meaning is, That however it should please God to deal with these wicked Men as to their eternal State, yet he would so far not forgive, not blot out their Sins, as that he would let some mark of his Vengeance on them in this Life, for their Treachery and Ingratitude to him. Whether we in it consider *Jeremy* as an ordinary Suppliant in this Case, praying in Faith, or as a *Prophet*, foreknowing what God would do, it ought to lay a Law upon all to take heed of being mischievous, and treacherous to others. It is seldom but God, before they die, repays such Men into their own Bosom, especially if it be against any who are God's Ministers or People; and that for their speaking to, or doing before them the Will of God: It is a Sin seldom escapes without a temporal Vengeance; and if such Men be saved at last, it will be as through Fire. God will mind them that he hath said, *Touch not mine Anointed, and do my Prophets no harm*, 1 *Chron.* 16. 22. *Psal.* 105. 15.

CHAP. XIX.

Under the Type of breaking a Potters Veſſel is foreſhewn the Deſolation of the Jews for their Sins committed in the Valley of Hinnom *and elſewhere,* 1,—15.

1 THus ſaith the LORD, Go and get a potters earthen bottel *a*, and *take* of the ancients of the people, and of the ancients of the prieſts *b*.

a Criticks diſpute the Figure and Faſhion of this Bottel, (*Vid.* the *Engliſh Annotations*, and Mr. *Pool's Latin Synopſis*) but that is not much material, for God's Deſign was only to ſhew the *fragility* of this people, how eaſily he could break them, and how certainly he would break them in pieces. *b* For the more publick notice of this typical Action, *Jeremy* is commanded to take for Witneſſes, ſome of the graveſt of the people, and of the *Prieſts*: Whether they were Members of the *Sanhedrim*, (which was made up of thoſe two ſorts) or not, the Scripture ſaith not.

2 And go forth unto the valley of the ſon of Hinnom *c*, which *is* by the entry of the † eaſt-gate, and proclaim there the words that I ſhall tell thee *d*.

† Heb. *Sun-gate.*

d We ſhall hereafter hear why God commanded *Jeremiah* to go thither rather than to another place, to break this earthen pot. This Valley was a place very near unto *Hieruſalem*, of which one *Hinnom* was Owner in *Joſhua's* time, *Joſ.* 15. 8. and 18. 16. The Valley is in Scripture ſometimes called *Ge-hinnom*, from whence came the Greek Word *Gehenna*, uſed by our Saviour for *Hell*, *Matth.* 5. 22. εἰς τὴν γέενναν τοῦ πυρός, becauſe of the helliſh Torments they there put their Children to when they ſacrificed them, and of the helliſh Cries they made. *d* In the *Hebrew* it is the *Sun-gate*, ſuppoſed to be ſo called, becauſe the Sun riſeth in the Eaſt. This Valley is ſaid to have lien very near to this Gate; thither *Jeremy* is commanded to go, and there to proclaim the following Words.

3 And ſay, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold I will bring evil upon this place, the which whoſoever heareth, his ears ſhall tingle *e*.

e That is, a very great Evil; it is an *Hebrew* way of expreſſion, which we alſo find, 1 *Sam.* 3. 11. 2 *Kings* 21. 12. As a very great glaring Light affects our eyes, and blindeth them, ſo a very great Sound affecteth the Ear, and makes it tingle, and for ſome time deaf: This God commandeth the Prophet to proclaim, as particularly directed to all, both high and low, as well the Kings of *Judah*, as the *inhabitants of Jeruſalem*.

* Iſa. 65. 11. Chap. 2. 13, 17, 19. and 15. 6. and 17. 13.

4 Becauſe they have * forſaken me *f*, and have eſtranged this place *g*, and have burnt incenſe in it unto other gods *h*, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents *i*.

f The Laws, Statutes, and Ordinances which God had given them, to direct them both in their religious Behaviour towards him, and in their civil Converſations. *g* Either this City, or this Temple, (which ſtood very nigh to this Valley) or this particular Valley, which they had turned to an uſe quite contrary to the end for which God gave it them; *h* for in it they had paid a religious Homage to Idols, ſtrange Idols which their Fathers knew not, *i* and had filled that place with the blood of ſuch as had not deſerved Death, either innocent Men, or Children, that they had there ſacrificed to Idols; of which he afterward ſpeaketh more particularly.

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal *k*, which I commanded not, nor ſpake *it*, neither came *it* into my mind *l*.

k This, and the following Verſe, contain another great Sin of this People, with the Puniſhment which God proportioneth to it. The Sin in the general was Idolatry, but a moſt barbarous Species of it, mentioned alſo *Chap.* 7. 31. and 32. 35. where it is ſaid, they made their Sons and their Daughters paſs through the Fire to *Molech*; the place where they did it is called *Tophet*, *Verſe* 6. of which alſo mention is made *Iſa.* 30. 33. *Chap.* 7. 21, 32. For the opening of this Text, as alſo of thoſe other Texts that mention this Idolatry, we muſt open what is meant by *Baal*, *Moloch*, *Tophet*, and the Valley of the Son of *Hinnom*. There is no doubt but *Baal*, and *Molech*, or *Moloch*, ſignifie the ſame thing; *Baal* ſignifieth a *Lord*, *Molech* a *King*. They ordinarily called their Idols by theſe Names; as alſo *Malcham*, *Zeph.* 1. 5. upon which account God would not be called *Baal*, *Hoſ.* 2. 16. though he was called *Jehovah*, *Elohim*, and *Adonai*, all which ſignified *Lord*, as *Baal* did. Both *Baal* and *Molech* ſeem common Names to all Idols. There was more than one Idol in the Houſe of *Baal*, 2 *Kings* 10. 26. The *Ammonites* called their principal Idol *Milcom* and *Molech*, as appears from 1 *Kings* 11. 5. 2 *Kings* 23. 13. To this Idol they ſacrificed their Children. It was a very ancient Idolatry, as appeareth by the very early Law of God againſt it, *Lev.* 20. 3, 4, 5. Some ſay it was derived from *Saturn*, whom they make contemporary with *Debora* and *Barak*, who, to appeaſe the Gods in an imminent Danger, ſacrificed his Son. Others ſay it began in the time of *Serug* the Father of *Nahor*, of whom we read *Gen.* 11. 20. and that it had its Original from the Devil, ſpeaking out of the Belly of ſome dead Perſons, commanding this Homage, poſſibly in Imitation of God, who *Gen.* 22. 2. to try *Abraham's* Obedience, commanded him to offer up *Iſaac* upon the Mount *Moriah*. We muſt know there were other Sacrifices they offered to *Baal*: they burnt Incenſe to *Baal*, 2 *Kings* 23. 5. *They offered Sacrifices and Burnt-offerings of Beaſts*, 1 *Kings* 18. 26. 2 *Kings* 10. 24. only in ſome extraordinary Straits to ſhew their great Obedience to the Devil, they offered their Children. What Creature they worſhipped under this Name is not certain, but very probably it was the *Sun*, from 2 *Kings* 23. 5. or ſome ſuperiour Being, which they owned as their ſupreme Lord and King, which they, ſome of them, miſtook the *Sun*, *Moon*, and *Stars* to be; they being glorious Beings removed out of Mens Knowledge, ſo as they had not ſufficient means to underſtand their Natures, might, conſidering their Motions, and vaſt Influence they had upon all other Creatures, miſtake them for Animate and ſupreme Beings, to which as they paid other Homages, (ſuch as ſwearing by them, *Zeph.* 1. 5. burning Incenſe, offering Beaſts, praying to them,) ſo in imitation of the Heathens, and in a pretence of high Devotion, and Homage in ſome ſpecial Caſes and Straits, they offered their Children. Some think they only made them *go through the fire*, but did not burn them; and indeed, ſo moſt of the Scriptures expreſs this abominable Idolatry; but ſome Scriptures ſpeak it plain enough, that they actually burnt them: the Pſalmiſt, *Pſal.* 106. 37. ſaith, *They ſhed innocent blood, even the blood of their ſons and daughters, whom they ſacrificed to the Idols of Canaan, and the land was polluted with blood*, which it could not have been by their Children merely paſſing through the fire; and it is laid to their Charge, *Ezek.* 16. 20, 21. *Thou haſt taken thy Sons and thy Daughters, whom thou haſt born unto me, and thoſe haſt thou ſacrificed to them to be devoured.* 21. *That thou haſt ſlain my Children, and delivered them to cauſe them to paſs through the fire for them.* We read of the Idolatry of *Jeroboam*, who worſhipped the true God, but by Calves ſet up at *Dan* and *Bethel*. *Ahab* exceeded this, bringing in the *terminative* Worſhip of the Creatures, worſhipping the *Sun*, *Moon*, and *Stars*, under the Name of *Baal*: but the firſt in *Judah*, of whom we read, that he made *his Son to paſs through the fire*, was *Ahaz*, the Father of *Hezekiah*, 2 *Kings* 10. 3. He was followed by his Grandchild *Manaſſeh*, 2 *Kings* 21. 6. *Joſiah*, the good Son of a bad Father, *deſiled* the place where this abominable Idolatry was committed, 2 *Kings* 23. 10. The place where they committed this horrible Abomination, was the Valley of the Son of *Hinnom*, very near the City, and the particular place was called *Tophet*. There was an high place built for the Idol, and many think, that the Name *Tophet* ariſeth from their uſe of a *Drum* or *Tabret*, with which while the poor Children were burning, they made great noiſes to drown the ſound of the Childrens *Tellings*; tho others think, the Word *Tophet* originally ſignifies Hell, or the place of the Damned, of which this place, both for the torments and roarings in it, was a lively Repreſentation. Now of this barbarous and horrible Idolatry God ſaith, *I He commanded them not, neither came it into his mind.* It was ſo far from it, that God had moſt ſeverely forbid it, *Lev.* 20. 2, 3, 4, 5. making it a capital Crime for any to do it, and for any to conceal others that they knew did it: ſo that here is a *Meioſis*, leſs ſpoken than was true in the caſe; but poſſibly God's expreſſing a thing of this nature, being an Error in his Worſhip, under theſe ſoft terms, *I commanded them not, neither did it come into my mind*, giveth no ſmall ground to conſiderate Men to judge, that we muſt have a Command from God, though not for every *individual Act of our Worſhip*, nor for every Circumſtance of humane Action which we do in his Worſhip, yet for every ſpecifical religious Act, and for any thing whereby we pay an Homage to God; it being indeed the moſt reaſonable thing imaginable, that God ſhould have the ſame Privilege which every Prince or great Man amongſt Men claimeth as his Right, to preſcribe the Acts, Modes, and Methods, for his own Homage.

6 Therefore behold, the days come, ſaith the LORD, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter *m*.

m For this God, by his Prophet threatneth, that this Place anciently, in *Joſhua's* time called *the Valley of the Son of Hinnom*, and more lately *Tophet*, from the Noiſe of Drums and Tabrets there, whilſt Children were burning, ſhould have a new Name, and be called the *Valley of Slaughter*, from the multitude of dead bodies which upon the taking of the City ſhould be ſlain and thrown into this Valley. It was expounded *Chap.* 7. 32, 33. *For they ſhall bury in Tophet till there be no place; And the Carcaſſes of this people ſhall be meat for the fowls of the Heaven, and for the beaſts of the Earth, and none ſhall fray them away.*

7 And I will make void the counſel of Judah and Jeruſalem in this place *n*, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and * their carcaſes will I give to be meat for the fowls of the heavens, and for the beaſts of the earth.

* Chap. 7. 33. and 16. 4. and 34. 20.

n In this place, amongſt others, I will make void all the Counſels that the Men of *Judah* and the Inhabitants of *Hieruſalem*, have taken to eſcape my righteous Judgments. I will fruſtrate all their little Arts and Deſigns to avoid the Dint of my Judgments. I will cauſe them to fall by the ſword before their Enemies, ſo as there ſhall be no way of eſcape for them.

8 And I will make this city * deſolate, and an hiſſing; every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof *o*.

* Chap. 18. 16. and 49. 13. and 50. 13.

o This is no more than we met with before, *Chap.* 18. 16. and ſhall again meet with; Mens Honour and Reputation is ordinarily very dear to them, it was eſpecially to the *Jews*, who valued themſelves much upon the Reputation their City and their Temple had, and the Security they promiſed themſelves from their right in the *Holy City* and *Land*. God tells them, he will make them as much a Scorn and Reproach, as ever they were for an Honour or Praiſe; as great a Wonderment for the Wrath and Vengeance he would execute upon them, as they had been

in their flouriſhing ſtate for the Mercies which he beſtowed upon them.

9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them *p*.

p Theſe were the miſerable effects or conſequents of the Famine, with which God had often before threatned them; the juſt fulfilling of God's Word threatned, *Lev.* 26. 29. *Deut.* 28. 43. and the accompliſhment of which our Prophet hath recorded, *Lam.* 4. 10.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee *q*.

q The earthen Bottle, which *Verſe* 1. he was commanded to carry with him into the Valley of the Son of *Hinnom* (where he now was) in the ſight of the ancients of the Prieſts, and of the People, the Men who there were appointed to go with the *Prophet*. This ſymbolical, or ſacramental teaching by figns, was much in uſe by the Prophets.

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts *r*, Even ſo will I break this people and this city, as *one* breaketh a potters veſſel, that cannot † be made whole again *ſ*, and they ſhall * bury *them* in Tophet, till *there be* no place to bury *t*.

† Heb. *be healed.*

* Chap. 7. 32.

r A Name ordinarily given to God, here very properly, to let them know that he had nothing with his Lips, but what he had power by his Hand to accompliſh, being the *Captain General* of all the Armies of his Creatures. *ſ* God by ordering the Prophet to carry no other Veſſel, but one of *Earth*, had a deſign upon the breaking of it, not only to ſhew them that he would bruiſe, wound, or indamage them greatly, but ſo deſtroy them, as there ſhould be no preſent remedy. If a Veſſel of Braſs, Silver, Gold, &c. be broken, it may be mended, but an earthen Veſſel if broken, cannot be made whole. See the like *Iſaiah* 30. 14. *t* He tells them that this *Topher*, which they had made a place of barbarous ſlaughter for the Children, kill'd for Idolatrous Sacrifices, ſhould continue for a Slaughter-houſe, but of another nature, even for them that had committed ſuch wickedneſs in it, who ſhould be ſlain there in ſuch plenty, that they ſhould want ground to bury dead Carcaſſes in.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet *u*.

u That is a place of Slaughter and Buriall, or a baſe, ignominious place, or where the noiſe of Drums and Trumpets, and Cryings and Yellings ſhall be heard, as uſed to be in *Tophet*.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the places of Tophet *w*, becauſe of all the houſes upon whoſe * roofs they have burnt incenſe unto all the hoſt of heaven, and * have poured out drink-offerings unto other Gods *x*.

* 2 Kings 23. 12. Chap. 32. 29.

* Chap. 7. 18.

w Under the Judaick Law, perſons and places were defiled by touching dead Bodies, or any unclean filthy thing; God threatneth in this ſenſe to deſile *Topher*, as it was laid before, it ſhould be filled with dead Bodies which ſhould be buried, or lie unburied there. He ſheweth that the aforementioned Judgment of filling places with dead Bodies, ſhould not be reſtrained to *Tophet* in the Valley of *Hinnom*, but reach to the dwelling-houſes in *Hieruſalem*, both their Kings Houſes, and the meaner Subjects. *x* The provoking cauſe of which ſhould be their Idolatry, which they had alſo brought into their dwelling-houſes, for they having flat Roofs, had upon them, though not *burnt* Children in Sacrifice to Idols, yet poured out Drink-Offerings to the *Sun*, *Moon* and *Stars*, and to other Idols.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to propheſie, and he ſtood in the court of the LORD's houſe *y*, and ſaid to all the people.

y *Jeremiah* had now diſpatched the Errand upon which God had ſent him to *Topher*, coming back by God's direction, he ſtands in the Court, which was common to all people, where the moſt might hear.

15 Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced againſt it; becauſe * they have hardened their necks, that they might not hear my words *z*.

* Chap. 17. 23.

z He aſſureth the people from God, that he would moſt certainly juſtifie all his words, and bring to paſs all his Threats againſt that City, and that they muſt thank themſelves for it, for hardening their heart, ſo as all that he had ſaid made no impreſſion upon them, nor found any place with them.

CHAP. XX.

Paſhur ſmiting Jeremiah *for this Propheſy receiveth a new Name, and a fearful Doom,* 1,—6. *Jeremiah's Impatience under their Treachery and Contempt,* 7,—10. *Rejoyceth in hope of Vengeance,* 11,—13. *Curſeth his Birth,* 14,—18.

NOW Paſhur the ſon of Immer the prieſt *a*, who *was* alſo chief governour in the houſe of the LORD *b*, heard that Jeremiah propheſied theſe words *c*.

a The courſe of *Immer* was the ſixteenth courſe of the Prieſts, as we read in 1 *Chron.* 24. 14. *Paſhur* was his Son, that is deſcended from him through many Generations. *b* It is neither much material for us to know, nor very eaſie to determine in what ſenſe he is called the *chief Governor of the Temple*, whether he was *Deputy* to the *High Prieſt*, or the head of his courſe, which at that time waited in the Temple, or had ſome place as *Captain of the Temple*, to take notice of any Diſorders ſhould be committed there, contrary to the Law. Certain it is he was no High Prieſt, for then he could not have been one of the Courſe of *Immer*. *c* Either he heard *Jeremiah* himſelf (which is moſt probable) or ſome body told him what *Jeremiah* had propheſied in the Temple which was within his charge, and juriſdiction.

2 Then Paſhur ſmote Jeremiah the prophet *d*, and put him in the ſtocks *e* that *were* in the high gate of Benjamin, which was by the houſe of the LORD *f*.

d It is not ſaid how he ſtruck him, though ſome think it moſt probable, that it was with his *fiſt* as the falſe Prophet ſtruck *Micaiah*, 1 *Kings* 22. 24. *e* We are as uncertain what is here meant by Stocks, whether ſuch an Engine as is in uſe amongſt us to puniſh Offenders, which we call by that Name. Or, as others, an Engine like our *Pillary*, where Malefactors are faſtned by the Necks. Or, as others, with three holes, one for the Neck of the Offender, one for each Hand; or whether meerly a *Priſon* where he was kept all Night a Priſoner; the *Heb.* word will not determine us further than that it was a place of reſtraint, and where that will not determine, other Conjectures are as incertain as needleſs. *f* There is as much uncertainty as to the place, where this *Priſon* or theſe Stocks were; we are told it was near the *Temple*, and in the *High Gate* of *Benjamin*, but whether this was a Gate belonging to the *Temple* that opened toward that part of the Country which was the Lot of *Benjamin*, or a *Gate of the City* that opened that way, whether in the inner Wall, or outer Wall, whether called the *Higher-gate*, becauſe nearer the Temple, or upon ſome other account, are nice and curious Speculations, the determination of which, is of no moment for us to know.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks *g*. Then ſaid Jeremiah unto him, The LORD hath not called thy name Paſhur, but ‖ Magor-miſſabib *h*.

‖ That is, *fear round about.*

g Poſſibly by this time the mad-brain'd Prieſt, thought he had done more than he could juſtifie by Law, for if he were a falſe Prophet, the Judgment of him belonged not to him but to the *Sanhedrim*. He had nothing to do to ſmite him, poſſibly he brought him forth in order to his bringing him before the *Sanhedrim*; but it doth not appear that he did ſo, tho' *Jeremiah's* following words to him might reaſonably be thought provocative enough if he had deſigned any formal charge againſt him. *h* He had it ſeemeth no more to ſay to *Jeremiah*, but *Jeremiah* (to whom God had appeared in the Priſon that Night, while he was ſeparated from Communion with Men, and revealed to him, what end this hot-headed Prieſt ſhould come to) had ſomething to ſay to him. God's meaning was, not that he ſhould by Men be no longer called *Paſhur* (for doubtleſs after this he was called by the ſame Name he had before) but his ſtate and condition ſhould not anſwer the Name *Paſhur*, which ſignifies, as ſome ſay, a noble flouriſhing Prieſt; or, as others, one who by his Authority maketh others to tremble; but *Magor miſſabib*, that is, *fear and terror on all ſides*.

4 For thus ſaith the LORD, Behold, I will make thee a terror to thy ſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eye ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword *i*.

i God now expoundeth the name of *Magor-miſſabib*, threatning to fill this wicked Prieſt with Terrors, that he and all his friends ſhould be affrighted, reflecting upon his moſt miſerable ſtate, and condition; and his Friends from whom he might poſſibly expect ſome relief, ſhould be as miſerable as he, and it ſhould be an addition to his miſery, that his Eyes ſhould ſee it, and ſee his whole Country ruined, ſome being ſlain by the Sword of the King of *Babylon*, others by him carried into Captivity.

5 Moreover, I will deliver * all the ſtrength of this city *k*, and all the labours thereof *l*, and all the precious things thereof, and all the treaſures of the king of Judah *m*, will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon *n*.

* 2 Kings 20. 17.

k This is but the repetition of what God had often threatned, *viz.* The perfect ruine of *Hieruſalem*, and the Land of *Judah*. Their Military Men, or rather their Riches. *l* And all the fruit of their Labours. *m* And whatſoever was valuable in their eyes, or in the eyes of the greateſt perſons amongſt them. *n* The *Babylonians* ſhould make a ſpoil, and a prey of them all.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt propheſied lyes *o*.

o Thoſe that teach others to diſobey the Commandments of God, ſeldom eſcape that Vengeance which cometh upon them who are ſeduced by them. *Paſhur* was one whoſe Office it was to have taught others the Fear of the Lord, and obedience to his Will, he teacheth

teacheth them what was false, and is not patient to hear the Will of God. *Jeremiah* tells him he should see the Truth of it, for he himself should be one of those who should be carried into Captivity, and should die there, out of his own Country, and be buried there, and this also should be the portion of all his Friends whom he had seduced by his false and lying Prophecies.

7 O LORD, thou hast deceived me, and I was ‖ deceived *p*: thou art stronger than I, and hast prevailed *q*: I am in derision daily, every one mocketh me *r*.

‖ Or, enticed.

p The following part of the Chapter to the end of it, contains a Complaint or Prayer of the Prophet unto God, made (as some think) during his Imprisonment by *Pasture*, but the certain time is not known. Our Translators here might have translated the word פִּתִּיתָנִי more favourably than *thou hast deceived me*. It might have been *thou hast perswaded me*, or thou hast allured, or enticed me, as it is translated, *Jud.* 14. 15. 1 *King.* 22. 21, 22. *Exod.* 22 16. *Prov.* 1. 10. and 16. 29. *Psal.* 78. 36. The word signifies no more than by words to remove a Man from his own Opinion. That is doubtless, the sense here, *Lord*, I was not fond of this employment as a *Prophet*, by thy words I was removed from my own Opinion of my self, which might be spoken by the Prophet without any reflection upon God; it only signifieth his undertaking the Office of a Prophet at God's Command, not out of any ambition of his own. *q* But thou prevailedst against me. *Jeremy* at first excused himself to God, as we read, *Chap.* 1. 6. He said, *Ah Lord God, behold I am a child and cannot speak*; but the Lord prevailed upon him replying, *Ver.* 7. *Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak*, Ver. 9. The Lord put forth his hand, and touched his mouth, and said, *Behold I have put my words in thy mouth.* This is all that is here meant by *deceiving, viz.* Gods over-ruling of him contrary to his own inclinations. *r* He complaineth that now he was in this Office, every one mock'd him and derided him, and that for the faithful discharge of that Office, to which God had called him.

8 For since I spake, I cried out *s*, I cried violence, and spoil *t*, because the word of the LORD was made a reproach unto me, and a derision daily *u*.

s If the particle be translated *since*, as we translate it, the meaning is, since I first began to be a Prophet, I have faithfully discharged my Prophetical Office, and that with some warmth and zeal. *t* Some understand it of the violence which he himself experienced; others understand it of those Acts of injustice and violence which were found amongst the People, he cryed out against them. Others understand it as a denunciation of Judgment. He prophesied that violence and spoil was coming upon them. *u* Because of that scorn and derision with which they treated him. But others think that it were better translated *surely* than *because*, as it is in many Texts, *Isa.* 60. 9. and 63. 16, &c. It is not much material which way we translate it, for it appeareth from 2 *Chron.* 36. 16. That this People *mocking of God's Messengers, despising his words, and misusing his Prophets*, was one great cause of the wrath of God coming upon them; and it is certain that *Jeremy* was made such a *scorn* and *derision to them.*

9 Then I said, I will not make mention of him, nor speak any more in his name *w*. But *his word* was in my heart as a * burning fire shut up in my bones, and I was weary with forbearing, and * I could not *stay x*.

* Psal. 39. 3.
* Job 32. 18.

w This daily scorn and reproach which the Prophet saw himself expofed unto, for preaching against the sin and wickedness of the people, was a fore Temptation upon him to lay down his Imployment as a Prophet. He did not speak this openly, but he spake it in his heart, he had (as he confesseth) many such thoughts in his Breast. *x* But he saith he was not able to do what he thought to do, he found in his heart a constraint to go on, that when a Revelation came at any time from God unto him, it was like a fire in his Bones which he must quench, by uttering what God had revealed to him.

10 ¶ For I heard the defaming of many, fear on every side *y*: Report, *say they*, and we will report it *z*: † * all my familiars watched for my halting *a*, *saying*, Peradventure he will be enticed, and we shall prevail against him *b*, and we shall take our revenge on him *c*.

† Heb *every man of my peace.*
* Psal. 41. 9. & 55. 13, 14.

y The Prophet here rendereth a reason why he thought of giving over his work as a Prophet, his ears were continually filled with the Obloquies and Reproaches of such as reproached him, and besides he was afraid on all hands there were so many Traps laid for him, so many Devices devised against him. They did not only take all advantages against him, but they fought advantages and *z* invited others to raise up false Stories of him. They said to Men like themselves, Raise but you the Report, we will blow it abroad. *a* Not onely Strangers, but those that I might have expected the greatest kindness from, those that pretended most courteously, watched for opportunities to do me mischief, and lay in wait for my halting. *b* Desiring nothing more than that I might be enticed to speak or do something which they might make matter of a colourable Accusation. *c* That so they might satisfie their malice upon me. This hath always been the genius of wicked Men; *Job* and *David* both made Complaints much like this, *Job* 19. 19. *Psal.* 31. 13 and 55. 12, 13, 14. Thus it fared with Christ himself. The same Spirit which yet possesseth wicked Men, was found in wicked Men in all former times. And this ought to be a great relief to the people of God under the like measures, to consider that the Servants are not above their Lord, and wicked Men thus of old *persecuted the Prophets.*

11 But the LORD *is* with me as a mighty terrible one *d*: therefore my persecutors shall stumble, and they shall not * prevail *e*, they shall be greatly ashamed *e*, for they shall not prosper *f*, * *their* everlasting confusion shall never be forgotten *g*.

* Chap. 15 20. & 17. 18.

d The Prophet recovering himself out of his fit of Passion, incourageth himself in his God, whom he calls the mighty and terrible one, so declaring his Faith in the Power of God, as one able to save him and in the promise and good Will of God toward him; therefore he saith, *The Lord is with me*, such was the promise of God to this Prophet, when he first undertook the Prophetical Office, *Chap.* 1. 8. Be not afraid of their Faces, for *I am with thee to deliver thee saith the Lord.* *e* From hence he concludeth, that though he had many that pursued after his life, yet they should stumble in their ways of violence, and should not prevail. *e* That they should either be ashamed of what they had done, or be brought to shame for what they had done. *f* For prosper they should not, or they acted like Fools, and did not deal prudently for themselves (so this word is translated, *Isa.* 52. 13.) *g* They should come to a reproach and ignominy, and their reproach should not be like his for a time, but it should be a lasting, perpetual reproach that should not be forgotten. This was not only written for that Generation, but for all Generations that are yet to come, and hath been made good in the experience of all Ages past. The Persecuters of God's Ministers have found that God hath been with his Ministers according to his Promise, *Matth.* 28. 20. and that they have stumbled in their way, and not at last prevailed, that they have not acted prudently for their own good, and the good of their Families; that a perpetual ignominy clave to the memory of those who have been employed in this Work. There stands to this day a blot upon the memory of them who persecuted *Isaiah, Jeremy, &c.* The Apostles, and such faithful Ministers as have been since their time.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart *h*, let me see thy vengeance on them *i*: for unto thee have I opened my cause *k*.

b The Prophet had *Chap.* 17. 10. spoken unto God under this notion; here he appealeth to him as such, who therefore must needs see as well the Prophet's sincerity, as his Enemies Malice. *i* For his Prayer against his Enemies, it is of the same nature with what we met with, *Chap.* 11. 20. indeed this whole Verse is the same with that *David*, *Psal.* 58. 10. prophesyeth that *the righteous should rejoyce when they see the vengeance which God brings on his Enemies*; but yet the Prophet seems in this Petition to have shewed himself a Man (as the Apostle speaks of *Elijah*) subject to like Passions with other Men, for although God sometimes in his Providence, causeth Vengeance to come upon his, and his Peoples Enemies in their sight, yet whether they may absolutely pray for it is a question. See the notes on *Chap.* 11. 20.

13 Sing unto the LORD, praise ye the LORD, for he hath delivered the soul of the poor from the hand of evil doers *l*.

l The Prophet here riseth higher, from prayer to praise; it is not certain whether this was a rejoycing of faith, or of sense; a Thanksgiving to God, upon his Deliverance out of the hand of *Pasture*, or some other Enemies, or a rejoycing in the sure belief that God would deliver his life out of the hands of these wicked Men. If we take it in the latter sense, it teacheth us our Duty, to give God the honour of all our Deliverances from the hands of wicked Men. If in the former sense it sheweth us the power of *faith*, which being the *substance of things not seen*, and *evidence of things* but *hoped for*, sheweth us things to come as if already present, and teacheth us to rejoyce in the hope of those things of which we have no present possession.

14 ¶ * Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed *m*.

* Chap. 15. 10.

m This sudden change of the Prophet's stile, maketh both Mr. *Calvin*, and some other good Interpreters, think that these words proceeded from *Jeremiah* rather as a repetition of a former passion into which the Abuses of his Enemies had put him, than as the immediate product of his Spirit at this time. Whenever they were spoken, they speak a very extravagant Passion, to shew us, that though *Jeremiah* was a great Man, yet he was but a Man, encompassed with infirmities, and subject to like Passions with other Men. We find *Job* in the like passion, *Chap.* 3. 3. These great failures of God's people stand in Scripture, as Rocks in the Sea appear, to mind Mariners to keep off them, not to run upon them.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad *n*.

n Parents are usually rejoyced when a Son is Born to them.

16 And let that man be as the cities which the LORD overthrew and repented not, let him hear the cry in the morning, and the shouting at noontide *o*.

o By the Cities he means those Cities mentioned, *Gen.* 19 25. *Sodom* and *Gomorrah*; by the cry in the morning and shouting at Noon, he means the shouts, and noises that Enemies make when they break in upon a place, in an hostile manner.

17 Because he slew me not from the womb: or that my mother might have been my grave, and her womb *to be* always great *with me p*.

p These various expressions do only let us see to what a tide passion swelled in this good Man's Heart, and teach us how much need we

we have to pray to be delivered from our own passions; *Jeremiah's* leaving these things recorded by himself, is one instance of what is brought as a rational argument to prove that only Men wrote the Scriptures by inspiration from God, they would never else have recorded their own gross failings, Men commonly writing for their own honour, not to their own defamation.

* Job 5. 10.

18 * Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame? *q*.

q These words let us know the Prophet's *Temptation* to these extravagant eruptions of passion, it was the reproach and shame, and affliction which he indured for the faithful discharge of his Ministry, which both lets us see the goodness of God towards those whom he spareth as to these Trials, and what need we have under them to keep a watch upon our own hearts. These Records also of Holy Writ are useful to us, if at any time we be overtaken with such errors, to comfort us, in that they are not such spots, but have been found in the Faces of Gods fairest ones: and to make us charitable towards such as we may see sometimes overborn with the like Temptations.

CHAP. XXI.

King Zedekiah *in the Siege sendeth to* Jeremiah *to enquire of the Event*, 1, 2. *He foretelleth a hard Siege and miserable Captivity*, 3, —7. *He counselleth the People to fall to the* Chaldæans, 8, —10. *and upbraideth the King's House*, 11, —14.

1 THE word which came unto Jeremiah from the LORD *a*, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying *b*,

a God in sundry times, and in divers manners, spake in times past, to the Fathers by the Prophets, *Heb.* 1. 1. The two principal were *visions* and *dreams*, *Numb.* 12. 6. How the following word came to *Jeremiah* is not expreft, it is enough that he knew it came from the Lord. *b* It is apparent, some Prophecies in this Book are not put in the right order as they were delivered, *Chap.* 25. we have an account of the word of the Lord which came to *Jeremiah* in the fourth Year of *Jehoiakim*, who was the second Son of *Josiah* made King by *Pharaoh-Necho*, pursuing his Victory (mentioned 2 *Chron.* 35 22.) upon the Battle, in which *Josiah* was killed, as we read there. The people made *Jehoahaz* King, but he reigned but three Months, and the Conqueror carrying him away, made *Eliakim* his Brother King, changing his Name to *Jehoiakim*, who reigned 11 Years, that is 7 after the word of the Lord mentioned, *Chap.* 25. came to *Jeremiah*; after whom *Jehoiakin* his Son reigned three Months and 10 Days: *Zedekiah* was his Uncle, the Son of *Josiah*, he reigned 11 Years. So that it is plain that *Jeremiah's* Prophecy (mentioned *Chap.* 25.) was 7 Years and 3 Months before this, besides the number of Years that *Zedekiah* had reigned. But some think that *Jeremiah*, *Chap.* 23. 24, 25. doth but make a repetition to *Zedekiah's* Messengers of what he had before prophesied. This Message was (as appeareth by the next Verse) when *Nebuchadnezzar* was come up to make War against *Hierusalem*, *Jer.* 39. 1. *Jeremy* was at liberty, when the Word of the Lord at this time came to him, for as it was some time before the City was taken. The fatal Siege held about a Year and half, as appears by *Chap.* 39. 1, 2. The *Pashur* mentioned here, was another from him, mentioned *Chap.* 20. 1. he was the Son of *Immer*, of the sixteenth Course of the Priests; and of a more rugged ill Temper; this was the Son of *Malchiah*, and so of the fifth Course. Vid. 1 *Chron.* 24 9. 14.

2 Enquire I pray thee of the LORD for us *c*, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us *d*.

c *Zedekiah*, as he was none of the best, so he was none of the worst of the Kings of *Judah*, he had some convictions and impressions (possibly from his Education) not worn off, and having some reverence of God, he sends to the Prophet to *enquire of the Lord.* Because the *King of Babylon* was come up to make war against them. It is true, the greatest Contemners of God and his faithful Ministers, will sometimes, in great straits, chuse to send for them rather than those who in their prosperity pleased them. Hence we read of *Saul* when he went to the Witch at *Endor*, desiring that *Samuel* might be raised up; but in *Zedekiah's* whole story we read no such eminent contempt of God, but a disobedience to the Commands of God, proceeding rather from his easiness to be ruled by his corrupt Court, than from a stubbornness in himself. *d* By mentioning God's former wondrous Works, possibly he may have a respect to God's raising *Senacherib's* Seige in the time of his Grandfather *Hezekiah*. The remembring of God's former wondrous Works, is of use to raise in us an hope and confidence in God for further Deliverances, supposing our selves under the same circumstances of Obedience to God's Will, otherwise not, as we shall see in the case of *Judah* and its *King*, at this time; therefore *Zedekiah* saith, *if so be.* Guilt of sin hinders Confidence, and holy boldness in the best; but as the guilt is greater, so the hope or confidence of any is justly less.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the Lord GOD of Israel *e*, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls *f*, and I will assemble them into the midst of this city *g*.

e The honour that the King of *Judah* had put upon the Prophet, in sending these special Messengers to him, is no temptation to this good Prophet to prophesie smooth and pleasing things, for which he had no Warrant from God. The Prophet stileth God *the God of Israel*, because the whole Posterity of *Jacob* were in covenant with God, notwithstanding which, ten parts of twelve were at this time carried into a Captivity from which they never returned, yet God was the God of *Israel*, for all were not *Israel* that were descended from *Israel*, but those only who were *Israelites* indeed, without guile; so that the Prophet by this Name given to God, doth both assert God's faithfulness to his Covenant, and also shew the constancy of that faithfulness, with those Judgments, which he was now bringing upon that remnant of *Israel* which yet were in their own Land. *f* The Message which God by the Prophet sendeth to *Zedekiah*, is exceeding terrible. The sum of it is, That as they had not dealt with God according to the Works of *Israel*, and the former Generation that defended from him, or those at least who were the true *Israel* of God, so they must not expect that God should deal with them according to his former wondrous Works, but that as he with the *pure* had shewed himself *upright*, so with the *froward* he should shew *himself froward*. For God had determined to turn into their own Bowels, and against themselves, the Weapons they had in their hands taken up against the *King of Babylon* and the *Chaldeans* that were now Besieging them, (by which we may learn that this Message was sent during the time of the Siege, probably about the beginning of it, for it lasted 18 Months) *g* God threatneth to bring the *Chaldeans* into the midst of the Holy City, that their City should be broken up, their Arms taken from them, and they killed with their own Swords. There is a great *Emphasis* in the Pronoun *I*. It is not an Enemy that is to be feared, but God's being our Enemy.

5 And I my self will fight against you *h* with an out-stretched hand, and with a strong arm, even in anger, and in fury, and in great wrath *i*.

h I will fight against you, (as a Prince is said to fight against a Nation, whose Captains fight against it, though himself stirreth not from his Royal Palace; yea more than so) animating and influencing the *Babylonians* and *Chaldæans*, whom I have sent to fight against you, and discouraging and dispiriting your Armies. *i* With such an hand and power as I manifested for my ancient *Israel*, *Exod.* 6. 6. God is here spoken of in a Dialect which maketh him more intelligible to us. He hath no Hands, no Arms, neither is *anger* and fury in him confidered as turbulent Passions, as they are in us; but as Men stretch out their Hands and Arms when they intend to give smart and terrible strokes, and are edged to such Blows from their Passions and excessive wrath, so God is set out to us by expressions proper to Men, and in him significative only of his just Will to be revenged severely upon a sinful people. The sence is no more, than that an end was now come, and God was resolved no longer to bear with such a provoking people, but to bring his utmost Wrath upon them, and to deal with them no longer according to his wondrous Works of Mercy, but in wondrous Works of Justice, which in Men would look like the effects of Wrath and Fury.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence *k*.

k St. Il God proclaimeth himself this people's Enemy. Pestilences are but the usual consequents of long Sieges, through the scantness, and unwholsomness of Food, but God is the first cause of such fore Judgments, though these he other second causes. The Murrain of Beasts bears proportion to the Pestilence amongst Men, and the Beasts are threatned as well as Men, not because of any sin in them, but because Men are punished in them, they being part of their Substance; and this is a part of that Bondage of Corruption, from which the Creature groaneth to be delivered, of that Vanity to which they are subject, which maketh the irrational part of the Creation to be brought in by the Apostle, *Rom.* 8. 20, 21, 22. like as a Woman *travailing in pain*, and desiring the Day of Judgment.

7 And afterwards *l*, saith the LORD, I will deliver Zedekiah king of Judah, and his servants and the people, and *such as are* left in this city, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life *m*, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy *n*.

l After that many of the People of this City, shall be destroyed, some by the Enemy assaulting, and skirmishing with them; others by the Famine that shall be amongst them through a want of Victuals, being all spent with the long Siege; others by the Pestilence. *m* *Zedekiah*, who shall escape these three Judgments, together with his Courtiers, and the residue of the People, shall be delivered into the power of the King of *Babylon*, and into the power of such as will not be content with the plunder of their Houses, but thirst after their blood, and *n* these Enemies (set on by *Nebuchadnezzar*) shall smite them with the Sword, without shewing them any Mercy or Pity. This is not to be understood of King *Zedekiah* himself, for God let him know, *Chap.* 34. 4. that he should not *die by the sword* but *in peace*, as he did afterward in *Babylon*, though in Prison; but it was true of his Sons and Courtiers, and a great part of the People, *Chap.* 39. 6, 8. and 52. 10, Those who went into Captivity, were only such as had revolted during the Siege, and many of those that were of the poor of the Land, for the rest there was little pity had of them, or mercy shewed to them, as may be seen *Chap.* 39. and 52. 2 *Chron.* 36 17.

8 ¶ And

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you, the way of life, and the way of death *o*.

o I tell you the way that you should take, if you would save your lives; and the course, which if you take, you will certainly lose your lives.

* Chap. 38. 2. 9 He that * abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live *p*, and * his life shall be unto him for a prey *q*.

* Chap. 39. 18. and 45. 5. *p* But certainly, if ever any Man spake High Treason, this Prophet now did it, when there was an Enemy besieging them, telling them, That if they would save their Lives, they must revolt from their King, and join with their Enemies. All that can be said in excuse for the Prophet is, that this was a Divine Revelation to him, and a Message sent to the King himself. *q His life shall be given him for a prey*, appeareth to have been a proverbial Expression, either signifying a Man's possession of his life as a Prey, or Booty recovered from Death, or the hand of the Enemy. 2. Or a Man's *rejoycing* in the saving of his life, as if he had got some notable Booty.

10 For I have set my face against this city, for evil, and not for good *r*, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire *s*.

r That is, I will set my self against it, I will be an Enemy to it. See the like Phrase *Lev.* 17. 10. and 20. 5. It is a Phrase signifying not only God's Aversion from them, and the taking his Affection off them, but his Determination to bring Ruin upon them, and chusing Methods of Providence tending and conducive thereunto: and so it is opened in the following Words, which are rather to be understood of the Structure of the City than of the Inhabitants, for that not the People were burnt with fire, though probably many of the People perished in so great Burnings.

11 ¶ And touching the house of the king of Judah *t*, *say*, Hear ye the word of the LORD *u*.

t By the house of the *King of Judah* he means the House of *Zedekiah*, the Court, or those (as appeareth by the next Verse) who were the Magistrates. *u* These, how great soever, are not excused from the common Obligation upon all to listen to, and to obey the Revelations of the Divine Will.

* Chap. 22. 3. † Heb. *Judge.* 12 O house of David *w*, thus saith the LORD; * † Execute judgment in the morning *x*, and deliver *him that* is spoiled, out of the hand of the oppressor *y*, lest my fury go out like fire, and burn that none can quench *it* *z*, because of the evil of your doings *a*.

w He calls these the *House of David*, either checking them, who were indeed so in a lineal Descent, or minding them what they ought to be in imitation of their Father *David*. *x* The only way they had to keep off those Divine Judgments which now hang'd over their Heads, was to *execute Judgment*, that is, *Justice*, without partiality; the Prophet's Advice to them *to execute Judgment in the morning*, either lets them know they must do it *quickly*, or else it hath respect to the time when the Courts of Justice sate. *y* One Species of Justice, was the Deliverance of the oppressed from the hands, that is, from the power and malice of the Oppressors; which if it were not done, *z* God threatneth certain Ruin and Destruction to them, which none should be able to hinder, or avoid. *a* The cause of which was, their wicked Doings; for that God who doth People good, and sheweth them favour, not for their sake, but for his own names sake, yet never punisheth them, but for a cause found in them.

† Heb. *Inhabitress.* 13 Behold, I *am* against thee, † O inhabitant of the valley *b*, *and* rock of the plain *c*, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations *d*?

b The Inhabitants of the City of *Hierusalem* are those here intended, *Psal.* 125. 2. The Mountains were round about *Hierusalem*, yea *Hierusalem* it self was builded in part upon the rocky Mountain of *Zion*, but a great part was in the Valley, and the higher Mountains, about Mount *Zion*, made that Mountain it self, in comparison with them, as a Valley. *c* Though also a Rock of the Plain, that is, near to the Plain. Which situation of this place, made the *Jews* think it to be impregnable, and to mock at Dangers, or Threats of Enemies, saying, *Who shall*, that is, *Who can*, or *Who will* dare to come against us? Or, Who will be able to enter into our City? Saith the Lord, *I am against* you. I will come down against you, and I, by such as I shall employ, will enter into your Habitations. No natural position or situation of Places, no artificial Fortifications, are sufficient against an Almighty God.

† Heb. *Visit upon you.* * Prov. 1. 31. 14 But I will † punish you *e* according to the * fruit of your doings, saith the LORD *f*: and I will kindle a fire in the forest thereof *g*, and it shall devour all things round about it *h*.

e In the *Hebrew* it is, *I will visit upon you*; God's Visitations are either of *Mercy*, *Psal.* 80. 14. and 106. 4. or of *Judgment*; therefore the Sence is here rightly given by our Translators, *punish*. *f* The fruit of Mens Doings is the product of their Actions; God punisheth the fruit of our Doings. In shewing Mercy, he acts from Prerogative; in Punishments, he doth but fill Men with their own ways, and give them according to the fruit of their Doings; so *Verse* 12. *g* By the *Forest* he either meaneth the Forest of *Libanon*, or their Houses made up of Wood out out of that Forest, or their idolatrous Groves. *h* And this Fire he saith should not determine in the Destruction only of this City, but in the total Destruction of all the Country adjacent to *Hierusalem*.

CHAP. XXII.

God sendeth the Prophet to Court with Promises, 1, —— 4. *and Threats against the King's house and Jerusalem,* 5, —— 9. *The Judgment of* Shallum, 10, —— 12. *of* Jehoiakim, 13, —— 19. *and of* Coniah, 20, —— 30.

1 THus saith the LORD, Go down to the house of the king of Judah, and speak there this word *a*.

a Some by the King of *Judah* here mentioned, understand *Jehoahaz*, made King upon the death of *Josiah* by the People (being the second Son of *Josiah*) 2 *Kings* 23. 30. Others understand *Jehoiakim* whom *Pharaoh-Necho* made King, carrying his elder Brother *Jehoahaz*, after a short Reign of three Months, with him into *Egypt*, 2 *Chron.* 36. 4.

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David *b*, thou, and thy servants, and thy people that enter in by these gates *c*;

b None is so great but he is obliged to hear the Word of the Lord. The Prophets mentioning him under the Notion of him that sat upon the *Throne of David*, both minds him of God's Faithfulness, who had promised that *David* should not want one to sit on his Thrones; and his Duty, to walk in the steps of him upon whose Throne he sate; and also of his Errors, he not walking in *David's* steps, though he sate upon his Throne. *c* The Word of the Lord concerned not the King alone, but all his Instruments in places of Magistracy, and also all the People of *Jerusalem* and *Judea*.

3 Thus saith the LORD, * Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place *d*. * Chap. 21. 12.

d That is, Administer Justice to all your Subjects. The *Stranger*, the *Fatherless*, and the *Widow*, are particularly named, as Persons who have fewest Friends, and so are most exposed to the Lusts of great Men, who have a Power to oppress them. Two things are observable; 1. That the Terms upon which God promiseth Mercy to them, are such as were in their power to perform. 2. They are the due performance of relative Duties, to teach us how much sieth upon Mens just performance of the Duties of their Relations, and more particularly, how much God loveth Justice and Judgment, without the impartial Execution of which, no Princes, no Magistrates, can promise themselves Security from temporal Judgments: which much commendeth the Love of God to humane Society, Injustice being the greatest Enemy to it, and Justice the great Foundation and Pillar of it.

4 For if ye do this thing indeed *e*, * then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people *f*. * Chap. 17. 25. † Heb. *for David upon his Throne.*

e If ye will not pretendedly, but really, give to every one their Due, and look that inferiour Magistrates acting under you do so. *f* Then, he doth not say you shall be saved: the Promise is only of a secular, temporal nature, of all Prosperity, and Continuance of the Family of *David*, with great Honour and Splendour; expressed by those Phrases of riding in Chariots, and on Horses. Though the Performance of moral Acts of Justice and Mercy, which Men may perform without any special Grace of God, be not enough to intitle them to the Hopes of spiritual and eternal good Things; yet they may intitle them to the Hopes of outward Prosperity and Happiness in this Life, *Dan.* 4. 27. Which is sufficient to demonstrate, That Mens outward Infelicities, and Sufferings under the grievous Judgments of God upon themselves, is from their selves; they might in a great measure avoid them, by doing such Acts as are in their power to do.

5 But if ye will not hear these words *g*, I swear by my self, saith the LORD, that this house shall become a desolation *h*.

g By *hearing*, the Prophet meaneth *hearkning to*, and *obeying*. God accounteth us to hear no more than we practise. *h* If (saith the Prophet) you will not *execute Judgment*, &c. I give you the greatest Assurance imaginable, that this noble *House of David* shall become a Desolation. The Apostle saith, that God, because he could swear by no greater, sware by himself. The End of an Oath is, the Confirmation of a thing where any doubt of the Truth of it, or any have Strife about it. Sinners finding in themselves a Difficulty to believe God upon his Word, revealing his Will against the Interests of their Lusts, the Lord is brought in as swearing, not by a greater (that is impossible) but by himself, that the *House of David*, or the *House of Israel*, or *his own House*, the *Temple*, (though the first seems most probable to be here meant, which seemeth to be the House mentioned *Verse* 4. through the Gates of which, Kings should enter, riding in Chariots and on Horses) should be made desolate.

6 For thus saith the LORD unto the kings house of Judah, Thou *art* Gilead unto me *i*, *and* the head of Lebanon *k*: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited *l*.

i Interpreters are not agreed in what Sence God saith, that the *Kings House of Judah* was unto him as *Gilead*. *k* Or the Head of *Lebanon*. *Gilead* was a Country fertile for Pastures; upon which account the *Reubenites* and *Gadites*, being Men whose Estates lay in Cattel, begged it of *Moses* for their Portion, *Num.* 32. 2. and *Moses* gave it to the Sons of *Manasses* Verse 40. It was also famous for *Spicery*, *Balm*, and *Myrrh*, *Gen.* 37. 25. It had in it a famous Mountain. *Lebanon* also was a very pleasant place, famous for *Cedars*, and indeed whatsoever could gratifie the Senses: they both were in the Lot of *Gad* and *Manasseh*. Some think God compareth the King of *Judah's* House to these places, in regard of the Height and Nobleness of the Structure; others, for the Pleasantness and Delightfulness of it. Others consider *Gilead* as the principal part of the Inheritance of the Ten Tribes, wasted by *Tiglath Pilezar*, 2 *Kings* 15. 29. and that God telleth them, by this Comparison, that he would certainly destroy them, and make them as *Gilead*, which was the *Head of Lebanon*. Though *Jerusalem* were a noble and pleasant place, yet they might remember so was *Gilead*, which yet for their Sins was wasted, and brought to Ruin. *l* So also *Jerusalem*, formerly the Garden of *Judea*, and Joy of the whole Earth, should be made a Wilderness, and the Cities of *Judah* should not be inhabited.

7 And I will prepare destroyers against thee, every one with his weapons *m*, and they shall cut down thy choice cedars, and cast *them* into the fire *n*.

m They shall not only be edged with their own Lusts and Malice, but commissionated and influenced by me, and shall come sufficiently prepared for their work. *n* And they shall cut down and burn thy Buildings, which are made of goodly Cedars.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, wherefore hath the LORD done thus to this great city *o*?

o According to God's Threatnings, *Deut.* 29. 24. *1 Kin.* 9. 8. Though the Jews would not understand that there was a Cause, yet others would understand it, and enquire into it.

9 Then they shall answer, Because they have forsaken the covenant of the LORD their GOD *p*, and worshipped other gods, and served them *q*.

p Some shall answer them, or they shall answer one another. Surely it is because they have broken the divine Law, which the *Israelites* made a Covenant, *Exod.* 19. 8. *Chap.* 24. 3. 7. *Deut.* 5. 27. upon which account their Sinning was an Apostacy, and a *forsaking their Covenant*. *q* Their Sinning was not of an ordinary nature, but by Idolatry, worshipping Images and Idols, which indeed were no Gods, but only in the Opinion of those Nations that worshipped them.

10 ¶ Weep ye not for the dead, neither bemoan him *r*, *but* weep sore for him that goeth away *s*; for he shall return no more, nor see his native country *t*.

r Not for *Josiah* your dead Prince, for whom there was a great Mourning, 2 *Chron.* 35. 25. mentioned *Zech.* 12. 11. *Josiah* is happy, you need not trouble your selves for him; but weep for *Jehoahaz*, who is to go, or is gone into Captivity; *Jehoahaz* was set up upon his Father's Death by the People, 2 *Kings* 23. 30. 2 *Chron.* 36. 1. but *Verse* 3. put down within three Months, and carried into *Egypt*, *Verse* 4. where he died, 2 *Kings* 23. 34. *s* So as he no more returned into *Judah*. The Participle being in the Present Tense, inclineth me to think, that this Prophecy was long before that in the former Chapter, soon after the Death of *Josiah*, upon the Peoples setting up of *Jehoahaz* in his stead, or presently after he was carried away. Some interpret this of the People that were dead, and those that were going into Captivity; but the next Verse makes it far more probable that it is to be understood of *Josiah* and *Jehoahaz*.

11 For thus saith the LORD touching Shallum, the son of Josiah king of Judah *u*, who reigned instead of Josiah his father *w*, which went forth out of this place *x*, he shall not return thither any more.

u Who this *Shallum* was, is a little doubted: Some think it was *Jehoahaz* the Son of *Josiah*, 1 *Chron.* 3. 15. called *Jehoiachin*: there is also mentioned one *Shallum*, but he is there mentioned as the fourth Son of *Josiah*. In the Book of *Kings* we read only of three Sons which *Josiah* had, viz. *Jehoahaz*, *Jehoiakim*, and *Zedekiah*. Most think that this *Shallum* was *Jehoahaz* or *Johanan* (as he is called 1 *Chron.* 3. 15.) who was indeed the second Son of *Josiah*; for it is plain from 2 *Kings* 23. 31, 36. that *Jehoiakim* was two Years older, otherwise he could not have been 25 Years old when he began to reign, after *Jehoahaz*, who began to reign at 23 Years of Age, and reigned but three Months: but 1 *Chron.* 3. 15. he is called *Josiah's* first-born, because he was first made King; and here he is called *Shallum* for the shortness of his Reign, in Derision to the Jews, who so called him, upon the account of their good hopes of Prosperity under him; and in Allusion to *Shallum* the Son of *Jabesh*, one of the last Kings of the Ten Tribes, mentioned 2 *Kings* 15. 13. who reigned but a Month; for this, as some think, could not be that *Shallum* mentioned after *Zedekiah*, as the fourth Son of *Josiah*, 1 *Chron.* 3. 15. for that *Shallum*, they say, never reigned, this, as the Text saith, did reign three Months *w* *instead of Josiah his Father*; which Phrase seemeth also to conclude, that he immediately succeeded his Father *Josiah*. *x* He was carried away from *Jerusalem* presently after he was set up, 2 *Kings* 23 31, 32. imprisoned at *Riblah*, and *Verse* 34. died in *Egypt*.

12 But he shall die in the place whither they have led him captive, and shall see this land no more *y*.

y So as he returned no more to see his native Country, as is here said. But others think this *Shallum* was *Josiah's* fourth Son, that *Johanan* died before his Father, and the People made *Shallum* his youngest Son *King*, calling him *Jehoahaz*, so as he reigned immediately after *Josiah*.

* Micah 3. 10. Hab. 2. 9. 13 ¶ Wo unto him that * buildeth his house by unrighteousness, and his chambers by wrong; *z*, *that* useth his neighbours service without wages, and giveth him not for his work *a*.

z We have not here any certain Guidance, to let us know whether the Prophet intended *Jehoahaz* or *Jehoiakim*; both of them *did evil in the sight of the Lord*, as we read in their Story. The Sin here reflected upon is manifestly *Injustice* and *Oppression*, but possibly in the former part of the Verse, all unjust and oppressive Acts, by which either of these Princes endeavoured to promote their Grandeur, may be understood: for we need not take *building his house* in a strict literal Sence, but signifying the promotion of his Family, or eftablishing his State and Dignity. *a* In the latter part, a special Oppression, withholding Workmens Wages, is the Sin upon which the Woe is denounced, a Sin contrary to the Law, *Lev.* 19. 13. *Deut.* 24. 14, 15. and against which the Judgment of God is also denounced under the New Testament, *James* 5. 4. An evident Demonstration of God's Love to Mankind, securing by his Law just Dealings between Man and Man, and revenging Acts of Injustice, and particularly where Men take Advantage of their Greatness above, and Superiority over others, to trample them under their feet, and to withhold their just Rights from them: Though such Persons may be out of the reach of humane Justice, yet God hath denounced a Woe against them.

14 That saith, I will build me a wide house, and † large chambers, and cutteth him out ‖ windows, † Heb. *through aired* and *it is* cieled with cedar, and painted with vermilion *b*. ‖ Or, *my windows.*

b That is Woe to that Man, who suffering Oppression in his Government, or making it his Business himself to oppress, yet buildeth himself great Houses and large Chambers, cieling them with Cedar, promising himself Prosperity and Splendour notwithstanding his wicked Courses; for otherwise, it is lawful enough for Princes to build themselves stately Houses, &c. Yet some think that *Jehoiakim's* Pride, and Luxury, and Magnificence, is here blamed, which also may be, considering what Fate he was under for *Judah* was reprieved only during *Josiah's* Life, 2 *Chron.* 34. 24, 25, 26, 27, 28. And this Prince had seen *Shallum* or *Jehoahaz* his Brother carried into Captivity, and he still walked in the same wicked Courses his Brother had done, yet in contempt of the Word of the Lord by *Huldah* in his Father's time, he promiseth himself all Prosperity and Splendour, and accordingly was building himself stately Houses, and adorning them, for this the Woe is here denounced.

15 Shalt thou reign because thou closest *thy self* in Cedar *c*? did not thy father eat and drink, and do judgment and justice, and then *it was* well with him *d*?

c Art thou so vain, as to think that brave Houses will continue thy Kingdom? Thou art mistaken; magnificent Buildings are not those things which establish a Prince's Throne. *d* How was it with thy Father? He lived prosperously, yet had no such stately Edifices; his Throne was established by Justice and Judgment; that were the right way for thee to fit sure upon thy Throne.

16 He judged the cause of the poor and needy *e*, then *it was* well *with him*: *was* not this to know me, saith the LORD *f*?

e By himself in person; for the Kings of *Israel* and *Judah* often fate personally to judge Causes; or by setting such Judges as did it, administring Justice impartially, particularly to such as in respect of their low Condition, were most exposed to the Power of others: and doing thus he prospered. *f* This was for him truly to own and acknowledge me. They only truly know God who obey him; and Men vainly pretend to Piety who are notoriously defective in Duties of Justice and Charity.

17 But thine eyes and thy heart *are* not but for thy covetousness *g*, and for to shed innocent blood, and for oppression, and for ‖ violence to do *it* *h*. ‖ Or, *in-cursion.*

g All that thou lookest after, and that thy Heart is set upon, is thy own *Grandeur* and Riches. *h* And to make thy self great, thou makest no Difficulty to destroy thy Subjects that are innocent, and have not deserved Death, and to oppress others, using all manner of Violence against them. It is not to be thought that *Jehoiakim* did all this in person, but by such corrupt and unjust Judges as he set up; so God accounted that *Ahab* had *killed* and taken *possession*, 1 *Kings* 21. 19. Though the *Elders and Nobles* were those that did it, *Verse* 11, 12, 13. Princes are responsible to God for the sins of their Ministers and Judges.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah *i*: They shall not lament for him, *saying*, Ah my brother, or ah my sister: they shall not lament for him, *saying*, Ah Lord! or, ah his glory *k*.

i A very bad son of a good Father, whose Name was *Eliakim*, by *Pharaoh Necho* turned to *Jehoiakim*, 2 *Kings* 23. 34. and by him set up. He reigned wickedly, and infinitely oppressed the People for Money for *Pharaoh Necho* that made him King, *Verse* 35. He reigned but eleven Years; but rebelling against *Nebuchadnezzar* King of *Babylon*, as we read, 2 *Kings* 24. 1, 2. he was carried by him into *Babylon* in fetters, 2 *Chron.* 36. 6. where, for ought we read, he died. *Jehoiakim*, or *Jeconiah*, his Son, succeeded him, *Verse* 9. reigning only three Months, and ten Days. *k* He died not lamented; for, as it is not probable his Enemies would lament him, so he had disobliged his own People by Violence and Oppression to that degree, that it is not likely that those of them that were in *Babylon* made any great Lamentation for him.

19 * He shall be buried with the burial of an ass *l*, drawn and cast forth beyond the gates of Jerusalem *m*. * Chap. 36. 30.

l That is, he shall not be buried at all, or he shall be buried in an indecent and contemptible manner, none attending him to his Grave, none mourning for him. *m* The last Words of this Verse incline some to think that *Jehoiakim* was buried near to *Jerusalem*; but the Scripture, which mentioneth his being carried into *Babylon*, saith nothing of his being brought back; nor is that very probable which some say, that the King of *Babylon* thought to have carried him to *Babylon*, but upon second Thoughts altered his Purposes, and caused him to be *slain* at *Jerusalem*, and his Body to be ignominiously dragged out of the Gates. The Scripture saith expressly, he was carried to *Babylon*, 2 *Kings* 24. 15. and if he died there, yet this Text remaineth true, the Scope of which seemeth to be, to shew the Vanity of this Prince in his great and stately Buildings, which he was not like long to enjoy, nor to be buried nigh to them, nor in any degree of Honour proportionate to the splendour of them.

20 Go up to Lebanon *n*, and cry, and lift up thy voice in Bashan *o*, and cry from the passages *p*: for all thy lovers are destroyed *q*.

n The Hebrew Verb being feminine, lets us know, that *Jerusalem* was the Place to which this Speech is directed: to the Inhabitants of which the Prophet here calleth to go up to *Lebanon*. *o* And to *Bashan*. Both *Lebanon* and *Bashan* were Hills or Places that looked towards *Assyria*, from whence the Jews looked for help, and had it sometimes, as 2 *Kings* 16. 7. he calls to them ironically to go up to the mountainous parts of them; where standing and crying, they might be sooneſt and beſt heard. *p* What we Translate *from the passages*, others Translate *from the borders*, or *from the sides*. Others from *Abarim*, which is the Name of a Mountain, as well as *Lebanon* and *Bashan*. *Vide Numb.* 27. 12. and 33. 47. which seemeth to me the beſt Interpretation: The Meaning is, Go and cry for Help from all Places, but it will be in vain; for *q* the *Egyptians* and *Assyrians* to whom thou wert wont heretofore to fly, chuſing rather to truſt to them than in me, are themſelves in the Power or Danger of the *Chaldeans*, who ſhall alſo deſtroy them.

† Heb. *proſperities.* 21 I ſpake to thee in thy † proſperity *r*, *but* thou ſaidſt I will not hear *ſ*: * this *hath been* thy manner from thy youth, that thou obeyedſt not my voice *t*.

* Chap. 7. 23, &c.

r I, by my Prophets, ſpake to thee while all things went well with thee, ſo as thou haſt not ſinned ignorantly or without warning, I have not ſurprized thee with my Judgments, but thou refuſedſt to hearken, and obey my Admonitions and Precepts. *s* From the time that I brought thee out of the Land of *Egypt*, thou haſt been thus a rebellious People.

22 The wind ſhall eat up all thy paſtures, *u* and thy lovers ſhall go into captivity *w*, ſurely then ſhalt thou be aſhamed, and confounded for all *thy wickedneſs *x*.

u Either a vain Hope and Preſumption ſhall deſtroy thy Rulers and Governours, who flatter thee with Promiſes of Proſperity, or a Judgment ſhall ſeize them, that ſhall be like a violent Wind, which preſently ſcattereth the Clouds and the Smoak; or they ſhall be blaſted by my Judgments, as Plants are blaſted and eaten up by Winds. *w* And thoſe that have been thy Friends and Allies, *Syria* and *Egypt*, in whom thou haſt truſted, ſhall themſelves be made Captive. *x* Surely when thou ſeeſt this, thou wilt be convinced, and aſhamed of thy wicked Courſes.

† Heb. *inhabiteſs.* 23 O † inhabitant of Lebanon *y* that makeſt thy neſt in the cedars *z*, how gracious ſhalt thou be *a* when pangs come upon thee, the pain as of a woman in travail *b*.

y Hieruſalem, which is called an Inhabitant of *Lebanon*, either becauſe their Houſes were built of Wood cut down out of the Foreſt of *Lebanon*, or becauſe they lived in as great Plenty and Delight as if they lived in *Lebanon*; or, becauſe they thought the Mountain of *Lebanon* was a certain Refuge to them. *z* They are ſaid to *make their Neſt in the Cedars*; either becauſe their Houſes were built of the *Cedars of Lebanon*, or becauſe of the Security they promiſed themſelves from that Foreſt and Mountain, ſo full of and famous for *Cedars*. *a* What Favour wilt thou find *b* when my Judgments ſhall come upon thee as ſuddenly and as ſmartly as the pains of a Woman in Travail come upon her: a Similitude often made uſe of by this Prophet, to expreſs the Suddenneſs, Unavoidableneſs, and Greatneſs of Judgments, *Chap.* 4. 31. and 6. 24 and 13. 21. and 30. 6. and 49. 24. and 50. 43. and ſo in other Scriptures, *Pſal.* 48. 6. *Micah* 4. 9. 1 *Theſſ.* 5. 3.

24 *As* I live ſaith the LORD, though Coniah the ſon of Jehoiakim King of Judah *c* were the ſignet upon my right hand *d*, yet would I pluck thee thence.

c By *Coniah* he meaneth *Jehoiakin*, 2 *Kings* 24. 8. whoſe name was *Jeconiah*, 1 *Chron.* 3. 16. (for all *Joſiah's* Sons had two Names, and ſo had his Grandchild *Jeconiah*,) here in contempt called *Coniah*. *d* He ſaith, that though this *Coniah* were as dear to him as his Signet, which every Man keepeth ſafe, yet this ſhould not ſecure him from divine Vengeance.

25 And I will give thee into the hand of them that ſeek thy life *e*, *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

e That is, into the power of the *Chaldeans* and *Babylonians*, whom they were afraid of, and juſtly, for they thirſted after their Blood and Ruin.

26 And I will caſt thee out, and thy mother that bare thee, into another country where ye were not born, and there ye ſhall die *f*.

f Jeconiah's Mother was *Nehuſhtan*, the Daughter of *Elnathan* of *Hieruſalem*, 2 *Kings* 24. 8. Verſe 12. the fulfilling of this Prophecy is recorded; and it is ſaid, that *Jehoiachim the King of Judah went out to the King of Babylon, he and his Mother, and his Servants*, &c. ſo *Verſe* 15. together with eight thouſand Priſoners of the meaner ſort, beſides Princes and Nobles.

† Heb. *lift up their mind.* 27 But to the land whereunto they † deſire to return, thither they ſhall not return *g*.

g That is, they ſhall never come again to *Jeruſalem*, though they be fond of it as their Native Country, and may promiſe themſelves ſuch Favours from the *King of Babylon*, yet there ſhall no ſuch thing be their portion.

28 *Is* this man Coniah a deſpiſed broken idol *h*? *is he* a veſſel wherein *is* no pleaſure *i*? wherefore are they caſt out, he and his ſeed *k*? and are caſt into a land which they know not?

h The Prophet either ſpeaketh this in the perſon of God, or of the People, who are here brought in, affirming that this Prince who was the Idol of the People, was now through the juſt Judgment of God become like a broken Idol. *i* Or like a Veſſel which Men care not for, being either ſo crack'd, or ſo tainted, that they can make no uſe of it, and admiring at this Cataſtrophe, and enquiring the Cauſe why it ſo came to paſs. *k* He, and *his ſeed*. It is ſaid *Ver.* 30. that no Man of his Seed ſhould proſper ſitting upon the *Throne of David, and ruling any more in Judah*; nor is there any mention made of any of his Children where his carrying into Captivity is recorded, 2 *Kings* 24. 12. which makes ſome think, that by *his Seed* here is meant the Poſterity of his Grandfather *Joſiah*; but others think, that he had *Children*, either before he went into Captivity, or born while he was in *Babylon*: And *Matth.* 1. 12. it is ſaid, that *after they were brought to Babylon, Jeconiah begat Salathiel.*

29 O earth, earth, earth, hear the word of the LORD *l*.

l By Earth he either means the Land of *Judah*, to which he calls thrice, to ſignifie the Deafneſs of this People, and unwillingneſs to hear, and believe what God ſpake by him; or elſe he calls to the whole Earth, as he calls *Heaven* and *Earth* to witneſs, *Deuteronomy* 30. 19. and 32. 1. *Iſaiah* 1. 2. and 34. 1. *Jer.* 6. 19.

30 Thus ſaith the LORD, Write ye this man childleſs *m*, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

m The Word tranſlated *Childleſs* is but thrice read in Holy Writ, and by various Interpreters tranſlated *barren*, not *encreaſing*, *empty*, *full of ſorrow*, *wanting Children*, &c. It is thought to be interpreted, by the next Words, *No Man of his ſeed ſhall proſper ſitting upon the Throne of David, and ruling any more in Judah*; for there are ſeven of his Sons named 1 *Chron.* 3. 17. So that he is ſaid to be *Childleſs*, either becauſe all his Children died before their Father; or (which is moſt probable) becauſe he had no Child that ſate upon the Throne, or ever had any Rulers place in *Judah*, but only ſome that lived in a mean condition in Captivity, amongſt whom *Salathiel* is named, *Matth.* 1. 12. as a Progenitor of Chriſt.

CHAP. XXIII.

Wo againſt wicked Paſtors, the ſcattered Flock ſhall be gathered, Chriſt ſhall rule and ſave them, 1.—8. *Againſt falſe Prophets,* 9.—32. *and mockers of the true,* 33.—40

1 * WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the LORD *a*. * Chap. 10. 21.

a There is the like *Wo* againſt the *Paſtors* denounced, *Ezek.* 34. 2. Interpreters judge, that by the *Paſtors* are to be underſtood the *Civil Magiſtrates*, for *Verſe* 9. he denounceth the Judgments of God againſt their Eccleſiaſtical Officers: The Civil Magiſtrates at this time in *Judah* were great Tyrants; and whereas God had committed his People (whom he calls the Sheep of his Paſture) to them in truſt, that they ſhould protect and govern them, and that they might live under them godly and peaceable Lives, in all Proſperity, they had acted quite contrary to their Truſt, and worried the People like Wolves, inſtead of feeding them like Shepherds. God took notice of their Oppreſſions, and by the Prophet denounceth this *Woe* againſt them, to verifie that of *Solomon*, *Eccleſ.* 5. 8.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people *b*, Ye have ſcattered my flock, and driven them away, and have not viſited them *c*; Behold, I will viſit upon you the evil of your doings, ſaith the LORD *d*.

b God calleth them *his People*, *his Flock*, *the Sheep of his Paſture*, with reſpect to the ancient Covenant which God had made with their Fathers, *Abraham*, *Iſaac*, and *Jacob*. They are ſaid to have fed this People, becauſe it was their Duty, and the Buſineſs of their Office, ſo to have done, though they had failed in it. *c* And had done the quite contrary, ſcattering them by their Acts of *Violence* and *Oppreſſion*, and driving them from their places to ſeek ſome more ſafe and quiet places of abode; or by their prodigious Wickedneſſes, having been the cauſe of their being carried into Captivity, not viſiting them, that is, taking any due care of their Good and Welfare, ſeeing what they wanted, and ſupplying them, as good Rulers ought to have done. *d* For which Neglect God threatneth to viſit upon them the Evil of their Doings. The *Hebrew* Word ſignifieth to viſit with a Viſitation of Care and Love, and alſo with a Viſitation of Juſtice and Severity, and is often ſo uſed in Holy Writ.

3 And I will gather the remnant of my flock out of all countries whither I have driven them *e*, and will

will bring them again to their folds *f*, and they ſhall be fruitful, and increaſe *g*.

e God puts a difference between thoſe that were miſled by the examples of others, and the Rulers who ſet them ſuch an ill example; he threatned *Jehoiakim* and *Jehoiakin* or *Jeconiah*, that they ſhould return no more, but for the people, he here promiſeth them a return, at leaſt a remnant of them, when he ſhould have puniſhed *the Goats* as he ſpeaketh, *Zech.* 10. 3. *f* By *their Folds*, he meaneth *Jeruſalem*, and other Cities the Towns of *Judah* which they had formerly inhabited. *g* Where they ſhould once more be in proſperity. He ſpeaks here concerning the return of this people out of the Captivity of *Babylon*, tho there be ſome that think this Text is primarily to be underſtood, *of the gathering together in one, the people of God ſcattered abroad*, in and by Chriſt according to the Prophecy of *Caiaphas*, *John* 11. 52.

* Chap. 2. 15. Ezek. 34. 11, &c. 4 And I will ſet up * ſhepherds over them which ſhall feed them *h*, and they ſhall fear no more, nor be diſmayed *i*, neither ſhall they be lacking ſaith the LORD *k*.

h Some think this Prophecy was fulfilled in *Nehemiah* and *Zorobabel*, who were pious and good Governours, and conſulted in their Government the good of the people committed to their truſt, *Neh.* 2. 10. and 5. 14. Others rather underſtand it of Chriſtian Princes and Governours under the Goſpel. *i* Under whom they ſhall live peaceably and ſecurely. *k* And none of them ſhall periſh. The two laſt paſſages of this Verſe incline Interpreters to think, that this promiſe doth not ſo much refer to their coming out of *Babylon*, as to their ſpiritual deliverance by Chriſt, for after their return out of *Babylon* they were not ſecure long, but feared *Sanballat* and *Tobiah*, the *Gracians* and *Romans* and other Enemies; beſides that the laſt words exactly agree with, *John* 10. 28. when Chriſt ſaith his Sheep ſhould not *periſh*, and it appears Verſe 6. that the Prophet is ſpeaking of a time, when not *Judah* only, but *Iſrael* alſo ſhould be ſaved, and the next Verſe doth manifeſtly refer unto Chriſt.

* Iſa. 11. 1. & 40. 11. Chap. 33. 14, 15. Dan. 9. 24. Joh. 1. 45. 5 ¶ Behold, * the days come, ſaith the LORD, that I will raiſe unto David, a righteous branch *l*, and a king ſhall reign, and proſper, and ſhall execute juſtice, and judgment in the earth *m*.

l Though ſome Interpreters think that *Zorobabel* may be here intended, who was deſcended from *David*, and ruled the people when they came out of *Babylon*, yet, even the *Jewiſh* Doctors themſelves, as well as the *Chriſtian* Interpreters, underſtand this as a Prophecy, and promiſe of the *Meſſiah*; the Prophecies and Promiſes of whom are uſually uſhered in with this Particle *Behold*, to ſtir up Peoples attention, and who alſo was the *Son of David*, and who is called *the branch*, *Iſa.* 4. 2. and 53. 2. *Zech.* 3. 8. *Iſa.* 11. 1. where the reaſon is alſo given, he being there called *a rod out of the ſtem of Jeſſe*, *a branch out of his root*, beſides that the application to him of the Name *King*, ordinarily applyed to Chriſt, never given to *Zorobabel*, and the term *Righteous* make it evident. *Chap.* 33. 15. he is called a *branch of Righteouſneſs*, which is the ſame with the *Righteous Branch*, here mentioned. He is called *the Righteous Branch*, not only becauſe himſelf was *Righteous*, therefore called the Righteous One, *Acts* 3. 14. & 13. 35. but becauſe he maketh his people *Righteous*, *Iſa.* 53. 11. and 60. 21. *m* Jeſus Chriſt anſwering the Type of *Melchiſedeck* the King of *Salem*, and who is *the King of Kings*, 1 *Tim.* 6. 15. *ſhall reign* ſpiritually and ſhall not be like *Jeconiah* of whom God ſaid he ſhould not proſper, but he ſhall proſper and ſhall execute *Juſtice* and *Judgment*, protecting the innocent, and defending his people throughout the World, judging the Prince of the World, and by his Spirit governing his People. So as the Prophet relieveth the People of God under their Oppreſſions, by theſe latter *Kings of Judah*, with the promiſe of the Kingdom of Chriſt, an uſual argument made uſe of by the Prophets to comfort the people of God in thoſe days againſt any evils come, or coming upon them.

* Deut 33. 28. * Chap. 33. 16. † Heb. *Jehovah-tſidkenu.* 6 In his days Judah ſhall be * ſaved, and Iſrael ſhall dwell ſafely *u*: and * this *is* his name whereby he ſhall be called † THE LORD OUR RIGHTEOUSNESS *w*.

u During the Reign and Kingdom of the *Meſſias* (whoſe Kingdom is an everlaſting Kingdom) the people of God typified by *Judah* and *Iſrael*, the true *Iſrael* of God, thoſe that are *Jews* indeed, ſhall be ſaved with a ſpiritual Salvation, for he was therefore called *Jeſus* becauſe he was *to ſave his people from their ſins*, *Matth.* 1. 21. and God will be a ſpecial protection to them. *w* The Name wherewith this *branch* ſhall be called, ſhall be, *The Lord our Righteouſneſs*. Some have applied this to the people, as if the people ſhould be ſo called, or ſhould ſay the Lord hath dealt graciouſly with us; or in the Lord we have Righteouſneſs. But this will appear but the new invention of ſome who either cannot, or will not underſtand, how Chriſt ſhould be his peoples Righteouſneſs, thoſe who conſider not, that it is the *branch* which was before ſpoken of, and that the word *people* is not to be found going before, there is indeed a mention of *Judah* and *Iſrael*, but ſurely they were not to be other Mens Righteouſneſs, and if that had been the Prophet's meaning, he would not have ſaid the Lord *Our*, but the Lord *Their Righteouſneſs*. Nor is this the only place where Chriſt is called *Our Righteouſneſs*, 1 *Cor.* 1. 30. This place is an eminent proof of the Godhead of Chriſt, he is here called *Jehovah*, and what is proper to God alone, *viz.* to *juſtifie* is here applied to Chriſt. The Prophet, ſaith Chriſt, ſhall be ſo called, that is, by his people, who ſhould believe in him and truſt in him alone for that Righteouſneſs, wherein they ſhould at the laſt day ſtand before God, thus he was to bring in *Everlaſting Righteouſneſs*, *Dan.* 9. 24. *He who knew no ſin, was made ſin* (that is, a Sacrifice for ſin) *for us, that we might be made, the Righteouſneſs of God in him.*

7 Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth, which brought up the children of Iſrael out of Egypt.

8 But the LORD liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countreys whether I had driven them, and they ſhall dwell in their own land *x*.

x See the Notes on *Chap.* 16. 14, 15. Where much the ſame words are to be found. The Prophet aggravateth the greatneſs of that Salvation, which ſhould be brought by Chriſt to all the true *Iſrael* of God, by comparing it with the deliverance of the ancient *Iſrael* of God out of the Land of *Egypt*; which he ſaith it ſhould ſo far tranſcend and excel, that the Deliverance out of *Egypt* ſhould not be named, when this Salvation ſhould appear, which ſhould be after their return from *Babylon*, and when God ſhould gather them from all Countries, which was fulfilled, when by the preaching of the Goſpel, not the *Gentiles* only were converted, but many of the *Jews* alſo which were ſcattered abroad, *James* 1. 1, 1 *Pet.* 1. 1. Poſſibly part of this promiſe or prophecy remains yet to be accompliſhed, for the *Jews* are not yet come to dwell in *their own Land*, unleſs that term be to be expounded of Chriſtians, who during the times of Perſecution in the primitive Church, were ſcattered abroad, but upon the ceaſing of thoſe Perſecutions, when Chriſtian Emperours came to have the Government, returned to their own Countries, where they enjoyed a more ſtill and quiet Habitation.

9 ¶ Mine heart within me is broken, becauſe of the prophets; all my bones ſhake *y*: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the LORD *z*, and becauſe of the words of his holineſs *a*.

y The Prophet having denounced the Wrath of God againſt the wicked Rulers of *Judah* under the Notion of *Paſtors*, cometh here to diſcharge the like truſt with reference to thoſe orders of perſons amongſt the *Jews*, whoſe Office it was, or at leaſt who took upon them to reveal the Mind and Will of God to people, and who were upon that account called Prophets, for theſe he declares a great paſſion and trouble; either for their ſake in proſpect of that Vengeance of God which he ſaw was like to be poured out upon them, or for the peoples ſake who had been deceived by their unfaithful Revelations of the Divine Will, and led into wickedneſs by their vile Examples. For this he ſaith his heart was broken, his bones ſhaked. *z* And he was even aſtoniſhed and ſtupified, and like a drunken Man he knew not what he did; he was ſo ſtricken at the apprehenſions of the Wrath of the Lord ready to be revealed againſt them. *a* And to conſider what words the holy God had put into his Mouth, to ſpeak againſt them.

* Chap. 5. 7, 8. & 9. 2. || Or, *curſing.* 10 For * the land is full of Adulterers *b*, for becauſe of || ſwearing the land mourneth *c* *: the pleaſant places of the wilderneſs are dried up *d*, and their || courſe is evil, and their force is not right *e*.

* Chap. 9. 10 & 12. 4 || Or, *vio-lence.*

b Under that term *Adulterers*, all Species of uncleanneſs are comprehended. *c* By falſe-ſwearing, or by idle and profane ſwearing, the Land is brought to ruine. The word ſignifies alſo a Curſe or *curſing*. Many good Interpreters judge, that the more genuine ſence and true Tranſlation of this Text were, *for becauſe of the Curſe* (that is, the Curſe of God) the Land is brought to that Miſery which is coming upon it. *d* The Paſtures of the Wilderneſs or *of the Plain*, for ſo the word is rendred, *Iſa.* 63. 13. *Lam.* 4. 19 The Wrath of God was extended to all places whether more or leſs inhabited. *e* The Prophets did not only err in ſingle Acts, but the whole courſe of their actions was naught, and particularly their Power, Rule and Government was not right. If any ſay what were the Prophets concerned in the Peoples wickedneſs? *Anſw.* They were profane as well as the people, as we ſhall find, *Ver.* 11. but beſides this, the people were thus vile through their connivance, they did not warn the people of their ſins, but ſoothed them up in their wicked courſes, and ſo were the cauſe of the peoples wickedneſs, who had not been ſo vile but for them.

* Chap. 6. 13. & 8. 10. Zeph. 3. 4. 11 For both * prophet *f* and prieſt are profane *g*, yea, * in my houſe have I found their wickedneſs *h*, ſaith the LORD.

f Thoſe, whoſe Work was to reveal the Mind of God to the people, and who pretended to that Office. *g* And thoſe that were employed in offering Sacrifices, and other works which belonged to the Prieſtly Office, according to the Law. The whole Eccleſiaſtical Order, all their Miniſtry were *profane*, not merely hypocritical, but lewd, immoral and debauched. *h* Yea, they were grown to that impudence that they made the Temple, which was the Lord's Houſe, *e* Den of Thieves; a place where they committed wickedneſs. Thus it was in the time of *Eli*, 1 *Sam.* 2. 22. and more generally afterward, 2 *Chron.* 36. 14. See *Chap.* 7. 10, 11. and *Ver.* 14. of this *Chapter*. There is no more certain ſign of a ruining Nation, than when God ſuffereth in it a lewd and corrupt Miniſtry.

* Pſal. 35. Chap. 13. 16. 12 Wherefore * their way ſhall be unto them, as ſlippery *ways* in the darkneſs: they ſhall be driven on *i*, and fall therein *i*: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD *k*.

i As their ordinary courſe is wicked and ſinful, ſo they ſhall find that it will in the event be to them pernicious, perilous and full of danger, as a ſlippery path is to them that walk in a dark Night, they

shall be driven on till they fall therein. Courses of Sin may look smooth, but they always prove slippery. *p* For I am resolved to punish their wicked courses; and to visit them with my Judgments.

‖ Or, *an ill-favoured thing.* † Heb. *unsavoury.*

13 And I have seen ‖ † folly in the prophets of Samaria *q*; they prophesied in Baal, and caused my people Israel to err *r*.

q There was a time, when I saw folly in the Prophets that belonged to the Ten Tribes, whose chief City was *Samaria*. The word translated *folly* signifies *unsavory*, or an abfurd thing. Our Saviour compareth wicked Miniſters to *unſavory Salt*, *Matth.* 5. 13. Salt that is turned foolish (as the *Greek* word ſignifies.) The Miniſters of God's word are, or ought to be, the *Salt* of the Earth, to ſeaſon People with ſound Doctrine, and by the good Example of an Holy Life; if they be corrupt in Doctrine, or Manners, they become *unſavoury*, and the very worſt of Men. Such God ſays the Prophets of the Ten Tribes were, before they were carried away Captive. *r* They propheſied, pretending they had their Inſtructions and Revelations from *Baal*, and ſo cauſed the Ten Tribes to err, which after the diviſion of the Kingdom in *Jeroboam's* time were called *Iſrael* in contra-diſtinction to the two Tribes and half cleaving to the Houſe of *David*, which were called *Judah* after the Name of their principal Tribe.

‖ Or, *ſtubbineſs.* * Chap. 20. 23. * Deut. 32. 32.

14 I have ſeen alſo in the prophets of Jeruſalem ‖ an horrible thing *ſ*: * they commit adultery *t*, and walk in lyes *u*: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs *w*, they are all of them unto me * as Sodom, and the inhabitants thereof as Gomorrha *x*.

ſ The word ſignifies *ſlitbineſs*, *ſtench*, or an abominable thing, things every whit as bad. in ſome kind worſe than what *I* ſaw in the Prophets of the Ten Tribes. *t* They commit not Spiritual Adultery only, but Carnal Adultery, they are Whoremongers. *u* And they make it their buſineſs to inſtill falſhoods into people, and entitle me to them, and this is their Trade; not a ſingle act, but their ordinary practice. *w* This is the great aggravation of the ſin of thoſe that occupy the place of Spiritual Guides, that they encourage profane Men, either by their falſe Doctrine, extenuating ſin, and putting a fair gloſs upon them; or at leaſt by their mealy Mouths fearing or forbearing to tell Sinners of their wicked Courſes; or by their wicked Examples, the moſt of people thinking they may do what their Teachers do, by which means Sinners, inſtead of being brought to a ſenſe of their ſins and a repentance for them, are hardened in their wicked Courſes. *x* By this means *all of them*, either of their Prophets and Prieſts, or all of the People, (the firſt ſeemeth chiefly here intended) are become to me as contemptible and abominable as the people of *Sodom* and *Gomorrha*, though they were the Sons of *Aaron*, and of the Prieſtly Order, yet living lewd lives, and acting quite contrary to the end of their Holy Calling, God declares himſelf to value them no more than as the vileſt of Men, ſuch were the *Sodomites*. Or by thoſe words God threatens that he would deſtroy them with as notorious a deſtruction, as he deſtroyed *Sodom* and *Gomorrha*. Thus the compariſon is uſed, *Iſa.* 1. 9. and conſonant to this are the words in the next Verſe.

* Chap. 8. 14 & 9. 15. ‖ Or, *Hypocriſie.*

15 Therefore thus ſaith the LORD of hoſts concerning the prophets *y*, Behold, I will feed them * with wormwood *z*, and make them drink the water of gall: for from the prophets of Jeruſalem is ‖ profaneneſs gone forth into all the land *a*.

y Under the term Prophets, he comprehendeth all the Eccleſiaſtical Guides of *Jeruſalem* at this time, whether *Prieſts* or *Prophets*. *z* He threatens to feed them *with wormwood*, ſome think the word is better tranſlated Poyſon; by *Wormwood*, or *poyſon*, and the *water of Gall*, he threatens great and fatal Judgments that he would bring upon them. *a* And he giveth the reaſon why God would deal ſo ſeverely with that Order of Men, who ſeemed by their Office and Imployment to have the neareſt Relation to himſelf, becauſe they were the Fountain of wickedneſs, thoſe from whom wickedneſs flowed out over the whole Land. This was either by their conniving at wicked Mens ſins, for fear of diſpleaſing them; or by teaching them Licentious Doctrine, that gave a liberty to the Fleſh; or by their vile Lives ſetting the people patterns of ſin. And indeed this it is generally, when Miniſters, and ſuch as are to teach others, are wicked, either in their Doctrine or Practice, they are a fountain of Wickedneſs; Wickedneſs floweth from them to the whole City, Town, Pariſh where they are imployed: And on the contrary it is obſerved, that where God gives a place a good Miniſtry, Goodneſs in one degree or other floweth from them to the whole City, Town or Pariſh. Though all are not Converted, yet the generality are civilized and reſtrained from thoſe groſs and brutiſh Immoralities which other places abound with. Ill Miniſters muſt look for the ſevereſt indignation of God, Others ſin, and ſhall die in their ſins; but they teach others to break God's Commandments, and have the ſins of many to anſwer for, who periſh either by their Flatteries, or looſe Doctrine, or looſer Lives and Examples.

* Chap. 14. 14.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets, that propheſie unto you *b*, they make you vain *c*, * they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD *d*.

b People are under no Religious Obligation to hear any thing but the revealed Will of God, and are not to obey thoſe that call to them for what that doth not call to them. *c* Nor to liſten to them, the Scope of whoſe teaching is but to make them vain, ſinfully vain; or to deceive their Souls; no Man is under an Obligation to deceive himſelf. *d* They pretend to Viſions, that God hath revealed his Mind to them, in the ſame way as he uſeth to reveal himſelf to true Prophets; but there is no ſuch thing; it is but a fiction of their own; our Lord, *Mat.* 7. 15. gives us the ſame way to know *falſe Prophets*, Ver. 20. *By their fruits you ſhall know them.* Let their external Miſſion be what, and which way it will, if what they teach agree not with the revealed Will of God, they are falſe Prophets. Many of theſe Prieſts were regularly enough deſcended, and the Prophets regularly enough educated and conſtituted, yet by this ſhewed themſelves *falſe Prophets*, that what they publiſhed was not from God, nor agreed with his revealed Will; therefore the people were under no Religious Obligation to hearken to them.

* Chap. 6. 14 & 8. 11. Ezek. 13. 10. Zech. 10. 2.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, * Ye ſhall have peace *e*; and they ſay unto every one that walketh after the ‖ imagination of his own heart *f*, No evil ſhall come upon you.

‖ Or, *ſtubbornneſs.*

e Lewd and corrupt Miniſters, are an hatred and abomination in the houſe of the Lord, to all ſerious good People, and therefore obliged to make themſelves a Party of thoſe that are like themſelves, whoſe favour they cannot have without indulging them in their Luſts. Hence they propheſie Peace to the vileſt and worſt of Men, who have no patience of being daily alarm'd with hearing of the Wrath of God due, and like to come upon them for their ſins. *f* Hence they promiſe evil to thoſe that walk according to the Counſels of their own heart, that is ſinfully, for *Gen.* 6. 5. *Every imagination of the thoughts of mans heart, is only evil, and that continually*: Hence a ſinful courſe is very often expreſſed in Scripture, under this Notion of walking after the Imaginations of our own heart; as *Deut.* 29. 19. but it is moſt in prophecy; *Vid. Chap.* 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. Hence a Religious walking is called a *Self-denying*. None have a worſe guide of their actions in their lapſed ſtate, before Regeneration, than their own hearts.

† Job 15 8. ‖ Or, *ſecret.*

18 For * who hath ſtood in the ‖ counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it g*?

g Who beſides us hath known the counſel of the Lord? Arrogating to themſelves a fellowſhip, and acquaintance with the Mind and Will of God. Or (which I ſhould rather judge the ſence) which of thoſe Prophets, that propheſie ſuch terrible things againſt this City is a Privy-Counſellor to God? The words ſeem rather to be the words of the falſe Prophets, either arrogating to themſelves a peculiar acquaintance with God and Fellowſhip with him, from whence they knew his Mind, or mocking at *Jeremy*, and other true Prophets, as arrogating to themſelves ſuch a knowledge of the Mind and Counſels of God, as indeed they had not, then (as ſome think) the words of *Jeremiah* denying them to have ſtood in God's Counſels, or to have known his Mind and Will. This in all Ages hath been the practice of corrupt Prophets and Miniſters to charge thoſe Servants of God, who have faithfully publiſhed the Will of God againſt Sinners, as making too bold with God's ſecret Counſels, though they publiſh nothing but God's revealed Will.

* Chap. 25. 32.

19 Behold, * a whirlwind of the LORD is gone forth in fury *h*, even a grievous whirlwind, it ſhall fall grievouſly upon the head of the wicked *i*.

h A ſevere Judgment of God, that ſhould reſemble a Whirlwind, for the ſudden and utter deſtruction, that it ſhall bring. See *Chap.* 30. 23, 24. The ſame word is elſewhere tranſlated a ſtorm, *Pſal.* 83. 15. *Amos* 1. 14. *Jonah* 1. 4. It is called a whirlwind *of the Lord*; either to denote the greatneſs of it, as *Pſal.* 36. 6. or to let us know that the Judgment came forth from God and was of his ſending. *i* And whatever theſe flattering Teachers ſaid, it ſhould fall upon wicked Men, ſo as they ſhould have no peace, but evil ſhould moſt certainly come upon them.

* Chap. 30. 24.

20 The * Anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart *k*: in the latter days ye ſhall conſider it perfectly *l*.

k It is therefore called a *continuing whirlwind*, *Chap.* 30. 23. The Prophet ſpeaks of the judgment as of a Meſſenger, which coming from God, ſhould not return till it had done its Errand, and executed what it came for, even whatever God had reſolved it ſhould effect. Men are ready to flatter themſelves, that they ſhall either out-ride or out-live the ſtorms of Divine Vengeance; no, (ſaith the Prophet) the Anger of the Lord ſhall bring to paſs whatſoever the juſt Will of God is. *l* And though you will not now believe it, but flatter your ſelves with idle vain hopes, yet hereafter when it ſhall be too late (which is the uſual folly of Sinners) then you ſhall conſider it perfectly.

* Chap. 14. 14. & 27. 15. & 29. 9.

21 * I have not ſent theſe prophets, yet they ran: I have not ſpoken unto them, yet they propheſied.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words *m*, then they ſhould have turned them from their evil way, and from the evil of their doings *n*.

m Theſe falſe Prophets did not propheſie without the Approbation of the Rulers of the Eccleſiaſtical State amongſt the *Jews* in their corrupt eſtate, but ſo they might, and yet not be ſent of God. The Judgment of a Divine Miſſion for the Revelation of God's Mind unto People, muſt not be meerly from their external Miſſion (which yet they ought to have in a Church that is in order) but from the faithful diſcharge of their Miniſtry. Thoſe whom God ſends, and who are truly acquainted with his Counſels, will cauſe his people to hear, not their own conceits and inventions, but the Word of the Lord. God ſendeth none upon any other Errand, but to reveal his Will, and tell his Mind unto people. *n* Then, ſaith the Prophet, *they ſhould have turned them from their evil way*, that is, they would have made this their ſcope, buſineſs and end, to turn Sinners from their ſinful ways, and though poſſibly their labour would not have had ſo good an effect upon all, yet they would have had an effect upon ſome to turn them from their evil doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off *o*?

o Atheiſm is generally the foundation of ill Life: Men ſay, God ſees them not, the Almighty doth not regard them. By a *God at hand* many underſtand Heaven; Do you think that my Eyes are limited like yours, that I cannot ſee their Practices though I am ſo far off from me? that is, from the place of my glorious Reſidence? Others interpret the Particle with reſpect to time; Am I a God of Yeſterday, like the Idols? Am not I the Ancient of Days? The Eternal God, whoſe Majeſty and Omniſcience you ought to have taken notice of?

pſal. 139. 7, &c. Amos 9. 2, 3. * 1 Kings 8. 27. Pſal. 139. 7

24 Can any * hide himſelf in ſecret places that I ſhall not ſee him, ſaith the LORD? * do not I fill heaven and earth, ſaith the LORD *p*?

p What do theſe Atheiſtical Prieſts, and Prophets, and People, think? Do they think that I, who am a God of purer eyes than to behold Iniquity, ſee and take notice of what Doctrine they preach, and what Lives they live? If they did, ſurely they would not dare to do as they do. Do they think that I do not ſee, or take notice of them? Can any hide themſelves out of my ſight? *I fill Heaven and Earth*, not only with my Influence, but with my Eſſence; with the Immenſity of my Being; which, as it cannot be circumſcribed by any, ſo it is ſhut out of no place.

25 I have heard what the prophets ſaid, that propheſie lyes in my name, ſaying, I have dreamed, I have dreamed *q*.

q Viſions and *Dreams*, were two uſual ways by which under the Law God made himſelf known of old to his Prophets, making them ſometimes, being awake, to hear a Voice; ſometimes attended with, and proceeding upon, ſome viſible Appearance, ſometimes not: at other times cauſing them, being aſleep, to dream; and in their ſleep revealing to them; as in a dream, what his Will was they ſhould declare and publiſh to his People. Theſe falſe Prophets ſpeaking what came into their own Heads, and ſuited their own Luſts, or the Luſts of a debauched People to whom they ſpake, would pretend, that God had revealed to them what they ſo publiſhed, in a Dream; not in the mean time conſidering God took notice of theſe their little Arts by which they cheated the People. But ſaith God, I am a God that know afar off as well as at hand, and I have heard what they ſay, *propheſying* Lyes as from me, and pretending that I had in Dreams revealed them to them.

26 How long ſhall *this* be in the heart of the prophets that propheſie lyes? yea, *they are* prophets of the deceits of their own heart *r*.

r Will theſe Prophets never have done? Have they not deceived People long enough with their Lyes, and the Deceit of their own hearts; and that not unwarily, and by involuntary Miſtake, but of ſet purpoſe, it being in their Heart, their Purpoſe and Deſign, to do it. Some join it to the following Verſe, and make the Sence this; Do theſe Prophets, that publiſh Lyes, and the Deceits of their Hearts, for my revealed Will, think to cheat my People always, and to cauſe my People to forget my Name? as it followeth in the next Verſe.

* Judg. 3. 7. and 8. 33, 34.

27 Which think to cauſe my people to forget my name *ſ* by their dreams which they tell every man to his neighbour *t*, * as their fathers have forgotten my name for Baal *u*.

ſ That is, to forget me, and thoſe things by which I have made my ſelf known unto them, my Word, and my Works. *t* By their *Dreams* which they tell abroad every one to his Neighbour, as if they were Revelations which I had in their ſleep made unto them: but they are indeed Lyes, and nothing but the Deceits of their own Hearts. *u* So that in effect they are *Baal's Prieſts*; for as *Baal's Prophets*, by publiſhing their pretended Revelations from *Baal*, ſeduced the People from the Service and Obedience of the true God; ſo theſe, by telling their pretended Dreams, ſeduced Men from their Obedience to God in what he revealed to them by the true Prophets: they agree'd in the End, the Seducing of the People from God, though they differed in the Mean, the one pretending Revelations from *Baal*, the other from the true God by their Dreams.

† Heb. *with whom is.*

28 The prophet that † hath a dream *w*, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully *x*: what *is* the chaff to the wheat, ſaith the LORD *y*?

w Not a Divine Dream; a Revelation which I have made to him in his ſleep, (as appeareth by the following Oppoſition, betwixt a *Dream*, and the *Word of the Lord*,) but if any Man hath dreamed an ordinary Dream, let him tell it as a Dream; let him not entitle God to it. *x* And let him to whom I have revealed my Will, publiſh and declare That in all Truth and Faithfulneſs, not adding his own Fancies or Dreams to it, 2 *Cor.* 2. 17. 1 *Pet.* 2. 2. not corrupting my Word. *y* There is as much Difference betwixt my Will and their Dreams, as there is betwixt the *Chaff and the Wheat*; the one is of value to make Food for the Soul, as Wheat doth for the Body; the other is of no value: the one (*viz.* my Word) is of a ſolid, abiding Subſtance; the other is light and airy, and eaſily ſcattered by every Wind.

29 *Is* not my word like a fire *z*, ſaith the LORD? and like an hammer *that* breaketh the rock in pieces *a*?

z Full of Life and Efficacy, *John* 6. 63. *Heb.* 4. 12. like a Fire that warmeth, and healeth, and melteth, and conſumeth the Droſs. *a* And like an Hammer that breaketh the Flints, ſo my Word breaketh hard Hearts. Others think, that the Word is here compared to Fire, and to an Hammer, becauſe of the certain effect that it ſhould have upon thoſe that would not obey it, to burn them up like fire, and break them in piece like an Hammer, and ſo think this Text well expounded by the Apoſtle, 2 *Cor.* 2. 16. Certain it is, that God's Word is like fire in both Senſes; no Words of Men have an effect and efficacy like God's Words; nothing but that taketh hold upon the Conſcience, and hath ſuch an effect upon the hearts of Men. No Words ſhall ſo certainly and infallibly be juſtified and made good.

* Deut. 18. 20. Chap. 14. 14, 15.

30 Therefore behold, * *I am* againſt the prophets, ſaith the LORD, that ſteal my words, every one from his neighbour.

There are various Opinions, as to what the Prophet meaneth here by thoſe Prophets that *ſtole the Lord's Words* from their Neighbours; ſome, by their Neighbour, underſtanding the true Prophets, from whom they ſtole thoſe forms of Speech, *Thus ſaith the Lord*, or, *the word of the Lord*, or, *The burden of the Lord*. Or ſome of the matter which they propheſied, though they mixed it with their own Lyes and Deceits. Others by Neighbours underſtanding their Aſſociates, think that theſe Falſe Prophets conſpired together what to ſay to deceive the People, and ſo ſtole what they ſaid one from another. Or, the generality of the People from whom they are ſaid to ſteal the Lord's Word, becauſe they withheld it from them inpriviſoly. Or by their Arts and Flatteries brought Men out of love with, or fear of the Words of the Lord, which had by the true Prophets been delivered to them.

‖ Heb *that ſmooth their tongues.*

31 Behold, I *am* againſt the prophets, ſaith the LORD, that ‖ uſe their tongues *b*, and ſay, He ſaith *c*.

b Some think the *Heb.* Words were more properly tranſlated *ſmooth their tongues*: *Vid.* The *Engliſh* Annotations. *c* But the next Words ſeem to aſſure us, that the Crime for which God here by the Prophet reflecteth upon the Falſe Prophets, was not ſo much their flattering People, and ſpeaking to them ſuch ſmooth things as pleaſed them, as their entitling of God to their Lyes, ſaying, *He*, that is, *The Lord ſaith*. So it may be, though the Word might be tranſlated *ſmooth*, yet it is here better tranſlated *Ufe*.

* Zeph 3. 4.

32 Behold, I *am* againſt them that propheſie falſe dreams *d*, ſaith the LORD, and do tell them, and cauſe my people to err by their lyes, and by their * lightneſs *e*, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD *f*.

d That is, Falſe things under the notion of things which I have revealed unto them in their ſleep. *e* By Lightneſs, here ſome underſtand Volubility, and Smoothneſs of Tongue and Speech: Others, Raſcalouſneſs: Others, Levity and Inconſtancy: The laſt ſeemeth moſt probably the Sence. *f* I ſent them not (ſaith God) therefore they ſhall not profit: None can expect God's Bleſſing upon their Miniſtry, that are not called and ſent of God into the Miniſtry.

33 ¶ And when this people, or the prophet, or a prieſt ſhall aſk thee, ſaying, What *is* the burden of the LORD *g*? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD *h*.

g The true Prophets, to let the People know how little pleaſing it was to them to be the Meſſengers of God's Threatnings, to denounce his Judgments, uſually thus began their Propheties of that nature, calling them, *The burden of the Lord*, as may be ſeen *Iſa.* 13. 1. and 15. 1. and 22. 1. *Hab.* 1. 1. *Zech.* 9. 1. *Mal.* 1. 1. The profane People, and falſe Prophets, and corrupt Prieſts, not loving to hear their doom, would ordinarily mock at the true Prophets; and in deriſion aſk them, what *is the burden of the Lord?* what ill News they had for them? *h* God bids the Prophet tell them, That God would forſake them, either as to the Spirit of Prophecy, they ſhould have no more Prophets, or (which is more probable) as to his ſpecial Providence, by which he had watched over, protected, and hitherto defended them; a *Burden* heavy enough, *Hoſ.* 9. 12.

† Heb *viſit upon.*

34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, The burden of the LORD, I will even † puniſh that man and his houſe *i*.

i That is, That ſhall in deriſion ſay thus, mocking at my *ſit upon.* Threatnings and Judgments. *k* I will not only puniſh him, but his whole Family.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and, What hath the LORD ſpoken *l*?

l I will have you ſpeak more reverently of me and my Word to my Prophets.

36 And the burden of the LORD ſhall ye mention no more *m*: for every mans word ſhall be his burden *n*: for ye have perverted the words of the living God *o*, of the LORD of hoſts our God *p*.

m Not in Scorn and Deriſion, as not believing there were any ſuch Judgments as they threaten, nor *hardly* as if I ſent you no other Meſſages but Burdens. *n* Theſe falſe and irreverent Speeches which are in every man's mouth, ſhall be burdenſom to them, being ſuch, as ſhall bring down divine Vengeance upon them. *o* Becauſe

o Because you have derided, or misinterpreted the words of God, the living God. *p* The sin of which is the more aggravated against you, because he is the living, mighty God, and because he hath been our God.

37 Thus shalt thou say to the prophet *q*, What hath the LORD answered thee? and what hath the LORD spoken.

q To my true Prophet. You shall speak to them reverently, and as becometh you.

38 But sith ye say, The burden of the LORD; therefore thus saith the LORD; Because you say this word, the burden of the LORD *r*, and I have sent unto you, saying, ye shall not say, The burden of the LORD *s*.

r Because you go on in your scoffing, and deriding my Word and my Prophets. *s* And that when I have expreſly forbidden you thoſe profane Speeches, or that deriding form of Speech; adding further contempt to your former profaneneſs.

39 Therefore behold, I, even I, will utterly forget you *t*, and I will forſake you *u*, and the city that I gave you and your fathers *w*, *and caſt you* out of my preſence *x*.

t I will forget you as to my Affection, and that is more than if all your friends forgat you. There is a great Emphaſis in the doubling of the Pronoun, *I, even I.* *u* I will forſake you as to the preſence of my ſpecial gracious Providence. *w* And do not flatter your ſelves that I will not do it, becauſe of your Fathers, or becauſe I gave this City to your Fathers, for that very City I will withdraw my ſpecial Providence from, and that Land, which heretofore was called, *The Land which the Lord thy God careth for, upon which the eyes of the Lord are always from the beginning of the year, even to the end of the year*, Deut. 11. 12. *x* And I will caſt both City and People out of my gracious preſence. So as I will no longer do them good as I have done.

40 And I will bring an everlaſting Reproach upon you *y*, and a perpetual ſhame which ſhall not be forgotten *z*.

y And you ſhall be a reproach, and that not for a few days but for ever. *z* And a penal ſhame, which neither you nor thoſe that ſee or hear of it ſhall forget. See ſuch expreſſions, *Chap.* 20. 11.

CHAP. XXIV.

Under the Type of good and bad Figs, 1, —3. *He foreſheweth the Return of ſome from Captivity,* 4, —7. *and the Ruine of* Zedekiah *and the reſt,* 8, —10.

THE ſum of what God by his Prophet revealeth in this Chapter is, that he would deal more graciouſly with thoſe carried into Captivity, with *Jeconiah* the Son of *Jehoiakim*; of which read, 2 *Kings* 24. 12. 2 *Chron.* 36. 20. than with thoſe that ſhould afterward be carried into Captivity with *Zedekiah*. This the Prophet hath revealed to him in a Viſion of two Baskets of Figs, as followeth.

1 The LORD ſhewed me, and behold, two baſkets of figs *were* ſet before the temple of the LORD *a*, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the ſon of Jehoiakim the king of Judah, and the princes of Judah, with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon *b*.

a Some think theſe two Baskets of Figs were ſuch as the people had brought for their firſt-fruits, becauſe they are mentioned as ſet before the Temple. But this might be no more than a *Viſion*, or an appearance of two Baskets. *b* The time of this Viſion was ſometime betwixt the carrying away of *Jeconiah*, of which we read, 2 *Kings* 24. 12, &c. and 2 *Chron.* 36. 10. and the carrying away of *Zedekiah* his Uncle, which was 11 Years after: In 2 *Kings* 24. 16. there is a particular mention of the King of *Babylon*'s carrying away the *Craftſmen* and the Smiths *a thouſand*.

2 One basket *had* very good figs, *even* like the figs *that are* firſt ripe *c*: and the other basket *had* very naughty figs, which could not be eaten, † they were ſo bad *d*.

† Heb. *for badneſs*.

c God afterwards explaineth to the Prophet, and he to the King's Houſe, the ſignificancy of this Viſion. The Figs firſt ripe are uſually beſt: By theſe *good Figs*, as will appear by the following Verſes are intended, *Jeconiah* or *Jehoiakin*, with the 10000 mentioned, 2 *Kings* 24. 14. and the 7000 mentioned, *Ver.* 16. which went with him into Captivity. *d* By the other Figs which were very bad, not to be eaten, are ſignified *Zedekiah* and the reſidue of the people carried with him into Captivity. Some may object, that *Jeconiah*, and the people then carried away, were wicked enough, why elſe were they carried away, and being ſo, how are they compared to good Figs? *Anſw.* Though they were bad, yet they might be comparatively good, this people for the 11 Years they continued in their own Land, after that their Brethren were carried away, not only continuing in their former courſes, but ſtill growing worſe and worſe. 2. They ſeem not to be called good or bad Figs with reſpect to their Manners or Quality, but in reſpect to what God intended to do to them, *viz.* to uſe them as bad Figs are uſed, not fit to be eaten.

3 Then ſaid the LORD unto me, What ſeeſt thou Jeremiah *e*? and I ſaid, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil.

e God having cauſed the Prophet to have ſuch a viſible object appear to him, aſk'd him, what he ſaw? as *Jer.* 1. 11.

4 Again the word of the LORD came unto me, ſaying:

5 Thus ſaith the LORD, the God of Iſrael *g*, Like theſe good figs: ſo will I acknowledge ‖ them that are carried captive of Judah *h*, whom I have ſent out of this place into the land of the Chaldeans for *their* good *i*.

‖ Or, The Captivity.

g Who have power to do what I pleaſe, and who yet am in Covenant with *Iſrael*, and have a kindneſs for the Seed of my Servant *Jacob*. *h* Look as thou approveſt of one of theſe Baskets of Figs, ſo I do approve of thoſe that were carried away Captive with *Jeconiah*, repenting of their ſinful Courſes; and accepting of that puniſhment of their iniquity. *i* Though *Nebuchadnezzar* carried them away, it was by Commiſſion from me; ſo that though he carried, yet I ſent them. *For their good*, which words may either refer to the laſt mentioned words, intimating that God in ſending them away aimed at either their Spiritual good, to bring them to Repentance, and an acknowledgment of their ſins: or their temporal good, they being only quietly led away, without the Miſeries of Famine, Fire and Sword, beſides carrying away; which thoſe who remained, and were afterwards carried away with *Zedekiah*, experienced: Or elſe they may be referred to the former words. I will acknowledge them for their good, that is, I will ſhew them favour, being of the number of thoſe who were not leaders to ſin, but led away by the ill Example of others, and who being carried away grew enſible of their ſins by which they provoked me, and ſo accepted of the puniſhment of their Iniquities.

6 For I will ſet mine eyes upon them for good *k*, and I will bring them again to this land *l*, and * I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up *m*.

* Chap. 33. 7 & 42. 10.

k The Soul looking out at the Eye, diſcovereth its Inclinations, and affection, whether of Love, or Wrath. Hence we read of God's ſetting his Eyes upon people *for evil*, *Amos* 9. 4. as here of his ſetting his Eyes upon them for good. Or elſe it may ſignifie God's ſetting himſelf to do them good, as a Man when he ſets upon doing a thing, ſets his Eyes upon it in order thereunto. *l* Some of them probably returned before the end of the Captivity, ſome at the end of the 70 Years. *m* The meaning of theſe metaphorical expreſſions is, I will proſper them, and provide for them. We read 2 *Kings* 25. 27. that *Evil-merodach*, King of *Babylon*, in the 37th. Year of the Captivity of *Jehoiakin*, lifted his Head up out of Priſon, *ſpake kindly to him*, &c. but this Prophecy was alſo fulfilled in *Daniel*, *Ezra*, *Nehemiah*, *Mordecai*, and others, who are thought to be carried away with *Jeconiah*; or the Prophecy may be underſtood of the Poſterity of thoſe who were at this time carried away.

7 And I will give them an heart * to know me, that I *am* the LORD *n*, and they ſhall be * my people, and I will be their God *o*: for they ſhall return unto me with their whole heart *p*.

* Deut 30. 6. Chap. 32. 39. Ezek. 11. 19. & 36. 26, 27.

n Under the term *know me*, is here (as in many other Texts) comprehended Faith, Love, Obedience, all thoſe motions of the Soul which rationally ſhould follow a right comprehending of God in Mens knowledge. *o* I will be a God in Covenant with them, as I will fulfil what I have promiſed them, ſo they ſhall do what is their duty to me. *p* For or *when*, or *after* that they ſhall return to me, not feignedly, but with their heart, not partially, but with their whole heart. This is promiſed as an effect of ſpecial grace, not of the meer good inclination of their natural Wills, for ſo the words *I will give*, in the beginning of the Verſe, muſt be underſtood, otherwiſe God gives ſuch an heart no more to one Man than another.

8 ¶ And as the evil * figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the LORD) So will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem that remain in this land, and * them that dwell in the land of Egypt *q*.

* Chap. 29. 17.

* Chap. 43. & 44.

q Whither it is probable many of the *Jews* had fled, upon the coming or noiſe of the coming of the King of *Babylon*, as they had done before, *Iſa.* 30. 2. and 31. 1.

9 And I will deliver them † to * be removed into all the kingdoms of the earth, for *their* hurt, *to be a* reproach, and a proverb, a taunt, and a curſe in all places whither I ſhall drive them *r*.

† Heb. *for* removing, *or* Vexation. * Deut. 28. 25.

r The Lord by his Prophet expreſſeth thoſe tremendous Judgments which he had deſigned to bring upon this wicked Prince and People in the words of *Moſes* the Man of God, as well becauſe the *Jews* had a great Reverence (pretendedly at leaſt) for *Moſes*, how little ſoever they had for *Jeremiah*: as to let them ſee, that what the Lord here threatned, and ſuddenly would bring to paſs, was but in a juſt accompliſhment of what he before had threatned in his Law, by which they ought to have taken warning. The ſum is, he would make them a common Scoff, and By-word, that their Miſery ſhould be a common Proverb, and when Men would Curſe one another, they ſhould with them like *Zedekiah* and the *Jews*.

37. 1 King. 9. 7. 2 Chron. 7. 20. Chap. 15. 4.

10 And I will ſend the ſword, the famine, and the peſtilence amongſt them, till they be conſumed from off the land, that I gave unto them and to their fa-

ſ Many of them ſhall not live to be carried into Captivity, but ſhall die miſerably in their own Land, if not by the Enemies Sword, yet by the *Famine* and the *Peſtilence*, which two things ordinarily attend long Sieges. By one of theſe three fore Judgments of God they ſhall be conſumed out of the Land, and ſhall not hold it by the Title of God's gift of it *to their Fathers*. No gifts of God, except thoſe of *ſpecial* Grace, are perpetuities; but either given, *Quam diu bene ſe geſſerint*, ſo long as Men behave themſelves well in the uſe of them; or, *Durante bene placito*, during God's good Will and Pleaſure.

CHAP. XXV.

Their Diſobedience to the Prophets reproved, 1, —7. *The Seventy Years of Captivity foretold,* 8, —11. *and after that the Deſtruction of* Babylon, 12, —14. *By a Cup of Wine is foreſhewn the Deſtruction of all Nations,* 15, —33. *The howling of the Shepherds,* 34, —38.

1 THE word that came to Jeremiah the Prophet concerning all the people of Judah, in the fourth year of Jehojakim the ſon of Joſiah king of Judah *a*, that *was* the firſt year of Nebuchadrezzar king of Babylon *b*.

a The fourth Year of *Jehojakim*, was ſeven Years and odd Months before *Jeconiah* or *Jehojakin* his Son was carried into Captivity, as appears from 2 *Kings* 23. 36. and *Chap.* 24. 8, 15. and 18 Years before the taking of the City, and the more general Captivity; which argueth that this Prophecy is miſplaced, and ſet after the former, whereas in order of time it was 16 or 17 Years before it. *b* This is ſaid to be the firſt Year of *Nebuchadnezzar* (called by *Ptolomy*, *Nabopollaſſar*.) It is ſaid *Dan.* 1. 1. that this *Nebuchadnezzar* came up in the third Year of *Jehojakim*; to which is anſwered. That the firſt Year of *Nebuchadnezzar*'s Reign muſt be underſtood of his *abſolute Reign*, which concurred partly with the third, partly with the fourth Year of *Jehojakim*; they ſay he was before a ſharer in the Kingly Government with his Father, but this was the firſt Year, that he had the Name of *King* intirely given unto him.

2 The which Jeremiah the prophet ſpake to all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying, *c*.

c That is the word concerned them all, and he ſpake it to ſo many of them, as he met with in any publick aſſembly at *Hieruſalem* or elſewhere.

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day, that *is* the three and twentieth year, *d* the word of the LORD hath come unto me, and I have ſpoken unto you riſing early, and ſpeaking * but ye have not hearkned *e*.

* Chap. 11. 7, 8, 10. & 13. 10. 11. & 16. 12. & 17. 23. & 18. 11. & 19. 15. & 22. 21.

d We read *Chap.* 1. 2. that *Jeremiah* began to propheſie in the thirteenth Year of *Joſiah*. *Joſiah* reigned thirty one Years, 2 *Kings* 22. 1. ſo that taking in the thirteenth Year, *Jeremiah* propheſied nineteen Years during the Life of *Joſiah*, to which adding the four of *Jehojakim*'s Reign it maketh twenty three. *e* Theſe twenty three Years ſaith the Prophet I have been a Preacher to you, and I have not been negligent in my Work, but like Men, that get up early in the Morning to diſpatch their buſineſs, ſo have I been in the diſcharge of my Prophetical Office.

4 And the LORD hath ſent unto you all his ſervants the prophets, * riſing early, and ſending *them*, but ye have not hearkned, nor inclined your ear to hear *f*.

* Chap. 7. 13, 25. & 29. 19.

f Nor am I the only Prophet whom the Lord hath ſent you, and whom you have neglected and deſpiſed, God hath ſent you many more, and you have deſpiſed as many as he hath ſent, though the Lord hath made it his buſineſs to ſend you one after another from time to time. This contempt of the Lord's Meſſengers is made the proximate cauſe of God's Wrath coming upon this people, till there was no remedy, 2 *Chron.* 36. 16.

5 They ſaid, * Turn ye again now every one, from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, for ever and ever *g*:

* 2 Kings 17. 13. Chap. 18. 11. & 35. 15. Jonah 3. 8.

g The ſubſtance both of their, and my Sermons hath been to perſwade you to leave off thoſe ſinful courſes wherein you have lived, and which you might have amended by vertue of that common Grace which I did not deny you. We have not differed in our Doctrine, to the practice of which you have alſo been incouraged both by them and me, with an aſſurance from God that if you did it, you ſhould injoy this good Land, which the Lord promiſed, and gave to you and your Fathers, and you have now poſſeſſed from Age to Age.

6 And go not after other gods *h* to ſerve them, and to worſhip them *i*, and provoke me not to anger with the works of your hands *k*, and I will do you no hurt *l*.

h Idols which indeed are no Gods, but ſo called by Idolaters. *i* To pay any divine homage unto them. *k* And provoke me not to anger by Idols, which are the Work of Mens hands, (no uncreated Beings.) Or more generally any Works which are contrary to the Law of God. *l* If you do this I will by my Providence do you no harm, you ſhall yet enjoy your own Land and proſper.

7 Yet he have not hearkned unto me *m*, ſaith the LORD, that ye might provoke me to anger with the works of your hands *n* to your own hurt *o*.

m Ye heard me, and other the Lord's Prophets thus ſpeaking to you, but you did not obey, and hearken. *n* As if you had done it on purpoſe to inceniſe me againſt you, who am of my ſelf ſlow to wrath, and muſt be provoked to execute vindicative Juſtice by Mens own wicked Works. *o* Which do not otherwiſe affect or hurt me, but are to their hurt who do them.

8 ¶ Therefore thus ſaith the LORD of hoſts, Becauſe you have not heard my words *p*.

p That is becauſe you have not hearkned to, and obeyed my words; for it is manifeſt they had heard *Jeremiah* and the other Prophets.

9 Behold, I will ſend and take * all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my ſervant *q*, and will bring them againſt this land, and againſt the inhabitants thereof *r*, and againſt all theſe nations round about *ſ*, and will utterly deſtroy them, and * make them an aſtoniſhment, and an hiſſing, and a perpetual deſolation *s*.

* Chap. 1. 15.

* Chap. 18. 16.

q I will put it into the heart of all thoſe Kings, whoſe Territories lie Northward of *Judea*, and particularly into the Heart of *Nebuchadrezzar* the King of *Babylon*, who in this Work ſhall be my Servant; though you will not be my Servants in obeying my Commands, yet he ſhall ſerve me, *Chap.* 27. 6. and 43. 10. *r* I will bring them and their Armies up againſt this people, and I will put you out of hopes from your Alliances with other Nations, for he ſhall firſt bring them under his Command, thus we read, 2 *Kings* 24. 7. that the *King of Babylon* had invaded the *Egyptian* Dominions, and taken *from the River of Egypt*, unto the River *Euphrates*, *all that pertained to the King of Egypt*. *ſ* And I will make the Inhabitants of *Jeruſalem*, not only a deſolation, but a ſcorn, and reproach, and wonderment to the World. *Vid. Chap.* 19. 8.

10 Moreover, I will † take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride *t*, the ſound of the milſtones, and the light of the candle *u*.

† Heb. *I will cauſe to periſh from them*

* Chap.

t I will take away all your mirth and jollity, whether uſed at Weddings, or at any of your merry Meetings; I will leave you nothing to rejoyce in; your very Wedding times, ſhall be times of mourning and lamentation. *u* Nay, I will not only deprive you of your mirth, but of thoſe things that are neceſſary for you, as neceſſary as Bread and Light, the Milſtone ſhall not move, you ſhall not have the light ſo much as of a Candle. See the like Expreſſions, *Rev.* 18. 22. 1. God here threatens not only to take away their Superfluities, and what he had hitherto lent them for their pleaſure and delight, but alſo what they had for their neceſſary ſuſtenance, and to capacitate them to do their ordinary Works.

7. 34. & 16. 9. Ezek. 26. 13. Hoſ. 2. 11. Rev. 18. 23

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment, and theſe nations ſhall ſerve the king of Babylon ſeventy years *w*.

w This Prophecy is a famous Prophecy in regard of its fixing the particular ſpace of time in which the *Jews* abode in the Captivity of *Babylon*, *viz.* ſeventy Years. When they determined we are plainly enough told, *Ezra* 1. 1. in the firſt Year of *Cyrus* the King of *Perſia*, but when they commenced is more diſputed; for we read of three carryings into that Captivity, the one in the third and fourth Year of *Jehojachim*, when it ſhould ſeem that *Nebuchadrezzar*, only carried away ſome few perſons to be bred in his Court, amongſt whom were *Daniel* and the *Three Children*, *Dan.* 1. 1, 2, &c. A ſecond ſeven Years after in *Jeconiah*'s time, 2 *Kings* 24. 15, 16. The laſt and moſt general eleven Years after, in the 11th. Year of *Zedekiah*, it ſeemeth moſt probable that the *ſeventy Years* muſt be reckoned from the *ſecond*, for *Jeremiah*, *Chap.* 29. 1, 2, 3. writing to thoſe then in Captivity, tells them, That when *ſeventy Years ſhould be accompliſhed*, God would *bring them back*. This is confirmed by *Ezekiel*, *Chap.* 40. 1. where the *fourteenth Year* after the taking of the City is expreſly ſaid to be the *twenty fifth* Year of their Captivity.

Chap. 29.

12 And it ſhall come to paſs * when the ſeventy years are accompliſhed *x*, *that* I will † puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans, and * will make it perpetual deſolations *y*.

* 2 Chron. 36. 21, 22. Ezr. 1. 1. 10. Dan. 9. 2.

† Heb. *viſit upon*

x Seven Years accounted from the time that the *Jews* were carried away in the time of *Jeconiah* or *Jehojakin*, 2 *Kings* 24. 15, 16. *y* This was fulfilled by *Darius* the *King* of *Perſia*, *Dan.* 4. 31. of * *Iſa.* 13. thoſe 70 *Nebuchadnezzar* Reigned 36. 1 *Kings* 15. 27. *Evil Me-* 19. & 14. *rodach* 32. and *Belſhazzar* at leaſt two, *Dan.* 8. 1. Tho' God, 23 & 21. 1 whoſe all the Creation is, and who is the Lord of all the Hoſts of & 47. 1. his Creatures, doth often make uſe of Heathens, and other wicked Ch. 50. 40. Men to puniſh his own people, yet he will at laſt puniſh them too, & 51. 25. and ordinarily when he doth puniſh them, it is with a more ſevere, and grievous deſtruction than that by which he puniſheth his people, *Iſa.* 27. 7. thus he threatens to make the *Chaldeans* a perpetual deſolation.

13 And I will bring upon that land *z* all my words that I have pronounced againſt it, *even* all *that* is written in this book, which Jeremiah hath propheſied againſt all the nations.

z The Land of the *Babylonians* and *Chaldeans*.

14 For

14 For many nations and great kings shall * serve themselves of them also: and I will recompence them according to their deeds, and according to the works of their own hands *a*.

* Chap. 27. 7.

a God threatneth the destruction of that Monarchy by the *Persians*, according to the Prophecy of this Prophet, and declareth that their destruction was of themselves, God did but recompence unto them their own Deeds, and the Works of their hands, which is not to be restrained to their excesses in executing Divine Vengeance, and the Cruelty they used to the *Israelites*, but more generally interpreted of all their wicked Courses.

15 ¶ For thus saith the LORD God of Israel unto me, Take the wine-cup of this fury at my hand *b*, and cause all the nations, to whom I send thee, to drink it *c*.

b God's Judgments are often in Scripture expressed under the notion of a Cup of hot and intoxicating Drink, and their Suffering is set out under the notion of drinking such a Cup as *Psal.* 75. 8. *Job* 21. 20. *Isa.* 51. 17. *Psal.* 11. 6. and 60. 3. *Lam.* 4. 21. *Ezek.* 23. 32, 34. God made *Jeremiah* to see the appearance of such a Cup in a Vision. *c* And bad him to carry it to the Nations to whom he sent him, to signifie to them that his Wrath should be poured out on them, and they should drink of it.

16 And * they shall drink and be moved, and be mad, because of the sword that I will send among them *d*.

* Ezek. 23. 34. Nah. 3. 11.

d Whether they will or no, they shall drink it, and be disturbed, and be mad, and rage like Men overcome with Wine, because of those dreadful Judgments which I shall send amongst them.

17 Then took I the Cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me *e*.

e That is in the Vision; for it cannot be thought that the Lord made the Prophet to travel up and down to all the Nations afterward named, with a Cup of Wine in his Hand.

18 *To wit* Jerusalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing and a curse, as *it is* this day *f*.

f Judgment usually beginneth at the House of God, 1 *Pet.* 4. 17. God hath more known them and done them more good than other people, therefore their sins are higher provocations, and they are less excusable. By the Kings here mentioned are to be understood *Jehoiakim*, *Jehoiakin* and *Zedekiah*, these Princes with their People, God threatens to punish to astonishment, and so as Men should mock at them, and curse them, which expressions we have before met with in the same cause. But here ariseth a doubt how the Prophet saith (*as it is this day*) whereas this Prophecy, *Ver.* 1. was in the fourth Year of *Jehoiakim*, but *Jerusalem* was not made such a desolation, till the *eleventh Year* of *Zedekiah*, which was 18 Years after. Some think that though the thing were yet to come, yet the Prophet speaketh of it as past, because of the certainty of it, which is but what is ordinary in the Prophetical Writings. Others think that these words were added after the Captivity of *Jeremiah*, writing over his former Prophecies. Others from these words judge that this part of the Chapter, was a Prophecy at some other time following what was in the beginning of this Chapter. Others think that he adds these words because the carrying into Captivity was at this time begun, though not compleated until the eleventh Year of *Zedekiah*.

19 * Pharaoh king of Egypt, and his servants, and his princes, and all his people *g*.

* Chap. 46.

g The *Egyptians* being that people whom the *Jews* most trusted to for help, are named as the first to whom the Prophet was sent with the Wine cup of God's Fury, to let the *Jews* know, that if they trusted to them, their confidence was vain; for they should themselves be destroyed, which was fulfilled within the 12 Years after the Death of *Josiah*, unto the time of *Jehoiakim*, as appears from 2 *Kings* 24. 5. for the King of *Egypt* made *Jehoiakim* King, 2 *Kings* 23. 34.

20 And all the mingled people *h*, and * all the kings of the land of Uz *i*, and all the kings of the land of the Philistines *k*, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod *l*.

* Chap. 47.

h It is of no great moment to determine, whether God by the *mingled People*, here mentioned, intended the various Nations afterwards particularly expressed by their Names, or some people that were not native *Egyptians*, but lived mingled with them, or some other people of several Nations, who lived near *Judea* or the *Arabians*. *i* By the Kings of the Land of *Uz*, it is most probably judged are to be understood those Kings who ruled over that people who descended from *Dishan*, *Gen* 36. 28. and are judged to have inhabited some part of *Arabia Petræa*, near to *Idumæa*. *k* The Cities of the Philistines are reckoned afterward. *l* *Azzah*, *Ekron*, *Ashdod*, and *Ashkelon*, were four of them, the fifth which was *Gath* is not here named. *Vid.* 1 *Sam.* 6. 17. it had a King in former times to whom *David* fled, 1 *Sam.* 21. 10. but before this time it was destroyed, either by *Psammeticus* Father to *Pharaoh Necho*, or by *Tartan* Captain General to *Sargon* King of *Assyria*, of whom read *Isa.* 20. 1. that he took *Ashdod*. which may be the reason that here mention is made of no more than *the Remnant of Ashdod*.

21 Edom *m*, and Moab, and the children of Ammon *n*.

m The *Edomites* were the Posterity of *Esau* the Son of *Isaac*, to whom God had given a Land which they inherited, and he would not suffer the *Israelites* to make their way through them by force, when they denied them a passage through their Country 1 now he threatens their ruine, as also *Chap.* 49. 7. and *Obadiah's* prophecy was against them, where their triumphing in the Captivity of the *Jews*, is mentioned as one thing that had provoked God against them. *n* The *Moabites* and *Ammonites* were descended from *Lot*. *Chap.* 48. is an entire prophecy against *Moab*, they had lived in long prosperity as appears there, *Ver.* 12. so had the *Ammonites* against whom also *Jeremiah* prophesied particularly. *Chap.* 49. 1. to the 7th.

22 And all the kings of * Tyrus *o*, and all the kings of Zidon *p*, and the kings of the ‖ Iles which *are* beyond the * sea *q*.

* Chap. 47. 4.
‖ Or, *regions by the sea-side.*

o Tyrus was a strong City upon the Borders of the Tribe of *Asher*, *Josh.* 19. 29. 2 *Sam.* 24. 7. a very rich City, and a Kingdom, with the King of which (who was *Hyram*) *Solomon* in his time traded much, 2 *Chron.* 2. 3. *Isaiah* prophesied its ruine, *Isa.* 23. 1. So did *Ezek. Chap.* 27. 28, 29. it was destroyed by *Nebuchadrezzar*, *Ezek.* 29. 18. *p* *Zidon* was nigh to it, therefore we shall ordinarily find *Tyre* and *Zidon* joyned together in Scripture, both *Isaiah* and *Ezekiel*, as well as this Prophet prophesied their ruine. *q* By the Isles beyond the Seas, some understand *Greece* and *Italy*, others *Rhodes*, *Cyprus* and *Creta*, but others think *Nebuchadnezzar* never conquered these, and rather understand those parts of *Syria* that coasted upon the Midland Sea.

* Chap. 49. 23.

23. Dedan, and Tema *s*, and Buz *t*, and all † *that are* in the utmost corners *u*.

† Heb. *or cut off in the corners*, or, *having the corners of the hair polled.* Chap. 9. 26. Chap. 49. 8, 28. Chap. 49. 31, 34.

r We read of a *Dedan* the issue of *Cham*, *Gen.* 10. 7. Another the Posterity of *Abraham* by *Jokshan*, *Gen.* 25. 3. It seemeth to be a City of *Idumea*, *Chap.* 49. 8. *s* *Tema* descended from *Ishmael*, *Gen.* 25. 15. his Posterity inhabited in *Arabia*, *Isa.* 21. 14. where they are joyned with those of *Dedan*. *t* *Buz* was one of the Posterity of *Nahor*, *Gen.* 22, 21. These were people mixed with the *Saracens* or *Arabians*. *u* That dwell in the corners or furthest parts of the World. Some interpret it of the fashion of their cutting their Beards, as the *Saracens* did. *Vid. Lev.* 19. 27.

24 And all the kings of Arabia *w*, and all the kings of the * mingled people that dwell in the desert *x*.

*Chap. 49. 31. See Ver. 20.

w There were several Kings in *Arabia*, 2 *Chron.* 9. 14.

x People of several Nations that were got together in the Desart, and had made to themselves several Kings or Chief Rulers.

25 And all the kings of Zimri *y*, and all the kings of Elam *z*, and all the kings of the Medes *a*.

y Those descended from *Zimran*, *Abraham's* Son by *Keturah*, *Gen.* 25. 2. (the *Zamarens* as some think mentioned by *Pliny*.)

z By the *Elamites* are meant the *Persians* descended from *Sem*, *Gen.* 10. 22. *Elam* is also mentioned *Isa.* 22 6. See also *Chap.* 49. 34. *a* The *Medes* came from *Madai* the Son of *Japhet*, *Gen.* 10. 2. they are usually joyned with the *Persians*, *Dan.* 5. 28.

26 And all the kings of the north, far and near *b*, one with another, and all the kingdoms of the world, which *are* upon the face of the earth *c*, and the king of Sheshach shall drink after them *d*.

b All under the Government of the *Chaldeans*, or (as others) all those Princes that have Dominions between the North and East. *c* That is, in those parts of the World which were at that time known, with whom there was ordinary commerce. *d* And the *King of Babylon*, who was last of all to drink of this Cup of the Lord's Fury. That he is here meant is plain from *Chap.* 51. 41. where *Sheshach* is thus interpreted. But why *Babylon* is called *Sheshach* is an harder question and not easily resolved. Those who think the Prophet gives *Babylon* here another Name to avoid an Odium from the King of *Babylon*, at this time their Enemy, neither consider the usual Courage of this Prophet, nor that he speaks plainly enough, *Chap.* 51. 14. where he mentioneth both *Babylon* and *Sheshach*, and expoundeth the latter by the former. It is thought that *Babylon* is called *Sheshach* from the Name of an Idol called *Shach* which they worshipped, to whose honour they yearly kept a Festival for five Days together, which they called *Shace*, and they say that during this Festival *Cyrus* took *Babylon*. But these are all incertain guesses, it is enough for us to know that by the King of *Sheshach* is meant the King of *Babel*, as the Prophet expounds himself, *Chap.* 51. 41.

27 Therefore thou shalt say unto them, Thus * saith the LORD of hosts, the God of Israel *, Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send amongst you.

* Heb. 2. 16.

28 And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink *e*.

e The meaning of these two Verses is no more than this; God let *Jeremiah* in a Vision know that it was his Will, that he should prophesie a certain, and inavoidable ruine to all these Nations, which was brought upon all the rest by the King of *Babylon*, whom God made his instrument to execute his Vengeance upon them; And last of all upon the King of *Babylon* himself by *Cyrus* the King of *Persia*. This judgment which he telleth them should be by the Sword, he expresseth by the effects, *falling* and *rising no more*, *more*, and commands them to *drink* it, to comport with the Metaphor of the Wine cup of God's Fury, mentioned *Ver.* 15. The drinking of Cups of deadly intoxicating Wine ordinarily producing such effects, as *spuing* and *falling*, &c. This Cup of the Lord's Fury he assures them, they should not turn by, but should most certainly drink it.

* Prov. 11. 31. Chap 49. 12. Ezek. 9. 6. Obad. 16. Luke 23. 31.

29 For lo, I begin to bring evil * on the city which is † called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth *g*, saith the LORD of hosts.

† Heb. *upon which my name is called.*

f By the City called by his Name, or upon which his Name was called, he means *Jerusalem*, elsewhere called the *Holy City*. The Apostle, 1 *Pet.* 4. 17. Speaketh much to this purpose, *The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God.* If God spareth not the green Tree, how shall he spare those that are dry and withered? Atheists, and lewd and profane Persons have little reason to promise themselves an escape from God's righteous Judgment, when they see God not sparing those that make the highest profession of him, and stand in some relation to him. *g* It is in vain for you to promise your selves an escape, for God is about to punish all your Neighbours.

30 Therefore prophesie thou against them all these words, and say unto them *h*, The LORD shall roar from on high, and utter his voice from his holy habitation *i*, he shall mightily rore upon his habitation *k*, he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth *l*.

h Reveal my Will, unto them presently, to revenge my self upon them, in words to this sence or purpose; tell them, that I who hitherto have been toward them as a Lamb will now be to them as a Lion, so *Joel* 3. 16. *Amos* 1. 2. and 3. 8. and, as a Lion, will rore from Heaven; for though the Temple be sometimes so called, yet the foregoing words *from on high* expound this term in this place otherwise. *i* Or *in his habitation*, which is more likely to be understood *in Heaven*, (as the former) than in *Jerusalem* as divers would have it, for God is here revealing his Wrath against foreign Nations, upon some of which these Judgments came after God had done roring in or upon *Jerusalem*. *l* A shout, such as Soldiers use to give when they storm a City, or assault their Enemies to incourage their Fellows, and to dishearten their Enemies; like the shout of those that tread the Grapes, singing one to another, or rejoycing and triumphing in the *Vintage*.

31 A noise shall come *even* to the ends of the earth, for the LORD hath a controverse with the nations *m*: he will plead with all flesh *n*, he will give them that are wicked to the sword *o*, saith the LORD.

m There shall be such Confusions and Noises, as shall ring over all the World, for God's Quarrel is not against the *Jews* only, but other Nations also. *n* Nor will he in any thing he doth, act injustly, if they will joyn Issue with him, he will plead with them, and make it appear to all that he acteth righteously. *o* He will give up many to the Sword, but they shall be such only as by their wickedness have deserved it, recompensing to them their own Works and evil Doings.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up, from the coasts of the earth *p*.

p It is much the same thing which was said before, only repeated for the greater terror in a variety of expressions. He tells them that the Judgment should be like a Contagion, going from one Nation to another, or like a fire catching hold of another House before the first is burned down, like a *Whirlwind* that blows from all sides, cometh suddenly, and devoureth dreadfully.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be * lamented, neither gathered nor buried, they shall be dung upon the ground *q*.

* Ch p. 16. 4.

q That those who should be slain by Commission from the Lord in this time of his Judgments, should be in all places, and so numerous, that there should be none left to lament for, or to bury the Dead, but the dead Bodies should lie and rot upon the surface of the Earth, and be as Muck to it. See the like Phrases, *Chap.* 16. 4.

34 ¶ * Howl ye shepherds and cry, and wallow your selves *in the ashes*, ye principal of the flock *r*: for † the days of your slaughter, and of your dispersions are accomplished *s*, and ye shall fall like † a pleasant vessel *t*.

* Chap. 4. 8. & 25. † Heb. *your days for slaughter.* † Heb. *Vessel of desire.*

r *Shepherds* and the *principal of the Flock*, are in this place of the same significancy, by both he means the civil Rulers; so the word is used, *Chap.* 22. 22. and 23. 1. These he calls aforehand to bewail their fate. *s* For the Days were now come, when they should be slain and scattered. *t* And he tells them their fall should be like the fall of a Chrystal Glass, or some delicate tender Vessel, which when it falleth breaketh in pieces and cannot again be set together.

† Heb. *flight shall perish from the shepherds and escaping from,* &c.

35 And † the shepherds shall have no way to flee, nor the principal of the flock to escape *u*.

u In ordinary dispensations of Judgment, there is some way left to escape, and if there be any way of escape, great Men are likeliest to find it, but he telleth them that the greatest Men should find no way to flee from or escape this terrible Dispensation of God.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock *shall be heard w*: for the LORD hath spoiled their pasture *x*.

w That is, there shall be heard a great outcry of the Princes and Rulers. *x* When they shall see how the Lord hath spoiled the Cities in which, and their people upon which they have lived, and amongst whom they were wont to feed securely.

37 And the peaceable habitations are cut down because of the fiere anger of the LORD *y*.

y That is, the places where these great Men were wont to live splendidly, and dwell peaceably and securely, shall be as surely destroyed through the Lord's Anger, as if it were already done.

38 He hath forsaken * his covert as the lion *z*: for their land is † desolate, because of the fierceness of the oppressor, and because of his fierce anger *a*.

* Chap. 4. 7. † Heb. *a desolation.*

z God had before compared himself to a Lion, *Ver.* 30. here he declares himself to be about to move like a Lion, who when he goeth out to seek his Prey, leaveth his Covert. *Vid. Chap.* 50. 44.

a The effects of this rising up of God out of his Covert is the desolation of the Land through the fierceneſs of the Enemy, caused from the fierce anger of God now ready to be poured out upon this People.

CHAP. XXVI.

The Prophet, by God's Command, in the Court of the Temple, threatneth that the Temple shall be as Shiloh, *and the Land a Curse: Exhorteth to Repentance,* 1, —— 7. *He is apprehended and arraigned,* 8, —— 11. *His Apology,* 12, —— 15. *The Princes clear him by the Example of* Micah, 16, —— 19. *and of* Urijah, 20, —— 23. *and by the care of* Ahikam, 24.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying *a*,

a The Prophecy, *Chap.* 25. is said to have been revealed in the fourth Year of *Jehoiakim*, this in the beginning of his Reign, which makes learned Men think, it ought to have been placed before that. The affairs of the *Jews* were then in a very desperate condition, *Pharaoh Necho* King of *Egypt*, had overcome *Josiah* and killed him in Battle, *Jehoahaz* or *Shallum*, being made King in his stead, 2 *Kings* 23. 30. he had reigned but three Months, and *Pharaoh Necho* taketh him and imprisoneth him, and layes a Tribute upon the Land of 300 Talents of Silver, and a Talent of Gold, and makes *Eliakim* King, changing his Name to *Jehoiakim*, *Ver.* 33, 34. Now in the beginning of this King's Reign cometh this Word of God to *Jeremiah*, the People being still hardened and going on in their sinful practices.

2 Thus saith the LORD, Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them *b*; diminish not a word *c*.

b In the largest Court of the Temple, where the most may hear what thou sayest, and there speak to all those that dwell in any of the Cities of *Judah*, (from whence they were wont to come up, more especially thrice in a Year to the Temple to worship, *Psal.* 122. 4.) In the Gate or Court of that House wherein they have such a Confidence, do thou *stand*. (So *Chap.* 7. 2.) and declare unto them what I command thee. *c* Neither smoothing what may appear rough, nor suppressing what may offend them, intirely delivering my Will unto them, not shunning to declare unto them the whole Counsel of God, as *Paul*, *Acts* 20. 27.

3 If so be they will hearken, and turn every man from his evil way *d*, that I may * repent me of the evil which I purpose to do unto them, because of the evil of their doings *e*.

* Chap. 18. 8.

d Not that God was ignorant of their obstinacy and the hardening of their hearts, which was the future event; but to let us know that their destruction would be of themselves, he would give them both a time and space, and also means for Repentance, and the prevention of the Judgments of God coming on them: He did give them time, for it was after this eleven Years before the Captivity of *Jehoiakim*, and two and twenty before that of *Zedekiah*: and for Means, God afforded them the Ministry of this Prophet. *e* Repentance applyed to Man, signifieth a change of Heart and Counsels, as well as of his course of Actions: In the unchangeable God it only signifieth the turning of the course of his Providence, not bringing that evil up on them for the evil of their doings, which supposing their progress and obstinacy in their sinful courses, he had fully resolved to bring upon them.

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me to walk in my law *f*, which I have set before you *g*.

f A course of Actions in Scripture, is ordinarily call'd a way; in which sence we often read of *the way of the Lord*, *the way of the wicked*, *the way of the Righteous*, &c. and a motion in this course is usually called walking. *Psal.* 1. 1. *Ezek.* 18. 9. and applyed both to God and Men. To walk in God's Laws is expounded by hearkening unto them, or (as in other places) by observing, keeping and doing them. *g* God is said to have set his Laws before them, both in respect of their first promulgation to them at

Sinai, and writing them in Tables; and the daily Expositions and urging of them upon their practice by his Servants the Prophets, as it followeth.

5 To hearken to the words of my servants the prophets *b*, * whom I sent unto you, both rising up early, and sending *them i*, (but ye have not hearkened.)

* Chap. 7. 13. 25 & 11. 7. & 25. 3.

b Those Prophets who in prophesying were my Servants, revealing my Will unto you. *Hearkening* here is the same with hearkening unto God's Laws mentioned, *Ver.* 4. *i* Whom, I have made my business to send unto you; and to whom you ought therefore to have hearkened, as unto me, but you have not done it hitherto, 2 *Chron.* 36. 12. 16.

6 Then will I make this house like * Shiloh *k*, and will make this city a curse to all the Nations of the earth *l*.

* 1 Sam. 4. 12. Psal. 78. 60. Chap. 7. 12, 14.

k Shiloh was the City where the *Tabernacle* was pitched, and the Ark, the Symbol of God's presence, was, *Judg.* 18. 31. & 21. 19 1 *Sam.* 1. 3. 9. 24. and 3. 21. Out of it the Ark was carried, 1 *Sam.* 4. 3. when it was taken by the *Philistines*, and was carried no more thither, but rested in *Kirjath-jearim*, 1 *Sam.* 7. 2. where it rested 20 Years. *David* fetched it from thence, 2 *Sam.* 6. 2. So that as the Psalmist tells us, *Psal.* 78. 60, 61. God forsook the *Tabernacle of Shiloh*; here he threateneth to do the like as to the Temple, becaufe of which they had fuch a confidence. *Jeremiah*, *Chap.* 7. 12. had fpoken much the fame thing; it is a threatning that God would deprive them of his Ordinances. *l* To which he addeth a threatning of deftruction to the City, to that degree, that when Men fhould curfe any place, they fhould fay, God do unto thee as he did to *Jerufalem*. We had the like Phrafe, *Chap.* 24. 9. and have it again, *Chap.* 29. 18, 22, &c.

7 So the priefts, and the prophets and all the people heard Jeremiah fpeaking thefe words in the houfe of the LORD *m*.

m All the People prefent at that time heard the Prophet, who according to the Command of God, came into the Court of the Lord's Houfe, and difcharged his Office, fpeaking thefe words.

8 ¶ Now it came to paſs, that when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak *n* unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die *o*.

n Either they had a reverence for the Prophet, or the terror of God fell upon them, ſo as they did not interrupt him till he had fully diſpatched his Errand. *o* Then the chief of the Prieſts with the aſſiſtance of the People apprehend him, and tell him he ſhould be put to Death.

9 Why haſt thou propheſied in the name of the LORD *p*, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD *q*.

p They charge him with being a falſe Prophet, ſpeaking falſe things in the Name of God; their pretence ſeemeth to have been from the Promiſes of God; ſuch as that, *Pſal.* 132. 13, 14. *For the Lord hath choſen Zion, he hath deſired it for his habitation. This is my reſt for ever, here will I dwell, for I have deſired it.* Which they interpreted into ſuch a ſenſe, as if they could not by their ſin drive God away from them, and therefore *Jeremiah* muſt propheſie falſly againſt the Will of God before revealed. *p* This cauſed a feditious Tumult of the People in the Temple, which alarm'd the Civil Magiſtrates.

10 ¶ When the princes of Judah heard theſe things *r*, then they came up from the kings houſe, unto the houſe of the LORD *ſ*, and ſat down ‖ at the entry of the new gate of the LORD's *houſe t*.

‖ Or, *at the door.*

r When the Nobles, and other Civil Magiſtrates, heard of the Tumult, occaſioned by *Jeremiah's* unpleaſing prophecy. *ſ* They came from the King's Court, where the *Nobles* and great Officers in Nations uſually are, to the Temple. *t* And ſat down at the *entry of the new gate* in the Lord's Houſe; ſome think it was called the New Gate becauſe repaired by *Jotham*, 2 *King.* 15. 35. 2 *Chron.* 27. 3. Some ſay it was the *Eaſtern*, others, that it was the *Weſtern Gate*. It was certainly the place where their *Sanhedrim*, who were to judge of falſe Prophets were wont to ſit.

11 Then ſpake the prieſts, and the prophets *u* unto the princes, and to all the people *w*, ſaying, † This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears *x*.

† Heb. *the judgment of death is for this man.*

u In the corrupt ſtate of all Kingdoms, and Cities, the Eccleſiaſtical Officers always were the greateſt Enemies to the Faithful Miniſters of God, as we ſhall find in the whole ſtory both of the Old and New Teſtament. *x* They ſpeak to the Members of the great Court who are called Princes, and alſo to the people who were in the Court charging *Jeremy* with Sedition, by propheſying falſly, which was a capital Crime. It was the charge againſt *Stephen*, *Acts* 6. 13. that he ſpake *blaſphemous words againſt the holy place*; to prove this they appeal to thoſe of the people that had heard him.

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people, ſaying *y*, The LORD ſent me to propheſie againſt this houſe, and againſt this city all the words that you have heard *z*.

y The Prieſts having given *Jeremiah* his Charge, he makes his Defence. *z* The ſum of which was, he acknowledgeth that he had propheſied againſt the Temple, and againſt the City, and tacitly acknowledgeth their power to take cognizance of ſeditious Perſons, and falſe Prophets, and doth not deny but ſuch Perſons deſerved to die; but denieth that he was a falſe Prophet, or guilty of any deſign to ſtir up ſedition, for he had ſaid nothing but what God had ſent him to ſpeak; and therefore could not propheſie what was falſe, nor was to be charged with any ſeditious deſign.

13 Therefore now * amend your ways and your doings *a*, and obey the voice of the LORD your God *b*, and the LORD will * repent him *c* of the evil that he hath pronounced againſt you.

* Chap. 7. 3. * Ver. 19.

a It is not I that have pronounced Evil againſt you, but the Lord who made both you and me: You rage againſt me, who am but God's Inſtrument, by whom he lets you know his Mind and Will; it were more advifable for you to reform your wicked Lives and Practices. *b* And that by a full obedience to what the Lord hath commanded you in his Law, and by me ſpeaketh to you. *c* If you will do this, the Lord will change the courſe of his Providence, and do that which in Men is called a repenting, and not bring thoſe evil things upon you, which he, by me his Servant, hath pronounced againſt you.

14 As for me, behold, *I am* in your hand *d*: do with me † as ſeemeth good and meet unto you *e*.

† Heb. *right in your eyes.*

d That is, I am in your *power* (as hands often ſignifieth in Scripture.) *Jeremiah* doth not by this acknowledge any power *good* and they had juſtly, thus to reſtrain, and queſtion him. *e* Nor doth he dare them, to do what they had a natural power to do, by ſaying, Do with me what ſeemeth good unto you; the phraſe imports no more than that he could not hinder their doing with him what they pleaſed. The hands in which he was, were the hands of Violence, not of Juſtice, for though they had a juſt power againſt falſe Prophets, yet they had no ſuch power againſt any Prophet ſent by God, let the matter of his Prophecy be never ſo threatening and ungrateful to them. Therefore he addeth,

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your ears *f*.

∴ If you make this Sedition, and put me to Death for it, you have a natural power to do it, but you will get nothing by it, but further bring down the Vengeance of God upon you by ſhedding my Blood without a cauſe, the guilt of which will be added to your other guilt, and lie upon you, and upon your City. *f* For you may think, and talk what you pleaſe, it is a certain truth, that I ſpake nothing out of any evil deſign, nor of my own head; but only what the Lord ſent me to ſpeak.

16 ¶ Then ſaid the princes, and all the people unto the prieſts, and to the prophets *g*, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God *h*.

g The Judges in this caſe with the aſſent of the People acquit the Prophet, and vindicate him from the Charge of Sedition given againſt him by the corrupt Prieſts, and falſe Prophets, diſtinguiſhing *h* betwixt one who of his own Head ſpreadeth falſe News, and threateneth evil to a place, and one who doth it by Authority from God, or by Divine Revelation, which is here meant by *in the Name of our Lord God*. Thus the Civil Magiſtrates taught the Prieſts and Prophets a point of Divinity, which they ought not to have been ignorant of. Some may enquire how the Princes knew that *Jeremy* ſpake what he ſpake in the Name of the Lord? To which it may be replyed, That *Jeremy* had been a Prophet now about 20 Years, for he began in the 13th of *Joſiah*, *Chap.* 1. 1, 2. *Joſiah* reigned 31 Years, 2 *Kings* 22. 1. Then *Shallum* or *Jehoahaz* reigned three Months, this was in the beginning of *Jehoiakim's* Reign, in which time they had had a large Experience both of his *Doctrine*, and *Converſation*; and though the *Prieſts* and *Prophets* who had had the like experience, were filled with Malice and Prejudice, yet the Princes, and a part of the People were more equal, and though the People were many of them led away with the Prieſts, yet hearing the Prophet's defence, and the Princes judgment upon it, they concur with them to acquit the Prophet.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying *i*,

i Probably theſe Elders were ſome of the Court, or elſe Advocates, for they were wont to riſe up, either to plead or to judge, *Iſa.* 3. 13. *Acts* 5. 34. They riſe up and apply themſelves to the People to juſtifie their abſolutory ſentence.

18 Micah the Moraſhite *k* propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying *l*, Thus ſaith the LORD of hoſts: Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt *m*.

k This was that *Micah*, whoſe Prophecies are part of holy Writ as appeareth by *Micah* 1. 1. and 3. 12. where are the very words of the Prophecy here mentioned. *l* The ſubſtance of that Prophecy was the ſame with this of *Jeremiah*, that *Zion* ſhould be plowed

plowed up, and the place where the Temple ſtood, ſhould become ſo deſolate that Trees ſhould grow there, as in a Wood or Foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death *m*? did he not fear the LORD, and beſought the ‖ LORD *n*? and the LORD repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls *p*.

‖ Heb. *face of the Lord.*

m The Interrogation here hath the force of a Negation; that is, *Hezekiah*, and the *Sanhedrim* in his time did not go about to call him in queſtion for his Life, nor put him to death. His Prophecy had a quite contrary effect on him. *n* It begat in him an awe and dread of that God, in whoſe Name the Prophet ſpake, and quickened him to apply himſelf to God by earneſt Prayer, and the courſe he took had a very good iſſue. *o* The Lord did not do what he threatned to do. *p* Now, if we ſhould take a quite contrary courſe, and put this Man to death, we ſhould do contrary to what that good Prince did, (and that with good ſucceſs) do our ſelves no good, but procure great evil againſt our Souls; that is againſt our ſelves both Bodies and Souls ſtrictly taken.

20 And there was alſo a Man that propheſied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah *q*.

q This is a piece of Story which we have recorded in no other part of Scripture. Some judge theſe words were the words of the ſame that ſpake before, but this is not likely, for then they had brought one inſtance for acquitting him, another for the condemning of him. They are therefore rather to be interpreted as the words of ſome others, either of the Court who were Enemies to *Jeremiah*, or of his Accuſers, or their Council, urging a later preſident, in the time of *Jehoiakim* the King that at this time reigned, who alſo pretended to ſpeak in the Name of the Lord, and whoſe Prophecy was the ſame in ſubſtance with this of *Jeremiah*.

21 And when Jehoiakim the king, with all his mighty men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it he was afraid and fled, and went into Egypt *r*.

r When *Jehoiakim* our preſent King, and all his great Men heard of it, (probably by the information of others) they judged it a capital crime, and uſed means to apprehend him, in order to the putting him to death, upon which the Prophet being advertiſed of it, and fearing the iſſue, fled into *Egypt*.

22 And Jehoiakim the king ſent men into Egypt *ſ*, *namely* Elnathan the ſon of Achbor *t*, and *certain* men with him into Egypt.

ſ The innocent Prophet confidered not the King of *Judah's* Alliance with the King of *Egypt*, (obliging him upon demand to deliver up any of his Subjects, who being charged with capital Crimes, ſhould flee into his Country for Sanctuary) and fled thither, but the King *t* ſent after him one of his great Men (mentioned alſo *Chap.* 36. 12.) with ſome others to his aſſiſtance.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and caſt his dead body into the graves of the † common people *u*.

† Heb. *Sons of the people.*

u Theſe Perſons ſent by *Jehoiakim*, brought back the Prophet by force, he was tried and caſt, judged worthy to die, and put to death, and ignominiouſly buried, not in the Sepulchers of the Prophets, or any Men of Repute and Faſhion, but amongſt the vulgar People. Which, as alſo his diligence to ſend for *Urijah* (fled into a foreign Country to ſave his life) ſhewed the great Malice of this Prince againſt the Lord's true Prophets; though it had but very ill effects. The future is (if we take theſe words as the Speech of *Jeremiah's* Enemies) what do you tell us of what *Hezekiah* did, you have a later inſtance of it in our preſent King's time, the caſes of *Urijah* and of *Jer. miah* are fully paralleled. So as the caſe is a judged caſe.

24 Neverthelefs *w*, the hand of Ahikam the ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death *x*.

w Though *Jeremiah's* Enemies pleaded this inſtance of *Urijah*, which had this advantage of the other, becauſe it was matter of fact done lately, and a caſe judged in this very King's Reign; yet the hand, that is, the power and intereſt of one *Ahikam*, who as appears from 2 *Kings* 22. 12. was one of *Joſiah's* Counſellors, and the Father of *Gedaliah*, *Chap.* 39 14. who upon the taking of the City was made Governour, *Chap.* 40. 5. was with *Jeremiah*. *x* So as through the good Providence of God, *Jeremiah* was not delivered into the hands of the People, ſome of whom were mutable, and malicious enough, ready to do any thing the *Prieſts* put them upon. And the after advancement of the Son of this *Ahikam* to be Governour of *Judah*, may juſtly be interpreted a Reward in this Life, which God gave him for his kindneſs to his Prophet.

CHAP. XXVII.

The Prophet ſendeth Yokes to five neighbour Kings, thereby foreſhewing their Subjection to Nebuchadnezzar. 1.—7. *He exhorteth them to yield, and not to believe falſe Prophets,* 8.—11. *The like he doth to* Zedekiah, 12.—18. *The Remnant of the Veſſels ſhall be carried to* Babylon, *and continue there till the appointed time,* 19.—22.

1 IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying *a*,

a Here is a difficulty ariſeth from this Verſe, which there have been various attempts to reſolve, and whether any hath been fully ſatisfactory I doubt. It is ſaid this word of the Lord came to *Jeremiah* in the beginning of the Reign of *Jehoiakim*, and *Ver.* 3. the Prophet is bid to ſend the *Bonds* and *Yokes*, by the hand of the Meſſengers which came to *Hieruſalem* unto *Zedekiah* King of *Judah*, who began not to reign till about 11 Years after the beginning of the Reign of *Jehoiachim*. To ſolve this difficulty; 1. Some think *Jehoiakim* was a common Name to all the Sons of *Joſiah*, and that *Zedekiah* is here called *Jehoiakim*, but I ſee no foundation for that conjecture from Holy Writ. 2 Others think it is an error in thoſe that copied out the Prophecies, but it is dangerous to admit that. 3. Others think, that the Prophecy came in the beginning of the Reign of *Jehoiakim*, but was to be concealed until the Reign of *Zedekiah*. 4. I had rather agree with thoſe who think that this Command came to the Prophet firſt in the time of *Jehoiakim*, but was to be repeated by the Prophet often, and accordingly was ſo until, and in the time of *Zedekiah*; not that he always went about with Bonds and Yokes about his Neck, but that by times, he put them on, and went about with them, as a Type of that Bondage, which the *Jews* were ſuddenly to indure.

2 Thus ſaith the LORD to me, Make thee bonds and yokes, and put them upon thy neck *b*;

b God commandeth the Prophet to procure, either by his own labour, or with his Money, ſome Yokes with Bonds to make them more faſt; and to put ſome one of them upon his own Neck, that therein he might be a Type both to his own People, and alſo the People afterward mentioned, that they ſhould be in Bondage to the King of *Babylon*, and their Yoke ſhould be ſo faſtned with Bonds, that they ſhould not be able to ſlip them, or get them from off their Necks.

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers, which come to Jeruſalem unto Zedekiah king of Judah *c*.

c It was and is the cuſtom of neighbour Princes, to ſend Ambaſſadors into each others Countries to reſide there, and maintain correſpondence on the behalf of their Maſters. Theſe Nations were Neighbours to the *Jews*, and their Princes had their Ambaſſadors Reſident at *Hieruſalem*. *Jeremiah* is directed to carry each of theſe Ambaſſadors a Yoke with a Bond, as a preſent from God to their Maſters; the meaning he is alſo ordered to tell them in the following words.

4 And command them ‖ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael *d*; Thus ſhall ye ſay unto your maſters.

‖ Or, *concerning their maſters ſaying.*

d The Lord of Hoſts, who hath therefore a power over all the Creatures; who though he be in a ſpecial ſenſe the God of *Iſrael*, yet his Dominion is extended to your Maſters Countries, as well as unto *Iſrael*.

5 I have made the earth, the man and the beaſt that *are* upon the ground by my great power, and by my out-ſtretched arm, and * have given it unto whom it ſeemed meet unto me *e*.

* Dan. 4. 17, 25, 32.

e To evince to them that his Dominion extendeth to them, he mindeth them, that he was the firſt efficient cauſe of all the Creatures, and made both all Men, and all Beaſts that are upon the Earth, and therefore had a ſpecial propriety in them, and an univerſal power over them, it being in his power to diſpoſe of what was at firſt the work of his hands, and accordingly in the methods and workings of his Providence he did daily diſpoſe of Kingdoms, and Nations according to his pleaſure without being for ſuch diſpoſal of them accountable unto any Perſon.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon my ſervant *f*, and the * beaſts of the field have I given him alſo to ſerve him *g*.

* Chap. 28. 14. Dan. 2. 38.

f By the former words God gave the Prophet Authority to aſſert his Dominion, and right to diſpoſe of all Creatures. By theſe he authorizeth him to reveal his Will, concerning the diſpoſal of the Lands of *Edom*, *Moab*, *Ammon*, *Tyre* and *Sidon*, viz. that he had diſpoſed of them to *Nebuchadnezzar* the King of *Babylon*, whom he calleth his Servant. Becauſe he did the work which he would have him to do; though as God faid of the *Aſſyrian*, *Iſa.* 10. 7. *he meaned not ſo*; he had nothing leſs in his thoughts than to obey any command of God. Wicked Men being God's Servants, as the Hawk is the prudent Faulconers Servant, who maketh uſe of the Ravenous quality of the Hawk to get Game for him. *Twice more at leaſt we find *Nebuchadnezzar* thus called, *Chap.* 25. 9. and 43. 10. *g* God further adds that the *Beaſts* ſhould ſerve him, by which he either means that the Cattel which were in the poſſeſſion of the Men of thoſe Nations ſhould alſo come into

his power; or that God had also given the *Horses* and *Oxen* and other Beasts which he should use in his Wars for Carriages, or conveniency, to him, so as they should be really serviceable to him in his Conquests of those Countries.

7 And all nations shall serve him *b* and his son and his sons son *i*, * until the very time of his land come *k*: and *then* many nations and great kings shall serve themselves of him *l*.

* Chap. 25. 12.

b That is, all *these* Nations; and some think that is expressed in the Article used here demonstratively, though not so taken notice of by our Translators. *i* And *Evil-Merodach* his Son, who succeeded him, *Chap.* 52. 31. and *Belshazzar* his Grandchild, *Dan.* 5. 1, 11. *k* Until the period of his Kingdom shall come, (for *Nations* have their periods) which was after *seventy Years*, according to *Chap.* 29. 10. during which Years some say four Princes ruled in *Babylon*, the Scripture mentions but three. *l* After that he shall himself be Conquered, as it came to pass in *Belshazzar's* time. *Dan.* 5. 30. *Darius* the Emperour of the *Medes* taking his Kingdom.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar king of Babylon *m*, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand *n*.

m That is, that will not upon *Nebuchadnezzar's* coming against them, freely submit to his power, and yield themselves to his Subjection. *n* I will humble them by my fore Judgments of *Sword*, *Pestilence*, and *Famine*; and make them yield, and they shall not avoid what through their stubbornness they study to avoid, but shall at last be brought under by his Power.

9 Therefore hearken not ye to your prophets *o*, † Heb. *Dreams.* nor to your diviners *p*, nor to your ‖ dreamers *q*, nor to your enchanters, nor to your sorcerers *r*, which speak unto you, saying, Ye shall not serve the king of Babylon *s*.

o It is uncertain whether these words were part of the Message which *Jeremiah* by Command from God, sent to the Kings above mentioned, or the Prophets words to the *Jews*, for as those *Pagan Nations*, had *Diviners*, *Dreamers*, *Enchanters* and *Sorcerers*; so the *Jews* had them also, *Isa* 47. 12, 13. the meaning is, hearken to none of them that pretend as from God to foretell your escape from this Judgment, and not being brought into Servitude to the King of *Babylon*, for you shall serve the King of *Babylon*. By Prophets he means such as pretended to some Divine Revelations. *p* By Diviners, he means Southsayers, of which were several sorts. *q* By Dreamers, such as pretend to Revelations in their sleep. *r* By *Inchanters* and *Sorcerers*, he means their Astrologers, and such as used *Necromancy*, or by any unlawful ways and means, pretended to know the Mind and Will of God.

10 For they prophesie a lye unto you *t*, to remove you far from your land, and that I should drive you out, and ye should perish *u*.

t Let them come by their pretended knowledge which way they will, what they say is false. *u* And the issue of your belief of what they say, will be nothing but your carrying into Captivity out of your own Country, and your ruine and destruction.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD, and they shall till it, and dwell therein *w*.

w Those that upon the first Summons, or without making any hostile opposition, shall yield themselves Servants to the King of *Babylon*, they shall remain still, and be left in the Land to till the ground, and shall dwell therein. It is the time when God is resolved to put an end to the Kingdom of *Judah* for a time, and to the other Nations mentioned for ever: There is therefore no resisting of God's Counsels; those that most quietly yield will be in the best Condition.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him, and his people, and live *x*.

x Some think this was at another time, but it is most probable it was the same time.

13 Why will ye die, thou, and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon *y*.

y That is, why will thou wilfully not only ruine thy self, but thy innocent People by the Sword, the Famine, and the Pestilence? the word is spoken by the Lord, that all Nations who will not willingly yield to the King of *Babylon*, shall be thus destroyed.

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the King of Babylon: for they prophesie * a lye unto you *z*.

* Chap. 14. 14. & 23. 21. & 29. 8.

z We shall find throughout all the *Jewish* Story, that wicked Princes never wanted false Prophets, Ecclesiastical Ministers who would entitle God to what they spake in humour to their Governours. Such Ministers they would have, and usually they proved fatal to them, so did *Ahab's* Prophets, that incouraged him to go up to *Ramoth-Gilead*, and *Zedekiah's* Prophets, who perswaded him not to submit to the King of *Babylon*; *Jeremy* perswades *Zedekiah*, not to hearken to them; that is, not to believe them, nor follow their advice; and he giveth him a good reason, because what they said was *false*.

15 For I have not sent them saith the LORD, yet they prophesie † a lye in my name *a*, that I might drive you out, and that ye might perish *b*, ye, and the prophets that prophesie unto you *c*.

† Heb. *a lye or lyingly.*

a They make use of my Name, and pretend to say what they say by Commission from me, saith the Lord, but there is no such thing, I never gave them authority to speak any such things. *b* And though possibly they do not design your ruine by these practices, for none can be thought to design their own Ruine, yet that will be the end of it, for by this means your hearts are hardened against the Revelations of my Will, by which I shall be provoked to give you up to Ruine, not shall they escape, for they shall be ruined with you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your Prophets that prophesie unto you, saying, Behold the * vessels of the LORD's house shall now shortly be brought again from Babylon; for they prophesie a lye unto you *d*.

* Chap. 28. 3.

d The Prophet, like God's faithful Servant, spared none, but faithfully gave warning to all sorts, to take heed of the false Prophets, that undertook to foretel that the Vessels of the Temple carried away in the time of *Jehoiakim*, and his Son *Jehoiakin* or *Jeconiah*, of which we read, 2 *Chron.* 36.7, 10. should be brought back again to *Hierusalem*, in a short time.

17 Hearken not unto them, serve the king of Babylon and live: wherefore should this city be laid waste *e*?

e Believe them not, but satisfie your selves as to God's Providence with respect to you, and be content to be subject to the king of *Babylon*, so may you have your lives for a prey; though you be straitned as to your Accommodations and plenteous and splendid way of life, if you do not, your City will certainly be laid waste, and why should you pull such a Judgment upon your own Heads?

18 But if they *be* prophets, and if the word of the LORD be with them *f*, let them now make intercession to the LORD of hosts, that the vessels *which are* left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem go not to Babylon *g*.

f If they be true Prophets, and have any Communion with God, instead of foretelling the bringing back of the Vessels carried away. *g* Let them apply themselves to hinder the carrying away of what Vessels yet remain, and that either in the House of the Lord, or the King's House, or in *Hierusalem*, which is to be done no other way, than by pleading with God to turn away his Wrath, and not to bring those fore Judgments which he is most certainly bringing upon you.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city *h*.

h These were all parts of the Temple or Vessels used in it. *Vide* 1 *Kings* 7.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem *i*.

* Chap. 24 1.

i Concerning the persons and things which the King of *Babylon* then carried away. See 2 *Kings* 24. 13, 14, 15.

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and of Jerusalem *k*.

k The Prophet inlargeth his prophetical Threatning, and makes it extend to all other Vessels of price, in the Houses of the King, the Nobles, or more wealthy Citizens.

22 They shall be carried to Babylon, and there shall they be *l* until the day that * I visit them, saith the LORD *m*, then will I bring them up, and restore them to this place *n*.

* 2 Chron. 36. 21. Chap. 29. 10.

l See the fulfilling of this Prophecy, 2 *Kings* 25. 13, 14, 15. 2 *Chron.* 36. 18. and that they abode in *Babylon* till the end of the Captivity, appeareth from *Dan* 5 2. where we read of *Belshazzar's* sending for them to drink Wine in, at his fatal Feast. *m* That is until the expiration of the time of the *Jewish* Captivity, which was 70 Years. *n* The fulfilling of that part of the Prophecy, we have *Ezra* 1. 7, 8, 9. in these words, *Also Cyrus the King brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Hierusalem; and had put them in the house of his Gods. Even those did Cyrus King of Persia bring forth*

forth by the hand of Mithredath the Treasurer, and numbred them unto Sheshbazzar, the Prince of Judah. And this is the number of them, thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon to Hierusalem. So punctually was *Jeremiah's* Prophecy in this place fulfilled, and so exactly doth one part of Holy Writ agree with another, which are great Arguments to prove the Divine Authority of the Holy Scriptures.

CHAP. XXVIII.

Hananiah's *false Prophecy*: Jeremiah's *Answer*, 1,——9. Hananiah *breaketh* Jeremiah's *Yoke*: *He foretelleth an Iron Yoke*, and Hananiah's *Death*, 10,——17.

1 AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year *a*, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon *b*, spake unto me, in the house of the LORD, in the presence of the priests, and of all the people, saying *c*,

a Here is a great appearing difficulty, *viz.* how the *fourth Year*, could be called the beginning of *Zedekiah's* Reign, who reigned in all but 11 Years, which if they be divided into three parts, the *fourth Year* can hardly be in any propriety called the beginning of his Reign. Many things are said to untie this knot, which by such as are curious, may be read both in the *English Annotations*, and in Mr. *Pool's Synopsis*, I shall only repeat what seemed to both them, and seemeth also to me the best solution. Though it be said *in the fourth Year*, yet it is not said, in the fourth Year of *Zedekiah's Reign*; they therefore think, that the *fourth Year of the Sabbatical course* is here intended. The *Jews* had a kind of Jubilee every seventh Year, it was a Year when the Land was to rest, and not be Tilled, *Lev.* 25. 1, 2, 3, 4. and in that Year they were to release their Debtors and Servants, *Deut.* 15. 1. which notion of this fourth Year is very probable, if the Year wherein the City was besieged, was a Sabbatical Year, or Year of rest. For if *Zedekiah's* first Year were the fourth of the seven that made the *Sabbatical Circle*, his third Year was another Sabbatical Year, and his tenth another, presently after which the City was taken. *b* Of this *Hananiah* we read no more in Scripture, it is probable from the place where he lived, which was one of the Cities of the Priests; that he was a *Priest*, but no more than a pretended Prophet. *c* He comes to *Jeremy* in the Temple, where he was wont to deliver his Prophecies, to confront him in the presence both of the Priests and the People, saying,

2 Thus speaketh the LORD of hosts the God of Israel, saying, I have broken the yoke of the king of Babylon *d*.

d The false Prophet counterfeiteth the stile of the true Prophets, both in the Names which he gives unto God, and in speaking of what God would do, as if already done.

† Heb. *two years of days.*

3 Within two † full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon *e*.

e It appeareth by what we met with, *Chap.* 27. 16. that this was the constant Song of the City Prophets at that time, but we read not of any but this *Hananiah*, who was so confident as to limit a time, nor doth he mention any long time, he saith within two full Years, but he spake falsly, for it appeareth from *Chap.* 52. 31. that *Jeconiah* was there 37 Years.

4 And I will bring again to this place, Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon *f*.

† Heb. *captivity.*

f Only it is admirable, that being so nigh the King's Court he should mention the return of *Jehoiakim*, or *Jeconiah*, which had it been true; must have been to the prejudice of *Zedekiah*, for *Jeconiah* was the right Heir to the Crown, being the Son of *Jehoiakim*, *Zedekiah* his Uncle was put in by the Conquerour, but it is probable, he saw *Jehoiakim* was more acceptable to the People, and that the Faction for the Nephew was greater than for the Uncle. False Teachers are always on the greatest side, either for number, or for power.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD.

6 Even the prophet Jeremiah said, Amen *g*: the LORD do so, the LORD perform thy words, which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive from Babylon into this place.

g The true Prophet *Jeremiah*, speaks to this false Prophet with as much boldness as he had spoke to him with impudence, and in the same presence of the Priests, and of the People, but with a presence of great Charity and Modesty. *Amen* (saith he) which Particle is used in Holy Writ, either as *a Particle of Assertion*, as it is most ordinarily used both in this single form, and doubled by our Saviour in the Gospel. Or, as a Particle of *wishing* and *praying*, upon which account it is used in the *Lords Prayer*, though there it signifieth more than here, *viz.* a *Faith* or *Belief*, that God will grant the Petitions, as well as a *desire* that he would grant them; here it signifieth no more than the latter, and is expounded by the next words: Nor indeed doth it, or can it here signifie so much as an absolute hearty desire, for *Jeremiah* could not heartily pray for that which God had told him he would not do. *Jeremy* therefore must be understood here, either to have spoken only as a Man, testifying the kindness he had for his Country, then the sence is; If it be the Will of God, or may it be the Will of God; I wish what thou hast said might come to pass; or else in *sensu composito*, *q d.* The Lord give unto this People an heart to reform and amend their ways, that the words which thou hast spoken may come to pass.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people *h*.

h The word which I am now about to speak concerneth thee, and not thee alone, but all the people, therefore do thou mark it well, and let them mark it also.

8 The Prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence *i*.

i That is, thou and I are not the first Prophets that have foretold to Countries and Nations the great Judgments of God coming upon them, *War*, *Evil*, *Pestilence*, by evil, some think is to be underftood Famine, but it is not much material.

9 The prophet which prophesyeth of peace *k*, when the word of the prophet shall come to pass, *then* shall the prophet be known that the LORD hath truly sent him *l*.

k By *Peace* is here meant *Prosperity*, all good, being by the *Hebrews* usually underftood under the notion of *Peace*. The Prophets either prophefied evil or good, according as God revealed his Will unto them; what way was for them to discover whether the Prophets were truly sent of God, yea, or no? *1* It was known by the Event; this was the Rule God set, *Deut.* 18. 22. *When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken.* But this was not true on the contrary part, for a Prophet might speak a thing, which thing *might come to pass*, and yet be be none of the Lord's Prophets, nor to be hearkned to, as appeareth from *Deut.* 13. 1, 2. Some have thought, that Prophecies concerning good things always were brought to pass if the Prophet were a true Prophet, but it appeareth otherwise from *Chap.* 18.9, 10. Prophecies both concerning good and evil, might not come to pass, and yet the Prophet be a true Prophet, in case the Manners of the People altered; for in all Promises or Threatnings of temporal good or evil, there is a Condition to be underftood; God neither by his Promises bindeth himself to do good to wicked Men, nor by his Threatnings tieth up his own hands from shewing mercy to such as turn good; but some observe yet this difference, that good things are in Scripture never absolutely promised, but they come certainly to pass, and are fulfilled, but God for terrour often threatneth evil things, without expreiling any condition, when notwithstanding a Condition is underftood, upon the fulfilling of which, the threatning cometh not to pass, as it was in the case of *Nineveh*, upon the Prophecy of *Jonah*. But the greater difficulty is to determine by what rule they could judge one a true or false Prophet, if they might not always judge by the *event*, the coming, or not coming to pass of what he prophefied. 1 answer, they were to judge from the Word of God, as well as from the Event, *Isa.* 8. 20. therefore *Deut.* 13. 1, 2. the People were commanded not to hearken to that Prophet, which should confirm what he said by a Sign or Wonder, if his scope were by it to perswade People to Idolatry. So that if a Prophet prophefied good, and prosperity to any People, the People were to consider what his scope was, and whether what he prophefied was according to the Law of God, which speaketh no good to a wicked impenitent People; and tho what he said came to pass, yet he was to be determined no true Prophet, if what he said were contrary to God's revealed Will, or his scope in speaking of it was to harden People in sinful courses, or to seduce them from the right ways of God. *Jeremiah* here, as to the tryal of the truth of his, and *Hananiah's* contrary Prophecies appealeth to the Event, telling him, that he as a Man, heartily wished that his words might prove true.

10 Then Hananiah the prophet took the * yoke from off the Prophet Jeremiah's neck, and brake it *m*.

* Chap. 27. 2.

m The Prophet *Jeremy's* coming into the Temple, with a *Yoke* upon his Neck, as a Type of the Yoke of the King of *Babylon*, under which the *Jews* were to come, gave occasion to the affront given him by the false Prophet; in a further degree of impudence, being thus confronted by *Jeremiah*, he pulls the Yoke off *Jeremiah's* Neck, and breaketh it in an high and impudent contempt of God, and his Will revealed by this Prophet, and confirmed by this Yoke as a Sign, adding also the following words.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon * from the neck of all nations within the space of two full years *n*. And the prophet Jeremiah went his way *o*.

* Chap.

n As

as God hath his Sacraments to confirm the truth of his Word, of which his Ministers are the Stewards and Administrators; so the Devil hath his Sacraments, of which his Prophets are the Administrators. God by his Prophet *Jeremy* had revealed his Will, as to the King of *Babylon*'s success against many Nations, and bringing them into his Servitude; as a Sacrament or Sign of this, he had commanded *Jeremiah* to put on a Yoke with Bonds; *Hananiah* the false Prophet, cometh in the Name of God, and declares the contrary, that within two Years God would break the King of *Babylon*, and free the Nations in subjection to him; and as a *Sacrament* or *Sign* to gain credit to his falshood, he plucks off *Jeremiah*'s Yoke, and breaks it, and expounds himself, that God should so break the King of *Babylon*'s Yoke from the Neck of all Nations, and pretends he had a Commission from God to say this. *o Jeremiah* not able to indure to hear such Lyes, goeth away in Testimony of his dissent from him, and adherence to what he had said.

12 Then the word of the LORD came unto Jeremiah *the prophet* after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah saying *p*.

p Some time after this, God taking notice of the affront, put upon his Prophet *Jeremy*, for faithfully discharging the Message with which he had entrusted him, revealeth his Mind unto *Jeremiah*, that he might declare it unto the People, and particularly to this false Prophet.

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron *q*.

q Jeremiah seeing the impudence of *Hananiah*, and that his further discourse with him would do no good, but it may be have caused more danger to himself, prophesying what was more ingrateful to the People, than what the false Prophet prophesied, and possibly desirous further to know the Will of God withdrew himself. Soon after God sends him back to the People, and to *Hananiah* with this Message; That he by his false Prophecy had done the People no good, but much hurt, further incensed God against them, and provoked him to make their Judgment heavier, giving them iron yokes, instead of those of wood.

14 For thus saith the LORD of hosts, the God of Israel, * I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they shall serve him, and * I have given him the beasts of the field also *r*.

* Deut 28. 48.

* Chap. 27. 6.

r For notwithstanding all he had said, God was resolved to justifie his word, and to bring them under subjection to *Nebuchadnezzar*, and to give all they had also into his power.

15 Then said the prophet Jeremiah unto Hananiah the Prophet, Hear now Hananiah, The Lord hath not sent thee, but thou makest this people to trust in a lye *s*.

s Jeremiah being a second time confirmed in the truth of his Revelation, and having likewise a special Revelation relating to this false Prophet, comes now and tells him his doom, *viz.* that he should die within a year, because he had taught people to believe, and to hope for, and trust to what was false, and they were never like to see.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year shalt thou die, because thou hast taught * ‖ rebellion against the LORD *t*.

* Deut. 13. 5. Chap. 29. 32. ‖ Heb. *Revolt.*

t And because by this his Doctrine he had made God a Lyar, contradicting his Will revealed by *Jeremy*, and by it taught People to hold out against *Nebuchadnezzar*, and not quietly to yield to him.

17 So Hananiah the prophet died the same year, in the seventh month *u*.

u That is, within the compass of a year after that *Jeremiah* had spoken these words, within two Months after that *Jeremy* had thus prophesied, as appeareth from *Ver.* 1. so dangerous a thing it is for Ministers to teach People contrary to the revealed Will of God.

CHAP. XXIX.

Jeremiah's *Letter to the Captives in* Babylon, *to be quiet there,* 1,——7. *Not to believe false Prophets; nor expect to return till after* 70 *Years,* 8,——14. *The Destruction of those who remained in* Judah *for their Disobedience,* 15,——19. *The fearful end of two Lying Prophets,* 20,——23. Shemaiah's *Letter against* Jeremiah, 24,——29. *who readeth his Doom,* 30,——32.

NOW these *are* the words of the letter, that Jeremiah the prophet sent from Jerusalem unto the residue of the elders, which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon *a*.

a There were two carryings into the captivity of *Babylon*, the latter about 11 or 12 Years after the former, the first was in the time of *Jehoiakim*, of which we read in 2 *Kings* 24. 14. *When the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths were carried away*, as we read there, amongst whom were some Priests and Prophets.

2 After that Jeconiah the king, and the queen, and ‖ the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths were departed from Jerusalem *b*.

* 2 Kings 24. 12. &c. ‖ Or, *Chamberlains.*

b After this Captivity.

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying *c*,

c Zedekiah the King of *Judah* having some occasion to send two Messengers, named *Elasa* and *Gemariah* to *Babylon*, whether to carry his Tribute Money, or upon what other Errand is not expressed. *Jeremiah* knowing that as there were some false Prophets at *Jerusalem*, who fed People with hopes of a speedy return, so there were some with them in *Babylon*, who did the like, (two of which he afterwards in this Chapter reflecteth upon) writeth the following Letter, and sends it by these two Messengers, to quiet the Peoples Minds, and to help to compose their Spirits, disturb'd by these false Prophets, and raised up to vain and idle hopes for which there was no ground at all.

4 Thus saith the LORD of hosts the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon *d*.

d So as this Letter was not wrote from himself advising them charitably, but he had commission from God, by whom he mindeth them, as the principal efficient cause they were ordered to be carried away by, though their own sins were the meritorious cause, and *Nebuchadnezzar* with his Captains and Soldiers were the instrumental cause.

5 * Build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them. * Ver. 28.

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished *e*.

e That is, be not uneasie in your minds, not resolving what to do, through the Prophecies of the false Prophets, that tell you the Captivity shall be but two Years, or at least very short; but do all things which you would do, if *Babylon* were to be your fixed habitation, (as it is like to be for seventy Years, say the Prophets, what they please) Marry, and give, and take in Marriage, do whatsoever it becometh prudent Men to do, who would accommodate themselves in a place, where they are like to abide, and preserve their Families, that they might not be utterly extinguished. The words must not be understood as a Precept, obliging all in the Captivity to do every of these things, which it may be they were not all able to do, but as a counsel and advice not to forbear any thing of this nature, which they would do, if they did fully believe they were to abide in a place seventy Years.

7 And seek the peace of the city, whither I have caused you to be carried away captives *f*, and pray unto the LORD for it *g*, for in the peace thereof shall ye have peace *h*.

f That is, seek to God for it, or rather live peaceably in it, and by all lawful means seek the welfare of it, do not raise any Tumults or Seditions, nor take part with those that do. *g* And while your Captivity lasts do you pray for it, (from whence those who think that Christ hath added new Moral Precepts, and reckon this Precept of praying for Enemies, as one may understand, that praying for Enemies was but a branch of that Love to our Neighbour, which God required under the Old Testament) for it was lawful for them to pray against *Babylon* at other times, *Psal.* 137. 8. *Jer.* 51. 35. but when God hath put a Yoke upon our Necks, we must patiently wait until he takes it off. The Lawyers say, that *Protection requireth Allegiance to Governours*; This Text lets us know also that it requireth our Prayers for them, though they be Conquerours and Tyrants. *h* For God having by his Providence, cast us under their power, our Peace dependeth upon theirs.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets, and your diviners that *be* in the midst of you, * deceive you, neither hearken to your dreams which ye cause to be dreamed *i*. * Chap. 14. 14. & 23. 21. & 27. 15.

i The Lord knows that you have a Company of false Prophets, that tell you other things, and promise you a sudden return out of your Captivity, pretending to know it by Revelation from God, or by divination, &c. or to have it discovered to them in Dreams. It is the Will of God that you should not hearken to them, for they do but deceive you, and ye are accessary to your own ruine; they see you are pleased to hear such Stories, and that causeth them to dream, as *Chap.* 5. 31. *The prophets prophesie falsly, and the priests bear rule by their means, and my people love to have it so*, thus *Isa.* 30. 10. *They said to the seers, see not, and to the prophets, prophesie not to us right things, speak unto us smooth things, prophesie deceits.* False Teachers and Guides of Peoples Souls, are the greatest Plague can befal a Nation, People from them expecting to hear the Mind of God, and for the most part, People are accessary to their own ruine in them: It can indeed hardly be imagined, what other Temptation, perhaps whose office it is to reveal the Mind of God, should have to do otherwise, but the humouring and pleasing of a corrupt People, who through their fondness of their Lusts are not patient of found Doctrine, so as though the Church of God hath in all Ages been troubled with Dreamers, yet it is a wicked People that causeth them to dream.

† Heb. *in a Lye.*

9 For they prophesie † falsly unto you in my name; I have not sent them, saith the LORD.

10 For thus saith the LORD, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place *k*.

k From this Text appears that the seventy Years Captivity were to be accounted from the first carrying into Captivity in the time of *Jehoiakim*, so that 11 Years of it were elapsed, before *Zedekiah* was carried away. Whatever, faith the Prophet, these Dreamers tell you, you must abide 70 Years in *Babylon* accounted from your first going thither, it is therefore your Wisdom to acquiesce in the Will of God, and to compose your selves, and to incourage you, the Lord by me assureth you, that after those 70 Years shall be expired, as he hath now visited you with evil, so he will visit you for good, and fulfil the promise he hath made to you, and you shall return again to *Jerusalem*: we have the fulfilling of this recorded in 2 *Chron.* 36. 21, 22. *Ezra* 1. 1. The Promise was before, *Chap.* 25. 12. and 27. 22. *Daniel* understood it from the words of this Prophecy, *Dan.* 9. 2. which put him upon Prayer, at the expiration of that time.

11 For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an † expected end *l*.

† Heb. *end and expectation.*

l This Deliverance will not depend upon your Merits, but upon my own Mercy, and kind thoughts and purposes I have for the Seed of *Abraham* my Servant, and I am resolved in my own thoughts what to do, I intend not the blotting out of the Name of *Israel* from the Earth, but to give such an end to their trouble as themselves expect and desire, though not so soon as they may expect it, being deceived by their Prophets. There shall be an end of your Captivity in my time, and that is after you shall have fulfilled 70 Years in that Captivity.

* Dan. 9. 3. &c.

12 Then shall ye * call upon me, and ye shall go and pray unto me, and I will hearken unto you *m*.

m I will not only give you a temporal Salvation and Deliverance, and bring you into your own Land, but you shall go thither with new Hearts, you shall worship Idols no more, but you shall worship me, and be serious and diligent in your Addresses and Applications to me, and I will listen to you in those Applications.

* Lev. 26. 40. Deut 30. 1

13 And * ye shall seek me, and find *me*, when ye shall search for me with all your heart *n*.

n That is, sincerely; as *Psal.* 119. 2.

* Deut 4 7. Psal. 32. 6. and 46. 2. Isa. 55. 6. * Chap. 23. 3.

14 And * I will be found of you, saith the LORD, and I will turn away your captivity, and * I will gather you from all the nations, and from all the places, whither I have driven you, saith the LORD, and I will bring you again into the place, whence I caused you to be carried away captive *w*.

w This Verse containeth no more than was said before, only it is repeated in a little different Phrase, for the further confirmation of their Faith, and the promise is a little inlarged. God saith, he will be *found of them*; that is, he will answer them. It is expressed in this notion to correspond with the term *seeking*, by which Prayer is expressed, and to let us know, that those that will have God's favour must *find it*; which implyeth a seeking, and inquiry after it. The promise which before mentioned only their return from *Babylon*, is inlarged, and made here to extend to all places whither they were driven, for though the Body of the People were carried to *Babylon*, yet it is more than probable, that many of them shifted for themselves into other Countries, and were in Exile, but not in Captivity. *Cyrus* his Proclamation, 2 *Chron.* 36. 22, 23. extended to his whole Empire.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon *x*.

x The Prophet here turneth his Speech to some wicked *Jews*, that were in *Babylon*, or in *Judæa*, and more believed some false Prophets, who told them of a much quicker return, than *Jeremy* telling them the truth from the Mouth of God.

16 *Know*, that thus saith the LORD, of the king that sitteth upon the throne of David *y*, and of all the people that dwell in this city, *and* of your brethren that are not gone forth with you into captivity.

y The word *know* is, as some think, needlessly supplied, for the following Particle might be as well translated, *for*, or *because*, or *therefore*. By the King he meaneth *Zedekiah*, whom he chuseth to express under the notion of him that sitteth upon the Throne of *David*, to take away the vain hopes which the *Jews* conceived from the promises which God had made to *David* and to his Seed.

17 Thus saith the LORD of hosts, Behold I will send upon them the * sword, the famine and the pestilence, and will make them like * vile figs that cannot be eaten, they are so evil.

* Chap. 24. 10. * Chap. 24. 8.

18 And I will persecute them with the sword, and

with the famine, and with the pestilence, and * will deliver them to be removed to all the kingdoms of earth, † * to be a curse, and an astonishment, and an hissing, and a reproach among all the Nations whither I have driven them *z*.

* Deut. 28. 25. Chap. 15. 4 & 34. 17. † Heb. *for a Curse.*

z These Verses contain no more than the threatning which we have had more than once before. He had compared them to vile Figs, *Chap.* 24. 8. and *Ver.* 9. and 10. there threatned them with being made a *Reproach*, a *Proverb*, a *Taunt*, and a *Curse*; and consuming them with the *Sword*, *Famine*, and *Pestilence*; the same thing before delivered by word of Mouth to those in *Judæa*, is here repeated in a Letter to that part of the *Jews* in *Babylon*, to take them off from giving credit to their false Prophets whether in *Judæa* or in *Babylon*, who deluded them with the Promises of a speedy return. Believe it (saith the Prophet) you shall be so far from returning whatever your idle Prophets tell you, that your Brethren that are here shall be brought to you, or destroyed with the *Sword*, the *Famine*, and the *Pestilence*, or scattered into other Kingdoms, where they shall be made, a Curse and an astonishment, and an hissing and a reproach.

* Chap. 42. 18.

19 Because they have not hearkned to my words, saith the LORD *a*, which * I sent unto them by my servants the prophets, rising up early, and sending *them b*, but ye would not hear saith the LORD *c*.

* Chap. 25. 4. & 30. 33.

a A contempt of the Word of the Lord was the cause of this Peoples ruine, and will be the cause of ruine to any people. See *Chap.* 7. 25. and 11. 7, 8. and 17. 23. *b* Left they should say that they only disobeyed the Prophets, God mindeth them, that in not hearkning to them, they did not hearken to him. The same thing Christ saith of the Gospel Ministers, *Luk.* 10. 16. The not believing, or not obeying, what Ministers teach not in a due discharge of their Office of revealing the Will of God, is no contempt of God, but of them who for that cause deserve to be contemned; but supposing that what Ministers deliver be the Mind and Will of God revealed in holy Writ, and but a true explication, and application of that, not to hearken to God, and not to hearken to them is the same thing. *c* Ye wilfully refused to believe them, speaking the Truth to you in my Name, and to obey those monitions they gave you by my direction. All this was a not hearing God.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity whom I have sent from Jerusalem to Babylon *d*.

d Those Phrases *I have sent*, and *I have driven*, &c. are diligently to be observed by us. There is no evil in Cities or Nations, which is an evil of punishment, but whoever be the instruments to bring it, God is the Author of it. These Phrases also signified to those *Jews*, that God was likeliest to know best how long they should stay there, because he sent them thither.

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesie a lye unto you in my name, Behold I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes *e*.

e Of these two Persons we read no more in Holy Writ; that they pretended to be Prophets, that they abused the Name of God, pretending to reveal his Will, when as what they said was not the Will of God, but a falshood, we learn out of this Verse, and that they were both of them burnt by the King of *Babylon*, we find in *Ver.* 22. what the falshoods they published were, is not expressed, but it is most probable they were some of those that pretended that God had revealed to them, that within two Years, or a short time, the Captives carried away with *Jehoiakim*, should return out of *Babylon*. God here tells those that were of the Captivity, that those two Wretches should themselves be slain by the King of *Babylon*.

22 * And of them shall be taken up a curse by all the captivity of Judah, which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire *f*.

* See Gen. 48. 20.

f As false Teachers are of the highest sort of Transgressors, speaking lyes in the Name and under pretence of the Authority of the God of Truth: So God in his providence ordinarily makes them the greatest Examples of his Vengeance. God threatneth to bring them to an end that should turn into a Proverb, that when Men had a mind to curse others, wishing them the greatest evils, they should pray to God to make them like *Ahab* and *Zedekiah*, whom the King of *Babylon* burnt, or roasted in the fire, the word קלה signifieth both, *Levit.* 2. 14. and roasting signifieth only to burn by degrees, which probably was the spectical punishment of these two false Prophets, for we learn from the instance of the three Children, *Dan.* 3. 19. that the consuming of Persons slowly in a fiery Furnace, was a kind of punishment in use amongst the *Chaldeans*.

23 Because * they have committed villainy in Israel *g*, and have committed adultery with their neighbours wives *h*, and have spoken lying words in my name, which I have not commanded them *i*, even I know, and *am* a witness, saith the LORD *k*.

* Chap. 23. 14.

g The reason here given must not be understood as the reason of the King of *Babylon*'s punishment of them, but why God gave them up into his hands, because they had committed *villainy or folly* in *Israel*. *h* Which is expounded by the next words, they had *committed adultery with their neighbours wives*. All this is false, and

an] so called in Scripture, uncleanness particularly, Gen. 34.7. here it is called *villainy*, to denote the heinousness of it, especially in those whose Office it was to teach others that they ought not to do it, Rom. 2. 22. Falshood in discharge of a trust is ordinarily attended with debauchery of Life, nor indeed can it be reasonably imagined, that those, who to humour Men, have debauched their Consciences, and declared things as the Will of God, which they know are not so, should be more true and honest in their Conversation towards Men. *i* The second Crime of these false Prophets was, what gave them their denomination, teaching People what God never bid them speak. *k* Now this, saith the Lord, *I know*, and am a witness to, their Adulteries are in secret, but I am a Witness to them; the poor People do not know that they teach them lyes, but I know it. God will deal with Men not according to what Men like themselves know of them, and can prove against them, but according to what he knows, and can witness against them.

24 ¶ *Thus* shalt thou also speak to Shemaiah the
‖ Or, *the Dreamer.* ‖ Nehelamite, saying *l*.

25 Thus speaketh the LORD of hosts the God of Israel, saying, Because thou hast sent letters in thy name to all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest *m* in the stead of Jehoiada the priest *n*, that ye should be Officers in the house of the LORD, * for every man *that*
* 2 Kings 9.11. Acts 26.24. *is* mad, *o* and maketh himself a prophet, that thou shouldst * put him in prison, and in the stocks *p*.
* Chap. 20. 2. *m* That is High Priest, as some have thought, but it appears from 2 *Kings* 25. 18. that *Seraiah* was at this time the High Priest, and this *Zephaniah* was the second Priest, as he is there stiled; as also *Chap.* 52. 24. nor must any think, that the *Jehoiada* here meant, was the immediate Predecessor of *Zephaniah*, for besides that *Jehoiada* was High Priest, which *Zephaniah* never was; there were near 200 Years betwixt the Death of *Jehoiada*, and this time, in *the stead* therefore here signifieth, that thou shouldst be like the good High Priest *Jehoiada*, unless some other *Jehoiada* was meant, who was turned out, and this *Zephaniah* put in his room. *o* That thou mightest have a care of Religion, and particularly take care of Persons, who being mad or phrenetick make themselves Prophets. *p* The Priests had a power to restrain such Persons by imprisoning them, or putting them *in the Stocks*, by which most agree a particular punishment is expressed, but for the nature and way of it, it is not determined. Those who in so incertain a thing, have a mind to read what hath been said, may find it both in Mr. *Pool's Synopsis Criticorum*, and the *English Annotations* upon this Verse, but the Learned Author of them reciting what Authors have said, concludes it at last not with any certainty to be determined.

27 Now therefore, why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you *q*.

q He means it of an active real reproof, as appears by what went before, he would have had *Jeremiah* imprisoned, or put to that punishment which they called the Stocks, the nature of which we cannot determine, concluding him to be but a mad Man, and one who was not made a Prophet by any immediate mission from God, but had only made himself a Prophet.

28 For therefore he sent unto us *in* Babylon, saying, This *captivity* is long, build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them *r*.

r The matter of fact was true, as appeared *Ver.* 5, 6. but it was false that this was the effect of *Phrenzy*, or that he spake this of his own Head, without commission from God; for he wrote nothing of this nature, but by order from God, as appeareth from *Ver.* 4. where he began his Letter with; *Thus saith the Lord of hosts the God of Israel.*

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet *s*.

s It is uncertain whether *Zephaniah* did this out of kindness to *Jeremiah*, for we read he was sent to *Jeremiah* upon Messages, *Chap.* 21. 1. and 37. 3. from the King, or because he would not apprehend him, before he heard him, and let him know that he did nothing against him, but upon information, &c.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD, concerning Shemaiah the Nehelamite, because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lye *t*.

t This is the great mischief of false Teachers, they are the causes of Peoples trusting in lyes, and from hence the sins of false Prophets are ordinarily aggravated.

32 Therefore thus saith the LORD, Behold I will punish Shemaiah the Nehelamite, and his seed *u*: he shall not have a man to dwell among this people *w*, neither shall he behold the good that I will do for my people, saith the LORD *x*; because he hath taught rebellion against the LORD *y*.

u Punishments of this life ordinarily are extended to the Children of sinful Parents, for the Parents sake, who are punished in their Children, being *Res parentum, a* considerable part of their Parents Goods and Portion. *w* He and his whole Posterity shall be rooted out; *x* And neither he nor they shall live to the time of my Peoples return from the Captivity of *Babylon*. *y* Because by the falshoods which he hath taught, he hath been an instrument to make people disobey the Commands of God. We had the same clause, *Chap.* 28. 16. and such a kind of threatning we find *Amos* 7. 17. denounced by that Prophet against *Amaziah* the Priest of *Bethel*, forbidding him to prophesie at *Bethel*, because it was the *King's Court* and *Chapel*. To obstruct the Revelation of God's Will to People, or to publish what is contrary to it, to seduce People from believing it, or yielding obedience, are both Crimes that have been, and will be of fatal consequence to them, and their Families, who are so hardy as to incur the guilt of them.

CHAP. XXX.

God sheweth Jeremiah *the Deliverance and Return of the* Jews, 1,—9. *He comforteth* Jacob, 10, —17. *Their return shall be gracious. Wrath on the Wicked*, 18, —24.

1 THE word that came to Jeremiah from the LORD, saying *a*,

a This Title is thought to extend to all we have, both in this and the next Chapter, both which mostly consist of comfortable Promises of the restauration of this people, and teacheth us what ought to be the matter of our Sermons; we ought to speak nothing for substance, but what we can justifie to come from the Lord, which all Doctrine doth, that is bottomed on Scripture, though opened, and made more plain and intelligible by words formed in our own minds.

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book *b*.

b It is uncertain whether this was a Command from God to *Jeremiah*, to record all the Revelations which God had made to him, or only the Revelation contained in this, and the following Chapter, which consists chiefly of Promises of the Peoples restauration, and so God might command them to be written, that they might not be forgotten, but be at hand for the People to read during their Captivity, to keep up their faith and hope in God. A Book in the *Hebrew* Dialect, signifieth any Parchment or Roll; God would have them recorded to testifie his Truth, and the Truth of the Prophet when they should see the things accomplished.

3 For lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah *c*, saith the LORD, and I will cause them to return to the land that I gave to their fathers, and they shall possess it *d*.

c The reason why God would have the Prophecy written, was for a memorial of God's Truth in his Promises. *Israel* never returned as to the Body of the People, but those of the Ten Tribes which were God's People did return; we read *Luke* 2. 36. of one *Anna* who was of the Tribe of *Asher*, and many more doubtless did return according to the Promises. *Chap.* 3. 12. 14. & 23. 6. & 31. 1, 6. *Ezek.* 37. 21, 22. *d* It is uncertain whether this promise of returning to their own Land, were fulfilled in those few of the Ten Tribes who joined themselves with those of *Judah*, after they were returned from *Babylon*, or remaineth yet in part to be fulfilled. The former is most probable, and that there shall be no such time when the *Jews* shall return again to *Jerusalem*, and possess their own Land, for it is hard now to give an account where the Posterity of the Ten Tribes be, by whose return, the Promise should be justified. Besides that the Phrase in the beginning of this Verse, *For lo, the days come*, seem to import a more speedy fulfilling of the Promise, than after some thousands of Years, tho it is certain the *Jews* feed themselves with some such expectations.

4 ¶ And these *are* the words, that the LORD spake, concerning Israel, and concerning Judah.

5 For thus saith the LORD, We have heard a voice of trembling, ‖ of fear, and not of peace *e*.
‖ Or, *there is fear, and not peace.*

e God here speaketh, but whether personating other Nations, or the *Jewish* Nation, is not agreed, nor yet whether this Text refers to the Times of the *Messiah*, when the Nations should tremble, or the time when *Darius* invaded *Babylon*, or the times of *Gog* and *Magog* (of which read *Ezek.* 38) Or the time when the *Chaldeans* invaded *Judah*; this last seemeth most probable, and that God by this intended only to rowse the *Jews* out of their security, and put them off from expecting peace according to the flatteries of the false Prophets, assuring them that the Times that were coming next were not times of Peace, but such as should make them tremble.

† Heb. *A Male.* * Chap. 4. 31. and 6. 24.

6 Ask ye now, and see whether † a man doth travail with child? wherefore do I see every man with his hands on his loins, * as a woman in travail *f*, and all faces are turned into paleness *g*?

f The Voice which I hear, is not the Voice of Women, but of Men, and those the strongest and stoutest Men, yet it is a Voice like the Voice of Women in Travail, roaring out through their pains, and the posture I see the generality of Men are in, is like the posture of Women in Travail, who hold their hands upon their Loins, hoping thereby to abate their pain. Was it ever heard that Males had the pains that use to attend Child-bearing Women? *g* And all Mens Faces look as if they had the *Yellow Jaundice*; or are of the colour of blasted Corn as the word signifieth, *Deut.* 28. 22.

* Amos 5. 18. 7 * Alas, for that day *is* great, so that none *is* like it *h*: It *is* even the time of Jacob's trouble *i*, but he shall be saved out of it *k*.

h It is no wonder that there is such a trembling upon all hearts, such a consternation and great complaining; for it will be a Time of no ordinary Calamity, but of great evil and misery, in the same sence as it is called a great day, *Joel* 2. 11. *great* and *terrible*; and *Zeph.* 1. 14, &c. *i* there never was such a Day before. *k* It will be a day of trouble to those that are the Posterity of *Jacob*, both good and bad, they shall not be delivered from it, but they shall be delivered out of it.

8 For it shall come to pass in that day *l*, saith the LORD of hosts, *that* I will break his yoke from off thy neck *m*, and will burst thy bonds *n*, and strangers shall no more serve themselves of him *o*.

l Not in that great day before mentioned, but in the day when God should deliver the Seed of *Jacob out of trouble*. *m* God threatens to break the Yoke of the King of *Babylon*, that is, to break that power of his which for 70 Years he should exercise in keeping the *Jews* under. *n* And he would break the bonds in which they should be kept. *o* And foreign Nations should no more serve themselves upon the *Jews*.

9 But they shall serve the LORD their God, and David their king *p*, whom I will raise up unto them *p*.

p Who is here meant by *David* is not well agreed. Some think this Promise was fulfilled in the Rule of *Zorobabel*, and those after the Captivity of *Babylon*, of the Family of *David*, who ruled over the *Jews*, though not under the stile of Kings; others think that Christ is intended as in the other *Parallel* Prophecies, *Ezek.* 34. 23. and 37. 22. *Hos.* 3. 5. and that the deliverance here promised was spiritual; and indeed unless we so understand it, it will be hard to assign a time when the Promise of the former and this Verse was made good, for upon the return from the Captivity to the coming of Christ, and from his time to this day, other Nations have served themselves upon the *Jews*, and they have been in perpetual Servitude, first to the *Persians*, then to the *Grecians*, then to the *Romans*, in Servitude to whom they were at the coming of Christ, and soon after miserably subdued by them, and since that time almost all Nations have served themselves of the *Jews*. Either therefore this Prophecy must be understood in a spiritual sence of the Kingdom of Christ, under which the *Jews* that received him were made spiritually free: Or else there is a time yet to come, when this ancient People of God shall be restored to a further Civil Liberty, than they have enjoyed ever since the Captivity of *Babylon*, and be more fully converted to Christ, than they yet are; towards which sence many Texts of Scripture, besides this, look; particularly *Rom.* 11. 25, 26.

* Isa. 41. 13. & 43. 5. & 44. 2. Chap. 46. 28. 10 ¶ Therefore * fear thou not, O my servant Jacob *r*, saith the LORD, neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity *s*, and Jacob shall return, and shall be in rest and quiet, and none shall make *him* afraid *t*.

r You that are my Servants, and the Posterity of *Jacob*, tho your Captivity be Threefcore and Ten Years, yet be not afraid that I have quite forgotten you, or my promise made to your Fathers. *s* For I will assure you that though I have for your sins sent you afar off, yet you are not beyond the reach of my saving Arm. *t* You shall return out of the Captivity of *Babylon*, and be at rest, as they were for 130 Years during the time of the *Persian Monarchy*. A short History of which we have in the Books of *Ezra* and *Nehemiah*.

* Amos 9. 8. 11 For I *am* with thee saith the LORD, to save thee *u*: * though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee *w*: but I will correct thee * in measure *x*, and will not leave thee altogether unpunished *y*.

* Psal. 6. 1. Chap. 10. 24. & 46. 28. *u* To save thee, with a Temporal Salvation, and deliverance, and those of thee who are *Israelites* indeed, with a Spiritual, and eternal Salvation; but the first is what is here principally intended. *w* God puts a difference betwixt the Chastisements of his People, and the Punishment of their Enemies; the latter be destroyed with an utter, and total destruction, to make an end of them; but he chastens his People like a Father for their profit, and will not bring them to utter ruine. *x* He corrects them in measure; the *Hebrew* word signifieth in judgment; that is, not in Equity only, but in Wisdom, or with Moderation, wherein he is said to punish his Enemies in fury. There are many Texts of Scripture that mention this difference which God puts betwixt his punishing his People, and his punishing their Enemies, *Isa.* 26. 14, 15. & 27. 7, 8. *y*: But yet God will not let his own People go altogether unpunished, that by it they may be reclaimed, and the World may take notice that God is of purer Eyes than that he can, in any Person, behold iniquity.

12 For thus saith the LORD, Thy * bruise *is* incurable, *and* thy wound *is* grievous *z*. * Chap. 15. 18.

z Interpreters generally understand by *bruise* or *wound* here, the state that the *Jews* should be in, in the Captivity of *Babylon*, which would be miserable, and so miserable that it would be incurable from any hand, except the Hand of God. But I do not understand why it may not as well be interpreted of their *sinful state*, with reference to God's purpose, and interpreted by 2 *Chron.* 36. 16. where it is said, *The Wrath of God arose against them till there was no remedy.* They had sinned to that degree that God had resolved into Captivity they should go, and there should abide till the determination of 70 Years.

13 *There is* none to plead thy cause † that thou † Heb. *for bindmayest be bound up: * thou hast no healing medi- cines a.* *ing up or pressing.*

a Concerning the general design of the Prophet in these words, all Interpreters seem agreed that the Prophet's Scope is to bring their uneasie thoughts to a rest, and make them rest satisfied with the Providence of God; for there was no resistance of the Will of God, which he metaphorically expresseth under the notion of one miserably and incurably wounded, whom no Physician or Chirurgeon could heal; and for whom there was no effectual Plaister; but concerning the particular sence of the *Hebrew words*, much is critically said, which I conceive not my work to repeat, nor is it of much moment to us to know, whether the word more properly signifies *healing Medicines*, or *courses of cure*, or *plaisters*; those who are curious may read sufficiently about it in the *English Annotations* upon the Text. It may be more material to consider whether the Prophet's meaning be, there was none would do it, or there was none could do it, or there was none should do it, that is, whom God would admit at present to do it, as he elsewhere saith, though *Noah*, *Daniel* and *Job*, and though *Moses* and *Samuel* stood before him, they should save none but their own Souls: The Prophet's design doubtless was to satisfie this People, that there was no present remedy for them but Patience, though some would in charity plead for them, and though their false Prophets might promise a Cure; yet in very deed God would admit now of no Plea for them, and all means that could be used, for their more speedy restauration, would prove no healing Medicines, but like Medicines that make the Patients worse, and irritate, instead of allaying the Distemper.

14 All thy lovers have forgotten thee *b*; they seek thee not, for I have wounded thee with the wound * Job 13. of an enemy, with the chastisement of a * cruel one *c*, 24. & 16. for the multitude of thine iniquity, * *because* thy sins 9. & 19. were increased *d*. 11. * Job 30. 21.

b In the time of thy prosperity thou hadst many Friends, but now they have forgotten thee: Very probably the *Egyptians* and *Assyrians*, who help the *Jews* made often use of, are the Lovers here intended, 2 *Chron.* 28. 21. *Hos.* 12. 1. indeed the *Egyptians* were before conquered, or very much brought low, by the King of *Babylon*. *c* They see the miserable case they are in, and now do not covet thee as formerly, they discern that I have wounded thee with such a wound, as cruel Men use to give their Enemies. *d* Though it be in me no act of Cruelty, for it is but in a just punishment of your iniquities, which were increased to a very great multitude. * Chap. 15. 5. 6.

15 Why criest thou for thine affliction? thy sorrow *is* incurable *e*, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee *f*.

e Why complainest thou of my dealings with thee? Or as *Chap.* 15. 18. The cause of thy sorrow is incurable, or as others, Why complainest thou that thy sorrow is incurable. *f* Though it be so, yet thou hast no reason to complain of my dealings, for thy destruction is of thy self; I am just in what I have done, for I have but given thee that Death which is the wages of thy work of sin, nor was I suddenly provoked, it is for the multitude of thine iniquities, and in that case the living Man hath no just reason to complain, *Lam.* 3. 39.

16 Therefore *g* all they that devour thee * shall * Exod. be devoured, and all thine adversaries, every one of 23. 22. them shall go into captivity, and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey *h*.

g The Particle כן is thought here to be ill Translated *therefore*, for manifestly it is not a cause or illative, and those who interpret it *wherefore*, refer it to what went before, *Verse* 10, 11. It were better Translated *nevertheless*, or *notwithstanding yet*, so the learned Author of the *English Annotations* thinks it should be Translated, *Isa.* 7. 14 and 30. 18. and in many other Texts. So this Text is a declaration of God's free mercy, though this People had justly provoked the Lord by their iniquities to punish them, yet he would at length revenge them of their Enemies, and those that spoiled them should feel his justice, and be themselves spoiled, so *Isa.* 10. 12. and 33. 1. God ordinarily punisheth those that have been Enemies to his People more severely than his People have been punished by them, the Reasons are, because though they serve God in chastising his People, yet they do it not designedly; *Isa.* 10. 7. and commonly they exceed a measure in their executing God's Vengeance.

17 For I will restore health *i* unto thee, and I will heal thee of thy wounds, saith the LORD, because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after *k*.

i As the miserable state of this People was by the Prophet, *Verse* 12, 13. described under the similitude of a Man wounded, and bruised, and sick, so their more prosperous state is described under the notion of health, and God's action in restoring them, expressed under the notion of healing, both here, and in many other Texts, *Isa.* 6. 10, and 19. 22. and 57. 18, 19. *k* The Particle here Translated *because* may so signifie here, for often the scorn and contempt of God's Peoples Enemies, causeth God to make haste to their Salvation, and Deliverance, but many think that it were better Translated *although*, as it is, *Jos.* 17. 18. though the Heathens call thee one that I have cast off, as a Man doth his Wife; yet they shall see the contrary, for I will heal thee of thy wounds.

k Though they deridingly say, this *Zion* whom none cares for: Some think that in this they alluded to the original signification of the word *Tzion*, which is a dry or wast place.

18 ¶ Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places *l*, and the city shall be builded upon her own ‖ heap, and the palace shall remain after the manner thereof *m*.

‖ Or, *little hill.*

l This Verse manifestly is a promise of the rebuilding of the City, and was fulfilled in the times of *Ezra*, and the Term *Captivity*, which in its proper sence relates to Persons, not to Places, being here applyed to places, signifies the miserable state of *Jerusalem*, upon the taking it by *Nebuchadnezzar*, which God promiseth to change or alter under the notion of *bringing again*: So we read of the Captivity of *Job*, who yet strictly was never a Captive, *Job* 42. 10. *m* Whether by the term *heap* be meant the heap of Rubbish, into which the City was turned, upon the taking of it by the King of *Babylon*, or the *hill* upon which the City was builded, is not much material; by the *Palace* is meant either the King's House, or the Temple; so the Verse is a Promise of the building again of the City, the Temple, and the chief Governours House, all which was fulfilled by *Ezra*; *Nehemiah* and *Zorobabel*, the History of which we read in the Books wrote by *Ezra* and *Nehemiah*.

19 And * out of them shall proceed thanksgiving *n*, and the voice of them that make merry *o*, and I will multiply them, and they shall not be few *p*; I will also glorifie them, and they shall not be small *q*.

* Isa. 35. 10. & 51. 11.

n Thanksgiving to God, as *Chap.* 17. 26. either Thank-Offerings, *Lev.* 7. 12, 13. or vocal Thanksgivings. *o* Either in a religious sence, or in a civil sence; if it be taken in the former it signifieth their Mirth at their Religious Festivals, of which we read much in Scripture, *Psal.* 42. 4. and 118. 15. *&c.* if in the latter, it signifieth their happy and joyful state after their restauration. *p* Though they be diminished in the Captivity, yet I will return to them in my wonted Providences, and multiply them according to my promise to *Abraham*, so as they shall be for number many. *q* And as to their quality it shall be honourable; though during those 70 Years they shall be a People of mean, or no reputation, yet after that time they shall recover their ancient reputation, and again be a People great for Honour and Glory.

20 Their children also shall be as aforetime *r*, and their congregation shall be established before me *s*, and I will punish all that oppress them *t*.

r Their Posterity also shall be as happy, and in as much repute, as they were before this carrying into *Babylon*. *s* Their Church, or the Body of the People of the *Jews*, shall from Generation to Generation be established. *t* And though in those times there will be some that will oppress them, yet they shall not escape my Vengeance that do it, for I will protect and defend them.

21 And their nobles shall be of themselves, and their governour shall proceed from the midst of them *u*, and I will cause him to draw near, and he shall approach unto me *o*: for who *is* this that engaged his heart to approach unto me? saith the LORD *p*.

u This Promise was made good in *Zorobabel*, and other Governours of the *Jews* after their return out of Captivity, till they came to be subdued by the *Romans*. Some set frain this unto Christ, and make it a Prophecy of Christ, being born of the *Jewish* Nation; it is he they say that was meant by *David*, *Verse* 9. and it is not improbable that the sence of the Text may reach unto Christ, but it seems literally to be understood of *Zorobabel*, and to be opposed to *strangers* ruling over them, which was no small piece of their Calamity, while they were in Captivity. *o* That is, he shall serve me, and I will favour him, or this People shall serve me, and I will favour them, and not be as one at distance, or far off from them. Some understand this of the Civil Governour that should be after the Captivity, some understand it of the People, some understand it of Christ; those that understand it of the Governour, make it to signifie the special favour that Governour should be in with God, and his Religion. Those that understand it of the People, make it to signifie the Religion of the People, and the favour they should be in with God. Those who understand it of Christ, interpret it of his favour with God, by whom also the Saints have their access. *p* Interpreters are yet more divided about this Phrase; some apply it to Christ, either in admiration of his Excellency, or as denoting that none but he could draw near to God in that manner as he did, now had any such a Delight in the Sons of Men as he; so as for him to be a Mediator betwixt Offenders, and an offended God: None but he durst look in the Face of an angry God. Others understand it of *God's* People, intimating that in the Day when they should return out of Captivity there would be but few, that with any serious purpose of heart would apply themselves unto God, or signifying the impotency that is in Man heartily to draw nigh to God, till (as it is before said) God causeth him so to do; and some think the words have a reference to the Covenant mentioned in the next Verse.

22 And ye shall be * my people, and I will be your God *q*.

* Chap. 24. 7. & 31. 1, 33. & 32. 38.

q God in these words declares, That in that Day he would renew his Covenant with *Israel*, (at least the true *Israelites*) and they should be his People to serve, and to obey him, and he would be their God, to protect and bless them, with all temporal, and all spiritual Blessings.

23 Behold * the whirlwind of the LORD goeth forth with fury *r*, a † continuing whirlwind *s*, it shall ‖ fall with pain upon the head of the wicked *t*.

* Chap. 23. 19, 20. & 25. 32.
† Heb. *curling.*
‖ Or, *remain.*

r The Vengeance of God compared to a *whirlwind*, for the suddenness of it, and because it should incompass them to their ruine, *a terrible whirlwind*. *s* Or, a continuing whirling, not a sudden blaft of Wind, that shall presently go over, but a Vengeance that shall abide. *t* The miserable effects of which, in destroying, shall be either upon the Heathen, or upon the wicked *Jews* that shall continue in their disobedience and stubbornness.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart *u*: in the latter days ye shall consider it *w*.

u He empoundeth in these words the continuing Whirlwind, spoken of, *Ver.* 23. and withal lets them know, that what the false Prophets faid of a speedy return out of *Babylon* of those already there, or of the not going of those which as yet were in *Judea* was all but fallhood; for the Lord was angry, and was resolved to fulfil the purpose of his heart in punishing them. *w* And though at present they would not consider, nor believe it, yet afterward, when they should see things come to pass according as he had said, then they should consider what he had told them.

CHAP. XXXI.

The Restauration of Israel published. 1, ——14. Rachel *mourning is comforted.* 15, ——17. Ephraim *repenting is brought home.* 18, ——21. *Christ promised.* 22, ——26. *His Care over the Church.* 27, ——30. *His New Covenant.* 31, ——34. *The Stability and Enlargement of the Church.* 35, ——40.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people *a*.

a When the Lord's Anger shall turn, he having performed all the thoughts of his heart upon the wicked *Israelites*, he will declare himself not unmindful of the Covenant which he made with *Abraham* and his Seed, but will be their God, and they shall be the People of his Favour whom he will protect and bless. It is uncertain whether *Israel* here is to be taken in a more large sence as it signifieth the whole Twelve Tribes, or only *Judah*, being that part of *Israel* which was before spoken of.

2 Thus saith the LORD, The people *which* were left of the sword, found grace in the wilderness; *even* Israel, when I went to cause him to rest *b*.

b God confirmeth the afore-mentioned Promises, and his Peoples hope and faith in them, by minding them of what he had anciently done for this very People. Though God did in the Journey which the *Israelites* had from *Egypt* to *Canaan*, cut off many of them by the Sword for their iniquities, some by the *Amalekites*, *Exod.* 17. 8. some by the Swords of their Brethren for the Idolatry they committed about the Golden Calf, *Exod.* 32. 28. yet, those that survived that, and other Judgments, found favour in God's Eyes, while they were going to *Canaan* the Land of Rest, or while God going before them, brought them into *Canaan*. God parralleleth his future Providences, and gracious Purposes with his past gracious Providences.

3 The LORD hath appeared † of old unto me, *saying* *c*, Yea, I have loved thee with an everlasting love *d*, therefore with loving kindness have ‖ I drawn thee *e*.

† Heb. *from afar.*
‖ Or, *I have extended loving kindness to thee.*

c The word *saying* being not in the original, hath given advantage to some to think, that the first words, are either the words of some of the People owning that the Lord indeed had of old appeared to and for them, but doubting whether the kindness of God still held toward them. Or else complaining that these were old Stories. To which the Prophet replies by assuring them that God's Love was not a temporary Love, manifested to a single Generation, but it was an everlasting Love, therefore he had drawn them with loving kindness, he had all along dealt graciously with them, that way attempting to oblige them to that Duty which they owed to him, this drawing with loving-kindness he calleth a drawing with *the cords of man*, *Hos.* 11. 4. who ordinarily are little wrought upon by force, but won by Love.

4 Again * I will build thee, and thou shalt be built *f*, O virgin of Israel *g*, thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry *h*.

* Chap. 33. 7. ‖ Or, *Timbrels.*

f As upon their being carried into Captivity, both their Civil State and Church, which either of them were as a Building framed together, were broken and pulled down, and they were scattered here and there, like the Stones of a Building pulled down: So God's bringing them again together, and cementing them by a Political and Ecclesiastical Government, is fitly compared to a Building. *g* The calling them the *Virgin Israel*, doth not signifie that the Body of that People had not been destowred by Idolatry, but either signifies that this Promise only concerned such as had kept their Virginity: Or else (which it may be is more probable) *Israel* is here called a *Virgin* with relation to the following words, they being *Virgins* which were wont to go out with Tabrets, 1 *Sam.* 18. 6. and to Dance in the time of their mirth and jollity, *Exod.* 15. 20. *Jud.* 11. 34. *h* The Virgins are said to be *adorned*, with their Tabrets, or Timbrels, either (as some think) because they were wont to tie Scarfs, or Ribbons about them, or because they looked comelily with these Instruments of Musick in their hands, or should use them in a more handsome and comely manner than they had done before, when they used them at unseasonable times. That which is here prophesied is, a merry, joyful, pleasant time to this People when their Mirth should become them; or the Restauration of their Religious Festivals, at which they used Instruments of Musick to express their inward spiritual joy and gladness. The Prophets, 1 *Sam.* 10. 5. came from the High-place with a *Tabret*, *&c.*

* Isa. 65. 2. † Heb. *profane them.*

5 * Thou shalt yet plant vines upon the mountains of Samaria *i*, the planters shall plant, and shall † eat *them* as common things *k*.

i *Samaria* was the Metropolis of the Ten Tribes, called so from *Shomer* who owned the Hill, *Omri* King of *Israel* bought it, and built *Samaria* upon it. Mountains in many places are judged the most convenient places for Vineyards, being free from Shades and most exposed to the Sun. *k* God promiseth them a Liberty to plant, and that they should enjoy their Plantations, eating them as common things, which they could not do till the fifth Year, as appears from *Lev.* 19. 23. The three first Years it was to be accounted by them, as *uncircumcised*, that is unclean. In the fourth Year it was to be *holy to the Lord*. In the fifth Year they might eat the fruit of it, as any common thing that was not unclean, nor yet devoted and consecrated to the Lord.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry *l*, Arise ye, * and let us go up to Zion unto the LORD our God *m*.

* Isa 2. 3. Mich. 4. 2.

l That Mount *Ephraim* was a part of the Lot of the Ten Tribes is out of question. Whether by *Watchmen*, be to be understood *State Centinels* set to give warning of dangers approaching, or *Keepers of Vineyards*, seemeth not much material. *m* It is faid they should call upon Men to go up to *Zion*, that is, *to the Temple of the Lord at Jerusalem* to worship the Lord. The only question is, what time this Prophecy was fulfilled? For though *Judah* returned from the Captivity of *Babylon*, yet the *Ten Tribes* (that we read of) never returned. Some think that it was fulfilled in the time of *Ezra* and *Nehemiah*, when though the Body of the Ten Tribes returned not, yet many particular Persons of those Tribes, did return and joyn themselves with those who returned out of the Captivity of *Babylon*, and rebuilt both the City and the Temple. Besides it appareth from *Josephus l.* 13. *cap.* 5. 8. That the *Demetrii* gave *Samaria*, *Galilee* and *Perea* to the *Jews*. But the best Interpreters judge that this Prophecy was fulfilled under the Gospel; for both *Galilee* and *Samaria* received the Gospel as appeareth from *Acts* 8. 1. 5. 9. 14. and 9. 31.

7 For thus saith the LORD, Sing with gladness for Jacob, and shout amongst the chief of the nations, publish ye, praise ye, and say *n*, O LORD, save thy people, the remnant of Israel *o*.

n This grave, authoritative Preface, *Thus saith the Lord*, seemeth to be prefixed to put the People of God out of fear of the accomplishment of the good things he had before promised, and prophesied of. The Verse in it self is either an Exhortation to those amongst the *Jews*, who feared God, or to the Heathen, to sing and rejoyce on the behalf of the *Jews*, to whom God would certainly shew such mercy as they might *sing* for, before they had it in their hands, they might both publish the thing that it should certainly be, and also bless God for it. *o* But withal he minds them, that there would be occasion for Prayer as well as praise, there would be a Remnant of *Israel*, that would have at least no present share in these Mercies, through their Impenitency, Unbelief, and hardness of Heart. Hereby minding us that we ought not so to rejoice in our good things, as to forget those who are no sharers with us: The best of God's Peoples Lot, while they are in this Life, is such as will shew them a need of Prayer as well as Praise.

* Chap. 23. 8.

8 Behold, I will bring them * from the north-country *p*, and gather them from the coasts of the earth *q*, *and* with them, the blind, and the lame, the woman with child, and her that travaileth with child together, a great company shall return hither *r*.

p By the North-Country, is unquestionably meant *Babylon*, and the Land of the *Chaldeans*, and those places which were *Northward* of *Hierusalem*; and by *the Coasts* of the Earth, all other parts into which any of the *Jews* had been driven. *r* The meaning of this is, that nothing should hinder such from returning, as had a mind to return; blind Men that could not see their way, and lame Persons, who had no strength to walk in it, though they saw it, and Women with Child, in regard of their heavineſs, and Women Travelling, in regard of their pain, are Persons more unfit to travel long Journeys than any others; but saith God, I will make such provision, that some under those Circumstances shall come. That these Phrases must be interpreted only into this general sense, appears, because such Person in a literal sense could not come. And though some worthy Interpreters, understand it in a spiritual sense of ignorant and impotent Persons, and such as are laden with the burden of their sins, and of coming to Christ, it seems not to be the primary sense of the Text.

9 They shall come with weeping, and ‖ with supplications will I lead them *s*: I will cause them to walk by the rivers of waters *t*, in a straight way wherein they shall not stumble *u*: for I am a father to Israel, and Ephraim is my first-born *w*.

‖ *with supplications* vours.

s Some think that it had been better Translated, they *went weeping*, for though the Verb be the *future Tense* in the *Hebrew*, yet that Tense hath often the signification of the *Preterperfect Tense*, thus it answereth, *Psal.* 126. 5, 6. *He that goeth forth weeping, bearing precious seed, shall doubtleſs come again rejoycing*, &c. but there is no need of it here, for there is a weeping for Joy, as well as for sorrow, as we have it in the instances both of *Jacob* and *Joseph*, *Gen.* 29. 11. and 43. 30. and thus the Text correspondeth with that, Zech. 12. 10. *I will pour upon them the Spirit of grace and supplications, and they shall look upon him whom they have pierced, and mourn.* *Weeping* also here may be understood for their past sins. *t* And they shall have no want as they had when they came out of *Egypt*, through the Wilderness, where they often wanted water. *u* Neither shall they have any rough Ways, nor turn backward and forward, as God made them to do in their Passage through the Wilderness. *w* For as I have the affection of a Father for all *Israel*, so will I shew the care and kindness of a Father to them, and use them as a Man useth his first-born; so God anciently called the *Jews*, *Exod.* 4. 22. they being the first of all Nations, whom God owned, and took into Covenant, and who owned God, and Worshipped the true and living God only.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say *x*, He that scattered Israel will gather him *y*, and keep him, as a shepherd *doth* his flock *z*.

x God willeth his Promises of good to his People, to be published and declared before hand, and that not to them only, but to other People, that the hand of his Providence when he brings them to pass may be more conspicuous, and it may be undeniably owned to be the Work of God, being no more than what he had foretold long before. *y* God is not only the Author of those Judgments which come upon his People, but of their Mercies, and his Power in scattering them is enough to confirm us in a belief of his Power to gather them. *z* He will not only gather them, but keep and protect them when gathered, and thus God sheweth himself their Shepherd; it is the Work of a Shepherd not only to call, and gather his Sheep together, but to watch over them, protect and keep them, when they are so gathered together.

11 * For the LORD hath redeemed Jacob *a*, and ransomed him from the hand of *him* that *was* stronger than he *b*.

* Isa. 49. 24, 25.

a Because of the certainty of Divine Prophecies and Promises, things in them are often said to be already done, which are not to be fulfilled of many Years after: The sense is, God will as certainly do it, as if he had already done it; for whether it be understood of a Deliverance from *Babylon*, or of the Salvation of the Gospel by Christ, which by a Metaphor is often also called *redeeming and ransoming*, it was to be accomplished long after this time. *b* By him that was *stronger than he*, some understand the *Chaldeans*, others understand the *Devil*, (interpreting the Text of the Spiritual Redemption of God's People by the Blood of Christ, being the Ransom given for them) but undoubtedly the Text is literally to be understood of their Deliverance from *Babylon*, though (as the Apostle saith) *all these things happened to them in a figure.* In their Deliverance as well from *Babylon* as *Egypt*, they were Types of the Deliverance of God's People from spiritual *Babylon*, and *Egypt* by Christ, as well as in their entring into *Canaan*, they were (as the Apostle proveth, *Heb.* 3. and 4.) Types of the Saints entring into Heaven, of which *Canaan* was a Type.

12 Therefore they shall come and sing in the height of Zion *c*, and shall flow together to the goodness of the LORD *d*, for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd *e*: and their soul shall be as a * watered garden *f*, and they shall not sorrow any more at all *g*.

* Isa. 58. 11.

c The particular Phrases in this Verse must not be strained, nor do they need a particular explication, all signifying but one thing, viz. the happy and prosperous State the *Jews* should be in, after their return from the Captivity, both as to their Religious and Civil State; The *height of Zion* may either signifie *Hierusalem*, or the Temple more especially where those that returned, as well those of the Ten Tribes, as those strictly of *Judah*, should come and sing Praises to God; *d* And should there come to beg of God good things upon the account of his Goodness, owning him as the God of their Mercies, whether of a Spiritual or Temporal Nature. *e* Such as Corn Wine, Oyl, and an increase of their Cattel, both Flocks and Herds. *f* And they should be a beautiful, flourishing, growing People, like a watered Garden that looks chearly, and in which things grow and thrive (for Soul doth not seem here to be taken for Mens spiritual and immortal part, but for the whole Man.) *g* And they shall be sorrowful no more in that manner as they have been, and for that Age and Generation were; or many

years, *vide Isa.* 35. 10. Some think that under these Expressions, is also promised the spiritual Joy which the true *Israel* of God should have under the Gospel, and the eternal Joy they shall have in Heaven, when, and not before, all Tears shall be wiped from their Eyes; for in a strict sence it was not fulfilled to the *Jews*, who at the taking of their City by the *Romans*, sixty years after Christ, met with more Sorrow, than they had ever before met with.

13 Then shall the virgin rejoyce in the dance, both young men and old men together: for I will turn their mourning into joy, and will comfort them, and make them to rejoyce from their sorrow *h*.

h This Verse containeth only a farther variety of Expressions, all signifying the same thing, *viz.* their happy State, for some time after the Captivity. We may understand the *Dancings* here of all sorts of People, either of their religious rejoicing in their Holy Festivals, (for under the Old Testament in their religious rejoicing they used these external Expressions of Joy, as appears from *Psal.* 150. 4. and from *David's dancing* before the Ark) or of their civil Joy, where *Dancing* was more usual: the last words of the Verse expound all the former.

14 And I will satiate the soul of the priests with fatness *i*, and my people shall be satisfied with my goodness, saith the LORD *k*.

i By Priests some understand the Ministers of the Gospel, whom God here promiseth liberally to provide for; or rather by giving a success to their Ministery, and letting them see the fruit of their labours, make to rejoice: In which metaphorical sence I should rather interpret it, applying it first to the Priests of the *Jews* after the Captivity, of whom it is said, *Ezra* 6. 16. that they kept the *feast of the dedication of the second Temple with joy*; and *verse* 22. the Lord had *made the people joyful*. *k* Nor were the people for a short time only satisied with the Lord's goodness. In a second duty typical sence it may also signifie the spiritual success, and rejoicing of good Ministers under the Gospel, and the spiritual joy of Believers. This rejoicing is metaphorically expressed by *fatness*, with allusion to the fat of the Sacrifices under the Law. It is an usual thing for God by his Prophets to express New Testament Duties and Privileges by Phrases borrowed from the Worship of God under the Old Testament. Vide *Isa.* 66. 22, 23.

15 ¶ Thus saith the LORD, A voice was heard in Ramah *l*, lamentation *and* bitter weeping: * Rachel weeping for her children *m*, refused to be comforted for her children, because they *were* not *n*. * Matth 2. 17, 18.

l Interpreters are much divided in the sence of these words, whether they should refer to the slaughter of the *Jews* belonging to the ten Tribes, upon their being captivated by the *Assyrians*, or to the slaughter of the *Jews*, upon the Siege and taking of the City by the King of *Babylon*, or to *Herod's* killing the Infants in *Bethlehem*? Certain it is, the Evangelist, *Mat.* 2. 8. applieth them unto the latter; but whether the Evangelists application of it be as a literal fulfilling of the Prophecy, or by way of allusion, or no, is the question. Those that think that it is primarily to be understood of the slaughter of the *Infants*, urge, 1. That *Matthew*, *chap.* 2. 18. so applies it. 2. That womens mourning for children seems rather to be for the loss of infants, (as was there) than expressive of the mourning of all sorts of people, in a general desolation. 3 That the place of the mourning seems to hint it; for *Ramah* was near to *Bethlehem*, and contained under the *Coasts about Bethlehem*, mentioned by the Evangelist. 4. The words *because they were not*, they think make for them; for by being carried into Captivity, they did not cease to be, though they ceased to be in that happy Estate they were in before. 5. Because they think that this is here propounded as a Sign of his Coming, upon whose Coming these Promises of Felicity to the *Jews* should be fulfilled. These Reasons are not unanswerable; for *Matthew* may apply it only by way of *allusion*, speaking of such a Providence, when such a thing should happen as happened before: In which Sence particular Texts of Scripture, are in Scripture often said to be *fulfilled*, though they had their fulfilling before. 2. *Rachel* here doth not signifie a single Person, no, nor a particular Sex, but is brought in as a *common Parent*, lamenting the loss of her Off-spring. 3. *Ramah* was indeed near *Bethlehem*, but it was a City in the Tribe of *Benjamin*, *Jos.* 18. 25. 1 *Kings* 15. 17. *Rachel* was buried betwixt it and *Bethlehem*, *Gen.* 35. 19. 1 *Sam.* 10. 2. and it was also the place where *Nebuzaradan*, after he had taken *Hierusalem*, disposed of his Prisoners, as we read, *chap.* 40. 1 4. Though the greater part of the *Jews* were not slain, but carried into Captivity; yet doubtless many were slain, and those left alive *were not* as to her, being now carried out of *Canaan* into a strange Land 5. Although the Promises in this *Chapter*, made to the *Jews*, were more eminently and fully made good under the Kingdom of Christ; yet it may be doubted whether any of these Promises were primarily, and solely fulfilled to them under the Kingdom of Christ, but literally, before that time, though more fully and largely then. In *Ramah* therefore a Voice was heard, that is in *Canaan*, and particularly in *Ramah*, where *Nebuzaradan*, *chap.* 40. 1. disposed of the Prisoners he had taken, setting some at liberty (*as Jeremiah* in particular) ordering others to Death, and carrying the rest away to *Babylon*, which caused a bitter weeping and lamentation. *m* *Rachel* is here brought in, having been buried near that place, as if she were risen up from the Grave, and lamented the *Jewish* Nation which came out of her Loins (for so *Benjamin* did, which was one of the two Tribes that made the Kingdom of *Judah*) all the people of which Tribe are properly enough called her Children. *Rachel* here signifieth all the *Benjamitish* Women who descended from *Rachel*. *n* And, like a passionate Woman she refused all Arguments of Comfort, because her Children either *were not* absolutely, being slain by the Pestilence, the Famine, and the Sword of the King of *Babylon*, or *were* no longer her Children, being transplanted and removed into *Babylon*. So as I take this Text literally and primarily to referr to the lamentation for the Miseries the People suffered, upon the King of *Babylon's* taking the City: To which Mourning *Matthew* alludeth, there being a lamentation like this, when *Herod* caused the Infants of two years old to be slain in *Bethlehem*, and in the Coasts about *Bethlehem*, of which *Ramah* was one.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD *o*, and they shall come again from the land of the enemy.

o The Prophet in this, and the following Verses, is brought in as one appointed of God to quiet and comfort the *Rachel* before-mentioned, calling to her to quiet her self, and not to mourn so excessively, for God would recompense her for her Afflictions, which are here understood by the Term *Work*; (as some think) but the *Heb.* Word פְּעֻלָּה is hardly found in Scripture taken for Affliction: Others therefore apply it to *Rachel*, for whose Piety-sake God would shew Mercy to her Children, as a Reward of Grace, though not of Debt. The best Interpreters think that the Terms of *Work* and *Reward* are here used only to express the succession of a comfortable State, to their miserable State in Captivity, (as the Wages use to follow the Work) which should make them amends for their long time of Affliction; and so it is expounded by the last Words of the Verse.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border *p*.

p And again here, where, by *end*, is meant the end of the *seventy years*, and the words are but a repetition of the promise of the return of the *Jews* out of the Captivity of *Babylon*, of which the Prophet had often before assured them, and here only repeats it as an Argument why they should not be immoderately afflicted; for their Affliction was not endless, nor their Captivity for ever; they should return again into their own Land.

18 I have surely heard Ephraim *q* bemoaning himself *thus*, *r* Thou hast chastised me, and I was chastised as a bullock unaccustomed *to the yoke s*: *turn thou me, and I shall be turned *t*, for thou art the LORD my God *u*. * Lam. 5. 21.

q The Prophet in this Verse sheweth the change that should be wrought in the hearts of the *Israelites* preceding this turn out of their Captivity. God had made an ancient Promise to this People in their Enemies hands, *Levit.* 26. 40, 41. *If they shall confess their Iniquity, and the Iniquity of their Fathers, with their trespass which they trespassed against me, and that they also have walked contrary unto me.* 41. *And that also I have walked contrary unto them, and have brought them into the land of their Enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their Iniquity.* 42. *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham, will I remember, and I will remember the land* The Lord to shew his Faithfulness to his Word, and also to mind them of what must first be done before the aforementioned Promises could be fulfilled, and made good to them; and to quicken them to their Duty, speaks of a thing yet to come as of a thing past, foretelling that before their Deliverance should come he should hear *Ephraim*, that is, the Ten Tribes, or rather, those of all the Twelve Tribes that feared the Lord, *r* bemoaning, or bewailing their miserable State or Themselves, both for That and their Sins which had brought them into such a State, and acknowledging not only what God had done unto them, that it was he who had chastised them, and that justly. For *s* they were as wanton Bullocks not used to the Yoke, which ordinarily are very unruly when they are first put into it, but by use are more quiet under it. *t* And praying to God, that he would both change their Hearts, and also their State; for without him it could never be done, and by him it would be done easily. *u* And to this purpose laying a claim to God as their God, and owning him as their God, promising him that though other Lords had ruled over them, yet hereafter he alone should be owned, acknowledged, worshipped, and obeyed by them.

19 Surely after that I was turned I repented *w*, and after that I was instructed, I smote upon *my* thigh *x*: I was ashamed, yea, even confounded, because I did bear the reproach of my youth *y*.

w We must consider that we are not in an History or a Narration of things done, but in a Prophecy foretelling what should come to pass. The Prophet foretelleth, that before this promised Deliverance should come, the Israelites should be in another Temper, that their uncircumcised hearts should be humbled, they should accept of the Punishment of their Sins, confess God's Justice, and Righteousness, and their own Wantonness and Unruliness, pray unto God to change their hearts which would never else be changed, and change their conditions, which would depend upon that change of their hearts, laying claim to God as their God, who had promised, *Deut.* 30. 1, 2. That when the Blessings and the Curses spoken of chap. 28, and 29 should come upon them, and *They should call them to mind among all the Nations, whither the Lord had driven them; if they returned unto the Lord their God, and obeyed his voice, according to all that he commanded them, they and their children, with all their heart, and all their soul, That then the Lord their God would turn their Captivity, and have compassion on them, &c.* Now saith *Ephraim after I was turned*, after God had changed our hearts, we repented and changed our Practices. *x* After that God had instructed us, either by his Prophets, or by *Briers* and *Thorns*, by our Afflictions, or by his Holy Spirit, we smote upon our Thighs in testimony of our Sorrow and Affliction;

Affliction, *Ezek.* 21. 12. *y* Then I was *ashamed* and *confounded* for my Sins, understanding that I did but bear the just Punishment of the Sins which I had long ago committed, in the Time of my Wantonness, Rebellion, and Disobedience to God: This is expressed by the Term *Youth*, because ordinarily Men and Women's Youth is their Time of Wantonness; Persons ordinarily growing more confirmate and sober as years increase upon them. Thus the Prophet foretelleth that God would prepare this people for Mercy: In the next Verses he sheweth how ready God's ear would be to hear

20 *Is* Ephraim my dear son? *is he* a pleasant child *z*, for since I spake against him, I do earnestly remember him still *a*: *therefore my bowels are † troubled for him, I will surely have mercy upon him, saith the LORD. *Deut. 32. 36. Isa. 63 15. Hos. 11. 8. † Heb. *sound.*

z Interpreters run into a very great variety in their Explications of this Text, that which seemeth to be the cause of it, is that amongst the *Hebrews*, affirmative *Interrogations* are notes of the vehement denial of the thing, as to which the question is propounded, which leads some to interpret these words into a denial, that *Ephraim* was his *dear Son*, or a *pleasant Child*, and denying the truth of his protested Repentance. But certainly this is quite contrary to the whole scope of the Prophet. The *Reverend Author* of the *English Annotations* hath observed, that the affirmative Interrogation some times in Scripture doth imply a Negative, or the negative Particle is suppressed and הֲ is put for הֲלֹא; so that is *Ephraim* my *dear Son* here, is the same with, *Is not Ephraim my dear Son?* He gives for Instances, 1 *Sam.* 2. 27, 28. Where *did I?* Plainly is the same with did I not? So, *Job* 20. 4. where we have supplied *Not*, *Knowest thou not?* &c. So *chap.* 3. 6. Where *Hast thou seen?* Is the same with, *Hast thou not seen.* So, *Ezek.* 20. 30. *Amos* 6. 2. So that though the Particle prefixed הֲ, be an affirmative Particle, yet it is often put for הֲלֹא, and signifieth Negatively, the Negative being suppressed and to be understood. I have also sometimes thought that even here it may be fairly enough interpreted, *Is Ephraim* now become my dear Son? Is he a pleasant Child? Is his heart turned? So is mine. *a* For since I spake *against him*, or *with him*, or *of him*, I do *earnestly remember him*, מִדֵּי דַבְּרִי *Ar. Montanus* translateth it, *from the sufficiency* of my speaking with him; the reason of the difference is, דֵּי signifies to *suffice*, and it signifies *time*. I see no reason to vary from our Translation, *since* or *from the time* as the same Particle signifieth, 1 *Sam.* 18. 20. 1 *Kings* 14. 28. *Isai.* 28. 19. I spake against him by my Threatnings, I do remember him with the affection and compassion of a Father. *b* *My bowels are troubled for him*, is as much as I have pitied him; as the Bowels of Parents are turned and troubled for their Children in Calamities; therefore saith God. *c* I will certainly shew him Favour.

21 Set thee up way-marks *d*, make thee high heaps *e*: set thine heart towards the high-way, *even* the way *which* thou wentest *f*: turn again, O virgin of Israel, turn again to these thy cities *g*.

d The latter part of this Verse expounds the former. Thou shalt (saith God) return again to these Cities which thou now leavest, therefore take good notice of the way thou goest, set up some marks by which thou mayest know it again. *e* Make thee Pillars or some high heaps of Stone in the way, which thou mayest know again when thou comest at them. *f* Mind well the way that the *Assyrians* and the *Babylonians* carried thee, for thou shalt come back the same way. *g* Farther to assure them they should return, he calls to them to *turn again*, and doubleth his words, for the farther confirmation of the thing.

22 ¶ How long wilt thou go about, O thou backsliding daughter *h*? for the LORD hath created a new thing in the earth, a woman shall compass a man *i*.

h That the *Jews* are here meant by the backsliding daughter is out of question; but what *going about* is here intended, is not so plain. Some interpret it of their running after Idols; some of their seeking help from foreign Nations, instead of applying themselves unto God. Others of their wandring up and down in Captivity. *i* But the greater difficulty is about this *new thing*, which the Lord saith he will *create in the new* Earth. a Woman *compassing a Man*. Some by Women understanding feeble Persons that should prevail against strong Men. But the two Interpretations of this difficult Passage, which seem most reasonably to contend for preference, are, 1. The Interpretation of those who think it contains a Promise both of the *Jewish* Church in its time, and of the *Gospel-Church*, after the *Jewish* Church's period, prevailing over all its Enemies, whether Temporal or Spiritual; though, considering the paucity of the Church's Members, with the multitude of its Enemies, and their power, it seemed as strange a thing, as for a Woman to prevail against a strong and mighty Man. This the learned Author of the *English Annotations*, judgeth the true and genuine sence of these Words. Others interpret this Woman to be the *Virgin Mary*, who was to inclose in her Womb the Lord Jesus Christ, to whom the converted *Jews* were to adhere; which sence neither Mr. *Calvin*, nor our learned *English Annotator* approve of. But it being the receiv'd sence of very many Interpreters, it is fit we should hear their Reasons, which are, 1. They urge the Particle כִּי, for God, they say, here gives the Reason why the *Jews* should desire to return into the Country of *Judea*, because the *Messias* was to be born there. 2. They urge the Term *created*, the Body of Christ being not begotten by Man, but created by God, though of the Flesh of the Virgin. 3. They say this indeed was a new thing. It was a new thing for a Virgin to become a Mother, still remaining a Virgin, and to be the Mother of him who was God blessed forever, though not the Mother of the Divine Nature; for so Christ answered the Type of *Melchisedeck*, without *Father* as Man, without *Mother* as God. 4. All other incompassings of a Man they say were as well out of *Judea* as in it, this was in *Judea* only. 5. The Word translated *Woman* in Scripture, they say always signifies a particular individual Woman, which could be no other than the Virgin. 6. They say the whole Context referrs to benefits coming by Christ, therefore he must certainly be the Man here intended. 7. They urge that this Prophecy follows, *ver.* 15. which *Matth.* 2. 8. is applied by the Evangelist to *Herod's* Murder of the Infants upon the Birth of Christ. But on the other side it is objected that the Verb סָבַב is never used in Scripture to signifie such an *incompassing*. 2. That the Word translated *a man*, signifying a *strong Man*, doth not properly agree to an Infant in the Mother's Belly. But it is again replied, that this is not the only Word in Scripture, that is but once read in the same sence. 2. That the Word signifieth any incompassing, and may be properly applied to the Virgin's Womb incompassing an Infant. And for the Word translated *Man* they say it is applied to a new-born Infant, *Job* 3. 3. *Isa.* 9. 6. That it is applied to God, *Deut.* 10. 17. and to Christ, *Zech* 13. 7. compared with *Matth.* 26. 31. In a Matter wherein so many learned Men are divided, it is enough for me to give their Opinions and Reasons, leaving my Reader to his own Judgment, in a Matter wherein neither his Faith nor Holiness are much concerned; for the Question is not concerning the thing, whether Christ was incompassed in the Womb of a Woman, which is plain enough from other Scriptures, but only whether that be the sence of the Phrase here

23 Thus saith the LORD of hosts, the God of Israel *k*, As yet *I* they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness *m*.

k These Prophecies of the Restauration of the *Jews*, are very ordinarily prefaced with these two Attributes of God, the one of which asserts his Power to do the thing promised; for what cannot be done by the Lord of Hosts? The other asserting his Goodness or Good Will to this People, because he is their God, related to them, in Covenant with them: Ability and Love, or Good Will to us, being the two Pillars of our Faith and Confidence in God, which requireth no more than that we should be assured that the Person whom we trust is able and willing to do what we trust to him for. *l*. The Particle עוֹד seemeth better translated, *ver.* 5. *yet again they shall use*, &c. *m* Three things the Prophet here foretelleth. 1. That the Cities which had formerly been the Habitations of bloody, unjust, cruel Men, should become the Habitations of Men who should do justice to all. 2. That the City which stood upon Mount *Zion*, and had formerly been an Habitation of Idolaters, and other unholy Persons, should become a Place, in which Men should in a due and holy manner serve and worship the true God. 3. That they should be so famous both for Justice and Holiness, that Men should take notice of it, and with them well under that notion; and upon that account, as they had for their sins been made a Curse and a Proverb, so upon their Reformation they should be for a Blessing. By this we may observe that those who would be blessed by God and Men, must be just towards Men, and holy towards God.

24 And there shall dwell in Judah it self, and in all the cities thereof together husbandmen, and they *that go* forth with flocks *n*.

n This whole Verse is but an Expression of their peaceable State after their return, they should live innocently and peaceably. So *chap.* 33. 12.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul *n*.

n I *have* here is of the same significancy with *I will*, as ordinarily in prophetical Promises, which are the words of him who calleth the things that are not as if they were, and would have his People look upon the things which he hath promised to do as certain as if they were already done. The Words are only a promise to the same fence as before, that God would give his people abundance of ease and plenty, and wipe all tears from their eyes.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me *o*.

o Either this Revelation was made to *Jeremiah* in a dream, from whence he awaking, look'd about him, and he was very well pleased with his sleep at that time, because of the gracious Promises concerning *Judah* which the Lord had in that Dream revealed to him. Or else in a Vision, upon the sight and hearing of which he was as well pleased, as a Man that had slept quietly, and had had no ill and unpleasing, but sweet and delightful Dreams while he slept.

27 ¶ Behold, the days come, saith the LORD, that * I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. * Hos. 2. 23.

o That is, I will exceedingly multiply them, both with Men and with Cattel, they are now laid waste, their Men are destroyed, or gone into other lands, their profitable Beasts are destroyed, and kill'd up, but it shall not be so always. I will again plant them, and there shall be as great plenty of either, as if they were sown: The multiplying both of Men and of Beasts in Nations is God's Blessing.

28 And it shall come to pass, *that* like as I have watched over them to * pluck up, and to break down and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD. * Chap. 1. 10.

‡ Nothing

p Nothing can produce in God a change of Counſeh, Purpoſes and Decrees, for he is not as Man *that he ſhould lye* or *repent*, he is *the God that changeth not*, but Men's Reformation may produce in him a change of Providential Diſpenſations. God is here ſet out as a Man that is vindicative, and his vindicative Nature prompts him to watch all opportunities of doing hurt to the Perſon againſt whom he is ſet. There is no Fury nor Revenge in God; but what he doth is Juſtice; but here an angry God is ſet out, as taking all opportunities to puniſh ſinners, as if he had watched for them, whereas he never ſlumbreth nor ſleepeth: But the time of their Reformation, and his Favour being come, God promiſeth to be as diligent to do them good, which is here expreſt by the metaphorical notions of planting and building them, as he was before to execute his Juſtice upon them.

29 In thoſe days they ſhall ſay no more; The fathers have eaten a ſowre grape, and the childrens teeth are ſet on edge *q*.

q That is, we are puniſhed for our Fathers Sins, which yet God may juſtly do; and none queſtioneth the Juſtice of Man in the caſe, depriving Children of their patrimonial Eſtates for their Parents Treaſons, nor more than God threateth in the Second Commandment. God indeed, *Ezek.* 18. 2. ſeemeth diſpleaſed at their uſe of this Proverb; but the reaſon is, becauſe they ſo uſed it, as to acquit themſelves, in imating they were guiltleſs, and ſuffered only for the Sins of their Parents, whereas that was falſe, otherwiſe the puniſhment of Children for the Sins of their Parents, was no more than God had threatned, *Exod.* 20. 5. and 34. 7. *Chap.* 15. 4. But, ſaith God, your Captivity ſhall, as to you, expiate your Parents Guilt paſt, and you ſhall no more ſay ſo.

30 But every one ſhall dye for his own iniquity, every man that eateth the ſowre grape, his teeth ſhall be ſet on edge *r*.

r But yet (ſaith God) you muſt not think that Sinners ſhall eſcape my Vengeance, but if Men commit Iniquity they ſhall die, no Man's Teeth ſhall be ſet on edge, but his only, who hath eaten the ſowre Grape.

* Chap. 32. 40. Heb. 10. 16.

31 ¶ Behold, * the days come, ſaith the LORD, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah *ſ*.

ſ The Apoſtle's application of this, *Heb.* 8. 8, 9, 10. puts us out of doubt, that this Promiſe referred to the Goſpel-times. It was not only made with the *Jews*, but all thoſe who ſhould be ingrafted into that *Olive*; but it is ſaid to be made with them, either as thoſe two Terms ſignifie the whole Church, with whom that Covenant was made, (they being the whole Church which God had upon the Earth at that time) or becauſe they were the only people that had broken the firſt Covenant, the *Gentiles* being Strangers at that time to the *Covenant of Promiſe*, Eph. 2. 12. Covenants being uſually renewed upon one Parties violation of them, or becauſe it was at firſt made with the *Jews*, though it concerned alſo thoſe *that were afar off, even as many as the Lord ſhould call*, Act 2. 39. Neither is it called the new Covenant, becauſe it was as to the Subſtance new, for it was made with *Abraham*, *Gen.* 17. 7. and with the *Jews*, *Deut.* 26. 17, 18. And it was then confirmed by the Blood of Chriſt, though not actually ſhed, yet as he was *the Lamb ſlain from the beginning of the World* whoſe Blood was typified by the Blood of the Paſchal Lamb, and of all thoſe living Creatures killed for Sacrifice, but upon many other Accounts, thus enumerated by Divines. 1. Becauſe it was new in the Notion of a Teſtament, not confirmed by the actual Death of Chriſt till Goſpel-Times. 2. Becauſe it was revealed and preached after a new manner, more fully and particularly, plainly and clearly. 3. Becauſe it had no ſuch mixture of Promiſes of temporal Bleſſings, as it had when firſt made with the *Jews*. 4. Nor was the Ceremonial Law any part of it, as it was to the *Jews*, who were obliged to approve themſelves God's People by a ſtrict obſervance of that. 5. It was in the Publication extended both to *Jews* and *Genviles*, which the former was not. 6. In regard of the efficacy of the Spirit attending the Publication of it, in a much fuller and larger manner, with the diſtribution of its Gifts and Graces, mabling Souls to fulfill it. See more in the *Engliſh Annotations* upon this Subject.

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt *t*, which my covenant they brake *u*, ‖ although I was an husband to them, ſaith the LORD *w*.

‖ Or. *ſhould I have continued an husband unto them.*

t Not in ſubſtance differing from it, but in circumſtances vaſtly differing, as was ſhewed before, and is farther declared afterward. The Covenant which God made with the *Jews* when they came out of the Land of *Egypt*, was on God's part the Law which he gave them, with the Promiſes annexed to their obſervation of it; on their part (which made it a formal Covenant) their Promiſe of Obedience to it, of which ſee *Exod.* 24. 7, 8. *Deut.* 26. 17, 18. This Covenant God ſaith he made with them, when they were an impotent weak People, the care of whom he took upon him, and led them as a Parent leadeth the feeble child by his hand. None muſt imagine that this Covenant did not contain the Promiſe of Pardon, through the Blood of the Meſſiah, upon their application to him, for to what purpoſe elſe was it confirmed by Blood, *Exod.* 24. 8. *u* Which Covenant they are ſaid to have broken, not becauſe of every Diſobedience to the Law of God, for ſo every one daily breaketh it, but by their groſs and eminent ſinnings, ſo oft repeated, and continued in without Repentance, and more particularly by their *Idolatry*, which is compared to *Whoredom*, which breaketh the Covenant, and Bond of Marriage, and cauſeth God to ſay unto a People, *Lo Ammi*, you are not my People. *w* And this *Covenant breaking* is aggravated from God's Kindneſs to them, and Care of them; who had for them the Love, and declared the Care of an Husband, and gave them no temptation to go a whoring from him.

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael *w*, After thoſe days, ſaith the LORD, * I will put my law in their inward parts, and write it in their hearts *x*, and will be their God, and they ſhall be my people *y*.

* Ezek. 11. 19. 20. & 36. 26, 27. 2 Cor. 3. 3.

w That is, with thoſe *Iſraelites indeed* who ſhall be without *Guile*, (as Chriſt ſaith of *Nathanael*, *John* 1. 47.) with thoſe who are (as the Apoſtle ſpeaks, *Rom.* 2. 29.) *Jews* inwardly, by the Circumciſion of the Heart and Spirit, ſpoken of, and promiſed by God, *Deut.* 30. 6. *x* In the Times of the Goſpel, God's Law is not abrogated and made void. Chriſt himſelf came not to deſtroy the Law, but to fulfil it; but it is written in the hearts of God's true Iſrael, by the finger of the Spirit, not in Tables of Stone only; and they become obedient to it, not from compulſion and force, but from their ſecret approbation of it, and acknowledgment of it, as *holy*, *juſt* and *good*, the delight they take in it, *after the inward man*, *Rom.* 7. 22. but ſome may object, How was this a New Covenant? Did not God of old write his Law in the Hearts of his People? Did not *David*, and other the Servants of God, (of whom we read in the Old Teſtament) ſerve God out of a principle of Love, and delight in his Law? *Anſw.* Undoubtedly *David* and others did ſo, and the Law of God was wrote in their hearts, but it was by vertue of this *New Covenant*, from the free and efficacious Grace of God. Mr. *Calvin* I think judgeth right, that the Prophet's deſign here is to expreſs the difference betwixt the *Law* and the *Goſpel*. The firſt ſheweth Duty, the latter bringeth along with it the *grace of Regeneration*, by which the Heart is changed, fitted, and inabled for, and unto Duty. All under the time of the Law that came to Salvation were ſaved, not from the Law, or by that, but by the Goſpel, and this new Covenant; but this was not evidently exhibited, neither was the regenerating Grace of God ſo common under the time of the Law, as it hath been under the Goſpel, which maketh it look like *a new Covenant* with Men, though it was the ſame Covenant which God was always in with his People; for what difference is there between the terms of the Covenant as recited here, *Chap.* 24. 7. and 30. 22. and as made with *Abraham*, *Gen.* 17. 7. *Deut.* 30. 6. It is further obſervable, that God maketh the writing the Law in Peoples Hearts his own Work. There were no need of God's putting his Law into Mens inward parts, if they had ſuch an inward power (as ſome talk of) of themſelves to do it, and could write it there with a Pen of their own making. The *Papiſts* allow God a ſhare in this Work, only give Man himſelf the greateſt ſhare. Others indeed give God nothing but the Honour of giving Man a *reſonable ſoul*, furniſhed with ſuch a power, and that he hath done to Heathens, as well as thoſe within the Pale of the Church, and the *Preaching of the Goſpel*; and to thoſe within the Church, a further aid and aſſiſtance to them than Heathens have, to uſe their natural power well. But let any underſtanding perſon judge whether this be probably the ſenſe of this Text, or comprehenſive of all within the *Covenant* which God hath made with his People; or ſuppoſing this were true, what that is which differeth, one Man living under the Goſpel from another, but himſelf, and whether by this Doctrine Man be not made a God to himſelf, that is the principal cauſe of all ſpiritual and eternal good, which how it comporteth with the Honour and Glory of God, or with this Text, and many others of like nature, I do not underſtand.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD *z*; for * they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD *a*, for * I will forgive their iniquity, and I will remember their ſin no more *b*.

* Iſa. 54. 13. John 6. 45. 1 Cor. 2. 10. 1 Joh. 2. 20. * Chap. 33. 8. Micah 7. 18. Acts 10. 43.

z This muſt not be ſo interpreted as if under the Goſpel, there ſhould be no more need of miniſterial teaching, for Chriſt himſelf ſent out his Apoſtles to preach; nor yet as if there ſhould be no more need of Brotherly Teachings, by Inſtruction or Correption; the contrary is commanded, *Col.* 3. 16. It is only an expreſſion ſignifying the increaſe of knowledge, and of the fear of the Lord, that ſhould be after the pouring out of the Spirit; we have ſuch expreſſions, 1 *John* 2. 27. The Learned Author of our *Engliſh Annotations* thinks this Phraſe ſignifies, that under the Goſpel there ſhould be a greater meaſure of means of knowledge, and of knowledge got by that means, and of clearneſs of underſtanding in Perſons, or ability to conceive things revealed, and a greater number of Perſons, that ſhould be enlightned with the ſaving knowledge of God: Others ſay, that by *knowing the Lord*, is to be underſtood the firſt knowledge of God; Chriſtians ſhould not need to be taught the firſt Rudiments; but the Apoſtle ſpeaks otherwiſe, *Heb.* 5. 12. Others by *knowledge* underſtand the *fear of the Lord*. a God ſaith, They ſhould all know him; but it muſt not be underſtood of the ſame degree, and meaſure, but in a degree of ſufficiency for the Duties which God expected from them upon their notion and apprehenſion of God. *b* God makes the root of all this Grace to be the free pardon, and remiſſion of their ſins.

35 ¶ Thus ſaith the LORD, which giveth the ſun * for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the * ſea *c* when the waves thereof roar, the LORD of hoſts *is* his Name.

* Gen. 1. 16. * Iſa. 51. 15.

c The

c The Word רגע it here ill tranſlated *divide*, which hath led ſome Interpreters to think that God here hath a reſpect to his dividing the Red Sea, that the *Iſraelites* might paſs over, which ſeemeth not at all here to be intended. The word indeed ſignifieth to *divide*, but it alſo ſignifieth to *quiet* and *bring to reſt*, and is ſo interpreted, *Chap.* 50. 34. *Iſa.* 34. 14. and in this very *Chap. Ver.* 2. and doubtleſs were better tranſlated, which *quieteth the Sea* when the Waves thereof roar. All the acts mentioned, are acts ſpeaking the Divine Almighty power, of him who is the Lord of all the Regiments in the Hoſts of the Creation.

36 * If thoſe ordinances *d* depart from before me, ſaith the LORD, *then* the ſeed of Iſrael ſhall alſo ceaſe, from being a nation before me for ever.

* Iſa. 54. 9. Chap. 33. 20.

d There are Ordinances of Worſhip, which are God's Laws relating to his Worſhip, and *Ordinances of Juſtice*, which are God's Laws, for the executing civil Juſtice, and Ordinances of Nature, which are God's Eſtabliſhments for the working of natural cauſes in their order; theſe are thoſe here ſpoken of. *e* Which ſhall hold and continue to the diſſolution of the World, the continuance of which God pawneth as a Pledge of the continuance of *Iſrael* as a Nation *all the days* (ſo it is in the *Hebrew*) that is many days, or all the days they ſhall keep cloſe with him, or which he hath appointed. If we interpret it (as in our Verſion) *for ever* it muſt be underſtood not of *Iſrael* according to the fleſh, but, of the Church, the true *Iſrael* of God, which ſhall never fail.

37 Thus ſaith the LORD *, If heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael for all that they have done, ſaith the LORD *f*.

* Chap. 33. 22.

f That is, I will never caſt off all the Seed of *Iſrael*, (which promiſe the Apoſtle, *Rom.* 11. 1, 2. proveth to have been by God made good, notwithſtanding the rejection of the great Body of that People) for none but God can either meaſure the Heavens, or pierce to the center of the Earth.

38 ¶ Behold the days come, ſaith the LORD, that the city ſhall be built to the LORD from the tower of Hananeel, unto the gate of the corner *g*.

g That is, it ſhall be built round, as largely as ever, we read of this Tower of *Hananeel*, *Neh.* 3. 1. and 12. 39. *Zech.* 14. 10. it was in the South, or rather the Eaſtern part of the City. We read of *the Gate of the corner*, 2 *Kings* 14. 13. *Zech.* 14. 10. moſt agree that it is in the North-Eaſt part of the City.

39 And the meaſuring line ſhall yet go forth, over againſt it, upon the hill Gareb, and ſhall compaſs about to Goah *h*.

h That is, it ſhall be built round about upon its old foundations, *Vid. Neh.* 3. We are ignorant of the Ancient Situation of the City, ſo are the *Jews* themſelves, therefore it is vain to pretend to an exact skill in theſe names of places; ſome ſay, *Gareb* ſignifies a *Scab*, and the Hill had its Name from Leprous Perſons lying there.

40 And the whole valley of the dead bodies *i*, and of the aſhes *k*, and all the fields unto the brook of Kidron, unto the corner of the * horſe-gate towards the eaſt *l*, *ſhall be* holy unto the LORD *m*; it ſhall not be plucked up, nor thrown down any more for ever *n*.

* Nehem. 3. 28.

i A Valley ſo called (as ſome think) from the Multitude of *Sennacherib's* Army ſlain there; or, (as others think) from the Bodies of Malefactors put to Death at *Golgotha* (which was near) caſt, or buried there. *k* So called (as is thought) from the aſhes of the Sacrifices carried thither. *l* Some think that the Horſe-gate had its Name from the King's Horſes led out at it. The ſum is, the whole City ſhall be built. *m* All theſe places ſhall be parts of the Holy City, and God's Name ſhall be ſanctified, and he ſhall be worſhipped in them all. *n* And the City for a long time ſhall abide, and not be plucked up, nor thrown down: for we know after many Years it was plucked up by the *Romans*. If we interpret the word *for ever* of a perpetuity, the Church of God muſt here be underſtood, againſt which the Gates of Hell ſhall never prevail, as Chriſt hath promiſed.

CHAP. XXXII.

Jeremiah in the Siege of Jeruſalem being impriſoned by Zedekiah, buyeth a Field, taketh Witneſſes, draweth a Writing, ſealeth and delivereth it to Baruch to preſerve, as Tokens of the Peoples Return, 1,—15. He prayeth with admiration of God's Majeſty and Works; and repreſenteth his own Conflict, 16, —25. God confirmeth the Capeivity for their ſins, 26, —35; but promiſeth a gracious Return, 36,—44.

1 THE word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar *a*.

a That is ſomething more than a Year before the City was taken, for it was taken in the fourth Month of the eleventh Year of the Kings Reign, *Chap.* 39. 2. This tenth Year concurred with the eighteenth Year of the King of *Babylon's* abſolute Reign, who began ſo to Reign in the third and fourth Year of *Jehoiakim*, *Dan.* 1. 1. for in *Jehoiakim's* laſt Year was the ſeventh and eighth of *Nebuchadrezzar*, who is alſo ſometimes called *Nebuchadnezzar* and *Nebuchodonoſor*.

2 For then the king of Babylon's army beſieged Jeruſalem *b*; and Jeremiah the prophet was ſhut up in the * court of the priſon, which *was in* the King of Judah's houſe *c*.

* Neh. 3. 25.

b The *King of Babylon* (as appears from 2 *Kings* 25. 1. and *Chap.* 39. 1.) beſieged *Hieruſalem* in the tenth Month of the ninth Year of *Zedekiah*, ſo as he had beſieged it ſome time before the Revelation of this Prophecy came to *Jeremiah*. *c Jeremiah* was at that time a Priſoner, in a Priſon within the King's Houſe. The King could keep him from revealing God's Will to the People, but he could not keep God from revealing himſelf to him. Priſons hinder us from Communion with Men, but often contribute to God's People, freer and ſweeter communion with him. In the mean time the deſperate hardneſs of this Prince, and theſe Peoples Hearts appear, in that the fear of an Enemy beſieging them could not awe them from ſuch outrageous acts of Perſecution.

3 For Zedekiah king of Judah, had ſhut him up, ſaying *d*, Wherefore doſt thou propheſie, and ſay, Thus ſaith the LORD, Behold I will give this city into the hand of the king of Babylon, and he ſhall take it.

d We no where read that *Zedekiah* immediately commanded *Jeremiah* to be impriſoned, he ſeemeth rather to have been favourable to *Jeremiah*, and judicious Interpreters think his preſent Priſon was a favourable Priſon; but God accounteth Princes to do that which their Miniſters or ſubordinate Magiſtrates do with their connivance, and without their hinderance. Though it be wild Divinity for any to ſay, that inferiour Miniſters or Subjects are excuſed by the command of the ſuperiour, and the guilt lyeth only on them; yet it is as wild to ſay, they contract no guilt by the extravagant acts of ſubordinate Magiſtrates whom they put in place, and can puniſh, and remove from their places.

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes.

5 And he ſhall lead Zedekiah to Babylon *e*, and there ſhall he be until I viſit him, ſaith the LORD *f*, Though ye fight with the Chaldeans, ye ſhall not proſper *g*.

e Here the cauſe of the Prophet's impriſonment is expreſſed. The things were true which *Jeremy* propheſied, and fulfilled, *Chap.* 39. 5, 6, 7. and *Jeremy* could not forbear ſpeaking them, becauſe he was ſent of God upon the Errand, *Chap.* 34. 2, 3. yet the King and Court could not bear his words. *f* Interpreters are divided, whether the viſitation here mentioned were a viſitation of *Judgment*, and the ſame with *until he die*; or of *mercy*; it is certain *Zedekiah* was not put to Death, only his eyes put out, and he carried into *Babylon*, *Chap.* 39. 7. where ſome think he afterward found favour with the King of *Babylon*; certain it is that he died in *Babylon*, and had an honourable Burial, but whether he met with any other favour, or no, the Scripture ſaith not; Some will have the words read, *until I viſit this People*, and think that *Zedekiah* lived in Priſon in *Babylon* till the Reſtauration; but he was 21 Years old when he began to Reign, and reigned 11 Years, ſo as he was 32 Years old when he was carried to *Babylon*, 2 *Chron.* 36. 11. and muſt be then 92 Years old when he died, which is hardly probable, conſidering the delicate Education, and Life of Princes, that he having loſt his Eyes, and ſeen ſo much miſery, ſhould continue 60 Years longer. *g* Though you make many Sallies out upon the *Chaldeans*, that are now beſieging you, yet you ſhall be beaten in all, and not be able to drive them from your Walls. Hitherto hath been but the Preface to the Prophetical Type, and Diſcourſe in this Chapter, which now followeth.

6 ¶ And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold Hanameel the ſon of Shallum thine uncle, ſhall come unto thee, ſaying, Buy thee my field that *is* in Anathoth *i*, for the right of redemption *is* thine to buy *it k*.

i From hence may be concluded the certainty of future contingency in God's Eye; the coming of *Hanameel*, was a future contingency, yet certainly known to God, ſo as he could tell the Prophet he would come. *i Anathoth* (as appears from *Joſh.* 21. 18.) was one of the Cities of the *Levites*; hence ariſeth a queſtion, how it could be ſold to *Jeremiah*, who by the Law might not poſſeſs it, *Numb.* 18 20. being a *Levite*. Some excuſe it from the Command of God, who might diſpenſe with his own Law, but this ſeemeth not enough, becauſe it is ſaid afterward, *The Right of Redemption is thine*. 2. Others therefore ſay the *Levites* might have ſome ſmall Poſſeſſions, though no plowed Land: They might have Houſes and Orchards, and Gardens, in Cities and Suburbs. But that theſe might be ſold ſeemeth contrary to the Law, *Levit.* 25. 34. It is therefore rather thought to be meant of ſome ſmall Eſtate left to *Hanameel* from his Anceſtors *k* The right of *Redemption* beloriged to the next of Kin, *Lev.* 25. 25. *Ruth* 4. 4.

8 So Hanameel my uncles ſon came to me in the court of the priſon, according to the word of the LORD *l*, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin, for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy ſelf: then I knew that this *was* the word of the LORD *m*.

l He-

l Hanameel came *freely*, none drave, or forced him, yet he came *necessarily* as to the *event*, he could not but go, else God had not told the Prophet truth. *m* When I saw it came to pass, knowing that God alone knew what was in Mens hearts, and what they would do, I knew my former mentioned Revelation was from God.

9 And I bought the field of Hanameel my uncles son, that *was* in Anathoth, and weighed him the money, *even* ‖ seventeen shekels of silver *n*.

‖ Or, *seven shekels, and ten pieces of silver.*

n That is, about 2 *l.* 3 *s.* 6 *d.* a small Purchase, which argues the Field here mentioned to be but some *Orchard* or *Garden*; tho we muſt allow the price of Land ſtrangely fallen at this time, when the Enemy was beſieging the chief City of the Country. It ſhould ſeem they were wont there to make their Payments, more by Weight than by Tale.

†Heb. *wrote in the book.*

10 And I † ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the balances *o*.

o I went through with the Purchaſe, ſetting my hand to, and ſealing the Deed, and taking Witneſſes to it, (as is uſual.)

11 So I took the evidence of the purchaſe, *both that which was* ſealed *according* to the law and cuſtom, and *that which was* open *p*.

p It is moſt probable, that upon ſuch Bargains and Sales amongſt the *Jews*, two inſtruments were made, the one ſealed up, to be kept by the Purchaſer, the other open, to be ſhewed to the Judges, and by them ratified, and that this was the Law and Cuſtom ordinarily amongſt the *Jews* upon Purchaſes; both which *Jeremy* kept, the one for his uſe, the other to produce in Court for Ratification. There is no certainty in the gueſſes that ſome others make, why there were two Copies: Nothing appeareth but that the Prophet bought this little Purchaſe with the ſame Rites and Circumſtances that Men ordinarily in that Country made Purchaſes in times of Peace, and civil order.

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah, the ſon of Maaſeiah *q*, in the ſight of Hanameel my uncles *ſon*, and in the preſence of the * witneſſes, that ſubſcribed the book of the purchaſe, before all the Jews that ſate in the court of the priſon *r*.

* See Iſa. 8. 2.

q This *Baruch* (as appereth from *Chap.* 36. 4. 16.) was a Scribe, and an attendant upon *Jeremiah*, and one who wrote things for him, and from his Mouth. *r* He made this Purchaſe with all the uſual Formalities; to make it publick, he ſigned and ſealed it before Witneſſes, and delivered it to *Baruch*, to keep in the preſence of them all, and in the preſence of the *Jews*, who caſually were in the place when the thing was done.

13 ¶ And I charged Baruch before them, ſaying,

14 Thus ſaith the LORD of hoſts, the God of Iſrael, Take theſe evidences, this evidence of the purchaſe, both *which is* ſealed, and this evidence *which is* open, and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the LORD of hoſts, the God of Iſrael, Houſes and fields, and vineyards ſhall be poſſeſſed again in this land *ſ*.

ſ Here is nothing of any ſeeming difficulty in theſe Verſes, but only why the Prophet commandeth *Baruch* to put the Evidences in an *Earthen Veſſel*, which himſelf alſo expounds, that they might continue many days, that is, not defaced; had they been had many days in the Earth, they would have been rotten; had they been above ground in a Box or Cheſt, they might have been loſt, or taken away by the Soldier's plundering houſes, or at leaſt burnt with fire. *Verſe* 15. The Prophet expounds God's Meaning in this Command to him, and his own Deſign, in ſo formal a buying of ſo ſmall a Purchaſe, eſpecially conſidering, that, very probably, *Jeremiah* was no great Purchaſer, nor very greedy of Purchaſes: He lets them know that all this was for a ſign of the Truth of what God had revealed to him concerning the People's Return, though after many days (ſixty years from this time) and alſo of the firm aſſent he gave to that divine Revelation, That Purchaſes ſhould one day be enjoyed again in *Judea*, and Houſes, Fields, and Vineyards in it, ſhould be again poſſeſſed.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the LORD, ſaying *t*,

t What he prayed for, the Matter of his Prayer in the following Verſes will inform us; but it ſhould ſeem by it, that he was not without his perplexities; though he yielded an abſolute Obedience to God's Command, yet he prayeth for a clearer Revelation of his meaning in this thing.

17 Ah Lord GOD, behold, thou haſt made the heaven and the earth by thy great power and ſtretched out arm, *and* there is * nothing ‖ too hard for thee *u*.

* Gen. 18. 14. ver. 27. Luk 1. 37.

‖ Or, *hid from thee.*

u He beginneth his Prayer with a Recognition of God's Omnipotency, and the infiniteneſs of his Power, which was ſhewed in his firſt making the Heaven and the Earth, as we read, *Gen.* 1. *Pſal.* 146. 6. God himſelf uſed this inſtance to confirm his Peoples Faith in his ability to do what he pleaſed, *Chap.* 27. 5. It is obſervable that the Servants of God in Holy Writ, uſed in their Prayers to give God ſuch Names, as might help to confirm their Faith as to what they asked. Nothing can further be neceſſary to confirm our Faith that we ſhall have what we ask, than for us to be perſwaded that the Perſon is *able* to do it, and alſo willing. The Prophet beginneth with a Declaration of his Faith in God as to the firſt, then goes on to the ſecond.

18 Thou ſheweſt loving kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them *w*, the great, the mighty God, the LORD of hoſts *is* his name,

w This is the Name which God gave himſelf, *Exod.* 34. 7. *Deut.* 5. 9, 10. and of this latter clauſe declarative of the Vengeance of God in puniſhing Children for their Parents ſins, are many inſtances in Scripture, *Joſ.* 7. 24. 1 *Sam.* 2. 33, 34. 1 *Kings* 14. 10, 11. and 21. 24.

19 Great in counſel *x*, and mighty in work *y*, (for thine * eyes *are* open upon all the ways of the ſons of men *, to give every one according to his ways, and according to the fruit of his doings *z*.)

* Job 34. 21. Pſal 33. 13 Prov 5 21. Ch. 16 17. * Chap. 17. 10.

x Who doſt nothing but in infinite Wiſdom, as if thou hadſt taken counſel upon it, and art mighty in thy Works of Providence, by which thou governeſt the World. *y* Whoſe Eyes run to and fro the Earth, beholding the evil and the good; ſo that all things are naked before thee, and thou art not a meer curious and idle ſpectator of Mens Actions, but lookeſt upon them for that end, that thou mighteſt reward or puniſh them, according as thou ſeeſt their actions good or bad in thy ſight.

20 Which haſt ſet ſigns and wonders in the land of Egypt, *even* unto this day *a*, and in Iſrael *b*, and amongſt *other* men *c*, and haſt made thee a name as at this day.

a Who didſt Wonders of Juſtice in the Land of *Egypt*, ſuch as are remembred and made matters of aſtoniſhing Diſcourſe even to this day, *b* and wroughteſt Wonders of Mercy in *Iſrael*, bringing them out of *Egypt* through the Red Sea, raining them down *Manna* and *Quails* from Heaven, and fetching Water out of the Rock for them, *&c.* *c* And haſt done alſo many wondrous Works in other places, by which thou haſt made thy ſelf a Glorious Name.

21 And haſt brought forth thy people Iſrael, * out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terror *d*.

* Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21.

d The Hiſtory of this we have in the 11 or 12 firſt Chapters of *Exodus*. God ſent 10 Plagues upon *Egypt* one after another, before *Pharaoh* would let them go, and when he purſued after them, divided the Red Sea for them, that they might paſs through, and then brought the Waters back upon the *Egyptians*, purſuing after them through the Sea.

22 And haſt given them this land which thou didſt ſwear unto their Fathers to give them *l* a land flowing with milk and honey *m*.

l God owneth this Oath, *Exod.* 6. 8. *m* That is, abounding with all neceſſary things, and all pleaſant things. *Canaan* is often thus deſcribed, *Exod.* 3. 8, 17. and 13. 5. and 33. 3. *Lev.* 20. 24. *Numb.* 14. 8. and 16. 13, 14. *Deut.* 6. 3. and 11. 9, *&c.*

23 And they came in and poſſeſſed it *n*, but they obeyed not thy voice, neither walked in thy law *o*, they have done nothing at all that thou commandeſt them to do *p*: therefore thou haſt cauſed all this evil to come upon them *q*.

n In the former paſſage he acknowledged God's Goodneſs, here he owns his Truth and Faithfulneſs, in ſo conducting this People by his Providence, that they came into the promiſed Land and poſſeſſed it. *o* Having acknowledged God's Power, Omniſcience, Goodneſs, Truth and Faithfulneſs, he comes to own his Juſtice, confeſſing that this People for whom God had done ſo much, had very ill requited him, not *obeying his voice*, which he expounds by *not walking in his Law*; for the Law was God's Voice to them. *p* This he aggravateth by ſaying they had done nothing of what he had commanded, not breaking ſome particular Law, but the whole Law of God. *q* Therefore God *was* righteous in bringing this Sword, Peſtilence and Famine upon them.

24 Behold the ‖ mounts *r*, they are come unto the city to take it *s*, and the city is given into the hand of the Chaldeans, that fight againſt it *t*, becauſe of the ſword, and of the famine, and of the peſtilence *u*, and what thou haſt ſpoken is come to paſs *w*, and behold, thou ſeeſt *it*.

‖ Or, *Engines of ſhot.*

r The word ſignifies *Ramparts*, or rather *Battering Rams*, Engines of War which thoſe Nations uſed to batter Walls, or to ſhoot great Stones into places beſieged. *s* They are already Beſieging *Hieruſalem*, and have been for ſome time. *t* And the City is even ready to be taken and cannot hold out. *u* So many daily are killed, either with the Sword of the Enemy, or by Famine for want of Proviſion, or by the Peſtilence. *w* Thou art juſt, and righteous in all this, and haſt done but according to what thou threatneſt to do, to a ſinful People that would not obey thy Voice.

25 And thou haſt ſaid unto me, O Lord GOD, Buy thee the field for money, and take witneſſes: ‖ for the city is given into the hands of the Chaldeans *x*.

‖ Or, *though.*

x In

x In this Verſe again the Particle it ill tranſlated *And* and *For* in the latter Clauſe. The Learned Author of the *Engliſh* Annotations judgeth well, that it had been better tranſlated *when as* in the ſecond place, as *Gen.* 4. 11. *Pſal.* 102. 5. or *albeit*, or *tho'* as it is tranſlated, *Joſ* 17. 18. *Pſal.* 23. 4. and *Yet* inſtead of *And* in the beginning, as it is *Chap.* 23. 21. Lord! ſaith the Prophet, expound thy meaning to me, why, when the City is upon the matter ready to be yielded up to the *Chaldeans*, and cannot poſſibly hold out long, thou ſhouldſt ſet me to make Purchaſes for thine Enemies to poſſeſs.

26 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

* Ver. 17. 27 Behold, I *am* the LORD, the * God of all fleſh: Is there any thing too hard for me *y*?

y The Lord beginneth this Revelation for the Prophet's ſatisfaction, with the Preface expreſſive of his power, and univerſal dominion, from which *Jeremiah* might underſtand that he could do whatſoever he pleaſed, and Man that was but fleſh, *Gen.* 6. 3. could not hinder his effecting what he deſigned to do. God is alſo the God of the Spirits of all fleſh, *Numb.* 16. 22. but he expreſſeth Man here only under the notion of fleſh, as *Gen.* 6. 3. to denote his vileneſs and inconſiderableneſs as to any grapling with God, and incountring his Purpoſes.

28 Therefore thus ſaith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhall take it.

29 And the Chaldeans that fight againſt this city, ſhall come and * ſet fire on this city and burn it with the houſes *z*, * upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other Gods to provoke me to anger *a*.

* Chap. 21. 10. * Chap. 19. 13.

z Thou judgeſt right, this City ſhall be taken, and that by this very Army of *Chaldeans* which now beſiegeth it, they ſhall ſet fire on it, and burn the Houſes; I have made all fleſh, and I have power to diſpoſe of it, I will give this City into their hands. *a* But in this execution of my Vengeance I ſhall not act by Prerogative, but as a juſt and righteous Judge, vindicating the violation of my Laws, they have polluted their Houſes, by Idolatry upon the Roofs of them, they have *offered incenſe*, paid a Divine Homage to the Idol *Baal*, and in them they have *worſhipped* other Gods, therefore I will watch over, and protect them no longer, but ſend the *Chaldeans* by their Fires to purge them.

30 For the children of Iſrael, and the children of Judah have only done evil before me from their youth: for the children of Iſrael, have only provoked me to anger with the works of their hands, ſaith the LORD *b*.

b If they had offended me only by ſome particular ſingle acts, or by ſome few Omiſſions, or but for a ſmall time; I might have been judged too ſevere upon them, but from the time they firſt began to be a Nation, they have made it their Buſineſs, Courſe, and Trade, paſſing from one Idolatry to another, *&c.*

† Heb. *for anger:* 31 For this city hath been to me *as* † a provocation of mine anger, and of my fury, from the day that they built it, even to this day *c*, that I ſhould remove it from before my face *d*.

c *Solomon* finiſhed the Building of *Hieruſalem*, and he at leaſt ſuffered Idolatry in it, 1 *King.* 11. 4. 8. People have always been ſo fond of *worſhipping God* according to their own Fancies and Inventions, that even in *Judah* (except in *David's* time) the Worſhip of God could hardly be preſerved pure, during the entire Reign of one King. *d* As if they had done it on purpoſe to provoke me to deſtroy the City, and caſt the People of it out. Nothing more eaſie than for People to keep cloſe to the Divine Rule, as to External Acts in Worſhip; nothing is more provocative of God than their doing the contrary. Yet nothing hath been more rarely done in any Nation, as if Men had ſet themſelves to dare a Jealous God.

32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah which they have done, to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem *e*.

e Still God maketh their deſtruction to be of themſelves, as the meritorious cauſe, provoking him to that Wrath he executed upon them. The whole Head was ſick, the whole Heart faint. All orders of Men were corrupted, ſo as there was no hope of their Reformation, or growing better.

† Heb. *neck.* * Chap. 2. 27. and 7. 24. 33 And they have turned unto me the † * back, and not the face, *f* though I taught them, riſing up early, and teaching *them*, yet they have not hearkned to receive inſtruction *g*.

f They have behaved themſelves againſt me contemptuouſly, like Men, who when they are ſpoken to, admoniſhed, or inſtructed inſtead of looking towards thoſe who inſtruct, or admoniſh them, turn their back upon them. *g* Yet their ſin had not been ſo great and hainous, if I by my Prophets had not diligently inſtructed them, and they as ſtubbornly refuſed to be taught, or amended by their inſtruction.

* Chap. 7. 30. and 23. 11. Ezek. 8. 5, 16. 34 But they * ſet their abominations *h* in the houſe which is called by my name to defile it *i*.

h Their Idols, which above all things the *Jealous God* abhorreth, and therefore he calleth them *abominations* in the abſtract for abominable things, *Deut.* 32. 16. 1 *Kings* 11. 5. 2 *Kings* 23. 13. *i* That is, *in the Temple*, which was ordinarily called the Houſe of the Lord, and the Temple of the Lord.

35 And they built the high places of Baal which *are* in the valley of the ſon of Hinnom, to * cauſe their ſons and their daughters to paſs through *the fire* unto * Molech, which I commanded them not, neither came it into my mind that they ſhould do this abomination to cauſe Judah to ſin *k*.

* Chap. 7. 31. 19. 5. * Lev. 18. 21.

k See the notes on *Chap.* 19. 5, 6. where all paſſages we meet with here are fully opened.

36 ¶ And now therefore thus ſaith the LORD the God of Iſrael, concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence *l*.

l The Jews now began to ſee that the *Chaldeans* would take the City, and to be as dead hearted as before they were full of courage, and to give over themſelves for ever as loſt.

37 Behold, I will * gather them out of all countreys, whither I have driven them in mine anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cauſe them to dwell ſafely *o*.

* Deut. 30. 3 Chap. 23. 3. and 29 14. and 31. 10.

o Though the City ſhall be taken, and you ſhall go into Captivity, yet you ſhall not be utterly loſt, I will gather you again, and you ſhall have as quiet an habitation as ever.

38 And they ſhall be * my people, and I will be their God *p*.

* Chap. 24. 7. and 30. 22. and 31. 33.

p I will renew my Covenant with them, and keep my Covenant towards them, they ſhall ſerve me more faithfully, and I will own them, and take care of them, and bleſs them.

39 And I will give them * one heart *q*, and one way *r*, that they may fear me for † ever *ſ*, for the good of them, and of their children after them *t*.

* Ezek. 11. 19. † Heb. *all days.*

q I will give them union and concord, or an oneneſs of mind and judgment; as to the things of God, they ſhall not be for ſuperſtitious and idolatrous Worſhip, and ſome for my true Worſhip. *r* They ſhall all Worſhip me according to the rule I have given them. *ſ* That they may worſhip me in Truth, as a People that have a dread of me upon their hearts. *t* This will be for the profit both of them, and their Poſterity, many days, even ſo long as they ſhall continue ſo to do.

40 And * I will make an everlaſting covenant with them, that I will not turn away † from them to do them good *u*, but I will put my fear into their hearts, that they ſhall not depart from me *w*.

* Chap. 31. 31. Heb. † *from after them.*

u This Promiſe manifeſtly relateth to thoſe *Jews* that ſhould receive the Lord Jeſus Chriſt, or that were *Iſraelites* indeed; for as to others, God did turn away from doing them good, when their City was taken by *Titus*; unleſs it be to be underſtood of a national Converſion of the *Jews*, not yet effected. *w* My ſpirit which ſhall beget in them a dread of me, ſo as they ſhall not depart from me: Hence ſome conclude well, that when once the Body of the *Jews* ſhall be converted, they ſhall never again apoſtatize from God. It may well from hence be concluded, that both *Converſion* unto God, and perſeverance in the ways of God are the gifts of God, we are kept *by the power of God, through faith unto Salvation.*

41 Yea, * I will rejoice over them, to do them good *x*, and * I will plant them in this land † aſſuredly, with my whole heart and with my whole ſoul *y*.

* Zeph. 3. 17. * Chap. 24. 6. Amos 9. 15. † Heb. *in truth or ſtability.*

x I will not only do them good, but I will take pleaſure, and delight in doing them good, and I will *y* certainly bring them to this Land, and conſtantly and freely do them good when they ſhall be there.

42 For Thus ſaith the LORD, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them *z*.

z You ſhall find me as true to my Promiſes, as you have found me to my Threatnings.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man and beaſt.

44 Men ſhall buy fields for money, and ſubſcribe evidences and ſeal *them*, and take witneſſes * in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth, for * I will cauſe their captivity to return, ſaith the LORD *a*.

* Chap. 17. 26. * Chap. 33. 7. 11. 26.

a Now, *Jeremiah*, thou underſtandeſt wherefore I commanded thee to buy the Field offered thee by *Hanameel* in *Anathoth* in the Lot of *Benjamin*; it was to aſſure thee, that though at preſent the *Chaldeans* ſhall prevail againſt *Jeruſalem*, and the *Jews* ſhall be carried into Captivity, and the *Jews* ſhall neither buy nor ſell here at preſent, yet Fields ſhall here be bought again; Men ſhall

buy and sell. and seal Evidences in all parts of *Judæa*, as they were wont to do in former times, for they shall return again out of the Captivity of *Babylon* into their own Land, and have Commerce one with another as formerly.

CHAP. XXXIII.

The taking of Jerusalem, *carrying away the People, their Return,* 1,——8. *Joyful State and settled Government,* 9,——14. *Christ the Branch of Righteousness: His everlasting Kingdom and Priesthood: And Blessed Seed,* 15,——26.

1 MOreover the word of the LORD came unto Jeremiah the second time (while he was
* Chap. 32. 2, 3. yet * shut up in the court of the prison) saying *a*.

a See the Notes on *Chap.* 32. 2. *Jeremiah* was forced out of the Temple, God followeth him to the Prison, and there revealeth his mind to him once and again. The wickedness of the *Jews* in persecuting the Prophet, could not make God's Promises of no effect for mercy to be shewed to the People, after the Captivity, which though made before, are again confirmed a second time, for this Chapter for substance contains no more than Promises of the like nature with those in the foregoing Chapters.

* Isa. 37. 26. 2 Thus saith the LORD the * maker thereof, the LORD that formed it, to establish it, the LORD *is* his name *b*.

b The maker thereof, that is say some of *Jerusalem* (so Mr. *Calvin*) or the maker of these Promises (so others interpret it) his Name is *Jehovah*, so as he hath a sufficiency in himself to make good his word to establish *Jerusalem*, or to establish the word spoken by him for the establishment of it.

‖ Or, *hidden.* 3 Call unto me, and I will answer thee, and shew thee, great and ‖ mighty things which thou knowest not *c*.

c God either speaketh to the People to pray unto him, or to the Prophet on the behalf of the People to pray, promising him he would shew him great things. *Object.* But how doth God say that *Jeremiah* did not know them, when God before this time had revealed them to the Prophet, and the Prophet had revealed them. *Sol.* He did not know them before God had revealed them, and though God had revealed them, yet by his Prayer in the former Chapter it appears, he did not fully understand them, or firmly believe them as he ought to have done.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, *which are* thrown down by the mounts, and by the sword *d*.

d That is which in part are thrown down, and shall yet further be thrown down, by the Engines of War which the *Chaldeans* use to batter down the City. See before *Chap.* 32. 24. some read *for the mounts*, as if they were thrown down by the Citizens to make room for the Citizens to cast up defensive Mounts, the word translated *Sword* may be as well translated *Hammers* or Mattocks, as it is 2 *Chron.* 34. 6. It is translated Axes, *Ezek.* 26. 9.

5 They come to fight with the Chaldeans *e*, but *it is* to fill them with the dead bodies of men, whom I have slain in my anger, and in my fury *f*, and for all whose wickedness I have hid my face from this city *g*.

e It is very difficult to determine whether these words contain an entire sense in themselves, or what connexion they have with the foregoing words; not to repeat Mens diverse apprehensions, of which a large account is given by the Author of the *English Annotations*, I think they judge best who think they have an entire sense in themselves, and judge that the *They* here mentioned, are the *Jews* of whom the Prophet saith *they come*, because he knew they would sally out and fight with their Enemies, but to no purpose, but to fill their Houses with their own dead Bodies, whom he would cause in his anger to be slain. *g* For their wickedness which they had provoked God by, and caused him to hide his face from that City which had so much of his countenance formerly.

6 Behold, I will bring it health, and cure, and I will cure them *h*, and will reveal unto them the abundance of peace and truth *i*.

h The latter part of this Verse expoundeth the former, for by health and cure, the Prophet meaneth peace, and truth; we met with the like *metaphorical expression*, *Chap.* 30. 17. See the notes on that place. The miserable disturbed state of a Nation being compared to Wounds, and Sickness, the restoring of it to a peaceable prosperous state is fitly called its Health and Cure. *i* By truth here seems to be meant *faithfulness*, or stability, not truth of propositions; *q. d.* I will after this great wound which I have given this People, bring them again into a quiet and peaceable state in which they shall abide many days.

7 And I will cause the captivity of Judah, and the
* Chap. 24. 6. and 31. 4. and 42. 10. captivity of Israel to return, * and will build them as at the first *k*.

k In this Verse the latter part is expounded by the former: the restoring of them is called *building them*, in opposition to the throwing them down, by the Mounts mentioned, *Ver.* 4. unless by building be to be understood not laying the foundation of their new State, but the further pro-pering of them in that State.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will
* Chap. 31. 34. Micah 7. 18. * pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me *m*.

m Here is but one thing expressed by two Phrases; the word by us translated *cleanse* signifies to *expiate* or *pursie* with allusion to the legal purifications, so as cleaning must not be understood of *Regeneration*, but of that pardon which is mentioned in the latter part of the Verse.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: *n* and they shall fear, and tremble, for all the goodness, and for all the prosperity that I procure unto it *o*.

n I will do so well by this People, that other Nations shall honour and praise me for my goodness to them. *o* And not only so, but shall fear to ingage against a Nation so beloved and favoured by me, *Exod.* 15. 14, 16. others interpret it of a Religious fear, and trembling to which God's Mercy to the *Israelites* should invite those People that should see, and hear of it; but I think the former is the most probable sense of the Prophet here.

10 Thus saith the LORD, Again there shall be heard in this place, which ye say *p shall be* desolate without man, and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate without man, and without inhabitant, and without beast.

p Those of you who though you find no great difficulty to believe what I have prophesied concerning the *Chaldeans* taking this City, seeing it upon the matter already taken, yet find a difficulty to believe what I tell you about the Peoples returning, and the rebuilding of it. The Lord speaketh the one as well as the other, there shall be heard again in it, *&c.*

11 The * voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say *, Praise the LORD of hosts, for the LORD *is* good, for his mercy *endureth* for ever, *and* of them that shall bring the sacrifices of praise into the house of the LORD; for I will cause to return the captivity of the Land, as at the first saith the LORD *q*.
* Chap. 7. 34. & 16. 9.
* 2 Chron. 7. 3.

q The sum of this Verse is, that those that should be carried into captivity should return, and upon their return they should be in their former States, both as to Civil Transactions, they should again Marry, and give in Marriage, and as to Civil and Spiritual Joy, they should publickly praise the Lord as they were wont to do in the words of *David*, *Psal.* 106. 1. and 107. 1. and 118. 1. and 136. 1. (we have a Record in Holy Writ of the fulfilling of this Prophecy upon the laying the foundations of the second Temple, *Ezra* 3. 11.) and offer Sacrifices of Thanksgiving. See *Nehem.* 12. 27.

12 Thus saith the Lord of hosts, Again in this place *which is* desolate *r* without man, and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing *their* flocks to lie down.

r That is a great part of which is, and the other part shall soon be desolate. In all these places there shall be Flocks and Herds of Sheep, and Goats, which the Shepherd shall take care of as in former times.

13 * In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of *s* him that telleth *them*, saith the LORD.
* Chap. 17. 26. & 32. 44.

s So as to keep tale of them, as it is said they were wont to do both Morning and Evening in those Countries.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah *t*.

t The Lord is not *yea*, and *nay*, he cannot lye nor repent. I speak not of the present time, but there shall be a time when God will justifie every good word of this nature, which he hath spoken to his ancient People.

15 ¶ In those days, and at that time will I cause the Branch of righteousness to grow up unto David *u*, and he shall execute judgment and righteousness in the land.

u Whatsoever the *Jews* and some others say, the *Branch of Righteousness* here spoken of, can be meant of no other but Christ, who is called a *Branch* out of the Stem of *Jesse*, *Isa.* 11. 1. The *Branch of the Lord*, *Isa.* 4. 2. A *Righteous Branch*, *Chap.* 23. 5. (See the Notes on those places) *Zorobabel* though descended from *David* cannot be meant here, but the same who is thus called in all those parallel Texts, of whom yet *Zorobabel* (being a good Man, and descended from the Family of *David*) may be allowed to have been a Type, but this Text far more concerneth Christ, as he in whom all the Promises are founded, and in whom they are all *Yea*, and *Amen*. The Kings they had hitherto had of the line of *David*, were most of them unrighteous Men, but God pro-

promiseth that after the Captivity, they should have a *Branch of David* that should execute Judgment and Righteousness in the Land, for the protection and government of those that feared him.

16 In those days, shall Judah be saved, and Jerusalem shall dwell safely *w*: and this *is the name* wherewith she shall be called †, The LORD our righteousness *x*.
† Heb. *Jehovah Tsidkenu.*

w It is the Opinion of some that a spiritual Salvation and security is promised under these expressions, but the most and best Interpreters rather understand it of a temporal Salvation as primarily intended though typical of that Spiritual and Eternal Salvation which is often promised to the true *Israel* of God; as their rest in *Canaan* typified that *Rest* which remaineth for the People of God. *x* Our Translation of this Phrase is something strange, the words in the *Hebrew* are וְזֶה אֲשֶׁר יִקְרְאוֹ לָהּ יְהוָה צִדְקֵנוּ: *Paginine* Translateth them. *And he who shall call it the Lord our Righteousness*, supplying the Verb substantive, *is*. He who shall call *it is the Lord our Righteousness*. We Translate it, *This is the name wherewith it shall be called*, &c. that which causes the difficulty is, that the Pronoun זֶה which signifieth *he*, is applied both to *persons* and *things*, and translated *he* or *it*, and the relative אֲשֶׁר is of all cases, so may be translated *who*, or *which*, or *with which*, those words which our Translators have supplied, *is the name*, are not in the *Hebrew*. This hath made a great doubt amongst Interpreters whether, *The Lord our Righteousness* be the *name of Christ*, or the *name of the City*. I do incline to their opinion, who think that it is here mentioned as the name of Christ. In that sence there is nothing to be understood but the Verb substantive, *is*, which is ordinarily understood; so the words are thus. And, *he who shall call it*, is, *the Lord our Righteousness*. The context seemeth to favour this, Christ being that Ruler mentioned, *v.* 15. as he who shall execute *Justice, and Judgment in the Land*, besides that there is no such Name any where given, either to the *Jewish* or *Christian* Church, as the *Lord our Righteousness*, but the full import of that Name is spoken of Christ, *Isaiah* 45. 23. which Text is applied to Christ, *Rom.* 14. 11. *Phil.* 2. 10. he is called the Just King, *Zech.* 9. 9. and our Righteousness, 1 *Cor.* 1. 30.

17 ¶ For thus saith the LORD, † David shall never * want a man to sit upon the throne of the house
† Heb. *there shall not be cut off from David.* * 2 Sam. 7. 16. 1 Kings 2. 4. of Israel *y*.

y This is apparently a promise relating to Christ, for *David's* Line had failed long since, had it not been continued in Christ, whose Kingdom is and shall be an everlasting Kingdom. So long as *Israel* remained a Kingdom, those of the Line of *David* ruled over it, when that failed; Christ came in the flesh, who ruleth, and shall rule over the *Israel* of God for ever.

18 Neither shall the priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually *z*.

z The best Interpreters understand this of a *Ministry* to abide in the Church to the end of the World, according to *Matth.* 28. 20. nor is it unusual for God in the Old Testament to express Promises relating to, and to be fulfilled under the Gospel by expressions, and terms proper to the Old Testament, as *Isa* 66. 23. and in this sence it must be expounded, or restrained to the times immediately following the Captivity, but it is generally understood, as a Promise for a Gospel Ministry to succeed the Ministry in the *Jewish* Church, and to abide to the end of the World.

19 And the word of the LORD came unto Jeremiah, saying,

* Isa. 54. 9. 20 Thus saith the LORD, * If you can break my covenant of the day, and my covenant of the night *a*, and that there should not be day, and night in their season.

a By the *Covenant of Day and Night* here is meant the same with the *Ordinances* mentioned, *Chap.* 31. 35. God's Law established in the course of natural causes, by vertue of which the Day and Night orderly succeed one another. These Verses are but a further confirmation of what was said before, and the sence of them no more than this. That the succession of the Gospel Ministry in the Church of God to abide for ever, should be as certain as the succession of darkness and light, God had established the latter in a necessary course of natural causes, and he would by his Providence take care for the other, that the effect should be every whit as certain. Though the second causes are widely different, yet God who is the first cause of both is the same, and would as certainly bring the one to pass as the other.

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

* Gen. 13. 16 & 15. 5. & 22. 17. Chap. 31. 37. 22 As the * host of heaven cannot be numbred, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me *b*.

b The former promise was for the stability, this for the multiplication of the Church, which is here expressed under the notion of the *Seed of David*, that is the Members of Christ, the *Jews* were ordinarily called the Seed of *Abraham*, *Isaac* and *Jacob*, but I do not remember they are any where called the Seed of *David*, unless it be 1 *Kings* 11. 39. where it seems also to be understood only of the Princes that came from *David*, nor indeed could they be so called in any proper sence; *David* being no common Head to the whole *Jewish* Nation, as both *Abraham*, *Isaac* and *Jacob* were, but Christ is often called the *Seed of David*, John 7. 42. Acts 13. 23. Rom. 1. 3. 2 Tim. 2. 8. and Christ is himself called *David*, whose Seed and whose *Levites* are multiplied in the multiplying of Christians and of faithful Ministers under the Gospel, which certainly are the things here promised.

23 Moreover the word of the LORD came to Jeremiah, saying,

24. Considerest thou not what this people have spoken, saying *c*, The two families which the LORD hath chosen, he hath even cast them off *d*? thus they have despised my people, that they should be no more a nation before them *e*.

c This People, that is (say some) the Enemies of the *Jews*, but it may as well be interpreted either of the wicked *Jews*, wicked Men being always full of groundless presumptuous hopes, or sunk in despair. Or of such amongst them as were better, but weak in Faith, that knew not how to give any firm assent to Promises, the fulfilling of which seemed to the Eyes of sense and reason so improbable. *d* By the *two Families* here mentioned, the Prophet either meaneth the Kingdoms of *Israel* and *Judah* or, which seemeth to me much more probable, the Families of *David* and *Aaron*, mentioned before. *e* This saith God they have spoken scornfully of my People, as if they should never be a Nation more having Rulers of themselves, and a Ministry.

25 Thus saith the LORD, If my covenant *be* not with day, and night, *and if* I have not appointed the ordinances of heaven and earth,

26 Then will I cast away the seed of Jacob *f*, and David my servant *g*, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac and Jacob; for * I will cause their captivity to return, and have mercy on them.
* Verse 7, 11.

f By the Seed of *Jacob*, and of *Abraham* and *Isaac* are meant the Body of the *Jews*, to whom these three Patriarchs were common heads. *g* By the *Seed of David* Persons lineally descended from *David*, who should rule over the *Israel* of God. The sum of these two Verses is plainly no more than God had said before, that a restauration of them to their own Land should as certainly succeed their Captivity, as the Night succeedeth the Day, or the Day succeedeth the Night, God had as certainly established, and ordained the one as the other, though not as yet so established the one in the order of natural causes as the other, God would certainly have mercy on them, and in shewing his mercy would take care that one of the Seed of *David* should be their Ruler which was fulfilled in the *Messiah*.

CHAP. XXXIV.

The Captivity of King Zedekiah, *and the City,* 1,——7. *The Princes and People by Solemn Covenant, according to the Law, dismiss their Bond-Servants, but the* Babylonians *leaving the Siege, they reassume them,* 8,——11. *For this God threatneth a Return of the Enemy, and Destruction of* Jerusalem, 11,——22.

1 THE word which came unto Jeremiah from the LORD *a*, * when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all the people fought against Jerusalem, and against all the cities thereof, saying,
* 2 King. 25. 1. &c. Chap. 52. 4. † Heb. *the dominion of his hand.*

a The Revelation of the Will of God to *Jeremiah* to be published to the People, during the time of the Siege. The seven first Verses are plainly a distinct Prophecy from that in the latter part of the Chapter. It was (as some think) for this Sermon that the Prophet was imprisoned (for in this Prophecy the Sermons are much disordered in the placing of them) so as this shewing the cause for which the King imprisoned him, is set after others, *Chap.* 32. which were during the time of his imprisonment.

2 Thus saith the LORD, the God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and * he shall burn it with fire.
* Chap. 32. 29.

3 And thou shalt not escape out of his hands, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, † and he shall speak with thee mouth to mouth, and thou shalt go to Babylon *b*.
† Heb. *his mouth shall speak to thy mouth.*

b Behold all this *Chap.* 32. 3, 4. See the Notes there.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus saith the LORD of thee, Thou shalt not die by the sword;

5 *But* thou shalt die in peace *c*, and with the burnings of thy fathers the former kings which were before thee: so shall they burn odours for thee, and they will lament thee, *saying*, Ah Lord! for I have pronounced the word, saith the LORD *d*.

c This only place informeth us concerning the manner of *Zedekiah's* Death, and that both negatively and positively. *Negatively*, That he did not die by the Sword, the King of *Babylon* took him, killed his Sons before his Eyes, then put out his Eyes, and bound him in Chains, *Chap.* 39. 7. but killed him not, as we learn from this Text, but he died a natural Death, which is here meant by *dying in peace*, *d* and had an honourable Burial, which the *King of Babylon* would not allow *Jehoiachim*, as we read *Chap.* 22. 18. he was buried *with the Burial of an Ass*, and his Body was *cast out of the gates of Jerusalem*, and no Man lamented for him; but as to *Zedekiah* they burned *sweet odours for him*, (after the manner of the Burial of *Kings*, 2 *Chron.* 16. 14.) and made *solemn Lamentation* for him. The *Jews* in their *Chronology*, called by them *Seder Olam*, give us the form of their Lamentation thus. *Alas!* Zedekiah *is dead, who drank the dregs of all Ages*: That is, who was punished for the sins of all former Ages.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylons army fought against Jerusalem, and against all the cities of Judah *that were* left, against Lachish, and against Azekah; for these defenced cities remained of the cities of Judah *e*.

e The Prophet was not afraid to go and do the Message God had intrusted him with to the King, upon which he was imprisoned as we read before, *Chap.* 32. 3. the time it should seem was after that the King of *Babylon* had invaded the Country, and taken the greatest part of it; only three fortified places remained, which he was Besieging, *viz. Jerusalem*, which was the chief City of that Country, and *Lachish*, of the Conquest of which we read, *Jos.* 10. 31. disposed of to the Tribe of *Judah*, *Josh.* 15. 39. and *Azekah*, which was a City of *Judah*, of which we read in the same Chapters.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah, had made a covenant with all the people which were at Jerusalem to proclaim liberty unto them *f*.

f This Verse plainly beginneth a new Prophecy, but at what particular time, this Revelation, or the publication of it was, we are not told, only the occasion of it is recorded. God had made a particular Law respecting the *Jewish* Nation. That if any *had bought an Hebrew servant, he should serve but six years, and in the seventh should go out free*, Exod. 21. 2. Deut 15. 12. It came into *Zedekiah's* Mind to make a Proclamation for the execution of this Law; what moved him to it we have not recorded. The learned Author of the *English Annotations*, observeth well that it was their usual course when they were in some great straits to make some partial Reformation, *Jud.* 10. 15, 16. *Psal.* 78. 34, 35. *Hos.* 6. 1.

* Neh. 5. 11. 9 * That every man should let his man-servant, and every man his maid-servant *being* an Hebrew, or an Hebrewess go free, that none should serve himself of them, *to wit*, of a Jew his brother *g*.

g This was the tenour of God's Law mentioned in the above-named Texts; and it seemeth *Zedekiah* taking notice of the common violation of this Law, and the *Jews* ordinary oppressing those of their own Nation this way; judging that this might be one of those sins for which the Wrath of God was at this time kindled against them, he caused the People to make a Covenant, that they would give that liberty to their Servants of either Sex, which the Law of God required, of which he made Proclamation.

10 Now when all the princes, and all the people which had entred into the covenant heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed and let *them* go *h*.

h The Princes and the People, having first with the King agreed to the thing, upon the issuing out of his Proclamation, they at first yielded obedience to it.

11 But afterwards they turned, and caused the servants, and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids *i*.

i Like a company of wretched Hypocrites, they reformed this abuse, only to serve a turn, which when it was served, they returned again to their old oppression, and in this thing not the People alone, but the Government was to be blamed for their Judges in their Courts of Justice, ought to have executed the Law of the Lord, and to have restrained the covetous and oppressive humour of the People. The learned Author of the *English Annotations* thinketh that that which altered their minds, was a little alteration of their State, during the Siege; for *Chap.* 37. 5. we read that the *Babylonians* and *Chaldeans* hearing of an Army coming out of *Egypt*, to relieve the City, left the Siege for a time, and that the Prophet, *Ver.* 21. of this Chapter relates to that, when he prophesied, That the King of *Babylon's* Army should return. But these wretched Men, seeing the *Babylonian* Army raised from the Siege, concluded they were now out of God's hands, and repented of their Repentance in this particular, and would make all their Servants return into their former Servitude.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD the God of Israel, I made a covenant *k* with your fathers, in the day that I brought them fourth out of the land of Egypt, out of the house of bondmen *l*, saying,

k The Law of God is called often a Covenant, because it containeth the Will of God which he would have them do, to which (whether they express their consent or no) they are bound to consent, and agree. But to the *Jews* all Gods Laws given on Mount *Sinai* were a formal explicit Covenant, God explicitly telling them what he would have them to do, and they as explicitly promising they would do it, *Exod* 24. 3. *l* Here was a double aggravation of their sin, in breaking this Covenant made between God and them, 1. From the consideration of God's kindness, in bringing them out of *Egypt*. 2. From the consideration of their having been Bond men in *Egypt*, which should have taught them to *know* the Hearts of Bondmen, so as to have compassionated them whom they kept in the like distress in which they had been themselves, and from which God had delivered them. We stand concerned to remember the Vows we make to God in our distress, for God will not forget them, *Gen.* 35. 1. as also to compassionate them, who fall into the same Distresses that we have been in, and out of which God hath saved us. God expecteth that we should shew the same compassion to others, *Matth.* 18. 33.

14 At the end of seven years, let ye go every man his brother an Hebrew, which hath been sold ‖ unto thee; and when he hath served thee six years, thou shalt let him go free from thee *m*: but your fathers hearkned not unto me, neither inclined their ear *n*.

‖ Or, *hath sold himself.*

m This is but a Repetition of the Law, *Exod.* 21. 2. *Deut.* 15. 12. which concerned such Persons as were sold by others, or had sold themselves. God would not have his People take advantage of the sudden and rash acts of their Brethren, which were the effects of Passion. *n* Notwithstanding this Law the *Jews* who were always a very covetous griping People, did otherwise.

15 And ye were † now turned *o*, and had done right in my sight, in proclaiming liberty every man to his neighbour *p*, and ye had made a covenant before me in the house † which is called by my name *q*.

† Heb. *to day.*

† Heb. *whereupon my name is called.*

o That is, reformed in this particular, in which you had done the thing which I commanded you, *p* proclaiming a liberty to your Servants. *q* And you made a Covenant in my Presence to that purpose, and that in the *Temple*, where it seemeth this Covenant was made.

16 But ye turned, and polluted my name *r*, and caused every man his servant and every man his handmaid, whom he had set at liberty at their pleasure to return, and brought them into subjection, to be unto you for servants and for handmaids *s*.

r You again licked up your Vomit, and profaned my Name, swearing by it to do that which you have not done, and *s* forced your Servants, though dismissed, to return again unto their former Bondage and subjection to you.

17 Therefore thus saith the LORD, Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour *t*: behold, I proclaim a liberty for you, saith the LORD, to the sword, and to the pestilence, and to the famine, and I will make you † to be * removed, into all the kingdoms of the earth *u*.

† Heb. *for a removing.*

* Deut. 28. 64. and 29. 21.

t They had turned and given a liberty, *Ver.* 20. how doth God say here they had not? So God accounteth none to have done those good acts, which they do in a fit, or meerly to serve themselves of God; he saith, they had not done it, because they did not persist to do it, in such a case Mens Righteousness shall by God never be remembred, but they shall die in the sins they have committed. *u* Seeing you have refused to manumise your Servants at my command, I will manumise you, and set you free from my protection and Care. You shall perish by the Sword, Famine and pestilence, and those of you who escape them, shall see how pleasant a thing it is to be Slaves, and in Servitude, for you shall be dispersed in many Nations; and be Servants to the Rulers of them.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and passed between the parts thereof *w*,

w This was a Ceremony which they used in making of Covenants, not without something of a Warrant from a Divine President, *Gen.* 15. 9, 10. it is said *Ver.* 19. That same Day the Lord made a *Covenant with Abraham* (that Covenant was a Promise that *Abraham's* Seed should possess the Land of *Canaan*) *Ver.* 8. *Abraham* said unto God, *Whereby shall I know that I shall inherit it*, *Ver.* 9. God bids him *take an heifer of three years old, and a she goat of three years old, and a ram of three years old*, &c. *Ver.* 10. it is said, that *he took them, and divided them in the midst, and laid each piece one against another*. Indeed we read nothing there of the Parties covenanting, passing betwixt the parts of the Beasts so divided, but this was afterwards used in making Covenants betwixt Men, which had in it a secret imprecation or wishing that they might be cut in pieces like those Beasts, if they did not keep the Covenants which they made. It should seem that these *Jews* in the making of their solemn Promise or Covenant with God about releasing their Servants used this Rite; they caused a Calf, or Heifer to be cut in pieces, and the parts to be laid in the Temple right over-against one another, then they recited this Covenant,

venant, and in the way of a solemn Promise, or confirmation of their Resolution to make their promise good, they passed betwixt the parts of the Calf, or Heifer so cut; silently agreeing that God should cut them in pieces like that Beast if they did not make their words good. Hence is the *Hebrew* phrase of *cutting a Covenant*, for making it. This was a Ceremony ordinarily used also amongst the Heathens, as we are informed by *Cicero*, *Livy*, and others.

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the Priests, and all the people of the land, which passed betwixt the parts of the calf.

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life, and their * dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth *x*.

* Chap. 7. 33. and 16. 4.

x God doth not threaten all the *Jews*, but those only, who had made this Covenant, and formally confirmed it, by killing a Beast, and passing through the parts of it thus divided, and laid opposite one to another. Of these he spareth none but threatens both the King and Nobles and great Courtiers, as well as the People. That he would give them into the hand of their Enemies that thirsted after their Blood, they should be slain, and their dead Bodies should not be buried. Herein the Righteousness of God appeared, by doing to them as they desired (by passing betwixt the Calf) that God would do in case they did not keep to the promise they had made, and called God to witness, and challenging him to destroy them if they did not fulfil what they covenanted for.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life; and into the hand of the king of Babylon's army * which are gone from you *y*.

* Chap. 37. 11.

y Here is nothing in this Verse, but what was said before, save only in the last clause, where mention is made of the King of *Babylon's* Army which was gone up from them, the occasion of which we shall meet with *Chap.* 37. 5. because there was an Army came out of *Egypt* to assist the *Jews*.

22 Behold, I will command, saith the LORD, and cause them to return to this city *z*, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

z I will put it into their hearts to return saith the Lord, and they shall come back again to the Siege, and shall rise up no more till they have taken the City and burned it with fire, and made the whole Country desolate. The motions of Armies are under the Government of Divine Providence, they are at God's Command; when he bids them come they come, what he bids them do they do, and shall certainly effect what God hath determined. When we come to *Chap.* 39. we shall read of the fulfilling of this Prophecy.

CHAP. XXXV.

By the Obedience of the Rechabites, 1,——11. *God condemneth the Jews Obedience*, 12,——17. *The* Rechabites *are blessed*, 18, 19.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim, the son of Josiah king of Judah, saying *a*,

a This is another evidence that the Prophecies of this Book are not left us in that order wherein they were delivered, for those which we had in the two or three foregoing Chapters being in the time of *Zedekiah* must needs be ten or eleven Years after this.

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink *b*.

b These *Rechabites* had their Name from *Rechab* their Father, who as appears from 1 *Chron.* 2. 55. descended from *Hemath*, who was a *Kenite*, who is also called *Hobab*, *Jud.* 4. 11. (unless it may be *Hamath* who was the Son of *Hobab*.) This *Hobab* was *Jethro* the Father-in Law of *Moses*, as appears from *Jud.* 4. 11. we read *Jud.* 1. 16. *That his children went up out of the City of Palm-trees, with the children of Judah, which lieth in the South of Arad, and they went, and dwelt among the people.* The *Rechabites* here mentioned descended from this Stock. *Jehonadab* mentioned, 2 *King.* 10. 15. was of this Family, a Man of some note, as appeareth by *Jehu* his taking him there into his Chariot. God commandeth the Prophet to bring some of this Family into the Temple, into some of the Chambers (for in and about the Temple were several Chambers, for the Priests, and where they disposed of the Holy Garments and several Oblations, 1 *King.* 6. 5, 6, 10. 1 *Chron.* 28. 11, 12.) God commands *Jeremiah* to bring these *Rechabites* into some of these Chambers and to set *wine before them*. This was either for the more publickness of the thing, or it may be for the reproof of the Priests who drank too much Wine.

3 Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites,

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah a man of God *c*, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the † door *d*.

† Heb. *threshold* or *vessel.*

c This term, *the man of God*, doth in Scripture signifie a Prophet sometimes, but whether it so signifieth here, and if it doth, whether it relateth to *Igdaliah* or *Hanan* is a question. *d* Probably by the Chamber of the Princes is meant some Chamber where the Princes were wont to meet in a Court, or for Counsel. Thither *Jeremiah* brings these *Rechabites*, and sets Vessels of Wine before them, not commanding them to drink it, but only inviting them.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father *e* commanded us, saying, Ye shall drink no wine, *neither ye*, nor your sons for ever *f*.

e It is uncertain whether *Father* here signifies their immediate Parent, or (which is more probable) their Progenitor; it is most likely it referreth to that *Jonadab* of whom we read 2 *King.* 10. 15. who was the Father (that is the Progenitor of this Family of the *Rechabites*, at 300 Years distance.) *f* The reason why he left his Posterity this charge is uncertain, probably to warn them against the Luxury which he saw began to abound in *Israel*, and being desirous, that they should inure themselves to a more hardy and laborious Life; being originally *Kenites*, and used to Husbandry, and keeping of Sheep and other Cattel, he desired they should live according to their Quality.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents, that ye may live many days in the land where ye *be* strangers *g*.

g The last words of the Verse probably give us a reason of the former, they were no Native *Jews*, but Strangers amongst them, who commonly are envied, when they are observed to thrive too much, or to live splendidly; and that envy of the Natives of the place where they sojourn, exposeth them to their Hatred and Malice, so as their Lives are made uneasie to them, *Jonadab* therefore cautions his Sons to avoid these inconveniencies by a thrifty, sober, laborious life, to which they had been bred, in keeping Flocks, and to avoid any thing might expose them to Envy or Hatred or Malice of the People amongst whom they were come to sojourn.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, nor our sons, nor our daughters.

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.

10 But we have dwelt in tents *h*, and have obeyed, and done according to all that Jonadab our father commanded us.

h Moveable Habitations, which they could with little labour remove from place to place, as they had convenience to feed their Flocks, this was their ordinary way of living until necessity compelled them to come and live in *Jerusalem*.

11 But it came to pass when Nebuchadrezzar king of Babylon, came up into the land *i*, that we said, Come, and let us go to Jerusalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians; So we dwell at Jerusalem.

i When the *Chaldean* Army came into the Land, they saw there would be no quiet abode for them any where but in some fortified place. The *Syrians* joyned with the *Chaldeans* in this War, as we read 2 *King.* 24. 2. This they tell the Prophet was the reason why they who never used to dwell in Cities, nor fixed Houses, came to dwell at *Jerusalem*, to prevent being destroyed by the Foragers for these Armies.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go, and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, * rising early, and speaking, but ye hearkned not unto me.

* Chap. 7. 13. 25.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, * Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land, which I have

* Chap. 18. 11. & 25. 5.

have given to you, and to your fathers: but ye have not inclined your ear, nor hearkned to me *k*.

k God in this Revelation of his Mind to the Prophet expoundeth to him, why he had fet him to bring the *Rechabites* into the Temple, and commanded him to fet Wine before them, and invite them to drink of it, *viz.* that by their refufal of doing according to the invitation, in obedience to their Father *Jonadab*; he might convince the *Jews* of their Difobedience to his Commands, though God's Commands were more advantaged, than the Commands of *Jonadab* in that. 1. *Jonadab* was but an earthly Parent, and fo had no abfolute univerfal Soveraignty over his Children, but God was *the Lord of hofts, the God of Ifrael.* 2. *Jonadab's* Command was not for the performance of a moral Duty, but the doing of a thing which they might do, or leave undone. God required of them what was but the moral Duty, and for which was the higheft reafon. 3. *Jonadab's* Command had no promife annexed, God's Precept had a promife annexed, yet they had not yielded him that obedience which the Sons of *Jonadab* had yielded him: He was their Father, but where was his Honour?

16 Becaufe the fons of Jonadab the fon of Rechab have performed the commandment of their Father, which he commanded them, but this people hath not hearkned unto me;

17 Therefore thus faith the LORD God of hofts, theGod of Ifrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jerufalem, all the evil that I have pronounced againft them: becaufe I have fpoken unto them, and they have not heard, I have called unto them, and they have not anfwered *l*.

l This is but the fame Threatning confirmed, which we have often met with before, concerning the ruine of this People, only the meritorious caufe of it is further amplified, their not paying that Homage to God which thefe *Rechabites* paid to an Earthly Parent, and had been fteady in the Payment of, now for three hundred Years together.

18 And Jeremiah faid to the houfe of the Rechabites, Thus faith the LORD of hofts, the God of Ifrael, Becaufe you have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you.

19 Therefore thus faith the LORD of hofts, the God of Ifrael, † Jonadab the fon of Rechab fhall not want a man to ftand before me for ever *m*.

† Heb. *There fhall not a man be cut off from Jonadab the fon of Rechab to ſtand, &c.*

m For ever here fignifies the *ever* of the *Jewiſh* State, or Church; whether the Promife relates to the abiding of *Jonadab's Family*, when many Families of the *Jews* were quite rooted out, cut off, and extinct, or to fome fpecial favour that God would fhew them, or to fome place of Office, they fhould have in, or about the Temple (as fome judge becaufe, 1 *Chron.* 2. 55. it appears they were *Scribes*) is uncertain: But it is a queſtion of more moment. How God promiſeth a Reward to thefe Sons of *Jonadab* for obeying the Command of their Father, and whether they had finned if they had not obeyed this Command of *Jonadab*, which brings in another Queſtion: *Whether Parents have a power to oblige their children in matters which God hath left at liberty.* To which, I anſwer, 1 *God might reward thefe* Rechabites, *for their Reverence and Obedience to* Jonadab *their Father, though they were not ſtrictly by the Divine Law, obliged thus far to have obeyed him:* as he rewarded *David* for his thoughts in his heart to build him an Houſe, though it was not God's Will that he ſhould do it, ſo as God's Promiſe of the Reward doth not prove their Obedience in this particular to have been their Duty. Admit that it remained ſtill a matter of Liberty, yet the General Honour, and Reverence they teſtified might be rewarded by God. 2. Unqueſtionably *Parents have not a power to determine Children in all things as to which God hath left them a liberty*, for then they have a power to make their Children *Slaves*, and to take away all their natural Liberty. To Marry or not, and to this, or that Perſon, is matter of *Liberty*. Parents cannot in this caſe determine their Children. *Bethuel Gen.* 24. 58. aſketh *Rebeccah if ſhe would go with Abraham's* Servant before he would ſend her. 3. *In matters of civil concernment they have a far greater power than in matters of Religion.* All Souls are God's, and Conſcience can be under no other Dominion than that of God. 4. *In civil things Parents have a great power, during the Nonage of Children, and after alſo in matters which concern their Parents good*, as to command them to aſſiſt them, to help to ſupply their Neceſſities, *&c.* 5. *Parents being ſet over Children, and inſtead of God to them, as it is their Duty to adviſe their Children to the beſt of their ability for their good: So it is the Duty of Children to receive their advice, and not to depart from it, unleſs they ſee circumſtances ſo miſtaken by Parents, or ſo altered by the Providence of God, as they may reaſonably judge, their Parents, had they known or foreſeen it, would not have ſo adviſed.* But that Parents have an abſolute power to determine Children in all things as to which God hath not forbidden them, and that Children by the Law of God are obliged to an Obedience to all ſuch Commands, however, they may ſee their Parents miſtaken, or God by his Providence may have altered Circumſtances, I ſee no reaſon to conclude. *Jonadab* had prudently adviſed his Sons as before mentioned; they were things they might do, and which by experience they found not hurtful to them, but of great profit and advantage, and that with reference to all the ends of Man's Life: Herein **they yield Obedience**, and pay a Reverence to their Parent; this pleaſeth God, he promiſeth to reward them with the continuance of their Family, according to what he had ſaid, *Exod* 20. 12. in the Fifth Commandment, which the Apoſtle calleth the Firſt Commandment with Promiſe.

CHAP. XXXVI.

Jeremiah *cauſeth* Baruch *to write his Prophecy; and publickly to read it,* 1,——10. *The Princes ſend to fetch the Roll and read it,* 11,——18. *They adviſe* Baruch *and* Jeremiah *to hide themſelves,* 19. *The King* Jehoiakim *rearcth part of the Roll, and burneth it,* 20,——26. Jeremiah *denounceth his Judgment,* 27,——31. Baruch *writeth a new Copy,* 32.

1 AND it came to paſs in the fourth year of Jehoiakim, the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD, ſaying *a*,

a Jehoiakim was three Years a Tributary to *Nebuchadnezzar*, as we read, 2 *Kings* 24 1. then he rebelled, which three Years are judged to be the 6, 7, and 8th Years of his Reign, for *Pharaoh Necho* fet him up, to whom he was firſt a Tributary as we read, 2 *King.* 23. 35. *Pharaoh Necho* having conquered him, *Jehoiakim* became Servant to the Conqueror three Years, then rebelled upon which the Armies of the *Chaldæans* with the *Syrians, &c.* came up againſt him; and carried him away. This word of the Lord came to *Jeremiah* the firſt Year that he was Tributary to the King of *Babylon*, which was the fourth Year of his Reign.

2 Take thee a * roll of a book *band* * write therein all the words that I have ſpoken unto thee, againſt Iſrael, and againſt Judah, and againſt all the nations from the day I ſpake unto thee, from the days of * Joſiah even unto this day *c*.

* Iſa 8 1.
* Chap. 30. 2.
* Chap. 25. 3.

b By a *Roll of a Book* is to be underſtood *Parchments*, which anciently were their Books, the Art of binding Books being not then known. *c* The Precept is for recording all the Revelations he had from God for 22 Years laſt paſt; for he began to propheſie in the thirteenth Year of *Joſiah*, who reigned one and thirty Years; ſo as he propheſied 18 Years, during *Joſiah's* Life, and this was the fourth Year of the Reign of *Jehoiakim*. God would have them recorded, that there might be a Memorial of them, that ſo the truth of them might appear, when God ſhould bring them to paſs, the time of which now drew very near.

3 It may be that the houſe of Judah will hear all the evil *d* which I purpoſe to do unto them, that they may return every man from his evil way, that I may forgive their iniquity, and their ſin *e*.

d What we tranſlate *it may be* יוּלַי others tranſlate *if perhaps*, which better expreſſeth the ſence. God knew what would be, but yet he would not be wanting in means by which they might be informed in his Will, and ſo believe the thing, for believing and reforming are here meant by *hearing*, as the next words in part expound this term here. *e* Forgiveneſs of ſin in Scripture ſometimes ſignifieth the acquitting of a ſinner from the obligation ſin layeth the ſinner under to Eternal Death, ſometimes the remiſſion of a temporal puniſhment; it may here well be underſtood as comprehending both, though I think the latter to be what is here principally intended.

4 Then Jeremiah called Baruch the ſon of Neriah, and * Baruch wrote from the mouth of Jeremiah, all the words of the LORD, which he had ſpoken unto him, upon a roll of a book *f*.

* Chap. 45. 1.

f We ſhall find this *Baruch*, being one of *Jeremiah's* Diſciples, more than once thus imployed as *Jeremiah's* Secretary or *Amanuenſis*. None ſhall need ask how *Jeremiah* could remember all the Prophecies he had propheſied for 22 Years before paſt, that conſidereth who it was that commanded him to do this God undoubtedly revived the Prophet's Memory, or he could not have called all to mind.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up, I cannot go into the houſe of the LORD.

6 Therefore go thou and read in the roll which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORD's houſe upon the faſting day *g*: and alſo thou ſhalt read them in the ears of all Judah, that come out of their Cities.

g We do not read that *Jeremiah* was a Priſoner in the fourth Year of *Jehoiakim*, and therefore it is very uncertainly gueſſed in what ſence he here ſaith he was *ſhut up.* Some think *Jehoiakim* had impriſoned him, or at leaſt reſtrained him to his Houſe, tho' we do not read of it. Others think he reſtrained himſelf, but in what ſence he was ſhut up, is not certain; that he was ſo, is certain; he knew that God had not commanded his Prophecies to be written for any other end, but that the People might have them recalled to their Memories; he being not in a capacity himſelf at preſent to ſpeak any thing to the People in ſo publick a place, ſendeth *Baruch* to do it in his ſtead, chuſing for it a Day of publick Faſt, not the Day of the Yearly Faſt mentioned *Levit.* 23. 27. but on a Faſt Day (of which we ſhall read more, *Ver.* 9.) proclaimed by *Jehoiakim*, probably to avert the Vengeance hanging over them from the *Chaldæans*, or rather from the drought. It was undoubtedly, becauſe of the Conconrſe of People which the Prophet knew would that Day be in the Temple, that he choſe that Day, when ſome would be preſent from all parts of *Judah*.

7 It

† Heb. *their ſupplication ſhall fall.*

7 It may be † they will preſent their ſupplication before the LORD, and will return every one from his evil way, for great is the anger, and the fury, that the LORD hath pronounced againſt this people *h*.

h We had an expreſſion like this, *Ver.* 3. it teacheth us that the only means to turn away God's fierce anger ready to fall upon People, is Prayer and Reformation.

8 And Baruch the ſon of Neriah, did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD, in the LORD's houſe.

9 And it came to paſs in the fifth year of Jehoiachim, the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the Cities of Judah unto Jeruſalem.

i This Faſt was appointed upon a particular emergency, whether it was for a Famine which was then in the Land, or to avert the ruine which they juſtly feared from the king of *Babylon*, who had lately brought them under his Servitude, is not certain; the yearly Faſt, *Levit.* 23. 27. was to be kept in the ſeventh Month, nor did God ever ordain any Faſt to be kept in the ninth Month.

10 Then read Baruch in the book the words of Jeremiah in the houſe of the LORD, in the chamber of Gemariah, the ſon of Shaphan the ſcribe, in the higher court, at the * || entry of the new gate, of the LORD's houſe in the ears of all the people *k*.

* Chap. 26. 10.
|| Or, *door.*

k This Verſe only atteſteth *Baruch's* Obedience to the Command of the Prophet *Jeremy*, not only as to the thing, his reading it in the Temple, but as to the circumſtance in as publick a manner as he could in *the Chamber of Gemariah, &c.* moſt likely out of ſome Window, or in ſome *Balcony*, the People being below, and hearing it.

11 When Micaiah the ſon of Gemariah, the ſon of Shaphan had heard out of the book all the words of the LORD,

12 Then he went down into the king's houſe, into the ſcribes chamber, and lo all the princes ſate there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes *l*.

l It is uncertain whether this *Micaiah* went to make this Relation to the Princes who ſate in the Secretaries Chamber, as a piece of News only, or out of a malicious deſign to accuſe the Prophet, and *Baruch* for what was done as a ſeditious practice.

13 Then Micaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people *m*.

m That is, the ſubſtance of all the words, for none can imagine that an hearer could remember every word, which ſhews the vanity of thoſe who overſtrain ſuch univerſal Particles to ſignifie every particular word or perſon.

14 Therefore all the princes *n* ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah the ſon of Cuſhi unto Baruch, ſaying, Take in thy hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah, took the roll in his hand, and came unto them.

n That is, all the Princes that at that time ſate there in Council, ſent a Meſſenger with a Command to *Baruch* to appear before them, and to bring the Roll which he had read in the Ears of the People.

15 And they ſaid unto him, Sit down now, and read it in our ears, So Baruch read *it* in their ears *p*.

p The courage of *Baruch* is admirable, he was now before the Council, in the King's Houſe, the ſubſtance of the Prophecies, were threatning both to the King, and Court, and to all the People. The King as appears by all Hiſtory, was of no good Temper, we read *Chap.* 26. *Ver.* 23. of his ſending for *Uriah* the Prophet out of *Egypt*, when he had fled thither for fear of the King, and ſlaying him, and we ſhall find that at this time, the Princes adviſed both *Jeremy* and *Baruch* to hide themſelves, yet *Baruch* is not afraid, but reads the Prophecy in their Ears.

16 Now it came to paſs, when they had heard all the words, they were afraid both one and other *q*, and ſaid to Baruch, we will ſurely tell the king of all theſe words *r*.

q It is hardly to be imagined that all theſe Counſellors ſhould ſit ſtill till they had heard all *Jeremiah's* Prophecies for 22 Years read, but *all* ſignifies many, or the ſence and ſubſtance of all the Prophecies. *r* They were all of them afraid, *Jeremiah* had now been above twenty Years a Prophet to this People, and doubtleſs in great eſteem for 18 Years of it, while *Joſiah* was alive, and one whoſe Prophecies they could not but obſerve had been oft accompliſhed, therefore they could not but be afraid that they ſhould ſee theſe words alſo fulfilled, and took themſelves bound in Duty to acquaint the King with them. Some, if not all of theſe, probably had been great Men in *Joſiah's* time, which was but four or five Years before, and from him ſucked in ſome good and Religious Principles, which beget ſome awe of God in them.

17 And they asked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth *s*?

s This now ſeemed but a reaſonable Queſtion, conſidering they were the ſubſtance of what he had been propheſying for ſo many Years. The thing ſeemed ſtrange to the Princes, Prophets being not uſed to ſtudy and pen their Diſcourſes, but to ſpeak them *extempore*.

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote them with *ink* in the book *t*.

t This could not but add to the Princes fear and amazement. They muſt needs conceive that the thing was done from God, for without a ſpecial influence of God, it had been a thing impoſſible, that *Jeremiah* ſhould have called to mind all that he had ſpoken at ſeveral times in ſo many Years; and proceeding from the God of Truth, they muſt needs fear, that they would have their certain and juſt accompliſhment in their ſeaſon.

19 Then ſaid the Princes unto Baruch, Go, hide thee, thou, and Jeremiah, and let no man know where ye be *u*.

u This ſpeaketh theſe Princes to have been Men of a much gentler Temper, and better Diſpoſition, than thoſe who ſucceeded them in *Zedekiah's* time; they were not willing that any harm ſhould come to the Prophet, nor to *Baruch*, and knew the fierce Temper of *Jehoiachim*, and therefore adviſed *Baruch*, that both he, and the Prophet ſhould hide themſelves.

20 And they went in to the king, into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king *w*.

w They were obliged by their Office as Councellors to the King, to acquaint him with what they heard, which might be prejudicial to him, and his Nation; and indeed this was the very end, why God had commanded the enrolling of theſe Prophecies, that both the King, and Princes, and People might take notice of them, but they did not carry the Book with them, but laid it up in the Secretaries Chamber.

21 So the king ſent Jehudi to fet the roll, And he took it out of Eliſhama the ſcribes chamber, And Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king *x*.

x It appeareth by *V.* 14. that this *Jehudi* was a Meſſenger commonly imployed by the King and Council; him the *King* ſends to fetch the *roll* (before called a Book) then he imployeth him to read it.

22 Now the king ſate in the winter-houſe in the ninth month, and *there was a fire* on the hearth burning before him *y*.

y The ninth Month with them, anſwered part of our *November* and *December*, which was a time of the Year called for Fires.

23 And it came to paſs *that* when Jehudi had read three or four leaves, he *z* cut it with the pen-knife, and caſt *it* into the fire, that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

z That is, the King not having patience to hear above three or four Columns, or Periods, or Titles, took the Pen knife, that (it is like) *Jehudi* had, and cut it in pieces, and burned it in the fire that was before him, not conſidering that it was the Revelation of the Will of God, but exalting himſelf above all that was called God. This ſhewed both the wickedneſs, and paſſionate Temper of this Prince, and his high contempt of God and his Prophets.

24 Yet they were not afraid, nor * rent their garments, *neither* the king nor any of his ſervants that heard all theſe words *a*.

* 2 Kings 22. 11.

a So hardned were this Peoples Hearts, that though they knew that *Jeremiah* was a Prophet of the Lord, upon the experience now of more than 20 Years, and the whole ſcope of his Prophecies had been to denounce the juſt Judgments of God that now were coming upon this People, and they could not but underſtand, that God muſt be greatly affiſtant to *Jeremiah* in writing this *Roll*, all the matter of which he could not otherwiſe have kept in mind ſo many Years, yet they had no ſerious fear of God upon their hearts, working upon the hearing the dreadful matter of theſe Prophecies, nor ſhewed any ſign of remorſe, or fence of their ſins, or God's Judgments coming upon them as indications of his Wrath.

25 Neverthelefs Elnathan, and Delaiah, and Gemariah, had made interceſſion to the king, that he would not burn the roll, but he would not hear them *b*.

b Theſe three Princes ſeemed to have had a greater dread of God upon their hearts than the reſt, for ſo far as they durſt, they interpoſed, and beſought the King not to burn the Roll; but he would not hearken to their advice.

26 But the king commanded Jerameel the ſon of Hammelech and Seraiah the ſon of Azriel, and Shelemiah

10. *of the King.*

Jah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet *c*: But the LORD hid them *d*.

c The King was not satisfied with burning the Roll, but gives order to apprehend both *Jeremiah* and *Baruch*, and commandeth the three Perſons named in this Verſe to do it: *d* But God by his Providence kept them both out of their hands; how the Lord hid them we are not told, the Princes (as we read before) adviſed *Baruch* that they ſhould both hide themſelves. This Phraſe (probably) imports no more, than that God directed them to find ſuch a place of recels as the Kings Meſſengers could by no means find out, nor underſtand where they were, till the King's Paſſion was a little over.

27 Then the word of the LORD came to Jeremiah after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah, ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll which Jehoiakim the king of Judah hath burnt.

29 And thou ſhalt ſay to Jehoiakim, king of Judah, Thus ſaith the LORD, Thou haſt burnt this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come, and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt *o*?

e It ſpeaketh nothing but the Impotency, and Paſſion, and debauchery of humane Nature, to ſwell againſt any Revelations of the Divine Will, the Counſels of the Lord ſhall ſtand, and Men only further entangle themſelves, by ſtrugling in the Lord's Net. *Jehoiakim* burns one Roll, God will have the ſame thing wrote in a nother. *f* We learn here both what was the matter of *Jeremiah's* Prophecy, and the cauſe of the King's anger; he had propheſied that the King of *Babylon*, ſhould come, take *Jeruſalem*, and lay the Country waſte, which as to *Jehoiakim's* part, was fulfilled within ſix Years after this, more fully in 18 Years, but corrupt Princes can indure nothing that ſhall make their Lives uneaſie.

30 Therefore thus ſaith the LORD of Jehoiakim the king of Judah, He ſhall have none to ſit upon the throne of David *f*, and his dead body ſhall be * caſt out in the day to the heat, and in the night to the froſt *g*.

* Chap. 22. 19.

f That is, none that ſhall be King any conſiderable time, *Jeconiah*, or *Jehoiachin* his Son was ſet up, but kept his Throne but three Months, 2 *Kings* 24. 8, 9, 10. *g* We no where read of the time, or manner of this King's Death, but that he had an ignominious Burial, *Ch.* 22. 19. like the Burial of an *Aſs*; none accompanying his Corps, none mourning for him, and it appears from this Text, that wherever he dyed, his Body lay for a time unburied.

† Heb. viſit upon.

31 And I will † puniſh him, and his ſeed, and his ſervants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them, but they hearkned not *h*.

h As to the People God threatneth, they ſhould feel, what they were not willing to hear, even all the evil which God by his Prophet had pronounced againſt them.

32 Then took Jeremiah another roll, and gave it to Baruch, the ſcribe, the ſon of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim the king of Judah, had burnt in the fire, and there were added beſides unto them many † like words *i*.

† Heb. as they.

i Wicked Men get nothing by oppoſing themſelves to the revealed Will of God, how ungrateful ſoever it be to them, but the addition of guilt to their Souls, and the increaſe of Divine Wrath. God's Counſels ſhall ſtand, and what he ſpeaks ſhall moſt certainly be accompliſhed. Here is another Roll written with additional Threatnings confirmative of what God had before ſaid.

CHAP. XXXVII.

The Egyptians *raiſe the Siege of the* Chaldeans: *And King* Zedekiah *ſendeth to* Jeremiah, *to pray and enquire of the Lord for them,* 1——5. *He propheſieth the* Chaldeans *Return and Victory,* 6——10. *He is apprehended for a Fugitive, beaten, and put into Priſon,* 11——15. *He aſſureth* Zedekiah *of the Captivity; and, intreating for Liberty, obtaineth ſome Favour,* 16——21.

1 AND king Zedekiah the ſon of Joſiah *a*, reigned in ſtead of Coniah *b* the ſon of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah *c*.

a The Hiſtory of this Succeſſion we have, 2 *Kings* 24. 17. 2 *Chron.* 36. 10. *Zedekiah's* Name was *Mattaniah*, the King of *Babylon* changed his Name to *Zedekiah*. *b* He reigned in ſtead of *Jehoiachin*, the ſon of *Jehoiachim* who reigned but three months, 2 *Kings* 24. 8. his Name was *Jeconiah*, 1 *Chron.* 3. 16. and in a way of deriſion or contempt, is here called *Coniah*. *c* The King of *Babylon* made this *Zedekiah* King, who is here called the Son of *Joſiah*, and 2 *Kings* 24. 17. *Jehoiakim's Father's Brother*, to diſtinguiſh him from another *Zedekiah* Son of *Jehoiakim*, as appears from 1 *Chron.* 3. 16.

2 But neither he, nor his ſervants, nor the people of the land, did hearken to the words of the LORD which he ſpake by † the prophet Jeremiah *d*.

† Heb. by the hand of the Prophet.

d This *Zedekiah* was little better than *Jehoiakim*, he ſeemeth by his Story to be of a little better Temper, not ſo cruel, and bloody; but he no more regarded God's word by his Prophet than *Jehoiachim* had done.

3 And Zedekiah the king ſent Jehucal, the ſon of Shelemiah, and * Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us *e*.

* Chap. 29. 25. and 52. 24.

e This was apparently in the time of the Siege; for v. 5. we read of *Pharaoh's* Army being come to relieve the Beſieged, whether it was before the *Babylonians* were departed, or no, is uncertain; but it is plain, if they were departed, the King was afraid they would come back again. That which is moſt obſervable for us from hence, is this, That wicked Men of all ranks are deſirous of the Prayers of thoſe Miniſters in their Diſtreſſes, whoſe Counſels and Admonitions they never regard, while they are in a time of Proſperity; which is an Evidence of their acting contrary to the convictions of their Conſciences, in obedience to their Luſts, in their contempt of their Inſtructions and Admonitions. When Affliction hath cooled their Luſts, then their Conſciences can be heard in dictating their Duty to them.

4 Now Jeremiah came in, and went out amongſt the people, for they had not put him into priſon *f*.

f We ſhall read afterward, *ver.* 15. that he was impriſoned; and we have heard, *chap.* 32. of two *Revelations* he had while he was in Priſon, but as yet he walked at liberty.

5 Then Pharaoh's army was come forth out of Egypt, and * when the Chaldeans that beſieged Jeruſalem, heard tidings of them, they departed from Jeruſalem *g*.

* Chap. 34. 21.

g *Zedekiah* was ſet up by the King of *Babylon*, inſtead of *Jehoiakim*, whom the King of *Babylon* had carried into *Babylon*, *Zedekiah* (as is uſual in thoſe caſes, and as is appeareth, *Ezek.* 17. 16.) had taken an Oath of *Allegiance* to the King of *Babylon*, but broke it, and the Covenant which he made with him, *ver.* 16 and *ver.* 15. *rebelled againſt him, and ſent his Ambaſſador into Egypt for Horſes, and much people.* Now the King of *Egypt* came in Perſon no more after the great Overthrow given him, in *Carchemiſh*, by the River *Euphrates*, of which we read *chap.* 46. 2. which was thirteen or fourteen years before this; yet he ſent an Army at *Zedekiah's* requeſt to relieve him, at this time beſieged by the Armies of the King of *Babylon*. The *Chaldeans* that were in the Siege of *Jeruſalem* hearing of it, raiſed the Siege for a time, during which time (probably) it was that *Zedekiah* ſent to the Prophet to pray for them.

6 Then came the word of the LORD to the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael, Thus ſhall ye ſay to the king of Judah that ſent you unto me, to enquire of me *h*, Behold Pharaoh's army which is come forth to help you, ſhall return to Egypt, into their own land *i*.

h The Word *Enquire* let us know that *Zedekiah* did not ſend to the Prophet only to pray for him, but to *enquire* of God what the iſſue would be of this future contingency; it may be more deſirous to know that, than that *Jeremiah* ſhould intercede with God for them. *i* The Prophet tells them from God that the King of *Egypt's* Army ſhould do them no ſervice, it is expounded, *Ezek.* 17. 17. *He ſhould not make for him in the war, by caſting up mounts, and building forts, to cut off many perſons.* Probably the *Egyptian* Army upon the ſight of the ſtrength of the *Chaldeans*, and the weak and impotent ſtate of the *Jews*, were diſcouraged, and would not adventure to fight them, but by and bye returned to their own Land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the LORD, Deceive not your † ſelves, ſaying The Chaldeans ſhall ſurely depart from us, for they ſhall not depart.

† Heb. Souls.

10 For though ye had ſmitten the whole army of the Chaldeans, that fight againſt you, and there remained † but wounded men among them: *yet* ſhould they riſe up every man in his tent, and burn this city with fire *k*.

† Heb. they thruſt through.

k The ſubſtance of the Anſwer returned by the Prophet to the King is this. That whereas they pleaſed themſelves with Fancies that the *Babylonian* Army now withdrawn to meet with the Army of the *Egyptians* would return no more to the Siege, it was a Dream. He aſſures them from God they ſhould return, beſiege the City, and take it, and burn it, and therefore they did but deceive themſelves to think otherwiſe; though they were gone, yet it was but for a very ſhort time. He farther aſſures them, that the potency or impotency of the *Chaldeans* was inconſiderable; for if their whole Army were made up of *wounded men*, or if they could prevail ſo far as to wound all their Soldiers, or thruſt them through, (as the Word is tranſlated, *chap.* 51. 4.) yet they ſhould do the

work. When God is reſolved upon an Effect, the Inſtruments are very little to be regarded. It is not the Arm of Fleſh, but the Power of God which is in that caſe alone to be conſidered.

† Heb. made to aſcend.

11 ¶ And it came to paſs, that when the army of the Chaldeans was † broken up from Jeruſalem for fear of Pharaoh's army.

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, ‖ to ſeparate himſelf thence in the midſt of the people *l*.

‖ Or, to ſlip away from thence in the midſt of the people.

l PIN The Word we tranſlate *ſeparate* ſignifieth to *divide*, *ſoften*, or *make ſlippery*, which hath made Interpreters vary in the Expoſition of it. But the general uſe of it, eſpecially in *Pihel*, (the conjugation in which it is here uſed) being to ſignifie a *dividing or ſeparating*; and the latter ſignification being ſecondary, it ſeemeth moſt reaſonably here tranſlated to *ſeparate*, or to withdraw: *Jeremiah* had no farther Revelation from God, which he has under an obligation to communicate; and knowing the City would ſuddenly be taken, and that he could be no farther uſeful to the People, taking advantage of the withdrawing of the *Chaldean Army*, reſolves to provide for himſelf, deſigning to go to his own Country, to *Anathoth*, which was in the Land of *Benjamin*; and becauſe he was a noted Perſon, who might probably be ſtopt (as he was) if known, he attempts to ſlip out in the crowd of People that were going out: This ſeemeth to me the moſt probable ſence.

13 And when he was in the gate of Benjamin *m*, a captain of the ward was there, whoſe name was Irijah, the ſon of Shelemiah, the ſon of Hananiah *n*, and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

m The Gate of *Benjamin* was ſome Gate that looked toward the Inheritance of that Tribe: Or where thoſe uſed to go out who went that way, we read of it, *chap.* 38. 7. *n* This Man was a Captain of the Guard that was ſet to watch at the Gates, to keep People from going out, or at leaſt ſome Perſons; for it ſhould ſeem by *Jeremiah's* endeavour to go out in the crowd; they ſuffered many to go out, as is uſual in Sieges, when victuals grow ſcarce; and though the *Chaldeans* were at preſent gone, yet they were not out of fear of their coming back. This Captain apprehends *Jeremiah*, as one who was about to deſert the City, and fall off to the *Chaldeans*. That *Hananiah* the Grandfather of this *Irijah*, was the falſe Prophet we read of, *chap.* 28. who died according to *Jeremiah's* Prophecy, and this his Grandchild apprehended *Jeremiah* in ſome revenge of his Grandfather, is but tincertainly gueſſed. But *Jeremiah's* ſo frequent propheſying that the *Chaldeans* ſhould take the City, expoſed him to this ſuſpicion probably.

† Heb. falſehood or a lye.

14 Then ſaid Jeremiah, *It is* † falſe, I fall not away to the Chaldeans *o*: But he hearkned not unto him, ſo Irijah took Jeremiah, and brought him to the princes.

o Though *Jeremiah*, as the Lord's Prophet, faithfully revealed the Will of God, that the *Chaldeans* ſhould take the City, to wain the people (if poſſible) to prevent it by ſolemn Addreſſes unto God, or at leaſt to prevent what miſchief might be preſented by a timely Surrender to the King of *Babylon*, yet he had no deſign to fly to them; he was ſo far from delighting in their company, that when the City was taken, and the Captain of the Guard offered him either to go along with him to *Babylon*, promiſing *to look well to him*, *Chap.* 40. 4, 5. or to go back to *Gedaliah*, whom the King of *Babylon* had ſet as Deputy Governor in *Judea*, he choſe rather to go and dwell under *Gedaliah's* Government, in a poor condition, than to mend his Commons in an Idolatrous Country, but the Captain would not believe him but carrieth him before the Princes.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon, in the houſe of Jonathan the ſcribe; for they had made that the priſon *p*.

p Theſe Princes ſeem more fierce againſt the Prophet than thoſe that were in the time of *Jehoiachim*, for they proceed here upon the Captain's Information, cauſe the Prophet to be beaten, and ſend him to Priſon, a Priſon within the compaſs of the Court, bad enough, as appeareth by *Jeremiah's* Complaint of his Condition there to the King, *Ver.* 20. and by what followeth in the next Verſe.

16 ¶ When Jeremiah was entred into the dungeon, and into the ‖ cabins, and Jeremiah had remained there many days *q*.

‖ Or, cells.

q The *Hebrew* words which we Tranſlate Dungeon, ſignifie the *houſe of the locks*; they certainly ſignifie ſome Pit, or deep hole, or place in the Priſon, where were ſome *Cells* or Apartments, in which they were wont to keep thoſe whom they judged great Malefactors, or againſt whom they had ſome ſpecial anger, how many days the Prophet was forced to abide in the miſerable place it is not ſaid, but it ſhould ſeem by *Verſe* 19. that it was until the *Chaldean Army* was returned to the Siege.

17 Then Zedekiah the king ſent, and took him out, and the king asked him ſecretly in his houſe, and ſaid, Is there *any* word from the LORD? and Jeremiah ſaid, There is: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon *r*.

r That is, hath God revealed any thing to thee, concerning what will be the iſſue of the return of the *Chaldean Army* to the Siege of the City? What needed *Zedekiah* to have asked this, to whom God by this Prophet had ſo often revealed his Will in this caſe? wicked Men are always more curious to know, than careful to believe, obſerve, and obey the Will of God. But God seldom or never ſpeaketh good unto them; *Jeremiah* tells him there, was, but it was a ſad word, viz. That God would certainly deliver him into the hand or power of the King of *Babylon*.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

s That is, what have I done worthy of Bonds? I have faithfully heretofore revealed to you the Mind and Will of God, if this hath offended you, I am not to be blamed, I could not but execute God's Commands.

19 Where *are now* your prophets, which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

t You now ſee what kind of Prophets they are, who fed you with hopes, that the King of *Babylon's* Army ſhould return no more to the Siege of the City. I told you they would return, you had other Prophets that told you they ſhould not, judge, now who were the true Prophets. The Devil in all Ages had ſome that contradicted the true Prophets of the Lord: Three hundred falſe Prophets contradicted one *Micaiah*, as to *Ahab's* going up to *Ramoth Gilead*, and proſpering in that Expedition. There were many that contradicted *Iſaiah* and *Jeremiah*, and other true Prophets, as to the King of *Babylon's* coming to beſiege *Hieruſalem*, and his return again to the Siege when he had riſen up from it, to meet the *Egyptian* Army; and as to the length of time in which the *Jews* ſhould be in Captivity; yet, (to let us ſee Mens madneſs upon their Luſts) as there ſtill have riſen up in other Generations, falſe Teachers, and Flatterers, ſo they have always found more favour than thoſe that have dared more faithfully in revealing God's Will.

20 Therefore hear now I pray thee, O my lord the king *u*, † let my ſupplication, I pray thee be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there *x*.

† Heb. let my ſupplication fall.

u Though *Jeremiah* had dealt very faithfully with the *King* and *Princes*, and they had dealt very hardly and cruelly with him, caſting him for no juſt cauſe into a naſty Priſon, and *Jeremiah* knew well enough, that *Zedekiah* was very ſoon to be diſarmed of his power, yet (to learn us our duty) he ſpeaks with all due reſpect and reverence to his Soveraign, though a very bad Man, and one who had dealt very ill with him. *x* This Petition of *Jeremiah*, ſpeaks the Priſon he was in, was in a very inconvenient place, where he was in danger of his life.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into * the court of the priſon, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon *y*.

* Chap. 32. 2.

y So as he was a Priſoner ſtill, but in a freer Air, where he did not ſuffer thoſe inconveniences, or, which he indured in the Hole or Dungeon. *z* It is of no great moment to know whether the portion of Bread, allowed the Prophet by the King, were a *Loaf* (as ſome think) or a piece of a Loaf; it was ſuch a proportion as could be allowed according to the proportion which others had, and the ſtraits which the City was in, and ſo much as ſerved to keep him alive. *Jeremiah* remained here ſtill upon the ſuggeſtion of the Princes, 'till he was removed to a worſe place, as we ſhall read in the fifth Verſe of the next Chapter; where he ſtaid not long, but was again remanded to the Court of the Priſon, as we ſhall read there, Verſe 13. where (as it followeth there *Verſe* 28.) he continued until the City was taken.

CHAP. XXXVIII.

Jeremiah propheſieth, to the Princes, with the King's Permiſſion, caſt into a Dungeon; from [illegible] *by* Ebed-melech, *with the King's Conſent, taken out again,* 1——13. *He hath a ſecret Conference with the King, in which he confeſſeth him by yielding to ſave his Life,* 14.——23. *By the King's Command he conceleth the Conference from the Princes,* 24.——27. *He abideth in Priſon till* Jeruſalem *is taken,* 28.

1 THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken to all the people, ſaying *a*:

a Here are four of the great Men, Counſellors, or great Officers to *Zedekiah* named, of whom we have no further mention in holy Writ, nor are they worthy of much inquiry after. *Jeremiah* being now removed into a little freer Air, where his Friends, or ſuch as had a deſire to ſee him, came to him, and it is very likely were inquiſitive to know what God would do with the City, he could not but tell them what he knew of the Mind of God in the caſe, and adviſe them the beſt he could. Some of them go to theſe Princes, and inform them of what they had heard from the Prophet.

2 Thus saith the LORD, He that remaineth in this City shall die by the sword, by the famine, and by the pestilence, but he that goeth forth to the Chaldeans shall live: for he shall have his life for a prey, and shall live. *h*.

h As to what in *Verse* 3. it is no more than had for some time been the constant tenour of this Prophet's Prophecies. The Crime herein he is to tax this, that in such a time of extream danger, he should repeat this Prophecy, and also advise the People to leave the City, and shift for themselves, by going out to the *Chaldeans*, telling them that if they did so, though the City would be lost, and their Estates in it lost, yet they should save their Lives, which words might incourage many of low and cowardly Spirits to desert their Posts; which indeed had been Crime sufficient in an ordinary time, and under ordinary Circumstances, but was no Crime now that God had revealed his Will to the King. Princes and People, that the City should be lost; there lay now no further Duty upon any to contribute to its defence, but they were obliged to make as good provisions for themselves as they could; but these wicked Princes believed no such thing, therefore they make this a great Charge.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee let this man be put to death: for thus he weakneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt *c*.

† Heb. *Peace.*

c The Prophet now seemeth under sad Circumstances, the Princes seek his Life, though for delivering no other Doctrine than he had been preaching for 20 Years; their pretence was, his discouraging and weakening the military part of the City, letting them know that they laboured in vain, for the City was not defensible. This they interpret a seeking not the welfare of the People, but their hurt, though indeed their welfare was that alone which he sought, knowing that there was no other way for any of them to save their Lives, but by submitting to the *Chaldeans*; though the great Men (being Persons God had determined to ruine) would not believe it, and would have the welfare and hurt of the place determined by their Opinions.

5 Then Zedekiah the king said, Behold, he *is* in your hand *d*, for the king is not *he that* can do *any* thing against you *e*.

d That is in your power, either by the Established Law against false Prophets, or else I yield up my power to you, I surrender him into your hands. But neither of these seemeth very probable, for here is no mention of the sitting of the *Sanhedrim* to judge him as a false Prophet, nor of any judicial proceedings of that nature: And it should seem by *Zedekiah*'s relieving of him from other from the Dungeon, into which they threw him, that he had not, forasmuch as they *Jeremiah* to into their hands, but he referred to himself a far-perintendency upon them to correct their too severe dealings with him. The meaning seems rather to be, if you will do any such thing, I shall not oppose you, but I will not be the Author of it.

e I for I am as it were no King, I can do nothing against you, you will do what you please. I incline to this since from the consideration of the favour thewed him by *Zedekiah* both before, and after this.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of ‖ Hammelech that *was* in the court of the prison *f*, and they let down Jeremiah with cords *g*. And in the dungeon there was no water, but mire: so Jeremiah sank in the mire *f*.

‖ Or, *of the king.*

d A place much of the same nature with that of which we read, *Chap.* 37. 16. but in another Prison. *e* It should seem there was no passage into it by Stairs, for as they were forced to let him down with Cords. *f* And in the bottom was nothing but Mire, into which the Prophet sank, in respect of which circumstances, it was a much worse place than the Dungeon in the Prison, in *Jonathan*'s House appointed to be, though *Jeremiah* feared that he should die there. It is probable these Princes thrust him into this place, designing he should die in this hole miserable Death, but God otherwise provided for him.

7 ¶ Now when * Ebed-melech the Ethiopian *g*, one of the eunuchs which was in the king's house *h*, heard that they had put Jeremiah in the dungeon *i*, (the king then sitting in the gate of Benjamin) *k*;

* Chap. 39. 16.

g Ebed-melech was unquestionably the Name of the Person, though some interpret it appellatively *a Servant of the King*. It is particularly noted that he was an *Ethiopian* or a *Cushite*, to let us know that this Prophet of the Lord found more kindness from a stranger, that was a Native Heathen, than from his own Countrymen. *h* Princes were wont to keep Eunuchs in their Houses in those Countries, 2 *Kings* 9. 32. *Dan.* 1. 3. *Acts* 8. 27. it should seem the Princes had privately put *Jeremiah* into that miserable place, but yet the noise of it came to *Ebed-melech*'s Ear, who was attending in the Court. *i* The Gate of the City were places where Princes were wont to sit to execute Justice, and to receive Petitions, and give answers, 2 *Sam.* 19. 8. *Prov.* 31. 23, &c.

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they cast into the dungeon, and † he is like to die for hunger in the place where he is, for *there is* no more bread in the city *l*.

† Heb. *he will die.*

l The courage of this good *Eunuch* was very remarkable, he did not stay till the King came in, but went to the King, as he was sitting in the *gate of Benjamin*, administring Justice, or receiving and answering Petitions, where doubtless he was not alone, and probably was attended there, by some of those Princes, who had thrown *Jeremiah* into this miserable place: *Ebedmelech* was not afraid of them, but openly complains of their Cruelty to the King, and tells him that *Jeremiah* would be starved to death, those who were alive in the City could not long subsist, for the Stores were almost all spent, and though the King had appointed the Prophet an allowance, yet being in such a hole, and there being so little Bread left in the City, it was not likely there would be much care taken of him.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon before he die *m*.

† Heb *in thine hand.*

m There are several guesses why the King commandeth *Ebedmelech* to take *thirty men* for the doing of that for which three or four were sufficient. I think they judge best, who think it was to guard him against any opposition. Things were now in a great disorder, the City being upon the matter taken, and the King himself was much in the Government of his Princes, and, as may easily be judged by what went before, and what we shall hereafter meet with, could not rule them, but was in some fear of them, and he did not know but some of the most boisterous of them, might oppose the execution of this Command of his. This King in his whole Story seemeth to have been of a much better humour than his Predecessors, and to have had a kindness for the Prophet, though he suffered himself to be miserably over-ruled by his Courtiers, who were of a much fiercer temper, and worse affected to the Prophet.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts, and rotten rags under thine arm holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon. And Jeremiah remained in the court of the prison *n*.

n The sence of these Verses is obvious. *Ebedmelech* having received a Commission from the King presently puts it in execution, only because the Dungeon was deep, and full of mire, and the Prophet possibly not over well-cloathed, he prudently takes some old Clouts, and Rags, and lets them down with Cords, that *Jeremiah* to prevent the galling and macerating his flesh, might put them under the Cords, by which they drew him up: Thus he was restored to the *Court of the Prison*, where he was before this suggestion of the Princes, and where he did abide until the City was taken. The rest of the Chapter is spent in a private Conference between King *Zedekiah* and the Prophet, after he was restored to the *Court of the Prison*.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ‖ third entry that *is in* the house of the LORD: And the king said unto Jeremiah, I will ask thee a thing: hide nothing from me *p*.

‖ Or, *principal.*

o Some think that this were better Translated, that is, *near the house of the Lord*, and that this *third entry* or *principal entry*, was that *entrance of the King's house* into the Temple, mentioned 1 *King.* 7. 8. which reasons of the things the *Queen of Sheba admired*, for it is hardly probable, that *Jeremiah* being in a Prison within the compass of the King's House, the King should, especially at such a time, go out of his house to so public a place as the Temple, for a private Conference with the Prophet. *p* The King desires him faithfully to tell him what he knew in a business he should inquire of him.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

q Jeremiah had reason to suspition with the King for his Life, considering the late answer of the King to the Princes, moving for his Death, *Verse* 4, 5. We must imagine *Jeremiah* at this time under no Divine Constraint, to reveal God's Will in this case unto the King. *r Wilt thou not*, is here, as much as *thou wilt not hearken unto me*. *Zedekiah* had often been advised by the Prophet, but would never take his advice, and the Prophet knew it would be the same case still, that the King would be over-ruled by a corrupt Court, and his own aversion, to change his state, as a King, for the state of a Prisoner.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, * that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life *s*.

* Isa 57. 16.

s Zedekiah saith nothing to the latter part of *Jeremiah*'s Speech, promising nothing as to his hearing and obeying his Counsel: As to the former he gives him the security of his Oath, that he would neither himself slay him, by giving any immediate command from himself, nor furrender him up into the hands of those malicious Princes, who he perceived fought his Life. The form of his Oath is what was usual, *as the Lord liveth*, with an addition, the Lord that gave me my life, *if I put thee to death*, and *if I deliver thee*, which form carrieth with it a concealed imprecation, *Let the Lord do so to me*, and *more also*, or let the Lord that gave me this Soul take it from me, if I do either of these things. Thus he secures *Jeremiah*, as to any hard measure for his telling him the truth, though it should be what might be interpreted a capital crime to publish.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, if thou wilt assuredly go forth unto the king of Babylons princes, then thy soul shall live *t*, and this city shall not be burnt with fire, and thou shalt live, and thine house *u*.

t That is, thou shalt live. *u* And thou shalt save the City from being burned with fire, and thy Wives and Children from Death. God did certainly know that *Zedekiah* would not do this, though it was in his power to do it, yet he doth not judge it vain for him to exhort him to do it, and to annex such a promise; for thereby he was left inexcusable, in his not saving the City, and his Relations lives.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand *w*.

w As he before had used Exhortations and Promises, so here he useth Threatnings to perswade him to that which indeed was in his power to do, but God infallibly knew that he would not do. The end of God in which could be no other than to leave him without excuse, in not obeying what God commanded.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews, that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me *x*.

x But if *Zedekiah* went out according to the Prophet's advice, and delivered himself, what needed he to fear his Subjects, (that had deserted the City) delivering of him? It seems rather therefore to be the fence, lest the *Chaldeans* when I have yielded my self to them, should deliver me into the hands of those *Jews* which have fallen to them, and they should mock me, so as he seems to be more concerned for his Honour than for his own Life, and his Families, and the whole City; thus often great Persons are more patient of Death, than of Reproach and Dishonour.

20 But Jeremiah said, They shall not deliver *thee y*: Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

y The *Chaldeans* shall not do so base an act, but deal with thee as with a Prince. *z* Let not this therefore be a Temptation to thee, to disobey the Command of God, which if thou doest thou shalt live, though not in that splendor in which thou now livest, yet in a much more comfortable state, than thou wilt do if they take the City by storming.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And behold all the women that are left in the king of Judah's house, *shall be* brought forth to the king of Babylon's princes *z*, and those *women* shall say, † Thy friends have set thee on, and have prevailed against thee, thy feet are sunk in the mire *a*, *and* they are turned away back *b*.

† Heb. *men of thy peace.*

z Thou that art afraid of the Insultings of Men that are thy Subjects, shalt fall under the Insultings and Taunts of the Women; either the *Court Ladies* who were left when *Jehoiakin* was carried away, or the Women belonging to thine own Court shall be taken and brought forth to the King of *Babylon*'s Princes, to be disposed of at their pleasure, and these Women shall deride thee, *a* And tell thee, for this thou maist think thy hearkening to thy Priests, and false Prophets called in the Hebrew, *the Men of thy peace*, because they soothed up the King with the Promises of Peace. *a* Now they have left thee in evils out of which thou canst not escape. *b* And as for them whom thou believedst and trustedst to, and by whose words thou art brought into these Snares, they have forsaken thee, every one shifting for himself.

23 So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babylon: and † thou shalt cause this city, to be burnt with fire *c*.

† Heb. *thou shalt burn, &c.*

c This is no more than what was said before, only here repeated, as an Argument to perswade his Obedience in surrendring himself, if not for the Cities sake, yet for his own sake, and for his Children sake, for he assures the King that not himself only, but his Wives and Children also would otherwise fall into the hands of the *Babylonians*, and their Reflections upon him for the Misery he had brought upon them, would be no small aggravation of his Affliction.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die *d*.

d These words sufficiently let us know that *Zedekiah* stood in awe of his Courtiers, and we might probably think, that had it not been for them, he would have done better. This is the righteous Judgment of God, those that will not sanctifie the Lord of Hosts, and make him their fear, shall fear Men whom to fear is much more base and ignoble.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee *e*.

e It could hardly be imagined that *Zedekiah* should have this private Discourse with *Jeremiah*, but some or other of his Courtiers would take notice of it, but yet it argues that this poor Prince was in a miserable subjection to them, that he could discourse with no body, but they must come and inquire what he said.

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there *f*.

f The King instructs the Prophet in case the Princes should be inquisitive to know what discourse passed betwixt the King and him, to tell them, that he petitioned him that he might be sent no more to the Prison in the House of *Jonathan*, of which he complained, and petitioned the King to be freed from it, *Chap.* 37. 20.

27 Then came all the princes to Jeremiah *g*, and asked him *h*, and he told them according to all these words that the king had commanded *i*: So they left † off speaking with him, for the matter was not perceived *k*.

† Heb. *They were silent from him.*

g As the King suspected so it came to pass; the King's private Discourse with the Prophet took wind, *h* and all the Princes then at Court came and inquired of *Jeremiah* what was the substance of his Discourse. *i Jeremiah* answered them according as the King had directed. A Man is not bound in all cases to speak the whole truth, much less to those who have nothing to do to inquire of us which these Princes had not. *k* By this means the Princes never knew the matter of this Discourse.

28 So Jeremiah abode in the court of the prison, until the day that Jerusalem was taken, and he was *there* when Jerusalem was taken *l*.

l Thus God hath several ways to hide his People in an evil day; he hid *Josiah* from it in the Grave, he hid *Noah* in an Ark, *Lot* in *Zoar*, *Jeremy* in a Prison, which in probability was a safer place for him, than the Land of *Benjamin*, whither he would have gone, had not *Irijah* stopt him, *Chap.* 37. 12, 13. Conquerours have commonly the greatest kindness, for those whom they find under the frowns of the conquered, especially when that which hath made them so hath been something spoken, or done in the favour of the Conquerors.

CHAP. XXXIX.

Jerusalem *is taken*: Zedekiah's *Sons are slain*: *His Eyes put out*: *He is sent to* Babylon: *All the Nobles of* Judah *are slain*: *The City is burnt, and the Chief of the People carried Captive*, 1,——10. Nebuchadrezzar's *Charge concerning* Jeremiah, 11, ——14. *God's Promise to* Ebed-melech, 15,——18.

1 IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon *a*, and all his army, against Jerusalem, and they besieged it.

a This exactly agreeth with the Historical part of Scripture, 2 *King.* 25. 1. and with the repetition of it, *Chap.* 52. 4. This Month was called *Tebeth*, *Esther* 2. 16. and answers to part of our *December* and *January*. Princes are said to do that which is done by their great Officers by their Order, yet some think *Nebuchadrezzar* came first in Person, though he quickly left his Army, and was not there at the taking of the City.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up *b*.

b The Siege lasted a year and half, for it was the fourth Month of *Zedekiah*'s eleventh year before it was taken, it is said here to be broken up, because their way of taking fortified places then, was by beating down the Walls of the Besieged with from *Rams* and Engines, as we now do with great Guns. This Kingdom had now held 380 Years, from *Rehoboam* their first King, in which they had had twenty Kings (besides *Athaliah*.) The Ten Tribes, had been now in Captivity 130 Years, for as the Kingdom of *Israel* stood but 250 years after the division, in which time they had had 18 Princes, but of several Families; all the Kings of *Judah* were of the House of *David*, lineally descended from him.

3 And all the princes of the king of Babylon came in, and sate in the middle gate *c*, *even* Nergal-sharezer, Samgar-nebo, Sar-sechim; Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon *d*.

c All

c All the great Men of *Babylon*, that were imployed in the conduct of the *Babylonian* Army (the City being taken by Storm, or surprize) entred into it, but rested *at the middle Gate*. The City they say was incompassed with two Walls, before they came to the Wall of the Temple; the Gate in the inner Wall, is supposed to have been that which is called the *middle Gate*, they would not at first adventure in further, the City being large and well fortified, there might have been some Traps laid for them, they would therefore have their Soldiers first clear the Streets, and search all places, that they might enter further into the City without hazarding their Persons. d Some Interpreters have examined the signification of the Names of these Princes, but I know of no use it can be to us whether they were the Names of the Persons, or significative of the Offices they bare.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war *e*, then they fled, and went forth out of the city by night *f*, by the way of the king's garden, by the gate betwixt the two walls, and he went out the way of the plain *g*.

e It should seem that the City was taken by a Surprize, the *Chaldeans* battering the Walls incessantly with their Rams and Engines of War, on a sudden made such a breach as gave them a liberty to enter in. f The King either heard of it, or possibly might be in some place where he might see it, then he begins to think of escaping, but for greater privacy stayeth till he had the covert of the Night, g and then goeth out towards the plains of *Jericho*, for there the *Chaldeans* overtook him, as we read in the next Verse; he is said here to have gone *by the way of the King's Garden by the Gate betwixt the two Walls*. It is very hard for us at this distance of time to pretend to any certainty in determining the way by which he made his escape. They seem to judge most probably, that think that the King had prepared for himself a private passage out of his Garden betwixt two Walls, leading to the Wall of the City, which they had before so weakned, as on a sudden they might dig it thorough: possibly, these particulars are the rather let down, to shew us how God verified what he had revealed in this matter to the Prophet, *Ezek.* 12. where God set the Prophet, *Ver.* 3. To prepare *stuff for removing*, and to *remove by day, in the sight* of the People from his own place to another place, and *Ver.* 4. *To go out at even in their sight, as they that go out into Captivity*. To dig through *the wall in their sight*, and carry out thereby: *In their sight to bear it on his shoulders, and carry it forth in the twilight*; to *cover his face*, so as not to *see the ground*, and *Ver.* 6. he told him, that in all this he was *to be a sign*; and *Ver.* 10. tells him, *This burden concerneth the Prince in Jerusalem* (who was that *Zedekiah*) *Ver.* 12. *And the Prince that is among them, shall bear upon his shoulder, in the twilight, and shall go forth, they shall dig through the Wall, to go out thereby he shall cover his face, that he see not the ground with his eyes.*

5 But the Chaldeans army pursued after them, and overtook Zedekiah in the plains of Jericho, and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon, to Riblah in the land of Hamath, where he † gave judgment upon him *h*.

† Heb. *spake with him judgments.*

h Thus God by his Providence fulfilled his Threatning by his Prophet *Ezekiel*, *Chap.* 17. 12. *Riblah* was upon the Borders of *Canaan* as appeareth from *Numb.* 34. 11. it was in the Land of *Hamah* of which we read, 2 *King.* 17. 24. being one of those Provinces in the Dominion of the King of *Assyria*, from whence he brought Men to place them in the Land of *Israel* after that he had conquered the Ten Tribes. It is not usual for Princes upon Conquests to sit in Judgment upon Princes conquered, but the reason of it in this case was because *Zedekiah*, was a Tributary to the King of *Babylon*, and so subject to his power, having made a Covenant with him, and secured his Allegiance by his Oath to him, and then rebelled against him, as we read, *Ezek.* 17. 13, 14, 15, 16, 17, 18.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah *i*.

i Thus the stubbornness of this Prince, and his Nobles, proved the Ruine of his Family, and of themselves, and of the whole People. The Nobles were great Authors of this mischief and brought *Zedekiah* into that obstinacy which he shewed to the Prophets Admonitions and Exhortations upon them, therefore a more exemplary Punishment is taken. The *Hebrew* calls the Nobles *white Men*, either from their *white Garments*, or from that *Candor of Spirit* which should be found in Persons of their Quality.

7 Moreover he put out Zedekiah's eyes, and bound him † with chains to carry him to Babylon *k*.

† Heb. *with two brazen chains or fetters.*

k Thus the two Prophecies were fulfilled, that of this Prophet, *Chap.* 34. 4. that *Zedekiah* should not *die by the Sword*: and that of *Ezekiel*, that *he should not see Babylon, though he should die there*, *Ezek.* 12. 13 *Riblah* was at a great distance from *Babylon*, where the King was at this time probably to be nearer his Army, while the Siege lasted at *Jerusalem*, and to give orders about it, and to divert himself, the place being a pleasant place, and the King not willing to trouble himself about the Siege to go thither in Person, but the Siege being over, he now removeth to *Babylon*, and carrieth *Zedekiah* and the rest of the Prisoners along with him.

8 ¶ And the Chaldeans burnt the king's house, and the houses of the people with fire, and brake down the walls of Jerusalem *l*.

l Still it is observable, how punctual the Holy Ghost is in recording the fulfillings of the words of the Lord. This Prophet, had at least four times foretold, that this would be one consequent of the Kings and Nobles stubbornness, in not submitting to the King of *Babylon*. See *Chap.* 37. 8. and 38. 18. 23.

9 Then Nebuzar-adan the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained *m*.

‖ Or, *chief Master.* † Heb. *chief of the executioners*, or *slaughterers.*

m This *Nebuzaradan* was in that place, which we call the *Provost-Marshal*, with them it was call'd the *Captain of the Guard, men*, and there are two sorts of Prisoners reckoned up, whom he carried away. 1. Such as after the Armies were come into *Judea* had yielded themselves. 2. Such as when they took the City, remained in it not being before consumed by the Sword, Famine, and Pestilence; and so were taken upon the storming or surprizal of the City. Both sorts were carried away Prisoners although it is probable that the Conquerour treated the former much more gently than he treated the latter, as is usual in those cases.

V. 10, 11.

10 But Nebuzar-adan the captain of the guard, left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards, and fields † at the same time *n*.

† Heb. *in the same day.*

n This is usual with Conquerors, for whose profit it is not that the Countries conquered by them, should lie waste, like Wildernesses, but be peopled, and manured that they may render some Tribute to them; withal the Justice of God is often seen in this, thus restoring to them oft-times with advantage by the hands of Enemies that prove Conquerors, those Estates which in corrupt times their proper Magistrates by violence and oppression took from them, or at least more than compensating their losses by acts of Violence and Injustice.

11 Now Nebuchadrezzar king of Babylon, gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, saying,

† Heb. *by the hand of.*

12 Take him, and † look well to him, and do him no harm, but do unto him even as he shall say unto thee *o*.

† Heb. *Set thine eyes upon him.*

o It is more than probable, that *Nebuchadnezzar* had been informed by some of the chief Commanders of his Army, who had it from some of the *Jews*, that had escaped out of the City to the *Chaldean Army*, that *Jeremiah* had constantly told the King, and the Nobles, that the *Chaldeans* should take the City, and as stedily perswaded both the King and Princes and People to surrender it to them, and prevent the effusion of Blood, and that he was imprisoned for this, and had been a great sufferer that way, and that this made this Heathen Prince so kind to the Prophet, as to give this order. In the mean time the Hand of God is to be taken notice of, who undoubtedly put this into the Heart of this *Pagan Prince*; and we may learn, that none shall lose any thing at last by being faithful to the Commands of God, though they may be for the present losers. What we translate, *look well to him*, is in the *Hebrew*, *set thine eyes upon him*; and expounded by the following words, commanded him to do him no harm, and to give or grant to him, whatever he desired.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes,

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah, the son of Ahikam, the son of Shaphan, that he should carry him home: So he dwelt among the people *p*.

p The King of *Babylon's* Officers were very Religious to their Princes order, and take the Prophet out of Prison; for the latter part of the 14th *Verse* it seems by an anticipation of what we shall find related more fully, and particularly *Chap.* 40. or else so ought to be translated *yet*, as appeareth from the first Verse of the next Chapter, from whence it plain that the Prophet was also *bound in chains*, amongst *them that were carried away captive*; and not discharged until he came at *Ramah*, which probably might be in that hurry of Affairs, though the Princes at first freed him from Prison, the under Officers not so diligently observing their special charge relating to *Jeremiah*, the neglect of which the Captain of the Guard observing when he came as far as *Ramah*, himself took care in it, as we shall find *Chap.* 40. after which, upon his choice, he was committed to *Gedaliah* the Son of *Ahikam*, whom the King of *Babylon* made Governour over the Country.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying *q*,

q These words let us know that these four Verses (which contain mostly a Promise to *Ebedmelech* for his kindness to *Jeremiah* while he was in the Dungeon of *Malchiah*, of which we read, *Chap.* 38. 6, 7, 8, 9, 10, 11.) mentions a matter that happened before the things mentioned in the foregoing Verses.

16 Go and speak to Ebed-melech the Ethiopian *r*, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil and not for good, and they shall be *accomplished* in that day before thee *s*.

r *Ebedmelech*

r *Ebedmelech* is here again called the *Ethiopian* to the reproach of the *Jews*, that a stranger should shew more kindness to a Prophet of the Lord than any of that Nation to whom he was specially sent; which was a Type of the calling of the *Gentiles*, and rejection of the *Jews*. s God assures *Ebedmelech*, the City should be taken and burnt, and the People carried into Captivity.

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given into the hand of the men of whom thou *art* afraid *t*.

t But promiseth *Ebedmelech* he should be delivered in that evil day, and, whether he feared the *Chaldeans*, that he should lose his Life by them when they should break up the City, or the *Princes* whom he had angered by complaining to the King of their hard usage of the Prophet, he should come into none of their Power.

18 For I will surely deliver thee, and thou shalt not fall by the sword *u*, but * thy life shall be for a prey unto thee *w*, because thou hast put thy trust in me, saith the LORD *x*.

* Chap. 21. 9. and 45. 5.

u For God would deliver him, so as he should not die by the Sword. w But how little else soever he saved, he should save his Life, *x* because he had *put his trust in God*, not fearing the wrath of Men in the doing of what was his Duty. We read no more in Holy Writ of this Man, and so cannot tell how otherwise God dealt with him; only may be assured that he was not slain by the *Chaldeans*. And from this we may observe, 1. How kind God hath always declared himself to those who have shewed the least kindness, to those that have been his true and faithful Ministers. 2. That the root of such good Works as God rewardeth must be Faith, a trusting in the Lord. 3. That those who do good Works out of a principle of Faith, may yet be incumbred with slavish fears.

CHAP. XL.

Jeremiah *being set free by* Nebuchadnezzar, *goeth to* Gedaliah, 1,—6. *to whom the remaining Jews repair*, 7,——12. Johanan *revealing* Ishmael's *Conspiracy*, *is not believed*, 13, ——16.

1 THE word which came to Jeremiah from the LORD *a*, after that Nebuzar-adan the captain of the guard had let him go from Ramah *b*, when he had taken him being bound in ‖ chains among all that were carried away captive of Jerusalem and Judah, *which* were carried away captive into Babylon *c*.

‖ Or, *Manicles.*

a These words refer to the forty second Chapter, where begins the *Revelation* which *Jeremiah* had from God, for all this Chapter, and the next are no Prophecy, but only an Historical Narration of some Passages after the taking of the City, and so cannot be called a Prophecy, but are a piece of History previous to that Prophecy. b *Rama* was a City in the Tribe of *Benjamin* near *Gibeon*. Vide *Chap.* 31. 15. c *Jeremiah* was by mistake and expresly contrary to the King's Orders, *Chap.* 39. 11. manacled and carried away amongst the other Prisoners; probably the Captain of the Guard at that place call'd over his Prisoners, and amongst them he found the Prophet contrary to his Expectation.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said, because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you *d*.

d This Pagan Commander could see that which the blind *Jews* would not understand; they said, *wherefore is this great evil come upon us? Nebuzar-adan* knew wherefore and gives God the glory of his Master's Victory, as also of his own faithfulness, saying God had but done what he said, brought the evil which he had pronounced against that City, he also acknowledgeth God's Justice, that this evil was come upon them, because of their sins. Thus, the Men of *Tyre* and *Sidon*, and of *Nineveh* (and according to our Saviour's words) shall rise up in Judgment, against the *Jews* that lived in our Saviour's time; and *Nebuzar-adan* another day shall rise up in Judgment against those *Jews* that lived in *Jeremiah's* time, and shall condemn them.

4 And now behold I loose thee this day from the chains which ‖ *were* upon thine hand: if it seemeth good unto thee, to come with me into Babylon, come, and † I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go *e*.

‖ Or, *are upon thine hands.* † Heb. *I will set mine eyes upon thee.*

e *Nebuzar-adan*, like a faithful Servant, remembers his Masters orders to him about the Prophet, *Chap.* 39. 11. and offers *Jeremiah* greater favour than to any others of his Prisoners; he determined others by his right of Conquest to what they should do, but he giveth the Prophet a liberty to chuse whether he would go to *Babylon*, or stay at *Jerusalem* in his own Country; he promised him that if he would go to *Babylon*, he would take a particular care of him.

5 Now while he was not yet gone back *f*, *he said*, Go back also to Gedaliah the son of Ahikam, the son of Shaphan *g*, whom the king of Babylon hath made governour over the cities of Judah, and dwell with him among the people: or go whereſoever it seemeth convenient for thee to go. So the captain of the guard gave him victuals and a reward, and let him go *h*.

f It is not much material whether we interpret the *He* here mentioned of *Jeremiah* or *Gedaliah*: if we interpret it of *Jeremiah* the sence is, That before *Jeremiah* was gone out of the presence of *Nebuzar-adan*, he either by his silence or by some declaration of his Mind that is not here recorded, declaring that he was more inclined to stay in his own Country, *Nebuzar-adan* bid him, *Go back*, &c. If we understand it of *Gedaliah*, the sence must be, Because *Gedaliah* is not to come back any more to me, *Go then to him*, &c. g We read that the *King of Babylon* left *Gedaliah* as his *Vice-Roy* or Deputy in *Judah*. What he was, more than the son of *Ahikam*, and Grandchild of *Shaphan*, the Scripture tells us not, only that he was left by the *King of Babylon* as Ruler over the People he thought fit to leave. 2 *King.* 25. 22. probably he was one of them, who, during the Siege, had gone out to the *King of Babylon*, to him the Captain of the Guard directeth the Prophet, but gives him liberty, to dwell where he pleaseth. h So sends him away with Victuals and a Reward. It is more than probable that the King of *Babylon* had heard from some of the *Jews*, who, during the Siege had made an escape to his Army, that the Scope of the Prophet's Prophecies were for the delivery of the City, and the *Jews* submission to him as was before said.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah *i*, and dwelt with him among the people *that were* left in the land.

i *Mizpah* was built by *Asa*, 1 *King.* 15. 22. or rather enlarged or further built, for we read of it as a City belonging to the Tribe of *Benjamin*, *Josh.* 18. 26.

7 * Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governour in the land, and had committed unto him, men, women and children, and of the poor of the land, of them that were not carried away captive to Babylon,

* 2 Kings 25. 23.

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men *k*.

k It is most likely that these Captains with their Forces, were no newly raised and formed Companies, for to what purpose should that be when their City and whole Country was lost? But some Commanders of Parties, which either were within the City till it was taken, and then escaped out, or were about before somewhere in the Country, and were not so much regarded by the *Chaldeans*, who were more intent upon the Conquest of the City, than pursuing these little Parties, who they knew could do them no hurt. These hearing that the business was over, and a Deputy Governour set up, who was of their own Country, and a Man of a good ingenuous Temper, out of the love they had to their Native Country came unto him. Of these Captains we read little save *Ismael*, (of whom we shall afterwards read more) nor are we at all concerned to seek their Genealogy.

9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them and to their men, saying *l*, Fear not to serve the Chaldeans, dwell in the land, and serve the king of Babylon, and it shall be well with you *m*.

l They might reasonably suspect that the *Chaldeans* would have a jealous Eye upon any conflux of People to *Jerusalem* especially Military Men, and therefore be something suspicious of him who was the *Chaldean* Deputy Governour, the securing of them from fears on this account was the cause of this Voluntary Oath taken by *Gedaliah*. m He incourageth them to be Servants to the *Chaldeans*, and to dwell in the Land, assuring them that if they would, they should fare well, he was well enough assured of the *Chaldeans* favour, that if they would live peaceably in their own Land, they should, they would not come any more to carry them away Captive.

10 As for me, Behold I will dwell at Mizpah, † to † Heb. *To stand before.* serve the Chaldeans, which will come unto us *n*: but ye, gather ye wine and summer-fruits, and oyl, and put *them* in your vessels, and dwell in your cities that ye have taken *o*.

n That is, I have made choice of *Mizpah*, a City upon the Frontiers, where I intend to make my residence, it being a Convenient place for me to receive orders from the King of *Babylon*, and to manage State matters. o But do ye live in the Country, and gather such Fruits as the Country affordeth, do not fear being stript or spoiled of them, but do as you use to do in the times of greatest Peace, and Security.

11 Likewise when all the Jews that *were* in Moab, and amongst the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon

lon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and summer-fruits very much *p*.

p Probably upon the *King of Babylon's first invading Judah*, many fled, and more as he went on in his Conquests, over-running *the Country, and it is likely at the taking of the City* many escaped, and fled into several Countries as they had opportunity, or judged this or that Country would be safest, some fled to *Moab*, some to *Ammon* some to *Edom*, some one way, some another: But when they heard that the King of *Babylon* had set a Governour of their own Religion and Country over them they came back to him, and there being few People left in the Land, which was of it self wonderfully fruitful, they gathered a great plenty of Grapes, and other Summer-fruits which the Country produced.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah *q*.

q They had been with him before, *Ver.* 8, 9. but now they come to discover a Conspiracy against his Life.

14 And said unto him, Dost thou certainly know *r* that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah ‖ to slay thee? *s* But Gedaliah the son of Ahikam believed them not *t*.

‖ Or, *to smite thee in secret.*

r Dost thou for doest thou not, for *not* is plainly understood as the sence makes evident. *s* Whether this *Baalis* be a proper name of the King of the *Ammonites*, or as some think an appellative Name, signifying the *Lady* or the *Queen Regent*, is incertain. What made the Prince of the *Ammonites* do this, can be but guessed, probably the old hatred they had to *Israel*, or hopes that they should have the better fishing in these Waters when they were troubled. *t Gedaliah* seems a Man of a good Humour, not too credulous, and believes not the Information.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews *which are* gathered unto thee should be scattered, and the remnant of Judah perish *u*.

u Discerning that *Gedaliah* took no great notice of his words spoken to him in the prefence of the other Captains, he goeth to him secretly, offereth him his Service to prevent the stroke, if he might have Commission from him; mindeth him that if he did not value his own Life, yet he ought to consider, in what a condition the People would be in, in case he were cut off, they were now but a small Remnant, and then that Remnant also would perish.

16 But Gedaliah the son of Ahikam, said unto Johanan the son of Kareah, Thou shalt not do this thing, for thou speakest falsly of Ishmael *w*.

w Thus God dementates those whom he designeth to destroy. *Gedaliah* in this sheweth an excellent Temper, not to be over credulous and suspicious, *Charity thinks no ill*, but not that Prudence which became a chief Magistrate. He ought to have been watchful against one, against whom he had received such an information, which we shall in the next Chapter find he was not, but was slain by him.

CHAP. XLI.

Ishmael, *under a colour of friendship killeth* Gedaliah *and others, both* Jews *and* Chaldeans, 1.——9. *He purposeth to carry the Residue Captive to the* Ammonites, *but they are rescued from him by* Johanan, *who intendeth to flie into* Egypt, 10. ——18.

* Kings 25. 25.

1 *NOW it came to pass in the seventh month *a*, *that* Ishmael the son of Nethaniah the son of Elishama of the seed royal *b*, and the princes of the king, even ten men with him *c*, came unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together in Mizpah *d*.

a That is three Months after the City was taken, *Chap.* 39. 2. *b* The same *Ishmael* that came to *Gedaliah*, *Vers.* 8, 9. to whom he sware Protection; only here we are told that he was of the Royal Blood, which might both raise his Spirits, as having a more legal pretence to the Government, and rendred him a fitter instrument, for *Baalis* the King or Queen of the *Ammonites* to make use of. *c* Some of the Princes, who had escaped the Army of the King of *Babylon*, they and their Retinue came in pretended Complement to *Gedaliah*. *d* Who treated them kindly, they Dined or Supped with him.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him *e*, whom the king of Babylon had made governour over the land *f*.

e These ten Men with their retinue fall upon *Gedaliah* and barbarously murder him. *f* Their Quarrel against him was, that he was Deputy-Governour to the King of *Babylon*; so desperately hardned were these *Jews*, that they would not yet see that God had given their Countrey into the hand of the king of *Babylon*, who having now a right of Conquest over them, had authority to set whom he pleased as his *Vice-Roy* or Deputy Governour over them, to whom they ought to have yielded all subjection and obedience.

3 Ishmael also slew all the Jews that were with him *g*, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

g It appeareth from *Ver.* 10. that by *all the Jews* here must be understood only all those who were about the Court of *Gedaliah*, for it is there said that he carried away many that were with him.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it h*,

h That is, no Man who lived at any great distance from *Mizpah*, for *Ishmael* was concerned what in him lay to keep this slaughter private for fear the News of it should have reached the ears of the King of *Babylon*, or the Commanders of some of his Forces, so as he should not have had time to make his escape.

5 That there came certain from Shechem, from Shilo, and from Samaria *i*, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves *k*, with offerings and incense in their hands to bring *them* to the house of the LORD *l*.

i Samaria was the Name both of a City and a Province, *Shechem* was a City within that Province, within the limits of the Tribe of *Ephraim*, *Jos.* 20. 7. These places were now inhabited by a mixt People, partly *Jews*, partly such as the King of *Assyria* had upon his Conquest of the Ten Tribes brought to inhabit the[m]: from thence came 80 Men, *k* who possibly had not heard of the Temple being burnt, at least when they came out, or if they had heard of it, yet thought, hearing some *Jews* were left, that they might have erected some Altar for Sacrifices, or it may be they brought no Beasts. *l* For the Text speaks only of incense and Offerings, they came with all indications of mourning used in those Countries, *Shaven Beards. Clothes rent*, and having cut themselves in a barbarous fashion used by the *Heathens*, and forbidden the *Jews*, but yet practised by many of them.

6 And Ishmael the son of Nethaniah, went forth from Mizpah to meet them, † weeping all along as he went: and it came to pass as he met them, he said unto them, come to Gedaliah the son of Ahikam *m*.

† Heb. *in going, and weeping.*

m He cometh out weeping, the better to deceive them into his Trap, that they might believe he was as they equally affected with God's Dispensations, and inviteth them to the new Governour for Protection; as if he had been one of his Courtiers, and Friends; by those Arts he concealeth his bloody design against them.

7 And it was so when they came into the midst of the city that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him *n*.

n When he had thus enticed them into *Mizpah*, he, and his followers slay them, and throw their dead Bodies into a Pit, with the assistance of those bloody Men that were with him.

8 But ten men were found amongst them, that said unto Ishmael, Slay us not, for we have treasures in the field, of wheat, and of barly, and of oyl, and of honey: So he forbare, and slew them not amongst their brethren *o*.

o He slew 70 of them, but ten of them pleading for their Lives, urged that they had Estates in the Country, both of Corn, Oyl and Honey. His Covetousness prevailed over his Cruelty, he spared their Lives to become Master of what they had.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain ‖ † because of Gedaliah *p*) *was* it which Asa the king had made for fear of Baasha king of Israel, *and* Ishmael the son of Nethaniah, filled it with *them that were* slain *q*.

‖ Or, *near Gedaliah.* † Heb. *by the hand*, or *by the side of Gedaliah.*

p The word which we translate *because of* בְּיַד signifieth *in the hand of Gedaliah*, which hath given *Criticks* a scope to vary in their notion of it, and to translate it, *in the power of.* By occasion of, &c. But the learned Author of our *English Annotations*, saith the sence of the place is plain enough, *Chap.* 38. 10. we have the same term twice, where we have translated it, *with thee*, so here it doubtless signifies those who were *with Gedaliah* under his power or charge. *q* What Pit this was is not so well agreed, that is upon what occasion made, the Text telleth us it was digged by *Asa* King of *Judah*, and that it was made for fear of *Baasha* the King of *Israel*, but whether it was to *receive water*, or to hinder *Baasha's* coming near some weak part of the City, we are not told, and it is but in vain to guess. We read 1 *Kings* 15. 22. of *Asa's* fortifying *Mizpah* with the Stones of *Ramah*, but of this Pit we read nothing.

10 Then Ishmael carried away captive all the residue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah,

Mizpah, whom Nebuzaradan the captain of the guard, had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah, carried them away captive, and departed to go over to the Ammonites *b*.

b By this Verse appeareth that *All the Jews*, *Ver.* 3. must be understood in a restrained sence concerning all those about *Gedaliah*. For he carried many away as Prisoners, as also *Jeremiah's* Disciple, and *Zedekiah's* Daughters, who either had concealed themselves at the taking of the City, or were left behind by the Conquerors, as not like much to hurt them, and having done this, he knew there was no abiding for him long there, so he haitneth away to the *Ammonites*, who (as we had it before) imployed him in this Murder.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done.

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon *i*.

i These great Waters are supposed to be a Lake, or some great Pool in *Gibeon*, the very same that is mentioned, 2 *Sam.* 2. 13. where *Joab* and the Servants of *David* met, the one keeping on one side of the Pool, the other on the other side.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they *were* glad *k*.

k To see a probability of their escape out of the hands of this bloody Man, who had slain so many of their Brethren.

14 So all the people that Ishmael had carried away captive from Mizpah, cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites *l*.

l When the People whom *Ishmael* had carried away Prisoners, saw *Johanan* coming with greater Forces, they contrived and wheeled about and went to him, only *Ishmael* and eight men escaped and went to the Land of *Ammon*.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after that he had slain Gedaliah the son of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt *m*.

m When *Johanan* had (as was before expressed) recovered the Jews whom *Ishmael* had carried away as Prisoners, he came and dwelt with them in the Habitation of *Chimham*. Concerning this *Chimham* all that we read in Scripture is, 2 *Sam.* 19. 37. &c. he was the Son of *Barzillai*, whom *David* would have had to have gone along with him to his Court, but he being 80 Years old excused himself, and desired that his son *Chimham* might be accepted in his stead. *Ver.* 38. *David* agreeth it, and promiseth to do for him whatsoever his Father should desire on his behalf; possibly *David* having an Estate near thereabouts might give a portion of it to him, which though it returned to the Family of *David* in the Year of Jubilee, yet from *Chimham's* House there, might remain the Name of the Habitation of *Chimham*; into those parts *Johanan* retired with a further design to go into *Egypt*.

18 Because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governour in the land *n*.

n Here was the Plea whereby the Conqueror Nebuchadnezzar had made Governour in the Land of *Judah*, and it was but reasonable for them to think that *Nebuchadnezzar* would take the Affront done to himself, he being constituted Governour by him; and though *Johanan* had nothing to do in that Murder, yet he did not know that that the King of *Babylon* being ignorant of any Practises amongst the Jews, might look upon them all as guilty who were Jews, and revenge *Gedaliah's* Blood upon all the remainder of that Nation; he therefore chuseth them an Habitation for the present, from whence they might in a short time go down into *Egypt*, which was *Johanan's* design, as we shall read in the next Chapter.

CHAP. XLII.

Johanan *and the People desire* Jeremiah *to enquire of God, promising Obedience to his Will*, 1.——6. Jeremiah *assureth them of safety in* Judea, 7.——12. *and Destruction in* Egypt, 13. ——18. *Reproveth their Hypocrisie and Obstinacy*, 19.——22.

THE three following Chapters give us an account of what happened to *Johanan* the Son of *Kareah*, and the rest) after the slaughter of *Ishmael*, and their going to dwell in the Habitation of *Chimham*, in order to their going into the Land of *Egypt*. Their coming to *Jeremiah* to to and enquire of the Lord for them, his Enquiry at God, with the Revelation of the Divine Will unto him; that they should not go into *Egypt*, promising God's Protection of them, if they did not go, threatning their Destruction if they did go. Their proud answer to *Jeremiah*, and resolution to go, which they accordingly did, and there fell in with the Idolatry of the *Egyptians*, for which God by his Prophet threateneth them with an utter ruine.

1 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest came near *a*.

a After that this Captain *Johanan* (who now had made himself head of the Jews) had fixed their abode in the Habitation of *Chimham* in the way to *Egypt*, with thoughts of going down to inhabit there for fear of the *Chaldeans*, coming to revenge the Death of *Gedaliah* upon all the remainder of the *Jews*; both these Captains and many of the People, or some of all sorts of the People, for it cannot be imagined that every particular Person came) made their Addrès to the Prophet *Jeremiah*, who probably was with them, carried away by *Ishmael* and refcued by this Captain.

2 And said unto Jeremiah the prophet, ‖ Let we beseech thee our supplication be accepted before thee *b*, and pray for us, unto the LORD thy God, *even* for all this remnant, (for we are left but a few of many as thine eyes do behold us *c*.)

‖ Or, *let our supplication fall.*

b These Men (though wretched Hypocrites) yet come to the Prophet with great respect, and reverence, first desiring that he would allow them to make their request to him; probably the evidence they had had lately of his being a Prophet of the Lord, by the fulfilling of all that he had foretold against both the City and the Temple, might in some measure occasion this. *c* Their request was, that he would put up his Prayer to God for the Remnant, for now there was but a small Remnant of Jews left, a few of many.

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do *d*.

d The thing they would have him pray to God for, was Direction, what they should do in this desolate state into which God had brought them. What could be more Pious? A Practice founded upon a Divine Precept, and encouraged by a Promise, Prov. 3. 6. *Acknowledge him in all thy ways, and he shall direct thy steps.* But we may well apply here what God had said to their forefathers, *Deut.* 5. 29. when they had so freely promised their obedience to the Law of God. *O that there were such an heart in them, &c.*

4 Then Jeremiah the Prophet said unto them, *I* have heard *you*; behold, I will pray unto the LORD your God according to your words, and it shall come to pass *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you, I will ‖ keep nothing back from you *e*.

‖ 1 Sam 3. 18.

d That is I will do for you according as you desire. *e* And I will be faithful in giving you an account of what God shall reveal to me to be his Will on your behalf. They called God *Jeremiah's* God, here *Jeremiah* calls him *their God*, both to mind them of God's relation to them, and their Duty towards him. Act. 20. 20.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not according to all things, for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil *f*, we will obey the voice of the LORD our God to whom we send thee; † that it may be well with us, when we obey the voice of the LORD our God. * Chap. 7. 23.

f The preceding words are a perfect Oath, the form of which lies a calling of God to witness the sincerity of the heart of those that swear, for a security to them to whom the Oath is given, which also includes a secret challenging God, to take Vengeance upon the Person that gave that believing if they should not do accordingly as they promise, which speaketh the Atheism of the heart of the false Swearer, for did a Man believe that there is a God, and that the Divine Being is infinite, omniscient, and a true and faithful Witness, it were impossible that he should challenge him to be revenged on him for not doing what he never knowingly intends to do, which was the case of these wicked Men. The thing they promise is a perfect Obedience to God's Will, whether grateful or ungrateful to them, and they further declare a Conviction that if they did it, it should be well with them according to that, Chap. 29. which sheweth the mighty power of Lusts in unregenerate Hearts, and the mighty operations of the evil Spirit in the Children of Disobedience, Eph. 2. 2. That although they be convinced that if they did obey the voice of God it would be well with them; yet they will not do it in things which they have a power to do.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah *g*.

g The word mentioned, *Chap.* 40. 7. by which all that we have met with from the beginning of *Chap.* 40. is but an Historical Preface.

¶ Then

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt.

9 And ſaid unto them, Thus ſaith the LORD, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him *i*.

i The Prophet after ten days, all which time ſome (but upon what ground I know not) think he ſpent in Prayer, receiveth an anſwer from God, which he preſently communicates to the Princes and People, with a Preface that containeth in it many arguments to have induced this compliance with it. 1. Becauſe it came from the Lord. 2. From that God who as he was in Covenant with *Iſrael*, ſo in all the courſe of his Providence had ſo carried himſelf to them, as they had no juſt reaſon to ſuſpect either his kindneſs or his power. 3. From their imploying of him to ſeek God upon their behalf.

10 If ye will ſtill abide in this land *k*, then will I build you and not pull *you* down, and I will plant you, and not pluck *you* up *l*: for I repent me of the evil that I have done unto you *m*.

k That is if you will not go into the Land of *Egypt*, as you are thinking, but abide where you are, or in any part of *Judah*, under ſubjection to the King of *Babylon*, into whoſe power I have given you. *l* Then I will ſee to your ſecurity, and proſperity, and make you an happy People. The Happineſs and Proſperity of People is in Scripture often ſet out under the notion of building, and planting, as on the contrary their miſery or deſtruction is expreſſed under the metaphorical notions of pulling down and plucking up. *m* For I am ſatisfied with the Puniſhment your Nation hath undergone, and as to the remainder, if they do not deſtroy themſelves by new diſobedience, I will change the courſe of my Providence.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD *n*: for I *am* with you to ſave you, and to deliver you from his hand *o*.

n I know whom you are afraid of; you fear that the King of *Babylon* will come and utterly root you out, becauſe one of your Nation hath murdered his *Vice-Roy Gedaliah*, ſuffer not your paſſion of fear to riſe too high in this caſe, and to make you fly into *Egypt*. *o* For you ſhall have my preſence with you, to preſerve and deliver you from his power; it ſhall not be in his power to do you any harm.

* Pſal. 106. 46.

12 And I will * ſhew mercies unto you, that he may have mercy upon you *p*, and cauſe you to return to your own land *q*.

p We are beholden to God for all the pity, and compaſſion which we meet with from Men, God inclineth their Hearts, tho' we receive the kindneſs from their hands. *q* The mercy which God here promiſeth theſe Men, is that the King of *Babylon* ſhould give them a liberty to go every one of them to their own Inheritances, for at preſent they were baniſhed by their own fear, from their own Houſes, though not from their own Countrey.

13 But if ye ſay, we will not dwell in this land, neither obey the voice of the LORD your God *r*;

r Our Tranſlation a little darkens the ſence, tranſlating the *Heb.* Particle בלתי *neither*, which ſignifies no more than *not*, or *by no means*, *Numb.* 14. 16. 1 *Sam.* 2. 2. and 20. 26. *Hoſ.* 13. 4. and it is certain here is but one thing ſpoken of, for the thing wherein they diſobeyed the Voice of the Lord, was not continuing in their own Land, but going into the Land of *Egypt*.

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell *ſ*.

ſ The ſence of the words is obvious, they thought that their Life in the Land of *Judah*, would be at beſt an uneaſie Life, where they ſhould be continually alarm'd with the noiſe of War, and tho' they could not fear the want of Bread in a Land that flowed with Milk and Honey, yet they alſo conſidered, that *Egypt* was a very fruitful Country, by the overflowing of *Nilus*, and the proſpect of this made them quit that uſual fondneſs which People have of their Native Country. From whence appears that their great ſin was *unbelief*, they would not take the Promiſe of God for a ſecurity to them for a quiet, and peaceable abode in *Judah*; but would fancy noiſes of Drums, and Trumpets, and fear where no fear was; the Prophet ſaw, they were reſolved, into *Egypt* they would go, to live a more certain eaſie Life (as they fancied) he therefore tells them, that after their ſending him to God to inquire for them, and promiſing a compliance with his Will, and hearing now what that Will was, this were their reſolution, he had another word from God to them.

* Deut. 17. 16.

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus ſaith the LORD of hoſts, the God of Iſrael, if ye * wholly ſet your faces to enter into Egypt, and go to ſojourn there *t*;

t This Verſe is wholly prefatory to what followeth. If, ſaith God, all your mind be upon *Egypt*, and you be reſolved thither you will go,

16 Then it ſhall come to paſs, that the ſword which ye feared ſhall overtake you there, in the land of Egypt, and the famine whereof ye were afraid † ſhall follow cloſe after you there in Egypt, and there ye ſhall die *u*.

† Heb. *ſhall cleave after you.*

u In the general the Prophet threatneth them, that in *Egypt* they ſhould meet with the very ſame evils, the fear of which made them flee out of their own Countrey, the *Sword* and *Famine*. The Sword of *Nebuchadnezzar*, who, after this, fully conquered *Egypt*; and a Famine through want of Bread; for although *Egypt* was a fruitful Countrey, yet we know there was a Famine there, againſt which *Joſeph* provided, beſides that ſcarcity of Victuals commonly followeth great Armies. Thoſe who ſhun dangers or think to ſhun them by acts of Diſobedience to God, ordinarily are ſuffered by God to take ſuch courſes as they fall into the ſame or worſe dangers than what they labour to avoid.

17 † So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence, and * none of them ſhall remain, or eſcape from the evil, that I will bring upon them *w*.

† Heb. *ſo ſhall all the men be.* * See Chap. 44. 14. 28.

w Thoſe words *that ſet their faces to go* may reaſonably be interpreted as a limitation of the univerſal Particle *all*; for as *eventually* we can hardly conceive that every individual perſon that went into *Egypt* did thus periſh, ſo it can hardly be thought that the juſt God ſhould order an equal puniſhment to thoſe who were the Ring-leaders in this deſign, and thoſe who were forced or over-ruled by them, or perhaps knew not how to live when the reſt were gone; but, ſaith God, for thoſe who drive on this deſign, and go with their whole heart reſolvedly againſt the contrary Revelation of my Will, there ſhall none of them eſcape, one or other of my ſore Judgments, Sword, Peſtilence or Famine. They ſhall not be the lot of one or two, but of all ſuch Perſons.

18 For thus ſaith the LORD of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be * poured forth upon you, when ye ſhall enter into Egypt: and * ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more *x*.

* Chap. 7. 20. * Zech. 8. 13.

x If you would ſee your Doom in a Glaſs, look upon *Jeruſalem*, which according to my word I have dealt ſo ſeverely with, that amongſt Men it would be called fury, though in me it was but deliberate Juſtice, that my wrath declared againſt it, (like liquid things melted) diffuſed it ſelf into all the parts of it: I will deal ſo with you ſoon after you ſhall have entred into that Land, where you promiſe your ſelves ſo much eaſe, reſt, and proſperity, and as I threatned to make *Jeruſalem* a Curſe, an Aſtoniſhment, and a Reproach, *Chap.* 24. 9. and 29. 18, ſo I will deal with you, and in this I will (ſaith God) deal worſe with you, that whereas thoſe of your Brethren, that were carried from *Jeruſalem* to *Babylon*, ſhall ſome of them come back again after 60 Years, you ſhall ſee this place no more. There was this aggravation of the *Jews* ſin, to whom God was now by his Prophet ſpeaking they had lately ſeen the word of the Lord ſpoken by the ſame Prophet verified, and yet [illegible] take no warning, but ran into the ſame ſin of Unbelief.

19 The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have † admoniſhed you this day *y*.

† Heb. *teſtified againſt you.*

y The good Prophet knowing how much it concerned this People to liſten unto him, and to believe and obey what he ſaid, repeats again the ſame thing which he had ſaid before, aſſuring them that it was the Lord commanded him to ſay this to them. Criticks note that the word which we tranſlate *admoniſh*, in this form, ſignifieth to admoniſh before Witneſſes.

20 For ‖ ye diſſembled in your hearts *z*, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God, and according to all that the LORD our God ſhall ſay, ſo declare unto us, and we will do it *a*.

‖ Or, *have uſed deceit againſt your ſouls.*

z Or *you have uſed deceit*, either towards God, dealing falſly with him, calling him to be a witneſs to your ſincerity in what you never intended any ſincerity in; or towards *me*, ſending me to enquire of God for you, and promiſing to do according to what I ſhould reveal to you from God as his Will, when as you never intended it; or towards your own Souls, as every ſinner doth but deceive his own Soul. You made a pretence of what was not in your hearts. *a* When you ſent me to pray God's direction for you, and made me ſuch a firm promiſe to do whatſoever I ſhould reveal to you from God as his Will in this caſe.

21 And *now* I have this day declared *it* to you *b*, But ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you *c*.

b I have been faithful to you, I went according to your deſire to enquire of God for you, I had his Will revealed to me in your caſe, and now I have as faithfully told you what it is. *c* But *ye have not obeyed*. How did *Jeremiah* know this, for they had not yet declared their Minds to him? He had either learned it from their Diſcourſes, during the ten Days which God had made him to wait for the Revelation, or he had learned it from ſome contemptuous Behaviour of them, when he delivered it, or (which is moſt probable) God had aforehand told it to him.

22 Now

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire ‖ to go, *and* to ſojourn *d*.

‖ Or, *to go to ſojourn.*

d The Prophet aſcertaineth that doom unto them, which *Ver.* 15, 16. he had threatned them with, in caſe they were reſolved to go into *Egypt*; we muſt expect nothing but utmoſt diſappointments upon actions done in diſobedience to the revealed Will of God. You think to avoid Death by going thither for a little time to ſojourn, but you ſhall die there, and that by thoſe very Deaths which by going thither you ſeek to avoid.

CHAP. XLIII.

Johanan and the Commanders diſcrediting Jeremiah's Prophecy, along with the People, carry him and Baruch into Egypt. He propheſieth by a Type, the Conqueſt of Egypt by the Babylonians, 8,—13.

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people all the words of the LORD their God *a*, for which the LORD their God had ſent him to them, *even* all theſe words.

a The *Hebrew* word, which we tranſlate *words*, [illegible] The Prophet is very exact, [illegible] from the Lord, what he delivered to them, he therefore [illegible] in *the words of the Lord their God*, and for *which the Lord their God had ſent him to them*, not that the Prophets always limited themſelves to thoſe ſyllabical words they had revealed to them, but to the matter only of the *Revelation*; which every Miniſter of the Goſpel is ſtill bound to do, delivering to the people only what they *have received from the Lord*, as 1 *Cor.* 11. 23. as to the matter and ſubſtance of what they deliver, though they clothe it with words, and phraſes of their own.

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men *b*, ſaying unto Jeremiah, Thou ſpeakeſt falſely: the LORD our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there *c*.

b Of *Johanan* we have before heard, but not of *Azariah*, unleſs under the Name of *Jezaniah*, *Chap.* 42. 1. but that is uncertain. Theſe Men are called *proud Men*, either becauſe they were the *great men*, or becauſe *their conceit of themſelves* [illegible] *into this fatal error*. Pride is nothing elſe but a Man's Mind ſwelling in an Opinion of himſelf, and always takes its riſe from ſome matter around the perſon poſſeſſed of it thinks he ſtands upon, and a very little hillock will ſerve the turn, thoſe who have nothing elſe of pretence will make a ſilk Coat, or a piece of ſilver Lace ſerve their turn. One Man's Spirit ſwells upon account of his Deſcent, another upon account of his Riches, a third upon the account of his Learning, Parts, and Wit, a fourth upon the account of his or her Beauty; theſe Men are called proud Men, poſſibly upon account of their *greatneſs*, they were Captains, and the chief of the *Jews* now left; but chiefly upon account of the good Opinion they had of their own Reaſon and Wit, by which they judged they knew better how to guide themſelves for their own ſecurity, than *Jeremiah* could teach them; which *Pride* or good Opinion Men have of themſelves, is a great root of Diſobedience; all Men ſin either through *Paſſion* or *Pride*, or both, either to gratifie their *ſenſitive appetite*, or their *rational appetite*, [illegible] Man ſince the Fall. *c* Becauſe it had been down right Atheiſm, and a diſclaiming of God, to have ſaid, They knew better what to do, than God could tell them, they only tell the Prophet God had not ſent him. And theſe times Hypocrites, whoſe Luſts will not allow them to do the Will of God, think to ſecure themſelves by denying that to be the Will of God, and finding out other ſenſes to put upon Scripture than are according to truth.

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon *d*.

d *Baruch* was but a Clerk or Secretary to *Jeremiah*, [illegible] probable to over-rule the Prophet to a falſifying of his truſt, and a betraying of his Countreymen into the hands of their Enemies; but ſo fond are wicked Men of their Luſts, that they will ſay any thing in juſtification of them, rather than deny themſelves in them, and become obedient to the Will of God.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people obeyed not the voice of the LORD, to dwell in the land of Judah *e*.

e That is, they reſolved not to obey the Meſſage God had ſent them by *Jeremiah*.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah *f*.

f This reſolution they preſently put in practice. Though it is certain that *Jeremiah* and *Baruch* were not willing to go along with them, and probably that many of the People were not willing, yet theſe rebellious Captains forced them all along with them, ſo as many of them were now a kind of Priſoners to their own Countreymen.

6 *Even* men, and women, and children, and the kings daughters *g*, and every perſon that Nebuzaradan the captain of the guard had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan, and Jeremiah the Prophet, and Baruch the ſon of Neriah.

g Of the King's Daughters here mentioned, ſee *Chap.* 41. 10.

7 So they came into the land of Egypt *h*, for they obeyed not the voice of the LORD: thus came they *even* to * Tahpanhes *i*.

* Iſa. 30. 4. called *Hanes.*

h *Egypt* at this time, though it was humbled by the King of *Babylon* by an inroad he had made into it, of which we read, 2 *Kings* 24. 7. yet it was a diſtinct Kingdom, and being near to *Canaan*, the *Jews* often fled thither for Sanctuary, and borrowed aſſiſtance againſt their Enemies from them. Of this City we read little but in Holy Writ, 1 *Kings* 11. 19. we read of a Queen of *Egypt* called *Tahpenes*, in honour to whom probably this City was builded, after whoſe name this City was called, of which the Scripture ſaith nothing, but in this Prophet, *Chap.* 2. 16. in this Chapter, and Chap. 44. and 46. 14. it appears by *Ver.* 9, that it was at this time the place where the King of *Egypt* made his Reſidence, or at leaſt had a Palace. Thither theſe Captains and the *Jews* came, forcing *Jeremiah* and *Baruch* along with them.

8 ¶ Then came the word of the LORD to Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thy hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's houſe, in Tahpanhes, in the ſight of the men of Judah *k*.

k God commandeth the Prophet to take theſe Stones, and to place them in the *Clay*, &c. for a ſign of what we ſhall meet with expounded in the next *Verſe*; it is plain from hence that the King of *Egypt*, called *Pharaoh*, either reſided, or at leaſt had a Royal Palace in *Tahpanhes*, *Jeremiah* is directed to lay theſe Stones at the entrance into this Palace. This hath made Interpreters divided about the true ſence of the word, which is here tranſlated a *Brick-kiln*. That the word ſo ſignifies is out of doubt, and is ſo tranſlated, 2 *Sam.* 12. 31. All that troubleth ſome is, that they fancy there ſhould not be a Brick-kiln ſo near the King's Palace; but poſſibly [illegible] conſider the difference of [illegible]. Great Princes Sons and Daughters do not uſe [illegible] keep Sheep, which yet we know *Jacob's* Sons and *Laban's* Daughters did; the Grandeur of Princes was not ſo great, but it might admit of ſo plain a thing as this. Others ſay the Palaces of their Princes were very vaſt, ſo that the Brick-kiln might be at a diſtance from the entry into the Dwelling-Houſe, though it [illegible] the place called by the Name of the Palace. Others think it might be an Houſe uſed not for making, but poliſhing Earthen Ware. But the greateſt offenſiveneſs of ſuch kilns with us, is from the Smoke, of which they had none, drying their Bricks in the Sun. But it is a nicety not worth ſo many gueſſes.

10 And ſay unto them, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon, my * ſervant *l*, and will ſet his throne upon theſe ſtones that I have hid *m*, and he ſhall ſpread his royal pavilion over them.

* See Ezek 29. 18.

l Now God expounds his meaning in his former Command, he ordered *Jeremiah* to take Stones and hide them in a place near the King of *Egypt's* Palace; now he tells them, that this was for a ſign that *Nebuchadnezzar* ſhould ſet his Throne, and ſpread his Pavilion in that place. This *Nebuchadnezzar* God calls his Servant, becauſe he was to obey him in what he ſhould do, though he intended not ſo. Thus *Aſſyria* is called, the *Rod of his Anger*, *Iſa.* 10. 5. and *Nebuchadnezzar* is ſo called, *Chap.* 25. 9. and 27. 6. *m* God owneth the Stones to be laid by himſelf, becauſe they were laid at his Command.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* * ſuch *as are* for death to death, and ſuch *as are* for captivity to captivity, and ſuch *as are* for the ſword to the ſword *n*.

* Zech. 11. 7, 9.

n He propheſieth the certain ruine of the *Egyptians* by the King of *Babylon*, ſome of whom the King of *Babylon* ſhould ſlay, others of them he ſhould lead away into Captivity as Priſoners of War. See the like Phraſes, *Chap.* 15. 2.

12 And I will kindle a fire in the houſes of the gods of Egypt *o*, and he ſhall burn them, and carry them away captives *p*, and he ſhall array himſelf with the land of Egypt *q*, as a ſhepherd putteth on his garment *r*, and he ſhall go forth from thence in peace *ſ*.

o God by his Prophet declares a particular hatred to the Idols of *Egypt*, that he would burn up their Temples, *i. e.* by the hands of *Nebuchadnezzar*. *p* He ſhall carry away both the Idols, and the Inhabitants of *Egypt* Captives. *q* That is, with the Spoils and Plunder of the Land of *Egypt*, the King of *Babylon* ſhall clothe his Army. *r* Our unacquaintedneſs with the Faſhions of Shepherds cauſeth divers gueſſes at the ſence of this Phraſe; that which the beſt Interpreters fix in as the beſt is, That as a Shepherd that while he hath been attending his Flocks, goes in any Rags, and is careleſs of his Clothes, but when he goes home at Night he puts on his Coat; ſo the *Babyloniſh* Soldiers, when they have finiſhed their Work in the Conqueſt of *Egypt*, ſhall go home clothed in the

the better Habits of the *Egyptians*. *f* And the Armies shall go home in Peace, as Conquerors not foiled in their undertakings.

† Heb. *Statues, or standing images.*

13 He shall break also † the images of ‖ Bethshemesh, that *is* in the land of Egypt *b*; and the houses of the gods of the Egyptians shall he burn with fire *m*.

‖ Or, *the house of the Sun.*

b Beth-shemesh signifies *the house of the Sun*, and is like the Name of a City in *Egypt*, so most take it here, as the Name of a City, which had its Name from a famous Temple built in it to the honour of the Sun. This idol is called *Or*, Gen. 41. 45. By this it appears that the *Egyptians*, as well as other *Pagans*, paid Divine Adoration to the Creatures, as God threatned not only the sacrifices of the *Egyptians* Themselves, but the Flocks of the Inhabitants of *Egypt*, by the Hand of *Nebuchadnezzar*, from whence their Enemies would find Provisions, and Sustenance enough, that they should not have the least of which they promised themselves in the Land of *Egypt*.

CHAP. XLIV.

Jeremiah reproveth the Jews in Egypt, the former Sins and Punishments of Judah, 1,—10. *He Prophesieth their Destruction in Egypt,* 11,—19. *The certain Performance of it,* 20,—28. *For a Sign, the Destruction of Pharaoh-hophra foretold,* 29, 30.

1 THE word which came to Jeremiah concerning all the Jews, which dwell in the land of Egypt *a*, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

a The Prophet in Egypt continues, God to the Remnant of his ancient People in every Generation, he knoweth them, and gives them Repentance, and Faith, personally, whom he will endow, and to prepare them, grace unto Eternal Salvation. Consider, in regard to Egypt, they would be in more than better case *c*. Although I deny that the generality of the Jews ran away into Egypt, but rather themselves at many other places, Deuteronomy 28. 68. *Jeremiah* 40. 11. and Matthew 2. 13. from which, Joseph was commanded to go with Child and Town, upon the borders of the *Red-sea*, to the South part of the region. *Chap.* 46. 14. It was a place which ought most severely to have thought of their Duty, and Obligations to God, for whom Christ himself from thence, God invited the Jews for their Instruction. Noph was another City in Egypt, of which we read, *Hos.* 9. 6. *Chap.* 2. 16. and 46. 14. *Ezek.* 30. 13, 16. The Greeks and Latines call it *Memphis*; It is thought to be that City, whereupon now called *Cairo*. *Pathros* was a Region or Province, from which it received its Name from *Pathrusim* the Son of *Mizraim*, Gen. 10. 14. It is the same (as some think) which in Isaiah called *Thebais*.

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day, they *are* a desolation, and no man dwelleth therein *b*,

b He referreth to the late destruction of it by the King of *Babylon*; this Remnant of the People, was it found placed, and of that fire, and their Eyes had been Witnesses, to the Desolations that God had wrought.

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other Gods *c*, whom they knew not, neither they, you, nor your fathers *d*?

c As they were eye-witnesses to the effect, so it was nothing but their unbelief made those strangers to the cause; for God by his Prophets had told them that the great moving cause was their giving a Divine Homage to Idols. *d* The Sin of which so aggravated from this, that they were at much Strangers to the Idols, as to the People with whom they joyned in the Worship of them, seeing they nor any of their Fathers having had any experimental knowledge of what they had done, or could do for such as adored them.

4 Howbeit * I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh do not this abominable thing that I hate.

* 2 Chron. 36. 15.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods *f*.

f These two Verses contain another aggravation of this Peoples Sin, viz. That they did this against light, and admonitions to the contrary. God had by his Prophets let them know that this was an abominable thing, a thing which he hated, and that not with an ordinary degree of hatred, yet they would not hear, so as to yield Obedience to God, but went on in their Idolatries.

6 Wherefore * my fury and my anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted *and* desolate as at this day *g*.

* Chap. 42. 18.

g For their very Residence, their Idolatry, and contempt of my Word by my Prophets, the very Sins *Jeremie* now admonishing, I have given *Judah* and *Jerusalem* into the hand of the King of *Babylon*, and it is (as you see this Day) for it wasted and desolate.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls *h*, to cut off from you man and woman, child and suckling † out of Judah, to leave you none to remain *i*;

† Heb. *Out of the midst of Judah.*

h What prudence can guide you to this foolish choice? that, by which you cannot have God, but your lives cannot be? You are now but a few of many, after love have you left your Country, by Banishment Cruelty would not possibly deny to take the invitation of those few, to settle them in another land, but Women, nor Child, nor Sucking remaining of all the Seed.

8 In that ye provoke me unto wrath, with the works of your hands *i*, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut you off, and that ye might be a curse, and a reproach unto all the nations of the earth *k*?

i Idols are usually thus delivered; and indeed nothing can argue a greater Stupidity, Silliness they have in the Service (confidently due to the Supreme Being) to make Idols of Wood, Stone, and the like, and to worship by the Service due to the Supreme Being, of Sacrifice, Incense, &c. from which the Prophet in this Text, and *Isaiah* 44. 17. Words of their hands? *Sol?* It was before things which had not the Work of their Hands; and this certainly was the Idolatry of the generality of the Heathens, they worshipped an unknown Divine Being, before Creatures, either in representing it, or in their paying them the Worship of it. The Jews also did not escape the Contagion of Antiquity, for many of them did not believe sufficiently to raise themselves, it only Reputable the end of their Work, that their work would be the certain consequent of their Worship.

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, which they wrought in the land of Judah, and in the streets of Jerusalem?

† Heb. *Wickednesses or punishments.*

k God reproveth Men and Women to have forgotten they, the right way unto them from which both made so bad a progression upon them, it is to produce a practice flatulent to their Nature, according to the counsel of a reprobate Soul. Which is generally done, when people of a gross evil brought upon them, by Such or Such punishment, to avoid returning into the like Sin, if not for Conscience, yet for Interest, and for Civil Ends, and would remember their Sins, and the Judgments that followed upon them, that they might not be guilty of the like, and yet they forget all, and run into the like Sins, and worse, and more to on. *Sin in the Land, &c. Judah, and in the Streets of Jerusalem.*

10 They are not † humbled *even* to this day, neither have they feared, nor walked in my law, nor in my statutes that I set before you, and before your fathers.

† Heb. *contrite.*

m Neither they nor you are humbled; for the Prophets pulling from the lowest Person to the Throne, and by God by Promise Plenty again to the Poorest, let us know, that by Humiliation what to expect on each of them, to whom he speaks, as on them, upon whom he engages by Threats; from whence we also learn, that Repentance and Obedience is the first fruits of Conversion, or true Humiliation. God, appointeth their not *humbled*, but *hardened* who are not *contrite*, and become obedient to his Will in it, from pretended *Repentance, Conversion, or Humiliation* to an outward appearance what it will.

11 ¶ Therefore thus saith the LORD of hosts the God of Israel, Behold * I will set my face against you for evil, and to cut off all Judah *p*.

* Lev. 17. 10 Chap. 21. 10.

p This Message was frequently given to God, by threatning Prophecies, partly to let this People know that God is able to make good his Word, and to bring the threatned Evils upon them; and partly to let them know that the dealing thus with them would not make him any relation to *Israel*, but he was not still would appease against the Blood of those who were in the sin of it. The meaning is, my full design against you is to bring Evil upon you; this is expounded under the notion of *setting his face*, and *Amos* 9. 4. *setting his eyes* against them.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt, to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt, they shall even be consumed by the sword, *and* by the famine; they shall die from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach *q*.

q This is no more than the Prophet had told these very Persons before they went unto *Egypt*, *Chap.* 42. 16, 17. here he doubleth his words for the confirmation of the truth of them to them now that they were there.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence.

14 So

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they † have a desire to return, to dwell there: for none shall return but such as shall escape *r*.

† Heb. *Lift up their soul.*

r There is a great variety in the reading of the words, *Ver.* 14. some reading *besides such as have a desire to return.* Others, *Although* they have a desire to return. Others, *For they have a desire to return.* The words seem to hint that these *Jews* went into the Land of *Egypt*, not with a design to live there always, but to stay for a while till the heat of the *Chaldeans* in enquiring after the Blood of *Gedaliah* should be over, then thinking to return into their own Country; which one would think were true, considering it not only as their Native Soil, but also a place where was now room enough, and they might live in much greater plenty than they could in *Egypt*. The only difficulty is in the last words, compared with what in the same Verse went before; it is said in the beginning of the Verse that *none of them should escape*, and in the close, *none shall return but such as shall escape*. But reason will guide us to interpret the first *none* in a restrained sence, *i.e.* none of those who have been the Authors of this Counsel and Rebellion against God, and who went into *Egypt* willingly; for none can think that God involved *Jeremiah* and *Baruch* who were in *Egypt* (at least the first of them) in the same punishment with which he punished the Rebellious *Jews*. Or none of those who in *Egypt* have burnt incense to Idols, and defiled themselves with the Idolatry of *Egypt*, but there shall some escape, such as have been forced into *Egypt* against their Wills; and such as being so forced when they came here did not fall in with the Idolatry of the *Egyptians* (for we may gather from the next Verse, that all of them did not) these Men shall again return into the Land of *Judah*. This to me seemeth the fairest and most probable sence of the words.

15 ¶ Then all the men which knew that their wives had burnt incense to other Gods *s*, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying *t*,

s The burning of Incense was a Religious Rite, which God had appointed the *Jews* as a piece of Divine Homage to be paid to him alone, and by an ordinary figure is put for Worship. So as burning Incense to other Gods is the same with worshipping other Gods *t* It should seem that all the *Jews* had not been thus far guilty, and those that did it were mostly Women, or at least they were the Leaders in this Idolatry, and one would think the Phrase implyeth, that those who were thus culpable did it with some *privacy*, for as all their Husbands did not know of it, but those that did were as bad as their Wives, conniving at them, and justifying them in their Idolatry, and joyning with them in the following peremptory answer to, and contempt of the Prophet.

16 *As for* the word which thou hast spoken unto us in the name of the LORD, we will not hearken unto thee *u*.

u We read *Chap.* 43. 5. *Johanan* and the rest only denied that God had spoken such things, and told *Jeremiah*, he had spoken falsely; but now these Women and Men rise higher, they acknowledge *Jeremiah* had spoken to them in the Name of the Lord, but tell him in plain and direct terms they would not obey it. And indeed this is in the hearts of all sinners that are ruled by their Lusts, though they will sometimes pretend, that what they hear is not the Will of God, but spoken out of Malice and prejudice, yet they are pre-resolved they will not do it, let their understandings be never so well informed.

17 But we will certainly do * whatsoever thing goeth forth out of our own mouth *w*, to burn incense unto the ‖ queen of heaven *x*, and to pour out drink-offerings unto her, as we have done *y*, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem *z*: for *then* had we plenty of † victuals, and were well, and saw no evil *a*.

* Num. 30. 12. See *Ver.* 25. ‖ Or, *frame of heaven.* * Chap. 7. 18. † Heb. *bread.*

w Here is the root of all sinners disobedience, their resolution to please and humour themselves, not knowing how in any thing to deny themselves; hence it is that denying our selves is by Christ made the first Law or Condition of his Disciples. *x* By the *Queen of Heaven* some here understand the *Sun*, which notion is favoured from the words being of the Feminine Gender, which signifieth the *Sun* in *Heb.* others reading it not the *Queen*, but the *frame of heaven*, by it understanding the *Sun*, *Moon* and *Stars*. *y Drink offerings* were a Divine Homage which God had commanded to be paid to him, *Lev.* 23. 13. *Num.* 6. 17. *z* Their Arguments for it were, 1. Custom and Antiquity, they and their Fathers had used to do it. 2. The Example of their Kings and Princes. *a* 3. The Plenty and Prosperity they had while they did so, as if their Idolatry had been the cause of it.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword, and by the famine *b*.

* Chap. 7. 18.

19 * And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our ‖ men?

Or, *Husbands.*

b Their last Argument is drawn from the evils that had befallen them since they had left worshipping the Sun, Moon and Stars; thus strangely making their omission of that, the cause of their sufferings, their former doing of which was indeed the true cause; they had lost their Husbands in the Siege, and in Battels, and had suffered Famine and Hunger: and all because they had burnt Incense to other Gods, they interpret these Providences as a punishment of them for not doing it as they had formerly used to do. So bad Interpreters are those of God's Providences, who indulge their Lusts in opposition to God's Law.

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant as at this day.

23 Because you have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evil is happened unto you, as at this day *c*?

c There is in these Verses nothing of difficulty, nor any new Phrases to be opened. That which is observable is, that though the Prophet was but one against many, yet he feareth not their Faces: The substance of what he saith is this; That they interpreted God's Voice in his Providences toward their Country directly contrary to the true sence of it. They concluded that their omission of late to burn Incense to the Sun, Moon and Stars was the cause why it was so ill with them: as if these were animate Beings, and the supreme Being, whereas they were but Creatures. Or as if it were the Will of the supreme Being to be adored and worshipped in them, or before Statues and Images represented by them, whereas the Will of God was directly contrary, and as he in the second Commandment had forbidden any such Worship, because he was a jealous God; so he had for the breach of that Commandment by their burning Incense to these Creatures, burned up their Houses and Temple, and brought their Nation into that misery into which they were come: From whence may be observed how ill an Argument for any Religious Worship *Antiquity* is, unless we by it mean what is most ancient; as also, that *Prescription* in that which is false, in the Worship of God justifieth none. Nor is it a good conclusion that those who lived nearest to the primitive Institution are most likely to have done best, as having the best means to know what is truly Primitive. Idolatry was as old as *Laban*, and the worst of Idolatry (offering Children to *Moloch*) was older than the *Levitical Law*, if not as old as *Serug*. In matters of Worship the Word of God is a sufficient rule, we need not plead *antiquity* nor the *practice of our fathers*. Error is not capable of being justified by Tradition or Prescription.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt *d*.

d That is, all you Men and Women that belong to *Judah*, and are now come to inhabit in the Land of *Egypt*.

25 Thus saith the LORD of hosts, the God of Israel, saying, * Ye and your wives have both spoken with your mouths, and fulfilled with your hands, saying, We will surely perform our vows *e* that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows *f*.

* Ver. 15, &c.

e Those words *have spoken* are in the *Hebrew* of the Feminine Gender which giveth good reason to some Interpreters to conclude the Women were first and principal in this Idolatry, and the Mens guilt lay in conniving at them, and suffering themselves to be seduced by them. Yea, saith the Prophet, have spoken it, and ye have been as big as your words, and for a cover you pretend the Religion of a *Vow*, as if a *Vow* could be a bond of iniquity, and it were possible by a Vow to oblige your selves to a forsaking of the true God, and a committing of Idolatry. *f* The latter words seem *Ironical*, for as to have this sence, you are resolved upon it, and there is no moving you from your resolution, God hath resolved too.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold I have sworn by my great name, saith the LORD *g*, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, the LORD God liveth *h*.

g Seeing you are so fixed and peremptory, God is as resolved as you are, and as you think you must be Religious to your wicked Vows, so he assured God will be as Religious to his Oath, because he can swear by no greater, he hath sworn by himself, *Heb.* 6. 13. 16. (for so Name signifieth here.) *h* There shall not any be left of

the *Jews* that *are in Egypt*, to swear *The Lord God liveth*, (for it should seem, that the *Jews* yet retained something of the Religion of their Country, and swore by the Name of the living God, according to the Precept, *Deut.* 6. 13. and 10. 20.) God threatneth there should be none of them left alive to do it; he would not have his holy Name polluted by those Mouths that had been used to bless Idols.

* Chap. 1. 12. 27 Behold, *I will watch over them for evil, and not for good *i*, and all the men of Judah that *are* in the land of Egypt, shall be consumed by the sword, and by the famine, until there be an end of them *k*.

i God here either sets out himself as one who would be industrious and solicitous to bring evil upon them, as Men who are so in any business, watch opportunities to do it; or else he derides their vain confidence as to his protection of them, and care for them (saith God) I will watch over them, but not to *build* and to *plant*, as *Chap.* 31. 28. but as it is in the former part of that *Verse*, to *pluck up*, and to *throw down*, and *to destroy*, and *to afflict*. *k* For so it follows, *they shall be consumed by the sword and by the famine.*

* Ver. 14. 28 Yet *a small number that escape the sword, shall return out of the land of Egypt into the land of Judah *l*; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, † mine or theirs *m*.

† Heb. *from me*, or *from them.*

l This justifieth the restrained interpretation of *none of the remnant*, *Ver.* 14. for here it is plainly said, that some should escape and return. *m* But for the rest they should there perish, and by that it would appear whether God's Word or theirs should stand, and have its accomplishment; they promising themselves security, God threatning them with utter ruine and destruction.

29 ¶ And this *shall be* a sign *n* unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil.

n Signs are usually antecedent to the thing signified, but the word is taken in a larger notion in this place for that which should attend the thing signified by it, as *Exod.* 3. 12. besides though their destruction, and the destruction of *Pharaoh Hophra* were things immediately following one another, yet the latter was in order before the other.

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt *o* into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy that fought his life *p*.

o *Pharaoh* was a Name common to all the *Egyptian Kings*, as may be learned from *Gen.* 12. 15. and 41. 1. *Exod.* 1. 8. 11. but they had besides that Name another peculiar to them. Whether this *Hophra* was *Vaphres* or *Apries*, is not much material, nor is there any certainty when this Prophecy was fulfilled. Whether *Pharaoh Hophra* were (as *Herodotus* saith) slain by *Amasis*, one of his Subjects who rebelled against him and slew him (as the aforementioned Author tells us) or *Nebuchadnezzar* who *Josephus* saith came about five Years after he had taken *Jerusalem*, and over-ran *Egypt*, and slew this *Pharaoh Hophra*, whose overthrow was a certain sign of the *Jews* Destruction, it being not like that the King of *Babylon* should spare these *Jews* who had fled to this King of *Egypt* for shelter; considering also that the *Jews* had slain *Gedaliah* his Deputy Governour in *Judea*. *p* How God delivered *Zedekiah* into the hand of the King of *Babylon*, we read *Chap.* 9. Here now ends the Story of these *Jews* that had fled into *Egypt*.

CHAP. XLV.

Jeremiah *instructeth and comforteth* Baruch, 1,——5.

* Chap. 36. 1, 4. 1 THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, *when he had written these words in a book at the mouth of Jeremiah *a*, in the fourth year of Jehoiakim, the son of Josiah king of Judah, saying *b*,

a This Chapter ought to to have been annexed to the 36 *Chap.* or immediately to have followed it, for the writing of *Jeremiah's* Prophecies we read of there, *b* it was 18 Years before this time that the Prophet thus spake to *Baruch* upon the writing of those Prophecies which as we read there brought both *Jeremiah* and *Baruch* into a great deal of danger, which probably gave *Baruch* the occasion of the Complaint we shall read of, *Ver.* 3.

2 Thus saith the LORD, the God of Israel unto thee, O Baruch *c*.

c *Jeremiah* had in his former Discourses revealed the Will of God, concerning Nations, here he revealeth it as to *Baruch* his Secretary or Clerk, upon which account some compare him to *Paul* writing to *Philemon* as well as to Churches.

3 Thou didst say, Wo is me now, for the LORD hath added grief to my sorrow, I fainted in my sighing, and I find no rest *d*.

d Upon *Baruch's* reading the Prophecies after he had wrote them from the Mouth of *Jeremiah*, both he and *Jeremiah* were sent for before the Princes, and advised to hide themselves, as we read *Chap.* 36. 15, 19. This probably disturb'd *Baruch*, and made him lament his Condition in such like expressions, of which the Prophet had heard, probably by Revelation from God.

4 ¶ Thus shalt thou say unto him, The LORD saith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thy self? seek *them* not *e*: for behold, I will bring evil upon all flesh, saith the LORD *f*: but thy life will I give unto thee * for a prey, in all places, whither thou goest *g*. * Chap. 21. 9. and 38. 2 and 39. 18.

e What great things *Baruch* was seeking is not expressed, and impossible to be determined with any certainty; they could not be Honour, or Riches; the time of *Jehoiakim's* Reign was no time for any Pious Rational Man, to expect any thing of that nature: He might expect to have been a Prophet, as *Elisha* was, who first was but a Servant to *Elijah*. Or at least he might expect rest and protection, when others met with disturbance, but it may be the meaning is no more than, Dost thou expect what none meeteth with, or is like to meet with who feareth God? Never think of it. *f* I am bringing Calamities, and Misery upon the whole Nation wherein thou livest. *g* I will preserve thy Life, that is all thou art to expect, and thou shalt live to see the time, that thou wilt judge that a great Booty, that thou shalt have lent thee, whithersoever the Wind of my Providence shall happen to drive thee. This Message of God to *Baruch* teacheth us that God expects from his People a Spirit fitted to his Dispensations, and that they should keep their Spirits low in a time of publick Judgments, not making to themselves any great promises of freedom from their share in the publick Calamities of that Nation or Kingdom in which they are; but contenting themselves with such allowances as God proportioneth to them at such a time without discontent or murmuring, and blessing God, for any marks of gracious Providence which he in such times will please to set upon them, being thankful for them and satisfied with them.

CHAP. XLVI.

The Overthrow of Pharaoh's *Army*, 1,——12. *The Conquest of* Egypt *by* Nebuchadnezzar, 13,——26. *God's People comforted*, 27, 28.

1 THE word of the LORD which came to Jeremiah the prophet against the Gentiles *a*.

a This Verse contains the Title to all the ensuing Discourses of this Prophet, for, though there be some particular Verses in these Chapters that relate to the *Jews*, yet they are all concerning their Restauration. The Prophecies of Judgments from the beginning of this Chapter to the 52d. Chapter are all against foreign Nations, which are called Gentiles. As to whom God revealed his Will for the punishment of them, for the relief and satisfaction of his People to whom the most of them had been bitter Enemies. The 52d. Chapter is by most concluded not to have been wrote by *Jeremiah*, who, it is not probable, would have repeated what he had related before *Chap.* 39. but it was wrote (as it is supposed) by some of the Captives in *Babylon*, as a Preface to the Book of *Lamentations*. This particular Chapter containeth the Revelation of the Will of God, concerning *Egypt* whither some of the *Jews* fled for refuge after this time, and which had been a great occasion of sin to the *Jews* before, not only through the *Jews* too many Leagues with them, and confidence in them, but from their communicating in their Idolatry with them, Jer. 2. 16. *The children of Noph and Tahpanhes, brake the crown of their head.*

2 Against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah *b*.

b *Pharaoh Necho* was King of *Egypt* in *Josiah's* time; it was by his Army that *Josiah* was killed at *Megiddo*, 2 *Kings* 23. 29. it was he that made *Jehoiakim* King of *Judah* taking away *Jehoahaz*, *Ver.* 34. but though he prevailed at that time, and that was one time when he came out against *Carchemish*, 2 *Chron.* 35. 20. yet he was overthrown by *Nebuchadnezzar* in a Battel with him afterwards as appears from 2 *Kings* 24. 7. and *Jehoiakim* was made Tributary to *Nebuchadnezzar* as we read 2 *Kings* 24. 1. and the King of *Egypt* was brought so low by that Victory that *he stirred no more out of Egypt, for the King of Babylon had taken from him all from Nilus*, the great River of *Egypt* to *Euphrates*, and this, saith this *Verse* was in the 4th. Year of *Jehoiakim*. This Prophecy must be before that time. *Carchemish* appeareth from *Isa.* 10. 9. to have been a place in *Syria* where the *Egyptian* Army had been in *Josiah's* time, and then went away Conquerers as appears from 2 *Chron.* 35. 20, &c.

3 Order ye the buckler, and the shield, and draw near to battel.

4 Harness the horses, and get up ye horsemen, and stand forth with *your* helmets, furbish the spears, *and* put on the brigandines *c*.

c Art hath so much improved all things, in later Ages, that it is very hard to determine of what form the several Weapons, and pieces of Armour, whether offensive or defensive in use at this time were; the most here mentioned seem to have been *defensive*, and the whole Speech of the Prophet directed to the *Egyptians*, seems to be *Ironical*, calling to this Army of *Pharaoh Necho* to get ready to defend themselves, for they were to encounter with an Enemy would

would put them very hard to it, so as they had need to have their *Helmets*, and *Bucklers*, and *Shields*, and *Brigandines*, all in a readiness, and know the use of them well, the Horses for War had need be Harnessed, the Spears furbished, and the Riders got up.

5 Wherefore have I seen them dismayed, *and* turned away back? and their mighty ones † are beaten down, and are † fled apace, and look not back *for* fear *was* round about, saith the LORD *d*.

† Heb. *broken in pieces.* † Heb. *fled a right.*

d God had either in a Vision shewed *Jeremiah* this Army of the *Egyptians* flying, or else had revealed to him that they should be put to flight, which the Prophet here publisheth. God made a fear to fall upon the *Egyptians*, so as when the King of *Babylon* came to joyn Battel with them, they were not able at all to stand, but turned their Backs, and their greatest Commanders were either kill'd, or fled away as fast as they could.

6 Let not the swift flee away, nor the mighty man escape, they shall stumble and fall toward the north by the river Euphrates *e*.

e That is, it is in vain for the swift to flee away, the mighty Men shall not escape, but they shall stumble, and fall at *Carchemish*, which was near the River *Euphrates*, and *Northward* from *Egypt*.

7 Who *is this that* cometh up as a flood, whose waters are moved as the rivers *f*.

f The next Verse expoundeth this.

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers, and he saith I will go up, *and* will cover the earth, I will destroy the city and the inhabitants thereof *g*.

g The Prophet compareth the *Egyptians* fleshed with their former Victory obtained against *Josiah* at *Megiddo*, and now preparing to another Expedition, to a *Flood* (with allusion probably to the River *Nilus*, whose Waters used to rise to a great height) both for the multitude of their Soldiers, and for their rage; they were resolved to carry such numbers as should cover the Earth, and to take *Carchemish*, or some other City which their design was against. It should seem both by this Text, and that *Exod.* 15. 9, 10. That the *Egyptians* were a People much given to vaunt and boast of the great things they would do, boasting when they were putting on their Harnesse, as if they were putting it off, not considering how uncertain the events of War were, nor yet that wherein they talked proudly there was one that could be above them.

9 Come up ye horses, and rage ye chariots, and let the mighty men come forth *h*, † the Ethiopians, and the † Libyans that handle the shield *i*, and the Lydians * that handle and bend the bow *k*.

† Heb. *Cush.* † Heb. *Put.* * Isa. 66. 19.

h Their ancient way of fighting was with Chariots, and Bows, the Prophet calls in the Name of the Commanders of the *Egyptian* Armies, to the Horses and Chariots to come on, and ingage in the Fight. *i* The *Ethiopians* were the *Cushites*, who were Neighbours to the *Egyptians*, so were the *Lybians* both of them it should seem were famous for handling the Shield, the *Lybians* were descended from *Put*, both the *Cushites* and the *Putites* or *Lybians* were descended from *Ham*, *Gen.* 10. 6. *k* The *Lydians* were as famous for the use of the Bow in War, they were descended from *Misraim* or *Shem*, *Gen.* 10. 13. 22. the *Lydians* here meant are thought to be those descended from *Misraim*, and some think these were *Ethiopians*. They were all Auxiliaries to the *Egyptians* in this Expedition.

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries *l*: and the sword shall devour, and it shall be satiate, and made drunk with their blood *m*: for the Lord GOD of hosts * hath a sacrifice in the north countrey, by the river Euphrates *n*.

* Zeph. 1. 7. See Ezek. 39. 17.

l Or, *But this is the day of the Lord*, &c. *Pharaoh* is mistaken in accounting this day his own, because of the multitude of his Forces, this is *the day of the Lord*, who as he is the Lord of all the hosts of his Creatures, so hath a particular rule and government over hosts of Men; this is further explained by the next words, *a day of vengeance*, which God hath set apart, in it to be avenged upon his Enemies. *m* These Phrases only metaphorically signifie, the great slaughter God would make that day amongst the *Egyptians*. *n* This the Prophet declares that God would do for his honour and glory, therefore he calls it *a Sacrifice*, by which also he declareth his Justice in this punishment of the *Egyptians*, and for the further repute and credit of his Prophecy, telleth them to whom he spake of the place it should be in, *viz.* near the River *Euphrates*, where *Josiah* was slain by him, 2 *Kings* 23. 29.

* Chap. 8. 22. † Heb. *no cure shall be unto thee.*

11 Go up into Gilead and take * balm, O virgin, the daughter of Egypt *o*: in vain shalt thou use many medicines: *for* † thou shalt not be cured *p*.

o Great States are ordinarily in Scripture called *Virgins* for their Beauty, and pleasant State; *Gilead* was a most famous place for *Balm*: The Prophet ironically calls to the *Egyptians* to go to *Gilead* for Balm. *p* But tells them it would be to no purpose, God was about to wound them beyond all help of Medicines.

12 The nations have heard of thy shame *q*, and thy cry hath filled the land, for the mighty man hath stumbled against the mighty, *and* they are fallen both together *r*.

q The Prophet keepeth to his old Prophetick Stile, speaking of things that were to come to pass some Years after, as if they were already past, because of the certainty of them; in this sence he saith other Nations had seen, because they should see the shame and confusion of the *Egyptians* upon their overthrow, and the cry of their slain and wounded Men would fill other Lands. *r* For the *Egyptians* should certainly be overthrown, either by the *Chaldeans* stumbling upon the *Babylonians*, or the *Babylonians* on them, or they (flying) for haste stumbling one upon another, so as both those that went before, and those who followed after, should both fall together.

13 ¶ The word that the LORD spake to Jeremiah the Prophet, how Nebuchadrezzar the king of Babylon should come *and* * smite the land of Egypt *s*. * Isa. 19. 1.

s A Revelation different from the former in this, that the former only foretold the overthrow of the King of *Egypt* in a particular Battel in *Carchemish* near *Euphrates*, of which we read that the thing was done, 2 *Kings* 24. 7. This foretells the King of *Babylon's* overrunning all the Land of *Egypt*, and was not fulfilled till some Years after *Zedekiah* was carried away Captive, but prophesied of *Chap.* 43. 10. and 44. 30. to come to pass in the time of *Pharaoh Hophra* as we heard before, and more largely foretold by the Prophet *Ezekiel*, *Ezek.* 29. and 30, and 32. to happen after the overthrow of *Tyrus*, *Ezek.* 29. 18, 19.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes *t* say ye, Stand fast, and prepare ye, for the sword shall devour round about thee *u*.

t Concerning these three Cities of *Egypt*, see the Notes on *Chap.* 44. 1. the meaning is, publish this Prophecy over all the Land of *Egypt*, or perhaps these three were the chief places whither the *Jews* that went with *Johanan* the Son of *Kareah*, &c. went, and where they should hear of them, many more places in *Egypt* are named by *Ezekiel*, *Chap.* 30. 14, &c. *u* Look to your selves and prepare your selves for Battel, for the Nations are destroyed round about you, (so it is in the *Hebrew*) and you have reason to expect that the Sword should come next into your Countries.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them *x*.

x The Prophet first propounded a Question, then returneth answer to himself. *Egypt* was full of valiant Men, yet saith the Prophet they shall be swept away, or broken down as boasting, or grass is beaten down with a violent Storm of Hail, (so the word is used, *Prov.* 28. 3.) how comes this to pass? (saith the Prophet) He answereth himself, because it was of God to destroy *Egypt*, who worketh and none can let him, when he strikes none can stand before him; none can stand up against him.

16 He † made many to fall, yea, one fell upon another *u*, and they said, Arise, let us go again to our own people, and to the land of our nativity from the oppressing sword *w*.

† Heb. *multiplyed the fallers.*

u The Prophet had before spoken of *Nebuchadnezzar*, as an instrument in the hand of God, who being armed with his Commission and Power, made many to fall, yea God caused such a fear to fall upon them, that in their Flight they fell upon one another. *w* And though they had many Soldiers that came to help them from *Cush*, and *Put*, and *Lybia*, yet all was too little, the Prophet foretells they should all be glad to go home again, and should speak to one another to that purpose, for the fiercels of the King of *Babylon's* Sword should be such, as they should quickly see there would be no standing before it.

17 They did cry there, Pharaoh king of Egypt *is but* a noise *x*, he hath passed the time appointed *y*.

x That is, the *Ethiopians* and *Lubims* that should come to help the King of *Egypt* should cry, or the *Chaldeans*, or the *Egyptians* themselves should cry, *Pharaoh* is but a noise, that is, hath made a great noise, but it cometh to nothing; others make the sence *Pharaoh* is a Man of noise, or tumult, that hath made a great deal of disturbance to himself and us. *y* That is, say the most, he hath passed the time himself fixed whereat he would come, and fight the *Chaldeans*. But these words compared with the next Verse, incline others to think, that either *Pharaoh's* Soldiers, or his Allies are here brought in mocking at *Pharaoh*, promising himself that the *King of Babylon* would not come, and laughing at *Jeremiah's* Prophecy, saying, *the time appointed was past*, that is, the time of his coming mentioned by *Jeremiah* was past. *Jeremiah* foretells that *Pharaoh's* Army and Confederates would see reason to cry out, *Pharaoh*, in saying so, was but a *noise*.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, surely as Tabor *is* amongst the mountains, and as Carmel by the sea, *so* shall he come *z*.

z That is, he shall as certainly come and incompass you with his Armies, as *Tabor* is encompassed with Mountains, and as *Carmel* is by the Sea, or as *Barak* going down from Mount *Tabor* destroyed *Sisera's* Army, or as surely as the Rain came which *Elijah* first discovered from Mount *Carmel*, 1 *Kings* 18. 41, 42. there are other guesses at the sence of this comparison, but the sence is undoubtedly no more than that *Nebuchadnezzar* should certainly come against *Egypt*, how vainly soever the *Egyptians* flatter themselves to the contrary, supposing the time past which the Prophet spake of.

19 Oh thou daughter dwelling in Egypt *a*, † furnish thy self to go into captivity *b*: for Noph shall be waste and desolate without an inhabitant *c*.

† Heb. *make thee instruments of captivity.*

a That is, O you Inhabitants in the Land of *Egypt*. *b* Make ready to go into another Country as Prisoners of War, for your Cities

Cities shall be destroyed. *Noph* particularly shall be wholly depopulated, and laid waste and have none to dwell in it.

20 Egypt *is like* a very fair heifer, *but* destruction cometh: it cometh out of the north *d*.

d That is, *Egypt* is now in a thriving prosperous condition, having not used to be under any Yoke like an Heifer, that is fair, and fat, but she will not be so long, she is but as a Beast fatted for the Slaughter, and there are Slaughter-men, coming out of *Chaldea* that will kill this fair Heifer, and make her a Sacrifice to the Justice of God.

† Heb. *bullocks of the stalls.*

21 Also her hired men *are* in the midst of her, like † fatted bullocks *e*, for they also are turned back, *and* are fled away together; they did not stand *f* because the day of their calamity was come upon them, *and* the time of their visitation *g*.

e The mercenary Soldiers also which the *Egyptians* have hired from *Cush* and *Put*, and other parts are at present in a flourishing prosperous state. *f* We have translated ו here ill, it had been better translated *but*, for that is manifestly the sence. Though they at present lying in Garrisons be fat and flourishing, like Bullocks in the Stalls, yet when it cometh to it they shall not stand but turn back, and flee as well as the rest. *g* Because the time is come when God resolveth to punish them, and bring calamity upon them. When the time is come which God hath set in his Counsels, wherein he will punish Persons or Nations; no probabilities to the contrary are much considerable.

22 The voice thereof shall go like a serpent *h*, for they shall march with an army, and come against her with axes, as hewers of wood *i*.

h *Egypt* is now like an Heifer that makes a great bellowing, but the time shall come when she shall make a lesser noise like the hissing of a Serpent, when it seeth it self set upon. *i* For the *Chaldeans* shall come with a great Army, armed with *Battle-Axes*, as if they came to fell down some Wood in a Forest, or Wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched *k*, because they are more than the grasshoppers, and *are* innumerable *l*.

k *Egypt* is compared to a Forest either for the multitude of Cities, or of People in that Country, and to a thick Forest, because as it is an hard thing to make ones way through a Forest, so it was judged as hard for an Enemy to make his way into that Country; in humane probability *Egypt* could not be searched, yet (saith God) the *Chaldeans* shall cut down this Forest, and it shall be no more to them than for Hewers of Wood, with Tools fitted for the purpose, to make their way through a Forest. *l* For the Army of the *Chaldeans* shall be as numerous as the Inhabitants of *Egypt*, more than the Grasshoppers which come in such Troops, as in a short time they devour every green Herb in a place.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north *m*.

m That is, into the hand or power of the *Chaldeans*, it is the same thing which the Prophet had before said again and again, and repeats it so often only for the further confirmation of the truth of the Prediction, notwithstanding the appearing improbability of any such thing.

‖ Or, *nourisher.* † Heb. *Amon.* * Chap. 43.12,13. Ezek. 30. 13.

25 The LORD of hosts, the God of Israel saith *n*, Behold, I will punish the ‖ † multitude of No *o*, and Pharaoh, and Egypt, * with their gods, and their kings, even Pharaoh, and *all* them that trust in him *p*.

n These Names are often in conjunction given unto God, the first signifying his Power, or ability to do what he either promiseth or threatneth, the other speaking his kindness and near relation to the *Jews*. *o* There are great critical Disputes about this Phrase, whether the word translated *multitude*, signifies so (as it doth, *Chap.* 52. 15.) and if so whether it should not be the *multitude from No.* Or whether it signifies the *nourisher*, (as some would have it) because *No* (which most think is the same City with that at this time called *Alexandria*, being a great place of Merchandise) nourished all the adjacent parts; but it is no easie thing to resolve the Question, nor is the resolution of it of much moment to us. *p* By those that trusted in *Pharaoh* the *Jews* are most probably meant, who all along in their prosperity put too much confidence in *Egypt*, and after that *Hierusalem* was taken, some of them (as we before heard) fled into *Egypt* for Sanctuary.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: And afterwards it shall be inhabited, as in the days of old, saith the LORD *q*.

q The former part of this Verse is but the same which the Prophet hath often before said. The latter part is a Promise for the Restauration of *Egypt* to some degrees of its former prosperity, and Liberty. The determinate time for the fulfilling of this Prophecy is told us, *Ezek.* 29 13, 14. *viz.* at the end of forty Years; this we are told by Civil Historians fell out in the time of *Amasis* a King of *Egypt* co-vous with *Cyrus*, who was overcome by *Cyrus* his Son *Cambyses*, who brought *Egypt* to be a *Province* belonging to the *Medes* and *Persians*, by the fulfilling of which Prophecy the truth both of *Jeremiah*'s and *Ezekiel*'s Prophecies are justified.

27 ¶ * But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from a far off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

* Isa. 41. 13. & 43. 5 & 44.2.

28 Fear thou not, O Jacob my servant, saith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make * a full end of thee, but correct thee in measure, yet will I ‖ not leave thee wholly unpunished *r*.

* Chap. 10. 24. ‖ Or, *not utterly cut thee off.* Or, *in making thee empty I will not make thee empty.*

r See the Notes on *Chap.* 30. 10, 11. where is the substance of what is said in these two Verses, and almost the very words are repeated: the great thing to be observed by us, is the difference which the just and righteous God maketh betwixt his Punishments of his Church and own People, and his Punishments of wicked Men who are their Enemies; as there is a great difference in the root of such Dispensations, God dealing them out to his People out of Love, that they might not be condemned with the wicked; so there is a great deal of difference in the measure and duration of their Punishments, the Rod of the wicked shall not always lie upon the backs of the righteous, and they are corrected in measure.

CHAP. XLVII.

The Destruction of the Philistines, Tyrians, Zidonians, *and others by the Sea-side*, 1,——7.

1 THE word of the LORD, that came to Jeremiah the prophet * against the Philistines, before that Pharaoh smote † Gaza *a*.

* Chap. 25 20. † Heb. *Azzah.*

a In the former Chapter the Prophet foretold the Judgments of God upon the *Egyptians*, who were the *Jews* seeming Friends, but their real Enemies, as they were occasions to them of Idolatry, and of a sinful confidence in them. He comes in this Chapter to foretell the Judgments of God upon the *Philistines* who were inveterate Enemies to the *Jews*, against whom also *Isaiah*, *Chap.* 14. 29. of his Prophecy, and *Ezekiel* and *Amos* prophesied, *Ezek.* 25. 15. *Amos* 1. 6. and also *Zephaniah* in *Chap.* 2. 4, 5. of his Prophecy. When the King of *Babylon* took *Gaza*, one of the five Cities of the *Philistines* the Scripture doth not tell us. Some think it was either in his way to *Carchemish*, or as he came back a Conquerour from the Battel at *Megiddo* where *Josiah* was slain. The time when *Jeremiah* had this Revelation is set down to let us know, that it was in the time of the *Philistines* Prosperity, when the Prophet could see no such effect existent, or probable in its causes.

2 Thus saith the LORD, Behold, * waters rise up * out of the north *b*, and shall be an overflowing flood, and shall overflow the land † and all that is therein, the city, and them that dwell therein *c*, then the men shall cry, and all the inhabitants of the land shall howl *d*.

* Isa. 8. 7. * Chap. 1. 14. † Heb. *the fulness therefore.*

b Calamities and Afflictions are often in Scripture set out under the notion of Waters; and as the Miseries of *Egypt* were set out by the overflowings of their great River *Nilus*, so the Calamities of the *Philistines* are expressed by the overflowings of the great River *Euphrates*, these Miseries coming upon them by the *Chaldeans*, which were a Northern People, their Waters are said to rise up out of the North. *c* It is said to be an overflowing Flood that should overflow the Land, because it was to be a sweeping Judgment, which like a Flood should carry all before it, *d* which should produce amongst the Inhabitants of *Gaza* a great howling, and lamentation.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands *e*.

e This is all but a description of the march of an Army, so terrible as should make Parents forget their natural affection, and flee away to save themselves looking upon themselves as lost, and unable to protect their Children.

4 Because of the day that cometh to spoil all the Philistines *f*, *and* to cut off from Tyrus and Zidon every helper that remaineth *g*: for the LORD will spoil the Philistines, the remnant of † the countrey of Caphtor.

† Heb. *the isle.*

f The day which God hath set, and appointed for the ruine of the *Philistines*. *g* *Tyre* and *Sidon* were neighbouring to the *Philistines*, as appears from *Gen.* 10. 14, 15. *Joel* 3. 4. and so were often called to their help. God threatneth both to destroy them, and also those that helped them; for it appeareth from *Gen.* 10. 14. that the *Philistines* and *Caphtorims* were related, for their first Progenitors *Philistim* and *Caphtorim*, were both the Sons of *Mizraim* the Son of *Ham* one of the Sons of *Noah*. It appears from *Deut.* 2. 23. that they expelled the *Avites*, and dwelt in *Hazerim* to *Azzah*, whether their Country be what was afterwards called *Cappadocia* or *Damiata* is not much material for us to know, they were a People confederate with the *Philistines*, whom God here threatneth to destroy with them.

5 *Baldneſs is come upon Gaza, * Aſkelon is cut off *with* the remnant of their valley *g*: how long wilt thou * cut thy ſelf *h*?

*Mic. 1, 16. * Chap. 25. 20. * Chap. 16 6. and 48. 37.

g Both *Gaza* and *Aſkelon* were two principal Cities belonging to the *Philiſtines* taken by *Judah*, *Jud.* 1. 18. we read of them, 1 *Sam.* 6. 17. both *Amos*, *Zephaniah* and *Zechariah* prophetied their ruine, *Amos* 1. 8. *Zephaniah* 2. 4. 7. *Zech.* 9. 5. as well as this Prophet, by the *remnant of the Valley*, moſt underſtand thoſe who lived in the Vallies near about *Aſkelon*. *h* Concerning the laſt clauſe in this Verſe there is ſome difference, whether the words ſhould be joyned with the next Verſe, and read *how long wilt thou cut thy ſelf, O thou Sword of the Lord*, or as they lie in our Bibles, and then the ſence is, why will you in ſo deſperate a caſe afflict your ſelves, when all your mourning will do you no good.

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet, † put up thy ſelf into thy ſcabbard, reſt, and be ſtill *i*.

† Heb. *gather thy ſelf.*

i Some make the words of the 6th. Verſe, to be the words of the *Philiſtines* in their mourning and cutting themſelves, crying to God to ſtop the Sword drawn againſt them, and to return it again into its Scabbard: Others make them the words of the Prophet, lamenting the havock which he by the eye of the Prophecy ſaw was like to be made amongſt the *Philiſtines* by the *Chaldeans*, (for good Men are affected with the Miſeries even of the worſt of Men.)

7 † How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it *k*.

† Heb. *how canſt thou.*

k The latter Verſe muſt be expounded according to the former; for if the words of the former Verſe be underſtood as the words of the *Philiſtines*, thoſe of this Verſe muſt be underſtood as the words of the Prophet putting them out of hopes of the Swords ſtopping, becauſe what it did was by Commiſſion from God, which it muſt execute. If the words of the former Verſe be to be underſtood as the Prophet's words, the words of this Verſe are either the Prophet's words correcting himſelf, and concluding that this Sword could not be quiet, becauſe it was edged by God himſelf, who had given it his Commiſſion which it muſt execute: Or the words of God, letting the Prophet know that he had given this Sword its Commiſſion, and therefore it could not ſtop till *Aſkelon* and the People on the Sea-ſhore were deſtroyed by it.

CHAP. XLVIII.

The Judgment of Moab, 1,——6. *for their Pride*, 7,——10. *for their ſecurity and humane Confidence*, 11,——25. *eſpecially for their Contempt of God, and Inſolence towards his People*, 26,——46. *Their Reſtauration*, 47.

THE Prophet having Chapter 46 denounced God's Judgment againſt *Egypt*, and againſt the *Philiſtines*, *Chap.* 47. in this Chapter he cometh to do the like againſt the *Moabites*. *Moab* the Father of theſe *Moabites* was the Son of *Lot*, *Gen.* 19. 37. The *Moabites* Countrey lay in the way the *Iſraelites* went to *Canaan*, *Numb.* 21. 11, 13. near the Countrey of the *Ammonites*. *Balak* was King of it when the *Iſraelites* paſſed by it, who ſent for the Sorcerer *Balaam* as may be read there, *Numb.* 22. 4. who *Chap.* 24. 5, &c. bleſſed them. They ſeduced the *Iſraelites* to *Adultery* and *Idolatry*, *Chap.* 25. 1.

1 Againſt * Moab, thus ſaith the LORD of hoſts, the God of Iſrael, Wo unto Nebo *a*, for it is ſpoiled: Kiriathaim is confounded, *and* taken, ‖ Miſgab is confounded and diſmayed.

* Iſa. 15. and 16. chap. 25. 21. and 27. 3. Ezek. 25. 9. Amos 2. 1. ‖ Or, *the high place.*

a *Moab* was a large Countrey and had many Cities; we ſhall have divers of them named in this Chapter; the firſt that we read of *Nebo* in Holy Writ is, *Numb.* 32. 3, 38. *Reuben* built both that and *Kiriathaim* as may be read there, *Ver.* 38, 39. It was alſo the Name of a Mountain, *Deut.* 34. 1. It ſhould ſeem that in *Jeremiah*'s time, the *Moabites* had got both the poſſeſſion of *Nebo*, and *Kiriathaim* and *Miſgab*, of which we read no more in Scripture. It ſeems to be a City built upon ſome Hill or *High place*. The Prophet threatneth ruine to all theſe three Cities.

2 *There ſhall be* no more praiſe of Moab: In Heſhbon they have deviſed evil againſt it *b*; Come, and let us cut it off from *being* a nation *c*; Alſo thou ‖ ſhalt be cut down, O Madmen, the ſword ſhall † purſue thee *d*.

‖ Or, *be brought to ſilence.* † Heb. *go after thee.*

b *Heſhbon* was formerly the City of *Sihon*, *Numb.* 21. 26. it became afterward one of the principal Cities of the *Moabites*, as appeareth from *Iſa.* 15. 4. which maketh the learned Author of our *Engliſh* Annotations, think our Tranſlation not ſo good, for why ſhould they deviſe evil in *Heſhbon* againſt *Moab*, unleſs the Enemies ſate there in Counſel, when they had taken it, againſt the other parts of the Country? But poſſibly the ſence is, they ſhall no more in *Heſhbon* magnifie *Moab*, or *Moab* ſhall no more Glory of *Heſhbon*, for the Enemies had contrived the ruine of it. *d* *Madmen* was another City in the Country of *Moab*. Some think the ſame with *Ptolomy*'s *Madiama*. To that City alſo the Prophet threatneth ruine, and deſtruction by the Sword.

3 A voice of crying *ſhall be* from Horonaim *e*, ſpoiling and great deſtruction.

e Another City of *Moab*, mentioned only in this place, and in *Iſa.* 15. 5. Some think it the ſame with *Horon*, where *Sanballat* was born, *Neh.* 2. 10. *and* 13. 28. The Prophet threatens alſo ruine and deſtruction to this City.

4 Moab is deſtroyed, her little ones have cauſed a cry to be heard *f*.

f *Moab* was both the Name of the whole Country, and of a principal City in it. Some by it here underſtand the City; by her *little ones*, ſome underſtand little Children; others, inferior Magiſtrates, or the common People.

5 For in the going up of Luhith, † continual weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction *g*.

† Heb. *weeping with weeping.*

g Of *Luhith* we read only in this place, and *Iſa.* 15. 5. It was a City of *Moab*, and ſituated upon an Hill, as appears both here and where it is mentioned in *Iſaiah*; ſome think that to this City the *Moabites* fled for Sanctuary from the *Chaldeans*, and flying made ſo great an out-cry that their Enemies who purſued them heard their cry.

6 Flee, ſave your lives, and be like ‖ the * heath in the wilderneſs *h*.

‖ Or, *a naked tree.* * Chap. 17. 6.

h It is of no great moment whether we underſtand theſe as the words of the *Moabites*, calling one to another to flee, and ſave their lives, though they loſt all they had, and left themſelves as bare as a naked Tree, or as the words of the Prophets ſpeaking to the *Moabites* to the ſame ſence.

7 ¶ For becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken, and Chemoſh ſhall go forth into captivity *with* his * prieſts and his princes together *k*.

* Chap. 49. 3.

i Whether by *works* in this place be meant their Riches got by the labour of their hands; or *their Idols* which often are called by way of Defamation, the Works of their own hands, or their *fortifications*, is not much conſiderable; a confidence in Creatures, oppoſed to a confidence in God is doubtleſs the ſin here intended, whatever the ground of it was, whether their Idols, or Riches or fortified places. *k* *Chemoſh* was their principal Idol as appears by *Numb.* 21. 29. *Jud.* 11. 24. 1 *King.* 11. 7. 33. 2 *King.* 23. 13. God ſheweth them the vanity of this Idolatry, by telling them, that this Idol ſhould go into Captivity, and be ſo far from being able to protect them, that he ſhould not be able to protect himſelf or his own Prieſts, or the Princes that favoured him.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape; the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken *l*.

l That is, all the parts of the Country of *Moab*, and all the Cities, as well thoſe that ſtood upon Hills, and mountainous places, as thoſe that ſtood in Valleys; *becauſe* or *for* the Lord had ſaid it, (for ſo the Paſſive we tranſlate as is better tranſlated.)

9 Give wings unto Moab, that it may flee, and get away *m*: for the cities thereof ſhall be deſolate, without any to dwell therein *n*.

m That is, the *Moabites* had need of Wings like a Bird to eſcape that ruine which is coming upon them. *n* Yea, if they had wings they ſhould not eſcape, for the Lord is reſolved that the Cities of *Moab* ſhall be all brought to deſolation, ſo as no Inhabitants ſhall be left in them.

10 * Curſed *be he* that doth the work of the LORD ‖ deceitfully *o*, and curſed *be he* that keepeth back his ſword from blood *p*.

* See Judg. 5. 23. ‖ Or, *negligently.*

o Theſe words ſeem like the words of the Prophet to the *Chaldeans*, inciting them to go on valiantly againſt the *Moabites*, calling it the *work* of the Lord, which he would have done, and to which he had called them. *p* There is a time to withhold our hands from ſhedding Blood, and that is always when we have not a ſpecial Authority, and call from God to it; and there is a time when God will curſe thoſe that do ſo withhold their hands, that time is, when God doth require the ſhedding of it.

11 ¶ Moab hath been at eaſe from his youth *q*, and he hath * ſettled on his lees *r*, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity *s*: therefore his taſte † remained in him, and his ſcent is not changed *t*.

* Zeph. 1. 12. † Heb. *ſtood.*

q The *Moabites* ever ſince they began to be a People, have been a quiet People, not exerciſed with Wars, and Enemies making Inroads upon them. *r* Like to a Cask of Wine, that hath not been Rack'd, but hath continued in the ſame ſtate. *s* He follows the Metaphor of Wine which is drawn out from Veſſel to Veſſel, when it is drawn off the Lees. It is expounded by the next words, *Neither hath he gone into Captivity.* *t* And this is the reaſon why they retain their old ſins, Pride, Preſumption, Luxury, and old wickedneſſes, as Wine while it remaineth in the Lees retains more its nature, ſtrength, and colour, than when it is once rackt.

12 Therefore behold, the days come, ſaith the LORD, that I will ſend unto him wanderers, that ſhall cauſe him to wander *n*, and ſhall empty his veſſels, and break his bottles *o*.

n By the *wanderers* here mentioned, the *Chaldeans* are moſt certainly underſtood, who wandered from their own Country to conquer other People, the word is variouſly tranſlated, *Vagrants*, *Travellers*, *Removers*, &c. who ſhall conquer the *Moabites*, and carry them into captivity. *o* He had before compared the *Moabites*, to Wine ſettled upon the Lees, here he ſaith, that God would ſend thoſe that ſhould not only diſturb and rowl them, but ruine and deſtroy them.

13 And

13 And Moab shall be ashamed of Chemosh *p*, as
* 1 Kings 12. 29. the house of Israel was ashamed of * Bethel their confidence *q*.

p It is a natural, and a penal shame which is here spoken of, we are naturally ashamed when we have reposed a great confidence in, and made great boasts of a thing, which when it comes to be tried, proveth of no use, but mischievous to us. *Chemosh* was their great Idol, in which the *Moabites* had great confidence, and of which they boasted, the Prophet tells them they should be ashamed of this Idol, or for this Idol; *q* as the *Israelites*, that is the Ten Tribes were ashamed of, or for the golden Calves which *Jeroboam* set up at *Dan* and *Bethel*, which were the cause of ruine to those Tribes. Confidences in any thing but in God alone in a time of danger will bring both natural and penal shame.

* Isa. 16. 6. 14 ¶ How say ye, * We *are* mighty and strong men for the war *r*.

r How can ye justifie what you say, or why say you so, or to what purpose do you brag of your valour.

15 Moab is spoiled *s*, and gone up *out of* her cities *t*, and † his chosen young men are gone down to
† Heb. *the choice of.* the slaughter *u*, saith the king whose name is the LORD of hosts *w*.

s Your Country will be wasted, and spoiled. *t* The Inhabitants of it shall be all driven out of their Cities. The *Heb.* is *and her cities, it or he is gone up.* So the sence may be *Moab* and her Cities are all spoiled, and *he* (that is) the Enemy is gone up. *u* And the strong, and mighty Men she boasted of, and gloried in, are gone to the Battel, as Oxen or Sheep to a Slaughter-house. *w* I do not speak this of my self, I cannot of my self tell things that shall come to pass hereafter, but the words I say are the words of him who is the Lord of all the Armies of Heaven and Earth, who both knoweth what shall be, and is able to effect what he saith.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast *x*.

x *Josephus* tells us this destruction came upon the *Moabites* five Years after the Siege of *Jerusalem*; but in this reckoning we must consider that he who speaketh is that God to whom a thousand Years is but as one day.

17 All ye that are about him bemoan him *y*, and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod *z*?

y The Prophet having spoken of *Moab*'s Calamity, as already come upon him, or at least very near, calls to his Friends to come and condole with him, as is usually done in case of some Calamity befallen to a Friend. *z* All ye that know how terrible *Moab* hath been to others, and how famous for mighty and strong Men, say, how is this potent Nation, and this People that hath been such a Rod against others, or hath ruled over so many others, broken; for both a *Staff* and a *Rod* are as well Ensigns of Power and Government, as Instruments to punish Offenders.

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory *a*, and sit in thirst; for the spoiler of Moab shall come upon thee *c*, *and* he shall destroy thy strong holds.

a Of this *Dibon* we read, *Numb.* 21. 30. It was a Land for Cattle, *Numb.* 32. 3. both *Dibon* and *Aroer*, and *Ataroth* were built by the Children of *Gad*, to whose Lot it fell, *Vers.* 34. it also to the *Reubenites* in part, *Josh.* 13, 17. It should seem that the *Moabites*, were now come into the possession of it, either by conquest, or upon the *Assyrians* taking the Ten Tribes. *b* It was a place well watered, otherwise it had not been fit for Cattel) God threatneth that she should be *in thirst*, that is driven into some dry, barren Countries. *c* For the King of *Babylon* whom God had appointed to spoil all *Moab*, and shall destroy thee also, and thy strong holds shall not secure thee.

† Heb. *inhabiteress.* 19 O † inhabitant of Aroer *d*, stand by the way and espy, ask him that fleeth, and her that escapeth, *and* say, What is done *e*?

d *Aroer* was a City in the Lot of *Gad* and *Reuben*, *Numb.* 32. 34. In *David*'s time it was in the hand of the *Jews*, 1 *Sam.* 30. 28. but in *Isaiah*'s time, it belonged to *Syria*, *Isa.* 17. 2. and here it is reckoned to the *Moabites*. *e* The Inhabitants of it, are call'd to stand by the way, and seeing the *Moabites* flying, to ask what News? Others think that *Aroer* was at this time a City of the *Ammonites*; and here called unto to see their Neighbours the *Moabites* fleeing before their Enemies.

20 Moab is confounded, for it is broken down: * howl and cry, tell ye it in Arnon, that Moab is
* Isa. 16. 7. spoiled *f*.

f *Arnon* was the Name of a River, *Numb.* 21. 14. *Deut.* 2 36. *Jos.* 12. 1. It was the border of *Moab* whither *Balak* went to meet *Balaam*, *Numb.* 22. 36. probably the adjacent Country or City might take its Name from the River.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near *g*.

g God threatneth Vengeance to come upon all *Moab*, which had great *Plains*, *Numb.* 21. 13. and 33. 48. For the Names of these Cities, and those mentioned, *Vers.* 22, 23, 24. some of them we read of in other places of Holy Writ. Others we read not of, neither is it materiah for us to know their situation, they are not at this day to be known by their old Names, they are all long since razed at Christ at this time belonging to the *Moabites*, to whom this Vengeance is threatned, and not to them only, but to all other Cities of the Land of *Moab* where-ever situate.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

h That is the *beauty* and the *strength* of *Moab*. So these two termes signifie in Holy Writ, the Horn being used for the Beauty of some Beasts, and that part of their Bodies, by which they use to do injury to others, and defend themselves from the assaults of others. God here declares that *Moab* should both lose its Glory and Beauty, and also all the power it formerly had to defend it self, or offend others.

26 Make ye him drunken *i*: for he magnified * himself against the LORD *k*: Moab also shall wallow in his vomit, and he also shall be in derision.
* Chap. 25. 27.

i Either make ye him to stagger like a Drunken Man (the cup being put for the effect) or fill him with the intoxicating Wine Cup of GOD's Vengeance, with the effects of God's Wrath. *k* Because of his Pride, and exalting himself against the Lord, and he had been stronger than he, and so out of the reach of God's Power.

27 For was not Israel a derision unto thee *m*? was he * found among thieves *n*? for since thou speakest of him, ‖ thou skippedst for joy *o*.
* Zeph. 2. 8.
‖ Or, *thou movedst thy self.*

l As drunken Men vomit, and stagger, and fall, and wallow in their Vomit, so let the *Moabites* fall by the Sword, wallow in their Blood, and like drunken Men be mock'd at, and laid in derision by all those who see what their Vaunts come to, and what Vengeance they have pulled upon themselves.

m While in all things to mock at the Miseries of others, especially such as we have some relation to, as the *Moabites* were descended from *Lot* who was nearly related to *Abraham* the Father of the *Jews*, and ought rather to have mourned at them, than to have jeered their Neighbours and Kindred; they either mocked at the Ten Tribes when they were carried into Captivity by *Salmanasar* or at *Judah* captivated by the King of *Babylon*. God threatneth the *Ammonites*, *Ezek.* 25. 6. and the *Edomites* by *Obadiah* for the same misdemeanour. *n* Who didst thou deal by *Israel* as Men deal by Thieves, when they are brought to shame. Ought not he to have been accounted in a better rank than that of Thieves? *o* Instead of compassionating the *Jews* in their Calamity, thou never speakest of them but with joy and triumph. Others make a quite other sence, *viz. for those words against him, thou wilt be shaken, thou shalt wander.* But the learned Author of the *English Annotations* observes well, that the word in the form here used will not so well bear it, though the Verb do bear its primary sence signifie to *wander*.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock *p*, and be like the dove *that* maketh her nests in the sides of the holes mouth *q*.

p Still the Prophet speaks of the *Moabites*, as a People whose Armies were routed, and calls to them to leave their Houses in Cities, not promising them either any security, either to or from their Houses, or from the Walls of their Cities, but to get them to Rocks, which are naturally fortified, and from whence (if from any place) security might be promised. *q* And he commends to them the natural sagacity of a Dove, which being a feeble Creature, and not able to encounter an *Hawk* or *Eagle*, makes her self a Nest in the sides of some Rock where she may be at safety.

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness and his arrogancy, and his Pride, and the haughtiness of his heart *r*.

r There is a Passage, *Isa.* 16. 6. &c. concerning *Moab*, very little differing from this; *Isaiah* lived some Years before this Prophet, who yet complaineth of them for the same sins, so as they were not at all reformed. God saith he had heard of their Pride and Arrogancy; a Vice which commonly attendeth ease and prosperity, and is exceeding odious in the sight of God, so as a wicked Man is often in Scripture set out under the notion of a proud Man.

30 I know his wrath, saith the LORD *s*; but *it shall* not *be* so *t*, ‖ his lies shall not so effect *it u*.
‖ Or, *those on whom he stays.* (Heb. *his stays*) *do not right.*

s I know his Rage, either against *Israel*, or other People, *t* but he shall never execute it, or bring to pass what he thinks to do. *u* There is no trusting to what he saith, his Boastings and his Confidence are but Lyes, and shall never effect his designs.

31 Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* shall mourn for the men of Kir-heres *w*.

w Though wicked Men rejoyce, and triumph in the ruine of good Men, yet their Charity suffereth them not to do the like, but ingageth them to mourn for them in the day of their Affliction. *Jeremy* declareth his compassion toward these *Moabites*, tho they derided the *Jews* when they were carried into Captivity: Nay, he mourns upon the prospect of their Misery at some distance, when the sight of the *Jews* present Calamity would not affect the *Moabites* with any compassion at all. We find the like compassion in another

another Prophet, *Isaiah*, *Chap.* 16. 11. *Ver.* 7. there it is called *Kir-haraſeth*, which was a City of *Moab*, as we read, 2 *Kings* 3. 25.

32 O vine of Sibmah *x*, I will weep for thee with the weeping of Jazer *y*; thy plants are gone over the ſea *z*, they reach *even* to the ſea of Jazer *a*, the ſpoiler is faln upon thy ſummer fruits, and upon thy vintage.

x We read of this Vine of *Sibmah* alſo, *Iſa.* 16. 8, 9. both *Sibmah*, and *Jahaza* were places in the portion of *Reuben*, *Joſ.* 13. 18, 19, *Sibmah* was doubtleſs a place famous in thoſe days for Vines, and Vineyards. *y* This *Jahaza* or *Jazer* was as it ſhould ſeem firſt taken, and carried into captivity, which cauſed a great Lamentation. The Prophet foretells ſuch a weeping for *Sibmah*, as was for *Jazer*. *z* By plants he means the Inhabitants of *Sibmah*, which he propheſieth ſhould be carried into Captivity over the dead Sea. *a* As an Aggravation of the Judgment that ſhould come upon them, God by his Prophets tells them that the ſpoiler ſhould come upon them in their *Vintage* and Harveſt time.

* Iſa. 16. 10. 33 And * joy and gladneſs, is taken from the plentiful field, and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes, none ſhall tread with ſhouting, *their* ſhouting *ſhall be* no ſhouting *b*.

b The time of Harveſt and Vintage being times when the Husbandmen were wont to reap the fruit of all their labours the preceding Year, were times of great joy ordinarily, but the Prophet foretells them of a Year when there ſhould be no ſuch rejoycing, for they ſhould have no Wine from the Wine-preſſes, there ſhould be no ſhouting as uſed to be in the time of Harveſt and of Vintage.

34 From the cry of Heſhbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, * Iſa. 15. 4, 5, 6. † Heb. *deſolations* * from Zoar *even* unto Horonaim, *as* an heifer of three years old *c*: for the waters alſo of Nimrim ſhall be † deſolate *d*.

c Vid. Iſa. 13. 5. *d Heſhbon*, and *Elealeh*, and *Jahaz*, and *Zoar*, and *Horonaim*; were all Cities of *Moab* who are here all threatned with ruine; with the Country about *Nimrim*, which *Nimrim* is mentioned no where in Scripture, but here, and in *Iſa.* 15. 6. nor are Interpreters well agreed, whether in this place it be the Name of a River, or a Lake, or a City. The ſence is, the whole Country of *Moab* ſhall be deſtroyed, the Cry ſhall reach from one part of the Country to another, either the Cry of the Inhabitants, or of their Enemies purſuing them with a great noiſe.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith * Iſa. 15. 2. & 16. 12. the LORD, * him that offereth in the high places, and him that burneth incenſe to his gods *e*.

e That is every one, or ſome of all orders, for the *Moabites* generally were Idolaters) though the expreſſing it under this notion may hint to us alſo one great cauſe of this Judgments coming upon them, *viz.* their Idolatry.

* Iſa. 16. 11. 36 Therefore * mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for * Iſa. 15. 7. the men of Kir-heres: becauſe the * riches *that* he hath gotten are periſhed *g*.

g The Prophet means ſuch Pipes as they were wont to uſe at Funerals, and other ſad occaſions, to play doleful Leſſons upon. See *Iſa.* 15. 5. becauſe of the great change in the ſtate of this poor People, which had got together a great deal of Wealth which is all periſhed.

* Iſa. 15. 2, 3. Chap. 47. 5 † Heb. *diminiſhed.* 37 * For every head *ſhall be* bald, and every beard † clipt: upon all the hands *ſhall be* cuttings, and upon the loyns ſackcloth *h*.

h Theſe Phraſes are expounded in the beginning of the following Verſe, There ſhall be Lamentations *generally upon all the houſe tops of Moab*. Shaving of the Hair, and clipping the Beards, and cutting themſelves, were Rites and Ceremonies of Mourning uſed by theſe Heathens.

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel, wherein *is* no pleaſure, ſaith the LORD *i*.

i We met with the ſame Phraſe applied to *Coniah*, *Chap.* 22. 27. The meaning is, I have broken *Moab* all pieces, as People uſe to do Veſſels they care not for, they never go about to mend ſuch a Veſſel, but daſh it in pieces againſt ſome Stones or Walls.

† Heb. *neck.* 39 They ſhall howl, *ſaying*, How is it broken down? how hath Moab turned the back † with ſhame *k*? ſo ſhall Moab be a deriſion, and a diſmaying to all them about him *l*.

k Thoſe that formerly lived in *Moab*, when it was in its Glory, ſhall lament to ſee how the caſe is altered with it, that all its Glory is broken down, and they that were wont to conquer their Enemies, turn their backs with ſhame upon their Enemies. *l* And *Moab* that was wont to be the praiſe and admiration of all People, * Deut. 28. 49. Chap. 49. 22. Dan. 7. 4. Hoſ. 8. 1. Hab. 1. 8. was become an aſtoniſhment, and an object of deriſion and ſcoffing to them.

40 For thus ſaith the LORD, Behold, * he *m* ſhall fly as an eagle, and ſhall ſpread his wings over Moab *m*.

m Nebuchadnezzar ſhall come upon *Moab* ſwiftly, and as an Eagle covereth the Prey which he hath taken with his Wings, ſo *Nebuchadnezzar*, ſhall ſpread himſelf over *Moab*.

41 ‖ Kerioth is taken, and the ſtrong holds are ſurpriſed *n*, and the * mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs *o*. ‖ Or, *the cities.* * Chap. 49. 22.

n Whether *Kerioth* here be the proper Name of a City, as it is *Ver.* 24. Or an appellative Noun ſignifying Cities, is doubtful. The latter ſeems beſt to agree to this place, *The Cities and the* ſtrong holds are all taken, and *o* though *Moab* hath in it many mighty and valiant Men, yet their Hearts will be full of fear, or ready to fail them, like a Womans who is in her Travail and hath great and ſore pains.

42 And Moab ſhall be deſtroyed from *being* a people *p*, becauſe he hath magnified *himſelf* againſt the LORD *q*.

p That is for a time; ſee *Ver.* 47. Or being ſuch a People as it hath been, ſo full of ſplendor and glory. *q* The reaſon given is the ſame with that *Ver.* 26.

43 * Fear, and the pit, and the ſnare *r*, *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD. * Iſa. 24. 17, 18.

r Theſe three words, *Fear*, *Pit*, *Snare*, ſignifie no more than a variety of dangers that ſhould be on all ſides of them, ſo as if any eſcaped one danger, he ſhould preſently meet with another, for this was the time when the Lord was reſolved to puniſh all the Inhabitants of the Land of *Moab*.

44 He that fleeth from the fear, ſhall fall into the pit, and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the LORD.

45 They that fled ſtood under the ſhadow of Heſhbon, becauſe of the force *s*: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the † tumultuous ones *t*. † Heb. *children of noiſe.*

s Heſhbon was a great City, and as it ſhould ſeem, a place of ſome force, the War being in the Country, they made *Heſhbon* the place of their Sanctuary. *t* But the Prophet applying to the *Chaldeans* what was ſaid in *Moſes* his time, *Num* 21. 28. propheſieth, That *Heſhbon* alſo ſhould be deſtroyed and the fire ſhould devour the crown of the head, that is the glory of the brave *rebelling* Gallants, called in the *Hebrew* the Children of *Noiſe*.

46 * Wo be unto thee, O Moab, the people of Chemoſh periſheth, for thy ſons are taken † captives; and thy daughters captives *u*. * Numb. 21. 29. † Heb. *in capti-vity.*

u The Prophet cloſing the threatning part of his Prophecy againſt *Moab*, repeateth the ſame thing, which he had often ſaid, that the *Moabites* ſhould be carried into Captivity by the King of *Babylon*, and denounceth a *woe* unto them upon that account.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, ſaith the LORD *w*. Thus far *is* the judgment of Moab *x*.

w Some think this Prophecy was fulfilled upon the return of the *Jews* out of *Babylon*, when the *Jews* inhabited the Land of *Moab*, *Zeph.* 2. 9. but this doth not ſeem to be the bringing again the Captivity of *Moab*, but of *Judah*; beſides in that place it is ſaid that *Moab ſhould be as Sodom*, and *the children of Ammon as Gomorrah, even the breeding of Nettles and Salt-pits, and a perpetual deſolation*. It is therefore rather to be underſtood of a ſpiritual reduction of them, by calling ſome of them under the Kingdom of the *Meſſiah* as the *Jewiſh* Doctors themſelves interpret it. Some think this a promiſe rather reſpecting the *Jews* than the *Moabites*, it is ſaid *Ver.* 2. 9. That the remnant of the Lords People ſhould poſſeſs *Moab*, and *Ver.* 11. that all the *Iſles of the heathen ſhould worſhip God*. *x* Theſe laſt words are doubtleſs to be interpreted rather as a concluſion of this Prophecy againſt *Moab*, than (as ſome would have it) as a limitation of the time how long this Judgment on *Moab* ſhould indure, as if thus far, were as much as *thus long*.

CHAP. XLIX.

The Judgment of the Ammonites, 1,——5. *Their Reſtauration*, 6. *The Judgment of* Edom, 7,——22. *Of* Damaſcus, 23,——27. *Of* Kedar, *and* Hazor, 28,——33. *Of* Elam *and its Reſtauration*, 34——39.

1 ‖ Concerning the * Ammonites *a*, thus ſaith the LORD, Hath Iſrael no ſons? hath he no heir *b*? why then doth ‖ their king inherit * Gad *c*, and his people dwell in their cities *d*. ‖ Or, *againſt.* * Ezek. 21. 28. and 25. 2. Zeph. 2. 8, 9.

a The *Ammonites* were the Poſterity of *Ben-Ammi*, *Lot*'s inceſtuous Child, by his younger Daughter, *Gen.* 19. 38. Their Country was near the *Jews* Country, the *Jews* in their Journey from *Egypt* to *Canaan* to poſſeſs it, paſſed by their Country, but were by God forbidden to meddle with it becauſe he had given it to the Children of *Lot*, *Deut.* 2. 19. but they proved bad Neighbours ‖ Or, *Malcom.*

to the *Israelites* when in *Canaan*. They assisted the *King of Moab* against them, *Jud.* 3. 13. and made War against them *Judg.* 10. 9. and 11. 4. *Nahash* their King made an inroad upon them, 1 *Sam.* 12. 12. *David* fought with them in his time, 2 *Sam.* 8. 12. and destroyed them, 2 *Sam.* 11. 1. *Jehoshaphat* also, and *Jotham* fought with them, 2 *Chron.* 20. 1. and 27. 5. During the long tract of time that there were Wars betwixt the *Jews* and *Ammonites*, the Land of *Gad* and *Reuben* which lay beyond *Jordan*, fell into the hands of the *Syrians*, *Moabites* and *Ammonites* (whence it is that in the former Chapter we read of many Cities of *Moab*, which were upon the division of *Canaan*, in the Lot of *Gad* and *Reuben*.) This Prophecy cannot be well understood without a previous understanding this. *b* Hence it is that the Prophet saith, Hath *Israel no Sons*? God had given that Country of *Gilead* to *Manasses* and *Reuben* and *Gad*, *Num.* 32. 39. *Jos.* 13. 29, 30. *c* and as Mens Estates ought to descend to their Heirs, so this Land should have continued and descended to the Posterity of these Tribes, but the *Ammonites* had by force taken away a part, and *Melcom* possessed it. *Melcom* is their King, or the Name of their Idol to whom they gave the Name of King, as other Heathens called their Idol *Baal*, that is Lord. *d* And the People of the King of the *Ammonites*, or of *Melcom* the Idol of the *Ammonites*, dwelt in the Cities belonging to *Gad*, which was one of the Tribes of *Israel*.

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah *e* of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heirs unto them that were his heirs, saith the LORD *f*.

e Because the *Ammonites* had violently seized upon some part of the *Jews* Land, and (as we have it *Amos* 1. 13, 14.) cruelly *rip up the women with child in Gilead, that they might enlarge their border*. God threatens a War to *Rabbah*, *Amos* 1. 14. calls it a fire which should make *Rabbah* an heap. Of this *Rabbah*, as the head City of the *Ammonites*, we read, *Deut.* 3. 11. *Jos.* 13. 25. and 15. 60. It was there, where in *David's* time, *Uriah* was slain, 2 *Sam.* 11. 1, 17. *Chap.* 12. 26. It is threatned by *Jeremiah* in this Chapter, and *Ezek.* 25. 5. and *Amos* 1. 13, 14. we read not, how or when this Prophecy was fulfilled, whether by the *Maccabees*, 1 *Mac.* 5. 6. or rather after the coming of Christ, when most of these Nations were destroyed. *f* God threatens not only their *metropolis* which was *Rabbah* their Mother City, but all the other Cities belonging to the *Ammonites* which were as it were Daughters to *Rabbah*. But how the last clause of this Prophecy was ever fulfilled if it were not in the time of the *Maccabees* I cannot understand; for though they were swallowed up afterward by the *Roman* Empire, yet *Israel* being also subdued by them, and scattered into all parts, it is not likely that many of them were suffered to abide in any considerable numbers in a Country so near their own.

3 Howl, O Heshbon, for Ai is spoiled *g*, cry ye daughters of Rabbah *h*, * gird ye with sackcloth: lament, and run to and fro by the hedges *i*, for their ‖ king shall go into captivity, *and* * his priests and his princes together *k*.

‖ Isa. 32. 11. chap. 4. 8. and 6. 26.

‖ Or, *Melcom.*

* Chap. 48. 7. Amos 1. 15.

g *Heshbon* was formerly a City of the *Amorites* of whom *Sihon* was King who resided here (but it appears by *Ver.* 26. that it was taken from *Moab*) it is probable that was at this time a City of *Moab*; the Prophet calls to them to *howl* for *Ai* a City of the *Ammonites*, not the same mentioned, *Jos.* 7. 2. for that was on the other side of *Jordan*. *h* It is uncertain whether by the *daughters* of *Rabbah* be to be understood other lesser Cities, or the younger Women that inhabited *Rabbah*, he calls to them all to mourn. *i* And for all the indications or signs of mourning, such as girding with sackcloth, running up and down like Persons distracted, by the Hedges, where they might be hidden, and not so easily seen. *k* For they shall all go together in captivity, their *Melcom* which may signifie their Idol to whom they gave that Name or their King, or else their supream Magistrate, with their *Priests* and *Nobles*, all orders of Persons.

4 Wherefore glorieſt thou in the vallies, ‖ thy flowing valley *l*, O backſliding daughter *m*? that truſted in her treaſures, * *ſaying*, Who ſhall come unto me *n*?

‖ Or, *thy valley floweth away.*

* Chap. 21. 13.

l It should seem that this Countrey was full of very fruitful Valleys, which we know are always the most fertile places, lying lower and at a greater distance from the Sun than Mountains, and also receiving at second hand the moisture that falls upon the Hills, and being usually watered with Rivers, from whence they may be called *flowing Vallies* either as flowing with receptacles of Water, or plenty of Corn, and Grass, though some read it (and it seems rather more agreeable to the *Hebrew*) thy *Valley floweth*, either with the *blood* of Men slain, or *floweth away*, the fertility of it *ceaseth* or *decayeth*. Or, *Floods of waters* shall destroy the fruit of thy rich Vallies, &c. *m* *Ammon* having never been in Covenant with God, the word in the *Heb.* (though it comes from שוב which signifies to return) seemeth ill translated *back sliding*, thou that hast turned thy self away from God. *n* Thou that truſteſt in thy Riches, or in thy Valleys full of Riches, and promiſeſt thy ſelf ſecurity from the ſituation of thy rich Countrey thinking none could come at thee.

5 Behold, I will bring a fear upon thee, ſaith the Lord GOD of hoſts, from all thoſe that be about thee *o*, and ye ſhall be driven out every man right forth *p*, and none ſhall gather up him that wandereth *q*.

o As ſecure as you think your ſelves, I will cauſe you to be afraid, and your Enemies ſhall be all thoſe that are round about you. *p* And you ſhall be driven out every Man, either right forth into ſome Country oppoſite to you, or apart one from another, or ſo that you ſhall be glad to flee right forth, and never look back, but only forward, for any place of ſafety that appeareth next before you. *q* And when you are wandering, being driven by your Enemies you ſhall find none who will be willing to receive or entertain you.

6 And afterward * I will bring again the captivity of the children of Ammon, ſaith the LORD *r*.

* Chap. 49. 39.

r Such a promiſe we read of *Chap.* 48. 47. concerning *Moab*, but when this was fulfilled the Scripture ſaith not: *Joſephus* tells us ſomething, but it is rather thought to refer to the Converſion of ſome of the *Ammonites* as well as other Heathens unto Chriſt.

7 ¶ Concerning Edom, thus ſaith the LORD of hoſts *a*, *Is* wiſdom no more in Teman *b*? is counſel periſhed from the prudent? is their wiſdom vaniſhed *c*?

* Obad. V. 8.

a The *Edomites* were the Poſterity of *Eſau* the eldeſt Son of *Iſaac*, but diſinherited, the Bleſſing being given to his younger Brother *Jacob* who was the head of the twelve Tribes of the *Iſraelites*, *Gen.* 27. 29. God there *Ver.* 39. promiſed him that he ſhould have a fat, and plentiful Country, though his Brother ſhould be his Lord, and foretold, that he ſhould break his Brother's Yoke from off his Neck; the *Land of Seir* was his Countrey, *Gen.* 32. 3. The *Edomites* coaſted ſouthward upon *Canaan*, the *Iſraelites* paſſed by their Coaſts to go into *Canaan*, their way lay through *Edom*, but their King refuſing to ſuffer them to go through, God ordered them to go another way. *Balaam* prophecied their ruine, *Numb.* 24. 18. they were Enemies to the *Iſraelites* in *Saul's* time, 1 *Sam.* 14. 47. and in *David's* time, 2 *Sam.* 8. 14. and in *Amaziah's* time, 2 *Kings* 14. 7. who ſlew of them ten thouſand, and took *Selah* calling it *Jokteel*, many of the Prophets foretold their ruine, *Jeremiah* in this place, *Ezek.* 25. 12, 13, 14. *Joel* 3. 19. *Amos* 9. 12. *Obadiah* 1. 8. *Mal.* 1. 4. *b* Teman was a City of *Edom* mentioned alſo *Ezek.* 25. 13. *Amos* 1. 12. *Obad.* 9. *Eliphaz*, *Job's* Friend was of this place, *Job* 2. 11. It was a place famous for wiſe and prudent Men, of which *Eliphaz* was not the meaneſt. *c* The Prophet aſks what was become of all their Counſel and Wiſdom, for which the *Arabians*, the *Temanites* in particular, were ſo famous? Now they were at their wits end.

* Obad. Ver. 1.

8 Flee ye ‖, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Eſau upon him, the time *that* I will viſit him *e*.

‖ Or, *they are turned back.*

d *Dedan* was the Son of *Jokſhan*, 1 *Chron.* 1. 32. from which it is probable that the City *Dedan* had its Name, it is reckoned *Chapter* 25. 23. with *Tema* and *Buz*, and is mentioned *Ezekiel* 27. 15, 20. and 38. 13. It was a City of *Arabia* joyning on *Idumaea*, *Iſa.* 21. 13. they being Neighbours to the *Edomites* are called to *flee*, and to get into Caves and holes of the Earth, where they might dwell deep in the Earth and be in ſome ſecurity, which they would not be in their own City ſo near to the *Edomites* Countrey, for God was reſolved to bring miſery upon the *Edomites*, a time of calamity in which he would viſit them with his Judgments. There are other critical readings of theſe words, but this ſeemeth to be the plain ſence of them.

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning grapes? if thieves by night, they will deſtroy † till they have enough *f*.

† Heb. *their ſufficiency.*

f We have much the ſame *Obadiah* 5. the ſcope of the Prophet in this place is only to ſhew that *Edom* ſhould be totally deſtroyed, their deſtruction ſhould not be like the gleaning of Grapes, where the gatherers content themſelves with taking the principal Cluſters, but for ſingle Grapes, or ſome Cluſters they leave them ſmall: Nor yet like the robbings of Thieves, who take for their hunger, and when they have got enough leave the reſt.

10 But I have made Eſau bare *g*, I have uncovered his ſecret places *h*, and he ſhall not be able to hide himſelf *i*: his ſeed is ſpoiled *k*, and his brethren and his neighbours, and he *is* not *l*.

g But the *Edomites* ſhould be left bare. *h* And though they ſought to hide themſelves in ſecret places, yet God would there find them out. *i* And there ſhould be no places ſufficient to hide them. *k* All their Children ſhould be deſtroyed *l* and the *Moabites* their Kinſmen, and the *Philiſtines* their Neighbours ſhould be ruined as well as they.

11 Leave thy fatherleſs children, I will preſerve *them* alive; and let thy widows truſt in me *m*.

m The only queſtion upon this Verſe is whether in the whole of it, it be a promiſe, or a threatning; if it be a promiſe the ſence is that though this great deſtruction ſhould come upon the Body of the *Edomites*, yet God would take care of ſome of their *fatherleſs Children*, whoſe Parents being carried into captivity they had none to provide for them: if it be taken as an *ironical threatning* it ſoundeth ruine to thoſe as well as the reſt, and *I will* is as much as I will not; but others think that theſe are rather to be underſtood with the ſupply of ſome other words, *There is not*, or *there ſhall be none to ſay*, *leave thy fatherleſs Children*, &c. and whoſo conſidereth thoſe words in the tenth Verſe, *his Seed ſhall be ſpoiled*, will ſee reaſon to judge it rather a threatning (whether by way of *Irony* or no) than a promiſe.

12 For

* Chap. 25. 20. Obad. 16.

12 For thus ſaith the LORD, * Behold, they whoſe judgment *was* not to drink of the cup *n*, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed, thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*.

n That by the Cup is meant the Wine Cup of the Lord's Wrath, and that by thoſe whoſe Judgment was not to drink of it, are meant the *Jews* is not to be doubted; but the Queſtion is how the Prophet ſaith, that it was not the Judgment of the *Jews* to drink of this Cup? The word here uſed is of ſo various ſignifications as makes the fixing the ſence of it here difficult, it cannot here ſignifie *Juſtice*, for in that ſence it was the *Jews Judgment* to drink of it, nor can it here (as it often doth) ſignifie the effect of Juſtice, God's judicial diſpenſation; for they had drank of it, ſo it was their judgment. It muſt be taken in the favourableſt ſence imaginable. Either they who in regard of their relation to God, and God's relation to them might have look'ed upon it as none of their portion, yet have drank of it: Or they who in compariſon with others did not deſerve to drink of the Cup, yet have drank of it, and can you think to eſcape, no thou ſhalt not eſcape, but muſt ſurely drink of it, 1 *Pet.* 4. 17. *The time is come, that judgment is begun at the houſe of God*, and if it firſt begin with that where ſhall the end of others be? When an Iſraelite hath not eſcaped the Juſtice of God, an *Edomite* muſt not expect it.

13 For I have ſworn by my ſelf, ſaith the LORD, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe, and all the cities thereof ſhall be perpetual waſtes *o*.

o As Men when they would confirm their promiſe or threatning to do any thing, add an *Oath* to it, ſo doth God, who, having no greater to ſwear by, ſwears by himſelf, *Chap.* 44. 26. that which God would here confirm was his threatning againſt *Edom*, expreſt under the notion of *Bozrah*, (a part for the whole) *Bozrah* being its principal City, *Iſa.* 63. 1. as well as a City of *Moab*, (as we found in the foregoing Chapter) and that which he threatens it with was not being a reproach, a waſte, and a Curſe for a time, but for ever.

14 * I have heard a rumour from the LORD *p*, and an Ambaſſador is ſent unto the heathen *q*, *ſaying*, Gather ye together, and come againſt her, and riſe to the battel *r*.

* Obad. Ver. 1.

p *Obadiah* beginneth his Prophecy much with ſuch words, God hath revealed his Will to me in a Viſion, or a Dream. *q* He ſpeaks after the manner of earthly Princes, who uſe to ſend their Ambaſſadors to other Princes to declare their minds to them. The meaning is, God hath made ſuch impreſſions upon other Nations, he hath inclined them, or ſet them on work, to get together in Armies to come againſt *Edom* in Battel.

15 For lo, I will make thee ſmall amongſt the heathen, *and* deſpiſed among men *ſ*.

ſ *Obadiah* in his Prophecy againſt *Edom*, *Ver.* 2. hath much the ſame words importing that God would bring the *Edomites* very low, and make them very contemptible.

16 Thy terribleneſs hath deceived thee, *and* the pride of thy heart *t*, O thou that dwelleſt in the cleſts of the rock *u*, that holdeſt the height of the hill; though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD *w*.

t *Obadiah* in his Prophecy againſt *Edom* uſeth much the ſame expreſſions, *Ver.* 3, 4. The word that is here uſed being of the number of thoſe which are but once found in Scripture hath given Interpreters liberty to abound in their ſences of it; ſome tranſlating it *Arrogance*, ſome, thine *Idol*, but the beſt Interpreters underſtand by it their terribleneſs to others, their being ſo potent that others were all afraid of them, this deceived them, making them to conclude themſelves ſecure, and out of danger; to which is alſo added the *pride* of the heart. *u* The Countrey of *Edom* being mountainous they are ſaid to dwell in the cleſts of the Rocks, that is, in places impregnable, and inacceſſible as they thought in the heights of the Hill. *w* But the Lord lets them know no place was to his power inacceſſible or impregnable, for if they dwell as high as the Eagle, which the Scripture tells us, *Job* 39 27, 28. *Maketh her neſt on high, and dwelleth and abideth upon the rock, upon the crag of the rock*, yet he would bring them down.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof *x*.

x The like is ſaid of *Babylon*, *Chap.* 50. 13. it appears from 1 *Kings* 9. 8. that it was a kind of *Proverbial expreſſion*, when they would expreſs a great deſolation, or great Plagues, that thoſe who paſſed by ſuch a place, ſhould *be aſtoniſhed*, and *hiſs at it*.

* Gen. 19. 25. Deut. 29. 23. Amos 4. 11.

18 * As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD: no man ſhall abide there, neither ſhall a ſon of man dwell in it *y*.

y *Sodom* and *Gomorrah*, and the Neighbour Cities were utterly deſtroyed, and therefore are ſet down both here and *Chap.* 50. 40. as patterns of an utter ruine and deſolation.

* Chap. 50. 44. * Chap. 12. 5.

19 * Behold, he ſhall come up like a lion from the ſwelling of Jordan, againſt the habitation of the ſtrong *z*: but I will ſuddenly make him run away from her *a*, and who *is* a choſen *man that* I may appoint over her *b*? for * who is like me *c*? and who will ‖ appoint me the time? and who *is* that ſhepherd that will ſtand before me *d*?

* Exod. 15. 11. Job 41. 10. ‖ Or, *commune me in judgment.*

z This Verſe is very variouſly interpreted, ſome by *he* underſtand the *Jews*, ſome underſtand *Nebuchadnezzar*, ſome underſtand the *Edomites*, I think the laſt is moſt probable to be here meant, becauſe of the next words. The *Edomites* ſhall come out againſt the *Chaldeans*, *like a Lion*, as Lions lurking about *Jordan* when it overfloweth, come out to take their prey. *a* Theſe words are variouſly underſtood, thoſe who by *he* in the former part of the Verſe underſtand *Nebuchadnezzar*, interpret the running here mentioned, of his running over the whole Country of *Edom*; to me it appeareth a much more probable ſence to interpret it of the *Edomites* running away from *Nebuchadnezzar* out of their own Country, which ſeems to be underſtood by *her*; all that makes a difficulty is the particle *from*, which yet makes the ſence good enough, if by *her* we underſtand the *Edomites* own Land. In the *Hebrew* it is, *I will break them*, or *I will quiet them*, and make them *to run*. *b* Whom ſhall I ſet over *Edom*? Into whoſe hands ſhall I give that Country that he may rule over it? *c* For I can do whatſoever I pleaſe. *d* And who will appoint me a time to plead with Men, ſo *Job* 9. 19 or a time to fight. *d* What is that King or Potentate of the Earth that will ſtand before me?

20 Therefore hear the counſel of the LORD, that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman *e*: Surely the leaſt of the flock ſhall draw them out *f*, ſurely, he ſhall make their habitations deſolate with them *g*.

e *Edom* and *Teman* in this Verſe ſignifie both the ſame thing, God calls to men to hear the reſolutions he had taken up againſt the *Edomites*, Reſolutions as wiſe and ſteady as if they had been taken upon the wiſeſt counſels, and deliberation. *f* God is reſolved to drive out the *Edomites*, and the leaſt of *Nebuchadnezzar's* Forces ſhall drag them out of their lurking places, and God will make the place where they dwell a deſolation.

21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the Red-ſea *h*.

† Heb. *weedy Sea.*

h That is, the ruine of the *Edomites* ſhall be ſo great, that all Nations round about it ſhall be affected at the noiſe of their fall, and though the *Red Sea*, or the weedy Sea be at a great diſtance from them, yet their noiſe ſhall reach thither.

22 Behold, * he ſhall come up and flie as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs *i*:

* Chap. 4. 13.

i See the Notes on *Chap.* 48. 40, 41. where the very ſame thing, and under the ſame Phraſes, was ſpoken againſt *Moab*. That which is threatned is the Enemies coming ſwiftly upon the *Edomites* and preying upon them, and the fear that ſhould ſurprize them which ſhould make their hearts faint as the heart of a Woman that hath an hard labour.

23 ¶ * Concerning Damaſcus *k*. Hamath is confounded, and Arpad *l*: for they have heard evil tidings, they are † faint-hearted, *there is* ſorrow ‖ on the ſea, it cannot be quiet *m*.

* Zech. 9. 1, 2. † Heb. *melted.* ‖ Or, *as on the Sea.*

k The Prophet comes to denounce the Judgments of God againſt *Syria*, another Nation of the Gentiles, *Damaſcus* was the head City of *Syria*, *Iſa.* 7. 8. and 17. 3. or *Aram* (as in the *Heb.*) becauſe it was a Country inhabited by the poſterity of *Aram* one of the Sons of *Sem*, part of it lay betwixt *Babylon* and *Arabia*, and was called *Meſopotamia*, lying betwixt the two Rivers of *Tigris* and *Euphrates*. *Laban* and *Naaman* were of this Countrey. *David* had War with them, 2 *Sam.* 8. 5. and 10. 18. So had *Aſa*; 1 *King.* 20. 20. and *Joram* 2 *Kings* 8. 28. And *Ahaz Iſa.* 7. 2. after God's long patience with them he threatens them with ruine, as by *Jeremiah* in this place, ſo by *Amos* 1. 5. *Damaſcus* being the head of this Country, is ſometimes put (as here) for the whole Countrey. *l* *Hamath* and *Arpad* were two Cities alſo of *Syria*, 2 *Kings* 18. 34. *m* The Prophet foretels that they alſo ſhould hear of ill News, an Enemy that is coming againſt them, and that they ſhould be melted through fear, and their courage ſhould fail them, they ſhould be as troubled as the Sea is in a Storm, or their Inhabitants that lived near to the Sea ſhould be troubled.

24 *n* Damaſcus is waxed feeble, *and* turneth her ſelf to flee *o*, and fear hath ſeized on *her p*: * anguiſh and ſorrows have taken her, as a woman in travail *q*.

* Chap. 4. 31. and 30. 6.

n *Syria* whoſe head is *Damaſcus*, hath loſt her old courage and valour; it was wont to be a formidable Country to its Neighbours. *o* But now they flee before their Enemies. *p* They are ſeized, and overpowred by their own fears. *q* Great ſorrows are ordinarily in Scripture expreſſed by the ſimilitude of the pains of a Woman in Travail, we have met with it often in this Prophecy, *Chap.* 6. 24. and 22. 23. ſo *Pſal.* 48. 6. *Micah* 4. 9.

25 How is the city of praiſe not left, the city of my joy *r*?

r It is called the City of praiſe, becauſe it was a City ſo much praiſed, a City of great renown, which the Prophet ſeeing like to be deſtroyed, lamenteth either in the Perſon of the *King of Syria*, or of the *Syrian Inhabitants*, wondering that the Conqueroure

should not spare so famous and renowned a City in which so many did rejoyce.

* Chap 50. 30. 25 * Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts *f*.

f The *Hebrew Particles* are not always well rendred in our Translation, and our Learned *English Annotator* hath rightly observed this place, as one instance; for כי cannot be here an illative, but is much better translated *surely* as a note of assertion. God threateneth the *Syrians* with a certain ruine, and desolation.

27 And I will kindle a fire in the wall of Damascus *t*, and it shall consume the palaces of Benhadad *u*.

t I will bring a Judgment that shall burn in *Damascus* like a consuming Fire, *u* and it shall reach to the Royal Seat of *Benhadad*, either that which was the Royal Seat of *Benhadad*, 2 *Kings* 8. 7. or else *Ben-hadad*, (signifying the Son of *Hadad*) (which was their Idol) was the common Name of all the Kings of *Syria*, as *Pharaoh* was to the Kings of *Egypt*, *Amos* 1. 4.

28 ¶ Concerning Kedar *w*, and concerning the kingdoms of Hazor *x*, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD *y*, Arise ye, go up to Kedar, and spoil the men of the east *z*.

w Kedar, *Gen.* 25. 13. was one of the Sons of *Ishmael*, whose Posterity inhabited part of *Arabia Petræa*. See *Isa.* 21. 13, 17. We read of it, *Psal.* 120. 5. *Cant.* 1. 5. *Ezek.* 27. 21. *x* We read of *Hazor*, *Josh.* 11. 1. *Verse* 10. it was the head City to several Kingdoms in *Joshua*'s time, *Jabin* was King of it in the times of *Deborah*, *Judg.* 4. 2. *y* The Prophet foretels that *Nebuchadnezzar* should also conquer these Kingdoms. *z* And saith he heard the Lord call to *Nebuchadnezzar* to go up against them.

29 Their tents and their flocks shall they take away *a*, they shall take to themselves their curtains and all their vessels, and their camels *b*, and they shall cry unto them, Fear *is* an every side *c*.

a That is, the *Chaldeans* shall take away the *Kedarens Tents*, for they being a People whose Cattel were their livelyhood, had no fixed Houses but Tents, which were moveable Habitations, covered with Skins of Beasts. *b* And the Curtains which they used to draw before those Tents, and ferved them as sides, as gable ends of Houses serve us, and all the Furniture of their Tents or Tabernacles, and their Cattel, and either their Enemies should fright them with terrible noises and outcries, or they should themselves cry out that they were surrounded with objects of fear.

† Heb. *fle greatly.* 30 ¶ Flee, † get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD *d*; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you *e*.

d The words seem to be the Prophet's words of advice to this People, to make all the haste they could away, and to secure themselves as well as they could, because the King of *Babylon* had certainly been taking counsel against them, and was resolved to disturb them. See *Ver.* 8. where the like counsel is given to the *Edomites*.

‖ Or, *the nation that is at ease.* 31 Arise, get you up to the ‖ wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone *f*.

f The supposed result of *Nebuchadnezzar*'s Counsels, giving charge to his Armies to march against the *Kedarens*, which lived at ease and quiet, and took no care. That had no Cities, nor Gates, nor Bars to keep their Enemies out, nor were near any Neighbours that could assist them, nor very near to one another living in Tents, so might easily be over-run, and conquered, and made a prey to Enemies.

* Chap. 9 26. and 25. 23. 32 And their Camels shall be a booty, and the multitude of their cattel a spoil *g*, and I will scatter into all winds * them *that are* † in the utmost corners, and I will bring their calamity, from all sides thereof, saith the LORD *h*.

† Heb. *cut off into corners*, or, *that have the corners of their hair polled.*

g These words sound like a part of the King of *Babylon*'s supposed Speech incouraging his Soldiers from the Booty they should get, which should be a great multitude of Camels and other Cattel. *h* The latter words are the words of the Prophet, in the Name of the Lord, threatning ruine to these *Kedarens* and *Hazorites*, tho they lived in corners, and might upon that account think themselves secure; God saith, he would fetch them out of their utmost corners, and bring calamity from all parts upon them.

* Chap 10. 22. 33 And Hazor * shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it *i*.

i That is, the whole Countrey subject to the King of *Hazor* shall be desolate. *See Isa.* 34. 13. *Chap.* 9. 11.

* Chap. 25. 25. 34 ¶ The word of the LORD, that came to Jeremiah the prophet against * Elam, in the beginning of the reign of Zedekiah king of Judah, saying, *k*.

k Elam was the Son of *Sem*, *Gen.* 10 22. his posterity were called *Elamites*, these were the *Persians* as is most probable, tho' some judge that the *Persians* were at too great a distance from the *Jews* to be the People meant here, but we read of no other *Elam* in Scripture but in *Persia*, *Dan.* 8. 2. and though they were indeed at a great distance, yet it is probable that *Nebuchadnezzar* having conquered the *Assyrians*, might also make some inroads into *Persia*, the Emperour of which afterward conquered *Babylon*. This Prophecy being in the first Year of *Zedekiah* must needs be long before the thing was done, for it was ten Years before the King of *Babylon* took *Hierusalem*.

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might *b*.

b All those Eastern People were famous for the use of the Bow, the *Elamites* in special, *Isaiah* 22. 6. those Bows were the *chief* of their offensive Armour, tho by *the chief of their might* may also be meant their most mighty and strong Warriours. This Prophecy is probably judged to be fulfilled when the *Persians* made a defection from the King of the *Medes*, who was Son-in-Law to *Nebuchadnezzar*. Others think that this Prophecy was accomplished by *Alexander* the *Emperour* of *Greece*, or rather by his Successors.

36 And upon Elam will I bring the four winds, from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come *c*.

c The Prophet threateneth the destruction of the *Persians*, by a Confederacy of Enemies, suppose *Babylonians*, *Medes*, &c. which should assault them on all sides, as when the Wind blows at the same time from all Quarters, which causeth a Whirlwind which driveth the Dust every way hither, and thither, so he saith the *Persians* should be scattered into all Nations.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them *d*.

d We met with the like threatnings, *Ver.* 5, 24, 29. as to *fear* and as to their destruction we have often met with the like threatnings.

38 And I will set my throne in Elam *e*, and will destroy from thence the king and the princes, saith the LORD *f*.

e God here calls the Throne of *Nebuchadnezzar*, or *Cyrus*, or *Alexander* (whoever he was that conquered the *Persians*) his Throne. 1. Because God gave it the Conquerour. 2. Or, because God shewed himself the Lord of hosts, or the Lord of the whole Earth, by disposing the Kingdom of *Persia* at his pleasure. *f* He doth not threaten the destruction of the whole Nation, but the making of it all Tributary, so as it should have no Kings nor Princes of its own.

39 ¶ But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD *g*.

g We had the like promise as to *Moab*, *Chap.* 48. 47. and as to *Ammon*, *Ver.* 6. the same latter days either signifie after many days, or in the time of the *Messias*. In the former sence it may refer to *Cyrus*, who conquered *Persia*. In the latter sence it is referred to the spiritual liberty which some of these poor Heathens were brought into by the Gospel. We read *Act.* 2. 9. that some of these *Elamites* were at *Hierusalem* at *Pentecost*, and were some of those converted to Christ.

CHAP. L.

The Judgment of Babel, *and the Land of* Chaldea, *for their Idolatry, Tyranny and Pride; with gracious Promises of the Redemption of* Israel *intermixed*, Verse 4, 5, 19, 20, 34.

1 THE word that the LORD spake * against Babylon, *and* against the land of the Chaldeans † by Jeremiah the prophet *a*. * Isa 13 1. and 21 1. and 47. 1.

† Heb. *by the hand of Jeremiah.*

a The Prophet having from the 46th. Chapter been denouncing the Judgments of God against the other Gentiles, the *Egyptians*, *Moabites*, *Philistines*, *Ammonites*, *Edomites*, *Syrians*, *Kedarens*, *Hazorites*, *Elamites*, or *Persians* (the most of which had been Enemies to the *Jews*) in these two Chapters he denounceth God's Judgments against the *Chaldeans* and *Babylonians*. These were to execute God's Vengeance on all the rest, and therefore are themselves threatned in the last place to be destroyed by the *Medes*; the Prophecy against them, is mixed with many gracious promises to the *Jews*.

2 Declare ye among the nations, and publish, and † set up a standard, publish, *and* conceal not *b*: say, Babylon is taken, * Bel is confounded *c*, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces *d*.

† Heb. *lift up.* * Chap. 51. 44.

b The Prophet calls to Men to publish it amongst other Nations, and to set up a *Standard* to make some signal, to gather all People together to hear what he had to say from God against *Babylon*, which had been an instrument of great mischief unto most People that lived about them, to whom it would therefore be glad and joyful News to hear that *Babylon* their common Enemy was ruined. *c* That by *Bel* and *Merodach* are meant two principal Idols of the *Babylonians*, most think; but what, is not so well agreed. Some think that *Bel* is *Baal* by contradiction, but they judge most probably, who think it was the image of one *Belus*, who was formerly a King of *Babylon*, and they judge the like of *Merodach*; we find in Scripture that *Merodach* was some of their Kings Names, *Isa.* 39 1. *Chap.* 52 31. those who desire to be further satisfied about these Idols, may read the *English Annotations* upon *Isa.* 46 1. and our *Annotations* upon that Verse. It was an ordinary practice amongst the Heathens when they had any *Princes* died, that had been famous in their Government, to pay a Divine Homage to their Images and Statues. These Idols are said to be confounded, *d Esther* because they should not be able at this pinch to help their Supplants, or because they should be destroyed together with the silly People that adored them.

3 For out of the north there cometh up a nation against her *e*, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast *f*.

e From *Media* which lay Northward to *Babylon* and *Assyria* through which *Cyrus* his way to *Babylon* lay. *f* This Prophecy seemeth not to relate only to *Cyrus* his first taking of *Babylon*, who dealt very gently with it, but to a second taking of it by *Darius* the King of the *Medes*, who upon their defection from the *Persian Monarchy*, came and made an horrible devastation amongst them, hanging up (as some tell us) four thousand of their Nobles and slaying multitudes of the common People; or of the mischief done them afterward by *Seleucus Nicanor*, who is said to have built a City, which he called *Seleucia*, within fourscore, and Ten Miles of *Babylon*, by which means he brought *Babylon* to an utter desolation.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping *g*: they shall go and seek the LORD their God *h*.

g In the days wherein God shall begin to execute judgment upon *Babylon*, (which was in the time of *Cyrus* Emperour of the *Medes*) the Children of *Judah* shall come out of Captivity, and some of the Children of *Israel* (*viz.* those of the Ten Tribes) hearing that their Brethren were gone out of the Captivity of *Babylon*, shall go up also from the several places into which they were disposed by the *Assyrians*: Weeping either for sorrow in the sence of their sins which had brought the miseries of Captivity upon them, or for joy that God ever should shew them such a Mercy as to bring them home again into their own Country. *h* And those that feared God, whether of the Ten Tribes, or of the Kingdom of *Judah*, worshipped God at *Jerusalem*, after their old accustomed manner.

5 They shall ask the way to Zion with their faces thitherward, *saying i*, Come and let us joyn our selves to the LORD in a perpetual covenant, *that* shall never be forgotten *k*.

i That is, those of *Judah* and *Israel* that fear the Lord shall seriously and steadily seek the true God, and the true way of his Worship. *k* And, being sensible that they had broken the Covenant which their Fathers had formerly made with God, with a desire to renew their Covenant, and that not for a time, but for ever. See *Chap.* 31. 31. The only question is, Whether this promise be yet accomplished or no, or when it was, or shall be fulfilled? *Answ.* it was without doubt in a great measure fulfilled upon the *Jews* coming out of the Captivity of *Babylon*, when those of the Kingdom of *Judah* returned to *Jerusalem*, and were very zealous for restoring the true Worship of God, and renewed their Covenant with God, (as we read in the Books of *Ezra* and *Nehemiah*) but Mr. *Calvin* thinks it was more eminently fulfilled under the Kingdom of the *Messiah*, when though many believed not, yet many others did believe, and were added to the Church, and whether a further fulfilling of it be not yet to come, time must shew.

6 My people hath been lost sheep *l*, their shepherds have caused them to go astray *m*, they have turned them away *on* the mountains *n*: they have gone from mountain to hill *o*, they have forgotten their † resting place *p*.

† Heb. *place to lie down in.*

l All Men are compared to Sheep that go astray, *Isa.* 53. 6. here it is applied to the *Jews* who are called the Lord's People by reason of the ancient Covenant God made with their Fathers: They are said to be lost, either with respect to their Captivity being cast out of the Land which God gave them for Pastures, or in respect of their Idolatry. *m* Their Civil and Ecclesiastical Governours have been a cause of it. The former by their wicked Commands forcing them to Idolatry and Superstition, or at least by their wicked Example setting them an Example, and by their ill government conniving at them in their Idolatrous Practices, for which they are gone into Captivity. Their Priests, and Ecclesiastical Governors, teaching them such practices and incouraging them by their own Examples, and promising them impunity, and security in them. *n* Either they have been a cause of their offering Sacrifices to Idols upon the Mountains, or of their being carried into Captivity over the Mountains. *o* Either wandring up and down in a strange Land, or in their way thither, or running from one species of Idolatry to another. *p* They have forgotten the Land of *Canaan* which I gave them for a resting place after their toilsom Travel in the Wilderness, or (as some would have it) they have forgotten we who am their rest.

7 All that found them have devoured them *q*, and their adversaries said, We offend not, because they have sinned against the LORD *r*, the habitation of justice *s*, even the LORD, the hope of their fathers *t*.

q As they be in the condition of lost Sheep, so they have been under the fate of lost Sheep, which every Dog, Fox, Wolf devours. *r* And those that are their Enemies have pretended that in destroying them they have done no ill, because they had sinned, to as the sins of the *Jews* did both expose them to the Wrath of God, and also emboldened their Enemies, and encouraged them to think that they did God Service in destroying them. *s The habitation of Justice.* Some think this is a Name here given to God, who indeed is the habitation of Justice, but whether the *Chaldeans* would call him so may be a question. Others therefore think the preposition *in* is understood, making this the aggravation of the *Jews* sins, that they were committed in a Land which ought to have been an habitation of Justice, as *Isa.* 26. 10. it is said that the wicked Man *in a land of uprightness will deal unjustly*. Mr. *Calvin* hath another notion, *viz.* That the Prophet here incourageth himself against what the Adversaries had promised themselves because the People had offended God: *viz.* that notwithstanding this, God was a righteous God, in whom Justice dwelt, and who would be faithful to his Promises. *t* And he was their hope, and had been he in whom their Fathers before them had hoped, and that not in vain.

8 Remove out of the midst of Babylon *u*, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

u These words immediately following the other, confirm Mr. *Calvin*'s notion. God by his Prophet commanding his People to remove out of *Babylon*, and to go forth cheartully and skipping like the He-goats of the Flock leading the way, and setting an Example unto others. We find much such a Call, *Isa.* 48. 20. *Chap.* 51. 6. which is applied to Spiritual *Babylon*, *Rev.* 18. 4. where the coming out is to be understood of a separation from them as to any Religious Communion, which also was their Duty as to old *Babylon*, but that is not the coming out here spoken of.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in array against her *w*, from thence she shall be taken: their arrows *shall be* as of a mighty ‖ expert man: none shall return in vain.

‖ Or, *destroyer.*

w He means the *Medes* and *Persians* (as it is expounded afterward) *x* I will so direct their Arrows, that every Arrow they shoot shall pierce one or other. Or, (as some rather chuse to interpret it) no Soldier of that assembly of great Nations, that shall come up against *Babylon* shall return without some Booty or other. The reason of the different reading noted in the Margent, is the difference of a point in the *Heb.* which if set on the right side of the Letter, the word signifieth a *destroyer*: if on the left side, an *expert man* as we translate it.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD *x*.

x Satisfied with spoil and plunder, for *Babylon* and *Chaldea* was at that time one of the richest places in those parts of the World. She was abundant in treasure, *Chap.* 51. 13.

11 Because ye were glad, because ye rejoyced *x*, O ye destroyers of mine heritage *y*, because ye are grown † fat, as the heifer at grass, and ‖ bellow as bulls *z*.

† Heb. *big, or corpulent.* ‖ Or. *neigh as steeds.*

x They rejoyced at the ruine of the *Jews*, the same thing is laid to the charge of the *Edomites*, *Obadiah* 12. The *Chaldeans* were God's Rod to scourge the *Jews*; but when Men are made use of by God, as his Rod and Scourge, they ought not to put off Humanity, but to behave themselves decently, and as Persons that are sensible of the miseries which their Brethren suffer. *y* God calls them his Heritage, because they formerly were a People whom he owned above all other People. *z* There is some difference amongst critical Interpreters, whether the Heifer here mentioned be to be understood of a Heifer at Grass (as we translate it) or an Heifer used to tread out the Corn; or whether the last words be to be understood of a *Horse neighing*, (as the words may be interpreted) or a Bull bellowing. But these are things of very small moment. The cause for which *Babylon* is threatned, was doubtless their Luxury of all sorts commonly attending great Wealth, and Prosperity meeting with hearts unsanctified.

12 Your mother shall be sore confounded, she that bare you shall be ashamed *a*: behold, the hindermost of the nations *b shall be* a wilderness, a dry land, and a desart.

a Your chief City *Babylon*, or your Country, which is the common Mother of all the *Chaldeans* shall be destroyed, or shall be ashamed of you, who are not able to defend her. *b* The fence here seems a little difficult, because it appears no such strange thing that the hindermost of the Nations should be a Wilderness. It is therefore probable that the words *shall be*, are to be understood before *the hindermost of the Nations*, our Translation supplieth them after, to the reading will be, *it shall be the hindermost of the nations, a wilderness*, &c. That is, *Babylon*, that hath been so famous, and accounted the head of the Nations, shall become the meanest of all Nations, a meer Wilderness, and a dry Land, and a Desart.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate *c*: every one that goeth by Babylon, shall be astonished, and hiss at all her plagues *d*.

c The

d This

c The same thing was threatned against *Babylon*, Isa. 13. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation.* *d* It seemeth to be a proverbial Speech made use of to expresse the miserable state of a place; we had it before, *Chap.* 49. 17. applyed to *Edom*. It is according to the threatning, *Deut.* 28. 37. See *Chap.* 25. 9, 11. and 29. 18. and 42. 18. *Ezek.* 5. 15.

14 Put your selves in array against Babylon round about *e*: all ye that bend the bow, shoot at her, spare no arrows *f*: for she hath sinned against the LORD *g*.

e The Prophet calls to the *Medes* and *Persians*, with those who should come with them to their assistance, to put themselves in Military order ready to come up against *Babylon*. *f* The *Persians* (as was noted before) were very famous for the Bow, therefore he speaketh unto them as an Army of Archers, to shoot at the *Babylonians*, and to spare no Arrows. *g* Because *Babylon* had sinned against the Lord exceedingly, as *Gen.* 13. 13. by their Idolatry, *Luxury*, and cruel usage of the *Jews*, &c.

15 Shout against her round about *h*: she hath given her hand *i*: her foundations are faln, her walls are thrown down *k*: * for it *is* the vengeance of the LORD *l*: take vengeance upon her; as she hath done, do unto her *m*.

* Chap. 51. 6, 11. Rev. 18. 6.

h Either as Soldiers use to shout when they fall upon their Enemy, or as they use to shout and triumph when they are entred a City, or when their Enemies fly. *i* Either acknowledging themselves overcome, and yielding themselves to the power of their Enemies, or as some think confederating with the *Lydians*, but the former is more probable. *k* That is, she is wholly subdued and conquered, as if her Walls were thrown down, for literally her Walls were not beaten down by *Cyrus*, for he took the City by surprize / God is he who brings this Vengeance upon *Babylon*, though it be by your hands. *m* It is very observable, that there is hardly any sins which the Lord so ordinarily punisheth in the like kind, as those which are offences against the Laws of *Justice* and *Charity*. The common fate of cruel and uncharitable Men, is to meet with others to do to them, as they have done to others, unmerciful Men find no mercy. See *Psal.* 137. 8, 9. *Judg.* 1. 6, 7. *Adoni Bezek* acknowledged God's Justice in it.

16 Cut off the sower from Babylon, and him that handleth the ‖ sickle in the time of harvest *n*: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land *o*.

‖ Or, *Sickle.*

n We are told that *Babylon* was so large a City, that within the Walls of it there was much plowed ground: or else the threatning imports that God would deal more severely with *Babylon*, than Conquerors use to do with places which they Conquer, who use to spare and leave behind them, Plowmen, and such as use to Till the ground, but in the destruction of *Babylon*, it should not be so. *o* He speaks either of such Strangers as for Commerce had their Abodes in *Babylon*, or such Assistants as the *Babylonians* had gotten against their Enemies, who upon the coming in of the Enemies should make as much haste home as they could.

17 ¶ Israel *is* a scattered sheep *p*, the lions have driven *him* away *q*, first the king of Assyria hath devoured him *r*, and last this Nebuchadrezzar king of Babylon hath broken his bones.

p By *Israel* is here meant the whole Twelve Tribes (tho sometimes it signifieth the Ten Tribes in opposition to *Judah*) they were all wander ng Sheep, they became penally scattered Sheep. *q* Enemies as fierce and cruel as Lions, had seized them, and carried them into Captivity. *r* First the King of *Assyria* devoured the Ten Tribes which were strictly call'd *Israel*, 2 *Kings* 17. 6. Then *Nebuchadnezzar* the *King of Babylon* took *Jerusalem* as we heard *Chap.* 39. and carried away the People, and burnt the Temple, which the Prophet here calls a breaking of *his bones*.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon, and his land *r*, as I have punished the king of Assyria *s*.

r God may justly punish those who do the things which he hath commanded them to do, if they do it not in that manner which he directeth, or, if what they do, be not done in obedience to his Command, but in satisfaction to their own Lusts, which was the case of the *Assyrians*, *Isa.* 10. 7. *s* Some refer this to the punishment of the *Assyrians* in the destruction of *Senacherib* and his Army in the time of *Hezekiah*, but the Prophet seemeth here to speak of a destruction of *Assyria*, which followed after his devouring of the Ten Tribes, from whence we may conclude, that *Assyria* was destroyed before the time of this Revelation.

19 And I will bring Israel again to his habitation *t*, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead *u*.

t This must be understood of *Judah*, which was part of that People who were called *Israel*, for to this day we have neither read nor heard of the Ten Tribes being brought back again to their habitation. *u* The only difficulty in how it is said that the *Jews* upon their return should feed upon *Carmel* and *Bashan*, and Mount *Ephraim* and *Gilead*, which were places that belong'd not to the Tribes of *Judah* and *Benjamin*; to which it is answered, that these places were granted to the *Jews* by *Demetrius* the Father and the Son, as we are told by *Josephus*, *l.* 13 *c.* 5. 8. These places were rich Grounds for feeding Cattel, therefore it is said *they shall feed on Carmel* and *Bashan*, &c.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none: and the sins of Judah, and they shall not be found *w*, for I will pardon them whom I reserve *x*.

w Some here restrain the term iniquity to *the idolatry* of the *Jews*, which indeed was their great sin, which God did more especially punish them for, and after the Captivity of *Babylon*, we do not read of their offending in that kind, which was according to the Prophecy of *Isaiah*, *Isa.* 27. 9. that when God should make the Stones of the Altar as Chalk-stones that are beaten asunder, the Groves and the Images should not stand up. *x* But the last words seem to guide us to a larger fence of the term *iniquity*, and to point us to another fence of the whole former phrase, *viz.* That God would no longer punish the sins of the *Jews*, they should be sought for as to punishment, and not found. And those words *and none* must be understood *as if none*, they shall be punished no more than if they had none. *x* For as to those whom I save from the Captivity of *Babylon*, *I will pardon them*, not that they were all excused from the obligation their sins laid them under as to Eternal Death, but that their *Temporal* punishment was remitted to the whole Body of the *Jews*; and those that were truly penitent also, should be discharged from their obligation to Eternal Death. The obligation that sin layeth the sinner under to Eternal Death may be remitted, and yet the temporal punishment due to them may remain, 2 *Sam.* 12. 13, 14, &c. And on the other side the punishment in this Life, may be suspended or remitted, and the obligation, sin layeth the sinner under to Eternal death, may remain.

21 ¶ Go up against the land of ‖ Merathaim *y*, *even* against it, and against the inhabitants of ‖ Pekod *y*, waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee *z*.

‖ Or, *of the Rulers*, or *Rebels.* ‖ Or, *Visitation.*

y There is some Disputes amongst Interpreters, Whether the words here *Merathaim* and *Pekod* be to be taken as common Nouns, the one signifying *Rebels* or *Rulers*, the other *Visitation*, because the *Chaldeans* were Rebels against the Lord, and were great Rulers over all the contiguous Nations: Or whether they be proper Names of some Places which *Cyrus* passed by, or, it may be, took in, and conquered in his way to *Babylon*. *z* The latter are God's Words by his Prophet, like the former commanding him with his Armies to go up, and destroy them flying away, or them that should succeed after them, their whole Posterity; intimating God's design utterly to destroy them, which destruction was gently begun by *Cyrus*, and perfected by *Darius*.

22 A sound of battel *is* in the land, and of great destruction *a*.

a That is in the Land of *Chaldea*.

23 How is the * hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations *b*?

* Chap. 51. 20.

b The latter part of the Verse expounds the former, God had made the *Babylonians* his Hammer, to break other Nations in pieces, now it was it self broken; the Particle *how* may be understood either as expressing triumph and rejoycing, or admiration, or as inquiring how such a thing could be in the last fence. The next Verse is an answer to this.

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware, thou art found, and also caught *c*, because thou hast striven against the LORD *d*.

c We are told that *Cyrus* with his great Army diverted the River *Euphrates*, so as his Army passed over and surprized the City so suddenly that those in the midst of it, did not know it when part of the City was already taken. God directed *Cyrus* to this Stratagem for the taking of the City, which the Prophet calls a *snare*, wherein the *Babylonians* were taken. *d* The reason of this unexpected ruine to this great People was their sinning against the Lord, *Verse* 14. which is here call'd a *striving* against him, as indeed all sin is.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the LORD God of hosts, in the land of the Chaldeans *e*.

e *Babylon* was so rich, and potent a Nation, and had been so great a Conqueror, that People looking only with the eye of sense, and judging according to probabilities in the Eyes of Men, might well ask how these things could possibly be? To which the Prophet here answereth, That the hand of God was to be eyed in the case, this was the Lord's Work upon the *Chaldeans*; God had opened his Armoury, and the *Medes* were to make use of the Weapons of his indignation. He who threatned this destruction was able to carry it through, and it was no great matter what Weapons either the *Babylonians* had to defend themselves, or the *Medes* to offend them, God's power and strength was only to be regarded.

26 Come against her † from the utmost border *f*, open her store-houses *g*: ‖ cast her up as heaps *h*, and destroy her utterly: let nothing of her be left.

† Heb. *from the end.* ‖ Or, *tread her.*

f The

f The Prophet in the Name of God calleth to the Enemies of *Babylon*, the *Medes*, to come up, from the furthest parts of their Dominions, or from all parts, to fight against *Babylon*. *g* To open the Granaries, or Store-houses, or Treasuries of the *Babylonians*. *h* And to cast up the Cities as *heaps* of Rubbish, and utterly to destroy the City, with such a total destruction that nothing of it should be left.

27 Slay all her bullocks: let them go down to the slaughter *g*: wo unto them, for their day is come, the time of their visitation.

g By Bullocks in this place Interpreters generally understand the great and rich Men of *Babylon*.

28 The voice of them that flee and escape out of the land of Babylon * to declare in Zion the vengeance of the LORD our God, the vengeance of his temple *h*.

* Chap. 51. 10, 11.

h The Prophet here, brings in the poor *Jews* that had been Captives in *Babylon* going back upon *Cyrus* his Proclamation of Liberty, towards *Zion* there joyfully to declare the Revenge which their God had taken for them, and for his Holy *Temple*, which the *Chaldeans* had burnt and destroyed.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape, recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy One of Israel *k*.

i The word translated *Archers*, signifieth also *many*, and is by divers so translated, but the following words more justifie our Translation. *k* The cause of God's calling for *Babylon*'s Enemies against her, is assigned to be her Pride against the Lord.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day *l*, saith the LORD.

l See *Chap.* 49. 26. where we met with the same words.

31 Behold, I *am* against thee, *O thou* † most proud, saith the LORD God of hosts, for thy day is come, the time *that* I will visit thee *m*.

† Heb. *Pride.*

m *Babylon* is particularly branded for Pride, which is the swelling of a Man's Heart in a self-opinion, caused from some thing wherein he excelleth, or thinks that he excelleth another. We have a large account of the Pride of *Babylon*, *Isa.* 14. 12, 13, 14. and particularly of one of their Kings, *Dan.* 5. 20, 21. The sinner exalteth himself against God, and either judgeth himself wiser, or more mighty than he.

32 And the † most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him *n*.

† Heb. *Pride.*

n *Babylon* before called *the most Proud*, here *Pride* in the abstract (which speaketh this People excessively faulty in this thing) shall fall, and so fall, as never more to be recovered and raised up.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together *o*, and all that took them captives held them fast, they refused to let them go *p*.

o Not together in respect of times, for there was 150 years difference betwixt the time of *Israel*'s and *Judah*'s Captivity; nor by the same Enemy, *Israel* was carried away Captive by the *Assyrians*, *Judah*, by the *Chaldeans*. *Together* in this place signifies no more than that they were both oppressed, or alike oppressed. *p* And some may think that my Prophecies are but Flatteries, and pain words, for those who have them in their hands are able to keep them, and will not be willing to let them go.

34 Their redeemer *is* strong, the LORD of hosts *is* his name *q*, he shall throughly plead their cause *r*, that he may give rest to the land, and disquiet the inhabitants of Babylon *s*.

q The Lord whose Name is the Lord of Hosts, is he that is their Avenger: (for so the word signifies) and he is as strong as any of those that hold them fast, and will not let them go. *r* He will plead their cause, not like a Lawyer, but actually, and really effect it, as pleading is often taken, as *Chap.* 25. 31. *Ezek.* 17. 20. *Joel* 3. 2. *s* These are the two ends which God aimeth at, to give his People rest, and to punish *Babylon*.

35 ¶ A sword *is* † upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

† That is, there shall come a Sword, the Sword of the *Medes*, upon *Babylon*, and all the Land of the *Chaldeans*, and all Orders of Persons in it.

36 A sword *is* upon the ‖ † liars, and they shall dote *u*: a sword *is* upon her mighty men, and they shall be dismayed *w*.

‖ Or, *chief Lyars.* † Heb. *barrs.*

u The word here translated Liars, is by some translated *barrs*, by some *liars*; and in the *Hebrew* it hath both significations; which makes some think it is to be understood of the chief Men who are the Props, Stays and Bars of a place whose Wisdom God threatens should fail them, so as they should do, and shew themselves Fools. Others Translating it *liars* as we do, understand it of their Southsayers and Wizzards whom he calls *liars*, because they divined false, and saith they should dote, not foreseeing what should be. *w* And though they were full of valiant mighty Men, yet their hearts should fail them when this day came, and all be destroyed amongst the rest.

37 A sword *is* upon their horses, and upon their chariots *x*, and upon all the mingled people that *are* in the midst of her *y*, and they shall become * as women *y*, a sword *is* upon her treasures, and they shall be robbed *z*.

* Na. 3. 13. Isa. 13 15. Chap. 46. 21.

x Though they be full of Chariots and Horses, the Enemy shall destroy them. *y* By the mingled People some understand those whom the *Babylonians* had hired to their Assistance from other Nations, others, such strangers as lived amongst them; others a People under the power of the *Chaldeans*, made up of People of several Countries. See *Chap.* 25. 20, 24. *Ezek.* 30. 5. they seem to signifie a People that were not Native *Chaldeans*, but under their Dominion. *y* That is, faint-hearted. *z* And though *Babylon* hath great Treasures, yet those shall not escape her, she shall be robbed of them.

38 * A drought *is* upon her waters, and they shall be dried up *a*, for it *is* the land of graven images, and they are mad upon *their* idols *b*.

* Chap. 51. 32, 36.

a Some think that this Phrase hath a special reference to *Cyrus* his Stratagem used in the surprize of *Babylon*; one part of it was fortified by the great River *Euphrates*, running out one side, which *Cyrus* diverted by cutting several Channels, till he had drained it so low, that it became passable for his Army to go over: Others think that a want of Rain is here threatned. *b* God gives the reason of this Judgment which was their Idolatry, and exceeding mad for it.

39 Therefore * the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

* Isa. 13. 21, 22. & 34. 14. Chap. 50. 39. Rev. 18. 2.

40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD: *so* shall no man abide there, neither shall any son of man dwell therein.

* Gen. 19. Isa. 13. 19. Chap. 49. 18.

c The substance of both these Verses is, that *Babylon* should be totally ruined, *as Sodom and Gomorrah*, so as there should be no *Inhabitations* for Men, but wild Beasts only of all sorts should inhabit and lodge in it. The fulfilling of this we have not in holy Writ, only the beginning of it accomplishment, it being taken by *Cyrus* who only made them Tributaries, and took away their Government. But they rebelling against the *Emperour* of the *Medes*, *Darius Hystaspis* a succeeding Emperour pulled down their Walls. And about 250 Years after *Xerxes Nicanor*, a Grecian Prince, the *Medes* being before conquered by *Alexander the Great*, utterly destroyed *Babylon*, so as in the time of *Hadrian* the *Roman* Emperour, there was nothing left standing of that great City but some pieces of Walls.

41 * Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth *d*.

* Chap. 6. 22.

d The *Medes* and *Persians* with their Armies, who shall also have many other Kings, who from the several parts of the earth shall joyn with them and help them.

42 They shall hold the bow and the lance *e*: they *are* cruel and will not shew mercy *f*: * their voice shall roar like the seas, and they shall ride upon horses, *every one* put in array like a man to the battel, against thee, O daughter of Babylon *g*.

* Isa. 5. 30.

e These were the two usual weapons of Soldiers in those Countries, *Chap.* 6. 23. *f* The *Persians* were a cruel bloody People. *g* These Phrases signifie no more, than that the Enemies should come upon *Babylon* in a terrible manner, and prepared to destroy them.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: * anguish took hold on him, *and* pangs as of a woman in travail *h*.

* Chap. 49. 24.

h The *Medes* shall not be more prepared to destroy the *Babylonians*, than they shall be unprepared to make any resistance: as God will animate their Enemies, so he will dispirit them, so as they shall faint upon the Report of their coming, and be like a Woman upon whom strong pangs of Travail are.

44 Behold, he shall come up * like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her, and who *is* a chosen *man that* I may appoint over her? for who is like me? and who will ‖ appoint me the time? and who *is* that shepherd that will stand before me?

* Job 41. 10. ‖ Or, *command me to plead.*

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon, and his purposes, that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them *i*.

i See the Notes on *Chap.* 49. 19. where we have applied unto *Edom* all that is here spoken against *Babylon*.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations *k*.

k We have much the same spoken with reference to *Edom*, 49 20. The words are only expressive of the greatness of the destruction of *Babylon*, which should be such as should make all that part of the World shake, and the noise of it would ring throughout all the Nations in that part of the Earth.

CHAP. LI.

The severe Judgment of God against Voluptuous, Covetous, Tyrannical and Idolatrous Babel, *in the Revenge, and for the Redemption of* Israel. 1.—58. Jeremiah *delivereth the Book of this Prophecy to* Seraiah, *to be cast into* Euphrates, *in token of the perpetual sinking of* Babylon, 59.—64.

1 THus saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in † the midst of them that rise up against me, a destroying wind *a*.

† Heb. *in the heart.*

a In this Chapter the Prophecy of the destruction of *Babylon* is continued under new Metaphors; he begins with that of a Wind, a destroying Wind, (as northerly Winds are ordinarily very pernicious,) but the *Hebrew* Idiom so ill suiteth that of other Languages, that it is no easie matter positively to assert the sense of the words used. In the *Hebrew* they are *and to, or against those that inhabit the heart of, those that rise up.* Some would have it those that are wise in their own opinion, and are therefore said to dwell in their heart. Others, those that are secure; but the best Interpreters judge our Translation to have best hit the sence, —*them that dwell in the heart*, i. e. that is in the midst of the *Chaldeans* who are here said to have risen up against God, to strive against God, *Chap.* 50. 24.

2 And will send unto Babylon * fanners, that shall fan her, and empty her land *b*: for in the day of trouble they shall be against her round about *c*.

* Chap. 15. 7.

b Wicked Men are compared to chaff, *Psal.* 2. 4. Such as execute judgment on them are called *Fanners*, *Jer.* 15. 7. So *Matth.* 3. 12. because as the Fanner keepeth what is in the Fan unquiet in a continual motion and agitation, by which (advantaged by the Wind) he emptieth it of the Chaff: so the Executioners of God's Vengeance, by a succession of Judgments keeps a People from quiet, till all their Chaff be winnowed out, and the Fan be emptied of all but the more solid Grain. *c* For (he saith) as the Fanner first ridleth what he hath in his Fan one way, then another, first throweth it up, then lets it fall into the Fan, so the Enemies should be round about *Babylon*, and God would be on every side and every way destroying them.

3 Against *him that* bendeth, let the archer bend his bow, and against *him that* lifteth up himself in his Brigandine *d*? and spare ye not her young men, destroy ye utterly all her host *e*.

d What ever Arms the *Babylonians* shall be armed with, they shall meet with their Matches, those that are Archers, shall meet with Archers to bend the Bow against them, and those who are otherwise armed shall meet with Persons prepared to incounter them at their own Weapons. *e* Their whole Host shall be destroyed both young and old Men.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through * in her streets *f*.

* Chap. 47. 26.

f Thus all of them shall be destroyed, some in the Fields, some in the Streets of their Cities.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts *g*; though their land was filled with sin against the holy one of Israel *h*.

g That is, not utterly forsaken, for in a sence they were forsaken as to some gradual manifestations of God's Love to them, but *Judah* and *Israel* were not left as a Widow, or were not divorced from God. *h* The word translated *sin*, signifies a most heinous sinning, or desolation, and the best Interpreters judge that *sin* here signifieth the punishment of sin. God hath not forsaken the *Jews* utterly, though as they were formerly filled with grievous sins, so they be now filled with grievous Judgments because of their sins.

6 * Flee out of the midst of Babylon, and deliver every man his own soul: be not cut off in her iniquity *i*: for * this *is* the time of the LORD's vengeance, he will render unto her a recompence *k*.

* Rev. 18. 4.
* Chap. 50. 15, 28.

i It is a matter of no great moment whether we understand these words as spoken to the *Jews* in the Captivity of *Babylon*, as *Chap.* 50. 8. or to those whom the *Chaldeans* had hired to help them. Or to such strangers as for their secular advantages lived in *Babylon*. By *Soul* here seemeth to be meant *Life*, and by *Iniquity* the punishment of the *Babylonians* iniquity (as the *Heb. word* oft signifies) though in the New Testament these words be used as a monition to People to separate from the Idolatries of mystical *Babylon*, yet they seem here to be only a warning to others to remove out of the reach of *Babylon's* fall. *k* For the time is come when God hath determined to take vengeance on *Babylon*, and to recompence to her all her sin, and that cruelty which she shewed to the *Jews* in particular.

7 Babylon *hath been* * a golden cup in the LORD's hand, that made all the earth drunken *l*: the nations have drunken of her wine, therefore the nations are mad *m*.

* Rev. 14. 8. & 17. 4.

l A *golden Cup*, because of her great Riches and Plenty, God hitherto had made use of *Babylon*, as a Rod in his Hand, and had given her Riches and Power, and prosperity proportioned to the Service he hèd for her to do; what the did the did by commission from God, therefore this Golden Cup is said to have been in the Lord's Hand, she had made all the Nations about her drunken with the Lord's Fury. *m* Conquering them all, and making them mad through the misery and smart they felt from her. *Babylon* in *Daniel* is compared to an head of Gold, and *Rev.* 17. 4. She is said to have had a Golden Cup in her hand, but the meaning is no more than this. That God had raised up *Babylon* to great degrees of dignity and splendour intending to make use of her to execute his Vengeance upon many other People, and he did accordingly so use her, to give the Cup of his Fury to many Nations to the enraging of divers People, but now the course of his Providence toward her was altering, *&c.*

8 Babylon is suddenly * fallen and destroyed *n*: howl for her, * take balm for her pain, if so be she may be healed *n*.

* Isa. 21 9. Rev. 14 8. and 18. 2.
* Chap. 46. 11.

n That is, she shall suddenly fall and be destroyed, you may try all the probable ways for her Cure, but they will all be used to no purpose.

9 We would have healed Babylon, but she is not healed: ∴ forsake her, and let us go every one to his own Country *o*, for her judgment reacheth unto heaven, and is lifted up *even* to the sky *p*.

∴ The Prophet here seemeth to personate the mercenary Soldiers that should come to help the *Chaldeans*, as if they should say this, they would have helped *Babylon*, but there was no healing for her. *o* And therefore they call one to another to leave her to her self, and return each Man to his own Country. *p* For her punishment was very great, her case too sad for them to help. The reaching of things to the Heavens, and lifting them up to the Skies are Phrases used to signifie high and great measures, and degrees of things so expressed *Gen.* 11. 4. and 28. 12. *Deut.* 1. 28. 1 *Sam.* 5. 12. 2 *Chron.* 28. 9. *Psal.* 107. 26.

10 The LORD hath brought forth our righteousness, come and let * us declare in Zion the work of the LORD our God *q*.

* Chap. 50. 28.

q These words are spoken as in the person of the *Jews* owning the destruction of *Babylon*, 1. To be the mighty Work of God. 2. An act of Justice, and Judgment pleading the Cause and revenging the Wrongs of his People; and owning the *Jewish* Religion, and calling one to another to go to the Temple to declare what God had done for them, and to give thanks unto him for it.

11 * Make † bright the arrows *r*, gather the shields *s*, the LORD hath * raised up the spirit of the kings of the Medes *t*, for his device *is* against Babylon to destroy it, because it *is* the * vengeance of the LORD, the vengeance of his temple *u*.

* Chap. 46. 4. † Heb. *pure.* * Isa. 13. 17. * Chap. 50. 28.

r Prepare the Arrows for fighting, whether by feathering, sharpning, or polishing and cleaning of them, is not much material. *s* You that are *Chaldeans* gather all the Shields you have together, you will have need of them all: or you that are the Enemies of the *Chaldeans*, gather you together your Shields. *t* For God hath put a Spirit into *Cyrus* and *Darius*, &c. and his design is against *Babylon* to destroy it. *u* It is a day in which God is resolved to take vengeance on *Babylon*, to take vengeance for the indignities they have offered to, and the horrible profanation of his Temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the † amoushes *w*: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

† Heb. *liers in wait.*

w Some judge these words spoken to the *Medes*, declaring the Will of God, that they should use all probable means to conquer *Babylon*, or (as some would have it) display their Banners upon the Walls of it, as signs of its being already conquered: But certainly is is more reasonable to conclude them the Prophet's words to the *Babylonians*, either rousing them out of their security (for it appears they were strangely secure from *Dan.* 5. Historians tell us that the City was fortified by Walls fifty Cubits high, and two hundred Cubits broad, and by a very deep and large Ditch, besides that on one side it had the River *Euphrates*) or at least quickening them to make all the preparation they could, though all would be to very little purpose, for God had resolved upon what he would do upon *Babylon*, and it was already as good as done.

13 O thou that dwellest upon many waters *x*, abundant in treasures *y*, thine end is come, *and* the measure of thy covetousness *z*.

x *Babylon* is said to dwell upon many Waters, because upon the great River *Euphrates*, which they say did not only run by it, but almost incompass it, branching it self into many smaller Rivers, which made several parts of the City, Islands. *y* It is a City much noted in Scripture for Wealth, and made much more wealthy than it was by Traffick, by the Conquest of many Nations. *z* The Prophet tells them that now their gathering time was over, there was now a boundary set to their covetousness; in the *Hebrew* it is the Cubit of thy *covetousness*, which is by our Translators well translated a *measure*, because it was amongst the *Jews* the common measure of height and depth. The word by us translated covetousness, as *Exod.* 18. 21. may either signifie *Riches* the object of their covetousness, or prosperity, or that unlawful desire of having more, which is properly called *Covetousness*, either because they should be destroyed utterly, or because they should prosper no more, there was no end put to the *Babylonians* Lusts, but there was an end put to the satisfaction of their Lusts.

† Heb. *his soul.*
† Heb. *utter.*

14 The LORD of hosts hath sworn by † himself, *saying*, a Surely I will fill thee with men, as with caterpillars *b*; and they shall † lift up a shout against thee *c*.

a The Lord that is able to bring to pass what he saith, hath sworn by his Life, or by himself, see the like phrase *Chap.* 22. 5. and 44. 26. and 49. 13. *Amos* 4. 2. and 6. 8. *Isa.* 45. 23. that is the thing next mentioned shall come to pass as certainly as that there is a God in Heaven, or that God liveth. *b* I will bring against thee a great Army, that shall be like a swarm of Caterpillars, and shall come a great thee in such numbers as Caterpillars use to come, and for the same end, to eat thee up, and destroy thee, and as Soldiers use to do when they go on to fight their Enemies, or to assault Cities, they shall make a great shout against thee.

* Gen. 1. 1, 6. Chap. 10. 12, 13, 24. 15.
* Job 9. 8. Psal. 104. 2. Isa. 40. 22.
‖ Or, *noise.*
* Psal. 135. 7.
* Chap. 10. 14.
‖ Or, *is more brutish than to know.*

15 * He hath made the earth by his power, he hath established the world by his wisdom, and hath * stretched out the heaven by his understanding.

16 When he uttereth *his* voice *there is a* ‖ multitude of waters in the heavens, and he * causeth the vapours to ascend from the ends of the earth, he maketh lightnings with the rain, and bringeth forth the wind out of his treasures.

17 * Every man ‖ is brutish by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 ¶ They *are* vanity, the work of errors: in the time of their visitation they shall perish.

* Chap. 10. 16.

19 * The portion of Jacob *is* not like them, for he *is* the former of all things, and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name *d*.

d We had these five Verses all in the tenth Chapter, Verse 12, 13, 14, 15, 16. See there the explication of the several passages in them, the scope of which is only to convince those to whom the Prophet spoke, that notwithstanding all the Power, and Riches, and Greatness, and Alliances of the *Chaldeans*, yet that God who had threatned this ruine to them was able to bring it upon them, and all their Idols were Vanities, things of nought that should not be able to protect them, and from whose power or impotency, they must not measure nor make up a judgment of what God was able to do, for *Israel's* God was that God who made the World, and the Lord of all the Armies of the Creatures whether in Heaven or Earth.

* Chap. 50. 23.
‖ Or, *in thee*, or *by thee.*

20 * Thou *art* my battle-axe *and* weapons of war: for ‖ with thee will I break in pieces the nations, and with thee will I destroy kingdoms *e*.

e Interpreters are here divided, whether by *thou* or *thee* in this and the following Verses to understand *Cyrus*, whom God made use of to destroy *Babylon*, and many other places, or *Babylon*. Our Translators understand it of *Cyrus*, and therefore speak of the future Tense, *will I.* The *Hebrew* Text will not resolve us; I rather incline to interpret it of *Babylon*, as indeed the most do, and so it should be, *Thou hast been*, and *are*, for that is the sence, *Cyrus* and *Darius* were not yet in being. God had made use of *Babylon* like an *Hammer* or Battle-Axe to break many Nations in pieces.

21 And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man, and the maid.

23 I will also break in pieces with thee the shepherd, and his flock, and with thee will I break in pieces the husbandman, and his yoke of oxen, and with thee will I break in pieces captains and rulers *f*.

f The sence of all these three Verses is the same, *viz.* That God had made use, and was still making use of the *Babylonians* to waste and to destroy many Nations, to spoil and impoverish much People, wasting their Goods, routing their Armies, killing all sorts of their Inhabitants.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your sight, saith the LORD *g*.

g The Particle in the front of this Verse which our Translators (understanding the four former Verses of *Cyrus*) render *and* in a copulative sence, must be rendred *now* or *but*, if the four former Verses be understood of *Babylon*, and the sence is this. Though I have hitherto made use of *Babylon*, and shall yet for a time make use of the *Chaldeans* and *Babylonians* to destroy several other Nations, yet now the time is come, that I will punish them, and recompence to them all the mischief they have done to the *Jews* and some of the *Jews* shall live to see it.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth *h*, and I will stretch out my hand upon thee, and roll thee down from the rocks *i*, and will make thee a burnt mountain *k*.

h *Babylon* is not here called a Mountain because it was situated upon any Hills or Mountains, for it appears from *Genesis* 11. 2. that it was situated in a Plain, and we read *Verse* 13. that it dwelt upon many *Waters*; but because it was very *high* for its Power, and Greatness, and had very high Walls and Towers, that it looked at a distance like an high rocky Mountain, and as some say (being a very large City) was full of Trees. They had destroyed many People of the Earth that lay near to them. *i* God threatens to destroy them notwithstanding their Towers, and great Fortifications, as many times they threw down Malefactors from high Rocks, Mountains, and Precipices. *k* And to make them like *Ætna* or *Vesuvius*, or like some other Mountains of Sulphur, or other bituminous matter fired, which are always burning, or else he threateneth that their Cities and Towers which appeared like a Mountain should be burnt.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be † desolate for ever saith the LORD *l*.

† Heb. *everlasting desolations.*

l God threatneth to *Babylon* an utter ruine and desolation, so as they should not have a stone left fit to lay a foundation, or to make a corner stone: or, as some others interpret it, that City should never be built again, there should never from the Rubbish of it be taken a stone to lay the foundation, nor to lay upon the corners of new Houses, new Walls, new Towers in that place. Foundation Stones, and Corner Stones, are principal Stones in Buildings. Nothing shall be left in *Babylon* of any worth, value or considerableness.

27 Set ye up a standard in the land, blow the trumpet amongst the nations *m*, prepare the nations against her, call together against her the kingdoms of Ararat *n*, Minni, and Ashchenaz *o*, appoint a captain against her *p*, cause the horses to come up as the rough caterpillars *q*.

m These former words of this Verse are expounded by those that follow, setting up of Standards and blowings of Trumpets, are preparatory to bring Armies together. The setting up of Standards, and blowing of Trumpets, are Military signs of the Will of those *Princes* or *Captains* General, whose those Standards are, and to whom those Trumpets belong, that those Soldiers who are under their Command should gather themselves together to the places where those Standards are set up, and those Trumpets blown. *n* What this Kingdom of *Ararat* was, *p* And those of *Minni* and *Ashchenaz* is very hard to determine, we read of a Mountain called *Ararat*, where the Ark rested after the Flood, *Genesis* 8. 4. Of *Minni* we read no where else; most Writers think these were two Kingdoms within *Armenia*. *Ashchenaz* descended from *Noah* by *Japhat*, *Genesis* 10. 3. certain it is that the Emperour of the *Medes* had the Dominion of these places, from whence it is very probable that either *Cyrus* or *Darius*, or both drew out Soldiers to help them to conquer the *Chaldeans*. *p* After People are gathered together for War, the first thing to be done is to put them into Military Order, constituting a Captain General. *q* *Let the Horses come up like the rough Caterpillar.* Others read it like the wasting Caterpillar, or like the horrible affrighting Caterpillar. Great Disputes there are amongst critical Interpreters what *Caterpillars* are here meant, the Caterpillars being generally smooth; but as we know not the complexion of Insects over all the World, so even amongst us we see some Caterpillars that look a little rough; that which alone we are here to attend is why the *Medean Horses* are compared to these Insects; undoubtedly it is either, 1. With respect to their Numbers, for Caterpillars in those Countries used to come in vast numbers. 2. Or in regard of the horror and trembling caused by them in People when they came, being a great Plague to the places which they infested.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion *r*.

r Here the Prophet declares those particular Princes, and Nations that should be God's Instruments to destroy *Babylon*, *viz.* *Cyrus* and *Darius* the Emperours of the *Medes*, with all the Forces under their Command, and People under their Dominion.

29 And the land shall tremble and sorrow *f*; for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant *t*.

f That is, *Babylon*, or the Land of *Chaldea* shall tremble and sorrow. *t* For God hath determined to destroy it, and to leave it wholly desolate, so as none should dwell in it.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed *, they became as women *f*: they have burnt her dwelling places, her barsare broken *t*.

* Isa. 19. 16. Chap. 50. 37.

f When God hath determined an end, he ordereth means proportionable to that end. *Babylon* had many valiant and mighty Men, and it is very probable the *Babylonians* trusted very much to them, but when it came to, God took off their courage, so as they had

had no heart to fight, but kept themselves in their strong Holds, and, if at any time they came out, their courage failed them, and they behaved themselves more like Women than Men of War, so as their Enemies burnt their Cities, brake down their Fortifications, and made what havock they pleased.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end *u*.

u We have had occasion once and again to recite what we have in Civil Historians about the taking of *Babylon* by *Cyrus*, *viz.* That it was taken by surprize, by the *Median* Emperours unexpected diverting the River *Euphrates* by divers Channe's which he cut; as also that *Babylon* was a very vast City, the greatness of which might admit of Posts, and Messengers from one end of the City to another to acquaint the King what was done at the other end of the City in which himself was Resident, and it is said that the King of *Babylon* when his City was taken, did not know of his danger until the Enemy had entred the City.

* Chap. 50. 38. 32 And that the * passages are stopt *w*, and the reeds they have burnt with fire *x*, and the men of war are affrighted *y*.

w This was part of the message which the Prophet saith the Messenger should carry to the King of *Babylon*, that was in the other part of the City, that the passages over the River *Euphrates*, or any other passages by which the *Babylonians* might, upon the Enemies entrance, make their escape, were all stopped, and guarded with Soldiers, or otherwise so as there was no hope of any making an escape. *x* The word translated *Reeds* signifies also standing Pools of Water, and that some judge the fence, the Water is drained out of the Pits or Pools, so as it could not hinder the entrance of the Enemies; those that adhere to the Translation of it *Reeds*, say that upon the borders of the River *Euphrates* were vast quantities of great and tall Reeds, which with the Mud in which they stood, were as another Wall to the City, but the *Medes* had burnt up them so as the way was open to the Walls; and the Men of War, *y* seeing these Reeds burnt up, and the Water drained from them, were affrighted, so as their hearts through fear failed them.

33 For thus saith the LORD of hosts, the God of Israel. The daughter of Babylon *is* like a threshing floor *z*, ‖ *it is* time to thresh her: yet a little while, and the time of her harvest shall come *a*.

‖ Or, *in the time that he threshe-eth her.*

z *Babylon* had been a threshing instrument, by which, and a *threshing floor* in which God had threshed many other Nations, God now intended to make it as a Threshing-floor wherein he would thresh the *Chaldeans*. *a* Some think because of the next words that the words were better translated *it is time to tread her*, (so the word properly signifies) as Men use to prepare their Threshing-floors against the time of Harvest, for the time of this Harvest was near; *her Harvest* signifieth the Harvest which the Justice of God would have from the ruine of the *Chaldeans*.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out *b*.

b The Prophet speaketh this in the Name of the *Jews* complaining of the *King of Babylon* as the Author of all the Miseries they had indured, which he expresseth by several Phrases signifying the same thing, *viz.* That it was the King of *Babylon* that had ruined them, and filled himself and his Soldiers with their delicate things, and cast them out of their Land, dealing with them as Wolves or other Beasts of Prey, that eat what they please of other Beasts they have preyed upon, and leave the rest in the Fields.

† Heb. *my violence.* 35 The † violence done to me, and to ‖ my flesh, *be* upon Babylon, shall the † inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say *c*.

‖ Or, *the remainder* † Heb. *inhabiter of it.*

c The words are either a Prayer, or a prediction of God's Vengeance upon *Babylon*, so *Psal.* 137. *Ver.* 7, 8. God hath said Vengeance is his, and he will repay it. The Church of the *Jews* here commits its cause to God, and prayeth him to execute Vengeance for her. How far it is lawful for us to pray against our Enemies, we have heard once and again.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee *d*, and I will * dry up her sea, and make her springs dry *e*.

* Chap. 50. 38.

d Men had need take heed how they give cause of appeals to God against them, especially the appeals of such as are a People that have a Covenant relation to God. God in those cases ordinarily sheweth himself a *swift witness* and *Judge*; and gives a speedy Judgment in such causes. Behold saith God I will plead thy cause, not with words, but actually with my judicial dispensations, therefore it is expounded by taking vengeance. *e* The Vengeance which God threatneth is expressed *metaphorically* under the notion of *drying up her Sea*, and making her *Springs* dry, which signifies the depriving her of all Necessaries, not only of the abundance of her Men, Riches, Treasures, but of her Springs. Thus I had rather expound it, than as referring to the particular Stratagem by which *Cyrus* took *Babylon*, *viz.* By drying up in some measure the River *Euphrates*, that is, turning it into other Channels.

* Isa. 13. 22. 37 And Babylon shall become heaps *d*, a * dwelling place for dragons, an astonishment and an hissing without an inhabitant *e*.

d Heaps of Rubbish. *e* See the Notes on *Chap.* 50. 39, 40. where the same thing was before said.

38 They shall roar together like lions: they shall ‖ yell as lions whelps *m*.

‖ Or, *shake themselves.*

m It is incertain whether this be to be understood of the *Medes*, making horrible roarings and noises when they took *Babylon*: Or, of the *Babylonians*, who upon the taking of their City (as is usual) made horrid Outcries, as being a People quite undone; some think it referreth to the drunken noises of the *Babylonians* at their Festival, during the celebration of which we are told their City was taken; but to this one would think the comparison of *Lions Whelps* (which ordinarily yell for want of Victuals, or for some mischief done them, not when their Bellies are full) should not so well agree.

39 In their heat I will make their feasts *n*, and * I will make them drunken, that they may rejoyce, and sleep a perpetual sleep, and not awake, saith the LORD *o*.

* Ver. 57.

n When they shall grow hot with Wine, I will put or give, or make them a Feast of another nature. Interpreters judge that the Prophet referreth to the Feast made by *Belshazzar*, Dan. 5. 1. *To a thousand of his Lords*, when he and his Wives, and Concubines drank Wine in the Vessels belonging to the Temple, during which Feast the City was taken. *o* So they were made drunk with the Wine Cup of God's Fury, because the Lord had designed them to utter ruine, and destruction, that as Men filled with Wine are merry, and shout, and then fall asleep; so the *Chaldeans* being drunk with the Wine of the Lord's Wrath, while they were merry with their Cups of Wine, might fall into such a Sleep as they should never awake out of.

40 I will bring them down like lambs to the slaughter, like rams with he goats *p*.

p That is, they shall be destroyed before they are aware of it.

41 How is Sheshach *q* taken? and how is the praise of the whole earth surprized *r*? how is Babylon become an astonishment among the nations?

q We meet with this term *Sheshach* only here, and Chap. 25, 26. both places leave it doubtful whether it be to be taken for an Idol, which they called by the Name of *Shach*: Or a Name given to the City of *Babylon*, which worshipped that Idol, to the honour of which the *Babylonians* kept a yearly Festival for several days. In the time of which Festival they say it was that *Cyrus* took the City of *Babylon*. *r* *Babylon* that was so famous over all the World for her splendor. *s* And so it is interpreted in the next words, wherein *Babylon* for the punishment brought upon it is said to be an astonishment to all Nations, which makes it probable that *Babylon* is what was called *Sheshach*, by the doubling of a Letter, because she worshipped *Shach*.

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof *t*.

t A multitude of Enemies, that are like the Sea in which there is a multitude of Waters, or that will over-run them as the Sea overfloweth the shore, or any Land into which it once breaketh.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby *u*.

u See *Chap.* 2. 6. and 9. 12. the words are all of them descriptive of an utter desolation, that should not only be the fate of *Babylon* the head City, but of all the inferiour Cities that were as Daughters to that Mother City.

44 And I will punish Bel and Babylon *w*, and I will bring forth out of his mouth that which he hath swallowed up *x*, and the nations shall not flow together any more unto him *y*, yea the wall of Babylon shall fall *z*.

w *Bel* was the principal *Babylonian Idol*, of which see what is noted, *Chap.* 50. 2. *x* All the Vessels of the Temple, 2 *Chron.* 36. 7. and whatever Gifts the *Babylonians* had presented to him. *y* It was the custom of other Nations to send Presents to the Gods of those Nations whom they were in subjection to, or whom they would appease, whence it is that we read the *Philistines* when they had the Ark would not send it home without a present, 1 *Sam.* 6. 11. God by his Prophet foretelleth that the time should come when the Nations should come no more to *Babylon*, either to pay an homage to their chief Idol, nor yet to bring Offerings unto him. *z* And the City of *Babylon* should be also ruined.

45 * My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD *a*.

* Chap. 50. 8. & Rev. 18. 4.

a These words are an exhortation to the *Jews* to be willing upon the first proclamation of Liberty by *Cyrus*, to go out of *Babylon*, notwithstanding the pleasantness of the place, and that now their stakes had been pitched there many Years, because of the ruine which should most certainly come on that place.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land *b*: a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler *c*.

b And

b And lest they should be affrighted by the Succession of Evils Year after Year that should come upon *Babylon*. Some think it were better translated, *And let not your hearts faint*, Though you should hear of *Cyrus* his coming Year after Year, yet faint not (for they say *Cyrus* was one Year preparing, and that he spent the second Year in passing through *Assyria*, so as he came not at *Babylon* till the third Year) nor yet though you should see or hear of successive troubles, and a great deal of violence in the Land by the opposition of great Princes one to another, for none of them shall do you any harm; but this Both not so well sute to the former Verse, where they are bidden to make haste out and to save their own Lives. I do therefore prefer the sence of our Interpreters and their Translation of it, as making another Argument to perswade them to make haste out, because they would by reason of the successive evils Year after Year coming upon the *Babylonians* live there very troublesome and uneasie Lives.

† Heb. *I will visit upon.* 47 Therefore behold, the days come, that † I will do judgment upon the graven images of Babylon, and her whole land shall be confounded *c*, and all her slain shall fall in the midst of her *d*.

c I will do, that is, I will execute judgment upon the Idols of *Babylon*, and the whole Land of *Chaldea* shall be confounded, when they shall see that their Idols will do them no more Service. *d* Some in stead of *her slain*, would have it read *her dancers* (for the City was taken while *Belshazzar* and his whole Court were Revelling) but the learned Author of the *English Annotations* tells us the word will not bear it.

* Isa. 44. 23 and 49. 13. Rev. 18. 20. 48 Then * the heaven, and the earth, and all that *is* therein shall sing for Babylon *e*, for the spoilers shall come unto her from the north, saith the LORD *f*.

e All the Creatures in Heaven and Earth shall rejoyce at the Vengeance which God shall take upon *Babylon*, which had been the destroyer of so many of their People. *f* The *Median* Soldiers are those here called Spoilers from the *North*.

‖ Or, *both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.* 49 ‖ As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of ‖ all the earth *g*.

g The words in the *Hebrew* have some difficulty, which is not so obvious to those not acquainted with that Language, but hath given occasion to Interpreters to vary in their particular Translations of it, but they mostly agree in the general sence, *viz.* That these words are given as a reason why the whole Earth should so much rejoyce in the ruine of *Babylon*, because *Babylon* had caused *Israel* to fall: The latter terms *all the earth* must be understood in a restrained sence, for *that earth*; the *Chaldeans* coming up from all parts of *Chaldea*, to help *Babylon*, should be slain there, as by the means of *Babylon* the *Israelites* were slain that came up from all parts of *Judea* to help *Jerusalem*.

50 Ye that have escaped the sword, go away, stand not still *h*: remember the LORD afar off *i*, and let Jerusalem come into your mind *k*.

h It is hard to resolve whether the Prophet here speaks to the *Chaldeans*, or the *Medes*, or the *Jews*, though most understand it of the *Jews* whom God would have leave *Babylon* as soon as they should have a Liberty proclaimed. *i* And to remember when they came into *Judea* the great things both of Justice toward the *Chaldeans*, and Mercy toward them, which God had done. *k* And keep *Jerusalem* in their mind, as the place where they were to worship God according to his direction, and for which God had to wrought.

51 We are confounded, because we have heard reproach *l*, shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house *m*.

l The words of this Verse seem to prove that the *Jews* were the Persons intended in the former Verse whom God would have to go away, and not to stand still, for it is out of doubt, that it is of them the Prophet here speaketh, and whom the Prophet brings in here, saying, *we are confounded*, that is, *ashamed* (as it is expounded in the next words) to hear the Enemies reproaching us, for our God, or for our Religion, as *Psal.* 137. 3. And *in* because *Pagans* that were Strangers to the Commonwealth of *Israel*, who *Numb.* 1. 51. might not come near the Tabernacle of the Lord, were come, and that not to *worship*, but to plunder and rifle in the *Sanctuaries of the Lord*, even into the Court of the Priests and of the *Israelites*, and into the most Holy Place; those whose very presence in these places had been a pollution of them.

52 Wherefore behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through all her land, the wounded shall groan *n*.

n For which complaints of my People, or rather for which profanation of my Holy Place, I will be revenged upon their Graven Images, and not only upon their Idols, but upon the Worshippers of them, and cause a groaning of wounded Men over all the Country of the *Chaldeans*; I will cause them to know that their Idols are not able to protect them from my Power and Justice.

* Obad. 4. 53 * Though Babylon should mount up to heaven, and though she should fortifie the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD *o*.

o We are very prone to measure things by the measures of our own Reasons, and to judge of events which are to be the effects of Divine Power, by humane probabilities, therefore God is pat to use many words to the same purpose; he saw the *Jews* saying in their hearts, How can these things be? *Babylon* hath impregnable Walls two hundred foot high (so Historians report) and of a great breadth, and it hath very strong, and high Towers; God by his Prophet tells them, that if they could mount up as high as Heaven, if they could make their Towers much stronger than they were, yet the *Spoilers* were to come from him, and he could and would send Spoilers, who would pull down her Walls, and break down her Towers.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans *p*.

p To assure them that what God threatned should certainly be, he calls to the *Jews* to listen, as if already there were a cry from *Babylon*, and a sound of a great destruction from the Land of the *Chaldeans*.

55 Because the Lord hath spoiled Babylon *q*, and destroyed out of her the great voice *r*, when her waves do roar, like great waters, a noise of their voice is uttered *s*.

q The Sword is not so much the Sword of the *Medes*, as the Sword of the Lord. It is he who is to be looked at, as the Spoiler of *Babylon*. *r* And hath made to cease in that great City the noises caused from Multitudes of People in it walking up and down, and trafficking together. *s* The noise of her Enemies that shall break in upon her shall be like the noise and roarings of the Sea, wherein daileth upon the shore or upon some Rocks. That shall be the only noise shall be heard in her, instead of the Noises wont there to be made from the multitude of People, or from Revellers.

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken *t*, for the LORD God of recompences, shall surely requite *u*.

t Little more is said here than was before, only the words hint the taking of *Babylon* by a surprize when the King, and the Inhabitants were not aware of it, which we had before also told us, *Verse* 39. 40. *u* In this the Prophet saith, that God would act but as a just God, a *God of recompences*. Where God's People suffer wrong, and either cannot revenge themselves, or may not do it, being private Persons (to whom God hath given no power of the Sword) if they can exercise Faith and Patience, they shall find God a God of *Recompences*, that can and will requite their Enemies, and plead their cause.

* Ver. 39. 57 And * I will make drunk her princes, and her wise *men*, her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep, and not wake, saith the king, whose name *is* the LORD of hosts *w*.

w Drunken Men use to fall asleep. The Prophet speaks here metaphorically. His meaning is, that the Lord would fill them with the *wine* of his *fury* mentioned *Chap.* 25. 15, 16. and upon the drinking of it they should sleep their last sleep, the effects of it should be their utter ruine and destruction. Yet there seemeth to be an allusion to the posture the King of *Babylon* and the Thousand of his Lords mentioned, *Dan.* 5. 1. was in, when their City was taken (which as was before said) was in the time of the Festival of their Idol *Shach*) when they were drinking Wine in the Bowls that were brought from the Temple at *Jerusalem*, *Verse* 3. *Verse* 30. it is said, *In that very night was Belshazzar the King of the Chaldeans slain.*

58 Thus saith the LORD of hosts, ‖ The broad walls of Babylon shall be utterly ‖ broken, and her high gates shall be burnt with fire *x*, and * the people shall labour in vain, and the folk in the fire, and they shall be weary *y*.

‖ Or, *the broad Babylon.* ‖ Or, *made naked.* * Heb. 2. 13.

x Incredible things are told us by Historians of this great City. They say the compass of it was threescore Miles about. That her Walls were in height two hundred foot, in breadth such as two Chariots might drive a breast upon the top of them, that it had an hundred great Gates, many of them of Brass. God threatens the breaking down of these Walls, and the burning of these high Gates and Towers. *y* And that though the People should labour to quench this fire, or to rebuild this City, yet it would be all lost labour, and they should give over their enterprise, as being weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah, the son of Neriah, the son of Maaseiah *z*, when he went ‖ with Zedekiah the king ‖ Or, *on the behalf of.* of Judah into Babylon *a*, in the fourth year of his reign *b*, and *this* Seraiah *was a* ‖ quiet prince *m*.

‖ Or, *Prince of* or *chief chamberlain.*

z Of this *Seraiah* we read no more than we have in this Verse, though *Chap.* 36. 26. there be mention made of another *Seraiah*. *a* We no where read of any Journey *Zedekiah* made into *Babylon* till he was carried a Prisoner thither, it is therefore probable that *with* should be translated *from* as the same Particle is in other places, *Genesis* 4. 1. and 44. 4. It being not usual with great Princes to make Visits one to another at such distances, though the *Jews* tell us a Story of some such thing. *b* The exactning of this Circumstance of time, lets us know that this Prophecy was many Years before *Babylon* was destroyed, for it was seven Years before *Jerusalem* was taken; so as it must be above sixty Years before it was fulfilled in the first degree. *m* The *Hebrew* word admits of various Interpretations, some think that *Menucha* was a place over

which *Seraiah* had some Authority under *Zedekiah*, the same with *Maaseiah*, 1 *Chron.* 8. 6. Others think it was a Name of Office, and signified *Lord Chamberlain*; but the best Interpreters see no reason to vary from our Translation, the office of which is that he was a Man of a moderate quiet Temper, that perswaded to Peace.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words *n*.

n Not to the *Chaldeans*, nor possibly is it to be understood of a meer private reading of them to himself, but to the *Jews*, that were in *Babylon*, acquainting them with what God had spoken against *Babylon* by the Prophet.

62 Then shalt thou say, O LORD, thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever *o*.

† Heb. *desolation.*

o Thou shalt testifie that thou believest what thou hast read to be what shall most certainly come to pass, by speaking words to this Sence.

63 And it shall be when thou hast made an end of reading this book, *that* thou shalt bind * a stone to it, and cast it into the midst of Euphrates.

* See Rev. 18. 21.

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her *p*: and they shall be weary *q*. Thus far *are* the words of Jeremiah *r*.

p It hath been often said that *Euphrates* was that great River which ran by the Walls of *Babylon*; into this *Seraiah* is commanded by *Jeremiah* to throw this Roll of Prophecy against *Babylon*, symbolically to teach the *Jews*, that according to the Tenor of his Prophecy the time should come after some Years, when *Babylon* should be destroyed never to rise again to any great view, or degree of splendor, no more than that Roll with the Stone tied to it should rise from the bottom of *Euphrates*. *q* Some read though they weary themselves, that is, do what they can, or (as it is here) and they shall be weary with that weight of Judgment which shall be upon them. *r* Either the words of *Jeremy* relating to *Babylon* reach thus far, or all the words of *Jeremiah* containing on Sacred Record (for it is thought that the next Chapter was rather penned by some other Holy Man) Or (which seemeth the best) the Prophetical words of *Jeremiah*, for the matter of the next Chapter is Historical, and the Book of *Lamentations* is not Prophetical; as to the main of it, though there be in it three or four Prophetical Passages, *Lam.* 4. 21, 22, *&c.*

*CHAP. LII.

A Repetition of the Reign of Zedekiah: *Of the Siege, Taking, and Destruction of* Jerusalem: *With the Causes thereof; and what further befell there,* 1,——30, Evil-merodach *advanceth* Jehoiachin, 31,——34.

1 ZEdekiah *was* one and twenty years old when he † began to reign, and he reigned eleven years in Jerusalem; and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

† Heb. *reigned.*

2 And he did *that which was* evil in the eyes of the LORD according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon *a*.

It is generally thought that what we have in this Chapter was not penned by the Prophet *Jeremiah*, who it is not probable would have so largely repeated what he had related before *Chap.* 39. and could not Historically relate what happened after his time as some things did which are mentioned towards the end of the Chapter, from *Ver.* 31. to the end. They therefore rather think it penned by some or other of those in *Babylon*, and put in here as a Preface to the Book of *Lamentations*. What we have in the three first Verses is intirely taken out of 2 *Kings* 24. 18, 19, 20. See the Notes there.

a Here the wicked actings of *Zedekiah*, and particularly his Rebellion against the King of *Babylon* who had made him King, as 2 *Kings* 24. 17. and to whom he had given an Oath of Fealty, is ascribed to the *wrath of the Lord*; God not putting any such wickedness into his heart, but suffering him so to miscarry, having a design to send *Judah* into Captivity. Princes are often by God suffered to miscarry, for the sins of their People, which should oblige us when we think we have cause to complain of the Errors of our Rulers, to consider whether we have not by some sinful course provoked God, which hath made him leave our Rulers so to miscarry in order to our Ruine and Punishment.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate, between the two walls, which *was* by the kings garden, (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes, he slew also all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‖ chains, and carried him to Babylon, and put him in † prison till the day of his death *b*.

† Heb. *blinded.* ‖ Or, *fetters.* † Heb. *house of the Wards*

b This History is found, 2 *King.* 25. 1, 2, 3, 4, 5, 6, 7, 8. much in the same words. See the Annotations on that Chapter. *Jeremiah* also hath the substance of it, *Chap.* 39. 1, 2, 3, 4, 5, 6, 7. only neither of those places have the last words, from whence we learn that *Zedekiah* died in *Babylon* a Prisoner.

12 ¶ Now in the fifth month, in the tenth *day* of the month, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan ‖ † captain of the guard, *which* † served the king of Babylon, into Jerusalem.

‖ Or, *chief Marshal.* † Heb. *chief of the executioners or slaughtermen.*

13 And burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and all the houses of the great *men* burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard brake down all the walls of Jerusalem, round about.

And so *Ver.* 14. *&c.*

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

† Heb. *stood before.*

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen *c*.

c See the Notes on 2 *Kings* 25. from *Ver.* 8. to the 13. where all this is related, only with a small difference as to the Day of the Month when *Nebuzar-adan* came to *Jerusalem* and burnt the Temple. In the *Kings* it is said he came the seventh Day, here it is said he came the tenth Day. See the solution of it in the *Annotations* on 2 *Kings* 25. probably he might come into *Jerusalem* the seventh Day, and not burn the Temple till the tenth. Much of it also is related by *Jeremiah*, *Chap.* 39. The *Provost-Marshal* about a Month after the taking of the City, returned with a part of the Army, burnt the Temple, the great Mens Houses in the City, and many other Houses, and carried away divers Prisoners, but left some of the poorer sort of the People to dress the Vineyards, and Till the Grounds, which *is* a thing very usual with Conquerors, for their own advantage, that their Conquests may yield them some Revenue.

17 Also the * pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon *c*.

* Chap. 27. 19.

c The particular enumeration of the parts and Utensils of the Temple mentioned in this, and in the following Verses, may be conceived to have been to justifie the Prophecy of *Jeremiah*, *Chap.* 27. 19. where there is a particular mention made of the *Pillars*, the *Bases*, and the *Sea*, that they should all with the residue of the Vessels of the Temple be carried into *Babylon*. Of these Pillars we read 1 *Kings* 7. 15. they were of Brass eighteen Cubits high, they were in the Porch of the Temple, *Ver.* 21. of the Bases we read there also largely from *Ver.* 27. to *Ver.* 38. they also were all of Brass; and of the *Sea* from *Ver.* 23 to *Ver.* 27. These being all made of Brass were for conveniency of carriage broken by the *Chaldeans*.

* Exod. 27. 3.

18 * The Caldrons also *d*, and the ‖ shovels *e*, and the snuffers *f*, and the ‖ bowls *g*, and the spoons *h*, and all the vessels of brass wherewith they ministred, took they away.

‖ Or, *Instruments to remove the ashes.* ‖ Or, *basons.*

d These *were* called Pots, 2 *Kings* 25. 14. *e* Which were to remove the ashes from the Altar. *f* Some think that this word in this place were better translated *Tongs*, because he is speaking of Instruments of Brass, and that those Utensils are not here understood with which they snuffed the Lamps, because they were of Gold. *g* Or *Basons*; it is uncertain which is here intended, there being in the Temple, both Bowls to drink in, and also *Basons* to receive the Blood of the Sacrifices. *h* The word is such as may signifie Ladels, or Cups, or Dishes.

‖ Or, *Censers.*

19 And the basons, and the ‖ fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups: *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away *h*.

h Some of these Utensils were only of Brass; others, were some of them Brass, some of Silver, some of Gold, the Captain of the guard carried away all, both those of Silver, and those of Gold, and those of Brass.

20 The two pillars, one sea, and twelve brazen bulls, that *were* under the bases which king Solomon had made in the house of the LORD: † the brass of all these vessels was without weight *i*.

† Heb. *their brass*

i *Solomon* made two Pillars, 1 *Kings* 7. 15. which *Ver.* 21. he called *Jachin* and *Boaz*, *Ver.* 23. a *molten Sea*, ten Cubits broad, this *Ver.* 25. stood upon twelve Oxen, and had ten Bases, *Ver.* 25, 27. the making of all these took up a vast quantity of Brass, as any one will eatily judge, who 1 *Kings* 7. 27. readeth the dimentions of these things.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits, and a † fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: *it was* hollow *k*.

† Heb. *a thred.*

k This agreeth with 1 *Kings* 7. 15. where what is called here a *fillet*, is called a *thred*, concerning the height of the Pillars we read the same 2 *Kings* 25. 17. 2 *Chron.* 3. 15.

22 And a chapiter of brass *was* upon it, and the height of one chapiter *was* five cubits with net-work, and pomegranates upon the chapiters round about, all *of* brass, the second pillar also and the pomegranates *were* like to these.

23 And there were ninety and six pomegranates on a side, *and* * all the pomegranates upon the network, *were* an hundred round about *l*.

* See 1 King. 7. 20.

l There are some differences as to the measure of these Chapiters betwixt 2 *Kings* 25. 17. and this Text; here the height of them is made to be five Cubits, there it is said to be three Cubits, that which is said to resolve this difficulty is, That there were three parts in the Chapiter, *the Square*, the *Belly*, and the *Crown*, and that this Text gives an account of the whole; but that Text 2 *Kings* 25. 17. gives an account only of the *Belly* and the *Crown* which were no more than three Cubits. The like difference there is betwixt this Text, and 2 *Kings* 7. 19. and 2 *Chron.* 4. 13. about the number of the *Pomegranates*. In the Book of *Kings* it is said the Pomegranates were in number *two hundred*, *Chron.* 4. 13 they are said to have been *four hundred*. The meaning is, There were an hundred in a row, in the two rows two hundred, in the four rows (two upon each Pillar) four hundred. Some other difference also there is about the particular number of Pomegranates on a side, which are here said to be but ninety six, which make on the two sides but one hundred ninety two, on the four sides but three hundred eighty four, and comes up neither to the two hundred mentioned in the Book of Kings, nor to the number of four hundred mentioned in the Book of *Chronicles*. Vide the *English Annotations*, where the learned Author hath observed that in the *Hebrew*, what we translate *at a side*, is word for word *Wind-ward*, that is, toward the four Winds, so as the Table was *square*, and there were twenty four on each side which made ninety six in all, to which four being added, one at each corner, this made an hundred. But these are niceties, a satisfaction in which is of no great concernment to us, unless to satistie such as would make use of these little things to question the authority of the Scriptures, be cause of these seeming contradictions of how little concernment so ever they be as to our Faith and Holiness.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the † door *m*.

† Heb. *threshold.*

m See the Notes on 2 *Kings* 25. 18. where we have the same words. This *Seraiah* was not he mentioned *Chap.* 51. 59. but the Son of *Azariah*, 1 *Chron.* 6. 14. By the *second Priest*, Interpreters understand him that supplied the place of the High Priest in case he were sick, *&c.* he that was sent by *Zedekiah* to the Prophet, *Chap.* 21. 1. and whom *Shemiah* chose by his Letters *Chap.* 29. 25. for not setting *Jeremiah* in the Stocks. It is probable there were more Keepers of the Door, but the Captain of the Guard took only three of the Principal.

† Heb. *saw the face of the king.*

25 He took also out of the city, an eunuch, which had the charge of the men of war, and seven men of them that † were near the kings person which were found in the city, and the ‖ principal scribe of the host, who mustered the people of the land, and three-

‖ Or, *the Scribe of the captain of the host.*

score men of the people of the land, *that were* found in the midst of the city *n*.

n See 2 *Kings* 25. 19. only there is mention but of *five men*, here there is mention of seven, but probably two of them were of less note.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamah. Thus Judah was carried away captive out of his own land *o*.

o See 2 *Kings* 25. 20, 21.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the seventh year, three thousand Jews and three and twenty *p*.

p That *is* in the time of *Jehoiachim*. 2 *Kings* 24. 12, 13, 14. here it is said to be in the seventh year, there in the eighth year, it might be in part of both. But there is a difference in the number of the captives which are here said to be 3023. and 2 *Kings* 24. 14, 16. seven thousand, or eight. It is thought by some that the number here mentioned were such as properly belonged to *Judah*, and the number mentioned 2 *Kings* 24. were the number of the Captives of *Judah* and *Benjamin*. See the *English Annotat.*

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons *q*.

† Heb. *Souls.*

q That was the Year when the City was broken up.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred, forty and five persons: all the persons *were* four thousand and six hundred *r*.

r Of this we read nothing in Holy Writ, some judge it to have been upon occasion of *Ismael*'s killing *Gedaliah*, but this was four Years after the taking of the City, and we are not certain what at this time brought again the *Chaldean* Forces.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah *s*, in the twelfth month, in the five and twentieth *day* of the month *s*, *that* Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison *t*.

s *Jehoiachin* began his Reign at eighteen Years of Age, 2 *Kings* 24. 8. and reigned but three Months, but that he yielded himself to the King of *Babylon* Besieging him, *Ver.* 12. in the eighth Year of the King of *Babylon*'s Reign. He was a Prisoner in *Babylon* (as appeareth by this Text) in which circumstances he continued (as appears from this Text) about thirty Years; which was during the whole Reign of *Nebuchadrezzar*, sometimes called *Nebuchadnezzar*, sometimes *Nebuchadonosor*. *Evil-Merodach* was Son to this *Nebuchadrezzar*, who, in the twelfth Month of that Year, the 25th Day of the Month (saith this Text, but 2 *Kings* 25. 27. it is the *twenty seventh day*, but that difference may easily be reconciled, The Penman of this part of Holy Writ might count precisely from the Day of his Fathers Death, and the Penman of the Book of *Kings* from the time of the Coronation of *Evil-Merodach*, or when he openly shewed himself as King; or the one might reckon from the Day that *Evil-Merodach* decreed the thing, the other from the Day when he put it in Execution.) *t* *Lifted up the head*, *which* signifies in Scripture the altering of ones estate that is in Misery, *Gen.* 40. 20. which is all that is here meant, for his bringing him out of *Prison* is mentioned in the next words. The Reason of this favour is variously guessed at. The Reverend Author of our *English Annotations* tanbeth, that *Evil-Merodach*, might be much of the same Age with him, and that *Jehoiachin* got into the Acquaintance of this *Evil-Merodach*, during his Thirty Years Captivity, who considering his long Imprisonment, and that now there was no danger of his heading the *Jews* (whose City had now been destroyed Twenty five Years and upward) this Prince out of his Humanity might shew him this favour, nor are such things unusual in Nations upon their changes of Princes and Counsellors.

32 And spake † kindly unto him, and set his throne above the thrones of the kings that *were* with him in Babylon *u*.

† Heb. *goodlinss with him.*

u The King of *Babylon* might have other Kings his Prisoners, his Father having been so great a Conquerour, or he might have other Kings, his Subjects, that might reside at his Court; and either out of a particular kindness he had to *Jehoiachin*, or in regard of the Fame of *David* and *Solomon*, from whom *Jehoiachin* lineally descended, he might do him this Honour.

33 And changed his prison-garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the King of Babylon, † every day a portion, until the day of his death, all the days of his life *w*.

† Heb. *the matter of the day in his* *w* He *day.*

treated him like a Prince with a respect becoming his for- took care both for his Habit and Diet, for his Habit, that it should be decent, such as became a Person of his Quality, though a Captive: for his Diet, that he should have it in his Court, thereby learning others that Humanity which becometh all Men to treat others with that are fallen under their power; that Decency, which becometh them as Men, and as Men whose Circumstances have been better; doing to others, as we would they should do unto us. Thus *Jehoiachin*'s Lot was different from that of his Father *Jehoiachim*, whose Body was cast out as we heard before: As also from that of his Uncle *Zedekiah*, who did not only die in *Babylon*, but died a *Prisoner*; his Nephew *Jehoiachim* died there, and a Captive, but not in durance. These four last Verses are found also 2 *Kings* 25. 27, 28, 29, 30. and being found here in a *Narrative form*, related as a piece of History relating a thing done: not in a *prophetical stile*, are an Argument (as was said before) that this whole Chapter, is no part of the Prophecy of *Jeremiah*, and probably not wrote by him; for he beginning his Prophecy in the thirteenth Year of *Josiah*, who reigned thirty one Years, and continuing it three Months during the Reign of *Jehoahaz*, and eleven Years during the Reign of *Jehoiachim*, and three Months during the Reign of *Jehoiachin* (or *Jeconiah*) and eleven. Years during the Reign of *Zedekiah*; and *Jehoiachin*, outliving the Reign of *Zedekiah* Twenty five Years, it must needs be sixty five Years and an half after the word of the Lord first came to *Jeremiah* before the Death of *Jehoiachin*; so as the Prophet if he lived to that time must be near an hundred Years old, which is not probable. Here now endeth the History of the Kingdom of *Judah*. I shall only note the severe Judgment of God upon this People, whose Kingdom was made up of the two Tribes of *Judah* and *Benjamin*, and half the Tribe of *Manasseh*. In the numbering of the Persons belonging to these two Tribes, *Numb.* 1. (counting half of the number of the Tribe of *Manasseh*) we find *One hundred twenty six thousand one hundred*, *Numb.* 26. we find of them *One hundred forty eight thousand four hundred and fifty*. Here *Verse* 30. we find no more of them carried into Captivity, than *four thousand and six hundred*. From whence we may judge what a multitude of them were slain by the Sword, or killed by the Famine and the Pestilence, though we make a great allowance for such as were left in the Land to dress Vineyards, and to till the Ground. It is a dreadful thing to fall into the hands of the living God, to *mock his messengers*, *despise his words*, and *misuse his Prophets*, *till there be no remedy*, as this People did, 2 *Chron.* 36. 16.

THE

Lamentations of JEREMIAH.

The ARGUMENT.

THis Book in Greek, Latine, and English hath its name from the Subject matter of it, which is Lamentation. So also amongst the Hebrew Writers, but in the Hebrew it hath its Name from the first word of the Book, as also the five Books of Moses have.

That it was Wrote by Jeremiah none can reasonably question, because in the Hebrew it is stiled, The Book of Jeremiah.

There is little controversie about the Time, or Occasion of the Writing of it. That the Occasion was the miseries of the People, by reason of the Famine, Sword, and Captivity is evident to those that read any part of it; but whether they were those miseries which began with the Death of Josiah, and held on till the City was taken, which was two and twenty or three and twenty years after; Or those only which began with the Siege and followed on many Years, hath been doubted by some. That Jeremiah lamented for Josiah, and all the singing Men, and singing Women spake of Josiah in their Lamentations, is plain from 2 Chron. 35. 25. But that these were the forms they used, or that they were composed upon that sad account appeareth not, and the miseries, which the Prophet mentioneth befell not the People in the time of Josiah, but during the Siege, more than twenty Years after Josiah's Death. Nor is there any thing which looks like a Lamentation for Josiah through the whole Book, unless Chap. 4. 20. which (as we shall shew) may also be fairly interpreted of Zedekiah: Some think that Jeremiah began to write them upon the Death of Josiah, and continued his stile to the time of the Captivity, setting down all the miseries the People suffered all along that time.

The Scope of the writing as to those whom it immediately concerned, is plain and obvious, viz. to affect the People with those Judgments which came upon them for their sins: As to us (upon whom the ends of the World are come) to mind us to take heed of their Sins, lest we be sharers in their Plagues.

The Book is made up of Complaints of their lamentable condition; Petitions unto God for Mercy, and Prophecies both of their better estate, and the ruine of their Enemies.

In the four first Chapters are several Alphabets of Letters beginning the several Verses, each Verse beginning with a new Letter, only Chapter 3. every three Verses begin with a new Letter; the mystery of which we do not understand, nor possibly was there any mystery intended in it, only the Chapters were so composed for the advantage of our Memories.

The whole Book lets us see from what an height of dignity, to what a depth of misery sin may bring Nations, how much soever interested in God; and likewise directs us to our duty in such States of Affliction and Misery if we would obtain Mercy.

CHAP. I.

Jeremiah lamenteth the former Excellency and present Misery of Jerusalem for her sin, 1,——18. *She complaineth of her Grief,* 12,——17. *Confesseth God's Judgments to be Righteous: And prayeth unto him,* 18, —22.

1 HOW doth the city sit solitary, *that was* full of people *a*? *how* is she become as a widow *b*? she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary? *c*.

a The interrogative Particle *how?* Once expressed and twice more understood in this Verse, doth not so much inquire the cause or reason of the effect, as expresh admiration, or lamentation. The Prophet admires the miserable State of the City, which was full of People beyond the proportion of other Cities, and now was solitary, so thin of People that scarce any could be seen in her Streets. *b* She that had a King, or rather a God, that was an Husband to her, now was forsaken of God, her King taken from her, and she like a poor Widow. *c* She that was like a Princess amongst the Nations, that sometimes (as in *David*'s time) had the *Moabites*, *Ammonites*, &c. Tributaries to her, was now a Tributary her self.

2 * She weepeth sore in * the night, and her tears *are* on her cheeks *d*: among all her lovers she hath none to comfort *her*, all her friends have dealt treacherously with her, they are become her enemies *e*.

* Jer. 13. 17.
* Job 7. 3. Psal. 6. 6.

d All her hours are hours of sadness, she doth not only mourn in the day time, but in the night also, when she should rest, her Cheeks are like the Grass in the Morning hanging full of drops, as if her Head were a Fountain of Water, and her Eyes Rivers of Tears. *e* In her Prosperity she had a great many Friends that sought, and courted her favour, with whom she made Leagues, and confederated (such were the *Egyptians*, *Assyrians*, &c.) but they were now so far from helping the *Jews*, that they helped their Enemies, and dealt treacherously with them becoming themselves Enemies instead of Assistants to them.

3 Judah is gone into captivity, because of affliction, and † because of great servitude *f*: she dwelleth among the heathen, she findeth no rest *g*: all her persecutors overtook her between the straits *h*.

† Heb. for the greatness of servitude.

f This is expounded as the cause why the *Jews* were carried into Captivity, because of the servitude, and oppression exercised amongst them, oppression by their Rulers, and servitude more generally; keeping their Servants beyond the Year of *Jubilee*, when they ought to have set them at liberty, and that this was one cause appeareth from *Jer.* 34. 17. or if *because of affliction*, &c. be joined to the next words, the sence is plain *she dwelleth amongst* the Heathen, by reason of her low condition, and the state of servitude she is in. *g* Where she (that is the *Jews*) have neither any satisfaction nor quiet in their own minds, nor are they by their Enemies suffered to be at quiet any where. *h* Those that pursued them with all violence to destroy them, overtook them in those places where they could not escape them, as Huntsmen and others take their Game by driving them into strait and narrow places.

4 The ways of Zion do mourn, because none cometh to the solemn feasts *i*: all her gates are desolate *k*: her priests sigh *l*, her virgins are afflicted, and she *is* in bitterness *m*.

i The ways that lead to the Temple, have as unlovely a Complexion as Mourners, being overgrown by reason that none goeth up as usually to the Feasts of the Passover, of Tabernacles, &c. Either all the Gates of *Jerusalem*, or the Temple, or all her Cities are very thin of People, the places that use to be so full. *l* Her Priests that were wont to be so fully imployed at Festivals receiving the Peoples Oblations, and offering Sacrifices, they mourn having now nothing to do. *m* The Virgins who in those Feasts were wont to play with Timbrels, *Psal.* 68. 25. they now mourn, and Persons of all Ages and Ranks are in bitterness.

5 Her adversaries are * the chief, her enemies prosper: for the LORD hath afflicted her *n*; for the multitude of her transgressions, her children are gone into captivity before the Enemy *o*.

* Jer. 52. 28.

n God hath fulfilled his threatning, *Deut.* 28. 43. The Enemy is got *above us*, and *we are brought very low*; for the multitude of our

our sins, directly contrary to his promise in case of obedience, *Ver.* 13, *o* Not only our young and old Men, but the little Children, have been driven like Sheep before the Enemy into a miserable Captivity.

6 And from the daughter of Zion all her beauty is departed *p*: her princes are become like harts *that* find no pasture, and they are gone without strength before the purſuer *q*.

p All the inhabitants of *Zion* have loſt their former Beauty, whatſoever ſplendor the City had, whether from the multitude or gantry of her Inhabitants, it is all gone, her Nobles are become , and ill-favoured like Beaſts almoſt ſtarved, their Enemies purthem to deſtroy them, and they have no ſtrength to oppoſe or it them.

7 Jeruſalem remembred in the days of her afflictiOr, *diſ-* ons, and of her miſeries, all her ‖ pleaſant things that *trable.* ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her *r*, the adverſaries ſaw her, *and* did mock at her ſabbaths *ſ*.

r The Inhabitants of *Jeruſalem* now, that they are in affliction and miſery, have time to remember their former Mercies, and with how many deſirable things God had once bleſſed them, and compare her former ſtate before ſhe fell into the Enemies hands, with her preſent ſtate now ſhe is in their power. *ſ* Now it is an affliction to them to hear her Enemies mock at her Sabbaths, which while they enjoyed they abuſed.

8 Jeruſalem hath grievouſly ſinned: therefore ſhe † Heb. *be-* † is removed: all that honoured her, deſpiſe her *t*, *come a re-* * becauſe they have ſeen her nakedneſs: yea ſhe ſigh- *moving, or* eth, and turneth backward. *a wan-* *dring.*

t She is carried out of her own Land into an Enemies Country, and made an hiſſing and ſcorn to thoſe who before reverenced ** Jer. 13.* her, (in all this God is righteous; for all orders of Men have griev- *26. Ezek.* ouſly ſinned) becauſe they have ſeen the Lord ſtripping her of all *16. 37. &* her Bleſſings, and expoſing her to the ſcorn and reproach of all Men *23. 29.* as Strumpets are expoſed.

* Deut. 9 Her filthineſs *is* in her skirts *u*, ſhe * remem- *32. 29.* breth not her laſt end, therefore ſhe came down wonderfully: ſhe had no comforter *x*: O LORD behold my affliction: for the enemy hath magnified *himſelf y*.

u He perſiſteth in his compariſon of the *Jewiſh* People, either to a ſluttiſh naſty Woman, or to an impudent Woman that is not aſhamed to expoſe her naſtineſs or wickedneſs to the view of all. *x* That is, the *Jews* never conſidered, or would not believe what thoſe degrees of ſin would at laſt bring them to, and that hath been the cauſe of that prodigious Calamity into which God had brought them. *y* The Prophet turns himſelf to God, whom he deſires to behold the affliction of this People, that is, with a pitiful compaſſionate Eye. It is a very uſual thing in Holy Scripture, to ſignifie the acts of the Heart, by the acts of the *inward* and outward Senſes, thoſe eſpecially of the *Memory*, *Eye* and *Ear*, becauſe Objects muſt be firſt brought in by the Senſes before they can affect the Soul. Hence (the Scripture ſpeaking of God after the manner of Men) the Servants of God deſiring God to have compaſſion on them, ſhew them favour, &c. deſire him to *behold* and look upon their affliction.

10 The adverſary hath ſpread out his hand upon Or, *deſ-* all her ‖ pleaſant things *z*: for ſhe hath ſeen *that* the *rable.* heathen entred into her ſanctuary, whom thou didſt * Neh. command *that* they * ſhould not enter into thy con- 13. 1. gregation *a*.

z That is, hath got them into poſſeſſion. By *pleaſant things* are here to be underſtood the *Ornaments* of the Temple, upon which the Enemy had laid violent hands, ſo this Phraſe of *ſpreading out* the hand is taken *Iſa.* 25. 11. The things of the Sanctuary were always pleaſant things to thoſe that feared God. Poſſibly thoſe that little valued them before, now looked upon them in their tranſlation. We ſeldom know our mercies till we come to be deprived of them. *a* He means the *Ammonites*, and *Moabites* whom the Law concerned, *Deut.* 23. 3. Some of whom probably aſſiſted the *Babylonians* in the Conqueſt of *Judea*.

* Jer. 52. 6. 11 All her people ſigh *, they ſeek bread *b*, they ‖ Or, *to* have given their pleaſant things for meat to ‖ relieve *make the* the ſoul *c*: ſee, O LORD, and conſider, for I am be- *ſoul to* come vile *d*. *come again.*

b He ſpeaketh probably with reference to the Siege, after which the People had ſcarcely any pleaſant things to exchange for Bread. The whole Body of the People was in a ſad condition, and in a Land that ordinarily flowed with Milk and Honey, they were at loſs for Bread to eat. *c* And gave any thing for ſomething to ſatisfie their hunger. *d* The Prophet ſends up a ſudden Ejaculation to God much like that *Ver.* 6. The Argument he uſeth is drawn from the miſery the People were in, expreſſed under the notion of being become vile, that is miſerable or contemptible.

‖ Or, *it is* 12 ¶ ‖ *Is it* nothing to you, all ye that † paſs by? *nothing.* † Heb. behold, and ſee, * if there be any ſorrow like to my *paſs by* ſorrow: which is done unto me, wherewith the *the way.* LORD hath afflicted *me* in the day of his fierce an- * Dan. 9. ger *e*. 12.

e The Prophet ſpeaks in the Name of the *Jewiſh* Church, as a Woman in miſery ſitting by the way ſide, and calling to Paſſengers that came by to have compaſſion on her, ſuggeſting to them, that her affliction was no ordinary affliction, nor the effect of a common and ordinary Providence, but the effect of the Lord's fierce anger, a moſt ſevere puniſhment.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them *f*; he hath ſpread a net for my feet *g*, he hath turned me back: he hath made me deſolate, *and* faint all the day.

f By Fire he means a Judgment as conſuming, and as afflictive as Fire in the *Bones*, which had conſumed the ſtrength of the *Jews*. *g* That is, God had brought them into a condition wherein they were entangled, and could not get out. The Holy Man owneth God as the firſt cauſe of all the evil they ſuffered, and entitles God to their various kinds of afflictions; both in Captivity, and during the Siege, looking beyond the *Babylonians* who were the proximate inſtrumental cauſe.

14 The yoke of my tranſgreſſions is bound by his hand *h*: they are wreathed, *and* come up upon my neck *i*: he hath made my ſtrength to fall; the LORD hath delivered me into *their* hands, *from whom* I am not able to riſe up *k*.

h Still the Prophet eyeth God in all, and acknowledgeth his Juſtice while he calls their afflictions the *yoke* of their *tranſgreſſions*, that is, which was put upon their Neck, upon the ſame account that Yokes are put about the Necks of Beaſts that uſe to break Hedges, *&c.* and bound to keep them faſt. *i* My puniſhments are twiſted as Cords, to make them more ſtrong; I have a compliCation of Judgments upon me, Sword, Famine, Peſtilence, Captivity, they are not only prepared for my Neck, but they are already put upon it. *k* All my valiant Men, the ſtrength of my Nation is broken, and I am ſo fallen, that I am not able to riſe again.

15 The LORD hath trodden under foot all my *mighty men* in the midſt of me *l*: he hath called an aſſembly againſt me, to cruſh my young men *m*: the LORD hath trodden ‖ the virgin, the daughter of ‖ Or, *the* Judah, *as* in a winepreſs *n*. *winepreſs of the Vir-* *gin.*

l *In the midſt of me*, may be interpreted either as *pleonaſtical*, or as denoting the place in which they loſt their valiant Men, *viz.* in the midſt of the City during the Siege, not in the Field. *m* Inſtead of thoſe ſolemn Aſſemblies that were wont to be called together within *Hieruſalem* by ſound of Trumpet for the ſolemn Worſhip of God; God had called an Aſſembly of *Chaldeans* as Adverſaries againſt the City, to cruſh the Inhabitants of it. *n* God had trodden upon the *Jews* as Men uſe to ſtamp Grapes in a Winepreſs, where they uſe to cruſh them to pieces to get out the Juice, and then they throw the huſks that are good for nothing upon the Dunghill. Theſe are but various expreſſions to ſet out the miſery which God had brought this People for their Sins into.

16 For theſe *things* I weep, * mine eye, mine eye * Jer. 13. runneth down with water *o*, becauſe the comforter 17. and that ſhould † relieve my ſoul, is far from me *p*, my 14. 17. children are deſolate, becauſe the enemy hath pre- Chap. 2. vailed *q*. 18. † Heb. *bring back*

o For theſe ſore afflictions, and for my ſins that have cauſed them, and for theſe impreſſions of Divine Wrath which I diſcern in them, Lord! I that am thy Prophet, and we that are *Iſraelites* indeed weep, and that plentifully; *p* having neither thee preſent with us as formerly to be our hope or comfort, nor any Friend that will deal by us as Friends ſometimes do by others in ſwooning fits to fetch back their Souls. *q* Either the other Cities of *Judah* (*Jeruſalem* was the Mother City) or, my People, my Inhabitants, are waſted deſtroyed, and made deſolate, becauſe the Enemy hath prevailed.

17 * Zion ſpreadeth forth her hands *r*, *and there is* * Jer. 4. 31. none to comfort her *ſ*; the LORD hath commanded concerning Jacob *that* his adverſaries ſhould *be* round about him *t*: Jeruſalem is as a menſtruous woman amongſt them *u*.

r The ſame in this Verſe is meant by *Zion*, *Jacob* and *Jeruſalem*, unleſs *Zion* more ſpecially ſignifieth the *Jews* conſidered as a Church, becauſe of the Temple built upon it. She ſpreadeth out her hands as in a poſture of mourning, and bewailing her ſelf. *ſ* But ſhe had none that could afford her any comfort. *t* God had commanded concerning the *Jews* who were deſcended from *Jacob*, (their twelve Tribes from his twelve Sons) that their Enemies ſhould incompaſs them. *u* They were become loathſome and filthy even in the Eyes of their Enemies like Women, which were ſeparated from the Congregation during their legal Uncleanneſs.

18 ¶ The LORD is * righteous, for I have * re- * Dan. 9. 7. belled againſt his † commandment *w*: hear, I pray * 1 Sam. you, all people, and behold my ſorrow: my virgins 12. 14, 15. and my young men are gone into captivity *x*. † Heb. *mouth.*

w The Prophet either directeth thoſe that feared God what they ſhould ſay, or expreſſeth what many of them did ſay in the Name of the reſt, acknowledging both the Lord's Juſtice and Faithfulneſs, becauſe they had been diſobedient to the Commandments of God. *x* In theſe words the Prophet only perſonates a paſſionate *Woman* begging pity of all becauſe her Children were taken from her.

19 I called for my lovers, but they * deceived me *y*; * Jer. 30. my prieſts and mine elders gave up the ghoſt in the 14. city, while they ſought their meat to relieve their ſouls *z*.

y I deſired help of my Allies and Confederates who courted my Friendſhip and Alliance in my Proſperity, but they failed mine expectation, none of them either would or could ſuccour me. *z* My miſery

Miſery was ſuch through the Famine, that not only my common People but thoſe of the beſt rank in the City, Magiſtrates and Prieſts fainted as they went along the Street ſeeking Bread to ſatisfie their hunger.

20 Behold, O LORD *a*, for I am in diſtreſs; my * Iſa. 16. * bowels are troubled: mine heart is turned within 11. Jer. 48. me, for I have grievouſly rebelled; * abroad the 36. Chap. ſword bereaveth, at home *there is* as death *b*. 2. 11. Hoſ. 11. 8.

a The Petition is of the ſame nature as before, a petition for * Deut. 32. mercy as the product of that pity and compaſſion which extream 25. Ezek. miſery begets in good Souls (and is aſcribed unto God though 7. 15. found in him in a much more perfect degree, *Pſal.* 78. 38. and 86. 15. and 111. 4.) through the eyes affecting the heart. *b* The argument the Prophet uſeth is drawn from the miſery this People was now in, which he expreſſeth metaphorically, telling us their Bowels were troubled, their Heart turned, ſignifying the more inward diſturbance of their mind; or more plainly, and that both generally ſaying they were *in diſtreſs*, and more particularly by the great Judgments of the Sword, and Famine, the Sword in the Field, the Famine in the City; unleſs the Sword alone be meant both without and within the Gates of the City. In all this the Church juſtifieth God, confeſſing this was but the righteous product of her ſin, by which, the having formerly ſubjected her ſelf to God, had grievouſly rebelled; for as all Men are born Subjects to God, ſo by their ſins they are become Rebels, ſo it is a great aggravation of Mens Rebellion againſt the Lord, when they have formerly taken an Oath of fealty to the Lord, and as *Moſes* ſaid, avouched the Lord as their God.

21 They have heard that I ſigh *c*, *there is* none to comfort me *d*: all mine enemies have heard of my trouble, they are glad that thou haſt done *it* *e*: thou * Iſa. 13, wilt * bring the day *that* thou haſt ‖ called, and they &c. Jer. ſhall be like unto me *f*. 46, &c. ‖ Or, *pro-* *claimed.*

c The Nations contiguous to me, *Egypt*, &c. thoſe that before courted me, as pretended Friends have been no ſtrangers to my bitter afflictions, that have brought forth ſighs from me. *d* But there is none of them can or will comfort me, but give me over as in a deſperate caſe. *e* The *Edomites*, *Obad.* 1. &c. and *Moabites* and other Heathen Nations, with whom I have had hoſtility, they are glad at the great miſery that hath befallen me. *f* But thou haſt declared thy pleaſure for their deſtruction alſo, and haſt by me proclaimed it, *Jer.* 49. and 50. and thou ſhalt in that day bring them into as ſad a condition as the Church of the *Jews* are now in. As they feldom in themſelves feel thoſe Miſeries, which they have felt and compaſſionated in others: So Men hardly eſcape their own ſhare at laſt in thoſe evils which they have rejoyced to ſee brought upon God's People.

22 Let all their wickedneſs come before thee: and do unto them, as thou haſt done unto me for all my tranſgreſſions: for my ſighs are many, and my heart is faint *g*.

g This Verſe is another Prophetical Curſe or Imprecation, ſeveral of which we meet with in Holy Writ, *Pſal.* 109. 6, 7, 8, 9. and 137. 8. *Jer.* 11. 20. and 18. 23. and in many other Texts, which would incline us to think that our Saviour's Precept, *Matth.* 5. 44. to pray for thoſe that perſecute us, back'd by his own Example, *Luke* 23. 34. and *Stephen's*, *Acts* 7. 60. is either to be interpreted of praying for the *forgiveneſs* of their ſins, (we ought to deſire the eternal Condemnation of none:) or to be reſtrained to ſuch as are our perſonal Enemies, not the common Enemies of the Church of God. Our Saviour's Precept moſt certainly is not to be ſo interpreted, but that we may lawfully pray for ſuch evils to the implacable Enemies of the Church, and People of God as may reſtrain and weaken their hands, and put them out of a capacity of waſting the Lord's Heritage; we are only obliged by it to wiſh well to their Souls, and to deſire no evil againſt them out of private revenge or malice, but only out of Love to God, and Zeal for his Glory; but for their outward Proſperity in their Courſes of Enmity we ought no more to pray, than againſt their eternal Salvation; for this were to beg of God to encourage his Enemies in their enmity againſt him. And though *Jeremiah* were a greater Prophet than any, of us can pretend to be, and had Revelations of particular future Contingencies which we have not; yet every one may propheſie a ruine to the Enemies of God's Church and People, and ſuch as rejoyce in their ruine; God never uſing a Rod againſt his People, which he doth not at laſt burn, nor ever countenancing Inhumanity in any, but much leſs when it is rooted in a malice againſt himſelf, and his intereſt in the World.

CHAP. II.

Jeremiah *lamenteth the Miſery of* Jeruſalem; *and its Cauſes*; *and their Enemies deriſion*, 1,——17. *An Exhortation to true Sorrow and Repentance*, *a fervent Prayer*, 18.——22.

1 HOW hath the LORD covered the daughter of Zion with a cloud in his anger *a*, *and* caſt down from heaven to the earth the daughter of Iſrael *b*, and remembred not his footſtool in the day of his anger *c*!

a It hath been formerly obſerved that great States and Kingdoms are often in Scripture expreſſed under the notion of *daughters*, *Pſal.* 137. 8. *Iſa.* 47. 1. 5. *Lament.* 4. 21, 22. *Jer.* 46. 11. *Iſa.* 10. 30. the meaning is, how hath God obſcured all the beauty and glory of the Church and State of the *Jews*. *b* That is, thrown them down from the higheſt pitch of Glory and Honour, to the greateſt degree of Baſeneſs and Servitude. *c* The Earth is called the Lord's Foot-ſtool, *Iſa.* 66. 1. *Matth.* 5. 35. *Acts* 7. 49. but here plainly the Temple is underſtood, called God's Foot-ſtool, *1 Chron.* 28. 2. and the whole *Temple* ſeems rather to be underſtood, than the *Ark*, for we read of no indignity offered to the Ark by the *Chaldeans*, more than to any other part of the Temple; God had ſuffered the *Chaldeans* to burn the whole Temple, and it may juſtly be doubted whether thoſe other Texts that mention a worſhipping at God's Foot-ſtool, *Pſal.* 99. 5. and 132. 7. be not to be underſtood of worſhiping in the Temple, for it was not the privilege of all the *Jews* to come ſo near the Ark as to worſhip before that: The reaſon of the complaint is God's permiſſion of the *Chaldeans* to burn the Temple. See *Jer.* 52. 13.

2 The LORD hath ſwallowed up all the habitatiOns of Jacob, and hath not pityed *d*: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah *e*: he hath † brought *them* down to the ground: † Heb. he hath polluted the kingdom and the princes there- *made to* of *f*. *touch.*

d As he hath had no reſpect to his own Houſe, ſo he hath had much leſs reſpect to the common Habitations of the *Jews*. *e* Their military Fortifications have been of no uſe to them, he hath made them to touch the ground, *i. e.* ſuffered the Enemies to batter them to the Earth. *f* That is, Either delivered them into the hands of *Pagans* whom to touch they judged a legal pollution, or elſe dealt with them as with a polluted thing, caſt them off, or brake them in pieces. All this is made the effect of God's Wrath, and his Work; for as a Man is ſaid to do that which he incourageth others to do, and aſſiſts them in doing; ſo God is ſaid to have done this, becauſe he did not only ſuffer the *Chaldeans* to do it, but uſed them as a Rod in his Hand, inclining them to do it, and aſſiſting them in the Execution of his Will.

3 He hath cut off in *his* fierce anger all the horn of Iſrael *g*: he hath drawn back his right hand from before the enemy *h*, and he burned againſt Jacob like a flaming fire, *which* devoureth round about *i*.

g That is, the beauty and ſtrength of *Iſrael*, ſo Horn ſignifieth by an uſual Metaphor in Scripture, *Pſal.* 75. 4. *Jer.* 48. 25, *&c.* the Horn being much the beauty of the Beaſt, as alſo that Member by which the Beaſt puts forth its ſtrength in aſſaulting its Adverſary. *h* Either God hath drawn back his Aſſiſtance which he was wont to give the *Jews* againſt their Enemies: Or *Iſrael*, through God's leaving of them, hath drawn back his right hand; but it ſeems rather to be underſtood of God's weakening the *Iſraelites* right hand, ſo as they were not able to hold them up (as before) againſt their Enemies. *i* God had conſumed them, not in this or that part, but round about, as a fire fiezing an houſe or heap of combuſtible matter at once, on all ſides.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary *k*, and ſlew † all † Heb. *that were* pleaſant to the eye *l*, in the tabernacle of *the deſire-* the daughter of Zion: he poured out his fury like *able of the* fire *m*. *eye.*

k That is, God, (whom by their ſins they had provoked and made their Enemy) behaved himſelf as an Enemy, bending his Bow, and ſtretching out his right hand, *l* and ſlew their young Men, and Maideſs who were pleaſant to look upon. *m* And had brought Judgments upon them, like fire, which devours without any diſcrimination.

5 The LORD was an enemy; he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces; he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation *n*.

n *See Ver.* 2. Several pathetical expreſſions ſignifying the ſame things, properly imitating the dialect of Mourners whoſe paſſion ſuffers them not to ſpeak according to Art, but frequently they ſay the ſame things over and over.

6 And he hath violently * taken away his‖ taber- * Iſa. 5 5. nacle, as *if it were of* a garden, he hath deſtroyed his ‖ Or, places of the aſſembly *p*: the LORD hath cauſed the *hedge.* ſolemn feaſts, and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt *q*.

o The word tranſlated *Tabernacle* (ſay ſome) ſignifies an *hedge* or *fence*, and they would have it here ſo tranſlated, and ſo the Phraſe ſhould denote God's withdrawing his Protection from the *Jews*, but it is no where ſo tranſlated. It is another word uſed, *Pſal.* 80. 12. and 89. 40. The moſt judicious Interpreters think that the word here ſignifieth the *Temple*, and the rather becauſe of what followeth. *p* By the *places of the aſſembly* may be underſtood the Synagogues. *q* By the King and the Prieſt are meant Perſons of greateſt Rank and Eminency, though it is thought here is a ſpecial reference to *Zedekiah* the King of *Judah*, and *Seraiah* who was the High-Prieſt, the former of which was miſerably handled, the latter ſlain.

7 The LORD hath caſt off his altar: he hath abhorred his ſanctuary *r*: he hath † given up into the † Heb. hand of the enemy the walls of her palaces *s*; * they *ſhut up.* have made a noiſe in the houſe of the LORD, as in a * Pſal. 74. day of the ſolemn feaſt *t*. 4.

r By *Altar* and *Sanctuary* ſeemeth not to be meant ſtrictly here the places or Buildings ſo called, which are ſaid to be the Lord's, becauſe he directed the making of them, and they were dedicated to his Service, and uſed for no other uſe; but the ſtated Worſhip and Communion of the Church of the *Jews*; *as Altar* is taken

1 *Cor.* 10. 18. Cast by his suffering the place to be destroyed where alone they might Sacrifice, seemed to have abhorred his own Institutions, as it is said, *The prayers of the wicked are an abomination to the Lord.* *r* He saith the Lord also had destroyed the most stately of their Civil Edifices. *s* And the Enemies with their Triumphs and Blasphemies, had made as great noise, to the reproach and dishonour of God, as before those that sang holy Songs, or plaid on Instruments were wont to make in the Temple to the Honour and Glory of God.

8 The LORD hath purposed to destroy the wall of the daughter of Zion *u*; * he hath stretched out a line *w*, he hath not withdrawn his hand from † destroying *x*: therefore he made the rampart and the wall to lament; they languished together *y*.

* 2 King. 21. 13. Is. 3. 11. † Heb. *swallowing up.*

u The term *Wall* in this Verse seemeth to be taken in a metaphorical sence, for the strength and security of the *Jews* (the strength and security of a place lying much in its Walls.) *w* Artificers use with Lines not only to mark out places for building, but also for destruction, to direct them what to cut off, such a Line is here meant. *x* God had gone on in destroying them. *y* And had made their Walls and Ramparts feeble, and to shake like a Man under some languishing Distemper, that had no strength left.

9 Her gates are sunk into the ground *z*, he hath destroyed and broken her bars *a*; * her king and her princes *are* among the Gentiles *b*; the law *is* no *more c*, her * prophets also find no vision from the LORD *d*.

* 2 Kings 24. 15. and 25. 6. 7. * Pfal 74. 9 Ezek. 7. 26.

z That is, the Gates of *Jerusalem* are destroyed, and covered over with Rubbish. *a* The Bolts of the Gates are broken. *b* *Zedekiah* and the Nobles of *Judah* that were not slain were in miserable Captivity. *c* The Law was no more read and opened, nor was there any more Sacrifices offered according to the prescript of it, nor any solemn Feasts kept according to the direction of it. *d* They had but very few Prophets amongst them from this time to the time of the Gospel, and very few of those at this time alive had any Revelations from God, we read only of this Prophet, *Ezekiel*, *Daniel*, and three after the Captivity, *Haggai*, *Zechariah* and *Malachy*.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence *e*: they have * cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground *e*.

* Job 2. 12.

e Sitting upon the ground, keeping silence, throwing Dust on their Heads, girding themselves with Sackcloth, hanging down the Head, were all of them Postures and Actions and Gestures of Mourners. The meaning of this whole Verse is, that the whole City of *Hierusalem* was in a very sad state and condition, and all Persons in it in a mournful posture. Not the common People only, but the gravest of their Magistracy and Ministery. Those who were wont to sit in the Chairs of Magistracy and of Teachers. Their young Women also which used to be most brisk and frolick, those whose condition was furthest off from sorrow, and who were least disposed to it, were now, all of them drowned in floods of it.

11 Mine eyes do fail with tears *f*, * my bowels are troubled *g*; my liver is poured upon the earth *h*, for the destruction of the daughter of my people *i*, because the children and the sucking ‖ swoon in the streets of the city *k*.

* Chap. 1. 20. ‖ Or, *faint.*

f This whole Verse is but expressive of the Prophet's great affliction for the Miseries come upon the *Jews*. He wept himself almost blind. *g* His passion had disturbed his bodily Humours, that his Bowels were troubled. *h* His gall lying under his Liver, upon this disturbance was vomited up, they are all no more than Expressions of very great affliction and sorrow. *i* For the miseries befallen the *Jews*, he had mourned for their sins before, and for their Plagues too which he had in prospect, *Jer.* 9. 1. he now mourns for them, as being come upon them; which mourning considered only as for their Miseries, spake no more than the Prophet's good Nature and Love to his Country: but considered as the Indication of God's Wrath and Displeasure was also a *godly sorrow*. *k* The Children and Sucklings fainted and swooned, either for want of Water, or Bread, or Milk in their Mothers or Nurses Breasts during the Famine, occasioned by the long Siege of the City. This appears in the next Verse.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom *k*.

k The little Children ignorant of the cause of the failure of their usual Food called to their Mothers for it as formerly, being ready to faint and die, as Men mortally wounded for want of Spirits and Blood use to faint, and died in their Mothers arms; for so I had rather interpret the Phrase *poured out their souls*, than (as some) understanding by *Souls* the desires of their Souls, for he is speaking of *Sucklings* as well as more grown Children, the Phrase is capable of both senses.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea; who can heal thee *m*?

m The Sum of this Verse is, That the miserable condition of the People was both *incomparable* and *incurable*. There was no People whose miserable condition was in any degree parallel to the misery of the *Jews*. It is some comfort to Persons in misery to consider, that others are, and have been as miserable as they, but the Prophet had not this Topick from whence to fetch an argument of comfort to the *Jews*; there were none to whom he could liken them, nor was there any present cure for them, their breach was like a *Sea-breach* where the Waters come in with such a Torrent, that while the Tide abates there is no making any bank or defence against them.

14 Thy * prophets have seen vain and foolish things for thee *n*, and they have not discovered thine iniquity, to turn away thy captivity *o*; but have seen for thee false burdens and causes of banishment *p*.

* Jer. 2. 8. & 5. 31. & 14. 14. & 23. 16. & 27. 14. & 29. 8. 9. Ezek. 13. 2.

n Not the Lords Prophets in thee, but those Prophets to whom you chose rather to hearken, and whom you believed rather than me, and others sent by God to reveal his Will unto you, came and told you idle and vain Stories, that those who were carried into Captivity, should after two Years return, *&c.* *o* And by telling you such smooth and pleasant things tickled your Humours instead of discovering your Sins, which were bringing these Judgments upon you; whereas they ought to have dealt freely, and faithfully with you, and have made you sensible of your sins, and this might have prevented your miserable Captivity. *p* But they rather spent their breath in telling you false Stories to incourage you in your sinful courses, and so proved to you the causes of your Banishment; or else they told you false Stories which they pretended to be the causes of the Captivity of your Brethren, in the mean time concealing the true causes, and suffering you to run on in the same Errors, till you came to be more miserable than those that went into Captivity before you.

15 All that † pass by, * clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem *q*, *saying*, *Is* this the city that *men* call * the perfection of beauty, the joy of the whole earth *q*?

† Heb. *pass by the way.* * Ezek. 35. 6. * Pfal. 48. 2. & 50. 2.

q This was according to God's Threatnings, *1 Kings* 9. 8. *Jer.* 18. 16. and 19. 18. God had poured out all his Blessings upon this People, whatsoever might adorn them, or make them happy, so as all People blessed the *Jewish* Nation: But now the case was so altered, that all People scoffed at them, and hissed, and admired at the change which God had made.

16 * All thine enemies have opened their mouth against thee: they hiss, and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it* *r*.

* Chap. 3. 46.

r As Strangers that had no Quarrels with, nor Prejudices against the *Jews*, passing by their Country, and their great City *Jerusalem*, despised and scorned it, so their Enemies with whom they had former Quarrels, and who had taken up Prejudices against them, they reproached and abused them, and triumphed in their ruine, and in the success of their Arms against them, and blessed themselves as having now seen the day they had looked and wished for.

17 The LORD hath done *that* which he had devised: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down and hath not pitied: and he hath caused *thine* enemy to rejoyce over thee, he hath set up the horn of thine adversaries *s*.

s God hath not surprized us by these Providences, he gave us notice what he would do, and hath done no more than what he threatned long since, *Lev.* 26. 16. *&c.* *Deut.* 28. 15, *&c.* It is true he hath severely punished us, so as in his Dispensation there appear no prints of pity, he hath set up our Enemies and hath made them to triumph over his People, but in all this he hath but justified his truth, and fulfilled his word.

18 Their heart cried to the Lord ‖, O wall of the daughter of Zion, * let tears run down like a river day and night; give thy self no rest, let not the apple of thine eyes cease *u*.

* Jer. 14. 17. Chap. 1. 16. ‖ Or, *their heart cried unto the Lord.*

t They cried unto God seriously, though not sincerely, from their heart, though not with their whole heart; either by the Wall, or upon the Wall, or (which is judged most probable) by occasion of the breaches made in the Wall. Upon this he turns his Discourse to the *Wall* it self, and calls to it, or to those that were upon it, or near it incessantly to mourn. In the *Heb.* it is *let not the daughter of thine eye* cease, we call it the *Apple*. The *Latines*, the *Pupil*, or *Babe* of the Eye.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thine hands toward him, for the life of thy young children, that faint for hunger in the top of every street *w*.

w The Prophet calls upon the *Jews* not to be slothful in this their very evil day, but to rise up from their Beds, and either at the beginning of the four Watches, or at the beginning of each Watch, at all times in the Night, to betake themselves to God by Prayer, and that not in a cold lazy manner, but so as to pour out their hearts with their words; and he moveth them so it, as for their own sake so for the sake of their young Children who every where, were starved to Death.

20 ¶ Be-

20 ¶ Behold, O LORD, and consider to whom thou hast done this *x*: * Shall the woman eat their fruit, *and* children ‖ of a span long *y*? shall the priest and the prophet be slain in the Sanctuary of the LORD?

* Lev. 26. 29. Deut. 28. 53. Jer. 19. 9. Chap. 4. 10. Ezek. 5. 10 ‖ Or, *swadled with their hands.*

x That is, not to Heathen who never owned thee, nor were called by thy Name, but to thine own People called thy Portion and thine Heritage; let thy former relation to us, and our former acknowledgments of thee, prevail with thee. *y* Wilt thou suffer, or should such a thing be, as for Women to satisfie their Hunger with the fruit of their own Bodies, and that when they are very young. *z* And shall thy Ministers be slain and that in thy Sanctuary? any humane Blood polluted it, shall not the blood of those that were the Ministers of God be judged a pollution, and profanation of it?

21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword: * thou hast slain *them* in the day of thine anger, thou hast killed, *and* not pitied *a*.

* Chap. 3. 43.

a None of what Sex or Age soever are spared; though the hands of the *Chaldeans* have done this, yet they have been set on and assisted by thee, and have been but the Executioners of thy wrath and displeasure.

22 Thou hast called as in a solemn day, my terrors round about *b*, so that in the day of the LORDS anger none escaped, nor remained: those that I have swadled and brought up, hath mine enemy consumed *c*.

b As my People were wont to be called together from all parts in a solemn day, when they were to meet at *Jerusalem* from all parts of *Judea*, so now by thy Providence my terrible Enemies, or terrible things are by thee called together against that Holy City, whither thy People were wont to be called to thy solemn Worship. *c* Thou hast made me as a great mother to bring up many inhabitants that were my Children, and now the Enemy hath consumed the far greater number of them.

CHAP. III.

The faithful bewail their Misery and Contempt. 1—21. *They nourish their hope by Consideration of the Justice, Providence, and Mercies of God,* 22—38. *They stir up themselves to Repentance, Patience, Prayers and confidence of deliverance for themselves, and Divine vengeance on their Enemies,* 39—66.

1 I *Am* the man *a that* hath seen affliction by the rod of his wrath *b*.

a Some understand this of the Prophet, some of the People, who were before set out under the Notion of a Woman, a Daughter, here *of a man*. *b* Affliction must here be taken *Emphatically* for eminent degrees of affliction, caused not meerly from the power and malice of the Enemy, but from the Wrath of God, who brought upon them by the *Chaldeans* who were to the two Tribes, the Rod of God's Wrath, as the *Assyrians* are called with reference to the ten Tribes, *Isa.* 10. 5.

2 He hath led me, and brought *me into* darkness, but not *into* light *c*.

c *Darkness* in Scripture (metaphorically taken) signifies *Ignorance*, *Sin* and *Misery*; and *Light* signifies *Knowledge*, a *state of Grace*, or a state of *mirth* and *jollity*, they are both here taken in the latter sense, as light is taken, *Esther* 8. 16. *Micah* 7. 8. *Job* 18. 5, *Pfal.* 97. 11. and also Darkness is used, *Jer.* 13. 16. & *Sam.* 22. 29. *Prov.* 20. 20. *Joel* 2. 2 *Ezek.* 32. 8. The sense is God hath not brought me into a joyful and prosperous, but into a sad and calamitous estate and condition.

3 Surely against me is he turned, he turneth his hand *against me* all the day *d*.

d The course of God's Providence toward me is quite altered, his hand, that is, his power which was wont to be with me, and for me against my Enemies, is now turned against me, nor is it for a moment, or for one stroke or two, but his hand is continually against me.

4 My flesh and my skin hath he made old, he hath broken my bones *e*.

e I was a *Virgin*, young and fair, but I am quite altered, and am now as an old Woman whose Flesh is decayed, and my Skin wrinkled; all my Beauty is gone, and all my Strength is gone, my *Bones*, those in whom my strength consisted, are slain and broken.

5 He hath builded against me *f*, and compassed me with gall and travail *g*.

f He hath not builded with me increasing my prosperity, and protecting my Houses, but he hath builded Forts and Batteries and Castles, (military Buildings) to batter down my Walls and Houses; *Isa.* 29. 2, 3. *g* Or with Poison, Venom and Misery (as some Translate it) and it seems more proper than *gall* and *travail*; which have no cognation one with another. We are not well acquainted with the ancient Dialect of other Countries, the sense is obvious, God had surrounded them with Misery and Calamities.

6 * He hath set me in dark places, as *they that be* dead of old *h*.

* Pfal. 88. 5, 6.

h The Prophet compareth their state in *Babylon* to the state of Bodies in the Graves, or in some *Charnel* House, which are places of darkness, full of rottenness and dead Mens Bones. Such was the state of the *Jews* in *Jerusalem* during the time of the Siege before the City was taken, when *Jerusalem* was a most miserable place by reason of the Multitudes slain by the Enemy, or by the Famine: Such was their estate in *Babylon*, where the company of Heathens made their state, as the state of the living amongst the dead.

7 * He hath hedged me about, that I cannot get out *i*: he hath made my chain heavy *k*.

* Job 3. 23 & 19. 8.

i The use of an Hedge about an inclosed Field, is twofold: To keep out other Beasts, which belong not to the Owner of the Ground; in this sense God set an Hedge sometimes about *Canaan*, *Isa.* 5. 5. 2. To keep in those Beasts that are within, thus God had now hedged them in, into a Barren place where they had no Pasture, but were continually pushed at by other Beasts with whom they were mixed, and who were stronger than they, and they could not get out. *k* God had dealt with them as with grievous Malefactors, who are loaded with heavy Chains. He had made their affliction heavy and insupportable.

8 Also when I cry and shout *l*, he shutteth out my prayer *m*.

l In the condition I am in, I cannot help my self, no Creatures can help me, I have no hope but in God, I take the ordinary course in that case, which is Prayer, I pray fervently and aloud as those that are serious and importunate for what they desire (for shouting here signifies no more than making a loud noise, not a loud noise of Joy and rejoycing, as it mostly signifies) but he deals with me as great Persons that have no mind to listen to Suitors, and shut their Gates against them, he shutteth out my Supplications, which made their case wholly desperate and remediless.

9 He hath inclosed my ways with hewen stones *n*, he hath made my paths crooked *o*.

n *Ways* in Scripture ordinarily signifies Mens Courses, and methods of Counsels, and Actions; if the term be taken in that sense here, it signifieth God's defeating all their Methods and Counsels taken for their own security, in the pursuit of which they met not with ordinary, but with insuperable difficulties like Walls of hewen Stone. *o* Nay God had not only defeated their Counsels, but had made them prove more fatal and pernicious to themselves, which seemeth to be intended, by making their ways crooked, which should have led right on to the end intended.

10 * He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places *p*.

* Job 10. 16. Is. 38. 13. Hos. 5. 14.

p That is he hath taken all advantages against me to destroy me.

11 He hath turned aside my ways, and pulled me in pieces, he hath made me desolate *q*.

& 17. 7, 8.

q The same thing is repeated in other Phrases, which was before said, *viz.* That God had pleased by his Providence to frustrate all the designs and counsels of the *Jews*, and miserably to destroy them, as a Lion, or a Bear (the wild Beasts mentioned before) tear in pieces the Beasts they prey upon.

12 He hath bent his bow, and * set me as a mark for the arrow *r*.

* Job 7. 20. & 16. 12.

r He hath prepared himself for acts of vindicative Justice, and he hath made me the object of it.

13 He hath caused the † arrows of his quiver to enter into my reins *s*.

† Heb. *Sons.*

s That is, he hath made his Judgments, to pierce the most inward parts of the Nation; or he hath mortally wounded me. In the *Heb.* it is the *daughters of his quiver*, a way of speaking very usual in *Hebrew*, to express any thing that comes from another as the effect either of a natural or moral cause, so Sparks are called the *Sons of the quick coal*, Job 5. 7. and corn the *Son of the floor*, &c.

14 I was * a derision to all my people, *and* * their song all the day *t*.

* Jer. 20. 7. * Job 30. 9. Pfal. 69. 12. Ver. 63.

t Though some think the Prophet speaks this of himself, yet, considering he hath all along spoken in the Name of the People, it is not probable, which makes a difficulty, how the People could be a derision to themselves? It seemeth therefore ill Translated, and that it should have been, *I was a derision to all people*, leaving out *my*, that is, to all Foreigners, to whom the *Jews* were made a derision and an hissing, there only wants the Iait Letter in כלי, and it is well observed by the learned Author of the *Eighteen Annotations* that the like defect is to be found as to the same word, 2 *Sam.* 22. 44. compared with *Pfal.* 18. 43. so that ' is not a *Pronoun affix* (upon which suppofal our Translators go) but one of the Letters that form the plural number, the other being left out, and כל put for כלם.

15 He hath filled me with † bitterness, he hath made me drunken with wormwood *u*.

† Heb. *bitternesses.*

u That is, he hath filled me with severe and bitter dispensations; Wormwood is a bitter Herb, but it is also a wholesome Herb, and therefore some think that the *Hebrew* word should rather be Translated *Henbane*, and that it signifies some Herb whose juice is intoxicating and poisonous.

16 He hath also broken my teeth with gravel-stones, he hath ‖ covered me with ashes *w*.

‖ Or, *roll me in the ashes.*

w These are but more metaphorical expressions signifying the unpleasant difficult condition into which God had brought this people. They were like Men that lived upon gritty bread, more fit to break their teeth than to nourish them; they were in the state of Mourners, and no ordinary Mourners, who were wont to throw ashes on their heads, they were all over covered with ashes.

17 And thou hast removed my soul far off from peace *x*: I forgat † prosperity *y*.

† Heb. *good.*

x *Peace*, here signifieth *prosperity*, rather than a *freedom from war*. Though during the Siege they were far from Peace in a strict sense, yet in their Captivity they had that peace, but both their minds were far off from quiet, and their Persons from Prosperity; the Prophet observeth God as the cause of this. *y* They had in *Canaan* lived prosperously, but now they thought of it no more, nor understood what such a thing meant.

18 And I said, My strength and my hope is perished from the LORD.

‖ Or, remember.

19 ‖ Remembring mine affliction and my misery, the wormwood and the gall *z*.

z If according to our Translation we read *Remembring*, or *while I remember*, these two Verses contain but one Sentence; in the former part the Prophet in the Name of this People expresseth their despairing Condition; in the latter he gives the reason of it, *viz.* The Peoples poring upon their great, and heavy afflictions, which he compares to *wormwood* and *gall*, two things exceedingly bitter, and often made use of to signifie great affliction, *Psal.* 69. 21. *Jer* 8. 14. and 9. 15. and 23. 15. *Rev.* 8. 11. But it may as well be read *imperatively*, *Remember* mine affliction, so the first of these two Verses expresseth the dejection of the Peoples Minds in their Captivity caused through their proneness to despair of any better condition that their angry God would bring them into. The 29th *Verse* is a Prayer directed to God, which shewed that though they were mightily perplexed, yet they were not in utter despair; and to this lence the following Verses seem to incline.

† Heb. *Bowed.*

20 My soul hath *them* still in remembrance: and is † humbled within me *a*.

a That is, I cannot forget them, and the thoughts of them sink my spirits.

† Heb. *I make to return to my heart.*

21 This I † recall to my mind, therefore have I hope *b*.

b This, not what was already said, that made them despair, and their Souls to bow down; but *this*, that which followeth, concerning the Nature of God, and other good Providences. I see nothing in the circumstances of my condition to comfort me, but I see something in God's Nature, and in some other Dispensations of his Providence, which gives me ground to hope for better things than an utter ruine and destruction.

* Mal. 3. 6.

22 ¶ * *It is of* the LORD's mercies that we are not consumed, because his compassions fail not *c*.

c Mercy is nothing else but Love flowing freely from any, to Persons in misery, and differs from compassion only in the freeness of the emanation. It is nor because God had not power enough utterly to have consumed us, nor because we had not guilt enough to have provoked his Justice to have put an end to our Lives, as well as to the Lives of many thousands of our Countreymen, but it is meerly from the Lords free Love and Pity to us in our Miseries. If God had not a Blessing in store for us, how is it that we are Captives, and not slain as many others were during the Siege?

23 *They are* new every morning, great *is* thy faithfulness *d*.

d These Compassions of God are renewed Day by Day, to declare the great faithfulness of God in fulfilling his many promises made for Mercy to his People.

* Psal. 16. 5. & 73. 26. & 119. 57. Jer. 10. 16.

24 The LORD *is my* * portion, saith my soul, therefore will I hope in him *e*.

e God is the portion of his People, and they have chosen him as their portion, he hath declared himself to them as such, and they have accepted him as such. This gives them ground both for Patience under his Providences, and also of expectation of good from him in their lowest and meanest state.

25 The LORD *is* good to them that wait for him, to the soul *that* seeketh him *f*.

f Good is a term of a very comprehensive notion. The nature of it lieth in a fitableness to the thing or person to whom it relateth. So it signifieth *profit* and *pleasantness*. There is in God an essential goodness, which is his absolute perfection; but this Text speaketh of a communicative goodness, which floweth from him to his Creatures, and is seen in his suting their various necessities and desires with satisfactory dispensations of Providence. Though God be in one degree or other good to all, yet he is more especially good to the true Worshippers of him; yet possibly not in their seasons or times when they expect or would have God shew himself so to them, in this or that way, but always to those who wait for him, patiently induring Trials and Afflictions until God please to send them deliverance.

26 *It is* good that *a man* should both hope, and quietly wait for the salvation of the LORD *g*.

g Good here either signifies *honestum*, what becomes Men, and is their Duty; or *Utile*, what is profitable, and will turn to good account to them. *Hoping* and *waiting* differ but as the *mother* and *daughter*. Hope being the Mother of Patience and Waiting, or as the *Habit* and *Act*. Hoping and Waiting being much the same, flowing a gracious power and habit given the Soul to wait. *Quietness* is necessary to *waiting*, for all turbulency and impatience of Spirit under bad Providences is opposed to waiting. The Salvation of the Lord refers to the outward Man, in preserving or delivering us from dangers. Or to the Soul and inward Man, in preserving us from, and delivering our Souls out of dangers they fear, or evils they are prested with. Now for a Man in the midst of all evils to hope in God, and without turbulence or disorder in himself, to wait for a preservation from, or a delivery out of any evils, is what becometh a Man (a Child of God especially) and will turn to a good account to them.

27 *It is* good for a man that he bear the yoke in his youth *h*.

h Good here must be expounded in the same sense as in the foregoing Verse. It is not pleasant, but it is profitable, it is honourable, what becomes us, and is our Duty, quietly and patiently to bear what afflictions God will please to lay upon us, to restrain our wild and wanton Spirits when they are most prone to be too brisk and lascivious. Some by *Yoke* understand the Law of God, called a yoke (because indeed it is so to flesh and blood) *Matth.* 11. 29. It is not so easie to bend a Neck stiffened with Age, or change an Heart made hard by Custom. *Solomon* bids us to train up one in their Youth in the way we would have them to walk; and whether God will tame us when young, by his Word or by his Rod, it is of advantage to a Man: It is also laudable, and what becomes a Man, early to bear the yoke of God's Law, or to bear afflictive Providences, to have his heart betimes humbled to the Will and feet of God.

28 He sitteth alone and keepeth silence, because he hath born *it* upon him *b*.

b Our *English* Annotations supplying *That*, makes the connexion clear. It is good for a Man, that he *sit alone*, *Jer.* 15. 17. not doing what he doth to be seen of Men, but sitting alone, and when he is alone, suppreding the mutines of his Spirit, and keeping his Soul in subjection to God, because God hath humbled him by his Rod, humbling himself to his Will.

29 He putteth his mouth in the dust, if so be there may be hope *i*.

i If *that* may be supplied, or *when* (as *Pagnine* translateth it), *Ver.* 28. the connexion of these words with the former, is very fair and easie, for then those words, *Ver.* 27. *It is good that* must be repeated in the beginning of *Ver.* 28. and 29. however both this and the former Verses let us know the Duty of Persons under Afflictions in order to their obtaining Mercy at the Hand of God, and admirably give us the Character of Persons under afflictions preparing for Mercy. They *hope*, and *quietly wait for God's Salvation*, Ver. 26. *they bear Gods yoke*, Ver. 27. because he hath laid it upon them. *They sit alone and keep silence*, Ver. 28. and here they put *their mouths in the dust*, that is, humble themselves to the feet of God, and to the Will of God; not being too confident of deliverances in this Life, but if peradventure *there may be hope*.

30 He giveth *his* cheek to him that smiteth him *k*: he is filled full with reproach.

k According to our Saviour's Precept, *Matth.* 5. 39. he doth not take any private Revenge, he is reproached and reviled, but when he is so he *revileth not again*, 1 *Pet.* 2. 23. he is filled with reproach from others, but his mouth is not filled with the reproachings of others.

31 For the LORD will not cast off for ever *m*.

m This is that which beareth up his spirits, that though the Lord may for a time estrange himself from his People, yet he will not always forsake them.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies *n*.

n But though as a prudent Parent he may see reason to cause grief in, and to afflict his own People, yet as a tender good Father, that pitieth his Children in Misery he will have compassion upon them, having not only Mercies, but a multitude or abundance of Mercies.

* Ezek. 33. 11.

33 For * he doth not afflict † willingly, nor grieve the children of men *o*.

† Heb. *from his heart.*

o In the Hebrew it is he doth not afflict *from his heart*, that is with pleasure and delight; or (which seemeth the best sense to me) not from his own meer motion without a cause given him from the Persons afflicted. Hence Judgment is called Gods *strange work*; shewing Mercy is his proper natural Work, which floweth from himself without any cause in the Creature. Judgment is his *strange work* to which he never proceedeth but when provoked, and as it were forced from the Creature, whence it followeth, that he cannot delight in it.

34 To crush under his feet all the prisoners of the earth *p*.

‖ Or, *a supersour.*

35 To turn away the right of a man before the face of ‖ the most High *q*.

‖ Or, *seeth not.*

36 To subvert a man in his cause, the LORD ‖ approveth not *r*.

p Here are three things mentioned, of all which it is said, that God approveth them not, neither all, nor any of them. The first is to *crush the prisoners of the earth*; he hath power to crush all Men in the World, they are his Prisoners, and cannot fly from him, but he delighteth not in it: Some think it spoken with special reference to the *Jews* who now were all Captives. *q* A second thing which it is said God approveth not, is *turning away the right of a man before the face of the most high*. Some, by the most High understand *God*, and make the sense to be *in the sight of God*. Others think that a Superiour Magistrate is understood, who *Eccl.* 5. 8. is called *the Highest*; and that seemeth the most probable sense. The turning away the right of a Man before them, signifieth the use of any Arts to deprive them of their just Right by misrepresenting their Cause, aspersing their Persons, *&c.* *r* The third thing mentioned is the *subverting a man in his cause*, either by Art, and Rhetorick, making it to appear bad when it is not so, or by meer Will and Power over-ruling it contrary to Right and Justice.

* Psal. 33. 9.

37 ¶ Who is he * *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not *s*.

s The sence of these words is doubted by none. That nothing cometh to pass in the World, but by the disposal of Divine Providence, either effecting it by an immediate influence, or permitting it: But to what end these words are brought in this place, is not so generally agreed. Some think they are brought in to check the Blasphemy of some that spake of what had befallen the *Jews* as a thing which God had no hand in. Others think they are brought in as expounding that term that went before, *The Lord seeth not*. Though God doth not approve of sinful actions, nor incline any Man's Heart or Will to them, yet God hath an hand in the permission of the most cruel and unjust actions, which he could easily hinder. I should rather incline to interpret them as an Argument brought by the Prophet in the Name of the People of God, arguing themselves into a quiet submission to the afflictive Providences under which they laboured from the confideration of the Superior hand of God in them, as Christ told *Pilate*, Thou couldst not have had any power against me, if it had not been given thee from above: *Shall there be evil in a City, and the Lord hath not done it*, Amos 3. 6.

* Isa. 45. 7.

38 Out of the mouth of the most High proceedeth not * evil and good *t*?

t In the *Heb.* the form of these words is interrogatory, as much as if he should say, Doth not evil come out of God's Mouth from his Direction and Command, and from his Providence, as well as good? He speaks of evils of punishment, judicial afflictive Dispensations; so it agreeth with *Job* 2. 10. *Amos* 3. 6. It is no reproach unto God to make him the Author of his own Punishments, tho' we call them evil.

* Prov. 19. 3. ‖ Or, *murmur.*

39 * Wherefore doth a living man ‖ complain *u*? a man for the punishment of his sins *w*?

u This Verse admits of various Senses, caused from the various interpretation of the *Hebrew* word, which we Translate *complain*, which also signifies to mourn or grieve, so some render it; why doth a living Man grieve or vex himself? But the word is noted most generally to signifie *complaining* or murmuring. *w* The word also which we Translate *Sin*, sometimes signifieth that oblique act which we call Sin; and those who Interpret the former word *grieve* or *vex*, thus understand the word Translated *Sin*, supplying some such words as these, *Let him mourn for his sin*? Why doth he mourn for his Afflictions and Plagues, let him rather spend his Tears upon his Sins. But the word also signifies the *guilt of sin*, or obligation to Death, which it layeth Men under, *sin lieth at the door*, Gen. 4. 7. so also *Gen.* 20. 9. and also any punishment brought upon Men for sin. *Gen.* 4. 13. where we Translate it punishment. This sense our Translators follow. The Prophet then in the Person of the *Jews*, checks himself in his Complaints for their Punishments from the consideration, that nothing had befallen them, but what was the just reward of their sins.

40 Let us search and try our ways, and turn again to the LORD *x*.

x Seeing God doth not grieve us willingly, nor delight to crush us though we be his Prisoners, and seeing the Hand of God is in these things upon us, and that justly to recompence our Iniquities into our Bosoms, instead of murmuring and fretting against God, which is not reasonable, nor will be of any profit to us, Let us examine our Thoughts, Words and Actions, and confider what they have been, and reform, and turn again to the Lord, by apostatizing from whom we have brought these evils upon us.

41 Let us lift up our heart with *our* hands unto God in the heavens *y*.

y Let us apply our selves unto God by Prayer, often expressed under this Notion in Scripture from that gesture ordinarily used in Prayer: and let us not do it in Hypocrisie, but joyning our Hearts with our Hands, praying seriously and fervently.

42 We have transgressed and have rebelled, thou hast not pardoned *z*.

z The Prophet doth not dictate words, but sense to them; teaching them the matter of their Prayer first by way of *Confession*. Sin is called a Transgression, because it is going aside from the way of God's Precepts; it is called *Rebellion*, because it is an act contrary to that Allegiance and Duty, which we owe unto God, and the Covenant we have made with him. By pardoning here is meant, the discharge of the guilty Persons from the temporal punishment due for sin (as it is often taken in Scripture) so it signifies, thou hast plagued us according to the just desert of our sins.

* Chap. 2. 21.

43 Thou hast covered with anger *a*, and persecuted us; * thou hast slain, thou hast not pitied *b*.

a Either thou hast covered thy self with anger, or covered thy own Face with anger, so as not to look upon us to move thy Pity, or (which is more probably the sense) thou hast covered, that is *overwhelmed us* with thy Wrath. *b* Thou hast pursued us to a fatal ruine, without shewing us any pity.

44 Thou hast covered thy self with a cloud, that *our* prayer should not pass through *c*.

c God had covered them with Wrath, overwhelming them with Afflictions, so as they had no way to escape; and whereas in this distress they had nothing else to do, but only to apply themselves to God, he had hid his Face from them, so as they could get no comfortable sight of him, he was as one covered with a Cloud that could not be discerned through that opacous Body. What is meant by this Cloud, whether, his fixed resolution to punish them, or his sixth remembrance of their sins, or his just Will to be revenged on them, seems too curiously inquired. The Phrase is a Metaphor, and signifies no more than that God would not hear their Prayers in their distress

* 1 Cor. 4. 13.

45 Thou hast made us *as* the * off-scouring and refuse in the midst of the people *d*.

d That is, thou hast made us to all Nations extreamly contemptible, so as they value us no more than the Sweepings of their Houses, or the most vile, refuse, and contemptible things imaginable.

* Chap. 2. 16.

46 * All our enemies have opened their mouths against us *e*.

e That is, to mock, scoff, and reproach us.

* Isa. 24. 17. Jer. 48. 43.

47 * Fear and a snare is come upon us, desolation and destruction *f*.

f All manner of misery was come upon them. They were seized first with fears and terrors, going to escape these they fell into a Snare, or (as it is in the *Heb.*) into a *Pit*, out of which they could not get, they were wasted, made desolate and destroyed.

* Jer. 4. 19. & 14. 17.

48 * Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission *g*.

g The Prophet was deeply affected upon the prospect of this evil before it came, *Jer.* 9. 1. and was now much more affected when he saw the Judgment was come, he wept plentifully and constantly, as for their sins which had brought these Judgments upon them, so for the Judgments themselves, as Indications of God's Displeasure and Wrath against them for their Transgressions.

50 Till the LORD look down, and behold from heaven *h*.

h That is, until the Lord sheweth me some favour. See the Notes on *Psal.* 80. 1. *Ver.* 9.

† Heb. *my soul.* ‖ Or, *more than all.*

51 Mine eye affecteth † mine heart, ‖ because of all the daughters of my city *k*.

k The Eye and the Ear, are those Organs of the Body, by which the Soul exerciseth its Senses to bring in all Objects whether pleasant or sad to the understanding to judge of them, according to the judgment of which upon them it is affected, with Joy or Sorrow, Desire or Aversation, *&c.* and the Eye is the chiefest of these, because its Evidence is more certain, and less subject to deceit. The Prophet, and most of the *Jews* were Eye-witnesses to the Evils which had befallen the *Jews*, and which at present were upon them; so as their Hearts were the more affected. The word Translated *affect*, is by some noted to signifie to *waste* and *consume*, which are the effects of a deep affecting the Heart with sad and miserable Objects. *k* Our Margent tells us, that it may be also read *more than all the Daughters of my City*; according to which, the sense is, that he was more affected with the State of *Jerusalem*, than the tenderest Woman that had lived in it; but it is as well, if not better in this place rendred causally; shewing the reason of his deep affliction, *viz.* all those Miseries he had seen fall upon all the *Jewish* Nation, or upon all the Inhabitants of *Jerusalem*.

* Psal. 35. 19. & 69. 4. & 109 3. & 119. 161.

52 Mine enemies chased me fore like a bird, * without cause *l*.

l As Boys beat a Bird from Bush to Bush, suffering it to rest no where, so mine Enemies to whom I gave no cause pursued me.

53 They have cut off my life in the dungeon; and cast a stone upon me *m*.

m Dungeon seemeth not to be here taken literally for the lowest and nastiest place in Prisons, which probably was the portion but of a few of the *Jews*; but metaphorically for the lowest and saddest condition of Misery. Their Enemies had brought them into the deepest Miseries to the cutting off of their Lives, and as Men use to roll great Stones upon the Mouths of Dens and Pits, where they have shut up Persons to make them sure from escaping out, so their Enemies had dealt with them, doing what lay in them to make their Condition remediless and desperate.

* Psal. 69. 2. & 124. 4. 5.

54 * Waters flowed over mine head *n*, *then* * I said, I am cut off *o*.

n Afflictions often in Scripture are called Water. *Isa.* 28. 17, 18. and 59. 19. *o* That is, I am utterly undone, there is no hope for me.

* Psal. 31. 22. Isa. 38. 10, 11.

55 ¶ * I called upon thy name, O LORD, out of the low dungeon *p*.

* Psal. 130. 1.

p That is, out of my deepest affliction, as *Jonah* out of *the belly of Hell*, *Jonah* 2. 2. I cried unto God, and called upon him for mercy.

56 Thou hast heard my voice *q*, hide not thine ear at my breathing, at my cry *r*.

q I in former great Afflictions applied my self unto thee, and thou didst hear me. *r* Shew me now the same favour. Our former experiences of God's goodness to us in hearing our Prayers, ought to hold up our hands in Prayer, and beget a confidence in us that we persisting in our Duty, shall find God the same God, yesterday, this day, and for ever.

57 Thou drewest near in the day *that* I called upon thee *s*: thou saidst, Fear not *t*.

s There was a time when I was in distress, and called upon thee, and thou didst draw near unto me. God is never far off from any of us, as to his essential prefence; nor is it possible that he should, for he filleth all places. But he is said to be near us or far off from us, as he manifests, or doth not manifest his goodness to us by acts of gracious Providence; of that drawing near the Text speaketh. God being infinite in goodness and mercy, is spoken of as absent from those Persons and places, where he is not shewing mercy, and present only there where he sheweth forth his goodness, and to be drawing nigh to them to whom he beginneth to shew Mercy. *t* Thou didst incourage me formerly upon my Prayer.

58 O LORD, thou hast pleaded the causes of my soul *u*, thou hast redeemed my life *w*.

u Thou hast been wont to take my part against my Enemies, not like a Lawyer by word of mouth, but actually and really pleading my cause. *w* Thou hast saved me from many a danger which looked fatally upon me.

59 O LORD, thou hast seen my wrong *x*, judge thou my cause *y*.

x Thou hast a perfect knowledge of Mens perverse, and unrighteous dealings with me at this time. *y* Do thou judge betwixt me and mine Enemies, and deal with them according to what shall appear just to thee.

60 Thou hast seen all their vengeance *z*, *and* all their imaginations against me *a*.

z Thou hast been a witness to all their fury and rage. *a* And all their malicious and bloody contrivances against me.

61 Thou hast heard their reproach, O LORD! *and* all their imaginations against me *b*.

b What

a Whatever knowledge Men get of things done from their Eye or Ear, thou hast from thy omniscience, thou knowest not only their malicious actions, but words and thoughts.

62 The lips of those that rose up against me and their device against me all the day *c*.

c That is, thou hast observed and noted the motions, or products of my Enemies lips, and their secret devices, before they came out of their lips.

* Ver. 14. 63 Behold their sitting down, and rising up, *.I am their musick *d*.

d That is at all times when they sit down, and rise up I am their song. Though probably the words have a special reference to their sitting down at Feasts, and at their merry meetings, I am all the subject of their discourse, they spend their time in mocking and scoffing at us, and at *Jerusalem*; we are they that make them sport.

* Psa. 28. 4. 64 ¶ * Render unto them a recompense, O LORD, according to the work of their hands *e*.

e These three last verses are all but the same general petition, though expressed in various phrases, the Prophet had prayed, *ver.* 59. that God would judge his peoples cause, here he prayeth that he would also judge his Enemies, he only desireth justice against them, a recompence of the work of their hands.

‖ Or, *abstinacy of heart.* 65 Give them ‖ sorrow of heart *f*, thy curse unto them.

f The word translated sorrow of heart is found no where else in Holy Writ, which makes a certain particular explication of it to be difficult, and hath given Interpreters a strange liberty in translating it, *strife, sorrow, and grief, obstinacy* or *hardness of heart, perplexity, dejection* or *breaking of heart*; the best guides we have to direct us in the sence of it are, 1. *The other things joyned with it, persecution, destruction*, a recompense according to their works, so that some afflictive evil of an heavy nature is certainly signified by it. 2. The *Analogy of Faith* which restraineth us from wishing or praying for spiritual or eternal evils against our worst Enemies; if therefore probably signifies, such perplexity, and breakings of mind as commonly attend a state of great affliction.

* Psal. 8. 3. 66 Persecute them and destroy them in anger from under * the heavens of the LORD *g*.

g Bring them to a temporal ruine and destruction. How far such Petitions are lawful we have before shewed, in our Notes on *Psal.* 69. 22, 23, 24, &c. and 109. 6, 7, 8, 9, 10, &c. *Jer.* 11. 20. & 15. 15. See also *Chap.* 1. 22. It is hard to interpret all passages of this nature which we meet with as Prophecies, though some of them are so, and others may be both Prophecies and Prayers.

CHAP. IV.

Zion *bewaileth her Misery: Confesseth her Sins,* 1,——6. *Miseries of the Chief ones: Women who killed and dressed their own Children,* 7,——12. *The Sin of the false Prophets and Priests: Their vain hope,* 13, ——19. *Their King taken Prisoner,* 20. Edom *is threatned: And* Zion *comforted,* 21, ——22.

1 HOW is the gold become dim! *how* is the most fine gold changed *a*! the stones of the sanctuary are poured out in the top of every street *b*.

a Though some take Gold here metaphorically as signifying the most precious things, yet the most and best Interpreters take it in its native sense, for the Gold which adorned the Temple either in its cieling or in its vessels, the house of the Lord being burnt by *Nebuzaradan*, *Jer.* 52. 13. the Gold in and about the Temple must needs be discoloured, *How!* is here a note of admiration. *b* That is, are tumbled down and scattered in the head of every Street about the City.

2 The precious sons of Zion *c*, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter *d*.

c Either the Nobles and Great Men, or the Priests, or the good Men amongst the Jews *d*, that for their intrinsick worth, and value may be compared to Gold, are lookt upon no better than earthen Vessels, the workmanship of an ordinary Potter. God carrying *Jeremiah* down to the Potters house, *Jer.* 18. 2. and 19. 1. had taught them that they were no more in his hand, he now proveth it by his providence, they were indeed made so, and as miserably and irreparably broken in pieces.

‖ Or. *Sea-Calves.* 3 Even the ‖ sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel *e*, like the ostriches in the wilderness *f*.

e The learned Author of our *English* Annotations, well observeth that whatever Creature is here intended by the word Translated *Sea-monsters*, yet our Translation is not proper, the Text speaking of Creatures of God's making, Monsters, properly signifying such as have something beyond their natural bulk and proportion. What Creatures are signified by the *Hebrew* term, whether *Sea Calves*, or *Dragons*, or *Serpents*, or *Whales*, is very hard to say, the *Hebrew* word signifying some Creatures, occurring so rarely as it is not easie to determine the *Species*, from the word used to express it. He certainly speaks of some brute Beasts, and those that are most savage, he saith there are none such, but by a natural instinct feed and nourish their young ones. *f* But the *Jewish* Women were become cruel to their Children, either forced to appear so, having through the Famine no Milk to give them, nor any thing to relieve them, or were indeed so, killing them to make Food for themselves, as *Chap.* 2. 20. *g* Like *Ostriches* that lay their Eggs, and leave them in the Sand, and are *hardned against their young ones*, (as *Job* 39. 14, 15, 16.) some think a kind of *Owls* are intended, which for want of Meat eat up their Young ones as the *Jewish* Women now did. See *Ver.* 10.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them *h*.

h As the fatness of the Mothers Milk makes it instead of Bread and Flesh to the sucking Child, so the moisture of it makes it to be as Drink to allay its heat, the Children wanting this moisture their Mouths were hot and dry; it was a time of Famine, the little Children understanding not the cause of the City, were importunate for something to eat, but none had enough for himself, much less for others See *Chap.* 2. 12, 13.

5 They that did feed delicately are desolate in the streets: *they that were* brought up in scarlet, embrace the dunghills *i*.

i This Judgment reached not only to the common People, but to Persons of the highest Rank and Order, whose misery was now so much the greater, because so contrary to their former splendid state and way of living. They were wont to fare deliciously now they wanted bread to eat, and were desolate in the Streets. They were wont to eat upon Scarlet Carpets, or to lodge upon Scarlet Beds, and Couches, now they search for their Meat upon, or were glad to lie upon Dunghills.

‖ Or, *iniquity.* 6 For the ‖ punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, *that was* * overthrown as in a moment, no hands stayed on her *k*.

* Gen. 19. 25.

k The word Translated *Punishment*, signifies also *Iniquity* (as was said in the Notes on *Chap.* 3. *Ver.* 39.) the sins of the *Jews* are compared to the sins of *Sodom*, *Isa.* 3. 9. *Ezek.* 16. 46, 48, 49. Hence their Rulers are called *Rulers of Sodom*, *Isa.* 1. 10. either their sins were specifically the same (as they were) as to many sins, *Ezek.* 16. 49. or they were of an equal magnitude, and provocative nature. The Prophet here complains, That they were punished like *Sodom*, *Amos* 4. 11. yea and their punishment was greater, because more lingring, and gradual, whereas *Sodom* was overthrown in a moment, and that by no humane hands that abode upon her, causing her a continued torment, as there did upon the *Jews*. *David* said, It is better to fall into the immediate hand of God, than into the hands of Men.

7 Her Nazarites *l* were purer then snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was of* sapphire *m*.

l By *Nazarites* in this place the most and best Interpreters do not understand Persons, who were of the Religious Order of *Nazarites*, the Laws of which Order are to be read, *Numb.* 6. 2. and of whom we read *Amos* 2. 11, 12. for here is a Beauty described (under several *Metaphors*) which could never agree to them; but Persons that were nobly and ingenuously bred. The word *Nezer* signifying a Crown, or Ensign of Honour, 2 *Sam.* 1. 10. 2 *Kings* 11. 12. The Name *Nazarite* was given to Persons splendid for their Breeding, and Education, or Honour and Dignity, it is given to *Joseph*, *Gen.* 49. 26 we Translate it *separate from his Brethren*, Deut. 33. 16. so *Nahum* 3. 17. Her *Nazarites* in this place signifieth her *separated ones*, who either in respect of Birth, Education, Estate, places of Magistracy or the like, were distinguished from the rest of the People. *m* He expresseth their former splendid Estate by the Metaphors of *Snow*, *Milk*, *Rubies*, and *Sapphires*.

8 Their visage is † blacker than a coal *n*: they † Heb. *darker than black-ness.* are not known in the streets *o*: their skin cleaveth to their bones: it is withered, it is become like a stick *p*.

n They that in the prosperity of the City were fair, plump and ruddy, look now black for want of fit nourishment, and through sorrow and grief. *o* Insomuch that those who before knew them by their Countenances, Garbs, and Habits, did not now know them. *p* And by reason of the Famine, (for he speaketh with relation to the Famine during the Siege) they are almost starved, their Skin is withered, and hard, and even sticketh to their Bones.

9 *They that be* slain with the sword, are better than *they that are* slain with hunger *q*: for these † pine away, stricken through for *want of* the fruits of the † Heb. *flow out.* field *r*.

q During the Siege many were killed by the Enemies sword: many more perished by Famine, the Prophet saith the condition of those who perished by the Sword was much better than the condition of those who perished by Famine, because they had a quicker Death, and were sooner dispatched and put out of their pain, whereas *r* they who perished by Hunger, dyed a miserable lingring Death, gradually pining away, because they wanted Corn and Herbs, the Fruits of the Field, to uphold their Souls in Life.

10 * The hands of the pitiful women have sodden * Chap. their own children, they were their meat in the de- 2. 20. struction of the daughter of my people *s*.

s This was according to what God had threatned in case of disobedience, *Deut.* 28. 57. and a thing which hath often happened in Sieges, 2 *Kings* 6. 29. such things did happen in the last destruction of *Jerusalem*, as we read in *Josephus*, and though we read of no such thing happening in the Siege of it by *Nebuchadnezzar*, yet that there were some such sad instances appears from this Text.

11 The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof *t*.

t An unusual fire, which burns up not only the roof, and superstructure but the foundations, leaving no bottom for hope of being restored. See *Deut.* 32. 22.

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entred into the gates of Jerusalem *u*.

u Jerusalem was so naturally and artificially fortified, and so favoured by God, and taken notice of as a place which the Lord cared for, and watched over, that it could not have entred into the thoughts of any of those that were Enemies to it, that they should ever have been able to make themselves Masters of it.

13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her *w*.

w Not for their sins alone who were the *false Prophets*, and *Baal's Priests*, but for their sins in an eminent degree, they were the Ringleaders, either incouraging the People to the wickednesses they committed, or not restraining them, and denouncing the Wrath of God against them. So though they were the corrupt Magistrates that had shed the innocent Blood, yet the Priests and Prophets became guilty of it, either incouraging the Magistrates to it, or soothing them up in their bloody courses, or by burning the Children that were burnt in the Valley of *Hinnom*. The Ecclesiastical Men were a great cause of the first and last destruction of *Jerusalem*, and so they are of most other places that come to ruine through their neglect of their Duty, or incouraging others in their wicked courses. which both sheweth us how great a Blessing to a People, a godly, conscientious Ministry is: And how great a Plague and Curse a Ministry is which is otherwise. See *Jer.* 5. 31. and 23. 11.

14 They have wandred as blind *men* in the streets, they have polluted themselves with blood, ‖ so that men could not touch their garments *x*.

‖ Or, *in that they could not but touch.*

x A variety of Interpreters hath made this Text much more difficult than it is. Certainly nothing can appear more reasonable than to interpret the Pronoun in the front of the Verse relatively, and to fetch the antecedent from the former Verse. *They*, that is, the Prophets and the Priests wandred up and down the Streets like *blind Men*, being (spiritually blind, polluting themselves with blood, either the blood of the Children which they slew, or the *just men* mentioned, *Ver.* 13. the slaughter of whom they either incouraged, or at least did not discourage; so as one could not touch a Prophet or a Priest, but he must be legally polluted, and there were so many of them, that Men could not walk in the Streets, but he must touch some of them. Some thinking the Discourse of the Priests done with, interpret *They* of the blind Men in the City who could not walk up and down the Streets without touching the Bodies of some that were slain. Others interpret the words of the common People: Who during the Siege, could no more avoid touching Bodies slain and so polluting themselves with blood, then blind men could, so as they abhorred to touch their own Garments. The first sense to me seemeth most natural and easie.

‖ Or, *ye polluted.* 15 They cried unto them, Depart ye ‖, *it is* unclean, depart, depart, touch not *when they fled* away and wandred *y*: they said amongst the heathen, They shall no more sojourn there.

y The various application of the Pronoun *They* by Interpreters makes them as much divided in the sense of this as of the former Verse. Either the *Jews* that made Conscience of keeping to the Law against *touching dead Bodies*, cried to the other *Jews* to leave the City as themselves did, the City being now so full of dead Bodies that they could not stay in it without polluting themselves. Or the Priests called to them to that purpose. Or their Enemies spake in that Language to them. *z* For their Enemies had resolved they should not stay in *Jerusalem*.

‖ Or, *face.* 16 The ‖ anger of the LORD hath divided them, he will no more regard them *a*: they respected not the persons of the priests, they favoured not the elders *b*.

a These words seem to be the Language of their Enemies triumphing over them, as discerning that their God was provoked against them, and would have no more regard or respect unto them; and that *b* they had misused his Prophets which agreeth with 2 *Chron.* 36. 16. But others rather think these latter words (if not the former also) are the Prophets words expressive of the cause of their miseries, *viz.* The Lords anger who had divided them, &c. and the effect of it. Their enemies having no regard to the most grave and venerable persons amongst them.

* Isa. 30. 6, 7. Ezek. 29. 16. 17 As for us, * our eyes as yet failed for our vain help: in our watching, we have watched for a nation *that* could not save us *c*.

c That is, in expectation of the *Egyptians*, whom they waited for to raise the siege, It was a long time before they came, and when they did come they could do them no service at all, *Jer.* 37. 5, 7, 8.

* 2 Kings 25. 4, 5. 18 * They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come *d*.

d The *Chaldeans* imployed in the siege are so close upon us, that we cannot stir a foot about our businesses, nor look out at our Doors, nor walk safely in the Streets; we are ruined, there is an end of our Civil state; our period is come, and the time of our prosperity is elapsed.

* Deut. 28. 49. 19 Our persecutors are * swifter than the eagles of the heaven, they pursued us upon the mountains, they laid wait for us in the wilderness *e*.

e Our Enemies who pursued us to destroy us were very swift in their pursuit of us, (*as swift as an Eagle*, was a proverbial Expression) we could no where be safe, if we sought refuge in the Mountains they followed us thither, if we fled from them into the Wilderness, they laid wait for us there.

20 The breath of our nostrils, the anointed of the LORD * was taken in their pits *f*, of whom we said, Under his shadow we shall live amongst the heathen *g*.

* Jer. 52. 8.

f That he calls some Prince here the breath of their nostrils, that is their Life, *Gen.* 2. 7. is out of doubt, and though some of the Jews would have it understood of *Josiah*, yet who so considereth that he was not taken but slain, and that not by the *Chaldeans* but by the *Egyptians* 23 years before the City was taken, will see reason to conclude that he meaneth *Zedekiah*, who though a bad man yet was a King, and of *David's* line, and afforded some protection to the Jews. *g* We promised our selves that though the Land of *Judah* was encompassed with Pagan Nations, yet through *Zedekiah's* valour and good conduct in Government we should live comfortably, he being a covering and refreshing to us, but faith the Prophet, he also is fallen into Enemies hands.

21 Rejoyce and be glad, O daughter of Edom, that dwellest in the land of Uz *h*, * the cup also shall pass through unto thee *i*: thou shalt be drunken and shalt make thy self naked *k*.

* Jer. 25. 15, 16, 21.

h The *Edomites* were descended from *Esau* the Elder Brother of *Jacob*, and dwelled in a part of *Arabia*, that obtained the Name of *Uz*, probably from *Uz* the Son of *Dishan*, who descended from *Seir*, *Gen.* 36. 20, 28. they out of their old hatred to the *Jews* rejoyced at their ruine, as we learn from the Prophecy of *Obadiah*, who upon this account was sent to Prophesie against them, the Prophet here *ironically* saith, *Rejoyce* in the same sense as *Eccles.* 11. 9. *Solomon* bids the young Man *rejoyce*, but their joy should be but for a little time. *i* For God was dealing out the Cup of his Fury to more than the *Jewish* Nation, and amongst others to the *Edomites*. *k* And they should be filled, and intoxicated with it, and *make themselves naked* as drunken Men sometimes do in their Debauches.

22 ¶ * ‖ The punishment of thine iniquity is accomplished, O daughter of Zion *k*, he will no more ‖ carry thee into captivity *l*: he will visit thine iniquity, O daughter of Edom, he will discover thy sins *g*.

* Isa. 40. 2. ‖ Or, *thine iniquity.* ‖ Or, *carry thee captive for thy sins.*

k O *Judea* thy punishment is past, but the punishment of *Edom* is yet to come. The *Jews* were to abide many Years in Captivity, but they were now suffering their last punishment from the *Chaldeans*, they were only for some Years to continue in that state of Captives. *l* After thy term of Captivity shall be expired, thou shalt not for thy old sins suffer any more punishment; not that their present Captivity should be all their punishment in case they went on in sinful courses, (as they did in rejecting Christ, and causing him to be Crucified) for those new wickednesses after many Years they were destroyed by the *Romans*. But the Prophet hints, that there should at present, or for their past sins no more wrath be poured out upon them, nor would God ever detain them in this Captivity. *g* But for the *Edomites*, their punishment was yet wholly to come, God was yet beginning to punish them, and would do it, *discovering their sins*. As the pardon of sin is in Scripture set out under the notion of covering it, *Psal.* 32. 1. so the punishment of sin may be expressed by *discovering* it, *Job* 20. 27. But the learned Author of the *English Annotations*, conceiveth the *Hebrew* may be better read, *He will discover thee for thy sins*, because of the Particle *To* set before *thy sins* (though our Translation taketh no notice of it). *He will discover upon thy sins*, and so it answereth, *Jer.* 49. 10. (as he conceiveth) *I have made Esaus haste, I have uncovered his secret places, and he shall not be able to hide himself.*

CHAP. V.

An Humble Prayer, presenting to the Lord their great Misery 1,——15. *Confessing their Sins,* 16,——18. *Imploring Deliverance,* 19,——22.

1 REmember, O LORD, what is come upon us: consider and behold our reproach *a*.

a It hath been before observed, that it is very frequent in Scripture to express those acts which are reasonably consequent to the exercise of our exterior or interior senses, by terms which signifie the exercise of those senses. That which the Prophet here prayeth for is God's freeing the *Jews* from those Calamities which oppressed them, this he prayeth for under the notion of God's remembring them, and *beholding* their reproach.

2 Our inheritance is turned to strangers, our houses to aliens *b*.

b What our Fathers inherited as given them by thee, and we as left to us by them, is come into the hands of the *Chaldeans*.

3 We are orphans and fatherless, *c* our mothers *are* as widows *d*.

c We are all of us without a *King* (who is the common Father of the Countrey) we are deprived of thy fatherly care and protection, many young Children amongst us are left without an earthly Parent. *d* Either our great Cities are like Widows wanting Magistrates. Or, our Women that were Married are left Widows.

4 We have drunken our water for money, our wood † is sold to us *e*.

† Heb. *cometh.*

e This seemeth to refer to the State of the *Jews* in *Babylon*, where it is probable their Adversaries made them buy both Water for drink and

and Wood, which in the Land of Canaan they had plentifully still without any further charge to them, than fetching the one, and cutting down and bringing home the other.

† Heb. *on our necks we are persecuted.*

5 † Our necks are under perſecution, we labour and have no reſt *f*.

f As the generality of Priſoners of War, are made Slaves and put to hard and inceſſant labour, ſo in probability the moſt of the *Jews* were at firſt at leaſt.

6 We have given the hand to the Egyptians, and to the Aſſyrians, to be ſatisfied with bread *g*.

g The ten Tribes were all carried Captives into *Aſſyria*, many of the Kingdom of *Judah*, as we have heard, fled into *Egypt* after the taking of *Jeruſalem*. *Giving the hand* may either ſignifie working with their hands, and labouring for them: Or, yielding up themſelves to their power, or lifting up the hands as ſupplicants to them, or ſtriking hands and making Covenants with them, or lending them their hands to help them, and all to get any thing to live upon.

* Jer. 31. 29.

7 * Our fathers have ſinned and *are* not, and we have born their iniquities *h*.

h We muſt not underſtand this in the ſame ſenſe as *Ezek.* 18.2. where God reflecteth upon them for uſing a Proverb to this ſenſe. It is the Prophet who here ſpeaketh, and in the Name of the Godly *Jews* who would not excuſe themſelves, as if they ſuffered meerly for their forefathers ſins. But the Prophet confeſſeth and bewaileth that God had puniſhed their Iniquities and the Iniquities of their forefathers together, and it was better with their forefathers who had ſinned, and were dead and gone, than with them upon whom the puniſhment of their iniquity did abide, and was like to do a long time.

8 Servants have ruled over us *i*: *there is* none that doth deliver *us* out of their hands *k*.

i Either thoſe who ſometimes were our Servants, tributary to us, or the Poſterity of *Cham*, condemned of old to be Servants to their forefather *Sem*, Gen. 9. 26. Or the Servants of thoſe Maſters whom we ſerve in *Babylon*. *k* And none will help us and give us more liberty.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs *l*.

l The Enemies lay incamped in all the Plains, ſo as they could ſtir out no way but the Sword of the *Chaldeans* was upon them, and what Victuals they gat they adventured their Lives for, during the time of the Siege.

* Job 30. 30. Pſal. 119. 83. ‖ Or, *Terrors or ſtorms.*

10 Our * ſkin was black like an oven, becauſe of the ‖ terrible famine *m*.

m The want of bread cauſed leanneſs, and paleneſs, and ill colours in their Faces.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah *n*.

n Uſual Outrages of barbarous Soldiers. The *Heb.* is, They *humbled*, a modeſt term to expreſs thoſe actions by.

* Iſa. 47. 6.

12 Princes are hanged up by their hand *o*: * the faces of elders were not honoured.

o Moſt probably by the Enemies hands, though ſome would have it by their hands intimating a more ſharp and lingring Death. Hanging was an ancient way in the Eaſtern Countries of putting Malefactors to death, Gen. 40. 19.

13 They took the young men to grind, and the children fell under the wood *p*.

p Their baſe ſervile condition is expreſſed by the labour they were put to, which was either grinding in the Mill (an ordinary employment of Slaves in thoſe Countries) or carrying Mill-ſtones, and the younger Children, in carrying great Burdens of Wood under which they fell, as being not able to ſtand under the Burdens laid upon them.

14 The elders have ceaſed from the gate, the young men from their muſick *q*.

q Our grave Men were wont to ſit and execute judgment in the Gates, but now there is no ſuch thing. Our young Men were wont to play on Muſick, and to have their merry Meetings, but they are alſo ceaſed.

15 The joy of our heart is ceaſed, our dance is turned into mourning *r*.

r Either our Rejoycing at our ſolemn Feſtivals, and Dancings there, which were uſual as appeareth from many Scriptures. Or all our Joy and Dancings as well at other times as in our Solemn Feſtivals.

† Heb. *the crown of our head is fallen.*

16 † The crown is fallen *from* our head *a*: wo unto us that we have ſinned *b*.

a Or, *the crown of our head is fallen*, by which is not only to be underſtood the ceſſation of their Kingdom, but all their Honour, Splendor and Dignity. (*Crown* being taken in a Metaphorical Notion.) *b* We muſt thank our ſelves for all this, this wo is come upon us becauſe of our ſins.

* Pſal. 6. 7.

17 For this our heart is faint, for * theſe *things* our eyes are dim *c*.

c Either for our ſins theſe Miſeries are befallen us: or for theſe Miſeries our Spirits fail us, and we are almoſt blinded with weeping.

18 Becauſe of the mountain of Zion which is deſolate, the foxes walk upon it *d*.

d Foxes and other wild Beaſts, which fly from places inhabited for fear of Men inhabiting, and are much in deſolate places. The Mountain of *Zion*, where the Temple once ſtood, and People met to worſhip God, was now a deſolate unfrequented place, ſo as wild Beaſts ran up and down there.

* Pſal. 9. 7. and 10. 16. and 29. 10. and 102. 12, 27. and 145. 13. Hab. 1. 12.

19 Thou, O LORD, * remaineſt for ever: thy throne from generation to generation *e*.

e That is, Lord though for our ſins thou ſuffereſt theſe things to be done unto us, and our Throne be through thy righteous Providence thrown down, and thy Throne in thy Sanctuary amongſt us be thrown down; yet thou art ſtill the ſame God, thy power is not diminiſhed, nor thy goodneſs abated. Thou rulеſt the World, and ſhalt rule it for ever and for ever.

† Heb. *for length of days.*

20 Wherefore doeſt thou forget us for ever, *and* forſake us † ſo long time *f*?

f Wherefore doeſt thou in the Diſpenſations of thy Providence, carry thy ſelf as if thou hadſt forgotten us, and forſaken us, and that for a long time.

* Pſal. 80. 3. 7. 19.

21 * Turn thou us unto thee, O LORD, and we ſhall be turned *g*: renew our days as of old *h*.

g See the like expreſſion *Jer.* 31. 18. Turn thou us unto thee by giving us Repentance, and then our condition will be altered, or receive us into thy favour, and then it ſhall be well with us. *h* Reſtore us to our former eſtate, that it may be with us as it hath formerly been.

‖ Or, *For wilt thou utterly reject us.*

22 ‖ But thou haſt utterly rejected us; thou art very wroth againſt us *i*.

i Our Tranſlators have here ſo rendered the Particle כי that the words ſeem to expreſs ſome diffidence in the Prophet of God's Mercy in reſtoring the People to their former ſtate, (any expreſſion of which nature we find ſtiling from the moſt eminent Servants of God in the hour of great Temptation: But whether ſuch a ſenſe is not neceſſary, it is hard to put it upon a Text, *Some therefore expound* כי *in the place by* But *&c.* Others tranſlate them, *although thou haſt, &c.* Mr. *Calvin* prefereth the Tranſlation of them by *Niſi, unleſs thou haſt utterly rejected us*, and thinks that by this expreſſion the Prophet confirmeth himſelf againſt Temptations of diffidence, becauſe it was impoſſible God ſhould utterly caſt off his People, *Rom.* 11. 2. Others read it *Interrogatively, Haſt thou utterly rejected us?* Which doth not ſuppoſe that the Prophet believed he had, though his preſent Providence ſhewed him very angry with them.

THE